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The Holy Bible

THE CONSTANTINE BIBLE
IN GREEK UNCIALS

2025

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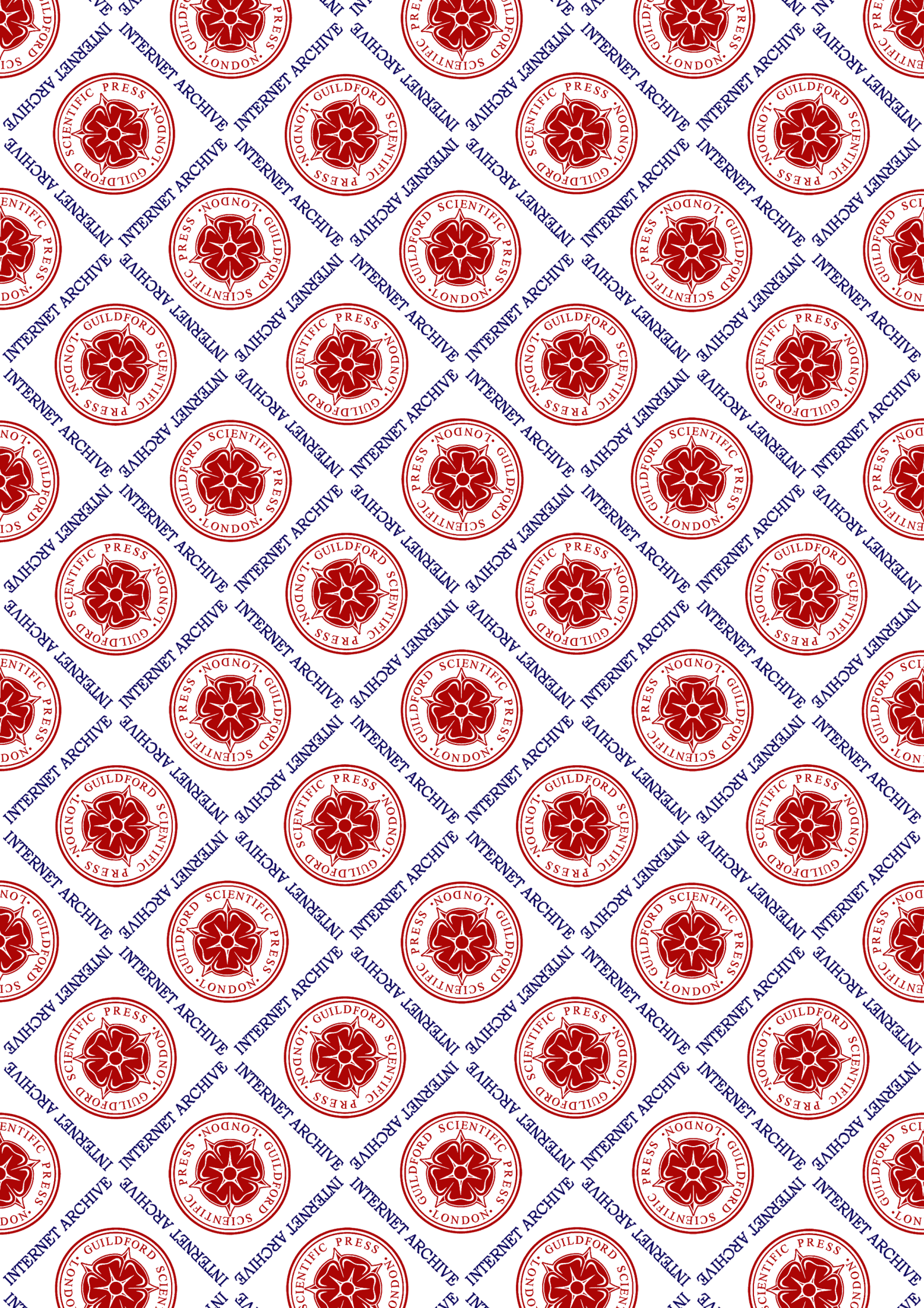
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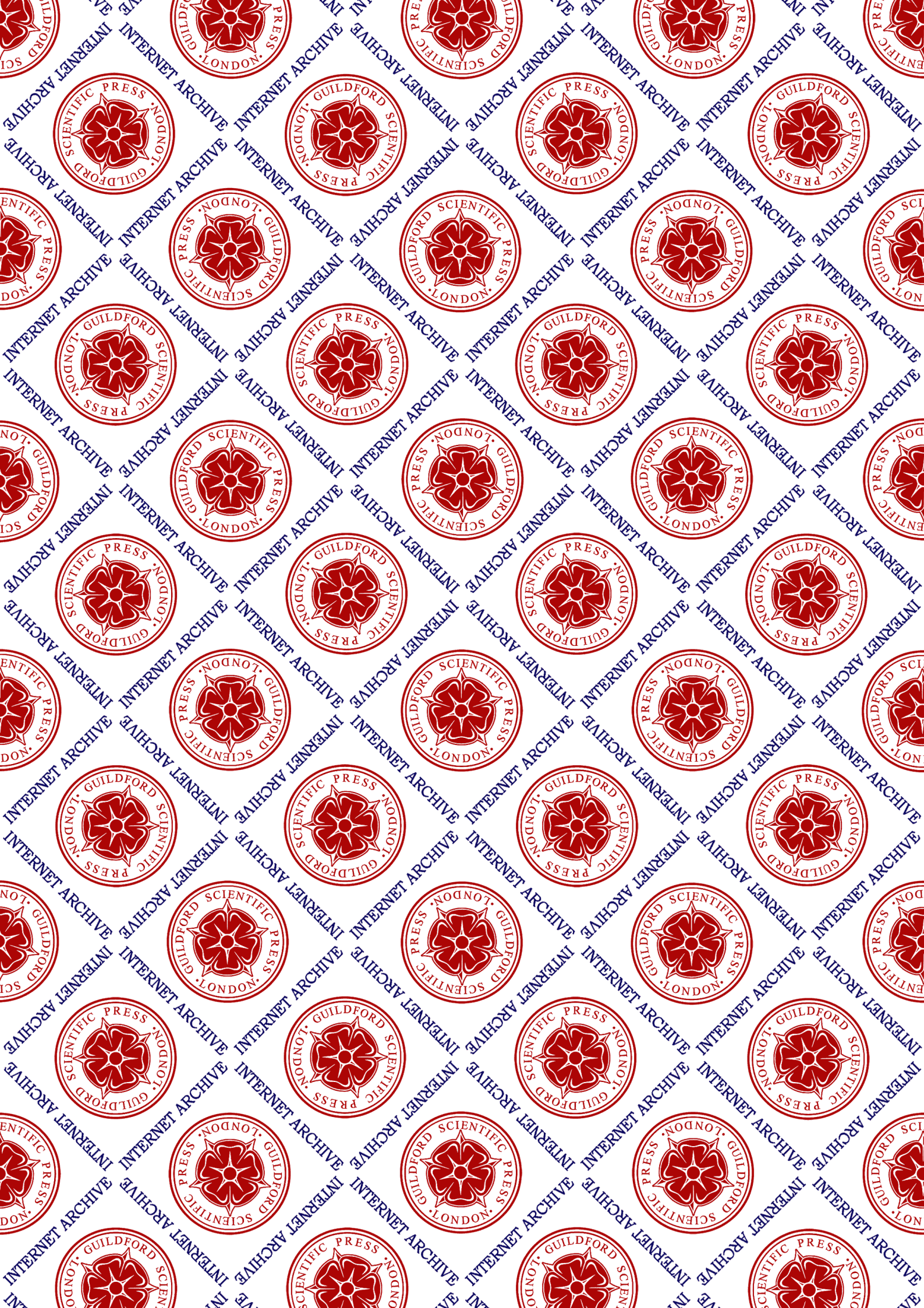
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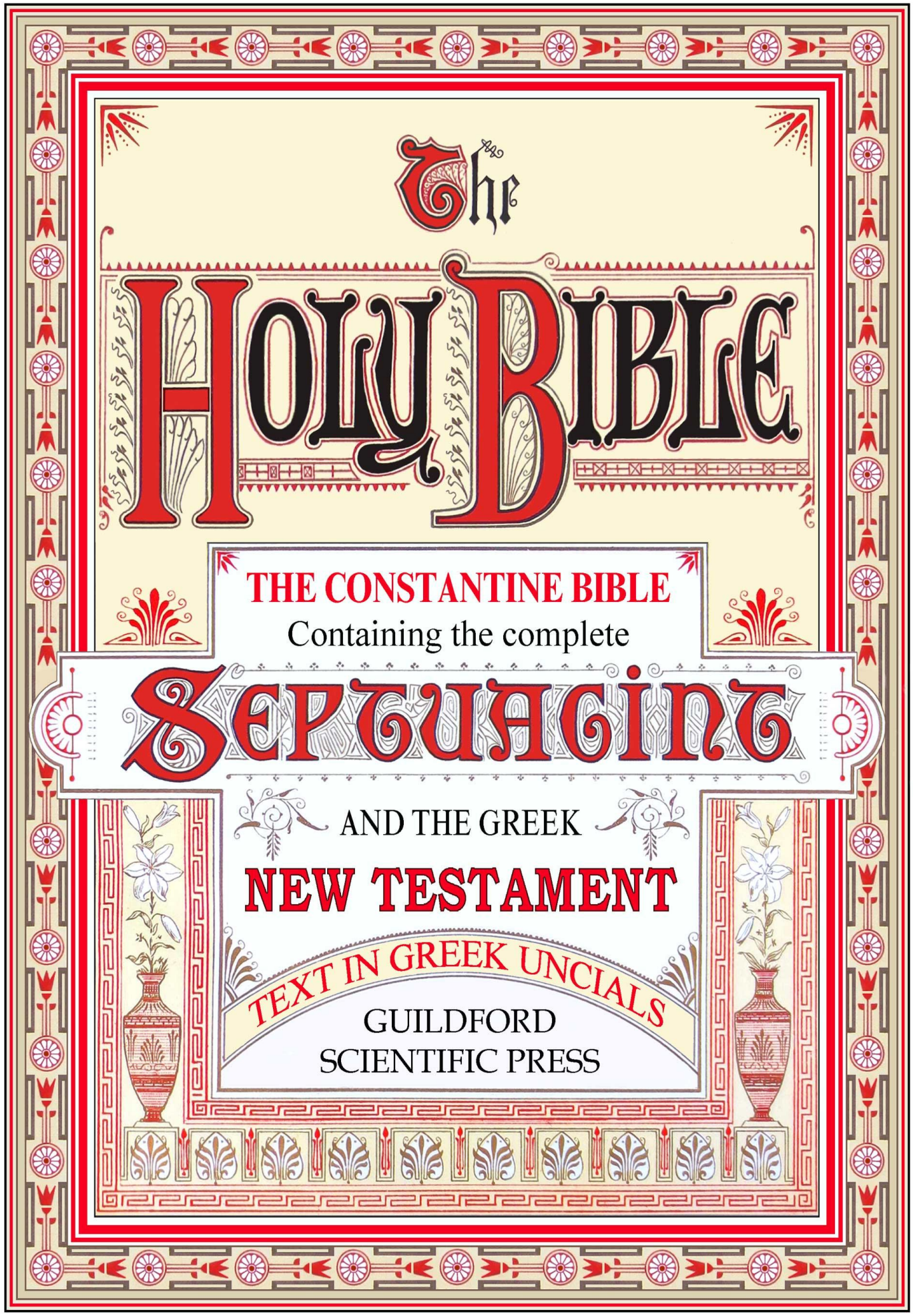
The
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Containing the complete
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AND THE GREEK
NEW TESTAMENT
TEXT IN GREEK UNCIALS
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THE CONSTANTINE BIBLE - ANNIVERSARY EDITION
1700 YEARS OF THE FIRST COMPLETE CHRISTIAN BIBLE

The Complete Bible in Koine Greek as follows:

Η ΜΕΤΑΦΡΑΣΗ ΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ
Commissioned by Pharao Ptolemy II Philadelphus in 285 B.C.
(The Greek Septuagint with Apocrypha,
compiled by Sir Lancelot C. L. Brenton)

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ
Commissioned by Emperor Flavius Constantinus I in 325 A.D.
(The New Testament in Koine Greek,
based on Constantin von Tischendorf's
8th edition of the Codex Sinaiticus)

KOINE GREEK TEXT IN CAPITAL LETTERS
Lord Henfield Edition 2025

THIS DOCUMENT CONTAINS:
approximately 1,570,000 WORDS
with over 8,880,000 CHARACTERS
in circa 55,400 PARAGRAPHS
in over 195,400 LINES
on 1,814 PAGES
Latest Update: 2026-04-24

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Lord Henfield

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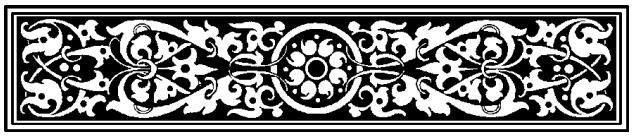

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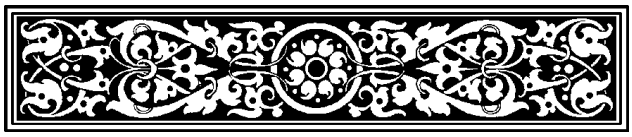

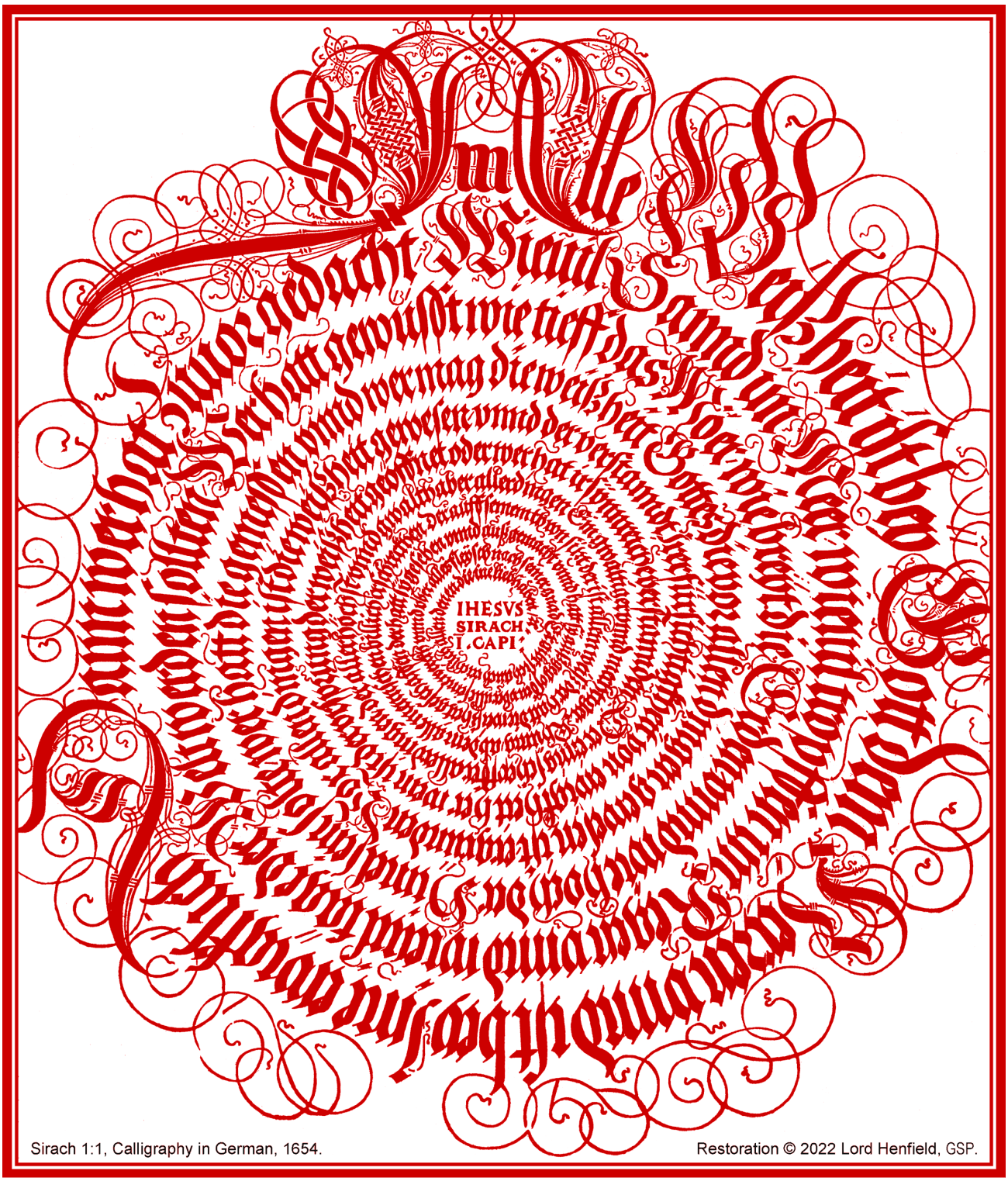

Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created by an unknown artist as a snail-shaped calligraphy in 1654 (Source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

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The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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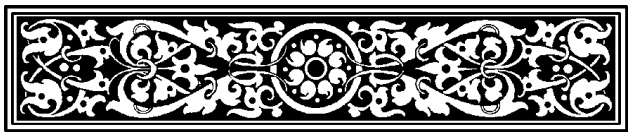

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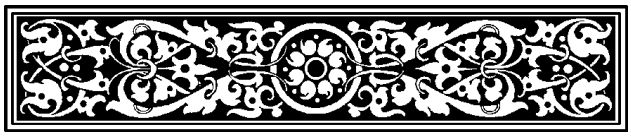

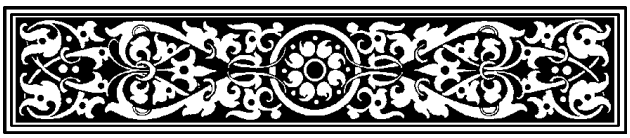

FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici (“Corpus of Canon Law”), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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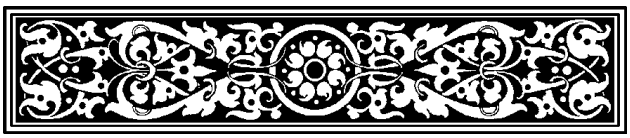

INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1235 and p. 1236). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time. The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵊 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵊 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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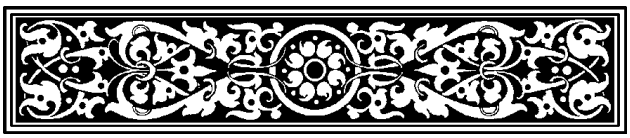

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

> Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]
>
> Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:

8a The prohibition against consuming the naturally dead (Leviticus 115-16)

8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)

8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)

8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)

8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)

8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)

8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)

8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)

8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)

9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8

100. To rest on Shavuot — Lev. 23:21

101. Not to do prohibited labour on Shavuot — Lev. 23:21

102. To rest on Rosh Hashanah — Lev. 23:24

103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25

104. To rest on Sukkot — Lev. 23:35

105. Not to do prohibited labour on Sukkot — Lev. 23:35

106. To rest on Shemini Atzeret — Lev. 23:36

107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36

108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3

109. To destroy all chametz on 14th day of Nisan — Ex. 12:15

110. Not to eat chametz all seven days of Passover —Ex. 13:3

111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20

112. Not to see chametz in your domain seven days — Ex. 13:7

113. Not to find chametz in your domain seven days — Ex. 12:19

114. To eat matzah on the first night of Passover — Ex. 12:18

115. To relate the Exodus from Egypt on that night — Ex. 13:8

116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1

117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42

118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40

119. Each man must give a half shekel annually — Ex. 30:13

120. Courts must calculate to determine when a new month begins — Ex. 12:2

121. To afflict oneself and cry out before God in times of calamity — Num. 10:9

122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13

123. Not to have sexual relations with women not thus married — Deut. 23:18

124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10

125. To have children with one's wife — Gen. 1:28

126. To issue a divorce by means of a Get document — Deut. 24:1

127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4

128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5

129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9

130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5

131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16

132. The rapist must marry his victim if she is unwed — Deut. 22:29

133. He is never allowed to divorce her — Deut. 22:29

134. The slanderer must remain married to his wife — Deut. 22:19

135. He must not divorce her — Deut. 22:19

136. To fulfill the laws of the Sotah — Num. 5:30

137. Not to put oil on her meal offering (as usual) — Num. 5:15

138. Not to put frankincense on her meal offering (as usual) — Num. 5:15

139. Not to have sexual relations with your mother — Lev. 18:7

140. Not to have sexual relations with your father's wife — Lev. 18:8

141. Not to have sexual relations with your sister — Lev. 18:9

142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11

143. Not to have sexual relations with your son's daughter — Lev. 18:10

144. Not to have sexual relations with your daughter — Lev. 18:10

145. Not to have sexual relations with your daughter's daughter — Lev. 18:10

146. Not to have sexual relations with a woman and her daughter — Lev. 18:17

147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17

148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17

149. Not to have sexual relations with your father's sister — Lev. 18:12

150. Not to have sexual relations with your mother's sister — Lev. 18:13

151. Not to have sexual relations with your father's brother's wife — Lev. 18:14

152. Not to have sexual relations with your son's wife — Lev. 18:15

153. Not to have sexual relations with your brother's wife — Lev. 18:16

154. Not to have sexual relations with your wife's sister — Lev. 18:18

155. A man must not have sexual relations with an animal — Lev. 18:23

156. A woman must not have sexual relations with an animal — Lev. 18:23

157. A man must not have sexual relations with a man — Lev. 18:22

158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9
288. The Sanhedrin must count seven groups of seven years — Lev. 25:8
289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10
290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9
291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11
292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11
293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11
294. Carry out the laws of sold family properties — Lev. 25:24
295. Not to sell the land in Israel indefinitely — Lev. 25:23
296. Carry out the laws of houses in walled cities — Lev. 25:29
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1
298. The Levites must not take a share in the spoils of war — Deut. 18:1
299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34
301. To build a Temple — Ex. 25:8
302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23
303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26
304. To show reverence to the Temple — Lev. 19:30
305. To guard the Temple area — Num. 18:2
306. Not to leave the Temple unguarded — Num. 18:5
307. To prepare the anointing oil — Ex. 30:31
308. Not to reproduce the anointing oil — Ex. 30:32
309. Not to anoint with anointing oil — Ex. 30:32
310. Not to reproduce the incense formula — Ex. 30:37
311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9
312. The Levites must transport the ark on their shoulders — Num. 9
313. Not to remove the staves from the ark — Ex. 25:15
314. The Levites must work in the Temple — Num. 18:23
315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3
316. To dedicate the Kohen for service — Lev. 21:8
317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8
318. The Kohanim must wear their priestly garments during service — Ex. 28:2
319. Not to tear the priestly garments — Ex. 28:32
320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28
321. A Kohen must not enter the Temple intoxicated — Lev. 10:9
322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6
323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6
324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2
325. A Kohen must not leave the Temple during service — Lev. 10:7
326. To send the impure from the Temple — Num. 5:2
327. Impure people must not enter the Temple — Num. 5:3
328. Impure people must not enter the Temple Mount area — Deut. 23:11
329. Impure Kohanim must not do service in the temple — Lev. 22:2
330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7
331. A Kohen must wash his hands and feet before service — Ex. 30:19
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23
333. A Kohen with a physical blemish must not serve — Lev. 21:17
334. A Kohen with a temporary blemish must not serve — Lev. 21:17
335. One who is not a Kohen must not serve — Num. 18:4
336. To offer only unblemished animals — Lev. 22:21
337. Not to dedicate a blemished animal for the altar — Lev. 22:20
338. Not to slaughter it — Lev. 22:22
339. Not to sprinkle its blood — Lev. 22:24
340. Not to burn its fat — Lev. 22:22
341. Not to offer a temporarily blemished animal — Deut. 11
342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25
343. Not to inflict wounds upon dedicated animals — Lev. 22:21
344. To redeem dedicated animals which have become disqualified — Deut. 12:15
345. To offer only animals which are at least eight days old — Lev. 22:27
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19
347. Not to burn honey or yeast on the altar — Lev. 2:11
348. To salt all sacrifices — Lev. 2:13
349. Not to omit the salt from sacrifices — Lev. 2:13
350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3
351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
472. Not to move a boundary marker to steal someone's property — Deut. 19:14
473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13
474. Not to rob openly — Lev. 19:13
475. Not to withhold wages or fail to repay a debt — Lev. 19:13
476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14
477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8

539. Carry out the laws of the order of inheritance — Num. 28

540. Appoint judges — Deut. 16:18

541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17

542. Decide by majority in case of disagreement — Ex. 23:2

543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19
605. Prepare latrines outside the camps — Deut. 23:13
606. Prepare a shovel for each soldier to dig with — Deut. 23:14
607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5
609. Not to demand from the above any involvement, communal or military — Deut. 24:5
610. Not to panic and retreat during battle — Deut. 20:3
611. Keep the laws of the captive woman — Deut. 21:11
612. Not to sell her into slavery — Deut. 21:14
613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

• To recite a blessing for each enjoyment
• To ritually wash the hands before eating bread
• To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
• To construct an Eruv to permit carrying to and within public areas on Shabbat
• To recite the Hallel psalms on holy days
• To light the Hanukkah lights
• To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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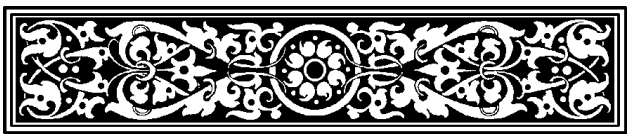

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations

The Lord's Teaching Through the Twelve Apostles
to the Nations. (Part of the Constantine Bible)
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law.

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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THE COMPLETE
SEPTUAGINT

The Greek translation of the Hebrew Bible
Commissioned by Pharao Ptolemy II Philadelphus in 285 B.C.

Editor: Lord Henfield

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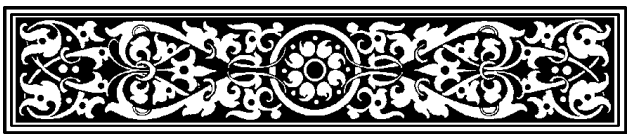

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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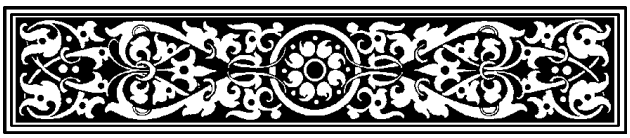

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

- *Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness*
- *Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel*
- *Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision*
- *Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac*
- *Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac*
- *Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing*
- *Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure*
- *Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah*
- *Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar*
- *Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt*
- *Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt*
- *Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)*

GENESIS CHAPTER 1

1 ΕΝ ΑΡΧΗ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ
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12 ΚΑΙ ΕΞΗΝΕΓΚΕΝ Η ΓΗ ΒΟΤΑΝΗΝ ΧΟΡΤΟΥ ΣΠΕΙΡΟΝ ΣΠΕΡΜΑ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΚΑΘ' ΟΜΟΙΟΤΗΤΑ ΚΑΙ ΞΥΛΟΝ ΚΑΡΠΙΜΟΝ ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΟΥ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΚΑΤΑ ΓΕΝΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΟΤΙ ΚΑΛΟΝ
13 ΚΑΙ ΕΓΕΝΕΤΟ ΕΣΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΗΜΕΡΑ ΤΡΙΤΗ
14 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΓΕΝΗΘΗΤΩΣΑΝ ΦΩΣΤΗΡΕΣ ΕΝ ΤΩ ΣΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣ ΦΑΥΣΙΝ ΤΗΣ ΓΗΣ ΤΟΥ ΔΙΑΧΩΡΙΖΕΙΝ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΕΣΤΩΣΑΝ ΕΙΣ ΣΗΜΕΙΑ ΚΑΙ ΕΙΣ ΚΑΙΡΟΥΣ ΚΑΙ ΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΕΙΣ ΕΝΙΑΥΤΟΥΣ
15 ΚΑΙ ΕΣΤΩΣΑΝ ΕΙΣ ΦΑΥΣΙΝ ΕΝ ΤΩ ΣΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΩΣΤΕ ΦΑΙΝΕΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ
16 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΥΣ ΔΥΟ ΦΩΣΤΗΡΑΣ ΤΟΥΣ ΜΕΓΑΛΟΥΣ ΤΟΝ ΦΩΣΤΗΡΑ ΤΟΝ ΜΕΓΑΝ ΕΙΣ ΑΡΧΑΣ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΤΟΝ ΦΩΣΤΗΡΑ ΤΟΝ ΕΛΑΣΣΩ ΕΙΣ ΑΡΧΑΣ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΤΟΥΣ ΑΣΤΕΡΑΣ
17 ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΕΝ ΤΩ ΣΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΩΣΤΕ ΦΑΙΝΕΙΝ ΕΠΙ ΤΗΣ ΓΗΣ
18 ΚΑΙ ΑΡΧΕΙΝ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΔΙΑΧΩΡΙΖΕΙΝ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΦΩΤΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΚΟΤΟΥΣ ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΟΤΙ ΚΑΛΟΝ
19 ΚΑΙ ΕΓΕΝΕΤΟ ΕΣΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΗΜΕΡΑ ΤΕΤΑΡΤΗ
20 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΕΞΑΓΑΓΕΤΩ ΤΑ ΥΔΑΤΑ ΕΡΠΕΤΑ ΨΥΧΩΝ ΖΩΣΩΝ ΚΑΙ ΠΕΤΕΙΝΑ ΠΕΤΟΜΕΝΑ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΤΑ ΤΟ ΣΤΕΡΕΩΜΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ
21 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΑ ΚΗΤΗ ΤΑ ΜΕΓΑΛΑ ΚΑΙ ΠΑΣΑΝ ΨΥΧΗΝ ΖΩΩΝ ΕΡΠΕΤΩΝ Α ΕΞΗΓΑΓΕΝ ΤΑ ΥΔΑΤΑ ΚΑΤΑ ΓΕΝΗ ΑΥΤΩΝ ΚΑΙ ΠΑΝ ΠΕΤΕΙΝΟΝ ΠΤΕΡΩΤΟΝ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΟΤΙ ΚΑΛΑ
22 ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΑ Ο ΘΕΟΣ ΛΕΓΩΝ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΠΛΗΡΩΣΑΤΕ ΤΑ ΥΔΑΤΑ ΕΝ ΤΑΙΣ ΘΑΛΑΣΣΑΙΣ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΠΛΗΘΥΝΕΣΘΩΣΑΝ ΕΠΙ ΤΗΣ ΓΗΣ
23 ΚΑΙ ΕΓΕΝΕΤΟ ΕΣΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΗΜΕΡΑ ΠΕΜΠΤΗ
24 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΕΞΑΓΑΓΕΤΩ Η ΓΗ ΨΥΧΗΝ ΖΩΣΑΝ ΚΑΤΑ ΓΕΝΟΣ ΤΕΤΡΑΠΟΔΑ ΚΑΙ ΕΡΠΕΤΑ ΚΑΙ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ
25 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΑ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΠΕΤΑ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΑΥΤΩΝ ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΟΤΙ ΚΑΛΑ

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26 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΟΙΗΣΩΜΕΝ ΑΝΘΡΩΠΟΝ ΚΑΤ ΕΙΚΟΝΑ ΗΜΕΤΕΡΑΝ ΚΑΙ ΚΑΘ' ΟΜΟΙΩΣΙΝ ΚΑΙ ΑΡΧΕΤΩΣΑΝ ΤΩΝ ΙΧΘΥΩΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΡΠΟΝΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

27 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΤ ΕΙΚΟΝΑ ΘΕΟΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ

28 ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΛΕΓΩΝ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΠΛΗΡΩΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΚΑΤΑ-ΚΥΡΙΕΥΣΑΤΕ ΑΥΤΗΣ ΚΑΙ ΑΡΧΕΤΕ ΤΩΝ ΙΧΘΥΩΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΡΠΟΝΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

29 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΙΔΟΥ ΔΕΔΩΚΑ ΥΜΙΝ ΠΑΝ ΧΟΡΤΟΝ ΣΠΟΡΙΜΟΝ ΣΠΕΙΡΟΝ ΣΠΕΡΜΑ Ο ΕΣΤΙΝ ΕΠΑΝΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΝ ΞΥΛΟΝ Ο ΕΧΕΙ ΕΝ ΕΑΥΤΩ ΚΑΡΠΟΝ ΣΠΕΡΜΑΤΟΣ ΣΠΟΡΙΜΟΥ ΥΜΙΝ ΕΣΤΑΙ ΕΙΣ ΒΡΩΣΙΝ

30 ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΝΤΙ ΕΡΠΕΤΩ ΤΩ ΕΡΠΟΝΤΙ ΕΠΙ ΤΗΣ ΓΗΣ Ο ΕΧΕΙ ΕΝ ΕΑΥΤΩ ΨΥΧΗΝ ΖΩΗΣ ΠΑΝΤΑ ΧΟΡΤΟΝ ΧΛΩΡΟΝ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ

31 ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΙΔΟΥ ΚΑΛΑ ΛΙΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΣΠΕΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΗΜΕΡΑ ΕΚΤΗ

GENESIS CHAPTER 2

(Verses 10 to 15 contain a very accurate description of the geographical distribution of the Israelites and Judeans within the borders of the land of their Persian liberators and overlords. This area stretched from the easternmost extent [northwestern India] to the westernmost extent [Cush in Nubia, Sudan] of the Persian Empire. In the region of the four rivers Pishon [Indus], Gihon [Nile], Hiddekel [Tigris] and Phrat [Euphrates], the Aramaic-speaking Jews played a significant role as Persian government officials and military personnel because the lingua franca of the Empire was Aramaic. In Babylon, they completed the Hebrew Bible in the 6th and 5th centuries BC. See Appendix C: The Elephantine Papyrus Find by Eduard Meyer..)

1 ΚΑΙ ΣΥΝΕΤΕΛΕΣΘΗΣΑΝ Ο ΟΥΡΑΝΟΣ ΚΑΙ Η ΓΗ ΚΑΙ ΠΑΣ Ο ΚΟΣΜΟΣ ΑΥΤΩΝ

2 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ Ο ΘΕΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΚΤΗ ΤΑ ΕΡΓΑ ΑΥΤΟΥ Α ΕΠΟΙΗΣΕΝ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ ΩΝ ΕΠΟΙΗΣΕΝ

3 ΚΑΙ ΗΥΛΟΓΗΣΕΝ Ο ΘΕΟΣ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΕΒΔΟΜΗΝ ΚΑΙ ΗΓΙΑΣΕΝ ΑΥΤΗΝ ΟΤΙ ΕΝ ΑΥΤΗ ΚΑΤΕΠΑΥΣΕΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ ΩΝ ΗΡΞΑΤΟ Ο ΘΕΟΣ ΠΟΙΗΣΑΙ

4 ΑΥΤΗ Η ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ ΟΥΡΑΝΟΥ ΚΑΙ ΓΗΣ ΟΤΕ ΕΓΕΝΕΤΟ Η ΗΜΕΡΑ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ

5 ΚΑΙ ΠΑΝ ΧΛΩΡΟΝ ΑΓΡΟΥ ΠΡΟ ΤΟΥ ΓΕΝΕΣΘΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΝΤΑ ΧΟΡΤΟΝ ΑΓΡΟΥ ΠΡΟ ΤΟΥ ΑΝΑΤΕΙΛΑΙ ΟΥ ΓΑΡ ΕΒΡΕΞΕΝ Ο ΘΕΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΥΚ ΗΝ ΕΡΓΑΖΕΣΘΑΙ ΤΗΝ ΓΗΝ

6 ΠΗΓΗ ΔΕ ΑΝΕΒΑΙΝΕΝ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΟΤΙΖΕΝ ΠΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ

7 ΚΑΙ ΕΠΛΑΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΧΟΥΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΕΝΕΦΥΣΗΣΕΝ ΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΠΝΟΗΝ ΖΩΗΣ ΚΑΙ ΕΓΕΝΕΤΟ Ο ΑΝΘΡΩΠΟΣ ΕΙΣ ΨΥΧΗΝ ΖΩΣΑΝ

8 ΚΑΙ ΕΦΥΤΕΥΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΑΡΑΔΕΙΣΟΝ ΕΝ ΕΔΕΜ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΘΕΤΟ ΕΚΕΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΝ ΕΠΛΑΣΕΝ

9 ΚΑΙ ΕΞΑΝΕΤΕΙΛΕΝ Ο ΘΕΟΣ ΕΤΙ ΕΚ ΤΗΣ ΓΗΣ ΠΑΝ ΞΥΛΟΝ ΩΡΑΙΟΝ ΕΙΣ ΟΡΑΣΙΝ ΚΑΙ ΚΑΛΟΝ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΤΟ ΞΥΛΟΝ ΤΗΣ ΖΩΗΣ ΕΝ ΜΕΣΩ ΤΩ ΠΑΡΑΔΕΙΣΩ ΚΑΙ ΤΟ ΞΥΛΟΝ ΤΟΥ ΕΙΔΕΝΑΙ ΓΝΩΣΤΟΝ ΚΑΛΟΥ ΚΑΙ ΠΟΝΗΡΟΥ

10 ΠΟΤΑΜΟΣ ΔΕ ΕΚΠΟΡΕΥΕΤΑΙ ΕΞ ΕΔΕΜ ΠΟΤΙΖΕΙΝ ΤΟΝ ΠΑΡΑΔΕΙΣΟΝ ΕΚΕΙΘΕΝ ΑΦΟΡΙΖΕΤΑΙ ΕΙΣ ΤΕΣΣΑΡΑΣ ΑΡΧΑΣ

11 ΟΝΟΜΑ ΤΩ ΕΝΙ ΦΙΣΩΝ (Indus) ΟΥΤΟΣ Ο ΚΥΚΛΩΝ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΕΥΙΛΑΤ (Northwestern India) ΕΚΕΙ ΟΥ ΕΣΤΙΝ ΤΟ ΧΡΥΣΙΟΝ

12 ΤΟ ΔΕ ΧΡΥΣΙΟΝ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΚΑΛΟΝ ΚΑΙ ΕΚΕΙ ΕΣΤΙΝ Ο ΑΝΘΡΑΞ ΚΑΙ Ο ΛΙΘΟΣ Ο ΠΡΑΣΙΝΟΣ (Carnelian, Cornaline; Sard)

13 ΚΑΙ ΟΝΟΜΑ ΤΩ ΠΟΤΑΜΩ ΤΩ ΔΕΥΤΕΡΩ ΓΗΩΝ (NILE) ΟΥΤΟΣ Ο ΚΥΚΛΩΝ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΑΙΘΙΟΠΙΑΣ (From Meroë to Napata in Cush; Nubia, Sudan)

14 ΚΑΙ Ο ΠΟΤΑΜΟΣ Ο ΤΡΙΤΟΣ ΤΙΓΡΙΣ (Hiddekel) ΟΥΤΟΣ Ο ΠΟΡΕΥΟΜΕΝΟΣ ΚΑΤΕΝΑΝΤΙ ΑΣΣΥΡΙΩΝ Ο ΔΕ ΠΟΤΑΜΟΣ Ο ΤΕΤΑΡΤΟΣ ΟΥΤΟΣ ΕΥΦΡΑΤΗΣ (Phrat)

15 ΚΑΙ ΕΛΑΒΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΝ ΕΠΛΑΣΕΝ ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΝ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΕΡΓΑ-ΖΕΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΦΥΛΑΣΣΕΙΝ

16 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΑΔΑΜ ΛΕΓΩΝ ΑΠΟ ΠΑΝΤΟΣ ΞΥΛΟΥ ΤΟΥ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΒΡΩΣΕΙ ΦΑΓΗ

17 ΑΠΟ ΔΕ ΤΟΥ ΞΥΛΟΥ ΤΟΥ ΓΙΝΩΣΚΕΙΝ ΚΑΛΟΝ ΚΑΙ ΠΟΝΗΡΟΝ ΟΥ ΦΑΓΕΣΘΕ ΑΠ' ΑΥΤΟΥ Η Δ' ΑΝ ΗΜΕΡΑ ΦΑΓΗΤΕ ΑΠ' ΑΥΤΟΥ ΘΑΝΑΤΩ ΑΠΟΘΑΝΕΙΣΘΕ

18 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΥ ΚΑΛΟΝ ΕΙΝΑΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΜΟΝΟΝ ΠΟΙΗΣΩΜΕΝ ΑΥΤΩ ΒΟΗΘΟΝ ΚΑΤ' ΑΥΤΟΝ

19 ΚΑΙ ΕΠΛΑΣΕΝ Ο ΘΕΟΣ ΕΤΙ ΕΚ ΤΗΣ ΓΗΣ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΑ ΠΡΟΣ ΤΟΝ ΑΔΑΜ (man, human) ΙΔΕΙΝ ΤΙ ΚΑΛΕΣΕΙ ΑΥΤΑ ΚΑΙ ΠΑΝ Ο ΕΑΝ ΕΚΑΛΕΣΕΝ ΑΥΤΟ ΑΔΑΜ ΨΥΧΗΝ ΖΩΣΑΝ ΤΟΥΤΟ ΟΝΟΜΑ ΑΥΤΟΥ

20 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΔΑΜ ΟΝΟΜΑΤΑ ΠΑΣΙΝ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΥ ΑΓΡΟΥ ΤΩ ΔΕ ΑΔΑΜ ΟΥΧ ΕΥΡΕΘΗ ΒΟΗΘΟΣ ΟΜΟΙΟΣ ΑΥΤΩ

21 ΚΑΙ ΕΠΕΒΑΛΕΝ Ο ΘΕΟΣ ΕΚΣΤΑΣΙΝ ΕΠΙ ΤΟΝ ΑΔΑΜ ΚΑΙ ΥΠΝΩΣΕΝ ΚΑΙ ΕΛΑΒΕΝ ΜΙΑΝ ΤΩΝ ΠΛΕΥΡΩΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΠΛΗΡΩΣΕΝ ΣΑΡΚΑ ΑΝΤ' ΑΥΤΗΣ

22 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΗΝ ΠΛΕΥΡΑΝ ΗΝ ΕΛΑΒΕΝ ΑΠΟ ΤΟΥ ΑΔΑΜ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΗΝ ΠΡΟΣ ΤΟΝ ΑΔΑΜ

23 ΚΑΙ ΕΙΠΕΝ ΑΔΑΜ ΤΟΥΤΟ ΝΥΝ ΟΣΤΟΥΝ ΕΚ ΤΩΝ ΟΣΤΕΩΝ ΜΟΥ ΚΑΙ ΣΑΡΞ ΕΚ ΤΗΣ ΣΑΡΚΟΣ ΜΟΥ ΑΥΤΗ ΚΛΗΘΗΣΕΤΑΙ ΓΥΝΗ ΟΤΙ ΕΚ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΕΛΗΜΦΘΗ ΑΥΤΗ

24 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΚΑΤΑΛΕΙΨΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΚΟΛΛΗΘΗΣΕΤΑΙ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΥΟ ΕΙΣ ΣΑΡΚΑ ΜΙΑΝ

25 ΚΑΙ ΗΣΑΝ ΟΙ ΔΥΟ ΓΥΜΝΟΙ Ο ΤΕ ΑΔΑΜ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΗΣΧΥΝΟΝΤΟ

GENESIS CHAPTER 3

1 Ο ΔΕ ΟΦΙΣ ΗΝ ΦΡΟΝΙΜΩΤΑΤΟΣ ΠΑΝΤΩΝ ΤΩΝ ΘΗΡΙΩΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΩΝ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΑΙ ΕΙΠΕΝ Ο ΟΦΙΣ ΤΗ ΓΥΝΑΙΚΙ ΤΙ ΟΤΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΟΥ ΜΗ ΦΑΓΗΤΕ ΑΠΟ ΠΑΝΤΟΣ ΞΥΛΟΥ ΤΟΥ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ

2 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΤΩ ΟΦΕΙ ΑΠΟ ΚΑΡΠΟΥ ΞΥΛΟΥ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΦΑΓΟΜΕΘΑ

3 ΑΠΟ ΔΕ ΚΑΡΠΟΥ ΤΟΥ ΞΥΛΟΥ Ο ΕΣΤΙΝ ΕΝ ΜΕΣΩ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΕΙΠΕΝ Ο ΘΕΟΣ ΟΥ ΦΑΓΕΣΘΕ ΑΠ' ΑΥΤΟΥ ΟΥΔΕ ΜΗ ΑΨΗΣΘΕ ΑΥΤΟΥ ΙΝΑ ΜΗ ΑΠΟΘΑΝΗΤΕ

4 ΚΑΙ ΕΙΠΕΝ Ο ΟΦΙΣ ΤΗ ΓΥΝΑΙΚΙ ΟΥ ΘΑΝΑΤΩ ΑΠΟΘΑ-ΝΕΙΣΘΕ

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5 ΗΔΕΙ ΓΑΡ Ο ΘΕΟΣ ΟΤΙ ΕΝ Η ΑΝ ΗΜΕΡΑ ΦΑΓΗΤΕ ΑΠ' ΑΥΤΟΥ ΔΙΑΝΟΙΧΘΗΣΟΝΤΑΙ ΥΜΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΚΑΙ ΕΣΕΣΘΕ ΩΣ ΘΕΟΙ ΓΙΝΩΣΚΟΝΤΕΣ ΚΑΛΟΝ ΚΑΙ ΠΟΝΗΡΟΝ

6 ΚΑΙ ΕΙΔΕΝ Η ΓΥΝΗ ΟΤΙ ΚΑΛΟΝ ΤΟ ΞΥΛΟΝ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΟΤΙ ΑΡΕΣΤΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΙΔΕΙΝ ΚΑΙ ΩΡΑΙΟΝ ΕΣΤΙΝ ΤΟΥ ΚΑΤΑΝΟΗΣΑΙ ΚΑΙ ΛΑΒΟΥΣΑ ΤΟΥ ΚΑΡΠΟΥ ΑΥΤΟΥ ΕΦΑΓΕΝ ΚΑΙ ΕΔΩΚΕΝ ΚΑΙ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΕΦΑΓΟΝ

7 ΚΑΙ ΔΙΗΝΟΙΧΘΗΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΤΩΝ ΔΥΟ ΚΑΙ ΕΓΝΩΣΑΝ ΟΤΙ ΓΥΜΝΟΙ ΗΣΑΝ ΚΑΙ ΕΡΡΑΨΑΝ ΦΥΛΛΑ ΣΥΚΗΣ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΠΕΡΙΖΩΜΑΤΑ

8 ΚΑΙ ΗΚΟΥΣΑΝ ΤΗΝ ΦΩΝΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΠΕΡΙΠΑΤΟΥΝΤΟΣ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΤΟ ΔΕΙΛΙΝΟΝ ΚΑΙ ΕΚΡΥΒΗΣΑΝ Ο ΤΕ ΑΔΑΜ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΞΥΛΟΥ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ

9 ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΝ ΑΔΑΜ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΔΑΜ ΠΟΥ ΕΙ

10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΗΝ ΦΩΝΗΝ ΣΟΥ ΗΚΟΥΣΑ ΠΕΡΙΠΑΤΟΥΝΤΟΣ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΚΑΙ ΕΦΟΒΗΘΗΝ ΟΤΙ ΓΥΜΝΟΣ ΕΙΜΙ ΚΑΙ ΕΚΡΥΒΗΝ

11 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΙΣ ΑΝΗΓΓΕΙΛΕΝ ΣΟΙ ΟΤΙ ΓΥΜΝΟΣ ΕΙ ΜΗ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΟΥ ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΤΟΥΤΟΥ ΜΟΝΟΥ ΜΗ ΦΑΓΕΙΝ ΑΠ' ΑΥΤΟΥ ΕΦΑΓΕΣ

12 ΚΑΙ ΕΙΠΕΝ Ο ΑΔΑΜ Η ΓΥΝΗ ΗΝ ΕΔΩΚΑΣ ΜΕΤ' ΕΜΟΥ ΑΥΤΗ ΜΟΙ ΕΔΩΚΕΝ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΚΑΙ ΕΦΑΓΟΝ

13 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΗ ΓΥΝΑΙΚΙ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ Ο ΟΦΙΣ ΗΠΑΤΗΣΕΝ ΜΕ ΚΑΙ ΕΦΑΓΟΝ

14 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΟΦΕΙ ΟΤΙ ΕΠΟΙΗΣΑΣ ΤΟΥΤΟ ΕΠΙΚΑΤΑΡΑΤΟΣ ΣΥ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΘΗΡΙΩΝ ΤΗΣ ΓΗΣ ΕΠΙ ΤΩ ΣΤΗΘΕΙ ΣΟΥ ΚΑΙ ΤΗ ΚΟΙΛΙΑ ΠΟΡΕΥΣΗ ΚΑΙ ΓΗΝ ΦΑΓΗ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ

15 ΚΑΙ ΕΧΘΡΑΝ ΘΗΣΩ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΗΣ ΑΥΤΟΣ ΣΟΥ ΤΗΡΗΣΕΙ ΚΕΦΑΛΗΝ ΚΑΙ ΣΥ ΤΗΡΗΣΕΙΣ ΑΥΤΟΥ ΠΤΕΡΝΑΝ

16 ΚΑΙ ΤΗ ΓΥΝΑΙΚΙ ΕΙΠΕΝ ΠΛΗΘΥΝΩΝ ΠΛΗΘΥΝΩ ΤΑΣ ΛΥΠΑΣ ΣΟΥ ΚΑΙ ΤΟΝ ΣΤΕΝΑΓΜΟΝ ΣΟΥ ΕΝ ΛΥΠΑΙΣ ΤΕΞΗ ΤΕΚΝΑ ΚΑΙ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΣΟΥ Η ΑΠΟΣΤΡΟΦΗ ΣΟΥ ΚΑΙ ΑΥΤΟΣ ΣΟΥ ΚΥΡΙΕΥΣΕΙ

17 ΤΩ ΔΕ ΑΔΑΜ ΕΙΠΕΝ ΟΤΙ ΗΚΟΥΣΑΣ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΣΟΥ ΚΑΙ ΕΦΑΓΕΣ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΟΥ ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΤΟΥΤΟΥ ΜΟΝΟΥ ΜΗ ΦΑΓΕΙΝ ΑΠ' ΑΥΤΟΥ ΕΠΙΚΑΤΑΡΑΤΟΣ Η ΓΗ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΕΝ ΛΥΠΑΙΣ ΦΑΓΗ ΑΥΤΗΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ

18 ΑΚΑΝΘΑΣ ΚΑΙ ΤΡΙΒΟΛΟΥΣ ΑΝΑΤΕΛΕΙ ΣΟΙ ΚΑΙ ΦΑΓΗ ΤΟΝ ΧΟΡΤΟΝ ΤΟΥ ΑΓΡΟΥ

19 ΕΝ ΙΔΡΩΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΦΑΓΗ ΤΟΝ ΑΡΤΟΝ ΣΟΥ ΕΩΣ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΣΕ ΕΙΣ ΤΗΝ ΓΗΝ ΕΞ ΗΣ ΕΛΗΜΦΘΗΣ ΟΤΙ ΓΗ ΕΙ ΚΑΙ ΕΙΣ ΓΗΝ ΑΠΕΛΕΥΣΗ

20 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΔΑΜ ΤΟ ΟΝΟΜΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΖΩΗ ΟΤΙ ΑΥΤΗ ΜΗΤΗΡ ΠΑΝΤΩΝ ΤΩΝ ΖΩΝΤΩΝ

21 ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΑΔΑΜ ΚΑΙ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΧΙΤΩΝΑΣ ΔΕΡΜΑΤΙΝΟΥΣ ΚΑΙ ΕΝΕΔΥΣΕΝ ΑΥΤΟΥΣ

22 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΙΔΟΥ ΑΔΑΜ ΓΕΓΟΝΕΝ ΩΣ ΕΙΣ ΕΞ ΗΜΩΝ ΤΟΥ ΓΙΝΩΣΚΕΙΝ ΚΑΛΟΝ ΚΑΙ ΠΟΝΗΡΟΝ ΚΑΙ ΝΥΝ ΜΗΠΟΤΕ ΕΚΤΕΙΝΗ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΛΑΒΗ ΤΟΥ ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ ΚΑΙ ΦΑΓΗ ΚΑΙ ΖΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

23 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΚ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΤΗΣ ΤΡΥΦΗΣ ΕΡΓΑΖΕΣΘΑΙ ΤΗΝ ΓΗΝ ΕΞ ΗΣ ΕΛΗΜΦΘΗ

24 ΚΑΙ ΕΞΕΒΑΛΕΝ ΤΟΝ ΑΔΑΜ ΚΑΙ ΚΑΤΩΚΙΣΕΝ ΑΥΤΟΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΤΗΣ ΤΡΥΦΗΣ ΚΑΙ ΕΤΑΞΕΝ ΤΑ ΧΕΡΟΥΒΙΜ ΚΑΙ ΤΗΝ ΦΛΟΓΙΝΗΝ ΡΟΜΦΑΙΑΝ ΤΗΝ ΣΤΡΕΦΟΜΕΝΗΝ ΦΥΛΑΣΣΕΙΝ ΤΗΝ ΟΔΟΝ ΤΟΥ ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ

GENESIS CHAPTER 4

1 ΑΔΑΜ ΔΕ ΕΓΝΩ ΕΥΑΝ (Eve, Eva, hawwa, source of life) ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΣΥΛΛΑΒΟΥΣΑ ΕΤΕΚΕΝ ΤΟΝ ΚΑΙΝ ΚΑΙ ΕΙΠΕΝ ΕΚΤΗΣΑΜΗΝ ΑΝΘΡΩΠΟΝ ΔΙΑ ΤΟΥ ΘΕΟΥ

2 ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΤΕΚΕΙΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΤΟΝ ΑΒΕΛ ΚΑΙ ΕΓΕΝΕΤΟ ΑΒΕΛ ΠΟΙΜΗΝ ΠΡΟΒΑΤΩΝ ΚΑΙΝ ΔΕ ΗΝ ΕΡΓΑΖΟΜΕΝΟΣ ΤΗΝ ΓΗΝ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑΣ ΗΝΕΓΚΕΝ ΚΑΙΝ ΑΠΟ ΤΩΝ ΚΑΡΠΩΝ ΤΗΣ ΓΗΣ ΘΥΣΙΑΝ ΤΩ ΚΥΡΙΩ

4 ΚΑΙ ΑΒΕΛ ΗΝΕΓΚΕΝ ΚΑΙ ΑΥΤΟΣ ΑΠΟ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΣΤΕΑΤΩΝ ΑΥΤΩΝ ΚΑΙ ΕΠΕΙΔΕΝ Ο ΘΕΟΣ ΕΠΙ ΑΒΕΛ ΚΑΙ ΕΠΙ ΤΟΙΣ ΔΩΡΟΙΣ ΑΥΤΟΥ

5 ΕΠΙ ΔΕ ΚΑΙΝ ΚΑΙ ΕΠΙ ΤΑΙΣ ΘΥΣΙΑΙΣ ΑΥΤΟΥ ΟΥ ΠΡΟΣΕΣΧΕΝ ΚΑΙ ΕΛΥΠΗΣΕΝ ΤΟΝ ΚΑΙΝ ΛΙΑΝ ΚΑΙ ΣΥΝΕΠΕΣΕΝ ΤΩ ΠΡΟΣΩΠΩ

6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΚΑΙΝ ΙΝΑ ΤΙ ΠΕΡΙΛΥΠΟΣ ΕΓΕΝΟΥ ΚΑΙ ΙΝΑ ΤΙ ΣΥΝΕΠΕΣΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ

7 ΟΥΚ ΕΑΝ ΟΡΘΩΣ ΠΡΟΣΕΝΕΓΚΗΣ ΟΡΘΩΣ ΔΕ ΜΗ ΔΙΕΛΗΣ ΗΜΑΡΤΕΣ ΗΣΥΧΑΣΟΝ ΠΡΟΣ ΣΕ Η ΑΠΟΣΤΡΟΦΗ ΑΥΤΟΥ ΚΑΙ ΣΥ ΑΡΞΕΙΣ ΑΥΤΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΚΑΙΝ ΠΡΟΣ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΔΙΕΛΘΩΜΕΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΠΕΔΙΩ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙΝ ΕΠΙ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΝ

9 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΚΑΙΝ ΠΟΥ ΕΣΤΙΝ ΑΒΕΛ Ο ΑΔΕΛΦΟΣ ΣΟΥ Ο ΔΕ ΕΙΠΕΝ ΟΥ ΓΙΝΩΣΚΩ ΜΗ ΦΥΛΑΞ ΤΟΥ ΑΔΕΛΦΟΥ ΜΟΥ ΕΙΜΙ ΕΓΩ

10 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΤΙ ΕΠΟΙΗΣΑΣ ΦΩΝΗ ΑΙΜΑΤΟΣ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΒΟΑ ΠΡΟΣ ΜΕ ΕΚ ΤΗΣ ΓΗΣ

11 ΚΑΙ ΝΥΝ ΕΠΙΚΑΤΑΡΑΤΟΣ ΣΥ ΑΠΟ ΤΗΣ ΓΗΣ Η ΕΧΑΝΕΝ ΤΟ ΣΤΟΜΑ ΑΥΤΗΣ ΔΕΞΑΣΘΑΙ ΤΟ ΑΙΜΑ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ

12 ΟΤΙ ΕΡΓΑ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΕΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΗΣ ΔΟΥΝΑΙ ΣΟΙ ΣΤΕΝΩΝ ΚΑΙ ΤΡΕΜΩΝ ΕΣΗ ΕΠΙ ΤΗΣ ΓΗΣ

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14 ΕΙ ΕΚΒΑΛΛΕΙΣ ΜΕ ΣΗΜΕΡΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΚΑΙ ΑΠΟ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΡΥΒΗΣΟΜΑΙ ΚΑΙ ΕΣΟΜΑΙ ΣΤΕΝΩΝ ΚΑΙ ΤΡΕΜΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΣΤΑΙ ΠΑΣ Ο ΕΥΡΙΣΚΩΝ ΜΕ ΑΠΟΚΤΕΝΕΙ ΜΕ

15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΥΧ ΟΥΤΩΣ ΠΑΣ Ο ΑΠΟΚΤΕΙΝΑΣ ΚΑΙΝ ΕΠΤΑ ΕΚΔΙΚΟΥΜΕΝΑ ΠΑΡΑΛΥΣΕΙ ΚΑΙ ΕΘΕΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΗΜΕΙΟΝ ΤΩ ΚΑΙΝ ΤΟΥ ΜΗ ΑΝΕΛΕΙΝ ΑΥΤΟΝ ΠΑΝΤΑ ΤΟΝ ΕΥΡΙΣΚΟΝΤΑ ΑΥΤΟΝ

16 ΕΞΗΛΘΕΝ ΔΕ ΚΑΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΩΚΗΣΕΝ ΕΝ ΓΗ ΝΑΙΔ ΚΑΤΕΝΑΝΤΙ ΕΔΕΜ

17 ΚΑΙ ΕΓΝΩ ΚΑΙΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΣΥΛΛΑΒΟΥΣΑ ΕΤΕΚΕΝ ΤΟΝ ΕΝΩΧ ΚΑΙ ΗΝ ΟΙΚΟΔΟΜΩΝ ΠΟΛΙΝ ΚΑΙ ΕΠΩΝΟΜΑΣΕΝ ΤΗΝ ΠΟΛΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΝΩΧ

18 ΕΓΕΝΗΘΗ ΔΕ ΤΩ ΕΝΩΧ ΓΑΙΔΑΔ ΚΑΙ ΓΑΙΔΑΔ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΙΗΛ ΚΑΙ ΜΑΙΗΛ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΘΟΥΣΑΛΑ ΚΑΙ ΜΑΘΟΥΣΑΛΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΛΑΜΕΧ

19 ΚΑΙ ΕΛΑΒΕΝ ΕΑΥΤΩ ΛΑΜΕΧ ΔΥΟ ΓΥΝΑΙΚΑΣ ΟΝΟΜΑ ΤΗ ΜΙΑ ΑΔΑ ΚΑΙ ΟΝΟΜΑ ΤΗ ΔΕΥΤΕΡΑ ΣΕΛΛΑ

20 ΚΑΙ ΕΤΕΚΕΝ ΑΔΑ ΤΟΝ ΙΩΒΕΛ ΟΥΤΟΣ ΗΝ Ο ΠΑΤΗΡ ΟΙΚΟΥΝΤΩΝ ΕΝ ΣΚΗΝΑΙΣ ΚΤΗΝΟΤΡΟΦΩΝ

21 ΚΑΙ ΟΝΟΜΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΙΟΥΒΑΛ ΟΥΤΟΣ ΗΝ Ο ΚΑΤΑΔΕΙΞΑΣ ΨΑΛΤΗΡΙΟΝ ΚΑΙ ΚΙΘΑΡΑΝ

22 ΣΕΛΛΑ ΔΕ ΕΤΕΚΕΝ ΚΑΙ ΑΥΤΗ ΤΟΝ ΘΟΒΕΛ ΚΑΙ ΗΝ ΣΦΥΡΟΚΟΠΟΣ ΧΑΛΚΕΥΣ ΧΑΛΚΟΥ ΚΑΙ ΣΙΔΗΡΟΥ ΑΔΕΛΦΗ ΔΕ ΘΟΒΕΛ ΝΟΕΜΑ

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23 ΕΙΠΕΝ ΔΕ ΛΑΜΕΧ ΤΑΙΣ ΕΑΥΤΟΥ ΓΥΝΑΙΞΙΝ ΑΔΑ ΚΑΙ ΣΕΛΛΑ ΑΚΟΥΣΑΤΕ ΜΟΥ ΤΗΣ ΦΩΝΗΣ ΓΥΝΑΙΚΕΣ ΛΑΜΕΧ ΕΝΩΤΙΣΑΣΘΕ ΜΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΟΤΙ ΑΝΔΡΑ ΑΠΕΚΤΕΙΝΑ ΕΙΣ ΤΡΑΥΜΑ ΕΜΟΙ ΚΑΙ ΝΕΑΝΙΣΚΟΝ ΕΙΣ ΜΩΛΩΠΑ ΕΜΟΙ
24 ΟΤΙ ΕΠΤΑΚΙΣ ΕΚΔΕΔΙΚΗΤΑΙ ΕΚ ΚΑΙΝ ΕΚ ΔΕ ΛΑΜΕΧ ΕΒΔΟΜΗΚΟΝΤΑΚΙΣ ΕΠΤΑ
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26 ΚΑΙ ΤΩ ΣΗΘ ΕΓΕΝΕΤΟ ΥΙΟΣ ΕΠΩΝΟΜΑΣΕΝ ΔΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝΩΣ ΟΥΤΟΣ ΗΛΠΙΣΕΝ ΕΠΙΚΑΛΕΙΣΘΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ

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1 ΑΥΤΗ Η ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ ΑΝΘΡΩΠΩΝ Η ΗΜΕΡΑ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΑΔΑΜ ΚΑΤ' ΕΙΚΟΝΑ ΘΕΟΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ
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8 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΣΗΘ ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΔΩΔΕΚΑ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
9 ΚΑΙ ΕΖΗΣΕΝ ΕΝΩΣ ΕΚΑΤΟΝ ΕΝΕΝΗΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΚΑΙΝΑΝ
10 ΚΑΙ ΕΖΗΣΕΝ ΕΝΩΣ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΚΑΙΝΑΝ ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΔΕΚΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
11 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΕΝΩΣ ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
12 ΚΑΙ ΕΖΗΣΕΝ ΚΑΙΝΑΝ ΕΚΑΤΟΝ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΛΕΛΕΗΛ
13 ΚΑΙ ΕΖΗΣΕΝ ΚΑΙΝΑΝ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΜΑΛΕΛΕΗΛ ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
14 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΚΑΙΝΑΝ ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΔΕΚΑ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
15 ΚΑΙ ΕΖΗΣΕΝ ΜΑΛΕΛΕΗΛ ΕΚΑΤΟΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΑΡΕΔ
16 ΚΑΙ ΕΖΗΣΕΝ ΜΑΛΕΛΕΗΛ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΙΑΡΕΔ ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
17 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΜΑΛΕΛΕΗΛ ΟΚΤΑΚΟΣΙΑ ΚΑΙ ΕΝΕΝΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
18 ΚΑΙ ΕΖΗΣΕΝ ΙΑΡΕΔ ΕΚΑΤΟΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΔΥΟ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΝΩΧ
19 ΚΑΙ ΕΖΗΣΕΝ ΙΑΡΕΔ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΕΝΩΧ ΟΚΤΑΚΟΣΙΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
20 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΙΑΡΕΔ ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΔΥΟ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
21 ΚΑΙ ΕΖΗΣΕΝ ΕΝΩΧ ΕΚΑΤΟΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΘΟΥΣΑΛΑ
22 ΕΥΗΡΕΣΤΗΣΕΝ ΔΕ ΕΝΩΧ ΤΩ ΘΕΩ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΜΑΘΟΥΣΑΛΑ ΔΙΑΚΟΣΙΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
23 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΕΝΩΧ ΤΡΙΑΚΟΣΙΑ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ
24 ΚΑΙ ΕΥΗΡΕΣΤΗΣΕΝ ΕΝΩΧ ΤΩ ΘΕΩ ΚΑΙ ΟΥΧ ΗΥΡΙΣΚΕΤΟ ΟΤΙ ΜΕΤΕΘΗΚΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ
25 ΚΑΙ ΕΖΗΣΕΝ ΜΑΘΟΥΣΑΛΑ ΕΚΑΤΟΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΠΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΛΑΜΕΧ
26 ΚΑΙ ΕΖΗΣΕΝ ΜΑΘΟΥΣΑΛΑ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΛΑΜΕΧ ΟΚΤΑΚΟΣΙΑ ΔΥΟ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
27 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΜΑΘΟΥΣΑΛΑ ΑΣ ΕΖΗΣΕΝ ΕΝΝΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΝΝΕΑ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
28 ΚΑΙ ΕΖΗΣΕΝ ΛΑΜΕΧ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΟΚΤΩ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΝ
29 ΚΑΙ ΕΠΩΝΟΜΑΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΝΩΕ ΛΕΓΩΝ ΟΥΤΟΣ ΔΙΑΝΑΠΑΥΣΕΙ ΗΜΑΣ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΗΜΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΛΥΠΩΝ ΤΩΝ ΧΕΙΡΩΝ ΗΜΩΝ ΚΑΙ ΑΠΟ ΤΗΣ ΓΗΣ ΗΣ ΚΑΤΗΡΑΣΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ
30 ΚΑΙ ΕΖΗΣΕΝ ΛΑΜΕΧ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΝΩΕ ΠΕΝΤΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
31 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΛΑΜΕΧ ΕΠΤΑΚΟΣΙΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΤΡΙΑ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ
32 ΚΑΙ ΗΝ ΝΩΕ ΕΤΩΝ ΠΕΝΤΑΚΟΣΙΩΝ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΝΩΕ ΤΡΕΙΣ ΥΙΟΥΣ ΤΟΝ ΣΗΜ ΤΟΝ ΧΑΜ ΤΟΝ ΙΑΦΕΘ

GENESIS CHAPTER 6
1 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΡΞΑΝΤΟ ΟΙ ΑΝΘΡΩΠΟΙ ΠΟΛΛΟΙ ΓΙΝΕΣΘΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΕΓΕΝΗΘΗΣΑΝ ΑΥΤΟΙΣ
2 ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΥΙΟΙ ΤΟΥ ΘΕΟΥ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΤΙ ΚΑΛΑΙ ΕΙΣΙΝ ΕΛΑΒΟΝ ΕΑΥΤΟΙΣ ΓΥΝΑΙΚΑΣ ΑΠΟ ΠΑΣΩΝ ΩΝ ΕΞΕΛΕΞΑΝΤΟ
3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΥ ΜΗ ΚΑΤΑΜΕΙΝΗ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΝ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΤΟΥΤΟΙΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑ ΤΟ ΕΙΝΑΙ ΑΥΤΟΥΣ ΣΑΡΚΑΣ ΕΣΟΝΤΑΙ ΔΕ ΑΙ ΗΜΕΡΑΙ ΑΥΤΩΝ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΤΗ
4 ΟΙ ΔΕ ΓΙΓΑΝΤΕΣ ΗΣΑΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΜΕΤ' ΕΚΕΙΝΟ ΩΣ ΑΝ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΟΙ ΥΙΟΙ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΕΓΕΝΝΩΣΑΝ ΕΑΥΤΟΙΣ ΕΚΕΙΝΟΙ ΗΣΑΝ ΟΙ ΓΙΓΑΝΤΕΣ ΟΙ ΑΠ' ΑΙΩΝΟΣ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΟΝΟΜΑΣΤΟΙ
5 ΙΔΩΝ ΔΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΤΙ ΕΠΛΗΘΥΝΘΗΣΑΝ ΑΙ ΚΑΚΙΑΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΣ ΤΙΣ ΔΙΑΝΟΕΙΤΑΙ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΠΙΜΕΛΩΣ ΕΠΙ ΤΑ ΠΟΝΗΡΑ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ
6 ΚΑΙ ΕΝΕΘΥΜΗΘΗ Ο ΘΕΟΣ ΟΤΙ ΕΠΟΙΗΣΕΝ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΔΙΕΝΟΗΘΗ
7 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΑΠΑΛΕΙΨΩ ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΝ ΕΠΟΙΗΣΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΑΠΟ ΑΝΘΡΩΠΟΥ ΕΩΣ ΚΤΗΝΟΥΣ ΚΑΙ ΑΠΟ ΕΡΠΕΤΩΝ ΕΩΣ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΟΤΙ ΕΘΥΜΩΘΗΝ ΟΤΙ ΕΠΟΙΗΣΑ ΑΥΤΟΥΣ
8 ΝΩΕ ΔΕ ΕΥΡΕΝ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ
9 ΑΥΤΑΙ ΔΕ ΑΙ ΓΕΝΕΣΕΙΣ ΝΩΕ ΝΩΕ ΑΝΘΡΩΠΟΣ ΔΙΚΑΙΟΣ ΤΕΛΕΙΟΣ ΩΝ ΕΝ ΤΗ ΓΕΝΕΑ ΑΥΤΟΥ ΤΩ ΘΕΩ ΕΥΗΡΕΣΤΗΣΕΝ ΝΩΕ
10 ΕΓΕΝΝΗΣΕΝ ΔΕ ΝΩΕ ΤΡΕΙΣ ΥΙΟΥΣ ΤΟΝ ΣΗΜ ΤΟΝ ΧΑΜ ΤΟΝ ΙΑΦΕΘ
11 ΕΦΘΑΡΗ ΔΕ Η ΓΗ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΛΗΣΘΗ Η ΓΗ ΑΔΙΚΙΑΣ
12 ΚΑΙ ΕΙΔΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΗΝ ΓΗΝ ΚΑΙ ΗΝ ΚΑΤΕΦΘΑΡΜΕΝΗ ΟΤΙ ΚΑΤΕΦΘΕΙΡΕΝ ΠΑΣΑ ΣΑΡΞ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΓΗΣ

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13 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΝΩΕ ΚΑΙΡΟΣ ΠΑΝΤΟΣ ΑΝΘΡΩΠΟΥ ΗΚΕΙ ΕΝΑΝΤΙΟΝ ΜΟΥ ΟΤΙ ΕΠΛΗΣΘΗ Η ΓΗ ΑΔΙΚΙΑΣ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΙΔΟΥ ΕΓΩ ΚΑΤΑΦΘΕΙΡΩ ΑΥΤΟΥΣ ΚΑΙ ΤΗΝ ΓΗΝ
14 ΠΟΙΗΣΟΝ ΟΥΝ ΣΕΑΥΤΩ ΚΙΒΩΤΟΝ ΕΚ ΞΥΛΩΝ ΤΕΤΡΑΓΩΝΩΝ ΝΟΣΣΙΑΣ ΠΟΙΗΣΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΑΣΦΑΛΤΩΣΕΙΣ ΑΥΤΗΝ ΕΣΩΘΕΝ ΚΑΙ ΕΞΩΘΕΝ ΤΗ ΑΣΦΑΛΤΩ
15 ΚΑΙ ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΤΡΙΑΚΟΣΙΩΝ ΠΗΧΕΩΝ ΤΟ ΜΗΚΟΣ ΤΗΣ ΚΙΒΩΤΟΥ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΠΗΧΕΩΝ ΤΟ ΠΛΑΤΟΣ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΠΗΧΕΩΝ ΤΟ ΥΨΟΣ ΑΥΤΗΣ
16 ΕΠΙΣΥΝΑΓΩΝ ΠΟΙΗΣΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΕΙΣ ΠΗΧΥΝ ΣΥΝΤΕΛΕΣΕΙΣ ΑΥΤΗΝ ΑΝΩΘΕΝ ΤΗΝ ΔΕ ΘΥΡΑΝ ΤΗΣ ΚΙΒΩΤΟΥ ΠΟΙΗΣΕΙΣ ΕΚ ΠΛΑΓΙΩΝ ΚΑΤΑΓΑΙΑ ΔΙΩΡΟΦΑ ΚΑΙ ΤΡΙΩΡΟΦΑ ΠΟΙΗΣΕΙΣ ΑΥΤΗΝ
17 ΕΓΩ ΔΕ ΙΔΟΥ ΕΠΑΓΩ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ ΥΔΩΡ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΤΑΦΘΕΙΡΑΙ ΠΑΣΑΝ ΣΑΡΚΑ ΕΝ Η ΕΣΤΙΝ ΠΝΕΥΜΑ ΖΩΗΣ ΥΠΟΚΑΤΩ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΣΑ ΕΑΝ Η ΕΠΙ ΤΗΣ ΓΗΣ ΤΕΛΕΥΤΗΣΕΙ
18 ΚΑΙ ΣΤΗΣΩ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΠΡΟΣ ΣΕ ΕΙΣΕΛΕΥΣΗ ΔΕ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ Η ΓΥΝΗ ΣΟΥ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΩΝ ΥΙΩΝ ΣΟΥ ΜΕΤΑ ΣΟΥ
19 ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΘΗΡΙΩΝ ΚΑΙ ΑΠΟ ΠΑΣΗΣ ΣΑΡΚΟΣ ΔΥΟ ΔΥΟ ΑΠΟ ΠΑΝΤΩΝ ΕΙΣΑΞΕΙΣ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΙΝΑ ΤΡΕΦΗΣ ΜΕΤΑ ΣΕΑΥΤΟΥ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΕΣΟΝΤΑΙ
20 ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΟΡΝΕΩΝ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΡΠΟΝΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΑΥΤΩΝ ΔΥΟ ΔΥΟ ΑΠΟ ΠΑΝΤΩΝ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΠΡΟΣ ΣΕ ΤΡΕΦΕΣΘΑΙ ΜΕΤΑ ΣΟΥ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ
21 ΣΥ ΔΕ ΛΗΜΨΗ ΣΕΑΥΤΩ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΒΡΩΜΑΤΩΝ Α ΕΔΕΣΘΕ ΚΑΙ ΣΥΝΑΞΕΙΣ ΠΡΟΣ ΣΕΑΥΤΟΝ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΚΑΙ ΕΚΕΙΝΟΙΣ ΦΑΓΕΙΝ
22 ΚΑΙ ΕΠΟΙΗΣΕΝ ΝΩΕ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ

GENESIS CHAPTER 7

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΡΟΣ ΝΩΕ ΕΙΣΕΛΘΕ ΣΥ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΣΟΥ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΟΤΙ ΣΕ ΕΙΔΟΝ ΔΙΚΑΙΟΝ ΕΝΑΝΤΙΟΝ ΜΟΥ ΕΝ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ
2 ΑΠΟ ΔΕ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΚΑΘΑΡΩΝ ΕΙΣΑΓΑΓΕ ΠΡΟΣ ΣΕ ΕΠΤΑ ΕΠΤΑ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΑΠΟ ΔΕ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΜΗ ΚΑΘΑΡΩΝ ΔΥΟ ΔΥΟ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ
3 ΚΑΙ ΑΠΟ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΤΩΝ ΚΑΘΑΡΩΝ ΕΠΤΑ ΕΠΤΑ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΚΑΙ ΑΠΟ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΩΝ ΜΗ ΚΑΘΑΡΩΝ ΔΥΟ ΔΥΟ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΔΙΑΘΡΕΨΑΙ ΣΠΕΡΜΑ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ
4 ΕΤΙ ΓΑΡ ΗΜΕΡΩΝ ΕΠΤΑ ΕΓΩ ΕΠΑΓΩ ΥΕΤΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΚΑΙ ΕΞΑΛΕΙΨΩ ΠΑΣΑΝ ΤΗΝ ΕΞΑΝΑΣΤΑΣΙΝ ΗΝ ΕΠΟΙΗΣΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ
5 ΚΑΙ ΕΠΟΙΗΣΕΝ ΝΩΕ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ
6 ΝΩΕ ΔΕ ΗΝ ΕΤΩΝ ΕΞΑΚΟΣΙΩΝ ΚΑΙ Ο ΚΑΤΑΚΛΥΣΜΟΣ ΕΓΕΝΕΤΟ ΥΔΑΤΟΣ ΕΠΙ ΤΗΣ ΓΗΣ
7 ΕΙΣΗΛΘΕΝ ΔΕ ΝΩΕ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑ ΤΟ ΥΔΩΡ ΤΟΥ ΚΑΤΑΚΛΥΣΜΟΥ
8 ΚΑΙ ΑΠΟ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΚΑΘΑΡΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΜΗ ΚΑΘΑΡΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ
9 ΔΥΟ ΔΥΟ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΝΩΕ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ Ο ΘΕΟΣ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΟ ΥΔΩΡ ΤΟΥ ΚΑΤΑΚΛΥΣΜΟΥ ΕΓΕΝΕΤΟ ΕΠΙ ΤΗΣ ΓΗΣ
11 ΕΝ ΤΩ ΕΞΑΚΟΣΙΟΣΤΩ ΕΤΕΙ ΕΝ ΤΗ ΖΩΗ ΤΟΥ ΝΩΕ ΤΟΥ ΔΕΥΤΕΡΟΥ ΜΗΝΟΣ ΕΒΔΟΜΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΕΡΡΑΓΗΣΑΝ ΠΑΣΑΙ ΑΙ ΠΗΓΑΙ ΤΗΣ ΑΒΥΣΣΟΥ ΚΑΙ ΟΙ ΚΑΤΑΡΡΑΚΤΑΙ ΤΟΥ ΟΥΡΑΝΟΥ ΗΝΕΩΧΘΗΣΑΝ
12 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΥΕΤΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ
13 ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΕΙΣΗΛΘΕΝ ΝΩΕ ΣΗΜ ΧΑΜ ΙΑΦΕΘ ΥΙΟΙ ΝΩΕ ΚΑΙ Η ΓΥΝΗ ΝΩΕ ΚΑΙ ΑΙ ΤΡΕΙΣ ΓΥΝΑΙΚΕΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ
14 ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΠΑΝ ΕΡΠΕΤΟΝ ΚΙΝΟΥΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΚΑΙ ΠΑΝ ΠΕΤΕΙΝΟΝ ΚΑΤΑ ΓΕΝΟΣ
15 ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΝΩΕ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΔΥΟ ΔΥΟ ΑΠΟ ΠΑΣΗΣ ΣΑΡΚΟΣ ΕΝ Ω ΕΣΤΙΝ ΠΝΕΥΜΑ ΖΩΗΣ
16 ΚΑΙ ΤΑ ΕΙΣΠΟΡΕΥΟΜΕΝΑ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΑΠΟ ΠΑΣΗΣ ΣΑΡΚΟΣ ΕΙΣΗΛΘΕΝ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ Ο ΘΕΟΣ ΤΩ ΝΩΕ ΚΑΙ ΕΚΛΕΙΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΞΩΘΕΝ ΑΥΤΟΥ ΤΗΝ ΚΙΒΩΤΟΝ
17 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΚΑΤΑΚΛΥΣΜΟΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΛΗΘΥΝΘΗ ΤΟ ΥΔΩΡ ΚΑΙ ΕΠΗΡΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΥΨΩΘΗ ΑΠΟ ΤΗΣ ΓΗΣ
18 ΚΑΙ ΕΠΕΚΡΑΤΕΙ ΤΟ ΥΔΩΡ ΚΑΙ ΕΠΛΗΘΥΝΕΤΟ ΣΦΟΔΡΑ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΕΦΕΡΕΤΟ Η ΚΙΒΩΤΟΣ ΕΠΑΝΩ ΤΟΥ ΥΔΑΤΟΣ
19 ΤΟ ΔΕ ΥΔΩΡ ΕΠΕΚΡΑΤΕΙ ΣΦΟΔΡΑ ΣΦΟΔΡΩΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΕΚΑΛΥΨΕΝ ΠΑΝΤΑ ΤΑ ΟΡΗ ΤΑ ΥΨΗΛΑ Α ΗΝ ΥΠΟΚΑΤΩ ΤΟΥ ΟΥΡΑΝΟΥ
20 ΔΕΚΑ ΠΕΝΤΕ ΠΗΧΕΙΣ ΕΠΑΝΩ ΥΨΩΘΗ ΤΟ ΥΔΩΡ ΚΑΙ ΕΠΕΚΑΛΥΨΕΝ ΠΑΝΤΑ ΤΑ ΟΡΗ ΤΑ ΥΨΗΛΑ
21 ΚΑΙ ΑΠΕΘΑΝΕΝ ΠΑΣΑ ΣΑΡΞ ΚΙΝΟΥΜΕΝΗ ΕΠΙ ΤΗΣ ΓΗΣ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΤΩΝ ΘΗΡΙΩΝ ΚΑΙ ΠΑΝ ΕΡΠΕΤΟΝ ΚΙΝΟΥΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΣ ΑΝΘΡΩΠΟΣ
22 ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΧΕΙ ΠΝΟΗΝ ΖΩΗΣ ΚΑΙ ΠΑΣ ΟΣ ΗΝ ΕΠΙ ΤΗΣ ΞΗΡΑΣ ΑΠΕΘΑΝΕΝ
23 ΚΑΙ ΕΞΗΛΕΙΨΕΝ ΠΑΝ ΤΟ ΑΝΑΣΤΗΜΑ Ο ΗΝ ΕΠΙ ΠΡΟΣΩΠΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΑΠΟ ΑΝΘΡΩΠΟΥ ΕΩΣ ΚΤΗΝΟΥΣ ΚΑΙ ΕΡΠΕΤΩΝ ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΞΗΛΕΙΦΘΗΣΑΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΕΛΕΙΦΘΗ ΜΟΝΟΣ ΝΩΕ ΚΑΙ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΤΗ ΚΙΒΩΤΩ
24 ΚΑΙ ΥΨΩΘΗ ΤΟ ΥΔΩΡ ΕΠΙ ΤΗΣ ΓΗΣ ΗΜΕΡΑΣ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ

GENESIS CHAPTER 8

1 ΚΑΙ ΕΜΝΗΣΘΗ Ο ΘΕΟΣ ΤΟΥ ΝΩΕ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΘΗΡΙΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΠΕΤΩΝ ΟΣΑ ΗΝ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΤΗ ΚΙΒΩΤΩ ΚΑΙ ΕΠΗΓΑΓΕΝ Ο ΘΕΟΣ ΠΝΕΥΜΑ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΚΟΠΑΣΕΝ ΤΟ ΥΔΩΡ
2 ΚΑΙ ΕΠΕΚΑΛΥΦΘΗΣΑΝ ΑΙ ΠΗΓΑΙ ΤΗΣ ΑΒΥΣΣΟΥ ΚΑΙ ΟΙ ΚΑΤΑΡΡΑΚΤΑΙ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΣΥΝΕΣΧΕΘΗ Ο ΥΕΤΟΣ ΑΠΟ ΤΟΥ ΟΥΡΑΝΟΥ
3 ΚΑΙ ΕΝΕΔΙΔΟΥ ΤΟ ΥΔΩΡ ΠΟΡΕΥΟΜΕΝΟΝ ΑΠΟ ΤΗΣ ΓΗΣ ΕΝΕΔΙΔΟΥ ΚΑΙ ΗΛΑΤΤΟΝΟΥΤΟ ΤΟ ΥΔΩΡ ΜΕΤΑ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΕΚΑΤΟΝ ΗΜΕΡΑΣ
4 ΚΑΙ ΕΚΑΘΙΣΕΝ Η ΚΙΒΩΤΟΣ ΕΝ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ ΕΒΔΟΜΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΕΠΙ ΤΑ ΟΡΗ ΤΑ ΑΡΑΡΑΤ
5 ΤΟ ΔΕ ΥΔΩΡ ΠΟΡΕΥΟΜΕΝΟΝ ΗΛΑΤΤΟΝΟΥΤΟ ΕΩΣ ΤΟΥ ΔΕΚΑΤΟΥ ΜΗΝΟΣ ΕΝ ΔΕ ΤΩ ΕΝΔΕΚΑΤΩ ΜΗΝΙ ΤΗ ΠΡΩΤΗ ΤΟΥ ΜΗΝΟΣ ΩΦΘΗΣΑΝ ΑΙ ΚΕΦΑΛΑΙ ΤΩΝ ΟΡΕΩΝ
6 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΗΝΕΩΞΕΝ ΝΩΕ ΤΗΝ ΘΥΡΙΔΑ ΤΗΣ ΚΙΒΩΤΟΥ ΗΝ ΕΠΟΙΗΣΕΝ
7 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΚΟΡΑΚΑ ΤΟΥ ΙΔΕΙΝ ΕΙ ΚΕΚΟΠΑΚΕΝ ΤΟ ΥΔΩΡ ΚΑΙ ΕΞΕΛΘΩΝ ΟΥΧ ΥΠΕΣΤΡΕΨΕΝ ΕΩΣ ΤΟΥ ΞΗΡΑΝΘΗΝΑΙ ΤΟ ΥΔΩΡ ΑΠΟ ΤΗΣ ΓΗΣ
8 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΗΝ ΠΕΡΙΣΤΕΡΑΝ ΟΠΙΣΩ ΑΥΤΟΥ ΙΔΕΙΝ ΕΙ ΚΕΚΟΠΑΚΕΝ ΤΟ ΥΔΩΡ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

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9 ΚΑΙ ΟΥΚ ΕΥΡΟΥΣΑ Η ΠΕΡΙΣΤΕΡΑ ΑΝΑΠΑΥΣΙΝ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΗΣ ΥΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΟΤΙ ΥΔΩΡ ΗΝ ΕΠΙ ΠΑΝΤΙ ΠΡΟΣΩΠΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΗΝ ΠΡΟΣ ΕΑΥΤΟΝ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ
10 ΚΑΙ ΕΠΙΣΧΩΝ ΕΤΙ ΗΜΕΡΑΣ ΕΠΤΑ ΕΤΕΡΑΣ ΠΑΛΙΝ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΗΝ ΠΕΡΙΣΤΕΡΑΝ ΕΚ ΤΗΣ ΚΙΒΩΤΟΥ
11 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΠΡΟΣ ΑΥΤΟΝ Η ΠΕΡΙΣΤΕΡΑ ΤΟ ΠΡΟΣ ΕΣΠΕΡΑΝ ΚΑΙ ΕΙΧΕΝ ΦΥΛΛΟΝ ΕΛΑΙΑΣ ΚΑΡΦΟΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΗΣ ΚΑΙ ΕΓΝΩ ΝΩΕ ΟΤΙ ΚΕΚΟΠΑΚΕΝ ΤΟ ΥΔΩΡ ΑΠΟ ΤΗΣ ΓΗΣ
12 ΚΑΙ ΕΠΙΣΧΩΝ ΕΤΙ ΗΜΕΡΑΣ ΕΠΤΑ ΕΤΕΡΑΣ ΠΑΛΙΝ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΗΝ ΠΕΡΙΣΤΕΡΑΝ ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΤΟ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΠΡΟΣ ΑΥΤΟΝ ΕΤΙ
13 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΝΙ ΚΑΙ ΕΞΑΚΟΣΙΟΣΤΩ ΕΤΕΙ ΕΝ ΤΗ ΖΩΗ ΤΟΥ ΝΩΕ ΤΟΥ ΠΡΩΤΟΥ ΜΗΝΟΣ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΞΕΛΙΠΕΝ ΤΟ ΥΔΩΡ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΑΠΕΚΑΛΥΨΕΝ ΝΩΕ ΤΗΝ ΣΤΕΓΗΝ ΤΗΣ ΚΙΒΩΤΟΥ ΗΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΙΔΕΝ ΟΤΙ ΕΞΕΛΙΠΕΝ ΤΟ ΥΔΩΡ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ
14 ΕΝ ΔΕ ΤΩ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ ΕΒΔΟΜΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΕΞΗΡΑΝΘΗ Η ΓΗ
15 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΝΩΕ ΛΕΓΩΝ
16 ΕΞΕΛΘΕ ΕΚ ΤΗΣ ΚΙΒΩΤΟΥ ΣΥ ΚΑΙ Η ΓΥΝΗ ΣΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΩΝ ΥΙΩΝ ΣΟΥ ΜΕΤΑ ΣΟΥ
17 ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΟΣΑ ΕΣΤΙΝ ΜΕΤΑ ΣΟΥ ΚΑΙ ΠΑΣΑ ΣΑΡΞ ΑΠΟ ΠΕΤΕΙΝΩΝ ΕΩΣ ΚΤΗΝΩΝ ΚΑΙ ΠΑΝ ΕΡΠΕΤΟΝ ΚΙΝΟΥΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΞΑΓΑΓΕ ΜΕΤΑ ΣΕΑΥΤΟΥ ΚΑΙ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΕΠΙ ΤΗΣ ΓΗΣ
18 ΚΑΙ ΕΞΗΛΘΕΝ ΝΩΕ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ
19 ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΚΑΙ ΠΑΝ ΠΕΤΕΙΝΟΝ ΚΑΙ ΠΑΝ ΕΡΠΕΤΟΝ ΚΙΝΟΥΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΤΑ ΓΕΝΟΣ ΑΥΤΩΝ ΕΞΗΛΘΟΣΑΝ ΕΚ ΤΗΣ ΚΙΒΩΤΟΥ
20 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΝΩΕ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΘΕΩ ΚΑΙ ΕΛΑΒΕΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΚΑΘΑΡΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΩΝ ΚΑΘΑΡΩΝ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΟΛΟΚΑΡΠΩΣΕΙΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ
21 ΚΑΙ ΩΣΦΡΑΝΘΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΔΙΑΝΟΗΘΕΙΣ ΟΥ ΠΡΟΣΘΗΣΩ ΕΤΙ ΤΟΥ ΚΑΤΑΡΑΣΑΣΘΑΙ ΤΗΝ ΓΗΝ ΔΙΑ ΤΑ ΕΡΓΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΤΙ ΕΓΚΕΙΤΑΙ Η ΔΙΑΝΟΙΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΙΜΕΛΩΣ ΕΠΙ ΤΑ ΠΟΝΗΡΑ ΕΚ ΝΕΟΤΗΤΟΣ ΟΥ ΠΡΟΣΘΗΣΩ ΟΥΝ ΕΤΙ ΠΑΤΑΞΑΙ ΠΑΣΑΝ ΣΑΡΚΑ ΖΩΣΑΝ ΚΑΘΩΣ ΕΠΟΙΗΣΑ
22 ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΓΗΣ ΣΠΕΡΜΑ ΚΑΙ ΘΕΡΙΣΜΟΣ ΨΥΧΟΣ ΚΑΙ ΚΑΥΜΑ ΘΕΡΟΣ ΚΑΙ ΕΑΡ ΗΜΕΡΑΝ ΚΑΙ ΝΥΚΤΑ ΟΥ ΚΑΤΑΠΑΥΣΟΥΣΙΝ

GENESIS CHAPTER 9

1 ΚΑΙ ΗΥΛΟΓΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΝΩΕ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΠΛΗΡΩΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΑΤΕ ΑΥΤΗΣ
2 ΚΑΙ Ο ΤΡΟΜΟΣ ΥΜΩΝ ΚΑΙ Ο ΦΟΒΟΣ ΕΣΤΑΙ ΕΠΙ ΠΑΣΙΝ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΟΡΝΕΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΚΙΝΟΥΜΕΝΑ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΧΘΥΑΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΥΠΟ ΧΕΙΡΑΣ ΥΜΙΝ ΔΕΔΩΚΑ
3 ΚΑΙ ΠΑΝ ΕΡΠΕΤΟΝ Ο ΕΣΤΙΝ ΖΩΝ ΥΜΙΝ ΕΣΤΑΙ ΕΙΣ ΒΡΩΣΙΝ ΩΣ ΛΑΧΑΝΑ ΧΟΡΤΟΥ ΔΕΔΩΚΑ ΥΜΙΝ ΤΑ ΠΑΝΤΑ
4 ΠΛΗΝ ΚΡΕΑΣ ΕΝ ΑΙΜΑΤΙ ΨΥΧΗΣ ΟΥ ΦΑΓΕΣΘΕ
5 ΚΑΙ ΓΑΡ ΤΟ ΥΜΕΤΕΡΟΝ ΑΙΜΑ ΤΩΝ ΨΥΧΩΝ ΥΜΩΝ ΕΚΖΗΤΗΣΩ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΤΩΝ ΘΗΡΙΩΝ ΕΚΖΗΤΗΣΩ ΑΥΤΟ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΑΝΘΡΩΠΟΥ ΑΔΕΛΦΟΥ ΕΚΖΗΤΗΣΩ ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΑΝΘΡΩΠΟΥ
6 Ο ΕΚΧΕΩΝ ΑΙΜΑ ΑΝΘΡΩΠΟΥ ΑΝΤΙ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΟΥ ΕΚΧΥΘΗΣΕΤΑΙ ΟΤΙ ΕΝ ΕΙΚΟΝΙ ΘΕΟΥ ΕΠΟΙΗΣΑ ΤΟΝ ΑΝΘΡΩΠΟΝ
7 ΥΜΕΙΣ ΔΕ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΠΛΗΡΩΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΕΠ' ΑΥΤΗΣ
8 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΤΩ ΝΩΕ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΛΕΓΩΝ
9 ΕΓΩ ΙΔΟΥ ΑΝΙΣΤΗΜΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΥΜΙΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΥΜΩΝ ΜΕΘ' ΥΜΑΣ
10 ΚΑΙ ΠΑΣΗ ΨΥΧΗ ΤΗ ΖΩΣΗ ΜΕΘ' ΥΜΩΝ ΑΠΟ ΟΡΝΕΩΝ ΚΑΙ ΑΠΟ ΚΤΗΝΩΝ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΟΣΑ ΜΕΘ' ΥΜΩΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΞΕΛΘΟΝΤΩΝ ΕΚ ΤΗΣ ΚΙΒΩΤΟΥ
11 ΚΑΙ ΣΤΗΣΩ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΟΥΚ ΑΠΟΘΑΝΕΙΤΑΙ ΠΑΣΑ ΣΑΡΞ ΕΤΙ ΑΠΟ ΤΟΥ ΥΔΑΤΟΣ ΤΟΥ ΚΑΤΑΚΛΥΣΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΤΙ ΚΑΤΑΚΛΥΣΜΟΣ ΥΔΑΤΟΣ ΤΟΥ ΚΑΤΑΦΘΕΙΡΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ
12 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΡΟΣ ΝΩΕ ΤΟΥΤΟ ΤΟ ΣΗΜΕΙΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ Ο ΕΓΩ ΔΙΔΩΜΙ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΥΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΑΣΗΣ ΨΥΧΗΣ ΖΩΣΗΣ Η ΕΣΤΙΝ ΜΕΘ' ΥΜΩΝ ΕΙΣ ΓΕΝΕΑΣ ΑΙΩΝΙΟΥΣ
13 ΤΟ ΤΟΞΟΝ ΜΟΥ ΤΙΘΗΜΙ ΕΝ ΤΗ ΝΕΦΕΛΗ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΣΗΜΕΙΟΝ ΔΙΑΘΗΚΗΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΤΗΣ ΓΗΣ
14 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΣΥΝΝΕΦΕΙΝ ΜΕ ΝΕΦΕΛΑΣ ΕΠΙ ΤΗΝ ΓΗΝ ΟΦΘΗΣΕΤΑΙ ΤΟ ΤΟΞΟΝ ΜΟΥ ΕΝ ΤΗ ΝΕΦΕΛΗ
15 ΚΑΙ ΜΝΗΣΘΗΣΟΜΑΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΜΟΥ Η ΕΣΤΙΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΥΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΑΣΗΣ ΨΥΧΗΣ ΖΩΣΗΣ ΕΝ ΠΑΣΗ ΣΑΡΚΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΤΙ ΤΟ ΥΔΩΡ ΕΙΣ ΚΑΤΑΚΛΥΣΜΟΝ ΩΣΤΕ ΕΞΑΛΕΙΨΑΙ ΠΑΣΑΝ ΣΑΡΚΑ
16 ΚΑΙ ΕΣΤΑΙ ΤΟ ΤΟΞΟΝ ΜΟΥ ΕΝ ΤΗ ΝΕΦΕΛΗ ΚΑΙ ΟΨΟΜΑΙ ΤΟΥ ΜΝΗΣΘΗΝΑΙ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΑΣΗΣ ΨΥΧΗΣ ΖΩΣΗΣ ΕΝ ΠΑΣΗ ΣΑΡΚΙ Η ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΓΗΣ
17 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΤΩ ΝΩΕ ΤΟΥΤΟ ΤΟ ΣΗΜΕΙΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΗΣ ΔΙΕΘΕΜΗΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΑΣΗΣ ΣΑΡΚΟΣ Η ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΓΗΣ
18 ΗΣΑΝ ΔΕ ΟΙ ΥΙΟΙ ΝΩΕ ΟΙ ΕΞΕΛΘΟΝΤΕΣ ΕΚ ΤΗΣ ΚΙΒΩΤΟΥ ΣΗΜ ΧΑΜ ΙΑΦΕΘ ΧΑΜ ΗΝ ΠΑΤΗΡ ΧΑΝΑΑΝ
19 ΤΡΕΙΣ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΥΙΟΙ ΝΩΕ ΑΠΟ ΤΟΥΤΩΝ ΔΙΕΣΠΑΡΗΣΑΝ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ
20 ΚΑΙ ΗΡΞΑΤΟ ΝΩΕ ΑΝΘΡΩΠΟΣ ΓΕΩΡΓΟΣ ΓΗΣ ΚΑΙ ΕΦΥΤΕΥΣΕΝ ΑΜΠΕΛΩΝΑ
21 ΚΑΙ ΕΠΙΕΝ ΕΚ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΕΜΕΘΥΣΘΗ ΚΑΙ ΕΓΥΜΝΩΘΗ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ
22 ΚΑΙ ΕΙΔΕΝ ΧΑΜ Ο ΠΑΤΗΡ ΧΑΝΑΑΝ ΤΗΝ ΓΥΜΝΩΣΙΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΞΕΛΘΩΝ ΑΝΗΓΓΕΙΛΕΝ ΤΟΙΣ ΔΥΣΙΝ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ ΕΞΩ
23 ΚΑΙ ΛΑΒΟΝΤΕΣ ΣΗΜ ΚΑΙ ΙΑΦΕΘ ΤΟ ΙΜΑΤΙΟΝ ΕΠΕΘΕΝΤΟ ΕΠΙ ΤΑ ΔΥΟ ΝΩΤΑ ΑΥΤΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΟΠΙΣΘΟΦΑΝΩΣ ΚΑΙ ΣΥΝΕΚΑΛΥΨΑΝ ΤΗΝ ΓΥΜΝΩΣΙΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΟΠΙΣΘΟΦΑΝΕΣ ΚΑΙ ΤΗΝ ΓΥΜΝΩΣΙΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΟΥΚ ΕΙΔΟΝ
24 ΕΞΕΝΗΨΕΝ ΔΕ ΝΩΕ ΑΠΟ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΕΓΝΩ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΩ Ο ΥΙΟΣ ΑΥΤΟΥ Ο ΝΕΩΤΕΡΟΣ
25 ΚΑΙ ΕΙΠΕΝ ΕΠΙΚΑΤΑΡΑΤΟΣ ΧΑΝΑΑΝ ΠΑΙΣ ΟΙΚΕΤΗΣ ΕΣΤΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ
26 ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΣΗΜ ΚΑΙ ΕΣΤΑΙ ΧΑΝΑΑΝ ΠΑΙΣ ΑΥΤΟΥ
27 ΠΛΑΤΥΝΑΙ Ο ΘΕΟΣ ΤΩ ΙΑΦΕΘ ΚΑΙ ΚΑΤΟΙΚΗΣΑΤΩ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΤΟΥ ΣΗΜ ΚΑΙ ΓΕΝΗΘΗΤΩ ΧΑΝΑΑΝ ΠΑΙΣ ΑΥΤΩΝ
28 ΕΖΗΣΕΝ ΔΕ ΝΩΕ ΜΕΤΑ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ ΤΡΙΑΚΟΣΙΑ ΠΕΝΤΗΚΟΝΤΑ ΕΤΗ
29 ΚΑΙ ΕΓΕΝΟΝΤΟ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΝΩΕ ΕΝΝΑΚΟΣΙΑ ΠΕΝΤΗΚΟΝΤΑ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ

GENESIS CHAPTER 10

1 ΑΥΤΑΙ ΔΕ ΑΙ ΓΕΝΕΣΕΙΣ ΤΩΝ ΥΙΩΝ ΝΩΕ ΣΗΜ ΧΑΜ ΙΑΦΕΘ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΑΥΤΟΙΣ ΥΙΟΙ ΜΕΤΑ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ
2 ΥΙΟΙ ΙΑΦΕΘ ΓΑΜΕΡ ΚΑΙ ΜΑΓΩΓ ΚΑΙ ΜΑΔΑΙ ΚΑΙ ΙΩΥΑΝ ΚΑΙ ΕΛΙΣΑ ΚΑΙ ΘΟΒΕΛ ΚΑΙ ΜΟΣΟΧ ΚΑΙ ΘΙΡΑΣ

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3 ΚΑΙ ΥΙΟΙ ΓΑΜΕΡ ΑΣΧΑΝΑΖ ΚΑΙ ΡΙΦΑΘ ΚΑΙ ΘΟΡΓΑΜΑ
4 ΚΑΙ ΥΙΟΙ ΙΩΥΑΝ ΕΛΙΣΑ ΚΑΙ ΘΑΡΣΙΣ ΚΙΤΙΟΙ ΡΟΔΙΟΙ
5 ΕΚ ΤΟΥΤΩΝ ΑΦΩΡΙΣΘΗΣΑΝ ΝΗΣΟΙ ΤΩΝ ΕΘΝΩΝ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΕΚΑΣΤΟΣ ΚΑΤΑ ΓΛΩΣΣΑΝ ΕΝ ΤΑΙΣ ΦΥΛΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΥΤΩΝ
6 ΥΙΟΙ ΔΕ ΧΑΜ ΧΟΥΣ ΚΑΙ ΜΕΣΡΑΙΜ ΦΟΥΔ ΚΑΙ ΧΑΝΑΑΝ
7 ΥΙΟΙ ΔΕ ΧΟΥΣ ΣΑΒΑ ΚΑΙ ΕΥΙΛΑ ΚΑΙ ΣΑΒΑΘΑ ΚΑΙ ΡΕΓΜΑ ΚΑΙ ΣΑΒΑΚΑΘΑ ΥΙΟΙ ΔΕ ΡΕΓΜΑ ΣΑΒΑ ΚΑΙ ΔΑΔΑΝ
8 ΧΟΥΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΝΕΒΡΩΔ ΟΥΤΟΣ ΗΡΞΑΤΟ ΕΙΝΑΙ ΓΙΓΑΣ ΕΠΙ ΤΗΣ ΓΗΣ
9 ΟΥΤΟΣ ΗΝ ΓΙΓΑΣ ΚΥΝΗΓΟΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΟΥΤΟ ΕΡΟΥΣΙΝ ΩΣ ΝΕΒΡΩΔ ΓΙΓΑΣ ΚΥΝΗΓΟΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΑΡΧΗ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΒΑΒΥΛΩΝ ΚΑΙ ΟΡΕΧ ΚΑΙ ΑΡΧΑΔ ΚΑΙ ΧΑΛΑΝΝΗ ΕΝ ΤΗ ΓΗ ΣΕΝΝΑΑΡ
11 ΕΚ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΕΞΗΛΘΕΝ ΑΣΣΟΥΡ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΝΙΝΕΥΗ ΚΑΙ ΤΗΝ ΡΟΩΒΩΘ ΠΟΛΙΝ ΚΑΙ ΤΗΝ ΧΑΛΑΧ
12 ΚΑΙ ΤΗΝ ΔΑΣΕΜ ΑΝΑ ΜΕΣΟΝ ΝΙΝΕΥΗ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΧΑΛΑΧ ΑΥΤΗ Η ΠΟΛΙΣ Η ΜΕΓΑΛΗ
13 ΚΑΙ ΜΕΣΡΑΙΜ ΕΓΕΝΝΗΣΕΝ ΤΟΥΣ ΛΟΥΔΙΙΜ ΚΑΙ ΤΟΥΣ ΕΝΕΜΕΤΙΙΜ ΚΑΙ ΤΟΥΣ ΛΑΒΙΙΜ ΚΑΙ ΤΟΥΣ ΝΕΦΘΑΛΙΙΜ
14 ΚΑΙ ΤΟΥΣ ΠΑΤΡΟΣΩΝΙΙΜ ΚΑΙ ΤΟΥΣ ΧΑΣΛΩΝΙΙΜ ΟΘΕΝ ΕΞΗΛΘΕΝ ΕΚΕΙΘΕΝ ΦΥΛΙΣΤΙΙΜ ΚΑΙ ΤΟΥΣ ΚΑΦΘΟΡΙΙΜ
15 ΧΑΝΑΑΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΙΔΩΝΑ ΠΡΩΤΟΤΟΚΟΝ ΚΑΙ ΤΟΝ ΧΕΤΤΑΙΟΝ
16 ΚΑΙ ΤΟΝ ΙΕΒΟΥΣΑΙΟΝ ΚΑΙ ΤΟΝ ΑΜΟΡΡΑΙΟΝ ΚΑΙ ΤΟΝ ΓΕΡΓΕΣΑΙΟΝ
17 ΚΑΙ ΤΟΝ ΕΥΑΙΟΝ ΚΑΙ ΤΟΝ ΑΡΟΥΚΑΙΟΝ ΚΑΙ ΤΟΝ ΑΣΕΝΝΑΙΟΝ
18 ΚΑΙ ΤΟΝ ΑΡΑΔΙΟΝ ΚΑΙ ΤΟΝ ΣΑΜΑΡΑΙΟΝ ΚΑΙ ΤΟΝ ΑΜΑΘΙ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΔΙΕΣΠΑΡΗΣΑΝ ΑΙ ΦΥΛΑΙ ΤΩΝ ΧΑΝΑΝΑΙΩΝ
19 ΚΑΙ ΕΓΕΝΟΝΤΟ ΤΑ ΟΡΙΑ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΑΠΟ ΣΙΔΩΝΟΣ ΕΩΣ ΕΛΘΕΙΝ ΕΙΣ ΓΕΡΑΡΑ ΚΑΙ ΓΑΖΑΝ ΕΩΣ ΕΛΘΕΙΝ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΑΔΑΜΑ ΚΑΙ ΣΕΒΩΙΜ ΕΩΣ ΛΑΣΑ
20 ΟΥΤΟΙ ΥΙΟΙ ΧΑΜ ΕΝ ΤΑΙΣ ΦΥΛΑΙΣ ΑΥΤΩΝ ΚΑΤΑ ΓΛΩΣΣΑΣ ΑΥΤΩΝ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΥΤΩΝ
21 ΚΑΙ ΤΩ ΣΗΜ ΕΓΕΝΗΘΗ ΚΑΙ ΑΥΤΩ ΠΑΤΡΙ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΕΒΕΡ ΑΔΕΛΦΩ ΙΑΦΕΘ ΤΟΥ ΜΕΙΖΟΝΟΣ
22 ΥΙΟΙ ΣΗΜ ΑΙΛΑΜ ΚΑΙ ΑΣΣΟΥΡ ΚΑΙ ΑΡΦΑΞΑΔ ΚΑΙ ΛΟΥΔ ΚΑΙ ΑΡΑΜ ΚΑΙ ΚΑΙΝΑΝ
23 ΚΑΙ ΥΙΟΙ ΑΡΑΜ ΩΣ ΚΑΙ ΟΥΛ ΚΑΙ ΓΑΘΕΡ ΚΑΙ ΜΟΣΟΧ
24 ΚΑΙ ΑΡΦΑΞΑΔ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΚΑΙΝΑΝ ΚΑΙ ΚΑΙΝΑΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΑ ΣΑΛΑ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΒΕΡ
25 ΚΑΙ ΤΩ ΕΒΕΡ ΕΓΕΝΗΘΗΣΑΝ ΔΥΟ ΥΙΟΙ ΟΝΟΜΑ ΤΩ ΕΝΙ ΦΑΛΕΚ ΟΤΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΔΙΕΜΕΡΙΣΘΗ Η ΓΗ ΚΑΙ ΟΝΟΜΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΙΕΚΤΑΝ
26 ΙΕΚΤΑΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΛΜΩΔΑΔ ΚΑΙ ΤΟΝ ΣΑΛΕΦ ΚΑΙ ΑΣΑΡΜΩΘ ΚΑΙ ΙΑΡΑΧ
27 ΚΑΙ ΟΔΟΡΡΑ ΚΑΙ ΑΙΖΗΛ ΚΑΙ ΔΕΚΛΑ
28 ΚΑΙ ΑΒΙΜΕΗΛ ΚΑΙ ΣΑΒΕΥ
29 ΚΑΙ ΟΥΦΙΡ ΚΑΙ ΕΥΙΛΑ ΚΑΙ ΙΩΒΑΒ ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΙΕΚΤΑΝ
30 ΚΑΙ ΕΓΕΝΕΤΟ Η ΚΑΤΟΙΚΗΣΙΣ ΑΥΤΩΝ ΑΠΟ ΜΑΣΣΗ ΕΩΣ ΕΛΘΕΙΝ ΕΙΣ ΣΩΦΗΡΑ ΟΡΟΣ ΑΝΑΤΟΛΩΝ
31 ΟΥΤΟΙ ΥΙΟΙ ΣΗΜ ΕΝ ΤΑΙΣ ΦΥΛΑΙΣ ΑΥΤΩΝ ΚΑΤΑ ΓΛΩΣΣΑΣ ΑΥΤΩΝ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΥΤΩΝ
32 ΑΥΤΑΙ ΑΙ ΦΥΛΑΙ ΥΙΩΝ ΝΩΕ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ ΚΑΤΑ ΤΑ ΕΘΝΗ ΑΥΤΩΝ ΑΠΟ ΤΟΥΤΩΝ ΔΙΕΣΠΑΡΗΣΑΝ ΝΗΣΟΙ ΤΩΝ ΕΘΝΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΜΕΤΑ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ

GENESIS CHAPTER 11
1 ΚΑΙ ΗΝ ΠΑΣΑ Η ΓΗ ΧΕΙΛΟΣ ΕΝ ΚΑΙ ΦΩΝΗ ΜΙΑ ΠΑΣΙΝ
2 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΚΙΝΗΣΑΙ ΑΥΤΟΥΣ ΑΠΟ ΑΝΑΤΟΛΩΝ ΕΥΡΟΝ ΠΕΔΙΟΝ ΕΝ ΓΗ ΣΕΝΝΑΑΡ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ
3 ΚΑΙ ΕΙΠΕΝ ΑΝΘΡΩΠΟΣ ΤΩ ΠΛΗΣΙΟΝ ΔΕΥΤΕ ΠΛΙΝΘΕΥΣΩΜΕΝ ΠΛΙΝΘΟΥΣ ΚΑΙ ΟΠΤΗΣΩΜΕΝ ΑΥΤΑΣ ΠΥΡΙ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ Η ΠΛΙΝΘΟΣ ΕΙΣ ΛΙΘΟΝ ΚΑΙ ΑΣΦΑΛΤΟΣ ΗΝ ΑΥΤΟΙΣ Ο ΠΗΛΟΣ
4 ΚΑΙ ΕΙΠΑΝ ΔΕΥΤΕ ΟΙΚΟΔΟΜΗΣΩΜΕΝ ΕΑΥΤΟΙΣ ΠΟΛΙΝ ΚΑΙ ΠΥΡΓΟΝ ΟΥ Η ΚΕΦΑΛΗ ΕΣΤΑΙ ΕΩΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΕΑΥΤΟΙΣ ΟΝΟΜΑ ΠΡΟ ΤΟΥ ΔΙΑΣΠΑΡΗΝΑΙ ΕΠΙ ΠΡΟΣΩΠΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ
5 ΚΑΙ ΚΑΤΕΒΗ ΚΥΡΙΟΣ ΙΔΕΙΝ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΟΝ ΠΥΡΓΟΝ ΟΝ ΩΚΟΔΟΜΗΣΑΝ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ
6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΓΕΝΟΣ ΕΝ ΚΑΙ ΧΕΙΛΟΣ ΕΝ ΠΑΝΤΩΝ ΚΑΙ ΤΟΥΤΟ ΗΡΞΑΝΤΟ ΠΟΙΗΣΑΙ ΚΑΙ ΝΥΝ ΟΥΚ ΕΚΛΕΙΨΕΙ ΕΞ ΑΥΤΩΝ ΠΑΝΤΑ ΟΣΑ ΑΝ ΕΠΙΘΩΝΤΑΙ ΠΟΙΕΙΝ
7 ΔΕΥΤΕ ΚΑΙ ΚΑΤΑΒΑΝΤΕΣ ΣΥΓΧΕΩΜΕΝ ΕΚΕΙ ΑΥΤΩΝ ΤΗΝ ΓΛΩΣΣΑΝ ΙΝΑ ΜΗ ΑΚΟΥΣΩΣΙΝ ΕΚΑΣΤΟΣ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΠΛΗΣΙΟΝ
8 ΚΑΙ ΔΙΕΣΠΕΙΡΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΚΕΙΘΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΑΥΣΑΝΤΟ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΟΝ ΠΥΡΓΟΝ
9 ΔΙΑ ΤΟΥΤΟ ΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΣΥΓΧΥΣΙΣ ΟΤΙ ΕΚΕΙ ΣΥΝΕΧΕΕΝ ΚΥΡΙΟΣ ΤΑ ΧΕΙΛΗ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΚΕΙΘΕΝ ΔΙΕΣΠΕΙΡΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ
10 ΚΑΙ ΑΥΤΑΙ ΑΙ ΓΕΝΕΣΕΙΣ ΣΗΜ ΣΗΜ ΥΙΟΣ ΕΚΑΤΟΝ ΕΤΩΝ ΟΤΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΡΦΑΞΑΔ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΜΕΤΑ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ
11 ΚΑΙ ΕΖΗΣΕΝ ΣΗΜ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΑΡΦΑΞΑΔ ΠΕΝΤΑΚΟΣΙΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
12 ΚΑΙ ΕΖΗΣΕΝ ΑΡΦΑΞΑΔ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΚΑΙΝΑΝ
13 ΚΑΙ ΕΖΗΣΕΝ ΑΡΦΑΞΑΔ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΚΑΙΝΑΝ ΕΤΗ ΤΕΤΡΑΚΟΣΙΑ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΖΗΣΕΝ ΚΑΙΝΑΝ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΑ ΚΑΙ ΕΖΗΣΕΝ ΚΑΙΝΑΝ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΣΑΛΑ ΕΤΗ ΤΡΙΑΚΟΣΙΑ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
14 ΚΑΙ ΕΖΗΣΕΝ ΣΑΛΑ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΒΕΡ
15 ΚΑΙ ΕΖΗΣΕΝ ΣΑΛΑ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΕΒΕΡ ΤΡΙΑΚΟΣΙΑ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
16 ΚΑΙ ΕΖΗΣΕΝ ΕΒΕΡ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΤΕΣΣΑΡΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΦΑΛΕΚ
17 ΚΑΙ ΕΖΗΣΕΝ ΕΒΕΡ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΦΑΛΕΚ ΕΤΗ ΤΡΙΑΚΟΣΙΑ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
18 ΚΑΙ ΕΖΗΣΕΝ ΦΑΛΕΚ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΡΑΓΑΥ
19 ΚΑΙ ΕΖΗΣΕΝ ΦΑΛΕΚ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΡΑΓΑΥ ΔΙΑΚΟΣΙΑ ΕΝΝΕΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
20 ΚΑΙ ΕΖΗΣΕΝ ΡΑΓΑΥ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΔΥΟ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΕΡΟΥΧ
21 ΚΑΙ ΕΖΗΣΕΝ ΡΑΓΑΥ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΣΕΡΟΥΧ ΔΙΑΚΟΣΙΑ ΕΠΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
22 ΚΑΙ ΕΖΗΣΕΝ ΣΕΡΟΥΧ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΝΑΧΩΡ
23 ΚΑΙ ΕΖΗΣΕΝ ΣΕΡΟΥΧ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΝΑΧΩΡ ΕΤΗ ΔΙΑΚΟΣΙΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ

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24 ΚΑΙ ΕΖΗΣΕΝ ΝΑΧΩΡ ΕΤΗ ΕΒΔΟΜΗΚΟΝΤΑ ΕΝΝΕΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΘΑΡΑ
25 ΚΑΙ ΕΖΗΣΕΝ ΝΑΧΩΡ ΜΕΤΑ ΤΟ ΓΕΝΝΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΘΑΡΑ ΕΤΗ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΝΝΕΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ
26 ΚΑΙ ΕΖΗΣΕΝ ΘΑΡΑ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΒΡΑΜ (Abra, Abhira or Habiru [Hebrew], Akkadian: human) ΚΑΙ ΤΟΝ ΝΑΧΩΡ ΚΑΙ ΤΟΝ ΑΡΡΑΝ
27 ΑΥΤΑΙ ΔΕ ΑΙ ΓΕΝΕΣΕΙΣ ΘΑΡΑ ΘΑΡΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΒΡΑΜ ΚΑΙ ΤΟΝ ΝΑΧΩΡ ΚΑΙ ΤΟΝ ΑΡΡΑΝ ΚΑΙ ΑΡΡΑΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΛΩΤ
28 ΚΑΙ ΑΠΕΘΑΝΕΝ ΑΡΡΑΝ ΕΝΩΠΙΟΝ ΘΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΝ ΤΗ ΓΗ Η ΕΓΕΝΗΘΗ ΕΝ ΤΗ ΧΩΡΑ ΤΩΝ ΧΑΛΔΑΙΩΝ (Ur in Sumer)
29 ΚΑΙ ΕΛΑΒΟΝ ΑΒΡΑΜ ΚΑΙ ΝΑΧΩΡ ΕΑΥΤΟΙΣ ΓΥΝΑΙΚΑΣ ΟΝΟΜΑ ΤΗ ΓΥΝΑΙΚΙ ΑΒΡΑΜ ΣΑΡΑ ΚΑΙ ΟΝΟΜΑ ΤΗ ΓΥΝΑΙΚΙ ΝΑΧΩΡ ΜΕΛΧΑ ΘΥΓΑΤΗΡ ΑΡΡΑΝ ΠΑΤΗΡ ΜΕΛΧΑ ΚΑΙ ΠΑΤΗΡ ΙΕΣΧΑ
30 ΚΑΙ ΗΝ ΣΑΡΑ ΣΤΕΙΡΑ ΚΑΙ ΟΥΚ ΕΤΕΚΝΟΠΟΙΕΙ
31 ΚΑΙ ΕΛΑΒΕΝ ΘΑΡΑ ΤΟΝ ΑΒΡΑΜ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΛΩΤ ΥΙΟΝ ΑΡΡΑΝ ΥΙΟΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΣΑΡΑΝ ΤΗΝ ΝΥΜΦΗΝ ΑΥΤΟΥ ΓΥΝΑΙΚΑ ΑΒΡΑΜ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΚ ΤΗΣ ΧΩΡΑΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΧΑΝΑΑΝ ΚΑΙ ΗΛΘΕΝ ΕΩΣ ΧΑΡΡΑΝ ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΕΚΕΙ
32 ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΙ ΗΜΕΡΑΙ ΘΑΡΑ ΕΝ ΧΑΡΡΑΝ ΔΙΑΚΟΣΙΑ ΠΕΝΤΕ ΕΤΗ ΚΑΙ ΑΠΕΘΑΝΕΝ ΘΑΡΑ ΕΝ ΧΑΡΡΑΝ

GENESIS CHAPTER 12

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩ ΑΒΡΑΜ ΕΞΕΛΘΕ ΕΚ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΣΟΥ ΚΑΙ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΑΝ ΣΟΙ ΔΕΙΞΩ
2 ΚΑΙ ΠΟΙΗΣΩ ΣΕ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΚΑΙ ΕΥΛΟΓΗΣΩ ΣΕ ΚΑΙ ΜΕΓΑΛΥΝΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΕΣΗ ΕΥΛΟΓΗΤΟΣ
3 ΚΑΙ ΕΥΛΟΓΗΣΩ ΤΟΥΣ ΕΥΛΟΓΟΥΝΤΑΣ ΣΕ ΚΑΙ ΤΟΥΣ ΚΑΤΑΡΩΜΕΝΟΥΣ ΣΕ ΚΑΤΑΡΑΣΟΜΑΙ ΚΑΙ ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ ΕΝ ΣΟΙ ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΤΗΣ ΓΗΣ
4 ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΒΡΑΜ ΚΑΘΑΠΕΡ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΚΑΙ ΩΧΕΤΟ ΜΕΤ' ΑΥΤΟΥ ΛΩΤ ΑΒΡΑΜ ΔΕ ΗΝ ΕΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΠΕΝΤΕ ΟΤΕ ΕΞΗΛΘΕΝ ΕΚ ΧΑΡΡΑΝ
5 ΚΑΙ ΕΛΑΒΕΝ ΑΒΡΑΜ ΤΗΝ ΣΑΡΑΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΛΩΤ ΥΙΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΩΝ ΟΣΑ ΕΚΤΗΣΑΝΤΟ ΚΑΙ ΠΑΣΑΝ ΨΥΧΗΝ ΗΝ ΕΚΤΗΣΑΝΤΟ ΕΝ ΧΑΡΡΑΝ ΚΑΙ ΕΞΗΛΘΟΣΑΝ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΓΗΝ ΧΑΝΑΑΝ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΓΗΝ ΧΑΝΑΑΝ
6 ΚΑΙ ΔΙΩΔΕΥΣΕΝ ΑΒΡΑΜ ΤΗΝ ΓΗΝ ΕΙΣ ΤΟ ΜΗΚΟΣ ΑΥΤΗΣ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΣΥΧΕΜ ΕΠΙ ΤΗΝ ΔΡΥΝ ΤΗΝ ΥΨΗΛΗΝ ΟΙ ΔΕ ΧΑΝΑΝΑΙΟΙ ΤΟΤΕ ΚΑΤΩΚΟΥΝ ΤΗΝ ΓΗΝ
7 ΚΑΙ ΩΦΘΗ ΚΥΡΙΟΣ ΤΩ ΑΒΡΑΜ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΔΩΣΩ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΑΒΡΑΜ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΤΩ ΟΦΘΕΝΤΙ ΑΥΤΩ
8 ΚΑΙ ΑΠΕΣΤΗ ΕΚΕΙΘΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΒΑΙΘΗΛ ΚΑΙ ΕΣΤΗΣΕΝ ΕΚΕΙ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΒΑΙΘΗΛ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΚΑΙ ΑΓΓΑΙ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΠΕΚΑΛΕΣΑΤΟ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ
9 ΚΑΙ ΑΠΗΡΕΝ ΑΒΡΑΜ ΚΑΙ ΠΟΡΕΥΘΕΙΣ ΕΣΤΡΑΤΟΠΕΔΕΥΣΕΝ ΕΝ ΤΗ ΕΡΗΜΩ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΕΒΗ ΑΒΡΑΜ ΕΙΣ ΑΙΓΥΠΤΟΝ ΠΑΡΟΙΚΗΣΑΙ ΕΚΕΙ ΟΤΙ ΕΝΙΣΧΥΣΕΝ Ο ΛΙΜΟΣ ΕΠΙ ΤΗΣ ΓΗΣ
11 ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΗΓΓΙΣΕΝ ΑΒΡΑΜ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΙΠΕΝ ΑΒΡΑΜ ΣΑΡΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΓΙΝΩΣΚΩ ΕΓΩ ΟΤΙ ΓΥΝΗ ΕΥΠΡΟΣΩΠΟΣ ΕΙ
12 ΕΣΤΑΙ ΟΥΝ ΩΣ ΑΝ ΙΔΩΣΙΝ ΣΕ ΟΙ ΑΙΓΥΠΤΙΟΙ ΕΡΟΥΣΙΝ ΟΤΙ ΓΥΝΗ ΑΥΤΟΥ ΑΥΤΗ ΚΑΙ ΑΠΟΚΤΕΝΟΥΣΙΝ ΜΕ ΣΕ ΔΕ ΠΕΡΙΠΟΙΗΣΟΝΤΑΙ
13 ΕΙΠΟΝ ΟΥΝ ΟΤΙ ΑΔΕΛΦΗ ΑΥΤΟΥ ΕΙΜΙ ΟΠΩΣ ΑΝ ΕΥ ΜΟΙ ΓΕΝΗΤΑΙ ΔΙΑ ΣΕ ΚΑΙ ΖΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ ΕΝΕΚΕΝ ΣΟΥ
14 ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΕΙΣΗΛΘΕΝ ΑΒΡΑΜ ΕΙΣ ΑΙΓΥΠΤΟΝ ΙΔΟΝΤΕΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΤΗΝ ΓΥΝΑΙΚΑ ΟΤΙ ΚΑΛΗ ΗΝ ΣΦΟΔΡΑ
15 ΚΑΙ ΕΙΔΟΝ ΑΥΤΗΝ ΟΙ ΑΡΧΟΝΤΕΣ ΦΑΡΑΩ ΚΑΙ ΕΠΗΝΕΣΑΝ ΑΥΤΗΝ ΠΡΟΣ ΦΑΡΑΩ ΚΑΙ ΕΙΣΗΓΑΓΟΝ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΦΑΡΑΩ
16 ΚΑΙ ΤΩ ΑΒΡΑΜ ΕΥ ΕΧΡΗΣΑΝΤΟ ΔΙ' ΑΥΤΗΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΠΡΟΒΑΤΑ ΚΑΙ ΜΟΣΧΟΙ ΚΑΙ ΟΝΟΙ ΠΑΙΔΕΣ ΚΑΙ ΠΑΙΔΙΣΚΑΙ ΗΜΙΟΝΟΙ ΚΑΙ ΚΑΜΗΛΟΙ
17 ΚΑΙ ΗΤΑΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΦΑΡΑΩ ΕΤΑΣΜΟΙΣ ΜΕΓΑΛΟΙΣ ΚΑΙ ΠΟΝΗΡΟΙΣ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΠΕΡΙ ΣΑΡΑΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΒΡΑΜ
18 ΚΑΛΕΣΑΣ ΔΕ ΦΑΡΑΩ ΤΟΝ ΑΒΡΑΜ ΕΙΠΕΝ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΜΟΙ ΟΤΙ ΟΥΚ ΑΠΗΓΓΕΙΛΑΣ ΜΟΙ ΟΤΙ ΓΥΝΗ ΣΟΥ ΕΣΤΙΝ
19 ΙΝΑ ΤΙ ΕΙΠΑΣ ΟΤΙ ΑΔΕΛΦΗ ΜΟΥ ΕΣΤΙΝ ΚΑΙ ΕΛΑΒΟΝ ΑΥΤΗΝ ΕΜΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΝΥΝ ΙΔΟΥ Η ΓΥΝΗ ΣΟΥ ΕΝΑΝΤΙΟΝ ΣΟΥ ΛΑΒΩΝ ΑΠΟΤΡΕΧΕ
20 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΦΑΡΑΩ ΑΝΔΡΑΣΙΝ ΠΕΡΙ ΑΒΡΑΜ ΣΥΜΠΡΟΠΕΜΨΑΙ ΑΥΤΟΝ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΗΝ ΑΥΤΩ ΚΑΙ ΛΩΤ ΜΕΤ' ΑΥΤΟΥ

GENESIS CHAPTER 13

1 ΑΝΕΒΗ ΔΕ ΑΒΡΑΜ ΕΞ ΑΙΓΥΠΤΟΥ ΑΥΤΟΣ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ ΚΑΙ ΛΩΤ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ
2 ΑΒΡΑΜ ΔΕ ΗΝ ΠΛΟΥΣΙΟΣ ΣΦΟΔΡΑ ΚΤΗΝΕΣΙΝ ΚΑΙ ΑΡΓΥΡΙΩ ΚΑΙ ΧΡΥΣΙΩ
3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΘΕΝ ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΕΩΣ ΒΑΙΘΗΛ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΟΥ ΗΝ Η ΣΚΗΝΗ ΑΥΤΟΥ ΤΟ ΠΡΟΤΕΡΟΝ ΑΝΑ ΜΕΣΟΝ ΒΑΙΘΗΛ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΓΓΑΙ
4 ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΟΥ ΕΠΟΙΗΣΕΝ ΕΚΕΙ ΤΗΝ ΑΡΧΗΝ ΚΑΙ ΕΠΕΚΑΛΕΣΑΤΟ ΕΚΕΙ ΑΒΡΑΜ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ
5 ΚΑΙ ΛΩΤ ΤΩ ΣΥΜΠΟΡΕΥΟΜΕΝΩ ΜΕΤΑ ΑΒΡΑΜ ΗΝ ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΕΣ ΚΑΙ ΣΚΗΝΑΙ
6 ΚΑΙ ΟΥΚ ΕΧΩΡΕΙ ΑΥΤΟΥΣ Η ΓΗ ΚΑΤΟΙΚΕΙΝ ΑΜΑ ΟΤΙ ΗΝ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΩΝ ΠΟΛΛΑ ΚΑΙ ΟΥΚ ΕΔΥΝΑΝΤΟ ΚΑΤΟΙΚΕΙΝ ΑΜΑ
7 ΚΑΙ ΕΓΕΝΕΤΟ ΜΑΧΗ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΟΙΜΕΝΩΝ ΤΩΝ ΚΤΗΝΩΝ ΤΟΥ ΑΒΡΑΜ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΟΙΜΕΝΩΝ ΤΩΝ ΚΤΗΝΩΝ ΤΟΥ ΛΩΤ ΟΙ ΔΕ ΧΑΝΑΝΑΙΟΙ ΚΑΙ ΟΙ ΦΕΡΕΖΑΙΟΙ ΤΟΤΕ ΚΑΤΩΚΟΥΝ ΤΗΝ ΓΗΝ
8 ΕΙΠΕΝ ΔΕ ΑΒΡΑΜ ΤΩ ΛΩΤ ΜΗ ΕΣΤΩ ΜΑΧΗ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΟΙΜΕΝΩΝ ΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΟΙΜΕΝΩΝ ΣΟΥ ΟΤΙ ΑΝΘΡΩΠΟΙ ΑΔΕΛΦΟΙ ΗΜΕΙΣ ΕΣΜΕΝ
9 ΟΥΚ ΙΔΟΥ ΠΑΣΑ Η ΓΗ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΣΤΙΝ ΔΙΑΧΩΡΙΣΘΗΤΙ ΑΠ' ΕΜΟΥ ΕΙ ΣΥ ΕΙΣ ΑΡΙΣΤΕΡΑ ΕΓΩ ΕΙΣ ΔΕΞΙΑ ΕΙ ΔΕ ΣΥ ΕΙΣ ΔΕΞΙΑ ΕΓΩ ΕΙΣ ΑΡΙΣΤΕΡΑ
10 ΚΑΙ ΕΠΑΡΑΣ ΛΩΤ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΙΔΕΝ ΠΑΣΑΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΟΤΙ ΠΑΣΑ ΗΝ ΠΟΤΙΖΟΜΕΝΗ ΠΡΟ ΤΟΥ ΚΑΤΑΣΤΡΕΨΑΙ ΤΟΝ ΘΕΟΝ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ ΩΣ Ο ΠΑΡΑΔΕΙΣΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΩΣ Η ΓΗ ΑΙΓΥΠΤΟΥ ΕΩΣ ΕΛΘΕΙΝ ΕΙΣ ΖΟΓΟΡΑ
11 ΚΑΙ ΕΞΕΛΕΞΑΤΟ ΕΑΥΤΩ ΛΩΤ ΠΑΣΑΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΑΠΗΡΕΝ ΛΩΤ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΔΙΕΧΩΡΙΣΘΗΣΑΝ ΕΚΑΣΤΟΣ ΑΠΟ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ
12 ΑΒΡΑΜ ΔΕ ΚΑΤΩΚΗΣΕΝ ΕΝ ΓΗ ΧΑΝΑΑΝ ΛΩΤ ΔΕ ΚΑΤΩΚΗΣΕΝ ΕΝ ΠΟΛΕΙ ΤΩΝ ΠΕΡΙΧΩΡΩΝ ΚΑΙ ΕΣΚΗΝΩΣΕΝ ΕΝ ΣΟΔΟΜΟΙΣ

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13 ΟΙ ΔΕ ΑΝΘΡΩΠΟΙ ΟΙ ΕΝ ΣΟΔΟΜΟΙΣ ΠΟΝΗΡΟΙ ΚΑΙ ΑΜΑΡΤΩΛΟΙ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΣΦΟΔΡΑ
14 Ο ΔΕ ΘΕΟΣ ΕΙΠΕΝ ΤΩ ΑΒΡΑΜ ΜΕΤΑ ΤΟ ΔΙΑΧΩΡΙΣΘΗΝΑΙ ΤΟΝ ΛΩΤ ΑΠ' ΑΥΤΟΥ ΑΝΑΒΛΕΨΑΣ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΙΔΕ ΑΠΟ ΤΟΥ ΤΟΠΟΥ ΟΥ ΝΥΝ ΣΥ ΕΙ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΛΙΒΑ ΚΑΙ ΑΝΑΤΟΛΑΣ ΚΑΙ ΘΑΛΑΣΣΑΝ
15 ΟΤΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΗΝ ΣΥ ΟΡΑΣ ΣΟΙ ΔΩΣΩ ΑΥΤΗΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ
16 ΚΑΙ ΠΟΙΗΣΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΩΣ ΤΗΝ ΑΜΜΟΝ ΤΗΣ ΓΗΣ ΕΙ ΔΥΝΑΤΑΙ ΤΙΣ ΕΞΑΡΙΘΜΗΣΑΙ ΤΗΝ ΑΜΜΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΕΞΑΡΙΘΜΗΘΗΣΕΤΑΙ
17 ΑΝΑΣΤΑΣ ΔΙΟΔΕΥΣΟΝ ΤΗΝ ΓΗΝ ΕΙΣ ΤΕ ΤΟ ΜΗΚΟΣ ΑΥΤΗΣ ΚΑΙ ΕΙΣ ΤΟ ΠΛΑΤΟΣ ΟΤΙ ΣΟΙ ΔΩΣΩ ΑΥΤΗΝ
18 ΚΑΙ ΑΠΟΣΚΗΝΩΣΑΣ ΑΒΡΑΜ ΕΛΘΩΝ ΚΑΤΩΚΗΣΕΝ ΠΑΡΑ ΤΗΝ ΔΡΥΝ ΤΗΝ ΜΑΜΒΡΗ Η ΗΝ ΕΝ ΧΕΒΡΩΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ

GENESIS CHAPTER 14

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΗ ΑΜΑΡΦΑΛ ΒΑΣΙΛΕΩΣ ΣΕΝΝΑΑΡ ΑΡΙΩΧ ΒΑΣΙΛΕΥΣ ΕΛΛΑΣΑΡ ΚΑΙ ΧΟΔΟΛΛΟΓΟΜΟΡ ΒΑΣΙΛΕΥΣ ΑΙΛΑΜ ΚΑΙ ΘΑΡΓΑΛ ΒΑΣΙΛΕΥΣ ΕΘΝΩΝ
2 ΕΠΟΙΗΣΑΝ ΠΟΛΕΜΟΝ ΜΕΤΑ ΒΑΛΛΑ ΒΑΣΙΛΕΩΣ ΣΟΔΟΜΩΝ ΚΑΙ ΜΕΤΑ ΒΑΡΣΑ ΒΑΣΙΛΕΩΣ ΓΟΜΟΡΡΑΣ ΚΑΙ ΣΕΝΝΑΑΡ ΒΑΣΙΛΕΩΣ ΑΔΑΜΑ ΚΑΙ ΣΥΜΟΒΟΡ ΒΑΣΙΛΕΩΣ ΣΕΒΩΙΜ ΚΑΙ ΒΑΣΙΛΕΩΣ ΒΑΛΑΚ ΑΥΤΗ ΕΣΤΙΝ ΣΗΓΩΡ
3 ΠΑΝΤΕΣ ΟΥΤΟΙ ΣΥΝΕΦΩΝΗΣΑΝ ΕΠΙ ΤΗΝ ΦΑΡΑΓΓΑ ΤΗΝ ΑΛΥΚΗΝ ΑΥΤΗ Η ΘΑΛΑΣΣΑ ΤΩΝ ΑΛΩΝ
4 ΔΩΔΕΚΑ ΕΤΗ ΕΔΟΥΛΕΥΟΝ ΤΩ ΧΟΔΟΛΛΟΓΟΜΟΡ ΤΩ ΔΕ ΤΡΙΣΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΑΠΕΣΤΗΣΑΝ
5 ΕΝ ΔΕ ΤΩ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΗΛΘΕΝ ΧΟΔΟΛΛΟΓΟΜΟΡ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΚΟΨΑΝ ΤΟΥΣ ΓΙΓΑΝΤΑΣ ΤΟΥΣ ΕΝ ΑΣΤΑΡΩΘ ΚΑΡΝΑΙΝ ΚΑΙ ΕΘΝΗ ΙΣΧΥΡΑ ΑΜΑ ΑΥΤΟΙΣ ΚΑΙ ΤΟΥΣ ΟΜΜΑΙΟΥΣ ΤΟΥΣ ΕΝ ΣΑΥΗ ΤΗ ΠΟΛΕΙ
6 ΚΑΙ ΤΟΥΣ ΧΟΡΡΑΙΟΥΣ ΤΟΥΣ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΣΗΙΡ ΕΩΣ ΤΗΣ ΤΕΡΕΜΙΝΘΟΥ ΤΗΣ ΦΑΡΑΝ Η ΕΣΤΙΝ ΕΝ ΤΗ ΕΡΗΜΩ
7 ΚΑΙ ΑΝΑΣΤΡΕΨΑΝΤΕΣ ΗΛΘΟΣΑΝ ΕΠΙ ΤΗΝ ΠΗΓΗΝ ΤΗΣ ΚΡΙΣΕΩΣ ΑΥΤΗ ΕΣΤΙΝ ΚΑΔΗΣ ΚΑΙ ΚΑΤΕΚΟΨΑΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΜΑΛΗΚ ΚΑΙ ΤΟΥΣ ΑΜΟΡΡΑΙΟΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΑΣΑΣΑΝΘΑΜΑΡ
8 ΕΞΗΛΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣ ΣΟΔΟΜΩΝ ΚΑΙ ΒΑΣΙΛΕΥΣ ΓΟΜΟΡΡΑΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΑΔΑΜΑ ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΕΒΩΙΜ ΚΑΙ ΒΑΣΙΛΕΥΣ ΒΑΛΑΚ ΑΥΤΗ ΕΣΤΙΝ ΣΗΓΩΡ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΑΥΤΟΙΣ ΕΙΣ ΠΟΛΕΜΟΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΗ ΑΛΥΚΗ
9 ΠΡΟΣ ΧΟΔΟΛΛΟΓΟΜΟΡ ΒΑΣΙΛΕΑ ΑΙΛΑΜ ΚΑΙ ΘΑΡΓΑΛ ΒΑΣΙΛΕΑ ΕΘΝΩΝ ΚΑΙ ΑΜΑΡΦΑΛ ΒΑΣΙΛΕΑ ΣΕΝΝΑΑΡ ΚΑΙ ΑΡΙΩΧ ΒΑΣΙΛΕΑ ΕΛΛΑΣΑΡ ΟΙ ΤΕΣΣΑΡΕΣ ΒΑΣΙΛΕΙΣ ΠΡΟΣ ΤΟΥΣ ΠΕΝΤΕ
10 Η ΔΕ ΚΟΙΛΑΣ Η ΑΛΥΚΗ ΦΡΕΑΤΑ ΦΡΕΑΤΑ ΑΣΦΑΛΤΟΥ ΕΦΥΓΕΝ ΔΕ ΒΑΣΙΛΕΥΣ ΣΟΔΟΜΩΝ ΚΑΙ ΒΑΣΙΛΕΥΣ ΓΟΜΟΡΡΑΣ ΚΑΙ ΕΝΕΠΕΣΑΝ ΕΚΕΙ ΟΙ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΕΦΥΓΟΝ
11 ΕΛΑΒΟΝ ΔΕ ΤΗΝ ΙΠΠΟΝ ΠΑΣΑΝ ΤΗΝ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΒΡΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΑΠΗΛΘΟΝ
12 ΕΛΑΒΟΝ ΔΕ ΚΑΙ ΤΟΝ ΛΩΤ ΥΙΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΒΡΑΜ ΚΑΙ ΤΗΝ ΑΠΟΣΚΕΥΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΩΧΟΝΤΟ ΗΝ ΓΑΡ ΚΑΤΟΙΚΩΝ ΕΝ ΣΟΔΟΜΟΙΣ
13 ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΔΕ ΤΩΝ ΑΝΑΣΩΘΕΝΤΩΝ ΤΙΣ ΑΠΗΓΓΕΙΛΕΝ ΑΒΡΑΜ ΤΩ ΠΕΡΑΤΗ ΑΥΤΟΣ ΔΕ ΚΑΤΩΚΕΙ ΠΡΟΣ ΤΗ ΔΡΥΙ ΤΗ ΜΑΜΒΡΗ Ο ΑΜΟΡΙΣ ΤΟΥ ΑΔΕΛΦΟΥ ΕΣΧΩΛ ΚΑΙ ΑΔΕΛΦΟΥ ΑΥΝΑΝ ΟΙ ΗΣΑΝ ΣΥΝΩΜΟΤΑΙ ΤΟΥ ΑΒΡΑΜ
14 ΑΚΟΥΣΑΣ ΔΕ ΑΒΡΑΜ ΟΤΙ ΗΧΜΑΛΩΤΕΥΤΑΙ ΛΩΤ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΗΡΙΘΜΗΣΕΝ ΤΟΥΣ ΙΔΙΟΥΣ ΟΙΚΟΓΕΝΕΙΣ ΑΥΤΟΥ ΤΡΙΑΚΟΣΙΟΥΣ ΔΕΚΑ ΚΑΙ ΟΚΤΩ ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΟΠΙΣΩ ΑΥΤΩΝ ΕΩΣ ΔΑΝ
15 ΚΑΙ ΕΠΕΠΕΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΤΗΝ ΝΥΚΤΑ ΑΥΤΟΣ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΔΙΩΞΕΝ ΑΥΤΟΥΣ ΕΩΣ ΧΩΒΑ Η ΕΣΤΙΝ ΕΝ ΑΡΙΣΤΕΡΑ ΔΑΜΑΣΚΟΥ
16 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΠΑΣΑΝ ΤΗΝ ΙΠΠΟΝ ΣΟΔΟΜΩΝ ΚΑΙ ΛΩΤ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΑΠΕΣΤΡΕΨΕΝ ΚΑΙ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ
17 ΕΞΗΛΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣ ΣΟΔΟΜΩΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩ ΜΕΤΑ ΤΟ ΑΝΑΣΤΡΕΨΑΙ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΚΟΠΗΣ ΤΟΥ ΧΟΔΟΛΛΟΓΟΜΟΡ ΚΑΙ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΩΝ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΤΗΝ ΣΑΥΗ ΤΟΥΤΟ ΗΝ ΤΟ ΠΕΔΙΟΝ ΒΑΣΙΛΕΩΣ
18 ΚΑΙ ΜΕΛΧΙΣΕΔΕΚ ΒΑΣΙΛΕΥΣ ΣΑΛΗΜ ΕΞΗΝΕΓΚΕΝ ΑΡΤΟΥΣ ΚΑΙ ΟΙΝΟΝ ΗΝ ΔΕ ΙΕΡΕΥΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΥΨΙΣΤΟΥ
19 ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΤΟΝ ΑΒΡΑΜ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΜΕΝΟΣ ΑΒΡΑΜ ΤΩ ΘΕΩ ΤΩ ΥΨΙΣΤΩ ΟΣ ΕΚΤΙΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ
20 ΚΑΙ ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ Ο ΥΨΙΣΤΟΣ ΟΣ ΠΑΡΕΔΩΚΕΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΥΠΟΧΕΙΡΙΟΥΣ ΣΟΙ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΕΚΑΤΗΝ ΑΠΟ ΠΑΝΤΩΝ
21 ΕΙΠΕΝ ΔΕ ΒΑΣΙΛΕΥΣ ΣΟΔΟΜΩΝ ΠΡΟΣ ΑΒΡΑΜ ΔΟΣ ΜΟΙ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΝ ΔΕ ΙΠΠΟΝ ΛΑΒΕ ΣΕΑΥΤΩ
22 ΕΙΠΕΝ ΔΕ ΑΒΡΑΜ ΠΡΟΣ ΒΑΣΙΛΕΑ ΣΟΔΟΜΩΝ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΥΨΙΣΤΟΝ ΟΣ ΕΚΤΙΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ
23 ΕΙ ΑΠΟ ΣΠΑΡΤΙΟΥ ΕΩΣ ΣΦΑΙΡΩΤΗΡΟΣ ΥΠΟΔΗΜΑΤΟΣ ΛΗΜΨΟΜΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΣΩΝ ΙΝΑ ΜΗ ΕΙΠΗΣ ΟΤΙ ΕΓΩ ΕΠΛΟΥΤΙΣΑ ΤΟΝ ΑΒΡΑΜ
24 ΠΛΗΝ ΩΝ ΕΦΑΓΟΝ ΟΙ ΝΕΑΝΙΣΚΟΙ ΚΑΙ ΤΗΣ ΜΕΡΙΔΟΣ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΣΥΜΠΟΡΕΥΘΕΝΤΩΝ ΜΕΤ' ΕΜΟΥ ΕΣΧΩΛ ΑΥΝΑΝ ΜΑΜΒΡΗ ΟΥΤΟΙ ΛΗΜΨΟΝΤΑΙ ΜΕΡΙΔΑ

GENESIS CHAPTER 15

1 ΜΕΤΑ ΔΕ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΕΓΕΝΗΘΗ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΑΒΡΑΜ ΕΝ ΟΡΑΜΑΤΙ ΛΕΓΩΝ ΜΗ ΦΟΒΟΥ ΑΒΡΑΜ ΕΓΩ ΥΠΕΡΑΣΠΙΖΩ ΣΟΥ Ο ΜΙΣΘΟΣ ΣΟΥ ΠΟΛΥΣ ΕΣΤΑΙ ΣΦΟΔΡΑ
2 ΛΕΓΕΙ ΔΕ ΑΒΡΑΜ ΔΕΣΠΟΤΑ ΤΙ ΜΟΙ ΔΩΣΕΙΣ ΕΓΩ ΔΕ ΑΠΟΛΥΟΜΑΙ ΑΤΕΚΝΟΣ Ο ΔΕ ΥΙΟΣ ΜΑΣΕΚ ΤΗΣ ΟΙΚΟΓΕΝΟΥΣ ΜΟΥ ΟΥΤΟΣ ΔΑΜΑΣΚΟΣ ΕΛΙΕΖΕΡ
3 ΚΑΙ ΕΙΠΕΝ ΑΒΡΑΜ ΕΠΕΙΔΗ ΕΜΟΙ ΟΥΚ ΕΔΩΚΑΣ ΣΠΕΡΜΑ Ο ΔΕ ΟΙΚΟΓΕΝΗΣ ΜΟΥ ΚΛΗΡΟΝΟΜΗΣΕΙ ΜΕ
4 ΚΑΙ ΕΥΘΥΣ ΦΩΝΗ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΟΥ ΚΛΗΡΟΝΟΜΗΣΕΙ ΣΕ ΟΥΤΟΣ ΑΛΛ' ΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚ ΣΟΥ ΟΥΤΟΣ ΚΛΗΡΟΝΟΜΗΣΕΙ ΣΕ
5 ΕΞΗΓΑΓΕΝ ΔΕ ΑΥΤΟΝ ΕΞΩ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΑΒΛΕΨΟΝ ΔΗ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΑΡΙΘΜΗΣΟΝ ΤΟΥΣ ΑΣΤΕΡΑΣ ΕΙ ΔΥΝΗΣΗ ΕΞΑΡΙΘΜΗΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ ΟΥΤΩΣ ΕΣΤΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ
6 ΚΑΙ ΕΠΙΣΤΕΥΣΕΝ ΑΒΡΑΜ ΤΩ ΘΕΩ ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ
7 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ ΕΓΩ Ο ΘΕΟΣ Ο ΕΞΑΓΑΓΩΝ ΣΕ ΕΚ ΧΩΡΑΣ ΧΑΛΔΑΙΩΝ ΩΣΤΕ ΔΟΥΝΑΙ ΣΟΙ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΛΗΡΟΝΟΜΗΣΑΙ
8 ΕΙΠΕΝ ΔΕ ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΚΑΤΑ ΤΙ ΓΝΩΣΟΜΑΙ ΟΤΙ ΚΛΗΡΟΝΟΜΗΣΩ ΑΥΤΗΝ
9 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΛΑΒΕ ΜΟΙ ΔΑΜΑΛΙΝ ΤΡΙΕΤΙΖΟΥΣΑΝ ΚΑΙ ΑΙΓΑ ΤΡΙΕΤΙΖΟΥΣΑΝ ΚΑΙ ΚΡΙΟΝ ΤΡΙΕΤΙΖΟΝΤΑ ΚΑΙ ΤΡΥΓΟΝΑ ΚΑΙ ΠΕΡΙΣΤΕΡΑΝ
10 ΕΛΑΒΕΝ ΔΕ ΑΥΤΩ ΠΑΝΤΑ ΤΑΥΤΑ ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΑ ΜΕΣΑ ΚΑΙ ΕΘΗΚΕΝ ΑΥΤΑ ΑΝΤΙΠΡΟΣΩΠΑ ΑΛΛΗΛΟΙΣ ΤΑ ΔΕ ΟΡΝΕΑ ΟΥ ΔΙΕΙΛΕΝ
11 ΚΑΤΕΒΗ ΔΕ ΟΡΝΕΑ ΕΠΙ ΤΑ ΣΩΜΑΤΑ ΤΑ ΔΙΧΟΤΟΜΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΣΥΝΕΚΑΘΙΣΕΝ ΑΥΤΟΙΣ ΑΒΡΑΜ
12 ΠΕΡΙ ΔΕ ΗΛΙΟΥ ΔΥΣΜΑΣ ΕΚΣΤΑΣΙΣ ΕΠΕΠΕΣΕΝ ΤΩ ΑΒΡΑΜ ΚΑΙ ΙΔΟΥ ΦΟΒΟΣ ΣΚΟΤΕΙΝΟΣ ΜΕΓΑΣ ΕΠΙΠΙΠΤΕΙ ΑΥΤΩ
13 ΚΑΙ ΕΡΡΕΘΗ ΠΡΟΣ ΑΒΡΑΜ ΓΙΝΩΣΚΩΝ ΓΝΩΣΗ ΟΤΙ ΠΑΡΟΙΚΟΝ ΕΣΤΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΕΝ ΓΗ ΟΥΚ ΙΔΙΑ ΚΑΙ

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ΔΟΥΛΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΚΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΤΑΠΕΙΝΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΤΕΤΡΑΚΟΣΙΑ ΕΤΗ

14 ΤΟ ΔΕ ΕΘΝΟΣ Ω ΕΑΝ ΔΟΥΛΕΥΣΩΣΙΝ ΚΡΙΝΩ ΕΓΩ ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΕΞΕΛΕΥΣΟΝΤΑΙ ΩΔΕ ΜΕΤΑ ΑΠΟΣΚΕΥΗΣ ΠΟΛΛΗΣ

15 ΣΥ ΔΕ ΑΠΕΛΕΥΣΗ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΣΟΥ ΜΕΤ' ΕΙΡΗΝΗΣ ΤΑΦΕΙΣ ΕΝ ΓΗΡΕΙ ΚΑΛΩ

16 ΤΕΤΑΡΤΗ ΔΕ ΓΕΝΕΑ ΑΠΟΣΤΡΑΦΗΣΟΝΤΑΙ ΩΔΕ ΟΥΠΩ ΓΑΡ ΑΝΑΠΕΠΛΗΡΩΝΤΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΕΩΣ ΤΟΥ ΝΥΝ

17 ΕΠΕΙ ΔΕ ΕΓΙΝΕΤΟ Ο ΗΛΙΟΣ ΠΡΟΣ ΔΥΣΜΑΙΣ ΦΛΟΞ ΕΓΕΝΕΤΟ ΚΑΙ ΙΔΟΥ ΚΛΙΒΑΝΟΣ ΚΑΠΝΙΖΟΜΕΝΟΣ ΚΑΙ ΛΑΜΠΑΔΕΣ ΠΥΡΟΣ ΑΙ ΔΙΗΛΘΟΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΔΙΧΟΤΟΜΗΜΑΤΩΝ ΤΟΥΤΩΝ

18 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΤΩ ΑΒΡΑΜ ΔΙΑΘΗΚΗΝ ΛΕΓΩΝ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΔΩΣΩ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΑΙΓΥΠΤΟΥ ΕΩΣ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΠΟΤΑΜΟΥ ΕΥΦΡΑΤΟΥ

19 ΤΟΥΣ ΚΑΙΝΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΚΕΝΕΖΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΚΕΔΜΩΝΑΙΟΥΣ

20 ΚΑΙ ΤΟΥΣ ΧΕΤΤΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΦΕΡΕΖΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΡΑΦΑΙΝ

21 ΚΑΙ ΤΟΥΣ ΑΜΟΡΡΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΧΑΝΑΝΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΕΥΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΓΕΡΓΕΣΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΙΕΒΟΥΣΑΙΟΥΣ

GENESIS CHAPTER 16

1 ΣΑΡΑ ΔΕ Η ΓΥΝΗ ΑΒΡΑΜ ΟΥΚ ΕΤΙΚΤΕΝ ΑΥΤΩ ΗΝ ΔΕ ΑΥΤΗ ΠΑΙΔΙΣΚΗ ΑΙΓΥΠΤΙΑ Η ΟΝΟΜΑ ΑΓΑΡ

2 ΕΙΠΕΝ ΔΕ ΣΑΡΑ ΠΡΟΣ ΑΒΡΑΜ ΙΔΟΥ ΣΥΝΕΚΛΕΙΣΕΝ ΜΕ ΚΥΡΙΟΣ ΤΟΥ ΜΗ ΤΙΚΤΕΙΝ ΕΙΣΕΛΘΕ ΟΥΝ ΠΡΟΣ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΜΟΥ ΙΝΑ ΤΕΚΝΟΠΟΙΗΣΗΣ ΕΞ ΑΥΤΗΣ ΥΠΗΚΟΥΣΕΝ ΔΕ ΑΒΡΑΜ ΤΗΣ ΦΩΝΗΣ ΣΑΡΑΣ

3 ΚΑΙ ΛΑΒΟΥΣΑ ΣΑΡΑ Η ΓΥΝΗ ΑΒΡΑΜ ΑΓΑΡ ΤΗΝ ΑΙΓΥΠΤΙΑΝ ΤΗΝ ΕΑΥΤΗΣ ΠΑΙΔΙΣΚΗΝ ΜΕΤΑ ΔΕΚΑ ΕΤΗ ΤΟΥ ΟΙΚΗΣΑΙ ΑΒΡΑΜ ΕΝ ΓΗ ΧΑΝΑΑΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΑΒΡΑΜ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ ΑΥΤΩ ΓΥΝΑΙΚΑ

4 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΓΑΡ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΚΑΙ ΕΙΔΕΝ ΟΤΙ ΕΝ ΓΑΣΤΡΙ ΕΧΕΙ ΚΑΙ ΗΤΙΜΑΣΘΗ Η ΚΥΡΙΑ ΕΝΑΝΤΙΟΝ ΑΥΤΗΣ

5 ΕΙΠΕΝ ΔΕ ΣΑΡΑ ΠΡΟΣ ΑΒΡΑΜ ΑΔΙΚΟΥΜΑΙ ΕΚ ΣΟΥ ΕΓΩ ΔΕΔΩΚΑ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΜΟΥ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΣΟΥ ΙΔΟΥΣΑ ΔΕ ΟΤΙ ΕΝ ΓΑΣΤΡΙ ΕΧΕΙ ΗΤΙΜΑΣΘΗΝ ΕΝΑΝΤΙΟΝ ΑΥΤΗΣ ΚΡΙΝΑΙ Ο ΘΕΟΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ

6 ΕΙΠΕΝ ΔΕ ΑΒΡΑΜ ΠΡΟΣ ΣΑΡΑΝ ΙΔΟΥ Η ΠΑΙΔΙΣΚΗ ΣΟΥ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΣΟΥ ΧΡΩ ΑΥΤΗ ΩΣ ΑΝ ΣΟΙ ΑΡΕΣΤΟΝ Η ΚΑΙ ΕΚΑΚΩΣΕΝ ΑΥΤΗΝ ΣΑΡΑ ΚΑΙ ΑΠΕΔΡΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΗΣ

7 ΕΥΡΕΝ ΔΕ ΑΥΤΗΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΠΙ ΤΗΣ ΠΗΓΗΣ ΤΟΥ ΥΔΑΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΠΙ ΤΗΣ ΠΗΓΗΣ ΕΝ ΤΗ ΟΔΩ ΣΟΥΡ

8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΑΓΑΡ ΠΑΙΔΙΣΚΗ ΣΑΡΑΣ ΠΟΘΕΝ ΕΡΧΗ ΚΑΙ ΠΟΥ ΠΟΡΕΥΗ ΚΑΙ ΕΙΠΕΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΑΡΑΣ ΤΗΣ ΚΥΡΙΑΣ ΜΟΥ ΕΓΩ ΑΠΟΔΙΔΡΑΣΚΩ

9 ΕΙΠΕΝ ΔΕ ΑΥΤΗ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΑΠΟΣΤΡΑΦΗΤΙ ΠΡΟΣ ΤΗΝ ΚΥΡΙΑΝ ΣΟΥ ΚΑΙ ΤΑΠΕΙΝΩΘΗΤΙ ΥΠΟ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΗΣ

10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΠΛΗΘΥΝΩΝ ΠΛΗΘΥΝΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΟΥΚ ΑΡΙΘΜΗΘΗΣΕΤΑΙ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ

11 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΙΔΟΥ ΣΥ ΕΝ ΓΑΣΤΡΙ ΕΧΕΙΣ ΚΑΙ ΤΕΞΗ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΣΜΑΗΛ ΟΤΙ ΕΠΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗ ΤΑΠΕΙΝΩΣΕΙ ΣΟΥ

12 ΟΥΤΟΣ ΕΣΤΑΙ ΑΓΡΟΙΚΟΣ ΑΝΘΡΩΠΟΣ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΕΠΙ ΠΑΝΤΑΣ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΠΑΝΤΩΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΠΑΝΤΩΝ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΤΟΙΚΗΣΕΙ

13 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΓΑΡ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΛΑΛΟΥΝΤΟΣ ΠΡΟΣ ΑΥΤΗΝ ΣΥ Ο ΘΕΟΣ Ο ΕΠΙΔΩΝ ΜΕ ΟΤΙ ΕΙΠΕΝ ΚΑΙ ΓΑΡ ΕΝΩΠΙΟΝ ΕΙΔΟΝ ΟΦΘΕΝΤΑ ΜΟΙ

14 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΕΚΑΛΕΣΕΝ ΤΟ ΦΡΕΑΡ ΦΡΕΑΡ ΟΥ ΕΝΩΠΙΟΝ ΕΙΔΟΝ ΙΔΟΥ ΑΝΑ ΜΕΣΟΝ ΚΑΔΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΒΑΡΑΔ

15 ΚΑΙ ΕΤΕΚΕΝ ΑΓΑΡ ΤΩ ΑΒΡΑΜ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΒΡΑΜ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΟΝ ΕΤΕΚΕΝ ΑΥΤΩ ΑΓΑΡ ΙΣΜΑΗΛ

16 ΑΒΡΑΜ ΔΕ ΗΝ ΟΓΔΟΗΚΟΝΤΑ ΕΞ ΕΤΩΝ ΗΝΙΚΑ ΕΤΕΚΕΝ ΑΓΑΡ ΤΟΝ ΙΣΜΑΗΛ ΤΩ ΑΒΡΑΜ

GENESIS CHAPTER 17

1 ΕΓΕΝΕΤΟ ΔΕ ΑΒΡΑΜ ΕΤΩΝ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΚΑΙ ΩΦΘΗ ΚΥΡΙΟΣ ΤΩ ΑΒΡΑΜ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΣΟΥ ΕΥΑΡΕΣΤΕΙ ΕΝΑΝΤΙΟΝ ΕΜΟΥ ΚΑΙ ΓΙΝΟΥ ΑΜΕΜΠΤΟΣ

2 ΚΑΙ ΘΗΣΟΜΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΠΛΗΘΥΝΩ ΣΕ ΣΦΟΔΡΑ

3 ΚΑΙ ΕΠΕΣΕΝ ΑΒΡΑΜ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΛΕΓΩΝ

4 ΚΑΙ ΕΓΩ ΙΔΟΥ Η ΔΙΑΘΗΚΗ ΜΟΥ ΜΕΤΑ ΣΟΥ ΚΑΙ ΕΣΗ ΠΑΤΗΡ ΠΛΗΘΟΥΣ ΕΘΝΩΝ

5 ΚΑΙ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΕΤΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΑΒΡΑΜ ΑΛΛ' ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΑΒΡΑΑΜ (Abraham; Akkadian: multitude of people, folk, nation) ΟΤΙ ΠΑΤΕΡΑ ΠΟΛΛΩΝ ΕΘΝΩΝ ΤΕΘΕΙΚΑ ΣΕ

6 ΚΑΙ ΑΥΞΑΝΩ ΣΕ ΣΦΟΔΡΑ ΣΦΟΔΡΑ ΚΑΙ ΘΗΣΩ ΣΕ ΕΙΣ ΕΘΝΗ ΚΑΙ ΒΑΣΙΛΕΙΣ ΕΚ ΣΟΥ ΕΞΕΛΕΥΣΟΝΤΑΙ

7 ΚΑΙ ΣΤΗΣΩ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΜΕΤΑ ΣΕ ΕΙΣ ΓΕΝΕΑΣ ΑΥΤΩΝ ΕΙΣ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ ΕΙΝΑΙ ΣΟΥ ΘΕΟΣ ΚΑΙ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΜΕΤΑ ΣΕ

8 ΚΑΙ ΔΩΣΩ ΣΟΙ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΜΕΤΑ ΣΕ ΤΗΝ ΓΗΝ ΗΝ ΠΑΡΟΙΚΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΧΑΝΑΑΝ ΕΙΣ ΚΑΤΑΣΧΕΣΙΝ ΑΙΩΝΙΟΝ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΘΕΟΣ

9 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΑΒΡΑΑΜ ΣΥ ΔΕ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΔΙΑΤΗΡΗΣΕΙΣ ΣΥ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΜΕΤΑ ΣΕ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΑΥΤΩΝ

10 ΚΑΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ ΗΝ ΔΙΑΤΗΡΗΣΕΙΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΥΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΜΕΤΑ ΣΕ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΑΥΤΩΝ ΠΕΡΙΤΜΗΘΗΣΕΤΑΙ ΥΜΩΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ

11 ΚΑΙ ΠΕΡΙΤΜΗΘΗΣΕΣΘΕ ΤΗΝ ΣΑΡΚΑ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΥΜΩΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΗΜΕΙΩ ΔΙΑΘΗΚΗΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΥΜΩΝ

12 ΚΑΙ ΠΑΙΔΙΟΝ ΟΚΤΩ ΗΜΕΡΩΝ ΠΕΡΙΤΜΗΘΗΣΕΤΑΙ ΥΜΙΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΥΜΩΝ Ο ΟΙΚΟΓΕΝΗΣ ΤΗΣ ΟΙΚΙΑΣ ΣΟΥ ΚΑΙ Ο ΑΡΓΥΡΩΝΗΤΟΣ ΑΠΟ ΠΑΝΤΟΣ ΥΙΟΥ ΑΛΛΟΤΡΙΟΥ ΟΣ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ

13 ΠΕΡΙΤΟΜΗ ΠΕΡΙΤΜΗΘΗΣΕΤΑΙ Ο ΟΙΚΟΓΕΝΗΣ ΤΗΣ ΟΙΚΙΑΣ ΣΟΥ ΚΑΙ Ο ΑΡΓΥΡΩΝΗΤΟΣ ΚΑΙ ΕΣΤΑΙ Η ΔΙΑΘΗΚΗ ΜΟΥ ΕΠΙ ΤΗΣ ΣΑΡΚΟΣ ΥΜΩΝ ΕΙΣ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ

14 ΚΑΙ ΑΠΕΡΙΤΜΗΤΟΣ ΑΡΣΗΝ ΟΣ ΟΥ ΠΕΡΙΤΜΗΘΗΣΕΤΑΙ ΤΗΝ ΣΑΡΚΑ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΟΥ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ Η ΨΥΧΗ ΕΚΕΙΝΗ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΑΥΤΗΣ ΟΤΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΔΙΕΣΚΕΔΑΣΕΝ

15 ΕΙΠΕΝ ΔΕ Ο ΘΕΟΣ ΤΩ ΑΒΡΑΑΜ ΣΑΡΑ Η ΓΥΝΗ ΣΟΥ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΣΑΡΑ ΑΛΛΑ ΣΑΡΡΑ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ

16 ΕΥΛΟΓΗΣΩ ΔΕ ΑΥΤΗΝ ΚΑΙ ΔΩΣΩ ΣΟΙ ΕΞ ΑΥΤΗΣ ΤΕΚΝΟΝ ΚΑΙ ΕΥΛΟΓΗΣΩ ΑΥΤΟΝ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΕΘΝΗ ΚΑΙ ΒΑΣΙΛΕΙΣ ΕΘΝΩΝ ΕΞ ΑΥΤΟΥ ΕΣΟΝΤΑΙ

17 ΚΑΙ ΕΠΕΣΕΝ ΑΒΡΑΑΜ ΕΠΙ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΓΕΛΑΣΕΝ ΚΑΙ ΕΙΠΕΝ ΕΝ ΤΗ ΔΙΑΝΟΙΑ ΑΥΤΟΥ ΛΕΓΩΝ ΕΙ ΤΩ ΕΚΑΤΟΝΤΑΕΤΕΙ ΓΕΝΗΣΕΤΑΙ ΚΑΙ ΕΙ ΣΑΡΡΑ ΕΝΕΝΗΚΟΝΤΑ ΕΤΩΝ ΟΥΣΑ ΤΕΞΕΤΑΙ

18 ΕΙΠΕΝ ΔΕ ΑΒΡΑΑΜ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΙΣΜΑΗΛ ΟΥΤΟΣ ΖΗΤΩ ΕΝΑΝΤΙΟΝ ΣΟΥ

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19 ΕΙΠΕΝ ΔΕ Ο ΘΕΟΣ ΤΩ ΑΒΡΑΑΜ ΝΑΙ ΙΔΟΥ ΣΑΡΡΑ Η ΓΥΝΗ ΣΟΥ ΤΕΞΕΤΑΙ ΣΟΙ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΣΑΑΚ ΚΑΙ ΣΤΗΣΩ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΝ

20 ΠΕΡΙ ΔΕ ΙΣΜΑΗΛ ΙΔΟΥ ΕΠΗΚΟΥΣΑ ΣΟΥ ΙΔΟΥ ΕΥΛΟΓΗΣΑ ΑΥΤΟΝ ΚΑΙ ΑΥΞΑΝΩ ΑΥΤΟΝ ΚΑΙ ΠΛΗΘΥΝΩ ΑΥΤΟΝ ΣΦΟΔΡΑ ΔΩΔΕΚΑ ΕΘΝΗ ΓΕΝΝΗΣΕΙ ΚΑΙ ΔΩΣΩ ΑΥΤΟΝ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ

21 ΤΗΝ ΔΕ ΔΙΑΘΗΚΗΝ ΜΟΥ ΣΤΗΣΩ ΠΡΟΣ ΙΣΑΑΚ ΟΝ ΤΕΞΕΤΑΙ ΣΟΙ ΣΑΡΡΑ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΕΤΕΡΩ

22 ΣΥΝΕΤΕΛΕΣΕΝ ΔΕ ΛΑΛΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΑΝΕΒΗ Ο ΘΕΟΣ ΑΠΟ ΑΒΡΑΑΜ

23 ΚΑΙ ΕΛΑΒΕΝ ΑΒΡΑΑΜ ΙΣΜΑΗΛ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΟΙΚΟΓΕΝΕΙΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΓΥΡΩΝΗΤΟΥΣ ΚΑΙ ΠΑΝ ΑΡΣΕΝ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΕΝ ΤΩ ΟΙΚΩ ΑΒΡΑΑΜ ΚΑΙ ΠΕΡΙΕΤΕΜΕΝ ΤΑΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΩΝ ΕΝ ΤΩ ΚΑΙΡΩ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΚΑΘΑ ΕΛΑΛΗΣΕΝ ΑΥΤΩ Ο ΘΕΟΣ

24 ΑΒΡΑΑΜ ΔΕ ΗΝ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΕΤΩΝ ΗΝΙΚΑ ΠΕΡΙΕΤΕΜΕΝ ΤΗΝ ΣΑΡΚΑ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΟΥ

25 ΙΣΜΑΗΛ ΔΕ Ο ΥΙΟΣ ΑΥΤΟΥ ΕΤΩΝ ΔΕΚΑ ΤΡΙΩΝ ΗΝ ΗΝΙΚΑ ΠΕΡΙΕΤΜΗΘΗ ΤΗΝ ΣΑΡΚΑ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΟΥ

26 ΕΝ ΤΩ ΚΑΙΡΩ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΠΕΡΙΕΤΜΗΘΗ ΑΒΡΑΑΜ ΚΑΙ ΙΣΜΑΗΛ Ο ΥΙΟΣ ΑΥΤΟΥ

27 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΟΙ ΟΙΚΟΓΕΝΕΙΣ ΚΑΙ ΟΙ ΑΡΓΥΡΩΝΗΤΟΙ ΕΞ ΑΛΛΟΓΕΝΩΝ ΕΘΝΩΝ ΠΕΡΙΕΤΕΜΕΝ ΑΥΤΟΥΣ

GENESIS CHAPTER 18

1 ΩΦΘΗ ΔΕ ΑΥΤΩ Ο ΘΕΟΣ ΠΡΟΣ ΤΗ ΔΡΥΙ ΤΗ ΜΑΜΒΡΗ ΚΑΘΗΜΕΝΟΥ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΑΥΤΟΥ ΜΕΣΗΜΒΡΙΑΣ

2 ΑΝΑΒΛΕΨΑΣ ΔΕ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΤΡΕΙΣ ΑΝΔΡΕΣ ΕΙΣΤΗΚΕΙΣΑΝ ΕΠΑΝΩ ΑΥΤΟΥ ΚΑΙ ΙΔΩΝ ΠΡΟΣΕΔΡΑΜΕΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΑΠΟ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ

3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΕΙ ΑΡΑ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΜΗ ΠΑΡΕΛΘΗΣ ΤΟΝ ΠΑΙΔΑ ΣΟΥ

4 ΛΗΜΦΘΗΤΩ ΔΗ ΥΔΩΡ ΚΑΙ ΝΙΨΑΤΩΣΑΝ ΤΟΥΣ ΠΟΔΑΣ ΥΜΩΝ ΚΑΙ ΚΑΤΑΨΥΞΑΤΕ ΥΠΟ ΤΟ ΔΕΝΔΡΟΝ

5 ΚΑΙ ΛΗΜΨΟΜΑΙ ΑΡΤΟΝ ΚΑΙ ΦΑΓΕΣΘΕ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΠΑΡΕΛΕΥΣΕΣΘΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΥΜΩΝ ΟΥ ΕΙΝΕΚΕΝ ΕΞΕΚΛΙΝΑΤΕ ΠΡΟΣ ΤΟΝ ΠΑΙΔΑ ΥΜΩΝ ΚΑΙ ΕΙΠΑΝ ΟΥΤΩΣ ΠΟΙΗΣΟΝ ΚΑΘΩΣ ΕΙΡΗΚΑΣ

6 ΚΑΙ ΕΣΠΕΥΣΕΝ ΑΒΡΑΑΜ ΕΠΙ ΤΗΝ ΣΚΗΝΗΝ ΠΡΟΣ ΣΑΡΡΑΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΣΠΕΥΣΟΝ ΚΑΙ ΦΥΡΑΣΟΝ ΤΡΙΑ ΜΕΤΡΑ ΣΕΜΙΔΑΛΕΩΣ ΚΑΙ ΠΟΙΗΣΟΝ ΕΓΚΡΥΦΙΑΣ

7 ΚΑΙ ΕΙΣ ΤΑΣ ΒΟΑΣ ΕΔΡΑΜΕΝ ΑΒΡΑΑΜ ΚΑΙ ΕΛΑΒΕΝ ΜΟΣΧΑΡΙΟΝ ΑΠΑΛΟΝ ΚΑΙ ΚΑΛΟΝ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΠΑΙΔΙ ΚΑΙ ΕΤΑΧΥΝΕΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟ

8 ΕΛΑΒΕΝ ΔΕ ΒΟΥΤΥΡΟΝ ΚΑΙ ΓΑΛΑ ΚΑΙ ΤΟ ΜΟΣΧΑΡΙΟΝ Ο ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΦΑΓΟΣΑΝ ΑΥΤΟΣ ΔΕ ΠΑΡΕΙΣΤΗΚΕΙ ΑΥΤΟΙΣ ΥΠΟ ΤΟ ΔΕΝΔΡΟΝ

9 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ ΠΟΥ ΣΑΡΡΑ Η ΓΥΝΗ ΣΟΥ Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΙΔΟΥ ΕΝ ΤΗ ΣΚΗΝΗ

10 ΕΙΠΕΝ ΔΕ ΕΠΑΝΑΣΤΡΕΦΩΝ ΗΞΩ ΠΡΟΣ ΣΕ ΚΑΤΑ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΕΙΣ ΩΡΑΣ ΚΑΙ ΕΞΕΙ ΥΙΟΝ ΣΑΡΡΑ Η ΓΥΝΗ ΣΟΥ ΣΑΡΡΑ ΔΕ ΗΚΟΥΣΕΝ ΠΡΟΣ ΤΗ ΘΥΡΑ ΤΗΣ ΣΚΗΝΗΣ ΟΥΣΑ ΟΠΙΣΘΕΝ ΑΥΤΟΥ

11 ΑΒΡΑΑΜ ΔΕ ΚΑΙ ΣΑΡΡΑ ΠΡΕΣΒΥΤΕΡΟΙ ΠΡΟΒΕΒΗΚΟΤΕΣ ΗΜΕΡΩΝ ΕΞΕΛΙΠΕΝ ΔΕ ΣΑΡΡΑ ΓΙΝΕΣΘΑΙ ΤΑ ΓΥΝΑΙΚΕΙΑ

12 ΕΓΕΛΑΣΕΝ ΔΕ ΣΑΡΡΑ ΕΝ ΕΑΥΤΗ ΛΕΓΟΥΣΑ ΟΥΠΩ ΜΕΝ ΜΟΙ ΓΕΓΟΝΕΝ ΕΩΣ ΤΟΥ ΝΥΝ Ο ΔΕ ΚΥΡΙΟΣ ΜΟΥ ΠΡΕΣΒΥΤΕΡΟΣ

13 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΒΡΑΑΜ ΤΙ ΟΤΙ ΕΓΕΛΑΣΕΝ ΣΑΡΡΑ ΕΝ ΕΑΥΤΗ ΛΕΓΟΥΣΑ ΑΡΑ ΓΕ ΑΛΗΘΩΣ ΤΕΞΟΜΑΙ ΕΓΩ ΔΕ ΓΕΓΗΡΑΚΑ

14 ΜΗ ΑΔΥΝΑΤΕΙ ΠΑΡΑ ΤΩ ΘΕΩ ΡΗΜΑ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΑΝΑΣΤΡΕΨΩ ΠΡΟΣ ΣΕ ΕΙΣ ΩΡΑΣ ΚΑΙ ΕΣΤΑΙ ΤΗ ΣΑΡΡΑ ΥΙΟΣ

15 ΗΡΝΗΣΑΤΟ ΔΕ ΣΑΡΡΑ ΛΕΓΟΥΣΑ ΟΥΚ ΕΓΕΛΑΣΑ ΕΦΟΒΗΘΗ ΓΑΡ ΚΑΙ ΕΙΠΕΝ ΟΥΧΙ ΑΛΛΑ ΕΓΕΛΑΣΑΣ

16 ΕΞΑΝΑΣΤΑΝΤΕΣ ΔΕ ΕΚΕΙΘΕΝ ΟΙ ΑΝΔΡΕΣ ΚΑΤΕΒΛΕΨΑΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΑΒΡΑΑΜ ΔΕ ΣΥΝΕΠΟΡΕΥΕΤΟ ΜΕΤ' ΑΥΤΩΝ ΣΥΜΠΡΟΠΕΜΠΩΝ ΑΥΤΟΥΣ

17 Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ ΜΗ ΚΡΥΨΩ ΕΓΩ ΑΠΟ ΑΒΡΑΑΜ ΤΟΥ ΠΑΙΔΟΣ ΜΟΥ Α ΕΓΩ ΠΟΙΩ

18 ΑΒΡΑΑΜ ΔΕ ΓΙΝΟΜΕΝΟΣ ΕΣΤΑΙ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΚΑΙ ΠΟΛΥ ΚΑΙ ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΣ ΓΗΣ

19 ΗΔΕΙΝ ΓΑΡ ΟΤΙ ΣΥΝΤΑΞΕΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΚΑΙ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΝ ΚΑΙ ΦΥΛΑΞΟΥΣΙΝ ΤΑΣ ΟΔΟΥΣ ΚΥΡΙΟΥ ΠΟΙΕΙΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΚΡΙΣΙΝ ΟΠΩΣ ΑΝ ΕΠΑΓΑΓΗ ΚΥΡΙΟΣ ΕΠΙ ΑΒΡΑΑΜ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ

20 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΚΡΑΥΓΗ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΠΕΠΛΗΘΥΝΤΑΙ ΚΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΩΝ ΜΕΓΑΛΑΙ ΣΦΟΔΡΑ

21 ΚΑΤΑΒΑΣ ΟΥΝ ΟΨΟΜΑΙ ΕΙ ΚΑΤΑ ΤΗΝ ΚΡΑΥΓΗΝ ΑΥΤΩΝ ΤΗΝ ΕΡΧΟΜΕΝΗΝ ΠΡΟΣ ΜΕ ΣΥΝΤΕΛΟΥΝΤΑΙ ΕΙ ΔΕ ΜΗ ΙΝΑ ΓΝΩ

22 ΚΑΙ ΑΠΟΣΤΡΕΨΑΝΤΕΣ ΕΚΕΙΘΕΝ ΟΙ ΑΝΔΡΕΣ ΗΛΘΟΝ ΕΙΣ ΣΟΔΟΜΑ ΑΒΡΑΑΜ ΔΕ ΗΝ ΕΣΤΗΚΩΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

23 ΚΑΙ ΕΓΓΙΣΑΣ ΑΒΡΑΑΜ ΕΙΠΕΝ ΜΗ ΣΥΝΑΠΟΛΕΣΗΣ ΔΙΚΑΙΟΝ ΜΕΤΑ ΑΣΕΒΟΥΣ ΚΑΙ ΕΣΤΑΙ Ο ΔΙΚΑΙΟΣ ΩΣ Ο ΑΣΕΒΗΣ

24 ΕΑΝ ΩΣΙΝ ΠΕΝΤΗΚΟΝΤΑ ΔΙΚΑΙΟΙ ΕΝ ΤΗ ΠΟΛΕΙ ΑΠΟΛΕΙΣ ΑΥΤΟΥΣ ΟΥΚ ΑΝΗΣΕΙΣ ΠΑΝΤΑ ΤΟΝ ΤΟΠΟΝ ΕΝΕΚΕΝ ΤΩΝ ΠΕΝΤΗΚΟΝΤΑ ΔΙΚΑΙΩΝ ΕΑΝ ΩΣΙΝ ΕΝ ΑΥΤΗ

25 ΜΗΔΑΜΩΣ ΣΥ ΠΟΙΗΣΕΙΣ ΩΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΤΟΥ ΑΠΟΚΤΕΙΝΑΙ ΔΙΚΑΙΟΝ ΜΕΤΑ ΑΣΕΒΟΥΣ ΚΑΙ ΕΣΤΑΙ Ο ΔΙΚΑΙΟΣ ΩΣ Ο ΑΣΕΒΗΣ ΜΗΔΑΜΩΣ Ο ΚΡΙΝΩΝ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΟΥ ΠΟΙΗΣΕΙΣ ΚΡΙΣΙΝ

26 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΕΑΝ ΕΥΡΩ ΕΝ ΣΟΔΟΜΟΙΣ ΠΕΝΤΗΚΟΝΤΑ ΔΙΚΑΙΟΥΣ ΕΝ ΤΗ ΠΟΛΕΙ ΑΦΗΣΩ ΠΑΝΤΑ ΤΟΝ ΤΟΠΟΝ ΔΙ' ΑΥΤΟΥΣ

27 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΑΒΡΑΑΜ ΕΙΠΕΝ ΝΥΝ ΗΡΞΑΜΗΝ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΓΩ ΔΕ ΕΙΜΙ ΓΗ ΚΑΙ ΣΠΟΔΟΣ

28 ΕΑΝ ΔΕ ΕΛΑΤΤΟΝΩΘΩΣΙΝ ΟΙ ΠΕΝΤΗΚΟΝΤΑ ΔΙΚΑΙΟΙ ΠΕΝΤΕ ΑΠΟΛΕΙΣ ΕΝΕΚΕΝ ΤΩΝ ΠΕΝΤΕ ΠΑΣΑΝ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΙΠΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΕΑΝ ΕΥΡΩ ΕΚΕΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΕ

29 ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΕΤΙ ΛΑΛΗΣΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΕΑΝ ΔΕ ΕΥΡΕΘΩΣΙΝ ΕΚΕΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΙΠΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΕΝΕΚΕΝ ΤΩΝ ΤΕΣΣΑΡΑΚΟΝΤΑ

30 ΚΑΙ ΕΙΠΕΝ ΜΗ ΤΙ ΚΥΡΙΕ ΕΑΝ ΛΑΛΗΣΩ ΕΑΝ ΔΕ ΕΥΡΕΘΩΣΙΝ ΕΚΕΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΙΠΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΕΑΝ ΕΥΡΩ ΕΚΕΙ ΤΡΙΑΚΟΝΤΑ

31 ΚΑΙ ΕΙΠΕΝ ΕΠΕΙΔΗ ΕΧΩ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΑΝ ΔΕ ΕΥΡΕΘΩΣΙΝ ΕΚΕΙ ΕΙΚΟΣΙ ΚΑΙ ΕΙΠΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΕΝΕΚΕΝ ΤΩΝ ΕΙΚΟΣΙ

32 ΚΑΙ ΕΙΠΕΝ ΜΗ ΤΙ ΚΥΡΙΕ ΕΑΝ ΛΑΛΗΣΩ ΕΤΙ ΑΠΑΞ ΕΑΝ ΔΕ ΕΥΡΕΘΩΣΙΝ ΕΚΕΙ ΔΕΚΑ ΚΑΙ ΕΙΠΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΕΝΕΚΕΝ ΤΩΝ ΔΕΚΑ

33 ΑΠΗΛΘΕΝ ΔΕ ΚΥΡΙΟΣ ΩΣ ΕΠΑΥΣΑΤΟ ΛΑΛΩΝ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΑΒΡΑΑΜ ΑΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ

GENESIS CHAPTER 19

1 ΗΛΘΟΝ ΔΕ ΟΙ ΔΥΟ ΑΓΓΕΛΟΙ ΕΙΣ ΣΟΔΟΜΑ ΕΣΠΕΡΑΣ ΛΩΤ ΔΕ ΕΚΑΘΗΤΟ ΠΑΡΑ ΤΗΝ ΠΥΛΗΝ ΣΟΔΟΜΩΝ ΙΔΩΝ ΔΕ ΛΩΤ ΕΞΑΝΕΣΤΗ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΠΡΟΣΩΠΩ ΕΠΙ ΤΗΝ ΓΗΝ

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2 ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΚΥΡΙΟΙ ΕΚΚΛΙΝΑΤΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΙΔΟΣ ΥΜΩΝ ΚΑΙ ΚΑΤΑΛΥΣΑΤΕ ΚΑΙ ΝΙΨΑΣΘΕ ΤΟΥΣ ΠΟΔΑΣ ΥΜΩΝ ΚΑΙ ΟΡΘΡΙΣΑΝΤΕΣ ΑΠΕΛΕΥΣΕΣΘΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΥΜΩΝ ΕΙΠΑΝ ΔΕ ΟΥΧΙ ΑΛΛ' ΕΝ ΤΗ ΠΛΑΤΕΙΑ ΚΑΤΑΛΥΣΟΜΕΝ

3 ΚΑΙ ΚΑΤΕΒΙΑΖΕΤΟ ΑΥΤΟΥΣ ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΠΟΤΟΝ ΚΑΙ ΑΖΥΜΟΥΣ ΕΠΕΨΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΦΑΓΟΝ

4 ΠΡΟ ΤΟΥ ΚΟΙΜΗΘΗΝΑΙ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΟΙ ΣΟΔΟΜΙΤΑΙ ΠΕΡΙΕΚΥΚΛΩΣΑΝ ΤΗΝ ΟΙΚΙΑΝ ΑΠΟ ΝΕΑΝΙΣΚΟΥ ΕΩΣ ΠΡΕΣΒΥΤΕΡΟΥ ΑΠΑΣ Ο ΛΑΟΣ ΑΜΑ

5 ΚΑΙ ΕΞΕΚΑΛΟΥΝΤΟ ΤΟΝ ΛΩΤ ΚΑΙ ΕΛΕΓΟΝ ΠΡΟΣ ΑΥΤΟΝ ΠΟΥ ΕΙΣΙΝ ΟΙ ΑΝΔΡΕΣ ΟΙ ΕΙΣΕΛΘΟΝΤΕΣ ΠΡΟΣ ΣΕ ΤΗΝ ΝΥΚΤΑ ΕΞΑΓΑΓΕ ΑΥΤΟΥΣ ΠΡΟΣ ΗΜΑΣ ΙΝΑ ΣΥΓΓΕΝΩΜΕΘΑ ΑΥΤΟΙΣ

6 ΕΞΗΛΘΕΝ ΔΕ ΛΩΤ ΠΡΟΣ ΑΥΤΟΥΣ ΠΡΟΣ ΤΟ ΠΡΟΘΥΡΟΝ ΤΗΝ ΔΕ ΘΥΡΑΝ ΠΡΟΣΕΩΞΕΝ ΟΠΙΣΩ ΑΥΤΟΥ

7 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗΔΑΜΩΣ ΑΔΕΛΦΟΙ ΜΗ ΠΟΝΗΡΕΥΣΗΣΘΕ

8 ΕΙΣΙΝ ΔΕ ΜΟΙ ΔΥΟ ΘΥΓΑΤΕΡΕΣ ΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΑΝΔΡΑ ΕΞΑΞΩ ΑΥΤΑΣ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΧΡΗΣΑΣΘΕ ΑΥΤΑΙΣ ΚΑΘΑ ΑΝ ΑΡΕΣΚΗ ΥΜΙΝ ΜΟΝΟΝ ΕΙΣ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΤΟΥΣ ΜΗ ΠΟΙΗΣΗΤΕ ΜΗΔΕΝ ΑΔΙΚΟΝ ΟΥ ΕΙΝΕΚΕΝ ΕΙΣΗΛΘΟΝ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΤΩΝ ΔΟΚΩΝ ΜΟΥ

9 ΕΙΠΑΝ ΔΕ ΑΠΟΣΤΑ ΕΚΕΙ ΕΙΣ ΗΛΘΕΣ ΠΑΡΟΙΚΕΙΝ ΜΗ ΚΑΙ ΚΡΙΣΙΝ ΚΡΙΝΕΙΝ ΝΥΝ ΟΥΝ ΣΕ ΚΑΚΩΣΟΜΕΝ ΜΑΛΛΟΝ Η ΕΚΕΙΝΟΥΣ ΚΑΙ ΠΑΡΕΒΙΑΖΟΝΤΟ ΤΟΝ ΑΝΔΡΑ ΤΟΝ ΛΩΤ ΣΦΟΔΡΑ ΚΑΙ ΗΓΓΙΣΑΝ ΣΥΝΤΡΙΨΑΙ ΤΗΝ ΘΥΡΑΝ

10 ΕΚΤΕΙΝΑΝΤΕΣ ΔΕ ΟΙ ΑΝΔΡΕΣ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣΕΣΠΑ-ΣΑΝΤΟ ΤΟΝ ΛΩΤ ΠΡΟΣ ΕΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΤΗΝ ΘΥΡΑΝ ΤΟΥ ΟΙΚΟΥ ΑΠΕΚΛΕΙΣΑΝ

11 ΤΟΥΣ ΔΕ ΑΝΔΡΑΣ ΤΟΥΣ ΟΝΤΑΣ ΕΠΙ ΤΗΣ ΘΥΡΑΣ ΤΟΥ ΟΙΚΟΥ ΕΠΑΤΑΞΑΝ ΑΟΡΑΣΙΑ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΚΑΙ ΠΑΡΕΛΥΘΗΣΑΝ ΖΗΤΟΥΝΤΕΣ ΤΗΝ ΘΥΡΑΝ

12 ΕΙΠΑΝ ΔΕ ΟΙ ΑΝΔΡΕΣ ΠΡΟΣ ΛΩΤ ΕΣΤΙΝ ΤΙΣ ΣΟΙ ΩΔΕ ΓΑΜΒΡΟΙ Η ΥΙΟΙ Η ΘΥΓΑΤΕΡΕΣ Η ΕΙ ΤΙΣ ΣΟΙ ΑΛΛΟΣ ΕΣΤΙΝ ΕΝ ΤΗ ΠΟΛΕΙ ΕΞΑΓΑΓΕ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ

13 ΟΤΙ ΑΠΟΛΛΥΜΕΝ ΗΜΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΟΤΙ ΥΨΩΘΗ Η ΚΡΑΥΓΗ ΑΥΤΩΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΗΜΑΣ ΚΥΡΙΟΣ ΕΚΤΡΙΨΑΙ ΑΥΤΗΝ

14 ΕΞΗΛΘΕΝ ΔΕ ΛΩΤ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΤΟΥΣ ΓΑΜΒΡΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΕΙΛΗΦΟΤΑΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΝΑΣΤΗΤΕ ΚΑΙ ΕΞΕΛΘΑΤΕ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΟΤΙ ΕΚΤΡΙΒΕΙ ΚΥΡΙΟΣ ΤΗΝ ΠΟΛΙΝ ΕΔΟΞΕΝ ΔΕ ΓΕΛΟΙΑΖΕΙΝ ΕΝΑΝΤΙΟΝ ΤΩΝ ΓΑΜΒΡΩΝ ΑΥΤΟΥ

15 ΗΝΙΚΑ ΔΕ ΟΡΘΡΟΣ ΕΓΙΝΕΤΟ ΕΠΕΣΠΟΥΔΑΖΟΝ ΟΙ ΑΓΓΕΛΟΙ ΤΟΝ ΛΩΤ ΛΕΓΟΝΤΕΣ ΑΝΑΣΤΑΣ ΛΑΒΕ ΤΗΝ ΓΥΝΑΙΚΑ ΣΟΥ ΚΑΙ ΤΑΣ ΔΥΟ ΘΥΓΑΤΕΡΑΣ ΣΟΥ ΑΣ ΕΧΕΙΣ ΚΑΙ ΕΞΕΛΘΕ ΙΝΑ ΜΗ ΣΥΝΑΠΟΛΗ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΤΗΣ ΠΟΛΕΩΣ

16 ΚΑΙ ΕΤΑΡΑΧΘΗΣΑΝ ΚΑΙ ΕΚΡΑΤΗΣΑΝ ΟΙ ΑΓΓΕΛΟΙ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΧΕΙΡΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΔΥΟ ΘΥΓΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΦΕΙΣΑΣΘΑΙ ΚΥΡΙΟΝ ΑΥΤΟΥ

17 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΕΞΗΓΑΓΟΝ ΑΥΤΟΥΣ ΕΞΩ ΚΑΙ ΕΙΠΑΝ ΣΩΖΩΝ ΣΩΖΕ ΤΗΝ ΣΕΑΥΤΟΥ ΨΥΧΗΝ ΜΗ ΠΕΡΙΒΛΕΨΗΣ ΕΙΣ ΤΑ ΟΠΙΣΩ ΜΗΔΕ ΣΤΗΣ ΕΝ ΠΑΣΗ ΤΗ ΠΕΡΙΧΩΡΩ ΕΙΣ ΤΟ ΟΡΟΣ ΣΩΖΟΥ ΜΗΠΟΤΕ ΣΥΜΠΑΡΑΛΗΜΦΘΗΣ

18 ΕΙΠΕΝ ΔΕ ΛΩΤ ΠΡΟΣ ΑΥΤΟΥΣ ΔΕΟΜΑΙ ΚΥΡΙΕ

19 ΕΠΕΙΔΗ ΕΥΡΕΝ Ο ΠΑΙΣ ΣΟΥ ΕΛΕΟΣ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΑΙ ΕΜΕΓΑΛΥΝΑΣ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ Ο ΠΟΙΕΙΣ ΕΠ' ΕΜΕ ΤΟΥ ΖΗΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΓΩ ΔΕ ΟΥ ΔΥΝΗΣΟΜΑΙ ΔΙΑΣΩΘΗΝΑΙ ΕΙΣ ΤΟ ΟΡΟΣ ΜΗ ΚΑΤΑΛΑΒΗ ΜΕ ΤΑ ΚΑΚΑ ΚΑΙ ΑΠΟΘΑΝΩ

20 ΙΔΟΥ Η ΠΟΛΙΣ ΑΥΤΗ ΕΓΓΥΣ ΤΟΥ ΚΑΤΑΦΥΓΕΙΝ ΜΕ ΕΚΕΙ Η ΕΣΤΙΝ ΜΙΚΡΑ ΕΚΕΙ ΣΩΘΗΣΟΜΑΙ ΟΥ ΜΙΚΡΑ ΕΣΤΙΝ ΚΑΙ ΖΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ

21 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΔΟΥ ΕΘΑΥΜΑΣΑ ΣΟΥ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΠΙ ΤΩ ΡΗΜΑΤΙ ΤΟΥΤΩ ΤΟΥ ΜΗ ΚΑΤΑΣΤΡΕΨΑΙ ΤΗΝ ΠΟΛΙΝ ΠΕΡΙ ΗΣ ΕΛΑΛΗΣΑΣ

22 ΣΠΕΥΣΟΝ ΟΥΝ ΤΟΥ ΣΩΘΗΝΑΙ ΕΚΕΙ ΟΥ ΓΑΡ ΔΥΝΗΣΟΜΑΙ ΠΟΙΗΣΑΙ ΠΡΑΓΜΑ ΕΩΣ ΤΟΥ ΣΕ ΕΙΣΕΛΘΕΙΝ ΕΚΕΙ ΔΙΑ ΤΟΥΤΟ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΣΗΓΩΡ

23 Ο ΗΛΙΟΣ ΕΞΗΛΘΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΛΩΤ ΕΙΣΗΛΘΕΝ ΕΙΣ ΣΗΓΩΡ

24 ΚΑΙ ΚΥΡΙΟΣ ΕΒΡΕΞΕΝ ΕΠΙ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ ΘΕΙΟΝ ΚΑΙ ΠΥΡ ΠΑΡΑ ΚΥΡΙΟΥ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ

25 ΚΑΙ ΚΑΤΕΣΤΡΕΨΕΝ ΤΑΣ ΠΟΛΕΙΣ ΤΑΥΤΑΣ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΠΕΡΙΟΙΚΟΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΝΑΤΕΛΛΟΝΤΑ ΕΚ ΤΗΣ ΓΗΣ

26 ΚΑΙ ΕΠΕΒΛΕΨΕΝ Η ΓΥΝΗ ΑΥΤΟΥ ΕΙΣ ΤΑ ΟΠΙΣΩ ΚΑΙ ΕΓΕΝΕΤΟ ΣΤΗΛΗ ΑΛΟΣ

27 ΩΡΘΡΙΣΕΝ ΔΕ ΑΒΡΑΑΜ ΤΟ ΠΡΩΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΕΙΣΤΗΚΕΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

28 ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΚΑΙ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ ΤΗΣ ΠΕΡΙΧΩΡΟΥ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΑΝΕΒΑΙΝΕΝ ΦΛΟΞ ΤΗΣ ΓΗΣ ΩΣΕΙ ΑΤΜΙΣ ΚΑΜΙΝΟΥ

29 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΚΤΡΙΨΑΙ ΚΥΡΙΟΝ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΗΣ ΠΕΡΙΟΙΚΟΥ ΕΜΝΗΣΘΗ Ο ΘΕΟΣ ΤΟΥ ΑΒΡΑΑΜ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΛΩΤ ΕΚ ΜΕΣΟΥ ΤΗΣ ΚΑΤΑΣΤΡΟΦΗΣ ΕΝ ΤΩ ΚΑΤΑΣΤΡΕΨΑΙ ΚΥΡΙΟΝ ΤΑΣ ΠΟΛΕΙΣ ΕΝ ΑΙΣ ΚΑΤΩΚΕΙ ΕΝ ΑΥΤΑΙΣ ΛΩΤ

30 ΑΝΕΒΗ ΔΕ ΛΩΤ ΕΚ ΣΗΓΩΡ ΚΑΙ ΕΚΑΘΗΤΟ ΕΝ ΤΩ ΟΡΕΙ ΚΑΙ ΑΙ ΔΥΟ ΘΥΓΑΤΕΡΕΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΦΟΒΗΘΗ ΓΑΡ ΚΑΤΟΙΚΗΣΑΙ ΕΝ ΣΗΓΩΡ ΚΑΙ ΩΚΗΣΕΝ ΕΝ ΤΩ ΣΠΗΛΑΙΩ ΑΥΤΟΣ ΚΑΙ ΑΙ ΔΥΟ ΘΥΓΑΤΕΡΕΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ

31 ΕΙΠΕΝ ΔΕ Η ΠΡΕΣΒΥΤΕΡΑ ΠΡΟΣ ΤΗΝ ΝΕΩΤΕΡΑΝ Ο ΠΑΤΗΡ ΗΜΩΝ ΠΡΕΣΒΥΤΕΡΟΣ ΚΑΙ ΟΥΔΕΙΣ ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΟΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΗΜΑΣ ΩΣ ΚΑΘΗΚΕΙ ΠΑΣΗ ΤΗ ΓΗ

32 ΔΕΥΡΟ ΚΑΙ ΠΟΤΙΣΩΜΕΝ ΤΟΝ ΠΑΤΕΡΑ ΗΜΩΝ ΟΙΝΟΝ ΚΑΙ ΚΟΙΜΗΘΩΜΕΝ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΣΠΕΡΜΑ

33 ΕΠΟΤΙΣΑΝ ΔΕ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ ΟΙΝΟΝ ΕΝ ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ Η ΠΡΕΣΒΥΤΕΡΑ ΕΚΟΙΜΗΘΗ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΚΑΙ ΟΥΚ ΗΔΕΙ ΕΝ ΤΩ ΚΟΙΜΗΘΗΝΑΙ ΑΥΤΗΝ ΚΑΙ ΑΝΑΣΤΗΝΑΙ

34 ΕΓΕΝΕΤΟ ΔΕ ΤΗ ΕΠΑΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ Η ΠΡΕΣΒΥΤΕΡΑ ΠΡΟΣ ΤΗΝ ΝΕΩΤΕΡΑΝ ΙΔΟΥ ΕΚΟΙΜΗΘΗΝ ΕΧΘΕΣ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΠΟΤΙΣΩΜΕΝ ΑΥΤΟΝ ΟΙΝΟΝ ΚΑΙ ΤΗΝ ΝΥΚΤΑ ΤΑΥΤΗΝ ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ ΚΟΙΜΗΘΗΤΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΣΠΕΡΜΑ

35 ΕΠΟΤΙΣΑΝ ΔΕ ΚΑΙ ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ ΟΙΝΟΝ ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ Η ΝΕΩΤΕΡΑ ΕΚΟΙΜΗΘΗ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ ΚΑΙ ΟΥΚ ΗΔΕΙ ΕΝ ΤΩ ΚΟΙΜΗΘΗΝΑΙ ΑΥΤΗΝ ΚΑΙ ΑΝΑΣΤΗΝΑΙ

36 ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΑΙ ΔΥΟ ΘΥΓΑΤΕΡΕΣ ΛΩΤ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ

37 ΚΑΙ ΕΤΕΚΕΝ Η ΠΡΕΣΒΥΤΕΡΑ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΩΑΒ ΛΕΓΟΥΣΑ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΟΥΤΟΣ ΠΑΤΗΡ ΜΩΑΒΙΤΩΝ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

38 ΕΤΕΚΕΝ ΔΕ ΚΑΙ Η ΝΕΩΤΕΡΑ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΑΜΜΑΝ ΥΙΟΣ ΤΟΥ ΓΕΝΟΥΣ ΜΟΥ ΟΥΤΟΣ ΠΑΤΗΡ ΑΜΜΑΝΙΤΩΝ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

GENESIS CHAPTER 20

1 ΚΑΙ ΕΚΙΝΗΣΕΝ ΕΚΕΙΘΕΝ ΑΒΡΑΑΜ ΕΙΣ ΓΗΝ ΠΡΟΣ ΛΙΒΑ ΚΑΙ ΩΚΗΣΕΝ ΑΝΑ ΜΕΣΟΝ ΚΑΔΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΟΥΡ ΚΑΙ ΠΑΡΩΚΗΣΕΝ ΕΝ ΓΕΡΑΡΟΙΣ

2 ΕΙΠΕΝ ΔΕ ΑΒΡΑΑΜ ΠΕΡΙ ΣΑΡΡΑΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΟΤΙ ΑΔΕΛΦΗ ΜΟΥ ΕΣΤΙΝ ΕΦΟΒΗΘΗ ΓΑΡ ΕΙΠΕΙΝ ΟΤΙ ΓΥΝΗ ΜΟΥ ΕΣΤΙΝ ΜΗΠΟΤΕ ΑΠΟΚΤΕΙΝΩΣΙΝ ΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ

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ΠΟΛΕΩΣ ΔΙ' ΑΥΤΗΝ ΑΠΕΣΤΕΙΛΕΝ ΔΕ ΑΒΙΜΕΛΕΧ ΒΑΣΙΛΕΥΣ ΓΕΡΑΡΩΝ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΣΑΡΡΑΝ

3 ΚΑΙ ΕΙΣΗΛΘΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΑΒΙΜΕΛΕΧ ΕΝ ΥΠΝΩ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΣΥ ΑΠΟΘΝΗΣΚΕΙΣ ΠΕΡΙ ΤΗΣ ΓΥΝΑΙΚΟΣ ΗΣ ΕΛΑΒΕΣ ΑΥΤΗ ΔΕ ΕΣΤΙΝ ΣΥΝΩΚΗΚΥΙΑ ΑΝΔΡΙ

4 ΑΒΙΜΕΛΕΧ ΔΕ ΟΥΧ ΗΨΑΤΟ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΕΘΝΟΣ ΑΓΝΟΟΥΝ ΚΑΙ ΔΙΚΑΙΟΝ ΑΠΟΛΕΙΣ

5 ΟΥΚ ΑΥΤΟΣ ΜΟΙ ΕΙΠΕΝ ΑΔΕΛΦΗ ΜΟΥ ΕΣΤΙΝ ΚΑΙ ΑΥΤΗ ΜΟΙ ΕΙΠΕΝ ΑΔΕΛΦΟΣ ΜΟΥ ΕΣΤΙΝ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙΑ ΚΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΧΕΙΡΩΝ ΕΠΟΙΗΣΑ ΤΟΥΤΟ

6 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΘΕΟΣ ΚΑΘ' ΥΠΝΟΝ ΚΑΓΩ ΕΓΝΩΝ ΟΤΙ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙΑ ΕΠΟΙΗΣΑΣ ΤΟΥΤΟ ΚΑΙ ΕΦΕΙΣΑΜΗΝ ΕΓΩ ΣΟΥ ΤΟΥ ΜΗ ΑΜΑΡΤΕΙΝ ΣΕ ΕΙΣ ΕΜΕ ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΟΥΚ ΑΦΗΚΑ ΣΕ ΑΨΑΣΘΑΙ ΑΥΤΗΣ

7 ΝΥΝ ΔΕ ΑΠΟΔΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΩ ΑΝΘΡΩΠΩ ΟΤΙ ΠΡΟΦΗΤΗΣ ΕΣΤΙΝ ΚΑΙ ΠΡΟΣΕΥΞΕΤΑΙ ΠΕΡΙ ΣΟΥ ΚΑΙ ΖΗΣΗ ΕΙ ΔΕ ΜΗ ΑΠΟΔΙΔΩΣ ΓΝΩΘΙ ΟΤΙ ΑΠΟΘΑΝΗ ΣΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΑ

8 ΚΑΙ ΩΡΘΡΙΣΕΝ ΑΒΙΜΕΛΕΧ ΤΟ ΠΡΩΙ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΕΙΣ ΤΑ ΩΤΑ ΑΥΤΩΝ ΕΦΟΒΗΘΗΣΑΝ ΔΕ ΠΑΝΤΕΣ ΟΙ ΑΝΘΡΩΠΟΙ ΣΦΟΔΡΑ

9 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΒΙΜΕΛΕΧ ΤΟΝ ΑΒΡΑΑΜ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΜΗ ΤΙ ΗΜΑΡΤΟΜΕΝ ΕΙΣ ΣΕ ΟΤΙ ΕΠΗΓΑΓΕΣ ΕΠ' ΕΜΕ ΚΑΙ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΜΟΥ ΑΜΑΡΤΙΑΝ ΜΕΓΑΛΗΝ ΕΡΓΟΝ Ο ΟΥΔΕΙΣ ΠΟΙΗΣΕΙ ΠΕΠΟΙΗΚΑΣ ΜΟΙ

10 ΕΙΠΕΝ ΔΕ ΑΒΙΜΕΛΕΧ ΤΩ ΑΒΡΑΑΜ ΤΙ ΕΝΙΔΩΝ ΕΠΟΙΗΣΑΣ ΤΟΥΤΟ

11 ΕΙΠΕΝ ΔΕ ΑΒΡΑΑΜ ΕΙΠΑ ΓΑΡ ΑΡΑ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣΕΒΕΙΑ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΕΜΕ ΤΕ ΑΠΟΚΤΕΝΟΥΣΙΝ ΕΝΕΚΕΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΜΟΥ

12 ΚΑΙ ΓΑΡ ΑΛΗΘΩΣ ΑΔΕΛΦΗ ΜΟΥ ΕΣΤΙΝ ΕΚ ΠΑΤΡΟΣ ΑΛΛ' ΟΥΚ ΕΚ ΜΗΤΡΟΣ ΕΓΕΝΗΘΗ ΔΕ ΜΟΙ ΕΙΣ ΓΥΝΑΙΚΑ

13 ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΕΞΗΓΑΓΕΝ ΜΕ Ο ΘΕΟΣ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΙΠΑ ΑΥΤΗ ΤΑΥΤΗΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΠΟΙΗΣΕΙΣ ΕΠ' ΕΜΕ ΕΙΣ ΠΑΝΤΑ ΤΟΠΟΝ ΟΥ ΕΑΝ ΕΙΣΕΛΘΩΜΕΝ ΕΚΕΙ ΕΙΠΟΝ ΕΜΕ ΟΤΙ ΑΔΕΛΦΟΣ ΜΟΥ ΕΣΤΙΝ

14 ΕΛΑΒΕΝ ΔΕ ΑΒΙΜΕΛΕΧ ΧΙΛΙΑ ΔΙΔΡΑΧΜΑ ΠΡΟΒΑΤΑ ΚΑΙ ΜΟΣΧΟΥΣ ΚΑΙ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΑΠΕΔΩΚΕΝ ΑΥΤΩ ΣΑΡΡΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

15 ΚΑΙ ΕΙΠΕΝ ΑΒΙΜΕΛΕΧ ΤΩ ΑΒΡΑΑΜ ΙΔΟΥ Η ΓΗ ΜΟΥ ΕΝΑΝΤΙΟΝ ΣΟΥ ΟΥ ΕΑΝ ΣΟΙ ΑΡΕΣΚΗ ΚΑΤΟΙΚΕΙ

16 ΤΗ ΔΕ ΣΑΡΡΑ ΕΙΠΕΝ ΙΔΟΥ ΔΕΔΩΚΑ ΧΙΛΙΑ ΔΙΔΡΑΧΜΑ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΤΑΥΤΑ ΕΣΤΑΙ ΣΟΙ ΕΙΣ ΤΙΜΗΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΠΑΣΑΙΣ ΤΑΙΣ ΜΕΤΑ ΣΟΥ ΚΑΙ ΠΑΝΤΑ ΑΛΗΘΕΥΣΟΝ

17 ΠΡΟΣΗΥΞΑΤΟ ΔΕ ΑΒΡΑΑΜ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΙΑΣΑΤΟ Ο ΘΕΟΣ ΤΟΝ ΑΒΙΜΕΛΕΧ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΠΑΙΔΙΣΚΑΣ ΑΥΤΟΥ ΚΑΙ ΕΤΕΚΟΝ

18 ΟΤΙ ΣΥΓΚΛΕΙΩΝ ΣΥΝΕΚΛΕΙΣΕΝ ΚΥΡΙΟΣ ΕΞΩΘΕΝ ΠΑΣΑΝ ΜΗΤΡΑΝ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΑΒΙΜΕΛΕΧ ΕΝΕΚΕΝ ΣΑΡΡΑΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΒΡΑΑΜ

GENESIS CHAPTER 21

1 ΚΑΙ ΚΥΡΙΟΣ ΕΠΕΣΚΕΨΑΤΟ ΤΗΝ ΣΑΡΡΑΝ ΚΑΘΑ ΕΙΠΕΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΗ ΣΑΡΡΑ ΚΑΘΑ ΕΛΑΛΗΣΕΝ

2 ΚΑΙ ΣΥΛΛΑΒΟΥΣΑ ΕΤΕΚΕΝ ΣΑΡΡΑ ΤΩ ΑΒΡΑΑΜ ΥΙΟΝ ΕΙΣ ΤΟ ΓΗΡΑΣ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΚΑΘΑ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΚΥΡΙΟΣ

3 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΒΡΑΑΜ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΤΟΥ ΓΕΝΟΜΕΝΟΥ ΑΥΤΩ ΟΝ ΕΤΕΚΕΝ ΑΥΤΩ ΣΑΡΡΑ ΙΣΑΑΚ

4 ΠΕΡΙΕΤΕΜΕΝ ΔΕ ΑΒΡΑΑΜ ΤΟΝ ΙΣΑΑΚ ΤΗ ΟΓΔΟΗ ΗΜΕΡΑ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ Ο ΘΕΟΣ

5 ΑΒΡΑΑΜ ΔΕ ΗΝ ΕΚΑΤΟΝ ΕΤΩΝ ΗΝΙΚΑ ΕΓΕΝΕΤΟ ΑΥΤΩ ΙΣΑΑΚ Ο ΥΙΟΣ ΑΥΤΟΥ

6 ΕΙΠΕΝ ΔΕ ΣΑΡΡΑ ΓΕΛΩΤΑ ΜΟΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΟΣ ΓΑΡ ΑΝ ΑΚΟΥΣΗ ΣΥΓΧΑΡΕΙΤΑΙ ΜΟΙ

7 ΚΑΙ ΕΙΠΕΝ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΤΩ ΑΒΡΑΑΜ ΟΤΙ ΘΗΛΑΖΕΙ ΠΑΙΔΙΟΝ ΣΑΡΡΑ ΟΤΙ ΕΤΕΚΟΝ ΥΙΟΝ ΕΝ ΤΩ ΓΗΡΕΙ ΜΟΥ

8 ΚΑΙ ΗΥΞΗΘΗ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΑΠΕΓΑΛΑΚΤΙΣΘΗ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΒΡΑΑΜ ΔΟΧΗΝ ΜΕΓΑΛΗΝ Η ΗΜΕΡΑ ΑΠΕΓΑΛΑΚΤΙΣΘΗ ΙΣΑΑΚ Ο ΥΙΟΣ ΑΥΤΟΥ

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GENESIS CHAPTER 22

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15 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΤΟΝ ΑΒΡΑΑΜ ΔΕΥΤΕΡΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ

16 ΛΕΓΩΝ ΚΑΤ' ΕΜΑΥΤΟΥ ΩΜΟΣΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥ ΕΙΝΕΚΕΝ ΕΠΟΙΗΣΑΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΟΥΚ ΕΦΕΙΣΩ ΤΟΥ ΥΙΟΥ ΣΟΥ ΤΟΥ ΑΓΑΠΗΤΟΥ ΔΙ' ΕΜΕ

17 Η ΜΗΝ ΕΥΛΟΓΩΝ ΕΥΛΟΓΗΣΩ ΣΕ ΚΑΙ ΠΛΗΘΥΝΩΝ ΠΛΗΘΥΝΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΩΣ ΤΟΥΣ ΑΣΤΕΡΑΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΩΣ ΤΗΝ ΑΜΜΟΝ ΤΗΝ ΠΑΡΑ ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΕΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ

18 ΚΑΙ ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ ΕΝ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΣ ΓΗΣ ΑΝΘ' ΩΝ ΥΠΗΚΟΥΣΑΣ ΤΗΣ ΕΜΗΣ ΦΩΝΗΣ

19 ΑΠΕΣΤΡΑΦΗ ΔΕ ΑΒΡΑΑΜ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΕΠΟΡΕΥΘΗΣΑΝ ΑΜΑ ΕΠΙ ΤΟ ΦΡΕΑΡ ΤΟΥ ΟΡΚΟΥ ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΑΒΡΑΑΜ ΕΠΙ ΤΩ ΦΡΕΑΤΙ ΤΟΥ ΟΡΚΟΥ

20 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΩ ΑΒΡΑΑΜ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΤΕΤΟΚΕΝ ΜΕΛΧΑ ΚΑΙ ΑΥΤΗ ΥΙΟΥΣ ΝΑΧΩΡ ΤΩ ΑΔΕΛΦΩ ΣΟΥ

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24 ΚΑΙ Η ΠΑΛΛΑΚΗ ΑΥΤΟΥ Η ΟΝΟΜΑ ΡΕΗΜΑ ΕΤΕΚΕΝ ΚΑΙ ΑΥΤΗ ΤΟΝ ΤΑΒΕΚ ΚΑΙ ΤΟΝ ΓΑΑΜ ΚΑΙ ΤΟΝ ΤΟΧΟΣ ΚΑΙ ΤΟΝ ΜΩΧΑ

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2 ΚΑΙ ΑΠΕΘΑΝΕΝ ΣΑΡΡΑ ΕΝ ΠΟΛΕΙ ΑΡΒΟΚ Η ΕΣΤΙΝ ΕΝ ΤΩ ΚΟΙΛΩΜΑΤΙ ΑΥΤΗ ΕΣΤΙΝ ΧΕΒΡΩΝ ΕΝ ΓΗ ΧΑΝΑΑΝ ΗΛΘΕΝ ΔΕ ΑΒΡΑΑΜ ΚΟΨΑΣΘΑΙ ΣΑΡΡΑΝ ΚΑΙ ΠΕΝΘΗΣΑΙ

3 ΚΑΙ ΑΝΕΣΤΗ ΑΒΡΑΑΜ ΑΠΟ ΤΟΥ ΝΕΚΡΟΥ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΥΙΟΙΣ ΧΕΤ ΛΕΓΩΝ

4 ΠΑΡΟΙΚΟΣ ΚΑΙ ΠΑΡΕΠΙΔΗΜΟΣ ΕΓΩ ΕΙΜΙ ΜΕΘ' ΥΜΩΝ ΔΟΤΕ ΟΥΝ ΜΟΙ ΚΤΗΣΙΝ ΤΑΦΟΥ ΜΕΘ' ΥΜΩΝ ΚΑΙ ΘΑΨΩ ΤΟΝ ΝΕΚΡΟΝ ΜΟΥ ΑΠ' ΕΜΟΥ

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6 ΜΗ ΚΥΡΙΕ ΑΚΟΥΣΟΝ ΔΕ ΗΜΩΝ ΒΑΣΙΛΕΥΣ ΠΑΡΑ ΘΕΟΥ ΕΙ ΣΥ ΕΝ ΗΜΙΝ ΕΝ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΜΝΗΜΕΙΟΙΣ ΗΜΩΝ ΘΑΨΟΝ ΤΟΝ ΝΕΚΡΟΝ ΣΟΥ ΟΥΔΕΙΣ ΓΑΡ ΗΜΩΝ ΤΟ ΜΝΗΜΕΙΟΝ ΑΥΤΟΥ ΚΩΛΥΣΕΙ ΑΠΟ ΣΟΥ ΤΟΥ ΘΑΨΑΙ ΤΟΝ ΝΕΚΡΟΝ ΣΟΥ ΕΚΕΙ

7 ΑΝΑΣΤΑΣ ΔΕ ΑΒΡΑΑΜ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ ΤΟΙΣ ΥΙΟΙΣ ΧΕΤ

8 ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΒΡΑΑΜ ΛΕΓΩΝ ΕΙ ΕΧΕΤΕ ΤΗ ΨΥΧΗ ΥΜΩΝ ΩΣΤΕ ΘΑΨΑΙ ΤΟΝ ΝΕΚΡΟΝ ΜΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΛΑΛΗΣΑΤΕ ΠΕΡΙ ΕΜΟΥ ΕΦΡΩΝ ΤΩ ΤΟΥ ΣΑΑΡ

9 ΚΑΙ ΔΟΤΩ ΜΟΙ ΤΟ ΣΠΗΛΑΙΟΝ ΤΟ ΔΙΠΛΟΥΝ Ο ΕΣΤΙΝ ΑΥΤΩ ΤΟ ΟΝ ΕΝ ΜΕΡΕΙ ΤΟΥ ΑΓΡΟΥ ΑΥΤΟΥ ΑΡΓΥΡΙΟΥ ΤΟΥ ΑΞΙΟΥ ΔΟΤΩ ΜΟΙ ΑΥΤΟ ΕΝ ΥΜΙΝ ΕΙΣ ΚΤΗΣΙΝ ΜΝΗΜΕΙΟΥ

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11 ΠΑΡ' ΕΜΟΙ ΓΕΝΟΥ ΚΥΡΙΕ ΚΑΙ ΑΚΟΥΣΟΝ ΜΟΥ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΤΟ ΣΠΗΛΑΙΟΝ ΤΟ ΕΝ ΑΥΤΩ ΣΟΙ ΔΙΔΩΜΙ ΕΝΑΝΤΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΠΟΛΙΤΩΝ ΜΟΥ ΔΕΔΩΚΑ ΣΟΙ ΘΑΨΟΝ ΤΟΝ ΝΕΚΡΟΝ ΣΟΥ

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12 ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΒΡΑΑΜ ΕΝΑΝΤΙΟΝ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ
13 ΚΑΙ ΕΙΠΕΝ ΤΩ ΕΦΡΩΝ ΕΙΣ ΤΑ ΩΤΑ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ ΕΠΕΙΔΗ ΠΡΟΣ ΕΜΟΥ ΕΙ ΑΚΟΥΣΟΝ ΜΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟΥ ΑΓΡΟΥ ΛΑΒΕ ΠΑΡ' ΕΜΟΥ ΚΑΙ ΘΑΨΩ ΤΟΝ ΝΕΚΡΟΝ ΜΟΥ ΕΚΕΙ
14 ΑΠΕΚΡΙΘΗ ΔΕ ΕΦΡΩΝ ΤΩ ΑΒΡΑΑΜ ΛΕΓΩΝ
15 ΟΥΧΙ ΚΥΡΙΕ ΑΚΗΚΟΑ ΓΗ ΤΕΤΡΑΚΟΣΙΩΝ ΔΙΔΡΑΧΜΩΝ ΑΡΓΥΡΙΟΥ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ ΤΙ ΑΝ ΕΙΗ ΤΟΥΤΟ ΣΥ ΔΕ ΤΟΝ ΝΕΚΡΟΝ ΣΟΥ ΘΑΨΟΝ
16 ΚΑΙ ΗΚΟΥΣΕΝ ΑΒΡΑΑΜ ΤΟΥ ΕΦΡΩΝ ΚΑΙ ΑΠΕΚΑΤΕΣΤΗΣΕΝ ΑΒΡΑΑΜ ΤΩ ΕΦΡΩΝ ΤΟ ΑΡΓΥΡΙΟΝ Ο ΕΛΑΛΗΣΕΝ ΕΙΣ ΤΑ ΩΤΑ ΤΩΝ ΥΙΩΝ ΧΕΤ ΤΕΤΡΑΚΟΣΙΑ ΔΙΔΡΑΧΜΑ ΑΡΓΥΡΙΟΥ ΔΟΚΙΜΟΥ ΕΜΠΟΡΟΙΣ
17 ΚΑΙ ΕΣΤΗ Ο ΑΓΡΟΣ ΕΦΡΩΝ ΟΣ ΗΝ ΕΝ ΤΩ ΔΙΠΛΩ ΣΠΗΛΑΙΩ ΟΣ ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΑΜΒΡΗ Ο ΑΓΡΟΣ ΚΑΙ ΤΟ ΣΠΗΛΑΙΟΝ Ο ΗΝ ΕΝ ΑΥΤΩ ΚΑΙ ΠΑΝ ΔΕΝΔΡΟΝ Ο ΗΝ ΕΝ ΤΩ ΑΓΡΩ Ο ΕΣΤΙΝ ΕΝ ΤΟΙΣ ΟΡΙΟΙΣ ΑΥΤΟΥ ΚΥΚΛΩ
18 ΤΩ ΑΒΡΑΑΜ ΕΙΣ ΚΤΗΣΙΝ ΕΝΑΝΤΙΟΝ ΤΩΝ ΥΙΩΝ ΧΕΤ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΙΣΠΟΡΕΥΟΜΕΝΩΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ
19 ΜΕΤΑ ΤΑΥΤΑ ΕΘΑΨΕΝ ΑΒΡΑΑΜ ΣΑΡΡΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΕΝ ΤΩ ΣΠΗΛΑΙΩ ΤΟΥ ΑΓΡΟΥ ΤΩ ΔΙΠΛΩ Ο ΕΣΤΙΝ ΑΠΕΝΑΝΤΙ ΜΑΜΒΡΗ ΑΥΤΗ ΕΣΤΙΝ ΧΕΒΡΩΝ ΕΝ ΤΗ ΓΗ ΧΑΝΑΑΝ
20 ΚΑΙ ΕΚΥΡΩΘΗ Ο ΑΓΡΟΣ ΚΑΙ ΤΟ ΣΠΗΛΑΙΟΝ Ο ΗΝ ΕΝ ΑΥΤΩ ΤΩ ΑΒΡΑΑΜ ΕΙΣ ΚΤΗΣΙΝ ΤΑΦΟΥ ΠΑΡΑ ΤΩΝ ΥΙΩΝ ΧΕΤ

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2 ΚΑΙ ΕΙΠΕΝ ΑΒΡΑΑΜ ΤΩ ΠΑΙΔΙ ΑΥΤΟΥ ΤΩ ΠΡΕΣΒΥΤΕΡΩ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ ΤΩ ΑΡΧΟΝΤΙ ΠΑΝΤΩΝ ΤΩΝ ΑΥΤΟΥ ΘΕΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΥΠΟ ΤΟΝ ΜΗΡΟΝ ΜΟΥ
3 ΚΑΙ ΕΞΟΡΚΙΩ ΣΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΝ ΘΕΟΝ ΤΗΣ ΓΗΣ ΙΝΑ ΜΗ ΛΑΒΗΣ ΓΥΝΑΙΚΑ ΤΩ ΥΙΩ ΜΟΥ ΙΣΑΑΚ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΜΕΘ' ΩΝ ΕΓΩ ΟΙΚΩ ΕΝ ΑΥΤΟΙΣ
4 ΑΛΛΑ ΕΙΣ ΤΗΝ ΓΗΝ ΜΟΥ ΟΥ ΕΓΕΝΟΜΗΝ ΠΟΡΕΥΣΗ ΚΑΙ ΕΙΣ ΤΗΝ ΦΥΛΗΝ ΜΟΥ ΚΑΙ ΛΗΜΨΗ ΓΥΝΑΙΚΑ ΤΩ ΥΙΩ ΜΟΥ ΙΣΑΑΚ ΕΚΕΙΘΕΝ
5 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ο ΠΑΙΣ ΜΗΠΟΤΕ ΟΥ ΒΟΥΛΕΤΑΙ Η ΓΥΝΗ ΠΟΡΕΥΘΗΝΑΙ ΜΕΤ' ΕΜΟΥ ΟΠΙΣΩ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΑΠΟΣΤΡΕΨΩ ΤΟΝ ΥΙΟΝ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΟΘΕΝ ΕΞΗΛΘΕΣ ΕΚΕΙΘΕΝ
6 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ ΑΒΡΑΑΜ ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟΝ ΥΙΟΝ ΜΟΥ ΕΚΕΙ
7 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ Ο ΘΕΟΣ ΤΗΣ ΓΗΣ ΟΣ ΕΛΑΒΕΝ ΜΕ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΚ ΤΗΣ ΓΗΣ ΗΣ ΕΓΕΝΗΘΗΝ ΟΣ ΕΛΑΛΗΣΕΝ ΜΟΙ ΚΑΙ ΩΜΟΣΕΝ ΜΟΙ ΛΕΓΩΝ ΣΟΙ ΔΩΣΩ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΑΥΤΟΣ ΑΠΟΣΤΕΛΕΙ ΤΟΝ ΑΓΓΕΛΟΝ ΑΥΤΟΥ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΚΑΙ ΛΗΜΨΗ ΓΥΝΑΙΚΑ ΤΩ ΥΙΩ ΜΟΥ ΙΣΑΑΚ ΕΚΕΙΘΕΝ
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GENESIS CHAPTER 26

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GENESIS CHAPTER 27

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23 ΚΑΙ ΟΥΚ ΕΠΕΓΝΩ ΑΥΤΟΝ ΗΣΑΝ ΓΑΡ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΩΣ ΑΙ ΧΕΙΡΕΣ ΗΣΑΥ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΔΑΣΕΙΑΙ ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΟΝ

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39 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΙΣΑΑΚ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΩ ΙΔΟΥ ΑΠΟ ΤΗΣ ΠΙΟΤΗΤΟΣ ΤΗΣ ΓΗΣ ΕΣΤΑΙ Η ΚΑΤΟΙΚΗΣΙΣ ΣΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΡΟΣΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΑΝΩΘΕΝ
40 ΚΑΙ ΕΠΙ ΤΗ ΜΑΧΑΙΡΗ ΣΟΥ ΖΗΣΗ ΚΑΙ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΔΟΥΛΕΥΣΕΙΣ ΕΣΤΑΙ ΔΕ ΗΝΙΚΑ ΕΑΝ ΚΑΘΕΛΗΣ ΚΑΙ ΕΚΛΥΣΕΙΣ ΤΟΝ ΖΥΓΟΝ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΤΡΑΧΗΛΟΥ ΣΟΥ
41 ΚΑΙ ΕΝΕΚΟΤΕΙ ΗΣΑΥ ΤΩ ΙΑΚΩΒ ΠΕΡΙ ΤΗΣ ΕΥΛΟΓΙΑΣ ΗΣ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΕΙΠΕΝ ΔΕ ΗΣΑΥ ΕΝ ΤΗ ΔΙΑΝΟΙΑ ΕΓΓΙΣΑΤΩΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΠΕΝΘΟΥΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΙΝΑ ΑΠΟΚΤΕΙΝΩ ΙΑΚΩΒ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ
42 ΑΠΗΓΓΕΛΗ ΔΕ ΡΕΒΕΚΚΑ ΤΑ ΡΗΜΑΤΑ ΗΣΑΥ ΤΟΥ ΥΙΟΥ ΑΥΤΗΣ ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΚΑΙ ΠΕΜΨΑΣΑ ΕΚΑΛΕΣΕΝ ΙΑΚΩΒ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΤΟΝ ΝΕΩΤΕΡΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΔΟΥ ΗΣΑΥ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΑΠΕΙΛΕΙ ΣΟΙ ΤΟΥ ΑΠΟΚΤΕΙΝΑΙ ΣΕ
43 ΝΥΝ ΟΥΝ ΤΕΚΝΟΝ ΑΚΟΥΣΟΝ ΜΟΥ ΤΗΣ ΦΩΝΗΣ ΚΑΙ ΑΝΑΣΤΑΣ ΑΠΟΔΡΑΘΙ ΕΙΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΠΡΟΣ ΛΑΒΑΝ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΕΙΣ ΧΑΡΡΑΝ
44 ΚΑΙ ΟΙΚΗΣΟΝ ΜΕΤ' ΑΥΤΟΥ ΗΜΕΡΑΣ ΤΙΝΑΣ ΕΩΣ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΤΟΝ ΘΥΜΟΝ
45 ΚΑΙ ΤΗΝ ΟΡΓΗΝ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΑΠΟ ΣΟΥ ΚΑΙ ΕΠΙΛΑΘΗΤΑΙ Α ΠΕΠΟΙΗΚΑΣ ΑΥΤΩ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣΑ ΜΕΤΑΠΕΜΨΟΜΑΙ ΣΕ ΕΚΕΙΘΕΝ ΜΗΠΟΤΕ ΑΤΕΚΝΩΘΩ ΑΠΟ ΤΩΝ ΔΥΟ ΥΜΩΝ ΕΝ ΗΜΕΡΑ ΜΙΑ
46 ΕΙΠΕΝ ΔΕ ΡΕΒΕΚΚΑ ΠΡΟΣ ΙΣΑΑΚ ΠΡΟΣΩΧΘΙΚΑ ΤΗ ΖΩΗ ΜΟΥ ΔΙΑ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΩΝ ΥΙΩΝ ΧΕΤ ΕΙ ΛΗΜΨΕΤΑΙ ΙΑΚΩΒ ΓΥΝΑΙΚΑ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΤΗΣ ΓΗΣ ΤΑΥΤΗΣ ΙΝΑ ΤΙ ΜΟΙ ΖΗΝ

GENESIS CHAPTER 28
1 ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΔΕ ΙΣΑΑΚ ΤΟΝ ΙΑΚΩΒ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΛΕΓΩΝ ΟΥ ΛΗΜΨΗ ΓΥΝΑΙΚΑ ΕΚ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΧΑΝΑΑΝ
2 ΑΝΑΣΤΑΣ ΑΠΟΔΡΑΘΙ ΕΙΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΒΑΘΟΥΗΛ ΤΟΥ ΠΑΤΡΟΣ ΤΗΣ ΜΗΤΡΟΣ ΣΟΥ ΚΑΙ ΛΑΒΕ ΣΕΑΥΤΩ ΕΚΕΙΘΕΝ ΓΥΝΑΙΚΑ ΕΚ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΛΑΒΑΝ ΤΟΥ ΑΔΕΛΦΟΥ ΤΗΣ ΜΗΤΡΟΣ ΣΟΥ
3 Ο ΔΕ ΘΕΟΣ ΜΟΥ ΕΥΛΟΓΗΣΑΙ ΣΕ ΚΑΙ ΑΥΞΗΣΑΙ ΣΕ ΚΑΙ ΠΛΗΘΥΝΑΙ ΣΕ ΚΑΙ ΕΣΗ ΕΙΣ ΣΥΝΑΓΩΓΑΣ ΕΘΝΩΝ
4 ΚΑΙ ΔΩΗ ΣΟΙ ΤΗΝ ΕΥΛΟΓΙΑΝ ΑΒΡΑΑΜ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΣΟΙ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΜΕΤΑ ΣΕ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΤΗΣ ΠΑΡΟΙΚΗΣΕΩΣ ΣΟΥ ΗΝ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΤΩ ΑΒΡΑΑΜ
5 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΣΑΑΚ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΠΡΟΣ ΛΑΒΑΝ ΤΟΝ ΥΙΟΝ ΒΑΘΟΥΗΛ ΤΟΥ ΣΥΡΟΥ ΑΔΕΛΦΟΝ ΔΕ ΡΕΒΕΚΚΑΣ ΤΗΣ ΜΗΤΡΟΣ ΙΑΚΩΒ ΚΑΙ ΗΣΑΥ
6 ΕΙΔΕΝ ΔΕ ΗΣΑΥ ΟΤΙ ΕΥΛΟΓΗΣΕΝ ΙΣΑΑΚ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΑΠΩΧΕΤΟ ΕΙΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΣΥΡΙΑΣ ΛΑΒΕΙΝ ΕΑΥΤΩ ΕΚΕΙΘΕΝ ΓΥΝΑΙΚΑ ΕΝ ΤΩ ΕΥΛΟΓΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΛΕΓΩΝ ΟΥ ΛΗΜΨΗ ΓΥΝΑΙΚΑ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΧΑΝΑΑΝ
7 ΚΑΙ ΗΚΟΥΣΕΝ ΙΑΚΩΒ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΣΥΡΙΑΣ
8 ΚΑΙ ΕΙΔΕΝ ΗΣΑΥ ΟΤΙ ΠΟΝΗΡΑΙ ΕΙΣΙΝ ΑΙ ΘΥΓΑΤΕΡΕΣ ΧΑΝΑΑΝ ΕΝΑΝΤΙΟΝ ΙΣΑΑΚ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ
9 ΚΑΙ ΕΠΟΡΕΥΘΗ ΗΣΑΥ ΠΡΟΣ ΙΣΜΑΗΛ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΜΑΕΛΕΘ ΘΥΓΑΤΕΡΑ ΙΣΜΑΗΛ ΤΟΥ ΥΙΟΥ ΑΒΡΑΑΜ ΑΔΕΛΦΗΝ ΝΑΒΑΙΩΘ ΠΡΟΣ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΑΥΤΟΥ ΓΥΝΑΙΚΑ
10 ΚΑΙ ΕΞΗΛΘΕΝ ΙΑΚΩΒ ΑΠΟ ΤΟΥ ΦΡΕΑΤΟΣ ΤΟΥ ΟΡΚΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΧΑΡΡΑΝ
11 ΚΑΙ ΑΠΗΝΤΗΣΕΝ ΤΟΠΩ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΚΕΙ ΕΔΥ ΓΑΡ Ο ΗΛΙΟΣ ΚΑΙ ΕΛΑΒΕΝ ΑΠΟ ΤΩΝ ΛΙΘΩΝ ΤΟΥ ΤΟΠΟΥ ΚΑΙ ΕΘΗΚΕΝ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΝ ΤΩ ΤΟΠΩ ΕΚΕΙΝΩ
12 ΚΑΙ ΕΝΥΠΝΙΑΣΘΗ ΚΑΙ ΙΔΟΥ ΚΛΙΜΑΞ ΕΣΤΗΡΙΓΜΕΝΗ ΕΝ ΤΗ ΓΗ ΗΣ Η ΚΕΦΑΛΗ ΑΦΙΚΝΕΙΤΟ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ ΑΝΕΒΑΙΝΟΝ ΚΑΙ ΚΑΤΕΒΑΙΝΟΝ ΕΠ' ΑΥΤΗΣ
13 Ο ΔΕ ΚΥΡΙΟΣ ΕΠΕΣΤΗΡΙΚΤΟ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΒΡΑΑΜ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ Ο ΘΕΟΣ ΙΣΑΑΚ ΜΗ ΦΟΒΟΥ Η ΓΗ ΕΦ' ΗΣ ΣΥ ΚΑΘΕΥΔΕΙΣ ΕΠ' ΑΥΤΗΣ ΣΟΙ ΔΩΣΩ ΑΥΤΗΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ
14 ΚΑΙ ΕΣΤΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΩΣ Η ΑΜΜΟΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΛΑΤΥΝΘΗΣΕΤΑΙ ΕΠΙ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΠΙ ΛΙΒΑ ΚΑΙ ΕΠΙ ΒΟΡΡΑΝ ΚΑΙ ΕΠ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ ΕΝ ΣΟΙ ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΝ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ
15 ΚΑΙ ΙΔΟΥ ΕΓΩ ΜΕΤΑ ΣΟΥ ΔΙΑΦΥΛΑΣΣΩΝ ΣΕ ΕΝ ΤΗ ΟΔΩ ΠΑΣΗ ΟΥ ΕΑΝ ΠΟΡΕΥΘΗΣ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΣΕ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΟΤΙ ΟΥ ΜΗ ΣΕ ΕΓΚΑΤΑΛΙΠΩ ΕΩΣ ΤΟΥ ΠΟΙΗΣΑΙ ΜΕ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΑ ΣΟΙ
16 ΚΑΙ ΕΞΗΓΕΡΘΗ ΙΑΚΩΒ ΑΠΟ ΤΟΥ ΥΠΝΟΥ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΟΤΙ ΕΣΤΙΝ ΚΥΡΙΟΣ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΕΓΩ ΔΕ ΟΥΚ ΗΔΕΙΝ
17 ΚΑΙ ΕΦΟΒΗΘΗ ΚΑΙ ΕΙΠΕΝ ΩΣ ΦΟΒΕΡΟΣ Ο ΤΟΠΟΣ ΟΥΤΟΣ ΟΥΚ ΕΣΤΙΝ ΤΟΥΤΟ ΑΛΛ' Η ΟΙΚΟΣ ΘΕΟΥ ΚΑΙ ΑΥΤΗ Η ΠΥΛΗ ΤΟΥ ΟΥΡΑΝΟΥ
18 ΚΑΙ ΑΝΕΣΤΗ ΙΑΚΩΒ ΤΟ ΠΡΩΙ ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΛΙΘΟΝ ΟΝ ΥΠΕΘΗΚΕΝ ΕΚΕΙ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΕΣΤΗΣΕΝ ΑΥΤΟΝ ΣΤΗΛΗΝ ΚΑΙ ΕΠΕΧΕΕΝ ΕΛΑΙΟΝ ΕΠΙ ΤΟ ΑΚΡΟΝ ΑΥΤΗΣ

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19 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΑΚΩΒ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΟΙΚΟΣ ΘΕΟΥ ΚΑΙ ΟΥΛΑΜΛΟΥΣ ΗΝ ΟΝΟΜΑ ΤΗ ΠΟΛΕΙ ΤΟ ΠΡΟΤΕΡΟΝ

20 ΚΑΙ ΗΥΞΑΤΟ ΙΑΚΩΒ ΕΥΧΗΝ ΛΕΓΩΝ ΕΑΝ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΔΙΑΦΥΛΑΞΗ ΜΕ ΕΝ ΤΗ ΟΔΩ ΤΑΥΤΗ Η ΕΓΩ ΠΟΡΕΥΟΜΑΙ ΚΑΙ ΔΩ ΜΟΙ ΑΡΤΟΝ ΦΑΓΕΙΝ ΚΑΙ ΙΜΑΤΙΟΝ ΠΕΡΙΒΑΛΕΣΘΑΙ

21 ΚΑΙ ΑΠΟΣΤΡΕΨΗ ΜΕ ΜΕΤΑ ΣΩΤΗΡΙΑΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΣΤΑΙ ΜΟΙ ΚΥΡΙΟΣ ΕΙΣ ΘΕΟΝ

22 ΚΑΙ Ο ΛΙΘΟΣ ΟΥΤΟΣ ΟΝ ΕΣΤΗΣΑ ΣΤΗΛΗΝ ΕΣΤΑΙ ΜΟΙ ΟΙΚΟΣ ΘΕΟΥ ΚΑΙ ΠΑΝΤΩΝ ΩΝ ΕΑΝ ΜΟΙ ΔΩΣ ΔΕΚΑΤΗΝ ΑΠΟΔΕΚΑΤΩΣΩ ΑΥΤΑ ΣΟΙ

GENESIS CHAPTER 29

1 ΚΑΙ ΕΞΑΡΑΣ ΙΑΚΩΒ ΤΟΥΣ ΠΟΔΑΣ ΕΠΟΡΕΥΘΗ ΕΙΣ ΓΗΝ ΑΝΑΤΟΛΩΝ ΠΡΟΣ ΛΑΒΑΝ ΤΟΝ ΥΙΟΝ ΒΑΘΟΥΗΛ ΤΟΥ ΣΥΡΟΥ ΑΔΕΛΦΟΝ ΔΕ ΡΕΒΕΚΚΑΣ ΜΗΤΡΟΣ ΙΑΚΩΒ ΚΑΙ ΗΣΑΥ

2 ΚΑΙ ΟΡΑ ΚΑΙ ΙΔΟΥ ΦΡΕΑΡ ΕΝ ΤΩ ΠΕΔΙΩ ΗΣΑΝ ΔΕ ΕΚΕΙ ΤΡΙΑ ΠΟΙΜΝΙΑ ΠΡΟΒΑΤΩΝ ΑΝΑΠΑΥΟΜΕΝΑ ΕΠ' ΑΥΤΟΥ ΕΚ ΓΑΡ ΤΟΥ ΦΡΕΑΤΟΣ ΕΚΕΙΝΟΥ ΕΠΟΤΙΖΟΝ ΤΑ ΠΟΙΜΝΙΑ ΛΙΘΟΣ ΔΕ ΗΝ ΜΕΓΑΣ ΕΠΙ ΤΩ ΣΤΟΜΑΤΙ ΤΟΥ ΦΡΕΑΤΟΣ

3 ΚΑΙ ΣΥΝΗΓΟΝΤΟ ΕΚΕΙ ΠΑΝΤΑ ΤΑ ΠΟΙΜΝΙΑ ΚΑΙ ΑΠΕΚΥΛΙΟΝ ΤΟΝ ΛΙΘΟΝ ΑΠΟ ΤΟΥ ΣΤΟΜΑΤΟΣ ΤΟΥ ΦΡΕΑΤΟΣ ΚΑΙ ΕΠΟΤΙΖΟΝ ΤΑ ΠΡΟΒΑΤΑ ΚΑΙ ΑΠΕΚΑΘΙΣΤΩΝ ΤΟΝ ΛΙΘΟΝ ΕΠΙ ΤΟ ΣΤΟΜΑ ΤΟΥ ΦΡΕΑΤΟΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ

4 ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΙΑΚΩΒ ΑΔΕΛΦΟΙ ΠΟΘΕΝ ΕΣΤΕ ΥΜΕΙΣ ΟΙ ΔΕ ΕΙΠΑΝ ΕΚ ΧΑΡΡΑΝ ΕΣΜΕΝ

5 ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΓΙΝΩΣΚΕΤΕ ΛΑΒΑΝ ΤΟΝ ΥΙΟΝ ΝΑΧΩΡ ΟΙ ΔΕ ΕΙΠΑΝ ΓΙΝΩΣΚΟΜΕΝ

6 ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΥΓΙΑΙΝΕΙ ΟΙ ΔΕ ΕΙΠΑΝ ΥΓΙΑΙΝΕΙ ΚΑΙ ΙΔΟΥ ΡΑΧΗΛ Η ΘΥΓΑΤΗΡ ΑΥΤΟΥ ΗΡΧΕΤΟ ΜΕΤΑ ΤΩΝ ΠΡΟΒΑΤΩΝ

7 ΚΑΙ ΕΙΠΕΝ ΙΑΚΩΒ ΕΤΙ ΕΣΤΙΝ ΗΜΕΡΑ ΠΟΛΛΗ ΟΥΠΩ ΩΡΑ ΣΥΝΑΧΘΗΝΑΙ ΤΑ ΚΤΗΝΗ ΠΟΤΙΣΑΝΤΕΣ ΤΑ ΠΡΟΒΑΤΑ ΑΠΕΛΘΟΝΤΕΣ ΒΟΣΚΕΤΕ

8 ΟΙ ΔΕ ΕΙΠΑΝ ΟΥ ΔΥΝΗΣΟΜΕΘΑ ΕΩΣ ΤΟΥ ΣΥΝΑΧΘΗΝΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΚΑΙ ΑΠΟΚΥΛΙΣΩΣΙΝ ΤΟΝ ΛΙΘΟΝ ΑΠΟ ΤΟΥ ΣΤΟΜΑΤΟΣ ΤΟΥ ΦΡΕΑΤΟΣ ΚΑΙ ΠΟΤΙΟΥΜΕΝ ΤΑ ΠΡΟΒΑΤΑ

9 ΕΤΙ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΑΥΤΟΙΣ ΚΑΙ ΡΑΧΗΛ Η ΘΥΓΑΤΗΡ ΛΑΒΑΝ ΗΡΧΕΤΟ ΜΕΤΑ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ ΑΥΤΗ ΓΑΡ ΕΒΟΣΚΕΝ ΤΑ ΠΡΟΒΑΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ

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30 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΡΑΧΗΛ ΗΓΑΠΗΣΕΝ ΔΕ ΡΑΧΗΛ ΜΑΛΛΟΝ Η ΛΕΙΑΝ ΚΑΙ ΕΔΟΥΛΕΥΣΕΝ ΑΥΤΩ ΕΠΤΑ ΕΤΗ ΕΤΕΡΑ

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35 ΚΑΙ ΣΥΛΛΑΒΟΥΣΑ ΕΤΙ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΙΠΕΝ ΝΥΝ ΕΤΙ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΚΥΡΙΩ ΔΙΑ ΤΟΥΤΟ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΟΥΔΑ ΚΑΙ ΕΣΤΗ ΤΟΥ ΤΙΚΤΕΙΝ

GENESIS CHAPTER 30

1 ΙΔΟΥΣΑ ΔΕ ΡΑΧΗΛ ΟΤΙ ΟΥ ΤΕΤΟΚΕΝ ΤΩ ΙΑΚΩΒ ΚΑΙ ΕΖΗΛΩΣΕΝ ΡΑΧΗΛ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΑΚΩΒ ΔΟΣ ΜΟΙ ΤΕΚΝΑ ΕΙ ΔΕ ΜΗ ΤΕΛΕΥΤΗΣΩ ΕΓΩ

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5 ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΒΑΛΛΑ Η ΠΑΙΔΙΣΚΗ ΡΑΧΗΛ ΚΑΙ ΕΤΕΚΕΝ ΤΩ ΙΑΚΩΒ ΥΙΟΝ
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5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΑΙΣ ΟΡΩ ΕΓΩ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣ ΕΜΟΥ ΩΣ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΗΜΕΡΑΝ Ο ΔΕ ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΗΝ ΜΕΤ' ΕΜΟΥ

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54 ΚΑΙ ΕΘΥΣΕΝ ΙΑΚΩΒ ΘΥΣΙΑΝ ΕΝ ΤΩ ΟΡΕΙ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΠΙΟΝ ΚΑΙ ΕΚΟΙΜΗΘΗΣΑΝ ΕΝ ΤΩ ΟΡΕΙ

GENESIS CHAPTER 32

1 ΑΝΑΣΤΑΣ ΔΕ ΛΑΒΑΝ ΤΟ ΠΡΩΙ ΚΑΤΕΦΙΛΗΣΕΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΣΤΡΑΦΕΙΣ ΛΑΒΑΝ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ

2 ΚΑΙ ΙΑΚΩΒ ΑΠΗΛΘΕΝ ΕΙΣ ΤΗΝ ΕΑΥΤΟΥ ΟΔΟΝ ΚΑΙ ΑΝΑΒΛΕΨΑΣ ΕΙΔΕΝ ΠΑΡΕΜΒΟΛΗΝ ΘΕΟΥ ΠΑΡΕΜΒΕΒΛΗ-ΚΥΙΑΝ ΚΑΙ ΣΥΝΗΝΤΗΣΑΝ ΑΥΤΩ ΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ

3 ΕΙΠΕΝ ΔΕ ΙΑΚΩΒ ΗΝΙΚΑ ΕΙΔΕΝ ΑΥΤΟΥΣ ΠΑΡΕΜΒΟΛΗ ΘΕΟΥ ΑΥΤΗ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΠΑΡΕΜΒΟΛΑΙ

4 ΑΠΕΣΤΕΙΛΕΝ ΔΕ ΙΑΚΩΒ ΑΓΓΕΛΟΥΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΠΡΟΣ ΗΣΑΥ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΙΣ ΓΗΝ ΣΗΙΡ ΕΙΣ ΧΩΡΑΝ ΕΔΩΜ

5 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΛΕΓΩΝ ΟΥΤΩΣ ΕΡΕΙΤΕ ΤΩ ΚΥΡΙΩ ΜΟΥ ΗΣΑΥ ΟΥΤΩΣ ΛΕΓΕΙ Ο ΠΑΙΣ ΣΟΥ ΙΑΚΩΒ ΜΕΤΑ ΛΑΒΑΝ ΠΑΡΩΚΗΣΑ ΚΑΙ ΕΧΡΟΝΙΣΑ ΕΩΣ ΤΟΥ ΝΥΝ

6 ΚΑΙ ΕΓΕΝΟΝΤΟ ΜΟΙ ΒΟΕΣ ΚΑΙ ΟΝΟΙ ΚΑΙ ΠΡΟΒΑΤΑ ΚΑΙ ΠΑΙΔΕΣ ΚΑΙ ΠΑΙΔΙΣΚΑΙ ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΑΝΑΓΓΕΙΛΑΙ ΤΩ ΚΥΡΙΩ ΜΟΥ ΗΣΑΥ ΙΝΑ ΕΥΡΗ Ο ΠΑΙΣ ΣΟΥ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ

7 ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΟΙ ΑΓΓΕΛΟΙ ΠΡΟΣ ΙΑΚΩΒ ΛΕΓΟΝΤΕΣ ΗΛΘΟΜΕΝ ΠΡΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΗΣΑΥ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΕΡΧΕΤΑΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΣΟΙ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ

8 ΕΦΟΒΗΘΗ ΔΕ ΙΑΚΩΒ ΣΦΟΔΡΑ ΚΑΙ ΗΠΟΡΕΙΤΟ ΚΑΙ ΔΙΕΙΛΕΝ ΤΟΝ ΛΑΟΝ ΤΟΝ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΒΟΑΣ ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΕΙΣ ΔΥΟ ΠΑΡΕΜΒΟΛΑΣ

9 ΚΑΙ ΕΙΠΕΝ ΙΑΚΩΒ ΕΑΝ ΕΛΘΗ ΗΣΑΥ ΕΙΣ ΠΑΡΕΜΒΟΛΗΝ ΜΙΑΝ ΚΑΙ ΕΚΚΟΨΗ ΑΥΤΗΝ ΕΣΤΑΙ Η ΠΑΡΕΜΒΟΛΗ Η ΔΕΥΤΕΡΑ ΕΙΣ ΤΟ ΣΩΖΕΣΘΑΙ

10 ΕΙΠΕΝ ΔΕ ΙΑΚΩΒ Ο ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΑΒΡΑΑΜ ΚΑΙ Ο ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΙΣΑΑΚ ΚΥΡΙΕ Ο ΕΙΠΑΣ ΜΟΙ ΑΠΟΤΡΕΧΕ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΣ ΓΕΝΕΣΕΩΣ ΣΟΥ ΚΑΙ ΕΥ ΣΕ ΠΟΙΗΣΩ

11 ΙΚΑΝΟΥΤΑΙ ΜΟΙ ΑΠΟ ΠΑΣΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΑΠΟ ΠΑΣΗΣ ΑΛΗΘΕΙΑΣ ΗΣ ΕΠΟΙΗΣΑΣ ΤΩ ΠΑΙΔΙ ΣΟΥ ΕΝ ΓΑΡ ΤΗ ΡΑΒΔΩ ΜΟΥ ΔΙΕΒΗΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΤΟΥΤΟΝ ΝΥΝ ΔΕ ΓΕΓΟΝΑ ΕΙΣ ΔΥΟ ΠΑΡΕΜΒΟΛΑΣ

12 ΕΞΕΛΟΥ ΜΕ ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΑΔΕΛΦΟΥ ΜΟΥ ΗΣΑΥ ΟΤΙ ΦΟΒΟΥΜΑΙ ΕΓΩ ΑΥΤΟΝ ΜΗΠΟΤΕ ΕΛΘΩΝ ΠΑΤΑΞΗ ΜΕ ΚΑΙ ΜΗΤΕΡΑ ΕΠΙ ΤΕΚΝΟΙΣ

13 ΣΥ ΔΕ ΕΙΠΑΣ ΚΑΛΩΣ ΕΥ ΣΕ ΠΟΙΗΣΩ ΚΑΙ ΘΗΣΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΩΣ ΤΗΝ ΑΜΜΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ Η ΟΥΚ ΑΡΙΘΜΗΘΗΣΕΤΑΙ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ

14 ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΚΕΙ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΚΑΙ ΕΛΑΒΕΝ ΩΝ ΕΦΕΡΕΝ ΔΩΡΑ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΗΣΑΥ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ

15 ΑΙΓΑΣ ΔΙΑΚΟΣΙΑΣ ΤΡΑΓΟΥΣ ΕΙΚΟΣΙ ΠΡΟΒΑΤΑ ΔΙΑΚΟΣΙΑ ΚΡΙΟΥΣ ΕΙΚΟΣΙ

16 ΚΑΜΗΛΟΥΣ ΘΗΛΑΖΟΥΣΑΣ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΑΥΤΩΝ ΤΡΙΑΚΟΝΤΑ ΒΟΑΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΤΑΥΡΟΥΣ ΔΕΚΑ ΟΝΟΥΣ ΕΙΚΟΣΙ ΚΑΙ ΠΩΛΟΥΣ ΔΕΚΑ

17 ΚΑΙ ΕΔΩΚΕΝ ΔΙΑ ΧΕΙΡΟΣ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΠΟΙΜΝΙΟΝ ΚΑΤΑ ΜΟΝΑΣ ΕΙΠΕΝ ΔΕ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΠΡΟΠΟΡΕΥΕΣΘΕ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΚΑΙ ΔΙΑΣΤΗΜΑ ΠΟΙΕΙΤΕ ΑΝΑ ΜΕΣΟΝ ΠΟΙΜΝΗΣ ΚΑΙ ΠΟΙΜΝΗΣ

18 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΠΡΩΤΩ ΛΕΓΩΝ ΕΑΝ ΣΟΙ ΣΥΝΑΝΤΗΣΗ ΗΣΑΥ Ο ΑΔΕΛΦΟΣ ΜΟΥ ΚΑΙ ΕΡΩΤΑ ΣΕ ΛΕΓΩΝ ΤΙΝΟΣ ΕΙ ΚΑΙ ΠΟΥ ΠΟΡΕΥΗ ΚΑΙ ΤΙΝΟΣ ΤΑΥΤΑ ΤΑ ΠΡΟΠΟΡΕΥΟΜΕΝΑ ΣΟΥ

19 ΕΡΕΙΣ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΙΑΚΩΒ ΔΩΡΑ ΑΠΕΣΤΑΛΚΕΝ ΤΩ ΚΥΡΙΩ ΜΟΥ ΗΣΑΥ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΟΠΙΣΩ ΗΜΩΝ

20 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΠΡΩΤΩ ΚΑΙ ΤΩ ΔΕΥΤΕΡΩ ΚΑΙ ΤΩ ΤΡΙΤΩ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΠΡΟΠΟΡΕΥΟΜΕΝΟΙΣ ΟΠΙΣΩ ΤΩΝ ΠΟΙΜΝΙΩΝ ΤΟΥΤΩΝ ΛΕΓΩΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΛΑΛΗΣΑΤΕ ΗΣΑΥ ΕΝ ΤΩ ΕΥΡΕΙΝ ΥΜΑΣ ΑΥΤΟΝ

21 ΚΑΙ ΕΡΕΙΤΕ ΙΔΟΥ Ο ΠΑΙΣ ΣΟΥ ΙΑΚΩΒ ΠΑΡΑΓΙΝΕΤΑΙ ΟΠΙΣΩ ΗΜΩΝ ΕΙΠΕΝ ΓΑΡ ΕΞΙΛΑΣΟΜΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΔΩΡΟΙΣ ΤΟΙΣ ΠΡΟΠΟΡΕΥΟΜΕΝΟΙΣ ΑΥΤΟΥ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΟΨΟΜΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΙΣΩΣ ΓΑΡ ΠΡΟΣΔΕΞΕΤΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ

22 ΚΑΙ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΤΑ ΔΩΡΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΥΤΟΣ ΔΕ ΕΚΟΙΜΗΘΗ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ

23 ΑΝΑΣΤΑΣ ΔΕ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΕΛΑΒΕΝ ΤΑΣ ΔΥΟ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑΣ ΔΥΟ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΤΑ ΕΝΔΕΚΑ ΠΑΙΔΙΑ ΑΥΤΟΥ ΚΑΙ ΔΙΕΒΗ ΤΗΝ ΔΙΑΒΑΣΙΝ ΤΟΥ ΙΑΒΟΚ

24 ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟΥΣ ΚΑΙ ΔΙΕΒΗ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΑΙ ΔΙΕΒΙΒΑΣΕΝ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ

25 ΥΠΕΛΕΙΦΘΗ ΔΕ ΙΑΚΩΒ ΜΟΝΟΣ ΚΑΙ ΕΠΑΛΑΙΕΝ ΑΝΘΡΩΠΟΣ ΜΕΤ' ΑΥΤΟΥ ΕΩΣ ΠΡΩΙ

26 ΕΙΔΕΝ ΔΕ ΟΤΙ ΟΥ ΔΥΝΑΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΗΨΑΤΟ ΤΟΥ ΠΛΑΤΟΥΣ ΤΟΥ ΜΗΡΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΑΡΚΗΣΕΝ ΤΟ ΠΛΑΤΟΣ ΤΟΥ ΜΗΡΟΥ ΙΑΚΩΒ ΕΝ ΤΩ ΠΑΛΑΙΕΙΝ ΑΥΤΟΝ ΜΕΤ' ΑΥΤΟΥ

27 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΠΟΣΤΕΙΛΟΝ ΜΕ ΑΝΕΒΗ ΓΑΡ Ο ΟΡΘΡΟΣ Ο ΔΕ ΕΙΠΕΝ ΟΥ ΜΗ ΣΕ ΑΠΟΣΤΕΙΛΩ ΕΑΝ ΜΗ ΜΕ ΕΥΛΟΓΗΣΗΣ

28 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΤΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΣΤΙΝ Ο ΔΕ ΕΙΠΕΝ ΙΑΚΩΒ

29 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΕΤΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΙΑΚΩΒ ΑΛΛΑ ΙΣΡΑΗΛ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΤΙ ΕΝΙΣΧΥΣΑΣ ΜΕΤΑ ΘΕΟΥ ΚΑΙ ΜΕΤΑ ΑΝΘΡΩΠΩΝ ΔΥΝΑΤΟΣ

30 ΗΡΩΤΗΣΕΝ ΔΕ ΙΑΚΩΒ ΚΑΙ ΕΙΠΕΝ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΙΝΑ ΤΙ ΤΟΥΤΟ ΕΡΩΤΑΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΕΚΕΙ

31 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΑΚΩΒ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΕΙΔΟΣ ΘΕΟΥ ΕΙΔΟΝ ΓΑΡ ΘΕΟΝ ΠΡΟΣΩΠΟΝ ΠΡΟΣ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΣΩΘΗ ΜΟΥ Η ΨΥΧΗ

32 ΑΝΕΤΕΙΛΕΝ ΔΕ ΑΥΤΩ Ο ΗΛΙΟΣ ΗΝΙΚΑ ΠΑΡΗΛΘΕΝ ΤΟ ΕΙΔΟΣ ΤΟΥ ΘΕΟΥ ΑΥΤΟΣ ΔΕ ΕΠΕΣΚΑΖΕΝ ΤΩ ΜΗΡΩ ΑΥΤΟΥ

33 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΟΥ ΜΗ ΦΑΓΩΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟ ΝΕΥΡΟΝ Ο ΕΝΑΡΚΗΣΕΝ Ο ΕΣΤΙΝ ΕΠΙ ΤΟΥ ΠΛΑΤΟΥΣ ΤΟΥ

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ΜΗΡΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΟΤΙ ΗΨΑΤΟ ΤΟΥ ΠΛΑΤΟΥΣ ΤΟΥ ΜΗΡΟΥ ΙΑΚΩΒ ΤΟΥ ΝΕΥΡΟΥ ΚΑΙ ΕΝΑΡΚΗΣΕΝ

GENESIS CHAPTER 33

1 ΑΝΑΒΛΕΨΑΣ ΔΕ ΙΑΚΩΒ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΗΣΑΥ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΕΡΧΟΜΕΝΟΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΠΙΔΙΕΙΛΕΝ ΙΑΚΩΒ ΤΑ ΠΑΙΔΙΑ ΕΠΙ ΛΕΙΑΝ ΚΑΙ ΡΑΧΗΛ ΚΑΙ ΤΑΣ ΔΥΟ ΠΑΙΔΙΣΚΑΣ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑΣ ΔΥΟ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΕΝ ΠΡΩΤΟΙΣ ΚΑΙ ΛΕΙΑΝ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΑΥΤΗΣ ΟΠΙΣΩ ΚΑΙ ΡΑΧΗΛ ΚΑΙ ΙΩΣΗΦ ΕΣΧΑΤΟΥΣ

3 ΑΥΤΟΣ ΔΕ ΠΡΟΗΛΘΕΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΤΑΚΙΣ ΕΩΣ ΤΟΥ ΕΓΓΙΣΑΙ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

4 ΚΑΙ ΠΡΟΣΕΔΡΑΜΕΝ ΗΣΑΥ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩ ΚΑΙ ΠΕΡΙΛΑΒΩΝ ΑΥΤΟΝ ΕΦΙΛΗΣΕΝ ΚΑΙ ΠΡΟΣΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΑΝ ΑΜΦΟΤΕΡΟΙ

5 ΚΑΙ ΑΝΑΒΛΕΨΑΣ ΕΙΔΕΝ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΚΑΙ ΕΙΠΕΝ ΤΙ ΤΑΥΤΑ ΣΟΙ ΕΣΤΙΝ Ο ΔΕ ΕΙΠΕΝ ΤΑ ΠΑΙΔΙΑ ΟΙΣ ΗΛΕΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΠΑΙΔΑ ΣΟΥ

6 ΚΑΙ ΠΡΟΣΗΓΓΙΣΑΝ ΑΙ ΠΑΙΔΙΣΚΑΙ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ

7 ΚΑΙ ΠΡΟΣΗΓΓΙΣΕΝ ΛΕΙΑ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΠΡΟΣΗΓΓΙΣΕΝ ΡΑΧΗΛ ΚΑΙ ΙΩΣΗΦ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ

8 ΚΑΙ ΕΙΠΕΝ ΤΙ ΤΑΥΤΑ ΣΟΙ ΕΣΤΙΝ ΠΑΣΑΙ ΑΙ ΠΑΡΕΜΒΟΛΑΙ ΑΥΤΑΙ ΑΙΣ ΑΠΗΝΤΗΚΑ Ο ΔΕ ΕΙΠΕΝ ΙΝΑ ΕΥΡΗ Ο ΠΑΙΣ ΣΟΥ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΥΡΙΕ

9 ΕΙΠΕΝ ΔΕ ΗΣΑΥ ΕΣΤΙΝ ΜΟΙ ΠΟΛΛΑ ΑΔΕΛΦΕ ΕΣΤΩ ΣΟΙ ΤΑ ΣΑ

10 ΕΙΠΕΝ ΔΕ ΙΑΚΩΒ ΕΙ ΕΥΡΗΚΑ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΔΕΞΑΙ ΤΑ ΔΩΡΑ ΔΙΑ ΤΩΝ ΕΜΩΝ ΧΕΙΡΩΝ ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΕΙΔΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΩΣ ΑΝ ΤΙΣ ΙΔΟΙ ΠΡΟΣΩΠΟΝ ΘΕΟΥ ΚΑΙ ΕΥΔΟΚΗΣΕΙΣ ΜΕ

11 ΛΑΒΕ ΤΑΣ ΕΥΛΟΓΙΑΣ ΜΟΥ ΑΣ ΗΝΕΓΚΑ ΣΟΙ ΟΤΙ ΗΛΕΗΣΕΝ ΜΕ Ο ΘΕΟΣ ΚΑΙ ΕΣΤΙΝ ΜΟΙ ΠΑΝΤΑ ΚΑΙ ΕΒΙΑΣΑΤΟ ΑΥΤΟΝ ΚΑΙ ΕΛΑΒΕΝ

12 ΚΑΙ ΕΙΠΕΝ ΑΠΑΡΑΝΤΕΣ ΠΟΡΕΥΣΟΜΕΘΑ ΕΠ' ΕΥΘΕΙΑΝ

13 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ ΓΙΝΩΣΚΕΙ ΟΤΙ ΤΑ ΠΑΙΔΙΑ ΑΠΑΛΩΤΕΡΑ ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΚΑΙ ΑΙ ΒΟΕΣ ΛΟΧΕΥΟΝΤΑΙ ΕΠ' ΕΜΕ ΕΑΝ ΟΥΝ ΚΑΤΑΔΙΩΞΩ ΑΥΤΟΥΣ ΗΜΕΡΑΝ ΜΙΑΝ ΑΠΟΘΑΝΟΥΝΤΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ

14 ΠΡΟΕΛΘΕΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΠΑΙΔΟΣ ΕΓΩ ΔΕ ΕΝΙΣΧΥΣΩ ΕΝ ΤΗ ΟΔΩ ΚΑΤΑ ΣΧΟΛΗΝ ΤΗΣ ΠΟΡΕΥΣΕΩΣ ΤΗΣ ΕΝΑΝΤΙΟΝ ΜΟΥ ΚΑΙ ΚΑΤΑ ΠΟΔΑ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΕΩΣ ΤΟΥ ΜΕ ΕΛΘΕΙΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΕΙΣ ΣΗΙΡ

15 ΕΙΠΕΝ ΔΕ ΗΣΑΥ ΚΑΤΑΛΕΙΨΩ ΜΕΤΑ ΣΟΥ ΑΠΟ ΤΟΥ ΛΑΟΥ ΤΟΥ ΜΕΤ' ΕΜΟΥ Ο ΔΕ ΕΙΠΕΝ ΙΝΑ ΤΙ ΤΟΥΤΟ ΙΚΑΝΟΝ ΟΤΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΥΡΙΕ

16 ΑΠΕΣΤΡΕΨΕΝ ΔΕ ΗΣΑΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΕΙΣ ΣΗΙΡ

17 ΚΑΙ ΙΑΚΩΒ ΑΠΑΙΡΕΙ ΕΙΣ ΣΚΗΝΑΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΕΚΕΙ ΟΙΚΙΑΣ ΚΑΙ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ ΣΚΗΝΑΣ ΔΙΑ ΤΟΥΤΟ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΣΚΗΝΑΙ

18 ΚΑΙ ΗΛΘΕΝ ΙΑΚΩΒ ΕΙΣ ΣΑΛΗΜ ΠΟΛΙΝ ΣΙΚΙΜΩΝ Η ΕΣΤΙΝ ΕΝ ΓΗ ΧΑΝΑΑΝ ΟΤΕ ΗΛΘΕΝ ΕΚ ΤΗΣ ΜΕΣΟΠΟΤΑΜΙΑΣ ΣΥΡΙΑΣ ΚΑΙ ΠΑΡΕΝΕΒΑΛΕΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΠΟΛΕΩΣ

19 ΚΑΙ ΕΚΤΗΣΑΤΟ ΤΗΝ ΜΕΡΙΔΑ ΤΟΥ ΑΓΡΟΥ ΟΥ ΕΣΤΗΣΕΝ ΕΚΕΙ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΠΑΡΑ ΕΜΜΩΡ ΠΑΤΡΟΣ ΣΥΧΕΜ ΕΚΑΤΟΝ ΑΜΝΩΝ

20 ΚΑΙ ΕΣΤΗΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΠΕΚΑΛΕΣΑΤΟ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ

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2 ΚΑΙ ΕΙΔΕΝ ΑΥΤΗΝ ΣΥΧΕΜ Ο ΥΙΟΣ ΕΜΜΩΡ Ο ΧΟΡΡΑΙΟΣ Ο ΑΡΧΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΛΑΒΩΝ ΑΥΤΗΝ ΕΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΕΤΑΠΕΙΝΩΣΕΝ ΑΥΤΗΝ

3 ΚΑΙ ΠΡΟΣΕΣΧΕΝ ΤΗ ΨΥΧΗ ΔΙΝΑΣ ΤΗΣ ΘΥΓΑΤΡΟΣ ΙΑΚΩΒ ΚΑΙ ΗΓΑΠΗΣΕΝ ΤΗΝ ΠΑΡΘΕΝΟΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΑΤΑ ΤΗΝ ΔΙΑΝΟΙΑΝ ΤΗΣ ΠΑΡΘΕΝΟΥ ΑΥΤΗ

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6 ΕΞΗΛΘΕΝ ΔΕ ΕΜΜΩΡ Ο ΠΑΤΗΡ ΣΥΧΕΜ ΠΡΟΣ ΙΑΚΩΒ ΛΑΛΗΣΑΙ ΑΥΤΩ

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8 ΚΑΙ ΕΛΑΛΗΣΕΝ ΕΜΜΩΡ ΑΥΤΟΙΣ ΛΕΓΩΝ ΣΥΧΕΜ Ο ΥΙΟΣ ΜΟΥ ΠΡΟΕΙΛΑΤΟ ΤΗ ΨΥΧΗ ΤΗΝ ΘΥΓΑΤΕΡΑ ΥΜΩΝ ΔΟΤΕ ΟΥΝ ΑΥΤΗΝ ΑΥΤΩ ΓΥΝΑΙΚΑ

9 ΕΠΙΓΑΜΒΡΕΥΣΑΣΘΕ ΗΜΙΝ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΔΟΤΕ ΗΜΙΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΛΑΒΕΤΕ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ

10 ΚΑΙ ΕΝ ΗΜΙΝ ΚΑΤΟΙΚΕΙΤΕ ΚΑΙ Η ΓΗ ΙΔΟΥ ΠΛΑΤΕΙΑ ΕΝΑΝΤΙΟΝ ΥΜΩΝ ΚΑΤΟΙΚΕΙΤΕ ΚΑΙ ΕΜΠΟΡΕΥΕΣΘΕ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΕΓΚΤΗΣΑΣΘΕ ΕΝ ΑΥΤΗ

11 ΕΙΠΕΝ ΔΕ ΣΥΧΕΜ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΗΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΗΣ ΕΥΡΟΙΜΙ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΥΜΩΝ ΚΑΙ Ο ΕΑΝ ΕΙΠΗΤΕ ΔΩΣΟΜΕΝ

12 ΠΛΗΘΥΝΑΤΕ ΤΗΝ ΦΕΡΝΗΝ ΣΦΟΔΡΑ ΚΑΙ ΔΩΣΩ ΚΑΘΟΤΙ ΑΝ ΕΙΠΗΤΕ ΜΟΙ ΚΑΙ ΔΩΣΕΤΕ ΜΟΙ ΤΗΝ ΠΑΙΔΑ ΤΑΥΤΗΝ ΕΙΣ ΓΥΝΑΙΚΑ

13 ΑΠΕΚΡΙΘΗΣΑΝ ΔΕ ΟΙ ΥΙΟΙ ΙΑΚΩΒ ΤΩ ΣΥΧΕΜ ΚΑΙ ΕΜΜΩΡ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΜΕΤΑ ΔΟΛΟΥ ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΟΙΣ ΟΤΙ ΕΜΙΑΝΑΝ ΔΙΝΑΝ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΩΝ

14 ΚΑΙ ΕΙΠΑΝ ΑΥΤΟΙΣ ΣΥΜΕΩΝ ΚΑΙ ΛΕΥΙ ΟΙ ΑΔΕΛΦΟΙ ΔΙΝΑΣ ΥΙΟΙ ΔΕ ΛΕΙΑΣ ΟΥ ΔΥΝΗΣΟΜΕΘΑ ΠΟΙΗΣΑΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΔΟΥΝΑΙ ΤΗΝ ΑΔΕΛΦΗΝ ΗΜΩΝ ΑΝΘΡΩΠΩ ΟΣ ΕΧΕΙ ΑΚΡΟΒΥΣΤΙΑΝ ΕΣΤΙΝ ΓΑΡ ΟΝΕΙΔΟΣ ΗΜΙΝ

15 ΕΝ ΤΟΥΤΩ ΟΜΟΙΩΘΗΣΟΜΕΘΑ ΥΜΙΝ ΚΑΙ ΚΑΤΟΙΚΗΣΟΜΕΝ ΕΝ ΥΜΙΝ ΕΑΝ ΓΕΝΗΣΘΕ ΩΣ ΗΜΕΙΣ ΚΑΙ ΥΜΕΙΣ ΕΝ ΤΩ ΠΕΡΙΤΜΗΘΗΝΑΙ ΥΜΩΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ

16 ΚΑΙ ΔΩΣΟΜΕΝ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΥΜΙΝ ΚΑΙ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΥΜΩΝ ΛΗΜΨΟΜΕΘΑ ΗΜΙΝ ΓΥΝΑΙΚΑΣ ΚΑΙ ΟΙΚΗΣΟΜΕΝ ΠΑΡ' ΥΜΙΝ ΚΑΙ ΕΣΟΜΕΘΑ ΩΣ ΓΕΝΟΣ ΕΝ

17 ΕΑΝ ΔΕ ΜΗ ΕΙΣΑΚΟΥΣΗΤΕ ΗΜΩΝ ΤΟΥ ΠΕΡΙΤΕΜΝΕΣΘΑΙ ΛΑΒΟΝΤΕΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΑΠΕΛΕΥΣΟΜΕΘΑ

18 ΚΑΙ ΗΡΕΣΑΝ ΟΙ ΛΟΓΟΙ ΕΝΑΝΤΙΟΝ ΕΜΜΩΡ ΚΑΙ ΕΝΑΝΤΙΟΝ ΣΥΧΕΜ ΤΟΥ ΥΙΟΥ ΕΜΜΩΡ

19 ΚΑΙ ΟΥΚ ΕΧΡΟΝΙΣΕΝ Ο ΝΕΑΝΙΣΚΟΣ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΕΝΕΚΕΙΤΟ ΓΑΡ ΤΗ ΘΥΓΑΤΡΙ ΙΑΚΩΒ ΑΥΤΟΣ ΔΕ ΗΝ ΕΝΔΟΞΟΤΑΤΟΣ ΠΑΝΤΩΝ ΤΩΝ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

20 ΗΛΘΕΝ ΔΕ ΕΜΜΩΡ ΚΑΙ ΣΥΧΕΜ Ο ΥΙΟΣ ΑΥΤΟΥ ΠΡΟΣ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΛΕΓΟΝΤΕΣ

21 ΟΙ ΑΝΘΡΩΠΟΙ ΟΥΤΟΙ ΕΙΡΗΝΙΚΟΙ ΕΙΣΙΝ ΜΕΘ' ΗΜΩΝ ΟΙΚΕΙΤΩΣΑΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΜΠΟΡΕΥΕΣΘΩΣΑΝ ΑΥΤΗΝ Η ΔΕ ΓΗ ΙΔΟΥ ΠΛΑΤΕΙΑ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΛΗΜΨΟΜΕΘΑ ΗΜΙΝ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΔΩΣΟΜΕΝ ΑΥΤΟΙΣ

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22 ΜΟΝΟΝ ΕΝ ΤΟΥΤΩ ΟΜΟΙΩΘΗΣΟΝΤΑΙ ΗΜΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΤΟΥ ΚΑΤΟΙΚΕΙΝ ΜΕΘ' ΗΜΩΝ ΩΣΤΕ ΕΙΝΑΙ ΛΑΟΝ ΕΝΑ ΕΝ ΤΩ ΠΕΡΙΤΕΜΝΕΣΘΑΙ ΗΜΩΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΚΑΘΑ ΚΑΙ ΑΥΤΟΙ ΠΕΡΙΤΕΤΜΗΝΤΑΙ

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25 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΟΤΕ ΗΣΑΝ ΕΝ ΤΩ ΠΟΝΩ ΕΛΑΒΟΝ ΟΙ ΔΥΟ ΥΙΟΙ ΙΑΚΩΒ ΣΥΜΕΩΝ ΚΑΙ ΛΕΥΙ ΟΙ ΑΔΕΛΦΟΙ ΔΙΝΑΣ ΕΚΑΣΤΟΣ ΤΗΝ ΜΑΧΑΙΡΑΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΣΦΑΛΩΣ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ

26 ΤΟΝ ΤΕ ΕΜΜΩΡ ΚΑΙ ΣΥΧΕΜ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΑΣ ΚΑΙ ΕΛΑΒΟΝ ΤΗΝ ΔΙΝΑΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΣΥΧΕΜ ΚΑΙ ΕΞΗΛΘΟΝ

27 ΟΙ ΔΕ ΥΙΟΙ ΙΑΚΩΒ ΕΙΣΗΛΘΟΝ ΕΠΙ ΤΟΥΣ ΤΡΑΥΜΑΤΙΑΣ ΚΑΙ ΔΙΗΡΠΑΣΑΝ ΤΗΝ ΠΟΛΙΝ ΕΝ Η ΕΜΙΑΝΑΝ ΔΙΝΑΝ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΩΝ

28 ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΒΟΑΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΟΝΟΥΣ ΑΥΤΩΝ ΟΣΑ ΤΕ ΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΟΣΑ ΗΝ ΕΝ ΤΩ ΠΕΔΙΩ ΕΛΑΒΟΝ

29 ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΑΠΟΣΚΕΥΗΝ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΗΧΜΑΛΩΤΕΥΣΑΝ ΚΑΙ ΔΙΗΡΠΑΣΑΝ ΟΣΑ ΤΕ ΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΟΣΑ ΗΝ ΕΝ ΤΑΙΣ ΟΙΚΙΑΙΣ

30 ΕΙΠΕΝ ΔΕ ΙΑΚΩΒ ΣΥΜΕΩΝ ΚΑΙ ΛΕΥΙ ΜΙΣΗΤΟΝ ΜΕ ΠΕΠΟΙΗΚΑΤΕ ΩΣΤΕ ΠΟΝΗΡΟΝ ΜΕ ΕΙΝΑΙ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΤΗΝ ΓΗΝ ΕΝ ΤΕ ΤΟΙΣ ΧΑΝΑΝΑΙΟΙΣ ΚΑΙ ΤΟΙΣ ΦΕΡΕΖΑΙΟΙΣ ΕΓΩ ΔΕ ΟΛΙΓΟΣΤΟΣ ΕΙΜΙ ΕΝ ΑΡΙΘΜΩ ΚΑΙ ΣΥΝΑΧΘΕΝΤΕΣ ΕΠ' ΕΜΕ ΣΥΓΚΟΨΟΥΣΙΝ ΜΕ ΚΑΙ ΕΚΤΡΙΒΗΣΟΜΑΙ ΕΓΩ ΚΑΙ Ο ΟΙΚΟΣ ΜΟΥ

31 ΟΙ ΔΕ ΕΙΠΑΝ ΑΛΛ' ΩΣΕΙ ΠΟΡΝΗ ΧΡΗΣΩΝΤΑΙ ΤΗ ΑΔΕΛΦΗ ΗΜΩΝ

GENESIS CHAPTER 35

1 ΕΙΠΕΝ ΔΕ Ο ΘΕΟΣ ΠΡΟΣ ΙΑΚΩΒ ΑΝΑΣΤΑΣ ΑΝΑΒΗΘΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΒΑΙΘΗΛ ΚΑΙ ΟΙΚΕΙ ΕΚΕΙ ΚΑΙ ΠΟΙΗΣΟΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΘΕΩ ΤΩ ΟΦΘΕΝΤΙ ΣΟΙ ΕΝ ΤΩ ΑΠΟΔΙΔΡΑΣΚΕΙΝ ΣΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΗΣΑΥ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ

2 ΕΙΠΕΝ ΔΕ ΙΑΚΩΒ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΜΕΤ' ΑΥΤΟΥ ΑΡΑΤΕ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΤΟΥΣ ΜΕΘ' ΥΜΩΝ ΕΚ ΜΕΣΟΥ ΥΜΩΝ ΚΑΙ ΚΑΘΑΡΙΣΑΣΘΕ ΚΑΙ ΑΛΛΑΞΑΤΕ ΤΑΣ ΣΤΟΛΑΣ ΥΜΩΝ

3 ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΑΝΑΒΩΜΕΝ ΕΙΣ ΒΑΙΘΗΛ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΘΕΩ ΤΩ ΕΠΑΚΟΥΣΑΝΤΙ ΜΟΙ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΟΣ ΗΝ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΔΙΕΣΩΣΕΝ ΜΕ ΕΝ ΤΗ ΟΔΩ Η ΕΠΟΡΕΥΘΗΝ

4 ΚΑΙ ΕΔΩΚΑΝ ΤΩ ΙΑΚΩΒ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΟΙ ΗΣΑΝ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΝΩΤΙΑ ΤΑ ΕΝ ΤΟΙΣ ΩΣΙΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΚΡΥΨΕΝ ΑΥΤΑ ΙΑΚΩΒ ΥΠΟ ΤΗΝ ΤΕΡΕΜΙΝΘΟΝ ΤΗΝ ΕΝ ΣΙΚΙΜΟΙΣ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΥΤΑ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

5 ΚΑΙ ΕΞΗΡΕΝ ΙΣΡΑΗΛ ΕΚ ΣΙΚΙΜΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΦΟΒΟΣ ΘΕΟΥ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΚΥΚΛΩ ΑΥΤΩΝ ΚΑΙ ΟΥ ΚΑΤΕΔΙΩΞΑΝ ΟΠΙΣΩ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

6 ΗΛΘΕΝ ΔΕ ΙΑΚΩΒ ΕΙΣ ΛΟΥΖΑ Η ΕΣΤΙΝ ΕΝ ΓΗ ΧΑΝΑΑΝ Η ΕΣΤΙΝ ΒΑΙΘΗΛ ΑΥΤΟΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΣ ΗΝ ΜΕΤ' ΑΥΤΟΥ

7 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΒΑΙΘΗΛ ΕΚΕΙ ΓΑΡ ΕΠΕΦΑΝΗ ΑΥΤΩ Ο ΘΕΟΣ ΕΝ ΤΩ ΑΠΟΔΙΔΡΑΣΚΕΙΝ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΗΣΑΥ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

8 ΑΠΕΘΑΝΕΝ ΔΕ ΔΕΒΒΩΡΑ Η ΤΡΟΦΟΣ ΡΕΒΕΚΚΑΣ ΚΑΤΩΤΕΡΟΝ ΒΑΙΘΗΛ ΥΠΟ ΤΗΝ ΒΑΛΑΝΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΑΚΩΒ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΒΑΛΑΝΟΣ ΠΕΝΘΟΥΣ

9 ΩΦΘΗ ΔΕ Ο ΘΕΟΣ ΙΑΚΩΒ ΕΤΙ ΕΝ ΛΟΥΖΑ ΟΤΕ ΠΑΡΕΓΕΝΕΤΟ ΕΚ ΜΕΣΟΠΟΤΑΜΙΑΣ ΤΗΣ ΣΥΡΙΑΣ ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ

10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΙΑΚΩΒ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΕΤΙ ΙΑΚΩΒ ΑΛΛ' ΙΣΡΑΗΛ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ

11 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΘΕΟΣ ΕΓΩ Ο ΘΕΟΣ ΣΟΥ ΑΥΞΑΝΟΥ ΚΑΙ ΠΛΗΘΥΝΟΥ ΕΘΝΗ ΚΑΙ ΣΥΝΑΓΩΓΑΙ ΕΘΝΩΝ ΕΣΟΝΤΑΙ ΕΚ ΣΟΥ ΚΑΙ ΒΑΣΙΛΕΙΣ ΕΚ ΤΗΣ ΟΣΦΥΟΣ ΣΟΥ ΕΞΕΛΕΥΣΟΝΤΑΙ

12 ΚΑΙ ΤΗΝ ΓΗΝ ΗΝ ΔΕΔΩΚΑ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΣΟΙ ΔΕΔΩΚΑ ΑΥΤΗΝ ΣΟΙ ΕΣΤΑΙ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΜΕΤΑ ΣΕ ΔΩΣΩ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ

13 ΑΝΕΒΗ ΔΕ Ο ΘΕΟΣ ΑΠ' ΑΥΤΟΥ ΕΚ ΤΟΥ ΤΟΠΟΥ ΟΥ ΕΛΑΛΗΣΕΝ ΜΕΤ' ΑΥΤΟΥ

14 ΚΑΙ ΕΣΤΗΣΕΝ ΙΑΚΩΒ ΣΤΗΛΗΝ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΛΑΛΗΣΕΝ ΜΕΤ' ΑΥΤΟΥ ΣΤΗΛΗΝ ΛΙΘΙΝΗΝ ΚΑΙ ΕΣΠΕΙΣΕΝ ΕΠ' ΑΥΤΗΝ ΣΠΟΝΔΗΝ ΚΑΙ ΕΠΕΧΕΕΝ ΕΠ' ΑΥΤΗΝ ΕΛΑΙΟΝ

15 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΑΚΩΒ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΝ Ω ΕΛΑΛΗΣΕΝ ΜΕΤ' ΑΥΤΟΥ ΕΚΕΙ Ο ΘΕΟΣ ΒΑΙΘΗΛ

16 ΑΠΑΡΑΣ ΔΕ ΙΑΚΩΒ ΕΚ ΒΑΙΘΗΛ ΕΠΗΞΕΝ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΕΠΕΚΕΙΝΑ ΤΟΥ ΠΥΡΓΟΥ ΓΑΔΕΡ ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΗΓΓΙΣΕΝ ΧΑΒΡΑΘΑ ΕΙΣ ΓΗΝ ΕΛΘΕΙΝ ΕΦΡΑΘΑ ΕΤΕΚΕΝ ΡΑΧΗΛ ΚΑΙ ΕΔΥΣΤΟΚΗΣΕΝ ΕΝ ΤΩ ΤΟΚΕΤΩ

17 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΣΚΛΗΡΩΣ ΑΥΤΗΝ ΤΙΚΤΕΙΝ ΕΙΠΕΝ ΑΥΤΗ Η ΜΑΙΑ ΘΑΡΣΕΙ ΚΑΙ ΓΑΡ ΟΥΤΟΣ ΣΟΙ ΕΣΤΙΝ ΥΙΟΣ

18 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΑΦΙΕΝΑΙ ΑΥΤΗΝ ΤΗΝ ΨΥΧΗΝ ΑΠΕΘΝΗΣΚΕΝ ΓΑΡ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΥΙΟΣ ΟΔΥΝΗΣ ΜΟΥ Ο ΔΕ ΠΑΤΗΡ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΒΕΝΙΑΜΙΝ

19 ΑΠΕΘΑΝΕΝ ΔΕ ΡΑΧΗΛ ΚΑΙ ΕΤΑΦΗ ΕΝ ΤΗ ΟΔΩ ΕΦΡΑΘΑ ΑΥΤΗ ΕΣΤΙΝ ΒΗΘΛΕΕΜ

20 ΚΑΙ ΕΣΤΗΣΕΝ ΙΑΚΩΒ ΣΤΗΛΗΝ ΕΠΙ ΤΟΥ ΜΝΗΜΕΙΟΥ ΑΥΤΗΣ ΑΥΤΗ ΕΣΤΙΝ ΣΤΗΛΗ ΜΝΗΜΕΙΟΥ ΡΑΧΗΛ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

22 ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΚΑΤΩΚΗΣΕΝ ΙΣΡΑΗΛ ΕΝ ΤΗ ΓΗ ΕΚΕΙΝΗ ΕΠΟΡΕΥΘΗ ΡΟΥΒΗΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΜΕΤΑ ΒΑΛΛΑΣ ΤΗΣ ΠΑΛΛΑΚΗΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΗΚΟΥΣΕΝ ΙΣΡΑΗΛ ΚΑΙ ΠΟΝΗΡΟΝ ΕΦΑΝΗ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΗΣΑΝ ΔΕ ΟΙ ΥΙΟΙ ΙΑΚΩΒ ΔΩΔΕΚΑ

23 ΥΙΟΙ ΛΕΙΑΣ ΠΡΩΤΟΤΟΚΟΣ ΙΑΚΩΒ ΡΟΥΒΗΝ ΣΥΜΕΩΝ ΛΕΥΙ ΙΟΥΔΑΣ ΙΣΣΑΧΑΡ ΖΑΒΟΥΛΩΝ

24 ΥΙΟΙ ΔΕ ΡΑΧΗΛ ΙΩΣΗΦ ΚΑΙ ΒΕΝΙΑΜΙΝ

25 ΥΙΟΙ ΔΕ ΒΑΛΛΑΣ ΠΑΙΔΙΣΚΗΣ ΡΑΧΗΛ ΔΑΝ ΚΑΙ ΝΕΦΘΑΛΙ

26 ΥΙΟΙ ΔΕ ΖΕΛΦΑΣ ΠΑΙΔΙΣΚΗΣ ΛΕΙΑΣ ΓΑΔ ΚΑΙ ΑΣΗΡ ΟΥΤΟΙ ΥΙΟΙ ΙΑΚΩΒ ΟΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΕΝ ΜΕΣΟΠΟΤΑΜΙΑ ΤΗΣ ΣΥΡΙΑΣ

27 ΗΛΘΕΝ ΔΕ ΙΑΚΩΒ ΠΡΟΣ ΙΣΑΑΚ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΕΙΣ ΜΑΜΒΡΗ ΕΙΣ ΠΟΛΙΝ ΤΟΥ ΠΕΔΙΟΥ ΑΥΤΗ ΕΣΤΙΝ ΧΕΒΡΩΝ ΕΝ ΓΗ ΧΑΝΑΑΝ ΟΥ ΠΑΡΩΚΗΣΕΝ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ

28 ΕΓΕΝΟΝΤΟ ΔΕ ΑΙ ΗΜΕΡΑΙ ΙΣΑΑΚ ΑΣ ΕΖΗΣΕΝ ΕΤΗ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ

29 ΚΑΙ ΕΚΛΙΠΩΝ ΑΠΕΘΑΝΕΝ ΚΑΙ ΠΡΟΣΕΤΕΘΗ ΠΡΟΣ ΤΟ ΓΕΝΟΣ ΑΥΤΟΥ ΠΡΕΣΒΥΤΕΡΟΣ ΚΑΙ ΠΛΗΡΗΣ ΗΜΕΡΩΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΗΣΑΥ ΚΑΙ ΙΑΚΩΒ ΟΙ ΥΙΟΙ ΑΥΤΟΥ

GENESIS CHAPTER 36

1 ΑΥΤΑΙ ΔΕ ΑΙ ΓΕΝΕΣΕΙΣ ΗΣΑΥ ΑΥΤΟΣ ΕΣΤΙΝ ΕΔΩΜ

2 ΗΣΑΥ ΔΕ ΕΛΑΒΕΝ ΓΥΝΑΙΚΑΣ ΕΑΥΤΩ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΤΗΝ ΑΔΑ ΘΥΓΑΤΕΡΑ ΑΙΛΩΝ ΤΟΥ ΧΕΤΤΑΙΟΥ ΚΑΙ ΤΗΝ ΕΛΙΒΕΜΑ ΘΥΓΑΤΕΡΑ ΑΝΑ ΤΟΥ ΥΙΟΥ ΣΕΒΕΓΩΝ ΤΟΥ ΕΥΑΙΟΥ

3 ΚΑΙ ΤΗΝ ΒΑΣΕΜΜΑΘ ΘΥΓΑΤΕΡΑ ΙΣΜΑΗΛ ΑΔΕΛΦΗΝ ΝΑΒΑΙΩΘ

4 ΕΤΕΚΕΝ ΔΕ ΑΔΑ ΤΩ ΗΣΑΥ ΤΟΝ ΕΛΙΦΑΣ ΚΑΙ ΒΑΣΕΜΜΑΘ ΕΤΕΚΕΝ ΤΟΝ ΡΑΓΟΥΗΛ

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5 ΚΑΙ ΕΛΙΒΕΜΑ ΕΤΕΚΕΝ ΤΟΝ ΙΕΟΥΣ ΚΑΙ ΤΟΝ ΙΕΓΛΟΜ ΚΑΙ ΤΟΝ ΚΟΡΕ ΟΥΤΟΙ ΥΙΟΙ ΗΣΑΥ ΟΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΕΝ ΓΗ ΧΑΝΑΑΝ

6 ΕΛΑΒΕΝ ΔΕ ΗΣΑΥ ΤΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΩΜΑΤΑ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΚΤΗΣΑΤΟ ΚΑΙ ΟΣΑ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΕΝ ΓΗ ΧΑΝΑΑΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΚ ΓΗΣ ΧΑΝΑΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΑΚΩΒ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

7 ΗΝ ΓΑΡ ΑΥΤΩΝ ΤΑ ΥΠΑΡΧΟΝΤΑ ΠΟΛΛΑ ΤΟΥ ΟΙΚΕΙΝ ΑΜΑ ΚΑΙ ΟΥΚ ΕΔΥΝΑΤΟ Η ΓΗ ΤΗΣ ΠΑΡΟΙΚΗΣΕΩΣ ΑΥΤΩΝ ΦΕΡΕΙΝ ΑΥΤΟΥΣ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΩΝ

8 ΩΚΗΣΕΝ ΔΕ ΗΣΑΥ ΕΝ ΤΩ ΟΡΕΙ ΣΗΙΡ ΗΣΑΥ ΑΥΤΟΣ ΕΣΤΙΝ ΕΔΩΜ

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GENESIS CHAPTER 38

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΚΑΤΕΒΗ ΙΟΥΔΑΣ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΙ ΑΦΙΚΕΤΟ ΕΩΣ ΠΡΟΣ ΑΝΘΡΩΠΟΝ ΤΙΝΑ ΟΔΟΛΛΑΜΙΤΗΝ Ω ΟΝΟΜΑ ΙΡΑΣ
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16 ΕΞΕΚΛΙΝΕΝ ΔΕ ΠΡΟΣ ΑΥΤΗΝ ΤΗΝ ΟΔΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΕΑΣΟΝ ΜΕ ΕΙΣΕΛΘΕΙΝ ΠΡΟΣ ΣΕ ΟΥ ΓΑΡ ΕΓΝΩ ΟΤΙ Η ΝΥΜΦΗ ΑΥΤΟΥ ΕΣΤΙΝ Η ΔΕ ΕΙΠΕΝ ΤΙ ΜΟΙ ΔΩΣΕΙΣ ΕΑΝ ΕΙΣΕΛΘΗΣ ΠΡΟΣ ΜΕ

17 Ο ΔΕ ΕΙΠΕΝ ΕΓΩ ΣΟΙ ΑΠΟΣΤΕΛΩ ΕΡΙΦΟΝ ΑΙΓΩΝ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ Η ΔΕ ΕΙΠΕΝ ΕΑΝ ΔΩΣ ΑΡΡΑΒΩΝΑ ΕΩΣ ΤΟΥ ΑΠΟΣΤΕΙΛΑΙ ΣΕ

18 Ο ΔΕ ΕΙΠΕΝ ΤΙΝΑ ΤΟΝ ΑΡΡΑΒΩΝΑ ΣΟΙ ΔΩΣΩ Η ΔΕ ΕΙΠΕΝ ΤΟΝ ΔΑΚΤΥΛΙΟΝ ΣΟΥ ΚΑΙ ΤΟΝ ΟΡΜΙΣΚΟΝ ΚΑΙ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΕΝ ΕΞ ΑΥΤΟΥ

19 ΚΑΙ ΑΝΑΣΤΑΣΑ ΑΠΗΛΘΕΝ ΚΑΙ ΠΕΡΙΕΙΛΑΤΟ ΤΟ ΘΕΡΙΣΤΡΟΝ ΑΦ' ΕΑΥΤΗΣ ΚΑΙ ΕΝΕΔΥΣΑΤΟ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΧΗΡΕΥΣΕΩΣ ΑΥΤΗΣ

20 ΑΠΕΣΤΕΙΛΕΝ ΔΕ ΙΟΥΔΑΣ ΤΟΝ ΕΡΙΦΟΝ ΕΞ ΑΙΓΩΝ ΕΝ ΧΕΙΡΙ ΤΟΥ ΠΟΙΜΕΝΟΣ ΑΥΤΟΥ ΤΟΥ ΟΔΟΛΛΑΜΙΤΟΥ ΚΟΜΙΣΑΣΘΑΙ ΤΟΝ ΑΡΡΑΒΩΝΑ ΠΑΡΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΟΥΧ ΕΥΡΕΝ ΑΥΤΗΝ

21 ΕΠΗΡΩΤΗΣΕΝ ΔΕ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΕΚ ΤΟΥ ΤΟΠΟΥ ΠΟΥ ΕΣΤΙΝ Η ΠΟΡΝΗ Η ΓΕΝΟΜΕΝΗ ΕΝ ΑΙΝΑΝ ΕΠΙ ΤΗΣ ΟΔΟΥ ΚΑΙ ΕΙΠΑΝ ΟΥΚ ΗΝ ΕΝΤΑΥΘΑ ΠΟΡΝΗ

22 ΚΑΙ ΑΠΕΣΤΡΑΦΗ ΠΡΟΣ ΙΟΥΔΑΝ ΚΑΙ ΕΙΠΕΝ ΟΥΧ ΕΥΡΟΝ ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΛΕΓΟΥΣΙΝ ΜΗ ΕΙΝΑΙ ΩΔΕ ΠΟΡΝΗΝ

23 ΕΙΠΕΝ ΔΕ ΙΟΥΔΑΣ ΕΧΕΤΩ ΑΥΤΑ ΑΛΛΑ ΜΗΠΟΤΕ ΚΑΤΑΓΕΛΑΣΘΩΜΕΝ ΕΓΩ ΜΕΝ ΑΠΕΣΤΑΛΚΑ ΤΟΝ ΕΡΙΦΟΝ ΤΟΥΤΟΝ ΣΥ ΔΕ ΟΥΧ ΕΥΡΗΚΑΣ

24 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΡΙΜΗΝΟΝ ΑΠΗΓΓΕΛΗ ΤΩ ΙΟΥΔΑ ΛΕΓΟΝΤΕΣ ΕΚΠΕΠΟΡΝΕΥΚΕΝ ΘΑΜΑΡ Η ΝΥΜΦΗ ΣΟΥ ΚΑΙ ΙΔΟΥ ΕΝ ΓΑΣΤΡΙ ΕΧΕΙ ΕΚ ΠΟΡΝΕΙΑΣ ΕΙΠΕΝ ΔΕ ΙΟΥΔΑΣ ΕΞΑΓΑΓΕΤΕ ΑΥΤΗΝ ΚΑΙ ΚΑΤΑΚΑΥΘΗΤΩ

25 ΑΥΤΗ ΔΕ ΑΓΟΜΕΝΗ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΟΝ ΠΕΝΘΕΡΟΝ ΑΥΤΗΣ ΛΕΓΟΥΣΑ ΕΚ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΙΝΟΣ ΤΑΥΤΑ ΕΣΤΙΝ ΕΓΩ ΕΝ ΓΑΣΤΡΙ ΕΧΩ ΚΑΙ ΕΙΠΕΝ ΕΠΙΓΝΩΘΙ ΤΙΝΟΣ Ο ΔΑΚΤΥΛΙΟΣ ΚΑΙ Ο ΟΡΜΙΣΚΟΣ ΚΑΙ Η ΡΑΒΔΟΣ ΑΥΤΗ

26 ΕΠΕΓΝΩ ΔΕ ΙΟΥΔΑΣ ΚΑΙ ΕΙΠΕΝ ΔΕΔΙΚΑΙΩΤΑΙ ΘΑΜΑΡ Η ΕΓΩ ΟΥ ΕΙΝΕΚΕΝ ΟΥΚ ΕΔΩΚΑ ΑΥΤΗΝ ΣΗΛΩΜ ΤΩ ΥΙΩ ΜΟΥ ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΤΟ ΕΤΙ ΤΟΥ ΓΝΩΝΑΙ ΑΥΤΗΝ

27 ΕΓΕΝΕΤΟ ΔΕ ΗΝΙΚΑ ΕΤΙΚΤΕΝ ΚΑΙ ΤΗΔΕ ΗΝ ΔΙΔΥΜΑ ΕΝ ΤΗ ΓΑΣΤΡΙ ΑΥΤΗΣ

28 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΤΙΚΤΕΙΝ ΑΥΤΗΝ Ο ΕΙΣ ΠΡΟΕΞΗΝΕΓΚΕΝ ΤΗΝ ΧΕΙΡΑ ΛΑΒΟΥΣΑ ΔΕ Η ΜΑΙΑ ΕΔΗΣΕΝ ΕΠΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΟΚΚΙΝΟΝ ΛΕΓΟΥΣΑ ΟΥΤΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΠΡΟΤΕΡΟΣ

29 ΩΣ ΔΕ ΕΠΙΣΥΝΗΓΑΓΕΝ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΥΘΥΣ ΕΞΗΛΘΕΝ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ Η ΔΕ ΕΙΠΕΝ ΤΙ ΔΙΕΚΟΠΗ ΔΙΑ ΣΕ ΦΡΑΓΜΟΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΦΑΡΕΣ

30 ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΕΞΗΛΘΕΝ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΕΦ' Ω ΗΝ ΕΠΙ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΤΟ ΚΟΚΚΙΝΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΖΑΡΑ

GENESIS CHAPTER 39

1 ΙΩΣΗΦ ΔΕ ΚΑΤΗΧΘΗ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΚΤΗΣΑΤΟ ΑΥΤΟΝ ΠΕΤΕΦΡΗΣ Ο ΕΥΝΟΥΧΟΣ ΦΑΡΑΩ ΑΡΧΙΜΑΓΕΙΡΟΣ ΑΝΗΡ ΑΙΓΥΠΤΙΟΣ ΕΚ ΧΕΙΡΟΣ ΙΣΜΑΗΛΙΤΩΝ ΟΙ ΚΑΤΗΓΑΓΟΝ ΑΥΤΟΝ ΕΚΕΙ

2 ΚΑΙ ΗΝ ΚΥΡΙΟΣ ΜΕΤΑ ΙΩΣΗΦ ΚΑΙ ΗΝ ΑΝΗΡ ΕΠΙΤΥΓΧΑΝΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΟΙΚΩ ΠΑΡΑ ΤΩ ΚΥΡΙΩ ΤΩ ΑΙΓΥΠΤΙΩ

3 ΗΔΕΙ ΔΕ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΟΤΙ ΚΥΡΙΟΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΟΣΑ ΑΝ ΠΟΙΗ ΚΥΡΙΟΣ ΕΥΟΔΟΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ

4 ΚΑΙ ΕΥΡΕΝ ΙΩΣΗΦ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΕΥΗΡΕΣΤΕΙ ΔΕ ΑΥΤΩ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΗΝ ΑΥΤΩ ΕΔΩΚΕΝ ΔΙΑ ΧΕΙΡΟΣ ΙΩΣΗΦ

5 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΟ ΚΑΤΑΣΤΑΘΗΝΑΙ ΑΥΤΟΝ ΕΠΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΟΣΑ ΗΝ ΑΥΤΩ ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΙΓΥΠΤΙΟΥ ΔΙΑ ΙΩΣΗΦ ΚΑΙ ΕΓΕΝΗΘΗ ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΥΠΑΡΧΟΥΣΙΝ ΑΥΤΩ ΕΝ ΤΩ ΟΙΚΩ ΚΑΙ ΕΝ ΤΩ ΑΓΡΩ

6 ΚΑΙ ΕΠΕΤΡΕΨΕΝ ΠΑΝΤΑ ΟΣΑ ΗΝ ΑΥΤΩ ΕΙΣ ΧΕΙΡΑΣ ΙΩΣΗΦ ΚΑΙ ΟΥΚ ΗΔΕΙ ΤΩΝ ΚΑΘ' ΕΑΥΤΟΝ ΟΥΔΕΝ ΠΛΗΝ ΤΟΥ ΑΡΤΟΥ ΟΥ ΗΣΘΙΕΝ ΑΥΤΟΣ ΚΑΙ ΗΝ ΙΩΣΗΦ ΚΑΛΟΣ ΤΩ ΕΙΔΕΙ ΚΑΙ ΩΡΑΙΟΣ ΤΗ ΟΨΕΙ ΣΦΟΔΡΑ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΕΒΑΛΕΝ Η ΓΥΝΗ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΗΣ ΕΠΙ ΙΩΣΗΦ ΚΑΙ ΕΙΠΕΝ ΚΟΙΜΗΘΗΤΙ ΜΕΤ' ΕΜΟΥ

8 Ο ΔΕ ΟΥΚ ΗΘΕΛΕΝ ΕΙΠΕΝ ΔΕ ΤΗ ΓΥΝΑΙΚΙ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΕΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΟΥ ΓΙΝΩΣΚΕΙ ΔΙ' ΕΜΕ ΟΥΔΕΝ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΑΥΤΩ ΕΔΩΚΕΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ

9 ΚΑΙ ΟΥΧ ΥΠΕΡΕΧΕΙ ΕΝ ΤΗ ΟΙΚΙΑ ΤΑΥΤΗ ΟΥΘΕΝ ΕΜΟΥ ΟΥΔΕ ΥΠΕΞΗΡΤΑΙ ΑΠ' ΕΜΟΥ ΟΥΔΕΝ ΠΛΗΝ ΣΟΥ ΔΙΑ ΤΟ ΣΕ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΕΙΝΑΙ ΚΑΙ ΠΩΣ ΠΟΙΗΣΩ ΤΟ ΡΗΜΑ ΤΟ ΠΟΝΗΡΟΝ ΤΟΥΤΟ ΚΑΙ ΑΜΑΡΤΗΣΟΜΑΙ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ

10 ΗΝΙΚΑ ΔΕ ΕΛΑΛΕΙ ΤΩ ΙΩΣΗΦ ΗΜΕΡΑΝ ΕΞ ΗΜΕΡΑΣ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΕΝ ΑΥΤΗ ΚΑΘΕΥΔΕΙΝ ΜΕΤ' ΑΥΤΗΣ ΤΟΥ ΣΥΓΓΕΝΕΣΘΑΙ ΑΥΤΗ

11 ΕΓΕΝΕΤΟ ΔΕ ΤΟΙΑΥΤΗ ΤΙΣ ΗΜΕΡΑ ΕΙΣΗΛΘΕΝ ΙΩΣΗΦ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΠΟΙΕΙΝ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΚΑΙ ΟΥΘΕΙΣ ΗΝ ΤΩΝ ΕΝ ΤΗ ΟΙΚΙΑ ΕΣΩ

12 ΚΑΙ ΕΠΕΣΠΑΣΑΤΟ ΑΥΤΟΝ ΤΩΝ ΙΜΑΤΙΩΝ ΛΕΓΟΥΣΑ ΚΟΙΜΗΘΗΤΙ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΚΑΤΑΛΙΠΩΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΗΣ ΕΦΥΓΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΞΩ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΕΝ ΟΤΙ ΚΑΤΕΛΙΠΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΗΣ ΚΑΙ ΕΦΥΓΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΞΩ

14 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΟΝΤΑΣ ΕΝ ΤΗ ΟΙΚΙΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΛΕΓΟΥΣΑ ΙΔΕΤΕ ΕΙΣΗΓΑΓΕΝ ΗΜΙΝ ΠΑΙΔΑ ΕΒΡΑΙΟΝ ΕΜΠΑΙΖΕΙΝ ΗΜΙΝ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΚΟΙΜΗΘΗΤΙ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΕΒΟΗΣΑ ΦΩΝΗ ΜΕΓΑΛΗ

15 ΕΝ ΔΕ ΤΩ ΑΚΟΥΣΑΙ ΑΥΤΟΝ ΟΤΙ ΥΨΩΣΑ ΤΗΝ ΦΩΝΗΝ ΜΟΥ ΚΑΙ ΕΒΟΗΣΑ ΚΑΤΑΛΙΠΩΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΠΑΡ' ΕΜΟΙ ΕΦΥΓΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΞΩ

16 ΚΑΙ ΚΑΤΑΛΙΜΠΑΝΕΙ ΤΑ ΙΜΑΤΙΑ ΠΑΡ' ΕΑΥΤΗ ΕΩΣ ΗΛΘΕΝ Ο ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

17 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΛΕΓΟΥΣΑ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΜΕ Ο ΠΑΙΣ Ο ΕΒΡΑΙΟΣ ΟΝ ΕΙΣΗΓΑΓΕΣ ΠΡΟΣ ΗΜΑΣ ΕΜΠΑΙΞΑΙ ΜΟΙ ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΚΟΙΜΗΘΗΣΟΜΑΙ ΜΕΤΑ ΣΟΥ

18 ΩΣ ΔΕ ΗΚΟΥΣΕΝ ΟΤΙ ΥΨΩΣΑ ΤΗΝ ΦΩΝΗΝ ΜΟΥ ΚΑΙ ΕΒΟΗΣΑ ΚΑΤΕΛΙΠΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΠΑΡ' ΕΜΟΙ ΚΑΙ ΕΦΥΓΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΞΩ

19 ΕΓΕΝΕΤΟ ΔΕ ΩΣ ΗΚΟΥΣΕΝ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΟΣΑ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΥΣΑ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΜΟΙ Ο ΠΑΙΣ ΣΟΥ ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ

20 ΚΑΙ ΛΑΒΩΝ Ο ΚΥΡΙΟΣ ΙΩΣΗΦ ΕΝΕΒΑΛΕΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΟΧΥΡΩΜΑ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΕΝ Ω ΟΙ ΔΕΣΜΩΤΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΤΕΧΟΝΤΑΙ ΕΚΕΙ ΕΝ ΤΩ ΟΧΥΡΩΜΑΤΙ

21 ΚΑΙ ΗΝ ΚΥΡΙΟΣ ΜΕΤΑ ΙΩΣΗΦ ΚΑΙ ΚΑΤΕΧΕΕΝ ΑΥΤΟΥ ΕΛΕΟΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΑΡΧΙΔΕΣΜΟΦΥΛΑΚΟΣ

22 ΚΑΙ ΕΔΩΚΕΝ Ο ΑΡΧΙΔΕΣΜΟΦΥΛΑΞ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ ΔΙΑ ΧΕΙΡΟΣ ΙΩΣΗΦ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΠΗΓΜΕΝΟΥΣ ΟΣΟΙ ΕΝ ΤΩ ΔΕΣΜΩΤΗΡΙΩ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΠΟΙΟΥΣΙΝ ΕΚΕΙ

23 ΟΥΚ ΗΝ Ο ΑΡΧΙΔΕΣΜΟΦΥΛΑΞ ΤΟΥ ΔΕΣΜΩΤΗΡΙΟΥ ΓΙΝΩΣΚΩΝ ΔΙ' ΑΥΤΟΝ ΟΥΘΕΝ ΠΑΝΤΑ ΓΑΡ ΗΝ ΔΙΑ ΧΕΙΡΟΣ ΙΩΣΗΦ ΔΙΑ ΤΟ ΤΟΝ ΚΥΡΙΟΝ ΜΕΤ' ΑΥΤΟΥ ΕΙΝΑΙ ΚΑΙ ΟΣΑ ΑΥΤΟΣ ΕΠΟΙΕΙ ΚΥΡΙΟΣ ΕΥΩΔΟΥ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ

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GENESIS CHAPTER 40

1 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΗΜΑΡΤΕΝ Ο ΑΡΧΙΟΙΝΟΧΟΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΚΑΙ Ο ΑΡΧΙΣΙΤΟ-ΠΟΙΟΣ ΤΩ ΚΥΡΙΩ ΑΥΤΩΝ ΒΑΣΙΛΕΙ ΑΙΓΥΠΤΟΥ

2 ΚΑΙ ΩΡΓΙΣΘΗ ΦΑΡΑΩ ΕΠΙ ΤΟΙΣ ΔΥΣΙΝ ΕΥΝΟΥΧΟΙΣ ΑΥΤΟΥ ΕΠΙ ΤΩ ΑΡΧΙΟΙΝΟΧΟΩ ΚΑΙ ΕΠΙ ΤΩ ΑΡΧΙΣΙΤΟΠΟΙΩ

3 ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΥΣ ΕΝ ΦΥΛΑΚΗ ΠΑΡΑ ΤΩ ΔΕΣΜΟΦΥΛΑΚΙ ΕΙΣ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΙΩΣΗΦ ΑΠΗΚΤΟ ΕΚΕΙ

4 ΚΑΙ ΣΥΝΕΣΤΗΣΕΝ Ο ΑΡΧΙΔΕΣΜΩΤΗΣ ΤΩ ΙΩΣΗΦ ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΕΣΤΗ ΑΥΤΟΙΣ ΗΣΑΝ ΔΕ ΗΜΕΡΑΣ ΕΝ ΤΗ ΦΥΛΑΚΗ

5 ΚΑΙ ΕΙΔΟΝ ΑΜΦΟΤΕΡΟΙ ΕΝΥΠΝΙΟΝ ΕΚΑΤΕΡΟΣ ΕΝΥΠΝΙΟΝ ΕΝ ΜΙΑ ΝΥΚΤΙ ΟΡΑΣΙΣ ΤΟΥ ΕΝΥΠΝΙΟΥ ΑΥΤΟΥ Ο ΑΡΧΙΟΙΝΟΧΟΟΣ ΚΑΙ Ο ΑΡΧΙΣΙΤΟΠΟΙΟΣ ΟΙ ΗΣΑΝ ΤΩ ΒΑΣΙΛΕΙ ΑΙΓΥΠΤΟΥ ΟΙ ΟΝΤΕΣ ΕΝ ΤΩ ΔΕΣΜΩΤΗΡΙΩ

6 ΕΙΣΗΛΘΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΙΩΣΗΦ ΤΟ ΠΡΩΙ ΚΑΙ ΕΙΔΕΝ ΑΥΤΟΥΣ ΚΑΙ ΗΣΑΝ ΤΕΤΑΡΑΓΜΕΝΟΙ

7 ΚΑΙ ΗΡΩΤΑ ΤΟΥΣ ΕΥΝΟΥΧΟΥΣ ΦΑΡΑΩ ΟΙ ΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΤΗ ΦΥΛΑΚΗ ΠΑΡΑ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΛΕΓΩΝ ΤΙ ΟΤΙ ΤΑ ΠΡΟΣΩΠΑ ΥΜΩΝ ΣΚΥΘΡΩΠΑ ΣΗΜΕΡΟΝ

8 ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΕΝΥΠΝΙΟΝ ΕΙΔΟΜΕΝ ΚΑΙ Ο ΣΥΓΚΡΙΝΩΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟ ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΙΩΣΗΦ ΟΥΧΙ ΔΙΑ ΤΟΥ ΘΕΟΥ Η ΔΙΑΣΑΦΗΣΙΣ ΑΥΤΩΝ ΕΣΤΙΝ ΔΙΗΓΗΣΑΣΘΕ ΟΥΝ ΜΟΙ

9 ΚΑΙ ΔΙΗΓΗΣΑΤΟ Ο ΑΡΧΙΟΙΝΟΧΟΟΣ ΤΟ ΕΝΥΠΝΙΟΝ ΑΥΤΟΥ ΤΩ ΙΩΣΗΦ ΚΑΙ ΕΙΠΕΝ ΕΝ ΤΩ ΥΠΝΩ ΜΟΥ ΗΝ ΑΜΠΕΛΟΣ ΕΝΑΝΤΙΟΝ ΜΟΥ

10 ΕΝ ΔΕ ΤΗ ΑΜΠΕΛΩ ΤΡΕΙΣ ΠΥΘΜΕΝΕΣ ΚΑΙ ΑΥΤΗ ΘΑΛΛΟΥΣΑ ΑΝΕΝΗΝΟΧΥΙΑ ΒΛΑΣΤΟΥΣ ΠΕΠΕΙΡΟΙ ΟΙ ΒΟΤΡΥΕΣ ΣΤΑΦΥΛΗΣ

11 ΚΑΙ ΤΟ ΠΟΤΗΡΙΟΝ ΦΑΡΑΩ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΕΛΑΒΟΝ ΤΗΝ ΣΤΑΦΥΛΗΝ ΚΑΙ ΕΞΕΘΛΙΨΑ ΑΥΤΗΝ ΕΙΣ ΤΟ ΠΟΤΗΡΙΟΝ ΚΑΙ ΕΔΩΚΑ ΤΟ ΠΟΤΗΡΙΟΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΦΑΡΑΩ

12 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΩΣΗΦ ΤΟΥΤΟ Η ΣΥΓΚΡΙΣΙΣ ΑΥΤΟΥ ΟΙ ΤΡΕΙΣ ΠΥΘΜΕΝΕΣ ΤΡΕΙΣ ΗΜΕΡΑΙ ΕΙΣΙΝ

13 ΕΤΙ ΤΡΕΙΣ ΗΜΕΡΑΙ ΚΑΙ ΜΝΗΣΘΗΣΕΤΑΙ ΦΑΡΑΩ ΤΗΣ ΑΡΧΗΣ ΣΟΥ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΕΙ ΣΕ ΕΠΙ ΤΗΝ ΑΡΧΙΟΙ-ΝΟΧΟΙΑΝ ΣΟΥ ΚΑΙ ΔΩΣΕΙΣ ΤΟ ΠΟΤΗΡΙΟΝ ΦΑΡΑΩ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΤΑ ΤΗΝ ΑΡΧΗΝ ΣΟΥ ΤΗΝ ΠΡΟΤΕΡΑΝ ΩΣ ΗΣΘΑ ΟΙΝΟΧΟΩΝ

14 ΑΛΛΑ ΜΝΗΣΘΗΤΙ ΜΟΥ ΔΙΑ ΣΕΑΥΤΟΥ ΟΤΑΝ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΠΟΙΗΣΕΙΣ ΕΝ ΕΜΟΙ ΕΛΕΟΣ ΚΑΙ ΜΝΗΣΘΗΣΗ ΠΕΡΙ ΕΜΟΥ ΦΑΡΑΩ ΚΑΙ ΕΞΑΞΕΙΣ ΜΕ ΕΚ ΤΟΥ ΟΧΥΡΩΜΑΤΟΣ ΤΟΥΤΟΥ

15 ΟΤΙ ΚΛΟΠΗ ΕΚΛΑΠΗΝ ΕΚ ΓΗΣ ΕΒΡΑΙΩΝ ΚΑΙ ΩΔΕ ΟΥΚ ΕΠΟΙΗΣΑ ΟΥΔΕΝ ΑΛΛ' ΕΝΕΒΑΛΟΝ ΜΕ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΤΟΥΤΟΝ

16 ΚΑΙ ΕΙΔΕΝ Ο ΑΡΧΙΣΙΤΟΠΟΙΟΣ ΟΤΙ ΟΡΘΩΣ ΣΥΝΕΚΡΙΝΕΝ ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΩΣΗΦ ΚΑΓΩ ΕΙΔΟΝ ΕΝΥΠΝΙΟΝ ΚΑΙ ΩΜΗΝ ΤΡΙΑ ΚΑΝΑ ΧΟΝΔΡΙΤΩΝ ΑΙΡΕΙΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΜΟΥ

17 ΕΝ ΔΕ ΤΩ ΚΑΝΩ ΤΩ ΕΠΑΝΩ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΓΕΝΩΝ ΩΝ Ο ΒΑΣΙΛΕΥΣ ΦΑΡΑΩ ΕΣΘΙΕΙ ΕΡΓΟΝ ΣΙΤΟΠΟΙΟΥ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΗΣΘΙΕΝ ΑΥΤΑ ΑΠΟ ΤΟΥ ΚΑΝΟΥ ΤΟΥ ΕΠΑΝΩ ΤΗΣ ΚΕΦΑΛΗΣ ΜΟΥ

18 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΙΩΣΗΦ ΕΙΠΕΝ ΑΥΤΩ ΑΥΤΗ Η ΣΥΓΚΡΙΣΙΣ ΑΥΤΟΥ ΤΑ ΤΡΙΑ ΚΑΝΑ ΤΡΕΙΣ ΗΜΕΡΑΙ ΕΙΣΙΝ

19 ΕΤΙ ΤΡΙΩΝ ΗΜΕΡΩΝ ΑΦΕΛΕΙ ΦΑΡΑΩ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ ΑΠΟ ΣΟΥ ΚΑΙ ΚΡΕΜΑΣΕΙ ΣΕ ΕΠΙ ΞΥΛΟΥ ΚΑΙ ΦΑΓΕΤΑΙ ΤΑ ΟΡΝΕΑ ΤΟΥ ΟΥΡΑΝΟΥ ΤΑΣ ΣΑΡΚΑΣ ΣΟΥ ΑΠΟ ΣΟΥ

20 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ ΓΕΝΕΣΕΩΣ ΗΝ ΦΑΡΑΩ ΚΑΙ ΕΠΟΙΕΙ ΠΟΤΟΝ ΠΑΣΙ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΜΝΗΣΘΗ ΤΗΣ ΑΡΧΗΣ ΤΟΥ ΑΡΧΙΟΙΝΟΧΟΟΥ ΚΑΙ ΤΗΣ ΑΡΧΗΣ ΤΟΥ ΑΡΧΙΣΙΤΟΠΟΙΟΥ ΕΝ ΜΕΣΩ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ

21 ΚΑΙ ΑΠΕΚΑΤΕΣΤΗΣΕΝ ΤΟΝ ΑΡΧΙΟΙΝΟΧΟΟΝ ΕΠΙ ΤΗΝ ΑΡΧΗΝ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΤΟ ΠΟΤΗΡΙΟΝ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΦΑΡΑΩ

22 ΤΟΝ ΔΕ ΑΡΧΙΣΙΤΟΠΟΙΟΝ ΕΚΡΕΜΑΣΕΝ ΚΑΘΑ ΣΥΝΕΚΡΙΝΕΝ ΑΥΤΟΙΣ ΙΩΣΗΦ

23 ΟΥΚ ΕΜΝΗΣΘΗ ΔΕ Ο ΑΡΧΙΟΙΝΟΧΟΟΣ ΤΟΥ ΙΩΣΗΦ ΑΛΛΑ ΕΠΕΛΑΘΕΤΟ ΑΥΤΟΥ

GENESIS CHAPTER 41

1 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΔΥΟ ΕΤΗ ΗΜΕΡΩΝ ΦΑΡΑΩ ΕΙΔΕΝ ΕΝΥΠΝΙΟΝ ΩΕΤΟ ΕΣΤΑΝΑΙ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ

2 ΚΑΙ ΙΔΟΥ ΩΣΠΕΡ ΕΚ ΤΟΥ ΠΟΤΑΜΟΥ ΑΝΕΒΑΙΝΟΝ ΕΠΤΑ ΒΟΕΣ ΚΑΛΑΙ ΤΩ ΕΙΔΕΙ ΚΑΙ ΕΚΛΕΚΤΑΙ ΤΑΙΣ ΣΑΡΞΙΝ ΚΑΙ ΕΒΟΣΚΟΝΤΟ ΕΝ ΤΩ ΑΧΕΙ

3 ΑΛΛΑΙ ΔΕ ΕΠΤΑ ΒΟΕΣ ΑΝΕΒΑΙΝΟΝ ΜΕΤΑ ΤΑΥΤΑΣ ΕΚ ΤΟΥ ΠΟΤΑΜΟΥ ΑΙΣΧΡΑΙ ΤΩ ΕΙΔΕΙ ΚΑΙ ΛΕΠΤΑΙ ΤΑΙΣ ΣΑΡΞΙΝ ΚΑΙ ΕΝΕΜΟΝΤΟ ΠΑΡΑ ΤΑΣ ΒΟΑΣ ΠΑΡΑ ΤΟ ΧΕΙΛΟΣ ΤΟΥ ΠΟΤΑΜΟΥ

4 ΚΑΙ ΚΑΤΕΦΑΓΟΝ ΑΙ ΕΠΤΑ ΒΟΕΣ ΑΙ ΑΙΣΧΡΑΙ ΚΑΙ ΛΕΠΤΑΙ ΤΑΙΣ ΣΑΡΞΙΝ ΤΑΣ ΕΠΤΑ ΒΟΑΣ ΤΑΣ ΚΑΛΑΣ ΤΩ ΕΙΔΕΙ ΚΑΙ ΤΑΣ ΕΚΛΕΚΤΑΣ ΗΓΕΡΘΗ ΔΕ ΦΑΡΑΩ

5 ΚΑΙ ΕΝΥΠΝΙΑΣΘΗ ΤΟ ΔΕΥΤΕΡΟΝ ΚΑΙ ΙΔΟΥ ΕΠΤΑ ΣΤΑΧΥΕΣ ΑΝΕΒΑΙΝΟΝ ΕΝ ΠΥΘΜΕΝΙ ΕΝΙ ΕΚΛΕΚΤΟΙ ΚΑΙ ΚΑΛΟΙ

6 ΑΛΛΟΙ ΔΕ ΕΠΤΑ ΣΤΑΧΥΕΣ ΛΕΠΤΟΙ ΚΑΙ ΑΝΕΜΟΦΘΟΡΟΙ ΑΝΕΦΥΟΝΤΟ ΜΕΤ' ΑΥΤΟΥΣ

7 ΚΑΙ ΚΑΤΕΠΙΟΝ ΟΙ ΕΠΤΑ ΣΤΑΧΥΕΣ ΟΙ ΛΕΠΤΟΙ ΚΑΙ ΑΝΕΜΟΦΘΟΡΟΙ ΤΟΥΣ ΕΠΤΑ ΣΤΑΧΥΑΣ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΚΑΙ ΤΟΥΣ ΠΛΗΡΕΙΣ ΗΓΕΡΘΗ ΔΕ ΦΑΡΑΩ ΚΑΙ ΗΝ ΕΝΥΠΝΙΟΝ

8 ΕΓΕΝΕΤΟ ΔΕ ΠΡΩΙ ΚΑΙ ΕΤΑΡΑΧΘΗ Η ΨΥΧΗ ΑΥΤΟΥ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΕΞΗΓΗΤΑΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΣΟΦΟΥΣ ΑΥΤΗΣ ΚΑΙ ΔΙΗΓΗΣΑΤΟ ΑΥΤΟΙΣ ΦΑΡΑΩ ΤΟ ΕΝΥΠΝΙΟΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΑΠΑΓΓΕΛΛΩΝ ΑΥΤΟ ΤΩ ΦΑΡΑΩ

9 ΚΑΙ ΕΛΑΛΗΣΕΝ Ο ΑΡΧΙΟΙΝΟΧΟΟΣ ΠΡΟΣ ΦΑΡΑΩ ΛΕΓΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΜΟΥ ΑΝΑΜΙΜΝΗΣΚΩ ΣΗΜΕΡΟΝ

10 ΦΑΡΑΩ ΩΡΓΙΣΘΗ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΘΕΤΟ ΗΜΑΣ ΕΝ ΦΥΛΑΚΗ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΑΡΧΙΜΑΓΕΙΡΟΥ ΕΜΕ ΤΕ ΚΑΙ ΤΟΝ ΑΡΧΙΣΙΤΟΠΟΙΟΝ

11 ΚΑΙ ΕΙΔΟΜΕΝ ΕΝΥΠΝΙΟΝ ΕΝ ΝΥΚΤΙ ΜΙΑ ΕΓΩ ΤΕ ΚΑΙ ΑΥΤΟΣ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΟ ΑΥΤΟΥ ΕΝΥΠΝΙΟΝ ΕΙΔΟΜΕΝ

12 ΗΝ ΔΕ ΕΚΕΙ ΜΕΘ' ΗΜΩΝ ΝΕΑΝΙΣΚΟΣ ΠΑΙΣ ΕΒΡΑΙΟΣ ΤΟΥ ΑΡΧΙΜΑΓΕΙΡΟΥ ΚΑΙ ΔΙΗΓΗΣΑΜΕΘΑ ΑΥΤΩ ΚΑΙ ΣΥΝΕΚΡΙΝΕΝ ΗΜΙΝ

13 ΕΓΕΝΗΘΗ ΔΕ ΚΑΘΩΣ ΣΥΝΕΚΡΙΝΕΝ ΗΜΙΝ ΟΥΤΩΣ ΚΑΙ ΣΥΝΕΒΗ ΕΜΕ ΤΕ ΑΠΟΚΑΤΑΣΤΑΘΗΝΑΙ ΕΠΙ ΤΗΝ ΑΡΧΗΝ ΜΟΥ ΕΚΕΙΝΟΝ ΔΕ ΚΡΕΜΑΣΘΗΝΑΙ

14 ΑΠΟΣΤΕΙΛΑΣ ΔΕ ΦΑΡΑΩ ΕΚΑΛΕΣΕΝ ΤΟΝ ΙΩΣΗΦ ΚΑΙ ΕΞΗΓΑΓΟΝ ΑΥΤΟΝ ΕΚ ΤΟΥ ΟΧΥΡΩΜΑΤΟΣ ΚΑΙ ΕΞΥΡΗΣΑΝ ΑΥΤΟΝ ΚΑΙ ΗΛΛΑΞΑΝ ΤΗΝ ΣΤΟΛΗΝ ΑΥΤΟΥ ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΦΑΡΑΩ

15 ΕΙΠΕΝ ΔΕ ΦΑΡΑΩ ΤΩ ΙΩΣΗΦ ΕΝΥΠΝΙΟΝ ΕΩΡΑΚΑ ΚΑΙ Ο ΣΥΓΚΡΙΝΩΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟ ΕΓΩ ΔΕ ΑΚΗΚΟΑ ΠΕΡΙ ΣΟΥ ΛΕΓΟΝΤΩΝ ΑΚΟΥΣΑΝΤΑ ΣΕ ΕΝΥΠΝΙΑ ΣΥΓΚΡΙΝΑΙ ΑΥΤΑ

16 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΙΩΣΗΦ ΤΩ ΦΑΡΑΩ ΕΙΠΕΝ ΑΝΕΥ ΤΟΥ ΘΕΟΥ ΟΥΚ ΑΠΟΚΡΙΘΗΣΕΤΑΙ ΤΟ ΣΩΤΗΡΙΟΝ ΦΑΡΑΩ

17 ΕΛΑΛΗΣΕΝ ΔΕ ΦΑΡΑΩ ΤΩ ΙΩΣΗΦ ΛΕΓΩΝ ΕΝ ΤΩ ΥΠΝΩ ΜΟΥ ΩΜΗΝ ΕΣΤΑΝΑΙ ΠΑΡΑ ΤΟ ΧΕΙΛΟΣ ΤΟΥ ΠΟΤΑΜΟΥ

18 ΚΑΙ ΩΣΠΕΡ ΕΚ ΤΟΥ ΠΟΤΑΜΟΥ ΑΝΕΒΑΙΝΟΝ ΕΠΤΑ ΒΟΕΣ ΚΑΛΑΙ ΤΩ ΕΙΔΕΙ ΚΑΙ ΕΚΛΕΚΤΑΙ ΤΑΙΣ ΣΑΡΞΙΝ ΚΑΙ ΕΝΕΜΟΝΤΟ ΕΝ ΤΩ ΑΧΕΙ

19 ΚΑΙ ΙΔΟΥ ΕΠΤΑ ΒΟΕΣ ΕΤΕΡΑΙ ΑΝΕΒΑΙΝΟΝ ΟΠΙΣΩ ΑΥΤΩΝ ΕΚ ΤΟΥ ΠΟΤΑΜΟΥ ΠΟΝΗΡΑΙ ΚΑΙ ΑΙΣΧΡΑΙ ΤΩ ΕΙΔΕΙ ΚΑΙ ΛΕΠΤΑΙ ΤΑΙΣ ΣΑΡΞΙΝ ΟΙΑΣ ΟΥΚ ΕΙΔΟΝ ΤΟΙΑΥΤΑΣ ΕΝ ΟΛΗ ΓΗ ΑΙΓΥΠΤΩ ΑΙΣΧΡΟΤΕΡΑΣ

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GENESIS CHAPTER 42

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9 ΚΑΙ ΕΜΝΗΣΘΗ ΙΩΣΗΦ ΤΩΝ ΕΝΥΠΝΙΩΝ ΩΝ ΕΙΔΕΝ ΑΥΤΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΤΑΣΚΟΠΟΙ ΕΣΤΕ ΚΑΤΑΝΟΗΣΑΙ ΤΑ ΙΧΝΗ ΤΗΣ ΧΩΡΑΣ ΗΚΑΤΕ
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ΑΝΘΡΩΠΩ ΔΩΡΑ ΤΗΣ ΡΗΤΙΝΗΣ ΚΑΙ ΤΟΥ ΜΕΛΙΤΟΣ ΘΥΜΙΑΜΑ ΚΑΙ ΣΤΑΚΤΗΝ ΚΑΙ ΤΕΡΕΜΙΝΘΟΝ ΚΑΙ ΚΑΡΥΑ

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GENESIS CHAPTER 44

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17 ΥΙΟΙ ΔΕ ΑΣΗΡ ΙΕΜΝΑ ΚΑΙ ΙΕΣΟΥΑ ΚΑΙ ΙΕΟΥΛ ΚΑΙ ΒΑΡΙΑ ΚΑΙ ΣΑΡΑ ΑΔΕΛΦΗ ΑΥΤΩΝ ΥΙΟΙ ΔΕ ΒΑΡΙΑ ΧΟΒΟΡ ΚΑΙ ΜΕΛΧΙΗΛ

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21 ΥΙΟΙ ΔΕ ΒΕΝΙΑΜΙΝ ΒΑΛΑ ΚΑΙ ΧΟΒΩΡ ΚΑΙ ΑΣΒΗΛ ΕΓΕΝΟΝΤΟ ΔΕ ΥΙΟΙ ΒΑΛΑ ΓΗΡΑ ΚΑΙ ΝΟΕΜΑΝ ΚΑΙ ΑΓΧΙΣ ΚΑΙ ΡΩΣ ΚΑΙ ΜΑΜΦΙΝ ΚΑΙ ΟΦΙΜΙΝ ΓΗΡΑ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΡΑΔ

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23 ΥΙΟΙ ΔΕ ΔΑΝ ΑΣΟΜ

24 ΚΑΙ ΥΙΟΙ ΝΕΦΘΑΛΙ ΑΣΙΗΛ ΚΑΙ ΓΩΥΝΙ ΚΑΙ ΙΣΣΑΑΡ ΚΑΙ ΣΥΛΛΗΜ

25 ΟΥΤΟΙ ΥΙΟΙ ΒΑΛΛΑΣ ΗΝ ΕΔΩΚΕΝ ΛΑΒΑΝ ΡΑΧΗΛ ΤΗ ΘΥΓΑΤΡΙ ΑΥΤΟΥ Η ΕΤΕΚΕΝ ΤΟΥΤΟΥΣ ΤΩ ΙΑΚΩΒ ΠΑΣΑΙ ΨΥΧΑΙ ΕΠΤΑ

26 ΠΑΣΑΙ ΔΕ ΨΥΧΑΙ ΑΙ ΕΙΣΕΛΘΟΥΣΑΙ ΜΕΤΑ ΙΑΚΩΒ ΕΙΣ ΑΙΓΥΠΤΟΝ ΟΙ ΕΞΕΛΘΟΝΤΕΣ ΕΚ ΤΩΝ ΜΗΡΩΝ ΑΥΤΟΥ ΧΩΡΙΣ ΤΩΝ ΓΥΝΑΙΚΩΝ ΥΙΩΝ ΙΑΚΩΒ ΠΑΣΑΙ ΨΥΧΑΙ ΕΞΗΚΟΝΤΑ ΕΞ

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28 ΤΟΝ ΔΕ ΙΟΥΔΑΝ ΑΠΕΣΤΕΙΛΕΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΠΡΟΣ ΙΩΣΗΦ ΣΥΝΑΝΤΗΣΑΙ ΑΥΤΩ ΚΑΘ' ΗΡΩΩΝ ΠΟΛΙΝ ΕΙΣ ΓΗΝ ΡΑΜΕΣΣΗ

29 ΖΕΥΞΑΣ ΔΕ ΙΩΣΗΦ ΤΑ ΑΡΜΑΤΑ ΑΥΤΟΥ ΑΝΕΒΗ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΙΣΡΑΗΛ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΚΑΘ' ΗΡΩΩΝ ΠΟΛΙΝ ΚΑΙ ΟΦΘΕΙΣ ΑΥΤΩ ΕΠΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΕΝ ΚΛΑΥΘΜΩ ΠΛΕΙΟΝΙ

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31 ΕΙΠΕΝ ΔΕ ΙΩΣΗΦ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΑΝΑΒΑΣ ΑΠΑΓΓΕΛΩ ΤΩ ΦΑΡΑΩ ΚΑΙ ΕΡΩ ΑΥΤΩ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΟΙ ΗΣΑΝ ΕΝ ΓΗ ΧΑΝΑΑΝ ΗΚΑΣΙΝ ΠΡΟΣ ΜΕ

32 ΟΙ ΔΕ ΑΝΔΡΕΣ ΕΙΣΙΝ ΠΟΙΜΕΝΕΣ ΑΝΔΡΕΣ ΓΑΡ ΚΤΗΝΟ-ΤΡΟΦΟΙ ΗΣΑΝ ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΤΟΥΣ ΒΟΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΩΝ ΑΓΕΙΟΧΑΣΙΝ

33 ΕΑΝ ΟΥΝ ΚΑΛΕΣΗ ΥΜΑΣ ΦΑΡΑΩ ΚΑΙ ΕΙΠΗ ΥΜΙΝ ΤΙ ΤΟ ΕΡΓΟΝ ΥΜΩΝ ΕΣΤΙΝ

34 ΕΡΕΙΤΕ ΑΝΔΡΕΣ ΚΤΗΝΟΤΡΟΦΟΙ ΕΣΜΕΝ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΕΚ ΠΑΙΔΟΣ ΕΩΣ ΤΟΥ ΝΥΝ ΚΑΙ ΗΜΕΙΣ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΙΝΑ ΚΑΤΟΙΚΗΣΗΤΕ ΕΝ ΓΗ ΓΕΣΕΜ ΑΡΑΒΙΑ ΒΔΕΛΥΓΜΑ ΓΑΡ ΕΣΤΙΝ ΑΙΓΥΠΤΙΟΙΣ ΠΑΣ ΠΟΙΜΗΝ ΠΡΟΒΑΤΩΝ

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3 ΚΑΙ ΕΙΠΕΝ ΦΑΡΑΩ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΙΩΣΗΦ ΤΙ ΤΟ ΕΡΓΟΝ ΥΜΩΝ ΟΙ ΔΕ ΕΙΠΑΝ ΤΩ ΦΑΡΑΩ ΠΟΙΜΕΝΕΣ ΠΡΟΒΑΤΩΝ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΚΑΙ ΗΜΕΙΣ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ

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GENESIS CHAPTER 48

1 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΙΩΣΗΦ ΟΤΙ Ο ΠΑΤΗΡ ΣΟΥ ΕΝΟΧΛΕΙΤΑΙ ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΑΥΤΟΥ ΤΟΝ ΜΑΝΑΣΣΗ ΚΑΙ ΤΟΝ ΕΦΡΑΙΜ ΗΛΘΕΝ ΠΡΟΣ ΙΑΚΩΒ

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6 ΤΑ ΔΕ ΕΚΓΟΝΑ Α ΕΑΝ ΓΕΝΝΗΣΗΣ ΜΕΤΑ ΤΑΥΤΑ ΣΟΙ ΕΣΟΝΤΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΚΛΗΘΗΣΟΝΤΑΙ ΕΝ ΤΟΙΣ ΕΚΕΙΝΩΝ ΚΛΗΡΟΙΣ

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7 ΕΓΩ ΔΕ ΗΝΙΚΑ ΗΡΧΟΜΗΝ ΕΚ ΜΕΣΟΠΟΤΑΜΙΑΣ ΤΗΣ ΣΥΡΙΑΣ ΑΠΕΘΑΝΕΝ ΡΑΧΗΛ Η ΜΗΤΗΡ ΣΟΥ ΕΝ ΓΗ ΧΑΝΑΑΝ ΕΓΓΙΖΟΝΤΟΣ ΜΟΥ ΚΑΤΑ ΤΟΝ ΙΠΠΟΔΡΟΜΟΝ ΧΑΒΡΑΘΑ ΤΗΣ ΓΗΣ ΤΟΥ ΕΛΘΕΙΝ ΕΦΡΑΘΑ ΚΑΙ ΚΑΤΩΡΥΞΑ ΑΥΤΗΝ ΕΝ ΤΗ ΟΔΩ ΤΟΥ ΙΠΠΟΔΡΟΜΟΥ ΑΥΤΗ ΕΣΤΙΝ ΒΑΙΘΛΕΕΜ

8 ΙΔΩΝ ΔΕ ΙΣΡΑΗΛ ΤΟΥΣ ΥΙΟΥΣ ΙΩΣΗΦ ΕΙΠΕΝ ΤΙΝΕΣ ΣΟΙ ΟΥΤΟΙ

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15 ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ Ω ΕΥΗΡΕΣΤΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΜΟΥ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ Ο ΘΕΟΣ Ο ΤΡΕΦΩΝ ΜΕ ΕΚ ΝΕΟΤΗΤΟΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

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17 ΙΔΩΝ ΔΕ ΙΩΣΗΦ ΟΤΙ ΕΠΕΒΑΛΕΝ Ο ΠΑΤΗΡ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΕΦΡΑΙΜ ΒΑΡΥ ΑΥΤΩ ΚΑΤΕΦΑΝΗ ΚΑΙ ΑΝΤΕΛΑΒΕΤΟ ΙΩΣΗΦ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΦΕΛΕΙΝ ΑΥΤΗΝ ΑΠΟ ΤΗΣ ΚΕΦΑΛΗΣ ΕΦΡΑΙΜ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΜΑΝΑΣΣΗ

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19 ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΑΛΛΑ ΕΙΠΕΝ ΟΙΔΑ ΤΕΚΝΟΝ ΟΙΔΑ ΚΑΙ ΟΥΤΟΣ ΕΣΤΑΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΟΥΤΟΣ ΥΨΩΘΗΣΕΤΑΙ ΑΛΛΑ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ Ο ΝΕΩΤΕΡΟΣ ΜΕΙΖΩΝ ΑΥΤΟΥ ΕΣΤΑΙ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΕΣΤΑΙ ΕΙΣ ΠΛΗΘΟΣ ΕΘΝΩΝ

20 ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ ΕΝ ΥΜΙΝ ΕΥΛΟΓΗΘΗΣΕΤΑΙ ΙΣΡΑΗΛ ΛΕΓΟΝΤΕΣ ΠΟΙΗΣΑΙ ΣΕ Ο ΘΕΟΣ ΩΣ ΕΦΡΑΙΜ ΚΑΙ ΩΣ ΜΑΝΑΣΣΗ ΚΑΙ ΕΘΗΚΕΝ ΤΟΝ ΕΦΡΑΙΜ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΜΑΝΑΣΣΗ

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EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh

• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt

• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover

• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek

• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments

• Mishpatim, on Exodus 21–24: The Covenant Code

• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings

• Tetzaveh, on Exodus 27–30: God's instructions on the first priests

• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant

• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings

• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

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8 ΑΝΕΣΤΗ ΔΕ ΒΑΣΙΛΕΥΣ ΕΤΕΡΟΣ ΕΠ' ΑΙΓΥΠΤΟΝ ΟΣ ΟΥΚ ΗΔΕΙ ΤΟΝ ΙΩΣΗΦ

9 ΕΙΠΕΝ ΔΕ ΤΩ ΕΘΝΕΙ ΑΥΤΟΥ ΙΔΟΥ ΤΟ ΓΕΝΟΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΜΕΓΑ ΠΛΗΘΟΣ ΚΑΙ ΙΣΧΥΕΙ ΥΠΕΡ ΗΜΑΣ

10 ΔΕΥΤΕ ΟΥΝ ΚΑΤΑΣΟΦΙΣΩΜΕΘΑ ΑΥΤΟΥΣ ΜΗΠΟΤΕ ΠΛΗΘΥΝΘΗ ΚΑΙ ΗΝΙΚΑ ΑΝ ΣΥΜΒΗ ΗΜΙΝ ΠΟΛΕΜΟΣ ΠΡΟΣΤΕΘΗΣΟΝΤΑΙ ΚΑΙ ΟΥΤΟΙ ΠΡΟΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΚΑΙ ΕΚΠΟΛΕΜΗΣΑΝΤΕΣ ΗΜΑΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΕΚ ΤΗΣ ΓΗΣ

11 ΚΑΙ ΕΠΕΣΤΗΣΕΝ ΑΥΤΟΙΣ ΕΠΙΣΤΑΤΑΣ ΤΩΝ ΕΡΓΩΝ ΙΝΑ ΚΑΚΩΣΩΣΙΝ ΑΥΤΟΥΣ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΤΩ ΦΑΡΑΩ ΤΗΝ ΤΕ ΠΙΘΩΜ ΚΑΙ ΡΑΜΕΣΣΗ ΚΑΙ ΩΝ Η ΕΣΤΙΝ ΗΛΙΟΥ ΠΟΛΙΣ

12 ΚΑΘΟΤΙ ΔΕ ΑΥΤΟΥΣ ΕΤΑΠΕΙΝΟΥΝ ΤΟΣΟΥΤΩ ΠΛΕΙΟΥΣ ΕΓΙΝΟΝΤΟ ΚΑΙ ΙΣΧΥΟΝ ΣΦΟΔΡΑ ΣΦΟΔΡΑ ΚΑΙ ΕΒΔΕ-ΛΥΣΣΟΝΤΟ ΟΙ ΑΙΓΥΠΤΙΟΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

13 ΚΑΙ ΚΑΤΕΔΥΝΑΣΤΕΥΟΝ ΟΙ ΑΙΓΥΠΤΙΟΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΒΙΑ

14 ΚΑΙ ΚΑΤΩΔΥΝΩΝ ΑΥΤΩΝ ΤΗΝ ΖΩΗΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΙΣ ΣΚΛΗΡΟΙΣ ΤΩ ΠΗΛΩ ΚΑΙ ΤΗ ΠΛΙΝΘΕΙΑ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΙΣ ΕΝ ΤΟΙΣ ΠΕΔΙΟΙΣ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΩΝ ΚΑΤΕΔΟΥΛΟΥΝΤΟ ΑΥΤΟΥΣ ΜΕΤΑ ΒΙΑΣ

15 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΤΑΙΣ ΜΑΙΑΙΣ ΤΩΝ ΕΒΡΑΙΩΝ ΤΗ ΜΙΑ ΑΥΤΩΝ Η ΟΝΟΜΑ ΣΕΠΦΩΡΑ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΗΣ ΔΕΥΤΕΡΑΣ ΦΟΥΑ

16 ΚΑΙ ΕΙΠΕΝ ΟΤΑΝ ΜΑΙΟΥΣΘΕ ΤΑΣ ΕΒΡΑΙΑΣ ΚΑΙ ΩΣΙΝ ΠΡΟΣ ΤΩ ΤΙΚΤΕΙΝ ΕΑΝ ΜΕΝ ΑΡΣΕΝ Η ΑΠΟΚΤΕΙΝΑΤΕ ΑΥΤΟ ΕΑΝ ΔΕ ΘΗΛΥ ΠΕΡΙΠΟΙΕΙΣΘΕ ΑΥΤΟ

17 ΕΦΟΒΗΘΗΣΑΝ ΔΕ ΑΙ ΜΑΙΑΙ ΤΟΝ ΘΕΟΝ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑΝ ΚΑΘΟΤΙ ΣΥΝΕΤΑΞΕΝ ΑΥΤΑΙΣ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΖΩΟΓΟΝΟΥΝ ΤΑ ΑΡΣΕΝΑ

18 ΕΚΑΛΕΣΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΤΑΣ ΜΑΙΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΑΙΣ ΤΙ ΟΤΙ ΕΠΟΙΗΣΑΤΕ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ ΚΑΙ ΕΖΩΟΓΟΝΕΙΤΕ ΤΑ ΑΡΣΕΝΑ

19 ΕΙΠΑΝ ΔΕ ΑΙ ΜΑΙΑΙ ΤΩ ΦΑΡΑΩ ΟΥΧ ΩΣ ΓΥΝΑΙΚΕΣ ΑΙΓΥΠΤΟΥ ΑΙ ΕΒΡΑΙΑΙ ΤΙΚΤΟΥΣΙΝ ΓΑΡ ΠΡΙΝ Η ΕΙΣΕΛΘΕΙΝ ΠΡΟΣ ΑΥΤΑΣ ΤΑΣ ΜΑΙΑΣ ΚΑΙ ΕΤΙΚΤΟΝ

20 ΕΥ ΔΕ ΕΠΟΙΕΙ Ο ΘΕΟΣ ΤΑΙΣ ΜΑΙΑΙΣ ΚΑΙ ΕΠΛΗΘΥΝΕΝ Ο ΛΑΟΣ ΚΑΙ ΙΣΧΥΕΝ ΣΦΟΔΡΑ

21 ΕΠΕΙΔΗ ΕΦΟΒΟΥΝΤΟ ΑΙ ΜΑΙΑΙ ΤΟΝ ΘΕΟΝ ΕΠΟΙΗΣΑΝ ΕΑΥΤΑΙΣ ΟΙΚΙΑΣ

22 ΣΥΝΕΤΑΞΕΝ ΔΕ ΦΑΡΑΩ ΠΑΝΤΙ ΤΩ ΛΑΩ ΑΥΤΟΥ ΛΕΓΩΝ ΠΑΝ ΑΡΣΕΝ Ο ΕΑΝ ΤΕΧΘΗ ΤΟΙΣ ΕΒΡΑΙΟΙΣ ΕΙΣ ΤΟΝ ΠΟΤΑΜΟΝ ΡΙΨΑΤΕ ΚΑΙ ΠΑΝ ΘΗΛΥ ΖΩΟΓΟΝΕΙΤΕ ΑΥΤΟ

EXODUS CHAPTER 2

(At least from the 17th century BC, Egypt was divided, and the Egyptian pharaoh [17th Dynasty] ruled only the southern half of Egypt. The pharaoh mentioned in the following text was a Canaanite pharaoh of the Hyksos dynasty (15th Dynasty, c. 1600 BC) that ruled northern Egypt from 1630 to c. 1523 BC. He resided in his capital, Avaris (called Pi Rameses, City of Ramose, in the Bible), which lies on the eastern edge of the Nile Delta; known in the Bible as the Land of Goshen. The dynasty came to Egypt under the leadership of Abraham. These individuals were depicted on the walls of the government official Knumhotep around 1950 BC; see Appendix A).

1 ΗΝ ΔΕ ΤΙΣ ΕΚ ΤΗΣ ΦΥΛΗΣ ΛΕΥΙ ΟΣ ΕΛΑΒΕΝ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΛΕΥΙ ΚΑΙ ΕΣΧΕΝ ΑΥΤΗΝ

2 ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΕΝ ΚΑΙ ΕΤΕΚΕΝ ΑΡΣΕΝ ΙΔΟΝΤΕΣ ΔΕ ΑΥΤΟ ΑΣΤΕΙΟΝ ΕΣΚΕΠΑΣΑΝ ΑΥΤΟ ΜΗΝΑΣ ΤΡΕΙΣ

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3 ΕΠΕΙ ΔΕ ΟΥΚ ΗΔΥΝΑΝΤΟ ΑΥΤΟ ΕΤΙ ΚΡΥΠΤΕΙΝ ΕΛΑΒΕΝ ΑΥΤΩ Η ΜΗΤΗΡ ΑΥΤΟΥ ΘΙΒΙΝ ΚΑΙ ΚΑΤΕΧΡΙΣΕΝ ΑΥΤΗΝ ΑΣΦΑΛΤΟΠΙΣΣΗ ΚΑΙ ΕΝΕΒΑΛΕΝ ΤΟ ΠΑΙΔΙΟΝ ΕΙΣ ΑΥΤΗΝ ΚΑΙ ΕΘΗΚΕΝ ΑΥΤΗΝ ΕΙΣ ΤΟ ΕΛΟΣ ΠΑΡΑ ΤΟΝ ΠΟΤΑΜΟΝ

4 ΚΑΙ ΚΑΤΕΣΚΟΠΕΥΕΝ Η ΑΔΕΛΦΗ ΑΥΤΟΥ ΜΑΚΡΟΘΕΝ ΜΑΘΕΙΝ ΤΙ ΤΟ ΑΠΟΒΗΣΟΜΕΝΟΝ ΑΥΤΩ

5 ΚΑΤΕΒΗ ΔΕ Η ΘΥΓΑΤΗΡ ΦΑΡΑΩ ΛΟΥΣΑΣΘΑΙ ΕΠΙ ΤΟΝ ΠΟΤΑΜΟΝ ΚΑΙ ΑΙ ΑΒΡΑΙ ΑΥΤΗΣ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΠΑΡΑ ΤΟΝ ΠΟΤΑΜΟΝ ΚΑΙ ΙΔΟΥΣΑ ΤΗΝ ΘΙΒΙΝ ΕΝ ΤΩ ΕΛΕΙ ΑΠΟΣΤΕΙΛΑΣΑ ΤΗΝ ΑΒΡΑΝ ΑΝΕΙΛΑΤΟ ΑΥΤΗΝ

6 ΑΝΟΙΞΑΣΑ ΔΕ ΟΡΑ ΠΑΙΔΙΟΝ ΚΛΑΙΟΝ ΕΝ ΤΗ ΘΙΒΕΙ ΚΑΙ ΕΦΕΙΣΑΤΟ ΑΥΤΟΥ Η ΘΥΓΑΤΗΡ ΦΑΡΑΩ ΚΑΙ ΕΦΗ ΑΠΟ ΤΩΝ ΠΑΙΔΙΩΝ ΤΩΝ ΕΒΡΑΙΩΝ ΤΟΥΤΟ

7 ΚΑΙ ΕΙΠΕΝ Η ΑΔΕΛΦΗ ΑΥΤΟΥ ΤΗ ΘΥΓΑΤΡΙ ΦΑΡΑΩ ΘΕΛΕΙΣ ΚΑΛΕΣΩ ΣΟΙ ΓΥΝΑΙΚΑ ΤΡΟΦΕΥΟΥΣΑΝ ΕΚ ΤΩΝ ΕΒΡΑΙΩΝ ΚΑΙ ΘΗΛΑΣΕΙ ΣΟΙ ΤΟ ΠΑΙΔΙΟΝ

8 Η ΔΕ ΕΙΠΕΝ ΑΥΤΗ Η ΘΥΓΑΤΗΡ ΦΑΡΑΩ ΠΟΡΕΥΟΥ ΕΛΘΟΥΣΑ ΔΕ Η ΝΕΑΝΙΣ ΕΚΑΛΕΣΕΝ ΤΗΝ ΜΗΤΕΡΑ ΤΟΥ ΠΑΙΔΙΟΥ

9 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΗΝ Η ΘΥΓΑΤΗΡ ΦΑΡΑΩ ΔΙΑΤΗΡΗΣΟΝ ΜΟΙ ΤΟ ΠΑΙΔΙΟΝ ΤΟΥΤΟ ΚΑΙ ΘΗΛΑΣΟΝ ΜΟΙ ΑΥΤΟ ΕΓΩ ΔΕ ΔΩΣΩ ΣΟΙ ΤΟΝ ΜΙΣΘΟΝ ΕΛΑΒΕΝ ΔΕ Η ΓΥΝΗ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΕΘΗΛΑΖΕΝ ΑΥΤΟ

10 ΑΔΡΥΝΘΕΝΤΟΣ ΔΕ ΤΟΥ ΠΑΙΔΙΟΥ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟ ΠΡΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΦΑΡΑΩ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΗ ΕΙΣ ΥΙΟΝ ΕΠΩΝΟΜΑΣΕΝ ΔΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΩΥΣΗΝ (Son) ΛΕΓΟΥΣΑ ΕΚ ΤΟΥ ΥΔΑΤΟΣ ΑΥΤΟΝ ΑΝΕΙΛΟΜΗΝ

11 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΙΣ ΠΟΛΛΑΙΣ ΕΚΕΙΝΑΙΣ ΜΕΓΑΣ ΓΕΝΟΜΕΝΟΣ ΜΩΥΣΗΣ (Mose; Egyptian: son, son of; e.g.: Ahmose [son of yah, yahweh, 'god'], Ramose [Ramesses or Ramses: Son of Ra], Thutmose, Dedimose, Kamose, etc.) ΕΞΗΛΘΕΝ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΤΑΝΟΗΣΑΣ ΔΕ ΤΟΝ ΠΟΝΟΝ ΑΥΤΩΝ ΟΡΑ ΑΝΘΡΩΠΟΝ ΑΙΓΥΠΤΙΟΝ ΤΥΠΤΟΝΤΑ ΤΙΝΑ ΕΒΡΑΙΟΝ ΤΩΝ ΕΑΥΤΟΥ ΑΔΕΛΦΩΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

12 ΠΕΡΙΒΛΕΨΑΜΕΝΟΣ ΔΕ ΩΔΕ ΚΑΙ ΩΔΕ ΟΥΧ ΟΡΑ ΟΥΔΕΝΑ ΚΑΙ ΠΑΤΑΞΑΣ ΤΟΝ ΑΙΓΥΠΤΙΟΝ ΕΚΡΥΨΕΝ ΑΥΤΟΝ ΕΝ ΤΗ ΑΜΜΩ

13 ΕΞΕΛΘΩΝ ΔΕ ΤΗ ΗΜΕΡΑ ΤΗ ΔΕΥΤΕΡΑ ΟΡΑ ΔΥΟ ΑΝΔΡΑΣ ΕΒΡΑΙΟΥΣ ΔΙΑΠΛΗΚΤΙΖΟΜΕΝΟΥΣ ΚΑΙ ΛΕΓΕΙ ΤΩ ΑΔΙΚΟΥΝΤΙ ΔΙΑ ΤΙ ΣΥ ΤΥΠΤΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ

14 Ο ΔΕ ΕΙΠΕΝ ΤΙΣ ΣΕ ΚΑΤΕΣΤΗΣΕΝ ΑΡΧΟΝΤΑ ΚΑΙ ΔΙΚΑΣΤΗΝ ΕΦ' ΗΜΩΝ ΜΗ ΑΝΕΛΕΙΝ ΜΕ ΣΥ ΘΕΛΕΙΣ ΟΝ ΤΡΟΠΟΝ ΑΝΕΙΛΕΣ ΕΧΘΕΣ ΤΟΝ ΑΙΓΥΠΤΙΟΝ ΕΦΟΒΗΘΗ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΕΙΠΕΝ ΕΙ ΟΥΤΩΣ ΕΜΦΑΝΕΣ ΓΕΓΟΝΕΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

15 ΗΚΟΥΣΕΝ ΔΕ ΦΑΡΑΩ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΕΖΗΤΕΙ ΑΝΕΛΕΙΝ ΜΩΥΣΗΝ ΑΝΕΧΩΡΗΣΕΝ ΔΕ ΜΩΥΣΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΦΑΡΑΩ ΚΑΙ ΩΚΗΣΕΝ ΕΝ ΓΗ ΜΑΔΙΑΜ ΕΛΘΩΝ ΔΕ ΕΙΣ ΓΗΝ ΜΑΔΙΑΜ ΕΚΑΘΙΣΕΝ ΕΠΙ ΤΟΥ ΦΡΕΑΤΟΣ

16 ΤΩ ΔΕ ΙΕΡΕΙ ΜΑΔΙΑΜ ΗΣΑΝ ΕΠΤΑ ΘΥΓΑΤΕΡΕΣ ΠΟΙΜΑΙΝΟΥΣΑΙ ΤΑ ΠΡΟΒΑΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΙΟΘΟΡ ΠΑΡΑΓΕΝΟΜΕΝΑΙ ΔΕ ΗΝΤΛΟΥΝ ΕΩΣ ΕΠΛΗΣΑΝ ΤΑΣ ΔΕΞΑΜΕΝΑΣ ΠΟΤΙΣΑΙ ΤΑ ΠΡΟΒΑΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΙΟΘΟΡ

17 ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΔΕ ΟΙ ΠΟΙΜΕΝΕΣ ΕΞΕΒΑΛΟΝ ΑΥΤΑΣ ΑΝΑΣΤΑΣ ΔΕ ΜΩΥΣΗΣ ΕΡΡΥΣΑΤΟ ΑΥΤΑΣ ΚΑΙ ΗΝΤΛΗΣΕΝ ΑΥΤΑΙΣ ΚΑΙ ΕΠΟΤΙΣΕΝ ΤΑ ΠΡΟΒΑΤΑ ΑΥΤΩΝ

18 ΠΑΡΕΓΕΝΟΝΤΟ ΔΕ ΠΡΟΣ ΡΑΓΟΥΗΛ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ Ο ΔΕ ΕΙΠΕΝ ΑΥΤΑΙΣ ΤΙ ΟΤΙ ΕΤΑΧΥΝΑΤΕ ΤΟΥ ΠΑΡΑΓΕΝΕΣΘΑΙ ΣΗΜΕΡΟΝ

19 ΑΙ ΔΕ ΕΙΠΑΝ ΑΝΘΡΩΠΟΣ ΑΙΓΥΠΤΙΟΣ ΕΡΡΥΣΑΤΟ ΗΜΑΣ ΑΠΟ ΤΩΝ ΠΟΙΜΕΝΩΝ ΚΑΙ ΗΝΤΛΗΣΕΝ ΗΜΙΝ ΚΑΙ ΕΠΟΤΙΣΕΝ ΤΑ ΠΡΟΒΑΤΑ ΗΜΩΝ

20 Ο ΔΕ ΕΙΠΕΝ ΤΑΙΣ ΘΥΓΑΤΡΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΠΟΥ ΕΣΤΙ ΚΑΙ ΙΝΑ ΤΙ ΟΥΤΩΣ ΚΑΤΑΛΕΛΟΙΠΑΤΕ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΛΕΣΑΤΕ ΟΥΝ ΑΥΤΟΝ ΟΠΩΣ ΦΑΓΗ ΑΡΤΟΝ

21 ΚΑΤΩΚΙΣΘΗ ΔΕ ΜΩΥΣΗΣ ΠΑΡΑ ΤΩ ΑΝΘΡΩΠΩ ΚΑΙ ΕΞΕΔΟΤΟ ΣΕΠΦΩΡΑΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΜΩΥΣΗ ΓΥΝΑΙΚΑ

22 ΕΝ ΓΑΣΤΡΙ ΔΕ ΛΑΒΟΥΣΑ Η ΓΥΝΗ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΠΩΝΟΜΑΣΕΝ ΜΩΥΣΗΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΓΗΡΣΑΜ ΛΕΓΩΝ ΟΤΙ ΠΑΡΟΙΚΟΣ ΕΙΜΙ ΕΝ ΓΗ ΑΛΛΟΤΡΙΑ

23 ΜΕΤΑ ΔΕ ΤΑΣ ΗΜΕΡΑΣ ΤΑΣ ΠΟΛΛΑΣ ΕΚΕΙΝΑΣ ΕΤΕΛΕΥΤΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΚΑΤΕΣΤΕΝΑΞΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΚΑΙ ΑΝΕΒΟΗΣΑΝ ΚΑΙ ΑΝΕΒΗ Η ΒΟΗ ΑΥΤΩΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΠΟ ΤΩΝ ΕΡΓΩΝ

24 ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΣΤΕΝΑΓΜΟΝ ΑΥΤΩΝ ΚΑΙ ΕΜΝΗΣΘΗ Ο ΘΕΟΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΑΥΤΟΥ ΤΗΣ ΠΡΟΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ

25 ΚΑΙ ΕΠΕΙΔΕΝ Ο ΘΕΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΓΝΩΣΘΗ ΑΥΤΟΙΣ

EXODUS CHAPTER 3

1 ΚΑΙ ΜΩΥΣΗΣ ΗΝ ΠΟΙΜΑΙΝΩΝ ΤΑ ΠΡΟΒΑΤΑ ΙΟΘΟΡ ΤΟΥ ΓΑΜΒΡΟΥ ΑΥΤΟΥ ΤΟΥ ΙΕΡΕΩΣ ΜΑΔΙΑΜ ΚΑΙ ΗΓΑΓΕΝ ΤΑ ΠΡΟΒΑΤΑ ΥΠΟ ΤΗΝ ΕΡΗΜΟΝ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΧΩΡΗΒ

2 ΩΦΘΗ ΔΕ ΑΥΤΩ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΝ ΦΛΟΓΙ ΠΥΡΟΣ ΕΚ ΤΟΥ ΒΑΤΟΥ ΚΑΙ ΟΡΑ ΟΤΙ Ο ΒΑΤΟΣ ΚΑΙΕΤΑΙ ΠΥΡΙ Ο ΔΕ ΒΑΤΟΣ ΟΥ ΚΑΤΕΚΑΙΕΤΟ

3 ΕΙΠΕΝ ΔΕ ΜΩΥΣΗΣ ΠΑΡΕΛΘΩΝ ΟΨΟΜΑΙ ΤΟ ΟΡΑΜΑ ΤΟ ΜΕΓΑ ΤΟΥΤΟ ΤΙ ΟΤΙ ΟΥ ΚΑΤΑΚΑΙΕΤΑΙ Ο ΒΑΤΟΣ

4 ΩΣ ΔΕ ΕΙΔΕΝ ΚΥΡΙΟΣ ΟΤΙ ΠΡΟΣΑΓΕΙ ΙΔΕΙΝ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΚ ΤΟΥ ΒΑΤΟΥ ΛΕΓΩΝ ΜΩΥΣΗ ΜΩΥΣΗ Ο ΔΕ ΕΙΠΕΝ ΤΙ ΕΣΤΙΝ

5 ΚΑΙ ΕΙΠΕΝ ΜΗ ΕΓΓΙΣΗΣ ΩΔΕ ΛΥΣΑΙ ΤΟ ΥΠΟΔΗΜΑ ΕΚ ΤΩΝ ΠΟΔΩΝ ΣΟΥ Ο ΓΑΡ ΤΟΠΟΣ ΕΝ Ω ΣΥ ΕΣΤΗΚΑΣ ΓΗ ΑΓΙΑ ΕΣΤΙΝ

6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ ΘΕΟΣ ΙΑΚΩΒ ΑΠΕΣΤΡΕΨΕΝ ΔΕ ΜΩΥΣΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΥΛΑΒΕΙΤΟ ΓΑΡ ΚΑΤΕΜΒΛΕΨΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ

7 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΙΔΩΝ ΕΙΔΟΝ ΤΗΝ ΚΑΚΩΣΙΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΟΥ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗΣ ΚΡΑΥΓΗΣ ΑΥΤΩΝ ΑΚΗΚΟΑ ΑΠΟ ΤΩΝ ΕΡΓΟΔΙΩΚΤΩΝ ΟΙΔΑ ΓΑΡ ΤΗΝ ΟΔΥΝΗΝ ΑΥΤΩΝ

8 ΚΑΙ ΚΑΤΕΒΗΝ ΕΞΕΛΕΣΘΑΙ ΑΥΤΟΥΣ ΕΚ ΧΕΙΡΟΣ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΚ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΚΑΙ ΕΙΣΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΓΗΝ ΑΓΑΘΗΝ ΚΑΙ ΠΟΛΛΗΝ ΕΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΚΑΙ ΧΕΤΤΑΙΩΝ ΚΑΙ ΑΜΟΡΡΑΙΩΝ ΚΑΙ ΦΕΡΕΖΑΙΩΝ ΚΑΙ ΓΕΡΓΕΣΑΙΩΝ ΚΑΙ ΕΥΑΙΩΝ ΚΑΙ ΙΕΒΟΥΣΑΙΩΝ

9 ΚΑΙ ΝΥΝ ΙΔΟΥ ΚΡΑΥΓΗ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΗΚΕΙ ΠΡΟΣ ΜΕ ΚΑΓΩ ΕΩΡΑΚΑ ΤΟΝ ΘΛΙΜΜΟΝ ΟΝ ΟΙ ΑΙΓΥΠΤΙΟΙ ΘΛΙΒΟΥΣΙΝ ΑΥΤΟΥΣ

10 ΚΑΙ ΝΥΝ ΔΕΥΡΟ ΑΠΟΣΤΕΙΛΩ ΣΕ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞΑΞΕΙΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

11 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΙΣ ΕΙΜΙ ΟΤΙ ΠΟΡΕΥΣΟΜΑΙ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΟΤΙ ΕΞΑΞΩ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

12 ΕΙΠΕΝ ΔΕ Ο ΘΕΟΣ ΜΩΥΣΕΙ ΛΕΓΩΝ ΟΤΙ ΕΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΤΟΥΤΟ ΣΟΙ ΤΟ ΣΗΜΕΙΟΝ ΟΤΙ ΕΓΩ ΣΕ ΕΞΑΠΟΣΤΕΛΛΩ ΕΝ ΤΩ ΕΞΑΓΑΓΕΙΝ ΣΕ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΛΑΤΡΕΥΣΕΤΕ ΤΩ ΘΕΩ ΕΝ ΤΩ ΟΡΕΙ ΤΟΥΤΩ

13 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΙΔΟΥ ΕΓΩ ΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΡΩ ΠΡΟΣ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΥΜΑΣ ΕΡΩΤΗΣΟΥΣΙΝ ΜΕ ΤΙ ΟΝΟΜΑ ΑΥΤΩ ΤΙ ΕΡΩ ΠΡΟΣ ΑΥΤΟΥΣ

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14 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΓΩ ΕΙΜΙ Ο ΩΝ ΚΑΙ ΕΙΠΕΝ ΟΥΤΩΣ ΕΡΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ Ο ΩΝ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΥΜΑΣ

15 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΑΛΙΝ ΠΡΟΣ ΜΩΥΣΗΝ ΟΥΤΩΣ ΕΡΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ ΘΕΟΣ ΙΑΚΩΒ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΥΜΑΣ ΤΟΥΤΟ ΜΟΥ ΕΣΤΙΝ ΟΝΟΜΑ ΑΙΩΝΙΟΝ ΚΑΙ ΜΝΗΜΟΣΥΝΟΝ ΓΕΝΕΩΝ ΓΕΝΕΑΙΣ

16 ΕΛΘΩΝ ΟΥΝ ΣΥΝΑΓΑΓΕ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΩΠΤΑΙ ΜΟΙ ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ ΘΕΟΣ ΙΑΚΩΒ ΛΕΓΩΝ ΕΠΙΣΚΟΠΗ ΕΠΕΣΚΕΜΜΑΙ ΥΜΑΣ ΚΑΙ ΟΣΑ ΣΥΜΒΕΒΗΚΕΝ ΥΜΙΝ ΕΝ ΑΙΓΥΠΤΩ

17 ΚΑΙ ΕΙΠΟΝ ΑΝΑΒΙΒΑΣΩ ΥΜΑΣ ΕΚ ΤΗΣ ΚΑΚΩΣΕΩΣ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΕΙΣ ΤΗΝ ΓΗΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΚΑΙ ΧΕΤΤΑΙΩΝ ΚΑΙ ΑΜΟΡΡΑΙΩΝ ΚΑΙ ΦΕΡΕΖΑΙΩΝ ΚΑΙ ΓΕΡΓΕΣΑΙΩΝ ΚΑΙ ΕΥΑΙΩΝ ΚΑΙ ΙΕΒΟΥΣΑΙΩΝ ΕΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ

18 ΚΑΙ ΕΙΣΑΚΟΥΣΟΝΤΑΙ ΣΟΥ ΤΗΣ ΦΩΝΗΣ ΚΑΙ ΕΙΣΕΛΕΥΣΗ ΣΥ ΚΑΙ Η ΓΕΡΟΥΣΙΑ ΙΣΡΑΗΛ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΝ Ο ΘΕΟΣ ΤΩΝ ΕΒΡΑΙΩΝ ΠΡΟΣΚΕΚΛΗΤΑΙ ΗΜΑΣ ΠΟΡΕΥΣΩΜΕΘΑ ΟΥΝ ΟΔΟΝ ΤΡΙΩΝ ΗΜΕΡΩΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΙΝΑ ΘΥΣΩΜΕΝ ΤΩ ΘΕΩ ΗΜΩΝ

19 ΕΓΩ ΔΕ ΟΙΔΑ ΟΤΙ ΟΥ ΠΡΟΗΣΕΤΑΙ ΥΜΑΣ ΦΑΡΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΑΝ ΜΗ ΜΕΤΑ ΧΕΙΡΟΣ ΚΡΑΤΑΙΑΣ

20 ΚΑΙ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΠΑΤΑΞΩ ΤΟΥΣ ΑΙΓΥΠΤΙΟΥΣ ΕΝ ΠΑΣΙ ΤΟΙΣ ΘΑΥΜΑΣΙΟΙΣ ΜΟΥ ΟΙΣ ΠΟΙΗΣΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΑΠΟΣΤΕΛΕΙ ΥΜΑΣ

21 ΚΑΙ ΔΩΣΩ ΧΑΡΙΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΕΝΑΝΤΙΟΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΟΤΑΝ ΔΕ ΑΠΟΤΡΕΧΗΤΕ ΟΥΚ ΑΠΕΛΕΥΣΕΣΘΕ ΚΕΝΟΙ

22 ΑΙΤΗΣΕΙ ΓΥΝΗ ΠΑΡΑ ΓΕΙΤΟΝΟΣ ΚΑΙ ΣΥΣΚΗΝΟΥ ΑΥΤΗΣ ΣΚΕΥΗ ΑΡΓΥΡΑ ΚΑΙ ΧΡΥΣΑ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΚΑΙ ΕΠΙΘΗΣΕΤΕ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΥΜΩΝ ΚΑΙ ΕΠΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΚΑΙ ΣΚΥΛΕΥΣΕΤΕ ΤΟΥΣ ΑΙΓΥΠΤΙΟΥΣ

EXODUS CHAPTER 4

1 ΑΠΕΚΡΙΘΗ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΕΙΠΕΝ ΕΑΝ ΟΥΝ ΜΗ ΠΙΣΤΕΥΣΩΣΙΝ ΜΟΙ ΜΗΔΕ ΕΙΣΑΚΟΥΣΩΣΙΝ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΕΡΟΥΣΙΝ ΓΑΡ ΟΤΙ ΟΥΚ ΩΠΤΑΙ ΣΟΙ Ο ΘΕΟΣ ΤΙ ΕΡΩ ΠΡΟΣ ΑΥΤΟΥΣ

2 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΚΥΡΙΟΣ ΤΙ ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ Ο ΔΕ ΕΙΠΕΝ ΡΑΒΔΟΣ

3 ΚΑΙ ΕΙΠΕΝ ΡΙΨΟΝ ΑΥΤΗΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΗΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΓΕΝΕΤΟ ΟΦΙΣ ΚΑΙ ΕΦΥΓΕΝ ΜΩΥΣΗΣ ΑΠ' ΑΥΤΟΥ

4 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΠΙΛΑΒΟΥ ΤΗΣ ΚΕΡΚΟΥ ΕΚΤΕΙΝΑΣ ΟΥΝ ΤΗΝ ΧΕΙΡΑ ΕΠΕΛΑΒΕΤΟ ΤΗΣ ΚΕΡΚΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΡΑΒΔΟΣ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ

5 ΙΝΑ ΠΙΣΤΕΥΣΩΣΙΝ ΣΟΙ ΟΤΙ ΩΠΤΑΙ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ ΘΕΟΣ ΙΑΚΩΒ

6 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΚΥΡΙΟΣ ΠΑΛΙΝ ΕΙΣΕΝΕΓΚΕ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΣΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΚ ΤΟΥ ΚΟΛΠΟΥ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΗΘΗ Η ΧΕΙΡ ΑΥΤΟΥ ΩΣΕΙ ΧΙΩΝ

7 ΚΑΙ ΕΙΠΕΝ ΠΑΛΙΝ ΕΙΣΕΝΕΓΚΕ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΣΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΤΗΝ ΧΕΙΡΑ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΑΥΤΗΝ ΕΚ ΤΟΥ ΚΟΛΠΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΛΙΝ ΑΠΕΚΑΤΕΣΤΗ ΕΙΣ ΤΗΝ ΧΡΟΑΝ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ

8 ΕΑΝ ΔΕ ΜΗ ΠΙΣΤΕΥΣΩΣΙΝ ΣΟΙ ΜΗΔΕ ΕΙΣΑΚΟΥΣΩΣΙΝ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΣΗΜΕΙΟΥ ΤΟΥ ΠΡΩΤΟΥ ΠΙΣΤΕΥΣΟΥΣΙΝ ΣΟΙ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΣΗΜΕΙΟΥ ΤΟΥ ΕΣΧΑΤΟΥ

9 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΜΗ ΠΙΣΤΕΥΣΩΣΙΝ ΣΟΙ ΤΟΙΣ ΔΥΣΙ ΣΗΜΕΙΟΙΣ ΤΟΥΤΟΙΣ ΜΗΔΕ ΕΙΣΑΚΟΥΣΩΣΙΝ ΤΗΣ ΦΩΝΗΣ ΣΟΥ ΛΗΜΨΗ ΑΠΟ ΤΟΥ ΥΔΑΤΟΣ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΚΧΕΕΙΣ ΕΠΙ ΤΟ ΞΗΡΟΝ ΚΑΙ ΕΣΤΑΙ ΤΟ ΥΔΩΡ Ο ΕΑΝ ΛΑΒΗΣ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΑΙΜΑ ΕΠΙ ΤΟΥ ΞΗΡΟΥ

10 ΕΙΠΕΝ ΔΕ ΜΩΥΣΗΣ ΠΡΟΣ ΚΥΡΙΟΝ ΔΕΟΜΑΙ ΚΥΡΙΕ ΟΥΧ ΙΚΑΝΟΣ ΕΙΜΙ ΠΡΟ ΤΗΣ ΕΧΘΕΣ ΟΥΔΕ ΠΡΟ ΤΗΣ ΤΡΙΤΗΣ ΗΜΕΡΑΣ ΟΥΔΕ ΑΦ' ΟΥ ΗΡΞΩ ΛΑΛΕΙΝ ΤΩ ΘΕΡΑΠΟΝΤΙ ΣΟΥ ΙΣΧΝΟΦΩΝΟΣ ΚΑΙ ΒΡΑΔΥΓΛΩΣΣΟΣ ΕΓΩ ΕΙΜΙ

11 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΤΙΣ ΕΔΩΚΕΝ ΣΤΟΜΑ ΑΝΘΡΩΠΩ ΚΑΙ ΤΙΣ ΕΠΟΙΗΣΕΝ ΔΥΣΚΩΦΟΝ ΚΑΙ ΚΩΦΟΝ ΒΛΕΠΟΝΤΑ ΚΑΙ ΤΥΦΛΟΝ ΟΥΚ ΕΓΩ Ο ΘΕΟΣ

12 ΚΑΙ ΝΥΝ ΠΟΡΕΥΟΥ ΚΑΙ ΕΓΩ ΑΝΟΙΞΩ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΣΥΜΒΙΒΑΣΩ ΣΕ Ο ΜΕΛΛΕΙΣ ΛΑΛΗΣΑΙ

13 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΔΕΟΜΑΙ ΚΥΡΙΕ ΠΡΟΧΕΙΡΙΣΑΙ ΔΥΝΑΜΕΝΟΝ ΑΛΛΟΝ ΟΝ ΑΠΟΣΤΕΛΕΙΣ

14 ΚΑΙ ΘΥΜΩΘΕΙΣ ΟΡΓΗ ΚΥΡΙΟΣ ΕΠΙ ΜΩΥΣΗΝ ΕΙΠΕΝ ΟΥΚ ΙΔΟΥ ΑΑΡΩΝ Ο ΑΔΕΛΦΟΣ ΣΟΥ Ο ΛΕΥΙΤΗΣ ΕΠΙΣΤΑΜΑΙ ΟΤΙ ΛΑΛΩΝ ΛΑΛΗΣΕΙ ΑΥΤΟΣ ΣΟΙ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΣΟΙ ΚΑΙ ΙΔΩΝ ΣΕ ΧΑΡΗΣΕΤΑΙ ΕΝ ΕΑΥΤΩ

15 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΔΩΣΕΙΣ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΓΩ ΑΝΟΙΞΩ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΣΥΜΒΙΒΑΣΩ ΥΜΑΣ Α ΠΟΙΗΣΕΤΕ

16 ΚΑΙ ΑΥΤΟΣ ΣΟΙ ΠΡΟΣΛΑΛΗΣΕΙ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΣΟΥ ΣΤΟΜΑ ΣΥ ΔΕ ΑΥΤΩ ΕΣΗ ΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

17 ΚΑΙ ΤΗΝ ΡΑΒΔΟΝ ΤΑΥΤΗΝ ΤΗΝ ΣΤΡΑΦΕΙΣΑΝ ΕΙΣ ΟΦΙΝ ΛΗΜΨΗ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΕΝ Η ΠΟΙΗΣΕΙΣ ΕΝ ΑΥΤΗ ΤΑ ΣΗΜΕΙΑ

18 ΕΠΟΡΕΥΘΗ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΙΟΘΟΡ ΤΟΝ ΓΑΜΒΡΟΝ ΑΥΤΟΥ ΚΑΙ ΛΕΓΕΙ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΜΟΥ ΤΟΥΣ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΟΨΟΜΑΙ ΕΙ ΕΤΙ ΖΩΣΙΝ ΚΑΙ ΕΙΠΕΝ ΙΟΘΟΡ ΜΩΥΣΗ ΒΑΔΙΖΕ ΥΓΙΑΙΝΩΝ

19 ΜΕΤΑ ΔΕ ΤΑΣ ΗΜΕΡΑΣ ΤΑΣ ΠΟΛΛΑΣ ΕΚΕΙΝΑΣ ΕΤΕΛΕΥΤΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΝ ΜΑΔΙΑΜ ΒΑΔΙΖΕ ΑΠΕΛΘΕ ΕΙΣ ΑΙΓΥΠΤΟΝ ΤΕΘΝΗΚΑΣΙΝ ΓΑΡ ΠΑΝΤΕΣ ΟΙ ΖΗΤΟΥΝΤΕΣ ΣΟΥ ΤΗΝ ΨΥΧΗΝ

20 ΑΝΑΛΑΒΩΝ ΔΕ ΜΩΥΣΗΣ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΑΝΕΒΙΒΑΣΕΝ ΑΥΤΑ ΕΠΙ ΤΑ ΥΠΟΖΥΓΙΑ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΛΑΒΕΝ ΔΕ ΜΩΥΣΗΣ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ

21 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΠΟΡΕΥΟΜΕΝΟΥ ΣΟΥ ΚΑΙ ΑΠΟΣΤΡΕΦΟΝΤΟΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΟΡΑ ΠΑΝΤΑ ΤΑ ΤΕΡΑΤΑ Α ΕΔΩΚΑ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΣΟΥ ΠΟΙΗΣΕΙΣ ΑΥΤΑ ΕΝΑΝΤΙΟΝ ΦΑΡΑΩ ΕΓΩ ΔΕ ΣΚΛΗΡΥΝΩ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΚΑΙ ΟΥ ΜΗ ΕΞΑΠΟΣΤΕΙΛΗ ΤΟΝ ΛΑΟΝ

22 ΣΥ ΔΕ ΕΡΕΙΣ ΤΩ ΦΑΡΑΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΥΙΟΣ ΠΡΩΤΟΤΟΚΟΣ ΜΟΥ ΙΣΡΑΗΛ

23 ΕΙΠΑ ΔΕ ΣΟΙ ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΝΑ ΜΟΙ ΛΑΤΡΕΥΣΗ ΕΙ ΜΕΝ ΟΥΝ ΜΗ ΒΟΥΛΕΙ ΕΞΑΠΟΣΤΕΙΛΑΙ ΑΥΤΟΥΣ ΟΡΑ ΟΥΝ ΕΓΩ ΑΠΟΚΤΕΝΩ ΤΟΝ ΥΙΟΝ ΣΟΥ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ

24 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΗ ΟΔΩ ΕΝ ΤΩ ΚΑΤΑΛΥΜΑΤΙ ΣΥΝΗΝΤΗΣΕΝ ΑΥΤΩ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΖΗΤΕΙ ΑΥΤΟΝ ΑΠΟΚΤΕΙΝΑΙ

25 ΚΑΙ ΛΑΒΟΥΣΑ ΣΕΠΦΩΡΑ ΨΗΦΟΝ ΠΕΡΙΕΤΕΜΕΝ ΤΗΝ ΑΚΡΟΒΥΣΤΙΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΗΣ ΚΑΙ ΠΡΟΣΕΠΕΣΕΝ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΚΑΙ ΕΙΠΕΝ ΕΣΤΗ ΤΟ ΑΙΜΑ ΤΗΣ ΠΕΡΙΤΟΜΗΣ ΤΟΥ ΠΑΙΔΙΟΥ ΜΟΥ

26 ΚΑΙ ΑΠΗΛΘΕΝ ΑΠ' ΑΥΤΟΥ ΔΙΟΤΙ ΕΙΠΕΝ ΕΣΤΗ ΤΟ ΑΙΜΑ ΤΗΣ ΠΕΡΙΤΟΜΗΣ ΤΟΥ ΠΑΙΔΙΟΥ ΜΟΥ

27 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΑΑΡΩΝ ΠΟΡΕΥΘΗΤΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΜΩΥΣΕΙ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΣΥΝΗΝΤΗΣΕΝ ΑΥΤΩ ΕΝ ΤΩ ΟΡΕΙ ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΑΤΕΦΙΛΗΣΑΝ ΑΛΛΗΛΟΥΣ

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28 ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΜΩΥΣΗΣ ΤΩ ΑΑΡΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΚΥΡΙΟΥ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΗΜΕΙΑ Α ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ
29 ΕΠΟΡΕΥΘΗ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΑΑΡΩΝ ΚΑΙ ΣΥΝΗΓΑΓΟΝ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ
30 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΑΡΩΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ Α ΕΛΑΛΗΣΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑ ΣΗΜΕΙΑ ΕΝΑΝΤΙΟΝ ΤΟΥ ΛΑΟΥ
31 ΚΑΙ ΕΠΙΣΤΕΥΣΕΝ Ο ΛΑΟΣ ΚΑΙ ΕΧΑΡΗ ΟΤΙ ΕΠΕΣΚΕΨΑΤΟ Ο ΘΕΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΟΤΙ ΕΙΔΕΝ ΑΥΤΩΝ ΤΗΝ ΘΛΙΨΙΝ ΚΥΨΑΣ ΔΕ Ο ΛΑΟΣ ΠΡΟΣΕΚΥΝΗΣΕΝ

EXODUS CHAPTER 5

1 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΗΛΘΕΝ ΜΩΥΣΗΣ ΚΑΙ ΑΑΡΩΝ ΠΡΟΣ ΦΑΡΑΩ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΝΑ ΜΟΙ ΕΟΡΤΑΣΩΣΙΝ ΕΝ ΤΗ ΕΡΗΜΩ
2 ΚΑΙ ΕΙΠΕΝ ΦΑΡΑΩ ΤΙΣ ΕΣΤΙΝ ΟΥ ΕΙΣΑΚΟΥΣΟΜΑΙ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΩΣΤΕ ΕΞΑΠΟΣΤΕΙΛΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΟΥΚ ΟΙΔΑ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΤΟΝ ΙΣΡΑΗΛ ΟΥΚ ΕΞΑΠΟΣΤΕΛΛΩ
3 ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ Ο ΘΕΟΣ ΤΩΝ ΕΒΡΑΙΩΝ ΠΡΟΣΚΕΚΛΗΤΑΙ ΗΜΑΣ ΠΟΡΕΥΣΟΜΕΘΑ ΟΥΝ ΟΔΟΝ ΤΡΙΩΝ ΗΜΕΡΩΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΟΠΩΣ ΘΥΣΩΜΕΝ ΤΩ ΘΕΩ ΗΜΩΝ ΜΗΠΟΤΕ ΣΥΝΑΝΤΗΣΗ ΗΜΙΝ ΘΑΝΑΤΟΣ Η ΦΟΝΟΣ
4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΙΝΑ ΤΙ ΜΩΥΣΗ ΚΑΙ ΑΑΡΩΝ ΔΙΑΣΤΡΕΦΕΤΕ ΤΟΝ ΛΑΟΝ ΜΟΥ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΠΕΛΘΑΤΕ ΕΚΑΣΤΟΣ ΥΜΩΝ ΠΡΟΣ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
5 ΚΑΙ ΕΙΠΕΝ ΦΑΡΑΩ ΙΔΟΥ ΝΥΝ ΠΟΛΥΠΛΗΘΕΙ Ο ΛΑΟΣ ΜΗ ΟΥΝ ΚΑΤΑΠΑΥΣΩΜΕΝ ΑΥΤΟΥΣ ΑΠΟ ΤΩΝ ΕΡΓΩΝ
6 ΣΥΝΕΤΑΞΕΝ ΔΕ ΦΑΡΑΩ ΤΟΙΣ ΕΡΓΟΔΙΩΚΤΑΙΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΟΙΣ ΓΡΑΜΜΑΤΕΥΣΙΝ ΛΕΓΩΝ
7 ΟΥΚΕΤΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΔΙΔΟΝΑΙ ΑΧΥΡΟΝ ΤΩ ΛΑΩ ΕΙΣ ΤΗΝ ΠΛΙΝΘΟΥΡΓΙΑΝ ΚΑΘΑΠΕΡ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΑΥΤΟΙ ΠΟΡΕΥΕΣΘΩΣΑΝ ΚΑΙ ΣΥΝΑΓΑΓΕΤΩΣΑΝ ΕΑΥΤΟΙΣ ΑΧΥΡΑ
8 ΚΑΙ ΤΗΝ ΣΥΝΤΑΞΙΝ ΤΗΣ ΠΛΙΝΘΕΙΑΣ ΗΣ ΑΥΤΟΙ ΠΟΙΟΥΣΙΝ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΕΠΙΒΑΛΕΙΣ ΑΥΤΟΙΣ ΟΥΚ ΑΦΕΛΕΙΣ ΟΥΔΕΝ ΣΧΟΛΑΖΟΥΣΙΝ ΓΑΡ ΔΙΑ ΤΟΥΤΟ ΚΕΚΡΑΓΑΣΙΝ ΛΕΓΟΝΤΕΣ ΠΟΡΕΥΘΩΜΕΝ ΚΑΙ ΘΥΣΩΜΕΝ ΤΩ ΘΕΩ ΗΜΩΝ
9 ΒΑΡΥΝΕΣΘΩ ΤΑ ΕΡΓΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΟΥΤΩΝ ΚΑΙ ΜΕΡΙΜΝΑΤΩΣΑΝ ΤΑΥΤΑ ΚΑΙ ΜΗ ΜΕΡΙΜΝΑΤΩΣΑΝ ΕΝ ΛΟΓΟΙΣ ΚΕΝΟΙΣ
10 ΚΑΤΕΣΠΕΥΔΟΝ ΔΕ ΑΥΤΟΥΣ ΟΙ ΕΡΓΟΔΙΩΚΤΑΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΕΛΕΓΟΝ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΟΝΤΕΣ ΤΑΔΕ ΛΕΓΕΙ ΦΑΡΑΩ ΟΥΚΕΤΙ ΔΙΔΩΜΙ ΥΜΙΝ ΑΧΥΡΑ
11 ΑΥΤΟΙ ΥΜΕΙΣ ΠΟΡΕΥΟΜΕΝΟΙ ΣΥΛΛΕΓΕΤΕ ΕΑΥΤΟΙΣ ΑΧΥΡΑ ΟΘΕΝ ΕΑΝ ΕΥΡΗΤΕ ΟΥ ΓΑΡ ΑΦΑΙΡΕΙΤΑΙ ΑΠΟ ΤΗΣ ΣΥΝΤΑΞΕΩΣ ΥΜΩΝ ΟΥΘΕΝ
12 ΚΑΙ ΔΙΕΣΠΑΡΗ Ο ΛΑΟΣ ΕΝ ΟΛΗ ΑΙΓΥΠΤΩ ΣΥΝΑΓΑΓΕΙΝ ΚΑΛΑΜΗΝ ΕΙΣ ΑΧΥΡΑ
13 ΟΙ ΔΕ ΕΡΓΟΔΙΩΚΤΑΙ ΚΑΤΕΣΠΕΥΔΟΝ ΑΥΤΟΥΣ ΛΕΓΟΝΤΕΣ ΣΥΝΤΕΛΕΙΤΕ ΤΑ ΕΡΓΑ ΤΑ ΚΑΘΗΚΟΝΤΑ ΚΑΘ' ΗΜΕΡΑΝ ΚΑΘΑΠΕΡ ΚΑΙ ΟΤΕ ΤΟ ΑΧΥΡΟΝ ΕΔΙΔΟΤΟ ΥΜΙΝ
14 ΚΑΙ ΕΜΑΣΤΙΓΩΘΗΣΑΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΓΕΝΟΥΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΙ ΚΑΤΑΣΤΑΘΕΝΤΕΣ ΕΠ' ΑΥΤΟΥΣ ΥΠΟ ΤΩΝ ΕΠΙΣΤΑΤΩΝ ΤΟΥ ΦΑΡΑΩ ΛΕΓΟΝΤΕΣ ΔΙΑ ΤΙ ΟΥ ΣΥΝΕΤΕΛΕΣΑΤΕ ΤΑΣ ΣΥΝΤΑΞΕΙΣ ΥΜΩΝ ΤΗΣ ΠΛΙΝΘΕΙΑΣ ΚΑΘΑΠΕΡ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΤΟ ΤΗΣ ΣΗΜΕΡΟΝ
15 ΕΙΣΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΤΕΒΟΗΣΑΝ ΠΡΟΣ ΦΑΡΑΩ ΛΕΓΟΝΤΕΣ ΙΝΑ ΤΙ ΟΥΤΩΣ ΠΟΙΕΙΣ ΤΟΙΣ ΣΟΙΣ ΟΙΚΕΤΑΙΣ
16 ΑΧΥΡΟΝ ΟΥ ΔΙΔΟΤΑΙ ΤΟΙΣ ΟΙΚΕΤΑΙΣ ΣΟΥ ΚΑΙ ΤΗΝ ΠΛΙΝΘΟΝ ΗΜΙΝ ΛΕΓΟΥΣΙΝ ΠΟΙΕΙΝ ΚΑΙ ΙΔΟΥ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΜΕΜΑΣΤΙΓΩΝΤΑΙ ΑΔΙΚΗΣΕΙΣ ΟΥΝ ΤΟΝ ΛΑΟΝ ΣΟΥ
17 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΧΟΛΑΖΕΤΕ ΣΧΟΛΑΣΤΑΙ ΕΣΤΕ ΔΙΑ ΤΟΥΤΟ ΛΕΓΕΤΕ ΠΟΡΕΥΘΩΜΕΝ ΘΥΣΩΜΕΝ ΤΩ ΘΕΩ ΗΜΩΝ
18 ΝΥΝ ΟΥΝ ΠΟΡΕΥΘΕΝΤΕΣ ΕΡΓΑΖΕΣΘΕ ΤΟ ΓΑΡ ΑΧΥΡΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΥΜΙΝ ΚΑΙ ΤΗΝ ΣΥΝΤΑΞΙΝ ΤΗΣ ΠΛΙΝΘΕΙΑΣ ΑΠΟΔΩΣΕΤΕ
19 ΕΩΡΩΝ ΔΕ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΑΥΤΟΥΣ ΕΝ ΚΑΚΟΙΣ ΛΕΓΟΝΤΕΣ ΟΥΚ ΑΠΟΛΕΙΨΕΤΕ ΤΗΣ ΠΛΙΝΘΕΙΑΣ ΤΟ ΚΑΘΗΚΟΝ ΤΗ ΗΜΕΡΑ
20 ΣΥΝΗΝΤΗΣΑΝ ΔΕ ΜΩΥΣΗ ΚΑΙ ΑΑΡΩΝ ΕΡΧΟΜΕΝΟΙΣ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΑΥΤΩΝ ΑΠΟ ΦΑΡΑΩ
21 ΚΑΙ ΕΙΠΑΝ ΑΥΤΟΙΣ ΙΔΟΙ Ο ΘΕΟΣ ΥΜΑΣ ΚΑΙ ΚΡΙΝΑΙ ΟΤΙ ΕΒΔΕΛΥΞΑΤΕ ΤΗΝ ΟΣΜΗΝ ΗΜΩΝ ΕΝΑΝΤΙΟΝ ΦΑΡΑΩ ΚΑΙ ΕΝΑΝΤΙΟΝ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΑΥΤΟΥ ΔΟΥΝΑΙ ΡΟΜΦΑΙΑΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΑΠΟΚΤΕΙΝΑΙ ΗΜΑΣ
22 ΕΠΕΣΤΡΕΨΕΝ ΔΕ ΜΩΥΣΗΣ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΔΙΑ ΤΙ ΕΚΑΚΩΣΑΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΙΝΑ ΤΙ ΑΠΕΣΤΑΛΚΑΣ ΜΕ
23 ΚΑΙ ΑΦ' ΟΥ ΠΕΠΟΡΕΥΜΑΙ ΠΡΟΣ ΦΑΡΑΩ ΛΑΛΗΣΑΙ ΕΠΙ ΤΩ ΣΩ ΟΝΟΜΑΤΙ ΕΚΑΚΩΣΕΝ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΟΥΚ ΕΡΡΥΣΩ ΤΟΝ ΛΑΟΝ ΣΟΥ

EXODUS CHAPTER 6

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΗΔΗ ΟΨΕΙ Α ΠΟΙΗΣΩ ΤΩ ΦΑΡΑΩ ΕΝ ΓΑΡ ΧΕΙΡΙ ΚΡΑΤΑΙΑ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΥΨΗΛΩ ΕΚΒΑΛΕΙ ΑΥΤΟΥΣ ΕΚ ΤΗΣ ΓΗΣ ΑΥΤΟΥ
2 ΕΛΑΛΗΣΕΝ ΔΕ Ο ΘΕΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΓΩ ΚΥΡΙΟΣ
3 ΚΑΙ ΩΦΘΗΝ ΠΡΟΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΘΕΟΣ ΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΥΡΙΟΣ ΟΥΚ ΕΔΗΛΩΣΑ ΑΥΤΟΙΣ
4 ΚΑΙ ΕΣΤΗΣΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΠΡΟΣ ΑΥΤΟΥΣ ΩΣΤΕ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΤΗΝ ΓΗΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΤΗΝ ΓΗΝ ΗΝ ΠΑΡΩΚΗΚΑΣΙΝ ΕΝ Η ΚΑΙ ΠΑΡΩΚΗΣΑΝ ΕΠ' ΑΥΤΗΣ
5 ΚΑΙ ΕΓΩ ΕΙΣΗΚΟΥΣΑ ΤΟΝ ΣΤΕΝΑΓΜΟΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΝ ΟΙ ΑΙΓΥΠΤΙΟΙ ΚΑΤΑΔΟΥΛΟΥΝΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΜΝΗΣΘΗΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΥΜΩΝ
6 ΒΑΔΙΖΕ ΕΙΠΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΛΕΓΩΝ ΕΓΩ ΚΥΡΙΟΣ ΚΑΙ ΕΞΑΞΩ ΥΜΑΣ ΑΠΟ ΤΗΣ ΔΥΝΑΣΤΕΙΑΣ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΡΥΣΟΜΑΙ ΥΜΑΣ ΕΚ ΤΗΣ ΔΟΥΛΕΙΑΣ ΚΑΙ ΛΥΤΡΩΣΟΜΑΙ ΥΜΑΣ ΕΝ ΒΡΑΧΙΟΝΙ ΥΨΗΛΩ ΚΑΙ ΚΡΙΣΕΙ ΜΕΓΑΛΗ
7 ΚΑΙ ΛΗΜΨΟΜΑΙ ΕΜΑΥΤΩ ΥΜΑΣ ΛΑΟΝ ΕΜΟΙ ΚΑΙ ΕΣΟΜΑΙ ΥΜΩΝ ΘΕΟΣ ΚΑΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ Ο ΕΞΑΓΑΓΩΝ ΥΜΑΣ ΕΚ ΤΗΣ ΚΑΤΑΔΥΝΑΣΤΕΙΑΣ ΤΩΝ ΑΙΓΥΠΤΙΩΝ
8 ΚΑΙ ΕΙΣΑΞΩ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΗΝ ΕΙΣ ΗΝ ΕΞΕΤΕΙΝΑ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΔΟΥΝΑΙ ΑΥΤΗΝ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΔΩΣΩ ΥΜΙΝ ΑΥΤΗΝ ΕΝ ΚΛΗΡΩ ΕΓΩ ΚΥΡΙΟΣ
9 ΕΛΑΛΗΣΕΝ ΔΕ ΜΩΥΣΗΣ ΟΥΤΩΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΜΩΥΣΗ ΑΠΟ ΤΗΣ ΟΛΙΓΟΨΥΧΙΑΣ ΚΑΙ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΤΩΝ ΣΚΛΗΡΩΝ
10 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ
11 ΕΙΣΕΛΘΕ ΛΑΛΗΣΟΝ ΦΑΡΑΩ ΒΑΣΙΛΕΙ ΑΙΓΥΠΤΟΥ ΙΝΑ ΕΞΑΠΟΣΤΕΙΛΗ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΤΗΣ ΓΗΣ ΑΥΤΟΥ
12 ΕΛΑΛΗΣΕΝ ΔΕ ΜΩΥΣΗΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΛΕΓΩΝ ΙΔΟΥ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΠΩΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΜΟΥ ΦΑΡΑΩ ΕΓΩ ΔΕ ΑΛΟΓΟΣ ΕΙΜΙ
13 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΚΑΙ ΣΥΝΕΤΑΞΕΝ ΑΥΤΟΙΣ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΩΣΤΕ ΕΞΑΠΟΣΤΕΙΛΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ
14 ΚΑΙ ΟΥΤΟΙ ΑΡΧΗΓΟΙ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΥΙΟΙ ΡΟΥΒΗΝ ΠΡΩΤΟΤΟΚΟΥ ΙΣΡΑΗΛ ΕΝΩΧ ΚΑΙ ΦΑΛΛΟΥΣ ΑΣΡΩΝ ΚΑΙ ΧΑΡΜΙ ΑΥΤΗ Η ΣΥΓΓΕΝΕΙΑ ΡΟΥΒΗΝ

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15 ΚΑΙ ΥΙΟΙ ΣΥΜΕΩΝ ΙΕΜΟΥΗΛ ΚΑΙ ΙΑΜΙΝ ΚΑΙ ΑΩΔ ΚΑΙ ΙΑΧΙΝ ΚΑΙ ΣΑΑΡ ΚΑΙ ΣΑΟΥΛ Ο ΕΚ ΤΗΣ ΦΟΙΝΙΣΣΗΣ ΑΥΤΑΙ ΑΙ ΠΑΤΡΙΑΙ ΤΩΝ ΥΙΩΝ ΣΥΜΕΩΝ

16 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΛΕΥΙ ΚΑΤΑ ΣΥΓΓΕΝΕΙΑΣ ΑΥΤΩΝ ΓΕΔΣΩΝ ΚΑΑΘ ΚΑΙ ΜΕΡΑΡΙ ΚΑΙ ΤΑ ΕΤΗ ΤΗΣ ΖΩΗΣ ΛΕΥΙ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΠΤΑ

17 ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΓΕΔΣΩΝ ΛΟΒΕΝΙ ΚΑΙ ΣΕΜΕΙ ΟΙΚΟΙ ΠΑΤΡΙΑΣ ΑΥΤΩΝ

18 ΚΑΙ ΥΙΟΙ ΚΑΑΘ ΑΜΒΡΑΜ ΚΑΙ ΙΣΣΑΑΡ ΧΕΒΡΩΝ ΚΑΙ ΟΖΙΗΛ ΚΑΙ ΤΑ ΕΤΗ ΤΗΣ ΖΩΗΣ ΚΑΑΘ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΤΗ

19 ΚΑΙ ΥΙΟΙ ΜΕΡΑΡΙ ΜΟΟΛΙ ΚΑΙ ΟΜΟΥΣΙ ΟΥΤΟΙ ΟΙΚΟΙ ΠΑΤΡΙΩΝ ΛΕΥΙ ΚΑΤΑ ΣΥΓΓΕΝΕΙΑΣ ΑΥΤΩΝ

20 ΚΑΙ ΕΛΑΒΕΝ ΑΜΒΡΑΜ ΤΗΝ ΙΩΧΑΒΕΔ ΘΥΓΑΤΕΡΑ ΤΟΥ ΑΔΕΛΦΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΑΥΤΩ ΤΟΝ ΤΕ ΑΑΡΩΝ ΚΑΙ ΜΩΥΣΗΝ ΚΑΙ ΜΑΡΙΑΜ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΩΝ ΤΑ ΔΕ ΕΤΗ ΤΗΣ ΖΩΗΣ ΑΜΒΡΑΜ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΔΥΟ ΕΤΗ

21 ΚΑΙ ΥΙΟΙ ΙΣΣΑΑΡ ΚΟΡΕ ΚΑΙ ΝΑΦΕΚ ΚΑΙ ΖΕΧΡΙ

22 ΚΑΙ ΥΙΟΙ ΟΖΙΗΛ ΕΛΙΣΑΦΑΝ ΚΑΙ ΣΕΤΡΙ

23 ΕΛΑΒΕΝ ΔΕ ΑΑΡΩΝ ΤΗΝ ΕΛΙΣΑΒΕΘ ΘΥΓΑΤΕΡΑ ΑΜΙΝΑΔΑΒ ΑΔΕΛΦΗΝ ΝΑΑΣΣΩΝ ΑΥΤΩ ΓΥΝΑΙΚΑ ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΤΟΝ ΤΕ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΚΑΙ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ

24 ΥΙΟΙ ΔΕ ΚΟΡΕ ΑΣΙΡ ΚΑΙ ΕΛΚΑΝΑ ΚΑΙ ΑΒΙΑΣΑΦ ΑΥΤΑΙ ΑΙ ΓΕΝΕΣΕΙΣ ΚΟΡΕ

25 ΚΑΙ ΕΛΕΑΖΑΡ Ο ΤΟΥ ΑΑΡΩΝ ΕΛΑΒΕΝ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΦΟΥΤΙΗΛ ΑΥΤΩ ΓΥΝΑΙΚΑ ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΤΟΝ ΦΙΝΕΕΣ ΑΥΤΑΙ ΑΙ ΑΡΧΑΙ ΠΑΤΡΙΑΣ ΛΕΥΙΤΩΝ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ

26 ΟΥΤΟΣ ΑΑΡΩΝ ΚΑΙ ΜΩΥΣΗΣ ΟΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΕΞΑΓΑΓΕΙΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ

27 ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΔΙΑΛΕΓΟΜΕΝΟΙ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞΗΓΑΓΟΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ ΑΥΤΟΣ ΑΑΡΩΝ ΚΑΙ ΜΩΥΣΗΣ

28 Η ΗΜΕΡΑ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΜΩΥΣΗ ΕΝ ΓΗ ΑΙΓΥΠΤΩ

29 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΕΓΩ ΚΥΡΙΟΣ ΛΑΛΗΣΟΝ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΟΣΑ ΕΓΩ ΛΕΓΩ ΠΡΟΣ ΣΕ

30 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΙΔΟΥ ΕΓΩ ΙΣΧΝΟΦΩΝΟΣ ΕΙΜΙ ΚΑΙ ΠΩΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΜΟΥ ΦΑΡΑΩ

EXODUS CHAPTER 7

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΙΔΟΥ ΔΕΔΩΚΑ ΣΕ ΘΕΟΝ ΦΑΡΑΩ ΚΑΙ ΑΑΡΩΝ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΕΣΤΑΙ ΣΟΥ ΠΡΟΦΗΤΗΣ

2 ΣΥ ΔΕ ΛΑΛΗΣΕΙΣ ΑΥΤΩ ΠΑΝΤΑ ΟΣΑ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ Ο ΔΕ ΑΑΡΩΝ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΛΑΛΗΣΕΙ ΠΡΟΣ ΦΑΡΑΩ ΩΣΤΕ ΕΞΑΠΟΣΤΕΙΛΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΤΗΣ ΓΗΣ ΑΥΤΟΥ

3 ΕΓΩ ΔΕ ΣΚΛΗΡΥΝΩ ΤΗΝ ΚΑΡΔΙΑΝ ΦΑΡΑΩ ΚΑΙ ΠΛΗΘΥΝΩ ΤΑ ΣΗΜΕΙΑ ΜΟΥ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ

4 ΚΑΙ ΟΥΚ ΕΙΣΑΚΟΥΣΕΤΑΙ ΥΜΩΝ ΦΑΡΑΩ ΚΑΙ ΕΠΙΒΑΛΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΞΑΞΩ ΣΥΝ ΔΥΝΑΜΕΙ ΜΟΥ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΣΥΝ ΕΚΔΙΚΗΣΕΙ ΜΕΓΑΛΗ

5 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΕΚΤΕΙΝΩΝ ΤΗΝ ΧΕΙΡΑ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΞΑΞΩ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ

6 ΕΠΟΙΗΣΕΝ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΑΑΡΩΝ ΚΑΘΑΠΕΡ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΚΥΡΙΟΣ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ

7 ΜΩΥΣΗΣ ΔΕ ΗΝ ΕΤΩΝ ΟΓΔΟΗΚΟΝΤΑ ΑΑΡΩΝ ΔΕ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΕΤΩΝ ΟΓΔΟΗΚΟΝΤΑ ΤΡΙΩΝ ΗΝΙΚΑ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΦΑΡΑΩ

8 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΛΕΓΩΝ

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ΘΥΓΑΤΡΑΣΙΝ ΚΑΙ ΠΡΟΒΑΤΟΙΣ ΚΑΙ ΒΟΥΣΙΝ ΗΜΩΝ ΕΣΤΙΝ ΓΑΡ ΕΟΡΤΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

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20 ΚΑΙ ΕΣΚΛΗΡΥΝΕΝ ΚΥΡΙΟΣ ΤΗΝ ΚΑΡΔΙΑΝ ΦΑΡΑΩ ΚΑΙ ΟΥΚ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

21 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΓΕΝΗΘΗΤΩ ΣΚΟΤΟΣ ΕΠΙ ΓΗΝ ΑΙΓΥΠΤΟΥ ΨΗΛΑΦΗΤΟΝ ΣΚΟΤΟΣ

22 ΕΞΕΤΕΙΝΕΝ ΔΕ ΜΩΥΣΗΣ ΤΗΝ ΧΕΙΡΑ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΣΚΟΤΟΣ ΓΝΟΦΟΣ ΘΥΕΛΛΑ ΕΠΙ ΠΑΣΑΝ ΓΗΝ ΑΙΓΥΠΤΟΥ ΤΡΕΙΣ ΗΜΕΡΑΣ

23 ΚΑΙ ΟΥΚ ΕΙΔΕΝ ΟΥΔΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΟΥΚ ΕΞΑΝΕΣΤΗ ΟΥΔΕΙΣ ΕΚ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΟΥ ΤΡΕΙΣ ΗΜΕΡΑΣ ΠΑΣΙ ΔΕ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΗΝ ΦΩΣ ΕΝ ΠΑΣΙΝ ΟΙΣ ΚΑΤΕΓΙΝΟΝΤΟ

24 ΚΑΙ ΕΚΑΛΕΣΕΝ ΦΑΡΑΩ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΛΕΓΩΝ ΒΑΔΙΖΕΤΕ ΛΑΤΡΕΥΣΑΤΕ ΚΥΡΙΩ ΤΩ ΘΕΩ ΥΜΩΝ ΠΛΗΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΤΩΝ ΒΟΩΝ ΥΠΟΛΙΠΕΣΘΕ ΚΑΙ Η ΑΠΟΣΚΕΥΗ ΥΜΩΝ ΑΠΟΤΡΕΧΕΤΩ ΜΕΘ' ΥΜΩΝ

25 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΑΛΛΑ ΚΑΙ ΣΥ ΔΩΣΕΙΣ ΗΜΙΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΘΥΣΙΑΣ Α ΠΟΙΗΣΟΜΕΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ

26 ΚΑΙ ΤΑ ΚΤΗΝΗ ΗΜΩΝ ΠΟΡΕΥΣΕΤΑΙ ΜΕΘ' ΗΜΩΝ ΚΑΙ ΟΥΧ ΥΠΟΛΕΙΨΟΜΕΘΑ ΟΠΛΗΝ ΑΠ' ΑΥΤΩΝ ΓΑΡ ΛΗΜΨΟΜΕΘΑ ΛΑΤΡΕΥΣΑΙ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ ΗΜΕΙΣ ΔΕ ΟΥΚ ΟΙΔΑΜΕΝ ΤΙ ΛΑΤΡΕΥΣΩΜΕΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΗΜΑΣ ΕΚΕΙ

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28 ΚΑΙ ΛΕΓΕΙ ΦΑΡΑΩ ΑΠΕΛΘΕ ΑΠ' ΕΜΟΥ ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΕΤΙ ΠΡΟΣΘΕΙΝΑΙ ΙΔΕΙΝ ΜΟΥ ΤΟ ΠΡΟΣΩΠΟΝ Η Δ' ΑΝ ΗΜΕΡΑ ΟΦΘΗΣ ΜΟΙ ΑΠΟΘΑΝΗ

29 ΛΕΓΕΙ ΔΕ ΜΩΥΣΗΣ ΕΙΡΗΚΑΣ ΟΥΚΕΤΙ ΟΦΘΗΣΟΜΑΙ ΣΟΙ ΕΙΣ ΠΡΟΣΩΠΟΝ

EXODUS CHAPTER 11

1 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΤΙ ΜΙΑΝ ΠΛΗΓΗΝ ΕΠΑΞΩ ΕΠΙ ΦΑΡΑΩ ΚΑΙ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΑΠΟΣΤΕΛΕΙ ΥΜΑΣ ΕΝΤΕΥΘΕΝ ΟΤΑΝ ΔΕ ΕΞΑΠΟΣΤΕΛΛΗ ΥΜΑΣ ΣΥΝ ΠΑΝΤΙ ΕΚΒΑΛΕΙ ΥΜΑΣ ΕΚΒΟΛΗ

2 ΛΑΛΗΣΟΝ ΟΥΝ ΚΡΥΦΗ ΕΙΣ ΤΑ ΩΤΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΑΙΤΗΣΑΤΩ ΕΚΑΣΤΟΣ ΠΑΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΓΥΝΗ ΠΑΡΑ ΤΗΣ ΠΛΗΣΙΟΝ ΣΚΕΥΗ ΑΡΓΥΡΑ ΚΑΙ ΧΡΥΣΑ ΚΑΙ ΙΜΑΤΙΣΜΟΝ

3 ΚΥΡΙΟΣ ΔΕ ΕΔΩΚΕΝ ΤΗΝ ΧΑΡΙΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΕΝΑΝΤΙΟΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΕΧΡΗΣΑΝ ΑΥΤΟΙΣ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΜΩΥΣΗΣ ΜΕΓΑΣ ΕΓΕΝΗΘΗ ΣΦΟΔΡΑ ΕΝΑΝΤΙΟΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΕΝΑΝΤΙΟΝ ΦΑΡΑΩ ΚΑΙ ΕΝΑΝΤΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΑΥΤΟΥ

4 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΕΡΙ ΜΕΣΑΣ ΝΥΚΤΑΣ ΕΓΩ ΕΙΣΠΟΡΕΥΟΜΑΙ ΕΙΣ ΜΕΣΟΝ ΑΙΓΥΠΤΟΥ

5 ΚΑΙ ΤΕΛΕΥΤΗΣΕΙ ΠΑΝ ΠΡΩΤΟΤΟΚΟΝ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΑΠΟ ΠΡΩΤΟΤΟΚΟΥ ΦΑΡΑΩ ΟΣ ΚΑΘΗΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΕΩΣ ΠΡΩΤΟΤΟΚΟΥ ΤΗΣ ΘΕΡΑΠΑΙΝΗΣ ΤΗΣ ΠΑΡΑ ΤΟΝ ΜΥΛΟΝ ΚΑΙ ΕΩΣ ΠΡΩΤΟΤΟΚΟΥ ΠΑΝΤΟΣ ΚΤΗΝΟΥΣ

6 ΚΑΙ ΕΣΤΑΙ ΚΡΑΥΓΗ ΜΕΓΑΛΗ ΚΑΤΑ ΠΑΣΑΝ ΓΗΝ ΑΙΓΥΠΤΟΥ ΗΤΙΣ ΤΟΙΑΥΤΗ ΟΥ ΓΕΓΟΝΕΝ ΚΑΙ ΤΟΙΑΥΤΗ ΟΥΚΕΤΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ

7 ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΟΥ ΓΡΥΞΕΙ ΚΥΩΝ ΤΗ ΓΛΩΣΣΗ ΑΥΤΟΥ ΑΠΟ ΑΝΘΡΩΠΟΥ ΕΩΣ ΚΤΗΝΟΥΣ ΟΠΩΣ ΕΙΔΗΣ ΟΣΑ ΠΑΡΑΔΟΞΑΣΕΙ ΚΥΡΙΟΣ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΤΟΥ ΙΣΡΑΗΛ

8 ΚΑΙ ΚΑΤΑΒΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΟΥΤΟΙ ΠΡΟΣ ΜΕ ΚΑΙ ΠΡΟΚΥΝΗΣΟΥΣΙΝ ΜΕ ΛΕΓΟΝΤΕΣ ΕΞΕΛΘΕ ΣΥ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΣΟΥ ΟΥ ΣΥ ΑΦΗΓΗ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΕΛΕΥΣΟΜΑΙ ΕΞΗΛΘΕΝ ΔΕ ΜΩΥΣΗΣ ΑΠΟ ΦΑΡΑΩ ΜΕΤΑ ΘΥΜΟΥ

9 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΟΥΚ ΕΙΣΑΚΟΥΣΕΤΑΙ ΥΜΩΝ ΦΑΡΑΩ ΙΝΑ ΠΛΗΘΥΝΩΝ ΠΛΗΘΥΝΩ ΜΟΥ ΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ

10 ΜΩΥΣΗΣ ΔΕ ΚΑΙ ΑΑΡΩΝ ΕΠΟΙΗΣΑΝ ΠΑΝΤΑ ΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΤΑΥΤΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΕΝΑΝΤΙΟΝ ΦΑΡΑΩ ΕΣΚΛΗΡΥΝΕΝ ΔΕ ΚΥΡΙΟΣ ΤΗΝ ΚΑΡΔΙΑΝ ΦΑΡΑΩ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΕΞΑΠΟΣΤΕΙΛΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

EXODUS CHAPTER 12

1 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ ΛΕΓΩΝ

2 Ο ΜΗΝ ΟΥΤΟΣ ΥΜΙΝ ΑΡΧΗ ΜΗΝΩΝ ΠΡΩΤΟΣ ΕΣΤΙΝ ΥΜΙΝ ΕΝ ΤΟΙΣ ΜΗΣΙΝ ΤΟΥ ΕΝΙΑΥΤΟΥ

3 ΛΑΛΗΣΟΝ ΠΡΟΣ ΠΑΣΑΝ ΣΥΝΑΓΩΓΗΝ ΥΙΩΝ ΙΣΡΑΗΛ ΛΕΓΩΝ ΤΗ ΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΟΥ ΛΑΒΕΤΩΣΑΝ ΕΚΑΣΤΟΣ ΠΡΟΒΑΤΟΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΕΚΑΣΤΟΣ ΠΡΟΒΑΤΟΝ ΚΑΤ' ΟΙΚΙΑΝ

4 ΕΑΝ ΔΕ ΟΛΙΓΟΣΤΟΙ ΩΣΙΝ ΟΙ ΕΝ ΤΗ ΟΙΚΙΑ ΩΣΤΕ ΜΗ ΙΚΑΝΟΥΣ ΕΙΝΑΙ ΕΙΣ ΠΡΟΒΑΤΟΝ ΣΥΛΛΗΜΨΕΤΑΙ ΜΕΘ' ΕΑΥΤΟΥ ΤΟΝ ΓΕΙΤΟΝΑ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΤΑ ΑΡΙΘΜΟΝ ΨΥΧΩΝ ΕΚΑΣΤΟΣ ΤΟ ΑΡΚΟΥΝ ΑΥΤΩ ΣΥΝΑΡΙΘΜΗΣΕΤΑΙ ΕΙΣ ΠΡΟΒΑΤΟΝ

5 ΠΡΟΒΑΤΟΝ ΤΕΛΕΙΟΝ ΑΡΣΕΝ ΕΝΙΑΥΣΙΟΝ ΕΣΤΑΙ ΥΜΙΝ ΑΠΟ ΤΩΝ ΑΡΝΩΝ ΚΑΙ ΤΩΝ ΕΡΙΦΩΝ ΛΗΜΨΕΣΘΕ

6 ΚΑΙ ΕΣΤΑΙ ΥΜΙΝ ΔΙΑΤΕΤΗΡΗΜΕΝΟΝ ΕΩΣ ΤΗΣ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΣ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΟΥ ΚΑΙ ΣΦΑΞΟΥΣΙΝ ΑΥΤΟ ΠΑΝ ΤΟ ΠΛΗΘΟΣ ΣΥΝΑΓΩΓΗΣ ΥΙΩΝ ΙΣΡΑΗΛ ΠΡΟΣ ΕΣΠΕΡΑΝ

7 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΚΑΙ ΘΗΣΟΥΣΙΝ ΕΠΙ ΤΩΝ ΔΥΟ ΣΤΑΘΜΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΦΛΙΑΝ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΕΝ ΟΙΣ ΕΑΝ ΦΑΓΩΣΙΝ ΑΥΤΑ ΕΝ ΑΥΤΟΙΣ

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8 ΚΑΙ ΦΑΓΟΝΤΑΙ ΤΑ ΚΡΕΑ ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ ΟΠΤΑ ΠΥΡΙ ΚΑΙ ΑΖΥΜΑ ΕΠΙ ΠΙΚΡΙΔΩΝ ΕΔΟΝΤΑΙ

9 ΟΥΚ ΕΔΕΣΘΕ ΑΠ' ΑΥΤΩΝ ΩΜΟΝ ΟΥΔΕ ΗΨΗΜΕΝΟΝ ΕΝ ΥΔΑΤΙ ΑΛΛ' Η ΟΠΤΑ ΠΥΡΙ ΚΕΦΑΛΗΝ ΣΥΝ ΤΟΙΣ ΠΟΣΙΝ ΚΑΙ ΤΟΙΣ ΕΝΔΟΣΘΙΟΙΣ

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6 ΕΞ ΗΜΕΡΑΣ ΕΔΕΣΘΕ ΑΖΥΜΑ ΤΗ ΔΕ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΕΟΡΤΗ ΚΥΡΙΟΥ

7 ΑΖΥΜΑ ΕΔΕΣΘΕ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΟΥΚ ΟΦΘΗΣΕΤΑΙ ΣΟΙ ΖΥΜΩΤΟΝ ΟΥΔΕ ΕΣΤΑΙ ΣΟΙ ΖΥΜΗ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΟΡΙΟΙΣ ΣΟΥ

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10 ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΤΟΝ ΝΟΜΟΝ ΤΟΥΤΟΝ ΚΑΤΑ ΚΑΙΡΟΥΣ ΩΡΩΝ ΑΦ' ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ

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12 ΚΑΙ ΑΦΕΛΕΙΣ ΠΑΝ ΔΙΑΝΟΙΓΟΝ ΜΗΤΡΑΝ ΤΑ ΑΡΣΕΝΙΚΑ ΤΩ ΚΥΡΙΩ ΠΑΝ ΔΙΑΝΟΙΓΟΝ ΜΗΤΡΑΝ ΕΚ ΤΩΝ ΒΟΥΚΟΛΙΩΝ Η ΕΝ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΣΟΥ ΟΣΑ ΕΑΝ ΓΕΝΗΤΑΙ ΣΟΙ ΤΑ ΑΡΣΕΝΙΚΑ ΑΓΙΑΣΕΙΣ ΤΩ ΚΥΡΙΩ

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17 ΩΣ ΔΕ ΕΞΑΠΕΣΤΕΙΛΕΝ ΦΑΡΑΩ ΤΟΝ ΛΑΟΝ ΟΥΧ ΩΔΗΓΗΣΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΟΔΟΝ ΓΗΣ ΦΥΛΙΣΤΙΙΜ ΟΤΙ ΕΓΓΥΣ ΗΝ ΕΙΠΕΝ ΓΑΡ Ο ΘΕΟΣ ΜΗΠΟΤΕ ΜΕΤΑΜΕΛΗΣΗ ΤΩ ΛΑΩ ΙΔΟΝΤΙ ΠΟΛΕΜΟΝ ΚΑΙ ΑΠΟΣΤΡΕΨΗ ΕΙΣ ΑΙΓΥΠΤΟΝ

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22 ΟΥΚ ΕΞΕΛΙΠΕΝ Ο ΣΤΥΛΟΣ ΤΗΣ ΝΕΦΕΛΗΣ ΗΜΕΡΑΣ ΚΑΙ Ο ΣΤΥΛΟΣ ΤΟΥ ΠΥΡΟΣ ΝΥΚΤΟΣ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ

EXODUS CHAPTER 14

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

2 ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟΣΤΡΕΨΑΝΤΕΣ ΣΤΡΑΤΟΠΕΔΕΥΣΑΤΩΣΑΝ ΑΠΕΝΑΝΤΙ ΤΗΣ ΕΠΑΥΛΕΩΣ ΑΝΑ ΜΕΣΟΝ ΜΑΓΔΩΛΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΞ ΕΝΑΝΤΙΑΣ ΒΕΕΛΣΕΠΦΩΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΣΤΡΑΤΟΠΕΔΕΥΣΕΙΣ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ

3 ΚΑΙ ΕΡΕΙ ΦΑΡΑΩ ΤΩ ΛΑΩ ΑΥΤΟΥ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΛΑΝΩΝΤΑΙ ΟΥΤΟΙ ΕΝ ΤΗ ΓΗ ΣΥΓΚΕΚΛΕΙΚΕΝ ΓΑΡ ΑΥΤΟΥΣ Η ΕΡΗΜΟΣ

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8 ΚΑΙ ΕΣΚΛΗΡΥΝΕΝ ΚΥΡΙΟΣ ΤΗΝ ΚΑΡΔΙΑΝ ΦΑΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΟΠΙΣΩ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΙ ΔΕ ΥΙΟΙ ΙΣΡΑΗΛ ΕΞΕΠΟΡΕΥΟΝΤΟ ΕΝ ΧΕΙΡΙ ΥΨΗΛΗ

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10 ΚΑΙ ΦΑΡΑΩ ΠΡΟΣΗΓΕΝ ΚΑΙ ΑΝΑΒΛΕΨΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΟΡΩΣΙΝ ΚΑΙ ΟΙ ΑΙΓΥΠΤΙΟΙ ΕΣΤΡΑΤΟΠΕΔΕΥΣΑΝ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΣΦΟΔΡΑ ΑΝΕΒΟΗΣΑΝ ΔΕ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΚΥΡΙΟΝ

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ΑΙΓΥΠΤΙΟΥΣ ΣΗΜΕΡΟΝ ΟΥ ΠΡΟΣΘΗΣΕΣΘΕ ΕΤΙ ΙΔΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ

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15 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΤΙ ΒΟΑΣ ΠΡΟΣ ΜΕ ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΖΕΥΞΑΤΩΣΑΝ

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17 ΚΑΙ ΙΔΟΥ ΕΓΩ ΣΚΛΗΡΥΝΩ ΤΗΝ ΚΑΡΔΙΑΝ ΦΑΡΑΩ ΚΑΙ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΠΑΝΤΩΝ ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΝΔΟΞΑΣΘΗΣΟΜΑΙ ΕΝ ΦΑΡΑΩ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΣΤΡΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΑΡΜΑΣΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΙΠΠΟΙΣ ΑΥΤΟΥ

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31 ΕΙΔΕΝ ΔΕ ΙΣΡΑΗΛ ΤΗΝ ΧΕΙΡΑ ΤΗΝ ΜΕΓΑΛΗΝ Α ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΦΟΒΗΘΗ ΔΕ Ο ΛΑΟΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΤΩ ΘΕΩ ΚΑΙ ΜΩΥΣΗ ΤΩ ΘΕΡΑΠΟΝΤΙ ΑΥΤΟΥ

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1 ΤΟΤΕ ΗΣΕΝ ΜΩΥΣΗΣ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΗΝ ΩΔΗΝ ΤΑΥΤΗΝ ΤΩ ΘΕΩ ΚΑΙ ΕΙΠΑΝ ΛΕΓΟΝΤΕΣ ΑΣΩΜΕΝ ΤΩ ΚΥΡΙΩ ΕΝΔΟΞΩΣ ΓΑΡ ΔΕΔΟΞΑΣΤΑΙ ΙΠΠΟΝ ΚΑΙ ΑΝΑΒΑΤΗΝ ΕΡΡΙΨΕΝ ΕΙΣ ΘΑΛΑΣΣΑΝ

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7 ΚΑΙ ΤΩ ΠΛΗΘΕΙ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΣΥΝΕΤΡΙΨΑΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΑΠΕΣΤΕΙΛΑΣ ΤΗΝ ΟΡΓΗΝ ΣΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΟΥΣ ΩΣ ΚΑΛΑΜΗΝ

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EXODUS CHAPTER 18

1 ΗΚΟΥΣΕΝ ΔΕ ΙΟΘΟΡ Ο ΙΕΡΕΥΣ ΜΑΔΙΑΜ Ο ΓΑΜΒΡΟΣ ΜΩΥΣΗ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΙΣΡΑΗΛ ΤΩ ΕΑΥΤΟΥ ΛΑΩ ΕΞΗΓΑΓΕΝ ΓΑΡ ΚΥΡΙΟΣ ΤΟΝ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ
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20 ΚΑΙ ΔΙΑΜΑΡΤΥΡΗ ΑΥΤΟΙΣ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΝ ΝΟΜΟΝ ΑΥΤΟΥ ΚΑΙ ΣΗΜΑΝΕΙΣ ΑΥΤΟΙΣ ΤΑΣ ΟΔΟΥΣ ΕΝ ΑΙΣ ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΤΑ ΕΡΓΑ Α ΠΟΙΗΣΟΥΣΙΝ
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22 ΚΑΙ ΚΡΙΝΟΥΣΙΝ ΤΟΝ ΛΑΟΝ ΠΑΣΑΝ ΩΡΑΝ ΤΟ ΔΕ ΡΗΜΑ ΤΟ ΥΠΕΡΟΓΚΟΝ ΑΝΟΙΣΟΥΣΙΝ ΕΠΙ ΣΕ ΤΑ ΔΕ ΒΡΑΧΕΑ ΤΩΝ ΚΡΙΜΑΤΩΝ ΚΡΙΝΟΥΣΙΝ ΑΥΤΟΙ ΚΑΙ ΚΟΥΦΙΟΥΣΙΝ ΑΠΟ ΣΟΥ ΚΑΙ ΣΥΝΑΝΤΙΛΗΜΨΟΝΤΑΙ ΣΟΙ

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23 ΕΑΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΠΟΙΗΣΗΣ ΚΑΤΙΣΧΥΣΕΙ ΣΕ Ο ΘΕΟΣ ΚΑΙ ΔΥΝΗΣΗ ΠΑΡΑΣΤΗΝΑΙ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΥΤΟΣ ΕΙΣ ΤΟΝ ΕΑΥΤΟΥ ΤΟΠΟΝ ΜΕΤ' ΕΙΡΗΝΗΣ ΗΞΕΙ

24 ΗΚΟΥΣΕΝ ΔΕ ΜΩΥΣΗΣ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΓΑΜΒΡΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΣΑ ΑΥΤΩ ΕΙΠΕΝ

25 ΚΑΙ ΕΠΕΛΕΞΕΝ ΜΩΥΣΗΣ ΑΝΔΡΑΣ ΔΥΝΑΤΟΥΣ ΑΠΟ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ ΕΠ' ΑΥΤΩΝ ΧΙΛΙΑΡΧΟΥΣ ΚΑΙ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑΡΧΟΥΣ ΚΑΙ ΔΕΚΑΔΑΡΧΟΥΣ

26 ΚΑΙ ΕΚΡΙΝΟΣΑΝ ΤΟΝ ΛΑΟΝ ΠΑΣΑΝ ΩΡΑΝ ΠΑΝ ΔΕ ΡΗΜΑ ΥΠΕΡΟΓΚΟΝ ΑΝΕΦΕΡΟΣΑΝ ΕΠΙ ΜΩΥΣΗΝ ΠΑΝ ΔΕ ΡΗΜΑ ΕΛΑΦΡΟΝ ΕΚΡΙΝΟΣΑΝ ΑΥΤΟΙ

27 ΕΞΑΠΕΣΤΕΙΛΕΝ ΔΕ ΜΩΥΣΗΣ ΤΟΝ ΕΑΥΤΟΥ ΓΑΜΒΡΟΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΟΥ

EXODUS CHAPTER 19

1 ΤΟΥ ΔΕ ΜΗΝΟΣ ΤΟΥ ΤΡΙΤΟΥ ΤΗΣ ΕΞΟΔΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΗΛΘΟΣΑΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΤΟΥ ΣΙΝΑ

2 ΚΑΙ ΕΞΗΡΑΝ ΕΚ ΡΑΦΙΔΙΝ ΚΑΙ ΗΛΘΟΣΑΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΤΟΥ ΣΙΝΑ ΚΑΙ ΠΑΡΕΝΕΒΑΛΕΝ ΕΚΕΙ ΙΣΡΑΗΛ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΟΡΟΥΣ

3 ΚΑΙ ΜΩΥΣΗΣ ΑΝΕΒΗ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ ΕΚ ΤΟΥ ΟΡΟΥΣ ΛΕΓΩΝ ΤΑΔΕ ΕΡΕΙΣ ΤΩ ΟΙΚΩ ΙΑΚΩΒ ΚΑΙ ΑΝΑΓΓΕΛΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

4 ΑΥΤΟΙ ΕΩΡΑΚΑΤΕ ΟΣΑ ΠΕΠΟΙΗΚΑ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΚΑΙ ΑΝΕΛΑΒΟΝ ΥΜΑΣ ΩΣΕΙ ΕΠΙ ΠΤΕΡΥΓΩΝ ΑΕΤΩΝ ΚΑΙ ΠΡΟΣΗΓΑΓΟΜΗΝ ΥΜΑΣ ΠΡΟΣ ΕΜΑΥΤΟΝ

5 ΚΑΙ ΝΥΝ ΕΑΝ ΑΚΟΗ ΑΚΟΥΣΗΤΕ ΤΗΣ ΕΜΗΣ ΦΩΝΗΣ ΚΑΙ ΦΥΛΑΞΗΤΕ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΕΣΕΣΘΕ ΜΟΙ ΛΑΟΣ ΠΕΡΙΟΥΣΙΟΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΕΜΗ ΓΑΡ ΕΣΤΙΝ ΠΑΣΑ Η ΓΗ

6 ΥΜΕΙΣ ΔΕ ΕΣΕΣΘΕ ΜΟΙ ΒΑΣΙΛΕΙΟΝ ΙΕΡΑΤΕΥΜΑ ΚΑΙ ΕΘΝΟΣ ΑΓΙΟΝ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΕΡΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

7 ΗΛΘΕΝ ΔΕ ΜΩΥΣΗΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΣ ΣΥΝΕΤΑΞΕΝ ΑΥΤΩ Ο ΘΕΟΣ

8 ΑΠΕΚΡΙΘΗ ΔΕ ΠΑΣ Ο ΛΑΟΣ ΟΜΟΘΥΜΑΔΟΝ ΚΑΙ ΕΙΠΑΝ ΠΑΝΤΑ ΟΣΑ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΟΙΗΣΟΜΕΝ ΚΑΙ ΑΚΟΥΣΟΜΕΘΑ ΑΝΗΝΕΓΚΕΝ ΔΕ ΜΩΥΣΗΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΛΑΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

9 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΙΔΟΥ ΕΓΩ ΠΑΡΑΓΙΝΟΜΑΙ ΠΡΟΣ ΣΕ ΕΝ ΣΤΥΛΩ ΝΕΦΕΛΗΣ ΙΝΑ ΑΚΟΥΣΗ Ο ΛΑΟΣ ΛΑΛΟΥΝΤΟΣ ΜΟΥ ΠΡΟΣ ΣΕ ΚΑΙ ΣΟΙ ΠΙΣΤΕΥΣΩΣΙΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΝΗΓΓΕΙΛΕΝ ΔΕ ΜΩΥΣΗΣ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΛΑΟΥ ΠΡΟΣ ΚΥΡΙΟΝ

10 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΤΑΒΑΣ ΔΙΑΜΑΡΤΥΡΑΙ ΤΩ ΛΑΩ ΚΑΙ ΑΓΝΙΣΟΝ ΑΥΤΟΥΣ ΣΗΜΕΡΟΝ ΚΑΙ ΑΥΡΙΟΝ ΚΑΙ ΠΛΥΝΑΤΩΣΑΝ ΤΑ ΙΜΑΤΙΑ

11 ΚΑΙ ΕΣΤΩΣΑΝ ΕΤΟΙΜΟΙ ΕΙΣ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΤΡΙΤΗΝ ΤΗ ΓΑΡ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΤΑΒΗΣΕΤΑΙ ΚΥΡΙΟΣ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΣΙΝΑ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ

12 ΚΑΙ ΑΦΟΡΙΕΙΣ ΤΟΝ ΛΑΟΝ ΚΥΚΛΩ ΛΕΓΩΝ ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΘΙΓΕΙΝ ΤΙ ΑΥΤΟΥ ΠΑΣ Ο ΑΨΑΜΕΝΟΣ ΤΟΥ ΟΡΟΥΣ ΘΑΝΑΤΩ ΤΕΛΕΥΤΗΣΕΙ

13 ΟΥΧ ΑΨΕΤΑΙ ΑΥΤΟΥ ΧΕΙΡ ΕΝ ΓΑΡ ΛΙΘΟΙΣ ΛΙΘΟΒΟΛΗΘΗΣΕΤΑΙ Η ΒΟΛΙΔΙ ΚΑΤΑΤΟΞΕΥΘΗΣΕΤΑΙ ΕΑΝ ΤΕ ΚΤΗΝΟΣ ΕΑΝ ΤΕ ΑΝΘΡΩΠΟΣ ΟΥ ΖΗΣΕΤΑΙ ΟΤΑΝ ΑΙ ΦΩΝΑΙ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΚΑΙ Η ΝΕΦΕΛΗ ΑΠΕΛΘΗ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΕΚΕΙΝΟΙ ΑΝΑΒΗΣΟΝΤΑΙ ΕΠΙ ΤΟ ΟΡΟΣ

14 ΚΑΤΕΒΗ ΔΕ ΜΩΥΣΗΣ ΕΚ ΤΟΥ ΟΡΟΥΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΗΓΙΑΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΛΥΝΑΝ ΤΑ ΙΜΑΤΙΑ

15 ΚΑΙ ΕΙΠΕΝ ΤΩ ΛΑΩ ΓΙΝΕΣΘΕ ΕΤΟΙΜΟΙ ΤΡΕΙΣ ΗΜΕΡΑΣ ΜΗ ΠΡΟΣΕΛΘΗΤΕ ΓΥΝΑΙΚΙ

16 ΕΓΕΝΕΤΟ ΔΕ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΓΕΝΗΘΕΝΤΟΣ ΠΡΟΣ ΟΡΘΡΟΝ ΚΑΙ ΕΓΙΝΟΝΤΟ ΦΩΝΑΙ ΚΑΙ ΑΣΤΡΑΠΑΙ ΚΑΙ ΝΕΦΕΛΗ ΓΝΟΦΩΔΗΣ ΕΠ' ΟΡΟΥΣ ΣΙΝΑ ΦΩΝΗ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΗΧΕΙ ΜΕΓΑ ΚΑΙ ΕΠΤΟΗΘΗ ΠΑΣ Ο ΛΑΟΣ Ο ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ

17 ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΩΥΣΗΣ ΤΟΝ ΛΑΟΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΤΟΥ ΘΕΟΥ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΠΑΡΕΣΤΗΣΑΝ ΥΠΟ ΤΟ ΟΡΟΣ

18 ΤΟ ΔΕ ΟΡΟΣ ΤΟ ΣΙΝΑ ΕΚΑΠΝΙΖΕΤΟ ΟΛΟΝ ΔΙΑ ΤΟ ΚΑΤΑΒΕΒΗΚΕΝΑΙ ΕΠ' ΑΥΤΟ ΤΟΝ ΘΕΟΝ ΕΝ ΠΥΡΙ ΚΑΙ ΑΝΕΒΑΙΝΕΝ Ο ΚΑΠΝΟΣ ΩΣ ΚΑΠΝΟΣ ΚΑΜΙΝΟΥ ΚΑΙ ΕΞΕΣΤΗ ΠΑΣ Ο ΛΑΟΣ ΣΦΟΔΡΑ

19 ΕΓΙΝΟΝΤΟ ΔΕ ΑΙ ΦΩΝΑΙ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΠΡΟΒΑΙΝΟΥΣΑΙ ΙΣΧΥΡΟΤΕΡΑΙ ΣΦΟΔΡΑ ΜΩΥΣΗΣ ΕΛΑΛΕΙ Ο ΔΕ ΘΕΟΣ ΑΠΕΚΡΙΝΑΤΟ ΑΥΤΩ ΦΩΝΗ

20 ΚΑΤΕΒΗ ΔΕ ΚΥΡΙΟΣ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΣΙΝΑ ΕΠΙ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ ΜΩΥΣΗΝ ΕΠΙ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΑΝΕΒΗ ΜΩΥΣΗΣ

21 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΚΑΤΑΒΑΣ ΔΙΑΜΑΡΤΥΡΑΙ ΤΩ ΛΑΩ ΜΗΠΟΤΕ ΕΓΓΙΣΩΣΙΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΤΑΝΟΗΣΑΙ ΚΑΙ ΠΕΣΩΣΙΝ ΕΞ ΑΥΤΩΝ ΠΛΗΘΟΣ

22 ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΟΙ ΕΓΓΙΖΟΝΤΕΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΑΓΙΑΣΘΗΤΩΣΑΝ ΜΗΠΟΤΕ ΑΠΑΛΛΑΞΗ ΑΠ' ΑΥΤΩΝ ΚΥΡΙΟΣ

23 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΟΥ ΔΥΝΗΣΕΤΑΙ Ο ΛΑΟΣ ΠΡΟΣΑΝΑΒΗΝΑΙ ΠΡΟΣ ΤΟ ΟΡΟΣ ΤΟ ΣΙΝΑ ΣΥ ΓΑΡ ΔΙΑΜΕΜΑΡΤΥΡΗΣΑΙ ΗΜΙΝ ΛΕΓΩΝ ΑΦΟΡΙΣΑΙ ΤΟ ΟΡΟΣ ΚΑΙ ΑΓΙΑΣΑΙ ΑΥΤΟ

24 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΚΥΡΙΟΣ ΒΑΔΙΖΕ ΚΑΤΑΒΗΘΙ ΚΑΙ ΑΝΑΒΗΘΙ ΣΥ ΚΑΙ ΑΑΡΩΝ ΜΕΤΑ ΣΟΥ ΟΙ ΔΕ ΙΕΡΕΙΣ ΚΑΙ Ο ΛΑΟΣ ΜΗ ΒΙΑΖΕΣΘΩΣΑΝ ΑΝΑΒΗΝΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΜΗΠΟΤΕ ΑΠΟΛΕΣΗ ΑΠ' ΑΥΤΩΝ ΚΥΡΙΟΣ

25 ΚΑΤΕΒΗ ΔΕ ΜΩΥΣΗΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ

EXODUS CHAPTER 20

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΛΕΓΩΝ

2 ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΣΤΙΣ ΕΞΗΓΑΓΟΝ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ

3 ΟΥΚ ΕΣΟΝΤΑΙ ΣΟΙ ΘΕΟΙ ΕΤΕΡΟΙ ΠΛΗΝ ΕΜΟΥ

4 ΟΥ ΠΟΙΗΣΕΙΣ ΣΕΑΥΤΩ ΕΙΔΩΛΟΝ ΟΥΔΕ ΠΑΝΤΟΣ ΟΜΟΙΩΜΑ ΟΣΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΑΝΩ ΚΑΙ ΟΣΑ ΕΝ ΤΗ ΓΗ ΚΑΤΩ ΚΑΙ ΟΣΑ ΕΝ ΤΟΙΣ ΥΔΑΣΙΝ ΥΠΟΚΑΤΩ ΤΗΣ ΓΗΣ

5 ΟΥ ΠΡΟΣΚΥΝΗΣΕΙΣ ΑΥΤΟΙΣ ΟΥΔΕ ΜΗ ΛΑΤΡΕΥΣΗΣ ΑΥΤΟΙΣ ΕΓΩ ΓΑΡ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΘΕΟΣ ΖΗΛΩΤΗΣ ΑΠΟΔΙΔΟΥΣ ΑΜΑΡΤΙΑΣ ΠΑΤΕΡΩΝ ΕΠΙ ΤΕΚΝΑ ΕΩΣ ΤΡΙΤΗΣ ΚΑΙ ΤΕΤΑΡΤΗΣ ΓΕΝΕΑΣ ΤΟΙΣ ΜΙΣΟΥΣΙΝ ΜΕ

6 ΚΑΙ ΠΟΙΩΝ ΕΛΕΟΣ ΕΙΣ ΧΙΛΙΑΔΑΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΜΕ ΚΑΙ ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙΝ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ

7 ΟΥ ΛΗΜΨΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΠΙ ΜΑΤΑΙΩ ΟΥ ΓΑΡ ΜΗ ΚΑΘΑΡΙΣΗ ΚΥΡΙΟΣ ΤΟΝ ΛΑΜΒΑΝΟΝΤΑ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΠΙ ΜΑΤΑΙΩ

8 ΜΝΗΣΘΗΤΙ ΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΣΑΒΒΑΤΩΝ ΑΓΙΑΖΕΙΝ ΑΥΤΗΝ

9 ΕΞ ΗΜΕΡΑΣ ΕΡΓΑ ΚΑΙ ΠΟΙΗΣΕΙΣ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ

10 ΤΗ ΔΕ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΣΑΒΒΑΤΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΟΥ ΠΟΙΗΣΕΙΣ ΕΝ ΑΥΤΗ ΠΑΝ ΕΡΓΟΝ ΣΥ ΚΑΙ Ο ΥΙΟΣ ΣΟΥ ΚΑΙ Η ΘΥΓΑΤΗΡ ΣΟΥ Ο ΠΑΙΣ ΣΟΥ ΚΑΙ Η ΠΑΙΔΙΣΚΗ ΣΟΥ Ο ΒΟΥΣ ΣΟΥ ΚΑΙ ΤΟ ΥΠΟΖΥΓΙΟΝ ΣΟΥ ΚΑΙ ΠΑΝ ΚΤΗΝΟΣ ΣΟΥ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ Ο ΠΑΡΟΙΚΩΝ ΕΝ ΣΟΙ

11 ΕΝ ΓΑΡ ΕΞ ΗΜΕΡΑΙΣ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΔΙΑ ΤΟΥΤΟ ΕΥΛΟΓΗΣΕΝ ΚΥΡΙΟΣ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΕΒΔΟΜΗΝ ΚΑΙ ΗΓΙΑΣΕΝ ΑΥΤΗΝ

12 ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΙΝΑ ΜΑΚΡΟΧΡΟΝΙΟΣ ΓΕΝΗ ΕΠΙ ΤΗΣ ΓΗΣ ΤΗΣ ΑΓΑΘΗΣ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ

13 ΟΥ ΜΟΙΧΕΥΣΕΙΣ

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14 ΟΥ ΚΛΕΨΕΙΣ
15 ΟΥ ΦΟΝΕΥΣΕΙΣ
16 ΟΥ ΨΕΥΔΟΜΑΡΤΥΡΗΣΕΙΣ ΚΑΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΜΑΡΤΥΡΙΑΝ ΨΕΥΔΗ
17 ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΟΥΤΕ ΤΟΝ ΑΓΡΟΝ ΑΥΤΟΥ ΟΥΤΕ ΤΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΟΥΤΕ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΑΥΤΟΥ ΟΥΤΕ ΤΟΥ ΒΟΟΣ ΑΥΤΟΥ ΟΥΤΕ ΤΟΥ ΥΠΟΖΥΓΙΟΥ ΑΥΤΟΥ ΟΥΤΕ ΠΑΝΤΟΣ ΚΤΗΝΟΥΣ ΑΥΤΟΥ ΟΥΤΕ ΟΣΑ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΕΣΤΙΝ
18 ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΩΡΑ ΤΗΝ ΦΩΝΗΝ ΚΑΙ ΤΑΣ ΛΑΜΠΑΔΑΣ ΚΑΙ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΤΟ ΟΡΟΣ ΤΟ ΚΑΠΝΙΖΟΝ ΦΟΒΗΘΕΝΤΕΣ ΔΕ ΠΑΣ Ο ΛΑΟΣ ΕΣΤΗΣΑΝ ΜΑΚΡΟΘΕΝ
19 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΜΩΥΣΗΝ ΛΑΛΗΣΟΝ ΣΥ ΗΜΙΝ ΚΑΙ ΜΗ ΛΑΛΕΙΤΩ ΠΡΟΣ ΗΜΑΣ Ο ΘΕΟΣ ΜΗΠΟΤΕ ΑΠΟΘΑΝΩΜΕΝ
20 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΜΩΥΣΗΣ ΘΑΡΣΕΙΤΕ ΕΝΕΚΕΝ ΓΑΡ ΤΟΥ ΠΕΙΡΑΣΑΙ ΥΜΑΣ ΠΑΡΕΓΕΝΗΘΗ Ο ΘΕΟΣ ΠΡΟΣ ΥΜΑΣ ΟΠΩΣ ΑΝ ΓΕΝΗΤΑΙ Ο ΦΟΒΟΣ ΑΥΤΟΥ ΕΝ ΥΜΙΝ ΙΝΑ ΜΗ ΑΜΑΡΤΑΝΗΤΕ
21 ΕΙΣΤΗΚΕΙ ΔΕ Ο ΛΑΟΣ ΜΑΚΡΟΘΕΝ ΜΩΥΣΗΣ ΔΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΓΝΟΦΟΝ ΟΥ ΗΝ Ο ΘΕΟΣ
22 ΕΙΠΕΝ ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΤΑΔΕ ΕΡΕΙΣ ΤΩ ΟΙΚΩ ΙΑΚΩΒ ΚΑΙ ΑΝΑΓΓΕΛΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΥΜΕΙΣ ΕΩΡΑΚΑΤΕ ΟΤΙ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΛΑΛΗΚΑ ΠΡΟΣ ΥΜΑΣ
23 ΟΥ ΠΟΙΗΣΕΤΕ ΕΑΥΤΟΙΣ ΘΕΟΥΣ ΑΡΓΥΡΟΥΣ ΚΑΙ ΘΕΟΥΣ ΧΡΥΣΟΥΣ ΟΥ ΠΟΙΗΣΕΤΕ ΥΜΙΝ ΑΥΤΟΙΣ
24 ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΚ ΓΗΣ ΠΟΙΗΣΕΤΕ ΜΟΙ ΚΑΙ ΘΥΣΕΤΕ ΕΠ' ΑΥΤΟΥ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΣΩΤΗΡΙΑ ΥΜΩΝ ΤΑ ΠΡΟΒΑΤΑ ΚΑΙ ΤΟΥΣ ΜΟΣΧΟΥΣ ΥΜΩΝ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΥ ΕΑΝ ΕΠΟΝΟΜΑΣΩ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΚΑΙ ΗΞΩ ΠΡΟΣ ΣΕ ΚΑΙ ΕΥΛΟΓΗΣΩ ΣΕ
25 ΕΑΝ ΔΕ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΚ ΛΙΘΩΝ ΠΟΙΗΣ ΜΟΙ ΟΥΚ ΟΙΚΟΔΟΜΗΣΕΙΣ ΑΥΤΟΥΣ ΤΜΗΤΟΥΣ ΤΟ ΓΑΡ ΕΓΧΕΙΡΙΔΙΟΝ ΣΟΥ ΕΠΙΒΕΒΛΗΚΑΣ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΜΕΜΙΑΝΤΑΙ
26 ΟΥΚ ΑΝΑΒΗΣΗ ΕΝ ΑΝΑΒΑΘΜΙΣΙΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΜΟΥ ΟΠΩΣ ΑΝ ΜΗ ΑΠΟΚΑΛΥΨΗΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΣΟΥ ΕΠ' ΑΥΤΟΥ

EXODUS CHAPTER 21

1 ΚΑΙ ΤΑΥΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ Α ΠΑΡΑΘΗΣΕΙΣ ΕΝΩΠΙΟΝ ΑΥΤΩΝ
2 ΕΑΝ ΚΤΗΣΗ ΠΑΙΔΑ ΕΒΡΑΙΟΝ ΕΞ ΕΤΗ ΔΟΥΛΕΥΣΕΙ ΣΟΙ ΤΩ ΔΕ ΕΒΔΟΜΩ ΕΤΕΙ ΑΠΕΛΕΥΣΕΤΑΙ ΕΛΕΥΘΕΡΟΣ ΔΩΡΕΑΝ
3 ΕΑΝ ΑΥΤΟΣ ΜΟΝΟΣ ΕΙΣΕΛΘΗ ΚΑΙ ΜΟΝΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΕΑΝ ΔΕ ΓΥΝΗ ΣΥΝΕΙΣΕΛΘΗ ΜΕΤ' ΑΥΤΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ Η ΓΥΝΗ ΜΕΤ' ΑΥΤΟΥ
4 ΕΑΝ ΔΕ Ο ΚΥΡΙΟΣ ΔΩ ΑΥΤΩ ΓΥΝΑΙΚΑ ΚΑΙ ΤΕΚΗ ΑΥΤΩ ΥΙΟΥΣ Η ΘΥΓΑΤΕΡΑΣ Η ΓΥΝΗ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΕΣΤΑΙ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΑΥΤΟΣ ΔΕ ΜΟΝΟΣ ΕΞΕΛΕΥΣΕΤΑΙ
5 ΕΑΝ ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΗ Ο ΠΑΙΣ ΗΓΑΠΗΚΑ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΟΥΚ ΑΠΟΤΡΕΧΩ ΕΛΕΥΘΕΡΟΣ
6 ΠΡΟΣΑΞΕΙ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟ ΚΡΙΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΤΕ ΠΡΟΣΑΞΕΙ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΘΥΡΑΝ ΕΠΙ ΤΟΝ ΣΤΑΘΜΟΝ ΚΑΙ ΤΡΥΠΗΣΕΙ ΑΥΤΟΥ Ο ΚΥΡΙΟΣ ΤΟ ΟΥΣ ΤΩ ΟΠΗΤΙΩ ΚΑΙ ΔΟΥΛΕΥΣΕΙ ΑΥΤΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
7 ΕΑΝ ΔΕ ΤΙΣ ΑΠΟΔΩΤΑΙ ΤΗΝ ΕΑΥΤΟΥ ΘΥΓΑΤΕΡΑ ΟΙΚΕΤΙΝ ΟΥΚ ΑΠΕΛΕΥΣΕΤΑΙ ΩΣΠΕΡ ΑΠΟΤΡΕΧΟΥΣΙΝ ΑΙ ΔΟΥΛΑΙ
8 ΕΑΝ ΜΗ ΕΥΑΡΕΣΤΗΣΗ ΤΩ ΚΥΡΙΩ ΑΥΤΗΣ ΗΝ ΑΥΤΩ ΚΑΘΩΜΟΛΟΓΗΣΑΤΟ ΑΠΟΛΥΤΡΩΣΕΙ ΑΥΤΗΝ ΕΘΝΕΙ ΔΕ ΑΛΛΟΤΡΙΩ ΟΥ ΚΥΡΙΟΣ ΕΣΤΙΝ ΠΩΛΕΙΝ ΑΥΤΗΝ ΟΤΙ ΗΘΕΤΗΣΕΝ ΕΝ ΑΥΤΗ
9 ΕΑΝ ΔΕ ΤΩ ΥΙΩ ΚΑΘΟΜΟΛΟΓΗΣΗΤΑΙ ΑΥΤΗΝ ΚΑΤΑ ΤΟ ΔΙΚΑΙΩΜΑ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΠΟΙΗΣΕΙ ΑΥΤΗ
10 ΕΑΝ ΔΕ ΑΛΛΗΝ ΛΑΒΗ ΕΑΥΤΩ ΤΑ ΔΕΟΝΤΑ ΚΑΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΚΑΙ ΤΗΝ ΟΜΙΛΙΑΝ ΑΥΤΗΣ ΟΥΚ ΑΠΟΣΤΕΡΗΣΕΙ
11 ΕΑΝ ΔΕ ΤΑ ΤΡΙΑ ΤΑΥΤΑ ΜΗ ΠΟΙΗΣΗ ΑΥΤΗ ΕΞΕΛΕΥΣΕΤΑΙ ΔΩΡΕΑΝ ΑΝΕΥ ΑΡΓΥΡΙΟΥ
12 ΕΑΝ ΔΕ ΠΑΤΑΞΗ ΤΙΣ ΤΙΝΑ ΚΑΙ ΑΠΟΘΑΝΗ ΘΑΝΑΤΩ ΘΑΝΑΤΟΥΣΘΩ
13 Ο ΔΕ ΟΥΧ ΕΚΩΝ ΑΛΛΑ Ο ΘΕΟΣ ΠΑΡΕΔΩΚΕΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΔΩΣΩ ΣΟΙ ΤΟΠΟΝ ΟΥ ΦΕΥΞΕΤΑΙ ΕΚΕΙ Ο ΦΟΝΕΥΣΑΣ
14 ΕΑΝ ΔΕ ΤΙΣ ΕΠΙΘΗΤΑΙ ΤΩ ΠΛΗΣΙΟΝ ΑΠΟΚΤΕΙΝΑΙ ΑΥΤΟΝ ΔΟΛΩ ΚΑΙ ΚΑΤΑΦΥΓΗ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΜΟΥ ΛΗΜΨΗ ΑΥΤΟΝ ΘΑΝΑΤΩΣΑΙ
15 ΟΣ ΤΥΠΤΕΙ ΠΑΤΕΡΑ ΑΥΤΟΥ Η ΜΗΤΕΡΑ ΑΥΤΟΥ ΘΑΝΑΤΩ ΘΑΝΑΤΟΥΣΘΩ
16 Ο ΚΑΚΟΛΟΓΩΝ ΠΑΤΕΡΑ ΑΥΤΟΥ Η ΜΗΤΕΡΑ ΑΥΤΟΥ ΤΕΛΕΥΤΗΣΕΙ ΘΑΝΑΤΩ
17 ΟΣ ΕΑΝ ΚΛΕΨΗ ΤΙΣ ΤΙΝΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑΔΥΝΑΣΤΕΥΣΑΣ ΑΥΤΟΝ ΑΠΟΔΩΤΑΙ ΚΑΙ ΕΥΡΕΘΗ ΕΝ ΑΥΤΩ ΘΑΝΑΤΩ ΤΕΛΕΥΤΑΤΩ
18 ΕΑΝ ΔΕ ΛΟΙΔΟΡΩΝΤΑΙ ΔΥΟ ΑΝΔΡΕΣ ΚΑΙ ΠΑΤΑΞΗ ΤΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΛΙΘΩ Η ΠΥΓΜΗ ΚΑΙ ΜΗ ΑΠΟΘΑΝΗ ΚΑΤΑΚΛΙΘΗ ΔΕ ΕΠΙ ΤΗΝ ΚΟΙΤΗΝ
19 ΕΑΝ ΕΞΑΝΑΣΤΑΣ Ο ΑΝΘΡΩΠΟΣ ΠΕΡΙΠΑΤΗΣΗ ΕΞΩ ΕΠΙ ΡΑΒΔΟΥ ΑΘΩΟΣ ΕΣΤΑΙ Ο ΠΑΤΑΞΑΣ ΠΛΗΝ ΤΗΣ ΑΡΓΙΑΣ ΑΥΤΟΥ ΑΠΟΤΕΙΣΕΙ ΚΑΙ ΤΑ ΙΑΤΡΕΙΑ
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21 ΕΑΝ ΔΕ ΔΙΑΒΙΩΣΗ ΗΜΕΡΑΝ ΜΙΑΝ Η ΔΥΟ ΟΥΚ ΕΚΔΙΚΗΘΗΣΕΤΑΙ ΤΟ ΓΑΡ ΑΡΓΥΡΙΟΝ ΑΥΤΟΥ ΕΣΤΙΝ
22 ΕΑΝ ΔΕ ΜΑΧΩΝΤΑΙ ΔΥΟ ΑΝΔΡΕΣ ΚΑΙ ΠΑΤΑΞΩΣΙΝ ΓΥΝΑΙΚΑ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΝ ΚΑΙ ΕΞΕΛΘΗ ΤΟ ΠΑΙΔΙΟΝ ΑΥΤΗΣ ΜΗ ΕΞΕΙΚΟΝΙΣΜΕΝΟΝ ΕΠΙΖΗΜΙΟΝ ΖΗΜΙΩΘΗΣΕΤΑΙ ΚΑΘΟΤΙ ΑΝ ΕΠΙΒΑΛΗ Ο ΑΝΗΡ ΤΗΣ ΓΥΝΑΙΚΟΣ ΔΩΣΕΙ ΜΕΤΑ ΑΞΙΩΜΑΤΟΣ
23 ΕΑΝ ΔΕ ΕΞΕΙΚΟΝΙΣΜΕΝΟΝ ΗΝ ΔΩΣΕΙ ΨΥΧΗΝ ΑΝΤΙ ΨΥΧΗΣ
24 ΟΦΘΑΛΜΟΝ ΑΝΤΙ ΟΦΘΑΛΜΟΥ ΟΔΟΝΤΑ ΑΝΤΙ ΟΔΟΝΤΟΣ ΧΕΙΡΑ ΑΝΤΙ ΧΕΙΡΟΣ ΠΟΔΑ ΑΝΤΙ ΠΟΔΟΣ
25 ΚΑΤΑΚΑΥΜΑ ΑΝΤΙ ΚΑΤΑΚΑΥΜΑΤΟΣ ΤΡΑΥΜΑ ΑΝΤΙ ΤΡΑΥΜΑΤΟΣ ΜΩΛΩΠΑ ΑΝΤΙ ΜΩΛΩΠΟΣ
26 ΕΑΝ ΔΕ ΤΙΣ ΠΑΤΑΞΗ ΤΟΝ ΟΦΘΑΛΜΟΝ ΤΟΥ ΟΙΚΕΤΟΥ ΑΥΤΟΥ Η ΤΟΝ ΟΦΘΑΛΜΟΝ ΤΗΣ ΘΕΡΑΠΑΙΝΗΣ ΑΥΤΟΥ ΚΑΙ ΕΚΤΥΦΛΩΣΗ ΕΛΕΥΘΕΡΟΥΣ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΟΥΣ ΑΝΤΙ ΤΟΥ ΟΦΘΑΛΜΟΥ ΑΥΤΩΝ
27 ΕΑΝ ΔΕ ΤΟΝ ΟΔΟΝΤΑ ΤΟΥ ΟΙΚΕΤΟΥ Η ΤΟΝ ΟΔΟΝΤΑ ΤΗΣ ΘΕΡΑΠΑΙΝΗΣ ΑΥΤΟΥ ΕΚΚΟΨΗ ΕΛΕΥΘΕΡΟΥΣ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΟΥΣ ΑΝΤΙ ΤΟΥ ΟΔΟΝΤΟΣ ΑΥΤΩΝ
28 ΕΑΝ ΔΕ ΚΕΡΑΤΙΣΗ ΤΑΥΡΟΣ ΑΝΔΡΑ Η ΓΥΝΑΙΚΑ ΚΑΙ ΑΠΟΘΑΝΗ ΛΙΘΟΙΣ ΛΙΘΟΒΟΛΗΘΗΣΕΤΑΙ Ο ΤΑΥΡΟΣ ΚΑΙ ΟΥ ΒΡΩΘΗΣΕΤΑΙ ΤΑ ΚΡΕΑ ΑΥΤΟΥ Ο ΔΕ ΚΥΡΙΟΣ ΤΟΥ ΤΑΥΡΟΥ ΑΘΩΟΣ ΕΣΤΑΙ
29 ΕΑΝ ΔΕ Ο ΤΑΥΡΟΣ ΚΕΡΑΤΙΣΤΗΣ Η ΠΡΟ ΤΗΣ ΕΧΘΕΣ ΚΑΙ ΠΡΟ ΤΗΣ ΤΡΙΤΗΣ ΚΑΙ ΔΙΑΜΑΡΤΥΡΩΝΤΑΙ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΚΑΙ ΜΗ ΑΦΑΝΙΣΗ ΑΥΤΟΝ ΑΝΕΛΗ ΔΕ ΑΝΔΡΑ Η ΓΥΝΑΙΚΑ Ο ΤΑΥΡΟΣ ΛΙΘΟΒΟΛΗΘΗΣΕΤΑΙ ΚΑΙ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΠΡΟΣΑΠΟΘΑΝΕΙΤΑΙ
30 ΕΑΝ ΔΕ ΛΥΤΡΑ ΕΠΙΒΛΗΘΗ ΑΥΤΩ ΔΩΣΕΙ ΛΥΤΡΑ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΟΣΑ ΕΑΝ ΕΠΙΒΑΛΩΣΙΝ ΑΥΤΩ
31 ΕΑΝ ΔΕ ΥΙΟΝ Η ΘΥΓΑΤΕΡΑ ΚΕΡΑΤΙΣΗ ΚΑΤΑ ΤΟ ΔΙΚΑΙΩΜΑ ΤΟΥΤΟ ΠΟΙΗΣΟΥΣΙΝ ΑΥΤΩ
32 ΕΑΝ ΔΕ ΠΑΙΔΑ ΚΕΡΑΤΙΣΗ Ο ΤΑΥΡΟΣ Η ΠΑΙΔΙΣΚΗΝ ΑΡΓΥΡΙΟΥ ΤΡΙΑΚΟΝΤΑ ΔΙΔΡΑΧΜΑ ΔΩΣΕΙ ΤΩ ΚΥΡΙΩ ΑΥΤΩΝ ΚΑΙ Ο ΤΑΥΡΟΣ ΛΙΘΟΒΟΛΗΘΗΣΕΤΑΙ
33 ΕΑΝ ΔΕ ΤΙΣ ΑΝΟΙΞΗ ΛΑΚΚΟΝ Η ΛΑΤΟΜΗΣΗ ΛΑΚΚΟΝ ΚΑΙ ΜΗ ΚΑΛΥΨΗ ΑΥΤΟΝ ΚΑΙ ΕΜΠΕΣΗ ΕΚΕΙ ΜΟΣΧΟΣ Η ΟΝΟΣ

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34 Ο ΚΥΡΙΟΣ ΤΟΥ ΛΑΚΚΟΥ ΑΠΟΤΕΙΣΕΙ ΑΡΓΥΡΙΟΝ ΔΩΣΕΙ ΤΩ ΚΥΡΙΩ ΑΥΤΩΝ ΤΟ ΔΕ ΤΕΤΕΛΕΥΤΗΚΟΣ ΑΥΤΩ ΕΣΤΑΙ

35 ΕΑΝ ΔΕ ΚΕΡΑΤΙΣΗ ΤΙΝΟΣ ΤΑΥΡΟΣ ΤΟΝ ΤΑΥΡΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΤΕΛΕΥΤΗΣΗ ΑΠΟΔΩΣΟΝΤΑΙ ΤΟΝ ΤΑΥΡΟΝ ΤΟΝ ΖΩΝΤΑ ΚΑΙ ΔΙΕΛΟΥΝΤΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΤΑΥΡΟΝ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΔΙΕΛΟΥΝΤΑΙ

36 ΕΑΝ ΔΕ ΓΝΩΡΙΖΗΤΑΙ Ο ΤΑΥΡΟΣ ΟΤΙ ΚΕΡΑΤΙΣΤΗΣ ΕΣΤΙΝ ΠΡΟ ΤΗΣ ΕΧΘΕΣ ΚΑΙ ΠΡΟ ΤΗΣ ΤΡΙΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΔΙΑΜΕΜΑΡΤΥΡΗΜΕΝΟΙ ΩΣΙΝ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΚΑΙ ΜΗ ΑΦΑΝΙΣΗ ΑΥΤΟΝ ΑΠΟΤΕΙΣΕΙ ΤΑΥΡΟΝ ΑΝΤΙ ΤΑΥΡΟΥ Ο ΔΕ ΤΕΤΕΛΕΥΤΗΚΩΣ ΑΥΤΩ ΕΣΤΑΙ

37 ΕΑΝ ΔΕ ΤΙΣ ΚΛΕΨΗ ΜΟΣΧΟΝ Η ΠΡΟΒΑΤΟΝ ΚΑΙ ΣΦΑΞΗ ΑΥΤΟ Η ΑΠΟΔΩΤΑΙ ΠΕΝΤΕ ΜΟΣΧΟΥΣ ΑΠΟΤΕΙΣΕΙ ΑΝΤΙ ΤΟΥ ΜΟΣΧΟΥ ΚΑΙ ΤΕΣΣΑΡΑ ΠΡΟΒΑΤΑ ΑΝΤΙ ΤΟΥ ΠΡΟΒΑΤΟΥ

EXODUS CHAPTER 22

1 ΕΑΝ ΔΕ ΕΝ ΤΩ ΔΙΟΡΥΓΜΑΤΙ ΕΥΡΕΘΗ Ο ΚΛΕΠΤΗΣ ΚΑΙ ΠΛΗΓΕΙΣ ΑΠΟΘΑΝΗ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΦΟΝΟΣ

2 ΕΑΝ ΔΕ ΑΝΑΤΕΙΛΗ Ο ΗΛΙΟΣ ΕΠ' ΑΥΤΩ ΕΝΟΧΟΣ ΕΣΤΙΝ ΑΝΤΑΠΟΘΑΝΕΙΤΑΙ ΕΑΝ ΔΕ ΜΗ ΥΠΑΡΧΗ ΑΥΤΩ ΠΡΑΘΗΤΩ ΑΝΤΙ ΤΟΥ ΚΛΕΜΜΑΤΟΣ

3 ΕΑΝ ΔΕ ΚΑΤΑΛΗΜΦΘΗ ΚΑΙ ΕΥΡΕΘΗ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΤΟ ΚΛΕΜΜΑ ΑΠΟ ΤΕ ΟΝΟΥ ΕΩΣ ΠΡΟΒΑΤΟΥ ΖΩΝΤΑ ΔΙΠΛΑ ΑΥΤΑ ΑΠΟΤΕΙΣΕΙ

4 ΕΑΝ ΔΕ ΚΑΤΑΒΟΣΚΗΣΗ ΤΙΣ ΑΓΡΟΝ Η ΑΜΠΕΛΩΝΑ ΚΑΙ ΑΦΗ ΤΟ ΚΤΗΝΟΣ ΑΥΤΟΥ ΚΑΤΑΒΟΣΚΗΣΑΙ ΑΓΡΟΝ ΕΤΕΡΟΝ ΑΠΟΤΕΙΣΕΙ ΕΚ ΤΟΥ ΑΓΡΟΥ ΑΥΤΟΥ ΚΑΤΑ ΤΟ ΓΕΝΗΜΑ ΑΥΤΟΥ ΕΑΝ ΔΕ ΠΑΝΤΑ ΤΟΝ ΑΓΡΟΝ ΚΑΤΑΒΟΣΚΗΣΗ ΤΑ ΒΕΛΤΙΣΤΑ ΤΟΥ ΑΓΡΟΥ ΑΥΤΟΥ ΚΑΙ ΤΑ ΒΕΛΤΙΣΤΑ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΑΥΤΟΥ ΑΠΟΤΕΙΣΕΙ

5 ΕΑΝ ΔΕ ΕΞΕΛΘΟΝ ΠΥΡ ΕΥΡΗ ΑΚΑΝΘΑΣ ΚΑΙ ΠΡΟΣΕΜΠΡΗΣΗ ΑΛΩΝΑ Η ΣΤΑΧΥΣ Η ΠΕΔΙΟΝ ΑΠΟΤΕΙΣΕΙ Ο ΤΟ ΠΥΡ ΕΚΚΑΥΣΑΣ

6 ΕΑΝ ΔΕ ΤΙΣ ΔΩ ΤΩ ΠΛΗΣΙΟΝ ΑΡΓΥΡΙΟΝ Η ΣΚΕΥΗ ΦΥΛΑΞΑΙ ΚΑΙ ΚΛΑΠΗ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΑΝ ΕΥΡΕΘΗ Ο ΚΛΕΨΑΣ ΑΠΟΤΕΙΣΕΙ ΔΙΠΛΟΥΝ

7 ΕΑΝ ΔΕ ΜΗ ΕΥΡΕΘΗ Ο ΚΛΕΨΑΣ ΠΡΟΣΕΛΕΥΣΕΤΑΙ Ο ΚΥΡΙΟΣ ΤΗΣ ΟΙΚΙΑΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΜΕΙΤΑΙ Η ΜΗΝ ΜΗ ΑΥΤΟΣ ΠΕΠΟΝΗΡΕΥΣΘΑΙ ΕΦ' ΟΛΗΣ ΤΗΣ ΠΑΡΑΚΑΤΑΘΗΚΗΣ ΤΟΥ ΠΛΗΣΙΟΝ

8 ΚΑΤΑ ΠΑΝ ΡΗΤΟΝ ΑΔΙΚΗΜΑ ΠΕΡΙ ΤΕ ΜΟΣΧΟΥ ΚΑΙ ΥΠΟΖΥΓΙΟΥ ΚΑΙ ΠΡΟΒΑΤΟΥ ΚΑΙ ΙΜΑΤΙΟΥ ΚΑΙ ΠΑΣΗΣ ΑΠΩΛΕΙΑΣ ΤΗΣ ΕΓΚΑΛΟΥΜΕΝΗΣ Ο ΤΙ ΟΥΝ ΑΝ Η ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΕΛΕΥΣΕΤΑΙ Η ΚΡΙΣΙΣ ΑΜΦΟΤΕΡΩΝ ΚΑΙ Ο ΑΛΟΥΣ ΔΙΑ ΤΟΥ ΘΕΟΥ ΑΠΟΤΕΙΣΕΙ ΔΙΠΛΟΥΝ ΤΩ ΠΛΗΣΙΟΝ

9 ΕΑΝ ΔΕ ΤΙΣ ΔΩ ΤΩ ΠΛΗΣΙΟΝ ΥΠΟΖΥΓΙΟΝ Η ΜΟΣΧΟΝ Η ΠΡΟΒΑΤΟΝ Η ΠΑΝ ΚΤΗΝΟΣ ΦΥΛΑΞΑΙ ΚΑΙ ΣΥΝΤΡΙΒΗ Η ΤΕΛΕΥΤΗΣΗ Η ΑΙΧΜΑΛΩΤΟΝ ΓΕΝΗΤΑΙ ΚΑΙ ΜΗΔΕΙΣ ΓΝΩ

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11 ΕΑΝ ΔΕ ΚΛΑΠΗ ΠΑΡ' ΑΥΤΟΥ ΑΠΟΤΕΙΣΕΙ ΤΩ ΚΥΡΙΩ

12 ΕΑΝ ΔΕ ΘΗΡΙΑΛΩΤΟΝ ΓΕΝΗΤΑΙ ΑΞΕΙ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΘΗΡΑΝ ΚΑΙ ΟΥΚ ΑΠΟΤΕΙΣΕΙ

13 ΕΑΝ ΔΕ ΑΙΤΗΣΗ ΤΙΣ ΠΑΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΣΥΝΤΡΙΒΗ Η ΑΠΟΘΑΝΗ Η ΑΙΧΜΑΛΩΤΟΝ ΓΕΝΗΤΑΙ Ο ΔΕ ΚΥΡΙΟΣ ΜΗ Η ΜΕΤ' ΑΥΤΟΥ ΑΠΟΤΕΙΣΕΙ

14 ΕΑΝ ΔΕ Ο ΚΥΡΙΟΣ Η ΜΕΤ' ΑΥΤΟΥ ΟΥΚ ΑΠΟΤΕΙΣΕΙ ΕΑΝ ΔΕ ΜΙΣΘΩΤΟΣ Η ΕΣΤΑΙ ΑΥΤΩ ΑΝΤΙ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ

15 ΕΑΝ ΔΕ ΑΠΑΤΗΣΗ ΤΙΣ ΠΑΡΘΕΝΟΝ ΑΜΝΗΣΤΕΥΤΟΝ ΚΑΙ ΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΦΕΡΝΗ ΦΕΡΝΙΕΙ ΑΥΤΗΝ ΑΥΤΩ ΓΥΝΑΙΚΑ

16 ΕΑΝ ΔΕ ΑΝΑΝΕΥΩΝ ΑΝΑΝΕΥΣΗ ΚΑΙ ΜΗ ΒΟΥΛΗΤΑΙ Ο ΠΑΤΗΡ ΑΥΤΗΣ ΔΟΥΝΑΙ ΑΥΤΗΝ ΑΥΤΩ ΓΥΝΑΙΚΑ ΑΡΓΥΡΙΟΝ ΑΠΟΤΕΙΣΕΙ ΤΩ ΠΑΤΡΙ ΚΑΘ' ΟΣΟΝ ΕΣΤΙΝ Η ΦΕΡΝΗ ΤΩΝ ΠΑΡΘΕΝΩΝ

17 ΦΑΡΜΑΚΟΥΣ ΟΥ ΠΕΡΙΠΟΙΗΣΕΤΕ

18 ΠΑΝ ΚΟΙΜΩΜΕΝΟΝ ΜΕΤΑ ΚΤΗΝΟΥΣ ΘΑΝΑΤΩ ΑΠΟΚΤΕΝΕΙΤΕ ΑΥΤΟΥΣ

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20 ΚΑΙ ΠΡΟΣΗΛΥΤΟΝ ΟΥ ΚΑΚΩΣΕΤΕ ΟΥΔΕ ΜΗ ΘΛΙΨΗΤΕ ΑΥΤΟΝ ΗΤΕ ΓΑΡ ΠΡΟΣΗΛΥΤΟΙ ΕΝ ΓΗ ΑΙΓΥΠΤΩ

21 ΠΑΣΑΝ ΧΗΡΑΝ ΚΑΙ ΟΡΦΑΝΟΝ ΟΥ ΚΑΚΩΣΕΤΕ

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23 ΚΑΙ ΟΡΓΙΣΘΗΣΟΜΑΙ ΘΥΜΩ ΚΑΙ ΑΠΟΚΤΕΝΩ ΥΜΑΣ ΜΑΧΑΙΡΑ ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΥΜΩΝ ΧΗΡΑΙ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΥΜΩΝ ΟΡΦΑΝΑ

24 ΕΑΝ ΔΕ ΑΡΓΥΡΙΟΝ ΕΚΔΑΝΕΙΣΗΣ ΤΩ ΑΔΕΛΦΩ ΤΩ ΠΕΝΙΧΡΩ ΠΑΡΑ ΣΟΙ ΟΥΚ ΕΣΗ ΑΥΤΟΝ ΚΑΤΕΠΕΙΓΩΝ ΟΥΚ ΕΠΙΘΗΣΕΙΣ ΑΥΤΩ ΤΟΚΟΝ

25 ΕΑΝ ΔΕ ΕΝΕΧΥΡΑΣΜΑ ΕΝΕΧΥΡΑΣΗΣ ΤΟ ΙΜΑΤΙΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΠΡΟ ΔΥΣΜΩΝ ΗΛΙΟΥ ΑΠΟΔΩΣΕΙΣ ΑΥΤΩ

26 ΕΣΤΙΝ ΓΑΡ ΤΟΥΤΟ ΠΕΡΙΒΟΛΑΙΟΝ ΑΥΤΟΥ ΜΟΝΟΝ ΤΟΥΤΟ ΤΟ ΙΜΑΤΙΟΝ ΑΣΧΗΜΟΣΥΝΗΣ ΑΥΤΟΥ ΕΝ ΤΙΝΙ ΚΟΙΜΗΘΗΣΕΤΑΙ ΕΑΝ ΟΥΝ ΚΑΤΑΒΟΗΣΗ ΠΡΟΣ ΜΕ ΕΙΣΑΚΟΥΣΟΜΑΙ ΑΥΤΟΥ ΕΛΕΗΜΩΝ ΓΑΡ ΕΙΜΙ

27 ΘΕΟΥΣ ΟΥ ΚΑΚΟΛΟΓΗΣΕΙΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΥ ΚΑΚΩΣ ΕΡΕΙΣ

28 ΑΠΑΡΧΑΣ ΑΛΩΝΟΣ ΚΑΙ ΛΗΝΟΥ ΣΟΥ ΟΥ ΚΑΘΥΣΤΕΡΗΣΕΙΣ ΤΑ ΠΡΩΤΟΤΟΚΑ ΤΩΝ ΥΙΩΝ ΣΟΥ ΔΩΣΕΙΣ ΕΜΟΙ

29 ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΤΟΝ ΜΟΣΧΟΝ ΣΟΥ ΚΑΙ ΤΟ ΠΡΟΒΑΤΟΝ ΣΟΥ ΚΑΙ ΤΟ ΥΠΟΖΥΓΙΟΝ ΣΟΥ ΕΠΤΑ ΗΜΕΡΑΣ ΕΣΤΑΙ ΥΠΟ ΤΗΝ ΜΗΤΕΡΑ ΤΗ ΔΕ ΟΓΔΟΗ ΗΜΕΡΑ ΑΠΟΔΩΣΕΙΣ ΜΟΙ ΑΥΤΟ

30 ΚΑΙ ΑΝΔΡΕΣ ΑΓΙΟΙ ΕΣΕΣΘΕ ΜΟΙ ΚΑΙ ΚΡΕΑΣ ΘΗΡΙΑΛΩΤΟΝ ΟΥΚ ΕΔΕΣΘΕ ΤΩ ΚΥΝΙ ΑΠΟΡΡΙΨΑΤΕ ΑΥΤΟ

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1 ΟΥ ΠΑΡΑΔΕΞΗ ΑΚΟΗΝ ΜΑΤΑΙΑΝ ΟΥ ΣΥΓΚΑΤΑΘΗΣΗ ΜΕΤΑ ΤΟΥ ΑΔΙΚΟΥ ΓΕΝΕΣΘΑΙ ΜΑΡΤΥΣ ΑΔΙΚΟΣ

2 ΟΥΚ ΕΣΗ ΜΕΤΑ ΠΛΕΙΟΝΩΝ ΕΠΙ ΚΑΚΙΑ ΟΥ ΠΡΟΣΤΕΘΗΣΗ ΜΕΤΑ ΠΛΗΘΟΥΣ ΕΚΚΛΙΝΑΙ ΜΕΤΑ ΠΛΕΙΟΝΩΝ ΩΣΤΕ ΕΚΚΛΙΝΑΙ ΚΡΙΣΙΝ

3 ΚΑΙ ΠΕΝΗΤΑ ΟΥΚ ΕΛΕΗΣΕΙΣ ΕΝ ΚΡΙΣΕΙ

4 ΕΑΝ ΔΕ ΣΥΝΑΝΤΗΣΗΣ ΤΩ ΒΟΙ ΤΟΥ ΕΧΘΡΟΥ ΣΟΥ Η ΤΩ ΥΠΟΖΥΓΙΩ ΑΥΤΟΥ ΠΛΑΝΩΜΕΝΟΙΣ ΑΠΟΣΤΡΕΨΑΣ ΑΠΟΔΩΣΕΙΣ ΑΥΤΩ

5 ΕΑΝ ΔΕ ΙΔΗΣ ΤΟ ΥΠΟΖΥΓΙΟΝ ΤΟΥ ΕΧΘΡΟΥ ΣΟΥ ΠΕΠΤΩΚΟΣ ΥΠΟ ΤΟΝ ΓΟΜΟΝ ΑΥΤΟΥ ΟΥ ΠΑΡΕΛΕΥΣΗ ΑΥΤΟ ΑΛΛΑ ΣΥΝΕΓΕΡΕΙΣ ΑΥΤΟ ΜΕΤ' ΑΥΤΟΥ

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37 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΩ ΚΑΤΑΠΕΤΑΣΜΑΤΙ ΠΕΝΤΕ ΣΤΥΛΟΥΣ ΚΑΙ ΧΡΥΣΩΣΕΙΣ ΑΥΤΟΥΣ ΧΡΥΣΙΩ ΚΑΙ ΑΙ ΚΕΦΑΛΙΔΕΣ ΑΥΤΩΝ ΧΡΥΣΑΙ ΚΑΙ ΧΩΝΕΥΣΕΙΣ ΑΥΤΟΙΣ ΠΕΝΤΕ ΒΑΣΕΙΣ ΧΑΛΚΑΣ

EXODUS CHAPTER 27

1 ΚΑΙ ΠΟΙΗΣΕΙΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΚ ΞΥΛΩΝ ΑΣΗΠΤΩΝ ΠΕΝΤΕ ΠΗΧΕΩΝ ΤΟ ΜΗΚΟΣ ΚΑΙ ΠΕΝΤΕ ΠΗΧΕΩΝ ΤΟ ΕΥΡΟΣ ΤΕΤΡΑΓΩΝΟΝ ΕΣΤΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΤΡΙΩΝ ΠΗΧΕΩΝ ΤΟ ΥΨΟΣ ΑΥΤΟΥ

2 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΑ ΚΕΡΑΤΑ ΕΠΙ ΤΩΝ ΤΕΣΣΑΡΩΝ ΓΩΝΙΩΝ ΕΞ ΑΥΤΟΥ ΕΣΤΑΙ ΤΑ ΚΕΡΑΤΑ ΚΑΙ ΚΑΛΥΨΕΙΣ ΑΥΤΑ ΧΑΛΚΩ

3 ΚΑΙ ΠΟΙΗΣΕΙΣ ΣΤΕΦΑΝΗΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΚΑΙ ΤΟΝ ΚΑΛΥΠΤΗΡΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΦΙΑΛΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΚΡΕΑΓΡΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟ ΠΥΡΕΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΠΟΙΗΣΕΙΣ ΧΑΛΚΑ

4 ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΥΤΩ ΕΣΧΑΡΑΝ ΕΡΓΩ ΔΙΚΤΥΩΤΩ ΧΑΛΚΗΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΗ ΕΣΧΑΡΑ ΤΕΣΣΑΡΑΣ ΔΑΚΤΥΛΙΟΥΣ ΧΑΛΚΟΥΣ ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΚΛΙΤΗ

5 ΚΑΙ ΥΠΟΘΗΣΕΙΣ ΑΥΤΟΥΣ ΥΠΟ ΤΗΝ ΕΣΧΑΡΑΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΤΩΘΕΝ ΕΣΤΑΙ ΔΕ Η ΕΣΧΑΡΑ ΕΩΣ ΤΟΥ ΗΜΙΣΟΥΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

6 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΦΟΡΕΙΣ ΕΚ ΞΥΛΩΝ ΑΣΗΠΤΩΝ ΚΑΙ ΠΕΡΙΧΑΛΚΩΣΕΙΣ ΑΥΤΟΥΣ ΧΑΛΚΩ

7 ΚΑΙ ΕΙΣΑΞΕΙΣ ΤΟΥΣ ΦΟΡΕΙΣ ΕΙΣ ΤΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ΚΑΙ ΕΣΤΩΣΑΝ ΟΙ ΦΟΡΕΙΣ ΚΑΤΑ ΤΑ ΠΛΕΥΡΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΝ ΤΩ ΑΙΡΕΙΝ ΑΥΤΟ

8 ΚΟΙΛΟΝ ΣΑΝΙΔΩΤΟΝ ΠΟΙΗΣΕΙΣ ΑΥΤΟ ΚΑΤΑ ΤΟ ΠΑΡΑΔΕΙΧΘΕΝ ΣΟΙ ΕΝ ΤΩ ΟΡΕΙ ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΑΥΤΟ

9 ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΥΛΗΝ ΤΗ ΣΚΗΝΗ ΕΙΣ ΤΟ ΚΛΙΤΟΣ ΤΟ ΠΡΟΣ ΛΙΒΑ ΙΣΤΙΑ ΤΗΣ ΑΥΛΗΣ ΕΚ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ ΜΗΚΟΣ ΕΚΑΤΟΝ ΠΗΧΩΝ ΤΩ ΕΝΙ ΚΛΙΤΕΙ

10 ΚΑΙ ΟΙ ΣΤΥΛΟΙ ΑΥΤΩΝ ΕΙΚΟΣΙ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΕΙΚΟΣΙ ΧΑΛΚΑΙ ΚΑΙ ΟΙ ΚΡΙΚΟΙ ΑΥΤΩΝ ΚΑΙ ΑΙ ΨΑΛΙΔΕΣ ΑΥΤΩΝ ΑΡΓΥΡΑΙ

11 ΟΥΤΩΣ ΤΩ ΚΛΙΤΕΙ ΤΩ ΠΡΟΣ ΑΠΗΛΙΩΤΗΝ ΙΣΤΙΑ ΕΚΑΤΟΝ ΠΗΧΩΝ ΜΗΚΟΣ ΚΑΙ ΟΙ ΣΤΥΛΟΙ ΑΥΤΩΝ ΕΙΚΟΣΙ ΚΑΙ ΑΙ ΒΑΣΕΙΣ

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ΑΥΤΩΝ ΕΙΚΟΣΙ ΧΑΛΚΑΙ ΚΑΙ ΟΙ ΚΡΙΚΟΙ ΚΑΙ ΑΙ ΨΑΛΙΔΕΣ ΤΩΝ ΣΤΥΛΩΝ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΠΕΡΙΗΡΓΥΡΩΜΕΝΑΙ ΑΡΓΥΡΩ

12 ΤΟ ΔΕ ΕΥΡΟΣ ΤΗΣ ΑΥΛΗΣ ΤΟ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΙΣΤΙΑ ΠΕΝΤΗΚΟΝΤΑ ΠΗΧΩΝ ΣΤΥΛΟΙ ΑΥΤΩΝ ΔΕΚΑ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΔΕΚΑ

13 ΚΑΙ ΕΥΡΟΣ ΤΗΣ ΑΥΛΗΣ ΤΟ ΠΡΟΣ ΝΟΤΟΝ ΙΣΤΙΑ ΠΕΝΤΗΚΟΝΤΑ ΠΗΧΕΩΝ ΣΤΥΛΟΙ ΑΥΤΩΝ ΔΕΚΑ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΔΕΚΑ

14 ΚΑΙ ΠΕΝΤΕΚΑΙΔΕΚΑ ΠΗΧΕΩΝ ΤΟ ΥΨΟΣ ΤΩΝ ΙΣΤΙΩΝ ΤΩ ΚΛΙΤΕΙ ΤΩ ΕΝΙ ΣΤΥΛΟΙ ΑΥΤΩΝ ΤΡΕΙΣ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΤΡΕΙΣ

15 ΚΑΙ ΤΟ ΚΛΙΤΟΣ ΤΟ ΔΕΥΤΕΡΟΝ ΔΕΚΑ ΠΕΝΤΕ ΠΗΧΩΝ ΤΩΝ ΙΣΤΙΩΝ ΤΟ ΥΨΟΣ ΣΤΥΛΟΙ ΑΥΤΩΝ ΤΡΕΙΣ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΤΡΕΙΣ

16 ΚΑΙ ΤΗ ΠΥΛΗ ΤΗΣ ΑΥΛΗΣ ΚΑΛΥΜΜΑ ΕΙΚΟΣΙ ΠΗΧΩΝ ΤΟ ΥΨΟΣ ΕΞ ΥΑΚΙΝΘΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΚΑΙ ΚΟΚΚΙΝΟΥ ΚΕΚΛΩΣΜΕΝΟΥ ΚΑΙ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ ΤΗ ΠΟΙΚΙΛΙΑ ΤΟΥ ΡΑΦΙΔΕΥΤΟΥ ΣΤΥΛΟΙ ΑΥΤΩΝ ΤΕΣΣΑΡΕΣ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΤΕΣΣΑΡΕΣ

17 ΠΑΝΤΕΣ ΟΙ ΣΤΥΛΟΙ ΤΗΣ ΑΥΛΗΣ ΚΥΚΛΩ ΚΑΤΗΡΓΥΡΩ-ΜΕΝΟΙ ΑΡΓΥΡΙΩ ΚΑΙ ΑΙ ΚΕΦΑΛΙΔΕΣ ΑΥΤΩΝ ΑΡΓΥΡΑΙ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΧΑΛΚΑΙ

18 ΤΟ ΔΕ ΜΗΚΟΣ ΤΗΣ ΑΥΛΗΣ ΕΚΑΤΟΝ ΕΦ' ΕΚΑΤΟΝ ΚΑΙ ΕΥΡΟΣ ΠΕΝΤΗΚΟΝΤΑ ΕΠΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΥΨΟΣ ΠΕΝΤΕ ΠΗΧΩΝ ΕΚ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ ΚΑΙ ΑΙ ΒΑΣΕΙΣ ΑΥΤΩΝ ΧΑΛΚΑΙ

19 ΚΑΙ ΠΑΣΑ Η ΚΑΤΑΣΚΕΥΗ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑΛΕΙΑ ΚΑΙ ΟΙ ΠΑΣΣΑΛΟΙ ΤΗΣ ΑΥΛΗΣ ΧΑΛΚΟΙ

20 ΚΑΙ ΣΥ ΣΥΝΤΑΞΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΛΑΒΕΤΩΣΑΝ ΣΟΙ ΕΛΑΙΟΝ ΕΞ ΕΛΑΙΩΝ ΑΤΡΥΓΟΝ ΚΑΘΑΡΟΝ ΚΕΚΟΜΜΕΝΟΝ ΕΙΣ ΦΩΣ ΚΑΥΣΑΙ ΙΝΑ ΚΑΗΤΑΙ ΛΥΧΝΟΣ ΔΙΑ ΠΑΝΤΟΣ

21 ΕΝ ΤΗ ΣΚΗΝΗ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΞΩΘΕΝ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ ΤΟΥ ΕΠΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΑΥΣΕΙ ΑΥΤΟ ΑΑΡΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΑΦ' ΕΣΠΕΡΑΣ ΕΩΣ ΠΡΩΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΝΟΜΙΜΟΝ ΑΙΩΝΙΟΝ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΥΜΩΝ ΠΑΡΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

EXODUS CHAPTER 28

1 ΚΑΙ ΣΥ ΠΡΟΣΑΓΑΓΟΥ ΠΡΟΣ ΣΕΑΥΤΟΝ ΤΟΝ ΤΕ ΑΑΡΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΕΚ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΙΕΡΑΤΕΥΕΙΝ ΜΟΙ ΑΑΡΩΝ ΚΑΙ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΚΑΙ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΥΙΟΥΣ ΑΑΡΩΝ

2 ΚΑΙ ΠΟΙΗΣΕΙΣ ΣΤΟΛΗΝ ΑΓΙΑΝ ΑΑΡΩΝ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΕΙΣ ΤΙΜΗΝ ΚΑΙ ΔΟΞΑΝ

3 ΚΑΙ ΣΥ ΛΑΛΗΣΟΝ ΠΑΣΙ ΤΟΙΣ ΣΟΦΟΙΣ ΤΗ ΔΙΑΝΟΙΑ ΟΥΣ ΕΝΕΠΛΗΣΑ ΠΝΕΥΜΑΤΟΣ ΑΙΣΘΗΣΕΩΣ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΤΗΝ ΣΤΟΛΗΝ ΤΗΝ ΑΓΙΑΝ ΑΑΡΩΝ ΕΙΣ ΤΟ ΑΓΙΟΝ ΕΝ Η ΙΕΡΑΤΕΥΣΕΙ ΜΟΙ

4 ΚΑΙ ΑΥΤΑΙ ΑΙ ΣΤΟΛΑΙ ΑΣ ΠΟΙΗΣΟΥΣΙΝ ΤΟ ΠΕΡΙΣΤΗΘΙΟΝ ΚΑΙ ΤΗΝ ΕΠΩΜΙΔΑ ΚΑΙ ΤΟΝ ΠΟΔΗΡΗ ΚΑΙ ΧΙΤΩΝΑ ΚΟΣΥΜΒΩΤΟΝ ΚΑΙ ΚΙΔΑΡΙΝ ΚΑΙ ΖΩΝΗΝ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΣΤΟΛΑΣ ΑΓΙΑΣ ΑΑΡΩΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ΙΕΡΑΤΕΥΕΙΝ ΜΟΙ

5 ΚΑΙ ΑΥΤΟΙ ΛΗΜΨΟΝΤΑΙ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΗΝ ΥΑΚΙΝΘΟΝ ΚΑΙ ΤΗΝ ΠΟΡΦΥΡΑΝ ΚΑΙ ΤΟ ΚΟΚΚΙΝΟΝ ΚΑΙ ΤΗΝ ΒΥΣΣΟΝ

6 ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΤΗΝ ΕΠΩΜΙΔΑ ΕΚ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ ΕΡΓΟΝ ΥΦΑΝΤΟΝ ΠΟΙΚΙΛΤΟΥ

7 ΔΥΟ ΕΠΩΜΙΔΕΣ ΣΥΝΕΧΟΥΣΑΙ ΕΣΟΝΤΑΙ ΑΥΤΩ ΕΤΕΡΑ ΤΗΝ ΕΤΕΡΑΝ ΕΠΙ ΤΟΙΣ ΔΥΣΙ ΜΕΡΕΣΙΝ ΕΞΗΡΤΗΜΕΝΑΙ

8 ΚΑΙ ΤΟ ΥΦΑΣΜΑ ΤΩΝ ΕΠΩΜΙΔΩΝ Ο ΕΣΤΙΝ ΕΠ' ΑΥΤΩ ΚΑΤΑ ΤΗΝ ΠΟΙΗΣΙΝ ΕΞ ΑΥΤΟΥ ΕΣΤΑΙ ΕΚ ΧΡΥΣΙΟΥ ΚΑΙ ΥΑΚΙΝΘΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΚΑΙ ΚΟΚΚΙΝΟΥ ΔΙΑΝΕΝΗΣΜΕΝΟΥ ΚΑΙ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ

9 ΚΑΙ ΛΗΜΨΗ ΤΟΥΣ ΔΥΟ ΛΙΘΟΥΣ ΛΙΘΟΥΣ ΣΜΑΡΑΓΔΟΥ ΚΑΙ ΓΛΥΨΕΙΣ ΕΝ ΑΥΤΟΙΣ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

10 ΕΞ ΟΝΟΜΑΤΑ ΕΠΙ ΤΟΝ ΛΙΘΟΝ ΤΟΝ ΕΝΑ ΚΑΙ ΤΑ ΕΞ ΟΝΟΜΑΤΑ ΤΑ ΛΟΙΠΑ ΕΠΙ ΤΟΝ ΛΙΘΟΝ ΤΟΝ ΔΕΥΤΕΡΟΝ ΚΑΤΑ ΤΑΣ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ

11 ΕΡΓΟΝ ΛΙΘΟΥΡΓΙΚΗΣ ΤΕΧΝΗΣ ΓΛΥΜΜΑ ΣΦΡΑΓΙΔΟΣ ΔΙΑΓΛΥΨΕΙΣ ΤΟΥΣ ΔΥΟ ΛΙΘΟΥΣ ΕΠΙ ΤΟΙΣ ΟΝΟΜΑΣΙΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

12 ΚΑΙ ΘΗΣΕΙΣ ΤΟΥΣ ΔΥΟ ΛΙΘΟΥΣ ΕΠΙ ΤΩΝ ΩΜΩΝ ΤΗΣ ΕΠΩΜΙΔΟΣ ΛΙΘΟΙ ΜΝΗΜΟΣΥΝΟΥ ΕΙΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΛΗΜΨΕΤΑΙ ΑΑΡΩΝ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΠΙ ΤΩΝ ΔΥΟ ΩΜΩΝ ΑΥΤΟΥ ΜΝΗΜΟΣΥΝΟΝ ΠΕΡΙ ΑΥΤΩΝ

13 ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΣΠΙΔΙΣΚΑΣ ΕΚ ΧΡΥΣΙΟΥ ΚΑΘΑΡΟΥ

14 ΚΑΙ ΠΟΙΗΣΕΙΣ ΔΥΟ ΚΡΟΣΣΩΤΑ ΕΚ ΧΡΥΣΙΟΥ ΚΑΘΑΡΟΥ ΚΑΤΑΜΕΜΙΓΜΕΝΑ ΕΝ ΑΝΘΕΣΙΝ ΕΡΓΟΝ ΠΛΟΚΗΣ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΤΑ ΚΡΟΣΣΩΤΑ ΤΑ ΠΕΠΛΕΓΜΕΝΑ ΕΠΙ ΤΑΣ ΑΣΠΙΔΙΣΚΑΣ ΚΑΤΑ ΤΑΣ ΠΑΡΩΜΙΔΑΣ ΑΥΤΩΝ ΕΚ ΤΩΝ ΕΜΠΡΟΣΘΙΩΝ

15 ΚΑΙ ΠΟΙΗΣΕΙΣ ΛΟΓΕΙΟΝ ΤΩΝ ΚΡΙΣΕΩΝ ΕΡΓΟΝ ΠΟΙΚΙΛΤΟΥ ΚΑΤΑ ΤΟΝ ΡΥΘΜΟΝ ΤΗΣ ΕΠΩΜΙΔΟΣ ΠΟΙΗΣΕΙΣ ΑΥΤΟ ΕΚ ΧΡΥΣΙΟΥ ΚΑΙ ΥΑΚΙΝΘΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΚΑΙ ΚΟΚΚΙΝΟΥ ΚΕΚΛΩΣΜΕΝΟΥ ΚΑΙ ΒΥΣΣΟΥ ΚΕΚΛΩΣΜΕΝΗΣ ΠΟΙΗΣΕΙΣ ΑΥΤΟ

16 ΤΕΤΡΑΓΩΝΟΝ ΕΣΤΑΙ ΔΙΠΛΟΥΝ ΣΠΙΘΑΜΗΣ ΤΟ ΜΗΚΟΣ ΚΑΙ ΣΠΙΘΑΜΗΣ ΤΟ ΕΥΡΟΣ

17 ΚΑΙ ΚΑΘΥΦΑΝΕΙΣ ΕΝ ΑΥΤΩ ΥΦΑΣΜΑ ΚΑΤΑΛΙΘΟΝ ΤΕΤΡΑΣΤΙΧΟΝ ΣΤΙΧΟΣ ΛΙΘΩΝ ΕΣΤΑΙ ΣΑΡΔΙΟΝ ΤΟΠΑΖΙΟΝ ΚΑΙ ΣΜΑΡΑΓΔΟΣ Ο ΣΤΙΧΟΣ Ο ΕΙΣ

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14 ΚΑΙ ΙΑΣΘΗ ΚΥΡΙΟΣ ΠΕΡΙ ΤΗΣ ΚΑΚΙΑΣ ΗΣ ΕΙΠΕΝ ΠΟΙΗΣΑΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ

15 ΚΑΙ ΑΠΟΣΤΡΕΨΑΣ ΜΩΥΣΗΣ ΚΑΤΕΒΗ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΑΙ ΔΥΟ ΠΛΑΚΕΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΠΛΑΚΕΣ ΛΙΘΙΝΑΙ ΚΑΤΑΓΕΓΡΑΜΜΕΝΑΙ ΕΞ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΜΕΡΩΝ ΑΥΤΩΝ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΗΣΑΝ ΓΕΓΡΑΜΜΕΝΑΙ

16 ΚΑΙ ΑΙ ΠΛΑΚΕΣ ΕΡΓΟΝ ΘΕΟΥ ΗΣΑΝ ΚΑΙ Η ΓΡΑΦΗ ΓΡΑΦΗ ΘΕΟΥ ΕΣΤΙΝ ΚΕΚΟΛΑΜΜΕΝΗ ΕΝ ΤΑΙΣ ΠΛΑΞΙΝ

17 ΚΑΙ ΑΚΟΥΣΑΣ ΙΗΣΟΥΣ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΛΑΟΥ ΚΡΑΖΟΝΤΩΝ ΛΕΓΕΙ ΠΡΟΣ ΜΩΥΣΗΝ ΦΩΝΗ ΠΟΛΕΜΟΥ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ

18 ΚΑΙ ΛΕΓΕΙ ΟΥΚ ΕΣΤΙΝ ΦΩΝΗ ΕΞΑΡΧΟΝΤΩΝ ΚΑΤ' ΙΣΧΥΝ ΟΥΔΕ ΦΩΝΗ ΕΞΑΡΧΟΝΤΩΝ ΤΡΟΠΗΣ ΑΛΛΑ ΦΩΝΗΝ ΕΞΑΡΧΟΝΤΩΝ ΟΙΝΟΥ ΕΓΩ ΑΚΟΥΩ

19 ΚΑΙ ΗΝΙΚΑ ΗΓΓΙΖΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΟΡΑ ΤΟΝ ΜΟΣΧΟΝ ΚΑΙ ΤΟΥΣ ΧΟΡΟΥΣ ΚΑΙ ΟΡΓΙΣΘΕΙΣ ΘΥΜΩ ΜΩΥΣΗΣ ΕΡΡΙΨΕΝ ΑΠΟ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΤΑΣ ΔΥΟ ΠΛΑΚΑΣ ΚΑΙ ΣΥΝΕΤΡΙΨΕΝ ΑΥΤΑΣ ΥΠΟ ΤΟ ΟΡΟΣ

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21 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΤΩ ΑΑΡΩΝ ΤΙ ΕΠΟΙΗΣΕΝ ΣΟΙ Ο ΛΑΟΣ ΟΥΤΟΣ ΟΤΙ ΕΠΗΓΑΓΕΣ ΕΠ' ΑΥΤΟΥΣ ΑΜΑΡΤΙΑΝ ΜΕΓΑΛΗΝ

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24 ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ ΕΙ ΤΙΝΙ ΥΠΑΡΧΕΙ ΧΡΥΣΙΑ ΠΕΡΙΕΛΕΣΘΕ ΚΑΙ ΕΔΩΚΑΝ ΜΟΙ ΚΑΙ ΕΡΡΙΨΑ ΕΙΣ ΤΟ ΠΥΡ ΚΑΙ ΕΞΗΛΘΕΝ Ο ΜΟΣΧΟΣ ΟΥΤΟΣ

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EXODUS CHAPTER 35

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10 ΚΑΙ ΕΧΩΝΕΥΣΕΝ ΑΥΤΗ ΤΕΣΣΑΡΑΣ ΔΑΚΤΥΛΙΟΥΣ ΔΥΟ ΕΠΙ ΤΟΥ ΚΛΙΤΟΥΣ ΤΟΥ ΕΝΟΣ ΚΑΙ ΔΥΟ ΕΠΙ ΤΟΥ ΚΛΙΤΟΥΣ ΤΟΥ ΔΕΥΤΕΡΟΥ ΕΥΡΕΙΣ ΩΣΤΕ ΑΙΡΕΙΝ ΤΟΙΣ ΔΙΩΣΤΗΡΣΙΝ ΕΝ ΑΥΤΟΙΣ

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12 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑ ΣΚΕΥΗ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΑ ΤΕ ΤΡΥΒΛΙΑ ΚΑΙ ΤΑΣ ΘΥΙΣΚΑΣ ΚΑΙ ΤΟΥΣ ΚΥΑΘΟΥΣ ΚΑΙ ΤΑ ΣΠΟΝΔΕΙΑ ΕΝ ΟΙΣ ΣΠΕΙΣΕΙ ΕΝ ΑΥΤΟΙΣ ΧΡΥΣΑ

13 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΗΝ ΛΥΧΝΙΑΝ Η ΦΩΤΙΖΕΙ ΧΡΥΣΗΝ ΣΤΕΡΕΑΝ ΤΟΝ ΚΑΥΛΟΝ

14 ΚΑΙ ΤΟΥΣ ΚΑΛΑΜΙΣΚΟΥΣ ΕΞ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΜΕΡΩΝ ΑΥΤΗΣ

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16 ΚΑΙ ΤΑ ΛΑΜΠΑΔΙΑ ΑΥΤΩΝ Α ΕΣΤΙΝ ΕΠΙ ΤΩΝ ΑΚΡΩΝ ΚΑΡΥΩΤΑ ΕΞ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΝΘΕΜΙΑ ΕΞ ΑΥΤΩΝ ΙΝΑ ΩΣΙΝ ΕΠ' ΑΥΤΩΝ ΟΙ ΛΥΧΝΟΙ ΚΑΙ ΤΟ ΕΝΘΕΜΙΟΝ ΤΟ ΕΒΔΟΜΟΝ ΑΠ' ΑΚΡΟΥ ΤΟΥ ΛΑΜΠΑΔΙΟΥ ΕΠΙ ΤΗΣ ΚΟΡΥΦΗΣ ΑΝΩΘΕΝ ΣΤΕΡΕΟΝ ΟΛΟΝ ΧΡΥΣΟΥΝ

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19 ΟΥΤΟΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΤΟΥΣ ΚΡΙΚΟΥΣ ΤΗΣ ΣΚΗΝΗΣ ΧΡΥΣΟΥΣ ΚΑΙ ΤΟΥΣ ΚΡΙΚΟΥΣ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΚΡΙΚΟΥΣ ΕΙΣ ΤΟ ΕΚΤΕΙΝΕΙΝ ΤΟ ΚΑΤΑΚΑΛΥΜΜΑ ΑΝΩΘΕΝ ΧΑΛΚΟΥΣ

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24 ΟΥΤΟΣ ΕΠΟΙΗΣΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΠΑΡΑΘΕΜΑ ΕΡΓΟΝ ΔΙΚΤΥΩΤΟΝ ΚΑΤΩΘΕΝ ΤΟΥ ΠΥΡΕΙΟΥ ΥΠΟ ΑΥΤΟ ΕΩΣ ΤΟΥ ΗΜΙΣΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΠΕΘΗΚΕΝ ΑΥΤΩ ΤΕΣΣΑΡΑΣ ΔΑΚΤΥΛΙΟΥΣ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΜΕΡΩΝ ΤΟΥ ΠΑΡΑΘΕΜΑΤΟΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΧΑΛΚΟΥΣ ΤΟΙΣ ΜΟΧΛΟΙΣ ΕΥΡΕΙΣ ΩΣΤΕ ΑΙΡΕΙΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΝ ΑΥΤΟΙΣ

25 ΟΥΤΟΣ ΕΠΟΙΗΣΕΝ ΤΟ ΕΛΑΙΟΝ ΤΗΣ ΧΡΙΣΕΩΣ ΤΟ ΑΓΙΟΝ ΚΑΙ ΤΗΝ ΣΥΝΘΕΣΙΝ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ ΚΑΘΑΡΟΝ ΕΡΓΟΝ ΜΥΡΕΨΟΥ

26 ΟΥΤΟΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΛΟΥΤΗΡΑ ΧΑΛΚΟΥΝ ΚΑΙ ΤΗΝ ΒΑΣΙΝ ΑΥΤΟΥ ΧΑΛΚΗΝ ΕΚ ΤΩΝ ΚΑΤΟΠΤΡΩΝ ΤΩΝ ΝΗΣΤΕΥΣΑΣΩΝ ΑΙ ΕΝΗΣΤΕΥΣΑΝ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΝ Η ΗΜΕΡΑ ΕΠΗΞΕΝ ΑΥΤΗΝ

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EXODUS CHAPTER 39

1 ΠΑΝ ΤΟ ΧΡΥΣΙΟΝ Ο ΚΑΤΕΙΡΓΑΣΘΗ ΕΙΣ ΤΑ ΕΡΓΑ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΕΡΓΑΣΙΑΝ ΤΩΝ ΑΓΙΩΝ ΕΓΕΝΕΤΟ ΧΡΥΣΙΟΥ ΤΟΥ ΤΗΣ ΑΠΑΡΧΗΣ ΕΝΝΕΑ ΚΑΙ ΕΙΚΟΣΙ ΤΑΛΑΝΤΑ ΚΑΙ ΕΠΤΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΣΙΚΛΟΙ ΚΑΤΑ ΤΟΝ ΣΙΚΛΟΝ ΤΟΝ ΑΓΙΟΝ

2 ΚΑΙ ΑΡΓΥΡΙΟΥ ΑΦΑΙΡΕΜΑ ΠΑΡΑ ΤΩΝ ΕΠΕΣΚΕΜΜΕΝΩΝ ΑΝΔΡΩΝ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ ΚΑΙ ΧΙΛΙΟΙ ΕΠΤΑΚΟΣΙΟΙ ΕΒΔΟΜΗΚΟΝΤΑ ΠΕΝΤΕ ΣΙΚΛΟΙ

3 ΔΡΑΧΜΗ ΜΙΑ ΤΗ ΚΕΦΑΛΗ ΤΟ ΗΜΙΣΥ ΤΟΥ ΣΙΚΛΟΥ ΚΑΤΑ ΤΟΝ ΣΙΚΛΟΝ ΤΟΝ ΑΓΙΟΝ ΠΑΣ Ο ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΣ ΤΗΝ ΕΠΙΣΚΕΨΙΝ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ ΕΙΣ ΤΑΣ ΕΞΗΚΟΝΤΑ ΜΥΡΙΑΔΑΣ ΚΑΙ ΤΡΙΣΧΙΛΙΟΙ ΠΕΝΤΑΚΟΣΙΟΙ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ

4 ΚΑΙ ΕΓΕΝΗΘΗ ΤΑ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ ΤΟΥ ΑΡΓΥΡΙΟΥ ΕΙΣ ΤΗΝ ΧΩΝΕΥΣΙΝ ΤΩΝ ΕΚΑΤΟΝ ΚΕΦΑΛΙΔΩΝ ΤΗΣ ΣΚΗΝΗΣ ΚΑΙ ΕΙΣ ΤΑΣ ΚΕΦΑΛΙΔΑΣ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ ΕΚΑΤΟΝ ΚΕΦΑΛΙΔΕΣ ΕΙΣ ΤΑ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ ΤΑΛΑΝΤΟΝ ΤΗ ΚΕΦΑΛΙΔΙ

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7 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΞ ΑΥΤΟΥ ΤΑΣ ΒΑΣΕΙΣ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ

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10 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΘΑ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ
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13 ΚΑΙ ΗΝΕΓΚΑΝ ΤΑΣ ΣΤΟΛΑΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΤΑ ΣΚΕΥΗ ΑΥΤΗΣ ΚΑΙ ΤΑΣ ΒΑΣΕΙΣ ΚΑΙ ΤΟΥΣ ΜΟΧΛΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ
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16 ΚΑΙ ΤΗΝ ΛΥΧΝΙΑΝ ΤΗΝ ΚΑΘΑΡΑΝ ΚΑΙ ΤΟΥΣ ΛΥΧΝΟΥΣ ΑΥΤΗΣ ΛΥΧΝΟΥΣ ΤΗΣ ΚΑΥΣΕΩΣ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΤΟΥ ΦΩΤΟΣ
17 ΚΑΙ ΤΗΝ ΤΡΑΠΕΖΑΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΗΣ ΣΚΕΥΗ ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΤΟΥΣ ΠΡΟΚΕΙΜΕΝΟΥΣ
18 ΚΑΙ ΤΑΣ ΣΤΟΛΑΣ ΤΟΥ ΑΓΙΟΥ ΑΙ ΕΙΣΙΝ ΑΑΡΩΝ ΚΑΙ ΤΑΣ ΣΤΟΛΑΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΙΕΡΑΤΕΙΑΝ
19 ΚΑΙ ΤΑ ΙΣΤΙΑ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΚΑΙ ΤΟ ΚΑΤΑΠΕΤΑΣΜΑ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΚΑΙ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΗΣ ΣΚΗΝΗΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑΛΕΙΑ ΑΥΤΗΣ
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EXODUS CHAPTER 40

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ
2 ΕΝ ΗΜΕΡΑ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΝΟΥΜΗΝΙΑ ΣΤΗΣΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
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4 ΚΑΙ ΕΙΣΟΙΣΕΙΣ ΤΗΝ ΤΡΑΠΕΖΑΝ ΚΑΙ ΠΡΟΘΗΣΕΙΣ ΤΗΝ ΠΡΟΘΕΣΙΝ ΑΥΤΗΣ ΚΑΙ ΕΙΣΟΙΣΕΙΣ ΤΗΝ ΛΥΧΝΙΑΝ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΤΟΥΣ ΛΥΧΝΟΥΣ ΑΥΤΗΣ
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34 ΚΑΙ ΕΚΑΛΥΨΕΝ Η ΝΕΦΕΛΗ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΔΟΞΗΣ ΚΥΡΙΟΥ ΕΠΛΗΣΘΗ Η ΣΚΗΝΗ
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LEVITICUS

Greek: Levitikon; The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)
A. Instructions for the laity on bringing offerings (1:1–6:7)
1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)
B. Instructions for the priests (6:1–38)
1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)
7. Summary (37–38)
Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)
A. Ordination of Aaron and his sons (ch. 8)
B. Aaron makes the first sacrifices (ch. 9)
C. Judgement on Nadab and Abihu (ch. 10)
Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)
A. Unclean animals (ch. 11)
B. Childbirth as a source of uncleanliness (ch. 12)
C. Unclean diseases (ch. 13)
D. Cleansing of diseases (ch. 14)
E. Unclean discharges (ch. 15)
With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)
Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)
A. Sacrifice and food (ch. 17)
B. Sexual behaviour (ch. 18)
C. Neighbourliness (ch.19)
D. Grave crimes (ch. 20)
E. Rules for priests (ch. 21)
F. Rules for eating sacrifices (ch. 22)
G. Festivals (ch.23)
H. Rules for the tabernacle (ch. 24:1–9)
I. Blasphemy (ch. 24:10–23)
J. Sabbatical and Jubilee years (ch. 25)
K. Exhortation to obey the law: blessing and curse (ch. 26)
Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).
Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

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LEVITICUS CHAPTER 1

1 ΚΑΙ ΑΝΕΚΑΛΕΣΕΝ ΜΩΥΣΗΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΑΥΤΩ ΕΚ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΛΕΓΩΝ

2 ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΘΡΩΠΟΣ ΕΞ ΥΜΩΝ ΕΑΝ ΠΡΟΣΑΓΑΓΗ ΔΩΡΑ ΤΩ ΚΥΡΙΩ ΑΠΟ ΤΩΝ ΚΤΗΝΩΝ ΑΠΟ ΤΩΝ ΒΟΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΠΡΟΣΟΙΣΕΤΕ ΤΑ ΔΩΡΑ ΥΜΩΝ

3 ΕΑΝ ΟΛΟΚΑΥΤΩΜΑ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΕΚ ΤΩΝ ΒΟΩΝ ΑΡΣΕΝ ΑΜΩΜΟΝ ΠΡΟΣΑΞΕΙ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΠΡΟΣΟΙΣΕΙ ΑΥΤΟ ΔΕΚΤΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

4 ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΗΝ ΧΕΙΡΑ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΟΥ ΚΑΡΠΩΜΑΤΟΣ ΔΕΚΤΟΝ ΑΥΤΩ ΕΞΙΛΑΣΑΣΘΑΙ ΠΕΡΙ ΑΥΤΟΥ

5 ΚΑΙ ΣΦΑΞΟΥΣΙ ΤΟΝ ΜΟΣΧΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΣΟΙΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΤΟ ΑΙΜΑ ΚΑΙ ΠΡΟΣΧΕΟΥΣΙΝ ΤΟ ΑΙΜΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΚΛΩ ΤΟ ΕΠΙ ΤΩΝ ΘΥΡΩΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ

6 ΚΑΙ ΕΚΔΕΙΡΑΝΤΕΣ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΜΕΛΙΟΥΣΙΝ ΑΥΤΟ ΚΑΤΑ ΜΕΛΗ

7 ΚΑΙ ΕΠΙΘΗΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΠΥΡ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΠΙΣΤΟΙΒΑΣΟΥΣΙΝ ΞΥΛΑ ΕΠΙ ΤΟ ΠΥΡ

8 ΚΑΙ ΕΠΙΣΤΟΙΒΑΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΤΑ ΔΙΧΟΤΟΜΗΜΑΤΑ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΤΟ ΣΤΕΑΡ ΕΠΙ ΤΑ ΞΥΛΑ ΤΑ ΕΠΙ ΤΟΥ ΠΥΡΟΣ ΤΑ ΟΝΤΑ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

9 ΤΑ ΔΕ ΕΓΚΟΙΛΙΑ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΠΛΥΝΟΥΣΙΝ ΥΔΑΤΙ ΚΑΙ ΕΠΙΘΗΣΟΥΣΙΝ ΟΙ ΙΕΡΕΙΣ ΤΑ ΠΑΝΤΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΡΠΩΜΑ ΕΣΤΙΝ ΘΥΣΙΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΤΩ ΚΥΡΙΩ

10 ΕΑΝ ΔΕ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΤΩ ΚΥΡΙΩ ΑΠΟ ΤΕ ΤΩΝ ΑΡΝΩΝ ΚΑΙ ΤΩΝ ΕΡΙΦΩΝ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΑΡΣΕΝ ΑΜΩΜΟΝ ΠΡΟΣΑΞΕΙ ΑΥΤΟ ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΗΝ ΧΕΙΡΑ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ

11 ΚΑΙ ΣΦΑΞΟΥΣΙΝ ΑΥΤΟ ΕΚ ΠΛΑΓΙΩΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΠΡΟΣ ΒΟΡΡΑΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΣΧΕΟΥΣΙΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΚΛΩ

12 ΚΑΙ ΔΙΕΛΟΥΣΙΝ ΑΥΤΟ ΚΑΤΑ ΜΕΛΗ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΤΟ ΣΤΕΑΡ ΚΑΙ ΕΠΙΣΤΟΙΒΑΣΟΥΣΙΝ ΑΥΤΑ ΟΙ ΙΕΡΕΙΣ ΕΠΙ ΤΑ ΞΥΛΑ ΤΑ ΕΠΙ ΤΟΥ ΠΥΡΟΣ ΤΑ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

13 ΚΑΙ ΤΑ ΕΓΚΟΙΛΙΑ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΠΛΥΝΟΥΣΙΝ ΥΔΑΤΙ ΚΑΙ ΠΡΟΣΟΙΣΕΙ Ο ΙΕΡΕΥΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΕΠΙΘΗΣΕΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΡΠΩΜΑ ΕΣΤΙΝ ΘΥΣΙΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΤΩ ΚΥΡΙΩ

14 ΕΑΝ ΔΕ ΑΠΟ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΡΠΩΜΑ ΠΡΟΣΦΕΡΗΣ ΔΩΡΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΟΙΣΕΙ ΑΠΟ ΤΩΝ ΤΡΥΓΟΝΩΝ Η ΑΠΟ ΤΩΝ ΠΕΡΙΣΤΕΡΩΝ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ

15 ΚΑΙ ΠΡΟΣΟΙΣΕΙ ΑΥΤΟ Ο ΙΕΡΕΥΣ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΑΠΟΚΝΙΣΕΙ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΕΠΙΘΗΣΕΙ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΣΤΡΑΓΓΙΕΙ ΤΟ ΑΙΜΑ ΠΡΟΣ ΤΗΝ ΒΑΣΙΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

16 ΚΑΙ ΑΦΕΛΕΙ ΤΟΝ ΠΡΟΛΟΒΟΝ ΣΥΝ ΤΟΙΣ ΠΤΕΡΟΙΣ ΚΑΙ ΕΚΒΑΛΕΙ ΑΥΤΟ ΠΑΡΑ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΗΣ ΣΠΟΔΟΥ

17 ΚΑΙ ΕΚΚΛΑΣΕΙ ΑΥΤΟ ΕΚ ΤΩΝ ΠΤΕΡΥΓΩΝ ΚΑΙ ΟΥ ΔΙΕΛΕΙ ΚΑΙ ΕΠΙΘΗΣΕΙ ΑΥΤΟ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΙ ΤΑ ΞΥΛΑ ΤΑ ΕΠΙ ΤΟΥ ΠΥΡΟΣ ΚΑΡΠΩΜΑ ΕΣΤΙΝ ΘΥΣΙΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΤΩ ΚΥΡΙΩ

LEVITICUS CHAPTER 2

1 ΕΑΝ ΔΕ ΨΥΧΗ ΠΡΟΣΦΕΡΗ ΔΩΡΟΝ ΘΥΣΙΑΝ ΤΩ ΚΥΡΙΩ ΣΕΜΙΔΑΛΙΣ ΕΣΤΑΙ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙΧΕΕΙ ΕΠ' ΑΥΤΟ ΕΛΑΙΟΝ ΚΑΙ ΕΠΙΘΗΣΕΙ ΕΠ' ΑΥΤΟ ΛΙΒΑΝΟΝ ΘΥΣΙΑ ΕΣΤΙΝ

2 ΚΑΙ ΟΙΣΕΙ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΑΑΡΩΝ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΔΡΑΞΑΜΕΝΟΣ ΑΠ' ΑΥΤΗΣ ΠΛΗΡΗ ΤΗΝ ΔΡΑΚΑ ΑΠΟ ΤΗΣ ΣΕΜΙΔΑΛΕΩΣ ΣΥΝ ΤΩ ΕΛΑΙΩ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΙΒΑΝΟΝ ΑΥΤΗΣ ΚΑΙ ΕΠΙΘΗΣΕΙ Ο ΙΕΡΕΥΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΘΥΣΙΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΤΩ ΚΥΡΙΩ

3 ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΑΠΟ ΤΗΣ ΘΥΣΙΑΣ ΑΑΡΩΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΑΓΙΟΝ ΤΩΝ ΑΓΙΩΝ ΑΠΟ ΤΩΝ ΘΥΣΙΩΝ ΚΥΡΙΟΥ

4 ΕΑΝ ΔΕ ΠΡΟΣΦΕΡΗ ΔΩΡΟΝ ΘΥΣΙΑΝ ΠΕΠΕΜΜΕΝΗΝ ΕΝ ΚΛΙΒΑΝΩ ΔΩΡΟΝ ΚΥΡΙΩ ΕΚ ΣΕΜΙΔΑΛΕΩΣ ΑΡΤΟΥΣ ΑΖΥΜΟΥΣ ΠΕΦΥΡΑΜΕΝΟΥΣ ΕΝ ΕΛΑΙΩ ΚΑΙ ΛΑΓΑΝΑ ΑΖΥΜΑ ΔΙΑΚΕΧΡΙΣΜΕΝΑ ΕΝ ΕΛΑΙΩ

5 ΕΑΝ ΔΕ ΘΥΣΙΑ ΑΠΟ ΤΗΓΑΝΟΥ ΤΟ ΔΩΡΟΝ ΣΟΥ ΣΕΜΙΔΑΛΙΣ ΠΕΦΥΡΑΜΕΝΗ ΕΝ ΕΛΑΙΩ ΑΖΥΜΑ ΕΣΤΑΙ

6 ΚΑΙ ΔΙΑΘΡΥΨΕΙΣ ΑΥΤΑ ΚΛΑΣΜΑΤΑ ΚΑΙ ΕΠΙΧΕΕΙΣ ΕΠ' ΑΥΤΑ ΕΛΑΙΟΝ ΘΥΣΙΑ ΕΣΤΙΝ ΚΥΡΙΩ

7 ΕΑΝ ΔΕ ΘΥΣΙΑ ΑΠΟ ΕΣΧΑΡΑΣ ΤΟ ΔΩΡΟΝ ΣΟΥ ΣΕΜΙΔΑΛΙΣ ΕΝ ΕΛΑΙΩ ΠΟΙΗΘΗΣΕΤΑΙ

8 ΚΑΙ ΠΡΟΣΟΙΣΕΙ ΤΗΝ ΘΥΣΙΑΝ ΗΝ ΑΝ ΠΟΙΗ ΕΚ ΤΟΥΤΩΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΟΙΣΕΙ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΠΡΟΣΕΓΓΙΣΑΣ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

9 ΑΦΕΛΕΙ Ο ΙΕΡΕΥΣ ΑΠΟ ΤΗΣ ΘΥΣΙΑΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΚΑΙ ΕΠΙΘΗΣΕΙ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΡΠΩΜΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΚΥΡΙΩ

10 ΤΟ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝ ΑΠΟ ΤΗΣ ΘΥΣΙΑΣ ΑΑΡΩΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΑΓΙΑ ΤΩΝ ΑΓΙΩΝ ΑΠΟ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΚΥΡΙΟΥ

11 ΠΑΣΑΝ ΘΥΣΙΑΝ ΗΝ ΑΝ ΠΡΟΣΦΕΡΗΤΕ ΚΥΡΙΩ ΟΥ ΠΟΙΗΣΕΤΕ ΖΥΜΩΤΟΝ ΠΑΣΑΝ ΓΑΡ ΖΥΜΗΝ ΚΑΙ ΠΑΝ ΜΕΛΙ ΟΥ ΠΡΟΣΟΙΣΕΤΕ ΑΠ' ΑΥΤΟΥ ΚΑΡΠΩΣΑΙ ΚΥΡΙΩ

12 ΔΩΡΟΝ ΑΠΑΡΧΗΣ ΠΡΟΣΟΙΣΕΤΕ ΑΥΤΑ ΚΥΡΙΩ ΕΠΙ ΔΕ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΟΥΚ ΑΝΑΒΙΒΑΣΘΗΣΕΤΑΙ ΕΙΣ ΟΣΜΗΝ ΕΥΩ-ΔΙΑΣ ΚΥΡΙΩ

13 ΚΑΙ ΠΑΝ ΔΩΡΟΝ ΘΥΣΙΑΣ ΥΜΩΝ ΑΛΙ ΑΛΙΣΘΗΣΕΤΑΙ ΟΥ ΔΙΑΠΑΥΣΕΤΕ ΑΛΑ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΑΠΟ ΘΥΣΙΑΣΜΑΤΩΝ ΥΜΩΝ ΕΠΙ ΠΑΝΤΟΣ ΔΩΡΟΥ ΥΜΩΝ ΠΡΟΣΟΙΣΕΤΕ ΚΥΡΙΩ ΤΩ ΘΕΩ ΥΜΩΝ ΑΛΑΣ

14 ΕΑΝ ΔΕ ΠΡΟΣΦΕΡΗΣ ΘΥΣΙΑΝ ΠΡΩΤΟΓΕΝΗΜΑΤΩΝ ΤΩ ΚΥΡΙΩ ΝΕΑ ΠΕΦΡΥΓΜΕΝΑ ΧΙΔΡΑ ΕΡΙΚΤΑ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΟΙΣΕΙΣ ΤΗΝ ΘΥΣΙΑΝ ΤΩΝ ΠΡΩΤΟΓΕΝΗΜΑΤΩΝ

15 ΚΑΙ ΕΠΙΧΕΕΙΣ ΕΠ' ΑΥΤΗΝ ΕΛΑΙΟΝ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΕΠ' ΑΥΤΗΝ ΛΙΒΑΝΟΝ ΘΥΣΙΑ ΕΣΤΙΝ

16 ΚΑΙ ΑΝΟΙΣΕΙ Ο ΙΕΡΕΥΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΑΠΟ ΤΩΝ ΧΙΔΡΩΝ ΣΥΝ ΤΩ ΕΛΑΙΩ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΙΒΑΝΟΝ ΑΥΤΗΣ ΚΑΡΠΩΜΑ ΕΣΤΙΝ ΚΥΡΙΩ

LEVITICUS CHAPTER 3

1 ΕΑΝ ΔΕ ΘΥΣΙΑ ΣΩΤΗΡΙΟΥ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΤΩ ΚΥΡΙΩ ΕΑΝ ΜΕΝ ΕΚ ΤΩΝ ΒΟΩΝ ΑΥΤΟΥ ΠΡΟΣΑΓΑΓΗ ΕΑΝ ΤΕ ΑΡΣΕΝ ΕΑΝ ΤΕ ΘΗΛΥ ΑΜΩΜΟΝ ΠΡΟΣΑΞΕΙ ΑΥΤΟ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

2 ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΟΥ ΔΩΡΟΥ ΚΑΙ ΣΦΑΞΕΙ ΑΥΤΟ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΠΡΟΣΧΕΟΥΣΙΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΤΟ ΑΙΜΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΥΚΛΩ

3 ΚΑΙ ΠΡΟΣΑΞΟΥΣΙΝ ΑΠΟ ΤΗΣ ΘΥΣΙΑΣ ΤΟΥ ΣΩΤΗΡΙΟΥ ΚΑΡΠΩΜΑ ΚΥΡΙΩ ΤΟ ΣΤΕΑΡ ΤΟ ΚΑΤΑΚΑΛΥΠΤΟΝ ΤΗΝ ΚΟΙΛΙΑΝ ΚΑΙ ΠΑΝ ΤΟ ΣΤΕΑΡ ΤΟ ΕΠΙ ΤΗΣ ΚΟΙΛΙΑΣ

4 ΚΑΙ ΤΟΥΣ ΔΥΟ ΝΕΦΡΟΥΣ ΚΑΙ ΤΟ ΣΤΕΑΡ ΤΟ ΕΠ' ΑΥΤΩΝ ΤΟ ΕΠΙ ΤΩΝ ΜΗΡΙΩΝ ΚΑΙ ΤΟΝ ΛΟΒΟΝ ΤΟΝ ΕΠΙ ΤΟΥ ΗΠΑΤΟΣ ΣΥΝ ΤΟΙΣ ΝΕΦΡΟΙΣ ΠΕΡΙΕΛΕΙ

5 ΚΑΙ ΑΝΟΙΣΟΥΣΙΝ ΑΥΤΑ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΕΠΙ ΤΑ ΞΥΛΑ ΤΑ ΕΠΙ ΤΟΥ ΠΥΡΟΣ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΡΠΩΜΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΚΥΡΙΩ

6 ΕΑΝ ΔΕ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΘΥΣΙΑΝ ΣΩΤΗΡΙΟΥ ΤΩ ΚΥΡΙΩ ΑΡΣΕΝ Η ΘΗΛΥ ΑΜΩΜΟΝ ΠΡΟΣΟΙΣΕΙ ΑΥΤΟ

7 ΕΑΝ ΑΡΝΑ ΠΡΟΣΑΓΑΓΗ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΠΡΟΣΑΞΕΙ ΑΥΤΟ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

8 ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΟΥ ΔΩΡΟΥ ΑΥΤΟΥ ΚΑΙ ΣΦΑΞΕΙ ΑΥΤΟ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ

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29 ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΗΝ ΧΕΙΡΑ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΟΥ ΑΜΑΡΤΗΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΣΦΑΞΟΥΣΙΝ ΤΗΝ ΧΙΜΑΙΡΑΝ ΤΗΝ

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ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΝ ΤΟΠΩ ΟΥ ΣΦΑΖΟΥΣΙΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ

30 ΚΑΙ ΛΗΜΨΕΤΑΙ Ο ΙΕΡΕΥΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΗΣ ΤΩ ΔΑΚΤΥΛΩ ΚΑΙ ΕΠΙΘΗΣΕΙ ΕΠΙ ΤΑ ΚΕΡΑΤΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΑΙ ΠΑΝ ΤΟ ΑΙΜΑ ΑΥΤΗΣ ΕΚΧΕΕΙ ΠΑΡΑ ΤΗΝ ΒΑΣΙΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

31 ΚΑΙ ΠΑΝ ΤΟ ΣΤΕΑΡ ΠΕΡΙΕΛΕΙ ΟΝ ΤΡΟΠΟΝ ΠΕΡΙΑΙΡΕΙΤΑΙ ΣΤΕΑΡ ΑΠΟ ΘΥΣΙΑΣ ΣΩΤΗΡΙΟΥ ΚΑΙ ΑΝΟΙΣΕΙ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΙΣ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΚΥΡΙΩ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ

32 ΕΑΝ ΔΕ ΠΡΟΒΑΤΟΝ ΠΡΟΣΕΝΕΓΚΗ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΕΙΣ ΑΜΑΡΤΙΑΝ ΘΗΛΥ ΑΜΩΜΟΝ ΠΡΟΣΟΙΣΕΙ ΑΥΤΟ

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34 ΚΑΙ ΛΑΒΩΝ Ο ΙΕΡΕΥΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΩ ΔΑΚΤΥΛΩ ΕΠΙΘΗΣΕΙ ΕΠΙ ΤΑ ΚΕΡΑΤΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΚΑΙ ΠΑΝ ΑΥΤΟΥ ΤΟ ΑΙΜΑ ΕΚΧΕΕΙ ΠΑΡΑ ΤΗΝ ΒΑΣΙΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ

35 ΚΑΙ ΠΑΝ ΑΥΤΟΥ ΤΟ ΣΤΕΑΡ ΠΕΡΙΕΛΕΙ ΟΝ ΤΡΟΠΟΝ ΠΕΡΙΑΙΡΕΙΤΑΙ ΣΤΕΑΡ ΠΡΟΒΑΤΟΥ ΕΚ ΤΗΣ ΘΥΣΙΑΣ ΤΟΥ ΣΩΤΗΡΙΟΥ ΚΑΙ ΕΠΙΘΗΣΕΙ ΑΥΤΟ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΙ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΚΥΡΙΟΥ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΗΣ ΗΜΑΡΤΕΝ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ

LEVITICUS CHAPTER 5

1 ΕΑΝ ΔΕ ΨΥΧΗ ΑΜΑΡΤΗ ΚΑΙ ΑΚΟΥΣΗ ΦΩΝΗΝ ΟΡΚΙΣΜΟΥ ΚΑΙ ΟΥΤΟΣ ΜΑΡΤΥΣ Η ΕΩΡΑΚΕΝ Η ΣΥΝΟΙΔΕΝ ΕΑΝ ΜΗ ΑΠΑΓΓΕΙΛΗ ΛΗΜΨΕΤΑΙ ΤΗΝ ΑΜΑΡΤΙΑΝ

2 Η ΨΥΧΗ ΗΤΙΣ ΕΑΝ ΑΨΗΤΑΙ ΠΑΝΤΟΣ ΠΡΑΓΜΑΤΟΣ ΑΚΑΘΑΡΤΟΥ Η ΘΗΝΣΙΜΑΙΟΥ Η ΘΗΡΙΑΛΩΤΟΥ ΑΚΑΘΑΡΤΟΥ Η ΤΩΝ ΘΗΝΣΙΜΑΙΩΝ Η ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΩΝ ΑΚΑΘΑΡΤΩΝ Η ΤΩΝ ΘΗΝΣΙΜΑΙΩΝ ΚΤΗΝΩΝ ΤΩΝ ΑΚΑΘΑΡΤΩΝ

3 Η ΑΨΗΤΑΙ ΑΠΟ ΑΚΑΘΑΡΣΙΑΣ ΑΝΘΡΩΠΟΥ ΑΠΟ ΠΑΣΗΣ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΟΥ ΗΣ ΑΝ ΑΨΑΜΕΝΟΣ ΜΙΑΝΘΗ ΚΑΙ ΕΛΑΘΕΝ ΑΥΤΟΝ ΜΕΤΑ ΤΟΥΤΟ ΔΕ ΓΝΩ ΚΑΙ ΠΛΗΜΜΕΛΗΣΗ

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6 ΚΑΙ ΟΙΣΕΙ ΠΕΡΙ ΩΝ ΕΠΛΗΜΜΕΛΗΣΕΝ ΚΥΡΙΩ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΗΣ ΗΜΑΡΤΕΝ ΘΗΛΥ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΜΝΑΔΑ Η ΧΙΜΑΙΡΑΝ ΕΞ ΑΙΓΩΝ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΗΣ ΗΜΑΡΤΕΝ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ Η ΑΜΑΡΤΙΑ

7 ΕΑΝ ΔΕ ΜΗ ΙΣΧΥΣΗ Η ΧΕΙΡ ΑΥΤΟΥ ΤΟ ΙΚΑΝΟΝ ΕΙΣ ΤΟ ΠΡΟΒΑΤΟΝ ΟΙΣΕΙ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΗΣ ΗΜΑΡΤΕΝ ΔΥΟ ΤΡΥΓΟΝΑΣ Η ΔΥΟ ΝΕΟΣΣΟΥΣ ΠΕΡΙΣΤΕΡΩΝ ΚΥΡΙΩ ΕΝΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΚΑΙ ΕΝΑ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ

8 ΚΑΙ ΟΙΣΕΙ ΑΥΤΑ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΠΡΟΣΑΞΕΙ Ο ΙΕΡΕΥΣ ΤΟ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΠΡΟΤΕΡΟΝ ΚΑΙ ΑΠΟΚΝΙΣΕΙ Ο ΙΕΡΕΥΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΣΦΟΝΔΥΛΟΥ ΚΑΙ ΟΥ ΔΙΕΛΕΙ

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10 ΚΑΙ ΤΟ ΔΕΥΤΕΡΟΝ ΠΟΙΗΣΕΙ ΟΛΟΚΑΥΤΩΜΑ ΩΣ ΚΑΘΗΚΕΙ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ Ο ΙΕΡΕΥΣ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΗΣ ΗΜΑΡΤΕΝ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ

11 ΕΑΝ ΔΕ ΜΗ ΕΥΡΙΣΚΗ ΑΥΤΟΥ Η ΧΕΙΡ ΖΕΥΓΟΣ ΤΡΥΓΟΝΩΝ Η ΔΥΟ ΝΕΟΣΣΟΥΣ ΠΕΡΙΣΤΕΡΩΝ ΚΑΙ ΟΙΣΕΙ ΤΟ ΔΩΡΟΝ ΑΥΤΟΥ ΠΕΡΙ ΟΥ ΗΜΑΡΤΕΝ ΤΟ ΔΕΚΑΤΟΝ ΤΟΥ ΟΙΦΙ ΣΕΜΙΔΑΛΙΝ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΟΥΚ ΕΠΙΧΕΕΙ ΕΠ' ΑΥΤΟ ΕΛΑΙΟΝ ΟΥΔΕ ΕΠΙΘΗΣΕΙ ΕΠ' ΑΥΤΟ ΛΙΒΑΝΟΝ ΟΤΙ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΕΣΤΙΝ

12 ΚΑΙ ΟΙΣΕΙ ΑΥΤΟ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΔΡΑΞΑΜΕΝΟΣ Ο ΙΕΡΕΥΣ ΑΠ' ΑΥΤΗΣ ΠΛΗΡΗ ΤΗΝ ΔΡΑΚΑ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΕΠΙΘΗΣΕΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΥΡΙΩ ΑΜΑΡΤΙΑ ΕΣΤΙΝ

13 ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΗΣ ΗΜΑΡΤΕΝ ΕΦ' ΕΝΟΣ ΤΟΥΤΩΝ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ ΤΟ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝ ΕΣΤΑΙ ΤΩ ΙΕΡΕΙ ΩΣ Η ΘΥΣΙΑ ΤΗΣ ΣΕΜΙΔΑΛΕΩΣ

14 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

15 ΨΥΧΗ ΕΑΝ ΛΑΘΗ ΑΥΤΟΝ ΛΗΘΗ ΚΑΙ ΑΜΑΡΤΗ ΑΚΟΥΣΙΩΣ ΑΠΟ ΤΩΝ ΑΓΙΩΝ ΚΥΡΙΟΥ ΚΑΙ ΟΙΣΕΙ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΑΥΤΟΥ ΤΩ ΚΥΡΙΩ ΚΡΙΟΝ ΑΜΩΜΟΝ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΙΜΗΣ ΑΡΓΥΡΙΟΥ ΣΙΚΛΩΝ ΤΩ ΣΙΚΛΩ ΤΩΝ ΑΓΙΩΝ ΠΕΡΙ ΟΥ ΕΠΛΗΜΜΕΛΗΣΕΝ

16 ΚΑΙ Ο ΗΜΑΡΤΕΝ ΑΠΟ ΤΩΝ ΑΓΙΩΝ ΑΠΟΤΕΙΣΑΙ ΑΥΤΟ ΚΑΙ ΤΟ ΕΠΙΠΕΜΠΤΟΝ ΠΡΟΣΘΗΣΕΙ ΕΠ' ΑΥΤΟ ΚΑΙ ΔΩΣΕΙ ΑΥΤΟ ΤΩ ΙΕΡΕΙ ΚΑΙ Ο ΙΕΡΕΥΣ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ ΕΝ ΤΩ ΚΡΙΩ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ

17 ΚΑΙ Η ΨΥΧΗ Η ΑΝ ΑΜΑΡΤΗ ΚΑΙ ΠΟΙΗΣΗ ΜΙΑΝ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΕΝΤΟΛΩΝ ΚΥΡΙΟΥ ΩΝ ΟΥ ΔΕΙ ΠΟΙΕΙΝ ΚΑΙ ΟΥΚ ΕΓΝΩ ΚΑΙ ΠΛΗΜΜΕΛΗΣΗ ΚΑΙ ΛΑΒΗ ΤΗΝ ΑΜΑΡΤΙΑΝ

18 ΚΑΙ ΟΙΣΕΙ ΚΡΙΟΝ ΑΜΩΜΟΝ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΙΜΗΣ ΑΡΓΥΡΙΟΥ ΕΙΣ ΠΛΗΜΜΕΛΕΙΑΝ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΠΕΡΙ ΤΗΣ ΑΓΝΟΙΑΣ ΑΥΤΟΥ ΗΣ ΗΓΝΟΗΣΕΝ ΚΑΙ ΑΥΤΟΣ ΟΥΚ ΗΔΕΙ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ

19 ΕΠΛΗΜΜΕΛΗΣΕΝ ΓΑΡ ΠΛΗΜΜΕΛΗΣΙΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

20 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

21 ΨΥΧΗ ΕΑΝ ΑΜΑΡΤΗ ΚΑΙ ΠΑΡΙΔΩΝ ΠΑΡΙΔΗ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΚΑΙ ΨΕΥΣΗΤΑΙ ΤΑ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΕΝ ΠΑΡΑΘΗΚΗ Η ΠΕΡΙ ΚΟΙΝΩΝΙΑΣ Η ΠΕΡΙ ΑΡΠΑΓΗΣ Η ΗΔΙΚΗΣΕΝ ΤΙ ΤΟΝ ΠΛΗΣΙΟΝ

22 Η ΕΥΡΕΝ ΑΠΩΛΕΙΑΝ ΚΑΙ ΨΕΥΣΗΤΑΙ ΠΕΡΙ ΑΥΤΗΣ ΚΑΙ ΟΜΟΣΗ ΑΔΙΚΩΣ ΠΕΡΙ ΕΝΟΣ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΑΝ ΠΟΙΗΣΗ Ο ΑΝΘΡΩΠΟΣ ΩΣΤΕ ΑΜΑΡΤΕΙΝ ΕΝ ΤΟΥΤΟΙΣ

23 ΚΑΙ ΕΣΤΑΙ ΗΝΙΚΑ ΕΑΝ ΑΜΑΡΤΗ ΚΑΙ ΠΛΗΜΜΕΛΗΣΗ ΚΑΙ ΑΠΟΔΩ ΤΟ ΑΡΠΑΓΜΑ Ο ΗΡΠΑΣΕΝ Η ΤΟ ΑΔΙΚΗΜΑ Ο ΗΔΙΚΗΣΕΝ Η ΤΗΝ ΠΑΡΑΘΗΚΗΝ ΗΤΙΣ ΠΑΡΕΤΕΘΗ ΑΥΤΩ Η ΤΗΝ ΑΠΩΛΕΙΑΝ ΗΝ ΕΥΡΕΝ

24 ΑΠΟ ΠΑΝΤΟΣ ΠΡΑΓΜΑΤΟΣ ΟΥ ΩΜΟΣΕΝ ΠΕΡΙ ΑΥΤΟΥ ΑΔΙΚΩΣ ΚΑΙ ΑΠΟΤΕΙΣΕΙ ΑΥΤΟ ΤΟ ΚΕΦΑΛΑΙΟΝ ΚΑΙ ΤΟ ΠΕΜΠΤΟΝ ΠΡΟΣΘΗΣΕΙ ΕΠ' ΑΥΤΟ ΤΙΝΟΣ ΕΣΤΙΝ ΑΥΤΩ ΑΠΟΔΩΣΕΙ Η ΗΜΕΡΑ ΕΛΕΓΧΘΗ

25 ΚΑΙ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΑΥΤΟΥ ΟΙΣΕΙ ΤΩ ΚΥΡΙΩ ΚΡΙΟΝ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΜΩΜΟΝ ΤΙΜΗΣ ΕΙΣ Ο ΕΠΛΗΜΜΕΛΗΣΕΝ ΑΥΤΩ

26 ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ Ο ΙΕΡΕΥΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ ΠΕΡΙ ΕΝΟΣ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΠΛΗΜΜΕΛΗΣΕΝ ΑΥΤΩ

LEVITICUS CHAPTER 6

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

2 ΕΝΤΕΙΛΑΙ ΑΑΡΩΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΛΕΓΩΝ ΟΥΤΟΣ Ο ΝΟΜΟΣ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΑΥΤΗ Η ΟΛΟΚΑΥΤΩΣΙΣ ΕΠΙ ΤΗΣ ΚΑΥΣΕΩΣ ΑΥΤΗΣ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΩΣ ΤΟ ΠΡΩΙ ΚΑΙ ΤΟ ΠΥΡ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΥΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΥ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

3 ΚΑΙ ΕΝΔΥΣΕΤΑΙ Ο ΙΕΡΕΥΣ ΧΙΤΩΝΑ ΛΙΝΟΥΝ ΚΑΙ ΠΕΡΙΣΚΕΛΕΣ ΛΙΝΟΥΝ ΕΝΔΥΣΕΤΑΙ ΠΕΡΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΚΑΙ ΑΦΕΛΕΙ ΤΗΝ ΚΑΤΑΚΑΡΠΩΣΙΝ ΗΝ ΑΝ ΚΑΤΑΝΑΛΩΣΗ ΤΟ ΠΥΡ

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ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΠΑΡΑΘΗΣΕΙ ΑΥΤΟ ΕΧΟΜΕΝΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

4 ΚΑΙ ΕΚΔΥΣΕΤΑΙ ΤΗΝ ΣΤΟΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΝΔΥΣΕΤΑΙ ΣΤΟΛΗΝ ΑΛΛΗΝ ΚΑΙ ΕΞΟΙΣΕΙ ΤΗΝ ΚΑΤΑΚΑΡΠΩΣΙΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΙΣ ΤΟΠΟΝ ΚΑΘΑΡΟΝ

5 ΚΑΙ ΠΥΡ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΥΘΗΣΕΤΑΙ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ ΚΑΙ ΚΑΥΣΕΙ Ο ΙΕΡΕΥΣ ΕΠ' ΑΥΤΟ ΞΥΛΑ ΤΟ ΠΡΩΙ ΚΑΙ ΣΤΟΙΒΑΣΕΙ ΕΠ' ΑΥΤΟΥ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΕΠΙΘΗΣΕΙ ΕΠ' ΑΥΤΟ ΤΟ ΣΤΕΑΡ ΤΟΥ ΣΩΤΗΡΙΟΥ

6 ΚΑΙ ΠΥΡ ΔΙΑ ΠΑΝΤΟΣ ΚΑΥΘΗΣΕΤΑΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

7 ΟΥΤΟΣ Ο ΝΟΜΟΣ ΤΗΣ ΘΥΣΙΑΣ ΗΝ ΠΡΟΣΑΞΟΥΣΙΝ ΑΥΤΗΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

8 ΚΑΙ ΑΦΕΛΕΙ ΑΠ' ΑΥΤΟΥ ΤΗ ΔΡΑΚΙ ΑΠΟ ΤΗΣ ΣΕΜΙΔΑΛΕΩΣ ΤΗΣ ΘΥΣΙΑΣ ΣΥΝ ΤΩ ΕΛΑΙΩ ΑΥΤΗΣ ΚΑΙ ΣΥΝ ΤΩ ΛΙΒΑΝΩ ΑΥΤΗΣ ΤΑ ΟΝΤΑ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ ΚΑΙ ΑΝΟΙΣΕΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΡΠΩΜΑ ΟΣΜΗ ΕΥΩΔΙΑΣ ΤΟ ΜΝΗΜΟ-ΣΥΝΟΝ ΑΥΤΗΣ ΤΩ ΚΥΡΙΩ

9 ΤΟ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝ ΑΠ' ΑΥΤΗΣ ΕΔΕΤΑΙ ΑΑΡΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΑΖΥΜΑ ΒΡΩΘΗΣΕΤΑΙ ΕΝ ΤΟΠΩ ΑΓΙΩ ΕΝ ΑΥΛΗ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΔΟΝΤΑΙ ΑΥΤΗΝ

10 ΟΥ ΠΕΦΘΗΣΕΤΑΙ ΕΖΥΜΩΜΕΝΗ ΜΕΡΙΔΑ ΑΥΤΗΝ ΕΔΩΚΑ ΑΥΤΟΙΣ ΑΠΟ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΚΥΡΙΟΥ ΑΓΙΑ ΑΓΙΩΝ ΩΣΠΕΡ ΤΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΩΣΠΕΡ ΤΟ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ

11 ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΤΩΝ ΙΕΡΕΩΝ ΕΔΟΝΤΑΙ ΑΥΤΗΝ ΝΟΜΙΜΟΝ ΑΙΩΝΙΟΝ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΥΜΩΝ ΑΠΟ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΚΥΡΙΟΥ ΠΑΣ ΟΣ ΕΑΝ ΑΨΗΤΑΙ ΑΥΤΩΝ ΑΓΙΑΣΘΗΣΕΤΑΙ

12 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

13 ΤΟΥΤΟ ΤΟ ΔΩΡΟΝ ΑΑΡΩΝ ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ Ο ΠΡΟΣΟΙΣΟΥΣΙΝ ΚΥΡΙΩ ΕΝ ΤΗ ΗΜΕΡΑ Η ΑΝ ΧΡΙΣΗΣ ΑΥΤΟΝ ΤΟ ΔΕΚΑΤΟΝ ΤΟΥ ΟΙΦΙ ΣΕΜΙΔΑΛΕΩΣ ΕΙΣ ΘΥΣΙΑΝ ΔΙΑ ΠΑΝΤΟΣ ΤΟ ΗΜΙΣΥ ΑΥΤΗΣ ΤΟ ΠΡΩΙ ΚΑΙ ΤΟ ΗΜΙΣΥ ΑΥΤΗΣ ΤΟ ΔΕΙΛΙΝΟΝ

14 ΕΠΙ ΤΗΓΑΝΟΥ ΕΝ ΕΛΑΙΩ ΠΟΙΗΘΗΣΕΤΑΙ ΠΕΦΥΡΑΜΕΝΗΝ ΟΙΣΕΙ ΑΥΤΗΝ ΕΛΙΚΤΑ ΘΥΣΙΑΝ ΕΚ ΚΛΑΣΜΑΤΩΝ ΘΥΣΙΑΝ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΚΥΡΙΩ

15 Ο ΙΕΡΕΥΣ Ο ΧΡΙΣΤΟΣ ΑΝΤ' ΑΥΤΟΥ ΕΚ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΠΟΙΗΣΕΙ ΑΥΤΗΝ ΝΟΜΟΣ ΑΙΩΝΙΟΣ ΑΠΑΝ ΕΠΙΤΕΛΕΣΘΗΣΕΤΑΙ

16 ΚΑΙ ΠΑΣΑ ΘΥΣΙΑ ΙΕΡΕΩΣ ΟΛΟΚΑΥΤΟΣ ΕΣΤΑΙ ΚΑΙ ΟΥ ΒΡΩΘΗΣΕΤΑΙ

17 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

18 ΛΑΛΗΣΟΝ ΑΑΡΩΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΛΕΓΩΝ ΟΥΤΟΣ Ο ΝΟΜΟΣ ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΝ ΤΟΠΩ ΟΥ ΣΦΑΖΟΥΣΙΝ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΣΦΑΞΟΥΣΙΝ ΤΑ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ

19 Ο ΙΕΡΕΥΣ Ο ΑΝΑΦΕΡΩΝ ΑΥΤΗΝ ΕΔΕΤΑΙ ΑΥΤΗΝ ΕΝ ΤΟΠΩ ΑΓΙΩ ΒΡΩΘΗΣΕΤΑΙ ΕΝ ΑΥΛΗ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ

20 ΠΑΣ Ο ΑΠΤΟΜΕΝΟΣ ΤΩΝ ΚΡΕΩΝ ΑΥΤΗΣ ΑΓΙΑΣΘΗΣΕΤΑΙ ΚΑΙ Ω ΕΑΝ ΕΠΙΡΡΑΝΤΙΣΘΗ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΗΣ ΕΠΙ ΤΟ ΙΜΑΤΙΟΝ Ο ΕΑΝ ΡΑΝΤΙΣΘΗ ΕΠ' ΑΥΤΟ ΠΛΥΘΗΣΕΤΑΙ ΕΝ ΤΟΠΩ ΑΓΙΩ

21 ΚΑΙ ΣΚΕΥΟΣ ΟΣΤΡΑΚΙΝΟΝ ΟΥ ΕΑΝ ΕΨΗΘΗ ΕΝ ΑΥΤΩ ΣΥΝΤΡΙΒΗΣΕΤΑΙ ΕΑΝ ΔΕ ΕΝ ΣΚΕΥΕΙ ΧΑΛΚΩ ΕΨΗΘΗ ΕΚΤΡΙΨΕΙ ΑΥΤΟ ΚΑΙ ΕΚΚΛΥΣΕΙ ΥΔΑΤΙ

22 ΠΑΣ ΑΡΣΗΝ ΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΦΑΓΕΤΑΙ ΑΥΤΑ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ ΚΥΡΙΟΥ

23 ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΩΝ ΕΑΝ ΕΙΣΕΝΕΧΘΗ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΩΝ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΞΙΛΑΣΑΣΘΑΙ ΕΝ ΤΩ ΑΓΙΩ ΟΥ ΒΡΩΘΗΣΕΤΑΙ ΕΝ ΠΥΡΙ ΚΑΤΑΚΑΥΘΗΣΕΤΑΙ

LEVITICUS CHAPTER 7

1 ΚΑΙ ΟΥΤΟΣ Ο ΝΟΜΟΣ ΤΟΥ ΚΡΙΟΥ ΤΟΥ ΠΕΡΙ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ

2 ΕΝ ΤΟΠΩ ΟΥ ΣΦΑΖΟΥΣΙΝ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΣΦΑΞΟΥΣΙΝ ΤΟΝ ΚΡΙΟΝ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΤΟ ΑΙΜΑ ΠΡΟΣΧΕΕΙ ΕΠΙ ΤΗΝ ΒΑΣΙΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΚΛΩ

3 ΚΑΙ ΠΑΝ ΤΟ ΣΤΕΑΡ ΑΥΤΟΥ ΠΡΟΣΟΙΣΕΙ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΟΣΦΥΝ ΚΑΙ ΠΑΝ ΤΟ ΣΤΕΑΡ ΤΟ ΚΑΤΑΚΑΛΥΠΤΟΝ ΤΑ ΕΝΔΟΣΘΙΑ ΚΑΙ ΠΑΝ ΤΟ ΣΤΕΑΡ ΤΟ ΕΠΙ ΤΩΝ ΕΝΔΟΣΘΙΩΝ

4 ΚΑΙ ΤΟΥΣ ΔΥΟ ΝΕΦΡΟΥΣ ΚΑΙ ΤΟ ΣΤΕΑΡ ΤΟ ΕΠ' ΑΥΤΩΝ ΤΟ ΕΠΙ ΤΩΝ ΜΗΡΙΩΝ ΚΑΙ ΤΟΝ ΛΟΒΟΝ ΤΟΝ ΕΠΙ ΤΟΥ ΗΠΑΤΟΣ ΣΥΝ ΤΟΙΣ ΝΕΦΡΟΙΣ ΠΕΡΙΕΛΕΙ ΑΥΤΑ

5 ΚΑΙ ΑΝΟΙΣΕΙ ΑΥΤΑ Ο ΙΕΡΕΥΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΡΠΩΜΑ ΤΩ ΚΥΡΙΩ ΠΕΡΙ ΠΛΗΜΜΕΛΕΙΑΣ ΕΣΤΙΝ

6 ΠΑΣ ΑΡΣΗΝ ΕΚ ΤΩΝ ΙΕΡΕΩΝ ΕΔΕΤΑΙ ΑΥΤΑ ΕΝ ΤΟΠΩ ΑΓΙΩ ΕΔΟΝΤΑΙ ΑΥΤΑ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ

7 ΩΣΠΕΡ ΤΟ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΟΥΤΩ ΚΑΙ ΤΟ ΤΗΣ ΠΛΗΜΜΕΛΕΙΑΣ ΝΟΜΟΣ ΕΙΣ ΑΥΤΩΝ Ο ΙΕΡΕΥΣ ΟΣΤΙΣ ΕΞΙΛΑΣΕΤΑΙ ΕΝ ΑΥΤΩ ΑΥΤΩ ΕΣΤΑΙ

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10 ΚΑΙ ΠΑΣΑ ΘΥΣΙΑ ΑΝΑΠΕΠΟΙΗΜΕΝΗ ΕΝ ΕΛΑΙΩ ΚΑΙ ΜΗ ΑΝΑΠΕΠΟΙΗΜΕΝΗ ΠΑΣΙ ΤΟΙΣ ΥΙΟΙΣ ΑΑΡΩΝ ΕΣΤΑΙ ΕΚΑΣΤΩ ΤΟ ΙΣΟΝ

11 ΟΥΤΟΣ Ο ΝΟΜΟΣ ΘΥΣΙΑΣ ΣΩΤΗΡΙΟΥ ΗΝ ΠΡΟΣΟΙΣΟΥΣΙΝ ΚΥΡΙΩ

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13 ΕΠ' ΑΡΤΟΙΣ ΖΥΜΙΤΑΙΣ ΠΡΟΣΟΙΣΕΙ ΤΑ ΔΩΡΑ ΑΥΤΟΥ ΕΠΙ ΘΥΣΙΑ ΑΙΝΕΣΕΩΣ ΣΩΤΗΡΙΟΥ

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13 ΚΑΙ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΚΑΤΑ ΜΕΛΗ ΑΥΤΑ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

14 ΚΑΙ ΕΠΛΥΝΕΝ ΤΗΝ ΚΟΙΛΙΑΝ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΥΔΑΤΙ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

15 ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΤΟ ΔΩΡΟΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΧΙΜΑΡΟΝ ΤΟΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΣΦΑΞΕΝ ΑΥΤΟ ΚΑΘΑ ΚΑΙ ΤΟ ΠΡΩΤΟΝ

16 ΚΑΙ ΠΡΟΣΗΝΕΓΚΕΝ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟ ΩΣ ΚΑΘΗΚΕΙ

17 ΚΑΙ ΠΡΟΣΗΝΕΓΚΕΝ ΤΗΝ ΘΥΣΙΑΝ ΚΑΙ ΕΠΛΗΣΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΧΩΡΙΣ ΤΟΥ ΟΛΟΚΑΥΤΩΜΑΤΟΣ ΤΟΥ ΠΡΩΙΝΟΥ

18 ΚΑΙ ΕΣΦΑΞΕΝ ΤΟΝ ΜΟΣΧΟΝ ΚΑΙ ΤΟΝ ΚΡΙΟΝ ΤΗΣ ΘΥΣΙΑΣ ΤΟΥ ΣΩΤΗΡΙΟΥ ΤΗΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΤΟ ΑΙΜΑ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣΕΧΕΕΝ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΚΛΩ

19 ΚΑΙ ΤΟ ΣΤΕΑΡ ΤΟ ΑΠΟ ΤΟΥ ΜΟΣΧΟΥ ΚΑΙ ΤΟΥ ΚΡΙΟΥ ΤΗΝ ΟΣΦΗΝ ΚΑΙ ΤΟ ΣΤΕΑΡ ΤΟ ΚΑΤΑΚΑΛΥΠΤΟΝ ΕΠΙ ΤΗΣ ΚΟΙΛΙΑΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΝΕΦΡΟΥΣ ΚΑΙ ΤΟ ΣΤΕΑΡ ΤΟ ΕΠ' ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΛΟΒΟΝ ΤΟΝ ΕΠΙ ΤΟΥ ΗΠΑΤΟΣ

20 ΚΑΙ ΕΠΕΘΗΚΕΝ ΤΑ ΣΤΕΑΤΑ ΕΠΙ ΤΑ ΣΤΗΘΥΝΙΑ ΚΑΙ ΑΝΗΝΕΓΚΑΝ ΤΑ ΣΤΕΑΤΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

21 ΚΑΙ ΤΟ ΣΤΗΘΥΝΙΟΝ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΝ ΔΕΞΙΟΝ ΑΦΕΙΛΕΝ ΑΑΡΩΝ ΑΦΑΙΡΕΜΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ

22 ΚΑΙ ΕΞΑΡΑΣ ΑΑΡΩΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΒΗ ΠΟΙΗΣΑΣ ΤΟ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΤΟΥ ΣΩΤΗΡΙΟΥ

23 ΚΑΙ ΕΙΣΗΛΘΕΝ ΜΩΥΣΗΣ ΚΑΙ ΑΑΡΩΝ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΕΥΛΟΓΗΣΑΝ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΩΦΘΗ Η ΔΟΞΑ ΚΥΡΙΟΥ ΠΑΝΤΙ ΤΩ ΛΑΩ

24 ΚΑΙ ΕΞΗΛΘΕΝ ΠΥΡ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΑ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΑ ΤΕ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΣΤΕΑΤΑ ΚΑΙ ΕΙΔΕΝ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΕΞΕΣΤΗ ΚΑΙ ΕΠΕΣΑΝ ΕΠΙ ΠΡΟΣΩΠΟΝ

LEVITICUS CHAPTER 10

1 ΚΑΙ ΛΑΒΟΝΤΕΣ ΟΙ ΔΥΟ ΥΙΟΙ ΑΑΡΩΝ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΚΑΣΤΟΣ ΤΟ ΠΥΡΕΙΟΝ ΑΥΤΟΥ ΕΠΕΘΗΚΑΝ ΕΠ' ΑΥΤΟ ΠΥΡ ΚΑΙ ΕΠΕΒΑΛΟΝ ΕΠ' ΑΥΤΟ ΘΥΜΙΑΜΑ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΥΡ ΑΛΛΟΤΡΙΟΝ Ο ΟΥ ΠΡΟΣΕΤΑΞΕΝ ΚΥΡΙΟΣ ΑΥΤΟΙΣ

2 ΚΑΙ ΕΞΗΛΘΕΝ ΠΥΡ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΠΕΘΑΝΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

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3 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΑΑΡΩΝ ΤΟΥΤΟ ΕΣΤΙΝ Ο ΕΙΠΕΝ ΚΥΡΙΟΣ ΛΕΓΩΝ ΕΝ ΤΟΙΣ ΕΓΓΙΖΟΥΣΙΝ ΜΟΙ ΑΓΙΑΣΘΗΣΟΜΑΙ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΣΥΝΑΓΩΓΗ ΔΟΞΑΣΘΗΣΟΜΑΙ ΚΑΙ ΚΑΤΕΝΥΧΘΗ ΑΑΡΩΝ

4 ΚΑΙ ΕΚΑΛΕΣΕΝ ΜΩΥΣΗΣ ΤΟΝ ΜΙΣΑΔΑΙ ΚΑΙ ΤΟΝ ΕΛΙΣΑΦΑΝ ΥΙΟΥΣ ΟΖΙΗΛ ΥΙΟΥΣ ΤΟΥ ΑΔΕΛΦΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΑΡΩΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΡΟΣΕΛΘΑΤΕ ΚΑΙ ΑΡΑΤΕ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΕΚ ΠΡΟΣΩΠΟΥ ΤΩΝ ΑΓΙΩΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ

5 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΚΑΙ ΗΡΑΝ ΕΝ ΤΟΙΣ ΧΙΤΩΣΙΝ ΑΥΤΩΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΜΩΥΣΗΣ

6 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΑΑΡΩΝ ΚΑΙ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΥΣ ΤΗΝ ΚΕΦΑΛΗΝ ΥΜΩΝ ΟΥΚ ΑΠΟΚΙΔΑΡΩΣΕΤΕ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΥΜΩΝ ΟΥ ΔΙΑΡΡΗΞΕΤΕ ΙΝΑ ΜΗ ΑΠΟΘΑΝΗΤΕ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΕΣΤΑΙ ΘΥΜΟΣ ΟΙ ΑΔΕΛΦΟΙ ΥΜΩΝ ΠΑΣ Ο ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΛΑΥΣΟΝΤΑΙ ΤΟΝ ΕΜΠΥΡΙΣΜΟΝ ΟΝ ΕΝΕΠΥΡΙΣΘΗΣΑΝ ΥΠΟ ΚΥΡΙΟΥ

7 ΚΑΙ ΑΠΟ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΟΥΚ ΕΞΕΛΕΥΣΕΣΘΕ ΙΝΑ ΜΗ ΑΠΟΘΑΝΗΤΕ ΤΟ ΓΑΡ ΕΛΑΙΟΝ ΤΗΣ ΧΡΙΣΕΩΣ ΤΟ ΠΑΡΑ ΚΥΡΙΟΥ ΕΦ' ΥΜΙΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΜΩΥΣΗ

8 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΤΩ ΑΑΡΩΝ ΛΕΓΩΝ

9 ΟΙΝΟΝ ΚΑΙ ΣΙΚΕΡΑ ΟΥ ΠΙΕΣΘΕ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΜΕΤΑ ΣΟΥ ΗΝΙΚΑ ΑΝ ΕΙΣΠΟΡΕΥΗΣΘΕ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ Η ΠΡΟΣΠΟΡΕΥΟΜΕΝΩΝ ΥΜΩΝ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗΤΕ ΝΟΜΙΜΟΝ ΑΙΩΝΙΟΝ ΕΙΣ ΤΑΣ ΓΕΝΕΑΣ ΥΜΩΝ

10 ΔΙΑΣΤΕΙΛΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΤΩΝ ΒΕΒΗΛΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΚΑΘΑΡΤΩΝ ΚΑΙ ΤΩΝ ΚΑΘΑΡΩΝ

11 ΚΑΙ ΣΥΜΒΙΒΑΣΕΙΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΠΑΝΤΑ ΤΑ ΝΟΜΙΜΑ Α ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΥΣ ΔΙΑ ΧΕΙΡΟΣ ΜΩΥΣΗ

12 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΑΑΡΩΝ ΚΑΙ ΠΡΟΣ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΤΟΥΣ ΥΙΟΥΣ ΑΑΡΩΝ ΤΟΥΣ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΛΑΒΕΤΕ ΤΗΝ ΘΥΣΙΑΝ ΤΗΝ ΚΑΤΑΛΕΙΦΘΕΙΣΑΝ ΑΠΟ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΚΥΡΙΟΥ ΚΑΙ ΦΑΓΕΣΘΕ ΑΖΥΜΑ ΠΑΡΑ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ

13 ΚΑΙ ΦΑΓΕΣΘΕ ΑΥΤΗΝ ΕΝ ΤΟΠΩ ΑΓΙΩ ΝΟΜΙΜΟΝ ΓΑΡ ΣΟΙ ΕΣΤΙΝ ΚΑΙ ΝΟΜΙΜΟΝ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΤΟΥΤΟ ΑΠΟ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΚΥΡΙΟΥ ΟΥΤΩ ΓΑΡ ΕΝΤΕΤΑΛΤΑΙ ΜΟΙ

14 ΚΑΙ ΤΟ ΣΤΗΘΥΝΙΟΝ ΤΟΥ ΑΦΟΡΙΣΜΑΤΟΣ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΥ ΑΦΑΙΡΕΜΑΤΟΣ ΦΑΓΕΣΘΕ ΕΝ ΤΟΠΩ ΑΓΙΩ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ ΜΕΤΑ ΣΟΥ ΝΟΜΙΜΟΝ ΓΑΡ ΣΟΙ ΚΑΙ ΝΟΜΙΜΟΝ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΕΔΟΘΗ ΑΠΟ ΤΩΝ ΘΥΣΙΩΝ ΤΟΥ ΣΩΤΗΡΙΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

15 ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΥ ΑΦΑΙΡΕΜΑΤΟΣ ΚΑΙ ΤΟ ΣΤΗΘΥΝΙΟΝ ΤΟΥ ΑΦΟΡΙΣΜΑΤΟΣ ΕΠΙ ΤΩΝ ΚΑΡΠΩΜΑΤΩΝ ΤΩΝ ΣΤΕΑΤΩΝ ΠΡΟΣΟΙΣΟΥΣΙΝ ΑΦΟΡΙΣΜΑ ΑΦΟΡΙΣΑΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΚΑΙ ΤΑΙΣ ΘΥΓΑΤΡΑΣΙΝ ΣΟΥ ΜΕΤΑ ΣΟΥ ΝΟΜΙΜΟΝ ΑΙΩΝΙΟΝ ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ

16 ΚΑΙ ΤΟΝ ΧΙΜΑΡΟΝ ΤΟΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΖΗΤΩΝ ΕΞΕΖΗΤΗΣΕΝ ΜΩΥΣΗΣ ΚΑΙ ΟΔΕ ΕΝΕΠΕΠΥΡΙΣΤΟ ΚΑΙ ΕΘΥΜΩΘΗ ΜΩΥΣΗΣ ΕΠΙ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΤΟΥΣ ΥΙΟΥΣ ΑΑΡΩΝ ΤΟΥΣ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΥΣ ΛΕΓΩΝ

17 ΔΙΑ ΤΙ ΟΥΚ ΕΦΑΓΕΤΕ ΤΟ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΝ ΤΟΠΩ ΑΓΙΩ ΟΤΙ ΓΑΡ ΑΓΙΑ ΑΓΙΩΝ ΕΣΤΙΝ ΤΟΥΤΟ ΕΔΩΚΕΝ ΥΜΙΝ ΦΑΓΕΙΝ ΙΝΑ ΑΦΕΛΗΤΕ ΤΗΝ ΑΜΑΡΤΙΑΝ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΚΑΙ ΕΞΙΛΑΣΗΣΘΕ ΠΕΡΙ ΑΥΤΩΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

18 ΟΥ ΓΑΡ ΕΙΣΗΧΘΗ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ΑΓΙΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΣΩ ΦΑΓΕΣΘΕ ΑΥΤΟ ΕΝ ΤΟΠΩ ΑΓΙΩ ΟΝ ΤΡΟΠΟΝ ΜΟΙ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ

19 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΑΡΩΝ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΕΙ ΣΗΜΕΡΟΝ ΠΡΟΣΑΓΕΙΟΧΑΣΙΝ ΤΑ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΑΥΤΩΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΣΥΜΒΕΒΗΚΕΝ ΜΟΙ ΤΑΥΤΑ ΚΑΙ ΦΑΓΟΜΑΙ ΤΑ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΣΗΜΕΡΟΝ ΜΗ ΑΡΕΣΤΟΝ ΕΣΤΑΙ ΚΥΡΙΩ

20 ΚΑΙ ΗΚΟΥΣΕΝ ΜΩΥΣΗΣ ΚΑΙ ΗΡΕΣΕΝ ΑΥΤΩ

LEVITICUS CHAPTER 11

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΛΕΓΩΝ

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ΑΦΗ ΕΝ ΤΩ ΔΕΡΜΑΤΙ ΚΑΘΑΡΙΕΙ ΑΥΤΟΝ Ο ΙΕΡΕΥΣ ΣΗΜΑΣΙΑ ΓΑΡ ΕΣΤΙΝ ΚΑΙ ΠΛΥΝΑΜΕΝΟΣ ΤΑ ΙΜΑΤΙΑ ΚΑΘΑΡΟΣ ΕΣΤΑΙ

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20 ΚΑΙ ΠΑΝ ΕΦ' Ο ΑΝ ΚΟΙΤΑΖΗΤΑΙ ΕΠ' ΑΥΤΟ ΕΝ ΤΗ ΑΦΕΔΡΩ ΑΥΤΗΣ ΑΚΑΘΑΡΤΟΝ ΕΣΤΑΙ ΚΑΙ ΠΑΝ ΕΦ' Ο ΑΝ ΕΠΙΚΑΘΙΣΗ ΕΠ' ΑΥΤΟ ΑΚΑΘΑΡΤΟΝ ΕΣΤΑΙ
21 ΚΑΙ ΠΑΣ ΟΣ ΕΑΝ ΑΨΗΤΑΙ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΗΣ ΠΛΥΝΕΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΛΟΥΣΕΤΑΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΥΔΑΤΙ ΚΑΙ ΑΚΑΘΑΡΤΟΣ ΕΣΤΑΙ ΕΩΣ ΕΣΠΕΡΑΣ
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23 ΕΑΝ ΔΕ ΕΝ ΤΗ ΚΟΙΤΗ ΑΥΤΗΣ ΟΥΣΗΣ Η ΕΠΙ ΤΟΥ ΣΚΕΥΟΥΣ ΟΥ ΕΑΝ ΚΑΘΙΣΗ ΕΠ' ΑΥΤΩ ΕΝ ΤΩ ΑΠΤΕΣΘΑΙ ΑΥΤΟΝ ΑΥΤΗΣ ΑΚΑΘΑΡΤΟΣ ΕΣΤΑΙ ΕΩΣ ΕΣΠΕΡΑΣ
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27 ΠΑΣ Ο ΑΠΤΟΜΕΝΟΣ ΑΥΤΗΣ ΑΚΑΘΑΡΤΟΣ ΕΣΤΑΙ ΚΑΙ ΠΛΥΝΕΙ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΛΟΥΣΕΤΑΙ ΤΟ ΣΩΜΑ ΥΔΑΤΙ ΚΑΙ ΑΚΑΘΑΡΤΟΣ ΕΣΤΑΙ ΕΩΣ ΕΣΠΕΡΑΣ
28 ΕΑΝ ΔΕ ΚΑΘΑΡΙΣΘΗ ΑΠΟ ΤΗΣ ΡΥΣΕΩΣ ΚΑΙ ΕΞΑΡΙΘΜΗΣΕΤΑΙ ΑΥΤΗ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΚΑΘΑΡΙΣΘΗΣΕΤΑΙ
29 ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΛΗΜΨΕΤΑΙ ΑΥΤΗ ΔΥΟ ΤΡΥΓΟΝΑΣ Η ΔΥΟ ΝΕΟΣΣΟΥΣ ΠΕΡΙΣΤΕΡΩΝ ΚΑΙ ΟΙΣΕΙ ΑΥΤΑ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΕΠΙ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
30 ΚΑΙ ΠΟΙΗΣΕΙ Ο ΙΕΡΕΥΣ ΤΗΝ ΜΙΑΝ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΗΝ ΜΙΑΝ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΗΣ Ο ΙΕΡΕΥΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΑΠΟ ΡΥΣΕΩΣ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΗΣ
31 ΚΑΙ ΕΥΛΑΒΕΙΣ ΠΟΙΗΣΕΤΕ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΑΠΟ ΤΩΝ ΑΚΑΘΑΡΣΙΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΔΙΑ ΤΗΝ ΑΚΑΘΑΡΣΙΑΝ ΑΥΤΩΝ ΕΝ ΤΩ ΜΙΑΙΝΕΙΝ ΑΥΤΟΥΣ ΤΗΝ ΣΚΗΝΗΝ ΜΟΥ ΤΗΝ ΕΝ ΑΥΤΟΙΣ
32 ΟΥΤΟΣ Ο ΝΟΜΟΣ ΤΟΥ ΓΟΝΟΡΡΥΟΥΣ ΚΑΙ ΕΑΝ ΤΙΝΙ ΕΞΕΛΘΗ ΕΞ ΑΥΤΟΥ ΚΟΙΤΗ ΣΠΕΡΜΑΤΟΣ ΩΣΤΕ ΜΙΑΝΘΗΝΑΙ ΕΝ ΑΥΤΗ
33 ΚΑΙ ΤΗ ΑΙΜΟΡΡΟΟΥΣΗ ΕΝ ΤΗ ΑΦΕΔΡΩ ΑΥΤΗΣ ΚΑΙ Ο ΓΟΝΟΡΡΥΗΣ ΕΝ ΤΗ ΡΥΣΕΙ ΑΥΤΟΥ ΤΩ ΑΡΣΕΝΙ Η ΤΗ ΘΗΛΕΙΑ ΚΑΙ ΤΩ ΑΝΔΡΙ ΟΣ ΑΝ ΚΟΙΜΗΘΗ ΜΕΤΑ ΑΠΟΚΑΘΗΜΕΝΗΣ

LEVITICUS CHAPTER 16

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΜΕΤΑ ΤΟ ΤΕΛΕΥΤΗΣΑΙ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΑΑΡΩΝ ΕΝ ΤΩ ΠΡΟΣΑΓΕΙΝ ΑΥΤΟΥΣ ΠΥΡ ΑΛΛΟΤΡΙΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΤΕ-ΛΕΥΤΗΣΑΝ
2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΑΛΗΣΟΝ ΠΡΟΣ ΑΑΡΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΚΑΙ ΜΗ ΕΙΣΠΟΡΕΥΕΣΘΩ ΠΑΣΑΝ ΩΡΑΝ ΕΙΣ ΤΟ ΑΓΙΟΝ ΕΣΩΤΕΡΟΝ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ Ο ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΟΥΚ ΑΠΟΘΑΝΕΙΤΑΙ ΕΝ ΓΑΡ ΝΕΦΕΛΗ ΟΦΘΗΣΟΜΑΙ ΕΠΙ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ
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7 ΚΑΙ ΛΗΜΨΕΤΑΙ ΤΟΥΣ ΔΥΟ ΧΙΜΑΡΟΥΣ ΚΑΙ ΣΤΗΣΕΙ ΑΥΤΟΥΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΑΡΑ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
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9 ΚΑΙ ΠΡΟΣΑΞΕΙ ΑΑΡΩΝ ΤΟΝ ΧΙΜΑΡΟΝ ΕΦ' ΟΝ ΕΠΗΛΘΕΝ ΕΠ' ΑΥΤΟΝ Ο ΚΛΗΡΟΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΟΙΣΕΙ ΠΕΡΙ ΑΜΑΡΤΙΑΣ
10 ΚΑΙ ΤΟΝ ΧΙΜΑΡΟΝ ΕΦ' ΟΝ ΕΠΗΛΘΕΝ ΕΠ' ΑΥΤΟΝ Ο ΚΛΗΡΟΣ ΤΟΥ ΑΠΟΠΟΜΠΑΙΟΥ ΣΤΗΣΕΙ ΑΥΤΟΝ ΖΩΝΤΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΕΞΙΛΑΣΑΣΘΑΙ ΕΠ' ΑΥΤΟΥ ΩΣΤΕ ΑΠΟΣΤΕΙΛΑΙ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΑΠΟΠΟΜΠΗΝ ΑΦΗΣΕΙ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ
11 ΚΑΙ ΠΡΟΣΑΞΕΙ ΑΑΡΩΝ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΜΟΝΟΝ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΣΦΑΞΕΙ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΝ ΑΥΤΟΥ
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13 ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΟ ΘΥΜΙΑΜΑ ΕΠΙ ΤΟ ΠΥΡ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΚΑΛΥΨΕΙ Η ΑΤΜΙΣ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΤΟ ΕΠΙ ΤΩΝ ΜΑΡΤΥΡΙΩΝ ΚΑΙ ΟΥΚ ΑΠΟΘΑΝΕΙΤΑΙ

14 ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΜΟΣΧΟΥ ΚΑΙ ΡΑΝΕΙ ΤΩ ΔΑΚΤΥΛΩ ΕΠΙ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ ΡΑΝΕΙ ΕΠΤΑΚΙΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΩ ΔΑΚΤΥΛΩ

15 ΚΑΙ ΣΦΑΞΕΙ ΤΟΝ ΧΙΜΑΡΟΝ ΤΟΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΝ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΟΙΣΕΙ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΟΥ ΕΣΩΤΕΡΟΝ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ ΚΑΙ ΠΟΙΗΣΕΙ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΕΝ ΤΟ ΑΙΜΑ ΤΟΥ ΜΟΣΧΟΥ ΚΑΙ ΡΑΝΕΙ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΠΙ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ

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11 Η ΓΑΡ ΨΥΧΗ ΠΑΣΗΣ ΣΑΡΚΟΣ ΑΙΜΑ ΑΥΤΟΥ ΕΣΤΙΝ ΚΑΙ ΕΓΩ ΔΕΔΩΚΑ ΑΥΤΟ ΥΜΙΝ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΞΙΛΑΣΚΕΣΘΑΙ ΠΕΡΙ ΤΩΝ ΨΥΧΩΝ ΥΜΩΝ ΤΟ ΓΑΡ ΑΙΜΑ ΑΥΤΟΥ ΑΝΤΙ ΤΗΣ ΨΥΧΗΣ ΕΞΙΛΑΣΕΤΑΙ

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13 ΚΑΙ ΑΝΘΡΩΠΟΣ ΑΝΘΡΩΠΟΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΤΩΝ ΠΡΟΣΗΛΥΤΩΝ ΤΩΝ ΠΡΟΣΚΕΙΜΕΝΩΝ ΕΝ ΥΜΙΝ ΟΣ ΑΝ ΘΗΡΕΥΣΗ ΘΗΡΕΥΜΑ ΘΗΡΙΟΝ Η ΠΕΤΕΙΝΟΝ Ο ΕΣΘΕΤΑΙ ΚΑΙ ΕΚΧΕΕΙ ΤΟ ΑΙΜΑ ΚΑΙ ΚΑΛΥΨΕΙ ΑΥΤΟ ΤΗ ΓΗ

14 Η ΓΑΡ ΨΥΧΗ ΠΑΣΗΣ ΣΑΡΚΟΣ ΑΙΜΑ ΑΥΤΟΥ ΕΣΤΙΝ ΚΑΙ ΕΙΠΑ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΑΙΜΑ ΠΑΣΗΣ ΣΑΡΚΟΣ ΟΥ ΦΑΓΕΣΘΕ ΟΤΙ Η ΨΥΧΗ ΠΑΣΗΣ ΣΑΡΚΟΣ ΑΙΜΑ ΑΥΤΟΥ ΕΣΤΙΝ ΠΑΣ Ο ΕΣΘΩΝ ΑΥΤΟ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ

15 ΚΑΙ ΠΑΣΑ ΨΥΧΗ ΗΤΙΣ ΦΑΓΕΤΑΙ ΘΝΗΣΙΜΑΙΟΝ Η ΘΗΡΙΑΛΩΤΟΝ ΕΝ ΤΟΙΣ ΑΥΤΟΧΘΟΣΙΝ Η ΕΝ ΤΟΙΣ ΠΡΟΣΗΛΥΤΟΙΣ ΠΛΥΝΕΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΛΟΥΣΕΤΑΙ ΥΔΑΤΙ ΚΑΙ ΑΚΑΘΑΡΤΟΣ ΕΣΤΑΙ ΕΩΣ ΕΣΠΕΡΑΣ ΚΑΙ ΚΑΘΑΡΟΣ ΕΣΤΑΙ

16 ΕΑΝ ΔΕ ΜΗ ΠΛΥΝΗ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΤΟ ΣΩΜΑ ΜΗ ΛΟΥΣΗΤΑΙ ΥΔΑΤΙ ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΝΟΜΗΜΑ ΑΥΤΟΥ

LEVITICUS CHAPTER 18

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

2 ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

3 ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΝ Η ΚΑΤΩΚΗΣΑΤΕ ΕΠ' ΑΥΤΗ ΟΥ ΠΟΙΗΣΕΤΕ ΚΑΙ ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΓΗΣ ΧΑΝΑΑΝ ΕΙΣ ΗΝ ΕΓΩ ΕΙΣΑΓΩ ΥΜΑΣ ΕΚΕΙ ΟΥ ΠΟΙΗΣΕΤΕ ΚΑΙ ΤΟΙΣ ΝΟΜΙΜΟΙΣ ΑΥΤΩΝ ΟΥ ΠΟΡΕΥΣΕΣΘΕ

4 ΤΑ ΚΡΙΜΑΤΑ ΜΟΥ ΠΟΙΗΣΕΤΕ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΦΥΛΑΞΕΣΘΕ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΑΥΤΟΙΣ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

5 ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΠΑΝΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΡΙΜΑΤΑ ΜΟΥ ΚΑΙ ΠΟΙΗΣΕΤΕ ΑΥΤΑ Α ΠΟΙΗΣΑΣ ΑΝΘΡΩΠΟΣ ΖΗΣΕΤΑΙ ΕΝ ΑΥΤΟΙΣ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

6 ΑΝΘΡΩΠΟΣ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΠΑΝΤΑ ΟΙΚΕΙΑ ΣΑΡΚΟΣ ΑΥΤΟΥ ΟΥ ΠΡΟΣΕΛΕΥΣΕΤΑΙ ΑΠΟΚΑΛΥΨΑΙ ΑΣΧΗΜΟΣΥΝΗΝ ΕΓΩ ΚΥΡΙΟΣ

7 ΑΣΧΗΜΟΣΥΝΗΝ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΑΣΧΗΜΟΣΥΝΗΝ ΜΗΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΜΗΤΗΡ ΓΑΡ ΣΟΥ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ

8 ΑΣΧΗΜΟΣΥΝΗΝ ΓΥΝΑΙΚΟΣ ΠΑΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΑΣΧΗΜΟΣΥΝΗ ΠΑΤΡΟΣ ΣΟΥ ΕΣΤΙΝ

9 ΑΣΧΗΜΟΣΥΝΗΝ ΤΗΣ ΑΔΕΛΦΗΣ ΣΟΥ ΕΚ ΠΑΤΡΟΣ ΣΟΥ Η ΕΚ ΜΗΤΡΟΣ ΣΟΥ ΕΝΔΟΓΕΝΟΥΣ Η ΓΕΓΕΝΝΗΜΕΝΗΣ ΕΞΩ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ

10 ΑΣΧΗΜΟΣΥΝΗΝ ΘΥΓΑΤΡΟΣ ΥΙΟΥ ΣΟΥ Η ΘΥΓΑΤΡΟΣ ΘΥΓΑΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΩΝ ΟΤΙ ΣΗ ΑΣΧΗΜΟΣΥΝΗ ΕΣΤΙΝ

11 ΑΣΧΗΜΟΣΥΝΗΝ ΘΥΓΑΤΡΟΣ ΓΥΝΑΙΚΟΣ ΠΑΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΟΜΟΠΑΤΡΙΑ ΑΔΕΛΦΗ ΣΟΥ ΕΣΤΙΝ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ

12 ΑΣΧΗΜΟΣΥΝΗΝ ΑΔΕΛΦΗΣ ΠΑΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΟΙΚΕΙΑ ΓΑΡ ΠΑΤΡΟΣ ΣΟΥ ΕΣΤΙΝ

13 ΑΣΧΗΜΟΣΥΝΗΝ ΑΔΕΛΦΗΣ ΜΗΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΟΙΚΕΙΑ ΓΑΡ ΜΗΤΡΟΣ ΣΟΥ ΕΣΤΙΝ

14 ΑΣΧΗΜΟΣΥΝΗΝ ΑΔΕΛΦΟΥ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΚΑΙ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΟΥΚ ΕΙΣΕΛΕΥΣΗ ΣΥΓΓΕΝΗΣ ΓΑΡ ΣΟΥ ΕΣΤΙΝ

15 ΑΣΧΗΜΟΣΥΝΗΝ ΝΥΜΦΗΣ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΓΥΝΗ ΓΑΡ ΥΙΟΥ ΣΟΥ ΕΣΤΙΝ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ

16 ΑΣΧΗΜΟΣΥΝΗΝ ΓΥΝΑΙΚΟΣ ΑΔΕΛΦΟΥ ΣΟΥ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΑΣΧΗΜΟΣΥΝΗ ΑΔΕΛΦΟΥ ΣΟΥ ΕΣΤΙΝ

17 ΑΣΧΗΜΟΣΥΝΗΝ ΓΥΝΑΙΚΟΣ ΚΑΙ ΘΥΓΑΤΡΟΣ ΑΥΤΗΣ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΤΟΥ ΥΙΟΥ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΘΥΓΑΤΕΡΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΑΥΤΗΣ ΟΥ ΛΗΜΨΗ ΑΠΟΚΑΛΥΨΑΙ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΩΝ ΟΙΚΕΙΑΙ ΓΑΡ ΣΟΥ ΕΙΣΙΝ ΑΣΕΒΗΜΑ ΕΣΤΙΝ

18 ΓΥΝΑΙΚΑ ΕΠΙ ΑΔΕΛΦΗ ΑΥΤΗΣ ΟΥ ΛΗΜΨΗ ΑΝΤΙΖΗΛΟΝ ΑΠΟΚΑΛΥΨΑΙ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ ΕΠ' ΑΥΤΗ ΕΤΙ ΖΩΣΗΣ ΑΥΤΗΣ

19 ΚΑΙ ΠΡΟΣ ΓΥΝΑΙΚΑ ΕΝ ΧΩΡΙΣΜΩ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΗΣ ΟΥ ΠΡΟΣΕΛΕΥΣΗ ΑΠΟΚΑΛΥΨΑΙ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ

20 ΚΑΙ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΟΥ ΔΩΣΕΙΣ ΚΟΙΤΗΝ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΕΚΜΙΑΝΘΗΝΑΙ ΠΡΟΣ ΑΥΤΗΝ

21 ΚΑΙ ΑΠΟ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΟΥ ΔΩΣΕΙΣ ΛΑΤΡΕΥΕΙΝ ΑΡΧΟΝΤΙ ΚΑΙ ΟΥ ΒΕΒΗΛΩΣΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΕΓΩ ΚΥΡΙΟΣ

22 ΚΑΙ ΜΕΤΑ ΑΡΣΕΝΟΣ ΟΥ ΚΟΙΜΗΘΗΣΗ ΚΟΙΤΗΝ ΓΥΝΑΙΚΟΣ ΒΔΕΛΥΓΜΑ ΓΑΡ ΕΣΤΙΝ

23 ΚΑΙ ΠΡΟΣ ΠΑΝ ΤΕΤΡΑΠΟΥΝ ΟΥ ΔΩΣΕΙΣ ΤΗΝ ΚΟΙΤΗΝ ΣΟΥ ΕΙΣ ΣΠΕΡΜΑΤΙΣΜΟΝ ΕΚΜΙΑΝΘΗΝΑΙ ΠΡΟΣ ΑΥΤΟ ΚΑΙ ΓΥΝΗ ΟΥ ΣΤΗΣΕΤΑΙ ΠΡΟΣ ΠΑΝ ΤΕΤΡΑΠΟΥΝ ΒΙΒΑΣΘΗΝΑΙ ΜΥΣΕΡΟΝ ΓΑΡ ΕΣΤΙΝ

24 ΜΗ ΜΙΑΙΝΕΣΘΕ ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΕΝ ΠΑΣΙ ΓΑΡ ΤΟΥΤΟΙΣ ΕΜΙΑΝΘΗΣΑΝ ΤΑ ΕΘΝΗ Α ΕΓΩ ΕΞΑΠΟΣΤΕΛΛΩ ΠΡΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ

25 ΚΑΙ ΕΜΙΑΝΘΗ Η ΓΗ ΚΑΙ ΑΝΤΑΠΕΔΩΚΑ ΑΔΙΚΙΑΝ ΑΥΤΟΙΣ ΔΙ' ΑΥΤΗΝ ΚΑΙ ΠΡΟΣΩΧΘΙΣΕΝ Η ΓΗ ΤΟΙΣ ΕΓΚΑΘΗΜΕΝΟΙΣ ΕΠ' ΑΥΤΗΣ

26 ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΠΑΝΤΑ ΤΑ ΝΟΜΙΜΑ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΟΥ ΠΟΙΗΣΕΤΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΟΥΤΩΝ Ο ΕΓΧΩΡΙΟΣ ΚΑΙ Ο ΠΡΟΣΓΕΝΟΜΕΝΟΣ ΠΡΟΣΗΛΥΤΟΣ ΕΝ ΥΜΙΝ

27 ΠΑΝΤΑ ΓΑΡ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΑΥΤΑ ΕΠΟΙΗΣΑΝ ΟΙ ΑΝΘΡΩΠΟΙ ΤΗΣ ΓΗΣ ΟΙ ΟΝΤΕΣ ΠΡΟΤΕΡΟΙ ΥΜΩΝ ΚΑΙ ΕΜΙΑΝΘΗ Η ΓΗ

28 ΚΑΙ ΙΝΑ ΜΗ ΠΡΟΣΟΧΘΙΣΗ ΥΜΙΝ Η ΓΗ ΕΝ ΤΩ ΜΙΑΙΝΕΙΝ ΥΜΑΣ ΑΥΤΗΝ ΟΝ ΤΡΟΠΟΝ ΠΡΟΣΩΧΘΙΣΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΙΣ ΠΡΟ ΥΜΩΝ

29 ΟΤΙ ΠΑΣ ΟΣ ΑΝ ΠΟΙΗΣΗ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΟΥΤΩΝ ΕΞΟΛΕΘΡΕΥΘΗΣΟΝΤΑΙ ΑΙ ΨΥΧΑΙ ΑΙ ΠΟΙΟΥΣΑΙ ΕΚ ΤΟΥ ΛΑΟΥ ΑΥΤΩΝ

30 ΚΑΙ ΦΥΛΑΞΕΤΕ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΟΠΩΣ ΜΗ ΠΟΙΗΣΗΤΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΝΟΜΙΜΩΝ ΤΩΝ ΕΒΔΕΛΥΓΜΕΝΩΝ Α ΓΕΓΟΝΕΝ ΠΡΟ ΤΟΥ ΥΜΑΣ ΚΑΙ ΟΥ ΜΙΑΝΘΗΣΕΣΘΕ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

LEVITICUS CHAPTER 19

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

2 ΛΑΛΗΣΟΝ ΤΗ ΣΥΝΑΓΩΓΗ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΑΓΙΟΙ ΕΣΕΣΘΕ ΟΤΙ ΕΓΩ ΑΓΙΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

3 ΕΚΑΣΤΟΣ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΜΗΤΕΡΑ ΑΥΤΟΥ ΦΟΒΕΙΣΘΩ ΚΑΙ ΤΑ ΣΑΒΒΑΤΑ ΜΟΥ ΦΥΛΑΞΕΣΘΕ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

4 ΟΥΚ ΕΠΑΚΟΛΟΥΘΗΣΕΤΕ ΕΙΔΩΛΟΙΣ ΚΑΙ ΘΕΟΥΣ ΧΩΝΕΥΤΟΥΣ ΟΥ ΠΟΙΗΣΕΤΕ ΥΜΙΝ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

5 ΚΑΙ ΕΑΝ ΘΥΣΗΤΕ ΘΥΣΙΑΝ ΣΩΤΗΡΙΟΥ ΤΩ ΚΥΡΙΩ ΔΕΚΤΗΝ ΥΜΩΝ ΘΥΣΕΤΕ

6 Η ΑΝ ΗΜΕΡΑ ΘΥΣΗΤΕ ΒΡΩΘΗΣΕΤΑΙ ΚΑΙ ΤΗ ΑΥΡΙΟΝ ΚΑΙ ΕΑΝ ΚΑΤΑΛΕΙΦΘΗ ΕΩΣ ΗΜΕΡΑΣ ΤΡΙΤΗΣ ΕΝ ΠΥΡΙ ΚΑΤΑΚΑΥΘΗΣΕΤΑΙ

7 ΕΑΝ ΔΕ ΒΡΩΣΕΙ ΒΡΩΘΗ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΑΘΥΤΟΝ ΕΣΤΙΝ ΟΥ ΔΕΧΘΗΣΕΤΑΙ

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LEVITICUS CHAPTER 21

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΕΙΠΟΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΑΑΡΩΝ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΝ ΤΑΙΣ ΨΥΧΑΙΣ ΟΥ ΜΙΑΝΘΗΣΟΝΤΑΙ ΕΝ ΤΩ ΕΘΝΕΙ ΑΥΤΩΝ
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LEVITICUS CHAPTER 22

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ

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LEVITICUS CHAPTER 24

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11 ΚΑΙ ΕΠΟΝΟΜΑΣΑΣ Ο ΥΙΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΤΗΣ ΙΣΡΑΗΛΙΤΙΔΟΣ ΤΟ ΟΝΟΜΑ ΚΑΤΗΡΑΣΑΤΟ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΣΑΛΩΜΙΘ ΘΥΓΑΤΗΡ ΔΑΒΡΙ ΕΚ ΤΗΣ ΦΥΛΗΣ ΔΑΝ

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12 ΚΑΙ ΑΠΕΘΕΝΤΟ ΑΥΤΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΔΙΑΚΡΙΝΑΙ ΑΥΤΟΝ ΔΙΑ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΥΡΙΟΥ
13 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ
14 ΕΞΑΓΑΓΕ ΤΟΝ ΚΑΤΑΡΑΣΑΜΕΝΟΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΠΙΘΗΣΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΑΚΟΥΣΑΝΤΕΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΛΙΘΟΒΟΛΗΣΟΥΣΙΝ ΑΥΤΟΝ ΠΑΣΑ Η ΣΥΝΑΓΩΓΗ
15 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΛΑΛΗΣΟΝ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΘΡΩΠΟΣ ΟΣ ΕΑΝ ΚΑΤΑΡΑΣΗΤΑΙ ΘΕΟΝ ΑΜΑΡΤΙΑΝ ΛΗΜΨΕΤΑΙ
16 ΟΝΟΜΑΖΩΝ ΔΕ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΘΑΝΑΤΩ ΘΑΝΑΤΟΥΣΘΩ ΛΙΘΟΙΣ ΛΙΘΟΒΟΛΕΙΤΩ ΑΥΤΟΝ ΠΑΣΑ ΣΥΝΑΓΩΓΗ ΙΣΡΑΗΛ ΕΑΝ ΤΕ ΠΡΟΣΗΛΥΤΟΣ ΕΑΝ ΤΕ ΑΥΤΟΧΘΩΝ ΕΝ ΤΩ ΟΝΟΜΑΣΑΙ ΑΥΤΟΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΕΛΕΥΤΑΤΩ
17 ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΣ ΑΝ ΠΑΤΑΞΗ ΨΥΧΗΝ ΑΝΘΡΩΠΟΥ ΚΑΙ ΑΠΟΘΑΝΗ ΘΑΝΑΤΩ ΘΑΝΑΤΟΥΣΘΩ
18 ΚΑΙ ΟΣ ΑΝ ΠΑΤΑΞΗ ΚΤΗΝΟΣ ΚΑΙ ΑΠΟΘΑΝΗ ΑΠΟΤΕΙΣΑΤΩ ΨΥΧΗΝ ΑΝΤΙ ΨΥΧΗΣ
19 ΚΑΙ ΕΑΝ ΤΙΣ ΔΩ ΜΩΜΟΝ ΤΩ ΠΛΗΣΙΟΝ ΩΣ ΕΠΟΙΗΣΕΝ ΑΥΤΩ ΩΣΑΥΤΩΣ ΑΝΤΙΠΟΙΗΘΗΣΕΤΑΙ ΑΥΤΩ
20 ΣΥΝΤΡΙΜΜΑ ΑΝΤΙ ΣΥΝΤΡΙΜΜΑΤΟΣ ΟΦΘΑΛΜΟΝ ΑΝΤΙ ΟΦΘΑΛΜΟΥ ΟΔΟΝΤΑ ΑΝΤΙ ΟΔΟΝΤΟΣ ΚΑΘΟΤΙ ΑΝ ΔΩ ΜΩΜΟΝ ΤΩ ΑΝΘΡΩΠΩ ΟΥΤΩΣ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ
21 ΟΣ ΑΝ ΠΑΤΑΞΗ ΑΝΘΡΩΠΟΝ ΚΑΙ ΑΠΟΘΑΝΗ ΘΑΝΑΤΩ ΘΑΝΑΤΟΥΣΘΩ
22 ΔΙΚΑΙΩΣΙΣ ΜΙΑ ΕΣΤΑΙ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΕΓΧΩΡΙΩ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ
23 ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΞΗΓΑΓΟΝ ΤΟΝ ΚΑΤΑΡΑΣΑΜΕΝΟΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΛΙΘΟΒΟΛΗΣΑΝ ΑΥΤΟΝ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΠΟΙΗΣΑΝ ΚΑΘΑ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ

LEVITICUS CHAPTER 25

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΝ ΤΩ ΟΡΕΙ ΣΙΝΑ ΛΕΓΩΝ
2 ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΑΝ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΓΩ ΔΙΔΩΜΙ ΥΜΙΝ ΚΑΙ ΑΝΑΠΑΥΣΕΤΑΙ Η ΓΗ ΗΝ ΕΓΩ ΔΙΔΩΜΙ ΥΜΙΝ ΣΑΒΒΑΤΑ ΤΩ ΚΥΡΙΩ
3 ΕΞ ΕΤΗ ΣΠΕΡΕΙΣ ΤΟΝ ΑΓΡΟΝ ΣΟΥ ΚΑΙ ΕΞ ΕΤΗ ΤΕΜΕΙΣ ΤΗΝ ΑΜΠΕΛΟΝ ΣΟΥ ΚΑΙ ΣΥΝΑΞΕΙΣ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΗΣ
4 ΤΩ ΔΕ ΕΤΕΙ ΤΩ ΕΒΔΟΜΩ ΣΑΒΒΑΤΑ ΑΝΑΠΑΥΣΙΣ ΕΣΤΑΙ ΤΗ ΓΗ ΣΑΒΒΑΤΑ ΤΩ ΚΥΡΙΩ ΤΟΝ ΑΓΡΟΝ ΣΟΥ ΟΥ ΣΠΕΡΕΙΣ ΚΑΙ ΤΗΝ ΑΜΠΕΛΟΝ ΣΟΥ ΟΥ ΤΕΜΕΙΣ
5 ΚΑΙ ΤΑ ΑΥΤΟΜΑΤΑ ΑΝΑΒΑΙΝΟΝΤΑ ΤΟΥ ΑΓΡΟΥ ΣΟΥ ΟΥΚ ΕΚΘΕΡΙΣΕΙΣ ΚΑΙ ΤΗΝ ΣΤΑΦΥΛΗΝ ΤΟΥ ΑΓΙΑΣΜΑΤΟΣ ΣΟΥ ΟΥΚ ΕΚΤΡΥΓΗΣΕΙΣ ΕΝΙΑΥΤΟΣ ΑΝΑΠΑΥΣΕΩΣ ΕΣΤΑΙ ΤΗ ΓΗ
6 ΚΑΙ ΕΣΤΑΙ ΤΑ ΣΑΒΒΑΤΑ ΤΗΣ ΓΗΣ ΒΡΩΜΑΤΑ ΣΟΙ ΚΑΙ ΤΩ ΠΑΙΔΙ ΣΟΥ ΚΑΙ ΤΗ ΠΑΙΔΙΣΚΗ ΣΟΥ ΚΑΙ ΤΩ ΜΙΣΘΩΤΩ ΣΟΥ ΚΑΙ ΤΩ ΠΑΡΟΙΚΩ ΤΩ ΠΡΟΣΚΕΙΜΕΝΩ ΠΡΟΣ ΣΕ
7 ΚΑΙ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΣΟΥ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΙΣ ΕΝ ΤΗ ΓΗ ΣΟΥ ΕΣΤΑΙ ΠΑΝ ΤΟ ΓΕΝΗΜΑ ΑΥΤΟΥ ΕΙΣ ΒΡΩΣΙΝ
8 ΚΑΙ ΕΞΑΡΙΘΜΗΣΕΙΣ ΣΕΑΥΤΩ ΕΠΤΑ ΑΝΑΠΑΥΣΕΙΣ ΕΤΩΝ ΕΠΤΑ ΕΤΗ ΕΠΤΑΚΙΣ ΚΑΙ ΕΣΟΝΤΑΙ ΣΟΙ ΕΠΤΑ ΕΒΔΟΜΑΔΕΣ ΕΤΩΝ ΕΝΝΕΑ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ
9 ΚΑΙ ΔΙΑΓΓΕΛΕΙΤΕ ΣΑΛΠΙΓΓΟΣ ΦΩΝΗ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΥΜΩΝ ΤΩ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ ΤΗ ΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΗ ΗΜΕΡΑ ΤΟΥ ΙΛΑΣΜΟΥ ΔΙΑΓΓΕΛΕΙΤΕ ΣΑΛΠΙΓΓΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΥΜΩΝ
10 ΚΑΙ ΑΓΙΑΣΕΤΕ ΤΟ ΕΤΟΣ ΤΟ ΠΕΝΤΗΚΟΣΤΟΝ ΕΝΙΑΥΤΟΝ ΚΑΙ ΔΙΑΒΟΗΣΕΤΕ ΑΦΕΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΑΥΤΗΝ ΕΝΙΑΥΤΟΣ ΑΦΕΣΕΩΣ ΣΗΜΑΣΙΑ ΑΥΤΗ ΕΣΤΑΙ ΥΜΙΝ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ ΕΙΣ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΚΤΗΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΠΑΤΡΙΔΑ ΑΥΤΟΥ ΑΠΕΛΕΥΣΕΣΘΕ
11 ΑΦΕΣΕΩΣ ΣΗΜΑΣΙΑ ΑΥΤΗ ΤΟ ΕΤΟΣ ΤΟ ΠΕΝΤΗΚΟΣΤΟΝ ΕΝΙΑΥΤΟΣ ΕΣΤΑΙ ΥΜΙΝ ΟΥ ΣΠΕΡΕΙΤΕ ΟΥΔΕ ΑΜΗΣΕΤΕ ΤΑ ΑΥΤΟΜΑΤΑ ΑΝΑΒΑΙΝΟΝΤΑ ΑΥΤΗΣ ΚΑΙ ΟΥ ΤΡΥΓΗΣΕΤΕ ΤΑ ΗΓΙΑΣΜΕΝΑ ΑΥΤΗΣ
12 ΟΤΙ ΑΦΕΣΕΩΣ ΣΗΜΑΣΙΑ ΕΣΤΙΝ ΑΓΙΟΝ ΕΣΤΑΙ ΥΜΙΝ ΑΠΟ ΤΩΝ ΠΕΔΙΩΝ ΦΑΓΕΣΘΕ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ
13 ΕΝ ΤΩ ΕΤΕΙ ΤΗΣ ΑΦΕΣΕΩΣ ΣΗΜΑΣΙΑ ΑΥΤΗΣ ΕΠΑΝΕΛΕΥΣΕΤΑΙ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΚΤΗΣΙΝ ΑΥΤΟΥ
14 ΕΑΝ ΔΕ ΑΠΟΔΩ ΠΡΑΣΙΝ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΕΑΝ ΚΑΙ ΚΤΗΣΗ ΠΑΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΜΗ ΘΛΙΒΕΤΩ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΛΗΣΙΟΝ
15 ΚΑΤΑ ΑΡΙΘΜΟΝ ΕΤΩΝ ΜΕΤΑ ΤΗΝ ΣΗΜΑΣΙΑΝ ΚΤΗΣΗ ΠΑΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΤΑ ΑΡΙΘΜΟΝ ΕΝΙΑΥΤΩΝ ΓΕΝΗΜΑΤΩΝ ΑΠΟΔΩΣΕΤΑΙ ΣΟΙ
16 ΚΑΘΟΤΙ ΑΝ ΠΛΕΙΟΝ ΤΩΝ ΕΤΩΝ ΠΛΗΘΥΝΗ ΤΗΝ ΕΓΚΤΗΣΙΝ ΑΥΤΟΥ ΚΑΙ ΚΑΘΟΤΙ ΑΝ ΕΛΑΤΤΟΝ ΤΩΝ ΕΤΩΝ ΕΛΑΤΤΟΝΩΣΗ ΤΗΝ ΚΤΗΣΙΝ ΑΥΤΟΥ ΟΤΙ ΑΡΙΘΜΟΝ ΓΕΝΗΜΑΤΩΝ ΑΥΤΟΥ ΟΥΤΩΣ ΑΠΟΔΩΣΕΤΑΙ ΣΟΙ
17 ΜΗ ΘΛΙΒΕΤΩ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΚΑΙ ΦΟΒΗΘΗΣΗ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ
18 ΚΑΙ ΠΟΙΗΣΕΤΕ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΚΡΙΣΕΙΣ ΜΟΥ ΚΑΙ ΦΥΛΑΞΑΣΘΕ ΚΑΙ ΠΟΙΗΣΕΤΕ ΑΥΤΑ ΚΑΙ ΚΑΤΟΙΚΗΣΕΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΠΕΠΟΙΘΟΤΕΣ
19 ΚΑΙ ΔΩΣΕΙ Η ΓΗ ΤΑ ΕΚΦΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΦΑΓΕΣΘΕ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΚΑΙ ΚΑΤΟΙΚΗΣΕΤΕ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΥΤΗΣ
20 ΕΑΝ ΔΕ ΛΕΓΗΤΕ ΤΙ ΦΑΓΟΜΕΘΑ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΒΔΟΜΩ ΤΟΥΤΩ ΕΑΝ ΜΗ ΣΠΕΙΡΩΜΕΝ ΜΗΔΕ ΣΥΝΑΓΑΓΩΜΕΝ ΤΑ ΓΕΝΗΜΑΤΑ ΗΜΩΝ
21 ΚΑΙ ΑΠΟΣΤΕΛΩ ΤΗΝ ΕΥΛΟΓΙΑΝ ΜΟΥ ΥΜΙΝ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΚΤΩ ΚΑΙ ΠΟΙΗΣΕΙ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ ΕΙΣ ΤΑ ΤΡΙΑ ΕΤΗ
22 ΚΑΙ ΣΠΕΡΕΙΤΕ ΤΟ ΕΤΟΣ ΤΟ ΟΓΔΟΟΝ ΚΑΙ ΦΑΓΕΣΘΕ ΑΠΟ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΠΑΛΑΙΑ ΕΩΣ ΤΟΥ ΕΤΟΥΣ ΤΟΥ ΕΝΑΤΟΥ ΕΩΣ ΑΝ ΕΛΘΗ ΤΟ ΓΕΝΗΜΑ ΑΥΤΗΣ ΦΑΓΕΣΘΕ ΠΑΛΑΙΑ ΠΑΛΑΙΩΝ
23 ΚΑΙ Η ΓΗ ΟΥ ΠΡΑΘΗΣΕΤΑΙ ΕΙΣ ΒΕΒΑΙΩΣΙΝ ΕΜΗ ΓΑΡ ΕΣΤΙΝ Η ΓΗ ΔΙΟΤΙ ΠΡΟΣΗΛΥΤΟΙ ΚΑΙ ΠΑΡΟΙΚΟΙ ΥΜΕΙΣ ΕΣΤΕ ΕΝΑΝΤΙΟΝ ΜΟΥ
24 ΚΑΙ ΚΑΤΑ ΠΑΣΑΝ ΓΗΝ ΚΑΤΑΣΧΕΣΕΩΣ ΥΜΩΝ ΛΥΤΡΑ ΔΩΣΕΤΕ ΤΗΣ ΓΗΣ
25 ΕΑΝ ΔΕ ΠΕΝΗΤΑΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ Ο ΜΕΤΑ ΣΟΥ ΚΑΙ ΑΠΟΔΩΤΑΙ ΑΠΟ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΛΘΗ Ο ΑΓΧΙΣΤΕΥΩΝ ΕΓΓΙΖΩΝ ΕΓΓΙΣΤΑ ΑΥΤΟΥ ΚΑΙ ΛΥΤΡΩΣΕΤΑΙ ΤΗΝ ΠΡΑΣΙΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ
26 ΕΑΝ ΔΕ ΜΗ Η ΤΙΝΙ Ο ΑΓΧΙΣΤΕΥΩΝ ΚΑΙ ΕΥΠΟΡΗΘΗ ΤΗ ΧΕΙΡΙ ΚΑΙ ΕΥΡΕΘΗ ΑΥΤΩ ΤΟ ΙΚΑΝΟΝ ΛΥΤΡΑ ΑΥΤΟΥ
27 ΚΑΙ ΣΥΛΛΟΓΙΕΙΤΑΙ ΤΑ ΕΤΗ ΤΗΣ ΠΡΑΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΑΠΟΔΩΣΕΙ Ο ΥΠΕΡΕΧΕΙ ΤΩ ΑΝΘΡΩΠΩ Ω ΑΠΕΔΟΤΟ ΕΑΥΤΟΝ ΑΥΤΩ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΣΧΕΣΙΝ ΑΥΤΟΥ
28 ΕΑΝ ΔΕ ΜΗ ΕΥΠΟΡΗΘΗ Η ΧΕΙΡ ΑΥΤΟΥ ΤΟ ΙΚΑΝΟΝ ΩΣΤΕ ΑΠΟΔΟΥΝΑΙ ΑΥΤΩ ΚΑΙ ΕΣΤΑΙ Η ΠΡΑΣΙΣ ΤΩ ΚΤΗΣΑΜΕΝΩ ΑΥΤΑ ΕΩΣ ΤΟΥ ΕΚΤΟΥ ΕΤΟΥΣ ΤΗΣ ΑΦΕΣΕΩΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΤΗ ΑΦΕΣΕΙ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΣΧΕΣΙΝ ΑΥΤΟΥ
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31 ΑΙ ΔΕ ΟΙΚΙΑΙ ΑΙ ΕΝ ΕΠΑΥΛΕΣΙΝ ΑΙΣ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΑΙΣ ΤΕΙΧΟΣ ΚΥΚΛΩ ΠΡΟΣ ΤΟΝ ΑΓΡΟΝ ΤΗΣ ΓΗΣ ΛΟΓΙΣΘΗΤΩΣΑΝ ΛΥΤΡΩΤΑΙ ΔΙΑ ΠΑΝΤΟΣ ΕΣΟΝΤΑΙ ΚΑΙ ΕΝ ΤΗ ΑΦΕΣΕΙ ΕΞΕΛΕΥΣΟΝΤΑΙ

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34 ΚΑΙ ΟΙ ΑΓΡΟΙ ΟΙ ΑΦΩΡΙΣΜΕΝΟΙ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΟΥ ΠΡΑΘΗΣΟΝΤΑΙ ΟΤΙ ΚΑΤΑΣΧΕΣΙΣ ΑΙΩΝΙΑ ΤΟΥΤΟ ΑΥΤΩΝ ΕΣΤΙΝ
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36 ΟΥ ΛΗΜΨΗ ΠΑΡ' ΑΥΤΟΥ ΤΟΚΟΝ ΟΥΔΕ ΕΠΙ ΠΛΗΘΕΙ ΚΑΙ ΦΟΒΗΘΗΣΗ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΓΩ ΚΥΡΙΟΣ ΚΑΙ ΖΗΣΕΤΑΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΜΕΤΑ ΣΟΥ
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49 ΑΔΕΛΦΟΣ ΠΑΤΡΟΣ ΑΥΤΟΥ Η ΥΙΟΣ ΑΔΕΛΦΟΥ ΠΑΤΡΟΣ ΛΥΤΡΩΣΕΤΑΙ ΑΥΤΟΝ Η ΑΠΟ ΤΩΝ ΟΙΚΕΙΩΝ ΤΩΝ ΣΑΡΚΩΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΦΥΛΗΣ ΑΥΤΟΥ ΛΥΤΡΩΣΕΤΑΙ ΑΥΤΟΝ ΕΑΝ ΔΕ ΕΥΠΟΡΗΘΕΙΣ ΤΑΙΣ ΧΕΡΣΙΝ ΛΥΤΡΩΣΗΤΑΙ ΕΑΥΤΟΝ
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LEVITICUS CHAPTER 26

1 ΟΥ ΠΟΙΗΣΕΤΕ ΥΜΙΝ ΑΥΤΟΙΣ ΧΕΙΡΟΠΟΙΗΤΑ ΟΥΔΕ ΓΛΥΠΤΑ ΟΥΔΕ ΣΤΗΛΗΝ ΑΝΑΣΤΗΣΕΤΕ ΥΜΙΝ ΟΥΔΕ ΛΙΘΟΝ ΣΚΟΠΟΝ ΘΗΣΕΤΕ ΕΝ ΤΗ ΓΗ ΥΜΩΝ ΠΡΟΣΚΥΝΗΣΑΙ ΑΥΤΩ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ
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NUMBERS

Greek: Arithmoi; The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

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NUMBERS CHAPTER 1

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΤΗ ΣΙΝΑ ΕΝ ΤΗ ΣΚΗΝΗ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΝ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΕΞΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΛΕΓΩΝ

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52 ΚΑΙ ΠΑΡΕΜΒΑΛΟΥΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΝΗΡ ΕΝ ΤΗ ΕΑΥΤΟΥ ΤΑΞΕΙ ΚΑΙ ΑΝΗΡ ΚΑΤΑ ΤΗΝ ΕΑΥΤΟΥ ΗΓΕΜΟΝΙΑΝ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ
53 ΟΙ ΔΕ ΛΕΥΙΤΑΙ ΠΑΡΕΜΒΑΛΕΤΩΣΑΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΥΚΛΩ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΜΑΡΤΗΜΑ ΕΝ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΦΥΛΑΞΟΥΣΙΝ ΟΙ ΛΕΥΙΤΑΙ ΑΥΤΟΙ ΤΗΝ ΦΥΛΑΚΗΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
54 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΤΑ ΠΑΝΤΑ Α ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΚΑΙ ΑΑΡΩΝ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ

NUMBERS CHAPTER 2

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΛΕΓΩΝ
2 ΑΝΘΡΩΠΟΣ ΕΧΟΜΕΝΟΣ ΑΥΤΟΥ ΚΑΤΑ ΤΑΓΜΑ ΚΑΤΑ ΣΗΜΕΑΣ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΠΑΡΕΜΒΑΛΕΤΩΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝΑΝΤΙΟΙ ΚΥΚΛΩ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΠΑΡΕΜΒΑΛΟΥΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ
3 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΠΡΩΤΟΙ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΤΑΓΜΑ ΠΑΡΕΜΒΟΛΗΣ ΙΟΥΔΑ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΙΟΥΔΑ ΝΑΑΣΣΩΝ ΥΙΟΣ ΑΜΙΝΑΔΑΒ
4 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΟΣΙΟΙ
5 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΦΥΛΗΣ ΙΣΣΑΧΑΡ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΙΣΣΑΧΑΡ ΝΑΘΑΝΑΗΛ ΥΙΟΣ ΣΩΓΑΡ
6 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΕΣΣΑΡΕΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ
7 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΦΥΛΗΣ ΖΑΒΟΥΛΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΖΑΒΟΥΛΩΝ ΕΛΙΑΒ ΥΙΟΣ ΧΑΙΛΩΝ
8 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΕΠΤΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ
9 ΠΑΝΤΕΣ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΙΟΥΔΑ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΙΣΧΙΛΙΟΙ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΠΡΩΤΟΙ ΕΞΑΡΟΥΣΙΝ
10 ΤΑΓΜΑ ΠΑΡΕΜΒΟΛΗΣ ΡΟΥΒΗΝ ΠΡΟΣ ΛΙΒΑ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΡΟΥΒΗΝ ΕΛΙΣΟΥΡ ΥΙΟΣ ΣΕΔΙΟΥΡ
11 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΕΞ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΕΝΤΑΚΟΣΙΟΙ
12 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΑΥΤΟΥ ΦΥΛΗΣ ΣΥΜΕΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΣΥΜΕΩΝ ΣΑΛΑΜΙΗΛ ΥΙΟΣ ΣΟΥΡΙΣΑΔΑΙ
13 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΕΝΝΕΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΡΙΑΚΟΣΙΟΙ
14 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΑΥΤΟΥ ΦΥΛΗΣ ΓΑΔ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΓΑΔ ΕΛΙΣΑΦ ΥΙΟΣ ΡΑΓΟΥΗΛ
15 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΠΕΝΤΕ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΟΣΙΟΙ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ
16 ΠΑΝΤΕΣ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΡΟΥΒΗΝ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ ΜΙΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΔΕΥΤΕΡΟΙ ΕΞΑΡΟΥΣΙΝ
17 ΚΑΙ ΑΡΘΗΣΕΤΑΙ Η ΣΚΗΝΗ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ Η ΠΑΡΕΜΒΟΛΗ ΤΩΝ ΛΕΥΙΤΩΝ ΜΕΣΟΝ ΤΩΝ ΠΑΡΕΜΒΟΛΩΝ ΩΣ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΟΥΤΩΣ ΚΑΙ ΕΞΑΡΟΥΣΙΝ ΕΚΑΣΤΟΣ ΕΧΟΜΕΝΟΣ ΚΑΘ' ΗΓΕΜΟΝΙΑΝ
18 ΤΑΓΜΑ ΠΑΡΕΜΒΟΛΗΣ ΕΦΡΑΙΜ ΠΑΡΑ ΘΑΛΑΣΣΑΝ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΕΦΡΑΙΜ ΕΛΙΣΑΜΑ ΥΙΟΣ ΕΜΙΟΥΔ
19 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΕΝΤΑΚΟΣΙΟΙ
20 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΜΑΝΑΣΣΗ ΓΑΜΑΛΙΗΛ ΥΙΟΣ ΦΑΔΑΣΣΟΥΡ
21 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΔΥΟ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΔΙΑΚΟΣΙΟΙ
22 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΦΥΛΗΣ ΒΕΝΙΑΜΙΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΒΕΝΙΑΜΙΝ ΑΒΙΔΑΝ ΥΙΟΣ ΓΑΔΕΩΝΙ
23 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΠΕΝΤΕ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ
24 ΠΑΝΤΕΣ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΦΡΑΙΜ ΕΚΑΤΟΝ ΧΙΛΙΑΔΕΣ ΚΑΙ ΟΚΤΑΚΙΣΧΙΛΙΟΙ ΚΑΙ ΕΚΑΤΟΝ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΤΡΙΤΟΙ ΕΞΑΡΟΥΣΙΝ
25 ΤΑΓΜΑ ΠΑΡΕΜΒΟΛΗΣ ΔΑΝ ΠΡΟΣ ΒΟΡΡΑΝ ΣΥΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΔΑΝ ΑΧΙΕΖΕΡ ΥΙΟΣ ΑΜΙΣΑΔΑΙ
26 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΔΥΟ ΚΑΙ ΕΞΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΠΤΑΚΟΣΙΟΙ
27 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΑΥΤΟΥ ΦΥΛΗΣ ΑΣΗΡ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΑΣΗΡ ΦΑΓΑΙΗΛ ΥΙΟΣ ΕΧΡΑΝ
28 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΜΙΑ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΕΝΤΑΚΟΣΙΟΙ
29 ΚΑΙ ΟΙ ΠΑΡΕΜΒΑΛΛΟΝΤΕΣ ΕΧΟΜΕΝΟΙ ΦΥΛΗΣ ΝΕΦΘΑΛΙ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΥΙΩΝ ΝΕΦΘΑΛΙ ΑΧΙΡΕ ΥΙΟΣ ΑΙΝΑΝ
30 ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΡΕΙΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΙ
31 ΠΑΝΤΕΣ ΟΙ ΕΠΕΣΚΕΜΜΕΝΟΙ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΔΑΝ ΕΚΑΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΕΠΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΟΣΙΟΙ ΕΣΧΑΤΟΙ ΕΞΑΡΟΥΣΙΝ ΚΑΤΑ ΤΑΓΜΑ ΑΥΤΩΝ
32 ΑΥΤΗ Η ΕΠΙΣΚΕΨΙΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΠΑΣΑ Η ΕΠΙΣΚΕΨΙΣ ΤΩΝ ΠΑΡΕΜΒΟΛΩΝ ΣΥΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΑΥΤΩΝ ΕΞΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΡΙΣΧΙΛΙΟΙ ΠΕΝΤΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ
33 ΟΙ ΔΕ ΛΕΥΙΤΑΙ ΟΥ ΣΥΝΕΠΕΣΚΕΠΗΣΑΝ ΕΝ ΑΥΤΟΙΣ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ
34 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΑΝΤΑ ΟΣΑ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΟΥΤΩΣ ΠΑΡΕΝΕΒΑΛΟΝ ΚΑΤΑ ΤΑΓΜΑ ΑΥΤΩΝ ΚΑΙ ΟΥΤΩΣ ΕΞΗΡΟΝ ΕΚΑΣΤΟΣ ΕΧΟΜΕΝΟΙ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ

NUMBERS CHAPTER 3

1 ΚΑΙ ΑΥΤΑΙ ΑΙ ΓΕΝΕΣΕΙΣ ΑΑΡΩΝ ΚΑΙ ΜΩΥΣΗ ΕΝ Η ΗΜΕΡΑ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΕΝ ΟΡΕΙ ΣΙΝΑ
2 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΑΑΡΩΝ ΠΡΩΤΟΤΟΚΟΣ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ
3 ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΑΑΡΩΝ ΟΙ ΙΕΡΕΙΣ ΟΙ ΗΛΕΙΜΜΕΝΟΙ ΟΥΣ ΕΤΕΛΕΙΩΣΑΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΙΕΡΑΤΕΥΕΙΝ
4 ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΡΟΣΦΕΡΟΝΤΩΝ ΑΥΤΩΝ ΠΥΡ ΑΛΛΟΤΡΙΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΣΙΝΑ ΚΑΙ ΠΑΙΔΙΑ ΟΥΚ ΗΝ ΑΥΤΟΙΣ ΚΑΙ ΙΕΡΑΤΕΥΣΕΝ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΜΕΤ' ΑΑΡΩΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ
5 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ
6 ΛΑΒΕ ΤΗΝ ΦΥΛΗΝ ΛΕΥΙ ΚΑΙ ΣΤΗΣΕΙΣ ΑΥΤΟΥΣ ΕΝΑΝΤΙΟΝ ΑΑΡΩΝ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΛΕΙΤΟΥΡΓΗΣΟΥΣΙΝ ΑΥΤΩ

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7 ΚΑΙ ΦΥΛΑΞΟΥΣΙΝ ΤΑΣ ΦΥΛΑΚΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΦΥΛΑΚΑΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝΑΝΤΙ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΡΓΑΖΕΣΘΑΙ ΤΑ ΕΡΓΑ ΤΗΣ ΣΚΗΝΗΣ

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1 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΤΩ ΒΑΛΑΚ ΟΙΚΟΔΟΜΗΣΟΝ ΜΟΙ ΕΝΤΑΥΘΑ ΕΠΤΑ ΒΩΜΟΥΣ ΚΑΙ ΕΤΟΙΜΑΣΟΝ ΜΟΙ ΕΝΤΑΥΘΑ ΕΠΤΑ ΜΟΣΧΟΥΣ ΚΑΙ ΕΠΤΑ ΚΡΙΟΥΣ
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3 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΠΡΟΣ ΒΑΛΑΚ ΠΑΡΑΣΤΗΘΙ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ ΣΟΥ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΕΙ ΜΟΙ ΦΑΝΕΙΤΑΙ Ο ΘΕΟΣ ΕΝ ΣΥΝΑΝΤΗΣΕΙ ΚΑΙ ΡΗΜΑ Ο ΕΑΝ ΜΟΙ ΔΕΙΞΗ ΑΝΑΓΓΕΛΩ ΣΟΙ ΚΑΙ ΠΑΡΕΣΤΗ ΒΑΛΑΚ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ ΑΥΤΟΥ ΚΑΙ ΒΑΛΑΑΜ ΕΠΟΡΕΥΘΗ ΕΠΕΡΩΤΗΣΑΙ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΥΘΕΙΑΝ
4 ΚΑΙ ΕΦΑΝΗ Ο ΘΕΟΣ ΤΩ ΒΑΛΑΑΜ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΒΑΛΑΑΜ ΤΟΥΣ ΕΠΤΑ ΒΩΜΟΥΣ ΗΤΟΙΜΑΣΑ ΚΑΙ ΑΝΕΒΙΒΑΣΑ ΜΟΣΧΟΝ ΚΑΙ ΚΡΙΟΝ ΕΠΙ ΤΟΝ ΒΩΜΟΝ
5 ΚΑΙ ΕΝΕΒΑΛΕΝ Ο ΘΕΟΣ ΡΗΜΑ ΕΙΣ ΤΟ ΣΤΟΜΑ ΒΑΛΑΑΜ ΚΑΙ ΕΙΠΕΝ ΕΠΙΣΤΡΑΦΕΙΣ ΠΡΟΣ ΒΑΛΑΚ ΟΥΤΩΣ ΛΑΛΗΣΕΙΣ
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7 ΚΑΙ ΕΓΕΝΗΘΗ ΠΝΕΥΜΑ ΘΕΟΥ ΕΠ' ΑΥΤΩ ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΕΚ ΜΕΣΟΠΟΤΑΜΙΑΣ ΜΕΤΕΠΕΜΨΑΤΟ ΜΕ ΒΑΛΑΚ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΕΞ ΟΡΕΩΝ ΑΠ' ΑΝΑΤΟΛΩΝ ΛΕΓΩΝ ΔΕΥΡΟ ΑΡΑΣΑΙ ΜΟΙ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΔΕΥΡΟ ΕΠΙΚΑΤΑΡΑΣΑΙ ΜΟΙ ΤΟΝ ΙΣΡΑΗΛ
8 ΤΙ ΑΡΑΣΩΜΑΙ ΟΝ ΜΗ ΚΑΤΑΡΑΤΑΙ ΚΥΡΙΟΣ Η ΤΙ ΚΑΤΑΡΑΣΩΜΑΙ ΟΝ ΜΗ ΚΑΤΑΡΑΤΑΙ Ο ΘΕΟΣ
9 ΟΤΙ ΑΠΟ ΚΟΡΥΦΗΣ ΟΡΕΩΝ ΟΨΟΜΑΙ ΑΥΤΟΝ ΚΑΙ ΑΠΟ ΒΟΥΝΩΝ ΠΡΟΣΝΟΗΣΩ ΑΥΤΟΝ ΙΔΟΥ ΛΑΟΣ ΜΟΝΟΣ ΚΑΤΟΙΚΗΣΕΙ ΚΑΙ ΕΝ ΕΘΝΕΣΙΝ ΟΥ ΣΥΛΛΟΓΙΣΘΗΣΕΤΑΙ
10 ΤΙΣ ΕΞΗΚΡΙΒΑΣΑΤΟ ΤΟ ΣΠΕΡΜΑ ΙΑΚΩΒ ΚΑΙ ΤΙΣ ΕΞΑΡΙΘΜΗΣΕΤΑΙ ΔΗΜΟΥΣ ΙΣΡΑΗΛ ΑΠΟΘΑΝΟΙ Η ΨΥΧΗ ΜΟΥ ΕΝ ΨΥΧΑΙΣ ΔΙΚΑΙΩΝ ΚΑΙ ΓΕΝΟΙΤΟ ΤΟ ΣΠΕΡΜΑ ΜΟΥ ΩΣ ΤΟ ΣΠΕΡΜΑ ΤΟΥΤΩΝ
11 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΚ ΠΡΟΣ ΒΑΛΑΑΜ ΤΙ ΠΕΠΟΙΗΚΑΣ ΜΟΙ ΕΙΣ ΚΑΤΑΡΑΣΙΝ ΕΧΘΡΩΝ ΜΟΥ ΚΕΚΛΗΚΑ ΣΕ ΚΑΙ ΙΔΟΥ ΕΥΛΟΓΗΚΑΣ ΕΥΛΟΓΙΑΝ
12 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΠΡΟΣ ΒΑΛΑΚ ΟΥΧΙ ΟΣΑ ΕΑΝ ΕΜΒΑΛΗ Ο ΘΕΟΣ ΕΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ ΤΟΥΤΟ ΦΥΛΑΞΩ ΛΑΛΗΣΑΙ
13 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΒΑΛΑΚ ΔΕΥΡΟ ΕΤΙ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΤΟΠΟΝ ΑΛΛΟΝ ΕΞ ΩΝ ΟΥΚ ΟΨΗ ΑΥΤΟΝ ΕΚΕΙΘΕΝ ΑΛΛ' Η ΜΕΡΟΣ ΤΙ ΑΥΤΟΥ ΟΨΗ ΠΑΝΤΑΣ ΔΕ ΟΥ ΜΗ ΙΔΗΣ ΚΑΙ ΚΑΤΑΡΑΣΑΙ ΜΟΙ ΑΥΤΟΝ ΕΚΕΙΘΕΝ
14 ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΑΥΤΟΝ ΕΙΣ ΑΓΡΟΥ ΣΚΟΠΙΑΝ ΕΠΙ ΚΟΡΥΦΗΝ ΛΕΛΑΞΕΥΜΕΝΟΥ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΕΠΤΑ ΒΩΜΟΥΣ ΚΑΙ ΑΝΕΒΙΒΑΣΕΝ ΜΟΣΧΟΝ ΚΑΙ ΚΡΙΟΝ ΕΠΙ ΤΟΝ ΒΩΜΟΝ
15 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΠΡΟΣ ΒΑΛΑΚ ΠΑΡΑΣΤΗΘΙ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ ΣΟΥ ΕΓΩ ΔΕ ΠΟΡΕΥΣΟΜΑΙ ΕΠΕΡΩΤΗΣΑΙ ΤΟΝ ΘΕΟΝ
16 ΚΑΙ ΣΥΝΗΝΤΗΣΕΝ Ο ΘΕΟΣ ΤΩ ΒΑΛΑΑΜ ΚΑΙ ΕΝΕΒΑΛΕΝ ΡΗΜΑ ΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΠΟΣΤΡΑΦΗΤΙ ΠΡΟΣ ΒΑΛΑΚ ΚΑΙ ΤΑΔΕ ΛΑΛΗΣΕΙΣ
17 ΚΑΙ ΑΠΕΣΤΡΑΦΗ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΟΔΕ ΕΦΕΙΣΤΗΚΕΙ ΕΠΙ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΜΩΑΒ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΒΑΛΑΚ ΤΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ
18 ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΑΝΑΣΤΗΘΙ ΒΑΛΑΚ ΚΑΙ ΑΚΟΥΕ ΕΝΩΤΙΣΑΙ ΜΑΡΤΥΣ ΥΙΟΣ ΣΕΠΦΩΡ
19 ΟΥΧ ΩΣ ΑΝΘΡΩΠΟΣ Ο ΘΕΟΣ ΔΙΑΡΤΗΘΗΝΑΙ ΟΥΔΕ ΩΣ ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΑΠΕΙΛΗΘΗΝΑΙ ΑΥΤΟΣ ΕΙΠΑΣ ΟΥΧΙ ΠΟΙΗΣΕΙ ΛΑΛΗΣΕΙ ΚΑΙ ΟΥΧΙ ΕΜΜΕΝΕΙ
20 ΙΔΟΥ ΕΥΛΟΓΕΙΝ ΠΑΡΕΙΛΗΜΜΑΙ ΕΥΛΟΓΗΣΩ ΚΑΙ ΟΥ ΜΗ ΑΠΟΣΤΡΕΨΩ
21 ΟΥΚ ΕΣΤΑΙ ΜΟΧΘΟΣ ΕΝ ΙΑΚΩΒ ΟΥΔΕ ΟΦΘΗΣΕΤΑΙ ΠΟΝΟΣ ΕΝ ΙΣΡΑΗΛ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΤΑ ΕΝΔΟΞΑ ΑΡΧΟΝΤΩΝ ΕΝ ΑΥΤΩ
22 ΘΕΟΣ Ο ΕΞΑΓΑΓΩΝ ΑΥΤΟΥΣ ΕΞ ΑΙΓΥΠΤΟΥ ΩΣ ΔΟΞΑ ΜΟΝΟΚΕΡΩΤΟΣ ΑΥΤΩ
23 ΟΥ ΓΑΡ ΕΣΤΙΝ ΟΙΩΝΙΣΜΟΣ ΕΝ ΙΑΚΩΒ ΟΥΔΕ ΜΑΝΤΕΙΑ ΕΝ ΙΣΡΑΗΛ ΚΑΤΑ ΚΑΙΡΟΝ ΡΗΘΗΣΕΤΑΙ ΙΑΚΩΒ ΚΑΙ ΤΩ ΙΣΡΑΗΛ ΤΙ ΕΠΙΤΕΛΕΣΕΙ Ο ΘΕΟΣ
24 ΙΔΟΥ ΛΑΟΣ ΩΣ ΣΚΥΜΝΟΣ ΑΝΑΣΤΗΣΕΤΑΙ ΚΑΙ ΩΣ ΛΕΩΝ ΓΑΥΡΙΩΘΗΣΕΤΑΙ ΟΥ ΚΟΙΜΗΘΗΣΕΤΑΙ ΕΩΣ ΦΑΓΗ ΘΗΡΑΝ ΚΑΙ ΑΙΜΑ ΤΡΑΥΜΑΤΙΩΝ ΠΙΕΤΑΙ
25 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΚ ΠΡΟΣ ΒΑΛΑΑΜ ΟΥΤΕ ΚΑΤΑΡΑΙΣ ΚΑΤΑΡΑΣΗ ΜΟΙ ΑΥΤΟΝ ΟΥΤΕ ΕΥΛΟΓΩΝ ΜΗ ΕΥΛΟΓΗΣΗΣ ΑΥΤΟΝ
26 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΒΑΛΑΑΜ ΕΙΠΕΝ ΤΩ ΒΑΛΑΚ ΟΥΚ ΕΛΑΛΗΣΑ ΣΟΙ ΛΕΓΩΝ ΤΟ ΡΗΜΑ Ο ΕΑΝ ΛΑΛΗΣΗ Ο ΘΕΟΣ ΤΟΥΤΟ ΠΟΙΗΣΩ
27 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΚ ΠΡΟΣ ΒΑΛΑΑΜ ΔΕΥΡΟ ΠΑΡΑΛΑΒΩ ΣΕ ΕΙΣ ΤΟΠΟΝ ΑΛΛΟΝ ΕΙ ΑΡΕΣΕΙ ΤΩ ΘΕΩ ΚΑΙ ΚΑΤΑΡΑΣΑΙ ΜΟΙ ΑΥΤΟΝ ΕΚΕΙΘΕΝ
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29 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΠΡΟΣ ΒΑΛΑΚ ΟΙΚΟΔΟΜΗΣΟΝ ΜΟΙ ΩΔΕ ΕΠΤΑ ΒΩΜΟΥΣ ΚΑΙ ΕΤΟΙΜΑΣΟΝ ΜΟΙ ΩΔΕ ΕΠΤΑ ΜΟΣΧΟΥΣ ΚΑΙ ΕΠΤΑ ΚΡΙΟΥΣ
30 ΚΑΙ ΕΠΟΙΗΣΕΝ ΒΑΛΑΚ ΚΑΘΑΠΕΡ ΕΙΠΕΝ ΑΥΤΩ ΒΑΛΑΑΜ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΜΟΣΧΟΝ ΚΑΙ ΚΡΙΟΝ ΕΠΙ ΤΟΝ ΒΩΜΟΝ

NUMBERS CHAPTER 24

1 ΚΑΙ ΙΔΩΝ ΒΑΛΑΑΜ ΟΤΙ ΚΑΛΟΝ ΕΣΤΙΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΥΛΟΓΕΙΝ ΤΟΝ ΙΣΡΑΗΛ ΟΥΚ ΕΠΟΡΕΥΘΗ ΚΑΤΑ ΤΟ ΕΙΩΘΟΣ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΤΟΙΣ ΟΙΩΝΟΙΣ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ
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6 ΩΣΕΙ ΝΑΠΑΙ ΣΚΙΑΖΟΥΣΑΙ ΚΑΙ ΩΣΕΙ ΠΑΡΑΔΕΙΣΟΙ ΕΠΙ ΠΟΤΑΜΩΝ ΚΑΙ ΩΣΕΙ ΣΚΗΝΑΙ ΑΣ ΕΠΗΞΕΝ ΚΥΡΙΟΣ ΩΣΕΙ ΚΕΔΡΟΙ ΠΑΡ' ΥΔΑΤΑ
7 ΕΞΕΛΕΥΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΚΥΡΙΕΥΣΕΙ ΕΘΝΩΝ ΠΟΛΛΩΝ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ Η ΓΩΓ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΑΥΞΗΘΗΣΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

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8 ΘΕΟΣ ΩΔΗΓΗΣΕΝ ΑΥΤΟΝ ΕΞ ΑΙΓΥΠΤΟΥ ΩΣ ΔΟΞΑ ΜΟΝΟΚΕΡΩΤΟΣ ΑΥΤΩ ΕΔΕΤΑΙ ΕΘΝΗ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΑΙ ΤΑ ΠΑΧΗ ΑΥΤΩΝ ΕΚΜΥΕΛΙΕΙ ΚΑΙ ΤΑΙΣ ΒΟΛΙΣΙΝ ΑΥΤΟΥ ΚΑΤΑΤΟΞΕΥΣΕΙ ΕΧΘΡΟΝ
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12 ΚΑΙ ΕΙΠΕΝ ΒΑΛΑΑΜ ΠΡΟΣ ΒΑΛΑΚ ΟΥΧΙ ΚΑΙ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΣΟΥ ΟΥΣ ΑΠΕΣΤΕΙΛΑΣ ΠΡΟΣ ΜΕ ΕΛΑΛΗΣΑ ΛΕΓΩΝ
13 ΕΑΝ ΜΟΙ ΔΩ ΒΑΛΑΚ ΠΛΗΡΗ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΧΡΥΣΙΟΥ ΟΥ ΔΥΝΗΣΟΜΑΙ ΠΑΡΑΒΗΝΑΙ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟ ΠΟΝΗΡΟΝ Η ΚΑΛΟΝ ΠΑΡ' ΕΜΑΥΤΟΥ ΟΣΑ ΕΑΝ ΕΙΠΗ Ο ΘΕΟΣ ΤΑΥΤΑ ΕΡΩ
14 ΚΑΙ ΝΥΝ ΙΔΟΥ ΑΠΟΤΡΕΧΩ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΜΟΥ ΔΕΥΡΟ ΣΥΜΒΟΥΛΕΥΣΩ ΣΟΙ ΤΙ ΠΟΙΗΣΕΙ Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΠ' ΕΣΧΑΤΟΥ ΤΩΝ ΗΜΕΡΩΝ
15 ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΦΗΣΙΝ ΒΑΛΑΑΜ ΥΙΟΣ ΒΕΩΡ ΦΗΣΙΝ Ο ΑΝΘΡΩΠΟΣ Ο ΑΛΗΘΙΝΩΣ ΟΡΩΝ
16 ΑΚΟΥΩΝ ΛΟΓΙΑ ΘΕΟΥ ΕΠΙΣΤΑΜΕΝΟΣ ΕΠΙΣΤΗΜΗΝ ΠΑΡΑ ΥΨΙΣΤΟΥ ΚΑΙ ΟΡΑΣΙΝ ΘΕΟΥ ΙΔΩΝ ΕΝ ΥΠΝΩ ΑΠΟΚΕΚΑΛΥΜΜΕΝΟΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ
17 ΔΕΙΞΩ ΑΥΤΩ ΚΑΙ ΟΥΧΙ ΝΥΝ ΜΑΚΑΡΙΖΩ ΚΑΙ ΟΥΚ ΕΓΓΙΖΕΙ ΑΝΑΤΕΛΕΙ ΑΣΤΡΟΝ ΕΞ ΙΑΚΩΒ ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΕΞ ΙΣΡΑΗΛ ΚΑΙ ΘΡΑΥΣΕΙ ΤΟΥΣ ΑΡΧΗΓΟΥΣ ΜΩΑΒ ΚΑΙ ΠΡΟΝΟΜΕΥΣΕΙ ΠΑΝΤΑΣ ΥΙΟΥΣ ΣΗΘ
18 ΚΑΙ ΕΣΤΑΙ ΕΔΩΜ ΚΛΗΡΟΝΟΜΙΑ ΚΑΙ ΕΣΤΑΙ ΚΛΗΡΟΝΟΜΙΑ ΗΣΑΥ Ο ΕΧΘΡΟΣ ΑΥΤΟΥ ΚΑΙ ΙΣΡΑΗΛ ΕΠΟΙΗΣΕΝ ΕΝ ΙΣΧΥΙ
19 ΚΑΙ ΕΞΕΓΕΡΘΗΣΕΤΑΙ ΕΞ ΙΑΚΩΒ ΚΑΙ ΑΠΟΛΕΙ ΣΩΖΟΜΕΝΟΝ ΕΚ ΠΟΛΕΩΣ
20 ΚΑΙ ΙΔΩΝ ΤΟΝ ΑΜΑΛΗΚ ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΑΡΧΗ ΕΘΝΩΝ ΑΜΑΛΗΚ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΑΠΟΛΕΙΤΑΙ
21 ΚΑΙ ΙΔΩΝ ΤΟΝ ΚΑΙΝΑΙΟΝ ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΙΣΧΥΡΑ Η ΚΑΤΟΙΚΙΑ ΣΟΥ ΚΑΙ ΕΑΝ ΘΗΣ ΕΝ ΠΕΤΡΑ ΤΗΝ ΝΟΣΣΙΑΝ ΣΟΥ
22 ΚΑΙ ΕΑΝ ΓΕΝΗΤΑΙ ΤΩ ΒΕΩΡ ΝΕΟΣΣΙΑ ΠΑΝΟΥΡΓΙΑΣ ΑΣΣΥΡΙΟΙ ΣΕ ΑΙΧΜΑΛΩΤΕΥΣΟΥΣΙΝ
23 ΚΑΙ ΙΔΩΝ ΤΟΝ ΩΓ ΚΑΙ ΑΝΑΛΑΒΩΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΥ ΕΙΠΕΝ Ω Ω ΤΙΣ ΖΗΣΕΤΑΙ ΟΤΑΝ ΘΗ ΤΑΥΤΑ Ο ΘΕΟΣ
24 ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚ ΧΕΙΡΟΣ ΚΙΤΙΑΙΩΝ ΚΑΙ ΚΑΚΩΣΟΥΣΙΝ ΑΣΣΟΥΡ ΚΑΙ ΚΑΚΩΣΟΥΣΙΝ ΕΒΡΑΙΟΥΣ ΚΑΙ ΑΥΤΟΙ ΟΜΟΘΥΜΑΔΟΝ ΑΠΟΛΟΥΝΤΑΙ
25 ΚΑΙ ΑΝΑΣΤΑΣ ΒΑΛΑΑΜ ΑΠΗΛΘΕΝ ΑΠΟΣΤΡΑΦΕΙΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΚΑΙ ΒΑΛΑΚ ΑΠΗΛΘΕΝ ΠΡΟΣ ΕΑΥΤΟΝ

NUMBERS CHAPTER 25

1 ΚΑΙ ΚΑΤΕΛΥΣΕΝ ΙΣΡΑΗΛ ΕΝ ΣΑΤΤΙΝ ΚΑΙ ΕΒΕΒΗΛΩΘΗ Ο ΛΑΟΣ ΕΚΠΟΡΝΕΥΣΑΙ ΕΙΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΜΩΑΒ
2 ΚΑΙ ΕΚΑΛΕΣΑΝ ΑΥΤΟΥΣ ΕΠΙ ΤΑΙΣ ΘΥΣΙΑΙΣ ΤΩΝ ΕΙΔΩΛΩΝ ΑΥΤΩΝ ΚΑΙ ΕΦΑΓΕΝ Ο ΛΑΟΣ ΤΩΝ ΘΥΣΙΩΝ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ
3 ΚΑΙ ΕΤΕΛΕΣΘΗ ΙΣΡΑΗΛ ΤΩ ΒΕΕΛΦΕΓΩΡ ΚΑΙ ΩΡΓΙΣΘΗ ΘΥΜΩ ΚΥΡΙΟΣ ΤΩ ΙΣΡΑΗΛ
4 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΛΑΒΕ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΗΓΟΥΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΠΑΡΑΔΕΙΓΜΑΤΙΣΟΝ ΑΥΤΟΥΣ ΚΥΡΙΩ ΑΠΕΝΑΝΤΙ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΑΠΟΣΤΡΑΦΗΣΕΤΑΙ ΟΡΓΗ ΘΥΜΟΥ ΚΥΡΙΟΥ ΑΠΟ ΙΣΡΑΗΛ
5 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΤΑΙΣ ΦΥΛΑΙΣ ΙΣΡΑΗΛ ΑΠΟΚΤΕΙΝΑΤΕ ΕΚΑΣΤΟΣ ΤΟΝ ΟΙΚΕΙΟΝ ΑΥΤΟΥ ΤΟΝ ΤΕΤΕΛΕΣΜΕΝΟΝ ΤΩ ΒΕΕΛΦΕΓΩΡ
6 ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΛΘΩΝ ΠΡΟΣΗΓΑΓΕΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΠΡΟΣ ΤΗΝ ΜΑΔΙΑΝΙΤΙΝ ΕΝΑΝΤΙΟΝ ΜΩΥΣΗ ΚΑΙ ΕΝΑΝΤΙ ΠΑΣΗΣ ΣΥΝΑΓΩΓΗΣ ΥΙΩΝ ΙΣΡΑΗΛ ΑΥΤΟΙ ΔΕ ΕΚΛΑΙΟΝ ΠΑΡΑ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
7 ΚΑΙ ΙΔΩΝ ΦΙΝΕΕΣ ΥΙΟΣ ΕΛΕΑΖΑΡ ΥΙΟΥ ΑΑΡΩΝ ΤΟΥ ΙΕΡΕΩΣ ΕΞΑΝΕΣΤΗ ΕΚ ΜΕΣΟΥ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΚΑΙ ΛΑΒΩΝ ΣΕΙΡΟΜΑΣΤΗΝ ΕΝ ΤΗ ΧΕΙΡΙ
8 ΕΙΣΗΛΘΕΝ ΟΠΙΣΩ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΙΣΡΑΗΛΙΤΟΥ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΚΑΙ ΑΠΕΚΕΝΤΗΣΕΝ ΑΜΦΟΤΕΡΟΥΣ ΤΟΝ ΤΕ ΑΝΘΡΩΠΟΝ ΤΟΝ ΙΣΡΑΗΛΙΤΗΝ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΔΙΑ ΤΗΣ ΜΗΤΡΑΣ ΑΥΤΗΣ ΚΑΙ ΕΠΑΥΣΑΤΟ Η ΠΛΗΓΗ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ
9 ΚΑΙ ΕΓΕΝΟΝΤΟ ΟΙ ΤΕΘΝΗΚΟΤΕΣ ΕΝ ΤΗ ΠΛΗΓΗ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
10 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ
11 ΦΙΝΕΕΣ ΥΙΟΣ ΕΛΕΑΖΑΡ ΥΙΟΥ ΑΑΡΩΝ ΤΟΥ ΙΕΡΕΩΣ ΚΑΤΕΠΑΥΣΕΝ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΖΗΛΩΣΑΙ ΜΟΥ ΤΟΝ ΖΗΛΟΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΞΑΝΗΛΩΣΑ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΝ ΤΩ ΖΗΛΩ ΜΟΥ
12 ΟΥΤΩΣ ΕΙΠΟΝ ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΑΥΤΩ ΔΙΑΘΗΚΗΝ ΕΙΡΗΝΗΣ
13 ΚΑΙ ΕΣΤΑΙ ΑΥΤΩ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΝ ΔΙΑΘΗΚΗ ΙΕΡΑΤΕΙΑΣ ΑΙΩΝΙΑ ΑΝΘ' ΩΝ ΕΖΗΛΩΣΕΝ ΤΩ ΘΕΩ ΑΥΤΟΥ ΚΑΙ ΕΞΙΛΑΣΑΤΟ ΠΕΡΙ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ
14 ΤΟ ΔΕ ΟΝΟΜΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΙΣΡΑΗΛΙΤΟΥ ΤΟΥ ΠΕΠΛΗΓΟΤΟΣ ΟΣ ΕΠΛΗΓΗ ΜΕΤΑ ΤΗΣ ΜΑΔΙΑΝΙΤΙΔΟΣ ΖΑΜΒΡΙ ΥΙΟΣ ΣΑΛΩ ΑΡΧΩΝ ΟΙΚΟΥ ΠΑΤΡΙΑΣ ΤΩΝ ΣΥΜΕΩΝ
15 ΚΑΙ ΟΝΟΜΑ ΤΗ ΓΥΝΑΙΚΙ ΤΗ ΜΑΔΙΑΝΙΤΙΔΙ ΤΗ ΠΕΠΛΗΓΥΙΑ ΧΑΣΒΙ ΘΥΓΑΤΗΡ ΣΟΥΡ ΑΡΧΟΝΤΟΣ ΕΘΝΟΥΣ ΟΜΜΩΘ ΟΙΚΟΥ ΠΑΤΡΙΑΣ ΕΣΤΙΝ ΤΩΝ ΜΑΔΙΑΝ
16 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΛΕΓΩΝ ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΛΕΓΩΝ
17 ΕΧΘΡΑΙΝΕΤΕ ΤΟΙΣ ΜΑΔΙΗΝΑΙΟΙΣ ΚΑΙ ΠΑΤΑΞΑΤΕ ΑΥΤΟΥΣ
18 ΟΤΙ ΕΧΘΡΑΙΝΟΥΣΙΝ ΑΥΤΟΙ ΥΜΙΝ ΕΝ ΔΟΛΙΟΤΗΤΙ ΟΣΑ ΔΟΛΙΟΥΣΙΝ ΥΜΑΣ ΔΙΑ ΦΟΓΩΡ ΚΑΙ ΔΙΑ ΧΑΣΒΙ ΘΥΓΑΤΕΡΑ ΑΡΧΟΝΤΟΣ ΜΑΔΙΑΝ ΑΔΕΛΦΗΝ ΑΥΤΩΝ ΤΗΝ ΠΕΠΛΗΓΥΙΑΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΠΛΗΓΗΣ ΔΙΑ ΦΟΓΩΡ

NUMBERS CHAPTER 26

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΗΝ ΠΛΗΓΗΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΠΡΟΣ ΕΛΕΑΖΑΡ ΤΟΝ ΙΕΡΕΑ ΛΕΓΩΝ
2 ΛΑΒΕ ΤΗΝ ΑΡΧΗΝ ΠΑΣΗΣ ΣΥΝΑΓΩΓΗΣ ΥΙΩΝ ΙΣΡΑΗΛ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΠΑΣ Ο ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΠΑΡΑΤΑΞΑΣΘΑΙ ΕΝ ΙΣΡΑΗΛ
3 ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΚΑΙ ΕΛΕΑΖΑΡ Ο ΙΕΡΕΥΣ ΕΝ ΑΡΑΒΩΘ ΜΩΑΒ ΕΠΙ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΤΑ ΙΕΡΙΧΩ ΛΕΓΩΝ
4 ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΕΞΕΛΘΟΝΤΕΣ ΕΞ ΑΙΓΥΠΤΟΥ
5 ΡΟΥΒΗΝ ΠΡΩΤΟΤΟΚΟΣ ΙΣΡΑΗΛ ΥΙΟΙ ΔΕ ΡΟΥΒΗΝ ΕΝΩΧ ΚΑΙ ΔΗΜΟΣ ΤΟΥ ΕΝΩΧ ΤΩ ΦΑΛΛΟΥ ΔΗΜΟΣ ΤΟΥ ΦΑΛΛΟΥΙ
6 ΤΩ ΑΣΡΩΝ ΔΗΜΟΣ ΤΟΥ ΑΣΡΩΝΙ ΤΩ ΧΑΡΜΙ ΔΗΜΟΣ ΤΟΥ ΧΑΡΜΙ
7 ΟΥΤΟΙ ΔΗΜΟΙ ΡΟΥΒΗΝ ΚΑΙ ΕΓΕΝΕΤΟ Η ΕΠΙΣΚΕΨΙΣ ΑΥΤΩΝ ΤΡΕΙΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΠΤΑΚΟΣΙΟΙ ΚΑΙ ΤΡΙΑΚΟΝΤΑ
8 ΚΑΙ ΥΙΟΙ ΦΑΛΛΟΥ ΕΛΙΑΒ
9 ΚΑΙ ΥΙΟΙ ΕΛΙΑΒ ΝΑΜΟΥΗΛ ΚΑΙ ΔΑΘΑΝ ΚΑΙ ΑΒΙΡΩΝ ΟΥΤΟΙ ΕΠΙΚΛΗΤΟΙ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΕΠΙΣΥΣΤΑΝΤΕΣ ΕΠΙ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΚΟΡΕ ΕΝ ΤΗ ΕΠΙΣΥΣΤΑΣΕΙ ΚΥΡΙΟΥ

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10 ΚΑΙ ΑΝΟΙΞΑΣΑ Η ΓΗ ΤΟ ΣΤΟΜΑ ΑΥΤΗΣ ΚΑΤΕΠΙΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΟΡΕ ΕΝ ΤΩ ΘΑΝΑΤΩ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΑΥΤΟΥ ΟΤΕ ΚΑΤΕΦΑΓΕΝ ΤΟ ΠΥΡ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΔΙΑΚΟΣΙΟΥΣ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΕΝ ΣΗΜΕΙΩ

11 ΟΙ ΔΕ ΥΙΟΙ ΚΟΡΕ ΟΥΚ ΑΠΕΘΑΝΟΝ

12 ΚΑΙ ΟΙ ΥΙΟΙ ΣΥΜΕΩΝ Ο ΔΗΜΟΣ ΤΩΝ ΥΙΩΝ ΣΥΜΕΩΝ ΤΩ ΝΑΜΟΥΗΛ ΔΗΜΟΣ Ο ΝΑΜΟΥΗΛΙ ΤΩ ΙΑΜΙΝ ΔΗΜΟΣ Ο ΙΑΜΙΝΙ ΤΩ ΙΑΧΙΝ ΔΗΜΟΣ Ο ΙΑΧΙΝΙ

13 ΤΩ ΖΑΡΑ ΔΗΜΟΣ Ο ΖΑΡΑΙ ΤΩ ΣΑΟΥΛ ΔΗΜΟΣ Ο ΣΑΟΥΛΙ

14 ΟΥΤΟΙ ΔΗΜΟΙ ΣΥΜΕΩΝ ΕΚ ΤΗΣ ΕΠΙΣΚΕΨΕΩΣ ΑΥΤΩΝ ΔΥΟ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΔΙΑΚΟΣΙΟΙ

15 ΥΙΟΙ ΔΕ ΙΟΥΔΑ ΗΡ ΚΑΙ ΑΥΝΑΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΗΡ ΚΑΙ ΑΥΝΑΝ ΕΝ ΓΗ ΧΑΝΑΑΝ

16 ΕΓΕΝΟΝΤΟ ΔΕ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΤΩ ΣΗΛΩΝ ΔΗΜΟΣ Ο ΣΗΛΩΝΙ ΤΩ ΦΑΡΕΣ ΔΗΜΟΣ Ο ΦΑΡΕΣ ΤΩ ΖΑΡΑ ΔΗΜΟΣ Ο ΖΑΡΑΙ

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NUMBERS CHAPTER 27

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29 ΔΕΚΑΤΟΝ ΔΕΚΑΤΟΝ ΤΩ ΑΜΝΩ ΤΩ ΕΝΙ ΤΟΙΣ ΕΠΤΑ ΑΜΝΟΙΣ
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26 ΤΗ ΗΜΕΡΑ ΤΗ ΠΕΜΠΤΗ ΜΟΣΧΟΥΣ ΕΝΝΕΑ ΚΡΙΟΥΣ ΔΥΟ ΑΜΝΟΥΣ ΕΝΙΑΥΣΙΟΥΣ ΤΕΣΣΑΡΑΣ ΚΑΙ ΔΕΚΑ ΑΜΩΜΟΥΣ
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ΤΕΤΡΩΜΕΝΟΥ ΑΓΝΙΣΘΗΣΕΤΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΥΜΕΙΣ ΚΑΙ Η ΑΙΧΜΑΛΩΣΙΑ ΥΜΩΝ

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ΣΤΕΛΕΧΗ ΦΟΙΝΙΚΩΝ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΕΚΕΙ ΠΑΡΑ ΤΟ ΥΔΩΡ
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12 ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΠΟΛΕΙΣ ΥΜΙΝ ΦΥΓΑΔΕΥΤΗΡΙΑ ΑΠΟ ΑΓΧΙΣΤΕΥΟΝΤΟΣ ΤΟ ΑΙΜΑ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗ Ο ΦΟΝΕΥΩΝ ΕΩΣ ΑΝ ΣΤΗ ΕΝΑΝΤΙ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΕΙΣ ΚΡΙΣΙΝ

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14 ΤΑΣ ΤΡΕΙΣ ΠΟΛΕΙΣ ΔΩΣΕΤΕ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΤΑΣ ΤΡΕΙΣ ΠΟΛΕΙΣ ΔΩΣΕΤΕ ΕΝ ΓΗ ΧΑΝΑΑΝ

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ΑΠΟΘΑΝΗ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΟΝ ΕΧΡΙΣΑΝ ΑΥΤΟΝ ΤΩ ΕΛΑΙΩ ΤΩ ΑΓΙΩ

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13 ΑΥΤΑΙ ΑΙ ΕΝΤΟΛΑΙ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ Α ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΕΠΙ ΔΥΣΜΩΝ ΜΩΑΒ ΕΠΙ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΤΑ ΙΕΡΙΧΩ

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DEUTERONOMY

Greek: Deuteronomion; The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

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SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΟΥΣ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΠΑΝΤΙ ΙΣΡΑΗΛ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΠΡΟΣ ΔΥΣΜΑΙΣ ΠΛΗΣΙΟΝ ΤΗΣ ΕΡΥΘΡΑΣ ΑΝΑ ΜΕΣΟΝ ΦΑΡΑΝ ΤΟΦΟΛ ΚΑΙ ΛΟΒΟΝ ΚΑΙ ΑΥΛΩΝ ΚΑΙ ΚΑΤΑΧΡΥΣΕΑ

2 ΕΝΔΕΚΑ ΗΜΕΡΩΝ ΕΝ ΧΩΡΗΒ ΟΔΟΣ ΕΠ' ΟΡΟΣ ΣΗΙΡ ΕΩΣ ΚΑΔΗΣ ΒΑΡΝΗ

3 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΤΕΣΣΑΡΑΚΟΣΤΩ ΕΤΕΙ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΠΡΟΣ ΠΑΝΤΑΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΑΥΤΩ ΠΡΟΣ ΑΥΤΟΥΣ

4 ΜΕΤΑ ΤΟ ΠΑΤΑΞΑΙ ΣΗΩΝ ΒΑΣΙΛΕΑ ΑΜΟΡΡΑΙΩΝ ΤΟΝ ΚΑΤΟΙΚΗΣΑΝΤΑ ΕΝ ΕΣΕΒΩΝ ΚΑΙ ΩΓ ΒΑΣΙΛΕΑ ΤΗΣ ΒΑΣΑΝ ΤΟΝ ΚΑΤΟΙΚΗΣΑΝΤΑ ΕΝ ΑΣΤΑΡΩΘ ΚΑΙ ΕΝ ΕΔΡΑΙΝ

5 ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΝ ΓΗ ΜΩΑΒ ΗΡΞΑΤΟ ΜΩΥΣΗΣ ΔΙΑΣΑΦΗΣΑΙ ΤΟΝ ΝΟΜΟΝ ΤΟΥΤΟΝ ΛΕΓΩΝ

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DEUTERONOMY CHAPTER 2

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2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ

3 ΙΚΑΝΟΥΣΘΩ ΥΜΙΝ ΚΥΚΛΟΥΝ ΤΟ ΟΡΟΣ ΤΟΥΤΟ ΕΠΙΣΤΡΑΦΗΤΕ ΟΥΝ ΕΠΙ ΒΟΡΡΑΝ

4 ΚΑΙ ΤΩ ΛΑΩ ΕΝΤΕΙΛΑΙ ΛΕΓΩΝ ΥΜΕΙΣ ΠΑΡΑΠΟΡΕΥΕΣΘΕ ΔΙΑ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΥΙΩΝ ΗΣΑΥ ΟΙ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΣΗΙΡ ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΥΜΑΣ ΚΑΙ ΕΥΛΑΒΗΘΗΣΟΝΤΑΙ ΥΜΑΣ ΣΦΟΔΡΑ

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35 ΠΛΗΝ ΤΑ ΚΤΗΝΗ ΕΠΡΟΝΟΜΕΥΣΑΜΕΝ ΚΑΙ ΤΑ ΣΚΥΛΑ ΤΩΝ ΠΟΛΕΩΝ ΕΛΑΒΟΜΕΝ

36 ΕΞ ΑΡΟΗΡ Η ΕΣΤΙΝ ΠΑΡΑ ΤΟ ΧΕΙΛΟΣ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΟΥΣΑΝ ΕΝ ΤΗ ΦΑΡΑΓΓΙ ΚΑΙ ΕΩΣ ΟΡΟΥΣ ΤΟΥ ΓΑΛΑΑΔ ΟΥΚ ΕΓΕΝΗΘΗ ΠΟΛΙΣ ΗΤΙΣ ΔΙΕΦΥΓΕΝ ΗΜΑΣ ΤΑΣ ΠΑΣΑΣ ΠΑΡΕΔΩΚΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΗΜΩΝ

37 ΠΛΗΝ ΕΙΣ ΓΗΝ ΥΙΩΝ ΑΜΜΩΝ ΟΥ ΠΡΟΣΗΛΘΟΜΕΝ ΠΑΝΤΑ ΤΑ ΣΥΓΚΥΡΟΥΝΤΑ ΧΕΙΜΑΡΡΟΥ ΙΑΒΟΚ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ

DEUTERONOMY CHAPTER 3

1 ΚΑΙ ΕΠΙΣΤΡΑΦΕΝΤΕΣ ΑΝΕΒΗΜΕΝ ΟΔΟΝ ΤΗΝ ΕΙΣ ΒΑΣΑΝ ΚΑΙ ΕΞΗΛΘΕΝ ΩΓ ΒΑΣΙΛΕΥΣ ΤΗΣ ΒΑΣΑΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΗΜΙΝ ΑΥΤΟΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΙΣ ΠΟΛΕΜΟΝ ΕΙΣ ΕΔΡΑΙΝ

2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΜΗ ΦΟΒΗΘΗΣ ΑΥΤΟΝ ΟΤΙ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΠΑΡΑΔΕΔΩΚΑ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΥΤΩ ΩΣΠΕΡ ΕΠΟΙΗΣΑΣ ΣΗΩΝ ΒΑΣΙΛΕΙ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΣ ΚΑΤΩΚΕΙ ΕΝ ΕΣΕΒΩΝ

3 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΗΜΩΝ ΚΑΙ ΤΟΝ ΩΓ ΒΑΣΙΛΕΑ ΤΗΣ ΒΑΣΑΝ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΑΜΕΝ ΑΥΤΟΝ ΕΩΣ ΤΟΥ ΜΗ ΚΑΤΑΛΙΠΕΙΝ ΑΥΤΟΥ ΣΠΕΡΜΑ

4 ΚΑΙ ΕΚΡΑΤΗΣΑΜΕΝ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΥΚ ΗΝ ΠΟΛΙΣ ΗΝ ΟΥΚ ΕΛΑΒΟΜΕΝ ΠΑΡ' ΑΥΤΩΝ ΕΞΗΚΟΝΤΑ ΠΟΛΕΙΣ ΠΑΝΤΑ ΤΑ ΠΕΡΙΧΩΡΑ ΑΡΓΟΒ ΒΑΣΙΛΕΙΑΣ ΩΓ ΕΝ ΒΑΣΑΝ

5 ΠΑΣΑΙ ΠΟΛΕΙΣ ΟΧΥΡΑΙ ΤΕΙΧΗ ΥΨΗΛΑ ΠΥΛΑΙ ΚΑΙ ΜΟΧΛΟΙ ΠΛΗΝ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΦΕΡΕΖΑΙΩΝ ΤΩΝ ΠΟΛΛΩΝ ΣΦΟΔΡΑ

6 ΕΞΩΛΕΘΡΕΥΣΑΜΕΝ ΑΥΤΟΥΣ ΩΣΠΕΡ ΕΠΟΙΗΣΑΜΕΝ ΤΟΝ ΣΗΩΝ ΒΑΣΙΛΕΑ ΕΣΕΒΩΝ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑΜΕΝ ΠΑΣΑΝ ΠΟΛΙΝ ΕΞΗΣ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΠΑΙΔΙΑ

7 ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΚΑΙ ΤΑ ΣΚΥΛΑ ΤΩΝ ΠΟΛΕΩΝ ΕΠΡΟΝΟΜΕΥΣΑΜΕΝ ΕΑΥΤΟΙΣ

8 ΚΑΙ ΕΛΑΒΟΜΕΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΤΗΝ ΓΗΝ ΕΚ ΧΕΙΡΩΝ ΔΥΟ ΒΑΣΙΛΕΩΝ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΗΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΑΠΟ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΚΑΙ ΕΩΣ ΑΕΡΜΩΝ

9 ΟΙ ΦΟΙΝΙΚΕΣ ΕΠΟΝΟΜΑΖΟΥΣΙΝ ΤΟ ΑΕΡΜΩΝ ΣΑΝΙΩΡ ΚΑΙ Ο ΑΜΟΡΡΑΙΟΣ ΕΠΩΝΟΜΑΣΕΝ ΑΥΤΟ ΣΑΝΙΡ

10 ΠΑΣΑΙ ΠΟΛΕΙΣ ΜΙΣΩΡ ΚΑΙ ΠΑΣΑ ΓΑΛΑΑΔ ΚΑΙ ΠΑΣΑ ΒΑΣΑΝ ΕΩΣ ΣΕΛΧΑ ΚΑΙ ΕΔΡΑΙΝ ΠΟΛΕΙΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΩΓ ΕΝ ΤΗ ΒΑΣΑΝ

11 ΟΤΙ ΠΛΗΝ ΩΓ ΒΑΣΙΛΕΥΣ ΒΑΣΑΝ ΚΑΤΕΛΕΙΦΘΗ ΑΠΟ ΤΩΝ ΡΑΦΑΙΝ ΙΔΟΥ Η ΚΛΙΝΗ ΑΥΤΟΥ ΚΛΙΝΗ ΣΙΔΗΡΑ ΙΔΟΥ ΑΥΤΗ ΕΝ ΤΗ ΑΚΡΑ ΤΩΝ ΥΙΩΝ ΑΜΜΩΝ ΕΝΝΕΑ ΠΗΧΩΝ ΤΟ ΜΗΚΟΣ ΑΥΤΗΣ ΚΑΙ ΤΕΣΣΑΡΩΝ ΠΗΧΩΝ ΤΟ ΕΥΡΟΣ ΑΥΤΗΣ ΕΝ ΠΗΧΕΙ ΑΝΔΡΟΣ

12 ΚΑΙ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΕΚΛΗΡΟΝΟΜΗΣΑΜΕΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΠΟ ΑΡΟΗΡ Η ΕΣΤΙΝ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΟΡΟΥΣ ΓΑΛΑΑΔ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΟΥ ΕΔΩΚΑ ΤΩ ΡΟΥΒΗΝ ΚΑΙ ΤΩ ΓΑΔ

13 ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΓΑΛΑΑΔ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΒΑΣΑΝ ΒΑΣΙΛΕΙΑΝ ΩΓ ΕΔΩΚΑ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΠΑΣΑΝ ΠΕΡΙΧΩΡΟΝ ΑΡΓΟΒ ΠΑΣΑΝ ΤΗΝ ΒΑΣΑΝ ΕΚΕΙΝΗΝ ΓΗ ΡΑΦΑΙΝ ΛΟΓΙΣΘΗΣΕΤΑΙ

14 ΚΑΙ ΙΑΙΡ ΥΙΟΣ ΜΑΝΑΣΣΗ ΕΛΑΒΕΝ ΠΑΣΑΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΑΡΓΟΒ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΓΑΡΓΑΣΙ ΚΑΙ ΟΜΑΧΑΘΙ ΕΠΩΝΟΜΑΣΕΝ ΑΥΤΑΣ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΤΗΝ ΒΑΣΑΝ ΑΥΩΘ ΙΑΙΡ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

15 ΚΑΙ ΤΩ ΜΑΧΙΡ ΕΔΩΚΑ ΤΗΝ ΓΑΛΑΑΔ

16 ΚΑΙ ΤΩ ΡΟΥΒΗΝ ΚΑΙ ΤΩ ΓΑΔ ΔΕΔΩΚΑ ΑΠΟ ΤΗΣ ΓΑΛΑΑΔ ΕΩΣ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΜΕΣΟΝ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΟΡΙΟΝ ΚΑΙ ΕΩΣ ΤΟΥ ΙΑΒΟΚ Ο ΧΕΙΜΑΡΡΟΥΣ ΟΡΙΟΝ ΤΟΙΣ ΥΙΟΙΣ ΑΜΜΑΝ

17 ΚΑΙ Η ΑΡΑΒΑ ΚΑΙ Ο ΙΟΡΔΑΝΗΣ ΟΡΙΟΝ ΜΑΧΑΝΑΡΕΘ ΚΑΙ ΕΩΣ ΘΑΛΑΣΣΗΣ ΑΡΑΒΑ ΘΑΛΑΣΣΗΣ ΑΛΥΚΗΣ ΥΠΟ ΑΣΗΔΩΘ ΤΗΝ ΦΑΣΓΑ ΑΝΑΤΟΛΩΝ

18 ΚΑΙ ΕΝΕΤΕΙΛΑΜΗΝ ΥΜΙΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΛΕΓΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΕΔΩΚΕΝ ΥΜΙΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΕΝ ΚΛΗΡΩ ΕΝΟΠΛΙΣΑΜΕΝΟΙ ΠΡΟΠΟΡΕΥΕΣΘΕ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΠΑΣ ΔΥΝΑΤΟΣ

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19 ΠΛΗΝ ΑΙ ΓΥΝΑΙΚΕΣ ΥΜΩΝ ΚΑΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΚΑΙ ΤΑ ΚΤΗΝΗ ΥΜΩΝ ΟΙΔΑ ΟΤΙ ΠΟΛΛΑ ΚΤΗΝΗ ΥΜΙΝ ΚΑΤΟΙΚΕΙΤΩΣΑΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΥΜΩΝ ΑΙΣ ΕΔΩΚΑ ΥΜΙΝ

20 ΕΩΣ ΑΝ ΚΑΤΑΠΑΥΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΩΣΠΕΡ ΚΑΙ ΥΜΑΣ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΚΑΙ ΟΥΤΟΙ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΔΙΔΩΣΙΝ ΑΥΤΟΙΣ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΕΠΑΝΑΣΤΡΑΦΗΣΕΣΘΕ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΗΝ ΕΔΩΚΑ ΥΜΙΝ

21 ΚΑΙ ΤΩ ΙΗΣΟΙ ΕΝΕΤΕΙΛΑΜΗΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΛΕΓΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΕΩΡΑΚΑΣΙΝ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΤΟΙΣ ΔΥΣΙ ΒΑΣΙΛΕΥΣΙ ΤΟΥΤΟΙΣ ΟΥΤΩΣ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΕΦ' ΑΣ ΣΥ ΔΙΑΒΑΙΝΕΙΣ ΕΚΕΙ

22 ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΑΥΤΟΣ ΠΟΛΕΜΗΣΕΙ ΠΕΡΙ ΥΜΩΝ

23 ΚΑΙ ΕΔΕΗΘΗΝ ΚΥΡΙΟΥ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΛΕΓΩΝ

24 ΚΥΡΙΕ ΚΥΡΙΕ ΣΥ ΗΡΞΩ ΔΕΙΞΑΙ ΤΩ ΣΩ ΘΕΡΑΠΟΝΤΙ ΤΗΝ ΙΣΧΥΝ ΣΟΥ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΤΗΝ ΚΡΑΤΑΙΑΝ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΝ ΥΨΗΛΟΝ ΤΙΣ ΓΑΡ ΕΣΤΙΝ ΘΕΟΣ ΕΝ ΤΩ ΟΥΡΑΝΩ Η ΕΠΙ ΤΗΣ ΓΗΣ ΟΣΤΙΣ ΠΟΙΗΣΕΙ ΚΑΘΑ ΣΥ ΕΠΟΙΗΣΑΣ ΚΑΙ ΚΑΤΑ ΤΗΝ ΙΣΧΥΝ ΣΟΥ

25 ΔΙΑΒΑΣ ΟΥΝ ΟΨΟΜΑΙ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΤΑΥΤΗΝ ΤΗΝ ΟΥΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΤΟ ΟΡΟΣ ΤΟΥΤΟ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΤΟΝ ΑΝΤΙΛΙΒΑΝΟΝ

26 ΚΑΙ ΥΠΕΡΕΙΔΕΝ ΚΥΡΙΟΣ ΕΜΕ ΕΝΕΚΕΝ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΕΝ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΙΚΑΝΟΥΣΘΩ ΣΟΙ ΜΗ ΠΡΟΣΘΗΣ ΕΤΙ ΛΑΛΗΣΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ

27 ΑΝΑΒΗΘΙ ΕΠΙ ΚΟΡΥΦΗΝ ΛΕΛΑΞΕΥΜΕΝΟΥ ΚΑΙ ΑΝΑΒΛΕΨΑΣ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΚΑΙ ΒΟΡΡΑΝ ΚΑΙ ΛΙΒΑ ΚΑΙ ΑΝΑΤΟΛΑΣ ΚΑΙ ΙΔΕ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΟΤΙ ΟΥ ΔΙΑΒΗΣΗ ΤΟΝ ΙΟΡΔΑΝΗΝ ΤΟΥΤΟΝ

28 ΚΑΙ ΕΝΤΕΙΛΑΙ ΙΗΣΟΙ ΚΑΙ ΚΑΤΙΣΧΥΣΟΝ ΑΥΤΟΝ ΚΑΙ ΠΑΡΑΚΑΛΕΣΟΝ ΑΥΤΟΝ ΟΤΙ ΟΥΤΟΣ ΔΙΑΒΗΣΕΤΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΙ ΑΥΤΟΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΩΡΑΚΑΣ

29 ΚΑΙ ΕΝΕΚΑΘΗΜΕΘΑ ΕΝ ΝΑΠΗ ΣΥΝΕΓΓΥΣ ΟΙΚΟΥ ΦΟΓΩΡ

DEUTERONOMY CHAPTER 4

1 ΚΑΙ ΝΥΝ ΙΣΡΑΗΛ ΑΚΟΥΕ ΤΩΝ ΔΙΚΑΙΩΜΑΤΩΝ ΚΑΙ ΤΩΝ ΚΡΙΜΑΤΩΝ ΟΣΑ ΕΓΩ ΔΙΔΑΣΚΩ ΥΜΑΣ ΣΗΜΕΡΟΝ ΠΟΙΕΙΝ ΙΝΑ ΖΗΤΕ ΚΑΙ ΠΟΛΥΠΛΑΣΙΑΣΘΗΤΕ ΚΑΙ ΕΙΣΕΛΘΟΝΤΕΣ ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΔΙΔΩΣΙΝ ΥΜΙΝ

2 ΟΥ ΠΡΟΣΘΗΣΕΤΕ ΠΡΟΣ ΤΟ ΡΗΜΑ Ο ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΚΑΙ ΟΥΚ ΑΦΕΛΕΙΤΕ ΑΠ' ΑΥΤΟΥ ΦΥΛΑΣΣΕΣΘΕ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ

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DEUTERONOMY CHAPTER 5

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25 ΚΑΙ ΝΥΝ ΜΗ ΑΠΟΘΑΝΩΜΕΝ ΟΤΙ ΕΞΑΝΑΛΩΣΕΙ ΗΜΑΣ ΤΟ ΠΥΡ ΤΟ ΜΕΓΑ ΤΟΥΤΟ ΕΑΝ ΠΡΟΣΘΩΜΕΘΑ ΗΜΕΙΣ ΑΚΟΥΣΑΙ ΤΗΝ ΦΩΝΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΤΙ ΚΑΙ ΑΠΟ-ΘΑΝΟΥΜΕΘΑ
26 ΤΙΣ ΓΑΡ ΣΑΡΞ ΗΤΙΣ ΗΚΟΥΣΕΝ ΦΩΝΗΝ ΘΕΟΥ ΖΩΝΤΟΣ ΛΑΛΟΥΝΤΟΣ ΕΚ ΜΕΣΟΥ ΤΟΥ ΠΥΡΟΣ ΩΣ ΗΜΕΙΣ ΚΑΙ ΖΗΣΕΤΑΙ
27 ΠΡΟΣΕΛΘΕ ΣΥ ΚΑΙ ΑΚΟΥΣΟΝ ΟΣΑ ΕΑΝ ΕΙΠΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΚΑΙ ΣΥ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΗΜΑΣ ΠΑΝΤΑ ΟΣΑ ΑΝ ΛΑΛΗΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΠΡΟΣ ΣΕ ΚΑΙ ΑΚΟΥΣΟΜΕΘΑ ΚΑΙ ΠΟΙΗΣΟΜΕΝ
28 ΚΑΙ ΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΛΟΓΩΝ ΥΜΩΝ ΛΑΛΟΥΝΤΩΝ ΠΡΟΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΗΚΟΥΣΑ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΟΣΑ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΣΕ ΟΡΘΩΣ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΑΝ
29 ΤΙΣ ΔΩΣΕΙ ΟΥΤΩΣ ΕΙΝΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΕΝ ΑΥΤΟΙΣ ΩΣΤΕ ΦΟΒΕΙΣΘΑΙ ΜΕ ΚΑΙ ΦΥΛΑΣΣΕΣΘΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΙΝΑ ΕΥ Η ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΩΝ ΔΙ' ΑΙΩΝΟΣ
30 ΒΑΔΙΣΟΝ ΕΙΠΟΝ ΑΥΤΟΙΣ ΑΠΟΣΤΡΑΦΗΤΕ ΥΜΕΙΣ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΥΜΩΝ
31 ΣΥ ΔΕ ΑΥΤΟΥ ΣΤΗΘΙ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΛΑΛΗΣΩ ΠΡΟΣ ΣΕ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΟΣΑ ΔΙΔΑΞΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΠΟΙΕΙΤΩΣΑΝ ΕΝ ΤΗ ΓΗ ΗΝ ΕΓΩ ΔΙΔΩΜΙ ΑΥΤΟΙΣ ΕΝ ΚΛΗΡΩ
32 ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΠΟΙΕΙΝ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΥΚ ΕΚΚΛΙΝΕΙΤΕ ΕΙΣ ΔΕΞΙΑ ΟΥΔΕ ΕΙΣ ΑΡΙΣΤΕΡΑ
33 ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΟΔΟΝ ΗΝ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΑΥΤΗ ΟΠΩΣ ΚΑΤΑΠΑΥΣΗ ΣΕ ΚΑΙ ΕΥ ΣΟΙ Η ΚΑΙ ΜΑΚΡΟΗΜΕΡΕΥΣΗΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΚΛΗΡΟΝΟΜΗΣΕΤΕ

DEUTERONOMY CHAPTER 6

1 ΚΑΙ ΑΥΤΑΙ ΑΙ ΕΝΤΟΛΑΙ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΔΙΔΑΞΑΙ ΥΜΑΣ ΠΟΙΕΙΝ ΟΥΤΩΣ ΕΝ ΤΗ ΓΗ ΕΙΣ ΗΝ ΥΜΕΙΣ ΕΙΣΠΟΡΕΥΕΣΘΕ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ
2 ΙΝΑ ΦΟΒΗΣΘΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΦΥΛΑΣΣΕΣΘΑΙ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΟΣΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΤΩΝ ΥΙΩΝ ΣΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ ΙΝΑ ΜΑΚΡΟΗΜΕΡΕΥΣΗΤΕ
3 ΚΑΙ ΑΚΟΥΣΟΝ ΙΣΡΑΗΛ ΚΑΙ ΦΥΛΑΞΑΙ ΠΟΙΕΙΝ ΟΠΩΣ ΕΥ ΣΟΙ Η ΚΑΙ ΙΝΑ ΠΛΗΘΥΝΘΗΤΕ ΣΦΟΔΡΑ ΚΑΘΑΠΕΡ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΔΟΥΝΑΙ ΣΟΙ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ
4 ΚΑΙ ΤΑΥΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΡΗΜΩ ΕΞΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΑΚΟΥΕ ΙΣΡΑΗΛ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΚΥΡΙΟΣ ΕΙΣ ΕΣΤΙΝ
5 ΚΑΙ ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΣΟΥ
6 ΚΑΙ ΕΣΤΑΙ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΕΝ ΤΗ ΨΥΧΗ ΣΟΥ
7 ΚΑΙ ΠΡΟΒΙΒΑΣΕΙΣ ΑΥΤΑ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΚΑΙ ΛΑΛΗΣΕΙΣ ΕΝ ΑΥΤΟΙΣ ΚΑΘΗΜΕΝΟΣ ΕΝ ΟΙΚΩ ΚΑΙ ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΟΔΩ ΚΑΙ ΚΟΙΤΑΖΟΜΕΝΟΣ ΚΑΙ ΔΙΑΝΙΣΤΑΜΕΝΟΣ
8 ΚΑΙ ΑΦΑΨΕΙΣ ΑΥΤΑ ΕΙΣ ΣΗΜΕΙΟΝ ΕΠΙ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΑΣΑΛΕΥΤΟΝ ΠΡΟ ΟΦΘΑΛΜΩΝ ΣΟΥ
9 ΚΑΙ ΓΡΑΨΕΤΕ ΑΥΤΑ ΕΠΙ ΤΑΣ ΦΛΙΑΣ ΤΩΝ ΟΙΚΙΩΝ ΥΜΩΝ ΚΑΙ ΤΩΝ ΠΥΛΩΝ ΥΜΩΝ
10 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΕΙΣΑΓΑΓΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΔΟΥΝΑΙ ΣΟΙ ΠΟΛΕΙΣ ΜΕΓΑΛΑΣ ΚΑΙ ΚΑΛΑΣ ΑΣ ΟΥΚ ΩΚΟΔΟΜΗΣΑΣ
11 ΟΙΚΙΑΣ ΠΛΗΡΕΙΣ ΠΑΝΤΩΝ ΑΓΑΘΩΝ ΑΣ ΟΥΚ ΕΝΕΠΛΗΣΑΣ ΛΑΚΚΟΥΣ ΛΕΛΑΤΟΜΗΜΕΝΟΥΣ ΟΥΣ ΟΥΚ ΕΞΕΛΑΤΟΜΗΣΑΣ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΕΛΑΙΩΝΑΣ ΟΥΣ ΟΥ ΚΑΤΕΦΥΤΕΥΣΑΣ ΚΑΙ ΦΑΓΩΝ ΚΑΙ ΕΜΠΛΗΣΘΕΙΣ
12 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΕΠΙΛΑΘΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟΥ ΕΞΑΓΑΓΟΝΤΟΣ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ
13 ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΦΟΒΗΘΗΣΗ ΚΑΙ ΑΥΤΩ ΛΑΤΡΕΥΣΕΙΣ ΚΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΟΛΛΗΘΗΣΗ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΟΜΗ
14 ΟΥ ΠΟΡΕΥΣΕΣΘΕ ΟΠΙΣΩ ΘΕΩΝ ΕΤΕΡΩΝ ΑΠΟ ΤΩΝ ΘΕΩΝ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΠΕΡΙΚΥΚΛΩ ΥΜΩΝ
15 ΟΤΙ ΘΕΟΣ ΖΗΛΩΤΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΣΟΙ ΜΗ ΟΡΓΙΣΘΕΙΣ ΘΥΜΩΘΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΣΟΙ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΗ ΣΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ
16 ΟΥΚ ΕΚΠΕΙΡΑΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΟΝ ΤΡΟΠΟΝ ΕΞΕΠΕΙΡΑΣΑΣΘΕ ΕΝ ΤΩ ΠΕΙΡΑΣΜΩ
17 ΦΥΛΑΣΣΩΝ ΦΥΛΑΞΗ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΑ ΜΑΡΤΥΡΙΑ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ
18 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟ ΑΡΕΣΤΟΝ ΚΑΙ ΤΟ ΚΑΛΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΕΙΣΕΛΘΗΣ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΗΣ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ
19 ΕΚΔΙΩΞΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΠΡΟ ΠΡΟ-ΣΩΠΟΥ ΣΟΥ ΚΑΘΑ ΕΛΑΛΗΣΕΝ
20 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΕΡΩΤΗΣΗ ΣΕ Ο ΥΙΟΣ ΣΟΥ ΑΥΡΙΟΝ ΛΕΓΩΝ ΤΙ ΕΣΤΙΝ ΤΑ ΜΑΡΤΥΡΙΑ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΗΜΙΝ
21 ΚΑΙ ΕΡΕΙΣ ΤΩ ΥΙΩ ΣΟΥ ΟΙΚΕΤΑΙ ΗΜΕΝ ΤΩ ΦΑΡΑΩ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΚΑΙ ΕΞΗΓΑΓΕΝ ΗΜΑΣ ΚΥΡΙΟΣ ΕΚΕΙΘΕΝ ΕΝ ΧΕΙΡΙ ΚΡΑΤΑΙΑ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΥΨΗΛΩ
22 ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΜΕΓΑΛΑ ΚΑΙ ΠΟΝΗΡΑ ΕΝ ΑΙΓΥΠΤΩ ΕΝ ΦΑΡΑΩ ΚΑΙ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΕΝΩΠΙΟΝ ΗΜΩΝ
23 ΚΑΙ ΗΜΑΣ ΕΞΗΓΑΓΕΝ ΕΚΕΙΘΕΝ ΙΝΑ ΕΙΣΑΓΑΓΗ ΗΜΑΣ ΔΟΥΝΑΙ ΗΜΙΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΗΝ ΩΜΟΣΕΝ ΔΟΥΝΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ
24 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΚΥΡΙΟΣ ΠΟΙΕΙΝ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΑΥΤΑ ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ

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ΙΝΑ ΕΥ Η ΗΜΙΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΙΝΑ ΖΩΜΕΝ ΩΣΠΕΡ ΚΑΙ ΣΗΜΕΡΟΝ

25 ΚΑΙ ΕΛΕΗΜΟΣΥΝΗ ΕΣΤΑΙ ΗΜΙΝ ΕΑΝ ΦΥΛΑΣΣΩΜΕΘΑ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΚΥΡΙΟΣ

DEUTERONOMY CHAPTER 7

1 ΕΑΝ ΔΕ ΕΙΣΑΓΑΓΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΕΙΣ ΗΝ ΕΙΣΠΟΡΕΥΗ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΚΑΙ ΕΞΑΡΕΙ ΕΘΝΗ ΜΕΓΑΛΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΤΟΝ ΧΕΤΤΑΙΟΝ ΚΑΙ ΓΕΡΓΕΣΑΙΟΝ ΚΑΙ ΑΜΟΡΡΑΙΟΝ ΚΑΙ ΧΑΝΑΝΑΙΟΝ ΚΑΙ ΦΕΡΕΖΑΙΟΝ ΚΑΙ ΕΥΑΙΟΝ ΚΑΙ ΙΕΒΟΥΣΑΙΟΝ ΕΠΤΑ ΕΘΝΗ ΠΟΛΛΑ ΚΑΙ ΙΣΧΥΡΟΤΕΡΑ ΥΜΩΝ

2 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΠΑΤΑΞΕΙΣ ΑΥΤΟΥΣ ΑΦΑΝΙΣΜΩ ΑΦΑΝΙΕΙΣ ΑΥΤΟΥΣ ΟΥ ΔΙΑΘΗΣΗ ΠΡΟΣ ΑΥΤΟΥΣ ΔΙΑΘΗΚΗΝ ΟΥΔΕ ΜΗ ΕΛΕΗΣΗΤΕ ΑΥΤΟΥΣ

3 ΟΥΔΕ ΜΗ ΓΑΜΒΡΕΥΣΗΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΟΥ ΟΥ ΔΩΣΕΙΣ ΤΩ ΥΙΩ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΟΥ ΛΗΜΨΗ ΤΩ ΥΙΩ ΣΟΥ

4 ΑΠΟΣΤΗΣΕΙ ΓΑΡ ΤΟΝ ΥΙΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ ΚΑΙ ΛΑΤΡΕΥΣΕΙ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΟΡΓΙΣΘΗΣΕΤΑΙ ΘΥΜΩ ΚΥΡΙΟΣ ΕΙΣ ΥΜΑΣ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΕΙ ΣΕ ΤΟ ΤΑΧΟΣ

5 ΑΛΛ' ΟΥΤΩΣ ΠΟΙΗΣΕΤΕ ΑΥΤΟΙΣ ΤΟΥΣ ΒΩΜΟΥΣ ΑΥΤΩΝ ΚΑΘΕΛΕΙΤΕ ΚΑΙ ΤΑΣ ΣΤΗΛΑΣ ΑΥΤΩΝ ΣΥΝΤΡΙΨΕΤΕ ΚΑΙ ΤΑ ΑΛΣΗ ΑΥΤΩΝ ΕΚΚΟΨΕΤΕ ΚΑΙ ΤΑ ΓΛΥΠΤΑ ΤΩΝ ΘΕΩΝ ΑΥΤΩΝ ΚΑΤΑΚΑΥΣΕΤΕ ΠΥΡΙ

6 ΟΤΙ ΛΑΟΣ ΑΓΙΟΣ ΕΙ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΚΑΙ ΣΕ ΠΡΟΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΝΑΙ ΣΕ ΑΥΤΩ ΛΑΟΝ ΠΕΡΙΟΥΣΙΟΝ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΣΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

7 ΟΥΧ ΟΤΙ ΠΟΛΥΠΛΗΘΕΙΤΕ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΠΡΟΕΙΛΑΤΟ ΚΥΡΙΟΣ ΥΜΑΣ ΚΑΙ ΕΞΕΛΕΞΑΤΟ ΥΜΑΣ ΥΜΕΙΣ ΓΑΡ ΕΣΤΕ ΟΛΙΓΟΣΤΟΙ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

8 ΑΛΛΑ ΠΑΡΑ ΤΟ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΥΜΑΣ ΚΑΙ ΔΙΑΤΗΡΩΝ ΤΟΝ ΟΡΚΟΝ ΟΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΕΞΗΓΑΓΕΝ ΚΥΡΙΟΣ ΥΜΑΣ ΕΝ ΧΕΙΡΙ ΚΡΑΤΑΙΑ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΥΨΗΛΩ ΚΑΙ ΕΛΥΤΡΩΣΑΤΟ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ ΕΚ ΧΕΙΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ

9 ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΥΤΟΣ ΘΕΟΣ ΘΕΟΣ ΠΙΣΤΟΣ Ο ΦΥΛΑΣΣΩΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΕΛΕΟΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΕΙΣ ΧΙΛΙΑΣ ΓΕΝΕΑΣ

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11 ΚΑΙ ΦΥΛΑΞΗ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΤΑΥΤΑ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΠΟΙΕΙΝ

12 ΚΑΙ ΕΣΤΑΙ ΗΝΙΚΑ ΑΝ ΑΚΟΥΣΗΤΕ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΦΥΛΑΞΗΤΕ ΚΑΙ ΠΟΙΗΣΗΤΕ ΑΥΤΑ ΚΑΙ ΔΙΑΦΥΛΑΞΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΣΟΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΤΟ ΕΛΕΟΣ Ο ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ

13 ΚΑΙ ΑΓΑΠΗΣΕΙ ΣΕ ΚΑΙ ΕΥΛΟΓΗΣΕΙ ΣΕ ΚΑΙ ΠΛΗΘΥΝΕΙ ΣΕ ΚΑΙ ΕΥΛΟΓΗΣΕΙ ΤΑ ΕΚΓΟΝΑ ΤΗΣ ΚΟΙΛΙΑΣ ΣΟΥ ΚΑΙ ΤΟΝ ΚΑΡΠΟΝ ΤΗΣ ΓΗΣ ΣΟΥ ΤΟΝ ΣΙΤΟΝ ΣΟΥ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΣΟΥ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΣΟΥ ΤΑ ΒΟΥΚΟΛΙΑ ΤΩΝ ΒΟΩΝ ΣΟΥ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΔΟΥΝΑΙ ΣΟΙ

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15 ΚΑΙ ΠΕΡΙΕΛΕΙ ΚΥΡΙΟΣ ΑΠΟ ΣΟΥ ΠΑΣΑΝ ΜΑΛΑΚΙΑΝ ΚΑΙ ΠΑΣΑΣ ΝΟΣΟΥΣ ΑΙΓΥΠΤΟΥ ΤΑΣ ΠΟΝΗΡΑΣ ΑΣ ΕΩΡΑΚΑΣ ΚΑΙ ΟΣΑ ΕΓΝΩΣ ΟΥΚ ΕΠΙΘΗΣΕΙ ΕΠΙ ΣΕ ΚΑΙ ΕΠΙΘΗΣΕΙ ΑΥΤΑ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΣΕ

16 ΚΑΙ ΦΑΓΗ ΠΑΝΤΑ ΤΑ ΣΚΥΛΑ ΤΩΝ ΕΘΝΩΝ Α ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΕΠ' ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΛΑΤΡΕΥΣΕΙΣ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΟΤΙ ΣΚΩΛΟΝ ΤΟΥΤΟ ΕΣΤΙΝ ΣΟΙ

17 ΕΑΝ ΔΕ ΛΕΓΗΣ ΕΝ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ ΟΤΙ ΠΟΛΥ ΤΟ ΕΘΝΟΣ ΤΟΥΤΟ Η ΕΓΩ ΠΩΣ ΔΥΝΗΣΟΜΑΙ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΥΣ

18 ΟΥ ΦΟΒΗΘΗΣΗ ΑΥΤΟΥΣ ΜΝΕΙΑ ΜΝΗΣΘΗΣΗ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΩ ΦΑΡΑΩ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ

19 ΤΟΥΣ ΠΕΙΡΑΣΜΟΥΣ ΤΟΥΣ ΜΕΓΑΛΟΥΣ ΟΥΣ ΕΙΔΟΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΤΑ ΜΕΓΑΛΑ ΕΚΕΙΝΑ ΤΗΝ ΧΕΙΡΑ ΤΗΝ ΚΡΑΤΑΙΑΝ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΝ ΥΨΗΛΟΝ ΩΣ ΕΞΗΓΑΓΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΥΤΩΣ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΥΣ ΣΥ ΦΟΒΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

20 ΚΑΙ ΤΑΣ ΣΦΗΚΙΑΣ ΑΠΟΣΤΕΛΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΑΥΤΟΥΣ ΕΩΣ ΑΝ ΕΚΤΡΙΒΩΣΙΝ ΟΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΚΑΙ ΟΙ ΚΕΚΡΥΜΜΕΝΟΙ ΑΠΟ ΣΟΥ

21 ΟΥ ΤΡΩΘΗΣΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΣΟΙ ΘΕΟΣ ΜΕΓΑΣ ΚΑΙ ΚΡΑΤΑΙΟΣ

22 ΚΑΙ ΚΑΤΑΝΑΛΩΣΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΤΑ ΜΙΚΡΟΝ ΜΙΚΡΟΝ ΟΥ ΔΥΝΗΣΗ ΕΞΑΝΑΛΩΣΑΙ ΑΥΤΟΥΣ ΤΟ ΤΑΧΟΣ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ Η ΓΗ ΕΡΗΜΟΣ ΚΑΙ ΠΛΗΘΥΝΘΗ ΕΠΙ ΣΕ ΤΑ ΘΗΡΙΑ ΤΑ ΑΓΡΙΑ

23 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΑΠΟΛΕΣΕΙ ΑΥΤΟΥΣ ΑΠΩΛΕΙΑ ΜΕΓΑΛΗ ΕΩΣ ΑΝ ΕΞΟΛΕΘΡΕΥΣΗ ΑΥΤΟΥΣ

24 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΥΜΩΝ ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΕΚ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΟΥΚ ΑΝΤΙΣΤΗΣΕΤΑΙ ΟΥΔΕΙΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΩΣ ΑΝ ΕΞΟΛΕΘΡΕΥΣΗΣ ΑΥΤΟΥΣ

25 ΤΑ ΓΛΥΠΤΑ ΤΩΝ ΘΕΩΝ ΑΥΤΩΝ ΚΑΤΑΚΑΥΣΕΤΕ ΠΥΡΙ ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΑΡΓΥΡΙΟΝ ΟΥΔΕ ΧΡΥΣΙΟΝ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΟΥ ΛΗΜΨΗ ΣΕΑΥΤΩ ΜΗ ΠΤΑΙΣΗΣ ΔΙ' ΑΥΤΟ ΟΤΙ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΣΤΙΝ

26 ΚΑΙ ΟΥΚ ΕΙΣΟΙΣΕΙΣ ΒΔΕΛΥΓΜΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΕΣΗ ΑΝΑΘΗΜΑ ΩΣΠΕΡ ΤΟΥΤΟ ΠΡΟΣΟΧΘΙΣΜΑΤΙ ΠΡΟ-ΣΟΧΘΙΕΙΣ ΚΑΙ ΒΔΕΛΥΓΜΑΤΙ ΒΔΕΛΥΞΗ ΟΤΙ ΑΝΑΘΗΜΑ ΕΣΤΙΝ

DEUTERONOMY CHAPTER 8

1 ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ ΦΥΛΑΞΕΣΘΕ ΠΟΙΕΙΝ ΙΝΑ ΖΗΤΕ ΚΑΙ ΠΟΛΥ-ΠΛΑΣΙΑΣΘΗΤΕ ΚΑΙ ΕΙΣΕΛΘΗΤΕ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ

2 ΚΑΙ ΜΝΗΣΘΗΣΗ ΠΑΣΑΝ ΤΗΝ ΟΔΟΝ ΗΝ ΗΓΑΓΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΟΠΩΣ ΑΝ ΚΑΚΩΣΗ ΣΕ ΚΑΙ ΕΚΠΕΙΡΑΣΗ ΣΕ ΚΑΙ ΔΙΑΓΝΩΣΘΗ ΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΕΙ ΦΥΛΑΞΗ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ Η ΟΥ

3 ΚΑΙ ΕΚΑΚΩΣΕΝ ΣΕ ΚΑΙ ΕΛΙΜΑΓΧΟΝΗΣΕΝ ΣΕ ΚΑΙ ΕΨΩΜΙΣΕΝ ΣΕ ΤΟ ΜΑΝΝΑ Ο ΟΥΚ ΕΙΔΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΙΝΑ ΑΝΑΓΓΕΙΛΗ ΣΟΙ ΟΤΙ ΟΥΚ ΕΠ' ΑΡΤΩ ΜΟΝΩ ΖΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΑΛΛ' ΕΠΙ ΠΑΝΤΙ ΡΗΜΑΤΙ ΤΩ ΕΚΠΟΡΕΥΟΜΕΝΩ ΔΙΑ ΣΤΟΜΑΤΟΣ ΘΕΟΥ ΖΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ

4 ΤΑ ΙΜΑΤΙΑ ΣΟΥ ΟΥ ΚΑΤΕΤΡΙΒΗ ΑΠΟ ΣΟΥ ΟΙ ΠΟΔΕΣ ΣΟΥ ΟΥΚ ΕΤΥΛΩΘΗΣΑΝ ΙΔΟΥ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ

5 ΚΑΙ ΓΝΩΣΗ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ ΩΣ ΕΙ ΤΙΣ ΠΑΙΔΕΥΣΑΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΟΥΤΩΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΑΙΔΕΥΣΕΙ ΣΕ

6 ΚΑΙ ΦΥΛΑΞΗ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΦΟΒΕΙΣΘΑΙ ΑΥΤΟΝ

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8 ΓΗ ΠΥΡΟΥ ΚΑΙ ΚΡΙΘΗΣ ΑΜΠΕΛΟΙ ΣΥΚΑΙ ΡΟΑΙ ΓΗ ΕΛΑΙΑΣ ΕΛΑΙΟΥ ΚΑΙ ΜΕΛΙΤΟΣ
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10 ΚΑΙ ΦΑΓΗ ΚΑΙ ΕΜΠΛΗΣΘΗΣΗ ΚΑΙ ΕΥΛΟΓΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΤΗΣ ΑΓΑΘΗΣ ΗΣ ΕΔΩΚΕΝ ΣΟΙ
11 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΕΠΙΛΑΘΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟΥ ΜΗ ΦΥΛΑΞΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ
12 ΜΗ ΦΑΓΩΝ ΚΑΙ ΕΜΠΛΗΣΘΕΙΣ ΚΑΙ ΟΙΚΙΑΣ ΚΑΛΑΣ ΟΙΚΟΔΟΜΗΣΑΣ ΚΑΙ ΚΑΤΟΙΚΗΣΑΣ ΕΝ ΑΥΤΑΙΣ
13 ΚΑΙ ΤΩΝ ΒΟΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΠΛΗΘΥΝΘΕΝΤΩΝ ΣΟΙ ΑΡΓΥΡΙΟΥ ΚΑΙ ΧΡΥΣΙΟΥ ΠΛΗΘΥΝΘΕΝΤΟΣ ΣΟΙ ΚΑΙ ΠΑΝΤΩΝ ΟΣΩΝ ΣΟΙ ΕΣΤΑΙ ΠΛΗΘΥΝΘΕΝΤΩΝ ΣΟΙ
14 ΥΨΩΘΗΣ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΕΠΙΛΑΘΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟΥ ΕΞΑΓΑΓΟΝΤΟΣ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ
15 ΤΟΥ ΑΓΑΓΟΝΤΟΣ ΣΕ ΔΙΑ ΤΗΣ ΕΡΗΜΟΥ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΤΗΣ ΦΟΒΕΡΑΣ ΕΚΕΙΝΗΣ ΟΥ ΟΦΙΣ ΔΑΚΝΩΝ ΚΑΙ ΣΚΟΡΠΙΟΣ ΚΑΙ ΔΙΨΑ ΟΥ ΟΥΚ ΗΝ ΥΔΩΡ ΤΟΥ ΕΞΑΓΑΓΟΝΤΟΣ ΣΟΙ ΕΚ ΠΕΤΡΑΣ ΑΚΡΟΤΟΜΟΥ ΠΗΓΗΝ ΥΔΑΤΟΣ
16 ΤΟΥ ΨΩΜΙΣΑΝΤΟΣ ΣΕ ΤΟ ΜΑΝΝΑ ΕΝ ΤΗ ΕΡΗΜΩ Ο ΟΥΚ ΕΙΔΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΙΝΑ ΚΑΚΩΣΗ ΣΕ ΚΑΙ ΕΚΠΕΙΡΑΣΗ ΣΕ ΚΑΙ ΕΥ ΣΕ ΠΟΙΗΣΗ ΕΠ' ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΣΟΥ
17 ΜΗ ΕΙΠΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ Η ΙΣΧΥΣ ΜΟΥ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΕΠΟΙΗΣΕΝ ΜΟΙ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΝ ΜΕΓΑΛΗΝ ΤΑΥΤΗΝ
18 ΚΑΙ ΜΝΗΣΘΗΣΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΟΤΙ ΑΥΤΟΣ ΣΟΙ ΔΙΔΩΣΙΝ ΙΣΧΥΝ ΤΟΥ ΠΟΙΗΣΑΙ ΔΥΝΑΜΙΝ ΚΑΙ ΙΝΑ ΣΤΗΣΗ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΩΣ ΣΗΜΕΡΟΝ
19 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΛΗΘΗ ΕΠΙΛΑΘΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΠΟΡΕΥΘΗΣ ΟΠΙΣΩ ΘΕΩΝ ΕΤΕΡΩΝ ΚΑΙ ΛΑΤΡΕΥΣΗΣ ΑΥΤΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΗΣ ΑΥΤΟΙΣ ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ ΤΟΝ ΤΕ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΟΤΙ ΑΠΩΛΕΙΑ ΑΠΟΛΕΙΣΘΕ
20 ΚΑΘΑ ΚΑΙ ΤΑ ΛΟΙΠΑ ΕΘΝΗ ΟΣΑ ΚΥΡΙΟΣ ΑΠΟΛΛΥΕΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΟΥΤΩΣ ΑΠΟΛΕΙΣΘΕ ΑΝΘ' ΩΝ ΟΥΚ ΗΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ

DEUTERONOMY CHAPTER 9

1 ΑΚΟΥΕ ΙΣΡΑΗΛ ΣΥ ΔΙΑΒΑΙΝΕΙΣ ΣΗΜΕΡΟΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΙΣΕΛΘΕΙΝ ΚΛΗΡΟΝΟΜΗΣΑΙ ΕΘΝΗ ΜΕΓΑΛΑ ΚΑΙ ΙΣΧΥΡΟΤΕΡΑ ΜΑΛΛΟΝ Η ΥΜΕΙΣ ΠΟΛΕΙΣ ΜΕΓΑΛΑΣ ΚΑΙ ΤΕΙΧΗΡΕΙΣ ΕΩΣ ΤΟΥ ΟΥΡΑΝΟΥ
2 ΛΑΟΝ ΜΕΓΑΝ ΚΑΙ ΠΟΛΥΝ ΚΑΙ ΕΥΜΗΚΗ ΥΙΟΥΣ ΕΝΑΚ ΟΥΣ ΣΥ ΟΙΣΘΑ ΚΑΙ ΣΥ ΑΚΗΚΟΑΣ ΤΙΣ ΑΝΤΙΣΤΗΣΕΤΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΥΙΩΝ ΕΝΑΚ
3 ΚΑΙ ΓΝΩΣΗ ΣΗΜΕΡΟΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΥΤΟΣ ΠΡΟΠΟΡΕΥΕΤΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΠΥΡ ΚΑΤΑΝΑΛΙΣΚΟΝ ΕΣΤΙΝ ΟΥΤΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΟΥΤΟΣ ΑΠΟΣΤΡΕΨΕΙ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΑΠΟΛΕΙΣ ΑΥΤΟΥΣ ΚΑΘΑΠΕΡ ΕΙΠΕΝ ΣΟΙ ΚΥΡΙΟΣ
4 ΜΗ ΕΙΠΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΕΝ ΤΩ ΕΞΑΝΑΛΩΣΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΛΕΓΩΝ ΔΙΑ ΤΑΣ ΔΙΚΑΙΟΣΥΝΑΣ ΜΟΥ ΕΙΣΗΓΑΓΕΝ ΜΕ ΚΥΡΙΟΣ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΤΑΥΤΗΝ ΑΛΛΑ ΔΙΑ ΤΗΝ ΑΣΕΒΕΙΑΝ ΤΩΝ ΕΘΝΩΝ ΤΟΥΤΩΝ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ
5 ΟΥΧΙ ΔΙΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΟΥΔΕ ΔΙΑ ΤΗΝ ΟΣΙΟΤΗΤΑ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΣΥ ΕΙΣΠΟΡΕΥΗ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΑΛΛΑ ΔΙΑ ΤΗΝ ΑΣΕΒΕΙΑΝ ΤΩΝ ΕΘΝΩΝ ΤΟΥΤΩΝ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΙΝΑ ΣΤΗΣΗ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΗΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΤΩ ΙΣΑΑΚ ΚΑΙ ΤΩ ΙΑΚΩΒ
6 ΚΑΙ ΓΝΩΣΗ ΣΗΜΕΡΟΝ ΟΤΙ ΟΥΧΙ ΔΙΑ ΤΑΣ ΔΙΚΑΙΟΣΥΝΑΣ ΣΟΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΤΑΥΤΗΝ ΚΛΗΡΟΝΟΜΗΣΑΙ ΟΤΙ ΛΑΟΣ ΣΚΛΗΡΟΤΡΑΧΗΛΟΣ ΕΙ
7 ΜΝΗΣΘΗΤΙ ΜΗ ΕΠΙΛΑΘΗ ΟΣΑ ΠΑΡΩΞΥΝΑΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΞΗΛΘΕΤΕ ΕΞ ΑΙΓΥΠΤΟΥ ΕΩΣ ΗΛΘΕΤΕ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΑΠΕΙΘΟΥΝΤΕΣ ΔΙΕΤΕΛΕΙΤΕ ΤΑ ΠΡΟΣ ΚΥΡΙΟΝ
8 ΚΑΙ ΕΝ ΧΩΡΗΒ ΠΑΡΩΞΥΝΑΤΕ ΚΥΡΙΟΝ ΚΑΙ ΕΘΥΜΩΘΗ ΚΥΡΙΟΣ ΕΦ' ΥΜΙΝ ΕΞΟΛΕΘΡΕΥΣΑΙ ΥΜΑΣ
9 ΑΝΑΒΑΙΝΟΝΤΟΣ ΜΟΥ ΕΙΣ ΤΟ ΟΡΟΣ ΛΑΒΕΙΝ ΤΑΣ ΠΛΑΚΑΣ ΤΑΣ ΛΙΘΙΝΑΣ ΠΛΑΚΑΣ ΔΙΑΘΗΚΗΣ ΑΣ ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΚΑΤΕΓΙΝΟΜΗΝ ΕΝ ΤΩ ΟΡΕΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΑΡΤΟΝ ΟΥΚ ΕΦΑΓΟΝ ΚΑΙ ΥΔΩΡ ΟΥΚ ΕΠΙΟΝ
10 ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΕΜΟΙ ΤΑΣ ΔΥΟ ΠΛΑΚΑΣ ΤΑΣ ΛΙΘΙΝΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΕΝ ΤΩ ΔΑΚΤΥΛΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠ' ΑΥΤΑΙΣ ΕΓΕΓΡΑΠΤΟ ΠΑΝΤΕΣ ΟΙ ΛΟΓΟΙ ΟΥΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ΕΝ ΤΩ ΟΡΕΙ ΗΜΕΡΑ ΕΚΚΛΗΣΙΑΣ
11 ΚΑΙ ΕΓΕΝΕΤΟ ΔΙΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΩΝ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΩΝ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΕΜΟΙ ΤΑΣ ΔΥΟ ΠΛΑΚΑΣ ΤΑΣ ΛΙΘΙΝΑΣ ΠΛΑΚΑΣ ΔΙΑΘΗΚΗΣ
12 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΑΝΑΣΤΗΘΙ ΚΑΤΑΒΗΘΙ ΤΟ ΤΑΧΟΣ ΕΝΤΕΥΘΕΝ ΟΤΙ ΗΝΟΜΗΣΕΝ Ο ΛΑΟΣ ΣΟΥ ΟΥΣ ΕΞΗΓΑΓΕΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΠΑΡΕΒΗΣΑΝ ΤΑΧΥ ΕΚ ΤΗΣ ΟΔΟΥ ΗΣ ΕΝΕΤΕΙΛΩ ΑΥΤΟΙΣ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΧΩΝΕΥΜΑ
13 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΛΕΛΑΛΗΚΑ ΠΡΟΣ ΣΕ ΑΠΑΞ ΚΑΙ ΔΙΣ ΛΕΓΩΝ ΕΩΡΑΚΑ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΙΔΟΥ ΛΑΟΣ ΣΚΛΗΡΟΤΡΑΧΗΛΟΣ ΕΣΤΙΝ
14 ΕΑΣΟΝ ΜΕ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΞΑΛΕΙΨΩ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΥΠΟΚΑΤΩΘΕΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΟΙΗΣΩ ΣΕ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΚΑΙ ΙΣΧΥΡΟΝ ΚΑΙ ΠΟΛΥ ΜΑΛΛΟΝ Η ΤΟΥΤΟ
15 ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΚΑΤΕΒΗΝ ΕΚ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΤΟ ΟΡΟΣ ΕΚΑΙΕΤΟ ΠΥΡΙ ΚΑΙ ΑΙ ΔΥΟ ΠΛΑΚΕΣ ΕΠΙ ΤΑΙΣ ΔΥΣΙ ΧΕΡΣΙΝ ΜΟΥ
16 ΚΑΙ ΙΔΩΝ ΟΤΙ ΗΜΑΡΤΕΤΕ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΕΠΟΙΗΣΑΤΕ ΥΜΙΝ ΕΑΥΤΟΙΣ ΧΩΝΕΥΤΟΝ ΚΑΙ ΠΑΡΕΒΗΤΕ ΑΠΟ ΤΗΣ ΟΔΟΥ ΗΣ ΕΝΕΤΕΙΛΑΤΟ ΥΜΙΝ ΚΥΡΙΟΣ
17 ΚΑΙ ΕΠΙΛΑΒΟΜΕΝΟΣ ΤΩΝ ΔΥΟ ΠΛΑΚΩΝ ΕΡΡΙΨΑ ΑΥΤΑΣ ΑΠΟ ΤΩΝ ΔΥΟ ΧΕΙΡΩΝ ΜΟΥ ΚΑΙ ΣΥΝΕΤΡΙΨΑ ΕΝΑΝΤΙΟΝ ΥΜΩΝ
18 ΚΑΙ ΕΔΕΗΘΗΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΔΕΥΤΕΡΟΝ ΚΑΘΑΠΕΡ ΚΑΙ ΤΟ ΠΡΟΤΕΡΟΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΑΡΤΟΝ ΟΥΚ ΕΦΑΓΟΝ ΚΑΙ ΥΔΩΡ ΟΥΚ ΕΠΙΟΝ ΠΕΡΙ ΠΑΣΩΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΥΜΩΝ ΩΝ ΗΜΑΡΤΕΤΕ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΠΑΡΟΞΥΝΑΙ ΑΥΤΟΝ
19 ΚΑΙ ΕΚΦΟΒΟΣ ΕΙΜΙ ΔΙΑ ΤΗΝ ΟΡΓΗΝ ΚΑΙ ΤΟΝ ΘΥΜΟΝ ΟΤΙ ΠΑΡΩΞΥΝΘΗ ΚΥΡΙΟΣ ΕΦ' ΥΜΙΝ ΕΞΟΛΕΘΡΕΥΣΑΙ ΥΜΑΣ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΕΜΟΥ ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥΤΩ
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21 ΚΑΙ ΤΗΝ ΑΜΑΡΤΙΑΝ ΥΜΩΝ ΗΝ ΕΠΟΙΗΣΑΤΕ ΤΟΝ ΜΟΣΧΟΝ ΕΛΑΒΟΝ ΑΥΤΟΝ ΚΑΙ ΚΑΤΕΚΑΥΣΑ ΑΥΤΟΝ ΕΝ ΠΥΡΙ ΚΑΙ ΣΥΝΕΚΟΨΑ ΑΥΤΟΝ ΚΑΤΑΛΕΣΑΣ ΣΦΟΔΡΑ ΕΩΣ ΟΥ ΕΓΕΝΕΤΟ ΛΕΠΤΟΝ ΚΑΙ ΕΓΕΝΗΘΗ ΩΣΕΙ ΚΟΝΙΟΡΤΟΣ ΚΑΙ ΕΡΡΙΨΑ ΤΟΝ ΚΟΝΙΟΡΤΟΝ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΤΟΝ ΚΑΤΑΒΑΙΝΟΝΤΑ ΕΚ ΤΟΥ ΟΡΟΥΣ

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23 ΚΑΙ ΟΤΕ ΕΞΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΥΜΑΣ ΕΚ ΚΑΔΗΣ ΒΑΡΝΗ ΛΕΓΩΝ ΑΝΑΒΗΤΕ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΑΤΕ ΤΗΝ ΓΗΝ ΗΝ ΔΙΔΩΜΙ ΥΜΙΝ ΚΑΙ ΗΠΕΙΘΗΣΑΤΕ ΤΩ ΡΗΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ
24 ΑΠΕΙΘΟΥΝΤΕΣ ΗΤΕ ΤΑ ΠΡΟΣ ΚΥΡΙΟΝ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΕΓΝΩΣΘΗ ΥΜΙΝ
25 ΚΑΙ ΕΔΕΗΘΗΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΟΣΑΣ ΕΔΕΗΘΗΝ ΕΙΠΕΝ ΓΑΡ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΑΙ ΥΜΑΣ
26 ΚΑΙ ΕΥΞΑΜΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙΠΑ ΚΥΡΙΕ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΤΩΝ ΘΕΩΝ ΜΗ ΕΞΟΛΕΘΡΕΥΣΗΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΙ ΤΗΝ ΜΕΡΙΔΑ ΣΟΥ ΗΝ ΕΛΥΤΡΩΣΩ ΕΝ ΤΗ ΙΣΧΥΙ ΣΟΥ ΤΗ ΜΕΓΑΛΗ ΟΥΣ ΕΞΗΓΑΓΕΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΝ ΤΗ ΙΣΧΥΙ ΣΟΥ ΤΗ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΤΗ ΚΡΑΤΑΙΑ ΚΑΙ ΕΝ ΤΩ ΒΡΑΧΙΟΝΙ ΣΟΥ ΤΩ ΥΨΗΛΩ
27 ΜΝΗΣΘΗΤΙ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΣΟΥ ΟΙΣ ΩΜΟΣΑΣ ΚΑΤΑ ΣΕΑΥΤΟΥ ΜΗ ΕΠΙΒΛΕΨΗΣ ΕΠΙ ΤΗΝ ΣΚΛΗΡΟΤΗΤΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΑ ΑΣΕΒΗΜΑΤΑ ΚΑΙ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΑΥΤΩΝ
28 ΜΗ ΕΙΠΩΣΙΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΓΗΝ ΟΘΕΝ ΕΞΗΓΑΓΕΣ ΗΜΑΣ ΕΚΕΙΘΕΝ ΛΕΓΟΝΤΕΣ ΠΑΡΑ ΤΟ ΜΗ ΔΥΝΑΣΘΑΙ ΚΥΡΙΟΝ ΕΙΣΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΙ ΠΑΡΑ ΤΟ ΜΙΣΗΣΑΙ ΑΥΤΟΥΣ ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΑΠΟΚΤΕΙΝΑΙ ΕΝ ΤΗ ΕΡΗΜΩ
29 ΚΑΙ ΟΥΤΟΙ ΛΑΟΣ ΣΟΥ ΚΑΙ ΚΛΗΡΟΣ ΣΟΥ ΟΥΣ ΕΞΗΓΑΓΕΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΝ ΤΗ ΙΣΧΥΙ ΣΟΥ ΤΗ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΤΩ ΒΡΑΧΙΟΝΙ ΣΟΥ ΤΩ ΥΨΗΛΩ

DEUTERONOMY CHAPTER 10

1 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΛΑΞΕΥΣΟΝ ΣΕΑΥΤΩ ΔΥΟ ΠΛΑΚΑΣ ΛΙΘΙΝΑΣ ΩΣΠΕΡ ΤΑΣ ΠΡΩΤΑΣ ΚΑΙ ΑΝΑΒΗΘΙ ΠΡΟΣ ΜΕ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΠΟΙΗΣΕΙΣ ΣΕΑΥΤΩ ΚΙΒΩΤΟΝ ΞΥΛΙΝΗΝ
2 ΚΑΙ ΓΡΑΨΩ ΕΠΙ ΤΑΣ ΠΛΑΚΑΣ ΤΑ ΡΗΜΑΤΑ Α ΗΝ ΕΝ ΤΑΙΣ ΠΛΑΞΙΝ ΤΑΙΣ ΠΡΩΤΑΙΣ ΑΣ ΣΥΝΕΤΡΙΨΑΣ ΚΑΙ ΕΜΒΑΛΕΙΣ ΑΥΤΑΣ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ
3 ΚΑΙ ΕΠΟΙΗΣΑ ΚΙΒΩΤΟΝ ΕΚ ΞΥΛΩΝ ΑΣΗΠΤΩΝ ΚΑΙ ΕΛΑΞΕΥΣΑ ΤΑΣ ΔΥΟ ΠΛΑΚΑΣ ΤΑΣ ΛΙΘΙΝΑΣ ΩΣ ΑΙ ΠΡΩΤΑΙ ΚΑΙ ΑΝΕΒΗΝ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΑΙ ΔΥΟ ΠΛΑΚΕΣ ΕΠΙ ΤΑΙΣ ΧΕΡΣΙΝ ΜΟΥ
4 ΚΑΙ ΕΓΡΑΨΕΝ ΕΠΙ ΤΑΣ ΠΛΑΚΑΣ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΤΗΝ ΠΡΩΤΗΝ ΤΟΥΣ ΔΕΚΑ ΛΟΓΟΥΣ ΟΥΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ΕΝ ΤΩ ΟΡΕΙ ΕΚ ΜΕΣΟΥ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑΣ ΚΥΡΙΟΣ ΕΜΟΙ
5 ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΚΑΤΕΒΗΝ ΕΚ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΕΝΕΒΑΛΟΝ ΤΑΣ ΠΛΑΚΑΣ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΗΝ ΕΠΟΙΗΣΑ ΚΑΙ ΗΣΑΝ ΕΚΕΙ ΚΑΘΑ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΥΡΙΟΣ
6 ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΗΡΑΝ ΕΚ ΒΗΡΩΘ ΥΙΩΝ ΙΑΚΙΜ ΜΙΣΑΔΑΙ ΕΚΕΙ ΑΠΕΘΑΝΕΝ ΑΑΡΩΝ ΚΑΙ ΕΤΑΦΗ ΕΚΕΙ ΚΑΙ ΙΕΡΑΤΕΥΣΕΝ ΕΛΕΑΖΑΡ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ
7 ΕΚΕΙΘΕΝ ΑΠΗΡΑΝ ΕΙΣ ΓΑΔΓΑΔ ΚΑΙ ΑΠΟ ΓΑΔΓΑΔ ΕΙΣ ΕΤΕΒΑΘΑ ΓΗ ΧΕΙΜΑΡΡΟΙ ΥΔΑΤΩΝ
8 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΔΙΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΤΗΝ ΦΥΛΗΝ ΤΗΝ ΛΕΥΙ ΑΙΡΕΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΠΑΡΕΣΤΑΝΑΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΚΑΙ ΕΠΕΥ-ΧΕΣΘΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ
9 ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΣΤΙΝ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΜΕΡΙΣ ΚΑΙ ΚΛΗΡΟΣ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΚΥΡΙΟΣ ΑΥΤΟΣ ΚΛΗΡΟΣ ΑΥΤΟΥ ΚΑΘΑ ΕΙΠΕΝ ΑΥΤΩ
10 ΚΑΓΩ ΕΙΣΤΗΚΕΙΝ ΕΝ ΤΩ ΟΡΕΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΕΜΟΥ ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥΤΩ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΑΙ ΥΜΑΣ
11 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΒΑΔΙΖΕ ΑΠΑΡΟΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΙΣΠΟΡΕΥΕΣΘΩΣΑΝ ΚΑΙ ΚΛΗΡΟΝΟΜΕΙΤΩΣΑΝ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΔΟΥΝΑΙ ΑΥΤΟΙΣ
12 ΚΑΙ ΝΥΝ ΙΣΡΑΗΛ ΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΙΤΕΙΤΑΙ ΠΑΡΑ ΣΟΥ ΑΛΛ' Η ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΑΓΑΠΑΝ ΑΥΤΟΝ ΚΑΙ ΛΑΤΡΕΥΕΙΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ
13 ΦΥΛΑΣΣΕΣΘΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΙΝΑ ΕΥ ΣΟΙ Η
14 ΙΔΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ Ο ΟΥΡΑΝΟΣ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΤΟΥ ΟΥΡΑΝΟΥ Η ΓΗ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΕΝ ΑΥΤΗ
15 ΠΛΗΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΠΡΟΕΙΛΑΤΟ ΚΥΡΙΟΣ ΑΓΑΠΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΞΕΛΕΞΑΤΟ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΜΕΤ' ΑΥΤΟΥΣ ΥΜΑΣ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΑΥΤΗΝ
16 ΚΑΙ ΠΕΡΙΤΕΜΕΙΣΘΕ ΤΗΝ ΣΚΛΗΡΟΚΑΡΔΙΑΝ ΥΜΩΝ ΚΑΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΥΜΩΝ ΟΥ ΣΚΛΗΡΥΝΕΙΤΕ ΕΤΙ
17 Ο ΓΑΡ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΟΥΤΟΣ ΘΕΟΣ ΤΩΝ ΘΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΤΩΝ ΚΥΡΙΩΝ Ο ΘΕΟΣ Ο ΜΕΓΑΣ ΚΑΙ ΙΣΧΥΡΟΣ ΚΑΙ Ο ΦΟΒΕΡΟΣ ΟΣΤΙΣ ΟΥ ΘΑΥΜΑΖΕΙ ΠΡΟΣΩΠΟΝ ΟΥΔ' ΟΥ ΜΗ ΛΑΒΗ ΔΩΡΟΝ
18 ΠΟΙΩΝ ΚΡΙΣΙΝ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΟΡΦΑΝΩ ΚΑΙ ΧΗΡΑ ΚΑΙ ΑΓΑΠΑ ΤΟΝ ΠΡΟΣΗΛΥΤΟΝ ΔΟΥΝΑΙ ΑΥΤΩ ΑΡΤΟΝ ΚΑΙ ΙΜΑΤΙΟΝ
19 ΚΑΙ ΑΓΑΠΗΣΕΤΕ ΤΟΝ ΠΡΟΣΗΛΥΤΟΝ ΠΡΟΣΗΛΥΤΟΙ ΓΑΡ ΗΤΕ ΕΝ ΓΗ ΑΙΓΥΠΤΩ
20 ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΦΟΒΗΘΗΣΗ ΚΑΙ ΑΥΤΩ ΛΑΤΡΕΥΣΕΙΣ ΚΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΟΛΛΗΘΗΣΗ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΟΜΗ
21 ΟΥΤΟΣ ΚΑΥΧΗΜΑ ΣΟΥ ΚΑΙ ΟΥΤΟΣ ΘΕΟΣ ΣΟΥ ΟΣΤΙΣ ΕΠΟΙΗΣΕΝ ΕΝ ΣΟΙ ΤΑ ΜΕΓΑΛΑ ΚΑΙ ΤΑ ΕΝΔΟΞΑ ΤΑΥΤΑ Α ΕΙΔΟΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ
22 ΕΝ ΕΒΔΟΜΗΚΟΝΤΑ ΨΥΧΑΙΣ ΚΑΤΕΒΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΕΙΣ ΑΙΓΥΠΤΟΝ ΝΥΝΙ ΔΕ ΕΠΟΙΗΣΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΩΣΕΙ ΤΑ ΑΣΤΡΑ ΤΟΥ ΟΥΡΑΝΟΥ ΤΩ ΠΛΗΘΕΙ

DEUTERONOMY CHAPTER 11

1 ΚΑΙ ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΚΑΙ ΦΥΛΑΞΗ ΤΑ ΦΥΛΑΓΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΚΡΙΣΕΙΣ ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ
2 ΚΑΙ ΓΝΩΣΕΣΘΕ ΣΗΜΕΡΟΝ ΟΤΙ ΟΥΧΙ ΤΑ ΠΑΙΔΙΑ ΥΜΩΝ ΟΣΟΙ ΟΥΚ ΟΙΔΑΣΙΝ ΟΥΔΕ ΕΙΔΟΣΑΝ ΤΗΝ ΠΑΙΔΕΙΑΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΤΑ ΜΕΓΑΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΤΗΝ ΚΡΑΤΑΙΑΝ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΝ ΥΨΗΛΟΝ
3 ΚΑΙ ΤΑ ΣΗΜΕΙΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΠΟΙΗΣΕΝ ΕΝ ΜΕΣΩ ΑΙΓΥΠΤΟΥ ΦΑΡΑΩ ΒΑΣΙΛΕΙ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΑΣΗ ΤΗ ΓΗ ΑΥΤΟΥ
4 ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΤΑ ΑΡΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΙΠΠΟΝ ΑΥΤΩΝ ΩΣ ΕΠΕΚΛΥΣΕΝ ΤΟ ΥΔΩΡ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΕΡΥΘΡΑΣ ΕΠΙ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΤΩΝ ΟΠΙΣΩ ΥΜΩΝ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ
5 ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΥΜΙΝ ΕΝ ΤΗ ΕΡΗΜΩ ΕΩΣ ΗΛΘΕΤΕ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ
6 ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΩ ΔΑΘΑΝ ΚΑΙ ΑΒΙΡΩΝ ΥΙΟΙΣ ΕΛΙΑΒ ΥΙΟΥ ΡΟΥΒΗΝ ΟΥΣ ΑΝΟΙΞΑΣΑ Η ΓΗ ΤΟ ΣΤΟΜΑ ΑΥΤΗΣ ΚΑΤΕΠΙΕΝ ΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΣΚΗΝΑΣ ΑΥΤΩΝ ΚΑΙ ΠΑΣΑΝ ΑΥΤΩΝ ΤΗΝ ΥΠΟΣΤΑΣΙΝ ΤΗΝ ΜΕΤ' ΑΥΤΩΝ ΕΝ ΜΕΣΩ ΠΑΝΤΟΣ ΙΣΡΑΗΛ

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7 ΟΤΙ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΕΩΡΑΚΑΝ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ ΤΑ ΜΕΓΑΛΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΥΜΙΝ ΣΗΜΕΡΟΝ
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10 ΕΣΤΙΝ ΓΑΡ Η ΓΗ ΕΙΣ ΗΝ ΕΙΣΠΟΡΕΥΗ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ ΟΥΧ ΩΣΠΕΡ Η ΓΗ ΑΙΓΥΠΤΟΥ ΕΣΤΙΝ ΟΘΕΝ ΕΚΠΕΠΟΡΕΥΣΘΕ ΕΚΕΙΘΕΝ ΟΤΑΝ ΣΠΕΙΡΩΣΙΝ ΤΟΝ ΣΠΟΡΟΝ ΚΑΙ ΠΟΤΙΖΩΣΙΝ ΤΟΙΣ ΠΟΣΙΝ ΩΣΕΙ ΚΗΠΟΝ ΛΑΧΑΝΕΙΑΣ
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14 ΚΑΙ ΔΩΣΕΙ ΤΟΝ ΥΕΤΟΝ ΤΗ ΓΗ ΣΟΥ ΚΑΘ' ΩΡΑΝ ΠΡΟΙΜΟΝ ΚΑΙ ΟΨΙΜΟΝ ΚΑΙ ΕΙΣΟΙΣΕΙΣ ΤΟΝ ΣΙΤΟΝ ΣΟΥ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΣΟΥ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΣΟΥ
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16 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΠΛΑΤΥΝΘΗ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΠΑΡΑΒΗΤΕ ΚΑΙ ΛΑΤΡΕΥΣΗΤΕ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΗΤΕ ΑΥΤΟΙΣ
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DEUTERONOMY CHAPTER 12

1 ΚΑΙ ΤΑΥΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΑΙ ΚΡΙΣΕΙΣ ΑΣ ΦΥΛΑΞΕΤΕ ΤΟΥ ΠΟΙΕΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΔΙΔΩΣΙΝ ΥΜΙΝ ΕΝ ΚΛΗΡΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΣ ΥΜΕΙΣ ΖΗΤΕ ΕΠΙ ΤΗΣ ΓΗΣ
2 ΑΠΩΛΕΙΑ ΑΠΟΛΕΙΤΕ ΠΑΝΤΑΣ ΤΟΥΣ ΤΟΠΟΥΣ ΕΝ ΟΙΣ ΕΛΑΤΡΕΥΣΑΝ ΕΚΕΙ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΟΥΣ ΥΜΕΙΣ ΚΛΗΡΟΝΟΜΕΙΤΕ ΑΥΤΟΥΣ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΤΩΝ ΥΨΗΛΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΘΙΝΩΝ ΚΑΙ ΥΠΟΚΑΤΩ ΔΕΝΔΡΟΥ ΔΑΣΕΟΣ
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4 ΟΥ ΠΟΙΗΣΕΤΕ ΟΥΤΩΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΥΜΩΝ
5 ΑΛΛ' Η ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΕΝ ΜΙΑ ΤΩΝ ΦΥΛΩΝ ΥΜΩΝ ΕΠΟΝΟΜΑΣΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΕΠΙΚΛΗΘΗΝΑΙ ΚΑΙ ΕΚΖΗΤΗΣΕΤΕ ΚΑΙ ΕΙΣΕΛΕΥΣΕΣΘΕ ΕΚΕΙ
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10 ΚΑΙ ΔΙΑΒΗΣΕΣΘΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΚΑΤΟΙΚΗΣΕΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΚΑΤΑΚΛΗΡΟΝΟΜΕΙ ΥΜΙΝ ΚΑΙ ΚΑΤΑΠΑΥΣΕΙ ΥΜΑΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΥΜΩΝ ΤΩΝ ΚΥΚΛΩ ΚΑΙ ΚΑΤΟΙΚΗΣΕΤΕ ΜΕΤΑ ΑΣΦΑΛΕΙΑΣ
11 ΚΑΙ ΕΣΤΑΙ Ο ΤΟΠΟΣ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΕΚΕΙ ΟΙΣΕΤΕ

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ΠΑΝΤΑ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΥΜΩΝ ΚΑΙ ΤΑ ΘΥΣΙΑΣΜΑΤΑ ΥΜΩΝ ΚΑΙ ΤΑ ΕΠΙΔΕΚΑΤΑ ΥΜΩΝ ΚΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΚΑΙ ΤΑ ΔΟΜΑΤΑ ΥΜΩΝ ΚΑΙ ΠΑΝ ΕΚΛΕΚΤΟΝ ΤΩΝ ΔΩΡΩΝ ΥΜΩΝ ΟΣΑ ΕΑΝ ΕΥΞΗΣΘΕ ΤΩ ΘΕΩ ΥΜΩΝ

12 ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΣΘΕ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΥΜΕΙΣ ΚΑΙ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΥΜΩΝ ΟΙ ΠΑΙΔΕΣ ΥΜΩΝ ΚΑΙ ΑΙ ΠΑΙΔΙΣΚΑΙ ΥΜΩΝ ΚΑΙ Ο ΛΕΥΙΤΗΣ Ο ΕΠΙ ΤΩΝ ΠΥΛΩΝ ΥΜΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΜΕΡΙΣ ΟΥΔΕ ΚΛΗΡΟΣ ΜΕΘ' ΥΜΩΝ

13 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΑΝΕΝΕΓΚΗΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΣΟΥ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΥ ΕΑΝ ΙΔΗΣ

14 ΑΛΛ' Η ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΥΤΟΝ ΕΝ ΜΙΑ ΤΩΝ ΦΥΛΩΝ ΣΟΥ ΕΚΕΙ ΑΝΟΙΣΕΙΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΣΟΥ ΚΑΙ ΕΚΕΙ ΠΟΙΗΣΕΙΣ ΠΑΝΤΑ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ

15 ΑΛΛ' Η ΕΝ ΠΑΣΗ ΕΠΙΘΥΜΙΑ ΣΟΥ ΘΥΣΕΙΣ ΚΑΙ ΦΑΓΗ ΚΡΕΑ ΚΑΤΑ ΤΗΝ ΕΥΛΟΓΙΑΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΗΝ ΕΔΩΚΕΝ ΣΟΙ ΕΝ ΠΑΣΗ ΠΟΛΕΙ Ο ΑΚΑΘΑΡΤΟΣ ΕΝ ΣΟΙ ΚΑΙ Ο ΚΑΘΑΡΟΣ ΕΠΙ ΤΟ ΑΥΤΟ ΦΑΓΕΤΑΙ ΑΥΤΟ ΩΣ ΔΟΡΚΑΔΑ Η ΕΛΑΦΟΝ

16 ΠΛΗΝ ΤΟ ΑΙΜΑ ΟΥ ΦΑΓΕΣΘΕ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΧΕΕΙΤΕ ΑΥΤΟ ΩΣ ΥΔΩΡ

17 ΟΥ ΔΥΝΗΣΗ ΦΑΓΕΙΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΤΟ ΕΠΙΔΕΚΑΤΟΝ ΤΟΥ ΣΙΤΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΟΙΝΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΕΛΑΙΟΥ ΣΟΥ ΤΑ ΠΡΩΤΟΤΟΚΑ ΤΩΝ ΒΟΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΚΑΙ ΠΑΣΑΣ ΕΥΧΑΣ ΟΣΑΣ ΑΝ ΕΥΞΗΣΘΕ ΚΑΙ ΤΑΣ ΟΜΟΛΟΓΙΑΣ ΥΜΩΝ ΚΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ

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21 ΕΑΝ ΔΕ ΜΑΚΡΟΤΕΡΟΝ ΑΠΕΧΗ ΣΟΥ Ο ΤΟΠΟΣ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΚΑΙ ΘΥΣΕΙΣ ΑΠΟ ΤΩΝ ΒΟΩΝ ΣΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΩΝ ΑΝ ΔΩ Ο ΘΕΟΣ ΣΟΙ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΚΑΙ ΦΑΓΗ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΚΑΤΑ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΗΣ ΨΥΧΗΣ ΣΟΥ

22 ΩΣ ΕΣΘΕΤΑΙ Η ΔΟΡΚΑΣ ΚΑΙ Η ΕΛΑΦΟΣ ΟΥΤΩΣ ΦΑΓΗ ΑΥΤΟ Ο ΑΚΑΘΑΡΤΟΣ ΕΝ ΣΟΙ ΚΑΙ Ο ΚΑΘΑΡΟΣ ΩΣΑΥΤΩΣ ΕΔΕΤΑΙ

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25 ΟΥ ΦΑΓΗ ΑΥΤΟ ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΜΕΤΑ ΣΕ ΕΑΝ ΠΟΙΗΣΗΣ ΤΟ ΚΑΛΟΝ ΚΑΙ ΤΟ ΑΡΕΣΤΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ

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27 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΣΟΥ ΤΑ ΚΡΕΑ ΑΝΟΙΣΕΙΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟ ΔΕ ΑΙΜΑ ΤΩΝ ΘΥΣΙΩΝ ΣΟΥ ΠΡΟΣΧΕΕΙΣ ΠΡΟΣ ΤΗΝ ΒΑΣΙΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΑ ΔΕ ΚΡΕΑ ΦΑΓΗ

28 ΦΥΛΑΣΣΟΥ ΚΑΙ ΑΚΟΥΕ ΚΑΙ ΠΟΙΗΣΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΔΙ' ΑΙΩΝΟΣ ΕΑΝ ΠΟΙΗΣΗΣ ΤΟ ΚΑΛΟΝ ΚΑΙ ΤΟ ΑΡΕΣΤΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ

29 ΕΑΝ ΔΕ ΕΞΟΛΕΘΡΕΥΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑ ΕΘΝΗ ΕΙΣ ΟΥΣ ΣΥ ΕΙΣΠΟΡΕΥΗ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΗΣ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΟΙΚΗΣΗΣ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ

30 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΕΚΖΗΤΗΣΗΣ ΕΠΑΚΟΛΟΥΘΗΣΑΙ ΑΥΤΟΙΣ ΜΕΤΑ ΤΟ ΕΞΟΛΕΘΡΕΥΘΗΝΑΙ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΥ ΜΗ ΕΚΖΗΤΗΣΗΣ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΛΕΓΩΝ ΠΩΣ ΠΟΙΟΥΣΙΝ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΠΟΙΗΣΩ ΚΑΓΩ

31 ΟΥ ΠΟΙΗΣΕΙΣ ΟΥΤΩΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΤΑ ΓΑΡ ΒΔΕΛΥΓΜΑΤΑ Α ΚΥΡΙΟΣ ΕΜΙΣΗΣΕΝ ΕΠΟΙΗΣΑΝ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΟΤΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΚΑΤΑΚΑΙΟΥΣΙΝ ΕΝ ΠΥΡΙ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ

DEUTERONOMY CHAPTER 13

1 ΠΑΝ ΡΗΜΑ Ο ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΤΟΥΤΟ ΦΥΛΑΞΗ ΠΟΙΕΙΝ ΟΥ ΠΡΟΣΘΗΣΕΙΣ ΕΠ' ΑΥΤΟ ΟΥΔΕ ΑΦΕΛΕΙΣ ΑΠ' ΑΥΤΟΥ

2 ΕΑΝ ΔΕ ΑΝΑΣΤΗ ΕΝ ΣΟΙ ΠΡΟΦΗΤΗΣ Η ΕΝΥΠΝΙΑΖΟΜΕΝΟΣ ΕΝΥΠΝΙΟΝ ΚΑΙ ΔΩ ΣΟΙ ΣΗΜΕΙΟΝ Η ΤΕΡΑΣ

3 ΚΑΙ ΕΛΘΗ ΤΟ ΣΗΜΕΙΟΝ Η ΤΟ ΤΕΡΑΣ Ο ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΣΕ ΛΕΓΩΝ ΠΟΡΕΥΘΩΜΕΝ ΚΑΙ ΛΑΤΡΕΥΣΩΜΕΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΟΥΣ ΟΥΚ ΟΙΔΑΤΕ

4 ΟΥΚ ΑΚΟΥΣΕΣΘΕ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΕΚΕΙΝΟΥ Η ΤΟΥ ΕΝΥΠΝΙΑΖΟΜΕΝΟΥ ΤΟ ΕΝΥΠΝΙΟΝ ΕΚΕΙΝΟ ΟΤΙ ΠΕΙΡΑΖΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΑΣ ΕΙΔΕΝΑΙ ΕΙ ΑΓΑΠΑΤΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΥΜΩΝ

5 ΟΠΙΣΩ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΠΟΡΕΥΕΣΘΕ ΚΑΙ ΑΥΤΟΝ ΦΟΒΗΘΗΣΕΣΘΕ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΦΥΛΑΞΕΣΘΕ ΚΑΙ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΑΚΟΥΣΕΣΘΕ ΚΑΙ ΑΥΤΩ ΠΡΟΣ-ΤΕΘΗΣΕΣΘΕ

6 ΚΑΙ Ο ΠΡΟΦΗΤΗΣ ΕΚΕΙΝΟΣ Η Ο ΤΟ ΕΝΥΠΝΙΟΝ ΕΝΥΠΝΙΑΖΟΜΕΝΟΣ ΕΚΕΙΝΟΣ ΑΠΟΘΑΝΕΙΤΑΙ ΕΛΑΛΗΣΕΝ ΓΑΡ ΠΛΑΝΗΣΑΙ ΣΕ ΑΠΟ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟΥ ΕΞΑΓΑΓΟΝΤΟΣ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΤΟΥ ΛΥΤΡΩΣΑΜΕΝΟΥ ΣΕ ΕΚ ΤΗΣ ΔΟΥΛΕΙΑΣ ΕΞΩΣΑΙ ΣΕ ΕΚ ΤΗΣ ΟΔΟΥ ΗΣ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΑΥΤΗ ΚΑΙ ΑΦΑΝΙΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

7 ΕΑΝ ΔΕ ΠΑΡΑΚΑΛΕΣΗ ΣΕ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΕΚ ΠΑΤΡΟΣ ΣΟΥ Η ΕΚ ΜΗΤΡΟΣ ΣΟΥ Η Ο ΥΙΟΣ ΣΟΥ Η Η ΘΥΓΑΤΗΡ ΣΟΥ Η Η ΓΥΝΗ Η ΕΝ ΚΟΛΠΩ ΣΟΥ Η Ο ΦΙΛΟΣ Ο ΙΣΟΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΛΑΘΡΑ ΛΕΓΩΝ ΒΑΔΙΣΩΜΕΝ ΚΑΙ ΛΑΤΡΕΥΣΩΜΕΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΟΥΣ ΟΥΚ ΗΔΕΙΣ ΣΥ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ

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4 ΟΤΙ ΟΥΚ ΕΣΤΑΙ ΕΝ ΣΟΙ ΕΝΔΕΗΣ ΟΤΙ ΕΥΛΟΓΩΝ ΕΥΛΟΓΗΣΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΤΗ ΓΗ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ
5 ΕΑΝ ΔΕ ΑΚΟΗ ΕΙΣΑΚΟΥΣΗΤΕ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΦΥΛΑΣΣΕΙΝ ΚΑΙ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΟΣΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ
6 ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΥΛΟΓΗΣΕΝ ΣΕ ΟΝ ΤΡΟΠΟΝ ΕΛΑΛΗΣΕΝ ΣΟΙ ΚΑΙ ΔΑΝΙΕΙΣ ΕΘΝΕΣΙΝ ΠΟΛΛΟΙΣ ΣΥ ΔΕ ΟΥ ΔΑΝΙΗ ΚΑΙ ΑΡΞΕΙΣ ΣΥ ΕΘΝΩΝ ΠΟΛΛΩΝ ΣΟΥ ΔΕ ΟΥΚ ΑΡΞΟΥΣΙΝ
7 ΕΑΝ ΔΕ ΓΕΝΗΤΑΙ ΕΝ ΣΟΙ ΕΝΔΕΗΣ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ ΕΝ ΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΣΟΥ ΕΝ ΤΗ ΓΗ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΟΥΚ ΑΠΟΣΤΕΡΞΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΟΥΔ' ΟΥ ΜΗ ΣΥΣΦΙΓΞΗΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΑΠΟ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΤΟΥ ΕΠΙΔΕΟΜΕΝΟΥ
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ΕΒΔΟΜΟΝ ΕΤΟΣ ΤΗΣ ΑΦΕΣΕΩΣ ΚΑΙ ΠΟΝΗΡΕΥΣΗΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΤΩ ΕΠΙΔΕΟΜΕΝΩ ΚΑΙ ΟΥ ΔΩΣΕΙΣ ΑΥΤΩ ΚΑΙ ΒΟΗΣΕΤΑΙ ΚΑΤΑ ΣΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΟΙ ΑΜΑΡΤΙΑ ΜΕΓΑΛΗ

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11 ΟΥ ΓΑΡ ΜΗ ΕΚΛΙΠΗ ΕΝΔΕΗΣ ΑΠΟ ΤΗΣ ΓΗΣ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΠΟΙΕΙΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΛΕΓΩΝ ΑΝΟΙΓΩΝ ΑΝΟΙΞΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΤΩ ΠΕΝΗΤΙ ΚΑΙ ΤΩ ΕΠΙΔΕΟΜΕΝΩ ΤΩ ΕΠΙ ΤΗΣ ΓΗΣ ΣΟΥ

12 ΕΑΝ ΔΕ ΠΡΑΘΗ ΣΟΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ Ο ΕΒΡΑΙΟΣ Η Η ΕΒΡΑΙΑ ΔΟΥΛΕΥΣΕΙ ΣΟΙ ΕΞ ΕΤΗ ΚΑΙ ΤΩ ΕΒΔΟΜΩ ΕΞΑΠΟΣΤΕΛΕΙΣ ΑΥΤΟΝ ΕΛΕΥΘΕΡΟΝ ΑΠΟ ΣΟΥ

13 ΟΤΑΝ ΔΕ ΕΞΑΠΟΣΤΕΛΛΗΣ ΑΥΤΟΝ ΕΛΕΥΘΕΡΟΝ ΑΠΟ ΣΟΥ ΟΥΚ ΕΞΑΠΟΣΤΕΛΕΙΣ ΑΥΤΟΝ ΚΕΝΟΝ

14 ΕΦΟΔΙΟΝ ΕΦΟΔΙΑΣΕΙΣ ΑΥΤΟΝ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΣΙΤΟΥ ΣΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΛΗΝΟΥ ΣΟΥ ΚΑΘΑ ΕΥΛΟΓΗΣΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΩΣΕΙΣ ΑΥΤΩ

15 ΚΑΙ ΜΝΗΣΘΗΣΗ ΟΤΙ ΟΙΚΕΤΗΣ ΗΣΘΑ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΛΥΤΡΩΣΑΤΟ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΚΕΙΘΕΝ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΠΟΙΕΙΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

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18 ΟΥ ΣΚΛΗΡΟΝ ΕΣΤΑΙ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΞΑΠΟΣΤΕΛΛΟ-ΜΕΝΩΝ ΑΥΤΩΝ ΕΛΕΥΘΕΡΩΝ ΑΠΟ ΣΟΥ ΟΤΙ ΕΦΕΤΙΟΝ ΜΙΣΘΟΝ ΤΟΥ ΜΙΣΘΩΤΟΥ ΕΔΟΥΛΕΥΣΕΝ ΣΟΙ ΕΞ ΕΤΗ ΚΑΙ ΕΥΛΟΓΗΣΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΑΝ ΠΟΙΗΣ

19 ΠΑΝ ΠΡΩΤΟΤΟΚΟΝ Ο ΕΑΝ ΤΕΧΘΗ ΕΝ ΤΟΙΣ ΒΟΥΣΙΝ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΠΡΟΒΑΤΟΙΣ ΣΟΥ ΤΑ ΑΡΣΕΝΙΚΑ ΑΓΙΑΣΕΙΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΟΥΚ ΕΡΓΑ ΕΝ ΤΩ ΠΡΩΤΟΤΟΚΩ ΜΟΣΧΩ ΣΟΥ ΚΑΙ ΟΥ ΜΗ ΚΕΙΡΗΣ ΤΟ ΠΡΩΤΟΤΟΚΟΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ

20 ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΦΑΓΗ ΑΥΤΟ ΕΝΙΑΥΤΟΝ ΕΞ ΕΝΙΑΥΤΟΥ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΣΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ

21 ΕΑΝ ΔΕ Η ΕΝ ΑΥΤΩ ΜΩΜΟΣ ΧΩΛΟΝ Η ΤΥΦΛΟΝ Η ΚΑΙ ΠΑΣ ΜΩΜΟΣ ΠΟΝΗΡΟΣ ΟΥ ΘΥΣΕΙΣ ΑΥΤΟ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ

22 ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΦΑΓΗ ΑΥΤΟ Ο ΑΚΑΘΑΡΤΟΣ ΕΝ ΣΟΙ ΚΑΙ Ο ΚΑΘΑΡΟΣ ΩΣΑΥΤΩΣ ΕΔΕΤΑΙ ΩΣ ΔΟΡΚΑΔΑ Η ΕΛΑΦΟΝ

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DEUTERONOMY CHAPTER 16

1 ΦΥΛΑΞΑΙ ΤΟΝ ΜΗΝΑ ΤΩΝ ΝΕΩΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟ ΠΑΣΧΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΟΤΙ ΕΝ ΤΩ ΜΗΝΙ ΤΩΝ ΝΕΩΝ ΕΞΗΛΘΕΣ ΕΞ ΑΙΓΥΠΤΟΥ ΝΥΚΤΟΣ

2 ΚΑΙ ΘΥΣΕΙΣ ΤΟ ΠΑΣΧΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΑΣ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΥΤΟΝ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ

3 ΟΥ ΦΑΓΗ ΕΠ' ΑΥΤΟΥ ΖΥΜΗΝ ΕΠΤΑ ΗΜΕΡΑΣ ΦΑΓΗ ΕΠ' ΑΥΤΟΥ ΑΖΥΜΑ ΑΡΤΟΝ ΚΑΚΩΣΕΩΣ ΟΤΙ ΕΝ ΣΠΟΥΔΗ ΕΞΗΛΘΕΤΕ ΕΞ ΑΙΓΥΠΤΟΥ ΙΝΑ ΜΝΗΣΘΗΤΕ ΤΗΝ ΗΜΕΡΑΝ ΤΗΣ ΕΞΟΔΙΑΣ ΥΜΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΥΜΩΝ

4 ΟΥΚ ΟΦΘΗΣΕΤΑΙ ΣΟΙ ΖΥΜΗ ΕΝ ΠΑΣΙ ΤΟΙΣ ΟΡΙΟΙΣ ΣΟΥ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΟΥ ΚΟΙΜΗΘΗΣΕΤΑΙ ΑΠΟ ΤΩΝ ΚΡΕΩΝ ΩΝ ΕΑΝ ΘΥΣΗΣ ΤΟ ΕΣΠΕΡΑΣ ΤΗ ΗΜΕΡΑ ΤΗ ΠΡΩΤΗ ΕΙΣ ΤΟ ΠΡΩΙ

5 ΟΥ ΔΥΝΗΣΗ ΘΥΣΑΙ ΤΟ ΠΑΣΧΑ ΕΝ ΟΥΔΕΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΣΟΥ ΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ

6 ΑΛΛ' Η ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΘΥΣΕΙΣ ΤΟ ΠΑΣΧΑ ΕΣΠΕΡΑΣ ΠΡΟΣ ΔΥΣΜΑΣ ΗΛΙΟΥ ΕΝ ΤΩ ΚΑΙΡΩ Ω ΕΞΗΛΘΕΣ ΕΞ ΑΙΓΥΠΤΟΥ

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8 ΕΞ ΗΜΕΡΑΣ ΦΑΓΗ ΑΖΥΜΑ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΕΞΟΔΙΟΝ ΕΟΡΤΗ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΟΥ ΠΟΙΗΣΕΙΣ ΕΝ ΑΥΤΗ ΠΑΝ ΕΡΓΟΝ ΠΛΗΝ ΟΣΑ ΠΟΙΗΘΗΣΕΤΑΙ ΨΥΧΗ

9 ΕΠΤΑ ΕΒΔΟΜΑΔΑΣ ΟΛΟΚΛΗΡΟΥΣ ΕΞΑΡΙΘΜΗΣΕΙΣ ΣΕΑΥΤΩ ΑΡΞΑΜΕΝΟΥ ΣΟΥ ΔΡΕΠΑΝΟΝ ΕΠ' ΑΜΗΤΟΝ ΑΡΞΗ ΕΞΑΡΙΘΜΗΣΑΙ ΕΠΤΑ ΕΒΔΟΜΑΔΑΣ

10 ΚΑΙ ΠΟΙΗΣΕΙΣ ΕΟΡΤΗΝ ΕΒΔΟΜΑΔΩΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΚΑΘΟΤΙ Η ΧΕΙΡ ΣΟΥ ΙΣΧΥΕΙ ΟΣΑ ΑΝ ΔΩ ΣΟΙ ΚΑΘΟΤΙ ΗΥΛΟΓΗΣΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ

11 ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΣΥ ΚΑΙ Ο ΥΙΟΣ ΣΟΥ ΚΑΙ Η ΘΥΓΑΤΗΡ ΣΟΥ Ο ΠΑΙΣ ΣΟΥ ΚΑΙ Η ΠΑΙΔΙΣΚΗ ΣΟΥ ΚΑΙ Ο ΛΕΥΙΤΗΣ Ο ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ ΚΑΙ Ο ΟΡΦΑΝΟΣ ΚΑΙ Η ΧΗΡΑ Η ΕΝ ΥΜΙΝ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ

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14 ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ ΕΝ ΤΗ ΕΟΡΤΗ ΣΟΥ ΣΥ ΚΑΙ Ο ΥΙΟΣ ΣΟΥ ΚΑΙ Η ΘΥΓΑΤΗΡ ΣΟΥ Ο ΠΑΙΣ ΣΟΥ ΚΑΙ Η ΠΑΙΔΙΣΚΗ ΣΟΥ ΚΑΙ Ο ΛΕΥΙΤΗΣ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ ΚΑΙ Ο ΟΡΦΑΝΟΣ ΚΑΙ Η ΧΗΡΑ Η ΟΥΣΑ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ

15 ΕΠΤΑ ΗΜΕΡΑΣ ΕΟΡΤΑΣΕΙΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΥΤΩ ΕΑΝ ΔΕ ΕΥΛΟΓΗΣΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΓΕΝΗΜΑΣΙΝ ΣΟΥ ΚΑΙ ΕΝ ΠΑΝΤΙ ΕΡΓΩ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΚΑΙ ΕΣΗ ΕΥΦΡΑΙΝΟΜΕΝΟΣ

16 ΤΡΕΙΣ ΚΑΙΡΟΥΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΟΦΘΗΣΕΤΑΙ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΣΟΥ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΝ ΤΩ ΤΟΠΩ Ω ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΝ ΤΗ ΕΟΡΤΗ ΤΩΝ ΑΖΥΜΩΝ ΚΑΙ ΕΝ ΤΗ ΕΟΡΤΗ ΤΩΝ ΕΒΔΟΜΑΔΩΝ ΚΑΙ ΕΝ ΤΗ ΕΟΡΤΗ ΤΗΣ ΣΚΗΝΟΠΗΓΙΑΣ ΟΥΚ ΟΦΘΗΣΗ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΕΝΟΣ

17 ΕΚΑΣΤΟΣ ΚΑΤΑ ΔΥΝΑΜΙΝ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΚΑΤΑ ΤΗΝ ΕΥΛΟΓΙΑΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΗΝ ΕΔΩΚΕΝ ΣΟΙ

18 ΚΡΙΤΑΣ ΚΑΙ ΓΡΑΜΜΑΤΟΕΙΣΑΓΩΓΕΙΣ ΚΑΤΑΣΤΗΣΕΙΣ ΣΕΑΥΤΩ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΑΙΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΚΑΤΑ ΦΥΛΑΣ ΚΑΙ ΚΡΙΝΟΥΣΙΝ ΤΟΝ ΛΑΟΝ ΚΡΙΣΙΝ ΔΙΚΑΙΑΝ

19 ΟΥΚ ΕΚΚΛΙΝΟΥΣΙΝ ΚΡΙΣΙΝ ΟΥΚ ΕΠΙΓΝΩΣΟΝΤΑΙ ΠΡΟΣΩΠΟΝ ΟΥΔΕ ΛΗΜΨΟΝΤΑΙ ΔΩΡΟΝ ΤΑ ΓΑΡ ΔΩΡΑ ΕΚΤΥΦΛΟΙ ΟΦΘΑΛΜΟΥΣ ΣΟΦΩΝ ΚΑΙ ΕΞΑΙΡΕΙ ΛΟΓΟΥΣ ΔΙΚΑΙΩΝ

20 ΔΙΚΑΙΩΣ ΤΟ ΔΙΚΑΙΟΝ ΔΙΩΞΗ ΙΝΑ ΖΗΤΕ ΚΑΙ ΕΙΣΕΛΘΟΝΤΕΣ ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ

21 ΟΥ ΦΥΤΕΥΣΕΙΣ ΣΕΑΥΤΩ ΑΛΣΟΣ ΠΑΝ ΞΥΛΟΝ ΠΑΡΑ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ Ο ΠΟΙΗΣΕΙΣ ΣΕΑΥΤΩ

22 ΟΥ ΣΤΗΣΕΙΣ ΣΕΑΥΤΩ ΣΤΗΛΗΝ Α ΕΜΙΣΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ

DEUTERONOMY CHAPTER 17

1 ΟΥ ΘΥΣΕΙΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΜΟΣΧΟΝ Η ΠΡΟΒΑΤΟΝ ΕΝ Ω ΕΣΤΙΝ ΕΝ ΑΥΤΩ ΜΩΜΟΣ ΠΑΝ ΡΗΜΑ ΠΟΝΗΡΟΝ ΟΤΙ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΣΤΙΝ

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2 ΕΑΝ ΔΕ ΕΥΡΕΘΗ ΕΝ ΣΟΙ ΕΝ ΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΣΟΥ ΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΑΝΗΡ Η ΓΥΝΗ ΟΣΤΙΣ ΠΟΙΗΣΕΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΠΑΡΕΛΘΕΙΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ

3 ΚΑΙ ΕΛΘΟΝΤΕΣ ΛΑΤΡΕΥΣΩΣΙΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΩΣΙΝ ΑΥΤΟΙΣ ΤΩ ΗΛΙΩ Η ΤΗ ΣΕΛΗΝΗ Η ΠΑΝΤΙ ΤΩΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥ ΟΥΡΑΝΟΥ Α ΟΥ ΠΡΟΣΕΤΑΞΕΝ

4 ΚΑΙ ΑΝΑΓΓΕΛΗ ΣΟΙ ΚΑΙ ΕΚΖΗΤΗΣΕΙΣ ΣΦΟΔΡΑ ΚΑΙ ΙΔΟΥ ΑΛΗΘΩΣ ΓΕΓΟΝΕΝ ΤΟ ΡΗΜΑ ΓΕΓΕΝΗΤΑΙ ΤΟ ΒΔΕΛΥΓΜΑ ΤΟΥΤΟ ΕΝ ΙΣΡΑΗΛ

5 ΚΑΙ ΕΞΑΞΕΙΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΚΕΙΝΟΝ Η ΤΗΝ ΓΥΝΑΙΚΑ ΕΚΕΙΝΗΝ ΚΑΙ ΛΙΘΟΒΟΛΗΣΕΤΕ ΑΥΤΟΥΣ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΤΕΛΕΥΤΗΣΟΥΣΙΝ

6 ΕΠΙ ΔΥΣΙΝ ΜΑΡΤΥΣΙΝ Η ΕΠΙ ΤΡΙΣΙΝ ΜΑΡΤΥΣΙΝ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΑΠΟΘΝΗΣΚΩΝ ΟΥΚ ΑΠΟΘΑΝΕΙΤΑΙ ΕΦ' ΕΝΙ ΜΑΡΤΥΡΙ

7 ΚΑΙ Η ΧΕΙΡ ΤΩΝ ΜΑΡΤΥΡΩΝ ΕΣΤΑΙ ΕΠ' ΑΥΤΩ ΕΝ ΠΡΩΤΟΙΣ ΘΑΝΑΤΩΣΑΙ ΑΥΤΟΝ ΚΑΙ Η ΧΕΙΡ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΕΠ' ΕΣΧΑΤΩΝ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

8 ΕΑΝ ΔΕ ΑΔΥΝΑΤΗΣΗ ΑΠΟ ΣΟΥ ΡΗΜΑ ΕΝ ΚΡΙΣΕΙ ΑΝΑ ΜΕΣΟΝ ΑΙΜΑ ΑΙΜΑΤΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΚΡΙΣΙΣ ΚΡΙΣΕΩΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΦΗ ΑΦΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΝΤΙΛΟΓΙΑ ΑΝΤΙΛΟΓΙΑΣ ΡΗΜΑΤΑ ΚΡΙΣΕΩΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΥΜΩΝ ΚΑΙ ΑΝΑΣΤΑΣ ΑΝΑΒΗΣΗ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ

9 ΚΑΙ ΕΛΕΥΣΗ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΤΟΥΣ ΛΕΥΙΤΑΣ ΚΑΙ ΠΡΟΣ ΤΟΝ ΚΡΙΤΗΝ ΟΣ ΑΝ ΓΕΝΗΤΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΕΚΖΗΤΗΣΑΝΤΕΣ ΑΝΑΓΓΕΛΟΥΣΙΝ ΣΟΙ ΤΗΝ ΚΡΙΣΙΝ

10 ΚΑΙ ΠΟΙΗΣΕΙΣ ΚΑΤΑ ΤΟ ΠΡΑΓΜΑ Ο ΕΑΝ ΑΝΑΓΓΕΙΛΩΣΙΝ ΣΟΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΟΥ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΚΑΙ ΦΥΛΑΞΗ ΣΦΟΔΡΑ ΠΟΙΗΣΑΙ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΝΟΜΟΘΕΤΗΘΗ ΣΟΙ

11 ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΗΝ ΑΝ ΕΙΠΩΣΙΝ ΣΟΙ ΠΟΙΗΣΕΙΣ ΟΥΚ ΕΚΚΛΙΝΕΙΣ ΑΠΟ ΤΟΥ ΡΗΜΑΤΟΣ ΟΥ ΕΑΝ ΑΝΑΓΓΕΙΛΩΣΙΝ ΣΟΙ ΔΕΞΙΑ ΟΥΔΕ ΑΡΙΣΤΕΡΑ

12 ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΑΝ ΠΟΙΗΣΗ ΕΝ ΥΠΕΡΗΦΑΝΙΑ ΤΟΥ ΜΗ ΥΠΑΚΟΥΣΑΙ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΠΑΡΕΣΤΗΚΟΤΟΣ ΛΕΙΤΟΥΡΓΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ Η ΤΟΥ ΚΡΙΤΟΥ ΟΣ ΑΝ Η ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΙΣΡΑΗΛ

13 ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΚΟΥΣΑΣ ΦΟΒΗΘΗΣΕΤΑΙ ΚΑΙ ΟΥΚ ΑΣΕΒΗΣΕΙ ΕΤΙ

14 ΕΑΝ ΔΕ ΕΙΣΕΛΘΗΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΗΣ ΑΥΤΗΝ ΚΑΙ ΚΑΤΟΙΚΗΣΗΣ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΕΙΠΗΣ ΚΑΤΑΣΤΗΣΩ ΕΠ' ΕΜΑΥΤΟΝ ΑΡΧΟΝΤΑ ΚΑΘΑ ΚΑΙ ΤΑ ΛΟΙΠΑ ΕΘΝΗ ΤΑ ΚΥΚΛΩ ΜΟΥ

15 ΚΑΘΙΣΤΩΝ ΚΑΤΑΣΤΗΣΕΙΣ ΕΠΙ ΣΕΑΥΤΟΝ ΑΡΧΟΝΤΑ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΥΤΟΝ ΕΚ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ ΚΑΤΑΣΤΗΣΕΙΣ ΕΠΙ ΣΕΑΥΤΟΝ ΑΡΧΟΝΤΑ ΟΥ ΔΥΝΗΣΗ ΚΑΤΑΣΤΗΣΑΙ ΕΠΙ ΣΕΑΥΤΟΝ ΑΝΘΡΩΠΟΝ ΑΛΛΟΤΡΙΟΝ ΟΤΙ ΟΥΚ ΑΔΕΛΦΟΣ ΣΟΥ ΕΣΤΙΝ

16 ΔΙΟΤΙ ΟΥ ΠΛΗΘΥΝΕΙ ΕΑΥΤΩ ΙΠΠΟΝ ΟΥΔΕ ΜΗ ΑΠΟΣΤΡΕΨΗ ΤΟΝ ΛΑΟΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΟΠΩΣ ΠΛΗΘΥΝΗ ΕΑΥΤΩ ΙΠΠΟΝ Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ ΟΥ ΠΡΟΣΘΗΣΕΤΕ ΑΠΟΣΤΡΕΨΑΙ ΤΗ ΟΔΩ ΤΑΥΤΗ ΕΤΙ

17 ΚΑΙ ΟΥ ΠΛΗΘΥΝΕΙ ΕΑΥΤΩ ΓΥΝΑΙΚΑΣ ΟΥΔΕ ΜΕΤΑΣΤΗΣΕΤΑΙ ΑΥΤΟΥ Η ΚΑΡΔΙΑ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΟΥ ΠΛΗΘΥΝΕΙ ΕΑΥΤΩ ΣΦΟΔΡΑ

18 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΚΑΘΙΣΗ ΕΠΙ ΤΗΣ ΑΡΧΗΣ ΑΥΤΟΥ ΚΑΙ ΓΡΑΨΕΙ ΕΑΥΤΩ ΤΟ ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΤΟΥΤΟ ΕΙΣ ΒΙΒΛΙΟΝ ΠΑΡΑ ΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΛΕΥΙΤΩΝ

19 ΚΑΙ ΕΣΤΑΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΑΝΑΓΝΩΣΕΤΑΙ ΕΝ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΟΥ ΙΝΑ ΜΑΘΗ ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΟΥ ΦΥΛΑΣΣΕΣΘΑΙ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΑΥΤΑ ΠΟΙΕΙΝ

20 ΙΝΑ ΜΗ ΥΨΩΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΙΝΑ ΜΗ ΠΑΡΑΒΗ ΑΠΟ ΤΩΝ ΕΝΤΟΛΩΝ ΔΕΞΙΑ Η ΑΡΙΣΤΕΡΑ ΟΠΩΣ ΑΝ ΜΑΚΡΟΧΡΟΝΙΣΗ ΕΠΙ ΤΗΣ ΑΡΧΗΣ ΑΥΤΟΥ ΑΥΤΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

DEUTERONOMY CHAPTER 18

1 ΟΥΚ ΕΣΤΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΟΛΗ ΦΥΛΗ ΛΕΥΙ ΜΕΡΙΣ ΟΥΔΕ ΚΛΗΡΟΣ ΜΕΤΑ ΙΣΡΑΗΛ ΚΑΡΠΩΜΑΤΑ ΚΥΡΙΟΥ Ο ΚΛΗΡΟΣ ΑΥΤΩΝ ΦΑΓΟΝΤΑΙ ΑΥΤΑ

2 ΚΛΗΡΟΣ ΔΕ ΟΥΚ ΕΣΤΑΙ ΑΥΤΟΙΣ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΚΥΡΙΟΣ ΑΥΤΟΣ ΚΛΗΡΟΣ ΑΥΤΟΥ ΚΑΘΟΤΙ ΕΙΠΕΝ ΑΥΤΩ

3 ΚΑΙ ΑΥΤΗ Η ΚΡΙΣΙΣ ΤΩΝ ΙΕΡΕΩΝ ΤΑ ΠΑΡΑ ΤΟΥ ΛΑΟΥ ΠΑΡΑ ΤΩΝ ΘΥΟΝΤΩΝ ΤΑ ΘΥΜΑΤΑ ΕΑΝ ΤΕ ΜΟΣΧΟΝ ΕΑΝ ΤΕ ΠΡΟΒΑΤΟΝ ΚΑΙ ΔΩΣΕΙ ΤΩ ΙΕΡΕΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΚΑΙ ΤΑ ΣΙΑΓΟΝΙΑ ΚΑΙ ΤΟ ΕΝΥΣΤΡΟΝ

4 ΚΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΟΥ ΣΙΤΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΟΙΝΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΕΛΑΙΟΥ ΣΟΥ ΚΑΙ ΤΗΝ ΑΠΑΡΧΗΝ ΤΩΝ ΚΟΥΡΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΣΟΥ ΔΩΣΕΙΣ ΑΥΤΩ

5 ΟΤΙ ΑΥΤΟΝ ΕΞΕΛΕΞΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΚ ΠΑΣΩΝ ΤΩΝ ΦΥΛΩΝ ΣΟΥ ΠΑΡΕΣΤΑΝΑΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΚΑΙ ΕΥΛΟΓΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΑΥΤΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

6 ΕΑΝ ΔΕ ΠΑΡΑΓΕΝΗΤΑΙ Ο ΛΕΥΙΤΗΣ ΕΚ ΜΙΑΣ ΤΩΝ ΠΟΛΕΩΝ ΥΜΩΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΥ ΑΥΤΟΣ ΠΑΡΟΙΚΕΙ ΚΑΘΟΤΙ ΕΠΙΘΥΜΕΙ Η ΨΥΧΗ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ

7 ΚΑΙ ΛΕΙΤΟΥΡΓΗΣΕΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΟΥ ΩΣΠΕΡ ΠΑΝΤΕΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΠΑΡΕΣΤΗΚΟΤΕΣ ΕΚΕΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

8 ΜΕΡΙΔΑ ΜΕΜΕΡΙΣΜΕΝΗΝ ΦΑΓΕΤΑΙ ΠΛΗΝ ΤΗΣ ΠΡΑΣΕΩΣ ΤΗΣ ΚΑΤΑ ΠΑΤΡΙΑΝ

9 ΕΑΝ ΔΕ ΕΙΣΕΛΘΗΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΟΥ ΜΑΘΗΣΗ ΠΟΙΕΙΝ ΚΑΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΩΝ ΕΘΝΩΝ ΕΚΕΙΝΩΝ

10 ΟΥΧ ΕΥΡΕΘΗΣΕΤΑΙ ΕΝ ΣΟΙ ΠΕΡΙΚΑΘΑΙΡΩΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ Η ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΕΝ ΠΥΡΙ ΜΑΝΤΕΥΟΜΕΝΟΣ ΜΑΝΤΕΙΑΝ ΚΛΗΔΟΝΙΖΟΜΕΝΟΣ ΚΑΙ ΟΙΩΝΙΖΟΜΕΝΟΣ ΦΑΡΜΑΚΟΣ

11 ΕΠΑΕΙΔΩΝ ΕΠΑΟΙΔΗΝ ΕΓΓΑΣΤΡΙΜΥΘΟΣ ΚΑΙ ΤΕΡΑΤΟΣΚΟΠΟΣ ΕΠΕΡΩΤΩΝ ΤΟΥΣ ΝΕΚΡΟΥΣ

12 ΕΣΤΙΝ ΓΑΡ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΠΑΣ ΠΟΙΩΝ ΤΑΥΤΑ ΕΝΕΚΕΝ ΓΑΡ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΟΥΤΩΝ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΑΠΟ ΣΟΥ

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14 ΤΑ ΓΑΡ ΕΘΝΗ ΤΑΥΤΑ ΟΥΣ ΣΥ ΚΑΤΑΚΛΗΡΟΝΟΜΕΙΣ ΑΥΤΟΥΣ ΟΥΤΟΙ ΚΛΗΔΟΝΩΝ ΚΑΙ ΜΑΝΤΕΙΩΝ ΑΚΟΥΣΟΝΤΑΙ ΣΟΙ ΔΕ ΟΥΧ ΟΥΤΩΣ ΕΔΩΚΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ

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16 ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΗΤΗΣΩ ΠΑΡΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΝ ΧΩΡΗΒ ΤΗ ΗΜΕΡΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΛΕΓΟΝΤΕΣ ΟΥ ΠΡΟΣΘΗΣΟΜΕΝ ΑΚΟΥΣΑΙ ΤΗΝ ΦΩΝΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΤΟ ΠΥΡ ΤΟ ΜΕΓΑ ΤΟΥΤΟ ΟΥΚ ΟΨΟΜΕΘΑ ΕΤΙ ΟΥΔΕ ΜΗ ΑΠΟΘΑΝΩΜΕΝ

17 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΟΡΘΩΣ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΑΝ

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19 ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΕΑΝ ΜΗ ΑΚΟΥΣΗ ΟΣΑ ΕΑΝ ΛΑΛΗΣΗ Ο ΠΡΟΦΗΤΗΣ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΓΩ ΕΚΔΙΚΗΣΩ ΕΞ ΑΥΤΟΥ

20 ΠΛΗΝ Ο ΠΡΟΦΗΤΗΣ ΟΣ ΑΝ ΑΣΕΒΗΣΗ ΛΑΛΗΣΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΡΗΜΑ Ο ΟΥ ΠΡΟΣΕΤΑΞΑ ΛΑΛΗΣΑΙ ΚΑΙ ΟΣ ΑΝ

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ΛΑΛΗΣΗ ΕΠ' ΟΝΟΜΑΤΙ ΘΕΩΝ ΕΤΕΡΩΝ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΠΡΟΦΗΤΗΣ ΕΚΕΙΝΟΣ

21 ΕΑΝ ΔΕ ΕΙΠΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΠΩΣ ΓΝΩΣΟΜΕΘΑ ΤΟ ΡΗΜΑ Ο ΟΥΚ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ

22 ΟΣΑ ΕΑΝ ΛΑΛΗΣΗ Ο ΠΡΟΦΗΤΗΣ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΜΗ ΓΕΝΗΤΑΙ ΤΟ ΡΗΜΑ ΚΑΙ ΜΗ ΣΥΜΒΗ ΤΟΥΤΟ ΤΟ ΡΗΜΑ Ο ΟΥΚ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΑΣΕΒΕΙΑ ΕΛΑΛΗΣΕΝ Ο ΠΡΟΦΗΤΗΣ ΕΚΕΙΝΟΣ ΟΥΚ ΑΦΕΞΕΣΘΕ ΑΥΤΟΥ

DEUTERONOMY CHAPTER 19

1 ΕΑΝ ΔΕ ΑΦΑΝΙΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑ ΕΘΝΗ Α Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ-ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΟΙΚΗΣΗΤΕ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΑΥΤΩΝ

2 ΤΡΕΙΣ ΠΟΛΕΙΣ ΔΙΑΣΤΕΛΕΙΣ ΣΕΑΥΤΩ ΕΝ ΜΕΣΩ ΤΗΣ ΓΗΣ ΣΟΥ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ

3 ΣΤΟΧΑΣΑΙ ΣΟΙ ΤΗΝ ΟΔΟΝ ΚΑΙ ΤΡΙΜΕΡΙΕΙΣ ΤΑ ΟΡΙΑ ΤΗΣ ΓΗΣ ΣΟΥ ΗΝ ΚΑΤΑΜΕΡΙΖΕΙ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΚΑΤΑΦΥΓΗ ΕΚΕΙ ΠΑΝΤΙ ΦΟΝΕΥΤΗ

4 ΤΟΥΤΟ ΔΕ ΕΣΤΑΙ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΦΟΝΕΥΤΟΥ ΟΣ ΑΝ ΦΥΓΗ ΕΚΕΙ ΚΑΙ ΖΗΣΕΤΑΙ ΟΣ ΑΝ ΠΑΤΑΞΗ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΑΚΟΥΣΙΩΣ ΚΑΙ ΟΥΤΟΣ ΟΥ ΜΙΣΩΝ ΑΥΤΟΝ ΠΡΟ ΤΗΣ ΕΧΘΕΣ ΚΑΙ ΠΡΟ ΤΗΣ ΤΡΙΤΗΣ

5 ΚΑΙ ΟΣ ΑΝ ΕΙΣΕΛΘΗ ΜΕΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΕΙΣ ΤΟΝ ΔΡΥΜΟΝ ΣΥΝΑΓΑΓΕΙΝ ΞΥΛΑ ΚΑΙ ΕΚΚΡΟΥΣΘΗ Η ΧΕΙΡ ΑΥΤΟΥ ΤΗ ΑΞΙΝΗ ΚΟΠΤΟΝΤΟΣ ΤΟ ΞΥΛΟΝ ΚΑΙ ΕΚΠΕΣΟΝ ΤΟ ΣΙΔΗΡΙΟΝ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΤΥΧΗ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΑΠΟΘΑΝΗ ΟΥΤΟΣ ΚΑΤΑΦΕΥΞΕΤΑΙ ΕΙΣ ΜΙΑΝ ΤΩΝ ΠΟΛΕΩΝ ΤΟΥΤΩΝ ΚΑΙ ΖΗΣΕΤΑΙ

6 ΙΝΑ ΜΗ ΔΙΩΞΑΣ Ο ΑΓΧΙΣΤΕΥΩΝ ΤΟΥ ΑΙΜΑΤΟΣ ΟΠΙΣΩ ΤΟΥ ΦΟΝΕΥΣΑΝΤΟΣ ΟΤΙ ΠΑΡΑΤΕΘΕΡΜΑΝΤΑΙ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΚΑΤΑΛΑΒΗ ΑΥΤΟΝ ΕΑΝ ΜΑΚΡΟΤΕΡΑ Η Η ΟΔΟΣ ΚΑΙ ΠΑΤΑΞΗ ΑΥΤΟΥ ΤΗΝ ΨΥΧΗΝ ΚΑΙ ΑΠΟΘΑΝΗ ΚΑΙ ΤΟΥΤΩ ΟΥΚ ΕΣΤΙΝ ΚΡΙΣΙΣ ΘΑΝΑΤΟΥ ΟΤΙ ΟΥ ΜΙΣΩΝ ΗΝ ΑΥΤΟΝ ΠΡΟ ΤΗΣ ΕΧΘΕΣ ΚΑΙ ΠΡΟ ΤΗΣ ΤΡΙΤΗΣ

7 ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΛΕΓΩΝ ΤΡΕΙΣ ΠΟΛΕΙΣ ΔΙΑΣΤΕΛΕΙΣ ΣΕΑΥΤΩ

8 ΕΑΝ ΔΕ ΕΜΠΛΑΤΥΝΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑ ΟΡΙΑ ΣΟΥ ΟΝ ΤΡΟΠΟΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΚΑΙ ΔΩ ΣΟΙ ΚΥΡΙΟΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΗΝ ΕΙΠΕΝ ΔΟΥΝΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ

9 ΕΑΝ ΑΚΟΥΣΗΣ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΚΑΙ ΠΡΟΣΘΗΣΕΙΣ ΣΕΑΥΤΩ ΕΤΙ ΤΡΕΙΣ ΠΟΛΕΙΣ ΠΡΟΣ ΤΑΣ ΤΡΕΙΣ ΤΑΥΤΑΣ

10 ΚΑΙ ΟΥΚ ΕΚΧΥΘΗΣΕΤΑΙ ΑΙΜΑ ΑΝΑΙΤΙΟΝ ΕΝ ΤΗ ΓΗ ΣΟΥ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΝ ΣΟΙ ΑΙΜΑΤΙ ΕΝΟΧΟΣ

11 ΕΑΝ ΔΕ ΓΕΝΗΤΑΙ ΑΝΘΡΩΠΟΣ ΜΙΣΩΝ ΤΟΝ ΠΛΗΣΙΟΝ ΚΑΙ ΕΝΕΔΡΕΥΣΗ ΑΥΤΟΝ ΚΑΙ ΕΠΑΝΑΣΤΗ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΠΑΤΑΞΗ ΑΥΤΟΥ ΨΥΧΗΝ ΚΑΙ ΑΠΕΘΑΝΗ ΚΑΙ ΦΥΓΗ ΕΙΣ ΜΙΑΝ ΤΩΝ ΠΟΛΕΩΝ ΤΟΥΤΩΝ

12 ΚΑΙ ΑΠΟΣΤΕΛΟΥΣΙΝ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΥΤΟΝ ΕΚΕΙΘΕΝ ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙΝ ΑΥΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΤΩ ΑΓΧΙΣΤΕΥΟΝΤΙ ΤΟΥ ΑΙΜΑΤΟΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ

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17 ΚΑΙ ΣΤΗΣΟΝΤΑΙ ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ ΟΙΣ ΕΣΤΙΝ ΑΥΤΟΙΣ Η ΑΝΤΙΛΟΓΙΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΝΑΝΤΙ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΕΝΑΝΤΙ ΤΩΝ ΚΡΙΤΩΝ ΟΙ ΕΑΝ ΩΣΙΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ

18 ΚΑΙ ΕΞΕΤΑΣΩΣΙΝ ΟΙ ΚΡΙΤΑΙ ΑΚΡΙΒΩΣ ΚΑΙ ΙΔΟΥ ΜΑΡΤΥΣ ΑΔΙΚΟΣ ΕΜΑΡΤΥΡΗΣΕΝ ΑΔΙΚΑ ΑΝΤΕΣΤΗ ΚΑΤΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

19 ΚΑΙ ΠΟΙΗΣΕΤΕ ΑΥΤΩ ΟΝ ΤΡΟΠΟΝ ΕΠΟΝΗΡΕΥΣΑΤΟ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

20 ΚΑΙ ΟΙ ΕΠΙΛΟΙΠΟΙ ΑΚΟΥΣΑΝΤΕΣ ΦΟΒΗΘΗΣΟΝΤΑΙ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΟΥΣΙΝ ΕΤΙ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟ ΠΟΝΗΡΟΝ ΤΟΥΤΟ ΕΝ ΥΜΙΝ

21 ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΕΠ' ΑΥΤΩ ΨΥΧΗΝ ΑΝΤΙ ΨΥΧΗΣ ΟΦΘΑΛΜΟΝ ΑΝΤΙ ΟΦΘΑΛΜΟΥ ΟΔΟΝΤΑ ΑΝΤΙ ΟΔΟΝΤΟΣ ΧΕΙΡΑ ΑΝΤΙ ΧΕΙΡΟΣ ΠΟΔΑ ΑΝΤΙ ΠΟΔΟΣ

DEUTERONOMY CHAPTER 20

1 ΕΑΝ ΔΕ ΕΞΕΛΘΗΣ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ ΙΔΗΣ ΙΠΠΟΝ ΚΑΙ ΑΝΑΒΑΤΗΝ ΚΑΙ ΛΑΟΝ ΠΛΕΙΟΝΑ ΣΟΥ ΟΥ ΦΟΒΗΘΗΣΗ ΑΠ' ΑΥΤΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΜΕΤΑ ΣΟΥ Ο ΑΝΑΒΙΒΑΣΑΣ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

2 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΕΓΓΙΣΗΣ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΠΡΟΣΕΓΓΙΣΑΣ Ο ΙΕΡΕΥΣ ΛΑΛΗΣΕΙ ΤΩ ΛΑΩ

3 ΚΑΙ ΕΡΕΙ ΠΡΟΣ ΑΥΤΟΥΣ ΑΚΟΥΕ ΙΣΡΑΗΛ ΥΜΕΙΣ ΠΡΟΣΠΟΡΕΥΕΣΘΕ ΣΗΜΕΡΟΝ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΥΜΩΝ ΜΗ ΕΚΛΥΕΣΘΩ Η ΚΑΡΔΙΑ ΥΜΩΝ ΜΗ ΦΟΒΕΙΣΘΕ ΜΗΔΕ ΘΡΑΥΕΣΘΕ ΜΗΔΕ ΕΚΚΛΙΝΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

4 ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ Ο ΠΡΟΠΟΡΕΥΟΜΕΝΟΣ ΜΕΘ' ΥΜΩΝ ΣΥΝΕΚΠΟΛΕΜΗΣΑΙ ΥΜΙΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΥΜΩΝ ΔΙΑΣΩΣΑΙ ΥΜΑΣ

5 ΚΑΙ ΛΑΛΗΣΟΥΣΙΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΟΝΤΕΣ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ Ο ΟΙΚΟΔΟΜΗΣΑΣ ΟΙΚΙΑΝ ΚΑΙΝΗΝ ΚΑΙ ΟΥΚ ΕΝΕΚΑΙΝΙΣΕΝ ΑΥΤΗΝ ΠΟΡΕΥΕΣΘΩ ΚΑΙ ΑΠΟΣΤΡΑΦΗΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΜΗ ΑΠΟΘΑΝΗ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΤΕΡΟΣ ΕΓΚΑΙΝΙΕΙ ΑΥΤΗΝ

6 ΚΑΙ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ ΟΣΤΙΣ ΕΦΥΤΕΥΣΕΝ ΑΜΠΕΛΩΝΑ ΚΑΙ ΟΥΚ ΕΥΦΡΑΝΘΗ ΕΞ ΑΥΤΟΥ ΠΟΡΕΥΕΣΘΩ ΚΑΙ ΑΠΟ-ΣΤΡΑΦΗΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΜΗ ΑΠΟΘΑΝΗ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΤΕΡΟΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΞ ΑΥΤΟΥ

7 ΚΑΙ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ ΟΣΤΙΣ ΜΕΜΝΗΣΤΕΥΤΑΙ ΓΥΝΑΙΚΑ ΚΑΙ ΟΥΚ ΕΛΑΒΕΝ ΑΥΤΗΝ ΠΟΡΕΥΕΣΘΩ ΚΑΙ ΑΠΟΣΤΡΑΦΗΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΜΗ ΑΠΟΘΑΝΗ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΤΕΡΟΣ ΛΗΜΨΕΤΑΙ ΑΥΤΗΝ

8 ΚΑΙ ΠΡΟΣΘΗΣΟΥΣΙΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΡΟΥΣΙΝ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ Ο ΦΟΒΟΥΜΕΝΟΣ ΚΑΙ ΔΕΙΛΟΣ ΤΗ ΚΑΡΔΙΑ ΠΟΡΕΥΕΣΘΩ ΚΑΙ ΑΠΟΣΤΡΑΦΗΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΙΝΑ ΜΗ ΔΕΙΛΙΑΝΗ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΩΣΠΕΡ Η ΑΥΤΟΥ

9 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΠΑΥΣΩΝΤΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΛΑΛΟΥΝΤΕΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΚΑΤΑΣΤΗΣΟΥΣΙΝ ΑΡΧΟΝΤΑΣ ΤΗΣ ΣΤΡΑΤΙΑΣ ΠΡΟΗΓΟΥΜΕΝΟΥΣ ΤΟΥ ΛΑΟΥ

10 ΕΑΝ ΔΕ ΠΡΟΣΕΛΘΗΣ ΠΡΟΣ ΠΟΛΙΝ ΕΚΠΟΛΕΜΗΣΑΙ ΑΥΤΗΝ ΚΑΙ ΕΚΚΑΛΕΣΗ ΑΥΤΟΥΣ ΜΕΤ' ΕΙΡΗΝΗΣ

11 ΕΑΝ ΜΕΝ ΕΙΡΗΝΙΚΑ ΑΠΟΚΡΙΘΩΣΙΝ ΣΟΙ ΚΑΙ ΑΝΟΙΞΩΣΙΝ ΣΟΙ ΕΣΤΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΕΝ ΑΥΤΗ ΕΣΟΝΤΑΙ ΣΟΙ ΦΟΡΟΛΟΓΗΤΟΙ ΚΑΙ ΥΠΗΚΟΟΙ ΣΟΥ

12 ΕΑΝ ΔΕ ΜΗ ΥΠΑΚΟΥΣΩΣΙΝ ΣΟΙ ΚΑΙ ΠΟΙΗΣΩΣΙΝ ΠΡΟΣ ΣΕ ΠΟΛΕΜΟΝ ΠΕΡΙΚΑΘΙΕΙΣ ΑΥΤΗΝ

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13 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΑΥΤΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΠΑΤΑΞΕΙΣ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΑΥΤΗΣ ΕΝ ΦΟΝΩ ΜΑΧΑΙΡΑΣ
14 ΠΛΗΝ ΤΩΝ ΓΥΝΑΙΚΩΝ ΚΑΙ ΤΗΣ ΑΠΟΣΚΕΥΗΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΑΝ ΥΠΑΡΧΗ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΑΠΑΡΤΙΑΝ ΠΡΟΝΟΜΕΥΣΕΙΣ ΣΕΑΥΤΩ ΚΑΙ ΦΑΓΗ ΠΑΣΑΝ ΤΗΝ ΠΡΟΝΟΜΗΝ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ ΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ
15 ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΜΑΚΡΑΝ ΟΥΣΑΣ ΑΠΟ ΣΟΥ ΣΦΟΔΡΑ ΑΙ ΟΥΧΙ ΕΚ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΕΘΝΩΝ ΤΟΥΤΩΝ
16 ΙΔΟΥ ΔΕ ΑΠΟ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΕΘΝΩΝ ΤΟΥΤΩΝ ΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΚΛΗΡΟΝΟΜΕΙΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΟΥ ΖΩΓΡΗΣΕΤΕ ΑΠ' ΑΥΤΩΝ ΠΑΝ ΕΜΠΝΕΟΝ
17 ΑΛΛ' Η ΑΝΑΘΕΜΑΤΙ ΑΝΑΘΕΜΑΤΙΕΙΤΕ ΑΥΤΟΥΣ ΤΟΝ ΧΕΤΤΑΙΟΝ ΚΑΙ ΑΜΟΡΡΑΙΟΝ ΚΑΙ ΧΑΝΑΝΑΙΟΝ ΚΑΙ ΦΕΡΕΖΑΙΟΝ ΚΑΙ ΕΥΑΙΟΝ ΚΑΙ ΙΕΒΟΥΣΑΙΟΝ ΚΑΙ ΓΕΡΓΕΣΑΙΟΝ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ
18 ΙΝΑ ΜΗ ΔΙΔΑΞΩΣΙΝ ΥΜΑΣ ΠΟΙΕΙΝ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ ΟΣΑ ΕΠΟΙΗΣΑΝ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΚΑΙ ΑΜΑΡΤΗΣΕΣΘΕ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ
19 ΕΑΝ ΔΕ ΠΕΡΙΚΑΘΙΣΗΣ ΠΕΡΙ ΠΟΛΙΝ ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ ΕΚΠΟΛΕΜΗΣΑΙ ΑΥΤΗΝ ΕΙΣ ΚΑΤΑΛΗΜΨΙΝ ΑΥΤΗΣ ΟΥΧΙ ΕΞΟΛΕΘΡΕΥΣΕΙΣ ΤΑ ΔΕΝΔΡΑ ΑΥΤΗΣ ΕΠΙΒΑΛΕΙΝ ΕΠ' ΑΥΤΑ ΣΙΔΗΡΟΝ ΑΛΛ' Η ΑΠ' ΑΥΤΟΥ ΦΑΓΗ ΑΥΤΟ ΔΕ ΟΥΚ ΕΚΚΟΨΕΙΣ ΜΗ ΑΝΘΡΩΠΟΣ ΤΟ ΞΥΛΟΝ ΤΟ ΕΝ ΤΩ ΑΓΡΩ ΕΙΣΕΛΘΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΕΙΣ ΤΟΝ ΧΑΡΑΚΑ
20 ΑΛΛΑ ΞΥΛΟΝ Ο ΕΠΙΣΤΑΣΑΙ ΟΤΙ ΟΥ ΚΑΡΠΟΒΡΩΤΟΝ ΕΣΤΙΝ ΤΟΥΤΟ ΕΞΟΛΕΘΡΕΥΣΕΙΣ ΚΑΙ ΕΚΚΟΨΕΙΣ ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙΣ ΧΑΡΑΚΩΣΙΝ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΗΤΙΣ ΠΟΙΕΙ ΠΡΟΣ ΣΕ ΤΟΝ ΠΟΛΕΜΟΝ ΕΩΣ ΑΝ ΠΑΡΑΔΟΘΗ

DEUTERONOMY CHAPTER 21

1 ΕΑΝ ΔΕ ΕΥΡΕΘΗ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΤΗ ΓΗ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΠΕΠΤΩΚΩΣ ΕΝ ΤΩ ΠΕΔΙΩ ΚΑΙ ΟΥΚ ΟΙΔΑΣΙΝ ΤΟΝ ΠΑΤΑΞΑΝΤΑ
2 ΕΞΕΛΕΥΣΕΤΑΙ Η ΓΕΡΟΥΣΙΑ ΣΟΥ ΚΑΙ ΟΙ ΚΡΙΤΑΙ ΣΟΥ ΚΑΙ ΕΚΜΕΤΡΗΣΟΥΣΙΝ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΚΥΚΛΩ ΤΟΥ ΤΡΑΥΜΑΤΙΟΥ
3 ΚΑΙ ΕΣΤΑΙ Η ΠΟΛΙΣ Η ΕΓΓΙΖΟΥΣΑ ΤΩ ΤΡΑΥΜΑΤΙΑ ΚΑΙ ΛΗΜΨΕΤΑΙ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΔΑΜΑΛΙΝ ΕΚ ΒΟΩΝ ΗΤΙΣ ΟΥΚ ΕΙΡΓΑΣΤΑΙ ΚΑΙ ΗΤΙΣ ΟΥΧ ΕΙΛΚΥΣΕΝ ΖΥΓΟΝ
4 ΚΑΙ ΚΑΤΑΒΙΒΑΣΟΥΣΙΝ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΤΗΝ ΔΑΜΑΛΙΝ ΕΙΣ ΦΑΡΑΓΓΑ ΤΡΑΧΕΙΑΝ ΗΤΙΣ ΟΥΚ ΕΙΡΓΑΣΤΑΙ ΟΥΔΕ ΣΠΕΙΡΕΤΑΙ ΚΑΙ ΝΕΥΡΟΚΟΠΗΣΟΥΣΙΝ ΤΗΝ ΔΑΜΑΛΙΝ ΕΝ ΤΗ ΦΑΡΑΓΓΙ
5 ΚΑΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΟΤΙ ΑΥΤΟΥΣ ΕΠΕΛΕΞΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΑΡΕΣΤΗΚΕΝΑΙ ΑΥΤΩ ΚΑΙ ΕΥΛΟΓΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΕΣΤΑΙ ΠΑΣΑ ΑΝΤΙΛΟΓΙΑ ΚΑΙ ΠΑΣΑ ΑΦΗ
6 ΚΑΙ ΠΑΣΑ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΟΙ ΕΓΓΙΖΟΝΤΕΣ ΤΩ ΤΡΑΥΜΑΤΙΑ ΝΙΨΟΝΤΑΙ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΗΣ ΔΑΜΑΛΕΩΣ ΤΗΣ ΝΕΝΕΥΡΟΚΟΠΗΜΕΝΗΣ ΕΝ ΤΗ ΦΑΡΑΓΓΙ
7 ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ ΕΡΟΥΣΙΝ ΑΙ ΧΕΙΡΕΣ ΗΜΩΝ ΟΥΚ ΕΞΕΧΕΑΝ ΤΟ ΑΙΜΑ ΤΟΥΤΟ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΗΜΩΝ ΟΥΧ ΕΩΡΑΚΑΣΙΝ
8 ΙΛΕΩΣ ΓΕΝΟΥ ΤΩ ΛΑΩ ΣΟΥ ΙΣΡΑΗΛ ΟΥΣ ΕΛΥΤΡΩΣΩ ΚΥΡΙΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ ΑΙΜΑ ΑΝΑΙΤΙΟΝ ΕΝ ΤΩ ΛΑΩ ΣΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΞΙΛΑΣΘΗΣΕΤΑΙ ΑΥΤΟΙΣ ΤΟ ΑΙΜΑ
9 ΣΥ ΔΕ ΕΞΑΡΕΙΣ ΤΟ ΑΙΜΑ ΤΟ ΑΝΑΙΤΙΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ ΕΑΝ ΠΟΙΗΣΗΣ ΤΟ ΚΑΛΟΝ ΚΑΙ ΤΟ ΑΡΕΣΤΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ
10 ΕΑΝ ΔΕ ΕΞΕΛΘΩΝ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ ΠΑΡΑΔΩ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΠΡΟΝΟΜΕΥΣΕΙΣ ΤΗΝ ΠΡΟΝΟΜΗΝ ΑΥΤΩΝ
11 ΚΑΙ ΙΔΗΣ ΕΝ ΤΗ ΠΡΟΝΟΜΗ ΓΥΝΑΙΚΑ ΚΑΛΗΝ ΤΩ ΕΙΔΕΙ ΚΑΙ ΕΝΘΥΜΗΘΗΣ ΑΥΤΗΣ ΚΑΙ ΛΑΒΗΣ ΑΥΤΗΝ ΣΑΥΤΩ ΓΥΝΑΙΚΑ
12 ΚΑΙ ΕΙΣΑΞΕΙΣ ΑΥΤΗΝ ΕΝΔΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΟΥ ΚΑΙ ΞΥΡΗΣΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΗΣ ΚΑΙ ΠΕΡΙΟΝΥΧΙΕΙΣ ΑΥΤΗΝ
13 ΚΑΙ ΠΕΡΙΕΛΕΙΣ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΑΥΤΗΣ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΚΑΘΙΕΤΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΣΟΥ ΚΑΙ ΚΛΑΥΣΕΤΑΙ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΜΗΝΟΣ ΗΜΕΡΑΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΕΛΕΥΣΗ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΣΥΝΟΙΚΙΣΘΗΣΗ ΑΥΤΗ ΚΑΙ ΕΣΤΑΙ ΣΟΥ ΓΥΝΗ
14 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΜΗ ΘΕΛΗΣ ΑΥΤΗΝ ΕΞΑΠΟΣΤΕΛΕΙΣ ΑΥΤΗΝ ΕΛΕΥΘΕΡΑΝ ΚΑΙ ΠΡΑΣΕΙ ΟΥ ΠΡΑΘΗΣΕΤΑΙ ΑΡΓΥΡΙΟΥ ΟΥΚ ΑΘΕΤΗΣΕΙΣ ΑΥΤΗΝ ΔΙΟΤΙ ΕΤΑΠΕΙΝΩΣΑΣ ΑΥΤΗΝ
15 ΕΑΝ ΔΕ ΓΕΝΩΝΤΑΙ ΑΝΘΡΩΠΩ ΔΥΟ ΓΥΝΑΙΚΕΣ ΜΙΑ ΑΥΤΩΝ ΗΓΑΠΗΜΕΝΗ ΚΑΙ ΜΙΑ ΑΥΤΩΝ ΜΙΣΟΥΜΕΝΗ ΚΑΙ ΤΕΚΩΣΙΝ ΑΥΤΩ Η ΗΓΑΠΗΜΕΝΗ ΚΑΙ Η ΜΙΣΟΥΜΕΝΗ ΚΑΙ ΓΕΝΗΤΑΙ ΥΙΟΣ ΠΡΩΤΟΤΟΚΟΣ ΤΗΣ ΜΙΣΟΥΜΕΝΗΣ
16 ΚΑΙ ΕΣΤΑΙ Η ΑΝ ΗΜΕΡΑ ΚΑΤΑΚΛΗΡΟΔΟΤΗ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΟΥ ΔΥΝΗΣΕΤΑΙ ΠΡΩΤΟ-ΤΟΚΕΥΣΑΙ ΤΩ ΥΙΩ ΤΗΣ ΗΓΑΠΗΜΕΝΗΣ ΥΠΕΡΙΔΩΝ ΤΟΝ ΥΙΟΝ ΤΗΣ ΜΙΣΟΥΜΕΝΗΣ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ
17 ΑΛΛΑ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΥΙΟΝ ΤΗΣ ΜΙΣΟΥΜΕΝΗΣ ΕΠΙΓΝΩΣΕΤΑΙ ΔΟΥΝΑΙ ΑΥΤΩ ΔΙΠΛΑ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΑΝ ΕΥΡΕΘΗ ΑΥΤΩ ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ ΑΡΧΗ ΤΕΚΝΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΤΩ ΚΑΘΗΚΕΙ ΤΑ ΠΡΩΤΟΤΟΚΙΑ
18 ΕΑΝ ΔΕ ΤΙΝΙ Η ΥΙΟΣ ΑΠΕΙΘΗΣ ΚΑΙ ΕΡΕΘΙΣΤΗΣ ΟΥΧ ΥΠΑΚΟΥΩΝ ΦΩΝΗΝ ΠΑΤΡΟΣ ΚΑΙ ΦΩΝΗΝ ΜΗΤΡΟΣ ΚΑΙ ΠΑΙΔΕΥΣΩΣΙΝ ΑΥΤΟΝ ΚΑΙ ΜΗ ΕΙΣΑΚΟΥΗ ΑΥΤΩΝ
19 ΚΑΙ ΣΥΛΛΑΒΟΝΤΕΣ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΕΞΑΞΟΥΣΙΝ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ
20 ΚΑΙ ΕΡΟΥΣΙΝ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ Ο ΥΙΟΣ ΗΜΩΝ ΟΥΤΟΣ ΑΠΕΙΘΕΙ ΚΑΙ ΕΡΕΘΙΖΕΙ ΟΥΧ ΥΠΑΚΟΥΕΙ ΤΗΣ ΦΩΝΗΣ ΗΜΩΝ ΣΥΜΒΟΛΟΚΟΠΩΝ ΟΙΝΟΦΛΥΓΕΙ
21 ΚΑΙ ΛΙΘΟΒΟΛΗΣΟΥΣΙΝ ΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΕΠΙΛΟΙΠΟΙ ΑΚΟΥΣΑΝΤΕΣ ΦΟΒΗΘΗΣΟΝΤΑΙ
22 ΕΑΝ ΔΕ ΓΕΝΗΤΑΙ ΕΝ ΤΙΝΙ ΑΜΑΡΤΙΑ ΚΡΙΜΑ ΘΑΝΑΤΟΥ ΚΑΙ ΑΠΟΘΑΝΗ ΚΑΙ ΚΡΕΜΑΣΗΤΕ ΑΥΤΟΝ ΕΠΙ ΞΥΛΟΥ
23 ΟΥΚ ΕΠΙΚΟΙΜΗΘΗΣΕΤΑΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΞΥΛΟΥ ΑΛΛΑ ΤΑΦΗ ΘΑΨΕΤΕ ΑΥΤΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΙ ΚΕΚΑΤΗΡΑΜΕΝΟΣ ΥΠΟ ΘΕΟΥ ΠΑΣ ΚΡΕΜΑΜΕΝΟΣ ΕΠΙ ΞΥΛΟΥ ΚΑΙ ΟΥ ΜΙΑΝΕΙΤΕ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ

DEUTERONOMY CHAPTER 22

1 ΜΗ ΙΔΩΝ ΤΟΝ ΜΟΣΧΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ Η ΤΟ ΠΡΟΒΑΤΟΝ ΑΥΤΟΥ ΠΛΑΝΩΜΕΝΑ ΕΝ ΤΗ ΟΔΩ ΥΠΕΡΙΔΗΣ ΑΥΤΑ ΑΠΟΣΤΡΟΦΗ ΑΠΟΣΤΡΕΨΕΙΣ ΑΥΤΑ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΚΑΙ ΑΠΟΔΩΣΕΙΣ ΑΥΤΩ
2 ΕΑΝ ΔΕ ΜΗ ΕΓΓΙΖΗ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΠΡΟΣ ΣΕ ΜΗΔΕ ΕΠΙΣΤΗ ΑΥΤΟΝ ΣΥΝΑΞΕΙΣ ΑΥΤΑ ΕΝΔΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΜΕΤΑ ΣΟΥ ΕΩΣ ΑΝ ΖΗΤΗΣΗ ΑΥΤΑ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΚΑΙ ΑΠΟΔΩΣΕΙΣ ΑΥΤΩ
3 ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΤΟΝ ΟΝΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΚΑΤΑ ΠΑΣΑΝ ΑΠΩΛΕΙΑΝ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΟΣΑ ΕΑΝ ΑΠΟΛΗΤΑΙ ΠΑΡ' ΑΥΤΟΥ ΚΑΙ ΕΥΡΗΣ ΟΥ ΔΥΝΗΣΗ ΥΠΕΡΙΔΕΙΝ
4 ΟΥΚ ΟΨΗ ΤΟΝ ΟΝΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ Η ΤΟΝ ΜΟΣΧΟΝ ΑΥΤΟΥ ΠΕΠΤΩΚΟΤΑΣ ΕΝ ΤΗ ΟΔΩ ΜΗ ΥΠΕΡΙΔΗΣ ΑΥΤΟΥΣ ΑΝΙΣΤΩΝ ΑΝΑΣΤΗΣΕΙΣ ΜΕΤ' ΑΥΤΟΥ

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5 ΟΥΚ ΕΣΤΑΙ ΣΚΕΥΗ ΑΝΔΡΟΣ ΕΠΙ ΓΥΝΑΙΚΙ ΟΥΔΕ ΜΗ ΕΝΔΥΣΗΤΑΙ ΑΝΗΡ ΣΤΟΛΗΝ ΓΥΝΑΙΚΕΙΑΝ ΟΤΙ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΣΤΙΝ ΠΑΣ ΠΟΙΩΝ ΤΑΥΤΑ

6 ΕΑΝ ΔΕ ΣΥΝΑΝΤΗΣΗΣ ΝΟΣΣΙΑ ΟΡΝΕΩΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΕΝ ΤΗ ΟΔΩ Η ΕΠΙ ΠΑΝΤΙ ΔΕΝΔΡΕΙ Η ΕΠΙ ΤΗΣ ΓΗΣ ΝΕΟΣΣΟΙΣ Η ΩΟΙΣ ΚΑΙ Η ΜΗΤΗΡ ΘΑΛΠΗ ΕΠΙ ΤΩΝ ΝΕΟΣΣΩΝ Η ΕΠΙ ΤΩΝ ΩΩΝ ΟΥ ΛΗΜΨΗ ΤΗΝ ΜΗΤΕΡΑ ΜΕΤΑ ΤΩΝ ΤΕΚΝΩΝ

7 ΑΠΟΣΤΟΛΗ ΑΠΟΣΤΕΛΕΙΣ ΤΗΝ ΜΗΤΕΡΑ ΤΑ ΔΕ ΠΑΙΔΙΑ ΛΗΜΨΗ ΣΕΑΥΤΩ ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΠΟΛΥΗΜΕΡΟΣ ΕΣΗ

8 ΕΑΝ ΔΕ ΟΙΚΟΔΟΜΗΣΗΣ ΟΙΚΙΑΝ ΚΑΙΝΗΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΣΤΕΦΑΝΗΝ ΤΩ ΔΩΜΑΤΙ ΣΟΥ ΚΑΙ ΟΥ ΠΟΙΗΣΕΙΣ ΦΟΝΟΝ ΕΝ ΤΗ ΟΙΚΙΑ ΣΟΥ ΕΑΝ ΠΕΣΗ Ο ΠΕΣΩΝ ΑΠ' ΑΥΤΟΥ

9 ΟΥ ΚΑΤΑΣΠΕΡΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΣΟΥ ΔΙΑΦΟΡΟΝ ΙΝΑ ΜΗ ΑΓΙΑΣΘΗ ΤΟ ΓΕΝΗΜΑ ΚΑΙ ΤΟ ΣΠΕΡΜΑ Ο ΕΑΝ ΣΠΕΙΡΗΣ ΜΕΤΑ ΤΟΥ ΓΕΝΗΜΑΤΟΣ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΣΟΥ

10 ΟΥΚ ΑΡΟΤΡΙΑΣΕΙΣ ΕΝ ΜΟΣΧΩ ΚΑΙ ΟΝΩ ΕΠΙ ΤΟ ΑΥΤΟ

11 ΟΥΚ ΕΝΔΥΣΗ ΚΙΒΔΗΛΟΝ ΕΡΙΑ ΚΑΙ ΛΙΝΟΝ ΕΝ ΤΩ ΑΥΤΩ

12 ΣΤΡΕΠΤΑ ΠΟΙΗΣΕΙΣ ΣΕΑΥΤΩ ΕΠΙ ΤΩΝ ΤΕΣΣΑΡΩΝ ΚΡΑΣΠΕΔΩΝ ΤΩΝ ΠΕΡΙΒΟΛΑΙΩΝ ΣΟΥ Α ΕΑΝ ΠΕΡΙΒΑΛΗ ΕΝ ΑΥΤΟΙΣ

13 ΕΑΝ ΔΕ ΤΙΣ ΛΑΒΗ ΓΥΝΑΙΚΑ ΚΑΙ ΣΥΝΟΙΚΗΣΗ ΑΥΤΗ ΚΑΙ ΜΙΣΗΣΗ ΑΥΤΗΝ

14 ΚΑΙ ΕΠΙΘΗ ΑΥΤΗ ΠΡΟΦΑΣΙΣΤΙΚΟΥΣ ΛΟΓΟΥΣ ΚΑΙ ΚΑΤΕΝΕΓΚΗ ΑΥΤΗΣ ΟΝΟΜΑ ΠΟΝΗΡΟΝ ΚΑΙ ΛΕΓΗ ΤΗΝ ΓΥΝΑΙΚΑ ΤΑΥΤΗΝ ΕΙΛΗΦΑ ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΑΥΤΗ ΟΥΧ ΕΥΡΗΚΑ ΑΥΤΗΣ ΠΑΡΘΕΝΙΑ

15 ΚΑΙ ΛΑΒΩΝ Ο ΠΑΤΗΡ ΤΗΣ ΠΑΙΔΟΣ ΚΑΙ Η ΜΗΤΗΡ ΕΞΟΙΣΟΥΣΙΝ ΤΑ ΠΑΡΘΕΝΙΑ ΤΗΣ ΠΑΙΔΟΣ ΠΡΟΣ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΕΠΙ ΤΗΝ ΠΥΛΗΝ

16 ΚΑΙ ΕΡΕΙ Ο ΠΑΤΗΡ ΤΗΣ ΠΑΙΔΟΣ ΤΗ ΓΕΡΟΥΣΙΑ ΤΗΝ ΘΥΓΑΤΕΡΑ ΜΟΥ ΤΑΥΤΗΝ ΔΕΔΩΚΑ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ ΓΥΝΑΙΚΑ ΚΑΙ ΜΙΣΗΣΑΣ ΑΥΤΗΝ

17 ΑΥΤΟΣ ΝΥΝ ΕΠΙΤΙΘΗΣΙΝ ΑΥΤΗ ΠΡΟΦΑΣΙΣΤΙΚΟΥΣ ΛΟΓΟΥΣ ΛΕΓΩΝ ΟΥΧ ΕΥΡΗΚΑ ΤΗ ΘΥΓΑΤΡΙ ΣΟΥ ΠΑΡΘΕΝΙΑ ΚΑΙ ΤΑΥΤΑ ΤΑ ΠΑΡΘΕΝΙΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΜΟΥ ΚΑΙ ΑΝΑΠΤΥΞΟΥΣΙΝ ΤΟ ΙΜΑΤΙΟΝ ΕΝΑΝΤΙΟΝ ΤΗΣ ΓΕΡΟΥΣΙΑΣ ΤΗΣ ΠΟΛΕΩΣ

18 ΚΑΙ ΛΗΜΨΕΤΑΙ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΚΕΙΝΟΝ ΚΑΙ ΠΑΙΔΕΥΣΟΥΣΙΝ ΑΥΤΟΝ

19 ΚΑΙ ΖΗΜΙΩΣΟΥΣΙΝ ΑΥΤΟΝ ΕΚΑΤΟΝ ΣΙΚΛΟΥΣ ΚΑΙ ΔΩΣΟΥΣΙΝ ΤΩ ΠΑΤΡΙ ΤΗΣ ΝΕΑΝΙΔΟΣ ΟΤΙ ΕΞΗΝΕΓΚΕΝ ΟΝΟΜΑ ΠΟΝΗΡΟΝ ΕΠΙ ΠΑΡΘΕΝΟΝ ΙΣΡΑΗΛΙΤΙΝ ΚΑΙ ΑΥΤΟΥ ΕΣΤΑΙ ΓΥΝΗ ΟΥ ΔΥΝΗΣΕΤΑΙ ΕΞΑΠΟΣΤΕΙΛΑΙ ΑΥΤΗΝ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ

20 ΕΑΝ ΔΕ ΕΠ' ΑΛΗΘΕΙΑΣ ΓΕΝΗΤΑΙ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΚΑΙ ΜΗ ΕΥΡΕΘΗ ΠΑΡΘΕΝΙΑ ΤΗ ΝΕΑΝΙΔΙ

21 ΚΑΙ ΕΞΑΞΟΥΣΙΝ ΤΗΝ ΝΕΑΝΙΝ ΕΠΙ ΤΑΣ ΘΥΡΑΣ ΟΙΚΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ ΚΑΙ ΛΙΘΟΒΟΛΗΣΟΥΣΙΝ ΑΥΤΗΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΗΣ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ ΟΤΙ ΕΠΟΙΗΣΕΝ ΑΦΡΟΣΥΝΗΝ ΕΝ ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΚΠΟΡΝΕΥΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΗΣ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

22 ΕΑΝ ΔΕ ΕΥΡΕΘΗ ΑΝΘΡΩΠΟΣ ΚΟΙΜΩΜΕΝΟΣ ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΣΥΝΩΚΙΣΜΕΝΗΣ ΑΝΔΡΙ ΑΠΟΚΤΕΝΕΙΤΕ ΑΜΦΟΤΕΡΟΥΣ ΤΟΝ ΑΝΔΡΑ ΤΟΝ ΚΟΙΜΩΜΕΝΟΝ ΜΕΤΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΙΣΡΑΗΛ

23 ΕΑΝ ΔΕ ΓΕΝΗΤΑΙ ΠΑΙΣ ΠΑΡΘΕΝΟΣ ΜΕΜΝΗΣΤΕΥΜΕΝΗ ΑΝΔΡΙ ΚΑΙ ΕΥΡΩΝ ΑΥΤΗΝ ΑΝΘΡΩΠΟΣ ΕΝ ΠΟΛΕΙ ΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ

24 ΕΞΑΞΕΤΕ ΑΜΦΟΤΕΡΟΥΣ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΚΑΙ ΛΙΘΟΒΟΛΗΘΗΣΟΝΤΑΙ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΑΠΟΘΑΝΟΥΝΤΑΙ ΤΗΝ ΝΕΑΝΙΝ ΟΤΙ ΟΥΚ ΕΒΟΗΣΕΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΤΙ ΕΤΑΠΕΙΝΩΣΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

25 ΕΑΝ ΔΕ ΕΝ ΠΕΔΙΩ ΕΥΡΗ ΑΝΘΡΩΠΟΣ ΤΗΝ ΠΑΙΔΑ ΤΗΝ ΜΕΜΝΗΣΤΕΥΜΕΝΗΝ ΚΑΙ ΒΙΑΣΑΜΕΝΟΣ ΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΑΠΟΚΤΕΝΕΙΤΕ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΚΟΙΜΩΜΕΝΟΝ ΜΕΤ' ΑΥΤΗΣ ΜΟΝΟΝ

26 ΚΑΙ ΤΗ ΝΕΑΝΙΔΙ ΟΥ ΠΟΙΗΣΕΤΕ ΟΥΔΕΝ ΟΥΚ ΕΣΤΙΝ ΤΗ ΝΕΑΝΙΔΙ ΑΜΑΡΤΗΜΑ ΘΑΝΑΤΟΥ ΟΤΙ ΩΣ ΕΙ ΤΙΣ ΕΠΑΝΑΣΤΗ ΑΝΘΡΩΠΟΣ ΕΠΙ ΤΟΝ ΠΛΗΣΙΟΝ ΚΑΙ ΦΟΝΕΥΣΗ ΑΥΤΟΥ ΨΥΧΗΝ ΟΥΤΩΣ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ

27 ΟΤΙ ΕΝ ΤΩ ΑΓΡΩ ΕΥΡΕΝ ΑΥΤΗΝ ΕΒΟΗΣΕΝ Η ΝΕΑΝΙΣ Η ΜΕΜΝΗΣΤΕΥΜΕΝΗ ΚΑΙ Ο ΒΟΗΘΗΣΩΝ ΟΥΚ ΗΝ ΑΥΤΗ

28 ΕΑΝ ΔΕ ΤΙΣ ΕΥΡΗ ΤΗΝ ΠΑΙΔΑ ΤΗΝ ΠΑΡΘΕΝΟΝ ΗΤΙΣ ΟΥ ΜΕΜΝΗΣΤΕΥΤΑΙ ΚΑΙ ΒΙΑΣΑΜΕΝΟΣ ΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΕΥΡΕΘΗ

29 ΔΩΣΕΙ Ο ΑΝΘΡΩΠΟΣ Ο ΚΟΙΜΗΘΕΙΣ ΜΕΤ' ΑΥΤΗΣ ΤΩ ΠΑΤΡΙ ΤΗΣ ΝΕΑΝΙΔΟΣ ΠΕΝΤΗΚΟΝΤΑ ΔΙΔΡΑΧΜΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΑΥΤΟΥ ΕΣΤΑΙ ΓΥΝΗ ΑΝΘ' ΩΝ ΕΤΑΠΕΙΝΩΣΕΝ ΑΥΤΗΝ ΟΥ ΔΥΝΗΣΕΤΑΙ ΕΞΑΠΟΣΤΕΙΛΑΙ ΑΥΤΗΝ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ

DEUTERONOMY CHAPTER 23

1 ΟΥ ΛΗΜΨΕΤΑΙ ΑΝΘΡΩΠΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙ ΣΥΓΚΑΛΥΜΜΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

2 ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΘΛΑΔΙΑΣ ΚΑΙ ΑΠΟΚΕΚΟΜΜΕΝΟΣ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΚΥΡΙΟΥ

3 ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΚ ΠΟΡΝΗΣ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΚΥΡΙΟΥ

4 ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΑΜΜΑΝΙΤΗΣ ΚΑΙ ΜΩΑΒΙΤΗΣ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΚΥΡΙΟΥ ΚΑΙ ΕΩΣ ΔΕΚΑΤΗΣ ΓΕΝΕΑΣ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΚΥΡΙΟΥ ΚΑΙ ΕΩΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

5 ΠΑΡΑ ΤΟ ΜΗ ΣΥΝΑΝΤΗΣΑΙ ΑΥΤΟΥΣ ΥΜΙΝ ΜΕΤΑ ΑΡΤΩΝ ΚΑΙ ΥΔΑΤΟΣ ΕΝ ΤΗ ΟΔΩ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΥΜΩΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΟΤΙ ΕΜΙΣΘΩΣΑΝΤΟ ΕΠΙ ΣΕ ΤΟΝ ΒΑΛΑΑΜ ΥΙΟΝ ΒΕΩΡ ΕΚ ΤΗΣ ΜΕΣΟΠΟΤΑΜΙΑΣ ΚΑΤΑΡΑΣΑΣΘΑΙ ΣΕ

6 ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣΑΚΟΥΣΑΙ ΤΟΥ ΒΑΛΑΑΜ ΚΑΙ ΜΕΤΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑΣ ΚΑΤΑΡΑΣ ΕΙΣ ΕΥΛΟΓΙΑΝ ΟΤΙ ΗΓΑΠΗΣΕΝ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ

7 ΟΥ ΠΡΟΣΑΓΟΡΕΥΣΕΙΣ ΕΙΡΗΝΙΚΑ ΑΥΤΟΙΣ ΚΑΙ ΣΥΜΦΕΡΟΝΤΑ ΑΥΤΟΙΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8 ΟΥ ΒΔΕΛΥΞΗ ΙΔΟΥΜΑΙΟΝ ΟΤΙ ΑΔΕΛΦΟΣ ΣΟΥ ΕΣΤΙΝ ΟΥ ΒΔΕΛΥΞΗ ΑΙΓΥΠΤΙΟΝ ΟΤΙ ΠΑΡΟΙΚΟΣ ΕΓΕΝΟΥ ΕΝ ΤΗ ΓΗ ΑΥΤΟΥ

9 ΥΙΟΙ ΕΑΝ ΓΕΝΗΘΩΣΙΝ ΑΥΤΟΙΣ ΓΕΝΕΑ ΤΡΙΤΗ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΚΥΡΙΟΥ

10 ΕΑΝ ΔΕ ΕΞΕΛΘΗΣ ΠΑΡΕΜΒΑΛΕΙΝ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ ΦΥΛΑΞΗ ΑΠΟ ΠΑΝΤΟΣ ΡΗΜΑΤΟΣ ΠΟΝΗΡΟΥ

11 ΕΑΝ Η ΕΝ ΣΟΙ ΑΝΘΡΩΠΟΣ ΟΣ ΟΥΚ ΕΣΤΑΙ ΚΑΘΑΡΟΣ ΕΚ ΡΥΣΕΩΣ ΑΥΤΟΥ ΝΥΚΤΟΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ

12 ΚΑΙ ΕΣΤΑΙ ΤΟ ΠΡΟΣ ΕΣΠΕΡΑΝ ΛΟΥΣΕΤΑΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΥΔΑΤΙ ΚΑΙ ΔΕΔΥΚΟΤΟΣ ΗΛΙΟΥ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ

13 ΚΑΙ ΤΟΠΟΣ ΕΣΤΑΙ ΣΟΙ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΞΕΛΕΥΣΗ ΕΚΕΙ ΕΞΩ

14 ΚΑΙ ΠΑΣΣΑΛΟΣ ΕΣΤΑΙ ΣΟΙ ΕΠΙ ΤΗΣ ΖΩΝΗΣ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΔΙΑΚΑΘΙΖΑΝΗΣ ΕΞΩ ΚΑΙ ΟΡΥΞΕΙΣ ΕΝ ΑΥΤΩ ΚΑΙ ΕΠΑΓΑΓΩΝ ΚΑΛΥΨΕΙΣ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΣΟΥ ΕΝ ΑΥΤΩ

15 ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΜΠΕΡΙΠΑΤΕΙ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΣΟΥ ΕΞΕΛΕΣΘΑΙ ΣΕ ΚΑΙ ΠΑΡΑΔΟΥΝΑΙ ΤΟΝ ΕΧΘΡΟΝ ΣΟΥ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΕΣΤΑΙ Η ΠΑΡΕΜΒΟΛΗ ΣΟΥ ΑΓΙΑ ΚΑΙ ΟΥΚ ΟΦΘΗΣΕΤΑΙ ΕΝ ΣΟΙ ΑΣΧΗΜΟΣΥΝΗ ΠΡΑΓΜΑΤΟΣ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΑΠΟ ΣΟΥ

16 ΟΥ ΠΑΡΑΔΩΣΕΙΣ ΠΑΙΔΑ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΟΣ ΠΡΟΣΤΕΘΕΙΤΑΙ ΣΟΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ

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17 ΜΕΤΑ ΣΟΥ ΚΑΤΟΙΚΗΣΕΙ ΕΝ ΥΜΙΝ ΚΑΤΟΙΚΗΣΕΙ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΥ ΕΑΝ ΑΡΕΣΗ ΑΥΤΩ ΟΥ ΘΛΙΨΕΙΣ ΑΥΤΟΝ
18 ΟΥΚ ΕΣΤΑΙ ΠΟΡΝΗ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΠΟΡΝΕΥΩΝ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ ΟΥΚ ΕΣΤΑΙ ΤΕΛΕΣΦΟΡΟΣ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΤΕΛΙΣΚΟΜΕΝΟΣ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ
19 ΟΥ ΠΡΟΣΟΙΣΕΙΣ ΜΙΣΘΩΜΑ ΠΟΡΝΗΣ ΟΥΔΕ ΑΛΛΑΓΜΑ ΚΥΝΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΠΡΟΣ ΠΑΣΑΝ ΕΥΧΗΝ ΟΤΙ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΣΤΙΝ ΚΑΙ ΑΜΦΟΤΕΡΑ
20 ΟΥΚ ΕΚΤΟΚΙΕΙΣ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΤΟΚΟΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΟΚΟΝ ΒΡΩΜΑΤΩΝ ΚΑΙ ΤΟΚΟΝ ΠΑΝΤΟΣ ΠΡΑΓΜΑΤΟΣ ΟΥ ΑΝ ΕΚΔΑΝΕΙΣΗΣ
21 ΤΩ ΑΛΛΟΤΡΙΩ ΕΚΤΟΚΙΕΙΣ ΤΩ ΔΕ ΑΔΕΛΦΩ ΣΟΥ ΟΥΚ ΕΚΤΟΚΙΕΙΣ ΙΝΑ ΕΥΛΟΓΗΣΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΕΙΣ ΗΝ ΕΙΣΠΟΡΕΥΗ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ
22 ΕΑΝ ΔΕ ΕΥΞΗ ΕΥΧΗΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΟΥ ΧΡΟΝΙΕΙΣ ΑΠΟΔΟΥΝΑΙ ΑΥΤΗΝ ΟΤΙ ΕΚΖΗΤΩΝ ΕΚΖΗΤΗΣΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΑΡΑ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΟΙ ΑΜΑΡΙΑ
23 ΕΑΝ ΔΕ ΜΗ ΘΕΛΗΣ ΕΥΞΑΣΘΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΣΟΙ ΑΜΑΡΤΙΑ
24 ΤΑ ΕΚΠΟΡΕΥΟΜΕΝΑ ΔΙΑ ΤΩΝ ΧΕΙΛΕΩΝ ΣΟΥ ΦΥΛΑΞΗ ΚΑΙ ΠΟΙΗΣΕΙΣ ΟΝ ΤΡΟΠΟΝ ΕΥΞΩ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΔΟΜΑ Ο ΕΛΑΛΗΣΑΣ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ
25 ΕΑΝ ΔΕ ΕΙΣΕΛΘΗΣ ΕΙΣ ΑΜΗΤΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΚΑΙ ΣΥΛΛΕΞΕΙΣ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΣΟΥ ΣΤΑΧΥΣ ΚΑΙ ΔΡΕΠΑΝΟΝ ΟΥ ΜΗ ΕΠΙΒΑΛΗΣ ΕΠΙ ΤΟΝ ΑΜΗΤΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ
26 ΕΑΝ ΔΕ ΕΙΣΕΛΘΗΣ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΦΑΓΗ ΣΤΑΦΥΛΗΝ ΟΣΟΝ ΨΥΧΗΝ ΣΟΥ ΕΜΠΛΗΣΘΗΝΑΙ ΕΙΣ ΔΕ ΑΓΓΟΣ ΟΥΚ ΕΜΒΑΛΕΙΣ

DEUTERONOMY CHAPTER 24

1 ΕΑΝ ΔΕ ΤΙΣ ΛΑΒΗ ΓΥΝΑΙΚΑ ΚΑΙ ΣΥΝΟΙΚΗΣΗ ΑΥΤΗ ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΜΗ ΕΥΡΗ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΟΤΙ ΕΥΡΕΝ ΕΝ ΑΥΤΗ ΑΣΧΗΜΟΝ ΠΡΑΓΜΑ ΚΑΙ ΓΡΑΨΕΙ ΑΥΤΗ ΒΙΒΛΙΟΝ ΑΠΟΣΤΑΣΙΟΥ ΚΑΙ ΔΩΣΕΙ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΗΣ ΚΑΙ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΗΝ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ
2 ΚΑΙ ΑΠΕΛΘΟΥΣΑ ΓΕΝΗΤΑΙ ΑΝΔΡΙ ΕΤΕΡΩ
3 ΚΑΙ ΜΙΣΗΣΗ ΑΥΤΗΝ Ο ΑΝΗΡ Ο ΕΣΧΑΤΟΣ ΚΑΙ ΓΡΑΨΕΙ ΑΥΤΗ ΒΙΒΛΙΟΝ ΑΠΟΣΤΑΣΙΟΥ ΚΑΙ ΔΩΣΕΙ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΗΣ ΚΑΙ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΗΝ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ Η ΑΠΟΘΑΝΗ Ο ΑΝΗΡ Ο ΕΣΧΑΤΟΣ ΟΣ ΕΛΑΒΕΝ ΑΥΤΗΝ ΕΑΥΤΩ ΓΥΝΑΙΚΑ
4 ΟΥ ΔΥΝΗΣΕΤΑΙ Ο ΑΝΗΡ Ο ΠΡΟΤΕΡΟΣ Ο ΕΞΑΠΟΣΤΕΙΛΑΣ ΑΥΤΗΝ ΕΠΑΝΑΣΤΡΕΨΑΣ ΛΑΒΕΙΝ ΑΥΤΗΝ ΕΑΥΤΩ ΓΥΝΑΙΚΑ ΜΕΤΑ ΤΟ ΜΙΑΝΘΗΝΑΙ ΑΥΤΗΝ ΟΤΙ ΒΔΕΛΥΓΜΑ ΕΣΤΙΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΟΥ ΜΙΑΝΕΙΤΕ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΔΙΔΩΣΙΝ ΥΜΙΝ ΕΝ ΚΛΗΡΩ
5 ΕΑΝ ΔΕ ΤΙΣ ΛΑΒΗ ΓΥΝΑΙΚΑ ΠΡΟΣΦΑΤΩΣ ΟΥΚ ΕΞΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΚΑΙ ΟΥΚ ΕΠΙΒΛΗΘΗΣΕΤΑΙ ΑΥΤΩ ΟΥΔΕΝ ΠΡΑΓΜΑ ΑΘΩΟΣ ΕΣΤΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ ΕΝΙΑΥΤΟΝ ΕΝΑ ΕΥΦΡΑΝΕΙ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΗΝ ΕΛΑΒΕΝ
6 ΟΥΚ ΕΝΕΧΥΡΑΣΕΙΣ ΜΥΛΟΝ ΟΥΔΕ ΕΠΙΜΥΛΙΟΝ ΟΤΙ ΨΥΧΗΝ ΟΥΤΟΣ ΕΝΕΧΥΡΑΖΕΙ
7 ΕΑΝ ΔΕ ΑΛΩ ΑΝΘΡΩΠΟΣ ΚΛΕΠΤΩΝ ΨΥΧΗΝ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑ-ΔΥΝΑΣΤΕΥΣΑΣ ΑΥΤΟΝ ΑΠΟΔΩΤΑΙ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΚΛΕΠΤΗΣ ΕΚΕΙΝΟΣ ΚΑΙ ΕΞΑΡΕΙΣ ΤΟΝ ΠΟΝΗΡΟΝ ΕΞ ΥΜΩΝ ΑΥΤΩΝ
8 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΕΝ ΤΗ ΑΦΗ ΤΗΣ ΛΕΠΡΑΣ ΦΥΛΑΞΗ ΣΦΟΔΡΑ ΠΟΙΕΙΝ ΚΑΤΑ ΠΑΝΤΑ ΤΟΝ ΝΟΜΟΝ ΟΝ ΕΑΝ ΑΝΑΓΓΕΙΛΩΣΙΝ ΥΜΙΝ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΜΗΝ ΥΜΙΝ ΦΥΛΑΞΑΣΘΕ ΠΟΙΕΙΝ
9 ΜΝΗΣΘΗΤΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΗ ΜΑΡΙΑΜ ΕΝ ΤΗ ΟΔΩ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΥΜΩΝ ΕΞ ΑΙΓΥΠΤΟΥ
10 ΕΑΝ ΟΦΕΙΛΗΜΑ Η ΕΝ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΟΦΕΙΛΗΜΑ ΟΤΙΟΥΝ ΟΥΚ ΕΙΣΕΛΕΥΣΗ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΕΝΕΧΥΡΑΣΑΙ ΤΟ ΕΝΕΧΥΡΟΝ
11 ΕΞΩ ΣΤΗΣΗ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΟΥ ΤΟ ΔΑΝΕΙΟΝ ΣΟΥ ΕΣΤΙΝ ΕΝ ΑΥΤΩ ΕΞΟΙΣΕΙ ΣΟΙ ΤΟ ΕΝΕΧΥΡΟΝ ΕΞΩ
12 ΕΑΝ ΔΕ Ο ΑΝΘΡΩΠΟΣ ΠΕΝΗΤΑΙ ΟΥ ΚΟΙΜΗΘΗΣΗ ΕΝ ΤΩ ΕΝΕΧΥΡΩ ΑΥΤΟΥ
13 ΑΠΟΔΟΣΕΙ ΑΠΟΔΩΣΕΙΣ ΤΟ ΕΝΕΧΥΡΟΝ ΑΥΤΟΥ ΠΕΡΙ ΔΥΣΜΑΣ ΗΛΙΟΥ ΚΑΙ ΚΟΙΜΗΘΗΣΕΤΑΙ ΕΝ ΤΩ ΙΜΑΤΙΩ ΑΥΤΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΙ ΣΕ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΕΛΕΗΜΟΣΥΝΗ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ
14 ΟΥΚ ΑΠΑΔΙΚΗΣΕΙΣ ΜΙΣΘΟΝ ΠΕΝΗΤΟΣ ΚΑΙ ΕΝΔΕΟΥΣ ΕΚ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ Η ΕΚ ΤΩΝ ΠΡΟΣΗΛΥΤΩΝ ΤΩΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ
15 ΑΥΘΗΜΕΡΟΝ ΑΠΟΔΩΣΕΙΣ ΤΟΝ ΜΙΣΘΟΝ ΑΥΤΟΥ ΟΥΚ ΕΠΙΔΥΣΕΤΑΙ Ο ΗΛΙΟΣ ΕΠ' ΑΥΤΩ ΟΤΙ ΠΕΝΗΣ ΕΣΤΙΝ ΚΑΙ ΕΝ ΑΥΤΩ ΕΧΕΙ ΤΗΝ ΕΛΠΙΔΑ ΚΑΙ ΟΥ ΚΑΤΑΒΟΗΣΕΤΑΙ ΚΑΤΑ ΣΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΟΙ ΑΜΑΡΤΙΑ
16 ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΠΑΤΕΡΕΣ ΥΠΕΡ ΤΕΚΝΩΝ ΚΑΙ ΥΙΟΙ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΥΠΕΡ ΠΑΤΕΡΩΝ ΕΚΑΣΤΟΣ ΤΗ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑ ΑΠΟΘΑΝΕΙΤΑΙ
17 ΟΥΚ ΕΚΚΛΙΝΕΙΣ ΚΡΙΣΙΝ ΠΡΟΣΗΛΥΤΟΥ ΚΑΙ ΟΡΦΑΝΟΥ ΚΑΙ ΧΗΡΑΣ ΚΑΙ ΟΥΚ ΕΝΕΧΥΡΑΣΕΙΣ ΙΜΑΤΙΟΝ ΧΗΡΑΣ
18 ΚΑΙ ΜΝΗΣΘΗΣΗ ΟΤΙ ΟΙΚΕΤΗΣ ΗΣΘΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΚΑΙ ΕΛΥΤΡΩΣΑΤΟ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΚΕΙΘΕΝ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΠΟΙΕΙΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ
19 ΕΑΝ ΔΕ ΑΜΗΣΗΣ ΑΜΗΤΟΝ ΕΝ ΤΩ ΑΓΡΩ ΣΟΥ ΚΑΙ ΕΠΙΛΑΘΗ ΔΡΑΓΜΑ ΕΝ ΤΩ ΑΓΡΩ ΣΟΥ ΟΥΚ ΕΠΑΝΑΣΤΡΑΦΗΣΗ ΛΑΒΕΙΝ ΑΥΤΟ ΤΩ ΠΤΩΧΩ ΚΑΙ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΟΡΦΑΝΩ ΚΑΙ ΤΗ ΧΗΡΑ ΕΣΤΑΙ ΙΝΑ ΕΥΛΟΓΗΣΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ
20 ΕΑΝ ΔΕ ΕΛΑΙΑΛΟΓΗΣΗΣ ΟΥΚ ΕΠΑΝΑΣΤΡΕΨΕΙΣ ΚΑΛΑΜΗΣΑΣΘΑΙ ΤΑ ΟΠΙΣΩ ΣΟΥ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΟΡΦΑΝΩ ΚΑΙ ΤΗ ΧΗΡΑ ΕΣΤΑΙ ΚΑΙ ΜΝΗΣΘΗΣΗ ΟΤΙ ΟΙΚΕΤΗΣ ΗΣΘΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΠΟΙΕΙΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ
21 ΕΑΝ ΔΕ ΤΡΥΓΗΣΗΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΣΟΥ ΟΥΚ ΕΠΑΝΑΤΡΥΓΗΣΕΙΣ ΑΥΤΟΝ ΤΑ ΟΠΙΣΩ ΣΟΥ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΟΡΦΑΝΩ ΚΑΙ ΤΗ ΧΗΡΑ ΕΣΤΑΙ
22 ΚΑΙ ΜΝΗΣΘΗΣΗ ΟΤΙ ΟΙΚΕΤΗΣ ΗΣΘΑ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΠΟΙΕΙΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

DEUTERONOMY CHAPTER 25

1 ΕΑΝ ΔΕ ΓΕΝΗΤΑΙ ΑΝΤΙΛΟΓΙΑ ΑΝΑ ΜΕΣΟΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΠΡΟΣΕΛΘΩΣΙΝ ΕΙΣ ΚΡΙΣΙΝ ΚΑΙ ΚΡΙΝΩΣΙΝ ΚΑΙ ΔΙΚΑΙΩΣΩΣΙΝ ΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΚΑΤΑΓΝΩΣΙΝ ΤΟΥ ΑΣΕΒΟΥΣ
2 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΑΞΙΟΣ Η ΠΛΗΓΩΝ Ο ΑΣΕΒΩΝ ΚΑΙ ΚΑΘΙΕΙΣ ΑΥΤΟΝ ΕΝΑΝΤΙ ΤΩΝ ΚΡΙΤΩΝ ΚΑΙ ΜΑΣΤΙΓΩΣΟΥΣΙΝ ΑΥΤΟΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΑΣΕΒΕΙΑΝ ΑΥΤΟΥ ΑΡΙΘΜΩ
3 ΤΕΣΣΑΡΑΚΟΝΤΑ ΜΑΣΤΙΓΩΣΟΥΣΙΝ ΑΥΤΟΝ ΟΥ ΠΡΟΣΘΗΣΟΥΣΙΝ ΕΑΝ ΔΕ ΠΡΟΣΘΩΣΙΝ ΜΑΣΤΙΓΩΣΑΙ ΑΥΤΟΝ ΥΠΕΡ ΤΑΥΤΑΣ ΤΑΣ ΠΛΗΓΑΣ ΠΛΕΙΟΥΣ ΑΣΧΗΜΟΝΗΣΕΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΕΝΑΝΤΙΟΝ ΣΟΥ
4 ΟΥ ΦΙΜΩΣΕΙΣ ΒΟΥΝ ΑΛΟΩΝΤΑ
5 ΕΑΝ ΔΕ ΚΑΤΟΙΚΩΣΙΝ ΑΔΕΛΦΟΙ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΑΠΟΘΑΝΗ ΕΙΣ ΕΞ ΑΥΤΩΝ ΣΠΕΡΜΑ ΔΕ ΜΗ Η ΑΥΤΩ ΟΥΚ ΕΣΤΑΙ Η ΓΥΝΗ ΤΟΥ ΤΕΘΝΗΚΟΤΟΣ ΕΞΩ ΑΝΔΡΙ ΜΗ ΕΓΓΙΖΟΝΤΙ Ο ΑΔΕΛΦΟΣ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΥΤΗΝ ΕΑΥΤΩ ΓΥΝΑΙΚΑ ΚΑΙ ΣΥΝΟΙΚΗΣΕΙ ΑΥΤΗ
6 ΚΑΙ ΕΣΤΑΙ ΤΟ ΠΑΙΔΙΟΝ Ο ΕΑΝ ΤΕΚΗ ΚΑΤΑΣΤΑΘΗΣΕΤΑΙ ΕΚ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΤΕΤΕΛΕΥΤΗΚΟΤΟΣ ΚΑΙ ΟΥΚ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΞ ΙΣΡΑΗΛ
7 ΕΑΝ ΔΕ ΜΗ ΒΟΥΛΗΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΛΑΒΕΙΝ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ Η ΓΥΝΗ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΕΠΙ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΚΑΙ ΕΡΕΙ ΟΥ ΘΕΛΕΙ Ο

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ΑΔΕΛΦΟΣ ΤΟΥ ΑΝΔΡΟΣ ΜΟΥ ΑΝΑΣΤΗΣΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΕΝ ΙΣΡΑΗΛ ΟΥΚ ΗΘΕΛΗΣΕΝ Ο ΑΔΕΛΦΟΣ ΤΟΥ ΑΝΔΡΟΣ ΜΟΥ

8 ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΑΥΤΟΝ Η ΓΕΡΟΥΣΙΑ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΡΟΥΣΙΝ ΑΥΤΩ ΚΑΙ ΣΤΑΣ ΕΙΠΗ ΟΥ ΒΟΥΛΟΜΑΙ ΛΑΒΕΙΝ ΑΥΤΗΝ

9 ΚΑΙ ΠΡΟΣΕΛΘΟΥΣΑ Η ΓΥΝΗ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΕΝΑΝΤΙ ΤΗΣ ΓΕΡΟΥΣΙΑΣ ΚΑΙ ΥΠΟΛΥΣΕΙ ΤΟ ΥΠΟΔΗΜΑ ΑΥΤΟΥ ΤΟ ΕΝ ΑΠΟ ΤΟΥ ΠΟΔΟΣ ΑΥΤΟΥ ΚΑΙ ΕΜΠΤΥΣΕΤΑΙ ΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣΑ ΕΡΕΙ ΟΥΤΩΣ ΠΟΙΗΣΟΥΣΙΝ ΤΩ ΑΝΘΡΩΠΩ ΟΣ ΟΥΚ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

10 ΚΑΙ ΚΛΗΘΗΣΕΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝ ΙΣΡΑΗΛ ΟΙΚΟΣ ΤΟΥ ΥΠΟΛΥΘΕΝΤΟΣ ΤΟ ΥΠΟΔΗΜΑ

11 ΕΑΝ ΔΕ ΜΑΧΩΝΤΑΙ ΑΝΘΡΩΠΟΙ ΕΠΙ ΤΟ ΑΥΤΟ ΑΝΘΡΩΠΟΣ ΜΕΤΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΛΘΗ ΓΥΝΗ ΕΝΟΣ ΑΥΤΩΝ ΕΞΕΛΕΣΘΑΙ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΤΥΠΤΟΝΤΟΣ ΑΥΤΟΝ ΚΑΙ ΕΚΤΕΙΝΑΣΑ ΤΗΝ ΧΕΙΡΑ ΕΠΙΛΑΒΗΤΑΙ ΤΩΝ ΔΙΔΥΜΩΝ ΑΥΤΟΥ

12 ΑΠΟΚΟΨΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΗΣ ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΕΠ' ΑΥΤΗ

13 ΟΥΚ ΕΣΤΑΙ ΕΝ ΤΩ ΜΑΡΣΙΠΠΩ ΣΟΥ ΣΤΑΘΜΙΟΝ ΚΑΙ ΣΤΑΘΜΙΟΝ ΜΕΓΑ Η ΜΙΚΡΟΝ

14 ΟΥΚ ΕΣΤΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΣΟΥ ΜΕΤΡΟΝ ΚΑΙ ΜΕΤΡΟΝ ΜΕΓΑ Η ΜΙΚΡΟΝ

15 ΣΤΑΘΜΙΟΝ ΑΛΗΘΙΝΟΝ ΚΑΙ ΔΙΚΑΙΟΝ ΕΣΤΑΙ ΣΟΙ ΚΑΙ ΜΕΤΡΟΝ ΑΛΗΘΙΝΟΝ ΚΑΙ ΔΙΚΑΙΟΝ ΕΣΤΑΙ ΣΟΙ ΙΝΑ ΠΟΛΥΗΜΕΡΟΣ ΓΕΝΗ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ

16 ΟΤΙ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΠΑΣ ΠΟΙΩΝ ΤΑΥΤΑ ΠΑΣ ΠΟΙΩΝ ΑΔΙΚΟΝ

17 ΜΝΗΣΘΗΤΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΣΟΙ ΑΜΑΛΗΚ ΕΝ ΤΗ ΟΔΩ ΕΚΠΟΡΕΥΟΜΕΝΟΥ ΣΟΥ ΕΞ ΑΙΓΥΠΤΟΥ

18 ΠΩΣ ΑΝΤΕΣΤΗ ΣΟΙ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΕΚΟΨΕΝ ΣΟΥ ΤΗΝ ΟΥΡΑΓΙΑΝ ΤΟΥΣ ΚΟΠΙΩΝΤΑΣ ΟΠΙΣΩ ΣΟΥ ΣΥ ΔΕ ΕΠΕΙΝΑΣ ΚΑΙ ΕΚΟΠΙΑΣ ΚΑΙ ΟΥΚ ΕΦΟΒΗΘΗ ΤΟΝ ΘΕΟΝ

19 ΚΑΙ ΕΣΤΑΙ ΗΝΙΚΑ ΕΑΝ ΚΑΤΑΠΑΥΣΗ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ ΤΩΝ ΚΥΚΛΩ ΣΟΥ ΕΝ ΤΗ ΓΗ Η ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΙ ΕΞΑΛΕΙΨΕΙΣ ΤΟ ΟΝΟΜΑ ΑΜΑΛΗΚ ΕΚ ΤΗΣ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΟΥ ΜΗ ΕΠΙΛΑΘΗ

DEUTERONOMY CHAPTER 26

1 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΕΙΣΕΛΘΗΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΝ ΚΛΗΡΩ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΗΣ ΑΥΤΗΝ ΚΑΙ ΚΑΤΟΙΚΗΣΗΣ ΕΠ' ΑΥΤΗΣ

2 ΚΑΙ ΛΗΜΨΗ ΑΠΟ ΤΗΣ ΑΠΑΡΧΗΣ ΤΩΝ ΚΑΡΠΩΝ ΤΗΣ ΓΗΣ ΣΟΥ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΚΑΙ ΕΜΒΑΛΕΙΣ ΕΙΣ ΚΑΡΤΑΛΛΟΝ ΚΑΙ ΠΟΡΕΥΣΗ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ

3 ΚΑΙ ΕΛΕΥΣΗ ΠΡΟΣ ΤΟΝ ΙΕΡΕΑ ΟΣ ΕΑΝ Η ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΓΓΕΛΛΩ ΣΗΜΕΡΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΜΟΥ ΟΤΙ ΕΙΣΕΛΗΛΥΘΑ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΔΟΥΝΑΙ ΗΜΙΝ

4 ΚΑΙ ΛΗΜΨΕΤΑΙ Ο ΙΕΡΕΥΣ ΤΟΝ ΚΑΡΤΑΛΛΟΝ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΚΑΙ ΘΗΣΕΙ ΑΥΤΟΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ

5 ΚΑΙ ΑΠΟΚΡΙΘΗΣΗ ΚΑΙ ΕΡΕΙΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΣΥΡΙΑΝ ΑΠΕΒΑΛΕΝ Ο ΠΑΤΗΡ ΜΟΥ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΠΑΡΩΚΗΣΕΝ ΕΚΕΙ ΕΝ ΑΡΙΘΜΩ ΒΡΑΧΕΙ ΚΑΙ ΕΓΕΝΕΤΟ ΕΚΕΙ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΚΑΙ ΠΛΗΘΟΣ ΠΟΛΥ ΚΑΙ ΜΕΓΑ

6 ΚΑΙ ΕΚΑΚΩΣΑΝ ΗΜΑΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΚΑΙ ΕΤΑΠΕΙΝΩΣΑΝ ΗΜΑΣ ΚΑΙ ΕΠΕΘΗΚΑΝ ΗΜΙΝ ΕΡΓΑ ΣΚΛΗΡΑ

7 ΚΑΙ ΑΝΕΒΟΗΣΑΜΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗΣ ΦΩΝΗΣ ΗΜΩΝ ΚΑΙ ΕΙΔΕΝ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΜΟΧΘΟΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΘΛΙΜΜΟΝ ΗΜΩΝ

8 ΚΑΙ ΕΞΗΓΑΓΕΝ ΗΜΑΣ ΚΥΡΙΟΣ ΕΞ ΑΙΓΥΠΤΟΥ ΑΥΤΟΣ ΕΝ ΙΣΧΥΙ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΧΕΙΡΙ ΚΡΑΤΑΙΑ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΑΥΤΟΥ ΤΩ ΥΨΗΛΩ ΚΑΙ ΕΝ ΟΡΑΜΑΣΙΝ ΜΕΓΑΛΟΙΣ ΚΑΙ ΕΝ ΣΗΜΕΙΟΙΣ ΚΑΙ ΕΝ ΤΕΡΑΣΙΝ

9 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΗΜΑΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΔΩΚΕΝ ΗΜΙΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ

10 ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΝΗΝΟΧΑ ΤΗΝ ΑΠΑΡΧΗΝ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑΣ ΜΟΙ ΚΥΡΙΕ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΚΑΙ ΑΦΗΣΕΙΣ ΑΥΤΑ ΑΠΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΣΕΙΣ ΕΚΕΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ

11 ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΑΓΑΘΟΙΣ ΟΙΣ ΕΔΩΚΕΝ ΣΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΤΗ ΟΙΚΙΑ ΣΟΥ ΣΥ ΚΑΙ Ο ΛΕΥΙΤΗΣ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ Ο ΕΝ ΣΟΙ

12 ΕΑΝ ΔΕ ΣΥΝΤΕΛΕΣΗΣ ΑΠΟΔΕΚΑΤΩΣΑΙ ΠΑΝ ΤΟ ΕΠΙΔΕΚΑΤΟΝ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΤΗΣ ΓΗΣ ΣΟΥ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΡΙΤΩ ΤΟ ΔΕΥΤΕΡΟΝ ΕΠΙΔΕΚΑΤΟΝ ΔΩΣΕΙΣ ΤΩ ΛΕΥΙΤΗ ΚΑΙ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΟΡΦΑΝΩ ΚΑΙ ΤΗ ΧΗΡΑ ΚΑΙ ΦΑΓΟΝΤΑΙ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΚΑΙ ΕΜΠΛΗΣΘΗΣΟΝΤΑΙ

13 ΚΑΙ ΕΡΕΙΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΞΕΚΑΘΑΡΑ ΤΑ ΑΓΙΑ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΜΟΥ ΚΑΙ ΕΔΩΚΑ ΑΥΤΑ ΤΩ ΛΕΥΙΤΗ ΚΑΙ ΤΩ ΠΡΟΣΗΛΥΤΩ ΚΑΙ ΤΩ ΟΡΦΑΝΩ ΚΑΙ ΤΗ ΧΗΡΑ ΚΑΤΑ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΣ ΕΝΕΤΕΙΛΩ ΜΟΙ ΟΥ ΠΑΡΗΛΘΟΝ ΤΗΝ ΕΝΤΟΛΗΝ ΣΟΥ ΚΑΙ ΟΥΚ ΕΠΕΛΑΘΟΜΗΝ

14 ΚΑΙ ΟΥΚ ΕΦΑΓΟΝ ΕΝ ΟΔΥΝΗ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΟΥΚ ΕΚΑΡΠΩΣΑ ΑΠ' ΑΥΤΩΝ ΕΙΣ ΑΚΑΘΑΡΤΟΝ ΟΥΚ ΕΔΩΚΑ ΑΠ' ΑΥΤΩΝ ΤΩ ΤΕΘΝΗΚΟΤΙ ΥΠΗΚΟΥΣΑ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΜΟΥ ΕΠΟΙΗΣΑ ΚΑΘΑ ΕΝΕΤΕΙΛΩ ΜΟΙ

15 ΚΑΤΙΔΕ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΑΓΙΟΥ ΣΟΥ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΥΛΟΓΗΣΟΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΤΗΝ ΓΗΝ ΗΝ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΚΑΘΑ ΩΜΟΣΑΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΔΟΥΝΑΙ ΗΜΙΝ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ

16 ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ ΠΟΙΗΣΑΙ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΚΑΙ ΠΟΙΗΣΕΤΕ ΑΥΤΑ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΥΜΩΝ

17 ΤΟΝ ΘΕΟΝ ΕΙΛΟΥ ΣΗΜΕΡΟΝ ΕΙΝΑΙ ΣΟΥ ΘΕΟΝ ΚΑΙ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΦΥΛΑΣΣΕΣΘΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΥΠΑΚΟΥΕΙΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ

18 ΚΑΙ ΚΥΡΙΟΣ ΕΙΛΑΤΟ ΣΕ ΣΗΜΕΡΟΝ ΓΕΝΕΣΘΑΙ ΣΕ ΑΥΤΩ ΛΑΟΝ ΠΕΡΙΟΥΣΙΟΝ ΚΑΘΑΠΕΡ ΕΙΠΕΝ ΣΟΙ ΦΥΛΑΣΣΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ

19 ΚΑΙ ΕΙΝΑΙ ΣΕ ΥΠΕΡΑΝΩ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΩΣ ΕΠΟΙΗΣΕΝ ΣΕ ΟΝΟΜΑΣΤΟΝ ΚΑΙ ΚΑΥΧΗΜΑ ΚΑΙ ΔΟΞΑΣΤΟΝ ΕΙΝΑΙ ΣΕ ΛΑΟΝ ΑΓΙΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ

DEUTERONOMY CHAPTER 27

1 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ ΜΩΥΣΗΣ ΚΑΙ Η ΓΕΡΟΥΣΙΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΦΥΛΑΣΣΕΣΘΕ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΟΣΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ

2 ΚΑΙ ΕΣΤΑΙ Η ΑΝ ΗΜΕΡΑ ΔΙΑΒΗΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΚΑΙ ΣΤΗΣΕΙΣ ΣΕΑΥΤΩ ΛΙΘΟΥΣ ΜΕΓΑΛΟΥΣ ΚΑΙ ΚΟΝΙΑΣΕΙΣ ΑΥΤΟΥΣ ΚΟΝΙΑ

3 ΚΑΙ ΓΡΑΨΕΙΣ ΕΠΙ ΤΩΝ ΛΙΘΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΩΣ ΑΝ ΔΙΑΒΗΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΗΝΙΚΑ ΕΑΝ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΣΟΙ

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4 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΔΙΑΒΗΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΣΤΗΣΕΤΕ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΤΟΥΣ ΟΥΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΕΝ ΟΡΕΙ ΓΑΙΒΑΛ ΚΑΙ ΚΟΝΙΑΣΕΙΣ ΑΥΤΟΥΣ ΚΟΝΙΑ
5 ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙΣ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΚ ΛΙΘΩΝ ΟΥΚ ΕΠΙΒΑΛΕΙΣ ΕΠ' ΑΥΤΟΥΣ ΣΙΔΗΡΟΝ
6 ΛΙΘΟΥΣ ΟΛΟΚΛΗΡΟΥΣ ΟΙΚΟΔΟΜΗΣΕΙΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΚΑΙ ΑΝΟΙΣΕΙΣ ΕΠ' ΑΥΤΟ ΟΛΟ-ΚΑΥΤΩΜΑΤΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ
7 ΚΑΙ ΘΥΣΕΙΣ ΕΚΕΙ ΘΥΣΙΑΝ ΣΩΤΗΡΙΟΥ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΚΑΙ ΦΑΓΗ ΚΑΙ ΕΜΠΛΗΣΘΗΣΗ ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ
8 ΚΑΙ ΓΡΑΨΕΙΣ ΕΠΙ ΤΩΝ ΛΙΘΩΝ ΠΑΝΤΑ ΤΟΝ ΝΟΜΟΝ ΤΟΥΤΟΝ ΣΑΦΩΣ ΣΦΟΔΡΑ
9 ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΠΑΝΤΙ ΙΣΡΑΗΛ ΛΕΓΟΝΤΕΣ ΣΙΩΠΑ ΚΑΙ ΑΚΟΥΕ ΙΣΡΑΗΛ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΓΕΓΟΝΑΣ ΕΙΣ ΛΑΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ
10 ΚΑΙ ΕΙΣΑΚΟΥΣΗ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ
11 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ ΤΩ ΛΑΩ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ
12 ΟΥΤΟΙ ΣΤΗΣΟΝΤΑΙ ΕΥΛΟΓΕΙΝ ΤΟΝ ΛΑΟΝ ΕΝ ΟΡΕΙ ΓΑΡΙΖΙΝ ΔΙΑΒΑΝΤΕΣ ΤΟΝ ΙΟΡΔΑΝΗΝ ΣΥΜΕΩΝ ΛΕΥΙ ΙΟΥΔΑΣ ΙΣΣΑΧΑΡ ΙΩΣΗΦ ΚΑΙ ΒΕΝΙΑΜΙΝ
13 ΚΑΙ ΟΥΤΟΙ ΣΤΗΣΟΝΤΑΙ ΕΠΙ ΤΗΣ ΚΑΤΑΡΑΣ ΕΝ ΟΡΕΙ ΓΑΙΒΑΛ ΡΟΥΒΗΝ ΓΑΔ ΚΑΙ ΑΣΗΡ ΖΑΒΟΥΛΩΝ ΔΑΝ ΚΑΙ ΝΕΦΘΑΛΙ
14 ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ ΟΙ ΛΕΥΙΤΑΙ ΕΡΟΥΣΙΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΦΩΝΗ ΜΕΓΑΛΗ
15 ΕΠΙΚΑΤΑΡΑΤΟΣ ΑΝΘΡΩΠΟΣ ΟΣΤΙΣ ΠΟΙΗΣΕΙ ΓΛΥΠΤΟΝ ΚΑΙ ΧΩΝΕΥΤΟΝ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΕΡΓΟΝ ΧΕΙΡΩΝ ΤΕΧΝΙΤΟΥ ΚΑΙ ΘΗΣΕΙ ΑΥΤΟ ΕΝ ΑΠΟΚΡΥΦΩ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΠΑΣ Ο ΛΑΟΣ ΕΡΟΥΣΙΝ ΓΕΝΟΙΤΟ
16 ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΑΤΙΜΑΖΩΝ ΠΑΤΕΡΑ ΑΥΤΟΥ Η ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΕΡΟΥΣΙΝ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ
17 ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΜΕΤΑΤΙΘΕΙΣ ΟΡΙΑ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΙ ΕΡΟΥΣΙΝ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ
18 ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΠΛΑΝΩΝ ΤΥΦΛΟΝ ΕΝ ΟΔΩ ΚΑΙ ΕΡΟΥΣΙΝ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ
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DEUTERONOMY CHAPTER 28

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67 ΤΟ ΠΡΩΙ ΕΡΕΙΣ ΠΩΣ ΑΝ ΓΕΝΟΙΤΟ ΕΣΠΕΡΑ ΚΑΙ ΤΟ ΕΣΠΕΡΑΣ ΕΡΕΙΣ ΠΩΣ ΑΝ ΓΕΝΟΙΤΟ ΠΡΩΙ ΑΠΟ ΤΟΥ ΦΟΒΟΥ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ Α ΦΟΒΗΘΗΣΗ ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΑΜΑΤΩΝ ΤΩΝ ΟΦΘΑΛΜΩΝ ΣΟΥ ΩΝ ΟΨΗ

68 ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΣΕ ΚΥΡΙΟΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΝ ΠΛΟΙΟΙΣ ΚΑΙ ΕΝ ΤΗ ΟΔΩ Η ΕΙΠΑ ΟΥ ΠΡΟΣΘΗΣΕΣΘΕ ΕΤΙ ΙΔΕΙΝ ΑΥΤΗΝ ΚΑΙ ΠΡΑΘΗΣΕΣΘΕ ΕΚΕΙ ΤΟΙΣ ΕΧΘΡΟΙΣ ΥΜΩΝ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΚΤΩΜΕΝΟΣ

69 ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΟΥΣ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΜΩΥΣΗ ΣΤΗΣΑΙ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΝ ΓΗ ΜΩΑΒ ΠΛΗΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΗΣ ΔΙΕΘΕΤΟ ΑΥΤΟΙΣ ΕΝ ΧΩΡΗΒ

DEUTERONOMY CHAPTER 29

1 ΚΑΙ ΕΚΑΛΕΣΕΝ ΜΩΥΣΗΣ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΥΜΕΙΣ ΕΩΡΑΚΑΤΕ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΕΝΩΠΙΟΝ ΥΜΩΝ ΦΑΡΑΩ ΚΑΙ ΤΟΙΣ ΘΕΡΑΠΟΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΗ ΤΗ ΓΗ ΑΥΤΟΥ

2 ΤΟΥΣ ΠΕΙΡΑΣΜΟΥΣ ΤΟΥΣ ΜΕΓΑΛΟΥΣ ΟΥΣ ΕΩΡΑΚΑΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΤΑ ΜΕΓΑΛΑ ΕΚΕΙΝΑ

3 ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΙΝ ΚΑΡΔΙΑΝ ΕΙΔΕΝΑΙ ΚΑΙ ΟΦΘΑΛΜΟΥΣ ΒΛΕΠΕΙΝ ΚΑΙ ΩΤΑ ΑΚΟΥΕΙΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

4 ΚΑΙ ΗΓΑΓΕΝ ΥΜΑΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΕΝ ΤΗ ΕΡΗΜΩ ΟΥΚ ΕΠΑΛΑΙΩΘΗ ΤΑ ΙΜΑΤΙΑ ΥΜΩΝ ΚΑΙ ΤΑ ΥΠΟΔΗΜΑΤΑ ΥΜΩΝ ΟΥ ΚΑΤΕΤΡΙΒΗ ΑΠΟ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ

5 ΑΡΤΟΝ ΟΥΚ ΕΦΑΓΕΤΕ ΟΙΝΟΝ ΚΑΙ ΣΙΚΕΡΑ ΟΥΚ ΕΠΙΕΤΕ ΙΝΑ ΓΝΩΤΕ ΟΤΙ ΟΥΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

6 ΚΑΙ ΗΛΘΕΤΕ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΣΗΩΝ ΒΑΣΙΛΕΥΣ ΕΣΕΒΩΝ ΚΑΙ ΩΓ ΒΑΣΙΛΕΥΣ ΤΗΣ ΒΑΣΑΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΗΜΙΝ ΕΝ ΠΟΛΕΜΩ ΚΑΙ ΕΠΑΤΑΞΑΜΕΝ ΑΥΤΟΥΣ

7 ΚΑΙ ΕΛΑΒΟΜΕΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΑΙ ΕΔΩΚΑ ΑΥΤΗΝ ΕΝ ΚΛΗΡΩ ΤΩ ΡΟΥΒΗΝ ΚΑΙ ΤΩ ΓΑΔΔΙ ΚΑΙ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ

8 ΚΑΙ ΦΥΛΑΞΕΣΘΕ ΠΟΙΕΙΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΥΤΗΣ ΙΝΑ ΣΥΝΗΤΕ ΠΑΝΤΑ ΟΣΑ ΠΟΙΗΣΕΤΕ

9 ΥΜΕΙΣ ΕΣΤΗΚΑΤΕ ΠΑΝΤΕΣ ΣΗΜΕΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΟΙ ΑΡΧΙΦΥΛΟΙ ΥΜΩΝ ΚΑΙ Η ΓΕΡΟΥΣΙΑ ΥΜΩΝ ΚΑΙ ΟΙ ΚΡΙΤΑΙ ΥΜΩΝ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΟΕΙΣΑΓΩΓΕΙΣ ΥΜΩΝ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ

10 ΑΙ ΓΥΝΑΙΚΕΣ ΥΜΩΝ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΥΜΩΝ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ Ο ΕΝ ΜΕΣΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΥΜΩΝ ΑΠΟ ΞΥΛΟΚΟΠΟΥ ΥΜΩΝ ΚΑΙ ΕΩΣ ΥΔΡΟΦΟΡΟΥ ΥΜΩΝ

11 ΠΑΡΕΛΘΕΙΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΑΡΑΙΣ ΑΥΤΟΥ ΟΣΑ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΑΤΙΘΕΤΑΙ ΠΡΟΣ ΣΕ ΣΗΜΕΡΟΝ

12 ΙΝΑ ΣΤΗΣΗ ΣΕ ΑΥΤΩ ΕΙΣ ΛΑΟΝ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΣΟΥ ΘΕΟΣ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΣΟΙ ΚΑΙ ΟΝ ΤΡΟΠΟΝ ΩΜΟΣΕΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ

13 ΚΑΙ ΟΥΧ ΥΜΙΝ ΜΟΝΟΙΣ ΕΓΩ ΔΙΑΤΙΘΕΜΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΑΥΤΗΝ ΚΑΙ ΤΗΝ ΑΡΑΝ ΤΑΥΤΗΝ

14 ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΩΔΕ ΟΥΣΙ ΜΕΘ' ΗΜΩΝ ΣΗΜΕΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΤΟΙΣ ΜΗ ΟΥΣΙΝ ΜΕΘ' ΗΜΩΝ ΩΔΕ ΣΗΜΕΡΟΝ

15 ΟΤΙ ΥΜΕΙΣ ΟΙΔΑΤΕ ΩΣ ΚΑΤΩΚΗΣΑΜΕΝ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΚΑΙ ΠΑΡΗΛΘΟΜΕΝ ΕΝ ΜΕΣΩ ΤΩΝ ΕΘΝΩΝ ΟΥΣ ΠΑΡΗΛΘΕΤΕ

16 ΚΑΙ ΕΙΔΕΤΕ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΑΥΤΩΝ ΞΥΛΟΝ ΚΑΙ ΛΙΘΟΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ Α ΕΣΤΙΝ ΠΑΡ' ΑΥΤΟΙΣ

17 ΜΗ ΤΙΣ ΕΣΤΙΝ ΕΝ ΥΜΙΝ ΑΝΗΡ Η ΓΥΝΗ Η ΠΑΤΡΙΑ Η ΦΥΛΗ ΤΙΝΟΣ Η ΔΙΑΝΟΙΑ ΕΞΕΚΛΙΝΕΝ ΑΠΟ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΠΟΡΕΥΕΣΘΑΙ ΛΑΤΡΕΥΕΙΝ ΤΟΙΣ ΘΕΟΙΣ ΤΩΝ ΕΘΝΩΝ ΕΚΕΙΝΩΝ ΜΗ ΤΙΣ ΕΣΤΙΝ ΕΝ ΥΜΙΝ ΡΙΖΑ ΑΝΩ ΦΥΟΥΣΑ ΕΝ ΧΟΛΗ ΚΑΙ ΠΙΚΡΙΑ

18 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΑΚΟΥΣΗ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΑΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΕΠΙΦΗΜΙΣΗΤΑΙ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΛΕΓΩΝ ΟΣΙΑ ΜΟΙ ΓΕΝΟΙΤΟ ΟΤΙ ΕΝ ΤΗ ΑΠΟΠΛΑΝΗΣΕΙ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ ΠΟΡΕΥΣΟΜΑΙ ΙΝΑ ΜΗ ΣΥΝΑΠΟΛΕΣΗ Ο ΑΜΑΡΤΩΛΟΣ ΤΟΝ ΑΝΑΜΑΡΤΗΤΟΝ

19 ΟΥ ΜΗ ΘΕΛΗΣΗ Ο ΘΕΟΣ ΕΥΙΛΑΤΕΥΣΑΙ ΑΥΤΩ ΑΛΛ' Η ΤΟΤΕ ΕΚΚΑΥΘΗΣΕΤΑΙ ΟΡΓΗ ΚΥΡΙΟΥ ΚΑΙ Ο ΖΗΛΟΣ ΑΥΤΟΥ ΕΝ ΤΩ ΑΝΘΡΩΠΩ ΕΚΕΙΝΩ ΚΑΙ ΚΟΛΛΗΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΩ ΠΑΣΑΙ ΑΙ ΑΡΑΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΥΤΗΣ ΑΙ ΓΕΓΡΑΜΜΕΝΑΙ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΞΑΛΕΙΨΕΙ ΚΥΡΙΟΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚ ΤΗΣ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ

20 ΚΑΙ ΔΙΑΣΤΕΛΕΙ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΙΣ ΚΑΚΑ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΤΑ ΠΑΣΑΣ ΤΑΣ ΑΡΑΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ

21 ΚΑΙ ΕΡΟΥΣΙΝ Η ΓΕΝΕΑ Η ΕΤΕΡΑ ΟΙ ΥΙΟΙ ΥΜΩΝ ΟΙ ΑΝΑΣΤΗΣΟΝΤΑΙ ΜΕΘ' ΥΜΑΣ ΚΑΙ Ο ΑΛΛΟΤΡΙΟΣ ΟΣ ΑΝ ΕΛΘΗ ΕΚ ΓΗΣ ΜΑΚΡΟΘΕΝ ΚΑΙ ΟΨΟΝΤΑΙ ΤΑΣ ΠΛΗΓΑΣ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΚΑΙ ΤΑΣ ΝΟΣΟΥΣ ΑΥΤΗΣ ΑΣ ΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΗΝ

22 ΘΕΙΟΝ ΚΑΙ ΑΛΑ ΚΑΤΑΚΕΚΑΥΜΕΝΟΝ ΠΑΣΑ Η ΓΗ ΑΥΤΗΣ ΟΥ ΣΠΑΡΗΣΕΤΑΙ ΟΥΔΕ ΑΝΑΤΕΛΕΙ ΟΥΔΕ ΜΗ ΑΝΑΒΗ ΕΠ' ΑΥΤΗΝ ΠΑΝ ΧΛΩΡΟΝ ΩΣΠΕΡ ΚΑΤΕΣΤΡΑΦΗ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ ΑΔΑΜΑ ΚΑΙ ΣΕΒΩΙΜ ΑΣ ΚΑΤΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ ΕΝ ΘΥΜΩ ΚΑΙ ΟΡΓΗ

23 ΚΑΙ ΕΡΟΥΣΙΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΔΙΑ ΤΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΟΥΤΩΣ ΤΗ ΓΗ ΤΑΥΤΗ ΤΙΣ Ο ΘΥΜΟΣ ΤΗΣ ΟΡΓΗΣ Ο ΜΕΓΑΣ ΟΥΤΟΣ

24 ΚΑΙ ΕΡΟΥΣΙΝ ΟΤΙ ΚΑΤΕΛΙΠΟΣΑΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ Α ΔΙΕΘΕΤΟ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΟΤΕ ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

25 ΚΑΙ ΠΟΡΕΥΘΕΝΤΕΣ ΕΛΑΤΡΕΥΣΑΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΟΙΣ ΟΙΣ ΟΥΚ ΗΠΙΣΤΑΝΤΟ ΟΥΔΕ ΔΙΕΝΕΙΜΕΝ ΑΥΤΟΙΣ

26 ΚΑΙ ΩΡΓΙΣΘΗ ΘΥΜΩ ΚΥΡΙΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΕΠΑΓΑΓΕΙΝ ΕΠ' ΑΥΤΗΝ ΚΑΤΑ ΠΑΣΑΣ ΤΑΣ ΚΑΤΑΡΑΣ ΤΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ

27 ΚΑΙ ΕΞΗΡΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΕΝ ΘΥΜΩ ΚΑΙ ΟΡΓΗ ΚΑΙ ΠΑΡΟΞΥΣΜΩ ΜΕΓΑΛΩ ΣΦΟΔΡΑ ΚΑΙ ΕΞΕΒΑΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΓΗΝ ΕΤΕΡΑΝ ΩΣΕΙ ΝΥΝ

28 ΤΑ ΚΡΥΠΤΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ ΤΑ ΔΕ ΦΑΝΕΡΑ ΗΜΙΝ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΗΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΠΟΙΕΙΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ

DEUTERONOMY CHAPTER 30

1 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΕΛΘΩΣΙΝ ΕΠΙ ΣΕ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ Η ΕΥΛΟΓΙΑ ΚΑΙ Η ΚΑΤΑΡΑ ΗΝ ΕΔΩΚΑ ΠΡΟ

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ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΔΕΞΗ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΥ ΕΑΝ ΣΕ ΔΙΑΣΚΟΡΠΙΣΗ ΚΥΡΙΟΣ ΕΚΕΙ

2 ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΗ ΕΠΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΚΑΙ ΥΠΑΚΟΥΣΗ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ

3 ΚΑΙ ΙΑΣΕΤΑΙ ΚΥΡΙΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΣΟΥ ΚΑΙ ΕΛΕΗΣΕΙ ΣΕ ΚΑΙ ΠΑΛΙΝ ΣΥΝΑΞΕΙ ΣΕ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΕΙΣ ΟΥΣ ΔΙΕΣΚΟΡΠΙΣΕΝ ΣΕ ΚΥΡΙΟΣ ΕΚΕΙ

4 ΕΑΝ Η Η ΔΙΑΣΠΟΡΑ ΣΟΥ ΑΠ' ΑΚΡΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΕΩΣ ΑΚΡΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΕΚΕΙΘΕΝ ΣΥΝΑΞΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΕΚΕΙΘΕΝ ΛΗΜΨΕΤΑΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ

5 ΚΑΙ ΕΙΣΑΞΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΕΙΣ ΑΥΤΗΝ ΚΑΙ ΕΥ ΣΕ ΠΟΙΗΣΕΙ ΚΑΙ ΠΛΕΟΝΑΣΤΟΝ ΣΕ ΠΟΙΗΣΕΙ ΥΠΕΡ ΤΟΥΣ ΠΑΤΕΡΑΣ ΣΟΥ

6 ΚΑΙ ΠΕΡΙΚΑΘΑΡΙΕΙ ΚΥΡΙΟΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΙΝΑ ΖΗΣ ΣΥ

7 ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΑΣ ΑΡΑΣ ΤΑΥΤΑΣ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ ΕΠΙ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΣΕ ΟΙ ΕΔΙΩΞΑΝ ΣΕ

8 ΚΑΙ ΣΥ ΕΠΙΣΤΡΑΦΗΣΗ ΚΑΙ ΕΙΣΑΚΟΥΣΗ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΟΣΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ

9 ΚΑΙ ΠΟΛΥΩΡΗΣΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΝΤΙ ΕΡΓΩ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΕΝ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΤΗΣ ΚΟΙΛΙΑΣ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΓΕΝΗΜΑΣΙΝ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΤΩΝ ΚΤΗΝΩΝ ΣΟΥ ΟΤΙ ΕΠΙΣΤΡΕΨΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΥΦΡΑΝΘΗΝΑΙ ΕΠΙ ΣΕ ΕΙΣ ΑΓΑΘΑ ΚΑΘΟΤΙ ΗΥΦΡΑΝΘΗ ΕΠΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ

10 ΕΑΝ ΕΙΣΑΚΟΥΣΗΣ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΦΥΛΑΣΣΕΣΘΑΙ ΚΑΙ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΚΡΙΣΕΙΣ ΑΥΤΟΥ ΤΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΕΑΝ ΕΠΙΣΤΡΑΦΗΣ ΕΠΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ

11 ΟΤΙ Η ΕΝΤΟΛΗ ΑΥΤΗ ΗΝ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΟΥΧ ΥΠΕΡΟΓΚΟΣ ΕΣΤΙΝ ΟΥΔΕ ΜΑΚΡΑΝ ΑΠΟ ΣΟΥ

12 ΟΥΚ ΕΝ ΤΩ ΟΥΡΑΝΩ ΑΝΩ ΕΣΤΙΝ ΛΕΓΩΝ ΤΙΣ ΑΝΑΒΗΣΕΤΑΙ ΗΜΙΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΥΤΗΝ ΗΜΙΝ ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΑΥΤΗΝ ΠΟΙΗΣΟΜΕΝ

13 ΟΥΔΕ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΣΤΙΝ ΛΕΓΩΝ ΤΙΣ ΔΙΑΠΕΡΑΣΕΙ ΗΜΙΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΛΗΜΨΕΤΑΙ ΗΜΙΝ ΑΥΤΗΝ ΚΑΙ ΑΚΟΥΣΤΗΝ ΗΜΙΝ ΠΟΙΗΣΕΙ ΑΥΤΗΝ ΚΑΙ ΠΟΙΗΣΟΜΕΝ

14 ΕΣΤΙΝ ΣΟΥ ΕΓΓΥΣ ΤΟ ΡΗΜΑ ΣΦΟΔΡΑ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΣΟΥ ΑΥΤΟ ΠΟΙΕΙΝ

15 ΙΔΟΥ ΔΕΔΩΚΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΣΗΜΕΡΟΝ ΤΗΝ ΖΩΗΝ ΚΑΙ ΤΟΝ ΘΑΝΑΤΟΝ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΤΟ ΚΑΚΟΝ

16 ΕΑΝ ΕΙΣΑΚΟΥΣΗΣ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΑΣ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΣΗΜΕΡΟΝ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΦΥΛΑΣΣΕΣΘΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΚΡΙΣΕΙΣ ΑΥΤΟΥ ΚΑΙ ΖΗΣΕΣΘΕ ΚΑΙ ΠΟΛΛΟΙ ΕΣΕΣΘΕ ΚΑΙ ΕΥΛΟΓΗΣΕΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΕΙΣ ΗΝ ΕΙΣΠΟΡΕΥΗ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ

17 ΚΑΙ ΕΑΝ ΜΕΤΑΣΤΗ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΜΗ ΕΙΣΑΚΟΥΣΗΣ ΚΑΙ ΠΛΑΝΗΘΕΙΣ ΠΡΟΣΚΥΝΗΣΗΣ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΛΑΤΡΕΥΣΗΣ ΑΥΤΟΙΣ

18 ΑΝΑΓΓΕΛΛΩ ΣΟΙ ΣΗΜΕΡΟΝ ΟΤΙ ΑΠΩΛΕΙΑ ΑΠΟΛΕΙΣΘΕ ΚΑΙ ΟΥ ΜΗ ΠΟΛΥΗΜΕΡΟΙ ΓΕΝΗΣΘΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΔΙΔΩΣΙΝ ΣΟΙ ΕΙΣ ΗΝ ΥΜΕΙΣ ΔΙΑΒΑΙΝΕΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ

19 ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΥΜΙΝ ΣΗΜΕΡΟΝ ΤΟΝ ΤΕ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΤΗΝ ΖΩΗΝ ΚΑΙ ΤΟΝ ΘΑΝΑΤΟΝ ΔΕΔΩΚΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΤΗΝ ΕΥΛΟΓΙΑΝ ΚΑΙ ΤΗΝ ΚΑΤΑΡΑΝ ΕΚΛΕΞΑΙ ΤΗΝ ΖΩΗΝ ΙΝΑ ΖΗΣ ΣΥ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ

20 ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΙΣΑΚΟΥΕΙΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΚΑΙ ΕΧΕΣΘΑΙ ΑΥΤΟΥ ΟΤΙ ΤΟΥΤΟ Η ΖΩΗ ΣΟΥ ΚΑΙ Η ΜΑΚΡΟΤΗΣ ΤΩΝ ΗΜΕΡΩΝ ΣΟΥ ΚΑΤΟΙΚΕΙΝ ΣΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΣΟΥ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΔΟΥΝΑΙ ΑΥΤΟΙΣ

DEUTERONOMY CHAPTER 31

1 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΜΩΥΣΗΣ ΛΑΛΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΠΡΟΣ ΠΑΝΤΑΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΚΑΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΕΤΩΝ ΕΓΩ ΕΙΜΙ ΣΗΜΕΡΟΝ ΟΥ ΔΥΝΗΣΟΜΑΙ ΕΤΙ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΚΑΙ ΕΚΠΟΡΕΥΕΣΘΑΙ ΚΥΡΙΟΣ ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΥ ΔΙΑΒΗΣΗ ΤΟΝ ΙΟΡΔΑΝΗΝ ΤΟΥΤΟΝ

3 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ Ο ΠΡΟΠΟΡΕΥΟΜΕΝΟΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΑΥΤΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΙΗΣΟΥΣ Ο ΠΡΟΠΟΡΕΥΟΜΕΝΟΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΘΑ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ

4 ΚΑΙ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΑΥΤΟΙΣ ΚΑΘΑ ΕΠΟΙΗΣΕΝ ΣΗΩΝ ΚΑΙ ΩΓ ΤΟΙΣ ΔΥΣΙ ΒΑΣΙΛΕΥΣΙΝ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΗΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΤΗ ΓΗ ΑΥΤΩΝ ΚΑΘΟΤΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΑΥΤΟΥΣ

5 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΥΜΙΝ ΚΑΙ ΠΟΙΗΣΕΤΕ ΑΥΤΟΙΣ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΜΗΝ ΥΜΙΝ

6 ΑΝΔΡΙΖΟΥ ΚΑΙ ΙΣΧΥΕ ΜΗ ΦΟΒΟΥ ΜΗΔΕ ΔΕΙΛΙΑ ΜΗΔΕ ΠΤΟΗΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ Ο ΠΡΟΠΟΡΕΥΟΜΕΝΟΣ ΜΕΘ' ΥΜΩΝ ΕΝ ΥΜΙΝ ΟΥ ΜΗ ΣΕ ΑΝΗ ΟΥΤΕ ΜΗ ΣΕ ΕΓΚΑΤΑΛΙΠΗ

7 ΚΑΙ ΕΚΑΛΕΣΕΝ ΜΩΥΣΗΣ ΙΗΣΟΥΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΝΑΝΤΙ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΑΝΔΡΙΖΟΥ ΚΑΙ ΙΣΧΥΕ ΣΥ ΓΑΡ ΕΙΣΕΛΕΥΣΗ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΚΑΙ ΣΥ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΙΣ ΑΥΤΗΝ ΑΥΤΟΙΣ

8 ΚΑΙ ΚΥΡΙΟΣ Ο ΣΥΜΠΟΡΕΥΟΜΕΝΟΣ ΜΕΤΑ ΣΟΥ ΟΥΚ ΑΝΗΣΕΙ ΣΕ ΟΥΔΕ ΜΗ ΕΓΚΑΤΑΛΙΠΗ ΣΕ ΜΗ ΦΟΒΟΥ ΜΗΔΕ ΔΕΙΛΙΑ

9 ΚΑΙ ΕΓΡΑΨΕΝ ΜΩΥΣΗΣ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΕΔΩΚΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΛΕΥΙ ΤΟΙΣ ΑΙΡΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

10 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΜΩΥΣΗΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ ΜΕΤΑ ΕΠΤΑ ΕΤΗ ΕΝ ΚΑΙΡΩ ΕΝΙΑΥΤΟΥ ΑΦΕΣΕΩΣ ΕΝ ΕΟΡΤΗ ΣΚΗΝΟΠΗΓΙΑΣ

11 ΕΝ ΤΩ ΣΥΜΠΟΡΕΥΕΣΘΑΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΟΦΘΗΝΑΙ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΝ ΤΩ ΤΟΠΩ Ω ΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ ΑΝΑΓΝΩΣΕΣΘΕ ΤΟΝ ΝΟΜΟΝ ΤΟΥΤΟΝ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΕΙΣ ΤΑ ΩΤΑ ΑΥΤΩΝ

12 ΕΚΚΛΗΣΙΑΣΑΣ ΤΟΝ ΛΑΟΝ ΤΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΚΑΙ ΤΟΝ ΠΡΟΣΗΛΥΤΟΝ ΤΟΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΥΜΩΝ ΙΝΑ ΑΚΟΥΣΩΣΙΝ ΚΑΙ ΙΝΑ ΜΑΘΩΣΙΝ ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΚΑΙ ΑΚΟΥΣΟΝΤΑΙ ΠΟΙΕΙΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ

13 ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΟΙ ΟΥΚ ΟΙΔΑΣΙΝ ΑΚΟΥΣΟΝΤΑΙ ΚΑΙ ΜΑΘΗΣΟΝΤΑΙ ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΟΣΑΣ ΑΥΤΟΙ ΖΩΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΙΣ ΗΝ ΥΜΕΙΣ ΔΙΑΒΑΙΝΕΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ

14 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΙΔΟΥ ΗΓΓΙΚΑΣΙΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΘΑΝΑΤΟΥ ΣΟΥ ΚΑΛΕΣΟΝ ΙΗΣΟΥΝ ΚΑΙ ΣΤΗΤΕ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΕΝΤΕΛΟΥΜΑΙ ΑΥΤΩ ΚΑΙ ΕΠΟΡΕΥΘΗ ΜΩΥΣΗΣ ΚΑΙ ΙΗΣΟΥΣ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΕΣΤΗΣΑΝ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ

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15 ΚΑΙ ΚΑΤΕΒΗ ΚΥΡΙΟΣ ΕΝ ΝΕΦΕΛΗ ΚΑΙ ΕΣΤΗ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΕΣΤΗ Ο ΣΤΥΛΟΣ ΤΗΣ ΝΕΦΕΛΗΣ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ

16 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΙΔΟΥ ΣΥ ΚΟΙΜΑ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΑΝΑΣΤΑΣ Ο ΛΑΟΣ ΟΥΤΟΣ ΕΚΠΟΡΝΕΥΣΕΙ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΤΗΣ ΓΗΣ ΕΙΣ ΗΝ ΟΥΤΟΣ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΚΕΙ ΕΙΣ ΑΥΤΗΝ ΚΑΙ ΕΓΚΑΤΑ-ΛΕΙΨΟΥΣΙΝ ΜΕ ΚΑΙ ΔΙΑΣΚΕΔΑΣΟΥΣΙΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΗΝ ΔΙΕΘΕΜΗΝ ΑΥΤΟΙΣ

17 ΚΑΙ ΟΡΓΙΣΘΗΣΟΜΑΙ ΘΥΜΩ ΕΙΣ ΑΥΤΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΚΑΤΑΛΕΙΨΩ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΕΣΤΑΙ ΚΑΤΑΒΡΩΜΑ ΚΑΙ ΕΥΡΗΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΚΑ ΠΟΛΛΑ ΚΑΙ ΘΛΙΨΕΙΣ ΚΑΙ ΕΡΕΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΔΙΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΕΝ ΕΜΟΙ ΕΥΡΟΣΑΝ ΜΕ ΤΑ ΚΑΚΑ ΤΑΥΤΑ

18 ΕΓΩ ΔΕ ΑΠΟΣΤΡΟΦΗ ΑΠΟΣΤΡΕΨΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΔΙΑ ΠΑΣΑΣ ΤΑΣ ΚΑΚΙΑΣ ΑΣ ΕΠΟΙΗΣΑΝ ΟΤΙ ΕΠΕΣΤΡΕΨΑΝ ΕΠΙ ΘΕΟΥΣ ΑΛΛΟΤΡΙΟΥΣ

19 ΚΑΙ ΝΥΝ ΓΡΑΨΑΤΕ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΩΔΗΣ ΤΑΥΤΗΣ ΚΑΙ ΔΙΔΑΞΕΤΕ ΑΥΤΗΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΜΒΑΛΕΙΤΕ ΑΥΤΗΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΙΝΑ ΓΕΝΗΤΑΙ ΜΟΙ Η ΩΔΗ ΑΥΤΗ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΕΝ ΥΙΟΙΣ ΙΣΡΑΗΛ

20 ΕΙΣΑΞΩ ΓΑΡ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΗΝ ΩΜΟΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΚΑΙ ΦΑΓΟΝΤΑΙ ΚΑΙ ΕΜΠΛΗΣΘΕΝΤΕΣ ΚΟΡΗΣΟΥΣΙΝ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΟΝΤΑΙ ΕΠΙ ΘΕΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΚΑΙ ΛΑΤΡΕΥΣΟΥΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΠΑΡΟΞΥΝΟΥΣΙΝ ΜΕ ΚΑΙ ΔΙΑΣΚΕΔΑΣΟΥΣΙΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ

21 ΚΑΙ ΑΝΤΙΚΑΤΑΣΤΗΣΕΤΑΙ Η ΩΔΗ ΑΥΤΗ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΑΡΤΥΡΟΥΣΑ ΟΥ ΓΑΡ ΜΗ ΕΠΙΛΗΣΘΗ ΑΠΟ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟ ΣΤΟΜΑΤΟΣ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΩΝ ΕΓΩ ΓΑΡ ΟΙΔΑ ΤΗΝ ΠΟΝΗΡΙΑΝ ΑΥΤΩΝ ΟΣΑ ΠΟΙΟΥΣΙΝ ΩΔΕ ΣΗΜΕΡΟΝ ΠΡΟ ΤΟΥ ΕΙΣΑΓΑΓΕΙΝ ΜΕ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΗΝ ΩΜΟΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ

22 ΚΑΙ ΕΓΡΑΨΕΝ ΜΩΥΣΗΣ ΤΗΝ ΩΔΗΝ ΤΑΥΤΗΝ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΚΑΙ ΕΔΙΔΑΞΕΝ ΑΥΤΗΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

23 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ ΙΗΣΟΙ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΔΡΙΖΟΥ ΚΑΙ ΙΣΧΥΕ ΣΥ ΓΑΡ ΕΙΣΑΞΕΙΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΕΤΑ ΣΟΥ

24 ΗΝΙΚΑ ΔΕ ΣΥΝΕΤΕΛΕΣΕΝ ΜΩΥΣΗΣ ΓΡΑΦΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΕΙΣ ΒΙΒΛΙΟΝ ΕΩΣ ΕΙΣ ΤΕΛΟΣ

25 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΤΟΙΣ ΑΙΡΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΛΕΓΩΝ

26 ΛΑΒΟΝΤΕΣ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΘΗΣΕΤΕ ΑΥΤΟ ΕΚ ΠΛΑΓΙΩΝ ΤΗΣ ΚΙΒΩΤΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΕΣΤΑΙ ΕΚΕΙ ΕΝ ΣΟΙ ΕΙΣ ΜΑΡΤΥΡΙΟΝ

27 ΟΤΙ ΕΓΩ ΕΠΙΣΤΑΜΑΙ ΤΟΝ ΕΡΕΘΙΣΜΟΝ ΣΟΥ ΚΑΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΣΟΥ ΤΟΝ ΣΚΛΗΡΟΝ ΕΤΙ ΓΑΡ ΕΜΟΥ ΖΩΝΤΟΣ ΜΕΘ' ΥΜΩΝ ΣΗΜΕΡΟΝ ΠΑΡΑΠΙΚΡΑΙΝΟΝΤΕΣ ΗΤΕ ΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΠΩΣ ΟΥΧΙ ΚΑΙ ΕΣΧΑΤΟΝ ΤΟΥ ΘΑΝΑΤΟΥ ΜΟΥ

28 ΕΚΚΛΗΣΙΑΣΑΤΕ ΠΡΟΣ ΜΕ ΤΟΥΣ ΦΥΛΑΡΧΟΥΣ ΥΜΩΝ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΥΜΩΝ ΚΑΙ ΤΟΥΣ ΚΡΙΤΑΣ ΥΜΩΝ ΚΑΙ ΤΟΥΣ ΓΡΑΜΜΑΤΟΕΙΣΑΓΩΓΕΙΣ ΥΜΩΝ ΙΝΑ ΛΑΛΗΣΩ ΕΙΣ ΤΑ ΩΤΑ ΑΥΤΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΔΙΑΜΑΡΤΥΡΩΜΑΙ ΑΥΤΟΙΣ ΤΟΝ ΤΕ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ

29 ΟΙΔΑ ΓΑΡ ΟΤΙ ΕΣΧΑΤΟΝ ΤΗΣ ΤΕΛΕΥΤΗΣ ΜΟΥ ΑΝΟΜΙΑ ΑΝΟΜΗΣΕΤΕ ΚΑΙ ΕΚΚΛΙΝΕΙΤΕ ΕΚ ΤΗΣ ΟΔΟΥ ΗΣ ΕΝΕΤΕΙΛΑ-ΜΗΝ ΥΜΙΝ ΚΑΙ ΣΥΝΑΝΤΗΣΕΤΑΙ ΥΜΙΝ ΤΑ ΚΑΚΑ ΕΣΧΑΤΟΝ ΤΩΝ ΗΜΕΡΩΝ ΟΤΙ ΠΟΙΗΣΕΤΕ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΠΑΡΟΡΓΙΣΑΙ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ

30 ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΩΥΣΗΣ ΕΙΣ ΤΑ ΩΤΑ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΙΣΡΑΗΛ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΩΔΗΣ ΤΑΥΤΗΣ ΕΩΣ ΕΙΣ ΤΕΛΟΣ

DEUTERONOMY CHAPTER 32

1 ΠΡΟΣΕΧΕ ΟΥΡΑΝΕ ΚΑΙ ΛΑΛΗΣΩ ΚΑΙ ΑΚΟΥΕΤΩ ΓΗ ΡΗΜΑΤΑ ΕΚ ΣΤΟΜΑΤΟΣ ΜΟΥ

2 ΠΡΟΣΔΟΚΑΣΘΩ ΩΣ ΥΕΤΟΣ ΤΟ ΑΠΟΦΘΕΓΜΑ ΜΟΥ ΚΑΙ ΚΑΤΑΒΗΤΩ ΩΣ ΔΡΟΣΟΣ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΩΣΕΙ ΟΜΒΡΟΣ ΕΠ' ΑΓΡΩΣΤΙΝ ΚΑΙ ΩΣΕΙ ΝΙΦΕΤΟΣ ΕΠΙ ΧΟΡΤΟΝ

3 ΟΤΙ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΚΑΛΕΣΑ ΔΟΤΕ ΜΕΓΑΛΩΣΥΝΗΝ ΤΩ ΘΕΩ ΗΜΩΝ

4 ΘΕΟΣ ΑΛΗΘΙΝΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΚΡΙΣΕΙΣ ΘΕΟΣ ΠΙΣΤΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΔΙΚΙΑ ΔΙΚΑΙΟΣ ΚΑΙ ΟΣΙΟΣ ΚΥΡΙΟΣ

5 ΗΜΑΡΤΟΣΑΝ ΟΥΚ ΑΥΤΩ ΤΕΚΝΑ ΜΩΜΗΤΑ ΓΕΝΕΑ ΣΚΟΛΙΑ ΚΑΙ ΔΙΕΣΤΡΑΜΜΕΝΗ

6 ΤΑΥΤΑ ΚΥΡΙΩ ΑΝΤΑΠΟΔΙΔΟΤΕ ΟΥΤΩ ΛΑΟΣ ΜΩΡΟΣ ΚΑΙ ΟΥΧΙ ΣΟΦΟΣ ΟΥΚ ΑΥΤΟΣ ΟΥΤΟΣ ΣΟΥ ΠΑΤΗΡ ΕΚΤΗΣΑΤΟ ΣΕ ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΕ ΚΑΙ ΕΚΤΙΣΕΝ ΣΕ

7 ΜΝΗΣΘΗΤΕ ΗΜΕΡΑΣ ΑΙΩΝΟΣ ΣΥΝΕΤΕ ΕΤΗ ΓΕΝΕΑΣ ΓΕΝΕΩΝ ΕΠΕΡΩΤΗΣΟΝ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΑΝΑΓΓΕΛΕΙ ΣΟΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΣΟΥ ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ

8 ΟΤΕ ΔΙΕΜΕΡΙΖΕΝ Ο ΥΨΙΣΤΟΣ ΕΘΝΗ ΩΣ ΔΙΕΣΠΕΙΡΕΝ ΥΙΟΥΣ ΑΔΑΜ ΕΣΤΗΣΕΝ ΟΡΙΑ ΕΘΝΩΝ ΚΑΤΑ ΑΡΙΘΜΟΝ ΑΓΓΕΛΩΝ ΘΕΟΥ

9 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΡΙΣ ΚΥΡΙΟΥ ΛΑΟΣ ΑΥΤΟΥ ΙΑΚΩΒ ΣΧΟΙΝΙΣΜΑ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΙΣΡΑΗΛ

10 ΑΥΤΑΡΚΗΣΕΝ ΑΥΤΟΝ ΕΝ ΓΗ ΕΡΗΜΩ ΕΝ ΔΙΨΕΙ ΚΑΥΜΑΤΟΣ ΕΝ ΑΝΥΔΡΩ ΕΚΥΚΛΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΠΑΙΔΕΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΔΙΕΦΥΛΑΞΕΝ ΑΥΤΟΝ ΩΣ ΚΟΡΑΝ ΟΦΘΑΛΜΟΥ

11 ΩΣ ΑΕΤΟΣ ΣΚΕΠΑΣΑΙ ΝΟΣΣΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΙΣ ΝΕΟΣΣΟΙΣ ΑΥΤΟΥ ΕΠΕΠΟΘΗΣΕΝ ΔΙΕΙΣ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΟΥ ΕΔΕΞΑΤΟ ΑΥΤΟΥΣ ΚΑΙ ΑΝΕΛΑΒΕΝ ΑΥΤΟΥΣ ΕΠΙ ΤΩΝ ΜΕΤΑΦΡΕΝΩΝ ΑΥΤΟΥ

12 ΚΥΡΙΟΣ ΜΟΝΟΣ ΗΓΕΝ ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΗΝ ΜΕΤ' ΑΥΤΩΝ ΘΕΟΣ ΑΛΛΟΤΡΙΟΣ

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DEUTERONOMY CHAPTER 33

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HISTORY OF THE LAWS

Originally, The Hebrew Bible called this Part
Nevi'im, 'The Prophets'

THE BOOK OF IESOUS (JOSHUA)

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BC while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

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IESOUS (JOSHUA) CHAPTER 1

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18 Ο ΔΕ ΑΝΘΡΩΠΟΣ ΟΣ ΕΑΝ ΑΠΕΙΘΗΣΗ ΣΟΙ ΚΑΙ ΟΣΤΙΣ ΜΗ ΑΚΟΥΣΗ ΤΩΝ ΡΗΜΑΤΩΝ ΣΟΥ ΚΑΘΟΤΙ ΑΝ ΑΥΤΩ ΕΝΤΕΙΛΗ ΑΠΟΘΑΝΕΤΩ ΑΛΛΑ ΙΣΧΥΕ ΚΑΙ ΑΝΔΡΙΖΟΥ

IESOUS (JOSHUA) CHAPTER 2

1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΗΣΟΥΣ ΥΙΟΣ ΝΑΥΗ ΕΚ ΣΑΤΤΙΝ ΔΥΟ ΝΕΑΝΙΣΚΟΥΣ ΚΑΤΑΣΚΟΠΕΥΣΑΙ ΛΕΓΩΝ ΑΝΑΒΗΤΕ ΚΑΙ ΙΔΕΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΙΕΡΙΧΩ ΚΑΙ ΠΟΡΕΥΘΕΝΤΕΣ ΕΙΣΗΛΘΟΣΑΝ ΟΙ ΔΥΟ ΝΕΑΝΙΣΚΟΙ ΕΙΣ ΙΕΡΙΧΩ ΚΑΙ ΕΙΣΗΛΘΟΣΑΝ ΕΙΣ ΟΙΚΙΑΝ ΓΥΝΑΙΚΟΣ ΠΟΡΝΗΣ Η ΟΝΟΜΑ ΡΑΑΒ ΚΑΙ ΚΑΤΕΛΥΣΑΝ ΕΚΕΙ

2 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΒΑΣΙΛΕΙ ΙΕΡΙΧΩ ΛΕΓΟΝΤΕΣ ΕΙΣΠΕΠΟΡΕΥΝΤΑΙ ΩΔΕ ΑΝΔΡΕΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΤΑΣΚΟΠΕΥΣΑΙ ΤΗΝ ΓΗΝ

3 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΕΡΙΧΩ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΡΑΑΒ ΛΕΓΩΝ ΕΞΑΓΑΓΕ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΕΙΣΠΕ-ΠΟΡΕΥΜΕΝΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΟΥ ΤΗΝ ΝΥΚΤΑ ΚΑΤΑΣΚΟΠΕΥΣΑΙ ΓΑΡ ΤΗΝ ΓΗΝ ΗΚΑΣΙΝ

4 ΚΑΙ ΛΑΒΟΥΣΑ Η ΓΥΝΗ ΤΟΥΣ ΑΝΔΡΑΣ ΕΚΡΥΨΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΛΕΓΟΥΣΑ ΕΙΣΕΛΗΛΥΘΑΣΙΝ ΠΡΟΣ ΜΕ ΟΙ ΑΝΔΡΕΣ

5 ΩΣ ΔΕ Η ΠΥΛΗ ΕΚΛΕΙΕΤΟ ΕΝ ΤΩ ΣΚΟΤΕΙ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΕΞΗΛΘΟΝ ΟΥΚ ΕΠΙΣΤΑΜΑΙ ΠΟΥ ΠΕΠΟΡΕΥΝΤΑΙ ΚΑΤΑ-ΔΙΩΞΑΤΕ ΟΠΙΣΩ ΑΥΤΩΝ ΕΙ ΚΑΤΑΛΗΜΨΕΣΘΕ ΑΥΤΟΥΣ

6 ΑΥΤΗ ΔΕ ΑΝΕΒΙΒΑΣΕΝ ΑΥΤΟΥΣ ΕΠΙ ΤΟ ΔΩΜΑ ΚΑΙ ΕΚΡΥΨΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΛΙΝΟΚΑΛΑΜΗ ΤΗ ΕΣΤΟΙΒΑΣΜΕΝΗ ΑΥΤΗ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ

7 ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΚΑΤΕΔΙΩΞΑΝ ΟΠΙΣΩ ΑΥΤΩΝ ΟΔΟΝ ΤΗΝ ΕΠΙ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΠΙ ΤΑΣ ΔΙΑΒΑΣΕΙΣ ΚΑΙ Η ΠΥΛΗ ΕΚΛΕΙΣΘΗ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΞΗΛΘΟΣΑΝ ΟΙ ΔΙΩΚΟΝΤΕΣ ΟΠΙΣΩ ΑΥΤΩΝ

8 ΚΑΙ ΑΥΤΟΙ ΔΕ ΠΡΙΝ Η ΚΟΙΜΗΘΗΝΑΙ ΑΥΤΟΥΣ ΚΑΙ ΑΥΤΗ ΑΝΕΒΗ ΕΠΙ ΤΟ ΔΩΜΑ ΠΡΟΣ ΑΥΤΟΥΣ

9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΠΙΣΤΑΜΑΙ ΟΤΙ ΔΕΔΩΚΕΝ ΥΜΙΝ ΚΥΡΙΟΣ ΤΗΝ ΓΗΝ ΕΠΙΠΕΠΤΩΚΕΝ ΓΑΡ Ο ΦΟΒΟΣ ΥΜΩΝ ΕΦ' ΗΜΑΣ

10 ΑΚΗΚΟΑΜΕΝ ΓΑΡ ΟΤΙ ΚΑΤΕΞΗΡΑΝΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΗΝ ΕΡΥΘΡΑΝ ΘΑΛΑΣΣΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΟΤΕ ΕΞΕΠΟΡΕΥΕΣΘΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΔΥΣΙ ΒΑΣΙΛΕΥΣΙΝ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΗΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΤΩ ΣΗΩΝ ΚΑΙ ΩΓ ΟΥΣ ΕΞΩΛΕΘΡΕΥΣΑΤΕ ΑΥΤΟΥΣ

11 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΗΜΕΙΣ ΕΞΕΣΤΗΜΕΝ ΤΗ ΚΑΡΔΙΑ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΣΤΗ ΕΤΙ ΠΝΕΥΜΑ ΕΝ ΟΥΔΕΝΙ ΗΜΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΘΕΟΣ ΕΝ ΟΥΡΑΝΩ ΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΤΩ

12 ΚΑΙ ΝΥΝ ΟΜΟΣΑΤΕ ΜΟΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΟΤΙ ΠΟΙΩ ΥΜΙΝ ΕΛΕΟΣ ΚΑΙ ΠΟΙΗΣΕΤΕ ΚΑΙ ΥΜΕΙΣ ΕΛΕΟΣ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

13 ΚΑΙ ΖΩΓΡΗΣΕΤΕ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΜΟΥ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΛΕΙΣΘΕ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΘΑΝΑΤΟΥ

14 ΚΑΙ ΕΙΠΑΝ ΑΥΤΗ ΟΙ ΑΝΔΡΕΣ Η ΨΥΧΗ ΗΜΩΝ ΑΝΘ' ΥΜΩΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΑΥΤΗ ΕΙΠΕΝ ΩΣ ΑΝ ΠΑΡΑΔΩ ΚΥΡΙΟΣ ΥΜΙΝ ΤΗΝ ΠΟΛΙΝ ΠΟΙΗΣΕΤΕ ΕΙΣ ΕΜΕ ΕΛΕΟΣ ΚΑΙ ΑΛΗΘΕΙΑΝ

15 ΚΑΙ ΚΑΤΕΧΑΛΑΣΕΝ ΑΥΤΟΥΣ ΔΙΑ ΤΗΣ ΘΥΡΙΔΟΣ

16 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΑΠΕΛΘΕΤΕ ΜΗ ΣΥΝΑΝΤΗΣΩΣΙΝ ΥΜΙΝ ΟΙ ΚΑΤΑΔΙΩΚΟΝΤΕΣ ΚΑΙ ΚΡΥΒΗΣΕΣΘΕ ΕΚΕΙ ΤΡΕΙΣ ΗΜΕΡΑΣ ΕΩΣ ΑΝ ΑΠΟΣΤΡΕΨΩΣΙΝ ΟΙ ΚΑΤΑ-ΔΙΩΚΟΝΤΕΣ ΟΠΙΣΩ ΥΜΩΝ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΑΠΕΛΕΥΣΕΣΘΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΥΜΩΝ

17 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΝΔΡΕΣ ΠΡΟΣ ΑΥΤΗΝ ΑΘΩΟΙ ΕΣΜΕΝ ΤΩ ΟΡΚΩ ΣΟΥ ΤΟΥΤΩ

18 ΙΔΟΥ ΗΜΕΙΣ ΕΙΣΠΟΡΕΥΟΜΕΘΑ ΕΙΣ ΜΕΡΟΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΘΗΣΕΙΣ ΤΟ ΣΗΜΕΙΟΝ ΤΟ ΣΠΑΡΤΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ ΤΟΥΤΟ ΕΚΔΗΣΕΙΣ ΕΙΣ ΤΗΝ ΘΥΡΙΔΑ ΔΙ' ΗΣ ΚΑΤΕΒΙΒΑΣΑΣ ΗΜΑΣ ΔΙ' ΑΥΤΗΣ ΤΟΝ ΔΕ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΣΟΥ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΣΥΝΑΞΕΙΣ ΠΡΟΣ ΣΕΑΥΤΗΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΟΥ

19 ΚΑΙ ΕΣΤΑΙ ΠΑΣ ΟΣ ΑΝ ΕΞΕΛΘΗ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΟΙΚΙΑΣ ΣΟΥ ΕΞΩ ΕΝΟΧΟΣ ΕΑΥΤΩ ΕΣΤΑΙ ΗΜΕΙΣ ΔΕ ΑΘΩΟΙ ΤΩ ΟΡΚΩ ΣΟΥ ΤΟΥΤΩ ΚΑΙ ΟΣΟΙ ΕΑΝ ΓΕΝΩΝΤΑΙ ΜΕΤΑ ΣΟΥ ΕΝ ΤΗ ΟΙΚΙΑ ΣΟΥ ΗΜΕΙΣ ΕΝΟΧΟΙ ΕΣΟΜΕΘΑ

20 ΕΑΝ ΔΕ ΤΙΣ ΗΜΑΣ ΑΔΙΚΗΣΗ Η ΚΑΙ ΑΠΟΚΑΛΥΨΗ ΤΟΥΣ ΛΟΓΟΥΣ ΗΜΩΝ ΤΟΥΤΟΥΣ ΕΣΟΜΕΘΑ ΑΘΩΟΙ ΤΩ ΟΡΚΩ ΣΟΥ ΤΟΥΤΩ

21 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΤΑ ΤΟ ΡΗΜΑ ΥΜΩΝ ΟΥΤΩΣ ΕΣΤΩ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ

22 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΗΛΘΟΣΑΝ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΚΑΙ ΚΑΤΕΜΕΙΝΑΝ ΕΚΕΙ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΕΞΕΖΗΤΗΣΑΝ ΟΙ ΚΑΤΑΔΙΩΚΟΝΤΕΣ ΠΑΣΑΣ ΤΑΣ ΟΔΟΥΣ ΚΑΙ ΟΥΧ ΕΥΡΟΣΑΝ

23 ΚΑΙ ΥΠΕΣΤΡΕΨΑΝ ΟΙ ΔΥΟ ΝΕΑΝΙΣΚΟΙ ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΕΚ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΔΙΕΒΗΣΑΝ ΠΡΟΣ ΙΗΣΟΥΝ ΥΙΟΝ ΝΑΥΗ ΚΑΙ ΔΙΗΓΗΣΑΝΤΟ ΑΥΤΩ ΠΑΝΤΑ ΤΑ ΣΥΜΒΕΒΗΚΟΤΑ ΑΥΤΟΙΣ

24 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΙΗΣΟΥΝ ΟΤΙ ΠΑΡΕΔΩΚΕΝ ΚΥΡΙΟΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΕΝ ΧΕΙΡΙ ΗΜΩΝ ΚΑΙ ΚΑΤΕΠΤΗΚΕΝ ΠΑΣ Ο ΚΑΤΟΙΚΩΝ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΑΦ' ΗΜΩΝ

IESOUS (JOSHUA) CHAPTER 3

1 ΚΑΙ ΩΡΘΡΙΣΕΝ ΙΗΣΟΥΣ ΤΟ ΠΡΩΙ ΚΑΙ ΑΠΗΡΑΝ ΕΚ ΣΑΤΤΙΝ ΚΑΙ ΗΛΘΟΣΑΝ ΕΩΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΚΑΤΕΛΥΣΑΝ ΕΚΕΙ ΠΡΟ ΤΟΥ ΔΙΑΒΗΝΑΙ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΔΙΗΛΘΟΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΔΙΑ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ

3 ΚΑΙ ΕΝΕΤΕΙΛΑΝΤΟ ΤΩ ΛΑΩ ΛΕΓΟΝΤΕΣ ΟΤΑΝ ΙΔΗΤΕ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΗΜΩΝ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΑΙΡΟΝΤΑΣ ΑΥΤΗΝ ΑΠΑΡΕΙΤΕ ΑΠΟ ΤΩΝ ΤΟΠΩΝ ΥΜΩΝ ΚΑΙ ΠΟΡΕΥΕΣΘΕ ΟΠΙΣΩ ΑΥΤΗΣ

4 ΑΛΛΑ ΜΑΚΡΑΝ ΕΣΤΩ ΑΝΑ ΜΕΣΟΝ ΥΜΩΝ ΚΑΙ ΕΚΕΙΝΗΣ ΟΣΟΝ ΔΙΣΧΙΛΙΟΥΣ ΠΗΧΕΙΣ ΣΤΗΣΕΣΘΕ ΜΗ ΠΡΟΣΕΓΓΙΣΗΤΕ ΑΥΤΗ ΙΝ' ΕΠΙΣΤΗΣΘΕ ΤΗΝ ΟΔΟΝ ΗΝ ΠΟΡΕΥΕΣΘΕ ΑΥΤΗΝ ΟΥ ΓΑΡ ΠΕΠΟΡΕΥΣΘΕ ΤΗΝ ΟΔΟΝ ΑΠ' ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΣ ΗΜΕΡΑΣ

5 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΩ ΛΑΩ ΑΓΝΙΣΑΣΘΕ ΕΙΣ ΑΥΡΙΟΝ ΟΤΙ ΑΥΡΙΟΝ ΠΟΙΗΣΕΙ ΕΝ ΥΜΙΝ ΚΥΡΙΟΣ ΘΑΥΜΑΣΤΑ

6 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΑΡΑΤΕ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΠΟΡΕΥΕΣΘΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΗΡΑΝ ΟΙ ΙΕΡΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΛΑΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΑΡΧΟΜΑΙ ΥΨΩΣΑΙ ΣΕ ΚΑΤΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΙΝΑ ΓΝΩΣΙΝ ΚΑΘΟΤΙ ΗΜΗΝ ΜΕΤΑ ΜΩΥΣΗ ΟΥΤΩΣ ΕΣΟΜΑΙ ΚΑΙ ΜΕΤΑ ΣΟΥ

8 ΚΑΙ ΝΥΝ ΕΝΤΕΙΛΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΑΙΡΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΛΕΓΩΝ ΩΣ ΑΝ ΕΙΣΕΛΘΗΤΕ ΕΠΙ ΜΕΡΟΥΣ ΤΟΥ ΥΔΑΤΟΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΣΤΗΣΕΣΘΕ

9 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΠΡΟΣΑΓΑΓΕΤΕ ΩΔΕ ΚΑΙ ΑΚΟΥΣΑΤΕ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

10 ΕΝ ΤΟΥΤΩ ΓΝΩΣΕΣΘΕ ΟΤΙ ΘΕΟΣ ΖΩΝ ΕΝ ΥΜΙΝ ΚΑΙ ΟΛΕΘΡΕΥΩΝ ΟΛΕΘΡΕΥΣΕΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΗΜΩΝ ΤΟΝ ΧΑΝΑΝΑΙΟΝ ΚΑΙ ΤΟΝ ΧΕΤΤΑΙΟΝ ΚΑΙ ΤΟΝ ΦΕΡΕΖΑΙΟΝ ΚΑΙ ΤΟΝ ΕΥΑΙΟΝ ΚΑΙ ΤΟΝ ΑΜΟΡΡΑΙΟΝ ΚΑΙ ΤΟΝ ΓΕΡΓΕΣΑΙΟΝ ΚΑΙ ΤΟΝ ΙΕΒΟΥΣΑΙΟΝ

11 ΙΔΟΥ Η ΚΙΒΩΤΟΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΔΙΑΒΑΙΝΕΙ ΤΟΝ ΙΟΡΔΑΝΗΝ

12 ΠΡΟΧΕΙΡΙΣΑΣΘΕ ΥΜΙΝ ΔΩΔΕΚΑ ΑΝΔΡΑΣ ΑΠΟ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝΑ ΑΦ' ΕΚΑΣΤΗΣ ΦΥΛΗΣ

13 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΚΑΤΑΠΑΥΣΩΣΙΝ ΟΙ ΠΟΔΕΣ ΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΑΙΡΟΝΤΩΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΕΝ ΤΩ ΥΔΑΤΙ ΤΟΥ ΙΟΡΔΑΝΟΥ ΤΟ

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ΥΔΩΡ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΚΛΕΙΨΕΙ ΤΟ ΔΕ ΥΔΩΡ ΤΟ ΚΑΤΑΒΑΙΝΟΝ ΣΤΗΣΕΤΑΙ

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IESOUS (JOSHUA) CHAPTER 5

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΗΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΦΟΙΝΙΚΗΣ ΟΙ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΟΤΙ ΑΠΕΞΗΡΑΝΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΝ ΙΟΡΔΑΝΗΝ ΠΟΤΑΜΟΝ ΕΚ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΔΙΑΒΑΙΝΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΕΤΑΚΗΣΑΝ ΑΥΤΩΝ ΑΙ ΔΙΑΝΟΙΑΙ ΚΑΙ ΚΑΤΕΠΛΑΓΗΣΑΝ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΑΥΤΟΙΣ ΦΡΟΝΗΣΙΣ ΟΥΔΕΜΙΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

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6 ΤΕΣΣΑΡΑΚΟΝΤΑ ΓΑΡ ΚΑΙ ΔΥΟ ΕΤΗ ΑΝΕΣΤΡΑΠΤΑΙ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΡΗΜΩ ΤΗ ΜΑΔΒΑΡΙΤΙΔΙ ΔΙΟ ΑΠΕΡΙΤΜΗΤΟΙ ΗΣΑΝ ΟΙ ΠΛΕΙΣΤΟΙ ΑΥΤΩΝ ΤΩΝ ΜΑΧΙΜΩΝ ΤΩΝ ΕΞΕΛΗΛΥΘΟΤΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΙ ΑΠΕΙΘΗΣΑΝΤΕΣ ΤΩΝ ΕΝΤΟΛΩΝ ΤΟΥ ΘΕΟΥ ΟΙΣ ΚΑΙ ΔΙΩΡΙΣΕΝ ΜΗ ΙΔΕΙΝ ΑΥΤΟΥΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΔΟΥΝΑΙ ΗΜΙΝ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ

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7 ΑΝΤΙ ΔΕ ΤΟΥΤΩΝ ΑΝΤΙΚΑΤΕΣΤΗΣΕΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΟΥΣ ΙΗΣΟΥΣ ΠΕΡΙΕΤΕΜΕΝ ΔΙΑ ΤΟ ΑΥΤΟΥΣ ΓΕΓΕΝΗΣΘΑΙ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΑΠΕΡΙΤΜΗΤΟΥΣ

8 ΠΕΡΙΤΜΗΘΕΝΤΕΣ ΔΕ ΗΣΥΧΙΑΝ ΕΙΧΟΝ ΑΥΤΟΘΙ ΚΑΘΗΜΕΝΟΙ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΕΩΣ ΥΓΙΑΣΘΗΣΑΝ

9 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩ ΙΗΣΟΙ ΥΙΩ ΝΑΥΗ ΕΝ ΤΗ ΣΗΜΕΡΟΝ ΗΜΕΡΑ ΑΦΕΙΛΟΝ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΙΓΥΠΤΟΥ ΑΦ' ΥΜΩΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΓΑΛΓΑΛΑ

10 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟ ΠΑΣΧΑ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΗΜΕΡΑ ΤΟΥ ΜΗΝΟΣ ΑΠΟ ΕΣΠΕΡΑΣ ΕΠΙ ΔΥΣΜΩΝ ΙΕΡΙΧΩ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΝ ΤΩ ΠΕΔΙΩ

11 ΚΑΙ ΕΦΑΓΟΣΑΝ ΑΠΟ ΤΟΥ ΣΙΤΟΥ ΤΗΣ ΓΗΣ ΑΖΥΜΑ ΚΑΙ ΝΕΑ ΕΝ ΤΑΥΤΗ ΤΗ ΗΜΕΡΑ

12 ΕΞΕΛΙΠΕΝ ΤΟ ΜΑΝΝΑ ΜΕΤΑ ΤΟ ΒΕΒΡΩΚΕΝΑΙ ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΣΙΤΟΥ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥΚΕΤΙ ΥΠΗΡΧΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΜΑΝΝΑ ΕΚΑΡΠΙΣΑΝΤΟ ΔΕ ΤΗΝ ΧΩΡΑΝ ΤΩΝ ΦΟΙΝΙΚΩΝ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΕΚΕΙΝΩ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΝ ΙΗΣΟΥΣ ΕΝ ΙΕΡΙΧΩ ΚΑΙ ΑΝΑΒΛΕΨΑΣ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΕΙΔΕΝ ΑΝΘΡΩΠΟΝ ΕΣΤΗΚΟΤΑ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΚΑΙ Η ΡΟΜΦΑΙΑ ΕΣΠΑΣΜΕΝΗ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΗΜΕΤΕΡΟΣ ΕΙ Η ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ

14 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΕΓΩ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΔΥΝΑΜΕΩΣ ΚΥΡΙΟΥ ΝΥΝΙ ΠΑΡΑΓΕΓΟΝΑ ΚΑΙ ΙΗΣΟΥΣ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΕΣΠΟΤΑ ΤΙ ΠΡΟΣΤΑΣΣΕΙΣ ΤΩ ΣΩ ΟΙΚΕΤΗ

15 ΚΑΙ ΛΕΓΕΙ Ο ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΗΣΟΥΝ ΛΥΣΑΙ ΤΟ ΥΠΟΔΗΜΑ ΕΚ ΤΩΝ ΠΟΔΩΝ ΣΟΥ Ο ΓΑΡ ΤΟΠΟΣ ΕΦ' Ω ΣΥ ΕΣΤΗΚΑΣ ΑΓΙΟΣ ΕΣΤΙΝ

IESOUS (JOSHUA) CHAPTER 6

1 ΚΑΙ ΙΕΡΙΧΩ ΣΥΓΚΕΚΛΕΙΣΜΕΝΗ ΚΑΙ ΩΧΥΡΩΜΕΝΗ ΚΑΙ ΟΥΘΕΙΣ ΕΞΕΠΟΡΕΥΕΤΟ ΕΞ ΑΥΤΗΣ ΟΥΔΕ ΕΙΣΕΠΟΡΕΥΕΤΟ

2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΙΔΟΥ ΕΓΩ ΠΑΡΑΔΙΔΩΜΙ ΥΠΟΧΕΙΡΙΟΝ ΣΟΥ ΤΗΝ ΙΕΡΙΧΩ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΤΟΝ ΕΝ ΑΥΤΗ ΔΥΝΑΤΟΥΣ ΟΝΤΑΣ ΕΝ ΙΣΧΥΙ

3 ΣΥ ΔΕ ΠΕΡΙΣΤΗΣΟΝ ΑΥΤΗ ΤΟΥΣ ΜΑΧΙΜΟΥΣ ΚΥΚΛΩ

5 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΣΑΛΠΙΣΗΤΕ ΤΗ ΣΑΛΠΙΓΓΙ ΑΝΑΚΡΑΓΕΤΩ ΠΑΣ Ο ΛΑΟΣ ΑΜΑ ΚΑΙ ΑΝΑΚΡΑΓΟΝΤΩΝ ΑΥΤΩΝ ΠΕΣΕΙΤΑΙ ΑΥΤΟΜΑΤΑ ΤΑ ΤΕΙΧΗ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΡΜΗΣΑΣ ΕΚΑΣΤΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

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7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΠΑΡΑΓΓΕΙΛΑΤΕ ΤΩ ΛΑΩ ΠΕΡΙΕΛΘΕΙΝ ΚΑΙ ΚΥΚΛΩΣΑΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΟΙ ΜΑΧΙΜΟΙ ΠΑΡΑΠΟΡΕΥΕΣΘΩΣΑΝ ΕΝΩΠΛΙΣΜΕΝΟΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

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9 ΟΙ ΔΕ ΜΑΧΙΜΟΙ ΕΜΠΡΟΣΘΕΝ ΠΑΡΑΠΟΡΕΥΕΣΘΩΣΑΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΟΙ ΟΥΡΑΓΟΥΝΤΕΣ ΟΠΙΣΩ ΤΗΣ ΚΙΒΩΤΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΣΑΛΠΙΖΟΝΤΕΣ

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11 ΚΑΙ ΠΕΡΙΕΛΘΟΥΣΑ Η ΚΙΒΩΤΟΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΟΥ ΘΕΟΥ ΤΗΝ ΠΟΛΙΝ ΕΥΘΕΩΣ ΑΠΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΚΕΙ

12 ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΔΕΥΤΕΡΑ ΑΝΕΣΤΗ ΙΗΣΟΥΣ ΤΟ ΠΡΩΙ ΚΑΙ ΗΡΑΝ ΟΙ ΙΕΡΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ

13 ΚΑΙ ΟΙ ΕΠΤΑ ΙΕΡΕΙΣ ΟΙ ΦΕΡΟΝΤΕΣ ΤΑΣ ΣΑΛΠΙΓΓΑΣ ΤΑΣ ΕΠΤΑ ΠΡΟΕΠΟΡΕΥΟΝΤΟ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΟΙ ΜΑΧΙΜΟΙ ΚΑΙ Ο ΛΟΙΠΟΣ ΟΧΛΟΣ ΟΠΙΣΘΕ ΤΗΣ ΚΙΒΩΤΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΕΣΑΛΠΙΣΑΝ ΤΑΙΣ ΣΑΛΠΙΓΞΙ ΚΑΙ Ο ΛΟΙΠΟΣ ΟΧΛΟΣ ΑΠΑΣ ΠΕΡΙΕΚΥΚΛΩΣΕ ΤΗΝ ΠΟΛΙΝ ΕΓΓΥΘΕΝ

14 ΚΑΙ ΑΠΗΛΘΕΝ ΠΑΛΙΝ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΟΥΤΩΣ ΕΠΟΙΕΙ ΕΠΙ ΕΞ ΗΜΕΡΑΣ

15 ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΑΝΕΣΤΗΣΑΝ ΟΡΘΡΟΥ ΚΑΙ ΠΕΡΙΗΛΘΟΣΑΝ ΤΗΝ ΠΟΛΙΝ ΕΞΑΚΙΣ

16 ΚΑΙ ΤΗ ΠΕΡΙΟΔΩ ΤΗ ΕΒΔΟΜΗ ΕΣΑΛΠΙΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΕΚΡΑΞΑΤΕ ΠΑΡΕΔΩΚΕΝ ΓΑΡ ΚΥΡΙΟΣ ΥΜΙΝ ΤΗΝ ΠΟΛΙΝ

17 ΚΑΙ ΕΣΤΑΙ Η ΠΟΛΙΣ ΑΝΑΘΕΜΑ ΑΥΤΗ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΕΝ ΑΥΤΗ ΚΥΡΙΩ ΣΑΒΑΩΘ ΠΛΗΝ ΡΑΑΒ ΤΗΝ ΠΟΡΝΗΝ ΠΕΡΙΠΟΙΗΣΑΣΘΕ ΑΥΤΗΝ ΚΑΙ ΟΣΑ ΕΣΤΙΝ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΗΣ

18 ΑΛΛΑ ΥΜΕΙΣ ΦΥΛΑΞΑΣΘΕ ΣΦΟΔΡΑ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΜΗΠΟΤΕ ΕΝΘΥΜΗΘΕΝΤΕΣ ΥΜΕΙΣ ΑΥΤΟΙ ΛΑΒΗΤΕ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΚΑΙ ΠΟΙΗΣΗΤΕ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΑΝΑΘΕΜΑ ΚΑΙ ΕΚΤΡΙΨΗΤΕ ΗΜΑΣ

19 ΚΑΙ ΠΑΝ ΑΡΓΥΡΙΟΝ Η ΧΡΥΣΙΟΝ Η ΧΑΛΚΟΣ Η ΣΙΔΗΡΟΣ ΑΓΙΟΝ ΕΣΤΑΙ ΤΩ ΚΥΡΙΩ ΕΙΣ ΘΗΣΑΥΡΟΝ ΚΥΡΙΟΥ ΕΙΣΕΝΕΧΘΗΣΕΤΑΙ

20 ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ ΟΙ ΙΕΡΕΙΣ ΩΣ ΔΕ ΗΚΟΥΣΕΝ Ο ΛΑΟΣ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΣΑΛΠΙΓΓΩΝ ΗΛΑΛΑΞΕΝ ΠΑΣ Ο ΛΑΟΣ ΑΜΑ ΑΛΑΛΑΓΜΩ ΜΕΓΑΛΩ ΚΑΙ ΙΣΧΥΡΩ ΚΑΙ ΕΠΕΣΕΝ ΑΠΑΝ ΤΟ ΤΕΙΧΟΣ ΚΥΚΛΩ ΚΑΙ ΑΝΕΒΗ ΠΑΣ Ο ΛΑΟΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

21 ΚΑΙ ΑΝΕΘΕΜΑΤΙΣΕΝ ΑΥΤΗΝ ΙΗΣΟΥΣ ΚΑΙ ΟΣΑ ΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΑΠΟ ΑΝΔΡΟΣ ΚΑΙ ΕΩΣ ΓΥΝΑΙΚΟΣ ΑΠΟ ΝΕΑΝΙΣΚΟΥ ΚΑΙ ΕΩΣ ΠΡΕΣΒΥΤΟΥ ΚΑΙ ΕΩΣ ΜΟΣΧΟΥ ΚΑΙ ΥΠΟΖΥΓΙΟΥ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ

22 ΚΑΙ ΤΟΙΣ ΔΥΣΙΝ ΝΕΑΝΙΣΚΟΙΣ ΤΟΙΣ ΚΑΤΑΣΚΟΠΕΥΣΑΣΙΝ ΕΙΠΕΝ ΙΗΣΟΥΣ ΕΙΣΕΛΘΑΤΕ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΕΞΑΓΑΓΕΤΕ ΑΥΤΗΝ ΕΚΕΙΘΕΝ ΚΑΙ ΟΣΑ ΕΣΤΙΝ ΑΥΤΗ

23 ΚΑΙ ΕΙΣΗΛΘΟΝ ΟΙ ΔΥΟ ΝΕΑΝΙΣΚΟΙ ΟΙ ΚΑΤΑΣΚΟΠΕΥΣΑΝΤΕΣ ΤΗΝ ΠΟΛΙΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΕΞΗΓΑΓΟΣΑΝ ΡΑΑΒ ΤΗΝ ΠΟΡΝΗΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΗΣ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΗΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΗΝ ΑΥΤΗ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΣΥΓΓΕΝΕΙΑΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΣΤΗΣΑΝ ΑΥΤΗΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΙΣΡΑΗΛ

24 ΚΑΙ Η ΠΟΛΙΣ ΕΝΕΠΡΗΣΘΗ ΕΜΠΥΡΙΣΜΩ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΑΥΤΗ ΠΛΗΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΧΡΥΣΙΟΥ ΚΑΙ ΧΑΛΚΟΥ ΚΑΙ ΣΙΔΗΡΟΥ ΕΔΩΚΑΝ ΕΙΣ ΘΗΣΑΥΡΟΝ ΚΥΡΙΟΥ ΕΙΣΕΝΕΧΘΗΝΑΙ

25 ΚΑΙ ΡΑΑΒ ΤΗΝ ΠΟΡΝΗΝ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΠΑΤΡΙΚΟΝ ΑΥΤΗΣ ΕΖΩΓΡΗΣΕΝ ΙΗΣΟΥΣ ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΔΙΟΤΙ ΕΚΡΥΨΕΝ ΤΟΥΣ ΚΑΤΑΣΚΟΠΕΥΣΑΝΤΑΣ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΙΗΣΟΥΣ ΚΑΤΑΣΚΟΠΕΥΣΑΙ ΤΗΝ ΙΕΡΙΧΩ

26 ΚΑΙ ΩΡΚΙΣΕΝ ΙΗΣΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΛΕΓΩΝ ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΤΗΝ ΠΟΛΙΝ ΕΚΕΙΝΗΝ ΕΝ ΤΩ ΠΡΩΤΟΤΟΚΩ ΑΥΤΟΥ ΘΕΜΕΛΙΩΣΕΙ ΑΥΤΗΝ ΚΑΙ ΕΝ ΤΩ ΕΛΑΧΙΣΤΩ ΑΥΤΟΥ ΕΠΙΣΤΗΣΕΙ ΤΑΣ ΠΥΛΑΣ ΑΥΤΗΣ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΟΖΑΝ Ο ΕΚ ΒΑΙΘΗΛ ΕΝ ΤΩ ΑΒΙΡΩΝ ΤΩ ΠΡΩΤΟΤΟΚΩ ΕΘΕΜΕΛΙΩΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΝ ΤΩ ΕΛΑΧΙΣΤΩ ΔΙΑΣΩΘΕΝΤΙ ΕΠΕΣΤΗΣΕΝ ΤΑΣ ΠΥΛΑΣ ΑΥΤΗΣ

27 ΚΑΙ ΗΝ ΚΥΡΙΟΣ ΜΕΤΑ ΙΗΣΟΥ ΚΑΙ ΗΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

IESOUS (JOSHUA) CHAPTER 7

1 ΚΑΙ ΕΠΛΗΜΜΕΛΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΛΗΜΜΕΛΕΙΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΝΟΣΦΙΣΑΝΤΟ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΚΑΙ ΕΛΑΒΕΝ ΑΧΑΡ ΥΙΟΣ ΧΑΡΜΙ ΥΙΟΥ ΖΑΜΒΡΙ ΥΙΟΥ ΖΑΡΑ ΕΚ ΤΗΣ ΦΥΛΗΣ ΙΟΥΔΑ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΚΥΡΙΟΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

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2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΗΣΟΥΣ ΑΝΔΡΑΣ ΕΙΣ ΓΑΙ Η ΕΣΤΙΝ ΚΑΤΑ ΒΑΙΘΗΛ ΛΕΓΩΝ ΚΑΤΑΣΚΕΨΑΣΘΕ ΤΗΝ ΓΑΙ ΚΑΙ ΑΝΕΒΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΚΑΙ ΚΑΤΕΣΚΕΨΑΝΤΟ ΤΗΝ ΓΑΙ

3 ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΠΡΟΣ ΙΗΣΟΥΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΜΗ ΑΝΑΒΗΤΩ ΠΑΣ Ο ΛΑΟΣ ΑΛΛ' ΩΣ ΔΙΣΧΙΛΙΟΙ Η ΤΡΙΣΧΙΛΙΟΙ ΑΝΔΡΕΣ ΑΝΑΒΗΤΩΣΑΝ ΚΑΙ ΕΚΠΟΛΙΟΡΚΗΣΑΤΩΣΑΝ ΤΗΝ ΠΟΛΙΝ ΜΗ ΑΝΑΓΑΓΗΣ ΕΚΕΙ ΤΟΝ ΛΑΟΝ ΠΑΝΤΑ ΟΛΙΓΟΙ ΓΑΡ ΕΙΣΙΝ

4 ΚΑΙ ΑΝΕΒΗΣΑΝ ΩΣΕΙ ΤΡΙΣΧΙΛΙΟΙ ΑΝΔΡΕΣ ΚΑΙ ΕΦΥΓΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΑΝΔΡΩΝ ΓΑΙ

5 ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΑΠ' ΑΥΤΩΝ ΑΝΔΡΕΣ ΓΑΙ ΕΙΣ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΞ ΑΝΔΡΑΣ ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΣΥΝΕΤΡΙΨΑΝ ΑΥΤΟΥΣ ΕΠΙ ΤΟΥ ΚΑΤΑ-ΦΕΡΟΥΣ ΚΑΙ ΕΠΤΟΗΘΗ Η ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣΠΕΡ ΥΔΩΡ

6 ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΙΗΣΟΥΣ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΕΝ ΙΗΣΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΕΩΣ ΕΣΠΕΡΑΣ ΑΥΤΟΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΕΒΑΛΟΝΤΟ ΧΟΥΝ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ

7 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΔΕΟΜΑΙ ΚΥΡΙΕ ΙΝΑ ΤΙ ΔΙΕΒΙΒΑΣΕΝ Ο ΠΑΙΣ ΣΟΥ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΝ ΤΩ ΑΜΟΡΡΑΙΩ ΑΠΟΛΕΣΑΙ ΗΜΑΣ ΚΑΙ ΕΙ ΚΑΤΕ-ΜΕΙΝΑΜΕΝ ΚΑΙ ΚΑΤΩΚΙΣΘΗΜΕΝ ΠΑΡΑ ΤΟΝ ΙΟΡΔΑΝΗΝ

8 ΚΑΙ ΤΙ ΕΡΩ ΕΠΕΙ ΜΕΤΕΒΑΛΕΝ ΙΣΡΑΗΛ ΑΥΧΕΝΑ ΑΠΕΝΑΝΤΙ ΤΟΥ ΕΧΘΡΟΥ ΑΥΤΟΥ

9 ΚΑΙ ΑΚΟΥΣΑΣ Ο ΧΑΝΑΝΑΙΟΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΓΗΝ ΠΕΡΙΚΥΚΛΩΣΟΥΣΙΝ ΗΜΑΣ ΚΑΙ ΕΚΤΡΙΨΟΥΣΙΝ ΗΜΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΤΙ ΠΟΙΗΣΕΙΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ΜΕΓΑ

10 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΑΝΑΣΤΗΘΙ ΙΝΑ ΤΙ ΤΟΥΤΟ ΣΥ ΠΕΠΤΩΚΑΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΣΟΥ

11 ΗΜΑΡΤΗΚΕΝ Ο ΛΑΟΣ ΚΑΙ ΠΑΡΕΒΗ ΤΗΝ ΔΙΑΘΗΚΗΝ ΗΝ ΔΙΕΘΕΜΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΚΛΕΨΑΝΤΕΣ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΕΝΕΒΑΛΟΝ ΕΙΣ ΤΑ ΣΚΕΥΗ ΑΥΤΩΝ

12 ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΥΠΟΣΤΗΝΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΑΥΧΕΝΑ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΕΝΑΝΤΙ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΟΤΙ ΕΓΕΝΗΘΗΣΑΝ ΑΝΑΘΕΜΑ ΟΥ ΠΡΟΣΘΗΣΩ ΕΤΙ ΕΙΝΑΙ ΜΕΘ' ΥΜΩΝ ΕΑΝ ΜΗ ΕΞΑΡΗΤΕ ΤΟ ΑΝΑΘΕΜΑ ΕΞ ΥΜΩΝ ΑΥΤΩΝ

13 ΑΝΑΣΤΑΣ ΑΓΙΑΣΟΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΙΠΟΝ ΑΓΙΑΣΘΗΝΑΙ ΕΙΣ ΑΥΡΙΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΤΟ ΑΝΑΘΕΜΑ ΕΝ ΥΜΙΝ ΕΣΤΙΝ ΟΥ ΔΥΝΗΣΕΣΘΕ ΑΝΤΙΣΤΗΝΑΙ ΑΠΕΝΑΝΤΙ ΤΩΝ ΕΧΘΡΩΝ ΥΜΩΝ ΕΩΣ ΑΝ ΕΞΑΡΗΤΕ ΤΟ ΑΝΑΘΕΜΑ ΕΞ ΥΜΩΝ

14 ΚΑΙ ΣΥΝΑΧΘΗΣΕΣΘΕ ΠΑΝΤΕΣ ΤΟ ΠΡΩΙ ΚΑΤΑ ΦΥΛΑΣ ΚΑΙ ΕΣΤΑΙ Η ΦΥΛΗ ΗΝ ΑΝ ΔΕΙΞΗ ΚΥΡΙΟΣ ΠΡΟΣΑΞΕΤΕ ΚΑΤΑ ΔΗΜΟΥΣ ΚΑΙ ΤΟΝ ΔΗΜΟΝ ΟΝ ΕΑΝ ΔΕΙΞΗ ΚΥΡΙΟΣ ΠΡΟΣΑΞΕΤΕ ΚΑΤ' ΟΙΚΟΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΟΝ ΕΑΝ ΔΕΙΞΗ ΚΥΡΙΟΣ ΠΡΟΣΑΞΕΤΕ ΚΑΤ' ΑΝΔΡΑ

15 ΚΑΙ ΟΣ ΑΝ ΕΝΔΕΙΧΘΗ ΚΑΤΑΚΑΥΘΗΣΕΤΑΙ ΕΝ ΠΥΡΙ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΑΥΤΩ ΟΤΙ ΠΑΡΕΒΗ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΝΟΜΗΜΑ ΕΝ ΙΣΡΑΗΛ

16 ΚΑΙ ΩΡΘΡΙΣΕΝ ΙΗΣΟΥΣ ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΤΟΝ ΛΑΟΝ ΚΑΤΑ ΦΥΛΑΣ ΚΑΙ ΕΝΕΔΕΙΧΘΗ Η ΦΥΛΗ ΙΟΥΔΑ

17 ΚΑΙ ΠΡΟΣΗΧΘΗ ΚΑΤΑ ΔΗΜΟΥΣ ΚΑΙ ΕΝΕΔΕΙΧΘΗ ΔΗΜΟΣ Ο ΖΑΡΑΙ ΚΑΙ ΠΡΟΣΗΧΘΗ ΚΑΤΑ ΑΝΔΡΑ

18 ΚΑΙ ΕΝΕΔΕΙΧΘΗ ΑΧΑΡ ΥΙΟΣ ΖΑΜΒΡΙ ΥΙΟΥ ΖΑΡΑ

19 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΩ ΑΧΑΡ ΔΟΣ ΔΟΞΑΝ ΣΗΜΕΡΟΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΙΣΡΑΗΛ ΚΑΙ ΔΟΣ ΤΗΝ ΕΞΟΜΟΛΟΓΗΣΙΝ ΚΑΙ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ ΤΙ ΕΠΟΙΗΣΑΣ ΚΑΙ ΜΗ ΚΡΥΨΗΣ ΑΠ' ΕΜΟΥ

20 ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΧΑΡ ΤΩ ΙΗΣΟΙ ΚΑΙ ΕΙΠΕΝ ΑΛΗΘΩΣ ΗΜΑΡΤΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΟΥΤΩΣ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΑ

21 ΕΙΔΟΝ ΕΝ ΤΗ ΠΡΟΝΟΜΗ ΨΙΛΗΝ ΠΟΙΚΙΛΗΝ ΚΑΛΗΝ ΚΑΙ ΔΙΑΚΟΣΙΑ ΔΙΔΡΑΧΜΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΓΛΩΣΣΑΝ ΜΙΑΝ ΧΡΥΣΗΝ ΠΕΝΤΗΚΟΝΤΑ ΔΙΔΡΑΧΜΩΝ ΚΑΙ ΕΝΘΥΜΗΘΕΙΣ ΑΥΤΩΝ ΕΛΑΒΟΝ ΚΑΙ ΙΔΟΥ ΑΥΤΑ ΕΓΚΕΚΡΥΠΤΑΙ ΕΝ ΤΗ ΓΗ ΕΝ ΤΗ ΣΚΗΝΗ ΜΟΥ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΕΚΡΥΠΤΑΙ ΥΠΟΚΑΤΩ ΑΥΤΩΝ

22 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΗΣΟΥΣ ΑΓΓΕΛΟΥΣ ΚΑΙ ΕΔΡΑΜΟΝ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΤΑΥΤΑ ΗΝ ΕΓΚΕΚΡΥΜΜΕΝΑ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΥΠΟΚΑΤΩ ΑΥΤΩΝ

23 ΚΑΙ ΕΞΗΝΕΓΚΑΝ ΑΥΤΑ ΕΚ ΤΗΣ ΣΚΗΝΗΣ ΚΑΙ ΗΝΕΓΚΑΝ ΠΡΟΣ ΙΗΣΟΥΝ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΘΗΚΑΝ ΑΥΤΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

24 ΚΑΙ ΕΛΑΒΕΝ ΙΗΣΟΥΣ ΤΟΝ ΑΧΑΡ ΥΙΟΝ ΖΑΡΑ ΚΑΙ ΑΝΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΦΑΡΑΓΓΑ ΑΧΩΡ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΜΟΣΧΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΥΠΟΖΥΓΙΑ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΒΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΑΝΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΕΜΕΚΑΧΩΡ

25 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΩ ΑΧΑΡ ΤΙ ΩΛΕΘΡΕΥΣΑΣ ΗΜΑΣ ΕΞΟΛΕΘΡΕΥΣΑΙ ΣΕ ΚΥΡΙΟΣ ΚΑΘΑ ΚΑΙ ΣΗΜΕΡΟΝ ΚΑΙ ΕΛΙΘΟΒΟΛΗΣΑΝ ΑΥΤΟΝ ΛΙΘΟΙΣ ΠΑΣ ΙΣΡΑΗΛ

26 ΚΑΙ ΕΠΕΣΤΗΣΑΝ ΑΥΤΩ ΣΩΡΟΝ ΛΙΘΩΝ ΜΕΓΑΝ ΚΑΙ ΕΠΑΥΣΑΤΟ ΚΥΡΙΟΣ ΤΟΥ ΘΥΜΟΥ ΤΗΣ ΟΡΓΗΣ ΔΙΑ ΤΟΥΤΟ ΕΠΩΝΟΜΑΣΕΝ ΑΥΤΟ ΕΜΕΚΑΧΩΡ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

IESOUS (JOSHUA) CHAPTER 8

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΜΗ ΦΟΒΗΘΗΣ ΜΗΔΕ ΔΕΙΛΙΑΣΗΣ ΛΑΒΕ ΜΕΤΑ ΣΟΥ ΤΟΥΣ ΑΝΔΡΑΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΛΕΜΙΣΤΑΣ ΚΑΙ ΑΝΑΣΤΑΣ ΑΝΑΒΗΘΙ ΕΙΣ ΓΑΙ ΙΔΟΥ ΔΕΔΩΚΑ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΓΑΙ ΚΑΙ ΤΗΝ ΓΗΝ ΑΥΤΟΥ

2 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΗΝ ΓΑΙ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΣ ΤΗΝ ΙΕΡΙΧΩ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΠΡΟΝΟΜΗΝ ΤΩΝ ΚΤΗΝΩΝ ΠΡΟΝΟΜΕΥΣΕΙΣ ΣΕΑΥΤΩ ΚΑΤΑΣΤΗΣΟΝ ΔΕ ΣΕΑΥΤΩ ΕΝΕΔΡΑ ΤΗ ΠΟΛΕΙ ΕΙΣ ΤΑ ΟΠΙΣΩ

3 ΚΑΙ ΑΝΕΣΤΗ ΙΗΣΟΥΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΠΟΛΕΜΙΣΤΗΣ ΩΣΤΕ ΑΝΑΒΗΝΑΙ ΕΙΣ ΓΑΙ ΕΠΕΛΕΞΕΝ ΔΕ ΙΗΣΟΥΣ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΔΥΝΑΤΟΥΣ ΕΝ ΙΣΧΥΙ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΝΥΚΤΟΣ

4 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΛΕΓΩΝ ΥΜΕΙΣ ΕΝΕΔΡΕΥΣΑΤΕ ΟΠΙΣΩ ΤΗΣ ΠΟΛΕΩΣ ΜΗ ΜΑΚΡΑΝ ΓΙΝΕΣΘΕ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΣΕΣΘΕ ΠΑΝΤΕΣ ΕΤΟΙΜΟΙ

5 ΚΑΙ ΕΓΩ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΕΤ' ΕΜΟΥ ΠΡΟΣΑΞΟΜΕΝ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΕΞΕΛΘΩΣΙΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΓΑΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΗΜΙΝ ΚΑΘΑΠΕΡ ΚΑΙ ΠΡΩΗΝ ΚΑΙ ΦΕΥΞΟΜΕΘΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

6 ΚΑΙ ΩΣ ΑΝ ΕΞΕΛΘΩΣΙΝ ΟΠΙΣΩ ΗΜΩΝ ΑΠΟΣΠΑΣΟΜΕΝ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΡΟΥΣΙΝ ΦΕΥΓΟΥΣΙΝ ΟΥΤΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΗΜΩΝ ΟΝ ΤΡΟΠΟΝ ΚΑΙ ΕΜΠΡΟΣΘΕΝ

7 ΥΜΕΙΣ ΔΕ ΕΞΑΝΑΣΤΗΣΕΣΘΕ ΕΚ ΤΗΣ ΕΝΕΔΡΑΣ ΚΑΙ ΠΟΡΕΥΣΕΣΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

8 ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΠΟΙΗΣΕΤΕ ΙΔΟΥ ΕΝΤΕΤΑΛΜΑΙ ΥΜΙΝ

9 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΙΣ ΤΗΝ ΕΝΕΔΡΑΝ ΚΑΙ ΕΝΕΚΑΘΙΣΑΝ ΑΝΑ ΜΕΣΟΝ ΒΑΙΘΗΛ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΓΑΙ ΑΠΟ ΘΑΛΑΣΣΗΣ ΤΗΣ ΓΑΙ

10 ΚΑΙ ΟΡΘΡΙΣΑΣ ΙΗΣΟΥΣ ΤΟ ΠΡΩΙ ΕΠΕΣΚΕΨΑΤΟ ΤΟΝ ΛΑΟΝ ΚΑΙ ΑΝΕΒΗΣΑΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΛΑΟΥ ΕΠΙ ΓΑΙ

11 ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΠΟΛΕΜΙΣΤΗΣ ΜΕΤ' ΑΥΤΟΥ ΑΝΕΒΗΣΑΝ ΚΑΙ ΠΟΡΕΥΟΜΕΝΟΙ ΗΛΘΟΝ ΕΞ ΕΝΑΝΤΙΑΣ ΤΗΣ ΠΟΛΕΩΣ ΑΠ' ΑΝΑΤΟΛΩΝ

12 ΚΑΙ ΤΑ ΕΝΕΔΡΑ ΤΗΣ ΠΟΛΕΩΣ ΑΠΟ ΘΑΛΑΣΣΗΣ

14 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΕΝ ΒΑΣΙΛΕΥΣ ΓΑΙ ΕΣΠΕΥΣΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΕΠ' ΕΥΘΕΙΑΣ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΑΥΤΟΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΟΥΚ ΗΔΕΙ ΟΤΙ ΕΝΕΔΡΑ ΑΥΤΩ ΕΣΤΙΝ ΟΠΙΣΩ ΤΗΣ ΠΟΛΕΩΣ

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15 ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΑΝΕΧΩΡΗΣΕΝ ΙΗΣΟΥΣ ΚΑΙ ΙΣΡΑΗΛ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

16 ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΟΠΙΣΩ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΑΥΤΟΙ ΑΠΕΣΤΗΣΑΝ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ

17 ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΟΥΘΕΙΣ ΕΝ ΤΗ ΓΑΙ ΟΣ ΟΥ ΚΑΤΕΔΙΩΞΕΝ ΟΠΙΣΩ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΕΛΙΠΟΝ ΤΗΝ ΠΟΛΙΝ ΑΝΕΩΓΜΕΝΗΝ ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΟΠΙΣΩ ΙΣΡΑΗΛ

18 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΝ ΤΩ ΓΑΙΣΩ ΤΩ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΕΙΣ ΓΑΡ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΠΑΡΑΔΕΔΩΚΑ ΑΥΤΗΝ ΚΑΙ ΤΑ ΕΝΕΔΡΑ ΕΞΑΝΑΣΤΗΣΟΝΤΑΙ ΕΝ ΤΑΧΕΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΩΝ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΙΗΣΟΥΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΤΟΝ ΓΑΙΣΟΝ ΕΠΙ ΤΗΝ ΠΟΛΙΝ

19 ΚΑΙ ΤΑ ΕΝΕΔΡΑ ΕΞΑΝΕΣΤΗΣΑΝ ΕΝ ΤΑΧΕΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΩΝ ΚΑΙ ΕΞΗΛΘΟΣΑΝ ΟΤΕ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΗΛΘΟΣΑΝ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΚΑΤΕΛΑΒΟΝΤΟ ΑΥΤΗΝ ΚΑΙ ΣΠΕΥΣΑΝΤΕΣ ΕΝΕΠΡΗΣΑΝ ΤΗΝ ΠΟΛΙΝ ΕΝ ΠΥΡΙ

20 ΚΑΙ ΠΕΡΙΒΛΕΨΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΙ ΓΑΙ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΘΕΩΡΟΥΝ ΚΑΠΝΟΝ ΑΝΑΒΑΙΝΟΝΤΑ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΟΥΚΕΤΙ ΕΙΧΟΝ ΠΟΥ ΦΥΓΩΣΙΝ ΩΔΕ Η ΩΔΕ

21 ΚΑΙ ΙΗΣΟΥΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΙΔΟΝ ΟΤΙ ΕΛΑΒΟΝ ΤΑ ΕΝΕΔΡΑ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΟΤΙ ΑΝΕΒΗ Ο ΚΑΠΝΟΣ ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΜΕΤΑΒΑΛΟΜΕΝΟΙ ΕΠΑΤΑΞΑΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΓΑΙ

22 ΚΑΙ ΟΥΤΟΙ ΕΞΗΛΘΟΣΑΝ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΟΥΤΟΙ ΕΝΤΕΥΘΕΝ ΚΑΙ ΟΥΤΟΙ ΕΝΤΕΥΘΕΝ ΚΑΙ ΕΠΑΤΑΞΑΝ ΕΩΣ ΤΟΥ ΜΗ ΚΑΤΑΛΕΙΦΘΗΝΑΙ ΑΥΤΩΝ ΣΕΣΩΣΜΕΝΟΝ ΚΑΙ ΔΙΑΠΕΦΕΥΓΟΤΑ

23 ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΓΑΙ ΣΥΝΕΛΑΒΟΝ ΖΩΝΤΑ ΚΑΙ ΠΡΟΣΗΓΑΓΟΝ ΑΥΤΟΝ ΠΡΟΣ ΙΗΣΟΥΝ

24 ΚΑΙ ΩΣ ΕΠΑΥΣΑΝΤΟ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟΚΤΕΝΝΟΝΤΕΣ ΠΑΝΤΑΣ ΤΟΥΣ ΕΝ ΤΗ ΓΑΙ ΤΟΥΣ ΕΝ ΤΟΙΣ ΠΕΔΙΟΙΣ ΚΑΙ ΕΝ ΤΩ ΟΡΕΙ ΕΠΙ ΤΗΣ ΚΑΤΑΒΑΣΕΩΣ ΟΥ ΚΑΤΕΔΙΩΞΑΝ ΑΥΤΟΥΣ ΑΠ' ΑΥΤΗΣ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΗΣΟΥΣ ΕΙΣ ΓΑΙ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΗΝ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ

25 ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΟΙ ΠΕΣΟΝΤΕΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΠΟ ΑΝΔΡΟΣ ΚΑΙ ΕΩΣ ΓΥΝΑΙΚΟΣ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΓΑΙ

27 ΠΛΗΝ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΤΩΝ ΣΚΥΛΩΝ ΤΩΝ ΕΝ ΤΗ ΠΟΛΕΙ ΠΑΝΤΑ Α ΕΠΡΟΝΟΜΕΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΤΑ ΠΡΟΣΤΑΓΜΑ ΚΥΡΙΟΥ ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΙΗΣΟΙ

28 ΚΑΙ ΕΝΕΠΥΡΙΣΕΝ ΙΗΣΟΥΣ ΤΗΝ ΠΟΛΙΝ ΕΝ ΠΥΡΙ ΧΩΜΑ ΑΟΙΚΗΤΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΘΗΚΕΝ ΑΥΤΗΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

29 ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΓΑΙ ΕΚΡΕΜΑΣΕΝ ΕΠΙ ΞΥΛΟΥ ΔΙΔΥΜΟΥ ΚΑΙ ΗΝ ΕΠΙ ΤΟΥ ΞΥΛΟΥ ΕΩΣ ΕΣΠΕΡΑΣ ΚΑΙ ΕΠΙΔΥΝΟΝΤΟΣ ΤΟΥ ΗΛΙΟΥ ΣΥΝΕΤΑΞΕΝ ΙΗΣΟΥΣ ΚΑΙ ΚΑΘΕΙΛΟΣΑΝ ΑΥΤΟΥ ΤΟ ΣΩΜΑ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΚΑΙ ΕΡΡΙΨΑΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΒΟΘΡΟΝ ΚΑΙ ΕΠΕΣΤΗΣΑΝ ΑΥΤΩ ΣΩΡΟΝ ΛΙΘΩΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

IESOUS (JOSHUA) CHAPTER 9

1 ΩΣ Δ' ΗΚΟΥΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΟΙ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΑΙ ΟΙ ΕΝ ΤΗ ΠΕΔΙΝΗ ΚΑΙ ΟΙ ΕΝ ΠΑΣΗ ΤΗ ΠΑΡΑΛΙΑ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΟΙ ΠΡΟΣ ΤΩ ΑΝΤΙΛΙΒΑΝΩ ΚΑΙ ΟΙ ΧΕΤΤΑΙΟΙ ΚΑΙ ΟΙ ΧΑΝΑΝΑΙΟΙ ΚΑΙ ΟΙ ΦΕΡΕΖΑΙΟΙ ΚΑΙ ΟΙ ΕΥΑΙΟΙ ΚΑΙ ΟΙ ΑΜΟΡΡΑΙΟΙ ΚΑΙ ΟΙ ΓΕΡΓΕΣΑΙΟΙ ΚΑΙ ΟΙ ΙΕΒΟΥΣΑΙΟΙ

2 ΣΥΝΗΛΘΟΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΕΚΠΟΛΕΜΗΣΑΙ ΙΗΣΟΥΝ ΚΑΙ ΙΣΡΑΗΛ ΑΜΑ ΠΑΝΤΕΣ

2A ΤΟΤΕ ΩΚΟΔΟΜΗΣΕΝ ΙΗΣΟΥΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΙΣΡΑΗΛ ΕΝ ΟΡΕΙ ΓΑΙΒΑΛ

2B ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ Ο ΘΕΡΑΠΩΝ ΚΥΡΙΟΥ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΘΑ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΝΟΜΩ ΜΩΥΣΗ ΘΥΣΙΑΣΤΗΡΙΟΝ ΛΙΘΩΝ ΟΛΟΚΛΗΡΩΝ ΕΦ' ΟΥΣ ΟΥΚ ΕΠΕΒΛΗΘΗ ΣΙΔΗΡΟΣ ΚΑΙ ΑΝΕΒΙΒΑΣΕΝ ΕΚΕΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΥΡΙΩ ΚΑΙ ΘΥΣΙΑΝ ΣΩΤΗΡΙΟΥ

2C ΚΑΙ ΕΓΡΑΨΕΝ ΙΗΣΟΥΣ ΕΠΙ ΤΩΝ ΛΙΘΩΝ ΤΟ ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΝΟΜΟΝ ΜΩΥΣΗ ΟΝ ΕΓΡΑΨΕΝ ΕΝΩΠΙΟΝ ΥΙΩΝ ΙΣΡΑΗΛ

2D ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΑΥΤΩΝ ΚΑΙ ΟΙ ΔΙΚΑΣΤΑΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΑΥΤΩΝ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΤΗΣ ΚΙΒΩΤΟΥ ΑΠΕΝΑΝΤΙ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΗΡΑΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ Ο ΠΡΟΣΗΛΥΤΟΣ ΚΑΙ Ο ΑΥΤΟΧΘΩΝ ΟΙ ΗΣΑΝ ΗΜΙΣΥ ΠΛΗΣΙΟΝ ΟΡΟΥΣ ΓΑΡΙΖΙΝ ΚΑΙ ΟΙ ΗΣΑΝ ΗΜΙΣΥ ΠΛΗΣΙΟΝ ΟΡΟΥΣ ΓΑΙΒΑΛ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ Ο ΘΕΡΑΠΩΝ ΚΥΡΙΟΥ ΕΥΛΟΓΗΣΑΙ ΤΟΝ ΛΑΟΝ ΕΝ ΠΡΩΤΟΙΣ

2E ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΟΥΤΩΣ ΑΝΕΓΝΩ ΙΗΣΟΥΣ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΝΟΜΟΥ ΤΟΥΤΟΥ ΤΑΣ ΕΥΛΟΓΙΑΣ ΚΑΙ ΤΑΣ ΚΑΤΑΡΑΣ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΤΩ ΝΟΜΩ ΜΩΥΣΗ

2F ΟΥΚ ΗΝ ΡΗΜΑ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ ΤΩ ΙΗΣΟΙ Ο ΟΥΚ ΑΝΕΓΝΩ ΙΗΣΟΥΣ ΕΙΣ ΤΑ ΩΤΑ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΥΙΩΝ ΙΣΡΑΗΛ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΚΑΙ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΚΑΙ ΤΟΙΣ ΠΑΙΔΙΟΙΣ ΚΑΙ ΤΟΙΣ ΠΡΟΣΗΛΥΤΟΙΣ ΤΟΙΣ ΠΡΟΣΠΟΡΕΥΟΜΕΝΟΙΣ ΤΩ ΙΣΡΑΗΛ

3 ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΓΑΒΑΩΝ ΗΚΟΥΣΑΝ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΗ ΙΕΡΙΧΩ ΚΑΙ ΤΗ ΓΑΙ

4 ΚΑΙ ΕΠΟΙΗΣΑΝ ΚΑΙ ΓΕ ΑΥΤΟΙ ΜΕΤΑ ΠΑΝΟΥΡΓΙΑΣ ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΠΕΣΙΤΙΣΑΝΤΟ ΚΑΙ ΗΤΟΙΜΑΣΑΝΤΟ ΚΑΙ ΛΑΒΟΝΤΕΣ ΣΑΚΚΟΥΣ ΠΑΛΑΙΟΥΣ ΕΠΙ ΤΩΝ ΟΝΩΝ ΑΥΤΩΝ ΚΑΙ ΑΣΚΟΥΣ ΟΙΝΟΥ ΠΑΛΑΙΟΥΣ ΚΑΙ ΚΑΤΕΡΡΩΓΟΤΑΣ ΑΠΟΔΕΔΕΜΕΝΟΥΣ

5 ΚΑΙ ΤΑ ΚΟΙΛΑ ΤΩΝ ΥΠΟΔΗΜΑΤΩΝ ΑΥΤΩΝ ΚΑΙ ΤΑ ΣΑΝΔΑΛΙΑ ΑΥΤΩΝ ΠΑΛΑΙΑ ΚΑΙ ΚΑΤΑΠΕΠΕΛΜΑΤΩΜΕΝΑ ΕΝ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΩΝ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΠΕΠΑΛΑΙΩΜΕΝΑ ΕΠΑΝΩ ΑΥΤΩΝ ΚΑΙ Ο ΑΡΤΟΣ ΑΥΤΩΝ ΤΟΥ ΕΠΙΣΙΤΙΣΜΟΥ ΞΗΡΟΣ ΚΑΙ ΕΥΡΩΤΙΩΝ ΚΑΙ ΒΕΒΡΩΜΕΝΟΣ

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7 ΚΑΙ ΕΙΠΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΤΟΝ ΧΟΡΡΑΙΟΝ ΟΡΑ ΜΗ ΕΝ ΕΜΟΙ ΚΑΤΟΙΚΕΙΣ ΚΑΙ ΠΩΣ ΣΟΙ ΔΙΑΘΩΜΑΙ ΔΙΑΘΗΚΗΝ

8 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΙΗΣΟΥΝ ΟΙΚΕΤΑΙ ΣΟΥ ΕΣΜΕΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΠΟΘΕΝ ΕΣΤΕ ΚΑΙ ΠΟΘΕΝ ΠΑΡΑΓΕΓΟΝΑΤΕ

9 ΚΑΙ ΕΙΠΑΝ ΕΚ ΓΗΣ ΜΑΚΡΟΘΕΝ ΣΦΟΔΡΑ ΗΚΑΣΙΝ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΑΚΗΚΟΑΜΕΝ ΓΑΡ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΕΝ ΑΙΓΥΠΤΩ

10 ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΙ ΗΣΑΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΤΩ ΣΗΩΝ ΒΑΣΙΛΕΙ ΕΣΕΒΩΝ ΚΑΙ ΤΩ ΩΓ ΒΑΣΙΛΕΙ ΤΗΣ ΒΑΣΑΝ ΟΣ ΚΑΤΩΚΕΙ ΕΝ ΑΣΤΑΡΩΘ ΚΑΙ ΕΝ ΕΔΡΑΙΝ

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ΤΑ ΥΠΟΔΗΜΑΤΑ ΗΜΩΝ ΠΕΠΑΛΑΙΩΤΑΙ ΑΠΟ ΤΗΣ ΠΟΛΛΗΣ ΟΔΟΥ ΣΦΟΔΡΑ

14 ΚΑΙ ΕΛΑΒΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΟΥ ΕΠΙΣΙΤΙΣΜΟΥ ΑΥΤΩΝ ΚΑΙ ΚΥΡΙΟΝ ΟΥΚ ΕΠΗΡΩΤΗΣΑΝ

15 ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΗΣΟΥΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΡΗΝΗΝ ΚΑΙ ΔΙΕΘΕΤΟ ΠΡΟΣ ΑΥΤΟΥΣ ΔΙΑΘΗΚΗΝ ΤΟΥ ΔΙΑΣΩΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΩΜΟΣΑΝ ΑΥΤΟΙΣ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΣΥΝΑΓΩΓΗΣ

16 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΜΕΤΑ ΤΟ ΔΙΑΘΕΣΘΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΔΙΑΘΗΚΗΝ ΗΚΟΥΣΑΝ ΟΤΙ ΕΓΓΥΘΕΝ ΑΥΤΩΝ ΕΙΣΙΝ ΚΑΙ ΟΤΙ ΕΝ ΑΥΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ

17 ΚΑΙ ΑΠΗΡΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ ΑΙ ΔΕ ΠΟΛΕΙΣ ΑΥΤΩΝ ΓΑΒΑΩΝ ΚΑΙ ΚΕΦΙΡΑ ΚΑΙ ΒΗΡΩΘ ΚΑΙ ΠΟΛΙΣ ΙΑΡΙΝ

18 ΚΑΙ ΟΥΚ ΕΜΑΧΕΣΑΝΤΟ ΑΥΤΟΙΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΤΙ ΩΜΟΣΑΝ ΑΥΤΟΙΣ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΓΟΓΓΥΣΑΝ ΠΑΣΑ Η ΣΥΝΑΓΩΓΗ ΕΠΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ

19 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΠΑΣΗ ΤΗ ΣΥΝΑΓΩΓΗ ΗΜΕΙΣ ΩΜΟΣΑΜΕΝ ΑΥΤΟΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΙ ΝΥΝ ΟΥ ΔΥΝΗΣΟΜΕΘΑ ΑΨΑΣΘΑΙ ΑΥΤΩΝ

20 ΤΟΥΤΟ ΠΟΙΗΣΟΜΕΝ ΖΩΓΡΗΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΠΕΡΙΠΟΙΗΣΟΜΕΘΑ ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΚΑΘ' ΗΜΩΝ ΟΡΓΗ ΔΙΑ ΤΟΝ ΟΡΚΟΝ ΟΝ ΩΜΟΣΑΜΕΝ ΑΥΤΟΙΣ

21 ΖΗΣΟΝΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΞΥΛΟΚΟΠΟΙ ΚΑΙ ΥΔΡΟΦΟΡΟΙ ΠΑΣΗ ΤΗ ΣΥΝΑΓΩΓΗ ΚΑΘΑΠΕΡ ΕΙΠΑΝ ΑΥΤΟΙΣ ΟΙ ΑΡΧΟΝΤΕΣ

22 ΚΑΙ ΣΥΝΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΙΑ ΤΙ ΠΑΡΕΛΟΓΙΣΑΣΘΕ ΜΕ ΛΕΓΟΝΤΕΣ ΜΑΚΡΑΝ ΑΠΟ ΣΟΥ ΕΣΜΕΝ ΣΦΟΔΡΑ ΥΜΕΙΣ ΔΕ ΕΓΧΩΡΙΟΙ ΕΣΤΕ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΝ ΗΜΙΝ

23 ΚΑΙ ΝΥΝ ΕΠΙΚΑΤΑΡΑΤΟΙ ΕΣΤΕ ΟΥ ΜΗ ΕΚΛΙΠΗ ΕΞ ΥΜΩΝ ΔΟΥΛΟΣ ΟΥΔΕ ΞΥΛΟΚΟΠΟΣ ΕΜΟΙ ΚΑΙ ΤΩ ΘΕΩ ΜΟΥ

24 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΤΩ ΙΗΣΟΙ ΛΕΓΟΝΤΕΣ ΑΝΗΓΓΕΛΗ ΗΜΙΝ ΟΣΑ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΜΩΥΣΗ ΤΩ ΠΑΙΔΙ ΑΥΤΟΥ ΔΟΥΝΑΙ ΥΜΙΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΑΙ ΗΜΑΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠ' ΑΥΤΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΕΦΟΒΗΘΗΜΕΝ ΣΦΟΔΡΑ ΠΕΡΙ ΤΩΝ ΨΥΧΩΝ ΗΜΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΕΠΟΙΗΣΑΜΕΝ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ

25 ΚΑΙ ΝΥΝ ΙΔΟΥ ΗΜΕΙΣ ΥΠΟΧΕΙΡΙΟΙ ΥΜΙΝ ΩΣ ΑΡΕΣΚΕΙ ΥΜΙΝ ΚΑΙ ΩΣ ΔΟΚΕΙ ΥΜΙΝ ΠΟΙΗΣΑΤΕ ΗΜΙΝ

26 ΚΑΙ ΕΠΟΙΗΣΑΝ ΑΥΤΟΙΣ ΟΥΤΩΣ ΚΑΙ ΕΞΕΙΛΑΤΟ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚ ΧΕΙΡΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΑΝΕΙΛΟΝ ΑΥΤΟΥΣ

27 ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΞΥΛΟΚΟΠΟΥΣ ΚΑΙ ΥΔΡΟΦΟΡΟΥΣ ΠΑΣΗ ΤΗ ΣΥΝΑΓΩΓΗ ΚΑΙ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΟΥΤΟ ΕΓΕΝΟΝΤΟ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΓΑΒΑΩΝ ΞΥΛΟΚΟΠΟΙ ΚΑΙ ΥΔΡΟΦΟΡΟΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΘΕΟΥ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΚΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΕΑΝ ΕΚΛΕΞΗΤΑΙ ΚΥΡΙΟΣ

IESOUS (JOSHUA) CHAPTER 10

1 ΩΣ ΔΕ ΗΚΟΥΣΕΝ ΑΔΩΝΙΒΕΖΕΚ ΒΑΣΙΛΕΥΣ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΕΛΑΒΕΝ ΙΗΣΟΥΣ ΤΗΝ ΓΑΙ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΑΥΤΗΝ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΝ ΤΗΝ ΙΕΡΙΧΩ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ ΤΗΝ ΓΑΙ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΚΑΙ ΟΤΙ ΑΥΤΟΜΟΛΗΣΑΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΓΑΒΑΩΝ ΠΡΟΣ ΙΗΣΟΥΝ ΚΑΙ ΠΡΟΣ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΕΝ ΑΥΤΟΙΣ ΣΦΟΔΡΑ ΗΔΕΙ ΓΑΡ ΟΤΙ ΜΕΓΑΛΗ ΠΟΛΙΣ ΓΑΒΑΩΝ ΩΣΕΙ ΜΙΑ ΤΩΝ ΜΗΤΡΟΠΟΛΕΩΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΑΥΤΗΣ ΙΣΧΥΡΟΙ

3 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΔΩΝΙΒΕΖΕΚ ΒΑΣΙΛΕΥΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΑΙΛΑΜ ΒΑΣΙΛΕΑ ΧΕΒΡΩΝ ΚΑΙ ΠΡΟΣ ΦΙΔΩΝ ΒΑΣΙΛΕΑ ΙΕΡΙΜΟΥΘ ΚΑΙ ΠΡΟΣ ΙΕΦΘΑ ΒΑΣΙΛΕΑ ΛΑΧΙΣ ΚΑΙ ΠΡΟΣ ΔΑΒΙΡ ΒΑΣΙΛΕΑ ΟΔΟΛΛΑΜ ΛΕΓΩΝ

4 ΔΕΥΤΕ ΑΝΑΒΗΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΒΟΗΘΗΣΑΤΕ ΜΟΙ ΚΑΙ ΕΚΠΟΛΕΜΗΣΩΜΕΝ ΓΑΒΑΩΝ ΑΥΤΟΜΟΛΗΣΑΝ ΓΑΡ ΠΡΟΣ ΙΗΣΟΥΝ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

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37 ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΗΝ ΕΝ ΣΤΟΜΑΤΙ ΞΙΦΟΥΣ ΚΑΙ ΠΑΝ ΕΜΠΝΕΟΝ ΟΣΑ ΗΝ ΕΝ ΑΥΤΗ ΟΥΚ ΗΝ ΔΙΑΣΕΣΩΣΜΕΝΟΣ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΝ ΤΗΝ ΟΔΟΛΛΑΜ ΕΞΩΛΕΘΡΕΥΣΑΝ ΑΥΤΗΝ ΚΑΙ ΟΣΑ ΗΝ ΕΝ ΑΥΤΗ
38 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΗΣΟΥΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΙΣ ΔΑΒΙΡ ΚΑΙ ΠΕΡΙΚΑΘΙΣΑΝΤΕΣ ΑΥΤΗΝ
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40 ΚΑΙ ΕΠΑΤΑΞΕΝ ΙΗΣΟΥΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΤΗΣ ΟΡΕΙΝΗΣ ΚΑΙ ΤΗΝ ΝΑΓΕΒ ΚΑΙ ΤΗΝ ΠΕΔΙΝΗΝ ΚΑΙ ΤΗΝ ΑΣΗΔΩΘ ΚΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΗΣ ΟΥ ΚΑΤΕΛΙΠΟΝ ΑΥΤΩΝ ΣΕΣΩΣΜΕΝΟΝ ΚΑΙ ΠΑΝ ΕΜΠΝΕΟΝ ΖΩΗΣ ΕΞΩΛΕΘΡΕΥΣΕΝ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ
41 ΑΠΟ ΚΑΔΗΣ ΒΑΡΝΗ ΕΩΣ ΓΑΖΗΣ ΠΑΣΑΝ ΤΗΝ ΓΟΣΟΜ ΕΩΣ ΤΗΣ ΓΑΒΑΩΝ
42 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΕΠΑΤΑΞΕΝ ΙΗΣΟΥΣ ΕΙΣ ΑΠΑΞ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΣΥΝΕΠΟΛΕΜΕΙ ΤΩ ΙΣΡΑΗΛ

IESOUS (JOSHUA) CHAPTER 11

1 ΩΣ ΔΕ ΗΚΟΥΣΕΝ ΙΑΒΙΝ ΒΑΣΙΛΕΥΣ ΑΣΩΡ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΙΩΒΑΒ ΒΑΣΙΛΕΑ ΜΑΡΡΩΝ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΣΥΜΟΩΝ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΑΖΙΦ
2 ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΤΟΥΣ ΚΑΤΑ ΣΙΔΩΝΑ ΤΗΝ ΜΕΓΑΛΗΝ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΚΑΙ ΕΙΣ ΤΗΝ ΡΑΒΑ ΑΠΕΝΑΝΤΙ ΚΕΝΕΡΩΘ ΚΑΙ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΕΙΣ ΝΑΦΕΔΔΩΡ
3 ΚΑΙ ΕΙΣ ΤΟΥΣ ΠΑΡΑΛΙΟΥΣ ΧΑΝΑΝΑΙΟΥΣ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΕΙΣ ΤΟΥΣ ΠΑΡΑΛΙΟΥΣ ΑΜΟΡΡΑΙΟΥΣ ΚΑΙ ΕΥΑΙΟΥΣ ΚΑΙ ΙΕΒΟΥΣΑΙΟΥΣ ΚΑΙ ΦΕΡΕΖΑΙΟΥΣ ΤΟΥΣ ΕΝ ΤΩ ΟΡΕΙ ΚΑΙ ΤΟΥΣ ΧΕΤΤΑΙΟΥΣ ΤΟΥΣ ΥΠΟ ΤΗΝ ΑΕΡΜΩΝ ΕΙΣ ΓΗΝ ΜΑΣΣΗΦΑ
4 ΚΑΙ ΕΞΗΛΘΟΝ ΑΥΤΟΙ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΜΕΤ' ΑΥΤΩΝ ΩΣΠΕΡ Η ΑΜΜΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΩ ΠΛΗΘΕΙ ΚΑΙ ΙΠΠΟΙ ΚΑΙ ΑΡΜΑΤΑ ΠΟΛΛΑ ΣΦΟΔΡΑ
5 ΚΑΙ ΣΥΝΗΛΘΟΝ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΟΥΤΟΙ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΕΠΙ ΤΟΥ ΥΔΑΤΟΣ ΜΑΡΡΩΝ ΠΟΛΕΜΗΣΑΙ ΤΟΝ ΙΣΡΑΗΛ
6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΑΥΡΙΟΝ ΤΑΥΤΗΝ ΤΗΝ ΩΡΑΝ ΕΓΩ ΠΑΡΑΔΙΔΩΜΙ ΤΕΤΡΟΠΩΜΕΝΟΥΣ ΑΥΤΟΥΣ ΕΝΑΝΤΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΤΟΥΣ ΙΠΠΟΥΣ ΑΥΤΩΝ ΝΕΥΡΟΚΟΠΗΣΕΙΣ ΚΑΙ ΤΑ ΑΡΜΑΤΑ ΑΥΤΩΝ ΚΑΤΑΚΑΥΣΕΙΣ ΕΝ ΠΥΡΙ
7 ΚΑΙ ΗΛΘΕΝ ΙΗΣΟΥΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΠΟΛΕΜΙΣΤΗΣ ΕΠ' ΑΥΤΟΥΣ ΕΠΙ ΤΟ ΥΔΩΡ ΜΑΡΡΩΝ ΕΞΑΠΙΝΑ ΚΑΙ ΕΠΕΠΕΣΑΝ ΕΠ' ΑΥΤΟΥΣ ΕΝ ΤΗ ΟΡΕΙΝΗ
8 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΥΠΟΧΕΙΡΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΚΟΠΤΟΝΤΕΣ ΑΥΤΟΥΣ ΚΑΤΕΔΙΩΚΟΝ ΕΩΣ ΣΙΔΩΝΟΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΕΩΣ ΜΑΣΕΡΩΝ ΚΑΙ ΕΩΣ ΤΩΝ ΠΕΔΙΩΝ ΜΑΣΣΩΧ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΚΑΤΕΚΟΨΑΝ ΑΥΤΟΥΣ ΕΩΣ ΤΟΥ ΜΗ ΚΑΤΑΛΕΙΦΘΗΝΑΙ ΑΥΤΩΝ ΔΙΑΣΕΣΩΣΜΕΝΟΝ
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10 ΚΑΙ ΑΠΕΣΤΡΑΦΗ ΙΗΣΟΥΣ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΑΣΩΡ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΗΝ ΔΕ ΑΣΩΡ ΤΟ ΠΡΟΤΕΡΟΝ ΑΡΧΟΥΣΑ ΠΑΣΩΝ ΤΩΝ ΒΑΣΙΛΕΙΩΝ ΤΟΥΤΩΝ
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12 ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΕΛΑΒΕΝ ΙΗΣΟΥΣ ΚΑΙ ΑΝΕΙΛΕΝ ΑΥΤΟΥΣ ΕΝ ΣΤΟΜΑΤΙ ΞΙΦΟΥΣ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑΝ ΑΥΤΟΥΣ ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΜΩΥΣΗΣ Ο ΠΑΙΣ ΚΥΡΙΟΥ
13 ΑΛΛΑ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΚΕΧΩΜΑΤΙΣΜΕΝΑΣ ΟΥΚ ΕΝΕΠΡΗΣΕΝ ΙΣΡΑΗΛ ΠΛΗΝ ΑΣΩΡ ΜΟΝΗΝ ΕΝΕΠΡΗΣΕΝ ΙΗΣΟΥΣ
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ΣΤΟΜΑΤΙ ΞΙΦΟΥΣ ΕΩΣ ΑΠΩΛΕΣΕΝ ΑΥΤΟΥΣ ΟΥ ΚΑΤΕΛΙΠΟΝ ΕΞ ΑΥΤΩΝ ΟΥΔΕ ΕΝ ΕΜΠΝΕΟΝ

15 ΟΝ ΤΡΟΠΟΝ ΣΥΝΕΤΑΞΕΝ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΤΩ ΠΑΙΔΙ ΑΥΤΟΥ ΚΑΙ ΜΩΥΣΗΣ ΩΣΑΥΤΩΣ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΙΗΣΟΙ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΙΗΣΟΥΣ ΟΥ ΠΑΡΕΒΗ ΟΥΔΕΝ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΣΥΝΕΤΑΞΕΝ ΑΥΤΩ ΜΩΥΣΗΣ

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20 ΟΤΙ ΔΙΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΚΑΤΙΣΧΥΣΑΙ ΑΥΤΩΝ ΤΗΝ ΚΑΡΔΙΑΝ ΣΥΝΑΝΤΑΝ ΕΙΣ ΠΟΛΕΜΟΝ ΠΡΟΣ ΙΣΡΑΗΛ ΙΝΑ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ ΟΠΩΣ ΜΗ ΔΟΘΗ ΑΥΤΟΙΣ ΕΛΕΟΣ ΑΛΛ' ΙΝΑ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ

21 ΚΑΙ ΗΛΘΕΝ ΙΗΣΟΥΣ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΤΟΥΣ ΕΝΑΚΙΜ ΕΚ ΤΗΣ ΟΡΕΙΝΗΣ ΕΚ ΧΕΒΡΩΝ ΚΑΙ ΕΚ ΔΑΒΙΡ ΚΑΙ ΕΞ ΑΝΑΒΩΘ ΚΑΙ ΕΚ ΠΑΝΤΟΣ ΓΕΝΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΚ ΠΑΝΤΟΣ ΟΡΟΥΣ ΙΟΥΔΑ ΣΥΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΑΥΤΟΥΣ ΙΗΣΟΥΣ

22 ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΤΩΝ ΕΝΑΚΙΜ ΑΠΟ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΑΛΛΑ ΠΛΗΝ ΕΝ ΓΑΖΗ ΚΑΙ ΕΝ ΓΕΘ ΚΑΙ ΕΝ ΑΣΕΔΩΘ ΚΑΤΕΛΕΙΦΘΗ

23 ΚΑΙ ΕΛΑΒΕΝ ΙΗΣΟΥΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΙΣΡΑΗΛ ΕΝ ΜΕΡΙΣΜΩ ΚΑΤΑ ΦΥΛΑΣ ΑΥΤΩΝ ΚΑΙ Η ΓΗ ΚΑΤΕΠΑΥΣΕΝ ΠΟΛΕΜΟΥΜΕΝΗ

IESOUS (JOSHUA) CHAPTER 12

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΟΥΣ ΑΝΕΙΛΟΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΑΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΑΦ' ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ ΑΠΟ ΦΑΡΑΓΓΟΣ ΑΡΝΩΝ ΕΩΣ ΤΟΥ ΟΡΟΥΣ ΑΕΡΜΩΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΑΡΑΒΑ ΑΠ' ΑΝΑΤΟΛΩΝ

2 ΣΗΩΝ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΣ ΚΑΤΩΚΕΙ ΕΝ ΕΣΕΒΩΝ ΚΥΡΙΕΥΩΝ ΑΠΟ ΑΡΟΗΡ Η ΕΣΤΙΝ ΕΝ ΤΗ ΦΑΡΑΓΓΙ ΚΑΤΑ ΜΕΡΟΣ ΤΗΣ ΦΑΡΑΓΓΟΣ ΚΑΙ ΤΟ ΗΜΙΣΥ ΤΗΣ ΓΑΛΑΑΔ ΕΩΣ ΙΑΒΟΚ ΟΡΙΑ ΥΙΩΝ ΑΜΜΩΝ

3 ΚΑΙ ΑΡΑΒΑ ΕΩΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΧΕΝΕΡΕΘ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΩΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΑΡΑΒΑ ΘΑΛΑΣΣΑΝ ΤΩΝ ΑΛΩΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΟΔΟΝ ΤΗΝ ΚΑΤΑ ΑΣΙΜΩΘ ΑΠΟ ΘΑΙΜΑΝ ΤΗΝ ΥΠΟ ΑΣΗΔΩΘ ΦΑΣΓΑ

4 ΚΑΙ ΩΓ ΒΑΣΙΛΕΥΣ ΒΑΣΑΝ ΥΠΕΛΕΙΦΘΗ ΕΚ ΤΩΝ ΓΙΓΑΝΤΩΝ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΑΣΤΑΡΩΘ ΚΑΙ ΕΝ ΕΔΡΑΙΝ

5 ΑΡΧΩΝ ΑΠΟ ΟΡΟΥΣ ΑΕΡΜΩΝ ΚΑΙ ΑΠΟ ΣΕΛΧΑ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΒΑΣΑΝ ΕΩΣ ΟΡΙΩΝ ΓΕΣΟΥΡΙ ΚΑΙ ΤΗΝ ΜΑΧΑΤΙ ΚΑΙ ΤΟ ΗΜΙΣΥ ΓΑΛΑΑΔ ΟΡΙΩΝ ΣΗΩΝ ΒΑΣΙΛΕΩΣ ΕΣΕΒΩΝ

6 ΜΩΥΣΗΣ Ο ΠΑΙΣ ΚΥΡΙΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΠΑΤΑΞΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΜΩΥΣΗΣ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΡΟΥΒΗΝ ΚΑΙ ΓΑΔ ΚΑΙ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ

7 ΚΑΙ ΟΥΤΟΙ ΟΙ ΒΑΣΙΛΕΙΣ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΥΣ ΑΝΕΙΛΕΝ ΙΗΣΟΥΣ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΠΑΡΑ ΘΑΛΑΣΣΑΝ ΒΑΑΛΓΑΔ ΕΝ ΤΩ ΠΕΔΙΩ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΙ ΕΩΣ ΤΟΥ ΟΡΟΥΣ ΧΕΛΧΑ ΑΝΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΣΗΙΡ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΙΗΣΟΥΣ ΤΑΙΣ ΦΥΛΑΙΣ ΙΣΡΑΗΛ ΚΛΗΡΟΝΟΜΕΙΝ ΚΑΤΑ ΚΛΗΡΟΝ ΑΥΤΩΝ

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9 ΤΟΝ ΒΑΣΙΛΕΑ ΙΕΡΙΧΩ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΓΑΙ Η ΕΣΤΙΝ ΠΛΗΣΙΟΝ ΒΑΙΘΗΛ

10 ΒΑΣΙΛΕΑ ΙΕΡΟΥΣΑΛΗΜ ΒΑΣΙΛΕΑ ΧΕΒΡΩΝ

11 ΒΑΣΙΛΕΑ ΙΕΡΙΜΟΥΘ ΒΑΣΙΛΕΑ ΛΑΧΙΣ

12 ΒΑΣΙΛΕΑ ΑΙΛΑΜ ΒΑΣΙΛΕΑ ΓΑΖΕΡ

13 ΒΑΣΙΛΕΑ ΔΑΒΙΡ ΒΑΣΙΛΕΑ ΓΑΔΕΡ

14 ΒΑΣΙΛΕΑ ΕΡΜΑΘ ΒΑΣΙΛΕΑ ΑΡΑΘ

15 ΒΑΣΙΛΕΑ ΛΕΒΝΑ ΒΑΣΙΛΕΑ ΟΔΟΛΛΑΜ

16 ΒΑΣΙΛΕΑ ΜΑΚΗΔΑ

17 ΒΑΣΙΛΕΑ ΤΑΦΟΥΓ ΒΑΣΙΛΕΑ ΟΦΕΡ

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19 ΒΑΣΙΛΕΑ ΑΣΩΡ

20 ΒΑΣΙΛΕΑ ΣΥΜΟΩΝ ΒΑΣΙΛΕΑ ΜΑΡΡΩΝ ΒΑΣΙΛΕΑ ΑΖΙΦ

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23 ΒΑΣΙΛΕΑ ΔΩΡ ΤΟΥ ΝΑΦΕΔΔΩΡ ΒΑΣΙΛΕΑ ΓΩΙΜ ΤΗΣ ΓΑΛΙΛΑΙΑΣ

24 ΒΑΣΙΛΕΑ ΘΑΡΣΑ ΠΑΝΤΕΣ ΟΥΤΟΙ ΒΑΣΙΛΕΙΣ ΕΙΚΟΣΙ ΕΝΝΕΑ

IESOUS (JOSHUA) CHAPTER 13

1 ΚΑΙ ΙΗΣΟΥΣ ΠΡΕΣΒΥΤΕΡΟΣ ΠΡΟΒΕΒΗΚΩΣ ΤΩΝ ΗΜΕΡΩΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΗΣΟΥΝ ΣΥ ΠΡΟΒΕΒΗΚΑΣ ΤΩΝ ΗΜΕΡΩΝ ΚΑΙ Η ΓΗ ΥΠΟΛΕΛΕΙΠΤΑΙ ΠΟΛΛΗ ΕΙΣ ΚΛΗΡΟ-ΝΟΜΙΑΝ

2 ΚΑΙ ΑΥΤΗ Η ΓΗ Η ΚΑΤΑΛΕΛΕΙΜΜΕΝΗ ΟΡΙΑ ΦΥΛΙΣΤΙΙΜ Ο ΓΕΣΙΡΙ ΚΑΙ Ο ΧΑΝΑΝΑΙΟΣ

3 ΑΠΟ ΤΗΣ ΑΟΙΚΗΤΟΥ ΤΗΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΙΓΥΠΤΟΥ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΑΚΚΑΡΩΝ ΕΞ ΕΥΩΝΥΜΩΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΠΡΟΣΛΟΓΙΖΕΤΑΙ ΤΑΙΣ ΠΕΝΤΕ ΣΑΤΡΑΠΕΙΑΙΣ ΤΩΝ ΦΥΛΙΣΤΙΙΜ ΤΩ ΓΑΖΑΙΩ ΚΑΙ ΤΩ ΑΖΩΤΙΩ ΚΑΙ ΤΩ ΑΣΚΑΛΩΝΙΤΗ ΚΑΙ ΤΩ ΓΕΘΘΑΙΩ ΚΑΙ ΤΩ ΑΚΚΑΡΩΝΙΤΗ ΚΑΙ ΤΩ ΕΥΑΙΩ

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5 ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΓΑΒΛΙ ΦΥΛΙΣΤΙΙΜ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΙΒΑΝΟΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΑΠΟ ΓΑΛΓΑΛ ΥΠΟ ΤΟ ΟΡΟΣ ΤΟ ΑΕΡΜΩΝ ΕΩΣ ΤΗΣ ΕΙΣΟΔΟΥ ΕΜΑΘ

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7 ΚΑΙ ΝΥΝ ΜΕΡΙΣΟΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΤΑΙΣ ΕΝΝΕΑ ΦΥΛΑΙΣ ΚΑΙ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΩΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΤΑ ΔΥΣΜΑΣ ΗΛΙΟΥ ΔΩΣΕΙΣ ΑΥΤΗΝ Η ΘΑΛΑΣΣΑ Η ΜΕΓΑΛΗ ΟΡΙΕΙ

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9 ΑΠΟ ΑΡΟΗΡ Η ΕΣΤΙΝ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΕΝ ΜΕΣΩ ΤΗΣ ΦΑΡΑΓΓΟΣ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΜΙΣΩΡ ΑΠΟ ΜΑΙΔΑΒΑ ΕΩΣ ΔΑΙΒΑΝ

10 ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΣΗΩΝ ΒΑΣΙΛΕΩΣ ΑΜΟΡΡΑΙΩΝ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΕΣΕΒΩΝ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΥΙΩΝ ΑΜΜΩΝ

11 ΚΑΙ ΤΗΝ ΓΑΛΑΑΔΙΤΙΔΑ ΚΑΙ ΤΑ ΟΡΙΑ ΓΕΣΙΡΙ ΚΑΙ ΤΟΥ ΜΑΧΑΤΙ ΠΑΝ ΟΡΟΣ ΑΕΡΜΩΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΒΑΣΑΝΙΤΙΝ ΕΩΣ ΣΕΛΧΑ

12 ΠΑΣΑΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΩΓ ΕΝ ΤΗ ΒΑΣΑΝΙΤΙΔΙ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΑΣΤΑΡΩΘ ΚΑΙ ΕΝ ΕΔΡΑΙΝ ΟΥΤΟΣ ΚΑΤΕΛΕΙΦΘΗ ΑΠΟ ΤΩΝ ΓΙΓΑΝΤΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΜΩΥΣΗΣ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ

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13 ΚΑΙ ΟΥΚ ΕΞΩΛΕΘΡΕΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟΝ ΓΕΣΙΡΙ ΚΑΙ ΤΟΝ ΜΑΧΑΤΙ ΚΑΙ ΤΟΝ ΧΑΝΑΝΑΙΟΝ ΚΑΙ ΚΑΤΩΚΕΙ ΒΑΣΙΛΕΥΣ ΓΕΣΙΡΙ ΚΑΙ Ο ΜΑΧΑΤΙ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

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15 ΚΑΙ ΕΔΩΚΕΝ ΜΩΥΣΗΣ ΤΗ ΦΥΛΗ ΡΟΥΒΗΝ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ

16 ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩΝ ΤΑ ΟΡΙΑ ΑΠΟ ΑΡΟΗΡ Η ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΦΑΡΑΓΓΟΣ ΑΡΝΩΝ ΚΑΙ Η ΠΟΛΙΣ Η ΕΝ ΤΗ ΦΑΡΑΓΓΙ ΑΡΝΩΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΜΙΣΩΡ

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19 ΚΑΙ ΚΑΡΙΑΘΑΙΜ ΚΑΙ ΣΕΒΑΜΑ ΚΑΙ ΣΕΡΑΔΑ ΚΑΙ ΣΙΩΡ ΕΝ ΤΩ ΟΡΕΙ ΕΜΑΚ

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26 ΚΑΙ ΑΠΟ ΕΣΕΒΩΝ ΕΩΣ ΡΑΜΩΘ ΚΑΤΑ ΤΗΝ ΜΑΣΣΗΦΑ ΚΑΙ ΒΟΤΑΝΙΝ ΚΑΙ ΜΑΑΝΑΙΝ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΔΑΒΙΡ

27 ΚΑΙ ΕΝ ΕΜΕΚ ΒΑΙΘΑΡΑΜ ΚΑΙ ΒΑΙΘΑΝΑΒΡΑ ΚΑΙ ΣΟΚΧΩΘΑ ΚΑΙ ΣΑΦΑΝ ΚΑΙ ΤΗΝ ΛΟΙΠΗΝ ΒΑΣΙΛΕΙΑΝ ΣΗΩΝ ΒΑΣΙΛΕΩΣ ΕΣΕΒΩΝ ΚΑΙ Ο ΙΟΡΔΑΝΗΣ ΟΡΙΕΙ ΕΩΣ ΜΕΡΟΥΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΧΕΝΕΡΕΘ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΑΠ' ΑΝΑΤΟΛΩΝ

28 ΑΥΤΗ Η ΚΛΗΡΟΝΟΜΙΑ ΥΙΩΝ ΓΑΔ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΚΑΙ ΑΙ ΕΠΑΥΛΕΙΣ ΑΥΤΩΝ

29 ΚΑΙ ΕΔΩΚΕΝ ΜΩΥΣΗΣ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ

30 ΚΑΙ ΕΓΕΝΕΤΟ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΑΠΟ ΜΑΑΝΑΙΜ ΚΑΙ ΠΑΣΑ ΒΑΣΙΛΕΙΑ ΒΑΣΑΝΙ ΚΑΙ ΠΑΣΑ ΒΑΣΙΛΕΙΑ ΩΓ ΒΑΣΙΛΕΩΣ ΒΑΣΑΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΚΩΜΑΣ ΙΑΙΡ ΑΙ ΕΙΣΙΝ ΕΝ ΤΗ ΒΑΣΑΝΙΤΙΔΙ ΕΞΗΚΟΝΤΑ ΠΟΛΕΙΣ

31 ΚΑΙ ΤΟ ΗΜΙΣΥ ΤΗΣ ΓΑΛΑΑΔ ΚΑΙ ΕΝ ΑΣΤΑΡΩΘ ΚΑΙ ΕΝ ΕΔΡΑΙΝ ΠΟΛΕΙΣ ΒΑΣΙΛΕΙΑΣ ΩΓ ΕΝ ΒΑΣΑΝΙΤΙΔΙ ΚΑΙ ΕΔΟΘΗΣΑΝ ΤΟΙΣ ΥΙΟΙΣ ΜΑΧΙΡ ΥΙΟΥ ΜΑΝΑΣΣΗ ΚΑΙ ΤΟΙΣ ΗΜΙΣΕΣΙΝ ΥΙΟΙΣ ΜΑΧΙΡ ΥΙΟΥ ΜΑΝΑΣΣΗ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ

32 ΟΥΤΟΙ ΟΥΣ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ ΜΩΥΣΗΣ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΝ ΑΡΑΒΩΘ ΜΩΑΒ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΤΑ ΙΕΡΙΧΩ ΑΠΟ ΑΝΑΤΟΛΩΝ

IESOUS (JOSHUA) CHAPTER 14

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΝΤΕΣ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΗ ΓΗ ΧΑΝΑΑΝ ΟΙΣ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ ΑΥΤΟΙΣ ΕΛΕΑΖΑΡ Ο ΙΕΡΕΥΣ ΚΑΙ ΙΗΣΟΥΣ Ο ΤΟΥ ΝΑΥΗ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΦΥΛΩΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

2 ΚΑΤΑ ΚΛΗΡΟΥΣ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΙΗΣΟΥ ΤΑΙΣ ΕΝΝΕΑ ΦΥΛΑΙΣ ΚΑΙ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ

3 ΑΠΟ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΟΥΚ ΕΔΩΚΕΝ ΚΛΗΡΟΝ ΕΝ ΑΥΤΟΙΣ

4 ΟΤΙ ΗΣΑΝ ΟΙ ΥΙΟΙ ΙΩΣΗΦ ΔΥΟ ΦΥΛΑΙ ΜΑΝΑΣΣΗ ΚΑΙ ΕΦΡΑΙΜ ΚΑΙ ΟΥΚ ΕΔΟΘΗ ΜΕΡΙΣ ΕΝ ΤΗ ΓΗ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΑΛΛ' Η ΠΟΛΕΙΣ ΚΑΤΟΙΚΕΙΝ ΚΑΙ ΤΑ ΑΦΩΡΙΣΜΕΝΑ ΑΥΤΩΝ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΚΑΙ ΤΑ ΚΤΗΝΗ ΑΥΤΩΝ

5 ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΕΜΕΡΙΣΑΝ ΤΗΝ ΓΗΝ

6 ΚΑΙ ΠΡΟΣΗΛΘΟΣΑΝ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΠΡΟΣ ΙΗΣΟΥΝ ΕΝ ΓΑΛΓΑΛ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΧΑΛΕΒ Ο ΤΟΥ ΙΕΦΟΝΝΗ Ο ΚΕΝΕΖΑΙΟΣ ΣΥ ΕΠΙΣΤΗ ΤΟ ΡΗΜΑ Ο ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΩΥΣΗΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΠΕΡΙ ΕΜΟΥ ΚΑΙ ΣΟΥ ΕΝ ΚΑΔΗΣ ΒΑΡΝΗ

7 ΤΕΣΣΑΡΑΚΟΝΤΑ ΓΑΡ ΕΤΩΝ ΗΜΗΝ ΟΤΕ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΜΩΥΣΗΣ Ο ΠΑΙΣ ΤΟΥ ΘΕΟΥ ΕΚ ΚΑΔΗΣ ΒΑΡΝΗ ΚΑΤΑΣΚΟΠΕΥΣΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΑΠΕΚΡΙΘΗΝ ΑΥΤΩ ΛΟΓΟΝ ΚΑΤΑ ΤΟΝ ΝΟΥΝ ΑΥΤΟΥ

8 ΟΙ ΔΕ ΑΔΕΛΦΟΙ ΜΟΥ ΟΙ ΑΝΑΒΑΝΤΕΣ ΜΕΤ' ΕΜΟΥ ΜΕΤΕΣΤΗΣΑΝ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΛΑΟΥ ΕΓΩ ΔΕ ΠΡΟΣΕΤΕΘΗΝ ΕΠΑΚΟΛΟΥΘΗΣΑΙ ΚΥΡΙΩ ΤΩ ΘΕΩ ΜΟΥ

9 ΚΑΙ ΩΜΟΣΕΝ ΜΩΥΣΗΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΩΝ Η ΓΗ ΕΦ' ΗΝ ΕΠΕΒΗΣ ΣΟΙ ΕΣΤΑΙ ΕΝ ΚΛΗΡΩ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΤΙ ΠΡΟΣΕΤΕΘΗΣ ΕΠΑΚΟΛΟΥΘΗΣΑΙ ΟΠΙΣΩ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

10 ΚΑΙ ΝΥΝ ΔΙΕΘΡΕΨΕΝ ΜΕ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΤΟΥΤΟ ΤΕΣΣΑΡΑΚΟΣΤΟΝ ΚΑΙ ΠΕΜΠΤΟΝ ΕΤΟΣ ΑΦ' ΟΥ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΠΡΟΣ ΜΩΥΣΗΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΓΩ ΣΗΜΕΡΟΝ ΟΓΔΟΗΚΟΝΤΑ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ

11 ΕΤΙ ΕΙΜΙ ΣΗΜΕΡΟΝ ΙΣΧΥΩΝ ΩΣΕΙ ΟΤΕ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΜΩΥΣΗΣ ΩΣΑΥΤΩΣ ΙΣΧΥΩ ΝΥΝ ΕΞΕΛΘΕΙΝ ΚΑΙ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ

12 ΚΑΙ ΝΥΝ ΑΙΤΟΥΜΑΙ ΣΕ ΤΟ ΟΡΟΣ ΤΟΥΤΟ ΚΑΘΑ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΙ ΣΥ ΑΚΗΚΟΑΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΝΥΝΙ ΔΕ ΟΙ ΕΝΑΚΙΜ ΕΚΕΙ ΕΙΣΙΝ ΠΟΛΕΙΣ ΟΧΥΡΑΙ ΚΑΙ ΜΕΓΑΛΑΙ ΕΑΝ ΟΥΝ ΚΥΡΙΟΣ ΜΕΤ' ΕΜΟΥ Η ΕΞΟΛΕΘΡΕΥΣΩ ΑΥΤΟΥΣ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΜΟΙ ΚΥΡΙΟΣ

13 ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΙΗΣΟΥΣ ΚΑΙ ΕΔΩΚΕΝ ΤΗΝ ΧΕΒΡΩΝ ΤΩ ΧΑΛΕΒ ΥΙΩ ΙΕΦΟΝΝΗ ΥΙΟΥ ΚΕΝΕΖ ΕΝ ΚΛΗΡΩ

14 ΔΙΑ ΤΟΥΤΟ ΕΓΕΝΗΘΗ Η ΧΕΒΡΩΝ ΤΩ ΧΑΛΕΒ ΤΩ ΤΟΥ ΙΕΦΟΝΝΗ ΤΟΥ ΚΕΝΕΖΑΙΟΥ ΕΝ ΚΛΗΡΩ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΔΙΑ ΤΟ ΑΥΤΟΝ ΕΠΑΚΟΛΟΥΘΗΣΑΙ ΤΩ ΠΡΟΣΤΑΓΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ

15 ΤΟ ΔΕ ΟΝΟΜΑ ΤΗΣ ΧΕΒΡΩΝ ΗΝ ΤΟ ΠΡΟΤΕΡΟΝ ΠΟΛΙΣ ΑΡΒΟΚ ΜΗΤΡΟΠΟΛΙΣ ΤΩΝ ΕΝΑΚΙΜ ΑΥΤΗ ΚΑΙ Η ΓΗ ΕΚΟΠΑΣΕΝ ΤΟΥ ΠΟΛΕΜΟΥ

IESOUS (JOSHUA) CHAPTER 15

1 ΚΑΙ ΕΓΕΝΕΤΟ ΤΑ ΟΡΙΑ ΦΥΛΗΣ ΙΟΥΔΑ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΑΠΟ ΤΗΣ ΕΡΗΜΟΥ ΣΙΝ ΕΩΣ ΚΑΔΗΣ ΠΡΟΣ ΛΙΒΑ

2 ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩΝ ΤΑ ΟΡΙΑ ΑΠΟ ΛΙΒΟΣ ΕΩΣ ΜΕΡΟΥΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΑΛΥΚΗΣ ΑΠΟ ΤΗΣ ΛΟΦΙΑΣ ΤΗΣ ΦΕΡΟΥΣΗΣ ΕΠΙ ΛΙΒΑ

3 ΚΑΙ ΔΙΑΠΟΡΕΥΕΤΑΙ ΑΠΕΝΑΝΤΙ ΤΗΣ ΠΡΟΣΑΝΑΒΑΣΕΩΣ ΑΚΡΑΒΙΝ ΚΑΙ ΕΚΠΕΡΙΠΟΡΕΥΕΤΑΙ ΣΕΝΝΑ ΚΑΙ ΑΝΑΒΑΙΝΕΙ ΑΠΟ ΛΙΒΟΣ ΕΠΙ ΚΑΔΗΣ ΒΑΡΝΗ ΚΑΙ ΕΚΠΟΡΕΥΕΤΑΙ ΑΣΩΡΩΝ ΚΑΙ ΠΡΟΣΑΝΑΒΑΙΝΕΙ ΕΙΣ ΑΔΔΑΡΑ ΚΑΙ ΠΕΡΙΠΟΡΕΥΕΤΑΙ ΤΗΝ ΚΑΤΑ ΔΥΣΜΑΣ ΚΑΔΗΣ

4 ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΕΠΙ ΑΣΕΜΩΝΑ ΚΑΙ ΔΙΕΚΒΑΛΕΙ ΕΩΣ ΦΑΡΑΓΓΟΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ ΤΩΝ ΟΡΙΩΝ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΟΥΤΟ ΕΣΤΙΝ ΑΥΤΩΝ ΟΡΙΑ ΑΠΟ ΛΙΒΟΣ

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5 ΚΑΙ ΤΑ ΟΡΙΑ ΑΠΟ ΑΝΑΤΟΛΩΝ ΠΑΣΑ Η ΘΑΛΑΣΣΑ Η ΑΛΥΚΗ ΕΩΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΑΠΟ ΤΗΣ ΛΟΦΙΑΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΠΟ ΤΟΥ ΜΕΡΟΥΣ ΤΟΥ ΙΟΡΔΑΝΟΥ

6 ΕΠΙΒΑΙΝΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΒΑΙΘΑΓΛΑ ΚΑΙ ΠΑΡΑΠΟΡΕΥΕΤΑΙ ΑΠΟ ΒΟΡΡΑ ΕΠΙ ΒΑΙΘΑΡΑΒΑ ΚΑΙ ΠΡΟΣΑΝΑΒΑΙΝΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΛΙΘΟΝ ΒΑΙΩΝ ΥΙΟΥ ΡΟΥΒΗΝ

7 ΚΑΙ ΠΡΟΣΑΝΑΒΑΙΝΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΤΟ ΤΕΤΑΡΤΟΝ ΤΗΣ ΦΑΡΑΓΓΟΣ ΑΧΩΡ ΚΑΙ ΚΑΤΑΒΑΙΝΕΙ ΕΠΙ ΓΑΛΓΑΛ Η ΕΣΤΙΝ ΑΠΕΝΑΝΤΙ ΤΗΣ ΠΡΟΣΒΑΣΕΩΣ ΑΔΔΑΜΙΝ Η ΕΣΤΙΝ ΚΑΤΑ ΛΙΒΑ ΤΗ ΦΑΡΑΓΓΙ ΚΑΙ ΔΙΕΚΒΑΛΕΙ ΕΠΙ ΤΟ ΥΔΩΡ ΠΗΓΗΣ ΗΛΙΟΥ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ ΠΗΓΗ ΡΩΓΗΛ

8 ΚΑΙ ΑΝΑΒΑΙΝΕΙ ΤΑ ΟΡΙΑ ΕΙΣ ΦΑΡΑΓΓΑ ΟΝΟΜ ΕΠΙ ΝΩΤΟΥ ΙΕΒΟΥΣ ΑΠΟ ΛΙΒΟΣ ΑΥΤΗ ΕΣΤΙΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΔΙΕΚΒΑΛΛΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΚΟΡΥΦΗΝ ΟΡΟΥΣ Η ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΦΑΡΑΓΓΟΣ ΟΝΟΜ ΠΡΟΣ ΘΑΛΑΣΣΗΣ Η ΕΣΤΙΝ ΕΚ ΜΕΡΟΥΣ ΓΗΣ ΡΑΦΑΙΝ ΕΠΙ ΒΟΡΡΑ

9 ΚΑΙ ΔΙΕΚΒΑΛΛΕΙ ΤΟ ΟΡΙΟΝ ΑΠΟ ΚΟΡΥΦΗΣ ΤΟΥ ΟΡΟΥΣ ΕΠΙ ΠΗΓΗΝ ΥΔΑΤΟΣ ΝΑΦΘΩ ΚΑΙ ΔΙΕΚΒΑΛΛΕΙ ΕΙΣ ΤΟ ΟΡΟΣ ΕΦΡΩΝ ΚΑΙ ΕΞΑΞΕΙ ΤΟ ΟΡΙΟΝ ΕΙΣ ΒΑΑΛ ΑΥΤΗ ΕΣΤΙΝ ΠΟΛΙΣ ΙΑΡΙΜ

10 ΚΑΙ ΠΕΡΙΕΛΕΥΣΕΤΑΙ ΟΡΙΟΝ ΑΠΟ ΒΑΑΛ ΕΠΙ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΕΙΣ ΟΡΟΣ ΑΣΣΑΡΕΣ ΕΠΙ ΝΩΤΟΥ ΠΟΛΙΝ ΙΑΡΙΜ ΑΠΟ ΒΟΡΡΑ ΑΥΤΗ ΕΣΤΙΝ ΧΑΣΛΩΝ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΕΠΙ ΠΟΛΙΝ ΗΛΙΟΥ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΕΠΙ ΛΙΒΑ

11 ΚΑΙ ΔΙΕΚΒΑΛΕΙ ΤΟ ΟΡΙΟΝ ΚΑΤΑ ΝΩΤΟΥ ΑΚΚΑΡΩΝ ΕΠΙ ΒΟΡΡΑΝ ΚΑΙ ΔΙΕΚΒΑΛΕΙ ΤΑ ΟΡΙΑ ΕΙΣ ΣΑΚΧΑΡΩΝΑ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΟΡΟΣ ΤΗΣ ΒΑΛΑ ΚΑΙ ΔΙΕΚΒΑΛΕΙ ΕΠΙ ΙΑΒΝΗΛ ΚΑΙ ΕΣΤΑΙ Η ΔΙΕΞΟΔΟΣ ΤΩΝ ΟΡΙΩΝ ΕΠΙ ΘΑΛΑΣΣΑΝ

12 ΚΑΙ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΑΠΟ ΘΑΛΑΣΣΗΣ Η ΘΑΛΑΣΣΑ Η ΜΕΓΑΛΗ ΟΡΙΕΙ ΤΑΥΤΑ ΤΑ ΟΡΙΑ ΥΙΩΝ ΙΟΥΔΑ ΚΥΚΛΩ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ

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10 ΚΑΙ ΟΥΚ ΑΠΩΛΕΣΕΝ ΕΦΡΑΙΜ ΤΟΝ ΧΑΝΑΝΑΙΟΝ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΕΝ ΓΑΖΕΡ ΚΑΙ ΚΑΤΩΚΕΙ Ο ΧΑΝΑΝΑΙΟΣ ΕΝ ΤΩ ΕΦΡΑΙΜ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΩΣ ΑΝΕΒΗ ΦΑΡΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΕΝΕΠΡΗΣΕΝ ΑΥΤΗΝ ΕΝ ΠΥΡΙ ΚΑΙ ΤΟΥΣ ΧΑΝΑΝΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΦΕΡΕΖΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΓΑΖΕΡ ΕΞΕΚΕΝΤΗΣΑΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΦΑΡΑΩ ΕΝ ΦΕΡΝΗ ΤΗ ΘΥΓΑΤΡΙ ΑΥΤΟΥ

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1 ΚΑΙ ΕΓΕΝΕΤΟ ΤΑ ΟΡΙΑ ΦΥΛΗΣ ΥΙΩΝ ΜΑΝΑΣΣΗ ΟΤΙ ΟΥΤΟΣ ΠΡΩΤΟΤΟΚΟΣ ΤΩ ΙΩΣΗΦ ΤΩ ΜΑΧΙΡ ΠΡΩΤΟΤΟΚΩ ΜΑΝΑΣΣΗ ΠΑΤΡΙ ΓΑΛΑΑΔ ΑΝΗΡ ΓΑΡ ΠΟΛΕΜΙΣΤΗΣ ΗΝ ΕΝ ΤΗ ΓΑΛΑΑΔΙΤΙΔΙ ΚΑΙ ΕΝ ΤΗ ΒΑΣΑΝΙΤΙΔΙ
2 ΚΑΙ ΕΓΕΝΗΘΗ ΤΟΙΣ ΥΙΟΙΣ ΜΑΝΑΣΣΗ ΤΟΙΣ ΛΟΙΠΟΙΣ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΤΟΙΣ ΥΙΟΙΣ ΙΕΖΕΡ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΚΕΛΕΖ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΙΕΖΙΗΛ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΣΥΧΕΜ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΣΥΜΑΡΙΜ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΟΦΕΡ ΟΥΤΟΙ ΟΙ ΑΡΣΕΝΕΣ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ
3 ΚΑΙ ΤΩ ΣΑΛΠΑΑΔ ΥΙΩ ΟΦΕΡ ΟΥΚ ΗΣΑΝ ΑΥΤΩ ΥΙΟΙ ΑΛΛ' Η ΘΥΓΑΤΕΡΕΣ ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΣΑΛΠΑΑΔ ΜΑΑΛΑ ΚΑΙ ΝΟΥΑ ΚΑΙ ΕΓΛΑ ΚΑΙ ΜΕΛΧΑ ΚΑΙ ΘΕΡΣΑ
4 ΚΑΙ ΕΣΤΗΣΑΝ ΕΝΑΝΤΙΟΝ ΕΛΕΑΖΑΡ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΕΝΑΝΤΙΟΝ ΙΗΣΟΥ ΚΑΙ ΕΝΑΝΤΙΟΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΛΕΓΟΥΣΑΙ Ο ΘΕΟΣ ΕΝΕΤΕΙΛΑΤΟ ΔΙΑ ΧΕΙΡΟΣ ΜΩΥΣΗ ΔΟΥΝΑΙ ΗΜΙΝ ΚΛΗΡΟΝΟΜΙΑΝ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΑΙΣ ΔΙΑ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΥΡΙΟΥ ΚΛΗΡΟΣ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ
5 ΚΑΙ ΕΠΕΣΕΝ Ο ΣΧΟΙΝΙΣΜΟΣ ΑΥΤΩΝ ΑΠΟ ΑΝΑΣΣΑ ΚΑΙ ΠΕΔΙΟΝ ΛΑΒΕΚ ΕΚ ΤΗΣ ΓΑΛΑΑΔ Η ΕΣΤΙΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ
6 ΟΤΙ ΘΥΓΑΤΕΡΕΣ ΥΙΩΝ ΜΑΝΑΣΣΗ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΚΛΗΡΟΝ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ Η ΔΕ ΓΗ ΓΑΛΑΑΔ ΕΓΕΝΗΘΗ ΤΟΙΣ ΥΙΟΙΣ ΜΑΝΑΣΣΗ ΤΟΙΣ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙΣ
7 ΚΑΙ ΕΓΕΝΗΘΗ ΟΡΙΑ ΥΙΩΝ ΜΑΝΑΣΣΗ ΔΗΛΑΝΑΘ Η ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΥΙΩΝ ΑΝΑΘ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΕΠΙ ΤΑ ΟΡΙΑ ΕΠΙ ΙΑΜΙΝ ΚΑΙ ΙΑΣΣΙΒ ΕΠΙ ΠΗΓΗΝ ΘΑΦΘΩΘ
8 ΤΩ ΜΑΝΑΣΣΗ ΕΣΤΑΙ ΚΑΙ ΘΑΦΕΘ ΕΠΙ ΤΩΝ ΟΡΙΩΝ ΜΑΝΑΣΣΗ ΤΟΙΣ ΥΙΟΙΣ ΕΦΡΑΙΜ
9 ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΤΑ ΟΡΙΑ ΕΠΙ ΦΑΡΑΓΓΑ ΚΑΡΑΝΑ ΕΠΙ ΛΙΒΑ ΚΑΤΑ ΦΑΡΑΓΓΑ ΙΑΡΙΗΛ ΤΕΡΕΜΙΝΘΟΣ ΤΩ ΕΦΡΑΙΜ ΑΝΑ ΜΕΣΟΝ ΠΟΛΕΩΣ ΜΑΝΑΣΣΗ ΚΑΙ ΟΡΙΑ ΜΑΝΑΣΣΗ ΕΠΙ ΤΟΝ ΒΟΡΡΑΝ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ ΘΑΛΑΣΣΑ
10 ΑΠΟ ΛΙΒΟΣ ΤΩ ΕΦΡΑΙΜ ΚΑΙ ΕΠΙ ΒΟΡΡΑΝ ΜΑΝΑΣΣΗ ΚΑΙ ΕΣΤΑΙ Η ΘΑΛΑΣΣΑ ΟΡΙΑ ΑΥΤΟΙΣ ΚΑΙ ΕΠΙ ΑΣΗΡ ΣΥΝΑΨΟΥΣΙΝ ΕΠΙ ΒΟΡΡΑΝ ΚΑΙ ΤΩ ΙΣΣΑΧΑΡ ΑΠ' ΑΝΑΤΟΛΩΝ
11 ΚΑΙ ΕΣΤΑΙ ΜΑΝΑΣΣΗ ΕΝ ΙΣΣΑΧΑΡ ΚΑΙ ΕΝ ΑΣΗΡ ΒΑΙΘΣΑΝ ΚΑΙ ΑΙ ΚΩΜΑΙ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΔΩΡ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΜΑΓΕΔΔΩ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΗΣ ΝΑΦΕΤΑ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ
12 ΚΑΙ ΟΥΚ ΗΔΥΝΑΣΘΗΣΑΝ ΟΙ ΥΙΟΙ ΜΑΝΑΣΣΗ ΕΞΟΛΕΘΡΕΥΣΑΙ ΤΑΣ ΠΟΛΕΙΣ ΤΑΥΤΑΣ ΚΑΙ ΗΡΧΕΤΟ Ο ΧΑΝΑΝΑΙΟΣ ΚΑΤΟΙΚΕΙΝ ΕΝ ΤΗ ΓΗ ΤΑΥΤΗ
13 ΚΑΙ ΕΓΕΝΗΘΗ ΚΑΙ ΕΠΕΙ ΚΑΤΙΣΧΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΙΗΣΑΝ ΤΟΥΣ ΧΑΝΑΝΑΙΟΥΣ ΥΠΗΚΟΟΥΣ ΕΞΟΛΕΘΡΕΥΣΑΙ ΔΕ ΑΥΤΟΥΣ ΟΥΚ ΕΞΩΛΕΘΡΕΥΣΑΝ
14 ΑΝΤΕΙΠΑΝ ΔΕ ΟΙ ΥΙΟΙ ΙΩΣΗΦ ΤΩ ΙΗΣΟΥ ΛΕΓΟΝΤΕΣ ΔΙΑ ΤΙ ΕΚΛΗΡΟΝΟΜΗΣΑΣ ΗΜΑΣ ΚΛΗΡΟΝ ΕΝΑ ΚΑΙ ΣΧΟΙΝΙΣΜΑ ΕΝ ΕΓΩ ΔΕ ΛΑΟΣ ΠΟΛΥΣ ΕΙΜΙ ΚΑΙ Ο ΘΕΟΣ ΕΥΛΟΓΗΣΕΝ ΜΕ
15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΗΣΟΥΣ ΕΙ ΛΑΟΣ ΠΟΛΥΣ ΕΙ ΑΝΑΒΗΘΙ ΕΙΣ ΤΟΝ ΔΡΥΜΟΝ ΚΑΙ ΕΚΚΑΘΑΡΟΝ ΣΕΑΥΤΩ ΕΙ ΣΤΕΝΟΧΩΡΕΙ ΣΕ ΤΟ ΟΡΟΣ ΤΟ ΕΦΡΑΙΜ
16 ΚΑΙ ΕΙΠΑΝ ΟΥΚ ΑΡΚΕΣΕΙ ΗΜΙΝ ΤΟ ΟΡΟΣ ΤΟ ΕΦΡΑΙΜ ΚΑΙ ΙΠΠΟΣ ΕΠΙΛΕΚΤΟΣ ΚΑΙ ΣΙΔΗΡΟΣ ΤΩ ΧΑΝΑΝΑΙΩ ΤΩ ΚΑΤΟΙΚΟΥΝΤΙ ΕΝ ΑΥΤΩ ΕΝ ΒΑΙΘΣΑΝ ΚΑΙ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΑΥΤΗΣ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΙΕΖΡΑΕΛ
17 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΟΙΣ ΥΙΟΙΣ ΙΩΣΗΦ ΕΙ ΛΑΟΣ ΠΟΛΥΣ ΕΙ ΚΑΙ ΙΣΧΥΝ ΜΕΓΑΛΗΝ ΕΧΕΙΣ ΟΥΚ ΕΣΤΑΙ ΣΟΙ ΚΛΗΡΟΣ ΕΙΣ
18 Ο ΓΑΡ ΔΡΥΜΟΣ ΕΣΤΑΙ ΣΟΙ ΟΤΙ ΔΡΥΜΟΣ ΕΣΤΙΝ ΚΑΙ ΕΚΚΑΘΑΡΙΕΙΣ ΑΥΤΟΝ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΚΑΙ ΟΤΑΝ ΕΞΟΛΕΘΡΕΥΣΗΣ ΤΟΝ ΧΑΝΑΝΑΙΟΝ ΟΤΙ ΙΠΠΟΣ ΕΠΙΛΕΚΤΟΣ ΕΣΤΙΝ ΑΥΤΩ ΣΥ ΓΑΡ ΥΠΕΡΙΣΧΥΕΙΣ ΑΥΤΟΥ

IESOUS (JOSHUA) CHAPTER 18

1 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΘΗ ΠΑΣΑ ΣΥΝΑΓΩΓΗ ΥΙΩΝ ΙΣΡΑΗΛ ΕΙΣ ΣΗΛΩ ΚΑΙ ΕΠΗΞΑΝ ΕΚΕΙ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ Η ΓΗ ΕΚΡΑΤΗΘΗ ΥΠ' ΑΥΤΩΝ
2 ΚΑΙ ΚΑΤΕΛΕΙΦΘΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΟΥΚ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΕΠΤΑ ΦΥΛΑΙ
3 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΩΣ ΤΙΝΟΣ ΕΚΛΥΘΗΣΕΣΘΕ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΗΝ ΕΔΩΚΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ
4 ΔΟΤΕ ΕΞ ΥΜΩΝ ΤΡΕΙΣ ΑΝΔΡΑΣ ΕΚ ΦΥΛΗΣ ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΔΙΕΛΘΕΤΩΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΔΙΑΓΡΑΨΑΤΩΣΑΝ ΑΥΤΗΝ ΕΝΑΝΤΙΟΝ ΜΟΥ ΚΑΘΑ ΔΕΗΣΕΙ ΔΙΕΛΕΙΝ ΑΥΤΗΝ ΚΑΙ ΗΛΘΟΣΑΝ ΠΡΟΣ ΑΥΤΟΝ
5 ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΙΣ ΕΠΤΑ ΜΕΡΙΔΑΣ ΙΟΥΔΑΣ ΣΤΗΣΕΤΑΙ ΑΥΤΟΙΣ ΟΡΙΟΝ ΑΠΟ ΛΙΒΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΙΩΣΗΦ ΣΤΗΣΟΝΤΑΙ ΑΥΤΟΙΣ ΑΠΟ ΒΟΡΡΑ
6 ΥΜΕΙΣ ΔΕ ΜΕΡΙΣΑΤΕ ΤΗΝ ΓΗΝ ΕΠΤΑ ΜΕΡΙΔΑΣ ΚΑΙ ΕΝΕΓΚΑΤΕ ΠΡΟΣ ΜΕ ΩΔΕ ΚΑΙ ΕΞΟΙΣΩ ΥΜΙΝ ΚΛΗΡΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ
7 ΟΥ ΓΑΡ ΕΣΤΙΝ ΜΕΡΙΣ ΤΟΙΣ ΥΙΟΙΣ ΛΕΥΙ ΕΝ ΥΜΙΝ ΙΕΡΑΤΕΙΑ ΓΑΡ ΚΥΡΙΟΥ ΜΕΡΙΣ ΑΥΤΟΥ ΚΑΙ ΓΑΔ ΚΑΙ ΡΟΥΒΗΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΛΑΒΟΣΑΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΩΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΠ' ΑΝΑΤΟΛΑΣ ΗΝ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΜΩΥΣΗΣ Ο ΠΑΙΣ ΚΥΡΙΟΥ
8 ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΙΗΣΟΥΣ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΠΟΡΕΥΟΜΕΝΟΙΣ ΧΩΡΟΒΑΤΗΣΑΙ ΤΗΝ ΓΗΝ ΛΕΓΩΝ ΠΟΡΕΥΕΣΘΕ ΚΑΙ ΧΩΡΟΒΑΤΗΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΠΑΡΑΓΕΝΗΘΗΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΩΔΕ ΕΞΟΙΣΩ ΥΜΙΝ ΚΛΗΡΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΝ ΣΗΛΩ
9 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΕΧΩΡΟΒΑΤΗΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΔΟΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΓΡΑΨΑΝ ΑΥΤΗΝ ΚΑΤΑ ΠΟΛΕΙΣ ΑΥΤΗΣ ΕΠΤΑ ΜΕΡΙΔΑΣ ΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΗΝΕΓΚΑΝ ΠΡΟΣ ΙΗΣΟΥΝ

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10 ΚΑΙ ΕΝΕΒΑΛΕΝ ΑΥΤΟΙΣ ΙΗΣΟΥΣ ΚΛΗΡΟΝ ΕΝ ΣΗΛΩ ΕΝΑΝΤΙ ΚΥΡΙΟΥ
11 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ ΦΥΛΗΣ ΒΕΝΙΑΜΙΝ ΠΡΩΤΟΣ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΞΗΛΘΕΝ ΟΡΙΑ ΤΟΥ ΚΛΗΡΟΥ ΑΥΤΩΝ ΑΝΑ ΜΕΣΟΝ ΙΟΥΔΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΥΙΩΝ ΙΩΣΗΦ
12 ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩΝ ΤΑ ΟΡΙΑ ΑΠΟ ΒΟΡΡΑ ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΠΡΟΣΑΝΑΒΗΣΕΤΑΙ ΤΑ ΟΡΙΑ ΚΑΤΑ ΝΩΤΟΥ ΙΕΡΙΧΩ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΕΠΙ ΤΟ ΟΡΟΣ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ Η ΜΑΔΒΑΡΙΤΙΣ ΒΑΙΘΩΝ
13 ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΚΕΙΘΕΝ ΤΑ ΟΡΙΑ ΛΟΥΖΑ ΕΠΙ ΝΩΤΟΥ ΛΟΥΖΑ ΑΠΟ ΛΙΒΟΣ ΑΥΤΗ ΕΣΤΙΝ ΒΑΙΘΗΛ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΤΑ ΟΡΙΑ ΜΑΑΤΑΡΩΘΟΡΕΧ ΕΠΙ ΤΗΝ ΟΡΕΙΝΗΝ Η ΕΣΤΙΝ ΠΡΟΣ ΛΙΒΑ ΒΑΙΘΩΡΩΝ Η ΚΑΤΩ
14 ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΤΑ ΟΡΙΑ ΚΑΙ ΠΕΡΙΕΛΕΥΣΕΤΑΙ ΕΠΙ ΤΟ ΜΕΡΟΣ ΤΟ ΒΛΕΠΟΝ ΠΑΡΑ ΘΑΛΑΣΣΑΝ ΑΠΟ ΛΙΒΟΣ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΒΑΙΘΩΡΩΝ ΛΙΒΑ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ ΕΙΣ ΚΑΡΙΑΘΒΑΑΛ ΑΥΤΗ ΕΣΤΙΝ ΚΑΡΙΑΘΙΑΡΙΝ ΠΟΛΙΣ ΥΙΩΝ ΙΟΥΔΑ ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΜΕΡΟΣ ΤΟ ΠΡΟΣ ΘΑΛΑΣΣΑΝ
15 ΚΑΙ ΜΕΡΟΣ ΤΟ ΠΡΟΣ ΛΙΒΑ ΑΠΟ ΜΕΡΟΥΣ ΚΑΡΙΑΘΒΑΑΛ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΟΡΙΑ ΕΙΣ ΓΑΣΙΝ ΕΠΙ ΠΗΓΗΝ ΥΔΑΤΟΣ ΝΑΦΘΩ
16 ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΤΑ ΟΡΙΑ ΕΠΙ ΜΕΡΟΥΣ ΤΟΥ ΟΡΟΥΣ Ο ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΝΑΠΗΣ ΟΝΝΑΜ Ο ΕΣΤΙΝ ΕΚ ΜΕΡΟΥΣ ΕΜΕΚΡΑΦΑΙΝ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΓΑΙΕΝΝΑ ΕΠΙ ΝΩΤΟΥ ΙΕΒΟΥΣΑΙ ΑΠΟ ΛΙΒΟΣ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΕΠΙ ΠΗΓΗΝ ΡΩΓΗΛ
17 ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΠΙ ΠΗΓΗΝ ΒΑΙΘΣΑΜΥΣ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΕΠΙ ΓΑΛΙΛΩΘ Η ΕΣΤΙΝ ΑΠΕΝΑΝΤΙ ΠΡΟΣ ΑΝΑΒΑΣΙΝ ΑΙΘΑΜΙΝ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΕΠΙ ΛΙΘΟΝ ΒΑΙΩΝ ΥΙΩΝ ΡΟΥΒΗΝ
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26 ΚΑΙ ΜΑΣΣΗΜΑ ΚΑΙ ΜΙΡΩΝ ΚΑΙ ΑΜΩΚΗ
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IESOUS (JOSHUA) CHAPTER 19

1 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΔΕΥΤΕΡΟΣ ΚΛΗΡΟΣ ΤΩΝ ΥΙΩΝ ΣΥΜΕΩΝ ΚΑΙ ΕΓΕΝΗΘΗ Η ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΩΝ ΑΝΑ ΜΕΣΟΝ ΚΛΗΡΩΝ ΥΙΩΝ ΙΟΥΔΑ
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4 ΚΑΙ ΕΛΘΟΥΛΑ ΚΑΙ ΒΟΥΛΑ ΚΑΙ ΕΡΜΑ
5 ΚΑΙ ΣΙΚΕΛΑΚ ΚΑΙ ΒΑΙΘΜΑΧΕΡΕΒ ΚΑΙ ΣΑΡΣΟΥΣΙΝ
6 ΚΑΙ ΒΑΘΑΡΩΘ ΚΑΙ ΟΙ ΑΓΡΟΙ ΑΥΤΩΝ ΠΟΛΕΙΣ ΔΕΚΑ ΤΡΕΙΣ ΚΑΙ ΑΙ ΚΩΜΑΙ ΑΥΤΩΝ
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10 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ Ο ΤΡΙΤΟΣ ΤΩ ΖΑΒΟΥΛΩΝ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΕΣΤΑΙ ΤΑ ΟΡΙΑ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΩΝ ΕΣΕΔΕΚ
11 ΓΩΛΑ ΟΡΙΑ ΑΥΤΩΝ Η ΘΑΛΑΣΣΑ ΚΑΙ ΜΑΡΑΓΕΛΛΑ ΚΑΙ ΣΥΝΑΨΕΙ ΕΠΙ ΒΑΙΘΑΡΑΒΑ ΕΙΣ ΤΗΝ ΦΑΡΑΓΓΑ Η ΕΣΤΙΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΙΕΚΜΑΝ
12 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΑΠΟ ΣΕΔΔΟΥΚ ΕΞ ΕΝΑΝΤΙΑΣ ΑΠ' ΑΝΑΤΟΛΩΝ ΒΑΙΘΣΑΜΥΣ ΕΠΙ ΤΑ ΟΡΙΑ ΧΑΣΕΛΩΘΑΙΘ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΠΙ ΔΑΒΙΡΩΘ ΚΑΙ ΠΡΟΣΑΝΑΒΗΣΕΤΑΙ ΕΠΙ ΦΑΓΓΑΙ
13 ΚΑΙ ΕΚΕΙΘΕΝ ΠΕΡΙΕΛΕΥΣΕΤΑΙ ΕΞ ΕΝΑΝΤΙΑΣ ΕΠ' ΑΝΑΤΟΛΑΣ ΕΠΙ ΓΕΒΕΡΕ ΕΠΙ ΠΟΛΙΝ ΚΑΤΑΣΕΜ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΠΙ ΡΕΜΜΩΝΑ ΑΜΑΘΑΡ ΑΟΖΑ
14 ΚΑΙ ΠΕΡΙΕΛΕΥΣΕΤΑΙ ΟΡΙΑ ΕΠΙ ΒΟΡΡΑΝ ΕΠΙ ΑΜΩΘ ΚΑΙ ΕΣΤΑΙ Η ΔΙΕΞΟΔΟΣ ΑΥΤΩΝ ΕΠΙ ΓΑΙΦΑΗΛ
15 ΚΑΙ ΚΑΤΑΝΑΘ ΚΑΙ ΝΑΒΑΑΛ ΚΑΙ ΣΥΜΟΩΝ ΚΑΙ ΙΕΡΙΧΩ ΚΑΙ ΒΑΙΘΜΑΝ
16 ΑΥΤΗ Η ΚΛΗΡΟΝΟΜΙΑ ΦΥΛΗΣ ΥΙΩΝ ΖΑΒΟΥΛΩΝ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΠΟΛΕΙΣ ΚΑΙ ΑΙ ΚΩΜΑΙ ΑΥΤΩΝ
17 ΚΑΙ ΤΩ ΙΣΣΑΧΑΡ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ Ο ΤΕΤΑΡΤΟΣ
18 ΚΑΙ ΕΓΕΝΗΘΗ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΙΑΖΗΛ ΚΑΙ ΧΑΣΑΛΩΘ ΚΑΙ ΣΟΥΝΑΝ
19 ΚΑΙ ΑΓΙΝ ΚΑΙ ΣΙΩΝΑ ΚΑΙ ΡΕΗΡΩΘ ΚΑΙ ΑΝΑΧΕΡΕΘ
20 ΚΑΙ ΔΑΒΙΡΩΝ ΚΑΙ ΚΙΣΩΝ ΚΑΙ ΡΕΒΕΣ
21 ΚΑΙ ΡΕΜΜΑΣ ΚΑΙ ΙΕΩΝ ΚΑΙ ΤΟΜΜΑΝ ΚΑΙ ΑΙΜΑΡΕΚ ΚΑΙ ΒΗΡΣΑΦΗΣ
22 ΚΑΙ ΣΥΝΑΨΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΓΑΙΘΒΩΡ ΚΑΙ ΕΠΙ ΣΑΛΙΜ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΚΑΙ ΒΑΙΘΣΑΜΥΣ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΥ Η ΔΙΕΞΟΔΟΣ ΤΩΝ ΟΡΙΩΝ Ο ΙΟΡΔΑΝΗΣ
23 ΑΥΤΗ Η ΚΛΗΡΟΝΟΜΙΑ ΦΥΛΗΣ ΥΙΩΝ ΙΣΣΑΧΑΡ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΑΙ ΠΟΛΕΙΣ ΚΑΙ ΑΙ ΚΩΜΑΙ ΑΥΤΩΝ
24 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ Ο ΠΕΜΠΤΟΣ ΑΣΗΡ
25 ΚΑΙ ΕΓΕΝΗΘΗ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΕΞ ΕΛΕΚΕΘ ΚΑΙ ΑΛΕΦ ΚΑΙ ΒΑΙΘΟΚ ΚΑΙ ΚΕΑΦ
26 ΚΑΙ ΕΛΙΜΕΛΕΚ ΚΑΙ ΑΜΙΗΛ ΚΑΙ ΜΑΑΣΑ ΚΑΙ ΣΥΝΑΨΕΙ ΤΩ ΚΑΡΜΗΛΩ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΩ ΣΙΩΝ ΚΑΙ ΛΑΒΑΝΑΘ
27 ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΑΠ' ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΚΑΙ ΒΑΙΘΕΓΕΝΕΘ ΚΑΙ ΣΥΝΑΨΕΙ ΤΩ ΖΑΒΟΥΛΩΝ ΚΑΙ ΕΚ ΓΑΙ ΚΑΙ ΦΘΑΙΗΛ ΚΑΤΑ ΒΟΡΡΑΝ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΟΡΙΑ ΣΑΦΘΑΙΒΑΙΘΜΕ ΚΑΙ ΙΝΑΗΛ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΙΣ ΧΩΒΑ ΜΑΣΟΜΕΛ
28 ΚΑΙ ΕΛΒΩΝ ΚΑΙ ΡΑΑΒ ΚΑΙ ΕΜΕΜΑΩΝ ΚΑΙ ΚΑΝΘΑΝ ΕΩΣ ΣΙΔΩΝΟΣ ΤΗΣ ΜΕΓΑΛΗΣ
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34 ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΤΑ ΟΡΙΑ ΕΠΙ ΘΑΛΑΣΣΑΝ ΕΝΑΘ ΘΑΒΩΡ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΚΕΙΘΕΝ ΙΑΚΑΝΑ ΚΑΙ ΣΥΝΑΨΕΙ ΤΩ ΖΑΒΟΥΛΩΝ ΑΠΟ ΝΟΤΟΥ ΚΑΙ ΑΣΗΡ ΣΥΝΑΨΕΙ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΚΑΙ Ο ΙΟΡΔΑΝΗΣ ΑΠ' ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ
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IESOUS (JOSHUA) CHAPTER 20

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IESOUS (JOSHUA) CHAPTER 21

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2 ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΝ ΣΗΛΩ ΕΝ ΓΗ ΧΑΝΑΑΝ ΛΕΓΟΝΤΕΣ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΔΟΥΝΑΙ ΗΜΙΝ ΠΟΛΕΙΣ ΚΑΤΟΙΚΕΙΝ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΗΜΩΝ
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5 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΚΑΑΘ ΤΟΙΣ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙΣ ΕΚ ΤΗΣ ΦΥΛΗΣ ΕΦΡΑΙΜ ΚΑΙ ΕΚ ΤΗΣ ΦΥΛΗΣ ΔΑΝ ΚΑΙ ΑΠΟ ΤΟΥ ΗΜΙΣΟΥΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΛΗΡΩΤΙ ΠΟΛΕΙΣ ΔΕΚΑ
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7 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΜΕΡΑΡΙ ΚΑΤΑ ΔΗΜΟΥΣ ΑΥΤΩΝ ΑΠΟ ΦΥΛΗΣ ΡΟΥΒΗΝ ΚΑΙ ΑΠΟ ΦΥΛΗΣ ΓΑΔ ΚΑΙ ΑΠΟ ΦΥΛΗΣ ΖΑΒΟΥΛΩΝ ΚΛΗΡΩΤΙ ΠΟΛΕΙΣ ΔΩΔΕΚΑ
8 ΚΑΙ ΕΔΩΚΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΤΑΣ ΠΟΛΕΙΣ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΩΝ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΚΛΗΡΩΤΙ
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ΡΟΥΒΗΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΚΕΙ ΒΩΜΟΝ ΕΠΙ ΤΟΥ ΙΟΡΔΑΝΟΥ ΒΩΜΟΝ ΜΕΓΑΝ ΤΟΥ ΙΔΕΙΝ

11 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΛΕΓΟΝΤΩΝ ΙΔΟΥ ΩΚΟΔΟΜΗΣΑΝ ΟΙ ΥΙΟΙ ΓΑΔ ΚΑΙ ΟΙ ΥΙΟΙ ΡΟΥΒΗΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΒΩΜΟΝ ΕΦ' ΟΡΙΩΝ ΓΗΣ ΧΑΝΑΑΝ ΕΠΙ ΤΟΥ ΓΑΛΑΑΔ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΝ ΤΩ ΠΕΡΑΝ ΥΙΩΝ ΙΣΡΑΗΛ

12 ΚΑΙ ΣΥΝΗΘΡΟΙΣΘΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΙΣ ΣΗΛΩ ΩΣΤΕ ΑΝΑΒΑΝΤΕΣ ΕΚΠΟΛΕΜΗΣΑΙ ΑΥΤΟΥΣ

13 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΡΟΥΒΗΝ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΓΑΔ ΚΑΙ ΠΡΟΣ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΙΣ ΓΗΝ ΓΑΛΑΑΔ ΤΟΝ ΤΕ ΦΙΝΕΕΣ ΥΙΟΝ ΕΛΕΑΖΑΡ ΥΙΟΥ ΑΑΡΩΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ

14 ΚΑΙ ΔΕΚΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΜΕΤ' ΑΥΤΟΥ ΑΡΧΩΝ ΕΙΣ ΑΠΟ ΟΙΚΟΥ ΠΑΤΡΙΑΣ ΑΠΟ ΠΑΣΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ ΑΡΧΟΝΤΕΣ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΕΙΣΙΝ ΧΙΛΙΑΡΧΟΙ ΙΣΡΑΗΛ

15 ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΓΑΔ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΡΟΥΒΗΝ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΗΜΙΣΕΙΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΙΣ ΓΗΝ ΓΑΛΑΑΔ ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΟΝΤΕΣ

16 ΤΑΔΕ ΛΕΓΕΙ ΠΑΣΑ Η ΣΥΝΑΓΩΓΗ ΚΥΡΙΟΥ ΤΙΣ Η ΠΛΗΜΜΕΛΕΙΑ ΑΥΤΗ ΗΝ ΕΠΛΗΜΜΕΛΗΣΑΤΕ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΑΠΟΣΤΡΑΦΗΝΑΙ ΣΗΜΕΡΟΝ ΑΠΟ ΚΥΡΙΟΥ ΟΙΚΟΔΟΜΗΣΑΝΤΕΣ ΥΜΙΝ ΕΑΥΤΟΙΣ ΒΩΜΟΝ ΑΠΟΣΤΑΤΑΣ ΥΜΑΣ ΓΕΝΕΣΘΑΙ ΑΠΟ ΚΥΡΙΟΥ

17 ΜΗ ΜΙΚΡΟΝ ΗΜΙΝ ΤΟ ΑΜΑΡΤΗΜΑ ΦΟΓΩΡ ΟΤΙ ΟΥΚ ΕΚΑΘΑΡΙΣΘΗΜΕΝ ΑΠ' ΑΥΤΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΕΓΕΝΗΘΗ ΠΛΗΓΗ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΚΥΡΙΟΥ

18 ΚΑΙ ΥΜΕΙΣ ΑΠΟΣΤΡΑΦΗΣΕΣΘΕ ΣΗΜΕΡΟΝ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΑΠΟΣΤΗΤΕ ΣΗΜΕΡΟΝ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΑΥΡΙΟΝ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΕΣΤΑΙ Η ΟΡΓΗ

19 ΚΑΙ ΝΥΝ ΕΙ ΜΙΚΡΑ ΥΜΙΝ Η ΓΗ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΥΜΩΝ ΔΙΑΒΗΤΕ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΚΥΡΙΟΥ ΟΥ ΚΑΤΑΣΚΗΝΟΙ ΕΚΕΙ Η ΣΚΗΝΗ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ-ΚΛΗΡΟΝΟΜΗΣΑΤΕ ΕΝ ΗΜΙΝ ΚΑΙ ΜΗ ΑΠΟΣΤΑΤΑΙ ΑΠΟ ΘΕΟΥ ΓΕΝΗΘΗΤΕ ΚΑΙ ΜΗ ΑΠΟΣΤΗΤΕ ΑΠΟ ΚΥΡΙΟΥ ΔΙΑ ΤΟ ΟΙΚΟΔΟΜΗΣΑΙ ΥΜΑΣ ΒΩΜΟΝ ΕΞΩ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

20 ΟΥΚ ΙΔΟΥ ΑΧΑΡ Ο ΤΟΥ ΖΑΡΑ ΠΛΗΜΜΕΛΕΙΑ ΕΠΛΗΜΜΕΛΗΣΕΝ ΑΠΟ ΤΟΥ ΑΝΑΘΕΜΑΤΟΣ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΣΥΝΑΓΩΓΗΝ ΙΣΡΑΗΛ ΕΓΕΝΗΘΗ ΟΡΓΗ ΚΑΙ ΟΥΤΟΣ ΕΙΣ ΜΟΝΟΣ ΗΝ ΜΗ ΜΟΝΟΣ ΟΥΤΟΣ ΑΠΕΘΑΝΕΝ ΤΗ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑ

21 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΟΙ ΥΙΟΙ ΡΟΥΒΗΝ ΚΑΙ ΟΙ ΥΙΟΙ ΓΑΔ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΕΛΑΛΗΣΑΝ ΤΟΙΣ ΧΙΛΙΑΡΧΟΙΣ ΙΣΡΑΗΛ ΛΕΓΟΝΤΕΣ

22 Ο ΘΕΟΣ ΘΕΟΣ ΕΣΤΙΝ ΚΥΡΙΟΣ ΚΑΙ Ο ΘΕΟΣ ΘΕΟΣ ΚΥΡΙΟΣ ΑΥΤΟΣ ΟΙΔΕΝ ΚΑΙ ΙΣΡΑΗΛ ΑΥΤΟΣ ΓΝΩΣΕΤΑΙ ΕΙ ΕΝ ΑΠΟΣΤΑΣΙΑ ΕΠΛΗΜΜΕΛΗΣΑΜΕΝ ΕΝΑΝΤΙ ΤΟΥ ΚΥΡΙΟΥ ΜΗ ΡΥΣΑΙΤΟ ΗΜΑΣ ΕΝ ΤΑΥΤΗ

23 ΚΑΙ ΕΙ ΩΚΟΔΟΜΗΣΑΜΕΝ ΑΥΤΟΙΣ ΒΩΜΟΝ ΩΣΤΕ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΩΣΤΕ ΑΝΑΒΙΒΑΣΑΙ ΕΠ' ΑΥΤΟΝ ΘΥΣΙΑΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ Η ΩΣΤΕ ΠΟΙΗΣΑΙ ΕΠ' ΑΥΤΟΥ ΘΥΣΙΑΝ ΣΩΤΗΡΙΟΥ ΚΥΡΙΟΣ ΕΚΖΗΤΗΣΕΙ

24 ΑΛΛ' ΕΝΕΚΕΝ ΕΥΛΑΒΕΙΑΣ ΡΗΜΑΤΟΣ ΕΠΟΙΗΣΑΜΕΝ ΤΟΥΤΟ ΛΕΓΟΝΤΕΣ ΙΝΑ ΜΗ ΕΙΠΩΣΙΝ ΑΥΡΙΟΝ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΗΜΩΝ ΤΙ ΥΜΙΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΙΣΡΑΗΛ

25 ΚΑΙ ΟΡΙΑ ΕΘΗΚΕΝ ΚΥΡΙΟΣ ΑΝΑ ΜΕΣΟΝ ΗΜΩΝ ΚΑΙ ΥΜΩΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΥΜΙΝ ΜΕΡΙΣ ΚΥΡΙΟΥ ΚΑΙ ΑΠΑΛΛΟΤΡΙΩΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΥΜΩΝ ΤΟΥΣ ΥΙΟΥΣ ΗΜΩΝ ΙΝΑ ΜΗ ΣΕΒΩΝΤΑΙ ΚΥΡΙΟΝ

26 ΚΑΙ ΕΙΠΑΜΕΝ ΠΟΙΗΣΑΙ ΟΥΤΩΣ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΒΩΜΟΝ ΤΟΥΤΟΝ ΟΥΧ ΕΝΕΚΕΝ ΚΑΡΠΩΜΑΤΩΝ ΟΥΔΕ ΕΝΕΚΕΝ ΘΥΣΙΩΝ

27 ΑΛΛ' ΙΝΑ Η ΤΟΥΤΟ ΜΑΡΤΥΡΙΟΝ ΑΝΑ ΜΕΣΟΝ ΗΜΩΝ ΚΑΙ ΥΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΓΕΝΕΩΝ ΗΜΩΝ ΜΕΘ' ΗΜΑΣ ΤΟΥ ΛΑΤΡΕΥΕΙΝ ΛΑΤΡΕΙΑΝ ΚΥΡΙΩ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΚΑΡΠΩΜΑΣΙΝ ΗΜΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΘΥΣΙΑΙΣ ΗΜΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΘΥΣΙΑΙΣ ΤΩΝ ΣΩΤΗΡΙΩΝ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΡΟΥΣΙΝ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΗΜΩΝ ΑΥΡΙΟΝ ΟΥΚ ΕΣΤΙΝ ΥΜΙΝ ΜΕΡΙΣ ΚΥΡΙΟΥ

28 ΚΑΙ ΕΙΠΑΜΕΝ ΕΑΝ ΓΕΝΗΤΑΙ ΠΟΤΕ ΚΑΙ ΛΑΛΗΣΩΣΙΝ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΤΑΙΣ ΓΕΝΕΑΙΣ ΗΜΩΝ ΑΥΡΙΟΝ ΚΑΙ ΕΡΟΥΣΙΝ ΙΔΕΤΕ ΟΜΟΙΩΜΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ Ο ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΟΥΧ ΕΝΕΚΕΝ ΚΑΡΠΩΜΑΤΩΝ ΟΥΔΕ ΕΝΕΚΕΝ ΘΥΣΙΩΝ ΑΛΛΑ ΜΑΡΤΥΡΙΟΝ ΕΣΤΙΝ ΑΝΑ ΜΕΣΟΝ ΥΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΗΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΥΙΩΝ ΗΜΩΝ

29 ΜΗ ΓΕΝΟΙΤΟ ΟΥΝ ΗΜΑΣ ΑΠΟΣΤΡΑΦΗΝΑΙ ΑΠΟ ΚΥΡΙΟΥ ΕΝ ΤΑΙΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΙΣ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΚΥΡΙΟΥ ΩΣΤΕ ΟΙΚΟΔΟΜΗΣΑΙ ΗΜΑΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΙΣ ΚΑΡΠΩΜΑΣΙΝ ΚΑΙ ΤΑΙΣ ΘΥΣΙΑΙΣ ΣΑΛΑΜΙΝ ΚΑΙ ΤΗ ΘΥΣΙΑ ΤΟΥ ΣΩΤΗΡΙΟΥ ΠΛΗΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ Ο ΕΣΤΙΝ ΕΝΑΝΤΙΟΝ ΤΗΣ ΣΚΗΝΗΣ ΑΥΤΟΥ

30 ΚΑΙ ΑΚΟΥΣΑΣ ΦΙΝΕΕΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΙΣΡΑΗΛ ΟΙ ΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΛΑΛΗΣΑΝ ΟΙ ΥΙΟΙ ΡΟΥΒΗΝ ΚΑΙ ΟΙ ΥΙΟΙ ΓΑΔ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΗΡΕΣΕΝ ΑΥΤΟΙΣ

31 ΚΑΙ ΕΙΠΕΝ ΦΙΝΕΕΣ Ο ΙΕΡΕΥΣ ΤΟΙΣ ΥΙΟΙΣ ΡΟΥΒΗΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΓΑΔ ΚΑΙ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΣΗΜΕΡΟΝ ΕΓΝΩΚΑΜΕΝ ΟΤΙ ΜΕΘ' ΗΜΩΝ ΚΥΡΙΟΣ ΔΙΟΤΙ ΟΥΚ ΕΠΛΗΜΜΕΛΗΣΑΤΕ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΠΛΗΜΜΕΛΕΙΑΝ ΚΑΙ ΟΤΙ ΕΡΡΥΣΑΣΘΕ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ

32 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΦΙΝΕΕΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΠΟ ΤΩΝ ΥΙΩΝ ΡΟΥΒΗΝ ΚΑΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΓΑΔ ΚΑΙ ΑΠΟ ΤΟΥ ΗΜΙΣΟΥΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΚ ΓΗΣ ΓΑΛΑΑΔ ΕΙΣ ΓΗΝ ΧΑΝΑΑΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΟΙΣ ΤΟΥΣ ΛΟΓΟΥΣ

33 ΚΑΙ ΗΡΕΣΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΥΛΟΓΗΣΑΝ ΤΟΝ ΘΕΟΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΑΝ ΜΗΚΕΤΙ ΑΝΑΒΗΝΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΣ ΠΟΛΕΜΟΝ ΕΞΟΛΕΘΡΕΥΣΑΙ ΤΗΝ ΓΗΝ ΤΩΝ ΥΙΩΝ ΡΟΥΒΗΝ ΚΑΙ ΤΩΝ ΥΙΩΝ ΓΑΔ ΚΑΙ ΤΟΥ ΗΜΙΣΟΥΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΠ' ΑΥΤΗΣ

34 ΚΑΙ ΕΠΩΝΟΜΑΣΕΝ ΙΗΣΟΥΣ ΤΟΝ ΒΩΜΟΝ ΤΩΝ ΡΟΥΒΗΝ ΚΑΙ ΤΩΝ ΓΑΔ ΚΑΙ ΤΟΥ ΗΜΙΣΟΥΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΕΙΠΕΝ ΟΤΙ ΜΑΡΤΥΡΙΟΝ ΕΣΤΙΝ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΕΣΤΙΝ

IESOUS (JOSHUA) CHAPTER 23

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ ΜΕΤΑ ΤΟ ΚΑΤΑΠΑΥΣΑΙ ΚΥΡΙΟΝ ΤΟΝ ΙΣΡΑΗΛ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΥΚΛΟΘΕΝ ΚΑΙ ΙΗΣΟΥΣ ΠΡΕΣΒΥΤΕΡΟΣ ΠΡΟΒΕΒΗΚΩΣ ΤΑΙΣ ΗΜΕΡΑΙΣ

2 ΚΑΙ ΣΥΝΕΚΑΛΕΣΕΝ ΙΗΣΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΓΡΑΜΜΑΤΕΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΔΙΚΑΣΤΑΣ ΑΥΤΩΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΓΩ ΓΕΓΗΡΑΚΑ ΚΑΙ ΠΡΟΒΕΒΗΚΑ ΤΑΙΣ ΗΜΕΡΑΙΣ

3 ΥΜΕΙΣ ΔΕ ΕΩΡΑΚΑΤΕ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΥΤΟΙΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ Ο ΕΚΠΟΛΕΜΗΣΑΣ ΥΜΙΝ

4 ΙΔΕΤΕ ΟΤΙ ΕΠΕΡΡΙΦΑ ΥΜΙΝ ΤΑ ΕΘΝΗ ΤΑ ΚΑΤΑ-ΛΕΛΕΙΜΜΕΝΑ ΥΜΙΝ ΤΑΥΤΑ ΕΝ ΤΟΙΣ ΚΛΗΡΟΙΣ ΕΙΣ ΤΑΣ ΦΥΛΑΣ ΥΜΩΝ ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΠΑΝΤΑ ΤΑ ΕΘΝΗ Α ΕΞΩΛΕΘΡΕΥΣΑ ΚΑΙ ΑΠΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΟΡΙΕΙ ΕΠΙ ΔΥΣΜΑΣ ΗΛΙΟΥ

5 ΚΥΡΙΟΣ ΔΕ Ο ΘΕΟΣ ΥΜΩΝ ΟΥΤΟΣ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΕΩΣ ΑΝ ΑΠΟΛΩΝΤΑΙ ΚΑΙ ΑΠΟΣΤΕΛΕΙ ΑΥΤΟΙΣ ΤΑ ΘΗΡΙΑ ΤΑ ΑΓΡΙΑ ΕΩΣ ΑΝ ΕΞΟΛΕΘΡΕΥΣΗ ΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΤΕ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΑΘΑ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΥΜΙΝ

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6 ΚΑΤΙΣΧΥΣΑΤΕ ΟΥΝ ΣΦΟΔΡΑ ΦΥΛΑΣΣΕΙΝ ΚΑΙ ΠΟΙΕΙΝ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΜΩΥΣΗ ΙΝΑ ΜΗ ΕΚΚΛΙΝΗΤΕ ΕΙΣ ΔΕΞΙΑΝ Η ΕΥΩΝΥΜΑ

7 ΟΠΩΣ ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΤΑ ΕΘΝΗ ΤΑ ΚΑΤΑ-ΛΕΛΕΙΜΜΕΝΑ ΤΑΥΤΑ ΚΑΙ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΘΕΩΝ ΑΥΤΩΝ ΟΥΚ ΟΝΟΜΑΣΘΗΣΕΤΑΙ ΕΝ ΥΜΙΝ ΟΥΔΕ ΜΗ ΠΡΟΣΚΥΝΗΣΗΤΕ ΑΥΤΟΙΣ ΟΥΔΕ ΜΗ ΛΑΤΡΕΥΣΗΤΕ ΑΥΤΟΙΣ

8 ΑΛΛΑ ΚΥΡΙΩ ΤΩ ΘΕΩ ΥΜΩΝ ΠΡΟΣΚΟΛΛΗΘΗΣΕΣΘΕ ΚΑΘΑΠΕΡ ΕΠΟΙΗΣΑΤΕ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

9 ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΕΘΝΗ ΜΕΓΑΛΑ ΚΑΙ ΙΣΧΥΡΑ ΚΑΙ ΥΜΙΝ ΟΥΘΕΙΣ ΑΝΤΕΣΤΗ ΚΑΤΕΝΩΠΙΟΝ ΥΜΩΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

10 ΕΙΣ ΥΜΩΝ ΕΔΙΩΞΕΝ ΧΙΛΙΟΥΣ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΕΞΕΠΟΛΕΜΕΙ ΥΜΙΝ ΚΑΘΑΠΕΡ ΕΙΠΕΝ ΥΜΙΝ

11 ΚΑΙ ΦΥΛΑΞΑΣΘΕ ΣΦΟΔΡΑ ΤΟΥ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ

12 ΕΑΝ ΓΑΡ ΑΠΟΣΤΡΑΦΗΤΕ ΚΑΙ ΠΡΟΣΘΗΣΘΕ ΤΟΙΣ ΥΠΟΛΕΙΦΘΕΙΣΙΝ ΕΘΝΕΣΙΝ ΤΟΥΤΟΙΣ ΤΟΙΣ ΜΕΘ' ΥΜΩΝ ΚΑΙ ΕΠΙΓΑΜΙΑΣ ΠΟΙΗΣΗΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΣΥΓΚΑΤΑΜΙΓΗΤΕ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΙ ΥΜΙΝ

13 ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΟΥ ΜΗ ΠΡΟΣΘΗ ΚΥΡΙΟΣ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΥΜΙΝ ΕΙΣ ΠΑΓΙΔΑΣ ΚΑΙ ΕΙΣ ΣΚΑΝΔΑΛΑ ΚΑΙ ΕΙΣ ΗΛΟΥΣ ΕΝ ΤΑΙΣ ΠΤΕΡΝΑΙΣ ΥΜΩΝ ΚΑΙ ΕΙΣ ΒΟΛΙΔΑΣ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΥΜΩΝ ΕΩΣ ΑΝ ΑΠΟΛΗΣΘΕ ΑΠΟ ΤΗΣ ΓΗΣ ΤΗΣ ΑΓΑΘΗΣ ΤΑΥΤΗΣ ΗΝ ΕΔΩΚΕΝ ΥΜΙΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

14 ΕΓΩ ΔΕ ΑΠΟΤΡΕΧΩ ΤΗΝ ΟΔΟΝ ΚΑΘΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΓΝΩΣΕΣΘΕ ΤΗ ΚΑΡΔΙΑ ΥΜΩΝ ΚΑΙ ΤΗ ΨΥΧΗ ΥΜΩΝ ΔΙΟΤΙ ΟΥ ΔΙΕΠΕΣΕΝ ΕΙΣ ΛΟΓΟΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΛΟΓΩΝ ΩΝ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΠΡΟΣ ΠΑΝΤΑ ΤΑ ΑΝΗΚΟΝΤΑ ΥΜΙΝ ΟΥ ΔΙΕΦΩΝΗΣΕΝ ΕΞ ΑΥΤΩΝ

15 ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΗΚΕΙ ΕΦ' ΥΜΑΣ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑ ΚΑΛΑ Α ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ΟΥΤΩΣ ΕΠΑΞΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΦ' ΥΜΑΣ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑ ΠΟΝΗΡΑ ΕΩΣ ΑΝ ΕΞΟΛΕΘΡΕΥΣΗ ΥΜΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΤΗΣ ΑΓΑΘΗΣ ΤΑΥΤΗΣ ΗΣ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΥΜΙΝ

16 ΕΝ ΤΩ ΠΑΡΑΒΗΝΑΙ ΥΜΑΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΗΝ ΕΝΕΤΕΙΛΑΤΟ ΥΜΙΝ ΚΑΙ ΠΟΡΕΥΘΕΝΤΕΣ ΛΑΤΡΕΥΣΗΤΕ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΗΤΕ ΑΥΤΟΙΣ

IESOUS (JOSHUA) CHAPTER 24

1 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΙΗΣΟΥΣ ΠΑΣΑΣ ΦΥΛΑΣ ΙΣΡΑΗΛ ΕΙΣ ΣΗΛΩ ΚΑΙ ΣΥΝΕΚΑΛΕΣΕΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΓΡΑΜΜΑΤΕΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΔΙΚΑΣΤΑΣ ΑΥΤΩΝ ΚΑΙ ΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΕΟΥ

2 ΚΑΙ ΕΙΠΕΝ ΙΗΣΟΥΣ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΤΩΚΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΤΟ ΑΠ' ΑΡΧΗΣ ΘΑΡΑ Ο ΠΑΤΗΡ ΑΒΡΑΑΜ ΚΑΙ Ο ΠΑΤΗΡ ΝΑΧΩΡ ΚΑΙ ΕΛΑΤΡΕΥΣΑΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ

3 ΚΑΙ ΕΛΑΒΟΝ ΤΟΝ ΠΑΤΕΡΑ ΥΜΩΝ ΤΟΝ ΑΒΡΑΑΜ ΕΚ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΩΔΗΓΗΣΑ ΑΥΤΟΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΚΑΙ ΕΠΛΗΘΥΝΑ ΑΥΤΟΥ ΣΠΕΡΜΑ ΚΑΙ ΕΔΩΚΑ ΑΥΤΩ ΤΟΝ ΙΣΑΑΚ

4 ΚΑΙ ΤΩ ΙΣΑΑΚ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΤΟΝ ΗΣΑΥ ΚΑΙ ΕΔΩΚΑ ΤΩ ΗΣΑΥ ΤΟ ΟΡΟΣ ΤΟ ΣΗΙΡ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΩ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΤΕΒΗΣΑΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΕΚΕΙ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΚΑΙ ΠΟΛΥ ΚΑΙ ΚΡΑΤΑΙΟΝ

5 ΚΑΙ ΕΚΑΚΩΣΑΝ ΑΥΤΟΥΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΚΑΙ ΕΠΑΤΑΞΕΝ ΚΥΡΙΟΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΕΝ ΟΙΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΗΓΑΓΕΝ ΥΜΑΣ

6 ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΙΣΗΛΘΑΤΕ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΕΡΥΘΡΑΝ ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΟΙ ΑΙΓΥΠΤΙΟΙ ΟΠΙΣΩ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΕΝ ΑΡΜΑΣΙΝ ΚΑΙ ΕΝ ΙΠΠΟΙΣ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΕΡΥΘΡΑΝ

7 ΚΑΙ ΑΝΕΒΟΗΣΑΜΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΔΩΚΕΝ ΝΕΦΕΛΗΝ ΚΑΙ ΓΝΟΦΟΝ ΑΝΑ ΜΕΣΟΝ ΗΜΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΕΠΗΓΑΓΕΝ ΕΠ' ΑΥΤΟΥΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΚΑΛΥΨΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΔΟΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΚΑΙ ΗΤΕ ΕΝ ΤΗ ΕΡΗΜΩ ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ

8 ΚΑΙ ΗΓΑΓΕΝ ΥΜΑΣ ΕΙΣ ΓΗΝ ΑΜΟΡΡΑΙΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΥΜΙΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΥΜΩΝ ΚΑΙ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΑΤΕ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑΤΕ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ

9 ΚΑΙ ΑΝΕΣΤΗ ΒΑΛΑΚ Ο ΤΟΥ ΣΕΠΦΩΡ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣ ΕΚΑΛΕΣΕΝ ΤΟΝ ΒΑΛΑΑΜ ΑΡΑΣΑΣΘΑΙ ΥΜΙΝ

10 ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΠΟΛΕΣΑΙ ΣΕ ΚΑΙ ΕΥΛΟΓΙΑΝ ΕΥΛΟΓΗΣΕΝ ΥΜΑΣ ΚΑΙ ΕΞΕΙΛΑΤΟ ΥΜΑΣ ΕΚ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ

11 ΚΑΙ ΔΙΕΒΗΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΠΑΡΕΓΕΝΗΘΗΤΕ ΕΙΣ ΙΕΡΙΧΩ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΠΡΟΣ ΥΜΑΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΙΧΩ Ο ΑΜΟΡΡΑΙΟΣ ΚΑΙ Ο ΧΑΝΑΝΑΙΟΣ ΚΑΙ Ο ΦΕΡΕΖΑΙΟΣ ΚΑΙ Ο ΕΥΑΙΟΣ ΚΑΙ Ο ΙΕΒΟΥΣΑΙΟΣ ΚΑΙ Ο ΧΕΤΤΑΙΟΣ ΚΑΙ Ο ΓΕΡΓΕΣΑΙΟΣ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΥΜΩΝ

12 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΠΡΟΤΕΡΑΝ ΥΜΩΝ ΤΗΝ ΣΦΗΚΙΑΝ ΚΑΙ ΕΞΕΒΑΛΕΝ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΔΩΔΕΚΑ ΒΑΣΙΛΕΙΣ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΟΥΚ ΕΝ ΤΗ ΡΟΜΦΑΙΑ ΣΟΥ ΟΥΔΕ ΕΝ ΤΩ ΤΟΞΩ ΣΟΥ

13 ΚΑΙ ΕΔΩΚΕΝ ΥΜΙΝ ΓΗΝ ΕΦ' ΗΝ ΟΥΚ ΕΚΟΠΙΑΣΑΤΕ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΠΟΛΕΙΣ ΑΣ ΟΥΚ ΩΚΟΔΟΜΗΣΑΤΕ ΚΑΙ ΚΑΤΩΚΙΣΘΗΤΕ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΕΛΑΙΩΝΑΣ ΟΥΣ ΟΥΚ ΕΦΥΤΕΥΣΑΤΕ ΥΜΕΙΣ ΕΔΕΣΘΕ

14 ΚΑΙ ΝΥΝ ΦΟΒΗΘΗΤΕ ΚΥΡΙΟΝ ΚΑΙ ΛΑΤΡΕΥΣΑΤΕ ΑΥΤΩ ΕΝ ΕΥΘΥΤΗΤΙ ΚΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΠΕΡΙΕΛΕΣΘΕ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΟΙΣ ΕΛΑΤΡΕΥΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΛΑΤΡΕΥΕΤΕ ΚΥΡΙΩ

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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped

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with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES (KRITAI) CHAPTER 1

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JUDGES (KRITAI) CHAPTER 2

1 ΚΑΙ ΑΝΕΒΗ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΑΠΟ ΓΑΛΓΑΛ ΕΠΙ ΤΟΝ ΚΛΑΥΘΜΩΝΑ ΚΑΙ ΕΠΙ ΒΑΙΘΗΛ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΕΒΙΒΑΣΑ ΥΜΑΣ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΙΣΗΓΑΓΟΝ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΩΜΟΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΚΑΙ ΕΙΠΑ ΟΥ ΔΙΑΣΚΕΔΑΣΩ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΤΗΝ ΜΕΘ' ΥΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

2 ΚΑΙ ΥΜΕΙΣ ΟΥ ΔΙΑΘΗΣΕΣΘΕ ΔΙΑΘΗΚΗΝ ΤΟΙΣ ΕΓΚΑΘΗΜΕΝΟΙΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΟΥΔΕ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΠΡΟΣΚΥΝΗΣΕΤΕ ΑΛΛΑ ΤΑ ΓΛΥΠΤΑ ΑΥΤΩΝ ΣΥΝΤΡΙΨΕΤΕ ΚΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΩΝ ΚΑΘΕΛΕΙΤΕ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΟΤΙ ΤΑΥΤΑ ΕΠΟΙΗΣΑΤΕ

3 ΚΑΓΩ ΕΙΠΟΝ ΟΥ ΜΗ ΕΞΑΡΩ ΑΥΤΟΥΣ ΕΚ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΥΜΙΝ ΕΙΣ ΣΥΝΟΧΑΣ ΚΑΙ ΟΙ ΘΕΟΙ ΑΥΤΩΝ ΕΣΟΝΤΑΙ ΥΜΙΝ ΕΙΣ ΣΚΑΝΔΑΛΟΝ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΛΑΛΗΣΕΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΠΡΟΣ ΠΑΝΤΑΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΠΗΡΑΝ Ο ΛΑΟΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΕΚΛΑΥΣΑΝ

5 ΚΑΙ ΕΠΩΝΟΜΑΣΑΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΚΛΑΥΘΜΩΝΕΣ ΚΑΙ ΕΘΥΣΙΑΣΑΝ ΕΚΕΙ ΤΩ ΚΥΡΙΩ

6 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΙΗΣΟΥΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΗΛΘΕΝ ΑΝΗΡ ΕΙΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ

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8 ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΙΗΣΟΥΣ ΥΙΟΣ ΝΑΥΗ ΔΟΥΛΟΣ ΚΥΡΙΟΥ ΥΙΟΣ ΕΚΑΤΟΝ ΔΕΚΑ ΕΤΩΝ

9 ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΟΡΙΩ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΕΝ ΘΑΜΝΑΘΑΡΕΣ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΑΠΟ ΒΟΡΡΑ ΤΟΥ ΟΡΟΥΣ ΓΑΑΣ

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15 ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΞΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΧΕΙΡ ΚΥΡΙΟΥ ΗΝ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΚΑΚΑ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΚΑΘΩΣ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΘΛΙΨΕΝ ΑΥΤΟΥΣ ΣΦΟΔΡΑ

16 ΚΑΙ ΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΚΡΙΤΑΣ ΚΑΙ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΠΡΟΝΟΜΕΥΟΝΤΩΝ ΑΥΤΟΥΣ

17 ΚΑΙ ΓΕ ΤΩΝ ΚΡΙΤΩΝ ΟΥΧ ΥΠΗΚΟΥΣΑΝ ΟΤΙ ΕΞΕΠΟ-ΡΝΕΥΣΑΝ ΟΠΙΣΩ ΘΕΩΝ ΕΤΕΡΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΤΑΧΥ ΕΚ ΤΗΣ ΟΔΟΥ ΗΣ ΕΠΟΡΕΥ-ΘΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΤΟΥ ΕΙΣΑΚΟΥΕΙΝ ΤΩΝ ΛΟΓΩΝ ΚΥΡΙΟΥ ΟΥΚ ΕΠΟΙΗΣΑΝ ΟΥΤΩΣ

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ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΤΑΣ ΣΚΛΗΡΑΣ
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JUDGES (KRITAI) CHAPTER 3
1 ΚΑΙ ΤΑΥΤΑ ΤΑ ΕΘΝΗ Α ΑΦΗΚΕΝ ΚΥΡΙΟΣ ΑΥΤΑ ΩΣΤΕ ΠΕΙΡΑΣΑΙ ΕΝ ΑΥΤΟΙΣ ΤΟΝ ΙΣΡΑΗΛ ΠΑΝΤΑΣ ΤΟΥΣ ΜΗ ΕΓΝΩΚΟΤΑΣ ΤΟΥΣ ΠΟΛΕΜΟΥΣ ΧΑΝΑΑΝ
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JUDGES (KRITAI) CHAPTER 4
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ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΣΙΣΑΡΑ ΚΑΙ ΑΥΤΟΣ ΚΑΤΩΚΕΙ ΕΝ ΑΡΙΣΩΘ ΤΩΝ ΕΘΝΩΝ

3 ΚΑΙ ΕΚΕΚΡΑΞΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΚΥΡΙΟΝ ΟΤΙ ΕΝΝΑΚΟΣΙΑ ΑΡΜΑΤΑ ΣΙΔΗΡΑ ΗΝ ΑΥΤΩ ΚΑΙ ΑΥΤΟΣ ΕΘΛΙΨΕΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΤΑ ΚΡΑΤΟΣ ΕΙΚΟΣΙ ΕΤΗ

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JUDGES (KRITAI) CHAPTER 5

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28 ΔΙΑ ΤΗΣ ΘΥΡΙΔΟΣ ΠΑΡΕΚΥΨΕΝ ΜΗΤΗΡ ΣΙΣΑΡΑ ΕΚΤΟΣ ΤΟΥ ΤΟΞΙΚΟΥ ΔΙΟΤΙ ΗΣΧΥΝΘΗ ΑΡΜΑ ΑΥΤΟΥ ΔΙΟΤΙ ΕΧΡΟΝΙΣΑΝ ΠΟΔΕΣ ΑΡΜΑΤΩΝ ΑΥΤΟΥ

29 ΑΙ ΣΟΦΑΙ ΑΡΧΟΥΣΑΙ ΑΥΤΗΣ ΑΠΕΚΡΙΘΗΣΑΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΑΥΤΗ ΑΠΕΣΤΡΕΨΕΝ ΛΟΓΟΥΣ ΑΥΤΗΣ ΕΑΥΤΗ

30 ΟΥΧ ΕΥΡΗΣΟΥΣΙΝ ΑΥΤΟΝ ΔΙΑΜΕΡΙΖΟΝΤΑ ΣΚΥΛΑ ΟΙΚΤΙΡΜΩΝ ΟΙΚΤΙΡΗΣΕΙ ΕΙΣ ΚΕΦΑΛΗΝ ΑΝΔΡΟΣ ΣΚΥΛΑ ΒΑΜΜΑΤΩΝ ΤΩ ΣΙΣΑΡΑ ΣΚΥΛΑ ΒΑΜΜΑΤΩΝ ΠΟΙΚΙΛΙΑΣ ΒΑΜΜΑΤΑ ΠΟΙΚΙΛΤΩΝ ΑΥΤΑ ΤΩ ΤΡΑΧΗΛΩ ΑΥΤΟΥ ΣΚΥΛΑ

31 ΟΥΤΩΣ ΑΠΟΛΟΙΝΤΟ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΣΟΥ ΚΥΡΙΕ ΚΑΙ ΟΙ ΑΓΑΠΩΝΤΕΣ ΑΥΤΟΝ ΩΣ ΕΞΟΔΟΣ ΗΛΙΟΥ ΕΝ ΔΥΝΑΜΕΙ ΑΥΤΟΥ ΚΑΙ ΗΣΥΧΑΣΕΝ Η ΓΗ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ

JUDGES (KRITAI) CHAPTER 6

1 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΜΑΔΙΑΜ ΕΠΤΑ ΕΤΗ

2 ΚΑΙ ΙΣΧΥΣΕΝ ΧΕΙΡ ΜΑΔΙΑΜ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΑΔΙΑΜ ΤΑΣ ΤΡΥΜΑΛΙΑΣ ΤΑΣ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΙ ΤΑ ΣΠΗΛΑΙΑ ΚΑΙ ΤΑ ΚΡΕΜΑΣΤΑ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΕΑΝ ΕΣΠΕΙΡΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΒΑΙΝΑΝ ΜΑΔΙΑΜ ΚΑΙ ΑΜΑΛΗΚ ΚΑΙ ΟΙ ΥΙΟΙ ΑΝΑΤΟΛΩΝ ΣΥΝΑΝΕΒΑΙΝΟΝ ΑΥΤΟΙΣ

4 ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΦΘΕΙΡΑΝ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΩΝ ΕΩΣ ΕΛΘΕΙΝ ΕΙΣ ΓΑΖΑΝ ΚΑΙ ΟΥ ΚΑΤΕΛΙΠΟΝ ΥΠΟΣΤΑΣΙΝ ΖΩΗΣ ΕΝ ΤΗ ΓΗ ΙΣΡΑΗΛ ΟΥΔΕ ΕΝ ΤΟΙΣ ΠΟΙΜΝΙΟΙΣ ΤΑΥΡΟΝ ΚΑΙ ΟΝΟΝ

5 ΟΤΙ ΑΥΤΟΙ ΚΑΙ ΑΙ ΚΤΗΣΕΙΣ ΑΥΤΩΝ ΑΝΕΒΑΙΝΟΝ ΚΑΙ ΑΙ ΣΚΗΝΑΙ ΑΥΤΩΝ ΠΑΡΕΓΙΝΟΝΤΟ ΚΑΘΩΣ ΑΚΡΙΣ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΚΑΜΗΛΟΙΣ ΑΥΤΩΝ ΟΥΚ ΗΝ ΑΡΙΘΜΟΣ ΚΑΙ ΗΡΧΟΝΤΟ ΕΙΣ ΤΗΝ ΓΗΝ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΦΘΕΙΡΟΝ ΑΥΤΗΝ

6 ΚΑΙ ΕΠΤΩΧΕΥΣΕΝ ΙΣΡΑΗΛ ΣΦΟΔΡΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΑΔΙΑΜ ΚΑΙ ΕΒΟΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΚΥΡΙΟΝ
7 ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΑΔΙΑΜ

8 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΑΝΔΡΑ ΠΡΟΦΗΤΗΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΓΩ ΕΙΜΙ ΟΣ ΑΝΗΓΑΓΟΝ ΥΜΑΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞΗΓΑΓΟΝ ΥΜΑΣ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ ΥΜΩΝ

9 ΚΑΙ ΕΡΡΥΣΑΜΗΝ ΥΜΑΣ ΕΚ ΧΕΙΡΟΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΤΩΝ ΘΛΙΒΟΝΤΩΝ ΥΜΑΣ ΚΑΙ ΕΞΕΒΑΛΟΝ ΑΥΤΟΥΣ ΕΚ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΚΑΙ ΕΔΩΚΑ ΥΜΙΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ

10 ΚΑΙ ΕΙΠΑ ΥΜΙΝ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥ ΑΜΟΡΡΑΙΟΥ ΕΝ ΟΙΣ ΥΜΕΙΣ ΚΑΘΗΣΕΣΘΕ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ

11 ΚΑΙ ΗΛΘΕΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΚΑΘΙΣΕΝ ΥΠΟ ΤΗΝ ΤΕΡΕΜΙΝΘΟΝ ΤΗΝ ΕΝ ΕΦΡΑΘΑ ΤΗΝ ΙΩΑΣ ΠΑΤΡΟΣ ΤΟΥ ΕΣΔΡΙ ΚΑΙ ΓΕΔΕΩΝ ΥΙΟΣ ΑΥΤΟΥ ΡΑΒΔΙΖΩΝ ΣΙΤΟΝ ΕΝ ΛΗΝΩ ΕΙΣ ΕΚΦΥΓΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΜΑΔΙΑΜ

12 ΚΑΙ ΩΦΘΗ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ ΙΣΧΥΡΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ

13 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΓΕΔΕΩΝ ΕΝ ΕΜΟΙ ΚΥΡΙΕ ΜΟΥ ΚΑΙ ΕΙ ΕΣΤΙΝ ΚΥΡΙΟΣ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΤΙ ΕΥΡΕΝ ΗΜΑΣ ΤΑ ΚΑΚΑ ΤΑΥΤΑ ΚΑΙ ΠΟΥ ΕΣΤΙΝ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΑΥΤΟΥ Α ΔΙΗΓΗΣΑΝΤΟ ΗΜΙΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΛΕΓΟΝΤΕΣ ΜΗ ΟΥΧΙ ΕΞ ΑΙΓΥΠΤΟΥ ΑΝΗΓΑΓΕΝ ΗΜΑΣ ΚΥΡΙΟΣ ΚΑΙ ΝΥΝ ΕΞΕΡΡΙΨΕΝ ΗΜΑΣ ΚΑΙ ΕΔΩΚΕΝ ΗΜΑΣ ΕΝ ΧΕΙΡΙ ΜΑΔΙΑΜ

14 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΠΟΡΕΥΟΥ ΕΝ ΙΣΧΥΙ ΣΟΥ ΤΑΥΤΗ ΚΑΙ ΣΩΣΕΙΣ ΤΟΝ ΙΣΡΑΗΛ ΕΚ ΧΕΙΡΟΣ ΜΑΔΙΑΜ ΙΔΟΥ ΕΞΑΠΕΣΤΕΙΛΑ ΣΕ

15 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΓΕΔΕΩΝ ΕΝ ΕΜΟΙ ΚΥΡΙΕ ΜΟΥ ΕΝ ΤΙΝΙ ΣΩΣΩ ΤΟΝ ΙΣΡΑΗΛ ΙΔΟΥ Η ΧΙΛΙΑΣ ΜΟΥ ΗΣΘΕΝΗΣΕΝ ΕΝ ΜΑΝΑΣΣΗ ΚΑΙ ΕΓΩ ΕΙΜΙ Ο ΜΙΚΡΟΤΕΡΟΣ ΕΝ ΟΙΚΩ ΠΑΤΡΟΣ ΜΟΥ

16 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΥΡΙΟΣ ΕΣΤΑΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΠΑΤΑΞΕΙΣ ΤΗΝ ΜΑΔΙΑΜ ΩΣΕΙ ΑΝΔΡΑ ΕΝΑ

17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΓΕΔΕΩΝ ΕΙ ΔΕ ΕΥΡΟΝ ΕΛΕΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΜΟΙ ΣΗΜΕΡΟΝ ΠΑΝ Ο ΤΙ ΕΛΑΛΗΣΑΣ ΜΕΤ' ΕΜΟΥ

18 ΜΗ ΧΩΡΙΣΘΗΣ ΕΝΤΕΥΘΕΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΜΕ ΠΡΟΣ ΣΕ ΚΑΙ ΕΞΟΙΣΩ ΤΗΝ ΘΥΣΙΑΝ ΚΑΙ ΘΗΣΩ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΚΑΘΙΟΜΑΙ ΕΩΣ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΣΕ

19 ΚΑΙ ΓΕΔΕΩΝ ΕΙΣΗΛΘΕΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΡΙΦΟΝ ΑΙΓΩΝ ΚΑΙ ΟΙΦΙ ΑΛΕΥΡΟΥ ΑΖΥΜΑ ΚΑΙ ΤΑ ΚΡΕΑ ΕΘΗΚΕΝ ΕΝ ΤΩ ΚΟΦΙΝΩ ΚΑΙ ΤΟΝ ΖΩΜΟΝ ΕΒΑΛΕΝ ΕΝ ΤΗ ΧΥΤΡΑ ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΑΥΤΑ ΠΡΟΣ ΑΥΤΟΝ ΥΠΟ ΤΗΝ ΤΕΡΕΜΙΝΘΟΝ ΚΑΙ ΠΡΟΣΗΓΓΙΣΕΝ

20 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΑΓΓΕΛΟΣ ΤΟΥ ΘΕΟΥ ΛΑΒΕ ΤΑ ΚΡΕΑ ΚΑΙ ΤΑ ΑΖΥΜΑ ΚΑΙ ΘΕΣ ΠΡΟΣ ΤΗΝ ΠΕΤΡΑΝ ΕΚΕΙΝΗΝ ΚΑΙ ΤΟΝ ΖΩΜΟΝ ΕΧΟΜΕΝΑ ΕΚΧΕΕ ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΥΤΩΣ

21 ΚΑΙ ΕΞΕΤΕΙΝΕΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΤΟ ΑΚΡΟΝ ΤΗΣ ΡΑΒΔΟΥ ΤΗΣ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΗΨΑΤΟ ΤΩΝ ΚΡΕΩΝ ΚΑΙ ΤΩΝ ΑΖΥΜΩΝ ΚΑΙ ΑΝΕΒΗ ΠΥΡ ΕΚ ΤΗΣ ΠΕΤΡΑΣ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΑ ΚΡΕΑ ΚΑΙ ΤΟΥΣ ΑΖΥΜΟΥΣ ΚΑΙ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΠΟΡΕΥΘΗ ΑΠΟ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ

22 ΚΑΙ ΕΙΔΕΝ ΓΕΔΕΩΝ ΟΤΙ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΟΥΤΟΣ ΕΣΤΙΝ ΚΑΙ ΕΙΠΕΝ ΓΕΔΕΩΝ Α Α ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΟΤΙ ΕΙΔΟΝ ΑΓΓΕΛΟΝ ΚΥΡΙΟΥ ΠΡΟΣΩΠΟΝ ΠΡΟΣ ΠΡΟΣΩΠΟΝ

23 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΕΙΡΗΝΗ ΣΟΙ ΜΗ ΦΟΒΟΥ ΟΥ ΜΗ ΑΠΟΘΑΝΗΣ

24 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΓΕΔΕΩΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΠΕΚΑΛΕΣΕΝ ΑΥΤΩ ΕΙΡΗΝΗ ΚΥΡΙΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΤΙ ΑΥΤΟΥ ΟΝΤΟΣ ΕΝ ΕΦΡΑΘΑ ΠΑΤΡΟΣ ΤΟΥ ΕΣΔΡΙ

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25 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΛΑΒΕ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΤΑΥΡΟΝ ΟΣ ΕΣΤΙΝ ΤΩ ΠΑΤΡΙ ΣΟΥ ΚΑΙ ΜΟΣΧΟΝ ΔΕΥΤΕΡΟΝ ΕΠΤΑΕΤΗ ΚΑΙ ΚΑΘΕΛΕΙΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΥ ΒΑΑΛ Ο ΕΣΤΙΝ ΤΩ ΠΑΤΡΙ ΣΟΥ ΚΑΙ ΤΟ ΑΛΣΟΣ ΤΟ ΕΠ' ΑΥΤΟ ΟΛΕΘΡΕΥΣΕΙΣ

26 ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΕΠΙ ΚΟΡΥΦΗΝ ΤΟΥ ΜΑΟΥΕΚ ΤΟΥΤΟΥ ΕΝ ΤΗ ΠΑΡΑΤΑΞΕΙ ΚΑΙ ΛΗΜΨΗ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΔΕΥΤΕΡΟΝ ΚΑΙ ΑΝΟΙΣΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΕΝ ΤΟΙΣ ΞΥΛΟΙΣ ΤΟΥ ΑΛΣΟΥΣ ΟΥ ΕΞΟΛΕΘΡΕΥΣΕΙΣ

27 ΚΑΙ ΕΛΑΒΕΝ ΓΕΔΕΩΝ ΔΕΚΑ ΑΝΔΡΑΣ ΑΠΟ ΤΩΝ ΔΟΥΛΩΝ ΕΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΝ ΤΡΟΠΟΝ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΥΡΙΟΣ ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΕΦΟΒΗΘΗ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΠΟΛΕΩΣ ΤΟΥ ΠΟΙΗΣΑΙ ΗΜΕΡΑΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΝΥΚΤΟΣ

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40 ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΥΤΩΣ Ο ΘΕΟΣ ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΚΑΙ ΕΓΕΝΕΤΟ ΞΗΡΑΣΙΑ ΕΠΙ ΤΟΝ ΠΟΚΟΝ ΜΟΝΟΝ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΕΓΕΝΗΘΗ ΔΡΟΣΟΣ

JUDGES (KRITAI) CHAPTER 7

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16 ΚΑΙ ΔΙΕΙΛΕΝ ΤΟΥΣ ΤΡΙΑΚΟΣΙΟΥΣ ΑΝΔΡΑΣ ΕΙΣ ΤΡΕΙΣ ΑΡΧΑΣ ΚΑΙ ΕΔΩΚΕΝ ΚΕΡΑΤΙΝΑΣ ΕΝ ΧΕΙΡΙ ΠΑΝΤΩΝ ΚΑΙ ΥΔΡΙΑΣ ΚΕΝΑΣ ΚΑΙ ΛΑΜΠΑΔΑΣ ΕΝ ΤΑΙΣ ΥΔΡΙΑΙΣ

17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΠ' ΕΜΟΥ ΟΨΕΣΘΕ ΚΑΙ ΟΥΤΩΣ ΠΟΙΗΣΕΤΕ ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΙΣΠΟΡΕΥΟΜΑΙ ΕΝ ΑΡΧΗ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΣΤΑΙ ΚΑΘΩΣ ΑΝ ΠΟΙΗΣΩ ΟΥΤΩΣ ΠΟΙΗΣΕΤΕ

18 ΚΑΙ ΣΑΛΠΙΩ ΕΝ ΤΗ ΚΕΡΑΤΙΝΗ ΕΓΩ ΚΑΙ ΠΑΝΤΕΣ ΜΕΤ' ΕΜΟΥ ΣΑΛΠΙΕΙΤΕ ΕΝ ΤΑΙΣ ΚΕΡΑΤΙΝΑΙΣ ΚΥΚΛΩ ΟΛΗΣ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΡΕΙΤΕ ΤΩ ΚΥΡΙΩ ΚΑΙ ΤΩ ΓΕΔΕΩΝ

19 ΚΑΙ ΕΙΣΗΛΘΕΝ ΓΕΔΕΩΝ ΚΑΙ ΟΙ ΕΚΑΤΟΝ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΑΡΧΗ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΝ ΑΡΧΗ ΤΗΣ ΦΥΛΑΚΗΣ ΜΕΣΗΣ ΚΑΙ ΕΓΕΙΡΟΝΤΕΣ ΗΓΕΙΡΑΝ ΤΟΥΣ ΦΥΛΑΣΣΟΝΤΑΣ ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΕΝ ΤΑΙΣ ΚΕΡΑΤΙΝΑΙΣ ΚΑΙ ΕΞΕΤΙΝΑΞΑΝ ΤΑΣ ΥΔΡΙΑΣ ΤΑΣ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ

20 ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΑΙ ΤΡΕΙΣ ΑΡΧΑΙ ΕΝ ΤΑΙΣ ΚΕΡΑΤΙΝΑΙΣ ΚΑΙ ΣΥΝΕΤΡΙΨΑΝ ΤΑΣ ΥΔΡΙΑΣ ΚΑΙ ΕΚΡΑΤΗΣΑΝ ΕΝ ΧΕΡΣΙΝ ΑΡΙΣΤΕΡΑΙΣ ΑΥΤΩΝ ΤΑΣ ΛΑΜΠΑΔΑΣ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΔΕΞΙΑΙΣ ΑΥΤΩΝ ΤΑΣ ΚΕΡΑΤΙΝΑΣ ΤΟΥ ΣΑΛΠΙΖΕΙΝ ΚΑΙ ΑΝΕΚΡΑΞΑΝ ΡΟΜΦΑΙΑ ΤΩ ΚΥΡΙΩ ΚΑΙ ΤΩ ΓΕΔΕΩΝ

21 ΚΑΙ ΕΣΤΗΣΑΝ ΑΝΗΡ ΕΦ' ΕΑΥΤΩ ΚΥΚΛΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΔΡΑΜΕΝ ΠΑΣΑ Η ΠΑΡΕΜΒΟΛΗ ΚΑΙ ΕΣΗΜΑΝΑΝ ΚΑΙ ΕΦΥΓΑΝ

22 ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΕΝ ΤΑΙΣ ΤΡΙΑΚΟΣΙΑΙΣ ΚΕΡΑΤΙΝΑΙΣ ΚΑΙ ΕΘΗΚΕΝ ΚΥΡΙΟΣ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΝΔΡΟΣ ΕΝ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΝ ΠΑΣΗ ΤΗ ΠΑΡΕΜΒΟΛΗ ΚΑΙ ΕΦΥΓΕΝ Η ΠΑΡΕΜΒΟΛΗ ΕΩΣ ΒΗΘΣΕΕΔΤΑ ΓΑΡΑΓΑΘΑ ΕΩΣ ΧΕΙΛΟΥΣ ΑΒΩΜΕΟΥΛΑ ΕΠΙ ΤΑΒΑΘ

23 ΚΑΙ ΕΒΟΗΣΑΝ ΑΝΗΡ ΙΣΡΑΗΛ ΑΠΟ ΝΕΦΘΑΛΙ ΚΑΙ ΑΠΟ ΑΣΗΡ ΚΑΙ ΑΠΟ ΠΑΝΤΟΣ ΜΑΝΑΣΣΗ ΚΑΙ ΕΔΙΩΞΑΝ ΟΠΙΣΩ ΜΑΔΙΑΜ

24 ΚΑΙ ΑΓΓΕΛΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΓΕΔΕΩΝ ΕΝ ΠΑΝΤΙ ΟΡΕΙ ΕΦΡΑΙΜ ΛΕΓΩΝ ΚΑΤΑΒΗΤΕ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΜΑΔΙΑΜ ΚΑΙ ΚΑΤΑΛΑΒΕΤΕ ΕΑΥΤΟΙΣ ΤΟ ΥΔΩΡ ΕΩΣ ΒΑΙΘΗΡΑ ΚΑΙ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΕΒΟΗΣΕΝ ΠΑΣ ΑΝΗΡ ΕΦΡΑΙΜ ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΟΝΤΟ ΤΟ ΥΔΩΡ ΕΩΣ ΒΑΙΘΗΡΑ ΚΑΙ ΤΟΝ ΙΟΡΔΑΝΗΝ

25 ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΜΑΔΙΑΜ ΚΑΙ ΤΟΝ ΩΡΗΒ ΚΑΙ ΤΟΝ ΖΗΒ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΤΟΝ ΩΡΗΒ ΕΝ ΣΟΥΡ ΚΑΙ ΤΟΝ ΖΗΒ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΙΑΚΕΦΖΗΦ ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΜΑΔΙΑΜ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΩΡΗΒ ΚΑΙ ΖΗΒ ΗΝΕΓΚΑΝ ΠΡΟΣ ΓΕΔΕΩΝ ΑΠΟ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ

JUDGES (KRITAI) CHAPTER 8

1 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΓΕΔΕΩΝ ΑΝΗΡ ΕΦΡΑΙΜ ΤΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΤΟΥ ΜΗ ΚΑΛΕΣΑΙ ΗΜΑΣ ΟΤΕ ΕΠΟΡΕΥΘΗΣ ΠΑΡΑΤΑΞΑΣΘΑΙ ΕΝ ΜΑΔΙΑΜ ΚΑΙ ΔΙΕΛΕΞΑΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΙΣΧΥΡΩΣ

2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΕΠΟΙΗΣΑ ΝΥΝ ΚΑΘΩΣ ΥΜΕΙΣ Η ΟΥΧΙ ΚΡΕΙΣΣΟΝ ΕΠΙΦΥΛΛΙΣ ΕΦΡΑΙΜ Η ΤΡΥΓΗΤΟΣ ΑΒΙΕΖΕΡ

3 ΕΝ ΧΕΙΡΙ ΥΜΩΝ ΠΑΡΕΔΩΚΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΜΑΔΙΑΜ ΤΟΝ ΩΡΗΒ ΚΑΙ ΤΟΝ ΖΗΒ ΚΑΙ ΤΙ ΗΔΥΝΗΘΗΝ ΠΟΙΗΣΑΙ ΩΣ ΥΜΕΙΣ ΤΟΤΕ ΑΝΕΘΗ ΤΟ ΠΝΕΥΜΑ ΑΥΤΩΝ ΑΠ' ΑΥΤΟΥ ΕΝ ΤΩ ΛΑΛΗΣΑΙ ΑΥΤΟΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ

4 ΚΑΙ ΗΛΘΕΝ ΓΕΔΕΩΝ ΕΠΙ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΔΙΕΒΗ ΑΥΤΟΣ ΚΑΙ ΟΙ ΤΡΙΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΠΕΙΝΩΝΤΕΣ ΚΑΙ ΔΙΩΚΟΝΤΕΣ

5 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΣΟΚΧΩΘ ΔΟΤΕ ΔΗ ΑΡΤΟΥΣ ΕΙΣ ΤΡΟΦΗΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΤΩ ΕΝ ΠΟΣΙΝ ΜΟΥ ΟΤΙ ΕΚΛΕΙΠΟΥΣΙΝ ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΙΜΙ ΔΙΩΚΩΝ ΟΠΙΣΩ ΤΟΥ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΒΑΣΙΛΕΩΝ ΜΑΔΙΑΜ

6 ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΚΧΩΘ ΜΗ ΧΕΙΡ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΝΥΝ ΕΝ ΧΕΙΡΙ ΣΟΥ ΟΥ ΔΩΣΟΜΕΝ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΑΡΤΟΥΣ

7 ΚΑΙ ΕΙΠΕΝ ΓΕΔΕΩΝ ΔΙΑ ΤΟΥΤΟ ΕΝ ΤΩ ΔΟΥΝΑΙ ΚΥΡΙΟΝ ΤΟΝ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΕΝ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΕΓΩ ΑΛΟΗΣΩ ΤΑΣ ΣΑΡΚΑΣ ΥΜΩΝ ΕΝ ΤΑΙΣ ΑΚΑΝΘΑΙΣ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΑΒΑΡΚΗΝΙΝ

8 ΚΑΙ ΑΝΕΒΗ ΕΚΕΙΘΕΝ ΕΙΣ ΦΑΝΟΥΗΛ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΩΣΑΥΤΩΣ ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΟΙ ΑΝΔΡΕΣ ΦΑΝΟΥΗΛ ΟΝ ΤΡΟΠΟΝ ΑΠΕΚΡΙΘΗΣΑΝ ΑΝΔΡΕΣ ΣΟΚΧΩΘ

9 ΚΑΙ ΕΙΠΕΝ ΓΕΔΕΩΝ ΠΡΟΣ ΑΝΔΡΑΣ ΦΑΝΟΥΗΛ ΕΝ ΕΠΙΣΤΡΟΦΗ ΜΟΥ ΜΕΤ' ΕΙΡΗΝΗΣ ΤΟΝ ΠΥΡΓΟΝ ΤΟΥΤΟΝ ΚΑΤΑΣΚΑΨΩ

10 ΚΑΙ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΕΝ ΚΑΡΚΑΡ ΚΑΙ Η ΠΑΡΕΜΒΟΛΗ ΑΥΤΩΝ ΜΕΤ' ΑΥΤΩΝ ΩΣΕΙ ΔΕΚΑ ΠΕΝΤΕ ΧΙΛΙΑΔΕΣ ΠΑΝΤΕΣ ΟΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΑΠΟ ΠΑΣΗΣ ΠΑΡΕΜΒΟΛΗΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΟΙ ΠΕΠΤΩΚΟΤΕΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ ΣΠΩΜΕΝΩΝ ΡΟΜΦΑΙΑΝ

11 ΚΑΙ ΑΝΕΒΗ ΓΕΔΕΩΝ ΟΔΟΝ ΤΩΝ ΣΚΗΝΟΥΝΤΩΝ ΕΝ ΣΚΗΝΑΙΣ ΑΠΟ ΑΝΑΤΟΛΩΝ ΤΗΣ ΝΑΒΑΙ ΚΑΙ ΙΕΓΕΒΑΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ Η ΠΑΡΕΜΒΟΛΗ ΗΝ ΠΕΠΟΙΘΥΙΑ

12 ΚΑΙ ΕΦΥΓΟΝ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΚΑΙ ΕΔΙΩΞΕΝ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΤΟΥΣ ΔΥΟ ΒΑΣΙΛΕΙΣ ΜΑΔΙΑΜ ΤΟΝ ΖΕΒΕΕ ΚΑΙ ΤΟΝ ΣΕΛΜΑΝΑ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΕΞΕΣΤΗΣΕΝ

13 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΓΕΔΕΩΝ ΥΙΟΣ ΙΩΑΣ ΑΠΟ ΤΗΣ ΠΑΡΑΤΑΞΕΩΣ ΑΠΟ ΕΠΑΝΩΘΕΝ ΤΗΣ ΠΑΡΑΤΑΞΕΩΣ ΑΡΕΣ

14 ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΠΑΙΔΑΡΙΟΝ ΑΠΟ ΤΩΝ ΑΝΔΡΩΝ ΣΟΚΧΩΘ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΓΡΑΨΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΣΟΚΧΩΘ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΑΥΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΕΠΤΑ ΑΝΔΡΑΣ

15 ΚΑΙ ΠΑΡΕΓΕΝΕΤΟ ΓΕΔΕΩΝ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΣΟΚΧΩΘ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΕΝ ΟΙΣ ΩΝΕΙΔΙΣΑΤΕ ΜΕ ΛΕΓΟΝΤΕΣ ΜΗ ΧΕΙΡ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΝΥΝ ΕΝ ΧΕΙΡΙ ΣΟΥ ΟΤΙ ΔΩΣΟΜΕΝ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΕΚΛΕΙΠΟΥΣΙΝ ΑΡΤΟΥΣ

16 ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΕΝ ΤΑΙΣ ΑΚΑΝΘΑΙΣ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΤΑΙΣ ΒΑΡΑΚΗΝΙΜ ΚΑΙ ΗΛΟΗΣΕΝ ΕΝ ΑΥΤΟΙΣ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΠΟΛΕΩΣ

17 ΚΑΙ ΤΟΝ ΠΥΡΓΟΝ ΦΑΝΟΥΗΛ ΚΑΤΕΣΤΡΕΨΕΝ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΠΟΛΕΩΣ

18 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΠΟΥ ΟΙ ΑΝΔΡΕΣ ΟΥΣ ΑΠΕΚΤΕΙΝΑΤΕ ΕΝ ΘΑΒΩΡ ΚΑΙ ΕΙΠΑΝ ΩΣ ΣΥ ΩΣ ΑΥΤΟΙ ΕΙΣ ΟΜΟΙΩΜΑ ΥΙΟΥ ΒΑΣΙΛΕΩΣ

19 ΚΑΙ ΕΙΠΕΝ ΓΕΔΕΩΝ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΥΙΟΙ ΤΗΣ ΜΗΤΡΟΣ ΜΟΥ ΗΣΑΝ ΖΗ ΚΥΡΙΟΣ ΕΙ ΕΖΩΟΓΟΝΗΚΕΙΤΕ ΑΥΤΟΥΣ ΟΥΚ ΑΝ ΑΠΕΚΤΕΙΝΑ ΥΜΑΣ

20 ΚΑΙ ΕΙΠΕΝ ΙΕΘΕΡ ΤΩ ΠΡΩΤΟΤΟΚΩ ΑΥΤΟΥ ΑΝΑΣΤΑΣ ΑΠΟΚΤΕΙΝΟΝ ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΕΣΠΑΣΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΟΤΙ ΕΦΟΒΗΘΗ ΟΤΙ ΕΤΙ ΝΕΩΤΕΡΟΣ ΗΝ

21 ΚΑΙ ΕΙΠΕΝ ΖΕΒΕΕ ΚΑΙ ΣΕΛΜΑΝΑ ΑΝΑΣΤΑ ΣΥ ΚΑΙ ΣΥΝΑΝΤΗΣΟΝ ΗΜΙΝ ΟΤΙ ΩΣ ΑΝΔΡΟΣ Η ΔΥΝΑΜΙΣ ΣΟΥ ΚΑΙ ΑΝΕΣΤΗ ΓΕΔΕΩΝ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΤΟΝ ΖΕΒΕΕ ΚΑΙ ΤΟΝ ΣΕΛΜΑΝΑ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΜΗΝΙΣΚΟΥΣ ΤΟΥΣ ΕΝ ΤΟΙΣ ΤΡΑΧΗΛΟΙΣ ΤΩΝ ΚΑΜΗΛΩΝ ΑΥΤΩΝ

22 ΚΑΙ ΕΙΠΟΝ ΑΝΗΡ ΙΣΡΑΗΛ ΠΡΟΣ ΓΕΔΕΩΝ ΚΥΡΙΕ ΑΡΞΟΝ ΗΜΩΝ ΚΑΙ ΣΥ ΚΑΙ Ο ΥΙΟΣ ΣΟΥ ΟΤΙ ΣΥ ΕΣΩΣΑΣ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΜΑΔΙΑΜ

23 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΓΕΔΕΩΝ ΟΥΚ ΑΡΞΩ ΕΓΩ ΚΑΙ ΟΥΚ ΑΡΞΕΙ Ο ΥΙΟΣ ΜΟΥ ΕΝ ΥΜΙΝ ΚΥΡΙΟΣ ΑΡΞΕΙ ΥΜΩΝ

24 ΚΑΙ ΕΙΠΕΝ ΓΕΔΕΩΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΙΤΗΣΟΜΑΙ ΠΑΡ' ΥΜΩΝ ΑΙΤΗΜΑ ΚΑΙ ΔΟΤΕ ΜΟΙ ΑΝΗΡ ΕΝΩΤΙΟΝ ΕΚ ΣΚΥΛΩΝ ΑΥΤΟΥ ΟΤΙ ΕΝΩΤΙΑ ΧΡΥΣΑ ΑΥΤΟΙΣ ΟΤΙ ΙΣΜΑΗΛΙΤΑΙ ΗΣΑΝ

25 ΚΑΙ ΕΙΠΑΝ ΔΙΔΟΝΤΕΣ ΔΩΣΟΜΕΝ ΚΑΙ ΑΝΕΠΤΥΞΕΝ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΒΑΛΕΝ ΕΚΕΙ ΑΝΗΡ ΕΝΩΤΙΟΝ ΣΚΥΛΩΝ ΑΥΤΟΥ

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JUDGES (KRITAI) CHAPTER 11

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37 ΚΑΙ ΗΔΕ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΗΣ ΠΟΙΗΣΑΤΩ ΔΗ Ο ΠΑΤΗΡ ΜΟΥ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΕΑΣΟΝ ΜΕ ΔΥΟ ΜΗΝΑΣ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΚΑΤΑΒΗΣΟΜΑΙ ΕΠΙ ΤΑ ΟΡΗ ΚΑΙ ΚΛΑΥΣΟΜΑΙ ΕΠΙ ΤΑ ΠΑΡΘΕΝΙΑ ΜΟΥ ΕΓΩ ΕΙΜΙ ΚΑΙ ΑΙ ΣΥΝΕΤΑΙΡΙΔΕΣ ΜΟΥ

38 ΚΑΙ ΕΙΠΕΝ ΠΟΡΕΥΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΗΝ ΔΥΟ ΜΗΝΑΣ ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΥΤΗ ΚΑΙ ΑΙ ΣΥΝΕΤΑΙΡΙΔΕΣ ΑΥΤΗΣ ΚΑΙ ΕΚΛΑΥΣΕΝ ΕΠΙ ΤΑ ΠΑΡΘΕΝΙΑ ΑΥΤΗΣ ΕΠΙ ΤΑ ΟΡΗ

39 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΕΛΕΙ ΤΩΝ ΔΥΟ ΜΗΝΩΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΗΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΝ ΑΥΤΗ ΤΗΝ ΕΥΧΗΝ ΑΥΤΟΥ ΗΝ ΗΥΞΑΤΟ ΚΑΙ ΑΥΤΗ ΟΥΚ ΕΓΝΩ ΑΝΔΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΙΣ ΠΡΟΣΤΑΓΜΑ ΕΝ ΙΣΡΑΗΛ

40 ΑΠΟ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ ΕΠΟΡΕΥΟΝΤΟ ΘΥΓΑΤΕΡΕΣ ΙΣΡΑΗΛ ΘΡΗΝΕΙΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΙΕΦΘΑΕ ΓΑΛΑΑΔ ΕΠΙ ΤΕΣΣΑΡΑΣ ΗΜΕΡΑΣ ΕΝ ΤΩ ΕΝΙΑΥΤΩ

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2 ΚΑΙ ΕΙΠΕΝ ΙΕΦΘΑΕ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΗΡ ΜΑΧΗΤΗΣ ΗΜΗΝ ΕΓΩ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΣΦΟΔΡΑ ΚΑΙ ΕΒΟΗΣΑ ΥΜΑΣ ΚΑΙ ΟΥΚ ΕΣΩΣΑΤΕ ΜΕ ΕΚ ΧΕΙΡΟΣ ΑΥΤΩΝ

3 ΚΑΙ ΕΙΔΟΝ ΟΤΙ ΟΥΚ ΕΙ ΣΩΤΗΡ ΚΑΙ ΕΘΗΚΑ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΝ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΠΑΡΗΛΘΟΝ ΠΡΟΣ ΥΙΟΥΣ ΑΜΜΩΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΕΙΣ ΤΙ ΑΝΕΒΗΤΕ ΕΠ' ΕΜΕ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΠΑΡΑΤΑΞΑΣΘΑΙ ΕΝ ΕΜΟΙ

4 ΚΑΙ ΣΥΝΕΣΤΡΕΨΕΝ ΙΕΦΘΑΕ ΤΟΥΣ ΠΑΝΤΑΣ ΑΝΔΡΑΣ ΓΑΛΑΑΔ ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΤΩ ΕΦΡΑΙΜ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΝΔΡΕΣ ΓΑΛΑΑΔ ΤΟΝ ΕΦΡΑΙΜ ΟΤΙ ΕΙΠΑΝ ΟΙ ΔΙΑΣΩΖΟΜΕΝΟΙ ΤΟΥ ΕΦΡΑΙΜ ΥΜΕΙΣ ΓΑΛΑΑΔ ΕΝ ΜΕΣΩ ΤΟΥ ΕΦΡΑΙΜ ΚΑΙ ΕΝ ΜΕΣΩ ΤΟΥ ΜΑΝΑΣΣΗ

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8 ΚΑΙ ΕΚΡΙΝΕΝ ΜΕΤ' ΑΥΤΟΝ ΤΟΝ ΙΣΡΑΗΛ ΑΒΑΙΣΑΝ ΑΠΟ ΒΑΙΘΛΕΕΜ

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JUDGES (KRITAI) CHAPTER 14

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12 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΠΡΟΒΛΗΜΑ ΥΜΙΝ ΠΡΟΒΑΛΛΟΜΑΙ ΕΑΝ ΑΠΑΓΓΕΛΛΟΝΤΕΣ ΑΠΑΓΓΕΙΛΗΤΕ ΑΥΤΟ ΕΝ ΤΑΙΣ ΕΠΤΑ ΗΜΕΡΑΙΣ ΤΟΥ ΠΟΤΟΥ ΚΑΙ ΕΥΡΗΤΕ ΔΩΣΩ ΥΜΙΝ ΤΡΙΑΚΟΝΤΑ ΣΙΝΔΟΝΑΣ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΣΤΟΛΑΣ ΙΜΑΤΙΩΝ

13 ΚΑΙ ΕΑΝ ΜΗ ΔΥΝΗΣΘΕ ΑΠΑΓΓΕΙΛΑΙ ΜΟΙ ΔΩΣΕΤΕ ΥΜΕΙΣ ΕΜΟΙ ΤΡΙΑΚΟΝΤΑ ΟΘΟΝΙΑ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΑΛΛΑΣΣΟΜΕΝΑΣ ΣΤΟΛΑΣ ΙΜΑΤΙΩΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΠΡΟΒΑΛΟΥ ΤΟ ΠΡΟΒΛΗΜΑ ΚΑΙ ΑΚΟΥΣΟΜΕΘΑ ΑΥΤΟ

14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΒΡΩΤΟΝ ΕΞΗΛΘΕΝ ΕΚ ΒΙΒΡΩΣΚΟΝΤΟΣ ΚΑΙ ΑΠΟ ΙΣΧΥΡΟΥ ΓΛΥΚΥ ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΑΠΑΓΓΕΙΛΑΙ ΤΟ ΠΡΟΒΛΗΜΑ ΕΠΙ ΤΡΕΙΣ ΗΜΕΡΑΣ

15 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΕΤΑΡΤΗ ΚΑΙ ΕΙΠΑΝ ΤΗ ΓΥΝΑΙΚΙ ΣΑΜΨΩΝ ΑΠΑΤΗΣΟΝ ΔΗ ΤΟΝ ΑΝΔΡΑ ΣΟΥ ΚΑΙ ΑΠΑΓΓΕΙΛΑΤΩ ΣΟΙ ΤΟ ΠΡΟΒΛΗΜΑ ΜΗΠΟΤΕ ΚΑΤΑ-ΚΑΥΣΩΜΕΝ ΣΕ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΕΝ ΠΥΡΙ Η ΕΚΒΙΑΣΑΙ ΗΜΑΣ ΚΕΚΛΗΚΑΤΕ

16 ΚΑΙ ΕΚΛΑΥΣΕΝ Η ΓΥΝΗ ΣΑΜΨΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΛΗΝ ΜΕΜΙΣΗΚΑΣ ΜΕ ΚΑΙ ΟΥΚ ΗΓΑΠΗΣΑΣ ΜΕ ΟΤΙ ΤΟ ΠΡΟΒΛΗΜΑ Ο ΠΡΟΕΒΑΛΟΥ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΜΟΥ ΟΥΚ ΑΠΗΓΓΕΙΛΑΣ ΜΟΙ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΣΑΜΨΩΝ ΕΙ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΤΗ ΜΗΤΡΙ ΜΟΥ ΟΥΚ ΑΠΗΓΓΕΛΚΑ ΣΟΙ ΑΠΑΓΓΕΙΛΩ

17 ΚΑΙ ΕΚΛΑΥΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΠΙ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΑΣ ΗΝ ΑΥΤΟΙΣ Ο ΠΟΤΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΗ ΟΤΙ ΠΑΡΕΝΩΧΛΗΣΕΝ ΑΥΤΩ ΚΑΙ ΑΥΤΗ ΑΠΗΓΓΕΙΛΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΑΥΤΗΣ

18 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΠΡΟ ΤΟΥ ΑΝΑΤΕΙΛΑΙ ΤΟΝ ΗΛΙΟΝ ΤΙ ΓΛΥΚΥΤΕΡΟΝ ΜΕΛΙΤΟΣ ΚΑΙ ΤΙ ΙΣΧΥΡΟΤΕΡΟΝ ΛΕΟΝΤΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΕΙ ΜΗ ΗΡΟΤΡΙΑΣΑΤΕ ΕΝ ΤΗ ΔΑΜΑΛΕΙ ΜΟΥ ΟΥΚ ΑΝ ΕΓΝΩΤΕ ΤΟ ΠΡΟΒΛΗΜΑ ΜΟΥ

19 ΚΑΙ ΗΛΑΤΟ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΑΣΚΑΛΩΝΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΞ ΑΥΤΩΝ ΤΡΙΑΚΟΝΤΑ ΑΝΔΡΑΣ ΚΑΙ ΕΛΑΒΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΚΑΙ ΕΔΩΚΕΝ ΤΑΣ ΣΤΟΛΑΣ ΤΟΙΣ ΑΠΑΓΓΕΙΛΑΣΙΝ ΤΟ ΠΡΟΒΛΗΜΑ ΚΑΙ ΩΡΓΙΣΘΗ ΘΥΜΩ ΣΑΜΨΩΝ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

20 ΚΑΙ ΕΓΕΝΕΤΟ Η ΓΥΝΗ ΣΑΜΨΩΝ ΕΝΙ ΤΩΝ ΦΙΛΩΝ ΑΥΤΟΥ ΩΝ ΕΦΙΛΙΑΣΕΝ

JUDGES (KRITAI) CHAPTER 15

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑΣ ΕΝ ΗΜΕΡΑΙΣ ΘΕΡΙΣΜΟΥ ΠΥΡΩΝ ΚΑΙ ΕΠΕΣΚΕΨΑΤΟ ΣΑΜΨΩΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΕΝ ΕΡΙΦΩ ΑΙΓΩΝ ΚΑΙ ΕΙΠΕΝ ΕΙΣΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΜΟΥ ΕΙΣ ΤΟ ΤΑΜΙΕΙΟΝ ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΗΣ ΕΙΣΕΛΘΕΙΝ

2 ΚΑΙ ΕΙΠΕΝ Ο ΠΑΤΗΡ ΑΥΤΗΣ ΛΕΓΩΝ ΕΙΠΑ ΟΤΙ ΜΙΣΩΝ ΕΜΙΣΗΣΑΣ ΑΥΤΗΝ ΚΑΙ ΕΔΩΚΑ ΑΥΤΗΝ ΕΝΙ ΤΩΝ ΕΚ ΤΩΝ ΦΙΛΩΝ ΣΟΥ ΜΗ ΟΥΧΙ Η ΑΔΕΛΦΗ ΑΥΤΗΣ Η ΝΕΩΤΕΡΑ ΑΥΤΗΣ ΑΓΑΘΩΤΕΡΑ ΥΠΕΡ ΑΥΤΗΝ ΕΣΤΩ ΔΗ ΣΟΙ ΑΝΤΙ ΑΥΤΗΣ

3 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΗΘΩΩΜΑΙ ΚΑΙ ΤΟ ΑΠΑΞ ΑΠΟ ΑΛΛΟΦΥΛΩΝ ΟΤΙ ΠΟΙΩ ΕΓΩ ΜΕΤ' ΑΥΤΩΝ ΠΟΝΗΡΙΑΝ

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4 ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΑΜΨΩΝ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΤΡΙΑΚΟΣΙΑΣ ΑΛΩΠΕΚΑΣ ΚΑΙ ΕΛΑΒΕΝ ΛΑΜΠΑΔΑΣ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΕΡΚΟΝ ΠΡΟΣ ΚΕΡΚΟΝ ΚΑΙ ΕΘΗΚΕΝ ΛΑΜΠΑΔΑ ΜΙΑΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΔΥΟ ΚΕΡΚΩΝ ΚΑΙ ΕΔΗΣΕΝ

5 ΚΑΙ ΕΞΕΚΑΥΣΕΝ ΠΥΡ ΕΝ ΤΑΙΣ ΛΑΜΠΑΣΙΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΕΝ ΤΟΙΣ ΣΤΑΧΥΣΙΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΚΑΗΣΑΝ ΑΠΟ ΑΛΩΝΟΣ ΚΑΙ ΕΩΣ ΣΤΑΧΥΩΝ ΟΡΘΩΝ ΚΑΙ ΕΩΣ ΑΜΠΕΛΩΝΟΣ ΚΑΙ ΕΛΑΙΑΣ

6 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΤΙΣ ΕΠΟΙΗΣΕΝ ΤΑΥΤΑ ΚΑΙ ΕΙΠΑΝ ΣΑΜΨΩΝ Ο ΝΥΜΦΙΟΣ ΤΟΥ ΘΑΜΝΙ ΟΤΙ ΕΛΑΒΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΤΩ ΕΚ ΤΩΝ ΦΙΛΩΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΗΣΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΕΝΕΠΡΗΣΑΝ ΑΥΤΗΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΗΣ ΕΝ ΠΥΡΙ

7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΕΑΝ ΠΟΙΗΣΗΤΕ ΟΥΤΩΣ ΤΑΥΤΗΝ ΟΤΙ ΕΙ ΜΗΝ ΕΚΔΙΚΗΣΩ ΕΝ ΥΜΙΝ ΚΑΙ ΕΣΧΑΤΟΝ ΚΟΠΑΣΩ

8 ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΚΝΗΜΗΝ ΕΠΙ ΜΗΡΟΝ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΚΑΤΕΒΗ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΤΡΥΜΑΛΙΑ ΤΗΣ ΠΕΤΡΑΣ ΗΤΑΜ

9 ΚΑΙ ΑΝΕΒΗΣΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΕΞΕΡΡΙΦΗΣΑΝ ΕΝ ΛΕΥΙ

10 ΚΑΙ ΕΙΠΑΝ ΑΝΗΡ ΙΟΥΔΑ ΕΙΣ ΤΙ ΑΝΕΒΗΤΕ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΔΗΣΑΙ ΤΟΝ ΣΑΜΨΩΝ ΑΝΕΒΗΜΕΝ ΚΑΙ ΠΟΙΗΣΑΙ ΑΥΤΩ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΕΝ ΗΜΙΝ

11 ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΤΡΙΣΧΙΛΙΟΙ ΑΝΔΡΕΣ ΑΠΟ ΙΟΥΔΑ ΕΙΣ ΤΡΥΜΑΛΙΑΝ ΠΕΤΡΑΣ ΗΤΑΜ ΚΑΙ ΕΙΠΑΝ ΤΩ ΣΑΜΨΩΝ ΟΥΚ ΟΙΔΑΣ ΟΤΙ ΚΥΡΙΕΥΟΥΣΙΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΗΜΩΝ ΚΑΙ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΝ ΜΟΙ ΟΥΤΩΣ ΕΠΟΙΗΣΑ ΑΥΤΟΙΣ

12 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΔΗΣΑΙ ΣΕ ΚΑΤΕΒΗΜΕΝ ΤΟΥ ΔΟΥΝΑΙ ΣΕ ΕΝ ΧΕΙΡΙ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΜΨΩΝ ΟΜΟΣΑΤΕ ΜΟΙ ΜΗΠΟΤΕ ΣΥΝΑΝΤΗΣΗΤΕ ΕΝ ΕΜΟΙ ΥΜΕΙΣ

13 ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΟΥΧΙ ΟΤΙ ΑΛΛ' Η ΔΕΣΜΩ ΔΗΣΟΜΕΝ ΣΕ ΚΑΙ ΠΑΡΑΔΩΣΟΜΕΝ ΣΕ ΕΝ ΧΕΙΡΙ ΑΥΤΩΝ ΚΑΙ ΘΑΝΑΤΩ ΟΥ ΘΑΝΑΤΩΣΟΜΕΝ ΣΕ ΚΑΙ ΕΔΗΣΑΝ ΑΥΤΟΝ ΕΝ ΔΥΣΙ ΚΑΛΩΔΙΟΙΣ ΚΑΙΝΟΙΣ ΚΑΙ ΑΝΗΝΕΓΚΑΝ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΠΕΤΡΑΣ ΕΚΕΙΝΗΣ

14 ΚΑΙ ΗΛΘΟΝ ΕΩΣ ΣΙΑΓΟΝΟΣ ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΗΛΑΛΑΞΑΝ ΚΑΙ ΕΔΡΑΜΟΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΥ ΚΑΙ ΗΛΑΤΟ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΚΑΙ ΕΓΕΝΗΘΗ ΤΑ ΚΑΛΩΔΙΑ ΤΑ ΕΠΙ ΒΡΑΧΙΟΣΙΝ ΑΥΤΟΥ ΩΣΕΙ ΣΤΙΠΠΥΟΝ Ο ΕΞΕΚΑΥΘΗ ΕΝ ΠΥΡΙ ΚΑΙ ΕΤΑΚΗΣΑΝ ΔΕΣΜΟΙ ΑΥΤΟΥ ΑΠΟ ΧΕΙΡΩΝ ΑΥΤΟΥ

15 ΚΑΙ ΕΥΡΕΝ ΣΙΑΓΟΝΑ ΟΝΟΥ ΕΚΡΕΡΙΜΜΕΝΗΝ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΗ ΧΙΛΙΟΥΣ ΑΝΔΡΑΣ

16 ΚΑΙ ΕΙΠΕΝ ΣΑΜΨΩΝ ΕΝ ΣΙΑΓΟΝΙ ΟΝΟΥ ΕΞΑΛΕΙΦΩΝ ΕΞΗΛΕΙΨΑ ΑΥΤΟΥΣ ΟΤΙ ΕΝ ΤΗ ΣΙΑΓΟΝΙ ΤΟΥ ΟΝΟΥ ΕΠΑΤΑΞΑ ΧΙΛΙΟΥΣ ΑΝΔΡΑΣ

17 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΠΑΥΣΑΤΟ ΛΑΛΩΝ ΚΑΙ ΕΡΡΙΨΕΝ ΤΗΝ ΣΙΑΓΟΝΑ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΤΟΠΟΝ ΕΚΕΙΝΟΝ ΑΝΑΙΡΕΣΙΣ ΣΙΑΓΟΝΟΣ

18 ΚΑΙ ΕΔΙΨΗΣΕΝ ΣΦΟΔΡΑ ΚΑΙ ΕΚΛΑΥΣΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΣΥ ΕΥΔΟΚΗΣΑΣ ΕΝ ΧΕΙΡΙ ΔΟΥΛΟΥ ΣΟΥ ΤΗΝ ΣΩΤΗΡΙΑΝ ΤΗΝ ΜΕΓΑΛΗΝ ΤΑΥΤΗΝ ΚΑΙ ΝΥΝ ΑΠΟΘΑΝΟΥΜΑΙ ΤΩ ΔΙΨΕΙ ΚΑΙ ΕΜΠΕΣΟΥΜΑΙ ΕΝ ΧΕΙΡΙ ΤΩΝ ΑΠΕΡΙΤΜΗΤΩΝ

19 ΚΑΙ ΕΡΡΗΞΕΝ Ο ΘΕΟΣ ΤΟΝ ΛΑΚΚΟΝ ΤΟΝ ΕΝ ΤΗ ΣΙΑΓΟΝΙ ΚΑΙ ΕΞΗΛΘΕΝ ΕΞ ΑΥΤΟΥ ΥΔΩΡ ΚΑΙ ΕΠΙΕΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΚΑΙ ΕΖΗΣΕΝ ΔΙΑ ΤΟΥΤΟ ΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΠΗΓΗ ΤΟΥ ΕΠΙΚΑΛΟΥΜΕΝΟΥ Η ΕΣΤΙΝ ΕΝ ΣΙΑΓΟΝΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

20 ΚΑΙ ΕΚΡΙΝΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΗΜΕΡΑΙΣ ΑΛΛΟΦΥΛΩΝ ΕΙΚΟΣΙ ΕΤΗ

JUDGES (KRITAI) CHAPTER 16

1 ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΑΜΨΩΝ ΕΙΣ ΓΑΖΑΝ ΚΑΙ ΕΙΔΕΝ ΕΚΕΙ ΓΥΝΑΙΚΑ ΠΟΡΝΗΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΗΝ

2 ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΟΙΣ ΓΑΖΑΙΟΙΣ ΛΕΓΟΝΤΕΣ ΗΚΕΙ ΣΑΜΨΩΝ ΩΔΕ ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΚΑΙ ΕΝΗΔΡΕΥΣΑΝ ΕΠ' ΑΥΤΟΝ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΝ ΤΗ ΠΥΛΗ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΚΩΦΕΥΣΑΝ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΛΕΓΟΝΤΕΣ ΕΩΣ ΔΙΑΦΑΥΣΗ Ο ΟΡΘΡΟΣ ΚΑΙ ΦΟΝΕΥΣΩΜΕΝ ΑΥΤΟΝ

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ΜΟΥ ΟΤΙ ΑΓΙΟΣ ΘΕΟΥ ΕΓΩ ΕΙΜΙ ΑΠΟ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΕΑΝ ΟΥΝ ΞΥΡΗΣΩΜΑΙ ΑΠΟΣΤΗΣΕΤΑΙ ΑΠ' ΕΜΟΥ Η ΙΣΧΥΣ ΜΟΥ ΚΑΙ ΑΣΘΕΝΗΣΩ ΚΑΙ ΕΣΟΜΑΙ ΩΣ ΠΑΝΤΕΣ ΟΙ ΑΝΘΡΩΠΟΙ

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30 ΚΑΙ ΕΙΠΕΝ ΣΑΜΨΩΝ ΑΠΟΘΑΝΕΤΩ ΨΥΧΗ ΜΟΥ ΜΕΤΑ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΒΑΣΤΑΞΕΝ ΕΝ ΙΣΧΥΙ ΚΑΙ ΕΠΕΣΕΝ Ο ΟΙΚΟΣ ΕΠΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΝ ΕΝ ΑΥΤΩ ΚΑΙ ΗΣΑΝ ΟΙ ΤΕΘΝΗΚΟΤΕΣ ΟΥΣ ΕΘΑΝΑΤΩΣΕΝ ΣΑΜΨΩΝ ΕΝ ΤΩ ΘΑΝΑΤΩ ΑΥΤΟΥ ΠΛΕΙΟΥΣ Η ΟΥΣ ΕΘΑΝΑΤΩΣΕΝ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ

31 ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΟΝ ΑΥΤΟΝ ΚΑΙ ΑΝΕΒΗΣΑΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΑΝΑ ΜΕΣΟΝ ΣΑΡΑΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΕΣΘΑΟΛ ΕΝ ΤΩ ΤΑΦΩ ΜΑΝΩΕ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΕΚΡΙΝΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΙΚΟΣΙ ΕΤΗ

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2 ΚΑΙ ΕΙΠΕΝ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΟΙ ΧΙΛΙΟΙ ΚΑΙ ΕΚΑΤΟΝ ΟΥΣ ΕΛΑΒΕΣ ΑΡΓΥΡΙΟΥ ΣΕΑΥΤΗ ΚΑΙ ΜΕ ΗΡΑΣΩ ΚΑΙ ΠΡΟΣΕΙΠΑΣ ΕΝ ΩΣΙ ΜΟΥ ΙΔΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΠΑΡ' ΕΜΟΙ ΕΓΩ ΕΛΑΒΟΝ ΑΥΤΟ ΚΑΙ ΕΙΠΕΝ Η ΜΗΤΗΡ ΑΥΤΟΥ ΕΥΛΟΓΗΤΟΣ Ο ΥΙΟΣ ΜΟΥ ΤΩ ΚΥΡΙΩ

3 ΚΑΙ ΑΠΕΔΩΚΕΝ ΤΟΥΣ ΧΙΛΙΟΥΣ ΚΑΙ ΕΚΑΤΟΝ ΤΟΥ ΑΡΓΥΡΙΟΥ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ Η ΜΗΤΗΡ ΑΥΤΟΥ ΑΓΙΑΖΟΥΣΑ ΗΓΙΑΚΑ ΤΟ ΑΡΓΥΡΙΟΝ ΤΩ ΚΥΡΙΩ ΕΚ ΧΕΙΡΟΣ ΜΟΥ ΤΩ ΥΙΩ ΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΓΛΥΠΤΟΝ ΚΑΙ ΧΩΝΕΥΤΟΝ ΚΑΙ ΝΥΝ ΑΠΟΔΩΣΩ ΣΟΙ ΑΥΤΟ

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5 ΚΑΙ Ο ΟΙΚΟΣ ΜΙΧΑΙΑ ΑΥΤΩ ΟΙΚΟΣ ΘΕΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΦΩΔ ΚΑΙ ΘΑΡΑΦΙΝ ΚΑΙ ΕΠΛΗΡΩΣΕΝ ΤΗΝ ΧΕΙΡΑ ΑΠΟ ΕΝΟΣ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩ ΕΙΣ ΙΕΡΕΑ

6 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΟΥΚ ΗΝ ΒΑΣΙΛΕΥΣ ΕΝ ΙΣΡΑΗΛ ΑΝΗΡ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΕΠΟΙΕΙ

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8 ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΑΝΗΡ ΑΠΟ ΒΗΘΛΕΕΜ ΤΗΣ ΠΟΛΕΩΣ ΙΟΥΔΑ ΠΑΡΟΙΚΗΣΑΙ ΕΝ Ω ΕΑΝ ΕΥΡΗ ΤΟΠΩ ΚΑΙ ΗΛΘΕΝ ΕΩΣ ΟΡΟΥΣ ΕΦΡΑΙΜ ΚΑΙ ΕΩΣ ΟΙΚΟΥ ΜΙΧΑΙΑ ΤΟΥ ΠΟΙΗΣΑΙ ΟΔΟΝ ΑΥΤΟΥ

9 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΜΙΧΑΙΑΣ ΠΟΘΕΝ ΕΡΧΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΥΙΤΗΣ ΕΙΜΙ ΑΠΟ ΒΑΙΘΛΕΕΜ ΙΟΥΔΑ ΚΑΙ ΕΓΩ ΠΟΡΕΥΟΜΑΙ ΠΑΡΟΙΚΗΣΑΙ ΕΝ Ω ΕΑΝ ΕΥΡΩ ΤΟΠΩ

10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΜΙΧΑΙΑΣ ΚΑΘΟΥ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΓΙΝΟΥ ΜΟΙ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΕΙΣ ΙΕΡΕΑ ΚΑΙ ΕΓΩ ΔΩΣΩ ΣΟΙ ΔΕΚΑ ΑΡΓΥΡΙΟΥ ΕΙΣ ΗΜΕΡΑΝ ΚΑΙ ΣΤΟΛΗΝ ΙΜΑΤΙΩΝ ΚΑΙ ΤΑ ΠΡΟΣ ΖΩΗΝ ΣΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΛΕΥΙΤΗΣ

11 ΚΑΙ ΗΡΞΑΤΟ ΠΑΡΟΙΚΕΙΝ ΠΑΡΑ ΤΩ ΑΝΔΡΙ ΚΑΙ ΕΓΕΝΗΘΗ Ο ΝΕΑΝΙΑΣ ΠΑΡ' ΑΥΤΩ ΩΣ ΕΙΣ ΑΠΟ ΥΙΩΝ ΑΥΤΟΥ

12 ΚΑΙ ΕΠΛΗΡΩΣΕΝ ΜΙΧΑΙΑΣ ΤΗΝ ΧΕΙΡΑ ΤΟΥ ΛΕΥΙΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩ ΕΙΣ ΙΕΡΕΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΟΙΚΩ ΜΙΧΑΙΑ

13 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΝΥΝ ΕΓΝΩΝ ΟΤΙ ΑΓΑΘΥΝΕΙ ΚΥΡΙΟΣ ΕΜΟΙ ΟΤΙ ΕΓΕΝΕΤΟ ΜΟΙ Ο ΛΕΥΙΤΗΣ ΕΙΣ ΙΕΡΕΑ

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1 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΟΥΚ ΗΝ ΒΑΣΙΛΕΥΣ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ Η ΦΥΛΗ ΔΑΝ ΕΖΗΤΕΙ ΑΥΤΗ ΚΛΗΡΟΝΟΜΙΑΝ ΚΑΤΟΙΚΗΣΑΙ ΟΤΙ ΟΥΚ ΕΝΕΠΕΣΕΝ ΑΥΤΗ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΕΝ ΜΕΣΩ ΦΥΛΩΝ ΙΣΡΑΗΛ ΚΛΗΡΟΝΟΜΙΑ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΥΙΟΙ ΔΑΝ ΑΠΟ ΔΗΜΩΝ ΑΥΤΩΝ ΠΕΝΤΕ ΑΝΔΡΑΣ ΥΙΟΥΣ ΔΥΝΑΜΕΩΣ ΑΠΟ ΣΑΡΑΑ ΚΑΙ ΑΠΟ ΕΣΘΑΟΛ ΤΟΥ ΚΑΤΑΣΚΕΨΑΣΘΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΞΙΧΝΙΑΣΑΙ ΑΥΤΗΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΟΡΕΥΕΣΘΕ ΚΑΙ ΕΞΙΧΝΙΑΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΗΛΘΟΝ ΕΩΣ ΟΡΟΥΣ ΕΦΡΑΙΜ ΕΩΣ ΟΙΚΟΥ ΜΙΧΑΙΑ ΚΑΙ ΗΥΛΙΣΘΗΣΑΝ ΕΚΕΙ

3 ΑΥΤΟΙ ΕΝ ΟΙΚΩ ΜΙΧΑΙΑ ΚΑΙ ΑΥΤΟΙ ΕΠΕΓΝΩΣΑΝ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΝΕΑΝΙΣΚΟΥ ΤΟΥ ΛΕΥΙΤΟΥ ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΕΚΕΙ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΤΙΣ ΗΝΕΓΚΕΝ ΣΕ ΩΔΕ ΚΑΙ ΤΙ ΣΥ ΠΟΙΕΙΣ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΤΙ ΣΟΙ ΩΔΕ

4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΥΤΩΣ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΜΟΙ ΜΙΧΑΙΑΣ ΚΑΙ ΕΜΙΣΘΩΣΑΤΟ ΜΕ ΚΑΙ ΕΓΕΝΟΜΗΝ ΑΥΤΩ ΕΙΣ ΙΕΡΕΑ

5 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΕΡΩΤΗΣΟΝ ΔΗ ΕΝ ΤΩ ΘΕΩ ΚΑΙ ΓΝΩΣΟΜΕΘΑ ΕΙ ΕΥΟΔΩΘΗΣΕΤΑΙ Η ΟΔΟΣ ΗΜΩΝ ΕΝ Η ΗΜΕΙΣ ΠΟΡΕΥΟΜΕΘΑ ΕΝ ΑΥΤΗ

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6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΕΡΕΥΣ ΠΟΡΕΥΕΣΘΕ ΕΝ ΕΙΡΗΝΗ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ Η ΟΔΟΣ ΥΜΩΝ ΕΝ Η ΠΟΡΕΥΕΣΘΕ ΕΝ ΑΥΤΗ
7 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΟΙ ΠΕΝΤΕ ΑΝΔΡΕΣ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΛΑΙΣΑ ΚΑΙ ΕΙΔΑΝ ΤΟΝ ΛΑΟΝ ΤΟΝ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΘΗΜΕΝΟΝ ΕΠ' ΕΛΠΙΔΙ ΩΣ ΚΡΙΣΙΣ ΣΙΔΩΝΙΩΝ ΗΣΥΧΑΖΟΥΣΑ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΙΑΤΡΕΠΩΝ Η ΚΑΤΑΙΣΧΥΝΩΝ ΛΟΓΟΝ ΕΝ ΤΗ ΓΗ ΚΛΗΡΟΝΟΜΟΣ ΕΚΠΙΕΖΩΝ ΘΗΣΑΥΡΟΥ ΚΑΙ ΜΑΚΡΑΝ ΕΙΣΙΝ ΣΙΔΩΝΙΩΝ ΚΑΙ ΛΟΓΟΝ ΟΥΚ ΕΧΟΥΣΙΝ ΠΡΟΣ ΑΝΘΡΩΠΟΝ
8 ΚΑΙ ΗΛΘΟΝ ΟΙ ΠΕΝΤΕ ΑΝΔΡΕΣ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΕΙΣ ΣΑΡΑΑ ΚΑΙ ΕΣΘΑΟΛ ΚΑΙ ΕΙΠΟΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΤΙ ΥΜΕΙΣ ΚΑΘΗΣΘΕ
9 ΚΑΙ ΕΙΠΑΝ ΑΝΑΣΤΗΤΕ ΚΑΙ ΑΝΑΒΩΜΕΝ ΕΠ' ΑΥΤΟΥΣ ΟΤΙ ΕΙΔΟΜΕΝ ΤΗΝ ΓΗΝ ΚΑΙ ΙΔΟΥ ΑΓΑΘΗ ΣΦΟΔΡΑ ΚΑΙ ΥΜΕΙΣ ΗΣΥΧΑΖΕΤΕ ΜΗ ΟΚΝΗΣΗΤΕ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΚΑΙ ΕΙΣΕΛΘΕΙΝ ΤΟΥ ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ
10 ΚΑΙ ΗΝΙΚΑ ΑΝ ΕΛΘΗΤΕ ΕΙΣΕΛΕΥΣΕΣΘΕ ΠΡΟΣ ΛΑΟΝ ΕΠ' ΕΛΠΙΔΙ ΚΑΙ Η ΓΗ ΠΛΑΤΕΙΑ ΟΤΙ ΕΔΩΚΕΝ ΑΥΤΗΝ Ο ΘΕΟΣ ΕΝ ΧΕΙΡΙ ΥΜΩΝ ΤΟΠΟΣ ΟΠΟΥ ΟΥΚ ΕΣΤΙΝ ΕΚΕΙ ΥΣΤΕΡΗΜΑ ΠΑΝΤΟΣ ΡΗΜΑΤΟΣ ΤΩΝ ΕΝ ΤΗ ΓΗ
11 ΚΑΙ ΑΠΗΡΑΝ ΕΚΕΙΘΕΝ ΑΠΟ ΔΗΜΩΝ ΤΟΥ ΔΑΝ ΑΠΟ ΣΑΡΑΑ ΚΑΙ ΑΠΟ ΕΣΘΑΟΛ ΕΞΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΕΖΩΣΜΕΝΟΙ ΣΚΕΥΗ ΠΑΡΑΤΑΞΕΩΣ
12 ΚΑΙ ΑΝΕΒΗΣΑΝ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΕΝ ΚΑΡΙΑΘΙΑΡΙΜ ΕΝ ΙΟΥΔΑ ΔΙΑ ΤΟΥΤΟ ΕΚΛΗΘΗ ΕΝ ΕΚΕΙΝΩ ΤΩ ΤΟΠΩ ΠΑΡΕΜΒΟΛΗ ΔΑΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΙΔΟΥ ΟΠΙΣΩ ΚΑΡΙΑΘΙΑΡΙΜ
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15 ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΕΚΕΙ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΝΕΑΝΙΣΚΟΥ ΤΟΥ ΛΕΥΙΤΟΥ ΟΙΚΟΝ ΜΙΧΑΙΑ ΚΑΙ ΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΕΙΣ ΕΙΡΗΝΗΝ
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JUDGES (KRITAI) CHAPTER 19

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΟΥΚ ΗΝ ΒΑΣΙΛΕΥΣ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΓΕΝΕΤΟ ΑΝΗΡ ΛΕΥΙΤΗΣ ΠΑΡΟΙΚΩΝ ΕΝ ΜΗΡΟΙΣ ΟΡΟΥΣ ΕΦΡΑΙΜ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΩ ΓΥΝΑΙΚΑ ΠΑΛΛΑΚΗΝ ΑΠΟ ΒΗΘΛΕΕΜ ΙΟΥΔΑ
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ΕΣΤΙΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΖΕΥΓΟΣ ΟΝΩΝ ΕΠΙΣΕΣΑΓΜΕΝΩΝ ΚΑΙ Η ΠΑΛΛΑΚΗ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ

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25 ΚΑΙ ΟΥΚ ΕΥΔΟΚΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΕΙΣΑΚΟΥΣΑΙ ΑΥΤΟΥ ΚΑΙ ΕΠΕΛΑΒΕΤΟ Ο ΑΝΗΡ ΤΗΣ ΠΑΛΛΑΚΗΣ ΑΥΤΟΥ ΚΑΙ ΕΞΗΓΑΓΕΝ ΑΥΤΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΞΩ ΚΑΙ ΕΓΝΩΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΝΕΠΑΙΖΟΝ ΕΝ ΑΥΤΗ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΩΣ ΠΡΩΙ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΝ ΑΥΤΗΝ ΩΣ ΑΝΕΒΗ ΤΟ ΠΡΩΙ

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27 ΚΑΙ ΑΝΕΣΤΗ Ο ΑΝΗΡ ΑΥΤΗΣ ΤΟ ΠΡΩΙ ΚΑΙ ΗΝΟΙΞΕΝ ΤΑΣ ΘΥΡΑΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΑΙ ΙΔΟΥ Η ΓΥΝΗ Η ΠΑΛΛΑΚΗ ΑΥΤΟΥ ΠΕΠΤΩΚΥΙΑ ΠΑΡΑ ΤΑΣ ΘΥΡΑΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΗΣ ΕΠΙ ΤΟ ΠΡΟΘΥΡΟΝ

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JUDGES (KRITAI) CHAPTER 20

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16 ΕΚ ΠΑΝΤΟΣ ΛΑΟΥ ΑΜΦΟΤΕΡΟΔΕΞΙΟΙ ΠΑΝΤΕΣ ΟΥΤΟΙ ΣΦΕΝΔΟΝΗΤΑΙ ΕΝ ΛΙΘΟΙΣ ΠΡΟΣ ΤΡΙΧΑ ΚΑΙ ΟΥΚ ΕΞΑΜΑΡΤΑΝΟΝΤΕΣ

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JUDGES (KRITAI) CHAPTER 21

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THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure

The book is structured in four chapters:

1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΚΡΙΝΕΙΝ ΤΟΥΣ ΚΡΙΤΑΣ ΚΑΙ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΕΝ ΤΗ ΓΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΝΗΡ ΑΠΟ ΒΑΙΘΛΕΕΜ ΤΗΣ ΙΟΥΔΑ ΤΟΥ ΠΑΡΟΙΚΗΣΑΙ ΕΝ ΑΓΡΩ ΜΩΑΒ ΑΥΤΟΣ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ

2 ΚΑΙ ΟΝΟΜΑ ΤΩ ΑΝΔΡΙ ΑΒΙΜΕΛΕΧ ΚΑΙ ΟΝΟΜΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΝΩΕΜΙΝ ΚΑΙ ΟΝΟΜΑ ΤΟΙΣ ΔΥΣΙΝ ΥΙΟΙΣ ΑΥΤΟΥ ΜΑΑΛΩΝ ΚΑΙ ΧΕΛΑΙΩΝ ΕΦΡΑΘΑΙΟΙ ΕΚ ΒΑΙΘΛΕΕΜ ΤΗΣ ΙΟΥΔΑ ΚΑΙ ΗΛΘΟΣΑΝ ΕΙΣ ΑΓΡΟΝ ΜΩΑΒ ΚΑΙ ΗΣΑΝ ΕΚΕΙ

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5 ΚΑΙ ΑΠΕΘΑΝΟΝ ΚΑΙ ΓΕ ΑΜΦΟΤΕΡΟΙ ΜΑΑΛΩΝ ΚΑΙ ΧΕΛΑΙΩΝ ΚΑΙ ΚΑΤΕΛΕΙΦΘΗ Η ΓΥΝΗ ΑΠΟ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΚΑΙ ΑΠΟ ΤΩΝ ΔΥΟ ΥΙΩΝ ΑΥΤΗΣ

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11 ΚΑΙ ΕΙΠΕΝ ΝΩΕΜΙΝ ΕΠΙΣΤΡΑΦΗΤΕ ΔΗ ΘΥΓΑΤΕΡΕΣ ΜΟΥ ΚΑΙ ΙΝΑ ΤΙ ΠΟΡΕΥΕΣΘΕ ΜΕΤ' ΕΜΟΥ ΜΗ ΕΤΙ ΜΟΙ ΥΙΟΙ ΕΝ ΤΗ ΚΟΙΛΙΑ ΜΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΥΜΙΝ ΕΙΣ ΑΝΔΡΑΣ
12 ΕΠΙΣΤΡΑΦΗΤΕ ΔΗ ΘΥΓΑΤΕΡΕΣ ΜΟΥ ΔΙΟΤΙ ΓΕΓΗΡΑΚΑ ΤΟΥ ΜΗ ΕΙΝΑΙ ΑΝΔΡΙ ΟΤΙ ΕΙΠΑ ΟΤΙ ΕΣΤΙΝ ΜΟΙ ΥΠΟΣΤΑΣΙΣ ΤΟΥ ΓΕΝΗΘΗΝΑΙ ΜΕ ΑΝΔΡΙ ΚΑΙ ΤΕΞΟΜΑΙ ΥΙΟΥΣ
13 ΜΗ ΑΥΤΟΥΣ ΠΡΟΣΔΕΞΕΣΘΕ ΕΩΣ ΟΥ ΑΔΡΥΝΘΩΣΙΝ Η ΑΥΤΟΙΣ ΚΑΤΑΣΧΕΘΗΣΕΣΘΕ ΤΟΥ ΜΗ ΓΕΝΕΣΘΑΙ ΑΝΔΡΙ ΜΗ ΔΗ ΘΥΓΑΤΕΡΕΣ ΜΟΥ ΟΤΙ ΕΠΙΚΡΑΝΘΗ ΜΟΙ ΥΠΕΡ ΥΜΑΣ ΟΤΙ ΕΞΗΛΘΕΝ ΕΝ ΕΜΟΙ ΧΕΙΡ ΚΥΡΙΟΥ
14 ΚΑΙ ΕΠΗΡΑΝ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΕΚΛΑΥΣΑΝ ΕΤΙ ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΟΡΦΑ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤΗΣ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΟΝ ΛΑΟΝ ΑΥΤΗΣ ΡΟΥΘ ΔΕ ΗΚΟΛΟΥΘΗΣΕΝ ΑΥΤΗ
15 ΚΑΙ ΕΙΠΕΝ ΝΩΕΜΙΝ ΠΡΟΣ ΡΟΥΘ ΙΔΟΥ ΑΝΕΣΤΡΕΨΕΝ Η ΣΥΝΝΥΜΦΟΣ ΣΟΥ ΠΡΟΣ ΛΑΟΝ ΑΥΤΗΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΗΣ ΕΠΙΣΤΡΑΦΗΤΙ ΔΗ ΚΑΙ ΣΥ ΟΠΙΣΩ ΤΗΣ ΣΥΝΝΥΜΦΟΥ ΣΟΥ
16 ΕΙΠΕΝ ΔΕ ΡΟΥΘ ΜΗ ΑΠΑΝΤΗΣΑΙ ΕΜΟΙ ΤΟΥ ΚΑΤΑΛΙΠΕΙΝ ΣΕ Η ΑΠΟΣΤΡΕΨΑΙ ΟΠΙΣΘΕΝ ΣΟΥ ΟΤΙ ΣΥ ΟΠΟΥ ΕΑΝ ΠΟΡΕΥΘΗΣ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΟΥ ΕΑΝ ΑΥΛΙΣΘΗΣ ΑΥΛΙΣΘΗΣΟΜΑΙ Ο ΛΑΟΣ ΣΟΥ ΛΑΟΣ ΜΟΥ ΚΑΙ Ο ΘΕΟΣ ΣΟΥ ΘΕΟΣ ΜΟΥ
17 ΚΑΙ ΟΥ ΕΑΝ ΑΠΟΘΑΝΗΣ ΑΠΟΘΑΝΟΥΜΑΙ ΚΑΚΕΙ ΤΑΦΗΣΟΜΑΙ ΤΑΔΕ ΠΟΙΗΣΑΙ ΜΟΙ ΚΥΡΙΟΣ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΟΤΙ ΘΑΝΑΤΟΣ ΔΙΑΣΤΕΛΕΙ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ
18 ΙΔΟΥΣΑ ΔΕ ΝΩΕΜΙΝ ΟΤΙ ΚΡΑΤΑΙΟΥΤΑΙ ΑΥΤΗ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΜΕΤ' ΑΥΤΗΣ ΕΚΟΠΑΣΕΝ ΤΟΥ ΛΑΛΗΣΑΙ ΠΡΟΣ ΑΥΤΗΝ ΕΤΙ
19 ΕΠΟΡΕΥΘΗΣΑΝ ΔΕ ΑΜΦΟΤΕΡΑΙ ΕΩΣ ΤΟΥ ΠΑΡΑ-ΓΕΝΕΣΘΑΙ ΑΥΤΑΣ ΕΙΣ ΒΑΙΘΛΕΕΜ ΚΑΙ ΗΧΗΣΕΝ ΠΑΣΑ Η ΠΟΛΙΣ ΕΠ' ΑΥΤΑΙΣ ΚΑΙ ΕΙΠΟΝ ΑΥΤΗ ΕΣΤΙΝ ΝΩΕΜΙΝ
20 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΑΣ ΜΗ ΔΗ ΚΑΛΕΙΤΕ ΜΕ ΝΩΕΜΙΝ ΚΑΛΕΣΑΤΕ ΜΕ ΠΙΚΡΑΝ ΟΤΙ ΕΠΙΚΡΑΝΘΗ ΕΝ ΕΜΟΙ Ο ΙΚΑΝΟΣ ΣΦΟΔΡΑ
21 ΕΓΩ ΠΛΗΡΗΣ ΕΠΟΡΕΥΘΗΝ ΚΑΙ ΚΕΝΗΝ ΑΠΕΣΤΡΕΨΕΝ ΜΕ Ο ΚΥΡΙΟΣ ΚΑΙ ΙΝΑ ΤΙ ΚΑΛΕΙΤΕ ΜΕ ΝΩΕΜΙΝ ΚΑΙ ΚΥΡΙΟΣ ΕΤΑΠΕΙΝΩΣΕΝ ΜΕ ΚΑΙ Ο ΙΚΑΝΟΣ ΕΚΑΚΩΣΕΝ ΜΕ
22 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΝΩΕΜΙΝ ΚΑΙ ΡΟΥΘ Η ΜΩΑΒΙΤΙΣ Η ΝΥΜΦΗ ΑΥΤΗΣ ΕΠΙΣΤΡΕΦΟΥΣΑ ΕΞ ΑΓΡΟΥ ΜΩΑΒ ΑΥΤΑΙ ΔΕ ΠΑΡΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΒΑΙΘΛΕΕΜ ΕΝ ΑΡΧΗ ΘΕΡΙΣΜΟΥ ΚΡΙΘΩΝ

RUTH CHAPTER 2

1 ΚΑΙ ΤΗ ΝΩΕΜΙΝ ΑΝΗΡ ΓΝΩΡΙΜΟΣ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ Ο ΔΕ ΑΝΗΡ ΔΥΝΑΤΟΣ ΙΣΧΥΙ ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΑΒΙΜΕΛΕΧ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΒΟΟΣ
2 ΚΑΙ ΕΙΠΕΝ ΡΟΥΘ Η ΜΩΑΒΙΤΙΣ ΠΡΟΣ ΝΩΕΜΙΝ ΠΟΡΕΥΘΩ ΔΗ ΕΙΣ ΑΓΡΟΝ ΚΑΙ ΣΥΝΑΞΩ ΕΝ ΤΟΙΣ ΣΤΑΧΥΣΙΝ ΚΑΤΟΠΙΣΘΕΝ ΟΥ ΕΑΝ ΕΥΡΩ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΕΙΠΕΝ ΔΕ ΑΥΤΗ ΠΟΡΕΥΟΥ ΘΥΓΑΤΕΡ
3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΣΥΝΕΛΕΞΕΝ ΕΝ ΤΩ ΑΓΡΩ ΚΑΤΟΠΙΣΘΕΝ ΤΩΝ ΘΕΡΙΖΟΝΤΩΝ ΚΑΙ ΠΕΡΙΕΠΕΣΕΝ ΠΕΡΙΠΤΩΜΑΤΙ ΤΗ ΜΕΡΙΔΙ ΤΟΥ ΑΓΡΟΥ ΒΟΟΣ ΤΟΥ ΕΚ ΣΥΓΓΕΝΕΙΑΣ ΑΒΙΜΕΛΕΧ
4 ΚΑΙ ΙΔΟΥ ΒΟΟΣ ΗΛΘΕΝ ΕΚ ΒΑΙΘΛΕΕΜ ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΘΕΡΙΖΟΥΣΙΝ ΚΥΡΙΟΣ ΜΕΘ' ΥΜΩΝ ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΕΥΛΟΓΗΣΑΙ ΣΕ ΚΥΡΙΟΣ
5 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΤΩ ΠΑΙΔΑΡΙΩ ΑΥΤΟΥ ΤΩ ΕΦΕΣΤΩΤΙ ΕΠΙ ΤΟΥΣ ΘΕΡΙΖΟΝΤΑΣ ΤΙΝΟΣ Η ΝΕΑΝΙΣ ΑΥΤΗ
6 ΚΑΙ ΑΠΕΚΡΙΘΗ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΟ ΕΦΕΣΤΟΣ ΕΠΙ ΤΟΥΣ ΘΕΡΙΖΟΝΤΑΣ ΚΑΙ ΕΙΠΕΝ Η ΠΑΙΣ Η ΜΩΑΒΙΤΙΣ ΕΣΤΙΝ Η ΑΠΟΣΤΡΑΦΕΙΣΑ ΜΕΤΑ ΝΩΕΜΙΝ ΕΞ ΑΓΡΟΥ ΜΩΑΒ
7 ΚΑΙ ΕΙΠΕΝ ΣΥΛΛΕΞΩ ΔΗ ΚΑΙ ΣΥΝΑΞΩ ΕΝ ΤΟΙΣ ΔΡΑΓΜΑΣΙΝ ΟΠΙΣΘΕΝ ΤΩΝ ΘΕΡΙΖΟΝΤΩΝ ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΕΣΤΗ ΑΠΟ ΠΡΩΙΘΕΝ ΚΑΙ ΕΩΣ ΕΣΠΕΡΑΣ ΟΥ ΚΑΤΕΠΑΥΣΕΝ ΕΝ ΤΩ ΑΓΡΩ ΜΙΚΡΟΝ
8 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΠΡΟΣ ΡΟΥΘ ΟΥΚ ΗΚΟΥΣΑΣ ΘΥΓΑΤΕΡ ΜΗ ΠΟΡΕΥΘΗΣ ΕΝ ΑΓΡΩ ΣΥΛΛΕΞΑΙ ΕΤΕΡΩ ΚΑΙ ΣΥ ΟΥ ΠΟΡΕΥΣΗ ΕΝΤΕΥΘΕΝ ΩΔΕ ΚΟΛΛΗΘΗΤΙ ΜΕΤΑ ΤΩΝ ΚΟΡΑΣΙΩΝ ΜΟΥ
9 ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΟΥ ΕΑΝ ΘΕΡΙΖΩΣΙΝ ΚΑΙ ΠΟΡΕΥΣΗ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΩΝ ΙΔΟΥ ΕΝΕΤΕΙΛΑΜΗΝ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΤΟΥ ΜΗ ΑΨΑΣΘΑΙ ΣΟΥ ΚΑΙ Ο ΤΙ ΔΙΨΗΣΕΙΣ ΚΑΙ ΠΟΡΕΥΘΗΣΗ ΕΙΣ ΤΑ ΣΚΕΥΗ ΚΑΙ ΠΙΕΣΑΙ ΟΘΕΝ ΑΝ ΥΔΡΕΥΩΝΤΑΙ ΤΑ ΠΑΙΔΑΡΙΑ
10 ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΟΤΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΤΟΥ ΕΠΙΓΝΩΝΑΙ ΜΕ ΚΑΙ ΕΓΩ ΕΙΜΙ ΞΕΝΗ
11 ΚΑΙ ΑΠΕΚΡΙΘΗ ΒΟΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΑΠΑΓΓΕΛΙΑ ΑΠΗΓΓΕΛΗ ΜΟΙ ΟΣΑ ΠΕΠΟΙΗΚΑΣ ΜΕΤΑ ΤΗΣ ΠΕΝΘΕΡΑΣ ΣΟΥ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΤΟΝ ΑΝΔΡΑ ΣΟΥ ΚΑΙ ΠΩΣ ΚΑΤΕΛΙΠΕΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΓΗΝ ΓΕΝΕΣΕΩΣ ΣΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗΣ ΠΡΟΣ ΛΑΟΝ ΟΝ ΟΥΚ ΗΔΕΙΣ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΣ
12 ΑΠΟΤΕΙΣΑΙ ΚΥΡΙΟΣ ΤΗΝ ΕΡΓΑΣΙΑΝ ΣΟΥ ΚΑΙ ΓΕΝΟΙΤΟ Ο ΜΙΣΘΟΣ ΣΟΥ ΠΛΗΡΗΣ ΠΑΡΑ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΠΡΟΣ ΟΝ ΗΛΘΕΣ ΠΕΠΟΙΘΕΝΑΙ ΥΠΟ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΟΥ
13 Η ΔΕ ΕΙΠΕΝ ΕΥΡΟΙΜΙ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΥΡΙΕ ΟΤΙ ΠΑΡΕΚΑΛΕΣΑΣ ΜΕ ΚΑΙ ΟΤΙ ΕΛΑΛΗΣΑΣ ΕΠΙ ΚΑΡΔΙΑΝ ΤΗΣ ΔΟΥΛΗΣ ΣΟΥ ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΣΟΜΑΙ ΩΣ ΜΙΑ ΤΩΝ ΠΑΙΔΙΣΚΩΝ ΣΟΥ
14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΒΟΟΣ ΗΔΗ ΩΡΑ ΤΟΥ ΦΑΓΕΙΝ ΠΡΟΣΕΛΘΕ ΩΔΕ ΚΑΙ ΦΑΓΕΣΑΙ ΤΩΝ ΑΡΤΩΝ ΚΑΙ ΒΑΨΕΙΣ ΤΟΝ ΨΩΜΟΝ ΣΟΥ ΕΝ ΤΩ ΟΞΕΙ ΚΑΙ ΕΚΑΘΙΣΕΝ ΡΟΥΘ ΕΚ ΠΛΑΓΙΩΝ ΤΩΝ ΘΕΡΙΖΟΝΤΩΝ ΚΑΙ ΕΒΟΥΝΙΣΕΝ ΑΥΤΗ ΒΟΟΣ ΑΛΦΙΤΟΝ ΚΑΙ ΕΦΑΓΕΝ ΚΑΙ ΕΝΕΠΛΗΣΘΗ ΚΑΙ ΚΑΤΕΛΙΠΕΝ
15 ΚΑΙ ΑΝΕΣΤΗ ΤΟΥ ΣΥΛΛΕΓΕΙΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΒΟΟΣ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΑΥΤΟΥ ΛΕΓΩΝ ΚΑΙ ΓΕ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΔΡΑΓΜΑΤΩΝ ΣΥΛΛΕΓΕΤΩ ΚΑΙ ΜΗ ΚΑΤΑΙΣΧΥΝΗΤΕ ΑΥΤΗΝ
16 ΚΑΙ ΒΑΣΤΑΖΟΝΤΕΣ ΒΑΣΤΑΞΑΤΕ ΑΥΤΗ ΚΑΙ ΓΕ ΠΑΡΑΒΑΛΛΟΝΤΕΣ ΠΑΡΑΒΑΛΕΙΤΕ ΑΥΤΗ ΕΚ ΤΩΝ ΒΕΒΟΥ-ΝΙΣΜΕΝΩΝ ΚΑΙ ΑΦΕΤΕ ΚΑΙ ΣΥΛΛΕΞΕΙ ΚΑΙ ΟΥΚ ΕΠΙΤΙΜΗΣΕΤΕ ΑΥΤΗ
17 ΚΑΙ ΣΥΝΕΛΕΞΕΝ ΕΝ ΤΩ ΑΓΡΩ ΕΩΣ ΕΣΠΕΡΑΣ ΚΑΙ ΕΡΡΑΒΔΙΣΕΝ Α ΣΥΝΕΛΕΞΕΝ ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΟΙΦΙ ΚΡΙΘΩΝ
18 ΚΑΙ ΗΡΕΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΙΔΕΝ Η ΠΕΝΘΕΡΑ ΑΥΤΗΣ Α ΣΥΝΕΛΕΞΕΝ ΚΑΙ ΕΞΕΝΕΓΚΑΣΑ ΡΟΥΘ ΕΔΩΚΕΝ ΑΥΤΗ Α ΚΑΤΕΛΙΠΕΝ ΕΞ ΩΝ ΕΝΕΠΛΗΣΘΗ
19 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Η ΠΕΝΘΕΡΑ ΑΥΤΗΣ ΠΟΥ ΣΥΝΕΛΕΞΑΣ ΣΗΜΕΡΟΝ ΚΑΙ ΠΟΥ ΕΠΟΙΗΣΑΣ ΕΙΗ Ο ΕΠΙΓΝΟΥΣ ΣΕ ΕΥΛΟΓΗΜΕΝΟΣ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΡΟΥΘ ΤΗ ΠΕΝΘΕΡΑ ΑΥΤΗΣ ΠΟΥ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΙΠΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΑΝΔΡΟΣ ΜΕΘ' ΟΥ ΕΠΟΙΗΣΑ ΣΗΜΕΡΟΝ ΒΟΟΣ
20 ΚΑΙ ΕΙΠΕΝ ΝΩΕΜΙΝ ΤΗ ΝΥΜΦΗ ΑΥΤΗΣ ΕΥΛΟΓΗΤΟΣ ΕΣΤΙΝ ΤΩ ΚΥΡΙΩ ΟΤΙ ΟΥΚ ΕΓΚΑΤΕΛΙΠΕΝ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΜΕΤΑ ΤΩΝ ΖΩΝΤΩΝ ΚΑΙ ΜΕΤΑ ΤΩΝ ΤΕΘΝΗΚΟΤΩΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΝΩΕΜΙΝ ΕΓΓΙΖΕΙ ΗΜΙΝ Ο ΑΝΗΡ ΕΚ ΤΩΝ ΑΓΧΙΣΤΕΥΟΝΤΩΝ ΗΜΑΣ ΕΣΤΙΝ
21 ΚΑΙ ΕΙΠΕΝ ΡΟΥΘ ΠΡΟΣ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤΗΣ ΚΑΙ ΓΕ ΟΤΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΜΕΤΑ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΜΟΥ ΠΡΟΣΚΟΛΛΗΘΗΤΙ ΕΩΣ ΑΝ ΤΕΛΕΣΩΣΙΝ ΟΛΟΝ ΤΟΝ ΑΜΗΤΟΝ ΟΣ ΥΠΑΡΧΕΙ ΜΟΙ
22 ΚΑΙ ΕΙΠΕΝ ΝΩΕΜΙΝ ΠΡΟΣ ΡΟΥΘ ΤΗΝ ΝΥΜΦΗΝ ΑΥΤΗΣ ΑΓΑΘΟΝ ΘΥΓΑΤΕΡ ΟΤΙ ΕΠΟΡΕΥΘΗΣ ΜΕΤΑ ΤΩΝ ΚΟΡΑΣΙΩΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΑΠΑΝΤΗΣΟΝΤΑΙ ΣΟΙ ΕΝ ΑΓΡΩ ΕΤΕΡΩ

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23 ΚΑΙ ΠΡΟΣΕΚΟΛΛΗΘΗ ΡΟΥΘ ΤΟΙΣ ΚΟΡΑΣΙΟΙΣ ΒΟΟΣ ΣΥΛΛΕΓΕΙΝ ΕΩΣ ΟΥ ΣΥΝΕΤΕΛΕΣΕΝ ΤΟΝ ΘΕΡΙΣΜΟΝ ΤΩΝ ΚΡΙΘΩΝ ΚΑΙ ΤΩΝ ΠΥΡΩΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΜΕΤΑ ΤΗΣ ΠΕΝΘΕΡΑΣ ΑΥΤΗΣ

RUTH CHAPTER 3

1 ΕΙΠΕΝ ΔΕ ΑΥΤΗ ΝΩΕΜΙΝ Η ΠΕΝΘΕΡΑ ΑΥΤΗΣ ΘΥΓΑΤΕΡ ΟΥ ΜΗ ΖΗΤΗΣΩ ΣΟΙ ΑΝΑΠΑΥΣΙΝ ΙΝΑ ΕΥ ΓΕΝΗΤΑΙ ΣΟΙ

2 ΚΑΙ ΝΥΝ ΟΥΧΙ ΒΟΟΣ ΓΝΩΡΙΜΟΣ ΗΜΩΝ ΟΥ ΗΣ ΜΕΤΑ ΤΩΝ ΚΟΡΑΣΙΩΝ ΑΥΤΟΥ ΙΔΟΥ ΑΥΤΟΣ ΛΙΚΜΑ ΤΟΝ ΑΛΩΝΑ ΤΩΝ ΚΡΙΘΩΝ ΤΑΥΤΗ ΤΗ ΝΥΚΤΙ

3 ΣΥ ΔΕ ΛΟΥΣΗ ΚΑΙ ΑΛΕΙΨΗ ΚΑΙ ΠΕΡΙΘΗΣΕΙΣ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΣΟΥ ΕΠΙ ΣΕΑΥΤΗ ΚΑΙ ΑΝΑΒΗΣΗ ΕΠΙ ΤΟΝ ΑΛΩ ΜΗ ΓΝΩΡΙΣΘΗΣ ΤΩ ΑΝΔΡΙ ΕΩΣ ΟΥ ΣΥΝΤΕΛΕΣΑΙ ΑΥΤΟΝ ΠΙΕΙΝ ΚΑΙ ΦΑΓΕΙΝ

4 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΚΟΙΜΗΘΗΝΑΙ ΑΥΤΟΝ ΚΑΙ ΓΝΩΣΗ ΤΟΝ ΤΟΠΟΝ ΟΠΟΥ ΚΟΙΜΑΤΑΙ ΕΚΕΙ ΚΑΙ ΕΛΕΥΣΗ ΚΑΙ ΑΠΟΚΑΛΥΨΕΙΣ ΤΑ ΠΡΟΣ ΠΟΔΩΝ ΑΥΤΟΥ ΚΑΙ ΚΟΙΜΗΘΗΣΗ ΚΑΙ ΑΥΤΟΣ ΑΠΑΓΓΕΛΕΙ ΣΟΙ Α ΠΟΙΗΣΕΙΣ

5 ΕΙΠΕΝ ΔΕ ΡΟΥΘ ΠΡΟΣ ΑΥΤΗΝ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΙΠΗΣ ΠΟΙΗΣΩ

6 ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΟΝ ΑΛΩ ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΗ Η ΠΕΝΘΕΡΑ ΑΥΤΗΣ

7 ΚΑΙ ΕΦΑΓΕΝ ΒΟΟΣ ΚΑΙ ΗΓΑΘΥΝΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΗΛΘΕΝ ΚΟΙΜΗΘΗΝΑΙ ΕΝ ΜΕΡΙΔΙ ΤΗΣ ΣΤΟΙΒΗΣ Η ΔΕ ΗΛΘΕΝ ΚΡΥΦΗ ΚΑΙ ΑΠΕΚΑΛΥΨΕΝ ΤΑ ΠΡΟΣ ΠΟΔΩΝ ΑΥΤΟΥ

8 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΜΕΣΟΝΥΚΤΙΩ ΚΑΙ ΕΞΕΣΤΗ Ο ΑΝΗΡ ΚΑΙ ΕΤΑΡΑΧΘΗ ΚΑΙ ΙΔΟΥ ΓΥΝΗ ΚΟΙΜΑΤΑΙ ΠΡΟΣ ΠΟΔΩΝ ΑΥΤΟΥ

9 ΕΙΠΕΝ ΔΕ ΤΙΣ ΕΙ ΣΥ Η ΔΕ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΡΟΥΘ Η ΔΟΥΛΗ ΣΟΥ ΚΑΙ ΠΕΡΙΒΑΛΕΙΣ ΤΟ ΠΤΕΡΥΓΙΟΝ ΣΟΥ ΕΠΙ ΤΗΝ ΔΟΥΛΗΝ ΣΟΥ ΟΤΙ ΑΓΧΙΣΤΕΥΣ ΕΙ ΣΥ

10 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΕΥΛΟΓΗΜΕΝΗ ΣΥ ΤΩ ΚΥΡΙΩ ΘΕΩ ΘΥΓΑΤΕΡ ΟΤΙ ΗΓΑΘΥΝΑΣ ΤΟ ΕΛΕΟΣ ΣΟΥ ΤΟ ΕΣΧΑΤΟΝ ΥΠΕΡ ΤΟ ΠΡΩΤΟΝ ΤΟ ΜΗ ΠΟΡΕΥΘΗΝΑΙ ΣΕ ΟΠΙΣΩ ΝΕΑΝΙΩΝ ΕΙΤΟΙ ΠΤΩΧΟΣ ΕΙΤΟΙ ΠΛΟΥΣΙΟΣ

11 ΚΑΙ ΝΥΝ ΘΥΓΑΤΕΡ ΜΗ ΦΟΒΟΥ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΙΠΗΣ ΠΟΙΗΣΩ ΣΟΙ ΟΙΔΕΝ ΓΑΡ ΠΑΣΑ ΦΥΛΗ ΛΑΟΥ ΜΟΥ ΟΤΙ ΓΥΝΗ ΔΥΝΑΜΕΩΣ ΕΙ ΣΥ

12 ΚΑΙ ΟΤΙ ΑΛΗΘΩΣ ΑΓΧΙΣΤΕΥΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΓΕ ΕΣΤΙΝ ΑΓΧΙΣΤΕΥΣ ΕΓΓΙΩΝ ΥΠΕΡ ΕΜΕ

13 ΑΥΛΙΣΘΗΤΙ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΕΣΤΑΙ ΤΟ ΠΡΩΙ ΕΑΝ ΑΓΧΙΣΤΕΥΣΗ ΣΕ ΑΓΑΘΟΝ ΑΓΧΙΣΤΕΥΕΤΩ ΕΑΝ ΔΕ ΜΗ ΒΟΥΛΗΤΑΙ ΑΓΧΙΣΤΕΥΣΑΙ ΣΕ ΑΓΧΙΣΤΕΥΣΩ ΣΕ ΕΓΩ ΖΗ ΚΥΡΙΟΣ ΚΟΙΜΗΘΗΤΙ ΕΩΣ ΠΡΩΙ

14 ΚΑΙ ΕΚΟΙΜΗΘΗ ΠΡΟΣ ΠΟΔΩΝ ΑΥΤΟΥ ΕΩΣ ΠΡΩΙ Η ΔΕ ΑΝΕΣΤΗ ΠΡΟ ΤΟΥ ΕΠΙΓΝΩΝΑΙ ΑΝΔΡΑ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΜΗ ΓΝΩΣΘΗΤΩ ΟΤΙ ΗΛΘΕΝ ΓΥΝΗ ΕΙΣ ΤΟΝ ΑΛΩΝΑ

15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΦΕΡΕ ΤΟ ΠΕΡΙΖΩΜΑ ΤΟ ΕΠΑΝΩ ΣΟΥ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΑΥΤΟ ΚΑΙ ΕΜΕΤΡΗΣΕΝ ΕΞ ΚΡΙΘΩΝ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

16 ΚΑΙ ΡΟΥΘ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤΗΣ Η ΔΕ ΕΙΠΕΝ ΤΙΣ ΕΙ ΘΥΓΑΤΕΡ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΗ Ο ΑΝΗΡ

17 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΤΑ ΕΞ ΤΩΝ ΚΡΙΘΩΝ ΤΑΥΤΑ ΕΔΩΚΕΝ ΜΟΙ ΟΤΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΜΗ ΕΙΣΕΛΘΗΣ ΚΕΝΗ ΠΡΟΣ ΤΗΝ ΠΕΝΘΕΡΑΝ ΣΟΥ

18 Η ΔΕ ΕΙΠΕΝ ΚΑΘΟΥ ΘΥΓΑΤΕΡ ΕΩΣ ΤΟΥ ΕΠΙΓΝΩΝΑΙ ΣΕ ΠΩΣ ΟΥ ΠΕΣΕΙΤΑΙ ΡΗΜΑ ΟΥ ΓΑΡ ΜΗ ΗΣΥΧΑΣΗ Ο ΑΝΗΡ ΕΩΣ ΑΝ ΤΕΛΕΣΗ ΤΟ ΡΗΜΑ ΣΗΜΕΡΟΝ

RUTH CHAPTER 4

1 ΚΑΙ ΒΟΟΣ ΑΝΕΒΗ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΚΕΙ ΚΑΙ ΙΔΟΥ Ο ΑΓΧΙΣΤΕΥΤΗΣ ΠΑΡΕΠΟΡΕΥΕΤΟ ΟΝ ΕΙΠΕΝ ΒΟΟΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΒΟΟΣ ΕΚΚΛΙΝΑΣ ΚΑΘΙΣΟΝ ΩΔΕ ΚΡΥΦΙΕ ΚΑΙ ΕΞΕΚΛΙΝΕΝ ΚΑΙ ΕΚΑΘΙΣΕΝ

2 ΚΑΙ ΕΛΑΒΕΝ ΒΟΟΣ ΔΕΚΑ ΑΝΔΡΑΣ ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΠΕΝ ΚΑΘΙΣΑΤΕ ΩΔΕ ΚΑΙ ΕΚΑΘΙΣΑΝ

3 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΤΩ ΑΓΧΙΣΤΕΙ ΤΗΝ ΜΕΡΙΔΑ ΤΟΥ ΑΓΡΟΥ Η ΕΣΤΙΝ ΤΟΥ ΑΔΕΛΦΟΥ ΗΜΩΝ ΤΟΥ ΑΒΙΜΕΛΕΧ Η ΔΕΔΟΤΑΙ ΝΩΕΜΙΝ ΤΗ ΕΠΙΣΤΡΕΦΟΥΣΗ ΕΞ ΑΓΡΟΥ ΜΩΑΒ

4 ΚΑΓΩ ΕΙΠΑ ΑΠΟΚΑΛΥΨΩ ΤΟ ΟΥΣ ΣΟΥ ΛΕΓΩΝ ΚΤΗΣΑΙ ΕΝΑΝΤΙΟΝ ΤΩΝ ΚΑΘΗΜΕΝΩΝ ΚΑΙ ΕΝΑΝΤΙΟΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΕΙ ΑΓΧΙΣΤΕΥΕΙΣ ΑΓΧΙΣΤΕΥΕ ΕΙ ΔΕ ΜΗ ΑΓΧΙΣΤΕΥΕΙΣ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ ΚΑΙ ΓΝΩΣΟΜΑΙ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΑΡΕΞ ΣΟΥ ΤΟΥ ΑΓΧΙΣΤΕΥΣΑΙ ΚΑΓΩ ΕΙΜΙ ΜΕΤΑ ΣΕ Ο ΔΕ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΑΓΧΙΣΤΕΥΣΩ

5 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΕΝ ΗΜΕΡΑ ΤΟΥ ΚΤΗΣΑΣΘΑΙ ΣΕ ΤΟΝ ΑΓΡΟΝ ΕΚ ΧΕΙΡΟΣ ΝΩΕΜΙΝ ΚΑΙ ΠΑΡΑ ΡΟΥΘ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΓΥΝΑΙΚΟΣ ΤΟΥ ΤΕΘΝΗΚΟΤΟΣ ΚΑΙ ΑΥΤΗΝ ΚΤΗΣΑΣΘΑΙ ΣΕ ΔΕΙ ΩΣΤΕ ΑΝΑΣΤΗΣΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΕΘΝΗΚΟΤΟΣ ΕΠΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ

6 ΚΑΙ ΕΙΠΕΝ Ο ΑΓΧΙΣΤΕΥΣ ΟΥ ΔΥΝΗΣΟΜΑΙ ΑΓΧΙΣΤΕΥΣΑΙ ΕΜΑΥΤΩ ΜΗΠΟΤΕ ΔΙΑΦΘΕΙΡΩ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΜΟΥ ΑΓΧΙΣΤΕΥΣΟΝ ΣΕΑΥΤΩ ΤΗΝ ΑΓΧΙΣΤΕΙΑΝ ΜΟΥ ΟΤΙ ΟΥ ΔΥΝΗΣΟΜΑΙ ΑΓΧΙΣΤΕΥΣΑΙ

7 ΚΑΙ ΤΟΥΤΟ ΤΟ ΔΙΚΑΙΩΜΑ ΕΜΠΡΟΣΘΕΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΕΠΙ ΤΗΝ ΑΓΧΙΣΤΕΙΑΝ ΚΑΙ ΕΠΙ ΤΟ ΑΝΤΑΛΛΑΓΜΑ ΤΟΥ ΣΤΗΣΑΙ ΠΑΝ ΛΟΓΟΝ ΚΑΙ ΥΠΕΛΥΕΤΟ Ο ΑΝΗΡ ΤΟ ΥΠΟΔΗΜΑ ΑΥΤΟΥ ΚΑΙ ΕΔΙΔΟΥ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΤΩ ΑΓΧΙΣΤΕΥΟΝΤΙ ΤΗΝ ΑΓΧΙΣΤΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΤΟ ΗΝ ΜΑΡΤΥΡΙΟΝ ΕΝ ΙΣΡΑΗΛ

8 ΚΑΙ ΕΙΠΕΝ Ο ΑΓΧΙΣΤΕΥΣ ΤΩ ΒΟΟΣ ΚΤΗΣΑΙ ΣΕΑΥΤΩ ΤΗΝ ΑΓΧΙΣΤΕΙΑΝ ΜΟΥ ΚΑΙ ΥΠΕΛΥΣΑΤΟ ΤΟ ΥΠΟΔΗΜΑ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ

9 ΚΑΙ ΕΙΠΕΝ ΒΟΟΣ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΜΑΡΤΥΡΕΣ ΥΜΕΙΣ ΣΗΜΕΡΟΝ ΟΤΙ ΚΕΚΤΗΜΑΙ ΠΑΝΤΑ ΤΑ ΤΟΥ ΑΒΙΜΕΛΕΧ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΥΠΑΡΧΕΙ ΤΩ ΧΕΛΑΙΩΝ ΚΑΙ ΤΩ ΜΑΑΛΩΝ ΕΚ ΧΕΙΡΟΣ ΝΩΕΜΙΝ

10 ΚΑΙ ΓΕ ΡΟΥΘ ΤΗΝ ΜΩΑΒΙΤΙΝ ΤΗΝ ΓΥΝΑΙΚΑ ΜΑΑΛΩΝ ΚΕΚΤΗΜΑΙ ΕΜΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΤΟΥ ΑΝΑΣΤΗΣΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΕΘΝΗΚΟΤΟΣ ΕΠΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΕΘΝΗΚΟΤΟΣ ΕΚ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚ ΤΗΣ ΦΥΛΗΣ ΛΑΟΥ ΑΥΤΟΥ ΜΑΡΤΥΡΕΣ ΥΜΕΙΣ ΣΗΜΕΡΟΝ

11 ΚΑΙ ΕΙΠΟΣΑΝ ΠΑΣ Ο ΛΑΟΣ ΟΙ ΕΝ ΤΗ ΠΥΛΗ ΜΑΡΤΥΡΕΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΕΙΠΟΣΑΝ ΔΩΗ ΚΥΡΙΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΣΟΥ ΤΗΝ ΕΙΣΠΟΡΕΥΟΜΕΝΗΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΩΣ ΡΑΧΗΛ ΚΑΙ ΩΣ ΛΕΙΑΝ ΑΙ ΩΚΟΔΟΜΗΣΑΝ ΑΜΦΟΤΕΡΑΙ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΙΗΣΑΝ ΔΥΝΑΜΙΝ ΕΝ ΕΦΡΑΘΑ ΚΑΙ ΕΣΤΑΙ ΟΝΟΜΑ ΕΝ ΒΑΙΘΛΕΕΜ

12 ΚΑΙ ΓΕΝΟΙΤΟ Ο ΟΙΚΟΣ ΣΟΥ ΩΣ Ο ΟΙΚΟΣ ΦΑΡΕΣ ΟΝ ΕΤΕΚΕΝ ΘΑΜΑΡ ΤΩ ΙΟΥΔΑ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΟΥ ΔΩΣΕΙ ΚΥΡΙΟΣ ΣΟΙ ΕΚ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΤΑΥΤΗΣ

13 ΚΑΙ ΕΛΑΒΕΝ ΒΟΟΣ ΤΗΝ ΡΟΥΘ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗ ΚΥΡΙΟΣ ΚΥΗΣΙΝ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ

14 ΚΑΙ ΕΙΠΑΝ ΑΙ ΓΥΝΑΙΚΕΣ ΠΡΟΣ ΝΩΕΜΙΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΟΣ ΟΥ ΚΑΤΕΛΥΣΕ ΣΟΙ ΣΗΜΕΡΟΝ ΤΟΝ ΑΓΧΙΣΤΕΑ ΚΑΙ ΚΑΛΕΣΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝ ΙΣΡΑΗΛ

15 ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΕΙΣ ΕΠΙΣΤΡΕΦΟΝΤΑ ΨΥΧΗΝ ΚΑΙ ΤΟΥ ΔΙΑΘΡΕΨΑΙ ΤΗΝ ΠΟΛΙΑΝ ΣΟΥ ΟΤΙ Η ΝΥΜΦΗ ΣΟΥ Η ΑΓΑΠΗΣΑΣΑ ΣΕ ΕΤΕΚΕΝ ΑΥΤΟΝ Η ΕΣΤΙΝ ΑΓΑΘΗ ΣΟΙ ΥΠΕΡ ΕΠΤΑ ΥΙΟΥΣ

16 ΚΑΙ ΕΛΑΒΕΝ ΝΩΕΜΙΝ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΕΘΗΚΕΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΗΣ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩ ΕΙΣ ΤΙΘΗΝΟΝ

17 ΚΑΙ ΕΚΑΛΕΣΑΝ ΑΥΤΟΥ ΑΙ ΓΕΙΤΟΝΕΣ ΟΝΟΜΑ ΛΕΓΟΥΣΑΙ ΕΤΕΧΘΗ ΥΙΟΣ ΤΗ ΝΩΕΜΙΝ ΚΑΙ ΕΚΑΛΕΣΑΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΩΒΗΔ ΟΥΤΟΣ ΠΑΤΗΡ ΙΕΣΣΑΙ ΠΑΤΡΟΣ ΔΑΥΙΔ

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THE FIRST BOOK OF SAMUEL

Greek: Basileion A; Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings, or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant

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that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 REIGNS (1 SAMUEL) CHAPTER 1

1 ΑΝΘΡΩΠΟΣ ΗΝ ΕΞ ΑΡΜΑΘΑΙΜ ΣΙΦΑ ΕΞ ΟΡΟΥΣ ΕΦΡΑΙΜ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΕΛΚΑΝΑ ΥΙΟΣ ΙΕΡΕΜΕΗΛ ΥΙΟΥ ΗΛΙΟΥ ΥΙΟΥ ΘΟΚΕ ΕΝ ΝΑΣΙΒ ΕΦΡΑΙΜ

2 ΚΑΙ ΤΟΥΤΩ ΔΥΟ ΓΥΝΑΙΚΕΣ ΟΝΟΜΑ ΤΗ ΜΙΑ ΑΝΝΑ ΚΑΙ ΟΝΟΜΑ ΤΗ ΔΕΥΤΕΡΑ ΦΕΝΝΑΝΑ ΚΑΙ ΗΝ ΤΗ ΦΕΝΝΑΝΑ ΠΑΙΔΙΑ ΚΑΙ ΤΗ ΑΝΝΑ ΟΥΚ ΗΝ ΠΑΙΔΙΟΝ

3 ΚΑΙ ΑΝΕΒΑΙΝΕΝ Ο ΑΝΘΡΩΠΟΣ ΕΞ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ ΕΚ ΠΟΛΕΩΣ ΑΥΤΟΥ ΕΞ ΑΡΜΑΘΑΙΜ ΠΡΟΣΚΥΝΕΙΝ ΚΑΙ ΘΥΕΙΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΣΑΒΑΩΘ ΕΙΣ ΣΗΛΩ ΚΑΙ ΕΚΕΙ ΗΛΙ ΚΑΙ ΟΙ ΔΥΟ ΥΙΟΙ ΑΥΤΟΥ ΟΦΝΙ ΚΑΙ ΦΙΝΕΕΣ ΙΕΡΕΙΣ ΤΟΥ ΚΥΡΙΟΥ

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23 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΕΛΚΑΝΑ Ο ΑΝΗΡ ΑΥΤΗΣ ΠΟΙΕΙ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΘΟΥ ΕΩΣ ΑΝ ΑΠΟΓΑΛΑΚΤΙΣΗΣ ΑΥΤΟ ΑΛΛΑ ΣΤΗΣΑΙ ΚΥΡΙΟΣ ΤΟ ΕΞΕΛΘΟΝ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΚΑΙ ΕΚΑΘΙΣΕΝ Η ΓΥΝΗ ΚΑΙ ΕΘΗΛΑΣΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΕΩΣ ΑΝ ΑΠΟΓΑΛΑΚΤΙΣΗ ΑΥΤΟΝ

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25 ΚΑΙ ΠΡΟΣΗΓΑΓΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΣΦΑΞΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΤΗΝ ΘΥΣΙΑΝ ΗΝ ΕΠΟΙΕΙ ΕΞ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΣΦΑΞΕΝ ΤΟΝ ΜΟΣΧΟΝ ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΑΝΝΑ Η ΜΗΤΗΡ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΠΡΟΣ ΗΛΙ

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27 ΥΠΕΡ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΤΟΥΤΟΥ ΠΡΟΣΗΥΞΑΜΗΝ ΚΑΙ ΕΔΩΚΕΝ ΜΟΙ ΚΥΡΙΟΣ ΤΟ ΑΙΤΗΜΑ ΜΟΥ Ο ΗΤΗΣΑΜΗΝ ΠΑΡ' ΑΥΤΟΥ

28 ΚΑΓΩ ΚΙΧΡΩ ΑΥΤΟΝ ΤΩ ΚΥΡΙΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΣ ΖΗ ΑΥΤΟΣ ΧΡΗΣΙΝ ΤΩ ΚΥΡΙΩ

1 REIGNS (1 SAMUEL) CHAPTER 2

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2 ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΓΙΟΣ ΩΣ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΙΚΑΙΟΣ ΩΣ Ο ΘΕΟΣ ΗΜΩΝ ΟΥΚ ΕΣΤΙΝ ΑΓΙΟΣ ΠΛΗΝ ΣΟΥ

3 ΜΗ ΚΑΥΧΑΣΘΕ ΚΑΙ ΜΗ ΛΑΛΕΙΤΕ ΥΨΗΛΑ ΜΗ ΕΞΕΛΘΑΤΩ ΜΕΓΑΛΟΡΡΗΜΟΣΥΝΗ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΥΜΩΝ ΟΤΙ ΘΕΟΣ ΓΝΩΣΕΩΝ ΚΥΡΙΟΣ ΚΑΙ ΘΕΟΣ ΕΤΟΙΜΑΖΩΝ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΟΥ

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1 REIGNS (1 SAMUEL) CHAPTER 3
1 ΚΑΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΣΑΜΟΥΗΛ ΗΝ ΛΕΙΤΟΥΡΓΩΝ ΤΩ ΚΥΡΙΩ ΕΝΩΠΙΟΝ ΗΛΙ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΡΗΜΑ ΚΥΡΙΟΥ ΗΝ ΤΙΜΙΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΟΥΚ ΗΝ ΟΡΑΣΙΣ ΔΙΑΣΤΕΛΛΟΥΣΑ
2 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΗΛΙ ΕΚΑΘΕΥΔΕΝ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΗΡΞΑΝΤΟ ΒΑΡΥΝΕΣΘΑΙ ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ ΒΛΕΠΕΙΝ
3 ΚΑΙ Ο ΛΥΧΝΟΣ ΤΟΥ ΘΕΟΥ ΠΡΙΝ ΕΠΙΣΚΕΥΑΣΘΗΝΑΙ ΚΑΙ ΣΑΜΟΥΗΛ ΕΚΑΘΕΥΔΕΝ ΕΝ ΤΩ ΝΑΩ ΟΥ Η ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ
4 ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ ΣΑΜΟΥΗΛ ΣΑΜΟΥΗΛ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ
5 ΚΑΙ ΕΔΡΑΜΕΝ ΠΡΟΣ ΗΛΙ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ ΟΤΙ ΚΕΚΛΗΚΑΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΟΥ ΚΕΚΛΗΚΑ ΣΕ ΑΝΑΣΤΡΕΦΕ ΚΑΘΕΥΔΕ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΚΑΙ ΕΚΑΘΕΥΔΕΝ
6 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΚΥΡΙΟΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΣΑΜΟΥΗΛ ΣΑΜΟΥΗΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΡΟΣ ΗΛΙ ΤΟ ΔΕΥΤΕΡΟΝ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ ΟΤΙ ΚΕΚΛΗΚΑΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΟΥ ΚΕΚΛΗΚΑ ΣΕ ΑΝΑΣΤΡΕΦΕ ΚΑΘΕΥΔΕ
7 ΚΑΙ ΣΑΜΟΥΗΛ ΠΡΙΝ Η ΓΝΩΝΑΙ ΘΕΟΝ ΚΑΙ ΑΠΟΚΑΛΥΦΘΗΝΑΙ ΑΥΤΩ ΡΗΜΑ ΚΥΡΙΟΥ
8 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΚΥΡΙΟΣ ΚΑΛΕΣΑΙ ΣΑΜΟΥΗΛ ΕΝ ΤΡΙΤΩ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΡΟΣ ΗΛΙ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ ΟΤΙ ΚΕΚΛΗΚΑΣ ΜΕ ΚΑΙ ΕΣΟΦΙΣΑΤΟ ΗΛΙ ΟΤΙ ΚΥΡΙΟΣ ΚΕΚΛΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ
9 ΚΑΙ ΕΙΠΕΝ ΑΝΑΣΤΡΕΦΕ ΚΑΘΕΥΔΕ ΤΕΚΝΟΝ ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΚΑΛΕΣΗ ΣΕ ΚΑΙ ΕΡΕΙΣ ΛΑΛΕΙ ΚΥΡΙΕ ΟΤΙ ΑΚΟΥΕΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΑΜΟΥΗΛ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ
10 ΚΑΙ ΗΛΘΕΝ ΚΥΡΙΟΣ ΚΑΙ ΚΑΤΕΣΤΗ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΩΣ ΑΠΑΞ ΚΑΙ ΑΠΑΞ ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΛΑΛΕΙ ΟΤΙ ΑΚΟΥΕΙ Ο ΔΟΥΛΟΣ ΣΟΥ
11 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΑΜΟΥΗΛ ΙΔΟΥ ΕΓΩ ΠΟΙΩ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΕΝ ΙΣΡΑΗΛ ΩΣΤΕ ΠΑΝΤΟΣ ΑΚΟΥΟΝΤΟΣ ΑΥΤΑ ΗΧΗΣΕΙ ΑΜΦΟΤΕΡΑ ΤΑ ΩΤΑ ΑΥΤΟΥ
12 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΠΕΓΕΡΩ ΕΠΙ ΗΛΙ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΑΡΞΟΜΑΙ ΚΑΙ ΕΠΙΤΕΛΕΣΩ
13 ΚΑΙ ΑΝΗΓΓΕΛΚΑ ΑΥΤΩ ΟΤΙ ΕΚΔΙΚΩ ΕΓΩ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ ΕΝ ΑΔΙΚΙΑΙΣ ΥΙΩΝ ΑΥΤΟΥ ΟΤΙ ΚΑΚΟΛΟΓΟΥΝΤΕΣ ΘΕΟΝ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΝΟΥΘΕΤΕΙ ΑΥΤΟΥΣ ΚΑΙ ΟΥΔ' ΟΥΤΩΣ
14 ΩΜΟΣΑ ΤΩ ΟΙΚΩ ΗΛΙ ΕΙ ΕΞΙΛΑΣΘΗΣΕΤΑΙ ΑΔΙΚΙΑ ΟΙΚΟΥ ΗΛΙ ΕΝ ΘΥΜΙΑΜΑΤΙ ΚΑΙ ΕΝ ΘΥΣΙΑΙΣ ΕΩΣ ΑΙΩΝΟΣ
15 ΚΑΙ ΚΟΙΜΑΤΑΙ ΣΑΜΟΥΗΛ ΕΩΣ ΠΡΩΙ ΚΑΙ ΩΡΘΡΙΣΕΝ ΤΟ ΠΡΩΙ ΚΑΙ ΗΝΟΙΞΕΝ ΤΑΣ ΘΥΡΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΑΜΟΥΗΛ ΕΦΟΒΗΘΗ ΑΠΑΓΓΕΙΛΑΙ ΤΗΝ ΟΡΑΣΙΝ ΤΩ ΗΛΙ
16 ΚΑΙ ΕΙΠΕΝ ΗΛΙ ΠΡΟΣ ΣΑΜΟΥΗΛ ΣΑΜΟΥΗΛ ΤΕΚΝΟΝ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ
17 ΚΑΙ ΕΙΠΕΝ ΤΙ ΤΟ ΡΗΜΑ ΤΟ ΛΑΛΗΘΕΝ ΠΡΟΣ ΣΕ ΜΗ ΔΗ ΚΡΥΨΗΣ ΑΠ' ΕΜΟΥ ΤΑΔΕ ΠΟΙΗΣΑΙ ΣΟΙ Ο ΘΕΟΣ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΕΑΝ ΚΡΥΨΗΣ ΑΠ' ΕΜΟΥ ΡΗΜΑ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΛΟΓΩΝ ΤΩΝ ΛΑΛΗΘΕΝΤΩΝ ΣΟΙ ΕΝ ΤΟΙΣ ΩΣΙΝ ΣΟΥ
18 ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΣΑΜΟΥΗΛ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΚΑΙ ΟΥΚ ΕΚΡΥΨΕΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΗΛΙ ΚΥΡΙΟΣ ΑΥΤΟΣ ΤΟ ΑΓΑΘΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΟΙΗΣΕΙ
19 ΚΑΙ ΕΜΕΓΑΛΥΝΘΗ ΣΑΜΟΥΗΛ ΚΑΙ ΗΝ ΚΥΡΙΟΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΠΕΣΕΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΛΟΓΩΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ
20 ΚΑΙ ΕΓΝΩΣΑΝ ΠΑΣ ΙΣΡΑΗΛ ΑΠΟ ΔΑΝ ΚΑΙ ΕΩΣ ΒΗΡΣΑΒΕΕ ΟΤΙ ΠΙΣΤΟΣ ΣΑΜΟΥΗΛ ΕΙΣ ΠΡΟΦΗΤΗΝ ΤΩ ΚΥΡΙΩ
21 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΚΥΡΙΟΣ ΔΗΛΩΘΗΝΑΙ ΕΝ ΣΗΛΩΜ ΟΤΙ ΑΠΕΚΑΛΥΦΘΗ ΚΥΡΙΟΣ ΠΡΟΣ ΣΑΜΟΥΗΛ ΚΑΙ ΕΠΙΣΤΕΥΘΗ ΣΑΜΟΥΗΛ ΠΡΟΦΗΤΗΣ ΓΕΝΕΣΘΑΙ ΤΩ ΚΥΡΙΩ ΕΙΣ ΠΑΝΤΑ ΙΣΡΑΗΛ ΑΠ' ΑΚΡΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΩΣ ΑΚΡΩΝ ΚΑΙ ΗΛΙ ΠΡΕΣΒΥΤΗΣ ΣΦΟΔΡΑ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΠΟΡΕΥΟΜΕΝΟΙ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΠΟΝΗΡΑ Η ΟΔΟΣ ΑΥΤΩΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ

1 REIGNS (1 SAMUEL) CHAPTER 4
1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΝΤΑΙ ΑΛΛΟΦΥΛΟΙ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΞΗΛΘΕΝ ΙΣΡΑΗΛ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΕΠΙ ΑΒΕΝΕΖΕΡ ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΕΝ ΑΦΕΚ
2 ΚΑΙ ΠΑΡΑΤΑΣΣΟΝΤΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΚΛΙΝΕΝ Ο ΠΟΛΕΜΟΣ ΚΑΙ ΕΠΤΑΙΣΕΝ ΑΝΗΡ ΙΣΡΑΗΛ ΕΝΩΠΙΟΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΠΛΗΓΗΣΑΝ ΕΝ ΤΗ ΠΑΡΑΤΑΞΕΙ ΕΝ ΑΓΡΩ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ
3 ΚΑΙ ΗΛΘΕΝ Ο ΛΑΟΣ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΕΙΠΑΝ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΙΣΡΑΗΛ ΚΑΤΑ ΤΙ ΕΠΤΑΙΣΕΝ ΗΜΑΣ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΕΝΩΠΙΟΝ ΑΛΛΟΦΥΛΩΝ ΛΑΒΩΜΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΚ ΣΗΛΩΜ ΚΑΙ ΕΞΕΛΘΕΤΩ ΕΝ ΜΕΣΩ ΗΜΩΝ ΚΑΙ ΣΩΣΕΙ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΗΜΩΝ
4 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΛΑΟΣ ΕΙΣ ΣΗΛΩΜ ΚΑΙ ΑΙΡΟΥΣΙΝ ΕΚΕΙΘΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΚΑΘΗΜΕΝΟΥ ΧΕΡΟΥΒΙΜ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΟΙ ΥΙΟΙ ΗΛΙ ΜΕΤΑ ΤΗΣ ΚΙΒΩΤΟΥ ΟΦΝΙ ΚΑΙ ΦΙΝΕΕΣ
5 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΗΛΘΕΝ ΚΙΒΩΤΟΣ ΚΥΡΙΟΥ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΑΝΕΚΡΑΞΕΝ ΠΑΣ ΙΣΡΑΗΛ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΗΧΗΣΕΝ Η ΓΗ
6 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΤΗΣ ΚΡΑΥΓΗΣ ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΤΙΣ Η ΚΡΑΥΓΗ Η ΜΕΓΑΛΗ ΑΥΤΗ ΕΝ ΠΑΡΕΜΒΟΛΗ ΤΩΝ ΕΒΡΑΙΩΝ ΚΑΙ ΕΓΝΩΣΑΝ ΟΤΙ ΚΙΒΩΤΟΣ ΚΥΡΙΟΥ ΗΚΕΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ
7 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΕΙΠΟΝ ΟΥΤΟΙ ΟΙ ΘΕΟΙ ΗΚΑΣΙΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΟΥΑΙ ΗΜΙΝ ΕΞΕΛΟΥ ΗΜΑΣ ΚΥΡΙΕ ΣΗΜΕΡΟΝ ΟΤΙ ΟΥ ΓΕΓΟΝΕΝ ΤΟΙΑΥΤΗ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ
8 ΟΥΑΙ ΗΜΙΝ ΤΙΣ ΕΞΕΛΕΙΤΑΙ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΘΕΩΝ ΤΩΝ ΣΤΕΡΕΩΝ ΤΟΥΤΩΝ ΟΥΤΟΙ ΟΙ ΘΕΟΙ ΟΙ ΠΑΤΑΞΑΝΤΕΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΕΝ ΠΑΣΗ ΠΛΗΓΗ ΚΑΙ ΕΝ ΤΗ ΕΡΗΜΩ
9 ΚΡΑΤΑΙΟΥΣΘΕ ΚΑΙ ΓΙΝΕΣΘΕ ΕΙΣ ΑΝΔΡΑΣ ΑΛΛΟΦΥΛΟΙ ΜΗΠΟΤΕ ΔΟΥΛΕΥΣΗΤΕ ΤΟΙΣ ΕΒΡΑΙΟΙΣ ΚΑΘΩΣ ΕΔΟΥΛΕΥΣΑΝ ΗΜΙΝ ΚΑΙ ΕΣΕΣΘΕ ΕΙΣ ΑΝΔΡΑΣ ΚΑΙ ΠΟΛΕΜΗΣΑΤΕ ΑΥΤΟΥΣ
10 ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΠΤΑΙΕΙ ΑΝΗΡ ΙΣΡΑΗΛ ΚΑΙ ΕΦΥΓΕΝ ΕΚΑΣΤΟΣ ΕΙΣ ΣΚΗΝΩΜΑ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΠΛΗΓΗ ΜΕΓΑΛΗ ΣΦΟΔΡΑ ΚΑΙ ΕΠΕΣΑΝ ΕΞ ΙΣΡΑΗΛ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΤΑΓΜΑΤΩΝ
11 ΚΑΙ ΚΙΒΩΤΟΣ ΘΕΟΥ ΕΛΗΜΦΘΗ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΥΙΟΙ ΗΛΙ ΑΠΕΘΑΝΟΝ ΟΦΝΙ ΚΑΙ ΦΙΝΕΕΣ
12 ΚΑΙ ΕΔΡΑΜΕΝ ΑΝΗΡ ΙΕΜΙΝΑΙΟΣ ΕΚ ΤΗΣ ΠΑΡΑΤΑΞΕΩΣ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΣΗΛΩΜ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΔΙΕΡΡΗΓΟΤΑ ΚΑΙ ΓΗ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ

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13 ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΙΔΟΥ ΗΛΙ ΕΚΑΘΗΤΟ ΕΠΙ ΤΟΥ ΔΙΦΡΟΥ ΠΑΡΑ ΤΗΝ ΠΥΛΗΝ ΣΚΟΠΕΥΩΝ ΤΗΝ ΟΔΟΝ ΟΤΙ ΗΝ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΞΕΣΤΗΚΥΙΑ ΠΕΡΙ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΠΑΓΓΕΙΛΑΙ ΚΑΙ ΑΝΕΒΟΗΣΕΝ Η ΠΟΛΙΣ

14 ΚΑΙ ΗΚΟΥΣΕΝ ΗΛΙ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΒΟΗΣ ΚΑΙ ΕΙΠΕΝ ΤΙΣ Η ΒΟΗ ΤΗΣ ΦΩΝΗΣ ΤΑΥΤΗΣ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΣΠΕΥΣΑΣ ΕΙΣΗΛΘΕΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΗΛΙ

15 ΚΑΙ ΗΛΙ ΥΙΟΣ ΕΝΕΝΗΚΟΝΤΑ ΕΤΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΠΑΝΕΣΤΗΣΑΝ ΚΑΙ ΟΥΚ ΕΒΛΕΠΕΝ ΚΑΙ ΕΙΠΕΝ ΗΛΙ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΠΕΡΙΕΣΤΗΚΟΣΙΝ ΑΥΤΩ ΤΙΣ Η ΦΩΝΗ ΤΟΥ ΗΧΟΥΣ ΤΟΥΤΟΥ

16 ΚΑΙ Ο ΑΝΗΡ ΣΠΕΥΣΑΣ ΠΡΟΣΗΛΘΕΝ ΠΡΟΣ ΗΛΙ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΓΩ ΕΙΜΙ Ο ΗΚΩΝ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΓΩ ΠΕΦΕΥΓΑ ΕΚ ΤΗΣ ΠΑΡΑΤΑΞΕΩΣ ΣΗΜΕΡΟΝ ΚΑΙ ΕΙΠΕΝ ΤΙ ΤΟ ΓΕΓΟΝΟΣ ΡΗΜΑ ΤΕΚΝΟΝ

17 ΚΑΙ ΑΠΕΚΡΙΘΗ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΠΕΦΕΥΓΕΝ ΑΝΗΡ ΙΣΡΑΗΛ ΕΚ ΠΡΟΣΩΠΟΥ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΠΛΗΓΗ ΜΕΓΑΛΗ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΟΙ ΥΙΟΙ ΣΟΥ ΤΕΘΝΗΚΑΣΙΝ ΚΑΙ Η ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΕΛΗΜΦΘΗ

18 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΜΝΗΣΘΗ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΕΣΕΝ ΑΠΟ ΤΟΥ ΔΙΦΡΟΥ ΟΠΙΣΘΙΩΣ ΕΧΟΜΕΝΟΣ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΣΥΝΕΤΡΙΒΗ Ο ΝΩΤΟΣ ΑΥΤΟΥ ΚΑΙ ΑΠΕΘΑΝΕΝ ΟΤΙ ΠΡΕΣΒΥΤΗΣ Ο ΑΝΘΡΩΠΟΣ ΚΑΙ ΒΑΡΥΣ ΚΑΙ ΑΥΤΟΣ ΕΚΡΙΝΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΙΚΟΣΙ ΕΤΗ

19 ΚΑΙ ΝΥΜΦΗ ΑΥΤΟΥ ΓΥΝΗ ΦΙΝΕΕΣ ΣΥΝΕΙΛΗΦΥΙΑ ΤΟΥ ΤΕΚΕΙΝ ΚΑΙ ΗΚΟΥΣΕΝ ΤΗΝ ΑΓΓΕΛΙΑΝ ΟΤΙ ΕΛΗΜΦΘΗ Η ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΤΙ ΤΕΘΝΗΚΕΝ Ο ΠΕΝΘΕΡΟΣ ΑΥΤΗΣ ΚΑΙ Ο ΑΝΗΡ ΑΥΤΗΣ ΚΑΙ ΩΚΛΑΣΕΝ ΚΑΙ ΕΤΕΚΕΝ ΟΤΙ ΕΠΕΣΤΡΑΦΗΣΑΝ ΕΠ' ΑΥΤΗΝ ΩΔΙΝΕΣ ΑΥΤΗΣ

20 ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΑΥΤΗΣ ΑΠΟΘΝΗΣΚΕΙ ΚΑΙ ΕΙΠΟΝ ΑΥΤΗ ΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΠΑΡΕΣΤΗΚΥΙΑΙ ΑΥΤΗ ΜΗ ΦΟΒΟΥ ΟΤΙ ΥΙΟΝ ΤΕΤΟΚΑΣ ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗ ΚΑΙ ΟΥΚ ΕΝΟΗΣΕΝ Η ΚΑΡΔΙΑ ΑΥΤΗΣ

21 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΟΥΑΙ ΒΑΡΧΑΒΩΘ ΥΠΕΡ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΥΠΕΡ ΤΟΥ ΠΕΝΘΕΡΟΥ ΑΥΤΗΣ ΚΑΙ ΥΠΕΡ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ

22 ΚΑΙ ΕΙΠΑΝ ΑΠΩΚΙΣΤΑΙ ΔΟΞΑ ΙΣΡΑΗΛ ΕΝ ΤΩ ΛΗΜΦΘΗΝΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ

1 REIGNS (1 SAMUEL) CHAPTER 5

1 ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΕΛΑΒΟΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΑΝ ΑΥΤΗΝ ΕΞ ΑΒΕΝΝΕΖΕΡ ΕΙΣ ΑΖΩΤΟΝ

2 ΚΑΙ ΕΛΑΒΟΝ ΑΛΛΟΦΥΛΟΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΑΝ ΑΥΤΗΝ ΕΙΣ ΟΙΚΟΝ ΔΑΓΩΝ ΚΑΙ ΠΑΡΕΣΤΗΣΑΝ ΑΥΤΗΝ ΠΑΡΑ ΔΑΓΩΝ

3 ΚΑΙ ΩΡΘΡΙΣΑΝ ΟΙ ΑΖΩΤΙΟΙ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΟΙΚΟΝ ΔΑΓΩΝ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΔΑΓΩΝ ΠΕΠΤΩΚΩΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝΩΠΙΟΝ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΗΓΕΙΡΑΝ ΤΟΝ ΔΑΓΩΝ ΚΑΙ ΚΑΤΕΣΤΗΣΑΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΒΑΡΥΝΘΗ ΧΕΙΡ ΚΥΡΙΟΥ ΕΠΙ ΤΟΥΣ ΑΖΩΤΙΟΥΣ ΚΑΙ ΕΒΑΣΑΝΙΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΕΔΡΑΣ ΑΥΤΩΝ ΤΗΝ ΑΖΩΤΟΝ ΚΑΙ ΤΑ ΟΡΙΑ ΑΥΤΗΣ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΩΡΘΡΙΣΑΝ ΤΟ ΠΡΩΙ ΚΑΙ ΙΔΟΥ ΔΑΓΩΝ ΠΕΠΤΩΚΩΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝΩΠΙΟΝ ΚΙΒΩΤΟΥ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ Η ΚΕΦΑΛΗ ΔΑΓΩΝ ΚΑΙ ΑΜΦΟΤΕΡΑ ΤΑ ΙΧΝΗ ΧΕΙΡΩΝ ΑΥΤΟΥ ΑΦΗΡΗΜΕΝΑ ΕΠΙ ΤΑ ΕΜΠΡΟΣΘΙΑ ΑΜΑΦΕΘ ΕΚΑΣΤΟΝ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΟΙ ΚΑΡΠΟΙ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΠΕΠΤΩΚΟΤΕΣ ΕΠΙ ΤΟ ΠΡΟΘΥΡΟΝ ΠΛΗΝ Η ΡΑΧΙΣ ΔΑΓΩΝ ΥΠΕΛΕΙΦΘΗ

5 ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΠΙΒΑΙΝΟΥΣΙΝ ΟΙ ΙΕΡΕΙΣ ΔΑΓΩΝ ΚΑΙ ΠΑΣ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΟΙΚΟΝ ΔΑΓΩΝ ΕΠΙ ΒΑΘΜΟΝ ΟΙΚΟΥ ΔΑΓΩΝ ΕΝ ΑΖΩΤΩ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΟΤΙ ΥΠΕΡΒΑΙΝΟΝΤΕΣ ΥΠΕΡΒΑΙΝΟΥΣΙΝ

6 ΚΑΙ ΕΒΑΡΥΝΘΗ ΧΕΙΡ ΚΥΡΙΟΥ ΕΠΙ ΑΖΩΤΟΝ ΚΑΙ ΕΠΗΓΑΓΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΖΕΣΕΝ ΑΥΤΟΙΣ ΕΙΣ ΤΑΣ ΝΑΥΣ ΚΑΙ ΜΕΣΟΝ ΤΗΣ ΧΩΡΑΣ ΑΥΤΗΣ ΑΝΕΦΥΗΣΑΝ ΜΥΕΣ ΚΑΙ ΕΓΕΝΕΤΟ ΣΥΓΧΥΣΙΣ ΘΑΝΑΤΟΥ ΜΕΓΑΛΗ ΕΝ ΤΗ ΠΟΛΕΙ

7 ΚΑΙ ΕΙΔΟΝ ΟΙ ΑΝΔΡΕΣ ΑΖΩΤΟΥ ΟΤΙ ΟΥΤΩΣ ΚΑΙ ΛΕΓΟΥΣΙΝ ΟΤΙ ΟΥ ΚΑΘΗΣΕΤΑΙ ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΜΕΘ' ΗΜΩΝ ΟΤΙ ΣΚΛΗΡΑ ΧΕΙΡ ΑΥΤΟΥ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΠΙ ΔΑΓΩΝ ΘΕΟΝ ΗΜΩΝ

8 ΚΑΙ ΑΠΟΣΤΕΛΛΟΥΣΙΝ ΚΑΙ ΣΥΝΑΓΟΥΣΙΝ ΤΟΥΣ ΣΑΤΡΑΠΑΣ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΛΕΓΟΥΣΙΝ ΤΙ ΠΟΙΗΣΩΜΕΝ ΚΙΒΩΤΩ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΙ ΛΕΓΟΥΣΙΝ ΟΙ ΓΕΘΘΑΙΟΙ ΜΕΤΕΛΘΕΤΩ ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΜΕΤΗΛΘΕΝ ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΓΕΘΘΑ

9 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΤΟ ΜΕΤΕΛΘΕΙΝ ΑΥΤΗΝ ΚΑΙ ΓΙΝΕΤΑΙ ΧΕΙΡ ΚΥΡΙΟΥ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΡΑΧΟΣ ΜΕΓΑΣ ΣΦΟΔΡΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΠΟΛΕΩΣ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΕΔΡΑΣ ΑΥΤΩΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΟΙ ΓΕΘΘΑΙΟΙ ΕΔΡΑΣ

10 ΚΑΙ ΕΞΑΠΟΣΤΕΛΛΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΑΣΚΑΛΩΝΑ ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΕΙΣΗΛΘΕΝ ΚΙΒΩΤΟΣ ΘΕΟΥ ΕΙΣ ΑΣΚΑΛΩΝΑ ΚΑΙ ΕΒΟΗΣΑΝ ΟΙ ΑΣΚΑΛΩΝΙΤΑΙ ΛΕΓΟΝΤΕΣ ΤΙ ΑΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΗΜΑΣ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΘΑΝΑΤΩΣΑΙ ΗΜΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΗΜΩΝ

11 ΚΑΙ ΕΞΑΠΟΣΤΕΛΛΟΥΣΙΝ ΚΑΙ ΣΥΝΑΓΟΥΣΙΝ ΤΟΥΣ ΣΑΤΡΑΠΑΣ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΙΠΟΝ ΕΞΑΠΟΣΤΕΙΛΑΤΕ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΙ ΚΑΘΙΣΑΤΩ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΘΑΝΑΤΩΣΗ ΗΜΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΗΜΩΝ ΟΤΙ ΕΓΕΝΗΘΗ ΣΥΓΧΥΣΙΣ ΘΑΝΑΤΟΥ ΕΝ ΟΛΗ ΤΗ ΠΟΛΕΙ ΒΑΡΕΙΑ ΣΦΟΔΡΑ ΩΣ ΕΙΣΗΛΘΕΝ ΚΙΒΩΤΟΣ ΘΕΟΥ ΙΣΡΑΗΛ ΕΚΕΙ

12 ΚΑΙ ΟΙ ΖΩΝΤΕΣ ΚΑΙ ΟΥΚ ΑΠΟΘΑΝΟΝΤΕΣ ΕΠΛΗΓΗΣΑΝ ΕΙΣ ΤΑΣ ΕΔΡΑΣ ΚΑΙ ΑΝΕΒΗ Η ΚΡΑΥΓΗ ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

1 REIGNS (1 SAMUEL) CHAPTER 6

1 ΚΑΙ ΗΝ Η ΚΙΒΩΤΟΣ ΕΝ ΑΓΡΩ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΕΠΤΑ ΜΗΝΑΣ ΚΑΙ ΕΞΕΖΕΣΕΝ Η ΓΗ ΑΥΤΩΝ ΜΥΑΣ

2 ΚΑΙ ΚΑΛΟΥΣΙΝ ΑΛΛΟΦΥΛΟΙ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΜΑΝΤΕΙΣ ΚΑΙ ΤΟΥΣ ΕΠΑΟΙΔΟΥΣ ΑΥΤΩΝ ΛΕΓΟΝΤΕΣ ΤΙ ΠΟΙΗΣΩΜΕΝ ΤΗ ΚΙΒΩΤΩ ΚΥΡΙΟΥ ΓΝΩΡΙΣΑΤΕ ΗΜΙΝ ΕΝ ΤΙΝΙ ΑΠΟΣΤΕΛΟΥΜΕΝ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ

3 ΚΑΙ ΕΙΠΑΝ ΕΙ ΕΞΑΠΕΣΤΕΛΛΕΤΕ ΥΜΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΜΗ ΔΗ ΕΞΑΠΟΣΤΕΙΛΗΤΕ ΑΥΤΗΝ ΚΕΝΗΝ ΑΛΛΑ ΑΠΟΔΙΔΟΝΤΕΣ ΑΠΟΔΟΤΕ ΑΥΤΗ ΤΗΣ ΒΑΣΑΝΟΥ ΚΑΙ ΤΟΤΕ ΙΑΘΗΣΕΣΘΕ ΚΑΙ ΕΞΙΛΑΣΘΗΣΕΤΑΙ ΥΜΙΝ ΜΗ ΟΥΚ ΑΠΟΣΤΗ Η ΧΕΙΡ ΑΥΤΟΥ ΑΦ' ΥΜΩΝ

4 ΚΑΙ ΛΕΓΟΥΣΙΝ ΤΙ ΤΟ ΤΗΣ ΒΑΣΑΝΟΥ ΑΠΟΔΩΣΟΜΕΝ ΑΥΤΗ ΚΑΙ ΕΙΠΑΝ ΚΑΤ' ΑΡΙΘΜΟΝ ΤΩΝ ΣΑΤΡΑΠΩΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΠΕΝΤΕ ΕΔΡΑΣ ΧΡΥΣΑΣ ΟΤΙ ΠΤΑΙΣΜΑ ΕΝ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΥΜΩΝ ΚΑΙ ΤΩ ΛΑΩ

5 ΚΑΙ ΜΥΣ ΧΡΥΣΟΥΣ ΟΜΟΙΩΜΑ ΤΩΝ ΜΥΩΝ ΥΜΩΝ ΤΩΝ ΔΙΑΦΘΕΙΡΟΝΤΩΝ ΤΗΝ ΓΗΝ ΚΑΙ ΔΩΣΕΤΕ ΤΩ ΚΥΡΙΩ ΔΟΞΑΝ ΟΠΩΣ ΚΟΥΦΙΣΗ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΦ' ΥΜΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΘΕΩΝ ΥΜΩΝ ΚΑΙ ΑΠΟ ΤΗΣ ΓΗΣ ΥΜΩΝ

6 ΚΑΙ ΙΝΑ ΤΙ ΒΑΡΥΝΕΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΩΣ ΕΒΑΡΥΝΕΝ ΑΙΓΥΠΤΟΣ ΚΑΙ ΦΑΡΑΩ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΟΥΧΙ ΟΤΕ ΕΝΕΠΑΙΞΕΝ ΑΥΤΟΙΣ ΕΞΑΠΕΣΤΕΙΛΑΝ ΑΥΤΟΥΣ ΚΑΙ ΑΠΗΛΘΟΝ

7 ΚΑΙ ΝΥΝ ΛΑΒΕΤΕ ΚΑΙ ΠΟΙΗΣΑΤΕ ΑΜΑΞΑΝ ΚΑΙΝΗΝ ΚΑΙ ΔΥΟ ΒΟΑΣ ΠΡΩΤΟΤΟΚΟΥΣΑΣ ΑΝΕΥ ΤΩΝ ΤΕΚΝΩΝ ΚΑΙ ΖΕΥΞΑΤΕ ΤΑΣ ΒΟΑΣ ΕΝ ΤΗ ΑΜΑΞΗ ΚΑΙ ΑΠΑΓΑΓΕΤΕ ΤΑ ΤΕΚΝΑ ΑΠΟ ΟΠΙΣΘΕΝ ΑΥΤΩΝ ΕΙΣ ΟΙΚΟΝ

8 ΚΑΙ ΛΗΜΨΕΣΘΕ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΘΗΣΕΤΕ ΑΥΤΗΝ ΕΠΙ ΤΗΝ ΑΜΑΞΑΝ ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΑ ΧΡΥΣΑ ΑΠΟΔΩΣΕΤΕ ΑΥΤΗ ΤΗΣ ΒΑΣΑΝΟΥ ΚΑΙ ΘΗΣΕΤΕ ΕΝ ΘΕΜΑΤΙ ΒΕΡΣΕΧΘΑΝ ΕΚ ΜΕΡΟΥΣ ΑΥΤΗΣ ΚΑΙ ΕΞΑΠΟΣΤΕΛΕΙΤΕ ΑΥΤΗΝ ΚΑΙ ΑΠΕΛΑΣΑΤΕ ΑΥΤΗΝ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ

9 ΚΑΙ ΟΨΕΣΘΕ ΕΙ ΕΙΣ ΟΔΟΝ ΟΡΙΩΝ ΑΥΤΗΣ ΠΟΡΕΥΣΕΤΑΙ ΚΑΤΑ ΒΑΙΘΣΑΜΥΣ ΑΥΤΟΣ ΠΕΠΟΙΗΚΕΝ ΗΜΙΝ ΤΗΝ ΚΑΚΙΑΝ ΤΑΥΤΗΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΑΝ ΜΗ ΚΑΙ ΓΝΩΣΟΜΕΘΑ ΟΤΙ

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ΟΥ ΧΕΙΡ ΑΥΤΟΥ ΗΠΤΑΙ ΗΜΩΝ ΑΛΛΑ ΣΥΜΠΤΩΜΑ ΤΟΥΤΟ ΓΕΓΟΝΕΝ ΗΜΙΝ

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20 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΝΔΡΕΣ ΟΙ ΕΚ ΒΑΙΘΣΑΜΥΣ ΤΙΣ ΔΥΝΗΣΕΤΑΙ ΔΙΕΛΘΕΙΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΑΓΙΟΥ ΤΟΥΤΟΥ ΚΑΙ ΠΡΟΣ ΤΙΝΑ ΑΝΑΒΗΣΕΤΑΙ ΚΙΒΩΤΟΣ ΚΥΡΙΟΥ ΑΦ' ΗΜΩΝ

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1 REIGNS (1 SAMUEL) CHAPTER 7

1 ΚΑΙ ΕΡΧΟΝΤΑΙ ΟΙ ΑΝΔΡΕΣ ΚΑΡΙΑΘΙΑΡΙΜ ΚΑΙ ΑΝΑΓΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΑΓΟΥΣΙΝ ΑΥΤΗΝ ΕΙΣ ΟΙΚΟΝ ΑΜΙΝΑΔΑΒ ΤΟΝ ΕΝ ΤΩ ΒΟΥΝΩ ΚΑΙ ΤΟΝ ΕΛΕΑΖΑΡ ΥΙΟΝ ΑΥΤΟΥ ΗΓΙΑΣΑΝ ΦΥΛΑΣΣΕΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ

2 ΚΑΙ ΕΓΕΝΗΘΗ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΗΝ Η ΚΙΒΩΤΟΣ ΕΝ ΚΑΡΙΑΘΙΑΡΙΜ ΕΠΛΗΘΥΝΑΝ ΑΙ ΗΜΕΡΑΙ ΚΑΙ ΕΓΕΝΟΝΤΟ ΕΙΚΟΣΙ ΕΤΗ ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΠΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΟΠΙΣΩ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΠΑΝΤΑ ΟΙΚΟΝ ΙΣΡΑΗΛ ΛΕΓΩΝ ΕΙ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΥΜΩΝ ΥΜΕΙΣ ΕΠΙΣΤΡΕΦΕΤΕ ΠΡΟΣ ΚΥΡΙΟΝ ΠΕΡΙΕΛΕΤΕ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΕΚ ΜΕΣΟΥ ΥΜΩΝ ΚΑΙ ΤΑ ΑΛΣΗ ΚΑΙ ΕΤΟΙΜΑΣΑΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΔΟΥΛΕΥΣΑΤΕ ΑΥΤΩ ΜΟΝΩ ΚΑΙ ΕΞΕΛΕΙΤΑΙ ΥΜΑΣ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ

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14 ΚΑΙ ΑΠΕΔΟΘΗΣΑΝ ΑΙ ΠΟΛΕΙΣ ΑΣ ΕΛΑΒΟΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΑΡΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΔΩΚΑΝ ΑΥΤΑΣ ΤΩ ΙΣΡΑΗΛ ΑΠΟ ΑΣΚΑΛΩΝΟΣ ΕΩΣ ΑΖΟΒ ΚΑΙ ΤΟ ΟΡΙΟΝ ΙΣΡΑΗΛ ΑΦΕΙΛΑΝΤΟ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΗΝ ΕΙΡΗΝΗ ΑΝΑ ΜΕΣΟΝ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΑΜΟΡΡΑΙΟΥ

15 ΚΑΙ ΕΔΙΚΑΖΕΝ ΣΑΜΟΥΗΛ ΤΟΝ ΙΣΡΑΗΛ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΟΥ

16 ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΝΙΑΥΤΟΝ ΚΑΙ ΕΚΥΚΛΟΥ ΒΑΙΘΗΛ ΚΑΙ ΤΗΝ ΓΑΛΓΑΛΑ ΚΑΙ ΤΗΝ ΜΑΣΣΗΦΑΘ ΚΑΙ ΕΔΙΚΑΖΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΠΑΣΙ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΤΟΥΤΟΙΣ

17 Η ΔΕ ΑΠΟΣΤΡΟΦΗ ΑΥΤΟΥ ΕΙΣ ΑΡΜΑΘΑΙΜ ΟΤΙ ΕΚΕΙ ΗΝ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΚΑΙ ΕΔΙΚΑΖΕΝ ΕΚΕΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ

1 REIGNS (1 SAMUEL) CHAPTER 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΓΗΡΑΣΕΝ ΣΑΜΟΥΗΛ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΔΙΚΑΣΤΑΣ ΤΩ ΙΣΡΑΗΛ

2 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΠΡΩΤΟΤΟΚΟΣ ΙΩΗΛ ΚΑΙ ΟΝΟΜΑ ΤΟΥ ΔΕΥΤΕΡΟΥ ΑΒΙΑ ΔΙΚΑΣΤΑΙ ΕΝ ΒΗΡΣΑΒΕΕ

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ΝΟΝΤΑΙ ΕΙΣ ΑΡΜΑΘΑΙΜ ΠΡΟΣ ΣΑΜΟΥΗΛ

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5 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΙΔΟΥ ΣΥ ΓΕΓΗΡΑΚΑΣ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΟΥ ΠΟΡΕΥΟΝΤΑΙ ΕΝ ΤΗ ΟΔΩ ΣΟΥ ΚΑΙ ΝΥΝ ΚΑΤΑΣΤΗΣΟΝ ΕΦ' ΗΜΑΣ ΒΑΣΙΛΕΑ ΔΙΚΑΖΕΙΝ ΗΜΑΣ ΚΑΘΑ ΚΑΙ ΤΑ ΛΟΙΠΑ ΕΘΝΗ

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3 ΚΑΙ ΑΠΩΛΟΝΤΟ ΑΙ ΟΝΟΙ ΚΙΣ ΠΑΤΡΟΣ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΚΙΣ ΠΡΟΣ ΣΑΟΥΛ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΛΑΒΕ ΜΕΤΑ ΣΕΑΥΤΟΥ ΕΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΚΑΙ ΑΝΑΣΤΗΤΕ ΚΑΙ ΠΟΡΕΥΘΗΤΕ ΚΑΙ ΖΗΤΗΣΑΤΕ ΤΑΣ ΟΝΟΥΣ

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5 ΑΥΤΩΝ ΕΛΘΟΝΤΩΝ ΕΙΣ ΤΗΝ ΣΙΦ ΚΑΙ ΣΑΟΥΛ ΕΙΠΕΝ ΤΩ ΠΑΙΔΑΡΙΩ ΑΥΤΟΥ ΤΩ ΜΕΤ' ΑΥΤΟΥ ΔΕΥΡΟ ΚΑΙ ΑΝΑΣΤΡΕΨΩΜΕΝ ΜΗ ΑΝΕΙΣ Ο ΠΑΤΗΡ ΜΟΥ ΤΑΣ ΟΝΟΥΣ ΦΡΟΝΤΙΖΗ ΠΕΡΙ ΗΜΩΝ

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14 ΚΑΙ ΑΝΑΒΑΙΝΟΥΣΙΝ ΤΗΝ ΠΟΛΙΝ ΑΥΤΩΝ ΕΙΣΠΟ-ΡΕΥΟΜΕΝΩΝ ΕΙΣ ΜΕΣΟΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΙΔΟΥ ΣΑΜΟΥΗΛ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΩΝ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΙΣ ΒΑΜΑ

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16 ΩΣ Ο ΚΑΙΡΟΣ ΑΥΡΙΟΝ ΑΠΟΣΤΕΛΩ ΠΡΟΣ ΣΕ ΑΝΔΡΑ ΕΚ ΓΗΣ ΒΕΝΙΑΜΙΝ ΚΑΙ ΧΡΙΣΕΙΣ ΑΥΤΟΝ ΕΙΣ ΑΡΧΟΝΤΑ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΣΩΣΕΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ ΟΤΙ ΕΠΕΒΛΕΨΑ ΕΠΙ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΟΤΙ ΗΛΘΕΝ ΒΟΗ ΑΥΤΩΝ ΠΡΟΣ ΜΕ

17 ΚΑΙ ΣΑΜΟΥΗΛ ΕΙΔΕΝ ΤΟΝ ΣΑΟΥΛ ΚΑΙ ΚΥΡΙΟΣ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΙΔΟΥ Ο ΑΝΘΡΩΠΟΣ ΟΝ ΕΙΠΑ ΣΟΙ ΟΥΤΟΣ ΑΡΞΕΙ ΕΝ ΤΩ ΛΑΩ ΜΟΥ

18 ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΣΑΟΥΛ ΠΡΟΣ ΣΑΜΟΥΗΛ ΕΙΣ ΜΕΣΟΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΠΕΝ ΑΠΑΓΓΕΙΛΟΝ ΔΗ ΠΟΙΟΣ Ο ΟΙΚΟΣ ΤΟΥ ΒΛΕΠΟΝΤΟΣ

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19 ΚΑΙ ΑΠΕΚΡΙΘΗ ΣΑΜΟΥΗΛ ΤΩ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΑΥΤΟΣ ΑΝΑΒΗΘΙ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΕΙΣ ΒΑΜΑ ΚΑΙ ΦΑΓΕ ΜΕΤ' ΕΜΟΥ ΣΗΜΕΡΟΝ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΣΕ ΠΡΩΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΑΠΑΓΓΕΛΩ ΣΟΙ

20 ΚΑΙ ΠΕΡΙ ΤΩΝ ΟΝΩΝ ΣΟΥ ΤΩΝ ΑΠΟΛΩΛΥΙΩΝ ΣΗΜΕΡΟΝ ΤΡΙΤΑΙΩΝ ΜΗ ΘΗΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΥΤΑΙΣ ΟΤΙ ΕΥΡΗΝΤΑΙ ΚΑΙ ΤΙΝΙ ΤΑ ΩΡΑΙΑ ΤΟΥ ΙΣΡΑΗΛ ΟΥ ΣΟΙ ΚΑΙ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ

21 ΚΑΙ ΑΠΕΚΡΙΘΗ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΟΥΧΙ ΑΝΔΡΟΣ ΥΙΟΣ ΙΕΜΙΝΑΙΟΥ ΕΓΩ ΕΙΜΙ ΤΟΥ ΜΙΚΡΟΥ ΣΚΗΠΤΡΟΥ ΦΥΛΗΣ ΙΣΡΑΗΛ ΚΑΙ ΤΗΣ ΦΥΛΗΣ ΤΗΣ ΕΛΑΧΙΣΤΗΣ ΕΞ ΟΛΟΥ ΣΚΗΠΤΡΟΥ ΒΕΝΙΑΜΙΝ ΚΑΙ ΙΝΑ ΤΙ ΕΛΑΛΗΣΑΣ ΠΡΟΣ ΕΜΕ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

22 ΚΑΙ ΕΛΑΒΕΝ ΣΑΜΟΥΗΛ ΤΟΝ ΣΑΟΥΛ ΚΑΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΚΑΤΑΛΥΜΑ ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΙΣ ΤΟΠΟΝ ΕΝ ΠΡΩΤΟΙΣ ΤΩΝ ΚΕΚΛΗΜΕΝΩΝ ΩΣΕΙ ΕΒΔΟΜΗΚΟΝΤΑ ΑΝΔΡΩΝ

23 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΤΩ ΜΑΓΕΙΡΩ ΔΟΣ ΜΟΙ ΤΗΝ ΜΕΡΙΔΑ ΗΝ ΕΔΩΚΑ ΣΟΙ ΗΝ ΕΙΠΑ ΣΟΙ ΘΕΙΝΑΙ ΑΥΤΗΝ ΠΑΡΑ ΣΟΙ

24 ΚΑΙ ΥΨΩΣΕΝ Ο ΜΑΓΕΙΡΟΣ ΤΗΝ ΚΩΛΕΑΝ ΚΑΙ ΠΑΡΕΘΗΚΕΝ ΑΥΤΗΝ ΕΝΩΠΙΟΝ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΤΩ ΣΑΟΥΛ ΙΔΟΥ ΥΠΟΛΕΙΜΜΑ ΠΑΡΑΘΕΣ ΑΥΤΟ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΦΑΓΕ ΟΤΙ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΤΕΘΕΙΤΑΙ ΣΟΙ ΠΑΡΑ ΤΟΥΣ ΑΛΛΟΥΣ ΑΠΟΚΝΙΖΕ ΚΑΙ ΕΦΑΓΕΝ ΣΑΟΥΛ ΜΕΤΑ ΣΑΜΟΥΗΛ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

25 ΚΑΙ ΚΑΤΕΒΗ ΕΚ ΤΗΣ ΒΑΜΑ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΔΙΕΣΤΡΩΣΑΝ ΤΩ ΣΑΟΥΛ ΕΠΙ ΤΩ ΔΩΜΑΤΙ

26 ΚΑΙ ΕΚΟΙΜΗΘΗ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΑΝΕΒΑΙΝΕΝ Ο ΟΡΘΡΟΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΣΑΜΟΥΗΛ ΤΟΝ ΣΑΟΥΛ ΕΠΙ ΤΩ ΔΩΜΑΤΙ ΛΕΓΩΝ ΑΝΑΣΤΑ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΣΕ ΚΑΙ ΑΝΕΣΤΗ ΣΑΟΥΛ ΚΑΙ ΕΞΗΛΘΕΝ ΑΥΤΟΣ ΚΑΙ ΣΑΜΟΥΗΛ ΕΩΣ ΕΞΩ

27 ΑΥΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΜΕΡΟΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΣΑΜΟΥΗΛ ΕΙΠΕΝ ΤΩ ΣΑΟΥΛ ΕΙΠΟΝ ΤΩ ΝΕΑΝΙΣΚΩ ΚΑΙ ΔΙΕΛΘΕΤΩ ΕΜΠΡΟΣΘΕΝ ΗΜΩΝ ΚΑΙ ΣΥ ΣΤΗΘΙ ΩΣ ΣΗΜΕΡΟΝ ΚΑΙ ΑΚΟΥΣΟΝ ΡΗΜΑ ΘΕΟΥ

1 REIGNS (1 SAMUEL) CHAPTER 10

1 ΚΑΙ ΕΛΑΒΕΝ ΣΑΜΟΥΗΛ ΤΟΝ ΦΑΚΟΝ ΤΟΥ ΕΛΑΙΟΥ ΚΑΙ ΕΠΕΧΕΕΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΦΙΛΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΟΥΧΙ ΚΕΧΡΙΚΕΝ ΣΕ ΚΥΡΙΟΣ ΕΙΣ ΑΡΧΟΝΤΑ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΣΥ ΑΡΞΕΙΣ ΕΝ ΛΑΩ ΚΥΡΙΟΥ ΚΑΙ ΣΥ ΣΩΣΕΙΣ ΑΥΤΟΝ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ ΚΑΙ ΤΟΥΤΟ ΣΟΙ ΤΟ ΣΗΜΕΙΟΝ ΟΤΙ ΕΧΡΙΣΕΝ ΣΕ ΚΥΡΙΟΣ ΕΠΙ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΕΙΣ ΑΡΧΟΝΤΑ

2 ΩΣ ΑΝ ΑΠΕΛΘΗΣ ΣΗΜΕΡΟΝ ΑΠ' ΕΜΟΥ ΚΑΙ ΕΥΡΗΣΕΙΣ ΔΥΟ ΑΝΔΡΑΣ ΠΡΟΣ ΤΟΙΣ ΤΑΦΟΙΣ ΡΑΧΗΛ ΕΝ ΤΩ ΟΡΙΩ ΒΕΝΙΑΜΙΝ ΑΛΛΟΜΕΝΟΥΣ ΜΕΓΑΛΑ ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ ΕΥΡΗΝΤΑΙ ΑΙ ΟΝΟΙ ΑΣ ΕΠΟΡΕΥΘΗΤΕ ΖΗΤΕΙΝ ΚΑΙ ΙΔΟΥ Ο ΠΑΤΗΡ ΣΟΥ ΑΠΟΤΕΤΙΝΑΚΤΑΙ ΤΟ ΡΗΜΑ ΤΩΝ ΟΝΩΝ ΚΑΙ ΕΔΑΨΙΛΕΥΣΑΤΟ ΔΙ' ΥΜΑΣ ΛΕΓΩΝ ΤΙ ΠΟΙΗΣΩ ΥΠΕΡ ΤΟΥ ΥΙΟΥ ΜΟΥ

3 ΚΑΙ ΑΠΕΛΕΥΣΕΙ ΕΚΕΙΘΕΝ ΚΑΙ ΕΠΕΚΕΙΝΑ ΗΞΕΙΣ ΕΩΣ ΤΗΣ ΔΡΥΟΣ ΘΑΒΩΡ ΚΑΙ ΕΥΡΗΣΕΙΣ ΕΚΕΙ ΤΡΕΙΣ ΑΝΔΡΑΣ ΑΝΑΒΑΙΝΟΝΤΑΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΙΣ ΒΑΙΘΗΛ ΕΝΑ ΑΙΡΟΝΤΑ ΤΡΙΑ ΑΙΓΙΔΙΑ ΚΑΙ ΕΝΑ ΑΙΡΟΝΤΑ ΤΡΙΑ ΑΓΓΕΙΑ ΑΡΤΩΝ ΚΑΙ ΕΝΑ ΑΙΡΟΝΤΑ ΑΣΚΟΝ ΟΙΝΟΥ

4 ΚΑΙ ΕΡΩΤΗΣΟΥΣΙΝ ΣΕ ΤΑ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΔΩΣΟΥΣΙΝ ΣΟΙ ΔΥΟ ΑΠΑΡΧΑΣ ΑΡΤΩΝ ΚΑΙ ΛΗΜΨΗ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΩΝ

5 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΕΛΕΥΣΗ ΕΙΣ ΤΟΝ ΒΟΥΝΟΝ ΤΟΥ ΘΕΟΥ ΟΥ ΕΣΤΙΝ ΕΚΕΙ ΤΟ ΑΝΑΣΤΗΜΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΕΚΕΙ ΝΑΣΙΒ Ο ΑΛΛΟΦΥΛΟΣ ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΕΙΣΕΛΘΗΤΕ ΕΚΕΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΑΠΑΝΤΗΣΕΙΣ ΧΟΡΩ ΠΡΟΦΗΤΩΝ ΚΑΤΑ-ΒΑΙΝΟΝΤΩΝ ΕΚ ΤΗΣ ΒΑΜΑ ΚΑΙ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΝΑΒΛΑ ΚΑΙ ΤΥΜΠΑΝΟΝ ΚΑΙ ΑΥΛΟΣ ΚΑΙ ΚΙΝΥΡΑ ΚΑΙ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΝΤΕΣ

6 ΚΑΙ ΕΦΑΛΕΙΤΑΙ ΕΠΙ ΣΕ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΦΗΤΕΥΣΕΙΣ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΣΤΡΑΦΗΣΗ ΕΙΣ ΑΝΔΡΑ ΑΛΛΟΝ

7 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΗΞΕΙ ΤΑ ΣΗΜΕΙΑ ΤΑΥΤΑ ΕΠΙ ΣΕ ΠΟΙΕΙ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΥΡΗ Η ΧΕΙΡ ΣΟΥ ΟΤΙ ΘΕΟΣ ΜΕΤΑ ΣΟΥ

8 ΚΑΙ ΚΑΤΑΒΗΣΗ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΓΑΛΓΑΛΑ ΚΑΙ ΙΔΟΥ ΚΑΤΑΒΑΙΝΩ ΠΡΟΣ ΣΕ ΑΝΕΝΕΓΚΕΙΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΘΥΣΙΑΣ ΕΙΡΗΝΙΚΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΔΙΑΛΕΙΨΕΙΣ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΜΕ ΠΡΟΣ ΣΕ ΚΑΙ ΓΝΩΡΙΣΩ ΣΟΙ Α ΠΟΙΗΣΕΙΣ

9 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣΤΕ ΕΠΙΣΤΡΑΦΗΝΑΙ ΤΩ ΩΜΩ ΑΥΤΟΥ ΑΠΕΛΘΕΙΝ ΑΠΟ ΣΑΜΟΥΗΛ ΜΕΤΕΣΤΡΕΨΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΚΑΡΔΙΑΝ ΑΛΛΗΝ ΚΑΙ ΗΛΘΕΝ ΠΑΝΤΑ ΤΑ ΣΗΜΕΙΑ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

10 ΚΑΙ ΕΡΧΕΤΑΙ ΕΚΕΙΘΕΝ ΕΙΣ ΤΟΝ ΒΟΥΝΟΝ ΚΑΙ ΙΔΟΥ ΧΟΡΟΣ ΠΡΟΦΗΤΩΝ ΕΞ ΕΝΑΝΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΗΛΑΤΟ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΘΕΟΥ ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

11 ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΕΙΔΟΤΕΣ ΑΥΤΟΝ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΕΝ ΜΕΣΩ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΕΙΠΕΝ Ο ΛΑΟΣ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΤΙ ΤΟΥΤΟ ΤΟ ΓΕΓΟΝΟΣ ΤΩ ΥΙΩ ΚΙΣ Η ΚΑΙ ΣΑΟΥΛ ΕΝ ΠΡΟΦΗΤΑΙΣ

12 ΚΑΙ ΑΠΕΚΡΙΘΗ ΤΙΣ ΑΥΤΩΝ ΚΑΙ ΕΙΠΕΝ ΚΑΙ ΤΙΣ ΠΑΤΗΡ ΑΥΤΟΥ ΔΙΑ ΤΟΥΤΟ ΕΓΕΝΗΘΗ ΕΙΣ ΠΑΡΑΒΟΛΗΝ Η ΚΑΙ ΣΑΟΥΛ ΕΝ ΠΡΟΦΗΤΑΙΣ

13 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΠΡΟΦΗΤΕΥΩΝ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΤΟΝ ΒΟΥΝΟΝ

14 ΚΑΙ ΕΙΠΕΝ Ο ΟΙΚΕΙΟΣ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΠΟΥ ΕΠΟΡΕΥΘΗΤΕ ΚΑΙ ΕΙΠΑΝ ΖΗΤΕΙΝ ΤΑΣ ΟΝΟΥΣ ΚΑΙ ΕΙΔΑΜΕΝ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΚΑΙ ΕΙΣΗΛΘΟΜΕΝ ΠΡΟΣ ΣΑΜΟΥΗΛ

15 ΚΑΙ ΕΙΠΕΝ Ο ΟΙΚΕΙΟΣ ΠΡΟΣ ΣΑΟΥΛ ΑΠΑΓΓΕΙΛΟΝ ΔΗ ΜΟΙ ΤΙ ΕΙΠΕΝ ΣΟΙ ΣΑΜΟΥΗΛ

16 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΡΟΣ ΤΟΝ ΟΙΚΕΙΟΝ ΑΥΤΟΥ ΑΠΗΓΓΕΙΛΕΝ ΑΠΑΓΓΕΛΛΩΝ ΜΟΙ ΟΤΙ ΕΥΡΗΝΤΑΙ ΑΙ ΟΝΟΙ ΤΟ ΔΕ ΡΗΜΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΟΥΚ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ

17 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΣΑΜΟΥΗΛ ΠΑΝΤΙ ΤΩ ΛΑΩ ΠΡΟΣ ΚΥΡΙΟΝ ΕΙΣ ΜΑΣΣΗΦΑ

18 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΤΑΔΕ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΛΕΓΩΝ ΕΓΩ ΑΝΗΓΑΓΟΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞΕΙΛΑΜΗΝ ΥΜΑΣ ΕΚ ΧΕΙΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΚ ΠΑΣΩΝ ΤΩΝ ΒΑΣΙΛΕΙΩΝ ΤΩΝ ΘΛΙΒΟΥΣΩΝ ΥΜΑΣ

19 ΚΑΙ ΥΜΕΙΣ ΣΗΜΕΡΟΝ ΕΞΟΥΘΕΝΗΚΑΤΕ ΤΟΝ ΘΕΟΝ ΟΣ ΑΥΤΟΣ ΕΣΤΙΝ ΥΜΩΝ ΣΩΤΗΡ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ ΥΜΩΝ ΚΑΙ ΘΛΙΨΕΩΝ ΥΜΩΝ ΚΑΙ ΕΙΠΑΤΕ ΟΥΧΙ ΑΛΛ' Η ΟΤΙ ΒΑΣΙΛΕΑ ΣΤΗΣΕΙΣ ΕΦ' ΗΜΩΝ ΚΑΙ ΝΥΝ ΚΑΤΑΣΤΗΤΕ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΤΑ ΣΚΗΠΤΡΑ ΥΜΩΝ ΚΑΙ ΚΑΤΑ ΤΑΣ ΦΥΛΑΣ ΥΜΩΝ

20 ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΣΑΜΟΥΗΛ ΠΑΝΤΑ ΤΑ ΣΚΗΠΤΡΑ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑΚΛΗΡΟΥΤΑΙ ΣΚΗΠΤΡΟΝ ΒΕΝΙΑΜΙΝ

21 ΚΑΙ ΠΡΟΣΑΓΕΙ ΣΚΗΠΤΡΟΝ ΒΕΝΙΑΜΙΝ ΕΙΣ ΦΥΛΑΣ ΚΑΙ ΚΑΤΑΚΛΗΡΟΥΤΑΙ ΦΥΛΗ ΜΑΤΤΑΡΙ ΚΑΙ ΠΡΟΣΑΓΟΥΣΙΝ ΤΗΝ ΦΥΛΗΝ ΜΑΤΤΑΡΙ ΕΙΣ ΑΝΔΡΑΣ ΚΑΙ ΚΑΤΑΚΛΗΡΟΥΤΑΙ ΣΑΟΥΛ ΥΙΟΣ ΚΙΣ ΚΑΙ ΕΖΗΤΕΙ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΕΤΟ

22 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΣΑΜΟΥΗΛ ΕΤΙ ΕΝ ΚΥΡΙΩ ΕΙ ΕΡΧΕΤΑΙ Ο ΑΝΗΡ ΕΝΤΑΥΘΑ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΑΥΤΟΣ ΚΕΚΡΥΠΤΑΙ ΕΝ ΤΟΙΣ ΣΚΕΥΕΣΙΝ

23 ΚΑΙ ΕΔΡΑΜΕΝ ΚΑΙ ΛΑΜΒΑΝΕΙ ΑΥΤΟΝ ΕΚΕΙΘΕΝ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΚΑΙ ΥΨΩΘΗ ΥΠΕΡ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΥΠΕΡ ΩΜΙΑΝ ΚΑΙ ΕΠΑΝΩ

24 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΕΙ ΕΟΡΑΚΑΤΕ ΟΝ ΕΚΛΕΛΕΚΤΑΙ ΕΑΥΤΩ ΚΥΡΙΟΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΟΜΟΙΟΣ ΕΝ ΠΑΣΙΝ ΥΜΙΝ ΚΑΙ ΕΓΝΩΣΑΝ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΕΙΠΑΝ ΖΗΤΩ Ο ΒΑΣΙΛΕΥΣ

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25 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟ ΔΙΚΑΙΩΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΓΡΑΨΕΝ ΕΝ ΒΙΒΛΙΩ ΚΑΙ ΕΘΗΚΕΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΣΑΜΟΥΗΛ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ
26 ΚΑΙ ΣΑΟΥΛ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΙΣ ΓΑΒΑΑ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΥΙΟΙ ΔΥΝΑΜΕΩΝ ΩΝ ΗΨΑΤΟ ΚΥΡΙΟΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΜΕΤΑ ΣΑΟΥΛ
27 ΚΑΙ ΥΙΟΙ ΛΟΙΜΟΙ ΕΙΠΑΝ ΤΙ ΣΩΣΕΙ ΗΜΑΣ ΟΥΤΟΣ ΚΑΙ ΗΤΙΜΑΣΑΝ ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΗΝΕΓΚΑΝ ΑΥΤΩ ΔΩΡΑ

1 REIGNS (1 SAMUEL) CHAPTER 11
1 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΜΕΤΑ ΜΗΝΑ ΚΑΙ ΑΝΕΒΗ ΝΑΑΣ Ο ΑΜΜΑΝΙΤΗΣ ΚΑΙ ΠΑΡΕΜΒΑΛΛΕΙ ΕΠΙ ΙΑΒΙΣ ΓΑΛΑΑΔ ΚΑΙ ΕΙΠΟΝ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΙΑΒΙΣ ΠΡΟΣ ΝΑΑΣ ΤΟΝ ΑΜΜΑΝΙΤΗΝ ΔΙΑΘΟΥ ΗΜΙΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΔΟΥΛΕΥΣΟΜΕΝ ΣΟΙ
2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΝΑΑΣ Ο ΑΜΜΑΝΙΤΗΣ ΕΝ ΤΑΥΤΗ ΔΙΑΘΗΣΟΜΑΙ ΥΜΙΝ ΔΙΑΘΗΚΗΝ ΕΝ ΤΩ ΕΞΟΡΥΞΑΙ ΥΜΩΝ ΠΑΝΤΑ ΟΦΘΑΛΜΟΝ ΔΕΞΙΟΝ ΚΑΙ ΘΗΣΟΜΑΙ ΟΝΕΙΔΟΣ ΕΠΙ ΙΣΡΑΗΛ
3 ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙ ΑΝΔΡΕΣ ΙΑΒΙΣ ΑΝΕΣ ΗΜΙΝ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΑΠΟΣΤΕΛΟΥΜΕΝ ΑΓΓΕΛΟΥΣ ΕΙΣ ΠΑΝ ΟΡΙΟΝ ΙΣΡΑΗΛ ΕΑΝ ΜΗ Η Ο ΣΩΖΩΝ ΗΜΑΣ ΕΞΕΛΕΥΣΟΜΕΘΑ ΠΡΟΣ ΥΜΑΣ
4 ΚΑΙ ΕΡΧΟΝΤΑΙ ΟΙ ΑΓΓΕΛΟΙ ΕΙΣ ΓΑΒΑΑ ΠΡΟΣ ΣΑΟΥΛ ΚΑΙ ΛΑΛΟΥΣΙΝ ΤΟΥΣ ΛΟΓΟΥΣ ΕΙΣ ΤΑ ΩΤΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΗΡΑΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΕΚΛΑΥΣΑΝ
5 ΚΑΙ ΙΔΟΥ ΣΑΟΥΛ ΗΡΧΕΤΟ ΜΕΤΑ ΤΟ ΠΡΩΙ ΕΞ ΑΓΡΟΥ ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΤΙ ΟΤΙ ΚΛΑΙΕΙ Ο ΛΑΟΣ ΚΑΙ ΔΙΗΓΟΥΝΤΑΙ ΑΥΤΩ ΤΑ ΡΗΜΑΤΑ ΤΩΝ ΥΙΩΝ ΙΑΒΙΣ
6 ΚΑΙ ΕΦΗΛΑΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΠΙ ΣΑΟΥΛ ΩΣ ΗΚΟΥΣΕΝ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΕΘΥΜΩΘΗ ΕΠ' ΑΥΤΟΥΣ ΟΡΓΗ ΑΥΤΟΥ ΣΦΟΔΡΑ
7 ΚΑΙ ΕΛΑΒΕΝ ΔΥΟ ΒΟΑΣ ΚΑΙ ΕΜΕΛΙΣΕΝ ΑΥΤΑΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΠΑΝ ΟΡΙΟΝ ΙΣΡΑΗΛ ΕΝ ΧΕΙΡΙ ΑΓΓΕΛΩΝ ΛΕΓΩΝ ΟΣ ΟΥΚ ΕΣΤΙΝ ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΟΠΙΣΩ ΣΑΟΥΛ ΚΑΙ ΟΠΙΣΩ ΣΑΜΟΥΗΛ ΚΑΤΑ ΤΑΔΕ ΠΟΙΗΣΟΥΣΙΝ ΤΟΙΣ ΒΟΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΠΗΛΘΕΝ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΛΑΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΟΗΣΑΝ ΩΣ ΑΝΗΡ ΕΙΣ
8 ΚΑΙ ΕΠΙΣΚΕΠΤΕΤΑΙ ΑΥΤΟΥΣ ΑΒΙΕΖΕΚ ΕΝ ΒΑΜΑ ΠΑΝ ΑΝΔΡΑ ΙΣΡΑΗΛ ΕΞΑΚΟΣΙΑΣ ΧΙΛΙΑΔΑΣ ΚΑΙ ΑΝΔΡΑΣ ΙΟΥΔΑ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ
9 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΤΟΙΣ ΕΡΧΟΜΕΝΟΙΣ ΤΑΔΕ ΕΡΕΙΤΕ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΙΑΒΙΣ ΑΥΡΙΟΝ ΥΜΙΝ Η ΣΩΤΗΡΙΑ ΔΙΑΘΕΡΜΑΝΑΝΤΟΣ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΗΛΘΟΝ ΟΙ ΑΓΓΕΛΟΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΑΠΑΓΓΕΛΛΟΥΣΙΝ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΙΑΒΙΣ ΚΑΙ ΕΥΦΡΑΝΘΗΣΑΝ
10 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΝΔΡΕΣ ΙΑΒΙΣ ΠΡΟΣ ΝΑΑΣ ΤΟΝ ΑΜΜΑΝΙΤΗΝ ΑΥΡΙΟΝ ΕΞΕΛΕΥΣΟΜΕΘΑ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΠΟΙΗΣΕΤΕ ΗΜΙΝ ΤΟ ΑΓΑΘΟΝ ΕΝΩΠΙΟΝ ΥΜΩΝ
11 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΤΗΝ ΑΥΡΙΟΝ ΚΑΙ ΕΘΕΤΟ ΣΑΟΥΛ ΤΟΝ ΛΑΟΝ ΕΙΣ ΤΡΕΙΣ ΑΡΧΑΣ ΚΑΙ ΕΙΣΠΟΡΕΥΟΝΤΑΙ ΜΕΣΟΝ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΝ ΦΥΛΑΚΗ ΤΗ ΠΡΩΙΝΗ ΚΑΙ ΕΤΥΠΤΟΝ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΕΩΣ ΔΙΕΘΕΡΜΑΝΘΗ Η ΗΜΕΡΑ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΟΙ ΥΠΟΛΕΛΕΙΜΜΕΝΟΙ ΔΙΕΣΠΑΡΗΣΑΝ ΚΑΙ ΟΥΧ ΥΠΕΛΕΙΦΘΗΣΑΝ ΕΝ ΑΥΤΟΙΣ ΔΥΟ ΚΑΤΑ ΤΟ ΑΥΤΟ
12 ΚΑΙ ΕΙΠΕΝ Ο ΛΑΟΣ ΠΡΟΣ ΣΑΜΟΥΗΛ ΤΙΣ Ο ΕΙΠΑΣ ΟΤΙ ΣΑΟΥΛ ΟΥ ΒΑΣΙΛΕΥΣΕΙ ΗΜΩΝ ΠΑΡΑΔΟΣ ΤΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΘΑΝΑΤΩΣΟΜΕΝ ΑΥΤΟΥΣ
13 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΟΥΚ ΑΠΟΘΑΝΕΙΤΑΙ ΟΥΔΕΙΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΟΤΙ ΣΗΜΕΡΟΝ ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΣΩΤΗΡΙΑΝ ΕΝ ΙΣΡΑΗΛ
14 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΩΝ ΠΟΡΕΥΘΩΜΕΝ ΕΙΣ ΓΑΛΓΑΛΑ ΚΑΙ ΕΓΚΑΙΝΙΣΩΜΕΝ ΕΚΕΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
15 ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΑΣ Ο ΛΑΟΣ ΕΙΣ ΓΑΛΓΑΛΑ ΚΑΙ ΕΧΡΙΣΕΝ ΣΑΜΟΥΗΛ ΕΚΕΙ ΤΟΝ ΣΑΟΥΛ ΕΙΣ ΒΑΣΙΛΕΑ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΕΝ ΓΑΛΓΑΛΟΙΣ ΚΑΙ ΕΘΥΣΕΝ ΕΚΕΙ ΘΥΣΙΑΣ ΚΑΙ ΕΙΡΗΝΙΚΑΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΥΦΡΑΝΘΗ ΣΑΜΟΥΗΛ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΩΣΤΕ ΛΙΑΝ

1 REIGNS (1 SAMUEL) CHAPTER 12
1 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΠΑΝΤΑ ΑΝΔΡΑ ΙΣΡΑΗΛ ΙΔΟΥ ΗΚΟΥΣΑ ΦΩΝΗΣ ΥΜΩΝ ΕΙΣ ΠΑΝΤΑ ΟΣΑ ΕΙΠΑΤΕ ΜΟΙ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑ ΕΦ' ΥΜΑΣ ΒΑΣΙΛΕΑ
2 ΚΑΙ ΝΥΝ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΔΙΑΠΟΡΕΥΕΤΑΙ ΕΝΩΠΙΟΝ ΥΜΩΝ ΚΑΓΩ ΓΕΓΗΡΑΚΑ ΚΑΙ ΚΑΘΗΣΟΜΑΙ ΚΑΙ ΟΙ ΥΙΟΙ ΜΟΥ ΙΔΟΥ ΕΝ ΥΜΙΝ ΚΑΓΩ ΙΔΟΥ ΔΙΕΛΗΛΥΘΑ ΕΝΩΠΙΟΝ ΥΜΩΝ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ
3 ΙΔΟΥ ΕΓΩ ΑΠΟΚΡΙΘΗΤΕ ΚΑΤ' ΕΜΟΥ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΝΩΠΙΟΝ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΜΟΣΧΟΝ ΤΙΝΟΣ ΕΙΛΗΦΑ Η ΟΝΟΝ ΤΙΝΟΣ ΕΙΛΗΦΑ Η ΤΙΝΑ ΚΑΤΕΔΥΝΑΣΤΕΥΣΑ ΥΜΩΝ Η ΤΙΝΑ ΕΞΕΠΙΕΣΑ Η ΕΚ ΧΕΙΡΟΣ ΤΙΝΟΣ ΕΙΛΗΦΑ ΕΞΙΛΑΣΜΑ ΚΑΙ ΥΠΟΔΗΜΑ ΑΠΟΚΡΙΘΗΤΕ ΚΑΤ' ΕΜΟΥ ΚΑΙ ΑΠΟΔΩΣΩ ΥΜΙΝ
4 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΣΑΜΟΥΗΛ ΟΥΚ ΗΔΙΚΗΣΑΣ ΗΜΑΣ ΚΑΙ ΟΥ ΚΑΤΕΔΥΝΑΣΤΕΥΣΑΣ ΚΑΙ ΟΥΚ ΕΘΛΑΣΑΣ ΗΜΑΣ ΚΑΙ ΟΥΚ ΕΙΛΗΦΑΣ ΕΚ ΧΕΙΡΟΣ ΟΥΔΕΝΟΣ ΟΥΔΕΝ
5 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΜΑΡΤΥΣ ΚΥΡΙΟΣ ΕΝ ΥΜΙΝ ΚΑΙ ΜΑΡΤΥΣ ΧΡΙΣΤΟΣ ΑΥΤΟΥ ΣΗΜΕΡΟΝ ΕΝ ΤΑΥΤΗ ΤΗ ΗΜΕΡΑ ΟΤΙ ΟΥΧ ΕΥΡΗΚΑΤΕ ΕΝ ΧΕΙΡΙ ΜΟΥ ΟΥΘΕΝ ΚΑΙ ΕΙΠΑΝ ΜΑΡΤΥΣ
6 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΩΝ ΜΑΡΤΥΣ ΚΥΡΙΟΣ Ο ΠΟΙΗΣΑΣ ΤΟΝ ΜΩΥΣΗΝ ΚΑΙ ΤΟΝ ΑΑΡΩΝ Ο ΑΝΑΓΑΓΩΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ ΕΞ ΑΙΓΥΠΤΟΥ
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ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΟΥΚ ΗΝ Ο ΑΠΟΚΡΙΝΟΜΕΝΟΣ ΕΚ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ

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1 REIGNS (1 SAMUEL) CHAPTER 15

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3 ΚΑΙ ΝΥΝ ΠΟΡΕΥΟΥ ΚΑΙ ΠΑΤΑΞΕΙΣ ΤΟΝ ΑΜΑΛΗΚ ΚΑΙ ΙΕΡΙΜ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ ΚΑΙ ΟΥ ΠΕΡΙΠΟΙΗΣΗ ΕΞ ΑΥΤΟΥ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΕΙΣ ΑΥΤΟΝ ΚΑΙ ΑΝΑΘΕΜΑΤΙΕΙΣ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ ΚΑΙ ΟΥ ΦΕΙΣΗ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΑΠΟΚΤΕΝΕΙΣ ΑΠΟ ΑΝΔΡΟΣ ΚΑΙ ΕΩΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΑΠΟ ΝΗΠΙΟΥ ΕΩΣ ΘΗΛΑΖΟΝΤΟΣ ΚΑΙ ΑΠΟ ΜΟΣΧΟΥ ΕΩΣ ΠΡΟΒΑΤΟΥ ΚΑΙ ΑΠΟ ΚΑΜΗΛΟΥ ΕΩΣ ΟΝΟΥ

4 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΣΑΟΥΛ ΤΩ ΛΑΩ ΚΑΙ ΕΠΙΣΚΕΠΤΕΤΑΙ ΑΥΤΟΥΣ ΕΝ ΓΑΛΓΑΛΟΙΣ ΤΕΤΡΑΚΟΣΙΑΣ ΧΙΛΙΑΔΑΣ ΤΑΓΜΑΤΩΝ ΚΑΙ ΤΟΝ ΙΟΥΔΑΝ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΤΑΓΜΑΤΩΝ

5 ΚΑΙ ΗΛΘΕΝ ΣΑΟΥΛ ΕΩΣ ΤΩΝ ΠΟΛΕΩΝ ΑΜΑΛΗΚ ΚΑΙ ΕΝΗΔΡΕΥΣΕΝ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ

6 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΡΟΣ ΤΟΝ ΚΙΝΑΙΟΝ ΑΠΕΛΘΕ ΚΑΙ ΕΚΚΛΙΝΟΝ ΕΚ ΜΕΣΟΥ ΤΟΥ ΑΜΑΛΗΚΙΤΟΥ ΜΗ ΠΡΟΣΘΩ ΣΕ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΣΥ ΕΠΟΙΗΣΑΣ ΕΛΕΟΣ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΑΝΑΒΑΙΝΕΙΝ ΑΥΤΟΥΣ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞΕΚΛΙΝΕΝ Ο ΚΙΝΑΙΟΣ ΕΚ ΜΕΣΟΥ ΑΜΑΛΗΚ

7 ΚΑΙ ΕΠΑΤΑΞΕΝ ΣΑΟΥΛ ΤΟΝ ΑΜΑΛΗΚ ΑΠΟ ΕΥΙΛΑΤ ΕΩΣ ΣΟΥΡ ΕΠΙ ΠΡΟΣΩΠΟΥ ΑΙΓΥΠΤΟΥ

8 ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΤΟΝ ΑΓΑΓ ΒΑΣΙΛΕΑ ΑΜΑΛΗΚ ΖΩΝΤΑ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΙΕΡΙΜ ΑΠΕΚΤΕΙΝΕΝ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ

9 ΚΑΙ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΣΑΟΥΛ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΤΟΝ ΑΓΑΓ ΖΩΝΤΑ ΚΑΙ ΤΑ ΑΓΑΘΑ ΤΩΝ ΠΟΙΜΝΙΩΝ ΚΑΙ ΤΩΝ ΒΟΥΚΟΛΙΩΝ ΚΑΙ ΤΩΝ ΕΔΕΣΜΑΤΩΝ ΚΑΙ ΤΩΝ ΑΜΠΕΛΩΝΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΑΓΑΘΩΝ ΚΑΙ ΟΥΚ ΕΒΟΥΛΕΤΟ ΑΥΤΑ ΕΞΟΛΕΘΡΕΥΣΑΙ ΚΑΙ ΠΑΝ ΕΡΓΟΝ ΗΤΙΜΩΜΕΝΟΝ ΚΑΙ ΕΞΟΥΔΕΝΩΜΕΝΟΝ ΕΞΩΛΕΘΡΕΥΣΑΝ

10 ΚΑΙ ΕΓΕΝΗΘΗ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΣΑΜΟΥΗΛ ΛΕΓΩΝ

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1 REIGNS (1 SAMUEL) CHAPTER 16

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΑΜΟΥΗΛ ΕΩΣ ΠΟΤΕ ΣΥ ΠΕΝΘΕΙΣ ΕΠΙ ΣΑΟΥΛ ΚΑΓΩ ΕΞΟΥΔΕΝΩΚΑ ΑΥΤΟΝ ΜΗ ΒΑΣΙΛΕΥΕΙΝ ΕΠΙ ΙΣΡΑΗΛ ΠΛΗΣΟΝ ΤΟ ΚΕΡΑΣ ΣΟΥ ΕΛΑΙΟΥ ΚΑΙ ΔΕΥΡΟ ΑΠΟΣΤΕΙΛΩ ΣΕ ΠΡΟΣ ΙΕΣΣΑΙ ΕΩΣ ΕΙΣ ΒΗΘΛΕΕΜ ΟΤΙ ΕΟΡΑΚΑ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΕΜΟΙ ΒΑΣΙΛΕΥΕΙΝ

2 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΠΩΣ ΠΟΡΕΥΘΩ ΚΑΙ ΑΚΟΥΣΕΤΑΙ ΣΑΟΥΛ ΚΑΙ ΑΠΟΚΤΕΝΕΙ ΜΕ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΔΑΜΑΛΙΝ ΒΟΩΝ ΛΑΒΕ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΚΑΙ ΕΡΕΙΣ ΘΥΣΑΙ ΤΩ ΚΥΡΙΩ ΗΚΩ

3 ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟΝ ΙΕΣΣΑΙ ΕΙΣ ΤΗΝ ΘΥΣΙΑΝ ΚΑΙ ΓΝΩΡΙΩ ΣΟΙ Α ΠΟΙΗΣΕΙΣ ΚΑΙ ΧΡΙΣΕΙΣ ΟΝ ΕΑΝ ΕΙΠΩ ΠΡΟΣ ΣΕ

4 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΜΟΥΗΛ ΠΑΝΤΑ Α ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΒΗΘΛΕΕΜ ΚΑΙ ΕΞΕΣΤΗΣΑΝ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΗΣ ΠΟΛΕΩΣ ΤΗ ΑΠΑΝΤΗΣΕΙ ΑΥΤΟΥ ΚΑΙ ΕΙΠΑΝ ΕΙΡΗΝΗ Η ΕΙΣΟΔΟΣ ΣΟΥ Ο ΒΛΕΠΩΝ

5 ΚΑΙ ΕΙΠΕΝ ΕΙΡΗΝΗ ΘΥΣΑΙ ΤΩ ΚΥΡΙΩ ΗΚΩ ΑΓΙΑΣΘΗΤΕ ΚΑΙ ΕΥΦΡΑΝΘΗΤΕ ΜΕΤ' ΕΜΟΥ ΣΗΜΕΡΟΝ ΚΑΙ ΗΓΙΑΣΕΝ ΤΟΝ ΙΕΣΣΑΙ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΘΥΣΙΑΝ

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1 REIGNS (1 SAMUEL) CHAPTER 17

1 ΚΑΙ ΣΥΝΑΓΟΥΣΙΝ ΑΛΛΟΦΥΛΟΙ ΤΑΣ ΠΑΡΕΜΒΟΛΑΣ ΑΥΤΩΝ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΕΙΣ ΣΟΚΧΩΘ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΑΝΑ ΜΕΣΟΝ ΣΟΚΧΩΘ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΖΗΚΑ ΕΝ ΕΦΕΡΜΕΜ

2 ΚΑΙ ΣΑΟΥΛ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΙΣΡΑΗΛ ΣΥΝΑΓΟΝΤΑΙ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΑΥΤΟΙ ΠΑΡΑΤΑΣΣΟΝΤΑΙ ΕΙΣ ΠΟΛΕΜΟΝ ΕΞ ΕΝΑΝΤΙΑΣ ΑΛΛΟΦΥΛΩΝ

3 ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΙΣΤΑΝΤΑΙ ΕΠΙ ΤΟΥ ΟΡΟΥΣ ΕΝΤΑΥΘΑ ΚΑΙ ΙΣΡΑΗΛ ΙΣΤΑΤΑΙ ΕΠΙ ΤΟΥ ΟΡΟΥΣ ΕΝΤΑΥΘΑ ΚΑΙ Ο ΑΥΛΩΝ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ

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5 ΚΑΙ ΠΕΡΙΚΕΦΑΛΑΙΑ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΘΩΡΑΚΑ ΑΛΥΣΙΔΩΤΟΝ ΑΥΤΟΣ ΕΝΔΕΔΥΚΩΣ ΚΑΙ Ο ΣΤΑΘΜΟΣ ΤΟΥ ΘΩΡΑΚΟΣ ΑΥΤΟΥ ΠΕΝΤΕ ΧΙΛΙΑΔΕΣ ΣΙΚΛΩΝ ΧΑΛΚΟΥ ΚΑΙ ΣΙΔΗΡΟΥ

6 ΚΑΙ ΚΝΗΜΙΔΕΣ ΧΑΛΚΑΙ ΕΠΑΝΩ ΤΩΝ ΣΚΕΛΩΝ ΑΥΤΟΥ ΚΑΙ ΑΣΠΙΣ ΧΑΛΚΗ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΩΜΩΝ ΑΥΤΟΥ

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24 ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΟΙ ΠΑΙΔΕΣ ΣΑΟΥΛ ΑΥΤΩ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ Α ΕΛΑΛΗΣΕΝ ΔΑΥΙΔ
25 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΤΑΔΕ ΕΡΕΙΤΕ ΤΩ ΔΑΥΙΔ ΟΥ ΒΟΥΛΕΤΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΔΟΜΑΤΙ ΑΛΛ' Η ΕΝ ΕΚΑΤΟΝ ΑΚΡΟΒΥΣΤΙΑΙΣ ΑΛΛΟΦΥΛΩΝ ΕΚΔΙΚΗΣΑΙ ΕΙΣ ΕΧΘΡΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΣΑΟΥΛ ΕΛΟΓΙΣΑΤΟ ΑΥΤΟΝ ΕΜΒΑΛΕΙΝ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΑΛΛΟΦΥΛΩΝ
26 ΚΑΙ ΑΠΑΓΓΕΛΛΟΥΣΙΝ ΟΙ ΠΑΙΔΕΣ ΣΑΟΥΛ ΤΩ ΔΑΥΙΔ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΕΥΘΥΝΘΗ Ο ΛΟΓΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΔΑΥΙΔ ΕΠΙΓΑΜΒΡΕΥΣΑΙ ΤΩ ΒΑΣΙΛΕΙ
27 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΥΤΟΣ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ ΕΚΑΤΟΝ ΑΝΔΡΑΣ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΤΑΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΩΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΠΙΓΑΜΒΡΕΥΕΤΑΙ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΔΙΔΩΣΙΝ ΑΥΤΩ ΤΗΝ ΜΕΛΧΟΛ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ
28 ΚΑΙ ΕΙΔΕΝ ΣΑΟΥΛ ΟΤΙ ΚΥΡΙΟΣ ΜΕΤΑ ΔΑΥΙΔ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΗΓΑΠΑ ΑΥΤΟΝ
29 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΕΥΛΑΒΕΙΣΘΑΙ ΑΠΟ ΔΑΥΙΔ ΕΤΙ

1 REIGNS (1 SAMUEL) CHAPTER 19

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΣΑΟΥΛ ΠΡΟΣ ΙΩΝΑΘΑΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΙΩΝΑΘΑΝ ΥΙΟΣ ΣΑΟΥΛ ΗΡΕΙΤΟ ΤΟΝ ΔΑΥΙΔ ΣΦΟΔΡΑ
2 ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΙΩΝΑΘΑΝ ΤΩ ΔΑΥΙΔ ΛΕΓΩΝ ΣΑΟΥΛ ΖΗΤΕΙ ΘΑΝΑΤΩΣΑΙ ΣΕ ΦΥΛΑΞΑΙ ΟΥΝ ΑΥΡΙΟΝ ΠΡΩΙ ΚΑΙ ΚΡΥΒΗΘΙ ΚΑΙ ΚΑΘΙΣΟΝ ΚΡΥΒΗ
3 ΚΑΙ ΕΓΩ ΕΞΕΛΕΥΣΟΜΑΙ ΚΑΙ ΣΤΗΣΟΜΑΙ ΕΧΟΜΕΝΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ ΑΓΡΩ ΟΥ ΕΑΝ ΗΣ ΕΚΕΙ ΚΑΙ ΕΓΩ ΛΑΛΗΣΩ ΠΕΡΙ ΣΟΥ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΟΨΟΜΑΙ Ο ΤΙ ΕΑΝ Η ΚΑΙ ΑΠΑΓΓΕΛΩ ΣΟΙ
4 ΚΑΙ ΕΛΑΛΗΣΕΝ ΙΩΝΑΘΑΝ ΠΕΡΙ ΔΑΥΙΔ ΑΓΑΘΑ ΠΡΟΣ ΣΑΟΥΛ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΜΗ ΑΜΑΡΤΗΣΑΤΩ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΔΑΥΙΔ ΟΤΙ ΟΥΧ ΗΜΑΡΤΗΚΕΝ ΕΙΣ ΣΕ ΚΑΙ ΤΑ ΠΟΙΗΜΑΤΑ ΑΥΤΟΥ ΑΓΑΘΑ ΣΦΟΔΡΑ
5 ΚΑΙ ΕΘΕΤΟ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΑΛΛΟΦΥΛΟΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΣΩΤΗΡΙΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΙΔΟΝ ΚΑΙ ΕΧΑΡΗΣΑΝ ΚΑΙ ΙΝΑ ΤΙ ΑΜΑΡΤΑΝΕΙΣ ΕΙΣ ΑΙΜΑ ΑΘΩΟΝ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΔΑΥΙΔ ΔΩΡΕΑΝ
6 ΚΑΙ ΗΚΟΥΣΕΝ ΣΑΟΥΛ ΤΗΣ ΦΩΝΗΣ ΙΩΝΑΘΑΝ ΚΑΙ ΩΜΟΣΕΝ ΣΑΟΥΛ ΛΕΓΩΝ ΖΗ ΚΥΡΙΟΣ ΕΙ ΑΠΟΘΑΝΕΙΤΑΙ
7 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΩΝΑΘΑΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΙΩΝΑΘΑΝ ΤΟΝ ΔΑΥΙΔ ΠΡΟΣ ΣΑΟΥΛ ΚΑΙ ΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΩΣΕΙ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΗΜΕΡΑΝ
8 ΚΑΙ ΠΡΟΣΕΘΕΤΟ Ο ΠΟΛΕΜΟΣ ΓΕΝΕΣΘΑΙ ΠΡΟΣ ΣΑΟΥΛ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΟΙΣ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΣΦΟΔΡΑ ΚΑΙ ΕΦΥΓΟΝ ΕΚ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ
9 ΚΑΙ ΕΓΕΝΕΤΟ ΠΝΕΥΜΑ ΘΕΟΥ ΠΟΝΗΡΟΝ ΕΠΙ ΣΑΟΥΛ ΚΑΙ ΑΥΤΟΣ ΕΝ ΟΙΚΩ ΚΑΘΕΥΔΩΝ ΚΑΙ ΔΟΡΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΔΑΥΙΔ ΕΨΑΛΛΕΝ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ
10 ΚΑΙ ΕΖΗΤΕΙ ΣΑΟΥΛ ΠΑΤΑΞΑΙ ΤΟ ΔΟΡΥ ΕΙΣ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΗ ΔΑΥΙΔ ΕΚ ΠΡΟΣΩΠΟΥ ΣΑΟΥΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟ ΔΟΡΥ ΕΙΣ ΤΟΝ ΤΟΙΧΟΝ ΚΑΙ ΔΑΥΙΔ ΑΝΕΧΩΡΗΣΕΝ ΚΑΙ ΔΙΕΣΩΘΗ
11 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΟΥΛ ΑΓΓΕΛΟΥΣ ΕΙΣ ΟΙΚΟΝ ΔΑΥΙΔ ΦΥΛΑΞΑΙ ΑΥΤΟΝ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΑΥΤΟΝ ΠΡΩΙ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΔΑΥΙΔ ΜΕΛΧΟΛ Η ΓΥΝΗ ΑΥΤΟΥ ΛΕΓΟΥΣΑ ΕΑΝ ΜΗ ΣΥ ΣΩΣΗΣ ΤΗΝ ΨΥΧΗΝ ΣΑΥΤΟΥ ΤΗΝ ΝΥΚΤΑ ΤΑΥΤΗΝ ΑΥΡΙΟΝ ΘΑΝΑΤΩΘΗΣΗ
12 ΚΑΙ ΚΑΤΑΓΕΙ Η ΜΕΛΧΟΛ ΤΟΝ ΔΑΥΙΔ ΔΙΑ ΤΗΣ ΘΥΡΙΔΟΣ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΕΦΥΓΕΝ ΚΑΙ ΣΩΖΕΤΑΙ
13 ΚΑΙ ΕΛΑΒΕΝ Η ΜΕΛΧΟΛ ΤΑ ΚΕΝΟΤΑΦΙΑ ΚΑΙ ΕΘΕΤΟ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΚΑΙ ΗΠΑΡ ΤΩΝ ΑΙΓΩΝ ΕΘΕΤΟ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΕΚΑΛΥΨΕΝ ΑΥΤΑ ΙΜΑΤΙΩ
14 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΟΥΛ ΑΓΓΕΛΟΥΣ ΛΑΒΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΛΕΓΟΥΣΙΝ ΕΝΟΧΛΕΙΣΘΑΙ ΑΥΤΟΝ
15 ΚΑΙ ΑΠΟΣΤΕΛΛΕΙ ΕΠΙ ΤΟΝ ΔΑΥΙΔ ΛΕΓΩΝ ΑΓΑΓΕΤΕ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΠΡΟΣ ΜΕ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΑΥΤΟΝ
16 ΚΑΙ ΕΡΧΟΝΤΑΙ ΟΙ ΑΓΓΕΛΟΙ ΚΑΙ ΙΔΟΥ ΤΑ ΚΕΝΟΤΑΦΙΑ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΚΑΙ ΗΠΑΡ ΤΩΝ ΑΙΓΩΝ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ
17 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΤΗ ΜΕΛΧΟΛ ΙΝΑ ΤΙ ΟΥΤΩΣ ΠΑΡΕΛΟΓΙΣΩ ΜΕ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΣ ΤΟΝ ΕΧΘΡΟΝ ΜΟΥ ΚΑΙ ΔΙΕΣΩΘΗ ΚΑΙ ΕΙΠΕΝ ΜΕΛΧΟΛ ΤΩ ΣΑΟΥΛ ΑΥΤΟΣ ΕΙΠΕΝ ΕΞΑΠΟΣΤΕΙΛΟΝ ΜΕ ΕΙ ΔΕ ΜΗ ΘΑΝΑΤΩΣΩ ΣΕ
18 ΚΑΙ ΔΑΥΙΔ ΕΦΥΓΕΝ ΚΑΙ ΔΙΕΣΩΘΗ ΚΑΙ ΠΑΡΑΓΙΝΕΤΑΙ ΠΡΟΣ ΣΑΜΟΥΗΛ ΕΙΣ ΑΡΜΑΘΑΙΜ ΚΑΙ ΑΠΑΓΓΕΛΛΕΙ ΑΥΤΩ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΩ ΣΑΟΥΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΣΑΜΟΥΗΛ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΝΑΥΑΘ ΕΝ ΡΑΜΑ
19 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΣΑΟΥΛ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΔΑΥΙΔ ΕΝ ΝΑΥΑΘ ΕΝ ΡΑΜΑ
20 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΟΥΛ ΑΓΓΕΛΟΥΣ ΛΑΒΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΕΙΔΑΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΣΑΜΟΥΗΛ ΕΙΣΤΗΚΕΙ ΚΑΘΕΣΤΗΚΩΣ ΕΠ' ΑΥΤΩΝ ΚΑΙ ΕΓΕΝΗΘΗ ΕΠΙ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΤΟΥ ΣΑΟΥΛ ΠΝΕΥΜΑ ΘΕΟΥ ΚΑΙ ΠΡΟ-ΦΗΤΕΥΟΥΣΙΝ
21 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΣΑΟΥΛ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ ΕΤΕΡΟΥΣ ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΑΝ ΚΑΙ ΑΥΤΟΙ ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΣΑΟΥΛ ΑΠΟΣΤΕΙΛΑΙ ΑΓΓΕΛΟΥΣ ΤΡΙΤΟΥΣ ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΑΝ ΚΑΙ ΑΥΤΟΙ
22 ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΣΑΟΥΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΑΥΤΟΣ ΕΙΣ ΑΡΜΑΘΑΙΜ ΚΑΙ ΕΡΧΕΤΑΙ ΕΩΣ ΤΟΥ ΦΡΕΑΤΟΣ ΤΟΥ ΑΛΩ ΤΟΥ ΕΝ ΤΩ ΣΕΦΙ ΚΑΙ ΗΡΩΤΗΣΕΝ ΚΑΙ ΕΙΠΕΝ ΠΟΥ ΣΑΜΟΥΗΛ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΕΙΠΑΝ ΙΔΟΥ ΕΝ ΝΑΥΑΘ ΕΝ ΡΑΜΑ
23 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΚΕΙΘΕΝ ΕΙΣ ΝΑΥΑΘ ΕΝ ΡΑΜΑ ΚΑΙ ΕΓΕΝΗΘΗ ΚΑΙ ΕΠ' ΑΥΤΩ ΠΝΕΥΜΑ ΘΕΟΥ ΚΑΙ ΕΠΟΡΕΥΕΤΟ

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ΠΡΟΦΗΤΕΥΩΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΑΥΤΟΝ ΕΙΣ ΝΑΥΑΘ ΕΝ ΡΑΜΑ
24 ΚΑΙ ΕΞΕΔΥΣΑΤΟ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΚΑΙ ΕΠΕΣΕΝ ΓΥΜΝΟΣ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΚΕΙΝΗΝ ΚΑΙ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΔΙΑ ΤΟΥΤΟ ΕΛΕΓΟΝ ΕΙ ΚΑΙ ΣΑΟΥΛ ΕΝ ΠΡΟΦΗΤΑΙΣ

1 REIGNS (1 SAMUEL) CHAPTER 20
1 ΚΑΙ ΑΠΕΔΡΑ ΔΑΥΙΔ ΕΚ ΝΑΥΑΘ ΕΝ ΡΑΜΑ ΚΑΙ ΕΡΧΕΤΑΙ ΕΝΩΠΙΟΝ ΙΩΝΑΘΑΝ ΚΑΙ ΕΙΠΕΝ ΤΙ ΠΕΠΟΙΗΚΑ ΚΑΙ ΤΙ ΤΟ ΑΔΙΚΗΜΑ ΜΟΥ ΚΑΙ ΤΙ ΗΜΑΡΤΗΚΑ ΕΝΩΠΙΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΟΤΙ ΕΠΙΖΗΤΕΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΩΝΑΘΑΝ ΜΗΔΑΜΩΣ ΣΟΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗΣ ΙΔΟΥ ΟΥ ΜΗ ΠΟΙΗΣΗ Ο ΠΑΤΗΡ ΜΟΥ ΡΗΜΑ ΜΕΓΑ Η ΜΙΚΡΟΝ ΚΑΙ ΟΥΚ ΑΠΟΚΑΛΥΨΕΙ ΤΟ ΩΤΙΟΝ ΜΟΥ ΚΑΙ ΤΙ ΟΤΙ ΚΡΥΨΕΙ Ο ΠΑΤΗΡ ΜΟΥ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΟΥΚ ΕΣΤΙΝ ΤΟΥΤΟ
3 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΤΩ ΙΩΝΑΘΑΝ ΚΑΙ ΕΙΠΕΝ ΓΙΝΩΣΚΩΝ ΟΙΔΕΝ Ο ΠΑΤΗΡ ΣΟΥ ΟΤΙ ΕΥΡΗΚΑ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΜΗ ΓΝΩΤΩ ΤΟΥΤΟ ΙΩΝΑΘΑΝ ΜΗ ΟΥ ΒΟΥΛΗΤΑΙ ΑΛΛΑ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΟΤΙ ΚΑΘΩΣ ΕΙΠΟΝ ΕΜΠΕΠΛΗΣΤΑΙ ΑΝΑ ΜΕΣΟΝ ΜΟΥ ΚΑΙ ΤΟΥ ΘΑΝΑΤΟΥ
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40 ΚΑΙ ΙΩΝΑΘΑΝ ΕΔΩΚΕΝ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΕΠΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΤΩ ΠΑΙΔΑΡΙΩ ΑΥΤΟΥ ΠΟΡΕΥΟΥ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

41 ΚΑΙ ΩΣ ΕΙΣΗΛΘΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΔΑΥΙΔ ΑΝΕΣΤΗ ΑΠΟ ΤΟΥ ΕΡΓΑΒ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΤΡΙΣ ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΕΚΑΣΤΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΕΝ ΕΚΑΣΤΟΣ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΩΣ ΣΥΝΤΕΛΕΙΑΣ ΜΕΓΑΛΗΣ

42 ΚΑΙ ΕΙΠΕΝ ΙΩΝΑΘΑΝ ΠΟΡΕΥΟΥ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΩΣ ΟΜΩΜΟΚΑΜΕΝ ΗΜΕΙΣ ΑΜΦΟΤΕΡΟΙ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΛΕΓΟΝΤΕΣ ΚΥΡΙΟΣ ΕΣΤΑΙ ΜΑΡΤΥΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΕΩΣ ΑΙΩΝΟΣ

1 REIGNS (1 SAMUEL) CHAPTER 21

1 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΙΩΝΑΘΑΝ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

2 ΚΑΙ ΕΡΧΕΤΑΙ ΔΑΥΙΔ ΕΙΣ ΝΟΜΒΑ ΠΡΟΣ ΑΒΙΜΕΛΕΧ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΕΞΕΣΤΗ ΑΒΙΜΕΛΕΧ ΤΗ ΑΠΑΝΤΗΣΕΙ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΟΤΙ ΣΥ ΜΟΝΟΣ ΚΑΙ ΟΥΘΕΙΣ ΜΕΤΑ ΣΟΥ

3 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΩ ΙΕΡΕΙ Ο ΒΑΣΙΛΕΥΣ ΕΝΤΕΤΑΛΤΑΙ ΜΟΙ ΡΗΜΑ ΣΗΜΕΡΟΝ ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΜΗΔΕΙΣ ΓΝΩΤΩ ΤΟ ΡΗΜΑ ΠΕΡΙ ΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣΕ ΚΑΙ ΥΠΕΡ ΟΥ ΕΝΤΕΤΑΛΜΑΙ ΣΟΙ ΚΑΙ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΔΙΑΜΕΜΑΡΤΥΡΗΜΑΙ ΕΝ ΤΩ ΤΟΠΩ ΤΩ ΛΕΓΟΜΕΝΩ ΘΕΟΥ ΠΙΣΤΙΣ ΦΕΛΛΑΝΙ ΑΛΕΜΩΝΙ

4 ΚΑΙ ΝΥΝ ΕΙ ΕΙΣΙΝ ΥΠΟ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΠΕΝΤΕ ΑΡΤΟΙ ΔΟΣ ΕΙΣ ΧΕΙΡΑ ΜΟΥ ΤΟ ΕΥΡΕΘΕΝ

5 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΙΕΡΕΥΣ ΤΩ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΟΥΚ ΕΙΣΙΝ ΑΡΤΟΙ ΒΕΒΗΛΟΙ ΥΠΟ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΟΤΙ ΑΛΛ' Η ΑΡΤΟΙ ΑΓΙΟΙ ΕΙΣΙΝ ΕΙ ΠΕΦΥΛΑΓΜΕΝΑ ΤΑ ΠΑΙΔΑΡΙΑ ΕΣΤΙΝ ΑΠΟ ΓΥΝΑΙΚΟΣ ΚΑΙ ΦΑΓΕΤΑΙ

6 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΤΩ ΙΕΡΕΙ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΛΛΑ ΑΠΟ ΓΥΝΑΙΚΟΣ ΑΠΕΣΧΗΜΕΘΑ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΜΕ ΕΙΣ ΟΔΟΝ ΓΕΓΟΝΕ ΠΑΝΤΑ ΤΑ ΠΑΙΔΑΡΙΑ ΗΓΝΙΣΜΕΝΑ ΚΑΙ ΑΥΤΗ Η ΟΔΟΣ ΒΕΒΗΛΟΣ ΔΙΟΤΙ ΑΓΙΑΣΘΗΣΕΤΑΙ ΣΗΜΕΡΟΝ ΔΙΑ ΤΑ ΣΚΕΥΗ ΜΟΥ

7 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΑΒΙΜΕΛΕΧ Ο ΙΕΡΕΥΣ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΟΤΙ ΟΥΚ ΗΝ ΕΚΕΙ ΑΡΤΟΣ ΟΤΙ ΑΛΛ' Η ΑΡΤΟΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΟΙ ΑΦΗΡΗΜΕΝΟΙ ΕΚ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΠΑΡΑΤΕΘΗΝΑΙ ΑΡΤΟΝ ΘΕΡΜΟΝ Η ΗΜΕΡΑ ΕΛΑΒΕΝ ΑΥΤΟΥΣ

8 ΚΑΙ ΕΚΕΙ ΗΝ ΕΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΤΟΥ ΣΑΟΥΛ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΣΥΝΕΧΟΜΕΝΟΣ ΝΕΕΣΣΑΡΑΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΔΩΗΚ Ο ΣΥΡΟΣ ΝΕΜΩΝ ΤΑΣ ΗΜΙΟΝΟΥΣ ΣΑΟΥΛ

9 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΙΜΕΛΕΧ ΙΔΕ ΕΙ ΕΣΤΙΝ ΕΝΤΑΥΘΑ ΥΠΟ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΔΟΡΥ Η ΡΟΜΦΑΙΑ ΟΤΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΜΟΥ ΚΑΙ ΤΑ ΣΚΕΥΗ ΟΥΚ ΕΙΛΗΦΑ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΟΤΙ ΗΝ ΤΟ ΡΗΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΤΑ ΣΠΟΥΔΗΝ

10 ΚΑΙ ΕΙΠΕΝ Ο ΙΕΡΕΥΣ ΙΔΟΥ Η ΡΟΜΦΑΙΑ ΓΟΛΙΑΘ ΤΟΥ ΑΛΛΟΦΥΛΟΥ ΟΝ ΕΠΑΤΑΞΑΣ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΗΛΑ ΚΑΙ ΑΥΤΗ ΕΝΕΙΛΗΜΕΝΗ ΕΝ ΙΜΑΤΙΩ ΕΙ ΤΑΥΤΗΝ ΛΗΜΨΗ ΣΕΑΥΤΩ ΛΑΒΕ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΕΤΕΡΑ ΠΑΡΕΞ ΤΑΥΤΗΣ ΕΝΤΑΥΘΑ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΙΔΟΥ ΟΥΚ ΕΣΤΙΝ ΩΣΠΕΡ ΑΥΤΗ ΔΟΣ ΜΟΙ ΑΥΤΗΝ

11 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΑΥΤΩ ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΕΦΥΓΕΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚ ΠΡΟΣΩΠΟΥ ΣΑΟΥΛ ΚΑΙ ΗΛΘΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΓΧΟΥΣ ΒΑΣΙΛΕΑ ΓΕΘ

12 ΚΑΙ ΕΙΠΑΝ ΟΙ ΠΑΙΔΕΣ ΑΓΧΟΥΣ ΠΡΟΣ ΑΥΤΟΝ ΟΥΧΙ ΟΥΤΟΣ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΤΗΣ ΓΗΣ ΟΥΧΙ ΤΟΥΤΩ ΕΞΗΡΧΟΝ ΑΙ ΧΟΡΕΥΟΥΣΑΙ ΛΕΓΟΥΣΑΙ ΕΠΑΤΑΞΕΝ ΣΑΟΥΛ ΕΝ ΧΙΛΙΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΔΑΥΙΔ ΕΝ ΜΥΡΙΑΣΙΝ ΑΥΤΟΥ

13 ΚΑΙ ΕΘΕΤΟ ΔΑΥΙΔ ΤΑ ΡΗΜΑΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΕΦΟΒΗΘΗ ΣΦΟΔΡΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΓΧΟΥΣ ΒΑΣΙΛΕΩΣ ΓΕΘ

14 ΚΑΙ ΗΛΛΟΙΩΣΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΠΟΙΗΣΑΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΕΤΥΜΠΑΝΙΖΕΝ ΕΠΙ ΤΑΙΣ ΘΥΡΑΙΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΠΑΡΕΦΕΡΕΤΟ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙΠΤΕΝ ΕΠΙ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΤΑ ΣΙΕΛΑ ΑΥΤΟΥ ΚΑΤΕΡΡΕΙ ΕΠΙ ΤΟΝ ΠΩΓΩΝΑ ΑΥΤΟΥ

15 ΚΑΙ ΕΙΠΕΝ ΑΓΧΟΥΣ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΙΔΟΥ ΙΔΕΤΕ ΑΝΔΡΑ ΕΠΙΛΗΜΠΤΟΝ ΙΝΑ ΤΙ ΕΙΣΗΓΑΓΕΤΕ ΑΥΤΟΝ ΠΡΟΣ ΜΕ

16 Η ΕΛΑΤΤΟΥΜΑΙ ΕΠΙΛΗΜΠΤΩΝ ΕΓΩ ΟΤΙ ΕΙΣΑΓΕΙΟΧΑΤΕ ΑΥΤΟΝ ΕΠΙΛΗΜΠΤΕΥΕΣΘΑΙ ΠΡΟΣ ΜΕ ΟΥΤΟΣ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΟΙΚΙΑΝ

1 REIGNS (1 SAMUEL) CHAPTER 22

1 ΚΑΙ ΑΠΗΛΘΕΝ ΕΚΕΙΘΕΝ ΔΑΥΙΔ ΚΑΙ ΔΙΕΣΩΘΗ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΤΟ ΣΠΗΛΑΙΟΝ ΤΟ ΟΔΟΛΛΑΜ ΚΑΙ ΑΚΟΥΟΥΣΙΝ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΒΑΙΝΟΥΣΙΝ ΠΡΟΣ ΑΥΤΟΝ ΕΚΕΙ

2 ΚΑΙ ΣΥΝΗΓΟΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΠΑΣ ΕΝ ΑΝΑΓΚΗ ΚΑΙ ΠΑΣ ΥΠΟΧΡΕΩΣ ΚΑΙ ΠΑΣ ΚΑΤΩΔΥΝΟΣ ΨΥΧΗ ΚΑΙ ΗΝ ΕΠ' ΑΥΤΩΝ ΗΓΟΥΜΕΝΟΣ ΚΑΙ ΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ ΩΣ ΤΕΤΡΑΚΟΣΙΟΙ ΑΝΔΡΕΣ

3 ΚΑΙ ΑΠΗΛΘΕΝ ΔΑΥΙΔ ΕΚΕΙΘΕΝ ΕΙΣ ΜΑΣΣΗΦΑ ΤΗΣ ΜΩΑΒ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΒΑΣΙΛΕΑ ΜΩΑΒ ΓΙΝΕΣΘΩΣΑΝ ΔΗ Ο ΠΑΤΗΡ ΜΟΥ ΚΑΙ Η ΜΗΤΗΡ ΜΟΥ ΠΑΡΑ ΣΟΙ ΕΩΣ ΟΤΟΥ ΓΝΩ ΤΙ ΠΟΙΗΣΕΙ ΜΟΙ Ο ΘΕΟΣ

4 ΚΑΙ ΠΑΡΕΚΑΛΕΣΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΜΩΑΒ ΚΑΙ ΚΑΤΩΚΟΥΝ ΜΕΤ' ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΟΝΤΟΣ ΤΟΥ ΔΑΥΙΔ ΕΝ ΤΗ ΠΕΡΙΟΧΗ

5 ΚΑΙ ΕΙΠΕΝ ΓΑΔ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΔΑΥΙΔ ΜΗ ΚΑΘΟΥ ΕΝ ΤΗ ΠΕΡΙΟΧΗ ΠΟΡΕΥΟΥ ΚΑΙ ΗΞΕΙΣ ΕΙΣ ΓΗΝ ΙΟΥΔΑ ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΠΟΛΕΙ ΣΑΡΙΧ

6 ΚΑΙ ΗΚΟΥΣΕΝ ΣΑΟΥΛ ΟΤΙ ΕΓΝΩΣΤΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΣΑΟΥΛ ΕΚΑΘΗΤΟ ΕΝ ΤΩ ΒΟΥΝΩ ΥΠΟ ΤΗΝ ΑΡΟΥΡΑΝ ΤΗΝ ΕΝ ΡΑΜΑ ΚΑΙ ΤΟ ΔΟΡΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΠΑΡΕΙΣΤΗΚΕΙΣΑΝ ΑΥΤΩ

7 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΤΟΥΣ ΠΑΡΕΣΤΗΚΟΤΑΣ ΑΥΤΩ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΚΟΥΣΑΤΕ ΔΗ ΥΙΟΙ ΒΕΝΙΑΜΙΝ ΕΙ ΑΛΗΘΩΣ ΠΑΣΙΝ ΥΜΙΝ ΔΩΣΕΙ Ο ΥΙΟΣ ΙΕΣΣΑΙ ΑΓΡΟΥΣ ΚΑΙ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΠΑΝΤΑΣ ΥΜΑΣ ΤΑΞΕΙ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΚΑΙ ΧΙΛΙΑΡΧΟΥΣ

8 ΟΤΙ ΣΥΓΚΕΙΣΘΕ ΠΑΝΤΕΣ ΥΜΕΙΣ ΕΠ' ΕΜΕ ΚΑΙ ΟΥΚ ΕΣΤΙΝ Ο ΑΠΟΚΑΛΥΠΤΩΝ ΤΟ ΩΤΙΟΝ ΜΟΥ ΕΝ ΤΩ ΔΙΑΘΕΣΘΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ ΔΙΑΘΗΚΗΝ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΙΕΣΣΑΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΟΝΩΝ ΠΕΡΙ ΕΜΟΥ ΕΞ ΥΜΩΝ ΚΑΙ ΑΠΟΚΑΛΥΠΤΩΝ ΤΟ ΩΤΙΟΝ ΜΟΥ ΟΤΙ ΕΠΗΓΕΙΡΕΝ Ο ΥΙΟΣ ΜΟΥ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΕΠ' ΕΜΕ ΕΙΣ ΕΧΘΡΟΝ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

9 ΚΑΙ ΑΠΟΚΡΙΝΕΤΑΙ ΔΩΗΚ Ο ΣΥΡΟΣ Ο ΚΑΘΕΣΤΗΚΩΣ ΕΠΙ ΤΑΣ ΗΜΙΟΝΟΥΣ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΕΟΡΑΚΑ ΤΟΝ ΥΙΟΝ ΙΕΣΣΑΙ ΠΑΡΑΓΙΝΟΜΕΝΟΝ ΕΙΣ ΝΟΜΒΑ ΠΡΟΣ ΑΒΙΜΕΛΕΧ ΥΙΟΝ ΑΧΙΤΩΒ ΤΟΝ ΙΕΡΕΑ

10 ΚΑΙ ΗΡΩΤΑ ΑΥΤΩ ΔΙΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΙΣΙΤΙΣΜΟΝ ΕΔΩΚΕΝ ΑΥΤΩ ΚΑΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΓΟΛΙΑΔ ΤΟΥ ΑΛΛΟΦΥΛΟΥ ΕΔΩΚΕΝ ΑΥΤΩ

11 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΛΕΣΑΙ ΤΟΝ ΑΒΙΜΕΛΕΧ ΥΙΟΝ ΑΧΙΤΩΒ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΤΟΥΣ ΙΕΡΕΙΣ ΤΟΥΣ ΕΝ ΝΟΜΒΑ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΠΑΝΤΕΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

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12 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΑΚΟΥΕ ΔΗ ΥΙΕ ΑΧΙΤΩΒ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ ΛΑΛΕΙ ΚΥΡΙΕ
13 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΑΟΥΛ ΙΝΑ ΤΙ ΣΥΝΕΘΟΥ ΚΑΤ' ΕΜΟΥ ΣΥ ΚΑΙ Ο ΥΙΟΣ ΙΕΣΣΑΙ ΔΟΥΝΑΙ ΣΕ ΑΥΤΩ ΑΡΤΟΝ ΚΑΙ ΡΟΜΦΑΙΑΝ ΚΑΙ ΕΡΩΤΑΝ ΑΥΤΩ ΔΙΑ ΤΟΥ ΘΕΟΥ ΘΕΣΘΑΙ ΑΥΤΟΝ ΕΠ' ΕΜΕ ΕΙΣ ΕΧΘΡΟΝ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ
14 ΚΑΙ ΑΠΕΚΡΙΘΗ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ ΚΑΙ ΤΙΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΩΣ ΔΑΥΙΔ ΠΙΣΤΟΣ ΚΑΙ ΓΑΜΒΡΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΡΧΩΝ ΠΑΝΤΟΣ ΠΑΡΑΓΓΕΛΜΑΤΟΣ ΣΟΥ ΚΑΙ ΕΝΔΟΞΟΣ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ
15 Η ΣΗΜΕΡΟΝ ΗΡΓΜΑΙ ΕΡΩΤΑΝ ΑΥΤΩ ΔΙΑ ΤΟΥ ΘΕΟΥ ΜΗΔΑΜΩΣ ΜΗ ΔΟΤΩ Ο ΒΑΣΙΛΕΥΣ ΚΑΤΑ ΤΟΥ ΔΟΥΛΟΥ ΑΥΤΟΥ ΛΟΓΟΝ ΚΑΙ ΕΦ' ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΟΤΙ ΟΥΚ ΗΔΕΙ Ο ΔΟΥΛΟΣ Ο ΣΟΣ ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΡΗΜΑ ΜΙΚΡΟΝ Η ΜΕΓΑ
16 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΟΥΛ ΘΑΝΑΤΩ ΑΠΟΘΑΝΗ ΑΒΙΜΕΛΕΧ ΣΥ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ
17 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΙΣ ΠΑΡΑΤΡΕΧΟΥΣΙΝ ΤΟΙΣ ΕΦΕΣΤΗΚΟΣΙΝ ΕΠ' ΑΥΤΟΝ ΠΡΟΣΑΓΑΓΕΤΕ ΚΑΙ ΘΑΝΑΤΟΥΤΕ ΤΟΥΣ ΙΕΡΕΙΣ ΤΟΥ ΚΥΡΙΟΥ ΟΤΙ Η ΧΕΙΡ ΑΥΤΩΝ ΜΕΤΑ ΔΑΥΙΔ ΚΑΙ ΟΤΙ ΕΓΝΩΣΑΝ ΟΤΙ ΦΕΥΓΕΙ ΑΥΤΟΣ ΚΑΙ ΟΥΚ ΑΠΕΚΑΛΥΨΑΝ ΤΟ ΩΤΙΟΝ ΜΟΥ ΚΑΙ ΟΥΚ ΕΒΟΥΛΗΘΗΣΑΝ ΟΙ ΠΑΙΔΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΕΝΕΓΚΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΑΠΑΝΤΗΣΑΙ ΕΙΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΥΡΙΟΥ
18 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΔΩΗΚ ΕΠΙΣΤΡΕΦΟΥ ΣΥ ΚΑΙ ΑΠΑΝΤΑ ΕΙΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΕΠΕΣΤΡΑΦΗ ΔΩΗΚ Ο ΣΥΡΟΣ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΚΥΡΙΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΡΙΑΚΟΣΙΟΥΣ ΚΑΙ ΠΕΝΤΕ ΑΝΔΡΑΣ ΠΑΝΤΑΣ ΑΙΡΟΝΤΑΣ ΕΦΟΥΔ
19 ΚΑΙ ΤΗΝ ΝΟΜΒΑ ΤΗΝ ΠΟΛΙΝ ΤΩΝ ΙΕΡΕΩΝ ΕΠΑΤΑΞΕΝ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ ΑΠΟ ΑΝΔΡΟΣ ΕΩΣ ΓΥΝΑΙΚΟΣ ΑΠΟ ΝΗΠΙΟΥ ΕΩΣ ΘΗΛΑΖΟΝΤΟΣ ΚΑΙ ΜΟΣΧΟΥ ΚΑΙ ΟΝΟΥ ΚΑΙ ΠΡΟΒΑΤΟΥ
20 ΚΑΙ ΔΙΑΣΩΖΕΤΑΙ ΥΙΟΣ ΕΙΣ ΤΩ ΑΒΙΜΕΛΕΧ ΥΙΩ ΑΧΙΤΩΒ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΑΒΙΑΘΑΡ ΚΑΙ ΕΦΥΓΕΝ ΟΠΙΣΩ ΔΑΥΙΔ
21 ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΒΙΑΘΑΡ ΤΩ ΔΑΥΙΔ ΟΤΙ ΕΘΑΝΑΤΩΣΕΝ ΣΑΟΥΛ ΠΑΝΤΑΣ ΤΟΥΣ ΙΕΡΕΙΣ ΤΟΥ ΚΥΡΙΟΥ
22 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΩ ΑΒΙΑΘΑΡ ΗΙΔΕΙΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΙ ΔΩΗΚ Ο ΣΥΡΟΣ ΟΤΙ ΑΠΑΓΓΕΛΩΝ ΑΠΑΓΓΕΛΕΙ ΤΩ ΣΑΟΥΛ ΕΓΩ ΕΙΜΙ ΑΙΤΙΟΣ ΤΩΝ ΨΥΧΩΝ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ
23 ΚΑΘΟΥ ΜΕΤ' ΕΜΟΥ ΜΗ ΦΟΒΟΥ ΟΤΙ ΟΥ ΕΑΝ ΖΗΤΩ ΤΗ ΨΥΧΗ ΜΟΥ ΤΟΠΟΝ ΖΗΤΗΣΩ ΚΑΙ ΤΗ ΨΥΧΗ ΣΟΥ ΟΤΙ ΠΕΦΥΛΑΞΑΙ ΣΥ ΠΑΡ' ΕΜΟΙ

1 REIGNS (1 SAMUEL) CHAPTER 23
1 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΟΛΕΜΟΥΣΙΝ ΕΝ ΤΗ ΚΕΙΛΑ ΚΑΙ ΑΥΤΟΙ ΔΙΑΡΠΑΖΟΥΣΙΝ ΚΑΤΑΠΑΤΟΥΣΙΝ ΤΟΥΣ ΑΛΩ
2 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΛΕΓΩΝ ΕΙ ΠΟΡΕΥΘΩ ΚΑΙ ΠΑΤΑΞΩ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΟΡΕΥΟΥ ΚΑΙ ΠΑΤΑΞΕΙΣ ΕΝ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ ΤΟΥΤΟΙΣ ΚΑΙ ΣΩΣΕΙΣ ΤΗΝ ΚΕΙΛΑ
3 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΔΑΥΙΔ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΗΜΕΙΣ ΕΝΤΑΥΘΑ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΦΟΒΟΥΜΕΘΑ ΚΑΙ ΠΩΣ ΕΣΤΑΙ ΕΑΝ ΠΟΡΕΥΘΩΜΕΝ ΕΙΣ ΚΕΙΛΑ ΕΙΣ ΤΑ ΣΚΥΛΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΕΙΣΠΟΡΕΥΣΟΜΕΘΑ
4 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΔΑΥΙΔ ΕΡΩΤΗΣΑΙ ΕΤΙ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΚΥΡΙΟΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΣΤΗΘΙ ΚΑΙ ΚΑΤΑΒΗΘΙ ΕΙΣ ΚΕΙΛΑ ΟΤΙ ΕΓΩ ΠΑΡΑΔΙΔΩΜΙ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ
5 ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΚΕΙΛΑ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΕΝ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ ΚΑΙ ΕΦΥΓΟΝ ΕΚ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΑΠΗΓΑΓΕΝ ΤΑ ΚΤΗΝΗ ΑΥΤΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΟΙΣ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΣΩΣΕΝ ΔΑΥΙΔ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΚΕΙΛΑ
6 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΦΥΓΕΙΝ ΑΒΙΑΘΑΡ ΥΙΟΝ ΑΒΙΜΕΛΕΧ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΑΥΤΟΣ ΜΕΤΑ ΔΑΥΙΔ ΕΙΣ ΚΕΙΛΑ ΚΑΤΕΒΗ ΕΧΩΝ ΕΦΟΥΔ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ
7 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΣΑΟΥΛ ΟΤΙ ΗΚΕΙ ΔΑΥΙΔ ΕΙΣ ΚΕΙΛΑ ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΕΠΡΑΚΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ ΕΙΣ ΧΕΙΡΑΣ ΜΟΥ ΟΤΙ ΑΠΟΚΕΚΛΕΙΣΤΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΠΟΛΙΝ ΘΥΡΩΝ ΚΑΙ ΜΟΧΛΩΝ
8 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΣΑΟΥΛ ΠΑΝΤΙ ΤΩ ΛΑΩ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΤΑΒΑΙΝΕΙΝ ΕΙΣ ΚΕΙΛΑ ΣΥΝΕΧΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ
9 ΚΑΙ ΕΓΝΩ ΔΑΥΙΔ ΟΤΙ ΟΥ ΠΑΡΑΣΙΩΠΑ ΣΑΟΥΛ ΠΕΡΙ ΑΥΤΟΥ ΤΗΝ ΚΑΚΙΑΝ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΙΑΘΑΡ ΤΟΝ ΙΕΡΕΑ ΠΡΟΣΑΓΑΓΕ ΤΟ ΕΦΟΥΔ ΚΥΡΙΟΥ
10 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΚΟΥΩΝ ΑΚΗΚΟΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΟΤΙ ΖΗΤΕΙ ΣΑΟΥΛ ΕΛΘΕΙΝ ΕΠΙ ΚΕΙΛΑ ΔΙΑΦΘΕΙΡΑΙ ΤΗΝ ΠΟΛΙΝ ΔΙ' ΕΜΕ
11 ΕΙ ΑΠΟΚΛΕΙΣΘΗΣΕΤΑΙ ΚΑΙ ΝΥΝ ΕΙ ΚΑΤΑΒΗΣΕΤΑΙ ΣΑΟΥΛ ΚΑΘΩΣ ΗΚΟΥΣΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΠΑΓΓΕΙΛΟΝ ΤΩ ΔΟΥΛΩ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΑΠΟΚΛΕΙΣΘΗΣΕΤΑΙ
13 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΩΣ ΤΕΤΡΑΚΟΣΙΟΙ ΚΑΙ ΕΞΗΛΘΟΝ ΕΚ ΚΕΙΛΑ ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΟΥ ΕΑΝ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΤΩ ΣΑΟΥΛ ΑΠΗΓΓΕΛΗ ΟΤΙ ΔΙΑΣΕΣΩΤΑΙ ΔΑΥΙΔ ΕΚ ΚΕΙΛΑ ΚΑΙ ΑΝΗΚΕΝ ΤΟΥ ΕΞΕΛΘΕΙΝ
14 ΚΑΙ ΕΚΑΘΙΣΕΝ ΔΑΥΙΔ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΜΑΣΕΡΕΜ ΕΝ ΤΟΙΣ ΣΤΕΝΟΙΣ ΚΑΙ ΕΚΑΘΗΤΟ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΤΩ ΟΡΕΙ ΖΙΦ ΕΝ ΤΗ ΓΗ ΤΗ ΑΥΧΜΩΔΕΙ ΚΑΙ ΕΖΗΤΕΙ ΑΥΤΟΝ ΣΑΟΥΛ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΚΑΙ ΟΥ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ
15 ΚΑΙ ΕΙΔΕΝ ΔΑΥΙΔ ΟΤΙ ΕΞΕΡΧΕΤΑΙ ΣΑΟΥΛ ΤΟΥ ΖΗΤΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΔΑΥΙΔ ΕΝ ΤΩ ΟΡΕΙ ΤΩ ΑΥΧΜΩΔΕΙ ΕΝ ΤΗ ΚΑΙΝΗ ΖΙΦ
16 ΚΑΙ ΑΝΕΣΤΗ ΙΩΝΑΘΑΝ ΥΙΟΣ ΣΑΟΥΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΡΟΣ ΔΑΥΙΔ ΕΙΣ ΚΑΙΝΗΝ ΚΑΙ ΕΚΡΑΤΑΙΩΣΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΝ ΚΥΡΙΩ
17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΜΗ ΦΟΒΟΥ ΟΤΙ ΟΥ ΜΗ ΕΥΡΗ ΣΕ Η ΧΕΙΡ ΣΑΟΥΛ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΣΥ ΒΑΣΙΛΕΥΣΕΙΣ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΣΟΙ ΕΙΣ ΔΕΥΤΕΡΟΝ ΚΑΙ ΣΑΟΥΛ Ο ΠΑΤΗΡ ΜΟΥ ΟΙΔΕΝ ΟΥΤΩΣ
18 ΚΑΙ ΔΙΕΘΕΝΤΟ ΑΜΦΟΤΕΡΟΙ ΔΙΑΘΗΚΗΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΚΑΘΗΤΟ ΔΑΥΙΔ ΕΝ ΚΑΙΝΗ ΚΑΙ ΙΩΝΑΘΑΝ ΑΠΗΛΘΕΝ ΕΙΣ ΟΙΚΟΝ ΑΥΤΟΥ
19 ΚΑΙ ΑΝΕΒΗΣΑΝ ΟΙ ΖΙΦΑΙΟΙ ΕΚ ΤΗΣ ΑΥΧΜΩΔΟΥΣ ΠΡΟΣ ΣΑΟΥΛ ΕΠΙ ΤΟΝ ΒΟΥΝΟΝ ΛΕΓΟΝΤΕΣ ΟΥΚ ΙΔΟΥ ΔΑΥΙΔ ΚΕΚΡΥΠΤΑΙ ΠΑΡ' ΗΜΙΝ ΕΝ ΜΕΣΣΑΡΑ ΕΝ ΤΟΙΣ ΣΤΕΝΟΙΣ ΕΝ ΤΗ ΚΑΙΝΗ ΕΝ ΤΩ ΒΟΥΝΩ ΤΟΥ ΕΧΕΛΑ ΤΟΥ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΙΕΣΣΑΙΜΟΥΝ
20 ΚΑΙ ΝΥΝ ΠΑΝ ΤΟ ΠΡΟΣ ΨΥΧΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣ ΚΑΤΑΒΑΣΙΝ ΚΑΤΑΒΑΙΝΕΤΩ ΠΡΟΣ ΗΜΑΣ ΚΕΚΛΕΙΚΑΣΙΝ ΑΥΤΟΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ
21 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΣΑΟΥΛ ΕΥΛΟΓΗΜΕΝΟΙ ΥΜΕΙΣ ΤΩ ΚΥΡΙΩ ΟΤΙ ΕΠΟΝΕΣΑΤΕ ΠΕΡΙ ΕΜΟΥ
22 ΠΟΡΕΥΘΗΤΕ ΔΗ ΚΑΙ ΕΤΟΙΜΑΣΑΤΕ ΕΤΙ ΚΑΙ ΓΝΩΤΕ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΟΥ ΕΣΤΑΙ Ο ΠΟΥΣ ΑΥΤΟΥ ΕΝ ΤΑΧΕΙ ΕΚΕΙ ΟΥ ΕΙΠΑΤΕ ΜΗΠΟΤΕ ΠΑΝΟΥΡΓΕΥΣΗΤΑΙ
23 ΚΑΙ ΙΔΕΤΕ ΚΑΙ ΓΝΩΤΕ ΚΑΙ ΠΟΡΕΥΣΟΜΕΘΑ ΜΕΘ' ΥΜΩΝ ΚΑΙ ΕΣΤΑΙ ΕΙ ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΞΕΡΕΥΝΗΣΩ ΑΥΤΟΝ ΕΝ ΠΑΣΑΙΣ ΧΙΛΙΑΣΙΝ ΙΟΥΔΑ
24 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΟΙ ΖΙΦΑΙΟΙ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΜΠΡΟΣΘΕΝ ΣΑΟΥΛ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΤΗ ΜΑΑΝ ΚΑΘ' ΕΣΠΕΡΑΝ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΙΕΣΣΑΙΜΟΥΝ
25 ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΑΟΥΛ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΖΗΤΕΙΝ ΑΥΤΟΝ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΤΩ ΔΑΥΙΔ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΠΕΤΡΑΝ ΤΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΜΑΑΝ ΚΑΙ ΗΚΟΥΣΕΝ ΣΑΟΥΛ ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΟΠΙΣΩ ΔΑΥΙΔ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΜΑΑΝ

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26 ΚΑΙ ΠΟΡΕΥΟΝΤΑΙ ΣΑΟΥΛ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΚ ΜΕΡΟΥΣ ΤΟΥ ΟΡΟΥΣ ΤΟΥΤΟΥ ΚΑΙ ΗΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΚ ΜΕΡΟΥΣ ΤΟΥ ΟΡΟΥΣ ΤΟΥΤΟΥ ΚΑΙ ΗΝ ΔΑΥΙΔ ΣΚΕΠΑΖΟΜΕΝΟΣ ΠΟΡΕΥΕΣΘΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΑΟΥΛ ΚΑΙ ΣΑΟΥΛ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΠΑΡΕΝΕΒΑΛΟΝ ΕΠΙ ΔΑΥΙΔ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΣΥΛΛΑΒΕΙΝ ΑΥΤΟΥΣ

27 ΚΑΙ ΑΓΓΕΛΟΣ ΠΡΟΣ ΣΑΟΥΛ ΗΛΘΕΝ ΛΕΓΩΝ ΣΠΕΥΔΕ ΚΑΙ ΔΕΥΡΟ ΟΤΙ ΕΠΕΘΕΝΤΟ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΠΙ ΤΗΝ ΓΗΝ

28 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΣΑΟΥΛ ΜΗ ΚΑΤΑΔΙΩΚΕΙΝ ΟΠΙΣΩ ΔΑΥΙΔ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΔΙΑ ΤΟΥΤΟ ΕΠΕΚΛΗΘΗ Ο ΤΟΠΟΣ ΕΚΕΙΝΟΣ ΠΕΤΡΑ Η ΜΕΡΙΣΘΕΙΣΑ

1 REIGNS (1 SAMUEL) CHAPTER 24

1 ΚΑΙ ΑΝΕΒΗ ΔΑΥΙΔ ΕΚΕΙΘΕΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΤΟΙΣ ΣΤΕΝΟΙΣ ΕΓΓΑΔΔΙ

2 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΑΝΕΣΤΡΕΨΕΝ ΣΑΟΥΛ ΑΠΟ ΟΠΙΣΘΕΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΑΠΗΓΓΕΛΗ ΑΥΤΩ ΛΕΓΟΝΤΩΝ ΟΤΙ ΔΑΥΙΔ ΕΝ ΤΗ ΕΡΗΜΩ ΕΓΓΑΔΔΙ

3 ΚΑΙ ΕΛΑΒΕΝ ΜΕΘ' ΕΑΥΤΟΥ ΤΡΕΙΣ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΕΚΛΕΚΤΟΥΣ ΕΚ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΖΗΤΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΣΑΔΔΑΙΕΜ

4 ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΑΣ ΑΓΕΛΑΣ ΤΩΝ ΠΟΙΜΝΙΩΝ ΤΑΣ ΕΠΙ ΤΗΣ ΟΔΟΥ ΚΑΙ ΗΝ ΕΚΕΙ ΣΠΗΛΑΙΟΝ ΚΑΙ ΣΑΟΥΛ ΕΙΣΗΛΘΕΝ ΠΑΡΑΣΚΕΥΑΣΑΣΘΑΙ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΣΩΤΕΡΟΝ ΤΟΥ ΣΠΗΛΑΙΟΥ ΕΚΑΘΗΝΤΟ

5 ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΝΔΡΕΣ ΔΑΥΙΔ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ Η ΗΜΕΡΑ ΑΥΤΗ ΗΝ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΕ ΠΑΡΑΔΟΥΝΑΙ ΤΟΝ ΕΧΘΡΟΝ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΥΤΩ ΩΣ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΑΦΕΙΛΕΝ ΤΟ ΠΤΕΡΥΓΙΟΝ ΤΗΣ ΔΙΠΛΟΙΔΟΣ ΤΗΣ ΣΑΟΥΛ ΛΑΘΡΑΙΩΣ

6 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΚΑΡΔΙΑ ΔΑΥΙΔ ΑΥΤΟΝ ΟΤΙ ΑΦΕΙΛΕΝ ΤΟ ΠΤΕΡΥΓΙΟΝ ΤΗΣ ΔΙΠΛΟΙΔΟΣ ΑΥΤΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΜΗΔΑΜΩΣ ΜΟΙ ΠΑΡΑ ΚΥΡΙΟΥ ΕΙ ΠΟΙΗΣΩ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΤΩ ΚΥΡΙΩ ΜΟΥ ΤΩ ΧΡΙΣΤΩ ΚΥΡΙΟΥ ΕΠΕΝΕΓΚΑΙ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ ΟΤΙ ΧΡΙΣΤΟΣ ΚΥΡΙΟΥ ΕΣΤΙΝ ΟΥΤΟΣ

8 ΚΑΙ ΕΠΕΙΣΕΝ ΔΑΥΙΔ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΕΝ ΛΟΓΟΙΣ ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΑΝΑΣΤΑΝΤΑΣ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΣΑΟΥΛ ΚΑΙ ΑΝΕΣΤΗ ΣΑΟΥΛ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΟΔΟΝ

9 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΟΠΙΣΩ ΑΥΤΟΥ ΕΚ ΤΟΥ ΣΠΗΛΑΙΟΥ ΚΑΙ ΕΒΟΗΣΕΝ ΔΑΥΙΔ ΟΠΙΣΩ ΣΑΟΥΛ ΛΕΓΩΝ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΣΑΟΥΛ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΕΚΥΨΕΝ ΔΑΥΙΔ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ

10 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΣΑΟΥΛ ΙΝΑ ΤΙ ΑΚΟΥΕΙΣ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΛΑΟΥ ΛΕΓΟΝΤΩΝ ΙΔΟΥ ΔΑΥΙΔ ΖΗΤΕΙ ΤΗΝ ΨΥΧΗΝ ΣΟΥ

11 ΙΔΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΕΟΡΑΚΑΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΩΣ ΠΑΡΕΔΩΚΕΝ ΣΕ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΕΙΣ ΧΕΙΡΑ ΜΟΥ ΕΝ ΤΩ ΣΠΗΛΑΙΩ ΚΑΙ ΟΥΚ ΗΒΟΥΛΗΘΗΝ ΑΠΟΚΤΕΙΝΑΙ ΣΕ ΚΑΙ ΕΦΕΙΣΑΜΗΝ ΣΟΥ ΚΑΙ ΕΙΠΑ ΟΥΚ ΕΠΟΙΣΩ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΚΥΡΙΟΝ ΜΟΥ ΟΤΙ ΧΡΙΣΤΟΣ ΚΥΡΙΟΥ ΟΥΤΟΣ ΕΣΤΙΝ

12 ΚΑΙ ΙΔΟΥ ΤΟ ΠΤΕΡΥΓΙΟΝ ΤΗΣ ΔΙΠΛΟΙΔΟΣ ΣΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΕΓΩ ΑΦΗΡΗΚΑ ΤΟ ΠΤΕΡΥΓΙΟΝ ΚΑΙ ΟΥΚ ΑΠΕΚΤΑΓΚΑ ΣΕ ΚΑΙ ΓΝΩΘΙ ΚΑΙ ΙΔΕ ΣΗΜΕΡΟΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΑΚΙΑ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΟΥΔΕ ΑΣΕΒΕΙΑ ΚΑΙ ΑΘΕΤΗΣΙΣ ΚΑΙ ΟΥΧ ΗΜΑΡΤΗΚΑ ΕΙΣ ΣΕ ΚΑΙ ΣΥ ΔΕΣΜΕΥΕΙΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ

13 ΔΙΚΑΣΑΙ ΚΥΡΙΟΣ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ ΚΑΙ ΕΚΔΙΚΗΣΑΙ ΜΕ ΚΥΡΙΟΣ ΕΚ ΣΟΥ ΚΑΙ Η ΧΕΙΡ ΜΟΥ ΟΥΚ ΕΣΤΑΙ ΕΠΙ ΣΟΙ

14 ΚΑΘΩΣ ΛΕΓΕΤΑΙ Η ΠΑΡΑΒΟΛΗ Η ΑΡΧΑΙΑ ΕΞ ΑΝΟΜΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΠΛΗΜΜΕΛΕΙΑ ΚΑΙ Η ΧΕΙΡ ΜΟΥ ΟΥΚ ΕΣΤΑΙ ΕΠΙ ΣΕ

15 ΚΑΙ ΝΥΝ ΟΠΙΣΩ ΤΙΝΟΣ ΣΥ ΕΚΠΟΡΕΥΗ ΒΑΣΙΛΕΥ ΙΣΡΑΗΛ ΟΠΙΣΩ ΤΙΝΟΣ ΚΑΤΑΔΙΩΚΕΙΣ ΣΥ ΟΠΙΣΩ ΚΥΝΟΣ ΤΕΘΝΗΚΟΤΟΣ ΚΑΙ ΟΠΙΣΩ ΨΥΛΛΟΥ ΕΝΟΣ

16 ΓΕΝΟΙΤΟ ΚΥΡΙΟΣ ΕΙΣ ΚΡΙΤΗΝ ΚΑΙ ΔΙΚΑΣΤΗΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΙΔΟΙ ΚΥΡΙΟΣ ΚΑΙ ΚΡΙΝΑΙ ΤΗΝ ΚΡΙΣΙΝ ΜΟΥ ΚΑΙ ΔΙΚΑΣΑΙ ΜΟΙ ΕΚ ΧΕΙΡΟΣ ΣΟΥ

17 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΔΑΥΙΔ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΛΑΛΩΝ ΠΡΟΣ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ Η ΦΩΝΗ ΣΟΥ ΑΥΤΗ ΤΕΚΝΟΝ ΔΑΥΙΔ ΚΑΙ ΗΡΕΝ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ ΣΑΟΥΛ ΚΑΙ ΕΚΛΑΥΣΕΝ

18 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΡΟΣ ΔΑΥΙΔ ΔΙΚΑΙΟΣ ΣΥ ΥΠΕΡ ΕΜΕ ΟΤΙ ΣΥ ΑΝΤΑΠΕΔΩΚΑΣ ΜΟΙ ΑΓΑΘΑ ΕΓΩ ΔΕ ΑΝΤΑΠΕΔΩΚΑ ΣΟΙ ΚΑΚΑ

19 ΚΑΙ ΣΥ ΑΠΗΓΓΕΙΛΑΣ ΜΟΙ ΣΗΜΕΡΟΝ Α ΕΠΟΙΗΣΑΣ ΜΟΙ ΑΓΑΘΑ ΩΣ ΑΠΕΚΛΕΙΣΕΝ ΜΕ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΟΥΚ ΑΠΕΚΤΕΙΝΑΣ ΜΕ

20 ΚΑΙ ΟΤΙ ΕΙ ΕΥΡΟΙΤΟ ΤΙΣ ΤΟΝ ΕΧΘΡΟΝ ΑΥΤΟΥ ΕΝ ΘΛΙΨΕΙ ΚΑΙ ΕΚΠΕΜΨΑΙ ΑΥΤΟΝ ΕΝ ΟΔΩ ΑΓΑΘΗ ΚΑΙ ΚΥΡΙΟΣ ΑΝΤΑΠΟΤΕΙΣΕΙ ΑΥΤΩ ΑΓΑΘΑ ΚΑΘΩΣ ΠΕΠΟΙΗΚΑΣ ΣΗΜΕΡΟΝ

21 ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΓΩ ΓΙΝΩΣΚΩ ΟΤΙ ΒΑΣΙΛΕΥΩΝ ΒΑΣΙΛΕΥΣΕΙΣ ΚΑΙ ΣΤΗΣΕΤΑΙ ΕΝ ΧΕΡΣΙΝ ΣΟΥ ΒΑΣΙΛΕΙΑ ΙΣΡΑΗΛ

22 ΚΑΙ ΝΥΝ ΟΜΟΣΟΝ ΜΟΙ ΕΝ ΚΥΡΙΩ ΟΤΙ ΟΥΚ ΕΞΟΛΕΘΡΕΥΣΕΙΣ ΤΟ ΣΠΕΡΜΑ ΜΟΥ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΟΥΚ ΑΦΑΝΙΕΙΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

23 ΚΑΙ ΩΜΟΣΕΝ ΔΑΥΙΔ ΤΩ ΣΑΟΥΛ ΚΑΙ ΑΠΗΛΘΕΝ ΣΑΟΥΛ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΑΝΕΒΗΣΑΝ ΕΙΣ ΤΗΝ ΜΕΣΣΑΡΑ ΣΤΕΝΗΝ

1 REIGNS (1 SAMUEL) CHAPTER 25

1 ΚΑΙ ΑΠΕΘΑΝΕΝ ΣΑΜΟΥΗΛ ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΝΤΑΙ ΠΑΣ ΙΣΡΑΗΛ ΚΑΙ ΚΟΠΤΟΝΤΑΙ ΑΥΤΟΝ ΚΑΙ ΘΑΠΤΟΥΣΙΝ ΑΥΤΟΝ ΕΝ ΟΙΚΩ ΑΥΤΟΥ ΕΝ ΑΡΜΑΘΑΙΜ ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΜΑΑΝ

2 ΚΑΙ ΗΝ ΑΝΘΡΩΠΟΣ ΕΝ ΤΗ ΜΑΑΝ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΑΥΤΟΥ ΕΝ ΤΩ ΚΑΡΜΗΛΩ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΜΕΓΑΣ ΣΦΟΔΡΑ ΚΑΙ ΤΟΥΤΩ ΠΟΙΜΝΙΑ ΤΡΙΣΧΙΛΙΑ ΚΑΙ ΑΙΓΕΣ ΧΙΛΙΑΙ ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΚΕΙΡΕΙΝ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΚΑΡΜΗΛΩ

3 ΚΑΙ ΟΝΟΜΑ ΤΩ ΑΝΘΡΩΠΩ ΝΑΒΑΛ ΚΑΙ ΟΝΟΜΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΑΒΙΓΑΙΑ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΑΓΑΘΗ ΣΥΝΕΣΕΙ ΚΑΙ ΚΑΛΗ ΤΩ ΕΙΔΕΙ ΣΦΟΔΡΑ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΣΚΛΗΡΟΣ ΚΑΙ ΠΟΝΗΡΟΣ ΕΝ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΚΥΝΙΚΟΣ

4 ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΕΝ ΤΗ ΕΡΗΜΩ ΟΤΙ ΚΕΙΡΕΙ ΝΑΒΑΛ Ο ΚΑΡΜΗΛΙΟΣ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ

5 ΚΑΙ ΔΑΥΙΔ ΑΠΕΣΤΕΙΛΕΝ ΔΕΚΑ ΠΑΙΔΑΡΙΑ ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΑΝΑΒΗΤΕ ΕΙΣ ΚΑΡΜΗΛΟΝ ΚΑΙ ΑΠΕΛΘΑΤΕ ΠΡΟΣ ΝΑΒΑΛ ΚΑΙ ΕΡΩΤΗΣΑΤΕ ΑΥΤΟΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΙΣ ΕΙΡΗΝΗΝ

6 ΚΑΙ ΕΡΕΙΤΕ ΤΑΔΕ ΕΙΣ ΩΡΑΣ ΚΑΙ ΣΥ ΥΓΙΑΙΝΩΝ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΑ ΥΓΙΑΙΝΟΝΤΑ

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37 ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΩΣ ΕΞΕΝΗΨΕΝ ΑΠΟ ΤΟΥ ΟΙΝΟΥ ΝΑΒΑΛ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ Η ΓΥΝΗ ΑΥΤΟΥ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΕΝΑΠΕΘΑΝΕΝ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΚΑΙ ΑΥΤΟΣ ΓΙΝΕΤΑΙ ΩΣ ΛΙΘΟΣ

38 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣΕΙ ΔΕΚΑ ΗΜΕΡΑΙ ΚΑΙ ΕΠΑΤΑΞΕΝ ΚΥΡΙΟΣ ΤΟΝ ΝΑΒΑΛ ΚΑΙ ΑΠΕΘΑΝΕΝ

39 ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΟΣ ΕΚΡΙΝΕΝ ΤΗΝ ΚΡΙΣΙΝ ΤΟΥ ΟΝΕΙΔΙΣΜΟΥ ΜΟΥ ΕΚ ΧΕΙΡΟΣ ΝΑΒΑΛ ΚΑΙ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΕΚ ΧΕΙΡΟΣ ΚΑΚΩΝ ΚΑΙ ΤΗΝ ΚΑΚΙΑΝ ΝΑΒΑΛ ΑΠΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ ΕΙΣ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΕΡΙ ΑΒΙΓΑΙΑΣ ΛΑΒΕΙΝ ΑΥΤΗΝ ΕΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ

40 ΚΑΙ ΗΛΘΟΝ ΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΠΡΟΣ ΑΒΙΓΑΙΑΝ ΕΙΣ ΚΑΡΜΗΛΟΝ ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΗ ΛΕΓΟΝΤΕΣ ΔΑΥΙΔ ΑΠΕΣΤΕΙΛΕΝ ΗΜΑΣ ΠΡΟΣ ΣΕ ΛΑΒΕΙΝ ΣΕ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ

41 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ Η ΔΟΥΛΗ ΣΟΥ ΕΙΣ ΠΑΙΔΙΣΚΗΝ ΝΙΨΑΙ ΠΟΔΑΣ ΤΩΝ ΠΑΙΔΩΝ ΣΟΥ

42 ΚΑΙ ΑΝΕΣΤΗ ΑΒΙΓΑΙΑ ΚΑΙ ΕΠΕΒΗ ΕΠΙ ΤΗΝ ΟΝΟΝ ΚΑΙ ΠΕΝΤΕ ΚΟΡΑΣΙΑ ΗΚΟΛΟΥΘΟΥΝ ΑΥΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΠΙΣΩ ΤΩΝ ΠΑΙΔΩΝ ΔΑΥΙΔ ΚΑΙ ΓΙΝΕΤΑΙ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ

43 ΚΑΙ ΤΗΝ ΑΧΙΝΑΑΜ ΕΛΑΒΕΝ ΔΑΥΙΔ ΕΞ ΙΕΖΡΑΕΛ ΚΑΙ ΑΜΦΟΤΕΡΑΙ ΗΣΑΝ ΑΥΤΩ ΓΥΝΑΙΚΕΣ

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44 ΚΑΙ ΣΑΟΥΛ ΕΔΩΚΕΝ ΜΕΛΧΟΛ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑΙΚΑ ΔΑΥΙΔ ΤΩ ΦΑΛΤΙ ΥΙΩ ΛΑΙΣ ΤΩ ΕΚ ΡΟΜΜΑ

1 REIGNS (1 SAMUEL) CHAPTER 26

1 ΚΑΙ ΕΡΧΟΝΤΑΙ ΟΙ ΖΙΦΑΙΟΙ ΕΚ ΤΗΣ ΑΥΧΜΩΔΟΥΣ ΠΡΟΣ ΤΟΝ ΣΑΟΥΛ ΕΙΣ ΤΟΝ ΒΟΥΝΟΝ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΔΑΥΙΔ ΣΚΕΠΑΖΕΤΑΙ ΜΕΘ' ΗΜΩΝ ΕΝ ΤΩ ΒΟΥΝΩ ΤΟΥ ΕΧΕΛΑ ΤΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΙΕΣΣΑΙΜΟΥΝ

2 ΚΑΙ ΑΝΕΣΤΗ ΣΑΟΥΛ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΖΙΦ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΤΡΕΙΣ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ ΕΚΛΕΚΤΟΙ ΕΞ ΙΣΡΑΗΛ ΖΗΤΕΙΝ ΤΟΝ ΔΑΥΙΔ ΕΝ ΤΗ ΕΡΗΜΩ ΖΙΦ

3 ΚΑΙ ΠΑΡΕΝΕΒΑΛΕΝ ΣΑΟΥΛ ΕΝ ΤΩ ΒΟΥΝΩ ΤΟΥ ΕΧΕΛΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΙΕΣΣΑΙΜΟΥΝ ΕΠΙ ΤΗΣ ΟΔΟΥ ΚΑΙ ΔΑΥΙΔ ΕΚΑΘΙΣΕΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΕΙΔΕΝ ΔΑΥΙΔ ΟΤΙ ΗΚΕΙ ΣΑΟΥΛ ΟΠΙΣΩ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ

4 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΚΑΤΑΣΚΟΠΟΥΣ ΚΑΙ ΕΓΝΩ ΟΤΙ ΗΚΕΙ ΣΑΟΥΛ ΕΤΟΙΜΟΣ ΕΚ ΚΕΙΛΑ

5 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΛΑΘΡΑ ΚΑΙ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΕΚΑΘΕΥΔΕΝ ΕΚΕΙ ΣΑΟΥΛ ΚΑΙ ΕΚΕΙ ΑΒΕΝΝΗΡ ΥΙΟΣ ΝΗΡ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΑΥΤΟΥ ΚΑΙ ΣΑΟΥΛ ΕΚΑΘΕΥΔΕΝ ΕΝ ΛΑΜΠΗΝΗ ΚΑΙ Ο ΛΑΟΣ ΠΑΡΕΜΒΕΒΛΗΚΩΣ ΚΥΚΛΩ ΑΥΤΟΥ

6 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΧΙΜΕΛΕΧ ΤΟΝ ΧΕΤΤΑΙΟΝ ΚΑΙ ΠΡΟΣ ΑΒΕΣΣΑ ΥΙΟΝ ΣΑΡΟΥΙΑΣ ΑΔΕΛΦΟΝ ΙΩΑΒ ΛΕΓΩΝ ΤΙΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΜΕΤ' ΕΜΟΥ ΠΡΟΣ ΣΑΟΥΛ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑ ΕΓΩ ΕΙΣΕΛΕΥΣΟΜΑΙ ΜΕΤΑ ΣΟΥ

7 ΚΑΙ ΕΙΣΠΟΡΕΥΕΤΑΙ ΔΑΥΙΔ ΚΑΙ ΑΒΕΣΣΑ ΕΙΣ ΤΟΝ ΛΑΟΝ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΙΔΟΥ ΣΑΟΥΛ ΚΑΘΕΥΔΩΝ ΥΠΝΩ ΕΝ ΛΑΜΠΗΝΗ ΚΑΙ ΤΟ ΔΟΡΥ ΕΜΠΕΠΗΓΟΣ ΕΙΣ ΤΗΝ ΓΗΝ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΑΒΕΝΝΗΡ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΚΑΘΕΥΔΕΝ ΚΥΚΛΩ ΑΥΤΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑ ΠΡΟΣ ΔΑΥΙΔ ΑΠΕΚΛΕΙΣΕΝ ΣΗΜΕΡΟΝ ΚΥΡΙΟΣ ΤΟΝ ΕΧΘΡΟΝ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΝΥΝ ΠΑΤΑΞΩ ΑΥΤΟΝ ΤΩ ΔΟΡΑΤΙ ΕΙΣ ΤΗΝ ΓΗΝ ΑΠΑΞ ΚΑΙ ΟΥ ΔΕΥΤΕΡΩΣΩ ΑΥΤΩ

9 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΕΣΣΑ ΜΗ ΤΑΠΕΙΝΩΣΗΣ ΑΥΤΟΝ ΟΤΙ ΤΙΣ ΕΠΟΙΣΕΙ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΘΩΩΘΗΣΕΤΑΙ

10 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΖΗ ΚΥΡΙΟΣ ΕΑΝ ΜΗ ΚΥΡΙΟΣ ΠΑΙΣΗ ΑΥΤΟΝ Η Η ΗΜΕΡΑ ΑΥΤΟΥ ΕΛΘΗ ΚΑΙ ΑΠΟΘΑΝΗ Η ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΤΑΒΗ ΚΑΙ ΠΡΟΣΤΕΘΗ

11 ΜΗΔΑΜΩΣ ΜΟΙ ΠΑΡΑ ΚΥΡΙΟΥ ΕΠΕΝΕΓΚΕΙΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΝΥΝ ΛΑΒΕ ΔΗ ΤΟ ΔΟΡΥ ΑΠΟ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΦΑΚΟΝ ΤΟΥ ΥΔΑΤΟΣ ΚΑΙ ΑΠΕΛΘΩΜΕΝ ΚΑΘ' ΕΑΥΤΟΥΣ

12 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΟ ΔΟΡΥ ΚΑΙ ΤΟΝ ΦΑΚΟΝ ΤΟΥ ΥΔΑΤΟΣ ΑΠΟ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΑΠΗΛΘΟΝ ΚΑΘ' ΕΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΗΝ Ο ΒΛΕΠΩΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΓΙΝΩΣΚΩΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΞΕΓΕΙΡΟΜΕΝΟΣ ΠΑΝΤΕΣ ΥΠΝΟΥΝΤΕΣ ΟΤΙ ΘΑΜΒΟΣ ΚΥΡΙΟΥ ΕΠΕΠΕΣΕΝ ΕΠ' ΑΥΤΟΥΣ

13 ΚΑΙ ΔΙΕΒΗ ΔΑΥΙΔ ΕΙΣ ΤΟ ΠΕΡΑΝ ΚΑΙ ΕΣΤΗ ΕΠΙ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΜΑΚΡΟΘΕΝ ΚΑΙ ΠΟΛΛΗ Η ΟΔΟΣ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ

14 ΚΑΙ ΠΡΟΣΕΚΑΛΕΣΑΤΟ ΔΑΥΙΔ ΤΟΝ ΛΑΟΝ ΚΑΙ ΤΩ ΑΒΕΝΝΗΡ ΕΛΑΛΗΣΕΝ ΛΕΓΩΝ ΟΥΚ ΑΠΟΚΡΙΘΗΣΕΙ ΑΒΕΝΝΗΡ ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΒΕΝΝΗΡ ΚΑΙ ΕΙΠΕΝ ΤΙΣ ΕΙ ΣΥ Ο ΚΑΛΩΝ ΜΕ

15 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΕΝΝΗΡ ΟΥΚ ΑΝΗΡ ΣΥ ΚΑΙ ΤΙΣ ΩΣ ΣΥ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΔΙΑ ΤΙ ΟΥ ΦΥΛΑΣΣΕΙΣ ΤΟΝ ΚΥΡΙΟΝ ΣΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΟΤΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΕΚ ΤΟΥ ΛΑΟΥ ΔΙΑΦΘΕΙΡΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΡΙΟΝ ΣΟΥ

16 ΚΑΙ ΟΥΚ ΑΓΑΘΟΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ Ο ΠΕΠΟΙΗΚΑΣ ΖΗ ΚΥΡΙΟΣ ΟΤΙ ΥΙΟΙ ΘΑΝΑΤΩΣΕΩΣ ΥΜΕΙΣ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΡΙΟΝ ΥΜΩΝ ΤΟΝ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΝΥΝ ΙΔΕ ΔΗ ΤΟ ΔΟΡΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ Ο ΦΑΚΟΣ ΤΟΥ ΥΔΑΤΟΣ ΠΟΥ ΕΣΤΙΝ ΤΑ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ

17 ΚΑΙ ΕΠΕΓΝΩ ΣΑΟΥΛ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ Η ΦΩΝΗ ΣΟΥ ΑΥΤΗ ΤΕΚΝΟΝ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΔΟΥΛΟΣ ΣΟΥ ΚΥΡΙΕ ΒΑΣΙΛΕΥ

18 ΚΑΙ ΕΙΠΕΝ ΙΝΑ ΤΙ ΤΟΥΤΟ ΚΑΤΑΔΙΩΚΕΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΟΠΙΣΩ ΤΟΥ ΔΟΥΛΟΥ ΑΥΤΟΥ ΟΤΙ ΤΙ ΗΜΑΡΤΗΚΑ ΚΑΙ ΤΙ ΕΥΡΕΘΗ ΕΝ ΕΜΟΙ ΑΔΙΚΗΜΑ

19 ΚΑΙ ΝΥΝ ΑΚΟΥΣΑΤΩ ΔΗ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΡΗΜΑ ΤΟΥ ΔΟΥΛΟΥ ΑΥΤΟΥ ΕΙ Ο ΘΕΟΣ ΕΠΙΣΕΙΕΙ ΣΕ ΕΠ' ΕΜΕ ΟΣΦΡΑΝΘΕΙΗ ΘΥΣΙΑΣ ΣΟΥ ΚΑΙ ΕΙ ΥΙΟΙ ΑΝΘΡΩΠΩΝ ΕΠΙΚΑΤΑΡΑΤΟΙ ΟΥΤΟΙ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΤΙ ΕΞΕΒΑΛΟΝ ΜΕ ΣΗΜΕΡΟΝ ΜΗ ΕΣΤΗΡΙΣΘΑΙ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΚΥΡΙΟΥ ΛΕΓΟΝΤΕΣ ΠΟΡΕΥΟΥ ΔΟΥΛΕΥΕ ΘΕΟΙΣ ΕΤΕΡΟΙΣ

20 ΚΑΙ ΝΥΝ ΜΗ ΠΕΣΟΙ ΤΟ ΑΙΜΑ ΜΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΕΞ ΕΝΑΝΤΙΑΣ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΟΤΙ ΕΞΕΛΗΛΥΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΖΗΤΕΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΚΑΘΩΣ ΚΑΤΑΔΙΩΚΕΙ Ο ΝΥΚΤΙΚΟΡΑΞ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ

21 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΗΜΑΡΤΗΚΑ ΕΠΙΣΤΡΕΦΕ ΤΕΚΝΟΝ ΔΑΥΙΔ ΟΤΙ ΟΥ ΚΑΚΟΠΟΙΗΣΩ ΣΕ ΑΝΘ' ΩΝ ΕΝΤΙΜΟΣ ΨΥΧΗ ΜΟΥ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΕΝ ΤΗ ΣΗΜΕΡΟΝ ΜΕΜΑΤΑΙΩΜΑΙ ΚΑΙ ΗΓΝΟΗΚΑ ΠΟΛΛΑ ΣΦΟΔΡΑ

22 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΤΟ ΔΟΡΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΕΛΘΕΤΩ ΕΙΣ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΚΑΙ ΛΑΒΕΤΩ ΑΥΤΟ

23 ΚΑΙ ΚΥΡΙΟΣ ΕΠΙΣΤΡΕΨΕΙ ΕΚΑΣΤΩ ΤΑΣ ΔΙΚΑΙΟΣΥΝΑΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ ΑΥΤΟΥ ΩΣ ΠΑΡΕΔΩΚΕΝ ΣΕ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΕΙΣ ΧΕΙΡΑΣ ΜΟΥ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΑ ΕΠΕΝΕΓΚΕΙΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ

24 ΚΑΙ ΙΔΟΥ ΚΑΘΩΣ ΕΜΕΓΑΛΥΝΘΗ Η ΨΥΧΗ ΣΟΥ ΣΗΜΕΡΟΝ ΕΝ ΤΑΥΤΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΟΥΤΩΣ ΜΕΓΑΛΥΝΘΕΙΗ Η ΨΥΧΗ ΜΟΥ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΣΚΕΠΑΣΑΙ ΜΕ ΚΑΙ ΕΞΕΛΕΙΤΑΙ ΜΕ ΕΚ ΠΑΣΗΣ ΘΛΙΨΕΩΣ

25 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΠΡΟΣ ΔΑΥΙΔ ΕΥΛΟΓΗΜΕΝΟΣ ΣΥ ΤΕΚΝΟΝ ΚΑΙ ΠΟΙΩΝ ΠΟΙΗΣΕΙΣ ΚΑΙ ΔΥΝΑΜΕΝΟΣ ΔΥΝΗΣΕΙ ΚΑΙ ΑΠΗΛΘΕΝ ΔΑΥΙΔ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΑΙ ΣΑΟΥΛ ΑΝΕΣΤΡΕΨΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ

1 REIGNS (1 SAMUEL) CHAPTER 27

1 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΛΕΓΩΝ ΝΥΝ ΠΡΟΣΤΕΘΗΣΟΜΑΙ ΕΝ ΗΜΕΡΑ ΜΙΑ ΕΙΣ ΧΕΙΡΑΣ ΣΑΟΥΛ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΜΟΙ ΑΓΑΘΟΝ ΕΑΝ ΜΗ ΣΩΘΩ ΕΙΣ ΓΗΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΑΝΗ ΣΑΟΥΛ ΤΟΥ ΖΗΤΕΙΝ ΜΕ ΕΙΣ ΠΑΝ ΟΡΙΟΝ ΙΣΡΑΗΛ ΚΑΙ ΣΩΘΗΣΟΜΑΙ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ

2 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΟΙ ΤΕΤΡΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΡΟΣ ΑΓΧΟΥΣ ΥΙΟΝ ΑΜΜΑΧ ΒΑΣΙΛΕΑ ΓΕΘ

3 ΚΑΙ ΕΚΑΘΙΣΕΝ ΔΑΥΙΔ ΜΕΤΑ ΑΓΧΟΥΣ ΕΝ ΓΕΘ ΑΥΤΟΣ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΚΑΣΤΟΣ ΚΑΙ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΑΜΦΟΤΕΡΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΟΥ ΑΧΙΝΑΑΜ Η ΙΕΖΡΑΗΛΙΤΙΣ ΚΑΙ ΑΒΙΓΑΙΑ Η ΓΥΝΗ ΝΑΒΑΛ ΤΟΥ ΚΑΡΜΗΛΙΟΥ

4 ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΩ ΣΑΟΥΛ ΟΤΙ ΠΕΦΕΥΓΕΝ ΔΑΥΙΔ ΕΙΣ ΓΕΘ ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΤΟ ΕΤΙ ΖΗΤΕΙΝ ΑΥΤΟΝ

5 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΓΧΟΥΣ ΕΙ ΔΗ ΕΥΡΗΚΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΔΟΤΩΣΑΝ ΔΗ ΜΟΙ ΤΟΠΟΝ ΕΝ ΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΚΑΤ' ΑΓΡΟΝ ΚΑΙ ΚΑΘΗΣΟΜΑΙ ΕΚΕΙ ΚΑΙ ΙΝΑ ΤΙ ΚΑΘΗΤΑΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΕΝ ΠΟΛΕΙ ΒΑΣΙΛΕΥΟΜΕΝΗ ΜΕΤΑ ΣΟΥ

6 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΗΝ ΣΕΚΕΛΑΚ ΔΙΑ ΤΟΥΤΟ ΕΓΕΝΗΘΗ ΣΕΚΕΛΑΚ ΤΩ ΒΑΣΙΛΕΙ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

7 ΚΑΙ ΕΓΕΝΗΘΗ Ο ΑΡΙΘΜΟΣ ΤΩΝ ΗΜΕΡΩΝ ΩΝ ΕΚΑΘΙΣΕΝ ΔΑΥΙΔ ΕΝ ΑΓΡΩ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΤΕΣΣΑΡΑΣ ΜΗΝΑΣ

8 ΚΑΙ ΑΝΕΒΑΙΝΕΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΚΑΙ ΕΠΕΤΙΘΕΝΤΟ ΕΠΙ ΠΑΝΤΑ ΤΟΝ ΓΕΣΙΡΙ ΚΑΙ ΕΠΙ ΤΟΝ ΑΜΑΛΗΚΙΤΗΝ ΚΑΙ ΙΔΟΥ Η ΓΗ ΚΑΤΩΚΕΙΤΟ ΑΠΟ ΑΝΗΚΟΝΤΩΝ Η ΑΠΟ ΓΕΛΑΜΨΟΥΡ ΤΕΤΕΙΧΙΣΜΕΝΩΝ ΚΑΙ ΕΩΣ ΓΗΣ ΑΙΓΥΠΤΟΥ

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9 ΚΑΙ ΕΤΥΠΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥΚ ΕΖΩΟΓΟΝΕΙ ΑΝΔΡΑ ΚΑΙ ΓΥΝΑΙΚΑ ΚΑΙ ΕΛΑΜΒΑΝΕΝ ΠΟΙΜΝΙΑ ΚΑΙ ΒΟΥΚΟΛΙΑ ΚΑΙ ΟΝΟΥΣ ΚΑΙ ΚΑΜΗΛΟΥΣ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΚΑΙ ΗΡΧΟΝΤΟ ΠΡΟΣ ΑΓΧΟΥΣ

10 ΚΑΙ ΕΙΠΕΝ ΑΓΧΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΕΠΙ ΤΙΝΑ ΕΠΕΘΕΣΘΕ ΣΗΜΕΡΟΝ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΓΧΟΥΣ ΚΑΤΑ ΝΟΤΟΝ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΚΑΤΑ ΝΟΤΟΝ ΙΕΣΜΕΓΑ ΚΑΙ ΚΑΤΑ ΝΟΤΟΝ ΤΟΥ ΚΕΝΕΖΙ

11 ΚΑΙ ΑΝΔΡΑ ΚΑΙ ΓΥΝΑΙΚΑ ΟΥΚ ΕΖΩΟΓΟΝΗΣΕΝ ΤΟΥ ΕΙΣΑΓΑΓΕΙΝ ΕΙΣ ΓΕΘ ΛΕΓΩΝ ΜΗ ΑΝΑΓΓΕΙΛΩΣΙΝ ΕΙΣ ΓΕΘ ΚΑΘ' ΗΜΩΝ ΛΕΓΟΝΤΕΣ ΤΑΔΕ ΔΑΥΙΔ ΠΟΙΕΙ ΚΑΙ ΤΟΔΕ ΤΟ ΔΙΚΑΙΩΜΑ ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΣ ΕΚΑΘΗΤΟ ΔΑΥΙΔ ΕΝ ΑΓΡΩ ΤΩΝ ΑΛΛΟΦΥΛΩΝ

12 ΚΑΙ ΕΠΙΣΤΕΥΘΗ ΔΑΥΙΔ ΕΝ ΤΩ ΑΓΧΟΥΣ ΣΦΟΔΡΑ ΛΕΓΩΝ ΗΣΧΥΝΤΑΙ ΑΙΣΧΥΝΟΜΕΝΟΣ ΕΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΣΤΑΙ ΜΟΙ ΔΟΥΛΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

1 REIGNS (1 SAMUEL) CHAPTER 28

1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΝΤΑΙ ΑΛΛΟΦΥΛΟΙ ΕΝ ΤΑΙΣ ΠΑΡΕΜΒΟΛΑΙΣ ΑΥΤΩΝ ΕΞΕΛΘΕΙΝ ΠΟΛΕΜΕΙΝ ΜΕΤΑ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΑΓΧΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΓΙΝΩΣΚΩΝ ΓΝΩΣΕΙ ΟΤΙ ΜΕΤ' ΕΜΟΥ ΕΞΕΛΕΥΣΕΙ ΕΙΣ ΠΟΛΕΜΟΝ ΣΥ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΣΟΥ

2 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΓΧΟΥΣ ΟΥΤΩ ΝΥΝ ΓΝΩΣΕΙ Α ΠΟΙΗΣΕΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΑΓΧΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΟΥΤΩΣ ΑΡΧΙΣΩΜΑΤΟΦΥΛΑΚΑ ΘΗΣΟΜΑΙ ΣΕ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

3 ΚΑΙ ΣΑΜΟΥΗΛ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΚΟΨΑΝΤΟ ΑΥΤΟΝ ΠΑΣ ΙΣΡΑΗΛ ΚΑΙ ΘΑΠΤΟΥΣΙΝ ΑΥΤΟΝ ΕΝ ΑΡΜΑΘΑΙΜ ΕΝ ΠΟΛΕΙ ΑΥΤΟΥ ΚΑΙ ΣΑΟΥΛ ΠΕΡΙΕΙΛΕΝ ΤΟΥΣ ΕΓΓΑΣΤΡΙΜΥΘΟΥΣ ΚΑΙ ΤΟΥΣ ΓΝΩΣΤΑΣ ΑΠΟ ΤΗΣ ΓΗΣ

4 ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΝΤΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΕΡΧΟΝΤΑΙ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΕΙΣ ΣΩΜΑΝ ΚΑΙ ΣΥΝΑΘΡΟΙΖΕΙ ΣΑΟΥΛ ΠΑΝΤΑ ΑΝΔΡΑ ΙΣΡΑΗΛ ΚΑΙ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΕΙΣ ΓΕΛΒΟΥΕ

5 ΚΑΙ ΕΙΔΕΝ ΣΑΟΥΛ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΦΟΒΗΘΗ ΚΑΙ ΕΞΕΣΤΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΣΦΟΔΡΑ

6 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΣΑΟΥΛ ΔΙΑ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΚΥΡΙΟΣ ΕΝ ΤΟΙΣ ΕΝΥΠΝΙΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΔΗΛΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ

7 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΖΗΤΗΣΑΤΕ ΜΟΙ ΓΥΝΑΙΚΑ ΕΓΓΑΣΤΡΙΜΥΘΟΝ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΖΗΤΗΣΩ ΕΝ ΑΥΤΗ ΚΑΙ ΕΙΠΑΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΓΥΝΗ ΕΓΓΑΣΤΡΙΜΥΘΟΣ ΕΝ ΑΕΝΔΩΡ

8 ΚΑΙ ΣΥΝΕΚΑΛΥΨΑΤΟ ΣΑΟΥΛ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΙΜΑΤΙΑ ΕΤΕΡΑ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΑΥΤΟΣ ΚΑΙ ΔΥΟ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΝΥΚΤΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΜΑΝΤΕΥΣΑΙ ΔΗ ΜΟΙ ΕΝ ΤΩ ΕΓΓΑΣΤΡΙΜΥΘΩ ΚΑΙ ΑΝΑΓΑΓΕ ΜΟΙ ΟΝ ΕΑΝ ΕΙΠΩ ΣΟΙ

9 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΔΗ ΣΥ ΟΙΔΑΣ ΟΣΑ ΕΠΟΙΗΣΕΝ ΣΑΟΥΛ ΩΣ ΕΞΩΛΕΘΡΕΥΣΕΝ ΤΟΥΣ ΕΓΓΑΣΤΡΙΜΥΘΟΥΣ ΚΑΙ ΤΟΥΣ ΓΝΩΣΤΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΙΝΑ ΤΙ ΣΥ ΠΑΓΙΔΕΥΕΙΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΘΑΝΑΤΩΣΑΙ ΑΥΤΗΝ

10 ΚΑΙ ΩΜΟΣΕΝ ΑΥΤΗ ΣΑΟΥΛ ΛΕΓΩΝ ΖΗ ΚΥΡΙΟΣ ΕΙ ΑΠΑΝΤΗΣΕΤΑΙ ΣΟΙ ΑΔΙΚΙΑ ΕΝ ΤΩ ΛΟΓΩ ΤΟΥΤΩ

11 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΤΙΝΑ ΑΝΑΓΑΓΩ ΣΟΙ ΚΑΙ ΕΙΠΕΝ ΤΟΝ ΣΑΜΟΥΗΛ ΑΝΑΓΑΓΕ ΜΟΙ

12 ΚΑΙ ΕΙΔΕΝ Η ΓΥΝΗ ΤΟΝ ΣΑΜΟΥΗΛ ΚΑΙ ΑΝΕΒΟΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΠΡΟΣ ΣΑΟΥΛ ΙΝΑ ΤΙ ΠΑΡΕΛΟΓΙΣΩ ΜΕ ΚΑΙ ΣΥ ΕΙ ΣΑΟΥΛ

13 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Ο ΒΑΣΙΛΕΥΣ ΜΗ ΦΟΒΟΥ ΕΙΠΟΝ ΤΙΝΑ ΕΟΡΑΚΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΘΕΟΥΣ ΕΟΡΑΚΑ ΑΝΑΒΑΙΝΟΝΤΑΣ ΕΚ ΤΗΣ ΓΗΣ

14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΤΙ ΕΓΝΩΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΔΡΑ ΟΡΘΙΟΝ ΑΝΑΒΑΙΝΟΝΤΑ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥΤΟΣ ΔΙΠΛΟΙΔΑ ΑΝΑΒΕΒΛΗΜΕΝΟΣ ΚΑΙ ΕΓΝΩ ΣΑΟΥΛ ΟΤΙ ΣΑΜΟΥΗΛ ΟΥΤΟΣ ΚΑΙ ΕΚΥΨΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ

15 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΙΝΑ ΤΙ ΠΑΡΗΝΩΧΛΗΣΑΣ ΜΟΙ ΑΝΑΒΗΝΑΙ ΜΕ ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΘΛΙΒΟΜΑΙ ΣΦΟΔΡΑ ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΟΛΕΜΟΥΣΙΝ ΕΝ ΕΜΟΙ ΚΑΙ Ο ΘΕΟΣ ΑΦΕΣΤΗΚΕΝ ΑΠ' ΕΜΟΥ ΚΑΙ ΟΥΚ ΕΠΑΚΗΚΟΕΝ ΜΟΙ ΕΤΙ ΚΑΙ ΕΝ ΧΕΙΡΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΝΥΠΝΙΟΙΣ ΚΑΙ ΝΥΝ ΚΕΚΛΗΚΑ ΣΕ ΓΝΩΡΙΣΑΙ ΜΟΙ ΤΙ ΠΟΙΗΣΩ

16 ΚΑΙ ΕΙΠΕΝ ΣΑΜΟΥΗΛ ΙΝΑ ΤΙ ΕΠΕΡΩΤΑΣ ΜΕ ΚΑΙ ΚΥΡΙΟΣ ΑΦΕΣΤΗΚΕΝ ΑΠΟ ΣΟΥ ΚΑΙ ΓΕΓΟΝΕΝ ΜΕΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ

17 ΚΑΙ ΠΕΠΟΙΗΚΕΝ ΚΥΡΙΟΣ ΣΟΙ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΔΙΑΡΡΗΞΕΙ ΚΥΡΙΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΣΟΥ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΚΑΙ ΔΩΣΕΙ ΑΥΤΗΝ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΤΩ ΔΑΥΙΔ

18 ΔΙΟΤΙ ΟΥΚ ΗΚΟΥΣΑΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑΣ ΘΥΜΟΝ ΟΡΓΗΣ ΑΥΤΟΥ ΕΝ ΑΜΑΛΗΚ ΔΙΑ ΤΟΥΤΟ ΤΟ ΡΗΜΑ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΣΟΙ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

19 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΚΥΡΙΟΣ ΤΟΝ ΙΣΡΑΗΛ ΜΕΤΑ ΣΟΥ ΕΙΣ ΧΕΙΡΑΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΑΥΡΙΟΝ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΜΕΤΑ ΣΟΥ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΙΣΡΑΗΛ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑΣ ΑΛΛΟΦΥΛΩΝ

20 ΚΑΙ ΕΣΠΕΥΣΕΝ ΣΑΟΥΛ ΚΑΙ ΕΠΕΣΕΝ ΕΣΤΗΚΩΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΦΟΒΗΘΗ ΣΦΟΔΡΑ ΑΠΟ ΤΩΝ ΛΟΓΩΝ ΣΑΜΟΥΗΛ ΚΑΙ ΙΣΧΥΣ ΕΝ ΑΥΤΩ ΟΥΚ ΗΝ ΕΤΙ ΟΥ ΓΑΡ ΕΦΑΓΕΝ ΑΡΤΟΝ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ

21 ΚΑΙ ΕΙΣΗΛΘΕΝ Η ΓΥΝΗ ΠΡΟΣ ΣΑΟΥΛ ΚΑΙ ΕΙΔΕΝ ΟΤΙ ΕΣΠΕΥΣΕΝ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΔΗ ΗΚΟΥΣΕΝ Η ΔΟΥΛΗ ΣΟΥ ΤΗΣ ΦΩΝΗΣ ΣΟΥ ΚΑΙ ΕΘΕΜΗΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΗΚΟΥΣΑ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΛΑΛΗΣΑΣ ΜΟΙ

22 ΚΑΙ ΝΥΝ ΑΚΟΥΣΟΝ ΔΗ ΦΩΝΗΣ ΤΗΣ ΔΟΥΛΗΣ ΣΟΥ ΚΑΙ ΠΑΡΑΘΗΣΩ ΕΝΩΠΙΟΝ ΣΟΥ ΨΩΜΟΝ ΑΡΤΟΥ ΚΑΙ ΦΑΓΕ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΟΙ ΙΣΧΥΣ ΟΤΙ ΠΟΡΕΥΣΗ ΕΝ ΟΔΩ

23 ΚΑΙ ΟΥΚ ΕΒΟΥΛΗΘΗ ΦΑΓΕΙΝ ΚΑΙ ΠΑΡΕΒΙΑΖΟΝΤΟ ΑΥΤΟΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ Η ΓΥΝΗ ΚΑΙ ΗΚΟΥΣΕΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΩΝ ΚΑΙ ΑΝΕΣΤΗ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΠΙ ΤΟΝ ΔΙΦΡΟΝ

24 ΚΑΙ ΤΗ ΓΥΝΑΙΚΙ ΗΝ ΔΑΜΑΛΙΣ ΝΟΜΑΣ ΕΝ ΤΗ ΟΙΚΙΑ ΚΑΙ ΕΣΠΕΥΣΕΝ ΚΑΙ ΕΘΥΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΛΑΒΕΝ ΑΛΕΥΡΑ ΚΑΙ ΕΦΥΡΑΣΕΝ ΚΑΙ ΕΠΕΨΕΝ ΑΖΥΜΑ

25 ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΕΝΩΠΙΟΝ ΣΑΟΥΛ ΚΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΚΑΙ ΑΠΗΛΘΟΝ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ

1 REIGNS (1 SAMUEL) CHAPTER 29

1 ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΥΣΙΝ ΑΛΛΟΦΥΛΟΙ ΠΑΣΑΣ ΤΑΣ ΠΑΡΕΜΒΟΛΑΣ ΑΥΤΩΝ ΕΙΣ ΑΦΕΚ ΚΑΙ ΙΣΡΑΗΛ ΠΑΡΕΝΕΒΑΛΕΝ ΕΝ ΑΕΝΔΩΡ ΤΗ ΕΝ ΙΕΖΡΑΕΛ

2 ΚΑΙ ΣΑΤΡΑΠΑΙ ΑΛΛΟΦΥΛΩΝ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΕΙΣ ΕΚΑΤΟΝΤΑΔΑΣ ΚΑΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΕΠ' ΕΣΧΑΤΩΝ ΜΕΤΑ ΑΓΧΟΥΣ

3 ΚΑΙ ΕΙΠΟΝ ΟΙ ΣΑΤΡΑΠΑΙ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΤΙΝΕΣ ΟΙ ΔΙΑΠΟΡΕΥΟΜΕΝΟΙ ΟΥΤΟΙ ΚΑΙ ΕΙΠΕΝ ΑΓΧΟΥΣ ΠΡΟΣ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΟΥΧ ΟΥΤΟΣ ΔΑΥΙΔ Ο ΔΟΥΛΟΣ ΣΑΟΥΛ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΓΕΓΟΝΕΝ ΜΕΘ' ΗΜΩΝ ΗΜΕΡΑΣ ΤΟΥΤΟ ΔΕΥΤΕΡΟΝ ΕΤΟΣ ΚΑΙ ΟΥΧ ΕΥΡΗΚΑ ΕΝ ΑΥΤΩ ΟΥΘΕΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΝΕΠΕΣΕΝ ΠΡΟΣ ΜΕ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

4 ΚΑΙ ΕΛΥΠΗΘΗΣΑΝ ΕΠ' ΑΥΤΩ ΟΙ ΣΤΡΑΤΗΓΟΙ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΑΠΟΣΤΡΕΨΟΝ ΤΟΝ ΑΝΔΡΑ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΟΥ ΚΑΤΕΣΤΗΣΑΣ ΑΥΤΟΝ ΕΚΕΙ ΚΑΙ ΜΗ ΕΡΧΕΣΘΩ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΚΑΙ ΜΗ ΓΙΝΕΣΘΩ ΕΠΙΒΟΥΛΟΣ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΑΙ ΕΝ ΤΙΝΙ ΔΙΑΛΛΑΓΗΣΕΤΑΙ ΟΥΤΟΣ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΟΥΧΙ ΕΝ ΤΑΙΣ ΚΕΦΑΛΑΙΣ ΤΩΝ ΑΝΔΡΩΝ ΕΚΕΙΝΩΝ

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5 ΟΥΧ ΟΥΤΟΣ ΔΑΥΙΔ Ω ΕΞΗΡΧΟΝ ΕΝ ΧΟΡΟΙΣ ΛΕΓΟΝΤΕΣ ΕΠΑΤΑΞΕΝ ΣΑΟΥΛ ΕΝ ΧΙΛΙΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΔΑΥΙΔ ΕΝ ΜΥΡΙΑΣΙΝ ΑΥΤΟΥ

6 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΓΧΟΥΣ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΖΗ ΚΥΡΙΟΣ ΟΤΙ ΕΥΘΗΣ ΣΥ ΚΑΙ ΑΓΑΘΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΚΑΙ Η ΕΞΟΔΟΣ ΣΟΥ ΚΑΙ Η ΕΙΣΟΔΟΣ ΣΟΥ ΜΕΤ' ΕΜΟΥ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΚΑΙ ΟΤΙ ΟΥΧ ΕΥΡΗΚΑ ΚΑΤΑ ΣΟΥ ΚΑΚΙΑΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΗΚΕΙΣ ΠΡΟΣ ΜΕ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΚΑΙ ΕΝ ΟΦΘΑΛΜΟΙΣ ΤΩΝ ΣΑΤΡΑΠΩΝ ΟΥΚ ΑΓΑΘΟΣ ΣΥ

7 ΚΑΙ ΝΥΝ ΑΝΑΣΤΡΕΦΕ ΚΑΙ ΠΟΡΕΥΟΥ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΟΥ ΜΗ ΠΟΙΗΣΕΙΣ ΚΑΚΙΑΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΤΩΝ ΣΑΤΡΑΠΩΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ

8 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΓΧΟΥΣ ΤΙ ΠΕΠΟΙΗΚΑ ΣΟΙ ΚΑΙ ΤΙ ΕΥΡΕΣ ΕΝ ΤΩ ΔΟΥΛΩ ΣΟΥ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΗΜΗΝ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΟΤΙ ΟΥ ΜΗ ΕΛΘΩ ΠΟΛΕΜΗΣΑΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ

9 ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΓΧΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΟΙΔΑ ΟΤΙ ΑΓΑΘΟΣ ΣΥ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΑΛΛ' ΟΙ ΣΑΤΡΑΠΑΙ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΛΕΓΟΥΣΙΝ ΟΥΧ ΗΞΕΙ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΠΟΛΕΜΟΝ

10 ΚΑΙ ΝΥΝ ΟΡΘΡΙΣΟΝ ΤΟ ΠΡΩΙ ΣΥ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΟΙ ΗΚΟΝΤΕΣ ΜΕΤΑ ΣΟΥ ΚΑΙ ΠΟΡΕΥΕΣΘΕ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΚΑΤΕΣΤΗΣΑ ΥΜΑΣ ΕΚΕΙ ΚΑΙ ΛΟΓΟΝ ΛΟΙΜΟΝ ΜΗ ΘΗΣ ΕΝ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ ΑΓΑΘΟΣ ΣΥ ΕΝΩΠΙΟΝ ΜΟΥ ΚΑΙ ΟΡΘΡΙΣΑΤΕ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΦΩΤΙΣΑΤΩ ΥΜΙΝ ΚΑΙ ΠΟΡΕΥΘΗΤΕ

11 ΚΑΙ ΩΡΘΡΙΣΕΝ ΔΑΥΙΔ ΑΥΤΟΣ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΑΠΕΛΘΕΙΝ ΚΑΙ ΦΥΛΑΣΣΕΙΝ ΤΗΝ ΓΗΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΑΝΕΒΗΣΑΝ ΠΟΛΕΜΕΙΝ ΕΠΙ ΙΣΡΑΗΛ

1 REIGNS (1 SAMUEL) CHAPTER 30

1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΙΣΕΛΘΟΝΤΟΣ ΔΑΥΙΔ ΚΑΙ ΤΩΝ ΑΝΔΡΩΝ ΑΥΤΟΥ ΕΙΣ ΣΕΚΕΛΑΚ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΙ ΑΜΑΛΗΚ ΕΠΕΘΕΤΟ ΕΠΙ ΤΟΝ ΝΟΤΟΝ ΚΑΙ ΕΠΙ ΣΕΚΕΛΑΚ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΣΕΚΕΛΑΚ ΚΑΙ ΕΝΕΠΥΡΙΣΕΝ ΑΥΤΗΝ ΕΝ ΠΥΡΙ

2 ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΗ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΟΥΚ ΕΘΑΝΑΤΩΣΑΝ ΑΝΔΡΑ ΚΑΙ ΓΥΝΑΙΚΑ ΑΛΛ' ΗΧΜΑΛΩΤΕΥΣΑΝ ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΥΤΩΝ

3 ΚΑΙ ΗΛΘΕΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΙΔΟΥ ΕΜΠΕΠΥΡΙΣΤΑΙ ΕΝ ΠΥΡΙ ΑΙ ΔΕ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΩΝ ΗΧΜΑΛΩΤΕΥΜΕΝΟΙ

4 ΚΑΙ ΗΡΕΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΕΚΛΑΥΣΑΝ ΕΩΣ ΟΤΟΥ ΟΥΚ ΗΝ ΕΝ ΑΥΤΟΙΣ ΙΣΧΥΣ ΕΤΙ ΚΛΑΙΕΙΝ

5 ΚΑΙ ΑΜΦΟΤΕΡΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΔΑΥΙΔ ΗΧΜΑΛΩΤΕΥΘΗΣΑΝ ΑΧΙΝΟΟΜ Η ΙΕΖΡΑΗΛΙΤΙΣ ΚΑΙ ΑΒΙΓΑΙΑ Η ΓΥΝΗ ΝΑΒΑΛ ΤΟΥ ΚΑΡΜΗΛΙΟΥ

6 ΚΑΙ ΕΘΛΙΒΗ ΔΑΥΙΔ ΣΦΟΔΡΑ ΟΤΙ ΕΙΠΕΝ Ο ΛΑΟΣ ΛΙΘΟΒΟΛΗΣΑΙ ΑΥΤΟΝ ΟΤΙ ΚΑΤΩΔΥΝΟΣ ΨΥΧΗ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΕΚΑΣΤΟΥ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΚΡΑΤΑΙΩΘΗ ΔΑΥΙΔ ΕΝ ΚΥΡΙΩ ΘΕΩ ΑΥΤΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΙΑΘΑΡ ΤΟΝ ΙΕΡΕΑ ΥΙΟΝ ΑΧΙΜΕΛΕΧ ΠΡΟΣΑΓΑΓΕ ΤΟ ΕΦΟΥΔ

8 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΛΕΓΩΝ ΕΙ ΚΑΤΑΔΙΩΞΩ ΟΠΙΣΩ ΤΟΥ ΓΕΔΔΟΥΡ ΤΟΥΤΟΥ ΕΙ ΚΑΤΑ-ΛΗΜΨΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΑΤΑΔΙΩΚΕ ΟΤΙ ΚΑΤΑΛΑΜΒΑΝΩΝ ΚΑΤΑΛΗΜΨΗ ΚΑΙ ΕΞΑΙΡΟΥΜΕΝΟΣ ΕΞΕΛΗ

9 ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΑΥΤΟΣ ΚΑΙ ΟΙ ΕΞΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΩΣ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΒΟΣΟΡ ΚΑΙ ΟΙ ΠΕΡΙΣΣΟΙ ΕΣΤΗΣΑΝ

10 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΕΝ ΤΕΤΡΑΚΟΣΙΟΙΣ ΑΝΔΡΑΣΙΝ ΥΠΕΣΤΗΣΑΝ ΔΕ ΔΙΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΟΙΤΙΝΕΣ ΕΚΑΘΙΣΑΝ ΠΕΡΑΝ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΤΟΥ ΒΟΣΟΡ

11 ΚΑΙ ΕΥΡΙΣΚΟΥΣΙΝ ΑΝΔΡΑ ΑΙΓΥΠΤΙΟΝ ΕΝ ΑΓΡΩ ΚΑΙ ΛΑΜΒΑΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΑΓΟΥΣΙΝ ΑΥΤΟΝ ΠΡΟΣ ΔΑΥΙΔ ΕΝ ΑΓΡΩ ΚΑΙ ΔΙΔΟΑΣΙΝ ΑΥΤΩ ΑΡΤΟΝ ΚΑΙ ΕΦΑΓΕΝ ΚΑΙ ΕΠΟΤΙΣΑΝ ΑΥΤΟΝ ΥΔΩΡ

12 ΚΑΙ ΔΙΔΟΑΣΙΝ ΑΥΤΩ ΚΛΑΣΜΑ ΠΑΛΑΘΗΣ ΚΑΙ ΕΦΑΓΕΝ ΚΑΙ ΚΑΤΕΣΤΗ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΟΤΙ ΟΥ ΒΕΒΡΩΚΕΙ ΑΡΤΟΝ ΚΑΙ ΟΥ ΠΕΠΩΚΕΙ ΥΔΩΡ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΤΡΕΙΣ ΝΥΚΤΑΣ

13 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΤΙΝΟΣ ΣΥ ΕΙ ΚΑΙ ΠΟΘΕΝ ΕΙ ΚΑΙ ΕΙΠΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΟ ΑΙΓΥΠΤΙΟΝ ΕΓΩ ΕΙΜΙ ΔΟΥΛΟΣ ΑΝΔΡΟΣ ΑΜΑΛΗΚΙΤΟΥ ΚΑΙ ΚΑΤΕΛΙΠΕΝ ΜΕ Ο ΚΥΡΙΟΣ ΜΟΥ ΟΤΙ ΗΝΩΧΛΗΘΗΝ ΕΓΩ ΣΗΜΕΡΟΝ ΤΡΙΤΑΙΟΣ

14 ΚΑΙ ΗΜΕΙΣ ΕΠΕΘΕΜΕΘΑ ΕΠΙ ΝΟΤΟΝ ΤΟΥ ΧΟΛΘΙ ΚΑΙ ΕΠΙ ΤΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΜΕΡΗ ΚΑΙ ΕΠΙ ΝΟΤΟΝ ΧΕΛΟΥΒ ΚΑΙ ΤΗΝ ΣΕΚΕΛΑΚ ΕΝΕΠΥΡΙΣΑΜΕΝ ΕΝ ΠΥΡΙ

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THE SECOND BOOK OF SAMUEL

Greek: Basileion B; Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings, or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 REIGNS (2 SAMUEL) CHAPTER 1
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3 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΠΟΘΕΝ ΣΥ ΠΑΡΑΓΙΝΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΙΣΡΑΗΛ ΕΓΩ ΔΙΑΣΕΣΩΣΜΑΙ
4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΤΙΣ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΑΠΑΓΓΕΙΛΟΝ ΜΟΙ ΚΑΙ ΕΙΠΕΝ ΟΤΙ ΕΦΥΓΕΝ Ο ΛΑΟΣ ΕΚ ΤΟΥ ΠΟΛΕΜΟΥ ΚΑΙ ΠΕΠΤΩΚΑΣΙ ΠΟΛΛΟΙ ΕΚ ΤΟΥ ΛΑΟΥ ΚΑΙ ΑΠΕΘΑΝΟΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΣΑΟΥΛ ΚΑΙ ΙΩΝΑΘΑΝ Ο ΥΙΟΣ ΑΥΤΟΥ ΑΠΕΘΑΝΕΝ
5 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΩ ΠΑΙΔΑΡΙΩ ΤΩ ΑΠΑΓΓΕΛΛΟΝΤΙ ΑΥΤΩ ΠΩΣ ΟΙΔΑΣ ΟΤΙ ΤΕΘΝΗΚΕΝ ΣΑΟΥΛ ΚΑΙ ΙΩΝΑΘΑΝ Ο ΥΙΟΣ ΑΥΤΟΥ
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8 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΤΙΣ ΕΙ ΣΥ ΚΑΙ ΕΙΠΑ ΑΜΑΛΗΚΙΤΗΣ ΕΓΩ ΕΙΜΙ
9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΣΤΗΘΙ ΔΗ ΕΠΑΝΩ ΜΟΥ ΚΑΙ ΘΑΝΑΤΩΣΟΝ ΜΕ ΟΤΙ ΚΑΤΕΣΧΕΝ ΜΕ ΣΚΟΤΟΣ ΔΕΙΝΟΝ ΟΤΙ ΠΑΣΑ Η ΨΥΧΗ ΜΟΥ ΕΝ ΕΜΟΙ
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14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΠΩΣ ΟΥΚ ΕΦΟΒΗΘΗΣ ΕΠΕΝΕΓΚΕΙΝ ΧΕΙΡΑ ΣΟΥ ΔΙΑΦΘΕΙΡΑΙ ΤΟΝ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ
15 ΚΑΙ ΕΚΑΛΕΣΕΝ ΔΑΥΙΔ ΕΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣΕΛΘΩΝ ΑΠΑΝΤΗΣΟΝ ΑΥΤΩ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΘΑΝΕΝ
16 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΥΤΟΝ ΤΟ ΑΙΜΑ ΣΟΥ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ ΟΤΙ ΤΟ ΣΤΟΜΑ ΣΟΥ ΑΠΕΚΡΙΘΗ ΚΑΤΑ ΣΟΥ ΛΕΓΩΝ ΟΤΙ ΕΓΩ ΕΘΑΝΑΤΩΣΑ ΤΟΝ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ
17 ΚΑΙ ΕΘΡΗΝΗΣΕΝ ΔΑΥΙΔ ΤΟΝ ΘΡΗΝΟΝ ΤΟΥΤΟΝ ΕΠΙ ΣΑΟΥΛ ΚΑΙ ΕΠΙ ΙΩΝΑΘΑΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ
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20 ΜΗ ΑΝΑΓΓΕΙΛΗΤΕ ΕΝ ΓΕΘ ΚΑΙ ΜΗ ΕΥΑΓΓΕΛΙΣΗΣΘΕ ΕΝ ΤΑΙΣ ΕΞΟΔΟΙΣ ΑΣΚΑΛΩΝΟΣ ΜΗΠΟΤΕ ΕΥΦΡΑΝΘΩΣΙΝ ΘΥΓΑΤΕΡΕΣ ΑΛΛΟΦΥΛΩΝ ΜΗΠΟΤΕ ΑΓΑΛΛΙΑΣΩΝΤΑΙ ΘΥΓΑΤΕΡΕΣ ΤΩΝ ΑΠΕΡΙΤΜΗΤΩΝ

21 ΟΡΗ ΤΑ ΕΝ ΓΕΛΒΟΥΕ ΜΗ ΚΑΤΑΒΗ ΔΡΟΣΟΣ ΚΑΙ ΜΗ ΥΕΤΟΣ ΕΦ' ΥΜΑΣ ΚΑΙ ΑΓΡΟΙ ΑΠΑΡΧΩΝ ΟΤΙ ΕΚΕΙ ΠΡΟΣΩΧΘΙΣΘΗ ΘΥΡΕΟΣ ΔΥΝΑΤΩΝ ΘΥΡΕΟΣ ΣΑΟΥΛ ΟΥΚ ΕΧΡΙΣΘΗ ΕΝ ΕΛΑΙΩ

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23 ΣΑΟΥΛ ΚΑΙ ΙΩΝΑΘΑΝ ΟΙ ΗΓΑΠΗΜΕΝΟΙ ΚΑΙ ΩΡΑΙΟΙ ΟΥ ΔΙΑΚΕΧΩΡΙΣΜΕΝΟΙ ΕΥΠΡΕΠΕΙΣ ΕΝ ΤΗ ΖΩΗ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΩ ΘΑΝΑΤΩ ΑΥΤΩΝ ΟΥ ΔΙΕΧΩΡΙΣΘΗΣΑΝ ΥΠΕΡ ΑΕΤΟΥΣ ΚΟΥΦΟΙ ΚΑΙ ΥΠΕΡ ΛΕΟΝΤΑΣ ΕΚΡΑΤΑΙΩΘΗΣΑΝ

24 ΘΥΓΑΤΕΡΕΣ ΙΣΡΑΗΛ ΕΠΙ ΣΑΟΥΛ ΚΛΑΥΣΑΤΕ ΤΟΝ ΕΝΔΙΔΥΣΚΟΝΤΑ ΥΜΑΣ ΚΟΚΚΙΝΑ ΜΕΤΑ ΚΟΣΜΟΥ ΥΜΩΝ ΤΟΝ ΑΝΑΦΕΡΟΝΤΑ ΚΟΣΜΟΝ ΧΡΥΣΟΥΝ ΕΠΙ ΤΑ ΕΝΔΥΜΑΤΑ ΥΜΩΝ

25 ΠΩΣ ΕΠΕΣΑΝ ΔΥΝΑΤΟΙ ΕΝ ΜΕΣΩ ΤΟΥ ΠΟΛΕΜΟΥ ΙΩΝΑΘΑΝ ΕΠΙ ΤΑ ΥΨΗ ΣΟΥ ΤΡΑΥΜΑΤΙΑΣ

26 ΑΛΓΩ ΕΠΙ ΣΟΙ ΑΔΕΛΦΕ ΜΟΥ ΙΩΝΑΘΑΝ ΩΡΑΙΩΘΗΣ ΜΟΙ ΣΦΟΔΡΑ ΕΘΑΥΜΑΣΤΩΘΗ Η ΑΓΑΠΗΣΙΣ ΣΟΥ ΕΜΟΙ ΥΠΕΡ ΑΓΑΠΗΣΙΝ ΓΥΝΑΙΚΩΝ

27 ΠΩΣ ΕΠΕΣΑΝ ΔΥΝΑΤΟΙ ΚΑΙ ΑΠΩΛΟΝΤΟ ΣΚΕΥΗ ΠΟΛΕΜΙΚΑ

2 REIGNS (2 SAMUEL) CHAPTER 2

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΕΝ ΚΥΡΙΩ ΛΕΓΩΝ ΕΙ ΑΝΑΒΩ ΕΙΣ ΜΙΑΝ ΤΩΝ ΠΟΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΒΗΘΙ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΟΥ ΑΝΑΒΩ ΚΑΙ ΕΙΠΕΝ ΕΙΣ ΧΕΒΡΩΝ

2 ΚΑΙ ΑΝΕΒΗ ΕΚΕΙ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΑΜΦΟΤΕΡΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΟΥ ΑΧΙΝΟΟΜ Η ΙΕΖΡΑΗΛΙΤΙΣ ΚΑΙ ΑΒΙΓΑΙΑ Η ΓΥΝΗ ΝΑΒΑΛ ΤΟΥ ΚΑΡΜΗΛΙΟΥ

3 ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΕΚΑΣΤΟΣ ΚΑΙ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΩΚΟΥΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΧΕΒΡΩΝ

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5 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΙΑΒΙΣ ΤΗΣ ΓΑΛΑΑΔΙΤΙΔΟΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΥΛΟΓΗΜΕΝΟΙ ΥΜΕΙΣ ΤΩ ΚΥΡΙΩ ΟΤΙ ΠΕΠΟΙΗΚΑΤΕ ΤΟ ΕΛΕΟΣ ΤΟΥΤΟ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΥΜΩΝ ΕΠΙ ΣΑΟΥΛ ΤΟΝ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΘΑΨΑΤΕ ΑΥΤΟΝ ΚΑΙ ΙΩΝΑΘΑΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ

6 ΚΑΙ ΝΥΝ ΠΟΙΗΣΑΙ ΚΥΡΙΟΣ ΜΕΘ' ΥΜΩΝ ΕΛΕΟΣ ΚΑΙ ΑΛΗΘΕΙΑΝ ΚΑΙ ΓΕ ΕΓΩ ΠΟΙΗΣΩ ΜΕΘ' ΥΜΩΝ ΤΑ ΑΓΑΘΑ ΤΑΥΤΑ ΟΤΙ ΕΠΟΙΗΣΑΤΕ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

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9 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΓΑΛΑΑΔΙΤΙΝ ΚΑΙ ΕΠΙ ΤΟΝ ΘΑΣΙΡΙ ΚΑΙ ΕΠΙ ΤΟΝ ΙΕΖΡΑΕΛ ΚΑΙ ΕΠΙ ΤΟΝ ΕΦΡΑΙΜ ΚΑΙ ΕΠΙ ΤΟΝ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ

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11 ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΙ ΗΜΕΡΑΙ ΑΣ ΔΑΥΙΔ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΧΕΒΡΩΝ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΕΠΤΑ ΕΤΗ ΚΑΙ ΕΞ ΜΗΝΑΣ

12 ΚΑΙ ΕΞΗΛΘΕΝ ΑΒΕΝΝΗΡ ΥΙΟΣ ΝΗΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΙΕΒΟΣΘΕ ΥΙΟΥ ΣΑΟΥΛ ΕΚ ΜΑΝΑΕΜ ΕΙΣ ΓΑΒΑΩΝ

13 ΚΑΙ ΙΩΑΒ ΥΙΟΣ ΣΑΡΟΥΙΑΣ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΕΞΗΛΘΟΣΑΝ ΕΚ ΧΕΒΡΩΝ ΚΑΙ ΣΥΝΑΝΤΩΣΙΝ ΑΥΤΟΙΣ ΕΠΙ ΤΗΝ ΚΡΗΝΗΝ ΤΗΝ ΓΑΒΑΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΕΚΑΘΙΣΑΝ ΟΥΤΟΙ ΕΠΙ ΤΗΝ ΚΡΗΝΗΝ ΤΗΝ ΓΑΒΑΩΝ ΕΝΤΕΥΘΕΝ ΚΑΙ ΟΥΤΟΙ ΕΠΙ ΤΗΝ ΚΡΗΝΗΝ ΕΝΤΕΥΘΕΝ

14 ΚΑΙ ΕΙΠΕΝ ΑΒΕΝΝΕΡ ΠΡΟΣ ΙΩΑΒ ΑΝΑΣΤΗΤΩΣΑΝ ΔΗ ΤΑ ΠΑΙΔΑΡΙΑ ΚΑΙ ΠΑΙΞΑΤΩΣΑΝ ΕΝΩΠΙΟΝ ΗΜΩΝ ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΑΝΑΣΤΗΤΩΣΑΝ

15 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΚΑΙ ΠΑΡΗΛΘΟΝ ΕΝ ΑΡΙΘΜΩ ΤΩΝ ΠΑΙΔΩΝ ΒΕΝΙΑΜΙΝ ΔΩΔΕΚΑ ΤΩΝ ΙΕΒΟΣΘΕ ΥΙΟΥ ΣΑΟΥΛ ΚΑΙ ΔΩΔΕΚΑ ΕΚ ΤΩΝ ΠΑΙΔΩΝ ΔΑΥΙΔ

16 ΚΑΙ ΕΚΡΑΤΗΣΑΝ ΕΚΑΣΤΟΣ ΤΗ ΧΕΙΡΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΜΑΧΑΙΡΑ ΑΥΤΟΥ ΕΙΣ ΠΛΕΥΡΑΝ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΙΠΤΟΥΣΙΝ ΚΑΤΑ ΤΟ ΑΥΤΟ ΚΑΙ ΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΜΕΡΙΣ ΤΩΝ ΕΠΙΒΟΥΛΩΝ Η ΕΣΤΙΝ ΕΝ ΓΑΒΑΩΝ

17 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΠΟΛΕΜΟΣ ΣΚΛΗΡΟΣ ΩΣΤΕ ΛΙΑΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΕΠΤΑΙΣΕΝ ΑΒΕΝΝΗΡ ΚΑΙ ΑΝΔΡΕΣ ΙΣΡΑΗΛ ΕΝΩΠΙΟΝ ΠΑΙΔΩΝ ΔΑΥΙΔ

18 ΚΑΙ ΕΓΕΝΟΝΤΟ ΕΚΕΙ ΤΡΕΙΣ ΥΙΟΙ ΣΑΡΟΥΙΑΣ ΙΩΑΒ ΚΑΙ ΑΒΕΣΣΑ ΚΑΙ ΑΣΑΗΛ ΚΑΙ ΑΣΑΗΛ ΚΟΥΦΟΣ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΟΥ ΩΣΕΙ ΜΙΑ ΔΟΡΚΑΣ ΕΝ ΑΓΡΩ

19 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΣΑΗΛ ΟΠΙΣΩ ΑΒΕΝΝΗΡ ΚΑΙ ΟΥΚ ΕΞΕΚΛΙΝΕΝ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΔΕΞΙΑ ΟΥΔΕ ΕΙΣ ΑΡΙΣΤΕΡΑ ΚΑΤΟΠΙΣΘΕΝ ΑΒΕΝΝΗΡ

20 ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΑΒΕΝΝΗΡ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΕΙ ΣΥ ΕΙ ΑΥΤΟΣ ΑΣΑΗΛ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ

21 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΒΕΝΝΗΡ ΕΚΚΛΙΝΟΝ ΣΥ ΕΙΣ ΤΑ ΔΕΞΙΑ Η ΕΙΣ ΤΑ ΑΡΙΣΤΕΡΑ ΚΑΙ ΚΑΤΑΣΧΕ ΣΑΥΤΩ ΕΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΚΑΙ ΛΑΒΕ ΣΕΑΥΤΩ ΤΗΝ ΠΑΝΟΠΛΙΑΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΑΣΑΗΛ ΕΚΚΛΙΝΑΙ ΕΚ ΤΩΝ ΟΠΙΣΘΕΝ ΑΥΤΟΥ

22 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΕΤΙ ΑΒΕΝΝΗΡ ΛΕΓΩΝ ΤΩ ΑΣΑΗΛ ΑΠΟΣΤΗΘΙ ΑΠ' ΕΜΟΥ ΙΝΑ ΜΗ ΠΑΤΑΞΩ ΣΕ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΠΩΣ ΑΡΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΠΟΥ ΕΣΤΙΝ ΤΑΥΤΑ ΕΠΙΣΤΡΕΦΕ ΠΡΟΣ ΙΩΑΒ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ

23 ΚΑΙ ΟΥΚ ΕΒΟΥΛΕΤΟ ΤΟΥ ΑΠΟΣΤΗΝΑΙ ΚΑΙ ΤΥΠΤΕΙ ΑΥΤΟΝ ΑΒΕΝΝΗΡ ΕΝ ΤΩ ΟΠΙΣΩ ΤΟΥ ΔΟΡΑΤΟΣ ΕΠΙ ΤΗΝ ΨΟΑΝ ΚΑΙ ΔΙΕΞΗΛΘΕΝ ΤΟ ΔΟΡΥ ΕΚ ΤΩΝ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΠΙΠΤΕΙ ΕΚΕΙ ΚΑΙ ΑΠΟΘΝΗΣΚΕΙ ΥΠΟΚΑΤΩ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΠΑΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΟΥ ΕΠΕΣΕΝ ΕΚΕΙ ΑΣΑΗΛ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΥΦΙΣΤΑΤΟ

24 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΙΩΑΒ ΚΑΙ ΑΒΕΣΣΑ ΟΠΙΣΩ ΑΒΕΝΝΗΡ ΚΑΙ Ο ΗΛΙΟΣ ΕΔΥΝΕΝ ΚΑΙ ΑΥΤΟΙ ΕΙΣΗΛΘΟΝ ΕΩΣ ΤΟΥ ΒΟΥΝΟΥ ΑΜΜΑΝ Ο ΕΣΤΙΝ ΕΠΙ ΠΡΟΣΩΠΟΥ ΓΑΙ ΟΔΟΝ ΕΡΗΜΟΝ ΓΑΒΑΩΝ

25 ΚΑΙ ΣΥΝΑΘΡΟΙΖΟΝΤΑΙ ΥΙΟΙ ΒΕΝΙΑΜΙΝ ΟΙ ΟΠΙΣΩ ΑΒΕΝΝΗΡ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΜΙΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΚΕΦΑΛΗΝ ΒΟΥΝΟΥ ΕΝΟΣ

26 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΒΕΝΝΗΡ ΙΩΑΒ ΚΑΙ ΕΙΠΕΝ ΜΗ ΕΙΣ ΝΙΚΟΣ ΚΑΤΑΦΑΓΕΤΑΙ Η ΡΟΜΦΑΙΑ Η ΟΥΚ ΟΙΔΑΣ ΟΤΙ ΠΙΚΡΑ ΕΣΤΑΙ ΕΙΣ ΤΑ ΕΣΧΑΤΑ ΚΑΙ ΕΩΣ ΠΟΤΕ ΟΥ ΜΗ ΕΙΠΗΣ ΤΩ ΛΑΩ ΑΝΑΣΤΡΕΦΕΙΝ ΑΠΟ ΟΠΙΣΘΕΝ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ

27 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΖΗ ΚΥΡΙΟΣ ΟΤΙ ΕΙ ΜΗ ΕΛΑΛΗΣΑΣ ΔΙΟΤΙ ΤΟΤΕ ΕΚ ΠΡΩΙΘΕΝ ΑΝΕΒΗ Ο ΛΑΟΣ ΕΚΑΣΤΟΣ ΚΑΤΟΠΙΣΘΕΝ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

28 ΚΑΙ ΕΣΑΛΠΙΣΕΝ ΙΩΑΒ ΤΗ ΣΑΛΠΙΓΓΙ ΚΑΙ ΑΠΕΣΤΗΣΑΝ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΟΥ ΚΑΤΕΔΙΩΞΑΝ ΟΠΙΣΩ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΝΤΟ ΕΤΙ ΤΟΥ ΠΟΛΕΜΕΙΝ

29 ΚΑΙ ΑΒΕΝΝΗΡ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΑΠΗΛΘΟΝ ΕΙΣ ΔΥΣΜΑΣ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΚΑΙ ΔΙΕΒΑΙΝΑΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΟΛΗΝ ΤΗΝ ΠΑΡΑΤΕΙΝΟΥΣΑΝ ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ

30 ΚΑΙ ΙΩΑΒ ΑΝΕΣΤΡΕΨΕΝ ΟΠΙΣΘΕΝ ΑΠΟ ΤΟΥ ΑΒΕΝΝΗΡ ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΠΕΣΚΕΠΗΣΑΝ ΤΩΝ ΠΑΙΔΩΝ ΔΑΥΙΔ ΕΝΝΕΑΚΑΙΔΕΚΑ ΑΝΔΡΕΣ ΚΑΙ ΑΣΑΗΛ

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31 ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΕΠΑΤΑΞΑΝ ΤΩΝ ΥΙΩΝ ΒΕΝΙΑΜΙΝ ΤΩΝ ΑΝΔΡΩΝ ΑΒΕΝΝΗΡ ΤΡΙΑΚΟΣΙΟΥΣ ΕΞΗΚΟΝΤΑ ΑΝΔΡΑΣ ΠΑΡ' ΑΥΤΟΥ

32 ΚΑΙ ΑΙΡΟΥΣΙΝ ΤΟΝ ΑΣΑΗΛ ΚΑΙ ΘΑΠΤΟΥΣΙΝ ΑΥΤΟΝ ΕΝ ΤΩ ΤΑΦΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΝ ΒΑΙΘΛΕΕΜ ΚΑΙ ΕΠΟΡΕΥΘΗ ΙΩΑΒ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΔΙΕΦΑΥΣΕΝ ΑΥΤΟΙΣ ΕΝ ΧΕΒΡΩΝ

2 REIGNS (2 SAMUEL) CHAPTER 3

1 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΠΟΛΕΜΟΣ ΕΠΙ ΠΟΛΥ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΙΚΟΥ ΔΑΥΙΔ ΚΑΙ Ο ΟΙΚΟΣ ΔΑΥΙΔ ΕΠΟΡΕΥΕΤΟ ΚΑΙ ΕΚΡΑΤΑΙΟΥΤΟ ΚΑΙ Ο ΟΙΚΟΣ ΣΑΟΥΛ ΕΠΟΡΕΥΕΤΟ ΚΑΙ ΗΣΘΕΝΕΙ

2 ΚΑΙ ΕΤΕΧΘΗΣΑΝ ΤΩ ΔΑΥΙΔ ΥΙΟΙ ΕΝ ΧΕΒΡΩΝ ΚΑΙ ΗΝ Ο ΠΡΩΤΟΤΟΚΟΣ ΑΥΤΟΥ ΑΜΝΩΝ ΤΗΣ ΑΧΙΝΟΟΜ ΤΗΣ ΙΕΖΡΑΗΛΙΤΙΔΟΣ

3 ΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΑΥΤΟΥ ΔΑΛΟΥΙΑ ΤΗΣ ΑΒΙΓΑΙΑΣ ΤΗΣ ΚΑΡΜΗΛΙΑΣ ΚΑΙ Ο ΤΡΙΤΟΣ ΑΒΕΣΣΑΛΩΜ ΥΙΟΣ ΜΑΑΧΑ ΘΥΓΑΤΡΟΣ ΘΟΛΜΙ ΒΑΣΙΛΕΩΣ ΓΕΣΙΡ

4 ΚΑΙ Ο ΤΕΤΑΡΤΟΣ ΟΡΝΙΑ ΥΙΟΣ ΦΕΓΓΙΘ ΚΑΙ Ο ΠΕΜΠΤΟΣ ΣΑΒΑΤΙΑ ΤΗΣ ΑΒΙΤΑΛ

5 ΚΑΙ Ο ΕΚΤΟΣ ΙΕΘΕΡΑΑΜ ΤΗΣ ΑΙΓΛΑ ΓΥΝΑΙΚΟΣ ΔΑΥΙΔ ΟΥΤΟΙ ΕΤΕΧΘΗΣΑΝ ΤΩ ΔΑΥΙΔ ΕΝ ΧΕΒΡΩΝ

6 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΤΟΝ ΠΟΛΕΜΟΝ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΙΚΟΥ ΔΑΥΙΔ ΚΑΙ ΑΒΕΝΝΗΡ ΗΝ ΚΡΑΤΩΝ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ

7 ΚΑΙ ΤΩ ΣΑΟΥΛ ΠΑΛΛΑΚΗ ΡΕΣΦΑ ΘΥΓΑΤΗΡ ΙΑΛ ΚΑΙ ΕΙΠΕΝ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΣ ΣΑΟΥΛ ΠΡΟΣ ΑΒΕΝΝΗΡ ΤΙ ΟΤΙ ΕΙΣΗΛΘΕΣ ΠΡΟΣ ΤΗΝ ΠΑΛΛΑΚΗΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

8 ΚΑΙ ΕΘΥΜΩΘΗ ΣΦΟΔΡΑ ΑΒΕΝΝΗΡ ΠΕΡΙ ΤΟΥ ΛΟΓΟΥ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΕΙΠΕΝ ΑΒΕΝΝΗΡ ΠΡΟΣ ΑΥΤΟΝ ΜΗ ΚΕΦΑΛΗ ΚΥΝΟΣ ΕΓΩ ΕΙΜΙ ΕΠΟΙΗΣΑ ΕΛΕΟΣ ΣΗΜΕΡΟΝ ΜΕΤΑ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΠΕΡΙ ΑΔΕΛΦΩΝ ΚΑΙ ΓΝΩΡΙΜΩΝ ΚΑΙ ΟΥΚ ΗΥΤΟΜΟΛΗΣΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ ΚΑΙ ΕΠΙΖΗΤΕΙΣ ΕΠ' ΕΜΕ ΥΠΕΡ ΑΔΙΚΙΑΣ ΓΥΝΑΙΚΟΣ ΣΗΜΕΡΟΝ

9 ΤΑΔΕ ΠΟΙΗΣΑΙ Ο ΘΕΟΣ ΤΩ ΑΒΕΝΝΗΡ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΑΥΤΩ ΟΤΙ ΚΑΘΩΣ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΩ ΔΑΥΙΔ ΟΤΙ ΟΥΤΩΣ ΠΟΙΗΣΩ ΑΥΤΩ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

10 ΠΕΡΙΕΛΕΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΚΑΙ ΤΟΥ ΑΝΑΣΤΗΣΑΙ ΤΟΝ ΘΡΟΝΟΝ ΔΑΥΙΔ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ ΑΠΟ ΔΑΝ ΕΩΣ ΒΗΡΣΑΒΕΕ

11 ΚΑΙ ΟΥΚ ΗΔΥΝΑΣΘΗ ΕΤΙ ΜΕΜΦΙΒΟΣΘΕ ΑΠΟΚΡΙΘΗΝΑΙ ΤΩ ΑΒΕΝΝΗΡ ΡΗΜΑ ΑΠΟ ΤΟΥ ΦΟΒΕΙΣΘΑΙ ΑΥΤΟΝ

12 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΒΕΝΝΗΡ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΕΙΣ ΘΑΙΛΑΜ ΟΥ ΗΝ ΠΑΡΑΧΡΗΜΑ ΛΕΓΩΝ ΔΙΑΘΟΥ ΔΙΑΘΗΚΗΝ ΣΟΥ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΙΔΟΥ Η ΧΕΙΡ ΜΟΥ ΜΕΤΑ ΣΟΥ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΠΡΟΣ ΣΕ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ

13 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΕΓΩ ΚΑΛΩΣ ΔΙΑΘΗΣΟΜΑΙ ΠΡΟΣ ΣΕ ΔΙΑΘΗΚΗΝ ΠΛΗΝ ΛΟΓΟΝ ΕΝΑ ΕΓΩ ΑΙΤΟΥΜΑΙ ΠΑΡΑ ΣΟΥ ΛΕΓΩΝ ΟΥΚ ΟΨΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΑΝ ΜΗ ΑΓΑΓΗΣ ΤΗΝ ΜΕΛΧΟΛ ΘΥΓΑΤΕΡΑ ΣΑΟΥΛ ΠΑΡΑΓΙΝΟΜΕΝΟΥ ΣΟΥ ΙΔΕΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ

14 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΠΡΟΣ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΝ ΣΑΟΥΛ ΑΓΓΕΛΟΥΣ ΛΕΓΩΝ ΑΠΟΔΟΣ ΜΟΙ ΤΗΝ ΓΥΝΑΙΚΑ ΜΟΥ ΤΗΝ ΜΕΛΧΟΛ ΗΝ ΕΛΑΒΟΝ ΕΝ ΕΚΑΤΟΝ ΑΚΡΟΒΥΣΤΙΑΙΣ ΑΛΛΟΦΥΛΩΝ

15 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΗΝ ΠΑΡΑ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΠΑΡΑ ΦΑΛΤΙΗΛ ΥΙΟΥ ΣΕΛΛΗΣ

16 ΚΑΙ ΕΠΟΡΕΥΕΤΟ Ο ΑΝΗΡ ΑΥΤΗΣ ΜΕΤ' ΑΥΤΗΣ ΚΛΑΙΩΝ ΟΠΙΣΩ ΑΥΤΗΣ ΕΩΣ ΒΑΡΑΚΙΜ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΒΕΝΝΗΡ ΠΟΡΕΥΟΥ ΑΝΑΣΤΡΕΦΕ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ

17 ΚΑΙ ΕΙΠΕΝ ΑΒΕΝΝΗΡ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΣΡΑΗΛ ΛΕΓΩΝ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΕΖΗΤΕΙΤΕ ΤΟΝ ΔΑΥΙΔ ΒΑΣΙΛΕΥΕΙΝ ΕΦ' ΥΜΩΝ

18 ΚΑΙ ΝΥΝ ΠΟΙΗΣΑΤΕ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΠΕΡΙ ΔΑΥΙΔ ΛΕΓΩΝ ΕΝ ΧΕΙΡΙ ΤΟΥ ΔΟΥΛΟΥ ΜΟΥ ΔΑΥΙΔ ΣΩΣΩ ΤΟΝ ΙΣΡΑΗΛ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ

19 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΒΕΝΝΗΡ ΕΝ ΤΟΙΣ ΩΣΙΝ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΒΕΝΝΗΡ ΤΟΥ ΛΑΛΗΣΑΙ ΕΙΣ ΤΑ ΩΤΑ ΤΟΥ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΠΑΝΤΑ ΟΣΑ ΗΡΕΣΕΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΝΤΟΣ ΟΙΚΟΥ ΒΕΝΙΑΜΙΝ

20 ΚΑΙ ΗΛΘΕΝ ΑΒΕΝΝΗΡ ΠΡΟΣ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΙΚΟΣΙ ΑΝΔΡΕΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ ΤΩ ΑΒΕΝΝΗΡ ΚΑΙ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΜΕΤ' ΑΥΤΟΥ ΠΟΤΟΝ

21 ΚΑΙ ΕΙΠΕΝ ΑΒΕΝΝΗΡ ΠΡΟΣ ΔΑΥΙΔ ΑΝΑΣΤΗΣΟΜΑΙ ΔΗ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΣΥΝΑΘΡΟΙΣΩ ΠΡΟΣ ΚΥΡΙΟΝ ΜΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΔΙΑΘΗΚΗΝ ΚΑΙ ΒΑΣΙΛΕΥΣΕΙΣ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΠΙΘΥΜΕΙ Η ΨΥΧΗ ΣΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΤΟΝ ΑΒΕΝΝΗΡ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΕΙΡΗΝΗ

22 ΚΑΙ ΙΔΟΥ ΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΚΑΙ ΙΩΑΒ ΠΑΡΕΓΙΝΟΝΤΟ ΕΚ ΤΗΣ ΕΞΟΔΙΑΣ ΚΑΙ ΣΚΥΛΑ ΠΟΛΛΑ ΕΦΕΡΟΝ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΑΒΕΝΝΗΡ ΟΥΚ ΗΝ ΜΕΤΑ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΟΤΙ ΑΠΕΣΤΑΛΚΕΙ ΑΥΤΟΝ ΚΑΙ ΑΠΕΛΗΛΥΘΕΙ ΕΝ ΕΙΡΗΝΗ

23 ΚΑΙ ΙΩΑΒ ΚΑΙ ΠΑΣΑ Η ΣΤΡΑΤΙΑ ΑΥΤΟΥ ΗΧΘΗΣΑΝ ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΙΩΑΒ ΛΕΓΟΝΤΕΣ ΗΚΕΙ ΑΒΕΝΝΗΡ ΥΙΟΣ ΝΗΡ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΑΛΚΕΝ ΑΥΤΟΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΝ ΕΙΡΗΝΗ

24 ΚΑΙ ΕΙΣΗΛΘΕΝ ΙΩΑΒ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΙΔΟΥ ΗΛΘΕΝ ΑΒΕΝΝΗΡ ΠΡΟΣ ΣΕ ΚΑΙ ΙΝΑ ΤΙ ΕΞΑΠΕΣΤΑΛΚΑΣ ΑΥΤΟΝ ΚΑΙ ΑΠΕΛΗΛΥΘΕΝ ΕΝ ΕΙΡΗΝΗ

25 Η ΟΥΚ ΟΙΔΑΣ ΤΗΝ ΚΑΚΙΑΝ ΑΒΕΝΝΗΡ ΥΙΟΥ ΝΗΡ ΟΤΙ ΑΠΑΤΗΣΑΙ ΣΕ ΠΑΡΕΓΕΝΕΤΟ ΚΑΙ ΓΝΩΝΑΙ ΤΗΝ ΕΞΟΔΟΝ ΣΟΥ ΚΑΙ ΤΗΝ ΕΙΣΟΔΟΝ ΣΟΥ ΚΑΙ ΓΝΩΝΑΙ ΑΠΑΝΤΑ ΟΣΑ ΣΥ ΠΟΙΕΙΣ

26 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΙΩΑΒ ΑΠΟ ΤΟΥ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ ΟΠΙΣΩ ΑΒΕΝΝΗΡ ΚΑΙ ΕΠΙΣΤΡΕ-ΦΟΥΣΙΝ ΑΥΤΟΝ ΑΠΟ ΤΟΥ ΦΡΕΑΤΟΣ ΤΟΥ ΣΕΙΡΑΜ ΚΑΙ ΔΑΥΙΔ ΟΥΚ ΗΔΕΙ

27 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΑΒΕΝΝΗΡ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΕΞΕΚΛΙΝΕΝ ΑΥΤΟΝ ΙΩΑΒ ΕΚ ΠΛΑΓΙΩΝ ΤΗΣ ΠΥΛΗΣ ΛΑΛΗΣΑΙ ΠΡΟΣ ΑΥΤΟΝ ΕΝΕΔΡΕΥΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΕΚΕΙ ΕΠΙ ΤΗΝ ΨΟΑΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΑΣΑΗΛ ΤΟΥ ΑΔΕΛΦΟΥ ΙΩΑΒ

28 ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΙΠΕΝ ΑΘΩΟΣ ΕΙΜΙ ΕΓΩ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΜΟΥ ΑΠΟ ΚΥΡΙΟΥ ΕΩΣ ΑΙΩΝΟΣ ΑΠΟ ΤΩΝ ΑΙΜΑΤΩΝ ΑΒΕΝΝΗΡ ΥΙΟΥ ΝΗΡ

29 ΚΑΤΑΝΤΗΣΑΤΩΣΑΝ ΕΠΙ ΚΕΦΑΛΗΝ ΙΩΑΒ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΜΗ ΕΚΛΙΠΟΙ ΕΚ ΤΟΥ ΟΙΚΟΥ ΙΩΑΒ ΓΟΝΟΡΡΥΗΣ ΚΑΙ ΛΕΠΡΟΣ ΚΑΙ ΚΡΑΤΩΝ ΣΚΥΤΑΛΗΣ ΚΑΙ ΠΙΠΤΩΝ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΛΑΣΣΟΥΜΕΝΟΣ ΑΡΤΟΙΣ

30 ΙΩΑΒ ΔΕ ΚΑΙ ΑΒΕΣΣΑ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΔΙΕΠΑΡΕΤΗΡΟΥΝΤΟ ΤΟΝ ΑΒΕΝΝΗΡ ΑΝΘ' ΩΝ ΕΘΑΝΑΤΩΣΕΝ ΤΟΝ ΑΣΑΗΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΩΝ ΕΝ ΓΑΒΑΩΝ ΕΝ ΤΩ ΠΟΛΕΜΩ

31 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΝ ΜΕΤ' ΑΥΤΟΥ ΔΙΑΡΡΗΞΑΤΕ ΤΑ ΙΜΑΤΙΑ ΥΜΩΝ ΚΑΙ ΠΕΡΙΖΩΣΑΣΘΕ ΣΑΚΚΟΥΣ ΚΑΙ ΚΟΠΤΕΣΘΕ ΕΜΠΡΟΣΘΕΝ ΑΒΕΝΝΗΡ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΕΠΟΡΕΥΕΤΟ ΟΠΙΣΩ ΤΗΣ ΚΛΙΝΗΣ

32 ΚΑΙ ΘΑΠΤΟΥΣΙΝ ΤΟΝ ΑΒΕΝΝΗΡ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΗΡΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΕΝ ΕΠΙ ΤΟΥ ΤΑΦΟΥ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΕΝ ΠΑΣ Ο ΛΑΟΣ ΕΠΙ ΑΒΕΝΝΗΡ

33 ΚΑΙ ΕΘΡΗΝΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΑΒΕΝΝΗΡ ΚΑΙ ΕΙΠΕΝ ΕΙ ΚΑΤΑ ΤΟΝ ΘΑΝΑΤΟΝ ΝΑΒΑΛ ΑΠΟΘΑΝΕΙΤΑΙ ΑΒΕΝΝΗΡ

34 ΑΙ ΧΕΙΡΕΣ ΣΟΥ ΟΥΚ ΕΔΕΘΗΣΑΝ ΟΙ ΠΟΔΕΣ ΣΟΥ ΟΥΚ ΕΝ ΠΕΔΑΙΣ ΟΥ ΠΡΟΣΗΓΑΓΕΝ ΩΣ ΝΑΒΑΛ ΕΝΩΠΙΟΝ ΥΙΩΝ ΑΔΙΚΙΑΣ ΕΠΕΣΑΣ ΚΑΙ ΣΥΝΗΧΘΗ ΠΑΣ Ο ΛΑΟΣ ΤΟΥ ΚΛΑΥΣΑΙ ΑΥΤΟΝ

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35 ΚΑΙ ΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΠΕΡΙΔΕΙΠΝΗΣΑΙ ΤΟΝ ΔΑΥΙΔ ΑΡΤΟΙΣ ΕΤΙ ΟΥΣΗΣ ΗΜΕΡΑΣ ΚΑΙ ΩΜΟΣΕΝ ΔΑΥΙΔ ΛΕΓΩΝ ΤΑΔΕ ΠΟΙΗΣΑΙ ΜΟΙ Ο ΘΕΟΣ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΟΤΙ ΕΑΝ ΜΗ ΔΥΗ Ο ΗΛΙΟΣ ΟΥ ΜΗ ΓΕΥΣΩΜΑΙ ΑΡΤΟΥ Η ΑΠΟ ΠΑΝΤΟΣ ΤΙΝΟΣ

36 ΚΑΙ ΕΓΝΩ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΗΡΕΣΕΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΝΩΠΙΟΝ ΤΟΥ ΛΑΟΥ

37 ΚΑΙ ΕΓΝΩ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΙ ΟΥΚ ΕΓΕΝΕΤΟ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΑΒΕΝΝΗΡ ΥΙΟΝ ΝΗΡ

38 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ ΗΓΟΥΜΕΝΟΣ ΜΕΓΑΣ ΠΕΠΤΩΚΕΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΕΝ ΤΩ ΙΣΡΑΗΛ

39 ΚΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΣΗΜΕΡΟΝ ΣΥΓΓΕΝΗΣ ΚΑΙ ΚΑΘΕΣΤΑΜΕΝΟΣ ΥΠΟ ΒΑΣΙΛΕΩΣ ΟΙ ΔΕ ΑΝΔΡΕΣ ΟΥΤΟΙ ΥΙΟΙ ΣΑΡΟΥΙΑΣ ΣΚΛΗΡΟΤΕΡΟΙ ΜΟΥ ΕΙΣΙΝ ΑΝΤΑΠΟΔΩ ΚΥΡΙΟΣ ΤΩ ΠΟΙΟΥΝΤΙ ΠΟΝΗΡΑ ΚΑΤΑ ΤΗΝ ΚΑΚΙΑΝ ΑΥΤΟΥ

2 REIGNS (2 SAMUEL) CHAPTER 4

1 ΚΑΙ ΗΚΟΥΣΕΝ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΣ ΣΑΟΥΛ ΟΤΙ ΤΕΘΝΗΚΕΝ ΑΒΕΝΝΗΡ ΕΝ ΧΕΒΡΩΝ ΚΑΙ ΕΞΕΛΥΘΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΙΣΡΑΗΛ ΠΑΡΕΙΘΗΣΑΝ

2 ΚΑΙ ΔΥΟ ΑΝΔΡΕΣ ΗΓΟΥΜΕΝΟΙ ΣΥΣΤΡΕΜΜΑΤΩΝ ΤΩ ΜΕΜΦΙΒΟΣΘΕ ΥΙΩ ΣΑΟΥΛ ΟΝΟΜΑ ΤΩ ΕΝΙ ΒΑΑΝΑ ΚΑΙ ΟΝΟΜΑ ΤΩ ΔΕΥΤΕΡΩ ΡΗΧΑΒ ΥΙΟΙ ΡΕΜΜΩΝ ΤΟΥ ΒΗΡΩΘΑΙΟΥ ΕΚ ΤΩΝ ΥΙΩΝ ΒΕΝΙΑΜΙΝ ΟΤΙ ΒΗΡΩΘ ΕΛΟΓΙΖΕΤΟ ΤΟΙΣ ΥΙΟΙΣ ΒΕΝΙΑΜΙΝ

3 ΚΑΙ ΑΠΕΔΡΑΣΑΝ ΟΙ ΒΗΡΩΘΑΙΟΙ ΕΙΣ ΓΕΘΘΑΙΜ ΚΑΙ ΗΣΑΝ ΕΚΕΙ ΠΑΡΟΙΚΟΥΝΤΕΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

4 ΚΑΙ ΤΩ ΙΩΝΑΘΑΝ ΥΙΩ ΣΑΟΥΛ ΥΙΟΣ ΠΕΠΛΗΓΩΣ ΤΟΥΣ ΠΟΔΑΣ ΥΙΟΣ ΕΤΩΝ ΠΕΝΤΕ ΟΥΤΟΣ ΕΝ ΤΩ ΕΛΘΕΙΝ ΤΗΝ ΑΓΓΕΛΙΑΝ ΣΑΟΥΛ ΚΑΙ ΙΩΝΑΘΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΞ ΙΕΖΡΑΕΛ ΚΑΙ ΗΡΕΝ ΑΥΤΟΝ Η ΤΙΘΗΝΟΣ ΑΥΤΟΥ ΚΑΙ ΕΦΥΓΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΣΠΕΥΔΕΙΝ ΑΥΤΗΝ ΚΑΙ ΑΝΑΧΩΡΕΙΝ ΚΑΙ ΕΠΕΣΕΝ ΚΑΙ ΕΧΩΛΑΝΘΗ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΜΕΜΦΙΒΟΣΘΕ

5 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΥΙΟΙ ΡΕΜΜΩΝ ΤΟΥ ΒΗΡΩΘΑΙΟΥ ΡΕΚΧΑ ΚΑΙ ΒΑΑΝΑ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΝ ΤΩ ΚΑΥΜΑΤΙ ΤΗΣ ΗΜΕΡΑΣ ΕΙΣ ΟΙΚΟΝ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΑΥΤΟΣ ΕΚΑΘΕΥΔΕΝ ΕΝ ΤΗ ΚΟΙΤΗ ΤΗΣ ΜΕΣΗΜΒΡΙΑΣ

6 ΚΑΙ ΙΔΟΥ Η ΘΥΡΩΡΟΣ ΤΟΥ ΟΙΚΟΥ ΕΚΑΘΑΙΡΕΝ ΠΥΡΟΥΣ ΚΑΙ ΕΝΥΣΤΑΞΕΝ ΚΑΙ ΕΚΑΘΕΥΔΕΝ ΚΑΙ ΡΕΚΧΑ ΚΑΙ ΒΑΑΝΑ ΟΙ ΑΔΕΛΦΟΙ ΔΙΕΛΑΘΟΝ

7 ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΜΕΜΦΙΒΟΣΘΕ ΕΚΑΘΕΥΔΕΝ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΚΟΙΤΩΝΙ ΑΥΤΟΥ ΚΑΙ ΤΥΠΤΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΘΑΝΑΤΟΥΣΙΝ ΚΑΙ ΑΦΑΙΡΟΥΣΙΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΟΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΗΛΘΟΝ ΟΔΟΝ ΤΗΝ ΚΑΤΑ ΔΥΣΜΑΣ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ

8 ΚΑΙ ΗΝΕΓΚΑΝ ΤΗΝ ΚΕΦΑΛΗΝ ΜΕΜΦΙΒΟΣΘΕ ΤΩ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΔΟΥ Η ΚΕΦΑΛΗ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΥ ΣΑΟΥΛ ΤΟΥ ΕΧΘΡΟΥ ΣΟΥ ΟΣ ΕΖΗΤΕΙ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΤΩ ΚΥΡΙΩ ΒΑΣΙΛΕΙ ΕΚΔΙΚΗΣΙΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΟΥ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ ΕΚ ΣΑΟΥΛ ΤΟΥ ΕΧΘΡΟΥ ΣΟΥ ΚΑΙ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΟΥ

9 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΤΩ ΡΕΚΧΑ ΚΑΙ ΤΩ ΒΑΑΝΑ ΑΔΕΛΦΩ ΑΥΤΟΥ ΥΙΟΙΣ ΡΕΜΜΩΝ ΤΟΥ ΒΗΡΩΘΑΙΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΖΗ ΚΥΡΙΟΣ ΟΣ ΕΛΥΤΡΩΣΑΤΟ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΠΑΣΗΣ ΘΛΙΨΕΩΣ

10 ΟΤΙ Ο ΑΠΑΓΓΕΙΛΑΣ ΜΟΙ ΟΤΙ ΤΕΘΝΗΚΕΝ ΣΑΟΥΛ ΚΑΙ ΑΥΤΟΣ ΗΝ ΩΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΕΝΩΠΙΟΝ ΜΟΥ ΚΑΙ ΚΑΤΕΣΧΟΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΚΤΕΙΝΑ ΕΝ ΣΕΚΕΛΑΚ Ω ΕΔΕΙ ΜΕ ΔΟΥΝΑΙ ΕΥΑΓΓΕΛΙΑ

11 ΚΑΙ ΝΥΝ ΑΝΔΡΕΣ ΠΟΝΗΡΟΙ ΑΠΕΚΤΑΓΚΑΣΙΝ ΑΝΔΡΑ ΔΙΚΑΙΟΝ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΟΥ ΚΑΙ ΝΥΝ ΕΚΖΗΤΗΣΩ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΥΜΩΝ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΥΜΑΣ ΕΚ ΤΗΣ ΓΗΣ

12 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΔΑΥΙΔ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΑΥΤΟΥ ΚΑΙ ΑΠΟΚΤΕΝΝΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΚΟΛΟΒΟΥΣΙΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ ΕΚΡΕΜΑΣΑΝ ΑΥΤΟΥΣ ΕΠΙ ΤΗΣ ΚΡΗΝΗΣ ΕΝ ΧΕΒΡΩΝ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΜΕΜΦΙΒΟΣΘΕ ΕΘΑΨΑΝ ΕΝ ΤΩ ΤΑΦΩ ΑΒΕΝΝΗΡ ΥΙΟΥ ΝΗΡ

2 REIGNS (2 SAMUEL) CHAPTER 5

1 ΚΑΙ ΠΑΡΑΓΙΝΟΝΤΑΙ ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΙΣΡΑΗΛ ΠΡΟΣ ΔΑΥΙΔ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΙΔΟΥ ΟΣΤΑ ΣΟΥ ΚΑΙ ΣΑΡΚΕΣ ΣΟΥ ΗΜΕΙΣ

2 ΚΑΙ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΝ ΟΝΤΟΣ ΣΑΟΥΛ ΒΑΣΙΛΕΩΣ ΕΦ' ΗΜΙΝ ΣΥ ΗΣΘΑ Ο ΕΞΑΓΩΝ ΚΑΙ ΕΙΣΑΓΩΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΕ ΣΥ ΠΟΙΜΑΝΕΙΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΣΥ ΕΣΕΙ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

3 ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΙΣΡΑΗΛ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΧΕΒΡΩΝ ΚΑΙ ΔΙΕΘΕΤΟ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΔΙΑΘΗΚΗΝ ΕΝ ΧΕΒΡΩΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΧΡΙΟΥΣΙΝ ΤΟΝ ΔΑΥΙΔ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ

4 ΥΙΟΣ ΤΡΙΑΚΟΝΤΑ ΕΤΩΝ ΔΑΥΙΔ ΕΝ ΤΩ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ

5 ΕΠΤΑ ΕΤΗ ΚΑΙ ΕΞ ΜΗΝΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΧΕΒΡΩΝ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΤΡΙΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

6 ΚΑΙ ΑΠΗΛΘΕΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΤΟΝ ΙΕΒΟΥΣΑΙΟΝ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΤΗΝ ΓΗΝ ΚΑΙ ΕΡΡΕΘΗ ΤΩ ΔΑΥΙΔ ΟΥΚ ΕΙΣΕΛΕΥΣΕΙ ΩΔΕ ΟΤΙ ΑΝΤΕΣΤΗΣΑΝ ΟΙ ΤΥΦΛΟΙ ΚΑΙ ΟΙ ΧΩΛΟΙ ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΔΑΥΙΔ ΩΔΕ

7 ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΔΑΥΙΔ ΤΗΝ ΠΕΡΙΟΧΗΝ ΣΙΩΝ ΑΥΤΗ Η ΠΟΛΙΣ ΤΟΥ ΔΑΥΙΔ

8 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΑΣ ΤΥΠΤΩΝ ΙΕΒΟΥΣΑΙΟΝ ΑΠΤΕΣΘΩ ΕΝ ΠΑΡΑΞΙΦΙΔΙ ΚΑΙ ΤΟΥΣ ΧΩΛΟΥΣ ΚΑΙ ΤΟΥΣ ΤΥΦΛΟΥΣ ΚΑΙ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΤΗΝ ΨΥΧΗΝ ΔΑΥΙΔ ΔΙΑ ΤΟΥΤΟ ΕΡΟΥΣΙΝ ΤΥΦΛΟΙ ΚΑΙ ΧΩΛΟΙ ΟΥΚ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

9 ΚΑΙ ΕΚΑΘΙΣΕΝ ΔΑΥΙΔ ΕΝ ΤΗ ΠΕΡΙΟΧΗ ΚΑΙ ΕΚΛΗΘΗ ΑΥΤΗ Η ΠΟΛΙΣ ΔΑΥΙΔ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΠΟΛΙΝ ΚΥΚΛΩ ΑΠΟ ΤΗΣ ΑΚΡΑΣ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

10 ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΔΑΥΙΔ ΠΟΡΕΥΟΜΕΝΟΣ ΚΑΙ ΜΕΓΑΛΥΝΟΜΕΝΟΣ ΚΑΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΜΕΤ' ΑΥΤΟΥ

11 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΧΙΡΑΜ ΒΑΣΙΛΕΥΣ ΤΥΡΟΥ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΞΥΛΑ ΚΕΔΡΙΝΑ ΚΑΙ ΤΕΚΤΟΝΑΣ ΞΥΛΩΝ ΚΑΙ ΤΕΚΤΟΝΑΣ ΛΙΘΩΝ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΟΙΚΟΝ ΤΩ ΔΑΥΙΔ

12 ΚΑΙ ΕΓΝΩ ΔΑΥΙΔ ΟΤΙ ΗΤΟΙΜΑΣΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΟΤΙ ΕΠΗΡΘΗ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΔΙΑ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΙΣΡΑΗΛ

13 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΕΤΙ ΓΥΝΑΙΚΑΣ ΚΑΙ ΠΑΛΛΑΚΑΣ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΜΕΤΑ ΤΟ ΕΛΘΕΙΝ ΑΥΤΟΝ ΕΚ ΧΕΒΡΩΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΤΩ ΔΑΥΙΔ ΕΤΙ ΥΙΟΙ ΚΑΙ ΘΥΓΑΤΕΡΕΣ

14 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΓΕΝΝΗΘΕΝΤΩΝ ΑΥΤΩ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΣΑΜΜΟΥΣ ΚΑΙ ΣΩΒΑΒ ΚΑΙ ΝΑΘΑΝ ΚΑΙ ΣΑΛΩΜΩΝ

15 ΚΑΙ ΕΒΕΑΡ ΚΑΙ ΕΛΙΣΟΥΣ ΚΑΙ ΝΑΦΕΚ ΚΑΙ ΙΕΦΙΕΣ

16 ΚΑΙ ΕΛΙΣΑΜΑ ΚΑΙ ΕΛΙΔΑΕ ΚΑΙ ΕΛΙΦΑΛΑΘ

16Α ΣΑΜΑΕ ΙΕΣΣΙΒΑΘ ΝΑΘΑΝ ΓΑΛΑΜΑΑΝ ΙΕΒΑΑΡ ΘΕΗΣΟΥΣ ΕΛΦΑΛΑΤ ΝΑΓΕΔ ΝΑΦΕΚ ΙΑΝΑΘΑ ΛΕΑΣΑΜΥΣ ΒΑΑΛΙΜΑΘ ΕΛΙΦΑΛΑΘ

17 ΚΑΙ ΗΚΟΥΣΑΝ ΑΛΛΟΦΥΛΟΙ ΟΤΙ ΚΕΧΡΙΣΤΑΙ ΔΑΥΙΔ ΒΑΣΙΛΕΥΣ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΒΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΦΥΛΟΙ ΖΗΤΕΙΝ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΠΕΡΙΟΧΗΝ

18 ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΑΡΑΓΙΝΟΝΤΑΙ ΚΑΙ ΣΥΝΕΠΕΣΑΝ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΤΩΝ ΤΙΤΑΝΩΝ

19 ΚΑΙ ΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΔΙΑ ΚΥΡΙΟΥ ΛΕΓΩΝ ΕΙ ΑΝΑΒΩ ΠΡΟΣ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΠΑΡΑΔΩΣΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΔΑΥΙΔ ΑΝΑΒΑΙΝΕ

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ΟΤΙ ΠΑΡΑΔΙΔΟΥΣ ΠΑΡΑΔΩΣΩ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ

20 ΚΑΙ ΗΛΘΕΝ ΔΑΥΙΔ ΕΚ ΤΩΝ ΕΠΑΝΩ ΔΙΑΚΟΠΩΝ ΚΑΙ ΕΚΟΨΕΝ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΕΚΕΙ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΔΙΕΚΟΨΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΤΟΥΣ ΑΛΛΟ-ΦΥΛΟΥΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΩΣ ΔΙΑΚΟΠΤΕΤΑΙ ΥΔΑΤΑ ΔΙΑ ΤΟΥΤΟ ΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΕΠΑΝΩ ΔΙΑΚΟΠΩΝ

21 ΚΑΙ ΚΑΤΑΛΙΜΠΑΝΟΥΣΙΝ ΕΚΕΙ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΛΑΒΟΣΑΝ ΑΥΤΟΥΣ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ

22 ΚΑΙ ΠΡΟΣΕΘΕΝΤΟ ΕΤΙ ΑΛΛΟΦΥΛΟΙ ΤΟΥ ΑΝΑΒΗΝΑΙ ΚΑΙ ΣΥΝΕΠΕΣΑΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΩΝ ΤΙΤΑΝΩΝ

23 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΔΙΑ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥΚ ΑΝΑΒΗΣΕΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩΝ ΑΠΟΣΤΡΕΦΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΣΕΙ ΑΥΤΟΙΣ ΠΛΗΣΙΟΝ ΤΟΥ ΚΛΑΥΘΜΩΝΟΣ

24 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΣΕ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΣΥΓΚΛΕΙΣΜΟΥ ΤΟΥ ΑΛΣΟΥΣ ΤΟΥ ΚΛΑΥΘΜΩΝΟΣ ΤΟΤΕ ΚΑΤΑΒΗΣΕΙ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΤΟΤΕ ΕΞΕΛΕΥΣΕΤΑΙ ΚΥΡΙΟΣ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΚΟΠΤΕΙΝ ΕΝ ΤΩ ΠΟΛΕΜΩ ΤΩΝ ΑΛΛΟΦΥΛΩΝ

25 ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΚΥΡΙΟΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΑΠΟ ΓΑΒΑΩΝ ΕΩΣ ΤΗΣ ΓΗΣ ΓΑΖΗΡΑ

2 REIGNS (2 SAMUEL) CHAPTER 6

1 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΕΤΙ ΔΑΥΙΔ ΠΑΝΤΑ ΝΕΑΝΙΑΝ ΕΞ ΙΣΡΑΗΛ ΩΣ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ

2 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΑΡΧΟΝΤΩΝ ΙΟΥΔΑ ΕΝ ΑΝΑΒΑΣΕΙ ΤΟΥ ΑΝΑΓΑΓΕΙΝ ΕΚΕΙΘΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΕΦ' ΗΝ ΕΠΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΩΝ ΔΥΝΑΜΕΩΝ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΩΝ ΧΕΡΟΥΒΙΝ ΕΠ' ΑΥΤΗΣ

3 ΚΑΙ ΕΠΕΒΙΒΑΣΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΕΦ' ΑΜΑΞΑΝ ΚΑΙΝΗΝ ΚΑΙ ΗΡΕΝ ΑΥΤΗΝ ΕΞ ΟΙΚΟΥ ΑΜΙΝΑΔΑΒ ΤΟΥ ΕΝ ΤΩ ΒΟΥΝΩ ΚΑΙ ΟΖΑ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΥΙΟΙ ΑΜΙΝΑΔΑΒ ΗΓΟΝ ΤΗΝ ΑΜΑΞΑΝ

4 ΣΥΝ ΤΗ ΚΙΒΩΤΩ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΠΟΡΕΥΟΝΤΟ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΚΙΒΩΤΟΥ

5 ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΑΙΖΟΝΤΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΕΝ ΟΡΓΑΝΟΙΣ ΗΡΜΟΣΜΕΝΟΙΣ ΕΝ ΙΣΧΥΙ ΚΑΙ ΕΝ ΩΔΑΙΣ ΚΑΙ ΕΝ ΚΙΝΥΡΑΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΤΥΜΠΑΝΟΙΣ ΚΑΙ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΑΥΛΟΙΣ

6 ΚΑΙ ΠΑΡΑΓΙΝΟΝΤΑΙ ΕΩΣ ΑΛΩ ΝΩΔΑΒ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΟΖΑ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΚΑΤΑΣΧΕΙΝ ΑΥΤΗΝ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΑΥΤΗΝ ΟΤΙ ΠΕΡΙΕΣΠΑΣΕΝ ΑΥΤΗΝ Ο ΜΟΣΧΟΣ ΤΟΥ ΚΑΤΑΣΧΕΙΝ ΑΥΤΗΝ

7 ΚΑΙ ΕΘΥΜΩΘΗ ΚΥΡΙΟΣ ΤΩ ΟΖΑ ΚΑΙ ΕΠΑΙΣΕΝ ΑΥΤΟΝ ΕΚΕΙ Ο ΘΕΟΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΚΕΙ ΠΑΡΑ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΚΥΡΙΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ

8 ΚΑΙ ΗΘΥΜΗΣΕΝ ΔΑΥΙΔ ΥΠΕΡ ΟΥ ΔΙΕΚΟΨΕΝ ΚΥΡΙΟΣ ΔΙΑΚΟΠΗΝ ΕΝ ΤΩ ΟΖΑ ΚΑΙ ΕΚΛΗΘΗ Ο ΤΟΠΟΣ ΕΚΕΙΝΟΣ ΔΙΑΚΟΠΗ ΟΖΑ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

9 ΚΑΙ ΕΦΟΒΗΘΗ ΔΑΥΙΔ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ ΠΩΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΜΕ Η ΚΙΒΩΤΟΣ ΚΥΡΙΟΥ

10 ΚΑΙ ΟΥΚ ΕΒΟΥΛΕΤΟ ΔΑΥΙΔ ΤΟΥ ΕΚΚΛΙΝΑΙ ΠΡΟΣ ΑΥΤΟΝ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΔΑΥΙΔ ΚΑΙ ΑΠΕΚΛΙΝΕΝ ΑΥΤΗΝ ΔΑΥΙΔ ΕΙΣ ΟΙΚΟΝ ΑΒΕΔΔΑΡΑ ΤΟΥ ΓΕΘΘΑΙΟΥ

11 ΚΑΙ ΕΚΑΘΙΣΕΝ Η ΚΙΒΩΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΟΙΚΟΝ ΑΒΕΔΔΑΡΑ ΤΟΥ ΓΕΘΘΑΙΟΥ ΜΗΝΑΣ ΤΡΕΙΣ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΚΥΡΙΟΣ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΑΒΕΔΔΑΡΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ

12 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΒΑΣΙΛΕΙ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΗΥΛΟΓΗΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΟΙΚΟΝ ΑΒΕΔΔΑΡΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ ΕΝΕΚΕΝ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΑΝΗΓΑΓΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΚΥΡΙΟΥ ΕΚ ΤΟΥ ΟΙΚΟΥ ΑΒΕΔΔΑΡΑ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΔΑΥΙΔ ΕΝ ΕΥΦΡΟΣΥΝΗ

13 ΚΑΙ ΗΣΑΝ ΜΕΤ' ΑΥΤΩΝ ΑΙΡΟΝΤΕΣ ΤΗΝ ΚΙΒΩΤΟΝ ΕΠΤΑ ΧΟΡΟΙ ΚΑΙ ΘΥΜΑ ΜΟΣΧΟΣ ΚΑΙ ΑΡΝΑ

14 ΚΑΙ ΔΑΥΙΔ ΑΝΕΚΡΟΥΕΤΟ ΕΝ ΟΡΓΑΝΟΙΣ ΗΡΜΟΣΜΕΝΟΙΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ Ο ΔΑΥΙΔ ΕΝΔΕΔΥΚΩΣ ΣΤΟΛΗΝ ΕΞΑΛΛΟΝ

15 ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΙΣΡΑΗΛ ΑΝΗΓΑΓΟΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΜΕΤΑ ΚΡΑΥΓΗΣ ΚΑΙ ΜΕΤΑ ΦΩΝΗΣ ΣΑΛΠΙΓΓΟΣ

16 ΚΑΙ ΕΓΕΝΕΤΟ ΤΗΣ ΚΙΒΩΤΟΥ ΠΑΡΑΓΙΝΟΜΕΝΗΣ ΕΩΣ ΠΟΛΕΩΣ ΔΑΥΙΔ ΚΑΙ ΜΕΛΧΟΛ Η ΘΥΓΑΤΗΡ ΣΑΟΥΛ ΔΙΕΚΥΠΤΕΝ ΔΙΑ ΤΗΣ ΘΥΡΙΔΟΣ ΚΑΙ ΕΙΔΕΝ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΟΡΧΟΥΜΕΝΟΝ ΚΑΙ ΑΝΑΚΡΟΥΟΜΕΝΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΞΟΥΔΕΝΩΣΕΝ ΑΥΤΟΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ

17 ΚΑΙ ΦΕΡΟΥΣΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΝΕΘΗΚΑΝ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΕΙΣ ΜΕΣΟΝ ΤΗΣ ΣΚΗΝΗΣ ΗΣ ΕΠΗΞΕΝ ΑΥΤΗ ΔΑΥΙΔ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΔΑΥΙΔ ΟΛΟΚΑΥΤΩΜΑΤΑ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΡΗΝΙΚΑΣ

18 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΔΑΥΙΔ ΣΥΝΑΝΑΦΕΡΩΝ ΤΑΣ ΟΛΟΚΑΥΤΩΣΕΙΣ ΚΑΙ ΤΑΣ ΕΙΡΗΝΙΚΑΣ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΤΟΝ ΛΑΟΝ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΩΝ ΔΥΝΑΜΕΩΝ

19 ΚΑΙ ΔΙΕΜΕΡΙΣΕΝ ΠΑΝΤΙ ΤΩ ΛΑΩ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΙΣΡΑΗΛ ΑΠΟ ΔΑΝ ΕΩΣ ΒΗΡΣΑΒΕΕ ΑΠΟ ΑΝΔΡΟΣ ΕΩΣ ΓΥΝΑΙΚΟΣ ΕΚΑΣΤΩ ΚΟΛΛΥΡΙΔΑ ΑΡΤΟΥ ΚΑΙ ΕΣΧΑΡΙΤΗΝ ΚΑΙ ΛΑΓΑΝΟΝ ΑΠΟ ΤΗΓΑΝΟΥ ΚΑΙ ΑΠΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

20 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΔΑΥΙΔ ΕΥΛΟΓΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΜΕΛΧΟΛ Η ΘΥΓΑΤΗΡ ΣΑΟΥΛ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΔΑΥΙΔ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΤΙ ΔΕΔΟΞΑΣΤΑΙ ΣΗΜΕΡΟΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΟΣ ΑΠΕΚΑΛΥΦΘΗ ΣΗΜΕΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΙΔΙΣΚΩΝ ΤΩΝ ΔΟΥΛΩΝ ΕΑΥΤΟΥ ΚΑΘΩΣ ΑΠΟΚΑΛΥΠΤΕΤΑΙ ΑΠΟΚΑΛΥΦΘΕΙΣ ΕΙΣ ΤΩΝ ΟΡΧΟΥΜΕΝΩΝ

21 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΜΕΛΧΟΛ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΡΧΗΣΟΜΑΙ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΟΣ ΕΞΕΛΕΞΑΤΟ ΜΕ ΥΠΕΡ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΥΠΕΡ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΣΤΗΣΑΙ ΜΕ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΠΑΙΞΟΜΑΙ ΚΑΙ ΟΡΧΗΣΟΜΑΙ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ

22 ΚΑΙ ΑΠΟΚΑΛΥΦΘΗΣΟΜΑΙ ΕΤΙ ΟΥΤΩΣ ΚΑΙ ΕΣΟΜΑΙ ΑΧΡΕΙΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΜΕΤΑ ΤΩΝ ΠΑΙΔΙΣΚΩΝ ΩΝ ΕΙΠΑΣ ΜΕ ΔΟΞΑΣΘΗΝΑΙ

23 ΚΑΙ ΤΗ ΜΕΛΧΟΛ ΘΥΓΑΤΡΙ ΣΑΟΥΛ ΟΥΚ ΕΓΕΝΕΤΟ ΠΑΙΔΙΟΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΟΥ ΑΠΟΘΑΝΕΙΝ ΑΥΤΗΝ

2 REIGNS (2 SAMUEL) CHAPTER 7

1 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΚΑΘΙΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΚΥΡΙΟΣ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ ΑΥΤΟΝ ΚΥΚΛΩ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΟΥ ΤΩΝ ΚΥΚΛΩ

2 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΝΑΘΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΙΔΟΥ ΔΗ ΕΓΩ ΚΑΤΟΙΚΩ ΕΝ ΟΙΚΩ ΚΕΔΡΙΝΩ ΚΑΙ Η ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΚΑΘΗΤΑΙ ΕΝ ΜΕΣΩ ΤΗΣ ΣΚΗΝΗΣ

3 ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΠΑΝΤΑ ΟΣΑ ΑΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΒΑΔΙΖΕ ΚΑΙ ΠΟΙΕΙ ΟΤΙ ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΚΑΙ ΕΓΕΝΕΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΝΑΘΑΝ ΛΕΓΩΝ

5 ΠΟΡΕΥΟΥ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΔΑΥΙΔ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥ ΣΥ ΟΙΚΟΔΟΜΗΣΕΙΣ ΜΟΙ ΟΙΚΟΝ ΤΟΥ ΚΑΤΟΙΚΗΣΑΙ ΜΕ

6 ΟΤΙ ΟΥ ΚΑΤΩΚΗΚΑ ΕΝ ΟΙΚΩ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΑΝΗΓΑΓΟΝ ΕΞ ΑΙΓΥΠΤΟΥ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΗΜΗΝ ΕΜΠΕΡΙΠΑΤΩΝ ΕΝ ΚΑΤΑΛΥΜΑΤΙ ΚΑΙ ΕΝ ΣΚΗΝΗ

7 ΕΝ ΠΑΣΙΝ ΟΙΣ ΔΙΗΛΘΟΝ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΕΙ ΛΑΛΩΝ ΕΛΑΛΗΣΑ ΠΡΟΣ ΜΙΑΝ ΦΥΛΗΝ ΤΟΥ ΙΣΡΑΗΛ Ω ΕΝΕΤΕΙΛΑΜΗΝ ΠΟΙΜΑΙΝΕΙΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΛΕΓΩΝ ΤΙ ΟΤΙ ΟΥΚ ΩΚΟΔΟΜΗΚΑΤΕ ΜΟΙ ΟΙΚΟΝ ΚΕΔΡΙΝΟΝ

8 ΚΑΙ ΝΥΝ ΤΑΔΕ ΕΡΕΙΣ ΤΩ ΔΟΥΛΩ ΜΟΥ ΔΑΥΙΔ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΛΑΒΟΝ ΣΕ ΕΚ ΤΗΣ ΜΑΝΔΡΑΣ ΤΩΝ

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ΠΡΟΒΑΤΩΝ ΤΟΥ ΕΙΝΑΙ ΣΕ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

9 ΚΑΙ ΗΜΗΝ ΜΕΤΑ ΣΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΡΕΥΟΥ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑ ΠΑΝΤΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΕΠΟΙΗΣΑ ΣΕ ΟΝΟΜΑΣΤΟΝ ΚΑΤΑ ΤΟ ΟΝΟΜΑ ΤΩΝ ΜΕΓΑΛΩΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

10 ΚΑΙ ΘΗΣΟΜΑΙ ΤΟΠΟΝ ΤΩ ΛΑΩ ΜΟΥ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΩ ΑΥΤΟΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΕΙ ΚΑΘ' ΕΑΥΤΟΝ ΚΑΙ ΟΥ ΜΕΡΙΜΝΗΣΕΙ ΟΥΚΕΤΙ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΕΙ ΥΙΟΣ ΑΔΙΚΙΑΣ ΤΟΥ ΤΑΠΕΙΝΩΣΑΙ ΑΥΤΟΝ ΚΑΘΩΣ ΑΠ' ΑΡΧΗΣ

11 ΑΠΟ ΤΩΝ ΗΜΕΡΩΝ ΩΝ ΕΤΑΞΑ ΚΡΙΤΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΠΑΥΣΩ ΣΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ ΚΑΙ ΑΠΑΓΓΕΛΕΙ ΣΟΙ ΚΥΡΙΟΣ ΟΤΙ ΟΙΚΟΝ ΟΙΚΟΔΟΜΗΣΕΙΣ ΑΥΤΩ

12 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΠΛΗΡΩΘΩΣΙΝ ΑΙ ΗΜΕΡΑΙ ΣΟΥ ΚΑΙ ΚΟΙΜΗΘΗΣΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΑΝΑΣΤΗΣΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΜΕΤΑ ΣΕ ΟΣ ΕΣΤΑΙ ΕΚ ΤΗΣ ΚΟΙΛΙΑΣ ΣΟΥ ΚΑΙ ΕΤΟΙΜΑΣΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ

13 ΑΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΜΟΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΑΝΟΡΘΩΣΩ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΕΩΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

14 ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ΚΑΙ ΕΑΝ ΕΛΘΗ Η ΑΔΙΚΙΑ ΑΥΤΟΥ ΚΑΙ ΕΛΕΓΞΩ ΑΥΤΟΝ ΕΝ ΡΑΒΔΩ ΑΝΔΡΩΝ ΚΑΙ ΕΝ ΑΦΑΙΣ ΥΙΩΝ ΑΝΘΡΩΠΩΝ

15 ΤΟ ΔΕ ΕΛΕΟΣ ΜΟΥ ΟΥΚ ΑΠΟΣΤΗΣΩ ΑΠ' ΑΥΤΟΥ ΚΑΘΩΣ ΑΠΕΣΤΗΣΑ ΑΦ' ΩΝ ΑΠΕΣΤΗΣΑ ΕΚ ΠΡΟΣΩΠΟΥ ΜΟΥ

16 ΚΑΙ ΠΙΣΤΩΘΗΣΕΤΑΙ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΚΑΙ Ο ΘΡΟΝΟΣ ΑΥΤΟΥ ΕΣΤΑΙ ΑΝΩΡΘΩΜΕΝΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

17 ΚΑΤΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΟΡΑΣΙΝ ΤΑΥΤΗΝ ΟΥΤΩΣ ΕΛΑΛΗΣΕΝ ΝΑΘΑΝ ΠΡΟΣ ΔΑΥΙΔ

18 ΚΑΙ ΕΙΣΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΤΙΣ ΕΙΜΙ ΕΓΩ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΚΑΙ ΤΙΣ Ο ΟΙΚΟΣ ΜΟΥ ΟΤΙ ΗΓΑΠΗΚΑΣ ΜΕ ΕΩΣ ΤΟΥΤΩΝ

19 ΚΑΙ ΚΑΤΕΣΜΙΚΡΥΝΘΗ ΜΙΚΡΟΝ ΕΝΩΠΙΟΝ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΚΑΙ ΕΛΑΛΗΣΑΣ ΥΠΕΡ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΕΙΣ ΜΑΚΡΑΝ ΟΥΤΟΣ ΔΕ Ο ΝΟΜΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ

20 ΚΑΙ ΤΙ ΠΡΟΣΘΗΣΕΙ ΔΑΥΙΔ ΕΤΙ ΤΟΥ ΛΑΛΗΣΑΙ ΠΡΟΣ ΣΕ ΚΑΙ ΝΥΝ ΣΥ ΟΙΔΑΣ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ

21 ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΠΕΠΟΙΗΚΑΣ ΚΑΙ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΕΠΟΙΗΣΑΣ ΠΑΣΑΝ ΤΗΝ ΜΕΓΑΛΩΣΥΝΗΝ ΤΑΥΤΗΝ ΓΝΩΡΙΣΑΙ ΤΩ ΔΟΥΛΩ ΣΟΥ

22 ΕΝΕΚΕΝ ΤΟΥ ΜΕΓΑΛΥΝΑΙ ΣΕ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΩΣ ΣΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΠΛΗΝ ΣΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ ΗΚΟΥΣΑΜΕΝ ΕΝ ΤΟΙΣ ΩΣΙΝ ΗΜΩΝ

23 ΚΑΙ ΤΙΣ ΩΣ Ο ΛΑΟΣ ΣΟΥ ΙΣΡΑΗΛ ΕΘΝΟΣ ΑΛΛΟ ΕΝ ΤΗ ΓΗ ΩΣ ΩΔΗΓΗΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ ΤΟΥ ΛΥΤΡΩΣΑΣΘΑΙ ΑΥΤΩ ΛΑΟΝ ΤΟΥ ΘΕΣΘΑΙ ΣΕ ΟΝΟΜΑ ΤΟΥ ΠΟΙΗΣΑΙ ΜΕΓΑΛΩΣΥΝΗΝ ΚΑΙ ΕΠΙΦΑΝΕΙΑΝ ΤΟΥ ΕΚΒΑΛΕΙΝ ΣΕ ΕΚ ΠΡΟΣΩΠΟΥ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΥ ΕΛΥΤΡΩΣΩ ΣΕΑΥΤΩ ΕΞ ΑΙΓΥΠΤΟΥ ΕΘΝΗ ΚΑΙ ΣΚΗΝΩΜΑΤΑ

24 ΚΑΙ ΗΤΟΙΜΑΣΑΣ ΣΕΑΥΤΩ ΤΟΝ ΛΑΟΝ ΣΟΥ ΙΣΡΑΗΛ ΛΑΟΝ ΕΩΣ ΑΙΩΝΟΣ ΚΑΙ ΣΥ ΚΥΡΙΕ ΕΓΕΝΟΥ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ

25 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΤΟ ΡΗΜΑ Ο ΕΛΑΛΗΣΑΣ ΠΕΡΙ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΠΙΣΤΩΣΟΝ ΕΩΣ ΑΙΩΝΟΣ ΚΥΡΙΕ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕΕ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΝΥΝ ΚΑΘΩΣ ΕΛΑΛΗΣΑΣ

26 ΜΕΓΑΛΥΝΘΕΙΗ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΩΣ ΑΙΩΝΟΣ

27 ΚΥΡΙΕ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕΟΣ ΙΣΡΑΗΛ ΑΠΕΚΑΛΥΨΑΣ ΤΟ ΩΤΙΟΝ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΛΕΓΩΝ ΟΙΚΟΝ ΟΙΚΟΔΟΜΗΣΩ ΣΟΙ ΔΙΑ ΤΟΥΤΟ ΕΥΡΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΕΑΥΤΟΥ ΤΟΥ ΠΡΟΣΕΥΞΑΣΘΑΙ ΠΡΟΣ ΣΕ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΤΑΥΤΗΝ

28 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΣΥ ΕΙ Ο ΘΕΟΣ ΚΑΙ ΟΙ ΛΟΓΟΙ ΣΟΥ ΕΣΟΝΤΑΙ ΑΛΗΘΙΝΟΙ ΚΑΙ ΕΛΑΛΗΣΑΣ ΥΠΕΡ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΤΑ ΑΓΑΘΑ ΤΑΥΤΑ

29 ΚΑΙ ΝΥΝ ΑΡΞΑΙ ΚΑΙ ΕΥΛΟΓΗΣΟΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝΩΠΙΟΝ ΣΟΥ ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΕ ΜΟΥ ΚΥΡΙΕ ΕΛΑΛΗΣΑΣ ΚΑΙ ΑΠΟ ΤΗΣ ΕΥΛΟΓΙΑΣ ΣΟΥ ΕΥΛΟΓΗΘΗΣΕΤΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

2 REIGNS (2 SAMUEL) CHAPTER 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΕΤΡΟΠΩΣΑΤΟ ΑΥΤΟΥΣ ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΗΝ ΑΦΩΡΙΣΜΕΝΗΝ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΑΛΛΟΦΥΛΩΝ

2 ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΗΝ ΜΩΑΒ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΣΧΟΙΝΙΟΙΣ ΚΟΙΜΙΣΑΣ ΑΥΤΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΓΕΝΕΤΟ ΤΑ ΔΥΟ ΣΧΟΙΝΙΣΜΑΤΑ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΚΑΙ ΤΑ ΔΥΟ ΣΧΟΙΝΙΣΜΑΤΑ ΕΖΩΓΡΗΣΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΜΩΑΒ ΤΩ ΔΑΥΙΔ ΕΙΣ ΔΟΥΛΟΥΣ ΦΕΡΟΝΤΑΣ ΞΕΝΙΑ

3 ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΟΝ ΑΔΡΑΑΖΑΡ ΥΙΟΝ ΡΑΑΒ ΒΑΣΙΛΕΑ ΣΟΥΒΑ ΠΟΡΕΥΟΜΕΝΟΥ ΑΥΤΟΥ ΕΠΙΣΤΗΣΑΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΠΟΤΑΜΟΝ ΕΥΦΡΑΤΗΝ

4 ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΔΑΥΙΔ ΤΩΝ ΑΥΤΟΥ ΧΙΛΙΑ ΑΡΜΑΤΑ ΚΑΙ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΙΠΠΕΩΝ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΠΕΖΩΝ ΚΑΙ ΠΑΡΕΛΥΣΕΝ ΔΑΥΙΔ ΠΑΝΤΑ ΤΑ ΑΡΜΑΤΑ ΚΑΙ ΥΠΕΛΙΠΕΤΟ ΕΞ ΑΥΤΩΝ ΕΚΑΤΟΝ ΑΡΜΑΤΑ

5 ΚΑΙ ΠΑΡΑΓΙΝΕΤΑΙ ΣΥΡΙΑ ΔΑΜΑΣΚΟΥ ΒΟΗΘΗΣΑΙ ΤΩ ΑΔΡΑΑΖΑΡ ΒΑΣΙΛΕΙ ΣΟΥΒΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΕΝ ΤΩ ΣΥΡΩ ΕΙΚΟΣΙ ΔΥΟ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ

6 ΚΑΙ ΕΘΕΤΟ ΔΑΥΙΔ ΦΡΟΥΡΑΝ ΕΝ ΣΥΡΙΑ ΤΗ ΚΑΤΑ ΔΑΜΑΣΚΟΝ ΚΑΙ ΕΓΕΝΕΤΟ Ο ΣΥΡΟΣ ΤΩ ΔΑΥΙΔ ΕΙΣ ΔΟΥΛΟΥΣ ΦΕΡΟΝΤΑΣ ΞΕΝΙΑ ΚΑΙ ΕΣΩΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΔΑΥΙΔ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΡΕΥΕΤΟ

7 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΟΥΣ ΧΛΙΔΩΝΑΣ ΤΟΥΣ ΧΡΥΣΟΥΣ ΟΙ ΗΣΑΝ ΕΠΙ ΤΩΝ ΠΑΙΔΩΝ ΤΩΝ ΑΔΡΑΑΖΑΡ ΒΑΣΙΛΕΩΣ ΣΟΥΒΑ ΚΑΙ ΗΝΕΓΚΕΝ ΑΥΤΑ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΑ ΣΟΥΣΑΚΙΜ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΝ ΤΩ ΑΝΑΒΗΝΑΙ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΗΜΕΡΑΙΣ ΡΟΒΟΑΜ ΥΙΟΥ ΣΟΛΟΜΩΝΤΟΣ

8 ΚΑΙ ΕΚ ΤΗΣ ΜΑΣΒΑΚ ΕΚ ΤΩΝ ΕΚΛΕΚΤΩΝ ΠΟΛΕΩΝ ΤΟΥ ΑΔΡΑΑΖΑΡ ΕΛΑΒΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΧΑΛΚΟΝ ΠΟΛΥΝ ΣΦΟΔΡΑ ΕΝ ΑΥΤΩ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΧΑΛΚΗΝ ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΚΑΙ ΤΟΥΣ ΛΟΥΤΗΡΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ

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16 ΚΑΙ ΙΩΑΒ ΥΙΟΣ ΣΑΡΟΥΙΑΣ ΕΠΙ ΤΗΣ ΣΤΡΑΤΙΑΣ ΚΑΙ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΧΙΑ ΕΠΙ ΤΩΝ ΥΠΟΜΝΗΜΑΤΩΝ

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17 ΚΑΙ ΣΑΔΔΟΥΚ ΥΙΟΣ ΑΧΙΤΩΒ ΚΑΙ ΑΧΙΜΕΛΕΧ ΥΙΟΣ ΑΒΙΑΘΑΡ ΙΕΡΕΙΣ ΚΑΙ ΑΣΑ Ο ΓΡΑΜΜΑΤΕΥΣ
18 ΚΑΙ ΒΑΝΑΙΑΣ ΥΙΟΣ ΙΩΔΑΕ ΣΥΜΒΟΥΛΟΣ ΚΑΙ Ο ΧΕΛΕΘΘΙ ΚΑΙ Ο ΦΕΛΕΤΤΙ ΚΑΙ ΥΙΟΙ ΔΑΥΙΔ ΑΥΛΑΡΧΑΙ ΗΣΑΝ

2 REIGNS (2 SAMUEL) CHAPTER 9
1 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΕΙ ΕΣΤΙΝ ΕΤΙ ΥΠΟΛΕΛΕΙΜΜΕΝΟΣ ΤΩ ΟΙΚΩ ΣΑΟΥΛ ΚΑΙ ΠΟΙΗΣΩ ΜΕΤ' ΑΥΤΟΥ ΕΛΕΟΣ ΕΝΕΚΕΝ ΙΩΝΑΘΑΝ
2 ΚΑΙ ΕΚ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΠΑΙΣ ΗΝ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΣΙΒΑ ΚΑΙ ΚΑΛΟΥΣΙΝ ΑΥΤΟΝ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΕΙ ΣΥ ΕΙ ΣΙΒΑ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΔΟΥΛΟΣ ΣΟΣ
3 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΙ ΥΠΟΛΕΛΕΙΠΤΑΙ ΕΚ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΕΤΙ ΑΝΗΡ ΚΑΙ ΠΟΙΗΣΩ ΜΕΤ' ΑΥΤΟΥ ΕΛΕΟΣ ΘΕΟΥ ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΤΙ ΕΣΤΙΝ ΥΙΟΣ ΤΩ ΙΩΝΑΘΑΝ ΠΕΠΛΗΓΩΣ ΤΟΥΣ ΠΟΔΑΣ
4 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΟΥ ΟΥΤΟΣ ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΔΟΥ ΕΝ ΟΙΚΩ ΜΑΧΙΡ ΥΙΟΥ ΑΜΙΗΛ ΕΚ ΤΗΣ ΛΑΔΑΒΑΡ
5 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΜΑΧΙΡ ΥΙΟΥ ΑΜΙΗΛ ΕΚ ΤΗΣ ΛΑΔΑΒΑΡ
6 ΚΑΙ ΠΑΡΑΓΙΝΕΤΑΙ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΣ ΙΩΝΑΘΑΝ ΥΙΟΥ ΣΑΟΥΛ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ Ο ΔΟΥΛΟΣ ΣΟΥ
7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΜΗ ΦΟΒΟΥ ΟΤΙ ΠΟΙΩΝ ΠΟΙΗΣΩ ΜΕΤΑ ΣΟΥ ΕΛΕΟΣ ΔΙΑ ΙΩΝΑΘΑΝ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΩ ΣΟΙ ΠΑΝΤΑ ΑΓΡΟΝ ΣΑΟΥΛ ΠΑΤΡΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΣΥ ΦΑΓΗ ΑΡΤΟΝ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΜΟΥ ΔΙΑ ΠΑΝΤΟΣ
8 ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΕΙΠΕΝ ΤΙΣ ΕΙΜΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΟΤΙ ΕΠΕΒΛΕΨΑΣ ΕΠΙ ΤΟΝ ΚΥΝΑ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΤΟΝ ΟΜΟΙΟΝ ΕΜΟΙ
9 ΚΑΙ ΕΚΑΛΕΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΙΒΑ ΤΟ ΠΑΙΔΑΡΙΟΝ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΤΩ ΣΑΟΥΛ ΚΑΙ ΟΛΩ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΔΕΔΩΚΑ ΤΩ ΥΙΩ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ
10 ΚΑΙ ΕΡΓΑ ΑΥΤΩ ΤΗΝ ΓΗΝ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ ΟΙ ΔΟΥΛΟΙ ΣΟΥ ΚΑΙ ΕΙΣΟΙΣΕΙΣ ΤΩ ΥΙΩ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΑΡΤΟΥΣ ΚΑΙ ΕΔΕΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΦΑΓΕΤΑΙ ΔΙΑ ΠΑΝΤΟΣ ΑΡΤΟΝ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΜΟΥ ΚΑΙ ΤΩ ΣΙΒΑ ΗΣΑΝ ΠΕΝΤΕΚΑΙΔΕΚΑ ΥΙΟΙ ΚΑΙ ΕΙΚΟΣΙ ΔΟΥΛΟΙ
11 ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΤΕΤΑΛΤΑΙ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΔΟΥΛΩ ΑΥΤΟΥ ΟΥΤΩΣ ΠΟΙΗΣΕΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΚΑΙ ΜΕΜΦΙΒΟΣΘΕ ΗΣΘΙΕΝ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΔΑΥΙΔ ΚΑΘΩΣ ΕΙΣ ΤΩΝ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ
12 ΚΑΙ ΤΩ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΣ ΜΙΚΡΟΣ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΜΙΧΑ ΚΑΙ ΠΑΣΑ Η ΚΑΤΟΙΚΗΣΙΣ ΤΟΥ ΟΙΚΟΥ ΣΙΒΑ ΔΟΥΛΟΙ ΤΟΥ ΜΕΜΦΙΒΟΣΘΕ
13 ΚΑΙ ΜΕΜΦΙΒΟΣΘΕ ΚΑΤΩΚΕΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΑ ΠΑΝΤΟΣ ΗΣΘΙΕΝ ΚΑΙ ΑΥΤΟΣ ΗΝ ΧΩΛΟΣ ΑΜΦΟΤΕΡΟΙΣ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΟΥ

2 REIGNS (2 SAMUEL) CHAPTER 10
1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΑΠΕΘΑΝΕΝ ΒΑΣΙΛΕΥΣ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΝΩΝ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΟΙΗΣΩ ΕΛΕΟΣ ΜΕΤΑ ΑΝΝΩΝ ΥΙΟΥ ΝΑΑΣ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΜΕΤ' ΕΜΟΥ ΕΛΕΟΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΠΑΡΑΚΑΛΕΣΑΙ ΑΥΤΟΝ ΕΝ ΧΕΙΡΙ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΠΕΡΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΕΙΣ ΤΗΝ ΓΗΝ ΥΙΩΝ ΑΜΜΩΝ
3 ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΥΙΩΝ ΑΜΜΩΝ ΠΡΟΣ ΑΝΝΩΝ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΩΝ ΜΗ ΠΑΡΑ ΤΟ ΔΟΞΑΖΕΙΝ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΕΝΩΠΙΟΝ ΣΟΥ ΟΤΙ ΑΠΕΣΤΕΙΛΕΝ ΣΟΙ ΠΑΡΑΚΑΛΟΥΝΤΑΣ ΑΛΛ' ΟΥΧΙ ΟΠΩΣ ΕΡΕΥΝΗΣΩΣΙΝ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΚΑΤΑΣΚΟΠΗΣΩΣΙΝ ΑΥΤΗΝ ΚΑΙ ΤΟΥ ΚΑΤΑΣΚΕΨΑΣΘΑΙ ΑΥΤΗΝ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΠΡΟΣ ΣΕ
4 ΚΑΙ ΕΛΑΒΕΝ ΑΝΝΩΝ ΤΟΥΣ ΠΑΙΔΑΣ ΔΑΥΙΔ ΚΑΙ ΕΞΥΡΗΣΕΝ ΤΟΥΣ ΠΩΓΩΝΑΣ ΑΥΤΩΝ ΚΑΙ ΑΠΕΚΟΨΕΝ ΤΟΥΣ ΜΑΝΔΥΑΣ ΑΥΤΩΝ ΕΝ ΤΩ ΗΜΙΣΕΙ ΕΩΣ ΤΩΝ ΙΣΧΙΩΝ ΑΥΤΩΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ
5 ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΤΩ ΔΑΥΙΔ ΥΠΕΡ ΤΩΝ ΑΝΔΡΩΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΩΝ ΟΤΙ ΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΗΤΙΜΑΣΜΕΝΟΙ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΘΙΣΑΤΕ ΕΝ ΙΕΡΙΧΩ ΕΩΣ ΤΟΥ ΑΝΑΤΕΙΛΑΙ ΤΟΥΣ ΠΩΓΩΝΑΣ ΥΜΩΝ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΕΣΘΕ
6 ΚΑΙ ΕΙΔΑΝ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΟΤΙ ΚΑΤΗΣΧΥΝΘΗΣΑΝ Ο ΛΑΟΣ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΚΑΙ ΕΜΙΣΘΩΣΑΝΤΟ ΤΗΝ ΣΥΡΙΑΝ ΒΑΙΘΡΟΟΒ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΠΕΖΩΝ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΜΑΑΧΑ ΧΙΛΙΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΙΣΤΩΒ ΔΩΔΕΚΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ
7 ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΙΩΑΒ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥΣ ΔΥΝΑΤΟΥΣ
8 ΚΑΙ ΕΞΗΛΘΑΝ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΠΟΛΕΜΟΝ ΠΑΡΑ ΤΗ ΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΣΥΡΙΑ ΣΟΥΒΑ ΚΑΙ ΡΟΩΒ ΚΑΙ ΙΣΤΩΒ ΚΑΙ ΜΑΑΧΑ ΜΟΝΟΙ ΕΝ ΑΓΡΩ
9 ΚΑΙ ΕΙΔΕΝ ΙΩΑΒ ΟΤΙ ΕΓΕΝΗΘΗ ΠΡΟΣ ΑΥΤΟΝ ΑΝΤΙΠΡΟΣΩΠΟΝ ΤΟΥ ΠΟΛΕΜΟΥ ΕΚ ΤΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΞ ΕΝΑΝΤΙΑΣ ΚΑΙ ΕΚ ΤΟΥ ΟΠΙΣΘΕΝ ΚΑΙ ΕΠΕΛΕΞΕΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΝΕΑΝΙΣΚΩΝ ΙΣΡΑΗΛ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΕΞ ΕΝΑΝΤΙΑΣ ΣΥΡΙΑΣ
10 ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΛΑΟΥ ΕΔΩΚΕΝ ΕΝ ΧΕΙΡΙ ΑΒΕΣΣΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΕΞ ΕΝΑΝΤΙΑΣ ΥΙΩΝ ΑΜΜΩΝ
11 ΚΑΙ ΕΙΠΕΝ ΕΑΝ ΚΡΑΤΑΙΩΘΗ ΣΥΡΙΑ ΥΠΕΡ ΕΜΕ ΚΑΙ ΕΣΕΣΘΕ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΚΑΙ ΕΑΝ ΥΙΟΙ ΑΜΜΩΝ ΚΡΑΤΑΙΩΘΩΣΙΝ ΥΠΕΡ ΣΕ ΚΑΙ ΕΣΟΜΕΘΑ ΤΟΥ ΣΩΣΑΙ ΣΕ
12 ΑΝΔΡΙΖΟΥ ΚΑΙ ΚΡΑΤΑΙΩΘΩΜΕΝ ΥΠΕΡ ΤΟΥ ΛΑΟΥ ΗΜΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΟΛΕΩΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΣ ΠΟΙΗΣΕΙ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ
13 ΚΑΙ ΠΡΟΣΗΛΘΕΝ ΙΩΑΒ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΠΟΛΕΜΟΝ ΠΡΟΣ ΣΥΡΙΑΝ ΚΑΙ ΕΦΥΓΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ
14 ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΕΙΔΑΝ ΟΤΙ ΕΦΥΓΕΝ ΣΥΡΙΑ ΚΑΙ ΕΦΥΓΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΒΕΣΣΑ ΚΑΙ ΕΙΣΗΛΘΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΙΩΑΒ ΑΠΟ ΤΩΝ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
15 ΚΑΙ ΕΙΔΕΝ ΣΥΡΙΑ ΟΤΙ ΕΠΤΑΙΣΕΝ ΕΜΠΡΟΣΘΕΝ ΙΣΡΑΗΛ ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ
16 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΔΡΑΑΖΑΡ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΗΝ ΣΥΡΙΑΝ ΤΗΝ ΕΚ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΧΑΛΑΜΑΚ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΑΙΛΑΜ ΚΑΙ ΣΩΒΑΚ ΑΡΧΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΔΡΑΑΖΑΡ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ
17 ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΩ ΔΑΥΙΔ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΟΝ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΒΗ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΙΣ ΑΙΛΑΜ ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΣΥΡΙΑ ΑΠΕΝΑΝΤΙ ΔΑΥΙΔ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ
18 ΚΑΙ ΕΦΥΓΕΝ ΣΥΡΙΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΙΛΕΝ ΔΑΥΙΔ ΕΚ ΤΗΣ ΣΥΡΙΑΣ ΕΠΤΑΚΟΣΙΑ ΑΡΜΑΤΑ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΙΠΠΕΩΝ ΚΑΙ ΤΟΝ ΣΩΒΑΚ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΕΠΑΤΑΞΕΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΚΕΙ
19 ΚΑΙ ΕΙΔΑΝ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΟΙ ΔΟΥΛΟΙ ΑΔΡΑΑΖΑΡ ΟΤΙ ΕΠΤΑΙΣΑΝ ΕΜΠΡΟΣΘΕΝ ΙΣΡΑΗΛ ΚΑΙ ΗΥΤΟΜΟΛΗΣΑΝ ΜΕΤΑ ΙΣΡΑΗΛ ΚΑΙ ΕΔΟΥΛΕΥΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΕΦΟΒΗΘΗ ΣΥΡΙΑ ΤΟΥ ΣΩΣΑΙ ΕΤΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ

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2 REIGNS (2 SAMUEL) CHAPTER 11

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΠΙΣΤΡΕΨΑΝΤΟΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΗΣ ΕΞΟΔΙΑΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΤΟΝ ΙΩΑΒ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΦΘΕΙΡΑΝ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΚΑΙ ΔΙΕΚΑΘΙΣΑΝ ΕΠΙ ΡΑΒΒΑΘ ΚΑΙ ΔΑΥΙΔ ΕΚΑΘΙΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΟΣ ΕΣΠΕΡΑΝ ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΑΠΟ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΠΑΤΕΙ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΔΕΝ ΓΥΝΑΙΚΑ ΛΟΥΟΜΕΝΗΝ ΑΠΟ ΤΟΥ ΔΩΜΑΤΟΣ ΚΑΙ Η ΓΥΝΗ ΚΑΛΗ ΤΩ ΕΙΔΕΙ ΣΦΟΔΡΑ

3 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΚΑΙ ΕΖΗΤΗΣΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΕΙΠΕΝ ΟΥΧΙ ΑΥΤΗ ΒΗΡΣΑΒΕΕ ΘΥΓΑΤΗΡ ΕΛΙΑΒ ΓΥΝΗ ΟΥΡΙΟΥ ΤΟΥ ΧΕΤΤΑΙΟΥ

4 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΑΓΓΕΛΟΥΣ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΑΥΤΗ ΑΓΙΑΖΟΜΕΝΗ ΑΠΟ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΗΣ ΚΑΙ ΑΠΕΣΤΡΕ-ΨΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΗΣ

5 ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΕΝ Η ΓΥΝΗ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣΑ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΕΝ ΓΑΣΤΡΙ ΕΧΩ

6 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΠΡΟΣ ΙΩΑΒ ΛΕΓΩΝ ΑΠΟΣΤΕΙΛΟΝ ΠΡΟΣ ΜΕ ΤΟΝ ΟΥΡΙΑΝ ΤΟΝ ΧΕΤΤΑΙΟΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΒ ΤΟΝ ΟΥΡΙΑΝ ΠΡΟΣ ΔΑΥΙΔ

7 ΚΑΙ ΠΑΡΑΓΙΝΕΤΑΙ ΟΥΡΙΑΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΕΙΣ ΕΙΡΗΝΗΝ ΙΩΑΒ ΚΑΙ ΕΙΣ ΕΙΡΗΝΗΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΙΣ ΕΙΡΗΝΗΝ ΤΟΥ ΠΟΛΕΜΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΩ ΟΥΡΙΑ ΚΑΤΑΒΗΘΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΝΙΨΑΙ ΤΟΥΣ ΠΟΔΑΣ ΣΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΟΥΡΙΑΣ ΕΞ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΞΗΛΘΕΝ ΟΠΙΣΩ ΑΥΤΟΥ ΑΡΣΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

9 ΚΑΙ ΕΚΟΙΜΗΘΗ ΟΥΡΙΑΣ ΠΑΡΑ ΤΗ ΘΥΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΟΥ ΚΑΤΕΒΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

10 ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΤΩ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥ ΚΑΤΕΒΗ ΟΥΡΙΑΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΟΥΡΙΑΝ ΟΥΧΙ ΕΞ ΟΔΟΥ ΣΥ ΕΡΧΗ ΤΙ ΟΤΙ ΟΥ ΚΑΤΕΒΗΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ

11 ΚΑΙ ΕΙΠΕΝ ΟΥΡΙΑΣ ΠΡΟΣ ΔΑΥΙΔ Η ΚΙΒΩΤΟΣ ΚΑΙ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΣΚΗΝΑΙΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΙΩΑΒ ΚΑΙ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΑΓΡΟΥ ΠΑΡΕΜΒΑΛΛΟΥΣΙΝ ΚΑΙ ΕΓΩ ΕΙΣΕΛΕΥΣΟΜΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ ΚΑΙ ΚΟΙΜΗΘΗΝΑΙ ΜΕΤΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΜΟΥ ΠΩΣ ΖΗ Η ΨΥΧΗ ΣΟΥ ΕΙ ΠΟΙΗΣΩ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

12 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΟΥΡΙΑΝ ΚΑΘΙΣΟΝ ΕΝΤΑΥΘΑ ΚΑΙ ΓΕ ΣΗΜΕΡΟΝ ΚΑΙ ΑΥΡΙΟΝ ΕΞΑΠΟΣΤΕΛΩ ΣΕ ΚΑΙ ΕΚΑΘΙΣΕΝ ΟΥΡΙΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΤΗ ΕΠΑΥΡΙΟΝ

13 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΔΑΥΙΔ ΚΑΙ ΕΦΑΓΕΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙΕΝ ΚΑΙ ΕΜΕΘΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΣΠΕΡΑΣ ΤΟΥ ΚΟΙΜΗΘΗΝΑΙ ΕΠΙ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΟΥ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΟΥ ΚΑΤΕΒΗ

14 ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΚΑΙ ΕΓΡΑΨΕΝ ΔΑΥΙΔ ΒΙΒΛΙΟΝ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΝ ΧΕΙΡΙ ΟΥΡΙΟΥ

15 ΚΑΙ ΕΓΡΑΨΕΝ ΕΝ ΤΩ ΒΙΒΛΙΩ ΛΕΓΩΝ ΕΙΣΑΓΑΓΕ ΤΟΝ ΟΥΡΙΑΝ ΕΞ ΕΝΑΝΤΙΑΣ ΤΟΥ ΠΟΛΕΜΟΥ ΤΟΥ ΚΡΑΤΑΙΟΥ ΚΑΙ ΑΠΟΣΤΡΑΦΗΣΕΣΘΕ ΑΠΟ ΟΠΙΣΘΕΝ ΑΥΤΟΥ ΚΑΙ ΠΛΗΓΗΣΕΤΑΙ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ

16 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΦΥΛΑΣΣΕΙΝ ΙΩΑΒ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΘΗΚΕΝ ΤΟΝ ΟΥΡΙΑΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΗΔΕΙ ΟΤΙ ΑΝΔΡΕΣ ΔΥΝΑΜΕΩΣ ΕΚΕΙ

17 ΚΑΙ ΕΞΗΛΘΟΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΠΟΛΕΜΟΥΝ ΜΕΤΑ ΙΩΑΒ ΚΑΙ ΕΠΕΣΑΝ ΕΚ ΤΟΥ ΛΑΟΥ ΕΚ ΤΩΝ ΔΟΥΛΩΝ ΔΑΥΙΔ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΓΕ ΟΥΡΙΑΣ Ο ΧΕΤΤΑΙΟΣ

18 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΒ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΠΟΛΕΜΟΥ

19 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΑΓΓΕΛΩ ΛΕΓΩΝ ΕΝ ΤΩ ΣΥΝΤΕΛΕΣΑΙ ΣΕ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΠΟΛΕΜΟΥ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

20 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΑΝΑΒΗ Ο ΘΥΜΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΠΗ ΣΟΙ ΤΙ ΟΤΙ ΗΓΓΙΣΑΤΕ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΠΟΛΕΜΗΣΑΙ ΟΥΚ ΗΔΕΙΤΕ ΟΤΙ ΤΟΞΕΥΣΟΥΣΙΝ ΑΠΑΝΩΘΕΝ ΤΟΥ ΤΕΙΧΟΥΣ

21 ΤΙΣ ΕΠΑΤΑΞΕΝ ΤΟΝ ΑΒΙΜΕΛΕΧ ΥΙΟΝ ΙΕΡΟΒΑΑΛ ΟΥΧΙ ΓΥΝΗ ΕΡΡΙΨΕΝ ΕΠ' ΑΥΤΟΝ ΚΛΑΣΜΑ ΜΥΛΟΥ ΕΠΑΝΩΘΕΝ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΘΑΜΑΣΙ ΙΝΑ ΤΙ ΠΡΟΣΗΓΑΓΕΤΕ ΠΡΟΣ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΕΡΕΙΣ ΚΑΙ ΓΕ ΟΥΡΙΑΣ Ο ΔΟΥΛΟΣ ΣΟΥ Ο ΧΕΤΤΑΙΟΣ ΑΠΕΘΑΝΕΝ

22 ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΑΓΓΕΛΟΣ ΙΩΑΒ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΡΕΓΕΝΕΤΟ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΔΑΥΙΔ ΠΑΝΤΑ ΟΣΑ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ ΙΩΑΒ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΠΟΛΕΜΟΥ ΚΑΙ ΕΘΥΜΩΘΗ ΔΑΥΙΔ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΙΝΑ ΤΙ ΠΡΟΣΗΓΑΓΕΤΕ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΤΟΥ ΠΟΛΕΜΗΣΑΙ ΟΥΚ ΗΔΕΙΤΕ ΟΤΙ ΠΛΗΓΗΣΕΣΘΕ ΑΠΟ ΤΟΥ ΤΕΙΧΟΥΣ ΤΙΣ ΕΠΑΤΑΞΕΝ ΤΟΝ ΑΒΙΜΕΛΕΧ ΥΙΟΝ ΙΕΡΟΒΑΑΛ ΟΥΧΙ ΓΥΝΗ ΕΡΡΙΨΕΝ ΕΠ' ΑΥΤΟΝ ΚΛΑΣΜΑ ΜΥΛΟΥ ΑΠΟ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΘΑΜΑΣΙ ΙΝΑ ΤΙ ΠΡΟΣΗΓΑΓΕΤΕ ΠΡΟΣ ΤΟ ΤΕΙΧΟΣ

23 ΚΑΙ ΕΙΠΕΝ Ο ΑΓΓΕΛΟΣ ΠΡΟΣ ΔΑΥΙΔ ΟΤΙ ΕΚΡΑΤΑΙΩΣΑΝ ΕΦ' ΗΜΑΣ ΟΙ ΑΝΔΡΕΣ ΚΑΙ ΕΞΗΛΘΑΝ ΕΦ' ΗΜΑΣ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΕΓΕΝΗΘΗΜΕΝ ΕΠ' ΑΥΤΟΥΣ ΕΩΣ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΠΥΛΗΣ

24 ΚΑΙ ΕΤΟΞΕΥΣΑΝ ΟΙ ΤΟΞΕΥΟΝΤΕΣ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΣΟΥ ΑΠΑΝΩΘΕΝ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΑΠΕΘΑΝΑΝ ΤΩΝ ΠΑΙΔΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΓΕ Ο ΔΟΥΛΟΣ ΣΟΥ ΟΥΡΙΑΣ Ο ΧΕΤΤΑΙΟΣ ΑΠΕΘΑΝΕΝ

25 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΤΑΔΕ ΕΡΕΙΣ ΠΡΟΣ ΙΩΑΒ ΜΗ ΠΟΝΗΡΟΝ ΕΣΤΩ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΟΤΙ ΠΟΤΕ ΜΕΝ ΟΥΤΩΣ ΚΑΙ ΠΟΤΕ ΟΥΤΩΣ ΦΑΓΕΤΑΙ Η ΜΑΧΑΙΡΑ ΚΡΑΤΑΙΩΣΟΝ ΤΟΝ ΠΟΛΕΜΟΝ ΣΟΥ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΚΑΤΑΣΠΑΣΟΝ ΑΥΤΗΝ ΚΑΙ ΚΡΑΤΑΙΩΣΟΝ ΑΥΤΟΝ

26 ΚΑΙ ΗΚΟΥΣΕΝ Η ΓΥΝΗ ΟΥΡΙΟΥ ΟΤΙ ΑΠΕΘΑΝΕΝ ΟΥΡΙΑΣ Ο ΑΝΗΡ ΑΥΤΗΣ ΚΑΙ ΕΚΟΨΑΤΟ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ

27 ΚΑΙ ΔΙΗΛΘΕΝ ΤΟ ΠΕΝΘΟΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΥΙΟΝ ΚΑΙ ΠΟΝΗΡΟΝ ΕΦΑΝΗ ΤΟ ΡΗΜΑ Ο ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ

2 REIGNS (2 SAMUEL) CHAPTER 12

1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΤΟΝ ΝΑΘΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΥΟ ΗΣΑΝ ΑΝΔΡΕΣ ΕΝ ΠΟΛΕΙ ΜΙΑ ΕΙΣ ΠΛΟΥΣΙΟΣ ΚΑΙ ΕΙΣ ΠΕΝΗΣ

2 ΚΑΙ ΤΩ ΠΛΟΥΣΙΩ ΗΝ ΠΟΙΜΝΙΑ ΚΑΙ ΒΟΥΚΟΛΙΑ ΠΟΛΛΑ ΣΦΟΔΡΑ

3 ΚΑΙ ΤΩ ΠΕΝΗΤΙ ΟΥΔΕΝ ΑΛΛ' Η ΑΜΝΑΣ ΜΙΑ ΜΙΚΡΑ ΗΝ ΕΚΤΗΣΑΤΟ ΚΑΙ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΚΑΙ ΕΞΕΘΡΕΨΕΝ ΑΥΤΗΝ ΚΑΙ ΗΔΡΥΝΘΗ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΕΠΙ ΤΟ ΑΥΤΟ ΕΚ ΤΟΥ ΑΡΤΟΥ ΑΥΤΟΥ ΗΣΘΙΕΝ ΚΑΙ ΕΚ ΤΟΥ ΠΟΤΗΡΙΟΥ ΑΥΤΟΥ ΕΠΙΝΕΝ ΚΑΙ ΕΝ ΤΩ ΚΟΛΠΩ ΑΥΤΟΥ ΕΚΑΘΕΥΔΕΝ ΚΑΙ ΗΝ ΑΥΤΩ ΩΣ ΘΥΓΑΤΗΡ

4 ΚΑΙ ΗΛΘΕΝ ΠΑΡΟΔΟΣ ΤΩ ΑΝΔΡΙ ΤΩ ΠΛΟΥΣΙΩ ΚΑΙ ΕΦΕΙΣΑΤΟ ΛΑΒΕΙΝ ΕΚ ΤΩΝ ΠΟΙΜΝΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚ ΤΩΝ ΒΟΥΚΟΛΙΩΝ ΑΥΤΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΤΩ ΞΕΝΩ ΟΔΟΙΠΟΡΩ ΕΛΘΟΝΤΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΑΜΝΑΔΑ ΤΟΥ ΠΕΝΗΤΟΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΗΝ ΤΩ ΑΝΔΡΙ ΤΩ ΕΛΘΟΝΤΙ ΠΡΟΣ ΑΥΤΟΝ

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5 ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΔΑΥΙΔ ΣΦΟΔΡΑ ΤΩ ΑΝΔΡΙ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΝΑΘΑΝ ΖΗ ΚΥΡΙΟΣ ΟΤΙ ΥΙΟΣ ΘΑΝΑΤΟΥ Ο ΑΝΗΡ Ο ΠΟΙΗΣΑΣ ΤΟΥΤΟ
6 ΚΑΙ ΤΗΝ ΑΜΝΑΔΑ ΑΠΟΤΕΙΣΕΙ ΕΠΤΑΠΛΑΣΙΟΝΑ ΑΝΘ' ΩΝ ΟΤΙ ΕΠΟΙΗΣΕΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΠΕΡΙ ΟΥ ΟΥΚ ΕΦΕΙΣΑΤΟ
7 ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΠΡΟΣ ΔΑΥΙΔ ΣΥ ΕΙ Ο ΑΝΗΡ Ο ΠΟΙΗΣΑΣ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΓΩ ΕΙΜΙ ΕΧΡΙΣΑ ΣΕ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΕΓΩ ΕΙΜΙ ΕΡΡΥΣΑΜΗΝ ΣΕ ΕΚ ΧΕΙΡΟΣ ΣΑΟΥΛ
8 ΚΑΙ ΕΔΩΚΑ ΣΟΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΕΝ ΤΩ ΚΟΛΠΩ ΣΟΥ ΚΑΙ ΕΔΩΚΑ ΣΟΙ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΚΑΙ ΕΙ ΜΙΚΡΟΝ ΕΣΤΙΝ ΠΡΟΣΘΗΣΩ ΣΟΙ ΚΑΤΑ ΤΑΥΤΑ
9 ΤΙ ΟΤΙ ΕΦΑΥΛΙΣΑΣ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΤΟΝ ΟΥΡΙΑΝ ΤΟΝ ΧΕΤΤΑΙΟΝ ΕΠΑΤΑΞΑΣ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΕΛΑΒΕΣ ΣΕΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΑΥΤΟΝ ΑΠΕΚΤΕΙΝΑΣ ΕΝ ΡΟΜΦΑΙΑ ΥΙΩΝ ΑΜΜΩΝ
10 ΚΑΙ ΝΥΝ ΟΥΚ ΑΠΟΣΤΗΣΕΤΑΙ ΡΟΜΦΑΙΑ ΕΚ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΕΩΣ ΑΙΩΝΟΣ ΑΝΘ' ΩΝ ΟΤΙ ΕΞΟΥΔΕΝΩΣΑΣ ΜΕ ΚΑΙ ΕΛΑΒΕΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΟΥΡΙΟΥ ΤΟΥ ΧΕΤΤΑΙΟΥ ΤΟΥ ΕΙΝΑΙ ΣΟΙ ΕΙΣ ΓΥΝΑΙΚΑ
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12 ΟΤΙ ΣΥ ΕΠΟΙΗΣΑΣ ΚΡΥΒΗ ΚΑΓΩ ΠΟΙΗΣΩ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΝΑΝΤΙ ΤΟΥΤΟΥ ΤΟΥ ΗΛΙΟΥ
13 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΩ ΝΑΘΑΝ ΗΜΑΡΤΗΚΑ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΚΥΡΙΟΣ ΠΑΡΕΒΙΒΑΣΕΝ ΤΟ ΑΜΑΡΤΗΜΑ ΣΟΥ ΟΥ ΜΗ ΑΠΟΘΑΝΗΣ
14 ΠΛΗΝ ΟΤΙ ΠΑΡΟΞΥΝΩΝ ΠΑΡΩΞΥΝΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΚΥΡΙΟΥ ΕΝ ΤΩ ΡΗΜΑΤΙ ΤΟΥΤΩ ΚΑΙ ΓΕ Ο ΥΙΟΣ ΣΟΥ Ο ΤΕΧΘΕΙΣ ΣΟΙ ΘΑΝΑΤΩ ΑΠΟΘΑΝΕΙΤΑΙ
15 ΚΑΙ ΑΠΗΛΘΕΝ ΝΑΘΑΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΘΡΑΥΣΕΝ ΚΥΡΙΟΣ ΤΟ ΠΑΙΔΙΟΝ Ο ΕΤΕΚΕΝ Η ΓΥΝΗ ΟΥΡΙΟΥ ΤΩ ΔΑΥΙΔ ΚΑΙ ΗΡΡΩΣΤΗΣΕΝ
16 ΚΑΙ ΕΖΗΤΗΣΕΝ ΔΑΥΙΔ ΤΟΝ ΘΕΟΝ ΠΕΡΙ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΚΑΙ ΕΝΗΣΤΕΥΣΕΝ ΔΑΥΙΔ ΝΗΣΤΕΙΑΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΙ ΗΥΛΙΣΘΗ ΕΝ ΣΑΚΚΩ ΕΠΙ ΤΗΣ ΓΗΣ
17 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΕΠ' ΑΥΤΟΝ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΤΟΥ ΕΓΕΙΡΑΙ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΚΑΙ ΟΥ ΣΥΝΕΦΑΓΕΝ ΑΥΤΟΙΣ ΑΡΤΟΝ
18 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΚΑΙ ΑΠΕΘΑΝΕ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΔΟΥΛΟΙ ΔΑΥΙΔ ΑΝΑΓΓΕΙΛΑΙ ΑΥΤΩ ΟΤΙ ΤΕΘΝΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΟΤΙ ΕΙΠΑΝ ΙΔΟΥ ΕΝ ΤΩ ΕΤΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΖΗΝ ΕΛΑΛΗΣΑΜΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΕΝ ΤΗΣ ΦΩΝΗΣ ΗΜΩΝ ΚΑΙ ΠΩΣ ΕΙΠΩΜΕΝ ΠΡΟΣ ΑΥΤΟΝ ΟΤΙ ΤΕΘΝΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΚΑ
19 ΚΑΙ ΣΥΝΗΚΕΝ ΔΑΥΙΔ ΟΤΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΨΙΘΥΡΙΖΟΥΣΙΝ ΚΑΙ ΕΝΟΗΣΕΝ ΔΑΥΙΔ ΟΤΙ ΤΕΘΝΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΕΙ ΤΕΘΝΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΙΠΑΝ ΤΕΘΝΗΚΕΝ
20 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΕΛΟΥΣΑΤΟ ΚΑΙ ΗΛΕΙΨΑΤΟ ΚΑΙ ΗΛΛΑΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΗΤΗΣΕΝ ΑΡΤΟΝ ΦΑΓΕΙΝ ΚΑΙ ΠΑΡΕΘΗΚΑΝ ΑΥΤΩ ΑΡΤΟΝ ΚΑΙ ΕΦΑΓΕΝ
21 ΚΑΙ ΕΙΠΑΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ Ο ΕΠΟΙΗΣΑΣ ΕΝΕΚΑ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΕΤΙ ΖΩΝΤΟΣ ΕΝΗΣΤΕΥΕΣ ΚΑΙ ΕΚΛΑΙΕΣ ΚΑΙ ΗΓΡΥΠΝΕΙΣ ΚΑΙ ΗΝΙΚΑ ΑΠΕΘΑΝΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΝΕΣΤΗΣ ΚΑΙ ΕΦΑΓΕΣ ΑΡΤΟΝ ΚΑΙ ΠΕΠΩΚΑΣ
22 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΕΝ ΤΩ ΤΟ ΠΑΙΔΑΡΙΟΝ ΕΤΙ ΖΗΝ ΕΝΗΣΤΕΥΣΑ ΚΑΙ ΕΚΛΑΥΣΑ ΟΤΙ ΕΙΠΑ ΤΙΣ ΟΙΔΕΝ ΕΙ ΕΛΕΗΣΕΙ ΜΕ ΚΥΡΙΟΣ ΚΑΙ ΖΗΣΕΤΑΙ ΤΟ ΠΑΙΔΑΡΙΟΝ
23 ΚΑΙ ΝΥΝ ΤΕΘΝΗΚΕΝ ΙΝΑ ΤΙ ΤΟΥΤΟ ΕΓΩ ΝΗΣΤΕΥΩ ΜΗ ΔΥΝΗΣΟΜΑΙ ΕΠΙΣΤΡΕΨΑΙ ΑΥΤΟ ΕΤΙ ΕΓΩ ΠΟΡΕΥΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΑΥΤΟΣ ΟΥΚ ΑΝΑΣΤΡΕΨΕΙ ΠΡΟΣ ΜΕ
24 ΚΑΙ ΠΑΡΕΚΑΛΕΣΕΝ ΔΑΥΙΔ ΒΗΡΣΑΒΕΕ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΣΑΛΩΜΩΝ ΚΑΙ ΚΥΡΙΟΣ ΗΓΑΠΗΣΕΝ ΑΥΤΟΝ
25 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΝ ΧΕΙΡΙ ΝΑΘΑΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΔΕΔΙ ΕΝΕΚΕΝ ΚΥΡΙΟΥ
26 ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΙΩΑΒ ΕΝ ΡΑΒΒΑΘ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΚΑΤΕΛΑΒΕΝ ΤΗΝ ΠΟΛΙΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ
27 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΒ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΕΠΟΛΕΜΗΣΑ ΕΝ ΡΑΒΒΑΘ ΚΑΙ ΚΑΤΕΛΑΒΟΜΗΝ ΤΗΝ ΠΟΛΙΝ ΤΩΝ ΥΔΑΤΩΝ
28 ΚΑΙ ΝΥΝ ΣΥΝΑΓΑΓΕ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΠΑΡΕΜΒΑΛΕ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΠΡΟΚΑΤΑΛΑΒΟΥ ΑΥΤΗΝ ΙΝΑ ΜΗ ΠΡΟΚΑΤΑΛΑΒΩΜΑΙ ΕΓΩ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΗΝ
29 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΔΑΥΙΔ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΡΑΒΒΑΘ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΕΝ ΑΥΤΗ ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΑΥΤΗΝ
30 ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΣΤΕΦΑΝΟΝ ΜΕΛΧΟΛ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ Ο ΣΤΑΘΜΟΣ ΑΥΤΟΥ ΤΑΛΑΝΤΟΝ ΧΡΥΣΙΟΥ ΚΑΙ ΛΙΘΟΥ ΤΙΜΙΟΥ ΚΑΙ ΗΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΔΑΥΙΔ ΚΑΙ ΣΚΥΛΑ ΤΗΣ ΠΟΛΕΩΣ ΕΞΗΝΕΓΚΕΝ ΠΟΛΛΑ ΣΦΟΔΡΑ
31 ΚΑΙ ΤΟΝ ΛΑΟΝ ΤΟΝ ΟΝΤΑ ΕΝ ΑΥΤΗ ΕΞΗΓΑΓΕΝ ΚΑΙ ΕΘΗΚΕΝ ΕΝ ΤΩ ΠΡΙΟΝΙ ΚΑΙ ΕΝ ΤΟΙΣ ΤΡΙΒΟΛΟΙΣ ΤΟΙΣ ΣΙΔΗΡΟΙΣ ΚΑΙ ΔΙΗΓΑΓΕΝ ΑΥΤΟΥΣ ΔΙΑ ΤΟΥ ΠΛΙΝΘΕΙΟΥ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

2 REIGNS (2 SAMUEL) CHAPTER 13

1 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΤΩ ΑΒΕΣΣΑΛΩΜ ΥΙΩ ΔΑΥΙΔ ΑΔΕΛΦΗ ΚΑΛΗ ΤΩ ΕΙΔΕΙ ΣΦΟΔΡΑ ΚΑΙ ΟΝΟΜΑ ΑΥΤΗ ΘΗΜΑΡ ΚΑΙ ΗΓΑΠΗΣΕΝ ΑΥΤΗΝ ΑΜΝΩΝ ΥΙΟΣ ΔΑΥΙΔ
2 ΚΑΙ ΕΘΛΙΒΕΤΟ ΑΜΝΩΝ ΩΣΤΕ ΑΡΡΩΣΤΕΙΝ ΔΙΑ ΘΗΜΑΡ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΟΥ ΟΤΙ ΠΑΡΘΕΝΟΣ ΗΝ ΑΥΤΗ ΚΑΙ ΥΠΕΡΟΓΚΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΜΝΩΝ ΤΟΥ ΠΟΙΗΣΑΙ ΤΙ ΑΥΤΗ
3 ΚΑΙ ΗΝ ΤΩ ΑΜΝΩΝ ΕΤΑΙΡΟΣ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΙΩΝΑΔΑΒ ΥΙΟΣ ΣΑΜΑΑ ΤΟΥ ΑΔΕΛΦΟΥ ΔΑΥΙΔ ΚΑΙ ΙΩΝΑΔΑΒ ΑΝΗΡ ΣΟΦΟΣ ΣΦΟΔΡΑ
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34 ΚΑΙ ΑΠΕΔΡΑ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΗΡΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ Ο ΣΚΟΠΟΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΛΑΟΣ ΠΟΛΥΣ ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΤΗ ΟΔΩ ΟΠΙΣΘΕΝ ΑΥΤΟΥ ΕΚ ΠΛΕΥΡΑΣ ΤΟΥ ΟΡΟΥΣ ΕΝ ΤΗ ΚΑΤΑΒΑΣΕΙ ΚΑΙ ΠΑΡΕΓΕΝΕΤΟ Ο ΣΚΟΠΟΣ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ ΑΝΔΡΑΣ ΕΩΡΑΚΑ ΕΚ ΤΗΣ ΟΔΟΥ ΤΗΣ ΩΡΩΝΗΝ ΕΚ ΜΕΡΟΥΣ ΤΟΥ ΟΡΟΥΣ

35 ΚΑΙ ΕΙΠΕΝ ΙΩΝΑΔΑΒ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΔΟΥ ΟΙ ΥΙΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΑΡΕΙΣΙΝ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΟΥΤΩΣ ΕΓΕΝΕΤΟ

36 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΣΥΝΕΤΕΛΕΣΕΝ ΛΑΛΩΝ ΚΑΙ ΙΔΟΥ ΟΙ ΥΙΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΗΛΘΑΝ ΚΑΙ ΕΠΗΡΑΝ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΕΚΛΑΥΣΑΝ ΚΑΙ ΓΕ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΕΚΛΑΥΣΑΝ ΚΛΑΥΘΜΟΝ ΜΕΓΑΝ ΣΦΟΔΡΑ

37 ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΕΦΥΓΕΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΡΟΣ ΘΟΛΜΑΙ ΥΙΟΝ ΕΜΙΟΥΔ ΒΑΣΙΛΕΑ ΓΕΔΣΟΥΡ ΕΙΣ ΓΗΝ ΜΑΧΑΔ ΚΑΙ ΕΠΕΝΘΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΕΠΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

38 ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΑΠΕΔΡΑ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΓΕΔΣΟΥΡ ΚΑΙ ΗΝ ΕΚΕΙ ΕΤΗ ΤΡΙΑ

39 ΚΑΙ ΕΚΟΠΑΣΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΞΕΛΘΕΙΝ ΟΠΙΣΩ ΑΒΕΣΣΑΛΩΜ ΟΤΙ ΠΑΡΕΚΛΗΘΗ ΕΠΙ ΑΜΝΩΝ ΟΤΙ ΑΠΕΘΑΝΕΝ

2 REIGNS (2 SAMUEL) CHAPTER 14

1 ΚΑΙ ΕΓΝΩ ΙΩΑΒ ΥΙΟΣ ΣΑΡΟΥΙΑΣ ΟΤΙ Η ΚΑΡΔΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙ ΑΒΕΣΣΑΛΩΜ

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2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΒ ΕΙΣ ΘΕΚΩΕ ΚΑΙ ΕΛΑΒΕΝ ΕΚΕΙΘΕΝ ΓΥΝΑΙΚΑ ΣΟΦΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΠΕΝΘΗΣΟΝ ΔΗ ΚΑΙ ΕΝΔΥΣΑΙ ΙΜΑΤΙΑ ΠΕΝΘΙΚΑ ΚΑΙ ΜΗ ΑΛΕΙΨΗ ΕΛΑΙΟΝ ΚΑΙ ΕΣΗ ΩΣ ΓΥΝΗ ΠΕΝΘΟΥΣΑ ΕΠΙ ΤΕΘΝΗΚΟΤΙ ΤΟΥΤΟ ΗΜΕΡΑΣ ΠΟΛΛΑΣ

3 ΚΑΙ ΕΛΕΥΣΗ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΕΘΗΚΕΝ ΙΩΑΒ ΤΟΥΣ ΛΟΓΟΥΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΗΣ

4 ΚΑΙ ΕΙΣΗΛΘΕΝ Η ΓΥΝΗ Η ΘΕΚΩΙΤΙΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΚΑΙ ΕΙΠΕΝ ΣΩΣΟΝ ΒΑΣΙΛΕΥ ΣΩΣΟΝ

5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ Ο ΒΑΣΙΛΕΥΣ ΤΙ ΕΣΤΙΝ ΣΟΙ Η ΔΕ ΕΙΠΕΝ ΚΑΙ ΜΑΛΑ ΓΥΝΗ ΧΗΡΑ ΕΓΩ ΕΙΜΙ ΚΑΙ ΑΠΕΘΑΝΕΝ Ο ΑΝΗΡ ΜΟΥ

6 ΚΑΙ ΓΕ ΤΗ ΔΟΥΛΗ ΣΟΥ ΔΥΟ ΥΙΟΙ ΚΑΙ ΕΜΑΧΕΣΑΝΤΟ ΑΜΦΟΤΕΡΟΙ ΕΝ ΤΩ ΑΓΡΩ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΞΑΙΡΟΥΜΕΝΟΣ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ ΚΑΙ ΕΠΑΙΣΕΝ Ο ΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ

7 ΚΑΙ ΙΔΟΥ ΕΠΑΝΕΣΤΗ ΟΛΗ Η ΠΑΤΡΙΑ ΠΡΟΣ ΤΗΝ ΔΟΥΛΗΝ ΣΟΥ ΚΑΙ ΕΙΠΑΝ ΔΟΣ ΤΟΝ ΠΑΙΣΑΝΤΑ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΘΑΝΑΤΩΣΟΜΕΝ ΑΥΤΟΝ ΑΝΤΙ ΤΗΣ ΨΥΧΗΣ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΟΥ ΑΠΕΚΤΕΙΝΕΝ ΚΑΙ ΕΞΑΡΟΥΜΕΝ ΚΑΙ ΓΕ ΤΟΝ ΚΛΗΡΟΝΟΜΟΝ ΥΜΩΝ ΚΑΙ ΣΒΕΣΟΥΣΙΝ ΤΟΝ ΑΝΘΡΑΚΑ ΜΟΥ ΤΟΝ ΚΑΤΑΛΕΙΦΘΕΝΤΑ ΩΣΤΕ ΜΗ ΘΕΣΘΑΙ ΤΩ ΑΝΔΡΙ ΜΟΥ ΚΑΤΑΛΕΙΜΜΑ ΚΑΙ ΟΝΟΜΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

8 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΥΓΙΑΙΝΟΥΣΑ ΒΑΔΙΖΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΓΩ ΕΝΤΕΛΟΥΜΑΙ ΠΕΡΙ ΣΟΥ

9 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ Η ΘΕΚΩΙΤΙΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΠ' ΕΜΕ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ Η ΑΝΟΜΙΑ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ Ο ΘΡΟΝΟΣ ΑΥΤΟΥ ΑΘΩΟΣ

10 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΙΣ Ο ΛΑΛΩΝ ΠΡΟΣ ΣΕ ΚΑΙ ΑΞΕΙΣ ΑΥΤΟΝ ΠΡΟΣ ΕΜΕ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΕΙ ΕΤΙ ΑΨΑΣΘΑΙ ΑΥΤΟΥ

11 ΚΑΙ ΕΙΠΕΝ ΜΝΗΜΟΝΕΥΣΑΤΩ ΔΗ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΑΥΤΟΥ ΠΛΗΘΥΝΘΗΝΑΙ ΑΓΧΙΣΤΕΑ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΔΙΑΦΘΕΙΡΑΙ ΚΑΙ ΟΥ ΜΗ ΕΞΑΡΩΣΙΝ ΤΟΝ ΥΙΟΝ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΖΗ ΚΥΡΙΟΣ ΕΙ ΠΕΣΕΙΤΑΙ ΑΠΟ ΤΗΣ ΤΡΙΧΟΣ ΤΟΥ ΥΙΟΥ ΣΟΥ ΕΠΙ ΤΗΝ ΓΗΝ

12 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΛΑΛΗΣΑΤΩ ΔΗ Η ΔΟΥΛΗ ΣΟΥ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΡΗΜΑ ΚΑΙ ΕΙΠΕΝ ΛΑΛΗΣΟΝ

13 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΙΝΑ ΤΙ ΕΛΟΓΙΣΩ ΤΟΙΟΥΤΟ ΕΠΙ ΛΑΟΝ ΘΕΟΥ Η ΕΚ ΣΤΟΜΑΤΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΩΣ ΠΛΗΜΜΕΛΕΙΑ ΤΟΥ ΜΗ ΕΠΙΣΤΡΕΨΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΝ ΕΞΩΣΜΕΝΟΝ ΑΥΤΟΥ

14 ΟΤΙ ΘΑΝΑΤΩ ΑΠΟΘΑΝΟΥΜΕΘΑ ΚΑΙ ΩΣΠΕΡ ΤΟ ΥΔΩΡ ΤΟ ΚΑΤΑΦΕΡΟΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ Ο ΟΥ ΣΥΝΑΧΘΗΣΕΤΑΙ ΚΑΙ ΛΗΜΨΕΤΑΙ Ο ΘΕΟΣ ΨΥΧΗΝ ΚΑΙ ΛΟΓΙΖΟΜΕΝΟΣ ΤΟΥ ΕΞΩΣΑΙ ΑΠ' ΑΥΤΟΥ ΕΞΩΣΜΕΝΟΝ

15 ΚΑΙ ΝΥΝ Ο ΗΛΘΟΝ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΟΤΙ ΟΨΕΤΑΙ ΜΕ Ο ΛΑΟΣ ΚΑΙ ΕΡΕΙ Η ΔΟΥΛΗ ΣΟΥ ΛΑΛΗΣΑΤΩ ΔΗ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙ ΠΩΣ ΠΟΙΗΣΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΡΗΜΑ ΤΗΣ ΔΟΥΛΗΣ ΑΥΤΟΥ

16 ΟΤΙ ΑΚΟΥΣΕΙ Ο ΒΑΣΙΛΕΥΣ ΡΥΣΑΣΘΑΙ ΤΗΝ ΔΟΥΛΗΝ ΑΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΑΝΔΡΟΣ ΤΟΥ ΖΗΤΟΥΝΤΟΣ ΕΞΑΡΑΙ ΜΕ ΚΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ ΑΠΟ ΚΛΗΡΟΝΟΜΙΑΣ ΘΕΟΥ

17 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΕΙΗ ΔΗ Ο ΛΟΓΟΣ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣ ΘΥΣΙΑΝ ΟΤΙ ΚΑΘΩΣ ΑΓΓΕΛΟΣ ΘΕΟΥ ΟΥΤΩΣ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΑΚΟΥΕΙΝ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΤΟ ΠΟΝΗΡΟΝ ΚΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΣΤΑΙ ΜΕΤΑ ΣΟΥ

18 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΜΗ ΔΗ ΚΡΥΨΗΣ ΑΠ' ΕΜΟΥ ΡΗΜΑ Ο ΕΓΩ ΕΠΕΡΩΤΩ ΣΕ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΛΑΛΗΣΑΤΩ ΔΗ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ

19 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΜΗ Η ΧΕΙΡ ΙΩΑΒ ΕΝ ΠΑΝΤΙ ΤΟΥΤΩ ΜΕΤΑ ΣΟΥ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΤΩ ΒΑΣΙΛΕΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΕΙ ΕΣΤΙΝ ΕΙΣ ΤΑ ΔΕΞΙΑ Η ΕΙΣ ΤΑ ΑΡΙΣΤΕΡΑ ΕΚ ΠΑΝΤΩΝ ΩΝ ΕΛΑΛΗΣΕΝ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΟΤΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΙΩΑΒ ΑΥΤΟΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΑΙ ΑΥΤΟΣ ΕΘΕΤΟ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΤΗΣ ΔΟΥΛΗΣ ΣΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ

20 ΕΝΕΚΕΝ ΤΟΥ ΠΕΡΙΕΛΘΕΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥΤΟΥ ΕΠΟΙΗΣΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΙΩΑΒ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΚΑΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΣΟΦΟΣ ΚΑΘΩΣ ΣΟΦΙΑ ΑΓΓΕΛΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΓΝΩΝΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΤΗ ΓΗ

21 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΙΩΑΒ ΙΔΟΥ ΔΗ ΕΠΟΙΗΣΑ ΣΟΙ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΤΟΥΤΟΝ ΠΟΡΕΥΟΥ ΕΠΙΣΤΡΕΨΟΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΟΝ ΑΒΕΣΣΑΛΩΜ

22 ΚΑΙ ΕΠΕΣΕΝ ΙΩΑΒ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΣΗΜΕΡΟΝ ΕΓΝΩ Ο ΔΟΥΛΟΣ ΣΟΥ ΟΤΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΟΤΙ ΕΠΟΙΗΣΕΝ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΔΟΥΛΟΥ ΑΥΤΟΥ

23 ΚΑΙ ΑΝΕΣΤΗ ΙΩΑΒ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΓΕΔΣΟΥΡ ΚΑΙ ΗΓΑΓΕΝ ΤΟΝ ΑΒΕΣΣΑΛΩΜ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

24 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΠΟΣΤΡΑΦΗΤΩ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΜΗ ΒΛΕΠΕΤΩ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΑΒΕΣΣΑΛΩΜ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΚ ΕΙΔΕΝ

25 ΚΑΙ ΩΣ ΑΒΕΣΣΑΛΩΜ ΟΥΚ ΗΝ ΑΝΗΡ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΑΙΝΕΤΟΣ ΣΦΟΔΡΑ ΑΠΟ ΙΧΝΟΥΣ ΠΟΔΟΣ ΑΥΤΟΥ ΚΑΙ ΕΩΣ ΚΟΡΥΦΗΣ ΑΥΤΟΥ ΟΥΚ ΗΝ ΕΝ ΑΥΤΩ ΜΩΜΟΣ

26 ΚΑΙ ΕΝ ΤΩ ΚΕΙΡΕΣΘΑΙ ΑΥΤΟΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΑΠ' ΑΡΧΗΣ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ ΩΣ ΑΝ ΕΚΕΙΡΕΤΟ ΟΤΙ ΚΑΤΕΒΑΡΥΝΕΤΟ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΚΕΙΡΟΜΕΝΟΣ ΑΥΤΗΝ ΕΣΤΗΣΕΝ ΤΗΝ ΤΡΙΧΑ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΔΙΑΚΟΣΙΟΥΣ ΣΙΚΛΟΥΣ ΕΝ ΤΩ ΣΙΚΛΩ ΤΩ ΒΑΣΙΛΙΚΩ

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28 ΚΑΙ ΕΚΑΘΙΣΕΝ ΑΒΕΣΣΑΛΩΜ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΔΥΟ ΕΤΗ ΗΜΕΡΩΝ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΚ ΕΙΔΕΝ

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31 ΚΑΙ ΑΝΕΣΤΗ ΙΩΑΒ ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΝΑ ΤΙ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΕΝΕΠΥΡΙΣΑΝ ΤΗΝ ΜΕΡΙΔΑ ΤΗΝ ΕΜΗΝ ΕΝ ΠΥΡΙ

32 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΙΩΑΒ ΙΔΟΥ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΣΕ ΛΕΓΩΝ ΗΚΕ ΩΔΕ ΚΑΙ ΑΠΟΣΤΕΛΩ ΣΕ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΩΝ ΙΝΑ ΤΙ ΗΛΘΟΝ ΕΚ ΓΕΔΣΟΥΡ ΑΓΑΘΟΝ ΜΟΙ ΗΝ ΤΟΥ ΕΤΙ ΕΙΝΑΙ ΜΕ ΕΚΕΙ ΚΑΙ ΝΥΝ ΙΔΟΥ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΚ ΕΙΔΟΝ ΕΙ ΔΕ ΕΣΤΙΝ ΕΝ ΕΜΟΙ ΑΔΙΚΙΑ ΚΑΙ ΘΑΝΑΤΩΣΟΝ ΜΕ

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2 REIGNS (2 SAMUEL) CHAPTER 15

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΑΒΕΣΣΑΛΩΜ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΟΥΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΑΣ ΠΑΡΑΤΡΕΧΕΙΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

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3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΒΕΣΣΑΛΩΜ ΙΔΟΥ ΟΙ ΛΟΓΟΙ ΣΟΥ ΑΓΑΘΟΙ ΚΑΙ ΕΥΚΟΛΟΙ ΚΑΙ ΑΚΟΥΩΝ ΟΥΚ ΕΣΤΙΝ ΣΟΙ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ

4 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΤΙΣ ΜΕ ΚΑΤΑΣΤΗΣΕΙ ΚΡΙΤΗΝ ΕΝ ΤΗ ΓΗ ΚΑΙ ΕΠ' ΕΜΕ ΕΛΕΥΣΕΤΑΙ ΠΑΣ ΑΝΗΡ Ω ΕΑΝ Η ΑΝΤΙΛΟΓΙΑ ΚΑΙ ΚΡΙΣΙΣ ΚΑΙ ΔΙΚΑΙΩΣΩ ΑΥΤΟΝ

5 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΑΝΔΡΑ ΤΟΥ ΠΡΟΣΚΥΝΗΣΑΙ ΑΥΤΩ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΕΠΕ-ΛΑΜΒΑΝΕΤΟ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΑΥΤΟΝ

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7 ΚΑΙ ΕΓΕΝΕΤΟ ΑΠΟ ΤΕΛΟΥΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΩΝ ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΠΟΡΕΥΣΟΜΑΙ ΔΗ ΚΑΙ ΑΠΟΤΕΙΣΩ ΤΑΣ ΕΥΧΑΣ ΜΟΥ ΑΣ ΗΥΞΑΜΗΝ ΤΩ ΚΥΡΙΩ ΕΝ ΧΕΒΡΩΝ

8 ΟΤΙ ΕΥΧΗΝ ΗΥΞΑΤΟ Ο ΔΟΥΛΟΣ ΣΟΥ ΕΝ ΤΩ ΟΙΚΕΙΝ ΜΕ ΕΝ ΓΕΔΣΟΥΡ ΕΝ ΣΥΡΙΑ ΛΕΓΩΝ ΕΑΝ ΕΠΙΣΤΡΕΦΩΝ ΕΠΙΣΤΡΕΨΗ ΜΕ ΚΥΡΙΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΛΑΤΡΕΥΣΩ ΤΩ ΚΥΡΙΩ

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17 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΠΕΖΗ ΚΑΙ ΕΣΤΗΣΑΝ ΕΝ ΟΙΚΩ ΤΩ ΜΑΚΡΑΝ

18 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΑΝΑ ΧΕΙΡΑ ΑΥΤΟΥ ΠΑΡΗΓΟΝ ΚΑΙ ΠΑΣ Ο ΧΕΤΤΙ ΚΑΙ ΠΑΣ Ο ΦΕΛΕΤΘΙ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΗΣ ΕΛΑΙΑΣ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΠΑΡΕΠΟΡΕΥΕΤΟ ΕΧΟΜΕΝΟΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΕΡΙ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΔΡΟΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΑΧΗΤΑΙ ΕΞΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΚΑΙ ΠΑΡΗΣΑΝ ΕΠΙ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΠΑΣ Ο ΧΕΡΕΘΘΙ ΚΑΙ ΠΑΣ Ο ΦΕΛΕΘΘΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΓΕΘΘΑΙΟΙ ΕΞΑΚΟΣΙΟΙ ΑΝΔΡΕΣ ΟΙ ΕΛΘΟΝΤΕΣ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΩΝ ΕΚ ΓΕΘ ΠΟΡΕΥΟΜΕΝΟΙ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

19 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΘΘΙ ΤΟΝ ΓΕΘΘΑΙΟΝ ΙΝΑ ΤΙ ΠΟΡΕΥΗ ΚΑΙ ΣΥ ΜΕΘ' ΗΜΩΝ ΕΠΙΣΤΡΕΦΕ ΚΑΙ ΟΙΚΕΙ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΞΕΝΟΣ ΕΙ ΣΥ ΚΑΙ ΟΤΙ ΜΕΤΩΚΗΚΑΣ ΣΥ ΕΚ ΤΟΥ ΤΟΠΟΥ ΣΟΥ

20 ΕΙ ΕΧΘΕΣ ΠΑΡΑΓΕΓΟΝΑΣ ΚΑΙ ΣΗΜΕΡΟΝ ΚΙΝΗΣΩ ΣΕ ΜΕΘ' ΗΜΩΝ ΚΑΙ ΓΕ ΜΕΤΑΝΑΣΤΗΣΕΙΣ ΤΟΝ ΤΟΠΟΝ ΣΟΥ ΕΧΘΕΣ Η ΕΞΕΛΕΥΣΙΣ ΣΟΥ ΚΑΙ ΣΗΜΕΡΟΝ ΜΕΤΑΚΙΝΗΣΩ ΣΕ ΜΕΘ' ΗΜΩΝ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΚΑΙ ΕΓΩ ΠΟΡΕΥΣΟΜΑΙ ΟΥ ΑΝ ΕΓΩ ΠΟΡΕΥΘΩ ΕΠΙΣΤΡΕΦΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΟΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΣΟΥ ΜΕΤΑ ΣΟΥ ΚΑΙ ΚΥΡΙΟΣ ΠΟΙΗΣΕΙ ΜΕΤΑ ΣΟΥ ΕΛΕΟΣ ΚΑΙ ΑΛΗΘΕΙΑΝ

21 ΚΑΙ ΑΠΕΚΡΙΘΗ ΕΘΘΙ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΟΤΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΕΑΝ Η Ο ΚΥΡΙΟΣ ΜΟΥ ΚΑΙ ΕΑΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΕΑΝ ΕΙΣ ΖΩΗΝ ΟΤΙ ΕΚΕΙ ΕΣΤΑΙ Ο ΔΟΥΛΟΣ ΣΟΥ

22 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΘΘΙ ΔΕΥΡΟ ΚΑΙ ΔΙΑΒΑΙΝΕ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΠΑΡΗΛΘΕΝ ΕΘΘΙ Ο ΓΕΘΘΑΙΟΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ ΠΑΣ Ο ΟΧΛΟΣ Ο ΜΕΤ' ΑΥΤΟΥ

23 ΚΑΙ ΠΑΣΑ Η ΓΗ ΕΚΛΑΙΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΚΕΔΡΩΝ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΔΙΕΒΗ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΕΔΡΩΝ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΠΑΡΕΠΟΡΕΥΟΝΤΟ ΕΠΙ ΠΡΟΣΩΠΟΝ ΟΔΟΥ ΤΗΝ ΕΡΗΜΟΝ

24 ΚΑΙ ΙΔΟΥ ΚΑΙ ΓΕ ΣΑΔΩΚ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΛΕΥΙΤΑΙ ΜΕΤ' ΑΥΤΟΥ ΑΙΡΟΝΤΕΣ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΑΠΟ ΒΑΙΘΑΡ ΚΑΙ ΕΣΤΗΣΑΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΝΕΒΗ ΑΒΙΑΘΑΡ ΕΩΣ ΕΠΑΥΣΑΤΟ ΠΑΣ Ο ΛΑΟΣ ΠΑΡΕΛΘΕΙΝ ΕΚ ΤΗΣ ΠΟΛΕΩΣ

25 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΣΑΔΩΚ ΑΠΟΣΤΡΕΨΟΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΑΝ ΕΥΡΩ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΜΕ ΚΑΙ ΔΕΙΞΕΙ ΜΟΙ ΑΥΤΗΝ ΚΑΙ ΤΗΝ ΕΥΠΡΕΠΕΙΑΝ ΑΥΤΗΣ

26 ΚΑΙ ΕΑΝ ΕΙΠΗ ΟΥΤΩΣ ΟΥΚ ΗΘΕΛΗΚΑ ΕΝ ΣΟΙ ΙΔΟΥ ΕΓΩ ΕΙΜΙ ΠΟΙΕΙΤΩ ΜΟΙ ΚΑΤΑ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ

27 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΣΑΔΩΚ ΤΩ ΙΕΡΕΙ ΙΔΕΤΕ ΣΥ ΕΠΙΣΤΡΕΦΕΙΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΝ ΕΙΡΗΝΗ ΚΑΙ ΑΧΙΜΑΑΣ Ο ΥΙΟΣ ΣΟΥ ΚΑΙ ΙΩΝΑΘΑΝ Ο ΥΙΟΣ ΑΒΙΑΘΑΡ ΟΙ ΔΥΟ ΥΙΟΙ ΥΜΩΝ ΜΕΘ' ΥΜΩΝ

28 ΙΔΕΤΕ ΕΓΩ ΕΙΜΙ ΣΤΡΑΤΕΥΟΜΑΙ ΕΝ ΑΡΑΒΩΘ ΤΗΣ ΕΡΗΜΟΥ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΡΗΜΑ ΠΑΡ' ΥΜΩΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΜΟΙ

29 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΣΑΔΩΚ ΚΑΙ ΑΒΙΑΘΑΡ ΤΗΝ ΚΙΒΩΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΚΕΙ

30 ΚΑΙ ΔΑΥΙΔ ΑΝΕΒΑΙΝΕΝ ΕΝ ΤΗ ΑΝΑΒΑΣΕΙ ΤΩΝ ΕΛΑΙΩΝ ΑΝΑΒΑΙΝΩΝ ΚΑΙ ΚΛΑΙΩΝ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΕΠΙΚΕ-ΚΑΛΥΜΜΕΝΟΣ ΚΑΙ ΑΥΤΟΣ ΕΠΟΡΕΥΕΤΟ ΑΝΥΠΟΔΕΤΟΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΕΠΕΚΑΛΥΨΕΝ ΑΝΗΡ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΑΙΝΟΝ ΑΝΑΒΑΙΝΟΝΤΕΣ ΚΑΙ ΚΛΑΙΟΝΤΕΣ

31 ΚΑΙ ΑΝΗΓΓΕΛΗ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΚΑΙ ΑΧΙΤΟΦΕΛ ΕΝ ΤΟΙΣ ΣΥΣΤΡΕΦΟΜΕΝΟΙΣ ΜΕΤΑ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΔΙΑΣΚΕΔΑΣΟΝ ΔΗ ΤΗΝ ΒΟΥΛΗΝ ΑΧΙΤΟΦΕΛ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ

32 ΚΑΙ ΗΝ ΔΑΥΙΔ ΕΡΧΟΜΕΝΟΣ ΕΩΣ ΤΟΥ ΡΟΩΣ ΟΥ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΚΕΙ ΤΩ ΘΕΩ ΚΑΙ ΙΔΟΥ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΩ ΧΟΥΣΙ Ο ΑΡΧΙ ΕΤΑΙΡΟΣ ΔΑΥΙΔ ΔΙΕΡΡΗΧΩΣ ΤΟΝ ΧΙΤΩΝΑ ΑΥΤΟΥ ΚΑΙ ΓΗ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ

33 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΥΙΔ ΕΑΝ ΜΕΝ ΔΙΑΒΗΣ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΕΣΗ ΕΠ' ΕΜΕ ΕΙΣ ΒΑΣΤΑΓΜΑ

34 ΚΑΙ ΕΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΠΙΣΤΡΕΨΗΣ ΚΑΙ ΕΡΕΙΣ ΤΩ ΑΒΕΣΣΑΛΩΜ ΔΙΕΛΗΛΥΘΑΣΙΝ ΟΙ ΑΔΕΛΦΟΙ ΣΟΥ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΤΟΠΙΣΘΕΝ ΜΟΥ ΔΙΕΛΗΛΥΘΕΝ Ο ΠΑΤΗΡ ΣΟΥ

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ΚΑΙ ΝΥΝ ΠΑΙΣ ΣΟΥ ΕΙΜΙ ΒΑΣΙΛΕΥ ΕΑΣΟΝ ΜΕ ΖΗΣΑΙ ΠΑΙΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΗΜΗΝ ΤΟΤΕ ΚΑΙ ΑΡΤΙΩΣ ΚΑΙ ΝΥΝ ΕΓΩ ΔΟΥΛΟΣ ΣΟΣ ΚΑΙ ΔΙΑΣΚΕΔΑΣΕΙΣ ΜΟΙ ΤΗΝ ΒΟΥΛΗΝ ΑΧΙΤΟΦΕΛ

35 ΚΑΙ ΙΔΟΥ ΜΕΤΑ ΣΟΥ ΕΚΕΙ ΣΑΔΩΚ ΚΑΙ ΑΒΙΑΘΑΡ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΕΣΤΑΙ ΠΑΝ ΡΗΜΑ Ο ΕΑΝ ΑΚΟΥΣΗΣ ΕΞ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΝΑΓΓΕΛΕΙΣ ΤΩ ΣΑΔΩΚ ΚΑΙ ΤΩ ΑΒΙΑΘΑΡ ΤΟΙΣ ΙΕΡΕΥΣΙΝ

36 ΙΔΟΥ ΕΚΕΙ ΜΕΤ' ΑΥΤΩΝ ΔΥΟ ΥΙΟΙ ΑΥΤΩΝ ΑΧΙΜΑΑΣ ΥΙΟΣ ΤΩ ΣΑΔΩΚ ΚΑΙ ΙΩΝΑΘΑΝ ΥΙΟΣ ΤΩ ΑΒΙΑΘΑΡ ΚΑΙ ΑΠΟΣΤΕΛΕΙΤΕ ΕΝ ΧΕΙΡΙ ΑΥΤΩΝ ΠΡΟΣ ΜΕ ΠΑΝ ΡΗΜΑ Ο ΕΑΝ ΑΚΟΥΣΗΤΕ

37 ΚΑΙ ΕΙΣΗΛΘΕΝ ΧΟΥΣΙ Ο ΕΤΑΙΡΟΣ ΔΑΥΙΔ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΕΙΣΕΠΟΡΕΥΕΤΟ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

2 REIGNS (2 SAMUEL) CHAPTER 16

1 ΚΑΙ ΔΑΥΙΔ ΠΑΡΗΛΘΕΝ ΒΡΑΧΥ ΤΙ ΑΠΟ ΤΗΣ ΡΟΩΣ ΚΑΙ ΙΔΟΥ ΣΙΒΑ ΤΟ ΠΑΙΔΑΡΙΟΝ ΜΕΜΦΙΒΟΣΘΕ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΟΥ ΚΑΙ ΖΕΥΓΟΣ ΟΝΩΝ ΕΠΙΣΕΣΑΓΜΕΝΩΝ ΚΑΙ ΕΠ' ΑΥΤΟΙΣ ΔΙΑΚΟΣΙΟΙ ΑΡΤΟΙ ΚΑΙ ΕΚΑΤΟΝ ΣΤΑΦΙΔΕΣ ΚΑΙ ΕΚΑΤΟΝ ΦΟΙΝΙΚΕΣ ΚΑΙ ΝΕΒΕΛ ΟΙΝΟΥ

2 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΣΙΒΑ ΤΙ ΤΑΥΤΑ ΣΟΙ ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΤΑ ΥΠΟΖΥΓΙΑ ΤΗ ΟΙΚΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΠΙΚΑΘΗΣΘΑΙ ΚΑΙ ΟΙ ΑΡΤΟΙ ΚΑΙ ΟΙ ΦΟΙΝΙΚΕΣ ΕΙΣ ΒΡΩΣΙΝ ΤΟΙΣ ΠΑΙΔΑΡΙΟΙΣ ΚΑΙ Ο ΟΙΝΟΣ ΠΙΕΙΝ ΤΟΙΣ ΕΚΛΕΛΥΜΕΝΟΙΣ ΕΝ ΤΗ ΕΡΗΜΩ

3 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΟΥ Ο ΥΙΟΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΔΟΥ ΚΑΘΗΤΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΕΙΠΕΝ ΣΗΜΕΡΟΝ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΜΟΙ Ο ΟΙΚΟΣ ΙΣΡΑΗΛ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

4 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΣΙΒΑ ΙΔΟΥ ΣΟΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΤΩ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΕΙΠΕΝ ΣΙΒΑ ΠΡΟΣΚΥΝΗΣΑΣ ΕΥΡΟΙΜΙ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ

5 ΚΑΙ ΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΕΩΣ ΒΑΟΥΡΙΜ ΚΑΙ ΙΔΟΥ ΕΚΕΙΘΕΝ ΑΝΗΡ ΕΞΕΠΟΡΕΥΕΤΟ ΕΚ ΣΥΓΓΕΝΕΙΑΣ ΟΙΚΟΥ ΣΑΟΥΛ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΣΕΜΕΙ ΥΙΟΣ ΓΗΡΑ ΕΞΗΛΘΕΝ ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΚΑΙ ΚΑΤΑΡΩΜΕΝΟΣ

6 ΚΑΙ ΛΙΘΑΖΩΝ ΕΝ ΛΙΘΟΙΣ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΗΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΔΥΝΑΤΟΙ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

7 ΚΑΙ ΟΥΤΩΣ ΕΛΕΓΕΝ ΣΕΜΕΙ ΕΝ ΤΩ ΚΑΤΑΡΑΣΘΑΙ ΑΥΤΟΝ ΕΞΕΛΘΕ ΕΞΕΛΘΕ ΑΝΗΡ ΑΙΜΑΤΩΝ ΚΑΙ ΑΝΗΡ Ο ΠΑΡΑΝΟΜΟΣ

8 ΕΠΕΣΤΡΕΨΕΝ ΕΠΙ ΣΕ ΚΥΡΙΟΣ ΠΑΝΤΑ ΤΑ ΑΙΜΑΤΑ ΤΟΥ ΟΙΚΟΥ ΣΑΟΥΛ ΟΤΙ ΕΒΑΣΙΛΕΥΣΑΣ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΝ ΧΕΙΡΙ ΑΒΕΣΣΑΛΩΜ ΤΟΥ ΥΙΟΥ ΣΟΥ ΚΑΙ ΙΔΟΥ ΣΥ ΕΝ ΤΗ ΚΑΚΙΑ ΣΟΥ ΟΤΙ ΑΝΗΡ ΑΙΜΑΤΩΝ ΣΥ

9 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑ ΥΙΟΣ ΣΑΡΟΥΙΑΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΝΑ ΤΙ ΚΑΤΑΡΑΤΑΙ Ο ΚΥΩΝ Ο ΤΕΘΝΗΚΩΣ ΟΥΤΟΣ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΔΙΑΒΗΣΟΜΑΙ ΔΗ ΚΑΙ ΑΦΕΛΩ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ

10 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΙ ΕΜΟΙ ΚΑΙ ΥΜΙΝ ΥΙΟΙ ΣΑΡΟΥΙΑΣ ΑΦΕΤΕ ΑΥΤΟΝ ΚΑΙ ΟΥΤΩΣ ΚΑΤΑΡΑΣΘΩ ΟΤΙ ΚΥΡΙΟΣ ΕΙΠΕΝ ΑΥΤΩ ΚΑΤΑΡΑΣΘΑΙ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΤΙΣ ΕΡΕΙ ΩΣ ΤΙ ΕΠΟΙΗΣΑΣ ΟΥΤΩΣ

11 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΕΣΣΑ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΙΔΟΥ Ο ΥΙΟΣ ΜΟΥ Ο ΕΞΕΛΘΩΝ ΕΚ ΤΗΣ ΚΟΙΛΙΑΣ ΜΟΥ ΖΗΤΕΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΚΑΙ ΠΡΟΣΕΤΙ ΝΥΝ Ο ΥΙΟΣ ΤΟΥ ΙΕΜΙΝΙ ΑΦΕΤΕ ΑΥΤΟΝ ΚΑΤΑΡΑΣΘΑΙ ΟΤΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ

12 ΕΙ ΠΩΣ ΙΔΟΙ ΚΥΡΙΟΣ ΕΝ ΤΗ ΤΑΠΕΙΝΩΣΕΙ ΜΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΜΟΙ ΑΓΑΘΑ ΑΝΤΙ ΤΗΣ ΚΑΤΑΡΑΣ ΑΥΤΟΥ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

13 ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΣΕΜΕΙ ΕΠΟΡΕΥΕΤΟ ΕΚ ΠΛΕΥΡΑΣ ΤΟΥ ΟΡΟΥΣ ΕΧΟΜΕΝΑ ΑΥΤΟΥ ΠΟΡΕΥΟΜΕΝΟΣ ΚΑΙ ΚΑΤΑΡΩΜΕΝΟΣ ΚΑΙ ΛΙΘΑΖΩΝ ΕΝ ΛΙΘΟΙΣ ΕΚ ΠΛΑΓΙΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩ ΧΟΙ ΠΑΣΣΩΝ

14 ΚΑΙ ΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΚΛΕΛΥΜΕΝΟΙ ΚΑΙ ΑΝΕΨΥΞΑΝ ΕΚΕΙ

15 ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΕΙΣΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΧΙΤΟΦΕΛ ΜΕΤ' ΑΥΤΟΥ

16 ΚΑΙ ΕΓΕΝΗΘΗ ΗΝΙΚΑ ΗΛΘΕΝ ΧΟΥΣΙ Ο ΑΡΧΙ ΕΤΑΙΡΟΣ ΔΑΥΙΔ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΙΠΕΝ ΧΟΥΣΙ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΖΗΤΩ Ο ΒΑΣΙΛΕΥΣ

17 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΧΟΥΣΙ ΤΟΥΤΟ ΤΟ ΕΛΕΟΣ ΣΟΥ ΜΕΤΑ ΤΟΥ ΕΤΑΙΡΟΥ ΣΟΥ ΙΝΑ ΤΙ ΟΥΚ ΑΠΗΛΘΕΣ ΜΕΤΑ ΤΟΥ ΕΤΑΙΡΟΥ ΣΟΥ

18 ΚΑΙ ΕΙΠΕΝ ΧΟΥΣΙ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΟΥΧΙ ΑΛΛΑ ΚΑΤΟΠΙΣΘΕΝ ΟΥ ΕΞΕΛΕΞΑΤΟ ΚΥΡΙΟΣ ΚΑΙ Ο ΛΑΟΣ ΟΥΤΟΣ ΚΑΙ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΑΥΤΩ ΕΣΟΜΑΙ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΘΗΣΟΜΑΙ

19 ΚΑΙ ΤΟ ΔΕΥΤΕΡΟΝ ΤΙΝΙ ΕΓΩ ΔΟΥΛΕΥΣΩ ΟΥΧΙ ΕΝΩΠΙΟΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΘΑΠΕΡ ΕΔΟΥΛΕΥΣΑ ΕΝΩΠΙΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΟΥΤΩΣ ΕΣΟΜΑΙ ΕΝΩΠΙΟΝ ΣΟΥ

20 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΑΧΙΤΟΦΕΛ ΦΕΡΕΤΕ ΕΑΥΤΟΙΣ ΒΟΥΛΗΝ ΤΙ ΠΟΙΗΣΩΜΕΝ

21 ΚΑΙ ΕΙΠΕΝ ΑΧΙΤΟΦΕΛ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΕΙΣΕΛΘΕ ΠΡΟΣ ΤΑΣ ΠΑΛΛΑΚΑΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΑΣ ΚΑΤΕΛΙΠΕΝ ΦΥΛΑΣΣΕΙΝ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΑΚΟΥΣΕΤΑΙ ΠΑΣ ΙΣΡΑΗΛ ΟΤΙ ΚΑΤΗΣΧΥΝΑΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΕΝΙΣΧΥΣΟΥΣΙΝ ΑΙ ΧΕΙΡΕΣ ΠΑΝΤΩΝ ΤΩΝ ΜΕΤΑ ΣΟΥ

22 ΚΑΙ ΕΠΗΞΑΝ ΤΗΝ ΣΚΗΝΗΝ ΤΩ ΑΒΕΣΣΑΛΩΜ ΕΠΙ ΤΟ ΔΩΜΑ ΚΑΙ ΕΙΣΗΛΘΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΤΑΣ ΠΑΛΛΑΚΑΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΠΑΝΤΟΣ ΙΣΡΑΗΛ

23 ΚΑΙ Η ΒΟΥΛΗ ΑΧΙΤΟΦΕΛ ΗΝ ΕΒΟΥΛΕΥΣΑΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΙΣ ΠΡΩΤΑΙΣ ΟΝ ΤΡΟΠΟΝ ΕΠΕΡΩΤΗΣΗ ΕΝ ΛΟΓΩ ΤΟΥ ΘΕΟΥ ΟΥΤΩΣ ΠΑΣΑ Η ΒΟΥΛΗ ΤΟΥ ΑΧΙΤΟΦΕΛ ΚΑΙ ΓΕ ΤΩ ΔΑΥΙΔ ΚΑΙ ΓΕ ΤΩ ΑΒΕΣΣΑΛΩΜ

2 REIGNS (2 SAMUEL) CHAPTER 17

1 ΚΑΙ ΕΙΠΕΝ ΑΧΙΤΟΦΕΛ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΕΠΙΛΕΞΩ ΔΗ ΕΜΑΥΤΩ ΔΩΔΕΚΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΚΑΙ ΑΝΑΣΤΗΣΟΜΑΙ ΚΑΙ ΚΑΤΑΔΙΩΞΩ ΟΠΙΣΩ ΔΑΥΙΔ ΤΗΝ ΝΥΚΤΑ

2 ΚΑΙ ΕΠΕΛΕΥΣΟΜΑΙ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΑΥΤΟΣ ΚΟΠΙΩΝ ΚΑΙ ΕΚΛΕΛΥΜΕΝΟΣ ΧΕΡΣΙΝ ΚΑΙ ΕΚΣΤΗΣΩ ΑΥΤΟΝ ΚΑΙ ΦΕΥΞΕΤΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΠΑΤΑΞΩ ΤΟΝ ΒΑΣΙΛΕΑ ΜΟΝΩΤΑΤΟΝ

3 ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΠΡΟΣ ΣΕ ΟΝ ΤΡΟΠΟΝ ΕΠΙΣΤΡΕΦΕΙ Η ΝΥΜΦΗ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΠΛΗΝ ΨΥΧΗΝ ΕΝΟΣ ΑΝΔΡΟΣ ΣΥ ΖΗΤΕΙΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΕΣΤΑΙ ΕΙΡΗΝΗ

4 ΚΑΙ ΕΥΘΗΣ Ο ΛΟΓΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΝΤΩΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΙΣΡΑΗΛ

5 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΚΑΛΕΣΑΤΕ ΔΗ ΚΑΙ ΓΕ ΤΟΝ ΧΟΥΣΙ ΤΟΝ ΑΡΑΧΙ ΚΑΙ ΑΚΟΥΣΩΜΕΝ ΤΙ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΓΕ ΑΥΤΟΥ

6 ΚΑΙ ΕΙΣΗΛΘΕΝ ΧΟΥΣΙ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΕΛΑΛΗΣΕΝ ΑΧΙΤΟΦΕΛ ΕΙ ΠΟΙΗΣΟΜΕΝ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΕΙ ΔΕ ΜΗ ΣΥ ΛΑΛΗΣΟΝ

7 ΚΑΙ ΕΙΠΕΝ ΧΟΥΣΙ ΠΡΟΣ ΑΒΕΣΣΑΛΩΜ ΟΥΚ ΑΓΑΘΗ ΑΥΤΗ Η ΒΟΥΛΗ ΗΝ ΕΒΟΥΛΕΥΣΑΤΟ ΑΧΙΤΟΦΕΛ ΤΟ ΑΠΑΞ ΤΟΥΤΟ

8 ΚΑΙ ΕΙΠΕΝ ΧΟΥΣΙ ΣΥ ΟΙΔΑΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΟΤΙ ΔΥΝΑΤΟΙ ΕΙΣΙΝ ΣΦΟΔΡΑ ΚΑΙ ΚΑΤΑ-ΠΙΚΡΟΙ ΤΗ ΨΥΧΗ ΑΥΤΩΝ ΩΣ ΑΡΚΟΣ ΗΤΕΚΝΩΜΕΝΗ ΕΝ ΑΓΡΩ ΚΑΙ ΩΣ ΥΣ ΤΡΑΧΕΙΑ ΕΝ ΤΩ ΠΕΔΙΩ ΚΑΙ Ο ΠΑΤΗΡ ΣΟΥ ΑΝΗΡ ΠΟΛΕΜΙΣΤΗΣ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΛΥΣΗ ΤΟΝ ΛΑΟΝ

9 ΙΔΟΥ ΓΑΡ ΑΥΤΟΣ ΝΥΝ ΚΕΚΡΥΠΤΑΙ ΕΝ ΕΝΙ ΤΩΝ ΒΟΥΝΩΝ Η ΕΝ ΕΝΙ ΤΩΝ ΤΟΠΩΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΕΠΙΠΕΣΕΙΝ ΑΥΤΟΙΣ ΕΝ ΑΡΧΗ ΚΑΙ ΑΚΟΥΣΗ Ο ΑΚΟΥΩΝ ΚΑΙ ΕΙΠΗ ΕΓΕΝΗΘΗ ΘΡΑΥΣΙΣ ΕΝ ΤΩ ΛΑΩ ΤΩ ΟΠΙΣΩ ΑΒΕΣΣΑΛΩΜ

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10 ΚΑΙ ΓΕ ΑΥΤΟΣ ΥΙΟΣ ΔΥΝΑΜΕΩΣ ΟΥ Η ΚΑΡΔΙΑ ΚΑΘΩΣ Η ΚΑΡΔΙΑ ΤΟΥ ΛΕΟΝΤΟΣ ΤΗΚΟΜΕΝΗ ΤΑΚΗΣΕΤΑΙ ΟΤΙ ΟΙΔΕΝ ΠΑΣ ΙΣΡΑΗΛ ΟΤΙ ΔΥΝΑΤΟΣ Ο ΠΑΤΗΡ ΣΟΥ ΚΑΙ ΥΙΟΙ ΔΥΝΑΜΕΩΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ

11 ΟΤΙ ΟΥΤΩΣ ΣΥΜΒΟΥΛΕΥΩΝ ΕΓΩ ΣΥΝΕΒΟΥΛΕΥΣΑ ΚΑΙ ΣΥΝΑΓΟΜΕΝΟΣ ΣΥΝΑΧΘΗΣΕΤΑΙ ΕΠΙ ΣΕ ΠΑΣ ΙΣΡΑΗΛ ΑΠΟ ΔΑΝ ΚΑΙ ΕΩΣ ΒΗΡΣΑΒΕΕ ΩΣ Η ΑΜΜΟΣ Η ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΠΟΡΕΥΟΜΕΝΟΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

12 ΚΑΙ ΗΞΟΜΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΕΝΑ ΤΩΝ ΤΟΠΩΝ ΟΥ ΕΑΝ ΕΥΡΩΜΕΝ ΑΥΤΟΝ ΕΚΕΙ ΚΑΙ ΠΑΡΕΜΒΑΛΟΥΜΕΝ ΕΠ' ΑΥΤΟΝ ΩΣ ΠΙΠΤΕΙ Η ΔΡΟΣΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥΧ ΥΠΟΛΕΙΨΟΜΕΘΑ ΕΝ ΑΥΤΩ ΚΑΙ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΓΕ ΕΝΑ

13 ΚΑΙ ΕΑΝ ΕΙΣ ΠΟΛΙΝ ΣΥΝΑΧΘΗ ΚΑΙ ΛΗΜΨΕΤΑΙ ΠΑΣ ΙΣΡΑΗΛ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΕΚΕΙΝΗΝ ΣΧΟΙΝΙΑ ΚΑΙ ΣΥΡΟΥΜΕΝ ΑΥΤΗΝ ΕΩΣ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΟΠΩΣ ΜΗ ΚΑΤΑΛΕΙΦΘΗ ΕΚΕΙ ΜΗΔΕ ΛΙΘΟΣ

14 ΚΑΙ ΕΙΠΕΝ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΑΓΑΘΗ Η ΒΟΥΛΗ ΧΟΥΣΙ ΤΟΥ ΑΡΑΧΙ ΥΠΕΡ ΤΗΝ ΒΟΥΛΗΝ ΑΧΙΤΟΦΕΛ ΚΑΙ ΚΥΡΙΟΣ ΕΝΕΤΕΙΛΑΤΟ ΔΙΑΣΚΕΔΑΣΑΙ ΤΗΝ ΒΟΥΛΗΝ ΑΧΙΤΟΦΕΛ ΤΗΝ ΑΓΑΘΗΝ ΟΠΩΣ ΑΝ ΕΠΑΓΑΓΗ ΚΥΡΙΟΣ ΕΠΙ ΑΒΕΣΣΑΛΩΜ ΤΑ ΚΑΚΑ ΠΑΝΤΑ

15 ΚΑΙ ΕΙΠΕΝ ΧΟΥΣΙ Ο ΤΟΥ ΑΡΑΧΙ ΠΡΟΣ ΣΑΔΩΚ ΚΑΙ ΑΒΙΑΘΑΡ ΤΟΥΣ ΙΕΡΕΙΣ ΟΥΤΩΣ ΚΑΙ ΟΥΤΩΣ ΣΥΝΕΒΟΥΛΕΥΣΕΝ ΑΧΙΤΟΦΕΛ ΤΩ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΟΥΤΩΣ ΚΑΙ ΟΥΤΩΣ ΣΥΝΕΒΟΥΛΕΥΣΑ ΕΓΩ

16 ΚΑΙ ΝΥΝ ΑΠΟΣΤΕΙΛΑΤΕ ΤΑΧΥ ΚΑΙ ΑΝΑΓΓΕΙΛΑΤΕ ΤΩ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΜΗ ΑΥΛΙΣΘΗΣ ΤΗΝ ΝΥΚΤΑ ΕΝ ΑΡΑΒΩΘ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΓΕ ΔΙΑΒΑΙΝΩΝ ΣΠΕΥΣΟΝ ΜΗΠΟΤΕ ΚΑΤΑΠΙΗ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΝ ΜΕΤ' ΑΥΤΟΥ

17 ΚΑΙ ΙΩΝΑΘΑΝ ΚΑΙ ΑΧΙΜΑΑΣ ΕΙΣΤΗΚΕΙΣΑΝ ΕΝ ΤΗ ΠΗΓΗ ΡΩΓΗΛ ΚΑΙ ΕΠΟΡΕΥΘΗ Η ΠΑΙΔΙΣΚΗ ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΙ ΠΟΡΕΥΟΝΤΑΙ ΚΑΙ ΑΝΑΓΓΕΛΛΟΥΣΙΝ ΤΩ ΒΑΣΙΛΕΙ ΔΑΥΙΔ ΟΤΙ ΟΥΚ ΕΔΥΝΑΝΤΟ ΟΦΘΗΝΑΙ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

18 ΚΑΙ ΕΙΔΕΝ ΑΥΤΟΥΣ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΟΙ ΔΥΟ ΤΑΧΕΩΣ ΚΑΙ ΕΙΣΗΛΘΑΝ ΕΙΣ ΟΙΚΙΑΝ ΑΝΔΡΟΣ ΕΝ ΒΑΟΥΡΙΜ ΚΑΙ ΑΥΤΩ ΛΑΚΚΟΣ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΕΚΕΙ

19 ΚΑΙ ΕΛΑΒΕΝ Η ΓΥΝΗ ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΤΟ ΕΠΙΚΑΛΥΜΜΑ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΛΑΚΚΟΥ ΚΑΙ ΕΨΥΞΕΝ ΕΠ' ΑΥΤΩ ΑΡΑΦΩΘ ΚΑΙ ΟΥΚ ΕΓΝΩΣΘΗ ΡΗΜΑ

20 ΚΑΙ ΗΛΘΑΝ ΟΙ ΠΑΙΔΕΣ ΑΒΕΣΣΑΛΩΜ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΕΙΠΑΝ ΠΟΥ ΑΧΙΜΑΑΣ ΚΑΙ ΙΩΝΑΘΑΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Η ΓΥΝΗ ΠΑΡΗΛΘΑΝ ΜΙΚΡΟΝ ΤΟΥ ΥΔΑΤΟΣ ΚΑΙ ΕΖΗΤΗΣΑΝ ΚΑΙ ΟΥΧ ΕΥΡΑΝ ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

21 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΟ ΑΠΕΛΘΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΑΝΕΒΗΣΑΝ ΕΚ ΤΟΥ ΛΑΚΚΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΤΩ ΒΑΣΙΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΔΑΥΙΔ ΑΝΑΣΤΗΤΕ ΚΑΙ ΔΙΑΒΗΤΕ ΤΑΧΕΩΣ ΤΟ ΥΔΩΡ ΟΤΙ ΟΥΤΩΣ ΕΒΟΥΛΕΥΣΑΤΟ ΠΕΡΙ ΥΜΩΝ ΑΧΙΤΟΦΕΛ

22 ΚΑΙ ΑΝΕΣΤΗ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΔΙΕΒΗΣΑΝ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΩΣ ΤΟΥ ΦΩΤΟΣ ΤΟΥ ΠΡΩΙ ΕΩΣ ΕΝΟΣ ΟΥΚ ΕΛΑΘΕΝ ΟΣ ΟΥ ΔΙΗΛΘΕΝ ΤΟΝ ΙΟΡΔΑΝΗΝ

23 ΚΑΙ ΑΧΙΤΟΦΕΛ ΕΙΔΕΝ ΟΤΙ ΟΥΚ ΕΓΕΝΗΘΗ Η ΒΟΥΛΗ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΑΞΕΝ ΤΗΝ ΟΝΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΥΤΟΥ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΑΠΗΓΞΑΤΟ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΤΑΦΗ ΕΝ ΤΩ ΤΑΦΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

24 ΚΑΙ ΔΑΥΙΔ ΔΙΗΛΘΕΝ ΕΙΣ ΜΑΝΑΙΜ ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΔΙΕΒΗ ΤΟΝ ΙΟΡΔΑΝΗΝ ΑΥΤΟΣ ΚΑΙ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΜΕΤ' ΑΥΤΟΥ

25 ΚΑΙ ΤΟΝ ΑΜΕΣΣΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΒΕΣΣΑΛΩΜ ΑΝΤΙ ΙΩΑΒ ΕΠΙ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΑΜΕΣΣΑΙ ΥΙΟΣ ΑΝΔΡΟΣ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΙΟΘΟΡ Ο ΙΣΡΑΗΛΙΤΗΣ ΟΥΤΟΣ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΒΙΓΑΙΑΝ ΘΥΓΑΤΕΡΑ ΝΑΑΣ ΑΔΕΛΦΗΝ ΣΑΡΟΥΙΑΣ ΜΗΤΡΟΣ ΙΩΑΒ

26 ΚΑΙ ΠΑΡΕΝΕΒΑΛΕΝ ΠΑΣ ΙΣΡΑΗΛ ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΕΙΣ ΤΗΝ ΓΗΝ ΓΑΛΑΑΔ

27 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΛΘΕΝ ΔΑΥΙΔ ΕΙΣ ΜΑΝΑΙΜ ΟΥΕΣΒΙ ΥΙΟΣ ΝΑΑΣ ΕΚ ΡΑΒΒΑΘ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΜΑΧΙΡ ΥΙΟΣ ΑΜΙΗΛ ΕΚ ΛΩΔΑΒΑΡ ΚΑΙ ΒΕΡΖΕΛΛΙ Ο ΓΑΛΑΑΔΙΤΗΣ ΕΚ ΡΩΓΕΛΛΙΜ

28 ΗΝΕΓΚΑΝ ΔΕΚΑ ΚΟΙΤΑΣ ΚΑΙ ΑΜΦΙΤΑΠΟΥΣ ΚΑΙ ΛΕΒΗΤΑΣ ΔΕΚΑ ΚΑΙ ΣΚΕΥΗ ΚΕΡΑΜΟΥ ΚΑΙ ΠΥΡΟΥΣ ΚΑΙ ΚΡΙΘΑΣ ΚΑΙ ΑΛΕΥΡΟΝ ΚΑΙ ΑΛΦΙΤΟΝ ΚΑΙ ΚΥΑΜΟΝ ΚΑΙ ΦΑΚΟΝ

29 ΚΑΙ ΜΕΛΙ ΚΑΙ ΒΟΥΤΥΡΟΝ ΚΑΙ ΠΡΟΒΑΤΑ ΚΑΙ ΣΑΦΦΩΘ ΒΟΩΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΤΩ ΔΑΥΙΔ ΚΑΙ ΤΩ ΛΑΩ ΤΩ ΜΕΤ' ΑΥΤΟΥ ΦΑΓΕΙΝ ΟΤΙ ΕΙΠΑΝ Ο ΛΑΟΣ ΠΕΙΝΩΝ ΚΑΙ ΕΚΛΕΛΥΜΕΝΟΣ ΚΑΙ ΔΙΨΩΝ ΕΝ ΤΗ ΕΡΗΜΩ

2 REIGNS (2 SAMUEL) CHAPTER 18

1 ΚΑΙ ΕΠΕΣΚΕΨΑΤΟ ΔΑΥΙΔ ΤΟΝ ΛΑΟΝ ΤΟΝ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΠ' ΑΥΤΩΝ ΧΙΛΙΑΡΧΟΥΣ ΚΑΙ ΕΚΑΤΟΝΤΑΡΧΟΥΣ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΤΟΝ ΛΑΟΝ ΤΟ ΤΡΙΤΟΝ ΕΝ ΧΕΙΡΙ ΙΩΑΒ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΧΕΙΡΙ ΑΒΕΣΣΑ ΥΙΟΥ ΣΑΡΟΥΙΑΣ ΑΔΕΛΦΟΥ ΙΩΑΒ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΧΕΙΡΙ ΕΘΘΙ ΤΟΥ ΓΕΘΘΑΙΟΥ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΕΞΕΛΘΩΝ ΕΞΕΛΕΥΣΟΜΑΙ ΚΑΙ ΓΕ ΕΓΩ ΜΕΘ' ΥΜΩΝ

3 ΚΑΙ ΕΙΠΑΝ ΟΥΚ ΕΞΕΛΕΥΣΗ ΟΤΙ ΕΑΝ ΦΥΓΗ ΦΥΓΩΜΕΝ ΟΥ ΘΗΣΟΥΣΙΝ ΕΦ' ΗΜΑΣ ΚΑΡΔΙΑΝ ΚΑΙ ΕΑΝ ΑΠΟΘΑΝΩΜΕΝ ΤΟ ΗΜΙΣΥ ΗΜΩΝ ΟΥ ΘΗΣΟΥΣΙΝ ΕΦ' ΗΜΑΣ ΚΑΡΔΙΑΝ ΟΤΙ ΣΥ ΩΣ ΗΜΕΙΣ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΝΥΝ ΑΓΑΘΟΝ ΟΤΙ ΕΣΗ ΗΜΙΝ ΕΝ ΤΗ ΠΟΛΕΙ ΒΟΗΘΕΙΑ ΤΟΥ ΒΟΗΘΕΙΝ

4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ Ο ΒΑΣΙΛΕΥΣ Ο ΕΑΝ ΑΡΕΣΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΥΜΩΝ ΠΟΙΗΣΩ ΚΑΙ ΕΣΤΗ Ο ΒΑΣΙΛΕΥΣ ΑΝΑ ΧΕΙΡΑ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΞΕΠΟΡΕΥΕΤΟ ΕΙΣ ΕΚΑΤΟΝΤΑΔΑΣ ΚΑΙ ΕΙΣ ΧΙΛΙΑΔΑΣ

5 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΙΩΑΒ ΚΑΙ ΤΩ ΑΒΕΣΣΑ ΚΑΙ ΤΩ ΕΘΘΙ ΛΕΓΩΝ ΦΕΙΣΑΣΘΕ ΜΟΙ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΤΟΥ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΗΚΟΥΣΕΝ ΕΝΤΕΛΛΟΜΕΝΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΑΣΙΝ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΥΠΕΡ ΑΒΕΣΣΑΛΩΜ

6 ΚΑΙ ΕΞΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΕΙΣ ΤΟΝ ΔΡΥΜΟΝ ΕΞ ΕΝΑΝΤΙΑΣ ΙΣΡΑΗΛ ΚΑΙ ΕΓΕΝΕΤΟ Ο ΠΟΛΕΜΟΣ ΕΝ ΤΩ ΔΡΥΜΩ ΕΦΡΑΙΜ

7 ΚΑΙ ΕΠΤΑΙΣΕΝ ΕΚΕΙ Ο ΛΑΟΣ ΙΣΡΑΗΛ ΕΝΩΠΙΟΝ ΤΩΝ ΠΑΙΔΩΝ ΔΑΥΙΔ ΚΑΙ ΕΓΕΝΕΤΟ Η ΘΡΑΥΣΙΣ ΜΕΓΑΛΗ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΕΚΕΙ Ο ΠΟΛΕΜΟΣ ΔΙΕΣΠΑΡΜΕΝΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΛΕΟΝΑΣΕΝ Ο ΔΡΥΜΟΣ ΤΟΥ ΚΑΤΑΦΑΓΕΙΝ ΕΚ ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΥΣ ΚΑΤΕΦΑΓΕΝ ΕΝ ΤΩ ΛΑΩ Η ΜΑΧΑΙΡΑ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

9 ΚΑΙ ΣΥΝΗΝΤΗΣΕΝ ΑΒΕΣΣΑΛΩΜ ΕΝΩΠΙΟΝ ΤΩΝ ΠΑΙΔΩΝ ΔΑΥΙΔ ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΕΠΙΒΕΒΗΚΩΣ ΕΠΙ ΤΟΥ ΗΜΙΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ Ο ΗΜΙΟΝΟΣ ΥΠΟ ΤΟ ΔΑΣΟΣ ΤΗΣ ΔΡΥΟΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΕΚΡΕΜΑΣΘΗ Η ΚΕΦΑΛΗ ΑΥΤΟΥ ΕΝ ΤΗ ΔΡΥΙ ΚΑΙ ΕΚΡΕΜΑΣΘΗ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΗΣ ΚΑΙ Ο ΗΜΙΟΝΟΣ ΥΠΟΚΑΤΩ ΑΥΤΟΥ ΠΑΡΗΛΘΕΝ

10 ΚΑΙ ΕΙΔΕΝ ΑΝΗΡ ΕΙΣ ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΙΩΑΒ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΕΩΡΑΚΑ ΤΟΝ ΑΒΕΣΣΑΛΩΜ ΚΡΕΜΑΜΕΝΟΝ ΕΝ ΤΗ ΔΡΥΙ

11 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΤΩ ΑΝΔΡΙ ΤΩ ΑΠΑΓΓΕΛΛΟΝΤΙ ΚΑΙ ΙΔΟΥ ΕΟΡΑΚΑΣ ΤΙ ΟΤΙ ΟΥΚ ΕΠΑΤΑΞΑΣ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΓΩ ΑΝ ΔΕΔΩΚΕΙΝ ΣΟΙ ΔΕΚΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΠΑΡΑΖΩΝΗΝ ΜΙΑΝ

12 ΕΙΠΕΝ ΔΕ Ο ΑΝΗΡ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΕΓΩ ΕΙΜΙ ΙΣΤΗΜΙ ΕΠΙ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΧΙΛΙΟΥΣ ΣΙΚΛΟΥΣ ΑΡΓΥΡΙΟΥ ΟΥ ΜΗ ΕΠΙΒΑΛΩ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΕΝ

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ΤΟΙΣ ΩΣΙΝ ΗΜΩΝ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΣΟΙ ΚΑΙ ΑΒΕΣΣΑ ΚΑΙ ΤΩ ΕΘΘΙ ΛΕΓΩΝ ΦΥΛΑΞΑΤΕ ΜΟΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΟΝ ΑΒΕΣΣΑΛΩΜ

13 ΜΗ ΠΟΙΗΣΑΙ ΕΝ ΤΗ ΨΥΧΗ ΑΥΤΟΥ ΑΔΙΚΟΝ ΚΑΙ ΠΑΣ Ο ΛΟΓΟΣ ΟΥ ΛΗΣΕΤΑΙ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΣΥ ΣΤΗΣΗ ΕΞ ΕΝΑΝΤΙΑΣ

14 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΤΟΥΤΟ ΕΓΩ ΑΡΞΟΜΑΙ ΟΥΧ ΟΥΤΩΣ ΜΕΝΩ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΕΛΑΒΕΝ ΙΩΑΒ ΤΡΙΑ ΒΕΛΗ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΝΕΠΗΞΕΝ ΑΥΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΒΕΣΣΑΛΩΜ ΕΤΙ ΑΥΤΟΥ ΖΩΝΤΟΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΤΗΣ ΔΡΥΟΣ

15 ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΔΕΚΑ ΠΑΙΔΑΡΙΑ ΑΙΡΟΝΤΑ ΤΑ ΣΚΕΥΗ ΙΩΑΒ ΚΑΙ ΕΠΑΤΑΞΑΝ ΤΟΝ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΑΥΤΟΝ

16 ΚΑΙ ΕΣΑΛΠΙΣΕΝ ΙΩΑΒ ΕΝ ΚΕΡΑΤΙΝΗ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ Ο ΛΑΟΣ ΤΟΥ ΜΗ ΔΙΩΚΕΙΝ ΟΠΙΣΩ ΙΣΡΑΗΛ ΟΤΙ ΕΦΕΙΔΕΤΟ ΙΩΑΒ ΤΟΥ ΛΑΟΥ

17 ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΟΝ ΕΙΣ ΧΑΣΜΑ ΜΕΓΑ ΕΝ ΤΩ ΔΡΥΜΩ ΕΙΣ ΤΟΝ ΒΟΘΥΝΟΝ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΕΣΤΗΛΩΣΕΝ ΕΠ' ΑΥΤΟΝ ΣΩΡΟΝ ΛΙΘΩΝ ΜΕΓΑΝ ΣΦΟΔΡΑ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΦΥΓΕΝ ΑΝΗΡ ΕΙΣ ΤΟ ΣΚΗΝΩΜΑ ΑΥΤΟΥ

18 ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΕΤΙ ΖΩΝ ΚΑΙ ΕΣΤΗΣΕΝ ΕΑΥΤΩ ΤΗΝ ΣΤΗΛΗΝ ΕΝ Η ΕΛΗΜΦΘΗ ΚΑΙ ΕΣΤΗΛΩΣΕΝ ΑΥΤΗΝ ΛΑΒΕΙΝ ΤΗΝ ΣΤΗΛΗΝ ΤΗΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΕΙΠΕΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΥΙΟΣ ΕΝΕΚΕΝ ΤΟΥ ΑΝΑΜΝΗΣΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΗΝ ΣΤΗΛΗΝ ΧΕΙΡ ΑΒΕΣΣΑΛΩΜ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

19 ΚΑΙ ΑΧΙΜΑΑΣ ΥΙΟΣ ΣΑΔΩΚ ΕΙΠΕΝ ΔΡΑΜΩ ΔΗ ΚΑΙ ΕΥΑΓΓΕΛΙΩ ΤΩ ΒΑΣΙΛΕΙ ΟΤΙ ΕΚΡΙΝΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΟΥ

20 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΩΑΒ ΟΥΚ ΑΝΗΡ ΕΥΑΓΓΕΛΙΑΣ ΣΥ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΚΑΙ ΕΥΑΓΓΕΛΙΗ ΕΝ ΗΜΕΡΑ ΑΛΛΗ ΕΝ ΔΕ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΟΥΚ ΕΥΑΓΓΕΛΙΗ ΟΥ ΕΙΝΕΚΕΝ Ο ΥΙΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΠΕΘΑΝΕΝ

21 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΤΩ ΧΟΥΣΙ ΒΑΔΙΣΑΣ ΑΝΑΓΓΕΙΛΟΝ ΤΩ ΒΑΣΙΛΕΙ ΟΣΑ ΕΙΔΕΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΧΟΥΣΙ ΤΩ ΙΩΑΒ ΚΑΙ ΕΞΗΛΘΕΝ

22 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΕΤΙ ΑΧΙΜΑΑΣ ΥΙΟΣ ΣΑΔΩΚ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΕΣΤΩ ΟΤΙ ΔΡΑΜΩ ΚΑΙ ΓΕ ΕΓΩ ΟΠΙΣΩ ΤΟΥ ΧΟΥΣΙ ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΙΝΑ ΤΙ ΤΟΥΤΟ ΤΡΕΧΕΙΣ ΥΙΕ ΜΟΥ ΔΕΥΡΟ ΟΥΚ ΕΣΤΙΝ ΣΟΙ ΕΥΑΓΓΕΛΙΑ ΕΙΣ ΩΦΕΛΕΙΑΝ ΠΟΡΕΥΟΜΕΝΩ

23 ΚΑΙ ΕΙΠΕΝ ΤΙ ΓΑΡ ΕΑΝ ΔΡΑΜΟΥΜΑΙ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΩΑΒ ΔΡΑΜΕ ΚΑΙ ΕΔΡΑΜΕΝ ΑΧΙΜΑΑΣ ΟΔΟΝ ΤΗΝ ΤΟΥ ΚΕΧΑΡ ΚΑΙ ΥΠΕΡΕΒΗ ΤΟΝ ΧΟΥΣΙ

24 ΚΑΙ ΔΑΥΙΔ ΕΚΑΘΗΤΟ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΔΥΟ ΠΥΛΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΣΚΟΠΟΣ ΕΙΣ ΤΟ ΔΩΜΑ ΤΗΣ ΠΥΛΗΣ ΠΡΟΣ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΕΠΗΡΕΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΤΡΕΧΩΝ ΜΟΝΟΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

25 ΚΑΙ ΑΝΕΒΟΗΣΕΝ Ο ΣΚΟΠΟΣ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΙ ΜΟΝΟΣ ΕΣΤΙΝ ΕΥΑΓΓΕΛΙΑ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΠΟΡΕΥΟΜΕΝΟΣ ΚΑΙ ΕΓΓΙΖΩΝ

26 ΚΑΙ ΕΙΔΕΝ Ο ΣΚΟΠΟΣ ΑΝΔΡΑ ΕΤΕΡΟΝ ΤΡΕΧΟΝΤΑ ΚΑΙ ΕΒΟΗΣΕΝ Ο ΣΚΟΠΟΣ ΠΡΟΣ ΤΗ ΠΥΛΗ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΑΝΗΡ ΕΤΕΡΟΣ ΤΡΕΧΩΝ ΜΟΝΟΣ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΓΕ ΟΥΤΟΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ

27 ΚΑΙ ΕΙΠΕΝ Ο ΣΚΟΠΟΣ ΕΓΩ ΟΡΩ ΤΟΝ ΔΡΟΜΟΝ ΤΟΥ ΠΡΩΤΟΥ ΩΣ ΔΡΟΜΟΝ ΑΧΙΜΑΑΣ ΥΙΟΥ ΣΑΔΩΚ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΝΗΡ ΑΓΑΘΟΣ ΟΥΤΟΣ ΚΑΙ ΓΕ ΕΙΣ ΕΥΑΓΓΕΛΙΑΝ ΑΓΑΘΗΝ ΕΛΕΥΣΕΤΑΙ

28 ΚΑΙ ΕΒΟΗΣΕΝ ΑΧΙΜΑΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΡΗΝΗ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΒΑΣΙΛΕΙ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΣ ΑΠΕΚΛΕΙΣΕΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΩΝ ΕΝ ΤΩ ΚΥΡΙΩ ΜΟΥ ΤΩ ΒΑΣΙΛΕΙ

29 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΙΡΗΝΗ ΤΩ ΠΑΙΔΑΡΙΩ ΤΩ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΙΠΕΝ ΑΧΙΜΑΑΣ ΕΙΔΟΝ ΤΟ ΠΛΗΘΟΣ ΤΟ ΜΕΓΑ ΤΟΥ ΑΠΟΣΤΕΙΛΑΙ ΤΟΝ ΔΟΥΛΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΩΑΒ ΚΑΙ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΚΑΙ ΟΥΚ ΕΓΝΩΝ ΤΙ ΕΚΕΙ

30 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΠΙΣΤΡΕΨΟΝ ΣΤΗΛΩΘΗΤΙ ΩΔΕ ΚΑΙ ΕΠΕΣΤΡΑΦΗ ΚΑΙ ΕΣΤΗ

31 ΚΑΙ ΙΔΟΥ Ο ΧΟΥΣΙ ΠΑΡΕΓΕΝΕΤΟ ΚΑΙ ΕΙΠΕΝ ΤΩ ΒΑΣΙΛΕΙ ΕΥΑΓΓΕΛΙΣΘΗΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΟΤΙ ΕΚΡΙΝΕΝ ΣΟΙ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΤΩΝ ΕΠΕΓΕΙ-ΡΟΜΕΝΩΝ ΕΠΙ ΣΕ

32 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΤΟΝ ΧΟΥΣΙ ΕΙ ΕΙΡΗΝΗ ΤΩ ΠΑΙΔΑΡΙΩ ΤΩ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΙΠΕΝ Ο ΧΟΥΣΙ ΓΕΝΟΙΝΤΟ ΩΣ ΤΟ ΠΑΙΔΑΡΙΟΝ ΟΙ ΕΧΘΡΟΙ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΑΝΤΕΣ ΟΣΟΙ ΕΠΑΝΕΣΤΗΣΑΝ ΕΠ' ΑΥΤΟΝ ΕΙΣ ΚΑΚΑ

2 REIGNS (2 SAMUEL) CHAPTER 19

1 ΚΑΙ ΕΤΑΡΑΧΘΗ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΤΟ ΥΠΕΡΩΟΝ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΕΚΛΑΥΣΕΝ ΚΑΙ ΟΥΤΩΣ ΕΙΠΕΝ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΥΙΕ ΜΟΥ ΑΒΕΣΣΑΛΩΜ ΥΙΕ ΜΟΥ ΥΙΕ ΜΟΥ ΑΒΕΣΣΑΛΩΜ ΤΙΣ ΔΩΗ ΤΟΝ ΘΑΝΑΤΟΝ ΜΟΥ ΑΝΤΙ ΣΟΥ ΕΓΩ ΑΝΤΙ ΣΟΥ ΑΒΕΣΣΑΛΩΜ ΥΙΕ ΜΟΥ ΥΙΕ ΜΟΥ

2 ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΩ ΙΩΑΒ ΛΕΓΟΝΤΕΣ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΚΛΑΙΕΙ ΚΑΙ ΠΕΝΘΕΙ ΕΠΙ ΑΒΕΣΣΑΛΩΜ

3 ΚΑΙ ΕΓΕΝΕΤΟ Η ΣΩΤΗΡΙΑ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΣ ΠΕΝΘΟΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΟΤΙ ΗΚΟΥΣΕΝ Ο ΛΑΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ ΟΤΙ ΛΥΠΕΙΤΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΩ ΥΙΩ ΑΥΤΟΥ

4 ΚΑΙ ΔΙΕΚΛΕΠΤΕΤΟ Ο ΛΑΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΘΩΣ ΔΙΑΚΛΕΠΤΕΤΑΙ Ο ΛΑΟΣ ΟΙ ΑΙΣΧΥΝΟΜΕΝΟΙ ΕΝ ΤΩ ΑΥΤΟΥΣ ΦΕΥΓΕΙΝ ΕΝ ΤΩ ΠΟΛΕΜΩ

5 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΚΡΥΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΡΑΞΕΝ Ο ΒΑΣΙΛΕΥΣ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΩΝ ΥΙΕ ΜΟΥ ΑΒΕΣΣΑΛΩΜ ΑΒΕΣΣΑΛΩΜ ΥΙΕ ΜΟΥ

6 ΚΑΙ ΕΙΣΗΛΘΕΝ ΙΩΑΒ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΙΠΕΝ ΚΑΤΗΣΧΥΝΑΣ ΣΗΜΕΡΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΠΑΝΤΩΝ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΤΩΝ ΕΞΑΙΡΟΥΜΕΝΩΝ ΣΕ ΣΗΜΕΡΟΝ ΚΑΙ ΤΗΝ ΨΥΧΗΝ ΤΩΝ ΥΙΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΤΗΝ ΨΥΧΗΝ ΤΩΝ ΓΥΝΑΙΚΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΠΑΛΛΑΚΩΝ ΣΟΥ

7 ΤΟΥ ΑΓΑΠΑΝ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΣΕ ΚΑΙ ΜΙΣΕΙΝ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΣΕ ΚΑΙ ΑΝΗΓΓΕΙΛΑΣ ΣΗΜΕΡΟΝ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΥ ΟΥΔΕ ΠΑΙΔΕΣ ΟΤΙ ΕΓΝΩΚΑ ΣΗΜΕΡΟΝ ΟΤΙ ΕΙ ΑΒΕΣΣΑΛΩΜ ΕΖΗ ΠΑΝΤΕΣ ΗΜΕΙΣ ΣΗΜΕΡΟΝ ΝΕΚΡΟΙ ΟΤΙ ΤΟΤΕ ΤΟ ΕΥΘΕΣ ΗΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ

8 ΚΑΙ ΝΥΝ ΑΝΑΣΤΑΣ ΕΞΕΛΘΕ ΚΑΙ ΛΑΛΗΣΟΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΟΤΙ ΕΝ ΚΥΡΙΩ ΩΜΟΣΑ ΟΤΙ ΕΙ ΜΗ ΕΚΠΟΡΕΥΣΗ ΣΗΜΕΡΟΝ ΕΙ ΑΥΛΙΣΘΗΣΕΤΑΙ ΑΝΗΡ ΜΕΤΑ ΣΟΥ ΤΗΝ ΝΥΚΤΑ ΤΑΥΤΗΝ ΚΑΙ ΕΠΙΓΝΩΘΙ ΣΕΑΥΤΩ ΚΑΙ ΚΑΚΟΝ ΣΟΙ ΤΟΥΤΟ ΥΠΕΡ ΠΑΝ ΤΟ ΚΑΚΟΝ ΤΟ ΕΠΕΛΘΟΝ ΣΟΙ ΕΚ ΝΕΟΤΗΤΟΣ ΣΟΥ ΕΩΣ ΤΟΥ ΝΥΝ

9 ΚΑΙ ΑΝΕΣΤΗ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΤΗ ΠΥΛΗ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΝΗΓΓΕΙΛΑΝ ΛΕΓΟΝΤΕΣ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΚΑΘΗΤΑΙ ΕΝ ΤΗ ΠΥΛΗ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΙΣΡΑΗΛ ΕΦΥΓΕΝ ΑΝΗΡ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ

10 ΚΑΙ ΗΝ ΠΑΣ Ο ΛΑΟΣ ΚΡΙΝΟΜΕΝΟΣ ΕΝ ΠΑΣΑΙΣ ΦΥΛΑΙΣ ΙΣΡΑΗΛ ΛΕΓΟΝΤΕΣ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΕΡΡΥΣΑΤΟ ΗΜΑΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ ΚΑΙ ΑΥΤΟΣ ΕΞΕΙΛΑΤΟ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΝΥΝ ΠΕΦΕΥΓΕΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΑΠΟ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΑΠΟ ΑΒΕΣΣΑΛΩΜ

11 ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΟΝ ΕΧΡΙΣΑΜΕΝ ΕΦ' ΗΜΩΝ ΑΠΕΘΑΝΕΝ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΝΥΝ ΙΝΑ ΤΙ ΥΜΕΙΣ ΚΩΦΕΥΕΤΕ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΤΟ ΡΗΜΑ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

12 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΣΑΔΩΚ ΚΑΙ ΠΡΟΣ ΑΒΙΑΘΑΡ ΤΟΥΣ ΙΕΡΕΙΣ ΛΕΓΩΝ ΛΑΛΗΣΑΤΕ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΟΥΔΑ ΛΕΓΟΝΤΕΣ ΙΝΑ ΤΙ ΓΙΝΕΣΘΕ ΕΣΧΑΤΟΙ

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ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΛΟΓΟΣ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

13 ΑΔΕΛΦΟΙ ΜΟΥ ΥΜΕΙΣ ΟΣΤΑ ΜΟΥ ΚΑΙ ΣΑΡΚΕΣ ΜΟΥ ΥΜΕΙΣ ΚΑΙ ΙΝΑ ΤΙ ΓΙΝΕΣΘΕ ΕΣΧΑΤΟΙ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

14 ΚΑΙ ΤΩ ΑΜΕΣΣΑΙ ΕΡΕΙΤΕ ΟΥΧΙ ΟΣΤΟΥΝ ΜΟΥ ΚΑΙ ΣΑΡΞ ΜΟΥ ΣΥ ΚΑΙ ΝΥΝ ΤΑΔΕ ΠΟΙΗΣΑΙ ΜΟΙ Ο ΘΕΟΣ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΕΙ ΜΗ ΑΡΧΩΝ ΔΥΝΑΜΕΩΣ ΕΣΗ ΕΝΩΠΙΟΝ ΕΜΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΝΤΙ ΙΩΑΒ

15 ΚΑΙ ΕΚΛΙΝΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΠΑΝΤΟΣ ΑΝΔΡΟΣ ΙΟΥΔΑ ΩΣ ΑΝΔΡΟΣ ΕΝΟΣ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΟΝΤΕΣ ΕΠΙΣΤΡΑΦΗΤΙ ΣΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΔΟΥΛΟΙ ΣΟΥ

16 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΗΛΘΕΝ ΕΩΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΑΝΔΡΕΣ ΙΟΥΔΑ ΗΛΘΑΝ ΕΙΣ ΓΑΛΓΑΛΑ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΑΠΑΝΤΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΑΒΙΒΑΣΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΝ ΙΟΡΔΑΝΗΝ

17 ΚΑΙ ΕΤΑΧΥΝΕΝ ΣΕΜΕΙ ΥΙΟΣ ΓΗΡΑ ΥΙΟΥ ΤΟΥ ΙΕΜΕΝΙ ΕΚ ΒΑΟΥΡΙΜ ΚΑΙ ΚΑΤΕΒΗ ΜΕΤΑ ΑΝΔΡΟΣ ΙΟΥΔΑ ΕΙΣ ΑΠΑΝΤΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ

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2 REIGNS (2 SAMUEL) CHAPTER 20

1 ΚΑΙ ΕΚΕΙ ΕΠΙΚΑΛΟΥΜΕΝΟΣ ΥΙΟΣ ΠΑΡΑΝΟΜΟΣ ΚΑΙ ΟΝΟΜΑ ΑΥΤΩ ΣΑΒΕΕ ΥΙΟΣ ΒΟΧΟΡΙ ΑΝΗΡ Ο ΙΕΜΕΝΙ ΚΑΙ ΕΣΑΛΠΙΣΕΝ ΕΝ ΤΗ ΚΕΡΑΤΙΝΗ ΚΑΙ ΕΙΠΕΝ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΜΕΡΙΣ ΕΝ ΔΑΥΙΔ ΟΥΔΕ ΚΛΗΡΟΝΟΜΙΑ ΗΜΙΝ ΕΝ ΤΩ ΥΙΩ ΙΕΣΣΑΙ ΑΝΗΡ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΙΣΡΑΗΛ

2 ΚΑΙ ΑΝΕΒΗ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΑΠΟ ΟΠΙΣΘΕΝ ΔΑΥΙΔ ΟΠΙΣΩ ΣΑΒΕΕ ΥΙΟΥ ΒΟΧΟΡΙ ΚΑΙ ΑΝΗΡ ΙΟΥΔΑ ΕΚΟΛΛΗΘΗ ΤΩ ΒΑΣΙΛΕΙ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΕΩΣ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΕΙΣΗΛΘΕΝ ΔΑΥΙΔ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΛΑΒΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΑΣ ΔΕΚΑ ΓΥΝΑΙΚΑΣ ΤΑΣ ΠΑΛΛΑΚΑΣ ΑΥΤΟΥ ΑΣ ΑΦΗΚΕΝ ΦΥΛΑΣΣΕΙΝ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑΣ ΕΝ ΟΙΚΩ ΦΥΛΑΚΗΣ ΚΑΙ ΔΙΕΘΡΕΨΕΝ ΑΥΤΑΣ ΚΑΙ ΠΡΟΣ ΑΥΤΑΣ ΟΥΚ ΕΙΣΗΛΘΕΝ ΚΑΙ ΗΣΑΝ ΣΥΝΕΧΟΜΕΝΑΙ ΕΩΣ ΗΜΕΡΑΣ ΘΑΝΑΤΟΥ ΑΥΤΩΝ ΧΗΡΑΙ ΖΩΣΑΙ

4 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΑΜΕΣΣΑΙ ΒΟΗΣΟΝ ΜΟΙ ΤΟΝ ΑΝΔΡΑ ΙΟΥΔΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΣΥ ΔΕ ΑΥΤΟΥ ΣΤΗΘΙ

5 ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΜΕΣΣΑΙ ΤΟΥ ΒΟΗΣΑΙ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΕΧΡΟΝΙΣΕΝ ΑΠΟ ΤΟΥ ΚΑΙΡΟΥ ΟΥ ΕΤΑΞΑΤΟ ΑΥΤΩ ΔΑΥΙΔ

6 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΑΒΕΣΣΑ ΝΥΝ ΚΑΚΟΠΟΙΗΣΕΙ ΗΜΑΣ ΣΑΒΕΕ ΥΙΟΣ ΒΟΧΟΡΙ ΥΠΕΡ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΝΥΝ ΣΥ ΛΑΒΕ ΜΕΤΑ ΣΕΑΥΤΟΥ ΤΟΥΣ ΠΑΙΔΑΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΚΑΙ ΚΑΤΑΔΙΩΞΟΝ ΟΠΙΣΩ ΑΥΤΟΥ ΜΗΠΟΤΕ ΕΑΥΤΩ ΕΥΡΗ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΚΑΙ ΣΚΙΑΣΕΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΗΜΩΝ

7 ΚΑΙ ΕΞΗΛΘΟΝ ΟΠΙΣΩ ΑΥΤΟΥ ΟΙ ΑΝΔΡΕΣ ΙΩΑΒ ΚΑΙ Ο ΧΕΡΕΘΘΙ ΚΑΙ Ο ΦΕΛΕΘΘΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΔΥΝΑΤΟΙ ΚΑΙ ΕΞΗΛΘΑΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΔΙΩΞΑΙ ΟΠΙΣΩ ΣΑΒΕΕ ΥΙΟΥ ΒΟΧΟΡΙ

8 ΚΑΙ ΑΥΤΟΙ ΠΑΡΑ ΤΩ ΛΙΘΩ ΤΩ ΜΕΓΑΛΩ ΤΩ ΕΝ ΓΑΒΑΩΝ ΚΑΙ ΑΜΕΣΣΑΙ ΕΙΣΗΛΘΕΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΚΑΙ ΙΩΑΒ ΠΕΡΙΕΖΩΣΜΕΝΟΣ ΜΑΝΔΥΑΝ ΤΟ ΕΝΔΥΜΑ ΑΥΤΟΥ ΚΑΙ ΕΠ' ΑΥΤΩ ΠΕΡΙΕΖΩΣΜΕΝΟΣ ΜΑΧΑΙΡΑΝ ΕΖΕΥΓΜΕΝΗΝ ΕΠΙ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΕΝ ΚΟΛΕΩ ΑΥΤΗΣ ΚΑΙ Η ΜΑΧΑΙΡΑ ΕΞΗΛΘΕΝ ΚΑΙ ΕΠΕΣΕΝ

9 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΤΩ ΑΜΕΣΣΑΙ ΕΙ ΥΓΙΑΙΝΕΙΣ ΣΥ ΑΔΕΛΦΕ ΚΑΙ ΕΚΡΑΤΗΣΕΝ Η ΧΕΙΡ Η ΔΕΞΙΑ ΙΩΑΒ ΤΟΥ ΠΩΓΩΝΟΣ ΑΜΕΣΣΑΙ ΤΟΥ ΚΑΤΑΦΙΛΗΣΑΙ ΑΥΤΟΝ

10 ΚΑΙ ΑΜΕΣΣΑΙ ΟΥΚ ΕΦΥΛΑΞΑΤΟ ΤΗΝ ΜΑΧΑΙΡΑΝ ΤΗΝ ΕΝ ΤΗ ΧΕΙΡΙ ΙΩΑΒ ΚΑΙ ΕΠΑΙΣΕΝ ΑΥΤΟΝ ΕΝ ΑΥΤΗ ΙΩΑΒ ΕΙΣ ΤΗΝ ΨΟΑΝ ΚΑΙ ΕΞΕΧΥΘΗ Η ΚΟΙΛΙΑ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥΚ ΕΔΕΥΤΕΡΩΣΕΝ ΑΥΤΩ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΙΩΑΒ ΚΑΙ ΑΒΕΣΣΑ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΕΔΙΩΞΕΝ ΟΠΙΣΩ ΣΑΒΕΕ ΥΙΟΥ ΒΟΧΟΡΙ

11 ΚΑΙ ΑΝΗΡ ΕΣΤΗ ΕΠ' ΑΥΤΟΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΙΩΑΒ ΚΑΙ ΕΙΠΕΝ ΤΙΣ Ο ΒΟΥΛΟΜΕΝΟΣ ΙΩΑΒ ΚΑΙ ΤΙΣ ΤΟΥ ΔΑΥΙΔ ΟΠΙΣΩ ΙΩΑΒ

12 ΚΑΙ ΑΜΕΣΣΑΙ ΠΕΦΥΡΜΕΝΟΣ ΕΝ ΤΩ ΑΙΜΑΤΙ ΕΝ ΜΕΣΩ ΤΗΣ ΤΡΙΒΟΥ ΚΑΙ ΕΙΔΕΝ Ο ΑΝΗΡ ΟΤΙ ΕΙΣΤΗΚΕΙ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΤΟΝ ΑΜΕΣΣΑΙ ΕΚ ΤΗΣ ΤΡΙΒΟΥ ΕΙΣ ΑΓΡΟΝ ΚΑΙ ΕΠΕΡΡΙΨΕΝ ΕΠ' ΑΥΤΟΝ ΙΜΑΤΙΟΝ ΚΑΘΟΤΙ ΕΙΔΕΝ ΠΑΝΤΑ ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΕΠ' ΑΥΤΟΝ ΕΣΤΗΚΟΤΑ

13 ΗΝΙΚΑ ΔΕ ΕΦΘΑΣΕΝ ΕΚ ΤΗΣ ΤΡΙΒΟΥ ΠΑΡΗΛΘΕΝ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΟΠΙΣΩ ΙΩΑΒ ΤΟΥ ΔΙΩΞΑΙ ΟΠΙΣΩ ΣΑΒΕΕ ΥΙΟΥ ΒΟΧΟΡΙ

14 ΚΑΙ ΔΙΗΛΘΕΝ ΕΝ ΠΑΣΑΙΣ ΦΥΛΑΙΣ ΙΣΡΑΗΛ ΕΙΣ ΑΒΕΛ ΚΑΙ ΕΙΣ ΒΑΙΘΜΑΧΑ ΚΑΙ ΠΑΝΤΕΣ ΕΝ ΧΑΡΡΙ ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΘΗΣΑΝ ΚΑΙ ΗΛΘΟΝ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΟΥ

15 ΚΑΙ ΠΑΡΕΓΕΝΗΘΗΣΑΝ ΚΑΙ ΕΠΟΛΙΟΡΚΟΥΝ ΕΠ' ΑΥΤΟΝ ΤΗΝ ΑΒΕΛ ΚΑΙ ΤΗΝ ΒΑΙΘΜΑΧΑ ΚΑΙ ΕΞΕΧΕΑΝ ΠΡΟΣΧΩΜΑ ΠΡΟΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΣΤΗ ΕΝ ΤΩ ΠΡΟΤΕΙΧΙΣΜΑΤΙ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤΑ ΙΩΑΒ ΕΝΟΟΥΣΑΝ ΚΑΤΑΒΑΛΕΙΝ ΤΟ ΤΕΙΧΟΣ

16 ΚΑΙ ΕΒΟΗΣΕΝ ΓΥΝΗ ΣΟΦΗ ΕΚ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΑΚΟΥΣΑΤΕ ΕΙΠΑΤΕ ΔΗ ΠΡΟΣ ΙΩΑΒ ΕΓΓΙΣΟΝ ΕΩΣ ΩΔΕ ΚΑΙ ΛΑΛΗΣΩ ΠΡΟΣ ΑΥΤΟΝ

17 ΚΑΙ ΠΡΟΣΗΓΓΙΣΕΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΕΙ ΣΥ ΕΙ ΙΩΑΒ Ο ΔΕ ΕΙΠΕΝ ΕΓΩ ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΑΚΟΥΣΟΝ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΔΟΥΛΗΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΑΚΟΥΩ ΕΓΩ ΕΙΜΙ

18 ΚΑΙ ΕΙΠΕΝ ΛΕΓΟΥΣΑ ΛΟΓΟΝ ΕΛΑΛΗΣΑΝ ΕΝ ΠΡΩΤΟΙΣ ΛΕΓΟΝΤΕΣ ΗΡΩΤΗΜΕΝΟΣ ΗΡΩΤΗΘΗ ΕΝ ΤΗ ΑΒΕΛ ΚΑΙ ΕΝ ΔΑΝ ΕΙ ΕΞΕΛΙΠΟΝ Α ΕΘΕΝΤΟ ΟΙ ΠΙΣΤΟΙ ΤΟΥ ΙΣΡΑΗΛ ΕΡΩΤΩΝΤΕΣ ΕΠΕΡΩΤΗΣΟΥΣΙΝ ΕΝ ΑΒΕΛ ΚΑΙ ΟΥΤΩΣ ΕΙ ΕΞΕΛΙΠΟΝ

19 ΕΓΩ ΕΙΜΙ ΕΙΡΗΝΙΚΑ ΤΩΝ ΣΤΗΡΙΓΜΑΤΩΝ ΙΣΡΑΗΛ ΣΥ ΔΕ ΖΗΤΕΙΣ ΘΑΝΑΤΩΣΑΙ ΠΟΛΙΝ ΚΑΙ ΜΗΤΡΟΠΟΛΙΝ ΕΝ ΙΣΡΑΗΛ ΙΝΑ ΤΙ ΚΑΤΑΠΟΝΤΙΖΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΚΥΡΙΟΥ

20 ΚΑΙ ΑΠΕΚΡΙΘΗ ΙΩΑΒ ΚΑΙ ΕΙΠΕΝ ΙΛΕΩΣ ΜΟΙ ΙΛΕΩΣ ΜΟΙ ΕΙ ΚΑΤΑΠΟΝΤΙΩ ΚΑΙ ΕΙ ΔΙΑΦΘΕΡΩ

21 ΟΥΧ ΟΥΤΟΣ Ο ΛΟΓΟΣ ΟΤΙ ΑΝΗΡ ΕΞ ΟΡΟΥΣ ΕΦΡΑΙΜ ΣΑΒΕΕ ΥΙΟΣ ΒΟΧΟΡΙ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΠΗΡΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΔΟΤΕ ΑΥΤΟΝ ΜΟΙ ΜΟΝΟΝ ΚΑΙ ΑΠΕΛΕΥΣΟΜΑΙ ΑΠΑΝΩΘΕΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΠΡΟΣ ΙΩΑΒ ΙΔΟΥ Η ΚΕΦΑΛΗ ΑΥΤΟΥ ΡΙΦΗΣΕΤΑΙ ΠΡΟΣ ΣΕ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥΣ

22 ΚΑΙ ΕΙΣΗΛΘΕΝ Η ΓΥΝΗ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΠΑΣΑΝ ΤΗΝ ΠΟΛΙΝ ΕΝ ΤΗ ΣΟΦΙΑ ΑΥΤΗΣ ΚΑΙ ΑΦΕΙΛΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΣΑΒΕΕ ΥΙΟΥ ΒΟΧΟΡΙ ΚΑΙ ΕΒΑΛΕΝ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΕΣΑΛΠΙΣΕΝ ΕΝ ΚΕΡΑΤΙΝΗ ΚΑΙ ΔΙΕΣΠΑΡΗΣΑΝ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΑΝΗΡ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΙΩΑΒ ΑΠΕΣΤΡΕΨΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

23 ΚΑΙ ΙΩΑΒ ΠΡΟΣ ΠΑΣΗ ΤΗ ΔΥΝΑΜΕΙ ΙΣΡΑΗΛ ΚΑΙ ΒΑΝΑΙΑΣ ΥΙΟΣ ΙΩΔΑΕ ΕΠΙ ΤΟΥ ΧΕΡΕΘΘΙ ΚΑΙ ΕΠΙ ΤΟΥ ΦΕΛΕΘΘΙ

24 ΚΑΙ ΑΔΩΝΙΡΑΜ ΕΠΙ ΤΟΥ ΦΟΡΟΥ ΚΑΙ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΧΙΛΟΥΘ ΑΝΑΜΙΜΝΗΣΚΩΝ

25 ΚΑΙ ΣΟΥΣΑ ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΣΑΔΩΚ ΚΑΙ ΑΒΙΑΘΑΡ ΙΕΡΕΙΣ

26 ΚΑΙ ΓΕ ΙΡΑΣ Ο ΙΑΡΙΝ ΗΝ ΙΕΡΕΥΣ ΤΟΥ ΔΑΥΙΔ

2 REIGNS (2 SAMUEL) CHAPTER 21

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΔΑΥΙΔ ΤΡΙΑ ΕΤΗ ΕΝΙΑΥΤΟΣ ΕΧΟΜΕΝΟΣ ΕΝΙΑΥΤΟΥ ΚΑΙ ΕΖΗΤΗΣΕΝ ΔΑΥΙΔ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΠΙ ΣΑΟΥΛ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΑΔΙΚΙΑ ΔΙΑ ΤΟ ΑΥΤΟΝ ΘΑΝΑΤΩ ΑΙΜΑΤΩΝ ΠΕΡΙ ΟΥ ΕΘΑΝΑΤΩΣΕΝ ΤΟΥΣ ΓΑΒΑΩΝΙΤΑΣ

2 ΚΑΙ ΕΚΑΛΕΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΤΟΥΣ ΓΑΒΑΩΝΙΤΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΟΙ ΓΑΒΑΩΝΙΤΑΙ ΟΥΧ ΥΙΟΙ ΙΣΡΑΗΛ ΕΙΣΙΝ ΟΤΙ ΑΛΛ' Η ΕΚ ΤΟΥ ΛΕΙΜΜΑΤΟΣ ΤΟΥ ΑΜΟΡΡΑΙΟΥ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΩΜΟΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΕΖΗΤΗΣΕΝ ΣΑΟΥΛ ΠΑΤΑΞΑΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΖΗΛΩΣΑΙ ΑΥΤΟΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ

3 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΥΣ ΓΑΒΑΩΝΙΤΑΣ ΤΙ ΠΟΙΗΣΩ ΥΜΙΝ ΚΑΙ ΕΝ ΤΙΝΙ ΕΞΙΛΑΣΟΜΑΙ ΚΑΙ ΕΥΛΟΓΗΣΕΤΕ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΚΥΡΙΟΥ

4 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΟΙ ΓΑΒΑΩΝΙΤΑΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΜΕΤΑ ΣΑΟΥΛ ΚΑΙ ΜΕΤΑ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΑΝΗΡ ΘΑΝΑΤΩΣΑΙ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΤΙ ΥΜΕΙΣ ΛΕΓΕΤΕ ΚΑΙ ΠΟΙΗΣΩ ΥΜΙΝ

5 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ Ο ΑΝΗΡ ΣΥΝΕΤΕΛΕΣΕΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΔΙΩΞΕΝ ΗΜΑΣ ΟΣ ΠΑΡΕΛΟΓΙΣΑΤΟ ΕΞΟΛΕΘΡΕΥΣΑΙ ΗΜΑΣ ΑΦΑΝΙΣΩΜΕΝ ΑΥΤΟΝ ΤΟΥ ΜΗ ΕΣΤΑΝΑΙ ΑΥΤΟΝ ΕΝ ΠΑΝΤΙ ΟΡΙΩ ΙΣΡΑΗΛ

6 ΔΟΤΩ ΗΜΙΝ ΕΠΤΑ ΑΝΔΡΑΣ ΕΚ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΞΗΛΙΑΣΩΜΕΝ ΑΥΤΟΥΣ ΤΩ ΚΥΡΙΩ ΕΝ ΓΑΒΑΩΝ ΣΑΟΥΛ ΕΚΛΕΚΤΟΥΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΓΩ ΔΩΣΩ

7 ΚΑΙ ΕΦΕΙΣΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΜΕΜΦΙΒΟΣΘΕ ΥΙΟΝ ΙΩΝΑΘΑΝ ΥΙΟΥ ΣΑΟΥΛ ΔΙΑ ΤΟΝ ΟΡΚΟΝ ΚΥΡΙΟΥ ΤΟΝ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ ΑΝΑ ΜΕΣΟΝ ΔΑΥΙΔ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΙΩΝΑΘΑΝ ΥΙΟΥ ΣΑΟΥΛ

8 ΚΑΙ ΕΛΑΒΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΡΕΣΦΑ ΘΥΓΑΤΡΟΣ ΑΙΑ ΟΥΣ ΕΤΕΚΕΝ ΤΩ ΣΑΟΥΛ ΤΟΝ ΕΡΜΩΝΙ ΚΑΙ ΤΟΝ ΜΕΜΦΙΒΟΣΘΕ ΚΑΙ ΤΟΥΣ ΠΕΝΤΕ ΥΙΟΥΣ ΜΙΧΟΛ ΘΥΓΑΤΡΟΣ ΣΑΟΥΛ ΟΥΣ ΕΤΕΚΕΝ ΤΩ ΕΣΡΙΗΛ ΥΙΩ ΒΕΡΖΕΛΛΙ ΤΩ ΜΟΟΥΛΑΘΙ

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9 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΝ ΧΕΙΡΙ ΤΩΝ ΓΑΒΑΩΝΙΤΩΝ ΚΑΙ ΕΞΗΛΙΑΣΑΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΟΡΕΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΠΕΣΑΝ ΟΙ ΕΠΤΑ ΑΥΤΟΙ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΑΥΤΟΙ ΔΕ ΕΘΑΝΑΤΩΘΗΣΑΝ ΕΝ ΗΜΕΡΑΙΣ ΘΕΡΙΣΜΟΥ ΕΝ ΠΡΩΤΟΙΣ ΕΝ ΑΡΧΗ ΘΕΡΙΣΜΟΥ ΚΡΙΘΩΝ

10 ΚΑΙ ΕΛΑΒΕΝ ΡΕΣΦΑ ΘΥΓΑΤΗΡ ΑΙΑ ΤΟΝ ΣΑΚΚΟΝ ΚΑΙ ΕΠΗΞΕΝ ΑΥΤΗ ΠΡΟΣ ΤΗΝ ΠΕΤΡΑΝ ΕΝ ΑΡΧΗ ΘΕΡΙΣΜΟΥ ΚΡΙΘΩΝ ΕΩΣ ΕΣΤΑΞΕΝ ΕΠ' ΑΥΤΟΥΣ ΥΔΩΡ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΠΑΥΣΑΙ ΕΠ' ΑΥΤΟΥΣ ΗΜΕΡΑΣ ΚΑΙ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΝΥΚΤΟΣ

11 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΔΑΥΙΔ ΟΣΑ ΕΠΟΙΗΣΕΝ ΡΕΣΦΑ ΘΥΓΑΤΗΡ ΑΙΑ ΠΑΛΛΑΚΗ ΣΑΟΥΛ ΚΑΙ ΕΞΕΛΥΘΗΣΑΝ ΚΑΙ ΚΑΤΕΛΑΒΕΝ ΑΥΤΟΥΣ ΔΑΝ ΥΙΟΣ ΙΩΑ ΕΚ ΤΩΝ ΑΠΟΓΟΝΩΝ ΤΩΝ ΓΙΓΑΝΤΩΝ

12 ΚΑΙ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ ΚΑΙ ΕΛΑΒΕΝ ΤΑ ΟΣΤΑ ΣΑΟΥΛ ΚΑΙ ΤΑ ΟΣΤΑ ΙΩΝΑΘΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΠΑΡΑ ΤΩΝ ΑΝΔΡΩΝ ΥΙΩΝ ΙΑΒΙΣ ΓΑΛΑΑΔ ΟΙ ΕΚΛΕΨΑΝ ΑΥΤΟΥΣ ΕΚ ΤΗΣ ΠΛΑΤΕΙΑΣ ΒΑΙΘΣΑΝ ΟΤΙ ΕΣΤΗΣΑΝ ΑΥΤΟΥΣ ΕΚΕΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΝ ΗΜΕΡΑ Η ΕΠΑΤΑΞΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΤΟΝ ΣΑΟΥΛ ΕΝ ΓΕΛΒΟΥΕ

13 ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΕΚΕΙΘΕΝ ΤΑ ΟΣΤΑ ΣΑΟΥΛ ΚΑΙ ΤΑ ΟΣΤΑ ΙΩΝΑΘΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΑ ΟΣΤΑ ΤΩΝ ΕΞΗΛΙΑΣΜΕΝΩΝ

14 ΚΑΙ ΕΘΑΨΑΝ ΤΑ ΟΣΤΑ ΣΑΟΥΛ ΚΑΙ ΤΑ ΟΣΤΑ ΙΩΝΑΘΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΗΛΙΑΣΘΕΝΤΩΝ ΕΝ ΓΗ ΒΕΝΙΑΜΙΝ ΕΝ ΤΗ ΠΛΕΥΡΑ ΕΝ ΤΩ ΤΑΦΩ ΚΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΑΝ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΠΗΚΟΥΣΕΝ Ο ΘΕΟΣ ΤΗ ΓΗ ΜΕΤΑ ΤΑΥΤΑ

15 ΚΑΙ ΕΓΕΝΗΘΗ ΕΤΙ ΠΟΛΕΜΟΣ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ ΜΕΤΑ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΕΒΗ ΔΑΥΙΔ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΜΕΤΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΞΕΛΥΘΗ ΔΑΥΙΔ

16 ΚΑΙ ΙΕΣΒΙ ΟΣ ΗΝ ΕΝ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΤΟΥ ΡΑΦΑ ΚΑΙ Ο ΣΤΑΘΜΟΣ ΤΟΥ ΔΟΡΑΤΟΣ ΑΥΤΟΥ ΤΡΙΑΚΟΣΙΩΝ ΣΙΚΛΩΝ ΟΛΚΗ ΧΑΛΚΟΥ ΚΑΙ ΑΥΤΟΣ ΠΕΡΙΕΖΩΣΜΕΝΟΣ ΚΟΡΥΝΗΝ ΚΑΙ ΔΙΕΝΟΕΙΤΟ ΠΑΤΑΞΑΙ ΤΟΝ ΔΑΥΙΔ

17 ΚΑΙ ΕΒΟΗΘΗΣΕΝ ΑΥΤΩ ΑΒΕΣΣΑ ΥΙΟΣ ΣΑΡΟΥΙΑΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΑΛΛΟΦΥΛΟΝ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ ΤΟΤΕ ΩΜΟΣΑΝ ΟΙ ΑΝΔΡΕΣ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΟΥΚ ΕΞΕΛΕΥΣΗ ΕΤΙ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΟΥ ΜΗ ΣΒΕΣΗΣ ΤΟΝ ΛΥΧΝΟΝ ΙΣΡΑΗΛ

18 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΤΑΥΤΑ ΕΤΙ ΠΟΛΕΜΟΣ ΕΝ ΓΕΘ ΜΕΤΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΤΟΤΕ ΕΠΑΤΑΞΕΝ ΣΕΒΟΧΑ Ο ΑΣΤΑΤΩΘΙ ΤΟΝ ΣΕΦ ΤΟΝ ΕΝ ΤΟΙΣ ΕΚΓΟΝΟΙΣ ΤΟΥ ΡΑΦΑ

19 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΠΟΛΕΜΟΣ ΕΝ ΓΟΒ ΜΕΤΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΛΕΑΝΑΝ ΥΙΟΣ ΑΡΙΩΡΓΙΜ Ο ΒΑΙΘΛΕΕΜΙΤΗΣ ΤΟΝ ΓΟΛΙΑΘ ΤΟΝ ΓΕΘΘΑΙΟΝ ΚΑΙ ΤΟ ΞΥΛΟΝ ΤΟΥ ΔΟΡΑΤΟΣ ΑΥΤΟΥ ΩΣ ΑΝΤΙΟΝ ΥΦΑΙΝΟΝΤΩΝ

20 ΚΑΙ ΕΓΕΝΕΤΟ ΕΤΙ ΠΟΛΕΜΟΣ ΕΝ ΓΕΘ ΚΑΙ ΗΝ ΑΝΗΡ ΜΑΔΩΝ ΚΑΙ ΟΙ ΔΑΚΤΥΛΟΙ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΚΑΙ ΟΙ ΔΑΚΤΥΛΟΙ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ ΕΞ ΚΑΙ ΕΞ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΑΡΙΘΜΩ ΚΑΙ ΓΕ ΑΥΤΟΣ ΕΤΕΧΘΗ ΤΩ ΡΑΦΑ

21 ΚΑΙ ΩΝΕΙΔΙΣΕΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΙΩΝΑΘΑΝ ΥΙΟΣ ΣΕΜΕΙ ΑΔΕΛΦΟΥ ΔΑΥΙΔ

22 ΟΙ ΤΕΣΣΑΡΕΣ ΟΥΤΟΙ ΕΤΕΧΘΗΣΑΝ ΑΠΟΓΟΝΟΙ ΤΩΝ ΓΙΓΑΝΤΩΝ ΕΝ ΓΕΘ ΤΩ ΡΑΦΑ ΟΙΚΟΣ ΚΑΙ ΕΠΕΣΑΝ ΕΝ ΧΕΙΡΙ ΔΑΥΙΔ ΚΑΙ ΕΝ ΧΕΙΡΙ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ

2 REIGNS (2 SAMUEL) CHAPTER 22

1 ΚΑΙ ΕΛΑΛΗΣΕΝ ΔΑΥΙΔ ΤΩ ΚΥΡΙΩ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΩΔΗΣ ΤΑΥΤΗΣ ΕΝ Η ΗΜΕΡΑ ΕΞΕΙΛΑΤΟ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΣΑΟΥΛ

2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΠΕΤΡΑ ΜΟΥ ΚΑΙ ΟΧΥΡΩΜΑ ΜΟΥ ΚΑΙ ΕΞΑΙΡΟΥΜΕΝΟΣ ΜΕ ΕΜΟΙ

3 Ο ΘΕΟΣ ΜΟΥ ΦΥΛΑΞ ΕΣΤΑΙ ΜΟΥ ΠΕΠΟΙΘΩΣ ΕΣΟΜΑΙ ΕΠ' ΑΥΤΩ ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ ΚΑΙ ΚΕΡΑΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΚΑΙ ΚΑΤΑΦΥΓΗ ΜΟΥ ΣΩΤΗΡΙΑΣ ΜΟΥ ΕΞ ΑΔΙΚΟΥ ΣΩΣΕΙΣ ΜΕ

4 ΑΙΝΕΤΟΝ ΕΠΙΚΑΛΕΣΟΜΑΙ ΚΥΡΙΟΝ ΚΑΙ ΕΚ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ ΣΩΘΗΣΟΜΑΙ

5 ΟΤΙ ΠΕΡΙΕΣΧΟΝ ΜΕ ΣΥΝΤΡΙΜΜΟΙ ΘΑΝΑΤΟΥ ΧΕΙΜΑΡΡΟΙ ΑΝΟΜΙΑΣ ΕΘΑΜΒΗΣΑΝ ΜΕ

6 ΩΔΙΝΕΣ ΘΑΝΑΤΟΥ ΕΚΥΚΛΩΣΑΝ ΜΕ ΠΡΟΕΦΘΑΣΑΝ ΜΕ ΣΚΛΗΡΟΤΗΤΕΣ ΘΑΝΑΤΟΥ

7 ΕΝ ΤΩ ΘΛΙΒΕΣΘΑΙ ΜΕ ΕΠΙΚΑΛΕΣΟΜΑΙ ΚΥΡΙΟΝ ΚΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΜΟΥ ΒΟΗΣΟΜΑΙ ΚΑΙ ΕΠΑΚΟΥΣΕΤΑΙ ΕΚ ΝΑΟΥ ΑΥΤΟΥ ΦΩΝΗΣ ΜΟΥ ΚΑΙ Η ΚΡΑΥΓΗ ΜΟΥ ΕΝ ΤΟΙΣ ΩΣΙΝ ΑΥΤΟΥ

8 ΚΑΙ ΕΤΑΡΑΧΘΗ ΚΑΙ ΕΣΕΙΣΘΗ Η ΓΗ ΚΑΙ ΤΑ ΘΕΜΕΛΙΑ ΤΟΥ ΟΥΡΑΝΟΥ ΣΥΝΕΤΑΡΑΧΘΗΣΑΝ ΚΑΙ ΕΣΠΑΡΑΧΘΗΣΑΝ ΟΤΙ ΕΘΥΜΩΘΗ ΚΥΡΙΟΣ ΑΥΤΟΙΣ

9 ΑΝΕΒΗ ΚΑΠΝΟΣ ΕΝ ΤΗ ΟΡΓΗ ΑΥΤΟΥ ΚΑΙ ΠΥΡ ΕΚ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΤΕΔΕΤΑΙ ΑΝΘΡΑΚΕΣ ΕΞΕΚΑΥΘΗΣΑΝ ΑΠ' ΑΥΤΟΥ

10 ΚΑΙ ΕΚΛΙΝΕΝ ΟΥΡΑΝΟΥΣ ΚΑΙ ΚΑΤΕΒΗ ΚΑΙ ΓΝΟΦΟΣ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ

11 ΚΑΙ ΕΠΕΚΑΘΙΣΕΝ ΕΠΙ ΧΕΡΟΥΒΙΝ ΚΑΙ ΕΠΕΤΑΣΘΗ ΚΑΙ ΩΦΘΗ ΕΠΙ ΠΤΕΡΥΓΩΝ ΑΝΕΜΟΥ

12 ΚΑΙ ΕΘΕΤΟ ΣΚΟΤΟΣ ΑΠΟΚΡΥΦΗΝ ΑΥΤΟΥ ΚΥΚΛΩ ΑΥΤΟΥ Η ΣΚΗΝΗ ΑΥΤΟΥ ΣΚΟΤΟΣ ΥΔΑΤΩΝ ΕΠΑΧΥΝΕΝ ΕΝ ΝΕΦΕΛΑΙΣ ΑΕΡΟΣ

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15 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΒΕΛΗ ΚΑΙ ΕΣΚΟΡΠΙΣΕΝ ΑΥΤΟΥΣ ΑΣΤΡΑΠΗΝ ΚΑΙ ΕΞΕΣΤΗΣΕΝ ΑΥΤΟΥΣ

16 ΚΑΙ ΩΦΘΗΣΑΝ ΑΦΕΣΕΙΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΠΕΚΑΛΥΦΘΗ ΘΕΜΕΛΙΑ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΕΝ ΤΗ ΕΠΙΤΙΜΗΣΕΙ ΚΥΡΙΟΥ ΑΠΟ ΠΝΟΗΣ ΠΝΕΥΜΑΤΟΣ ΘΥΜΟΥ ΑΥΤΟΥ

17 ΑΠΕΣΤΕΙΛΕΝ ΕΞ ΥΨΟΥΣ ΚΑΙ ΕΛΑΒΕΝ ΜΕ ΕΙΛΚΥΣΕΝ ΜΕ ΕΞ ΥΔΑΤΩΝ ΠΟΛΛΩΝ

18 ΕΡΡΥΣΑΤΟ ΜΕ ΕΞ ΕΧΘΡΩΝ ΜΟΥ ΙΣΧΥΟΣ ΕΚ ΤΩΝ ΜΙΣΟΥΝΤΩΝ ΜΕ ΟΤΙ ΕΚΡΑΤΑΙΩΘΗΣΑΝ ΥΠΕΡ ΕΜΕ

19 ΠΡΟΕΦΘΑΣΑΝ ΜΕ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΜΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΚΥΡΙΟΣ ΕΠΙΣΤΗΡΙΓΜΑ ΜΟΥ

20 ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ ΕΙΣ ΠΛΑΤΥΣΜΟΝ ΚΑΙ ΕΞΕΙΛΑΤΟ ΜΕ ΟΤΙ ΕΥΔΟΚΗΣΕΝ ΕΝ ΕΜΟΙ

21 ΚΑΙ ΑΝΤΑΠΕΔΩΚΕΝ ΜΟΙ ΚΥΡΙΟΣ ΚΑΤΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΜΟΥ ΚΑΤΑ ΤΗΝ ΚΑΘΑΡΙΟΤΗΤΑ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΑΝΤΑΠΕΔΩΚΕΝ ΜΟΙ

22 ΟΤΙ ΕΦΥΛΑΞΑ ΟΔΟΥΣ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΗΣΕΒΗΣΑ ΑΠΟ ΤΟΥ ΘΕΟΥ ΜΟΥ

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2 REIGNS (2 SAMUEL) CHAPTER 23

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΔΑΥΙΔ ΟΙ ΕΣΧΑΤΟΙ ΠΙΣΤΟΣ ΔΑΥΙΔ ΥΙΟΣ ΙΕΣΣΑΙ ΚΑΙ ΠΙΣΤΟΣ ΑΝΗΡ ΟΝ ΑΝΕΣΤΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΧΡΙΣΤΟΝ ΘΕΟΥ ΙΑΚΩΒ ΚΑΙ ΕΥΠΡΕΠΕΙΣ ΨΑΛΜΟΙ ΙΣΡΑΗΛ
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7 ΚΑΙ ΑΝΗΡ ΟΥ ΚΟΠΙΑΣΕΙ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΠΛΗΡΕΣ ΣΙΔΗΡΟΥ ΚΑΙ ΞΥΛΟΝ ΔΟΡΑΤΟΣ ΚΑΙ ΕΝ ΠΥΡΙ ΚΑΥΣΕΙ ΚΑΥΘΗΣΟΝΤΑΙ ΑΙΣΧΥΝΗ ΑΥΤΩΝ
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22 ΚΑΙ ΕΙΠΕΝ ΟΡΝΑ ΠΡΟΣ ΔΑΥΙΔ ΛΑΒΕΤΩ ΚΑΙ ΑΝΕΝΕΓΚΕΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΚΥΡΙΩ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΙΔΟΥ ΟΙ ΒΟΕΣ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΚΑΙ ΟΙ ΤΡΟΧΟΙ ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΩΝ ΒΟΩΝ ΕΙΣ ΞΥΛΑ
23 ΤΑ ΠΑΝΤΑ ΕΔΩΚΕΝ ΟΡΝΑ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ ΟΡΝΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΥΛΟΓΗΣΑΙ ΣΕ
24 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΟΡΝΑ ΟΥΧΙ ΟΤΙ ΑΛΛΑ ΚΤΩΜΕΝΟΣ ΚΤΗΣΟΜΑΙ ΠΑΡΑ ΣΟΥ ΕΝ ΑΛΛΑΓΜΑΤΙ ΚΑΙ ΟΥΚ ΑΝΟΙΣΩ ΤΩ ΚΥΡΙΩ ΘΕΩ ΜΟΥ ΟΛΟΚΑΥΤΩΜΑ ΔΩΡΕΑΝ ΚΑΙ ΕΚΤΗΣΑΤΟ ΔΑΥΙΔ ΤΟΝ ΑΛΩΝΑ ΚΑΙ ΤΟΥΣ ΒΟΑΣ ΕΝ ΑΡΓΥΡΙΩ ΣΙΚΛΩΝ ΠΕΝΤΗΚΟΝΤΑ
25 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΚΕΙ ΔΑΥΙΔ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΟΛΟΚΑΥΤΩΣΕΙΣ ΚΑΙ ΕΙΡΗΝΙΚΑΣ ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΣΑΛΩΜΩΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠ' ΕΣΧΑΤΩ ΟΤΙ ΜΙΚΡΟΝ ΗΝ ΕΝ ΠΡΩΤΟΙΣ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗ ΓΗ ΚΑΙ ΣΥΝΕΣΧΕΘΗ Η ΘΡΑΥΣΙΣ ΕΠΑΝΩΘΕΝ ΙΣΡΑΗΛ

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THE FIRST BOOK OF KINGS

Greek: Basileion C; Hebrew Title: Melakhim
(also called The Third Book of Kings, or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

3 REIGNS (1 KINGS) CHAPTER 1

1 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΠΡΕΣΒΥΤΕΡΟΣ ΠΡΟΒΕΒΗΚΩΣ ΗΜΕΡΑΙΣ ΚΑΙ ΠΕΡΙΕΒΑΛΛΟΝ ΑΥΤΟΝ ΙΜΑΤΙΟΙΣ ΚΑΙ ΟΥΚ ΕΘΕΡΜΑΙΝΕΤΟ

2 ΚΑΙ ΕΙΠΟΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΖΗΤΗΣΑΤΩΣΑΝ ΤΩ ΚΥΡΙΩ ΗΜΩΝ ΤΩ ΒΑΣΙΛΕΙ ΠΑΡΘΕΝΟΝ ΝΕΑΝΙΔΑ ΚΑΙ ΠΑΡΑΣΤΗΣΕΤΑΙ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΝ ΘΑΛΠΟΥΣΑ ΚΑΙ ΚΟΙΜΗ-

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ΘΗΣΕΤΑΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΘΕΡΜΑΝΘΗΣΕΤΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ Ο ΒΑΣΙΛΕΥΣ

3 ΚΑΙ ΕΖΗΤΗΣΑΝ ΝΕΑΝΙΔΑ ΚΑΛΗΝ ΕΚ ΠΑΝΤΟΣ ΟΡΙΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΥΡΟΝ ΤΗΝ ΑΒΙΣΑΚ ΤΗΝ ΣΩΜΑΝΙΤΙΝ ΚΑΙ ΗΝΕΓΚΑΝ ΑΥΤΗΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

4 ΚΑΙ Η ΝΕΑΝΙΣ ΚΑΛΗ ΕΩΣ ΣΦΟΔΡΑ ΚΑΙ ΗΝ ΘΑΛΠΟΥΣΑ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΛΕΙΤΟΥΡΓΕΙ ΑΥΤΩ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΟΥΚ ΕΓΝΩ ΑΥΤΗΝ

5 ΚΑΙ ΑΔΩΝΙΑΣ ΥΙΟΣ ΑΓΓΙΘ ΕΠΗΡΕΤΟ ΛΕΓΩΝ ΕΓΩ ΒΑΣΙΛΕΥΣΩ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΕΙΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΑΣ ΠΑΡΑΤΡΕΧΕΙΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

6 ΚΑΙ ΟΥΚ ΑΠΕΚΩΛΥΣΕΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΟΥΔΕΠΟΤΕ ΛΕΓΩΝ ΔΙΑ ΤΙ ΣΥ ΕΠΟΙΗΣΑΣ ΚΑΙ ΓΕ ΑΥΤΟΣ ΩΡΑΙΟΣ ΤΗ ΟΨΕΙ ΣΦΟΔΡΑ ΚΑΙ ΑΥΤΟΝ ΕΤΕΚΕΝ ΟΠΙΣΩ ΑΒΕΣΣΑΛΩΜ

7 ΚΑΙ ΕΓΕΝΟΝΤΟ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΜΕΤΑ ΙΩΑΒ ΤΟΥ ΥΙΟΥ ΣΑΡΟΥΙΑΣ ΚΑΙ ΜΕΤΑ ΑΒΙΑΘΑΡ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΕΒΟΗΘΟΥΝ ΟΠΙΣΩ ΑΔΩΝΙΟΥ

8 ΚΑΙ ΣΑΔΩΚ Ο ΙΕΡΕΥΣ ΚΑΙ ΒΑΝΑΙΑΣ ΥΙΟΣ ΙΩΔΑΕ ΚΑΙ ΝΑΘΑΝ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΣΕΜΕΙ ΚΑΙ ΡΗΙ ΚΑΙ ΟΙ ΔΥΝΑΤΟΙ ΤΟΥ ΔΑΥΙΔ ΟΥΚ ΗΣΑΝ ΟΠΙΣΩ ΑΔΩΝΙΟΥ

9 ΚΑΙ ΕΘΥΣΙΑΣΕΝ ΑΔΩΝΙΑΣ ΠΡΟΒΑΤΑ ΚΑΙ ΜΟΣΧΟΥΣ ΚΑΙ ΑΡΝΑΣ ΜΕΤΑ ΛΙΘΟΥ ΤΟΥ ΖΩΕΛΕΘ ΟΣ ΗΝ ΕΧΟΜΕΝΑ ΤΗΣ ΠΗΓΗΣ ΡΩΓΗΛ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΔΡΟΥΣ ΙΟΥΔΑ ΠΑΙΔΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

10 ΚΑΙ ΤΟΝ ΝΑΘΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ ΒΑΝΑΙΑΝ ΚΑΙ ΤΟΥΣ ΔΥΝΑΤΟΥΣ ΚΑΙ ΤΟΝ ΣΑΛΩΜΩΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΟΥΚ ΕΚΑΛΕΣΕΝ

11 ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΠΡΟΣ ΒΗΡΣΑΒΕΕ ΜΗΤΕΡΑ ΣΑΛΩΜΩΝ ΛΕΓΩΝ ΟΥΚ ΗΚΟΥΣΑΣ ΟΤΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΔΩΝΙΑΣ ΥΙΟΣ ΑΓΓΙΘ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΔΑΥΙΔ ΟΥΚ ΕΓΝΩ

12 ΚΑΙ ΝΥΝ ΔΕΥΡΟ ΣΥΜΒΟΥΛΕΥΣΩ ΣΟΙ ΔΗ ΣΥΜΒΟΥΛΙΑΝ ΚΑΙ ΕΞΕΛΟΥ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΚΑΙ ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΥΙΟΥ ΣΟΥ ΣΑΛΩΜΩΝ

13 ΔΕΥΡΟ ΕΙΣΕΛΘΕ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΥΣΑ ΟΥΧΙ ΣΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΩΜΟΣΑΣ ΤΗ ΔΟΥΛΗ ΣΟΥ ΛΕΓΩΝ ΟΤΙ ΣΑΛΩΜΩΝ Ο ΥΙΟΣ ΣΟΥ ΒΑΣΙΛΕΥΣΕΙ ΜΕΤ' ΕΜΕ ΚΑΙ ΑΥΤΟΣ ΚΑΘΙΕΙΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ ΚΑΙ ΤΙ ΟΤΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΔΩΝΙΑΣ

14 ΚΑΙ ΙΔΟΥ ΕΤΙ ΛΑΛΟΥΣΗΣ ΣΟΥ ΕΚΕΙ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΓΩ ΕΙΣΕΛΕΥΣΟΜΑΙ ΟΠΙΣΩ ΣΟΥ ΚΑΙ ΠΛΗΡΩΣΩ ΤΟΥΣ ΛΟΓΟΥΣ ΣΟΥ

15 ΚΑΙ ΕΙΣΗΛΘΕΝ ΒΗΡΣΑΒΕΕ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΤΟ ΤΑΜΙΕΙΟΝ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΠΡΕΣΒΥΤΗΣ ΣΦΟΔΡΑ ΚΑΙ ΑΒΙΣΑΚ Η ΣΩΜΑΝΙΤΙΣ ΗΝ ΛΕΙΤΟΥΡΓΟΥΣΑ ΤΩ ΒΑΣΙΛΕΙ

16 ΚΑΙ ΕΚΥΨΕΝ ΒΗΡΣΑΒΕΕ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΙ ΕΣΤΙΝ ΣΟΙ

17 Η ΔΕ ΕΙΠΕΝ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΣΥ ΩΜΟΣΑΣ ΕΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΣΟΥ ΤΗ ΔΟΥΛΗ ΣΟΥ ΛΕΓΩΝ ΟΤΙ ΣΑΛΩΜΩΝ Ο ΥΙΟΣ ΣΟΥ ΒΑΣΙΛΕΥΣΕΙ ΜΕΤ' ΕΜΕ ΚΑΙ ΑΥΤΟΣ ΚΑΘΗΣΕΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ

18 ΚΑΙ ΝΥΝ ΙΔΟΥ ΑΔΩΝΙΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΣΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΟΥΚ ΕΓΝΩΣ

19 ΚΑΙ ΕΘΥΣΙΑΣΕΝ ΜΟΣΧΟΥΣ ΚΑΙ ΑΡΝΑΣ ΚΑΙ ΠΡΟΒΑΤΑ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΒΙΑΘΑΡ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΙΩΑΒ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΤΟΝ ΣΑΛΩΜΩΝ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΟΥΚ ΕΚΑΛΕΣΕΝ

20 ΚΑΙ ΣΥ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΟΙ ΟΦΘΑΛΜΟΙ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΠΡΟΣ ΣΕ ΑΠΑΓΓΕΙΛΑΙ ΑΥΤΟΙΣ ΤΙΣ ΚΑΘΗΣΕΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΜΕΤ' ΑΥΤΟΝ

21 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΚΟΙΜΗΘΗ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΣΟΜΑΙ ΕΓΩ ΚΑΙ Ο ΥΙΟΣ ΜΟΥ ΣΑΛΩΜΩΝ ΑΜΑΡΤΩΛΟΙ

22 ΚΑΙ ΙΔΟΥ ΕΤΙ ΑΥΤΗΣ ΛΑΛΟΥΣΗΣ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΝΑΘΑΝ Ο ΠΡΟΦΗΤΗΣ ΗΛΘΕΝ

23 ΚΑΙ ΑΝΗΓΓΕΛΗ ΤΩ ΒΑΣΙΛΕΙ ΙΔΟΥ ΝΑΘΑΝ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ

24 ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΣΥ ΕΙΠΑΣ ΑΔΩΝΙΑΣ ΒΑΣΙΛΕΥΣΕΙ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΑΥΤΟΣ ΚΑΘΗΣΕΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ

25 ΟΤΙ ΚΑΤΕΒΗ ΣΗΜΕΡΟΝ ΚΑΙ ΕΘΥΣΙΑΣΕΝ ΜΟΣΧΟΥΣ ΚΑΙ ΑΡΝΑΣ ΚΑΙ ΠΡΟΒΑΤΑ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΑΒΙΑΘΑΡ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΙΔΟΥ ΕΙΣΙΝ ΕΣΘΙΟΝΤΕΣ ΚΑΙ ΠΙΝΟΝΤΕΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΑΝ ΖΗΤΩ Ο ΒΑΣΙΛΕΥΣ ΑΔΩΝΙΑΣ

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27 ΕΙ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΓΕΓΟΝΕΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΟΥΚ ΕΓΝΩΡΙΣΑΣ ΤΩ ΔΟΥΛΩ ΣΟΥ ΤΙΣ ΚΑΘΗΣΕΤΑΙ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΜΕΤ' ΑΥΤΟΝ

28 ΚΑΙ ΑΠΕΚΡΙΘΗ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΚΑΛΕΣΑΤΕ ΜΟΙ ΤΗΝ ΒΗΡΣΑΒΕΕ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΣΤΗ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

29 ΚΑΙ ΩΜΟΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΙΠΕΝ ΖΗ ΚΥΡΙΟΣ ΟΣ ΕΛΥΤΡΩΣΑΤΟ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΠΑΣΗΣ ΘΛΙΨΕΩΣ

30 ΟΤΙ ΚΑΘΩΣ ΩΜΟΣΑ ΣΟΙ ΕΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΙΣΡΑΗΛ ΛΕΓΩΝ ΟΤΙ ΣΑΛΩΜΩΝ Ο ΥΙΟΣ ΣΟΥ ΒΑΣΙΛΕΥΣΕΙ ΜΕΤ' ΕΜΕ ΚΑΙ ΑΥΤΟΣ ΚΑΘΗΣΕΤΑΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ ΑΝΤ' ΕΜΟΥ ΟΤΙ ΟΥΤΩΣ ΠΟΙΗΣΩ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

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37 ΚΑΘΩΣ ΗΝ ΚΥΡΙΟΣ ΜΕΤΑ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΤΩΣ ΕΙΗ ΜΕΤΑ ΣΑΛΩΜΩΝ ΚΑΙ ΜΕΓΑΛΥΝΑΙ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΥΠΕΡ ΤΟΝ ΘΡΟΝΟΝ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ

38 ΚΑΙ ΚΑΤΕΒΗ ΣΑΔΩΚ Ο ΙΕΡΕΥΣ ΚΑΙ ΝΑΘΑΝ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΒΑΝΑΙΑΣ ΥΙΟΣ ΙΩΔΑΕ ΚΑΙ Ο ΧΕΡΕΘΘΙ ΚΑΙ Ο ΦΕΛΕΘΘΙ ΚΑΙ ΕΠΕΚΑΘΙΣΑΝ ΤΟΝ ΣΑΛΩΜΩΝ ΕΠΙ ΤΗΝ ΗΜΙΟΝΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΚΑΙ ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΓΙΩΝ

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40 ΚΑΙ ΑΝΕΒΗ ΠΑΣ Ο ΛΑΟΣ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΕΧΟΡΕΥΟΝ ΕΝ ΧΟΡΟΙΣ ΚΑΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΕΥΦΡΟΣΥΝΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΡΡΑΓΗ Η ΓΗ ΕΝ ΤΗ ΦΩΝΗ ΑΥΤΩΝ

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41 ΚΑΙ ΗΚΟΥΣΕΝ ΑΔΩΝΙΑΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΛΗΤΟΙ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΙ ΣΥΝΕΤΕΛΕΣΑΝ ΦΑΓΕΙΝ ΚΑΙ ΗΚΟΥΣΕΝ ΙΩΑΒ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΚΕΡΑΤΙΝΗΣ ΚΑΙ ΕΙΠΕΝ ΤΙΣ Η ΦΩΝΗ ΤΗΣ ΠΟΛΕΩΣ ΗΧΟΥΣΗΣ

42 ΕΤΙ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΚΑΙ ΙΔΟΥ ΙΩΝΑΘΑΝ ΥΙΟΣ ΑΒΙΑΘΑΡ ΤΟΥ ΙΕΡΕΩΣ ΗΛΘΕΝ ΚΑΙ ΕΙΠΕΝ ΑΔΩΝΙΑΣ ΕΙΣΕΛΘΕ ΟΤΙ ΑΝΗΡ ΔΥΝΑΜΕΩΣ ΕΙ ΣΥ ΚΑΙ ΑΓΑΘΑ ΕΥΑΓΓΕΛΙΣΑΙ

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45 ΚΑΙ ΕΧΡΙΣΑΝ ΑΥΤΟΝ ΣΑΔΩΚ Ο ΙΕΡΕΥΣ ΚΑΙ ΝΑΘΑΝ Ο ΠΡΟΦΗΤΗΣ ΕΙΣ ΒΑΣΙΛΕΑ ΕΝ ΤΩ ΓΙΩΝ ΚΑΙ ΑΝΕΒΗΣΑΝ ΕΚΕΙΘΕΝ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΚΑΙ ΗΧΗΣΕΝ Η ΠΟΛΙΣ ΑΥΤΗ Η ΦΩΝΗ ΗΝ ΗΚΟΥΣΑΤΕ

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47 ΚΑΙ ΕΙΣΗΛΘΟΝ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΥΛΟΓΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΗΜΩΝ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΑΓΑΘΥΝΑΙ Ο ΘΕΟΣ ΤΟ ΟΝΟΜΑ ΣΑΛΩΜΩΝ ΤΟΥ ΥΙΟΥ ΣΟΥ ΥΠΕΡ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΜΕΓΑΛΥΝΑΙ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΥΠΕΡ ΤΟΝ ΘΡΟΝΟΝ ΣΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΗΝ ΚΟΙΤΗΝ ΑΥΤΟΥ

48 ΚΑΙ ΓΕ ΟΥΤΩΣ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΣ ΕΔΩΚΕΝ ΣΗΜΕΡΟΝ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΜΟΥ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΒΛΕΠΟΥΣΙΝ

49 ΚΑΙ ΕΞΕΣΤΗΣΑΝ ΚΑΙ ΕΞΑΝΕΣΤΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΚΛΗΤΟΙ ΤΟΥ ΑΔΩΝΙΟΥ ΚΑΙ ΑΠΗΛΘΟΝ ΑΝΗΡ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ

50 ΚΑΙ ΑΔΩΝΙΑΣ ΕΦΟΒΗΘΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΑΛΩΜΩΝ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΕΠΕΛΑΒΕΤΟ ΤΩΝ ΚΕΡΑΤΩΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

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3 REIGNS (1 KINGS) CHAPTER 2

1 ΚΑΙ ΗΓΓΙΣΑΝ ΑΙ ΗΜΕΡΑΙ ΔΑΥΙΔ ΑΠΟΘΑΝΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΤΩ ΣΑΛΩΜΩΝ ΥΙΩ ΑΥΤΟΥ ΛΕΓΩΝ

2 ΕΓΩ ΕΙΜΙ ΠΟΡΕΥΟΜΑΙ ΕΝ ΟΔΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΙΣΧΥΣΕΙΣ ΚΑΙ ΕΣΗ ΕΙΣ ΑΝΔΡΑ

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46E ΚΑΙ ΤΟΥΤΟ ΤΟ ΑΡΙΣΤΟΝ ΤΩ ΣΑΛΩΜΩΝ ΤΡΙΑΚΟΝΤΑ ΚΟΡΟΙ ΣΕΜΙΔΑΛΕΩΣ ΚΑΙ ΕΞΗΚΟΝΤΑ ΚΟΡΟΙ ΑΛΕΥΡΟΥ ΚΕΚΟΠΑΝΙΣΜΕΝΟΥ ΔΕΚΑ ΜΟΣΧΟΙ ΕΚΛΕΚΤΟΙ ΚΑΙ ΕΙΚΟΣΙ ΒΟΕΣ ΝΟΜΑΔΕΣ ΚΑΙ ΕΚΑΤΟΝ ΠΡΟΒΑΤΑ ΕΚΤΟΣ ΕΛΑΦΩΝ ΚΑΙ ΔΟΡΚΑΔΩΝ ΚΑΙ ΟΡΝΙΘΩΝ ΕΚΛΕΚΤΩΝ ΝΟΜΑΔΩΝ
46F ΟΤΙ ΗΝ ΑΡΧΩΝ ΕΝ ΠΑΝΤΙ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΑΠΟ ΡΑΦΙ ΕΩΣ ΓΑΖΗΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ
46G ΚΑΙ ΗΝ ΑΥΤΩ ΕΙΡΗΝΗ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΜΕΡΩΝ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ ΚΑΙ ΚΑΤΩΚΕΙ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ ΠΕΠΟΙΘΟΤΕΣ ΕΚΑΣΤΟΣ ΥΠΟ ΤΗΝ ΑΜΠΕΛΟΝ ΑΥΤΟΥ ΚΑΙ ΥΠΟ ΤΗΝ ΣΥΚΗΝ ΑΥΤΟΥ ΕΣΘΙΟΝΤΕΣ ΚΑΙ ΠΙΝΟΝΤΕΣ ΑΠΟ ΔΑΝ ΚΑΙ ΕΩΣ ΒΗΡΣΑΒΕΕ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΣΑΛΩΜΩΝ
46H ΚΑΙ ΟΥΤΟΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΟΥ ΣΑΛΩΜΩΝ ΑΖΑΡΙΟΝ ΥΙΟΣ ΣΑΔΩΚ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΟΡΝΙΟΥ ΥΙΟΣ ΝΑΘΑΝ ΑΡΧΩΝ ΤΩΝ ΕΦΕΣΤΗΚΟΤΩΝ ΚΑΙ ΕΔΡΑΜ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΣΟΥΒΑ ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΒΑΣΑ ΥΙΟΣ ΑΧΙΘΑΛΑΜ ΑΝΑΜΙΜΝΗΣΚΩΝ ΚΑΙ ΑΒΙ ΥΙΟΣ ΙΩΑΒ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΚΑΙ ΑΧΙΡΕ ΥΙΟΣ ΕΔΡΑΙ ΕΠΙ ΤΑΣ ΑΡΣΕΙΣ ΚΑΙ ΒΑΝΑΙΑ ΥΙΟΣ ΙΩΔΑΕ ΕΠΙ ΤΗΣ ΑΥΛΑΡΧΙΑΣ ΚΑΙ ΕΠΙ ΤΟΥ ΠΛΙΝΘΕΙΟΥ ΚΑΙ ΖΑΧΟΥΡ ΥΙΟΣ ΝΑΘΑΝ Ο ΣΥΜΒΟΥΛΟΣ
46I ΚΑΙ ΗΣΑΝ ΤΩ ΣΑΛΩΜΩΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΤΟΚΑΔΕΣ ΙΠΠΟΙ ΕΙΣ ΑΡΜΑΤΑ ΚΑΙ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΙΠΠΕΩΝ
46K ΚΑΙ ΗΝ ΑΡΧΩΝ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΩΣ ΓΗΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΩΣ ΟΡΙΩΝ ΑΙΓΥΠΤΟΥ
46L ΣΑΛΩΜΩΝ ΥΙΟΣ ΔΑΥΙΔ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

3 REIGNS (1 KINGS) CHAPTER 3

2 ΠΛΗΝ Ο ΛΑΟΣ ΗΣΑΝ ΘΥΜΙΩΝΤΕΣ ΕΠΙ ΤΟΙΣ ΥΨΗΛΟΙΣ ΟΤΙ ΟΥΚ ΩΚΟΔΟΜΗΘΗ ΟΙΚΟΣ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΩΣ ΝΥΝ
3 ΚΑΙ ΗΓΑΠΗΣΕΝ ΣΑΛΩΜΩΝ ΤΟΝ ΚΥΡΙΟΝ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΠΛΗΝ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ ΕΘΥΕΝ ΚΑΙ ΕΘΥΜΙΑ
4 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΓΑΒΑΩΝ ΘΥΣΑΙ ΕΚΕΙ ΟΤΙ ΑΥΤΗ ΥΨΗΛΟΤΑΤΗ ΚΑΙ ΜΕΓΑΛΗ ΧΙΛΙΑΝ ΟΛΟΚΑΥΤΩΣΙΝ ΑΝΗΝΕΓΚΕΝ ΣΑΛΩΜΩΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΝ ΓΑΒΑΩΝ
5 ΚΑΙ ΩΦΘΗ ΚΥΡΙΟΣ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΥΠΝΩ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΑΛΩΜΩΝ ΑΙΤΗΣΑΙ ΤΙ ΑΙΤΗΜΑ ΣΑΥΤΩ
6 ΚΑΙ ΕΙΠΕΝ ΣΑΛΩΜΩΝ ΣΥ ΕΠΟΙΗΣΑΣ ΜΕΤΑ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΛΕΟΣ ΜΕΓΑ ΚΑΘΩΣ ΔΙΗΛΘΕΝ ΕΝΩΠΙΟΝ ΣΟΥ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΕΥΘΥΤΗΤΙ ΚΑΡΔΙΑΣ ΜΕΤΑ ΣΟΥ ΚΑΙ ΕΦΥΛΑΞΑΣ ΑΥΤΩ ΤΟ ΕΛΕΟΣ ΤΟ ΜΕΓΑ ΤΟΥΤΟ ΔΟΥΝΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ
7 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΣΥ ΕΔΩΚΑΣ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΑΝΤΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΓΩ ΕΙΜΙ ΠΑΙΔΑΡΙΟΝ ΜΙΚΡΟΝ ΚΑΙ ΟΥΚ ΟΙΔΑ ΤΗΝ ΕΞΟΔΟΝ ΜΟΥ ΚΑΙ ΤΗΝ ΕΙΣΟΔΟΝ ΜΟΥ
8 Ο ΔΕ ΔΟΥΛΟΣ ΣΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΝ ΕΞΕΛΕΞΩ ΛΑΟΝ ΠΟΛΥΝ ΟΣ ΟΥΚ ΑΡΙΘΜΗΘΗΣΕΤΑΙ
9 ΚΑΙ ΔΩΣΕΙΣ ΤΩ ΔΟΥΛΩ ΣΟΥ ΚΑΡΔΙΑΝ ΑΚΟΥΕΙΝ ΚΑΙ ΔΙΑΚΡΙΝΕΙΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΤΟΥ ΣΥΝΙΕΙΝ ΑΝΑ ΜΕΣΟΝ ΑΓΑΘΟΥ ΚΑΙ ΚΑΚΟΥ ΟΤΙ ΤΙΣ ΔΥΝΗΣΕΤΑΙ ΚΡΙΝΕΙΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΝ ΒΑΡΥΝ ΤΟΥΤΟΝ
10 ΚΑΙ ΗΡΕΣΕΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΤΙ ΗΤΗΣΑΤΟ ΣΑΛΩΜΩΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ
11 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΑΝΘ' ΩΝ ΗΤΗΣΩ ΠΑΡ' ΕΜΟΥ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΟΥΚ ΗΤΗΣΩ ΣΑΥΤΩ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΙ ΟΥΚ ΗΤΗΣΩ ΠΛΟΥΤΟΝ ΟΥΔΕ ΗΤΗΣΩ ΨΥΧΑΣ ΕΧΘΡΩΝ ΣΟΥ ΑΛΛ' ΗΤΗΣΩ ΣΑΥΤΩ ΣΥΝΕΣΙΝ ΤΟΥ ΕΙΣΑΚΟΥΕΙΝ ΚΡΙΜΑ
12 ΙΔΟΥ ΠΕΠΟΙΗΚΑ ΚΑΤΑ ΤΟ ΡΗΜΑ ΣΟΥ ΙΔΟΥ ΔΕΔΩΚΑ ΣΟΙ ΚΑΡΔΙΑΝ ΦΡΟΝΙΜΗΝ ΚΑΙ ΣΟΦΗΝ ΩΣ ΣΥ ΟΥ ΓΕΓΟΝΕΝ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΚΑΙ ΜΕΤΑ ΣΕ ΟΥΚ ΑΝΑΣΤΗΣΕΤΑΙ ΟΜΟΙΟΣ ΣΟΙ
13 ΚΑΙ Α ΟΥΚ ΗΤΗΣΩ ΔΕΔΩΚΑ ΣΟΙ ΚΑΙ ΠΛΟΥΤΟΝ ΚΑΙ ΔΟΞΑΝ ΩΣ ΟΥ ΓΕΓΟΝΕΝ ΑΝΗΡ ΟΜΟΙΟΣ ΣΟΙ ΕΝ ΒΑΣΙΛΕΥΣΙΝ
14 ΚΑΙ ΕΑΝ ΠΟΡΕΥΘΗΣ ΕΝ ΤΗ ΟΔΩ ΜΟΥ ΦΥΛΑΣΣΕΙΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΩΣ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΣΟΥ ΚΑΙ ΠΛΗΘΥΝΩ ΤΑΣ ΗΜΕΡΑΣ ΣΟΥ
15 ΚΑΙ ΕΞΥΠΝΙΣΘΗ ΣΑΛΩΜΩΝ ΚΑΙ ΙΔΟΥ ΕΝΥΠΝΙΟΝ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΠΑΡΑΓΙΝΕΤΑΙ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΗ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΙΒΩΤΟΥ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΕΝ ΣΙΩΝ ΚΑΙ ΑΝΗΓΑΓΕΝ ΟΛΟΚΑΥΤΩΣΕΙΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΙΡΗΝΙΚΑΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΟΤΟΝ ΜΕΓΑΝ ΕΑΥΤΩ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ
16 ΤΟΤΕ ΩΦΘΗΣΑΝ ΔΥΟ ΓΥΝΑΙΚΕΣ ΠΟΡΝΑΙ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΣΤΗΣΑΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ
17 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ Η ΜΙΑ ΕΝ ΕΜΟΙ ΚΥΡΙΕ ΕΓΩ ΚΑΙ Η ΓΥΝΗ ΑΥΤΗ ΟΙΚΟΥΜΕΝ ΕΝ ΟΙΚΩ ΕΝΙ ΚΑΙ ΕΤΕΚΟΜΕΝ ΕΝ ΤΩ ΟΙΚΩ
18 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΤΕΚΟΥΣΗΣ ΜΟΥ ΚΑΙ ΕΤΕΚΕΝ ΚΑΙ Η ΓΥΝΗ ΑΥΤΗ ΚΑΙ ΗΜΕΙΣ ΚΑΤΑ ΤΟ ΑΥΤΟ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΥΘΕΙΣ ΜΕΘ' ΗΜΩΝ ΠΑΡΕΞ ΑΜΦΟΤΕΡΩΝ ΗΜΩΝ ΕΝ ΤΩ ΟΙΚΩ
19 ΚΑΙ ΑΠΕΘΑΝΕΝ Ο ΥΙΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΤΑΥΤΗΣ ΤΗΝ ΝΥΚΤΑ ΩΣ ΕΠΕΚΟΙΜΗΘΗ ΕΠ' ΑΥΤΟΝ
20 ΚΑΙ ΑΝΕΣΤΗ ΜΕΣΗΣ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΥΙΟΝ ΜΟΥ ΕΚ ΤΩΝ ΑΓΚΑΛΩΝ ΜΟΥ ΚΑΙ ΕΚΟΙΜΙΣΕΝ ΑΥΤΟΝ ΕΝ ΤΩ ΚΟΛΠΩ ΑΥΤΗΣ ΚΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΕΚΟΙΜΙΣΕΝ ΕΝ ΤΩ ΚΟΛΠΩ ΜΟΥ
21 ΚΑΙ ΑΝΕΣΤΗΝ ΤΟ ΠΡΩΙ ΘΗΛΑΣΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ ΚΑΙ ΕΚΕΙΝΟΣ ΗΝ ΤΕΘΝΗΚΩΣ ΚΑΙ ΙΔΟΥ ΚΑΤΕΝΟΗΣΑ ΑΥΤΟΝ ΠΡΩΙ ΚΑΙ ΙΔΟΥ ΟΥΚ ΗΝ Ο ΥΙΟΣ ΜΟΥ ΟΝ ΕΤΕΚΟΝ
22 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ Η ΕΤΕΡΑ ΟΥΧΙ ΑΛΛΑ Ο ΥΙΟΣ ΜΟΥ Ο ΖΩΝ Ο ΔΕ ΥΙΟΣ ΣΟΥ Ο ΤΕΘΝΗΚΩΣ ΚΑΙ ΕΛΑΛΗΣΑΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ
23 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΑΙΣ ΣΥ ΛΕΓΕΙΣ ΟΥΤΟΣ Ο ΥΙΟΣ ΜΟΥ Ο ΖΩΝ ΚΑΙ Ο ΥΙΟΣ ΤΑΥΤΗΣ Ο ΤΕΘΝΗΚΩΣ ΚΑΙ ΣΥ ΛΕΓΕΙΣ ΟΥΧΙ ΑΛΛΑ Ο ΥΙΟΣ ΜΟΥ Ο ΖΩΝ ΚΑΙ Ο ΥΙΟΣ ΣΟΥ Ο ΤΕΘΝΗΚΩΣ
24 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΛΑΒΕΤΕ ΜΟΙ ΜΑΧΑΙΡΑΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΤΗΝ ΜΑΧΑΙΡΑΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ
25 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΙΕΛΕΤΕ ΤΟ ΠΑΙΔΙΟΝ ΤΟ ΘΗΛΑΖΟΝ ΤΟ ΖΩΝ ΕΙΣ ΔΥΟ ΚΑΙ ΔΟΤΕ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΤΑΥΤΗ ΚΑΙ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΤΑΥΤΗ

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26 ΚΑΙ ΑΠΕΚΡΙΘΗ Η ΓΥΝΗ ΗΣ ΗΝ Ο ΥΙΟΣ Ο ΖΩΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΟΤΙ ΕΤΑΡΑΧΘΗ Η ΜΗΤΡΑ ΑΥΤΗΣ ΕΠΙ ΤΩ ΥΙΩ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΕΝ ΕΜΟΙ ΚΥΡΙΕ ΔΟΤΕ ΑΥΤΗ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΘΑΝΑΤΩ ΜΗ ΘΑΝΑΤΩΣΗΤΕ ΑΥΤΟΝ ΚΑΙ ΑΥΤΗ ΕΙΠΕΝ ΜΗΤΕ ΕΜΟΙ ΜΗΤΕ ΑΥΤΗ ΕΣΤΩ ΔΙΕΛΕΤΕ
27 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΙΠΕΝ ΔΟΤΕ ΤΟ ΠΑΙΔΙΟΝ ΤΗ ΕΙΠΟΥΣΗ ΔΟΤΕ ΑΥΤΗ ΑΥΤΟ ΚΑΙ ΘΑΝΑΤΩ ΜΗ ΘΑΝΑΤΩΣΗΤΕ ΑΥΤΟΝ ΑΥΤΗ Η ΜΗΤΗΡ ΑΥΤΟΥ
28 ΚΑΙ ΗΚΟΥΣΑΝ ΠΑΣ ΙΣΡΑΗΛ ΤΟ ΚΡΙΜΑ ΤΟΥΤΟ Ο ΕΚΡΙΝΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΕΙΔΟΝ ΟΤΙ ΦΡΟΝΗΣΙΣ ΘΕΟΥ ΕΝ ΑΥΤΩ ΤΟΥ ΠΟΙΕΙΝ ΔΙΚΑΙΩΜΑ

3 REIGNS (1 KINGS) CHAPTER 4
1 ΚΑΙ ΗΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΒΑΣΙΛΕΥΩΝ ΕΠΙ ΙΣΡΑΗΛ
2 ΚΑΙ ΟΥΤΟΙ ΟΙ ΑΡΧΟΝΤΕΣ ΟΙ ΗΣΑΝ ΑΥΤΟΥ ΑΖΑΡΙΟΥ ΥΙΟΣ ΣΑΔΩΚ
3 ΚΑΙ ΕΛΙΑΡΕΦ ΚΑΙ ΑΧΙΑ ΥΙΟΣ ΣΑΒΑ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΧΙΛΙΔ ΥΠΟΜΙΜΝΗΣΚΩΝ
4 ΚΑΙ ΣΑΔΟΥΧ ΚΑΙ ΑΒΙΑΘΑΡ ΙΕΡΕΙΣ
5 ΚΑΙ ΟΡΝΙΑ ΥΙΟΣ ΝΑΘΑΝ ΕΠΙ ΤΩΝ ΚΑΘΕΣΤΑΜΕΝΩΝ ΚΑΙ ΖΑΒΟΥΘ ΥΙΟΣ ΝΑΘΑΝ ΕΤΑΙΡΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ
6 ΚΑΙ ΑΧΙΗΛ ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΕΛΙΑΒ ΥΙΟΣ ΣΑΦ ΕΠΙ ΤΗΣ ΠΑΤΡΙΑΣ ΚΑΙ ΑΔΩΝΙΡΑΜ ΥΙΟΣ ΕΦΡΑ ΕΠΙ ΤΩΝ ΦΟΡΩΝ
7 ΚΑΙ ΤΩ ΣΑΛΩΜΩΝ ΔΩΔΕΚΑ ΚΑΘΕΣΤΑΜΕΝΟΙ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΧΟΡΗΓΕΙΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΜΗΝΑ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΕΓΙΝΕΤΟ ΕΠΙ ΤΟΝ ΕΝΑ ΧΟΡΗΓΕΙΝ
8 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΒΕΝΩΡ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΕΙΣ
9 ΥΙΟΣ ΡΗΧΑΒ ΕΝ ΜΑΧΕΜΑΣ ΚΑΙ ΒΗΘΑΛΑΜΙΝ ΚΑΙ ΒΑΙΘΣΑΜΥΣ ΚΑΙ ΑΙΛΩΝ ΕΩΣ ΒΑΙΘΑΝΑΝ ΕΙΣ
10 ΥΙΟΣ ΕΣΩΘ ΒΗΡΒΗΘΝΕΜΑ ΛΟΥΣΑΜΗΝΧΑ ΚΑΙ ΡΗΣΦΑΡΑ
11 ΧΙΝΑΝΑΔΑΒ ΚΑΙ ΑΝΑΦΑΘΙ ΑΝΗΡ ΤΑΒΛΗΘ ΘΥΓΑΤΗΡ ΣΑΛΩΜΩΝ ΗΝ ΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΕΙΣ
12 ΒΑΚΧΑ ΥΙΟΣ ΑΧΙΛΙΔ ΘΑΑΝΑΧ ΚΑΙ ΜΕΚΕΔΩ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΣΑΝ Ο ΠΑΡΑ ΣΕΣΑΘΑΝ ΥΠΟΚΑΤΩ ΤΟΥ ΕΣΡΑΕ ΚΑΙ ΕΚ ΒΑΙΣΑΦΟΥΔ ΕΒΕΛΜΑΩΛΑ ΕΩΣ ΜΑΕΒΕΡ ΛΟΥΚΑΜ ΕΙΣ
13 ΥΙΟΣ ΓΑΒΕΡ ΕΝ ΡΕΜΑΘ ΓΑΛΑΑΔ ΤΟΥΤΩ ΣΧΟΙΝΙΣΜΑ ΕΡΕΓΑΒΑ Η ΕΝ ΤΗ ΒΑΣΑΝ ΕΞΗΚΟΝΤΑ ΠΟΛΕΙΣ ΜΕΓΑΛΑΙ ΤΕΙΧΗΡΕΙΣ ΚΑΙ ΜΟΧΛΟΙ ΧΑΛΚΟΙ ΕΙΣ
14 ΑΧΙΝΑΔΑΒ ΥΙΟΣ ΑΧΕΛ ΜΑΑΝΑΙΝ ΕΙΣ
15 ΑΧΙΜΑΑΣ ΕΝ ΝΕΦΘΑΛΙ ΚΑΙ ΟΥΤΟΣ ΕΛΑΒΕΝ ΤΗΝ ΒΑΣΕΜΜΑΘ ΘΥΓΑΤΕΡΑ ΣΑΛΩΜΩΝ ΕΙΣ ΓΥΝΑΙΚΑ ΕΙΣ
16 ΒΑΑΝΑ ΥΙΟΣ ΧΟΥΣΙ ΕΝ ΤΗ ΜΑΑΛΑΘ ΕΙΣ
17 ΣΑΜΑΑ ΥΙΟΣ ΗΛΑ ΕΝ ΤΩ ΒΕΝΙΑΜΙΝ
18 ΓΑΒΕΡ ΥΙΟΣ ΑΔΑΙ ΕΝ ΤΗ ΓΗ ΓΑΔ ΓΗ ΣΗΩΝ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΣΕΒΩΝ ΚΑΙ ΩΓ ΒΑΣΙΛΕΩΣ ΤΟΥ ΒΑΣΑΝ ΚΑΙ ΝΑΣΙΦ ΕΙΣ ΕΝ ΓΗ ΙΟΥΔΑ
19 ΙΩΣΑΦΑΤ ΥΙΟΣ ΦΟΥΑΣΟΥΔ ΕΝ ΙΣΣΑΧΑΡ

3 REIGNS (1 KINGS) CHAPTER 5
1 ΚΑΙ ΕΧΟΡΗΓΟΥΝ ΟΙ ΚΑΘΕΣΤΑΜΕΝΟΙ ΟΥΤΩΣ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΔΙΑΓΓΕΛΜΑΤΑ ΕΠΙ ΤΗΝ ΤΡΑΠΕΖΑΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΚΑΣΤΟΣ ΜΗΝΑ ΑΥΤΟΥ ΟΥ ΠΑΡΑΛΛΑΣΣΟΥΣΙΝ ΛΟΓΟΝ ΚΑΙ ΤΑΣ ΚΡΙΘΑΣ ΚΑΙ ΤΟ ΑΧΥΡΟΝ ΤΟΙΣ ΙΠΠΟΙΣ ΚΑΙ ΤΟΙΣ ΑΡΜΑΣΙΝ ΗΡΟΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΑΝ Η Ο ΒΑΣΙΛΕΥΣ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΗΝ ΣΥΝΤΑΞΙΝ ΑΥΤΟΥ
2 ΚΑΙ ΤΑΥΤΑ ΤΑ ΔΕΟΝΤΑ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΗΜΕΡΑ ΜΙΑ ΤΡΙΑΚΟΝΤΑ ΚΟΡΟΙ ΣΕΜΙΔΑΛΕΩΣ ΚΑΙ ΕΞΗΚΟΝΤΑ ΚΟΡΟΙ ΑΛΕΥΡΟΥ ΚΕΚΟΠΑΝΙΣΜΕΝΟΥ
3 ΚΑΙ ΔΕΚΑ ΜΟΣΧΟΙ ΕΚΛΕΚΤΟΙ ΚΑΙ ΕΙΚΟΣΙ ΒΟΕΣ ΝΟΜΑΔΕΣ ΚΑΙ ΕΚΑΤΟΝ ΠΡΟΒΑΤΑ ΕΚΤΟΣ ΕΛΑΦΩΝ ΚΑΙ ΔΟΡΚΑΔΩΝ ΚΑΙ ΟΡΝΙΘΩΝ ΕΚΛΕΚΤΩΝ ΣΙΤΕΥΤΑ
4 ΟΤΙ ΗΝ ΑΡΧΩΝ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΗΝ ΑΥΤΩ ΕΙΡΗΝΗ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΜΕΡΩΝ ΚΥΚΛΟΘΕΝ
9 ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΦΡΟΝΗΣΙΝ ΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΣΟΦΙΑΝ ΠΟΛΛΗΝ ΣΦΟΔΡΑ ΚΑΙ ΧΥΜΑ ΚΑΡΔΙΑΣ ΩΣ Η ΑΜΜΟΣ Η ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ
10 ΚΑΙ ΕΠΛΗΘΥΝΘΗ ΣΑΛΩΜΩΝ ΣΦΟΔΡΑ ΥΠΕΡ ΤΗΝ ΦΡΟΝΗΣΙΝ ΠΑΝΤΩΝ ΑΡΧΑΙΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΥΠΕΡ ΠΑΝΤΑΣ ΦΡΟΝΙΜΟΥΣ ΑΙΓΥΠΤΟΥ
11 ΚΑΙ ΕΣΟΦΙΣΑΤΟ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΣΟΦΙΣΑΤΟ ΥΠΕΡ ΓΑΙΘΑΝ ΤΟΝ ΕΖΡΑΙΤΗΝ ΚΑΙ ΤΟΝ ΑΙΜΑΝ ΚΑΙ ΤΟΝ ΧΑΛΚΑΛ ΚΑΙ ΔΑΡΔΑ ΥΙΟΥΣ ΜΑΛ
12 ΚΑΙ ΕΛΑΛΗΣΕΝ ΣΑΛΩΜΩΝ ΤΡΙΣΧΙΛΙΑΣ ΠΑΡΑΒΟΛΑΣ ΚΑΙ ΗΣΑΝ ΩΔΑΙ ΑΥΤΟΥ ΠΕΝΤΑΚΙΣΧΙΛΙΑΙ
13 ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΕΡΙ ΤΩΝ ΞΥΛΩΝ ΑΠΟ ΤΗΣ ΚΕΔΡΟΥ ΤΗΣ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΕΩΣ ΤΗΣ ΥΣΣΩΠΟΥ ΤΗΣ ΕΚΠΟΡΕΥΟΜΕΝΗΣ ΔΙΑ ΤΟΥ ΤΟΙΧΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΕΡΙ ΤΩΝ ΚΤΗΝΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΕΡΠΕΤΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΙΧΘΥΩΝ
14 ΚΑΙ ΠΑΡΕΓΙΝΟΝΤΟ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΑΚΟΥΣΑΙ ΤΗΣ ΣΟΦΙΑΣ ΣΑΛΩΜΩΝ ΚΑΙ ΕΛΑΜΒΑΝΕΝ ΔΩΡΑ ΠΑΡΑ ΠΑΝΤΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΗΣ ΓΗΣ ΟΣΟΙ ΗΚΟΥΟΝ ΤΗΣ ΣΟΦΙΑΣ ΑΥΤΟΥ
14Α ΚΑΙ ΕΛΑΒΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΦΑΡΑΩ ΕΑΥΤΩ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΗΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΔΑΥΙΔ ΕΩΣ ΣΥΝΤΕΛΕΣΑΙ ΑΥΤΟΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΕΑΥΤΟΥ ΚΑΙ ΤΟ ΤΕΙΧΟΣ ΙΕΡΟΥΣΑΛΗΜ
14Β ΤΟΤΕ ΑΝΕΒΗ ΦΑΡΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΤΗΝ ΓΑΖΕΡ ΚΑΙ ΕΝΕΠΥΡΙΣΕΝ ΑΥΤΗΝ ΚΑΙ ΤΟΝ ΧΑΝΑΝΙΤΗΝ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΕΝ ΜΕΡΓΑΒ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑΣ ΦΑΡΑΩ ΑΠΟΣΤΟΛΑΣ ΘΥΓΑΤΡΙ ΑΥΤΟΥ ΓΥΝΑΙΚΙ ΣΑΛΩΜΩΝ ΚΑΙ ΣΑΛΩΜΩΝ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΓΑΖΕΡ
15 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΧΙΡΑΜ ΒΑΣΙΛΕΥΣ ΤΥΡΟΥ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΧΡΙΣΑΙ ΤΟΝ ΣΑΛΩΜΩΝ ΑΝΤΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΤΙ ΑΓΑΠΩΝ ΗΝ ΧΙΡΑΜ ΤΟΝ ΔΑΥΙΔ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ
16 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣ ΧΙΡΑΜ ΛΕΓΩΝ
17 ΣΥ ΟΙΔΑΣ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΟΤΙ ΟΥΚ ΕΔΥΝΑΤΟ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΜΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΠΟΛΕΜΩΝ ΤΩΝ ΚΥΚΛΩΣΑΝΤΩΝ ΑΥΤΟΝ ΕΩΣ ΤΟΥ ΔΟΥΝΑΙ ΚΥΡΙΟΝ ΑΥΤΟΥΣ ΥΠΟ ΤΑ ΙΧΝΗ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ
18 ΚΑΙ ΝΥΝ ΑΝΕΠΑΥΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΕΜΟΙ ΚΥΚΛΟΘΕΝ ΟΥΚ ΕΣΤΙΝ ΕΠΙΒΟΥΛΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΠΑΝΤΗΜΑ ΠΟΝΗΡΟΝ
19 ΚΑΙ ΙΔΟΥ ΕΓΩ ΛΕΓΩ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΜΟΥ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΡΟΣ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΛΕΓΩΝ Ο ΥΙΟΣ ΣΟΥ ΟΝ ΔΩΣΩ ΑΝΤΙ ΣΟΥ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΣΟΥ ΟΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ
20 ΚΑΙ ΝΥΝ ΕΝΤΕΙΛΑΙ ΚΑΙ ΚΟΨΑΤΩΣΑΝ ΜΟΙ ΞΥΛΑ ΕΚ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΙ ΙΔΟΥ ΟΙ ΔΟΥΛΟΙ ΜΟΥ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΚΑΙ ΤΟΝ ΜΙΣΘΟΝ ΔΟΥΛΕΙΑΣ ΣΟΥ ΔΩΣΩ ΣΟΙ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΙΠΗΣ ΟΤΙ ΣΥ ΟΙΔΑΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΕΙΔΩΣ ΞΥΛΑ ΚΟΠΤΕΙΝ ΚΑΘΩΣ ΟΙ ΣΙΔΩΝΙΟΙ
21 ΚΑΙ ΕΓΕΝΗΘΗ ΚΑΘΩΣ ΗΚΟΥΣΕΝ ΧΙΡΑΜ ΤΩΝ ΛΟΓΩΝ ΣΑΛΩΜΩΝ ΕΧΑΡΗ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΣΗΜΕΡΟΝ ΟΣ ΕΔΩΚΕΝ ΤΩ ΔΑΥΙΔ ΥΙΟΝ ΦΡΟΝΙΜΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΝ ΠΟΛΥΝ ΤΟΥΤΟΝ
22 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΣΑΛΩΜΩΝ ΛΕΓΩΝ ΑΚΗΚΟΑ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΑΠΕΣΤΑΛΚΑΣ ΠΡΟΣ ΜΕ ΕΓΩ ΠΟΙΗΣΩ ΠΑΝ ΘΕΛΗΜΑ ΣΟΥ ΞΥΛΑ ΚΕΔΡΙΝΑ ΚΑΙ ΠΕΥΚΙΝΑ
23 ΟΙ ΔΟΥΛΟΙ ΜΟΥ ΚΑΤΑΞΟΥΣΙΝ ΑΥΤΑ ΕΚ ΤΟΥ ΛΙΒΑΝΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΓΩ ΘΗΣΟΜΑΙ ΑΥΤΑ ΣΧΕΔΙΑΣ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΟΥ ΕΑΝ ΑΠΟΣΤΕΙΛΗΣ ΠΡΟΣ ΜΕ ΚΑΙ ΕΚΤΙΝΑΞΩ ΑΥΤΑ ΕΚΕΙ ΚΑΙ ΣΥ ΑΡΕΙΣ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟ ΘΕΛΗΜΑ ΜΟΥ ΤΟΥ ΔΟΥΝΑΙ ΑΡΤΟΥΣ ΤΩ ΟΙΚΩ ΜΟΥ
24 ΚΑΙ ΗΝ ΧΙΡΑΜ ΔΙΔΟΥΣ ΤΩ ΣΑΛΩΜΩΝ ΚΕΔΡΟΥΣ ΚΑΙ ΠΑΝ ΘΕΛΗΜΑ ΑΥΤΟΥ

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25 ΚΑΙ ΣΑΛΩΜΩΝ ΕΔΩΚΕΝ ΤΩ ΧΙΡΑΜ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΟΡΟΥΣ ΠΥΡΟΥ ΚΑΙ ΜΑΧΙΡ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΒΕΘ ΕΛΑΙΟΥ ΚΕΚΟΜΜΕΝΟΥ ΚΑΤΑ ΤΟΥΤΟ ΕΔΙΔΟΥ ΣΑΛΩΜΩΝ ΤΩ ΧΙΡΑΜ ΚΑΤ' ΕΝΙΑΥΤΟΝ

26 ΚΑΙ ΚΥΡΙΟΣ ΕΔΩΚΕΝ ΣΟΦΙΑΝ ΤΩ ΣΑΛΩΜΩΝ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΚΑΙ ΗΝ ΕΙΡΗΝΗ ΑΝΑ ΜΕΣΟΝ ΧΙΡΑΜ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΑΛΩΜΩΝ ΚΑΙ ΔΙΕΘΕΝΤΟ ΔΙΑΘΗΚΗΝ ΑΝΑ ΜΕΣΟΝ ΕΑΥΤΩΝ

27 ΚΑΙ ΑΝΗΝΕΓΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΦΟΡΟΝ ΕΚ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΚΑΙ ΗΝ Ο ΦΟΡΟΣ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ

28 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΛΙΒΑΝΟΝ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΝ ΤΩ ΜΗΝΙ ΑΛΛΑΣΣΟΜΕΝΟΙ ΜΗΝΑ ΗΣΑΝ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΔΥΟ ΜΗΝΑΣ ΕΝ ΟΙΚΩ ΑΥΤΩΝ ΚΑΙ ΑΔΩΝΙΡΑΜ ΕΠΙ ΤΟΥ ΦΟΡΟΥ

29 ΚΑΙ ΗΝ ΤΩ ΣΑΛΩΜΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΑΙΡΟΝΤΕΣ ΑΡΣΙΝ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΛΑΤΟΜΩΝ ΕΝ ΤΩ ΟΡΕΙ

30 ΧΩΡΙΣ ΑΡΧΟΝΤΩΝ ΤΩΝ ΚΑΘΕΣΤΑΜΕΝΩΝ ΕΠΙ ΤΩΝ ΕΡΓΩΝ ΤΩΝ ΣΑΛΩΜΩΝ ΤΡΕΙΣ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΟΣΙΟΙ ΕΠΙΣΤΑΤΑΙ ΟΙ ΠΟΙΟΥΝΤΕΣ ΤΑ ΕΡΓΑ

32 ΚΑΙ ΗΤΟΙΜΑΣΑΝ ΤΟΥΣ ΛΙΘΟΥΣ ΚΑΙ ΤΑ ΞΥΛΑ ΤΡΙΑ ΕΤΗ

3 REIGNS (1 KINGS) CHAPTER 6

1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΤΕΣΣΑΡΑΚΟΣΤΩ ΚΑΙ ΤΕΤΡΑΚΟΣΙΟΣΤΩ ΕΤΕΙ ΤΗΣ ΕΞΟΔΟΥ ΥΙΩΝ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΕΝ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΑΛΩΜΩΝ ΕΠΙ ΙΣΡΑΗΛ

1A ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΙΡΟΥΣΙΝ ΛΙΘΟΥΣ ΜΕΓΑΛΟΥΣ ΤΙΜΙΟΥΣ ΕΙΣ ΤΟΝ ΘΕΜΕΛΙΟΝ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΛΙΘΟΥΣ ΑΠΕΛΕΚΗΤΟΥΣ

1B ΚΑΙ ΕΠΕΛΕΚΗΣΑΝ ΟΙ ΥΙΟΙ ΣΑΛΩΜΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΧΙΡΑΜ ΚΑΙ ΕΒΑΛΑΝ ΑΥΤΟΥΣ

1C ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΕΘΕΜΕΛΙΩΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΝ ΜΗΝΙ ΝΙΣΩ ΤΩ ΔΕΥΤΕΡΩ ΜΗΝΙ

1D ΕΝ ΕΝΔΕΚΑΤΩ ΕΝΙΑΥΤΩ ΕΝ ΜΗΝΙ ΒΑΑΛ ΟΥΤΟΣ Ο ΜΗΝ Ο ΟΓΔΟΟΣ ΣΥΝΕΤΕΛΕΣΘΗ Ο ΟΙΚΟΣ ΕΙΣ ΠΑΝΤΑ ΛΟΓΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΠΑΣΑΝ ΔΙΑΤΑΞΙΝ ΑΥΤΟΥ

2 ΚΑΙ Ο ΟΙΚΟΣ ΟΝ ΩΚΟΔΟΜΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΤΩ ΚΥΡΙΩ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΗΧΕΩΝ ΜΗΚΟΣ ΑΥΤΟΥ ΚΑΙ ΕΙΚΟΣΙ ΕΝ ΠΗΧΕΙ ΠΛΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΕΝ ΠΗΧΕΙ ΤΟ ΥΨΟΣ ΑΥΤΟΥ

3 ΚΑΙ ΤΟ ΑΙΛΑΜ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΝΑΟΥ ΕΙΚΟΣΙ ΕΝ ΠΗΧΕΙ ΜΗΚΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ΠΛΑΤΟΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΔΕΚΑ ΕΝ ΠΗΧΕΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΑΥΤΟΝ

4 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΩ ΟΙΚΩ ΘΥΡΙΔΑΣ ΠΑΡΑΚΥΠΤΟΜΕΝΑΣ ΚΡΥΠΤΑΣ

5 ΚΑΙ ΕΔΩΚΕΝ ΕΠΙ ΤΟΝ ΤΟΙΧΟΝ ΤΟΥ ΟΙΚΟΥ ΜΕΛΑΘΡΑ ΚΥΚΛΟΘΕΝ ΤΩ ΝΑΩ ΚΑΙ ΤΩ ΔΑΒΙΡ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΛΕΥΡΑΣ ΚΥΚΛΟΘΕΝ

6 Η ΠΛΕΥΡΑ Η ΥΠΟΚΑΤΩ ΠΕΝΤΕ ΠΗΧΕΩΝ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΚΑΙ ΤΟ ΜΕΣΟΝ ΕΞ ΚΑΙ Η ΤΡΙΤΗ ΕΠΤΑ ΕΝ ΠΗΧΕΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΟΤΙ ΔΙΑΣΤΗΜΑ ΕΔΩΚΕΝ ΤΩ ΟΙΚΩ ΚΥΚΛΟΘΕΝ ΕΞΩΘΕΝ ΤΟΥ ΟΙΚΟΥ ΟΠΩΣ ΜΗ ΕΠΙΛΑΜΒΑΝΩΝΤΑΙ ΤΩΝ ΤΟΙΧΩΝ ΤΟΥ ΟΙΚΟΥ

7 ΚΑΙ Ο ΟΙΚΟΣ ΕΝ ΤΩ ΟΙΚΟΔΟΜΕΙΣΘΑΙ ΑΥΤΟΝ ΛΙΘΟΙΣ ΑΚΡΟΤΟΜΟΙΣ ΑΡΓΟΙΣ ΩΚΟΔΟΜΗΘΗ ΚΑΙ ΣΦΥΡΑ ΚΑΙ ΠΕΛΕΚΥΣ ΚΑΙ ΠΑΝ ΣΚΕΥΟΣ ΣΙΔΗΡΟΥΝ ΟΥΚ ΗΚΟΥΣΘΗ ΕΝ ΤΩ ΟΙΚΩ ΕΝ ΤΩ ΟΙΚΟΔΟΜΕΙΣΘΑΙ ΑΥΤΟΝ

8 ΚΑΙ Ο ΠΥΛΩΝ ΤΗΣ ΠΛΕΥΡΑΣ ΤΗΣ ΥΠΟΚΑΤΩΘΕΝ ΥΠΟ ΤΗΝ ΩΜΙΑΝ ΤΟΥ ΟΙΚΟΥ ΤΗΝ ΔΕΞΙΑΝ ΚΑΙ ΕΛΙΚΤΗ ΑΝΑΒΑΣΙΣ ΕΙΣ ΤΟ ΜΕΣΟΝ ΚΑΙ ΕΚ ΤΗΣ ΜΕΣΗΣ ΕΠΙ ΤΑ ΤΡΙΩΡΟΦΑ

9 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΟΙΛΟΣΤΑΘΜΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΕΔΡΟΙΣ

10 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΥΣ ΕΝΔΕΣΜΟΥΣ ΔΙ' ΟΛΟΥ ΤΟΥ ΟΙΚΟΥ ΠΕΝΤΕ ΕΝ ΠΗΧΕΙ ΤΟ ΥΨΟΣ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΣΧΕΝ ΤΟΝ ΕΝΔΕΣΜΟΝ ΕΝ ΞΥΛΟΙΣ ΚΕΔΡΙΝΟΙΣ

15 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΥΣ ΤΟΙΧΟΥΣ ΤΟΥ ΟΙΚΟΥ ΔΙΑ ΞΥΛΩΝ ΚΕΔΡΙΝΩΝ ΑΠΟ ΤΟΥ ΕΔΑΦΟΥΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΩΣ ΤΩΝ ΔΟΚΩΝ ΚΑΙ ΕΩΣ ΤΩΝ ΤΟΙΧΩΝ ΕΚΟΙΛΟΣΤΑΘΜΗΣΕΝ ΣΥΝΕΧΟΜΕΝΑ ΞΥΛΟΙΣ ΕΣΩΘΕΝ ΚΑΙ ΠΕΡΙΕΣΧΕΝ ΤΟ ΕΣΩ ΤΟΥ ΟΙΚΟΥ ΕΝ ΠΛΕΥΡΑΙΣ ΠΕΥΚΙΝΑΙΣ

16 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΥΣ ΕΙΚΟΣΙ ΠΗΧΕΙΣ ΑΠ' ΑΚΡΟΥ ΤΟΥ ΟΙΚΟΥ ΤΟ ΠΛΕΥΡΟΝ ΤΟ ΕΝ ΑΠΟ ΤΟΥ ΕΔΑΦΟΥΣ ΕΩΣ ΤΩΝ ΔΟΚΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΚ ΤΟΥ ΔΑΒΙΡ ΕΙΣ ΤΟ ΑΓΙΟΝ ΤΩΝ ΑΓΙΩΝ

17 ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΗΧΩΝ ΗΝ Ο ΝΑΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ

19 ΤΟΥ ΔΑΒΙΡ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΕΣΩΘΕΝ ΔΟΥΝΑΙ ΕΚΕΙ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ

20 ΕΙΚΟΣΙ ΠΗΧΕΙΣ ΜΗΚΟΣ ΚΑΙ ΕΙΚΟΣΙ ΠΗΧΕΙΣ ΠΛΑΤΟΣ ΚΑΙ ΕΙΚΟΣΙ ΠΗΧΕΙΣ ΤΟ ΥΨΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΣΧΕΝ ΑΥΤΟΝ ΧΡΥΣΙΩ ΣΥΓΚΕΚΛΕΙΣΜΕΝΩ ΚΑΙ ΕΠΟΙΗΣΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ

21 ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΔΑΒΙΡ ΚΑΙ ΠΕΡΙΕΣΧΕΝ ΑΥΤΟ ΧΡΥΣΙΩ

22 ΚΑΙ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΠΕΡΙΕΣΧΕΝ ΧΡΥΣΙΩ ΕΩΣ ΣΥΝΤΕΛΕΙΑΣ ΠΑΝΤΟΣ ΤΟΥ ΟΙΚΟΥ

23 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΝ ΤΩ ΔΑΒΙΡ ΔΥΟ ΧΕΡΟΥΒΙΝ ΔΕΚΑ ΠΗΧΕΩΝ ΜΕΓΕΘΟΣ ΕΣΤΑΘΜΩΜΕΝΟΝ

24 ΚΑΙ ΠΕΝΤΕ ΠΗΧΕΩΝ ΠΤΕΡΥΓΙΟΝ ΤΟΥ ΧΕΡΟΥΒ ΤΟΥ ΕΝΟΣ ΚΑΙ ΠΕΝΤΕ ΠΗΧΕΩΝ ΠΤΕΡΥΓΙΟΝ ΑΥΤΟΥ ΤΟ ΔΕΥΤΕΡΟΝ ΕΝ ΠΗΧΕΙ ΔΕΚΑ ΑΠΟ ΜΕΡΟΥΣ ΠΤΕΡΥΓΙΟΥ ΑΥΤΟΥ ΕΙΣ ΜΕΡΟΣ ΠΤΕΡΥΓΙΟΥ ΑΥΤΟΥ

25 ΟΥΤΩΣ ΤΩ ΧΕΡΟΥΒ ΤΩ ΔΕΥΤΕΡΩ ΕΝ ΜΕΤΡΩ ΕΝΙ ΣΥΝΤΕΛΕΙΑ ΜΙΑ ΑΜΦΟΤΕΡΟΙΣ

26 ΚΑΙ ΤΟ ΥΨΟΣ ΤΟΥ ΧΕΡΟΥΒ ΤΟΥ ΕΝΟΣ ΔΕΚΑ ΕΝ ΠΗΧΕΙ ΚΑΙ ΟΥΤΩΣ ΤΟ ΧΕΡΟΥΒ ΤΟ ΔΕΥΤΕΡΟΝ

27 ΚΑΙ ΑΜΦΟΤΕΡΑ ΤΑ ΧΕΡΟΥΒΙΝ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΕΣΩΤΑΤΟΥ ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΩΝ ΚΑΙ ΗΠΤΕΤΟ ΠΤΕΡΥΞ ΜΙΑ ΤΟΥ ΤΟΙΧΟΥ ΚΑΙ ΠΤΕΡΥΞ ΗΠΤΕΤΟ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΔΕΥΤΕΡΟΥ ΚΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ ΑΙ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΗΠΤΟΝΤΟ ΠΤΕΡΥΞ ΠΤΕΡΥΓΟΣ

28 ΚΑΙ ΠΕΡΙΕΣΧΕΝ ΤΑ ΧΕΡΟΥΒΙΝ ΧΡΥΣΙΩ

29 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΤΟΙΧΟΥΣ ΤΟΥ ΟΙΚΟΥ ΚΥΚΛΩ ΕΓΚΟΛΑΠΤΑ ΕΓΡΑΨΕΝ ΓΡΑΦΙΔΙ ΧΕΡΟΥΒΙΝ ΚΑΙ ΦΟΙΝΙΚΕΣ ΤΩ ΕΣΩΤΕΡΩ ΚΑΙ ΤΩ ΕΞΩΤΕΡΩ

30 ΚΑΙ ΤΟ ΕΔΑΦΟΣ ΤΟΥ ΟΙΚΟΥ ΠΕΡΙΕΣΧΕΝ ΧΡΥΣΙΩ ΤΟΥ ΕΣΩΤΑΤΟΥ ΚΑΙ ΤΟΥ ΕΞΩΤΑΤΟΥ

31 ΚΑΙ ΤΩ ΘΥΡΩΜΑΤΙ ΤΟΥ ΔΑΒΙΡ ΕΠΟΙΗΣΕΝ ΘΥΡΑΣ ΞΥΛΩΝ ΑΡΚΕΥΘΙΝΩΝ ΚΑΙ ΦΛΙΑΣ ΠΕΝΤΑΠΛΑΣ

32 ΚΑΙ ΔΥΟ ΘΥΡΑΣ ΞΥΛΩΝ ΠΕΥΚΙΝΩΝ ΚΑΙ ΕΓΚΟΛΑΠΤΑ ΕΠ' ΑΥΤΩΝ ΕΓΚΕΚΟΛΑΜΜΕΝΑ ΧΕΡΟΥΒΙΝ ΚΑΙ ΦΟΙΝΙΚΑΣ ΚΑΙ ΠΕΤΑΛΑ ΔΙΑΠΕΠΕΤΑΣΜΕΝΑ ΚΑΙ ΠΕΡΙΕΣΧΕΝ ΧΡΥΣΙΩ ΚΑΙ ΚΑΤΕΒΑΙΝΕΝ ΕΠΙ ΤΑ ΧΕΡΟΥΒΙΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΦΟΙΝΙΚΑΣ ΤΟ ΧΡΥΣΙΟΝ

33 ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΤΩ ΠΥΛΩΝΙ ΤΟΥ ΝΑΟΥ ΦΛΙΑΙ ΞΥΛΩΝ ΑΡΚΕΥΘΙΝΩΝ ΣΤΟΑΙ ΤΕΤΡΑΠΛΩΣ

34 ΚΑΙ ΕΝ ΑΜΦΟΤΕΡΑΙΣ ΤΑΙΣ ΘΥΡΑΙΣ ΞΥΛΑ ΠΕΥΚΙΝΑ ΔΥΟ ΠΤΥΧΑΙ Η ΘΥΡΑ Η ΜΙΑ ΚΑΙ ΣΤΡΟΦΕΙΣ ΑΥΤΩΝ ΚΑΙ ΔΥΟ ΠΤΥΧΑΙ Η ΘΥΡΑ Η ΔΕΥΤΕΡΑ ΣΤΡΕΦΟΜΕΝΑ

35 ΕΓΚΕΚΟΛΑΜΜΕΝΑ ΧΕΡΟΥΒΙΝ ΚΑΙ ΦΟΙΝΙΚΕΣ ΚΑΙ ΔΙΑΠΕΠΕΤΑΣΜΕΝΑ ΠΕΤΑΛΑ ΚΑΙ ΠΕΡΙΕΧΟΜΕΝΑ ΧΡΥΣΙΩ ΚΑΤΑΓΟΜΕΝΩ ΕΠΙ ΤΗΝ ΕΚΤΥΠΩΣΙΝ

36 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΣΩΤΑΤΗΝ ΤΡΕΙΣ ΣΤΙΧΟΥΣ ΑΠΕΛΕΚΗΤΩΝ ΚΑΙ ΣΤΙΧΟΣ ΚΑΤΕΙΡΓΑΣΜΕΝΗΣ ΚΕΔΡΟΥ ΚΥΚΛΟΘΕΝ

36A ΚΑΙ ΩΚΟΔΟΜΗΣΕ ΚΑΤΑΠΕΤΑΣΜΑ ΤΗΣ ΑΥΛΗΣ ΤΟΥ ΑΙΛΑΜ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΝΑΟΥ

3 REIGNS (1 KINGS) CHAPTER 7

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1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΧΙΡΑΜ ΕΚ ΤΥΡΟΥ

2 ΥΙΟΝ ΓΥΝΑΙΚΟΣ ΧΗΡΑΣ ΚΑΙ ΟΥΤΟΣ ΑΠΟ ΤΗΣ ΦΥΛΗΣ ΝΕΦΘΑΛΙ ΚΑΙ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΑΝΗΡ ΤΥΡΙΟΣ ΤΕΚΤΩΝ ΧΑΛΚΟΥ ΚΑΙ ΠΕΠΛΗΡΩΜΕΝΟΣ ΤΗΣ ΤΕΧΝΗΣ ΚΑΙ ΣΥΝΕΣΕΩΣ ΚΑΙ ΕΠΙΓΝΩΣΕΩΣ ΤΟΥ ΠΟΙΕΙΝ ΠΑΝ ΕΡΓΟΝ ΕΝ ΧΑΛΚΩ ΚΑΙ ΕΙΣΗΧΘΗ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΣΑΛΩΜΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΑΝΤΑ ΤΑ ΕΡΓΑ

3 ΚΑΙ ΕΧΩΝΕΥΣΕΝ ΤΟΥΣ ΔΥΟ ΣΤΥΛΟΥΣ ΤΩ ΑΙΛΑΜ ΤΟΥ ΟΙΚΟΥ ΟΚΤΩΚΑΙΔΕΚΑ ΠΗΧΕΙΣ ΥΨΟΣ ΤΟΥ ΣΤΥΛΟΥ ΚΑΙ ΠΕΡΙΜΕΤΡΟΝ ΤΕΣΣΑΡΕΣ ΚΑΙ ΔΕΚΑ ΠΗΧΕΙΣ ΕΚΥΚΛΟΥ ΑΥΤΟΝ ΚΑΙ ΤΟ ΠΑΧΟΣ ΤΟΥ ΣΤΥΛΟΥ ΤΕΣΣΑΡΩΝ ΔΑΚΤΥΛΩΝ ΤΑ ΚΟΙΛΩΜΑΤΑ ΚΑΙ ΟΥΤΩΣ Ο ΣΤΥΛΟΣ Ο ΔΕΥΤΕΡΟΣ

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37 ΚΑΙ ΑΝΕΠΛΗΡΩΘΗ ΠΑΝ ΤΟ ΕΡΓΟΝ Ο ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΣΑΛΩΜΩΝ ΤΑ ΑΓΙΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΓΙΑ ΣΑΛΩΜΩΝ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΑ ΣΚΕΥΗ ΕΔΩΚΕΝ ΕΙΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΟΙΚΟΥ ΚΥΡΙΟΥ

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38 ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ ΤΡΙΣΚΑΙΔΕΚΑ ΕΤΕΣΙΝ
39 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΔΡΥΜΩ ΤΟΥ ΛΙΒΑΝΟΥ ΕΚΑΤΟΝ ΠΗΧΕΙΣ ΜΗΚΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΠΗΧΕΙΣ ΠΛΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΠΗΧΩΝ ΥΨΟΣ ΑΥΤΟΥ ΚΑΙ ΤΡΙΩΝ ΣΤΙΧΩΝ ΣΤΥΛΩΝ ΚΕΔΡΙΝΩΝ ΚΑΙ ΩΜΙΑΙ ΚΕΔΡΙΝΑΙ ΤΟΙΣ ΣΤΥΛΟΙΣ
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42 ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΥΡΩΜΑΤΑ ΚΑΙ ΑΙ ΧΩΡΑΙ ΤΕΤΡΑΓΩΝΟΙ ΜΕΜΕΛΑΘΡΩΜΕΝΑΙ ΚΑΙ ΑΠΟ ΤΟΥ ΘΥΡΩΜΑΤΟΣ ΕΠΙ ΘΥΡΑΝ ΤΡΙΣΣΩΣ
43 ΚΑΙ ΤΟ ΑΙΛΑΜ ΤΩΝ ΣΤΥΛΩΝ ΠΕΝΤΗΚΟΝΤΑ ΠΗΧΩΝ ΜΗΚΟΣ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΕΝ ΠΛΑΤΕΙ ΕΖΥΓΩΜΕΝΑ ΑΙΛΑΜ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΚΑΙ ΣΤΥΛΟΙ ΚΑΙ ΠΑΧΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΤΟΙΣ ΑΙΛΑΜΜΙΝ
44 ΚΑΙ ΤΟ ΑΙΛΑΜ ΤΩΝ ΘΡΟΝΩΝ ΟΥ ΚΡΙΝΕΙ ΕΚΕΙ ΑΙΛΑΜ ΤΟΥ ΚΡΙΤΗΡΙΟΥ
45 ΚΑΙ ΟΙΚΟΣ ΑΥΤΩ ΕΝ Ω ΚΑΘΗΣΕΤΑΙ ΕΚΕΙ ΑΥΛΗ ΜΙΑ ΕΞΕΛΙΣΣΟΜΕΝΗ ΤΟΥΤΟΙΣ ΚΑΤΑ ΤΟ ΕΡΓΟΝ ΤΟΥΤΟ ΚΑΙ ΟΙΚΟΝ ΤΗ ΘΥΓΑΤΡΙ ΦΑΡΑΩ ΗΝ ΕΛΑΒΕΝ ΣΑΛΩΜΩΝ ΚΑΤΑ ΤΟ ΑΙΛΑΜ ΤΟΥΤΟ
46 ΠΑΝΤΑ ΤΑΥΤΑ ΕΚ ΛΙΘΩΝ ΤΙΜΙΩΝ ΚΕΚΟΛΑΜΜΕΝΑ ΕΚ ΔΙΑΣΤΗΜΑΤΟΣ ΕΣΩΘΕΝ ΚΑΙ ΕΚ ΤΟΥ ΘΕΜΕΛΙΟΥ ΕΩΣ ΤΩΝ ΓΕΙΣΩΝ ΚΑΙ ΕΞΩΘΕΝ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΜΕΓΑΛΗΝ
47 ΤΗΝ ΤΕΘΕΜΕΛΙΩΜΕΝΗΝ ΕΝ ΤΙΜΙΟΙΣ ΛΙΘΟΙΣ ΜΕΓΑΛΟΙΣ ΛΙΘΟΙΣ ΔΕΚΑΠΗΧΕΣΙΝ ΚΑΙ ΤΟΙΣ ΟΚΤΑΠΗΧΕΣΙΝ
48 ΚΑΙ ΕΠΑΝΩΘΕΝ ΤΙΜΙΟΙΣ ΚΑΤΑ ΤΟ ΜΕΤΡΟΝ ΑΠΕΛΕΚΗΤΩΝ ΚΑΙ ΚΕΔΡΟΙΣ
49 ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΥΚΛΩ ΤΡΕΙΣ ΣΤΙΧΟΙ ΑΠΕΛΕΚΗΤΩΝ ΚΑΙ ΣΤΙΧΟΣ ΚΕΚΟΛΑΜΜΕΝΗΣ ΚΕΔΡΟΥ
50 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΣΑΛΩΜΩΝ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

3 REIGNS (1 KINGS) CHAPTER 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΣΥΝΤΕΛΕΣΑΙ ΣΑΛΩΜΩΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΕΑΥΤΟΥ ΜΕΤΑ ΕΙΚΟΣΙ ΕΤΗ ΤΟΤΕ ΕΞΕΚΚΛΗΣΙΑΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΣΡΑΗΛ ΕΝ ΣΙΩΝ ΤΟΥ ΑΝΕΝΕΓΚΕΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΕΚ ΠΟΛΕΩΣ ΔΑΥΙΔ ΑΥΤΗ ΕΣΤΙΝ ΣΙΩΝ
2 ΕΝ ΜΗΝΙ ΑΘΑΝΙΝ
3 ΚΑΙ ΗΡΑΝ ΟΙ ΙΕΡΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ
4 ΚΑΙ ΤΟ ΣΚΗΝΩΜΑ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΑΓΙΑ ΤΑ ΕΝ ΤΩ ΣΚΗΝΩΜΑΤΙ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
5 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΚΙΒΩΤΟΥ ΘΥΟΝΤΕΣ ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΑΣ ΑΝΑΡΙΘΜΗΤΑ
6 ΚΑΙ ΕΙΣΦΕΡΟΥΣΙΝ ΟΙ ΙΕΡΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΕΙΣ ΤΟ ΔΑΒΙΡ ΤΟΥ ΟΙΚΟΥ ΕΙΣ ΤΑ ΑΓΙΑ ΤΩΝ ΑΓΙΩΝ ΥΠΟ ΤΑΣ ΠΤΕΡΥΓΑΣ ΤΩΝ ΧΕΡΟΥΒΙΝ
7 ΟΤΙ ΤΑ ΧΕΡΟΥΒΙΝ ΔΙΑΠΕΠΕΤΑΣΜΕΝΑ ΤΑΙΣ ΠΤΕΡΥΞΙΝ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΗΣ ΚΙΒΩΤΟΥ ΚΑΙ ΠΕΡΙΕΚΑΛΥΠΤΟΝ ΤΑ ΧΕΡΟΥΒΙΝ ΕΠΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΕΠΙ ΤΑ ΑΓΙΑ ΑΥΤΗΣ ΕΠΑΝΩΘΕΝ
8 ΚΑΙ ΥΠΕΡΕΙΧΟΝ ΤΑ ΗΓΙΑΣΜΕΝΑ ΚΑΙ ΕΝΕΒΛΕΠΟΝΤΟ ΑΙ ΚΕΦΑΛΑΙ ΤΩΝ ΗΓΙΑΣΜΕΝΩΝ ΕΚ ΤΩΝ ΑΓΙΩΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΟΥ ΔΑΒΙΡ ΚΑΙ ΟΥΚ ΩΠΤΑΝΟΝΤΟ ΕΞΩ
9 ΟΥΚ ΗΝ ΕΝ ΤΗ ΚΙΒΩΤΩ ΠΛΗΝ ΔΥΟ ΠΛΑΚΕΣ ΛΙΘΙΝΑΙ ΠΛΑΚΕΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΑΣ ΕΘΗΚΕΝ ΕΚΕΙ ΜΩΥΣΗΣ ΕΝ ΧΩΡΗΒ Α ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΕΚΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΞΗΛΘΟΝ ΟΙ ΙΕΡΕΙΣ ΕΚ ΤΟΥ ΑΓΙΟΥ ΚΑΙ Η ΝΕΦΕΛΗ ΕΠΛΗΣΕΝ ΤΟΝ ΟΙΚΟΝ
11 ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΟΙ ΙΕΡΕΙΣ ΣΤΗΝΑΙ ΛΕΙΤΟΥΡΓΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΝΕΦΕΛΗΣ ΟΤΙ ΕΠΛΗΣΕΝ ΔΟΞΑ ΚΥΡΙΟΥ ΤΟΝ ΟΙΚΟΝ
14 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΠΑΣΑ ΕΚΚΛΗΣΙΑ ΙΣΡΑΗΛ ΕΙΣΤΗΚΕΙ
15 ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΣΗΜΕΡΟΝ ΟΣ ΕΛΑΛΗΣΕΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΠΕΡΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΕΠΛΗΡΩΣΕΝ ΛΕΓΩΝ
16 ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΞΗΓΑΓΟΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ ΟΥΚ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΠΟΛΕΙ ΕΝ ΕΝΙ ΣΚΗΠΤΡΩ ΙΣΡΑΗΛ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΟΥ ΕΙΝΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΝΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΤΟΝ ΔΑΥΙΔ ΤΟΥ ΕΙΝΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ
17 ΚΑΙ ΕΓΕΝΕΤΟ ΕΠΙ ΤΗΣ ΚΑΡΔΙΑΣ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ
18 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΑΝΘ' ΩΝ ΗΛΘΕΝ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΛΩΣ ΕΠΟΙΗΣΑΣ ΟΤΙ ΕΓΕΝΗΘΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ
19 ΠΛΗΝ ΣΥ ΟΥΚ ΟΙΚΟΔΟΜΗΣΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΛΛ' Η Ο ΥΙΟΣ ΣΟΥ Ο ΕΞΕΛΘΩΝ ΕΚ ΤΩΝ ΠΛΕΥΡΩΝ ΣΟΥ ΟΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ
20 ΚΑΙ ΑΝΕΣΤΗΣΕΝ ΚΥΡΙΟΣ ΤΟ ΡΗΜΑ ΑΥΤΟΥ Ο ΕΛΑΛΗΣΕΝ ΚΑΙ ΑΝΕΣΤΗΝ ΑΝΤΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΚΑΘΙΣΑ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΙΣΡΑΗΛ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΩΚΟΔΟΜΗΣΑ ΤΟΝ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ
21 ΚΑΙ ΕΘΕΜΗΝ ΕΚΕΙ ΤΟΠΟΝ ΤΗ ΚΙΒΩΤΩ ΕΝ Η ΕΣΤΙΝ ΕΚΕΙ ΔΙΑΘΗΚΗ ΚΥΡΙΟΥ ΗΝ ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΕΝ ΤΩ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ
22 ΚΑΙ ΕΣΤΗ ΣΑΛΩΜΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΕΝΩΠΙΟΝ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ
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24 Α ΕΦΥΛΑΞΑΣ ΤΩ ΔΟΥΛΩ ΣΟΥ ΔΑΥΙΔ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΕΛΑΛΗΣΑΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΣΟΥ ΕΠΛΗΡΩΣΑΣ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ
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54 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΠΡΟΣ ΚΥΡΙΟΝ ΟΛΗΝ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΚΑΙ ΤΗΝ ΔΕΗΣΙΝ ΤΑΥΤΗΝ ΚΑΙ ΑΝΕΣΤΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΟΚΛΑΚΩΣ ΕΠΙ ΤΑ ΓΟΝΑΤΑ ΑΥΤΟΥ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΔΙΑΠΕΠΕΤΑΣΜΕΝΑΙ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

55 ΚΑΙ ΕΣΤΗ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΠΑΣΑΝ ΕΚΚΛΗΣΙΑΝ ΙΣΡΑΗΛ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΩΝ

56 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΟΣ ΕΔΩΚΕΝ ΚΑΤΑΠΑΥΣΙΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΙΣΡΑΗΛ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΛΑΛΗΣΕΝ ΟΥ ΔΙΕΦΩΝΗΣΕΝ ΛΟΓΟΣ ΕΙΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΛΟΓΟΙΣ ΑΥΤΟΥ ΤΟΙΣ ΑΓΑΘΟΙΣ ΟΙΣ ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΔΟΥΛΟΥ ΑΥΤΟΥ

57 ΓΕΝΟΙΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΜΕΘ' ΗΜΩΝ ΚΑΘΩΣ ΗΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΜΗ ΕΓΚΑΤΑΛΙΠΟΙΤΟ ΗΜΑΣ ΜΗΔΕ ΑΠΟΣΤΡΕΨΟΙΤΟ ΗΜΑΣ

58 ΕΠΙΚΛΙΝΑΙ ΚΑΡΔΙΑΣ ΗΜΩΝ ΠΡΟΣ ΑΥΤΟΝ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΠΑΣΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΦΥΛΑΣΣΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΤΑΓΜΑΤΑ ΑΥΤΟΥ Α ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ

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60 ΟΠΩΣ ΓΝΩΣΙΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΤΗΣ ΓΗΣ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΣ ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΙ

61 ΚΑΙ ΕΣΤΩΣΑΝ ΑΙ ΚΑΡΔΙΑΙ ΗΜΩΝ ΤΕΛΕΙΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΘΕΟΝ ΗΜΩΝ ΚΑΙ ΟΣΙΩΣ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΦΥΛΑΣΣΕΙΝ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

62 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΘΥΣΑΝ ΘΥΣΙΑΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ

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ΧΙΛΙΑΔΑΣ ΚΑΙ ΠΡΟΒΑΤΩΝ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΝΕΚΑΙΝΙΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ

64 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΗΓΙΑΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΜΕΣΟΝ ΤΗΣ ΑΥΛΗΣ ΤΟ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΟΙΚΟΥ ΚΥΡΙΟΥ ΟΤΙ ΕΠΟΙΗΣΕΝ ΕΚΕΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΚΑΙ ΤΑ ΣΤΕΑΤΑ ΤΩΝ ΕΙΡΗΝΙΚΩΝ ΟΤΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ ΤΟ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΜΙΚΡΟΝ ΤΟΥ ΜΗ ΔΥΝΑΣΘΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΤΩΝ ΕΙΡΗΝΙΚΩΝ ΥΠΕΝΕΓΚΕΙΝ

65 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΕΟΡΤΗΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΜΕΤ' ΑΥΤΟΥ ΕΚΚΛΗΣΙΑ ΜΕΓΑΛΗ ΑΠΟ ΤΗΣ ΕΙΣΟΔΟΥ ΗΜΑΘ ΕΩΣ ΠΟΤΑΜΟΥ ΑΙΓΥΠΤΟΥ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΕΝ ΤΩ ΟΙΚΩ Ω ΩΚΟΔΟΜΗΣΕΝ ΕΣΘΙΩΝ ΚΑΙ ΠΙΝΩΝ ΚΑΙ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΕΠΤΑ ΗΜΕΡΑΣ

66 ΚΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΑΠΗΛΘΟΝ ΕΚΑΣΤΟΣ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ ΧΑΙΡΟΝΤΕΣ ΚΑΙ ΑΓΑΘΗ ΚΑΡΔΙΑ ΕΠΙ ΤΟΙΣ ΑΓΑΘΟΙΣ ΟΙΣ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΩ ΔΑΥΙΔ ΔΟΥΛΩ ΑΥΤΟΥ ΚΑΙ ΤΩ ΙΣΡΑΗΛ ΛΑΩ ΑΥΤΟΥ

3 REIGNS (1 KINGS) CHAPTER 9

1 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΣΑΛΩΜΩΝ ΟΙΚΟΔΟΜΕΙΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΠΡΑΓΜΑΤΕΙΑΝ ΣΑΛΩΜΩΝ ΟΣΑ ΗΘΕΛΗΣΕΝ ΠΟΙΗΣΑΙ

2 ΚΑΙ ΩΦΘΗ ΚΥΡΙΟΣ ΤΩ ΣΑΛΩΜΩΝ ΔΕΥΤΕΡΟΝ ΚΑΘΩΣ ΩΦΘΗ ΕΝ ΓΑΒΑΩΝ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΥΡΙΟΣ ΗΚΟΥΣΑ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΣΟΥ ΚΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΣΟΥ ΗΣ ΕΔΕΗΘΗΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΠΕΠΟΙΗΚΑ ΣΟΙ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΣΟΥ ΗΓΙΑΚΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΟΝ ΩΚΟΔΟΜΗΣΑΣ ΤΟΥ ΘΕΣΘΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΚΕΙ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

4 ΚΑΙ ΣΥ ΕΑΝ ΠΟΡΕΥΘΗΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΚΑΘΩΣ ΕΠΟΡΕΥΘΗ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΣΟΥ ΕΝ ΟΣΙΟΤΗΤΙ ΚΑΡΔΙΑΣ ΚΑΙ ΕΝ ΕΥΘΥΤΗΤΙ ΚΑΙ ΤΟΥ ΠΟΙΕΙΝ ΚΑΤΑ ΠΑΝΤΑ Α ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΩ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΦΥΛΑΞΗΣ

5 ΚΑΙ ΑΝΑΣΤΗΣΩ ΤΟΝ ΘΡΟΝΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΕΠΙ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΘΩΣ ΕΛΑΛΗΣΑ ΤΩ ΔΑΥΙΔ ΠΑΤΡΙ ΣΟΥ ΛΕΓΩΝ ΟΥΚ ΕΞΑΡΘΗΣΕΤΑΙ ΣΟΙ ΑΝΗΡ ΗΓΟΥΜΕΝΟΣ ΕΝ ΙΣΡΑΗΛ

6 ΕΑΝ ΔΕ ΑΠΟΣΤΡΑΦΕΝΤΕΣ ΑΠΟΣΤΡΑΦΗΤΕ ΥΜΕΙΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΑΠ' ΕΜΟΥ ΚΑΙ ΜΗ ΦΥΛΑΞΗΤΕ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ Α ΕΔΩΚΕΝ ΜΩΥΣΗΣ ΕΝΩΠΙΟΝ ΥΜΩΝ ΚΑΙ ΠΟΡΕΥΘΗΤΕ ΚΑΙ ΔΟΥΛΕΥΣΗΤΕ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΗΤΕ ΑΥΤΟΙΣ

7 ΚΑΙ ΕΞΑΡΩ ΤΟΝ ΙΣΡΑΗΛ ΑΠΟ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΑΥΤΟΙΣ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΟΝ ΗΓΙΑΣΑ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΑΠΟΡΡΙΨΩ ΕΚ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΙ ΕΣΤΑΙ ΙΣΡΑΗΛ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΙΣ ΛΑΛΗΜΑ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ

8 ΚΑΙ Ο ΟΙΚΟΣ ΟΥΤΟΣ Ο ΥΨΗΛΟΣ ΠΑΣ Ο ΔΙΑΠΟ-ΡΕΥΟΜΕΝΟΣ ΔΙ' ΑΥΤΟΥ ΕΚΣΤΗΣΕΤΑΙ ΚΑΙ ΣΥΡΙΕΙ ΚΑΙ ΕΡΟΥΣΙΝ ΕΝΕΚΑ ΤΙΝΟΣ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΟΥΤΩΣ ΤΗ ΓΗ ΤΑΥΤΗ ΚΑΙ ΤΩ ΟΙΚΩ ΤΟΥΤΩ

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11 ΧΙΡΑΜ ΒΑΣΙΛΕΥΣ ΤΥΡΟΥ ΑΝΤΕΛΑΒΕΤΟ ΤΟΥ ΣΑΛΩΜΩΝ ΕΝ ΞΥΛΟΙΣ ΚΕΔΡΙΝΟΙΣ ΚΑΙ ΕΝ ΞΥΛΟΙΣ ΠΕΥΚΙΝΟΙΣ ΚΑΙ ΕΝ ΧΡΥΣΙΩ ΚΑΙ ΕΝ ΠΑΝΤΙ ΘΕΛΗΜΑΤΙ ΑΥΤΟΥ ΤΟΤΕ ΕΔΩΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΧΙΡΑΜ ΕΙΚΟΣΙ ΠΟΛΕΙΣ ΕΝ ΤΗ ΓΗ ΤΗ ΓΑΛΙΛΑΙΑ

12 ΚΑΙ ΕΞΗΛΘΕΝ ΧΙΡΑΜ ΕΚ ΤΥΡΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΤΟΥ ΙΔΕΙΝ ΤΑΣ ΠΟΛΕΙΣ ΑΣ ΕΔΩΚΕΝ ΑΥΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΟΥΚ ΗΡΕΣΑΝ ΑΥΤΩ

13 ΚΑΙ ΕΙΠΕΝ ΤΙ ΑΙ ΠΟΛΕΙΣ ΑΥΤΑΙ ΑΣ ΕΔΩΚΑΣ ΜΟΙ ΑΔΕΛΦΕ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΑΣ ΟΡΙΟΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

14 ΚΑΙ ΗΝΕΓΚΕΝ ΧΙΡΑΜ ΤΩ ΣΑΛΩΜΩΝ ΕΚΑΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ

26 ΚΑΙ ΝΑΥΝ ΥΠΕΡ ΟΥ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΕΝ ΓΑΣΙΩΝΓΑΒΕΡ ΤΗΝ ΟΥΣΑΝ ΕΧΟΜΕΝΗΝ ΑΙΛΑΘ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΤΗΣ ΕΣΧΑΤΗΣ ΘΑΛΑΣΣΗΣ ΕΝ ΓΗ ΕΔΩΜ

27 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΧΙΡΑΜ ΕΝ ΤΗ ΝΗΙ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΑΝΔΡΑΣ ΝΑΥΤΙΚΟΥΣ ΕΛΑΥΝΕΙΝ ΕΙΔΟΤΑΣ ΘΑΛΑΣΣΑΝ ΜΕΤΑ ΤΩΝ ΠΑΙΔΩΝ ΣΑΛΩΜΩΝ

28 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΣΩΦΗΡΑ ΚΑΙ ΕΛΑΒΟΝ ΕΚΕΙΘΕΝ ΧΡΥΣΙΟΥ ΕΚΑΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΤΑΛΑΝΤΑ ΚΑΙ ΗΝΕΓΚΑΝ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ

3 REIGNS (1 KINGS) CHAPTER 10

1 ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΗΚΟΥΣΕΝ ΤΟ ΟΝΟΜΑ ΣΑΛΩΜΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΗΛΘΕΝ ΠΕΙΡΑΣΑΙ ΑΥΤΟΝ ΕΝ ΑΙΝΙΓΜΑΣΙΝ

2 ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΔΥΝΑΜΕΙ ΒΑΡΕΙΑ ΣΦΟΔΡΑ ΚΑΙ ΚΑΜΗΛΟΙ ΑΙΡΟΥΣΑΙ ΗΔΥΣΜΑΤΑ ΚΑΙ ΧΡΥΣΟΝ ΠΟΛΥΝ ΣΦΟΔΡΑ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΣΑΛΩΜΩΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΠΑΝΤΑ ΟΣΑ ΗΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ

3 ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΗ ΣΑΛΩΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΗΣ ΟΥΚ ΗΝ ΛΟΓΟΣ ΠΑΡΕΩΡΑΜΕΝΟΣ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΝ ΟΥΚ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΗ

4 ΚΑΙ ΕΙΔΕΝ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΠΑΣΑΝ ΦΡΟΝΗΣΙΝ ΣΑΛΩΜΩΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΟΝ ΩΚΟΔΟΜΗΣΕΝ

5 ΚΑΙ ΤΑ ΒΡΩΜΑΤΑ ΣΑΛΩΜΩΝ ΚΑΙ ΤΗΝ ΚΑΘΕΔΡΑΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΣΤΑΣΙΝ ΛΕΙΤΟΥΡΓΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΟΙΝΟΧΟΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΑΥΤΟΥ ΗΝ ΑΝΕΦΕΡΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΞ ΕΑΥΤΗΣ ΕΓΕΝΕΤΟ

6 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΣΑΛΩΜΩΝ ΑΛΗΘΙΝΟΣ Ο ΛΟΓΟΣ ΟΝ ΗΚΟΥΣΑ ΕΝ ΤΗ ΓΗ ΜΟΥ ΠΕΡΙ ΤΟΥ ΛΟΓΟΥ ΣΟΥ ΚΑΙ ΠΕΡΙ ΤΗΣ ΦΡΟΝΗΣΕΩΣ ΣΟΥ

7 ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΣΑ ΤΟΙΣ ΛΑΛΟΥΣΙΝ ΜΟΙ ΕΩΣ ΟΤΟΥ ΠΑΡΕΓΕΝΟΜΗΝ ΚΑΙ ΕΩΡΑΚΑΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΚΑΙ ΙΔΟΥ ΟΥΚ ΕΣΤΙΝ ΤΟ ΗΜΙΣΥ ΚΑΘΩΣ ΑΠΗΓΓΕΙΛΑΝ ΜΟΙ ΠΡΟΣΤΕΘΕΙΚΑΣ ΑΓΑΘΑ ΠΡΟΣ ΑΥΤΑ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΑΚΟΗΝ ΗΝ ΗΚΟΥΣΑ ΕΝ ΤΗ ΓΗ ΜΟΥ

8 ΜΑΚΑΡΙΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΣΟΥ ΜΑΚΑΡΙΟΙ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΟΥΤΟΙ ΟΙ ΠΑΡΕΣΤΗΚΟΤΕΣ ΕΝΩΠΙΟΝ ΣΟΥ ΔΙ' ΟΛΟΥ ΟΙ ΑΚΟΥΟΝΤΕΣ ΠΑΣΑΝ ΤΗΝ ΦΡΟΝΗΣΙΝ ΣΟΥ

9 ΓΕΝΟΙΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΥΛΟΓΗΜΕΝΟΣ ΟΣ ΗΘΕΛΗΣΕΝ ΕΝ ΣΟΙ ΔΟΥΝΑΙ ΣΕ ΕΠΙ ΘΡΟΝΟΥ ΙΣΡΑΗΛ ΔΙΑ ΤΟ ΑΓΑΠΑΝ ΚΥΡΙΟΝ ΤΟΝ ΙΣΡΑΗΛ ΣΤΗΣΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΘΕΤΟ ΣΕ ΒΑΣΙΛΕΑ ΕΠ' ΑΥΤΟΥΣ ΤΟΥ ΠΟΙΕΙΝ ΚΡΙΜΑ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΚΡΙΜΑΣΙΝ ΑΥΤΩΝ

10 ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΣΑΛΩΜΩΝ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ ΚΑΙ ΗΔΥΣΜΑΤΑ ΠΟΛΛΑ ΣΦΟΔΡΑ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ ΟΥΚ ΕΛΗΛΥΘΕΙ ΚΑΤΑ ΤΑ ΗΔΥΣΜΑΤΑ ΕΚΕΙΝΑ ΕΤΙ ΕΙΣ ΠΛΗΘΟΣ Α ΕΔΩΚΕΝ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ

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11 ΚΑΙ Η ΝΑΥΣ ΧΙΡΑΜ Η ΑΙΡΟΥΣΑ ΤΟ ΧΡΥΣΙΟΝ ΕΚ ΣΟΥΦΙΡ ΗΝΕΓΚΕΝ ΞΥΛΑ ΑΠΕΛΕΚΗΤΑ ΠΟΛΛΑ ΣΦΟΔΡΑ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ

12 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΑ ΞΥΛΑ ΤΑ ΑΠΕΛΕΚΗΤΑ ΥΠΟΣΤΗΡΙΓΜΑΤΑ ΤΟΥ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΝΑΒΛΑΣ ΚΑΙ ΚΙΝΥΡΑΣ ΤΟΙΣ ΩΔΟΙΣ ΟΥΚ ΕΛΗΛΥΘΕΙ ΤΟΙΑΥΤΑ ΞΥΛΑ ΑΠΕΛΕΚΗΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥΔΕ ΩΦΘΗΣΑΝ ΠΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

13 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΕΔΩΚΕΝ ΤΗ ΒΑΣΙΛΙΣΣΗ ΣΑΒΑ ΠΑΝΤΑ ΟΣΑ ΗΘΕΛΗΣΕΝ ΟΣΑ ΗΤΗΣΑΤΟ ΕΚΤΟΣ ΠΑΝΤΩΝ ΩΝ ΔΕΔΩΚΕΙ ΑΥΤΗ ΔΙΑ ΧΕΙΡΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΑΛΩΜΩΝ ΚΑΙ ΑΠΕΣΤΡΑΦΗ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΗΣ ΑΥΤΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΙΔΕΣ ΑΥΤΗΣ

14 ΚΑΙ ΗΝ Ο ΣΤΑΘΜΟΣ ΤΟΥ ΧΡΥΣΙΟΥ ΤΟΥ ΕΛΗΛΥΘΟΤΟΣ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΕΝΙΑΥΤΩ ΕΝΙ ΕΞΑΚΟΣΙΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΞ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ

15 ΧΩΡΙΣ ΤΩΝ ΦΟΡΩΝ ΤΩΝ ΥΠΟΤΕΤΑΓΜΕΝΩΝ ΚΑΙ ΤΩΝ ΕΜΠΟΡΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΟΥ ΠΕΡΑΝ ΚΑΙ ΤΩΝ ΣΑΤΡΑΠΩΝ ΤΗΣ ΓΗΣ

16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΡΙΑΚΟΣΙΑ ΔΟΡΑΤΑ ΧΡΥΣΑ ΕΛΑΤΑ ΤΡΙΑΚΟΣΙΟΙ ΧΡΥΣΟΙ ΕΠΗΣΑΝ ΕΠΙ ΤΟ ΔΟΡΥ ΤΟ ΕΝ

17 ΚΑΙ ΤΡΙΑΚΟΣΙΑ ΟΠΛΑ ΧΡΥΣΑ ΕΛΑΤΑ ΤΡΕΙΣ ΜΝΑΙ ΧΡΥΣΙΟΥ ΕΝΗΣΑΝ ΕΙΣ ΤΟ ΟΠΛΟΝ ΤΟ ΕΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑ ΕΙΣ ΟΙΚΟΝ ΔΡΥΜΟΥ ΤΟΥ ΛΙΒΑΝΟΥ

18 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΘΡΟΝΟΝ ΕΛΕΦΑΝΤΙΝΟΝ ΜΕΓΑΝ ΚΑΙ ΠΕΡΙΕΧΡΥΣΩΣΕΝ ΑΥΤΟΝ ΧΡΥΣΙΩ ΔΟΚΙΜΩ

19 ΕΞ ΑΝΑΒΑΘΜΟΙ ΤΩ ΘΡΟΝΩ ΚΑΙ ΠΡΟΤΟΜΑΙ ΜΟΣΧΩΝ ΤΩ ΘΡΟΝΩ ΕΚ ΤΩΝ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΧΕΙΡΕΣ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΤΗΣ ΚΑΘΕΔΡΑΣ ΚΑΙ ΔΥΟ ΛΕΟΝΤΕΣ ΕΣΤΗΚΟΤΕΣ ΠΑΡΑ ΤΑΣ ΧΕΙΡΑΣ

20 ΚΑΙ ΔΩΔΕΚΑ ΛΕΟΝΤΕΣ ΕΣΤΩΤΕΣ ΕΠΙ ΤΩΝ ΕΞ ΑΝΑΒΑΘΜΩΝ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΟΥ ΓΕΓΟΝΕΝ ΟΥΤΩΣ ΠΑΣΗ ΒΑΣΙΛΕΙΑ

21 ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΟΥ ΠΟΤΟΥ ΣΑΛΩΜΩΝ ΧΡΥΣΑ ΚΑΙ ΛΟΥΤΗΡΕΣ ΧΡΥΣΟΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΔΡΥΜΟΥ ΤΟΥ ΛΙΒΑΝΟΥ ΧΡΥΣΙΩ ΣΥΓΚΕΚΛΕΙΣΜΕΝΑ ΟΥΚ ΗΝ ΑΡΓΥΡΙΟΝ ΟΤΙ ΟΥΚ ΗΝ ΛΟΓΙΖΟΜΕΝΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΣΑΛΩΜΩΝ

22 ΟΤΙ ΝΑΥΣ ΘΑΡΣΙΣ ΤΩ ΒΑΣΙΛΕΙ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΜΕΤΑ ΤΩΝ ΝΗΩΝ ΧΙΡΑΜ ΜΙΑ ΔΙΑ ΤΡΙΩΝ ΕΤΩΝ ΗΡΧΕΤΟ ΤΩ ΒΑΣΙΛΕΙ ΝΑΥΣ ΕΚ ΘΑΡΣΙΣ ΧΡΥΣΙΟΥ ΚΑΙ ΑΡΓΥΡΙΟΥ ΚΑΙ ΛΙΘΩΝ ΤΟΡΕΥΤΩΝ ΚΑΙ ΠΕΛΕΚΗΤΩΝ

22A ΑΥΤΗ ΗΝ Η ΠΡΑΓΜΑΤΕΙΑ ΤΗΣ ΠΡΟΝΟΜΗΣ ΗΣ ΑΝΗΝΕΓΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟ ΤΕΙΧΟΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΝ ΑΚΡΑΝ ΤΟΥ ΠΕΡΙΦΡΑΞΑΙ ΤΟΝ ΦΡΑΓΜΟΝ ΤΗΣ ΠΟΛΕΩΣ ΔΑΥΙΔ ΚΑΙ ΤΗΝ ΑΣΣΟΥΡ ΚΑΙ ΤΗΝ ΜΑΓΔΑΝ ΚΑΙ ΤΗΝ ΓΑΖΕΡ ΚΑΙ ΤΗΝ ΒΑΙΘΩΡΩΝ ΤΗΝ ΑΝΩΤΕΡΩ ΚΑΙ ΤΗΝ ΙΕΘΕΡΜΑΘ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΙΠΠΕΩΝ ΚΑΙ ΤΗΝ ΠΡΑΓΜΑΤΕΙΑΝ ΣΑΛΩΜΩΝ ΗΝ ΕΠΡΑΓΜΑΤΕΥΣΑΤΟ ΟΙΚΟΔΟΜΗΣΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΤΟΥ ΜΗ ΚΑΤΑΡΞΑΙ ΑΥΤΟΥ

22B ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΝ ΥΠΟΛΕΛΕΙΜΜΕΝΟΝ ΑΠΟ ΤΟΥ ΧΕΤΤΑΙΟΥ ΚΑΙ ΤΟΥ ΑΜΟΡΡΑΙΟΥ ΚΑΙ ΤΟΥ ΦΕΡΕΖΑΙΟΥ ΚΑΙ ΤΟΥ ΧΑΝΑΝΑΙΟΥ ΚΑΙ ΤΟΥ ΕΥΑΙΟΥ ΚΑΙ ΤΟΥ ΙΕΒΟΥΣΑΙΟΥ ΚΑΙ ΤΟΥ ΓΕΡΓΕΣΑΙΟΥ ΤΩΝ ΜΗ ΕΚ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΝΤΩΝ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΤΑ ΥΠΟΛΕΛΕΙΜΜΕΝΑ ΜΕΤ' ΑΥΤΟΥΣ ΕΝ ΤΗ ΓΗ ΟΥΣ ΟΥΚ ΕΔΥΝΑΝΤΟ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΑΝΗΓΑΓΕΝ ΑΥΤΟΥΣ ΣΑΛΩΜΩΝ ΕΙΣ ΦΟΡΟΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

22C ΚΑΙ ΕΚ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΥΚ ΕΔΩΚΕ ΣΑΛΩΜΩΝ ΕΙΣ ΠΡΑΓΜΑ ΟΤΙ ΑΥΤΟΙ ΗΣΑΝ ΑΝΔΡΕΣ ΟΙ ΠΟΛΕΜΙΣΤΑΙ ΚΑΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΑΡΜΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΙΠΠΕΙΣ ΑΥΤΟΥ

23 ΚΑΙ ΕΜΕΓΑΛΥΝΘΗ ΣΑΛΩΜΩΝ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΠΛΟΥΤΩ ΚΑΙ ΦΡΟΝΗΣΕΙ

24 ΚΑΙ ΠΑΝΤΕΣ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΕΖΗΤΟΥΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΑΛΩΜΩΝ ΤΟΥ ΑΚΟΥΣΑΙ ΤΗΣ ΦΡΟΝΗΣΕΩΣ ΑΥΤΟΥ ΗΣ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ

25 ΚΑΙ ΑΥΤΟΙ ΕΦΕΡΟΝ ΕΚΑΣΤΟΣ ΤΑ ΔΩΡΑ ΑΥΤΟΥ ΣΚΕΥΗ ΧΡΥΣΑ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΣΤΑΚΤΗΝ ΚΑΙ ΗΔΥΣΜΑΤΑ ΚΑΙ ΙΠΠΟΥΣ ΚΑΙ ΗΜΙΟΝΟΥΣ ΤΟ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΝΙΑΥΤΟΝ

26 ΚΑΙ ΗΣΑΝ ΤΩ ΣΑΛΩΜΩΝ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΘΗΛΕΙΑΙ ΙΠΠΟΙ ΕΙΣ ΑΡΜΑΤΑ ΚΑΙ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΙΠΠΕΩΝ ΚΑΙ ΕΘΕΤΟ ΑΥΤΑΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

26A ΚΑΙ ΗΝ ΗΓΟΥΜΕΝΟΣ ΠΑΝΤΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΩΣ ΓΗΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΩΣ ΟΡΙΩΝ ΑΙΓΥΠΤΟΥ

27 ΚΑΙ ΕΔΩΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΛΙΘΟΥΣ ΚΑΙ ΤΑΣ ΚΕΔΡΟΥΣ ΕΔΩΚΕΝ ΩΣ ΣΥΚΑΜΙΝΟΥΣ ΤΑΣ ΕΝ ΤΗ ΠΕΔΙΝΗ ΕΙΣ ΠΛΗΘΟΣ

28 ΚΑΙ Η ΕΞΟΔΟΣ ΤΩΝ ΙΠΠΩΝ ΣΑΛΩΜΩΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΚ ΘΕΚΟΥΕ ΕΜΠΟΡΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΛΑΜΒΑΝΟΝ ΕΚ ΘΕΚΟΥΕ ΕΝ ΑΛΛΑΓΜΑΤΙ

29 ΚΑΙ ΑΝΕΒΑΙΝΕΝ Η ΕΞΟΔΟΣ ΕΞ ΑΙΓΥΠΤΟΥ ΑΡΜΑ ΑΝΤΙ ΕΚΑΤΟΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΙΠΠΟΣ ΑΝΤΙ ΠΕΝΤΗΚΟΝΤΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΟΥΤΩ ΠΑΣΙΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΧΕΤΤΙΙΝ ΚΑΙ ΒΑΣΙΛΕΥΣΙΝ ΣΥΡΙΑΣ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΕΞΕΠΟΡΕΥΟΝΤΟ

3 REIGNS (1 KINGS) CHAPTER 11

1 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΗΝ ΦΙΛΟΓΥΝΑΙΟΣ ΚΑΙ ΗΣΑΝ ΑΥΤΩ ΑΡΧΟΥΣΑΙ ΕΠΤΑΚΟΣΙΑΙ ΚΑΙ ΠΑΛΛΑΚΑΙ ΤΡΙΑΚΟΣΙΑΙ ΚΑΙ ΕΛΑΒΕΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΚΑΙ ΤΗΝ ΘΥΓΑΤΕΡΑ ΦΑΡΑΩ ΜΩΑΒΙΤΙΔΑΣ ΑΜΜΑΝΙΤΙΔΑΣ ΣΥΡΑΣ ΚΑΙ ΙΔΟΥΜΑΙΑΣ ΧΕΤΤΑΙΑΣ ΚΑΙ ΑΜΟΡΡΑΙΑΣ

2 ΕΚ ΤΩΝ ΕΘΝΩΝ ΩΝ ΑΠΕΙΠΕΝ ΚΥΡΙΟΣ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΟΥΚ ΕΙΣΕΛΕΥΣΕΣΘΕ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΑΥΤΟΙ ΟΥΚ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΥΜΑΣ ΜΗ ΕΚΚΛΙΝΩΣΙΝ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΟΠΙΣΩ ΕΙΔΩΛΩΝ ΑΥΤΩΝ ΕΙΣ ΑΥΤΟΥΣ ΕΚΟΛΛΗΘΗ ΣΑΛΩΜΩΝ ΤΟΥ ΑΓΑΠΗΣΑΙ

4 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΚΑΙΡΩ ΓΗΡΟΥΣ ΣΑΛΩΜΩΝ ΚΑΙ ΟΥΚ ΗΝ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΤΕΛΕΙΑ ΜΕΤΑ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΚΑΘΩΣ Η ΚΑΡΔΙΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΑΛΛΟΤΡΙΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΟΠΙΣΩ ΘΕΩΝ ΑΥΤΩΝ

5 ΤΟΤΕ ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ ΥΨΗΛΟΝ ΤΩ ΧΑΜΩΣ ΕΙΔΩΛΩ ΜΩΑΒ ΚΑΙ ΤΩ ΒΑΣΙΛΕΙ ΑΥΤΩΝ ΕΙΔΩΛΩ ΥΙΩΝ ΑΜΜΩΝ

6 ΚΑΙ ΤΗ ΑΣΤΑΡΤΗ ΒΔΕΛΥΓΜΑΤΙ ΣΙΔΩΝΙΩΝ

7 ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΑΥΤΟΥ ΤΑΙΣ ΑΛΛΟΤΡΙΑΙΣ ΕΘΥΜΙΩΝ ΚΑΙ ΕΘΥΟΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ

8 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΥΚ ΕΠΟΡΕΥΘΗ ΟΠΙΣΩ ΚΥΡΙΟΥ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

9 ΚΑΙ ΩΡΓΙΣΘΗ ΚΥΡΙΟΣ ΕΠΙ ΣΑΛΩΜΩΝ ΟΤΙ ΕΞΕΚΛΙΝΕΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΑΠΟ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΤΟΥ ΟΦΘΕΝΤΟΣ ΑΥΤΩ ΔΙΣ

10 ΚΑΙ ΕΝΤΕΙΛΑΜΕΝΟΥ ΑΥΤΩ ΥΠΕΡ ΤΟΥ ΛΟΓΟΥ ΤΟΥΤΟΥ ΤΟ ΠΑΡΑΠΑΝ ΜΗ ΠΟΡΕΥΘΗΝΑΙ ΟΠΙΣΩ ΘΕΩΝ ΕΤΕΡΩΝ ΚΑΙ ΦΥΛΑΞΑΣΘΑΙ ΠΟΙΗΣΑΙ Α ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ

11 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΣΑΛΩΜΩΝ ΑΝΘ' ΩΝ ΕΓΕΝΕΤΟ ΤΑΥΤΑ ΜΕΤΑ ΣΟΥ ΚΑΙ ΟΥΚ ΕΦΥΛΑΞΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ Α ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΔΙΑΡΡΗΣΣΩΝ ΔΙΑΡΡΗΞΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΣΟΥ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΚΑΙ ΔΩΣΩ ΑΥΤΗΝ ΤΩ ΔΟΥΛΩ ΣΟΥ

12 ΠΛΗΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΣΟΥ ΟΥ ΠΟΙΗΣΩ ΑΥΤΑ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΕΚ ΧΕΙΡΟΣ ΥΙΟΥ ΣΟΥ ΛΗΜΨΟΜΑΙ ΑΥΤΗΝ

13 ΠΛΗΝ ΟΛΗΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΟΥ ΜΗ ΛΑΒΩ ΣΚΗΠΤΡΟΝ ΕΝ ΔΩΣΩ ΤΩ ΥΙΩ ΣΟΥ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΚΑΙ ΔΙΑ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΠΟΛΙΝ ΗΝ ΕΞΕΛΕΞΑΜΗΝ

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14 ΚΑΙ ΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΣΑΤΑΝ ΤΩ ΣΑΛΩΜΩΝ ΤΟΝ ΑΔΕΡ ΤΟΝ ΙΔΟΥΜΑΙΟΝ ΚΑΙ ΤΟΝ ΕΣΡΩΜ ΥΙΟΝ ΕΛΙΑΔΑΕ ΤΟΝ ΕΝ ΡΑΕΜΜΑΘ ΑΔΡΑΖΑΡ ΒΑΣΙΛΕΑ ΣΟΥΒΑ ΚΥΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΣΥΝΗΘΡΟΙΣΘΗΣΑΝ ΕΠ' ΑΥΤΟΝ ΑΝΔΡΕΣ ΚΑΙ ΗΝ ΑΡΧΩΝ ΣΥΣΤΡΕΜΜΑΤΟΣ ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΤΗΝ ΔΑΜΑΣΕΚ ΚΑΙ ΗΣΑΝ ΣΑΤΑΝ ΤΩ ΙΣΡΑΗΛ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΣΑΛΩΜΩΝ ΚΑΙ ΑΔΕΡ Ο ΙΔΟΥΜΑΙΟΣ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΕΝ ΙΔΟΥΜΑΙΑ

15 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΞΟΛΕΘΡΕΥΣΑΙ ΔΑΥΙΔ ΤΟΝ ΕΔΩΜ ΕΝ ΤΩ ΠΟΡΕΥΘΗΝΑΙ ΙΩΑΒ ΑΡΧΟΝΤΑ ΤΗΣ ΣΤΡΑΤΙΑΣ ΘΑΠΤΕΙΝ ΤΟΥΣ ΤΡΑΥΜΑΤΙΑΣ ΕΚΟΨΑΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΕΝ ΤΗ ΙΔΟΥΜΑΙΑ

16 ΟΤΙ ΕΞ ΜΗΝΑΣ ΕΝΕΚΑΘΗΤΟ ΕΚΕΙ ΙΩΑΒ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΝ ΤΗ ΙΔΟΥΜΑΙΑ ΕΩΣ ΟΤΟΥ ΕΞΩΛΕΘΡΕΥΣΕΝ ΠΑΝ ΑΡΣΕΝΙΚΟΝ ΕΚ ΤΗΣ ΙΔΟΥΜΑΙΑΣ

17 ΚΑΙ ΑΠΕΔΡΑ ΑΔΕΡ ΑΥΤΟΣ ΚΑΙ ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΙΔΟΥΜΑΙΟΙ ΤΩΝ ΠΑΙΔΩΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΑΔΕΡ ΠΑΙΔΑΡΙΟΝ ΜΙΚΡΟΝ

18 ΚΑΙ ΑΝΙΣΤΑΝΤΑΙ ΑΝΔΡΕΣ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΜΑΔΙΑΜ ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΙΣ ΦΑΡΑΝ ΚΑΙ ΛΑΜΒΑΝΟΥΣΙΝ ΑΝΔΡΑΣ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΑΔΕΡ ΠΡΟΣ ΦΑΡΑΩ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΟΙΚΟΝ ΚΑΙ ΑΡΤΟΥΣ ΔΙΕΤΑΞΕΝ ΑΥΤΩ

19 ΚΑΙ ΕΥΡΕΝ ΑΔΕΡ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΦΑΡΑΩ ΣΦΟΔΡΑ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΓΥΝΑΙΚΑ ΑΔΕΛΦΗΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΑΔΕΛΦΗΝ ΘΕΚΕΜΙΝΑΣ ΤΗΝ ΜΕΙΖΩ

20 ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ Η ΑΔΕΛΦΗ ΘΕΚΕΜΙΝΑΣ ΤΩ ΑΔΕΡ ΤΟΝ ΓΑΝΗΒΑΘ ΥΙΟΝ ΑΥΤΗΣ ΚΑΙ ΕΞΕΘΡΕΨΕΝ ΑΥΤΟΝ ΘΕΚΕΜΙΝΑ ΕΝ ΜΕΣΩ ΥΙΩΝ ΦΑΡΑΩ ΚΑΙ ΗΝ ΓΑΝΗΒΑΘ ΕΝ ΜΕΣΩ ΥΙΩΝ ΦΑΡΑΩ

21 ΚΑΙ ΑΔΕΡ ΗΚΟΥΣΕΝ ΕΝ ΑΙΓΥΠΤΩ ΟΤΙ ΚΕΚΟΙΜΗΤΑΙ ΔΑΥΙΔ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΟΤΙ ΤΕΘΝΗΚΕΝ ΙΩΑΒ Ο ΑΡΧΩΝ ΤΗΣ ΣΤΡΑΤΙΑΣ ΚΑΙ ΕΙΠΕΝ ΑΔΕΡ ΠΡΟΣ ΦΑΡΑΩ ΕΞΑΠΟΣΤΕΙΛΟΝ ΜΕ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΕΙΣ ΤΗΝ ΓΗΝ ΜΟΥ

22 ΚΑΙ ΕΙΠΕΝ ΦΑΡΑΩ ΤΩ ΑΔΕΡ ΤΙΝΙ ΣΥ ΕΛΑΤΤΟΝΗ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΙΔΟΥ ΣΥ ΖΗΤΕΙΣ ΑΠΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΓΗΝ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΔΕΡ ΟΤΙ ΕΞΑΠΟΣΤΕΛΛΩΝ ΕΞΑΠΟΣΤΕΛΕΙΣ ΜΕ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΑΔΕΡ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΟΥ

25 ΑΥΤΗ Η ΚΑΚΙΑ ΗΝ ΕΠΟΙΗΣΕΝ ΑΔΕΡ ΚΑΙ ΕΒΑΡΥΘΥ-ΜΗΣΕΝ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΓΗ ΕΔΩΜ

26 ΚΑΙ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΝΑΒΑΤ Ο ΕΦΡΑΘΙ ΕΚ ΤΗΣ ΣΑΡΙΡΑ ΥΙΟΣ ΓΥΝΑΙΚΟΣ ΧΗΡΑΣ ΔΟΥΛΟΣ ΣΑΛΩΜΩΝ

27 ΚΑΙ ΤΟΥΤΟ ΤΟ ΠΡΑΓΜΑ ΩΣ ΕΠΗΡΑΤΟ ΧΕΙΡΑΣ ΕΠΙ ΒΑΣΙΛΕΑ ΣΑΛΩΜΩΝ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΑΚΡΑΝ ΣΥΝΕ-ΚΛΕΙΣΕΝ ΤΟΝ ΦΡΑΓΜΟΝ ΤΗΣ ΠΟΛΕΩΣ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

28 ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΙΕΡΟΒΟΑΜ ΙΣΧΥΡΟΣ ΔΥΝΑΜΕΙ ΚΑΙ ΕΙΔΕΝ ΣΑΛΩΜΩΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΟΤΙ ΑΝΗΡ ΕΡΓΩΝ ΕΣΤΙΝ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΑΣ ΑΡΣΕΙΣ ΟΙΚΟΥ ΙΩΣΗΦ

29 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΚΑΙ ΙΕΡΟΒΟΑΜ ΕΞΗΛΘΕΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΥΡΕΝ ΑΥΤΟΝ ΑΧΙΑΣ Ο ΣΗΛΩΝΙΤΗΣ Ο ΠΡΟΦΗΤΗΣ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΑΥΤΟΝ ΕΚ ΤΗΣ ΟΔΟΥ ΚΑΙ Ο ΑΧΙΑΣ ΠΕΡΙΒΕΒΛΗΜΕΝΟΣ ΙΜΑΤΙΩ ΚΑΙΝΩ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΕΝ ΤΩ ΠΕΔΙΩ

30 ΚΑΙ ΕΠΕΛΑΒΕΤΟ ΑΧΙΑ ΤΟΥ ΙΜΑΤΙΟΥ ΑΥΤΟΥ ΤΟΥ ΚΑΙΝΟΥ ΤΟΥ ΕΠ' ΑΥΤΩ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΑΥΤΟ ΔΩΔΕΚΑ ΡΗΓΜΑΤΑ

31 ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΕΡΟΒΟΑΜ ΛΑΒΕ ΣΕΑΥΤΩ ΔΕΚΑ ΡΗΓΜΑΤΑ ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΡΗΣΣΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΚ ΧΕΙΡΟΣ ΣΑΛΩΜΩΝ ΚΑΙ ΔΩΣΩ ΣΟΙ ΔΕΚΑ ΣΚΗΠΤΡΑ

32 ΚΑΙ ΔΥΟ ΣΚΗΠΤΡΑ ΕΣΟΝΤΑΙ ΑΥΤΩ ΔΙΑ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΔΑΥΙΔ ΚΑΙ ΔΙΑ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΠΟΛΙΝ ΗΝ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΑΥΤΗ ΕΚ ΠΑΣΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ

33 ΑΝΘ' ΩΝ ΚΑΤΕΛΙΠΕΝ ΜΕ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΗ ΑΣΤΑΡΤΗ ΒΔΕΛΥΓΜΑΤΙ ΣΙΔΩΝΙΩΝ ΚΑΙ ΤΩ ΧΑΜΩΣ ΚΑΙ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΜΩΑΒ ΚΑΙ ΤΩ ΒΑΣΙΛΕΙ ΑΥΤΩΝ ΠΡΟΣΟΧΘΙΣΜΑΤΙ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΟΥΚ ΕΠΟΡΕΥΘΗ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

34 ΚΑΙ ΟΥ ΜΗ ΛΑΒΩ ΟΛΗΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ ΔΙΟΤΙ ΑΝΤΙΤΑΣΣΟΜΕΝΟΣ ΑΝΤΙΤΑΞΟΜΑΙ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΟΥ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΟΝ ΕΞΕΛΕΞΑΜΗΝ ΑΥΤΟΝ

35 ΚΑΙ ΛΗΜΨΟΜΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΔΩΣΩ ΣΟΙ ΤΑ ΔΕΚΑ ΣΚΗΠΤΡΑ

36 ΤΩ ΔΕ ΥΙΩ ΑΥΤΟΥ ΔΩΣΩ ΤΑ ΔΥΟ ΣΚΗΠΤΡΑ ΟΠΩΣ Η ΘΕΣΙΣ ΤΩ ΔΟΥΛΩ ΜΟΥ ΔΑΥΙΔ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗ ΠΟΛΕΙ ΗΝ ΕΞΕΛΕΞΑΜΗΝ ΕΜΑΥΤΩ ΤΟΥ ΘΕΣΘΑΙ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ

37 ΚΑΙ ΣΕ ΛΗΜΨΟΜΑΙ ΚΑΙ ΒΑΣΙΛΕΥΣΕΙΣ ΕΝ ΟΙΣ ΕΠΙΘΥΜΕΙ Η ΨΥΧΗ ΣΟΥ ΚΑΙ ΣΥ ΕΣΗ ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

38 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΦΥΛΑΞΗΣ ΠΑΝΤΑ ΟΣΑ ΑΝ ΕΝΤΕΙΛΩΜΑΙ ΣΟΙ ΚΑΙ ΠΟΡΕΥΘΗΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΚΑΙ ΠΟΙΗΣΗΣ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΤΟΥ ΦΥΛΑΞΑΣΘΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ Ο ΔΟΥΛΟΣ ΜΟΥ ΚΑΙ ΕΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΟΙΚΟΔΟΜΗΣΩ ΣΟΙ ΟΙΚΟΝ ΠΙΣΤΟΝ ΚΑΘΩΣ ΩΚΟΔΟΜΗΣΑ ΤΩ ΔΑΥΙΔ

40 ΚΑΙ ΕΖΗΤΗΣΕΝ ΣΑΛΩΜΩΝ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΑΠΕΔΡΑ ΕΙΣ ΑΙΓΥΠΤΟΝ ΠΡΟΣ ΣΟΥΣΑΚΙΜ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΗΝ ΕΝ ΑΙΓΥΠΤΩ ΕΩΣ ΟΥ ΑΠΕΘΑΝΕΝ ΣΑΛΩΜΩΝ

41 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΡΗΜΑΤΩΝ ΣΑΛΩΜΩΝ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΦΡΟΝΗΣΙΝ ΑΥΤΟΥ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΙΩ ΡΗΜΑΤΩΝ ΣΑΛΩΜΩΝ

42 ΚΑΙ ΑΙ ΗΜΕΡΑΙ ΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΣΑΛΩΜΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ

43 ΚΑΙ ΕΚΟΙΜΗΘΗ ΣΑΛΩΜΩΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΗΚΟΥΣΕΝ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΝΑΒΑΤ ΚΑΙ ΑΥΤΟΥ ΕΤΙ ΟΝΤΟΣ ΕΝ ΑΙΓΥΠΤΩ ΩΣ ΕΦΥΓΕΝ ΕΚ ΠΡΟΣΩΠΟΥ ΣΑΛΩΜΩΝ ΚΑΙ ΕΚΑΘΗΤΟ ΕΝ ΑΙΓΥΠΤΩ ΚΑΤΕΥΘΥΝΕΙ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΣΑΡΙΡΑ ΤΗΝ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΕΚΟΙΜΗΘΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΡΟΒΟΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

3 REIGNS (1 KINGS) CHAPTER 12

1 ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΕΙΣ ΣΙΚΙΜΑ ΟΤΙ ΕΙΣ ΣΙΚΙΜΑ ΗΡΧΟΝΤΟ ΠΑΣ ΙΣΡΑΗΛ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ

3 ΚΑΙ ΕΛΑΛΗΣΕΝ Ο ΛΑΟΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΡΟΒΟΑΜ ΛΕΓΟΝΤΕΣ

4 Ο ΠΑΤΗΡ ΣΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΚΛΟΙΟΝ ΗΜΩΝ ΚΑΙ ΣΥ ΝΥΝ ΚΟΥΦΙΣΟΝ ΑΠΟ ΤΗΣ ΔΟΥΛΕΙΑΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΤΗΣ ΣΚΛΗΡΑΣ ΚΑΙ ΑΠΟ ΤΟΥ ΚΛΟΙΟΥ ΑΥΤΟΥ ΤΟΥ ΒΑΡΕΟΣ ΟΥ ΕΔΩΚΕΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΔΟΥΛΕΥΣΟΜΕΝ ΣΟΙ

5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΠΕΛΘΕΤΕ ΕΩΣ ΗΜΕΡΩΝ ΤΡΙΩΝ ΚΑΙ ΑΝΑΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΑΠΗΛΘΟΝ

6 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΟΙ ΗΣΑΝ ΠΑΡΕΣΤΩΤΕΣ ΕΝΩΠΙΟΝ ΣΑΛΩΜΩΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΤΙ ΖΩΝΤΟΣ ΑΥΤΟΥ ΛΕΓΩΝ ΠΩΣ ΥΜΕΙΣ ΒΟΥΛΕΥΕΣΘΕ ΚΑΙ ΑΠΟΚΡΙΘΩ ΤΩ ΛΑΩ ΤΟΥΤΩ ΛΟΓΟΝ

7 ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΕΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΕΣΗ ΔΟΥΛΟΣ ΤΩ ΛΑΩ ΤΟΥΤΩ ΚΑΙ ΔΟΥΛΕΥΣΗΣ ΑΥΤΟΙΣ ΚΑΙ ΛΑΛΗΣΗΣ ΑΥΤΟΙΣ ΛΟΓΟΥΣ ΑΓΑΘΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΣΟΙ ΔΟΥΛΟΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

8 ΚΑΙ ΕΓΚΑΤΕΛΙΠΕΝ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ Α ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ ΑΥΤΩ ΚΑΙ ΣΥΝΕΒΟΥΛΕΥΣΑΤΟ ΜΕΤΑ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΤΩΝ ΕΚΤΡΑΦΕΝΤΩΝ ΜΕΤ' ΑΥΤΟΥ ΤΩΝ ΠΑΡΕΣΤΗΚΟΤΩΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ

9 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΥΜΕΙΣ ΣΥΜΒΟΥΛΕΥΕΤΕ ΚΑΙ ΤΙ ΑΠΟΚΡΙΘΩ ΤΩ ΛΑΩ ΤΟΥΤΩ ΤΟΙΣ ΛΑΛΗΣΑΣΙΝ ΠΡΟΣ ΜΕ

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ΛΕΓΟΝΤΩΝ ΚΟΥΦΙΣΟΝ ΑΠΟ ΤΟΥ ΚΛΟΙΟΥ ΟΥ ΕΔΩΚΕΝ Ο ΠΑΤΗΡ ΣΟΥ ΕΦ' ΗΜΑΣ

10 ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑ ΠΑΙΔΑΡΙΑ ΤΑ ΕΚΤΡΑΦΕΝΤΑ ΜΕΤ' ΑΥΤΟΥ ΟΙ ΠΑΡΕΣΤΗΚΟΤΕΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΤΑΔΕ ΛΑΛΗΣΕΙΣ ΤΩ ΛΑΩ ΤΟΥΤΩ ΤΟΙΣ ΛΑΛΗΣΑΣΙ ΠΡΟΣ ΣΕ ΛΕΓΟΝΤΕΣ Ο ΠΑΤΗΡ ΣΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΚΛΟΙΟΝ ΗΜΩΝ ΚΑΙ ΣΥ ΝΥΝ ΚΟΥΦΙΣΟΝ ΑΦ' ΗΜΩΝ ΤΑΔΕ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ Η ΜΙΚΡΟΤΗΣ ΜΟΥ ΠΑΧΥΤΕΡΑ ΤΗΣ ΟΣΦΥΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

11 ΚΑΙ ΝΥΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΕΣΑΣΣΕΤΟ ΥΜΑΣ ΚΛΟΙΩ ΒΑΡΕΙ ΚΑΓΩ ΠΡΟΣΘΗΣΩ ΕΠΙ ΤΟΝ ΚΛΟΙΟΝ ΥΜΩΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΑΙΔΕΥΣΕΝ ΥΜΑΣ ΕΝ ΜΑΣΤΙΓΞΙΝ ΕΓΩ ΔΕ ΠΑΙΔΕΥΣΩ ΥΜΑΣ ΕΝ ΣΚΟΡΠΙΟΙΣ

12 ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΠΑΣ ΙΣΡΑΗΛ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΡΟΒΟΑΜ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΘΟΤΙ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΛΕΓΩΝ ΑΝΑΣΤΡΑΦΗΤΕ ΠΡΟΣ ΜΕ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ

13 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΣΚΛΗΡΑ ΚΑΙ ΕΓΚΑΤΕΛΙΠΕΝ ΡΟΒΟΑΜ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ Α ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ ΑΥΤΩ

14 ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΤΑ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΛΕΓΩΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΚΛΟΙΟΝ ΥΜΩΝ ΚΑΓΩ ΠΡΟΣΘΗΣΩ ΕΠΙ ΤΟΝ ΚΛΟΙΟΝ ΥΜΩΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΑΙΔΕΥΣΕΝ ΥΜΑΣ ΕΝ ΜΑΣΤΙΓΞΙΝ ΚΑΓΩ ΠΑΙΔΕΥΣΩ ΥΜΑΣ ΕΝ ΣΚΟΡΠΙΟΙΣ

15 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΛΑΟΥ ΟΤΙ ΗΝ ΜΕΤΑΣΤΡΟΦΗ ΠΑΡΑ ΚΥΡΙΟΥ ΟΠΩΣ ΣΤΗΣΗ ΤΟ ΡΗΜΑ ΑΥΤΟΥ Ο ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΑΧΙΑ ΤΟΥ ΣΗΛΩΝΙΤΟΥ ΠΕΡΙ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ

16 ΚΑΙ ΕΙΔΟΝ ΠΑΣ ΙΣΡΑΗΛ ΟΤΙ ΟΥΚ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩΝ ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΛΑΟΣ ΤΩ ΒΑΣΙΛΕΙ ΛΕΓΩΝ ΤΙΣ ΗΜΙΝ ΜΕΡΙΣ ΕΝ ΔΑΥΙΔ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΚΛΗΡΟΝΟΜΙΑ ΕΝ ΥΙΩ ΙΕΣΣΑΙ ΑΠΟΤΡΕΧΕ ΙΣΡΑΗΛ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΝΥΝ ΒΟΣΚΕ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΔΑΥΙΔ ΚΑΙ ΑΠΗΛΘΕΝ ΙΣΡΑΗΛ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ

18 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΑΔΩΝΙΡΑΜ ΤΟΝ ΕΠΙ ΤΟΥ ΦΟΡΟΥ ΚΑΙ ΕΛΙΘΟΒΟΛΗΣΑΝ ΑΥΤΟΝ ΠΑΣ ΙΣΡΑΗΛ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΕΦΘΑΣΕΝ ΑΝΑΒΗΝΑΙ ΤΟΥ ΦΥΓΕΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

19 ΚΑΙ ΗΘΕΤΗΣΕΝ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

20 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΠΑΣ ΙΣΡΑΗΛ ΟΤΙ ΑΝΕΚΑΜΨΕΝ ΙΕΡΟΒΟΑΜ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΑΙ ΕΚΑΛΕΣΑΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΑΥΤΟΝ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΗΝ ΟΠΙΣΩ ΟΙΚΟΥ ΔΑΥΙΔ ΠΑΡΕΞ ΣΚΗΠΤΡΟΥ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΜΟΝΟΙ

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ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΟΨΟΝΤΑΙ ΟΥΑΙ ΚΥΡΙΕ ΟΤΙ ΕΥΡΕΘΗ ΕΝ ΑΥΤΩ ΡΗΜΑ ΚΑΛΟΝ ΠΕΡΙ ΤΟΥ ΚΥΡΙΟΥ

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24O ΚΑΙ ΕΠΟΡΕΥΘΗ ΙΕΡΟΒΟΑΜ ΕΙΣ ΣΙΚΙΜΑ ΤΗΝ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ ΕΚΕΙ ΤΑΣ ΦΥΛΑΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΒΗ ΕΚΕΙ ΡΟΒΟΑΜ ΥΙΟΣ ΣΑΛΩΜΩΝ ΚΑΙ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΠΡΟΣ ΣΑΜΑΙΑΝ ΤΟΝ ΕΛΑΜΙ ΛΕΓΩΝ ΛΑΒΕ ΣΕΑΥΤΩ ΙΜΑΤΙΟΝ ΚΑΙΝΟΝ ΤΟ ΟΥΚ ΕΙΣΕΛΗΛΥΘΟΣ ΕΙΣ ΥΔΩΡ ΚΑΙ ΡΗΞΟΝ ΑΥΤΟ ΔΩΔΕΚΑ ΡΗΓΜΑΤΑ ΚΑΙ ΔΩΣΕΙΣ ΤΩ ΙΕΡΟΒΟΑΜ ΚΑΙ ΕΡΕΙΣ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΛΑΒΕ ΣΕΑΥΤΩ ΔΕΚΑ ΡΗΓΜΑΤΑ ΤΟΥ ΠΕΡΙΒΑΛΕΣΘΑΙ ΣΕ ΚΑΙ ΕΛΑΒΕΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΕΙΠΕΝ ΣΑΜΑΙΑΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΣ ΔΕΚΑ ΦΥΛΑΣ ΤΟΥ ΙΣΡΑΗΛ

24P ΚΑΙ ΕΙΠΕΝ Ο ΛΑΟΣ ΠΡΟΣ ΡΟΒΟΑΜ ΥΙΟΝ ΣΑΛΩΜΩΝ Ο ΠΑΤΗΡ ΣΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΚΛΟΙΟΝ ΑΥΤΟΥ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΒΑΡΥΝΕΝ ΤΑ ΒΡΩΜΑΤΑ ΤΗΣ ΤΡΑΠΕΖΗΣ ΑΥΤΟΥ ΚΑΙ ΝΥΝ ΕΙ ΚΟΥΦΙΕΙΣ ΣΥ ΕΦ' ΗΜΑΣ ΚΑΙ ΔΟΥΛΕΥΣΟΜΕΝ ΣΟΙ ΚΑΙ ΕΙΠΕΝ ΡΟΒΟΑΜ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΕΤΙ ΤΡΙΩΝ ΗΜΕΡΩΝ ΚΑΙ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΥΜΙΝ ΡΗΜΑ

24Q ΚΑΙ ΕΙΠΕΝ ΡΟΒΟΑΜ ΕΙΣΑΓΑΓΕΤΕ ΜΟΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΣΥΜΒΟΥΛΕΥΣΟΜΑΙ ΜΕΤ' ΑΥΤΩΝ ΤΙ ΑΠΟΚΡΙΘΩ ΤΩ ΛΑΩ ΡΗΜΑ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΙ ΕΛΑΛΗΣΕΝ ΡΟΒΟΑΜ ΕΙΣ ΤΑ ΩΤΑ ΑΥΤΩΝ ΚΑΘΩΣ ΑΠΕΣ-ΤΕΙΛΕΝ Ο ΛΑΟΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΟΝ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ ΟΥΤΩΣ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΣΕ Ο ΛΑΟΣ

24R ΚΑΙ ΔΙΕΣΚΕΔΑΣΕΝ ΡΟΒΟΑΜ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΗΡΕΣΕΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΤΟΥΣ ΣΥΝΤΡΟΦΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ ΤΑ ΑΥΤΑ ΚΑΙ ΤΑΥΤΑ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΜΕ ΛΕΓΩΝ Ο ΛΑΟΣ ΚΑΙ ΕΙΠΑΝ ΟΙ ΣΥΝΤΡΟΦΟΙ ΑΥΤΟΥ ΟΥΤΩΣ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΩΝ Η ΜΙΚΡΟΤΗΣ ΜΟΥ ΠΑΧΥΤΕΡΑ ΥΠΕΡ ΤΗΝ ΟΣΦΥΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ Ο ΠΑΤΗΡ ΜΟΥ ΕΜΑΣΤΙΓΟΥ ΥΜΑΣ ΜΑΣΤΙΓΞΙΝ ΕΓΩ ΔΕ ΚΑΤΑΡΞΩ ΥΜΩΝ ΕΝ ΣΚΟΡΠΙΟΙΣ

24S ΚΑΙ ΗΡΕΣΕΝ ΤΟ ΡΗΜΑ ΕΝΩΠΙΟΝ ΡΟΒΟΑΜ ΚΑΙ ΑΠΕΚΡΙΘΗ ΤΩ ΛΑΩ ΚΑΘΩΣ ΣΥΝΕΒΟΥΛΕΥΣΑΝ ΑΥΤΩ ΟΙ ΣΥΝΤΡΟΦΟΙ ΑΥΤΟΥ ΤΑ ΠΑΙΔΑΡΙΑ

24T ΚΑΙ ΕΙΠΕΝ ΠΑΣ Ο ΛΑΟΣ ΩΣ ΑΝΗΡ ΕΙΣ ΕΚΑΣΤΟΣ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΚΡΑΞΑΝ ΑΠΑΝΤΕΣ ΛΕΓΟΝΤΕΣ ΟΥ ΜΕΡΙΣ ΗΜΙΝ ΕΝ ΔΑΥΙΔ ΟΥΔΕ ΚΛΗΡΟΝΟΜΙΑ ΕΝ ΥΙΩ ΙΕΣΣΑΙ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΙΣΡΑΗΛ ΟΤΙ ΟΥΤΟΣ Ο ΑΝΘΡΩΠΟΣ ΟΥΚ ΕΙΣ ΑΡΧΟΝΤΑ ΟΥΔΕ ΕΙΣ ΗΓΟΥΜΕΝΟΝ

24U ΚΑΙ ΔΙΕΣΠΑΡΗ ΠΑΣ Ο ΛΑΟΣ ΕΚ ΣΙΚΙΜΩΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟ ΣΚΗΝΩΜΑ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΕΝ ΡΟΒΟΑΜ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΑΝΕΒΗ ΕΠΙ ΤΟ ΑΡΜΑ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΟΡΕΥΟΝΤΑΙ ΟΠΙΣΩ ΑΥΤΟΥ ΠΑΝ ΣΚΗΠΤΡΟΝ ΙΟΥΔΑ ΚΑΙ ΠΑΝ ΣΚΗΠΤΡΟΝ ΒΕΝΙΑΜΙΝ

24X ΚΑΙ ΕΓΕΝΕΤΟ ΕΝΙΣΤΑΜΕΝΟΥ ΤΟΥ ΕΝΙΑΥΤΟΥ ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ ΡΟΒΟΑΜ ΠΑΝΤΑ ΑΝΔΡΑ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΑΝΕΒΗ ΤΟΥ ΠΟΛΕΜΕΙΝ ΠΡΟΣ ΙΕΡΟΒΟΑΜ ΕΙΣ ΣΙΚΙΜΑ

24Y ΚΑΙ ΕΓΕΝΕΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΣΑΜΑΙΑΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΛΕΓΩΝ ΕΙΠΟΝ ΤΩ ΡΟΒΟΑΜ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑ ΟΙΚΟΝ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΠΡΟΣ ΤΟ ΚΑΤΑΛΕΙΜΜΑ ΤΟΥ ΛΑΟΥ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΚ ΑΝΑΒΗΣΕΣΘΕ ΟΥΔΕ ΠΟΛΕΜΗΣΕΤΕ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΥΙΟΥΣ ΙΣΡΑΗΛ ΑΝΑΣΤΡΕΦΕΤΕ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΟΤΙ ΠΑΡ' ΕΜΟΥ ΓΕΓΟΝΕΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

24Z ΚΑΙ ΗΚΟΥΣΑΝ ΤΟΥ ΛΟΓΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΝΕΣΧΟΝ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ

25 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΙΕΡΟΒΟΑΜ ΤΗΝ ΣΙΚΙΜΑ ΤΗΝ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ ΚΑΤΩΚΕΙ ΕΝ ΑΥΤΗ ΚΑΙ ΕΞΗΛΘΕΝ ΕΚΕΙΘΕΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΦΑΝΟΥΗΛ

26 ΚΑΙ ΕΙΠΕΝ ΙΕΡΟΒΟΑΜ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΙΔΟΥ ΝΥΝ ΕΠΙΣΤΡΕΨΕΙ Η ΒΑΣΙΛΕΙΑ ΕΙΣ ΟΙΚΟΝ ΔΑΥΙΔ

27 ΕΑΝ ΑΝΑΒΗ Ο ΛΑΟΣ ΟΥΤΟΣ ΑΝΑΦΕΡΕΙΝ ΘΥΣΙΑΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΕΤΑΙ ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΚΥΡΙΟΝ ΑΥΤΩΝ ΠΡΟΣ ΡΟΒΟΑΜ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΑΠΟΚΤΕΝΟΥΣΙΝ ΜΕ

28 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΥΟ ΔΑΜΑΛΕΙΣ ΧΡΥΣΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΙΚΑΝΟΥΣΘΩ ΥΜΙΝ ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΙΔΟΥ ΘΕΟΙ ΣΟΥ ΙΣΡΑΗΛ ΟΙ ΑΝΑΓΑΓΟΝΤΕΣ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

29 ΚΑΙ ΕΘΕΤΟ ΤΗΝ ΜΙΑΝ ΕΝ ΒΑΙΘΗΛ ΚΑΙ ΤΗΝ ΜΙΑΝ ΕΔΩΚΕΝ ΕΝ ΔΑΝ

30 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΕΙΣ ΑΜΑΡΤΙΑΝ ΚΑΙ ΕΠΟΡΕΥΕΤΟ Ο ΛΑΟΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΜΙΑΣ ΕΩΣ ΔΑΝ

31 ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΙΚΟΥΣ ΕΦ' ΥΨΗΛΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΕΡΕΙΣ ΜΕΡΟΣ ΤΙ ΕΚ ΤΟΥ ΛΑΟΥ ΟΙ ΟΥΚ ΗΣΑΝ ΕΚ ΤΩΝ ΥΙΩΝ ΛΕΥΙ

32 ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΕΡΟΒΟΑΜ ΕΟΡΤΗΝ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΟΓΔΟΩ ΕΝ ΤΗ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ ΗΜΕΡΑ ΤΟΥ ΜΗΝΟΣ ΚΑΤΑ ΤΗΝ ΕΟΡΤΗΝ ΤΗΝ ΕΝ ΓΗ ΙΟΥΔΑ ΚΑΙ ΑΝΕΒΗ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ Ο ΕΠΟΙΗΣΕΝ ΕΝ ΒΑΙΘΗΛ ΤΟΥ ΘΥΕΙΝ ΤΑΙΣ ΔΑΜΑΛΕΣΙΝ ΑΙΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΑΡΕΣΤΗΣΕΝ ΕΝ ΒΑΙΘΗΛ ΤΟΥΣ ΙΕΡΕΙΣ ΤΩΝ ΥΨΗΛΩΝ ΩΝ ΕΠΟΙΗΣΕΝ

33 ΚΑΙ ΑΝΕΒΗ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ Ο ΕΠΟΙΗΣΕΝ ΤΗ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ ΗΜΕΡΑ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΟΓΔΟΩ ΕΝ ΤΗ ΕΟΡΤΗ Η ΕΠΛΑΣΑΤΟ ΑΠΟ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΟΡΤΗΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΒΗ ΕΠΙ ΤΟ ΘΥΣΙΑΣ-ΤΗΡΙΟΝ ΤΟΥ ΕΠΙΘΥΣΑΙ

3 REIGNS (1 KINGS) CHAPTER 13

1 ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΕΞ ΙΟΥΔΑ ΠΑΡΕΓΕΝΕΤΟ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ ΕΙΣ ΒΑΙΘΗΛ ΚΑΙ ΙΕΡΟΒΟΑΜ ΕΙΣΤΗΚΕΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΥ ΕΠΙΘΥΣΑΙ

2 ΚΑΙ ΕΠΕΚΑΛΕΣΕΝ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΥΙΟΣ ΤΙΚΤΕΤΑΙ ΤΩ ΟΙΚΩ ΔΑΥΙΔ ΙΩΣΙΑΣ ΟΝΟΜΑ ΑΥΤΩ ΚΑΙ ΘΥΣΕΙ ΕΠΙ ΣΕ ΤΟΥΣ ΙΕΡΕΙΣ ΤΩΝ ΥΨΗΛΩΝ ΤΟΥΣ ΕΠΙΘΥΟΝΤΑΣ ΕΠΙ ΣΕ ΚΑΙ ΟΣΤΑ ΑΝΘΡΩΠΩΝ ΚΑΥΣΕΙ ΕΠΙ ΣΕ

3 ΚΑΙ ΕΔΩΚΕΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΕΡΑΣ ΛΕΓΩΝ ΤΟΥΤΟ ΤΟ ΡΗΜΑ Ο ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΛΕΓΩΝ ΙΔΟΥ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΡΗΓΝΥΤΑΙ ΚΑΙ ΕΚΧΥΘΗΣΕΤΑΙ Η ΠΙΟΤΗΣ Η ΕΠ' ΑΥΤΩ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΕΡΟΒΟΑΜ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΠΙΚΑΛΕΣΑΜΕΝΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΕΝ ΒΑΙΘΗΛ ΚΑΙ ΕΞΕΤΕΙΝΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΛΕΓΩΝ ΣΥΛΛΑΒΕΤΕ ΑΥΤΟΝ ΚΑΙ ΙΔΟΥ ΕΞΗΡΑΝΘΗ Η ΧΕΙΡ ΑΥΤΟΥ ΗΝ ΕΞΕΤΕΙΝΕΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗ ΕΠΙΣΤΡΕΨΑΙ ΑΥΤΗΝ ΠΡΟΣ ΕΑΥΤΟΝ

5 ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΡΡΑΓΗ ΚΑΙ ΕΞΕΧΥΘΗ Η ΠΙΟΤΗΣ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΤΑ ΤΟ ΤΕΡΑΣ Ο ΕΔΩΚΕΝ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ

6 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΕΡΟΒΟΑΜ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥ ΘΕΟΥ ΔΕΗΘΗΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΑΤΩ Η ΧΕΙΡ ΜΟΥ ΠΡΟΣ ΜΕ ΚΑΙ ΕΔΕΗΘΗ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΤΗΝ ΧΕΙΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΘΩΣ ΤΟ ΠΡΟΤΕΡΟΝ

7 ΚΑΙ ΕΛΑΛΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣΕΛΘΕ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΟΙΚΟΝ ΚΑΙ ΑΡΙΣΤΗΣΟΝ ΚΑΙ ΔΩΣΩ ΣΟΙ ΔΟΜΑ

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8 ΚΑΙ ΕΙΠΕΝ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΑΝ ΜΟΙ ΔΩΣ ΤΟ ΗΜΙΣΥ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΟΥΚ ΕΙΣΕΛΕΥΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΟΥΔΕ ΜΗ ΦΑΓΩ ΑΡΤΟΝ ΟΥΔΕ ΜΗ ΠΙΩ ΥΔΩΡ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ

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25 ΚΑΙ ΙΔΟΥ ΑΝΔΡΕΣ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΕΙΔΟΝ ΤΟ ΘΗΝΣΙΜΑΙΟΝ ΕΡΡΙΜΜΕΝΟΝ ΕΝ ΤΗ ΟΔΩ ΚΑΙ Ο ΛΕΩΝ ΕΙΣΤΗΚΕΙ ΕΧΟΜΕΝΑ ΤΟΥ ΘΗΝΣΙΜΑΙΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΚΑΙ ΕΛΑΛΗΣΑΝ ΕΝ ΤΗ ΠΟΛΕΙ ΟΥ Ο ΠΡΟΦΗΤΗΣ Ο ΠΡΕΣΒΥΤΗΣ ΚΑΤΩΚΕΙ ΕΝ ΑΥΤΗ

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28 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΙΣΕΠΟΡΕΥΕΤΟ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΗΡΟΝ ΑΥΤΑ ΟΙ ΠΑΡΑΤΡΕΧΟΝΤΕΣ ΚΑΙ ΑΠΗΡΕΙΔΟΝΤΟ ΑΥΤΑ ΕΙΣ ΤΟ ΘΕΕ ΤΩΝ ΠΑΡΑΤΡΕΧΟΝΤΩΝ

29 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΡΟΒΟΑΜ ΚΑΙ ΠΑΝΤΑ Α ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

30 ΚΑΙ ΠΟΛΕΜΟΣ ΗΝ ΑΝΑ ΜΕΣΟΝ ΡΟΒΟΑΜ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΙΕΡΟΒΟΑΜ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

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31 ΚΑΙ ΕΚΟΙΜΗΘΗ ΡΟΒΟΑΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΘΑΠΤΕΤΑΙ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΒΙΟΥ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

3 REIGNS (1 KINGS) CHAPTER 15

1 ΚΑΙ ΕΝ ΤΩ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΒΑΣΙΛΕΥΟΝΤΟΣ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΒΑΣΙΛΕΥΕΙ ΑΒΙΟΥ ΥΙΟΣ ΡΟΒΟΑΜ ΕΠΙ ΙΟΥΔΑ

2 ΚΑΙ ΕΞ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΜΑΑΧΑ ΘΥΓΑΤΗΡ ΑΒΕΣΣΑΛΩΜ

3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΙΣ ΕΠΟΙΗΣΕΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΗΝ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΤΕΛΕΙΑ ΜΕΤΑ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΩΣ Η ΚΑΡΔΙΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

4 ΟΤΙ ΔΙΑ ΔΑΥΙΔ ΕΔΩΚΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΚΑΤΑΛΕΙΜΜΑ ΙΝΑ ΣΤΗΣΗ ΤΕΚΝΑ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΝ ΚΑΙ ΣΤΗΣΗ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ

5 ΩΣ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΥΚ ΕΞΕΚΛΙΝΕΝ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΟΥ

7 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΑΒΙΟΥ ΚΑΙ ΠΑΝΤΑ Α ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ ΚΑΙ ΠΟΛΕΜΟΣ ΗΝ ΑΝΑ ΜΕΣΟΝ ΑΒΙΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΙΕΡΟΒΟΑΜ

8 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΒΙΟΥ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΕΙΚΟΣΤΩ ΚΑΙ ΤΕΤΑΡΤΩ ΕΤΕΙ ΤΟΥ ΙΕΡΟΒΟΑΜ ΚΑΙ ΘΑΠΤΕΤΑΙ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΒΑΣΙΛΕΥΕΙ ΑΣΑ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

9 ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΤΕΤΑΡΤΩ ΚΑΙ ΕΙΚΟΣΤΩ ΤΟΥ ΙΕΡΟΒΟΑΜ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΒΑΣΙΛΕΥΕΙ ΑΣΑ ΕΠΙ ΙΟΥΔΑΝ

10 ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΝ ΕΤΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΑΝΑ ΘΥΓΑΤΗΡ ΑΒΕΣΣΑΛΩΜ

11 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΣΑ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

12 ΚΑΙ ΑΦΕΙΛΕΝ ΤΑΣ ΤΕΛΕΤΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΠΑΝΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ Α ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ

13 ΚΑΙ ΤΗΝ ΑΝΑ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΜΕΤΕΣΤΗΣΕΝ ΤΟΥ ΜΗ ΕΙΝΑΙ ΗΓΟΥΜΕΝΗΝ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΣΥΝΟΔΟΝ ΕΝ ΤΩ ΑΛΣΕΙ ΑΥΤΗΣ ΚΑΙ ΕΞΕΚΟΨΕΝ ΑΣΑ ΤΑΣ ΚΑΤΑΔΥΣΕΙΣ ΑΥΤΗΣ ΚΑΙ ΕΝΕΠΡΗΣΕΝ ΠΥΡΙ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΚΕΔΡΩΝ

14 ΤΑ ΔΕ ΥΨΗΛΑ ΟΥΚ ΕΞΗΡΕΝ ΠΛΗΝ Η ΚΑΡΔΙΑ ΑΣΑ ΗΝ ΤΕΛΕΙΑ ΜΕΤΑ ΚΥΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΥΤΟΥ

15 ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΤΟΥΣ ΚΙΟΝΑΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΚΙΟΝΑΣ ΑΥΤΟΥ ΕΙΣΗΝΕΓΚΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΑΡΓΥΡΟΥΣ ΚΑΙ ΧΡΥΣΟΥΣ ΚΑΙ ΣΚΕΥΗ

16 ΚΑΙ ΠΟΛΕΜΟΣ ΗΝ ΑΝΑ ΜΕΣΟΝ ΑΣΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΒΑΑΣΑ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

17 ΚΑΙ ΑΝΕΒΗ ΒΑΑΣΑ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΡΑΜΑ ΤΟΥ ΜΗ ΕΙΝΑΙ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΚΑΙ ΕΙΣΠΟΡΕΥΟΜΕΝΟΝ ΤΩ ΑΣΑ ΒΑΣΙΛΕΙ ΙΟΥΔΑ

18 ΚΑΙ ΕΛΑΒΕΝ ΑΣΑ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑ ΕΙΣ ΧΕΙΡΑΣ ΠΑΙΔΩΝ ΑΥΤΟΥ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΑΣΑ ΠΡΟΣ ΥΙΟΝ ΑΔΕΡ ΥΙΟΝ ΤΑΒΕΡΕΜΜΑΝ ΥΙΟΥ ΑΖΙΝ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΤΟΥ ΚΑΤΟΙΚΟΥΝΤΟΣ ΕΝ ΔΑΜΑΣΚΩ ΛΕΓΩΝ

19 ΔΙΑΘΟΥ ΔΙΑΘΗΚΗΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΙΔΟΥ ΕΞΑΠΕΣΤΑΛΚΑ ΣΟΙ ΔΩΡΑ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΔΕΥΡΟ ΔΙΑΣΚΕΔΑΣΟΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΣΟΥ ΤΗΝ ΠΡΟΣ ΒΑΑΣΑ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΑΠ' ΕΜΟΥ

20 ΚΑΙ ΗΚΟΥΣΕΝ ΥΙΟΣ ΑΔΕΡ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΣΑ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΤΩΝ ΑΥΤΟΥ ΤΑΙΣ ΠΟΛΕΣΙΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΑΙΝ ΚΑΙ ΤΗΝ ΔΑΝ ΚΑΙ ΤΗΝ ΑΒΕΛΜΑΑ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΧΕΖΡΑΘ ΕΩΣ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΝΕΦΘΑΛΙ

21 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΒΑΑΣΑ ΚΑΙ ΔΙΕΛΙΠΕΝ ΤΟΥ ΟΙΚΟΔΟΜΕΙΝ ΤΗΝ ΡΑΜΑ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΕΙΣ ΘΕΡΣΑ

22 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΑΣΑ ΠΑΡΗΓΓΕΙΛΕΝ ΠΑΝΤΙ ΙΟΥΔΑ ΕΙΣ ΑΙΝΑΚΙΜ ΚΑΙ ΑΙΡΟΥΣΙΝ ΤΟΥΣ ΛΙΘΟΥΣ ΤΗΣ ΡΑΜΑ ΚΑΙ ΤΑ ΞΥΛΑ ΑΥΤΗΣ Α ΩΚΟΔΟΜΗΣΕΝ ΒΑΑΣΑ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΑΣΑ ΠΑΝ ΒΟΥΝΟΝ ΒΕΝΙΑΜΙΝ ΚΑΙ ΤΗΝ ΣΚΟΠΙΑΝ

23 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΑΣΑ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΣΤΕΙΑ ΑΥΤΟΥ ΗΝ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΣΤΙΝ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ ΠΛΗΝ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥ ΓΗΡΩΣ ΑΥΤΟΥ ΕΠΟΝΕΣΕΝ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ

24 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΣΑ ΚΑΙ ΘΑΠΤΕΤΑΙ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΒΑΣΙΛΕΥΕΙ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

25 ΚΑΙ ΝΑΔΑΒ ΥΙΟΣ ΙΕΡΟΒΟΑΜ ΒΑΣΙΛΕΥΕΙ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΕΤΕΙ ΔΕΥΤΕΡΩ ΤΟΥ ΑΣΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΙΣΡΑΗΛ ΕΤΗ ΔΥΟ

26 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΟΥ ΑΙΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

27 ΚΑΙ ΠΕΡΙΕΚΑΘΙΣΕΝ ΑΥΤΟΝ ΒΑΑΣΑ ΥΙΟΣ ΑΧΙΑ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΒΕΛΑΑΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΕΝ ΓΑΒΑΘΩΝ ΤΗ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΝΑΔΑΒ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΠΕΡΙΕΚΑΘΗΤΟ ΕΠΙ ΓΑΒΑΘΩΝ

28 ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ ΒΑΑΣΑ ΕΝ ΕΤΕΙ ΤΡΙΤΩ ΤΟΥ ΑΣΑ ΥΙΟΥ ΑΒΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ

29 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΟΙΚΟΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΟΥΧ ΥΠΕΛΙΠΕΤΟ ΠΑΣΑΝ ΠΝΟΗΝ ΤΟΥ ΙΕΡΟΒΟΑΜ ΕΩΣ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ Ο ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΔΟΥΛΟΥ ΑΥΤΟΥ ΑΧΙΑ ΤΟΥ ΣΗΛΩΝΙΤΟΥ

30 ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΩΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΤΩ ΠΑΡΟΡΓΙΣΜΩ ΑΥΤΟΥ Ω ΠΑΡΩΡΓΙΣΕΝ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΟΥ ΙΣΡΑΗΛ

31 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΝΑΔΑΒ ΚΑΙ ΠΑΝΤΑ Α ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΣΤΙΝ ΕΝ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

33 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΡΙΤΩ ΤΟΥ ΑΣΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΒΑΣΙΛΕΥΕΙ ΒΑΑΣΑ ΥΙΟΣ ΑΧΙΑ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΘΕΡΣΑ ΕΙΚΟΣΙ ΚΑΙ ΤΕΣΣΑΡΑ ΕΤΗ

34 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΚΑΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΟΥ ΩΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

3 REIGNS (1 KINGS) CHAPTER 16

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΝ ΧΕΙΡΙ ΙΟΥ ΥΙΟΥ ΑΝΑΝΙ ΠΡΟΣ ΒΑΑΣΑ

2 ΑΝΘ' ΩΝ ΥΨΩΣΑ ΣΕ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΕΔΩΚΑ ΣΕ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΡΕΥΘΗΣ ΕΝ ΤΗ ΟΔΩ ΙΕΡΟΒΟΑΜ ΚΑΙ ΕΞΗΜΑΡΤΕΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ ΤΟΥ ΠΑΡΟΡΓΙΣΑΙ ΜΕ ΕΝ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΑΥΤΩΝ

3 ΙΔΟΥ ΕΓΩ ΕΞΕΓΕΙΡΩ ΟΠΙΣΩ ΒΑΑΣΑ ΚΑΙ ΟΠΙΣΘΕΝ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΔΩΣΩ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΩΣ ΤΟΝ ΟΙΚΟΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ

4 ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΤΟΥ ΒΑΑΣΑ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΤΑΦΑΓΟΝΤΑΙ ΑΥΤΟΝ ΟΙ ΚΥΝΕΣ ΚΑΙ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΑΥΤΟΥ ΕΝ ΤΩ ΠΕΔΙΩ ΚΑΤΑΦΑΓΟΝΤΑΙ ΑΥΤΟΝ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ

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6 ΚΑΙ ΕΚΟΙΜΗΘΗ ΒΑΑΣΑ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΘΑΠΤΕΤΑΙ ΕΝ ΘΕΡΣΑ ΚΑΙ ΒΑΣΙΛΕΥΕΙ ΗΛΑ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΕΝ ΤΩ ΕΙΚΟΣΤΩ ΕΤΕΙ ΒΑΣΙΛΕΩΣ ΑΣΑ

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29 ΕΝ ΕΤΕΙ ΔΕΥΤΕΡΩ ΤΩ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΕΙ ΑΧΑΑΒ ΥΙΟΣ ΑΜΒΡΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΕΤΗ

30 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΧΑΑΒ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΕΠΟΝΗΡΕΥΣΑΤΟ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

31 ΚΑΙ ΟΥΚ ΗΝ ΑΥΤΩ ΙΚΑΝΟΝ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΚΑΙ ΕΛΑΒΕΝ ΓΥΝΑΙΚΑ ΤΗΝ ΙΕΖΑΒΕΛ ΘΥΓΑΤΕΡΑ ΙΕΘΕΒΑΑΛ ΒΑΣΙΛΕΩΣ ΣΙΔΩΝΙΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΔΟΥΛΕΥΣΕΝ ΤΩ ΒΑΑΛ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ

32 ΚΑΙ ΕΣΤΗΣΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΒΑΑΛ ΕΝ ΟΙΚΩ ΤΩΝ ΠΡΟΣΟΧΘΙΣΜΑΤΩΝ ΑΥΤΟΥ ΟΝ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΣΑΜΑΡΕΙΑ

33 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΧΑΑΒ ΑΛΣΟΣ ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΑΧΑΑΒ ΤΟΥ ΠΟΙΗΣΑΙ ΠΑΡΟΡΓΙΣΜΑΤΑ ΤΟΥ ΠΑΡΟΡΓΙΣΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΤΟΥ ΕΞΟΛΕΘΡΕΥΘΗΝΑΙ ΕΚΑΚΟΠΟΙΗΣΕΝ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΙΣΡΑΗΛ ΤΟΥΣ ΓΕΝΟΜΕΝΟΥΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

34 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΩΚΟΔΟΜΗΣΕΝ ΑΧΙΗΛ Ο ΒΑΙΘΗΛΙΤΗΣ ΤΗΝ ΙΕΡΙΧΩ ΕΝ ΤΩ ΑΒΙΡΩΝ ΤΩ ΠΡΩΤΟΤΟΚΩ ΑΥΤΟΥ ΕΘΕΜΕΛΙΩΣΕΝ ΑΥΤΗΝ ΚΑΙ ΤΩ ΣΕΓΟΥΒ ΤΩ ΝΕΩΤΕΡΩ ΑΥΤΟΥ ΕΠΕΣΤΗΣΕΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ Ο ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΙΗΣΟΥ ΥΙΟΥ ΝΑΥΗ

3 REIGNS (1 KINGS) CHAPTER 17

1 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ Ο ΠΡΟΦΗΤΗΣ Ο ΘΕΣΒΙΤΗΣ ΕΚ ΘΕΣΒΩΝ ΤΗΣ ΓΑΛΑΑΔ ΠΡΟΣ ΑΧΑΑΒ ΖΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ Ω ΠΑΡΕΣΤΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΙ ΕΣΤΑΙ ΤΑ ΕΤΗ ΤΑΥΤΑ ΔΡΟΣΟΣ ΚΑΙ ΥΕΤΟΣ ΟΤΙ ΕΙ ΜΗ ΔΙΑ ΣΤΟΜΑΤΟΣ ΛΟΓΟΥ ΜΟΥ

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2 ΚΑΙ ΕΓΕΝΕΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΗΛΙΟΥ
3 ΠΟΡΕΥΟΥ ΕΝΤΕΥΘΕΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΙ ΚΡΥΒΗΘΙ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΧΟΡΡΑΘ ΤΟΥ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΙΟΡΔΑΝΟΥ
4 ΚΑΙ ΕΣΤΑΙ ΕΚ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΠΙΕΣΑΙ ΥΔΩΡ ΚΑΙ ΤΟΙΣ ΚΟΡΑΞΙΝ ΕΝΤΕΛΟΥΜΑΙ ΔΙΑΤΡΕΦΕΙΝ ΣΕ ΕΚΕΙ
5 ΚΑΙ ΕΠΟΙΗΣΕΝ ΗΛΙΟΥ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΧΟΡΡΑΘ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΙΟΡΔΑΝΟΥ
6 ΚΑΙ ΟΙ ΚΟΡΑΚΕΣ ΕΦΕΡΟΝ ΑΥΤΩ ΑΡΤΟΥΣ ΤΟ ΠΡΩΙ ΚΑΙ ΚΡΕΑ ΤΟ ΔΕΙΛΗΣ ΚΑΙ ΕΚ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΕΠΙΝΕΝ ΥΔΩΡ
7 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΗΜΕΡΑΣ ΚΑΙ ΕΞΗΡΑΝΘΗ Ο ΧΕΙΜΑΡΡΟΥΣ ΟΤΙ ΟΥΚ ΕΓΕΝΕΤΟ ΥΕΤΟΣ ΕΠΙ ΤΗΣ ΓΗΣ
8 ΚΑΙ ΕΓΕΝΕΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΗΛΙΟΥ
9 ΑΝΑΣΤΗΘΙ ΚΑΙ ΠΟΡΕΥΟΥ ΕΙΣ ΣΑΡΕΠΤΑ ΤΗΣ ΣΙΔΩΝΙΑΣ ΙΔΟΥ ΕΝΤΕΤΑΛΜΑΙ ΕΚΕΙ ΓΥΝΑΙΚΙ ΧΗΡΑ ΤΟΥ ΔΙΑΤΡΕΦΕΙΝ ΣΕ
10 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΣΑΡΕΠΤΑ ΕΙΣ ΤΟΝ ΠΥΛΩΝΑ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΙΔΟΥ ΕΚΕΙ ΓΥΝΗ ΧΗΡΑ ΣΥΝΕΛΕΓΕΝ ΞΥΛΑ ΚΑΙ ΕΒΟΗΣΕΝ ΟΠΙΣΩ ΑΥΤΗΣ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΛΑΒΕ ΔΗ ΜΟΙ ΟΛΙΓΟΝ ΥΔΩΡ ΕΙΣ ΑΓΓΟΣ ΚΑΙ ΠΙΟΜΑΙ
11 ΚΑΙ ΕΠΟΡΕΥΘΗ ΛΑΒΕΙΝ ΚΑΙ ΕΒΟΗΣΕΝ ΟΠΙΣΩ ΑΥΤΗΣ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΛΗΜΨΗ ΔΗ ΜΟΙ ΨΩΜΟΝ ΑΡΤΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ
12 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΖΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙ ΕΣΤΙΝ ΜΟΙ ΕΓΚΡΥΦΙΑΣ ΑΛΛ' Η ΟΣΟΝ ΔΡΑΞ ΑΛΕΥΡΟΥ ΕΝ ΤΗ ΥΔΡΙΑ ΚΑΙ ΟΛΙΓΟΝ ΕΛΑΙΟΝ ΕΝ ΤΩ ΚΑΨΑΚΗ ΚΑΙ ΙΔΟΥ ΕΓΩ ΣΥΛΛΕΓΩ ΔΥΟ ΞΥΛΑΡΙΑ ΚΑΙ ΕΙΣΕΛΕΥΣΟΜΑΙ ΚΑΙ ΠΟΙΗΣΩ ΑΥΤΟ ΕΜΑΥΤΗ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΜΟΥ ΚΑΙ ΦΑΓΟΜΕΘΑ ΚΑΙ ΑΠΟΘΑΝΟΥΜΕΘΑ
13 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΗΛΙΟΥ ΘΑΡΣΕΙ ΕΙΣΕΛΘΕ ΚΑΙ ΠΟΙΗΣΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΣΟΥ ΑΛΛΑ ΠΟΙΗΣΟΝ ΕΜΟΙ ΕΚΕΙΘΕΝ ΕΓΚΡΥΦΙΑΝ ΜΙΚΡΟΝ ΕΝ ΠΡΩΤΟΙΣ ΚΑΙ ΕΞΟΙΣΕΙΣ ΜΟΙ ΣΑΥΤΗ ΔΕ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΣΟΥ ΠΟΙΗΣΕΙΣ ΕΠ' ΕΣΧΑΤΟΥ
14 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Η ΥΔΡΙΑ ΤΟΥ ΑΛΕΥΡΟΥ ΟΥΚ ΕΚΛΕΙΨΕΙ ΚΑΙ Ο ΚΑΨΑΚΗΣ ΤΟΥ ΕΛΑΙΟΥ ΟΥΚ ΕΛΑΤΤΟΝΗΣΕΙ ΕΩΣ ΗΜΕΡΑΣ ΤΟΥ ΔΟΥΝΑΙ ΚΥΡΙΟΝ ΤΟΝ ΥΕΤΟΝ ΕΠΙ ΤΗΣ ΓΗΣ
15 ΚΑΙ ΕΠΟΡΕΥΘΗ Η ΓΥΝΗ ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΑΙ ΗΣΘΙΕΝ ΑΥΤΗ ΚΑΙ ΑΥΤΟΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ
16 ΚΑΙ Η ΥΔΡΙΑ ΤΟΥ ΑΛΕΥΡΟΥ ΟΥΚ ΕΞΕΛΙΠΕΝ ΚΑΙ Ο ΚΑΨΑΚΗΣ ΤΟΥ ΕΛΑΙΟΥ ΟΥΚ ΕΛΑΤΤΟΝΩΘΗ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ Ο ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΗΛΙΟΥ
17 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΗΡΡΩΣΤΗΣΕΝ Ο ΥΙΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΤΗΣ ΚΥΡΙΑΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΗΝ Η ΑΡΡΩΣΤΙΑ ΑΥΤΟΥ ΚΡΑΤΑΙΑ ΣΦΟΔΡΑ ΕΩΣ ΟΥ ΟΥΧ ΥΠΕΛΕΙΦΘΗ ΕΝ ΑΥΤΩ ΠΝΕΥΜΑ
18 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΗΛΙΟΥ ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ ΑΝΘΡΩΠΕ ΤΟΥ ΘΕΟΥ ΕΙΣΗΛΘΕΣ ΠΡΟΣ ΜΕ ΤΟΥ ΑΝΑΜΝΗΣΑΙ ΤΑΣ ΑΔΙΚΙΑΣ ΜΟΥ ΚΑΙ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ
19 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΔΟΣ ΜΟΙ ΤΟΝ ΥΙΟΝ ΣΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟΝ ΕΚ ΤΟΥ ΚΟΛΠΟΥ ΑΥΤΗΣ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΥΠΕΡΩΟΝ ΕΝ Ω ΑΥΤΟΣ ΕΚΑΘΗΤΟ ΕΚΕΙ ΚΑΙ ΕΚΟΙΜΙΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ
20 ΚΑΙ ΑΝΕΒΟΗΣΕΝ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΟΙΜΜΟΙ ΚΥΡΙΕ Ο ΜΑΡΤΥΣ ΤΗΣ ΧΗΡΑΣ ΜΕΘ' ΗΣ ΕΓΩ ΚΑΤΟΙΚΩ ΜΕΤ' ΑΥΤΗΣ ΣΥ ΚΕΚΑΚΩΚΑΣ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ
21 ΚΑΙ ΕΝΕΦΥΣΗΣΕΝ ΤΩ ΠΑΙΔΑΡΙΩ ΤΡΙΣ ΚΑΙ ΕΠΕ-ΚΑΛΕΣΑΤΟ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΕΠΙΣΤΡΑΦΗΤΩ ΔΗ Η ΨΥΧΗ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΤΟΥΤΟΥ ΕΙΣ ΑΥΤΟΝ
22 ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ ΚΑΙ ΑΝΕΒΟΗΣΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ
23 ΚΑΙ ΚΑΤΗΓΑΓΕΝ ΑΥΤΟΝ ΑΠΟ ΤΟΥ ΥΠΕΡΩΟΥ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΝ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΒΛΕΠΕ ΖΗ Ο ΥΙΟΣ ΣΟΥ
24 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΠΡΟΣ ΗΛΙΟΥ ΙΔΟΥ ΕΓΝΩΚΑ ΟΤΙ ΑΝΘΡΩΠΟΣ ΘΕΟΥ ΕΙ ΣΥ ΚΑΙ ΡΗΜΑ ΚΥΡΙΟΥ ΕΝ ΣΤΟΜΑΤΙ ΣΟΥ ΑΛΗΘΙΝΟΝ

3 REIGNS (1 KINGS) CHAPTER 18
1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΙ ΡΗΜΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΠΡΟΣ ΗΛΙΟΥ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΤΡΙΤΩ ΛΕΓΩΝ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΟΦΘΗΤΙ ΤΩ ΑΧΑΑΒ ΚΑΙ ΔΩΣΩ ΥΕΤΟΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ
2 ΚΑΙ ΕΠΟΡΕΥΘΗ ΗΛΙΟΥ ΤΟΥ ΟΦΘΗΝΑΙ ΤΩ ΑΧΑΑΒ ΚΑΙ Η ΛΙΜΟΣ ΚΡΑΤΑΙΑ ΕΝ ΣΑΜΑΡΕΙΑ
3 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΧΑΑΒ ΤΟΝ ΑΒΔΙΟΥ ΤΟΝ ΟΙΚΟΝΟΜΟΝ ΚΑΙ ΑΒΔΙΟΥ ΗΝ ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΚΥΡΙΟΝ ΣΦΟΔΡΑ
4 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΥΠΤΕΙΝ ΤΗΝ ΙΕΖΑΒΕΛ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΥΡΙΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΒΔΙΟΥ ΕΚΑΤΟΝ ΑΝΔΡΑΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΕΚΡΥΨΕΝ ΑΥΤΟΥΣ ΚΑΤΑ ΠΕΝΤΗΚΟΝΤΑ ΕΝ ΣΠΗΛΑΙΩ ΚΑΙ ΔΙΕΤΡΕΦΕΝ ΑΥΤΟΥΣ ΕΝ ΑΡΤΩ ΚΑΙ ΥΔΑΤΙ
5 ΚΑΙ ΕΙΠΕΝ ΑΧΑΑΒ ΠΡΟΣ ΑΒΔΙΟΥ ΔΕΥΡΟ ΚΑΙ ΔΙΕΛΘΩΜΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΙ ΠΗΓΑΣ ΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΕΠΙ ΧΕΙΜΑΡΡΟΥΣ ΕΑΝ ΠΩΣ ΕΥΡΩΜΕΝ ΒΟΤΑΝΗΝ ΚΑΙ ΠΕΡΙΠΟΙΗΣΩΜΕΘΑ ΙΠΠΟΥΣ ΚΑΙ ΗΜΙΟΝΟΥΣ ΚΑΙ ΟΥΚ ΕΞΟΛΟΘΡΕΥΘΗΣΟΝΤΑΙ ΑΠΟ ΤΩΝ ΚΤΗΝΩΝ
6 ΚΑΙ ΕΜΕΡΙΣΑΝ ΕΑΥΤΟΙΣ ΤΗΝ ΟΔΟΝ ΤΟΥ ΔΙΕΛΘΕΙΝ ΑΥΤΗΝ ΑΧΑΑΒ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΜΙΑ ΜΟΝΟΣ ΚΑΙ ΑΒΔΙΟΥ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΑΛΛΗ ΜΟΝΟΣ
7 ΚΑΙ ΗΝ ΑΒΔΙΟΥ ΕΝ ΤΗ ΟΔΩ ΜΟΝΟΣ ΚΑΙ ΗΛΘΕΝ ΗΛΙΟΥ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΥ ΜΟΝΟΣ ΚΑΙ ΑΒΔΙΟΥ ΕΣΠΕΥΣΕΝ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΕΙ ΣΥ ΕΙ ΑΥΤΟΣ ΚΥΡΙΕ ΜΟΥ ΗΛΙΟΥ
8 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΑΥΤΩ ΕΓΩ ΠΟΡΕΥΟΥ ΛΕΓΕ ΤΩ ΚΥΡΙΩ ΣΟΥ ΙΔΟΥ ΗΛΙΟΥ
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43 ΚΑΙ ΕΙΠΕΝ ΤΩ ΠΑΙΔΑΡΙΩ ΑΥΤΟΥ ΑΝΑΒΗΘΙ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΟΔΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΟΥΚ ΕΣΤΙΝ ΟΥΘΕΝ ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΚΑΙ ΣΥ ΕΠΙΣΤΡΕΨΟΝ ΕΠΤΑΚΙ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΕΠΤΑΚΙ

44 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΒΔΟΜΩ ΚΑΙ ΙΔΟΥ ΝΕΦΕΛΗ ΜΙΚΡΑ ΩΣ ΙΧΝΟΣ ΑΝΔΡΟΣ ΑΝΑΓΟΥΣΑ ΥΔΩΡ ΚΑΙ ΕΙΠΕΝ ΑΝΑΒΗΘΙ ΚΑΙ ΕΙΠΟΝ ΤΩ ΑΧΑΑΒ ΖΕΥΞΟΝ ΤΟ ΑΡΜΑ ΣΟΥ ΚΑΙ ΚΑΤΑΒΗΘΙ ΜΗ ΚΑΤΑΛΑΒΗ ΣΕ Ο ΥΕΤΟΣ

45 ΚΑΙ ΕΓΕΝΕΤΟ ΕΩΣ ΩΔΕ ΚΑΙ ΩΔΕ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΣΥΝΕΣΚΟΤΑΣΕΝ ΝΕΦΕΛΑΙΣ ΚΑΙ ΠΝΕΥΜΑΤΙ ΚΑΙ ΕΓΕΝΕΤΟ ΥΕΤΟΣ ΜΕΓΑΣ ΚΑΙ ΕΚΛΑΙΕΝ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΑΧΑΑΒ ΕΙΣ ΙΕΖΡΑΕΛ

46 ΚΑΙ ΧΕΙΡ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΗΛΙΟΥ ΚΑΙ ΣΥΝΕΣΦΙΓΞΕΝ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΚΑΙ ΕΤΡΕΧΕΝ ΕΜΠΡΟΣΘΕΝ ΑΧΑΑΒ ΕΩΣ ΙΕΖΡΑΕΛ

3 REIGNS (1 KINGS) CHAPTER 19

1 ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΑΧΑΑΒ ΤΗ ΙΕΖΑΒΕΛ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΠΑΝΤΑ Α ΕΠΟΙΗΣΕΝ ΗΛΙΟΥ ΚΑΙ ΩΣ ΑΠΕΚΤΕΙΝΕΝ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΕΝ ΡΟΜΦΑΙΑ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΕΖΑΒΕΛ ΠΡΟΣ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΕΙ ΣΥ ΕΙ ΗΛΙΟΥ ΚΑΙ ΕΓΩ ΙΕΖΑΒΕΛ ΤΑΔΕ ΠΟΙΗΣΑΙ ΜΟΙ Ο ΘΕΟΣ ΚΑΙ ΤΑΔΕ ΠΡΟΣΘΕΙΗ ΟΤΙ ΤΑΥΤΗΝ ΤΗΝ ΩΡΑΝ ΑΥΡΙΟΝ ΘΗΣΟΜΑΙ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΚΑΘΩΣ ΨΥΧΗΝ ΕΝΟΣ ΕΞ ΑΥΤΩΝ

3 ΚΑΙ ΕΦΟΒΗΘΗ ΗΛΙΟΥ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΤΑ ΤΗΝ ΨΥΧΗΝ ΕΑΥΤΟΥ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΒΗΡΣΑΒΕΕ ΤΗΝ ΙΟΥΔΑ ΚΑΙ ΑΦΗΚΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΕΚΕΙ

4 ΚΑΙ ΑΥΤΟΣ ΕΠΟΡΕΥΘΗ ΕΝ ΤΗ ΕΡΗΜΩ ΟΔΟΝ ΗΜΕΡΑΣ ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΥΠΟ ΡΑΘΜ ΕΝ ΚΑΙ ΗΤΗΣΑΤΟ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΑΠΟΘΑΝΕΙΝ ΚΑΙ ΕΙΠΕΝ ΙΚΑΝΟΥΣΘΩ ΝΥΝ ΛΑΒΕ ΔΗ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠ' ΕΜΟΥ ΚΥΡΙΕ ΟΤΙ ΟΥ ΚΡΕΙΣΣΩΝ ΕΓΩ ΕΙΜΙ ΥΠΕΡ ΤΟΥΣ ΠΑΤΕΡΑΣ ΜΟΥ

5 ΚΑΙ ΕΚΟΙΜΗΘΗ ΚΑΙ ΥΠΝΩΣΕΝ ΕΚΕΙ ΥΠΟ ΦΥΤΟΝ ΚΑΙ ΙΔΟΥ ΤΙΣ ΗΨΑΤΟ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΑΣΤΗΘΙ ΚΑΙ ΦΑΓΕ

6 ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΗΛΙΟΥ ΚΑΙ ΙΔΟΥ ΠΡΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΕΓΚΡΥΦΙΑΣ ΟΛΥΡΙΤΗΣ ΚΑΙ ΚΑΨΑΚΗΣ ΥΔΑΤΟΣ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΦΑΓΕΝ ΚΑΙ ΕΠΙΕΝ ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΕΚΟΙΜΗΘΗ

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7 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΚ ΔΕΥΤΕΡΟΥ ΚΑΙ ΗΨΑΤΟ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΑΣΤΑ ΦΑΓΕ ΟΤΙ ΠΟΛΛΗ ΑΠΟ ΣΟΥ Η ΟΔΟΣ

8 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΦΑΓΕΝ ΚΑΙ ΕΠΙΕΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΤΗ ΙΣΧΥΙ ΤΗΣ ΒΡΩΣΕΩΣ ΕΚΕΙΝΗΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΕΩΣ ΟΡΟΥΣ ΧΩΡΗΒ

9 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΚΕΙ ΕΙΣ ΤΟ ΣΠΗΛΑΙΟΝ ΚΑΙ ΚΑΤΕΛΥΣΕΝ ΕΚΕΙ ΚΑΙ ΙΔΟΥ ΡΗΜΑ ΚΥΡΙΟΥ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΤΙ ΣΥ ΕΝΤΑΥΘΑ ΗΛΙΟΥ

10 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΖΗΛΩΝ ΕΖΗΛΩΚΑ ΤΩ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΟΤΙ ΕΓΚΑΤΕΛΙΠΟΝ ΣΕ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΤΕΣΚΑΨΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ

11 ΚΑΙ ΕΙΠΕΝ ΕΞΕΛΕΥΣΗ ΑΥΡΙΟΝ ΚΑΙ ΣΤΗΣΗ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΕΝ ΤΩ ΟΡΕΙ ΙΔΟΥ ΠΑΡΕΛΕΥΣΕΤΑΙ ΚΥΡΙΟΣ ΚΑΙ ΠΝΕΥΜΑ ΜΕΓΑ ΚΡΑΤΑΙΟΝ ΔΙΑΛΥΟΝ ΟΡΗ ΚΑΙ ΣΥΝΤΡΙΒΟΝ ΠΕΤΡΑΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΥΚ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΚΥΡΙΟΣ ΚΑΙ ΜΕΤΑ ΤΟ ΠΝΕΥΜΑ ΣΥΣΣΕΙΣΜΟΣ ΟΥΚ ΕΝ ΤΩ ΣΥΣΣΕΙΣΜΩ ΚΥΡΙΟΣ

12 ΚΑΙ ΜΕΤΑ ΤΟΝ ΣΥΣΣΕΙΣΜΟΝ ΠΥΡ ΟΥΚ ΕΝ ΤΩ ΠΥΡΙ ΚΥΡΙΟΣ ΚΑΙ ΜΕΤΑ ΤΟ ΠΥΡ ΦΩΝΗ ΑΥΡΑΣ ΛΕΠΤΗΣ ΚΑΚΕΙ ΚΥΡΙΟΣ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΗΛΙΟΥ ΚΑΙ ΕΠΕΚΑΛΥΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝ ΤΗ ΜΗΛΩΤΗ ΕΑΥΤΟΥ ΚΑΙ ΕΞΗΛΘΕΝ ΚΑΙ ΕΣΤΗ ΥΠΟ ΤΟ ΣΠΗΛΑΙΟΝ ΚΑΙ ΙΔΟΥ ΠΡΟΣ ΑΥΤΟΝ ΦΩΝΗ ΚΑΙ ΕΙΠΕΝ ΤΙ ΣΥ ΕΝΤΑΥΘΑ ΗΛΙΟΥ

14 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΖΗΛΩΝ ΕΖΗΛΩΚΑ ΤΩ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΟΤΙ ΕΓΚΑΤΕΛΙΠΟΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΣΟΥ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΑΘΕΙΛΑΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΣΟΥ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΥΠΟΛΕΛΕΙΜΜΑΙ ΕΓΩ ΜΟΝΩΤΑΤΟΣ ΚΑΙ ΖΗΤΟΥΣΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΛΑΒΕΙΝ ΑΥΤΗΝ

15 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΠΟΡΕΥΟΥ ΑΝΑΣΤΡΕΦΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΣΟΥ ΚΑΙ ΗΞΕΙΣ ΕΙΣ ΤΗΝ ΟΔΟΝ ΕΡΗΜΟΥ ΔΑΜΑΣΚΟΥ ΚΑΙ ΧΡΙΣΕΙΣ ΤΟΝ ΑΖΑΗΛ ΕΙΣ ΒΑΣΙΛΕΑ ΤΗΣ ΣΥΡΙΑΣ

16 ΚΑΙ ΤΟΝ ΙΟΥ ΥΙΟΝ ΝΑΜΕΣΣΙ ΧΡΙΣΕΙΣ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΤΟΝ ΕΛΙΣΑΙΕ ΥΙΟΝ ΣΑΦΑΤ ΑΠΟ ΑΒΕΛΜΑΟΥΛΑ ΧΡΙΣΕΙΣ ΕΙΣ ΠΡΟΦΗΤΗΝ ΑΝΤΙ ΣΟΥ

17 ΚΑΙ ΕΣΤΑΙ ΤΟΝ ΣΩΖΟΜΕΝΟΝ ΕΚ ΡΟΜΦΑΙΑΣ ΑΖΑΗΛ ΘΑΝΑΤΩΣΕΙ ΙΟΥ ΚΑΙ ΤΟΝ ΣΩΖΟΜΕΝΟΝ ΕΚ ΡΟΜΦΑΙΑΣ ΙΟΥ ΘΑΝΑΤΩΣΕΙ ΕΛΙΣΑΙΕ

18 ΚΑΙ ΚΑΤΑΛΕΙΨΕΙΣ ΕΝ ΙΣΡΑΗΛ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΠΑΝΤΑ ΓΟΝΑΤΑ Α ΟΥΚ ΩΚΛΑΣΑΝ ΓΟΝΥ ΤΩ ΒΑΑΛ ΚΑΙ ΠΑΝ ΣΤΟΜΑ Ο ΟΥ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ

19 ΚΑΙ ΑΠΗΛΘΕΝ ΕΚΕΙΘΕΝ ΚΑΙ ΕΥΡΙΣΚΕΙ ΤΟΝ ΕΛΙΣΑΙΕ ΥΙΟΝ ΣΑΦΑΤ ΚΑΙ ΑΥΤΟΣ ΗΡΟΤΡΙΑ ΕΝ ΒΟΥΣΙΝ ΔΩΔΕΚΑ ΖΕΥΓΗ ΒΟΩΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΕΝ ΤΟΙΣ ΔΩΔΕΚΑ ΚΑΙ ΕΠΗΛΘΕΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΕΠΕΡΡΙΨΕ ΤΗΝ ΜΗΛΩΤΗΝ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΝ

20 ΚΑΙ ΚΑΤΕΛΙΠΕΝ ΕΛΙΣΑΙΕ ΤΑΣ ΒΟΑΣ ΚΑΙ ΚΑΤΕΔΡΑΜΕΝ ΟΠΙΣΩ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΚΑΤΑΦΙΛΗΣΩ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΑΚΟΛΟΥΘΗΣΩ ΟΠΙΣΩ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΑΝΑΣΤΡΕΦΕ ΟΤΙ ΠΕΠΟΙΗΚΑ ΣΟΙ

21 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΕΞΟΠΙΣΘΕΝ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΤΑ ΖΕΥΓΗ ΤΩΝ ΒΟΩΝ ΚΑΙ ΕΘΥΣΕΝ ΚΑΙ ΗΨΗΣΕΝ ΑΥΤΑ ΕΝ ΤΟΙΣ ΣΚΕΥΕΣΙ ΤΩΝ ΒΟΩΝ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΛΑΩ ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΠΙΣΩ ΗΛΙΟΥ ΚΑΙ ΕΛΕΙΤΟΥΡΓΕΙ ΑΥΤΩ

3 REIGNS (1 KINGS) CHAPTER 20

1 ΚΑΙ ΑΜΠΕΛΩΝ ΕΙΣ ΗΝ ΤΩ ΝΑΒΟΥΘΑΙ ΤΩ ΙΕΖΡΑΗΛΙΤΗ ΠΑΡΑ ΤΩ ΑΛΩ ΑΧΑΑΒ ΒΑΣΙΛΕΩΣ ΣΑΜΑΡΕΙΑΣ

2 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΧΑΑΒ ΠΡΟΣ ΝΑΒΟΥΘΑΙ ΛΕΓΩΝ ΔΟΣ ΜΟΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΚΗΠΟΝ ΛΑΧΑΝΩΝ ΟΤΙ ΕΓΓΙΩΝ ΟΥΤΟΣ ΤΩ ΟΙΚΩ ΜΟΥ ΚΑΙ ΔΩΣΩ ΣΟΙ ΑΜΠΕΛΩΝΑ ΑΛΛΟΝ ΑΓΑΘΟΝ ΥΠΕΡ ΑΥΤΟΝ ΕΙ ΔΕ ΑΡΕΣΚΕΙ ΕΝΩΠΙΟΝ ΣΟΥ ΔΩΣΩ ΣΟΙ ΑΡΓΥΡΙΟΝ ΑΝΤΑΛΛΑΓΜΑ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΣΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΚΗΠΟΝ ΛΑΧΑΝΩΝ

3 ΚΑΙ ΕΙΠΕΝ ΝΑΒΟΥΘΑΙ ΠΡΟΣ ΑΧΑΑΒ ΜΗ ΜΟΙ ΓΕΝΟΙΤΟ ΠΑΡΑ ΘΕΟΥ ΜΟΥ ΔΟΥΝΑΙ ΚΛΗΡΟΝΟΜΙΑΝ ΠΑΤΕΡΩΝ ΜΟΥ ΣΟΙ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΤΟ ΠΝΕΥΜΑ ΑΧΑΑΒ ΤΕΤΑΡΑΓΜΕΝΟΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΚΑΛΥΨΕΝ ΤΟ ΠΡΩΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΦΑΓΕΝ ΑΡΤΟΝ

5 ΚΑΙ ΕΙΣΗΛΘΕΝ ΙΕΖΑΒΕΛ Η ΓΥΝΗ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΤΟ ΠΝΕΥΜΑ ΣΟΥ ΤΕΤΑ-ΡΑΓΜΕΝΟΝ ΚΑΙ ΟΥΚ ΕΙ ΣΥ ΕΣΘΙΩΝ ΑΡΤΟΝ

6 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΤΙ ΕΛΑΛΗΣΑ ΠΡΟΣ ΝΑΒΟΥΘΑΙ ΤΟΝ ΙΕΖΡΑΗΛΙΤΗΝ ΛΕΓΩΝ ΔΟΣ ΜΟΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΣΟΥ ΑΡΓΥΡΙΟΥ ΕΙ ΔΕ ΒΟΥΛΕΙ ΔΩΣΩ ΣΟΙ ΑΜΠΕΛΩΝΑ ΑΛΛΟΝ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΟΥ ΔΩΣΩ ΣΟΙ ΚΛΗΡΟΝΟΜΙΑΝ ΠΑΤΕΡΩΝ ΜΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΕΖΑΒΕΛ Η ΓΥΝΗ ΑΥΤΟΥ ΣΥ ΝΥΝ ΟΥΤΩΣ ΠΟΙΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΑΝΑΣΤΗΘΙ ΦΑΓΕ ΑΡΤΟΝ ΚΑΙ ΣΑΥΤΟΥ ΓΕΝΟΥ ΕΓΩ ΔΩΣΩ ΣΟΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΝΑΒΟΥΘΑΙ ΤΟΥ ΙΕΖΡΑΗΛΙΤΟΥ

8 ΚΑΙ ΕΓΡΑΨΕΝ ΒΙΒΛΙΟΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΧΑΑΒ ΚΑΙ ΕΣΦΡΑΓΙΣΑΤΟ ΤΗ ΣΦΡΑΓΙΔΙ ΑΥΤΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟ ΒΙΒΛΙΟΝ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΤΟΥΣ ΕΛΕΥΘΕΡΟΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΜΕΤΑ ΝΑΒΟΥΘΑΙ

9 ΚΑΙ ΕΓΕΓΡΑΠΤΟ ΕΝ ΤΟΙΣ ΒΙΒΛΙΟΙΣ ΛΕΓΩΝ ΝΗΣΤΕΥΣΑΤΕ ΝΗΣΤΕΙΑΝ ΚΑΙ ΚΑΘΙΣΑΤΕ ΤΟΝ ΝΑΒΟΥΘΑΙ ΕΝ ΑΡΧΗ ΤΟΥ ΛΑΟΥ

10 ΚΑΙ ΕΓΚΑΘΙΣΑΤΕ ΔΥΟ ΑΝΔΡΑΣ ΥΙΟΥΣ ΠΑΡΑΝΟΜΩΝ ΕΞ ΕΝΑΝΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΜΑΡΤΥΡΗΣΑΤΩΣΑΝ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΗΥΛΟΓΗΣΕΝ ΘΕΟΝ ΚΑΙ ΒΑΣΙΛΕΑ ΚΑΙ ΕΞΑΓΑΓΕΤΩΣΑΝ ΑΥΤΟΝ ΚΑΙ ΛΙΘΟΒΟΛΗΣΑΤΩΣΑΝ ΑΥΤΟΝ ΚΑΙ ΑΠΟΘΑΝΕΤΩ

11 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΚΑΙ ΟΙ ΕΛΕΥΘΕΡΟΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΠΟΛΕΙ ΑΥΤΟΥ ΚΑΘΑ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΕΖΑΒΕΛ ΚΑΘΑ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΟΙΣ ΒΙΒΛΙΟΙΣ ΟΙΣ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΥΣ

12 ΕΚΑΛΕΣΑΝ ΝΗΣΤΕΙΑΝ ΚΑΙ ΕΚΑΘΙΣΑΝ ΤΟΝ ΝΑΒΟΥΘΑΙ ΕΝ ΑΡΧΗ ΤΟΥ ΛΑΟΥ

13 ΚΑΙ ΗΛΘΟΝ ΔΥΟ ΑΝΔΡΕΣ ΥΙΟΙ ΠΑΡΑΝΟΜΩΝ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΞ ΕΝΑΝΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΜΑΡΤΥΡΗΣΑΝ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΗΥΛΟΓΗΚΑΣ ΘΕΟΝ ΚΑΙ ΒΑΣΙΛΕΑ ΚΑΙ ΕΞΗΓΑΓΟΝ ΑΥΤΟΝ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΛΙΘΟΒΟΛΗΣΑΝ ΑΥΤΟΝ ΛΙΘΟΙΣ ΚΑΙ ΑΠΕΘΑΝΕΝ

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15 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΙΕΖΑΒΕΛ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΧΑΑΒ ΑΝΑΣΤΑ ΚΛΗΡΟΝΟΜΕΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΝΑΒΟΥΘΑΙ ΤΟΥ ΙΕΖΡΑΗΛΙΤΟΥ ΟΣ ΟΥΚ ΕΔΩΚΕΝ ΣΟΙ ΑΡΓΥΡΙΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΝΑΒΟΥΘΑΙ ΖΩΝ ΟΤΙ ΤΕΘΝΗΚΕΝ

16 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΑΧΑΑΒ ΟΤΙ ΤΕΘΝΗΚΕΝ ΝΑΒΟΥΘΑΙ Ο ΙΕΖΡΑΗΛΙΤΗΣ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΕΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΣΑΚΚΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΚΑΤΕΒΗ ΑΧΑΑΒ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΝΑΒΟΥΘΑΙ ΤΟΥ ΙΕΖΡΑΗΛΙΤΟΥ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΟΝ

17 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΗΛΙΟΥ ΤΟΝ ΘΕΣΒΙΤΗΝ ΛΕΓΩΝ

18 ΑΝΑΣΤΗΘΙ ΚΑΙ ΚΑΤΑΒΗΘΙ ΕΙΣ ΑΠΑΝΤΗΝ ΑΧΑΑΒ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΤΟΥ ΕΝ ΣΑΜΑΡΕΙΑ ΙΔΟΥ ΟΥΤΟΣ ΕΝ ΑΜΠΕΛΩΝΙ ΝΑΒΟΥΘΑΙ ΟΤΙ ΚΑΤΑΒΕΒΗΚΕΝ ΕΚΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΟΝ

19 ΚΑΙ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΩΣ ΣΥ ΕΦΟΝΕΥΣΑΣ ΚΑΙ ΕΚΛΗΡΟΝΟΜΗΣΑΣ ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝ ΠΑΝΤΙ ΤΟΠΩ Ω ΕΛΕΙΞΑΝ ΑΙ ΥΕΣ ΚΑΙ ΟΙ

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ΚΥΝΕΣ ΤΟ ΑΙΜΑ ΝΑΒΟΥΘΑΙ ΕΚΕΙ ΛΕΙΞΟΥΣΙΝ ΟΙ ΚΥΝΕΣ ΤΟ ΑΙΜΑ ΣΟΥ ΚΑΙ ΑΙ ΠΟΡΝΑΙ ΛΟΥΣΟΝΤΑΙ ΕΝ ΤΩ ΑΙΜΑΤΙ ΣΟΥ

20 ΚΑΙ ΕΙΠΕΝ ΑΧΑΑΒ ΠΡΟΣ ΗΛΙΟΥ ΕΙ ΕΥΡΗΚΑΣ ΜΕ Ο ΕΧΘΡΟΣ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΕΥΡΗΚΑ ΔΙΟΤΙ ΜΑΤΗΝ ΠΕΠΡΑΣΑΙ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΠΑΡΟΡΓΙΣΑΙ ΑΥΤΟΝ

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22 ΚΑΙ ΔΩΣΩ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΩΣ ΤΟΝ ΟΙΚΟΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΚΑΙ ΩΣ ΤΟΝ ΟΙΚΟΝ ΒΑΑΣΑ ΥΙΟΥ ΑΧΙΑ ΠΕΡΙ ΤΩΝ ΠΑΡΟΡΓΙΣΜΑΤΩΝ ΩΝ ΠΑΡΩΡΓΙΣΑΣ ΚΑΙ ΕΞΗΜΑΡΤΕΣ ΤΟΝ ΙΣΡΑΗΛ

23 ΚΑΙ ΤΗ ΙΕΖΑΒΕΛ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΛΕΓΩΝ ΟΙ ΚΥΝΕΣ ΚΑΤΑΦΑΓΟΝΤΑΙ ΑΥΤΗΝ ΕΝ ΤΩ ΠΡΟΤΕΙΧΙΣΜΑΤΙ ΙΕΖΡΑΕΛ

24 ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΤΟΥ ΑΧΑΑΒ ΕΝ ΤΗ ΠΟΛΕΙ ΦΑΓΟΝΤΑΙ ΟΙ ΚΥΝΕΣ ΚΑΙ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΑΥΤΟΥ ΕΝ ΤΩ ΠΕΔΙΩ ΦΑΓΟΝΤΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ

25 ΠΛΗΝ ΜΑΤΑΙΩΣ ΑΧΑΑΒ ΩΣ ΕΠΡΑΘΗ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΩΣ ΜΕΤΕΘΗΚΕΝ ΑΥΤΟΝ ΙΕΖΑΒΕΛ Η ΓΥΝΗ ΑΥΤΟΥ

26 ΚΑΙ ΕΒΔΕΛΥΧΘΗ ΣΦΟΔΡΑ ΠΟΡΕΥΕΣΘΑΙ ΟΠΙΣΩ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΚΑΤΑ ΠΑΝΤΑ Α ΕΠΟΙΗΣΕΝ Ο ΑΜΟΡΡΑΙΟΣ ΟΝ ΕΞΩΛΕΘΡΕΥΣΕΝ ΚΥΡΙΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΙΩΝ ΙΣΡΑΗΛ

27 ΚΑΙ ΥΠΕΡ ΤΟΥ ΛΟΓΟΥ ΩΣ ΚΑΤΕΝΥΓΗ ΑΧΑΑΒ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΚΛΑΙΩΝ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΤΟΝ ΧΙΤΩΝΑ ΑΥΤΟΥ ΚΑΙ ΕΖΩΣΑΤΟ ΣΑΚΚΟΝ ΕΠΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΚΑΙ ΕΝΗΣΤΕΥΣΕΝ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΣΑΚΚΟΝ ΕΝ ΤΗ ΗΜΕΡΑ Η ΕΠΑΤΑΞΕΝ ΝΑΒΟΥΘΑΙ ΤΟΝ ΙΕΖΡΑΗΛΙΤΗΝ

28 ΚΑΙ ΕΓΕΝΕΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΕΝ ΧΕΙΡΙ ΔΟΥΛΟΥ ΑΥΤΟΥ ΗΛΙΟΥ ΠΕΡΙ ΑΧΑΑΒ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ

29 ΕΩΡΑΚΑΣ ΩΣ ΚΑΤΕΝΥΓΗ ΑΧΑΑΒ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΟΥΚ ΕΠΑΞΩ ΤΗΝ ΚΑΚΙΑΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΑΛΛ' ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΠΑΞΩ ΤΗΝ ΚΑΚΙΑΝ

3 REIGNS (1 KINGS) CHAPTER 21

1 ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ ΥΙΟΣ ΑΔΕΡ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΗ ΚΑΙ ΠΕΡΙΕΚΑΘΙΣΕΝ ΕΠΙ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΔΥΟ ΒΑΣΙΛΕΙΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΠΑΣ ΙΠΠΟΣ ΚΑΙ ΑΡΜΑ ΚΑΙ ΑΝΕΒΗΣΑΝ ΚΑΙ ΠΕΡΙΕΚΑΘΙΣΑΝ ΕΠΙ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΕΠ' ΑΥΤΗΝ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΧΑΑΒ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΕΙΣ ΤΗΝ ΠΟΛΙΝ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΥΙΟΣ ΑΔΕΡ ΤΟ ΑΡΓΥΡΙΟΝ ΣΟΥ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΣΟΥ ΕΜΟΝ ΕΣΤΙΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΣΟΥ ΚΑΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΕΜΑ ΕΣΤΙΝ

4 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΚΑΘΩΣ ΕΛΑΛΗΣΑΣ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΣΟΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΜΑ

5 ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΟΙ ΑΓΓΕΛΟΙ ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΥΙΟΣ ΑΔΕΡ ΕΓΩ ΑΠΕΣΤΑΛΚΑ ΠΡΟΣ ΣΕ ΛΕΓΩΝ ΤΟ ΑΡΓΥΡΙΟΝ ΣΟΥ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΣΟΥ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΣΟΥ ΚΑΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΔΩΣΕΙΣ ΕΜΟΙ

6 ΟΤΙ ΤΑΥΤΗΝ ΤΗΝ ΩΡΑΝ ΑΥΡΙΟΝ ΑΠΟΣΤΕΛΩ ΤΟΥΣ ΠΑΙΔΑΣ ΜΟΥ ΠΡΟΣ ΣΕ ΚΑΙ ΕΡΕΥΝΗΣΟΥΣΙΝ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΤΟΥΣ ΟΙΚΟΥΣ ΤΩΝ ΠΑΙΔΩΝ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ ΕΦ' Α ΑΝ ΕΠΙΒΑΛΩΣΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΛΗΜΨΟΝΤΑΙ

7 ΚΑΙ ΕΚΑΛΕΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΕΙΠΕΝ ΓΝΩΤΕ ΔΗ ΚΑΙ ΙΔΕΤΕ ΟΤΙ ΚΑΚΙΑΝ ΟΥΤΟΣ ΖΗΤΕΙ ΟΤΙ ΑΠΕΣΤΑΛΚΕΝ ΠΡΟΣ ΜΕ ΠΕΡΙ ΤΩΝ ΓΥΝΑΙΚΩΝ ΜΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΥΙΩΝ ΜΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΜΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΜΟΥ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΜΟΥ ΟΥΚ ΑΠΕΚΩΛΥΣΑ ΑΠ' ΑΥΤΟΥ

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39 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ Ο ΒΑΣΙΛΕΥΣ ΠΑΡΕΠΟΡΕΥΕΤΟ ΚΑΙ ΟΥΤΟΣ ΕΒΟΑ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ Ο ΔΟΥΛΟΣ ΣΟΥ ΕΞΗΛΘΕΝ ΕΠΙ ΤΗΝ ΣΤΡΑΤΙΑΝ ΤΟΥ ΠΟΛΕΜΟΥ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΕΙΣΗΓΑΓΕΝ ΠΡΟΣ ΜΕ ΑΝΔΡΑ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΦΥΛΑΞΟΝ ΤΟΥΤΟΝ ΤΟΝ ΑΝΔΡΑ ΕΑΝ ΔΕ ΕΚΠΗΔΩΝ ΕΚΠΗΔΗΣΗ ΚΑΙ ΕΣΤΑΙ Η ΨΥΧΗ ΣΟΥ ΑΝΤΙ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ Η ΤΑΛΑΝΤΟΝ ΑΡΓΥΡΙΟΥ ΣΤΗΣΕΙΣ

40 ΚΑΙ ΕΓΕΝΗΘΗ ΠΕΡΙΕΒΛΕΨΑΤΟ Ο ΔΟΥΛΟΣ ΣΟΥ ΩΔΕ ΚΑΙ ΩΔΕ ΚΑΙ ΟΥΤΟΣ ΟΥΚ ΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΙΔΟΥ ΚΑΙ ΤΑ ΕΝΕΔΡΑ ΠΑΡ' ΕΜΟΙ ΕΦΟΝΕΥΣΑΣ

41 ΚΑΙ ΕΣΠΕΥΣΕΝ ΚΑΙ ΑΦΕΙΛΕΝ ΤΟΝ ΤΕΛΑΜΩΝΑ ΑΠΟ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ ΚΑΙ ΕΠΕΓΝΩ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΟΤΙ ΕΚ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΥΤΟΣ

42 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΟΤΙ ΕΞΗΝΕΓΚΑΣ ΣΥ ΑΝΔΡΑ ΟΛΕΘΡΙΟΝ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΚΑΙ ΕΣΤΑΙ Η ΨΥΧΗ ΣΟΥ ΑΝΤΙ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΚΑΙ Ο ΛΑΟΣ ΣΟΥ ΑΝΤΙ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ

43 ΚΑΙ ΑΠΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΣΥΓΚΕΧΥΜΕΝΟΣ ΚΑΙ ΕΚΛΕΛΥΜΕΝΟΣ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΣΑΜΑΡΕΙΑΝ

3 REIGNS (1 KINGS) CHAPTER 22

1 ΚΑΙ ΕΚΑΘΙΣΕΝ ΤΡΙΑ ΕΤΗ ΚΑΙ ΟΥΚ ΗΝ ΠΟΛΕΜΟΣ ΑΝΑ ΜΕΣΟΝ ΣΥΡΙΑΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΤΡΙΤΩ ΚΑΙ ΚΑΤΕΒΗ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ

3 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΕΙ ΟΙΔΑΤΕ ΟΤΙ ΗΜΙΝ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΚΑΙ ΗΜΕΙΣ ΣΙΩΠΩΜΕΝ ΛΑΒΕΙΝ ΑΥΤΗΝ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ

4 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΑΝΑΒΗΣΗ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΚΑΘΩΣ ΕΓΩ ΟΥΤΩΣ ΚΑΙ ΣΥ ΚΑΘΩΣ Ο ΛΑΟΣ ΜΟΥ Ο ΛΑΟΣ ΣΟΥ ΚΑΘΩΣ ΟΙ ΙΠΠΟΙ ΜΟΥ ΟΙ ΙΠΠΟΙ ΣΟΥ

5 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΕΠΕΡΩΤΗΣΑΤΕ ΔΗ ΣΗΜΕΡΟΝ ΤΟΝ ΚΥΡΙΟΝ

6 ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΩΣ ΤΕΤΡΑΚΟΣΙΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΕΙ ΠΟΡΕΥΘΩ ΕΙΣ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΕΙΣ ΠΟΛΕΜΟΝ Η ΕΠΙΣΧΩ ΚΑΙ ΕΙΠΑΝ ΑΝΑΒΑΙΝΕ ΚΑΙ ΔΙΔΟΥΣ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

7 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΟΥΚ ΕΣΤΙΝ ΩΔΕ ΠΡΟΦΗΤΗΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΕΡΩΤΗΣΟΜΕΝ ΤΟΝ ΚΥΡΙΟΝ ΔΙ' ΑΥΤΟΥ

8 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΕΤΙ ΕΣΤΙΝ ΑΝΗΡ ΕΙΣ ΤΟΥ ΕΠΕΡΩΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΔΙ' ΑΥΤΟΥ ΚΑΙ ΕΓΩ ΜΕΜΙΣΗΚΑ ΑΥΤΟΝ ΟΤΙ ΟΥ ΛΑΛΕΙ ΠΕΡΙ ΕΜΟΥ ΚΑΛΑ ΑΛΛ' Η ΚΑΚΑ ΜΙΧΑΙΑΣ ΥΙΟΣ ΙΕΜΛΑ ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΜΗ ΛΕΓΕΤΩ Ο ΒΑΣΙΛΕΥΣ ΟΥΤΩΣ

9 ΚΑΙ ΕΚΑΛΕΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΥΝΟΥΧΟΝ ΕΝΑ ΚΑΙ ΕΙΠΕΝ ΤΑΧΟΣ ΜΙΧΑΙΑΝ ΥΙΟΝ ΙΕΜΛΑ

10 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΚΑΘΗΝΤΟ ΑΝΗΡ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ ΕΝΟΠΛΟΙ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΠΡΟΦΗΤΕΥΟΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ

11 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΣΕΔΕΚΙΑΣ ΥΙΟΣ ΧΑΝΑΝΑ ΚΕΡΑΤΑ ΣΙΔΗΡΑ ΚΑΙ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝ ΤΟΥΤΟΙΣ ΚΕΡΑΤΙΕΙΣ ΤΗΝ ΣΥΡΙΑΝ ΕΩΣ ΣΥΝΤΕΛΕΣΘΗ

12 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΠΡΟΦΗΤΕΥΟΝ ΟΥΤΩΣ ΛΕΓΟΝΤΕΣ ΑΝΑΒΑΙΝΕ ΕΙΣ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΚΑΙ ΕΥΟΔΩΣΕΙ ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΣΥΡΙΑΣ

13 ΚΑΙ Ο ΑΓΓΕΛΟΣ Ο ΠΟΡΕΥΘΕΙΣ ΚΑΛΕΣΑΙ ΤΟΝ ΜΙΧΑΙΑΝ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΛΕΓΩΝ ΙΔΟΥ ΔΗ ΛΑΛΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΝ ΣΤΟΜΑΤΙ ΕΝΙ ΚΑΛΑ ΠΕΡΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΓΙΝΟΥ ΔΗ ΚΑΙ ΣΥ ΕΙΣ ΛΟΓΟΥΣ ΣΟΥ ΚΑΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΕΝΟΣ ΤΟΥΤΩΝ ΚΑΙ ΛΑΛΗΣΟΝ ΚΑΛΑ

14 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΖΗ ΚΥΡΙΟΣ ΟΤΙ Α ΑΝ ΕΙΠΗ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΤΑΥΤΑ ΛΑΛΗΣΩ

15 ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΜΙΧΑΙΑ ΕΙ ΑΝΑΒΩ ΕΙΣ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΕΙΣ ΠΟΛΕΜΟΝ Η ΕΠΙΣΧΩ ΚΑΙ ΕΙΠΕΝ ΑΝΑΒΑΙΝΕ ΚΑΙ ΕΥΟΔΩΣΕΙ ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ

16 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΠΟΣΑΚΙΣ ΕΓΩ ΟΡΚΙΖΩ ΣΕ ΟΠΩΣ ΛΑΛΗΣΗΣ ΠΡΟΣ ΜΕ ΑΛΗΘΕΙΑΝ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

17 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΟΥΧ ΟΥΤΩΣ ΕΩΡΑΚΑ ΠΑΝΤΑ ΤΟΝ ΙΣΡΑΗΛ ΔΙΕΣΠΑΡΜΕΝΟΝ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΩΣ ΠΟΙΜΝΙΟΝ Ω ΟΥΚ ΕΣΤΙΝ ΠΟΙΜΗΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥ ΚΥΡΙΟΣ ΤΟΥΤΟΙΣ ΑΝΑΣΤΡΕΦΕΤΩ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΝ ΕΙΡΗΝΗ

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18 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΟΥΚ ΕΙΠΑ ΠΡΟΣ ΣΕ ΟΥ ΠΡΟΦΗΤΕΥΕΙ ΟΥΤΟΣ ΜΟΙ ΚΑΛΑ ΔΙΟΤΙ ΑΛΛ' Η ΚΑΚΑ

19 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΟΥΧ ΟΥΤΩΣ ΟΥΚ ΕΓΩ ΑΚΟΥΕ ΡΗΜΑ ΚΥΡΙΟΥ ΟΥΧ ΟΥΤΩΣ ΕΙΔΟΝ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑ Η ΣΤΡΑΤΙΑ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣΤΗΚΕΙ ΠΕΡΙ ΑΥΤΟΝ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ ΑΥΤΟΥ

20 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΙΣ ΑΠΑΤΗΣΕΙ ΤΟΝ ΑΧΑΑΒ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΚΑΙ ΠΕΣΕΙΤΑΙ ΕΝ ΡΕΜΜΑΘ ΓΑΛΑΑΔ ΚΑΙ ΕΙΠΕΝ ΟΥΤΟΣ ΟΥΤΩΣ ΚΑΙ ΟΥΤΟΣ ΟΥΤΩΣ

21 ΚΑΙ ΕΞΗΛΘΕΝ ΠΝΕΥΜΑ ΚΑΙ ΕΣΤΗ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΑΠΑΤΗΣΩ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΝ ΤΙΝΙ

22 ΚΑΙ ΕΙΠΕΝ ΕΞΕΛΕΥΣΟΜΑΙ ΚΑΙ ΕΣΟΜΑΙ ΠΝΕΥΜΑ ΨΕΥΔΕΣ ΕΝ ΣΤΟΜΑΤΙ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΠΑΤΗΣΕΙΣ ΚΑΙ ΓΕ ΔΥΝΗΣΕΙ ΕΞΕΛΘΕ ΚΑΙ ΠΟΙΗΣΟΝ ΟΥΤΩΣ

23 ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΠΝΕΥΜΑ ΨΕΥΔΕΣ ΕΝ ΣΤΟΜΑΤΙ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΣΟΥ ΤΟΥΤΩΝ ΚΑΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΕΠΙ ΣΕ ΚΑΚΑ

24 ΚΑΙ ΠΡΟΣΗΛΘΕΝ ΣΕΔΕΚΙΟΥ ΥΙΟΣ ΧΑΝΑΝΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΜΙΧΑΙΑΝ ΕΠΙ ΤΗΝ ΣΙΑΓΟΝΑ ΚΑΙ ΕΙΠΕΝ ΠΟΙΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΤΟ ΛΑΛΗΣΑΝ ΕΝ ΣΟΙ

25 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΙΔΟΥ ΣΥ ΟΨΗ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΑΝ ΕΙΣΕΛΘΗΣ ΤΑΜΙΕΙΟΝ ΤΟΥ ΤΑΜΙΕΙΟΥ ΤΟΥ ΚΡΥΒΗΝΑΙ

26 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΛΑΒΕΤΕ ΤΟΝ ΜΙΧΑΙΑΝ ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΑΥΤΟΝ ΠΡΟΣ ΕΜΗΡ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΤΩ ΙΩΑΣ ΥΙΩ ΤΟΥ ΒΑΣΙΛΕΩΣ

27 ΕΙΠΟΝ ΘΕΣΘΑΙ ΤΟΥΤΟΝ ΕΝ ΦΥΛΑΚΗ ΚΑΙ ΕΣΘΙΕΙΝ ΑΥΤΟΝ ΑΡΤΟΝ ΘΛΙΨΕΩΣ ΚΑΙ ΥΔΩΡ ΘΛΙΨΕΩΣ ΕΩΣ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΜΕ ΕΝ ΕΙΡΗΝΗ

28 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΕΑΝ ΕΠΙΣΤΡΕΦΩΝ ΕΠΙΣΤΡΕΨΗΣ ΕΝ ΕΙΡΗΝΗ ΟΥΚ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΕΜΟΙ

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THE SECOND BOOK OF KINGS

Greek: Basileion D; Hebrew Title: Melakhim
(also called The Fourth Book of Kings, or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

4 REIGNS (2 KINGS) CHAPTER 1

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11 ΚΑΙ ΠΡΟΣΕΘΕΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΛΛΟΝ ΠΕΝΤΗΚΟΝΤΑΡΧΟΝ ΚΑΙ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΗ ΚΑΙ ΕΛΑΛΗΣΕΝ Ο ΠΕΝΤΗΚΟΝΤΑΡΧΟΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΝΘΡΩΠΕ ΤΟΥ ΘΕΟΥ ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΑΧΕΩΣ ΚΑΤΑΒΗΘΙ

12 ΚΑΙ ΑΠΕΚΡΙΘΗ ΗΛΙΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΕΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΕΓΩ ΕΙΜΙ ΚΑΤΑΒΗΣΕΤΑΙ ΠΥΡ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΣΕ ΚΑΙ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΣΟΥ ΚΑΙ ΚΑΤΕΒΗ ΠΥΡ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΟΝ ΚΑΙ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΑΥΤΟΥ

13 ΚΑΙ ΠΡΟΣΕΘΕΤΟ Ο ΒΑΣΙΛΕΥΣ ΕΤΙ ΑΠΟΣΤΕΙΛΑΙ ΗΓΟΥΜΕΝΟΝ ΠΕΝΤΗΚΟΝΤΑΡΧΟΝ ΤΡΙΤΟΝ ΚΑΙ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΑΥΤΟΥ ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΠΕΝΤΗΚΟΝΤΑΡΧΟΣ Ο ΤΡΙΤΟΣ ΚΑΙ ΕΚΑΜΨΕΝ ΕΠΙ ΤΑ ΓΟΝΑΤΑ ΑΥΤΟΥ ΚΑΤΕΝΑΝΤΙ ΗΛΙΟΥ ΚΑΙ ΕΔΕΗΘΗ ΑΥΤΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΝΘΡΩΠΕ ΤΟΥ ΘΕΟΥ ΕΝΤΙΜΩΘΗΤΩ ΔΗ Η ΨΥΧΗ ΜΟΥ ΚΑΙ Η ΨΥΧΗ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΤΟΥΤΩΝ ΤΩΝ ΠΕΝΤΗΚΟΝΤΑ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ

14 ΙΔΟΥ ΚΑΤΕΒΗ ΠΥΡ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΟΥΣ ΔΥΟ ΠΕΝΤΗΚΟΝΤΑΡΧΟΥΣ ΤΟΥΣ ΠΡΩΤΟΥΣ ΚΑΙ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΑΥΤΩΝ ΚΑΙ ΝΥΝ ΕΝΤΙΜΩΘΗΤΩ ΔΗ Η ΨΥΧΗ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ

15 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΗΛΙΟΥ ΚΑΙ ΕΙΠΕΝ ΚΑΤΑΒΗΘΙ ΜΕΤ' ΑΥΤΟΥ ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΚΑΙ ΑΝΕΣΤΗ ΗΛΙΟΥ ΚΑΙ ΚΑΤΕΒΗ ΜΕΤ' ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

16 ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΙ ΟΤΙ ΑΠΕΣΤΕΙΛΑΣ ΑΓΓΕΛΟΥΣ ΖΗΤΗΣΑΙ ΕΝ ΤΗ ΒΑΑΛ ΜΥΙΑΝ ΘΕΟΝ ΑΚΚΑΡΩΝ ΟΥΧ ΟΥΤΩΣ Η ΚΛΙΝΗ ΕΦ' ΗΣ ΑΝΕΒΗΣ ΕΚΕΙ ΟΥ ΚΑΤΑΒΗΣΗ ΑΠ' ΑΥΤΗΣ ΟΤΙ ΘΑΝΑΤΩ ΑΠΟΘΑΝΗ

17 ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ Ο ΕΛΑΛΗΣΕΝ ΗΛΙΟΥ

18 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΟΧΟΖΙΟΥ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΟΥ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

18A ΚΑΙ ΙΩΡΑΜ ΥΙΟΣ ΑΧΑΑΒ ΒΑΣΙΛΕΥΕΙ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΕΤΗ ΔΕΚΑ ΔΥΟ ΕΝ ΕΤΕΙ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

18B ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΠΛΗΝ ΟΥΧ ΩΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΥΔΕ ΩΣ Η ΜΗΤΗΡ ΑΥΤΟΥ

18C ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΤΑΣ ΣΤΗΛΑΣ ΤΟΥ ΒΑΑΛ ΑΣ ΕΠΟΙΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΡΙΨΕΝ ΑΥΤΑΣ ΠΛΗΝ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΟΙΚΟΥ ΙΕΡΟΒΟΑΜ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΚΟΛΛΗΘΗ ΟΥΚ ΑΠΕΣΤΗ ΑΠ' ΑΥΤΩΝ

18D ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΧΑΑΒ

4 REIGNS (2 KINGS) CHAPTER 2

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΝΑΓΕΙΝ ΚΥΡΙΟΝ ΤΟΝ ΗΛΙΟΥ ΕΝ ΣΥΣΣΕΙΣΜΩ ΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΗΛΙΟΥ ΚΑΙ ΕΛΙΣΑΙΕ ΕΚ ΓΑΛΓΑΛΩΝ

2 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΠΡΟΣ ΕΛΙΣΑΙΕ ΚΑΘΟΥ ΔΗ ΕΝΤΑΥΘΑ ΟΤΙ ΚΥΡΙΟΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΕΩΣ ΒΑΙΘΗΛ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΕΙ ΚΑΤΑΛΕΙΨΩ ΣΕ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΒΑΙΘΗΛ

3 ΚΑΙ ΗΛΘΟΝ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΙ ΕΝ ΒΑΙΘΗΛ ΠΡΟΣ ΕΛΙΣΑΙΕ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙ ΕΓΝΩΣ ΟΤΙ ΚΥΡΙΟΣ ΣΗΜΕΡΟΝ ΛΑΜΒΑΝΕΙ ΤΟΝ ΚΥΡΙΟΝ ΣΟΥ ΕΠΑΝΩΘΕΝ ΤΗΣ ΚΕΦΑΛΗΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΚΑΓΩ ΕΓΝΩΚΑ ΣΙΩΠΑΤΕ

4 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΠΡΟΣ ΕΛΙΣΑΙΕ ΚΑΘΟΥ ΔΗ ΕΝΤΑΥΘΑ ΟΤΙ ΚΥΡΙΟΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΕΙΣ ΙΕΡΙΧΩ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΕΙ ΕΓΚΑΤΑΛΕΙΨΩ ΣΕ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΙΧΩ

5 ΚΑΙ ΗΓΓΙΣΑΝ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΙ ΕΝ ΙΕΡΙΧΩ ΠΡΟΣ ΕΛΙΣΑΙΕ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙ ΕΓΝΩΣ ΟΤΙ ΣΗΜΕΡΟΝ ΛΑΜΒΑΝΕΙ ΚΥΡΙΟΣ ΤΟΝ ΚΥΡΙΟΝ ΣΟΥ ΕΠΑΝΩΘΕΝ ΤΗΣ ΚΕΦΑΛΗΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΚΑΙ ΓΕ ΕΓΩ ΕΓΝΩΝ ΣΙΩΠΑΤΕ

6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΗΛΙΟΥ ΚΑΘΟΥ ΔΗ ΩΔΕ ΟΤΙ ΚΥΡΙΟΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΕΩΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΕΙ ΕΓΚΑΤΑΛΕΙΨΩ ΣΕ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΑΜΦΟΤΕΡΟΙ

7 ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΕΣ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΞ ΕΝΑΝΤΙΑΣ ΜΑΚΡΟΘΕΝ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΟΥ ΙΟΡΔΑΝΟΥ

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8 ΚΑΙ ΕΛΑΒΕΝ ΗΛΙΟΥ ΤΗΝ ΜΗΛΩΤΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΛΗΣΕΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟ ΥΔΩΡ ΚΑΙ ΔΙΗΡΕΘΗ ΤΟ ΥΔΩΡ ΕΝΘΑ ΚΑΙ ΕΝΘΑ ΚΑΙ ΔΙΕΒΗΣΑΝ ΑΜΦΟΤΕΡΟΙ ΕΝ ΕΡΗΜΩ

9 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΔΙΑΒΗΝΑΙ ΑΥΤΟΥΣ ΚΑΙ ΗΛΙΟΥ ΕΙΠΕΝ ΠΡΟΣ ΕΛΙΣΑΙΕ ΑΙΤΗΣΑΙ ΤΙ ΠΟΙΗΣΩ ΣΟΙ ΠΡΙΝ Η ΑΝΑ-ΛΗΜΦΘΗΝΑΙ ΜΕ ΑΠΟ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΓΕΝΗΘΗΤΩ ΔΗ ΔΙΠΛΑ ΕΝ ΠΝΕΥΜΑΤΙ ΣΟΥ ΕΠ' ΕΜΕ

10 ΚΑΙ ΕΙΠΕΝ ΗΛΙΟΥ ΕΣΚΛΗΡΥΝΑΣ ΤΟΥ ΑΙΤΗΣΑΣΘΑΙ ΕΑΝ ΙΔΗΣ ΜΕ ΑΝΑΛΑΜΒΑΝΟΜΕΝΟΝ ΑΠΟ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΟΥΤΩΣ ΚΑΙ ΕΑΝ ΜΗ ΟΥ ΜΗ ΓΕΝΗΤΑΙ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩΝ ΠΟΡΕΥΟΜΕΝΩΝ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΕΛΑΛΟΥΝ ΚΑΙ ΙΔΟΥ ΑΡΜΑ ΠΥΡΟΣ ΚΑΙ ΙΠΠΟΙ ΠΥΡΟΣ ΚΑΙ ΔΙΕΣΤΕΙΛΑΝ ΑΝΑ ΜΕΣΟΝ ΑΜΦΟΤΕΡΩΝ ΚΑΙ ΑΝΕΛΗΜΦΘΗ ΗΛΙΟΥ ΕΝ ΣΥΣΣΕΙΣΜΩ ΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

12 ΚΑΙ ΕΛΙΣΑΙΕ ΕΩΡΑ ΚΑΙ ΕΒΟΑ ΠΑΤΕΡ ΠΑΤΕΡ ΑΡΜΑ ΙΣΡΑΗΛ ΚΑΙ ΙΠΠΕΥΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΙΔΕΝ ΑΥΤΟΝ ΕΤΙ ΚΑΙ ΕΠΕΛΑΒΕΤΟ ΤΩΝ ΙΜΑΤΙΩΝ ΑΥΤΟΥ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΑΥΤΑ ΕΙΣ ΔΥΟ ΡΗΓΜΑΤΑ

13 ΚΑΙ ΥΨΩΣΕΝ ΤΗΝ ΜΗΛΩΤΗΝ ΗΛΙΟΥ Η ΕΠΕΣΕΝ ΕΠΑΝΩΘΕΝ ΕΛΙΣΑΙΕ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΛΙΣΑΙΕ ΚΑΙ ΕΣΤΗ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΤΟΥ ΙΟΡΔΑΝΟΥ

14 ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΜΗΛΩΤΗΝ ΗΛΙΟΥ Η ΕΠΕΣΕΝ ΕΠΑΝΩΘΕΝ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟ ΥΔΩΡ ΚΑΙ ΟΥ ΔΙΕΣΤΗ ΚΑΙ ΕΙΠΕΝ ΠΟΥ Ο ΘΕΟΣ ΗΛΙΟΥ ΑΦΦΩ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΑ ΥΔΑΤΑ ΚΑΙ ΔΙΕΡΡΑΓΗΣΑΝ ΕΝΘΑ ΚΑΙ ΕΝΘΑ ΚΑΙ ΔΙΕΒΗ ΕΛΙΣΑΙΕ

15 ΚΑΙ ΕΙΔΟΝ ΑΥΤΟΝ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΙ ΕΝ ΙΕΡΙΧΩ ΕΞ ΕΝΑΝΤΙΑΣ ΚΑΙ ΕΙΠΟΝ ΕΠΑΝΑΠΕΠΑΥΤΑΙ ΤΟ ΠΝΕΥΜΑ ΗΛΙΟΥ ΕΠΙ ΕΛΙΣΑΙΕ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΣΥΝΑΝΤΗΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΩ ΕΠΙ ΤΗΝ ΓΗΝ

16 ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΔΗ ΜΕΤΑ ΤΩΝ ΠΑΙΔΩΝ ΣΟΥ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΕΣ ΥΙΟΙ ΔΥΝΑΜΕΩΣ ΠΟΡΕΥΘΕΝΤΕΣ ΔΗ ΖΗΤΗΣΑΤΩΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΣΟΥ ΜΗΠΟΤΕ ΗΡΕΝ ΑΥΤΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΟΝ ΕΝ ΤΩ ΙΟΡΔΑΝΗ Η ΕΦ' ΕΝ ΤΩΝ ΟΡΕΩΝ Η ΕΦ' ΕΝΑ ΤΩΝ ΒΟΥΝΩΝ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΟΥΚ ΑΠΟΣΤΕΛΕΙΤΕ

17 ΚΑΙ ΠΑΡΕΒΙΑΣΑΝΤΟ ΑΥΤΟΝ ΕΩΣ ΟΤΟΥ ΗΣΧΥΝΕΤΟ ΚΑΙ ΕΙΠΕΝ ΑΠΟΣΤΕΙΛΑΤΕ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΑΣ ΚΑΙ ΕΖΗΤΗΣΑΝ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΑΥΤΟΝ

18 ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΑΥΤΟΣ ΕΚΑΘΗΤΟ ΕΝ ΙΕΡΙΧΩ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΟΥΚ ΕΙΠΟΝ ΠΡΟΣ ΥΜΑΣ ΜΗ ΠΟΡΕΥΘΗΤΕ

19 ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΠΡΟΣ ΕΛΙΣΑΙΕ ΙΔΟΥ Η ΚΑΤΟΙΚΗΣΙΣ ΤΗΣ ΠΟΛΕΩΣ ΑΓΑΘΗ ΚΑΘΩΣ Ο ΚΥΡΙΟΣ ΒΛΕΠΕΙ ΚΑΙ ΤΑ ΥΔΑΤΑ ΠΟΝΗΡΑ ΚΑΙ Η ΓΗ ΑΤΕΚΝΟΥΜΕΝΗ

20 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΛΑΒΕΤΕ ΜΟΙ ΥΔΡΙΣΚΗΝ ΚΑΙΝΗΝ ΚΑΙ ΘΕΤΕ ΕΚΕΙ ΑΛΑ ΚΑΙ ΕΛΑΒΟΝ ΠΡΟΣ ΑΥΤΟΝ

21 ΚΑΙ ΕΞΗΛΘΕΝ ΕΛΙΣΑΙΕ ΕΙΣ ΤΗΝ ΔΙΕΞΟΔΟΝ ΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΕΡΡΙΨΕΝ ΕΚΕΙ ΑΛΑ ΚΑΙ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΑΜΑΙ ΤΑ ΥΔΑΤΑ ΤΑΥΤΑ ΟΥΚ ΕΣΤΑΙ ΕΤΙ ΕΚΕΙΘΕΝ ΘΑΝΑΤΟΣ ΚΑΙ ΑΤΕΚΝΟΥΜΕΝΗ

22 ΚΑΙ ΙΑΘΗΣΑΝ ΤΑ ΥΔΑΤΑ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΤΑ ΤΟ ΡΗΜΑ ΕΛΙΣΑΙΕ Ο ΕΛΑΛΗΣΕΝ

23 ΚΑΙ ΑΝΕΒΗ ΕΚΕΙΘΕΝ ΕΙΣ ΒΑΙΘΗΛ ΚΑΙ ΑΝΑΒΑΙΝΟΝΤΟΣ ΑΥΤΟΥ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΠΑΙΔΑΡΙΑ ΜΙΚΡΑ ΕΞΗΛΘΟΝ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΚΑΤΕΠΑΙΖΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΑΝΑΒΑΙΝΕ ΦΑΛΑΚΡΕ ΑΝΑΒΑΙΝΕ

24 ΚΑΙ ΕΞΕΝΕΥΣΕΝ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΙΔΕΝ ΑΥΤΑ ΚΑΙ ΚΑΤΗΡΑΣΑΤΟ ΑΥΤΟΙΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΙΔΟΥ ΕΞΗΛΘΟΝ ΔΥΟ ΑΡΚΟΙ ΕΚ ΤΟΥ ΔΡΥΜΟΥ ΚΑΙ ΑΝΕΡΡΗΞΑΝ ΕΞ ΑΥΤΩΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΔΥΟ ΠΑΙΔΑΣ

25 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΚΕΙΘΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟ ΚΑΡΜΗΛΙΟΝ ΚΑΙ ΕΚΕΙΘΕΝ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ

4 REIGNS (2 KINGS) CHAPTER 3

1 ΚΑΙ ΙΩΡΑΜ ΥΙΟΣ ΑΧΑΑΒ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΣΡΑΗΛ ΕΝ ΕΤΕΙ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΔΩΔΕΚΑ ΕΤΗ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΠΛΗΝ ΟΥΧ ΩΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΟΥΧ ΩΣ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΜΕΤΕΣΤΗΣΕΝ ΤΑΣ ΣΤΗΛΑΣ ΤΟΥ ΒΑΑΛ ΑΣ ΕΠΟΙΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ

3 ΠΛΗΝ ΕΝ ΤΗ ΑΜΑΡΤΙΑ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΕΚΟΛΛΗΘΗ ΟΥΚ ΑΠΕΣΤΗ ΑΠ' ΑΥΤΗΣ

4 ΚΑΙ ΜΩΣΑ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΗΝ ΝΩΚΗΔ ΚΑΙ ΕΠΕΣΤΡΕΦΕΝ ΤΩ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΠΑΝΑΣΤΑΣΕΙ ΕΚΑΤΟΝ ΧΙΛΙΑΔΑΣ ΑΡΝΩΝ ΚΑΙ ΕΚΑΤΟΝ ΧΙΛΙΑΔΑΣ ΚΡΙΩΝ ΕΠΙ ΠΟΚΩΝ

5 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΑΧΑΑΒ ΚΑΙ ΗΘΕΤΗΣΕΝ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΕΝ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ

6 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΩΡΑΜ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΕΠΕΣΚΕΨΑΤΟ ΤΟΝ ΙΣΡΑΗΛ

7 ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΛΕΓΩΝ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΗΘΕΤΗΣΕΝ ΕΝ ΕΜΟΙ ΕΙ ΠΟΡΕΥΣΗ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΜΩΑΒ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΙΠΕΝ ΑΝΑΒΗΣΟΜΑΙ ΟΜΟΙΟΣ ΜΟΙ ΟΜΟΙΟΣ ΣΟΙ ΩΣ Ο ΛΑΟΣ ΜΟΥ Ο ΛΑΟΣ ΣΟΥ ΩΣ ΟΙ ΙΠΠΟΙ ΜΟΥ ΟΙ ΙΠΠΟΙ ΣΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΠΟΙΑ ΟΔΩ ΑΝΑΒΩ ΚΑΙ ΕΙΠΕΝ ΟΔΟΝ ΕΡΗΜΟΝ ΕΔΩΜ

9 ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΔΩΜ ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΟΔΟΝ ΕΠΤΑ ΗΜΕΡΩΝ ΚΑΙ ΟΥΚ ΗΝ ΥΔΩΡ ΤΗ ΠΑΡΕΜΒΟΛΗ ΚΑΙ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΤΟΙΣ ΕΝ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΩΝ

10 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ Ω ΟΤΙ ΚΕΚΛΗΚΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΤΡΕΙΣ ΒΑΣΙΛΕΙΣ ΠΑΡΕΡΧΟΜΕΝΟΥΣ ΔΟΥΝΑΙ ΑΥΤΟΥΣ ΕΝ ΧΕΙΡΙ ΜΩΑΒ

11 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΟΥΚ ΕΣΤΙΝ ΩΔΕ ΠΡΟΦΗΤΗΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙΖΗΤΗΣΩΜΕΝ ΤΟΝ ΚΥΡΙΟΝ ΠΑΡ' ΑΥΤΟΥ ΚΑΙ ΑΠΕΚΡΙΘΗ ΕΙΣ ΤΩΝ ΠΑΙΔΩΝ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΩΔΕ ΕΛΙΣΑΙΕ ΥΙΟΣ ΣΑΦΑΤ ΟΣ ΕΠΕΧΕΕΝ ΥΔΩΡ ΕΠΙ ΧΕΙΡΑΣ ΗΛΙΟΥ

12 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΕΣΤΙΝ ΑΥΤΩ ΡΗΜΑ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΒΗ ΠΡΟΣ ΑΥΤΟΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΚΑΙ ΒΑΣΙΛΕΥΣ ΕΔΩΜ

13 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ ΔΕΥΡΟ ΠΡΟΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΜΗ ΟΤΙ ΚΕΚΛΗΚΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΤΡΕΙΣ ΒΑΣΙΛΕΙΣ ΤΟΥ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΜΩΑΒ

14 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΖΗ ΚΥΡΙΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ω ΠΑΡΕΣΤΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΟΤΙ ΕΙ ΜΗ ΠΡΟΣΩΠΟΝ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΓΩ ΛΑΜΒΑΝΩ ΕΙ ΕΠΕΒΛΕΨΑ ΠΡΟΣ ΣΕ ΚΑΙ ΕΙΔΟΝ ΣΕ

15 ΚΑΙ ΝΥΝΙ ΔΕ ΛΑΒΕ ΜΟΙ ΨΑΛΛΟΝΤΑ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΨΑΛΛΕΝ Ο ΨΑΛΛΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΠ' ΑΥΤΟΝ ΧΕΙΡ ΚΥΡΙΟΥ

16 ΚΑΙ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΙΗΣΑΤΕ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΤΟΥΤΟΝ ΒΟΘΥΝΟΥΣ ΒΟΘΥΝΟΥΣ

17 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΚ ΟΨΕΣΘΕ ΠΝΕΥΜΑ ΚΑΙ ΟΥΚ ΟΨΕΣΘΕ ΥΕΤΟΝ ΚΑΙ Ο ΧΕΙΜΑΡΡΟΥΣ ΟΥΤΟΣ ΠΛΗΣΘΗΣΕΤΑΙ ΥΔΑΤΟΣ ΚΑΙ ΠΙΕΣΘΕ ΥΜΕΙΣ ΚΑΙ ΑΙ ΚΤΗΣΕΙΣ ΥΜΩΝ ΚΑΙ ΤΑ ΚΤΗΝΗ ΥΜΩΝ

18 ΚΑΙ ΚΟΥΦΗ ΑΥΤΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΙ ΠΑΡΑΔΩΣΩ ΤΗΝ ΜΩΑΒ ΕΝ ΧΕΙΡΙ ΥΜΩΝ

19 ΚΑΙ ΠΑΤΑΞΕΤΕ ΠΑΣΑΝ ΠΟΛΙΝ ΟΧΥΡΑΝ ΚΑΙ ΠΑΝ ΞΥΛΟΝ ΑΓΑΘΟΝ ΚΑΤΑΒΑΛΕΙΤΕ ΚΑΙ ΠΑΣΑΣ ΠΗΓΑΣ ΥΔΑΤΟΣ ΕΜΦΡΑΞΕΤΕ ΚΑΙ ΠΑΣΑΝ ΜΕΡΙΔΑ ΑΓΑΘΗΝ ΑΧΡΕΙΩΣΕΤΕ ΕΝ ΛΙΘΟΙΣ

20 ΚΑΙ ΕΓΕΝΕΤΟ ΤΟ ΠΡΩΙ ΑΝΑΒΑΙΝΟΥΣΗΣ ΤΗΣ ΘΥΣΙΑΣ ΚΑΙ ΙΔΟΥ ΥΔΑΤΑ ΗΡΧΟΝΤΟ ΕΞ ΟΔΟΥ ΕΔΩΜ ΚΑΙ ΕΠΛΗΣΘΗ Η ΓΗ ΥΔΑΤΟΣ

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21 ΚΑΙ ΠΑΣΑ ΜΩΑΒ ΗΚΟΥΣΑΝ ΟΤΙ ΑΝΕΒΗΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΠΟΛΕΜΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΑΝΕΒΟΗΣΑΝ ΕΚ ΠΑΝΤΟΣ ΠΕΡΙΕΖΩΣΜΕΝΟΥ ΖΩΝΗΝ ΚΑΙ ΕΠΑΝΩ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΟΥ ΟΡΙΟΥ

22 ΚΑΙ ΩΡΘΡΙΣΑΝ ΤΟ ΠΡΩΙ ΚΑΙ Ο ΗΛΙΟΣ ΑΝΕΤΕΙΛΕΝ ΕΠΙ ΤΑ ΥΔΑΤΑ ΚΑΙ ΕΙΔΕΝ ΜΩΑΒ ΕΞ ΕΝΑΝΤΙΑΣ ΤΑ ΥΔΑΤΑ ΠΥΡΡΑ ΩΣΕΙ ΑΙΜΑ

23 ΚΑΙ ΕΙΠΑΝ ΑΙΜΑ ΤΟΥΤΟ ΤΗΣ ΡΟΜΦΑΙΑΣ ΕΜΑΧΕΣΑΝΤΟ ΟΙ ΒΑΣΙΛΕΙΣ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΝΗΡ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΝΥΝ ΕΠΙ ΤΑ ΣΚΥΛΑ ΜΩΑΒ

24 ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΙΣΡΑΗΛ ΚΑΙ ΙΣΡΑΗΛ ΑΝΕΣΤΗΣΑΝ ΚΑΙ ΕΠΑΤΑΞΑΝ ΤΗΝ ΜΩΑΒ ΚΑΙ ΕΦΥΓΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΤΥΠΤΟΝΤΕΣ ΤΗΝ ΜΩΑΒ

25 ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΚΑΘΕΙΛΟΝ ΚΑΙ ΠΑΣΑΝ ΜΕΡΙΔΑ ΑΓΑΘΗΝ ΕΡΡΙΨΑΝ ΑΝΗΡ ΤΟΝ ΛΙΘΟΝ ΚΑΙ ΕΝΕΠΛΗΣΑΝ ΑΥΤΗΝ ΚΑΙ ΠΑΣΑΝ ΠΗΓΗΝ ΥΔΑΤΟΣ ΕΝΕΦΡΑΞΑΝ ΚΑΙ ΠΑΝ ΞΥΛΟΝ ΑΓΑΘΟΝ ΚΑΤΕΒΑΛΟΝ ΕΩΣ ΤΟΥ ΚΑΤΑΛΙΠΕΙΝ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥ ΤΟΙΧΟΥ ΚΑΘΗΡΗΜΕΝΟΥΣ ΚΑΙ ΕΚΥΚΛΕΥΣΑΝ ΟΙ ΣΦΕΝΔΟΝΗΤΑΙ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΥΤΗΝ

26 ΚΑΙ ΕΙΔΕΝ Ο ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΟΤΙ ΕΚΡΑΤΑΙΩΣΕΝ ΥΠΕΡ ΑΥΤΟΝ Ο ΠΟΛΕΜΟΣ ΚΑΙ ΕΛΑΒΕΝ ΜΕΘ' ΕΑΥΤΟΥ ΕΠΤΑΚΟΣΙΟΥΣ ΑΝΔΡΑΣ ΕΣΠΑΣΜΕΝΟΥΣ ΡΟΜΦΑΙΑΝ ΔΙΑΚΟΨΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΕΔΩΜ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ

27 ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΑΥΤΟΝ ΟΛΟΚΑΥΤΩΜΑ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑΜΕΛΟΣ ΜΕΓΑΣ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΑΠΗΡΑΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΗΝ ΓΗΝ

4 REIGNS (2 KINGS) CHAPTER 4

1 ΚΑΙ ΓΥΝΗ ΜΙΑ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΕΒΟΑ ΠΡΟΣ ΕΛΙΣΑΙΕ ΛΕΓΟΥΣΑ Ο ΔΟΥΛΟΣ ΣΟΥ Ο ΑΝΗΡ ΜΟΥ ΑΠΕΘΑΝΕΝ ΚΑΙ ΣΥ ΕΓΝΩΣ ΟΤΙ ΔΟΥΛΟΣ ΗΝ ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ Ο ΔΑΝΙΣΤΗΣ ΗΛΘΕΝ ΛΑΒΕΙΝ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΜΟΥ ΕΑΥΤΩ ΕΙΣ ΔΟΥΛΟΥΣ

2 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΤΙ ΠΟΙΗΣΩ ΣΟΙ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ ΤΙ ΕΣΤΙΝ ΣΟΙ ΕΝ ΤΩ ΟΙΚΩ Η ΔΕ ΕΙΠΕΝ ΟΥΚ ΕΣΤΙΝ ΤΗ ΔΟΥΛΗ ΣΟΥ ΟΥΘΕΝ ΕΝ ΤΩ ΟΙΚΩ ΟΤΙ ΑΛΛ' Η Ο ΑΛΕΙΨΟΜΑΙ ΕΛΑΙΟΝ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΔΕΥΡΟ ΑΙΤΗΣΟΝ ΣΑΥΤΗ ΣΚΕΥΗ ΕΞΩΘΕΝ ΠΑΡΑ ΠΑΝΤΩΝ ΤΩΝ ΓΕΙΤΟΝΩΝ ΣΟΥ ΣΚΕΥΗ ΚΕΝΑ ΜΗ ΟΛΙΓΩΣΗΣ

4 ΚΑΙ ΕΙΣΕΛΕΥΣΗ ΚΑΙ ΑΠΟΚΛΕΙΣΕΙΣ ΤΗΝ ΘΥΡΑΝ ΚΑΤΑ ΣΟΥ ΚΑΙ ΚΑΤΑ ΤΩΝ ΥΙΩΝ ΣΟΥ ΚΑΙ ΑΠΟΧΕΕΙΣ ΕΙΣ ΤΑ ΣΚΕΥΗ ΤΑΥΤΑ ΚΑΙ ΤΟ ΠΛΗΡΩΘΕΝ ΑΡΕΙΣ

5 ΚΑΙ ΑΠΗΛΘΕΝ ΠΑΡ' ΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΥΤΩΣ ΚΑΙ ΑΠΕΚΛΕΙΣΕΝ ΤΗΝ ΘΥΡΑΝ ΚΑΤ' ΑΥΤΗΣ ΚΑΙ ΚΑΤΑ ΤΩΝ ΥΙΩΝ ΑΥΤΗΣ ΑΥΤΟΙ ΠΡΟΣΗΓΓΙΖΟΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΑΥΤΗ ΕΠΕΧΕΕΝ

6 ΕΩΣ ΕΠΛΗΣΘΗΣΑΝ ΤΑ ΣΚΕΥΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΗΣ ΕΓΓΙΣΑΤΕ ΕΤΙ ΠΡΟΣ ΜΕ ΣΚΕΥΟΣ ΚΑΙ ΕΙΠΟΝ ΑΥΤΗ ΟΥΚ ΕΣΤΙΝ ΕΤΙ ΣΚΕΥΟΣ ΚΑΙ ΕΣΤΗ ΤΟ ΕΛΑΙΟΝ

7 ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΔΕΥΡΟ ΚΑΙ ΑΠΟΔΟΥ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΑΠΟΤΕΙΣΕΙΣ ΤΟΥΣ ΤΟΚΟΥΣ ΣΟΥ ΚΑΙ ΣΥ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΖΗΣΕΣΘΕ ΕΝ ΤΩ ΕΠΙΛΟΙΠΩ ΕΛΑΙΩ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΗΜΕΡΑ ΚΑΙ ΔΙΕΒΗ ΕΛΙΣΑΙΕ ΕΙΣ ΣΟΥΜΑΝ ΚΑΙ ΕΚΕΙ ΓΥΝΗ ΜΕΓΑΛΗ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΑΥΤΟΝ ΦΑΓΕΙΝ ΑΡΤΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΦ' ΙΚΑΝΟΥ ΤΟΥ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΕΞΕΚΛΙΝΕΝ ΤΟΥ ΕΚΕΙ ΦΑΓΕΙΝ

9 ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΙΔΟΥ ΔΗ ΕΓΝΩΝ ΟΤΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΑΓΙΟΣ ΟΥΤΟΣ ΔΙΑΠΟΡΕΥΕΤΑΙ ΕΦ' ΗΜΑΣ ΔΙΑ ΠΑΝΤΟΣ

10 ΠΟΙΗΣΩΜΕΝ ΔΗ ΑΥΤΩ ΥΠΕΡΩΟΝ ΤΟΠΟΝ ΜΙΚΡΟΝ ΚΑΙ ΘΩΜΕΝ ΑΥΤΩ ΕΚΕΙ ΚΛΙΝΗΝ ΚΑΙ ΤΡΑΠΕΖΑΝ ΚΑΙ ΔΙΦΡΟΝ ΚΑΙ ΛΥΧΝΙΑΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΕΚΚΛΙΝΕΙ ΕΚΕΙ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΗΜΕΡΑ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΚΕΙ ΚΑΙ ΕΞΕΚΛΙΝΕΝ ΕΙΣ ΤΟ ΥΠΕΡΩΟΝ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΚΕΙ

12 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΓΙΕΖΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΚΑΛΕΣΟΝ ΜΟΙ ΤΗΝ ΣΩΜΑΝΙΤΙΝ ΤΑΥΤΗΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

13 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΙΠΟΝ ΔΗ ΠΡΟΣ ΑΥΤΗΝ ΙΔΟΥ ΕΞΕΣΤΗΣΑΣ ΗΜΙΝ ΠΑΣΑΝ ΤΗΝ ΕΚΣΤΑΣΙΝ ΤΑΥΤΗΝ ΤΙ ΔΕΙ ΠΟΙΗΣΑΙ ΣΟΙ ΕΙ ΕΣΤΙΝ ΛΟΓΟΣ ΣΟΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ Η ΠΡΟΣ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΔΥΝΑΜΕΩΣ Η ΔΕ ΕΙΠΕΝ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΜΟΥ ΕΓΩ ΕΙΜΙ ΟΙΚΩ

14 ΚΑΙ ΕΙΠΕΝ ΤΙ ΔΕΙ ΠΟΙΗΣΑΙ ΑΥΤΗ ΚΑΙ ΕΙΠΕΝ ΓΙΕΖΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΜΑΛΑ ΥΙΟΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΗ ΚΑΙ Ο ΑΝΗΡ ΑΥΤΗΣ ΠΡΕΣΒΥΤΗΣ

15 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗ ΠΑΡΑ ΤΗΝ ΘΥΡΑΝ

16 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΩΣ Η ΩΡΑ ΖΩΣΑ ΣΥ ΠΕΡΙΕΙΛΗΦΥΙΑ ΥΙΟΝ Η ΔΕ ΕΙΠΕΝ ΜΗ ΚΥΡΙΕ ΜΟΥ ΜΗ ΔΙΑΨΕΥΣΗ ΤΗΝ ΔΟΥΛΗΝ ΣΟΥ

17 ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΕΝ Η ΓΥΝΗ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΩΣ Η ΩΡΑ ΖΩΣΑ ΩΣ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΗΝ ΕΛΙΣΑΙΕ

18 ΚΑΙ ΗΔΡΥΝΘΗ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΕΞΗΛΘΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΠΡΟΣ ΤΟΥΣ ΘΕΡΙΖΟΝΤΑΣ

19 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΤΩ ΠΑΙΔΑΡΙΩ ΑΡΟΝ ΑΥΤΟΝ ΠΡΟΣ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ

20 ΚΑΙ ΗΡΕΝ ΑΥΤΟΝ ΠΡΟΣ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΠΙ ΤΩΝ ΓΟΝΑΤΩΝ ΑΥΤΗΣ ΕΩΣ ΜΕΣΗΜΒΡΙΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ

21 ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΟΙΜΙΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΠΕΚΛΕΙΣΕΝ ΚΑΤ' ΑΥΤΟΥ ΚΑΙ ΕΞΗΛΘΕΝ

22 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΑΠΟΣΤΕΙΛΟΝ ΔΗ ΜΟΙ ΕΝ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΚΑΙ ΜΙΑΝ ΤΩΝ ΟΝΩΝ ΚΑΙ ΔΡΑΜΟΥΜΑΙ ΕΩΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΩ

23 ΚΑΙ ΕΙΠΕΝ ΤΙ ΟΤΙ ΣΥ ΠΟΡΕΥΗ ΠΡΟΣ ΑΥΤΟΝ ΣΗΜΕΡΟΝ ΟΥ ΝΕΟΜΗΝΙΑ ΟΥΔΕ ΣΑΒΒΑΤΟΝ Η ΔΕ ΕΙΠΕΝ ΕΙΡΗΝΗ

24 ΚΑΙ ΕΠΕΣΑΞΕΝ ΤΗΝ ΟΝΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΗΣ ΑΓΕ ΠΟΡΕΥΟΥ ΜΗ ΕΠΙΣΧΗΣ ΜΟΙ ΤΟΥ ΕΠΙΒΗΝΑΙ ΟΤΙ ΕΑΝ ΕΙΠΩ ΣΟΙ

25 ΔΕΥΡΟ ΚΑΙ ΠΟΡΕΥΣΗ ΚΑΙ ΕΛΕΥΣΗ ΠΡΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟ ΚΑΡΜΗΛΙΟΝ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΕΝ ΕΛΙΣΑΙΕ ΕΡΧΟΜΕΝΗΝ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΓΙΕΖΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΑΥΤΟΥ ΙΔΟΥ ΔΗ Η ΣΩΜΑΝΙΤΙΣ ΕΚΕΙΝΗ

26 ΝΥΝ ΔΡΑΜΕ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΗΣ ΚΑΙ ΕΡΕΙΣ ΕΙ ΕΙΡΗΝΗ ΣΟΙ ΕΙ ΕΙΡΗΝΗ ΤΩ ΑΝΔΡΙ ΣΟΥ ΕΙ ΕΙΡΗΝΗ ΤΩ ΠΑΙΔΑΡΙΩ Η ΔΕ ΕΙΠΕΝ ΕΙΡΗΝΗ

27 ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΕΛΙΣΑΙΕ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΕΠΕΛΑΒΕΤΟ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ ΚΑΙ ΗΓΓΙΣΕΝ ΓΙΕΖΙ ΑΠΩΣΑΣΘΑΙ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΑΦΕΣ ΑΥΤΗΝ ΟΤΙ Η ΨΥΧΗ ΑΥΤΗΣ ΚΑΤΩΔΥΝΟΣ ΑΥΤΗ ΚΑΙ ΚΥΡΙΟΣ ΑΠΕΚΡΥΨΕΝ ΑΠ' ΕΜΟΥ ΚΑΙ ΟΥΚ ΑΝΗΓΓΕΙΛΕΝ ΜΟΙ

28 Η ΔΕ ΕΙΠΕΝ ΜΗ ΗΤΗΣΑΜΗΝ ΥΙΟΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΟΥΚ ΕΙΠΑ ΟΥ ΠΛΑΝΗΣΕΙΣ ΜΕΤ' ΕΜΟΥ

29 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΤΩ ΓΙΕΖΙ ΖΩΣΑΙ ΤΗΝ ΟΣΦΥΝ ΣΟΥ ΚΑΙ ΛΑΒΕ ΤΗΝ ΒΑΚΤΗΡΙΑΝ ΜΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΚΑΙ ΔΕΥΡΟ ΟΤΙ ΕΑΝ ΕΥΡΗΣ ΑΝΔΡΑ ΟΥΚ ΕΥΛΟΓΗΣΕΙΣ ΑΥΤΟΝ ΚΑΙ ΕΑΝ ΕΥΛΟΓΗΣΗ ΣΕ ΑΝΗΡ ΟΥΚ ΑΠΟΚΡΙΘΗΣΗ ΑΥΤΩ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΤΗΝ ΒΑΚΤΗΡΙΑΝ ΜΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΑΙΔΑΡΙΟΥ

30 ΚΑΙ ΕΙΠΕΝ Η ΜΗΤΗΡ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΖΗ Η ΨΥΧΗ ΣΟΥ ΕΙ ΕΓΚΑΤΑΛΕΙΨΩ ΣΕ ΚΑΙ ΑΝΕΣΤΗ ΕΛΙΣΑΙΕ ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΠΙΣΩ ΑΥΤΗΣ

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31 ΚΑΙ ΓΙΕΖΙ ΔΙΗΛΘΕΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΗΣ ΚΑΙ ΕΠΕΘΗΚΕΝ ΤΗΝ ΒΑΚΤΗΡΙΑΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΚΑΙ ΟΥΚ ΗΝ ΦΩΝΗ ΚΑΙ ΟΥΚ ΗΝ ΑΚΡΟΑΣΙΣ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ ΛΕΓΩΝ ΟΥΚ ΗΓΕΡΘΗ ΤΟ ΠΑΙΔΑΡΙΟΝ

32 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΛΙΣΑΙΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΙΔΟΥ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΕΘΝΗΚΟΣ ΚΕΚΟΙΜΙΣΜΕΝΟΝ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΑΥΤΟΥ

33 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΛΙΣΑΙΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΑΠΕΚΛΕΙΣΕΝ ΤΗΝ ΘΥΡΑΝ ΚΑΤΑ ΤΩΝ ΔΥΟ ΕΑΥΤΩΝ ΚΑΙ ΠΡΟΣΗΥΞΑΤΟ ΠΡΟΣ ΚΥΡΙΟΝ

34 ΚΑΙ ΑΝΕΒΗ ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΠΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΕΘΗΚΕΝ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΕΠΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΠΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΠΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΔΙΕΚΑΜΨΕΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΔΙΕΘΕΡΜΑΝΘΗ Η ΣΑΡΞ ΤΟΥ ΠΑΙΔΑΡΙΟΥ

35 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΤΗ ΟΙΚΙΑ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΚΑΙ ΑΝΕΒΗ ΚΑΙ ΣΥΝΕΚΑΜΨΕΝ ΕΠΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΕΩΣ ΕΠΤΑΚΙΣ ΚΑΙ ΗΝΟΙΞΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ

36 ΚΑΙ ΕΞΕΒΟΗΣΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΓΙΕΖΙ ΚΑΙ ΕΙΠΕΝ ΚΑΛΕΣΟΝ ΤΗΝ ΣΩΜΑΝΙΤΙΝ ΤΑΥΤΗΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΛΑΒΕ ΤΟΝ ΥΙΟΝ ΣΟΥ

37 ΚΑΙ ΕΙΣΗΛΘΕΝ Η ΓΥΝΗ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΛΑΒΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΚΑΙ ΕΞΗΛΘΕΝ

38 ΚΑΙ ΕΛΙΣΑΙΕ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΓΑΛΓΑΛΑ ΚΑΙ Ο ΛΙΜΟΣ ΕΝ ΤΗ ΓΗ ΚΑΙ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΕΚΑΘΗΝΤΟ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΤΩ ΠΑΙΔΑΡΙΩ ΑΥΤΟΥ ΕΠΙΣΤΗΣΟΝ ΤΟΝ ΛΕΒΗΤΑ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΕΨΕ ΕΨΕΜΑ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΠΡΟΦΗΤΩΝ

39 ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΣΥΛΛΕΞΑΙ ΑΡΙΩΘ ΚΑΙ ΕΥΡΕΝ ΑΜΠΕΛΟΝ ΕΝ ΤΩ ΑΓΡΩ ΚΑΙ ΣΥΝΕΛΕΞΕΝ ΑΠ' ΑΥΤΗΣ ΤΟΛΥΠΗΝ ΑΓΡΙΑΝ ΠΛΗΡΕΣ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΝΕΒΑΛΕΝ ΕΙΣ ΤΟΝ ΛΕΒΗΤΑ ΤΟΥ ΕΨΕΜΑΤΟΣ ΟΤΙ ΟΥΚ ΕΓΝΩΣΑΝ

40 ΚΑΙ ΕΝΕΧΕΙ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΦΑΓΕΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΣΘΙΕΙΝ ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΕΨΗΜΑΤΟΣ ΚΑΙ ΙΔΟΥ ΑΝΕΒΟΗΣΑΝ ΚΑΙ ΕΙΠΟΝ ΘΑΝΑΤΟΣ ΕΝ ΤΩ ΛΕΒΗΤΙ ΑΝΘΡΩΠΕ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΦΑΓΕΙΝ

41 ΚΑΙ ΕΙΠΕΝ ΛΑΒΕΤΕ ΑΛΕΥΡΟΝ ΚΑΙ ΕΜΒΑΛΕΤΕ ΕΙΣ ΤΟΝ ΛΕΒΗΤΑ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΓΙΕΖΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΕΓΧΕΙ ΤΩ ΛΑΩ ΚΑΙ ΕΣΘΙΕΤΩΣΑΝ ΚΑΙ ΟΥΚ ΕΓΕΝΗΘΗ ΕΤΙ ΕΚΕΙ ΡΗΜΑ ΠΟΝΗΡΟΝ ΕΝ ΤΩ ΛΕΒΗΤΙ

42 ΚΑΙ ΑΝΗΡ ΔΙΗΛΘΕΝ ΕΚ ΒΑΙΘΣΑΡΙΣΑ ΚΑΙ ΗΝΕΓΚΕΝ ΠΡΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΠΡΩΤΟΓΕΝΗΜΑΤΩΝ ΕΙΚΟΣΙ ΑΡΤΟΥΣ ΚΡΙΘΙΝΟΥΣ ΚΑΙ ΠΑΛΑΘΑΣ ΚΑΙ ΕΙΠΕΝ ΔΟΤΕ ΤΩ ΛΑΩ ΚΑΙ ΕΣΘΙΕΤΩΣΑΝ

43 ΚΑΙ ΕΙΠΕΝ Ο ΛΕΙΤΟΥΡΓΟΣ ΑΥΤΟΥ ΤΙ ΔΩ ΤΟΥΤΟ ΕΝΩΠΙΟΝ ΕΚΑΤΟΝ ΑΝΔΡΩΝ ΚΑΙ ΕΙΠΕΝ ΔΟΣ ΤΩ ΛΑΩ ΚΑΙ ΕΣΘΙΕΤΩΣΑΝ ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΦΑΓΟΝΤΑΙ ΚΑΙ ΚΑΤΑΛΕΙΨΟΥΣΙΝ

44 ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΚΑΤΕΛΙΠΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ

4 REIGNS (2 KINGS) CHAPTER 5

1 ΚΑΙ ΝΑΙΜΑΝ Ο ΑΡΧΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΣΥΡΙΑΣ ΗΝ ΑΝΗΡ ΜΕΓΑΣ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΤΕΘΑΥΜΑΣΜΕΝΟΣ ΠΡΟΣΩΠΩ ΟΤΙ ΕΝ ΑΥΤΩ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΣΩΤΗΡΙΑΝ ΣΥΡΙΑ ΚΑΙ Ο ΑΝΗΡ ΗΝ ΔΥΝΑΤΟΣ ΙΣΧΥΙ ΛΕΛΕΠΡΩΜΕΝΟΣ

2 ΚΑΙ ΣΥΡΙΑ ΕΞΗΛΘΟΝ ΜΟΝΟΖΩΝΟΙ ΚΑΙ ΗΧΜΑΛΩΤΕΥΣΑΝ ΕΚ ΓΗΣ ΙΣΡΑΗΛ ΝΕΑΝΙΔΑ ΜΙΚΡΑΝ ΚΑΙ ΗΝ ΕΝΩΠΙΟΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΝΑΙΜΑΝ

3 Η ΔΕ ΕΙΠΕΝ ΤΗ ΚΥΡΙΑ ΑΥΤΗΣ ΟΦΕΛΟΝ Ο ΚΥΡΙΟΣ ΜΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΝ ΣΑΜΑΡΕΙΑ ΤΟΤΕ ΑΠΟΣΥΝΑΞΕΙ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΛΕΠΡΑΣ ΑΥΤΟΥ

4 ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΚΥΡΙΩ ΕΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΟΥΤΩΣ ΚΑΙ ΟΥΤΩΣ ΕΛΑΛΗΣΕΝ Η ΝΕΑΝΙΣ Η ΕΚ ΓΗΣ ΙΣΡΑΗΛ

5 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΠΡΟΣ ΝΑΙΜΑΝ ΔΕΥΡΟ ΕΙΣΕΛΘΕ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΒΙΒΛΙΟΝ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΛΑΒΕΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΔΕΚΑ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΕΞΑΚΙΣΧΙΛΙΟΥΣ ΧΡΥΣΟΥΣ ΚΑΙ ΔΕΚΑ ΑΛΛΑΣΣΟΜΕΝΑΣ ΣΤΟΛΑΣ

6 ΚΑΙ ΗΝΕΓΚΕΝ ΤΟ ΒΙΒΛΙΟΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΚΑΙ ΝΥΝ ΩΣ ΑΝ ΕΛΘΗ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥΤΟ ΠΡΟΣ ΣΕ ΙΔΟΥ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΣΕ ΝΑΙΜΑΝ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΚΑΙ ΑΠΟΣΥΝΑΞΕΙΣ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΛΕΠΡΑΣ ΑΥΤΟΥ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΑΝΕΓΝΩ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΤΟ ΒΙΒΛΙΟΝ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΜΗ ΘΕΟΣ ΕΓΩ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΚΑΙ ΖΩΟΠΟΙΗΣΑΙ ΟΤΙ ΟΥΤΟΣ ΑΠΟΣΤΕΛΛΕΙ ΠΡΟΣ ΜΕ ΑΠΟΣΥΝΑΞΑΙ ΑΝΔΡΑ ΑΠΟ ΤΗΣ ΛΕΠΡΑΣ ΑΥΤΟΥ ΟΤΙ ΠΛΗΝ ΓΝΩΤΕ ΔΗ ΚΑΙ ΙΔΕΤΕ ΟΤΙ ΠΡΟΦΑΣΙΖΕΤΑΙ ΟΥΤΟΣ ΜΕ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΕΛΙΣΑΙΕ ΟΤΙ ΔΙΕΡΡΗΞΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΤΑ ΙΜΑΤΙΑ ΕΑΥΤΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΙΝΑ ΤΙ ΔΙΕΡΡΗΞΑΣ ΤΑ ΙΜΑΤΙΑ ΣΟΥ ΕΛΘΕΤΩ ΔΗ ΠΡΟΣ ΜΕ ΝΑΙΜΑΝ ΚΑΙ ΓΝΩΤΩ ΟΤΙ ΕΣΤΙΝ ΠΡΟΦΗΤΗΣ ΕΝ ΙΣΡΑΗΛ

9 ΚΑΙ ΗΛΘΕΝ ΝΑΙΜΑΝ ΕΝ ΙΠΠΩ ΚΑΙ ΑΡΜΑΤΙ ΚΑΙ ΕΣΤΗ ΕΠΙ ΘΥΡΑΣ ΟΙΚΟΥ ΕΛΙΣΑΙΕ

10 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΛΙΣΑΙΕ ΑΓΓΕΛΟΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΠΟΡΕΥΘΕΙΣ ΛΟΥΣΑΙ ΕΠΤΑΚΙΣ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ Η ΣΑΡΞ ΣΟΥ ΣΟΙ ΚΑΙ ΚΑΘΑΡΙΣΘΗΣΗ

11 ΚΑΙ ΕΘΥΜΩΘΗ ΝΑΙΜΑΝ ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΔΗ ΕΛΕΓΟΝ ΟΤΙ ΕΞΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΜΕ ΚΑΙ ΣΤΗΣΕΤΑΙ ΚΑΙ ΕΠΙΚΑΛΕΣΕΤΑΙ ΕΝ ΟΝΟΜΑΤΙ ΘΕΟΥ ΑΥΤΟΥ ΚΑΙ ΕΠΙΘΗΣΕΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΚΑΙ ΑΠΟΣΥΝΑΞΕΙ ΤΟ ΛΕΠΡΟΝ

12 ΟΥΧΙ ΑΓΑΘΟΣ ΑΒΑΝΑ ΚΑΙ ΦΑΡΦΑΡ ΠΟΤΑΜΟΙ ΔΑΜΑΣΚΟΥ ΥΠΕΡ ΙΟΡΔΑΝΗΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΥΔΑΤΑ ΙΣΡΑΗΛ ΟΥΧΙ ΠΟΡΕΥΘΕΙΣ ΛΟΥΣΟΜΑΙ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΚΑΘΑ-ΡΙΣΘΗΣΟΜΑΙ ΚΑΙ ΕΞΕΚΛΙΝΕΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΝ ΘΥΜΩ

13 ΚΑΙ ΗΓΓΙΣΑΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΜΕΓΑΝ ΛΟΓΟΝ ΕΛΑΛΗΣΕΝ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΣΕ ΟΥΧΙ ΠΟΙΗΣΕΙΣ ΚΑΙ ΟΤΙ ΕΙΠΕΝ ΠΡΟΣ ΣΕ ΛΟΥΣΑΙ ΚΑΙ ΚΑΘΑΡΙΣΘΗΤΙ

14 ΚΑΙ ΚΑΤΕΒΗ ΝΑΙΜΑΝ ΚΑΙ ΕΒΑΠΤΙΣΑΤΟ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΕΠΤΑΚΙ ΚΑΤΑ ΤΟ ΡΗΜΑ ΕΛΙΣΑΙΕ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Η ΣΑΡΞ ΑΥΤΟΥ ΩΣ ΣΑΡΞ ΠΑΙΔΑΡΙΟΥ ΜΙΚΡΟΥ ΚΑΙ ΕΚΑΘΑΡΙΣΘΗ

15 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΕΛΙΣΑΙΕ ΑΥΤΟΣ ΚΑΙ ΠΑΣΑ Η ΠΑΡΕΜΒΟΛΗ ΑΥΤΟΥ ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΕΣΤΗ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΔΗ ΕΓΝΩΚΑ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΟΤΙ ΑΛΛ' Η ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΝΥΝ ΛΑΒΕ ΤΗΝ ΕΥΛΟΓΙΑΝ ΠΑΡΑ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ

16 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΖΗ ΚΥΡΙΟΣ Ω ΠΑΡΕΣΤΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΙ ΛΗΜΨΟΜΑΙ ΚΑΙ ΠΑΡΕΒΙΑΣΑΤΟ ΑΥΤΟΝ ΛΑΒΕΙΝ ΚΑΙ ΗΠΕΙΘΗΣΕΝ

17 ΚΑΙ ΕΙΠΕΝ ΝΑΙΜΑΝ ΚΑΙ ΕΙ ΜΗ ΔΟΘΗΤΩ ΔΗ ΤΩ ΔΟΥΛΩ ΣΟΥ ΓΟΜΟΣ ΖΕΥΓΟΥΣ ΗΜΙΟΝΩΝ ΚΑΙ ΣΥ ΜΟΙ ΔΩΣΕΙΣ ΕΚ ΤΗΣ ΓΗΣ ΤΗΣ ΠΥΡΡΑΣ ΟΤΙ ΟΥ ΠΟΙΗΣΕΙ ΕΤΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΟΛΟΚΑΥΤΩΜΑ ΚΑΙ ΘΥΣΙΑΣΜΑ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΑΛΛ' Η ΤΩ ΚΥΡΙΩ ΜΟΝΩ

18 ΚΑΙ ΙΛΑΣΕΤΑΙ ΚΥΡΙΟΣ ΤΩ ΔΟΥΛΩ ΣΟΥ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΕΙΣ ΟΙΚΟΝ ΡΕΜΜΑΝ ΠΡΟΣΚΥΝΗΣΑΙ ΑΥΤΟΝ ΚΑΙ ΕΠΑΝΑΠΑΥΣΕΤΑΙ ΕΠΙ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΣΩ ΕΝ ΟΙΚΩ ΡΕΜΜΑΝ ΕΝ ΤΩ ΠΡΟΣΚΥΝΕΙΝ ΑΥΤΟΝ ΕΝ ΟΙΚΩ ΡΕΜΜΑΝ ΚΑΙ ΙΛΑΣΕΤΑΙ ΔΗ ΚΥΡΙΟΣ ΤΩ ΔΟΥΛΩ ΣΟΥ ΕΝ ΤΩ ΛΟΓΩ ΤΟΥΤΩ

19 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΝΑΙΜΑΝ ΔΕΥΡΟ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΑΠΗΛΘΕΝ ΑΠ' ΑΥΤΟΥ ΕΙΣ ΔΕΒΡΑΘΑ ΤΗΣ ΓΗΣ

20 ΚΑΙ ΕΙΠΕΝ ΓΙΕΖΙ ΤΟ ΠΑΙΔΑΡΙΟΝ ΕΛΙΣΑΙΕ ΙΔΟΥ ΕΦΕΙΣΑΤΟ Ο ΚΥΡΙΟΣ ΜΟΥ ΤΟΥ ΝΑΙΜΑΝ ΤΟΥ ΣΥΡΟΥ ΤΟΥΤΟΥ ΤΟΥ ΜΗ

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ΛΑΒΕΙΝ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ Α ΕΝΗΝΟΧΕΝ ΖΗ ΚΥΡΙΟΣ ΟΤΙ ΕΙ ΜΗ ΔΡΑΜΟΥΜΑΙ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΛΗΜΨΟΜΑΙ ΠΑΡ' ΑΥΤΟΥ ΤΙ

21 ΚΑΙ ΕΔΙΩΞΕ ΓΙΕΖΙ ΟΠΙΣΩ ΤΟΥ ΝΑΙΜΑΝ ΚΑΙ ΕΙΔΕΝ ΑΥΤΟΝ ΝΑΙΜΑΝ ΤΡΕΧΟΝΤΑ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΑΠΟ ΤΟΥ ΑΡΜΑΤΟΣ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΟΥ

22 ΚΑΙ ΕΙΠΕΝ ΕΙΡΗΝΗ Ο ΚΥΡΙΟΣ ΜΟΥ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΛΕΓΩΝ ΙΔΟΥ ΝΥΝ ΗΛΘΟΝ ΠΡΟΣ ΜΕ ΔΥΟ ΠΑΙΔΑΡΙΑ ΕΞ ΟΡΟΥΣ ΕΦΡΑΙΜ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΔΟΣ ΔΗ ΑΥΤΟΙΣ ΤΑΛΑΝΤΟΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΔΥΟ ΑΛΛΑΣΣΟΜΕΝΑΣ ΣΤΟΛΑΣ

23 ΚΑΙ ΕΙΠΕΝ ΝΑΙΜΑΝ ΛΑΒΕ ΔΙΤΑΛΑΝΤΟΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΕΛΑΒΕΝ ΕΝ ΔΥΣΙ ΘΥΛΑΚΟΙΣ ΚΑΙ ΔΥΟ ΑΛΛΑΣΣΟΜΕΝΑΣ ΣΤΟΛΑΣ ΚΑΙ ΕΔΩΚΕΝ ΕΠΙ ΔΥΟ ΠΑΙΔΑΡΙΑ ΑΥΤΟΥ ΚΑΙ ΗΡΑΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

24 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΟ ΣΚΟΤΕΙΝΟΝ ΚΑΙ ΕΛΑΒΕΝ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΘΕΤΟ ΕΝ ΟΙΚΩ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΑΝΔΡΑΣ

25 ΚΑΙ ΑΥΤΟΣ ΕΙΣΗΛΘΕΝ ΚΑΙ ΠΑΡΕΙΣΤΗΚΕΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΣΑΙΕ ΠΟΘΕΝ ΓΙΕΖΙ ΚΑΙ ΕΙΠΕΝ ΓΙΕΖΙ ΟΥ ΠΕΠΟΡΕΥΤΑΙ Ο ΔΟΥΛΟΣ ΣΟΥ ΕΝΘΑ ΚΑΙ ΕΝΘΑ

26 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΣΑΙΕ ΟΥΧΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΠΟΡΕΥΘΗ ΜΕΤΑ ΣΟΥ ΟΤΕ ΕΠΕΣΤΡΕΨΕΝ Ο ΑΝΗΡ ΑΠΟ ΤΟΥ ΑΡΜΑΤΟΣ ΕΙΣ ΣΥΝΑΝΤΗΝ ΣΟΙ ΚΑΙ ΝΥΝ ΕΛΑΒΕΣ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΝΥΝ ΕΛΑΒΕΣ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΛΗΜΨΗ ΕΝ ΑΥΤΩ ΚΗΠΟΥΣ ΚΑΙ ΕΛΑΙΩΝΑΣ ΚΑΙ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΑΣ ΚΑΙ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ

27 ΚΑΙ Η ΛΕΠΡΑ ΝΑΙΜΑΝ ΚΟΛΛΗΘΗΣΕΤΑΙ ΕΝ ΣΟΙ ΚΑΙ ΕΝ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΞΗΛΘΕΝ ΕΚ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΛΕΛΕΠΡΩΜΕΝΟΣ ΩΣΕΙ ΧΙΩΝ

4 REIGNS (2 KINGS) CHAPTER 6

1 ΚΑΙ ΕΙΠΟΝ ΟΙ ΥΙΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΠΡΟΣ ΕΛΙΣΑΙΕ ΙΔΟΥ ΔΗ Ο ΤΟΠΟΣ ΕΝ Ω ΗΜΕΙΣ ΟΙΚΟΥΜΕΝ ΕΝΩΠΙΟΝ ΣΟΥ ΣΤΕΝΟΣ ΑΦ' ΗΜΩΝ

2 ΠΟΡΕΥΘΩΜΕΝ ΔΗ ΕΩΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΛΑΒΩΜΕΝ ΕΚΕΙΘΕΝ ΑΝΗΡ ΕΙΣ ΔΟΚΟΝ ΜΙΑΝ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΕΑΥΤΟΙΣ ΕΚΕΙ ΤΟΥ ΟΙΚΕΙΝ ΕΚΕΙ ΚΑΙ ΕΙΠΕΝ ΔΕΥΤΕ

3 ΚΑΙ ΕΙΠΕΝ Ο ΕΙΣ ΕΠΙΕΙΚΕΩΣ ΔΕΥΡΟ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΠΟΡΕΥΣΟΜΑΙ

4 ΚΑΙ ΕΠΟΡΕΥΘΗ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΕΤΕΜΝΟΝ ΤΑ ΞΥΛΑ

5 ΚΑΙ ΙΔΟΥ Ο ΕΙΣ ΚΑΤΑΒΑΛΛΩΝ ΤΗΝ ΔΟΚΟΝ ΚΑΙ ΤΟ ΣΙΔΗΡΙΟΝ ΕΞΕΠΕΣΕΝ ΕΙΣ ΤΟ ΥΔΩΡ ΚΑΙ ΕΒΟΗΣΕΝ Ω ΚΥΡΙΕ ΚΑΙ ΑΥΤΟ ΚΕΧΡΗΜΕΝΟΝ

6 ΚΑΙ ΕΙΠΕΝ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΠΟΥ ΕΠΕΣΕΝ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΩ ΤΟΝ ΤΟΠΟΝ ΚΑΙ ΑΠΕΚΝΙΣΕΝ ΞΥΛΟΝ ΚΑΙ ΕΡΡΙΨΕΝ ΕΚΕΙ ΚΑΙ ΕΠΕΠΟΛΑΣΕΝ ΤΟ ΣΙΔΗΡΙΟΝ

7 ΚΑΙ ΕΙΠΕΝ ΥΨΩΣΟΝ ΣΑΥΤΩ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟ

8 ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΗΝ ΠΟΛΕΜΩΝ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΛΕΓΩΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΝΔΕ ΤΙΝΑ ΕΛΜΩΝΙ ΠΑΡΕΜΒΑΛΩ

9 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΛΙΣΑΙΕ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΦΥΛΑΞΑΙ ΜΗ ΠΑΡΕΛΘΕΙΝ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΟΤΙ ΕΚΕΙ ΣΥΡΙΑ ΚΕΚΡΥΠΤΑΙ

10 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΕΙΠΕΝ ΑΥΤΩ ΕΛΙΣΑΙΕ ΚΑΙ ΕΦΥΛΑΞΑΤΟ ΕΚΕΙΘΕΝ ΟΥ ΜΙΑΝ ΟΥΔΕ ΔΥΟ

11 ΚΑΙ ΕΞΕΚΙΝΗΘΗ Η ΨΥΧΗ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΠΕΡΙ ΤΟΥ ΛΟΓΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΥΚ ΑΝΑΓΓΕΛΕΙΤΕ ΜΟΙ ΤΙΣ ΠΡΟΔΙΔΩΣΙΝ ΜΕ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ

12 ΚΑΙ ΕΙΠΕΝ ΕΙΣ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΟΥΧΙ ΚΥΡΙΕ ΜΟΥ ΒΑΣΙΛΕΥ ΟΤΙ ΕΛΙΣΑΙΕ Ο ΠΡΟΦΗΤΗΣ Ο ΕΝ ΙΣΡΑΗΛ ΑΝΑΓΓΕΛΛΕΙ ΤΩ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΑΝ ΛΑΛΗΣΗΣ ΕΝ ΤΩ ΤΑΜΙΕΙΩ ΤΟΥ ΚΟΙΤΩΝΟΣ ΣΟΥ

13 ΚΑΙ ΕΙΠΕΝ ΔΕΥΤΕ ΙΔΕΤΕ ΠΟΥ ΟΥΤΟΣ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣ ΛΗΜΨΟΜΑΙ ΑΥΤΟΝ ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΕΝ ΔΩΘΑΙΜ

14 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΚΕΙ ΙΠΠΟΝ ΚΑΙ ΑΡΜΑ ΚΑΙ ΔΥΝΑΜΙΝ ΒΑΡΕΙΑΝ ΚΑΙ ΗΛΘΟΝ ΝΥΚΤΟΣ ΚΑΙ ΠΕΡΙΕΚΥΚΛΩΣΑΝ ΤΗΝ ΠΟΛΙΝ

15 ΚΑΙ ΩΡΘΡΙΣΕΝ Ο ΛΕΙΤΟΥΡΓΟΣ ΕΛΙΣΑΙΕ ΑΝΑΣΤΗΝΑΙ ΚΑΙ ΕΞΗΛΘΕΝ ΚΑΙ ΙΔΟΥ ΔΥΝΑΜΙΣ ΚΥΚΛΟΥΣΑ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΙΠΠΟΣ ΚΑΙ ΑΡΜΑ ΚΑΙ ΕΙΠΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΠΡΟΣ ΑΥΤΟΝ Ω ΚΥΡΙΕ ΠΩΣ ΠΟΙΗΣΩΜΕΝ

16 ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΜΗ ΦΟΒΟΥ ΟΤΙ ΠΛΕΙΟΥΣ ΟΙ ΜΕΘ' ΗΜΩΝ ΥΠΕΡ ΤΟΥΣ ΜΕΤ' ΑΥΤΩΝ

17 ΚΑΙ ΠΡΟΣΕΥΞΑΤΟ ΕΛΙΣΑΙΕ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΔΙΑΝΟΙΞΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΚΑΙ ΙΔΕΤΩ ΚΑΙ ΔΙΗΝΟΙΞΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ ΤΟ ΟΡΟΣ ΠΛΗΡΕΣ ΙΠΠΩΝ ΚΑΙ ΑΡΜΑ ΠΥΡΟΣ ΠΕΡΙΚΥΚΛΩ ΕΛΙΣΑΙΕ

18 ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣΗΥΞΑΤΟ ΕΛΙΣΑΙΕ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ ΠΑΤΑΞΟΝ ΔΗ ΤΟΥΤΟ ΤΟ ΕΘΝΟΣ ΑΟΡΑΣΙΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΑΟΡΑΣΙΑ ΚΑΤΑ ΤΟ ΡΗΜΑ ΕΛΙΣΑΙΕ

19 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΛΙΣΑΙΕ ΟΥΧ ΑΥΤΗ Η ΠΟΛΙΣ ΚΑΙ ΑΥΤΗ Η ΟΔΟΣ ΔΕΥΤΕ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΑΠΑΞΩ ΥΜΑΣ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΟΝ ΖΗΤΕΙΤΕ ΚΑΙ ΑΠΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΣΑΜΑΡΕΙΑΝ

20 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΣΗΛΘΟΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΙΠΕΝ ΕΛΙΣΑΙΕ ΑΝΟΙΞΟΝ ΔΗ ΚΥΡΙΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΙΔΕΤΩΣΑΝ ΚΑΙ ΔΙΗΝΟΙΞΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΗΣΑΝ ΕΝ ΜΕΣΩ ΣΑΜΑΡΕΙΑΣ

21 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΩΣ ΕΙΔΕΝ ΑΥΤΟΥΣ ΕΙ ΠΑΤΑΞΑΣ ΠΑΤΑΞΩ ΠΑΤΕΡ

22 ΚΑΙ ΕΙΠΕΝ ΟΥ ΠΑΤΑΞΕΙΣ ΕΙ ΜΗ ΟΥΣ ΗΧΜΑΛΩΤΕΥΣΑΣ ΕΝ ΡΟΜΦΑΙΑ ΣΟΥ ΚΑΙ ΤΟΞΩ ΣΟΥ ΣΥ ΤΥΠΤΕΙΣ ΠΑΡΑΘΕΣ ΑΡΤΟΥΣ ΚΑΙ ΥΔΩΡ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΚΑΙ ΦΑΓΕΤΩΣΑΝ ΚΑΙ ΠΙΕΤΩΣΑΝ ΚΑΙ ΑΠΕΛΘΕΤΩΣΑΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΩΝ

23 ΚΑΙ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ΠΑΡΑΘΕΣΙΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΠΙΟΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΠΗΛΘΟΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΩΝ ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΝΤΟ ΕΤΙ ΜΟΝΟΖΩΝΟΙ ΣΥΡΙΑΣ ΤΟΥ ΕΛΘΕΙΝ ΕΙΣ ΓΗΝ ΙΣΡΑΗΛ

24 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΗΘΡΟΙΣΕΝ ΥΙΟΣ ΑΔΕΡ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΠΑΣΑΝ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΗ ΚΑΙ ΠΕΡΙΕΚΑΘΙΣΕΝ ΣΑΜΑΡΕΙΑΝ

25 ΚΑΙ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΜΕΓΑΣ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΙΔΟΥ ΠΕΡΙΕΚΑΘΗΝΤΟ ΕΠ' ΑΥΤΗΝ ΕΩΣ ΟΥ ΕΓΕΝΗΘΗ ΚΕΦΑΛΗ ΟΝΟΥ ΠΕΝΤΗΚΟΝΤΑ ΣΙΚΛΩΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΕΤΑΡΤΟΝ ΤΟΥ ΚΑΒΟΥ ΚΟΠΡΟΥ ΠΕΡΙΣΤΕΡΩΝ ΠΕΝΤΕ ΣΙΚΛΩΝ ΑΡΓΥΡΙΟΥ

26 ΚΑΙ ΗΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΔΙΑΠΟΡΕΥΟΜΕΝΟΣ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΓΥΝΗ ΕΒΟΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΥΣΑ ΣΩΣΟΝ ΚΥΡΙΕ ΒΑΣΙΛΕΥ

27 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΜΗ ΣΕ ΣΩΣΑΙ ΚΥΡΙΟΣ ΠΟΘΕΝ ΣΩΣΩ ΣΕ ΜΗ ΑΠΟ ΤΗΣ ΑΛΩΝΟΣ Η ΑΠΟ ΤΗΣ ΛΗΝΟΥ

28 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Ο ΒΑΣΙΛΕΥΣ ΤΙ ΕΣΤΙΝ ΣΟΙ ΚΑΙ ΕΙΠΕΝ Η ΓΥΝΗ ΑΥΤΗ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΔΟΣ ΤΟΝ ΥΙΟΝ ΣΟΥ ΚΑΙ ΦΑΓΟΜΕΘΑ ΑΥΤΟΝ ΣΗΜΕΡΟΝ ΚΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ ΚΑΙ ΦΑΓΟΜΕΘΑ ΑΥΤΟΝ ΑΥΡΙΟΝ

29 ΚΑΙ ΗΨΗΣΑΜΕΝ ΤΟΝ ΥΙΟΝ ΜΟΥ ΚΑΙ ΕΦΑΓΟΜΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΗΝ ΤΗ ΗΜΕΡΑ ΤΗ ΔΕΥΤΕΡΑ ΔΟΣ ΤΟΝ ΥΙΟΝ ΣΟΥ ΚΑΙ ΦΑΓΩΜΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΡΥΨΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ

30 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΔΙΕΠΟΡΕΥΕΤΟ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΕΙΔΕΝ Ο ΛΑΟΣ ΤΟΝ ΣΑΚΚΟΝ ΕΠΙ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ ΕΣΩΘΕΝ

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ΠΑΝΤΑ ΤΑ ΓΕΝΗΜΑΤΑ ΤΟΥ ΑΓΡΟΥ ΑΥΤΗΣ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΚΑΤΕΛΙΠΕΝ ΤΗΝ ΓΗΝ ΕΩΣ ΤΟΥ ΝΥΝ

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21 ΚΑΙ ΑΝΕΒΗ ΙΩΡΑΜ ΕΙΣ ΣΙΩΡ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΡΜΑΤΑ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΥ ΑΝΑΣΤΑΝΤΟΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΕΔΩΜ ΤΟΝ ΚΥΚΛΩΣΑΝΤΑ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΕΦΥΓΕΝ Ο ΛΑΟΣ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ

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4 REIGNS (2 KINGS) CHAPTER 9

1 ΚΑΙ ΕΛΙΣΑΙΕ Ο ΠΡΟΦΗΤΗΣ ΕΚΑΛΕΣΕΝ ΕΝΑ ΤΩΝ ΥΙΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΖΩΣΑΙ ΤΗΝ ΟΣΦΥΝ ΣΟΥ ΚΑΙ ΛΑΒΕ ΤΟΝ ΦΑΚΟΝ ΤΟΥ ΕΛΑΙΟΥ ΤΟΥΤΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΚΑΙ ΔΕΥΡΟ ΕΙΣ ΡΕΜΜΩΘ ΓΑΛΑΑΔ

2 ΚΑΙ ΕΙΣΕΛΕΥΣΗ ΕΚΕΙ ΚΑΙ ΟΨΗ ΕΚΕΙ ΙΟΥ ΥΙΟΝ ΙΩΣΑΦΑΤ ΥΙΟΥ ΝΑΜΕΣΣΙ ΚΑΙ ΕΙΣΕΛΕΥΣΗ ΚΑΙ ΑΝΑΣΤΗΣΕΙΣ ΑΥΤΟΝ ΕΚ ΜΕΣΟΥ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣΑΞΕΙΣ ΑΥΤΟΝ ΕΙΣ ΤΟ ΤΑΜΙΕΙΟΝ ΕΝ ΤΩ ΤΑΜΙΕΙΩ

3 ΚΑΙ ΛΗΜΨΗ ΤΟΝ ΦΑΚΟΝ ΤΟΥ ΕΛΑΙΟΥ ΚΑΙ ΕΠΙΧΕΕΙΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΕΧΡΙΚΑ ΣΕ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΑΝΟΙΞΕΙΣ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΦΕΥΞΗ ΚΑΙ ΟΥ ΜΕΝΕΙΣ

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5 ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΙ ΙΔΟΥ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΕΚΑΘΗΝΤΟ ΚΑΙ ΕΙΠΕΝ ΛΟΓΟΣ ΜΟΙ ΠΡΟΣ ΣΕ Ο ΑΡΧΩΝ ΚΑΙ ΕΙΠΕΝ ΙΟΥ ΠΡΟΣ ΤΙΝΑ ΕΚ ΠΑΝΤΩΝ ΗΜΩΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΣΕ Ο ΑΡΧΩΝ

6 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΠΕΧΕΕΝ ΤΟ ΕΛΑΙΟΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΚΕΧΡΙΚΑ ΣΕ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΛΑΟΝ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

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ΓΑΛΑΑΔ ΑΥΤΟΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΖΑΗΛ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ

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37 ΚΑΙ ΕΣΤΑΙ ΤΟ ΘΝΗΣΙΜΑΙΟΝ ΙΕΖΑΒΕΛ ΩΣ ΚΟΠΡΙΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΑΓΡΟΥ ΕΝ ΤΗ ΜΕΡΙΔΙ ΙΕΖΡΑΕΛ ΩΣΤΕ ΜΗ ΕΙΠΕΙΝ ΑΥΤΟΥΣ ΙΕΖΑΒΕΛ

4 REIGNS (2 KINGS) CHAPTER 10

1 ΚΑΙ ΤΩ ΑΧΑΑΒ ΕΒΔΟΜΗΚΟΝΤΑ ΥΙΟΙ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΕΓΡΑΨΕΝ ΙΟΥ ΒΙΒΛΙΟΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΝ ΣΑΜΑΡΕΙΑ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΤΙΘΗΝΟΥΣ ΥΙΩΝ ΑΧΑΑΒ ΛΕΓΩΝ

2 ΚΑΙ ΝΥΝ ΩΣ ΕΑΝ ΕΛΘΗ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥΤΟ ΠΡΟΣ ΥΜΑΣ ΜΕΘ' ΥΜΩΝ ΟΙ ΥΙΟΙ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΚΑΙ ΜΕΘ' ΥΜΩΝ ΤΟ ΑΡΜΑ ΚΑΙ ΟΙ ΙΠΠΟΙ ΚΑΙ ΠΟΛΕΙΣ ΟΧΥΡΑΙ ΚΑΙ ΤΑ ΟΠΛΑ

3 ΚΑΙ ΟΨΕΣΘΕ ΤΟΝ ΑΓΑΘΟΝ ΚΑΙ ΤΟΝ ΕΥΘΗ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΚΑΙ ΚΑΤΑΣΤΗΣΕΤΕ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΠΟΛΕΜΕΙΤΕ ΥΠΕΡ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ

4 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΟΝ ΙΔΟΥ ΟΙ ΔΥΟ ΒΑΣΙΛΕΙΣ ΟΥΚ ΕΣΤΗΣΑΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΩΣ ΣΤΗΣΟΜΕΘΑ ΗΜΕΙΣ

5 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΕΠΙ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΟΙ ΕΠΙ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΚΑΙ ΟΙ ΤΙΘΗΝΟΙ ΠΡΟΣ ΙΟΥ ΛΕΓΟΝΤΕΣ ΠΑΙΔΕΣ ΣΟΥ ΗΜΕΙΣ ΚΑΙ ΟΣΑ ΕΑΝ ΕΙΠΗΣ ΠΡΟΣ ΗΜΑΣ ΠΟΙΗΣΟΜΕΝ ΟΥ ΒΑΣΙΛΕΥΣΟΜΕΝ ΑΝΔΡΑ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΠΟΙΗΣΟΜΕΝ

6 ΚΑΙ ΕΓΡΑΨΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ ΛΕΓΩΝ ΕΙ ΕΜΟΙ ΥΜΕΙΣ ΚΑΙ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΥΜΕΙΣ ΕΙΣΑΚΟΥΕΤΕ ΛΑΒΕΤΕ ΤΗΝ ΚΕΦΑΛΗΝ ΑΝΔΡΩΝ ΤΩΝ ΥΙΩΝ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΚΑΙ ΕΝΕΓΚΑΤΕ ΠΡΟΣ ΜΕ ΩΣ Η ΩΡΑ ΑΥΡΙΟΝ ΕΙΣ ΙΕΖΡΑΕΛ ΚΑΙ ΟΙ ΥΙΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΗΣΑΝ ΕΒΔΟΜΗΚΟΝΤΑ ΑΝΔΡΕΣ ΟΥΤΟΙ ΑΔΡΟΙ ΤΗΣ ΠΟΛΕΩΣ ΕΞΕΤΡΕΦΟΝ ΑΥΤΟΥΣ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΛΘΕΝ ΤΟ ΒΙΒΛΙΟΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΕΛΑΒΟΝ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΣΦΑΞΑΝ ΑΥΤΟΥΣ ΕΒΔΟΜΗΚΟΝΤΑ ΑΝΔΡΑΣ ΚΑΙ ΕΘΗΚΑΝ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΕΝ ΚΑΡΤΑΛΛΟΙΣ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΑΥΤΑΣ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΙΕΖΡΑΕΛ

8 ΚΑΙ ΗΛΘΕΝ Ο ΑΓΓΕΛΟΣ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΛΕΓΩΝ ΗΝΕΓΚΑΝ ΤΑΣ ΚΕΦΑΛΑΣ ΤΩΝ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΠΕΝ ΘΕΤΕ ΑΥΤΑΣ ΒΟΥΝΟΥΣ ΔΥΟ ΠΑΡΑ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΠΥΛΗΣ ΕΙΣ ΠΡΩΙ

9 ΚΑΙ ΕΓΕΝΕΤΟ ΠΡΩΙ ΚΑΙ ΕΞΗΛΘΕΝ ΚΑΙ ΕΣΤΗ ΕΝ ΤΩ ΠΥΛΩΝΙ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΔΙΚΑΙΟΙ ΥΜΕΙΣ ΙΔΟΥ ΕΓΩ ΕΙΜΙ ΣΥΝΕΣΤΡΑΦΗΝ ΕΠΙ ΤΟΝ

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ΚΥΡΙΟΝ ΜΟΥ ΚΑΙ ΑΠΕΚΤΕΙΝΑ ΑΥΤΟΝ ΚΑΙ ΤΙΣ ΕΠΑΤΑΞΕΝ ΠΑΝΤΑΣ ΤΟΥΤΟΥΣ

10 ΙΔΕΤΕ ΑΦΦΩ ΟΤΙ ΟΥ ΠΕΣΕΙΤΑΙ ΑΠΟ ΤΟΥ ΡΗΜΑΤΟΣ ΚΥΡΙΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΟΥ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΑΧΑΑΒ ΚΑΙ ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΟΣΑ ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΔΟΥΛΟΥ ΑΥΤΟΥ ΗΛΙΟΥ

11 ΚΑΙ ΕΠΑΤΑΞΕΝ ΙΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΕΝ ΤΩ ΟΙΚΩ ΑΧΑΑΒ ΕΝ ΙΕΖΡΑΕΛ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΔΡΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΓΝΩΣΤΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΑΥΤΟΥ ΩΣΤΕ ΜΗ ΚΑΤΑΛΙΠΕΙΝ ΑΥΤΟΥ ΚΑΤΑΛΕΙΜΜΑ

12 ΚΑΙ ΑΝΕΣΤΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΑΥΤΟΣ ΕΝ ΒΑΙΘΑΚΑΔ ΤΩΝ ΠΟΙΜΕΝΩΝ ΕΝ ΤΗ ΟΔΩ

13 ΚΑΙ ΙΟΥ ΕΥΡΕΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΟΧΟΖΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΙΠΕΝ ΤΙΝΕΣ ΥΜΕΙΣ ΚΑΙ ΕΙΠΟΝ ΟΙ ΑΔΕΛΦΟΙ ΟΧΟΖΙΟΥ ΗΜΕΙΣ ΚΑΙ ΚΑΤΕΒΗΜΕΝ ΕΙΣ ΕΙΡΗΝΗΝ ΤΩΝ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΥΙΩΝ ΤΗΣ ΔΥΝΑΣΤΕΥΟΥΣΗΣ

14 ΚΑΙ ΕΙΠΕΝ ΣΥΛΛΑΒΕΤΕ ΑΥΤΟΥΣ ΖΩΝΤΑΣ ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΑΥΤΟΥΣ ΖΩΝΤΑΣ ΚΑΙ ΕΣΦΑΞΑΝ ΑΥΤΟΥΣ ΕΙΣ ΒΑΙΘΑΚΑΔ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΔΥΟ ΑΝΔΡΑΣ ΟΥ ΚΑΤΕΛΙΠΕΝ ΑΝΔΡΑ ΕΞ ΑΥΤΩΝ

15 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΚΕΙΘΕΝ ΚΑΙ ΕΥΡΕΝ ΤΟΝ ΙΩΝΑΔΑΒ ΥΙΟΝ ΡΗΧΑΒ ΕΝ ΤΗ ΟΔΩ ΕΙΣ ΑΠΑΝΤΗΝ ΑΥΤΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΟΥ ΕΙ ΕΣΤΙΝ ΚΑΡΔΙΑ ΣΟΥ ΜΕΤΑ ΚΑΡΔΙΑΣ ΜΟΥ ΕΥΘΕΙΑ ΚΑΘΩΣ Η ΚΑΡΔΙΑ ΜΟΥ ΜΕΤΑ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΙΩΝΑΔΑΒ ΕΣΤΙΝ ΚΑΙ ΕΙΠΕΝ ΙΟΥ ΚΑΙ ΕΙ ΕΣΤΙΝ ΔΟΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΕΔΩΚΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΑΝΕΒΙΒΑΣΕΝ ΑΥΤΟΝ ΠΡΟΣ ΑΥΤΟΝ ΕΠΙ ΤΟ ΑΡΜΑ

16 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΔΕΥΡΟ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΙΔΕ ΕΝ ΤΩ ΖΗΛΩΣΑΙ ΜΕ ΤΩ ΚΥΡΙΩ ΣΑΒΑΩΘ ΚΑΙ ΕΠΕΚΑΘΙΣΕΝ ΑΥΤΟΝ ΕΝ ΤΩ ΑΡΜΑΤΙ ΑΥΤΟΥ

17 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΤΟΥ ΑΧΑΑΒ ΕΝ ΣΑΜΑΡΕΙΑ ΕΩΣ ΤΟΥ ΑΦΑΝΙΣΑΙ ΑΥΤΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ Ο ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΗΛΙΟΥ

18 ΚΑΙ ΣΥΝΗΘΡΟΙΣΕΝ ΙΟΥ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΧΑΑΒ ΕΔΟΥΛΕΥΣΕΝ ΤΩ ΒΑΑΛ ΟΛΙΓΑ ΚΑΙ ΓΕ ΙΟΥ ΔΟΥΛΕΥΣΕΙ ΑΥΤΩ ΠΟΛΛΑ

19 ΚΑΙ ΝΥΝ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΤΟΥ ΒΑΑΛ ΠΑΝΤΑΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΑΥΤΟΥ ΚΑΛΕΣΑΤΕ ΠΡΟΣ ΜΕ ΑΝΗΡ ΜΗ ΕΠΙΣΚΕΠΗΤΩ ΟΤΙ ΘΥΣΙΑ ΜΕΓΑΛΗ ΜΟΙ ΤΩ ΒΑΑΛ ΠΑΣ ΟΣ ΕΑΝ ΕΠΙΣΚΕΠΗ ΟΥ ΖΗΣΕΤΑΙ ΚΑΙ ΙΟΥ ΕΠΟΙΗΣΕΝ ΕΝ ΠΤΕΡΝΙΣΜΩ ΙΝΑ ΑΠΟΛΕΣΗ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΒΑΑΛ

20 ΚΑΙ ΕΙΠΕΝ ΙΟΥ ΑΓΙΑΣΑΤΕ ΙΕΡΕΙΑΝ ΤΩ ΒΑΑΛ ΚΑΙ ΕΚΗΡΥΞΑΝ

21 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΟΥ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΛΕΓΩΝ ΚΑΙ ΝΥΝ ΠΑΝΤΕΣ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΒΑΑΛ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΙΕΡΕΙΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΑΥΤΟΥ ΜΗΔΕΙΣ ΑΠΟΛΕΙΠΕΣΘΩ ΟΤΙ ΘΥΣΙΑΝ ΜΕΓΑΛΗΝ ΠΟΙΩ ΟΣ ΑΝ ΑΠΟΛΕΙΦΘΗ ΟΥ ΖΗΣΕΤΑΙ ΚΑΙ ΗΛΘΟΝ ΠΑΝΤΕΣ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΒΑΑΛ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΙΕΡΕΙΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΑΥΤΟΥ ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΑΝΗΡ ΟΣ ΟΥ ΠΑΡΕΓΕΝΕΤΟ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΑΛ ΚΑΙ ΕΠΛΗΣΘΗ Ο ΟΙΚΟΣ ΤΟΥ ΒΑΑΛ ΣΤΟΜΑ ΕΙΣ ΣΤΟΜΑ

22 ΚΑΙ ΕΙΠΕΝ ΙΟΥ ΤΩ ΕΠΙ ΤΟΥ ΟΙΚΟΥ ΜΕΣΘΑΑΛ ΕΞΑΓΑΓΕ ΕΝΔΥΜΑΤΑ ΠΑΣΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΒΑΑΛ ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΑΥΤΟΙΣ Ο ΣΤΟΛΙΣΤΗΣ

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24 ΚΑΙ ΕΙΣΗΛΘΕΝ ΤΟΥ ΠΟΙΗΣΑΙ ΤΑ ΘΥΜΑΤΑ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΙΟΥ ΕΤΑΞΕΝ ΕΑΥΤΩ ΕΞΩ ΟΓΔΟΗΚΟΝΤΑ ΑΝΔΡΑΣ ΚΑΙ ΕΙΠΕΝ ΑΝΗΡ ΟΣ ΕΑΝ ΔΙΑΣΩΘΗ ΑΠΟ ΤΩΝ ΑΝΔΡΩΝ ΩΝ ΕΓΩ ΑΝΑΓΩ ΕΠΙ ΧΕΙΡΑΣ ΥΜΩΝ Η ΨΥΧΗ ΑΥΤΟΥ ΑΝΤΙ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ

25 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΠΟΙΩΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΕΙΠΕΝ ΙΟΥ ΤΟΙΣ ΠΑΡΑΤΡΕΧΟΥΣΙΝ ΚΑΙ ΤΟΙΣ ΤΡΙΣΤΑΤΑΙΣ ΕΙΣΕΛΘΟΝΤΕΣ ΠΑΤΑΞΑΤΕ ΑΥΤΟΥΣ ΑΝΗΡ ΜΗ ΕΞΕΛΘΑΤΩ ΕΞ ΑΥΤΩΝ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΥΤΟΥΣ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ ΚΑΙ ΕΡΡΙΨΑΝ ΟΙ ΠΑΡΑΤΡΕΧΟΝΤΕΣ ΚΑΙ ΟΙ ΤΡΙΣΤΑΤΑΙ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΩΣ ΠΟΛΕΩΣ ΟΙΚΟΥ ΤΟΥ ΒΑΑΛ

26 ΚΑΙ ΕΞΗΝΕΓΚΑΝ ΤΗΝ ΣΤΗΛΗΝ ΤΟΥ ΒΑΑΛ ΚΑΙ ΕΝΕΠΡΗΣΑΝ ΑΥΤΗΝ

27 ΚΑΙ ΚΑΤΕΣΠΑΣΑΝ ΤΑΣ ΣΤΗΛΑΣ ΤΟΥ ΒΑΑΛ ΚΑΙ ΚΑΘΕΙΛΟΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΑΛ ΚΑΙ ΕΤΑΞΑΝ ΑΥΤΟΝ ΕΙΣ ΛΥΤΡΩΝΑΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

28 ΚΑΙ ΗΦΑΝΙΣΕΝ ΙΟΥ ΤΟΝ ΒΑΑΛ ΕΞ ΙΣΡΑΗΛ

29 ΠΛΗΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΟΥΚ ΑΠΕΣΤΗ ΙΟΥ ΑΠΟ ΟΠΙΣΘΕΝ ΑΥΤΩΝ ΑΙ ΔΑΜΑΛΕΙΣ ΑΙ ΧΡΥΣΑΙ ΕΝ ΒΑΙΘΗΛ ΚΑΙ ΕΝ ΔΑΝ

30 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΟΥ ΑΝΘ' ΩΝ ΟΣΑ ΗΓΑΘΥΝΑΣ ΠΟΙΗΣΑΙ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ ΕΠΟΙΗΣΑΣ ΤΩ ΟΙΚΩ ΑΧΑΑΒ ΥΙΟΙ ΤΕΤΑΡΤΟΙ ΚΑΘΗΣΟΝΤΑΙ ΣΟΙ ΕΠΙ ΘΡΟΝΟΥ ΙΣΡΑΗΛ

31 ΚΑΙ ΙΟΥ ΟΥΚ ΕΦΥΛΑΞΕΝ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΚ ΑΠΕΣΤΗ ΕΠΑΝΩΘΕΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

32 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΗΡΞΑΤΟ ΚΥΡΙΟΣ ΣΥΓΚΟΠΤΕΙΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΑΖΑΗΛ ΕΝ ΠΑΝΤΙ ΟΡΙΩ ΙΣΡΑΗΛ

33 ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΗΛΙΟΥ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΓΑΛΑΑΔ ΤΟΥ ΓΑΔΔΙ ΚΑΙ ΤΟΥ ΡΟΥΒΗΝ ΚΑΙ ΤΟΥ ΜΑΝΑΣΣΗ ΑΠΟ ΑΡΟΗΡ Η ΕΣΤΙΝ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΧΕΙΜΑΡΡΟΥ ΑΡΝΩΝ ΚΑΙ ΤΗΝ ΓΑΛΑΑΔ ΚΑΙ ΤΗΝ ΒΑΣΑΝ

34 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΣΤΕΙΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΣΥΝΑΨΕΙΣ ΑΣ ΣΥΝΗΨΕΝ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

35 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΟΥ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΧΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

36 ΚΑΙ ΑΙ ΗΜΕΡΑΙ ΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΙΟΥ ΕΠΙ ΙΣΡΑΗΛ ΕΙΚΟΣΙ ΟΚΤΩ ΕΤΗ ΕΝ ΣΑΜΑΡΕΙΑ

4 REIGNS (2 KINGS) CHAPTER 11

1 ΚΑΙ ΓΟΘΟΛΙΑ Η ΜΗΤΗΡ ΟΧΟΖΙΟΥ ΕΙΔΕΝ ΟΤΙ ΑΠΕΘΑΝΟΝ ΟΙ ΥΙΟΙ ΑΥΤΗΣ ΚΑΙ ΑΠΩΛΕΣΕΝ ΠΑΝ ΤΟ ΣΠΕΡΜΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

2 ΚΑΙ ΕΛΑΒΕΝ ΙΩΣΑΒΕΕ ΘΥΓΑΤΗΡ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΩΡΑΜ ΑΔΕΛΦΗ ΟΧΟΖΙΟΥ ΤΟΝ ΙΩΑΣ ΥΙΟΝ ΑΔΕΛΦΟΥ ΑΥΤΗΣ ΚΑΙ ΕΚΛΕΨΕΝ ΑΥΤΟΝ ΕΚ ΜΕΣΟΥ ΤΩΝ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΘΑΝΑΤΟΥΜΕΝΩΝ ΑΥΤΟΝ ΚΑΙ ΤΗΝ ΤΡΟΦΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΤΑΜΙΕΙΩ ΤΩΝ ΚΛΙΝΩΝ ΚΑΙ ΕΚΡΥΨΕΝ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΓΟΘΟΛΙΑΣ ΚΑΙ ΟΥΚ ΕΘΑΝΑΤΩΘΗ

3 ΚΑΙ ΗΝ ΜΕΤ' ΑΥΤΗΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΡΥΒΟΜΕΝΟΣ ΕΞ ΕΤΗ ΚΑΙ ΓΟΘΟΛΙΑ ΒΑΣΙΛΕΥΟΥΣΑ ΕΠΙ ΤΗΣ ΓΗΣ

4 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΒΔΟΜΩ ΑΠΕΣΤΕΙΛΕΝ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΤΟΝ ΧΟΡΡΙ ΚΑΙ ΤΟΝ ΡΑΣΙΜ ΚΑΙ ΑΠΗΓΑΓΕΝ ΑΥΤΟΥΣ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΔΙΕΘΕΤΟ ΑΥΤΟΙΣ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΚΑΙ ΩΡΚΙΣΕΝ ΑΥΤΟΥΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΙΩΔΑΕ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

5 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΛΕΓΩΝ ΟΥΤΟΣ Ο ΛΟΓΟΣ ΟΝ ΠΟΙΗΣΕΤΕ ΤΟ ΤΡΙΤΟΝ ΕΞ ΥΜΩΝ ΕΙΣΕΛΘΕΤΩ ΤΟ ΣΑΒΒΑΤΟΝ ΚΑΙ ΦΥΛΑΞΕΤΕ ΦΥΛΑΚΗΝ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΤΩ ΠΥΛΩΝΙ

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6 ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΤΗ ΠΥΛΗ ΤΩΝ ΟΔΩΝ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΗΣ ΠΥΛΗΣ ΟΠΙΣΩ ΤΩΝ ΠΑΡΑΤΡΕΧΟΝΤΩΝ ΚΑΙ ΦΥΛΑΞΕΤΕ ΤΗΝ ΦΥΛΑΚΗΝ ΤΟΥ ΟΙΚΟΥ
7 ΚΑΙ ΔΥΟ ΧΕΙΡΕΣ ΕΝ ΥΜΙΝ ΠΑΣ Ο ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΤΟ ΣΑΒΒΑΤΟΝ ΚΑΙ ΦΥΛΑΞΟΥΣΙΝ ΤΗΝ ΦΥΛΑΚΗΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ
8 ΚΑΙ ΚΥΚΛΩΣΑΤΕ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΚΛΩ ΑΝΗΡ ΚΑΙ ΤΟ ΣΚΕΥΟΣ ΑΥΤΟΥ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΤΑ ΣΑΔΗΡΩΘ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΤΩ ΕΚΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ
9 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΕΚΑΤΟΝΤΑΡΧΟΙ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΙΩΔΑΕ Ο ΣΥΝΕΤΟΣ ΚΑΙ ΕΛΑΒΕΝ ΑΝΗΡ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΤΟΥΣ ΕΙΣΠΟΡΕΥΟΜΕΝΟΥΣ ΤΟ ΣΑΒΒΑΤΟΝ ΜΕΤΑ ΤΩΝ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΤΟ ΣΑΒΒΑΤΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΙΩΔΑΕ ΤΟΝ ΙΕΡΕΑ
10 ΚΑΙ ΕΔΩΚΕΝ Ο ΙΕΡΕΥΣ ΤΟΙΣ ΕΚΑΤΟΝΤΑΡΧΑΙΣ ΤΟΥΣ ΣΕΙΡΟΜΑΣΤΑΣ ΚΑΙ ΤΟΥΣ ΤΡΙΣΣΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΤΟΥΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
11 ΚΑΙ ΕΣΤΗΣΑΝ ΟΙ ΠΑΡΑΤΡΕΧΟΝΤΕΣ ΑΝΗΡ ΚΑΙ ΤΟ ΣΚΕΥΟΣ ΑΥΤΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΩΜΙΑΣ ΤΟΥ ΟΙΚΟΥ ΤΗΣ ΔΕΞΙΑΣ ΕΩΣ ΤΗΣ ΩΜΙΑΣ ΤΟΥ ΟΙΚΟΥ ΤΗΣ ΕΥΩΝΥΜΟΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΚΛΩ
12 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΔΩΚΕΝ ΕΠ' ΑΥΤΟΝ ΤΟ ΝΕΖΕΡ ΚΑΙ ΤΟ ΜΑΡΤΥΡΙΟΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΧΡΙΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΡΟΤΗΣΑΝ ΤΗ ΧΕΙΡΙ ΚΑΙ ΕΙΠΑΝ ΖΗΤΩ Ο ΒΑΣΙΛΕΥΣ
13 ΚΑΙ ΗΚΟΥΣΕΝ ΓΟΘΟΛΙΑ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΤΡΕΧΟΝΤΩΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ
14 ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΕΙΣΤΗΚΕΙ ΕΠΙ ΤΟΥ ΣΤΥΛΟΥ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΚΑΙ ΟΙ ΩΔΟΙ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΧΑΙΡΩΝ ΚΑΙ ΣΑΛΠΙΖΩΝ ΕΝ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΓΟΘΟΛΙΑ ΤΑ ΙΜΑΤΙΑ ΕΑΥΤΗΣ ΚΑΙ ΕΒΟΗΣΕΝ ΣΥΝΔΕΣΜΟΣ ΣΥΝΔΕΣΜΟΣ
15 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΤΟΙΣ ΕΚΑΤΟΝΤΑΡΧΑΙΣ ΤΟΙΣ ΕΠΙΣΚΟΠΟΙΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΞΑΓΑΓΕΤΕ ΑΥΤΗΝ ΕΣΩΘΕΝ ΤΩΝ ΣΑΔΗΡΩΘ ΚΑΙ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΟΠΙΣΩ ΑΥΤΗΣ ΘΑΝΑΤΩ ΘΑΝΑΤΩΘΗΣΕΤΑΙ ΡΟΜΦΑΙΑ ΟΤΙ ΕΙΠΕΝ Ο ΙΕΡΕΥΣ ΚΑΙ ΜΗ ΑΠΟΘΑΝΗ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
16 ΚΑΙ ΕΠΕΘΗΚΑΝ ΑΥΤΗ ΧΕΙΡΑΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΟΔΟΝ ΕΙΣΟΔΟΥ ΤΩΝ ΙΠΠΩΝ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΚΕΙ
17 ΚΑΙ ΔΙΕΘΕΤΟ ΙΩΔΑΕ ΔΙΑΘΗΚΗΝ ΑΝΑ ΜΕΣΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΛΑΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΛΑΟΥ
18 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΒΑΑΛ ΚΑΙ ΚΑΤΕΣΠΑΣΑΝ ΑΥΤΟΝ ΚΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΕΙΚΟΝΑΣ ΑΥΤΟΥ ΣΥΝΕΤΡΙΨΑΝ ΑΓΑΘΩΣ ΚΑΙ ΤΟΝ ΜΑΤΘΑΝ ΤΟΝ ΙΕΡΕΑ ΤΟΥ ΒΑΑΛ ΑΠΕΚΤΕΙΝΑΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΘΥΣΙΑΣΤΗΡΙΩΝ ΚΑΙ ΕΘΗΚΕΝ Ο ΙΕΡΕΥΣ ΕΠΙΣΚΟΠΟΥΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ
19 ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΚΑΙ ΤΟΝ ΧΟΡΡΙ ΚΑΙ ΤΟΝ ΡΑΣΙΜ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΗΓΑΓΟΝ ΤΟΝ ΒΑΣΙΛΕΑ ΕΞ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΟΔΟΝ ΠΥΛΗΣ ΤΩΝ ΠΑΡΑΤΡΕΧΟΝΤΩΝ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΚΑΘΙΣΑΝ ΑΥΤΟΝ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΤΩΝ ΒΑΣΙΛΕΩΝ
20 ΚΑΙ ΕΧΑΡΗ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΚΑΙ Η ΠΟΛΙΣ ΗΣΥΧΑΣΕΝ ΚΑΙ ΤΗΝ ΓΟΘΟΛΙΑΝ ΕΘΑΝΑΤΩΣΑΝ ΕΝ ΡΟΜΦΑΙΑ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ

4 REIGNS (2 KINGS) CHAPTER 12
1 ΥΙΟΣ ΕΤΩΝ ΕΠΤΑ ΙΩΑΣ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ
2 ΕΝ ΕΤΕΙ ΕΒΔΟΜΩ ΤΩ ΙΟΥ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΣ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΑΒΙΑ ΕΚ ΤΗΣ ΒΗΡΣΑΒΕΕ
3 ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΩΑΣ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΣ ΕΦΩΤΙΣΕΝ ΑΥΤΟΝ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ
4 ΠΛΗΝ ΤΩΝ ΥΨΗΛΩΝ ΟΥ ΜΕΤΕΣΤΑΘΗΣΑΝ ΚΑΙ ΕΚΕΙ ΕΤΙ Ο ΛΑΟΣ ΕΘΥΣΙΑΖΕΝ ΚΑΙ ΕΘΥΜΙΩΝ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ
5 ΚΑΙ ΕΙΠΕΝ ΙΩΑΣ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΠΑΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΩΝ ΑΓΙΩΝ ΤΟ ΕΙΣΟΔΙΑΖΟΜΕΝΟΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΑΡΓΥΡΙΟΝ ΣΥΝΤΙΜΗΣΕΩΣ ΑΝΗΡ ΑΡΓΥΡΙΟΝ ΛΑΒΩΝ ΣΥΝΤΙΜΗΣΕΩΣ ΠΑΝ ΑΡΓΥΡΙΟΝ Ο ΕΑΝ ΑΝΑΒΗ ΕΠΙ ΚΑΡΔΙΑΝ ΑΝΔΡΟΣ ΕΝΕΓΚΕΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
6 ΛΑΒΕΤΩΣΑΝ ΕΑΥΤΟΙΣ ΟΙ ΙΕΡΕΙΣ ΑΝΗΡ ΑΠΟ ΤΗΣ ΠΡΑΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΑΥΤΟΙ ΚΡΑΤΗΣΟΥΣΙΝ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ ΕΙΣ ΠΑΝΤΑ ΟΥ ΕΑΝ ΕΥΡΕΘΗ ΕΚΕΙ ΒΕΔΕΚ
7 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΕΙΚΟΣΤΩ ΚΑΙ ΤΡΙΤΩ ΕΤΕΙ ΤΩ ΒΑΣΙΛΕΙ ΙΩΑΣ ΟΥΚ ΕΚΡΑΤΑΙΩΣΑΝ ΟΙ ΙΕΡΕΙΣ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ
8 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΩΑΣ Ο ΒΑΣΙΛΕΥΣ ΙΩΔΑΕ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΟΤΙ ΟΥΚ ΕΚΡΑΤΑΙΟΥΤΕ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΝΥΝ ΜΗ ΛΑΒΗΤΕ ΑΡΓΥΡΙΟΝ ΑΠΟ ΤΩΝ ΠΡΑΣΕΩΝ ΥΜΩΝ ΟΤΙ ΕΙΣ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ ΔΩΣΕΤΕ ΑΥΤΟ
9 ΚΑΙ ΣΥΝΕΦΩΝΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΤΟΥ ΜΗ ΛΑΒΕΙΝ ΑΡΓΥΡΙΟΝ ΠΑΡΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΟΥ ΜΗ ΕΝΙΣΧΥΣΑΙ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ
10 ΚΑΙ ΕΛΑΒΕΝ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΚΙΒΩΤΟΝ ΜΙΑΝ ΚΑΙ ΕΤΡΗΣΕΝ ΤΡΩΓΛΗΝ ΕΠΙ ΤΗΣ ΣΑΝΙΔΟΣ ΑΥΤΗΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΠΑΡΑ ΙΑΜΙΒΙΝ ΕΝ ΤΩ ΟΙΚΩ ΑΝΔΡΟΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΑΝ ΟΙ ΙΕΡΕΙΣ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΤΟΝ ΣΤΑΘΜΟΝ ΠΑΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
11 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΟΝ ΟΤΙ ΠΟΛΥ ΤΟ ΑΡΓΥΡΙΟΝ ΕΝ ΤΗ ΚΙΒΩΤΩ ΚΑΙ ΑΝΕΒΗ Ο ΓΡΑΜΜΑΤΕΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ ΕΣΦΙΓΞΑΝ ΚΑΙ ΗΡΙΘΜΗΣΑΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
12 ΚΑΙ ΕΔΩΚΑΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΤΟΙΜΑΣΘΕΝ ΕΠΙ ΧΕΙΡΑΣ ΠΟΙΟΥΝΤΩΝ ΤΑ ΕΡΓΑ ΤΩΝ ΕΠΙΣΚΟΠΩΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΞΕΔΟΣΑΝ ΤΟΙΣ ΤΕΚΤΟΣΙΝ ΤΩΝ ΞΥΛΩΝ ΚΑΙ ΤΟΙΣ ΟΙΚΟΔΟΜΟΙΣ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
13 ΚΑΙ ΤΟΙΣ ΤΕΙΧΙΣΤΑΙΣ ΚΑΙ ΤΟΙΣ ΛΑΤΟΜΟΙΣ ΤΩΝ ΛΙΘΩΝ ΤΟΥ ΚΤΗΣΑΣΘΑΙ ΞΥΛΑ ΚΑΙ ΛΙΘΟΥΣ ΛΑΤΟΜΗΤΟΥΣ ΤΟΥ ΚΑΤΑΣΧΕΙΝ ΤΟ ΒΕΔΕΚ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΙΣ ΠΑΝΤΑ ΟΣΑ ΕΞΩΔΙΑΣΘΗ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΚΡΑΤΑΙΩΣΑΙ
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16 ΚΑΙ ΟΥΚ ΕΞΕΛΟΓΙΖΟΝΤΟ ΤΟΥΣ ΑΝΔΡΑΣ ΟΙΣ ΕΔΙΔΟΥΝ ΤΟ ΑΡΓΥΡΙΟΝ ΕΠΙ ΧΕΙΡΑΣ ΑΥΤΩΝ ΔΟΥΝΑΙ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΤΑ ΕΡΓΑ ΟΤΙ ΕΝ ΠΙΣΤΕΙ ΑΥΤΩΝ ΠΟΙΟΥΣΙΝ
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18 ΤΟΤΕ ΑΝΕΒΗ ΑΖΑΗΛ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΕΠΙ ΓΕΘ ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΑΥΤΗΝ ΚΑΙ ΕΤΑΞΕΝ ΑΖΑΗΛ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΝΑΒΗΝΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ
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20 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ
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22 ΚΑΙ ΙΕΖΙΧΑΡ ΥΙΟΣ ΙΕΜΟΥΑΘ ΚΑΙ ΙΕΖΕΒΟΥΘ Ο ΥΙΟΣ ΑΥΤΟΥ ΣΩΜΗΡ ΟΙ ΔΟΥΛΟΙ ΑΥΤΟΥ ΕΠΑΤΑΞΑΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΜΕΣΣΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 13
1 ΕΝ ΕΤΕΙ ΕΙΚΟΣΤΩ ΚΑΙ ΤΡΙΤΩ ΕΤΕΙ ΤΩ ΙΩΑΣ ΥΙΩ ΟΧΟΖΙΟΥ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΧΑΣ ΥΙΟΣ ΙΟΥ ΕΝ ΣΑΜΑΡΕΙΑ ΕΠΤΑΚΑΙΔΕΚΑ ΕΤΗ
2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΠΙΣΩ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΟΥΚ ΑΠΕΣΤΗ ΑΠ' ΑΥΤΩΝ
3 ΚΑΙ ΩΡΓΙΣΘΗ ΘΥΜΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΝ ΧΕΙΡΙ ΑΖΑΗΛ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΚΑΙ ΕΝ ΧΕΙΡΙ ΥΙΟΥ ΑΔΕΡ ΥΙΟΥ ΑΖΑΗΛ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ
4 ΚΑΙ ΕΔΕΗΘΗ ΙΩΑΧΑΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΑΥΤΟΥ ΚΥΡΙΟΣ ΟΤΙ ΕΙΔΕΝ ΤΗΝ ΘΛΙΨΙΝ ΙΣΡΑΗΛ ΟΤΙ ΕΘΛΙΨΕΝ ΑΥΤΟΥΣ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ
5 ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΣΩΤΗΡΙΑΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΞΗΛΘΕΝ ΥΠΟΚΑΤΩΘΕΝ ΧΕΙΡΟΣ ΣΥΡΙΑΣ ΚΑΙ ΕΚΑΘΙΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΤΟΙΣ ΣΚΗΝΩΜΑΣΙΝ ΑΥΤΩΝ ΚΑΘΩΣ ΕΧΘΕΣ ΚΑΙ ΤΡΙΤΗΣ
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7 ΟΤΙ ΟΥΧ ΥΠΕΛΕΙΦΘΗ ΤΩ ΙΩΑΧΑΣ ΛΑΟΣ ΑΛΛ' Η ΠΕΝΤΗΚΟΝΤΑ ΙΠΠΕΙΣ ΚΑΙ ΔΕΚΑ ΑΡΜΑΤΑ ΚΑΙ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΠΕΖΩΝ ΟΤΙ ΑΠΩΛΕΣΕΝ ΑΥΤΟΥΣ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΚΑΙ ΕΘΕΝΤΟ ΑΥΤΟΥΣ ΩΣ ΧΟΥΝ ΕΙΣ ΚΑΤΑΠΑΤΗΣΙΝ
8 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΧΑΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΑΙ ΔΥΝΑΣΤΕΙΑΙ ΑΥΤΟΥ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ
9 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΑΧΑΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ
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21 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩΝ ΘΑΠΤΟΝΤΩΝ ΤΟΝ ΑΝΔΡΑ ΚΑΙ ΙΔΟΥ ΕΙΔΟΝ ΤΟΝ ΜΟΝΟΖΩΝΟΝ ΚΑΙ ΕΡΡΙΨΑΝ ΤΟΝ ΑΝΔΡΑ ΕΝ ΤΩ ΤΑΦΩ ΕΛΙΣΑΙΕ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΗΨΑΤΟ ΤΩΝ ΟΣΤΕΩΝ ΕΛΙΣΑΙΕ ΚΑΙ ΕΖΗΣΕΝ ΚΑΙ ΑΝΕΣΤΗ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ
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4 REIGNS (2 KINGS) CHAPTER 14
1 ΕΝ ΕΤΕΙ ΔΕΥΤΕΡΩ ΤΩ ΙΩΑΣ ΥΙΩ ΙΩΑΧΑΣ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΜΕΣΣΙΑΣ ΥΙΟΣ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ
2 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΗΝ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΚΑΙ ΕΝΝΕΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΙΩΑΔΙΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ
3 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΠΛΗΝ ΟΥΧ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΙΩΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ
4 ΠΛΗΝ ΤΑ ΥΨΗΛΑ ΟΥΚ ΕΞΗΡΕΝ ΕΤΙ Ο ΛΑΟΣ ΕΘΥΣΙΑΖΕΝ ΚΑΙ ΕΘΥΜΙΩΝ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ
5 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΚΑΤΙΣΧΥΣΕΝ Η ΒΑΣΙΛΕΙΑ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΠΑΤΑΞΑΝΤΑΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ
6 ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΠΑΤΑΞΑΝΤΩΝ ΟΥΚ ΕΘΑΝΑΤΩΣΕΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΙΩ ΝΟΜΩΝ ΜΩΥΣΗ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΛΕΓΩΝ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΠΑΤΕΡΕΣ ΥΠΕΡ ΥΙΩΝ ΚΑΙ ΥΙΟΙ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΥΠΕΡ ΠΑΤΕΡΩΝ ΟΤΙ ΑΛΛ' Η ΕΚΑΣΤΟΣ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΟΥ ΑΠΟΘΑΝΕΙΤΑΙ
7 ΑΥΤΟΣ ΕΠΑΤΑΞΕΝ ΤΟΝ ΕΔΩΜ ΕΝ ΓΑΙΜΕΛΕ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΚΑΙ ΣΥΝΕΛΑΒΕ ΤΗΝ ΠΕΤΡΑΝ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΚΑΘΟΗΛ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ
8 ΤΟΤΕ ΑΠΕΣΤΕΙΛΕΝ ΑΜΕΣΣΙΑΣ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΙΩΑΣ ΥΙΟΝ ΙΩΑΧΑΣ ΥΙΟΥ ΙΟΥ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΛΕΓΩΝ ΔΕΥΡΟ ΟΦΘΩΜΕΝ ΠΡΟΣΩΠΟΙΣ
9 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΑΜΕΣΣΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΛΕΓΩΝ Ο ΑΚΑΝ Ο ΕΝ ΤΩ ΛΙΒΑΝΩ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΗΝ ΚΕΔΡΟΝ ΤΗΝ ΕΝ ΤΩ ΛΙΒΑΝΩ ΛΕΓΩΝ ΔΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΟΥ ΤΩ ΥΙΩ ΜΟΥ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ

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ΔΙΗΛΘΟΝ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΤΑ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΣΥΝΕΠΑΤΗΣΑΝ ΤΟΝ ΑΚΑΝΑ

10 ΤΥΠΤΩΝ ΕΠΑΤΑΞΑΣ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΕΠΗΡΕΝ ΣΕ Η ΚΑΡΔΙΑ ΣΟΥ ΕΝΔΟΞΑΣΘΗΤΙ ΚΑΘΗΜΕΝΟΣ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΙΝΑ ΤΙ ΕΡΙΖΕΙΣ ΕΝ ΚΑΚΙΑ ΣΟΥ ΚΑΙ ΠΕΣΗ ΣΥ ΚΑΙ ΙΟΥΔΑΣ ΜΕΤΑ ΣΟΥ

11 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ ΑΜΕΣΣΙΑΣ ΚΑΙ ΑΝΕΒΗ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΩΦΘΗΣΑΝ ΠΡΟΣΩΠΟΙΣ ΑΥΤΟΣ ΚΑΙ ΑΜΕΣΣΙΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΝ ΒΑΙΘΣΑΜΥΣ ΤΗ ΤΟΥ ΙΟΥΔΑ

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15 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΣ ΟΣΑ ΕΠΟΙΗΣΕΝ ΕΝ ΔΥΝΑΣΤΕΙΑ ΑΥΤΟΥ Α ΕΠΟΛΕΜΗΣΕΝ ΜΕΤΑ ΑΜΕΣΣΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

16 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΑΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΣΑΜΑΡΕΙΑ ΜΕΤΑ ΤΩΝ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

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20 ΚΑΙ ΗΡΑΝ ΑΥΤΟΝ ΕΦ' ΙΠΠΩΝ ΚΑΙ ΕΤΑΦΗ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ

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23 ΕΝ ΕΤΕΙ ΠΕΝΤΕΚΑΙΔΕΚΑΤΩ ΤΟΥ ΑΜΕΣΣΙΟΥ ΥΙΟΥ ΙΩΑΣ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΙΩΑΣ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΝ ΕΤΟΣ

24 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΟΥΚ ΑΠΕΣΤΗ ΑΠΟ ΠΑΣΩΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

25 ΑΥΤΟΣ ΑΠΕΣΤΗΣΕΝ ΤΟ ΟΡΙΟΝ ΙΣΡΑΗΛ ΑΠΟ ΕΙΣΟΔΟΥ ΑΙΜΑΘ ΕΩΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΑΡΑΒΑ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ Ο ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΔΟΥΛΟΥ ΑΥΤΟΥ ΙΩΝΑ ΥΙΟΥ ΑΜΑΘΙ ΤΟΥ ΠΡΟΦΗΤΟΥ ΤΟΥ ΕΚ ΓΕΘΧΟΒΕΡ

26 ΟΤΙ ΕΙΔΕΝ ΚΥΡΙΟΣ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΙΣΡΑΗΛ ΠΙΚΡΑΝ ΣΦΟΔΡΑ ΚΑΙ ΟΛΙΓΟΣΤΟΥΣ ΣΥΝΕΧΟΜΕΝΟΥΣ ΚΑΙ ΕΣΠΑΝΙΣΜΕΝΟΥΣ ΚΑΙ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΟΥΣ ΚΑΙ ΟΥΚ ΗΝ Ο ΒΟΗΘΩΝ ΤΩ ΙΣΡΑΗΛ

27 ΚΑΙ ΟΥΚ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΞΑΛΕΙΨΑΙ ΤΟ ΣΠΕΡΜΑ ΙΣΡΑΗΛ ΥΠΟΚΑΤΩΘΕΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΔΙΑ ΧΕΙΡΟΣ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΙΩΑΣ

28 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΑΙ ΔΥΝΑΣΤΕΙΑΙ ΑΥΤΟΥ ΟΣΑ ΕΠΟΛΕΜΗΣΕΝ ΚΑΙ ΟΣΑ ΕΠΕΣΤΡΕΨΕΝ ΤΗΝ ΔΑΜΑΣΚΟΝ ΚΑΙ ΤΗΝ ΑΙΜΑΘ ΤΩ ΙΟΥΔΑ ΕΝ ΙΣΡΑΗΛ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

29 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΕΡΟΒΟΑΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΜΕΤΑ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΖΑΡΙΑΣ ΥΙΟΣ ΑΜΕΣΣΙΟΥ ΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 15

1 ΕΝ ΕΤΕΙ ΕΙΚΟΣΤΩ ΚΑΙ ΕΒΔΟΜΩ ΤΩ ΙΕΡΟΒΟΑΜ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΕΒΑΣΙΛΕΥΣΕΝ ΑΖΑΡΙΑΣ ΥΙΟΣ ΑΜΕΣΣΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΥΙΟΣ ΕΚΚΑΙΔΕΚΑ ΕΤΩΝ ΗΝ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΔΥΟ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΧΑΛΙΑ ΕΞ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΜΕΣΣΙΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ

4 ΠΛΗΝ ΤΩΝ ΥΨΗΛΩΝ ΟΥΚ ΕΞΗΡΕΝ ΕΤΙ Ο ΛΑΟΣ ΕΘΥΣΙΑΖΕΝ ΚΑΙ ΕΘΥΜΙΩΝ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ

5 ΚΑΙ ΗΨΑΤΟ ΚΥΡΙΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΗΝ ΛΕΛΕΠΡΩΜΕΝΟΣ ΕΩΣ ΗΜΕΡΑΣ ΘΑΝΑΤΟΥ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΟΙΚΩ ΑΦΦΟΥΣΩΘ ΚΑΙ ΙΩΑΘΑΜ ΥΙΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙ ΤΩ ΟΙΚΩ ΚΡΙΝΩΝ ΤΟΝ ΛΑΟΝ ΤΗΣ ΓΗΣ

6 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΑΖΑΡΙΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΟΥ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

7 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΖΑΡΙΑΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΘΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

8 ΕΝ ΕΤΕΙ ΤΡΙΑΚΟΣΤΩ ΚΑΙ ΟΓΔΟΩ ΤΩ ΑΖΑΡΙΑ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΖΑΧΑΡΙΑΣ ΥΙΟΣ ΙΕΡΟΒΟΑΜ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΕΞΑΜΗΝΟΝ

9 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΘΑ ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ ΟΥΚ ΑΠΕΣΤΗ ΑΠΟ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

10 ΚΑΙ ΣΥΝΕΣΤΡΑΦΗΣΑΝ ΕΠ' ΑΥΤΟΝ ΣΕΛΛΟΥΜ ΥΙΟΣ ΙΑΒΙΣ ΚΑΙ ΚΕΒΛΑΑΜ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΥΤΟΝ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΑΥΤΟΝ ΚΑΙ ΣΕΛΛΟΥΜ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΤ' ΑΥΤΟΥ

11 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΖΑΧΑΡΙΟΥ ΙΔΟΥ ΕΣΤΙΝ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

12 Ο ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΙΟΥ ΛΕΓΩΝ ΥΙΟΙ ΤΕΤΑΡΤΟΙ ΚΑΘΗΣΟΝΤΑΙ ΣΟΙ ΕΠΙ ΘΡΟΝΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ

13 ΚΑΙ ΣΕΛΛΟΥΜ ΥΙΟΣ ΙΑΒΙΣ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΕΝ ΕΤΕΙ ΤΡΙΑΚΟΣΤΩ ΚΑΙ ΕΝΑΤΩ ΑΖΑΡΙΑ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΣΕΛΛΟΥΜ ΜΗΝΑ ΗΜΕΡΩΝ ΕΝ ΣΑΜΑΡΕΙΑ

14 ΚΑΙ ΑΝΕΒΗ ΜΑΝΑΗΜ ΥΙΟΣ ΓΑΔΔΙ ΕΚ ΘΑΡΣΙΛΑ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΣΕΛΛΟΥΜ ΥΙΟΝ ΙΑΒΙΣ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ

15 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΣΕΛΛΟΥΜ ΚΑΙ Η ΣΥΣΤΡΟΦΗ ΑΥΤΟΥ ΗΝ ΣΥΝΕΣΤΡΑΦΗ ΙΔΟΥ ΕΙΣΙΝ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

16 ΤΟΤΕ ΕΠΑΤΑΞΕΝ ΜΑΝΑΗΜ ΤΗΝ ΘΕΡΣΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΗ ΚΑΙ ΤΑ ΟΡΙΑ ΑΥΤΗΣ ΑΠΟ ΘΕΡΣΑ ΟΤΙ ΟΥΚ ΗΝΟΙΞΑΝ ΑΥΤΩ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΗΝ ΚΑΙ ΤΑΣ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΣ ΑΝΕΡΡΗΞΕΝ

17 ΕΝ ΕΤΕΙ ΤΡΙΑΚΟΣΤΩ ΚΑΙ ΕΝΑΤΩ ΑΖΑΡΙΑ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΜΑΝΑΗΜ ΥΙΟΣ ΓΑΔΔΙ ΕΠΙ ΙΣΡΑΗΛ ΔΕΚΑ ΕΤΗ ΕΝ ΣΑΜΑΡΕΙΑ

18 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΟΥΚ ΑΠΕΣΤΗ ΑΠΟ ΠΑΣΩΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

19 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΑΝΕΒΗ ΦΟΥΛ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΜΑΝΑΗΜ ΕΔΩΚΕΝ ΤΩ ΦΟΥΛ

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ΧΙΛΙΑ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΕΙΝΑΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ

20 ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΜΑΝΑΗΜ ΤΟ ΑΡΓΥΡΙΟΝ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΕΠΙ ΠΑΝ ΔΥΝΑΤΟΝ ΙΣΧΥΙ ΔΟΥΝΑΙ ΤΩ ΒΑΣΙΛΕΙ ΤΩΝ ΑΣΣΥΡΙΩΝ ΠΕΝΤΗΚΟΝΤΑ ΣΙΚΛΟΥΣ ΤΩ ΑΝΔΡΙ ΤΩ ΕΝΙ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΟΥΚ ΕΣΤΗ ΕΚΕΙ ΕΝ ΤΗ ΓΗ

21 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΜΑΝΑΗΜ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

22 ΚΑΙ ΕΚΟΙΜΗΘΗ ΜΑΝΑΗΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΦΑΚΕΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

23 ΕΝ ΕΤΕΙ ΠΕΝΤΗΚΟΣΤΩ ΤΟΥ ΑΖΑΡΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΦΑΚΕΙΑΣ ΥΙΟΣ ΜΑΝΑΗΜ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΔΥΟ ΕΤΗ

24 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΟΥΚ ΑΠΕΣΤΗ ΑΠΟ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

25 ΚΑΙ ΣΥΝΕΣΤΡΑΦΗ ΕΠ' ΑΥΤΟΝ ΦΑΚΕΕ ΥΙΟΣ ΡΟΜΕΛΙΟΥ Ο ΤΡΙΣΤΑΤΗΣ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΕΝ ΣΑΜΑΡΕΙΑ ΕΝΑΝΤΙΟΝ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΜΕΤΑ ΤΟΥ ΑΡΓΟΒ ΚΑΙ ΜΕΤΑ ΤΟΥ ΑΡΙΑ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΕΣ ΑΠΟ ΤΩΝ ΤΕΤΡΑΚΟΣΙΩΝ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΤ' ΑΥΤΟΥ

26 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΦΑΚΕΙΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΙΔΟΥ ΕΙΣΙΝ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

27 ΕΝ ΕΤΕΙ ΠΕΝΤΗΚΟΣΤΩ ΚΑΙ ΔΕΥΤΕΡΩ ΤΟΥ ΑΖΑΡΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΦΑΚΕΕ ΥΙΟΣ ΡΟΜΕΛΙΟΥ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΣΑΜΑΡΕΙΑ ΕΙΚΟΣΙ ΕΤΗ

28 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΟΥΚ ΑΠΕΣΤΗ ΑΠΟ ΠΑΣΩΝ ΑΜΑΡΤΙΩΝ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ

29 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΦΑΚΕΕ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΗΛΘΕΝ ΘΑΓΛΑΘΦΕΛΛΑΣΑΡ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΑΙΝ ΚΑΙ ΤΗΝ ΑΒΕΛΒΑΙΘΑΜΑΑΧΑ ΚΑΙ ΤΗΝ ΙΑΝΩΧ ΚΑΙ ΤΗΝ ΚΕΝΕΖ ΚΑΙ ΤΗΝ ΑΣΩΡ ΚΑΙ ΤΗΝ ΓΑΛΑΑΔ ΚΑΙ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΠΑΣΑΝ ΓΗΝ ΝΕΦΘΑΛΙ ΚΑΙ ΑΠΩΚΙΣΕΝ ΑΥΤΟΥΣ ΕΙΣ ΑΣΣΥΡΙΟΥΣ

30 ΚΑΙ ΣΥΝΕΣΤΡΕΨΕΝ ΣΥΣΤΡΕΜΜΑ ΩΣΗΕ ΥΙΟΣ ΗΛΑ ΕΠΙ ΦΑΚΕΕ ΥΙΟΝ ΡΟΜΕΛΙΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΤ' ΑΥΤΟΥ ΕΝ ΕΤΕΙ ΕΙΚΟΣΤΩ ΙΩΑΘΑΜ ΥΙΟΥ ΑΖΑΡΙΟΥ

31 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΦΑΚΕΕ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΙΔΟΥ ΕΣΤΙΝ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΣΡΑΗΛ

32 ΕΝ ΕΤΕΙ ΔΕΥΤΕΡΩ ΦΑΚΕΕ ΥΙΟΥ ΡΟΜΕΛΙΟΥ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΘΑΜ ΥΙΟΣ ΑΖΑΡΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

33 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΗΝ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΚΚΑΙΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΙΕΡΟΥΣΑ ΘΥΓΑΤΗΡ ΣΑΔΩΚ

34 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΖΙΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ

35 ΠΛΗΝ ΤΑ ΥΨΗΛΑ ΟΥΚ ΕΞΗΡΕΝ ΕΤΙ Ο ΛΑΟΣ ΕΘΥΣΙΑΖΕΝ ΚΑΙ ΕΘΥΜΙΑ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ ΑΥΤΟΣ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΠΥΛΗΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΝ ΕΠΑΝΩ

36 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΘΑΜ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

37 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΗΡΞΑΤΟ ΚΥΡΙΟΣ ΕΞΑΠΟΣΤΕΛΛΕΙΝ ΕΝ ΙΟΥΔΑ ΤΟΝ ΡΑΑΣΣΩΝ ΒΑΣΙΛΕΑ ΣΥΡΙΑΣ ΚΑΙ ΤΟΝ ΦΑΚΕΕ ΥΙΟΝ ΡΟΜΕΛΙΟΥ

38 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΑΘΑΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΧΑΖ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 16

1 ΕΝ ΕΤΕΙ ΕΠΤΑΚΑΙΔΕΚΑΤΩ ΦΑΚΕΕ ΥΙΟΥ ΡΟΜΕΛΙΟΥ ΕΒΑΣΙΛΕΥΣΕΝ ΑΧΑΖ ΥΙΟΣ ΙΩΑΘΑΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΥΙΟΣ ΕΙΚΟΣΙ ΕΤΩΝ ΗΝ ΑΧΑΖ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΚΚΑΙΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΠΙΣΤΩΣ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΚΑΙ ΓΕ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΔΙΗΓΕΝ ΕΝ ΠΥΡΙ ΚΑΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΩΝ ΕΘΝΩΝ ΩΝ ΕΞΗΡΕΝ ΚΥΡΙΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

4 ΚΑΙ ΕΘΥΣΙΑΖΕΝ ΚΑΙ ΕΘΥΜΙΑ ΕΝ ΤΟΙΣ ΥΨΗΛΟΙΣ ΚΑΙ ΕΠΙ ΤΩΝ ΒΟΥΝΩΝ ΚΑΙ ΥΠΟΚΑΤΩ ΠΑΝΤΟΣ ΞΥΛΟΥ ΑΛΣΩΔΟΥΣ

5 ΤΟΤΕ ΑΝΕΒΗ ΡΑΑΣΣΩΝ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΚΑΙ ΦΑΚΕΕ ΥΙΟΣ ΡΟΜΕΛΙΟΥ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΠΟΛΙΟΡΚΟΥΝ ΕΠΙ ΑΧΑΖ ΚΑΙ ΟΥΚ ΕΔΥΝΑΝΤΟ ΠΟΛΕΜΕΙΝ

6 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΕΠΕΣΤΡΕΨΕΝ ΡΑΑΣΣΩΝ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΤΗΝ ΑΙΛΑΘ ΤΗ ΣΥΡΙΑ ΚΑΙ ΕΞΕΒΑΛΕΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΞ ΑΙΛΑΘ ΚΑΙ ΙΔΟΥΜΑΙΟΙ ΗΛΘΟΝ ΕΙΣ ΑΙΛΑΘ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

7 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΧΑΖ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΘΑΓΛΑ-ΘΦΕΛΛΑΣΑΡ ΒΑΣΙΛΕΑ ΑΣΣΥΡΙΩΝ ΛΕΓΩΝ ΔΟΥΛΟΣ ΣΟΥ ΚΑΙ ΥΙΟΣ ΣΟΥ ΕΓΩ ΑΝΑΒΗΘΙ ΚΑΙ ΣΩΣΟΝ ΜΕ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΤΩΝ ΕΠΑΝΙΣΤΑΜΕΝΩΝ ΕΠ' ΕΜΕ

8 ΚΑΙ ΕΛΑΒΕΝ ΑΧΑΖ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΘΗΣΑΥΡΟΙΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΔΩΡΑ

9 ΚΑΙ ΗΚΟΥΣΕΝ ΑΥΤΟΥ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΑΝΕΒΗ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΑΠΩΚΙΣΕΝ ΑΥΤΗΝ ΚΑΙ ΤΟΝ ΡΑΑΣΣΩΝ ΕΘΑΝΑΤΩΣΕΝ

10 ΚΑΙ ΕΠΟΡΕΥΘΗ ΒΑΣΙΛΕΥΣ ΑΧΑΖ ΕΙΣ ΑΠΑΝΤΗΝ ΤΩ ΘΑΓΛΑΘΦΕΛΛΑΣΑΡ ΒΑΣΙΛΕΙ ΑΣΣΥΡΙΩΝ ΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΙ ΕΙΔΕΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΝ ΔΑΜΑΣΚΩ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΧΑΖ ΠΡΟΣ ΟΥΡΙΑΝ ΤΟΝ ΙΕΡΕΑ ΤΟ ΟΜΟΙΩΜΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΝ ΡΥΘΜΟΝ ΑΥΤΟΥ ΕΙΣ ΠΑΣΑΝ ΠΟΙΗΣΙΝ ΑΥΤΟΥ

11 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΟΥΡΙΑΣ Ο ΙΕΡΕΥΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΧΑΖ ΕΚ ΔΑΜΑΣΚΟΥ

12 ΚΑΙ ΕΙΔΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΑΝΕΒΗ ΕΠ' ΑΥΤΟ

13 ΚΑΙ ΕΘΥΜΙΑΣΕΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΣΠΟΝΔΗΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΧΕΕΝ ΤΟ ΑΙΜΑ ΤΩΝ ΕΙΡΗΝΙΚΩΝ ΤΩΝ ΑΥΤΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

14 ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ ΤΟ ΑΠΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΣΗΓΑΓΕΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΟΙΚΟΥ ΚΥΡΙΟΥ ΑΠΟ ΤΟΥ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟ ΕΠΙ ΜΗΡΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΤΑ ΒΟΡΡΑΝ

15 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΑΧΑΖ ΤΩ ΟΥΡΙΑ ΤΩ ΙΕΡΕΙ ΛΕΓΩΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΜΕΓΑ ΠΡΟΣΦΕΡΕ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΤΗΝ ΠΡΩΙΝΗΝ ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΤΗΝ ΕΣΠΕΡΙΝΗΝ ΚΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΣΠΟΝΔΗΝ ΑΥΤΩΝ ΚΑΙ ΠΑΝ ΑΙΜΑ ΟΛΟΚΑΥΤΩΣΕΩΣ ΚΑΙ ΠΑΝ ΑΙΜΑ ΘΥΣΙΑΣ ΕΠ' ΑΥΤΟ ΠΡΟΣΧΕΕΙΣ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΤΟ ΠΡΩΙ

16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΥΡΙΑΣ Ο ΙΕΡΕΥΣ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΑΧΑΖ

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17 ΚΑΙ ΣΥΝΕΚΟΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΧΑΖ ΤΑ ΣΥΓΚΛΕΙΣΜΑΤΑ ΤΩΝ ΜΕΧΩΝΩΘ ΚΑΙ ΜΕΤΗΡΕΝ ΑΠ' ΑΥΤΩΝ ΤΟΝ ΛΟΥΤΗΡΑ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΘΕΙΛΕΝ ΑΠΟ ΤΩΝ ΒΟΩΝ ΤΩΝ ΧΑΛΚΩΝ ΤΩΝ ΥΠΟΚΑΤΩ ΑΥΤΗΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΕΠΙ ΒΑΣΙΝ ΛΙΘΙΝΗΝ

18 ΚΑΙ ΤΟΝ ΘΕΜΕΛΙΟΝ ΤΗΣ ΚΑΘΕΔΡΑΣ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΗΝ ΕΙΣΟΔΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΝ ΕΞΩ ΕΠΕΣΤΡΕΨΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

19 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΑΧΑΖ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

20 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΧΑΖ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΖΕΚΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 17

1 ΕΝ ΕΤΕΙ ΔΩΔΕΚΑΤΩ ΤΩ ΑΧΑΖ ΒΑΣΙΛΕΙ ΙΟΥΔΑ ΕΒΑΣΙΛΕΥΣΕΝ ΩΣΗΕ ΥΙΟΣ ΗΛΑ ΕΝ ΣΑΜΑΡΕΙΑ ΕΠΙ ΙΣΡΑΗΛ ΕΝΝΕΑ ΕΤΗ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΠΛΗΝ ΟΥΧ ΩΣ ΟΙ ΒΑΣΙΛΕΙΣ ΙΣΡΑΗΛ ΟΙ ΗΣΑΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

3 ΕΠ' ΑΥΤΟΝ ΑΝΕΒΗ ΣΑΛΑΜΑΝΑΣΑΡ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩ ΩΣΗΕ ΔΟΥΛΟΣ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΑΥΤΩ ΜΑΝΑΑ

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32 ΚΑΙ ΗΣΑΝ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΚΑΤΩΚΙΣΑΝ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΤΩΝ ΥΨΗΛΩΝ Α ΕΠΟΙΗΣΑΝ ΕΝ ΣΑΜΑΡΕΙΑ ΕΘΝΟΣ ΕΘΝΟΣ ΕΝ ΠΟΛΕΙ ΕΝ Η ΚΑΤΩΚΟΥΝ ΕΝ ΑΥΤΗ ΚΑΙ ΗΣΑΝ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΙΕΡΕΙΣ ΤΩΝ ΥΨΗΛΩΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΕΝ ΟΙΚΩ ΤΩΝ ΥΨΗΛΩΝ

33 ΤΟΝ ΚΥΡΙΟΝ ΕΦΟΒΟΥΝΤΟ ΚΑΙ ΤΟΙΣ ΘΕΟΙΣ ΑΥΤΩΝ ΕΛΑΤΡΕΥΟΝ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΤΩΝ ΕΘΝΩΝ ΟΘΕΝ ΑΠΩΚΙΣΕΝ ΑΥΤΟΥΣ ΕΚΕΙΘΕΝ

34 ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΑΥΤΟΙ ΕΠΟΙΟΥΝ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΑΥΤΩΝ ΑΥΤΟΙ ΦΟΒΟΥΝΤΑΙ ΚΑΙ ΑΥΤΟΙ ΠΟΙΟΥΣΙΝ ΚΑΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΗΝ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΟΙΣ ΥΙΟΙΣ ΙΑΚΩΒ ΟΥ ΕΘΗΚΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΣΡΑΗΛ

35 ΚΑΙ ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΜΕΤ' ΑΥΤΩΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΛΕΓΩΝ ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΘΕΟΥΣ ΕΤΕΡΟΥΣ ΚΑΙ ΟΥ ΠΡΟΣΚΥΝΗΣΕΤΕ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΛΑΤΡΕΥΣΕΤΕ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΘΥΣΙΑΣΕΤΕ ΑΥΤΟΙΣ

36 ΟΤΙ ΑΛΛ' Η ΤΩ ΚΥΡΙΩ ΟΣ ΑΝΗΓΑΓΕΝ ΥΜΑΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΝ ΙΣΧΥΙ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΥΨΗΛΩ ΑΥΤΟΝ ΦΟΒΗΘΗΣΕΣΘΕ ΚΑΙ ΑΥΤΩ ΠΡΟΣΚΥΝΗΣΕΤΕ ΚΑΙ ΑΥΤΩ ΘΥΣΕΤΕ

37 ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΚΑΙ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΣ ΕΓΡΑΨΕΝ ΥΜΙΝ ΦΥΛΑΣΣΕΣΘΕ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΘΕΟΥΣ ΕΤΕΡΟΥΣ

38 ΚΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΗΝ ΔΙΕΘΕΤΟ ΜΕΘ' ΥΜΩΝ ΟΥΚ ΕΠΙΛΗΣΕΣΘΕ ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΘΕΟΥΣ ΕΤΕΡΟΥΣ

39 ΟΤΙ ΑΛΛ' Η ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΥΜΩΝ ΦΟΒΗΘΗΣΕΣΘΕ ΚΑΙ ΑΥΤΟΣ ΕΞΕΛΕΙΤΑΙ ΥΜΑΣ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΥΜΩΝ

40 ΚΑΙ ΟΥΚ ΑΚΟΥΣΕΣΘΕ ΕΠΙ ΤΩ ΚΡΙΜΑΤΙ ΑΥΤΩΝ Ο ΑΥΤΟΙ ΠΟΙΟΥΣΙΝ

41 ΚΑΙ ΗΣΑΝ ΤΑ ΕΘΝΗ ΤΑΥΤΑ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΑΥΤΩΝ ΗΣΑΝ ΔΟΥΛΕΥΟΝΤΕΣ ΚΑΙ ΓΕ ΟΙ ΥΙΟΙ ΚΑΙ ΟΙ ΥΙΟΙ ΤΩΝ ΥΙΩΝ ΑΥΤΩΝ ΚΑΘΑ ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΠΟΙΟΥΣΙΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

4 REIGNS (2 KINGS) CHAPTER 18

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΕΤΕΙ ΤΡΙΤΩ ΤΩ ΩΣΗΕ ΥΙΩ ΗΛΑ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΕΒΑΣΙΛΕΥΣΕΝ ΕΖΕΚΙΑΣ ΥΙΟΣ ΑΧΑΖ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΗΝ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΚΑΙ ΕΝΝΕΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΒΟΥ ΘΥΓΑΤΗΡ ΖΑΧΑΡΙΟΥ

3 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

4 ΑΥΤΟΣ ΕΞΗΡΕΝ ΤΑ ΥΨΗΛΑ ΚΑΙ ΣΥΝΕΤΡΙΨΕΝ ΠΑΣΑΣ ΤΑΣ ΣΤΗΛΑΣ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΤΑ ΑΛΣΗ ΚΑΙ ΤΟΝ ΟΦΙΝ ΤΟΝ ΧΑΛΚΟΥΝ ΟΝ ΕΠΟΙΗΣΕΝ ΜΩΥΣΗΣ ΟΤΙ ΕΩΣ ΤΩΝ ΗΜΕΡΩΝ ΕΚΕΙΝΩΝ ΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΘΥΜΙΩΝΤΕΣ ΑΥΤΩ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΝΕΕΣΘΑΝ

5 ΕΝ ΚΥΡΙΩ ΘΕΩ ΙΣΡΑΗΛ ΗΛΠΙΣΕΝ ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΟΥΚ ΕΓΕΝΗΘΗ ΟΜΟΙΟΣ ΑΥΤΩ ΕΝ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΤΟΙΣ ΓΕΝΟΜΕΝΟΙΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

6 ΚΑΙ ΕΚΟΛΛΗΘΗ ΤΩ ΚΥΡΙΩ ΟΥΚ ΑΠΕΣΤΗ ΟΠΙΣΘΕΝ ΑΥΤΟΥ ΚΑΙ ΕΦΥΛΑΞΕΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΟΣΑΣ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗ

7 ΚΑΙ ΗΝ ΚΥΡΙΟΣ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΙΕΙ ΣΥΝΗΚΕΝ ΚΑΙ ΗΘΕΤΗΣΕΝ ΕΝ ΤΩ ΒΑΣΙΛΕΙ ΑΣΣΥΡΙΩΝ ΚΑΙ ΟΥΚ ΕΔΟΥΛΕΥΣΕΝ ΑΥΤΩ

8 ΑΥΤΟΣ ΕΠΑΤΑΞΕΝ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΕΩΣ ΓΑΖΗΣ ΚΑΙ ΕΩΣ ΟΡΙΟΥ ΑΥΤΗΣ ΑΠΟ ΠΥΡΓΟΥ ΦΥΛΑΣΣΟΝΤΩΝ ΚΑΙ ΕΩΣ ΠΟΛΕΩΣ ΟΧΥΡΑΣ

9 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΒΑΣΙΛΕΙ ΕΖΕΚΙΑ ΑΥΤΟΣ ΕΝΙΑΥΤΟΣ Ο ΕΒΔΟΜΟΣ ΤΩ ΩΣΗΕ ΥΙΩ ΗΛΑ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΑΝΕΒΗ ΣΑΛΑΜΑΝΑΣΣΑΡ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΠΟΛΙΟΡΚΕΙ ΕΠ' ΑΥΤΗΝ

10 ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΑΥΤΗΝ ΑΠΟ ΤΕΛΟΥΣ ΤΡΙΩΝ ΕΤΩΝ ΕΝ ΕΤΕΙ ΕΚΤΩ ΤΩ ΕΖΕΚΙΑ ΑΥΤΟΣ ΕΝΙΑΥΤΟΣ ΕΝΑΤΟΣ ΤΩ ΩΣΗΕ ΒΑΣΙΛΕΙ ΙΣΡΑΗΛ ΚΑΙ ΣΥΝΕΛΗΜΦΘΗ ΣΑΜΑΡΕΙΑ

11 ΚΑΙ ΑΠΩΚΙΣΕΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΗΝ ΣΑΜΑΡΕΙΑΝ ΕΙΣ ΑΣΣΥΡΙΟΥΣ ΚΑΙ ΕΘΗΚΕΝ ΑΥΤΟΥΣ ΕΝ ΑΛΑΕ ΚΑΙ ΕΝ ΑΒΩΡ ΠΟΤΑΜΩ ΓΩΖΑΝ ΚΑΙ ΟΡΗ ΜΗΔΩΝ

12 ΑΝΘ' ΩΝ ΟΤΙ ΟΥΚ ΗΚΟΥΣΑΝ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΒΗΣΑΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ Ο ΔΟΥΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑΝ

13 ΚΑΙ ΤΩ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΒΑΣΙΛΕΙ ΕΖΕΚΙΟΥ ΑΝΕΒΗ ΣΕΝΝΑΧΗΡΙΜ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΤΑΣ ΟΧΥΡΑΣ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΑΥΤΑΣ

14 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΖΕΚΙΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΒΑΣΙΛΕΑ ΑΣΣΥΡΙΩΝ ΕΙΣ ΛΑΧΙΣ ΛΕΓΩΝ ΗΜΑΡΤΗΚΑ ΑΠΟΣΤΡΑΦΗΤΙ ΑΠ' ΕΜΟΥ Ο ΕΑΝ ΕΠΙΘΗΣ ΕΠ' ΕΜΕ ΒΑΣΤΑΣΩ ΚΑΙ ΕΠΕΘΗΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΕΖΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΤΡΙΑΚΟΣΙΑ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ

15 ΚΑΙ ΕΔΩΚΕΝ ΕΖΕΚΙΑΣ ΠΑΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΘΗΣΑΥΡΟΙΣ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ

16 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΣΥΝΕΚΟΨΕΝ ΕΖΕΚΙΑΣ ΤΑΣ ΘΥΡΑΣ ΝΑΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΑ ΕΣΤΗΡΙΓΜΕΝΑ Α ΕΧΡΥΣΩΣΕΝ ΕΖΕΚΙΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑ ΒΑΣΙΛΕΙ ΑΣΣΥΡΙΩΝ

17 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΟΝ ΘΑΡΘΑΝ ΚΑΙ ΤΟΝ ΡΑΦΙΣ ΚΑΙ ΤΟΝ ΡΑΨΑΚΗΝ ΕΚ ΛΑΧΙΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΖΕΚΙΑΝ ΕΝ ΔΥΝΑΜΕΙ ΒΑΡΕΙΑ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΝΕΒΗΣΑΝ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΗΣΑΝ ΕΝ ΤΩ ΥΔΡΑΓΩΓΩ ΤΗΣ ΚΟΛΥΜΒΗΘΡΑΣ ΤΗΣ ΑΝΩ Η ΕΣΤΙΝ ΕΝ ΤΗ ΟΔΩ ΤΟΥ ΑΓΡΟΥ ΤΟΥ ΓΝΑΦΕΩΣ

18 ΚΑΙ ΕΒΟΗΣΑΝ ΠΡΟΣ ΕΖΕΚΙΑΝ ΚΑΙ ΕΞΗΛΘΟΝ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΑΚΙΜ ΥΙΟΣ ΧΕΛΚΙΟΥ Ο ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΣΟΜΝΑΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΙΩΑΣ ΥΙΟΣ ΑΣΑΦ Ο ΑΝΑΜΙΜΝΗΣΚΩΝ

19 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΡΑΨΑΚΗΣ ΕΙΠΑΤΕ ΔΗ ΠΡΟΣ ΕΖΕΚΙΑΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ Ο ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΙΣ Η ΠΕΠΟΙΘΗΣΙΣ ΑΥΤΗ ΗΝ ΠΕΠΟΙΘΑΣ

20 ΕΙΠΑΣ ΠΛΗΝ ΛΟΓΟΙ ΧΕΙΛΕΩΝ ΒΟΥΛΗ ΚΑΙ ΔΥΝΑΜΙΣ ΕΙΣ ΠΟΛΕΜΟΝ ΝΥΝ ΟΥΝ ΤΙΝΙ ΠΕΠΟΙΘΩΣ ΗΘΕΤΗΣΑΣ ΕΝ ΕΜΟΙ

21 ΝΥΝ ΙΔΟΥ ΠΕΠΟΙΘΑΣ ΣΑΥΤΩ ΕΠΙ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΚΑΛΑΜΙΝΗΝ ΤΗΝ ΤΕΘΛΑΣΜΕΝΗΝ ΤΑΥΤΗΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΟΣ ΑΝ ΣΤΗΡΙΧΘΗ ΑΝΗΡ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΤΡΗΣΕΙ ΑΥΤΗΝ ΟΥΤΩΣ ΦΑΡΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΠΑΣΙΝ ΤΟΙΣ ΠΕΠΟΙΘΟΣΙΝ ΕΠ' ΑΥΤΟΝ

22 ΚΑΙ ΟΤΙ ΕΙΠΑΣ ΠΡΟΣ ΜΕ ΕΠΙ ΚΥΡΙΟΝ ΘΕΟΝ ΠΕΠΟΙΘΑΜΕΝ ΟΥΧΙ ΑΥΤΟΣ ΟΥΤΟΣ ΟΥ ΑΠΕΣΤΗΣΕΝ ΕΖΕΚΙΑΣ ΤΑ ΥΨΗΛΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΟΥΔΑ ΚΑΙ ΤΗ ΙΕΡΟΥΣΑΛΗΜ ΕΝΩΠΙΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥΤΟΥ ΠΡΟΣΚΥΝΗΣΕΤΕ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

23 ΚΑΙ ΝΥΝ ΜΙΧΘΗΤΕ ΔΗ ΤΩ ΚΥΡΙΩ ΜΟΥ ΒΑΣΙΛΕΙ ΑΣΣΥΡΙΩΝ ΚΑΙ ΔΩΣΩ ΣΟΙ ΔΙΣΧΙΛΙΟΥΣ ΙΠΠΟΥΣ ΕΙ ΔΥΝΗΣΗ ΔΟΥΝΑΙ ΣΕΑΥΤΩ ΕΠΙΒΑΤΑΣ ΕΠ' ΑΥΤΟΥΣ

24 ΚΑΙ ΠΩΣ ΑΠΟΣΤΡΕΨΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΠΑΡΧΟΥ ΕΝΟΣ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΤΩΝ ΕΛΑΧΙΣΤΩΝ ΚΑΙ ΗΛΠΙΣΑΣ ΣΑΥΤΩ ΕΠ' ΑΙΓΥΠΤΟΝ ΕΙΣ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΕΙΣ

25 ΚΑΙ ΝΥΝ ΜΗ ΑΝΕΥ ΚΥΡΙΟΥ ΑΝΕΒΗΜΕΝ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΤΟΥ ΔΙΑΦΘΕΙΡΑΙ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΝΑΒΗΘΙ ΕΠΙ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΔΙΑΦΘΕΙΡΟΝ ΑΥΤΗΝ

26 ΚΑΙ ΕΙΠΕΝ ΕΛΙΑΚΙΜ ΥΙΟΣ ΧΕΛΚΙΟΥ ΚΑΙ ΣΟΜΝΑΣ ΚΑΙ ΙΩΑΣ ΠΡΟΣ ΡΑΨΑΚΗΝ ΛΑΛΗΣΟΝ ΔΗ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΣΟΥ

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ΣΥΡΙΣΤΙ ΟΤΙ ΑΚΟΥΟΜΕΝ ΗΜΕΙΣ ΚΑΙ ΟΥ ΛΑΛΗΣΕΙΣ ΜΕΘ' ΗΜΩΝ ΙΟΥΔΑΙΣΤΙ ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙΣ ΕΝ ΤΟΙΣ ΩΣΙΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ

27 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΡΑΨΑΚΗΣ ΜΗ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΣΟΥ ΚΑΙ ΠΡΟΣ ΣΕ ΑΠΕΣΤΕΙΛΕΝ ΜΕ Ο ΚΥΡΙΟΣ ΜΟΥ ΛΑΛΗΣΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΧΙ ΕΠΙ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ ΤΟΥ ΦΑΓΕΙΝ ΤΗΝ ΚΟΠΡΟΝ ΑΥΤΩΝ ΚΑΙ ΠΙΕΙΝ ΤΟ ΟΥΡΟΝ ΑΥΤΩΝ ΜΕΘ' ΥΜΩΝ ΑΜΑ

28 ΚΑΙ ΕΣΤΗ ΡΑΨΑΚΗΣ ΚΑΙ ΕΒΟΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΙΟΥΔΑΙΣΤΙ ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

29 ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΜΗ ΕΠΑΙΡΕΤΩ ΥΜΑΣ ΕΖΕΚΙΑΣ ΛΟΓΟΙΣ ΟΤΙ ΟΥ ΜΗ ΔΥΝΗΤΑΙ ΥΜΑΣ ΕΞΕΛΕΣΘΑΙ ΕΚ ΧΕΙΡΟΣ ΜΟΥ

30 ΚΑΙ ΜΗ ΕΠΕΛΠΙΖΕΤΩ ΥΜΑΣ ΕΖΕΚΙΑΣ ΠΡΟΣ ΚΥΡΙΟΝ ΛΕΓΩΝ ΕΞΑΙΡΟΥΜΕΝΟΣ ΕΞΕΛΕΙΤΑΙ ΗΜΑΣ ΚΥΡΙΟΣ ΟΥ ΜΗ ΠΑΡΑΔΟΘΗ Η ΠΟΛΙΣ ΑΥΤΗ ΕΝ ΧΕΙΡΙ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

31 ΜΗ ΑΚΟΥΕΤΕ ΕΖΕΚΙΟΥ ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΠΟΙΗΣΑΤΕ ΜΕΤ' ΕΜΟΥ ΕΥΛΟΓΙΑΝ ΚΑΙ ΕΞΕΛΘΑΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΠΙΕΤΑΙ ΑΝΗΡ ΤΗΝ ΑΜΠΕΛΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΗΡ ΤΗΝ ΣΥΚΗΝ ΑΥΤΟΥ ΦΑΓΕΤΑΙ ΚΑΙ ΠΙΕΤΑΙ ΥΔΩΡ ΤΟΥ ΛΑΚΚΟΥ ΑΥΤΟΥ

32 ΕΩΣ ΕΛΘΩ ΚΑΙ ΛΑΒΩ ΥΜΑΣ ΕΙΣ ΓΗΝ ΩΣ ΓΗ ΥΜΩΝ ΓΗ ΣΙΤΟΥ ΚΑΙ ΟΙΝΟΥ ΚΑΙ ΑΡΤΟΥ ΚΑΙ ΑΜΠΕΛΩΝΩΝ ΓΗ ΕΛΑΙΑΣ ΕΛΑΙΟΥ ΚΑΙ ΜΕΛΙΤΟΣ ΚΑΙ ΖΗΣΕΤΕ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗΤΕ ΚΑΙ ΜΗ ΑΚΟΥΕΤΕ ΕΖΕΚΙΟΥ ΟΤΙ ΑΠΑΤΑ ΥΜΑΣ ΛΕΓΩΝ ΚΥΡΙΟΣ ΡΥΣΕΤΑΙ ΗΜΑΣ

33 ΜΗ ΡΥΟΜΕΝΟΙ ΕΡΡΥΣΑΝΤΟ ΟΙ ΘΕΟΙ ΤΩΝ ΕΘΝΩΝ ΕΚΑΣΤΟΣ ΤΗΝ ΕΑΥΤΟΥ ΧΩΡΑΝ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

34 ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΑΙΜΑΘ ΚΑΙ ΑΡΦΑΔ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΣΕΠΦΑΡΟΥΑΙΝ ΚΑΙ ΟΤΙ ΕΞΕΙΛΑΝΤΟ ΣΑΜΑΡΕΙΑΝ ΕΚ ΧΕΙΡΟΣ ΜΟΥ

35 ΤΙΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΘΕΟΙΣ ΤΩΝ ΓΑΙΩΝ ΟΙ ΕΞΕΙΛΑΝΤΟ ΤΑΣ ΓΑΣ ΑΥΤΩΝ ΕΚ ΧΕΙΡΟΣ ΜΟΥ ΟΤΙ ΕΞΕΛΕΙΤΑΙ ΚΥΡΙΟΣ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΕΚ ΧΕΙΡΟΣ ΜΟΥ

36 ΚΑΙ ΕΚΩΦΕΥΣΑΝ ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΛΟΓΟΝ ΟΤΙ ΕΝΤΟΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΕΓΩΝ ΟΥΚ ΑΠΟΚΡΙΘΗΣΕΣΘΕ ΑΥΤΩ

37 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΛΙΑΚΙΜ ΥΙΟΣ ΧΕΛΚΙΟΥ Ο ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΣΟΜΝΑΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΙΩΑΣ ΥΙΟΣ ΑΣΑΦ Ο ΑΝΑΜΙΜΝΗΣΚΩΝ ΠΡΟΣ ΕΖΕΚΙΑΝ ΔΙΕΡΡΗΧΟΤΕΣ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΑΥΤΩ ΤΟΥΣ ΛΟΓΟΥΣ ΡΑΨΑΚΟΥ

4 REIGNS (2 KINGS) CHAPTER 19

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΖΕΚΙΑΣ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΕΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΣΑΚΚΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΛΙΑΚΙΜ ΤΟΝ ΟΙΚΟΝΟΜΟΝ ΚΑΙ ΣΟΜΝΑΝ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΩΝ ΙΕΡΕΩΝ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥΣ ΣΑΚΚΟΥΣ ΠΡΟΣ ΗΣΑΙΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΥΙΟΝ ΑΜΩΣ

3 ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΕΖΕΚΙΑΣ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΚΑΙ ΕΛΕΓΜΟΥ ΚΑΙ ΠΑΡΟΡΓΙΣΜΟΥ Η ΗΜΕΡΑ ΑΥΤΗ ΟΤΙ ΗΛΘΟΝ ΥΙΟΙ ΕΩΣ ΩΔΙΝΩΝ ΚΑΙ ΙΣΧΥΣ ΟΥΚ ΕΣΤΙΝ ΤΗ ΤΙΚΤΟΥΣΗ

4 ΕΙ ΠΩΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΡΑΨΑΚΟΥ ΟΝ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΟΝΕΙΔΙΖΕΙΝ ΘΕΟΝ ΖΩΝΤΑ ΚΑΙ ΒΛΑΣΦΗΜΕΙΝ ΕΝ ΛΟΓΟΙΣ ΟΙΣ ΗΚΟΥΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΛΗΜΨΗ ΠΡΟΣΕΥΧΗΝ ΠΕΡΙ ΤΟΥ ΛΕΙΜΜΑΤΟΣ ΤΟΥ ΕΥΡΙΣΚΟΜΕΝΟΥ

5 ΚΑΙ ΗΛΘΟΝ ΟΙ ΠΑΙΔΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΖΕΚΙΟΥ ΠΡΟΣ ΗΣΑΙΑΝ

6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΗΣΑΙΑΣ ΤΑΔΕ ΕΡΕΙΤΕ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΥΜΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΤΩΝ ΛΟΓΩΝ ΩΝ ΗΚΟΥΣΑΣ ΩΝ ΕΒΛΑΣΦΗΜΗΣΑΝ ΤΑ ΠΑΙΔΑΡΙΑ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

7 ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΕΝ ΑΥΤΩ ΠΝΕΥΜΑ ΚΑΙ ΑΚΟΥΣΕΤΑΙ ΑΓΓΕΛΙΑΝ ΚΑΙ ΑΠΟΣΤΡΑΦΗΣΕΤΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΒΑΛΩ ΑΥΤΟΝ ΕΝ ΡΟΜΦΑΙΑ ΕΝ ΤΗ ΓΗ ΑΥΤΟΥ

8 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΡΑΨΑΚΗΣ ΚΑΙ ΕΥΡΕΝ ΤΟΝ ΒΑΣΙΛΕΑ ΑΣΣΥΡΙΩΝ ΠΟΛΕΜΟΥΝΤΑ ΕΠΙ ΛΟΜΝΑ ΟΤΙ ΗΚΟΥΣΕΝ ΟΤΙ ΑΠΗΡΕΝ ΑΠΟ ΛΑΧΙΣ

9 ΚΑΙ ΗΚΟΥΣΕΝ ΠΕΡΙ ΘΑΡΑΚΑ ΒΑΣΙΛΕΩΣ ΑΙΘΙΟΠΩΝ ΛΕΓΩΝ ΙΔΟΥ ΕΞΗΛΘΕΝ ΠΟΛΕΜΕΙΝ ΜΕΤΑ ΣΟΥ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΛΕΓΩΝ

10 ΜΗ ΕΠΑΙΡΕΤΩ ΣΕ Ο ΘΕΟΣ ΣΟΥ ΕΦ' Ω ΣΥ ΠΕΠΟΙΘΑΣ ΕΠ' ΑΥΤΩ ΛΕΓΩΝ ΟΥ ΜΗ ΠΑΡΑΔΟΘΗ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

11 ΙΔΟΥ ΣΥ ΗΚΟΥΣΑΣ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΝ ΒΑΣΙΛΕΙΣ ΑΣΣΥΡΙΩΝ ΠΑΣΑΙΣ ΤΑΙΣ ΓΑΙΣ ΤΟΥ ΑΝΑΘΕΜΑΤΙΣΑΙ ΑΥΤΑΣ ΚΑΙ ΣΥ ΡΥΣΘΗΣΗ

12 ΜΗ ΕΞΕΙΛΑΝΤΟ ΑΥΤΟΥΣ ΟΙ ΘΕΟΙ ΤΩΝ ΕΘΝΩΝ ΟΥΣ ΔΙΕΦΘΕΙΡΑΝ ΟΙ ΠΑΤΕΡΕΣ ΜΟΥ ΤΗΝ ΤΕ ΓΩΖΑΝ ΚΑΙ ΤΗΝ ΧΑΡΡΑΝ ΚΑΙ ΡΑΦΕΣ ΚΑΙ ΥΙΟΥΣ ΕΔΕΜ ΤΟΥΣ ΕΝ ΘΑΕΣΘΕΝ

13 ΠΟΥ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΑΙΜΑΘ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΑΡΦΑΔ ΚΑΙ ΠΟΥ ΕΣΤΙΝ ΣΕΠΦΑΡΟΥΑΙΝ ΑΝΑ ΚΑΙ ΑΥΑ

14 ΚΑΙ ΕΛΑΒΕΝ ΕΖΕΚΙΑΣ ΤΑ ΒΙΒΛΙΑ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΑΓΓΕΛΩΝ ΚΑΙ ΑΝΕΓΝΩ ΑΥΤΑ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΝΕΠΤΥΞΕΝ ΑΥΤΑ ΕΖΕΚΙΑΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

15 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΩΝ ΧΕΡΟΥΒΙΝ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΝΟΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΒΑΣΙΛΕΙΑΙΣ ΤΗΣ ΓΗΣ ΣΥ ΕΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ

16 ΚΛΙΝΟΝ ΚΥΡΙΕ ΤΟ ΟΥΣ ΣΟΥ ΚΑΙ ΑΚΟΥΣΟΝ ΑΝΟΙΞΟΝ ΚΥΡΙΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΚΑΙ ΙΔΕ ΚΑΙ ΑΚΟΥΣΟΝ ΤΟΥΣ ΛΟΓΟΥΣ ΣΕΝΝΑΧΗΡΙΜ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΟΝΕΙΔΙΖΕΙΝ ΘΕΟΝ ΖΩΝΤΑ

17 ΟΤΙ ΑΛΗΘΕΙΑ ΚΥΡΙΕ ΗΡΗΜΩΣΑΝ ΒΑΣΙΛΕΙΣ ΑΣΣΥΡΙΩΝ ΤΑ ΕΘΝΗ

18 ΚΑΙ ΕΔΩΚΑΝ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΕΙΣ ΤΟ ΠΥΡ ΟΤΙ ΟΥ ΘΕΟΙ ΕΙΣΙΝ ΑΛΛ' Η ΕΡΓΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΩΝ ΞΥΛΑ ΚΑΙ ΛΙΘΟΙ ΚΑΙ ΑΠΩΛΕΣΑΝ ΑΥΤΟΥΣ

19 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΣΩΣΟΝ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΣΑΙ ΑΙ ΒΑΣΙΛΕΙΑΙ ΤΗΣ ΓΗΣ ΟΤΙ ΣΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΝΟΣ

20 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΗΣΑΙΑΣ ΥΙΟΣ ΑΜΩΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ Α ΠΡΟΣΗΥΞΩ ΠΡΟΣ ΜΕ ΠΕΡΙ ΣΕΝΝΑΧΗΡΙΜ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΗΚΟΥΣΑ

21 ΟΥΤΟΣ Ο ΛΟΓΟΣ ΟΝ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΟΝ ΕΞΟΥΔΕΝΗΣΕΝ ΣΕ ΚΑΙ ΕΜΥΚΤΗΡΙΣΕΝ ΣΕ ΠΑΡΘΕΝΟΣ ΘΥΓΑΤΗΡ ΣΙΩΝ ΕΠΙ ΣΟΙ ΚΕΦΑΛΗΝ ΑΥΤΗΣ ΕΚΙΝΗΣΕΝ ΘΥΓΑΤΗΡ ΙΕΡΟΥΣΑΛΗΜ

22 ΤΙΝΑ ΩΝΕΙΔΙΣΑΣ ΚΑΙ ΕΒΛΑΣΦΗΜΗΣΑΣ ΚΑΙ ΕΠΙ ΤΙΝΑ ΥΨΩΣΑΣ ΦΩΝΗΝ ΚΑΙ ΗΡΑΣ ΕΙΣ ΥΨΟΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ

23 ΕΝ ΧΕΙΡΙ ΑΓΓΕΛΩΝ ΣΟΥ ΩΝΕΙΔΙΣΑΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΑΣ ΕΝ ΤΩ ΠΛΗΘΕΙ ΤΩΝ ΑΡΜΑΤΩΝ ΜΟΥ ΕΓΩ ΑΝΑΒΗΣΟΜΑΙ ΕΙΣ ΥΨΟΣ ΟΡΕΩΝ ΜΗΡΟΥΣ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΙ ΕΚΟΨΑ ΤΟ ΜΕΓΕΘΟΣ ΤΗΣ ΚΕΔΡΟΥ ΑΥΤΟΥ ΤΑ ΕΚΛΕΚΤΑ ΚΥΠΑΡΙΣΣΩΝ ΑΥΤΟΥ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΜΕΛΟΝ ΤΕΛΟΥΣ ΑΥΤΟΥ ΔΡΥΜΟΥ ΚΑΡΜΗΛΟΥ ΑΥΤΟΥ

24 ΕΓΩ ΕΨΥΞΑ ΚΑΙ ΕΠΙΟΝ ΥΔΑΤΑ ΑΛΛΟΤΡΙΑ ΚΑΙ ΕΞΗΡΗΜΩΣΑ ΤΩ ΙΧΝΕΙ ΤΟΥ ΠΟΔΟΣ ΜΟΥ ΠΑΝΤΑΣ ΠΟΤΑΜΟΥΣ ΠΕΡΙΟΧΗΣ

25 ΕΠΛΑΣΑ ΑΥΤΗΝ ΝΥΝ ΗΓΑΓΟΝ ΑΥΤΗΝ ΚΑΙ ΕΓΕΝΗΘΗ ΕΙΣ ΕΠΑΡΣΕΙΣ ΑΠΟΙΚΕΣΙΩΝ ΜΑΧΙΜΩΝ ΠΟΛΕΙΣ ΟΧΥΡΑΣ

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26 ΚΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΑΙΣ ΗΣΘΕΝΗΣΑΝ ΤΗ ΧΕΙΡΙ ΕΠΤΗΞΑΝ ΚΑΙ ΚΑΤΗΣΧΥΝΘΗΣΑΝ ΕΓΕΝΟΝΤΟ ΧΟΡΤΟΣ ΑΓΡΟΥ Η ΧΛΩΡΑ ΒΟΤΑΝΗ ΧΛΟΗ ΔΩΜΑΤΩΝ ΚΑΙ ΠΑΤΗΜΑ ΑΠΕΝΑΝΤΙ ΕΣΤΗΚΟΤΟΣ

27 ΚΑΙ ΤΗΝ ΚΑΘΕΔΡΑΝ ΣΟΥ ΚΑΙ ΤΗΝ ΕΞΟΔΟΝ ΣΟΥ ΚΑΙ ΤΗΝ ΕΙΣΟΔΟΝ ΣΟΥ ΕΓΝΩΝ ΚΑΙ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΕΠ' ΕΜΕ

28 ΔΙΑ ΤΟ ΟΡΓΙΣΘΗΝΑΙ ΣΕ ΕΠ' ΕΜΕ ΚΑΙ ΤΟ ΣΤΡΗΝΟΣ ΣΟΥ ΑΝΕΒΗ ΕΝ ΤΟΙΣ ΩΣΙΝ ΜΟΥ ΚΑΙ ΘΗΣΩ ΤΑ ΑΓΚΙΣΤΡΑ ΜΟΥ ΕΝ ΤΟΙΣ ΜΥΚΤΗΡΣΙΝ ΣΟΥ ΚΑΙ ΧΑΛΙΝΟΝ ΕΝ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΣΟΥ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΣΕ ΕΝ ΤΗ ΟΔΩ Η ΗΛΘΕΣ ΕΝ ΑΥΤΗ

29 ΚΑΙ ΤΟΥΤΟ ΣΟΙ ΤΟ ΣΗΜΕΙΟΝ ΦΑΓΗ ΤΟΥΤΟΝ ΤΟΝ ΕΝΙΑΥΤΟΝ ΑΥΤΟΜΑΤΑ ΚΑΙ ΤΩ ΕΤΕΙ ΤΩ ΔΕΥΤΕΡΩ ΤΑ ΑΝΑΤΕΛΛΟΝΤΑ ΚΑΙ ΕΤΙ ΤΡΙΤΩ ΣΠΟΡΑ ΚΑΙ ΑΜΗΤΟΣ ΚΑΙ ΦΥΤΕΙΑ ΑΜΠΕΛΩΝΩΝ ΚΑΙ ΦΑΓΕΣΘΕ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΩΝ

30 ΚΑΙ ΠΡΟΣΘΗΣΕΙ ΤΟ ΔΙΑΣΕΣΩΣΜΕΝΟΝ ΟΙΚΟΥ ΙΟΥΔΑ ΤΟ ΥΠΟΛΕΙΦΘΕΝ ΡΙΖΑΝ ΚΑΤΩ ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΡΠΟΝ ΑΝΩ

31 ΟΤΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΤΑΛΕΙΜΜΑ ΚΑΙ ΑΝΑΣΩΖΟΜΕΝΟΣ ΕΞ ΟΡΟΥΣ ΣΙΩΝ Ο ΖΗΛΟΣ ΚΥΡΙΟΥ ΤΩΝ ΔΥΝΑΜΕΩΝ ΠΟΙΗΣΕΙ ΤΟΥΤΟ

32 ΟΥΧ ΟΥΤΩΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΡΟΣ ΒΑΣΙΛΕΑ ΑΣΣΥΡΙΩΝ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΚΑΙ ΟΥ ΤΟΞΕΥΣΕΙ ΕΚΕΙ ΒΕΛΟΣ ΚΑΙ ΟΥ ΠΡΟΦΘΑΣΕΙ ΑΥΤΗΝ ΘΥΡΕΟΣ ΚΑΙ ΟΥ ΜΗ ΕΚΧΕΗ ΠΡΟΣ ΑΥΤΗΝ ΠΡΟΣΧΩΜΑ

33 ΤΗ ΟΔΩ Η ΗΛΘΕΝ ΕΝ ΑΥΤΗ ΑΠΟΣΤΡΑΦΗΣΕΤΑΙ ΚΑΙ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

34 ΚΑΙ ΥΠΕΡΑΣΠΙΩ ΥΠΕΡ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΔΙ' ΕΜΕ ΚΑΙ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ

35 ΚΑΙ ΕΓΕΝΕΤΟ ΕΩΣ ΝΥΚΤΟΣ ΚΑΙ ΕΞΗΛΘΕΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΤΩΝ ΑΣΣΥΡΙΩΝ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΠΕΝΤΕ ΧΙΛΙΑΔΑΣ ΚΑΙ ΩΡΘΡΙΣΑΝ ΤΟ ΠΡΩΙ ΚΑΙ ΙΔΟΥ ΠΑΝΤΕΣ ΣΩΜΑΤΑ ΝΕΚΡΑ

36 ΚΑΙ ΑΠΗΡΕΝ ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΣΕΝΝΑΧΗΡΙΜ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΩΚΗΣΕΝ ΕΝ ΝΙΝΕΥΗ

37 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΥ ΠΡΟΣΚΥΝΟΥΝΤΟΣ ΕΝ ΟΙΚΩ ΝΕΣΕΡΑΧ ΘΕΟΥ ΑΥΤΟΥ ΚΑΙ ΑΔΡΑΜΕΛΕΧ ΚΑΙ ΣΑΡΑΣΑΡ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΕΠΑΤΑΞΑΝ ΑΥΤΟΝ ΕΝ ΜΑΧΑΙΡΑ ΚΑΙ ΑΥΤΟΙ ΕΣΩΘΗΣΑΝ ΕΙΣ ΓΗΝ ΑΡΑΡΑΤ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΣΟΡΔΑΝ Ο ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 20

1 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΗΡΡΩΣΤΗΣΕΝ ΕΖΕΚΙΑΣ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΗΣΑΙΑΣ ΥΙΟΣ ΑΜΩΣ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝΤΕΙΛΑΙ ΤΩ ΟΙΚΩ ΣΟΥ ΟΤΙ ΑΠΟΘΝΗΣΚΕΙΣ ΣΥ ΚΑΙ ΟΥ ΖΗΣΗ

2 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΕΖΕΚΙΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΤΟΙΧΟΝ ΚΑΙ ΗΥΞΑΤΟ ΠΡΟΣ ΚΥΡΙΟΝ ΛΕΓΩΝ

3 Ω ΔΗ ΚΥΡΙΕ ΜΝΗΣΘΗΤΙ ΔΗ ΟΣΑ ΠΕΡΙΕΠΑΤΗΣΑ ΕΝΩΠΙΟΝ ΣΟΥ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΝ ΚΑΡΔΙΑ ΠΛΗΡΕΙ ΚΑΙ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΕΠΟΙΗΣΑ ΚΑΙ ΕΚΛΑΥΣΕΝ ΕΖΕΚΙΑΣ ΚΛΑΥΘΜΩ ΜΕΓΑΛΩ

4 ΚΑΙ ΗΝ ΗΣΑΙΑΣ ΕΝ ΤΗ ΑΥΛΗ ΤΗ ΜΕΣΗ ΚΑΙ ΡΗΜΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ

5 ΕΠΙΣΤΡΕΨΟΝ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΤΟΝ ΗΓΟΥΜΕΝΟΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΗΚΟΥΣΑ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΣΟΥ ΕΙΔΟΝ ΤΑ ΔΑΚΡΥΑ ΣΟΥ ΙΔΟΥ ΕΓΩ ΙΑΣΟΜΑΙ ΣΕ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΑΝΑΒΗΣΗ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

6 ΚΑΙ ΠΡΟΣΘΗΣΩ ΕΠΙ ΤΑΣ ΗΜΕΡΑΣ ΣΟΥ ΠΕΝΤΕ ΚΑΙ ΔΕΚΑ ΕΤΗ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΣΩΣΩ ΣΕ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΚΑΙ ΥΠΕΡΑΣΠΙΩ ΥΠΕΡ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΔΙ' ΕΜΕ ΚΑΙ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΛΑΒΕΤΩΣΑΝ ΠΑΛΑΘΗΝ ΣΥΚΩΝ ΚΑΙ ΕΠΙΘΕΤΩΣΑΝ ΕΠΙ ΤΟ ΕΛΚΟΣ ΚΑΙ ΥΓΙΑΣΕΙ

8 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΠΡΟΣ ΗΣΑΙΑΝ ΤΙ ΤΟ ΣΗΜΕΙΟΝ ΟΤΙ ΙΑΣΕΤΑΙ ΜΕ ΚΥΡΙΟΣ ΚΑΙ ΑΝΑΒΗΣΟΜΑΙ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ

9 ΚΑΙ ΕΙΠΕΝ ΗΣΑΙΑΣ ΤΟΥΤΟ ΤΟ ΣΗΜΕΙΟΝ ΠΑΡΑ ΚΥΡΙΟΥ ΟΤΙ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΤΟΝ ΛΟΓΟΝ ΟΝ ΕΛΑΛΗΣΕΝ ΠΟΡΕΥΣΕΤΑΙ Η ΣΚΙΑ ΔΕΚΑ ΒΑΘΜΟΥΣ ΕΑΝ ΕΠΙΣΤΡΕΦΗ ΔΕΚΑ ΒΑΘΜΟΥΣ

10 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΚΟΥΦΟΝ ΤΗΝ ΣΚΙΑΝ ΚΛΙΝΑΙ ΔΕΚΑ ΒΑΘΜΟΥΣ ΟΥΧΙ ΑΛΛ' ΕΠΙΣΤΡΑΦΗΤΩ Η ΣΚΙΑ ΔΕΚΑ ΒΑΘΜΟΥΣ ΕΙΣ ΤΑ ΟΠΙΣΩ

11 ΚΑΙ ΕΒΟΗΣΕΝ ΗΣΑΙΑΣ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Η ΣΚΙΑ ΕΝ ΤΟΙΣ ΑΝΑΒΑΘΜΟΙΣ ΕΙΣ ΤΑ ΟΠΙΣΩ ΔΕΚΑ ΒΑΘΜΟΥΣ

12 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΠΕΣΤΕΙΛΕΝ ΜΑΡΩΔΑΧΒΑΛΑΔΑΝ ΥΙΟΣ ΒΑΛΑΔΑΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΒΙΒΛΙΑ ΚΑΙ ΜΑΝΑΑ ΠΡΟΣ ΕΖΕΚΙΑΝ ΟΤΙ ΗΚΟΥΣΕΝ ΟΤΙ ΗΡΡΩΣΤΗΣΕΝ ΕΖΕΚΙΑΣ

13 ΚΑΙ ΕΧΑΡΗ ΕΠ' ΑΥΤΟΙΣ ΕΖΕΚΙΑΣ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΝΕΧΩΘΑ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΤΑ ΑΡΩΜΑΤΑ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΩΝ ΣΚΕΥΩΝ ΚΑΙ ΟΣΑ ΗΥΡΕΘΗ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΑΥΤΟΥ ΟΥΚ ΗΝ ΛΟΓΟΣ ΟΝ ΟΥΚ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΕΖΕΚΙΑΣ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΕΞΟΥΣΙΑ ΑΥΤΟΥ

14 ΚΑΙ ΕΙΣΗΛΘΕΝ ΗΣΑΙΑΣ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΖΕΚΙΑΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΕΛΑΛΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΟΥΤΟΙ ΚΑΙ ΠΟΘΕΝ ΗΚΑΣΙΝ ΠΡΟΣ ΣΕ ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΕΚ ΓΗΣ ΠΟΡΡΩΘΕΝ ΗΚΑΣΙΝ ΠΡΟΣ ΜΕ ΕΚ ΒΑΒΥΛΩΝΟΣ

15 ΚΑΙ ΕΙΠΕΝ ΤΙ ΕΙΔΟΝ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΠΑΝΤΑ ΟΣΑ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΕΙΔΟΝ ΟΥΚ ΗΝ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ Ο ΟΥΚ ΕΔΕΙΞΑ ΑΥΤΟΙΣ ΑΛΛΑ ΚΑΙ ΤΑ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΜΟΥ

16 ΚΑΙ ΕΙΠΕΝ ΗΣΑΙΑΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΑΚΟΥΣΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ

17 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΚΑΙ ΛΗΜΦΘΗΣΕΤΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΟΣΑ ΕΘΗΣΑΥΡΙΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΟΥΧ ΥΠΟΛΕΙΦΘΗΣΕΤΑΙ ΡΗΜΑ Ο ΕΙΠΕΝ ΚΥΡΙΟΣ

18 ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΟΙ ΕΞΕΛΕΥΣΟΝΤΑΙ ΕΚ ΣΟΥ ΟΥΣ ΓΕΝΝΗΣΕΙΣ ΛΗΜΨΕΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΕΥΝΟΥΧΟΙ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

19 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΠΡΟΣ ΗΣΑΙΑΝ ΑΓΑΘΟΣ Ο ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΕΣΤΩ ΕΙΡΗΝΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΜΟΥ

20 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΕΖΕΚΙΟΥ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΣΤΕΙΑ ΑΥΤΟΥ ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΗΝ ΚΡΗΝΗΝ ΚΑΙ ΤΟΝ ΥΔΡΑΓΩΓΟΝ ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΤΟ ΥΔΩΡ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

21 ΚΑΙ ΕΚΟΙΜΗΘΗ ΕΖΕΚΙΑΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΜΑΝΑΣΣΗΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 21

1 ΥΙΟΣ ΔΩΔΕΚΑ ΕΤΩΝ ΜΑΝΑΣΣΗΣ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΠΕΝΤΕ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΟΨΙΒΑ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΩΝ ΕΘΝΩΝ ΩΝ ΕΞΗΡΕΝ ΚΥΡΙΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

3 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΑ ΥΨΗΛΑ Α ΚΑΤΕΣΠΑΣΕΝ ΕΖΕΚΙΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΑΝΕΣΤΗΣΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΗ ΒΑΑΛ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΛΣΗ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΑΧΑΑΒ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΠΑΣΗ ΤΗ ΔΥΝΑΜΕΙ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΔΟΥΛΕΥΣΕΝ ΑΥΤΟΙΣ

4 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΩΣ ΕΙΠΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΘΗΣΩ ΤΟ ΟΝΟΜΑ ΜΟΥ

5 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΠΑΣΗ ΤΗ ΔΥΝΑΜΕΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝ ΤΑΙΣ ΔΥΣΙΝ ΑΥΛΑΙΣ ΟΙΚΟΥ ΚΥΡΙΟΥ

6 ΚΑΙ ΔΙΗΓΕΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΕΝ ΠΥΡΙ ΚΑΙ ΕΚΛΗΔΟΝΙΖΕΤΟ ΚΑΙ ΟΙΩΝΙΖΕΤΟ ΚΑΙ ΕΠΟΙΗΣΕΝ ΘΕΛΗΤΗΝ ΚΑΙ ΓΝΩΣΤΑΣ ΕΠΛΗΘΥΝΕΝ ΤΟΥ ΠΟΙΕΙΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΠΑΡΟΡΓΙΣΑΙ ΑΥΤΟΝ

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7 ΚΑΙ ΕΘΗΚΕΝ ΤΟ ΓΛΥΠΤΟΝ ΤΟΥ ΑΛΣΟΥΣ ΕΝ ΤΩ ΟΙΚΩ Ω ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΠΡΟΣ ΣΑΛΩΜΩΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥΤΩ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ Η ΕΞΕΛΕΞΑΜΗΝ ΕΚ ΠΑΣΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ ΚΑΙ ΘΗΣΩ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8 ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΩ ΤΟΥ ΣΑΛΕΥΣΑΙ ΤΟΝ ΠΟΔΑ ΙΣΡΑΗΛ ΑΠΟ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΟΙΤΙΝΕΣ ΦΥΛΑΞΟΥΣΙΝ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΜΗΝ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΕΝΤΟΛΗΝ ΗΝ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ Ο ΔΟΥΛΟΣ ΜΟΥ ΜΩΥΣΗΣ

9 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΚΑΙ ΕΠΛΑΝΗΣΕΝ ΑΥΤΟΥΣ ΜΑΝΑΣΣΗΣ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΥΠΕΡ ΤΑ ΕΘΝΗ Α ΗΦΑΝΙΣΕΝ ΚΥΡΙΟΣ ΕΚ ΠΡΟΣΩΠΟΥ ΥΙΩΝ ΙΣΡΑΗΛ

10 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΔΟΥΛΩΝ ΑΥΤΟΥ ΤΩΝ ΠΡΟΦΗΤΩΝ ΛΕΓΩΝ

11 ΑΝΘ' ΩΝ ΟΣΑ ΕΠΟΙΗΣΕΝ ΜΑΝΑΣΣΗΣ Ο ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΑΥΤΑ ΤΑ ΠΟΝΗΡΑ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕΝ Ο ΑΜΟΡΡΑΙΟΣ Ο ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΕΞΗΜΑΡΤΕΝ ΚΑΙ ΓΕ ΙΟΥΔΑ ΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ

12 ΟΥΧ ΟΥΤΩΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΦΕΡΩ ΚΑΚΑ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΙΟΥΔΑ ΩΣΤΕ ΠΑΝΤΟΣ ΑΚΟΥΟΝΤΟΣ ΗΧΗΣΕΙ ΑΜΦΟΤΕΡΑ ΤΑ ΩΤΑ ΑΥΤΟΥ

13 ΚΑΙ ΕΚΤΕΝΩ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΤΟ ΜΕΤΡΟΝ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΤΟ ΣΤΑΘΜΙΟΝ ΟΙΚΟΥ ΑΧΑΑΒ ΚΑΙ ΑΠΑΛΕΙΨΩ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΘΩΣ ΑΠΑΛΕΙΦΕΤΑΙ Ο ΑΛΑΒΑΣΤΡΟΣ ΑΠΑΛΕΙΦΟΜΕΝΟΣ ΚΑΙ ΚΑΤΑΣΤΡΕΦΕΤΑΙ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ

14 ΚΑΙ ΑΠΩΣΟΜΑΙ ΤΟ ΥΠΟΛΕΙΜΜΑ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΚΑΙ ΠΑΡΑΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΕΙΣ ΠΡΟΝΟΜΗΝ ΠΑΣΙΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΑΥΤΩΝ

15 ΑΝΘ' ΩΝ ΟΣΑ ΕΠΟΙΗΣΑΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΚΑΙ ΗΣΑΝ ΠΑΡΟΡΓΙΖΟΝΤΕΣ ΜΕ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΕΞΗΓΑΓΟΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΑΥΤΩΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

16 ΚΑΙ ΓΕ ΑΙΜΑ ΑΘΩΟΝ ΕΞΕΧΕΕΝ ΜΑΝΑΣΣΗΣ ΠΟΛΥ ΣΦΟΔΡΑ ΕΩΣ ΟΥ ΕΠΛΗΣΕΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΣΤΟΜΑ ΕΙΣ ΣΤΟΜΑ ΠΛΗΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΟΥ ΩΝ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΟΥΔΑΝ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ

17 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΜΑΝΑΣΣΗ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΚΑΙ Η ΑΜΑΡΤΙΑ ΑΥΤΟΥ ΗΝ ΗΜΑΡΤΕΝ ΟΥΧΙ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

18 ΚΑΙ ΕΚΟΙΜΗΘΗ ΜΑΝΑΣΣΗΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΤΩ ΚΗΠΩ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΕΝ ΚΗΠΩ ΟΖΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΜΩΝ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

19 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΕΤΩΝ ΑΜΩΝ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΔΥΟ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΜΕΣΟΛΛΑΜ ΘΥΓΑΤΗΡ ΑΡΟΥΣ ΕΞ ΙΕΤΕΒΑ

20 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΜΑΝΑΣΣΗΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ

21 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΠΑΣΗ ΟΔΩ Η ΕΠΟΡΕΥΘΗ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΕΛΑΤΡΕΥΣΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΟΙΣ ΕΛΑΤΡΕΥΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΟΙΣ

22 ΚΑΙ ΕΓΚΑΤΕΛΙΠΕΝ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΚΥΡΙΟΥ

23 ΚΑΙ ΣΥΝΕΣΤΡΑΦΗΣΑΝ ΟΙ ΠΑΙΔΕΣ ΑΜΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΤΟΝ ΒΑΣΙΛΕΑ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ

24 ΚΑΙ ΕΠΑΤΑΞΕΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΠΑΝΤΑΣ ΤΟΥΣ ΣΥΣΤΡΑΦΕΝΤΑΣ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΜΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΤΟΝ ΙΩΣΙΑΝ ΥΙΟΝ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

25 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΑΜΩΝ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

26 ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΤΩ ΤΑΦΩ ΑΥΤΟΥ ΕΝ ΤΩ ΚΗΠΩ ΟΖΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΣΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 22

1 ΥΙΟΣ ΟΚΤΩ ΕΤΩΝ ΙΩΣΙΑΣ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΝ ΕΤΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΙΕΔΙΔΑ ΘΥΓΑΤΗΡ ΕΔΕΙΑ ΕΚ ΒΑΣΟΥΡΩΘ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΠΑΣΗ ΟΔΩ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΥΚ ΑΠΕΣΤΗ ΔΕΞΙΑ Η ΑΡΙΣΤΕΡΑ

3 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΤΩ ΒΑΣΙΛΕΙ ΙΩΣΙΑ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΟΓΔΟΩ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΣΑΦΦΑΝ ΥΙΟΝ ΕΣΕΛΙΟΥ ΥΙΟΥ ΜΕΣΟΛΛΑΜ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΟΙΚΟΥ ΚΥΡΙΟΥ ΛΕΓΩΝ

4 ΑΝΑΒΗΘΙ ΠΡΟΣ ΧΕΛΚΙΑΝ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΣΦΡΑΓΙΣΟΝ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΙΣΕΝΕΧΘΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ Ο ΣΥΝΗΓΑΓΟΝ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΤΟΝ ΣΤΑΘΜΟΝ ΠΑΡΑ ΤΟΥ ΛΑΟΥ

5 ΚΑΙ ΔΟΤΩΣΑΝ ΑΥΤΟ ΕΠΙ ΧΕΙΡΑ ΠΟΙΟΥΝΤΩΝ ΤΑ ΕΡΓΑ ΤΩΝ ΚΑΘΕΣΤΑΜΕΝΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΤΑ ΕΡΓΑ ΤΟΙΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΤΟΥ ΚΑΤΙΣΧΥΣΑΙ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ

6 ΤΟΙΣ ΤΕΚΤΟΣΙΝ ΚΑΙ ΤΟΙΣ ΟΙΚΟΔΟΜΟΙΣ ΚΑΙ ΤΟΙΣ ΤΕΙΧΙΣΤΑΙΣ ΚΑΙ ΤΟΥ ΚΤΗΣΑΣΘΑΙ ΞΥΛΑ ΚΑΙ ΛΙΘΟΥΣ ΛΑΤΟΜΗΤΟΥΣ ΤΟΥ ΚΡΑΤΑΙΩΣΑΙ ΤΟ ΒΕΔΕΚ ΤΟΥ ΟΙΚΟΥ

7 ΠΛΗΝ ΟΥΚ ΕΞΕΛΟΓΙΖΟΝΤΟ ΑΥΤΟΥΣ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΔΙΔΟΜΕΝΟΝ ΑΥΤΟΙΣ ΟΤΙ ΕΝ ΠΙΣΤΕΙ ΑΥΤΟΙ ΠΟΙΟΥΣΙΝ

8 ΚΑΙ ΕΙΠΕΝ ΧΕΛΚΙΑΣ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΠΡΟΣ ΣΑΦΦΑΝ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΒΙΒΛΙΟΝ ΤΟΥ ΝΟΜΟΥ ΕΥΡΟΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΕΝ ΧΕΛΚΙΑΣ ΤΟ ΒΙΒΛΙΟΝ ΠΡΟΣ ΣΑΦΦΑΝ ΚΑΙ ΑΝΕΓΝΩ ΑΥΤΟ

9 ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΩΣΙΑΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΤΩ ΒΑΣΙΛΕΙ ΡΗΜΑ ΚΑΙ ΕΙΠΕΝ ΕΧΩΝΕΥΣΑΝ ΟΙ ΔΟΥΛΟΙ ΣΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΕΥΡΕΘΕΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΟ ΕΠΙ ΧΕΙΡΑ ΠΟΙΟΥΝΤΩΝ ΤΑ ΕΡΓΑ ΤΩΝ ΚΑΘΕΣΤΑΜΕΝΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

10 ΚΑΙ ΕΙΠΕΝ ΣΑΦΦΑΝ Ο ΓΡΑΜΜΑΤΕΥΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΩΝ ΒΙΒΛΙΟΝ ΕΔΩΚΕΝ ΜΟΙ ΧΕΛΚΙΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΑΝΕΓΝΩ ΑΥΤΟ ΣΑΦΦΑΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΕΑΥΤΟΥ

12 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΧΕΛΚΙΑ ΤΩ ΙΕΡΕΙ ΚΑΙ ΤΩ ΑΧΙΚΑΜ ΥΙΩ ΣΑΦΦΑΝ ΚΑΙ ΤΩ ΑΧΟΒΩΡ ΥΙΩ ΜΙΧΑΙΟΥ ΚΑΙ ΤΩ ΣΑΦΦΑΝ ΤΩ ΓΡΑΜΜΑΤΕΙ ΚΑΙ ΤΩ ΑΣΑΙΑ ΔΟΥΛΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΕΓΩΝ

13 ΔΕΥΤΕ ΕΚΖΗΤΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΕΡΙ ΕΜΟΥ ΚΑΙ ΠΕΡΙ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΠΕΡΙ ΠΑΝΤΟΣ ΤΟΥ ΙΟΥΔΑ ΠΕΡΙ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥ ΕΥΡΕΘΕΝΤΟΣ ΤΟΥΤΟΥ ΟΤΙ ΜΕΓΑΛΗ Η ΟΡΓΗ ΚΥΡΙΟΥ Η ΕΚΚΕΚΑΥΜΕΝΗ ΕΝ ΗΜΙΝ ΥΠΕΡ ΟΥ ΟΥΚ ΗΚΟΥΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥΤΟΥ ΤΟΥ ΠΟΙΕΙΝ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΚΑΘ' ΗΜΩΝ

14 ΚΑΙ ΕΠΟΡΕΥΘΗ ΧΕΛΚΙΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΑΧΙΚΑΜ ΚΑΙ ΑΧΟΒΩΡ ΚΑΙ ΣΑΦΦΑΝ ΚΑΙ ΑΣΑΙΑΣ ΠΡΟΣ ΟΛΔΑΝ ΤΗΝ ΠΡΟΦΗΤΙΝ ΓΥΝΑΙΚΑ ΣΕΛΛΗΜ ΥΙΟΥ ΘΕΚΟΥΕ ΥΙΟΥ ΑΡΑΑΣ ΤΟΥ ΙΜΑΤΙΟΦΥΛΑΚΟΣ ΚΑΙ ΑΥΤΗ ΚΑΤΩΚΕΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΗ ΜΑΣΕΝΑ ΚΑΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΑΥΤΗΝ

15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΙΠΑΤΕ ΤΩ ΑΝΔΡΙ ΤΩ ΑΠΟΣΤΕΙΛΑΝΤΙ ΥΜΑΣ ΠΡΟΣ ΜΕ

16 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΚΑΚΑ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΕΝΟΙΚΟΥΝΤΑΣ ΑΥΤΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΒΙΒΛΙΟΥ ΟΥΣ ΑΝΕΓΝΩ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ

17 ΑΝΘ' ΩΝ ΕΓΚΑΤΕΛΙΠΟΝ ΜΕ ΚΑΙ ΕΘΥΜΙΩΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΟΠΩΣ ΠΑΡΟΡΓΙΣΩΣΙΝ ΜΕ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΚΚΑΥΘΗΣΕΤΑΙ Ο ΘΥΜΟΣ ΜΟΥ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

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18 ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΥΜΑΣ ΕΠΙΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΤΑΔΕ ΕΡΕΙΤΕ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΙ ΛΟΓΟΙ ΟΥΣ ΗΚΟΥΣΑΣ
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4 REIGNS (2 KINGS) CHAPTER 23
1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΠΡΟΣ ΕΑΥΤΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ
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6 ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΤΟ ΑΛΣΟΣ ΕΞ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΕΔΡΩΝ ΚΑΙ ΚΑΤΕΚΑΥΣΕΝ ΑΥΤΟΝ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΚΕΔΡΩΝ ΚΑΙ ΕΛΕΠΤΥΝΕΝ ΕΙΣ ΧΟΥΝ ΚΑΙ ΕΡΡΙΨΕΝ ΤΟΝ ΧΟΥΝ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΤΑΦΟΝ ΤΩΝ ΥΙΩΝ ΤΟΥ ΛΑΟΥ
7 ΚΑΙ ΚΑΘΕΙΛΕΝ ΤΟΝ ΟΙΚΟΝ ΤΩΝ ΚΑΔΗΣΙΜ ΤΩΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΟΥ ΑΙ ΓΥΝΑΙΚΕΣ ΥΦΑΙΝΟΝ ΕΚΕΙ ΧΕΤΤΙΙΝ ΤΩ ΑΛΣΕΙ
8 ΚΑΙ ΑΝΗΓΑΓΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΠΟΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΕΜΙΑΝΕΝ ΤΑ ΥΨΗΛΑ ΟΥ ΕΘΥΜΙΑΣΑΝ ΕΚΕΙ ΟΙ ΙΕΡΕΙΣ ΑΠΟ ΓΑΒΑΑ ΚΑΙ ΕΩΣ ΒΗΡΣΑΒΕΕ ΚΑΙ ΚΑΘΕΙΛΕΝ ΤΟΝ ΟΙΚΟΝ ΤΩΝ ΠΥΛΩΝ ΤΟΝ ΠΑΡΑ ΤΗΝ ΘΥΡΑΝ ΤΗΣ ΠΥΛΗΣ ΙΗΣΟΥ ΑΡΧΟΝΤΟΣ ΤΗΣ ΠΟΛΕΩΣ ΤΩΝ ΕΞ ΑΡΙΣΤΕΡΩΝ ΑΝΔΡΟΣ ΕΝ ΤΗ ΠΥΛΗ ΤΗΣ ΠΟΛΕΩΣ
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10 ΚΑΙ ΕΜΙΑΝΕΝ ΤΟΝ ΤΑΦΕΘ ΤΟΝ ΕΝ ΦΑΡΑΓΓΙ ΥΙΟΥ ΕΝΝΟΜ ΤΟΥ ΔΙΑΓΕΙΝ ΑΝΔΡΑ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΔΡΑ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΤΩ ΜΟΛΟΧ ΕΝ ΠΥΡΙ
11 ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΤΟΥΣ ΙΠΠΟΥΣ ΟΥΣ ΕΔΩΚΑΝ ΒΑΣΙΛΕΙΣ ΙΟΥΔΑ ΤΩ ΗΛΙΩ ΕΝ ΤΗ ΕΙΣΟΔΩ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΙΣ ΤΟ ΓΑΖΟΦΥΛΑΚΙΟΝ ΝΑΘΑΝ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΥΝΟΥΧΟΥ ΕΝ ΦΑΡΟΥΡΙΜ ΚΑΙ ΤΟ ΑΡΜΑ ΤΟΥ ΗΛΙΟΥ ΚΑΤΕΚΑΥΣΕΝ ΠΥΡΙ
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37 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ

4 REIGNS (2 KINGS) CHAPTER 24

1 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΑΝΕΒΗ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΩ ΙΩΑΚΙΜ ΔΟΥΛΟΣ ΤΡΙΑ ΕΤΗ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΑΙ ΗΘΕΤΗΣΕΝ ΕΝ ΑΥΤΩ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΩ ΤΟΥΣ ΜΟΝΟΖΩΝΟΥΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΤΟΥΣ ΜΟΝΟΖΩΝΟΥΣ ΣΥΡΙΑΣ ΚΑΙ ΤΟΥΣ ΜΟΝΟΖΩΝΟΥΣ ΜΩΑΒ ΚΑΙ ΤΟΥΣ ΜΟΝΟΖΩΝΟΥΣ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΓΗ ΙΟΥΔΑ ΤΟΥ ΚΑΤΙΣΧΥΣΑΙ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΤΩΝ ΠΡΟΦΗΤΩΝ

3 ΠΛΗΝ ΕΠΙ ΤΟΝ ΘΥΜΟΝ ΚΥΡΙΟΥ ΗΝ ΕΝ ΤΩ ΙΟΥΔΑ ΑΠΟΣΤΗΣΑΙ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΕΝ ΑΜΑΡΤΙΑΙΣ ΜΑΝΑΣΣΗ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ

4 ΚΑΙ ΓΕ ΑΙΜΑ ΑΘΩΟΝ ΕΞΕΧΕΕΝ ΚΑΙ ΕΠΛΗΣΕΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΑΙΜΑΤΟΣ ΑΘΩΟΥ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΚΥΡΙΟΣ ΙΛΑΣΘΗΝΑΙ

5 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΚΙΜ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ

6 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΑΚΙΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΚΙΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

7 ΚΑΙ ΟΥ ΠΡΟΣΕΘΕΤΟ ΕΤΙ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΞΕΛΘΕΙΝ ΕΚ ΤΗΣ ΓΗΣ ΑΥΤΟΥ ΟΤΙ ΕΛΑΒΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΑΠΟ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΑΙΓΥΠΤΟΥ ΕΩΣ ΤΟΥ ΠΟΤΑΜΟΥ ΕΥΦΡΑΤΟΥ ΠΑΝΤΑ ΟΣΑ ΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ

8 ΥΙΟΣ ΟΚΤΩΚΑΙΔΕΚΑ ΕΤΩΝ ΙΩΑΚΙΜ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΤΡΙΜΗΝΟΝ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΝΕΣΘΑ ΘΥΓΑΤΗΡ ΕΛΛΑΝΑΘΑΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ

10 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΝΕΒΗ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΛΘΕΝ Η ΠΟΛΙΣ ΕΝ ΠΕΡΙΟΧΗ

11 ΚΑΙ ΕΙΣΗΛΘΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΕΠΟΛΙΟΡΚΟΥΝ ΕΠ' ΑΥΤΗΝ

12 ΚΑΙ ΕΞΗΛΘΕΝ ΙΩΑΚΙΜ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΠΙ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΑΥΤΟΣ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΕΥΝΟΥΧΟΙ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΕΤΕΙ ΟΓΔΟΩ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ

13 ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΕΚΕΙΘΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΣΥΝΕΚΟΨΕΝ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΧΡΥΣΑ Α ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΝ ΤΩ ΝΑΩ ΚΥΡΙΟΥ ΚΑΤΑ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ

14 ΚΑΙ ΑΠΩΚΙΣΕΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΔΥΝΑΤΟΥΣ ΙΣΧΥΙ ΑΙΧΜΑΛΩΣΙΑΣ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΑΙΧΜΑΛΩΤΙΣΑΣ ΚΑΙ ΠΑΝ ΤΕΚΤΟΝΑ ΚΑΙ ΤΟΝ ΣΥΓΚΛΕΙΟΝΤΑ ΚΑΙ ΟΥΧ ΥΠΕΛΕΙΦΘΗ ΠΛΗΝ ΟΙ ΠΤΩΧΟΙ ΤΗΣ ΓΗΣ

15 ΚΑΙ ΑΠΩΚΙΣΕΝ ΤΟΝ ΙΩΑΚΙΜ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΥΣ ΕΥΝΟΥΧΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΙΣΧΥΡΟΥΣ ΤΗΣ ΓΗΣ ΑΠΗΓΑΓΕΝ ΑΠΟΙΚΕΣΙΑΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΒΑΒΥΛΩΝΑ

16 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΕΠΤΑΚΙΣΧΙΛΙΟΥΣ ΚΑΙ ΤΟΝ ΤΕΚΤΟΝΑ ΚΑΙ ΤΟΝ ΣΥΓΚΛΕΙΟΝΤΑ ΧΙΛΙΟΥΣ ΠΑΝΤΕΣ ΔΥΝΑΤΟΙ ΠΟΙΟΥΝΤΕΣ ΠΟΛΕΜΟΝ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΥΣ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΜΕΤΟΙΚΕΣΙΑΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

17 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΤΟΝ ΜΑΘΘΑΝΙΑΝ ΥΙΟΝ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΕΠΕΘΗΚΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΣΕΔΕΚΙΑ

18 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΕΝΟΣ ΕΝΙΑΥΤΟΥ ΣΕΔΕΚΙΑΣ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΜΙΤΑΛ ΘΥΓΑΤΗΡ ΙΕΡΕΜΙΟΥ

19 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΙΩΑΚΙΜ

20 ΟΤΙ ΕΠΙ ΤΟΝ ΘΥΜΟΝ ΚΥΡΙΟΥ ΗΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΤΩ ΙΟΥΔΑ ΕΩΣ ΑΠΕΡΡΙΨΕΝ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΗΘΕΤΗΣΕΝ ΣΕΔΕΚΙΑΣ ΕΝ ΤΩ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ

4 REIGNS (2 KINGS) CHAPTER 25

1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΝΑΤΩ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΔΕΚΑΤΩ ΗΛΘΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ

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ΑΥΤΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΡΕΝΕΒΑΛΕΝ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΠ' ΑΥΤΗΝ ΠΕΡΙΤΕΙΧΟΣ ΚΥΚΛΩ

2 ΚΑΙ ΗΛΘΕΝ Η ΠΟΛΙΣ ΕΝ ΠΕΡΙΟΧΗ ΕΩΣ ΤΟΥ ΕΝΔΕΚΑΤΟΥ ΕΤΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΕΔΕΚΙΟΥ

3 ΕΝΑΤΗ ΤΟΥ ΜΗΝΟΣ ΚΑΙ ΕΝΙΣΧΥΣΕΝ Ο ΛΙΜΟΣ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΟΥΚ ΗΣΑΝ ΑΡΤΟΙ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ

4 ΚΑΙ ΕΡΡΑΓΗ Η ΠΟΛΙΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΠΟΛΕΜΟΥ ΕΞΗΛΘΟΝ ΝΥΚΤΟΣ ΟΔΟΝ ΠΥΛΗΣ ΤΗΣ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΤΕΙΧΕΩΝ ΑΥΤΗ Η ΕΣΤΙΝ ΤΟΥ ΚΗΠΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΟΙ ΧΑΛΔΑΙΟΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΚΥΚΛΩ ΚΑΙ ΕΠΟΡΕΥΘΗ ΟΔΟΝ ΤΗΝ ΑΡΑΒΑ

5 ΚΑΙ ΕΔΙΩΞΕΝ Η ΔΥΝΑΜΙΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΟΠΙΣΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΚΑΤΕΛΑΒΟΝ ΑΥΤΟΝ ΕΝ ΑΡΑΒΩΘ ΙΕΡΙΧΩ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΔΙΕΣΠΑΡΗ ΕΠΑΝΩΘΕΝ ΑΥΤΟΥ

6 ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΔΕΒΛΑΘΑ ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΕΤ' ΑΥΤΟΥ ΚΡΙΣΙΝ

7 ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΣΕΔΕΚΙΟΥ ΕΣΦΑΞΕΝ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΕΔΕΚΙΟΥ ΕΞΕΤΥΦΛΩΣΕΝ ΚΑΙ ΕΔΗΣΕΝ ΑΥΤΟΝ ΕΝ ΠΕΔΑΙΣ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

8 ΚΑΙ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΠΕΜΠΤΩ ΕΒΔΟΜΗ ΤΟΥ ΜΗΝΟΣ ΑΥΤΟΣ ΕΝΙΑΥΤΟΣ ΕΝΝΕΑΚΑΙΔΕΚΑΤΟΣ ΤΩ ΝΑΒΟΥΧΟΔΟ-ΝΟΣΟΡ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ ΗΛΘΕΝ ΝΑΒΟΥΖΑΡΔΑΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΕΣΤΩΣ ΕΝΩΠΙΟΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΕΝΕΠΡΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΟΙΚΟΥΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΝ ΟΙΚΟΝ ΕΝΕΠΡΗΣΕΝ

10 Ο ΑΡΧΙΜΑΓΕΙΡΟΣ

11 ΚΑΙ ΤΟ ΠΕΡΙΣΣΟΝ ΤΟΥ ΛΑΟΥ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΤΟΥΣ ΕΜΠΕΠΤΩΚΟΤΑΣ ΟΙ ΕΝΕΠΕΣΟΝ ΠΡΟΣ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΤΟΥ ΣΤΗΡΙΓΜΑΤΟΣ ΜΕΤΗΡΕΝ ΝΑΒΟΥΖΑΡΔΑΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ

12 ΚΑΙ ΑΠΟ ΤΩΝ ΠΤΩΧΩΝ ΤΗΣ ΓΗΣ ΥΠΕΛΙΠΕΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΕΙΣ ΑΜΠΕΛΟΥΡΓΟΥΣ ΚΑΙ ΕΙΣ ΓΑΒΙΝ

13 ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΤΟΥΣ ΧΑΛΚΟΥΣ ΤΟΥΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΑΣ ΜΕΧΩΝΩΘ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΧΑΛΚΗΝ ΤΗΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΣΥΝΕΤΡΙΨΑΝ ΟΙ ΧΑΛΔΑΙΟΙ ΚΑΙ ΗΡΑΝ ΤΟΝ ΧΑΛΚΟΝ ΑΥΤΩΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

14 ΚΑΙ ΤΟΥΣ ΛΕΒΗΤΑΣ ΚΑΙ ΤΑ ΙΑΜΙΝ ΚΑΙ ΤΑΣ ΦΙΑΛΑΣ ΚΑΙ ΤΑΣ ΘΥΙΣΚΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΧΑΛΚΑ ΕΝ ΟΙΣ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΕΝ ΑΥΤΟΙΣ ΕΛΑΒΕΝ

15 ΚΑΙ ΤΑ ΠΥΡΕΙΑ ΚΑΙ ΤΑΣ ΦΙΑΛΑΣ ΤΑΣ ΧΡΥΣΑΣ ΚΑΙ ΤΑΣ ΑΡΓΥΡΑΣ ΕΛΑΒΕΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ

16 ΣΤΥΛΟΥΣ ΔΥΟ Η ΘΑΛΑΣΣΑ Η ΜΙΑ ΚΑΙ ΤΑ ΜΕΧΩΝΩΘ Α ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΟΥΚ ΗΝ ΣΤΑΘΜΟΣ ΤΟΥ ΧΑΛΚΟΥ ΠΑΝΤΩΝ ΤΩΝ ΣΚΕΥΩΝ

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 1
1 ΑΔΑΜ ΣΗΘ ΕΝΩΣ
2 ΚΑΙΝΑΝ ΜΑΛΕΛΕΗΛ ΙΑΡΕΔ
3 ΕΝΩΧ ΜΑΘΟΥΣΑΛΑ ΛΑΜΕΧ
4 ΝΩΕ ΥΙΟΙ ΝΩΕ ΣΗΜ ΧΑΜ ΙΑΦΕΘ
5 ΥΙΟΙ ΙΑΦΕΘ ΓΑΜΕΡ ΜΑΓΩΓ ΜΑΔΑΙ ΙΩΥΑΝ ΕΛΙΣΑ ΘΟΒΕΛ ΜΟΣΟΧ ΚΑΙ ΘΙΡΑΣ
6 ΚΑΙ ΥΙΟΙ ΓΑΜΕΡ ΑΣΧΑΝΑΖ ΚΑΙ ΡΙΦΑΘ ΚΑΙ ΘΟΡΓΑΜΑ
7 ΚΑΙ ΥΙΟΙ ΙΩΥΑΝ ΕΛΙΣΑ ΚΑΙ ΘΑΡΣΙΣ ΚΙΤΙΟΙ ΚΑΙ ΡΟΔΙΟΙ
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17 ΥΙΟΙ ΣΗΜ ΑΙΛΑΜ ΚΑΙ ΑΣΣΟΥΡ ΚΑΙ ΑΡΦΑΞΑΔ
24 ΣΑΛΑ
25 ΕΒΕΡ ΦΑΛΕΚ ΡΑΓΑΥ
26 ΣΕΡΟΥΧ ΝΑΧΩΡ ΘΑΡΑ
27 ΑΒΡΑΑΜ
28 ΥΙΟΙ ΔΕ ΑΒΡΑΑΜ ΙΣΑΑΚ ΚΑΙ ΙΣΜΑΗΛ

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29 ΑΥΤΑΙ ΔΕ ΑΙ ΓΕΝΕΣΕΙΣ ΠΡΩΤΟΤΟΚΟΥ ΙΣΜΑΗΛ ΝΑΒΑΙΩΘ ΚΑΙ ΚΗΔΑΡ ΝΑΒΔΕΗΛ ΜΑΒΣΑΝ
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1 PARALIPOMENON (1 CHRONICLES) CHAPTER 2

1 ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΡΟΥΒΗΝ ΣΥΜΕΩΝ ΛΕΥΙ ΙΟΥΔΑ ΙΣΣΑΧΑΡ ΖΑΒΟΥΛΩΝ
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7 ΚΑΙ ΥΙΟΙ ΧΑΡΜΙ ΑΧΑΡ Ο ΕΜΠΟΔΟΣΤΑΤΗΣ ΙΣΡΑΗΛ ΟΣ ΗΘΕΤΗΣΕΝ ΕΙΣ ΤΟ ΑΝΑΘΕΜΑ
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11 ΚΑΙ ΝΑΑΣΣΩΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΜΩΝ ΚΑΙ ΣΑΛΜΩΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΒΟΟΣ
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18 ΚΑΙ ΧΑΛΕΒ ΥΙΟΣ ΕΣΕΡΩΝ ΕΓΕΝΝΗΣΕΝ ΤΗΝ ΓΑΖΟΥΒΑ ΓΥΝΑΙΚΑ ΚΑΙ ΤΗΝ ΙΕΡΙΩΘ ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΑΥΤΗΣ ΙΩΣΑΡ ΚΑΙ ΣΩΒΑΒ ΚΑΙ ΟΡΝΑ
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55 ΠΑΤΡΙΑΙ ΓΡΑΜΜΑΤΕΩΝ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΑΒΕΣ ΘΑΡΓΑΘΙΙΜ ΣΑΜΑΘΙΙΜ ΣΩΚΑΘΙΙΜ ΟΥΤΟΙ ΟΙ ΚΙΝΑΙΟΙ ΟΙ ΕΛΘΟΝΤΕΣ ΕΚ ΜΕΣΗΜΑ ΠΑΤΡΟΣ ΟΙΚΟΥ ΡΗΧΑΒ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 3

1 ΚΑΙ ΟΥΤΟΙ ΗΣΑΝ ΥΙΟΙ ΔΑΥΙΔ ΟΙ ΤΕΧΘΕΝΤΕΣ ΑΥΤΩ ΕΝ ΧΕΒΡΩΝ Ο ΠΡΩΤΟΤΟΚΟΣ ΑΜΝΩΝ ΤΗ ΑΧΙΝΑΑΜ ΤΗ ΙΕΖΡΑΗΛΙΤΙΔΙ Ο ΔΕΥΤΕΡΟΣ ΔΑΝΙΗΛ ΤΗ ΑΒΙΓΑΙΑ ΤΗ ΚΑΡΜΗΛΙΑ
2 Ο ΤΡΙΤΟΣ ΑΒΕΣΣΑΛΩΜ ΥΙΟΣ ΜΩΧΑ ΘΥΓΑΤΡΟΣ ΘΟΛΜΑΙ ΒΑΣΙΛΕΩΣ ΓΕΔΣΟΥΡ Ο ΤΕΤΑΡΤΟΣ ΑΔΩΝΙΑ ΥΙΟΣ ΑΓΓΙΘ
3 Ο ΠΕΜΠΤΟΣ ΣΑΦΑΤΙΑ ΤΗΣ ΑΒΙΤΑΛ Ο ΕΚΤΟΣ ΙΕΘΡΑΑΜ ΤΗ ΑΓΛΑ ΓΥΝΑΙΚΙ ΑΥΤΟΥ
4 ΕΞ ΕΓΕΝΝΗΘΗΣΑΝ ΑΥΤΩ ΕΝ ΧΕΒΡΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΚΕΙ ΕΠΤΑ ΕΤΗ ΚΑΙ ΕΞΑΜΗΝΟΝ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΤΡΙΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
5 ΚΑΙ ΟΥΤΟΙ ΕΤΕΧΘΗΣΑΝ ΑΥΤΩ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΣΑΜΑΑ ΣΩΒΑΒ ΝΑΘΑΝ ΚΑΙ ΣΑΛΩΜΩΝ ΤΕΣΣΑΡΕΣ ΤΗ ΒΗΡΣΑΒΕΕ ΘΥΓΑΤΡΙ ΑΜΙΗΛ
6 ΚΑΙ ΙΒΑΑΡ ΚΑΙ ΕΛΙΣΑΜΑ ΚΑΙ ΕΛΙΦΑΛΕΤ
7 ΚΑΙ ΝΑΓΕ ΚΑΙ ΝΑΦΑΓ ΚΑΙ ΙΑΝΟΥΕ
8 ΚΑΙ ΕΛΙΣΑΜΑ ΚΑΙ ΕΛΙΑΔΑ ΚΑΙ ΕΛΙΦΑΛΕΤ ΕΝΝΕΑ
9 ΠΑΝΤΕΣ ΥΙΟΙ ΔΑΥΙΔ ΠΛΗΝ ΤΩΝ ΥΙΩΝ ΤΩΝ ΠΑΛΛΑΚΩΝ ΚΑΙ ΘΗΜΑΡ ΑΔΕΛΦΗ ΑΥΤΩΝ
10 ΥΙΟΙ ΣΑΛΩΜΩΝ ΡΟΒΟΑΜ ΑΒΙΑ ΥΙΟΣ ΑΥΤΟΥ ΑΣΑ ΥΙΟΣ ΑΥΤΟΥ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΥΤΟΥ
11 ΙΩΡΑΜ ΥΙΟΣ ΑΥΤΟΥ ΟΧΟΖΙΑ ΥΙΟΣ ΑΥΤΟΥ ΙΩΑΣ ΥΙΟΣ ΑΥΤΟΥ
12 ΑΜΑΣΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΖΑΡΙΑ ΥΙΟΣ ΑΥΤΟΥ ΙΩΑΘΑΝ ΥΙΟΣ ΑΥΤΟΥ
13 ΑΧΑΖ ΥΙΟΣ ΑΥΤΟΥ ΕΖΕΚΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΜΑΝΑΣΣΗΣ ΥΙΟΣ ΑΥΤΟΥ
14 ΑΜΩΝ ΥΙΟΣ ΑΥΤΟΥ ΙΩΣΙΑ ΥΙΟΣ ΑΥΤΟΥ
15 ΚΑΙ ΥΙΟΙ ΙΩΣΙΑ ΠΡΩΤΟΤΟΚΟΣ ΙΩΑΝΑΝ Ο ΔΕΥΤΕΡΟΣ ΙΩΑΚΙΜ Ο ΤΡΙΤΟΣ ΣΕΔΕΚΙΑ Ο ΤΕΤΑΡΤΟΣ ΣΑΛΟΥΜ
16 ΚΑΙ ΥΙΟΙ ΙΩΑΚΙΜ ΙΕΧΟΝΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΣΕΔΕΚΙΑΣ ΥΙΟΣ ΑΥΤΟΥ
17 ΚΑΙ ΥΙΟΙ ΙΕΧΟΝΙΑ-ΑΣΙΡ ΣΑΛΑΘΙΗΛ ΥΙΟΣ ΑΥΤΟΥ
18 ΜΕΛΧΙΡΑΜ ΚΑΙ ΦΑΔΑΙΑΣ ΚΑΙ ΣΑΝΕΣΑΡ ΚΑΙ ΙΕΚΕΜΙΑ ΚΑΙ ΩΣΑΜΩ ΚΑΙ ΔΕΝΕΘΙ
19 ΚΑΙ ΥΙΟΙ ΣΑΛΑΘΙΗΛ ΖΟΡΟΒΑΒΕΛ ΚΑΙ ΣΕΜΕΙ ΚΑΙ ΥΙΟΙ ΖΟΡΟΒΑΒΕΛ ΜΟΣΟΛΛΑΜΟΣ ΚΑΙ ΑΝΑΝΙΑ ΚΑΙ ΣΑΛΩΜΙΘ ΑΔΕΛΦΗ ΑΥΤΩΝ
20 ΚΑΙ ΑΣΟΥΒΕ ΚΑΙ ΟΟΛ ΚΑΙ ΒΑΡΑΧΙΑ ΚΑΙ ΑΣΑΔΙΑ ΚΑΙ ΑΣΟΒΑΕΣΔ ΠΕΝΤΕ
21 ΚΑΙ ΥΙΟΙ ΑΝΑΝΙΑ ΦΑΛΛΕΤΙΑ ΚΑΙ ΙΣΑΙΑ ΥΙΟΣ ΑΥΤΟΥ ΡΑΦΑΙΑ ΥΙΟΣ ΑΥΤΟΥ ΟΡΝΑ ΥΙΟΣ ΑΥΤΟΥ ΑΒΔΙΑ ΥΙΟΣ ΑΥΤΟΥ ΣΕΧΕΝΙΑ ΥΙΟΣ ΑΥΤΟΥ
22 ΚΑΙ ΥΙΟΣ ΣΕΧΕΝΙΑ ΣΑΜΑΙΑ ΚΑΙ ΥΙΟΙ ΣΑΜΑΙΑ ΧΑΤΤΟΥΣ ΚΑΙ ΙΩΗΛ ΚΑΙ ΜΑΡΙ ΚΑΙ ΝΩΑΔΙΑ ΚΑΙ ΣΑΦΑΘ ΕΞ
23 ΚΑΙ ΥΙΟΙ ΝΩΑΔΙΑ ΕΛΙΘΕΝΑΝ ΚΑΙ ΕΖΕΚΙΑ ΚΑΙ ΕΖΡΙΚΑΜ ΤΡΕΙΣ
24 ΚΑΙ ΥΙΟΙ ΕΛΙΘΕΝΑΝ ΟΔΟΥΙΑ ΚΑΙ ΕΛΙΑΣΙΒ ΚΑΙ ΦΑΛΑΙΑ ΚΑΙ ΑΚΟΥΝ ΚΑΙ ΙΩΑΝΑΝ ΚΑΙ ΔΑΛΑΙΑ ΚΑΙ ΑΝΑΝΙ ΕΠΤΑ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 4

1 ΚΑΙ ΥΙΟΙ ΙΟΥΔΑ ΦΑΡΕΣ ΑΡΣΩΝ ΚΑΙ ΧΑΡΜΙ ΚΑΙ ΩΡ ΣΟΥΒΑΛ
2 ΚΑΙ ΡΑΙΑ ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΣΟΥΒΑΛ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΕΘ ΚΑΙ ΙΕΘ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΙΜΙ ΚΑΙ ΤΟΝ ΛΑΑΔ ΑΥΤΑΙ ΑΙ ΓΕΝΕΣΕΙΣ ΤΟΥ ΣΑΡΑΘΙ
3 ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΑΙΤΑΜ ΙΕΖΡΑΗΛ ΚΑΙ ΡΑΓΜΑ ΚΑΙ ΙΑΒΑΣ ΚΑΙ ΟΝΟΜΑ ΑΔΕΛΦΗΣ ΑΥΤΩΝ ΕΣΗΛΕΒΒΩΝ
4 ΚΑΙ ΦΑΝΟΥΗΛ ΠΑΤΗΡ ΓΕΔΩΡ ΚΑΙ ΑΖΗΡ ΠΑΤΗΡ ΩΣΑΝ ΟΥΤΟΙ ΥΙΟΙ ΩΡ ΤΟΥ ΠΡΩΤΟΤΟΚΟΥ ΕΦΡΑΘΑ ΠΑΤΡΟΣ ΒΑΙΘΛΑΕΜ
5 ΚΑΙ ΤΩ ΣΑΟΥΡ ΠΑΤΡΙ ΘΕΚΩΕ ΗΣΑΝ ΔΥΟ ΓΥΝΑΙΚΕΣ ΑΩΔΑ ΚΑΙ ΘΟΑΔΑ
6 ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΑΩΔΑ ΤΟΝ ΩΧΑΖΑΜ ΚΑΙ ΤΟΝ ΗΦΑΔ ΚΑΙ ΤΟΝ ΘΑΙΜΑΝ ΚΑΙ ΤΟΝ ΑΣΘΗΡΑΝ ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΑΩΔΑΣ
7 ΚΑΙ ΥΙΟΙ ΘΟΑΔΑ ΣΑΡΕΘ ΚΑΙ ΣΑΑΡ ΚΑΙ ΕΘΝΑΝ
8 ΚΑΙ ΚΩΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΝΩΒ ΚΑΙ ΤΟΝ ΣΑΒΗΒΑ ΚΑΙ ΓΕΝΝΗΣΕΙΣ ΑΔΕΛΦΟΥ ΡΗΧΑΒ ΥΙΟΥ ΙΑΡΙΜ
9 ΚΑΙ ΗΝ ΙΓΑΒΗΣ ΕΝΔΟΞΟΣ ΥΠΕΡ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΓΑΒΗΣ ΛΕΓΟΥΣΑ ΕΤΕΚΟΝ ΩΣ ΓΑΒΗΣ
10 ΚΑΙ ΕΠΕΚΑΛΕΣΑΤΟ ΙΓΑΒΗΣ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΛΕΓΩΝ ΕΑΝ ΕΥΛΟΓΩΝ ΕΥΛΟΓΗΣΗΣ ΜΕ ΚΑΙ ΠΛΗΘΥΝΗΣ ΤΑ ΟΡΙΑ ΜΟΥ ΚΑΙ Η Η ΧΕΙΡ ΣΟΥ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΓΝΩΣΙΝ ΤΟΥ ΜΗ ΤΑΠΕΙΝΩΣΑΙ ΜΕ ΚΑΙ ΕΠΗΓΑΓΕΝ Ο ΘΕΟΣ ΠΑΝΤΑ ΟΣΑ ΗΤΗΣΑΤΟ
11 ΚΑΙ ΧΑΛΕΒ ΠΑΤΗΡ ΑΣΧΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΧΙΡ ΟΥΤΟΣ ΠΑΤΗΡ ΑΣΣΑΘΩΝ
12 ΚΑΙ ΑΣΣΑΘΩΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΒΑΘΡΕΦΑΝ ΚΑΙ ΤΟΝ ΦΕΣΣΗΕ ΚΑΙ ΤΟΝ ΘΑΝΑ ΠΑΤΕΡΑ ΠΟΛΕΩΣ ΝΑΑΣ ΑΔΕΛΦΟΥ ΕΣΕΛΩΝ ΤΟΥ ΚΕΝΕΖΙ ΟΥΤΟΙ ΑΝΔΡΕΣ ΡΗΦΑ
13 ΚΑΙ ΥΙΟΙ ΚΕΝΕΖ ΓΟΘΟΝΙΗΛ ΚΑΙ ΣΑΡΑΙΑ ΚΑΙ ΥΙΟΙ ΓΟΘΟΝΙΗΛ ΑΘΑΘ
14 ΚΑΙ ΜΑΝΑΘΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΓΟΦΕΡΑ ΚΑΙ ΣΑΡΑΙΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΑΒ ΠΑΤΕΡΑ ΑΓΕΑΔΔΑΙΡ ΟΤΙ ΤΕΚΤΟΝΕΣ ΗΣΑΝ
15 ΚΑΙ ΥΙΟΙ ΧΑΛΕΒ ΥΙΟΥ ΙΕΦΟΝΝΗ ΗΡΑ ΑΛΑ ΚΑΙ ΝΟΟΜ ΚΑΙ ΥΙΟΙ ΑΛΑ ΚΕΝΕΖ
16 ΚΑΙ ΥΙΟΣ ΑΥΤΟΥ ΓΕΣΕΗΛ ΑΜΗΑΧΙ ΚΑΙ ΖΑΦΑ ΚΑΙ ΖΑΙΡΑ ΚΑΙ ΕΣΕΡΑΗΛ

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17 ΚΑΙ ΥΙΟΙ ΕΣΡΙ ΙΕΘΕΡ ΜΩΡΑΔ ΚΑΙ ΑΦΕΡ ΚΑΙ ΙΑΛΩΝ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΙΕΘΕΡ ΤΟΝ ΜΑΡΩΝ ΚΑΙ ΤΟΝ ΣΕΜΑΙ ΚΑΙ ΤΟΝ ΜΑΡΕΘ ΠΑΤΕΡΑ ΕΣΘΕΜΩΝ

18 ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΑΥΤΗ ΑΔΙΑ ΕΤΕΚΕΝ ΤΟΝ ΙΑΡΕΔ ΠΑΤΕΡΑ ΓΕΔΩΡ ΚΑΙ ΤΟΝ ΑΒΕΡ ΠΑΤΕΡΑ ΣΩΧΩΝ ΚΑΙ ΤΟΝ ΙΕΚΘΙΗΛ ΠΑΤΕΡΑ ΖΑΝΩ ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΓΕΛΙΑ ΘΥΓΑΤΡΟΣ ΦΑΡΑΩ ΗΝ ΕΛΑΒΕΝ ΜΩΡΗΔ

19 ΚΑΙ ΥΙΟΙ ΓΥΝΑΙΚΟΣ ΤΗΣ ΙΔΟΥΙΑΣ ΑΔΕΛΦΗΣ ΝΑΧΕΜ ΚΑΙ ΔΑΛΙΑ ΠΑΤΗΡ ΚΕΙΛΑ ΚΑΙ ΣΕΜΕΙΩΝ ΠΑΤΗΡ ΙΩΜΑΝ ΚΑΙ ΥΙΟΙ ΝΑΗΜ ΠΑΤΡΟΣ ΚΕΙΛΑ ΑΓΑΡΜΙ ΚΑΙ ΕΣΘΕΜΩΗ ΜΑΧΑΘΙ

20 ΚΑΙ ΥΙΟΙ ΣΕΜΙΩΝ ΑΜΝΩΝ ΚΑΙ ΡΑΝΑ ΥΙΟΣ ΑΝΑΝ ΚΑΙ ΘΙΛΩΝ ΚΑΙ ΥΙΟΙ ΙΣΕΙ ΖΩΑΘ ΚΑΙ ΥΙΟΙ ΖΩΑΘ

21 ΥΙΟΙ ΣΗΛΩΜ ΥΙΟΥ ΙΟΥΔΑ ΗΡ ΠΑΤΗΡ ΛΗΧΑ ΚΑΙ ΛΑΑΔΑ ΠΑΤΗΡ ΜΑΡΗΣΑ ΚΑΙ ΓΕΝΕΣΕΙΣ ΟΙΚΙΩΝ ΕΦΡΑΘ ΑΒΑΚ ΤΩ ΟΙΚΩ ΕΣΟΒΑ

22 ΚΑΙ ΙΩΑΚΙΜ ΚΑΙ ΑΝΔΡΕΣ ΧΩΖΗΒΑ ΚΑΙ ΙΩΑΣ ΚΑΙ ΣΑΡΑΦ ΟΙ ΚΑΤΩΚΗΣΑΝ ΕΝ ΜΩΑΒ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΑΥΤΟΥΣ ΑΒΕΔΗΡΙΝ ΑΘΟΥΚΙΙΝ

23 ΟΥΤΟΙ ΚΕΡΑΜΕΙΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΝΑΤΑΙΜ ΚΑΙ ΓΑΔΗΡΑ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΝΙΣΧΥΣΑΝ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ

24 ΥΙΟΙ ΣΥΜΕΩΝ ΝΑΜΟΥΗΛ ΚΑΙ ΙΑΜΙΝ ΙΑΡΙΒ ΖΑΡΕ ΣΑΟΥΛ

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26 ΑΜΟΥΗΛ ΥΙΟΣ ΑΥΤΟΥ ΣΑΒΟΥΔ ΥΙΟΣ ΑΥΤΟΥ ΖΑΚΧΟΥΡ ΥΙΟΣ ΑΥΤΟΥ ΣΕΜΕΙ ΥΙΟΣ ΑΥΤΟΥ

27 ΚΑΙ ΤΩ ΣΕΜΕΙ ΥΙΟΙ ΕΚΚΑΙΔΕΚΑ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΤΡΕΙΣ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΟΥΚ ΗΣΑΝ ΥΙΟΙ ΠΟΛΛΟΙ ΚΑΙ ΠΑΣΑΙ ΑΙ ΠΑΤΡΙΑΙ ΑΥΤΩΝ ΟΥΚ ΕΠΛΕΟΝΑΣΑΝ ΩΣ ΥΙΟΙ ΙΟΥΔΑ

28 ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΝ ΒΗΡΣΑΒΕΕ ΚΑΙ ΣΑΜΑ ΚΑΙ ΜΩΛΑΔΑ ΚΑΙ ΕΣΗΡΣΟΥΑΛ

29 ΚΑΙ ΕΝ ΒΑΛΑΑ ΚΑΙ ΒΟΑΣΟΜ ΚΑΙ ΘΟΥΛΑΔ

30 ΚΑΙ ΒΑΘΟΥΗΛ ΚΑΙ ΕΡΜΑ ΚΑΙ ΣΕΚΛΑΓ

31 ΚΑΙ ΒΑΙΘΜΑΡΧΑΒΩΘ ΚΑΙ ΗΜΙΣΥ ΣΩΣΙΜ ΚΑΙ ΟΙΚΟΝ ΒΑΡΟΥΜΣΕΩΡΙΜ ΑΥΤΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΩΣ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ

32 ΚΑΙ ΕΠΑΥΛΕΙΣ ΑΥΤΩΝ ΑΙΤΑΜ ΚΑΙ ΗΝΡΕΜΜΩΝ ΚΑΙ ΘΟΚΚΑΝ ΚΑΙ ΑΙΣΑΝ ΠΟΛΕΙΣ ΠΕΝΤΕ

33 ΚΑΙ ΠΑΣΑΙ ΑΙ ΕΠΑΥΛΕΙΣ ΑΥΤΩΝ ΚΥΚΛΩ ΤΩΝ ΠΟΛΕΩΝ ΤΟΥΤΩΝ ΕΩΣ ΒΑΑΛ ΑΥΤΗ Η ΚΑΤΑΣΧΕΣΙΣ ΑΥΤΩΝ ΚΑΙ Ο ΚΑΤΑΛΟΧΙΣΜΟΣ ΑΥΤΩΝ

34 ΚΑΙ ΜΟΣΩΒΑΒ ΚΑΙ ΙΕΜΟΛΟΧ ΚΑΙ ΙΩΣΙΑ ΥΙΟΣ ΑΜΑΣΙΑ

35 ΚΑΙ ΙΩΗΛ ΚΑΙ ΟΥΤΟΣ ΥΙΟΣ ΙΣΑΒΙΑ ΥΙΟΣ ΣΑΡΑΙΑ ΥΙΟΣ ΑΣΙΗΛ

36 ΚΑΙ ΕΛΙΩΗΝΑΙ ΚΑΙ ΙΑΚΑΒΑ ΚΑΙ ΙΑΣΟΥΙΑ ΚΑΙ ΑΣΑΙΑ ΚΑΙ ΕΔΙΗΛ ΚΑΙ ΙΣΜΑΗΛ ΚΑΙ ΒΑΝΑΙΑ

37 ΚΑΙ ΖΟΥΖΑ ΥΙΟΣ ΣΕΦΕΙ ΥΙΟΥ ΑΛΛΩΝ ΥΙΟΥ ΙΕΔΙΑ ΥΙΟΥ ΣΑΜΑΡΙ ΥΙΟΥ ΣΑΜΑΙΟΥ

38 ΟΥΤΟΙ ΟΙ ΔΙΕΛΘΟΝΤΕΣ ΕΝ ΟΝΟΜΑΣΙΝ ΑΡΧΟΝΤΩΝ ΕΝ ΤΑΙΣ ΓΕΝΕΣΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΝ ΟΙΚΟΙΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΕΠΛΗΘΥΝΘΗΣΑΝ ΕΙΣ ΠΛΗΘΟΣ

39 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΓΕΡΑΡΑ ΕΩΣ ΤΩΝ ΑΝΑΤΟΛΩΝ ΤΗΣ ΓΑΙ ΤΟΥ ΖΗΤΗΣΑΙ ΝΟΜΑΣ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΑΥΤΩΝ

40 ΚΑΙ ΕΥΡΟΝ ΝΟΜΑΣ ΠΙΟΝΑΣ ΚΑΙ ΑΓΑΘΑΣ ΚΑΙ Η ΓΗ ΠΛΑΤΕΙΑ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΚΑΙ ΕΙΡΗΝΗ ΚΑΙ ΗΣΥΧΙΑ ΟΤΙ ΕΚ ΤΩΝ ΥΙΩΝ ΧΑΜ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΚΕΙ ΕΜΠΡΟΣΘΕΝ

41 ΚΑΙ ΗΛΘΟΣΑΝ ΟΥΤΟΙ ΟΙ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠ' ΟΝΟΜΑΤΟΣ ΕΝ ΗΜΕΡΑΙΣ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΠΑΤΑΞΑΝ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΜΙΝΑΙΟΥΣ ΟΥΣ ΕΥΡΟΣΑΝ ΕΚΕΙ ΚΑΙ ΑΝΕΘΕΜΑΤΙΣΑΝ ΑΥΤΟΥΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΩΚΗΣΑΝ ΑΝΤ' ΑΥΤΩΝ ΟΤΙ ΝΟΜΑΙ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΑΥΤΩΝ ΕΚΕΙ

42 ΚΑΙ ΕΞ ΑΥΤΩΝ ΑΠΟ ΤΩΝ ΥΙΩΝ ΣΥΜΕΩΝ ΕΠΟΡΕΥΘΗΣΑΝ ΕΙΣ ΟΡΟΣ ΣΗΙΡ ΑΝΔΡΕΣ ΠΕΝΤΑΚΟΣΙΟΙ ΚΑΙ ΦΑΛΕΤΤΙΑ ΚΑΙ ΝΩΑΔΙΑ ΚΑΙ ΡΑΦΑΙΑ ΚΑΙ ΟΖΙΗΛ ΥΙΟΙ ΙΕΣΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ

43 ΚΑΙ ΕΠΑΤΑΞΑΝ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥΣ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΤΟΥ ΑΜΑΛΗΚ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 5

1 ΚΑΙ ΥΙΟΙ ΡΟΥΒΗΝ ΠΡΩΤΟΤΟΚΟΥ ΙΣΡΑΗΛ ΟΤΙ ΟΥΤΟΣ Ο ΠΡΩΤΟΤΟΚΟΣ ΚΑΙ ΕΝ ΤΩ ΑΝΑΒΗΝΑΙ ΕΠΙ ΤΗΝ ΚΟΙΤΗΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΔΩΚΕΝ ΕΥΛΟΓΙΑΝ ΑΥΤΟΥ ΤΩ ΥΙΩ ΑΥΤΟΥ ΙΩΣΗΦ ΥΙΩ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΓΕΝΕΑΛΟΓΗΘΗ ΕΙΣ ΠΡΩΤΟΤΟΚΙΑ

2 ΟΤΙ ΙΟΥΔΑΣ ΔΥΝΑΤΟΣ ΙΣΧΥΙ ΚΑΙ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΞ ΑΥΤΟΥ ΚΑΙ Η ΕΥΛΟΓΙΑ ΤΟΥ ΙΩΣΗΦ

3 ΥΙΟΙ ΡΟΥΒΗΝ ΠΡΩΤΟΤΟΚΟΥ ΙΣΡΑΗΛ ΕΝΩΧ ΚΑΙ ΦΑΛΛΟΥΣ ΑΡΣΩΝ ΚΑΙ ΧΑΡΜΙ

4 ΥΙΟΙ ΙΩΗΛ ΣΕΜΕΙ ΚΑΙ ΒΑΝΑΙΑ ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΥΙΟΙ ΓΟΥΓ ΥΙΟΥ ΣΕΜΕΙ

5 ΥΙΟΣ ΑΥΤΟΥ ΜΙΧΑ ΥΙΟΣ ΑΥΤΟΥ ΡΗΧΑ ΥΙΟΣ ΑΥΤΟΥ ΒΑΑΛ

6 ΥΙΟΣ ΑΥΤΟΥ ΒΕΗΡΑ ΟΝ ΜΕΤΩΚΙΣΕΝ ΘΑΓΛΑΘΦΑΛΝΑΣΑΡ ΒΑΣΙΛΕΥΣ ΑΣΣΟΥΡ ΟΥΤΟΣ ΑΡΧΩΝ ΤΩΝ ΡΟΥΒΗΝ

7 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΤΗ ΠΑΤΡΙΑ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΚΑΤΑΛΟΧΙΣΜΟΙΣ ΑΥΤΩΝ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ Ο ΑΡΧΩΝ ΙΩΗΛ ΚΑΙ ΖΑΧΑΡΙΑ

8 ΚΑΙ ΒΑΛΕΚ ΥΙΟΣ ΟΖΟΥΖ ΥΙΟΣ ΣΑΜΑ ΥΙΟΣ ΙΩΗΛ ΟΥΤΟΣ ΚΑΤΩΚΗΣΕΝ ΕΝ ΑΡΟΗΡ ΚΑΙ ΕΠΙ ΝΑΒΑΥ ΚΑΙ ΒΕΕΛΜΑΩΝ

9 ΚΑΙ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΤΩΚΗΣΕΝ ΕΩΣ ΕΡΧΟΜΕΝΩΝ ΤΗΣ ΕΡΗΜΟΥ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΕΥΦΡΑΤΟΥ ΟΤΙ ΚΤΗΝΗ ΑΥΤΩΝ ΠΟΛΛΑ ΕΝ ΓΗ ΓΑΛΑΑΔ

10 ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΣΑΟΥΛ ΕΠΟΙΗΣΑΝ ΠΟΛΕΜΟΝ ΠΡΟΣ ΤΟΥΣ ΠΑΡΟΙΚΟΥΣ ΚΑΙ ΕΠΕΣΟΝ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΣΚΗΝΑΙΣ ΕΩΣ ΠΑΝΤΕΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΤΗΣ ΓΑΛΑΑΔ

11 ΥΙΟΙ ΓΑΔ ΚΑΤΕΝΑΝΤΙ ΑΥΤΩΝ ΚΑΤΩΚΗΣΑΝ ΕΝ ΤΗ ΒΑΣΑΝ ΕΩΣ ΣΕΛΧΑ

12 ΙΩΗΛ Ο ΠΡΩΤΟΤΟΚΟΣ ΚΑΙ ΣΑΦΑΜ Ο ΔΕΥΤΕΡΟΣ ΚΑΙ ΙΑΝΙ Ο ΓΡΑΜΜΑΤΕΥΣ ΕΝ ΒΑΣΑΝ

13 ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΜΙΧΑΗΛ ΜΟΣΟΛΛΑΜ ΚΑΙ ΣΕΒΕΕ ΚΑΙ ΙΩΡΕΕ ΚΑΙ ΙΑΧΑΝ ΚΑΙ ΖΟΥΕ ΚΑΙ ΩΒΗΔ ΕΠΤΑ

14 ΟΥΤΟΙ ΥΙΟΙ ΑΒΙΧΑΙΛ ΥΙΟΥ ΟΥΡΙ ΥΙΟΥ ΙΔΑΙ ΥΙΟΥ ΓΑΛΑΑΔ ΥΙΟΥ ΜΙΧΑΗΛ ΥΙΟΥ ΙΣΑΙ ΥΙΟΥ ΙΟΥΡΙ ΥΙΟΥ ΖΑΒΟΥΧΑΜ

15 ΥΙΟΥ ΑΒΔΙΗΛ ΥΙΟΥ ΓΟΥΝΙ ΑΡΧΩΝ ΟΙΚΟΥ ΠΑΤΡΙΩΝ

16 ΚΑΤΩΚΟΥΝ ΕΝ ΓΑΛΑΑΔ ΕΝ ΒΑΣΑΝ ΚΑΙ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΑΥΤΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΕΡΙΧΩΡΑ ΣΑΡΩΝ ΕΩΣ ΕΞΟΔΟΥ

17 ΠΑΝΤΩΝ Ο ΚΑΤΑΛΟΧΙΣΜΟΣ ΕΝ ΗΜΕΡΑΙΣ ΙΩΑΘΑΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΙΕΡΟΒΟΑΜ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ

18 ΥΙΟΙ ΡΟΥΒΗΝ ΚΑΙ ΓΑΔ ΚΑΙ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΞ ΥΙΩΝ ΔΥΝΑΜΕΩΣ ΑΝΔΡΕΣ ΑΙΡΟΝΤΕΣ ΑΣΠΙΔΑΣ ΚΑΙ ΜΑΧΑΙΡΑΝ ΚΑΙ ΤΕΙΝΟΝΤΕΣ ΤΟΞΟΝ ΚΑΙ ΔΕΔΙΔΑΓΜΕΝΟΙ ΠΟΛΕΜΟΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΠΤΑΚΟΣΙΟΙ ΚΑΙ ΕΞΗΚΟΝΤΑ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΕΙΣ ΠΑΡΑΤΑΞΙΝ

19 ΚΑΙ ΕΠΟΙΟΥΝ ΠΟΛΕΜΟΝ ΜΕΤΑ ΤΩΝ ΑΓΑΡΗΝΩΝ ΚΑΙ ΙΤΟΥΡΑΙΩΝ ΚΑΙ ΝΑΦΙΣΑΙΩΝ ΚΑΙ ΝΑΔΑΒΑΙΩΝ

20 ΚΑΙ ΚΑΤΙΣΧΥΣΑΝ ΕΠ' ΑΥΤΩΝ ΚΑΙ ΕΔΟΘΗΣΑΝ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΟΙ ΑΓΑΡΑΙΟΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ ΟΤΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΒΟΗΣΑΝ ΕΝ ΤΩ ΠΟΛΕΜΩ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΑΥΤΟΙΣ ΟΤΙ ΗΛΠΙΣΑΝ ΕΠ' ΑΥΤΟΝ

21 ΚΑΙ ΗΧΜΑΛΩΤΕΥΣΑΝ ΤΗΝ ΑΠΟΣΚΕΥΗΝ ΑΥΤΩΝ ΚΑΜΗΛΟΥΣ ΠΕΝΤΑΚΙΣΧΙΛΙΑΣ ΚΑΙ ΠΡΟΒΑΤΩΝ ΔΙΑΚΟΣΙΑΣ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΟΝΟΥΣ ΔΙΣΧΙΛΙΟΥΣ ΚΑΙ ΨΥΧΑΣ ΑΝΔΡΩΝ ΕΚΑΤΟΝ ΧΙΛΙΑΔΑΣ

22 ΟΤΙ ΤΡΑΥΜΑΤΙΑΙ ΠΟΛΛΟΙ ΕΠΕΣΟΝ ΟΤΙ ΠΑΡΑ ΤΟΥ ΘΕΟΥ Ο ΠΟΛΕΜΟΣ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΑΝΤ' ΑΥΤΩΝ ΕΩΣ ΤΗΣ ΜΕΤΟΙΚΕΣΙΑΣ

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23 ΚΑΙ ΟΙ ΗΜΙΣΕΙΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΤΩΚΗΣΑΝ ΕΝ ΤΗ ΓΗ ΑΠΟ ΒΑΣΑΝ ΕΩΣ ΒΑΑΛΕΡΜΩΝ ΚΑΙ ΣΑΝΙΡ ΚΑΙ ΟΡΟΣ ΑΕΡΜΩΝ ΚΑΙ ΕΝ ΤΩ ΛΙΒΑΝΩ ΑΥΤΟΙ ΕΠΛΕΟΝΑΣΘΗΣΑΝ
24 ΚΑΙ ΟΥΤΟΙ ΑΡΧΗΓΟΙ ΟΙΚΟΥ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΟΦΕΡ ΚΑΙ ΙΣΕΙ ΚΑΙ ΕΛΙΗΛ ΚΑΙ ΕΣΔΡΙΗΛ ΚΑΙ ΙΕΡΜΙΑ ΚΑΙ ΩΔΟΥΙΑ ΚΑΙ ΙΕΔΙΗΛ ΑΝΔΡΕΣ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΑΝΔΡΕΣ ΟΝΟΜΑΣΤΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΑΥΤΩΝ
25 ΚΑΙ ΗΘΕΤΗΣΑΝ ΕΝ ΘΕΩ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΠΟΡΝΕΥΣΑΝ ΟΠΙΣΩ ΘΕΩΝ ΛΑΩΝ ΤΗΣ ΓΗΣ ΟΥΣ ΕΞΗΡΕΝ Ο ΘΕΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ
26 ΚΑΙ ΕΠΗΓΕΙΡΕΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΤΟ ΠΝΕΥΜΑ ΦΑΛΩΧ ΒΑΣΙΛΕΩΣ ΑΣΣΟΥΡ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΘΑΓΛΑΘΦΑΛΝΑΣΑΡ ΒΑΣΙΛΕΩΣ ΑΣΣΟΥΡ ΚΑΙ ΜΕΤΩΚΙΣΕΝ ΤΟΝ ΡΟΥΒΗΝ ΚΑΙ ΤΟΝ ΓΑΔΔΙ ΚΑΙ ΤΟ ΗΜΙΣΥ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΧΑΛΑΧ ΚΑΙ ΧΑΒΩΡ ΚΑΙ ΕΠΙ ΠΟΤΑΜΟΝ ΓΩΖΑΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ
27 ΥΙΟΙ ΛΕΥΙ ΓΕΔΣΩΝ ΚΑΑΘ ΚΑΙ ΜΕΡΑΡΙ
28 ΚΑΙ ΥΙΟΙ ΚΑΑΘ ΑΜΒΡΑΜ ΚΑΙ ΙΣΣΑΑΡ ΧΕΒΡΩΝ ΚΑΙ ΟΖΙΗΛ
29 ΚΑΙ ΥΙΟΙ ΑΜΒΡΑΜ ΑΑΡΩΝ ΚΑΙ ΜΩΥΣΗΣ ΚΑΙ ΜΑΡΙΑΜ ΚΑΙ ΥΙΟΙ ΑΑΡΩΝ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ
30 ΕΛΕΑΖΑΡ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΦΙΝΕΕΣ ΦΙΝΕΕΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΒΙΣΟΥ
31 ΑΒΙΣΟΥ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΒΩΚΑΙ ΒΩΚΑΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΟΖΙ
32 ΟΖΙ ΕΓΕΝΝΗΣΕ ΤΟΝ ΖΑΡΑΙΑ ΖΑΡΑΙΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΡΙΗΛ
33 ΚΑΙ ΜΑΡΙΗΛ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΜΑΡΙΑ ΚΑΙ ΑΜΑΡΙΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΙΤΩΒ
34 ΚΑΙ ΑΧΙΤΩΒ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΔΩΚ ΚΑΙ ΣΑΔΩΚ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΙΜΑΑΣ
35 ΚΑΙ ΑΧΙΜΑΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΖΑΡΙΑ ΚΑΙ ΑΖΑΡΙΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΑΝΑΝ
36 ΚΑΙ ΙΩΑΝΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΖΑΡΙΑΝ ΟΥΤΟΣ ΙΕΡΑΤΕΥΣΕΝ ΕΝ ΤΩ ΟΙΚΩ Ω ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
37 ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΑΖΑΡΙΑ ΤΟΝ ΑΜΑΡΙΑ ΚΑΙ ΑΜΑΡΙΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΙΤΩΒ
38 ΚΑΙ ΑΧΙΤΩΒ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΔΩΚ ΚΑΙ ΣΑΔΩΚ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΩΜ
39 ΚΑΙ ΣΑΛΩΜ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΧΕΛΚΙΑΝ ΚΑΙ ΧΕΛΚΙΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΖΑΡΙΑ
40 ΚΑΙ ΑΖΑΡΙΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΡΑΙΑ ΚΑΙ ΣΑΡΑΙΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΣΑΔΑΚ
41 ΚΑΙ ΙΩΣΑΔΑΚ ΕΠΟΡΕΥΘΗ ΕΝ ΤΗ ΜΕΤΟΙΚΙΑ ΜΕΤΑ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΧΕΙΡΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 6

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61 ΚΑΙ ΑΠΟ ΦΥΛΗΣ ΝΕΦΘΑΛΙ ΤΗΝ ΚΕΔΕΣ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΧΑΜΩΘ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΚΑΡΙΑΘΑΙΜ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ
62 ΤΟΙΣ ΥΙΟΙΣ ΜΕΡΑΡΙ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΕΚ ΦΥΛΗΣ ΖΑΒΟΥΛΩΝ ΤΗΝ ΡΕΜΜΩΝ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΘΑΧΧΙΑ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ
63 ΚΑΙ ΕΚ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΙΕΡΙΧΩ ΚΑΤΑ ΔΥΣΜΑΣ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΚ ΦΥΛΗΣ ΡΟΥΒΗΝ ΤΗΝ ΒΟΣΟΡ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΙΑΣΑ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ
64 ΚΑΙ ΤΗΝ ΚΑΔΗΜΩΘ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΜΩΦΑΑΘ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ
65 ΚΑΙ ΕΚ ΦΥΛΗΣ ΓΑΔ ΤΗΝ ΡΑΜΩΘ ΓΑΛΑΑΔ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΜΑΑΝΑΙΜ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ
66 ΚΑΙ ΤΗΝ ΕΣΕΒΩΝ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΙΑΖΗΡ ΚΑΙ ΤΑ ΠΕΡΙΣΠΟΡΙΑ ΑΥΤΗΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 7

1 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΙΣΣΑΧΑΡ ΘΩΛΑ ΚΑΙ ΦΟΥΑ ΚΑΙ ΙΑΣΟΥΒ ΚΑΙ ΣΕΜΕΡΩΝ ΤΕΣΣΑΡΕΣ
2 ΚΑΙ ΥΙΟΙ ΘΩΛΑ ΟΖΙ ΚΑΙ ΡΑΦΑΙΑ ΚΑΙ ΙΕΡΙΗΛ ΚΑΙ ΙΕΜΟΥ ΚΑΙ ΙΕΒΑΣΑΜ ΚΑΙ ΣΑΜΟΥΗΛ ΑΡΧΟΝΤΕΣ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΤΩ ΘΩΛΑ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑΙΣ ΔΑΥΙΔ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΞΑΚΟΣΙΟΙ
3 ΚΑΙ ΥΙΟΙ ΟΖΙ ΙΕΖΡΙΑ ΚΑΙ ΥΙΟΙ ΙΕΖΡΙΑ ΜΙΧΑΗΛ ΚΑΙ ΟΒΔΙΑ ΚΑΙ ΙΩΗΛ ΚΑΙ ΙΕΣΙΑ ΠΕΝΤΕ ΑΡΧΟΝΤΕΣ ΠΑΝΤΕΣ
4 ΚΑΙ ΕΠ' ΑΥΤΩΝ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΚΟΥΣ ΑΥΤΩΝ ΙΣΧΥΡΟΙ ΠΑΡΑΤΑΞΑΣΘΑΙ ΕΙΣ ΠΟΛΕΜΟΝ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΞ ΧΙΛΙΑΔΕΣ ΟΤΙ ΕΠΛΗΘΥΝΑΝ ΓΥΝΑΙΚΑΣ ΚΑΙ ΥΙΟΥΣ
5 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΕΙΣ ΠΑΣΑΣ ΠΑΤΡΙΑΣ ΙΣΣΑΧΑΡ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΟΓΔΟΗΚΟΝΤΑ ΚΑΙ ΕΠΤΑ ΧΙΛΙΑΔΕΣ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΤΩΝ ΠΑΝΤΩΝ
6 ΒΕΝΙΑΜΙΝ ΒΑΛΕ ΚΑΙ ΒΑΧΙΡ ΚΑΙ ΙΑΔΙΗΛ ΤΡΕΙΣ
7 ΚΑΙ ΥΙΟΙ ΒΑΛΕ ΑΣΕΒΩΝ ΚΑΙ ΟΖΙ ΚΑΙ ΟΖΙΗΛ ΚΑΙ ΙΕΡΙΜΩΘ ΚΑΙ ΟΥΡΙ ΠΕΝΤΕ ΑΡΧΟΝΤΕΣ ΟΙΚΩΝ ΠΑΤΡΙΚΩΝ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΚΑΙ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΤΕΣΣΑΡΕΣ
8 ΚΑΙ ΥΙΟΙ ΒΑΧΙΡ ΖΑΜΑΡΙΑΣ ΚΑΙ ΙΩΑΣ ΚΑΙ ΕΛΙΕΖΕΡ ΚΑΙ ΕΛΙΘΕΝΑΝ ΚΑΙ ΑΜΑΡΙΑ ΚΑΙ ΙΕΡΙΜΩΘ ΚΑΙ ΑΒΙΟΥ ΚΑΙ ΑΝΑΘΩΘ ΚΑΙ ΓΕΜΕΕΘ ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΒΑΧΙΡ
9 ΚΑΙ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΔΙΑΚΟΣΙΟΙ
10 ΚΑΙ ΥΙΟΙ ΙΑΔΙΗΛ ΒΑΛΑΑΝ ΚΑΙ ΥΙΟΙ ΒΑΛΑΑΝ ΙΑΟΥΣ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΑΩΘ ΚΑΙ ΧΑΝΑΝΑ ΚΑΙ ΖΑΙΘΑΝ ΚΑΙ ΡΑΜΕΣΣΑΙ ΚΑΙ ΑΧΙΣΑΑΡ
11 ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΙΑΔΙΗΛ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΕΠΤΑΚΑΙΔΕΚΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΔΙΑΚΟΣΙΟΙ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΔΥΝΑΜΕΙ ΤΟΥ ΠΟΛΕΜΕΙΝ
12 ΚΑΙ ΣΑΠΦΙΝ ΚΑΙ ΑΠΦΙΝ ΚΑΙ ΥΙΟΙ ΡΑΩΜ ΥΙΟΣ ΑΥΤΟΥ ΑΕΡ
13 ΥΙΟΙ ΝΕΦΘΑΛΙ ΙΑΣΙΗΛ ΚΑΙ ΓΩΝΙ ΚΑΙ ΙΣΣΙΗΡ ΚΑΙ ΣΑΛΩΜ ΥΙΟΙ ΒΑΛΑΑ
14 ΥΙΟΙ ΜΑΝΑΣΣΗ ΑΣΕΡΙΗΛ ΟΝ ΕΤΕΚΕΝ Η ΠΑΛΛΑΚΗ ΑΥΤΟΥ Η ΣΥΡΑ ΕΤΕΚΕΝ ΤΟΝ ΜΑΧΙΡ ΠΑΤΕΡΑ ΓΑΛΑΑΔ
15 ΚΑΙ ΜΑΧΙΡ ΕΛΑΒΕΝ ΓΥΝΑΙΚΑ ΤΩ ΑΜΦΙΝ ΚΑΙ ΜΑΜΦΙΝ ΚΑΙ ΟΝΟΜΑ ΑΔΕΛΦΗΣ ΑΥΤΟΥ ΜΟΩΧΑ ΚΑΙ ΟΝΟΜΑ ΤΩ ΔΕΥΤΕΡΩ ΣΑΛΠΑΑΔ ΚΑΙ ΕΓΕΝΝΗΘΗΣΑΝ ΤΩ ΣΑΛΠΑΑΔ ΘΥΓΑΤΕΡΕΣ
16 ΚΑΙ ΕΤΕΚΕΝ ΜΟΩΧΑ ΓΥΝΗ ΜΑΧΙΡ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΦΑΡΕΣ ΚΑΙ ΟΝΟΜΑ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΣΟΡΟΣ ΥΙΟΣ ΑΥΤΟΥ ΟΥΛΑΜ
17 ΚΑΙ ΥΙΟΙ ΟΥΛΑΜ ΒΑΔΑΝ ΟΥΤΟΙ ΥΙΟΙ ΓΑΛΑΑΔ ΥΙΟΥ ΜΑΧΙΡ ΥΙΟΥ ΜΑΝΑΣΣΗ
18 ΚΑΙ ΑΔΕΛΦΗ ΑΥΤΟΥ Η ΜΑΛΕΧΕΘ ΕΤΕΚΕΝ ΤΟΝ ΙΣΑΔΕΚ ΚΑΙ ΤΟΝ ΑΒΙΕΖΕΡ ΚΑΙ ΤΟΝ ΜΑΕΛΑ
19 ΚΑΙ ΗΣΑΝ ΥΙΟΙ ΣΕΜΙΡΑ ΙΑΑΙΜ ΚΑΙ ΣΥΧΕΜ ΚΑΙ ΛΑΚΕΙ ΚΑΙ ΑΝΙΑΜ
20 ΚΑΙ ΥΙΟΙ ΕΦΡΑΙΜ ΣΩΘΑΛΑ ΚΑΙ ΒΑΡΑΔ ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΘΑΑΘ ΥΙΟΣ ΑΥΤΟΥ ΕΛΕΑΔΑ ΥΙΟΣ ΑΥΤΟΥ ΝΟΜΕΕ ΥΙΟΣ ΑΥΤΟΥ
21 ΖΑΒΕΔ ΥΙΟΣ ΑΥΤΟΥ ΣΩΘΕΛΕ ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΕΖΕΡ ΚΑΙ ΕΛΕΑΔ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΥΣ ΑΝΔΡΕΣ ΓΕΘ ΟΙ ΤΕΧΘΕΝΤΕΣ ΕΝ ΤΗ ΓΗ ΟΤΙ ΚΑΤΕΒΗΣΑΝ ΛΑΒΕΙΝ ΤΑ ΚΤΗΝΗ ΑΥΤΩΝ
22 ΚΑΙ ΕΠΕΝΘΗΣΕΝ ΕΦΡΑΙΜ ΠΑΤΗΡ ΑΥΤΩΝ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΙ ΗΛΘΟΝ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΤΟΥ ΠΑΡΑΚΑΛΕΣΑΙ ΑΥΤΟΝ
23 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΕΝ ΓΑΣΤΡΙ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΒΑΡΑΓΑ ΟΤΙ ΕΝ ΚΑΚΟΙΣ ΕΓΕΝΕΤΟ ΕΝ ΟΙΚΩ ΜΟΥ
24 ΚΑΙ ΕΝ ΕΚΕΙΝΟΙΣ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΒΑΙΘΩΡΩΝ ΤΗΝ ΚΑΤΩ ΚΑΙ ΤΗΝ ΑΝΩ ΚΑΙ ΥΙΟΙ ΟΖΑΝ ΣΕΗΡΑ
25 ΚΑΙ ΡΑΦΗ ΥΙΟΙ ΑΥΤΟΥ ΡΑΣΕΦ ΚΑΙ ΘΑΛΕ ΥΙΟΙ ΑΥΤΟΥ ΘΑΕΝ ΥΙΟΣ ΑΥΤΟΥ
26 ΤΩ ΛΑΑΔΑΝ ΥΙΩ ΑΥΤΟΥ ΑΜΙΟΥΔ ΥΙΟΣ ΑΥΤΟΥ ΕΛΙΣΑΜΑ ΥΙΟΣ ΑΥΤΟΥ

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27 NOYM YIOΣ AYTOY IHΣOYE YIOΣ AYTOY
28 KAI KATAΣXEΣIΣ AYTΩN KAI KATOIKIA AYTΩN BAIΘHΛ KAI AI KΩMAI AYTHΣ KAT' ANATOΛAΣ NAAPAN ΠPOΣ ΔYΣMAIΣ ΓAZEP KAI AI KΩMAI AYTHΣ KAI ΣYXEM KAI AI KΩMAI AYTHΣ EΩΣ ΓAIAN KAI AI KΩMAI AYTHΣ
29 KAI EΩΣ ORIΩN YIΩN MANAΣΣH BAIΘΣAAN KAI AI KΩMAI AYTHΣ ΘAANAX KAI AI KΩMAI AYTHΣ KAI BAΛAΔ KAI AI KΩMAI AYTHΣ MAΓEΔΔΩ KAI AI KΩMAI AYTHΣ ΔΩP KAI AI KΩMAI AYTHΣ EN TAYTAIΣ KATΩKHΣAN OI YIOI IΩΣHΦ YIOY ISPAHΛ
30 YIOI ASHP IEMNA KAI ISOYA KAI ISOYI KAI BEPIΓA KAI ΣOPE ADEΛΦH AYTΩN
31 KAI YIOI BEPIΓA XABEP KAI MEΛXIHΛ OYTOΣ ΠATHP BEPZAIΘ
32 KAI XABEP EΓENNHΣEN TON IAΦAΛHT KAI TON ΣAMHP KAI TON XΩΘAM KAI THN ΣΩΛA ADEΛΦHN AYTΩN
33 KAI YIOI IAΦAΛHT ΦESHXI BAMAHΛ KAI ASIΘ OYTOI YIOI IAΦAΛHT
34 KAI YIOI ΣEMMHP AXIOYPAOΓA KAI OBA KAI ARAM
35 KAI BANHEΛAM ADEΛΦOI AYTOY ΣΩΦA KAI IMANA KAI ΣEΛΛHΣ KAI AMAΛ
36 YIOI ΣΩΦA XOYXI ARNAΦAP KAI ΣOYAΛ KAI BAPI KAI IMAPH
37 ΣOBAΛ KAI ΩΔ KAI ΣEMMA KAI ΣAΛISA KAI IEΘRAN KAI BEHPA
38 KAI YIOI IEΘEP IΦINA KAI ΦAΣΦA KAI ARA
39 KAI YIOI ΩΛA OREX ANIHΛ KAI RASIA
40 ΠANTEΣ OYTOI YIOI ASHP ΠANTEΣ ARXONTEΣ ΠATPIΩN EKΛEKTOI ISXYROI ΔYNAMEI ARXONTEΣ HΓOYMENOI ARIΘMOΣ AYTΩN EIΣ ΠARATAΞIN TOY ΠOΛEMEIN ARIΘMOΣ AYTΩN ANΔREΣ EIKOΣI EΞ XIΛIADEΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 8

1 KAI BENIAMIN EΓENNHΣEN TON BAΛE ΠPΩTOTOKON AYTOY KAI ASBHΛ TON ΔEYTEPON AARA TON TPITON
2 NΩA TON TETAPTON KAI RAΦH TON ΠEMΠTON
3 KAI HΣAN YIOI TΩ BAΛE ADEP KAI ΓHPA KAI ABIOYΔ
4 KAI ABISOYE KAI NOOMA KAI AXIA
5 KAI ΓHPA KAI ΣΩΦARΦAK KAI ΩIM
6 OYTOI YIOI AΩΔ OYTOI EISIN ARXONTEΣ ΠATPIΩN TOIΣ KATOIKOYΣIN ΓABEE KAI METΩKISAN AYTOYΣ EIΣ MANAXAΘI
7 KAI NOOMA KAI AXIA KAI ΓHPA OYTOΣ IΓΛAAM KAI EΓENNHΣEN TON NAANA KAI TON AXIXΩΔ
8 KAI ΣAARHM EΓENNHΣEN EN TΩ ΠEΔIΩ MΩAB META TO APOΣTEIΛAI AYTON ΩSIM KAI THN BAAΔA ΓYNAIKA AYTOY
9 KAI EΓENNHΣEN EK THΣ ΔΔA ΓYNAIKOΣ AYTOY TON IΩBAB KAI TON ΣEBIA KAI TON MISA KAI TON MEΛXAM
10 KAI TON IAΩΣ KAI TON ΣABIA KAI TON MAPMA OYTOI ARXONTEΣ ΠATPIΩN
11 KAI EK THΣ ΩSIM EΓENNHΣEN TON ABITΩB KAI TON ΑΛΦAAΛ
12 KAI YIOI ΑΛΦAAΛ ΩBHΔ MEΣΣAAM ΣEMMHP OYTOΣ ΩKOΔOMHΣEN THN ΩNΩ KAI THN ΛOΔ KAI TAΣ KΩMAΣ AYTHΣ
13 KAI BEPIΓA KAI ΣAMA OYTOI ARXONTEΣ TΩN ΠATPIΩN TOIΣ KATOIKOYΣIN AIΛAM KAI OYTOI EΞEΔIΩΞAN TOYΣ KATOIKOYNTAΣ ΓEΘ
14 KAI ADEΛΦOΣ AYTOY ΣΩΣHK KAI IAPIMΩΘ
15 KAI ZABAΔIA KAI ΩRHP KAI ΩΔHΔ
16 KAI MIXAHΛ KAI IEΣΦA KAI IΩXA YIOI BAPIΓA
17 KAI ZABAΔIA KAI MOΣOΛΛAM KAI AZAKI KAI ABAP
18 KAI ISAMARI KAI IEZΛIA KAI IΩBAB YIOI ΕΛΦAAΛ
19 KAI IAKIM KAI ZEXPI KAI ZABΔI
20 KAI ΕΛIΩHNAI KAI ΣAΛΘI KAI ΕΛIHΛI
21 KAI ADAIA KAI BARAIA KAI ΣAMARAΘ YIOI ΣAMAI
22 KAI ISΦAN KAI ΩBHΔ KAI ΕΛEHΛ
23 KAI ABADΩN KAI ZEXPI KAI ANAN
24 KAI ANANIA KAI AMBPI KAI AIΛAM KAI ANAΘΩΘIA
25 KAI AΘIN KAI IEΦERIA KAI ΦΕΛIHΛ YIOI ΣΩΣHK
26 KAI ΣAMΣARIA KAI ΣAARIA KAI OΓOΘOΛIA
27 KAI IARASIA KAI HΛIA KAI ZEXPI YIOI IPAAM
28 OYTOI ARXONTEΣ ΠATPIΩN KATA ΓENESEIΣ AYTΩN ARXONTEΣ OYTOI KATΩKHΣAN EN IEPOYΣAΛHM
29 KAI EN ΓABAΩN KATΩKHΣEN ΠATHP ΓABAΩN KAI ONOMA ΓYNAIKI AYTOY MAAXA
30 KAI YIOΣ AYTHΣ O ΠPΩTOTOKOΣ ABADΩN KAI ΣOYP KAI KIΣ KAI BAAΛ KAI NHP KAI NADAB
31 KAI ΓEΔOYP KAI ADEΛΦOΣ AYTOY KAI ZAXOYP KAI MAKAΛΩΘ
32 KAI MAKAΛΩΘ EΓENNHΣEN TON ΣEMAA KAI ΓAP OYTOI KATENANTI TΩN ADEΛΦΩN AYTΩN KATΩKHΣAN EN IEPOYΣAΛHM META TΩN ADEΛΦΩN AYTΩN
33 KAI NHP EΓENNHΣEN TON KIΣ KAI KIΣ EΓENNHΣEN TON ΣAOYΛ KAI ΣAOYΛ EΓENNHΣEN TON IΩNAΘAN KAI TON MEΛXIΣOYE KAI TON AMINADAB KAI TON ASABAΛ
34 KAI YIOI IΩNAΘAN MEPIBAAΛ KAI MEPIBAAΛ EΓENNHΣEN TON MIXIA
35 KAI YIOI MIXIA ΦIΘΩN KAI MEΛXHΛ KAI ΘEPEE KAI AXAZ
36 KAI AXAZ EΓENNHΣEN TON IΩIADA KAI IΩIADA EΓENNHΣEN TON ΓAΛEMAΘ KAI TON ASMΩΘ KAI TON ZAMBPI KAI ZAMBPI EΓENNHΣEN TON MAISA
37 KAI MAISA EΓENNHΣEN TON BAANA PAΦAIA YIOΣ AYTOY ELASA YIOΣ AYTOY ESHΛ YIOΣ AYTOY
38 KAI TΩ ESHΛ EΞ YIOI KAI TAYTA TA ONOMATA AYTΩN EZPIKAM ΠPΩTOTOKOΣ AYTOY KAI ISMAHΛ KAI ΣARAIA KAI ABΔIA KAI ANAN ΠANTEΣ OYTOI YIOI ESHΛ
39 KAI YIOI ASHΛ ADEΛΦOY AYTOY AIΛAM ΠPΩTOTOKOΣ AYTOY KAI IAIΣ O ΔEYTEPOΣ ΕΛIΦAΛET O TPITOΣ
40 KAI HΣAN YIOI AIΛAM ISXYROI ANΔREΣ ΔYNAMEI TEINONTEΣ TOΞON KAI ΠΛHΘYNONTEΣ YIOYΣ KAI YIOYΣ TΩN YIΩN EKATON ΠENTHKONTA ΠANTEΣ OYTOI EΞ YIΩN BENIAMIN

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 9

1 KAI ΠAΣ ISPAHΛ O ΣYΛΛOXISMOΣ AYTΩN KAI OYTOI KATAΓEΓRAMMENOI EN BIBΛIΩ TΩN BAΣIΛEΩN ISPAHΛ KAI IOYΔA META TΩN APOIKISΘENTΩN EIΣ BABYΛΩNA EN TAIΣ ANOMIAIΣ AYTΩN
2 KAI OI KATOIKOYNTEΣ ΠPOTEPON EN TAIΣ KATAΣXEΣEΣIN AYTΩN EN TAIΣ ΠOΛESIN ISPAHΛ OI IEPEIΣ OI ΛEYITAI KAI OI ΔEΔOMENOI
3 KAI EN IEPOYΣAΛHM KATΩKHΣAN APO TΩN YIΩN IOYΔA KAI APO TΩN YIΩN BENIAMIN KAI APO TΩN YIΩN EΦRAIM KAI MANAΣΣH
4 ΓΩΘI YIOΣ AMMIOYΔ YIOY AMPI YIOY YIΩN ΦAREΣ YIOY IOYΔA
5 KAI EK TΩN ΣHΛΩNI ASAIA ΠPΩTOTOKOΣ AYTOY KAI YIOI AYTOY
6 EK TΩN YIΩN ZAPA IIHΛ KAI ADEΛΦOI AYTΩN EΞAKOSIOI KAI ENENHKONTA
7 KAI EK TΩN YIΩN BENIAMIN ΣAΛΩ YIOΣ MOΣOΛΛAM YIOY ΩΔOYIA YIOY ΣANAA
8 KAI IBANAA YIOΣ IPAAM KAI OYTOI YIOI OZI YIOY MAXIP KAI MAΣΣAΛHM YIOΣ ΣAΦATIA YIOY RAΓOYHΛ YIOY BANAIA
9 KAI ADEΛΦOI AYTΩN KATA ΓENESEIΣ AYTΩN ENNA-KOSIOI ΠENTHKONTA EΞ ΠANTEΣ OI ANΔREΣ ARXONTEΣ ΠATPIΩN KAT' OIKOYΣ ΠATPIΩN AYTΩN
10 KAI APO TΩN IEPEΩN IΩΔAE KAI IΩARIM KAI IAXIN
11 KAI AZARIA YIOΣ XEΛKIA YIOY MOΣOΛΛAM YIOY ΣADΩK YIOY MARAIΩΘ YIOY AXITΩB HΓOYMENOΣ OIKOY TOY ΘEOY

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12 ΚΑΙ ΑΔΑΙΑ ΥΙΟΣ ΙΡΑΑΜ ΥΙΟΥ ΠΑΣΧΩΡ ΥΙΟΥ ΜΑΛΧΙΑ ΚΑΙ ΜΑΑΣΑΙΑ ΥΙΟΣ ΑΔΙΗΛ ΥΙΟΥ ΙΕΔΙΟΥ ΥΙΟΥ ΜΟΣΟΛΛΑΜ ΥΙΟΥ ΜΑΣΕΛΜΩΘ ΥΙΟΥ ΕΜΜΗΡ
13 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΧΙΛΙΟΙ ΕΠΤΑΚΟΣΙΟΙ ΕΞΗΚΟΝΤΑ ΙΣΧΥΡΟΙ ΔΥΝΑΜΕΙ ΕΙΣ ΕΡΓΑΣΙΑΝ ΛΕΙΤΟΥΡΓΙΑΣ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
14 ΚΑΙ ΕΚ ΤΩΝ ΛΕΥΙΤΩΝ ΣΑΜΑΙΑ ΥΙΟΣ ΑΣΩΒ ΥΙΟΥ ΕΣΡΙΚΑΜ ΥΙΟΥ ΑΣΑΒΙΑ ΕΚ ΤΩΝ ΥΙΩΝ ΜΕΡΑΡΙ
15 ΚΑΙ ΒΑΚΒΑΚΑΡ ΚΑΙ ΑΡΗΣ ΚΑΙ ΓΑΛΑΛ ΚΑΙ ΜΑΝΘΑΝΙΑΣ ΥΙΟΣ ΜΙΧΑ ΥΙΟΥ ΖΕΧΡΙ ΥΙΟΥ ΑΣΑΦ
16 ΚΑΙ ΑΒΔΙΑ ΥΙΟΣ ΣΑΜΙΑ ΥΙΟΥ ΓΑΛΑΛ ΥΙΟΥ ΙΔΙΘΩΝ ΚΑΙ ΒΑΡΑΧΙΑ ΥΙΟΣ ΟΣΣΑ ΥΙΟΥ ΗΛΚΑΝΑ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΝΕΤΩΦΑΤΙ
17 ΟΙ ΠΥΛΩΡΟΙ ΣΑΛΩΜ ΚΑΙ ΑΚΟΥΒ ΚΑΙ ΤΑΛΜΑΝ ΚΑΙ ΑΙΜΑΝ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΣΑΛΩΜ Ο ΑΡΧΩΝ
18 ΚΑΙ ΕΩΣ ΤΑΥΤΗΣ ΕΝ ΤΗ ΠΥΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΑΥΤΑΙ ΑΙ ΠΥΛΑΙ ΤΩΝ ΠΑΡΕΜΒΟΛΩΝ ΥΙΩΝ ΛΕΥΙ
19 ΚΑΙ ΣΑΛΩΜ ΥΙΟΣ ΚΩΡΗ ΥΙΟΥ ΑΒΙΑΣΑΦ ΥΙΟΥ ΚΟΡΕ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΙΣ ΟΙΚΟΝ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΙ ΚΟΡΙΤΑΙ ΕΠΙ ΤΩΝ ΕΡΓΩΝ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΦΥΛΑΣΣΟΝΤΕΣ ΤΑΣ ΦΥΛΑΚΑΣ ΤΗΣ ΣΚΗΝΗΣ ΚΑΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΕΠΙ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΚΥΡΙΟΥ ΦΥΛΑΣΣΟΝΤΕΣ ΤΗΝ ΕΙΣΟΔΟΝ
20 ΚΑΙ ΦΙΝΕΕΣ ΥΙΟΣ ΕΛΕΑΖΑΡ ΗΓΟΥΜΕΝΟΣ ΗΝ ΕΠ' ΑΥΤΩΝ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΟΥΤΟΙ ΜΕΤ' ΑΥΤΟΥ
21 ΖΑΧΑΡΙΑΣ ΥΙΟΣ ΜΑΣΑΛΑΜΙ ΠΥΛΩΡΟΣ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ
22 ΠΑΝΤΕΣ ΟΙ ΕΚΛΕΚΤΟΙ ΤΑΙΣ ΠΥΛΑΙΣ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΔΙΑΚΟΣΙΟΙ ΚΑΙ ΔΕΚΑ ΔΥΟ ΟΥΤΟΙ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΑΥΤΩΝ Ο ΚΑΤΑΛΟΧΙΣΜΟΣ ΑΥΤΩΝ ΤΟΥΤΟΥΣ ΕΣΤΗΣΕΝ ΔΑΥΙΔ ΚΑΙ ΣΑΜΟΥΗΛ Ο ΒΛΕΠΩΝ ΤΗ ΠΙΣΤΕΙ ΑΥΤΩΝ
23 ΚΑΙ ΟΥΤΟΙ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΕΠΙ ΤΩΝ ΠΥΛΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΝ ΟΙΚΩ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΦΥΛΑΣΣΕΙΝ
24 ΚΑΤΑ ΤΟΥΣ ΤΕΣΣΑΡΑΣ ΑΝΕΜΟΥΣ ΗΣΑΝ ΑΙ ΠΥΛΑΙ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΘΑΛΑΣΣΑΝ ΒΟΡΡΑΝ ΝΟΤΟΝ
25 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΑΥΤΩΝ ΤΟΥ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΚΑΤΑ ΕΠΤΑ ΗΜΕΡΑΣ ΑΠΟ ΚΑΙΡΟΥ ΕΙΣ ΚΑΙΡΟΝ ΜΕΤΑ ΤΟΥΤΩΝ
26 ΟΤΙ ΕΝ ΠΙΣΤΕΙ ΕΙΣΙΝ ΤΕΣΣΑΡΕΣ ΔΥΝΑΤΟΙ ΤΩΝ ΠΥΛΩΝ ΟΙ ΛΕΥΙΤΑΙ ΗΣΑΝ ΕΠΙ ΤΩΝ ΠΑΣΤΟΦΟΡΙΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
27 ΚΑΙ ΠΕΡΙΚΥΚΛΩ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΠΑΡΕΜΒΑΛΟΥΣΙΝ ΟΤΙ ΕΠ' ΑΥΤΟΥΣ ΦΥΛΑΚΗ ΚΑΙ ΟΥΤΟΙ ΕΠΙ ΤΩΝ ΚΛΕΙΔΩΝ ΤΟ ΠΡΩΙ ΠΡΩΙ ΑΝΟΙΓΕΙΝ ΤΑΣ ΘΥΡΑΣ ΤΟΥ ΙΕΡΟΥ
28 ΚΑΙ ΕΞ ΑΥΤΩΝ ΕΠΙ ΤΑ ΣΚΕΥΗ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΟΤΙ ΕΝ ΑΡΙΘΜΩ ΕΙΣΟΙΣΟΥΣΙΝ ΑΥΤΑ ΚΑΙ ΕΝ ΑΡΙΘΜΩ ΕΞΟΙΣΟΥΣΙΝ ΑΥΤΑ
29 ΚΑΙ ΕΞ ΑΥΤΩΝ ΚΑΘΕΣΤΑΜΕΝΟΙ ΕΠΙ ΤΑ ΣΚΕΥΗ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΑΓΙΑ ΚΑΙ ΕΠΙ ΤΗΣ ΣΕΜΙΔΑΛΕΩΣ ΤΟΥ ΟΙΝΟΥ ΤΟΥ ΕΛΑΙΟΥ ΤΟΥ ΛΙΒΑΝΩΤΟΥ ΚΑΙ ΤΩΝ ΑΡΩΜΑΤΩΝ
30 ΚΑΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΗΣΑΝ ΜΥΡΕΨΟΙ ΤΟΥ ΜΥΡΟΥ ΚΑΙ ΕΙΣ ΤΑ ΑΡΩΜΑΤΑ
31 ΚΑΙ ΜΑΤΤΑΘΙΑΣ ΕΚ ΤΩΝ ΛΕΥΙΤΩΝ ΟΥΤΟΣ Ο ΠΡΩΤΟΤΟΚΟΣ ΤΩ ΣΑΛΩΜ ΤΩ ΚΟΡΙΤΗ ΕΝ ΤΗ ΠΙΣΤΕΙ ΕΠΙ ΤΑ ΕΡΓΑ ΤΗΣ ΘΥΣΙΑΣ ΤΟΥ ΤΗΓΑΝΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΙΕΡΕΩΣ
32 ΚΑΙ ΒΑΝΑΙΑΣ Ο ΚΑΑΘΙΤΗΣ ΕΚ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΕΠΙ ΤΩΝ ΑΡΤΩΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΤΟΥ ΕΤΟΙΜΑΣΑΙ ΣΑΒΒΑΤΟΝ ΚΑΤΑ ΣΑΒΒΑΤΟΝ
33 ΚΑΙ ΟΥΤΟΙ ΨΑΛΤΩΔΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩΝ ΛΕΥΙΤΩΝ ΔΙΑΤΕΤΑΓΜΕΝΑΙ ΕΦΗΜΕΡΙΑΙ ΟΤΙ ΗΜΕΡΑ ΚΑΙ ΝΥΞ ΕΠ' ΑΥΤΟΙΣ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ
34 ΟΥΤΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΟΥΤΟΙ ΚΑΤΩΚΗΣΑΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
35 ΚΑΙ ΕΝ ΓΑΒΑΩΝ ΚΑΤΩΚΗΣΕΝ ΠΑΤΗΡ ΓΑΒΑΩΝ ΙΙΗΛ ΚΑΙ ΟΝΟΜΑ ΓΥΝΑΙΚΟΣ ΑΥΤΟΥ ΜΟΩΧΑ
36 ΚΑΙ ΥΙΟΣ ΑΥΤΟΥ Ο ΠΡΩΤΟΤΟΚΟΣ ΑΒΑΔΩΝ ΚΑΙ ΣΙΡ ΚΑΙ ΚΙΣ ΚΑΙ ΒΑΑΛ ΚΑΙ ΝΗΡ ΚΑΙ ΝΑΔΑΒ
37 ΚΑΙ ΓΕΔΟΥΡ ΚΑΙ ΑΔΕΛΦΟΣ ΚΑΙ ΖΑΧΑΡΙΑ ΚΑΙ ΜΑΚΕΛΛΩΘ
38 ΚΑΙ ΜΑΚΕΛΛΩΘ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΜΑΑ ΚΑΙ ΟΥΤΟΙ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΚΑΤΩΚΗΣΑΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΜΕΤΑ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ
39 ΚΑΙ ΝΗΡ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΚΙΣ ΚΑΙ ΚΙΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΟΥΛ ΚΑΙ ΣΑΟΥΛ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΝΑΘΑΝ ΚΑΙ ΤΟΝ ΜΕΛΧΙΣΟΥΕ ΚΑΙ ΤΟΝ ΑΜΙΝΑΔΑΒ ΚΑΙ ΤΟΝ ΙΣΒΑΑΛ
40 ΚΑΙ ΥΙΟΣ ΙΩΝΑΘΑΝ ΜΑΡΙΒΑΑΛ ΚΑΙ ΜΑΡΙΒΑΑΛ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΙΧΑ
41 ΚΑΙ ΥΙΟΙ ΜΙΧΑ ΦΑΙΘΩΝ ΚΑΙ ΜΑΛΑΧ ΚΑΙ ΘΑΡΑΧ
42 ΚΑΙ ΑΧΑΖ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΑΔΑ ΚΑΙ ΙΑΔΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΓΑΛΕΜΕΘ ΚΑΙ ΤΟΝ ΓΑΖΜΩΘ ΚΑΙ ΤΟΝ ΖΑΜΒΡΙ ΚΑΙ ΖΑΜΒΡΙ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΣΑ
43 ΚΑΙ ΜΑΣΑ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΒΑΑΝΑ ΡΑΦΑΙΑ ΥΙΟΣ ΑΥΤΟΥ ΕΛΕΑΣΑ ΥΙΟΣ ΑΥΤΟΥ ΕΣΗΛ ΥΙΟΣ ΑΥΤΟΥ
44 ΚΑΙ ΤΩ ΕΣΗΛ ΕΞ ΥΙΟΙ ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΕΣΔΡΙΚΑΜ ΠΡΩΤΟΤΟΚΟΣ ΑΥΤΟΥ ΙΣΜΑΗΛ ΚΑΙ ΣΑΡΙΑ ΚΑΙ ΑΒΔΙΑ ΚΑΙ ΑΝΑΝ ΟΥΤΟΙ ΥΙΟΙ ΕΣΗΛ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 10

1 ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΕΠΟΛΕΜΗΣΑΝ ΠΡΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΦΥΓΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΠΕΣΟΝ ΤΡΑΥΜΑΤΙΑΙ ΕΝ ΟΡΕΙ ΓΕΛΒΟΥΕ
2 ΚΑΙ ΚΑΤΕΔΙΩΞΑΝ ΑΛΛΟΦΥΛΟΙ ΟΠΙΣΩ ΣΑΟΥΛ ΚΑΙ ΟΠΙΣΩ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΛΛΟΦΥΛΟΙ ΤΟΝ ΙΩΝΑΘΑΝ ΚΑΙ ΤΟΝ ΑΜΙΝΑΔΑΒ ΚΑΙ ΤΟΝ ΜΕΛΧΙΣΟΥΕ ΥΙΟΥΣ ΣΑΟΥΛ
3 ΚΑΙ ΕΒΑΡΥΝΘΗ Ο ΠΟΛΕΜΟΣ ΕΠΙ ΣΑΟΥΛ ΚΑΙ ΕΥΡΟΝ ΑΥΤΟΝ ΟΙ ΤΟΞΟΤΑΙ ΕΝ ΤΟΙΣ ΤΟΞΟΙΣ ΚΑΙ ΠΟΝΟΙΣ ΚΑΙ ΕΠΟΝΕΣΕΝ ΑΠΟ ΤΩΝ ΤΟΞΩΝ
4 ΚΑΙ ΕΙΠΕΝ ΣΑΟΥΛ ΤΩ ΑΙΡΟΝΤΙ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΣΠΑΣΑΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΣΟΥ ΚΑΙ ΕΚΚΕΝΤΗΣΟΝ ΜΕ ΕΝ ΑΥΤΗ ΜΗ ΕΛΘΩΣΙΝ ΟΙ ΑΠΕΡΙΤΜΗΤΟΙ ΟΥΤΟΙ ΚΑΙ ΕΜΠΑΙΞΩΣΙΝ ΜΟΙ ΚΑΙ ΟΥΚ ΕΒΟΥΛΕΤΟ Ο ΑΙΡΩΝ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΟΤΙ ΕΦΟΒΕΙΤΟ ΣΦΟΔΡΑ ΚΑΙ ΕΛΑΒΕΝ ΣΑΟΥΛ ΤΗΝ ΡΟΜΦΑΙΑΝ ΚΑΙ ΕΠΕΠΕΣΕΝ ΕΠ' ΑΥΤΗΝ
5 ΚΑΙ ΕΙΔΕΝ Ο ΑΙΡΩΝ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΟΤΙ ΑΠΕΘΑΝΕΝ ΣΑΟΥΛ ΚΑΙ ΕΠΕΣΕΝ ΚΑΙ ΓΕ ΑΥΤΟΣ ΕΠΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΘΑΝΕΝ
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ΕΦΥΛΑΞΕΝ ΟΤΙ ΕΠΗΡΩΤΗΣΕΝ ΣΑΟΥΛ ΕΝ ΤΩ ΕΓΓΑΣΤΡΙΜΥΘΩ ΤΟΥ ΖΗΤΗΣΑΙ ΚΑΙ ΑΠΕΚΡΙΝΑΤΟ ΑΥΤΩ ΣΑΜΟΥΗΛ Ο ΠΡΟΦΗΤΗΣ
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5 ΙΕΡΜΙΑΣ ΚΑΙ ΙΕΖΙΗΛ ΚΑΙ ΙΩΑΝΑΝ ΚΑΙ ΙΩΖΑΒΑΔ Ο ΓΑΔΔΑΡΑΘΙ
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10 ΑΖΕΡ Ο ΑΡΧΩΝ ΑΒΔΙΑ Ο ΔΕΥΤΕΡΟΣ ΕΛΙΑΒ Ο ΤΡΙΤΟΣ
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1 PARALIPOMENON (1 CHRONICLES) CHAPTER 13
1 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ ΔΑΥΙΔ ΜΕΤΑ ΤΩΝ ΧΙΛΙΑΡΧΩΝ ΚΑΙ ΤΩΝ ΕΚΑΤΟΝΤΑΡΧΩΝ ΠΑΝΤΙ ΗΓΟΥΜΕΝΩ
2 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΤΗ ΠΑΣΗ ΕΚΚΛΗΣΙΑ ΙΣΡΑΗΛ ΕΙ ΕΦ' ΥΜΙΝ ΑΓΑΘΟΝ ΚΑΙ ΠΑΡΑ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΕΥΟΔΩΘΗ ΑΠΟΣΤΕΙΛΩΜΕΝ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΗΜΩΝ ΤΟΥΣ ΥΠΟΛΕΛΕΙΜΜΕΝΟΥΣ ΕΝ ΠΑΣΗ ΓΗ ΙΣΡΑΗΛ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΠΟΛΕΣΙΝ ΚΑΤΑΣΧΕΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΠΡΟΣ ΗΜΑΣ
3 ΚΑΙ ΜΕΤΕΝΕΓΚΩΜΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΠΡΟΣ ΗΜΑΣ ΟΤΙ ΟΥΚ ΕΖΗΤΗΣΑΝ ΑΥΤΗΝ ΑΦ' ΗΜΕΡΩΝ ΣΑΟΥΛ
4 ΚΑΙ ΕΙΠΕΝ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΤΟΥ ΠΟΙΗΣΑΙ ΟΥΤΩΣ ΟΤΙ ΕΥΘΗΣ Ο ΛΟΓΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ
5 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΕΝ ΔΑΥΙΔ ΤΟΝ ΠΑΝΤΑ ΙΣΡΑΗΛ ΑΠΟ ΟΡΙΩΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΩΣ ΕΙΣΟΔΟΥ ΗΜΑΘ ΤΟΥ ΕΙΣΕΝΕΓΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΕΚ ΠΟΛΕΩΣ ΙΑΡΙΜ
6 ΚΑΙ ΑΝΗΓΑΓΕΝ ΑΥΤΗΝ ΔΑΥΙΔ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΑΝΕΒΗ ΕΙΣ ΠΟΛΙΝ ΔΑΥΙΔ Η ΗΝ ΤΟΥ ΙΟΥΔΑ ΤΟΥ ΑΝΑΓΑΓΕΙΝ ΕΚΕΙΘΕΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΚΥΡΙΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΧΕΡΟΥΒΙΝ ΟΥ ΕΠΕΚΛΗΘΗ ΟΝΟΜΑ ΑΥΤΟΥ
7 ΚΑΙ ΕΠΕΘΗΚΑΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΑΜΑΞΑΝ ΚΑΙΝΗΝ ΕΞ ΟΙΚΟΥ ΑΜΙΝΑΔΑΒ ΚΑΙ ΟΖΑ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΗΓΟΝ ΤΗΝ ΑΜΑΞΑΝ
8 ΚΑΙ ΔΑΥΙΔ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΠΑΙΖΟΝΤΕΣ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΠΑΣΗ ΔΥΝΑΜΕΙ ΚΑΙ ΕΝ ΨΑΛΤΩΔΟΙΣ ΚΑΙ ΕΝ

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ΚΙΝΥΡΑΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΕΝ ΤΥΜΠΑΝΟΙΣ ΚΑΙ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΣΑΛΠΙΓΞΙΝ

9 ΚΑΙ ΗΛΘΟΣΑΝ ΕΩΣ ΤΗΣ ΑΛΩΝΟΣ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΟΖΑ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΣΧΕΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΟΤΙ ΕΞΕΚΛΙΝΕΝ ΑΥΤΗΝ Ο ΜΟΣΧΟΣ

10 ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΚΥΡΙΟΣ ΕΠΙ ΟΖΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΕΚΕΙ ΔΙΑ ΤΟ ΕΚΤΕΙΝΑΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΚΕΙ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΕΟΥ

11 ΚΑΙ ΗΘΥΜΗΣΕΝ ΔΑΥΙΔ ΟΤΙ ΔΙΕΚΟΨΕΝ ΚΥΡΙΟΣ ΔΙΑΚΟΠΗΝ ΕΝ ΟΖΑ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΤΟΠΟΝ ΕΚΕΙΝΟΝ ΔΙΑΚΟΠΗ ΟΖΑ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

12 ΚΑΙ ΕΦΟΒΗΘΗ ΔΑΥΙΔ ΤΟΝ ΘΕΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΩΝ ΠΩΣ ΕΙΣΟΙΣΩ ΠΡΟΣ ΕΜΑΥΤΟΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ

13 ΚΑΙ ΟΥΚ ΑΠΕΣΤΡΕΨΕΝ ΔΑΥΙΔ ΤΗΝ ΚΙΒΩΤΟΝ ΠΡΟΣ ΕΑΥΤΟΝ ΕΙΣ ΠΟΛΙΝ ΔΑΥΙΔ ΚΑΙ ΕΞΕΚΛΙΝΕΝ ΑΥΤΗΝ ΕΙΣ ΟΙΚΟΝ ΑΒΕΔΔΑΡΑ ΤΟΥ ΓΕΘΘΑΙΟΥ

14 ΚΑΙ ΕΚΑΘΙΣΕΝ Η ΚΙΒΩΤΟΣ ΤΟΥ ΘΕΟΥ ΕΝ ΟΙΚΩ ΑΒΕΔΔΑΡΑ ΤΡΕΙΣ ΜΗΝΑΣ ΚΑΙ ΕΥΛΟΓΗΣΕΝ Ο ΘΕΟΣ ΑΒΕΔΔΑΡΑΜ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΥΤΟΥ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 14

1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΧΙΡΑΜ ΒΑΣΙΛΕΥΣ ΤΥΡΟΥ ΑΓΓΕΛΟΥΣ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΞΥΛΑ ΚΕΔΡΙΝΑ ΚΑΙ ΟΙΚΟΔΟΜΟΥΣ ΤΟΙΧΩΝ ΚΑΙ ΤΕΚΤΟΝΑΣ ΞΥΛΩΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ

2 ΚΑΙ ΕΓΝΩ ΔΑΥΙΔ ΟΤΙ ΗΤΟΙΜΗΣΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΠΙ ΙΣΡΑΗΛ ΟΤΙ ΗΥΞΗΘΗ ΕΙΣ ΥΨΟΣ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΔΙΑ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΙΣΡΑΗΛ

3 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΕΤΙ ΓΥΝΑΙΚΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΤΕΧΘΗΣΑΝ ΔΑΥΙΔ ΕΤΙ ΥΙΟΙ ΚΑΙ ΘΥΓΑΤΕΡΕΣ

4 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΤΩΝ ΤΕΧΘΕΝΤΩΝ ΟΙ ΗΣΑΝ ΑΥΤΩ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΣΑΜΑΑ ΙΣΟΒΑΑΜ ΝΑΘΑΝ ΣΑΛΩΜΩΝ

5 ΚΑΙ ΙΒΑΑΡ ΚΑΙ ΕΛΙΣΑΕ ΚΑΙ ΕΛΙΦΑΛΕΤ

6 ΚΑΙ ΝΑΓΕ ΚΑΙ ΝΑΦΑΓ ΚΑΙ ΙΑΝΟΥΟΥ

7 ΚΑΙ ΕΛΙΣΑΜΑΕ ΚΑΙ ΒΑΛΕΓΔΑΕ ΚΑΙ ΕΛΙΦΑΛΕΤ

8 ΚΑΙ ΗΚΟΥΣΑΝ ΑΛΛΟΦΥΛΟΙ ΟΤΙ ΕΧΡΙΣΘΗ ΔΑΥΙΔ ΒΑΣΙΛΕΥΣ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΑΝΕΒΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΦΥΛΟΙ ΖΗΤΗΣΑΙ ΤΟΝ ΔΑΥΙΔ ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΙΣ

9 ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΗΛΘΟΝ ΚΑΙ ΣΥΝΕΠΕΣΟΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΩΝ ΓΙΓΑΝΤΩΝ

10 ΚΑΙ ΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΔΙΑ ΤΟΥ ΘΕΟΥ ΛΕΓΩΝ ΕΙ ΑΝΑΒΩ ΕΠΙ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΔΩΣΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΑΝΑΒΗΘΙ ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ

11 ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΒΑΑΛΦΑΡΑΣΙΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΕΚΕΙ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΔΙΕΚΟΨΕΝ Ο ΘΕΟΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΕΝ ΧΕΙΡΙ ΜΟΥ ΩΣ ΔΙΑΚΟΠΗΝ ΥΔΑΤΟΣ ΔΙΑ ΤΟΥΤΟ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΔΙΑΚΟΠΗ ΦΑΡΑΣΙΝ

12 ΚΑΙ ΕΓΚΑΤΕΛΙΠΟΝ ΕΚΕΙ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΚΑΤΑΚΑΥΣΑΙ ΑΥΤΟΥΣ ΕΝ ΠΥΡΙ

13 ΚΑΙ ΠΡΟΣΕΘΕΝΤΟ ΕΤΙ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΣΥΝΕΠΕΣΑΝ ΕΤΙ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΩΝ ΓΙΓΑΝΤΩΝ

14 ΚΑΙ ΗΡΩΤΗΣΕΝ ΔΑΥΙΔ ΕΤΙ ΕΝ ΘΕΩ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΟΥ ΠΟΡΕΥΣΗ ΟΠΙΣΩ ΑΥΤΩΝ ΑΠΟΣΤΡΕΦΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΣΗ ΑΥΤΟΙΣ ΠΛΗΣΙΟΝ ΤΩΝ ΑΠΙΩΝ

15 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΣΕ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΣΥΣΣΕΙΣΜΟΥ ΤΩΝ ΑΚΡΩΝ ΤΩΝ ΑΠΙΩΝ ΤΟΤΕ ΕΞΕΛΕΥΣΗ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΟΤΙ ΕΞΗΛΘΕΝ Ο ΘΕΟΣ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΤΟΥ ΠΑΤΑΞΑΙ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ

16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ Ο ΘΕΟΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΑΠΟ ΓΑΒΑΩΝ ΕΩΣ ΓΑΖΑΡΑ

17 ΚΑΙ ΕΓΕΝΕΤΟ ΟΝΟΜΑ ΔΑΥΙΔ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΚΑΙ ΚΥΡΙΟΣ ΕΔΩΚΕΝ ΤΟΝ ΦΟΒΟΝ ΑΥΤΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 15

1 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΩ ΟΙΚΙΑΣ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΗΤΟΙΜΑΣΕΝ ΤΟΝ ΤΟΠΟΝ ΤΗ ΚΙΒΩΤΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΗ ΣΚΗΝΗΝ

2 ΤΟΤΕ ΕΙΠΕΝ ΔΑΥΙΔ ΟΥΚ ΕΣΤΙΝ ΑΡΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΑΛΛ' Η ΤΟΥΣ ΛΕΥΙΤΑΣ ΟΤΙ ΑΥΤΟΥΣ ΕΞΕΛΕΞΑΤΟ ΚΥΡΙΟΣ ΑΙΡΕΙΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΚΑΙ ΛΕΙΤΟΥΡΓΕΙΝ ΑΥΤΩ ΕΩΣ ΑΙΩΝΟΣ

3 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΕΝ ΔΑΥΙΔ ΤΟΝ ΠΑΝΤΑ ΙΣΡΑΗΛ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΑΝΕΝΕΓΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΥΡΙΟΥ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΗΤΟΙΜΑΣΕΝ ΑΥΤΗ

4 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΔΑΥΙΔ ΤΟΥΣ ΥΙΟΥΣ ΑΑΡΩΝ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ

5 ΤΩΝ ΥΙΩΝ ΚΑΑΘ ΟΥΡΙΗΛ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΚΑΤΟΝ ΕΙΚΟΣΙ

6 ΤΩΝ ΥΙΩΝ ΜΕΡΑΡΙ ΑΣΑΙΑ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ

7 ΤΩΝ ΥΙΩΝ ΓΗΡΣΑΜ ΙΩΗΛ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ

8 ΤΩΝ ΥΙΩΝ ΕΛΙΣΑΦΑΝ ΣΑΜΑΙΑΣ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΙΑΚΟΣΙΟΙ

9 ΤΩΝ ΥΙΩΝ ΧΕΒΡΩΝ ΕΛΙΗΛ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΓΔΟΗΚΟΝΤΑ

10 ΤΩΝ ΥΙΩΝ ΟΖΙΗΛ ΑΜΙΝΑΔΑΒ Ο ΑΡΧΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΚΑΤΟΝ ΔΕΚΑ ΔΥΟ

11 ΚΑΙ ΕΚΑΛΕΣΕΝ ΔΑΥΙΔ ΤΟΝ ΣΑΔΩΚ ΚΑΙ ΑΒΙΑΘΑΡ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΤΟΝ ΟΥΡΙΗΛ ΑΣΑΙΑ ΙΩΗΛ ΣΑΜΑΙΑΝ ΕΛΙΗΛ ΑΜΙΝΑΔΑΒ

12 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΥΜΕΙΣ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΤΩΝ ΛΕΥΙΤΩΝ ΑΓΝΙΣΘΗΤΕ ΥΜΕΙΣ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΥΜΩΝ ΚΑΙ ΑΝΟΙΣΕΤΕ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΟΥ ΗΤΟΙΜΑΣΑ ΑΥΤΗ

13 ΟΤΙ ΟΥΚ ΕΝ ΤΩ ΠΡΟΤΕΡΟΝ ΥΜΑΣ ΕΙΝΑΙ ΔΙΕΚΟΨΕΝ Ο ΘΕΟΣ ΗΜΩΝ ΕΝ ΗΜΙΝ ΟΤΙ ΟΥΚ ΕΖΗΤΗΣΑΜΕΝ ΕΝ ΚΡΙΜΑΤΙ

14 ΚΑΙ ΗΓΝΙΣΘΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΤΟΥ ΑΝΕΝΕΓΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΘΕΟΥ ΙΣΡΑΗΛ

15 ΚΑΙ ΕΛΑΒΟΝ ΟΙ ΥΙΟΙ ΤΩΝ ΛΕΥΙΤΩΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ ΕΝ ΛΟΓΩ ΘΕΟΥ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΕΝ ΑΝΑΦΟΡΕΥΣΙΝ ΕΠ' ΑΥΤΟΥΣ

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ΣΑΛΠΙΖΟΝΤΕΣ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΒΔΕΔΟΜ ΚΑΙ ΙΙΑ ΠΥΛΩΡΟΙ ΤΗΣ ΚΙΒΩΤΟΥ ΤΟΥ ΘΕΟΥ

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34 ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΝ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

35 ΚΑΙ ΕΙΠΑΤΕ ΣΩΣΟΝ ΗΜΑΣ Ο ΘΕΟΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΗΜΩΝ ΚΑΙ ΕΞΕΛΟΥ ΗΜΑΣ ΕΚ ΤΩΝ ΕΘΝΩΝ ΤΟΥ ΑΙΝΕΙΝ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΣΟΥ ΚΑΙ ΚΑΥΧΑΣΘΑΙ ΕΝ ΤΑΙΣ ΑΙΝΕΣΕΣΙΝ ΣΟΥ

36 ΕΥΛΟΓΗΜΕΝΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΡΕΙ ΠΑΣ Ο ΛΑΟΣ ΑΜΗΝ ΚΑΙ ΗΝΕΣΑΝ ΤΩ ΚΥΡΙΩ

37 ΚΑΙ ΚΑΤΕΛΙΠΟΝ ΕΚΕΙ ΕΝΑΝΤΙ ΤΗΣ ΚΙΒΩΤΟΥ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΤΟΝ ΑΣΑΦ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΤΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΕΝΑΝΤΙΟΝ ΤΗΣ ΚΙΒΩΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΤΟ ΤΗΣ ΗΜΕΡΑΣ ΕΙΣ ΗΜΕΡΑΝ

38 ΚΑΙ ΑΒΔΕΔΟΜ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΞΗΚΟΝΤΑ ΚΑΙ ΟΚΤΩ ΚΑΙ ΑΒΔΕΔΟΜ ΥΙΟΣ ΙΔΙΘΩΝ ΚΑΙ ΟΣΣΑ ΕΙΣ ΠΥΛΩΡΟΥΣ

39 ΚΑΙ ΤΟΝ ΣΑΔΩΚ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΙΕΡΕΙΣ ΕΝΑΝΤΙΟΝ ΣΚΗΝΗΣ ΚΥΡΙΟΥ ΕΝ ΒΑΜΑ ΤΗ ΕΝ ΓΑΒΑΩΝ

40 ΤΟΥ ΑΝΑΦΕΡΕΙΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΤΩ ΚΥΡΙΩ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΔΙΑ ΠΑΝΤΟΣ ΤΟ ΠΡΩΙ ΚΑΙ ΤΟ ΕΣΠΕΡΑΣ ΚΑΙ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΕΦ' ΥΙΟΙΣ ΙΣΡΑΗΛ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΤΟΥ ΘΕΡΑΠΟΝΤΟΣ ΤΟΥ ΘΕΟΥ

41 ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΑΙΜΑΝ ΚΑΙ ΙΔΙΘΩΝ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΕΚΛΕΓΕΝΤΕΣ ΕΠ' ΟΝΟΜΑΤΟΣ ΤΟΥ ΑΙΝΕΙΝ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

42 ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΣΑΛΠΙΓΓΕΣ ΚΑΙ ΚΥΜΒΑΛΑ ΤΟΥ ΑΝΑΦΩΝΕΙΝ ΚΑΙ ΟΡΓΑΝΑ ΤΩΝ ΩΔΩΝ ΤΟΥ ΘΕΟΥ ΥΙΟΙ ΙΔΙΘΩΝ ΕΙΣ ΤΗΝ ΠΥΛΗΝ

43 ΚΑΙ ΕΠΟΡΕΥΘΗ ΑΠΑΣ Ο ΛΑΟΣ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΔΑΥΙΔ ΤΟΥ ΕΥΛΟΓΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

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1 PARALIPOMENON (1 CHRONICLES) CHAPTER 17

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΚΑΤΩΚΗΣΕΝ ΔΑΥΙΔ ΕΝ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΝΑΘΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΙΔΟΥ ΕΓΩ ΚΑΤΟΙΚΩ ΕΝ ΟΙΚΩ ΚΕΔΡΙΝΩ ΚΑΙ Η ΚΙΒΩΤΟΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΥΠΟΚΑΤΩ ΔΕΡΡΕΩΝ

2 ΚΑΙ ΕΙΠΕΝ ΝΑΘΑΝ ΠΡΟΣ ΔΑΥΙΔ ΠΑΝ ΤΟ ΕΝ ΤΗ ΨΥΧΗ ΣΟΥ ΠΟΙΕΙ ΟΤΙ Ο ΘΕΟΣ ΜΕΤΑ ΣΟΥ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΝΑΘΑΝ ΛΕΓΩΝ

4 ΠΟΡΕΥΟΥ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΔΑΥΙΔ ΤΟΝ ΠΑΙΔΑ ΜΟΥ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥ ΣΥ ΟΙΚΟΔΟΜΗΣΕΙΣ ΜΟΙ ΟΙΚΟΝ ΤΟΥ ΚΑΤΟΙΚΗΣΑΙ ΜΕ ΕΝ ΑΥΤΩ

5 ΟΤΙ ΟΥ ΚΑΤΩΚΗΣΑ ΕΝ ΟΙΚΩ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΑΝΗΓΑΓΟΝ ΤΟΝ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΗΜΗΝ ΕΝ ΣΚΗΝΗ ΚΑΙ ΕΝ ΚΑΤΑΛΥΜΑΤΙ

6 ΕΝ ΠΑΣΙΝ ΟΙΣ ΔΙΗΛΘΟΝ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΕΙ ΛΑΛΩΝ ΕΛΑΛΗΣΑ ΠΡΟΣ ΜΙΑΝ ΦΥΛΗΝ ΙΣΡΑΗΛ ΤΟΥ ΠΟΙΜΑΙΝΕΙΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΛΕΓΩΝ ΟΤΙ ΟΥΚ ΩΚΟΔΟΜΗΚΑΤΕ ΜΟΙ ΟΙΚΟΝ ΚΕΔΡΙΝΟΝ

7 ΚΑΙ ΝΥΝ ΟΥΤΩΣ ΕΡΕΙΣ ΤΩ ΔΟΥΛΩ ΜΟΥ ΔΑΥΙΔ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΛΑΒΟΝ ΣΕ ΕΚ ΤΗΣ ΜΑΝΔΡΑΣ ΕΞΟΠΙΣΘΕΝ ΤΩΝ ΠΟΙΜΝΙΩΝ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ

8 ΚΑΙ ΗΜΗΝ ΜΕΤΑ ΣΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΡΕΥΘΗΣ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑ ΠΑΝΤΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΕΠΟΙΗΣΑ ΣΟΙ ΟΝΟΜΑ ΚΑΤΑ ΤΟ ΟΝΟΜΑ ΤΩΝ ΜΕΓΑΛΩΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

9 ΚΑΙ ΘΗΣΟΜΑΙ ΤΟΠΟΝ ΤΩ ΛΑΩ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΩ ΑΥΤΟΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΕΙ ΚΑΘ' ΕΑΥΤΟΝ ΚΑΙ ΟΥ ΜΕΡΙΜΝΗΣΕΙ ΕΤΙ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΕΙ ΑΔΙΚΙΑ ΤΟΥ ΤΑΠΕΙΝΩΣΑΙ ΑΥΤΟΝ ΚΑΘΩΣ ΑΠ' ΑΡΧΗΣ

10 ΚΑΙ ΑΦ' ΗΜΕΡΩΝ ΩΝ ΕΤΑΞΑ ΚΡΙΤΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΤΑΠΕΙΝΩΣΑ ΑΠΑΝΤΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΚΑΙ ΑΥΞΗΣΩ ΣΕ ΚΑΙ ΟΙΚΟΝ ΟΙΚΟΔΟΜΗΣΕΙ ΣΟΙ ΚΥΡΙΟΣ

11 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΠΛΗΡΩΘΩΣΙΝ ΑΙ ΗΜΕΡΑΙ ΣΟΥ ΚΑΙ ΚΟΙΜΗΘΗΣΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΑΝΑΣΤΗΣΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΜΕΤΑ ΣΕ ΟΣ ΕΣΤΑΙ ΕΚ ΤΗΣ ΚΟΙΛΙΑΣ ΣΟΥ ΚΑΙ ΕΤΟΙΜΑΣΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ

12 ΑΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΜΟΙ ΟΙΚΟΝ ΚΑΙ ΑΝΟΡΘΩΣΩ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ

13 ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ ΚΑΙ ΤΟ ΕΛΕΟΣ ΜΟΥ ΟΥΚ ΑΠΟΣΤΗΣΩ ΑΠ' ΑΥΤΟΥ ΩΣ ΑΠΕΣΤΗΣΑ ΑΠΟ ΤΩΝ ΟΝΤΩΝ ΕΜΠΡΟΣΘΕΝ ΣΟΥ

14 ΚΑΙ ΠΙΣΤΩΣΩ ΑΥΤΟΝ ΕΝ ΟΙΚΩ ΜΟΥ ΚΑΙ ΕΝ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ ΚΑΙ Ο ΘΡΟΝΟΣ ΑΥΤΟΥ ΕΣΤΑΙ ΑΝΩΡΘΩΜΕΝΟΣ ΕΩΣ ΑΙΩΝΟΣ

15 ΚΑΤΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΟΡΑΣΙΝ ΤΑΥΤΗΝ ΟΥΤΩΣ ΕΛΑΛΗΣΕΝ ΝΑΘΑΝ ΠΡΟΣ ΔΑΥΙΔ

16 ΚΑΙ ΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΚΑΙ ΕΚΑΘΙΣΕΝ ΑΠΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΤΙΣ ΕΙΜΙ ΕΓΩ ΚΥΡΙΕ Ο ΘΕΟΣ ΚΑΙ ΤΙΣ Ο ΟΙΚΟΣ ΜΟΥ ΟΤΙ ΗΓΑΠΗΣΑΣ ΜΕ ΕΩΣ ΑΙΩΝΟΣ

17 ΚΑΙ ΕΣΜΙΚΡΥΝΘΗ ΤΑΥΤΑ ΕΝΩΠΙΟΝ ΣΟΥ Ο ΘΕΟΣ ΚΑΙ ΕΛΑΛΗΣΑΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΕΚ ΜΑΚΡΩΝ ΚΑΙ ΕΠΕΙΔΕΣ ΜΕ ΩΣ ΟΡΑΣΙΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΥΨΩΣΑΣ ΜΕ ΚΥΡΙΕ Ο ΘΕΟΣ

18 ΤΙ ΠΡΟΣΘΗΣΕΙ ΕΤΙ ΔΑΥΙΔ ΠΡΟΣ ΣΕ ΤΟΥ ΔΟΞΑΣΑΙ ΚΑΙ ΣΥ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΟΙΔΑΣ

19 ΚΑΙ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΕΠΟΙΗΣΑΣ ΤΗΝ ΠΑΣΑΝ ΜΕΓΑΛΩΣΥΝΗΝ

20 ΚΥΡΙΕ ΟΥΚ ΕΣΤΙΝ ΟΜΟΙΟΣ ΣΟΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΛΗΝ ΣΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΗΚΟΥΣΑΜΕΝ ΕΝ ΩΣΙΝ ΗΜΩΝ

21 ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΩΣ Ο ΛΑΟΣ ΣΟΥ ΙΣΡΑΗΛ ΕΘΝΟΣ ΕΤΙ ΕΠΙ ΤΗΣ ΓΗΣ ΩΣ ΩΔΗΓΗΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ ΤΟΥ ΛΥΤΡΩΣΑΣΘΑΙ ΕΑΥΤΩ ΛΑΟΝ ΤΟΥ ΘΕΣΘΑΙ ΕΑΥΤΩ ΟΝΟΜΑ ΜΕΓΑ ΚΑΙ ΕΠΙΦΑΝΕΣ ΤΟΥ ΕΚΒΑΛΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΛΑΟΥ ΣΟΥ ΟΥΣ ΕΛΥΤΡΩΣΩ ΕΞ ΑΙΓΥΠΤΟΥ ΕΘΝΗ

22 ΚΑΙ ΕΔΩΚΑΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΙΣΡΑΗΛ ΣΕΑΥΤΩ ΛΑΟΝ ΕΩΣ ΑΙΩΝΟΣ ΚΑΙ ΣΥ ΚΥΡΙΕ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ

23 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΛΟΓΟΣ ΣΟΥ ΟΝ ΕΛΑΛΗΣΑΣ ΠΡΟΣ ΤΟΝ ΠΑΙΔΑ ΣΟΥ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΠΙΣΤΩΘΗΤΩ ΕΩΣ ΑΙΩΝΟΣ

24 ΛΕΓΟΝΤΩΝ ΚΥΡΙΕ ΚΥΡΙΕ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕΟΣ ΙΣΡΑΗΛ ΚΑΙ Ο ΟΙΚΟΣ ΔΑΥΙΔ ΠΑΙΔΟΣ ΣΟΥ ΑΝΩΡΘΩΜΕΝΟΣ ΕΝΑΝΤΙΟΝ ΣΟΥ

25 ΟΤΙ ΣΥ ΚΥΡΙΕ ΗΝΟΙΞΑΣ ΤΟ ΟΥΣ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ ΔΙΑ ΤΟΥΤΟ ΕΥΡΕΝ Ο ΠΑΙΣ ΣΟΥ ΤΟΥ ΠΡΟΣΕΥΞΑΣΘΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ

26 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΣΥ ΕΙ ΑΥΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΕΛΑΛΗΣΑΣ ΕΠΙ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΤΑ ΑΓΑΘΑ ΤΑΥΤΑ

27 ΚΑΙ ΝΥΝ ΗΡΞΩ ΤΟΥ ΕΥΛΟΓΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝΑΝΤΙΟΝ ΣΟΥ ΟΤΙ ΣΥ ΚΥΡΙΕ ΕΥΛΟΓΗΣΑΣ ΚΑΙ ΕΥΛΟΓΗΣΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 18

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΕΤΡΟΠΩΣΑΤΟ ΑΥΤΟΥΣ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΓΕΘ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΕΚ ΧΕΙΡΟΣ ΑΛΛΟΦΥΛΩΝ

2 ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΜΩΑΒ ΚΑΙ ΗΣΑΝ ΜΩΑΒ ΠΑΙΔΕΣ ΤΩ ΔΑΥΙΔ ΦΕΡΟΝΤΕΣ ΔΩΡΑ

3 ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΟΝ ΑΔΡΑΑΖΑΡ ΒΑΣΙΛΕΑ ΣΟΥΒΑ ΗΜΑΘ ΠΟΡΕΥΟΜΕΝΟΥ ΑΥΤΟΥ ΕΠΙΣΤΗΣΑΙ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΠΟΤΑΜΟΝ ΕΥΦΡΑΤΗΝ

4 ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΔΑΥΙΔ ΑΥΤΩΝ ΧΙΛΙΑ ΑΡΜΑΤΑ ΚΑΙ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΙΠΠΩΝ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΠΕΖΩΝ ΚΑΙ ΠΑΡΕΛΥΣΕΝ ΔΑΥΙΔ ΠΑΝΤΑ ΤΑ ΑΡΜΑΤΑ ΚΑΙ ΥΠΕΛΙΠΕΤΟ ΕΞ ΑΥΤΩΝ ΕΚΑΤΟΝ ΑΡΜΑΤΑ

5 ΚΑΙ ΗΛΘΕΝ ΣΥΡΟΣ ΕΚ ΔΑΜΑΣΚΟΥ ΒΟΗΘΗΣΑΙ ΑΔΡΑΑΖΑΡ ΒΑΣΙΛΕΙ ΣΟΥΒΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΕΝ ΤΩ ΣΥΡΩ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ

6 ΚΑΙ ΕΘΕΤΟ ΔΑΥΙΔ ΦΡΟΥΡΑΝ ΕΝ ΣΥΡΙΑ ΤΗ ΚΑΤΑ ΔΑΜΑΣΚΟΝ ΚΑΙ ΗΣΑΝ ΤΩ ΔΑΥΙΔ ΕΙΣ ΠΑΙΔΑΣ ΦΕΡΟΝΤΑΣ ΔΩΡΑ ΚΑΙ ΕΣΩΖΕΝ ΚΥΡΙΟΣ ΤΟΝ ΔΑΥΙΔ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΡΕΥΕΤΟ

7 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΟΥΣ ΚΛΟΙΟΥΣ ΤΟΥΣ ΧΡΥΣΟΥΣ ΟΙ ΗΣΑΝ ΕΠΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΔΡΑΑΖΑΡ ΚΑΙ ΗΝΕΓΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

8 ΚΑΙ ΕΚ ΤΗΣ ΜΕΤΑΒΗΧΑΣ ΚΑΙ ΕΚ ΤΩΝ ΕΚΛΕΚΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΑΔΡΑΑΖΑΡ ΕΛΑΒΕΝ ΔΑΥΙΔ ΧΑΛΚΟΝ ΠΟΛΥΝ ΣΦΟΔΡΑ ΕΞ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΧΑΛΚΗΝ ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΑ ΧΑΛΚΑ

9 ΚΑΙ ΗΚΟΥΣΕΝ ΘΩΑ ΒΑΣΙΛΕΥΣ ΗΜΑΘ ΟΤΙ ΕΠΑΤΑΞΕΝ ΔΑΥΙΔ ΤΗΝ ΠΑΣΑΝ ΔΥΝΑΜΙΝ ΑΔΡΑΑΖΑΡ ΒΑΣΙΛΕΩΣ ΣΟΥΒΑ

10 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΙΔΟΥΡΑΜ ΥΙΟΝ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΙΔ ΤΟΥ ΕΡΩΤΗΣΑΙ ΑΥΤΟΝ ΤΑ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΤΟΥ ΕΥΛΟΓΗΣΑΙ ΑΥΤΟΝ ΥΠΕΡ ΟΥ ΕΠΟΛΕΜΗΣΕΝ ΤΟΝ ΑΔΡΑΑΖΑΡ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΟΤΙ ΑΝΗΡ ΠΟΛΕΜΙΟΣ ΘΩΑ ΗΝ ΤΩ ΑΔΡΑΑΖΑΡ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΑΡΓΥΡΑ ΚΑΙ ΧΡΥΣΑ

11 ΚΑΙ ΤΑΥΤΑ ΗΓΙΑΣΕΝ ΔΑΥΙΔ ΤΩ ΚΥΡΙΩ ΜΕΤΑ ΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΟΥ ΧΡΥΣΙΟΥ ΟΥ ΕΛΑΒΕΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΕΞ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΜΩΑΒ ΚΑΙ ΕΞ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΚ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΞ ΑΜΑΛΗΚ

12 ΚΑΙ ΑΒΕΣΣΑ ΥΙΟΣ ΣΑΡΟΥΙΑ ΕΠΑΤΑΞΕΝ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΕΝ ΚΟΙΛΑΔΙ ΤΩΝ ΑΛΩΝ ΟΚΤΩ ΚΑΙ ΔΕΚΑ ΧΙΛΙΑΔΑΣ

13 ΚΑΙ ΕΘΕΤΟ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΦΡΟΥΡΑΣ ΚΑΙ ΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΙΔΟΥΜΑΙΟΙ ΠΑΙΔΕΣ ΔΑΥΙΔ ΚΑΙ ΕΣΩΖΕΝ ΚΥΡΙΟΣ ΤΟΝ ΔΑΥΙΔ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΡΕΥΕΤΟ

14 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΔΑΥΙΔ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΗΝ ΠΟΙΩΝ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΤΩ ΠΑΝΤΙ ΛΑΩ ΑΥΤΟΥ

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15 ΚΑΙ ΙΩΑΒ ΥΙΟΣ ΣΑΡΟΥΙΑ ΕΠΙ ΤΗΣ ΣΤΡΑΤΙΑΣ ΚΑΙ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΧΙΛΟΥΔ ΥΠΟΜΝΗΜΑΤΟΓΡΑΦΟΣ
16 ΚΑΙ ΣΑΔΩΚ ΥΙΟΣ ΑΧΙΤΩΒ ΚΑΙ ΑΧΙΜΕΛΕΧ ΥΙΟΣ ΑΒΙΑΘΑΡ ΙΕΡΕΙΣ ΚΑΙ ΣΟΥΣΑ ΓΡΑΜΜΑΤΕΥΣ
17 ΚΑΙ ΒΑΝΑΙΑΣ ΥΙΟΣ ΙΩΔΑΕ ΕΠΙ ΤΟΥ ΧΕΡΕΘΘΙ ΚΑΙ ΤΟΥ ΦΕΛΕΘΘΙ ΚΑΙ ΥΙΟΙ ΔΑΥΙΔ ΟΙ ΠΡΩΤΟΙ ΔΙΑΔΟΧΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 19

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΑΠΕΘΑΝΕΝ ΝΑΑΣ ΒΑΣΙΛΕΥΣ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΑΝ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΟΙΗΣΩ ΕΛΕΟΣ ΜΕΤΑ ΑΝΑΝ ΥΙΟΥ ΝΑΑΣ ΩΣ ΕΠΟΙΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΜΕΤ' ΕΜΟΥ ΕΛΕΟΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ ΔΑΥΙΔ ΤΟΥ ΠΑΡΑΚΑΛΕΣΑΙ ΑΥΤΟΝ ΠΕΡΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΗΛΘΟΝ ΠΑΙΔΕΣ ΔΑΥΙΔ ΕΙΣ ΓΗΝ ΥΙΩΝ ΑΜΜΩΝ ΤΟΥ ΠΑΡΑΚΑΛΕΣΑΙ ΑΥΤΟΝ
3 ΚΑΙ ΕΙΠΟΝ ΑΡΧΟΝΤΕΣ ΑΜΜΩΝ ΠΡΟΣ ΑΝΑΝ ΜΗ ΔΟΞΑΖΩΝ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΕΝΑΝΤΙΟΝ ΣΟΥ ΑΠΕΣΤΕΙΛΕΝ ΣΟΙ ΠΑΡΑΚΑΛΟΥΝΤΑΣ ΟΥΧ ΟΠΩΣ ΕΞΕΡΕΥΝΗΣΩΣΙΝ ΤΗΝ ΠΟΛΙΝ ΤΟΥ ΚΑΤΑΣΚΟΠΗΣΑΙ ΤΗΝ ΓΗΝ ΗΛΘΟΝ ΠΑΙΔΕΣ ΑΥΤΟΥ ΠΡΟΣ ΣΕ
4 ΚΑΙ ΕΛΑΒΕΝ ΑΝΑΝ ΤΟΥΣ ΠΑΙΔΑΣ ΔΑΥΙΔ ΚΑΙ ΕΞΥΡΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΦΕΙΛΕΝ ΤΩΝ ΜΑΝΔΥΩΝ ΑΥΤΩΝ ΤΟ ΗΜΙΣΥ ΕΩΣ ΤΗΣ ΑΝΑΒΟΛΗΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ
5 ΚΑΙ ΗΛΘΟΝ ΑΠΑΓΓΕΙΛΑΙ ΤΩ ΔΑΥΙΔ ΠΕΡΙ ΤΩΝ ΑΝΔΡΩΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΟΤΙ ΗΣΑΝ ΗΤΙΜΩΜΕΝΟΙ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΘΙΣΑΤΕ ΕΝ ΙΕΡΙΧΩ ΕΩΣ ΤΟΥ ΑΝΑΤΕΙΛΑΙ ΤΟΥΣ ΠΩΓΩΝΑΣ ΥΜΩΝ ΚΑΙ ΑΝΑΚΑΜΨΑΤΕ
6 ΚΑΙ ΕΙΔΟΝ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΟΤΙ ΗΣΧΥΝΘΗ ΛΑΟΣ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΝΑΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΧΙΛΙΑ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΤΟΥ ΜΙΣΘΩΣΑΣΘΑΙ ΕΑΥΤΟΙΣ ΕΚ ΣΥΡΙΑΣ ΜΕΣΟΠΟΤΑΜΙΑΣ ΚΑΙ ΕΚ ΣΥΡΙΑΣ ΜΟΟΧΑ ΚΑΙ ΕΚ ΣΩΒΑ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΕΙΣ
7 ΚΑΙ ΕΜΙΣΘΩΣΑΝΤΟ ΕΑΥΤΟΙΣ ΔΥΟ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΑΡΜΑΤΩΝ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΜΩΧΑ ΚΑΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΗΛΘΟΝ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΝ ΚΑΤΕΝΑΝΤΙ ΜΑΙΔΑΒΑ ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΣΥΝΗΧΘΗΣΑΝ ΕΚ ΤΩΝ ΠΟΛΕΩΝ ΑΥΤΩΝ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΟ ΠΟΛΕΜΗΣΑΙ
8 ΚΑΙ ΗΚΟΥΣΕΝ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΙΩΑΒ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΣΤΡΑΤΙΑΝ ΤΩΝ ΔΥΝΑΤΩΝ
9 ΚΑΙ ΕΞΗΛΘΟΝ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΚΑΙ ΠΑΡΑΤΑΣΣΟΝΤΑΙ ΕΙΣ ΠΟΛΕΜΟΝ ΠΑΡΑ ΤΟΝ ΠΥΛΩΝΑ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΟΙ ΕΛΘΟΝΤΕΣ ΠΑΡΕΝΕΒΑΛΟΝ ΚΑΘ' ΕΑΥΤΟΥΣ ΕΝ ΤΩ ΠΕΔΙΩ
10 ΚΑΙ ΕΙΔΕΝ ΙΩΑΒ ΟΤΙ ΓΕΓΟΝΑΣΙΝ ΑΝΤΙΠΡΟΣΩΠΟΙ ΤΟΥ ΠΟΛΕΜΕΙΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΞΟΠΙΣΘΕΝ ΚΑΙ ΕΞΕΛΕΞΑΤΟ ΕΚ ΠΑΝΤΟΣ ΝΕΑΝΙΟΥ ΕΞ ΙΣΡΑΗΛ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΕΝΑΝΤΙΟΝ ΤΟΥ ΣΥΡΟΥ
11 ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΛΑΟΥ ΕΔΩΚΕΝ ΕΝ ΧΕΙΡΙ ΑΒΕΣΣΑ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΡΕΤΑΞΑΝΤΟ ΕΞ ΕΝΑΝΤΙΑΣ ΥΙΩΝ ΑΜΜΩΝ
12 ΚΑΙ ΕΙΠΕΝ ΕΑΝ ΚΡΑΤΗΣΗ ΥΠΕΡ ΕΜΕ ΣΥΡΟΣ ΚΑΙ ΕΣΗ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΚΑΙ ΕΑΝ ΥΙΟΙ ΑΜΜΩΝ ΚΡΑΤΗΣΩΣΙΝ ΥΠΕΡ ΣΕ ΚΑΙ ΣΩΣΩ ΣΕ
13 ΑΝΔΡΙΖΟΥ ΚΑΙ ΕΝΙΣΧΥΣΩΜΕΝ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΗΜΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΟΛΕΩΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΣ ΤΟ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΠΟΙΗΣΕΙ
14 ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΙΩΑΒ ΚΑΙ Ο ΛΑΟΣ Ο ΜΕΤ' ΑΥΤΟΥ ΚΑΤΕΝΑΝΤΙ ΣΥΡΩΝ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΦΥΓΟΝ ΑΠ' ΑΥΤΟΥ
15 ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΕΙΔΟΝ ΟΤΙ ΕΦΥΓΟΝ ΣΥΡΟΙ ΚΑΙ ΕΦΥΓΟΝ ΚΑΙ ΑΥΤΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΩΑΒ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΒΕΣΣΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΗΛΘΕΝ ΙΩΑΒ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
16 ΚΑΙ ΕΙΔΕΝ ΣΥΡΟΣ ΟΤΙ ΕΤΡΟΠΩΣΑΤΟ ΑΥΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΓΓΕΛΟΥΣ ΚΑΙ ΕΞΗΓΑΓΟΝ ΤΟΝ ΣΥΡΟΝ ΕΚ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΣΩΦΑΧ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΔΥΝΑΜΕΩΣ ΑΔΡΑΑΖΑΡ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ
17 ΚΑΙ ΑΠΗΓΓΕΛΗ ΤΩ ΔΑΥΙΔ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΟΝ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΒΗ ΤΟΝ ΙΟΡΔΑΝΗΝ ΚΑΙ ΗΛΘΕΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΑΤΑΣΣΕΤΑΙ ΣΥΡΟΣ ΕΞ ΕΝΑΝΤΙΑΣ ΔΑΥΙΔ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΑΥΤΟΝ
18 ΚΑΙ ΕΦΥΓΕΝ ΣΥΡΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΔΑΥΙΔ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΔΑΥΙΔ ΑΠΟ ΤΟΥ ΣΥΡΟΥ ΕΠΤΑ ΧΙΛΙΑΔΑΣ ΑΡΜΑΤΩΝ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΠΕΖΩΝ ΚΑΙ ΤΟΝ ΣΩΦΑΧ ΑΡΧΙΣΤΡΑΤΗΓΟΝ ΔΥΝΑΜΕΩΣ ΑΠΕΚΤΕΙΝΕΝ
19 ΚΑΙ ΕΙΔΟΝ ΠΑΙΔΕΣ ΑΔΡΑΑΖΑΡ ΟΤΙ ΕΠΤΑΙΚΑΣΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΘΕΝΤΟ ΜΕΤΑ ΔΑΥΙΔ ΚΑΙ ΕΔΟΥΛΕΥΣΑΝ ΑΥΤΩ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΣΥΡΟΣ ΤΟΥ ΒΟΗΘΗΣΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΜΜΩΝ ΕΤΙ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 20

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΠΙΟΝΤΙ ΕΤΕΙ ΕΝ ΤΗ ΕΞΟΔΩ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΗΓΑΓΕΝ ΙΩΑΒ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΣ ΣΤΡΑΤΙΑΣ ΚΑΙ ΕΦΘΕΙΡΑΝ ΤΗΝ ΧΩΡΑΝ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΠΕΡΙΕΚΑΘΙΣΕΝ ΤΗΝ ΡΑΒΒΑ ΚΑΙ ΔΑΥΙΔ ΕΚΑΘΗΤΟ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΑΤΑΞΕΝ ΙΩΑΒ ΤΗΝ ΡΑΒΒΑ ΚΑΙ ΚΑΤΕΣΚΑΨΕΝ ΑΥΤΗΝ
2 ΚΑΙ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΟΝ ΣΤΕΦΑΝΟΝ ΜΟΛΧΟΛ ΒΑΣΙΛΕΩΣ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΕΥΡΕΘΗ Ο ΣΤΑΘΜΟΣ ΑΥΤΟΥ ΤΑΛΑΝΤΟΝ ΧΡΥΣΙΟΥ ΚΑΙ ΕΝ ΑΥΤΩ ΛΙΘΟΣ ΤΙΜΙΟΣ ΚΑΙ ΗΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΔΑΥΙΔ ΚΑΙ ΣΚΥΛΑ ΤΗΣ ΠΟΛΕΩΣ ΕΞΗΝΕΓΚΕΝ ΠΟΛΛΑ ΣΦΟΔΡΑ
3 ΚΑΙ ΤΟΝ ΛΑΟΝ ΤΟΝ ΕΝ ΑΥΤΗ ΕΞΗΓΑΓΕΝ ΚΑΙ ΔΙΕΠΡΙΣΕΝ ΠΡΙΟΣΙΝ ΚΑΙ ΕΝ ΣΚΕΠΑΡΝΟΙΣ ΣΙΔΗΡΟΙΣ ΚΑΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ ΤΟΙΣ ΠΑΣΙΝ ΥΙΟΙΣ ΑΜΜΩΝ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΔΑΥΙΔ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
4 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΤΙ ΠΟΛΕΜΟΣ ΕΝ ΓΑΖΕΡ ΜΕΤΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΤΟΤΕ ΕΠΑΤΑΞΕΝ ΣΟΒΟΧΑΙ Ο ΟΥΣΑΘΙ ΤΟΝ ΣΑΦΟΥ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΓΙΓΑΝΤΩΝ ΚΑΙ ΕΤΑΠΕΙΝΩΣΕΝ ΑΥΤΟΝ
5 ΚΑΙ ΕΓΕΝΕΤΟ ΕΤΙ ΠΟΛΕΜΟΣ ΜΕΤΑ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΛΛΑΝΑΝ ΥΙΟΣ ΙΑΙΡ ΤΟΝ ΛΕΕΜΙ ΑΔΕΛΦΟΝ ΓΟΛΙΑΘ ΤΟΥ ΓΕΘΘΑΙΟΥ ΚΑΙ ΞΥΛΟΝ ΔΟΡΑΤΟΣ ΑΥΤΟΥ ΩΣ ΑΝΤΙΟΝ ΥΦΑΙΝΟΝΤΩΝ
6 ΚΑΙ ΕΓΕΝΕΤΟ ΕΤΙ ΠΟΛΕΜΟΣ ΕΝ ΓΕΘ ΚΑΙ ΗΝ ΑΝΗΡ ΥΠΕΡΜΕΓΕΘΗΣ ΚΑΙ ΔΑΚΤΥΛΟΙ ΑΥΤΟΥ ΕΞ ΚΑΙ ΕΞ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΚΑΙ ΟΥΤΟΣ ΗΝ ΑΠΟΓΟΝΟΣ ΓΙΓΑΝΤΩΝ
7 ΚΑΙ ΩΝΕΙΔΙΣΕΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΙΩΝΑΘΑΝ ΥΙΟΣ ΣΑΜΑΑ ΑΔΕΛΦΟΥ ΔΑΥΙΔ
8 ΟΥΤΟΙ ΕΓΕΝΟΝΤΟ ΡΑΦΑ ΕΝ ΓΕΘ ΠΑΝΤΕΣ ΗΣΑΝ ΤΕΣΣΑΡΕΣ ΓΙΓΑΝΤΕΣ ΚΑΙ ΕΠΕΣΟΝ ΕΝ ΧΕΙΡΙ ΔΑΥΙΔ ΚΑΙ ΕΝ ΧΕΙΡΙ ΠΑΙΔΩΝ ΑΥΤΟΥ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 21

1 ΚΑΙ ΕΣΤΗ ΔΙΑΒΟΛΟΣ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΠΕΣΕΙΣΕΝ ΤΟΝ ΔΑΥΙΔ ΤΟΥ ΑΡΙΘΜΗΣΑΙ ΤΟΝ ΙΣΡΑΗΛ
2 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΠΡΟΣ ΙΩΑΒ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΠΟΡΕΥΘΗΤΕ ΑΡΙΘΜΗΣΑΤΕ ΤΟΝ ΙΣΡΑΗΛ ΑΠΟ ΒΗΡΣΑΒΕΕ ΚΑΙ ΕΩΣ ΔΑΝ ΚΑΙ ΕΝΕΓΚΑΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΓΝΩΣΟΜΑΙ ΤΟΝ ΑΡΙΘΜΟΝ ΑΥΤΩΝ
3 ΚΑΙ ΕΙΠΕΝ ΙΩΑΒ ΠΡΟΣΘΕΙΗ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΩΣ ΑΥΤΟΙ ΕΚΑΤΟΝΤΑΠΛΑΣΙΩΣ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΜΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΛΕΠΟΝΤΕΣ ΠΑΝΤΕΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΠΑΙΔΕΣ ΙΝΑ ΤΙ ΖΗΤΕΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΤΟΥΤΟ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ ΕΙΣ ΑΜΑΡΤΙΑΝ ΤΩ ΙΣΡΑΗΛ
4 ΤΟ ΔΕ ΡΗΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΚΡΑΤΑΙΩΘΗ ΕΠΙ ΤΩ ΙΩΑΒ ΚΑΙ ΕΞΗΛΘΕΝ ΙΩΑΒ ΚΑΙ ΔΙΗΛΘΕΝ ΕΝ ΠΑΝΤΙ ΟΡΙΩ ΙΣΡΑΗΛ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

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5 ΚΑΙ ΕΔΩΚΕΝ ΙΩΑΒ ΤΟΝ ΑΡΙΘΜΟΝ ΤΗΣ ΕΠΙΣΚΕΨΕΩΣ ΤΟΥ ΛΑΟΥ ΤΩ ΔΑΥΙΔ ΚΑΙ ΗΝ ΠΑΣ ΙΣΡΑΗΛ ΧΙΛΙΑΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΚΑΤΟΝ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ ΕΣΠΑΣΜΕΝΩΝ ΜΑΧΑΙΡΑΝ ΚΑΙ ΙΟΥΔΑΣ ΤΕΤΡΑΚΟΣΙΑΙ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ ΕΣΠΑΣΜΕΝΩΝ ΜΑΧΑΙΡΑΝ

6 ΚΑΙ ΤΟΝ ΛΕΥΙ ΚΑΙ ΤΟΝ ΒΕΝΙΑΜΙΝ ΟΥΚ ΗΡΙΘΜΗΣΕΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΟΤΙ ΚΑΤΙΣΧΥΣΕΝ ΛΟΓΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΝ ΙΩΑΒ

7 ΚΑΙ ΠΟΝΗΡΟΝ ΕΦΑΝΗ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΠΕΡΙ ΤΟΥ ΠΡΑΓΜΑΤΟΣ ΤΟΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΙΣΡΑΗΛ

8 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΗΜΑΡΤΗΚΑ ΣΦΟΔΡΑ ΟΤΙ ΕΠΟΙΗΣΑ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ ΚΑΙ ΝΥΝ ΠΕΡΙΕΛΕ ΔΗ ΤΗΝ ΚΑΚΙΑΝ ΠΑΙΔΟΣ ΣΟΥ ΟΤΙ ΕΜΑΤΑΙΩΘΗΝ ΣΦΟΔΡΑ

9 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΓΑΔ ΟΡΩΝΤΑ ΔΑΥΙΔ ΛΕΓΩΝ

10 ΠΟΡΕΥΟΥ ΚΑΙ ΛΑΛΗΣΟΝ ΠΡΟΣ ΔΑΥΙΔ ΛΕΓΩΝ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΡΙΑ ΑΙΡΩ ΕΓΩ ΕΠΙ ΣΕ ΕΚΛΕΞΑΙ ΣΕΑΥΤΩ ΕΝ ΕΞ ΑΥΤΩΝ ΚΑΙ ΠΟΙΗΣΩ ΣΟΙ

11 ΚΑΙ ΗΛΘΕΝ ΓΑΔ ΠΡΟΣ ΔΑΥΙΔ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΚΛΕΞΑΙ ΣΕΑΥΤΩ

12 Η ΤΡΙΑ ΕΤΗ ΛΙΜΟΥ Η ΤΡΕΙΣ ΜΗΝΑΣ ΦΕΥΓΕΙΝ ΣΕ ΕΚ ΠΡΟΣΩΠΟΥ ΕΧΘΡΩΝ ΣΟΥ ΚΑΙ ΜΑΧΑΙΡΑΝ ΕΧΘΡΩΝ ΣΟΥ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ Η ΤΡΕΙΣ ΗΜΕΡΑΣ ΡΟΜΦΑΙΑΝ ΚΥΡΙΟΥ ΚΑΙ ΘΑΝΑΤΟΝ ΕΝ ΤΗ ΓΗ ΚΑΙ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΞΟΛΕΘΡΕΥΩΝ ΕΝ ΠΑΣΗ ΚΛΗΡΟΝΟΜΙΑ ΙΣΡΑΗΛ ΚΑΙ ΝΥΝ ΙΔΕ ΤΙ ΑΠΟΚΡΙΘΩ ΤΩ ΑΠΟΣΤΕΙΛΑΝΤΙ ΜΕ ΛΟΓΟΝ

13 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΓΑΔ ΣΤΕΝΑ ΜΟΙ ΚΑΙ ΤΑ ΤΡΙΑ ΣΦΟΔΡΑ ΕΜΠΕΣΟΥΜΑΙ ΔΗ ΕΙΣ ΧΕΙΡΑΣ ΚΥΡΙΟΥ ΟΤΙ ΠΟΛΛΟΙ ΟΙ ΟΙΚΤΙΡΜΟΙ ΑΥΤΟΥ ΣΦΟΔΡΑ ΚΑΙ ΕΙΣ ΧΕΙΡΑΣ ΑΝΘΡΩΠΩΝ ΟΥ ΜΗ ΕΜΠΕΣΩ

14 ΚΑΙ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΘΑΝΑΤΟΝ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΕΣΟΝ ΕΞ ΙΣΡΑΗΛ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΑΝΔΡΩΝ

15 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΑΓΓΕΛΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΗΝ ΚΑΙ ΩΣ ΕΞΩΛΕΘΡΕΥΣΕΝ ΕΙΔΕΝ ΚΥΡΙΟΣ ΚΑΙ ΜΕΤΕΜΕΛΗΘΗ ΕΠΙ ΤΗ ΚΑΚΙΑ ΚΑΙ ΕΙΠΕΝ ΤΩ ΑΓΓΕΛΩ ΤΩ ΕΞΟΛΕΘΡΕΥΟΝΤΙ ΙΚΑΝΟΥΣΘΩ ΣΟΙ ΑΝΕΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΣΤΩΣ ΕΝ ΤΩ ΑΛΩ ΟΡΝΑ ΤΟΥ ΙΕΒΟΥΣΑΙΟΥ

16 ΚΑΙ ΕΠΗΡΕΝ ΔΑΥΙΔ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΕΝ ΤΟΝ ΑΓΓΕΛΟΝ ΚΥΡΙΟΥ ΕΣΤΩΤΑ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ Η ΡΟΜΦΑΙΑ ΑΥΤΟΥ ΕΣΠΑΣΜΕΝΗ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΕΚΤΕΤΑΜΕΝΗ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΕΣΕΝ ΔΑΥΙΔ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΠΕΡΙΒΕΒΛΗΜΕΝΟΙ ΕΝ ΣΑΚΚΟΙΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ

17 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΟΥΚ ΕΓΩ ΕΙΠΑ ΤΟΥ ΑΡΙΘΜΗΣΑΙ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΕΓΩ ΕΙΜΙ Ο ΑΜΑΡΤΩΝ ΚΑΚΟΠΟΙΩΝ ΕΚΑΚΟΠΟΙΗΣΑ ΚΑΙ ΤΑΥΤΑ ΤΑ ΠΡΟΒΑΤΑ ΤΙ ΕΠΟΙΗΣΑΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΓΕΝΗΘΗΤΩ Η ΧΕΙΡ ΣΟΥ ΕΝ ΕΜΟΙ ΚΑΙ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΜΗ ΕΝ ΤΩ ΛΑΩ ΣΟΥ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΥΡΙΕ

18 ΚΑΙ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΙΠΕΝ ΤΩ ΓΑΔ ΤΟΥ ΕΙΠΕΙΝ ΠΡΟΣ ΔΑΥΙΔ ΙΝΑ ΑΝΑΒΗ ΤΟΥ ΣΤΗΣΑΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ ΕΝ ΑΛΩ ΟΡΝΑ ΤΟΥ ΙΕΒΟΥΣΑΙΟΥ

19 ΚΑΙ ΑΝΕΒΗ ΔΑΥΙΔ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΓΑΔ ΟΝ ΕΛΑΛΗΣΕΝ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

20 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΟΡΝΑ ΚΑΙ ΕΙΔΕΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΤΕΣΣΑΡΕΣ ΥΙΟΙ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΜΕΘΑΧΑΒΙΝ ΚΑΙ ΟΡΝΑ ΗΝ ΑΛΟΩΝ ΠΥΡΟΥΣ

21 ΚΑΙ ΗΛΘΕΝ ΔΑΥΙΔ ΠΡΟΣ ΟΡΝΑΝ ΚΑΙ ΟΡΝΑ ΕΞΗΛΘΕΝ ΕΚ ΤΗΣ ΑΛΩ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΔΑΥΙΔ ΤΩ ΠΡΟΣΩΠΩ ΕΠΙ ΤΗΝ ΓΗΝ

22 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΡΟΣ ΟΡΝΑ ΔΟΣ ΜΟΙ ΤΟΝ ΤΟΠΟΝ ΣΟΥ ΤΗΣ ΑΛΩ ΚΑΙ ΟΙΚΟΔΟΜΗΣΩ ΕΠ' ΑΥΤΩ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ ΕΝ ΑΡΓΥΡΙΩ ΑΞΙΩ ΔΟΣ ΜΟΙ ΑΥΤΟΝ ΚΑΙ ΠΑΥΣΕΤΑΙ Η ΠΛΗΓΗ ΕΚ ΤΟΥ ΛΑΟΥ

23 ΚΑΙ ΕΙΠΕΝ ΟΡΝΑ ΠΡΟΣ ΔΑΥΙΔ ΛΑΒΕ ΣΕΑΥΤΩ ΚΑΙ ΠΟΙΗΣΑΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΑΓΑΘΟΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΙΔΕ ΔΕΔΩΚΑ ΤΟΥΣ ΜΟΣΧΟΥΣ ΕΙΣ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΤΟ ΑΡΟΤΡΟΝ ΚΑΙ ΤΑΣ ΑΜΑΞΑΣ ΕΙΣ ΞΥΛΑ ΚΑΙ ΤΟΝ ΣΙΤΟΝ ΕΙΣ ΘΥΣΙΑΝ ΤΑ ΠΑΝΤΑ ΔΕΔΩΚΑ

24 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΤΩ ΟΡΝΑ ΟΥΧΙ ΟΤΙ ΑΓΟΡΑΖΩΝ ΑΓΟΡΑΖΩ ΕΝ ΑΡΓΥΡΙΩ ΑΞΙΩ ΟΤΙ ΟΥ ΜΗ ΛΑΒΩ Α ΕΣΤΙΝ ΣΟΙ ΚΥΡΙΩ ΤΟΥ ΑΝΕΝΕΓΚΑΙ ΟΛΟΚΑΥΤΩΣΙΝ ΔΩΡΕΑΝ ΚΥΡΙΩ

25 ΚΑΙ ΕΔΩΚΕΝ ΔΑΥΙΔ ΤΩ ΟΡΝΑ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ ΣΙΚΛΟΥΣ ΧΡΥΣΙΟΥ ΟΛΚΗΣ ΕΞΑΚΟΣΙΟΥΣ

26 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΔΑΥΙΔ ΕΚΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΩ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΣΩΤΗΡΙΟΥ ΚΑΙ ΕΒΟΗΣΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΑΥΤΩ ΕΝ ΠΥΡΙ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΚΑΙ ΚΑΤΑΝΑΛΩΣΕΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ

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19 ΥΙΟΙ ΧΕΒΡΩΝ ΙΔΟΥΔ Ο ΑΡΧΩΝ ΑΜΑΔΙΑ Ο ΔΕΥΤΕΡΟΣ ΟΖΙΗΛ Ο ΤΡΙΤΟΣ ΙΚΕΜΙΑΣ Ο ΤΕΤΑΡΤΟΣ
20 ΥΙΟΙ ΟΖΙΗΛ ΜΙΧΑΣ Ο ΑΡΧΩΝ ΚΑΙ ΙΣΙΑ Ο ΔΕΥΤΕΡΟΣ
21 ΥΙΟΙ ΜΕΡΑΡΙ ΜΟΟΛΙ ΚΑΙ ΜΟΥΣΙ ΥΙΟΙ ΜΟΟΛΙ ΕΛΕΑΖΑΡ ΚΑΙ ΚΙΣ
22 ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΛΕΑΖΑΡ ΚΑΙ ΟΥΚ ΗΣΑΝ ΑΥΤΩ ΥΙΟΙ ΑΛΛ' Η ΘΥΓΑΤΕΡΕΣ ΚΑΙ ΕΛΑΒΟΝ ΑΥΤΑΣ ΥΙΟΙ ΚΙΣ ΑΔΕΛΦΟΙ ΑΥΤΩΝ
23 ΥΙΟΙ ΜΟΥΣΙ ΜΟΟΛΙ ΚΑΙ ΕΔΕΡ ΚΑΙ ΙΑΡΙΜΩΘ ΤΡΕΙΣ
24 ΟΥΤΟΙ ΥΙΟΙ ΛΕΥΙ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΕΠΙΣΚΕΨΙΝ ΑΥΤΩΝ ΚΑΤΑ ΤΟΝ ΑΡΙΘΜΟΝ ΟΝΟΜΑΤΩΝ ΑΥΤΩΝ ΚΑΤΑ ΚΕΦΑΛΗΝ ΑΥΤΩΝ ΠΟΙΟΥΝΤΕΣ ΤΑ ΕΡΓΑ ΛΕΙΤΟΥΡΓΙΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ
25 ΟΤΙ ΕΙΠΕΝ ΔΑΥΙΔ ΚΑΤΕΠΑΥΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΤΩ ΛΑΩ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΣΚΗΝΩΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΩΣ ΑΙΩΝΟΣ
26 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΟΥΚ ΗΣΑΝ ΑΙΡΟΝΤΕΣ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΤΑ ΠΑΝΤΑ ΣΚΕΥΗ ΑΥΤΗΣ ΕΙΣ ΤΗΝ ΛΕΙΤΟΥΡΓΙΑΝ ΑΥΤΗΣ
27 ΟΤΙ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΔΑΥΙΔ ΤΟΙΣ ΕΣΧΑΤΟΙΣ ΕΣΤΙΝ Ο ΑΡΙΘΜΟΣ ΥΙΩΝ ΛΕΥΙ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ
28 ΟΤΙ ΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΠΙ ΧΕΙΡΑ ΑΑΡΩΝ ΤΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΠΙ ΤΑΣ ΑΥΛΑΣ ΚΑΙ ΕΠΙ ΤΑ ΠΑΣΤΟΦΟΡΙΑ ΚΑΙ ΕΠΙ ΤΟΝ ΚΑΘΑΡΙΣΜΟΝ ΤΩΝ ΠΑΝΤΩΝ ΑΓΙΩΝ ΚΑΙ ΕΠΙ ΤΑ ΕΡΓΑ ΛΕΙΤΟΥΡΓΙΑΣ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
29 ΕΙΣ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΙΣ ΤΗΝ ΣΕΜΙΔΑΛΙΝ ΤΗΣ ΘΥΣΙΑΣ ΚΑΙ ΕΙΣ ΤΑ ΛΑΓΑΝΑ ΤΑ ΑΖΥΜΑ ΚΑΙ ΕΙΣ ΤΗΓΑΝΟΝ ΚΑΙ ΕΙΣ ΤΗΝ ΠΕΦΥΡΑΜΕΝΗΝ ΚΑΙ ΕΙΣ ΠΑΝ ΜΕΤΡΟΝ
30 ΚΑΙ ΤΟΥ ΣΤΗΝΑΙ ΠΡΩΙ ΤΟΥ ΑΙΝΕΙΝ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΤΩΣ ΤΟ ΕΣΠΕΡΑΣ
31 ΚΑΙ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΑΝΑΦΕΡΟΜΕΝΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΤΩ ΚΥΡΙΩ ΕΝ ΤΟΙΣ ΣΑΒΒΑΤΟΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΝΕΟΜΗΝΙΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΚΑΤΑ ΑΡΙΘΜΟΝ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΕΠ' ΑΥΤΟΙΣ ΔΙΑ ΠΑΝΤΟΣ ΤΩ ΚΥΡΙΩ
32 ΚΑΙ ΦΥΛΑΞΟΥΣΙΝ ΤΑΣ ΦΥΛΑΚΑΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΤΑΣ ΦΥΛΑΚΑΣ ΥΙΩΝ ΑΑΡΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΤΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 24
1 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΑΡΩΝ ΔΙΑΙΡΕΣΕΙΣ ΥΙΟΙ ΑΑΡΩΝ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ
2 ΚΑΙ ΑΠΕΘΑΝΕΝ ΝΑΔΑΒ ΚΑΙ ΑΒΙΟΥΔ ΕΝΑΝΤΙΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΚΑΙ ΥΙΟΙ ΟΥΚ ΗΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΙΕΡΑΤΕΥΣΕΝ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΥΙΟΙ ΑΑΡΩΝ
3 ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΥΣ ΔΑΥΙΔ ΚΑΙ ΣΑΔΩΚ ΕΚ ΤΩΝ ΥΙΩΝ ΕΛΕΑΖΑΡ ΚΑΙ ΑΧΙΜΕΛΕΧ ΕΚ ΤΩΝ ΥΙΩΝ ΙΘΑΜΑΡ ΚΑΤΑ ΤΗΝ ΕΠΙΣΚΕΨΙΝ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΛΕΙΤΟΥΡΓΙΑΝ ΑΥΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ
4 ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΥΙΟΙ ΕΛΕΑΖΑΡ ΠΛΕΙΟΥΣ ΕΙΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΔΥΝΑΤΩΝ ΠΑΡΑ ΤΟΥΣ ΥΙΟΥΣ ΙΘΑΜΑΡ ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΥΣ ΤΟΙΣ ΥΙΟΙΣ ΕΛΕΑΖΑΡ ΑΡΧΟΝΤΑΣ ΕΙΣ ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΕΞ ΚΑΙ ΔΕΚΑ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΙΘΑΜΑΡ ΟΚΤΩ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ

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5 ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΥΣ ΚΑΤΑ ΚΛΗΡΟΥΣ ΤΟΥΤΟΥΣ ΠΡΟΣ ΤΟΥΤΟΥΣ ΟΤΙ ΗΣΑΝ ΑΡΧΟΝΤΕΣ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΑΡΧΟΝΤΕΣ ΚΥΡΙΟΥ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΕΛΕΑΖΑΡ ΚΑΙ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΘΑΜΑΡ
6 ΚΑΙ ΕΓΡΑΨΕΝ ΑΥΤΟΥΣ ΣΑΜΑΙΑΣ ΥΙΟΣ ΝΑΘΑΝΑΗΛ Ο ΓΡΑΜΜΑΤΕΥΣ ΕΚ ΤΟΥ ΛΕΥΙ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΣΑΔΩΚ Ο ΙΕΡΕΥΣ ΚΑΙ ΑΧΙΜΕΛΕΧ ΥΙΟΣ ΑΒΙΑΘΑΡ ΚΑΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΟΙΚΟΥ ΠΑΤΡΙΑΣ ΕΙΣ ΕΙΣ ΤΩ ΕΛΕΑΖΑΡ ΚΑΙ ΕΙΣ ΕΙΣ ΤΩ ΙΘΑΜΑΡ
7 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ Ο ΠΡΩΤΟΣ ΤΩ ΙΑΡΙΒ ΤΩ ΙΔΕΙΑ Ο ΔΕΥΤΕΡΟΣ
8 ΤΩ ΧΑΡΗΜ Ο ΤΡΙΤΟΣ ΤΩ ΣΕΩΡΙΜ Ο ΤΕΤΑΡΤΟΣ
9 ΤΩ ΜΕΛΧΙΑ Ο ΠΕΜΠΤΟΣ ΤΩ ΜΙΑΜΙΝ Ο ΕΚΤΟΣ
10 ΤΩ ΚΩΣ Ο ΕΒΔΟΜΟΣ ΤΩ ΑΒΙΑ Ο ΟΓΔΟΟΣ
11 ΤΩ ΙΗΣΟΥ Ο ΕΝΑΤΟΣ ΤΩ ΣΕΧΕΝΙΑ Ο ΔΕΚΑΤΟΣ
12 ΤΩ ΕΛΙΑΣΙΒ Ο ΕΝΔΕΚΑΤΟΣ ΤΩ ΙΑΚΙΜ Ο ΔΩΔΕΚΑΤΟΣ
13 ΤΩ ΟΧΧΟΦΦΑ Ο ΤΡΙΣΚΑΙΔΕΚΑΤΟΣ ΤΩ ΙΣΒΑΑΛ Ο ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΟΣ
14 ΤΩ ΒΕΛΓΑ Ο ΠΕΝΤΕΚΑΙΔΕΚΑΤΟΣ ΤΩ ΕΜΜΗΡ Ο ΕΚΚΑΙΔΕΚΑΤΟΣ
15 ΤΩ ΧΗΖΙΡ Ο ΕΠΤΑΚΑΙΔΕΚΑΤΟΣ ΤΩ ΑΦΕΣΣΗ Ο ΟΚΤΩΚΑΙΔΕΚΑΤΟΣ
16 ΤΩ ΦΕΤΑΙΑ Ο ΕΝΝΕΑΚΑΙΔΕΚΑΤΟΣ ΤΩ ΕΖΕΚΗΛ Ο ΕΙΚΟΣΤΟΣ
17 ΤΩ ΙΑΧΙΝ Ο ΕΙΣ ΚΑΙ ΕΙΚΟΣΤΟΣ ΤΩ ΓΑΜΟΥΛ Ο ΔΕΥΤΕΡΟΣ ΚΑΙ ΕΙΚΟΣΤΟΣ
18 ΤΩ ΔΑΛΑΙΑ Ο ΤΡΙΤΟΣ ΚΑΙ ΕΙΚΟΣΤΟΣ ΤΩ ΜΑΑΣΑΙ Ο ΤΕΤΑΡΤΟΣ ΚΑΙ ΕΙΚΟΣΤΟΣ
19 ΑΥΤΗ Η ΕΠΙΣΚΕΨΙΣ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΛΕΙΤΟΥΡΓΙΑΝ ΑΥΤΩΝ ΤΟΥ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΑΥΤΩΝ ΔΙΑ ΧΕΙΡΟΣ ΑΑΡΩΝ ΠΑΤΡΟΣ ΑΥΤΩΝ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ
20 ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΛΕΥΙ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΟΙΣ ΥΙΟΙΣ ΑΜΒΡΑΜ ΣΟΥΒΑΗΛ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥΒΑΗΛ ΙΑΔΙΑ
21 ΤΩ ΡΑΑΒΙΑ Ο ΑΡΧΩΝ ΙΕΣΙΑΣ
22 ΚΑΙ ΤΩ ΙΣΣΑΡΙ ΣΑΛΩΜΩΘ ΤΟΙΣ ΥΙΟΙΣ ΣΑΛΩΜΩΘ ΙΑΘ
23 ΥΙΟΙ ΙΕΔΙΟΥ ΑΜΑΔΙΑ Ο ΔΕΥΤΕΡΟΣ ΙΑΖΙΗΛ Ο ΤΡΙΤΟΣ ΙΟΚΟΜ Ο ΤΕΤΑΡΤΟΣ
24 ΥΙΟΙ ΟΖΙΗΛ ΜΙΧΑ ΥΙΟΙ ΜΙΧΑ ΣΑΜΗΡ
25 ΑΔΕΛΦΟΣ ΜΙΧΑ ΙΣΙΑ ΥΙΟΙ ΙΣΙΑ ΖΑΧΑΡΙΑ
26 ΥΙΟΙ ΜΕΡΑΡΙ ΜΟΟΛΙ ΚΑΙ ΜΟΥΣΙ ΥΙΟΙ ΟΖΙΑ ΥΙΟΙ ΒΟΝΝΙ
27 ΥΙΟΙ ΜΕΡΑΡΙ ΤΩ ΟΖΙΑ ΥΙΟΙ ΑΥΤΟΥ ΙΣΟΑΜ ΚΑΙ ΖΑΚΧΟΥΡ ΚΑΙ ΑΒΔΙ
28 ΤΩ ΜΟΟΛΙ ΕΛΕΑΖΑΡ ΚΑΙ ΙΘΑΜΑΡ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΛΕΑΖΑΡ ΚΑΙ ΟΥΚ ΗΣΑΝ ΑΥΤΩ ΥΙΟΙ
29 ΤΩ ΚΙΣ ΥΙΟΙ ΤΟΥ ΚΙΣ ΙΡΑΜΑΗΛ
30 ΚΑΙ ΥΙΟΙ ΤΟΥ ΜΟΥΣΙ ΜΟΟΛΙ ΚΑΙ ΕΔΕΡ ΚΑΙ ΙΑΡΙΜΩΘ ΟΥΤΟΙ ΥΙΟΙ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ
31 ΚΑΙ ΕΛΑΒΟΝ ΚΑΙ ΑΥΤΟΙ ΚΛΗΡΟΥΣ ΚΑΘΩΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΥΙΟΙ ΑΑΡΩΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΣΑΔΩΚ ΚΑΙ ΑΧΙΜΕΛΕΧ ΚΑΙ ΑΡΧΟΝΤΩΝ ΠΑΤΡΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΠΑΤΡΙΑΡΧΑΙ ΑΡΑΑΒ ΚΑΘΩΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΙ ΝΕΩΤΕΡΟΙ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 25
1 ΚΑΙ ΕΣΤΗΣΕΝ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΕΙΣ ΤΑ ΕΡΓΑ ΤΟΥΣ ΥΙΟΥΣ ΑΣΑΦ ΚΑΙ ΑΙΜΑΝ ΚΑΙ ΙΔΙΘΩΝ ΤΟΥΣ ΑΠΟΦΘΕΓΓΟΜΕΝΟΥΣ ΕΝ ΚΙΝΥΡΑΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΓΕΝΕΤΟ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΚΑΤΑ ΚΕΦΑΛΗΝ ΑΥΤΩΝ ΕΡΓΑΖΟΜΕΝΩΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ
2 ΥΙΟΙ ΑΣΑΦ ΖΑΚΧΟΥΡ ΚΑΙ ΙΩΣΗΦ ΚΑΙ ΝΑΘΑΝΙΑΣ ΚΑΙ ΕΡΑΗΛ ΥΙΟΙ ΑΣΑΦ ΕΧΟΜΕΝΟΙ ΑΣΑΦ ΤΟΥ ΠΡΟΦΗΤΟΥ ΕΧΟΜΕΝΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ
3 ΤΩ ΙΔΙΘΩΝ ΥΙΟΙ ΙΔΙΘΩΝ ΓΟΔΟΛΙΑ ΚΑΙ ΣΟΥΡΙ ΚΑΙ ΙΣΑΙΑ ΚΑΙ ΣΕΜΕΙ ΚΑΙ ΑΣΑΒΙΑ ΚΑΙ ΜΑΤΤΑΘΙΑΣ ΕΞ ΜΕΤΑ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ ΙΔΙΘΩΝ ΕΝ ΚΙΝΥΡΑ ΑΝΑΚΡΟΥΟΜΕΝΟΙ ΕΞΟΜΟΛΟΓΗΣΙΝ ΚΑΙ ΑΙΝΕΣΙΝ ΤΩ ΚΥΡΙΩ
4 ΤΩ ΑΙΜΑΝΙ ΥΙΟΙ ΑΙΜΑΝ ΒΟΥΚΙΑΣ ΚΑΙ ΜΑΝΘΑΝΙΑΣ ΚΑΙ ΑΖΑΡΑΗΛ ΚΑΙ ΣΟΥΒΑΗΛ ΚΑΙ ΙΕΡΙΜΩΘ ΚΑΙ ΑΝΑΝΙΑΣ ΚΑΙ ΑΝΑΝΙ ΚΑΙ ΗΛΙΑΘΑ ΚΑΙ ΓΟΔΟΛΛΑΘΙ ΚΑΙ ΡΩΜΕΜΘΙ-ΩΔ ΚΑΙ ΙΕΣΒΑΚΑΣΑ ΚΑΙ ΜΑΛΛΗΘΙ ΚΑΙ ΩΘΗΡΙ ΚΑΙ ΜΕΑΖΩΘ
5 ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΤΩ ΑΙΜΑΝ ΤΩ ΑΝΑΚΡΟΥΟΜΕΝΩ ΤΩ ΒΑΣΙΛΕΙ ΕΝ ΛΟΓΟΙΣ ΘΕΟΥ ΥΨΩΣΑΙ ΚΕΡΑΣ ΚΑΙ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΤΩ ΑΙΜΑΝ ΥΙΟΥΣ ΔΕΚΑ ΤΕΣΣΑΡΑΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΤΡΕΙΣ
6 ΠΑΝΤΕΣ ΟΥΤΟΙ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΥΜΝΩΔΟΥΝΤΕΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΚΙΝΥΡΑΙΣ ΕΧΟΜΕΝΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΣΑΦ ΚΑΙ ΙΔΙΘΩΝ ΚΑΙ ΑΙΜΑΝΙ
7 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΜΕΤΑ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΔΕΔΙΔΑΓΜΕΝΟΙ ΑΔΕΙΝ ΚΥΡΙΩ ΠΑΣ ΣΥΝΙΩΝ ΔΙΑΚΟΣΙΟΙ ΟΓΔΟΗΚΟΝΤΑ ΚΑΙ ΟΚΤΩ
8 ΚΑΙ ΕΒΑΛΟΝ ΚΑΙ ΑΥΤΟΙ ΚΛΗΡΟΥΣ ΕΦΗΜΕΡΙΩΝ ΚΑΤΑ ΤΟΝ ΜΙΚΡΟΝ ΚΑΙ ΚΑΤΑ ΤΟΝ ΜΕΓΑΝ ΤΕΛΕΙΩΝ ΚΑΙ ΜΑΝΘΑΝΟΝΤΩΝ
9 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ Ο ΠΡΩΤΟΣ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΤΩ ΑΣΑΦ ΤΩ ΙΩΣΗΦ ΓΟΔΟΛΙΑ Ο ΔΕΥΤΕΡΟΣ ΗΝΙΑ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΥΙΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
10 Ο ΤΡΙΤΟΣ ΖΑΚΧΟΥΡ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
11 Ο ΤΕΤΑΡΤΟΣ ΙΕΣΔΡΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
12 Ο ΠΕΜΠΤΟΣ ΝΑΘΑΝΙΑΣ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
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14 Ο ΕΒΔΟΜΟΣ ΙΣΕΡΙΗΛ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
15 Ο ΟΓΔΟΟΣ ΙΩΣΙΑ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
16 Ο ΕΝΑΤΟΣ ΜΑΝΘΑΝΙΑΣ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
17 Ο ΔΕΚΑΤΟΣ ΣΕΜΕΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
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25 Ο ΟΚΤΩΚΑΙΔΕΚΑΤΟΣ ΑΝΑΝΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
26 Ο ΕΝΝΕΑΚΑΙΔΕΚΑΤΟΣ ΜΕΛΛΗΘΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
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29 Ο ΕΙΚΟΣΤΟΣ ΔΕΥΤΕΡΟΣ ΓΟΔΟΛΛΑΘΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ
30 Ο ΤΡΙΤΟΣ ΚΑΙ ΕΙΚΟΣΤΟΣ ΜΕΑΖΩΘ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ

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31 Ο ΤΕΤΑΡΤΟΣ ΚΑΙ ΕΙΚΟΣΤΟΣ ΡΩΜΕΜΘΙ-ΩΔ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΕΚΑ ΔΥΟ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 26

1 ΕΙΣ ΔΙΑΙΡΕΣΕΙΣ ΤΩΝ ΠΥΛΩΝ ΥΙΟΙΣ ΚΟΡΕΙΜ ΜΟΣΟΛΛΑΜΙΑ ΥΙΟΣ ΚΩΡΗ ΕΚ ΤΩΝ ΥΙΩΝ ΑΒΙΑΣΑΦ
2 ΚΑΙ ΤΩ ΜΟΣΟΛΛΑΜΙΑ ΥΙΟΙ ΖΑΧΑΡΙΑΣ Ο ΠΡΩΤΟΤΟΚΟΣ ΙΔΙΗΛ Ο ΔΕΥΤΕΡΟΣ ΖΑΒΑΔΙΑΣ Ο ΤΡΙΤΟΣ ΙΕΘΝΟΥΗΛ Ο ΤΕΤΑΡΤΟΣ
3 ΩΛΑΜ Ο ΠΕΜΠΤΟΣ ΙΩΑΝΑΝ Ο ΕΚΤΟΣ ΕΛΙΩΗΝΑΙ Ο ΕΒΔΟΜΟΣ
4 ΚΑΙ ΤΩ ΑΒΔΕΔΟΜ ΥΙΟΙ ΣΑΜΑΙΑΣ Ο ΠΡΩΤΟΤΟΚΟΣ ΙΩΖΑΒΑΔ Ο ΔΕΥΤΕΡΟΣ ΙΩΑΑ Ο ΤΡΙΤΟΣ ΣΩΧΑΡ Ο ΤΕΤΑΡΤΟΣ ΝΑΘΑΝΑΗΛ Ο ΠΕΜΠΤΟΣ
5 ΑΜΙΗΛ Ο ΕΚΤΟΣ ΙΣΣΑΧΑΡ Ο ΕΒΔΟΜΟΣ ΦΟΛΛΑΘΙ Ο ΟΓΔΟΟΣ ΟΤΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ
6 ΚΑΙ ΤΩ ΣΑΜΑΙΑ ΥΙΩ ΑΥΤΟΥ ΕΤΕΧΘΗΣΑΝ ΥΙΟΙ ΤΟΥ ΠΡΩΤΟΤΟΚΟΥ ΡΩΣΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΠΑΤΡΙΚΟΝ ΑΥΤΟΥ ΟΤΙ ΔΥΝΑΤΟΙ ΗΣΑΝ
7 ΥΙΟΙ ΣΑΜΑΙΑ ΓΟΘΝΙ ΚΑΙ ΡΑΦΑΗΛ ΚΑΙ ΩΒΗΔ ΚΑΙ ΕΛΖΑΒΑΔ ΚΑΙ ΑΧΙΟΥ ΥΙΟΙ ΔΥΝΑΤΟΙ ΕΛΙΟΥ ΚΑΙ ΣΑΒΧΙΑ ΚΑΙ ΙΣΒΑΚΩΜ
8 ΠΑΝΤΕΣ ΑΠΟ ΤΩΝ ΥΙΩΝ ΑΒΔΕΔΟΜ ΑΥΤΟΙ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΚΑΙ ΥΙΟΙ ΑΥΤΩΝ ΠΟΙΟΥΝΤΕΣ ΔΥΝΑΤΩΣ ΕΝ ΤΗ ΕΡΓΑΣΙΑ ΟΙ ΠΑΝΤΕΣ ΕΞΗΚΟΝΤΑ ΔΥΟ ΤΩ ΑΒΔΕΔΟΜ
9 ΚΑΙ ΤΩ ΜΟΣΟΛΛΑΜΙΑ ΥΙΟΙ ΚΑΙ ΑΔΕΛΦΟΙ ΔΕΚΑ ΚΑΙ ΟΚΤΩ ΔΥΝΑΤΟΙ
10 ΚΑΙ ΤΩ ΩΣΑ ΤΩΝ ΥΙΩΝ ΜΕΡΑΡΙ ΥΙΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΤΗΝ ΑΡΧΗΝ ΟΤΙ ΟΥΚ ΗΝ ΠΡΩΤΟΤΟΚΟΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΑΡΧΟΝΤΑ
11 ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΤΗΣ ΔΕΥΤΕΡΑΣ ΤΑΒΛΑΙ Ο ΤΡΙΤΟΣ ΖΑΧΑΡΙΑΣ Ο ΤΕΤΑΡΤΟΣ ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΚΑΙ ΑΔΕΛΦΟΙ ΤΩ ΩΣΑ ΤΡΙΣΚΑΙΔΕΚΑ
12 ΤΟΥΤΟΙΣ ΑΙ ΔΙΑΙΡΕΣΕΙΣ ΤΩΝ ΠΥΛΩΝ ΤΟΙΣ ΑΡΧΟΥΣΙ ΤΩΝ ΔΥΝΑΤΩΝ ΕΦΗΜΕΡΙΑΙ ΚΑΘΩΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΛΕΙΤΟΥΡΓΕΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
13 ΚΑΙ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ ΚΑΤΑ ΤΟΝ ΜΙΚΡΟΝ ΚΑΙ ΚΑΤΑ ΤΟΝ ΜΕΓΑΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΕΙΣ ΠΥΛΩΝΑ ΚΑΙ ΠΥΛΩΝΑ
14 ΚΑΙ ΕΠΕΣΕΝ Ο ΚΛΗΡΟΣ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΤΩ ΣΑΛΑΜΙΑ ΚΑΙ ΖΑΧΑΡΙΑ ΥΙΟΙ ΙΩΑΣ ΤΩ ΜΕΛΧΙΑ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ ΚΑΙ ΕΞΗΛΘΕΝ Ο ΚΛΗΡΟΣ ΒΟΡΡΑ
15 ΤΩ ΑΒΔΕΔΟΜ ΝΟΤΟΝ ΚΑΤΕΝΑΝΤΙ ΟΙΚΟΥ ΕΣΕΦΙΝ
16 ΕΙΣ ΔΕΥΤΕΡΟΝ ΤΩ ΩΣΑ ΠΡΟΣ ΔΥΣΜΑΙΣ ΜΕΤΑ ΤΗΝ ΠΥΛΗΝ ΠΑΣΤΟΦΟΡΙΟΥ ΤΗΣ ΑΝΑΒΑΣΕΩΣ ΦΥΛΑΚΗ ΚΑΤΕΝΑΝΤΙ ΦΥΛΑΚΗΣ
17 ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΞ ΤΗΝ ΗΜΕΡΑΝ ΒΟΡΡΑ ΤΗΣ ΗΜΕΡΑΣ ΤΕΣΣΑΡΕΣ ΝΟΤΟΝ ΤΗΣ ΗΜΕΡΑΣ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΣ ΤΟ ΕΣΕΦΙΝ ΔΥΟ
18 ΕΙΣ ΔΙΑΔΕΧΟΜΕΝΟΥΣ ΚΑΙ ΠΡΟΣ ΔΥΣΜΑΙΣ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΣ ΤΟΝ ΤΡΙΒΟΝ ΔΥΟ ΔΙΑΔΕΧΟΜΕΝΟΥΣ
19 ΑΥΤΑΙ ΑΙ ΔΙΑΙΡΕΣΕΙΣ ΤΩΝ ΠΥΛΩΡΩΝ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΜΕΡΑΡΙ
20 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΩΝ ΚΑΘΗΓΙΑΣΜΕΝΩΝ
21 ΥΙΟΙ ΛΑΔΑΝ ΥΙΟΙ ΤΩ ΓΗΡΣΩΝΙ ΤΩ ΛΑΔΑΝ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΤΩ ΛΑΔΑΝ ΤΩ ΓΗΡΣΩΝΙ ΙΙΗΛ
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23 ΤΩ ΑΜΒΡΑΜ ΚΑΙ ΙΣΣΑΑΡ ΧΕΒΡΩΝ ΚΑΙ ΟΖΙΗΛ
24 ΚΑΙ ΣΟΥΒΑΗΛ Ο ΤΟΥ ΓΗΡΣΑΜ ΤΟΥ ΜΩΥΣΗ ΗΓΟΥΜΕΝΟΣ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ
25 ΚΑΙ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΤΩ ΕΛΙΕΖΕΡ ΡΑΑΒΙΑΣ ΥΙΟΣ ΚΑΙ ΙΩΣΑΙΑΣ ΚΑΙ ΙΩΡΑΜ ΚΑΙ ΖΕΧΡΙ ΚΑΙ ΣΑΛΩΜΩΘ
26 ΑΥΤΟΣ ΣΑΛΩΜΩΘ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΩΝ ΑΓΙΩΝ ΟΥΣ ΗΓΙΑΣΕΝ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΧΙΛΙΑΡΧΟΙ ΚΑΙ ΕΚΑΤΟΝΤΑΡΧΟΙ ΚΑΙ ΑΡΧΗΓΟΙ ΤΗΣ ΔΥΝΑΜΕΩΣ
27 Α ΕΛΑΒΕΝ ΕΚ ΤΩΝ ΠΟΛΕΜΩΝ ΚΑΙ ΕΚ ΤΩΝ ΛΑΦΥΡΩΝ ΚΑΙ ΗΓΙΑΣΕΝ ΑΠ' ΑΥΤΩΝ ΤΟΥ ΜΗ ΚΑΘΥΣΤΕΡΗΣΑΙ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
28 ΚΑΙ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΑΓΙΩΝ ΣΑΜΟΥΗΛ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΣΑΟΥΛ ΤΟΥ ΚΙΣ ΚΑΙ ΑΒΕΝΝΗΡ ΤΟΥ ΝΗΡ ΚΑΙ ΙΩΑΒ ΤΟΥ ΣΑΡΟΥΙΑ ΠΑΝ Ο ΗΓΙΑΣΑΝ ΔΙΑ ΧΕΙΡΟΣ ΣΑΛΩΜΩΘ ΚΑΙ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ
29 ΤΩ ΙΣΣΑΡΙ ΧΩΝΕΝΙΑ ΚΑΙ ΥΙΟΙ ΑΥΤΟΥ ΤΗΣ ΕΡΓΑΣΙΑΣ ΤΗΣ ΕΞΩ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΤΟΥ ΓΡΑΜΜΑΤΕΥΕΙΝ ΚΑΙ ΔΙΑΚΡΙΝΕΙΝ
30 ΤΩ ΧΕΒΡΩΝΙ ΑΣΑΒΙΑΣ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΥΙΟΙ ΔΥΝΑΤΟΙ ΧΙΛΙΟΙ ΚΑΙ ΕΠΤΑΚΟΣΙΟΙ ΕΠΙ ΤΗΣ ΕΠΙΣΚΕΨΕΩΣ ΤΟΥ ΙΣΡΑΗΛ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΠΡΟΣ ΔΥΣΜΑΙΣ ΕΙΣ ΠΑΣΑΝ ΛΕΙΤΟΥΡΓΙΑΝ ΚΥΡΙΟΥ ΚΑΙ ΕΡΓΑΣΙΑΝ ΤΟΥ ΒΑΣΙΛΕΩΣ
31 ΤΟΥ ΧΕΒΡΩΝΙ ΙΟΥΔΙΑΣ Ο ΑΡΧΩΝ ΤΩΝ ΧΕΒΡΩΝΙ ΚΑΤΑ ΓΕΝΕΣΕΙΣ ΑΥΤΩΝ ΚΑΤΑ ΠΑΤΡΙΑΣ ΕΝ ΤΩ ΤΕΣΣΑΡΑΚΟΣΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΕΠΕΣΚΕΠΗΣΑΝ ΚΑΙ ΕΥΡΕΘΗ ΑΝΗΡ ΔΥΝΑΤΟΣ ΕΝ ΑΥΤΟΙΣ ΕΝ ΙΑΖΗΡ ΤΗΣ ΓΑΛΑΑΔΙΤΙΔΟΣ
32 ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΥΙΟΙ ΔΥΝΑΤΟΙ ΔΙΣΧΙΛΙΟΙ ΕΠΤΑΚΟΣΙΟΙ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΟΥ ΡΟΥΒΗΝΙ ΚΑΙ ΓΑΔΔΙ ΚΑΙ ΗΜΙΣΟΥΣ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΕΙΣ ΠΑΝ ΠΡΟΣΤΑΓΜΑ ΚΥΡΙΟΥ ΚΑΙ ΛΟΓΟΝ ΒΑΣΙΛΕΩΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 27

1 ΚΑΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΤ' ΑΡΙΘΜΟΝ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΧΙΛΙΑΡΧΟΙ ΚΑΙ ΕΚΑΤΟΝΤΑΡΧΟΙ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΤΩ ΛΑΩ ΚΑΙ ΕΙΣ ΠΑΝ ΛΟΓΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΤΑ ΔΙΑΙΡΕΣΕΙΣ ΕΙΣ ΠΑΝ ΛΟΓΟΝ ΤΟΥ ΕΙΣΠΟΡΕΥΟΜΕΝΟΥ ΚΑΙ ΕΚΠΟΡΕΥΟΜΕΝΟΥ ΜΗΝΑ ΕΚ ΜΗΝΟΣ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΜΗΝΑΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΔΙΑΙΡΕΣΙΣ ΜΙΑ ΕΙΚΟΣΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ
2 ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΤΗΣ ΠΡΩΤΗΣ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΙΕΣΒΟΑΜ Ο ΤΟΥ ΖΑΒΔΙΗΛ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΕΙΚΟΣΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ
3 ΑΠΟ ΤΩΝ ΥΙΩΝ ΦΑΡΕΣ ΑΡΧΩΝ ΠΑΝΤΩΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ
4 ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΔΕΥΤΕΡΟΥ ΔΩΔΙΑ Ο ΕΧΩΧΙ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΕΙΚΟΣΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΑΡΧΟΝΤΕΣ ΔΥΝΑΜΕΩΣ
5 Ο ΤΡΙΤΟΣ ΤΟΝ ΜΗΝΑ ΤΟΝ ΤΡΙΤΟΝ ΒΑΝΑΙΑΣ Ο ΤΟΥ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ Ο ΑΡΧΩΝ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
6 ΑΥΤΟΣ ΒΑΝΑΙΑΣ ΔΥΝΑΤΩΤΕΡΟΣ ΤΩΝ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΠΙ ΤΩΝ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΑΜΙΖΑΒΑΘ ΥΙΟΣ ΑΥΤΟΥ
7 Ο ΤΕΤΑΡΤΟΣ ΕΙΣ ΤΟΝ ΜΗΝΑ ΤΟΝ ΤΕΤΑΡΤΟΝ ΑΣΑΗΛ Ο ΑΔΕΛΦΟΣ ΙΩΑΒ ΚΑΙ ΖΑΒΔΙΑΣ Ο ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
8 Ο ΠΕΜΠΤΟΣ ΤΩ ΜΗΝΙ ΤΩ ΠΕΜΠΤΩ Ο ΗΓΟΥΜΕΝΟΣ ΣΑΜΑΩΘ Ο ΙΕΖΡΑΕ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ
9 Ο ΕΚΤΟΣ ΤΩ ΜΗΝΙ ΤΩ ΕΚΤΩ ΟΔΟΥΙΑΣ Ο ΤΟΥ ΕΚΚΗΣ Ο ΘΕΚΩΙΤΗΣ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
10 Ο ΕΒΔΟΜΟΣ ΤΩ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ ΧΕΛΛΗΣ Ο ΕΚ ΦΑΛΛΟΥΣ ΑΠΟ ΤΩΝ ΥΙΩΝ ΕΦΡΑΙΜ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
11 Ο ΟΓΔΟΟΣ ΤΩ ΜΗΝΙ ΤΩ ΟΓΔΟΩ ΣΟΒΟΧΑΙ Ο ΙΣΑΘΙ ΤΩ ΖΑΡΑΙ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ

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12 Ο ΕΝΑΤΟΣ ΤΩ ΜΗΝΙ ΤΩ ΕΝΑΤΩ ΑΒΙΕΖΕΡ Ο ΕΞ ΑΝΑΘΩΘ ΕΚ ΓΗΣ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ

13 Ο ΔΕΚΑΤΟΣ ΤΩ ΜΗΝΙ ΤΩ ΔΕΚΑΤΩ ΜΕΗΡΑ Ο ΕΚ ΝΕΤΟΥΦΑΤ ΤΩ ΖΑΡΑΙ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ

14 Ο ΕΝΔΕΚΑΤΟΣ ΤΩ ΜΗΝΙ ΤΩ ΕΝΔΕΚΑΤΩ ΒΑΝΑΙΑΣ Ο ΕΚ ΦΑΡΑΘΩΝ ΤΩΝ ΥΙΩΝ ΕΦΡΑΙΜ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ

15 Ο ΔΩΔΕΚΑΤΟΣ ΕΙΣ ΤΟΝ ΜΗΝΑ ΤΟΝ ΔΩΔΕΚΑΤΟΝ ΧΟΛΔΑΙ Ο ΝΕΤΩΦΑΤΙ ΤΩ ΓΟΘΟΝΙΗΛ ΚΑΙ ΕΠΙ ΤΗΣ ΔΙΑΙΡΕΣΕΩΣ ΑΥΤΟΥ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ

16 ΚΑΙ ΕΠΙ ΤΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ ΤΩ ΡΟΥΒΗΝ ΗΓΟΥΜΕΝΟΣ ΕΛΙΕΖΕΡ Ο ΤΟΥ ΖΕΧΡΙ ΤΩ ΣΥΜΕΩΝ ΣΑΦΑΤΙΑΣ Ο ΤΟΥ ΜΑΑΧΑ

17 ΤΩ ΛΕΥΙ ΑΣΑΒΙΑΣ Ο ΤΟΥ ΚΑΜΟΥΗΛ ΤΩ ΑΑΡΩΝ ΣΑΔΩΚ

18 ΤΩ ΙΟΥΔΑ ΕΛΙΑΒ ΤΩΝ ΑΔΕΛΦΩΝ ΔΑΥΙΔ ΤΩ ΙΣΣΑΧΑΡ ΑΜΒΡΙ Ο ΤΟΥ ΜΙΧΑΗΛ

19 ΤΩ ΖΑΒΟΥΛΩΝ ΣΑΜΑΙΑΣ Ο ΤΟΥ ΑΒΔΙΟΥ ΤΩ ΝΕΦΘΑΛΙ ΙΕΡΙΜΩΘ Ο ΤΟΥ ΕΣΡΙΗΛ

20 ΤΩ ΕΦΡΑΙΜ ΩΣΗ Ο ΤΟΥ ΟΖΙΟΥ ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΙΩΗΛ Ο ΤΟΥ ΦΑΔΑΙΑ

21 ΤΩ ΗΜΙΣΕΙ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΤΩ ΕΝ ΤΗ ΓΑΛΑΑΔ ΙΑΔΔΑΙ Ο ΤΟΥ ΖΑΒΔΙΟΥ ΤΟΙΣ ΥΙΟΙΣ ΒΕΝΙΑΜΙΝ ΑΣΙΗΛ Ο ΤΟΥ ΑΒΕΝΝΗΡ

22 ΤΩ ΔΑΝ ΑΖΑΡΑΗΛ Ο ΤΟΥ ΙΩΡΑΜ ΟΥΤΟΙ ΠΑΤΡΙΑΡΧΑΙ ΤΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ

23 ΚΑΙ ΟΥΚ ΕΛΑΒΕΝ ΔΑΥΙΔ ΤΟΝ ΑΡΙΘΜΟΝ ΑΥΤΩΝ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΚΑΤΩ ΟΤΙ ΚΥΡΙΟΣ ΕΙΠΕΝ ΠΛΗΘΥΝΑΙ ΤΟΝ ΙΣΡΑΗΛ ΩΣ ΤΟΥΣ ΑΣΤΕΡΑΣ ΤΟΥ ΟΥΡΑΝΟΥ

24 ΚΑΙ ΙΩΑΒ Ο ΤΟΥ ΣΑΡΟΥΙΑ ΗΡΞΑΤΟ ΑΡΙΘΜΕΙΝ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΟΥ ΣΥΝΕΤΕΛΕΣΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΟΥΤΟΙΣ ΟΡΓΗ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΟΥ ΚΑΤΕΧΩΡΙΣΘΗ Ο ΑΡΙΘΜΟΣ ΕΝ ΒΙΒΛΙΩ ΛΟΓΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ

25 ΚΑΙ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΣΜΩΘ Ο ΤΟΥ ΩΔΙΗΛ ΚΑΙ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΩΝ ΕΝ ΑΓΡΩ ΚΑΙ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΕΠΟΙΚΙΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΠΥΡΓΟΙΣ ΙΩΝΑΘΑΝ Ο ΤΟΥ ΟΖΙΟΥ

26 ΕΠΙ ΔΕ ΤΩΝ ΓΕΩΡΓΟΥΝΤΩΝ ΤΗΝ ΓΗΝ ΤΩΝ ΕΡΓΑΖΟΜΕΝΩΝ ΕΣΔΡΙ Ο ΤΟΥ ΧΟΛΟΥΒ

27 ΚΑΙ ΕΠΙ ΤΩΝ ΧΩΡΙΩΝ ΣΕΜΕΙ Ο ΕΚ ΡΑΜΑ ΚΑΙ ΕΠΙ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΩΝ ΕΝ ΤΟΙΣ ΧΩΡΙΟΙΣ ΤΟΥ ΟΙΝΟΥ ΖΑΧΡΙ Ο ΤΟΥ ΣΕΦΝΙ

28 ΚΑΙ ΕΠΙ ΤΩΝ ΕΛΑΙΩΝΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΣΥΚΑΜΙΝΩΝ ΤΩΝ ΕΝ ΤΗ ΠΕΔΙΝΗ ΒΑΛΑΝΑΣ Ο ΓΕΔΩΡΙΤΗΣ ΕΠΙ ΔΕ ΤΩΝ ΘΗΣΑΥΡΩΝ ΤΟΥ ΕΛΑΙΟΥ ΙΩΑΣ

29 ΚΑΙ ΕΠΙ ΤΩΝ ΒΟΩΝ ΤΩΝ ΝΟΜΑΔΩΝ ΤΩΝ ΕΝ ΤΩ ΑΣΙΔΩΝ ΣΑΤΡΑΙΣ Ο ΣΑΡΩΝΙΤΗΣ ΚΑΙ ΕΠΙ ΤΩΝ ΒΟΩΝ ΤΩΝ ΕΝ ΤΟΙΣ ΑΥΛΩΣΙΝ ΣΩΦΑΤ Ο ΤΟΥ ΑΔΛΙ

30 ΕΠΙ ΔΕ ΤΩΝ ΚΑΜΗΛΩΝ ΩΒΙΛ Ο ΙΣΜΑΗΛΙΤΗΣ ΕΠΙ ΔΕ ΤΩΝ ΟΝΩΝ ΙΑΔΙΑΣ Ο ΕΚ ΜΕΡΑΘΩΝ

31 ΚΑΙ ΕΠΙ ΤΩΝ ΠΡΟΒΑΤΩΝ ΙΑΖΙΖ Ο ΑΓΑΡΙΤΗΣ ΠΑΝΤΕΣ ΟΥΤΟΙ ΠΡΟΣΤΑΤΑΙ ΥΠΑΡΧΟΝΤΩΝ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ

32 ΚΑΙ ΙΩΝΑΘΑΝ Ο ΠΑΤΡΑΔΕΛΦΟΣ ΔΑΥΙΔ ΣΥΜΒΟΥΛΟΣ ΑΝΘΡΩΠΟΣ ΣΥΝΕΤΟΣ ΚΑΙ ΓΡΑΜΜΑΤΕΥΣ ΑΥΤΟΣ ΚΑΙ ΙΙΗΛ Ο ΤΟΥ ΑΧΑΜΑΝΙ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

33 ΚΑΙ ΑΧΙΤΟΦΕΛ ΣΥΜΒΟΥΛΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΧΟΥΣΙ ΠΡΩΤΟΣ ΦΙΛΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

34 ΚΑΙ ΜΕΤΑ ΤΟΥΤΟΝ ΑΧΙΤΟΦΕΛ ΕΧΟΜΕΝΟΣ ΙΩΔΑΕ Ο ΤΟΥ ΒΑΝΑΙΟΥ ΚΑΙ ΑΒΙΑΘΑΡ ΚΑΙ ΙΩΑΒ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 28

1 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΕΝ ΔΑΥΙΔ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΙΣΡΑΗΛ ΑΡΧΟΝΤΑΣ ΤΩΝ ΚΡΙΤΩΝ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΕΦΗΜΕΡΙΩΝ ΤΩΝ ΠΕΡΙ ΤΟ ΣΩΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΤΩΝ ΧΙΛΙΑΔΩΝ ΚΑΙ ΤΩΝ ΕΚΑΤΟΝΤΑΔΩΝ ΚΑΙ ΤΟΥΣ ΓΑΖΟΦΥΛΑΚΑΣ ΚΑΙ ΤΟΥΣ ΕΠΙ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΔΥΝΑΣΤΑΣ ΚΑΙ ΤΟΥΣ ΜΑΧΗΤΑΣ ΤΗΣ ΣΤΡΑΤΙΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΕΣΤΗ ΔΑΥΙΔ ΕΝ ΜΕΣΩ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΑΔΕΛΦΟΙ ΚΑΙ ΛΑΟΣ ΜΟΥ ΕΜΟΙ ΕΓΕΝΕΤΟ ΕΠΙ ΚΑΡΔΙΑΝ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΑΝΑΠΑΥΣΕΩΣ ΤΗΣ ΚΙΒΩΤΟΥ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΚΑΙ ΣΤΑΣΙΝ ΠΟΔΩΝ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΗΤΟΙΜΑΣΑ ΤΑ ΕΙΣ ΤΗΝ ΚΑΤΑΣΚΗΝΩΣΙΝ ΕΠΙΤΗΔΕΙΑ

3 ΚΑΙ Ο ΘΕΟΣ ΕΙΠΕΝ ΟΥΚ ΟΙΚΟΔΟΜΗΣΕΙΣ ΕΜΟΙ ΟΙΚΟΝ ΤΟΥ ΕΠΟΝΟΜΑΣΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΩ ΟΤΙ ΑΝΘΡΩΠΟΣ ΠΟΛΕΜΙΣΤΗΣ ΕΙ ΣΥ ΚΑΙ ΑΙΜΑΤΑ ΕΞΕΧΕΑΣ

4 ΚΑΙ ΕΞΕΛΕΞΑΤΟ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΝ ΕΜΟΙ ΑΠΟ ΠΑΝΤΟΣ ΟΙΚΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΙΝΑΙ ΒΑΣΙΛΕΑ ΕΠΙ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΝ ΙΟΥΔΑ ΗΡΕΤΙΚΕΝ ΤΟ ΒΑΣΙΛΕΙΟΝ ΚΑΙ ΕΞ ΟΙΚΟΥ ΙΟΥΔΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ ΕΜΟΙ ΗΘΕΛΗΣΕΝ ΤΟΥ ΓΕΝΕΣΘΑΙ ΜΕ ΒΑΣΙΛΕΑ ΕΠΙ ΤΩ ΠΑΝΤΙ ΙΣΡΑΗΛ

5 ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΜΟΥ ΟΤΙ ΠΟΛΛΟΥΣ ΥΙΟΥΣ ΕΔΩΚΕΝ ΜΟΙ ΚΥΡΙΟΣ ΕΞΕΛΕΞΑΤΟ ΕΝ ΣΑΛΩΜΩΝ ΤΩ ΥΙΩ ΜΟΥ ΚΑΘΙΣΑΙ ΑΥΤΟΝ ΕΠΙ ΘΡΟΝΟΥ ΒΑΣΙΛΕΙΑΣ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

6 ΚΑΙ ΕΙΠΕΝ ΜΟΙ Ο ΘΕΟΣ ΣΑΛΩΜΩΝ Ο ΥΙΟΣ ΣΟΥ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΚΑΙ ΤΗΝ ΑΥΛΗΝ ΜΟΥ ΟΤΙ ΗΡΕΤΙΚΑ ΕΝ ΑΥΤΩ ΕΙΝΑΙ ΜΟΥ ΥΙΟΝ ΚΑΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ

7 ΚΑΙ ΚΑΤΟΡΘΩΣΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ ΕΑΝ ΙΣΧΥΣΗ ΤΟΥ ΦΥΛΑΞΑΣΘΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΜΟΥ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

8 ΚΑΙ ΝΥΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΩΣΙΝ ΘΕΟΥ ΗΜΩΝ ΦΥΛΑΞΑΣΘΕ ΚΑΙ ΖΗΤΗΣΑΤΕ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΙΝΑ ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΚΑΙ ΚΑΤΑ-ΚΛΗΡΟΝΟΜΗΣΗΤΕ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ ΜΕΘ' ΥΜΑΣ ΕΩΣ ΑΙΩΝΟΣ

9 ΚΑΙ ΝΥΝ ΣΑΛΩΜΩΝ ΥΙΕ ΜΟΥ ΓΝΩΘΙ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΔΟΥΛΕΥΕ ΑΥΤΩ ΕΝ ΚΑΡΔΙΑ ΤΕΛΕΙΑ ΚΑΙ ΨΥΧΗ ΘΕΛΟΥΣΗ ΟΤΙ ΠΑΣΑΣ ΚΑΡΔΙΑΣ ΕΤΑΖΕΙ ΚΥΡΙΟΣ ΚΑΙ ΠΑΝ ΕΝΘΥΜΗΜΑ ΓΙΓΝΩΣΚΕΙ ΕΑΝ ΖΗΤΗΣΗΣ ΑΥΤΟΝ ΕΥΡΕΘΗΣΕΤΑΙ ΣΟΙ ΚΑΙ ΕΑΝ ΚΑΤΑΛΕΙΨΗΣ ΑΥΤΟΝ ΚΑΤΑΛΕΙΨΕΙ ΣΕ ΕΙΣ ΤΕΛΟΣ

10 ΙΔΕ ΤΟΙΝΥΝ ΟΤΙ ΚΥΡΙΟΣ ΗΡΕΤΙΚΕΝ ΣΕ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ ΕΙΣ ΑΓΙΑΣΜΑ ΙΣΧΥΕ ΚΑΙ ΠΟΙΕΙ

11 ΚΑΙ ΕΔΩΚΕΝ ΔΑΥΙΔ ΣΑΛΩΜΩΝ ΤΩ ΥΙΩ ΑΥΤΟΥ ΤΟ ΠΑΡΑΔΕΙΓΜΑ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΩΝ ΟΙΚΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΖΑΚΧΩ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΥΠΕΡΩΩΝ ΚΑΙ ΤΩΝ ΑΠΟΘΗΚΩΝ ΤΩΝ ΕΣΩΤΕΡΩΝ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΕΞΙΛΑΣΜΟΥ

12 ΚΑΙ ΤΟ ΠΑΡΑΔΕΙΓΜΑ Ο ΕΙΧΕΝ ΕΝ ΠΝΕΥΜΑΤΙ ΑΥΤΟΥ ΤΩΝ ΑΥΛΩΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΠΑΣΤΟ-ΦΟΡΙΩΝ ΤΩΝ ΚΥΚΛΩ ΤΩΝ ΕΙΣ ΤΑΣ ΑΠΟΘΗΚΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΩΝ ΑΠΟΘΗΚΩΝ ΤΩΝ ΑΓΙΩΝ

13 ΚΑΙ ΤΩΝ ΚΑΤΑΛΥΜΑΤΩΝ ΤΩΝ ΕΦΗΜΕΡΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΕΙΣ ΠΑΣΑΝ ΕΡΓΑΣΙΑΝ ΛΕΙΤΟΥΡΓΙΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΩΝ ΑΠΟΘΗΚΩΝ ΤΩΝ ΛΕΙΤΟΥΡΓΗΣΙΜΩΝ ΣΚΕΥΩΝ ΤΗΣ ΛΑΤΡΕΙΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ

14 ΚΑΙ ΤΟΝ ΣΤΑΘΜΟΝ ΤΗΣ ΟΛΚΗΣ ΑΥΤΩΝ ΤΩΝ ΤΕ ΧΡΥΣΩΝ ΚΑΙ ΑΡΓΥΡΩΝ

15 ΛΥΧΝΙΩΝ ΤΗΝ ΟΛΚΗΝ ΕΔΩΚΕΝ ΑΥΤΩ ΚΑΙ ΤΩΝ ΛΥΧΝΩΝ

16 ΕΔΩΚΕΝ ΑΥΤΩ ΟΜΟΙΩΣ ΤΟΝ ΣΤΑΘΜΟΝ ΤΩΝ ΤΡΑΠΕΖΩΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΚΑΣΤΗΣ ΤΡΑΠΕΖΗΣ ΧΡΥΣΗΣ ΚΑΙ ΩΣΑΥ-ΤΩΣ ΤΩΝ ΑΡΓΥΡΩΝ

17 ΚΑΙ ΤΩΝ ΚΡΕΑΓΡΩΝ ΚΑΙ ΣΠΟΝΔΕΙΩΝ ΚΑΙ ΤΩΝ ΦΙΑΛΩΝ ΤΩΝ ΧΡΥΣΩΝ ΚΑΙ ΤΟΝ ΣΤΑΘΜΟΝ ΤΩΝ ΧΡΥΣΩΝ ΚΑΙ ΤΩΝ ΑΡΓΥΡΩΝ ΚΕΦΦΟΥΡΕ ΕΚΑΣΤΟΥ ΣΤΑΘΜΟΥ

18 ΚΑΙ ΤΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ ΕΚ ΧΡΥΣΙΟΥ ΔΟΚΙΜΟΥ ΣΤΑΘΜΟΝ ΥΠΕΔΕΙΞΕΝ ΑΥΤΩ ΚΑΙ ΤΟ

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ΠΑΡΑΔΕΙΓΜΑ ΤΟΥ ΑΡΜΑΤΟΣ ΤΩΝ ΧΕΡΟΥΒΙΝ ΤΩΝ ΔΙΑ-ΠΕΠΕΤΑΣΜΕΝΩΝ ΤΑΙΣ ΠΤΕΡΥΞΙΝ ΚΑΙ ΣΚΙΑΖΟΝΤΩΝ ΕΠΙ ΤΗΣ ΚΙΒΩΤΟΥ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ

19 ΠΑΝΤΑ ΕΝ ΓΡΑΦΗ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΕΔΩΚΕΝ ΔΑΥΙΔ ΣΑΛΩΜΩΝ ΚΑΤΑ ΤΗΝ ΠΕΡΙΓΕΝΗΘΕΙΣΑΝ ΑΥΤΩ ΣΥΝΕΣΙΝ ΤΗΣ ΚΑΤΕΡΓΑΣΙΑΣ ΤΟΥ ΠΑΡΑΔΕΙΓΜΑΤΟΣ

20 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΣΑΛΩΜΩΝ ΤΩ ΥΙΩ ΑΥΤΟΥ ΙΣΧΥΕ ΚΑΙ ΑΝΔΡΙΖΟΥ ΚΑΙ ΠΟΙΕΙ ΜΗ ΦΟΒΟΥ ΜΗΔΕ ΠΤΟΗΘΗΣ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΜΕΤΑ ΣΟΥ ΟΥΚ ΑΝΗΣΕΙ ΣΕ ΚΑΙ ΟΥ ΜΗ ΣΕ ΕΓΚΑΤΑΛΙΠΗ ΕΩΣ ΤΟΥ ΣΥΝΤΕΛΕΣΑΙ ΣΕ ΠΑΣΑΝ ΕΡΓΑΣΙΑΝ ΛΕΙΤΟΥΡΓΙΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ

21 ΚΑΙ ΙΔΟΥ ΑΙ ΕΦΗΜΕΡΙΑΙ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΕΙΣ ΠΑΣΑΝ ΛΕΙΤΟΥΡΓΙΑΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΜΕΤΑ ΣΟΥ ΕΝ ΠΑΣΗ ΠΡΑΓΜΑΤΕΙΑ ΚΑΙ ΠΑΣ ΠΡΟΘΥΜΟΣ ΕΝ ΣΟΦΙΑ ΚΑΤΑ ΠΑΣΑΝ ΤΕΧΝΗΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΣΟΥ

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 29

1 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΠΑΣΗ ΤΗ ΕΚΚΛΗΣΙΑ ΣΑΛΩΜΩΝ Ο ΥΙΟΣ ΜΟΥ ΕΙΣ ΟΝ ΗΡΕΤΙΚΕΝ ΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΝΕΟΣ ΚΑΙ ΑΠΑΛΟΣ ΚΑΙ ΤΟ ΕΡΓΟΝ ΜΕΓΑ ΟΤΙ ΟΥΚ ΑΝΘΡΩΠΩ Η ΟΙΚΟΔΟΜΗ ΑΛΛ' Η ΚΥΡΙΩ ΘΕΩ

2 ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΗΤΟΙΜΑΚΑ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΜΟΥ ΧΡΥΣΙΟΝ ΑΡΓΥΡΙΟΝ ΧΑΛΚΟΝ ΣΙΔΗΡΟΝ ΞΥΛΑ ΛΙΘΟΥΣ ΣΟΟΜ ΚΑΙ ΠΛΗΡΩΣΕΩΣ ΚΑΙ ΛΙΘΟΥΣ ΠΟΛΥΤΕΛΕΙΣ ΚΑΙ ΠΟΙΚΙΛΟΥΣ ΚΑΙ ΠΑΝΤΑ ΛΙΘΟΝ ΤΙΜΙΟΝ ΚΑΙ ΠΑΡΙΟΝ ΠΟΛΥΝ

3 ΚΑΙ ΕΤΙ ΕΝ ΤΩ ΕΥΔΟΚΗΣΑΙ ΜΕ ΕΝ ΟΙΚΩ ΘΕΟΥ ΜΟΥ ΕΣΤΙΝ ΜΟΙ Ο ΠΕΡΙΠΕΠΟΙΗΜΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΙΔΟΥ ΔΕΔΩΚΑ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΜΟΥ ΕΙΣ ΥΨΟΣ ΕΚΤΟΣ ΩΝ ΗΤΟΙΜΑΚΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΩΝ ΑΓΙΩΝ

4 ΤΡΙΣΧΙΛΙΑ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ ΤΟΥ ΕΚ ΣΟΥΦΙΡ ΚΑΙ ΕΠΤΑΚΙΣΧΙΛΙΑ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΔΟΚΙΜΟΥ ΕΞΑΛΕΙ-ΦΘΗΝΑΙ ΕΝ ΑΥΤΟΙΣ ΤΟΥΣ ΤΟΙΧΟΥΣ ΤΟΥ ΙΕΡΟΥ

5 ΔΙΑ ΧΕΙΡΟΣ ΤΕΧΝΙΤΩΝ ΚΑΙ ΤΙΣ Ο ΠΡΟΘΥΜΟΥΜΕΝΟΣ ΠΛΗΡΩΣΑΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΣΗΜΕΡΟΝ ΚΥΡΙΩ

6 ΚΑΙ ΠΡΟΕΘΥΜΗΘΗΣΑΝ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΧΙΛΙΑΡΧΟΙ ΚΑΙ ΟΙ ΕΚΑΤΟΝΤΑΡΧΟΙ ΚΑΙ ΟΙ ΠΡΟΣΤΑΤΑΙ ΤΩΝ ΕΡΓΩΝ ΚΑΙ ΟΙ ΟΙΚΟΝΟΜΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ

7 ΚΑΙ ΕΔΩΚΑΝ ΕΙΣ ΤΑ ΕΡΓΑ ΟΙΚΟΥ ΚΥΡΙΟΥ ΧΡΥΣΙΟΥ ΤΑΛΑΝΤΑ ΠΕΝΤΑΚΙΣΧΙΛΙΑ ΚΑΙ ΧΡΥΣΟΥΣ ΜΥΡΙΟΥΣ ΚΑΙ ΑΡΓΥΡΙΟΥ ΤΑΛΑΝΤΩΝ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΚΑΙ ΧΑΛΚΟΥ ΤΑΛΑΝΤΑ ΜΥΡΙΑ ΟΚΤΑΚΙΣΧΙΛΙΑ ΚΑΙ ΣΙΔΗΡΟΥ ΤΑΛΑΝΤΩΝ ΧΙΛΙΑΔΑΣ ΕΚΑΤΟΝ

8 ΚΑΙ ΟΙΣ ΕΥΡΕΘΗ ΠΑΡ' ΑΥΤΟΙΣ ΛΙΘΟΣ ΕΔΩΚΑΝ ΕΙΣ ΤΑΣ ΑΠΟΘΗΚΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΔΙΑ ΧΕΙΡΟΣ ΙΙΗΛ ΤΟΥ ΓΗΡΣΩΝΙ

9 ΚΑΙ ΕΥΦΡΑΝΘΗ Ο ΛΑΟΣ ΥΠΕΡ ΤΟΥ ΠΡΟΘΥΜΗΘΗΝΑΙ ΟΤΙ ΕΝ ΚΑΡΔΙΑ ΠΛΗΡΕΙ ΠΡΟΕΘΥΜΗΘΗΣΑΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΕΥΦΡΑΝΘΗ ΜΕΓΑΛΩΣ

10 ΚΑΙ ΕΥΛΟΓΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΔΑΥΙΔ ΤΟΝ ΚΥΡΙΟΝ ΕΝΩΠΙΟΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΛΕΓΩΝ ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ Ο ΠΑΤΗΡ ΗΜΩΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

11 ΣΟΙ ΚΥΡΙΕ Η ΜΕΓΑΛΩΣΥΝΗ ΚΑΙ Η ΔΥΝΑΜΙΣ ΚΑΙ ΤΟ ΚΑΥΧΗΜΑ ΚΑΙ Η ΝΙΚΗ ΚΑΙ Η ΙΣΧΥΣ ΟΤΙ ΣΥ ΠΑΝΤΩΝ ΤΩΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΔΕΣΠΟΖΕΙΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΤΑΡΑΣΣΕΤΑΙ ΠΑΣ ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΘΝΟΣ

12 ΠΑΡΑ ΣΟΥ Ο ΠΛΟΥΤΟΣ ΚΑΙ Η ΔΟΞΑ ΣΥ ΠΑΝΤΩΝ ΑΡΧΕΙΣ ΚΥΡΙΕ Ο ΑΡΧΩΝ ΠΑΣΗΣ ΑΡΧΗΣ ΚΑΙ ΕΝ ΧΕΙΡΙ ΣΟΥ ΙΣΧΥΣ ΚΑΙ ΔΥΝΑΣΤΕΙΑ ΚΑΙ ΕΝ ΧΕΙΡΙ ΣΟΥ ΠΑΝΤΟΚΡΑΤΩΡ ΜΕΓΑΛΥΝΑΙ ΚΑΙ ΚΑΤΙΣΧΥΣΑΙ ΤΑ ΠΑΝΤΑ

13 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΕΞΟΜΟΛΟΓΟΥΜΕΘΑ ΣΟΙ ΚΑΙ ΑΙΝΟΥΜΕΝ ΤΟ ΟΝΟΜΑ ΤΗΣ ΚΑΥΧΗΣΕΩΣ ΣΟΥ

14 ΚΑΙ ΤΙΣ ΕΙΜΙ ΕΓΩ ΚΑΙ ΤΙΣ Ο ΛΑΟΣ ΜΟΥ ΟΤΙ ΙΣΧΥΣΑΜΕΝ ΠΡΟΘΥΜΗΘΗΝΑΙ ΣΟΙ ΚΑΤΑ ΤΑΥΤΑ ΟΤΙ ΣΑ ΤΑ ΠΑΝΤΑ ΚΑΙ ΕΚ ΤΩΝ ΣΩΝ ΔΕΔΩΚΑΜΕΝ ΣΟΙ

15 ΟΤΙ ΠΑΡΟΙΚΟΙ ΕΣΜΕΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΑΙ ΠΑΡΟΙΚΟΥΝΤΕΣ ΩΣ ΠΑΝΤΕΣ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΩΣ ΣΚΙΑ ΑΙ ΗΜΕΡΑΙ ΗΜΩΝ ΕΠΙ ΓΗΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΥΠΟΜΟΝΗ

16 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΠΑΝ ΤΟ ΠΛΗΘΟΣ ΤΟΥΤΟ Ο ΗΤΟΙΜΑΚΑ ΟΙΚΟΔΟΜΗΘΗΝΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΤΩ ΑΓΙΩ ΣΟΥ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΕΣΤΙΝ ΚΑΙ ΣΟΙ ΤΑ ΠΑΝΤΑ

17 ΚΑΙ ΕΓΝΩΝ ΚΥΡΙΕ ΟΤΙ ΣΥ ΕΙ Ο ΕΤΑΖΩΝ ΚΑΡΔΙΑΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΑΓΑΠΑΣ ΕΝ ΑΠΛΟΤΗΤΙ ΚΑΡΔΙΑΣ ΠΡΟ-ΕΘΥΜΗΘΗΝ ΠΑΝΤΑ ΤΑΥΤΑ ΚΑΙ ΝΥΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΝ ΕΥΡΕΘΕΝΤΑ ΩΔΕ ΕΙΔΟΝ ΕΝ ΕΥΦΡΟΣΥΝΗ ΠΡΟΘΥΜΗΘΕΝΤΑ ΣΟΙ

18 ΚΥΡΙΕ Ο ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΣΡΑΗΛ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΦΥΛΑΞΟΝ ΤΑΥΤΑ ΕΝ ΔΙΑΝΟΙΑ ΚΑΡΔΙΑΣ ΛΑΟΥ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΚΑΤΕΥΘΥΝΟΝ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΠΡΟΣ ΣΕ

19 ΚΑΙ ΣΑΛΩΜΩΝ ΤΩ ΥΙΩ ΜΟΥ ΔΟΣ ΚΑΡΔΙΑΝ ΑΓΑΘΗΝ ΠΟΙΕΙΝ ΤΑΣ ΕΝΤΟΛΑΣ ΣΟΥ ΚΑΙ ΤΑ ΜΑΡΤΥΡΙΑ ΣΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΣΟΥ ΚΑΙ ΤΟΥ ΕΠΙ ΤΕΛΟΣ ΑΓΑΓΕΙΝ ΤΗΝ ΚΑΤΑΣΚΕΥΗΝ ΤΟΥ ΟΙΚΟΥ ΣΟΥ

20 ΚΑΙ ΕΙΠΕΝ ΔΑΥΙΔ ΠΑΣΗ ΤΗ ΕΚΚΛΗΣΙΑ ΕΥΛΟΓΗΣΑΤΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΚΑΜΨΑΝΤΕΣ ΤΑ ΓΟΝΑΤΑ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΤΩ ΒΑΣΙΛΕΙ

21 ΚΑΙ ΕΘΥΣΕΝ ΔΑΥΙΔ ΤΩ ΚΥΡΙΩ ΘΥΣΙΑΣ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΤΩ ΘΕΩ ΤΗ ΕΠΑΥΡΙΟΝ ΤΗΣ ΠΡΩΤΗΣ ΗΜΕΡΑΣ ΜΟΣΧΟΥΣ ΧΙΛΙΟΥΣ ΚΡΙΟΥΣ ΧΙΛΙΟΥΣ ΑΡΝΑΣ ΧΙΛΙΟΥΣ ΚΑΙ ΤΑΣ ΣΠΟΝΔΑΣ ΑΥΤΩΝ ΚΑΙ ΘΥΣΙΑΣ ΕΙΣ ΠΛΗΘΟΣ ΠΑΝΤΙ ΤΩ ΙΣΡΑΗΛ

22 ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΠΙΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΜΕΤΑ ΧΑΡΑΣ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΕΚ ΔΕΥΤΕΡΟΥ ΤΟΝ ΣΑΛΩΜΩΝ ΥΙΟΝ ΔΑΥΙΔ ΚΑΙ ΕΧΡΙΣΑΝ ΑΥΤΟΝ ΤΩ ΚΥΡΙΩ ΕΙΣ ΒΑΣΙΛΕΑ ΚΑΙ ΣΑΔΩΚ ΕΙΣ ΙΕΡΩΣΥΝΗΝ

23 ΚΑΙ ΕΚΑΘΙΣΕΝ ΣΑΛΩΜΩΝ ΕΠΙ ΘΡΟΝΟΥ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΥΔΟΚΗΘΗ ΚΑΙ ΕΠΗΚΟΥΣΑΝ ΑΥΤΟΥ ΠΑΣ ΙΣΡΑΗΛ

24 ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΟΙ ΔΥΝΑΣΤΑΙ ΚΑΙ ΠΑΝΤΕΣ ΥΙΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΠΑΤΡΟΣ ΑΥΤΟΥ ΥΠΕΤΑΓΗΣΑΝ ΑΥΤΩ

25 ΚΑΙ ΕΜΕΓΑΛΥΝΕΝ ΚΥΡΙΟΣ ΤΟΝ ΣΑΛΩΜΩΝ ΕΠΑΝΩΘΕΝ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΟΞΑΝ ΒΑΣΙΛΕΩΣ Ο ΟΥΚ ΕΓΕΝΕΤΟ ΕΠΙ ΠΑΝΤΟΣ ΒΑΣΙΛΕΩΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

26 ΚΑΙ ΔΑΥΙΔ ΥΙΟΣ ΙΕΣΣΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΙΣΡΑΗΛ

27 ΕΤΗ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΝ ΧΕΒΡΩΝ ΕΤΗ ΕΠΤΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΤΗ ΤΡΙΑΚΟΝΤΑ ΤΡΙΑ

28 ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΕΝ ΓΗΡΕΙ ΚΑΛΩ ΠΛΗΡΗΣ ΗΜΕΡΩΝ ΠΛΟΥΤΩ ΚΑΙ ΔΟΞΗ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΣΑΛΩΜΩΝ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

29 ΟΙ ΔΕ ΛΟΙΠΟΙ ΛΟΓΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΟΙ ΠΡΟΤΕΡΟΙ ΚΑΙ ΟΙ ΥΣΤΕΡΟΙ ΓΕΓΡΑΜΜΕΝΟΙ ΕΙΣΙΝ ΕΝ ΛΟΓΟΙΣ ΣΑΜΟΥΗΛ ΤΟΥ ΒΛΕΠΟΝΤΟΣ ΚΑΙ ΕΠΙ ΛΟΓΩΝ ΝΑΘΑΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΕΠΙ ΛΟΓΩΝ ΓΑΔ ΤΟΥ ΒΛΕΠΟΝΤΟΣ

30 ΠΕΡΙ ΠΑΣΗΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΔΥΝΑΣ-ΤΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΚΑΙΡΟΙ ΟΙ ΕΓΕΝΟΝΤΟ ΕΠ' ΑΥΤΩ ΚΑΙ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙ ΠΑΣΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΓΗΣ

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THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 1

1 ΚΑΙ ΕΝΙΣΧΥΣΕΝ ΣΑΛΩΜΩΝ ΥΙΟΣ ΔΑΥΙΔ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΜΕΓΑΛΥΝΕΝ ΑΥΤΟΝ ΕΙΣ ΥΨΟΣ

2 ΚΑΙ ΕΙΠΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣ ΠΑΝΤΑ ΙΣΡΑΗΛ ΤΟΙΣ ΧΙΛΙΑΡΧΟΙΣ ΚΑΙ ΤΟΙΣ ΕΚΑΤΟΝΤΑΡΧΟΙΣ ΚΑΙ ΤΟΙΣ ΚΡΙΤΑΙΣ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΕΝΑΝΤΙΟΝ ΙΣΡΑΗΛ ΤΟΙΣ ΑΡΧΟΥΣΙ ΤΩΝ ΠΑΤΡΙΩΝ

3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΑΛΩΜΩΝ ΚΑΙ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΥΨΗΛΗΝ ΤΗΝ ΕΝ ΓΑΒΑΩΝ ΟΥ ΕΚΕΙ ΗΝ Η ΣΚΗΝΗ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΝ ΕΠΟΙΗΣΕΝ ΜΩΥΣΗΣ ΠΑΙΣ ΚΥΡΙΟΥ ΕΝ ΤΗ ΕΡΗΜΩ

4 ΑΛΛΑ ΚΙΒΩΤΟΝ ΤΟΥ ΘΕΟΥ ΑΝΗΝΕΓΚΕΝ ΔΑΥΙΔ ΕΚ ΠΟΛΕΩΣ ΚΑΡΙΑΘΙΑΡΙΜ ΟΤΙ ΗΤΟΙΜΑΣΕΝ ΑΥΤΗ ΣΚΗΝΗΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

5 ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ Ο ΕΠΟΙΗΣΕΝ ΒΕΣΕΛΕΗΛ ΥΙΟΣ ΟΥΡΙΟΥ ΥΙΟΥ ΩΡ ΕΚΕΙ ΗΝ ΕΝΑΝΤΙ ΤΗΣ ΣΚΗΝΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΞΕΖΗΤΗΣΕΝ ΑΥΤΟ ΣΑΛΩΜΩΝ ΚΑΙ Η ΕΚΚΛΗΣΙΑ

6 ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΕΚΕΙ ΣΑΛΩΜΩΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΤΟ ΕΝ ΤΗ ΣΚΗΝΗ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΕΠ' ΑΥΤΟ ΟΛΟΚΑΥΤΩΣΙΝ ΧΙΛΙΑΝ

7 ΕΝ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΩΦΘΗ Ο ΘΕΟΣ ΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΙΤΗΣΑΙ ΤΙ ΣΟΙ ΔΩ

8 ΚΑΙ ΕΙΠΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΣΥ ΕΠΟΙΗΣΑΣ ΜΕΤΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΛΕΟΣ ΜΕΓΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΣ ΜΕ ΑΝΤ' ΑΥΤΟΥ

9 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΠΙΣΤΩΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΙ ΔΑΥΙΔ ΠΑΤΕΡΑ ΜΟΥ ΟΤΙ ΣΥ ΕΒΑΣΙΛΕΥΣΑΣ ΜΕ ΕΠΙ ΛΑΟΝ ΠΟΛΥΝ ΩΣ Ο ΧΟΥΣ ΤΗΣ ΓΗΣ

10 ΝΥΝ ΣΟΦΙΑΝ ΚΑΙ ΣΥΝΕΣΙΝ ΔΟΣ ΜΟΙ ΚΑΙ ΕΞΕΛΕΥΣΟΜΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΙΣΕΛΕΥΣΟΜΑΙ ΟΤΙ ΤΙΣ ΚΡΙΝΕΙ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΝ ΜΕΓΑΝ ΤΟΥΤΟΝ

11 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΣΑΛΩΜΩΝ ΑΝΘ' ΩΝ ΕΓΕΝΕΤΟ ΤΟΥΤΟ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΟΥΚ ΗΤΗΣΩ ΠΛΟΥΤΟΝ ΧΡΗΜΑΤΩΝ ΟΥΔΕ ΔΟΞΑΝ ΟΥΔΕ ΤΗΝ ΨΥΧΗΝ ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ ΚΑΙ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΟΥΚ ΗΤΗΣΩ ΚΑΙ ΗΤΗΣΑΣ ΣΕΑΥΤΩ ΣΟΦΙΑΝ ΚΑΙ ΣΥΝΕΣΙΝ ΟΠΩΣ ΚΡΙΝΗΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΦ' ΟΝ ΕΒΑΣΙΛΕΥΣΑ ΣΕ ΕΠ' ΑΥΤΟΝ

12 ΤΗΝ ΣΟΦΙΑΝ ΚΑΙ ΤΗΝ ΣΥΝΕΣΙΝ ΔΙΔΩΜΙ ΣΟΙ ΚΑΙ ΠΛΟΥΤΟΝ ΚΑΙ ΧΡΗΜΑΤΑ ΚΑΙ ΔΟΞΑΝ ΔΩΣΩ ΣΟΙ ΩΣ ΟΥΚ ΕΓΕΝΗΘΗ ΟΜΟΙΟΣ ΣΟΙ ΕΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙ ΤΟΙΣ ΕΜΠΡΟΣΘΕ ΣΟΥ ΚΑΙ ΜΕΤΑ ΣΕ ΟΥΚ ΕΣΤΑΙ ΟΥΤΩΣ

13 ΚΑΙ ΗΛΘΕΝ ΣΑΛΩΜΩΝ ΕΚ ΒΑΜΑ ΤΗΣ ΕΝ ΓΑΒΑΩΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΚΗΝΗΣ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΙΣΡΑΗΛ

14 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΣΑΛΩΜΩΝ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΕΙΣ ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΧΙΛΙΑ ΚΑΙ ΤΕΤΡΑΚΟΣΙΑ ΑΡΜΑΤΑ ΚΑΙ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΙΠΠΕΩΝ ΚΑΙ ΚΑΤΕΛΙΠΕΝ ΑΥΤΑ ΕΝ ΠΟΛΕΣΙΝ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ Ο ΛΑΟΣ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

15 ΚΑΙ ΕΘΗΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΛΙΘΟΥΣ ΚΑΙ ΤΑΣ ΚΕΔΡΟΥΣ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΩΣ ΣΥΚΑΜΙΝΟΥΣ ΤΑΣ ΕΝ ΤΗ ΠΕΔΙΝΗ ΕΙΣ ΠΛΗΘΟΣ

16 ΚΑΙ Η ΕΞΟΔΟΣ ΤΩΝ ΙΠΠΩΝ ΤΩΝ ΣΑΛΩΜΩΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ Η ΤΙΜΗ ΤΩΝ ΕΜΠΟΡΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΜΠΟΡΕΥΕΣΘΑΙ ΗΓΟΡΑΖΟΝ

17 ΚΑΙ ΑΝΕΒΑΙΝΟΝ ΚΑΙ ΕΞΗΓΟΝ ΕΞ ΑΙΓΥΠΤΟΥ ΑΡΜΑ ΕΝ ΕΞΑΚΟΣΙΩΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΙΠΠΟΝ ΕΚΑΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΟΥΤΩΣ ΠΑΣΙΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΤΩΝ ΧΕΤΤΑΙΩΝ ΚΑΙ ΒΑΣΙΛΕΥΣΙΝ ΣΥΡΙΑΣ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ ΕΦΕΡΟΝ

18 ΚΑΙ ΕΙΠΕΝ ΣΑΛΩΜΩΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΟΙΚΟΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 2

1 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΣΑΛΩΜΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΛΑΤΟΜΩΝ ΕΝ ΤΩ ΟΡΕΙ ΚΑΙ ΟΙ ΕΠΙΣΤΑΤΑΙ ΕΠ' ΑΥΤΩΝ ΤΡΙΣΧΙΛΙΟΙ ΕΞΑΚΟΣΙΟΙ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣ ΧΙΡΑΜ ΒΑΣΙΛΕΑ ΤΥΡΟΥ ΛΕΓΩΝ ΩΣ ΕΠΟΙΗΣΑΣ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΕΙΛΑΣ ΑΥΤΩ ΚΕΔΡΟΥΣ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΕΑΥΤΩ ΟΙΚΟΝ ΚΑΤΟΙΚΗΣΑΙ ΕΝ ΑΥΤΩ

3 ΚΑΙ ΙΔΟΥ ΕΓΩ Ο ΥΙΟΣ ΑΥΤΟΥ ΟΙΚΟΔΟΜΩ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΜΟΥ ΑΓΙΑΣΑΙ ΑΥΤΟΝ ΑΥΤΩ ΤΟΥ ΘΥΜΙΑΝ ΑΠΕΝΑΝΤΙ ΑΥΤΟΥ ΘΥΜΙΑΜΑ ΚΑΙ ΠΡΟΘΕΣΙΝ ΔΙΑ ΠΑΝΤΟΣ ΚΑΙ ΤΟΥ ΑΝΑΦΕΡΕΙΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΔΙΑ ΠΑΝΤΟΣ ΤΟ ΠΡΩΙ ΚΑΙ ΤΟ ΔΕΙΛΗΣ ΚΑΙ ΕΝ ΤΟΙΣ ΣΑΒΒΑΤΟΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΝΟΥΜΗΝΙΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΤΟΥ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥΤΟ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

4 ΚΑΙ Ο ΟΙΚΟΣ ΟΝ ΕΓΩ ΟΙΚΟΔΟΜΩ ΜΕΓΑΣ ΟΤΙ ΜΕΓΑΣ Ο ΘΕΟΣ ΗΜΩΝ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ

5 ΚΑΙ ΤΙΣ ΙΣΧΥΣΕΙ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ ΟΤΙ Ο ΟΥΡΑΝΟΣ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΟΥ ΦΕΡΟΥΣΙΝ ΑΥΤΟΥ ΤΗΝ ΔΟΞΑΝ ΚΑΙ ΤΙΣ ΕΓΩ ΟΙΚΟΔΟΜΩΝ ΑΥΤΩ ΟΙΚΟΝ ΟΤΙ ΑΛΛ' Η ΤΟΥ ΘΥΜΙΑΝ ΚΑΤΕΝΑΝΤΙ ΑΥΤΟΥ

6 ΚΑΙ ΝΥΝ ΑΠΟΣΤΕΙΛΟΝ ΜΟΙ ΑΝΔΡΑ ΣΟΦΟΝ ΚΑΙ ΕΙΔΟΤΑ ΤΟΥ ΠΟΙΗΣΑΙ ΕΝ ΤΩ ΧΡΥΣΙΩ ΚΑΙ ΕΝ ΤΩ ΑΡΓΥΡΙΩ ΚΑΙ ΕΝ ΤΩ ΧΑΛΚΩ ΚΑΙ ΕΝ ΤΩ ΣΙΔΗΡΩ ΚΑΙ ΕΝ ΤΗ ΠΟΡΦΥΡΑ ΚΑΙ ΕΝ ΤΩ ΚΟΚΚΙΝΩ ΚΑΙ ΕΝ ΤΗ ΥΑΚΙΝΘΩ ΚΑΙ ΕΠΙΣΤΑΜΕΝΟΝ ΓΛΥΨΑΙ ΓΛΥΦΗΝ ΜΕΤΑ ΤΩΝ ΣΟΦΩΝ ΤΩΝ ΜΕΤ' ΕΜΟΥ ΕΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΝ ΗΤΟΙΜΑΣΕΝ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΜΟΥ

7 ΚΑΙ ΑΠΟΣΤΕΙΛΟΝ ΜΟΙ ΞΥΛΑ ΚΕΔΡΙΝΑ ΚΑΙ ΑΡΚΕΥΘΙΝΑ ΚΑΙ ΠΕΥΚΙΝΑ ΕΚ ΤΟΥ ΛΙΒΑΝΟΥ ΟΤΙ ΕΓΩ ΟΙΔΑ ΩΣ ΟΙ ΔΟΥΛΟΙ ΣΟΥ ΟΙΔΑΣΙΝ ΚΟΠΤΕΙΝ ΞΥΛΑ ΕΚ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΙ ΙΔΟΥ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΜΕΤΑ ΤΩΝ ΠΑΙΔΩΝ ΜΟΥ

8 ΠΟΡΕΥΣΟΝΤΑΙ ΕΤΟΙΜΑΣΑΙ ΜΟΙ ΞΥΛΑ ΕΙΣ ΠΛΗΘΟΣ ΟΤΙ Ο ΟΙΚΟΣ ΟΝ ΕΓΩ ΟΙΚΟΔΟΜΩ ΜΕΓΑΣ ΚΑΙ ΕΝΔΟΞΟΣ

9 ΚΑΙ ΙΔΟΥ ΤΟΙΣ ΕΡΓΑΖΟΜΕΝΟΙΣ ΤΟΙΣ ΚΟΠΤΟΥΣΙΝ ΞΥΛΑ ΕΙΣ ΒΡΩΜΑΤΑ ΔΕΔΩΚΑ ΣΙΤΟΝ ΕΙΣ ΔΟΜΑΤΑ ΤΟΙΣ ΠΑΙΣΙΝ ΣΟΥ ΚΟΡΩΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΚΡΙΘΩΝ ΚΟΡΩΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΟΙΝΟΥ ΜΕΤΡΩΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΛΑΙΟΥ ΜΕΤΡΩΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ

10 ΚΑΙ ΕΙΠΕΝ ΧΙΡΑΜ ΒΑΣΙΛΕΥΣ ΤΥΡΟΥ ΕΝ ΓΡΑΦΗ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΣΑΛΩΜΩΝ ΕΝ ΤΩ ΑΓΑΠΗΣΑΙ ΚΥΡΙΟΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΔΩΚΕΝ ΣΕ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΒΑΣΙΛΕΑ

11 ΚΑΙ ΕΙΠΕΝ ΧΙΡΑΜ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΟΣ ΕΔΩΚΕΝ ΤΩ ΔΑΥΙΔ ΤΩ ΒΑΣΙΛΕΙ ΥΙΟΝ ΣΟΦΟΝ ΚΑΙ ΕΠΙΣΤΑΜΕΝΟΝ ΣΥΝΕΣΙΝ ΚΑΙ ΕΠΙΣΤΗΜΗΝ ΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΟΙΚΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΙΚΟΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

12 ΚΑΙ ΝΥΝ ΑΠΕΣΤΑΛΚΑ ΣΟΙ ΑΝΔΡΑ ΣΟΦΟΝ ΚΑΙ ΕΙΔΟΤΑ ΣΥΝΕΣΙΝ ΤΟΝ ΧΙΡΑΜ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ

13 Η ΜΗΤΗΡ ΑΥΤΟΥ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΔΑΝ ΚΑΙ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΑΝΗΡ ΤΥΡΙΟΣ ΕΙΔΟΤΑ ΠΟΙΗΣΑΙ ΕΝ ΧΡΥΣΙΩ ΚΑΙ ΕΝ ΑΡΓΥΡΙΩ ΚΑΙ ΕΝ ΧΑΛΚΩ ΚΑΙ ΕΝ ΣΙΔΗΡΩ ΕΝ ΛΙΘΟΙΣ ΚΑΙ ΞΥΛΟΙΣ ΚΑΙ ΥΦΑΙΝΕΙΝ ΕΝ ΤΗ ΠΟΡΦΥΡΑ ΚΑΙ ΕΝ ΤΗ ΥΑΚΙΝΘΩ ΚΑΙ ΕΝ ΤΗ ΒΥΣΣΩ ΚΑΙ ΕΝ ΤΩ ΚΟΚΚΙΝΩ ΚΑΙ ΓΛΥΨΑΙ ΓΛΥΦΑΣ ΚΑΙ ΔΙΑΝΟΕΙΣΘΑΙ ΠΑΣΑΝ ΔΙΑΝΟΗΣΙΝ ΟΣΑ ΑΝ ΔΩΣ ΑΥΤΩ

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ΜΕΤΑ ΤΩΝ ΣΟΦΩΝ ΣΟΥ ΚΑΙ ΣΟΦΩΝ ΔΑΥΙΔ ΚΥΡΙΟΥ ΜΟΥ ΠΑΤΡΟΣ ΣΟΥ
14 ΚΑΙ ΝΥΝ ΤΟΝ ΣΙΤΟΝ ΚΑΙ ΤΗΝ ΚΡΙΘΗΝ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ Α ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΜΟΥ ΑΠΟΣΤΕΙΛΑΤΩ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ
15 ΚΑΙ ΗΜΕΙΣ ΚΟΨΟΜΕΝ ΞΥΛΑ ΕΚ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΤΑ ΠΑΣΑΝ ΤΗΝ ΧΡΕΙΑΝ ΣΟΥ ΚΑΙ ΑΞΟΜΕΝ ΑΥΤΑ ΣΧΕΔΙΑΙΣ ΕΠΙ ΘΑΛΑΣΣΑΝ ΙΟΠΠΗΣ ΚΑΙ ΣΥ ΑΞΕΙΣ ΑΥΤΑ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
16 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΣΑΛΩΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΠΡΟΣΗΛΥΤΟΥΣ ΕΝ ΓΗ ΙΣΡΑΗΛ ΜΕΤΑ ΤΟΝ ΑΡΙΘΜΟΝ ΟΝ ΗΡΙΘΜΗΣΕΝ ΑΥΤΟΥΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΡΙΣΧΙΛΙΟΙ ΕΞΑΚΟΣΙΟΙ
17 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΞ ΑΥΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΝΩΤΟΦΟΡΩΝ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΛΑΤΟΜΩΝ ΚΑΙ ΤΡΙΣΧΙΛΙΟΥΣ ΕΞΑΚΟΣΙΟΥΣ ΕΡΓΟΔΙΩΚΤΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 3
1 ΚΑΙ ΗΡΞΑΤΟ ΣΑΛΩΜΩΝ ΤΟΥ ΟΙΚΟΔΟΜΕΙΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΟΡΕΙ ΤΟΥ ΑΜΟΡΙΑ ΟΥ ΩΦΘΗ ΚΥΡΙΟΣ ΤΩ ΔΑΥΙΔ ΠΑΤΡΙ ΑΥΤΟΥ ΕΝ ΤΩ ΤΟΠΩ Ω ΗΤΟΙΜΑΣΕΝ ΔΑΥΙΔ ΕΝ ΑΛΩ ΟΡΝΑ ΤΟΥ ΙΕΒΟΥΣΑΙΟΥ
2 ΚΑΙ ΗΡΞΑΤΟ ΟΙΚΟΔΟΜΗΣΑΙ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ
3 ΚΑΙ ΤΑΥΤΑ ΗΡΞΑΤΟ ΣΑΛΩΜΩΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΜΗΚΟΣ ΠΗΧΕΩΝ Η ΔΙΑΜΕΤΡΗΣΙΣ Η ΠΡΩΤΗ ΠΗΧΕΩΝ ΕΞΗΚΟΝΤΑ ΚΑΙ ΕΥΡΟΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ
4 ΚΑΙ ΑΙΛΑΜ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΟΙΚΟΥ ΜΗΚΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΛΑΤΟΥΣ ΤΟΥ ΟΙΚΟΥ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ ΥΨΟΣ ΠΗΧΕΩΝ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΚΑΙ ΚΑΤΕΧΡΥΣΩΣΕΝ ΑΥΤΟΝ ΕΣΩΘΕΝ ΧΡΥΣΙΩ ΚΑΘΑΡΩ
5 ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΜΕΓΑΝ ΕΞΥΛΩΣΕΝ ΞΥΛΟΙΣ ΚΕΔΡΙΝΟΙΣ ΚΑΙ ΚΑΤΕΧΡΥΣΩΣΕΝ ΧΡΥΣΙΩ ΚΑΘΑΡΩ ΚΑΙ ΕΓΛΥΨΕΝ ΕΠ' ΑΥΤΟΥ ΦΟΙΝΙΚΑΣ ΚΑΙ ΧΑΛΑΣΤΑ
6 ΚΑΙ ΕΚΟΣΜΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΛΙΘΟΙΣ ΤΙΜΙΟΙΣ ΕΙΣ ΔΟΞΑΝ ΚΑΙ ΧΡΥΣΙΩ ΧΡΥΣΙΟΥ ΤΟΥ ΕΚ ΦΑΡΟΥΑΙΜ
7 ΚΑΙ ΕΧΡΥΣΩΣΕΝ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΤΟΥΣ ΤΟΙΧΟΥΣ ΚΑΙ ΤΟΥΣ ΠΥΛΩΝΑΣ ΚΑΙ ΤΑ ΟΡΟΦΩΜΑΤΑ ΚΑΙ ΤΑ ΘΥΡΩΜΑΤΑ ΧΡΥΣΙΩ ΚΑΙ ΕΓΛΥΨΕΝ ΧΕΡΟΥΒΙΝ ΕΠΙ ΤΩΝ ΤΟΙΧΩΝ
8 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΓΙΟΥ ΤΩΝ ΑΓΙΩΝ ΜΗΚΟΣ ΑΥΤΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΛΑΤΟΥΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ ΤΟ ΕΥΡΟΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ ΚΑΤΕΧΡΥΣΩΣΕΝ ΑΥΤΟΝ ΧΡΥΣΙΩ ΚΑΘΑΡΩ ΕΙΣ ΧΕΡΟΥΒΙΝ ΕΙΣ ΤΑΛΑΝΤΑ ΕΞΑΚΟΣΙΑ
9 ΚΑΙ ΟΛΚΗ ΤΩΝ ΗΛΩΝ ΟΛΚΗ ΤΟΥ ΕΝΟΣ ΠΕΝΤΗΚΟΝΤΑ ΣΙΚΛΟΙ ΧΡΥΣΙΟΥ ΚΑΙ ΤΟ ΥΠΕΡΩΟΝ ΕΧΡΥΣΩΣΕΝ ΧΡΥΣΙΩ
10 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΝ ΤΩ ΟΙΚΩ ΤΩ ΑΓΙΩ ΤΩΝ ΑΓΙΩΝ ΧΕΡΟΥΒΙΝ ΔΥΟ ΕΡΓΟΝ ΕΚ ΞΥΛΩΝ ΚΑΙ ΕΧΡΥΣΩΣΕΝ ΑΥΤΑ ΧΡΥΣΙΩ
11 ΚΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΤΩΝ ΧΕΡΟΥΒΙΝ ΤΟ ΜΗΚΟΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ Η ΠΤΕΡΥΞ Η ΜΙΑ ΠΗΧΕΩΝ ΠΕΝΤΕ ΑΠΤΟΜΕΝΗ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΟΙΚΟΥ ΚΑΙ Η ΠΤΕΡΥΞ Η ΕΤΕΡΑ ΠΗΧΕΩΝ ΠΕΝΤΕ ΑΠΤΟΜΕΝΗ ΤΗΣ ΠΤΕΡΥΓΟΣ ΤΟΥ ΧΕΡΟΥΒ ΤΟΥ ΕΤΕΡΟΥ
12 ΚΑΙ Η ΠΤΕΡΥΞ ΤΟΥ ΧΕΡΟΥΒ ΤΟΥ ΕΝΟΣ ΠΗΧΕΩΝ ΠΕΝΤΕ ΑΠΤΟΜΕΝΗ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΟΙΚΟΥ ΚΑΙ Η ΠΤΕΡΥΞ Η ΕΤΕΡΑ ΠΗΧΕΩΝ ΠΕΝΤΕ ΑΠΤΟΜΕΝΗ ΤΟΥ ΠΤΕΡΥΓΟΣ ΤΟΥ ΧΕΡΟΥΒ ΤΟΥ ΕΤΕΡΟΥ
13 ΚΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΤΩΝ ΧΕΡΟΥΒΙΝ ΔΙΑΠΕΠΕΤΑΣΜΕΝΑΙ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ ΑΥΤΑ ΕΣΤΗΚΟΤΑ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ
14 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΚΑΤΑΠΕΤΑΣΜΑ ΕΞ ΥΑΚΙΝΘΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΚΑΙ ΚΟΚΚΙΝΟΥ ΚΑΙ ΒΥΣΣΟΥ ΚΑΙ ΥΦΑΝΕΝ ΕΝ ΑΥΤΩ ΧΕΡΟΥΒΙΝ
15 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΟΙΚΟΥ ΣΤΥΛΟΥΣ ΔΥΟ ΠΗΧΕΩΝ ΤΡΙΑΚΟΝΤΑ ΠΕΝΤΕ ΤΟ ΥΨΟΣ ΚΑΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΠΗΧΕΩΝ ΠΕΝΤΕ
16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΕΡΣΕΡΩΘ ΕΝ ΤΩ ΔΑΒΙΡ ΚΑΙ ΕΔΩΚΕΝ ΕΠΙ ΤΩΝ ΚΕΦΑΛΩΝ ΤΩΝ ΣΤΥΛΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΡΟΙΣΚΟΥΣ ΕΚΑΤΟΝ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΩΝ ΧΑΛΑΣΤΩΝ
17 ΚΑΙ ΕΣΤΗΣΕΝ ΤΟΥΣ ΣΤΥΛΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΝΑΟΥ ΕΝΑ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΤΟΝ ΕΝΑ ΕΞ ΕΥΩΝΥΜΩΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΕΚ ΔΕΞΙΩΝ ΚΑΤΟΡΘΩΣΙΣ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΕΞ ΑΡΙΣΤΕΡΩΝ ΙΣΧΥΣ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 4
1 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΧΑΛΚΟΥΝ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΜΗΚΟΣ ΚΑΙ ΤΟ ΕΥΡΟΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΥΨΟΣ ΠΗΧΕΩΝ ΔΕΚΑ
2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΧΥΤΗΝ ΠΗΧΕΩΝ ΔΕΚΑ ΤΗΝ ΔΙΑΜΕΤΡΗΣΙΝ ΣΤΡΟΓΓΥΛΗΝ ΚΥΚΛΟΘΕΝ ΚΑΙ ΠΗΧΕΩΝ ΠΕΝΤΕ ΤΟ ΥΨΟΣ ΚΑΙ ΤΟ ΚΥΚΛΩΜΑ ΠΗΧΕΩΝ ΤΡΙΑΚΟΝΤΑ
3 ΚΑΙ ΟΜΟΙΩΜΑ ΜΟΣΧΩΝ ΥΠΟΚΑΤΩΘΕΝ ΑΥΤΗΣ ΚΥΚΛΩ ΚΥΚΛΟΥΣΙΝ ΑΥΤΗΝ ΠΗΧΕΙΣ ΔΕΚΑ ΠΕΡΙΕΧΟΥΣΙΝ ΤΟΝ ΛΟΥΤΗΡΑ ΚΥΚΛΟΘΕΝ ΔΥΟ ΓΕΝΗ ΕΧΩΝΕΥΣΑΝ ΤΟΥΣ ΜΟΣΧΟΥΣ ΕΝ ΤΗ ΧΩΝΕΥΣΕΙ ΑΥΤΩΝ
4 Η ΕΠΟΙΗΣΑΝ ΑΥΤΟΥΣ ΔΩΔΕΚΑ ΜΟΣΧΟΥΣ ΟΙ ΤΡΕΙΣ ΒΛΕΠΟΝΤΕΣ ΒΟΡΡΑΝ ΚΑΙ ΟΙ ΤΡΕΙΣ ΒΛΕΠΟΝΤΕΣ ΔΥΣΜΑΣ ΚΑΙ ΟΙ ΤΡΕΙΣ ΒΛΕΠΟΝΤΕΣ ΝΟΤΟΝ ΚΑΙ ΟΙ ΤΡΕΙΣ ΒΛΕΠΟΝΤΕΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ Η ΘΑΛΑΣΣΑ ΕΠ' ΑΥΤΩΝ ΑΝΩ ΗΣΑΝ ΤΑ ΟΠΙΣΘΙΑ ΑΥΤΩΝ ΕΣΩ
5 ΚΑΙ ΤΟ ΠΑΧΟΣ ΑΥΤΗΣ ΠΑΛΑΙΣΤΗΣ ΚΑΙ ΤΟ ΧΕΙΛΟΣ ΑΥΤΗΣ ΩΣ ΧΕΙΛΟΣ ΠΟΤΗΡΙΟΥ ΔΙΑΓΕΓΛΥΜΜΕΝΑ ΒΛΑΣΤΟΥΣ ΚΡΙΝΟΥ ΧΩΡΟΥΣΑΝ ΜΕΤΡΗΤΑΣ ΤΡΙΣΧΙΛΙΟΥΣ ΚΑΙ ΕΞΕΤΕΛΕΣΕΝ
6 ΚΑΙ ΕΠΟΙΗΣΕΝ ΛΟΥΤΗΡΑΣ ΔΕΚΑ ΚΑΙ ΕΘΗΚΕΝ ΤΟΥΣ ΠΕΝΤΕ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΤΟΥΣ ΠΕΝΤΕ ΕΞ ΑΡΙΣΤΕΡΩΝ ΤΟΥ ΠΛΥΝΕΙΝ ΕΝ ΑΥΤΟΙΣ ΤΑ ΕΡΓΑ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΑΙ ΑΠΟΚΛΥΖΕΙΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ Η ΘΑΛΑΣΣΑ ΕΙΣ ΤΟ ΝΙΠΤΕΣΘΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΕΝ ΑΥΤΗ
7 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑΣ ΛΥΧΝΙΑΣ ΤΑΣ ΧΡΥΣΑΣ ΔΕΚΑ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΑΥΤΩΝ ΚΑΙ ΕΘΗΚΕΝ ΕΝ ΤΩ ΝΑΩ ΠΕΝΤΕ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΠΕΝΤΕ ΕΞ ΑΡΙΣΤΕΡΩΝ
8 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΡΑΠΕΖΑΣ ΔΕΚΑ ΚΑΙ ΕΘΗΚΕΝ ΕΝ ΤΩ ΝΑΩ ΠΕΝΤΕ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΠΕΝΤΕ ΕΞ ΕΥΩΝΥΜΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΦΙΑΛΑΣ ΧΡΥΣΑΣ ΕΚΑΤΟΝ
9 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΗΝ ΑΥΛΗΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΘΥΡΑΣ ΤΗ ΑΥΛΗ ΚΑΙ ΘΥΡΩΜΑΤΑ ΑΥΤΩΝ ΚΑΤΑΚΕΧΑΛΚΩΜΕΝΑ ΧΑΛΚΩ
10 ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΘΗΚΕΝ ΑΠΟ ΓΩΝΙΑΣ ΤΟΥ ΟΙΚΟΥ ΕΚ ΔΕΞΙΩΝ ΩΣ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΤΕΝΑΝΤΙ
11 ΚΑΙ ΕΠΟΙΗΣΕΝ ΧΙΡΑΜ ΤΑΣ ΚΡΕΑΓΡΑΣ ΚΑΙ ΤΑ ΠΥΡΕΙΑ ΚΑΙ ΤΗΝ ΕΣΧΑΡΑΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΧΙΡΑΜ ΠΟΙΗΣΑΙ ΠΑΣΑΝ ΤΗΝ ΕΡΓΑΣΙΑΝ ΗΝ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΩ ΒΑΣΙΛΕΙ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ
12 ΣΤΥΛΟΥΣ ΔΥΟ ΚΑΙ ΕΠ' ΑΥΤΩΝ ΓΩΛΑΘ ΤΗ ΧΩΘΑΡΕΘ ΕΠΙ ΤΩΝ ΚΕΦΑΛΩΝ ΤΩΝ ΣΤΥΛΩΝ ΔΥΟ ΚΑΙ ΔΙΚΤΥΑ ΔΥΟ ΣΥΓΚΑΛΥΨΑΙ ΤΑΣ ΚΕΦΑΛΑΣ ΤΩΝ ΧΩΘΑΡΕΘ Α ΕΣΤΙΝ ΕΠΙ ΤΩΝ ΚΕΦΑΛΩΝ ΤΩΝ ΣΤΥΛΩΝ
13 ΚΑΙ ΚΩΔΩΝΑΣ ΧΡΥΣΟΥΣ ΤΕΤΡΑΚΟΣΙΟΥΣ ΕΙΣ ΤΑ ΔΥΟ ΔΙΚΤΥΑ ΚΑΙ ΔΥΟ ΓΕΝΗ ΡΟΙΣΚΩΝ ΕΝ ΤΩ ΔΙΚΤΥΩ ΤΩ ΕΝΙ ΤΟΥ ΣΥΓΚΑΛΥΨΑΙ ΤΑΣ ΔΥΟ ΓΩΛΑΘ ΤΩΝ ΧΩΘΑΡΕΘ Α ΕΣΤΙΝ ΕΠΑΝΩ ΤΩΝ ΣΤΥΛΩΝ
14 ΚΑΙ ΤΑΣ ΜΕΧΩΝΩΘ ΕΠΟΙΗΣΕΝ ΔΕΚΑ ΚΑΙ ΤΟΥΣ ΛΟΥΤΗΡΑΣ ΕΠΟΙΗΣΕΝ ΕΠΙ ΤΩΝ ΜΕΧΩΝΩΘ
15 ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΜΙΑΝ ΚΑΙ ΤΟΥΣ ΜΟΣΧΟΥΣ ΤΟΥΣ ΔΩΔΕΚΑ ΥΠΟΚΑΤΩ ΑΥΤΗΣ
16 ΚΑΙ ΤΟΥΣ ΠΟΔΙΣΤΗΡΑΣ ΚΑΙ ΤΟΥΣ ΑΝΑΛΗΜΠΤΗΡΑΣ ΚΑΙ ΤΟΥΣ ΛΕΒΗΤΑΣ ΚΑΙ ΤΑΣ ΚΡΕΑΓΡΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΑΥΤΩΝ Α ΕΠΟΙΗΣΕΝ ΧΙΡΑΜ ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΧΑΛΚΟΥ ΚΑΘΑΡΟΥ

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17 ΕΝ ΤΩ ΠΕΡΙΧΩΡΩ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΧΩΝΕΥΣΕΝ ΑΥΤΑ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΤΩ ΠΑΧΕΙ ΤΗΣ ΓΗΣ ΕΝ ΟΙΚΩ ΣΟΚΧΩΘ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΣΙΡΔΑΘΑ

18 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑΥΤΑ ΕΙΣ ΠΛΗΘΟΣ ΣΦΟΔΡΑ ΟΤΙ ΟΥΚ ΕΞΕΛΙΠΕΝ ΟΛΚΗ ΤΟΥ ΧΑΛΚΟΥ

19 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΡΥΣΟΥΝ ΚΑΙ ΤΑΣ ΤΡΑΠΕΖΑΣ ΚΑΙ ΕΠ' ΑΥΤΩΝ ΑΡΤΟΙ ΠΡΟΘΕΣΕΩΣ

20 ΚΑΙ ΤΑΣ ΛΥΧΝΙΑΣ ΚΑΙ ΤΟΥΣ ΛΥΧΝΟΥΣ ΤΟΥ ΦΩΤΟΣ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΚΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΔΑΒΙΡ ΧΡΥΣΙΟΥ ΚΑΘΑΡΟΥ

21 ΚΑΙ ΛΑΒΙΔΕΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΛΥΧΝΟΙ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΦΙΑΛΑΣ ΚΑΙ ΤΑΣ ΘΥΙΣΚΑΣ ΚΑΙ ΤΑ ΠΥΡΕΙΑ ΧΡΥΣΙΟΥ ΚΑΘΑΡΟΥ

22 ΚΑΙ Η ΘΥΡΑ ΤΟΥ ΟΙΚΟΥ Η ΕΣΩΤΕΡΑ ΕΙΣ ΤΑ ΑΓΙΑ ΤΩΝ ΑΓΙΩΝ ΕΙΣ ΤΑΣ ΘΥΡΑΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΝΑΟΥ ΧΡΥΣΑΣ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 5

1 ΚΑΙ ΣΥΝΕΤΕΛΕΣΘΗ ΠΑΣΑ Η ΕΡΓΑΣΙΑ ΗΝ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΣΑΛΩΜΩΝ ΤΑ ΑΓΙΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΑ ΣΚΕΥΗ ΕΔΩΚΕΝ ΕΙΣ ΘΗΣΑΥΡΟΝ ΟΙΚΟΥ ΚΥΡΙΟΥ

2 ΤΟΤΕ ΕΞΕΚΚΛΗΣΙΑΣΕΝ ΣΑΛΩΜΩΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΦΥΛΩΝ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΠΑΤΡΙΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΑΝΕΝΕΓΚΑΙ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΕΚ ΠΟΛΕΩΣ ΔΑΥΙΔ ΑΥΤΗ ΣΙΩΝ

3 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΘΗΣΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΟΡΤΗ ΟΥΤΟΣ Ο ΜΗΝ ΕΒΔΟΜΟΣ

4 ΚΑΙ ΗΛΘΟΝ ΠΑΝΤΕΣ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΙΣΡΑΗΛ ΚΑΙ ΕΛΑΒΟΝ ΠΑΝΤΕΣ ΟΙ ΛΕΥΙΤΑΙ ΤΗΝ ΚΙΒΩΤΟΝ

5 ΚΑΙ ΑΝΗΝΕΓΚΑΝ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΑΓΙΑ ΤΑ ΕΝ ΤΗ ΣΚΗΝΗ ΚΑΙ ΑΝΗΝΕΓΚΑΝ ΑΥΤΗΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ

6 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΚΑΙ ΠΑΣΑ ΣΥΝΑΓΩΓΗ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΚΑΙ ΟΙ ΕΠΙΣΥΝΗΓΜΕΝΟΙ ΑΥΤΩΝ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΚΙΒΩΤΟΥ ΘΥΟΝΤΕΣ ΜΟΣΧΟΥΣ ΚΑΙ ΠΡΟΒΑΤΑ ΟΙ ΟΥΚ ΑΡΙΘΜΗΘΗΣΟΝΤΑΙ ΚΑΙ ΟΙ ΟΥ ΛΟΓΙΣΘΗΣΟΝΤΑΙ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ

7 ΚΑΙ ΕΙΣΗΝΕΓΚΑΝ ΟΙ ΙΕΡΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΕΙΣ ΤΟ ΔΑΒΙΡ ΤΟΥ ΟΙΚΟΥ ΕΙΣ ΤΑ ΑΓΙΑ ΤΩΝ ΑΓΙΩΝ ΥΠΟΚΑΤΩ ΤΩΝ ΠΤΕΡΥΓΩΝ ΤΩΝ ΧΕΡΟΥΒΙΝ

8 ΚΑΙ ΗΝ ΤΑ ΧΕΡΟΥΒΙΝ ΔΙΑΠΕΠΕΤΑΚΟΤΑ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΩΝ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΗΣ ΚΙΒΩΤΟΥ ΚΑΙ ΣΥΝΕΚΑΛΥΠΤΕΝ ΤΑ ΧΕΡΟΥΒΙΝ ΕΠΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΝΑΦΟΡΕΙΣ ΑΥΤΗΣ ΕΠΑΝΩΘΕΝ

9 ΚΑΙ ΥΠΕΡΕΙΧΟΝ ΟΙ ΑΝΑΦΟΡΕΙΣ ΚΑΙ ΕΒΛΕΠΟΝΤΟ ΑΙ ΚΕΦΑΛΑΙ ΤΩΝ ΑΝΑΦΟΡΕΩΝ ΕΚ ΤΩΝ ΑΓΙΩΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΟΥ ΔΑΒΙΡ ΟΥΚ ΕΒΛΕΠΟΝΤΟ ΕΞΩ ΚΑΙ ΗΣΑΝ ΕΚΕΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

10 ΟΥΚ ΗΝ ΕΝ ΤΗ ΚΙΒΩΤΩ ΠΛΗΝ ΔΥΟ ΠΛΑΚΕΣ ΑΣ ΕΘΗΚΕΝ ΜΩΥΣΗΣ ΕΝ ΧΩΡΗΒ Α ΔΙΕΘΕΤΟ ΚΥΡΙΟΣ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΤΩΝ ΑΓΙΩΝ ΟΤΙ ΠΑΝΤΕΣ ΟΙ ΙΕΡΕΙΣ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΗΓΙΑΣΘΗΣΑΝ ΟΥΚ ΗΣΑΝ ΔΙΑΤΕΤΑΓΜΕΝΟΙ ΚΑΤ' ΕΦΗΜΕΡΙΑΝ

12 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΨΑΛΤΩΔΟΙ ΠΑΝΤΕΣ ΤΟΙΣ ΥΙΟΙΣ ΑΣΑΦ ΤΩ ΑΙΜΑΝ ΤΩ ΙΔΙΘΟΥΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΤΩΝ ΕΝΔΕΔΥΜΕΝΩΝ ΣΤΟΛΑΣ ΒΥΣΣΙΝΑΣ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΚΙΝΥΡΑΙΣ ΕΣΤΗΚΟΤΕΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΙΕΡΕΙΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΣΑΛΠΙΖΟΝΤΕΣ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΜΙΑ ΦΩΝΗ ΕΝ ΤΩ ΣΑΛΠΙΖΕΙΝ ΚΑΙ ΕΝ ΤΩ ΨΑΛΤΩΔΕΙΝ ΚΑΙ ΕΝ ΤΩ ΑΝΑΦΩΝΕΙΝ ΦΩΝΗ ΜΙΑ ΤΟΥ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΚΑΙ ΑΙΝΕΙΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΩΣ ΥΨΩΣΑΝ ΦΩΝΗΝ ΕΝ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΟΡΓΑΝΟΙΣ ΤΩΝ ΩΔΩΝ ΚΑΙ ΕΛΕΓΟΝ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΝ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΕΝΕΠΛΗΣΘΗ ΝΕΦΕΛΗΣ ΔΟΞΗΣ ΚΥΡΙΟΥ

14 ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΟΙ ΙΕΡΕΙΣ ΤΟΥ ΣΤΗΝΑΙ ΛΕΙΤΟΥΡΓΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΝΕΦΕΛΗΣ ΟΤΙ ΕΝΕΠΛΗΣΕΝ ΔΟΞΑ ΚΥΡΙΟΥ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 6

1 ΤΟΤΕ ΕΙΠΕΝ ΣΑΛΩΜΩΝ ΚΥΡΙΟΣ ΕΙΠΕΝ ΤΟΥ ΚΑΤΑΣΚΗΝΩΣΑΙ ΕΝ ΓΝΟΦΩ

2 ΚΑΙ ΕΓΩ ΩΚΟΔΟΜΗΚΑ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΑΓΙΟΝ ΣΟΙ ΚΑΙ ΕΤΟΙΜΟΝ ΤΟΥ ΚΑΤΑΣΚΗΝΩΣΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

3 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΤΗΝ ΠΑΣΑΝ ΕΚΚΛΗΣΙΑΝ ΙΣΡΑΗΛ ΚΑΙ ΠΑΣΑ ΕΚΚΛΗΣΙΑ ΙΣΡΑΗΛ ΠΑΡΕΙΣΤΗΚΕΙ

4 ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΣ ΕΛΑΛΗΣΕΝ ΕΝ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΠΡΟΣ ΔΑΥΙΔ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΑΥΤΟΥ ΕΠΛΗΡΩΣΕΝ ΛΕΓΩΝ

5 ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΑΝΗΓΑΓΟΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΥΚ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΠΟΛΕΙ ΑΠΟ ΠΑΣΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΟΥ ΕΙΝΑΙ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΚΑΙ ΟΥΚ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΑΝΔΡΙ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ

6 ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΓΕΝΕΣΘΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΔΑΥΙΔ ΩΣΤΕ ΕΙΝΑΙ ΕΠΑΝΩ ΤΟΥ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΕΠΙ ΚΑΡΔΙΑΝ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ

8 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΔΑΥΙΔ ΠΑΤΕΡΑ ΜΟΥ ΔΙΟΤΙ ΕΓΕΝΕΤΟ ΕΠΙ ΚΑΡΔΙΑΝ ΣΟΥ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΛΩΣ ΕΠΟΙΗΣΑΣ ΟΤΙ ΕΓΕΝΕΤΟ ΕΠΙ ΚΑΡΔΙΑΝ ΣΟΥ

9 ΠΛΗΝ ΣΥ ΟΥΚ ΟΙΚΟΔΟΜΗΣΕΙΣ ΤΟΝ ΟΙΚΟΝ ΟΤΙ Ο ΥΙΟΣ ΣΟΥ ΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚ ΤΗΣ ΟΣΦΥΟΣ ΣΟΥ ΟΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ

10 ΚΑΙ ΑΝΕΣΤΗΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΚΑΙ ΕΓΕΝΗΘΗΝ ΑΝΤΙ ΔΑΥΙΔ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΚΑΘΙΣΑ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΙΣΡΑΗΛ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΩΚΟΔΟΜΗΣΑ ΤΟΝ ΟΙΚΟΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ

11 ΚΑΙ ΕΘΗΚΑ ΕΚΕΙ ΤΗΝ ΚΙΒΩΤΟΝ ΕΝ Η ΕΚΕΙ ΔΙΑΘΗΚΗ ΚΥΡΙΟΥ ΗΝ ΔΙΕΘΕΤΟ ΤΩ ΙΣΡΑΗΛ

12 ΚΑΙ ΕΣΤΗ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ ΕΝΑΝΤΙ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ

13 ΟΤΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΒΑΣΙΝ ΧΑΛΚΗΝ ΚΑΙ ΕΘΗΚΕΝ ΑΥΤΗΝ ΕΝ ΜΕΣΩ ΤΗΣ ΑΥΛΗΣ ΤΟΥ ΙΕΡΟΥ ΠΕΝΤΕ ΠΗΧΩΝ ΤΟ ΜΗΚΟΣ ΑΥΤΗΣ ΚΑΙ ΠΕΝΤΕ ΠΗΧΕΩΝ ΤΟ ΕΥΡΟΣ ΑΥΤΗΣ ΚΑΙ ΤΡΙΩΝ ΠΗΧΕΩΝ ΤΟ ΥΨΟΣ ΑΥΤΗΣ ΚΑΙ ΕΣΤΗ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΤΑ ΓΟΝΑΤΑ ΕΝΑΝΤΙ ΠΑΣΗΣ ΕΚΚΛΗΣΙΑΣ ΙΣΡΑΗΛ ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

14 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΥΚ ΕΣΤΙΝ ΟΜΟΙΟΣ ΣΟΙ ΘΕΟΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΦΥΛΑΣΣΩΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΤΟ ΕΛΕΟΣ ΤΟΙΣ ΠΑΙΣΙΝ ΣΟΥ ΤΟΙΣ ΠΟΡΕΥΟΜΕΝΟΙΣ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΝ ΟΛΗ ΚΑΡΔΙΑ

15 Α ΕΦΥΛΑΞΑΣ ΤΩ ΠΑΙΔΙ ΣΟΥ ΔΑΥΙΔ ΤΩ ΠΑΤΡΙ ΜΟΥ Α ΕΛΑΛΗΣΑΣ ΑΥΤΩ ΛΕΓΩΝ ΚΑΙ ΕΛΑΛΗΣΑΣ ΕΝ ΣΤΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΣΟΥ ΕΠΛΗΡΩΣΑΣ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

16 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΦΥΛΑΞΟΝ ΤΩ ΠΑΙΔΙ ΣΟΥ ΤΩ ΔΑΥΙΔ ΤΩ ΠΑΤΡΙ ΜΟΥ Α ΕΛΑΛΗΣΑΣ ΑΥΤΩ ΛΕΓΩΝ ΟΥΚ ΕΚΛΕΙΨΕΙ ΣΟΙ ΑΝΗΡ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΘΡΟΝΟΥ ΙΣΡΑΗΛ ΠΛΗΝ ΕΑΝ ΦΥΛΑΞΩΣΙΝ ΟΙ ΥΙΟΙ ΣΟΥ ΤΗΝ

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ΟΔΟΝ ΑΥΤΩΝ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΩ ΝΟΜΩ ΜΟΥ ΩΣ ΕΠΟΡΕΥΘΗΣ ΕΝΑΝΤΙΟΝ ΜΟΥ

17 ΚΑΙ ΝΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΠΙΣΤΩΘΗΤΩ ΔΗ ΤΟ ΡΗΜΑ ΣΟΥ Ο ΕΛΑΛΗΣΑΣ ΤΩ ΠΑΙΔΙ ΣΟΥ ΤΩ ΔΑΥΙΔ

18 ΟΤΙ ΕΙ ΑΛΗΘΩΣ ΚΑΤΟΙΚΗΣΕΙ ΘΕΟΣ ΜΕΤΑ ΑΝΘΡΩΠΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΙ Ο ΟΥΡΑΝΟΣ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΟΥΚ ΑΡΚΕΣΟΥΣΙΝ ΣΟΙ ΚΑΙ ΤΙΣ Ο ΟΙΚΟΣ ΟΥΤΟΣ ΟΝ ΩΚΟΔΟΜΗΣΑ

19 ΚΑΙ ΕΠΙΒΛΕΨΗ ΕΠΙ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΠΑΙΔΟΣ ΣΟΥ ΚΑΙ ΕΠΙ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΟΥ ΕΠΑΚΟΥΣΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΚΑΙ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΗΣ Ο ΠΑΙΣ ΣΟΥ ΠΡΟΣΕΥΧΕΤΑΙ ΕΝΑΝΤΙΟΝ ΣΟΥ ΣΗΜΕΡΟΝ

20 ΤΟΥ ΕΙΝΑΙ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΑΝΕΩΓΜΕΝΟΥΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΟΝ ΕΙΠΑΣ ΕΠΙΚΛΗΘΗΝΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΚΕΙ ΤΟΥ ΑΚΟΥΣΑΙ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΗΣ Ο ΠΑΙΣ ΣΟΥ ΠΡΟΣΕΥΧΕΤΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

21 ΚΑΙ ΑΚΟΥΣΗ ΤΗΣ ΔΕΗΣΕΩΣ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΚΑΙ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ Α ΑΝ ΠΡΟΣΕΥΞΩΝΤΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΣΥ ΕΙΣΑΚΟΥΣΗ ΕΝ ΤΩ ΤΟΠΩ ΤΗΣ ΚΑΤΟΙΚΗΣΕΩΣ ΣΟΥ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΑΚΟΥΣΗ ΚΑΙ ΙΛΕΩΣ ΕΣΗ

22 ΕΑΝ ΑΜΑΡΤΗ ΑΝΗΡ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΛΑΒΗ ΕΠ' ΑΥΤΟΝ ΑΡΑΝ ΤΟΥ ΑΡΑΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΕΛΘΗ ΚΑΙ ΑΡΑΣΗΤΑΙ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥΤΩ

23 ΚΑΙ ΣΥ ΕΙΣΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΚΑΙ ΚΡΙΝΕΙΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΣΟΥ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΤΩ ΑΝΟΜΩ ΚΑΙ ΑΠΟΔΟΥΝΑΙ ΟΔΟΥΣ ΑΥΤΟΥ ΕΙΣ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΤΟΥ ΔΙΚΑΙΩΣΑΙ ΔΙΚΑΙΟΝ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΑΥΤΩ ΚΑΤΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ

24 ΚΑΙ ΕΑΝ ΘΡΑΥΣΘΗ Ο ΛΑΟΣ ΣΟΥ ΙΣΡΑΗΛ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΕΧΘΡΟΥ ΕΑΝ ΑΜΑΡΤΩΣΙΝ ΣΟΙ ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΩΝΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΠΡΟΣΕΥΞΩΝΤΑΙ ΚΑΙ ΔΕΗΘΩΣΙΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥΤΩ

25 ΚΑΙ ΣΥ ΕΙΣΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΙΛΕΩΣ ΕΣΗ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ

26 ΕΝ ΤΩ ΣΥΣΧΕΘΗΝΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΜΗ ΓΕΝΕΣΘΑΙ ΥΕΤΟΝ ΟΤΙ ΑΜΑΡΤΗΣΟΝΤΑΙ ΣΟΙ ΚΑΙ ΠΡΟΣΕΥΞΟΝΤΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΑΙΝΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΟΤΙ ΤΑΠΕΙΝΩΣΕΙΣ ΑΥΤΟΥΣ

27 ΚΑΙ ΣΥ ΕΙΣΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΙΛΕΩΣ ΕΣΗ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΤΩΝ ΠΑΙΔΩΝ ΣΟΥ ΚΑΙ ΤΟΥ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ ΟΤΙ ΔΗΛΩΣΕΙΣ ΑΥΤΟΙΣ ΤΗΝ ΟΔΟΝ ΤΗΝ ΑΓΑΘΗΝ ΕΝ Η ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΚΑΙ ΔΩΣΕΙΣ ΥΕΤΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΣΟΥ ΗΝ ΕΔΩΚΑΣ ΤΩ ΛΑΩ ΣΟΥ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ

28 ΛΙΜΟΣ ΕΑΝ ΓΕΝΗΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΘΑΝΑΤΟΣ ΕΑΝ ΓΕΝΗΤΑΙ ΑΝΕΜΟΦΘΟΡΙΑ ΚΑΙ ΙΚΤΕΡΟΣ ΑΚΡΙΣ ΚΑΙ ΒΡΟΥΧΟΣ ΕΑΝ ΓΕΝΗΤΑΙ ΕΑΝ ΘΛΙΨΗ ΑΥΤΟΝ Ο ΕΧΘΡΟΣ ΚΑΤΕΝΑΝΤΙ ΤΩΝ ΠΟΛΕΩΝ ΑΥΤΩΝ ΚΑΤΑ ΠΑΣΑΝ ΠΛΗΓΗΝ ΚΑΙ ΠΑΝ ΠΟΝΟΝ

29 ΚΑΙ ΠΑΣΑ ΠΡΟΣΕΥΧΗ ΚΑΙ ΠΑΣΑ ΔΕΗΣΙΣ Η ΕΑΝ ΓΕΝΗΤΑΙ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΚΑΙ ΠΑΝΤΙ ΛΑΩ ΣΟΥ ΙΣΡΑΗΛ ΕΑΝ ΓΝΩ ΑΝΘΡΩΠΟΣ ΤΗΝ ΑΦΗΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΜΑΛΑΚΙΑΝ ΑΥΤΟΥ ΚΑΙ ΔΙΑΠΕΤΑΣΗ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ

30 ΚΑΙ ΣΥ ΕΙΣΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΞ ΕΤΟΙΜΟΥ ΚΑΤΟΙΚΗΤΗΡΙΟΥ ΣΟΥ ΚΑΙ ΙΛΑΣΗ ΚΑΙ ΔΩΣΕΙΣ ΑΝΔΡΙ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΩΣ ΑΝ ΓΝΩΣ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΟΤΙ ΜΟΝΟΣ ΓΙΝΩΣΚΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΥΙΩΝ ΑΝΘΡΩΠΩΝ

31 ΟΠΩΣ ΦΟΒΩΝΤΑΙ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΣ ΑΥΤΟΙ ΖΩΣΙΝ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ

32 ΚΑΙ ΠΑΣ ΑΛΛΟΤΡΙΟΣ ΟΣ ΟΥΚ ΕΚ ΤΟΥ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ ΕΣΤΙΝ ΑΥΤΟΣ ΚΑΙ ΕΛΘΗ ΕΚ ΓΗΣ ΜΑΚΡΟΘΕΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ΜΕΓΑ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΤΗΝ ΚΡΑΤΑΙΑΝ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΣΟΥ ΤΟΝ ΥΨΗΛΟΝ ΚΑΙ ΕΛΘΩΣΙΝ ΚΑΙ ΠΡΟΣΕΥΞΟΝΤΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

33 ΚΑΙ ΕΙΣΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΞ ΕΤΟΙΜΟΥ ΚΑΤΟΙΚΗΤΗΡΙΟΥ ΣΟΥ ΚΑΙ ΠΟΙΗΣΕΙΣ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΠΙΚΑΛΕΣΗΤΑΙ ΣΕ Ο ΑΛΛΟΤΡΙΟΣ ΟΠΩΣ ΓΝΩΣΙΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΤΗΣ ΓΗΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΤΟΥ ΦΟΒΕΙΣΘΑΙ ΣΕ ΩΣ Ο ΛΑΟΣ ΣΟΥ ΙΣΡΑΗΛ ΚΑΙ ΤΟΥ ΓΝΩΝΑΙ ΟΤΙ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΟΝ ΩΚΟΔΟΜΗΣΑ

34 ΕΑΝ ΔΕ ΕΞΕΛΘΗ Ο ΛΑΟΣ ΣΟΥ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ ΕΝ ΟΔΩ Η ΑΠΟΣΤΕΛΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΣΕΥΞΩΝΤΑΙ ΠΡΟΣ ΣΕ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΗΝ ΕΞΕΛΕΞΩ ΕΝ ΑΥΤΗ ΚΑΙ ΟΙΚΟΥ ΟΥ ΩΚΟΔΟΜΗΣΑ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ

35 ΚΑΙ ΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΤΗΣ ΔΕΗΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΑΥΤΩΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟ ΔΙΚΑΙΩΜΑ ΑΥΤΩΝ

36 ΟΤΙ ΑΜΑΡΤΗΣΟΝΤΑΙ ΣΟΙ ΟΤΙ ΟΥΚ ΕΣΤΑΙ ΑΝΘΡΩΠΟΣ ΟΣ ΟΥΧ ΑΜΑΡΤΗΣΕΤΑΙ ΚΑΙ ΠΑΤΑΞΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΑΔΩΣΕΙΣ ΑΥΤΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΧΘΡΩΝ ΚΑΙ ΑΙΧΜΑΛΩΤΕΥ-ΣΟΥΣΙΝ ΟΙ ΑΙΧΜΑΛΩΤΕΥΟΝΤΕΣ ΑΥΤΟΥΣ ΕΙΣ ΓΗΝ ΕΧΘΡΩΝ ΕΙΣ ΓΗΝ ΜΑΚΡΑΝ Η ΕΓΓΥΣ

37 ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΟΥ ΜΕΤΗΧΘΗΣΑΝ ΕΚΕΙ ΚΑΙ ΓΕ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΔΕΗΘΩΣΙΝ ΣΟΥ ΕΝ ΤΗ ΑΙΧΜΑΛΩΣΙΑ ΑΥΤΩΝ ΛΕΓΟΝΤΕΣ ΗΜΑΡΤΟΜΕΝ ΗΔΙΚΗΣΑΜΕΝ ΗΝΟΜΗΣΑΜΕΝ

38 ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΠΡΟΣ ΣΕ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΚΑΙ ΕΝ ΟΛΗ ΨΥΧΗ ΑΥΤΩΝ ΕΝ ΓΗ ΑΙΧΜΑΛΩΤΕΥΣΑΝΤΩΝ ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΣΕΥΞΟΝΤΑΙ ΟΔΟΝ ΓΗΣ ΑΥΤΩΝ ΗΣ ΕΔΩΚΑΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΤΗΣ ΠΟΛΕΩΣ ΗΣ ΕΞΕΛΕΞΩ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΟΥ ΩΚΟΔΟΜΗΣΑ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ

39 ΚΑΙ ΑΚΟΥΣΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΞ ΕΤΟΙΜΟΥ ΚΑΤΟΙΚΗΤΗΡΙΟΥ ΣΟΥ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΑΥΤΩΝ ΚΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΚΡΙΜΑΤΑ ΚΑΙ ΙΛΕΩΣ ΕΣΗ ΤΩ ΛΑΩ ΤΩ ΑΜΑΡΤΟΝΤΙ ΣΟΙ

40 ΝΥΝ ΚΥΡΙΕ ΕΣΤΩΣΑΝ ΔΗ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΑΝΕΩΓΜΕΝΟΙ ΚΑΙ ΤΑ ΩΤΑ ΣΟΥ ΕΠΗΚΟΑ ΕΙΣ ΤΗΝ ΔΕΗΣΙΝ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ

41 ΚΑΙ ΝΥΝ ΑΝΑΣΤΗΘΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΣΟΥ ΣΥ ΚΑΙ Η ΚΙΒΩΤΟΣ ΤΗΣ ΙΣΧΥΟΣ ΣΟΥ ΟΙ ΙΕΡΕΙΣ ΣΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΕΝΔΥΣΑΙΝΤΟ ΣΩΤΗΡΙΑΝ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΕΥΦΡΑΝΘΗΤΩΣΑΝ ΕΝ ΑΓΑΘΟΙΣ

42 ΚΥΡΙΕ Ο ΘΕΟΣ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΣΟΥ ΜΝΗΣΘΗΤΙ ΤΑ ΕΛΕΗ ΔΑΥΙΔ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 7

1 ΚΑΙ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΣΑΛΩΜΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΚΑΙ ΤΟ ΠΥΡ ΚΑΤΕΒΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΚΑΙ ΔΟΞΑ ΚΥΡΙΟΥ ΕΠΛΗΣΕΝ ΤΟΝ ΟΙΚΟΝ

2 ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΟΙ ΙΕΡΕΙΣ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΤΙ ΕΠΛΗΣΕΝ ΔΟΞΑ ΚΥΡΙΟΥ ΤΟΝ ΟΙΚΟΝ

3 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΩΡΩΝ ΚΑΤΑΒΑΙΝΟΝ ΤΟ ΠΥΡ ΚΑΙ Η ΔΟΞΑ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΠΕΣΟΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΙ ΤΟ ΛΙΘΟΣΤΡΩΤΟΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΚΑΙ ΗΝΟΥΝ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΝ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

4 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΘΥΟΝΤΕΣ ΘΥΜΑΤΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

5 ΚΑΙ ΕΘΥΣΙΑΣΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΘΥΣΙΑΝ ΜΟΣΧΩΝ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΧΙΛΙΑΔΑΣ ΚΑΙ ΒΟΣΚΗΜΑΤΩΝ ΕΚΑΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΝΕΚΑΙΝΙΣΕΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ

6 ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΕΠΙ ΤΑΣ ΦΥΛΑΚΑΣ ΑΥΤΩΝ ΕΣΤΗΚΟΤΕΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΟΡΓΑΝΟΙΣ ΩΔΩΝ ΚΥΡΙΟΥ ΤΟΥ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΟΤΙ ΕΙΣ

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ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΝ ΥΜΝΟΙΣ ΔΑΥΙΔ ΔΙΑ ΧΕΙΡΟΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΣΑΛΠΙΖΟΝΤΕΣ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΣΤΗΚΩΣ

7 ΚΑΙ ΗΓΙΑΣΕΝ ΣΑΛΩΜΩΝ ΤΟ ΜΕΣΟΝ ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΟΤΙ ΕΠΟΙΗΣΕΝ ΕΚΕΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΣΤΕΑΤΑ ΤΩΝ ΣΩΤΗΡΙΩΝ ΟΤΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΑΛΚΟΥΝ Ο ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΟΥΚ ΕΞΕΠΟΙΕΙ ΔΕΞΑΣΘΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΜΑΝΑΑ ΚΑΙ ΤΑ ΣΤΕΑΤΑ

8 ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ ΤΗΝ ΕΟΡΤΗΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΕΠΤΑ ΗΜΕΡΑΙΣ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΜΕΤ' ΑΥΤΟΥ ΕΚΚΛΗΣΙΑ ΜΕΓΑΛΗ ΣΦΟΔΡΑ ΑΠΟ ΕΙΣΟΔΟΥ ΑΙΜΑΘ ΚΑΙ ΕΩΣ ΧΕΙΜΑΡΡΟΥ ΑΙΓΥΠΤΟΥ

9 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΕΞΟΔΙΟΝ ΟΤΙ ΕΓΚΑΙΝΙΣΜΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΠΟΙΗΣΕΝ ΕΠΤΑ ΗΜΕΡΑΣ ΕΟΡΤΗΝ

10 ΚΑΙ ΕΝ ΤΗ ΤΡΙΤΗ ΚΑΙ ΕΙΚΟΣΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΕΒΔΟΜΟΥ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΛΑΟΝ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ ΕΥΦΡΑΙΝΟΜΕΝΟΥΣ ΚΑΙ ΑΓΑΘΗ ΚΑΡΔΙΑ ΕΠΙ ΤΟΙΣ ΑΓΑΘΟΙΣ ΟΙΣ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΩ ΔΑΥΙΔ ΚΑΙ ΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΤΩ ΙΣΡΑΗΛ ΛΑΩ ΑΥΤΟΥ

11 ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΣΑΛΩΜΩΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΗΘΕΛΗΣΕΝ ΕΝ ΤΗ ΨΥΧΗ ΣΑΛΩΜΩΝ ΤΟΥ ΠΟΙΗΣΑΙ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΟΙΚΩ ΑΥΤΟΥ ΕΥΟΔΩΘΗ

12 ΚΑΙ ΩΦΘΗ Ο ΘΕΟΣ ΤΩ ΣΑΛΩΜΩΝ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΗΚΟΥΣΑ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΣΟΥ ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΕΜΑΥΤΩ ΕΙΣ ΟΙΚΟΝ ΘΥΣΙΑΣ

13 ΕΑΝ ΣΥΣΧΩ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΜΗ ΓΕΝΗΤΑΙ ΥΕΤΟΣ ΚΑΙ ΕΑΝ ΕΝΤΕΙΛΩΜΑΙ ΤΗ ΑΚΡΙΔΙ ΚΑΤΑΦΑΓΕΙΝ ΤΟ ΞΥΛΟΝ ΚΑΙ ΕΑΝ ΑΠΟΣΤΕΙΛΩ ΘΑΝΑΤΟΝ ΕΝ ΤΩ ΛΑΩ ΜΟΥ

14 ΚΑΙ ΕΑΝ ΕΝΤΡΑΠΗ Ο ΛΑΟΣ ΜΟΥ ΕΦ' ΟΥΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠΙΚΕΚΛΗΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΣΕΥΞΩΝΤΑΙ ΚΑΙ ΖΗΤΗΣΩΣΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΚΑΙ ΑΠΟΣΤΡΕΨΩΣΙΝ ΑΠΟ ΤΩΝ ΟΔΩΝ ΑΥΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΕΓΩ ΕΙΣΑΚΟΥΣΟΜΑΙ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΙΛΕΩΣ ΕΣΟΜΑΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΙΑΣΟΜΑΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ

15 ΝΥΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΣΟΝΤΑΙ ΑΝΕΩΓΜΕΝΟΙ ΚΑΙ ΤΑ ΩΤΑ ΜΟΥ ΕΠΗΚΟΑ ΤΗ ΠΡΟΣΕΥΧΗ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ

16 ΚΑΙ ΝΥΝ ΕΞΕΛΕΞΑΜΗΝ ΚΑΙ ΗΓΙΑΚΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΤΟΥ ΕΙΝΑΙ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΕΩΣ ΑΙΩΝΟΣ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΚΕΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

17 ΚΑΙ ΣΥ ΕΑΝ ΠΟΡΕΥΘΗΣ ΕΝΑΝΤΙΟΝ ΜΟΥ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΣΟΥ ΚΑΙ ΠΟΙΗΣΗΣ ΚΑΤΑ ΠΑΝΤΑ Α ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΜΟΥ ΦΥΛΑΞΗ

18 ΚΑΙ ΑΝΑΣΤΗΣΩ ΤΟΝ ΘΡΟΝΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΩΣ ΔΙΕΘΕΜΗΝ ΔΑΥΙΔ ΤΩ ΠΑΤΡΙ ΣΟΥ ΛΕΓΩΝ ΟΥΚ ΕΞΑΡΘΗΣΕΤΑΙ ΣΟΙ ΑΝΗΡ ΗΓΟΥΜΕΝΟΣ ΕΝ ΙΣΡΑΗΛ

19 ΚΑΙ ΕΑΝ ΑΠΟΣΤΡΕΨΗΤΕ ΥΜΕΙΣ ΚΑΙ ΕΓΚΑΤΑΛΙΠΗΤΕ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΑΣ ΕΔΩΚΑ ΕΝΑΝΤΙΟΝ ΥΜΩΝ ΚΑΙ ΠΟΡΕΥΘΗΤΕ ΚΑΙ ΛΑΤΡΕΥΣΗΤΕ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΗΤΕ ΑΥΤΟΙΣ

20 ΚΑΙ ΕΞΑΡΩ ΥΜΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΑΥΤΟΙΣ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΟΝ ΗΓΙΑΣΑ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΑΠΟΣΤΡΕΨΩ ΕΚ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΙ ΔΩΣΩ ΑΥΤΟΝ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΚΑΙ ΕΙΣ ΔΙΗΓΗΜΑ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

21 ΚΑΙ Ο ΟΙΚΟΣ ΟΥΤΟΣ Ο ΥΨΗΛΟΣ ΠΑΣ Ο ΔΙΑΠΟ-ΡΕΥΟΜΕΝΟΣ ΑΥΤΟΝ ΕΚΣΤΗΣΕΤΑΙ ΚΑΙ ΕΡΕΙ ΧΑΡΙΝ ΤΙΝΟΣ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΗ ΓΗ ΤΑΥΤΗ ΚΑΙ ΤΩ ΟΙΚΩ ΤΟΥΤΩ

22 ΚΑΙ ΕΡΟΥΣΙΝ ΔΙΟΤΙ ΕΓΚΑΤΕΛΙΠΟΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΤΟΝ ΕΞΑΓΑΓΟΝΤΑ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΝΤΕΛΑΒΟΝΤΟ ΘΕΩΝ ΕΤΕΡΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΕΔΟΥΛΕΥΣΑΝ ΑΥΤΟΙΣ ΔΙΑ ΤΟΥΤΟ ΕΠΗΓΑΓΕΝ ΕΠ' ΑΥΤΟΥΣ ΠΑΣΑΝ ΤΗΝ ΚΑΚΙΑΝ ΤΑΥΤΗΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΕΙΚΟΣΙ ΕΤΗ ΕΝ ΟΙΣ ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΕΑΥΤΟΥ

2 ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΑΣ ΕΔΩΚΕΝ ΧΙΡΑΜ ΤΩ ΣΑΛΩΜΩΝ ΩΚΟΔΟΜΗΣΕΝ ΑΥΤΑΣ ΣΑΛΩΜΩΝ ΚΑΙ ΚΑΤΩΚΙΣΕΝ ΕΚΕΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

3 ΚΑΙ ΗΛΘΕΝ ΣΑΛΩΜΩΝ ΕΙΣ ΑΙΜΑΘ ΣΩΒΑ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΥΤΗΝ

4 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΘΕΔΜΟΡ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΟΧΥΡΑΣ ΑΣ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΗΜΑΘ

5 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΒΑΙΘΩΡΩΝ ΤΗΝ ΑΝΩ ΚΑΙ ΤΗΝ ΒΑΙΘΩΡΩΝ ΤΗΝ ΚΑΤΩ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΤΕΙΧΗ ΠΥΛΑΙ ΚΑΙ ΜΟΧΛΟΙ

6 ΚΑΙ ΤΗΝ ΒΑΑΛΑΘ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΟΧΥΡΑΣ ΑΙ ΗΣΑΝ ΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΤΩΝ ΙΠΠΕΩΝ ΚΑΙ ΟΣΑ ΕΠΕΘΥΜΗΣΕΝ ΣΑΛΩΜΩΝ ΚΑΤΑ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

7 ΠΑΣ Ο ΛΑΟΣ Ο ΚΑΤΑΛΕΙΦΘΕΙΣ ΑΠΟ ΤΟΥ ΧΕΤΤΑΙΟΥ ΚΑΙ ΤΟΥ ΑΜΟΡΡΑΙΟΥ ΚΑΙ ΤΟΥ ΦΕΡΕΖΑΙΟΥ ΚΑΙ ΤΟΥ ΕΥΑΙΟΥ ΚΑΙ ΤΟΥ ΙΕΒΟΥΣΑΙΟΥ ΟΙ ΟΥΚ ΕΙΣΙΝ ΕΚ ΤΟΥ ΙΣΡΑΗΛ

8 ΗΣΑΝ ΕΚ ΤΩΝ ΥΙΩΝ ΑΥΤΩΝ ΤΩΝ ΚΑΤΑΛΕΙΦΘΕΝΤΩΝ ΜΕΤ' ΑΥΤΟΥΣ ΕΝ ΤΗ ΓΗ ΟΥΣ ΟΥΚ ΕΞΩΛΕΘΡΕΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΑΝΗΓΑΓΕΝ ΑΥΤΟΥΣ ΣΑΛΩΜΩΝ ΕΙΣ ΦΟΡΟΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

9 ΚΑΙ ΕΚ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΥΚ ΕΔΩΚΕΝ ΣΑΛΩΜΩΝ ΕΙΣ ΠΑΙΔΑΣ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΟΤΙ ΑΥΤΟΙ ΑΝΔΡΕΣ ΠΟΛΕΜΙΣΤΑΙ ΚΑΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΔΥΝΑΤΟΙ ΚΑΙ ΑΡΧΟΝΤΕΣ ΑΡΜΑΤΩΝ ΚΑΙ ΙΠΠΕΩΝ

10 ΚΑΙ ΟΥΤΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΡΟΣΤΑΤΩΝ ΒΑΣΙΛΕΩΣ ΣΑΛΩΜΩΝ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΔΙΑΚΟΣΙΟΙ ΕΡΓΟΔΙΩΚΤΟΥΝΤΕΣ ΕΝ ΤΩ ΛΑΩ

11 ΚΑΙ ΤΗΝ ΘΥΓΑΤΕΡΑ ΦΑΡΑΩ ΣΑΛΩΜΩΝ ΑΝΗΓΑΓΕΝ ΕΚ ΠΟΛΕΩΣ ΔΑΥΙΔ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΟΝ ΩΚΟΔΟΜΗΣΕΝ ΑΥΤΗ ΟΤΙ ΕΙΠΕΝ ΟΥ ΚΑΤΟΙΚΗΣΕΙ Η ΓΥΝΗ ΜΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΟΤΙ ΑΓΙΟΣ ΕΣΤΙΝ ΟΥ ΕΙΣΗΛΘΕΝ ΕΚΕΙ ΚΙΒΩΤΟΣ ΚΥΡΙΟΥ

12 ΤΟΤΕ ΑΝΗΝΕΓΚΕΝ ΣΑΛΩΜΩΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΤΩ ΚΥΡΙΩ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ Ο ΩΚΟΔΟΜΗΣΕΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΝΑΟΥ

13 ΚΑΙ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΗΜΕΡΑΣ ΕΝ ΗΜΕΡΑ ΤΟΥ ΑΝΑΦΕΡΕΙΝ ΚΑΤΑ ΤΑΣ ΕΝΤΟΛΑΣ ΜΩΥΣΗ ΕΝ ΤΟΙΣ ΣΑΒΒΑΤΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΜΗΣΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΤΡΕΙΣ ΚΑΙΡΟΥΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΕΝ ΤΗ ΕΟΡΤΗ ΤΩΝ ΑΖΥΜΩΝ ΚΑΙ ΕΝ ΤΗ ΕΟΡΤΗ ΤΩΝ ΕΒΔΟΜΑΔΩΝ ΚΑΙ ΕΝ ΤΗ ΕΟΡΤΗ ΤΩΝ ΣΚΗΝΩΝ

14 ΚΑΙ ΕΣΤΗΣΕΝ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΔΑΥΙΔ ΤΑΣ ΔΙΑΙΡΕΣΕΙΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΤΑ ΤΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΠΙ ΤΑΣ ΦΥΛΑΚΑΣ ΑΥΤΩΝ ΤΟΥ ΑΙΝΕΙΝ ΚΑΙ ΛΕΙΤΟΥΡΓΕΙΝ ΚΑΤΕΝΑΝΤΙ ΤΩΝ ΙΕΡΕΩΝ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΗΜΕΡΑΣ ΕΝ ΤΗ ΗΜΕΡΑ ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΚΑΤΑ ΤΑΣ ΔΙΑΙΡΕΣΕΙΣ ΑΥΤΩΝ ΕΙΣ ΠΥΛΗΝ ΚΑΙ ΠΥΛΗΝ ΟΤΙ ΟΥΤΩΣ ΕΝΤΟΛΑΙ ΔΑΥΙΔ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ

15 ΟΥ ΠΑΡΗΛΘΟΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΙ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΕΙΣ ΠΑΝΤΑ ΛΟΓΟΝ ΚΑΙ ΕΙΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ

16 ΚΑΙ ΗΤΟΙΜΑΣΘΗ ΠΑΣΑ Η ΕΡΓΑΣΙΑ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΘΕΜΕΛΙΩΘΗ ΕΩΣ ΟΥ ΕΤΕΛΕΙΩΣΕΝ ΣΑΛΩΜΩΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

17 ΤΟΤΕ ΩΧΕΤΟ ΣΑΛΩΜΩΝ ΕΙΣ ΓΑΣΙΩΝΓΑΒΕΡ ΚΑΙ ΕΙΣ ΤΗΝ ΑΙΛΑΘ ΤΗΝ ΠΑΡΑΘΑΛΑΣΣΙΑΝ ΕΝ ΓΗ ΙΔΟΥΜΑΙΑ

18 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΧΙΡΑΜ ΕΝ ΧΕΙΡΙ ΠΑΙΔΩΝ ΑΥΤΟΥ ΠΛΟΙΑ ΚΑΙ ΠΑΙΔΑΣ ΕΙΔΟΤΑΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΩΧΟΝΤΟ ΜΕΤΑ ΤΩΝ ΠΑΙΔΩΝ ΣΑΛΩΜΩΝ ΕΙΣ ΣΩΦΙΡΑ ΚΑΙ ΕΛΑΒΟΝ ΕΚΕΙΘΕΝ

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ΤΕΤΡΑΚΟΣΙΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΣΑΛΩΜΩΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 9

1 ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΗΚΟΥΣΕΝ ΤΟ ΟΝΟΜΑ ΣΑΛΩΜΩΝ ΚΑΙ ΗΛΘΕΝ ΤΟΥ ΠΕΙΡΑΣΑΙ ΣΑΛΩΜΩΝ ΕΝ ΑΙΝΙΓΜΑΣΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΔΥΝΑΜΕΙ ΒΑΡΕΙΑ ΣΦΟΔΡΑ ΚΑΙ ΚΑΜΗΛΟΙ ΑΙΡΟΥΣΑΙ ΑΡΩΜΑΤΑ ΚΑΙ ΧΡΥΣΙΟΝ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΣΑΛΩΜΩΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΑ ΟΣΑ ΕΝ ΤΗ ΨΥΧΗ ΑΥΤΗΣ

2 ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΑΥΤΗ ΣΑΛΩΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΗΣ ΚΑΙ ΟΥ ΠΑΡΗΛΘΕΝ ΛΟΓΟΣ ΑΠΟ ΣΑΛΩΜΩΝ ΟΝ ΟΥΚ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΗ

3 ΚΑΙ ΕΙΔΕΝ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΤΗΝ ΣΟΦΙΑΝ ΣΑΛΩΜΩΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΟΝ ΩΚΟΔΟΜΗΣΕΝ

4 ΚΑΙ ΤΑ ΒΡΩΜΑΤΑ ΤΩΝ ΤΡΑΠΕΖΩΝ ΚΑΙ ΚΑΘΕΔΡΑΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΚΑΙ ΣΤΑΣΙΝ ΛΕΙΤΟΥΡΓΩΝ ΑΥΤΟΥ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΑΥΤΩΝ ΚΑΙ ΟΙΝΟΧΟΟΥΣ ΑΥΤΟΥ ΚΑΙ ΣΤΟΛΙΣΜΟΝ ΑΥΤΩΝ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ Α ΑΝΕΦΕΡΕΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΞ ΕΑΥΤΗΣ ΕΓΕΝΕΤΟ

5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΑΛΗΘΙΝΟΣ Ο ΛΟΓΟΣ ΟΝ ΗΚΟΥΣΑ ΕΝ ΤΗ ΓΗ ΜΟΥ ΠΕΡΙ ΤΩΝ ΛΟΓΩΝ ΣΟΥ ΚΑΙ ΠΕΡΙ ΤΗΣ ΣΟΦΙΑΣ ΣΟΥ

6 ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΣΑ ΤΟΙΣ ΛΟΓΟΙΣ ΕΩΣ ΟΥ ΗΛΘΟΝ ΚΑΙ ΕΙΔΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΚΑΙ ΙΔΟΥ ΟΥΚ ΑΠΗΓΓΕΛΗ ΜΟΙ ΗΜΙΣΥ ΤΟΥ ΠΛΗΘΟΥΣ ΤΗΣ ΣΟΦΙΑΣ ΣΟΥ ΠΡΟΣΕΘΗΚΑΣ ΕΠΙ ΤΗΝ ΑΚΟΗΝ ΗΝ ΗΚΟΥΣΑ

7 ΜΑΚΑΡΙΟΙ ΟΙ ΑΝΔΡΕΣ ΜΑΚΑΡΙΟΙ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΟΥΤΟΙ ΟΙ ΠΑΡΕΣΤΗΚΟΤΕΣ ΣΟΙ ΔΙΑ ΠΑΝΤΟΣ ΚΑΙ ΑΚΟΥΟΥΣΙΝ ΣΟΦΙΑΝ ΣΟΥ

8 ΕΣΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΗΥΛΟΓΗΜΕΝΟΣ ΟΣ ΗΘΕΛΗΣΕΝ ΣΟΙ ΤΟΥ ΔΟΥΝΑΙ ΣΕ ΕΠΙ ΘΡΟΝΟΝ ΑΥΤΟΥ ΕΙΣ ΒΑΣΙΛΕΑ ΤΩ ΚΥΡΙΩ ΘΕΩ ΣΟΥ ΕΝ ΤΩ ΑΓΑΠΗΣΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΤΟΝ ΙΣΡΑΗΛ ΤΟΥ ΣΤΗΣΑΙ ΑΥΤΟΝ ΕΙΣ ΑΙΩΝΑ ΚΑΙ ΕΔΩΚΕΝ ΣΕ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΒΑΣΙΛΕΑ ΤΟΥ ΠΟΙΗΣΑΙ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ

9 ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΒΑΣΙΛΕΙ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ ΚΑΙ ΑΡΩΜΑΤΑ ΕΙΣ ΠΛΗΘΟΣ ΠΟΛΥ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ ΚΑΙ ΟΥΚ ΗΝ ΚΑΤΑ ΤΑ ΑΡΩΜΑΤΑ ΕΚΕΙΝΑ Α ΕΔΩΚΕΝ ΒΑΣΙΛΙΣΣΑ ΣΑΒΑ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ

10 ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΣΑΛΩΜΩΝ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΧΙΡΑΜ ΕΦΕΡΟΝ ΧΡΥΣΙΟΝ ΤΩ ΣΑΛΩΜΩΝ ΕΚ ΣΟΥΦΙΡ ΚΑΙ ΞΥΛΑ ΠΕΥΚΙΝΑ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ

11 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΑ ΞΥΛΑ ΤΑ ΠΕΥΚΙΝΑ ΑΝΑΒΑΣΕΙΣ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΩ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΚΙΘΑΡΑΣ ΚΑΙ ΝΑΒΛΑΣ ΤΟΙΣ ΩΔΟΙΣ ΚΑΙ ΟΥΚ ΩΦΘΗΣΑΝ ΤΟΙΑΥΤΑ ΕΜΠΡΟΣΘΕΝ ΕΝ ΓΗ ΙΟΥΔΑ

12 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΕΔΩΚΕΝ ΤΗ ΒΑΣΙΛΙΣΣΗ ΣΑΒΑ ΠΑΝΤΑ ΤΑ ΘΕΛΗΜΑΤΑ ΑΥΤΗΣ Α ΗΤΗΣΕΝ ΕΚΤΟΣ ΠΑΝΤΩΝ ΩΝ ΗΝΕΓΚΕΝ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΗΣ

13 ΚΑΙ ΗΝ Ο ΣΤΑΘΜΟΣ ΤΟΥ ΧΡΥΣΙΟΥ ΤΟΥ ΕΝΕΧΘΕΝΤΟΣ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΕΝΙΑΥΤΩ ΕΝΙ ΕΞΑΚΟΣΙΑ ΕΞΗΚΟΝΤΑ ΕΞ ΤΑΛΑΝΤΑ ΧΡΥΣΙΟΥ

14 ΠΛΗΝ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΥΠΟΤΕΤΑΓΜΕΝΩΝ ΚΑΙ ΤΩΝ ΕΜΠΟΡΕΥΟΜΕΝΩΝ ΩΝ ΕΦΕΡΟΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΗΣ ΑΡΑΒΙΑΣ ΚΑΙ ΣΑΤΡΑΠΩΝ ΤΗΣ ΓΗΣ ΕΦΕΡΟΝ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ

15 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΔΙΑΚΟΣΙΟΥΣ ΘΥΡΕΟΥΣ ΧΡΥΣΟΥΣ ΕΛΑΤΟΥΣ ΕΞΑΚΟΣΙΟΙ ΧΡΥΣΟΙ ΚΑΘΑΡΟΙ ΤΩ ΕΝΙ ΘΥΡΕΩ ΕΞΑΚΟΣΙΟΙ ΧΡΥΣΟΙ ΕΠΗΣΑΝ ΕΠΙ ΤΟΝ ΕΝΑ ΘΥΡΕΟΝ

16 ΚΑΙ ΤΡΙΑΚΟΣΙΑΣ ΑΣΠΙΔΑΣ ΕΛΑΤΑΣ ΧΡΥΣΑΣ ΤΡΙΑΚΟΣΙΩΝ ΧΡΥΣΩΝ ΑΝΕΦΕΡΕΤΟ ΕΠΙ ΤΗΝ ΑΣΠΙΔΑ ΕΚΑΣΤΗΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑΣ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΟΙΚΩ ΔΡΥΜΟΥ ΤΟΥ ΛΙΒΑΝΟΥ

17 ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΘΡΟΝΟΝ ΕΛΕΦΑΝΤΙΝΟΝ ΟΔΟΝΤΩΝ ΜΕΓΑΝ ΚΑΙ ΚΑΤΕΧΡΥΣΩΣΕΝ ΑΥΤΟΝ ΧΡΥΣΙΩ ΔΟΚΙΜΩ

18 ΚΑΙ ΕΞ ΑΝΑΒΑΘΜΟΙ ΤΩ ΘΡΟΝΩ ΕΝΔΕΔΕΜΕΝΟΙ ΧΡΥΣΙΩ ΚΑΙ ΑΓΚΩΝΕΣ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΤΗΣ ΚΑΘΕΔΡΑΣ ΚΑΙ ΔΥΟ ΛΕΟΝΤΕΣ ΕΣΤΗΚΟΤΕΣ ΠΑΡΑ ΤΟΥΣ ΑΓΚΩΝΑΣ

19 ΚΑΙ ΔΩΔΕΚΑ ΛΕΟΝΤΕΣ ΕΣΤΗΚΟΤΕΣ ΕΚΕΙ ΕΠΙ ΤΩΝ ΕΞ ΑΝΑΒΑΘΜΩΝ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΟΥΚ ΕΓΕΝΗΘΗ ΟΥΤΩΣ ΕΝ ΠΑΣΗ ΒΑΣΙΛΕΙΑ

20 ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΑΛΩΜΩΝ ΧΡΥΣΙΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΔΡΥΜΟΥ ΤΟΥ ΛΙΒΑΝΟΥ ΧΡΥΣΙΩ ΚΑΤΕΙΛΗΜΜΕΝΑ ΟΥΚ ΗΝ ΑΡΓΥΡΙΟΝ ΛΟΓΙΖΟΜΕΝΟΝ ΕΝ ΗΜΕΡΑΙΣ ΣΑΛΩΜΩΝ ΕΙΣ ΟΥΘΕΝ

21 ΟΤΙ ΝΑΥΣ ΤΩ ΒΑΣΙΛΕΙ ΕΠΟΡΕΥΕΤΟ ΕΙΣ ΘΑΡΣΙΣ ΜΕΤΑ ΤΩΝ ΠΑΙΔΩΝ ΧΙΡΑΜ ΑΠΑΞ ΔΙΑ ΤΡΙΩΝ ΕΤΩΝ ΗΡΧΕΤΟ ΠΛΟΙΑ ΕΚ ΘΑΡΣΙΣ ΤΩ ΒΑΣΙΛΕΙ ΓΕΜΟΝΤΑ ΧΡΥΣΙΟΥ ΚΑΙ ΑΡΓΥΡΙΟΥ ΚΑΙ ΟΔΟΝΤΩΝ ΕΛΕΦΑΝΤΙΝΩΝ ΚΑΙ ΠΙΘΗΚΩΝ

22 ΚΑΙ ΕΜΕΓΑΛΥΝΘΗ ΣΑΛΩΜΩΝ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΚΑΙ ΠΛΟΥΤΩ ΚΑΙ ΣΟΦΙΑ

23 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΕΖΗΤΟΥΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΑΛΩΜΩΝ ΑΚΟΥΣΑΙ ΤΗΣ ΣΟΦΙΑΣ ΑΥΤΟΥ ΗΣ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ

24 ΚΑΙ ΑΥΤΟΙ ΕΦΕΡΟΝ ΕΚΑΣΤΟΣ ΤΑ ΔΩΡΑ ΑΥΤΟΥ ΣΚΕΥΗ ΑΡΓΥΡΑ ΚΑΙ ΣΚΕΥΗ ΧΡΥΣΑ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΣΤΑΚΤΗΝ ΚΑΙ ΗΔΥΣΜΑΤΑ ΙΠΠΟΥΣ ΚΑΙ ΗΜΙΟΝΟΥΣ ΤΟ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΝΙΑΥΤΟΝ

25 ΚΑΙ ΗΣΑΝ ΤΩ ΣΑΛΩΜΩΝ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΘΗΛΕΙΑΙ ΙΠΠΟΙ ΕΙΣ ΑΡΜΑΤΑ ΚΑΙ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΙΠΠΕΩΝ ΚΑΙ ΕΘΕΤΟ ΑΥΤΟΥΣ ΕΝ ΠΟΛΕΣΙΝ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

26 ΚΑΙ ΗΝ ΗΓΟΥΜΕΝΟΣ ΠΑΝΤΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΩΣ ΓΗΣ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΕΩΣ ΟΡΙΟΥ ΑΙΓΥΠΤΟΥ

27 ΚΑΙ ΕΔΩΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΛΙΘΟΥΣ ΚΑΙ ΤΑΣ ΚΕΔΡΟΥΣ ΩΣ ΣΥΚΑΜΙΝΟΥΣ ΤΑΣ ΕΝ ΤΗ ΠΕΔΙΝΗ ΕΙΣ ΠΛΗΘΟΣ

28 ΚΑΙ Η ΕΞΟΔΟΣ ΤΩΝ ΙΠΠΩΝ ΕΞ ΑΙΓΥΠΤΟΥ ΤΩ ΣΑΛΩΜΩΝ ΚΑΙ ΕΚ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

29 ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΛΟΓΟΙ ΣΑΛΩΜΩΝ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠΙ ΤΩΝ ΛΟΓΩΝ ΝΑΘΑΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΕΠΙ ΤΩΝ ΛΟΓΩΝ ΑΧΙΑ ΤΟΥ ΣΗΛΩΝΙΤΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΟΡΑΣΕΣΙΝ ΙΩΗΛ ΤΟΥ ΟΡΩΝΤΟΣ ΠΕΡΙ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ

30 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΣΑΛΩΜΩΝ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ

31 ΚΑΙ ΕΚΟΙΜΗΘΗ ΣΑΛΩΜΩΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΡΟΒΟΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 10

1 ΚΑΙ ΗΛΘΕΝ ΡΟΒΟΑΜ ΕΙΣ ΣΥΧΕΜ ΟΤΙ ΕΙΣ ΣΥΧΕΜ ΗΡΧΕΤΟ ΠΑΣ ΙΣΡΑΗΛ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΝΑΒΑΤ ΚΑΙ ΑΥΤΟΣ ΕΝ ΑΙΓΥΠΤΩ ΩΣ ΕΦΥΓΕΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΑΛΩΜΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΙΕΡΟΒΟΑΜ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΕΡΟΒΟΑΜ ΕΞ ΑΙΓΥΠΤΟΥ

3 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΑΙ ΕΚΑΛΕΣΑΝ ΑΥΤΟΝ ΚΑΙ ΗΛΘΕΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΙΣΡΑΗΛ ΠΡΟΣ ΡΟΒΟΑΜ ΛΕΓΟΝΤΕΣ

4 Ο ΠΑΤΗΡ ΣΟΥ ΕΣΚΛΗΡΥΝΕΝ ΤΟΝ ΖΥΓΟΝ ΗΜΩΝ ΚΑΙ ΝΥΝ ΑΦΕΣ ΑΠΟ ΤΗΣ ΔΟΥΛΕΙΑΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΤΗΣ ΣΚΛΗΡΑΣ ΚΑΙ ΑΠΟ ΤΟΥ ΖΥΓΟΥ ΑΥΤΟΥ ΤΟΥ ΒΑΡΕΟΣ ΟΥ ΕΔΩΚΕΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΔΟΥΛΕΥΣΟΜΕΝ ΣΟΙ

5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΕΣΘΕ ΕΩΣ ΤΡΙΩΝ ΗΜΕΡΩΝ ΚΑΙ ΕΡΧΕΣΘΕ ΠΡΟΣ ΜΕ ΚΑΙ ΑΠΗΛΘΕΝ Ο ΛΑΟΣ

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6 ΚΑΙ ΣΥΝΗΓΑΓΕΝ Ο ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΟΥΣ ΕΣΤΗΚΟΤΑΣ ΕΝΑΝΤΙΟΝ ΣΑΛΩΜΩΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΝ ΤΩ ΖΗΝ ΑΥΤΟΝ ΛΕΓΩΝ ΠΩΣ ΥΜΕΙΣ ΒΟΥΛΕΥΕΣΘΕ ΤΟΥ ΑΠΟΚΡΙΘΗΝΑΙ ΤΩ ΛΑΩ ΤΟΥΤΩ ΛΟΓΟΝ
7 ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΕΑΝ ΕΝ ΤΗ ΣΗΜΕΡΟΝ ΓΕΝΗ ΕΙΣ ΑΓΑΘΟΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΚΑΙ ΕΥΔΟΚΗΣΗΣ ΚΑΙ ΛΑΛΗΣΗΣ ΑΥΤΟΙΣ ΛΟΓΟΥΣ ΑΓΑΘΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΣΟΙ ΠΑΙΔΕΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ
8 ΚΑΙ ΚΑΤΕΛΙΠΕΝ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΟΙ ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ ΑΥΤΩ ΚΑΙ ΣΥΝΕΒΟΥΛΕΥΣΑΤΟ ΜΕΤΑ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΤΩΝ ΣΥΝΕΚΤΡΑΦΕΝΤΩΝ ΜΕΤ' ΑΥΤΟΥ ΤΩΝ ΕΣΤΗΚΟΤΩΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ
9 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΥΜΕΙΣ ΒΟΥΛΕΥΕΣΘΕ ΚΑΙ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΛΟΓΟΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΟΙ ΕΛΑΛΗΣΑΝ ΠΡΟΣ ΜΕ ΛΕΓΟΝΤΕΣ ΑΝΕΣ ΑΠΟ ΤΟΥ ΖΥΓΟΥ ΟΥ ΕΔΩΚΕΝ Ο ΠΑΤΗΡ ΣΟΥ ΕΦ' ΗΜΑΣ
10 ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΩ ΤΑ ΠΑΙΔΑΡΙΑ ΤΑ ΕΚΤΡΑΦΕΝΤΑ ΜΕΤ' ΑΥΤΟΥ ΟΥΤΩΣ ΛΑΛΗΣΕΙΣ ΤΩ ΛΑΩ ΤΩ ΛΑΛΗΣΑΝΤΙ ΠΡΟΣ ΣΕ ΛΕΓΩΝ Ο ΠΑΤΗΡ ΣΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΖΥΓΟΝ ΗΜΩΝ ΚΑΙ ΣΥ ΑΦΕΣ ΑΦ' ΗΜΩΝ ΟΥΤΩΣ ΕΡΕΙΣ Ο ΜΙΚΡΟΣ ΔΑΚΤΥΛΟΣ ΜΟΥ ΠΑΧΥΤΕΡΟΣ ΤΗΣ ΟΣΦΥΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
11 ΚΑΙ ΝΥΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΑΙΔΕΥΣΕΝ ΥΜΑΣ ΖΥΓΩ ΒΑΡΕΙ ΚΑΙ ΕΓΩ ΠΡΟΣΘΗΣΩ ΕΠΙ ΤΟΝ ΖΥΓΟΝ ΥΜΩΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΑΙΔΕΥΣΕΝ ΥΜΑΣ ΕΝ ΜΑΣΤΙΓΞΙΝ ΚΑΙ ΕΓΩ ΠΑΙΔΕΥΣΩ ΥΜΑΣ ΕΝ ΣΚΟΡΠΙΟΙΣ
12 ΚΑΙ ΗΛΘΕΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΠΡΟΣ ΡΟΒΟΑΜ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΩΣ ΕΛΑΛΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΛΕΓΩΝ ΕΠΙΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ
13 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΒΑΣΙΛΕΥΣ ΣΚΛΗΡΑ ΚΑΙ ΕΓΚΑΤΕΛΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ
14 ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΤΑ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΝΕΩΤΕΡΩΝ ΛΕΓΩΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΒΑΡΥΝΕΝ ΤΟΝ ΖΥΓΟΝ ΥΜΩΝ ΚΑΙ ΕΓΩ ΠΡΟΣΘΗΣΩ ΕΠ' ΑΥΤΟΝ Ο ΠΑΤΗΡ ΜΟΥ ΕΠΑΙΔΕΥΣΕΝ ΥΜΑΣ ΕΝ ΜΑΣΤΙΓΞΙΝ ΚΑΙ ΕΓΩ ΠΑΙΔΕΥΣΩ ΥΜΑΣ ΕΝ ΣΚΟΡΠΙΟΙΣ
15 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΛΑΟΥ ΟΤΙ ΗΝ ΜΕΤΑΣΤΡΟΦΗ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΛΕΓΩΝ ΑΝΕΣΤΗΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΕΝ ΧΕΙΡΙ ΑΧΙΑ ΤΟΥ ΣΗΛΩΝΙΤΟΥ ΠΕΡΙ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΝΑΒΑΤ
16 ΚΑΙ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΟΤΙ ΟΥΚ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩΝ ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΛΑΟΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΩΝ ΤΙΣ ΗΜΙΝ ΜΕΡΙΣ ΕΝ ΔΑΥΙΔ ΚΑΙ ΚΛΗΡΟΝΟΜΙΑ ΕΝ ΥΙΩ ΙΕΣΣΑΙ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΙΣΡΑΗΛ ΝΥΝ ΒΛΕΠΕ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΔΑΥΙΔ ΚΑΙ ΕΠΟΡΕΥΘΗ ΠΑΣ ΙΣΡΑΗΛ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ
17 ΚΑΙ ΑΝΔΡΕΣ ΙΣΡΑΗΛ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠ' ΑΥΤΩΝ ΡΟΒΟΑΜ
18 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΤΟΝ ΑΔΩΝΙΡΑΜ ΤΟΝ ΕΠΙ ΤΟΥ ΦΟΡΟΥ ΚΑΙ ΕΛΙΘΟΒΟΛΗΣΑΝ ΑΥΤΟΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΛΙΘΟΙΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΡΟΒΟΑΜ ΕΣΠΕΥΣΕΝ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΙΣ ΤΟ ΑΡΜΑ ΤΟΥ ΦΥΓΕΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
19 ΚΑΙ ΗΘΕΤΗΣΕΝ ΙΣΡΑΗΛ ΕΝ ΤΩ ΟΙΚΩ ΔΑΥΙΔ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 11

1 ΚΑΙ ΗΛΘΕΝ ΡΟΒΟΑΜ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΞΕΚΚΛΗ-ΣΙΑΣΕΝ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΒΕΝΙΑΜΙΝ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΝΕΑΝΙΣΚΩΝ ΠΟΙΟΥΝΤΩΝ ΠΟΛΕΜΟΝ ΚΑΙ ΕΠΟ-ΛΕΜΕΙ ΠΡΟΣ ΙΣΡΑΗΛ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩ ΡΟΒΟΑΜ
2 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΣΑΜΑΙΑΝ ΑΝΘΡΩΠΟΝ ΤΟΥ ΘΕΟΥ ΛΕΓΩΝ
3 ΕΙΠΟΝ ΠΡΟΣ ΡΟΒΟΑΜ ΤΟΝ ΤΟΥ ΣΑΛΩΜΩΝ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑ ΙΟΥΔΑΝ ΚΑΙ ΒΕΝΙΑΜΙΝ ΛΕΓΩΝ
4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΚ ΑΝΑΒΗΣΕΣΘΕ ΚΑΙ ΟΥ ΠΟΛΕΜΗΣΕΤΕ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΑΠΟΣΤΡΕΦΕΤΕ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΟΤΙ ΠΑΡ' ΕΜΟΥ ΕΓΕΝΕΤΟ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΕΠΗΚΟΥΣΑΝ ΤΟΥ ΛΟΓΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΕΣΤΡΑΦΗΣΑΝ ΤΟΥ ΜΗ ΠΟΡΕΥΘΗΝΑΙ ΕΠΙ ΙΕΡΟΒΟΑΜ
5 ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΡΟΒΟΑΜ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΠΟΛΕΙΣ ΤΕΙΧΗΡΕΙΣ ΕΝ ΤΗ ΙΟΥΔΑΙΑ
6 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΒΑΙΘΛΕΕΜ ΚΑΙ ΤΗΝ ΑΙΤΑΜ ΚΑΙ ΤΗΝ ΘΕΚΩΕ
7 ΚΑΙ ΤΗΝ ΒΑΙΘΣΟΥΡΑ ΚΑΙ ΤΗΝ ΣΟΚΧΩΘ ΚΑΙ ΤΗΝ ΟΔΟΛΛΑΜ
8 ΚΑΙ ΤΗΝ ΓΕΘ ΚΑΙ ΤΗΝ ΜΑΡΙΣΑΝ ΚΑΙ ΤΗΝ ΖΙΦ
9 ΚΑΙ ΤΗΝ ΑΔΩΡΑΙΜ ΚΑΙ ΤΗΝ ΛΑΧΙΣ ΚΑΙ ΤΗΝ ΑΖΗΚΑ
10 ΚΑΙ ΤΗΝ ΣΑΡΑΑ ΚΑΙ ΤΗΝ ΑΙΑΛΩΝ ΚΑΙ ΤΗΝ ΧΕΒΡΩΝ Η ΕΣΤΙΝ ΤΟΥ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΠΟΛΕΙΣ ΤΕΙΧΗΡΕΙΣ
11 ΚΑΙ ΩΧΥΡΩΣΕΝ ΑΥΤΑΣ ΤΕΙΧΕΣΙΝ ΚΑΙ ΕΔΩΚΕΝ ΕΝ ΑΥΤΑΙΣ ΗΓΟΥΜΕΝΟΥΣ ΚΑΙ ΠΑΡΑΘΕΣΕΙΣ ΒΡΩΜΑΤΩΝ ΕΛΑΙΟΝ ΚΑΙ ΟΙΝΟΝ
12 ΚΑΤΑ ΠΟΛΙΝ ΚΑΙ ΚΑΤΑ ΠΟΛΙΝ ΘΥΡΕΟΥΣ ΚΑΙ ΔΟΡΑΤΑ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΥΤΑΣ ΕΙΣ ΠΛΗΘΟΣ ΣΦΟΔΡΑ ΚΑΙ ΗΣΑΝ ΑΥΤΩ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ
13 ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΗΣΑΝ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΣΥΝΗΧΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΟΡΙΩΝ
14 ΟΤΙ ΕΓΚΑΤΕΛΙΠΟΝ ΟΙ ΛΕΥΙΤΑΙ ΤΑ ΣΚΗΝΩΜΑΤΑ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΠΡΟΣ ΙΟΥΔΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΕΞΕΒΑΛΕΝ ΑΥΤΟΥΣ ΙΕΡΟΒΟΑΜ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΤΟΥ ΜΗ ΛΕΙΤΟΥΡΓΕΙΝ ΚΥΡΙΩ
15 ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΑΥΤΩ ΙΕΡΕΙΣ ΤΩΝ ΥΨΗΛΩΝ ΚΑΙ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΚΑΙ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΚΑΙ ΤΟΙΣ ΜΟΣΧΟΙΣ Α ΕΠΟΙΗΣΕΝ ΙΕΡΟΒΟΑΜ
16 ΚΑΙ ΕΞΕΒΑΛΕΝ ΑΥΤΟΥΣ ΑΠΟ ΦΥΛΩΝ ΙΣΡΑΗΛ ΟΙ ΕΔΩΚΑΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΤΟΥ ΖΗΤΗΣΑΙ ΚΥΡΙΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΘΥΣΑΙ ΚΥΡΙΩ ΘΕΩ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ
17 ΚΑΙ ΚΑΤΙΣΧΥΣΑΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΙΟΥΔΑ ΚΑΙ ΚΑΤΙΣΧΥΣΑΝ ΡΟΒΟΑΜ ΤΟΝ ΤΟΥ ΣΑΛΩΜΩΝ ΕΙΣ ΕΤΗ ΤΡΙΑ ΟΤΙ ΕΠΟΡΕΥΘΗ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΔΑΥΙΔ ΚΑΙ ΣΑΛΩΜΩΝ ΕΤΗ ΤΡΙΑ
18 ΚΑΙ ΕΛΑΒΕΝ ΕΑΥΤΩ ΡΟΒΟΑΜ ΓΥΝΑΙΚΑ ΤΗΝ ΜΟΛΛΑΘ ΘΥΓΑΤΕΡΑ ΙΕΡΙΜΟΥΘ ΥΙΟΥ ΔΑΥΙΔ ΑΒΑΙΑΝ ΘΥΓΑΤΕΡΑ ΕΛΙΑΒ ΤΟΥ ΙΕΣΣΑΙ
19 ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΥΙΟΥΣ ΤΟΝ ΙΑΟΥΣ ΚΑΙ ΤΟΝ ΣΑΜΑΡΙΑΝ ΚΑΙ ΤΟΝ ΡΟΟΛΛΑΜ
20 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΛΑΒΕΝ ΕΑΥΤΩ ΤΗΝ ΜΑΑΧΑ ΘΥΓΑΤΕΡΑ ΑΒΕΣΣΑΛΩΜ ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΤΟΝ ΑΒΙΑ ΚΑΙ ΤΟΝ ΙΕΘΘΙ ΚΑΙ ΤΟΝ ΖΙΖΑ ΚΑΙ ΤΟΝ ΕΜΜΩΘ
21 ΚΑΙ ΗΓΑΠΗΣΕΝ ΡΟΒΟΑΜ ΤΗΝ ΜΑΑΧΑΝ ΘΥΓΑΤΕΡΑ ΑΒΕΣΣΑΛΩΜ ΥΠΕΡ ΠΑΣΑΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΠΑΛΛΑΚΑΣ ΑΥΤΟΥ ΟΤΙ ΓΥΝΑΙΚΑΣ ΔΕΚΑ ΟΚΤΩ ΕΙΧΕΝ ΚΑΙ ΠΑΛΛΑΚΑΣ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΕΙΚΟΣΙ ΟΚΤΩ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΕΞΗΚΟΝΤΑ
22 ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΙΣ ΑΡΧΟΝΤΑ ΡΟΒΟΑΜ ΤΟΝ ΑΒΙΑ ΤΟΝ ΤΗΣ ΜΑΑΧΑ ΕΙΣ ΗΓΟΥΜΕΝΟΝ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ ΟΤΙ ΒΑΣΙΛΕΥΣΑΙ ΔΙΕΝΟΕΙΤΟ ΑΥΤΟΝ
23 ΚΑΙ ΗΥΞΗΘΗ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΟΡΙΟΙΣ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΤΑΙΣ ΟΧΥΡΑΙΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑΙΣ ΤΡΟΦΑΣ ΠΛΗΘΟΣ ΠΟΛΥ ΚΑΙ ΗΤΗΣΑΤΟ ΠΛΗΘΟΣ ΓΥΝΑΙΚΩΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 12

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΤΟΙΜΑΣΘΗ Η ΒΑΣΙΛΕΙΑ ΡΟΒΟΑΜ ΚΑΙ ΩΣ ΚΑΤΕΚΡΑΤΗΘΗ ΕΓΚΑΤΕΛΙΠΕΝ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΜΕΤ' ΑΥΤΟΥ
2 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΕΜΠΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΡΟΒΟΑΜ ΑΝΕΒΗ ΣΟΥΣΑΚΙΜ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΗΜΑΡΤΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

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3 ΕΝ ΧΙΛΙΟΙΣ ΚΑΙ ΔΙΑΚΟΣΙΟΙΣ ΑΡΜΑΣΙΝ ΚΑΙ ΕΞΗΚΟΝΤΑ ΧΙΛΙΑΣΙΝ ΙΠΠΩΝ ΚΑΙ ΟΥΚ ΗΝ ΑΡΙΘΜΟΣ ΤΟΥ ΠΛΗΘΟΥΣ ΤΟΥ ΕΛΘΟΝΤΟΣ ΜΕΤ' ΑΥΤΟΥ ΕΞ ΑΙΓΥΠΤΟΥ ΛΙΒΥΕΣ ΤΡΩ-ΓΛΟΔΥΤΑΙ ΚΑΙ ΑΙΘΙΟΠΕΣ

4 ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΟΧΥΡΩΝ ΑΙ ΗΣΑΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

5 ΚΑΙ ΣΑΜΑΙΑΣ Ο ΠΡΟΦΗΤΗΣ ΗΛΘΕΝ ΠΡΟΣ ΡΟΒΟΑΜ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΙΟΥΔΑ ΤΟΥΣ ΣΥΝΑΧΘΕΝΤΑΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥΣΑΚΙΜ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΥΜΕΙΣ ΕΓΚΑΤΕΛΙΠΕΤΕ ΜΕ ΚΑΓΩ ΕΓΚΑΤΑΛΕΙΨΩ ΥΜΑΣ ΕΝ ΧΕΙΡΙ ΣΟΥΣΑΚΙΜ

6 ΚΑΙ ΗΣΧΥΝΘΗΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΙΣΡΑΗΛ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΙΠΑΝ ΔΙΚΑΙΟΣ Ο ΚΥΡΙΟΣ

7 ΚΑΙ ΕΝ ΤΩ ΙΔΕΙΝ ΚΥΡΙΟΝ ΟΤΙ ΕΝΕΤΡΑΠΗΣΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΣΑΜΑΙΑΝ ΛΕΓΩΝ ΕΝΕΤΡΑΠΗΣΑΝ ΟΥ ΚΑΤΑΦΘΕΡΩ ΑΥΤΟΥΣ ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΩΣ ΜΙΚΡΟΝ ΕΙΣ ΣΩΤΗΡΙΑΝ ΚΑΙ ΟΥ ΜΗ ΣΤΑΞΗ Ο ΘΥΜΟΣ ΜΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

8 ΟΤΙ ΕΣΟΝΤΑΙ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΤΗΝ ΔΟΥΛΕΙΑΝ ΜΟΥ ΚΑΙ ΤΗΝ ΔΟΥΛΕΙΑΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΓΗΣ

9 ΚΑΙ ΑΝΕΒΗ ΣΟΥΣΑΚΙΜ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΑ ΠΑΝΤΑ ΕΛΑΒΕΝ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΘΥΡΕΟΥΣ ΤΟΥΣ ΧΡΥΣΟΥΣ ΟΥΣ ΕΠΟΙΗΣΕΝ ΣΑΛΩΜΩΝ

10 ΚΑΙ ΕΠΟΙΗΣΕΝ ΡΟΒΟΑΜ ΘΥΡΕΟΥΣ ΧΑΛΚΟΥΣ ΑΝΤ' ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΠ' ΑΥΤΟΝ ΣΟΥΣΑΚΙΜ ΑΡΧΟΝΤΑΣ ΠΑΡΑΤΡΕΧΟΝΤΩΝ ΤΟΥΣ ΦΥΛΑΣΣΟΝΤΑΣ ΤΟΝ ΠΥΛΩΝΑ ΤΟΥ ΒΑΣΙΛΕΩΣ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΣΕΛΘΕΙΝ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΚΑΙ ΟΙ ΠΑΡΑΤΡΕΧΟΝΤΕΣ ΚΑΙ ΟΙ ΕΠΙΣΤΡΕΦΟΝΤΕΣ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΤΩΝ ΠΑΡΑΤΡΕΧΟΝΤΩΝ

12 ΚΑΙ ΕΝ ΤΩ ΕΝΤΡΑΠΗΝΑΙ ΑΥΤΟΝ ΑΠΕΣΤΡΑΦΗ ΑΠ' ΑΥΤΟΥ ΟΡΓΗ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΙΣ ΚΑΤΑΦΘΟΡΑΝ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΓΑΡ ΕΝ ΙΟΥΔΑ ΗΣΑΝ ΛΟΓΟΙ ΑΓΑΘΟΙ

13 ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΡΟΒΟΑΜ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΝΟΣ ΕΤΩΝ ΡΟΒΟΑΜ ΕΝ ΤΩ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ ΚΑΙ ΕΠΤΑΚΑΙΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΗ ΠΟΛΕΙ Η ΕΞΕΛΕΞΑΤΟ ΚΥΡΙΟΣ ΕΠΟΝΟΜΑΣΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚΕΙ ΕΚ ΠΑΣΩΝ ΦΥΛΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΝΟΟΜΜΑ Η ΑΜΜΑΝΙΤΙΣ

14 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΟΤΙ ΟΥ ΚΑΤΕΥΘΥΝΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ

15 ΚΑΙ ΛΟΓΟΙ ΡΟΒΟΑΜ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΟΥΚ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΣΑΜΑΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΑΔΔΩ ΤΟΥ ΟΡΩΝΤΟΣ ΚΑΙ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΚΑΙ ΕΠΟΛΕΜΕΙ ΡΟΒΟΑΜ ΤΟΝ ΙΕΡΟΒΟΑΜ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

16 ΚΑΙ ΑΠΕΘΑΝΕΝ ΡΟΒΟΑΜ ΚΑΙ ΕΤΑΦΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΒΙΑ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 13

1 ΕΝ ΤΩ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΙΕΡΟΒΟΑΜ ΕΒΑΣΙΛΕΥΣΕΝ ΑΒΙΑ ΕΠΙ ΙΟΥΔΑΝ

2 ΕΤΗ ΤΡΙΑ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΜΑΑΧΑ ΘΥΓΑΤΗΡ ΟΥΡΙΗΛ ΑΠΟ ΓΑΒΑΩΝ ΚΑΙ ΠΟΛΕΜΟΣ ΗΝ ΑΝΑ ΜΕΣΟΝ ΑΒΙΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΙΕΡΟΒΟΑΜ

3 ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΑΒΙΑ ΤΟΝ ΠΟΛΕΜΟΝ ΕΝ ΔΥΝΑΜΕΙ ΠΟΛΕΜΙΣΤΑΙΣ ΔΥΝΑΜΕΩΣ ΤΕΤΡΑΚΟΣΙΑΙΣ ΧΙΛΙΑΣΙΝ ΑΝΔΡΩΝ ΔΥΝΑΤΩΝ ΚΑΙ ΙΕΡΟΒΟΑΜ ΠΑΡΕΤΑΞΑΤΟ ΠΡΟΣ ΑΥΤΟΝ ΠΟΛΕΜΟΝ ΕΝ ΟΚΤΑΚΟΣΙΑΙΣ ΧΙΛΙΑΣΙΝ ΔΥΝΑΤΟΙ ΠΟΛΕΜΙΣΤΑΙ ΔΥΝΑΜΕΩΣ

4 ΚΑΙ ΑΝΕΣΤΗ ΑΒΙΑ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΣΟΜΟΡΩΝ Ο ΕΣΤΙΝ ΕΝ ΤΩ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΙΕΡΟΒΟΑΜ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ

5 ΟΥΧ ΥΜΙΝ ΓΝΩΝΑΙ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΔΩΚΕΝ ΒΑΣΙΛΕΙΑΝ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΩ ΔΑΥΙΔ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΔΙΑΘΗΚΗΝ ΑΛΟΣ

6 ΚΑΙ ΑΝΕΣΤΗ ΙΕΡΟΒΟΑΜ Ο ΤΟΥ ΝΑΒΑΤ Ο ΠΑΙΣ ΣΑΛΩΜΩΝ ΤΟΥ ΔΑΥΙΔ ΚΑΙ ΑΠΕΣΤΗ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ

7 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΑΝΔΡΕΣ ΛΟΙΜΟΙ ΥΙΟΙ ΠΑΡΑΝΟΜΟΙ ΚΑΙ ΑΝΤΕΣΤΗ ΠΡΟΣ ΡΟΒΟΑΜ ΤΟΝ ΤΟΥ ΣΑΛΩΜΩΝ ΚΑΙ ΡΟΒΟΑΜ ΗΝ ΝΕΩΤΕΡΟΣ ΚΑΙ ΔΕΙΛΟΣ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΟΥΚ ΑΝΤΕΣΤΗ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ

8 ΚΑΙ ΝΥΝ ΛΕΓΕΤΕ ΥΜΕΙΣ ΑΝΤΙΣΤΗΝΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΒΑΣΙΛΕΙΑΣ ΚΥΡΙΟΥ ΔΙΑ ΧΕΙΡΟΣ ΥΙΩΝ ΔΑΥΙΔ ΚΑΙ ΥΜΕΙΣ ΠΛΗΘΟΣ ΠΟΛΥ ΚΑΙ ΜΕΘ' ΥΜΩΝ ΜΟΣΧΟΙ ΧΡΥΣΟΙ ΟΥΣ ΕΠΟΙΗΣΕΝ ΥΜΙΝ ΙΕΡΟΒΟΑΜ ΕΙΣ ΘΕΟΥΣ

9 Η ΟΥΚ ΕΞΕΒΑΛΕΤΕ ΤΟΥΣ ΙΕΡΕΙΣ ΚΥΡΙΟΥ ΤΟΥΣ ΥΙΟΥΣ ΑΑΡΩΝ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΚΑΙ ΕΠΟΙΗΣΑΤΕ ΕΑΥΤΟΙΣ ΙΕΡΕΙΣ ΕΚ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ ΠΑΣ Ο ΠΡΟΣΠΟΡΕΥΟΜΕΝΟΣ ΠΛΗΡΩΣΑΙ ΤΑΣ ΧΕΙΡΑΣ ΕΝ ΜΟΣΧΩ ΕΚ ΒΟΩΝ ΚΑΙ ΚΡΙΟΙΣ ΕΠΤΑ ΚΑΙ ΕΓΙΝΕΤΟ ΕΙΣ ΙΕΡΕΑ ΤΩ ΜΗ ΟΝΤΙ ΘΕΩ

10 ΚΑΙ ΗΜΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΟΥΚ ΕΓΚΑΤΕΛΙΠΟΜΕΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΟΥ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΤΩ ΚΥΡΙΩ ΟΙ ΥΙΟΙ ΑΑΡΩΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΤΑΙΣ ΕΦΗΜΕΡΙΑΙΣ ΑΥΤΩΝ

11 ΘΥΜΙΩΣΙΝ ΤΩ ΚΥΡΙΩ ΟΛΟΚΑΥΤΩΜΑΤΑ ΠΡΩΙ ΚΑΙ ΔΕΙΛΗΣ ΚΑΙ ΘΥΜΙΑΜΑ ΣΥΝΘΕΣΕΩΣ ΚΑΙ ΠΡΟΘΕΣΕΙΣ ΑΡΤΩΝ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΗΣ ΚΑΘΑΡΑΣ ΚΑΙ Η ΛΥΧΝΙΑ Η ΧΡΥΣΗ ΚΑΙ ΟΙ ΛΥΧΝΟΙ ΤΗΣ ΚΑΥΣΕΩΣ ΑΝΑΨΑΙ ΔΕΙΛΗΣ ΟΤΙ ΦΥΛΑΣΣΟΜΕΝ ΗΜΕΙΣ ΤΑΣ ΦΥΛΑΚΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΥΜΕΙΣ ΕΓΚΑΤΕΛΙΠΕΤΕ ΑΥΤΟΝ

12 ΚΑΙ ΙΔΟΥ ΜΕΘ' ΗΜΩΝ ΕΝ ΑΡΧΗ ΚΥΡΙΟΣ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΟΥ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΤΗΣ ΣΗΜΑΣΙΑΣ ΤΟΥ ΣΗΜΑΙΝΕΙΝ ΕΦ' ΥΜΑΣ ΟΙ ΥΙΟΙ ΤΟΥ ΙΣΡΑΗΛ ΠΟΛΕΜΗΣΕΤΕ ΠΡΟΣ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΟΤΙ ΟΥΚ ΕΥΟΔΩΘΗΣΕΤΑΙ ΥΜΙΝ

13 ΚΑΙ ΙΕΡΟΒΟΑΜ ΑΠΕΣΤΡΕΨΕΝ ΤΟ ΕΝΕΔΡΟΝ ΕΛΘΕΙΝ ΑΥΤΩΝ ΕΚ ΤΩΝ ΟΠΙΣΘΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΜΠΡΟΣΘΕΝ ΙΟΥΔΑ ΚΑΙ ΤΟ ΕΝΕΔΡΟΝ ΕΚ ΤΩΝ ΟΠΙΣΘΕΝ

14 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΟΥΔΑΣ ΚΑΙ ΙΔΟΥ ΑΥΤΟΙΣ Ο ΠΟΛΕΜΟΣ ΕΚ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΕΚ ΤΩΝ ΟΠΙΣΘΕΝ ΚΑΙ ΕΒΟΗΣΑΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΕΣΑΛΠΙΣΑΝ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ

15 ΚΑΙ ΕΒΟΗΣΑΝ ΑΝΔΡΕΣ ΙΟΥΔΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΒΟΑΝ ΑΝΔΡΑΣ ΙΟΥΔΑ ΚΑΙ ΚΥΡΙΟΣ ΕΠΑΤΑΞΕΝ ΤΟΝ ΙΕΡΟΒΟΑΜ ΚΑΙ ΤΟΝ ΙΣΡΑΗΛ ΕΝΑΝΤΙΟΝ ΑΒΙΑ ΚΑΙ ΙΟΥΔΑ

16 ΚΑΙ ΕΦΥΓΟΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟ ΠΡΟΣΩΠΟΥ ΙΟΥΔΑ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ

17 ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΟΙΣ ΑΒΙΑ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΠΕΣΟΝ ΤΡΑΥΜΑΤΙΑΙ ΑΠΟ ΙΣΡΑΗΛ ΠΕΝΤΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ ΑΝΔΡΕΣ ΔΥΝΑΤΟΙ

18 ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΚΑΤΙΣΧΥΣΑΝ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΟΤΙ ΗΛΠΙΣΑΝ ΕΠΙ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

19 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΒΙΑ ΟΠΙΣΩ ΙΕΡΟΒΟΑΜ ΚΑΙ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΠΑΡ' ΑΥΤΟΥ ΠΟΛΕΙΣ ΤΗΝ ΒΑΙΘΗΛ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΙΣΑΝΑ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΕΦΡΩΝ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ

20 ΚΑΙ ΟΥΚ ΕΣΧΕΝ ΙΣΧΥΝ ΙΕΡΟΒΟΑΜ ΕΤΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΒΙΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ

21 ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΒΙΑ ΚΑΙ ΕΛΑΒΕΝ ΕΑΥΤΩ ΓΥΝΑΙΚΑΣ ΔΕΚΑ ΤΕΣΣΑΡΑΣ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΕΙΚΟΣΙ ΔΥΟ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΔΕΚΑ ΕΞ

22 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΑΒΙΑ ΚΑΙ ΑΙ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠΙ ΒΙΒΛΙΩ ΤΟΥ ΠΡΟΦΗΤΟΥ ΑΔΔΩ

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23 ΚΑΙ ΑΠΕΘΑΝΕΝ ΑΒΙΑ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΣΑ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΣΑ ΗΣΥΧΑΣΕΝ Η ΓΗ ΙΟΥΔΑ ΕΤΗ ΔΕΚΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 14

1 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΚΑΛΟΝ ΚΑΙ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ

2 ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΤΩΝ ΑΛΛΟΤΡΙΩΝ ΚΑΙ ΤΑ ΥΨΗΛΑ ΚΑΙ ΣΥΝΕΤΡΙΨΕΝ ΤΑΣ ΣΤΗΛΑΣ ΚΑΙ ΕΞΕΚΟΨΕΝ ΤΑ ΑΛΣΗ

3 ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΟΥΔΑ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΠΟΙΗΣΑΙ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ

4 ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΝ ΙΟΥΔΑ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΚΑΙ ΕΙΡΗΝΕΥΣΕΝ

5 ΠΟΛΕΙΣ ΤΕΙΧΗΡΕΙΣ ΕΝ ΓΗ ΙΟΥΔΑ ΟΤΙ ΕΙΡΗΝΕΥΣΕΝ Η ΓΗ ΚΑΙ ΟΥΚ ΗΝ ΑΥΤΩ ΠΟΛΕΜΟΣ ΕΝ ΤΟΙΣ ΕΤΕΣΙΝ ΤΟΥΤΟΙΣ ΟΤΙ ΚΑΤΕΠΑΥΣΕΝ ΑΥΤΩ ΚΥΡΙΟΣ

6 ΚΑΙ ΕΙΠΕΝ ΤΩ ΙΟΥΔΑ ΟΙΚΟΔΟΜΗΣΩΜΕΝ ΤΑΣ ΠΟΛΕΙΣ ΤΑΥΤΑΣ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΤΕΙΧΗ ΚΑΙ ΠΥΡΓΟΥΣ ΚΑΙ ΠΥΛΑΣ ΚΑΙ ΜΟΧΛΟΥΣ ΕΝ Ω ΤΗΣ ΓΗΣ ΚΥΡΙΕΥΣΟΜΕΝ ΟΤΙ ΚΑΘΩΣ ΕΞΕΖΗΤΗΣΑΜΕΝ ΚΥΡΙΟΝ ΘΕΟΝ ΗΜΩΝ ΕΞΕΖΗΤΗΣΕΝ ΗΜΑΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΗΜΑΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΥΟΔΩΣΕΝ ΗΜΙΝ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΤΩ ΑΣΑ ΔΥΝΑΜΙΣ ΟΠΛΟΦΟΡΩΝ ΑΙΡΟΝΤΩΝ ΘΥΡΕΟΥΣ ΚΑΙ ΔΟΡΑΤΑ ΕΝ ΓΗ ΙΟΥΔΑ ΤΡΙΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΝ ΓΗ ΒΕΝΙΑΜΙΝ ΠΕΛΤΑΣΤΑΙ ΚΑΙ ΤΟΞΟΤΑΙ ΔΙΑΚΟΣΙΑΙ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΠΑΝΤΕΣ ΟΥΤΟΙ ΠΟΛΕΜΙΣΤΑΙ ΔΥΝΑΜΕΩΣ

8 ΚΑΙ ΕΞΗΛΘΕΝ ΕΠ' ΑΥΤΟΥΣ ΖΑΡΕ Ο ΑΙΘΙΟΨ ΕΝ ΔΥΝΑΜΕΙ ΕΝ ΧΙΛΙΑΙΣ ΧΙΛΙΑΣΙΝ ΚΑΙ ΑΡΜΑΣΙΝ ΤΡΙΑΚΟΣΙΟΙΣ ΚΑΙ ΗΛΘΕΝ ΕΩΣ ΜΑΡΙΣΑ

9 ΚΑΙ ΕΞΗΛΘΕΝ ΑΣΑ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩ ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΠΟΛΕΜΟΝ ΕΝ ΤΗ ΦΑΡΑΓΓΙ ΚΑΤΑ ΒΟΡΡΑΝ ΜΑΡΙΣΗΣ

10 ΚΑΙ ΕΒΟΗΣΕΝ ΑΣΑ ΠΡΟΣ ΚΥΡΙΟΝ ΘΕΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ ΟΥΚ ΑΔΥΝΑΤΕΙ ΠΑΡΑ ΣΟΙ ΣΩΖΕΙΝ ΕΝ ΠΟΛΛΟΙΣ ΚΑΙ ΕΝ ΟΛΙΓΟΙΣ ΚΑΤΙΣΧΥΣΟΝ ΗΜΑΣ ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΟΤΙ ΕΠΙ ΣΟΙ ΠΕΠΟΙΘΑΜΕΝ ΚΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΗΛΘΑΜΕΝ ΕΠΙ ΤΟ ΠΛΗΘΟΣ ΤΟ ΠΟΛΥ ΤΟΥΤΟ ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΜΗ ΚΑΤΙΣΧΥΣΑΤΩ ΠΡΟΣ ΣΕ ΑΝΘΡΩΠΟΣ

11 ΚΑΙ ΕΠΑΤΑΞΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΑΙΘΙΟΠΑΣ ΕΝΑΝΤΙΟΝ ΙΟΥΔΑ ΚΑΙ ΕΦΥΓΟΝ ΟΙ ΑΙΘΙΟΠΕΣ

12 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΣΑ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΩΣ ΓΕΔΩΡ ΚΑΙ ΕΠΕΣΟΝ ΑΙΘΙΟΠΕΣ ΩΣΤΕ ΜΗ ΕΙΝΑΙ ΕΝ ΑΥΤΟΙΣ ΠΕΡΙΠΟΙΗΣΙΝ ΟΤΙ ΣΥΝΕΤΡΙΒΗΣΑΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΝΑΝΤΙΟΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΣΚΥΛΕΥΣΑΝ ΣΚΥΛΑ ΠΟΛΛΑ

13 ΚΑΙ ΕΞΕΚΟΨΑΝ ΤΑΣ ΚΩΜΑΣ ΑΥΤΩΝ ΚΥΚΛΩ ΓΕΔΩΡ ΟΤΙ ΕΓΕΝΗΘΗ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΣΚΥΛΕΥΣΑΝ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ ΟΤΙ ΠΟΛΛΑ ΣΚΥΛΑ ΕΓΕΝΗΘΗ ΑΥΤΟΙΣ

14 ΚΑΙ ΓΕ ΣΚΗΝΑΣ ΚΤΗΣΕΩΝ ΤΟΥΣ ΑΜΑΖΟΝΕΙΣ ΕΞΕΚΟΨΑΝ ΚΑΙ ΕΛΑΒΟΝ ΠΡΟΒΑΤΑ ΠΟΛΛΑ ΚΑΙ ΚΑΜΗΛΟΥΣ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 15

1 ΚΑΙ ΑΖΑΡΙΑΣ ΥΙΟΣ ΩΔΗΔ ΕΓΕΝΕΤΟ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ

2 ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΣΑ ΚΑΙ ΠΑΝΤΙ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΑΣΑ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΥΡΙΟΣ ΜΕΘ' ΥΜΩΝ ΕΝ ΤΩ ΕΙΝΑΙ ΥΜΑΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΑΝ ΕΚΖΗΤΗΣΗΤΕ ΑΥΤΟΝ ΕΥΡΕΘΗΣΕΤΑΙ ΥΜΙΝ ΚΑΙ ΕΑΝ ΕΓΚΑΤΑΛΙΠΗΤΕ ΑΥΤΟΝ ΕΓΚΑΤΑΛΕΙΨΕΙ ΥΜΑΣ

3 ΚΑΙ ΗΜΕΡΑΙ ΠΟΛΛΑΙ ΤΩ ΙΣΡΑΗΛ ΕΝ ΟΥ ΘΕΩ ΑΛΗΘΙΝΩ ΚΑΙ ΟΥΧ ΙΕΡΕΩΣ ΥΠΟΔΕΙΚΝΥΟΝΤΟΣ ΚΑΙ ΕΝ ΟΥ ΝΟΜΩ

4 ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΕΠΙ ΚΥΡΙΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΥΡΕΘΗΣΕΤΑΙ ΑΥΤΟΙΣ

5 ΚΑΙ ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΟΥΚ ΕΣΤΙΝ ΕΙΡΗΝΗ ΤΩ ΕΚΠΟΡΕΥΟΜΕΝΩ ΚΑΙ ΤΩ ΕΙΣΠΟΡΕΥΟΜΕΝΩ ΟΤΙ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΑΣ ΧΩΡΑΣ

6 ΚΑΙ ΠΟΛΕΜΗΣΕΙ ΕΘΝΟΣ ΠΡΟΣ ΕΘΝΟΣ ΚΑΙ ΠΟΛΙΣ ΠΡΟΣ ΠΟΛΙΝ ΟΤΙ Ο ΘΕΟΣ ΕΞΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΠΑΣΗ ΘΛΙΨΕΙ

7 ΚΑΙ ΥΜΕΙΣ ΙΣΧΥΣΑΤΕ ΚΑΙ ΜΗ ΕΚΛΥΕΣΘΩΣΑΝ ΑΙ ΧΕΙΡΕΣ ΥΜΩΝ ΟΤΙ ΕΣΤΙΝ ΜΙΣΘΟΣ ΤΗ ΕΡΓΑΣΙΑ ΥΜΩΝ

8 ΚΑΙ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΤΗΝ ΠΡΟΦΗΤΕΙΑΝ ΑΔΑΔ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΚΑΙ ΕΞΕΒΑΛΕΝ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΠΟ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΑΠΟ ΤΩΝ ΠΟΛΕΩΝ ΩΝ ΚΑΤΕΣΧΕΝ ΕΝ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ ΕΝΕΚΑΙΝΙΣΕΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ Ο ΗΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΝΑΟΥ ΚΥΡΙΟΥ

9 ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΕΝ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΤΟΥΣ ΠΡΟΣΗΛΥΤΟΥΣ ΤΟΥΣ ΠΑΡΟΙΚΟΥΝΤΑΣ ΜΕΤ' ΑΥΤΟΥ ΑΠΟ ΕΦΡΑΙΜ ΚΑΙ ΑΠΟ ΜΑΝΑΣΣΗ ΚΑΙ ΑΠΟ ΣΥΜΕΩΝ ΟΤΙ ΠΡΟΣΕΤΕΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΠΟΛΛΟΙ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΤΩ ΙΔΕΙΝ ΑΥΤΟΥΣ ΟΤΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ

10 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΤΡΙΤΩ ΕΝ ΤΩ ΠΕΝΤΕΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΣΑ

11 ΚΑΙ ΕΘΥΣΕΝ ΤΩ ΚΥΡΙΩ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΑΠΟ ΤΩΝ ΣΚΥΛΩΝ ΩΝ ΗΝΕΓΚΑΝ ΜΟΣΧΟΥΣ ΕΠΤΑΚΟΣΙΟΥΣ ΚΑΙ ΠΡΟΒΑΤΑ ΕΠΤΑΚΙΣΧΙΛΙΑ

12 ΚΑΙ ΔΙΗΛΘΕΝ ΕΝ ΔΙΑΘΗΚΗ ΖΗΤΗΣΑΙ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ

13 ΚΑΙ ΠΑΣ ΟΣ ΕΑΝ ΜΗ ΕΚΖΗΤΗΣΗ ΚΥΡΙΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΑΠΟΘΑΝΕΙΤΑΙ ΑΠΟ ΝΕΩΤΕΡΟΥ ΕΩΣ ΠΡΕΣΒΥΤΕΡΟΥ ΑΠΟ ΑΝΔΡΟΣ ΕΩΣ ΓΥΝΑΙΚΟΣ

14 ΚΑΙ ΩΜΟΣΑΝ ΕΝ ΤΩ ΚΥΡΙΩ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΕΝ ΚΕΡΑΤΙΝΑΙΣ

15 ΚΑΙ ΗΥΦΡΑΝΘΗΣΑΝ ΠΑΣ ΙΟΥΔΑ ΠΕΡΙ ΤΟΥ ΟΡΚΟΥ ΟΤΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΩΜΟΣΑΝ ΚΑΙ ΕΝ ΠΑΣΗ ΘΕΛΗΣΕΙ ΕΖΗΤΗΣΑΝ ΑΥΤΟΝ ΚΑΙ ΕΥΡΕΘΗ ΑΥΤΟΙΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΑΥΤΟΙΣ ΚΥΡΙΟΣ ΚΥΚΛΟΘΕΝ

16 ΚΑΙ ΤΗΝ ΜΑΑΧΑ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΜΕΤΕΣΤΗΣΕΝ ΤΟΥ ΜΗ ΕΙΝΑΙ ΤΗ ΑΣΤΑΡΤΗ ΛΕΙΤΟΥΡΓΟΥΣΑΝ ΚΑΙ ΚΑΤΕΚΟΨΕΝ ΤΟ ΕΙΔΩΛΟΝ ΚΑΙ ΚΑΤΕΚΑΥΣΕΝ ΕΝ ΧΕΙΜΑΡΡΩ ΚΕΔΡΩΝ

17 ΠΛΗΝ ΤΑ ΥΨΗΛΑ ΟΥΚ ΑΠΕΣΤΗΣΑΝ ΕΤΙ ΥΠΗΡΧΕΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΑΛΛ' Η ΚΑΡΔΙΑ ΑΣΑ ΕΓΕΝΕΤΟ ΠΛΗΡΗΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΥΤΟΥ

18 ΚΑΙ ΕΙΣΗΝΕΓΚΕΝ ΤΑ ΑΓΙΑ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΑΓΙΑ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΣΚΕΥΗ

19 ΚΑΙ ΠΟΛΕΜΟΣ ΟΥΚ ΗΝ ΜΕΤ' ΑΥΤΟΥ ΕΩΣ ΤΟΥ ΠΕΜΠΤΟΥ ΚΑΙ ΤΡΙΑΚΟΣΤΟΥ ΕΤΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΣΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 16

1 ΚΑΙ ΕΝ ΤΩ ΟΓΔΟΩ ΚΑΙ ΤΡΙΑΚΟΣΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΣΑ ΑΝΕΒΗ ΒΑΑΣΑ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΡΑΜΑ ΤΟΥ ΜΗ ΔΟΥΝΑΙ ΕΞΟΔΟΝ ΚΑΙ ΕΙΣΟΔΟΝ ΤΩ ΑΣΑ ΒΑΣΙΛΕΙ ΙΟΥΔΑ

2 ΚΑΙ ΕΛΑΒΕΝ ΑΣΑ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΚ ΘΗΣΑΥΡΩΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΔΕΡ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΕΝ ΔΑΜΑΣΚΩ ΛΕΓΩΝ

3 ΔΙΑΘΟΥ ΔΙΑΘΗΚΗΝ ΑΝΑ ΜΕΣΟΝ ΕΜΟΥ ΚΑΙ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΙΔΟΥ ΑΠΕΣΤΑΛΚΑ ΣΟΙ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΔΕΥΡΟ ΚΑΙ ΔΙΑΣΚΕΔΑΣΟΝ ΑΠ' ΕΜΟΥ ΤΟΝ ΒΑΑΣΑ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΛΘΕΤΩ ΑΠ' ΕΜΟΥ

4 ΚΑΙ ΗΚΟΥΣΕΝ ΥΙΟΣ ΑΔΕΡ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΣΑ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΕΠΙ

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ΤΑΣ ΠΟΛΕΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΙΩΝ ΚΑΙ ΤΗΝ ΔΑΝ ΚΑΙ ΤΗΝ ΑΒΕΛΜΑΙΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΕΡΙΧΩΡΟΥΣ ΝΕΦΘΑΛΙ

5 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΒΑΑΣΑ ΑΠΕΛΙΠΕΝ ΤΟΥ ΜΗΚΕΤΙ ΟΙΚΟΔΟΜΕΙΝ ΤΗΝ ΡΑΜΑ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ

6 ΚΑΙ ΑΣΑ Ο ΒΑΣΙΛΕΥΣ ΕΛΑΒΕΝ ΠΑΝΤΑ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΛΙΘΟΥΣ ΤΗΣ ΡΑΜΑ ΚΑΙ ΤΑ ΞΥΛΑ ΑΥΤΗΣ Α ΩΚΟΔΟΜΗΣΕΝ ΒΑΑΣΑ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΑΥΤΟΙΣ ΤΗΝ ΓΑΒΑΕ ΚΑΙ ΤΗΝ ΜΑΣΦΑ

7 ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΗΛΘΕΝ ΑΝΑΝΙ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΑΣΑ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΝ ΤΩ ΠΕΠΟΙΘΕΝΑΙ ΣΕ ΕΠΙ ΒΑΣΙΛΕΑ ΣΥΡΙΑΣ ΚΑΙ ΜΗ ΠΕΠΟΙΘΕΝΑΙ ΣΕ ΕΠΙ ΚΥΡΙΟΝ ΘΕΟΝ ΣΟΥ ΔΙΑ ΤΟΥΤΟ ΕΣΩΘΗ ΔΥΝΑΜΙΣ ΣΥΡΙΑΣ ΑΠΟ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ

8 ΟΥΧ ΟΙ ΑΙΘΙΟΠΕΣ ΚΑΙ ΛΙΒΥΕΣ ΗΣΑΝ ΕΙΣ ΔΥΝΑΜΙΝ ΠΟΛΛΗΝ ΕΙΣ ΘΑΡΣΟΣ ΕΙΣ ΙΠΠΕΙΣ ΕΙΣ ΠΛΗΘΟΣ ΣΦΟΔΡΑ ΚΑΙ ΕΝ ΤΩ ΠΕΠΟΙΘΕΝΑΙ ΣΕ ΕΠΙ ΚΥΡΙΟΝ ΠΑΡΕΔΩΚΕΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ

9 ΟΤΙ ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΙΒΛΕΠΟΥΣΙΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΚΑΤΙΣΧΥΣΑΙ ΕΝ ΠΑΣΗ ΚΑΡΔΙΑ ΠΛΗΡΕΙ ΠΡΟΣ ΑΥΤΟΝ ΗΓΝΟΗΚΑΣ ΕΠΙ ΤΟΥΤΩ ΑΠΟ ΤΟΥ ΝΥΝ ΕΣΤΑΙ ΜΕΤΑ ΣΟΥ ΠΟΛΕΜΟΣ

10 ΚΑΙ ΕΘΥΜΩΘΗ ΑΣΑ ΤΩ ΠΡΟΦΗΤΗ ΚΑΙ ΠΑΡΕΘΕΤΟ ΑΥΤΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΟΤΙ ΩΡΓΙΣΘΗ ΕΠΙ ΤΟΥΤΩ ΚΑΙ ΕΛΥΜΗΝΑΤΟ ΑΣΑ ΕΝ ΤΩ ΛΑΩ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ

11 ΚΑΙ ΙΔΟΥ ΟΙ ΛΟΓΟΙ ΑΣΑ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΓΕΓΡΑΜΜΕΝΟΙ ΕΝ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ

12 ΚΑΙ ΕΜΑΛΑΚΙΣΘΗ ΑΣΑ ΕΝ ΤΩ ΕΝΑΤΩ ΚΑΙ ΤΡΙΑΚΟΣΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΤΟΥΣ ΠΟΔΑΣ ΕΩΣ ΣΦΟΔΡΑ ΕΜΑΛΑΚΙΣΘΗ ΚΑΙ ΕΝ ΤΗ ΜΑΛΑΚΙΑ ΑΥΤΟΥ ΟΥΚ ΕΖΗΤΗΣΕΝ ΚΥΡΙΟΝ ΑΛΛΑ ΤΟΥΣ ΙΑΤΡΟΥΣ

13 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΣΑ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΕΝ ΤΩ ΕΝΑΤΩ ΚΑΙ ΤΡΙΑΚΟΣΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ

14 ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΤΩ ΜΝΗΜΑΤΙ Ω ΩΡΥΞΕΝ ΕΑΥΤΩ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΚΟΙΜΙΣΑΝ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΚΑΙ ΕΠΛΗΣΑΝ ΑΡΩΜΑΤΩΝ ΚΑΙ ΓΕΝΗ ΜΥΡΩΝ ΜΥΡΕΨΩΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΑΥΤΩ ΕΚΦΟΡΑΝ ΜΕΓΑΛΗΝ ΕΩΣ ΣΦΟΔΡΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 17

1 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΣΑΦΑΤ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΙΩΣΑΦΑΤ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΔΩΚΕΝ ΔΥΝΑΜΙΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΤΑΙΣ ΟΧΥΡΑΙΣ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΗΓΟΥΜΕΝΟΥΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΕΦΡΑΙΜ ΑΣ ΠΡΟΚΑΤΕΛΑΒΕΤΟ ΑΣΑ Ο ΠΑΤΗΡ ΑΥΤΟΥ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΚΥΡΙΟΣ ΜΕΤΑ ΙΩΣΑΦΑΤ ΟΤΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΟΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΤΑΙΣ ΠΡΩΤΑΙΣ ΚΑΙ ΟΥΚ ΕΞΕΖΗΤΗΣΕΝ ΤΑ ΕΙΔΩΛΑ

4 ΑΛΛΑ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΞΕΖΗΤΗΣΕΝ ΚΑΙ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΠΟΡΕΥΘΗ ΚΑΙ ΟΥΧ ΩΣ ΤΟΥ ΙΣΡΑΗΛ ΤΑ ΕΡΓΑ

5 ΚΑΙ ΚΑΤΗΥΘΥΝΕΝ ΚΥΡΙΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΠΑΣ ΙΟΥΔΑ ΔΩΡΑ ΤΩ ΙΩΣΑΦΑΤ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩ ΠΛΟΥΤΟΣ ΚΑΙ ΔΟΞΑ ΠΟΛΛΗ

6 ΚΑΙ ΥΨΩΘΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΝ ΟΔΩ ΚΥΡΙΟΥ ΚΑΙ ΕΤΙ ΕΞΗΡΕΝ ΤΑ ΥΨΗΛΑ ΚΑΙ ΤΑ ΑΛΣΗ ΑΠΟ ΤΗΣ ΓΗΣ ΙΟΥΔΑ

7 ΚΑΙ ΕΝ ΤΩ ΤΡΙΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΔΥΝΑΤΩΝ ΤΟΝ ΑΒΔΙΑΝ ΚΑΙ ΖΑΧΑΡΙΑΝ ΚΑΙ ΝΑΘΑΝΑΗΛ ΚΑΙ ΜΙΧΑΙΑΝ ΔΙΔΑΣΚΕΙΝ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ

8 ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΟΙ ΛΕΥΙΤΑΙ ΣΑΜΟΥΙΑΣ ΚΑΙ ΝΑΘΑΝΙΑΣ ΚΑΙ ΖΑΒΔΙΑΣ ΚΑΙ ΑΣΙΗΛ ΚΑΙ ΣΕΜΙΡΑΜΩΘ ΚΑΙ ΙΩΝΑΘΑΝ ΚΑΙ ΑΔΩΝΙΑΣ ΚΑΙ ΤΩΒΙΑΣ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΕΛΙΣΑΜΑ ΚΑΙ ΙΩΡΑΜ ΟΙ ΙΕΡΕΙΣ

9 ΚΑΙ ΕΔΙΔΑΣΚΟΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΒΥΒΛΟΣ ΝΟΜΟΥ ΚΥΡΙΟΥ ΚΑΙ ΔΙΗΛΘΟΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΔΙΔΑΣΚΟΝ ΤΟΝ ΛΑΟΝ

10 ΚΑΙ ΕΓΕΝΕΤΟ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠΙ ΠΑΣΑΙΣ ΤΑΙΣ ΒΑΣΙΛΕΙΑΙΣ ΤΗΣ ΓΗΣ ΤΑΙΣ ΚΥΚΛΩ ΙΟΥΔΑ ΚΑΙ ΟΥΚ ΕΠΟΛΕΜΟΥΝ ΠΡΟΣ ΙΩΣΑΦΑΤ

11 ΚΑΙ ΑΠΟ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΕΦΕΡΟΝ ΤΩ ΙΩΣΑΦΑΤ ΔΩΡΑ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΔΟΜΑΤΑ ΚΑΙ ΟΙ ΑΡΑΒΕΣ ΕΦΕΡΟΝ ΑΥΤΩ ΚΡΙΟΥΣ ΠΡΟΒΑΤΩΝ ΕΠΤΑΚΙΣΧΙΛΙΟΥΣ ΕΠΤΑΚΟΣΙΟΥΣ

12 ΚΑΙ ΗΝ ΙΩΣΑΦΑΤ ΠΟΡΕΥΟΜΕΝΟΣ ΜΕΙΖΩΝ ΕΩΣ ΕΙΣ ΥΨΟΣ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΟΙΚΗΣΕΙΣ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ ΠΟΛΕΙΣ ΟΧΥΡΑΣ

13 ΚΑΙ ΕΡΓΑ ΠΟΛΛΑ ΕΓΕΝΕΤΟ ΑΥΤΩ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ ΑΝΔΡΕΣ ΠΟΛΕΜΙΣΤΑΙ ΔΥΝΑΤΟΙ ΙΣΧΥΟΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

14 ΚΑΙ ΟΥΤΟΣ ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΤΩ ΙΟΥΔΑ ΧΙΛΙΑΡΧΟΙ ΕΔΝΑΣ Ο ΑΡΧΩΝ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΥΙΟΙ ΔΥΝΑΤΟΙ ΔΥΝΑΜΕΩΣ ΤΡΙΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ

15 ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΙΩΑΝΑΝ Ο ΗΓΟΥΜΕΝΟΣ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΔΙΑΚΟΣΙΑΙ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ

16 ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΑΜΑΣΙΑΣ Ο ΤΟΥ ΖΑΧΡΙ Ο ΠΡΟΘΥΜΟΥΜΕΝΟΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΔΙΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ ΔΥΝΑΤΟΙ ΔΥΝΑΜΕΩΣ

17 ΚΑΙ ΕΚ ΤΟΥ ΒΕΝΙΑΜΙΝ ΔΥΝΑΤΟΣ ΔΥΝΑΜΕΩΣ ΕΛΙΑΔΑ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΤΟΞΟΤΑΙ ΚΑΙ ΠΕΛΤΑΣΤΑΙ ΔΙΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ

18 ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΙΩΖΑΒΑΔ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΧΙΛΙΑΔΕΣ ΔΥΝΑΤΟΙ ΠΟΛΕΜΟΥ

19 ΟΥΤΟΙ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΤΩ ΒΑΣΙΛΕΙ ΕΚΤΟΣ ΩΝ ΕΔΩΚΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΤΑΙΣ ΟΧΥΡΑΙΣ ΕΝ ΠΑΣΗ ΤΗ ΙΟΥΔΑΙΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 18

1 ΚΑΙ ΕΓΕΝΗΘΗ ΤΩ ΙΩΣΑΦΑΤ ΕΤΙ ΠΛΟΥΤΟΣ ΚΑΙ ΔΟΞΑ ΠΟΛΛΗ ΚΑΙ ΕΠΕΓΑΜΒΡΕΥΣΑΤΟ ΕΝ ΟΙΚΩ ΑΧΑΑΒ

2 ΚΑΙ ΚΑΤΕΒΗ ΔΙΑ ΤΕΛΟΥΣ ΕΤΩΝ ΠΡΟΣ ΑΧΑΑΒ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΘΥΣΕΝ ΑΥΤΩ ΑΧΑΑΒ ΠΡΟΒΑΤΑ ΚΑΙ ΜΟΣΧΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΤΩ ΛΑΩ ΤΩ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΗΠΑΤΑ ΑΥΤΟΝ ΤΟΥ ΣΥΝΑΝΑΒΗΝΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΡΑΜΩΘ ΤΗΣ ΓΑΛΑΑΔΙΤΙΔΟΣ

3 ΚΑΙ ΕΙΠΕΝ ΑΧΑΑΒ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΠΟΡΕΥΣΗ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΡΑΜΩΘ ΤΗΣ ΓΑΛΑΑΔΙΤΙΔΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΩΣ ΕΓΩ ΟΥΤΩΣ ΚΑΙ ΣΥ ΩΣ Ο ΛΑΟΣ ΣΟΥ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΜΕΤΑ ΣΟΥ ΕΙΣ ΠΟΛΕΜΟΝ

4 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΖΗΤΗΣΟΝ ΔΗ ΣΗΜΕΡΟΝ ΤΟΝ ΚΥΡΙΟΝ

5 ΚΑΙ ΣΥΝΗΓΑΓΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΤΕΤΡΑΚΟΣΙΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΙ ΠΟΡΕΥΘΩ ΕΙΣ ΡΑΜΩΘ ΓΑΛΑΑΔ ΕΙΣ ΠΟΛΕΜΟΝ Η ΕΠΙΣΧΩ ΚΑΙ ΕΙΠΑΝ ΑΝΑΒΑΙΝΕ ΚΑΙ ΔΩΣΕΙ Ο ΘΕΟΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

6 ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΟΥΚ ΕΣΤΙΝ ΩΔΕ ΠΡΟΦΗΤΗΣ ΤΟΥ ΚΥΡΙΟΥ ΕΤΙ ΚΑΙ ΕΠΙΖΗΤΗΣΟΜΕΝ ΠΑΡ' ΑΥΤΟΥ

7 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΕΤΙ ΑΝΗΡ ΕΙΣ ΤΟΥ ΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΔΙ' ΑΥΤΟΥ ΚΑΙ ΕΓΩ ΕΜΙΣΗΣΑ ΑΥΤΟΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΦΗΤΕΥΩΝ ΠΕΡΙ ΕΜΟΥ ΕΙΣ ΑΓΑΘΑ ΟΤΙ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΑΥΤΟΥ ΕΙΣ ΚΑΚΑ ΟΥΤΟΣ ΜΙΧΑΙΑΣ ΥΙΟΣ ΙΕΜΛΑ ΚΑΙ ΕΙΠΕΝ ΙΩΣΑΦΑΤ ΜΗ ΛΑΛΕΙΤΩ Ο ΒΑΣΙΛΕΥΣ ΟΥΤΩΣ

8 ΚΑΙ ΕΚΑΛΕΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΥΝΟΥΧΟΝ ΕΝΑ ΚΑΙ ΕΙΠΕΝ ΤΑΧΟΣ ΜΙΧΑΙΑΝ ΥΙΟΝ ΙΕΜΛΑ

9 ΚΑΙ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΚΑΘΗΜΕΝΟΙ ΕΚΑΣΤΟΣ ΕΠΙ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΔΕΔΥΜΕΝΟΙ ΣΤΟΛΑΣ ΚΑΘΗΜΕΝΟΙ ΕΝ ΤΩ ΕΥΡΥΧΩΡΩ ΘΥΡΑΣ ΠΥΛΗΣ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΠΡΟΦΗΤΕΥΟΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ

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10 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΣΕΔΕΚΙΑΣ ΥΙΟΣ ΧΑΝΑΝΑ ΚΕΡΑΤΑ ΣΙΔΗΡΑ ΚΑΙ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝ ΤΟΥΤΟΙΣ ΚΕΡΑΤΙΕΙΣ ΤΗΝ ΣΥΡΙΑΝ ΕΩΣ ΑΝ ΣΥΝΤΕΛΕΣΘΗ

11 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΡΟΦΗΤΑΙ ΕΠΡΟΦΗΤΕΥΟΝ ΟΥΤΩΣ ΛΕΓΟΝΤΕΣ ΑΝΑΒΑΙΝΕ ΕΙΣ ΡΑΜΩΘ ΓΑΛΑΑΔ ΚΑΙ ΕΥΟΔΩΘΗΣΗ ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

12 ΚΑΙ Ο ΑΓΓΕΛΟΣ Ο ΠΟΡΕΥΘΕΙΣ ΤΟΥ ΚΑΛΕΣΑΙ ΤΟΝ ΜΙΧΑΙΑΝ ΕΛΑΛΗΣΕΝ ΑΥΤΩ ΛΕΓΩΝ ΙΔΟΥ ΕΛΑΛΗΣΑΝ ΟΙ ΠΡΟΦΗΤΑΙ ΕΝ ΣΤΟΜΑΤΙ ΕΝΙ ΑΓΑΘΑ ΠΕΡΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΣΤΩΣΑΝ ΔΗ ΟΙ ΛΟΓΟΙ ΣΟΥ ΩΣ ΕΝΟΣ ΑΥΤΩΝ ΚΑΙ ΛΑΛΗΣΕΙΣ ΑΓΑΘΑ

13 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΖΗ ΚΥΡΙΟΣ ΟΤΙ Ο ΕΑΝ ΕΙΠΗ Ο ΘΕΟΣ ΠΡΟΣ ΜΕ ΑΥΤΟ ΛΑΛΗΣΩ

14 ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΜΙΧΑΙΑ ΕΙ ΠΟΡΕΥΘΩ ΕΙΣ ΡΑΜΩΘ ΓΑΛΑΑΔ ΕΙΣ ΠΟΛΕΜΟΝ Η ΕΠΙΣΧΩ ΚΑΙ ΕΙΠΕΝ ΑΝΑΒΑΙΝΕ ΚΑΙ ΕΥΟΔΩΣΕΙΣ ΚΑΙ ΔΟΘΗΣΟΝΤΑΙ ΕΙΣ ΧΕΙΡΑΣ ΥΜΩΝ

15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΠΟΣΑΚΙΣ ΟΡΚΙΖΩ ΣΕ ΙΝΑ ΜΗ ΛΑΛΗΣΗΣ ΠΡΟΣ ΜΕ ΠΛΗΝ ΑΛΗΘΕΙΑΝ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

16 ΚΑΙ ΕΙΠΕΝ ΕΙΔΟΝ ΤΟΝ ΙΣΡΑΗΛ ΔΙΕΣΠΑΡΜΕΝΟΥΣ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΩΣ ΠΡΟΒΑΤΑ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΠΟΙΜΗΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥΚ ΕΧΟΥΣΙΝ ΗΓΟΥΜΕΝΟΝ ΑΝΑΣΤΡΕ-ΦΕΤΩΣΑΝ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΝ ΕΙΡΗΝΗ

17 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΟΥΚ ΕΙΠΑ ΣΟΙ ΟΤΙ ΟΥ ΠΡΟΦΗΤΕΥΕΙ ΠΕΡΙ ΕΜΟΥ ΑΓΑΘΑ ΑΛΛ' Η ΚΑΚΑ

18 ΚΑΙ ΕΙΠΕΝ ΟΥΧ ΟΥΤΩΣ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΕΙΔΟΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑ ΔΥΝΑΜΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣΤΗΚΕΙ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΞ ΑΡΙΣΤΕΡΩΝ ΑΥΤΟΥ

19 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΙΣ ΑΠΑΤΗΣΕΙ ΤΟΝ ΑΧΑΑΒ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΚΑΙ ΠΕΣΕΙΤΑΙ ΕΝ ΡΑΜΩΘ ΓΑΛΑΑΔ ΚΑΙ ΕΙΠΕΝ ΟΥΤΟΣ ΟΥΤΩΣ ΚΑΙ ΟΥΤΟΣ ΕΙΠΕΝ ΟΥΤΩΣ

20 ΚΑΙ ΕΞΗΛΘΕΝ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΕΣΤΗ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΕΓΩ ΑΠΑΤΗΣΩ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΝ ΤΙΝΙ

21 ΚΑΙ ΕΙΠΕΝ ΕΞΕΛΕΥΣΟΜΑΙ ΚΑΙ ΕΣΟΜΑΙ ΠΝΕΥΜΑ ΨΕΥΔΕΣ ΕΝ ΣΤΟΜΑΤΙ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΠΑΤΗΣΕΙΣ ΚΑΙ ΔΥΝΗΣΗ ΕΞΕΛΘΕ ΚΑΙ ΠΟΙΗΣΟΝ ΟΥΤΩΣ

22 ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΠΝΕΥΜΑ ΨΕΥΔΕΣ ΕΝ ΣΤΟΜΑΤΙ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΣΟΥ ΤΟΥΤΩΝ ΚΑΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΕΠΙ ΣΕ ΚΑΚΑ

23 ΚΑΙ ΗΓΓΙΣΕΝ ΣΕΔΕΚΙΑΣ ΥΙΟΣ ΧΑΝΑΝΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΜΙΧΑΙΑΝ ΕΠΙ ΤΗΝ ΣΙΑΓΟΝΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΟΙΑ ΤΗ ΟΔΩ ΠΑΡΗΛΘΕΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΠΑΡ' ΕΜΟΥ ΤΟΥ ΛΑΛΗΣΑΙ ΠΡΟΣ ΣΕ

24 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΙΔΟΥ ΟΨΗ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΝ Η ΕΙΣΕΛΕΥΣΗ ΤΑΜΙΕΙΟΝ ΕΚ ΤΑΜΙΕΙΟΥ ΤΟΥ ΚΑΤΑΚΡΥΒΗΝΑΙ

25 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΛΑΒΕΤΕ ΤΟΝ ΜΙΧΑΙΑΝ ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΠΡΟΣ ΕΜΗΡ ΑΡΧΟΝΤΑ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΠΡΟΣ ΙΩΑΣ ΑΡΧΟΝΤΑ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

26 ΚΑΙ ΕΡΕΙΣ ΟΥΤΩΣ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΠΟΘΕΣΘΕ ΤΟΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΦΥΛΑΚΗΣ ΚΑΙ ΕΣΘΙΕΤΩ ΑΡΤΟΝ ΘΛΙΨΕΩΣ ΚΑΙ ΥΔΩΡ ΘΛΙΨΕΩΣ ΕΩΣ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΜΕ ΕΝ ΕΙΡΗΝΗ

27 ΚΑΙ ΕΙΠΕΝ ΜΙΧΑΙΑΣ ΕΑΝ ΕΠΙΣΤΡΕΦΩΝ ΕΠΙΣΤΡΕΨΗΣ ΕΝ ΕΙΡΗΝΗ ΟΥΚ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΕΜΟΙ ΑΚΟΥΣΑΤΕ ΛΑΟΙ ΠΑΝΤΕΣ

28 ΚΑΙ ΑΝΕΒΗ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΙΣ ΡΑΜΩΘ ΓΑΛΑΑΔ

29 ΚΑΙ ΕΙΠΕΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΙΩΣΑΦΑΤ ΚΑΤΑΚΑΛΥΨΟΜΑΙ ΚΑΙ ΕΙΣΕΛΕΥΣΟΜΑΙ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΚΑΙ ΣΥ ΕΝΔΥΣΑΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΜΟΥ ΚΑΙ ΣΥΝΕΚΑΛΥΨΑΤΟ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ

30 ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΥΡΙΑΣ ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΤΩΝ ΑΡΜΑΤΩΝ ΤΟΙΣ ΜΕΤ' ΑΥΤΟΥ ΛΕΓΩΝ ΜΗ ΠΟΛΕΜΕΙΤΕ ΤΟΝ ΜΙΚΡΟΝ ΚΑΙ ΤΟΝ ΜΕΓΑΝ ΑΛΛ' Η ΤΟΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΜΟΝΟΝ

31 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΑΡΜΑΤΩΝ ΤΟΝ ΙΩΣΑΦΑΤ ΚΑΙ ΑΥΤΟΙ ΕΙΠΑΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΣΤΙΝ ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΑΥΤΟΝ ΤΟΥ ΠΟΛΕΜΕΙΝ ΚΑΙ ΕΒΟΗΣΕΝ ΙΩΣΑΦΑΤ ΚΑΙ ΚΥΡΙΟΣ ΕΣΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΑΠ' ΑΥΤΟΥ

32 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΙΔΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΑΡΜΑΤΩΝ ΟΤΙ ΟΥΚ ΗΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΑΠ' ΑΥΤΟΥ

33 ΚΑΙ ΑΝΗΡ ΕΝΕΤΕΙΝΕΝ ΤΟΞΟΝ ΕΥΣΤΟΧΩΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΝΕΥΜΟΝΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΩΡΑΚΟΣ ΚΑΙ ΕΙΠΕΝ ΤΩ ΗΝΙΟΧΩ ΕΠΙΣΤΡΕΦΕ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΕΞΑΓΑΓΕ ΜΕ ΕΚ ΤΟΥ ΠΟΛΕΜΟΥ ΟΤΙ ΕΠΟΝΕΣΑ

34 ΚΑΙ ΕΤΡΟΠΩΘΗ Ο ΠΟΛΕΜΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΗΝ ΕΣΤΗΚΩΣ ΕΠΙ ΤΟΥ ΑΡΜΑΤΟΣ ΕΩΣ ΕΣΠΕΡΑΣ ΕΞ ΕΝΑΝΤΙΑΣ ΣΥΡΙΑΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΔΥΝΟΝΤΟΣ ΤΟΥ ΗΛΙΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 19

1 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΕΝ ΕΙΡΗΝΗ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΥ ΙΟΥ Ο ΤΟΥ ΑΝΑΝΙ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΒΑΣΙΛΕΥ ΙΩΣΑΦΑΤ ΕΙ ΑΜΑΡΤΩΛΩ ΣΥ ΒΟΗΘΕΙΣ Η ΜΙΣΟΥΜΕΝΩ ΥΠΟ ΚΥΡΙΟΥ ΦΙΛΙΑΖΕΙΣ ΔΙΑ ΤΟΥΤΟ ΕΓΕΝΕΤΟ ΕΠΙ ΣΕ ΟΡΓΗ ΠΑΡΑ ΚΥΡΙΟΥ

3 ΑΛΛ' Η ΛΟΓΟΙ ΑΓΑΘΟΙ ΗΥΡΕΘΗΣΑΝ ΕΝ ΣΟΙ ΟΤΙ ΕΞΗΡΑΣ ΤΑ ΑΛΣΗ ΑΠΟ ΤΗΣ ΓΗΣ ΙΟΥΔΑ ΚΑΙ ΚΑΤΗΥΘΥΝΑΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ

4 ΚΑΙ ΚΑΤΩΚΗΣΕΝ ΙΩΣΑΦΑΤ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΛΙΝ ΕΞΗΛΘΕΝ ΕΙΣ ΤΟΝ ΛΑΟΝ ΑΠΟ ΒΗΡΣΑΒΕΕ ΕΩΣ ΟΡΟΥΣ ΕΦΡΑΙΜ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΑΥΤΟΥΣ ΕΠΙ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

5 ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΚΡΙΤΑΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΤΑΙΣ ΟΧΥΡΑΙΣ ΕΝ ΠΟΛΕΙ ΚΑΙ ΠΟΛΕΙ

6 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΚΡΙΤΑΙΣ ΙΔΕΤΕ ΤΙ ΥΜΕΙΣ ΠΟΙΕΙΤΕ ΟΤΙ ΟΥΚ ΑΝΘΡΩΠΩ ΥΜΕΙΣ ΚΡΙΝΕΤΕ ΑΛΛ' Η ΤΩ ΚΥΡΙΩ ΚΑΙ ΜΕΘ' ΥΜΩΝ ΛΟΓΟΙ ΤΗΣ ΚΡΙΣΕΩΣ

7 ΚΑΙ ΝΥΝ ΓΕΝΕΣΘΩ ΦΟΒΟΣ ΚΥΡΙΟΥ ΕΦ' ΥΜΑΣ ΚΑΙ ΦΥΛΑΣΣΕΤΕ ΚΑΙ ΠΟΙΗΣΕΤΕ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΜΕΤΑ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΑΔΙΚΙΑ ΟΥΔΕ ΘΑΥΜΑΣΑΙ ΠΡΟΣΩΠΟΝ ΟΥΔΕ ΛΑΒΕΙΝ ΔΩΡΑ

8 ΚΑΙ ΓΑΡ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΕΣΤΗΣΕΝ ΙΩΣΑΦΑΤ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΤΩΝ ΠΑΤΡΙΑΡΧΩΝ ΙΣΡΑΗΛ ΕΙΣ ΚΡΙΣΙΝ ΚΥΡΙΟΥ ΚΑΙ ΚΡΙΝΕΙΝ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΩΝ ΟΥΤΩΣ ΠΟΙΗΣΕΤΕ ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΝ ΠΛΗΡΕΙ ΚΑΡΔΙΑ

10 ΠΑΣ ΑΝΗΡ ΚΡΙΣΙΝ ΤΗΝ ΕΛΘΟΥΣΑΝ ΕΦ' ΥΜΑΣ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΑΝΑ ΜΕΣΟΝ ΑΙΜΑΤΟΣ ΑΙΜΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΑΙ ΕΝΤΟΛΗΣ ΚΑΙ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΚΡΙΜΑΤΑ ΚΑΙ ΔΙΑΣΤΕΛΕΙΣΘΕ ΑΥΤΟΙΣ ΚΑΙ ΟΥΧ ΑΜΑΡΤΗΣΟΝΤΑΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΦ' ΥΜΑΣ ΟΡΓΗ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΟΥΤΩΣ ΠΟΙΗΣΕΤΕ ΚΑΙ ΟΥΧ ΑΜΑΡΤΗΣΕΣΘΕ

11 ΚΑΙ ΙΔΟΥ ΑΜΑΡΙΑΣ Ο ΙΕΡΕΥΣ ΗΓΟΥΜΕΝΟΣ ΕΦ' ΥΜΑΣ ΕΙΣ ΠΑΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΚΑΙ ΖΑΒΔΙΑΣ ΥΙΟΣ ΙΣΜΑΗΛ Ο ΗΓΟΥΜΕΝΟΣ ΕΙΣ ΟΙΚΟΝ ΙΟΥΔΑ ΠΡΟΣ ΠΑΝ ΛΟΓΟΝ ΒΑΣΙΛΕΩΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΙΣΧΥΣΑΤΕ ΚΑΙ ΠΟΙΗΣΑΤΕ ΚΑΙ ΕΣΤΑΙ ΚΥΡΙΟΣ ΜΕΤΑ ΤΟΥ ΑΓΑΘΟΥ

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2 PARALIPOMENON (2 CHRONICLES) CHAPTER 20

1 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΗΛΘΟΝ ΟΙ ΥΙΟΙ ΜΩΑΒ ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΕΚ ΤΩΝ ΜΙΝΑΙΩΝ ΠΡΟΣ ΙΩΣΑΦΑΤ ΕΙΣ ΠΟΛΕΜΟΝ

2 ΚΑΙ ΗΛΘΟΝ ΚΑΙ ΥΠΕΔΕΙΞΑΝ ΤΩ ΙΩΣΑΦΑΤ ΛΕΓΟΝΤΕΣ ΗΚΕΙ ΕΠΙ ΣΕ ΠΛΗΘΟΣ ΠΟΛΥ ΕΚ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΑΠΟ ΣΥΡΙΑΣ ΚΑΙ ΙΔΟΥ ΕΙΣΙΝ ΕΝ ΑΣΑΣΑΝΘΑΜΑΡ ΑΥΤΗ ΕΣΤΙΝ ΕΝΓΑΔΔΙ

3 ΚΑΙ ΕΦΟΒΗΘΗ ΚΑΙ ΕΔΩΚΕΝ ΙΩΣΑΦΑΤ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΚΗΡΥΞΕΝ ΝΗΣΤΕΙΑΝ ΕΝ ΠΑΝΤΙ ΙΟΥΔΑ

4 ΚΑΙ ΣΥΝΗΧΘΗ ΙΟΥΔΑΣ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΝ ΙΟΥΔΑ ΗΛΘΟΝ ΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ

5 ΚΑΙ ΑΝΕΣΤΗ ΙΩΣΑΦΑΤ ΕΝ ΕΚΚΛΗΣΙΑ ΙΟΥΔΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΚΑΙΝΗΣ

6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΟΥΧΙ ΣΥ ΕΙ ΘΕΟΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΣΥ ΚΥΡΙΕΥΕΙΣ ΠΑΣΩΝ ΤΩΝ ΒΑΣΙΛΕΙΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΙΣΧΥΣ ΔΥΝΑΣΤΕΙΑΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣ ΣΕ ΑΝΤΙΣΤΗΝΑΙ

7 ΟΥΧΙ ΣΥ ΕΙ Ο ΚΥΡΙΟΣ Ο ΕΞΟΛΕΘΡΕΥΣΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΔΩΚΑΣ ΑΥΤΗΝ ΣΠΕΡΜΑΤΙ ΑΒΡΑΑΜ ΤΩ ΗΓΑΠΗΜΕΝΩ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8 ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΝ ΑΥΤΗ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΕΝ ΑΥΤΗ ΑΓΙΑΣΜΑ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΛΕΓΟΝΤΕΣ

9 ΕΑΝ ΕΠΕΛΘΗ ΕΦ' ΗΜΑΣ ΚΑΚΑ ΡΟΜΦΑΙΑ ΚΡΙΣΙΣ ΘΑΝΑΤΟΣ ΛΙΜΟΣ ΣΤΗΣΟΜΕΘΑ ΕΝΑΝΤΙΟΝ ΤΟΥ ΟΙΚΟΥ ΤΟΥΤΟΥ ΚΑΙ ΕΝΑΝΤΙΟΝ ΣΟΥ ΟΤΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΙ ΤΩ ΟΙΚΩ ΤΟΥΤΩ ΚΑΙ ΒΟΗΣΟΜΕΘΑ ΠΡΟΣ ΣΕ ΑΠΟ ΤΗΣ ΘΛΙΨΕΩΣ ΚΑΙ ΑΚΟΥΣΗ ΚΑΙ ΣΩΣΕΙΣ

10 ΚΑΙ ΝΥΝ ΙΔΟΥ ΥΙΟΙ ΑΜΜΩΝ ΚΑΙ ΜΩΑΒ ΚΑΙ ΟΡΟΣ ΣΗΙΡ ΕΙΣ ΟΥΣ ΟΥΚ ΕΔΩΚΑΣ ΤΩ ΙΣΡΑΗΛ ΔΙΕΛΘΕΙΝ ΔΙ' ΑΥΤΩΝ ΕΞΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΤΙ ΕΞΕΚΛΙΝΑΝ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΞΩΛΕΘΡΕΥΣΑΝ ΑΥΤΟΥΣ

11 ΚΑΙ ΝΥΝ ΙΔΟΥ ΑΥΤΟΙ ΕΠΙΧΕΙΡΟΥΣΙΝ ΕΦ' ΗΜΑΣ ΕΞΕΛΘΕΙΝ ΕΚΒΑΛΕΙΝ ΗΜΑΣ ΑΠΟ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΗΜΩΝ ΗΣ ΕΔΩΚΑΣ ΗΜΙΝ

12 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΟΥ ΚΡΙΝΕΙΣ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΙΣΧΥΣ ΤΟΥ ΑΝΤΙΣΤΗΝΑΙ ΠΡΟΣ ΤΟ ΠΛΗΘΟΣ ΤΟ ΠΟΛΥ ΤΟΥΤΟ ΤΟ ΕΛΘΟΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΟΥΚ ΟΙΔΑΜΕΝ ΤΙ ΠΟΙΗΣΩΜΕΝ ΑΥΤΟΙΣ ΑΛΛ' Η ΕΠΙ ΣΟΙ ΟΙ ΟΦΘΑΛΜΟΙ ΗΜΩΝ

13 ΚΑΙ ΠΑΣ ΙΟΥΔΑΣ ΕΣΤΗΚΩΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΑΥΤΩΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ

14 ΚΑΙ ΤΩ ΟΖΙΗΛ ΤΩ ΤΟΥ ΖΑΧΑΡΙΟΥ ΤΩΝ ΥΙΩΝ ΒΑΝΑΙΟΥ ΤΩΝ ΥΙΩΝ ΕΛΕΗΛ ΤΟΥ ΜΑΝΘΑΝΙΟΥ ΤΟΥ ΛΕΥΙΤΟΥ ΑΠΟ ΤΩΝ ΥΙΩΝ ΑΣΑΦ ΕΓΕΝΕΤΟ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ

15 ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΙΩΣΑΦΑΤ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΥΜΙΝ ΑΥΤΟΙΣ ΜΗ ΦΟΒΕΙΣΘΕ ΜΗΔΕ ΠΤΟΗΘΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΟΧΛΟΥ ΤΟΥ ΠΟΛΛΟΥ ΤΟΥΤΟΥ ΟΤΙ ΟΥΧ ΥΜΙΝ ΕΣΤΙΝ Η ΠΑΡΑΤΑΞΙΣ ΑΛΛ' Η ΤΩ ΘΕΩ

16 ΑΥΡΙΟΝ ΚΑΤΑΒΗΤΕ ΕΠ' ΑΥΤΟΥΣ ΙΔΟΥ ΑΝΑΒΑΙΝΟΥΣΙΝ ΚΑΤΑ ΤΗΝ ΑΝΑΒΑΣΙΝ ΑΣΑΣ ΚΑΙ ΕΥΡΗΣΕΤΕ ΑΥΤΟΥΣ ΕΠ' ΑΚΡΟΥ ΠΟΤΑΜΟΥ ΤΗΣ ΕΡΗΜΟΥ ΙΕΡΙΗΛ

17 ΟΥΧ ΥΜΙΝ ΕΣΤΙΝ ΠΟΛΕΜΗΣΑΙ ΤΑΥΤΑ ΣΥΝΕΤΕ ΚΑΙ ΙΔΕΤΕ ΤΗΝ ΣΩΤΗΡΙΑΝ ΚΥΡΙΟΥ ΜΕΘ' ΥΜΩΝ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΜΗ ΦΟΒΕΙΣΘΕ ΜΗΔΕ ΠΤΟΗΘΗΤΕ ΑΥΡΙΟΝ ΕΞΕΛΘΕΙΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΚΥΡΙΟΣ ΜΕΘ' ΥΜΩΝ

18 ΚΑΙ ΚΥΨΑΣ ΙΩΣΑΦΑΤ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΕΠΕΣΑΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΡΟΣΚΥΝΗΣΑΙ ΚΥΡΙΩ

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20 ΚΑΙ ΩΡΘΡΙΣΑΝ ΠΡΩΙ ΚΑΙ ΕΞΗΛΘΟΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΘΕΚΩΕ ΚΑΙ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΕΣΤΗ ΙΩΣΑΦΑΤ ΚΑΙ ΕΒΟΗΣΕΝ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΜΠΙΣΤΕΥΣΑΤΕ ΕΝ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΚΑΙ ΕΜΠΙΣΤΕΥΘΗΣΕΣΘΕ ΕΜΠΙΣΤΕΥΣΑΤΕ ΕΝ ΠΡΟΦΗΤΗ ΑΥΤΟΥ ΚΑΙ ΕΥΟΔΩΘΗΣΕΣΘΕ

21 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ ΜΕΤΑ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΣΤΗΣΕΝ ΨΑΛΤΩΔΟΥΣ ΚΑΙ ΑΙΝΟΥΝΤΑΣ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΚΑΙ ΑΙΝΕΙΝ ΤΑ ΑΓΙΑ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΛΕΓΟΝ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

22 ΚΑΙ ΕΝ ΤΩ ΑΡΞΑΣΘΑΙ ΤΗΣ ΑΙΝΕΣΕΩΣ ΑΥΤΟΥ ΤΗΣ ΕΞΟΜΟΛΟΓΗΣΕΩΣ ΕΔΩΚΕΝ ΚΥΡΙΟΣ ΠΟΛΕΜΕΙΝ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΕΠΙ ΜΩΑΒ ΚΑΙ ΟΡΟΣ ΣΗΙΡ ΤΟΥΣ ΕΞΕΛΘΟΝΤΑΣ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΕΤΡΟΠΩΘΗΣΑΝ

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24 ΚΑΙ ΙΟΥΔΑΣ ΗΛΘΕΝ ΕΠΙ ΤΗΝ ΣΚΟΠΙΑΝ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΕΠΕΒΛΕΨΕΝ ΚΑΙ ΕΙΔΕΝ ΤΟ ΠΛΗΘΟΣ ΚΑΙ ΙΔΟΥ ΠΑΝΤΕΣ ΝΕΚΡΟΙ ΠΕΠΤΩΚΟΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥΚ ΗΝ ΣΩΖΟΜΕΝΟΣ

25 ΚΑΙ ΗΛΘΕΝ ΙΩΣΑΦΑΤ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΣΚΥΛΕΥΣΑΙ ΤΑ ΣΚΥΛΑ ΑΥΤΩΝ ΚΑΙ ΕΥΡΟΝ ΚΤΗΝΗ ΠΟΛΛΑ ΚΑΙ ΑΠΟΣΚΕΥΗΝ ΚΑΙ ΣΚΥΛΑ ΚΑΙ ΣΚΕΥΗ ΕΠΙΘΥΜΗΤΑ ΚΑΙ ΕΣΚΥΛΕΥΣΑΝ ΕΑΥΤΟΙΣ ΚΑΙ ΕΓΕΝΟΝΤΟ ΗΜΕΡΑΙ ΤΡΕΙΣ ΣΚΥΛΕΥΟΝΤΩΝ ΑΥΤΩΝ ΤΑ ΣΚΥΛΑ ΟΤΙ ΠΟΛΛΑ ΗΝ

26 ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΕΤΑΡΤΗ ΕΠΙΣΥΝΗΧΘΗΣΑΝ ΕΙΣ ΤΟΝ ΑΥΛΩΝΑ ΤΗΣ ΕΥΛΟΓΙΑΣ ΕΚΕΙ ΓΑΡ ΗΥΛΟΓΗΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΔΙΑ ΤΟΥΤΟ ΕΚΑΛΕΣΑΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΚΟΙΛΑΣ ΕΥΛΟΓΙΑΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

27 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΑΣ ΑΝΗΡ ΙΟΥΔΑ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΙΩΣΑΦΑΤ ΗΓΟΥΜΕΝΟΣ ΑΥΤΩΝ ΕΝ ΕΥΦΡΟΣΥΝΗ ΜΕΓΑΛΗ ΟΤΙ ΕΥΦΡΑΝΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΑΠΟ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ

28 ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΚΙΝΥΡΑΙΣ ΚΑΙ ΕΝ ΣΑΛΠΙΓΞΙΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

29 ΚΑΙ ΕΓΕΝΕΤΟ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠΙ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΓΗΣ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΑΥΤΟΥΣ ΟΤΙ ΕΠΟΛΕΜΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΙΣΡΑΗΛ

30 ΚΑΙ ΕΙΡΗΝΕΥΣΕΝ Η ΒΑΣΙΛΕΙΑ ΙΩΣΑΦΑΤ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ

31 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΣΑΦΑΤ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ ΕΤΩΝ ΤΡΙΑΚΟΝΤΑ ΠΕΝΤΕ ΕΝ ΤΩ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ ΚΑΙ ΕΙΚΟΣΙ ΠΕΝΤΕ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΖΟΥΒΑ ΘΥΓΑΤΗΡ ΣΑΛΙ

32 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΣΑ ΚΑΙ ΟΥΚ ΕΞΕΚΛΙΝΕΝ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ

33 ΑΛΛΑ ΤΑ ΥΨΗΛΑ ΕΤΙ ΥΠΗΡΧΕΝ ΚΑΙ ΕΤΙ Ο ΛΑΟΣ ΟΥ ΚΑΤΕΥΘΥΝΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΠΡΟΣ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

34 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΙΩΣΑΦΑΤ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΝ ΛΟΓΟΙΣ ΙΟΥ ΤΟΥ ΑΝΑΝΙ ΟΣ ΚΑΤΕΓΡΑΨΕΝ ΒΙΒΛΙΟΝ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ

35 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΚΟΙΝΩΝΗΣΕΝ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΠΡΟΣ ΟΧΟΖΙΑΝ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΚΑΙ ΟΥΤΟΣ ΗΝΟΜΗΣΕΝ

36 ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΚΑΙ ΠΟΡΕΥΘΗΝΑΙ ΠΡΟΣ ΑΥΤΟΝ ΤΟΥ ΠΟΙΗΣΑΙ ΠΛΟΙΑ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΘΑΡΣΙΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΛΟΙΑ ΕΝ ΓΑΣΙΩΝΓΑΒΕΡ

37 ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΕΛΙΕΖΕΡ Ο ΤΟΥ ΔΩΔΙΑ ΑΠΟ ΜΑΡΙΣΗΣ ΕΠΙ ΙΩΣΑΦΑΤ ΛΕΓΩΝ ΩΣ ΕΦΙΛΙΑΣΑΣ ΤΩ ΟΧΟΖΙΑ ΕΘΡΑΥΣΕΝ ΚΥΡΙΟΣ ΤΟ ΕΡΓΟΝ ΣΟΥ ΚΑΙ ΣΥΝΕΤΡΙΒΗ ΤΑ ΠΛΟΙΑ ΣΟΥ ΚΑΙ ΟΥΚ ΕΔΥΝΑΣΘΗ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΘΑΡΣΙΣ

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2 PARALIPOMENON (2 CHRONICLES) CHAPTER 21

1 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΣΑΦΑΤ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΠΑΡΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΡΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 ΚΑΙ ΑΥΤΩ ΑΔΕΛΦΟΙ ΥΙΟΙ ΙΩΣΑΦΑΤ ΕΞ ΑΖΑΡΙΑΣ ΚΑΙ ΙΙΗΛ ΚΑΙ ΖΑΧΑΡΙΑΣ ΚΑΙ ΑΖΑΡΙΑΣ ΚΑΙ ΜΙΧΑΗΛ ΚΑΙ ΣΑΦΑΤΙΑΣ ΠΑΝΤΕΣ ΟΥΤΟΙ ΥΙΟΙ ΙΩΣΑΦΑΤ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

3 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΙΣ Ο ΠΑΤΗΡ ΑΥΤΩΝ ΔΟΜΑΤΑ ΠΟΛΛΑ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΟΠΛΑ ΜΕΤΑ ΠΟΛΕΩΝ ΤΕΤΕΙΧΙΣΜΕΝΩΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΔΩΚΕΝ ΤΩ ΙΩΡΑΜ ΟΤΙ ΟΥΤΟΣ Ο ΠΡΩΤΟΤΟΚΟΣ

4 ΚΑΙ ΑΝΕΣΤΗ ΙΩΡΑΜ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΚΡΑΤΑΙΩΘΗ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΑΠΟ ΤΩΝ ΑΡΧΟΝΤΩΝ ΙΣΡΑΗΛ

5 ΟΝΤΟΣ ΑΥΤΟΥ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΔΥΟ ΕΤΩΝ ΚΑΤΕΣΤΗ ΙΩΡΑΜ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΟΚΤΩ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

6 ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΩΣ ΕΠΟΙΗΣΕΝ ΟΙΚΟΣ ΑΧΑΑΒ ΟΤΙ ΘΥΓΑΤΗΡ ΑΧΑΑΒ ΗΝ ΑΥΤΟΥ ΓΥΝΗ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

7 ΚΑΙ ΟΥΚ ΕΒΟΥΛΕΤΟ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΑΙ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ ΔΙΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΗΝ ΔΙΕΘΕΤΟ ΤΩ ΔΑΥΙΔ ΚΑΙ ΩΣ ΕΙΠΕΝ ΑΥΤΩ ΔΟΥΝΑΙ ΑΥΤΩ ΛΥΧΝΟΝ ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

8 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΑΠΕΣΤΗ ΕΔΩΜ ΑΠΟ ΤΟΥ ΙΟΥΔΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΕΦ' ΕΑΥΤΟΥΣ ΒΑΣΙΛΕΑ

9 ΚΑΙ ΩΧΕΤΟ ΙΩΡΑΜ ΜΕΤΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΠΑΣΑ Η ΙΠΠΟΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΙ ΗΓΕΡΘΗ ΝΥΚΤΟΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΔΩΜ ΤΟΝ ΚΥΚΛΟΥΝΤΑ ΑΥΤΟΝ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΑΡΜΑΤΩΝ ΚΑΙ ΕΦΥΓΕΝ Ο ΛΑΟΣ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ

10 ΚΑΙ ΑΠΕΣΤΗ ΑΠΟ ΙΟΥΔΑ ΕΔΩΜ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΤΟΤΕ ΑΠΕΣΤΗ ΛΟΜΝΑ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΠΟ ΧΕΙΡΟΣ ΑΥΤΟΥ ΟΤΙ ΕΓΚΑΤΕΛΙΠΕΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ

11 ΚΑΙ ΓΑΡ ΑΥΤΟΣ ΕΠΟΙΗΣΕΝ ΥΨΗΛΑ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΕΝ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΠΕΠΛΑΝΗΣΕΝ ΤΟΝ ΙΟΥΔΑΝ

12 ΚΑΙ ΗΛΘΕΝ ΑΥΤΩ ΕΓΓΡΑΦΗ ΠΑΡΑ ΗΛΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΑΝΘ' ΩΝ ΟΥΚ ΕΠΟΡΕΥΘΗΣ ΕΝ ΟΔΩ ΙΩΣΑΦΑΤ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΕΝ ΟΔΟΙΣ ΑΣΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

13 ΚΑΙ ΕΠΟΡΕΥΘΗΣ ΕΝ ΟΔΟΙΣ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΕΞΕΠΟΡΝΕΥΣΕΝ ΟΙΚΟΣ ΑΧΑΑΒ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΣΟΥ ΥΙΟΥΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΤΟΥΣ ΑΓΑΘΟΥΣ ΥΠΕΡ ΣΕ ΑΠΕΚΤΕΙΝΑΣ

14 ΙΔΟΥ ΚΥΡΙΟΣ ΠΑΤΑΞΕΙ ΣΕ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΕΝ ΤΩ ΛΑΩ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ ΚΑΙ ΕΝ ΓΥΝΑΙΞΙΝ ΣΟΥ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΑΠΟΣΚΕΥΗ ΣΟΥ

15 ΚΑΙ ΣΥ ΕΝ ΜΑΛΑΚΙΑ ΠΟΝΗΡΑ ΕΝ ΝΟΣΩ ΚΟΙΛΙΑΣ ΕΩΣ ΟΥ ΕΞΕΛΘΗ Η ΚΟΙΛΙΑ ΣΟΥ ΜΕΤΑ ΤΗΣ ΜΑΛΑΚΙΑΣ ΕΞ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ

16 ΚΑΙ ΕΠΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΕΠΙ ΙΩΡΑΜ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΤΟΥΣ ΑΡΑΒΑΣ ΚΑΙ ΤΟΥΣ ΟΜΟΡΟΥΣ ΤΩΝ ΑΙΘΙΟΠΩΝ

17 ΚΑΙ ΑΝΕΒΗΣΑΝ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΚΑΤΕΔΥΝΑΣΤΕΥΟΝ ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΠΑΣΑΝ ΤΗΝ ΑΠΟΣΚΕΥΗΝ ΗΝ ΕΥΡΟΝ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΑΥΤΩ ΥΙΟΣ ΑΛΛ' Η ΟΧΟΖΙΑΣ Ο ΜΙΚΡΟΤΑΤΟΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ

18 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΙΣ ΤΗΝ ΚΟΙΛΙΑΝ ΜΑΛΑΚΙΑ ΕΝ Η ΟΥΚ ΕΣΤΙΝ ΙΑΤΡΕΙΑ

19 ΚΑΙ ΕΓΕΝΕΤΟ ΕΞ ΗΜΕΡΩΝ ΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΩΣ ΗΛΘΕΝ ΚΑΙΡΟΣ ΤΩΝ ΗΜΕΡΩΝ ΗΜΕΡΑΣ ΔΥΟ ΕΞΗΛΘΕΝ Η ΚΟΙΛΙΑ ΑΥΤΟΥ ΜΕΤΑ ΤΗΣ ΝΟΣΟΥ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΜΑΛΑΚΙΑ ΠΟΝΗΡΑ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΚΦΟΡΑΝ ΚΑΘΩΣ ΕΚΦΟΡΑΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ

20 ΗΝ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΔΥΟ ΕΤΩΝ ΟΤΕ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΟΚΤΩ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΝ ΟΥΚ ΕΠΑΙΝΩ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΟΥΚ ΕΝ ΤΑΦΟΙΣ ΤΩΝ ΒΑΣΙΛΕΩΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 22

1 ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΝ ΟΧΟΖΙΑΝ ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΜΙΚΡΟΝ ΑΝΤ' ΑΥΤΟΥ ΟΤΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΑΠΕΚΤΕΙΝΕΝ ΤΟ ΛΗΣΤΗΡΙΟΝ ΤΟ ΕΠΕΛΘΟΝ ΕΠ' ΑΥΤΟΥΣ ΟΙ ΑΡΑΒΕΣ ΚΑΙ ΟΙ ΑΛΙΜΑΖΟΝΕΙΣ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΟΧΟΖΙΑΣ ΥΙΟΣ ΙΩΡΑΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΩΝ ΕΙΚΟΣΙ ΕΤΩΝ ΟΧΟΖΙΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΕΝΙΑΥΤΟΝ ΕΝΑ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΓΟΘΟΛΙΑ ΘΥΓΑΤΗΡ ΑΜΒΡΙ

3 ΚΑΙ ΟΥΤΟΣ ΕΠΟΡΕΥΘΗ ΕΝ ΟΔΩ ΟΙΚΟΥ ΑΧΑΑΒ ΟΤΙ ΜΗΤΗΡ ΑΥΤΟΥ ΗΝ ΣΥΜΒΟΥΛΟΣ ΤΟΥ ΑΜΑΡΤΑΝΕΙΝ

4 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΩΣ ΟΙΚΟΣ ΑΧΑΑΒ ΟΤΙ ΑΥΤΟΙ ΗΣΑΝ ΑΥΤΩ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΣΥΜΒΟΥΛΟΙ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΝ

5 ΚΑΙ ΕΝ ΤΑΙΣ ΒΟΥΛΑΙΣ ΑΥΤΩΝ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΜΕΤΑ ΙΩΡΑΜ ΥΙΟΥ ΑΧΑΑΒ ΕΙΣ ΠΟΛΕΜΟΝ ΕΠΙ ΑΖΑΗΛ ΒΑΣΙΛΕΑ ΣΥΡΙΑΣ ΕΙΣ ΡΑΜΑ ΓΑΛΑΑΔ ΚΑΙ ΕΠΑΤΑΞΑΝ ΟΙ ΤΟΞΟΤΑΙ ΤΟΝ ΙΩΡΑΜ

6 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΙΩΡΑΜ ΤΟΥ ΙΑΤΡΕΥΘΗΝΑΙ ΕΙΣ ΙΕΖΡΑΕΛ ΑΠΟ ΤΩΝ ΠΛΗΓΩΝ ΩΝ ΕΠΑΤΑΞΑΝ ΑΥΤΟΝ ΟΙ ΣΥΡΟΙ ΕΝ ΡΑΜΑ ΕΝ ΤΩ ΠΟΛΕΜΕΙΝ ΑΥΤΟΝ ΠΡΟΣ ΑΖΑΗΛ ΒΑΣΙΛΕΑ ΣΥΡΙΑΣ ΚΑΙ ΟΧΟΖΙΑΣ ΥΙΟΣ ΙΩΡΑΜ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΚΑΤΕΒΗ ΘΕΑΣΑΣΘΑΙ ΤΟΝ ΙΩΡΑΜ ΥΙΟΝ ΑΧΑΑΒ ΕΙΣ ΙΕΖΡΑΕΛ ΟΤΙ ΗΡΡΩΣΤΕΙ

7 ΚΑΙ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΓΕΝΕΤΟ ΚΑΤΑΣΤΡΟΦΗ ΟΧΟΖΙΑ ΕΛΘΕΙΝ ΠΡΟΣ ΙΩΡΑΜ ΚΑΙ ΕΝ ΤΩ ΕΛΘΕΙΝ ΑΥΤΟΝ ΕΞΗΛΘΕΝ ΜΕΤ' ΑΥΤΟΥ ΙΩΡΑΜ ΠΡΟΣ ΙΟΥ ΥΙΟΝ ΝΑΜΕΣΣΙ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ ΤΟΝ ΟΙΚΟΝ ΑΧΑΑΒ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΞΕΔΙΚΗΣΕΝ ΙΟΥ ΤΟΝ ΟΙΚΟΝ ΑΧΑΑΒ ΚΑΙ ΕΥΡΕΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΟΧΟΖΙΑ ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ ΤΩ ΟΧΟΖΙΑ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΥΣ

9 ΚΑΙ ΕΙΠΕΝ ΤΟΥ ΖΗΤΗΣΑΙ ΤΟΝ ΟΧΟΖΙΑΝ ΚΑΙ ΚΑΤΕΛΑΒΟΝ ΑΥΤΟΝ ΙΑΤΡΕΥΟΜΕΝΟΝ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΠΡΟΣ ΙΟΥ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΟΤΙ ΕΙΠΑΝ ΥΙΟΣ ΙΩΣΑΦΑΤ ΕΣΤΙΝ ΟΣ ΕΖΗΤΗΣΕΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΟΙΚΩ ΟΧΟΖΙΑ ΚΑΤΙΣΧΥΣΑΙ ΔΥΝΑΜΙΝ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

10 ΚΑΙ ΓΟΘΟΛΙΑ Η ΜΗΤΗΡ ΟΧΟΖΙΑ ΕΙΔΕΝ ΟΤΙ ΤΕΘΝΗΚΕΝ ΑΥΤΗΣ Ο ΥΙΟΣ ΚΑΙ ΗΓΕΡΘΗ ΚΑΙ ΑΠΩΛΕΣΕΝ ΠΑΝ ΤΟ ΣΠΕΡΜΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΕΝ ΟΙΚΩ ΙΟΥΔΑ

11 ΚΑΙ ΕΛΑΒΕΝ ΙΩΣΑΒΕΘ Η ΘΥΓΑΤΗΡ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΝ ΙΩΑΣ ΥΙΟΝ ΟΧΟΖΙΑ ΚΑΙ ΕΚΛΕΨΕΝ ΑΥΤΟΝ ΕΚ ΜΕΣΟΥ ΥΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΘΑΝΑΤΟΥΜΕΝΩΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΝ ΚΑΙ ΤΗΝ ΤΡΟΦΟΝ ΑΥΤΟΥ ΕΙΣ ΤΑΜΙΕΙΟΝ ΤΩΝ ΚΛΙΝΩΝ ΚΑΙ ΕΚΡΥΨΕΝ ΑΥΤΟΝ ΙΩΣΑΒΕΘ ΘΥΓΑΤΗΡ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΩΡΑΜ ΑΔΕΛΦΗ ΟΧΟΖΙΟΥ ΓΥΝΗ ΙΩΔΑΕ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΕΚΡΥΨΕΝ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΓΟΘΟΛΙΑΣ ΚΑΙ ΟΥΚ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΝ

12 ΚΑΙ ΗΝ ΜΕΤ' ΑΥΤΗΣ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΚΑΤΑ-ΚΕΚΡΥΜΜΕΝΟΣ ΕΞ ΕΤΗ ΚΑΙ ΓΟΘΟΛΙΑ ΕΒΑΣΙΛΕΥΣΕΝ ΕΠΙ ΤΗΣ ΓΗΣ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 23

1 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΒΔΟΜΩ ΕΚΡΑΤΑΙΩΣΕΝ ΙΩΔΑΕ ΚΑΙ ΕΛΑΒΕΝ ΤΟΥΣ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΤΟΝ ΑΖΑΡΙΑΝ ΥΙΟΝ ΙΩΡΑΜ ΚΑΙ ΤΟΝ ΙΣΜΑΗΛ ΥΙΟΝ ΙΩΑΝΑΝ ΚΑΙ ΤΟΝ ΑΖΑΡΙΑΝ ΥΙΟΝ ΩΒΗΔ ΚΑΙ ΤΟΝ ΜΑΑΣΑΙΑΝ ΥΙΟΝ ΑΔΑΙΑ ΚΑΙ ΤΟΝ ΕΛΙΣΑΦΑΝ ΥΙΟΝ ΖΑΧΑΡΙΑ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΟΙΚΟΝ

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2 ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΣΥΝΗΓΑΓΟΝ ΤΟΥΣ ΛΕΥΙΤΑΣ ΕΚ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΑΡΧΟΝΤΑΣ ΠΑΤΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
3 ΚΑΙ ΔΙΕΘΕΝΤΟ ΠΑΣΑ ΕΚΚΛΗΣΙΑ ΙΟΥΔΑ ΔΙΑΘΗΚΗΝ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΔΟΥ Ο ΥΙΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΥΣΑΤΩ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ
4 ΝΥΝ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΟΝ ΠΟΙΗΣΕΤΕ ΤΟ ΤΡΙΤΟΝ ΕΞ ΥΜΩΝ ΕΙΣΠΟΡΕΥΕΣΘΩΣΑΝ ΤΟ ΣΑΒΒΑΤΟΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΕΙΣ ΤΑΣ ΠΥΛΑΣ ΤΩΝ ΕΙΣΟΔΩΝ
5 ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΤΗ ΠΥΛΗ ΤΗ ΜΕΣΗ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΝ ΑΥΛΑΙΣ ΟΙΚΟΥ ΚΥΡΙΟΥ
6 ΚΑΙ ΜΗ ΕΙΣΕΛΘΕΤΩ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΑΝ ΜΗ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΤΩΝ ΛΕΥΙΤΩΝ ΑΥΤΟΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΟΤΙ ΑΓΙΟΙ ΕΙΣΙΝ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΦΥΛΑΣΣΕΤΩ ΦΥΛΑΚΑΣ ΚΥΡΙΟΥ
7 ΚΑΙ ΚΥΚΛΩΣΟΥΣΙΝ ΟΙ ΛΕΥΙΤΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΚΛΩ ΑΝΔΡΟΣ ΣΚΕΥΟΣ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣΠΟΡΕΥΟΜΕΝΟΥ ΚΑΙ ΕΚΠΟΡΕΥΟΜΕΝΟΥ
8 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΚΑΙ ΕΛΑΒΟΝ ΕΚΑΣΤΟΣ ΤΟΥΣ ΑΝΔΡΑΣ ΑΥΤΟΥ ΑΠ' ΑΡΧΗΣ ΤΟΥ ΣΑΒΒΑΤΟΥ ΕΩΣ ΕΞΟΔΟΥ ΤΟΥ ΣΑΒΒΑΤΟΥ ΟΤΙ ΟΥ ΚΑΤΕΛΥΣΕΝ ΙΩΔΑΕ ΤΑΣ ΕΦΗΜΕΡΙΑΣ
9 ΚΑΙ ΕΔΩΚΕΝ ΤΑΣ ΜΑΧΑΙΡΑΣ ΚΑΙ ΤΟΥΣ ΘΥΡΕΟΥΣ ΚΑΙ ΤΑ ΟΠΛΑ Α ΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΥΙΔ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ
10 ΚΑΙ ΕΣΤΗΣΕΝ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΕΚΑΣΤΟΝ ΕΝ ΤΟΙΣ ΟΠΛΟΙΣ ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΩΜΙΑΣ ΤΟΥ ΟΙΚΟΥ ΤΗΣ ΔΕΞΙΑΣ ΕΩΣ ΤΗΣ ΩΜΙΑΣ ΤΗΣ ΑΡΙΣΤΕΡΑΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΚΛΩ
11 ΚΑΙ ΕΞΗΓΑΓΕΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΔΩΚΕΝ ΕΠ' ΑΥΤΟΝ ΤΟ ΒΑΣΙΛΕΙΟΝ ΚΑΙ ΤΑ ΜΑΡΤΥΡΙΑ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΚΑΙ ΕΧΡΙΣΑΝ ΑΥΤΟΝ ΙΩΔΑΕ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΕΙΠΑΝ ΖΗΤΩ Ο ΒΑΣΙΛΕΥΣ
12 ΚΑΙ ΗΚΟΥΣΕΝ ΓΟΘΟΛΙΑ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΛΑΟΥ ΤΩΝ ΤΡΕΧΟΝΤΩΝ ΚΑΙ ΕΞΟΜΟΛΟΓΟΥΜΕΝΩΝ ΚΑΙ ΑΙΝΟΥΝΤΩΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ
13 ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΗΣ ΣΤΑΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΗΣ ΕΙΣΟΔΟΥ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΠΕΡΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΗΥΦΡΑΝΘΗ ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΕΝ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΟΙ ΑΔΟΝΤΕΣ ΕΝ ΤΟΙΣ ΟΡΓΑΝΟΙΣ ΩΔΟΙ ΚΑΙ ΥΜΝΟΥΝΤΕΣ ΑΙΝΟΝ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΓΟΘΟΛΙΑ ΤΗΝ ΣΤΟΛΗΝ ΑΥΤΗΣ ΚΑΙ ΕΒΟΗΣΕΝ ΚΑΙ ΕΙΠΕΝ ΕΠΙΤΙΘΕΜΕΝΟΙ ΕΠΙΤΙΘΕΣΘΕ
14 ΚΑΙ ΕΞΗΛΘΕΝ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΤΟΙΣ ΕΚΑΤΟΝΤΑΡΧΟΙΣ ΚΑΙ ΤΟΙΣ ΑΡΧΗΓΟΙΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΚΒΑΛΕΤΕ ΑΥΤΗΝ ΕΚΤΟΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΙΣΕΛΘΑΤΕ ΟΠΙΣΩ ΑΥΤΗΣ ΚΑΙ ΑΠΟΘΑΝΕΤΩ ΜΑΧΑΙΡΑ ΟΤΙ ΕΙΠΕΝ Ο ΙΕΡΕΥΣ ΜΗ ΑΠΟΘΑΝΕΤΩ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
15 ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΗ ΑΝΕΣΙΝ ΚΑΙ ΔΙΗΛΘΕΝ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΤΩΝ ΙΠΠΕΩΝ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΑΥΤΗΝ ΕΚΕΙ
16 ΚΑΙ ΔΙΕΘΕΤΟ ΙΩΔΑΕ ΔΙΑΘΗΚΗΝ ΑΝΑ ΜΕΣΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΛΑΟΥ ΚΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΝΑΙ ΛΑΟΝ ΤΩ ΚΥΡΙΩ
17 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΕΙΣ ΟΙΚΟΝ ΒΑΑΛ ΚΑΙ ΚΑΤΕΣΠΑΣΑΝ ΑΥΤΟΝ ΚΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΑΥΤΟΥ ΕΛΕΠΤΥΝΑΝ ΚΑΙ ΤΟΝ ΜΑΤΘΑΝ ΙΕΡΕΑ ΤΗΣ ΒΑΑΛ ΕΘΑΝΑΤΩΣΑΝ ΕΝΑΝΤΙΟΝ ΤΩΝ ΘΥΣΙΑΣΤΗΡΙΩΝ ΑΥΤΟΥ
18 ΚΑΙ ΕΝΕΧΕΙΡΗΣΕΝ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΤΑ ΕΡΓΑ ΟΙΚΟΥ ΚΥΡΙΟΥ ΔΙΑ ΧΕΙΡΟΣ ΙΕΡΕΩΝ ΚΑΙ ΛΕΥΙΤΩΝ ΚΑΙ ΑΝΕΣΤΗΣΕΝ ΤΑΣ ΕΦΗΜΕΡΙΑΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΑΣ ΔΙΕΣΤΕΙΛΕΝ ΔΑΥΙΔ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΝΕΝΕΓΚΑΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΥΡΙΩ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΝΟΜΩ ΜΩΥΣΗ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΕΝ ΩΔΑΙΣ ΔΙΑ ΧΕΙΡΟΣ ΔΑΥΙΔ
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21 ΚΑΙ ΗΥΦΡΑΝΘΗ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΚΑΙ Η ΠΟΛΙΣ ΗΣΥΧΑΣΕΝ ΚΑΙ ΤΗΝ ΓΟΘΟΛΙΑΝ ΕΘΑΝΑΤΩΣΑΝ ΜΑΧΑΙΡΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 24
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2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΩΑΣ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΙΩΔΑΕ ΤΟΥ ΙΕΡΕΩΣ
3 ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΩ ΙΩΔΑΕ ΓΥΝΑΙΚΑΣ ΔΥΟ ΚΑΙ ΕΓΕΝΝΗΣΕΝ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ
4 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΠΙ ΚΑΡΔΙΑΝ ΙΩΑΣ ΕΠΙΣΚΕΥΑΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ
5 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΞΕΛΘΑΤΕ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΣΥΝΑΓΑΓΕΤΕ ΑΠΟ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΑΡΓΥΡΙΟΝ ΚΑΤΙΣΧΥΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΝΙΑΥΤΟΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΚΑΙ ΣΠΕΥΣΑΤΕ ΛΑΛΗΣΑΙ ΚΑΙ ΟΥΚ ΕΣΠΕΥΣΑΝ ΟΙ ΛΕΥΙΤΑΙ
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7 ΟΤΙ ΓΟΘΟΛΙΑ ΗΝ Η ΑΝΟΜΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΗΣ ΚΑΤΕΣΠΑΣΑΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΓΑΡ ΤΑ ΑΓΙΑ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΠΟΙΗΣΑΝ ΤΑΙΣ ΒΑΑΛΙΜ
8 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΓΕΝΗΘΗΤΩ ΓΛΩΣΣΟΚΟΜΟΝ ΚΑΙ ΤΕΘΗΤΩ ΕΝ ΠΥΛΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΞΩ
9 ΚΑΙ ΚΗΡΥΞΑΤΩΣΑΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣΕΝΕΓΚΑΙ ΚΥΡΙΩ ΚΑΘΩΣ ΕΙΠΕΝ ΜΩΥΣΗΣ ΠΑΙΣ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΤΗ ΕΡΗΜΩ
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12 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΙΩΔΑΕ Ο ΙΕΡΕΥΣ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΤΑ ΕΡΓΑ ΕΙΣ ΤΗΝ ΕΡΓΑΣΙΑΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΜΙΣΘΟΥΝΤΟ ΛΑΤΟΜΟΥΣ ΚΑΙ ΤΕΚΤΟΝΑΣ ΕΠΙΣΚΕΥΑΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΧΑΛΚΕΙΣ ΣΙΔΗΡΟΥ ΚΑΙ ΧΑΛΚΟΥ ΕΠΙΣΚΕΥΑΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ
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ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΑΙ ΘΥΙΣΚΑΣ ΧΡΥΣΑΣ ΚΑΙ ΑΡΓΥΡΑΣ ΚΑΙ ΑΝΗΝΕΓΚΑΝ ΟΛΟΚΑΥΤΩΣΕΙΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΔΙΑ ΠΑΝΤΟΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΙΩΔΑΕ

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25 ΚΑΙ ΜΕΤΑ ΤΟ ΑΠΕΛΘΕΙΝ ΑΥΤΟΥΣ ΑΠ' ΑΥΤΟΥ ΕΝ ΤΩ ΕΓΚΑΤΑΛΙΠΕΙΝ ΑΥΤΟΝ ΕΝ ΜΑΛΑΚΙΑΙΣ ΜΕΓΑΛΑΙΣ ΚΑΙ ΕΠΕΘΕΝΤΟ ΑΥΤΩ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΕΝ ΑΙΜΑΣΙΝ ΥΙΟΥ ΙΩΔΑΕ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΟΥΚ ΕΘΑΨΑΝ ΑΥΤΟΝ ΕΝ ΤΩ ΤΑΦΩ ΤΩΝ ΒΑΣΙΛΕΩΝ

26 ΚΑΙ ΟΙ ΕΠΙΘΕΜΕΝΟΙ ΕΠ' ΑΥΤΟΝ ΖΑΒΕΔ Ο ΤΟΥ ΣΑΜΑΘ Ο ΑΜΜΑΝΙΤΗΣ ΚΑΙ ΙΩΖΑΒΕΔ Ο ΤΟΥ ΣΟΜΑΡΩΘ Ο ΜΩΑΒΙΤΗΣ

27 ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΠΑΝΤΕΣ ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΠΕΝΤΕ ΚΑΙ ΤΑ ΛΟΙΠΑ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΑ ΕΠΙ ΤΗΝ ΓΡΑΦΗΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΜΑΣΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 25

1 ΩΝ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΕΤΩΝ ΕΒΑΣΙΛΕΥΣΕΝ ΑΜΑΣΙΑΣ ΚΑΙ ΕΙΚΟΣΙ ΕΝΝΕΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΙΩΑΔΕΝ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΑΛΛ' ΟΥΚ ΕΝ ΚΑΡΔΙΑ ΠΛΗΡΕΙ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΚΑΤΕΣΤΗ Η ΒΑΣΙΛΕΙΑ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΘΑΝΑΤΩΣΕΝ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΤΟΥΣ ΦΟΝΕΥΣΑΝΤΑΣ ΤΟΝ ΒΑΣΙΛΕΑ ΠΑΤΕΡΑ ΑΥΤΟΥ

4 ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΟΥΚ ΑΠΕΚΤΕΙΝΕΝ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΝΟΜΟΥ ΚΥΡΙΟΥ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΛΕΓΩΝ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΠΑΤΕΡΕΣ ΥΠΕΡ ΤΕΚΝΩΝ ΚΑΙ ΥΙΟΙ ΟΥΚ ΑΠΟΘΑΝΟΥΝΤΑΙ ΥΠΕΡ ΠΑΤΕΡΩΝ ΑΛΛ' Η ΕΚΑΣΤΟΣ ΤΗ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑ ΑΠΟΘΑΝΟΥΝΤΑΙ

5 ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΑΜΑΣΙΑΣ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΚΑΙ ΑΝΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΕΙΣ ΧΙΛΙΑΡΧΟΥΣ ΚΑΙ ΕΚΑΤΟΝΤΑΡΧΟΥΣ ΕΝ ΠΑΝΤΙ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΡΙΘΜΗΣΕΝ ΑΥΤΟΥΣ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ ΚΑΙ ΕΥΡΕΝ ΑΥΤΟΥΣ ΤΡΙΑΚΟΣΙΑΣ ΧΙΛΙΑΔΑΣ ΔΥΝΑΤΟΥΣ ΕΞΕΛΘΕΙΝ ΕΙΣ ΠΟΛΕΜΟΝ ΚΡΑΤΟΥΝΤΑΣ ΔΟΡΥ ΚΑΙ ΘΥΡΕΟΝ

6 ΚΑΙ ΕΜΙΣΘΩΣΑΤΟ ΑΠΟ ΙΣΡΑΗΛ ΕΚΑΤΟΝ ΧΙΛΙΑΔΑΣ ΔΥΝΑΤΟΥΣ ΙΣΧΥΙ ΕΚΑΤΟΝ ΤΑΛΑΝΤΩΝ ΑΡΓΥΡΙΟΥ

7 ΚΑΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΒΑΣΙΛΕΥ ΟΥ ΠΟΡΕΥΣΕΤΑΙ ΜΕΤΑ ΣΟΥ ΔΥΝΑΜΙΣ ΙΣΡΑΗΛ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΥΡΙΟΣ ΜΕΤΑ ΙΣΡΑΗΛ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΕΦΡΑΙΜ

8 ΟΤΙ ΕΑΝ ΥΠΟΛΑΒΗΣ ΚΑΤΙΣΧΥΣΑΙ ΕΝ ΤΟΥΤΟΙΣ ΚΑΙ ΤΡΟΠΩΣΕΤΑΙ ΣΕ ΚΥΡΙΟΣ ΕΝΑΝΤΙΟΝ ΤΩΝ ΕΧΘΡΩΝ ΟΤΙ ΕΣΤΙΝ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΙΣΧΥΣΑΙ ΚΑΙ ΤΡΟΠΩΣΑΣΘΑΙ

9 ΚΑΙ ΕΙΠΕΝ ΑΜΑΣΙΑΣ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΙ ΠΟΙΗΣΩ ΤΑ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ Α ΕΔΩΚΑ ΤΗ ΔΥΝΑΜΕΙ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΤΩ ΚΥΡΙΩ ΔΟΥΝΑΙ ΣΟΙ ΠΛΕΙΣΤΑ ΤΟΥΤΩΝ

10 ΚΑΙ ΔΙΕΧΩΡΙΣΕΝ ΑΜΑΣΙΑΣ ΤΗ ΔΥΝΑΜΕΙ ΤΗ ΕΛΘΟΥΣΗ ΠΡΟΣ ΑΥΤΟΝ ΑΠΟ ΕΦΡΑΙΜ ΑΠΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΩΝ ΚΑΙ ΕΘΥΜΩΘΗΣΑΝ ΣΦΟΔΡΑ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΩΝ ΕΝ ΟΡΓΗ ΘΥΜΟΥ

11 ΚΑΙ ΑΜΑΣΙΑΣ ΚΑΤΙΣΧΥΣΕΝ ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΤΩΝ ΑΛΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΚΕΙ ΤΟΥΣ ΥΙΟΥΣ ΣΗΙΡ ΔΕΚΑ ΧΙΛΙΑΔΑΣ

12 ΚΑΙ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΕΖΩΓΡΗΣΑΝ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΚΑΙ ΕΦΕΡΟΝ ΑΥΤΟΥΣ ΕΠΙ ΤΟ ΑΚΡΟΝ ΤΟΥ ΚΡΗΜΝΟΥ ΚΑΙ ΚΑΤΕΚΡΗΜΝΙΖΟΝ ΑΥΤΟΥΣ ΑΠΟ ΤΟΥ ΑΚΡΟΥ ΤΟΥ ΚΡΗΜΝΟΥ ΚΑΙ ΠΑΝΤΕΣ ΔΙΕΡΡΗΓΝΥΝΤΟ

13 ΚΑΙ ΟΙ ΥΙΟΙ ΤΗΣ ΔΥΝΑΜΕΩΣ ΟΥΣ ΑΠΕΣΤΡΕΨΕΝ ΑΜΑΣΙΑΣ ΤΟΥ ΜΗ ΠΟΡΕΥΘΗΝΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΠΕΘΕΝΤΟ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΑΠΟ ΣΑΜΑΡΕΙΑΣ ΕΩΣ ΒΑΙΘΩΡΩΝ ΚΑΙ ΕΠΑΤΑΞΑΝ ΕΝ ΑΥΤΟΙΣ ΤΡΕΙΣ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΣΚΥΛΕΥΣΑΝ ΣΚΥΛΑ ΠΟΛΛΑ

14 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟ ΕΛΘΕΙΝ ΑΜΑΣΙΑΝ ΠΑΤΑΞΑΝΤΑ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΗΝΕΓΚΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟΥΣ ΘΕΟΥΣ ΥΙΩΝ ΣΗΙΡ ΚΑΙ ΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΑΥΤΩ ΕΙΣ ΘΕΟΥΣ ΚΑΙ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΠΡΟΣΕΚΥΝΕΙ ΚΑΙ ΑΥΤΟΙΣ ΑΥΤΟΣ ΕΘΥΕΝ

15 ΚΑΙ ΕΓΕΝΕΤΟ ΟΡΓΗ ΚΥΡΙΟΥ ΕΠΙ ΑΜΑΣΙΑΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΩ ΠΡΟΦΗΤΑΣ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΤΙ ΕΖΗΤΗΣΑΣ ΤΟΥΣ ΘΕΟΥΣ ΤΟΥ ΛΑΟΥ ΟΙ ΟΥΚ ΕΞΕΙΛΑΝΤΟ ΤΟΝ ΛΑΟΝ ΑΥΤΩΝ ΕΚ ΧΕΙΡΟΣ ΣΟΥ

16 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΛΑΛΗΣΑΙ ΑΥΤΩ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΜΗ ΣΥΜΒΟΥΛΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΕΔΩΚΑ ΣΕ ΠΡΟΣΕΧΕ ΜΗ ΜΑΣΤΙΓΩΘΗΣ ΚΑΙ ΕΣΙΩΠΗΣΕΝ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΕΙΠΕΝ ΟΤΙ ΓΙΝΩΣΚΩ ΟΤΙ ΕΒΟΥΛΕΤΟ ΕΠΙ ΣΟΙ ΤΟΥ ΚΑΤΑΦΘΕΙΡΑΙ ΣΕ ΟΤΙ ΕΠΟΙΗΣΑΣ ΤΟΥΤΟ ΚΑΙ ΟΥΚ ΕΠΗΚΟΥΣΑΣ ΤΗΣ ΣΥΜΒΟΥΛΙΑΣ ΜΟΥ

17 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ ΑΜΑΣΙΑΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΙΩΑΣ ΥΙΟΝ ΙΩΑΧΑΖ ΥΙΟΥ ΙΟΥ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΔΕΥΡΟ ΟΦΘΩΜΕΝ ΠΡΟΣΩΠΟΙΣ

18 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΠΡΟΣ ΑΜΑΣΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΛΕΓΩΝ Ο ΑΧΟΥΧ Ο ΕΝ ΤΩ ΛΙΒΑΝΩ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΗΝ ΚΕΔΡΟΝ ΤΗΝ ΕΝ ΤΩ ΛΙΒΑΝΩ ΛΕΓΩΝ ΔΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΟΥ ΤΩ ΥΙΩ ΜΟΥ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΙΔΟΥ ΕΛΕΥΣΕΤΑΙ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΤΑ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΗΛΘΑΝ ΤΑ ΘΗΡΙΑ ΚΑΙ ΚΑΤΕΠΑΤΗΣΑΝ ΤΟΝ ΑΧΟΥΧ

19 ΕΙΠΑΣ ΙΔΟΥ ΕΠΑΤΑΞΑΣ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΕΠΑΙΡΕΙ ΣΕ Η ΚΑΡΔΙΑ Η ΒΑΡΕΙΑ ΝΥΝ ΚΑΘΗΣΟ ΕΝ ΟΙΚΩ ΣΟΥ ΚΑΙ ΙΝΑ ΤΙ ΣΥΜΒΑΛΛΕΙΣ ΕΝ ΚΑΚΙΑ ΚΑΙ ΠΕΣΗ ΣΥ ΚΑΙ ΙΟΥΔΑΣ ΜΕΤΑ ΣΟΥ

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20 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ ΑΜΑΣΙΑΣ ΟΤΙ ΠΑΡΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΤΟΥ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΟΤΙ ΕΞΕΖΗΤΗΣΕΝ ΤΟΥΣ ΘΕΟΥΣ ΤΩΝ ΙΔΟΥΜΑΙΩΝ
21 ΚΑΙ ΑΝΕΒΗ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΩΦΘΗΣΑΝ ΑΛΛΗΛΟΙΣ ΑΥΤΟΣ ΚΑΙ ΑΜΑΣΙΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΕΝ ΒΑΙΘΣΑΜΥΣ Η ΕΣΤΙΝ ΤΟΥ ΙΟΥΔΑ
22 ΚΑΙ ΕΤΡΟΠΩΘΗ ΙΟΥΔΑΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΦΥΓΕΝ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟ ΣΚΗΝΩΜΑ
23 ΚΑΙ ΤΟΝ ΑΜΑΣΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΤΟΝ ΤΟΥ ΙΩΑΣ ΚΑΤΕΛΑΒΕΝ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΝ ΒΑΙΘΣΑΜΥΣ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΑΤΕΣΠΑΣΕΝ ΑΠΟ ΤΟΥ ΤΕΙΧΟΥΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΥΛΗΣ ΕΦΡΑΙΜ ΕΩΣ ΠΥΛΗΣ ΓΩΝΙΑΣ ΤΕΤΡΑΚΟΣΙΟΥΣ ΠΗΧΕΙΣ
24 ΚΑΙ ΠΑΝ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΕΥΡΕΘΕΝΤΑ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΠΑΡΑ ΤΩ ΑΒΔΕΔΟΜ ΚΑΙ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΣΥΜΜΙΞΕΩΝ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ
25 ΚΑΙ ΕΖΗΣΕΝ ΑΜΑΣΙΑΣ Ο ΤΟΥ ΙΩΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΙΩΑΣ ΤΟΝ ΤΟΥ ΙΩΑΧΑΖ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΕΤΗ ΔΕΚΑ ΠΕΝΤΕ
26 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΑΜΑΣΙΟΥ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΟΥΚ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠΙ ΒΙΒΛΙΟΥ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ
27 ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ Ω ΑΠΕΣΤΗ ΑΜΑΣΙΑΣ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΕΠΕΘΕΝΤΟ ΑΥΤΩ ΕΠΙΘΕΣΙΝ ΚΑΙ ΕΦΥΓΕΝ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΛΑΧΙΣ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΟΥ ΕΙΣ ΛΑΧΙΣ ΚΑΙ ΕΘΑΝΑΤΩΣΑΝ ΑΥΤΟΝ ΕΚΕΙ
28 ΚΑΙ ΑΝΕΛΑΒΟΝ ΑΥΤΟΝ ΕΠΙ ΤΩΝ ΙΠΠΩΝ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 26

1 ΚΑΙ ΕΛΑΒΕΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΤΟΝ ΟΖΙΑΝ ΚΑΙ ΑΥΤΟΣ ΔΕΚΑ ΚΑΙ ΕΞ ΕΤΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΝ ΑΥΤΟΝ ΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΜΑΣΙΟΥ
2 ΑΥΤΟΣ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΑΙΛΑΘ ΑΥΤΟΣ ΕΠΕΣΤΡΕΨΕΝ ΑΥΤΗΝ ΤΩ ΙΟΥΔΑ ΜΕΤΑ ΤΟ ΚΟΙΜΗΘΗΝΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ
3 ΥΙΟΣ ΔΕΚΑ ΕΞ ΕΤΩΝ ΕΒΑΣΙΛΕΥΣΕΝ ΟΖΙΑΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΔΥΟ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΧΑΛΙΑ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ
4 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΜΑΣΙΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ
5 ΚΑΙ ΗΝ ΕΚΖΗΤΩΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΖΑΧΑΡΙΟΥ ΤΟΥ ΣΥΝΙΟΝΤΟΣ ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΕΖΗΤΗΣΕΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΥΟΔΩΣΕΝ ΑΥΤΩ ΚΥΡΙΟΣ
6 ΚΑΙ ΕΞΗΛΘΕΝ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΠΡΟΣ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΚΑΤΕΣΠΑΣΕΝ ΤΑ ΤΕΙΧΗ ΓΕΘ ΚΑΙ ΤΑ ΤΕΙΧΗ ΙΑΒΝΗ ΚΑΙ ΤΑ ΤΕΙΧΗ ΑΖΩΤΟΥ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΠΟΛΕΙΣ ΑΖΩΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ
7 ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΠΙ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΡΑΒΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΠΕΤΡΑΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΜΙΝΑΙΟΥΣ
8 ΚΑΙ ΕΔΩΚΑΝ ΟΙ ΜΙΝΑΙΟΙ ΔΩΡΑ ΤΩ ΟΖΙΑ ΚΑΙ ΗΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΩΣ ΕΙΣΟΔΟΥ ΑΙΓΥΠΤΟΥ ΟΤΙ ΚΑΤΙΣΧΥΣΕΝ ΕΩΣ ΑΝΩ
9 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΟΖΙΑΣ ΠΥΡΓΟΥΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΓΩΝΙΑΣ ΚΑΙ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΦΑΡΑΓΓΟΣ ΚΑΙ ΕΠΙ ΤΩΝ ΓΩΝΙΩΝ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ
10 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΠΥΡΓΟΥΣ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΕΛΑΤΟΜΗΣΕΝ ΛΑΚΚΟΥΣ ΠΟΛΛΟΥΣ ΟΤΙ ΚΤΗΝΗ ΠΟΛΛΑ ΥΠΗΡΧΕΝ ΑΥΤΩ ΕΝ ΣΕΦΗΛΑ ΚΑΙ ΕΝ ΤΗ ΠΕΔΙΝΗ ΚΑΙ ΑΜΠΕΛΟΥΡΓΟΙ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΑΙ ΕΝ ΤΩ ΚΑΡΜΗΛΩ ΟΤΙ ΦΙΛΟΓΕΩΡΓΟΣ ΗΝ
11 ΚΑΙ ΕΓΕΝΕΤΟ ΤΩ ΟΖΙΑ ΔΥΝΑΜΕΙΣ ΠΟΙΟΥΣΑΙ ΠΟΛΕΜΟΝ ΚΑΙ ΕΚΠΟΡΕΥΟΜΕΝΑΙ ΕΙΣ ΠΑΡΑΤΑΞΙΝ ΕΙΣ ΑΡΙΘΜΟΝ ΚΑΙ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΔΙΑ ΧΕΙΡΟΣ ΙΙΗΛ ΤΟΥ ΓΡΑΜΜΑΤΕΩΣ ΚΑΙ ΜΑΑΣΑΙΟΥ ΤΟΥ ΚΡΙΤΟΥ ΔΙΑ ΧΕΙΡΟΣ ΑΝΑΝΙΟΥ ΤΟΥ ΔΙΑΔΟΧΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ
12 ΠΑΣ Ο ΑΡΙΘΜΟΣ ΤΩΝ ΠΑΤΡΙΑΡΧΩΝ ΤΩΝ ΔΥΝΑΤΩΝ ΕΙΣ ΠΟΛΕΜΟΝ ΔΙΣΧΙΛΙΟΙ ΕΞΑΚΟΣΙΟΙ
13 ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΔΥΝΑΜΙΣ ΠΟΛΕΜΙΚΗ ΤΡΙΑΚΟΣΙΑΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΠΤΑΚΙΣΧΙΛΙΟΙ ΠΕΝΤΑΚΟΣΙΟΙ ΟΥΤΟΙ ΟΙ ΠΟΙΟΥΝΤΕΣ ΠΟΛΕΜΟΝ ΕΝ ΔΥΝΑΜΕΙ ΙΣΧΥΟΣ ΒΟΗΘΗΣΑΙ ΤΩ ΒΑΣΙΛΕΙ ΕΠΙ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ
14 ΚΑΙ ΗΤΟΙΜΑΖΕΝ ΑΥΤΟΙΣ ΟΖΙΑΣ ΠΑΣΗ ΤΗ ΔΥΝΑΜΕΙ ΘΥΡΕΟΥΣ ΚΑΙ ΔΟΡΑΤΑ ΚΑΙ ΠΕΡΙΚΕΦΑΛΑΙΑΣ ΚΑΙ ΘΩΡΑΚΑΣ ΚΑΙ ΤΟΞΑ ΚΑΙ ΣΦΕΝΔΟΝΑΣ ΕΙΣ ΛΙΘΟΥΣ
15 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΜΗΧΑΝΑΣ ΜΕΜΗΧΑΝΕΥΜΕΝΑΣ ΛΟΓΙΣΤΟΥ ΤΟΥ ΕΙΝΑΙ ΕΠΙ ΤΩΝ ΠΥΡΓΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΓΩΝΙΩΝ ΒΑΛΛΕΙΝ ΒΕΛΕΣΙΝ ΚΑΙ ΛΙΘΟΙΣ ΜΕΓΑΛΟΙΣ ΚΑΙ ΗΚΟΥΣΘΗ Η ΚΑΤΑΣΚΕΥΗ ΑΥΤΩΝ ΕΩΣ ΠΟΡΡΩ ΟΤΙ ΕΘΑΥΜΑΣΤΩΘΗ ΤΟΥ ΒΟΗΘΗΘΗΝΑΙ ΕΩΣ ΟΥ ΚΑΤΙΣΧΥΣΕΝ
16 ΚΑΙ ΩΣ ΚΑΤΙΣΧΥΣΕΝ ΥΨΩΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΦΘΕΙΡΑΙ ΚΑΙ ΗΔΙΚΗΣΕΝ ΕΝ ΚΥΡΙΩ ΘΕΩ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΚΥΡΙΟΥ ΘΥΜΙΑΣΑΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ
17 ΚΑΙ ΕΙΣΗΛΘΕΝ ΟΠΙΣΩ ΑΥΤΟΥ ΑΖΑΡΙΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΙΕΡΕΙΣ ΤΟΥ ΚΥΡΙΟΥ ΟΓΔΟΗΚΟΝΤΑ ΥΙΟΙ ΔΥΝΑΤΟΙ
18 ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΟΖΙΑΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΟΥ ΣΟΙ ΟΖΙΑ ΘΥΜΙΑΣΑΙ ΤΩ ΚΥΡΙΩ ΑΛΛ' Η ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΥΙΟΙΣ ΑΑΡΩΝ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΘΥΜΙΑΣΑΙ ΕΞΕΛΘΕ ΕΚ ΤΟΥ ΑΓΙΑΣΜΑΤΟΣ ΟΤΙ ΑΠΕΣΤΗΣ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΣΟΙ ΤΟΥΤΟ ΕΙΣ ΔΟΞΑΝ ΠΑΡΑ ΚΥΡΙΟΥ ΘΕΟΥ
19 ΚΑΙ ΕΘΥΜΩΘΗ ΟΖΙΑΣ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΤΟ ΘΥΜΙΑΤΗΡΙΟΝ ΤΟΥ ΘΥΜΙΑΣΑΙ ΕΝ ΤΩ ΝΑΩ ΚΑΙ ΕΝ ΤΩ ΘΥΜΩΘΗΝΑΙ ΑΥΤΟΝ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ Η ΛΕΠΡΑ ΑΝΕΤΕΙΛΕΝ ΕΝ ΤΩ ΜΕΤΩΠΩ ΑΥΤΟΥ ΕΝΑΝΤΙΟΝ ΤΩΝ ΙΕΡΕΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΠΑΝΩ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ
20 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΕΠ' ΑΥΤΟΝ Ο ΙΕΡΕΥΣ Ο ΠΡΩΤΟΣ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΛΕΠΡΟΣ ΕΝ ΤΩ ΜΕΤΩΠΩ ΚΑΙ ΚΑΤΕΣΠΕΥΣΑΝ ΑΥΤΟΝ ΕΚΕΙΘΕΝ ΚΑΙ ΓΑΡ ΑΥΤΟΣ ΕΣΠΕΥΣΕΝ ΕΞΕΛΘΕΙΝ ΟΤΙ ΗΛΕΓΞΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ
21 ΚΑΙ ΗΝ ΟΖΙΑΣ Ο ΒΑΣΙΛΕΥΣ ΛΕΠΡΟΣ ΕΩΣ ΗΜΕΡΑΣ ΤΗΣ ΤΕΛΕΥΤΗΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΟΙΚΩ ΑΦΦΟΥΣΩΘ ΕΚΑΘΗΤΟ ΛΕΠΡΟΣ ΟΤΙ ΑΠΕΣΧΙΣΘΗ ΑΠΟ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΙΩΑΘΑΜ Ο ΥΙΟΣ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΚΡΙΝΩΝ ΤΟΝ ΛΑΟΝ ΤΗΣ ΓΗΣ
22 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΟΖΙΟΥ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΓΕΓΡΑΜΜΕΝΟΙ ΥΠΟ ΙΕΣΣΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ
23 ΚΑΙ ΕΚΟΙΜΗΘΗ ΟΖΙΑΣ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΠΕΔΙΩ ΤΗΣ ΤΑΦΗΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΟΤΙ ΕΙΠΑΝ ΟΤΙ ΛΕΠΡΟΣ ΕΣΤΙΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΙΩΑΘΑΜ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 27

1 ΥΙΟΣ ΕΙΚΟΣΙ ΠΕΝΤΕ ΕΤΩΝ ΙΩΑΘΑΜ ΕΝ ΤΩ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ ΚΑΙ ΔΕΚΑ ΕΞ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΙΕΡΟΥΣΑ ΘΥΓΑΤΗΡ ΣΑΔΩΚ
2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΖΙΑΣ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΑΛΛ' ΟΥΚ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΤΙ Ο ΛΑΟΣ ΚΑΤΕΦΘΕΙΡΕΤΟ
3 ΑΥΤΟΣ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΠΥΛΗΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΝ ΥΨΗΛΗΝ ΚΑΙ ΕΝ ΤΕΙΧΕΙ ΤΟΥ ΟΦΛΑ ΩΚΟΔΟΜΗΣΕΝ ΠΟΛΛΑ
4 ΚΑΙ ΠΟΛΕΙΣ ΩΚΟΔΟΜΗΣΕΝ ΕΝ ΟΡΕΙ ΙΟΥΔΑ ΚΑΙ ΕΝ ΤΟΙΣ ΔΡΥΜΟΙΣ ΚΑΙ ΟΙΚΗΣΕΙΣ ΚΑΙ ΠΥΡΓΟΥΣ
5 ΑΥΤΟΣ ΕΜΑΧΕΣΑΤΟ ΠΡΟΣ ΒΑΣΙΛΕΑ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΕΔΙΔΟΥΝ ΑΥΤΩ ΟΙ ΥΙΟΙ ΑΜΜΩΝ

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ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΚΟΡΩΝ ΠΥΡΟΥ ΚΑΙ ΚΡΙΘΩΝ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΤΑΥΤΑ ΕΦΕΡΕΝ ΑΥΤΩ ΒΑΣΙΛΕΥΣ ΑΜΜΩΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΝ ΤΩ ΠΡΩΤΩ ΕΤΕΙ ΚΑΙ ΤΩ ΔΕΥΤΕΡΩ ΚΑΙ ΤΩ ΤΡΙΤΩ

6 ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΙΩΑΘΑΜ ΟΤΙ ΗΤΟΙΜΑΣΕΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ

7 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΙΩΑΘΑΜ ΚΑΙ Ο ΠΟΛΕΜΟΣ ΚΑΙ ΑΙ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠΙ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ

9 ΚΑΙ ΕΚΟΙΜΗΘΗ ΙΩΑΘΑΜ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΧΑΖ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 28

1 ΥΙΟΣ ΕΙΚΟΣΙ ΕΤΩΝ ΑΧΑΖ ΕΝ ΤΩ ΒΑΣΙΛΕΥΣΑΙ ΑΥΤΟΝ ΚΑΙ ΔΕΚΑ ΕΞ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΩΣ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

2 ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΓΑΡ ΓΛΥΠΤΑ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ

3 ΚΑΙ ΕΘΥΕΝ ΕΝ ΓΑΙΒΕΝΕΝΟΜ ΚΑΙ ΔΙΗΓΕΝ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ ΔΙΑ ΠΥΡΟΣ ΚΑΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΩΝ ΕΘΝΩΝ ΩΝ ΕΞΩΛΕΘΡΕΥΣΕΝ ΚΥΡΙΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΙΩΝ ΙΣΡΑΗΛ

4 ΚΑΙ ΕΘΥΜΙΑ ΕΠΙ ΤΩΝ ΥΨΗΛΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ ΚΑΙ ΥΠΟΚΑΤΩ ΠΑΝΤΟΣ ΞΥΛΟΥ ΑΛΣΩΔΟΥΣ

5 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ ΔΙΑ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΩ ΚΑΙ ΗΧΜΑΛΩΤΕΥΣΕΝ ΕΞ ΑΥΤΩΝ ΑΙΧΜΑΛΩΣΙΑΝ ΠΟΛΛΗΝ ΚΑΙ ΗΓΑΓΕΝ ΕΙΣ ΔΑΜΑΣΚΟΝ ΚΑΙ ΓΑΡ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΝ ΑΥΤΩ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ

6 ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΦΑΚΕΕ Ο ΤΟΥ ΡΟΜΕΛΙΑ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΝ ΙΟΥΔΑ ΕΝ ΜΙΑ ΗΜΕΡΑ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΔΥΝΑΤΩΝ ΙΣΧΥΙ ΕΝ ΤΩ ΑΥΤΟΥΣ ΚΑΤΑΛΙΠΕΙΝ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

7 ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΕΖΕΚΡΙ Ο ΔΥΝΑΤΟΣ ΤΟΥ ΕΦΡΑΙΜ ΤΟΝ ΜΑΑΣΑΙΑΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΝ ΕΣΔΡΙΚΑΜ ΗΓΟΥΜΕΝΟΝ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΕΛΚΑΝΑ ΤΟΝ ΔΙΑΔΟΧΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

8 ΚΑΙ ΗΧΜΑΛΩΤΙΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΤΡΙΑΚΟΣΙΑΣ ΧΙΛΙΑΔΑΣ ΓΥΝΑΙΚΑΣ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΣΚΥΛΑ ΠΟΛΛΑ ΕΣΚΥΛΕΥΣΑΝ ΕΞ ΑΥΤΩΝ ΚΑΙ ΗΝΕΓΚΑΝ ΤΑ ΣΚΥΛΑ ΕΙΣ ΣΑΜΑΡΕΙΑΝ

9 ΚΑΙ ΕΚΕΙ ΗΝ Ο ΠΡΟΦΗΤΗΣ ΤΟΥ ΚΥΡΙΟΥ ΩΔΗΔ ΟΝΟΜΑ ΑΥΤΩ ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΩΝ ΕΡΧΟΜΕΝΩΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΔΟΥ ΟΡΓΗ ΚΥΡΙΟΥ ΘΕΟΥ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΥΜΩΝ ΚΑΙ ΑΠΕΚΤΕΙΝΑΤΕ ΕΝ ΑΥΤΟΙΣ ΕΝ ΟΡΓΗ ΕΩΣ ΤΩΝ ΟΥΡΑΝΩΝ ΕΦΘΑΚΕΝ

10 ΚΑΙ ΝΥΝ ΥΙΟΥΣ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΥΜΕΙΣ ΛΕΓΕΤΕ ΚΑΤΑΚΤΗΣΕΣΘΑΙ ΕΙΣ ΔΟΥΛΟΥΣ ΚΑΙ ΔΟΥΛΑΣ ΟΥΚ ΙΔΟΥ ΕΙΜΙ ΜΕΘ' ΥΜΩΝ ΜΑΡΤΥΡΗΣΑΙ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ

11 ΚΑΙ ΝΥΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΗΝ ΗΧΜΑΛΩΤΕΥΣΑΤΕ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΟΤΙ ΟΡΓΗ ΘΥΜΟΥ ΚΥΡΙΟΥ ΕΦ' ΥΜΙΝ

12 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΑΡΧΟΝΤΕΣ ΑΠΟ ΤΩΝ ΥΙΩΝ ΕΦΡΑΙΜ ΟΥΔΙΑ Ο ΤΟΥ ΙΩΑΝΟΥ ΚΑΙ ΒΑΡΑΧΙΑΣ Ο ΤΟΥ ΜΟΣΟΛΑΜΩΘ ΚΑΙ ΕΖΕΚΙΑΣ Ο ΤΟΥ ΣΕΛΛΗΜ ΚΑΙ ΑΜΑΣΙΑΣ Ο ΤΟΥ ΧΟΔΛΙ ΕΠΙ ΤΟΥΣ ΕΡΧΟΜΕΝΟΥΣ ΑΠΟ ΤΟΥ ΠΟΛΕΜΟΥ

13 ΚΑΙ ΕΙΠΑΝ ΑΥΤΟΙΣ ΟΥ ΜΗ ΕΙΣΑΓΑΓΗΤΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΩΔΕ ΠΡΟΣ ΗΜΑΣ ΟΤΙ ΕΙΣ ΤΟ ΑΜΑΡΤΑΝΕΙΝ ΤΩ ΚΥΡΙΩ ΕΦ' ΗΜΑΣ ΥΜΕΙΣ ΛΕΓΕΤΕ ΠΡΟΣΘΕΙΝΑΙ ΕΠΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΗΜΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΑΓΝΟΙΑΝ ΟΤΙ ΠΟΛΛΗ Η ΑΜΑΡΤΙΑ ΗΜΩΝ ΚΑΙ ΟΡΓΗ ΘΥΜΟΥ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

14 ΚΑΙ ΑΦΗΚΑΝ ΟΙ ΠΟΛΕΜΙΣΤΑΙ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΚΑΙ ΤΑ ΣΚΥΛΑ ΕΝΑΝΤΙΟΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΠΑΣΗΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ

15 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΑΝΔΡΕΣ ΟΙ ΕΠΕΚΛΗΘΗΣΑΝ ΕΝ ΟΝΟΜΑΤΙ ΚΑΙ ΑΝΤΕΛΑΒΟΝΤΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΓΥΜΝΟΥΣ ΠΕΡΙΕΒΑΛΟΝ ΑΠΟ ΤΩΝ ΣΚΥΛΩΝ ΚΑΙ ΕΝΕΔΥΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΥΠΕΔΗΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΔΩΚΑΝ ΦΑΓΕΙΝ ΚΑΙ ΑΛΕΙΨΑΣΘΑΙ ΚΑΙ ΑΝΤΕΛΑΒΟΝΤΟ ΕΝ ΥΠΟΖΥΓΙΟΙΣ ΠΑΝΤΟΣ ΑΣΘΕΝΟΥΝΤΟΣ ΚΑΙ ΚΑΤΕΣΤΗΣΑΝ ΑΥΤΟΥΣ ΕΙΣ ΙΕΡΙΧΩ ΠΟΛΙΝ ΦΟΙΝΙΚΩΝ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΣΑΜΑΡΕΙΑΝ

16 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΠΕΣΤΕΙΛΕΝ ΑΧΑΖ ΠΡΟΣ ΒΑΣΙΛΕΑ ΑΣΣΟΥΡ ΒΟΗΘΗΣΑΙ ΑΥΤΩ

17 ΚΑΙ ΕΝ ΤΟΥΤΩ ΟΤΙ ΙΔΟΥΜΑΙΟΙ ΕΠΕΘΕΝΤΟ ΚΑΙ ΕΠΑΤΑΞΑΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΗΧΜΑΛΩΤΙΣΑΝ ΑΙΧΜΑΛΩΣΙΑΝ

18 ΚΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΠΕΘΕΝΤΟ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΤΗΣ ΠΕΔΙΝΗΣ ΚΑΙ ΑΠΟ ΛΙΒΟΣ ΤΟΥ ΙΟΥΔΑ ΚΑΙ ΕΛΑΒΟΝ ΤΗΝ ΒΑΙΘΣΑΜΥΣ ΚΑΙ ΤΗΝ ΑΙΛΩΝ ΚΑΙ ΤΗΝ ΓΑΔΗΡΩΘ ΚΑΙ ΤΗΝ ΣΩΧΩ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΘΑΜΝΑ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΓΑΜΖΩ ΚΑΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ

19 ΟΤΙ ΕΤΑΠΕΙΝΩΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΙΟΥΔΑΝ ΔΙ' ΑΧΑΖ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΟΤΙ ΑΠΕΣΤΗ ΑΠΟΣΤΑΣΕΙ ΑΠΟ ΚΥΡΙΟΥ

20 ΚΑΙ ΗΛΘΕΝ ΕΠ' ΑΥΤΟΝ ΘΑΓΛΑΘΦΕΛΛΑΣΑΡ ΒΑΣΙΛΕΥΣ ΑΣΣΟΥΡ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ

21 ΚΑΙ ΕΛΑΒΕΝ ΑΧΑΖ ΤΑ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΑ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΒΑΣΙΛΕΙ ΑΣΣΟΥΡ ΚΑΙ ΟΥΚ ΕΙΣ ΒΟΗΘΕΙΑΝ ΑΥΤΩ

22 ΑΛΛ' Η ΤΩ ΘΛΙΒΗΝΑΙ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΤΟΥ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ

23 ΕΚΖΗΤΗΣΩ ΤΟΥΣ ΘΕΟΥΣ ΔΑΜΑΣΚΟΥ ΤΟΥΣ ΤΥΠΤΟΝΤΑΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΟΤΙ ΘΕΟΙ ΒΑΣΙΛΕΩΣ ΣΥΡΙΑΣ ΑΥΤΟΙ ΚΑΤΙΣΧΥΣΟΥΣΙΝ ΑΥΤΟΥΣ ΑΥΤΟΙΣ ΤΟΙΝΥΝ ΘΥΣΩ ΚΑΙ ΑΝΤΙΛΗΜΨΟΝΤΑΙ ΜΟΥ ΚΑΙ ΑΥΤΟΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΕΙΣ ΣΚΩΛΟΝ ΚΑΙ ΠΑΝΤΙ ΙΣΡΑΗΛ

24 ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΑΧΑΖ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΚΟΨΕΝ ΑΥΤΑ ΚΑΙ ΕΚΛΕΙΣΕΝ ΤΑΣ ΘΥΡΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΘΥΣΙΑΣΤΗΡΙΑ ΕΝ ΠΑΣΗ ΓΩΝΙΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

25 ΚΑΙ ΕΝ ΠΑΣΗ ΠΟΛΕΙ ΚΑΙ ΠΟΛΕΙ ΕΝ ΙΟΥΔΑ ΕΠΟΙΗΣΕΝ ΥΨΗΛΑ ΘΥΜΙΑΝ ΘΕΟΙΣ ΑΛΛΟΤΡΙΟΙΣ ΚΑΙ ΠΑΡΩΡΓΙΣΑΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

26 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΚΑΙ ΑΙ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΑΙ ΠΡΩΤΑΙ ΚΑΙ ΑΙ ΕΣΧΑΤΑΙ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΑΙ ΕΠΙ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ

27 ΚΑΙ ΕΚΟΙΜΗΘΗ ΑΧΑΖ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΕΤΑΦΗ ΕΝ ΠΟΛΕΙ ΔΑΥΙΔ ΟΤΙ ΟΥΚ ΕΙΣΗΝΕΓΚΑΝ ΑΥΤΟΝ ΕΙΣ ΤΟΥΣ ΤΑΦΟΥΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΖΕΚΙΑΣ ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 29

1 ΚΑΙ ΕΖΕΚΙΑΣ ΕΒΑΣΙΛΕΥΣΕΝ ΩΝ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΚΑΙ ΕΙΚΟΣΙ ΚΑΙ ΕΝΝΕΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΒΒΑ ΘΥΓΑΤΗΡ ΖΑΧΑΡΙΑ

2 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΕΥΘΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΔΑΥΙΔ Ο ΠΑΤΗΡ ΑΥΤΟΥ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΣΤΗ ΕΠΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΑΝΕΩΞΕΝ ΤΑΣ ΘΥΡΑΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΕΣΚΕΥΑΣΕΝ ΑΥΤΑΣ

4 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΚΛΙΤΟΣ ΤΟ ΠΡΟΣ ΑΝΑΤΟΛΑΣ

5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΚΟΥΣΑΤΕ ΟΙ ΛΕΥΙΤΑΙ ΝΥΝ ΑΓΝΙΣΘΗΤΕ ΚΑΙ ΑΓΝΙΣΑΤΕ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΚΑΙ ΕΚΒΑΛΕΤΕ ΤΗΝ ΑΚΑΘΑΡΣΙΑΝ ΕΚ ΤΩΝ ΑΓΙΩΝ

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6 ΟΤΙ ΑΠΕΣΤΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΓΚΑΤΕΛΙΠΑΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΠΟ ΤΗΣ ΣΚΗΝΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΔΩΚΑΝ ΑΥΧΕΝΑ

7 ΚΑΙ ΑΠΕΚΛΕΙΣΑΝ ΤΑΣ ΘΥΡΑΣ ΤΟΥ ΝΑΟΥ ΚΑΙ ΕΣΒΕΣΑΝ ΤΟΥΣ ΛΥΧΝΟΥΣ ΚΑΙ ΘΥΜΙΑΜΑ ΟΥΚ ΕΘΥΜΙΑΣΑΝ ΚΑΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΟΥ ΠΡΟΣΗΝΕΓΚΑΝ ΕΝ ΤΩ ΑΓΙΩ ΘΕΩ ΙΣΡΑΗΛ

8 ΚΑΙ ΩΡΓΙΣΘΗ ΟΡΓΗ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΕΠΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΕΚΣΤΑΣΙΝ ΚΑΙ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΙΣ ΣΥΡΙΣΜΟΝ ΩΣ ΥΜΕΙΣ ΟΡΑΤΕ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΥΜΩΝ

9 ΚΑΙ ΙΔΟΥ ΠΕΠΛΗΓΑΣΙΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΜΑΧΑΙΡΑ ΚΑΙ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΥΜΩΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΥΜΩΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΕΝ ΓΗ ΟΥΚ ΑΥΤΩΝ Ο ΚΑΙ ΝΥΝ ΕΣΤΙΝ

10 ΕΠΙ ΤΟΥΤΟΙΣ ΝΥΝ ΕΣΤΙΝ ΕΠΙ ΚΑΡΔΙΑΣ ΔΙΑΘΕΣΘΑΙ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΤΗΝ ΟΡΓΗΝ ΘΥΜΟΥ ΑΥΤΟΥ ΑΦ' ΗΜΩΝ

11 ΚΑΙ ΝΥΝ ΜΗ ΔΙΑΛΙΠΗΤΕ ΟΤΙ ΕΝ ΥΜΙΝ ΗΡΕΤΙΚΕΝ ΚΥΡΙΟΣ ΣΤΗΝΑΙ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΚΑΙ ΕΙΝΑΙ ΑΥΤΩ ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ ΚΑΙ ΘΥΜΙΩΝΤΑΣ

12 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΟΙ ΛΕΥΙΤΑΙ ΜΑΑΘ Ο ΤΟΥ ΑΜΑΣΙ ΚΑΙ ΙΩΗΛ Ο ΤΟΥ ΑΖΑΡΙΟΥ ΕΚ ΤΩΝ ΥΙΩΝ ΚΑΑΘ ΚΑΙ ΕΚ ΤΩΝ ΥΙΩΝ ΜΕΡΑΡΙ ΚΙΣ Ο ΤΟΥ ΑΒΔΙ ΚΑΙ ΑΖΑΡΙΑΣ Ο ΤΟΥ ΙΑΛΛΕΛΗΛ ΚΑΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΓΕΔΣΩΝΙ ΙΩΑ Ο ΤΟΥ ΖΕΜΜΑΘ ΚΑΙ ΙΩΔΑΝ Ο ΤΟΥ ΙΩΑΧΑ

13 ΚΑΙ ΤΩΝ ΥΙΩΝ ΕΛΙΣΑΦΑΝ ΣΑΜΒΡΙ ΚΑΙ ΙΙΗΛ ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΣΑΦ ΖΑΧΑΡΙΑΣ ΚΑΙ ΜΑΘΘΑΝΙΑΣ

14 ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΙΜΑΝ ΙΙΗΛ ΚΑΙ ΣΕΜΕΙ ΚΑΙ ΤΩΝ ΥΙΩΝ ΙΔΙΘΩΝ ΣΑΜΑΙΑΣ ΚΑΙ ΟΖΙΗΛ

15 ΚΑΙ ΣΥΝΗΓΑΓΟΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΚΑΙ ΗΓΝΙΣΘΗΣΑΝ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΑ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΥΡΙΟΥ ΚΑΘΑΡΙΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

16 ΚΑΙ ΕΙΣΗΛΘΟΝ ΟΙ ΙΕΡΕΙΣ ΕΣΩ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΑΓΝΙΣΑΙ ΚΑΙ ΕΞΕΒΑΛΟΝ ΠΑΣΑΝ ΤΗΝ ΑΚΑΘΑΡΣΙΑΝ ΤΗΝ ΕΥΡΕΘΕΙΣΑΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΔΕΞΑΝΤΟ ΟΙ ΛΕΥΙΤΑΙ ΕΚΒΑΛΕΙΝ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΕΔΡΩΝ ΕΞΩ

17 ΚΑΙ ΗΡΞΑΝΤΟ ΤΗ ΗΜΕΡΑ ΤΗ ΠΡΩΤΗ ΝΟΥΜΗΝΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΑΓΝΙΣΑΙ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΤΟΥ ΜΗΝΟΣ ΕΙΣΗΛΘΑΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΚΥΡΙΟΥ ΚΑΙ ΗΓΝΙΣΑΝ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΝ ΗΜΕΡΑΙΣ ΟΚΤΩ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΕΚΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΣΥΝΕΤΕΛΕΣΑΝ

18 ΚΑΙ ΕΙΣΗΛΘΑΝ ΕΣΩ ΠΡΟΣ ΕΖΕΚΙΑΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΑΝ ΗΓΝΙΣΑΜΕΝ ΠΑΝΤΑ ΤΑ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΚΑΙ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΤΡΑΠΕΖΑΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΚΑΙ ΤΑ ΣΚΕΥΗ ΑΥΤΗΣ

19 ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ Α ΕΜΙΑΝΕΝ ΑΧΑΖ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΝ ΤΗ ΑΠΟΣΤΑΣΙΑ ΑΥΤΟΥ ΗΤΟΙΜΑΚΑΜΕΝ ΚΑΙ ΗΓΝΙΚΑΜΕΝ ΙΔΟΥ ΕΣΤΙΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΥΡΙΟΥ

20 ΚΑΙ ΩΡΘΡΙΣΕΝ ΕΖΕΚΙΑΣ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

21 ΚΑΙ ΑΝΗΝΕΓΚΕΝ ΜΟΣΧΟΥΣ ΕΠΤΑ ΚΡΙΟΥΣ ΕΠΤΑ ΑΜΝΟΥΣ ΕΠΤΑ ΧΙΜΑΡΟΥΣ ΑΙΓΩΝ ΕΠΤΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΠΕΡΙ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΠΕΡΙ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΥΙΟΙΣ ΑΑΡΩΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΑΝΑΒΑΙΝΕΙΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ

22 ΚΑΙ ΕΘΥΣΑΝ ΤΟΥΣ ΜΟΣΧΟΥΣ ΚΑΙ ΕΔΕΞΑΝΤΟ ΟΙ ΙΕΡΕΙΣ ΤΟ ΑΙΜΑ ΚΑΙ ΠΡΟΣΕΧΕΟΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΘΥΣΑΝ ΤΟΥΣ ΚΡΙΟΥΣ ΚΑΙ ΠΡΟΣΕΧΕΟΝ ΤΟ ΑΙΜΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΘΥΣΑΝ ΤΟΥΣ ΑΜΝΟΥΣ ΚΑΙ ΠΕΡΙΕΧΕΟΝ ΤΟ ΑΙΜΑ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ

23 ΚΑΙ ΠΡΟΣΗΓΑΓΟΝ ΤΟΥΣ ΧΙΜΑΡΟΥΣ ΤΟΥΣ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΕΝΑΝΤΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΕΠΕΘΗΚΑΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΠ' ΑΥΤΟΥΣ

24 ΚΑΙ ΕΘΥΣΑΝ ΑΥΤΟΥΣ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΕΞΙΛΑΣΑΝΤΟ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΞΙΛΑΣΑΝΤΟ ΠΕΡΙ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΟΤΙ ΠΕΡΙ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ Η ΟΛΟΚΑΥΤΩΣΙΣ ΚΑΙ ΤΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ

25 ΚΑΙ ΕΣΤΗΣΕΝ ΤΟΥΣ ΛΕΥΙΤΑΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΝ ΚΥΜΒΑΛΟΙΣ ΚΑΙ ΕΝ ΝΑΒΛΑΙΣ ΚΑΙ ΕΝ ΚΙΝΥΡΑΙΣ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΓΑΔ ΤΟΥ ΟΡΩΝΤΟΣ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΝΑΘΑΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΟΤΙ ΔΙ' ΕΝΤΟΛΗΣ ΚΥΡΙΟΥ ΤΟ ΠΡΟΣΤΑΓΜΑ ΕΝ ΧΕΙΡΙ ΤΩΝ ΠΡΟΦΗΤΩΝ

26 ΚΑΙ ΕΣΤΗΣΑΝ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΟΡΓΑΝΟΙΣ ΔΑΥΙΔ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ

27 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΑΝΕΝΕΓΚΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΝ ΤΩ ΑΡΞΑΣΘΑΙ ΑΝΑΦΕΡΕΙΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΗΡΞΑΝΤΟ ΑΔΕΙΝ ΚΥΡΙΩ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΠΡΟΣ ΤΑ ΟΡΓΑΝΑ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ

28 ΚΑΙ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΠΡΟΣΕΚΥΝΕΙ ΚΑΙ ΟΙ ΨΑΛΤΩΔΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΑΙ ΣΑΛΠΙΓΓΕΣ ΣΑΛΠΙΖΟΥΣΑΙ ΕΩΣ ΟΥ ΣΥΝΕΤΕΛΕΣΘΗ Η ΟΛΟΚΑΥΤΩΣΙΣ

29 ΚΑΙ ΩΣ ΣΥΝΕΤΕΛΕΣΑΝ ΑΝΑΦΕΡΟΝΤΕΣ ΕΚΑΜΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ

30 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΥΜΝΕΙΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΛΟΓΟΙΣ ΔΑΥΙΔ ΚΑΙ ΑΣΑΦ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΥΜΝΟΥΝ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΕΠΕΣΟΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ

31 ΚΑΙ ΑΠΕΚΡΙΘΗ ΕΖΕΚΙΑΣ ΚΑΙ ΕΙΠΕΝ ΝΥΝ ΕΠΛΗΡΩΣΑΤΕ ΤΑΣ ΧΕΙΡΑΣ ΥΜΩΝ ΚΥΡΙΩ ΠΡΟΣΑΓΑΓΕΤΕ ΚΑΙ ΦΕΡΕΤΕ ΘΥΣΙΑΣ ΚΑΙ ΑΙΝΕΣΕΩΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΝΗΝΕΓΚΕΝ Η ΕΚΚΛΗΣΙΑ ΘΥΣΙΑΣ ΚΑΙ ΑΙΝΕΣΕΩΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΠΑΣ ΠΡΟΘΥΜΟΣ ΤΗ ΚΑΡΔΙΑ ΟΛΟΚΑΥΤΩΣΕΙΣ

32 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΑΡΙΘΜΟΣ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΗΣ ΑΝΗΝΕΓΚΕΝ Η ΕΚΚΛΗΣΙΑ ΜΟΣΧΟΙ ΕΒΔΟΜΗΚΟΝΤΑ ΚΡΙΟΙ ΕΚΑΤΟΝ ΑΜΝΟΙ ΔΙΑΚΟΣΙΟΙ ΕΙΣ ΟΛΟΚΑΥΤΩΣΙΝ ΚΥΡΙΩ ΠΑΝΤΑ ΤΑΥΤΑ

33 ΚΑΙ ΟΙ ΗΓΙΑΣΜΕΝΟΙ ΜΟΣΧΟΙ ΕΞΑΚΟΣΙΟΙ ΠΡΟΒΑΤΑ ΤΡΙΣΧΙΛΙΑ

34 ΑΛΛ' Η ΟΙ ΙΕΡΕΙΣ ΟΛΙΓΟΙ ΗΣΑΝ ΚΑΙ ΟΥΚ ΕΔΥΝΑΝΤΟ ΔΕΙΡΑΙ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΑΝΤΕΛΑΒΟΝΤΟ ΑΥΤΩΝ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΟΙ ΛΕΥΙΤΑΙ ΕΩΣ ΟΥ ΣΥΝΕΤΕΛΕΣΘΗ ΤΟ ΕΡΓΟΝ ΚΑΙ ΕΩΣ ΟΥ ΗΓΝΙΣΘΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΟΤΙ ΟΙ ΛΕΥΙΤΑΙ ΠΡΟΘΥΜΩΣ ΗΓΝΙΣΘΗΣΑΝ ΠΑΡΑ ΤΟΥΣ ΙΕΡΕΙΣ

35 ΚΑΙ Η ΟΛΟΚΑΥΤΩΣΙΣ ΠΟΛΛΗ ΕΝ ΤΟΙΣ ΣΤΕΑΣΙΝ ΤΗΣ ΤΕΛΕΙΩΣΕΩΣ ΤΟΥ ΣΩΤΗΡΙΟΥ ΚΑΙ ΤΩΝ ΣΠΟΝΔΩΝ ΤΗΣ ΟΛΟΚΑΥΤΩΣΕΩΣ ΚΑΙ ΚΑΤΩΡΘΩΘΗ ΤΟ ΕΡΓΟΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

36 ΚΑΙ ΗΥΦΡΑΝΘΗ ΕΖΕΚΙΑΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΔΙΑ ΤΟ ΗΤΟΙΜΑΚΕΝΑΙ ΤΟΝ ΘΕΟΝ ΤΩ ΛΑΩ ΟΤΙ ΕΞΑΠΙΝΑ ΕΓΕΝΕΤΟ Ο ΛΟΓΟΣ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 30

1 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΖΕΚΙΑΣ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑΝ ΚΑΙ ΕΠΙΣΤΟΛΑΣ ΕΓΡΑΨΕΝ ΕΠΙ ΤΟΝ ΕΦΡΑΙΜ ΚΑΙ ΜΑΝΑΣΣΗ ΕΛΘΕΙΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΟΙΗΣΑΙ ΤΟ ΦΑΣΕΚ ΤΩ ΚΥΡΙΩ ΘΕΩ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ Η ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΠΟΙΗΣΑΙ ΤΟ ΦΑΣΕΚ ΤΩ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ

3 ΟΥ ΓΑΡ ΗΔΥΝΑΣΘΗΣΑΝ ΑΥΤΟ ΠΟΙΗΣΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΤΙ ΟΙ ΙΕΡΕΙΣ ΟΥΧ ΗΓΝΙΣΘΗΣΑΝ ΙΚΑΝΟΙ ΚΑΙ Ο ΛΑΟΣ ΟΥ ΣΥΝΗΧΘΗ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

4 ΚΑΙ ΗΡΕΣΕΝ Ο ΛΟΓΟΣ ΕΝΑΝΤΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΝΑΝΤΙΟΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ

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5 ΚΑΙ ΕΣΤΗΣΑΝ ΛΟΓΟΝ ΔΙΕΛΘΕΙΝ ΚΗΡΥΓΜΑ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΑΠΟ ΒΗΡΣΑΒΕΕ ΕΩΣ ΔΑΝ ΕΛΘΟΝΤΑΣ ΠΟΙΗΣΑΙ ΤΟ ΦΑΣΕΚ ΚΥΡΙΩ ΘΕΩ ΙΣΡΑΗΛ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΠΛΗΘΟΣ ΟΥΚ ΕΠΟΙΗΣΕΝ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ

6 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΟΙ ΤΡΕΧΟΝΤΕΣ ΣΥΝ ΤΑΙΣ ΕΠΙΣΤΟΛΑΙΣ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΕΙΣ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑΝ ΚΑΤΑ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΕΓΟΝΤΕΣ ΥΙΟΙ ΙΣΡΑΗΛ ΕΠΙΣΤΡΕΨΑΤΕ ΠΡΟΣ ΘΕΟΝ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΤΟΥΣ ΑΝΑΣΕΣΩΣΜΕΝΟΥΣ ΤΟΥΣ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΑΠΟ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΑΣΣΟΥΡ

7 ΚΑΙ ΜΗ ΓΙΝΕΣΘΕ ΚΑΘΩΣ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΥΜΩΝ ΟΙ ΑΠΕΣΤΗΣΑΝ ΑΠΟ ΚΥΡΙΟΥ ΘΕΟΥ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΕΡΗΜΩΣΙΝ ΚΑΘΩΣ ΥΜΕΙΣ ΟΡΑΤΕ

8 ΚΑΙ ΝΥΝ ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΟΥΣ ΤΡΑΧΗΛΟΥΣ ΥΜΩΝ ΔΟΤΕ ΔΟΞΑΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΚΑΙ ΕΙΣΕΛΘΑΤΕ ΕΙΣ ΤΟ ΑΓΙΑΣΜΑ ΑΥΤΟΥ Ο ΗΓΙΑΣΕΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΔΟΥΛΕΥΣΑΤΕ ΤΩ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΑΦ' ΥΜΩΝ ΘΥΜΟΝ ΟΡΓΗΣ

9 ΟΤΙ ΕΝ ΤΩ ΕΠΙΣΤΡΕΦΕΙΝ ΥΜΑΣ ΠΡΟΣ ΚΥΡΙΟΝ ΟΙ ΑΔΕΛΦΟΙ ΥΜΩΝ ΚΑΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΕΣΟΝΤΑΙ ΕΝ ΟΙΚΤΙΡΜΟΙΣ ΕΝΑΝΤΙ ΠΑΝΤΩΝ ΤΩΝ ΑΙΧΜΑΛΩΤΙΣΑΝΤΩΝ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΟΤΙ ΕΛΕΗΜΩΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΚΑΙ ΟΥΚ ΑΠΟΣΤΡΕΨΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΦ' ΗΜΩΝ ΕΑΝ ΕΠΙΣΤΡΕΨΩΜΕΝ ΠΡΟΣ ΑΥΤΟΝ

10 ΚΑΙ ΗΣΑΝ ΟΙ ΤΡΕΧΟΝΤΕΣ ΔΙΑΠΟΡΕΥΟΜΕΝΟΙ ΠΟΛΙΝ ΕΚ ΠΟΛΕΩΣ ΕΝ ΤΩ ΟΡΕΙ ΕΦΡΑΙΜ ΚΑΙ ΜΑΝΑΣΣΗ ΚΑΙ ΕΩΣ ΖΑΒΟΥΛΩΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΩΣ ΚΑΤΑΓΕΛΩΝΤΕΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΜΩΚΩΜΕΝΟΙ

11 ΑΛΛΑ ΑΝΘΡΩΠΟΙ ΑΣΗΡ ΚΑΙ ΑΠΟ ΜΑΝΑΣΣΗ ΚΑΙ ΑΠΟ ΖΑΒΟΥΛΩΝ ΕΝΕΤΡΑΠΗΣΑΝ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

12 ΚΑΙ ΕΝ ΙΟΥΔΑ ΕΓΕΝΕΤΟ ΧΕΙΡ ΚΥΡΙΟΥ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΚΑΡΔΙΑΝ ΜΙΑΝ ΕΛΘΕΙΝ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ

13 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΛΑΟΣ ΠΟΛΥΣ ΤΟΥ ΠΟΙΗΣΑΙ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΑΖΥΜΩΝ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ ΕΚΚΛΗΣΙΑ ΠΟΛΛΗ ΣΦΟΔΡΑ

14 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΚΑΙ ΚΑΘΕΙΛΑΝ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΤΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΝΤΑ ΕΝ ΟΙΣ ΕΘΥΜΙΩΣΑΝ ΤΟΙΣ ΨΕΥΔΕΣΙΝ ΚΑΤΕΣΠΑΣΑΝ ΚΑΙ ΕΡΡΙΨΑΝ ΕΙΣ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΕΔΡΩΝ

15 ΚΑΙ ΕΘΥΣΑΝ ΤΟ ΦΑΣΕΚ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΔΕΥΤΕΡΟΥ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΝΕΤΡΑΠΗΣΑΝ ΚΑΙ ΗΓΝΙΣΘΗΣΑΝ ΚΑΙ ΕΙΣΗΝΕΓΚΑΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

16 ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΗΝ ΣΤΑΣΙΝ ΑΥΤΩΝ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΜΩΥΣΗ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΕΔΕΧΟΝΤΟ ΤΑ ΑΙΜΑΤΑ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΛΕΥΙΤΩΝ

17 ΟΤΙ ΠΛΗΘΟΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΟΥΧ ΗΓΝΙΣΘΗ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΗΣΑΝ ΤΟΥ ΘΥΕΙΝ ΤΟ ΦΑΣΕΚ ΠΑΝΤΙ ΤΩ ΜΗ ΔΥΝΑΜΕΝΩ ΑΓΝΙΣΘΗΝΑΙ ΤΩ ΚΥΡΙΩ

18 ΟΤΙ ΤΟ ΠΛΕΙΣΤΟΝ ΤΟΥ ΛΑΟΥ ΑΠΟ ΕΦΡΑΙΜ ΚΑΙ ΜΑΝΑΣΣΗ ΚΑΙ ΙΣΣΑΧΑΡ ΚΑΙ ΖΑΒΟΥΛΩΝ ΟΥΧ ΗΓΝΙΣΘΗΣΑΝ ΑΛΛΑ ΕΦΑΓΟΝ ΤΟ ΦΑΣΕΚ ΠΑΡΑ ΤΗΝ ΓΡΑΦΗΝ ΚΑΙ ΠΡΟΣΗΥΞΑΤΟ ΕΖΕΚΙΑΣ ΠΕΡΙ ΑΥΤΩΝ ΛΕΓΩΝ ΚΥΡΙΟΣ Ο ΑΓΑΘΟΣ ΕΞΙΛΑΣΑΣΘΩ ΥΠΕΡ

19 ΠΑΣΗΣ ΚΑΡΔΙΑΣ ΚΑΤΕΥΘΥΝΟΥΣΗΣ ΕΚΖΗΤΗΣΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥ ΚΑΤΑ ΤΗΝ ΑΓΝΕΙΑΝ ΤΩΝ ΑΓΙΩΝ

20 ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΩ ΕΖΕΚΙΑ ΚΑΙ ΙΑΣΑΤΟ ΤΟΝ ΛΑΟΝ

21 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΑΖΥΜΩΝ ΕΠΤΑ ΗΜΕΡΑΣ ΕΝ ΕΥΦΡΟΣΥΝΗ ΜΕΓΑΛΗ ΚΑΙ ΚΑΘΥΜΝΟΥΝΤΕΣ ΤΩ ΚΥΡΙΩ ΗΜΕΡΑΝ ΚΑΘ' ΗΜΕΡΑΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΟΡΓΑΝΟΙΣ ΤΩ ΚΥΡΙΩ

22 ΚΑΙ ΕΛΑΛΗΣΕΝ ΕΖΕΚΙΑΣ ΕΠΙ ΠΑΣΑΝ ΚΑΡΔΙΑΝ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΤΩΝ ΣΥΝΙΟΝΤΩΝ ΣΥΝΕΣΙΝ ΑΓΑΘΗΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΣΥΝΕΤΕΛΕΣΑΝ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΑΖΥΜΩΝ ΕΠΤΑ ΗΜΕΡΑΣ ΘΥΟΝΤΕΣ ΘΥΣΙΑΣ ΣΩΤΗΡΙΟΥ ΚΑΙ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΤΩ ΚΥΡΙΩ ΘΕΩ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

23 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ Η ΕΚΚΛΗΣΙΑ ΑΜΑ ΠΟΙΗΣΑΙ ΕΠΤΑ ΗΜΕΡΑΣ ΑΛΛΑΣ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΠΤΑ ΗΜΕΡΑΣ ΕΝ ΕΥΦΡΟΣΥΝΗ

24 ΟΤΙ ΕΖΕΚΙΑΣ ΑΠΗΡΞΑΤΟ ΤΩ ΙΟΥΔΑ ΤΗ ΕΚΚΛΗΣΙΑ ΜΟΣΧΟΥΣ ΧΙΛΙΟΥΣ ΚΑΙ ΕΠΤΑΚΙΣΧΙΛΙΑ ΠΡΟΒΑΤΑ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΠΗΡΞΑΝΤΟ ΤΩ ΛΑΩ ΜΟΣΧΟΥΣ ΧΙΛΙΟΥΣ ΚΑΙ ΠΡΟΒΑΤΑ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΚΑΙ ΤΑ ΑΓΙΑ ΤΩΝ ΙΕΡΕΩΝ ΕΙΣ ΠΛΗΘΟΣ

25 ΚΑΙ ΗΥΦΡΑΝΘΗ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΙΟΥΔΑ ΚΑΙ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΕΞ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΠΡΟΣΗΛΥΤΟΙ ΟΙ ΕΛΘΟΝΤΕΣ ΑΠΟ ΓΗΣ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΟΥΔΑ

26 ΚΑΙ ΕΓΕΝΕΤΟ ΕΥΦΡΟΣΥΝΗ ΜΕΓΑΛΗ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΗΜΕΡΩΝ ΣΑΛΩΜΩΝ ΥΙΟΥ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΟΥΚ ΕΓΕΝΕΤΟ ΤΟΙΑΥΤΗ ΕΟΡΤΗ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

27 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΗΥΛΟΓΗΣΑΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΠΗΚΟΥΣΘΗ Η ΦΩΝΗ ΑΥΤΩΝ ΚΑΙ ΗΛΘΕΝ Η ΠΡΟΣΕΥΧΗ ΑΥΤΩΝ ΕΙΣ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 31

1 ΚΑΙ ΩΣ ΣΥΝΕΤΕΛΕΣΘΗ ΠΑΝΤΑ ΤΑΥΤΑ ΕΞΗΛΘΕΝ ΠΑΣ ΙΣΡΑΗΛ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΣΥΝΕΤΡΙΨΑΝ ΤΑΣ ΣΤΗΛΑΣ ΚΑΙ ΕΞΕΚΟΨΑΝ ΤΑ ΑΛΣΗ ΚΑΙ ΚΑΤΕΣΠΑΣΑΝ ΤΑ ΥΨΗΛΑ ΚΑΙ ΤΟΥΣ ΒΩΜΟΥΣ ΑΠΟ ΠΑΣΗΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΞ ΕΦΡΑΙΜ ΚΑΙ ΑΠΟ ΜΑΝΑΣΣΗ ΕΩΣ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΠΑΣ ΙΣΡΑΗΛ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ

2 ΚΑΙ ΕΤΑΞΕΝ ΕΖΕΚΙΑΣ ΤΑΣ ΕΦΗΜΕΡΙΑΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΤΑΣ ΕΦΗΜΕΡΙΑΣ ΕΚΑΣΤΟΥ ΚΑΤΑ ΤΗΝ ΕΑΥΤΟΥ ΛΕΙΤΟΥΡΓΙΑΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΕΙΣ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΚΑΙ ΕΙΣ ΤΗΝ ΘΥΣΙΑΝ ΤΟΥ ΣΩΤΗΡΙΟΥ ΚΑΙ ΑΙΝΕΙΝ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΚΑΙ ΛΕΙΤΟΥΡΓΕΙΝ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΟΙΚΟΥ ΚΥΡΙΟΥ

3 ΚΑΙ ΜΕΡΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΚ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΟΛΟΚΑΥΤΩΣΕΙΣ ΤΗΝ ΠΡΩΙΝΗΝ ΚΑΙ ΤΗΝ ΔΕΙΛΙΝΗΝ ΚΑΙ ΟΛΟΚΑΥΤΩΣΕΙΣ ΕΙΣ ΣΑΒΒΑΤΑ ΚΑΙ ΕΙΣ ΤΑΣ ΝΟΥΜΗΝΙΑΣ ΚΑΙ ΕΙΣ ΤΑΣ ΕΟΡΤΑΣ ΤΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΕΝ ΤΩ ΝΟΜΩ ΚΥΡΙΟΥ

4 ΚΑΙ ΕΙΠΕΝ ΤΩ ΛΑΩ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΔΟΥΝΑΙ ΤΗΝ ΜΕΡΙΔΑ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΟΠΩΣ ΚΑΤΙΣΧΥΣΩΣΙΝ ΕΝ ΤΗ ΛΕΙΤΟΥΡΓΙΑ ΟΙΚΟΥ ΚΥΡΙΟΥ

5 ΚΑΙ ΩΣ ΠΡΟΣΕΤΑΞΕΝ ΤΟΝ ΛΟΓΟΝ ΕΠΛΕΟΝΑΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΑΡΧΗΝ ΣΙΤΟΥ ΚΑΙ ΟΙΝΟΥ ΚΑΙ ΕΛΑΙΟΥ ΚΑΙ ΜΕΛΙΤΟΣ ΚΑΙ ΠΑΝ ΓΕΝΗΜΑ ΑΓΡΟΥ ΚΑΙ ΕΠΙΔΕΚΑΤΑ ΠΑΝΤΑ ΕΙΣ ΠΛΗΘΟΣ ΗΝΕΓΚΑΝ

6 ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΑΥΤΟΙ ΗΝΕΓΚΑΝ ΕΠΙΔΕΚΑΤΑ ΜΟΣΧΩΝ ΚΑΙ ΠΡΟΒΑΤΩΝ ΚΑΙ ΕΠΙΔΕΚΑΤΑ ΑΙΓΩΝ ΚΑΙ ΗΓΙΑΣΑΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ ΚΑΙ ΕΙΣΗΝΕΓΚΑΝ ΚΑΙ ΕΘΗΚΑΝ ΣΩΡΟΥΣ ΣΩΡΟΥΣ

7 ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΤΡΙΤΩ ΗΡΞΑΝΤΟ ΟΙ ΣΩΡΟΙ ΘΕΜΕΛΙΟΥΣΘΑΙ ΚΑΙ ΕΝ ΤΩ ΕΒΔΟΜΩ ΜΗΝΙ ΣΥΝΕΤΕΛΕΣΘΗΣΑΝ

8 ΚΑΙ ΗΛΘΕΝ ΕΖΕΚΙΑΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΕΙΔΟΝ ΤΟΥΣ ΣΩΡΟΥΣ ΚΑΙ ΗΥΛΟΓΗΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΙΣΡΑΗΛ

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9 ΚΑΙ ΕΠΥΝΘΑΝΕΤΟ ΕΖΕΚΙΑΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΥΠΕΡ ΤΩΝ ΣΩΡΩΝ
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15 ΔΙΑ ΧΕΙΡΟΣ ΟΔΟΜ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΙΗΣΟΥΣ ΚΑΙ ΣΕΜΕΙ ΚΑΙ ΑΜΑΡΙΑΣ ΚΑΙ ΣΕΧΟΝΙΑΣ ΔΙΑ ΧΕΙΡΟΣ ΤΩΝ ΙΕΡΕΩΝ ΕΝ ΠΙΣΤΕΙ ΔΟΥΝΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΚΑΤΑ ΤΑΣ ΕΦΗΜΕΡΙΑΣ ΚΑΤΑ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΤΟΝ ΜΙΚΡΟΝ
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ΑΣΣΟΥΡ ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΠΑΝΤΩΝ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΑΥΤΟΥΣ ΚΥΚΛΟΘΕΝ

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21 ΠΟΡΕΥΘΗΤΕ ΖΗΤΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΕΡΙ ΕΜΟΥ ΚΑΙ ΠΕΡΙ ΠΑΝΤΟΣ ΤΟΥ ΚΑΤΑΛΕΙΦΘΕΝΤΟΣ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΠΕΡΙ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥ ΕΥΡΕΘΕΝΤΟΣ ΟΤΙ ΜΕΓΑΣ Ο ΘΥΜΟΣ ΚΥΡΙΟΥ ΕΚΚΕΚΑΥΤΑΙ ΕΝ ΗΜΙΝ ΔΙΟΤΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΤΩΝ ΛΟΓΩΝ ΚΥΡΙΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ
22 ΚΑΙ ΕΠΟΡΕΥΘΗ ΧΕΛΚΙΑΣ ΚΑΙ ΟΙΣ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΟΛΔΑΝ ΤΗΝ ΠΡΟΦΗΤΙΝ ΓΥΝΑΙΚΑ ΣΕΛΛΗΜ ΥΙΟΥ ΘΑΚΟΥΑΘ ΥΙΟΥ ΧΕΛΛΗΣ ΦΥΛΑΣΣΟΥΣΑΝ ΤΑΣ ΣΤΟΛΑΣ ΚΑΙ ΑΥΤΗ ΚΑΤΩΚΕΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΜΑΣΑΝΑ ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΗ ΚΑΤΑ ΤΑΥΤΑ
23 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΙΠΑΤΕ ΤΩ ΑΝΔΡΙ ΤΩ ΑΠΟΣΤΕΙΛΑΝΤΙ ΥΜΑΣ ΠΡΟΣ ΜΕ
24 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΚΑΚΑ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΤΟΥΣ ΠΑΝΤΑΣ ΛΟΓΟΥΣ ΤΟΥΣ ΓΕΓΡΑΜΜΕΝΟΥΣ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΩ ΑΝΕΓΝΩΣΜΕΝΩ ΕΝΑΝΤΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ
25 ΑΝΘ' ΩΝ ΕΓΚΑΤΕΛΙΠΟΝ ΜΕ ΚΑΙ ΕΘΥΜΙΑΣΑΝ ΘΕΟΙΣ ΑΛΛΟΤΡΙΟΙΣ ΙΝΑ ΠΑΡΟΡΓΙΣΩΣΙΝ ΜΕ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΞΕΚΑΥΘΗ Ο ΘΥΜΟΣ ΜΟΥ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ
26 ΚΑΙ ΕΠΙ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΥΜΑΣ ΤΟΥ ΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΟΥΤΩΣ ΕΡΕΙΤΕ ΑΥΤΩ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΗΚΟΥΣΑΣ
27 ΚΑΙ ΕΝΕΤΡΑΠΗ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΣΕ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΑΥΤΟΝ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣ ΕΝΑΝΤΙΟΝ ΜΟΥ ΚΑΙ ΔΙΕΡΡΗΞΑΣ ΤΑ ΙΜΑΤΙΑ ΣΟΥ ΚΑΙ ΕΚΛΑΥΣΑΣ ΚΑΤΕΝΑΝΤΙΟΝ ΜΟΥ ΚΑΙ ΕΓΩ ΗΚΟΥΣΑ ΦΗΣΙΝ ΚΥΡΙΟΣ
28 ΙΔΟΥ ΠΡΟΣΤΙΘΗΜΙ ΣΕ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΣΟΥ ΚΑΙ ΠΡΟΣΤΕΘΗΣΗ ΠΡΟΣ ΤΑ ΜΝΗΜΑΤΑ ΣΟΥ ΕΝ ΕΙΡΗΝΗ ΚΑΙ ΟΥΚ ΟΨΟΝΤΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΚΑΚΟΙΣ ΟΙΣ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΑΥΤΟΝ ΚΑΙ ΑΠΕΔΩΚΑΝ ΤΩ ΒΑΣΙΛΕΙ ΛΟΓΟΝ
29 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ
30 ΚΑΙ ΑΝΕΒΗ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΠΟ ΜΕΓΑΛΟΥ ΕΩΣ ΜΙΚΡΟΥ ΚΑΙ ΑΝΕΓΝΩ ΕΝ ΩΣΙΝ ΑΥΤΩΝ ΤΟΥΣ ΠΑΝΤΑΣ ΛΟΓΟΥΣ ΒΙΒΛΙΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΟΥ ΕΥΡΕΘΕΝΤΟΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ
31 ΚΑΙ ΕΣΤΗ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΟΝ ΣΤΥΛΟΝ ΚΑΙ ΔΙΕΘΕΤΟ ΔΙΑΘΗΚΗΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΦΥΛΑΣΣΕΙΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΚΑΙ ΜΑΡΤΥΡΙΑ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΤΑΓΜΑΤΑ ΑΥΤΟΥ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΚΑΙ ΕΝ ΟΛΗ ΨΥΧΗ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΟΥΣ ΓΕΓΡΑΜΜΕΝΟΥΣ ΕΠΙ ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ

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32 ΚΑΙ ΕΣΤΗΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΕΥΡΕΘΕΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΔΙΑΘΗΚΗΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΘΕΟΥ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

33 ΚΑΙ ΠΕΡΙΕΙΛΕΝ ΙΩΣΙΑΣ ΤΑ ΠΑΝΤΑ ΒΔΕΛΥΓΜΑΤΑ ΕΚ ΠΑΣΗΣ ΤΗΣ ΓΗΣ Η ΗΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΕΥΡΕΘΕΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΙΣΡΑΗΛ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΑΥΤΟΥ ΟΥΚ ΕΞΕΚΛΙΝΕΝ ΑΠΟ ΟΠΙΣΘΕΝ ΚΥΡΙΟΥ ΘΕΟΥ ΠΑΤΕΡΩΝ ΑΥΤΟΥ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 35

1 ΚΑΙ ΕΠΟΙΗΣΕΝ ΙΩΣΙΑΣ ΤΟ ΦΑΣΕΧ ΤΩ ΚΥΡΙΩ ΘΕΩ ΑΥΤΟΥ ΚΑΙ ΕΘΥΣΑΝ ΤΟ ΦΑΣΕΧ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ

2 ΚΑΙ ΕΣΤΗΣΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΕΠΙ ΤΑΣ ΦΥΛΑΚΑΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΑ ΕΡΓΑ ΟΙΚΟΥ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΤΟΙΣ ΔΥΝΑΤΟΙΣ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΤΟΥ ΑΓΙΑΣΘΗΝΑΙ ΑΥΤΟΥΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΘΗΚΑΝ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΝ ΑΓΙΑΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΟΝ ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ ΥΙΟΣ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΟΥΚ ΕΣΤΙΝ ΥΜΙΝ ΑΡΑΙ ΕΠ' ΩΜΩΝ ΟΥΘΕΝ ΝΥΝ ΟΥΝ ΛΕΙΤΟΥΡΓΗΣΑΤΕ ΤΩ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΚΑΙ ΤΩ ΛΑΩ ΑΥΤΟΥ ΙΣΡΑΗΛ

4 ΚΑΙ ΕΤΟΙΜΑΣΘΗΤΕ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΥΜΩΝ ΚΑΙ ΚΑΤΑ ΤΑΣ ΕΦΗΜΕΡΙΑΣ ΥΜΩΝ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΚΑΙ ΔΙΑ ΧΕΙΡΟΣ ΣΑΛΩΜΩΝ ΥΙΟΥ ΑΥΤΟΥ

5 ΚΑΙ ΣΤΗΤΕ ΕΝ ΤΩ ΟΙΚΩ ΚΑΤΑ ΤΑΣ ΔΙΑΙΡΕΣΕΙΣ ΟΙΚΩΝ ΠΑΤΡΙΩΝ ΥΜΩΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΥΜΩΝ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΜΕΡΙΣ ΟΙΚΟΥ ΠΑΤΡΙΑΣ ΤΟΙΣ ΛΕΥΙΤΑΙΣ

6 ΚΑΙ ΘΥΣΑΤΕ ΤΟ ΦΑΣΕΧ ΚΑΙ ΤΑ ΑΓΙΑ ΕΤΟΙΜΑΣΑΤΕ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΥΜΩΝ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΔΙΑ ΧΕΙΡΟΣ ΜΩΥΣΗ

7 ΚΑΙ ΑΠΗΡΞΑΤΟ ΙΩΣΙΑΣ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΠΡΟΒΑΤΑ ΚΑΙ ΑΜΝΟΥΣ ΚΑΙ ΕΡΙΦΟΥΣ ΑΠΟ ΤΩΝ ΤΕΚΝΩΝ ΤΩΝ ΑΙΓΩΝ ΠΑΝΤΑ ΕΙΣ ΤΟ ΦΑΣΕΧ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΕΥΡΕΘΕΝΤΑΣ ΕΙΣ ΑΡΙΘΜΟΝ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΚΑΙ ΜΟΣΧΩΝ ΤΡΕΙΣ ΧΙΛΙΑΔΑΣ ΤΑΥΤΑ ΑΠΟ ΤΗΣ ΥΠΑΡΞΕΩΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

8 ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΟΥ ΑΠΗΡΞΑΝΤΟ ΤΩ ΛΑΩ ΚΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΛΕΥΙΤΑΙΣ ΕΔΩΚΕΝ ΧΕΛΚΙΑΣ ΚΑΙ ΖΑΧΑΡΙΑΣ ΚΑΙ ΙΙΗΛ ΟΙ ΑΡΧΟΝΤΕΣ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΕΔΩΚΑΝ ΕΙΣ ΤΟ ΦΑΣΕΧ ΠΡΟΒΑΤΑ ΚΑΙ ΑΜΝΟΥΣ ΚΑΙ ΕΡΙΦΟΥΣ ΔΙΣΧΙΛΙΑ ΕΞΑΚΟΣΙΑ ΚΑΙ ΜΟΣΧΟΥΣ ΤΡΙΑΚΟΣΙΟΥΣ

9 ΚΑΙ ΧΩΝΕΝΙΑΣ ΚΑΙ ΒΑΝΑΙΑΣ ΚΑΙ ΣΑΜΑΙΑΣ ΚΑΙ ΝΑΘΑΝΑΗΛ ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΚΑΙ ΑΣΑΒΙΑ ΚΑΙ ΙΙΗΛ ΚΑΙ ΙΩΖΑΒΑΔ ΑΡΧΟΝΤΕΣ ΤΩΝ ΛΕΥΙΤΩΝ ΑΠΗΡΞΑΝΤΟ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΕΙΣ ΤΟ ΦΑΣΕΧ ΠΡΟΒΑΤΑ ΠΕΝΤΑΚΙΣΧΙΛΙΑ ΚΑΙ ΜΟΣΧΟΥΣ ΠΕΝΤΑΚΟΣΙΟΥΣ

10 ΚΑΙ ΚΑΤΩΡΘΩΘΗ Η ΛΕΙΤΟΥΡΓΙΑ ΚΑΙ ΕΣΤΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΕΠΙ ΤΗΝ ΣΤΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΠΙ ΤΑΣ ΔΙΑΙΡΕΣΕΙΣ ΑΥΤΩΝ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

11 ΚΑΙ ΕΘΥΣΑΝ ΤΟ ΦΑΣΕΧ ΚΑΙ ΠΡΟΣΕΧΕΑΝ ΟΙ ΙΕΡΕΙΣ ΤΟ ΑΙΜΑ ΕΚ ΧΕΙΡΟΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΞΕΔΕΙΡΑΝ

12 ΚΑΙ ΗΤΟΙΜΑΣΑΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΙΣ ΚΑΤΑ ΤΗΝ ΔΙΑΙΡΕΣΙΝ ΚΑΤ' ΟΙΚΟΥΣ ΠΑΤΡΙΩΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΤΟΥ ΠΡΟΣΑΓΕΙΝ ΤΩ ΚΥΡΙΩ ΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΙΩ ΜΩΥΣΗ ΚΑΙ ΟΥΤΩΣ ΕΙΣ ΤΟ ΠΡΩΙ

13 ΚΑΙ ΩΠΤΗΣΑΝ ΤΟ ΦΑΣΕΧ ΕΝ ΠΥΡΙ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΚΑΙ ΤΑ ΑΓΙΑ ΗΨΗΣΑΝ ΕΝ ΤΟΙΣ ΧΑΛΚΕΙΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΛΕΒΗΣΙΝ ΚΑΙ ΕΥΟΔΩΘΗ ΚΑΙ ΕΔΡΑΜΟΝ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΛΑΟΥ

14 ΚΑΙ ΜΕΤΑ ΤΟ ΕΤΟΙΜΑΣΑΙ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΟΤΙ ΟΙ ΙΕΡΕΙΣ ΕΝ ΤΩ ΑΝΑΦΕΡΕΙΝ ΤΑ ΣΤΕΑΤΑ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΕΩΣ ΝΥΚΤΟΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΗΤΟΙΜΑΣΑΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΥΙΟΙΣ ΑΑΡΩΝ

15 ΚΑΙ ΟΙ ΨΑΛΤΩΔΟΙ ΥΙΟΙ ΑΣΑΦ ΕΠΙ ΤΗΣ ΣΤΑΣΕΩΣ ΑΥΤΩΝ ΚΑΤΑ ΤΑΣ ΕΝΤΟΛΑΣ ΔΑΥΙΔ ΚΑΙ ΑΣΑΦ ΚΑΙ ΑΙΜΑΝ ΚΑΙ ΙΔΙΘΩΝ ΟΙ ΠΡΟΦΗΤΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΠΥΛΗΣ ΚΑΙ ΠΥΛΗΣ ΟΥΚ ΗΝ ΑΥΤΟΙΣ ΚΙΝΕΙΣΘΑΙ ΑΠΟ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΑΓΙΩΝ ΟΤΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΟΙ ΛΕΥΙΤΑΙ ΗΤΟΙΜΑΣΑΝ ΑΥΤΟΙΣ

16 ΚΑΙ ΚΑΤΩΡΘΩΘΗ ΚΑΙ ΗΤΟΙΜΑΣΘΗ ΠΑΣΑ Η ΛΕΙΤΟΥΡΓΙΑ ΚΥΡΙΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΦΑΣΕΧ ΚΑΙ ΕΝΕΓΚΕΙΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΩΣΙΑ

17 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΕΥΡΕΘΕΝΤΕΣ ΤΟ ΦΑΣΕΧ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΚΑΙ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΑΖΥΜΩΝ ΕΠΤΑ ΗΜΕΡΑΣ

18 ΚΑΙ ΟΥΚ ΕΓΕΝΕΤΟ ΦΑΣΕΧ ΟΜΟΙΟΝ ΑΥΤΩ ΕΝ ΙΣΡΑΗΛ ΑΠΟ ΗΜΕΡΩΝ ΣΑΜΟΥΗΛ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΒΑΣΙΛΕΙΣ ΙΣΡΑΗΛ ΟΥΚ ΕΠΟΙΗΣΑΝ ΩΣ ΤΟ ΦΑΣΕΧ Ο ΕΠΟΙΗΣΕΝ ΙΩΣΙΑΣ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΙΣΡΑΗΛ Ο ΕΥΡΕΘΕΙΣ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΩ ΚΥΡΙΩ

19 ΤΩ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΙΩΣΙΑ

19A ΚΑΙ ΤΟΥΣ ΕΓΓΑΣΤΡΙΜΥΘΟΥΣ ΚΑΙ ΤΟΥΣ ΓΝΩΣΤΑΣ ΚΑΙ ΤΑ ΘΑΡΑΦΙΝ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΚΑΙ ΤΑ ΚΑΡΑΣΙΜ Α ΗΝ ΕΝ ΓΗ ΙΟΥΔΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝΕΠΥΡΙΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΩΣΙΑΣ ΙΝΑ ΣΤΗΣΗ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ ΤΟΥΣ ΓΕΓΡΑΜΜΕΝΟΥΣ ΕΠΙ ΤΟΥ ΒΙΒΛΙΟΥ ΟΥ ΕΥΡΕΝ ΧΕΛΚΙΑΣ Ο ΙΕΡΕΥΣ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ

19B ΟΜΟΙΟΣ ΑΥΤΩ ΟΥΚ ΕΓΕΝΗΘΗ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΟΣ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΕΝ ΟΛΗ ΨΥΧΗ ΑΥΤΟΥ ΚΑΙ ΕΝ ΟΛΗ ΙΣΧΥΙ ΑΥΤΟΥ ΚΑΤΑ ΠΑΝΤΑ ΤΟΝ ΝΟΜΟΝ ΜΩΥΣΗ ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΟΥΚ ΑΝΕΣΤΗ ΟΜΟΙΟΣ ΑΥΤΩ

19C ΠΛΗΝ ΟΥΚ ΑΠΕΣΤΡΑΦΗ ΚΥΡΙΟΣ ΑΠΟ ΟΡΓΗΣ ΘΥΜΟΥ ΑΥΤΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΟΥ ΩΡΓΙΣΘΗ ΘΥΜΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΙΟΥΔΑ ΕΠΙ ΠΑΝΤΑ ΤΑ ΠΑΡΟΡΓΙΣΜΑΤΑ Α ΠΑΡΩΡΓΙΣΕΝ ΜΑΝΑΣΣΗΣ

19D ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΙ ΓΕ ΤΟΝ ΙΟΥΔΑΝ ΑΠΟΣΤΗΣΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΘΩΣ ΑΠΕΣΤΗΣΑ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΩΣΑΜΗΝ ΤΗΝ ΠΟΛΙΝ ΗΝ ΕΞΕΛΕΞΑΜΗΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΟΝ ΕΙΠΑ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ

20 ΚΑΙ ΑΝΕΒΗ ΦΑΡΑΩ ΝΕΧΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΣΣΥΡΙΩΝ ΕΠΙ ΤΟΝ ΠΟΤΑΜΟΝ ΕΥΦΡΑΤΗΝ ΚΑΙ ΕΠΟΡΕΥΘΗ Ο ΒΑΣΙΛΕΥΣ ΙΩΣΙΑΣ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩ

21 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΓΓΕΛΟΥΣ ΛΕΓΩΝ ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ ΒΑΣΙΛΕΥ ΙΟΥΔΑ ΟΥΚ ΕΠΙ ΣΕ ΗΚΩ ΣΗΜΕΡΟΝ ΠΟΛΕΜΟΝ ΠΟΙΗΣΑΙ ΚΑΙ Ο ΘΕΟΣ ΕΙΠΕΝ ΚΑΤΑΣΠΕΥΣΑΙ ΜΕ ΠΡΟΣΕΧΕ ΑΠΟ ΤΟΥ ΘΕΟΥ ΤΟΥ ΜΕΤ' ΕΜΟΥ ΜΗ ΚΑΤΑΦΘΕΙΡΗ ΣΕ

22 ΚΑΙ ΟΥΚ ΑΠΕΣΤΡΕΨΕΝ ΙΩΣΙΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΠ' ΑΥΤΟΥ ΑΛΛ' Η ΠΟΛΕΜΕΙΝ ΑΥΤΟΝ ΕΚΡΑΤΑΙΩΘΗ ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ ΤΩΝ ΛΟΓΩΝ ΝΕΧΑΩ ΔΙΑ ΣΤΟΜΑΤΟΣ ΘΕΟΥ ΚΑΙ ΗΛΘΕΝ ΤΟΥ ΠΟΛΕΜΗΣΑΙ ΕΝ ΤΩ ΠΕΔΙΩ ΜΑΓΕΔΩΝ

23 ΚΑΙ ΕΤΟΞΕΥΣΑΝ ΟΙ ΤΟΞΟΤΑΙ ΕΠΙ ΒΑΣΙΛΕΑ ΙΩΣΙΑΝ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΕΞΑΓΑΓΕΤΕ ΜΕ ΟΤΙ ΕΠΟΝΕΣΑ ΣΦΟΔΡΑ

24 ΚΑΙ ΕΞΗΓΑΓΟΝ ΑΥΤΟΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΑΡΜΑΤΟΣ ΚΑΙ ΑΝΕΒΙΒΑΣΑΝ ΑΥΤΟΝ ΕΠΙ ΤΟ ΑΡΜΑ ΤΟ ΔΕΥΤΕΡΕΥΟΝ Ο ΗΝ ΑΥΤΩ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΤΑΦΗ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΠΕΝΘΗΣΑΝ ΕΠΙ ΙΩΣΙΑΝ

25 ΚΑΙ ΕΘΡΗΝΗΣΕΝ ΙΕΡΕΜΙΑΣ ΕΠΙ ΙΩΣΙΑΝ ΚΑΙ ΕΙΠΑΝ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΑΙ ΑΡΧΟΥΣΑΙ ΘΡΗΝΟΝ ΕΠΙ ΙΩΣΙΑΝ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΟΝ ΕΙΣ ΠΡΟΣΤΑΓΜΑ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΙΔΟΥ ΓΕΓΡΑΠΤΑΙ ΕΠΙ ΤΩΝ ΘΡΗΝΩΝ

26 ΚΑΙ ΗΣΑΝ ΟΙ ΛΟΓΟΙ ΙΩΣΙΑ ΚΑΙ Η ΕΛΠΙΣ ΑΥΤΟΥ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ

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27 ΚΑΙ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΕΣΧΑΤΟΙ ΙΔΟΥ ΓΕΓΡΑΜΜΕΝΟΙ ΕΠΙ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 36

1 ΚΑΙ ΕΛΑΒΕΝ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΤΟΝ ΙΩΑΧΑΖ ΥΙΟΝ ΙΩΣΙΟΥ ΚΑΙ ΕΧΡΙΣΑΝ ΑΥΤΟΝ ΚΑΙ ΚΑΤΕΣΤΗΣΑΝ ΑΥΤΟΝ ΕΙΣ ΒΑΣΙΛΕΑ ΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2 ΥΙΟΣ ΕΙΚΟΣΙ ΚΑΙ ΤΡΙΩΝ ΕΤΩΝ ΙΩΑΧΑΖ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΤΡΙΜΗΝΟΝ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2Α ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΑΜΙΤΑΛ ΘΥΓΑΤΗΡ ΙΕΡΕΜΙΟΥ ΕΚ ΛΟΒΕΝΑ

2Β ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ Α ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ

2C ΚΑΙ ΕΔΗΣΕΝ ΑΥΤΟΝ ΦΑΡΑΩ ΝΕΧΑΩ ΕΝ ΔΕΒΛΑΘΑ ΕΝ ΓΗ ΕΜΑΘ ΤΟΥ ΜΗ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΜΕΤΗΓΑΓΕΝ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΠΕΒΑΛΕΝ ΦΟΡΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΑΤΟΝ ΤΑΛΑΝΤΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΑΛΑΝΤΟΝ ΧΡΥΣΙΟΥ

4 ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΦΑΡΑΩ ΝΕΧΑΩ ΤΟΝ ΕΛΙΑΚΙΜ ΥΙΟΝ ΙΩΣΙΟΥ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΑΝΤΙ ΙΩΣΙΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΜΕΤΕΣΤΡΕΨΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΩΑΚΙΜ ΚΑΙ ΤΟΝ ΙΩΑΧΑΖ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΛΑΒΕΝ ΦΑΡΑΩ ΝΕΧΑΩ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΚΕΙ

4Α ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΕΔΩΚΑΝ ΤΩ ΦΑΡΑΩ ΤΟΤΕ ΗΡΞΑΤΟ Η ΓΗ ΦΟΡΟΛΟΓΕΙΣΘΑΙ ΤΟΥ ΔΟΥΝΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΕΠΙ ΣΤΟΜΑ ΦΑΡΑΩ ΚΑΙ ΕΚΑΣΤΟΣ ΚΑΤΑ ΔΥΝΑΜΙΝ ΑΠΗΤΕΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΠΑΡΑ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ ΔΟΥΝΑΙ ΤΩ ΦΑΡΑΩ ΝΕΧΑΩ

5 ΩΝ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΙΩΑΚΙΜ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΖΕΧΩΡΑ ΘΥΓΑΤΗΡ ΝΗΡΙΟΥ ΕΚ ΡΑΜΑ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ

5Α ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΗΛΘΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΗΝ ΑΥΤΩ ΔΟΥΛΕΥΩΝ ΤΡΙΑ ΕΤΗ ΚΑΙ ΑΠΕΣΤΗ ΑΠ' ΑΥΤΟΥ

5Β ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΟΥΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΚΑΙ ΛΗΣΤΗΡΙΑ ΣΥΡΩΝ ΚΑΙ ΛΗΣΤΗΡΙΑ ΜΩΑΒΙΤΩΝ ΚΑΙ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΤΗΣ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΑΠΕΣΤΗΣΑΝ ΜΕΤΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΕΝ ΧΕΙΡΙ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΤΩΝ ΠΡΟΦΗΤΩΝ

5C ΠΛΗΝ ΘΥΜΟΣ ΚΥΡΙΟΥ ΗΝ ΕΠΙ ΙΟΥΔΑΝ ΤΟΥ ΑΠΟΣΤΗΣΑΙ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΑΝΑΣΣΗ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΠΟΙΗΣΕΝ

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THE FIRST BOOK OF ESDRAS (EZRA)

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer), priest (kohen) and politician in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Greek-Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another

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while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."

5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.

6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:

7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.

8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.

9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."

10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

1 ESDRAS (1 EZRA) CHAPTER 1

1 ΚΑΙ ΕΝ ΤΩ ΠΡΩΤΩ ΕΤΕΙ ΚΥΡΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΤΟΥ ΤΕΛΕΣΘΗΝΑΙ ΛΟΓΟΝ ΚΥΡΙΟΥ ΑΠΟ ΣΤΟΜΑΤΟΣ ΙΕΡΕΜΙΟΥ ΕΞΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΤΟ ΠΝΕΥΜΑ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΦΩΝΗΝ ΕΝ ΠΑΣΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΓΕ ΕΝ ΓΡΑΠΤΩ ΛΕΓΩΝ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΟΣ ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΓΗΣ ΕΔΩΚΕΝ ΜΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΑΥΤΟΣ ΕΠΕΣΚΕΨΑΤΟ ΕΠ' ΕΜΕ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗ ΕΝ ΤΗ ΙΟΥΔΑΙΑ

3 ΤΙΣ ΕΝ ΥΜΙΝ ΑΠΟ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ Ο ΘΕΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ ΟΙΚΟΔΟΜΗΣΑΤΩ ΤΟΝ ΟΙΚΟΝ ΘΕΟΥ ΙΣΡΑΗΛ ΑΥΤΟΣ Ο ΘΕΟΣ Ο ΕΝ ΙΕΡΟΥΣΑΛΗΜ

4 ΚΑΙ ΠΑΣ Ο ΚΑΤΑΛΕΙΠΟΜΕΝΟΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΤΟΠΩΝ ΟΥ ΑΥΤΟΣ ΠΑΡΟΙΚΕΙ ΕΚΕΙ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΥΤΟΝ ΑΝΔΡΕΣ

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ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ ΕΝ ΑΡΓΥΡΙΩ ΚΑΙ ΧΡΥΣΙΩ ΚΑΙ ΑΠΟΣΚΕΥΗ ΚΑΙ ΚΤΗΝΕΣΙΝ ΜΕΤΑ ΤΟΥ ΕΚΟΥΣΙΟΥ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

5 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΠΑΝΤΩΝ ΩΝ ΕΞΗΓΕΙΡΕΝ Ο ΘΕΟΣ ΤΟ ΠΝΕΥΜΑ ΑΥΤΩΝ ΤΟΥ ΑΝΑΒΗΝΑΙ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

6 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΥΚΛΟΘΕΝ ΕΝΙΣΧΥΣΑΝ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ ΕΝ ΣΚΕΥΕΣΙΝ ΑΡΓΥΡΙΟΥ ΕΝ ΧΡΥΣΩ ΕΝ ΑΠΟΣΚΕΥΗ ΚΑΙ ΕΝ ΚΤΗΝΕΣΙΝ ΚΑΙ ΕΝ ΞΕΝΙΟΙΣ ΠΑΡΕΞ ΤΩΝ ΕΝ ΕΚΟΥΣΙΟΙΣ

7 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΥΡΟΣ ΕΞΗΝΕΓΚΕΝ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ Α ΕΛΑΒΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑ ΕΝ ΟΙΚΩ ΘΕΟΥ ΑΥΤΟΥ

8 ΚΑΙ ΕΞΗΝΕΓΚΕΝ ΑΥΤΑ ΚΥΡΟΣ ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ ΕΠΙ ΧΕΙΡΑ ΜΙΘΡΑΔΑΤΟΥ ΓΑΣΒΑΡΗΝΟΥ ΚΑΙ ΗΡΙΘΜΗΣΕΝ ΑΥΤΑ ΤΩ ΣΑΣΑΒΑΣΑΡ ΑΡΧΟΝΤΙ ΤΟΥ ΙΟΥΔΑ

9 ΚΑΙ ΟΥΤΟΣ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΨΥΚΤΗΡΕΣ ΧΡΥΣΟΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΨΥΚΤΗΡΕΣ ΑΡΓΥΡΟΙ ΧΙΛΙΟΙ ΠΑΡΗΛΛΑΓΜΕΝΑ ΕΝΝΕΑ ΚΑΙ ΕΙΚΟΣΙ

10 ΚΕΦΦΟΥΡΗ ΧΡΥΣΟΙ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΑΡΓΥΡΟΙ ΔΙΑΚΟΣΙΟΙ ΚΑΙ ΣΚΕΥΗ ΕΤΕΡΑ ΧΙΛΙΑ

11 ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΩ ΧΡΥΣΩ ΚΑΙ ΤΩ ΑΡΓΥΡΩ ΠΕΝΤΑΚΙΣΧΙΛΙΑ ΚΑΙ ΤΕΤΡΑΚΟΣΙΑ ΤΑ ΠΑΝΤΑ ΑΝΑΒΑΙΝΟΝΤΑ ΜΕΤΑ ΣΑΣΑΒΑΣΑΡ ΑΠΟ ΤΗΣ ΑΠΟΙΚΙΑΣ ΕΚ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

1 ESDRAS (1 EZRA) CHAPTER 2

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΥΙΟΙ ΤΗΣ ΧΩΡΑΣ ΟΙ ΑΝΑΒΑΙΝΟΝΤΕΣ ΑΠΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΤΗΣ ΑΠΟΙΚΙΑΣ ΗΣ ΑΠΩΚΙΣΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΙΟΥΔΑ ΑΝΗΡ ΕΙΣ ΠΟΛΙΝ ΑΥΤΟΥ

2 ΟΙ ΗΛΘΟΝ ΜΕΤΑ ΖΟΡΟΒΑΒΕΛ ΙΗΣΟΥΣ ΝΕΕΜΙΑΣ ΣΑΡΑΙΑΣ ΡΕΕΛΙΑΣ ΜΑΡΔΟΧΑΙΟΣ ΒΑΛΑΣΑΝ ΜΑΣΦΑΡ ΒΑΓΟΥΙ ΡΕΟΥΜ ΒΑΑΝΑ ΑΝΔΡΩΝ ΑΡΙΘΜΟΣ ΛΑΟΥ ΙΣΡΑΗΛ

3 ΥΙΟΙ ΦΟΡΟΣ ΔΙΣΧΙΛΙΟΙ ΕΚΑΤΟΝ ΕΒΔΟΜΗΚΟΝΤΑ ΔΥΟ

4 ΥΙΟΙ ΣΑΦΑΤΙΑ ΤΡΙΑΚΟΣΙΟΙ ΕΒΔΟΜΗΚΟΝΤΑ ΔΥΟ

5 ΥΙΟΙ ΗΡΑ ΕΠΤΑΚΟΣΙΟΙ ΕΒΔΟΜΗΚΟΝΤΑ ΠΕΝΤΕ

6 ΥΙΟΙ ΦΑΑΘΜΩΑΒ ΤΟΙΣ ΥΙΟΙΣ ΙΗΣΟΥΕ ΙΩΑΒ ΔΙΣΧΙΛΙΟΙ ΟΚΤΑΚΟΣΙΟΙ ΔΕΚΑ ΔΥΟ

7 ΥΙΟΙ ΑΙΛΑΜ ΧΙΛΙΟΙ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΤΕΣΣΑΡΕΣ

8 ΥΙΟΙ ΖΑΘΟΥΑ ΕΝΝΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΕ

9 ΥΙΟΙ ΖΑΚΧΟΥ ΕΠΤΑΚΟΣΙΟΙ ΕΞΗΚΟΝΤΑ

10 ΥΙΟΙ ΒΑΝΟΥΙ ΕΞΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΔΥΟ

11 ΥΙΟΙ ΒΑΒΙ ΕΞΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΤΡΕΙΣ

12 ΥΙΟΙ ΑΣΓΑΔ ΤΡΙΣΧΙΛΙΟΙ ΔΙΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΔΥΟ

13 ΥΙΟΙ ΑΔΩΝΙΚΑΜ ΕΞΑΚΟΣΙΟΙ ΕΞΗΚΟΝΤΑ ΕΞ

14 ΥΙΟΙ ΒΑΓΟΙ ΔΙΣΧΙΛΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΕΞ

15 ΥΙΟΙ ΑΔΙΝ ΤΕΤΡΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΤΕΣΣΑΡΕΣ

16 ΥΙΟΙ ΑΤΗΡ ΤΩ ΕΖΕΚΙΑ ΕΝΕΝΗΚΟΝΤΑ ΟΚΤΩ

17 ΥΙΟΙ ΒΑΣΟΥ ΤΡΙΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΤΡΕΙΣ

18 ΥΙΟΙ ΙΩΡΑ ΕΚΑΤΟΝ ΔΕΚΑ ΔΥΟ

19 ΥΙΟΙ ΑΣΕΜ ΔΙΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΤΡΕΙΣ

20 ΥΙΟΙ ΓΑΒΕΡ ΕΝΕΝΗΚΟΝΤΑ ΠΕΝΤΕ

21 ΥΙΟΙ ΒΑΙΘΛΕΕΜ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΤΡΕΙΣ

22 ΥΙΟΙ ΝΕΤΩΦΑ ΠΕΝΤΗΚΟΝΤΑ ΕΞ

23 ΥΙΟΙ ΑΝΑΘΩΘ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΟΚΤΩ

24 ΥΙΟΙ ΑΣΜΩΘ ΤΕΣΣΑΡΑΚΟΝΤΑ ΔΥΟ

25 ΥΙΟΙ ΚΑΡΙΑΘΙΑΡΙΜ ΚΑΦΙΡΑ ΚΑΙ ΒΗΡΩΘ ΕΠΤΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΤΡΕΙΣ

26 ΥΙΟΙ ΑΡΑΜΑ ΚΑΙ ΓΑΒΑΑ ΕΞΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΕΙΣ

27 ΑΝΔΡΕΣ ΜΑΧΜΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΔΥΟ

28 ΑΝΔΡΕΣ ΒΑΙΘΗΛ ΚΑΙ ΑΙΑ ΤΕΤΡΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΤΡΕΙΣ

29 ΥΙΟΙ ΝΑΒΟΥ ΠΕΝΤΗΚΟΝΤΑ ΔΥΟ

30 ΥΙΟΙ ΜΑΓΕΒΩΣ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ ΕΞ

31 ΥΙΟΙ ΗΛΑΜ-ΑΡ ΧΙΛΙΟΙ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΤΕΣΣΑΡΕΣ

32 ΥΙΟΙ ΗΡΑΜ ΤΡΙΑΚΟΣΙΟΙ ΕΙΚΟΣΙ

33 ΥΙΟΙ ΛΟΔ ΑΡΩΘ ΚΑΙ ΩΝΩ ΕΠΤΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΠΕΝΤΕ

34 ΥΙΟΙ ΙΕΡΙΧΩ ΤΡΙΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΕ

35 ΥΙΟΙ ΣΑΝΑΑ ΤΡΙΣΧΙΛΙΟΙ ΕΞΑΚΟΣΙΟΙ ΤΡΙΑΚΟΝΤΑ

36 ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΥΙΟΙ ΙΕΔΟΥΑ ΤΩ ΟΙΚΩ ΙΗΣΟΥ ΕΝΝΑΚΟΣΙΟΙ ΕΒΔΟΜΗΚΟΝΤΑ ΤΡΕΙΣ

37 ΥΙΟΙ ΕΜΜΗΡ ΧΙΛΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΔΥΟ

38 ΥΙΟΙ ΦΑΣΣΟΥΡ ΧΙΛΙΟΙ ΔΙΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΠΤΑ

39 ΥΙΟΙ ΗΡΕΜ ΧΙΛΙΟΙ ΕΠΤΑ

40 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΥΙΟΙ ΙΗΣΟΥ ΚΑΙ ΚΑΔΜΙΗΛ ΤΟΙΣ ΥΙΟΙΣ ΩΔΟΥΙΑ ΕΒΔΟΜΗΚΟΝΤΑ ΤΕΣΣΑΡΕΣ

41 ΟΙ ΑΔΟΝΤΕΣ ΥΙΟΙ ΑΣΑΦ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΟΚΤΩ

42 ΥΙΟΙ ΤΩΝ ΠΥΛΩΡΩΝ ΥΙΟΙ ΣΑΛΟΥΜ ΥΙΟΙ ΑΤΗΡ ΥΙΟΙ ΤΕΛΜΩΝ ΥΙΟΙ ΑΚΟΥΒ ΥΙΟΙ ΑΤΙΤΑ ΥΙΟΙ ΣΑΒΑΟΥ ΟΙ ΠΑΝΤΕΣ ΕΚΑΤΟΝ ΤΡΙΑΚΟΝΤΑ ΕΝΝΕΑ

43 ΟΙ ΝΑΘΙΝΑΙΟΙ ΥΙΟΙ ΣΟΥΙΑ ΥΙΟΙ ΑΣΟΥΦΕ ΥΙΟΙ ΤΑΒΑΩΘ

44 ΥΙΟΙ ΚΗΡΑΟΣ ΥΙΟΙ ΣΩΗΑ ΥΙΟΙ ΦΑΔΩΝ

45 ΥΙΟΙ ΛΑΒΑΝΩ ΥΙΟΙ ΑΓΑΒΑ ΥΙΟΙ ΑΚΑΒΩΘ

46 ΥΙΟΙ ΑΓΑΒ ΥΙΟΙ ΣΑΜΑΛΑΙ ΥΙΟΙ ΑΝΑΝ

47 ΥΙΟΙ ΚΕΔΕΛ ΥΙΟΙ ΓΑΕΡ ΥΙΟΙ ΡΕΗΑ

48 ΥΙΟΙ ΡΑΣΩΝ ΥΙΟΙ ΝΕΚΩΔΑ ΥΙΟΙ ΓΑΖΕΜ

49 ΥΙΟΙ ΟΥΣΑ ΥΙΟΙ ΦΑΣΗ ΥΙΟΙ ΒΑΣΙ

50 ΥΙΟΙ ΑΣΕΝΑ ΥΙΟΙ ΜΑΩΝΙΜ ΥΙΟΙ ΝΑΦΙΣΩΝ

51 ΥΙΟΙ ΒΑΚΒΟΥΚ ΥΙΟΙ ΑΚΙΦΑ ΥΙΟΙ ΑΡΟΥΡ

52 ΥΙΟΙ ΒΑΣΑΛΩΘ ΥΙΟΙ ΜΑΟΥΔΑ ΥΙΟΙ ΑΡΗΣΑ

53 ΥΙΟΙ ΒΑΡΚΟΥΣ ΥΙΟΙ ΣΙΣΑΡΑ ΥΙΟΙ ΘΕΜΑ

54 ΥΙΟΙ ΝΑΣΟΥΕ ΥΙΟΙ ΑΤΟΥΦΑ

55 ΥΙΟΙ ΑΒΔΗΣΕΛΜΑ ΥΙΟΙ ΣΑΤΙ ΥΙΟΙ ΑΣΕΦΗΡΑΘ ΥΙΟΙ ΦΑΔΟΥΡΑ

56 ΥΙΟΙ ΙΕΗΛΑ ΥΙΟΙ ΔΑΡΚΩΝ ΥΙΟΙ ΓΕΔΗΛ

57 ΥΙΟΙ ΣΑΦΑΤΙΑ ΥΙΟΙ ΑΤΙΛ ΥΙΟΙ ΦΑΧΕΡΑΘ-ΑΣΕΒΩΙΝ ΥΙΟΙ ΗΜΙ

58 ΠΑΝΤΕΣ ΟΙ ΝΑΘΙΝΙΝ ΚΑΙ ΥΙΟΙ ΑΒΔΗΣΕΛΜΑ ΤΡΙΑΚΟΣΙΟΙ ΕΝΕΝΗΚΟΝΤΑ ΔΥΟ

59 ΚΑΙ ΟΥΤΟΙ ΟΙ ΑΝΑΒΑΝΤΕΣ ΑΠΟ ΘΕΛΜΕΛΕΘ ΘΕΛΑΡΗΣΑ ΧΑΡΟΥΒ ΗΔΑΝ ΕΜΜΗΡ ΚΑΙ ΟΥΚ ΗΔΥΝΑΣΘΗΣΑΝ ΤΟΥ ΑΝΑΓΓΕΙΛΑΙ ΟΙΚΟΝ ΠΑΤΡΙΑΣ ΑΥΤΩΝ ΚΑΙ ΣΠΕΡΜΑ ΑΥΤΩΝ ΕΙ ΕΞ ΙΣΡΑΗΛ ΕΙΣΙΝ

60 ΥΙΟΙ ΔΑΛΑΙΑ ΥΙΟΙ ΒΟΥΑ ΥΙΟΙ ΤΩΒΙΑ ΥΙΟΙ ΝΕΚΩΔΑ ΕΞΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΔΥΟ

61 ΚΑΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΥΙΟΙ ΧΑΒΙΑ ΥΙΟΙ ΑΚΟΥΣ ΥΙΟΙ ΒΕΡΖΕΛΛΑΙ ΟΣ ΕΛΑΒΕΝ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΒΕΡΖΕΛΛΑΙ ΤΟΥ ΓΑΛΑΑΔΙΤΟΥ ΓΥΝΑΙΚΑ ΚΑΙ ΕΚΛΗΘΗ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΩΝ

62 ΟΥΤΟΙ ΕΖΗΤΗΣΑΝ ΓΡΑΦΗΝ ΑΥΤΩΝ ΟΙ ΜΕΘΩΕΣΙΜ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗΣΑΝ ΚΑΙ ΗΓΧΙΣΤΕΥΘΗΣΑΝ ΑΠΟ ΤΗΣ ΙΕΡΑΤΕΙΑΣ

63 ΚΑΙ ΕΙΠΕΝ ΑΘΕΡΣΑΘΑ ΑΥΤΟΙΣ ΤΟΥ ΜΗ ΦΑΓΕΙΝ ΑΠΟ ΤΟΥ ΑΓΙΟΥ ΤΩΝ ΑΓΙΩΝ ΕΩΣ ΑΝΑΣΤΗ ΙΕΡΕΥΣ ΤΟΙΣ ΦΩΤΙΖΟΥΣΙΝ ΚΑΙ ΤΟΙΣ ΤΕΛΕΙΟΙΣ

64 ΠΑΣΑ ΔΕ Η ΕΚΚΛΗΣΙΑ ΩΣ ΕΙΣ ΤΕΣΣΑΡΕΣ ΜΥΡΙΑΔΕΣ ΔΙΣΧΙΛΙΟΙ ΤΡΙΑΚΟΣΙΟΙ ΕΞΗΚΟΝΤΑ

65 ΧΩΡΙΣ ΔΟΥΛΩΝ ΑΥΤΩΝ ΚΑΙ ΠΑΙΔΙΣΚΩΝ ΑΥΤΩΝ ΟΥΤΟΙ ΕΠΤΑΚΙΣΧΙΛΙΟΙ ΤΡΙΑΚΟΣΙΟΙ ΤΡΙΑΚΟΝΤΑ ΕΠΤΑ ΚΑΙ ΟΥΤΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΑΔΟΥΣΑΙ ΔΙΑΚΟΣΙΟΙ

66 ΙΠΠΟΙ ΑΥΤΩΝ ΕΠΤΑΚΟΣΙΟΙ ΤΡΙΑΚΟΝΤΑ ΕΞ ΗΜΙΟΝΟΙ ΑΥΤΩΝ ΔΙΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΕ

67 ΚΑΜΗΛΟΙ ΑΥΤΩΝ ΤΕΤΡΑΚΟΣΙΟΙ ΤΡΙΑΚΟΝΤΑ ΠΕΝΤΕ ΟΝΟΙ ΑΥΤΩΝ ΕΞΑΚΙΣΧΙΛΙΟΙ ΕΠΤΑΚΟΣΙΟΙ ΕΙΚΟΣΙ

68 ΚΑΙ ΑΠΟ ΑΡΧΟΝΤΩΝ ΠΑΤΡΙΩΝ ΕΝ ΤΩ ΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΗΚΟΥΣΙΑΣΑΝΤΟ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΣΤΗΣΑΙ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΕΤΟΙΜΑΣΙΑΝ ΑΥΤΟΥ

69 ΩΣ Η ΔΥΝΑΜΙΣ ΑΥΤΩΝ ΕΔΩΚΑΝ ΕΙΣ ΘΗΣΑΥΡΟΝ ΤΟΥ ΕΡΓΟΥ ΧΡΥΣΙΟΝ ΚΑΘΑΡΟΝ ΜΝΑΙ ΕΞ ΜΥΡΙΑΔΕΣ ΚΑΙ ΧΙΛΙΑΙ

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ΚΑΙ ΑΡΓΥΡΙΟΝ ΜΝΑΙ ΠΕΝΤΑΚΙΣΧΙΛΙΑΙ ΚΑΙ ΚΟΘΩΝΟΙ ΤΩΝ ΙΕΡΕΩΝ ΕΚΑΤΟΝ

70 ΚΑΙ ΕΚΑΘΙΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΟΙ ΑΠΟ ΤΟΥ ΛΑΟΥ ΚΑΙ ΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΚΑΙ ΟΙ ΝΑΘΙΝΙΜ ΕΝ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΝ ΠΟΛΕΣΙΝ ΑΥΤΩΝ

1 ESDRAS (1 EZRA) CHAPTER 3

1 ΚΑΙ ΕΦΘΑΣΕΝ Ο ΜΗΝ Ο ΕΒΔΟΜΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΣΥΝΗΧΘΗ Ο ΛΑΟΣ ΩΣ ΑΝΗΡ ΕΙΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΑΝΕΣΤΗ ΙΗΣΟΥΣ Ο ΤΟΥ ΙΩΣΕΔΕΚ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΙΕΡΕΙΣ ΚΑΙ ΖΟΡΟΒΑΒΕΛ Ο ΤΟΥ ΣΑΛΑΘΙΗΛ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΘΕΟΥ ΙΣΡΑΗΛ ΤΟΥ ΑΝΕΝΕΓΚΑΙ ΕΠ' ΑΥΤΟ ΟΛΟΚΑΥΤΩΣΕΙΣ ΚΑΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΝΟΜΩ ΜΩΥΣΗ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ

3 ΚΑΙ ΗΤΟΙΜΑΣΑΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΙ ΤΗΝ ΕΤΟΙΜΑΣΙΑΝ ΑΥΤΟΥ ΟΤΙ ΕΝ ΚΑΤΑΠΛΗΞΕΙ ΕΠ' ΑΥΤΟΥΣ ΑΠΟ ΤΩΝ ΛΑΩΝ ΤΩΝ ΓΑΙΩΝ ΚΑΙ ΑΝΕΒΗ ΕΠ' ΑΥΤΟ ΟΛΟΚΑΥΤΩΣΙΣ ΤΩ ΚΥΡΙΩ ΤΟ ΠΡΩΙ ΚΑΙ ΕΙΣ ΕΣΠΕΡΑΝ

4 ΚΑΙ ΕΠΟΙΗΣΑΝ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΣΚΗΝΩΝ ΚΑΤΑ ΤΟ ΓΕΓΡΑΜΜΕΝΟΝ ΚΑΙ ΟΛΟΚΑΥΤΩΣΕΙΣ ΗΜΕΡΑΝ ΕΝ ΗΜΕΡΑ ΕΝ ΑΡΙΘΜΩ ΩΣ Η ΚΡΙΣΙΣ ΛΟΓΟΝ ΗΜΕΡΑΣ ΕΝ ΗΜΕΡΑ ΑΥΤΟΥ

5 ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΟΛΟΚΑΥΤΩΣΕΙΣ ΕΝΔΕΛΕΧΙΣΜΟΥ ΚΑΙ ΕΙΣ ΤΑΣ ΝΟΥΜΗΝΙΑΣ ΚΑΙ ΕΙΣ ΠΑΣΑΣ ΕΟΡΤΑΣ ΤΑΣ ΗΓΙΑΣΜΕΝΑΣ ΚΑΙ ΠΑΝΤΙ ΕΚΟΥΣΙΑΖΟΜΕΝΩ ΕΚΟΥΣΙΟΝ ΤΩ ΚΥΡΙΩ

6 ΕΝ ΗΜΕΡΑ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΕΒΔΟΜΟΥ ΗΡΞΑΝΤΟ ΑΝΑΦΕΡΕΙΝ ΟΛΟΚΑΥΤΩΣΕΙΣ ΤΩ ΚΥΡΙΩ ΚΑΙ Ο ΟΙΚΟΣ ΚΥΡΙΟΥ ΟΥΚ ΕΘΕΜΕΛΙΩΘΗ

7 ΚΑΙ ΕΔΩΚΑΝ ΑΡΓΥΡΙΟΝ ΤΟΙΣ ΛΑΤΟΜΟΙΣ ΚΑΙ ΤΟΙΣ ΤΕΚΤΟΣΙΝ ΚΑΙ ΒΡΩΜΑΤΑ ΚΑΙ ΠΟΤΑ ΚΑΙ ΕΛΑΙΟΝ ΤΟΙΣ ΣΗΔΑΝΙΝ ΚΑΙ ΤΟΙΣ ΣΩΡΙΝ ΕΝΕΓΚΑΙ ΞΥΛΑ ΚΕΔΡΙΝΑ ΑΠΟ ΤΟΥ ΛΙΒΑΝΟΥ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΙΟΠΠΗΣ ΚΑΤ' ΕΠΙΧΩΡΗΣΙΝ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΕΠ' ΑΥΤΟΥΣ

8 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΔΕΥΤΕΡΩ ΤΟΥ ΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΜΗΝΙ ΤΩ ΔΕΥΤΕΡΩ ΗΡΞΑΤΟ ΖΟΡΟΒΑΒΕΛ Ο ΤΟΥ ΣΑΛΑΘΙΗΛ ΚΑΙ ΙΗΣΟΥΣ Ο ΤΟΥ ΙΩΣΕΔΕΚ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΡΧΟΜΕΝΟΙ ΑΠΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΗΣΑΝ ΤΟΥΣ ΛΕΥΙΤΑΣ ΑΠΟ ΕΙΚΟΣΑΕΤΟΥΣ ΚΑΙ ΕΠΑΝΩ ΕΠΙ ΤΟΥΣ ΠΟΙΟΥΝΤΑΣ ΤΑ ΕΡΓΑ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

9 ΚΑΙ ΕΣΤΗ ΙΗΣΟΥΣ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΔΜΙΗΛ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΥΙΟΙ ΙΟΥΔΑ ΕΠΙ ΤΟΥΣ ΠΟΙΟΥΝΤΑΣ ΤΑ ΕΡΓΑ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΥΙΟΙ ΗΝΑΔΑΔ ΥΙΟΙ ΑΥΤΩΝ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΟΙ ΛΕΥΙΤΑΙ

10 ΚΑΙ ΕΘΕΜΕΛΙΩΣΑΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΣΤΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΕΣΤΟΛΙΣΜΕΝΟΙ ΕΝ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΥΙΟΙ ΑΣΑΦ ΕΝ ΚΥΜΒΑΛΟΙΣ ΤΟΥ ΑΙΝΕΙΝ ΤΟΝ ΚΥΡΙΟΝ ΕΠΙ ΧΕΙΡΑΣ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ

11 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΕΝ ΑΙΝΩ ΚΑΙ ΑΝΘΟΜΟΛΟΓΗΣΕΙ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΝ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΕΣΗΜΑΙΝΟΝ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΑΙΝΕΙΝ ΤΩ ΚΥΡΙΩ ΕΠΙ ΘΕΜΕΛΙΩΣΕΙ ΟΙΚΟΥ ΚΥΡΙΟΥ

12 ΚΑΙ ΠΟΛΛΟΙ ΑΠΟ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΟΙ ΕΙΔΟΣΑΝ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΠΡΩΤΟΝ ΕΝ ΘΕΜΕΛΙΩΣΕΙ ΑΥΤΟΥ ΚΑΙ ΤΟΥΤΟΝ ΤΟΝ ΟΙΚΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΩΝ ΕΚΛΑΙΟΝ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΟΧΛΟΣ ΕΝ ΣΗΜΑΣΙΑ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΤΟΥ ΥΨΩΣΑΙ ΩΔΗΝ

13 ΚΑΙ ΟΥΚ ΗΝ Ο ΛΑΟΣ ΕΠΙΓΙΝΩΣΚΩΝ ΦΩΝΗΝ ΣΗΜΑΣΙΑΣ ΤΗΣ ΕΥΦΡΟΣΥΝΗΣ ΑΠΟ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΚΛΑΥΘΜΟΥ ΤΟΥ ΛΑΟΥ ΟΤΙ Ο ΛΑΟΣ ΕΚΡΑΥΓΑΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ Η ΦΩΝΗ ΗΚΟΥΕΤΟ ΕΩΣ ΑΠΟ ΜΑΚΡΟΘΕΝ

1 ESDRAS (1 EZRA) CHAPTER 4

1 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΘΛΙΒΟΝΤΕΣ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΟΤΙ ΟΙ ΥΙΟΙ ΤΗΣ ΑΠΟΙΚΙΑΣ ΟΙΚΟΔΟΜΟΥΣΙΝ ΟΙΚΟΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΙΣΡΑΗΛ

2 ΚΑΙ ΗΓΓΙΣΑΝ ΠΡΟΣ ΖΟΡΟΒΑΒΕΛ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΩΝ ΠΑΤΡΙΩΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΟΙΣ ΟΙΚΟΔΟΜΗΣΟΜΕΝ ΜΕΘ' ΥΜΩΝ ΟΤΙ ΩΣ ΥΜΕΙΣ ΕΚΖΗΤΟΥΜΕΝ ΤΩ ΘΕΩ ΥΜΩΝ ΚΑΙ ΑΥΤΩ ΗΜΕΙΣ ΘΥΣΙΑΖΟΜΕΝ ΑΠΟ ΗΜΕΡΩΝ ΑΣΑΡΑΔΔΩΝ ΒΑΣΙΛΕΩΣ ΑΣΣΟΥΡ ΤΟΥ ΕΝΕΓΚΑΝΤΟΣ ΗΜΑΣ ΩΔΕ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΖΟΡΟΒΑΒΕΛ ΚΑΙ ΙΗΣΟΥΣ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩΝ ΠΑΤΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ ΟΥΧ ΗΜΙΝ ΚΑΙ ΥΜΙΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΩ ΘΕΩ ΗΜΩΝ ΟΤΙ ΗΜΕΙΣ ΑΥΤΟΙ ΕΠΙ ΤΟ ΑΥΤΟ ΟΙΚΟΔΟΜΗΣΟΜΕΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΗΜΩΝ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΚΥΡΟΣ Ο ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ

4 ΚΑΙ ΗΝ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΕΚΛΥΩΝ ΤΑΣ ΧΕΙΡΑΣ ΤΟΥ ΛΑΟΥ ΙΟΥΔΑ ΚΑΙ ΕΝΕΠΟΔΙΖΟΝ ΑΥΤΟΥΣ ΤΟΥ ΟΙΚΟΔΟΜΕΙΝ

5 ΚΑΙ ΜΙΣΘΟΥΜΕΝΟΙ ΕΠ' ΑΥΤΟΥΣ ΒΟΥΛΕΥΟΜΕΝΟΙ ΤΟΥ ΔΙΑΣΚΕΔΑΣΑΙ ΒΟΥΛΗΝ ΑΥΤΩΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΚΑΙ ΕΩΣ ΒΑΣΙΛΕΙΑΣ ΔΑΡΕΙΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ

6 ΚΑΙ ΕΝ ΒΑΣΙΛΕΙΑ ΑΣΟΥΗΡΟΥ ΕΝ ΑΡΧΗ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΕΓΡΑΨΑΝ ΕΠΙΣΤΟΛΗΝ ΕΠΙ ΟΙΚΟΥΝΤΑΣ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ

7 ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΑΡΘΑΣΑΣΘΑ ΕΓΡΑΨΕΝ ΕΝ ΕΙΡΗΝΗ ΜΙΘΡΑΔΑΤΗ ΤΑΒΕΗΛ ΣΥΝ ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΣΥΝΔΟΥΛΟΙΣ ΑΥΤΟΥ ΠΡΟΣ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΑ ΠΕΡΣΩΝ ΕΓΡΑΨΕΝ Ο ΦΟΡΟΛΟΓΟΣ ΓΡΑΦΗΝ ΣΥΡΙΣΤΙ ΚΑΙ ΗΡΜΗΝΕΥΜΕΝΗΝ

8 ΡΑΟΥΜ ΒΑΑΛΤΑΜ ΚΑΙ ΣΑΜΣΑΙ Ο ΓΡΑΜΜΑΤΕΥΣ ΕΓΡΑΨΑΝ ΕΠΙΣΤΟΛΗΝ ΜΙΑΝ ΚΑΤΑ ΙΕΡΟΥΣΑΛΗΜ ΤΩ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΙ

9 ΤΑΔΕ ΕΚΡΙΝΕΝ ΡΑΟΥΜ ΒΑΑΛΤΑΜ ΚΑΙ ΣΑΜΣΑΙ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΣΥΝΔΟΥΛΟΙ ΗΜΩΝ ΔΙΝΑΙΟΙ ΑΦΑΡΣΑΘΑΧΑΙΟΙ ΤΑΡΦΑΛΛΑΙΟΙ ΑΦΑΡΣΑΙΟΙ ΑΡΧΥΑΙΟΙ ΒΑΒΥΛΩΝΙΟΙ ΣΟΥΣΑΝΑΧΑΙΟΙ ΟΙ ΕΙΣΙΝ ΗΛΑΜΑΙΟΙ

10 ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΕΘΝΩΝ ΩΝ ΑΠΩΚΙΣΕΝ ΑΣΕΝΝΑΦΑΡ Ο ΜΕΓΑΣ ΚΑΙ Ο ΤΙΜΙΟΣ ΚΑΙ ΚΑΤΩΚΙΣΕΝ ΑΥΤΟΥΣ ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΣΟΜΟΡΩΝ ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ

11 ΑΥΤΗ Η ΔΙΑΤΑΓΗ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΗΣ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΝ ΠΡΟΣ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΑ ΠΑΙΔΕΣ ΣΟΥ ΑΝΔΡΕΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ

12 ΓΝΩΣΤΟΝ ΕΣΤΩ ΤΩ ΒΑΣΙΛΕΙ ΟΤΙ ΟΙ ΙΟΥΔΑΙΟΙ ΑΝΑΒΑΝΤΕΣ ΑΠΟ ΣΟΥ ΕΦ' ΗΜΑΣ ΗΛΘΟΣΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΑΠΟΣΤΑΤΙΝ ΚΑΙ ΠΟΝΗΡΑΝ ΟΙΚΟΔΟΜΟΥΣΙΝ ΚΑΙ ΤΑ ΤΕΙΧΗ ΑΥΤΗΣ ΚΑΤΗΡΤΙΣΜΕΝΟΙ ΕΙΣΙΝ ΚΑΙ ΘΕΜΕΛΙΟΥΣ ΑΥΤΗΣ ΑΝΥΨΩΣΑΝ

13 ΝΥΝ ΟΥΝ ΓΝΩΣΤΟΝ ΕΣΤΩ ΤΩ ΒΑΣΙΛΕΙ ΟΤΙ ΕΑΝ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΑΝΟΙΚΟΔΟΜΗΘΗ ΚΑΙ ΤΑ ΤΕΙΧΗ ΑΥΤΗΣ ΚΑΤΑΡΤΙΣΘΩΣΙΝ ΦΟΡΟΙ ΟΥΚ ΕΣΟΝΤΑΙ ΣΟΙ ΟΥΔΕ ΔΩΣΟΥΣΙΝ ΚΑΙ ΤΟΥΤΟ ΒΑΣΙΛΕΙΣ ΚΑΚΟΠΟΙΕΙ

14 ΚΑΙ ΑΣΧΗΜΟΣΥΝΗΝ ΒΑΣΙΛΕΩΣ ΟΥΚ ΕΞΕΣΤΙΝ ΗΜΙΝ ΙΔΕΙΝ ΔΙΑ ΤΟΥΤΟ ΕΠΕΜΨΑΜΕΝ ΚΑΙ ΕΓΝΩΡΙΣΑΜΕΝ ΤΩ ΒΑΣΙΛΕΙ

15 ΙΝΑ ΕΠΙΣΚΕΨΗΤΑΙ ΕΝ ΒΙΒΛΙΩ ΥΠΟΜΝΗΜΑΤΙΣΜΟΥ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΚΑΙ ΕΥΡΗΣΕΙΣ ΚΑΙ ΓΝΩΣΗ ΟΤΙ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΠΟΛΙΣ ΑΠΟΣΤΑΤΙΣ ΚΑΙ ΚΑΚΟΠΟΙΟΥΣΑ ΒΑΣΙΛΕΙΣ ΚΑΙ ΧΩΡΑΣ ΚΑΙ ΦΥΓΑΔΙΑ ΔΟΥΛΩΝ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΑΠΟ ΧΡΟΝΩΝ ΑΙΩΝΟΣ ΔΙΑ ΤΑΥΤΑ Η ΠΟΛΙΣ ΑΥΤΗ ΗΡΗΜΩΘΗ

16 ΓΝΩΡΙΖΟΜΕΝ ΟΥΝ ΗΜΕΙΣ ΤΩ ΒΑΣΙΛΕΙ ΟΤΙ ΕΑΝ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΟΙΚΟΔΟΜΗΘΗ ΚΑΙ ΤΑ ΤΕΙΧΗ ΑΥΤΗΣ ΚΑΤΑΡΤΙΣΘΗ ΟΥΚ ΕΣΤΙΝ ΣΟΙ ΕΙΡΗΝΗ

17 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΡΑΟΥΜ ΒΑΑΛΤΑΜ ΚΑΙ ΣΑΜΣΑΙ ΓΡΑΜΜΑΤΕΑ ΚΑΙ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΣΥΝΔΟΥΛΟΥΣ ΑΥΤΩΝ ΤΟΥΣ ΟΙΚΟΥΝΤΑΣ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΕΙΡΗΝΗΝ ΚΑΙ ΦΗΣΙΝ

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18 Ο ΦΟΡΟΛΟΓΟΣ ΟΝ ΑΠΕΣΤΕΙΛΑΤΕ ΠΡΟΣ ΗΜΑΣ ΕΚΛΗΘΗ ΕΜΠΡΟΣΘΕΝ ΕΜΟΥ
19 ΚΑΙ ΠΑΡ' ΕΜΟΥ ΕΤΕΘΗ ΓΝΩΜΗ ΚΑΙ ΕΠΕΣΚΕΨΑΜΕΘΑ ΚΑΙ ΕΥΡΑΜΕΝ ΟΤΙ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΑΦ' ΗΜΕΡΩΝ ΑΙΩΝΟΣ ΕΠΙ ΒΑΣΙΛΕΙΣ ΕΠΑΙΡΕΤΑΙ ΚΑΙ ΑΠΟΣΤΑΣΕΙΣ ΚΑΙ ΦΥΓΑΔΙΑ ΓΙΝΟΝΤΑΙ ΕΝ ΑΥΤΗ
20 ΚΑΙ ΒΑΣΙΛΕΙΣ ΙΣΧΥΡΟΙ ΓΙΝΟΝΤΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙΚΡΑΤΟΥΝΤΕΣ ΟΛΗΣ ΤΗΣ ΕΣΠΕΡΑΣ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΦΟΡΟΙ ΠΛΗΡΕΙΣ ΚΑΙ ΜΕΡΟΣ ΔΙΔΟΤΑΙ ΑΥΤΟΙΣ
21 ΚΑΙ ΝΥΝ ΘΕΤΕ ΓΝΩΜΗΝ ΚΑΤΑΡΓΗΣΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΕΚΕΙΝΟΥΣ ΚΑΙ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΟΥΚ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΕΤΙ ΟΠΩΣ ΑΠΟ ΤΗΣ ΓΝΩΜΗΣ
22 ΠΕΦΥΛΑΓΜΕΝΟΙ ΗΤΕ ΑΝΕΣΙΝ ΠΟΙΗΣΑΙ ΠΕΡΙ ΤΟΥΤΟΥ ΜΗΠΟΤΕ ΠΛΗΘΥΝΘΗ ΑΦΑΝΙΣΜΟΣ ΕΙΣ ΚΑΚΟΠΟΙΗΣΙΝ ΒΑΣΙΛΕΥΣΙΝ
23 ΤΟΤΕ Ο ΦΟΡΟΛΟΓΟΣ ΤΟΥ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΩΣ ΑΝΕΓΝΩ ΕΝΩΠΙΟΝ ΡΑΟΥΜ ΚΑΙ ΣΑΜΣΑΙ ΓΡΑΜΜΑΤΕΩΣ ΚΑΙ ΣΥΝΔΟΥΛΩΝ ΑΥΤΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΣΠΟΥΔΗ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΙΟΥΔΑ ΚΑΙ ΚΑΤΗΡΓΗΣΑΝ ΑΥΤΟΥΣ ΕΝ ΙΠΠΟΙΣ ΚΑΙ ΔΥΝΑΜΕΙ
24 ΤΟΤΕ ΗΡΓΗΣΕΝ ΤΟ ΕΡΓΟΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΝ ΑΡΓΟΥΝ ΕΩΣ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ

1 ESDRAS (1 EZRA) CHAPTER 5

1 ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΑΓΓΑΙΟΣ Ο ΠΡΟΦΗΤΗΣ ΚΑΙ ΖΑΧΑΡΙΑΣ Ο ΤΟΥ ΑΔΔΩ ΠΡΟΦΗΤΕΙΑΝ ΕΠΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΥΣ ΕΝ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΟΝΟΜΑΤΙ ΘΕΟΥ ΙΣΡΑΗΛ ΕΠ' ΑΥΤΟΥΣ
2 ΤΟΤΕ ΑΝΕΣΤΗΣΑΝ ΖΟΡΟΒΑΒΕΛ Ο ΤΟΥ ΣΑΛΑΘΙΗΛ ΚΑΙ ΙΗΣΟΥΣ Ο ΥΙΟΣ ΙΩΣΕΔΕΚ ΚΑΙ ΗΡΞΑΝΤΟ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΟΙ ΠΡΟΦΗΤΑΙ ΤΟΥ ΘΕΟΥ ΒΟΗΘΟΥΝΤΕΣ ΑΥΤΟΙΣ
3 ΕΝ ΑΥΤΩ ΤΩ ΚΑΙΡΩ ΗΛΘΕΝ ΕΠ' ΑΥΤΟΥΣ ΘΑΝΘΑΝΑΙ ΕΠΑΡΧΟΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΣΑΘΑΡΒΟΥΖΑΝΑ ΚΑΙ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΩΝ ΚΑΙ ΤΟΙΑ ΕΙΠΑΝ ΑΥΤΟΙΣ ΤΙΣ ΕΘΗΚΕΝ ΥΜΙΝ ΓΝΩΜΗΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΚΑΙ ΤΗΝ ΧΟΡΗΓΙΑΝ ΤΑΥΤΗΝ ΚΑΤΑΡΤΙΣΑΣΘΑΙ
4 ΤΟΤΕ ΤΑΥΤΑ ΕΙΠΟΣΑΝ ΑΥΤΟΙΣ ΤΙΝΑ ΕΣΤΙΝ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΟΙΚΟΔΟΜΟΥΝΤΩΝ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ
5 ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΙΟΥΔΑ ΚΑΙ ΟΥ ΚΑΤΗΡΓΗΣΑΝ ΑΥΤΟΥΣ ΕΩΣ ΓΝΩΜΗ ΤΩ ΔΑΡΕΙΩ ΑΠΗΝΕΧΘΗ ΚΑΙ ΤΟΤΕ ΑΠΕΣΤΑΛΗ ΤΩ ΦΟΡΟΛΟΓΩ ΥΠΕΡ ΤΟΥΤΟΥ
6 ΔΙΑΣΑΦΗΣΙΣ ΕΠΙΣΤΟΛΗΣ ΗΣ ΑΠΕΣΤΕΙΛΕΝ ΘΑΝΘΑΝΑΙ Ο ΕΠΑΡΧΟΣ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΣΑΘΑΡΒΟΥΖΑΝΑ ΚΑΙ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΩΝ ΑΦΑΡΣΑΧΑΙΟΙ ΟΙ ΕΝ ΤΩ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΔΑΡΕΙΩ ΤΩ ΒΑΣΙΛΕΙ
7 ΡΗΣΙΝ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΤΑΔΕ ΓΕΓΡΑΠΤΑΙ ΕΝ ΑΥΤΩ ΔΑΡΕΙΩ ΤΩ ΒΑΣΙΛΕΙ ΕΙΡΗΝΗ ΠΑΣΑ
8 ΓΝΩΣΤΟΝ ΕΣΤΩ ΤΩ ΒΑΣΙΛΕΙ ΟΤΙ ΕΠΟΡΕΥΘΗΜΕΝ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΧΩΡΑΝ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΑΥΤΟΣ ΟΙΚΟΔΟΜΕΙΤΑΙ ΛΙΘΟΙΣ ΕΚΛΕΚΤΟΙΣ ΚΑΙ ΞΥΛΑ ΕΝΤΙΘΕΤΑΙ ΕΝ ΤΟΙΣ ΤΟΙΧΟΙΣ ΚΑΙ ΤΟ ΕΡΓΟΝ ΕΚΕΙΝΟ ΕΠΙΔΕΞΙΟΝ ΓΙΝΕΤΑΙ ΚΑΙ ΕΥΟΔΟΥΤΑΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ
9 ΤΟΤΕ ΗΡΩΤΗΣΑΜΕΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΕΚΕΙΝΟΥΣ ΚΑΙ ΟΥΤΩΣ ΕΙΠΑΜΕΝ ΑΥΤΟΙΣ ΤΙΣ ΕΘΗΚΕΝ ΥΜΙΝ ΓΝΩΜΗΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΟΙΚΟΔΟΜΗΣΑΙ ΚΑΙ ΤΗΝ ΧΟΡΗΓΙΑΝ ΤΑΥΤΗΝ ΚΑΤΑΡΤΙΣΑΣΘΑΙ
10 ΚΑΙ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΗΡΩΤΗΣΑΜΕΝ ΑΥΤΟΥΣ ΓΝΩΡΙΣΑΙ ΣΟΙ ΩΣΤΕ ΓΡΑΨΑΙ ΣΟΙ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΑΥΤΩΝ
11 ΚΑΙ ΤΟΙΟΥΤΟ ΡΗΜΑ ΑΠΕΚΡΙΘΗΣΑΝ ΗΜΙΝ ΛΕΓΟΝΤΕΣ ΗΜΕΙΣ ΕΣΜΕΝ ΔΟΥΛΟΙ ΤΟΥ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙΚΟΔΟΜΟΥΜΕΝ ΤΟΝ ΟΙΚΟΝ ΟΣ ΗΝ ΩΚΟ-ΔΟΜΗΜΕΝΟΣ ΠΡΟ ΤΟΥΤΟΥ ΕΤΗ ΠΟΛΛΑ ΚΑΙ ΒΑΣΙΛΕΥΣ ΤΟΥ ΙΣΡΑΗΛ ΜΕΓΑΣ ΩΚΟΔΟΜΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΚΑΤΗ-ΡΤΙΣΑΤΟ ΑΥΤΟΝ
12 ΑΥΤΟΙΣ ΑΦ' ΟΤΕ ΔΕ ΠΑΡΩΡΓΙΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΤΟΥ ΧΑΛΔΑΙΟΥ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΚΑΤΕΛΥΣΕΝ ΚΑΙ ΤΟΝ ΛΑΟΝ ΑΠΩΚΙΣΕΝ ΕΙΣ ΒΑΒΥΛΩΝΑ
13 ΑΛΛ' ΕΝ ΕΤΕΙ ΠΡΩΤΩ ΚΥΡΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΥΡΟΣ Ο ΒΑΣΙΛΕΥΣ ΕΘΕΤΟ ΓΝΩΜΗΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟΥΤΟΝ ΟΙΚΟΔΟΜΗΘΗΝΑΙ
14 ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΑ ΧΡΥΣΑ ΚΑΙ ΤΑ ΑΡΓΥΡΑ Α ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΞΗΝΕΓΚΕΝ ΑΠΟ ΟΙΚΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΠΗΝΕΓΚΕΝ ΑΥΤΑ ΕΙΣ ΝΑΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΞΗΝΕΓΚΕΝ ΑΥΤΑ ΚΥΡΟΣ Ο ΒΑΣΙΛΕΥΣ ΑΠΟ ΝΑΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΣΑΣΑΒΑΣΑΡ ΤΩ ΘΗΣΑΥΡΟΦΥΛΑΚΙ ΤΩ ΕΠΙ ΤΟΥ ΘΗΣΑΥΡΟΥ
15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΛΑΒΕ ΚΑΙ ΠΟΡΕΥΟΥ ΘΕΣ ΑΥΤΑ ΕΝ ΤΩ ΟΙΚΩ ΤΩ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΤΟΝ ΕΑΥΤΩΝ ΤΟΠΟΝ
16 ΤΟΤΕ ΣΑΣΑΒΑΣΑΡ ΕΚΕΙΝΟΣ ΗΛΘΕΝ ΚΑΙ ΕΔΩΚΕΝ ΘΕΜΕΛΙΟΥΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΠΟ ΤΟΤΕ ΕΩΣ ΤΟΥ ΝΥΝ ΩΚΟΔΟΜΗΘΗ ΚΑΙ ΟΥΚ ΕΤΕΛΕΣΘΗ
17 ΚΑΙ ΝΥΝ ΕΙ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΓΑΘΟΝ ΕΠΙΣΚΕΠΗΤΩ ΕΝ ΟΙΚΩ ΤΗΣ ΓΑΖΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΟΠΩΣ ΓΝΩΣ ΟΤΙ ΑΠΟ ΒΑΣΙΛΕΩΣ ΚΥΡΟΥ ΕΤΕΘΗ ΓΝΩΜΗ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΚΕΙΝΟΝ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΓΝΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΠΕΡΙ ΤΟΥΤΟΥ ΠΕΜΨΑΤΩ ΠΡΟΣ ΗΜΑΣ

1 ESDRAS (1 EZRA) CHAPTER 6

1 ΤΟΤΕ ΔΑΡΕΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΕΘΗΚΕΝ ΓΝΩΜΗΝ ΚΑΙ ΕΠΕΣΚΕΨΑΤΟ ΕΝ ΤΑΙΣ ΒΙΒΛΙΟΘΗΚΑΙΣ ΟΠΟΥ Η ΓΑΖΑ ΚΕΙΤΑΙ ΕΝ ΒΑΒΥΛΩΝΙ
2 ΚΑΙ ΕΥΡΕΘΗ ΕΝ ΠΟΛΕΙ ΕΝ ΤΗ ΒΑΡΕΙ ΤΗΣ ΜΗΔΩΝ ΠΟΛΕΩΣ ΚΕΦΑΛΙΣ ΜΙΑ ΚΑΙ ΤΟΥΤΟ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΝ ΑΥΤΗ ΥΠΟΜΝΗΜΑ
3 ΕΝ ΕΤΕΙ ΠΡΩΤΩ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΚΥΡΟΣ Ο ΒΑΣΙΛΕΥΣ ΕΘΗΚΕΝ ΓΝΩΜΗΝ ΠΕΡΙ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΙΚΟΣ ΟΙΚΟΔΟΜΗΘΗΤΩ ΚΑΙ ΤΟΠΟΣ ΟΥ ΘΥΣΙΑΖΟΥΣΙΝ ΤΑ ΘΥΣΙΑΣΜΑΤΑ ΚΑΙ ΕΘΗΚΕΝ ΕΠΑΡΜΑ ΥΨΟΣ ΠΗΧΕΙΣ ΕΞΗΚΟΝΤΑ ΠΛΑΤΟΣ ΑΥΤΟΥ ΠΗΧΕΩΝ ΕΞΗΚΟΝΤΑ
4 ΚΑΙ ΔΟΜΟΙ ΛΙΘΙΝΟΙ ΚΡΑΤΑΙΟΙ ΤΡΕΙΣ ΚΑΙ ΔΟΜΟΣ ΞΥΛΙΝΟΣ ΕΙΣ ΚΑΙ Η ΔΑΠΑΝΗ ΕΞ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΟΘΗΣΕΤΑΙ
5 ΚΑΙ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΑ ΑΡΓΥΡΑ ΚΑΙ ΤΑ ΧΡΥΣΑ Α ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΞΗΝΕΓΚΕΝ ΑΠΟ ΟΙΚΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΚΟΜΙΣΕΝ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΔΟΘΗΤΩ ΚΑΙ ΑΠΕΛΘΑΤΩ ΕΙΣ ΤΟΝ ΝΑΟΝ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΠΙ ΤΟΠΟΥ ΟΥ ΕΤΕΘΗ ΕΝ ΟΙΚΩ ΤΟΥ ΘΕΟΥ
6 ΝΥΝ ΔΩΣΕΤΕ ΕΠΑΡΧΟΙ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΣΑΘΑΡΒΟΥΖΑΝΑ ΚΑΙ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΩΝ ΑΦΑΡΣΑΧΑΙΟΙ ΟΙ ΕΝ ΠΕΡΑ ΤΟΥ ΠΟΤΑΜΟΥ ΜΑΚΡΑΝ ΟΝΤΕΣ ΕΚΕΙΘΕΝ
7 ΑΦΕΤΕ ΤΟ ΕΡΓΟΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΟΙ ΑΦΗΓΟΥΜΕΝΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΚΕΙΝΟΝ ΟΙΚΟΔΟΜΕΙΤΩΣΑΝ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ
8 ΚΑΙ ΑΠ' ΕΜΟΥ ΕΤΕΘΗ ΓΝΩΜΗ ΜΗΠΟΤΕ ΤΙ ΠΟΙΗΣΗΤΕ ΜΕΤΑ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΚΕΙΝΟΝ ΚΑΙ ΑΠΟ ΥΠΑΡΧΟΝΤΩΝ ΒΑΣΙΛΕΩΣ ΤΩΝ ΦΟΡΩΝ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΕΠΙΜΕΛΩΣ ΔΑΠΑΝΗ ΕΣΤΩ ΔΙΔΟΜΕΝΗ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΕΚΕΙΝΟΙΣ ΤΟ ΜΗ ΚΑΤΑΡΓΗΘΗΝΑΙ
9 ΚΑΙ Ο ΑΝ ΥΣΤΕΡΗΜΑ ΚΑΙ ΥΙΟΥΣ ΒΟΩΝ ΚΑΙ ΚΡΙΩΝ ΚΑΙ ΑΜΝΟΥΣ ΕΙΣ ΟΛΟΚΑΥΤΩΣΕΙΣ ΤΩ ΘΕΩ ΤΟΥ ΟΥΡΑΝΟΥ ΠΥΡΟΥΣ ΑΛΑΣ ΟΙΝΟΝ ΕΛΑΙΟΝ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΩ ΔΙΔΟΜΕΝΟΝ ΑΥΤΟΙΣ ΗΜΕΡΑΝ ΕΝ ΗΜΕΡΑ Ο ΕΑΝ ΑΙΤΗΣΩΣΙΝ

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10 ΙΝΑ ΩΣΙΝ ΠΡΟΣΦΕΡΟΝΤΕΣ ΕΥΩΔΙΑΣ ΤΩ ΘΕΩ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΡΟΣΕΥΧΩΝΤΑΙ ΕΙΣ ΖΩΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ

11 ΚΑΙ ΑΠ' ΕΜΟΥ ΕΤΕΘΗ ΓΝΩΜΗ ΟΤΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΟΣ ΑΛΛΑΞΕΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΘΑΙΡΕΘΗΣΕΤΑΙ ΞΥΛΟΝ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ ΚΑΙ ΩΡΘΩΜΕΝΟΣ ΠΑΓΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΤΟ ΚΑΤ' ΕΜΕ ΠΟΙΗΘΗΣΕΤΑΙ

12 ΚΑΙ Ο ΘΕΟΣ ΟΥ ΚΑΤΑΣΚΗΝΟΙ ΤΟ ΟΝΟΜΑ ΕΚΕΙ ΚΑΤΑΣΤΡΕΨΕΙ ΠΑΝΤΑ ΒΑΣΙΛΕΑ ΚΑΙ ΛΑΟΝ ΟΣ ΕΚΤΕΝΕΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΛΛΑΞΑΙ Η ΑΦΑΝΙΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΚΕΙΝΟΝ ΤΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΓΩ ΔΑΡΕΙΟΣ ΕΘΗΚΑ ΓΝΩΜΗΝ ΕΠΙΜΕΛΩΣ ΕΣΤΑΙ

13 ΤΟΤΕ ΘΑΝΘΑΝΑΙ ΕΠΑΡΧΟΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΣΑΘΑΡΒΟΥΖΑΝΑ ΚΑΙ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΟΥ ΠΡΟΣ Ο ΑΠΕΣΤΕΙΛΕΝ ΔΑΡΕΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΟΥΤΩΣ ΕΠΟΙΗΣΑΝ ΕΠΙΜΕΛΩΣ

14 ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΩΚΟΔΟΜΟΥΣΑΝ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΝ ΠΡΟΦΗΤΕΙΑ ΑΓΓΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΑΔΔΩ ΚΑΙ ΑΝΩΚΟΔΟΜΗΣΑΝ ΚΑΙ ΚΑΤΗΡΤΙΣΑΝΤΟ ΑΠΟ ΓΝΩΜΗΣ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟ ΓΝΩΜΗΣ ΚΥΡΟΥ ΚΑΙ ΔΑΡΕΙΟΥ ΚΑΙ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΩΝ ΠΕΡΣΩΝ

15 ΚΑΙ ΕΤΕΛΕΣΑΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΕΩΣ ΗΜΕΡΑΣ ΤΡΙΤΗΣ ΜΗΝΟΣ ΑΔΑΡ Ο ΕΣΤΙΝ ΕΤΟΣ ΕΚΤΟΝ ΤΗ ΒΑΣΙΛΕΙΑ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ

16 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΥΙΩΝ ΑΠΟΙΚΕΣΙΑΣ ΕΓΚΑΙΝΙΑ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΕΝ ΕΥΦΡΟΣΥΝΗ

17 ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΕΙΣ ΤΑ ΕΓΚΑΙΝΙΑ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΜΟΣΧΟΥΣ ΕΚΑΤΟΝ ΚΡΙΟΥΣ ΔΙΑΚΟΣΙΟΥΣ ΑΜΝΟΥΣ ΤΕΤΡΑΚΟΣΙΟΥΣ ΧΙΜΑΡΟΥΣ ΑΙΓΩΝ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΥΠΕΡ ΠΑΝΤΟΣ ΙΣΡΑΗΛ ΔΩΔΕΚΑ ΕΙΣ ΑΡΙΘΜΟΝ ΦΥΛΩΝ ΙΣΡΑΗΛ

18 ΚΑΙ ΕΣΤΗΣΑΝ ΤΟΥΣ ΙΕΡΕΙΣ ΕΝ ΔΙΑΙΡΕΣΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ ΕΝ ΜΕΡΙΣΜΟΙΣ ΑΥΤΩΝ ΕΠΙ ΔΟΥΛΕΙΑ ΘΕΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΒΙΒΛΙΟΥ ΜΩΥΣΗ

19 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΤΗΣ ΑΠΟΙΚΕΣΙΑΣ ΤΟ ΠΑΣΧΑ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ

20 ΟΤΙ ΕΚΑΘΑΡΙΣΘΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΕΩΣ ΕΙΣ ΠΑΝΤΕΣ ΚΑΘΑΡΟΙ ΚΑΙ ΕΣΦΑΞΑΝ ΤΟ ΠΑΣΧΑ ΤΟΙΣ ΠΑΣΙΝ ΥΙΟΙΣ ΤΗΣ ΑΠΟΙΚΕΣΙΑΣ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΕΑΥΤΟΙΣ

21 ΚΑΙ ΕΦΑΓΟΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΤΟ ΠΑΣΧΑ ΟΙ ΑΠΟ ΤΗΣ ΑΠΟΙΚΕΣΙΑΣ ΚΑΙ ΠΑΣ Ο ΧΩΡΙΖΟΜΕΝΟΣ ΤΗΣ ΑΚΑΘΑΡΣΙΑΣ ΕΘΝΩΝ ΤΗΣ ΓΗΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟΥ ΕΚΖΗΤΗΣΑΙ ΚΥΡΙΟΝ ΘΕΟΝ ΙΣΡΑΗΛ

22 ΚΑΙ ΕΠΟΙΗΣΑΝ ΤΗΝ ΕΟΡΤΗΝ ΤΩΝ ΑΖΥΜΩΝ ΕΠΤΑ ΗΜΕΡΑΣ ΕΝ ΕΥΦΡΟΣΥΝΗ ΟΤΙ ΕΥΦΡΑΝΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΑΡΔΙΑΝ ΒΑΣΙΛΕΩΣ ΑΣΣΟΥΡ ΕΠ' ΑΥΤΟΥΣ ΚΡΑΤΑΙΩΣΑΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΝ ΕΡΓΟΙΣ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ

1 ESDRAS (1 EZRA) CHAPTER 7

1 ΚΑΙ ΜΕΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΕΝ ΒΑΣΙΛΕΙΑ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΑΝΕΒΗ ΕΣΔΡΑΣ ΥΙΟΣ ΣΑΡΑΙΟΥ ΥΙΟΥ ΑΖΑΡΙΟΥ ΥΙΟΥ ΕΛΚΙΑ

2 ΥΙΟΥ ΣΑΛΟΥΜ ΥΙΟΥ ΣΑΔΔΟΥΚ ΥΙΟΥ ΑΧΙΤΩΒ

3 ΥΙΟΥ ΣΑΜΑΡΙΑ ΥΙΟΥ ΕΣΡΙΑ ΥΙΟΥ ΜΑΡΕΡΩΘ

4 ΥΙΟΥ ΖΑΡΑΙΑ ΥΙΟΥ ΣΑΟΥΙΑ ΥΙΟΥ ΒΟΚΚΙ

5 ΥΙΟΥ ΑΒΙΣΟΥΕ ΥΙΟΥ ΦΙΝΕΕΣ ΥΙΟΥ ΕΛΕΑΖΑΡ ΥΙΟΥ ΑΑΡΩΝ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΠΡΩΤΟΥ

6 ΑΥΤΟΣ ΕΣΔΡΑΣ ΑΝΕΒΗ ΕΚ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΑΥΤΟΣ ΓΡΑΜΜΑΤΕΥΣ ΤΑΧΥΣ ΕΝ ΝΟΜΩ ΜΩΥΣΗ ΟΝ ΕΔΩΚΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΟΤΙ ΧΕΙΡ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΝ ΕΝ ΠΑΣΙΝ ΟΙΣ ΕΖΗΤΕΙ ΑΥΤΟΣ

7 ΚΑΙ ΑΝΕΒΗΣΑΝ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΚΑΙ ΟΙ ΝΑΘΙΝΙΜ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΕΤΕΙ ΕΒΔΟΜΩ ΤΩ ΑΡΘΑΣΑΣΘΑ ΤΩ ΒΑΣΙΛΕΙ

8 ΚΑΙ ΗΛΘΟΣΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΩ ΜΗΝΙ ΤΩ ΠΕΜΠΤΩ ΤΟΥΤΟ ΕΤΟΣ ΕΒΔΟΜΟΝ ΤΩ ΒΑΣΙΛΕΙ

9 ΟΤΙ ΕΝ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΑΥΤΟΣ ΕΘΕΜΕΛΙΩΣΕΝ ΤΗΝ ΑΝΑΒΑΣΙΝ ΤΗΝ ΑΠΟ ΒΑΒΥΛΩΝΟΣ ΕΝ ΔΕ ΤΗ ΠΡΩΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΕΜΠΤΟΥ ΗΛΘΟΣΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΧΕΙΡ ΘΕΟΥ ΑΥΤΟΥ ΗΝ ΑΓΑΘΗ ΕΠ' ΑΥΤΟΝ

10 ΟΤΙ ΕΣΔΡΑΣ ΕΔΩΚΕΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΖΗΤΗΣΑΙ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΠΟΙΕΙΝ ΚΑΙ ΔΙΔΑΣΚΕΙΝ ΕΝ ΙΣΡΑΗΛ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΚΡΙΜΑΤΑ

11 ΚΑΙ ΑΥΤΗ Η ΔΙΑΣΑΦΗΣΙΣ ΤΟΥ ΔΙΑΤΑΓΜΑΤΟΣ ΟΥ ΕΔΩΚΕΝ ΑΡΘΑΣΑΣΘΑ ΤΩ ΕΣΔΡΑ ΤΩ ΙΕΡΕΙ ΤΩ ΓΡΑΜΜΑΤΕΙ ΒΙΒΛΙΟΥ ΛΟΓΩΝ ΕΝΤΟΛΩΝ ΚΥΡΙΟΥ ΚΑΙ ΠΡΟΣΤΑΓΜΑΤΩΝ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ

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14 ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΕΠΤΑ ΣΥΜΒΟΥΛΩΝ ΑΠΕΣΤΑΛΗ ΕΠΙΣΚΕΨΑΣΘΑΙ ΕΠΙ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΝΟΜΩ ΘΕΟΥ ΑΥΤΩΝ ΤΩ ΕΝ ΧΕΙΡΙ ΣΟΥ

15 ΚΑΙ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ Ο Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΣΥΜΒΟΥΛΟΙ ΗΚΟΥΣΙΑΣΘΗΣΑΝ ΤΩ ΘΕΩ ΤΟΥ ΙΣΡΑΗΛ ΤΩ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΑΣΚΗΝΟΥΝΤΙ

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17 ΚΑΙ ΠΑΝ ΠΡΟΣΠΟΡΕΥΟΜΕΝΟΝ ΤΟΥΤΟΝ ΕΤΟΙΜΩΣ ΕΝΤΑΞΟΝ ΕΝ ΒΙΒΛΙΩ ΤΟΥΤΩ ΜΟΣΧΟΥΣ ΚΡΙΟΥΣ ΑΜΝΟΥΣ ΚΑΙ ΘΥΣΙΑΣ ΑΥΤΩΝ ΚΑΙ ΣΠΟΝΔΑΣ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΟΙΣΕΙΣ ΑΥΤΑ ΕΠΙ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

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19 ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΑ ΔΙΔΟΜΕΝΑ ΣΟΙ ΕΙΣ ΛΕΙΤΟΥΡΓΙΑΝ ΟΙΚΟΥ ΘΕΟΥ ΠΑΡΑΔΟΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

20 ΚΑΙ ΚΑΤΑΛΟΙΠΟΝ ΧΡΕΙΑΣ ΟΙΚΟΥ ΘΕΟΥ ΣΟΥ Ο ΑΝ ΦΑΝΗ ΣΟΙ ΔΟΥΝΑΙ ΔΩΣΕΙΣ ΑΠΟ ΟΙΚΩΝ ΓΑΖΗΣ ΒΑΣΙΛΕΩΣ

21 ΚΑΙ ΑΠ' ΕΜΟΥ ΕΓΩ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΥΣ ΕΘΗΚΑ ΓΝΩΜΗΝ ΠΑΣΑΙΣ ΤΑΙΣ ΓΑΖΑΙΣ ΤΑΙΣ ΕΝ ΠΕΡΑ ΤΟΥ ΠΟΤΑΜΟΥ ΟΤΙ ΠΑΝ Ο ΑΝ ΑΙΤΗΣΗ ΥΜΑΣ ΕΣΔΡΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΥΣ ΤΟΥ ΝΟΜΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΕΤΟΙΜΩΣ ΓΙΓΝΕΣΘΩ

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23 ΠΑΝ Ο ΕΣΤΙΝ ΕΝ ΓΝΩΜΗ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΓΙΓΝΕΣΘΩ ΠΡΟΣΕΧΕΤΕ ΜΗ ΤΙΣ ΕΠΙΧΕΙΡΗΣΗ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΜΗΠΟΤΕ ΓΕΝΗΤΑΙ ΟΡΓΗ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ

24 ΚΑΙ ΥΜΙΝ ΕΓΝΩΡΙΣΤΑΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΑΔΟΥΣΙΝ ΠΥΛΩΡΟΙΣ ΝΑΘΙΝΙΜ ΚΑΙ ΛΕΙΤΟΥΡΓΟΙΣ ΟΙΚΟΥ ΘΕΟΥ ΤΟΥΤΟΥ ΦΟΡΟΣ ΜΗ ΕΣΤΩ ΣΟΙ ΟΥΚ ΕΞΟΥΣΙΑΣΕΙΣ ΚΑΤΑΔΟΥΛΟΥΣΘΑΙ ΑΥΤΟΥΣ

25 ΚΑΙ ΣΥ ΕΣΔΡΑ ΩΣ Η ΣΟΦΙΑ ΤΟΥ ΘΕΟΥ ΕΝ ΧΕΙΡΙ ΣΟΥ ΚΑΤΑΣΤΗΣΟΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΚΡΙΤΑΣ ΙΝΑ ΩΣΙΝ ΚΡΙ-ΝΟΝΤΕΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΩ ΕΝ ΠΕΡΑ ΤΟΥ ΠΟΤΑΜΟΥ ΠΑΣΙΝ

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ΤΟΙΣ ΕΙΔΟΣΙΝ ΝΟΜΟΝ ΤΟΥ ΘΕΟΥ ΣΟΥ ΚΑΙ ΤΩ ΜΗ ΕΙΔΟΤΙ ΓΝΩΡΙΕΙΤΕ

26 ΚΑΙ ΠΑΣ ΟΣ ΑΝ ΜΗ Η ΠΟΙΩΝ ΝΟΜΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΝΟΜΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΤΟΙΜΩΣ ΤΟ ΚΡΙΜΑ ΕΣΤΑΙ ΓΙΓΝΟΜΕΝΟΝ ΕΞ ΑΥΤΟΥ ΕΑΝ ΤΕ ΕΙΣ ΘΑΝΑΤΟΝ ΕΑΝ ΤΕ ΕΙΣ ΠΑΙΔΕΙΑΝ ΕΑΝ ΤΕ ΕΙΣ ΖΗΜΙΑΝ ΤΟΥ ΒΙΟΥ ΕΑΝ ΤΕ ΕΙΣ ΔΕΣΜΑ

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28 ΚΑΙ ΕΠ' ΕΜΕ ΕΚΛΙΝΕΝ ΕΛΕΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΣΥΜΒΟΥΛΩΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΕΠΗΡΜΕΝΩΝ ΚΑΙ ΕΓΩ ΕΚΡΑΤΑΙΩΘΗΝ ΩΣ ΧΕΙΡ ΘΕΟΥ Η ΑΓΑΘΗ ΕΠ' ΕΜΕ ΚΑΙ ΣΥΝΗΞΑ ΑΠΟ ΙΣΡΑΗΛ ΑΡΧΟΝΤΑΣ ΑΝΑΒΗΝΑΙ ΜΕΤ' ΕΜΟΥ

1 ESDRAS (1 EZRA) CHAPTER 8

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΑΥΤΩΝ ΟΙ ΟΔΗΓΟΙ ΑΝΑΒΑΙΝΟΝΤΕΣ ΜΕΤ' ΕΜΟΥ ΕΝ ΒΑΣΙΛΕΙΑ ΑΡΘΑΣΑΣΘΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

2 ΑΠΟ ΥΙΩΝ ΦΙΝΕΕΣ ΓΗΡΣΩΜ ΑΠΟ ΥΙΩΝ ΙΘΑΜΑΡ ΔΑΝΙΗΛ ΑΠΟ ΥΙΩΝ ΔΑΥΙΔ ΑΤΟΥΣ

3 ΑΠΟ ΥΙΩΝ ΣΑΧΑΝΙΑ ΑΠΟ ΥΙΩΝ ΦΟΡΟΣ ΖΑΧΑΡΙΑΣ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΤΟ ΣΥΣΤΡΕΜΜΑ ΕΚΑΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ

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6 ΚΑΙ ΑΠΟ ΥΙΩΝ ΑΔΙΝ ΩΒΗΘ ΥΙΟΣ ΙΩΝΑΘΑΝ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΠΕΝΤΗΚΟΝΤΑ ΤΑ ΑΡΣΕΝΙΚΑ

7 ΚΑΙ ΑΠΟ ΥΙΩΝ ΗΛΑΜ ΙΕΣΙΑ ΥΙΟΣ ΑΘΕΛΙΑ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΒΔΟΜΗΚΟΝΤΑ ΤΑ ΑΡΣΕΝΙΚΑ

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9 ΚΑΙ ΑΠΟ ΥΙΩΝ ΙΩΑΒ ΑΒΑΔΙΑ ΥΙΟΣ ΙΙΗΛ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΔΙΑΚΟΣΙΟΙ ΔΕΚΑ ΟΚΤΩ ΤΑ ΑΡΣΕΝΙΚΑ

10 ΚΑΙ ΑΠΟ ΥΙΩΝ ΒΑΑΝΙ ΣΑΛΙΜΟΥΘ ΥΙΟΣ ΙΩΣΕΦΙΑ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΚΑΤΟΝ ΕΞΗΚΟΝΤΑ ΤΑ ΑΡΣΕΝΙΚΑ

11 ΚΑΙ ΑΠΟ ΥΙΩΝ ΒΑΒΙ ΖΑΧΑΡΙΑ ΥΙΟΣ ΒΑΒΙ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΒΔΟΜΗΚΟΝΤΑ ΟΚΤΩ ΤΑ ΑΡΣΕΝΙΚΑ

12 ΚΑΙ ΑΠΟ ΥΙΩΝ ΑΣΓΑΔ ΙΩΑΝΑΝ ΥΙΟΣ ΑΚΑΤΑΝ ΚΑΙ ΜΕΤ' ΑΥΤΟΥ ΕΚΑΤΟΝ ΔΕΚΑ ΤΑ ΑΡΣΕΝΙΚΑ

13 ΚΑΙ ΑΠΟ ΥΙΩΝ ΑΔΩΝΙΚΑΜ ΕΣΧΑΤΟΙ ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΑΛΙΦΑΛΑΤ ΙΙΗΛ ΚΑΙ ΣΑΜΑΙΑ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΕΞΗΚΟΝΤΑ ΤΑ ΑΡΣΕΝΙΚΑ

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15 ΚΑΙ ΣΥΝΗΞΑ ΑΥΤΟΥΣ ΠΡΟΣ ΤΟΝ ΠΟΤΑΜΟΝ ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΠΡΟΣ ΤΟΝ ΕΥΙ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΜΕΝ ΕΚΕΙ ΗΜΕΡΑΣ ΤΡΕΙΣ ΚΑΙ ΣΥΝΗΚΑ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΑΠΟ ΥΙΩΝ ΛΕΥΙ ΟΥΧ ΕΥΡΟΝ ΕΚΕΙ

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17 ΚΑΙ ΕΞΗΝΕΓΚΑ ΑΥΤΟΥΣ ΕΠΙ ΑΡΧΟΝΤΟΣ ΕΝ ΑΡΓΥΡΙΩ ΤΟΥ ΤΟΠΟΥ ΚΑΙ ΕΘΗΚΑ ΕΝ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΛΟΓΟΥΣ ΛΑΛΗΣΑΙ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΤΟΥΣ ΝΑΘΙΝΙΜ ΕΝ ΑΡΓΥΡΙΩ ΤΟΥ ΤΟΠΟΥ ΤΟΥ ΕΝΕΓΚΑΙ ΗΜΙΝ ΑΔΟΝΤΑΣ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΗΜΩΝ

18 ΚΑΙ ΗΛΘΟΣΑΝ ΗΜΙΝ ΩΣ ΧΕΙΡ ΘΕΟΥ ΗΜΩΝ ΑΓΑΘΗ ΕΦ' ΗΜΑΣ ΑΝΗΡ ΣΑΧΩΛ ΑΠΟ ΥΙΩΝ ΜΟΟΛΙ ΥΙΟΥ ΛΕΥΙ ΥΙΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΡΧΗΝ ΗΛΘΟΣΑΝ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΚΤΩΚΑΙΔΕΚΑ

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1 ESDRAS (1 EZRA) CHAPTER 9

1 ΚΑΙ ΩΣ ΕΤΕΛΕΣΘΗ ΤΑΥΤΑ ΗΓΓΙΣΑΝ ΠΡΟΣ ΜΕ ΟΙ ΑΡΧΟΝΤΕΣ ΛΕΓΟΝΤΕΣ ΟΥΚ ΕΧΩΡΙΣΘΗ Ο ΛΑΟΣ ΙΣΡΑΗΛ ΚΑΙ

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ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΑΠΟ ΛΑΩΝ ΤΩΝ ΓΑΙΩΝ ΕΝ ΜΑΚΡΥΜΜΑΣΙΝ ΑΥΤΩΝ ΤΩ ΧΑΝΑΝΙ Ο ΕΘΙ Ο ΦΕΡΕΖΙ Ο ΙΕΒΟΥΣΙ Ο ΑΜΜΩΝΙ Ο ΜΩΑΒΙ Ο ΜΟΣΕΡΙ ΚΑΙ Ο ΑΜΟΡΙ

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12 ΚΑΙ ΝΥΝ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΜΗ ΔΩΤΕ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΑΥΤΩΝ ΜΗ ΛΑΒΗΤΕ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΚΖΗΤΗΣΕΤΕ ΕΙΡΗΝΗΝ ΑΥΤΩΝ ΚΑΙ ΑΓΑΘΟΝ ΑΥΤΩΝ ΕΩΣ ΑΙΩΝΟΣ ΟΠΩΣ ΕΝΙΣΧΥΣΗΤΕ ΚΑΙ ΦΑΓΗΤΕ ΤΑ ΑΓΑΘΑ ΤΗΣ ΓΗΣ ΚΑΙ ΚΛΗΡΟΔΟΤΗΣΗΤΕ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ ΕΩΣ ΑΙΩΝΟΣ

13 ΚΑΙ ΜΕΤΑ ΠΑΝ ΤΟ ΕΡΧΟΜΕΝΟΝ ΕΦ' ΗΜΑΣ ΕΝ ΠΟΙΗΜΑΣΙΝ ΗΜΩΝ ΤΟΙΣ ΠΟΝΗΡΟΙΣ ΚΑΙ ΕΝ ΠΛΗΜΜΕΛΕΙΑ ΗΜΩΝ ΤΗ ΜΕΓΑΛΗ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΩΣ Ο ΘΕΟΣ ΗΜΩΝ ΟΤΙ ΕΚΟΥΦΙΣΑΣ ΗΜΩΝ ΤΑΣ ΑΝΟΜΙΑΣ ΚΑΙ ΕΔΩΚΑΣ ΗΜΙΝ ΣΩΤΗΡΙΑΝ

14 ΟΤΙ ΕΠΕΣΤΡΕΨΑΜΕΝ ΔΙΑΣΚΕΔΑΣΑΙ ΕΝΤΟΛΑΣ ΣΟΥ ΚΑΙ ΕΠΙΓΑΜΒΡΕΥΣΑΙ ΤΟΙΣ ΛΑΟΙΣ ΤΩΝ ΓΑΙΩΝ ΜΗ ΠΑΡΟΞΥΝΘΗΣ ΕΝ ΗΜΙΝ ΕΩΣ ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΜΗ ΕΙΝΑΙ ΕΓΚΑΤΑΛΕΙΜΜΑ ΚΑΙ ΔΙΑΣΩΖΟΜΕΝΟΝ

15 ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΔΙΚΑΙΟΣ ΣΥ ΟΤΙ ΚΑΤΕΛΕΙΦΘΗΜΕΝ ΔΙΑΣΩΖΟΜΕΝΟΙ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ ΙΔΟΥ ΗΜΕΙΣ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΝ ΠΛΗΜΜΕΛΕΙΑΙΣ ΗΜΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΣΤΗΝΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΕΠΙ ΤΟΥΤΩ

1 ESDRAS (1 EZRA) CHAPTER 10

1 ΚΑΙ ΩΣ ΠΡΟΣΗΥΞΑΤΟ ΕΣΔΡΑΣ ΚΑΙ ΩΣ ΕΞΗΓΟΡΕΥΣΕΝ ΚΛΑΙΩΝ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΕΝΩΠΙΟΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΣΥΝΗΧΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΑΠΟ ΙΣΡΑΗΛ ΕΚΚΛΗΣΙΑ ΠΟΛΛΗ ΣΦΟΔΡΑ ΑΝΔΡΕΣ ΚΑΙ ΓΥΝΑΙΚΕΣ ΚΑΙ ΝΕΑΝΙΣΚΟΙ ΟΤΙ ΕΚΛΑΥΣΕΝ Ο ΛΑΟΣ ΚΑΙ ΥΨΩΣΕΝ ΚΛΑΙΩΝ

2 ΚΑΙ ΑΠΕΚΡΙΘΗ ΣΕΧΕΝΙΑΣ ΥΙΟΣ ΙΙΗΛ ΑΠΟ ΥΙΩΝ ΗΛΑΜ ΚΑΙ ΕΙΠΕΝ ΤΩ ΕΣΔΡΑ ΗΜΕΙΣ ΗΣΥΝΘΕΤΗΣΑΜΕΝ ΤΩ ΘΕΩ ΗΜΩΝ ΚΑΙ ΕΚΑΘΙΣΑΜΕΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΑΠΟ ΛΑΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΝΥΝ ΕΣΤΙΝ ΥΠΟΜΟΝΗ ΤΩ ΙΣΡΑΗΛ ΕΠΙ ΤΟΥΤΩ

3 ΚΑΙ ΝΥΝ ΔΙΑΘΩΜΕΘΑ ΔΙΑΘΗΚΗΝ ΤΩ ΘΕΩ ΗΜΩΝ ΕΚΒΑΛΕΙΝ ΠΑΣΑΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΓΕΝΟΜΕΝΑ ΕΞ ΑΥΤΩΝ ΩΣ ΑΝ ΒΟΥΛΗ ΑΝΑΣΤΗΘΙ ΚΑΙ ΦΟΒΕΡΙΣΟΝ ΑΥΤΟΥΣ ΕΝ ΕΝΤΟΛΑΙΣ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΩΣ Ο ΝΟΜΟΣ ΓΕΝΗΘΗΤΩ

4 ΑΝΑΣΤΑ ΟΤΙ ΕΠΙ ΣΕ ΤΟ ΡΗΜΑ ΚΑΙ ΗΜΕΙΣ ΜΕΤΑ ΣΟΥ ΚΡΑΤΑΙΟΥ ΚΑΙ ΠΟΙΗΣΟΝ

5 ΚΑΙ ΑΝΕΣΤΗ ΕΣΔΡΑΣ ΚΑΙ ΩΡΚΙΣΕΝ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΛΕΥΙΤΑΣ ΚΑΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΩΜΟΣΑΝ

6 ΚΑΙ ΑΝΕΣΤΗ ΕΣΔΡΑΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΓΑΖΟΦΥΛΑΚΙΟΝ ΙΩΑΝΑΝ ΥΙΟΥ ΕΛΙΣΟΥΒ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΚΕΙ ΑΡΤΟΝ ΟΥΚ ΕΦΑΓΕΝ ΚΑΙ ΥΔΩΡ ΟΥΚ ΕΠΙΕΝ ΟΤΙ ΕΠΕΝΘΕΙ ΕΠΙ ΤΗ ΑΣΥΝΘΕΣΙΑ ΤΗΣ ΑΠΟΙΚΙΑΣ

7 ΚΑΙ ΠΑΡΗΝΕΓΚΑΝ ΦΩΝΗΝ ΕΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΠΑΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΤΗΣ ΑΠΟΙΚΙΑΣ ΤΟΥ ΣΥΝΑΘΡΟΙΣΘΗΝΑΙ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

8 ΚΑΙ ΠΑΣ ΟΣ ΑΝ ΜΗ ΕΛΘΗ ΕΙΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΩΣ Η ΒΟΥΛΗ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΑΝΑΘΕΜΑΤΙΣΘΗΣΕΤΑΙ ΠΑΣΑ Η ΥΠΑΡΞΙΣ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΔΙΑΣΤΑΛΗΣΕΤΑΙ ΑΠΟ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΑΠΟΙΚΙΑΣ

9 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΙΟΥΔΑ ΚΑΙ ΒΕΝΙΑΜΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΤΑΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΟΥΤΟΣ Ο ΜΗΝ Ο ΕΝΑΤΟΣ ΕΝ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΕΚΑΘΙΣΕΝ ΠΑΣ Ο ΛΑΟΣ ΕΝ ΠΛΑΤΕΙΑ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΑΠΟ ΘΟΡΥΒΟΥ ΑΥΤΩΝ ΠΕΡΙ ΤΟΥ ΡΗΜΑΤΟΣ ΚΑΙ ΑΠΟ ΤΟΥ ΧΕΙΜΩΝΟΣ

10 ΚΑΙ ΑΝΕΣΤΗ ΕΣΔΡΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΥΜΕΙΣ ΗΣΥΝΘΕΤΗΚΑΤΕ ΚΑΙ ΕΚΑΘΙΣΑΤΕ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΤΟΥ ΠΡΟΣΘΕΙΝΑΙ ΕΠΙ ΠΛΗΜΜΕΛΕΙΑΝ ΙΣΡΑΗΛ

11 ΚΑΙ ΝΥΝ ΔΟΤΕ ΑΙΝΕΣΙΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΚΑΙ ΠΟΙΗΣΑΤΕ ΤΟ ΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΔΙΑΣΤΑΛΗΤΕ ΑΠΟ ΛΑΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΑΠΟ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΩΝ ΑΛΛΟΤΡΙΩΝ

12 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΚΑΙ ΕΙΠΑΝ ΜΕΓΑ ΤΟΥΤΟ ΤΟ ΡΗΜΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΠΟΙΗΣΑΙ

13 ΑΛΛΑ Ο ΛΑΟΣ ΠΟΛΥΣ ΚΑΙ Ο ΚΑΙΡΟΣ ΧΕΙΜΕΡΙΝΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΥΝΑΜΙΣ ΣΤΗΝΑΙ ΕΞΩ ΚΑΙ ΤΟ ΕΡΓΟΝ ΟΥΚ ΕΙΣ ΗΜΕΡΑΝ ΜΙΑΝ ΚΑΙ ΟΥΚ ΕΙΣ ΔΥΟ ΟΤΙ ΕΠΛΗΘΥΝΑΜΕΝ ΤΟΥ ΑΔΙΚΗΣΑΙ ΕΝ ΤΩ ΡΗΜΑΤΙ ΤΟΥΤΩ

14 ΣΤΗΤΩΣΑΝ ΔΗ ΟΙ ΑΡΧΟΝΤΕΣ ΗΜΩΝ ΤΗ ΠΑΣΗ ΕΚΚΛΗΣΙΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΝ ΠΟΛΕΣΙΝ ΗΜΩΝ ΟΣ ΕΚΑΘΙΣΕΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΕΛΘΕΤΩΣΑΝ ΕΙΣ ΚΑΙΡΟΥΣ ΑΠΟ ΣΥΝΤΑΓΩΝ ΚΑΙ ΜΕΤ' ΑΥΤΩΝ ΠΡΕΣΒΥΤΕΡΟΙ ΠΟΛΕΩΣ ΚΑΙ ΠΟΛΕΩΣ ΚΑΙ ΚΡΙΤΑΙ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΟΡΓΗΝ ΘΥΜΟΥ ΘΕΟΥ ΗΜΩΝ ΕΞ ΗΜΩΝ ΠΕΡΙ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥΤΟΥ

15 ΠΛΗΝ ΙΩΝΑΘΑΝ ΥΙΟΣ ΑΣΑΗΛ ΚΑΙ ΙΑΖΙΑ ΥΙΟΣ ΘΕΚΟΥΕ ΜΕΤ' ΕΜΟΥ ΠΕΡΙ ΤΟΥΤΟΥ ΚΑΙ ΜΕΣΟΥΛΑΜ ΚΑΙ ΣΑΒΑΘΑΙ Ο ΛΕΥΙΤΗΣ ΒΟΗΘΩΝ ΑΥΤΟΙΣ

16 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΥΤΩΣ ΥΙΟΙ ΤΗΣ ΑΠΟΙΚΙΑΣ ΚΑΙ ΔΙΕΣΤΑΛΗΣΑΝ ΕΣΔΡΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΑΝΔΡΕΣ ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΤΩ ΟΙΚΩ ΚΑΙ ΠΑΝΤΕΣ ΕΝ ΟΝΟΜΑΣΙΝ ΟΤΙ ΕΠΕΣΤΡΕΨΑΝ ΕΝ ΗΜΕΡΑ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΔΕΚΑΤΟΥ ΕΚΖΗΤΗΣΑΙ ΤΟ ΡΗΜΑ

17 ΚΑΙ ΕΤΕΛΕΣΑΝ ΕΝ ΠΑΣΙΝ ΑΝΔΡΑΣΙΝ ΟΙ ΕΚΑΘΙΣΑΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΕΩΣ ΗΜΕΡΑΣ ΜΙΑΣ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ

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18 ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΑΠΟ ΥΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΟΙ ΕΚΑΘΙΣΑΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΑΠΟ ΥΙΩΝ ΙΗΣΟΥ ΥΙΟΥ ΙΩΣΕΔΕΚ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΜΑΑΣΗΑ ΚΑΙ ΕΛΙΕΖΕΡ ΚΑΙ ΙΑΡΙΒ ΚΑΙ ΓΑΔΑΛΙΑ
19 ΚΑΙ ΕΔΩΚΑΝ ΧΕΙΡΑ ΑΥΤΩΝ ΤΟΥ ΕΞΕΝΕΓΚΑΙ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΚΑΙ ΠΛΗΜΜΕΛΕΙΑΣ ΚΡΙΟΝ ΕΚ ΠΡΟΒΑΤΩΝ ΠΕΡΙ ΠΛΗΜΜΕΛΗΣΕΩΣ ΑΥΤΩΝ
20 ΚΑΙ ΑΠΟ ΥΙΩΝ ΕΜΜΗΡ ΑΝΑΝΙ ΚΑΙ ΖΑΒΔΙΑ
21 ΚΑΙ ΑΠΟ ΥΙΩΝ ΗΡΑΜ ΜΑΣΑΙΑ ΚΑΙ ΕΛΙΑ ΚΑΙ ΣΑΜΑΙΑ ΚΑΙ ΙΙΗΛ ΚΑΙ ΟΖΙΑ
22 ΚΑΙ ΑΠΟ ΥΙΩΝ ΦΑΣΟΥΡ ΕΛΙΩΗΝΑΙ ΜΑΑΣΑΙΑ ΚΑΙ ΙΣΜΑΗΛ ΚΑΙ ΝΑΘΑΝΑΗΛ ΚΑΙ ΙΩΖΑΒΑΔ ΚΑΙ ΗΛΑΣΑ
23 ΚΑΙ ΑΠΟ ΤΩΝ ΛΕΥΙΤΩΝ ΙΩΖΑΒΑΔ ΚΑΙ ΣΑΜΟΥ ΚΑΙ ΚΩΛΙΑ ΑΥΤΟΣ ΚΩΛΙΤΑΣ ΚΑΙ ΦΑΘΑΙΑ ΚΑΙ ΙΟΔΟΜ ΚΑΙ ΕΛΙΕΖΕΡ
24 ΚΑΙ ΑΠΟ ΤΩΝ ΑΔΟΝΤΩΝ ΕΛΙΣΑΦ ΚΑΙ ΑΠΟ ΤΩΝ ΠΥΛΩΡΩΝ ΣΕΛΛΗΜ ΚΑΙ ΤΕΛΗΜ ΚΑΙ ΩΔΟΥΕ
25 ΚΑΙ ΑΠΟ ΙΣΡΑΗΛ ΑΠΟ ΥΙΩΝ ΦΟΡΟΣ ΡΑΜΙΑ ΚΑΙ ΙΑΖΙΑ ΚΑΙ ΜΕΛΧΙΑ ΚΑΙ ΜΕΑΜΙΝ ΚΑΙ ΕΛΕΑΖΑΡ ΚΑΙ ΑΣΑΒΙΑ ΚΑΙ ΒΑΝΑΙΑ
26 ΚΑΙ ΑΠΟ ΥΙΩΝ ΗΛΑΜ ΜΑΘΑΝΙΑ ΚΑΙ ΖΑΧΑΡΙΑ ΚΑΙ ΙΑΙΗΛ ΚΑΙ ΑΒΔΙΑ ΚΑΙ ΙΑΡΙΜΩΘ ΚΑΙ ΗΛΙΑ
27 ΚΑΙ ΑΠΟ ΥΙΩΝ ΖΑΘΟΥΑ ΕΛΙΩΗΝΑΙ ΕΛΙΣΟΥΒ ΜΑΘΑΝΙΑ ΚΑΙ ΙΑΡΜΩΘ ΚΑΙ ΖΑΒΑΔ ΚΑΙ ΟΖΙΖΑ
28 ΚΑΙ ΑΠΟ ΥΙΩΝ ΒΑΒΙ ΙΩΑΝΑΝ ΑΝΑΝΙΑ ΚΑΙ ΖΑΒΟΥ ΟΘΑΛΙ
29 ΚΑΙ ΑΠΟ ΥΙΩΝ ΒΑΝΟΥΙ ΜΕΣΟΥΛΑΜ ΜΑΛΟΥΧ ΑΔΑΙΑΣ ΙΑΣΟΥΒ ΚΑΙ ΣΑΛΟΥΙΑ ΚΑΙ ΡΗΜΩΘ
30 ΚΑΙ ΑΠΟ ΥΙΩΝ ΦΑΑΘΜΩΑΒ ΕΔΕΝΕ ΧΑΛΗΛ ΒΑΝΑΙΑ ΜΑΣΗΑ ΜΑΘΑΝΙΑ ΒΕΣΕΛΗΛ ΚΑΙ ΒΑΝΟΥΙ ΚΑΙ ΜΑΝΑΣΣΗ
31 ΚΑΙ ΑΠΟ ΥΙΩΝ ΗΡΑΜ ΕΛΙΕΖΕΡ ΙΕΣΣΙΑ ΜΕΛΧΙΑ ΣΑΜΑΙΑ ΣΕΜΕΩΝ
32 ΒΕΝΙΑΜΙΝ ΜΑΛΟΥΧ ΣΑΜΑΡΙΑ
33 ΚΑΙ ΑΠΟ ΥΙΩΝ ΗΣΑΜ ΜΑΘΑΝΙ ΜΑΘΑΘΑ ΖΑΒΕΔ ΕΛΙΦΑΛΕΘ ΙΕΡΑΜΙ ΜΑΝΑΣΣΗ ΣΕΜΕΙ
34 ΑΠΟ ΥΙΩΝ ΒΑΝΙ ΜΟΟΔΙ ΑΜΡΑΜ ΟΥΗΛ
35 ΒΑΝΑΙΑ ΒΑΔΑΙΑ ΧΕΛΙΑ
36 ΟΥΙΕΧΩΑ ΙΕΡΑΜΩΘ ΕΛΙΑΣΙΒ
37 ΜΑΘΑΝΙΑ ΜΑΘΑΝΑΙ ΚΑΙ ΕΠΟΙΗΣΑΝ
38 ΟΙ ΥΙΟΙ ΒΑΝΟΥΙ ΚΑΙ ΟΙ ΥΙΟΙ ΣΕΜΕΙ
39 ΚΑΙ ΣΕΛΕΜΙΑ ΚΑΙ ΝΑΘΑΝ ΚΑΙ ΑΔΑΙΑ
40 ΜΑΧΝΑΔΑΒΟΥ ΣΕΣΙ ΣΑΡΟΥ
41 ΕΖΕΡΗΛ ΚΑΙ ΣΕΛΕΜΙΑ ΚΑΙ ΣΑΜΑΡΙΑ
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44 ΠΑΝΤΕΣ ΟΥΤΟΙ ΕΛΑΒΟΣΑΝ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ ΚΑΙ ΕΓΕΝΝΗΣΑΝ ΕΞ ΑΥΤΩΝ ΥΙΟΥΣ

THE SECOND BOOK OF ESDRAS (EZRA)

The Book of Nehemia or Nehemias
or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

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The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 1

1 ΛΟΓΟΙ ΝΕΕΜΙΑ ΥΙΟΥ ΑΧΑΛΙΑ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΜΗΝΙ ΧΑΣΕΗΛΟΥ ΕΤΟΥΣ ΕΙΚΟΣΤΟΥ ΚΑΙ ΕΓΩ ΗΜΗΝ ΕΝ ΣΟΥΣΑΝ ΑΒΙΡΑ

2 ΚΑΙ ΗΛΘΕΝ ΑΝΑΝΙ ΕΙΣ ΑΠΟ ΑΔΕΛΦΩΝ ΜΟΥ ΑΥΤΟΣ ΚΑΙ ΑΝΔΡΕΣ ΙΟΥΔΑ ΚΑΙ ΗΡΩΤΗΣΑ ΑΥΤΟΥΣ ΠΕΡΙ ΤΩΝ ΣΩΘΕΝΤΩΝ ΟΙ ΚΑΤΕΛΕΙΦΘΗΣΑΝ ΑΠΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΚΑΙ ΠΕΡΙ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΕΙΠΟΣΑΝ ΠΡΟΣ ΜΕ ΟΙ ΚΑΤΑΛΕΙΠΟΜΕΝΟΙ ΟΙ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΑΠΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΕΚΕΙ ΕΝ ΤΗ ΧΩΡΑ ΕΝ ΠΟΝΗΡΙΑ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΟΝΕΙΔΙΣΜΩ ΚΑΙ ΤΕΙΧΗ ΙΕΡΟΥΣΑΛΗΜ ΚΑΘΗΡΗΜΕΝΑ ΚΑΙ ΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΕΝΕ-ΠΡΗΣΘΗΣΑΝ ΕΝ ΠΥΡΙ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΜΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΚΑΘΙΣΑ ΚΑΙ ΕΚΛΑΥΣΑ ΚΑΙ ΕΠΕΝΘΗΣΑ ΗΜΕΡΑΣ ΚΑΙ ΗΜΗΝ ΝΗΣΤΕΥΩΝ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΕΝΩΠΙΟΝ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ

5 ΚΑΙ ΕΙΠΑ ΜΗ ΔΗ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ Ο ΙΣΧΥΡΟΣ Ο ΜΕΓΑΣ ΚΑΙ Ο ΦΟΒΕΡΟΣ ΦΥΛΑΣΣΩΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΤΟ ΕΛΕΟΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ

6 ΕΣΤΩ ΔΗ ΤΟ ΟΥΣ ΣΟΥ ΠΡΟΣΕΧΟΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΑΝΕΩΓΜΕΝΟΙ ΤΟΥ ΑΚΟΥΣΑΙ ΠΡΟΣΕΥΧΗΝ ΔΟΥΛΟΥ ΣΟΥ ΗΝ ΕΓΩ ΠΡΟΣΕΥΧΟΜΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΣΗΜΕΡΟΝ ΗΜΕΡΑΝ ΚΑΙ ΝΥΚΤΑ ΠΕΡΙ ΥΙΩΝ ΙΣΡΑΗΛ ΔΟΥΛΩΝ ΣΟΥ ΚΑΙ ΕΞΑΓΟΡΕΥΩ ΕΠΙ ΑΜΑΡΤΙΑΙΣ ΥΙΩΝ ΙΣΡΑΗΛ ΑΣ ΗΜΑΡΤΟΜΕΝ ΣΟΙ ΚΑΙ ΕΓΩ ΚΑΙ Ο ΟΙΚΟΣ ΠΑΤΡΟΣ ΜΟΥ ΗΜΑΡΤΟΜΕΝ

7 ΔΙΑΛΥΣΕΙ ΔΙΕΛΥΣΑΜΕΝ ΠΡΟΣ ΣΕ ΚΑΙ ΟΥΚ ΕΦΥΛΑΞΑΜΕΝ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ Α ΕΝΕΤΕΙΛΩ ΤΩ ΜΩΥΣΗ ΠΑΙΔΙ ΣΟΥ

8 ΜΝΗΣΘΗΤΙ ΔΗ ΤΟΝ ΛΟΓΟΝ ΟΝ ΕΝΕΤΕΙΛΩ ΤΩ ΜΩΥΣΗ ΠΑΙΔΙ ΣΟΥ ΛΕΓΩΝ ΥΜΕΙΣ ΕΑΝ ΑΣΥΝΘΕΤΗΣΗΤΕ ΕΓΩ ΔΙΑΣΚΟΡΠΙΩ ΥΜΑΣ ΕΝ ΤΟΙΣ ΛΑΟΙΣ

9 ΚΑΙ ΕΑΝ ΕΠΙΣΤΡΕΨΗΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΦΥΛΑΞΗΤΕ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΠΟΙΗΣΗΤΕ ΑΥΤΑΣ ΕΑΝ Η Η ΔΙΑΣΠΟΡΑ ΥΜΩΝ ΑΠ' ΑΚΡΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΕΚΕΙΘΕΝ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΝ ΕΞΕΛΕΞΑΜΗΝ ΚΑΤΑΣΚΗΝΩΣΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ

10 ΚΑΙ ΑΥΤΟΙ ΠΑΙΔΕΣ ΣΟΥ ΚΑΙ ΛΑΟΣ ΣΟΥ ΟΥΣ ΕΛΥΤΡΩΣΩ ΕΝ ΔΥΝΑΜΕΙ ΣΟΥ ΤΗ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΤΗ ΚΡΑΤΑΙΑ

11 ΜΗ ΔΗ ΚΥΡΙΕ ΑΛΛ' ΕΣΤΩ ΤΟ ΟΥΣ ΣΟΥ ΠΡΟΣΕΧΟΝ ΕΙΣ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΚΑΙ ΕΙΣ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΠΑΙΔΩΝ ΣΟΥ ΤΩΝ ΘΕΛΟΝΤΩΝ ΦΟΒΕΙΣΘΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΕΥΟΔΩΣΟΝ ΔΗ ΤΩ ΠΑΙΔΙ ΣΟΥ ΣΗΜΕΡΟΝ

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ΚΑΙ ΔΟΣ ΑΥΤΟΝ ΕΙΣ ΟΙΚΤΙΡΜΟΥΣ ΕΝΩΠΙΟΝ ΤΟΥ ΑΝΔΡΟΣ ΤΟΥΤΟΥ ΚΑΙ ΕΓΩ ΗΜΗΝ ΟΙΝΟΧΟΟΣ ΤΩ ΒΑΣΙΛΕΙ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 2

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΜΗΝΙ ΝΙΣΑΝ ΕΤΟΥΣ ΕΙΚΟΣΤΟΥ ΑΡΘΑΣΑΣΘΑ ΒΑΣΙΛΕΙ ΚΑΙ ΗΝ Ο ΟΙΝΟΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΚΑΙ ΕΛΑΒΟΝ ΤΟΝ ΟΙΝΟΝ ΚΑΙ ΕΔΩΚΑ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΟΥΚ ΗΝ ΕΤΕΡΟΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

2 ΚΑΙ ΕΙΠΕΝ ΜΟΙ Ο ΒΑΣΙΛΕΥΣ ΔΙΑ ΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΠΟΝΗΡΟΝ ΚΑΙ ΟΥΚ ΕΙ ΜΕΤΡΙΑΖΩΝ ΟΥΚ ΕΣΤΙΝ ΤΟΥΤΟ ΕΙ ΜΗ ΠΟΝΗΡΙΑ ΚΑΡΔΙΑΣ ΚΑΙ ΕΦΟΒΗΘΗΝ ΠΟΛΥ ΣΦΟΔΡΑ

3 ΚΑΙ ΕΙΠΑ ΤΩ ΒΑΣΙΛΕΙ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΖΗΤΩ ΔΙΑ ΤΙ ΟΥ ΜΗ ΓΕΝΗΤΑΙ ΠΟΝΗΡΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΔΙΟΤΙ Η ΠΟΛΙΣ ΟΙΚΟΣ ΜΝΗΜΕΙΩΝ ΠΑΤΕΡΩΝ ΜΟΥ ΗΡΗΜΩΘΗ ΚΑΙ ΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΚΑΤΕΒΡΩΘΗΣΑΝ ΕΝ ΠΥΡΙ

4 ΚΑΙ ΕΙΠΕΝ ΜΟΙ Ο ΒΑΣΙΛΕΥΣ ΠΕΡΙ ΤΙΝΟΣ ΤΟΥΤΟ ΣΥ ΖΗΤΕΙΣ ΚΑΙ ΠΡΟΣΗΥΞΑΜΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ

5 ΚΑΙ ΕΙΠΑ ΤΩ ΒΑΣΙΛΕΙ ΕΙ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΓΑΘΟΝ ΚΑΙ ΕΙ ΑΓΑΘΥΝΘΗΣΕΤΑΙ Ο ΠΑΙΣ ΣΟΥ ΕΝΩΠΙΟΝ ΣΟΥ ΩΣΤΕ ΠΕΜΨΑΙ ΑΥΤΟΝ ΕΙΣ ΙΟΥΔΑ ΕΙΣ ΠΟΛΙΝ ΜΝΗΜΕΙΩΝ ΠΑΤΕΡΩΝ ΜΟΥ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΑΥΤΗΝ

6 ΚΑΙ ΕΙΠΕΝ ΜΟΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ Η ΠΑΛΛΑΚΗ Η ΚΑΘΗΜΕΝΗ ΕΧΟΜΕΝΑ ΑΥΤΟΥ ΕΩΣ ΠΟΤΕ ΕΣΤΑΙ Η ΠΟΡΕΙΑ ΣΟΥ ΚΑΙ ΠΟΤΕ ΕΠΙΣΤΡΕΨΕΙΣ ΚΑΙ ΗΓΑΘΥΝΘΗ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΚΑΙ ΕΔΩΚΑ ΑΥΤΩ ΟΡΟΝ

7 ΚΑΙ ΕΙΠΑ ΤΩ ΒΑΣΙΛΕΙ ΕΙ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΓΑΘΟΝ ΔΟΤΩ ΜΟΙ ΕΠΙΣΤΟΛΑΣ ΠΡΟΣ ΤΟΥΣ ΕΠΑΡΧΟΥΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΩΣΤΕ ΠΑΡΑΓΑΓΕΙΝ ΜΕ ΕΩΣ ΕΛΘΩ ΕΠΙ ΙΟΥΔΑΝ

8 ΚΑΙ ΕΠΙΣΤΟΛΗΝ ΕΠΙ ΑΣΑΦ ΦΥΛΑΚΑ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΟΣ ΕΣΤΙΝ ΤΩ ΒΑΣΙΛΕΙ ΩΣΤΕ ΔΟΥΝΑΙ ΜΟΙ ΞΥΛΑ ΣΤΕΓΑΣΑΙ ΤΑΣ ΠΥΛΑΣ ΚΑΙ ΕΙΣ ΤΟ ΤΕΙΧΟΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΙΣ ΟΙΚΟΝ ΟΝ ΕΙΣΕΛΕΥΣΟΜΑΙ ΕΙΣ ΑΥΤΟΝ ΚΑΙ ΕΔΩΚΕΝ ΜΟΙ Ο ΒΑΣΙΛΕΥΣ ΩΣ ΧΕΙΡ ΘΕΟΥ Η ΑΓΑΘΗ

9 ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΤΟΥΣ ΕΠΑΡΧΟΥΣ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΔΩΚΑ ΑΥΤΟΙΣ ΤΑΣ ΕΠΙΣΤΟΛΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΜΕΤ' ΕΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΑΡΧΗΓΟΥΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΙΠΠΕΙΣ

10 ΚΑΙ ΗΚΟΥΣΕΝ ΣΑΝΑΒΑΛΛΑΤ Ο ΑΡΩΝΙ ΚΑΙ ΤΩΒΙΑ Ο ΔΟΥΛΟΣ Ο ΑΜΜΩΝΙ ΚΑΙ ΠΟΝΗΡΟΝ ΑΥΤΟΙΣ ΕΓΕΝΕΤΟ ΟΤΙ ΗΚΕΙ ΑΝΘΡΩΠΟΣ ΖΗΤΗΣΑΙ ΑΓΑΘΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

11 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΜΗΝ ΕΚΕΙ ΗΜΕΡΑΣ ΤΡΕΙΣ

12 ΚΑΙ ΑΝΕΣΤΗΝ ΝΥΚΤΟΣ ΕΓΩ ΚΑΙ ΑΝΔΡΕΣ ΟΛΙΓΟΙ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΟΥΚ ΑΠΗΓΓΕΙΛΑ ΑΝΘΡΩΠΩ ΤΙ Ο ΘΕΟΣ ΔΙΔΩΣΙΝ ΕΙΣ ΚΑΡΔΙΑΝ ΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΜΕΤΑ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΚΤΗΝΟΣ ΟΥΚ ΕΣΤΙΝ ΜΕΤ' ΕΜΟΥ ΕΙ ΜΗ ΤΟ ΚΤΗΝΟΣ Ω ΕΓΩ ΕΠΙΒΑΙΝΩ ΕΠ' ΑΥΤΩ

13 ΚΑΙ ΕΞΗΛΘΟΝ ΕΝ ΠΥΛΗ ΤΟΥ ΓΩΛΗΛΑ ΚΑΙ ΠΡΟΣ ΣΤΟΜΑ ΠΗΓΗΣ ΤΩΝ ΣΥΚΩΝ ΚΑΙ ΕΙΣ ΠΥΛΗΝ ΤΗΣ ΚΟΠΡΙΑΣ ΚΑΙ ΗΜΗΝ ΣΥΝΤΡΙΒΩΝ ΕΝ ΤΩ ΤΕΙΧΕΙ ΙΕΡΟΥΣΑΛΗΜ Ο ΑΥΤΟΙ ΚΑΘΑΙΡΟΥΣΙΝ ΚΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΚΑΤΕΒΡΩΘΗΣΑΝ ΠΥΡΙ

14 ΚΑΙ ΠΑΡΗΛΘΟΝ ΕΠΙ ΠΥΛΗΝ ΤΟΥ ΑΙΝ ΚΑΙ ΕΙΣ ΚΟΛΥΜΒΗΘΡΑΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΟΥΚ ΗΝ ΤΟΠΟΣ ΤΩ ΚΤΗΝΕΙ ΠΑΡΕΛΘΕΙΝ ΥΠΟΚΑΤΩ ΜΟΥ

15 ΚΑΙ ΗΜΗΝ ΑΝΑΒΑΙΝΩΝ ΕΝ ΤΩ ΤΕΙΧΕΙ ΧΕΙΜΑΡΡΟΥ ΝΥΚΤΟΣ ΚΑΙ ΗΜΗΝ ΣΥΝΤΡΙΒΩΝ ΕΝ ΤΩ ΤΕΙΧΕΙ ΚΑΙ ΗΜΗΝ ΕΝ ΠΥΛΗ ΤΗΣ ΦΑΡΑΓΓΟΣ ΚΑΙ ΕΠΕΣΤΡΕΨΑ

16 ΚΑΙ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΟΥΚ ΕΓΝΩΣΑΝ ΤΙ ΕΠΟΡΕΥΘΗΝ ΚΑΙ ΤΙ ΕΓΩ ΠΟΙΩ ΚΑΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΚΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΕΝΤΙΜΟΙΣ ΚΑΙ ΤΟΙΣ ΣΤΡΑΤΗΓΟΙΣ ΚΑΙ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΤΑ ΕΡΓΑ ΕΩΣ ΤΟΤΕ ΟΥΚ ΑΠΗΓΓΕΙΛΑ

17 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΟΥΣ ΥΜΕΙΣ ΒΛΕΠΕΤΕ ΤΗΝ ΠΟΝΗΡΙΑΝ ΕΝ Η ΕΣΜΕΝ ΕΝ ΑΥΤΗ ΠΩΣ ΙΕΡΟΥΣΑΛΗΜ ΕΡΗΜΟΣ ΚΑΙ ΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΕΔΟΘΗΣΑΝ ΠΥΡΙ ΔΕΥΤΕ ΚΑΙ ΔΙΟΙΚΟΔΟΜΗΣΩΜΕΝ ΤΟ ΤΕΙΧΟΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΥΚ ΕΣΟΜΕΘΑ ΕΤΙ ΟΝΕΙΔΟΣ

18 ΚΑΙ ΑΠΗΓΓΕΙΛΑ ΑΥΤΟΙΣ ΤΗΝ ΧΕΙΡΑ ΤΟΥ ΘΕΟΥ Η ΕΣΤΙΝ ΑΓΑΘΗ ΕΠ' ΕΜΕ ΚΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΣ ΕΙΠΕΝ ΜΟΙ ΚΑΙ ΕΙΠΑ ΑΝΑΣΤΩΜΕΝ ΚΑΙ ΟΙΚΟΔΟΜΗΣΩΜΕΝ ΚΑΙ ΕΚΡΑΤΑΙΩΘΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΑΥΤΩΝ ΕΙΣ ΑΓΑΘΟΝ

19 ΚΑΙ ΗΚΟΥΣΕΝ ΣΑΝΑΒΑΛΛΑΤ Ο ΑΡΩΝΙ ΚΑΙ ΤΩΒΙΑ Ο ΔΟΥΛΟΣ Ο ΑΜΜΩΝΙ ΚΑΙ ΓΗΣΑΜ Ο ΑΡΑΒΙ ΚΑΙ ΕΞΕΓΕΛΑΣΑΝ ΗΜΑΣ ΚΑΙ ΗΛΘΟΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΙΠΑΝ ΤΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ Ο ΥΜΕΙΣ ΠΟΙΕΙΤΕ Η ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΥΜΕΙΣ ΑΠΟΣΤΑΤΕΙΤΕ

20 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΑΥΤΟΙΣ ΛΟΓΟΝ ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΑΥΤΟΣ ΕΥΟΔΩΣΕΙ ΗΜΙΝ ΚΑΙ ΗΜΕΙΣ ΔΟΥΛΟΙ ΑΥΤΟΥ ΚΑΘΑΡΟΙ ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΜΕΝ ΚΑΙ ΥΜΙΝ ΟΥΚ ΕΣΤΙΝ ΜΕΡΙΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΜΝΗΜΟΣΥΝΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 3

1 ΚΑΙ ΑΝΕΣΤΗ ΕΛΙΣΟΥΒ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΠΡΟΒΑΤΙΚΗΝ ΑΥΤΟΙ ΗΓΙΑΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗΣΑΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΙ ΕΩΣ ΠΥΡΓΟΥ ΤΩΝ ΕΚΑΤΟΝ ΗΓΙΑΣΑΝ ΕΩΣ ΠΥΡΓΟΥ ΑΝΑΝΕΗΛ

2 ΚΑΙ ΕΠΙ ΧΕΙΡΑΣ ΥΙΩΝ ΑΝΔΡΩΝ ΙΕΡΙΧΩ ΚΑΙ ΕΠΙ ΧΕΙΡΑΣ ΥΙΩΝ ΖΑΚΧΟΥΡ ΥΙΟΥ ΑΜΑΡΙ

3 ΚΑΙ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΙΧΘΥΗΡΑΝ ΩΚΟΔΟΜΗΣΑΝ ΥΙΟΙ ΑΣΑΝΑ ΑΥΤΟΙ ΕΣΤΕΓΑΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗΣΑΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΙ ΚΛΕΙΘΡΑ ΑΥΤΗΣ ΚΑΙ ΜΟΧΛΟΥΣ ΑΥΤΗΣ

4 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΚΑΤΕΣΧΕΝ ΑΠΟ ΡΑΜΩΘ ΥΙΟΣ ΟΥΡΙΑ ΥΙΟΥ ΑΚΩΣ ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΚΑΤΕΣΧΕΝ ΜΟΣΟΛΛΑΜ ΥΙΟΣ ΒΑΡΑΧΙΟΥ ΥΙΟΥ ΜΑΣΕΖΕΒΗΛ ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΚΑΤΕΣΧΕΝ ΣΑΔΩΚ ΥΙΟΣ ΒΑΑΝΑ

5 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΚΑΤΕΣΧΟΣΑΝ ΟΙ ΘΕΚΩΙΝ ΚΑΙ ΑΔΩΡΗΕΜ ΟΥΚ ΕΙΣΗΝΕΓΚΑΝ ΤΡΑΧΗΛΟΝ ΑΥΤΩΝ ΕΙΣ ΔΟΥΛΕΙΑΝ ΑΥΤΩΝ

6 ΚΑΙ ΤΗΝ ΠΥΛΗΝ ΤΟΥ ΙΣΑΝΑ ΕΚΡΑΤΗΣΑΝ ΙΟΙΔΑ ΥΙΟΣ ΦΑΣΕΚ ΚΑΙ ΜΕΣΟΥΛΑΜ ΥΙΟΣ ΒΑΣΩΔΙΑ ΑΥΤΟΙ ΕΣΤΕΓΑΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗΣΑΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΙ ΚΛΕΙΘΡΑ ΑΥΤΗΣ ΚΑΙ ΜΟΧΛΟΥΣ ΑΥΤΗΣ

8 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΕΚΡΑΤΗΣΕΝ ΑΝΑΝΙΑΣ ΥΙΟΣ ΤΟΥ ΡΩΚΕΙΜ ΚΑΙ ΚΑΤΕΛΙΠΟΝ ΙΕΡΟΥΣΑΛΗΜ ΕΩΣ ΤΟΥ ΤΕΙΧΟΥΣ ΤΟΥ ΠΛΑΤΕΟΣ

9 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΕΚΡΑΤΗΣΕΝ ΡΑΦΑΙΑ ΑΡΧΩΝ ΗΜΙΣΟΥΣ ΠΕΡΙΧΩΡΟΥ ΙΕΡΟΥΣΑΛΗΜ

10 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΕΚΡΑΤΗΣΕΝ ΙΕΔΑΙΑ ΥΙΟΣ ΕΡΩΜΑΦ ΚΑΙ ΚΑΤΕΝΑΝΤΙ ΟΙΚΙΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΟΥ ΕΚΡΑΤΗΣΕΝ ΑΤΟΥΣ ΥΙΟΣ ΑΣΒΑΝΙΑ

11 ΚΑΙ ΔΕΥΤΕΡΟΣ ΕΚΡΑΤΗΣΕΝ ΜΕΛΧΙΑΣ ΥΙΟΣ ΗΡΑΜ ΚΑΙ ΑΣΟΥΒ ΥΙΟΣ ΦΑΑΘΜΩΑΒ ΚΑΙ ΕΩΣ ΠΥΡΓΟΥ ΤΩΝ ΘΑΝΝΟΥΡΙΜ

12 ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΟΥ ΕΚΡΑΤΗΣΕΝ ΣΑΛΟΥΜ ΥΙΟΣ ΑΛΛΩΗΣ ΑΡΧΩΝ ΗΜΙΣΟΥΣ ΠΕΡΙΧΩΡΟΥ ΙΕΡΟΥΣΑΛΗΜ ΑΥΤΟΣ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΟΥ

13 ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΦΑΡΑΓΓΟΣ ΕΚΡΑΤΗΣΑΝ ΑΝΟΥΝ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΖΑΝΩ ΑΥΤΟΙ ΩΚΟΔΟΜΗΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗΣΑΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΙ ΚΛΕΙΘΡΑ ΑΥΤΗΣ ΚΑΙ ΜΟΧΛΟΥΣ ΑΥΤΗΣ ΚΑΙ ΧΙΛΙΟΥΣ ΠΗΧΕΙΣ ΕΝ ΤΩ ΤΕΙΧΕΙ ΕΩΣ ΠΥΛΗΣ ΤΗΣ ΚΟΠΡΙΑΣ

14 ΚΑΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΚΟΠΡΙΑΣ ΕΚΡΑΤΗΣΕΝ ΜΕΛΧΙΑ ΥΙΟΣ ΡΗΧΑΒ ΑΡΧΩΝ ΠΕΡΙΧΩΡΟΥ ΒΗΘΑΧΑΡΜ ΑΥΤΟΣ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΕΣΚΕΠΑΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΣΤΗΣΑΝ ΘΥΡΑΣ ΑΥΤΗΣ ΚΑΙ ΚΛΕΙΘΡΑ ΑΥΤΗΣ ΚΑΙ ΜΟΧΛΟΥΣ ΑΥΤΗΣ

15 ΚΑΙ ΤΟ ΤΕΙΧΟΣ ΚΟΛΥΜΒΗΘΡΑΣ ΤΩΝ ΚΩΔΙΩΝ ΤΗ ΚΟΥΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΩΣ ΤΩΝ ΚΛΙΜΑΚΩΝ ΤΩΝ ΚΑΤΑΒΑΙΝΟΥΣΩΝ ΑΠΟ ΠΟΛΕΩΣ ΔΑΥΙΔ

16 ΟΠΙΣΩ ΑΥΤΟΥ ΕΚΡΑΤΗΣΕΝ ΝΕΕΜΙΑΣ ΥΙΟΣ ΑΖΑΒΟΥΧ ΑΡΧΩΝ ΗΜΙΣΟΥΣ ΠΕΡΙΧΩΡΟΥ ΒΗΘΣΟΥΡ ΕΩΣ ΚΗΠΟΥ ΤΑΦΟΥ ΔΑΥΙΔ ΚΑΙ ΕΩΣ ΤΗΣ ΚΟΛΥΜΒΗΘΡΑΣ ΤΗΣ ΓΕΓΟΝΥΙΑΣ ΚΑΙ ΕΩΣ ΒΗΘΑΓΓΑΒΑΡΙΜ

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17 ΟΠΙΣΩ ΑΥΤΟΥ ΕΚΡΑΤΗΣΑΝ ΟΙ ΛΕΥΙΤΑΙ ΡΑΟΥΜ ΥΙΟΣ ΒΑΝΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΟΥ ΕΚΡΑΤΗΣΕΝ ΑΣΑΒΙΑ ΑΡΧΩΝ ΗΜΙΣΟΥΣ ΠΕΡΙΧΩΡΟΥ ΚΕΙΛΑ ΤΩ ΠΕΡΙΧΩΡΩ ΑΥΤΟΥ
18 ΜΕΤ' ΑΥΤΟΝ ΕΚΡΑΤΗΣΑΝ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΒΕΝΙ ΥΙΟΣ ΗΝΑΔΑΔ ΑΡΧΩΝ ΗΜΙΣΟΥΣ ΠΕΡΙΧΩΡΟΥ ΚΕΙΛΑ
19 ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΕΠΙ ΧΕΙΡΑ ΑΥΤΟΥ ΑΖΟΥΡ ΥΙΟΣ ΙΗΣΟΥ ΑΡΧΩΝ ΤΟΥ ΜΑΣΦΕ ΜΕΤΡΟΝ ΔΕΥΤΕΡΟΝ ΠΥΡΓΟΥ ΑΝΑ-ΒΑΣΕΩΣ ΤΗΣ ΣΥΝΑΠΤΟΥΣΗΣ ΤΗΣ ΓΩΝΙΑΣ
20 ΜΕΤ' ΑΥΤΟΝ ΕΚΡΑΤΗΣΕΝ ΒΑΡΟΥΧ ΥΙΟΣ ΖΑΒΟΥ ΜΕΤΡΟΝ ΔΕΥΤΕΡΟΝ ΑΠΟ ΤΗΣ ΓΩΝΙΑΣ ΕΩΣ ΘΥΡΑΣ ΒΗΘΕΛΙΣΟΥΒ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ
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22 ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΕΚΡΑΤΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΑΝΔΡΕΣ ΑΧΕΧΑΡ
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24 ΜΕΤ' ΑΥΤΟΝ ΕΚΡΑΤΗΣΕΝ ΒΑΝΙ ΥΙΟΣ ΗΝΑΔΑΔ ΜΕΤΡΟΝ ΔΕΥΤΕΡΟΝ ΑΠΟ ΒΗΘΑΖΑΡΙΑ ΕΩΣ ΤΗΣ ΓΩΝΙΑΣ ΚΑΙ ΕΩΣ ΤΗΣ ΚΑΜΠΗΣ
25 ΦΑΛΑΛ ΥΙΟΥ ΕΥΖΑΙ ΕΞ ΕΝΑΝΤΙΑΣ ΤΗΣ ΓΩΝΙΑΣ ΚΑΙ Ο ΠΥΡΓΟΣ Ο ΕΞΕΧΩΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ Ο ΑΝΩΤΕΡΟΣ Ο ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΦΥΛΑΚΗΣ ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΦΑΔΑΙΑ ΥΙΟΣ ΦΟΡΟΣ
26 ΚΑΙ ΟΙ ΝΑΘΙΝΙΜ ΗΣΑΝ ΟΙΚΟΥΝΤΕΣ ΕΝ ΤΩ ΩΦΑΛ ΕΩΣ ΚΗΠΟΥ ΠΥΛΗΣ ΤΟΥ ΥΔΑΤΟΣ ΕΙΣ ΑΝΑΤΟΛΑΣ ΚΑΙ Ο ΠΥΡΓΟΣ Ο ΕΞΕΧΩΝ
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31 ΜΕΤ' ΑΥΤΟΝ ΕΚΡΑΤΗΣΕΝ ΜΕΛΧΙΑ ΥΙΟΣ ΤΟΥ ΣΑΡΑΦΙ ΕΩΣ ΒΗΘΑΝΑΘΙΝΙΜ ΚΑΙ ΟΙ ΡΟΠΟΠΩΛΑΙ ΑΠΕΝΑΝΤΙ ΠΥΛΗΣ ΤΟΥ ΜΑΦΕΚΑΔ ΚΑΙ ΕΩΣ ΑΝΑΒΑΣΕΩΣ ΤΗΣ ΚΑΜΠΗΣ
32 ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΝΑΒΑΣΕΩΣ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΒΑΤΙΚΗΣ ΕΚΡΑΤΗΣΑΝ ΟΙ ΧΑΛΚΕΙΣ ΚΑΙ ΟΙ ΡΟΠΟΠΩΛΑΙ
33 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΚΟΥΣΕΝ ΣΑΝΑΒΑΛΛΑΤ ΟΤΙ ΗΜΕΙΣ ΟΙΚΟΔΟΜΟΥΜΕΝ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΠΟΝΗΡΟΝ ΗΝ ΑΥΤΩ ΚΑΙ ΩΡΓΙΣΘΗ ΕΠΙ ΠΟΛΥ ΚΑΙ ΕΞΕΓΕΛΑ ΕΠΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ
34 ΚΑΙ ΕΙΠΕΝ ΕΝΩΠΙΟΝ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΑΥΤΗ Η ΔΥΝΑΜΙΣ ΣΟΜΟΡΩΝ ΟΤΙ ΟΙ ΙΟΥΔΑΙΟΙ ΟΥΤΟΙ ΟΙΚΟΔΟΜΟΥΣΙΝ ΤΗΝ ΕΑΥΤΩΝ ΠΟΛΙΝ
35 ΚΑΙ ΤΩΒΙΑΣ Ο ΑΜΜΑΝΙΤΗΣ ΕΧΟΜΕΝΑ ΑΥΤΟΥ ΗΛΘΕΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΕΑΥΤΟΥΣ ΜΗ ΘΥΣΙΑΣΟΥΣΙΝ Η ΦΑΓΟΝΤΑΙ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΑΥΤΩΝ ΟΥΧΙ ΑΝΑΒΗΣΕΤΑΙ ΑΛΩΠΗΞ ΚΑΙ ΚΑΘΕΛΕΙ ΤΟ ΤΕΙΧΟΣ ΛΙΘΩΝ ΑΥΤΩΝ
36 ΑΚΟΥΣΟΝ Ο ΘΕΟΣ ΗΜΩΝ ΟΤΙ ΕΓΕΝΗΘΗΜΕΝ ΕΙΣ ΜΥΚΤΗΡΙΣΜΟΝ ΚΑΙ ΕΠΙΣΤΡΕΨΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΥΤΩΝ ΕΙΣ ΚΕΦΑΛΗΝ ΑΥΤΩΝ ΚΑΙ ΔΟΣ ΑΥΤΟΥΣ ΕΙΣ ΜΥΚΤΗΡΙΣΜΟΝ ΕΝ ΓΗ ΑΙΧΜΑΛΩΣΙΑΣ
37 ΚΑΙ ΜΗ ΚΑΛΥΨΗΣ ΕΠΙ ΑΝΟΜΙΑΝ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 4

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΕΝ ΣΑΝΑΒΑΛΛΑΤ ΚΑΙ ΤΩΒΙΑ ΚΑΙ ΟΙ ΑΡΑΒΕΣ ΚΑΙ ΟΙ ΑΜΜΑΝΙΤΑΙ ΟΤΙ ΑΝΕΒΗ ΦΥΗ ΤΟΙΣ ΤΕΙΧΕΣΙΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΗΡΞΑΝΤΟ ΑΙ ΔΙΑΣΦΑΓΑΙ ΑΝΑΦΡΑΣΣΕΣΘΑΙ ΚΑΙ ΠΟΝΗΡΟΝ ΑΥΤΟΙΣ ΕΦΑΝΗ ΣΦΟΔΡΑ
2 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΠΑΝΤΕΣ ΕΠΙ ΤΟ ΑΥΤΟ ΕΛΘΕΙΝ ΠΑΡΑΤΑΞΑΣΘΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
3 ΚΑΙ ΠΡΟΣΗΥΞΑΜΕΘΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΚΑΙ ΕΣΤΗΣΑΜΕΝ ΠΡΟΦΥΛΑΚΑΣ ΕΠ' ΑΥΤΟΥΣ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ
4 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΑΣ ΣΥΝΕΤΡΙΒΗ Η ΙΣΧΥΣ ΤΩΝ ΕΧΘΡΩΝ ΚΑΙ Ο ΧΟΥΣ ΠΟΛΥΣ ΚΑΙ ΗΜΕΙΣ ΟΥ ΔΥΝΗΣΟΜΕΘΑ ΟΙΚΟΔΟΜΕΙΝ ΕΝ ΤΩ ΤΕΙΧΕΙ
5 ΚΑΙ ΕΙΠΑΝ ΟΙ ΘΛΙΒΟΝΤΕΣ ΗΜΑΣ ΟΥ ΓΝΩΣΟΝΤΑΙ ΚΑΙ ΟΥΚ ΟΨΟΝΤΑΙ ΕΩΣ ΟΤΟΥ ΕΛΘΩΜΕΝ ΕΙΣ ΜΕΣΟΝ ΑΥΤΩΝ ΚΑΙ ΦΟΝΕΥΣΩΜΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΠΑΥΣΩΜΕΝ ΤΟ ΕΡΓΟΝ
6 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΛΘΟΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΟΙ ΟΙΚΟΥΝΤΕΣ ΕΧΟΜΕΝΑ ΑΥΤΩΝ ΚΑΙ ΕΙΠΟΣΑΝ ΗΜΙΝ ΑΝΑΒΑΙΝΟΥΣΙΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΤΟΠΩΝ ΕΦ' ΗΜΑΣ
7 ΚΑΙ ΕΣΤΗΣΑ ΕΙΣ ΤΑ ΚΑΤΩΤΑΤΑ ΤΟΥ ΤΟΠΟΥ ΚΑΤΟΠΙΣΘΕΝ ΤΟΥ ΤΕΙΧΟΥΣ ΕΝ ΤΟΙΣ ΣΚΕΠΕΙΝΟΙΣ ΚΑΙ ΕΣΤΗΣΑ ΤΟΝ ΛΑΟΝ ΚΑΤΑ ΔΗΜΟΥΣ ΜΕΤΑ ΡΟΜΦΑΙΩΝ ΑΥΤΩΝ ΛΟΓΧΑΣ ΑΥΤΩΝ ΚΑΙ ΤΟΞΑ ΑΥΤΩΝ
8 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΑΝΕΣΤΗΝ ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΤΟΥΣ ΕΝΤΙΜΟΥΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΛΑΟΥ ΜΗ ΦΟΒΗΘΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΜΝΗΣΘΗΤΕ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΤΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΦΟΒΕΡΟΥ ΚΑΙ ΠΑΡΑΤΑΞΑΣΘΕ ΠΕΡΙ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΥΙΩΝ ΥΜΩΝ ΚΑΙ ΘΥΓΑΤΕΡΩΝ ΥΜΩΝ ΓΥΝΑΙΚΩΝ ΥΜΩΝ ΚΑΙ ΟΙΚΩΝ ΥΜΩΝ
9 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΚΟΥΣΑΝ ΟΙ ΕΧΘΡΟΙ ΗΜΩΝ ΟΤΙ ΕΓΝΩΣΘΗ ΗΜΙΝ ΚΑΙ ΔΙΕΣΚΕΔΑΣΕΝ Ο ΘΕΟΣ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ ΚΑΙ ΕΠΕΣΤΡΕΨΑΜΕΝ ΠΑΝΤΕΣ ΗΜΕΙΣ ΕΙΣ ΤΟ ΤΕΙΧΟΣ ΑΝΗΡ ΕΙΣ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΗΜΙΣΥ ΤΩΝ ΕΚΤΕΤΙΝΑΓΜΕΝΩΝ ΕΠΟΙΟΥΝ ΤΟ ΕΡΓΟΝ ΚΑΙ ΗΜΙΣΥ ΑΥΤΩΝ ΑΝΤΕΙΧΟΝΤΟ ΚΑΙ ΛΟΓΧΑΙ ΚΑΙ ΘΥΡΕΟΙ ΚΑΙ ΤΑ ΤΟΞΑ ΚΑΙ ΟΙ ΘΩΡΑΚΕΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΟΠΙΣΩ ΠΑΝΤΟΣ ΟΙΚΟΥ ΙΟΥΔΑ
11 ΤΩΝ ΟΙΚΟΔΟΜΟΥΝΤΩΝ ΕΝ ΤΩ ΤΕΙΧΕΙ ΚΑΙ ΟΙ ΑΙΡΟΝΤΕΣ ΕΝ ΤΟΙΣ ΑΡΤΗΡΣΙΝ ΕΝ ΟΠΛΟΙΣ ΕΝ ΜΙΑ ΧΕΙΡΙ ΕΠΟΙΕΙ ΑΥΤΟ ΤΟ ΕΡΓΟΝ ΚΑΙ ΜΙΑ ΕΚΡΑΤΕΙ ΤΗΝ ΒΟΛΙΔΑ
12 ΚΑΙ ΟΙ ΟΙΚΟΔΟΜΟΙ ΑΝΗΡ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΕΖΩΣΜΕΝΟΣ ΕΠΙ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΚΑΙ ΩΚΟΔΟΜΟΥΣΑΝ ΚΑΙ Ο ΣΑΛΠΙΖΩΝ ΕΝ ΤΗ ΚΕΡΑΤΙΝΗ ΕΧΟΜΕΝΑ ΑΥΤΟΥ
13 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΤΟΥΣ ΕΝΤΙΜΟΥΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΛΑΟΥ ΤΟ ΕΡΓΟΝ ΠΛΑΤΥ ΚΑΙ ΠΟΛΥ ΚΑΙ ΗΜΕΙΣ ΣΚΟΡΠΙΖΟΜΕΘΑ ΕΠΙ ΤΟΥ ΤΕΙΧΟΥΣ ΜΑΚΡΑΝ ΑΝΗΡ ΑΠΟ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ
14 ΕΝ ΤΟΠΩ ΟΥ ΕΑΝ ΑΚΟΥΣΗΤΕ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΚΕΡΑΤΙΝΗΣ ΕΚΕΙ ΣΥΝΑΧΘΗΣΕΣΘΕ ΠΡΟΣ ΗΜΑΣ ΚΑΙ Ο ΘΕΟΣ ΗΜΩΝ ΠΟΛΕΜΗΣΕΙ ΠΕΡΙ ΗΜΩΝ
15 ΚΑΙ ΗΜΕΙΣ ΠΟΙΟΥΝΤΕΣ ΤΟ ΕΡΓΟΝ ΚΑΙ ΗΜΙΣΥ ΑΥΤΩΝ ΚΡΑΤΟΥΝΤΕΣ ΤΑΣ ΛΟΓΧΑΣ ΑΠΟ ΑΝΑΒΑΣΕΩΣ ΤΟΥ ΟΡΘΡΟΥ ΕΩΣ ΕΞΟΔΟΥ ΤΩΝ ΑΣΤΡΩΝ
16 ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΕΙΠΑ ΤΩ ΛΑΩ ΑΥΛΙΣΘΗΤΕ ΕΝ ΜΕΣΩ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΩ ΥΜΙΝ Η ΝΥΞ ΠΡΟΦΥΛΑΚΗ ΚΑΙ Η ΗΜΕΡΑ ΕΡΓΟΝ
17 ΚΑΙ ΗΜΗΝ ΕΓΩ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΡΟΦΥΛΑΚΗΣ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΟΥΚ ΗΝ ΕΞ ΗΜΩΝ ΕΚΔΙΔΥΣΚΟΜΕΝΟΣ ΑΝΗΡ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 5

1 ΚΑΙ ΗΝ ΚΡΑΥΓΗ ΤΟΥ ΛΑΟΥ ΚΑΙ ΓΥΝΑΙΚΩΝ ΑΥΤΩΝ ΜΕΓΑΛΗ ΠΡΟΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ
2 ΚΑΙ ΗΣΑΝ ΤΙΝΕΣ ΛΕΓΟΝΤΕΣ ΕΝ ΥΙΟΙΣ ΗΜΩΝ ΚΑΙ ΕΝ ΘΥΓΑΤΡΑΣΙΝ ΗΜΩΝ ΗΜΕΙΣ ΠΟΛΛΟΙ ΚΑΙ ΛΗΜΨΟΜΕΘΑ ΣΙΤΟΝ ΚΑΙ ΦΑΓΟΜΕΘΑ ΚΑΙ ΖΗΣΟΜΕΘΑ

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3 ΚΑΙ ΕΙΣΙΝ ΤΙΝΕΣ ΛΕΓΟΝΤΕΣ ΑΓΡΟΙ ΗΜΩΝ ΚΑΙ ΑΜΠΕΛΩΝΕΣ ΗΜΩΝ ΚΑΙ ΟΙΚΙΑΙ ΗΜΩΝ ΗΜΕΙΣ ΔΙΕΓΓΥΩΜΕΝ ΚΑΙ ΛΗΜΨΟΜΕΘΑ ΣΙΤΟΝ ΚΑΙ ΦΑΓΟΜΕΘΑ
4 ΚΑΙ ΕΙΣΙΝ ΤΙΝΕΣ ΛΕΓΟΝΤΕΣ ΕΔΑΝΕΙΣΑΜΕΘΑ ΑΡΓΥΡΙΟΝ ΕΙΣ ΦΟΡΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΓΡΟΙ ΗΜΩΝ ΚΑΙ ΑΜΠΕΛΩΝΕΣ ΗΜΩΝ ΚΑΙ ΟΙΚΙΑΙ ΗΜΩΝ
5 ΚΑΙ ΝΥΝ ΩΣ ΣΑΡΞ ΑΔΕΛΦΩΝ ΗΜΩΝ ΣΑΡΞ ΗΜΩΝ ΩΣ ΥΙΟΙ ΑΥΤΩΝ ΥΙΟΙ ΗΜΩΝ ΚΑΙ ΙΔΟΥ ΗΜΕΙΣ ΚΑΤΑΔΥΝΑΣΤΕΥΟΜΕΝ ΤΟΥΣ ΥΙΟΥΣ ΗΜΩΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΕΙΣ ΔΟΥΛΟΥΣ ΚΑΙ ΕΙΣΙΝ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΗΜΩΝ ΚΑΤΑΔΥΝΑΣΤΕΥΟΜΕΝΑΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΥΝΑΜΙΣ ΧΕΙΡΩΝ ΗΜΩΝ ΚΑΙ ΑΓΡΟΙ ΗΜΩΝ ΚΑΙ ΑΜΠΕΛΩΝΕΣ ΗΜΩΝ ΤΟΙΣ ΕΝΤΙΜΟΙΣ
6 ΚΑΙ ΕΛΥΠΗΘΗΝ ΣΦΟΔΡΑ ΚΑΘΩΣ ΗΚΟΥΣΑ ΤΗΝ ΚΡΑΥΓΗΝ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ
7 ΚΑΙ ΕΒΟΥΛΕΥΣΑΤΟ ΚΑΡΔΙΑ ΜΟΥ ΕΠ' ΕΜΕ ΚΑΙ ΕΜΑΧΕΣΑΜΗΝ ΠΡΟΣ ΤΟΥΣ ΕΝΤΙΜΟΥΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ ΑΠΑΙΤΗΣΕΙ ΑΝΗΡ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΥΜΕΙΣ ΑΠΑΙΤΕΙΤΕ ΚΑΙ ΕΔΩΚΑ ΕΠ' ΑΥΤΟΥΣ ΕΚΚΛΗΣΙΑΝ ΜΕΓΑΛΗΝ
8 ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ ΗΜΕΙΣ ΚΕΚΤΗΜΕΘΑ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΗΜΩΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΥΣ ΠΩΛΟΥΜΕΝΟΥΣ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΝ ΕΚΟΥΣΙΩ ΗΜΩΝ ΚΑΙ ΥΜΕΙΣ ΠΩΛΕΙΤΕ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΚΑΙ ΗΣΥΧΑΣΑΝ ΚΑΙ ΟΥΧ ΕΥΡΟΣΑΝ ΛΟΓΟΝ
9 ΚΑΙ ΕΙΠΑ ΟΥΚ ΑΓΑΘΟΣ Ο ΛΟΓΟΣ ΟΝ ΥΜΕΙΣ ΠΟΙΕΙΤΕ ΟΥΧ ΟΥΤΩΣ ΕΝ ΦΟΒΩ ΘΕΟΥ ΗΜΩΝ ΑΠΕΛΕΥΣΕΣΘΕ ΑΠΟ ΟΝΕΙΔΙΣΜΟΥ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ
10 ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΟΙ ΓΝΩΣΤΟΙ ΜΟΥ ΚΑΙ ΕΓΩ ΕΘΗΚΑΜΕΝ ΕΝ ΑΥΤΟΙΣ ΑΡΓΥΡΙΟΝ ΚΑΙ ΣΙΤΟΝ ΕΓΚΑΤΑΛΙΠΩΜΕΝ ΔΗ ΤΗΝ ΑΠΑΙΤΗΣΙΝ ΤΑΥΤΗΝ
11 ΕΠΙΣΤΡΕΨΑΤΕ ΔΗ ΑΥΤΟΙΣ ΩΣ ΣΗΜΕΡΟΝ ΑΓΡΟΥΣ ΑΥΤΩΝ ΑΜΠΕΛΩΝΑΣ ΑΥΤΩΝ ΕΛΑΙΑΣ ΑΥΤΩΝ ΚΑΙ ΟΙΚΙΑΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟ ΤΟΥ ΑΡΓΥΡΙΟΥ ΤΟΝ ΣΙΤΟΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΕΞΕΝΕΓΚΑΤΕ ΑΥΤΟΙΣ
12 ΚΑΙ ΕΙΠΑΝ ΑΠΟΔΩΣΟΜΕΝ ΚΑΙ ΠΑΡ' ΑΥΤΩΝ ΟΥ ΖΗΤΗΣΟΜΕΝ ΟΥΤΩΣ ΠΟΙΗΣΟΜΕΝ ΚΑΘΩΣ ΣΥ ΛΕΓΕΙΣ ΚΑΙ ΕΚΑΛΕΣΑ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΩΡΚΙΣΑ ΑΥΤΟΥΣ ΠΟΙΗΣΑΙ ΩΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ
13 ΚΑΙ ΤΗΝ ΑΝΑΒΟΛΗΝ ΜΟΥ ΕΞΕΤΙΝΑΞΑ ΚΑΙ ΕΙΠΑ ΟΥΤΩΣ ΕΚΤΙΝΑΞΑΙ Ο ΘΕΟΣ ΠΑΝΤΑ ΑΝΔΡΑ ΟΣ ΟΥ ΣΤΗΣΕΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΕΚ ΚΟΠΟΥ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΟΥΤΩΣ ΕΚΤΕΤΙΝΑΓΜΕΝΟΣ ΚΑΙ ΚΕΝΟΣ ΚΑΙ ΕΙΠΕΝ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΑΜΗΝ ΚΑΙ ΗΝΕΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΛΑΟΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ
14 ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΕΙΝΑΙ ΕΙΣ ΑΡΧΟΝΤΑ ΑΥΤΩΝ ΕΝ ΓΗ ΙΟΥΔΑ ΑΠΟ ΕΤΟΥΣ ΕΙΚΟΣΤΟΥ ΚΑΙ ΕΩΣ ΕΤΟΥΣ ΤΡΙΑΚΟΣΤΟΥ ΚΑΙ ΔΕΥΤΕΡΟΥ ΤΩ ΑΡΘΑΣΑΣΘΑ ΕΤΗ ΔΩΔΕΚΑ ΕΓΩ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΒΙΑΝ ΑΥΤΩΝ ΟΥΚ ΕΦΑΓΟΝ
15 ΚΑΙ ΤΑΣ ΒΙΑΣ ΤΑΣ ΠΡΩΤΑΣ ΑΣ ΠΡΟ ΕΜΟΥ ΕΒΑΡΥΝΑΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΛΑΒΟΣΑΝ ΠΑΡ' ΑΥΤΩΝ ΕΝ ΑΡΤΟΙΣ ΚΑΙ ΕΝ ΟΙΝΩ ΕΣΧΑΤΟΝ ΑΡΓΥΡΙΟΝ ΔΙΔΡΑΧΜΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΟΙ ΕΚΤΕΤΙΝΑΓΜΕΝΟΙ ΑΥΤΩΝ ΕΞΟΥΣΙΑΖΟΝΤΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΓΩ ΟΥΚ ΕΠΟΙΗΣΑ ΟΥΤΩΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΦΟΒΟΥ ΘΕΟΥ
16 ΚΑΙ ΕΝ ΕΡΓΩ ΤΟΥ ΤΕΙΧΟΥΣ ΤΟΥΤΩΝ ΟΥΚ ΕΚΡΑΤΗΣΑ ΑΓΡΟΝ ΟΥΚ ΕΚΤΗΣΑΜΗΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΥΝΗΓΜΕΝΟΙ ΕΚΕΙ ΕΠΙ ΤΟ ΕΡΓΟΝ
17 ΚΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΕΚΑΤΟΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΑΝΔΡΕΣ ΚΑΙ ΟΙ ΕΡΧΟΜΕΝΟΙ ΠΡΟΣ ΗΜΑΣ ΑΠΟ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΚΥΚΛΩ ΗΜΩΝ ΕΠΙ ΤΡΑΠΕΖΑΝ ΜΟΥ
18 ΚΑΙ ΗΝ ΓΙΝΟΜΕΝΟΝ ΕΙΣ ΗΜΕΡΑΝ ΜΙΑΝ ΜΟΣΧΟΣ ΕΙΣ ΚΑΙ ΠΡΟΒΑΤΑ ΕΞ ΕΚΛΕΚΤΑ ΚΑΙ ΧΙΜΑΡΟΣ ΕΓΙΝΟΝΤΟ ΜΟΙ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΔΕΚΑ ΗΜΕΡΩΝ ΕΝ ΠΑΣΙΝ ΟΙΝΟΣ ΤΩ ΠΛΗΘΕΙ ΚΑΙ ΣΥΝ ΤΟΥΤΟΙΣ ΑΡΤΟΥΣ ΤΗΣ ΒΙΑΣ ΟΥΚ ΕΖΗΤΗΣΑ ΟΤΙ ΒΑΡΕΙΑ Η ΔΟΥΛΕΙΑ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ
19 ΜΝΗΣΘΗΤΙ ΜΟΥ Ο ΘΕΟΣ ΕΙΣ ΑΓΑΘΟΝ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑ ΤΩ ΛΑΩ ΤΟΥΤΩ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 6
1 ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΘΩΣ ΗΚΟΥΣΘΗ ΤΩ ΣΑΝΑΒΑΛΛΑΤ ΚΑΙ ΤΩΒΙΑ ΚΑΙ ΤΩ ΓΗΣΑΜ ΤΩ ΑΡΑΒΙ ΚΑΙ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ ΟΤΙ ΩΚΟΔΟΜΗΣΑ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΕΝ ΑΥΤΟΙΣ ΠΝΟΗ ΕΩΣ ΤΟΥ ΚΑΙΡΟΥ ΕΚΕΙΝΟΥ ΘΥΡΑΣ ΟΥΚ ΕΠΕΣΤΗΣΑ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ
2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΑΝΑΒΑΛΛΑΤ ΚΑΙ ΓΗΣΑΜ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΔΕΥΡΟ ΚΑΙ ΣΥΝΑΧΘΩΜΕΝ ΕΠΙ ΤΟ ΑΥΤΟ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΕΝ ΠΕΔΙΩ ΩΝΩ ΚΑΙ ΑΥΤΟΙ ΛΟΓΙΖΟΜΕΝΟΙ ΠΟΙΗΣΑΙ ΜΟΙ ΠΟΝΗΡΙΑΝ
3 ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΕΠ' ΑΥΤΟΥΣ ΑΓΓΕΛΟΥΣ ΛΕΓΩΝ ΕΡΓΟΝ ΜΕΓΑ ΕΓΩ ΠΟΙΩ ΚΑΙ ΟΥ ΔΥΝΗΣΟΜΑΙ ΚΑΤΑΒΗΝΑΙ ΜΗΠΟΤΕ ΚΑΤΑΠΑΥΣΗ ΤΟ ΕΡΓΟΝ ΩΣ ΑΝ ΤΕΛΕΙΩΣΩ ΑΥΤΟ ΚΑΤΑΒΗΣΟΜΑΙ ΠΡΟΣ ΥΜΑΣ
4 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΜΕ ΩΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΙΣ ΚΑΤΑ ΤΑΥΤΑ
5 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΜΕ ΣΑΝΑΒΑΛΛΑΤ ΤΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΚΑΙ ΕΠΙΣΤΟΛΗΝ ΑΝΕΩΓΜΕΝΗΝ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ
6 ΚΑΙ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΝ ΑΥΤΗ ΕΝ ΕΘΝΕΣΙΝ ΗΚΟΥΣΘΗ ΟΤΙ ΣΥ ΚΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΛΟΓΙΖΕΣΘΕ ΑΠΟΣΤΑΤΗΣΑΙ ΔΙΑ ΤΟΥΤΟ ΣΥ ΟΙΚΟΔΟΜΕΙΣ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΣΥ ΓΙΝΗ ΑΥΤΟΙΣ ΕΙΣ ΒΑΣΙΛΕΑ
7 ΚΑΙ ΠΡΟΣ ΤΟΥΤΟΙΣ ΠΡΟΦΗΤΑΣ ΕΣΤΗΣΑΣ ΣΕΑΥΤΩ ΙΝΑ ΚΑΘΙΣΗΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΒΑΣΙΛΕΑ ΕΝ ΙΟΥΔΑ ΚΑΙ ΝΥΝ ΑΠΑΓΓΕΛΗΣΟΝΤΑΙ ΤΩ ΒΑΣΙΛΕΙ ΟΙ ΛΟΓΟΙ ΟΥΤΟΙ ΚΑΙ ΝΥΝ ΔΕΥΡΟ ΒΟΥΛΕΥΣΩΜΕΘΑ ΕΠΙ ΤΟ ΑΥΤΟ
8 ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΟΥΚ ΕΓΕΝΗΘΗ ΩΣ ΟΙ ΛΟΓΟΙ ΟΥΤΟΙ ΟΥΣ ΣΥ ΛΕΓΕΙΣ ΟΤΙ ΑΠΟ ΚΑΡΔΙΑΣ ΣΟΥ ΣΥ ΨΕΥΔΗ ΑΥΤΟΥΣ
9 ΟΤΙ ΠΑΝΤΕΣ ΦΟΒΕΡΙΖΟΥΣΙΝ ΗΜΑΣ ΛΕΓΟΝΤΕΣ ΕΚΛΥΘΗΣΟΝΤΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΕΡΓΟΥ ΤΟΥΤΟΥ ΚΑΙ ΟΥ ΠΟΙΗΘΗΣΕΤΑΙ ΚΑΙ ΝΥΝ ΕΚΡΑΤΑΙΩΣΑ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ
10 ΚΑΙ ΕΓΩ ΕΙΣΗΛΘΟΝ ΕΙΣ ΟΙΚΟΝ ΣΕΜΕΙ ΥΙΟΥ ΔΑΛΑΙΑ ΥΙΟΥ ΜΕΗΤΑΒΗΛ ΚΑΙ ΑΥΤΟΣ ΣΥΝΕΧΟΜΕΝΟΣ ΚΑΙ ΕΙΠΕΝ ΣΥΝΑΧΘΩΜΕΝ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΜΕΣΩ ΑΥΤΟΥ ΚΑΙ ΚΛΕΙΣΩΜΕΝ ΤΑΣ ΘΥΡΑΣ ΑΥΤΟΥ ΟΤΙ ΕΡΧΟΝΤΑΙ ΝΥΚΤΟΣ ΦΟΝΕΥΣΑΙ ΣΕ
11 ΚΑΙ ΕΙΠΑ ΤΙΣ ΕΣΤΙΝ Ο ΑΝΗΡ ΟΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΖΗΣΕΤΑΙ
12 ΚΑΙ ΕΠΕΓΝΩΝ ΚΑΙ ΙΔΟΥ Ο ΘΕΟΣ ΟΥΚ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΟΤΙ Η ΠΡΟΦΗΤΕΙΑ ΛΟΓΟΣ ΚΑΤ' ΕΜΟΥ ΚΑΙ ΤΩΒΙΑΣ ΚΑΙ ΣΑΝΑΒΑΛΛΑΤ ΕΜΙΣΘΩΣΑΝΤΟ
13 ΕΠ' ΕΜΕ ΟΧΛΟΝ ΟΠΩΣ ΦΟΒΗΘΩ ΚΑΙ ΠΟΙΗΣΩ ΟΥΤΩΣ ΚΑΙ ΑΜΑΡΤΩ ΚΑΙ ΓΕΝΩΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΟΝΟΜΑ ΠΟΝΗΡΟΝ ΟΠΩΣ ΟΝΕΙΔΙΣΩΣΙΝ ΜΕ
14 ΜΝΗΣΘΗΤΙ Ο ΘΕΟΣ ΤΩ ΤΩΒΙΑ ΚΑΙ ΤΩ ΣΑΝΑΒΑΛΛΑΤ ΩΣ ΤΑ ΠΟΙΗΜΑΤΑ ΑΥΤΟΥ ΤΑΥΤΑ ΚΑΙ ΤΩ ΝΩΑΔΙΑ ΤΩ ΠΡΟΦΗΤΗ ΚΑΙ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΙ ΗΣΑΝ ΦΟΒΕΡΙΖΟΝΤΕΣ ΜΕ
15 ΚΑΙ ΕΤΕΛΕΣΘΗ ΤΟ ΤΕΙΧΟΣ ΠΕΜΠΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΕΛΟΥΛ ΕΙΣ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΔΥΟ ΗΜΕΡΑΣ
16 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΚΟΥΣΑΝ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΗΜΩΝ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΑ ΚΥΚΛΩ ΗΜΩΝ ΚΑΙ ΕΠΕΠΕΣΕΝ ΦΟΒΟΣ ΣΦΟΔΡΑ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΓΝΩΣΑΝ ΟΤΙ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΓΕΝΗΘΗ ΤΕΛΕΙΩΘΗΝΑΙ ΤΟ ΕΡΓΟΝ ΤΟΥΤΟ
17 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΑΠΟ ΠΟΛΛΩΝ ΕΝΤΙΜΩΝ ΙΟΥΔΑ ΕΠΙΣΤΟΛΑΙ ΕΠΟΡΕΥΟΝΤΟ ΠΡΟΣ ΤΩΒΙΑΝ ΚΑΙ ΑΙ ΤΩΒΙΑ ΗΡΧΟΝΤΟ ΠΡΟΣ ΑΥΤΟΥΣ
18 ΟΤΙ ΠΟΛΛΟΙ ΕΝ ΙΟΥΔΑ ΕΝΟΡΚΟΙ ΗΣΑΝ ΑΥΤΩ ΟΤΙ ΓΑΜΒΡΟΣ ΗΝ ΤΟΥ ΣΕΧΕΝΙΑ ΥΙΟΥ ΗΡΑΕ ΚΑΙ ΙΩΑΝΑΝ ΥΙΟΣ

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ΑΥΤΟΥ ΕΛΑΒΕΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΜΕΣΟΥΛΑΜ ΥΙΟΥ ΒΑΡΑΧΙΑ ΕΙΣ ΓΥΝΑΙΚΑ

19 ΚΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΗΣΑΝ ΛΕΓΟΝΤΕΣ ΠΡΟΣ ΜΕ ΚΑΙ ΛΟΓΟΥΣ ΜΟΥ ΗΣΑΝ ΕΚΦΕΡΟΝΤΕΣ ΑΥΤΩ ΚΑΙ ΕΠΙΣΤΟΛΑΣ ΑΠΕΣΤΕΙΛΕΝ ΤΩΒΙΑΣ ΦΟΒΕΡΙΣΑΙ ΜΕ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 7

1 ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΩΚΟΔΟΜΗΘΗ ΤΟ ΤΕΙΧΟΣ ΚΑΙ ΕΣΤΗΣΑ ΤΑΣ ΘΥΡΑΣ ΚΑΙ ΕΠΕΣΚΕΠΗΣΑΝ ΟΙ ΠΥΛΩΡΟΙ ΚΑΙ ΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ

2 ΚΑΙ ΕΝΕΤΕΙΛΑΜΗΝ ΤΩ ΑΝΑΝΙΑ ΑΔΕΛΦΩ ΜΟΥ ΚΑΙ ΤΩ ΑΝΑΝΙΑ ΑΡΧΟΝΤΙ ΤΗΣ ΒΙΡΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΑΥΤΟΣ ΩΣ ΑΝΗΡ ΑΛΗΘΗΣ ΚΑΙ ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΘΕΟΝ ΠΑΡΑ ΠΟΛΛΟΥΣ

3 ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ ΟΥΚ ΑΝΟΙΓΗΣΟΝΤΑΙ ΠΥΛΑΙ ΙΕΡΟΥ-ΣΑΛΗΜ ΕΩΣ ΑΜΑ ΤΩ ΗΛΙΩ ΚΑΙ ΕΤΙ ΑΥΤΩΝ ΓΡΗΓΟΡΟΥΝΤΩΝ ΚΛΕΙΕΣΘΩΣΑΝ ΑΙ ΘΥΡΑΙ ΚΑΙ ΣΦΗΝΟΥΣΘΩΣΑΝ ΚΑΙ ΣΤΗΣΟΝ ΠΡΟΦΥΛΑΚΑΣ ΟΙΚΟΥΝΤΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΑΝΗΡ ΕΝ ΠΡΟΦΥΛΑΚΗ ΑΥΤΟΥ ΚΑΙ ΑΝΗΡ ΑΠΕΝΑΝΤΙ ΟΙΚΙΑΣ ΑΥΤΟΥ

4 ΚΑΙ Η ΠΟΛΙΣ ΠΛΑΤΕΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΑΙ Ο ΛΑΟΣ ΟΛΙΓΟΣ ΕΝ ΑΥΤΗ ΚΑΙ ΟΥΚ ΗΣΑΝ ΟΙΚΙΑΙ ΩΚΟΔΟΜΗΜΕΝΑΙ

5 ΚΑΙ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΚΑΙ ΣΥΝΗΞΑ ΤΟΥΣ ΕΝΤΙΜΟΥΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΕΙΣ ΣΥΝΟΔΙΑΣ ΚΑΙ ΕΥΡΟΝ ΒΙΒΛΙΟΝ ΤΗΣ ΣΥΝΟΔΙΑΣ ΟΙ ΑΝΕΒΗΣΑΝ ΕΝ ΠΡΩΤΟΙΣ ΚΑΙ ΕΥΡΟΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΝ ΑΥΤΩ

6 ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΤΗΣ ΧΩΡΑΣ ΟΙ ΑΝΑΒΑΝΤΕΣ ΑΠΟ ΑΙΧΜΑΛΩΣΙΑΣ ΤΗΣ ΑΠΟΙΚΙΑΣ ΗΣ ΑΠΩΚΙΣΕΝ ΝΑΒΟΥΧΟ-ΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΙΣ ΙΟΥΔΑ ΑΝΗΡ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΥΤΟΥ

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2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 8

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3 ΚΑΙ ΑΝΕΓΝΩ ΕΝ ΑΥΤΩ ΑΠΟ ΤΗΣ ΩΡΑΣ ΤΟΥ ΔΙΑΦΩΤΙΣΑΙ ΤΟΝ ΗΛΙΟΝ ΕΩΣ ΗΜΙΣΟΥΣ ΤΗΣ ΗΜΕΡΑΣ ΑΠΕΝΑΝΤΙ ΤΩΝ ΑΝΔΡΩΝ ΚΑΙ ΤΩΝ ΓΥΝΑΙΚΩΝ ΚΑΙ ΑΥΤΟΙ ΣΥΝΙΕΝΤΕΣ ΚΑΙ ΩΤΑ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΕΙΣ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥ ΝΟΜΟΥ

4 ΚΑΙ ΕΣΤΗ ΕΣΔΡΑΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΕΠΙ ΒΗΜΑΤΟΣ ΞΥΛΙΝΟΥ ΚΑΙ ΕΣΤΗΣΑΝ ΕΧΟΜΕΝΑ ΑΥΤΟΥ ΜΑΤΤΑΘΙΑΣ ΚΑΙ ΣΑΜΑΙΑΣ ΚΑΙ ΑΝΑΝΙΑΣ ΚΑΙ ΟΥΡΙΑ ΚΑΙ ΕΛΚΙΑ ΚΑΙ ΜΑΑΣΑΙΑ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ ΚΑΙ ΕΞ ΑΡΙΣΤΕΡΩΝ ΦΑΔΑΙΑΣ ΚΑΙ ΜΙΣΑΗΛ ΚΑΙ ΜΕΛΧΙΑΣ ΚΑΙ ΩΣΑΜ ΚΑΙ ΑΣΑΒΔΑΝΑ ΚΑΙ ΖΑΧΑΡΙΑΣ ΚΑΙ ΜΟΣΟΛΛΑΜ

5 ΚΑΙ ΗΝΟΙΞΕΝ ΕΣΔΡΑΣ ΤΟ ΒΙΒΛΙΟΝ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΟΤΙ ΑΥΤΟΣ ΗΝ ΕΠΑΝΩ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΗΝΙΚΑ ΗΝΟΙΞΕΝ ΑΥΤΟ ΕΣΤΗ ΠΑΣ Ο ΛΑΟΣ

6 ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΕΣΔΡΑΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΑΠΕΚΡΙΘΗ ΠΑΣ Ο ΛΑΟΣ ΚΑΙ ΕΙΠΑΝ ΑΜΗΝ ΕΠΑΡΑΝΤΕΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΕΚΥΨΑΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΚΥΡΙΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΕΠΙ ΤΗΝ ΓΗΝ

7 ΚΑΙ ΙΗΣΟΥΣ ΚΑΙ ΒΑΝΑΙΑΣ ΚΑΙ ΣΑΡΑΒΙΑ ΗΣΑΝ ΣΥΝΕΤΙΖΟΝΤΕΣ ΤΟΝ ΛΑΟΝ ΕΙΣ ΤΟΝ ΝΟΜΟΝ ΚΑΙ Ο ΛΑΟΣ ΕΝ ΤΗ ΣΤΑΣΕΙ ΑΥΤΟΥ

8 ΚΑΙ ΑΝΕΓΝΩΣΑΝ ΕΝ ΒΙΒΛΙΩ ΝΟΜΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΕΣΔΡΑΣ ΚΑΙ ΔΙΕΣΤΕΛΛΕΝ ΕΝ ΕΠΙΣΤΗΜΗ ΚΥΡΙΟΥ ΚΑΙ ΣΥΝΗΚΕΝ Ο ΛΑΟΣ ΕΝ ΤΗ ΑΝΑΓΝΩΣΕΙ

9 ΚΑΙ ΕΙΠΕΝ ΝΕΕΜΙΑΣ ΚΑΙ ΕΣΔΡΑΣ Ο ΙΕΡΕΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΣΥΝΕΤΙΖΟΝΤΕΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΙΠΑΝ ΠΑΝΤΙ ΤΩ ΛΑΩ Η ΗΜΕΡΑ ΑΓΙΑ ΕΣΤΙΝ ΤΩ ΚΥΡΙΩ ΘΕΩ ΗΜΩΝ ΜΗ ΠΕΝΘΕΙΤΕ ΜΗΔΕ ΚΛΑΙΕΤΕ ΟΤΙ ΕΚΛΑΙΕΝ ΠΑΣ Ο ΛΑΟΣ ΩΣ ΗΚΟΥΣΑΝ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ

10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΕΣΘΕ ΦΑΓΕΤΕ ΛΙΠΑΣΜΑΤΑ ΚΑΙ ΠΙΕΤΕ ΓΛΥΚΑΣΜΑΤΑ ΚΑΙ ΑΠΟΣΤΕΙΛΑΤΕ ΜΕΡΙΔΑΣ ΤΟΙΣ ΜΗ ΕΧΟΥΣΙΝ ΟΤΙ ΑΓΙΑ ΕΣΤΙΝ Η ΗΜΕΡΑ ΤΩ ΚΥΡΙΩ ΗΜΩΝ ΚΑΙ ΜΗ ΔΙΑΠΕΣΗΤΕ ΟΤΙ ΕΣΤΙΝ ΙΣΧΥΣ ΥΜΩΝ

11 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΤΕΣΙΩΠΩΝ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΛΕΓΟΝΤΕΣ ΣΙΩΠΑΤΕ ΟΤΙ Η ΗΜΕΡΑ ΑΓΙΑ ΚΑΙ ΜΗ ΚΑΤΑΠΙΠΤΕΤΕ

12 ΚΑΙ ΑΠΗΛΘΕΝ ΠΑΣ Ο ΛΑΟΣ ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ ΚΑΙ ΑΠΟΣΤΕΛΛΕΙΝ ΜΕΡΙΔΑΣ ΚΑΙ ΠΟΙΗΣΑΙ ΕΥΦΡΟΣΥΝΗΝ ΜΕΓΑΛΗΝ ΟΤΙ ΣΥΝΗΚΑΝ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΟΙΣ ΕΓΝΩΡΙΣΕΝ ΑΥΤΟΙΣ

13 ΚΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΔΕΥΤΕΡΑ ΣΥΝΗΧΘΗΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩ ΠΑΝΤΙ ΛΑΩ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΠΡΟΣ ΕΣΔΡΑΝ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΕΠΙΣΤΗΣΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΝΟΜΟΥ

14 ΚΑΙ ΕΥΡΟΣΑΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΝ ΤΩ ΝΟΜΩ Ω ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΤΩ ΜΩΥΣΗ ΟΠΩΣ ΚΑΤΟΙΚΗΣΩΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΣΚΗΝΑΙΣ ΕΝ ΕΟΡΤΗ ΕΝ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ

15 ΚΑΙ ΟΠΩΣ ΣΗΜΑΝΩΣΙΝ ΣΑΛΠΙΓΞΙΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΙΠΕΝ ΕΣΔΡΑΣ ΕΞΕΛΘΕΤΕ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΕΝΕΓΚΕΤΕ ΦΥΛΛΑ ΕΛΑΙΑΣ ΚΑΙ ΦΥΛΛΑ ΞΥΛΩΝ ΚΥΠΑΡΙΣΣΙΝΩΝ ΚΑΙ ΦΥΛΛΑ ΜΥΡΣΙΝΗΣ ΚΑΙ ΦΥΛΛΑ ΦΟΙΝΙΚΩΝ ΚΑΙ ΦΥΛΛΑ ΞΥΛΟΥ ΔΑΣΕΟΣ ΠΟΙΗΣΑΙ ΣΚΗΝΑΣ ΚΑΤΑ ΤΟ ΓΕΓΡΑΜΜΕΝΟΝ

16 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΛΑΟΣ ΚΑΙ ΗΝΕΓΚΑΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΣΚΗΝΑΣ ΑΝΗΡ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝ ΠΛΑΤΕΙΑΙΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΩΣ ΠΥΛΗΣ ΕΦΡΑΙΜ

17 ΚΑΙ ΕΠΟΙΗΣΑΝ ΠΑΣΑ Η ΕΚΚΛΗΣΙΑ ΟΙ ΕΠΙΣΤΡΕΨΑΝΤΕΣ ΑΠΟ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΣΚΗΝΑΣ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΣΚΗΝΑΙΣ ΟΤΙ ΟΥΚ ΕΠΟΙΗΣΑΝ ΑΠΟ ΗΜΕΡΩΝ ΙΗΣΟΥ ΥΙΟΥ ΝΑΥΗ ΟΥΤΩΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΕΓΕΝΕΤΟ ΕΥΦΡΟΣΥΝΗ ΜΕΓΑΛΗ

18 ΚΑΙ ΑΝΕΓΝΩ ΕΝ ΒΙΒΛΙΩ ΝΟΜΟΥ ΤΟΥ ΘΕΟΥ ΗΜΕΡΑΝ ΕΝ ΗΜΕΡΑ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΗΣ ΠΡΩΤΗΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΗΣ ΕΣΧΑΤΗΣ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΟΡΤΗΝ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΕΞΟΔΙΟΝ ΚΑΤΑ ΤΟ ΚΡΙΜΑ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 9

1 ΚΑΙ ΕΝ ΗΜΕΡΑ ΕΙΚΟΣΤΗ ΚΑΙ ΤΕΤΑΡΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΟΥ ΣΥΝΗΧΘΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝ ΝΗΣΤΕΙΑ ΚΑΙ ΕΝ ΣΑΚΚΟΙΣ

2 ΚΑΙ ΕΧΩΡΙΣΘΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΠΟ ΠΑΝΤΟΣ ΥΙΟΥ ΑΛΛΟΤΡΙΟΥ ΚΑΙ ΕΣΤΗΣΑΝ ΚΑΙ ΕΞΗΓΟΡΕΥΣΑΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΑΝΟΜΙΑΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

3 ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΣΤΑΣΕΙ ΑΥΤΩΝ ΚΑΙ ΑΝΕΓΝΩΣΑΝ ΕΝ ΒΙΒΛΙΩ ΝΟΜΟΥ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΩΝ ΚΑΙ ΗΣΑΝ ΕΞΑΓΟΡΕΥΟΝΤΕΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΠΡΟΣΚΥΝΟΥΝΤΕΣ ΤΩ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ

4 ΚΑΙ ΕΣΤΗ ΕΠΙ ΑΝΑΒΑΣΕΙ ΤΩΝ ΛΕΥΙΤΩΝ ΙΗΣΟΥΣ ΚΑΙ ΥΙΟΙ ΚΑΔΜΙΗΛ ΣΑΧΑΝΙΑ ΥΙΟΣ ΣΑΡΑΒΙΑ ΥΙΟΙ ΧΑΝΑΝΙ ΚΑΙ ΕΒΟΗΣΑΝ ΦΩΝΗ ΜΕΓΑΛΗ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ

5 ΚΑΙ ΕΙΠΟΣΑΝ ΟΙ ΛΕΥΙΤΑΙ ΙΗΣΟΥΣ ΚΑΙ ΚΑΔΜΙΗΛ ΑΝΑΣΤΗΤΕ ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΥΜΩΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΥΛΟΓΗΣΟΥΣΙΝ ΟΝΟΜΑ ΔΟΞΗΣ ΣΟΥ ΚΑΙ ΥΨΩΣΟΥΣΙΝ ΕΠΙ ΠΑΣΗ ΕΥΛΟΓΙΑ ΚΑΙ ΑΙΝΕΣΕΙ

6 ΚΑΙ ΕΙΠΕΝ ΕΣΔΡΑΣ ΣΥ ΕΙ ΑΥΤΟΣ ΚΥΡΙΟΣ ΜΟΝΟΣ ΣΥ ΕΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΣΤΑΣΙΝ ΑΥΤΩΝ ΤΗΝ ΓΗΝ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΕΝ ΑΥΤΗ ΤΑΣ ΘΑΛΑΣΣΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΣΥ ΖΩΟΠΟΙΕΙΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΣΟΙ ΠΡΟΣΚΥΝΟΥΣΙΝ ΑΙ ΣΤΡΑΤΙΑΙ ΤΩΝ ΟΥΡΑΝΩΝ

7 ΣΥ ΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΥ ΕΞΕΛΕΞΩ ΕΝ ΑΒΡΑΜ ΚΑΙ ΕΞΗΓΑΓΕΣ ΑΥΤΟΝ ΕΚ ΤΗΣ ΧΩΡΑΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΕΠΕΘΗΚΑΣ ΑΥΤΩ ΟΝΟΜΑ ΑΒΡΑΑΜ

8 ΚΑΙ ΕΥΡΕΣ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΠΙΣΤΗΝ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΔΙΕΘΟΥ ΠΡΟΣ ΑΥΤΟΝ ΔΙΑΘΗΚΗΝ ΔΟΥΝΑΙ ΑΥΤΩ ΤΗΝ ΓΗΝ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΚΑΙ ΧΕΤΤΑΙΩΝ ΚΑΙ ΑΜΟΡΡΑΙΩΝ ΚΑΙ ΦΕΡΕΖΑΙΩΝ ΚΑΙ ΙΕΒΟΥΣΑΙΩΝ ΚΑΙ ΓΕΡΓΕΣΑΙΩΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΣΤΗΣΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΣΟΥ ΟΤΙ ΔΙΚΑΙΟΣ ΣΥ

9 ΚΑΙ ΕΙΔΕΣ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΤΗΝ ΚΡΑΥΓΗΝ ΑΥΤΩΝ ΗΚΟΥΣΑΣ ΕΠΙ ΘΑΛΑΣΣΑΝ ΕΡΥΘΡΑΝ

10 ΚΑΙ ΕΔΩΚΑΣ ΣΗΜΕΙΑ ΕΝ ΑΙΓΥΠΤΩ ΕΝ ΦΑΡΑΩ ΚΑΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ ΑΥΤΟΥ ΟΤΙ ΕΓΝΩΣ ΟΤΙ ΥΠΕΡΗΦΑΝΗΣΑΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΩ ΟΝΟΜΑ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

11 ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΡΡΗΞΑΣ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΚΑΙ ΠΑΡΗΛΘΟΣΑΝ ΕΝ ΜΕΣΩ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΝ ΞΗΡΑΣΙΑ ΚΑΙ ΤΟΥΣ ΚΑΤΑΔΙΩΞΑΝΤΑΣ ΑΥΤΟΥΣ ΕΡΡΙΨΑΣ ΕΙΣ ΒΥΘΟΝ ΩΣΕΙ ΛΙΘΟΝ ΕΝ ΥΔΑΤΙ ΣΦΟΔΡΩ

12 ΚΑΙ ΕΝ ΣΤΥΛΩ ΝΕΦΕΛΗΣ ΩΔΗΓΗΣΑΣ ΑΥΤΟΥΣ ΗΜΕΡΑΣ ΚΑΙ ΕΝ ΣΤΥΛΩ ΠΥΡΟΣ ΤΗΝ ΝΥΚΤΑ ΤΟΥ ΦΩΤΙΣΑΙ ΑΥΤΟΙΣ ΤΗΝ ΟΔΟΝ ΕΝ Η ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΗ

13 ΚΑΙ ΕΠΙ ΟΡΟΣ ΣΙΝΑ ΚΑΤΕΒΗΣ ΚΑΙ ΕΛΑΛΗΣΑΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΞ ΟΥΡΑΝΟΥ ΚΑΙ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΚΡΙΜΑΤΑ ΕΥΘΕΑ ΚΑΙ ΝΟΜΟΥΣ ΑΛΗΘΕΙΑΣ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΕΝΤΟΛΑΣ ΑΓΑΘΑΣ

14 ΚΑΙ ΤΟ ΣΑΒΒΑΤΟΝ ΣΟΥ ΤΟ ΑΓΙΟΝ ΕΓΝΩΡΙΣΑΣ ΑΥΤΟΙΣ ΕΝΤΟΛΑΣ ΚΑΙ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΝΟΜΟΝ ΕΝΕΤΕΙΛΩ ΑΥΤΟΙΣ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΔΟΥΛΟΥ ΣΟΥ

15 ΚΑΙ ΑΡΤΟΝ ΕΞ ΟΥΡΑΝΟΥ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΕΙΣ ΣΙΤΟΔΕΙΑΝ ΑΥΤΩΝ ΚΑΙ ΥΔΩΡ ΕΚ ΠΕΤΡΑΣ ΕΞΗΝΕΓΚΑΣ ΑΥΤΟΙΣ ΕΙΣ ΔΙΨΑΝ ΑΥΤΩΝ ΚΑΙ ΕΙΠΑΣ ΑΥΤΟΙΣ ΕΙΣΕΛΘΕΙΝ

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ΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΕΦ' ΗΝ ΕΞΕΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΔΟΥΝΑΙ ΑΥΤΟΙΣ

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27 ΚΑΙ ΑΙΑ ΑΙΝΑΝ ΗΝΑΝ
28 ΜΑΛΟΥΧ ΗΡΑΜ ΒΑΑΝΑ
29 ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΟΥ ΛΑΟΥ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΠΥΛΩΡΟΙ ΟΙ ΑΔΟΝΤΕΣ ΟΙ ΝΑΘΙΝΙΜ ΚΑΙ ΠΑΣ Ο ΠΡΟΣΠΟΡΕΥΟΜΕΝΟΣ ΑΠΟ ΛΑΩΝ ΤΗΣ ΓΗΣ ΠΡΟΣ ΝΟΜΟΝ ΤΟΥ ΘΕΟΥ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΥΙΟΙ ΑΥΤΩΝ ΘΥΓΑΤΕΡΕΣ ΑΥΤΩΝ ΠΑΣ Ο ΕΙΔΩΣ ΚΑΙ ΣΥΝΙΩΝ
30 ΕΝΙΣΧΥΟΝ ΕΠΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΚΑΤΗΡΑΣΑΝΤΟ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣΗΛΘΟΣΑΝ ΕΝ ΑΡΑ ΚΑΙ ΕΝ ΟΡΚΩ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΝΟΜΩ ΤΟΥ ΘΕΟΥ ΟΣ ΕΔΟΘΗ ΕΝ ΧΕΙΡΙ ΜΩΥΣΗ ΔΟΥΛΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΦΥΛΑΣΣΕΣΘΑΙ ΚΑΙ ΠΟΙΕΙΝ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΚΡΙΜΑΤΑ ΑΥΤΟΥ
31 ΚΑΙ ΤΟΥ ΜΗ ΔΟΥΝΑΙ ΘΥΓΑΤΕΡΑΣ ΗΜΩΝ ΤΟΙΣ ΛΑΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΟΥ ΛΗΜΨΟΜΕΘΑ ΤΟΙΣ ΥΙΟΙΣ ΗΜΩΝ
32 ΚΑΙ ΛΑΟΙ ΤΗΣ ΓΗΣ ΟΙ ΦΕΡΟΝΤΕΣ ΤΟΥΣ ΑΓΟΡΑΣΜΟΥΣ ΚΑΙ ΠΑΣΑΝ ΠΡΑΣΙΝ ΕΝ ΗΜΕΡΑ ΤΟΥ ΣΑΒΒΑΤΟΥ ΑΠΟΔΟΣΘΑΙ ΟΥΚ ΑΓΟΡΩΜΕΝ ΠΑΡ' ΑΥΤΩΝ ΕΝ ΣΑΒΒΑΤΩ ΚΑΙ ΕΝ ΗΜΕΡΑ ΑΓΙΑ ΚΑΙ ΑΝΗΣΟΜΕΝ ΤΟ ΕΤΟΣ ΤΟ ΕΒΔΟΜΟΝ ΚΑΙ ΑΠΑΙΤΗΣΙΝ ΠΑΣΗΣ ΧΕΙΡΟΣ
33 ΚΑΙ ΣΤΗΣΟΜΕΝ ΕΦ' ΗΜΑΣ ΕΝΤΟΛΑΣ ΔΟΥΝΑΙ ΕΦ' ΗΜΑΣ ΤΡΙΤΟΝ ΤΟΥ ΔΙΔΡΑΧΜΟΥ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΙΣ ΔΟΥΛΕΙΑΝ ΟΙΚΟΥ ΘΕΟΥ ΗΜΩΝ
34 ΕΙΣ ΑΡΤΟΥΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΑΙ ΘΥΣΙΑΝ ΤΟΥ ΕΝΔΕΛΕΧΙΣΜΟΥ ΚΑΙ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΤΟΥ ΕΝΔΕΛΕΧΙΣΜΟΥ ΤΩΝ ΣΑΒΒΑΤΩΝ ΤΩΝ ΝΟΥΜΗΝΙΩΝ ΕΙΣ ΤΑΣ ΕΟΡΤΑΣ ΚΑΙ ΕΙΣ ΤΑ ΑΓΙΑ ΚΑΙ ΤΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΕΞΙΛΑΣΑΣΘΑΙ ΠΕΡΙ ΙΣΡΑΗΛ ΚΑΙ ΕΙΣ ΕΡΓΑ ΟΙΚΟΥ ΘΕΟΥ ΗΜΩΝ
35 ΚΑΙ ΚΛΗΡΟΥΣ ΕΒΑΛΟΜΕΝ ΠΕΡΙ ΚΛΗΡΟΥ ΞΥΛΟΦΟΡΙΑΣ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ Ο ΛΑΟΣ ΕΝΕΓΚΑΙ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΗΜΩΝ ΕΙΣ ΟΙΚΟΝ ΠΑΤΡΙΩΝ ΗΜΩΝ ΕΙΣ ΚΑΙΡΟΥΣ ΑΠΟ ΧΡΟΝΩΝ ΕΝΙΑΥΤΟΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΚΚΑΥΣΑΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΝΟΜΩ
36 ΚΑΙ ΕΝΕΓΚΑΙ ΤΑ ΠΡΩΤΟΓΕΝΗΜΑΤΑ ΤΗΣ ΓΗΣ ΗΜΩΝ ΚΑΙ ΠΡΩΤΟΓΕΝΗΜΑΤΑ ΚΑΡΠΟΥ ΠΑΝΤΟΣ ΞΥΛΟΥ ΕΝΙΑΥΤΟΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ
37 ΚΑΙ ΤΑ ΠΡΩΤΟΤΟΚΑ ΥΙΩΝ ΗΜΩΝ ΚΑΙ ΚΤΗΝΩΝ ΗΜΩΝ ΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΝΟΜΩ ΚΑΙ ΤΑ ΠΡΩΤΟΤΟΚΑ ΒΟΩΝ ΗΜΩΝ ΚΑΙ ΠΟΙΜΝΙΩΝ ΗΜΩΝ ΕΝΕΓΚΑΙ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΗΜΩΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΕΝ ΟΙΚΩ ΘΕΟΥ ΗΜΩΝ
38 ΚΑΙ ΤΗΝ ΑΠΑΡΧΗΝ ΣΙΤΩΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΚΑΡΠΟΝ ΠΑΝΤΟΣ ΞΥΛΟΥ ΟΙΝΟΥ ΚΑΙ ΕΛΑΙΟΥ ΟΙΣΟΜΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΕΙΣ ΓΑΖΟΦΥΛΑΚΙΟΝ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΕΚΑΤΗΝ ΓΗΣ ΗΜΩΝ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΚΑΙ ΑΥΤΟΙ ΟΙ ΛΕΥΙΤΑΙ ΔΕΚΑΤΟΥΝΤΕΣ ΕΝ ΠΑΣΑΙΣ ΠΟΛΕΣΙΝ ΔΟΥΛΕΙΑΣ ΗΜΩΝ
39 ΚΑΙ ΕΣΤΑΙ Ο ΙΕΡΕΥΣ ΥΙΟΣ ΑΑΡΩΝ ΜΕΤΑ ΤΟΥ ΛΕΥΙΤΟΥ ΕΝ ΤΗ ΔΕΚΑΤΗ ΤΟΥ ΛΕΥΙΤΟΥ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΑΝΟΙΣΟΥΣΙΝ ΤΗΝ ΔΕΚΑΤΗΝ ΤΗΣ ΔΕΚΑΤΗΣ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΗΜΩΝ ΕΙΣ ΤΑ ΓΑΖΟΦΥΛΑΚΙΑ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ
40 ΟΤΙ ΕΙΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΕΙΣΟΙΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΥΙΟΙ ΤΟΥ ΛΕΥΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΟΥ ΣΙΤΟΥ ΚΑΙ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΤΟΥ ΕΛΑΙΟΥ ΚΑΙ ΕΚΕΙ ΣΚΕΥΗ ΤΑ ΑΓΙΑ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΙΤΟΥΡΓΟΙ ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΚΑΙ ΟΙ ΑΔΟΝΤΕΣ ΚΑΙ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΟΜΕΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 11
1 ΚΑΙ ΕΚΑΘΙΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΟΥ ΛΑΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΟΥ ΛΑΟΥ ΕΒΑΛΟΣΑΝ ΚΛΗΡΟΥΣ ΕΝΕΓΚΑΙ ΕΝΑ ΑΠΟ ΤΩΝ ΔΕΚΑ ΚΑΘΙΣΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΕΙ ΤΗ ΑΓΙΑ ΚΑΙ ΕΝΝΕΑ ΜΕΡΗ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ
2 ΚΑΙ ΕΥΛΟΓΗΣΕΝ Ο ΛΑΟΣ ΤΟΥΣ ΠΑΝΤΑΣ ΑΝΔΡΑΣ ΤΟΥΣ ΕΚΟΥΣΙΑΖΟΜΕΝΟΥΣ ΚΑΘΙΣΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
3 ΚΑΙ ΟΥΤΟΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΧΩΡΑΣ ΟΙ ΕΚΑΘΙΣΑΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΕΚΑΘΙΣΑΝ ΑΝΗΡ ΕΝ ΚΑΤΑΣΧΕΣΕΙ ΑΥΤΟΥ ΕΝ ΠΟΛΕΣΙΝ ΑΥΤΩΝ ΙΣΡΑΗΛ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΚΑΙ ΟΙ ΝΑΘΙΝΑΙΟΙ ΚΑΙ ΟΙ ΥΙΟΙ ΔΟΥΛΩΝ ΣΑΛΩΜΩΝ
4 ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΚΑΘΙΣΑΝ ΑΠΟ ΥΙΩΝ ΙΟΥΔΑ ΚΑΙ ΑΠΟ ΥΙΩΝ ΒΕΝΙΑΜΙΝ ΑΠΟ ΥΙΩΝ ΙΟΥΔΑ ΑΘΑΙΑ ΥΙΟΣ ΑΖΑΙΑ ΥΙΟΣ ΖΑΧΑΡΙΑ ΥΙΟΣ ΑΜΑΡΙΑ ΥΙΟΣ ΣΑΦΑΤΙΑ ΥΙΟΣ ΜΑΛΕΛΗΛ ΚΑΙ ΑΠΟ ΥΙΩΝ ΦΑΡΕΣ
5 ΚΑΙ ΜΑΑΣΙΑ ΥΙΟΣ ΒΑΡΟΥΧ ΥΙΟΣ ΧΑΛΑΖΑ ΥΙΟΣ ΟΖΙΑ ΥΙΟΣ ΑΔΑΙΑ ΥΙΟΣ ΙΩΡΙΒ ΥΙΟΣ ΘΗΖΙΑ ΥΙΟΣ ΤΟΥ ΣΗΛΩΝΙ
6 ΠΑΝΤΕΣ ΥΙΟΙ ΦΑΡΕΣ ΟΙ ΚΑΘΗΜΕΝΟΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΕΤΡΑΚΟΣΙΟΙ ΕΞΗΚΟΝΤΑ ΟΚΤΩ ΑΝΔΡΕΣ ΔΥΝΑΜΕΩΣ
7 ΚΑΙ ΟΥΤΟΙ ΥΙΟΙ ΒΕΝΙΑΜΙΝ ΣΗΛΩ ΥΙΟΣ ΜΕΣΟΥΛΑΜ ΥΙΟΣ ΙΩΑΔ ΥΙΟΣ ΦΑΔΑΙΑ ΥΙΟΣ ΚΩΛΙΑ ΥΙΟΣ ΜΑΣΑΙΑ ΥΙΟΣ ΑΙΘΙΗΛ ΥΙΟΣ ΙΕΣΙΑ
8 ΚΑΙ ΟΠΙΣΩ ΑΥΤΟΥ ΓΗΒΙ ΣΗΛΙ ΕΝΝΑΚΟΣΙΟΙ ΕΙΚΟΣΙ ΟΚΤΩ
9 ΚΑΙ ΙΩΗΛ ΥΙΟΣ ΖΕΧΡΙ ΕΠΙΣΚΟΠΟΣ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΙΟΥΔΑΣ ΥΙΟΣ ΑΣΑΝΑ ΕΠΙ ΤΗΣ ΠΟΛΕΩΣ ΔΕΥΤΕΡΟΣ
10 ΑΠΟ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΙΑΔΙΑ ΥΙΟΣ ΙΩΡΙΒ ΙΑΧΙΝ
11 ΣΑΡΑΙΑ ΥΙΟΣ ΕΛΚΙΑ ΥΙΟΣ ΜΕΣΟΥΛΑΜ ΥΙΟΣ ΣΑΔΔΟΥΚ ΥΙΟΣ ΜΑΡΙΩΘ ΥΙΟΣ ΑΙΤΩΒ ΑΠΕΝΑΝΤΙ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
12 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΠΟΙΟΥΝΤΕΣ ΤΟ ΕΡΓΟΝ ΤΟΥ ΟΙΚΟΥ ΑΜΑΣΙ ΥΙΟΣ ΖΑΧΑΡΙΑ ΥΙΟΣ ΦΑΣΣΟΥΡ ΥΙΟΣ ΜΕΛΧΙΑ
13 ΑΡΧΟΝΤΕΣ ΠΑΤΡΙΩΝ ΔΙΑΚΟΣΙΟΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΔΥΟ ΚΑΙ ΑΜΕΣΣΑΙ ΥΙΟΣ ΕΣΔΡΙΗΛ
14 ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΔΥΝΑΤΟΙ ΠΑΡΑΤΑΞΕΩΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΟΚΤΩ ΚΑΙ ΕΠΙΣΚΟΠΟΣ ΕΠ' ΑΥΤΩΝ ΒΑΔΙΗΛ
15 ΚΑΙ ΑΠΟ ΤΩΝ ΛΕΥΙΤΩΝ ΣΑΜΑΙΑ ΥΙΟΣ ΑΣΟΥΒ ΥΙΟΣ ΕΖΡΙ
17 ΚΑΙ ΜΑΘΑΝΙΑ ΥΙΟΣ ΜΙΧΑ ΚΑΙ ΩΒΗΔ ΥΙΟΣ ΣΑΜΟΥΙ
18 ΔΙΑΚΟΣΙΟΙ ΟΓΔΟΗΚΟΝΤΑ ΤΕΣΣΑΡΕΣ
19 ΚΑΙ ΟΙ ΠΥΛΩΡΟΙ ΑΚΟΥΒ ΤΕΛΑΜΙΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΕΚΑΤΟΝ ΕΒΔΟΜΗΚΟΝΤΑ ΔΥΟ
22 ΚΑΙ ΕΠΙΣΚΟΠΟΣ ΛΕΥΙΤΩΝ ΥΙΟΣ ΒΑΝΙ ΟΖΙ ΥΙΟΣ ΑΣΑΒΙΑ ΥΙΟΣ ΜΙΧΑ ΑΠΟ ΥΙΩΝ ΑΣΑΦ ΤΩΝ ΑΔΟΝΤΩΝ ΑΠΕΝΑΝΤΙ ΕΡΓΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ
23 ΟΤΙ ΕΝΤΟΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠ' ΑΥΤΟΥΣ
24 ΚΑΙ ΠΑΘΑΙΑ ΥΙΟΣ ΒΑΣΗΖΑ ΠΡΟΣ ΧΕΙΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣ ΠΑΝ ΡΗΜΑ ΤΩ ΛΑΩ
25 ΚΑΙ ΠΡΟΣ ΤΑΣ ΕΠΑΥΛΕΙΣ ΕΝ ΑΓΡΩ ΑΥΤΩΝ ΚΑΙ ΑΠΟ ΥΙΩΝ ΙΟΥΔΑ ΕΚΑΘΙΣΑΝ ΕΝ ΚΑΡΙΑΘΑΡΒΟΚ
26 ΚΑΙ ΕΝ ΙΗΣΟΥ
27 ΚΑΙ ΕΝ ΒΕΗΡΣΑΒΕΕ
30 ΚΑΙ ΕΠΑΥΛΕΙΣ ΑΥΤΩΝ ΛΑΧΙΣ ΚΑΙ ΑΓΡΟΙ ΑΥΤΗΣ ΚΑΙ ΠΑΡΕΝΕΒΑΛΟΣΑΝ ΕΝ ΒΕΗΡΣΑΒΕΕ
31 ΚΑΙ ΟΙ ΥΙΟΙ ΒΕΝΙΑΜΙΝ ΑΠΟ ΓΑΒΑ ΜΑΧΑΜΑΣ
36 ΚΑΙ ΑΠΟ ΤΩΝ ΛΕΥΙΤΩΝ ΜΕΡΙΔΕΣ ΙΟΥΔΑ ΤΩ ΒΕΝΙΑΜΙΝ

2 ESDRAS (2 EZRA / NEHEMIAH) CHAPTER 12
1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΟΙ ΑΝΑΒΑΙΝΟΝΤΕΣ ΜΕΤΑ ΖΟΡΟΒΑΒΕΛ ΥΙΟΥ ΣΑΛΑΘΙΗΛ ΚΑΙ ΙΗΣΟΥ ΣΑΡΑΙΑ ΙΕΡΜΙΑ ΕΣΔΡΑ
2 ΑΜΑΡΙΑ ΜΑΛΟΥΧ
3 ΣΕΧΕΝΙΑ
(Lacuna)
7 ΟΥΤΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑΙΣ ΙΗΣΟΥ
8 ΚΑΙ ΟΙ ΛΕΥΙΤΑΙ ΙΗΣΟΥ ΒΑΝΟΥΙ ΚΑΔΜΙΗΛ ΣΑΡΑΒΙΑ ΙΟΥΔΑ ΜΑΧΑΝΙΑ ΕΠΙ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ
9 ΕΙΣ ΤΑΣ ΕΦΗΜΕΡΙΑΣ
10 ΚΑΙ ΙΗΣΟΥΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΑΚΙΜ ΚΑΙ ΙΩΑΚΙΜ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΛΙΑΣΙΒ ΚΑΙ ΕΛΙΑΣΙΒ ΤΟΝ ΙΩΔΑΕ
11 ΚΑΙ ΙΩΔΑΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΝΑΘΑΝ ΚΑΙ ΙΩΝΑΘΑΝ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΑΔΟΥ
12 ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΙΩΑΚΙΜ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΠΑΤΡΙΩΝ ΤΩ ΣΑΡΑΙΑ ΜΑΡΑΙΑ ΤΩ ΙΕΡΜΙΑ ΑΝΑΝΙΑ
13 ΤΩ ΕΣΔΡΑ ΜΕΣΟΥΛΑΜ ΤΩ ΑΜΑΡΙΑ ΙΩΑΝΑΝ
14 ΤΩ ΜΑΛΟΥΧ ΙΩΝΑΘΑΝ ΤΩ ΣΕΧΕΝΙΑ ΙΩΣΗΦ

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2 ESDRAS (2 EZRA / ΝΕΗΕΜΙΑΗ) CHAPTER 13

1 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΝΕΓΝΩΣΘΗ ΕΝ ΒΙΒΛΙΩ ΜΩΥΣΗ ΕΝ ΩΣΙΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΥΡΕΘΗ ΓΕΓΡΑΜΜΕΝΟΝ ΕΝ ΑΥΤΩ ΟΠΩΣ ΜΗ ΕΙΣΕΛΘΩΣΙΝ ΑΜΜΑΝΙΤΑΙ ΚΑΙ ΜΩΑΒΙΤΑΙ ΕΝ ΕΚΚΛΗΣΙΑ ΘΕΟΥ ΕΩΣ ΑΙΩΝΟΣ
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13 ΕΠΙ ΧΕΙΡΑ ΣΕΛΕΜΙΑ ΤΟΥ ΙΕΡΕΩΣ ΚΑΙ ΣΑΔΔΟΥΚ ΤΟΥ ΓΡΑΜΜΑΤΕΩΣ ΚΑΙ ΦΑΔΑΙΑ ΑΠΟ ΤΩΝ ΛΕΥΙΤΩΝ ΚΑΙ ΕΠΙ ΧΕΙΡΑ ΑΥΤΩΝ ΑΝΑΝ ΥΙΟΣ ΖΑΚΧΟΥΡ ΥΙΟΣ ΜΑΘΑΝΙΑ ΟΤΙ ΠΙΣΤΟΙ ΕΛΟΓΙΣΘΗΣΑΝ ΕΠ' ΑΥΤΟΥΣ ΜΕΡΙΖΕΙΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ

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14 ΜΝΗΣΘΗΤΙ ΜΟΥ Ο ΘΕΟΣ ΕΝ ΤΑΥΤΗ ΚΑΙ ΜΗ ΕΞΑΛΕΙΦΘΗΤΩ ΕΛΕΟΣ ΜΟΥ Ο ΕΠΟΙΗΣΑ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ
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16 ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΑΥΤΗ ΦΕΡΟΝΤΕΣ ΙΧΘΥΝ ΚΑΙ ΠΑΣΑΝ ΠΡΑΣΙΝ ΠΩΛΟΥΝΤΕΣ ΕΝ ΤΩ ΣΑΒΒΑΤΩ ΤΟΙΣ ΥΙΟΙΣ ΙΟΥΔΑ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
17 ΚΑΙ ΕΜΑΧΕΣΑΜΗΝ ΤΟΙΣ ΥΙΟΙΣ ΙΟΥΔΑ ΤΟΙΣ ΕΛΕΥΘΕΡΟΙΣ ΚΑΙ ΕΙΠΑ ΑΥΤΟΙΣ ΤΙΣ Ο ΛΟΓΟΣ ΟΥΤΟΣ Ο ΠΟΝΗΡΟΣ ΟΝ ΥΜΕΙΣ ΠΟΙΕΙΤΕ ΚΑΙ ΒΕΒΗΛΟΥΤΕ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΣΑΒΒΑΤΟΥ
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23 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΙΔΟΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΟΙ ΕΚΑΘΙΣΑΝ ΓΥΝΑΙΚΑΣ ΑΖΩΤΙΑΣ ΑΜΜΑΝΙΤΙΔΑΣ ΜΩΑΒΙΤΙΔΑΣ
24 ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΗΜΙΣΥ ΛΑΛΟΥΝΤΕΣ ΑΖΩΤΙΣΤΙ ΚΑΙ ΟΥΚ ΕΙΣΙΝ ΕΠΙΓΙΝΩΣΚΟΝΤΕΣ ΛΑΛΕΙΝ ΙΟΥΔΑΙΣΤΙ
25 ΚΑΙ ΕΜΑΧΕΣΑΜΗΝ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΚΑΤΗΡΑΣΑΜΗΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΑΤΑΞΑ ΕΝ ΑΥΤΟΙΣ ΑΝΔΡΑΣ ΚΑΙ ΕΜΑΔΑΡΩΣΑ ΑΥΤΟΥΣ ΚΑΙ ΩΡΚΙΣΑ ΑΥΤΟΥΣ ΕΝ ΤΩ ΘΕΩ ΕΑΝ ΔΩΤΕ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΑΝ ΛΑΒΗΤΕ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΑΥΤΩΝ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ
26 ΟΥΧ ΟΥΤΩΣ ΗΜΑΡΤΕΝ ΣΑΛΩΜΩΝ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΕΘΝΕΣΙΝ ΠΟΛΛΟΙΣ ΟΥΚ ΗΝ ΒΑΣΙΛΕΥΣ ΟΜΟΙΟΣ ΑΥΤΩ ΚΑΙ ΑΓΑΠΩΜΕΝΟΣ ΤΩ ΘΕΩ ΗΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΠΑΝΤΑ ΙΣΡΑΗΛ ΚΑΙ ΤΟΥΤΟΝ ΕΞΕΚΛΙΝΑΝ ΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΑΛΛΟΤΡΙΑΙ
27 ΚΑΙ ΥΜΩΝ ΜΗ ΑΚΟΥΣΟΜΕΘΑ ΠΟΙΗΣΑΙ ΤΗΝ ΠΑΣΑΝ ΠΟΝΗΡΙΑΝ ΤΑΥΤΗΝ ΑΣΥΝΘΕΤΗΣΑΙ ΕΝ ΤΩ ΘΕΩ ΗΜΩΝ ΚΑΘΙΣΑΙ ΓΥΝΑΙΚΑΣ ΑΛΛΟΤΡΙΑΣ
28 ΚΑΙ ΑΠΟ ΥΙΩΝ ΙΩΑΔΑ ΤΟΥ ΕΛΙΣΟΥΒ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ ΝΥΜΦΙΟΥ ΤΟΥ ΣΑΝΑΒΑΛΛΑΤ ΤΟΥ ΩΡΩΝΙΤΟΥ ΚΑΙ ΕΞΕΒΡΑΣΑ ΑΥΤΟΝ ΑΠ' ΕΜΟΥ
29 ΜΝΗΣΘΗΤΙ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΕΠΙ ΑΓΧΙΣΤΕΙΑ ΤΗΣ ΙΕΡΑΤΕΙΑΣ ΚΑΙ ΔΙΑΘΗΚΗΣ ΤΗΣ ΙΕΡΑΤΕΙΑΣ ΚΑΙ ΤΟΥΣ ΛΕΥΙΤΑΣ
30 ΚΑΙ ΕΚΑΘΑΡΙΣΑ ΑΥΤΟΥΣ ΑΠΟ ΠΑΣΗΣ ΑΛΛΟΤΡΙΩΣΕΩΣ ΚΑΙ ΕΣΤΗΣΑ ΕΦΗΜΕΡΙΑΣ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΑΝΗΡ ΩΣ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ
31 ΚΑΙ ΤΟ ΔΩΡΟΝ ΤΩΝ ΞΥΛΟΦΟΡΩΝ ΕΝ ΚΑΙΡΟΙΣ ΑΠΟ ΧΡΟΝΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΒΑΚΧΟΥΡΙΟΙΣ ΜΝΗΣΘΗΤΙ ΜΟΥ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΣ ΑΓΑΘΩΣΥΝΗΝ

THE THIRD BOOK OF ESDRAS / EZRA

(3 Esdras; the name Esdras is Greek for Ezra)
(The Septuagint 1 Esdras) Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras (3 Ezra) is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material. The naming of the Ezra-books is confusing, that is why we call this book here 3 Ezra.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

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1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 ESDRAS (3 EZRA) CHAPTER 1

1 ΚΑΙ ΗΓΑΓΕΝ ΙΩΣΙΑΣ ΤΟ ΠΑΣΧΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΚΑΙ ΕΘΥΣΕΝ ΤΟ ΠΑΣΧΑ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΗΜΕΡΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ

2 ΣΤΗΣΑΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΤ' ΕΦΗΜΕΡΙΑΣ ΕΣΤΟΛΙΣΜΕΝΟΥΣ ΕΝ ΤΩ ΙΕΡΩ ΤΟΥ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΙΕΡΟΔΟΥΛΟΙΣ ΤΟΥ ΙΣΡΑΗΛ ΑΓΙΑΣΑΙ ΕΑΥΤΟΥΣ ΤΩ ΚΥΡΙΩ ΕΝ ΤΗ ΘΕΣΕΙ ΤΗΣ ΑΓΙΑΣ ΚΙΒΩΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΤΩ ΟΙΚΩ Ω ΩΚΟΔΟΜΗΣΕΝ ΣΑΛΩΜΩΝ Ο ΤΟΥ ΔΑΥΙΔ Ο ΒΑΣΙΛΕΥΣ ΟΥΚ ΕΣΤΑΙ ΥΜΙΝ ΑΡΑΙ ΕΠ' ΩΜΩΝ ΑΥΤΗΝ

4 ΚΑΙ ΝΥΝ ΛΑΤΡΕΥΕΤΕ ΤΩ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΚΑΙ ΘΕΡΑΠΕΥΕΤΕ ΤΟ ΕΘΝΟΣ ΑΥΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΤΟΙΜΑΣΑΤΕ ΚΑΤΑ ΤΑΣ ΠΑΤΡΙΑΣ ΚΑΙ ΤΑΣ ΦΥΛΑΣ ΥΜΩΝ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑ ΤΗΝ ΜΕΓΑΛΕΙΟΤΗΤΑ ΣΑΛΩΜΩΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ

5 ΚΑΙ ΣΤΑΝΤΕΣ ΕΝ ΤΩ ΙΕΡΩ ΚΑΤΑ ΤΗΝ ΜΕΡΙΔΑΡΧΙΑΝ ΤΗΝ ΠΑΤΡΙΚΗΝ ΥΜΩΝ ΤΩΝ ΛΕΥΙΤΩΝ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΔΕΛΦΩΝ ΥΜΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΝ ΤΑΞΕΙ

6 ΘΥΣΑΤΕ ΤΟ ΠΑΣΧΑ ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΕΤΟΙΜΑΣΑΤΕ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΥΜΩΝ ΚΑΙ ΠΟΙΗΣΑΤΕ ΤΟ ΠΑΣΧΑ ΚΑΤΑ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΚΥΡΙΟΥ ΤΟ ΔΟΘΕΝ ΤΩ ΜΩΥΣΗ

7 ΚΑΙ ΕΔΩΡΗΣΑΤΟ ΙΩΣΙΑΣ ΤΩ ΛΑΩ ΤΩ ΕΥΡΕΘΕΝΤΙ ΑΡΝΩΝ ΚΑΙ ΕΡΙΦΩΝ ΤΡΙΑΚΟΝΤΑ ΧΙΛΙΑΔΑΣ ΜΟΣΧΟΥΣ ΤΡΙΣΧΙΛΙΟΥΣ ΤΑΥΤΑ ΕΚ ΤΩΝ ΒΑΣΙΛΙΚΩΝ ΕΔΟΘΗ ΚΑΤ' ΕΠΑΓΓΕΛΙΑΝ ΤΩ ΛΑΩ ΚΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΛΕΥΙΤΑΙΣ

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44 ΚΑΙ ΑΝΕΔΕΙΞΕ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΣΕΔΕΚΙΑΝ ΟΝΤΑ ΕΤΩΝ ΕΙΚΟΣΙ ΕΝΟΣ ΒΑΣΙΛΕΥΕΙ ΔΕ ΕΤΗ ΕΝΔΕΚΑ

45 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΝΕΤΡΑΠΗ ΑΠΟ ΤΩΝ ΡΗΘΕΝΤΩΝ ΛΟΓΩΝ ΥΠΟ ΙΕΡΕΜΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΕΚ ΣΤΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ

46 ΚΑΙ ΟΡΚΙΣΘΕΙΣ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΕΠΙΟΡΚΗΣΑΣ ΑΠΕΣΤΗ ΚΑΙ ΣΚΛΗΡΥΝΑΣ ΑΥΤΟΥ ΤΟΝ ΤΡΑΧΗΛΟΝ ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΠΑΡΕΒΗ ΤΑ ΝΟΜΙΜΑ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ

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55 ΕΩΣ ΤΟΥ ΕΥΔΟΚΗΣΑΙ ΤΗΝ ΓΗΝ ΤΑ ΣΑΒΒΑΤΑ ΑΥΤΗΣ ΠΑΝΤΑ ΤΟΝ ΧΡΟΝΟΝ ΤΗΣ ΕΡΗΜΩΣΕΩΣ ΑΥΤΗΣ ΣΑΒΒΑΤΙΕΙ ΕΙΣ ΣΥΜΠΛΗΡΩΣΙΝ ΕΤΩΝ ΕΒΔΟΜΗΚΟΝΤΑ

3 ESDRAS (3 EZRA) CHAPTER 2

1 ΒΑΣΙΛΕΥΟΝΤΟΣ ΚΥΡΟΥ ΠΕΡΣΩΝ ΕΤΟΥΣ ΠΡΩΤΟΥ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΡΗΜΑΤΟΣ ΚΥΡΙΟΥ ΕΝ ΣΤΟΜΑΤΙ ΙΕΡΕΜΙΟΥ ΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΤΟ ΠΝΕΥΜΑ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΚΑΙ ΕΚΗΡΥΞΕΝ ΕΝ ΟΛΗ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΑΜΑ ΔΙΑ ΓΡΑΠΤΩΝ ΛΕΓΩΝ

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2 ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ ΚΥΡΟΣ ΕΜΕ ΑΝΕΔΕΙΞΕΝ ΒΑΣΙΛΕΑ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ Ο ΚΥΡΙΟΣ ΤΟΥ ΙΣΡΑΗΛ ΚΥΡΙΟΣ Ο ΥΨΙΣΤΟΣ ΚΑΙ ΕΣΗΜΗΝΕΝ ΜΟΙ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗ ΕΝ ΤΗ ΙΟΥΔΑΙΑ

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16 ΚΑΙ ΕΠΕΙ ΕΝΕΡΓΕΙΤΑΙ ΤΑ ΚΑΤΑ ΤΟΝ ΝΑΟΝ ΚΑΛΩΣ ΕΧΕΙΝ ΥΠΟΛΑΜΒΑΝΟΜΕΝ ΜΗ ΥΠΕΡΙΔΕΙΝ ΤΟ ΤΟΙΟΥΤΟ ΑΛΛΑ ΠΡΟΣΦΩΝΗΣΑΙ ΤΩ ΚΥΡΙΩ ΒΑΣΙΛΕΙ ΟΠΩΣ ΑΝ ΦΑΙΝΗΤΑΙ ΣΟΙ ΕΠΙΣΚΕΦΘΗ ΕΝ ΤΟΙΣ ΑΠΟ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΒΙΒΛΙΟΙΣ

17 ΚΑΙ ΕΥΡΗΣΕΙΣ ΕΝ ΤΟΙΣ ΥΠΟΜΝΗΜΑΤΙΣΜΟΙΣ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΠΕΡΙ ΤΟΥΤΩΝ ΚΑΙ ΓΝΩΣΗ ΟΤΙ Η ΠΟΛΙΣ ΗΝ ΕΚΕΙΝΗ ΑΠΟΣΤΑΤΙΣ ΚΑΙ ΒΑΣΙΛΕΙΣ ΚΑΙ ΠΟΛΕΙΣ ΕΝΟΧΛΟΥΣΑ ΚΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΑΠΟΣΤΑΤΑΙ ΚΑΙ ΠΟΛΙΟΡΚΙΑΣ ΣΥΝΙ-ΣΤΑΜΕΝΟΙ ΕΝ ΑΥΤΗ ΕΤΙ ΕΞ ΑΙΩΝΟΣ ΔΙ' ΗΝ ΑΙΤΙΑΝ ΚΑΙ Η ΠΟΛΙΣ ΑΥΤΗ ΗΡΗΜΩΘΗ

18 ΝΥΝ ΟΥΝ ΥΠΟΔΕΙΚΝΥΜΕΝ ΣΟΙ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΔΙΟΤΙ ΕΑΝ Η ΠΟΛΙΣ ΑΥΤΗ ΟΙΚΟΔΟΜΗΘΗ ΚΑΙ ΤΑ ΤΑΥΤΗΣ ΤΕΙΧΗ ΑΝΑΣΤΑΘΗ ΚΑΘΟΔΟΣ ΣΟΙ ΟΥΚΕΤΙ ΕΣΤΑΙ ΕΙΣ ΚΟΙΛΗΝ ΣΥΡΙΑΝ ΚΑΙ ΦΟΙΝΙΚΗΝ

19 ΤΟΤΕ ΑΝΤΕΓΡΑΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΡΑΟΥΜΩ ΤΩ ΓΡΑΦΟΝΤΙ ΤΑ ΠΡΟΣΠΙΠΤΟΝΤΑ ΚΑΙ ΒΕΕΛΤΕΕΜΩ ΚΑΙ ΣΑΜ-ΣΑΙΩ ΓΡΑΜΜΑΤΕΙ ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΤΟΙΣ ΣΥΝΤΑΣΣΟΜΕΝΟΙΣ ΚΑΙ ΟΙΚΟΥΣΙΝ ΕΝ ΤΗ ΣΑΜΑΡΕΙΑ ΚΑΙ ΣΥΡΙΑ ΚΑΙ ΦΟΙΝΙΚΗ ΤΑ ΥΠΟΓΕΓΡΑΜΜΕΝΑ

20 ΑΝΕΓΝΩΝ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΗΝ ΠΕΠΟΜΦΑΤΕ ΠΡΟΣ ΜΕ

21 ΕΠΕΤΑΞΑ ΟΥΝ ΕΠΙΣΚΕΨΑΣΘΑΙ ΚΑΙ ΕΥΡΕΘΗ ΟΤΙ ΕΣΤΙΝ Η ΠΟΛΙΣ ΕΚΕΙΝΗ ΕΞ ΑΙΩΝΟΣ ΒΑΣΙΛΕΥΣΙΝ ΑΝΤΙΠΑΡΑΤΑΣΣΟΥΣΑ ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΑΠΟΣΤΑΣΕΙΣ ΚΑΙ ΠΟΛΕΜΟΥΣ ΕΝ ΑΥΤΗ ΣΥΝΤΕΛΟΥΝΤΕΣ

22 ΚΑΙ ΒΑΣΙΛΕΙΣ ΙΣΧΥΡΟΙ ΚΑΙ ΣΚΛΗΡΟΙ ΗΣΑΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΥΡΙΕΥΟΝΤΕΣ ΚΑΙ ΦΟΡΟΛΟΓΟΥΝΤΕΣ ΚΟΙΛΗΝ ΣΥΡΙΑΝ ΚΑΙ ΦΟΙΝΙΚΗΝ

23 ΝΥΝ ΟΥΝ ΕΠΕΤΑΞΑ ΑΠΟΚΩΛΥΣΑΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΚΕΙΝΟΥΣ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΗΝ ΠΟΛΙΝ

24 ΚΑΙ ΠΡΟΝΟΗΘΗΝΑΙ ΟΠΩΣ ΜΗΘΕΝ ΠΑΡΑ ΤΑΥΤΑ ΓΕΝΗΤΑΙ ΚΑΙ ΜΗ ΠΡΟΒΗ ΕΠΙ ΠΛΕΙΟΝ ΤΑ ΤΗΣ ΚΑΚΙΑΣ ΕΙΣ ΤΟ ΒΑΣΙΛΕΙΣ ΕΝΟΧΛΗΣΑΙ

25 ΤΟΤΕ ΑΝΑΓΝΩΣΘΕΝΤΩΝ ΤΩΝ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΡΤΑΞΕΡΞΟΥ ΓΡΑΦΕΝΤΩΝ Ο ΡΑΟΥΜΟΣ ΚΑΙ ΣΑΜΣΑΙΟΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΟΙ ΤΟΥΤΟΙΣ ΣΥΝΤΑΣΣΟΜΕΝΟΙ ΑΝΑ-ΖΕΥΞΑΝΤΕΣ ΚΑΤΑ ΣΠΟΥΔΗΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΜΕΘ' ΙΠΠΟΥ ΚΑΙ ΟΧΛΟΥ ΠΑΡΑΤΑΞΕΩΣ ΗΡΞΑΝΤΟ ΚΩΛΥΕΙΝ ΤΟΥΣ ΟΙΚΟΔΟΜΟΥΝΤΑΣ

26 ΚΑΙ ΗΡΓΕΙ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΙΕΡΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΜΕΧΡΙ ΤΟΥ ΔΕΥΤΕΡΟΥ ΕΤΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΔΑΡΕΙΟΥ ΤΟΥ ΠΕΡΣΩΝ ΒΑΣΙΛΕΩΣ

3 ESDRAS (3 EZRA) CHAPTER 3

1 ΚΑΙ ΒΑΣΙΛΕΥΣ ΔΑΡΕΙΟΣ ΕΠΟΙΗΣΕΝ ΔΟΧΗΝ ΜΕΓΑΛΗΝ ΠΑΣΙΝ ΤΟΙΣ ΥΠ' ΑΥΤΟΝ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΟΙΚΟΓΕΝΕΣΙΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΜΕΓΙΣΤΑΣΙΝ ΤΗΣ ΜΗΔΙΑΣ ΚΑΙ ΤΗΣ ΠΕΡΣΙΔΟΣ

2 ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΣΑΤΡΑΠΑΙΣ ΚΑΙ ΣΤΡΑΤΗΓΟΙΣ ΚΑΙ ΤΟΠΑΡΧΑΙΣ ΤΟΙΣ ΥΠ' ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΙΝΔΙΚΗΣ ΜΕΧΡΙ ΤΗΣ ΑΙΘΙΟΠΙΑΣ ΕΝ ΤΑΙΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΣΑΤΡΑΠΕΙΑΙΣ

3 ΚΑΙ ΕΦΑΓΟΣΑΝ ΚΑΙ ΕΠΙΟΣΑΝ ΚΑΙ ΕΜΠΛΗΣΘΕΝΤΕΣ ΑΝΕΛΥΣΑΝ Ο ΔΕ ΔΑΡΕΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΑΝΕΛΥΣΕΝ ΕΙΣ ΤΟΝ ΚΟΙΤΩΝΑ ΚΑΙ ΕΚΟΙΜΗΘΗ ΚΑΙ ΕΞΥΠΝΟΣ ΕΓΕΝΕΤΟ

4 ΤΟΤΕ ΟΙ ΤΡΕΙΣ ΝΕΑΝΙΣΚΟΙ ΟΙ ΣΩΜΑΤΟΦΥΛΑΚΕΣ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΤΟ ΣΩΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΠΑΝ ΕΤΕΡΟΣ ΠΡΟΣ ΤΟΝ ΕΤΕΡΟΝ

5 ΕΙΠΩΜΕΝ ΕΚΑΣΤΟΣ ΗΜΩΝ ΕΝΑ ΛΟΓΟΝ ΟΣ ΥΠΕΡΙΣΧΥΣΕΙ ΚΑΙ ΟΥ ΑΝ ΦΑΝΗ ΤΟ ΡΗΜΑ ΑΥΤΟΥ ΣΟΦΩΤΕΡΟΝ ΤΟΥ ΕΤΕΡΟΥ ΔΩΣΕΙ ΑΥΤΩ ΔΑΡΕΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΔΩΡΕΑΣ ΜΕΓΑΛΑΣ ΚΑΙ ΕΠΙΝΙΚΙΑ ΜΕΓΑΛΑ

6 ΚΑΙ ΠΟΡΦΥΡΑΝ ΠΕΡΙΒΑΛΕΣΘΑΙ ΚΑΙ ΕΝ ΧΡΥΣΩΜΑΣΙΝ ΠΙΝΕΙΝ ΚΑΙ ΕΠΙ ΧΡΥΣΩ ΚΑΘΕΥΔΕΙΝ ΚΑΙ ΑΡΜΑ ΧΡΥΣΟ-ΧΑΛΙΝΟΝ ΚΑΙ ΚΙΔΑΡΙΝ ΒΥΣΣΙΝΗΝ ΚΑΙ ΜΑΝΙΑΚΗΝ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ

7 ΚΑΙ ΔΕΥΤΕΡΟΣ ΚΑΘΙΕΙΤΑΙ ΔΑΡΕΙΟΥ ΔΙΑ ΤΗΝ ΣΟΦΙΑΝ ΑΥΤΟΥ ΚΑΙ ΣΥΓΓΕΝΗΣ ΔΑΡΕΙΟΥ ΚΛΗΘΗΣΕΤΑΙ

8 ΚΑΙ ΤΟΤΕ ΓΡΑΨΑΝΤΕΣ ΕΚΑΣΤΟΣ ΤΟΝ ΕΑΥΤΟΥ ΛΟΓΟΝ ΕΣΦΡΑΓΙΣΑΝΤΟ ΚΑΙ ΕΘΗΚΑΝ ΥΠΟ ΤΟ ΠΡΟΣΚΕΦΑΛΑΙΟΝ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΠΑΝ

9 ΟΤΑΝ ΕΓΕΡΘΗ Ο ΒΑΣΙΛΕΥΣ ΔΩΣΟΥΣΙΝ ΑΥΤΩ ΤΟ ΓΡΑΜΜΑ ΚΑΙ ΟΝ ΑΝ ΚΡΙΝΗ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΤΡΕΙΣ ΜΕΓΙΣΤΑΝΕΣ ΤΗΣ ΠΕΡΣΙΔΟΣ ΟΤΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ ΣΟΦΩΤΕΡΟΣ ΑΥΤΩ ΔΟΘΗΣΕΤΑΙ ΤΟ ΝΙΚΟΣ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ

10 Ο ΕΙΣ ΕΓΡΑΨΕΝ ΥΠΕΡΙΣΧΥΕΙ Ο ΟΙΝΟΣ

11 Ο ΕΤΕΡΟΣ ΕΓΡΑΨΕΝ ΥΠΕΡΙΣΧΥΕΙ Ο ΒΑΣΙΛΕΥΣ

12 Ο ΤΡΙΤΟΣ ΕΓΡΑΨΕΝ ΥΠΕΡΙΣΧΥΟΥΣΙΝ ΑΙ ΓΥΝΑΙΚΕΣ ΥΠΕΡ ΔΕ ΠΑΝΤΑ ΝΙΚΑ Η ΑΛΗΘΕΙΑ

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13 ΚΑΙ ΟΤΕ ΕΞΗΓΕΡΘΗ Ο ΒΑΣΙΛΕΥΣ ΛΑΒΟΝΤΕΣ ΤΟ ΓΡΑΜΜΑ ΕΔΩΚΑΝ ΑΥΤΩ ΚΑΙ ΑΝΕΓΝΩ
14 ΚΑΙ ΕΞΑΠΟΣΤΕΙΛΑΣ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΜΕΓΙΣΤΑΝΑΣ ΤΗΣ ΠΕΡΣΙΔΟΣ ΚΑΙ ΤΗΣ ΜΗΔΙΑΣ ΚΑΙ ΣΑΤΡΑΠΑΣ ΚΑΙ ΣΤΡΑΤΗΓΟΥΣ ΚΑΙ ΤΟΠΑΡΧΑΣ ΚΑΙ ΥΠΑΤΟΥΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΤΩ ΧΡΗΜΑΤΙΣΤΗΡΙΩ ΚΑΙ ΑΝΕΓΝΩΣΘΗ ΤΟ ΓΡΑΜΜΑ ΕΝΩΠΙΟΝ ΑΥΤΩΝ
15 ΚΑΙ ΕΙΠΕΝ ΚΑΛΕΣΑΤΕ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΚΑΙ ΑΥΤΟΙ ΔΗΛΩΣΟΥΣΙΝ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΚΛΗΘΗΣΑΝ ΚΑΙ ΕΙΣΗΛΘΟΣΑΝ
16 ΚΑΙ ΕΙΠΑΝ ΑΥΤΟΙΣ ΑΠΑΓΓΕΙΛΑΤΕ ΗΜΙΝ ΠΕΡΙ ΤΩΝ ΓΕΓΡΑΜΜΕΝΩΝ
17 ΚΑΙ ΗΡΞΑΤΟ Ο ΠΡΩΤΟΣ Ο ΕΙΠΑΣ ΠΕΡΙ ΤΗΣ ΙΣΧΥΟΣ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΕΦΗ ΟΥΤΩΣ
18 ΑΝΔΡΕΣ ΠΩΣ ΥΠΕΡΙΣΧΥΕΙ Ο ΟΙΝΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΠΙΝΟΝΤΑΣ ΑΥΤΟΝ ΠΛΑΝΑ ΤΗΝ ΔΙΑΝΟΙΑΝ
19 ΤΟΥ ΤΕ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΟΥ ΟΡΦΑΝΟΥ ΠΟΙΕΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΜΙΑΝ ΤΗΝ ΤΕ ΤΟΥ ΟΙΚΕΤΟΥ ΚΑΙ ΤΗΝ ΤΟΥ ΕΛΕΥΘΕΡΟΥ ΤΗΝ ΤΕ ΤΟΥ ΠΕΝΗΤΟΣ ΚΑΙ ΤΗΝ ΤΟΥ ΠΛΟΥΣΙΟΥ
20 ΚΑΙ ΠΑΣΑΝ ΔΙΑΝΟΙΑΝ ΜΕΤΑΣΤΡΕΦΕΙ ΕΙΣ ΕΥΩΧΙΑΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΟΥ ΜΕΜΝΗΤΑΙ ΠΑΣΑΝ ΛΥΠΗΝ ΚΑΙ ΠΑΝ ΟΦΕΙΛΗΜΑ
21 ΚΑΙ ΠΑΣΑΣ ΚΑΡΔΙΑΣ ΠΟΙΕΙ ΠΛΟΥΣΙΑΣ ΚΑΙ ΟΥ ΜΕΜΝΗΤΑΙ ΒΑΣΙΛΕΑ ΟΥΔΕ ΣΑΤΡΑΠΗΝ ΚΑΙ ΠΑΝΤΑ ΔΙΑ ΤΑΛΑΝΤΩΝ ΠΟΙΕΙ ΛΑΛΕΙΝ
22 ΚΑΙ ΟΥ ΜΕΜΝΗΤΑΙ ΟΤΑΝ ΠΙΝΩΣΙΝ ΦΙΛΙΑΖΕΙΝ ΦΙΛΟΙΣ ΚΑΙ ΑΔΕΛΦΟΙΣ ΚΑΙ ΜΕΤ' ΟΥ ΠΟΛΥ ΣΠΩΝΤΑΙ ΜΑΧΑΙΡΑΣ
23 ΚΑΙ ΟΤΑΝ ΑΠΟ ΤΟΥ ΟΙΝΟΥ ΓΕΝΗΘΩΣΙΝ ΟΥ ΜΕΜΝΗΤΑΙ Α ΕΠΡΑΞΑΝ
24 Ω ΑΝΔΡΕΣ ΟΥΧ ΥΠΕΡΙΣΧΥΕΙ Ο ΟΙΝΟΣ ΟΤΙ ΟΥΤΩΣ ΑΝΑΓΚΑΖΕΙ ΠΟΙΕΙΝ ΚΑΙ ΕΣΙΓΗΣΕΝ ΟΥΤΩΣ ΕΙΠΑΣ

3 ESDRAS (3 EZRA) CHAPTER 4

1 ΚΑΙ ΗΡΞΑΤΟ Ο ΔΕΥΤΕΡΟΣ ΛΑΛΕΙΝ Ο ΕΙΠΑΣ ΠΕΡΙ ΤΗΣ ΙΣΧΥΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ
2 Ω ΑΝΔΡΕΣ ΟΥΧ ΥΠΕΡΙΣΧΥΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΤΑΚΡΑΤΟΥΝΤΕΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ
3 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΥΠΕΡΙΣΧΥΕΙ ΚΑΙ ΚΥΡΙΕΥΕΙ ΑΥΤΩΝ ΚΑΙ ΔΕΣΠΟΖΕΙ ΑΥΤΩΝ ΚΑΙ ΠΑΝ Ο ΕΑΝ ΕΙΠΗ ΑΥΤΟΙΣ ΕΝΑΚΟΥΟΥΣΙΝ
4 ΕΑΝ ΕΙΠΗ ΑΥΤΟΙΣ ΠΟΙΗΣΑΙ ΠΟΛΕΜΟΝ ΕΤΕΡΟΣ ΠΡΟΣ ΤΟΝ ΕΤΕΡΟΝ ΠΟΙΟΥΣΙΝ ΕΑΝ ΔΕ ΕΞΑΠΟΣΤΕΙΛΗ ΑΥΤΟΥΣ ΠΡΟΣ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ ΒΑΔΙΖΟΥΣΙΝ ΚΑΙ ΚΑΤΕΡΓΑΖΟΝΤΑΙ ΤΑ ΟΡΗ ΚΑΙ ΤΑ ΤΕΙΧΗ ΚΑΙ ΤΟΥΣ ΠΥΡΓΟΥΣ
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3 ΚΑΙ ΕΥΟΔΑ ΕΓΙΝΕΤΟ ΤΑ ΙΕΡΑ ΕΡΓΑ ΠΡΟΦΗΤΕΥΟΝΤΩΝ ΑΓΓΑΙΟΥ ΚΑΙ ΖΑΧΑΡΙΟΥ ΤΩΝ ΠΡΟΦΗΤΩΝ

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

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Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΡΤΑΞΕΡΞΟΥ ΟΥΤΟΣ Ο ΑΡΤΑΞΕΡΞΗΣ ΑΠΟ ΤΗΣ ΙΝΔΙΚΗΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΧΩΡΩΝ ΕΚΡΑΤΗΣΕΝ

2 ΕΝ ΑΥΤΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΟΤΕ ΕΘΡΟΝΙΣΘΗ Ο ΒΑΣΙΛΕΥΣ ΑΡΤΑΞΕΡΞΗΣ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ

3 ΕΝ ΤΩ ΤΡΙΤΩ ΕΤΕΙ ΒΑΣΙΛΕΥΟΝΤΟΣ ΑΥΤΟΥ ΔΟΧΗΝ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΦΙΛΟΙΣ ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΤΟΙΣ ΠΕΡΣΩΝ ΚΑΙ ΜΗΔΩΝ ΕΝΔΟΞΟΙΣ ΚΑΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΤΩΝ ΣΑΤΡΑΠΩΝ

4 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΜΕΤΑ ΤΟ ΔΕΙΞΑΙ ΑΥΤΟΙΣ ΤΟΝ ΠΛΟΥΤΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΤΗΣ ΕΥΦΡΟΣΥΝΗΣ ΤΟΥ ΠΛΟΥΤΟΥ ΑΥΤΟΥ ΕΠΙ ΗΜΕΡΑΣ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ

5 ΟΤΕ ΔΕ ΑΝΕΠΛΗΡΩΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΓΑΜΟΥ ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΟΤΟΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΙΣ ΕΥΡΕΘΕΙΣΙΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΠΙ ΗΜΕΡΑΣ ΕΞ ΕΝ ΑΥΛΗ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ

6 ΚΕΚΟΣΜΗΜΕΝΗ ΒΥΣΣΙΝΟΙΣ ΚΑΙ ΚΑΡΠΑΣΙΝΟΙΣ ΤΕΤΑΜΕΝΟΙΣ ΕΠΙ ΣΧΟΙΝΙΟΙΣ ΒΥΣΣΙΝΟΙΣ ΚΑΙ ΠΟΡΦΥΡΟΙΣ ΕΠΙ ΚΥΒΟΙΣ ΧΡΥΣΟΙΣ ΚΑΙ ΑΡΓΥΡΟΙΣ ΕΠΙ ΣΤΥΛΟΙΣ ΠΑΡΙΝΟΙΣ ΚΑΙ

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ΛΙΘΙΝΟΙΣ ΚΛΙΝΑΙ ΧΡΥΣΑΙ ΚΑΙ ΑΡΓΥΡΑΙ ΕΠΙ ΛΙΘΟΣΤΡΩΤΟΥ ΣΜΑΡΑΓΔΙΤΟΥ ΛΙΘΟΥ ΚΑΙ ΠΙΝΝΙΝΟΥ ΚΑΙ ΠΑΡΙΝΟΥ ΛΙΘΟΥ ΚΑΙ ΣΤΡΩΜΝΑΙ ΔΙΑΦΑΝΕΙΣ ΠΟΙΚΙΛΩΣ ΔΙΗΝΘΙΣΜΕΝΑΙ ΚΥΚΛΩ ΡΟΔΑ ΠΕΠΑΣΜΕΝΑ

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12 ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΧΡΑΘΑΙΟΣ ΜΑΡΔΟΧΑΙΩ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΕΣΘΗΡ
13 ΚΑΙ ΕΙΠΕΝ ΜΑΡΔΟΧΑΙΟΣ ΠΡΟΣ ΑΧΡΑΘΑΙΟΝ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΕΙΠΟΝ ΑΥΤΗ ΕΣΘΗΡ ΜΗ ΕΙΠΗΣ ΣΕΑΥΤΗ ΟΤΙ ΣΩΘΗΣΗ ΜΟΝΗ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ
14 ΩΣ ΟΤΙ ΕΑΝ ΠΑΡΑΚΟΥΣΗΣ ΕΝ ΤΟΥΤΩ ΤΩ ΚΑΙΡΩ ΑΛΛΟΘΕΝ ΒΟΗΘΕΙΑ ΚΑΙ ΣΚΕΠΗ ΕΣΤΑΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΣΥ ΔΕ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΑΠΟΛΕΙΣΘΕ ΚΑΙ ΤΙΣ ΟΙΔΕΝ ΕΙ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΕΒΑΣΙΛΕΥΣΑΣ
15 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΕΣΘΗΡ ΤΟΝ ΗΚΟΝΤΑ ΠΡΟΣ ΑΥΤΗΝ ΠΡΟΣ ΜΑΡΔΟΧΑΙΟΝ ΛΕΓΟΥΣΑ
16 ΒΑΔΙΣΑΣ ΕΚΚΛΗΣΙΑΣΟΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΥΣ ΕΝ ΣΟΥΣΟΙΣ ΚΑΙ ΝΗΣΤΕΥΣΑΤΕ ΕΠ' ΕΜΟΙ ΚΑΙ ΜΗ ΦΑΓΗΤΕ ΜΗΔΕ ΠΙΗΤΕ ΕΠΙ ΗΜΕΡΑΣ ΤΡΕΙΣ ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ ΚΑΓΩ ΔΕ ΚΑΙ ΑΙ ΑΒΡΑΙ ΜΟΥ ΑΣΙΤΗΣΟΜΕΝ ΚΑΙ ΤΟΤΕ ΕΙΣΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΠΑΡΑ ΤΟΝ ΝΟΜΟΝ ΕΑΝ ΚΑΙ ΑΠΟΛΕΣΘΑΙ ΜΕ Η
17 ΚΑΙ ΒΑΔΙΣΑΣ ΜΑΡΔΟΧΑΙΟΣ ΕΠΟΙΗΣΕΝ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΕΣΘΗΡ

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ESTHER CHAPTER 5

3 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΙ ΘΕΛΕΙΣ ΕΣΘΗΡ ΚΑΙ ΤΙ ΣΟΥ ΕΣΤΙΝ ΤΟ ΑΞΙΩΜΑ ΕΩΣ ΤΟΥ ΗΜΙΣΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ ΚΑΙ ΕΣΤΑΙ ΣΟΙ

4 ΕΙΠΕΝ ΔΕ ΕΣΘΗΡ ΗΜΕΡΑ ΜΟΥ ΕΠΙΣΗΜΟΣ ΣΗΜΕΡΟΝ ΕΣΤΙΝ ΕΙ ΟΥΝ ΔΟΚΕΙ ΤΩ ΒΑΣΙΛΕΙ ΕΛΘΑΤΩ ΚΑΙ ΑΥΤΟΣ ΚΑΙ ΑΜΑΝ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΗΝ ΠΟΙΗΣΩ ΣΗΜΕΡΟΝ

5 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΤΑΣΠΕΥΣΑΤΕ ΑΜΑΝ ΟΠΩΣ ΠΟΙΗΣΩΜΕΝ ΤΟΝ ΛΟΓΟΝ ΕΣΘΗΡ ΚΑΙ ΠΑΡΑΓΙΝΟΝΤΑΙ ΑΜΦΟΤΕΡΟΙ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΗΝ ΕΙΠΕΝ ΕΣΘΗΡ

6 ΕΝ ΔΕ ΤΩ ΠΟΤΩ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΣΘΗΡ ΤΙ ΕΣΤΙΝ ΒΑΣΙΛΙΣΣΑ ΕΣΘΗΡ ΚΑΙ ΕΣΤΑΙ ΣΟΙ ΟΣΑ ΑΞΙΟΙΣ

7 ΚΑΙ ΕΙΠΕΝ ΤΟ ΑΙΤΗΜΑ ΜΟΥ ΚΑΙ ΤΟ ΑΞΙΩΜΑ ΜΟΥ

8 ΕΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΛΘΑΤΩ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΜΑΝ ΕΠΙ ΤΗΝ ΑΥΡΙΟΝ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΗΝ ΠΟΙΗΣΩ ΑΥΤΟΙΣ ΚΑΙ ΑΥΡΙΟΝ ΠΟΙΗΣΩ ΤΑ ΑΥΤΑ

9 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΑΜΑΝ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΥΠΕΡΧΑΡΗΣ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΕΝ ΔΕ ΤΩ ΙΔΕΙΝ ΑΜΑΝ ΜΑΡΔΟΧΑΙΟΝ ΤΟΝ ΙΟΥΔΑΙΟΝ ΕΝ ΤΗ ΑΥΛΗ ΕΘΥΜΩΘΗ ΣΦΟΔΡΑ

10 ΚΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΑ ΙΔΙΑ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΦΙΛΟΥΣ ΚΑΙ ΖΩΣΑΡΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

11 ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΗΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩ ΠΕΡΙΕΘΗΚΕΝ ΚΑΙ ΩΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ ΠΡΩΤΕΥΕΙΝ ΚΑΙ ΗΓΕΙΣΘΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

12 ΚΑΙ ΕΙΠΕΝ ΑΜΑΝ ΟΥ ΚΕΚΛΗΚΕΝ Η ΒΑΣΙΛΙΣΣΑ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΔΕΝΑ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΑΛΛ' Η ΕΜΕ ΚΑΙ ΕΙΣ ΤΗΝ ΑΥΡΙΟΝ ΚΕΚΛΗΜΑΙ

13 ΚΑΙ ΤΑΥΤΑ ΜΟΙ ΟΥΚ ΑΡΕΣΚΕΙ ΟΤΑΝ ΙΔΩ ΜΑΡΔΟΧΑΙΟΝ ΤΟΝ ΙΟΥΔΑΙΟΝ ΕΝ ΤΗ ΑΥΛΗ

14 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΖΩΣΑΡΑ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΟΙ ΦΙΛΟΙ ΚΟΠΗΤΩ ΣΟΙ ΞΥΛΟΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΟΡΘΡΟΥ ΔΕ ΕΙΠΟΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΚΡΕΜΑΣΘΗΤΩ ΜΑΡΔΟΧΑΙΟΣ ΕΠΙ ΤΟΥ ΞΥΛΟΥ ΣΥ ΔΕ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΣΥΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΥΦΡΑΙΝΟΥ ΚΑΙ ΗΡΕΣΕΝ ΤΟ ΡΗΜΑ ΤΩ ΑΜΑΝ ΚΑΙ ΗΤΟΙΜΑΣΘΗ ΤΟ ΞΥΛΟΝ

ESTHER CHAPTER 6

1 Ο ΔΕ ΚΥΡΙΟΣ ΑΠΕΣΤΗΣΕΝ ΤΟΝ ΥΠΝΟΝ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ ΚΑΙ ΕΙΠΕΝ ΤΩ ΔΙΔΑΣΚΑΛΩ ΑΥΤΟΥ ΕΙΣΦΕΡΕΙΝ ΓΡΑΜΜΑΤΑ ΜΝΗΜΟΣΥΝΑ ΤΩΝ ΗΜΕΡΩΝ ΑΝΑΓΙΝΩΣΚΕΙΝ ΑΥΤΩ

2 ΕΥΡΕΝ ΔΕ ΤΑ ΓΡΑΜΜΑΤΑ ΤΑ ΓΡΑΦΕΝΤΑ ΠΕΡΙ ΜΑΡΔΟΧΑΙΟΥ ΩΣ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΠΕΡΙ ΤΩΝ ΔΥΟ ΕΥΝΟΥΧΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΤΩ ΦΥΛΑΣΣΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΖΗΤΗΣΑΙ ΕΠΙΒΑΛΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΑΡΤΑΞΕΡΞΗ

3 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΙΝΑ ΔΟΞΑΝ Η ΧΑΡΙΝ ΕΠΟΙΗΣΑΜΕΝ ΤΩ ΜΑΡΔΟΧΑΙΩ ΚΑΙ ΕΙΠΑΝ ΟΙ ΔΙΑΚΟΝΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΚ ΕΠΟΙΗΣΑΣ ΑΥΤΩ ΟΥΔΕΝ

4 ΕΝ ΔΕ ΤΩ ΠΥΝΘΑΝΕΣΘΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΠΕΡΙ ΤΗΣ ΕΥΝΟΙΑΣ ΜΑΡΔΟΧΑΙΟΥ ΙΔΟΥ ΑΜΑΝ ΕΝ ΤΗ ΑΥΛΗ ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΙΣ ΕΝ ΤΗ ΑΥΛΗ Ο ΔΕ ΑΜΑΝ ΕΙΣΗΛΘΕΝ ΕΙΠΕΙΝ ΤΩ ΒΑΣΙΛΕΙ ΚΡΕΜΑΣΑΙ ΤΟΝ ΜΑΡΔΟΧΑΙΟΝ ΕΠΙ ΤΩ ΞΥΛΩ Ω ΗΤΟΙΜΑΣΕΝ

5 ΚΑΙ ΕΙΠΑΝ ΟΙ ΔΙΑΚΟΝΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΔΟΥ ΑΜΑΝ ΕΣΤΗΚΕΝ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΛΕΣΑΤΕ ΑΥΤΟΝ

6 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΑΜΑΝ ΤΙ ΠΟΙΗΣΩ ΤΩ ΑΝΘΡΩΠΩ ΟΝ ΕΓΩ ΘΕΛΩ ΔΟΞΑΣΑΙ ΕΙΠΕΝ ΔΕ ΕΝ ΕΑΥΤΩ ΑΜΑΝ ΤΙΝΑ ΘΕΛΕΙ Ο ΒΑΣΙΛΕΥΣ ΔΟΞΑΣΑΙ ΕΙ ΜΗ ΕΜΕ

7 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΑΝΘΡΩΠΟΝ ΟΝ Ο ΒΑΣΙΛΕΥΣ ΘΕΛΕΙ ΔΟΞΑΣΑΙ

8 ΕΝΕΓΚΑΤΩΣΑΝ ΟΙ ΠΑΙΔΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΤΟΛΗΝ ΒΥΣΣΙΝΗΝ ΗΝ Ο ΒΑΣΙΛΕΥΣ ΠΕΡΙΒΑΛΛΕΤΑΙ ΚΑΙ ΙΠΠΟΝ ΕΦ' ΟΝ Ο ΒΑΣΙΛΕΥΣ ΕΠΙΒΑΙΝΕΙ

9 ΚΑΙ ΔΟΤΩ ΕΝΙ ΤΩΝ ΦΙΛΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΕΝΔΟΞΩΝ ΚΑΙ ΣΤΟΛΙΣΑΤΩ ΤΟΝ ΑΝΘΡΩΠΟΝ ΟΝ Ο ΒΑΣΙΛΕΥΣ ΑΓΑΠΑ ΚΑΙ ΑΝΑΒΙΒΑΣΑΤΩ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΙΠΠΟΝ ΚΑΙ ΚΗΡΥΣΣΕΤΩ ΔΙΑ ΤΗΣ ΠΛΑΤΕΙΑΣ ΤΗΣ ΠΟΛΕΩΣ ΛΕΓΩΝ ΟΥΤΩΣ ΕΣΤΑΙ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΟΝ Ο ΒΑΣΙΛΕΥΣ ΔΟΞΑΖΕΙ

10 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΑΜΑΝ ΚΑΘΩΣ ΕΛΑΛΗΣΑΣ ΟΥΤΩΣ ΠΟΙΗΣΟΝ ΤΩ ΜΑΡΔΟΧΑΙΩ ΤΩ ΙΟΥΔΑΙΩ ΤΩ ΘΕΡΑΠΕΥΟΝΤΙ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΜΗ ΠΑΡΑΠΕΣΑΤΩ ΣΟΥ ΛΟΓΟΣ ΩΝ ΕΛΑΛΗΣΑΣ

11 ΕΛΑΒΕΝ ΔΕ ΑΜΑΝ ΤΗΝ ΣΤΟΛΗΝ ΚΑΙ ΤΟΝ ΙΠΠΟΝ ΚΑΙ ΕΣΤΟΛΙΣΕΝ ΤΟΝ ΜΑΡΔΟΧΑΙΟΝ ΚΑΙ ΑΝΕΒΙΒΑΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΙΠΠΟΝ ΚΑΙ ΔΙΗΛΘΕΝ ΔΙΑ ΤΗΣ ΠΛΑΤΕΙΑΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΚΗΡΥΣΣΕΝ ΛΕΓΩΝ ΟΥΤΩΣ ΕΣΤΑΙ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΟΝ Ο ΒΑΣΙΛΕΥΣ ΘΕΛΕΙ ΔΟΞΑΣΑΙ

12 ΕΠΕΣΤΡΕΨΕΝ ΔΕ Ο ΜΑΡΔΟΧΑΙΟΣ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΑΜΑΝ ΔΕ ΥΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΑ ΙΔΙΑ ΛΥΠΟΥΜΕΝΟΣ ΚΑΤΑ ΚΕΦΑΛΗΣ

13 ΚΑΙ ΔΙΗΓΗΣΑΤΟ ΑΜΑΝ ΤΑ ΣΥΜΒΕΒΗΚΟΤΑ ΑΥΤΩ ΖΩΣΑΡΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΚΑΙ ΤΟΙΣ ΦΙΛΟΙΣ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΦΙΛΟΙ ΚΑΙ Η ΓΥΝΗ ΕΙ ΕΚ ΓΕΝΟΥΣ ΙΟΥΔΑΙΩΝ ΜΑΡΔΟΧΑΙΟΣ ΗΡΞΑΙ ΤΑΠΕΙΝΟΥΣΘΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΕΣΩΝ ΠΕΣΗ ΟΥ ΜΗ ΔΥΝΗ ΑΥΤΟΝ ΑΜΥΝΑΣΘΑΙ ΟΤΙ ΘΕΟΣ ΖΩΝ ΜΕΤ' ΑΥΤΟΥ

14 ΕΤΙ ΑΥΤΩΝ ΛΑΛΟΥΝΤΩΝ ΠΑΡΑΓΙΝΟΝΤΑΙ ΟΙ ΕΥΝΟΥΧΟΙ ΕΠΙΣΠΕΥΔΟΝΤΕΣ ΤΟΝ ΑΜΑΝ ΕΠΙ ΤΟΝ ΠΟΤΟΝ ΟΝ ΗΤΟΙΜΑΣΕΝ ΕΣΘΗΡ

ESTHER CHAPTER 7

1 ΕΙΣΗΛΘΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΜΑΝ ΣΥΜΠΙΕΙΝ ΤΗ ΒΑΣΙΛΙΣΣΗ

2 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΣΘΗΡ ΤΗ ΔΕΥΤΕΡΑ ΗΜΕΡΑ ΕΝ ΤΩ ΠΟΤΩ ΤΙ ΕΣΤΙΝ ΕΣΘΗΡ ΒΑΣΙΛΙΣΣΑ ΚΑΙ ΤΙ ΤΟ ΑΙΤΗΜΑ ΣΟΥ ΚΑΙ ΤΙ ΤΟ ΑΞΙΩΜΑ ΣΟΥ ΚΑΙ ΕΣΤΩ ΣΟΙ ΕΩΣ ΤΟΥ ΗΜΙΣΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ

3 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣΑ ΕΙΠΕΝ ΕΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΟΘΗΤΩ Η ΨΥΧΗ ΜΟΥ ΤΩ ΑΙΤΗΜΑΤΙ ΜΟΥ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΤΩ ΑΞΙΩΜΑΤΙ ΜΟΥ

4 ΕΠΡΑΘΗΜΕΝ ΓΑΡ ΕΓΩ ΤΕ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΔΟΥΛΕΙΑΝ ΗΜΕΙΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΗΜΩΝ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΠΑΡΗΚΟΥΣΑ ΟΥ ΓΑΡ ΑΞΙΟΣ Ο ΔΙΑΒΟΛΟΣ ΤΗΣ ΑΥΛΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

5 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΙΣ ΟΥΤΟΣ ΟΣΤΙΣ ΕΤΟΛΜΗΣΕΝ ΠΟΙΗΣΑΙ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ

6 ΕΙΠΕΝ ΔΕ ΕΣΘΗΡ ΑΝΘΡΩΠΟΣ ΕΧΘΡΟΣ ΑΜΑΝ Ο ΠΟΝΗΡΟΣ ΟΥΤΟΣ ΑΜΑΝ ΔΕ ΕΤΑΡΑΧΘΗ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΗΣ ΒΑΣΙΛΙΣΣΗΣ

7 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΕΞΑΝΕΣΤΗ ΕΚ ΤΟΥ ΣΥΜΠΟΣΙΟΥ ΕΙΣ ΤΟΝ ΚΗΠΟΝ Ο ΔΕ ΑΜΑΝ ΠΑΡΗΤΕΙΤΟ ΤΗΝ ΒΑΣΙΛΙΣΣΑΝ ΕΩΡΑ ΓΑΡ ΕΑΥΤΟΝ ΕΝ ΚΑΚΟΙΣ ΟΝΤΑ

8 ΕΠΕΣΤΡΕΨΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΚ ΤΟΥ ΚΗΠΟΥ ΑΜΑΝ ΔΕ ΕΠΙΠΕΠΤΩΚΕΙ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΑΞΙΩΝ ΤΗΝ ΒΑΣΙΛΙΣΣΑΝ ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΩΣΤΕ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΒΙΑΖΗ ΕΝ ΤΗ ΟΙΚΙΑ ΜΟΥ ΑΜΑΝ ΔΕ ΑΚΟΥΣΑΣ ΔΙΕΤΡΑΠΗ ΤΩ ΠΡΟΣΩΠΩ

9 ΕΙΠΕΝ ΔΕ ΒΟΥΓΑΘΑΝ ΕΙΣ ΤΩΝ ΕΥΝΟΥΧΩΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΙΔΟΥ ΚΑΙ ΞΥΛΟΝ ΗΤΟΙΜΑΣΕΝ ΑΜΑΝ ΜΑΡΔΟΧΑΙΩ ΤΩ ΛΑΛΗΣΑΝΤΙ ΠΕΡΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΩΡΘΩΤΑΙ ΕΝ ΤΟΙΣ ΑΜΑΝ ΞΥΛΟΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΣΤΑΥΡΩΘΗΤΩ ΕΠ' ΑΥΤΟΥ

10 ΚΑΙ ΕΚΡΕΜΑΣΘΗ ΑΜΑΝ ΕΠΙ ΤΟΥ ΞΥΛΟΥ Ο ΗΤΟΙΜΑΣΕΝ ΜΑΡΔΟΧΑΙΩ ΚΑΙ ΤΟΤΕ Ο ΒΑΣΙΛΕΥΣ ΕΚΟΠΑΣΕΝ ΤΟΥ ΘΥΜΟΥ

ESTHER CHAPTER 8

1 ΚΑΙ ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ Ο ΒΑΣΙΛΕΥΣ ΑΡΤΑΞΕΡΞΗΣ ΕΔΩΡΗΣΑΤΟ ΕΣΘΗΡ ΟΣΑ ΥΠΗΡΧΕΝ ΑΜΑΝ ΤΩ ΔΙΑΒΟΛΩ ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ ΠΡΟΣΕΚΛΗΘΗ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΥΠΕ-ΔΕΙΞΕΝ ΓΑΡ ΕΣΘΗΡ ΟΤΙ ΕΝΟΙΚΕΙΩΤΑΙ ΑΥΤΗ

2 ΕΛΑΒΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΔΑΚΤΥΛΙΟΝ ΟΝ ΑΦΕΙΛΑΤΟ ΑΜΑΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΝ ΜΑΡΔΟΧΑΙΩ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΕΣΘΗΡ ΜΑΡΔΟΧΑΙΟΝ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΑΜΑΝ

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3 ΚΑΙ ΠΡΟΣΘΕΙΣΑ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΠΡΟΣΕΠΕΣΕΝ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΗΞΙΟΥ ΑΦΕΛΕΙΝ ΤΗΝ ΑΜΑΝ ΚΑΚΙΑΝ ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ

4 ΕΞΕΤΕΙΝΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΣΘΗΡ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΧΡΥΣΗΝ ΕΞΗΓΕΡΘΗ ΔΕ ΕΣΘΗΡ ΠΑΡΕΣΤΗΚΕΝΑΙ ΤΩ ΒΑΣΙΛΕΙ

5 ΚΑΙ ΕΙΠΕΝ ΕΣΘΗΡ ΕΙ ΔΟΚΕΙ ΣΟΙ ΚΑΙ ΕΥΡΟΝ ΧΑΡΙΝ ΠΕΜΦΘΗΤΩ ΑΠΟΣΤΡΑΦΗΝΑΙ ΤΑ ΓΡΑΜΜΑΤΑ ΤΑ ΑΠΕΣΤΑΛΜΕΝΑ ΥΠΟ ΑΜΑΝ ΤΑ ΓΡΑΦΕΝΤΑ ΑΠΟΛΕΣΘΑΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΟΙ ΕΙΣΙΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ

6 ΠΩΣ ΓΑΡ ΔΥΝΗΣΟΜΑΙ ΙΔΕΙΝ ΤΗΝ ΚΑΚΩΣΙΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΠΩΣ ΔΥΝΗΣΟΜΑΙ ΣΩΘΗΝΑΙ ΕΝ ΤΗ ΑΠΩΛΕΙΑ ΤΗΣ ΠΑΤΡΙΔΟΣ ΜΟΥ

7 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΣΘΗΡ ΕΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΜΑΝ ΕΔΩΚΑ ΚΑΙ ΕΧΑΡΙΣΑΜΗΝ ΣΟΙ ΚΑΙ ΑΥΤΟΝ ΕΚΡΕΜΑΣΑ ΕΠΙ ΞΥΛΟΥ ΟΤΙ ΤΑΣ ΧΕΙΡΑΣ ΕΠΗΝΕΓΚΕ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΙ ΕΤΙ ΕΠΙΖΗΤΕΙΣ

8 ΓΡΑΨΑΤΕ ΚΑΙ ΥΜΕΙΣ ΕΚ ΤΟΥ ΟΝΟΜΑΤΟΣ ΜΟΥ ΩΣ ΔΟΚΕΙ ΥΜΙΝ ΚΑΙ ΣΦΡΑΓΙΣΑΤΕ ΤΩ ΔΑΚΤΥΛΙΩ ΜΟΥ ΟΣΑ ΓΑΡ ΓΡΑΦΕΤΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΤΑΞΑΝΤΟΣ ΚΑΙ ΣΦΡΑΓΙΣΘΗ ΤΩ ΔΑΚΤΥΛΙΩ ΜΟΥ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΑΝΤΕΙΠΕΙΝ

9 ΕΚΛΗΘΗΣΑΝ ΔΕ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΟΣ ΕΣΤΙ ΝΙΣΑ ΤΡΙΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΑΥΤΟΥ ΕΤΟΥΣ ΚΑΙ ΕΓΡΑΦΗ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΟΙΚΟΝΟΜΟΙΣ ΚΑΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΤΩΝ ΣΑΤΡΑΠΩΝ ΑΠΟ ΤΗΣ ΙΝΔΙΚΗΣ ΕΩΣ ΤΗΣ ΑΙΘΙΟΠΙΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΣΑΤΡΑΠΕΙΑΙΣ ΚΑΤΑ ΧΩΡΑΝ ΚΑΙ ΧΩΡΑΝ ΚΑΤΑ ΤΗΝ ΕΑΥΤΩΝ ΛΕΞΙΝ

10 ΕΓΡΑΦΗ ΔΕ ΔΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΣΦΡΑΓΙΣΘΗ ΤΩ ΔΑΚΤΥΛΙΩ ΑΥΤΟΥ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΝ ΤΑ ΓΡΑΜΜΑΤΑ ΔΙΑ ΒΙΒΛΙΑΦΟΡΩΝ

11 ΩΣ ΕΠΕΤΑΞΕΝ ΑΥΤΟΙΣ ΧΡΗΣΘΑΙ ΤΟΙΣ ΝΟΜΟΙΣ ΑΥΤΩΝ ΕΝ ΠΑΣΗ ΠΟΛΕΙ ΒΟΗΘΗΣΑΙ ΤΕ ΑΥΤΟΙΣ ΚΑΙ ΧΡΗΣΘΑΙ ΤΟΙΣ ΑΝΤΙΔΙΚΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΙΣ ΑΝΤΙΚΕΙΜΕΝΟΙΣ ΑΥΤΩΝ ΩΣ ΒΟΥΛΟΝΤΑΙ

12 ΕΝ ΗΜΕΡΑ ΜΙΑ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΑΡΤΑΞΕΡΞΟΥ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΔΩΔΕΚΑΤΟΥ ΜΗΝΟΣ ΟΣ ΕΣΤΙΝ ΑΔΑΡ

13 ΤΑ ΔΕ ΑΝΤΙΓΡΑΦΑ ΕΚΤΙΘΕΣΘΩΣΑΝ ΟΦΘΑΛΜΟΦΑΝΩΣ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΕΤΟΙΜΟΥΣ ΤΕ ΕΙΝΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΗΜΕΡΑΝ ΠΟΛΕΜΗΣΑΙ ΑΥΤΩΝ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ

14 ΟΙ ΜΕΝ ΟΥΝ ΙΠΠΕΙΣ ΕΞΗΛΘΟΝ ΣΠΕΥΔΟΝΤΕΣ ΤΑ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΕΓΟΜΕΝΑ ΕΠΙΤΕΛΕΙΝ ΕΞΕΤΕΘΗ ΔΕ ΤΟ ΠΡΟΣΤΑΓΜΑ ΚΑΙ ΕΝ ΣΟΥΣΟΙΣ

15 Ο ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΕΞΗΛΘΕΝ ΕΣΤΟΛΙΣΜΕΝΟΣ ΤΗΝ ΒΑΣΙΛΙΚΗΝ ΣΤΟΛΗΝ ΚΑΙ ΣΤΕΦΑΝΟΝ ΕΧΩΝ ΧΡΥΣΟΥΝ ΚΑΙ ΔΙΑΔΗΜΑ ΒΥΣΣΙΝΟΝ ΠΟΡΦΥΡΟΥΝ ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΕΝ ΣΟΥΣΟΙΣ ΕΧΑΡΗΣΑΝ

16 ΤΟΙΣ ΔΕ ΙΟΥΔΑΙΟΙΣ ΕΓΕΝΕΤΟ ΦΩΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗ

17 ΚΑΤΑ ΠΟΛΙΝ ΚΑΙ ΧΩΡΑΝ ΟΥ ΑΝ ΕΞΕΤΕΘΗ ΤΟ ΠΡΟΣΤΑΓΜΑ ΟΥ ΑΝ ΕΞΕΤΕΘΗ ΤΟ ΕΚΘΕΜΑ ΧΑΡΑ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΚΩΘΩΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΕΘΝΩΝ ΠΕΡΙΕΤΕΜΟΝΤΟ ΚΑΙ ΙΟΥΔΑΙΖΟΝ ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ

ESTHER CHAPTER 9

1 ΕΝ ΓΑΡ ΤΩ ΔΩΔΕΚΑΤΩ ΜΗΝΙ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΟΣ ΕΣΤΙΝ ΑΔΑΡ ΠΑΡΗΝ ΤΑ ΓΡΑΜΜΑΤΑ ΤΑ ΓΡΑΦΕΝΤΑ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ

2 ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΑΠΩΛΟΝΤΟ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΥΔΕΙΣ ΓΑΡ ΑΝΤΕΣΤΗ ΦΟΒΟΥΜΕΝΟΣ ΑΥΤΟΥΣ

3 ΟΙ ΓΑΡ ΑΡΧΟΝΤΕΣ ΤΩΝ ΣΑΤΡΑΠΩΝ ΚΑΙ ΟΙ ΤΥΡΑΝΝΟΙ ΚΑΙ ΟΙ ΒΑΣΙΛΙΚΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΤΙΜΩΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ Ο ΓΑΡ ΦΟΒΟΣ ΜΑΡΔΟΧΑΙΟΥ ΕΝΕΚΕΙΤΟ ΑΥΤΟΙΣ

4 ΠΡΟΣΕΠΕΣΕΝ ΓΑΡ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΝΟΜΑΣΘΗΝΑΙ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ

6 ΚΑΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΑΠΕΚΤΕΙΝΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΑΝΔΡΑΣ ΠΕΝΤΑΚΟΣΙΟΥΣ

7 ΤΟΝ ΤΕ ΦΑΡΣΑΝΝΕΣΤΑΙΝ ΚΑΙ ΔΕΛΦΩΝ ΚΑΙ ΦΑΣΓΑ

8 ΚΑΙ ΦΑΡΔΑΘΑ ΚΑΙ ΒΑΡΕΑ ΚΑΙ ΣΑΡΒΑΧΑ

9 ΚΑΙ ΜΑΡΜΑΣΙΜΑ ΚΑΙ ΑΡΟΥΦΑΙΟΝ ΚΑΙ ΑΡΣΑΙΟΝ ΚΑΙ ΖΑΒΟΥΘΑΙΘΑΝ

10 ΤΟΥΣ ΔΕΚΑ ΥΙΟΥΣ ΑΜΑΝ ΑΜΑΔΑΘΟΥ ΒΟΥΓΑΙΟΥ ΤΟΥ ΕΧΘΡΟΥ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΔΙΗΡΠΑΣΑΝ

11 ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΕΠΕΔΟΘΗ Ο ΑΡΙΘΜΟΣ ΤΩ ΒΑΣΙΛΕΙ ΤΩΝ ΑΠΟΛΩΛΟΤΩΝ ΕΝ ΣΟΥΣΟΙΣ

12 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΣΘΗΡ ΑΠΩΛΕΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΑΝΔΡΑΣ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΔΕ ΤΗ ΠΕΡΙΧΩΡΩ ΠΩΣ ΟΙΕΙ ΕΧΡΗΣΑΝΤΟ ΤΙ ΟΥΝ ΑΞΙΟΙΣ ΕΤΙ ΚΑΙ ΕΣΤΑΙ ΣΟΙ

13 ΚΑΙ ΕΙΠΕΝ ΕΣΘΗΡ ΤΩ ΒΑΣΙΛΕΙ ΔΟΘΗΤΩ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΧΡΗΣΘΑΙ ΩΣΑΥΤΩΣ ΤΗΝ ΑΥΡΙΟΝ ΩΣΤΕ ΤΟΥΣ ΔΕΚΑ ΥΙΟΥΣ ΚΡΕΜΑΣΑΙ ΑΜΑΝ

14 ΚΑΙ ΕΠΕΤΡΕΨΕΝ ΟΥΤΩΣ ΓΕΝΕΣΘΑΙ ΚΑΙ ΕΞΕΘΗΚΕ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΗΣ ΠΟΛΕΩΣ ΤΑ ΣΩΜΑΤΑ ΤΩΝ ΥΙΩΝ ΑΜΑΝ ΚΡΕΜΑΣΑΙ

15 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΔΑΡ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΑΝΔΡΑΣ ΤΡΙΑΚΟΣΙΟΥΣ ΚΑΙ ΟΥΔΕΝ ΔΙΗΡΠΑΣΑΝ

16 ΟΙ ΔΕ ΛΟΙΠΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΙ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΥΝΗΧΘΗΣΑΝ ΚΑΙ ΕΑΥΤΟΙΣ ΕΒΟΗΘΟΥΝ ΚΑΙ ΑΝΕΠΑΥΣΑΝΤΟ ΑΠΟ ΤΩΝ ΠΟΛΕΜΙΩΝ ΑΠΩΛΕΣΑΝ ΓΑΡ ΑΥΤΩΝ ΜΥΡΙΟΥΣ ΠΕΝΤΑΚΙΣΧΙΛΙΟΥΣ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΔΑΡ ΚΑΙ ΟΥΔΕΝ ΔΙΗΡΠΑΣΑΝ

17 ΚΑΙ ΑΝΕΠΑΥΣΑΝΤΟ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΥΤΟΥ ΜΗΝΟΣ ΚΑΙ ΗΓΟΝ ΑΥΤΗΝ ΗΜΕΡΑΝ ΑΝΑΠΑΥΣΕΩΣ ΜΕΤΑ ΧΑΡΑΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ

18 ΟΙ ΔΕ ΙΟΥΔΑΙΟΙ ΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΣΥΝΗΧΘΗΣΑΝ ΚΑΙ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΚΑΙ ΟΥΚ ΑΝΕΠΑΥΣΑΝΤΟ ΗΓΟΝ ΔΕ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΜΕΤΑ ΧΑΡΑΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ

19 ΔΙΑ ΤΟΥΤΟ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΟΙ ΔΙΕΣΠΑΡΜΕΝΟΙ ΕΝ ΠΑΣΗ ΧΩΡΑ ΤΗ ΕΞΩ ΑΓΟΥΣΙΝ ΤΗΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ ΗΜΕΡΑΝ ΑΓΑΘΗΝ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΑΠΟΣΤΕΛΛΟΝΤΕΣ ΜΕΡΙΔΑΣ ΕΚΑΣΤΟΣ ΤΩ ΠΛΗΣΙΟΝ ΟΙ ΔΕ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΑΙΣ ΜΗΤΡΟΠΟΛΕΣΙΝ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ ΗΜΕΡΑΝ ΕΥΦΡΟΣΥΝΗΝ ΑΓΑΘΗΝ ΑΓΟΥΣΙΝ ΕΞΑΠΟΣΤΕΛΛΟΝΤΕΣ ΜΕΡΙΔΑΣ ΤΟΙΣ ΠΛΗΣΙΟΝ

20 ΕΓΡΑΨΕΝ ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΣΟΙ ΗΣΑΝ ΕΝ ΤΗ ΑΡΤΑΞΕΡΞΟΥ ΒΑΣΙΛΕΙΑ ΤΟΙΣ ΕΓΓΥΣ ΚΑΙ ΤΟΙΣ ΜΑΚΡΑΝ

21 ΣΤΗΣΑΙ ΤΑΣ ΗΜΕΡΑΣ ΤΑΥΤΑΣ ΑΓΑΘΑΣ ΑΓΕΙΝ ΤΕ ΤΗΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΝ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ

22 ΕΝ ΓΑΡ ΤΑΥΤΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΝΕΠΑΥΣΑΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΑΠΟ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΜΗΝΑ ΕΝ Ω ΕΣΤΡΑΦΗ ΑΥΤΟΙΣ ΟΣ ΗΝ ΑΔΑΡ ΑΠΟ ΠΕΝΘΟΥΣ ΕΙΣ ΧΑΡΑΝ ΚΑΙ ΑΠΟ ΟΔΥΝΗΣ ΕΙΣ ΑΓΑΘΗΝ ΗΜΕΡΑΝ ΑΓΕΙΝ ΟΛΟΝ ΑΓΑΘΑΣ ΗΜΕΡΑΣ ΓΑΜΩΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ ΕΞΑΠΟΣΤΕΛΛΟΝΤΑΣ ΜΕΡΙΔΑΣ ΤΟΙΣ ΦΙΛΟΙΣ ΚΑΙ ΤΟΙΣ ΠΤΩΧΟΙΣ

23 ΚΑΙ ΠΡΟΣΕΔΕΞΑΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΘΩΣ ΕΓΡΑΨΕΝ ΑΥΤΟΙΣ Ο ΜΑΡΔΟΧΑΙΟΣ

24 ΠΩΣ ΑΜΑΝ ΑΜΑΔΑΘΟΥ Ο ΜΑΚΕΔΩΝ ΕΠΟΛΕΜΕΙ ΑΥΤΟΥΣ ΚΑΘΩΣ ΕΘΕΤΟ ΨΗΦΙΣΜΑ ΚΑΙ ΚΛΗΡΟΝ ΑΦΑΝΙΣΑΙ ΑΥΤΟΥΣ

25 ΚΑΙ ΩΣ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΩΝ ΚΡΕΜΑΣΑΙ ΤΟΝ ΜΑΡΔΟΧΑΙΟΝ ΟΣΑ ΔΕ ΕΠΕΧΕΙΡΗΣΕΝ ΕΠΑΞΑΙ ΕΠΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΚΑ ΕΠ' ΑΥΤΟΝ ΕΓΕΝΟΝΤΟ ΚΑΙ ΕΚΡΕΜΑΣΘΗ ΑΥΤΟΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ

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26 ΔΙΑ ΤΟΥΤΟ ΕΠΕΚΛΗΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΑΥΤΑΙ ΦΡΟΥΡΑΙ ΔΙΑ ΤΟΥΣ ΚΛΗΡΟΥΣ ΟΤΙ ΤΗ ΔΙΑΛΕΚΤΩ ΑΥΤΩΝ ΚΑΛΟΥΝΤΑΙ ΦΡΟΥΡΑΙ ΔΙΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΑΥΤΗΣ ΚΑΙ ΟΣΑ ΠΕΠΟΝΘΑΣΙΝ ΔΙΑ ΤΑΥΤΑ ΚΑΙ ΟΣΑ ΑΥΤΟΙΣ ΕΓΕΝΕΤΟ

27 ΚΑΙ ΕΣΤΗΣΕΝ ΚΑΙ ΠΡΟΣΕΔΕΧΟΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΕΦ' ΕΑΥΤΟΙΣ ΚΑΙ ΕΠΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΟΙΣ ΠΡΟΣΤΕΘΕΙΜΕΝΟΙΣ ΕΠ' ΑΥΤΩΝ ΟΥΔΕ ΜΗΝ ΑΛΛΩΣ ΧΡΗΣΟΝΤΑΙ ΑΙ ΔΕ ΗΜΕΡΑΙ ΑΥΤΑΙ ΜΝΗΜΟΣΥΝΟΝ ΕΠΙΤΕΛΟΥΜΕΝΟΝ ΚΑΤΑ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ ΚΑΙ ΠΟΛΙΝ ΚΑΙ ΠΑΤΡΙΑΝ ΚΑΙ ΧΩΡΑΝ

28 ΑΙ ΔΕ ΗΜΕΡΑΙ ΑΥΤΑΙ ΤΩΝ ΦΡΟΥΡΑΙ ΑΧΘΗΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΚΑΙ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΟΥ ΜΗ ΕΚΛΙΠΗ ΕΚ ΤΩΝ ΓΕΝΕΩΝ

29 ΚΑΙ ΕΓΡΑΨΕΝ ΕΣΘΗΡ Η ΒΑΣΙΛΙΣΣΑ ΘΥΓΑΤΗΡ ΑΜΙΝΑΔΑΒ ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ Ο ΙΟΥΔΑΙΟΣ ΟΣΑ ΕΠΟΙΗΣΑΝ ΤΟ ΤΕ ΣΤΕΡΕΩΜΑ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΩΝ ΦΡΟΥΡΑΙ

31 ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ ΚΑΙ ΕΣΘΗΡ Η ΒΑΣΙΛΙΣΣΑ ΕΣΤΗΣΑΝ ΕΑΥΤΟΙΣ ΚΑΘ' ΕΑΥΤΩΝ ΚΑΙ ΤΟΤΕ ΣΤΗΣΑΝΤΕΣ ΚΑΤΑ ΤΗΣ ΥΓΙΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ

32 ΚΑΙ ΕΣΘΗΡ ΛΟΓΩ ΕΣΤΗΣΕΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΓΡΑΦΗ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ

ESTHER CHAPTER 10

1 ΕΓΡΑΨΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΕΛΗ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΗΣ ΤΕ ΓΗΣ ΚΑΙ ΤΗΣ ΘΑΛΑΣΣΗΣ

2 ΚΑΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΟΥ ΚΑΙ ΑΝΔΡΑΓΑΘΙΑΝ ΠΛΟΥΤΟΝ ΤΕ ΚΑΙ ΔΟΞΑΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΙΔΟΥ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΠΕΡΣΩΝ ΚΑΙ ΜΗΔΩΝ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ

3 Ο ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΔΙΕΔΕΧΕΤΟ ΤΟΝ ΒΑΣΙΛΕΑ ΑΡΤΑΞΕΡΞΗΝ ΚΑΙ ΜΕΓΑΣ ΗΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΣ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΦΙΛΟΥΜΕΝΟΣ ΔΙΗΓΕΙΤΟ ΤΗΝ ΑΓΩΓΗΝ ΠΑΝΤΙ ΤΩ ΕΘΝΕΙ ΑΥΤΟΥ

In some Christian bibles,
this chapter is followed by
the apocryphal additions to Esther!

ADDITIONS TO ESTHER

(THE GREEK BOOK OF ESTHER)
or The Rest of the Book of Esther
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who

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defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

GREEK BOOK OF ESTHER CHAPTER 1

1A ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΒΑΣΙΛΕΥΟΝΤΟΣ ΑΡΤΑΞΕΡΞΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΤΗ ΜΙΑ ΤΟΥ ΝΙΣΑ ΕΝΥΠΝΙΟΝ ΕΙΔΕΝ ΜΑΡΔΟΧΑΙΟΣ Ο ΤΟΥ ΙΑΙΡΟΥ ΤΟΥ ΣΕΜΕΙΟΥ ΤΟΥ ΚΙΣΑΙΟΥ ΕΚ ΦΥΛΗΣ ΒΕΝΙΑΜΙΝ

1B ΑΝΘΡΩΠΟΣ ΙΟΥΔΑΙΟΣ ΟΙΚΩΝ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΑΝΘΡΩΠΟΣ ΜΕΓΑΣ ΘΕΡΑΠΕΥΩΝ ΕΝ ΤΗ ΑΥΛΗ ΤΟΥ ΒΑΣΙΛΕΩΣ

1C ΗΝ ΔΕ ΕΚ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΗΣ ΗΧΜΑΛΩΤΕΥΣΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ Ο ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΞ ΙΕΡΟΥ-ΣΑΛΗΜ ΜΕΤΑ ΙΕΧΟΝΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ

1D ΚΑΙ ΤΟΥΤΟ ΑΥΤΟΥ ΤΟ ΕΝΥΠΝΙΟΝ ΚΑΙ ΙΔΟΥ ΦΩΝΑΙ ΚΑΙ ΘΟΡΥΒΟΣ ΒΡΟΝΤΑΙ ΚΑΙ ΣΕΙΣΜΟΣ ΤΑΡΑΧΟΣ ΕΠΙ ΤΗΣ ΓΗΣ

1E ΚΑΙ ΙΔΟΥ ΔΥΟ ΔΡΑΚΟΝΤΕΣ ΜΕΓΑΛΟΙ ΕΤΟΙΜΟΙ ΠΡΟΗΛΘΟΝ ΑΜΦΟΤΕΡΟΙ ΠΑΛΑΙΕΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩΝ ΦΩΝΗ ΜΕΓΑΛΗ

1F ΚΑΙ ΤΗ ΦΩΝΗ ΑΥΤΩΝ ΗΤΟΙΜΑΣΘΗ ΠΑΝ ΕΘΝΟΣ ΕΙΣ ΠΟΛΕΜΟΝ ΩΣΤΕ ΠΟΛΕΜΗΣΑΙ ΔΙΚΑΙΩΝ ΕΘΝΟΣ

1G ΚΑΙ ΙΔΟΥ ΗΜΕΡΑ ΣΚΟΤΟΥΣ ΚΑΙ ΓΝΟΦΟΥ ΘΛΙΨΙΣ ΚΑΙ ΣΤΕΝΟΧΩΡΙΑ ΚΑΚΩΣΙΣ ΚΑΙ ΤΑΡΑΧΟΣ ΜΕΓΑΣ ΕΠΙ ΤΗΣ ΓΗΣ

1H ΚΑΙ ΕΤΑΡΑΧΘΗ ΔΙΚΑΙΟΝ ΠΑΝ ΕΘΝΟΣ ΦΟΒΟΥΜΕΝΟΙ ΤΑ ΕΑΥΤΩΝ ΚΑΚΑ ΚΑΙ ΗΤΟΙΜΑΣΘΗΣΑΝ ΑΠΟΛΕΣΘΑΙ ΚΑΙ ΕΒΟΗΣΑΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

1I ΑΠΟ ΔΕ ΤΗΣ ΒΟΗΣ ΑΥΤΩΝ ΕΓΕΝΕΤΟ ΩΣΑΝΕΙ ΑΠΟ ΜΙΚΡΑΣ ΠΗΓΗΣ ΠΟΤΑΜΟΣ ΜΕΓΑΣ ΥΔΩΡ ΠΟΛΥ

1K ΦΩΣ ΚΑΙ Ο ΗΛΙΟΣ ΑΝΕΤΕΙΛΕΝ ΚΑΙ ΟΙ ΤΑΠΕΙΝΟΙ ΥΨΩΘΗΣΑΝ ΚΑΙ ΚΑΤΕΦΑΓΟΝ ΤΟΥΣ ΕΝΔΟΞΟΥΣ

1L ΚΑΙ ΔΙΕΓΕΡΘΕΙΣ ΜΑΡΔΟΧΑΙΟΣ Ο ΕΩΡΑΚΩΣ ΤΟ ΕΝΥΠΝΙΟΝ ΤΟΥΤΟ ΚΑΙ ΤΙ Ο ΘΕΟΣ ΒΕΒΟΥΛΕΥΤΑΙ ΠΟΙΗΣΑΙ ΕΙΧΕΝ ΑΥΤΟ ΕΝ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΕΝ ΠΑΝΤΙ ΛΟΓΩ ΗΘΕΛΕΝ ΕΠΙΓΝΩΝΑΙ ΑΥΤΟ ΕΩΣ ΤΗΣ ΝΥΚΤΟΣ

1M ΚΑΙ ΗΣΥΧΑΣΕΝ ΜΑΡΔΟΧΑΙΟΣ ΕΝ ΤΗ ΑΥΛΗ ΜΕΤΑ ΓΑΒΑΘΑ ΚΑΙ ΘΑΡΡΑ ΤΩΝ ΔΥΟ ΕΥΝΟΥΧΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΦΥΛΑΣΣΟΝΤΩΝ ΤΗΝ ΑΥΛΗΝ

1N ΗΚΟΥΣΕΝ ΤΕ ΑΥΤΩΝ ΤΟΥΣ ΛΟΓΙΣΜΟΥΣ ΚΑΙ ΤΑΣ ΜΕΡΙΜΝΑΣ ΑΥΤΩΝ ΕΞΗΡΕΥΝΗΣΕΝ ΚΑΙ ΕΜΑΘΕΝ ΟΤΙ ΕΤΟΙΜΑΖΟΥΣΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙΒΑΛΕΙΝ ΑΡΤΑΞΕΡΞΗ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΤΩ ΒΑΣΙΛΕΙ ΠΕΡΙ ΑΥΤΩΝ

1O ΚΑΙ ΕΞΗΤΑΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥΣ ΔΥΟ ΕΥΝΟΥΧΟΥΣ ΚΑΙ ΟΜΟΛΟΓΗΣΑΝΤΕΣ ΑΠΗΧΘΗΣΑΝ

1P ΚΑΙ ΕΓΡΑΨΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ ΕΓΡΑΨΕΝ ΠΕΡΙ ΤΩΝ ΛΟΓΩΝ ΤΟΥΤΩΝ

1Q ΚΑΙ ΕΠΕΤΑΞΕΝ Ο ΒΑΣΙΛΕΥΣ ΜΑΡΔΟΧΑΙΩ ΘΕΡΑΠΕΥΕΙΝ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΟΜΑΤΑ ΠΕΡΙ ΤΟΥΤΩΝ

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ΤΟΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΟΓΟΙΣ ΑΝΤΙΤΑΣΣΟΜΕΝΟΝ ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ Ο ΜΑΡΔΟΧΑΙΟΣ ΟΤΙ ΙΟΥΔΑΙΟΣ ΕΣΤΙΝ

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17H ΕΠΑΚΟΥΣΟΝ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΚΑΙ ΙΛΑΣΘΗΤΙ ΤΩ ΚΛΗΡΩ ΣΟΥ ΚΑΙ ΣΤΡΕΨΟΝ ΤΟ ΠΕΝΘΟΣ ΗΜΩΝ ΕΙΣ ΕΥΩΧΙΑΝ ΙΝΑ ΖΩΝΤΕΣ ΥΜΝΩΜΕΝ ΣΟΥ ΤΟ ΟΝΟΜΑ ΚΥΡΙΕ ΚΑΙ ΜΗ ΑΦΑΝΙΣΗΣ ΣΤΟΜΑ ΑΙΝΟΥΝΤΩΝ ΣΟΙ

17I ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΚΕΚΡΑΞΑΝ ΕΞ ΙΣΧΥΟΣ ΑΥΤΩΝ ΟΤΙ ΘΑΝΑΤΟΣ ΑΥΤΩΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΩΝ

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17N ΚΑΙ ΝΥΝ ΗΜΑΡΤΟΜΕΝ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΠΑΡΕΔΩΚΑΣ ΗΜΑΣ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ ΑΝΘ' ΩΝ ΕΔΟΞΑΣΑΜΕΝ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΔΙΚΑΙΟΣ ΕΙ ΚΥΡΙΕ

17O ΚΑΙ ΝΥΝ ΟΥΧ ΙΚΑΝΩΘΗΣΑΝ ΕΝ ΠΙΚΡΑΣΜΩ ΔΟΥΛΕΙΑΣ ΗΜΩΝ ΑΛΛΑ ΕΘΗΚΑΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΠΙ ΤΑΣ ΧΕΙΡΑΣ ΤΩΝ ΕΙΔΩΛΩΝ ΑΥΤΩΝ ΕΞΑΡΑΙ ΟΡΙΣΜΟΝ ΣΤΟΜΑΤΟΣ ΣΟΥ ΚΑΙ ΑΦΑΝΙΣΑΙ ΚΛΗΡΟΝΟΜΙΑΝ ΣΟΥ ΚΑΙ ΕΜΦΡΑΞΑΙ ΣΤΟΜΑ ΑΙΝΟΥΝΤΩΝ ΣΟΙ ΚΑΙ ΣΒΕΣΑΙ ΔΟΞΑΝ ΟΙΚΟΥ ΣΟΥ ΚΑΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΣΟΥ

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17T ΗΜΑΣ ΔΕ ΡΥΣΑΙ ΕΝ ΧΕΙΡΙ ΣΟΥ ΚΑΙ ΒΟΗΘΗΣΟΝ ΜΟΙ ΤΗ ΜΟΝΗ ΚΑΙ ΜΗ ΕΧΟΥΣΗ ΕΙ ΜΗ ΣΕ ΚΥΡΙΕ

17U ΠΑΝΤΩΝ ΓΝΩΣΙΝ ΕΧΕΙΣ ΚΑΙ ΟΙΔΑΣ ΟΤΙ ΕΜΙΣΗΣΑ ΔΟΞΑΝ ΑΝΟΜΩΝ ΚΑΙ ΒΔΕΛΥΣΣΟΜΑΙ ΚΟΙΤΗΝ ΑΠΕΡΙΤΜΗΤΩΝ ΚΑΙ ΠΑΝΤΟΣ ΑΛΛΟΤΡΙΟΥ

17W ΣΥ ΟΙΔΑΣ ΤΗΝ ΑΝΑΓΚΗΝ ΜΟΥ ΟΤΙ ΒΔΕΛΥΣΣΟΜΑΙ ΤΟ ΣΗΜΕΙΟΝ ΤΗΣ ΥΠΕΡΗΦΑΝΙΑΣ ΜΟΥ Ο ΕΣΤΙΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΜΟΥ ΕΝ ΗΜΕΡΑΙΣ ΟΠΤΑΣΙΑΣ ΜΟΥ ΒΔΕΛΥΣΣΟΜΑΙ ΑΥΤΟ ΩΣ ΡΑΚΟΣ ΚΑΤΑΜΗΝΙΩΝ ΚΑΙ ΟΥ ΦΟΡΩ ΑΥΤΟ ΕΝ ΗΜΕΡΑΙΣ ΗΣΥΧΙΑΣ ΜΟΥ

17X ΚΑΙ ΟΥΚ ΕΦΑΓΕΝ Η ΔΟΥΛΗ ΣΟΥ ΤΡΑΠΕΖΑΝ ΑΜΑΝ ΚΑΙ ΟΥΚ ΕΔΟΞΑΣΑ ΣΥΜΠΟΣΙΟΝ ΒΑΣΙΛΕΩΣ ΟΥΔΕ ΕΠΙΟΝ ΟΙΝΟΝ ΣΠΟΝΔΩΝ

17Y ΚΑΙ ΟΥΚ ΗΥΦΡΑΝΘΗ Η ΔΟΥΛΗ ΣΟΥ ΑΦ' ΗΜΕΡΑΣ ΜΕΤΑΒΟΛΗΣ ΜΟΥ ΜΕΧΡΙ ΝΥΝ ΠΛΗΝ ΕΠΙ ΣΟΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΑΒΡΑΑΜ

17Z Ο ΘΕΟΣ Ο ΙΣΧΥΩΝ ΕΠΙ ΠΑΝΤΑΣ ΕΙΣΑΚΟΥΣΟΝ ΦΩΝΗΝ ΑΠΗΛΠΙΣΜΕΝΩΝ ΚΑΙ ΡΥΣΑΙ ΗΜΑΣ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΚΑΙ ΡΥΣΑΙ ΜΕ ΕΚ ΤΟΥ ΦΟΒΟΥ ΜΟΥ

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1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΩΣ ΕΠΑΥΣΑΤΟ ΠΡΟΣΕΥΧΟΜΕΝΗ ΕΞΕΔΥΣΑΤΟ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΘΕΡΑΠΕΙΑΣ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΤΗΝ ΔΟΞΑΝ ΑΥΤΗΣ

1A ΚΑΙ ΓΕΝΗΘΕΙΣΑ ΕΠΙΦΑΝΗΣ ΕΠΙΚΑΛΕΣΑΜΕΝΗ ΤΟΝ ΠΑΝΤΩΝ ΕΠΟΠΤΗΝ ΘΕΟΝ ΚΑΙ ΣΩΤΗΡΑ ΠΑΡΕΛΑΒΕΝ ΤΑΣ ΔΥΟ ΑΒΡΑΣ ΚΑΙ ΤΗ ΜΕΝ ΜΙΑ ΕΠΗΡΕΙΔΕΤΟ ΩΣ ΤΡΥΦΕΡΕΥΟΜΕΝΗ Η ΔΕ ΕΤΕΡΑ ΕΠΗΚΟΛΟΥΘΕΙ ΚΟΥΦΙ-ΖΟΥΣΑ ΤΗΝ ΕΝΔΥΣΙΝ ΑΥΤΗΣ

1B ΚΑΙ ΑΥΤΗ ΕΡΥΘΡΙΩΣΑ ΑΚΜΗ ΚΑΛΛΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΙΛΑΡΟΝ ΩΣ ΠΡΟΣΦΙΛΕΣ Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΗΣ ΑΠΕΣΤΕΝΩΜΕΝΗ ΑΠΟ ΤΟΥ ΦΟΒΟΥ

1C ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ ΠΑΣΑΣ ΤΑΣ ΘΥΡΑΣ ΚΑΤΕΣΤΗ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΑΥΤΟΣ ΕΚΑΘΗΤΟ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΣΤΟΛΗΝ ΤΗΣ ΕΠΙΦΑΝΕΙΑΣ ΑΥΤΟΥ ΕΝΕΔΕΔΥΚΕΙ ΟΛΟΣ ΔΙΑ ΧΡΥΣΟΥ ΚΑΙ ΛΙΘΩΝ ΠΟΛΥΤΕΛΩΝ ΚΑΙ ΗΝ ΦΟΒΕΡΟΣ ΣΦΟΔΡΑ

1D ΚΑΙ ΑΡΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΠΕΠΥΡΩΜΕΝΟΝ ΔΟΞΗ ΕΝ ΑΚΜΗ ΘΥΜΟΥ ΕΒΛΕΨΕΝ ΚΑΙ ΕΠΕΣΕΝ Η ΒΑΣΙΛΙΣΣΑ ΚΑΙ ΜΕΤΕΒΑΛΕΝ ΤΟ ΧΡΩΜΑ ΑΥΤΗΣ ΕΝ ΕΚΛΥΣΕΙ ΚΑΙ ΚΑΤΕΠΕΚΥΨΕΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΤΗΣ ΑΒΡΑΣ ΤΗΣ ΠΡΟΠΟΡΕΥΟΜΕΝΗΣ

1E ΚΑΙ ΜΕΤΕΒΑΛΕΝ Ο ΘΕΟΣ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣ ΠΡΑΥΤΗΤΑ ΚΑΙ ΑΓΩΝΙΑΣΑΣ ΑΝΕΠΗΔΗΣΕΝ ΑΠΟ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΑΝΕΛΑΒΕΝ ΑΥΤΗΝ ΕΠΙ ΤΑΣ ΑΓΚΑΛΑΣ ΑΥΤΟΥ ΜΕΧΡΙΣ ΟΥ ΚΑΤΕΣΤΗ ΚΑΙ ΠΑΡΕΚΑΛΕΙ ΑΥΤΗΝ ΛΟΓΟΙΣ ΕΙΡΗΝΙΚΟΙΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ

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1F ΤΙ ΕΣΤΙΝ ΕΣΘΗΡ ΕΓΩ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΘΑΡΣΕΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗΣ ΟΤΙ ΚΟΙΝΟΝ ΤΟ ΠΡΟΣΤΑΓΜΑ ΗΜΩΝ ΕΣΤΙΝ ΠΡΟΣΕΛΘΕ

2 ΚΑΙ ΑΡΑΣ ΤΗΝ ΧΡΥΣΗΝ ΡΑΒΔΟΝ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΗΣ ΚΑΙ ΗΣΠΑΣΑΤΟ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ ΛΑΛΗΣΟΝ ΜΟΙ

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9 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΑΜΑΝ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΥΠΕΡΧΑΡΗΣ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΕΝ ΔΕ ΤΩ ΙΔΕΙΝ ΑΜΑΝ ΜΑΡΔΟΧΑΙΟΝ ΤΟΝ ΙΟΥΔΑΙΟΝ ΕΝ ΤΗ ΑΥΛΗ ΕΘΥΜΩΘΗ ΣΦΟΔΡΑ

10 ΚΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΑ ΙΔΙΑ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΦΙΛΟΥΣ ΚΑΙ ΖΩΣΑΡΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

11 ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΗΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩ ΠΕΡΙΕΘΗΚΕΝ ΚΑΙ ΩΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ ΠΡΩΤΕΥΕΙΝ ΚΑΙ ΗΓΕΙΣΘΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

12 ΚΑΙ ΕΙΠΕΝ ΑΜΑΝ ΟΥ ΚΕΚΛΗΚΕΝ Η ΒΑΣΙΛΙΣΣΑ ΜΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΥΔΕΝΑ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΑΛΛ' Η ΕΜΕ ΚΑΙ ΕΙΣ ΤΗΝ ΑΥΡΙΟΝ ΚΕΚΛΗΜΑΙ

13 ΚΑΙ ΤΑΥΤΑ ΜΟΙ ΟΥΚ ΑΡΕΣΚΕΙ ΟΤΑΝ ΙΔΩ ΜΑΡΔΟΧΑΙΟΝ ΤΟΝ ΙΟΥΔΑΙΟΝ ΕΝ ΤΗ ΑΥΛΗ

14 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΖΩΣΑΡΑ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΟΙ ΦΙΛΟΙ ΚΟΠΗΤΩ ΣΟΙ ΞΥΛΟΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΟΡΘΡΟΥ ΔΕ ΕΙΠΟΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΚΡΕΜΑΣΘΗΤΩ ΜΑΡΔΟΧΑΙΟΣ ΕΠΙ ΤΟΥ ΞΥΛΟΥ ΣΥ ΔΕ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΔΟΧΗΝ ΣΥΝ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΕΥΦΡΑΙΝΟΥ ΚΑΙ ΗΡΕΣΕΝ ΤΟ ΡΗΜΑ ΤΩ ΑΜΑΝ ΚΑΙ ΗΤΟΙΜΑΣΘΗ ΤΟ ΞΥΛΟΝ

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5 ΚΑΙ ΕΙΠΑΝ ΟΙ ΔΙΑΚΟΝΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΔΟΥ ΑΜΑΝ ΕΣΤΗΚΕΝ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΛΕΣΑΤΕ ΑΥΤΟΝ

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10 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΑΜΑΝ ΚΑΘΩΣ ΕΛΑΛΗΣΑΣ ΟΥΤΩΣ ΠΟΙΗΣΟΝ ΤΩ ΜΑΡΔΟΧΑΙΩ ΤΩ ΙΟΥΔΑΙΩ ΤΩ ΘΕΡΑΠΕΥΟΝΤΙ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΜΗ ΠΑΡΑΠΕΣΑΤΩ ΣΟΥ ΛΟΓΟΣ ΩΝ ΕΛΑΛΗΣΑΣ

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13 ΚΑΙ ΔΙΗΓΗΣΑΤΟ ΑΜΑΝ ΤΑ ΣΥΜΒΕΒΗΚΟΤΑ ΑΥΤΩ ΖΩΣΑΡΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΚΑΙ ΤΟΙΣ ΦΙΛΟΙΣ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΦΙΛΟΙ ΚΑΙ Η ΓΥΝΗ ΕΙ ΕΚ ΓΕΝΟΥΣ ΙΟΥΔΑΙΩΝ ΜΑΡΔΟΧΑΙΟΣ ΗΡΞΑΙ ΤΑΠΕΙΝΟΥΣΘΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΕΣΩΝ ΠΕΣΗ ΟΥ ΜΗ ΔΥΝΗ ΑΥΤΟΝ ΑΜΥΝΑΣΘΑΙ ΟΤΙ ΘΕΟΣ ΖΩΝ ΜΕΤ' ΑΥΤΟΥ

14 ΕΤΙ ΑΥΤΩΝ ΛΑΛΟΥΝΤΩΝ ΠΑΡΑΓΙΝΟΝΤΑΙ ΟΙ ΕΥΝΟΥΧΟΙ ΕΠΙΣΠΕΥΔΟΝΤΕΣ ΤΟΝ ΑΜΑΝ ΕΠΙ ΤΟΝ ΠΟΤΟΝ ΟΝ ΗΤΟΙΜΑΣΕΝ ΕΣΘΗΡ

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1 ΕΙΣΗΛΘΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΜΑΝ ΣΥΜΠΙΕΙΝ ΤΗ ΒΑΣΙΛΙΣΣΗ

2 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΣΘΗΡ ΤΗ ΔΕΥΤΕΡΑ ΗΜΕΡΑ ΕΝ ΤΩ ΠΟΤΩ ΤΙ ΕΣΤΙΝ ΕΣΘΗΡ ΒΑΣΙΛΙΣΣΑ ΚΑΙ ΤΙ ΤΟ ΑΙΤΗΜΑ ΣΟΥ ΚΑΙ ΤΙ ΤΟ ΑΞΙΩΜΑ ΣΟΥ ΚΑΙ ΕΣΤΩ ΣΟΙ ΕΩΣ ΤΟΥ ΗΜΙΣΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ

3 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣΑ ΕΙΠΕΝ ΕΙ ΕΥΡΟΝ ΧΑΡΙΝ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΟΘΗΤΩ Η ΨΥΧΗ ΜΟΥ ΤΩ ΑΙΤΗΜΑΤΙ ΜΟΥ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΤΩ ΑΞΙΩΜΑΤΙ ΜΟΥ

4 ΕΠΡΑΘΗΜΕΝ ΓΑΡ ΕΓΩ ΤΕ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΔΟΥΛΕΙΑΝ ΗΜΕΙΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΗΜΩΝ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΠΑΡΗΚΟΥΣΑ ΟΥ ΓΑΡ ΑΞΙΟΣ Ο ΔΙΑΒΟΛΟΣ ΤΗΣ ΑΥΛΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ

5 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΙΣ ΟΥΤΟΣ ΟΣΤΙΣ ΕΤΟΛΜΗΣΕΝ ΠΟΙΗΣΑΙ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ

6 ΕΙΠΕΝ ΔΕ ΕΣΘΗΡ ΑΝΘΡΩΠΟΣ ΕΧΘΡΟΣ ΑΜΑΝ Ο ΠΟΝΗΡΟΣ ΟΥΤΟΣ ΑΜΑΝ ΔΕ ΕΤΑΡΑΧΘΗ ΑΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΗΣ ΒΑΣΙΛΙΣΣΗΣ

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8 ΕΠΕΣΤΡΕΨΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΚ ΤΟΥ ΚΗΠΟΥ ΑΜΑΝ ΔΕ ΕΠΙΠΕΠΤΩΚΕΙ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΑΞΙΩΝ ΤΗΝ ΒΑΣΙΛΙΣΣΑΝ ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΩΣΤΕ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΒΙΑΖΗ ΕΝ ΤΗ ΟΙΚΙΑ ΜΟΥ ΑΜΑΝ ΔΕ ΑΚΟΥΣΑΣ ΔΙΕΤΡΑΠΗ ΤΩ ΠΡΟΣΩΠΩ

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ΑΜΑΝ ΞΥΛΟΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΣΤΑΥΡΩΘΗΤΩ ΕΠ' ΑΥΤΟΥ

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5 ΚΑΙ ΕΙΠΕΝ ΕΣΘΗΡ ΕΙ ΔΟΚΕΙ ΣΟΙ ΚΑΙ ΕΥΡΟΝ ΧΑΡΙΝ ΠΕΜΦΘΗΤΩ ΑΠΟΣΤΡΑΦΗΝΑΙ ΤΑ ΓΡΑΜΜΑΤΑ ΤΑ ΑΠΕΣΤΑΛΜΕΝΑ ΥΠΟ ΑΜΑΝ ΤΑ ΓΡΑΦΕΝΤΑ ΑΠΟΛΕΣΘΑΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΟΙ ΕΙΣΙΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ

6 ΠΩΣ ΓΑΡ ΔΥΝΗΣΟΜΑΙ ΙΔΕΙΝ ΤΗΝ ΚΑΚΩΣΙΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΠΩΣ ΔΥΝΗΣΟΜΑΙ ΣΩΘΗΝΑΙ ΕΝ ΤΗ ΑΠΩΛΕΙΑ ΤΗΣ ΠΑΤΡΙΔΟΣ ΜΟΥ

7 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΣΘΗΡ ΕΙ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΜΑΝ ΕΔΩΚΑ ΚΑΙ ΕΧΑΡΙΣΑΜΗΝ ΣΟΙ ΚΑΙ ΑΥΤΟΝ ΕΚΡΕΜΑΣΑ ΕΠΙ ΞΥΛΟΥ ΟΤΙ ΤΑΣ ΧΕΙΡΑΣ ΕΠΗΝΕΓΚΕ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΙ ΕΤΙ ΕΠΙΖΗΤΕΙΣ

8 ΓΡΑΨΑΤΕ ΚΑΙ ΥΜΕΙΣ ΕΚ ΤΟΥ ΟΝΟΜΑΤΟΣ ΜΟΥ ΩΣ ΔΟΚΕΙ ΥΜΙΝ ΚΑΙ ΣΦΡΑΓΙΣΑΤΕ ΤΩ ΔΑΚΤΥΛΙΩ ΜΟΥ ΟΣΑ ΓΑΡ ΓΡΑΦΕΤΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΤΑΞΑΝΤΟΣ ΚΑΙ ΣΦΡΑΓΙΣΘΗ ΤΩ ΔΑΚΤΥΛΙΩ ΜΟΥ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΑΝΤΕΙΠΕΙΝ

9 ΕΚΛΗΘΗΣΑΝ ΔΕ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΟΣ ΕΣΤΙ ΝΙΣΑ ΤΡΙΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΑΥΤΟΥ ΕΤΟΥΣ ΚΑΙ ΕΓΡΑΦΗ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΟΙΚΟΝΟΜΟΙΣ ΚΑΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΤΩΝ ΣΑΤΡΑΠΩΝ ΑΠΟ ΤΗΣ ΙΝΔΙΚΗΣ ΕΩΣ ΤΗΣ ΑΙΘΙΟΠΙΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΣΑΤΡΑΠΕΙΑΙΣ ΚΑΤΑ ΧΩΡΑΝ ΚΑΙ ΧΩΡΑΝ ΚΑΤΑ ΤΗΝ ΕΑΥΤΩΝ ΛΕΞΙΝ

10 ΕΓΡΑΦΗ ΔΕ ΔΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΣΦΡΑΓΙΣΘΗ ΤΩ ΔΑΚΤΥΛΙΩ ΑΥΤΟΥ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΝ ΤΑ ΓΡΑΜΜΑΤΑ ΔΙΑ ΒΙΒΛΙΑΦΟΡΩΝ

11 ΩΣ ΕΠΕΤΑΞΕΝ ΑΥΤΟΙΣ ΧΡΗΣΘΑΙ ΤΟΙΣ ΝΟΜΟΙΣ ΑΥΤΩΝ ΕΝ ΠΑΣΗ ΠΟΛΕΙ ΒΟΗΘΗΣΑΙ ΤΕ ΑΥΤΟΙΣ ΚΑΙ ΧΡΗΣΘΑΙ ΤΟΙΣ ΑΝΤΙΔΙΚΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΙΣ ΑΝΤΙΚΕΙΜΕΝΟΙΣ ΑΥΤΩΝ ΩΣ ΒΟΥΛΟΝΤΑΙ

12 ΕΝ ΗΜΕΡΑ ΜΙΑ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΑΡΤΑΞΕΡΞΟΥ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΔΩΔΕΚΑΤΟΥ ΜΗΝΟΣ ΟΣ ΕΣΤΙΝ ΑΔΑΡ

12A ΩΝ ΕΣΤΙΝ ΑΝΤΙΓΡΑΦΟΝ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΑ ΥΠΟΓΕΓΡΑΜΜΕΝΑ

12B ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΡΤΑΞΕΡΞΗΣ ΤΟΙΣ ΑΠΟ ΤΗΣ ΙΝΔΙΚΗΣ ΕΩΣ ΤΗΣ ΑΙΘΙΟΠΙΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΣΑΤΡΑΠΕΙΑΙΣ ΧΩΡΩΝ ΑΡΧΟΥΣΙ ΚΑΙ ΤΟΙΣ ΤΑ ΗΜΕΤΕΡΑ ΦΡΟΝΟΥΣΙ ΧΑΙΡΕΙΝ

12C ΠΟΛΛΟΙ ΤΗ ΠΛΕΙΣΤΗ ΤΩΝ ΕΥΕΡΓΕΤΟΥΝΤΩΝ ΧΡΗΣΤΟΤΗΤΙ ΠΥΚΝΟΤΕΡΟΝ ΤΙΜΩΜΕΝΟΙ ΜΕΙΖΟΝ ΕΦΡΟΝΗΣΑΝ ΚΑΙ ΟΥ ΜΟΝΟΝ ΤΟΥΣ ΥΠΟΤΕΤΑΓΜΕΝΟΥΣ ΗΜΙΝ ΖΗΤΟΥΣΙ ΚΑΚΟΠΟΙΕΙΝ ΤΟΝ ΤΕ ΚΟΡΟΝ ΟΥ ΔΥΝΑΜΕΝΟΙ ΦΕΡΕΙΝ ΚΑΙ ΤΟΙΣ ΕΑΥΤΩΝ ΕΥΕΡΓΕΤΑΙΣ ΕΠΙΧΕΙΡΟΥΣΙ ΜΗΧΑΝΑΣΘΑΙ

12D ΚΑΙ ΤΗΝ ΕΥΧΑΡΙΣΤΙΑΝ ΟΥ ΜΟΝΟΝ ΕΚ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΝΤΑΝΑΙΡΟΥΝΤΕΣ ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΤΩΝ ΑΠΕΙΡΑΓΑΘΩΝ ΚΟΜΠΟΙΣ ΕΠΑΡΘΕΝΤΕΣ ΤΟΥ ΤΑ ΠΑΝΤΑ ΚΑΤΟΠΤΕΥΟΝΤΟΣ ΑΕΙ ΘΕΟΥ ΜΙΣΟΠΟΝΗΡΟΝ ΥΠΟΛΑΜΒΑΝΟΥΣΙΝ ΕΚΦΕΥΞΕΣΘΑΙ ΔΙΚΗΝ

12E ΠΟΛΛΑΚΙΣ ΔΕ ΚΑΙ ΠΟΛΛΟΥΣ ΤΩΝ ΕΠ' ΕΞΟΥΣΙΑΙΣ ΤΕΤΑΓΜΕΝΩΝ ΤΩΝ ΠΙΣΤΕΥΘΕΝΤΩΝ ΧΕΙΡΙΖΕΙΝ ΦΙΛΩΝ ΤΑ ΠΡΑΓΜΑΤΑ ΠΑΡΑΜΥΘΙΑ ΜΕΤΑΙΤΙΟΥΣ ΑΙΜΑΤΩΝ ΑΘΩΩΝ ΚΑΤΑΣΤΗΣΑΣΑ ΠΕΡΙΕΒΑΛΕ ΣΥΜΦΟΡΑΙΣ ΑΝΗΚΕΣΤΟΙΣ

12F ΤΩ ΤΗΣ ΚΑΚΟΗΘΕΙΑΣ ΨΕΥΔΕΙ ΠΑΡΑΛΟΓΙΣΜΩ ΠΑΡΑΛΟΓΙΣΑΜΕΝΩΝ ΤΗΝ ΤΩΝ ΕΠΙΚΡΑΤΟΥΝΤΩΝ ΑΚΕΡΑΙΟΝ ΕΥΓΝΩΜΟΣΥΝΗΝ

12G ΣΚΟΠΕΙΝ ΔΕ ΕΞΕΣΤΙΝ ΟΥ ΤΟΣΟΥΤΟΝ ΕΚ ΤΩΝ ΠΑΛΑΙΟΤΕΡΩΝ ΩΝ ΠΑΡΕΔΩΚΑΜΕΝ ΙΣΤΟΡΙΩΝ ΟΣΑ ΕΣΤΙΝ ΠΑΡΑ ΠΟΔΑΣ ΥΜΑΣ ΕΚΖΗΤΟΥΝΤΑΣ ΑΝΟΣΙΩΣ ΣΥΝΤΕΤΕΛΕΣΜΕΝΑ ΤΗ ΤΩΝ ΑΝΑΞΙΑ ΔΥΝΑΣΤΕΥΟΝΤΩΝ ΛΟΙΜΟΤΗΤΙ

12H ΚΑΙ ΠΡΟΣΕΧΕΙΝ ΕΙΣ ΤΑ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣ ΤΟ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΤΑΡΑΧΟΝ ΤΟΙΣ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ ΜΕΤ' ΕΙΡΗΝΗΣ ΠΑΡΕΞΟΜΕΘΑ

12I ΧΡΩΜΕΝΟΙ ΤΑΙΣ ΜΕΤΑΒΟΛΑΙΣ ΤΑ ΔΕ ΥΠΟ ΤΗΝ ΟΨΙΝ ΕΡΧΟΜΕΝΑ ΔΙΑΚΡΙΝΟΝΤΕΣ ΑΕΙ ΜΕΤ' ΕΠΙΕΙΚΕΣΤΕΡΑΣ ΑΠΑΝΤΗΣΕΩΣ

12K ΩΣ ΓΑΡ ΑΜΑΝ ΑΜΑΔΑΘΟΥ ΜΑΚΕΔΩΝ ΤΑΙΣ ΑΛΗΘΕΙΑΙΣ ΑΛΛΟΤΡΙΟΣ ΤΟΥ ΤΩΝ ΠΕΡΣΩΝ ΑΙΜΑΤΟΣ ΚΑΙ ΠΟΛΥ ΔΙΕΣΤΗΚΩΣ ΤΗΣ ΗΜΕΤΕΡΑΣ ΧΡΗΣΤΟΤΗΤΟΣ ΕΠΙΞΕΝΩΘΕΙΣ ΗΜΙΝ

12L ΕΤΥΧΕΝ ΗΣ ΕΧΟΜΕΝ ΠΡΟΣ ΠΑΝ ΕΘΝΟΣ ΦΙΛΑΝΘΡΩΠΙΑΣ ΕΠΙ ΤΟΣΟΥΤΟΝ ΩΣΤΕ ΑΝΑΓΟΡΕΥΕΣΘΑΙ ΗΜΩΝ ΠΑΤΕΡΑ ΚΑΙ ΠΡΟΣΚΥΝΟΥΜΕΝΟΝ ΥΠΟ ΠΑΝΤΩΝ ΤΟ ΔΕΥΤΕΡΟΝ ΤΟΥ ΒΑΣΙΛΙΚΟΥ ΘΡΟΝΟΥ ΠΡΟΣΩΠΟΝ ΔΙΑΤΕΛΕΙΝ

12M ΟΥΚ ΕΝΕΓΚΑΣ ΔΕ ΤΗΝ ΥΠΕΡΗΦΑΝΙΑΝ ΕΠΕΤΗΔΕΥΣΕΝ ΤΗΣ ΑΡΧΗΣ ΣΤΕΡΗΣΑΙ ΗΜΑΣ ΚΑΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ

12N ΤΟΝ ΤΕ ΗΜΕΤΕΡΟΝ ΣΩΤΗΡΑ ΚΑΙ ΔΙΑ ΠΑΝΤΟΣ ΕΥΕΡΓΕΤΗΝ ΜΑΡΔΟΧΑΙΟΝ ΚΑΙ ΤΗΝ ΑΜΕΜΠΤΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΚΟΙΝΩΝΟΝ ΕΣΘΗΡ ΣΥΝ ΠΑΝΤΙ ΤΩ ΤΟΥΤΩΝ ΕΘΝΕΙ ΠΟΛΥΠΛΟΚΟΙΣ ΜΕΘΟΔΩΝ ΠΑΡΑΛΟΓΙΣΜΟΙΣ ΑΙΤΗΣΑΜΕΝΟΣ ΕΙΣ ΑΠΩΛΕΙΑΝ

12O ΔΙΑ ΓΑΡ ΤΩΝ ΤΡΟΠΩΝ ΤΟΥΤΩΝ ΩΗΘΗ ΛΑΒΩΝ ΗΜΑΣ ΕΡΗΜΟΥΣ ΤΗΝ ΤΩΝ ΠΕΡΣΩΝ ΕΠΙΚΡΑΤΗΣΙΝ ΕΙΣ ΤΟΥΣ ΜΑΚΕΔΟΝΑΣ ΜΕΤΑΞΑΙ

12P ΗΜΕΙΣ ΔΕ ΤΟΥΣ ΥΠΟ ΤΟΥ ΤΡΙΣΑΛΙΤΗΡΙΟΥ ΠΑΡΑΔΕΔΟΜΕΝΟΥΣ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΙΟΥΔΑΙΟΥΣ ΕΥΡΙΣΚΟΜΕΝ ΟΥ ΚΑΚΟΥΡΓΟΥΣ ΟΝΤΑΣ ΔΙΚΑΙΟΤΑΤΟΙΣ ΔΕ ΠΟΛΙΤΕΥΟΜΕΝΟΥΣ ΝΟΜΟΙΣ

12Q ΟΝΤΑΣ ΔΕ ΥΙΟΥΣ ΤΟΥ ΥΨΙΣΤΟΥ ΜΕΓΙΣΤΟΥ ΖΩΝΤΟΣ ΘΕΟΥ ΤΟΥ ΚΑΤΕΥΘΥΝΟΝΤΟΣ ΗΜΙΝ ΤΕ ΚΑΙ ΤΟΙΣ ΠΡΟΓΟΝΟΙΣ ΗΜΩΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΝ ΤΗ ΚΑΛΛΙΣΤΗ ΔΙΑΘΕΣΕΙ

12R ΚΑΛΩΣ ΟΥΝ ΠΟΙΗΣΕΤΕ ΜΗ ΠΡΟΣΧΡΗΣΑΜΕΝΟΙ ΤΟΙΣ ΥΠΟ ΑΜΑΝ ΑΜΑΔΑΘΟΥ ΑΠΟΣΤΑΛΕΙΣΙ ΓΡΑΜΜΑΣΙΝ ΔΙΑ ΤΟ ΑΥΤΟΝ ΤΟΝ ΤΑΥΤΑ ΕΞΕΡΓΑΣΑΜΕΝΟΝ ΠΡΟΣ ΤΑΙΣ ΣΟΥΣΩΝ ΠΥΛΑΙΣ ΕΣΤΑΥΡΩΣΘΑΙ ΣΥΝ ΤΗ ΠΑΝΟΙΚΙΑ ΤΗΝ ΚΑΤΑΞΙΑΝ ΤΟΥ ΤΑ ΠΑΝΤΑ ΕΠΙΚΡΑΤΟΥΝΤΟΣ ΘΕΟΥ ΔΙΑ ΤΑΧΟΥΣ ΑΠΟΔΟΝΤΟΣ ΑΥΤΩ ΚΡΙΣΙΝ

12S ΤΟ ΔΕ ΑΝΤΙΓΡΑΦΟΝ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΑΥΤΗΣ ΕΚΘΕΝΤΕΣ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΕΑΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΧΡΗΣΘΑΙ ΤΟΙΣ ΕΑΥΤΩΝ ΝΟΜΙΜΟΙΣ ΚΑΙ ΣΥΝΕΠΙΣΧΥΕΙΝ ΑΥΤΟΙΣ ΟΠΩΣ ΤΟΥΣ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ ΕΠΙΘΕΜΕΝΟΥΣ ΑΥΤΟΙΣ ΑΜΥΝΩΝΤΑΙ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΔΩΔΕΚΑΤΟΥ ΜΗΝΟΣ ΑΔΑΡ ΤΗ ΑΥΤΗ ΗΜΕΡΑ

12T ΤΑΥΤΗΝ ΓΑΡ Ο ΠΑΝΤΑ ΔΥΝΑΣΤΕΥΩΝ ΘΕΟΣ ΑΝΤ' ΟΛΕΘΡΙΑΣ ΤΟΥ ΕΚΛΕΚΤΟΥ ΓΕΝΟΥΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΕΥΦΡΟΣΥΝΗΝ

12U ΚΑΙ ΥΜΕΙΣ ΟΥΝ ΕΝ ΤΑΙΣ ΕΠΩΝΥΜΟΙΣ ΥΜΩΝ ΕΟΡΤΑΙΣ ΕΠΙΣΗΜΟΝ ΗΜΕΡΑΝ ΜΕΤΑ ΠΑΣΗΣ ΕΥΩΧΙΑΣ ΑΓΕΤΕ ΟΠΩΣ ΚΑΙ ΝΥΝ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΣΩΤΗΡΙΑ Η ΗΜΙΝ ΚΑΙ ΤΟΙΣ ΕΥΝΟΟΥΣΙΝ ΠΕΡΣΑΙΣ ΤΟΙΣ ΔΕ ΗΜΙΝ ΕΠΙΒΟΥΛΕΥΟΥΣΙΝ ΜΝΗΜΟΣΥΝΟΝ ΤΗΣ ΑΠΩΛΕΙΑΣ

12X ΠΑΣΑ ΔΕ ΠΟΛΙΣ Η ΧΩΡΑ ΤΟ ΣΥΝΟΛΟΝ ΗΤΙΣ ΚΑΤΑ ΤΑΥΤΑ ΜΗ ΠΟΙΗΣΗ ΔΟΡΑΤΙ ΚΑΙ ΠΥΡΙ ΚΑΤΑΝΑΛΩΘΗΣΕΤΑΙ ΜΕΤ' ΟΡΓΗΣ ΟΥ ΜΟΝΟΝ ΑΝΘΡΩΠΟΙΣ ΑΒΑΤΟΣ ΑΛΛΑ ΚΑΙ ΘΗΡΙΟΙΣ ΚΑΙ ΠΕΤΕΙΝΟΙΣ ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΕΧΘΙΣΤΟΣ ΚΑΤΑΣΤΑΘΗΣΕΤΑΙ

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13 ΤΑ ΔΕ ΑΝΤΙΓΡΑΦΑ ΕΚΤΙΘΕΣΘΩΣΑΝ ΟΦΘΑΛΜΟΦΑΝΩΣ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΕΤΟΙΜΟΥΣ ΤΕ ΕΙΝΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΗΜΕΡΑΝ ΠΟΛΕΜΗΣΑΙ ΑΥΤΩΝ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ

14 ΟΙ ΜΕΝ ΟΥΝ ΙΠΠΕΙΣ ΕΞΗΛΘΟΝ ΣΠΕΥΔΟΝΤΕΣ ΤΑ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΛΕΓΟΜΕΝΑ ΕΠΙΤΕΛΕΙΝ ΕΞΕΤΕΘΗ ΔΕ ΤΟ ΠΡΟΣΤΑΓΜΑ ΚΑΙ ΕΝ ΣΟΥΣΟΙΣ

15 Ο ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΕΞΗΛΘΕΝ ΕΣΤΟΛΙΣΜΕΝΟΣ ΤΗΝ ΒΑΣΙΛΙΚΗΝ ΣΤΟΛΗΝ ΚΑΙ ΣΤΕΦΑΝΟΝ ΕΧΩΝ ΧΡΥΣΟΥΝ ΚΑΙ ΔΙΑΔΗΜΑ ΒΥΣΣΙΝΟΝ ΠΟΡΦΥΡΟΥΝ ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΕΝ ΣΟΥΣΟΙΣ ΕΧΑΡΗΣΑΝ

16 ΤΟΙΣ ΔΕ ΙΟΥΔΑΙΟΙΣ ΕΓΕΝΕΤΟ ΦΩΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗ

17 ΚΑΤΑ ΠΟΛΙΝ ΚΑΙ ΧΩΡΑΝ ΟΥ ΑΝ ΕΞΕΤΕΘΗ ΤΟ ΠΡΟΣΤΑΓΜΑ ΟΥ ΑΝ ΕΞΕΤΕΘΗ ΤΟ ΕΚΘΕΜΑ ΧΑΡΑ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΚΩΘΩΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΕΘΝΩΝ ΠΕΡΙΕΤΕΜΟΝΤΟ ΚΑΙ ΙΟΥΔΑΙΖΟΝ ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ

GREEK BOOK OF ESTHER CHAPTER 9

1 ΕΝ ΓΑΡ ΤΩ ΔΩΔΕΚΑΤΩ ΜΗΝΙ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΟΣ ΕΣΤΙΝ ΑΔΑΡ ΠΑΡΗΝ ΤΑ ΓΡΑΜΜΑΤΑ ΤΑ ΓΡΑΦΕΝΤΑ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ

2 ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΑΠΩΛΟΝΤΟ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΥΔΕΙΣ ΓΑΡ ΑΝΤΕΣΤΗ ΦΟΒΟΥΜΕΝΟΣ ΑΥΤΟΥΣ

3 ΟΙ ΓΑΡ ΑΡΧΟΝΤΕΣ ΤΩΝ ΣΑΤΡΑΠΩΝ ΚΑΙ ΟΙ ΤΥΡΑΝΝΟΙ ΚΑΙ ΟΙ ΒΑΣΙΛΙΚΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΤΙΜΩΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ Ο ΓΑΡ ΦΟΒΟΣ ΜΑΡΔΟΧΑΙΟΥ ΕΝΕΚΕΙΤΟ ΑΥΤΟΙΣ

4 ΠΡΟΣΕΠΕΣΕΝ ΓΑΡ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΝΟΜΑΣΘΗΝΑΙ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ

6 ΚΑΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΑΠΕΚΤΕΙΝΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΑΝΔΡΑΣ ΠΕΝΤΑΚΟΣΙΟΥΣ

7 ΤΟΝ ΤΕ ΦΑΡΣΑΝΝΕΣΤΑΙΝ ΚΑΙ ΔΕΛΦΩΝ ΚΑΙ ΦΑΣΓΑ

8 ΚΑΙ ΦΑΡΔΑΘΑ ΚΑΙ ΒΑΡΕΑ ΚΑΙ ΣΑΡΒΑΧΑ

9 ΚΑΙ ΜΑΡΜΑΣΙΜΑ ΚΑΙ ΑΡΟΥΦΑΙΟΝ ΚΑΙ ΑΡΣΑΙΟΝ ΚΑΙ ΖΑΒΟΥΘΑΙΘΑΝ

10 ΤΟΥΣ ΔΕΚΑ ΥΙΟΥΣ ΑΜΑΝ ΑΜΑΔΑΘΟΥ ΒΟΥΓΑΙΟΥ ΤΟΥ ΕΧΘΡΟΥ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΔΙΗΡΠΑΣΑΝ

11 ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΕΠΕΔΟΘΗ Ο ΑΡΙΘΜΟΣ ΤΩ ΒΑΣΙΛΕΙ ΤΩΝ ΑΠΟΛΩΛΟΤΩΝ ΕΝ ΣΟΥΣΟΙΣ

12 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΕΣΘΗΡ ΑΠΩΛΕΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΑΝΔΡΑΣ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΔΕ ΤΗ ΠΕΡΙΧΩΡΩ ΠΩΣ ΟΙΕΙ ΕΧΡΗΣΑΝΤΟ ΤΙ ΟΥΝ ΑΞΙΟΙΣ ΕΤΙ ΚΑΙ ΕΣΤΑΙ ΣΟΙ

13 ΚΑΙ ΕΙΠΕΝ ΕΣΘΗΡ ΤΩ ΒΑΣΙΛΕΙ ΔΟΘΗΤΩ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΧΡΗΣΘΑΙ ΩΣΑΥΤΩΣ ΤΗΝ ΑΥΡΙΟΝ ΩΣΤΕ ΤΟΥΣ ΔΕΚΑ ΥΙΟΥΣ ΚΡΕΜΑΣΑΙ ΑΜΑΝ

14 ΚΑΙ ΕΠΕΤΡΕΨΕΝ ΟΥΤΩΣ ΓΕΝΕΣΘΑΙ ΚΑΙ ΕΞΕΘΗΚΕ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΗΣ ΠΟΛΕΩΣ ΤΑ ΣΩΜΑΤΑ ΤΩΝ ΥΙΩΝ ΑΜΑΝ ΚΡΕΜΑΣΑΙ

15 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΔΑΡ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΑΝΔΡΑΣ ΤΡΙΑΚΟΣΙΟΥΣ ΚΑΙ ΟΥΔΕΝ ΔΙΗΡΠΑΣΑΝ

16 ΟΙ ΔΕ ΛΟΙΠΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΙ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΥΝΗΧΘΗΣΑΝ ΚΑΙ ΕΑΥΤΟΙΣ ΕΒΟΗΘΟΥΝ ΚΑΙ ΑΝΕΠΑΥΣΑΝΤΟ ΑΠΟ ΤΩΝ ΠΟΛΕΜΙΩΝ ΑΠΩΛΕΣΑΝ ΓΑΡ ΑΥΤΩΝ ΜΥΡΙΟΥΣ ΠΕΝΤΑΚΙΣΧΙΛΙΟΥΣ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΔΑΡ ΚΑΙ ΟΥΔΕΝ ΔΙΗΡΠΑΣΑΝ

17 ΚΑΙ ΑΝΕΠΑΥΣΑΝΤΟ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΥΤΟΥ ΜΗΝΟΣ ΚΑΙ ΗΓΟΝ ΑΥΤΗΝ ΗΜΕΡΑΝ ΑΝΑΠΑΥΣΕΩΣ ΜΕΤΑ ΧΑΡΑΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ

18 ΟΙ ΔΕ ΙΟΥΔΑΙΟΙ ΟΙ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΣΥΝΗΧΘΗΣΑΝ ΚΑΙ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΚΑΙ ΟΥΚ ΑΝΕΠΑΥΣΑΝΤΟ ΗΓΟΝ ΔΕ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΜΕΤΑ ΧΑΡΑΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ

19 ΔΙΑ ΤΟΥΤΟ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΟΙ ΔΙΕΣΠΑΡΜΕΝΟΙ ΕΝ ΠΑΣΗ ΧΩΡΑ ΤΗ ΕΞΩ ΑΓΟΥΣΙΝ ΤΗΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ ΗΜΕΡΑΝ ΑΓΑΘΗΝ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΑΠΟΣΤΕΛΛΟΝΤΕΣ ΜΕΡΙΔΑΣ ΕΚΑΣΤΟΣ ΤΩ ΠΛΗΣΙΟΝ ΟΙ ΔΕ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΑΙΣ ΜΗΤΡΟΠΟΛΕΣΙΝ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ ΗΜΕΡΑΝ ΕΥΦΡΟΣΥΝΗΝ ΑΓΑΘΗΝ ΑΓΟΥΣΙΝ ΕΞΑΠΟΣΤΕΛΛΟΝΤΕΣ ΜΕΡΙΔΑΣ ΤΟΙΣ ΠΛΗΣΙΟΝ

20 ΕΓΡΑΨΕΝ ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΣΟΙ ΗΣΑΝ ΕΝ ΤΗ ΑΡΤΑΞΕΡΞΟΥ ΒΑΣΙΛΕΙΑ ΤΟΙΣ ΕΓΓΥΣ ΚΑΙ ΤΟΙΣ ΜΑΚΡΑΝ

21 ΣΤΗΣΑΙ ΤΑΣ ΗΜΕΡΑΣ ΤΑΥΤΑΣ ΑΓΑΘΑΣ ΑΓΕΙΝ ΤΕ ΤΗΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΝ ΚΑΙ ΤΗΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΑΔΑΡ

22 ΕΝ ΓΑΡ ΤΑΥΤΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΝΕΠΑΥΣΑΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΑΠΟ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΜΗΝΑ ΕΝ Ω ΕΣΤΡΑΦΗ ΑΥΤΟΙΣ ΟΣ ΗΝ ΑΔΑΡ ΑΠΟ ΠΕΝΘΟΥΣ ΕΙΣ ΧΑΡΑΝ ΚΑΙ ΑΠΟ ΟΔΥΝΗΣ ΕΙΣ ΑΓΑΘΗΝ ΗΜΕΡΑΝ ΑΓΕΙΝ ΟΛΟΝ ΑΓΑΘΑΣ ΗΜΕΡΑΣ ΓΑΜΩΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ ΕΞΑΠΟΣΤΕΛΛΟΝΤΑΣ ΜΕΡΙΔΑΣ ΤΟΙΣ ΦΙΛΟΙΣ ΚΑΙ ΤΟΙΣ ΠΤΩΧΟΙΣ

23 ΚΑΙ ΠΡΟΣΕΔΕΞΑΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΘΩΣ ΕΓΡΑΨΕΝ ΑΥΤΟΙΣ Ο ΜΑΡΔΟΧΑΙΟΣ

24 ΠΩΣ ΑΜΑΝ ΑΜΑΔΑΘΟΥ Ο ΜΑΚΕΔΩΝ ΕΠΟΛΕΜΕΙ ΑΥΤΟΥΣ ΚΑΘΩΣ ΕΘΕΤΟ ΨΗΦΙΣΜΑ ΚΑΙ ΚΛΗΡΟΝ ΑΦΑΝΙΣΑΙ ΑΥΤΟΥΣ

25 ΚΑΙ ΩΣ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΛΕΓΩΝ ΚΡΕΜΑΣΑΙ ΤΟΝ ΜΑΡΔΟΧΑΙΟΝ ΟΣΑ ΔΕ ΕΠΕΧΕΙΡΗΣΕΝ ΕΠΑΞΑΙ ΕΠΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΚΑ ΕΠ' ΑΥΤΟΝ ΕΓΕΝΟΝΤΟ ΚΑΙ ΕΚΡΕΜΑΣΘΗ ΑΥΤΟΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ

26 ΔΙΑ ΤΟΥΤΟ ΕΠΕΚΛΗΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΑΥΤΑΙ ΦΡΟΥΡΑΙ ΔΙΑ ΤΟΥΣ ΚΛΗΡΟΥΣ ΟΤΙ ΤΗ ΔΙΑΛΕΚΤΩ ΑΥΤΩΝ ΚΑΛΟΥΝΤΑΙ ΦΡΟΥΡΑΙ ΔΙΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΑΥΤΗΣ ΚΑΙ ΟΣΑ ΠΕΠΟΝΘΑΣΙΝ ΔΙΑ ΤΑΥΤΑ ΚΑΙ ΟΣΑ ΑΥΤΟΙΣ ΕΓΕΝΕΤΟ

27 ΚΑΙ ΕΣΤΗΣΕΝ ΚΑΙ ΠΡΟΣΕΔΕΧΟΝΤΟ ΟΙ ΙΟΥΔΑΙΟΙ ΕΦ' ΕΑΥΤΟΙΣ ΚΑΙ ΕΠΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΟΙΣ ΠΡΟΣΤΕΘΕΙΜΕΝΟΙΣ ΕΠ' ΑΥΤΩΝ ΟΥΔΕ ΜΗΝ ΑΛΛΩΣ ΧΡΗΣΟΝΤΑΙ ΑΙ ΔΕ ΗΜΕΡΑΙ ΑΥΤΑΙ ΜΝΗΜΟΣΥΝΟΝ ΕΠΙΤΕ-ΛΟΥΜΕΝΟΝ ΚΑΤΑ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ ΚΑΙ ΠΟΛΙΝ ΚΑΙ ΠΑΤΡΙΑΝ ΚΑΙ ΧΩΡΑΝ

28 ΑΙ ΔΕ ΗΜΕΡΑΙ ΑΥΤΑΙ ΤΩΝ ΦΡΟΥΡΑΙ ΑΧΘΗΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ ΚΑΙ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΟΥ ΜΗ ΕΚΛΙΠΗ ΕΚ ΤΩΝ ΓΕΝΕΩΝ

29 ΚΑΙ ΕΓΡΑΨΕΝ ΕΣΘΗΡ Η ΒΑΣΙΛΙΣΣΑ ΘΥΓΑΤΗΡ ΑΜΙΝΑΔΑΒ ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ Ο ΙΟΥΔΑΙΟΣ ΟΣΑ ΕΠΟΙΗΣΑΝ ΤΟ ΤΕ ΣΤΕΡΕΩΜΑ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΩΝ ΦΡΟΥΡΑΙ

31 ΚΑΙ ΜΑΡΔΟΧΑΙΟΣ ΚΑΙ ΕΣΘΗΡ Η ΒΑΣΙΛΙΣΣΑ ΕΣΤΗΣΑΝ ΕΑΥΤΟΙΣ ΚΑΘ' ΕΑΥΤΩΝ ΚΑΙ ΤΟΤΕ ΣΤΗΣΑΝΤΕΣ ΚΑΤΑ ΤΗΣ ΥΓΙΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ

32 ΚΑΙ ΕΣΘΗΡ ΛΟΓΩ ΕΣΤΗΣΕΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΓΡΑΦΗ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ

GREEK BOOK OF ESTHER CHAPTER 10

1 ΕΓΡΑΨΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΤΕΛΗ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΗΣ ΤΕ ΓΗΣ ΚΑΙ ΤΗΣ ΘΑΛΑΣΣΗΣ

2 ΚΑΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΟΥ ΚΑΙ ΑΝΔΡΑΓΑΘΙΑΝ ΠΛΟΥΤΟΝ ΤΕ ΚΑΙ ΔΟΞΑΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΙΔΟΥ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΙΩ ΒΑΣΙΛΕΩΝ ΠΕΡΣΩΝ ΚΑΙ ΜΗΔΩΝ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ

3 Ο ΔΕ ΜΑΡΔΟΧΑΙΟΣ ΔΙΕΔΕΧΕΤΟ ΤΟΝ ΒΑΣΙΛΕΑ ΑΡΤΑΞΕΡΞΗΝ ΚΑΙ ΜΕΓΑΣ ΗΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΣ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΦΙΛΟΥΜΕΝΟΣ ΔΙΗΓΕΙΤΟ ΤΗΝ ΑΓΩΓΗΝ ΠΑΝΤΙ ΤΩ ΕΘΝΕΙ ΑΥΤΟΥ

3Α ΚΑΙ ΕΙΠΕΝ ΜΑΡΔΟΧΑΙΟΣ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΓΕΝΕΤΟ ΤΑΥΤΑ

3Β ΕΜΝΗΣΘΗΝ ΓΑΡ ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ ΟΥ ΕΙΔΟΝ ΠΕΡΙ ΤΩΝ ΛΟΓΩΝ ΤΟΥΤΩΝ ΟΥΔΕ ΓΑΡ ΠΑΡΗΛΘΕΝ ΑΠ' ΑΥΤΩΝ ΛΟΓΟΣ

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3C Η ΜΙΚΡΑ ΠΗΓΗ Η ΕΓΕΝΕΤΟ ΠΟΤΑΜΟΣ ΚΑΙ ΗΝ ΦΩΣ ΚΑΙ ΗΛΙΟΣ ΚΑΙ ΥΔΩΡ ΠΟΛΥ ΕΣΘΗΡ ΕΣΤΙΝ Ο ΠΟΤΑΜΟΣ ΗΝ ΕΓΑΜΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΒΑΣΙΛΙΣΣΑΝ

3D ΟΙ ΔΕ ΔΥΟ ΔΡΑΚΟΝΤΕΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΑΜΑΝ

3E ΤΑ ΔΕ ΕΘΝΗ ΤΑ ΕΠΙΣΥΝΑΧΘΕΝΤΑ ΑΠΟΛΕΣΑΙ ΤΟ ΟΝΟΜΑ ΤΩΝ ΙΟΥΔΑΙΩΝ

3F ΤΟ ΔΕ ΕΘΝΟΣ ΤΟ ΕΜΟΝ ΟΥΤΟΣ ΕΣΤΙΝ ΙΣΡΑΗΛ ΟΙ ΒΟΗΣΑΝΤΕΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΣΩΘΕΝΤΕΣ ΚΑΙ ΕΣΩΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΡΡΥΣΑΤΟ ΚΥΡΙΟΣ ΗΜΑΣ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ ΤΟΥΤΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΑ ΤΕΡΑΤΑ ΤΑ ΜΕΓΑΛΑ Α ΟΥ ΓΕΓΟΝΕΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

3G ΔΙΑ ΤΟΥΤΟ ΕΠΟΙΗΣΕΝ ΚΛΗΡΟΥΣ ΔΥΟ ΕΝΑ ΤΩ ΛΑΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝΑ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙΝ

3H ΚΑΙ ΗΛΘΟΝ ΟΙ ΔΥΟ ΚΛΗΡΟΙ ΟΥΤΟΙ ΕΙΣ ΩΡΑΝ ΚΑΙ ΚΑΙΡΟΝ ΚΑΙ ΕΙΣ ΗΜΕΡΑΝ ΚΡΙΣΕΩΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙΝ

3I ΚΑΙ ΕΜΝΗΣΘΗ Ο ΘΕΟΣ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΔΙΚΑΙΩΣΕΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ

3K ΚΑΙ ΕΣΟΝΤΑΙ ΑΥΤΟΙΣ ΑΙ ΗΜΕΡΑΙ ΑΥΤΑΙ ΕΝ ΜΗΝΙ ΑΔΑΡ ΤΗ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΚΑΙ ΤΗ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΥΤΟΥ ΜΗΝΟΣ ΜΕΤΑ ΣΥΝΑΓΩΓΗΣ ΚΑΙ ΧΑΡΑΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΤΑ ΓΕΝΕΑΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΙΣΡΑΗΛ

3L ΕΤΟΥΣ ΤΕΤΑΡΤΟΥ ΒΑΣΙΛΕΥΟΝΤΟΣ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΚΛΕΟΠΑΤΡΑΣ ΕΙΣΗΝΕΓΚΕΝ ΔΩΣΙΘΕΟΣ ΟΣ ΕΦΗ ΕΙΝΑΙ ΙΕΡΕΥΣ ΚΑΙ ΛΕΥΙΤΗΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΣ Ο ΥΙΟΣ ΑΥΤΟΥ ΤΗΝ ΠΡΟΚΕΙΜΕΝΗΝ ΕΠΙΣΤΟΛΗΝ ΤΩΝ ΦΡΟΥΡΑΙ ΗΝ ΕΦΑΣΑΝ ΕΙΝΑΙ ΚΑΙ ΕΡΜΗΝΕΥΚΕΝΑΙ ΛΥΣΙΜΑΧΟΝ ΠΤΟΛΕΜΑΙΟΥ ΤΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

THE BOOK OF JUDITH (IOUDITH)

(A parable or analogy, often called
"The first Historical Novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and

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the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

Ithough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

IOUDITH (JUDITH) CHAPTER 1

1 ΕΤΟΥΣ ΔΩΔΕΚΑΤΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΑΣΣΥΡΙΩΝ ΕΝ ΝΙΝΕΥΗ ΤΗ ΠΟΛΕΙ ΤΗ ΜΕΓΑΛΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΡΦΑΞΑΔ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΜΗΔΩΝ ΕΝ ΕΚΒΑΤΑΝΟΙΣ

2 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΕΠ' ΕΚΒΑΤΑΝΩΝ ΚΥΚΛΩ ΤΕΙΧΗ ΕΚ ΛΙΘΩΝ ΛΕΛΑΞΕΥΜΕΝΩΝ ΕΙΣ ΠΛΑΤΟΣ ΠΗΧΩΝ ΤΡΙΩΝ ΚΑΙ ΕΙΣ ΜΗΚΟΣ ΠΗΧΩΝ ΕΞ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΥΨΟΣ ΤΟΥ ΤΕΙΧΟΥΣ ΠΗΧΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΟΥ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ

3 ΚΑΙ ΤΟΥΣ ΠΥΡΓΟΥΣ ΑΥΤΟΥ ΕΣΤΗΣΕΝ ΕΠΙ ΤΑΙΣ ΠΥΛΑΙΣ ΑΥΤΗΣ ΠΗΧΩΝ ΕΚΑΤΟΝ ΚΑΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΕΘΕΜΕΛΙΩΣΕΝ ΕΙΣ ΠΗΧΕΙΣ ΕΞΗΚΟΝΤΑ

4 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑΣ ΠΥΛΑΣ ΑΥΤΗΣ ΠΥΛΑΣ ΔΙΕΓΕΙΡΟΜΕΝΑΣ ΕΙΣ ΥΨΟΣ ΠΗΧΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΠΗΧΕΙΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΙΣ ΕΞΟΔΟΥΣ ΔΥΝΑΜΕΩΣ ΔΥΝΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΔΙΑΤΑΞΕΙΣ ΤΩΝ ΠΕΖΩΝ ΑΥΤΟΥ

5 ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΟΛΕΜΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ Ο ΒΑΣΙΛΕΥΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΠΡΟΣ ΒΑΣΙΛΕΑ ΑΡΦΑΞΑΔ ΕΝ ΤΩ ΠΕΔΙΩ ΤΩ ΜΕΓΑΛΩ ΤΟΥΤΟ ΕΣΤΙΝ ΠΕΔΙΟΝ ΕΝ ΤΟΙΣ ΟΡΙΟΙΣ ΡΑΓΑΥ

6 ΚΑΙ ΣΥΝΗΝΤΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΟΡΕΙΝΗΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΟΝ ΕΥΦΡΑΤΗΝ ΚΑΙ ΤΟΝ ΤΙΓΡΙΝ ΚΑΙ ΤΟΝ ΥΔΑΣΠΗΝ ΚΑΙ ΠΕΔΙΑ ΑΡΙΩΧ ΒΑΣΙΛΕΩΣ ΕΛΥΜΑΙΩΝ ΚΑΙ ΣΥΝΗΛΘΟΝ ΕΘΝΗ ΠΟΛΛΑ ΕΙΣ ΠΑΡΑΤΑΞΙΝ ΥΙΩΝ ΧΕΛΕΟΥΔ

7 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΠΕΡΣΙΔΑ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΠΡΟΣ ΔΥΣΜΑΙΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΚΙΛΙΚΙΑΝ ΚΑΙ ΔΑΜΑΣΚΟΝ ΚΑΙ ΤΟΝ ΛΙΒΑΝΟΝ ΚΑΙ ΑΝΤΙΛΙΒΑΝΟΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΠΑΡΑΛΙΑΣ

8 ΚΑΙ ΤΟΥΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙ ΤΟΥ ΚΑΡΜΗΛΟΥ ΚΑΙ ΓΑΛΑΑΔ ΚΑΙ ΤΗΝ ΑΝΩ ΓΑΛΙΛΑΙΑΝ ΚΑΙ ΤΟ ΜΕΓΑ ΠΕΔΙΟΝ ΕΣΔΡΗΛΩΝ

9 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΙ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΗΣ ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΕΩΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΒΑΤΑΝΗ ΚΑΙ ΧΕΛΟΥΣ ΚΑΙ ΚΑΔΗΣ ΚΑΙ ΤΟΥ ΠΟΤΑΜΟΥ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΑΦΝΑΣ ΚΑΙ ΡΑΜΕΣΣΗ ΚΑΙ ΠΑΣΑΝ ΓΗΝ ΓΕΣΕΜ

10 ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΕΠΑΝΩ ΤΑΝΕΩΣ ΚΑΙ ΜΕΜΦΕΩΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΕΠΙ ΤΑ ΟΡΙΑ ΤΗΣ ΑΙΘΙΟΠΙΑΣ

11 ΚΑΙ ΕΦΑΥΛΙΣΑΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΤΟ ΡΗΜΑ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΟΥ ΣΥΝΗΛΘΟΝ ΑΥΤΩ ΕΙΣ ΤΟΝ ΠΟΛΕΜΟΝ ΟΤΙ ΟΥΚ ΕΦΟΒΗΘΗΣΑΝ ΑΥΤΟΝ ΑΛΛ' ΗΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΩΣ ΑΝΗΡ ΕΙΣ ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΑΥΤΟΥ ΚΕΝΟΥΣ ΕΝ ΑΤΙΜΙΑ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

12 ΚΑΙ ΕΘΥΜΩΘΗ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΣΦΟΔΡΑ ΚΑΙ ΩΜΟΣΕ ΚΑΤΑ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΕΙ ΜΗΝ ΕΚΔΙΚΗΣΕΙΝ ΠΑΝΤΑ ΤΑ ΟΡΙΑ ΤΗΣ ΚΙΛΙΚΙΑΣ ΚΑΙ ΔΑΜΑΣΚΗΝΗΣ ΚΑΙ ΣΥΡΙΑΣ ΑΝΕΛΕΙΝ ΤΗ ΡΟΜΦΑΙΑ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΓΗ ΜΩΑΒ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΕΝ ΑΙΓΥΠΤΩ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΕΠΙ ΤΑ ΟΡΙΑ ΤΩΝ ΔΥΟ ΘΑΛΑΣΣΩΝ

13 ΚΑΙ ΠΑΡΕΤΑΞΑΤΟ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΟΥ ΠΡΟΣ ΑΡΦΑΞΑΔ ΒΑΣΙΛΕΑ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΠΤΑΚΑΙΔΕΚΑΤΩ ΚΑΙ ΕΚΡΑΤΑΙΩΘΗ ΕΝ ΤΩ ΠΟΛΕΜΩ ΑΥΤΟΥ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΑΡΦΑΞΑΔ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΙΠΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΡΜΑΤΑ ΑΥΤΟΥ

14 ΚΑΙ ΕΚΥΡΙΕΥΣΕ ΤΩΝ ΠΟΛΕΩΝ ΑΥΤΟΥ ΚΑΙ ΑΦΙΚΕΤΟ ΕΩΣ ΕΚΒΑΤΑΝΩΝ ΚΑΙ ΕΚΡΑΤΗΣΕ ΤΩΝ ΠΥΡΓΩΝ ΚΑΙ ΕΠΡΟΝΟΜΕΥΣΕ ΤΑΣ ΠΛΑΤΕΙΑΣ ΑΥΤΗΣ ΚΑΙ ΤΟΝ ΚΟΣΜΟΝ ΑΥΤΗΣ ΕΘΗΚΕΝ ΕΙΣ ΟΝΕΙΔΟΣ ΑΥΤΗΣ

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15 ΚΑΙ ΕΛΑΒΕ ΤΟΝ ΑΡΦΑΞΑΔ ΕΝ ΤΟΙΣ ΟΡΕΣΙ ΡΑΓΑΥ ΚΑΙ ΚΑΤΗΚΟΝΤΙΣΕΝ ΑΥΤΟΝ ΕΝ ΤΑΙΣ ΣΙΒΥΝΑΙΣ ΑΥΤΟΥ ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΕΝ ΑΥΤΟΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ
16 ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΜΕΤ' ΑΥΤΩΝ ΑΥΤΟΣ ΚΑΙ ΠΑΣ Ο ΣΥΜΜΙΚΤΟΣ ΑΥΤΟΥ ΠΛΗΘΟΣ ΑΝΔΡΩΝ ΠΟΛΕΜΙΣΤΩΝ ΠΟΛΥ ΣΦΟΔΡΑ ΚΑΙ ΗΝ ΕΚΕΙ ΡΑΘΥΜΩΝ ΚΑΙ ΕΥΩΧΟΥΜΕΝΟΣ ΑΥΤΟΣ ΚΑΙ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΕΦ' ΗΜΕΡΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ

IOUDITH (JUDITH) CHAPTER 2

1 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΟΚΤΩΚΑΙΔΕΚΑΤΩ ΔΕΥΤΕΡΑ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΠΡΩΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΕΝ ΟΙΚΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΕΚΔΙΚΗΣΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ
2 ΚΑΙ ΣΥΝΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΡΑΠΟΝΤΑΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΜΕΓΙΣΤΑΝΑΣ ΑΥΤΟΥ ΚΑΙ ΕΘΕΤΟ ΜΕΤ' ΑΥΤΩΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΗΣ ΒΟΥΛΗΣ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΠΑΣΑΝ ΤΗΝ ΚΑΚΙΑΝ ΤΗΣ ΓΗΣ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ
3 ΚΑΙ ΑΥΤΟΙ ΕΚΡΙΝΑΝ ΟΛΕΘΡΕΥΣΑΙ ΠΑΣΑΝ ΣΑΡΚΑ ΟΙ ΟΥΚ ΗΚΟΛΟΥΘΗΣΑΝ ΤΩ ΛΟΓΩ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ
4 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΣΥΝΕΤΕΛΕΣΕΝ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΟΥ ΕΚΑΛΕΣΕΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΟΝ ΟΛΟΦΕΡΝΗΝ ΑΡΧΙΣΤΡΑΤΗΓΟΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΔΕΥΤΕΡΟΝ ΟΝΤΑ ΜΕΤ' ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ
5 ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ Ο ΜΕΓΑΣ Ο ΚΥΡΙΟΣ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΙΔΟΥ ΣΥ ΕΞΕΛΕΥΣΗ ΕΚ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΙ ΛΗΜΨΗ ΜΕΤΑ ΣΕΑΥΤΟΥ ΑΝΔΡΑΣ ΠΕΠΟΙΘΟΤΑΣ ΕΝ ΙΣΧΥΙ ΑΥΤΩΝ ΠΕΖΩΝ ΕΙΣ ΧΙΛΙΑΔΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΚΑΙ ΠΛΗΘΟΣ ΙΠΠΩΝ ΣΥΝ ΑΝΑΒΑΤΑΙΣ ΧΙΛΙΑΔΑΣ ΔΕΚΑ ΔΥΟ
6 ΚΑΙ ΕΞΕΛΕΥΣΗ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΠΑΣΗ ΤΗ ΓΗ ΕΠΙ ΔΥΣΜΑΣ ΟΤΙ ΗΠΕΙΘΗΣΑΝ ΤΩ ΡΗΜΑΤΙ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ
7 ΚΑΙ ΑΠΑΓΓΕΛΕΙΣ ΑΥΤΟΙΣ ΕΤΟΙΜΑΖΕΙΝ ΓΗΝ ΚΑΙ ΥΔΩΡ ΟΤΙ ΕΞΕΛΕΥΣΟΜΑΙ ΕΝ ΘΥΜΩ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΚΑΛΥΨΩ ΠΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ ΕΝ ΤΟΙΣ ΠΟΣΙΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΜΟΥ ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΑΥΤΟΙΣ
8 ΚΑΙ ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΑΥΤΩΝ ΠΛΗΡΩΣΟΥΣΙΝ ΤΑΣ ΦΑΡΑΓΓΑΣ ΑΥΤΩΝ ΚΑΙ ΠΑΣ ΧΕΙΜΑΡΡΟΥΣ ΚΑΙ ΠΟΤΑΜΟΣ ΕΠΙΚΛΥΖΩΝ ΤΟΙΣ ΝΕΚΡΟΙΣ ΑΥΤΩΝ ΠΛΗΡΩΘΗΣΕΤΑΙ
9 ΚΑΙ ΑΞΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΑΥΤΩΝ ΕΠΙ ΤΑ ΑΚΡΑ ΠΑΣΗΣ ΤΗΣ ΓΗΣ
10 ΣΥ ΔΕ ΕΞΕΛΘΩΝ ΠΡΟΚΑΤΑΛΗΜΨΗ ΜΟΙ ΠΑΝ ΟΡΙΟΝ ΑΥΤΩΝ ΚΑΙ ΕΚΔΩΣΟΥΣΙΝ ΣΟΙ ΕΑΥΤΟΥΣ ΚΑΙ ΔΙΑΤΗΡΗΣΕΙΣ ΕΜΟΙ ΑΥΤΟΥΣ ΕΙΣ ΗΜΕΡΑΝ ΕΛΕΓΜΟΥ ΑΥΤΩΝ
11 ΕΠΙ ΔΕ ΤΟΥΣ ΑΠΕΙΘΟΥΝΤΑΣ ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΟΥΣ ΕΙΣ ΦΟΝΟΝ ΚΑΙ ΑΡΠΑΓΗΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΣΟΥ
12 ΟΤΙ ΖΩΝ ΕΓΩ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ ΛΕΛΑΛΗΚΑ ΚΑΙ ΠΟΙΗΣΩ ΤΑΥΤΑ ΕΝ ΧΕΙΡΙ ΜΟΥ
13 ΚΑΙ ΣΥ ΔΕ ΟΥ ΠΑΡΑΒΗΣΗ ΕΝ ΤΙ ΤΩΝ ΡΗΜΑΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ ΑΛΛΑ ΕΠΙΤΕΛΩΝ ΕΠΙΤΕΛΕΣΕΙΣ ΚΑΘΟΤΙ ΠΡΟΣΤΕΤΑΧΑ ΣΟΙ ΚΑΙ ΟΥ ΜΑΚΡΥΝΕΙΣ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΑ
14 ΚΑΙ ΕΞΗΛΘΕΝ ΟΛΟΦΕΡΝΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΔΥΝΑΣΤΑΣ ΚΑΙ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΚΑΙ ΕΠΙΣΤΑΤΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ
15 ΚΑΙ ΗΡΙΘΜΗΣΕΝ ΕΚΛΕΚΤΟΥΣ ΑΝΔΡΑΣ ΕΙΣ ΠΑΡΑΤΑΞΙΝ ΚΑΘΟΤΙ ΕΚΕΛΕΥΣΕΝ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΕΙΣ ΜΥΡΙΑΔΑΣ ΔΕΚΑ ΔΥΟ ΚΑΙ ΙΠΠΕΙΣ ΤΟΞΟΤΑΣ ΜΥΡΙΟΥΣ ΔΙΣΧΙΛΙΟΥΣ
16 ΚΑΙ ΔΙΕΤΑΞΕΝ ΑΥΤΟΥΣ ΟΝ ΤΡΟΠΟΝ ΠΟΛΕΜΟΥ ΠΛΗΘΟΣ ΣΥΝΤΑΣΣΕΤΑΙ
17 ΚΑΙ ΕΛΑΒΕΝ ΚΑΜΗΛΟΥΣ ΚΑΙ ΟΝΟΥΣ ΚΑΙ ΗΜΙΟΝΟΥΣ ΕΙΣ ΤΗΝ ΑΠΑΡΤΙΑΝ ΑΥΤΩΝ ΠΛΗΘΟΣ ΠΟΛΥ ΣΦΟΔΡΑ ΚΑΙ ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΑΣ ΚΑΙ ΑΙΓΑΣ ΕΙΣ ΤΗΝ ΠΑΡΑΣΚΕΥΗΝ ΑΥΤΩΝ ΩΝ ΟΥΚ ΗΝ ΑΡΙΘΜΟΣ
18 ΚΑΙ ΕΠΙΣΙΤΙΣΜΟΝ ΠΑΝΤΙ ΑΝΔΡΙ ΕΙΣ ΠΛΗΘΟΣ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΞ ΟΙΚΟΥ ΒΑΣΙΛΕΩΣ ΠΟΛΥ ΣΦΟΔΡΑ
19 ΚΑΙ ΕΞΗΛΘΕΝ ΑΥΤΟΣ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΕΙΣ ΠΟΡΕΙΑΝ ΤΟΥ ΠΡΟΕΛΘΕΙΝ ΒΑΣΙΛΕΩΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΚΑΙ ΚΑΛΥΨΑΙ ΠΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ ΠΡΟΣ ΔΥΣΜΑΙΣ ΕΝ ΑΡΜΑΣΙ ΚΑΙ ΙΠΠΕΥΣΙ ΚΑΙ ΠΕΖΟΙΣ ΕΠΙΛΕΚΤΟΙΣ ΑΥΤΩΝ
20 ΚΑΙ ΠΟΛΥΣ Ο ΕΠΙΜΙΚΤΟΣ ΩΣ ΑΚΡΙΣ ΣΥΝΕΞΗΛΘΟΝ ΑΥΤΟΙΣ ΚΑΙ ΩΣ Η ΑΜΜΟΣ ΤΗΣ ΓΗΣ ΟΥ ΓΑΡ ΗΝ ΑΡΙΘΜΟΣ ΑΠΟ ΠΛΗΘΟΥΣ ΑΥΤΩΝ
21 ΚΑΙ ΑΠΗΛΘΟΝ ΕΚ ΝΙΝΕΥΗ ΟΔΟΝ ΤΡΙΩΝ ΗΜΕΡΩΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΕΔΙΟΥ ΒΕΚΤΙΛΕΘ ΚΑΙ ΕΠΕΣΤΡΑΤΟΠΕΔΕΥΣΑΝ ΑΠΟ ΒΕΚΤΙΛΕΘ ΠΛΗΣΙΟΝ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΕΠ' ΑΡΙΣΤΕΡΑ ΤΗΣ ΑΝΩ ΚΙΛΙΚΙΑΣ
22 ΚΑΙ ΕΛΑΒΕΝ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΤΟΥΣ ΠΕΖΟΥΣ ΚΑΙ ΤΟΥΣ ΙΠΠΕΙΣ ΚΑΙ ΤΑ ΑΡΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΑΠΗΛΘΕΝ ΕΚΕΙΘΕΝ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ
23 ΚΑΙ ΔΙΕΚΟΨΕΝ ΤΟ ΦΟΥΔ ΚΑΙ ΛΟΥΔ ΚΑΙ ΕΠΡΟΝΟΜΕΥΣΕΝ ΥΙΟΥΣ ΠΑΝΤΑΣ ΡΑΣΣΙΣ ΚΑΙ ΥΙΟΥΣ ΙΣΜΑΗΛ ΤΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΕΡΗΜΟΥ ΠΡΟΣ ΝΟΤΟΝ ΤΗΣ ΧΕΛΕΩΝ
24 ΚΑΙ ΠΑΡΗΛΘΕΝ ΤΟΝ ΕΥΦΡΑΤΗΝ ΚΑΙ ΔΙΗΛΘΕΝ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΚΑΙ ΚΑΤΕΣΚΑΨΕΝ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΥΨΗΛΑΣ ΤΑΣ ΕΠΙ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΑΒΡΩΝΑ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΕΠΙ ΘΑΛΑΣΣΑΝ
25 ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΤΑ ΟΡΙΑ ΤΗΣ ΚΙΛΙΚΙΑΣ ΚΑΙ ΚΑΤΕΚΟΨΕ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΤΙΣΤΑΝΤΑΣ ΑΥΤΩ ΚΑΙ ΗΛΘΕΝ ΕΩΣ ΟΡΙΩΝ ΙΑΦΕΘ ΤΑ ΠΡΟΣ ΝΟΤΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΑΡΑΒΙΑΣ
26 ΚΑΙ ΕΚΥΚΛΩΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΜΑΔΙΑΜ ΚΑΙ ΕΝΕΠΡΗΣΕΝ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΕΠΡΟΝΟΜΕΥΣΕΝ ΤΑΣ ΜΑΝΔΡΑΣ ΑΥΤΩΝ
27 ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΠΕΔΙΟΝ ΔΑΜΑΣΚΟΥ ΕΝ ΗΜΕΡΑΙΣ ΘΕΡΙΣΜΟΥ ΠΥΡΩΝ ΚΑΙ ΕΝΕΠΡΗΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΡΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΚΑΙ ΤΑ ΒΟΥΚΟΛΙΑ ΕΔΩΚΕΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΣΚΥΛΕΥΣΕΝ ΚΑΙ ΤΑ ΠΕΔΙΑ ΑΥΤΩΝ ΕΞΕΛΙΚΜΗΣΕΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΑΥΤΩΝ ΕΝ ΣΤΟΜΑΤΙ ΡΟΜΦΑΙΑΣ
28 ΚΑΙ ΕΠΕΠΕΣΕΝ ΦΟΒΟΣ ΚΑΙ ΤΡΟΜΟΣ ΑΥΤΟΥ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΠΑΡΑΛΙΑΝ ΤΟΥΣ ΟΝΤΑΣ ΕΝ ΣΙΔΩΝΙ ΚΑΙ ΕΝ ΤΥΡΩ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΣΟΥΡ ΚΑΙ ΟΚΙΝΑ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΜΝΑΑΝ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΖΩΤΩ ΚΑΙ ΑΣΚΑΛΩΝΙ ΕΦΟΒΗΘΗΣΑΝ ΑΥΤΟΝ ΣΦΟΔΡΑ

IOUDITH (JUDITH) CHAPTER 3

1 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΝ ΑΓΓΕΛΟΥΣ ΛΟΓΟΙΣ ΕΙΡΗΝΙΚΟΙΣ ΛΕΓΟΝΤΕΣ
2 ΙΔΟΥ ΗΜΕΙΣ ΟΙ ΠΑΙΔΕΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΠΑΡΑΚΕΙΜΕΘΑ ΕΝΩΠΙΟΝ ΣΟΥ ΧΡΗΣΑΙ ΗΜΙΝ ΚΑΘΩΣ ΑΡΕΣΤΟΝ ΕΣΤΙΝ ΤΩ ΠΡΟΣΩΠΩ ΣΟΥ
3 ΙΔΟΥ ΑΙ ΕΠΑΥΛΕΙΣ ΗΜΩΝ ΚΑΙ ΠΑΣ ΤΟΠΟΣ ΗΜΩΝ ΚΑΙ ΠΑΝ ΠΕΔΙΟΝ ΠΥΡΩΝ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΚΑΙ ΤΑ ΒΟΥΚΟΛΙΑ ΚΑΙ ΠΑΣΑΙ ΑΙ ΜΑΝΔΡΑΙ ΤΩΝ ΣΚΗΝΩΝ ΗΜΩΝ ΠΑΡΑΚΕΙΝΤΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΧΡΗΣΑΙ ΚΑΘΟ ΑΝ ΑΡΕΣΚΗ ΣΟΙ
4 ΙΔΟΥ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΗΜΩΝ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΑΙΣ ΔΟΥΛΟΙ ΣΟΙ ΕΙΣΙΝ ΕΛΘΩΝ ΑΠΑΝΤΗΣΟΝ ΑΥΤΑΙΣ ΩΣ ΕΣΤΙΝ ΑΓΑΘΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ
5 ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΟΙ ΑΝΔΡΕΣ ΠΡΟΣ ΟΛΟΦΕΡΝΗΝ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΑΥΤΩ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ
6 ΚΑΙ ΚΑΤΕΒΗ ΕΠΙ ΤΗΝ ΠΑΡΑΛΙΑΝ ΑΥΤΟΣ ΚΑΙ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΚΑΙ ΕΦΡΟΥΡΩΣΕ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΥΨΗΛΑΣ ΚΑΙ ΕΛΑΒΕΝ ΕΞ ΑΥΤΩΝ ΕΙΣ ΣΥΜΜΑΧΙΑΝ ΑΝΔΡΑΣ ΕΠΙΛΕΚΤΟΥΣ
7 ΚΑΙ ΕΔΕΞΑΝΤΟ ΑΥΤΟΝ ΑΥΤΟΙ ΚΑΙ ΠΑΣΑ Η ΠΕΡΙΧΩΡΟΣ ΑΥΤΩΝ ΜΕΤΑ ΣΤΕΦΑΝΩΝ ΚΑΙ ΧΟΡΩΝ ΚΑΙ ΤΥΜΠΑΝΩΝ
8 ΚΑΙ ΚΑΤΕΣΚΑΨΕΝ ΠΑΝΤΑ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΚΑΙ ΤΑ ΑΛΣΗ ΑΥΤΩΝ ΕΞΕΚΟΨΕΝ ΚΑΙ ΗΝ ΔΕΔΟΜΕΝΟΝ ΑΥΤΩ ΕΞΟΛΕΘΡΕΥΣΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ ΤΗΣ ΓΗΣ ΟΠΩΣ ΑΥΤΩ ΜΟΝΩ ΤΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΛΑΤΡΕΥΣΩΣΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ

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ΠΑΣΑΙ ΑΙ ΓΛΩΣΣΑΙ ΚΑΙ ΑΙ ΦΥΛΑΙ ΑΥΤΩΝ ΕΠΙΚΑΛΕΣΩΝΤΑΙ ΑΥΤΟΝ ΕΙΣ ΘΕΟΝ

9 ΚΑΙ ΗΛΘΕΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΣΔΡΗΛΩΝ ΠΛΗΣΙΟΝ ΤΗΣ ΔΩΤΑΙΑΣ Η ΕΣΤΙΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΠΡΙΟΝΟΣ ΤΟΥ ΜΕΓΑΛΟΥ ΤΗΣ ΙΟΥΔΑΙΑΣ

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IOUDITH (JUDITH) CHAPTER 4

1 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΛΟΦΕΡΝΗΣ ΤΟΙΣ ΕΘΝΕΣΙΝ Ο ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΑΣΣΥ-ΡΙΩΝ ΚΑΙ ΟΝ ΤΡΟΠΟΝ ΕΣΚΥΛΕΥΣΕΝ ΠΑΝΤΑ ΤΑ ΙΕΡΑ ΑΥΤΩΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΑ ΕΙΣ ΑΦΑΝΙΣΜΟΝ

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6 ΚΑΙ ΕΓΡΑΨΕΝ ΙΩΑΚΙΜ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΟΣ ΗΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΒΑΙΤΟΜΕΣΘΑΙΜ Η ΕΣΤΙΝ ΑΠΕΝΑΝΤΙ ΕΣΔΡΗΛΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΕΔΙΟΥ ΤΟΥ ΠΛΗΣΙΟΝ ΔΩΘΑΙΜ

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12 ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΣΑΚΚΩ ΠΕΡΙΕΒΑΛΟΝ ΚΑΙ ΕΒΟΗΣΑΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΟΜΟΘΥΜΑΔΟΝ ΕΚΤΕΝΩΣ ΤΟΥ ΜΗ ΔΟΥΝΑΙ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΤΑ ΝΗΠΙΑ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΩΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΤΑ ΑΓΙΑ ΕΙΣ ΒΕΒΗΛΩΣΙΝ ΚΑΙ ΟΝΕΙΔΙΣΜΟΝ ΕΠΙΧΑΡΜΑ ΤΟΙΣ ΕΘΝΕΣΙΝ

13 ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗΣ ΦΩΝΗΣ ΑΥΤΩΝ ΚΑΙ ΕΙΣΕΙΔΕΝ ΤΗΝ ΘΛΙΨΙΝ ΑΥΤΩΝ ΚΑΙ ΗΝ Ο ΛΑΟΣ ΝΗΣΤΕΥΩΝ ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ ΕΝ ΠΑΣΗ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΑΓΙΩΝ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ

14 ΚΑΙ ΙΩΑΚΙΜ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΡΕΣΤΗΚΟΤΕΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΛΕΙ-ΤΟΥΡΓΟΥΝΤΕΣ ΚΥΡΙΩ ΣΑΚΚΟΥΣ ΠΕΡΙΕΖΩΣΜΕΝΟΙ ΤΑΣ ΟΣΦΥΑΣ ΑΥΤΩΝ ΠΡΟΣΕΦΕΡΟΝ ΤΗΝ ΟΛΟΚΑΥΤΩΣΙΝ ΤΟΥ ΕΝΔΕΛΕΧΙΣΜΟΥ ΚΑΙ ΤΑΣ ΕΥΧΑΣ ΚΑΙ ΤΑ ΕΚΟΥΣΙΑ ΔΟΜΑΤΑ ΤΟΥ ΛΑΟΥ

15 ΚΑΙ ΗΝ ΣΠΟΔΟΣ ΕΠΙ ΤΑΣ ΚΙΔΑΡΕΙΣ ΑΥΤΩΝ ΚΑΙ ΕΒΟΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΕΚ ΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΕΙΣ ΑΓΑΘΟΝ ΕΠΙΣΚΕΨΑΣΘΑΙ ΠΑΝ ΟΙΚΟΝ ΙΣΡΑΗΛ

IOUDITH (JUDITH) CHAPTER 5

1 ΚΑΙ ΑΝΗΓΓΕΛΗ ΟΛΟΦΕΡΝΗ ΑΡΧΙΣΤΡΑΤΗΓΩ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ ΔΙΟΤΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΑΡΕΣΚΕΥΑΣΑΝΤΟ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΤΑΣ ΔΙΟΔΟΥΣ ΤΗΣ ΟΡΕΙΝΗΣ ΣΥΝΕΚΛΕΙΣΑΝ ΚΑΙ ΕΤΕΙΧΙΣΑΝ ΠΑΣΑΝ ΚΟΡΥΦΗΝ ΟΡΟΥΣ ΥΨΗΛΟΥ ΚΑΙ ΕΘΗΚΑΝ ΕΝ ΤΟΙΣ ΠΕΔΙΟΙΣ ΣΚΑΝΔΑΛΑ

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3 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΝΑΓΓΕΙΛΑΤΕ ΔΗ ΜΟΙ ΥΙΟΙ ΧΑΝΑΑΝ ΤΙΣ Ο ΛΑΟΣ ΟΥΤΟΣ Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΑΙ ΤΙΝΕΣ ΑΣ ΚΑΤΟΙΚΟΥΣΙΝ ΠΟΛΕΙΣ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΙΝΙ ΤΟ ΚΡΑΤΟΣ ΑΥΤΩΝ ΚΑΙ Η ΙΣΧΥΣ ΑΥΤΩΝ ΚΑΙ ΤΙΣ ΑΝΕΣΤΗΚΕΝ ΕΠ' ΑΥΤΩΝ ΒΑΣΙΛΕΥΣ ΗΓΟΥΜΕΝΟΣ ΣΤΡΑΤΙΑΣ ΑΥΤΩΝ

4 ΚΑΙ ΔΙΑ ΤΙ ΚΑΤΕΝΩΤΙΣΑΝΤΟ ΤΟΥ ΜΗ ΕΛΘΕΙΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΜΟΙ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΔΥΣΜΑΙΣ

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7 ΚΑΙ ΠΑΡΩΚΗΣΑΝ ΤΟ ΠΡΟΤΕΡΟΝ ΕΝ ΤΗ ΜΕΣΟΠΟΤΑΜΙΑ ΟΤΙ ΟΥΚ ΕΒΟΥΛΗΘΗΣΑΝ ΑΚΟΛΟΥΘΗΣΑΙ ΤΟΙΣ ΘΕΟΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΟΙ ΕΓΕΝΟΝΤΟ ΕΝ ΓΗ ΧΑΛΔΑΙΩΝ

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12 ΚΑΙ ΑΝΕΒΟΗΣΑΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΑΙΓΥΠΤΟΥ ΠΛΗΓΑΙΣ ΕΝ ΑΙΣ ΟΥΚ ΗΝ ΙΑΣΙΣ ΚΑΙ ΕΞΕΒΑΛΟΝ ΑΥΤΟΥΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

13 ΚΑΙ ΚΑΤΕΞΗΡΑΝΕΝ Ο ΘΕΟΣ ΤΗΝ ΕΡΥΘΡΑΝ ΘΑΛΑΣΣΑΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ

14 ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΟΔΟΝ ΤΟΥ ΣΙΝΑ ΚΑΙ ΚΑΔΗΣ ΒΑΡΝΗ ΚΑΙ ΕΞΕΒΑΛΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΤΗ ΕΡΗΜΩ

15 ΚΑΙ ΩΚΗΣΑΝ ΕΝ ΓΗ ΑΜΟΡΡΑΙΩΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΕΣΕΒΩΝΙΤΑΣ ΕΞΩΛΕΘΡΕΥΣΑΝ ΕΝ ΤΗ ΙΣΧΥΙ ΑΥΤΩΝ ΚΑΙ ΔΙΑΒΑΝΤΕΣ ΤΟΝ ΙΟΡΔΑΝΗΝ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΠΑΣΑΝ ΤΗΝ ΟΡΕΙΝΗΝ

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16 ΚΑΙ ΕΞΕΒΑΛΟΝ ΕΚ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΤΟΝ ΧΑΝΑΝΑΙΟΝ ΚΑΙ ΤΟΝ ΦΕΡΕΖΑΙΟΝ ΚΑΙ ΤΟΝ ΙΕΒΟΥΣΑΙΟΝ ΚΑΙ ΤΟΝ ΣΥΧΕΜ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΓΕΡΓΕΣΑΙΟΥΣ ΚΑΙ ΚΑΤΩΚΗΣΑΝ ΕΝ ΑΥΤΗ ΗΜΕΡΑΣ ΠΟΛΛΑΣ

17 ΚΑΙ ΕΩΣ ΟΥΧ ΗΜΑΡΤΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΗΝ ΜΕΤ' ΑΥΤΩΝ ΤΑ ΑΓΑΘΑ ΟΤΙ ΘΕΟΣ ΜΙΣΩΝ ΑΔΙΚΙΑΝ ΜΕΤ' ΑΥΤΩΝ ΕΣΤΙΝ

18 ΟΤΕ ΔΕ ΑΠΕΣΤΗΣΑΝ ΑΠΟ ΤΗΣ ΟΔΟΥ ΗΣ ΔΙΕΘΕΤΟ ΑΥΤΟΙΣ ΕΞΩΛΕΘΡΕΥΘΗΣΑΝ ΕΝ ΠΟΛΛΟΙΣ ΠΟΛΕΜΟΙΣ ΕΠΙ ΠΟΛΥ ΣΦΟΔΡΑ ΚΑΙ ΗΧΜΑΛΩΤΕΥΘΗΣΑΝ ΕΙΣ ΓΗΝ ΟΥΚ ΙΔΙΑΝ ΚΑΙ Ο ΝΑΟΣ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΕΓΕΝΗΘΗ ΕΙΣ ΕΔΑΦΟΣ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΚΡΑΤΗΘΗΣΑΝ ΥΠΟ ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ

19 ΚΑΙ ΝΥΝ ΕΠΙΣΤΡΕΨΑΝΤΕΣ ΕΠΙ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΑΝΕΒΗΣΑΝ ΕΚ ΤΗΣ ΔΙΑΣΠΟΡΑΣ ΟΥ ΔΙΕΣΠΑΡΗΣΑΝ ΕΚΕΙ ΚΑΙ ΚΑΤΕΣΧΟΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΟΥ ΤΟ ΑΓΙΑΣΜΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΩΚΙΣΘΗΣΑΝ ΕΝ ΤΗ ΟΡΕΙΝΗ ΟΤΙ ΗΝ ΕΡΗΜΟΣ

20 ΚΑΙ ΝΥΝ ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΕΙ ΜΕΝ ΕΣΤΙΝ ΑΓΝΟΗΜΑ ΕΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΚΑΙ ΑΜΑΡΤΑΝΟΥΣΙΝ ΕΙΣ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙΣΚΕΨΟΜΕΘΑ ΟΤΙ ΕΣΤΙΝ ΕΝ ΑΥΤΟΙΣ ΣΚΑΝΔΑΛΟΝ ΤΟΥΤΟ ΚΑΙ ΑΝΑΒΗΣΟΜΕΘΑ ΚΑΙ ΕΚΠΟΛΕΜΗΣΟΜΕΝ ΑΥΤΟΥΣ

21 ΕΙ Δ' ΟΥΚ ΕΣΤΙΝ ΑΝΟΜΙΑ ΕΝ ΤΩ ΕΘΝΕΙ ΑΥΤΩΝ ΠΑΡΕΛΘΕΤΩ ΔΗ Ο ΚΥΡΙΟΣ ΜΟΥ ΜΗΠΟΤΕ ΥΠΕΡΑΣΠΙΣΗ Ο ΚΥΡΙΟΣ ΑΥΤΩΝ ΚΑΙ Ο ΘΕΟΣ ΑΥΤΩΝ ΥΠΕΡ ΑΥΤΩΝ ΚΑΙ ΕΣΟΜΕΘΑ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΕΝΑΝΤΙΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

22 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΠΑΥΣΑΤΟ ΑΧΙΩΡ ΛΑΛΩΝ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΕΓΟΓΓΥΣΕΝ ΠΑΣ Ο ΛΑΟΣ Ο ΚΥΚΛΩΝ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΠΕΡΙΕΣΤΩΣ ΚΑΙ ΕΙΠΑΝ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΠΑΡΑΛΙΑΝ ΚΑΙ ΤΗΝ ΜΩΑΒ ΣΥΓΚΟΨΑΙ ΑΥΤΟΝ

23 ΟΥ ΓΑΡ ΦΟΒΗΘΗΣΟΜΕΘΑ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ ΙΔΟΥ ΓΑΡ ΛΑΟΣ ΕΝ Ω ΟΥΚ ΕΣΤΙΝ ΔΥΝΑΜΙΣ ΟΥΔΕ ΚΡΑΤΟΣ ΕΙΣ ΠΑΡΑΤΑΞΙΝ ΙΣΧΥΡΑΝ

24 ΔΙΟ ΔΗ ΑΝΑΒΗΣΟΜΕΘΑ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΚΑΤΑΒΡΩΣΙΝ ΠΑΣΗΣ ΤΗΣ ΣΤΡΑΤΙΑΣ ΣΟΥ ΔΕΣΠΟΤΑ ΟΛΟΦΕΡΝΗ

IOUDITH (JUDITH) CHAPTER 6

1 ΚΑΙ ΩΣ ΚΑΤΕΠΑΥΣΕΝ Ο ΘΟΡΥΒΟΣ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΚΥΚΛΩ ΤΗΣ ΣΥΝΕΔΡΙΑΣ ΚΑΙ ΕΙΠΕΝ ΟΛΟΦΕΡΝΗΣ ΑΡΧΙΣΤΡΑΤΗΓΟΣ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ ΠΡΟΣ ΑΧΙΩΡ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΔΗΜΟΥ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΥΙΟΥΣ ΜΩΑΒ

2 ΚΑΙ ΤΙΣ ΕΙ ΣΥ ΑΧΙΩΡ ΚΑΙ ΟΙ ΜΙΣΘΩΤΟΙ ΤΟΥ ΕΦΡΑΙΜ ΟΤΙ ΕΠΡΟΦΗΤΕΥΣΑΣ ΕΝ ΗΜΙΝ ΚΑΘΩΣ ΣΗΜΕΡΟΝ ΚΑΙ ΕΙΠΑΣ ΤΟ ΓΕΝΟΣ ΙΣΡΑΗΛ ΜΗ ΠΟΛΕΜΗΣΑΙ ΟΤΙ Ο ΘΕΟΣ ΑΥΤΩΝ ΥΠΕΡΑΣΠΙΕΙ ΑΥΤΩΝ ΚΑΙ ΤΙΣ ΘΕΟΣ ΕΙ ΜΗ ΝΑΒΟΥ-ΧΟΔΟΝΟΣΟΡ ΟΥΤΟΣ ΑΠΟΣΤΕΛΕΙ ΤΟ ΚΡΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΥΤΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥ ΡΥΣΕΤΑΙ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΑΥΤΩΝ

3 ΑΛΛ' ΗΜΕΙΣ ΟΙ ΔΟΥΛΟΙ ΑΥΤΟΥ ΠΑΤΑΞΟΜΕΝ ΑΥΤΟΥΣ ΩΣ ΑΝΘΡΩΠΟΝ ΕΝΑ ΚΑΙ ΟΥΧ ΥΠΟΣΤΗΣΟΝΤΑΙ ΤΟ ΚΡΑΤΟΣ ΤΩΝ ΙΠΠΩΝ ΗΜΩΝ

4 ΚΑΤΑΚΑΥΣΟΜΕΝ ΓΑΡ ΑΥΤΟΥΣ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΤΑ ΟΡΗ ΑΥΤΩΝ ΜΕΘΥΣΘΗΣΕΤΑΙ ΕΝ ΤΩ ΑΙΜΑΤΙ ΑΥΤΩΝ ΚΑΙ ΤΑ ΠΕΔΙΑ ΑΥΤΩΝ ΠΛΗΡΩΘΗΣΕΤΑΙ ΤΩΝ ΝΕΚΡΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΑΝΤΙΣΤΗΣΕΤΑΙ ΤΟ ΙΧΝΟΣ ΤΩΝ ΠΟΔΩΝ ΑΥΤΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΗΜΩΝ ΑΛΛΑ ΑΠΩΛΕΙΑ ΑΠΟΛΟΥΝΤΑΙ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ Ο ΚΥΡΙΟΣ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΕΙΠΕΝ ΓΑΡ ΟΥ ΜΑΤΑΙΩΘΗΣΕΤΑΙ ΤΑ ΡΗΜΑΤΑ ΤΩΝ ΛΟΓΩΝ ΑΥΤΟΥ

5 ΣΥ ΔΕ ΑΧΙΩΡ ΜΙΣΘΩΤΕ ΤΟΥ ΑΜΜΩΝ ΟΣ ΕΛΑΛΗΣΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΝ ΗΜΕΡΑ ΑΔΙΚΙΑΣ ΣΟΥ ΟΥΚ ΟΨΕΙ ΕΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΩΣ ΟΥ ΕΚΔΙΚΗΣΩ ΤΟ ΓΕΝΟΣ ΤΩΝ ΕΞ ΑΙΓΥΠΤΟΥ

6 ΚΑΙ ΤΟΤΕ ΔΙΕΛΕΥΣΕΤΑΙ Ο ΣΙΔΗΡΟΣ ΤΗΣ ΣΤΡΑΤΙΑΣ ΜΟΥ ΚΑΙ Ο ΛΑΟΣ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΜΟΥ ΤΑΣ ΠΛΕΥΡΑΣ ΣΟΥ ΚΑΙ ΠΕΣΗ ΕΝ ΤΟΙΣ ΤΡΑΥΜΑΤΙΑΙΣ ΑΥΤΩΝ ΟΤΑΝ ΕΠΙΣΤΡΕΨΩ

7 ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΟΥΣΙΝ ΣΕ ΟΙ ΔΟΥΛΟΙ ΜΟΥ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΚΑΙ ΘΗΣΟΥΣΙΝ ΣΕ ΕΝ ΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΤΩΝ ΑΝΑΒΑΣΕΩΝ

8 ΚΑΙ ΟΥΚ ΑΠΟΛΗ ΕΩΣ ΟΥ ΕΞΟΛΕΘΡΕΥΘΗΣ ΜΕΤ' ΑΥΤΩΝ

9 ΚΑΙ ΕΙΠΕΡ ΕΛΠΙΖΕΙΣ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ ΟΥ ΣΥΛΛΗΜΦΘΗΣΟΝΤΑΙ ΜΗ ΣΥΜΠΕΣΕΤΩ ΣΟΥ ΤΟ ΠΡΟΣΩΠΟΝ ΕΛΑΛΗΣΑ ΚΑΙ ΟΥΔΕΝ ΔΙΑΠΕΣΕΙΤΑΙ ΤΩΝ ΡΗΜΑΤΩΝ ΜΟΥ

10 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ ΟΛΟΦΕΡΝΗΣ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ ΟΙ ΗΣΑΝ ΠΑΡΕΣΤΗΚΟΤΕΣ ΕΝ ΤΗ ΣΚΗΝΗ ΑΥΤΟΥ ΣΥΛΛΑΒΕΙΝ ΤΟΝ ΑΧΙΩΡ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΑΙ ΑΥΤΟΝ ΕΙΣ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΠΑΡΑΔΟΥΝΑΙ ΕΙΣ ΧΕΙΡΑΣ ΥΙΩΝ ΙΣΡΑΗΛ

11 ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΑΥΤΟΝ ΟΙ ΔΟΥΛΟΙ ΑΥΤΟΥ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΑΠΗΡΑΝ ΕΚ ΜΕΣΟΥ ΤΗΣ ΠΕΔΙΝΗΣ ΕΙΣ ΤΗΝ ΟΡΕΙΝΗΝ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΠΙ ΤΑΣ ΠΗΓΑΣ ΑΙ ΗΣΑΝ ΥΠΟΚΑΤΩ ΒΑΙΤΥΛΟΥΑ

12 ΚΑΙ ΩΣ ΕΙΔΑΝ ΑΥΤΟΥΣ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΕΠΙ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΑΝΕΛΑΒΟΝ ΤΑ ΟΠΛΑ ΑΥΤΩΝ ΚΑΙ ΑΠΗΛΘΟΝ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΕΠΙ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΠΑΣ ΑΝΗΡ ΣΦΕΝΔΟΝΗΤΗΣ ΔΙΕΚΡΑΤΗΣΑΝ ΤΗΝ ΑΝΑΒΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΒΑΛΛΟΝ ΕΝ ΛΙΘΟΙΣ ΕΠ' ΑΥΤΟΥΣ

13 ΚΑΙ ΥΠΟΔΥΣΑΝΤΕΣ ΥΠΟΚΑΤΩ ΤΟΥ ΟΡΟΥΣ ΕΔΗΣΑΝ ΤΟΝ ΑΧΙΩΡ ΚΑΙ ΑΦΗΚΑΝ ΕΡΡΙΜΜΕΝΟΝ ΥΠΟ ΤΗΝ ΡΙΖΑΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΑΠΩΧΟΝΤΟ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΩΝ

14 ΚΑΤΑΒΑΝΤΕΣ ΔΕ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΕΠΕΣΤΗΣΑΝ ΑΥΤΩ ΚΑΙ ΛΥΣΑΝΤΕΣ ΑΥΤΟΝ ΑΠΗΓΑΓΟΝ ΕΙΣ ΤΗΝ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΚΑΤΕΣΤΗΣΑΝ ΑΥΤΟΝ ΕΠΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ

15 ΟΙ ΗΣΑΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΟΖΙΑΣ Ο ΤΟΥ ΜΙΧΑ ΕΚ ΤΗΣ ΦΥΛΗΣ ΣΥΜΕΩΝ ΚΑΙ ΧΑΒΡΙΣ Ο ΤΟΥ ΓΟΘΟΝΙΗΛ ΚΑΙ ΧΑΡΜΙΣ ΥΙΟΣ ΜΕΛΧΙΗΛ

16 ΚΑΙ ΣΥΝΕΚΑΛΕΣΑΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΣΥΝΕΔΡΑΜΟΝ ΠΑΣ ΝΕΑΝΙΣΚΟΣ ΑΥΤΩΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΕΙΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΤΟΝ ΑΧΙΩΡ ΕΝ ΜΕΣΩ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΑΥΤΩΝ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΟΖΙΑΣ ΤΟ ΣΥΜΒΕΒΗΚΟΣ

17 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΣΥΝΕΔΡΙΑΣ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΟΣΑ ΕΛΑΛΗΣΕΝ ΕΝ ΜΕΣΩ ΤΩΝ ΑΡΧΟΝΤΩΝ ΥΙΩΝ ΑΣΣΟΥΡ ΚΑΙ ΟΣΑ ΕΜΕΓΑΛΟΡΡΗΜΟΝΗΣΕΝ ΟΛΟΦΕΡΝΗΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ

18 ΚΑΙ ΠΕΣΟΝΤΕΣ Ο ΛΑΟΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΘΕΩ ΚΑΙ ΕΒΟΗΣΑΝ ΛΕΓΟΝΤΕΣ

19 ΚΥΡΙΕ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΙΔΕ ΕΠΙ ΤΑΣ ΥΠΕΡΗΦΑΝΙΑΣ ΑΥΤΩΝ ΚΑΙ ΕΛΕΗΣΟΝ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΕΠΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΩΝ ΗΓΙΑΣΜΕΝΩΝ ΣΟΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

20 ΚΑΙ ΠΑΡΕΚΑΛΕΣΑΝ ΤΟΝ ΑΧΙΩΡ ΚΑΙ ΕΠΗΝΕΣΑΝ ΑΥΤΟΝ ΣΦΟΔΡΑ

21 ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΑΥΤΟΝ ΟΖΙΑΣ ΕΚ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΙΣ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΠΟΤΟΝ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΚΑΙ ΕΠΕΚΑΛΕΣΑΝΤΟ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΕΙΣ ΒΟΗΘΕΙΑΝ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΕΚΕΙΝΗΝ

IOUDITH (JUDITH) CHAPTER 7

1 ΤΗ ΔΕ ΕΠΑΥΡΙΟΝ ΠΑΡΗΓΓΕΙΛΕΝ ΟΛΟΦΕΡΝΗΣ ΠΑΣΗ ΤΗ ΣΤΡΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΑΥΤΟΥ ΟΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΠΙ ΤΗΝ ΣΥΜΜΑΧΙΑΝ ΑΥΤΟΥ ΑΝΑΖΕΥΓΝΥΕΙΝ ΕΠΙ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΤΑΣ ΑΝΑΒΑΣΕΙΣ ΤΗΣ ΟΡΕΙΝΗΣ ΠΡΟΚΑΤΑΛΑΜΒΑΝΕΣΘΑΙ ΚΑΙ ΠΟΙΕΙΝ ΠΟΛΕΜΟΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

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29 ΚΑΙ ΕΓΕΝΕΤΟ ΚΛΑΥΘΜΟΣ ΜΕΓΑΣ ΕΝ ΜΕΣΩ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΠΑΝΤΩΝ ΟΜΟΘΥΜΑΔΟΝ ΚΑΙ ΕΒΟΗΣΑΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΦΩΝΗ ΜΕΓΑΛΗ

30 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΖΙΑΣ ΘΑΡΣΕΙΤΕ ΑΔΕΛΦΟΙ ΔΙΑΚΑΡΤΕΡΗΣΩΜΕΝ ΕΤΙ ΠΕΝΤΕ ΗΜΕΡΑΣ ΕΝ ΑΙΣ ΕΠΙΣΤΡΕΨΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΦ' ΗΜΑΣ ΟΥ ΓΑΡ ΕΓΚΑΤΑΛΕΙΨΕΙ ΗΜΑΣ ΕΙΣ ΤΕΛΟΣ

31 ΕΑΝ ΔΕ ΔΙΕΛΘΩΣΙΝ ΑΥΤΑΙ ΚΑΙ ΜΗ ΕΛΘΗ ΕΦ' ΗΜΑΣ ΒΟΗΘΕΙΑ ΠΟΙΗΣΩ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΥΜΩΝ

32 ΚΑΙ ΕΣΚΟΡΠΙΣΕΝ ΤΟΝ ΛΑΟΝ ΕΙΣ ΤΗΝ ΕΑΥΤΟΥ ΠΑΡΕΜΒΟΛΗΝ ΚΑΙ ΕΠΙ ΤΑ ΤΕΙΧΗ ΚΑΙ ΤΟΥΣ ΠΥΡΓΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΑΠΗΛΘΟΝ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΑΠΕΣΤΕΙΛΑΝ ΚΑΙ ΗΣΑΝ ΕΝ ΤΑΠΕΙΝΩΣΕΙ ΠΟΛΛΗ ΕΝ ΤΗ ΠΟΛΕΙ

IOUDITH (JUDITH) CHAPTER 8

1 ΚΑΙ ΗΚΟΥΣΕΝ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΙΟΥΔΙΘ ΘΥΓΑΤΗΡ ΜΕΡΑΡΙ ΥΙΟΥ Ω͞Ξ ΥΙΟΥ ΙΩΣΗΦ ΥΙΟΥ ΟΖΙΗΛ ΥΙΟΥ ΕΛΚΙΑ ΥΙΟΥ ΑΝΑΝΙΟΥ ΥΙΟΥ ΓΕΔΕΩΝ ΥΙΟΥ ΡΑΦΑΙΝ ΥΙΟΥ ΑΧΙΤΩΒ ΥΙΟΥ ΗΛΙΟΥ ΥΙΟΥ ΧΕΛΚΙΟΥ ΥΙΟΥ ΕΛΙΑΒ ΥΙΟΥ ΝΑΘΑΝΑΗΛ ΥΙΟΥ ΣΑΛΑΜΙΗΛ ΥΙΟΥ ΣΑΡΑΣΑΔΑΙ ΥΙΟΥ ΙΣΡΑΗΛ

2 ΚΑΙ Ο ΑΝΗΡ ΑΥΤΗΣ ΜΑΝΑΣΣΗΣ ΤΗΣ ΦΥΛΗΣ ΑΥΤΗΣ ΚΑΙ ΤΗΣ ΠΑΤΡΙΑΣ ΑΥΤΗΣ ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΗΜΕΡΑΙΣ ΘΕΡΙΣΜΟΥ ΚΡΙΘΩΝ

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3 ΕΠΕΣΤΗ ΓΑΡ ΕΠΙ ΤΟΥΣ ΔΕΣΜΕΥΟΝΤΑΣ ΤΑ ΔΡΑΓΜΑΤΑ ΕΝ ΤΩ ΠΕΔΙΩ ΚΑΙ Ο ΚΑΥΣΩΝ ΗΛΘΕΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΑΥΤΟΥ ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΕΝ ΒΑΙΤΥΛΟΥΑ ΤΗ ΠΟΛΕΙ ΑΥΤΟΥ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΑΓΡΩ ΤΩ ΑΝΑ ΜΕΣΟΝ ΔΩΘΑΙΜ ΚΑΙ ΒΑΛΑΜΩΝ

4 ΚΑΙ ΗΝ ΙΟΥΔΙΘ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΗΣ ΧΗΡΕΥΟΥΣΑ ΕΤΗ ΤΡΙΑ ΚΑΙ ΜΗΝΑΣ ΤΕΣΣΑΡΑΣ

5 ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΗ ΣΚΗΝΗΝ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΤΟΥ ΟΙΚΟΥ ΑΥΤΗΣ ΚΑΙ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΗΝ ΟΣΦΥΝ ΑΥΤΗΣ ΣΑΚΚΟΝ ΚΑΙ ΗΝ ΕΠ' ΑΥΤΗΣ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΧΗΡΕΥΣΕΩΣ ΑΥΤΗΣ

6 ΚΑΙ ΕΝΗΣΤΕΥΕ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΧΗΡΕΥΣΕΩΣ ΑΥΤΗΣ ΧΩΡΙΣ ΠΡΟΣΑΒΒΑΤΩΝ ΚΑΙ ΣΑΒΒΑΤΩΝ ΚΑΙ ΠΡΟΝΟΥΜΗΝΙΩΝ ΚΑΙ ΝΟΥΜΗΝΙΩΝ ΚΑΙ ΕΟΡΤΩΝ ΚΑΙ ΧΑΡΜΟΣΥΝΩΝ ΟΙΚΟΥ ΙΣΡΑΗΛ

7 ΚΑΙ ΗΝ ΚΑΛΗ ΤΩ ΕΙΔΕΙ ΚΑΙ ΩΡΑΙΑ ΤΗ ΟΨΕΙ ΣΦΟΔΡΑ ΚΑΙ ΥΠΕΛΙΠΕΤΟ ΑΥΤΗ ΜΑΝΑΣΣΗΣ Ο ΑΝΗΡ ΑΥΤΗΣ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΚΤΗΝΗ ΚΑΙ ΑΓΡΟΥΣ ΚΑΙ ΕΜΕΝΕΝ ΕΠ' ΑΥΤΩΝ

8 ΚΑΙ ΟΥΚ ΗΝ ΟΣ ΕΠΗΝΕΓΚΕΝ ΑΥΤΗ ΡΗΜΑ ΠΟΝΗΡΟΝ ΟΤΙ ΕΦΟΒΕΙΤΟ ΤΟΝ ΘΕΟΝ ΣΦΟΔΡΑ

9 ΚΑΙ ΗΚΟΥΣΕΝ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΛΑΟΥ ΤΑ ΠΟΝΗΡΑ ΕΠΙ ΤΟΝ ΑΡΧΟΝΤΑ ΟΤΙ ΩΛΙΓΟΨΥΧΗΣΑΝ ΕΝ ΤΗ ΣΠΑΝΕΙ ΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΗΚΟΥΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΙΟΥΔΙΘ ΟΥΣ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΖΙΑΣ ΩΣ ΩΜΟΣΕΝ ΑΥΤΟΙΣ ΠΑΡΑΔΩΣΕΙΝ ΤΗΝ ΠΟΛΙΝ ΜΕΤΑ ΗΜΕΡΑΣ ΠΕΝΤΕ ΤΟΙΣ ΑΣΣΥΡΙΟΙΣ

10 ΚΑΙ ΑΠΟΣΤΕΙΛΑΣΑ ΤΗΝ ΑΒΡΑΝ ΑΥΤΗΣ ΤΗΝ ΕΦΕΣΤΩΣΑΝ ΠΑΣΙΝ ΤΟΙΣ ΥΠΑΡΧΟΥΣΙΝ ΑΥΤΗΣ ΕΚΑΛΕΣΕΝ ΧΑΒΡΙΝ ΚΑΙ ΧΑΡΜΙΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΗΣ

11 ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΚΟΥΣΑΤΕ ΔΗ ΜΟΥ ΑΡΧΟΝΤΕΣ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΝ ΒΑΙΤΥΛΟΥΑ ΟΤΙ ΟΥΚ ΕΥΘΗΣ Ο ΛΟΓΟΣ ΥΜΩΝ ΟΝ ΕΛΑΛΗΣΑΤΕ ΕΝΑΝΤΙΟΝ ΤΟΥ ΛΑΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΚΑΙ ΕΣΤΗΣΑΤΕ ΤΟΝ ΟΡΚΟΝ ΤΟΥΤΟΝ ΟΝ ΕΛΑΛΗΣΑΤΕ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΥΜΩΝ ΚΑΙ ΕΙΠΑΤΕ ΕΚΔΩΣΕΙΝ ΤΗΝ ΠΟΛΙΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΗΜΩΝ ΕΑΝ ΜΗ ΕΝ ΑΥΤΑΙΣ ΕΠΙΣΤΡΕΨΗ ΚΥΡΙΟΣ ΒΟΗΘΕΙΑΝ ΥΜΙΝ

12 ΚΑΙ ΝΥΝ ΤΙΝΕΣ ΕΣΤΕ ΥΜΕΙΣ ΟΙ ΕΠΕΙΡΑΣΑΤΕ ΤΟΝ ΘΕΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΣΗΜΕΡΟΝ ΚΑΙ ΙΣΤΑΤΕ ΥΠΕΡ ΤΟΥ ΘΕΟΥ ΕΝ ΜΕΣΩ ΥΙΩΝ ΑΝΘΡΩΠΩΝ

13 ΚΑΙ ΝΥΝ ΚΥΡΙΟΝ ΠΑΝΤΟΚΡΑΤΟΡΑ ΕΞΕΤΑΖΕΤΕ ΚΑΙ ΟΥΘΕΝ ΕΠΙΓΝΩΣΕΣΘΕ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

14 ΟΤΙ ΒΑΘΟΣ ΚΑΡΔΙΑΣ ΑΝΘΡΩΠΟΥ ΟΥΧ ΕΥΡΗΣΕΤΕ ΚΑΙ ΛΟΓΟΥΣ ΤΗΣ ΔΙΑΝΟΙΑΣ ΑΥΤΟΥ ΟΥ ΔΙΑΛΗΜΨΕΣΘΕ ΚΑΙ ΠΩΣ ΤΟΝ ΘΕΟΝ ΟΣ ΕΠΟΙΗΣΕΝ ΠΑΝΤΑ ΤΑΥΤΑ ΕΡΕΥΝΗΣΕΤΕ ΚΑΙ ΤΟΝ ΝΟΥΝ ΑΥΤΟΥ ΕΠΙΓΝΩΣΕΣΘΕ ΚΑΙ ΤΟΝ ΛΟΓΙΣΜΟΝ ΑΥΤΟΥ ΚΑΤΑΝΟΗΣΕΤΕ ΜΗΔΑΜΩΣ ΑΔΕΛΦΟΙ ΜΗ ΠΑΡΟΡΓΙΖΕΤΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ

15 ΟΤΙ ΕΑΝ ΜΗ ΒΟΥΛΗΤΑΙ ΕΝ ΤΑΙΣ ΠΕΝΤΕ ΗΜΕΡΑΙΣ ΒΟΗΘΗΣΑΙ ΗΜΙΝ ΑΥΤΟΣ ΕΧΕΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΕΝ ΑΙΣ ΘΕΛΕΙ ΣΚΕΠΑΣΑΙ ΗΜΕΡΑΙΣ Η ΚΑΙ ΟΛΕΘΡΕΥΣΑΙ ΗΜΑΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ

16 ΥΜΕΙΣ ΔΕ ΜΗ ΕΝΕΧΥΡΑΖΕΤΕ ΤΑΣ ΒΟΥΛΑΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΟΤΙ ΟΥΧ ΩΣ ΑΝΘΡΩΠΟΣ Ο ΘΕΟΣ ΑΠΕΙΛΗΘΗΝΑΙ ΟΥΔ' ΩΣ ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΔΙΑΙΤΗΘΗΝΑΙ

17 ΔΙΟΠΕΡ ΑΝΑΜΕΝΟΝΤΕΣ ΤΗΝ ΠΑΡ' ΑΥΤΟΥ ΣΩΤΗΡΙΑΝ ΕΠΙΚΑΛΕΣΩΜΕΘΑ ΑΥΤΟΝ ΕΙΣ ΒΟΗΘΕΙΑΝ ΗΜΩΝ ΚΑΙ ΕΙΣΑΚΟΥΣΕΤΑΙ ΤΗΣ ΦΩΝΗΣ ΗΜΩΝ ΕΑΝ Η ΑΥΤΩ ΑΡΕΣΤΟΝ

18 ΟΤΙ ΟΥΚ ΑΝΕΣΤΗ ΕΝ ΤΑΙΣ ΓΕΝΕΑΙΣ ΗΜΩΝ ΟΥΔΕ ΕΣΤΙΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΣΗΜΕΡΟΝ ΟΥΤΕ ΦΥΛΗ ΟΥΤΕ ΠΑΤΡΙΑ ΟΥΤΕ ΔΗΜΟΣ ΟΥΤΕ ΠΟΛΙΣ ΕΞ ΗΜΩΝ ΟΙ ΠΡΟΣΚΥΝΟΥΣΙ ΘΕΟΙΣ ΧΕΙΡΟΠΟΙΗΤΟΙΣ ΚΑΘΑΠΕΡ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΠΡΟΤΕΡΟΝ ΗΜΕΡΑΙΣ

19 ΩΝ ΧΑΡΙΝ ΕΔΟΘΗΣΑΝ ΕΙΣ ΡΟΜΦΑΙΑΝ ΚΑΙ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΚΑΙ ΕΠΕΣΟΝ ΠΤΩΜΑ ΜΕΓΑ ΕΝΩΠΙΟΝ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ

20 ΗΜΕΙΣ ΔΕ ΕΤΕΡΟΝ ΘΕΟΝ ΟΥΚ ΕΓΝΩΜΕΝ ΠΛΗΝ ΑΥΤΟΥ ΟΘΕΝ ΕΛΠΙΖΟΜΕΝ ΟΤΙ ΟΥΧ ΥΠΕΡΟΨΕΤΑΙ ΗΜΑΣ ΟΥΔ' ΑΠΟ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ

21 ΟΤΙ ΕΝ ΤΩ ΛΗΜΦΘΗΝΑΙ ΗΜΑΣ ΟΥΤΩΣ ΚΑΙ ΛΗΜΦΘΗΣΕΤΑΙ ΠΑΣΑ Η ΙΟΥΔΑΙΑ ΚΑΙ ΠΡΟΝΟΜΕΥΘΗΣΕΤΑΙ ΤΑ ΑΓΙΑ ΗΜΩΝ ΚΑΙ ΕΚΖΗΤΗΣΕΙ ΤΗΝ ΒΕΒΗΛΩΣΙΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΑΙΜΑΤΟΣ ΗΜΩΝ

22 ΚΑΙ ΤΟΝ ΦΟΝΟΝ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ ΚΑΙ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΗΣ ΓΗΣ ΚΑΙ ΤΗΝ ΕΡΗΜΩΣΙΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΗΜΩΝ ΕΠΙΣΤΡΕΨΕΙ ΕΙΣ ΚΕΦΑΛΗΝ ΗΜΩΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΥ ΕΑΝ ΔΟΥΛΕΥΣΩΜΕΝ ΕΚΕΙ ΚΑΙ ΕΣΟΜΕΘΑ ΕΙΣ ΠΡΟΣΚΟΜΜΑ ΚΑΙ ΕΙΣ ΟΝΕΙΔΟΣ ΕΝΑΝΤΙΟΝ ΤΩΝ ΚΤΩΜΕΝΩΝ ΗΜΑΣ

23 ΟΤΙ ΟΥ ΚΑΤΕΥΘΥΝΘΗΣΕΤΑΙ Η ΔΟΥΛΕΙΑ ΗΜΩΝ ΕΙΣ ΧΑΡΙΝ ΑΛΛ' ΕΙΣ ΑΤΙΜΙΑΝ ΘΗΣΕΙ ΑΥΤΗΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ

24 ΚΑΙ ΝΥΝ ΑΔΕΛΦΟΙ ΕΠΙΔΕΙΞΩΜΕΘΑ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΗΜΩΝ ΟΤΙ ΕΞ ΗΜΩΝ ΚΡΕΜΑΤΑΙ Η ΨΥΧΗ ΑΥΤΩΝ ΚΑΙ ΤΑ ΑΓΙΑ ΚΑΙ Ο ΟΙΚΟΣ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΕΣΤΗΡΙΣΤΑΙ ΕΦ' ΗΜΙΝ

25 ΠΑΡΑ ΤΑΥΤΑ ΠΑΝΤΑ ΕΥΧΑΡΙΣΤΗΣΩΜΕΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ ΟΣ ΠΕΙΡΑΖΕΙ ΗΜΑΣ ΚΑΘΑ ΚΑΙ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ

26 ΜΝΗΣΘΗΤΕ ΟΣΑ ΕΠΟΙΗΣΕΝ ΜΕΤΑ ΑΒΡΑΑΜ ΚΑΙ ΟΣΑ ΕΠΕΙΡΑΣΕΝ ΤΟΝ ΙΣΑΑΚ ΚΑΙ ΟΣΑ ΕΓΕΝΕΤΟ ΤΩ ΙΑΚΩΒ ΕΝ ΜΕΣΟΠΟΤΑΜΙΑ ΤΗΣ ΣΥΡΙΑΣ ΠΟΙΜΑΙΝΟΝΤΙ ΤΑ ΠΡΟΒΑΤΑ ΛΑΒΑΝ ΤΟΥ ΑΔΕΛΦΟΥ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ

27 ΟΤΙ ΟΥ ΚΑΘΩΣ ΕΚΕΙΝΟΥΣ ΕΠΥΡΩΣΕΝ ΕΙΣ ΕΤΑΣΜΟΝ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΚΑΙ ΗΜΑΣ ΟΥΚ ΕΞΕΔΙΚΗΣΕΝ ΑΛΛ' ΕΙΣ ΝΟΥΘΕΤΗΣΙΝ ΜΑΣΤΙΓΟΙ ΚΥΡΙΟΣ ΤΟΥΣ ΕΓΓΙΖΟΝΤΑΣ ΑΥΤΩ

28 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΖΙΑΣ ΠΑΝΤΑ ΟΣΑ ΕΙΠΑΣ ΕΝ ΑΓΑΘΗ ΚΑΡΔΙΑ ΕΛΑΛΗΣΑΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΣ ΑΝΤΙΣΤΗΣΕΤΑΙ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ

29 ΟΤΙ ΟΥΚ ΕΝ ΤΗ ΣΗΜΕΡΟΝ Η ΣΟΦΙΑ ΣΟΥ ΠΡΟΔΗΛΟΣ ΕΣΤΙΝ ΑΛΛ' ΑΠ' ΑΡΧΗΣ ΗΜΕΡΩΝ ΣΟΥ ΕΓΝΩ ΠΑΣ Ο ΛΑΟΣ ΤΗΝ ΣΥΝΕΣΙΝ ΣΟΥ ΚΑΘΟΤΙ ΑΓΑΘΟΝ ΕΣΤΙΝ ΤΟ ΠΛΑΣΜΑ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ

30 ΑΛΛΑ Ο ΛΑΟΣ ΔΕΔΙΨΗΚΕΝ ΣΦΟΔΡΑ ΚΑΙ ΗΝΑΓΚΑΣΑΝ ΗΜΑΣ ΠΟΙΗΣΑΙ ΚΑΘΑ ΕΛΑΛΗΣΑΜΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΠΑΓΑΓΕΙΝ ΕΦ' ΗΜΑΣ ΟΡΚΟΝ ΟΝ ΟΥ ΠΑΡΑΒΗΣΟΜΕΘΑ

31 ΚΑΙ ΝΥΝ ΔΕΗΘΗΤΙ ΠΕΡΙ ΗΜΩΝ ΟΤΙ ΓΥΝΗ ΕΥΣΕΒΗΣ ΕΙ ΚΑΙ ΑΠΟΣΤΕΛΕΙ ΚΥΡΙΟΣ ΤΟΝ ΥΕΤΟΝ ΕΙΣ ΠΛΗΡΩΣΙΝ ΤΩΝ ΛΑΚΚΩΝ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΚΛΕΙΨΟΜΕΝ ΕΤΙ

32 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΟΥΔΙΘ ΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΠΟΙΗΣΩ ΠΡΑΓΜΑ Ο ΑΦΙΞΕΤΑΙ ΕΙΣ ΓΕΝΕΑΣ ΓΕΝΕΩΝ ΥΙΟΙΣ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ

33 ΥΜΕΙΣ ΣΤΗΣΕΣΘΕ ΕΠΙ ΤΗΣ ΠΥΛΗΣ ΤΗΝ ΝΥΚΤΑ ΤΑΥΤΗΝ ΚΑΙ ΕΞΕΛΕΥΣΟΜΑΙ ΕΓΩ ΜΕΤΑ ΤΗΣ ΑΒΡΑΣ ΜΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΜΕΘ' ΑΣ ΕΙΠΑΤΕ ΠΑΡΑΔΩΣΕΙΝ ΤΗΝ ΠΟΛΙΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΗΜΩΝ ΕΠΙΣΚΕΨΕΤΑΙ ΚΥΡΙΟΣ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΧΕΙΡΙ ΜΟΥ

34 ΥΜΕΙΣ ΔΕ ΟΥΚ ΕΞΕΡΕΥΝΗΣΕΤΕ ΤΗΝ ΠΡΑΞΙΝ ΜΟΥ ΟΥ ΓΑΡ ΕΡΩ ΥΜΙΝ ΕΩΣ ΤΟΥ ΤΕΛΕΣΘΗΝΑΙ Α ΕΓΩ ΠΟΙΩ

35 ΚΑΙ ΕΙΠΕΝ ΟΖΙΑΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΠΡΟΣ ΑΥΤΗΝ ΠΟΡΕΥΟΥ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΕΙΣ ΕΚΔΙΚΗΣΙΝ ΤΩΝ ΕΧΘΡΩΝ ΗΜΩΝ

36 ΚΑΙ ΑΠΟΣΤΡΕΨΑΝΤΕΣ ΕΚ ΤΗΣ ΣΚΗΝΗΣ ΕΠΟΡΕΥΘΗΣΑΝ ΕΠΙ ΤΑΣ ΔΙΑΤΑΞΕΙΣ ΑΥΤΩΝ

IOUDITH (JUDITH) CHAPTER 9

1 ΙΟΥΔΙΘ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΠΕΘΕΤΟ ΣΠΟΔΟΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΗΣ ΚΑΙ ΕΓΥΜΝΩΣΕΝ ΟΝ ΕΝΕΔΕΔΥΚΕΙ ΣΑΚΚΟΝ ΚΑΙ ΗΝ ΑΡΤΙ ΠΡΟΣΦΕΡΟΜΕΝΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΤΟ ΘΥΜΙΑΜΑ ΤΗΣ ΕΣΠΕΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΕΒΟΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΙΟΥΔΙΘ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ

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2 ΚΥΡΙΕ Ο ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΣΥΜΕΩΝ Ω ΕΔΩΚΑΣ ΕΝ ΧΕΙΡΙ ΡΟΜΦΑΙΑΝ ΕΙΣ ΕΚΔΙΚΗΣΙΝ ΑΛΛΟΓΕΝΩΝ ΟΙ ΕΛΥΣΑΝ ΜΗΤΡΑΝ ΠΑΡΘΕΝΟΥ ΕΙΣ ΜΙΑΣΜΑ ΚΑΙ ΕΓΥΜΝΩΣΑΝ ΜΗΡΟΝ ΕΙΣ ΑΙΣΧΥΝΗΝ ΚΑΙ ΕΒΕΒΗΛΩΣΑΝ ΜΗΤΡΑΝ ΕΙΣ ΟΝΕΙΔΟΣ ΕΙΠΑΣ ΓΑΡ ΟΥΧ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ ΕΠΟΙΗΣΑΝ

3 ΑΝΘ' ΩΝ ΕΔΩΚΑΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ ΕΙΣ ΦΟΝΟΝ ΚΑΙ ΤΗΝ ΣΤΡΩΜΝΗΝ ΑΥΤΩΝ Η ΗΔΕΣΑΤΟ ΤΗΝ ΑΠΑΤΗΝ ΑΥΤΩΝ ΑΠΑΤΗΘΕΙΣΑΝ ΕΙΣ ΑΙΜΑ ΚΑΙ ΕΠΑΤΑΞΑΣ ΔΟΥΛΟΥΣ ΕΠΙ ΔΥΝΑΣΤΑΙΣ ΚΑΙ ΔΥΝΑΣΤΑΣ ΕΠΙ ΘΡΟΝΟΥΣ ΑΥΤΩΝ

4 ΚΑΙ ΕΔΩΚΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΥΛΑ ΑΥΤΩΝ ΕΙΣ ΔΙΑΙΡΕΣΙΝ ΥΙΩΝ ΗΓΑΠΗΜΕΝΩΝ ΥΠΟ ΣΟΥ ΟΙ ΚΑΙ ΕΖΗΛΩΣΑΝ ΤΟΝ ΖΗΛΟΝ ΣΟΥ ΚΑΙ ΕΒΔΕΛΥΞΑΝΤΟ ΜΙΑΣΜΑ ΑΙΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΕΠΕΚΑΛΕΣΑΝΤΟ ΣΕ ΕΙΣ ΒΟΗΘΟΝ Ο ΘΕΟΣ Ο ΘΕΟΣ Ο ΕΜΟΣ ΚΑΙ ΕΙΣΑΚΟΥΣΟΝ ΕΜΟΥ ΤΗΣ ΧΗΡΑΣ

5 ΣΥ ΓΑΡ ΕΠΟΙΗΣΑΣ ΤΑ ΠΡΟΤΕΡΑ ΕΚΕΙΝΩΝ ΚΑΙ ΕΚΕΙΝΑ ΚΑΙ ΤΑ ΜΕΤΕΠΕΙΤΑ ΚΑΙ ΤΑ ΝΥΝ ΚΑΙ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΔΙΕΝΟΗΘΗΣ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ Α ΕΝΕΝΟΗΘΗΣ

6 ΚΑΙ ΠΑΡΕΣΤΗΣΑΝ Α ΕΒΟΥΛΕΥΣΩ ΚΑΙ ΕΙΠΑΝ ΙΔΟΥ ΠΑΡΕΣΜΕΝ ΠΑΣΑΙ ΓΑΡ ΑΙ ΟΔΟΙ ΣΟΥ ΕΤΟΙΜΟΙ ΚΑΙ Η ΚΡΙΣΙΣ ΣΟΥ ΕΝ ΠΡΟΓΝΩΣΕΙ

7 ΙΔΟΥ ΓΑΡ ΑΣΣΥΡΙΟΙ ΕΠΛΗΘΥΝΘΗΣΑΝ ΕΝ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΥΨΩΘΗΣΑΝ ΕΦ' ΙΠΠΩ ΚΑΙ ΑΝΑΒΑΤΗ ΕΓΑΥΡΙΑΣΑΝ ΕΝ ΒΡΑΧΙΟΝΙ ΠΕΖΩΝ ΗΛΠΙΣΑΝ ΕΝ ΑΣΠΙΔΙ ΚΑΙ ΕΝ ΓΑΙΣΩ ΚΑΙ ΤΟΞΩ ΚΑΙ ΣΦΕΝΔΟΝΗ ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΟΣ ΣΥΝΤΡΙΒΩΝ ΠΟΛΕΜΟΥΣ

8 ΚΥΡΙΟΣ ΟΝΟΜΑ ΣΟΙ ΣΥ ΡΑΞΟΝ ΑΥΤΩΝ ΤΗΝ ΙΣΧΥΝ ΕΝ ΔΥΝΑΜΕΙ ΣΟΥ ΚΑΙ ΚΑΤΑΞΟΝ ΤΟ ΚΡΑΤΟΣ ΑΥΤΩΝ ΕΝ ΤΩ ΘΥΜΩ ΣΟΥ ΕΒΟΥΛΕΥΣΑΝΤΟ ΓΑΡ ΒΕΒΗΛΩΣΑΙ ΤΑ ΑΓΙΑ ΣΟΥ ΜΙΑΝΑΙ ΤΟ ΣΚΗΝΩΜΑ ΤΗΣ ΚΑΤΑΠΑΥΣΕΩΣ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΚΑΤΑΒΑΛΕΙΝ ΣΙΔΗΡΩ ΚΕΡΑΣ ΘΥΣΙΑΣ-ΤΗΡΙΟΥ ΣΟΥ

9 ΒΛΕΨΟΝ ΕΙΣ ΥΠΕΡΗΦΑΝΙΑΝ ΑΥΤΩΝ ΑΠΟΣΤΕΙΛΟΝ ΤΗΝ ΟΡΓΗΝ ΣΟΥ ΕΙΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΔΟΣ ΕΝ ΧΕΙΡΙ ΜΟΥ ΤΗΣ ΧΗΡΑΣ Ο ΔΙΕΝΟΗΘΗΝ ΚΡΑΤΟΣ

10 ΠΑΤΑΞΟΝ ΔΟΥΛΟΝ ΕΚ ΧΕΙΛΕΩΝ ΑΠΑΤΗΣ ΜΟΥ ΕΠ' ΑΡΧΟΝΤΙ ΚΑΙ ΑΡΧΟΝΤΑ ΕΠΙ ΘΕΡΑΠΟΝΤΙ ΑΥΤΟΥ ΘΡΑΥΣΟΝ ΑΥΤΩΝ ΤΟ ΑΝΑΣΤΕΜΑ ΕΝ ΧΕΙΡΙ ΘΗΛΕΙΑΣ

11 ΟΥ ΓΑΡ ΕΝ ΠΛΗΘΕΙ ΤΟ ΚΡΑΤΟΣ ΣΟΥ ΟΥΔΕ Η ΔΥΝΑΣΤΕΙΑ ΣΟΥ ΕΝ ΙΣΧΥΟΥΣΙΝ ΑΛΛΑ ΤΑΠΕΙΝΩΝ ΕΙ ΘΕΟΣ ΕΛΑΤΤΟΝΩΝ ΕΙ ΒΟΗΘΟΣ ΑΝΤΙΛΗΜΠΤΩΡ ΑΣΘΕΝΟΥΝΤΩΝ ΑΠΕΓΝΩΣΜΕΝΩΝ ΣΚΕΠΑΣΤΗΣ ΑΠΗΛΠΙΣΜΕΝΩΝ ΣΩΤΗΡ

12 ΝΑΙ ΝΑΙ Ο ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΘΕΟΣ ΚΛΗΡΟΝΟΜΙΑΣ ΙΣΡΑΗΛ ΔΕΣΠΟΤΑ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΤΗΣ ΓΗΣ ΚΤΙΣΤΑ ΤΩΝ ΥΔΑΤΩΝ ΒΑΣΙΛΕΥ ΠΑΣΗΣ ΚΤΙΣΕΩΣ ΣΟΥ ΣΥ ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ

13 ΚΑΙ ΔΟΣ ΛΟΓΟΝ ΜΟΥ ΚΑΙ ΑΠΑΤΗΝ ΕΙΣ ΤΡΑΥΜΑ ΚΑΙ ΜΩΛΩΠΑ ΑΥΤΩΝ ΟΙ ΚΑΤΑ ΤΗΣ ΔΙΑΘΗΚΗΣ ΣΟΥ ΚΑΙ ΟΙΚΟΥ ΗΓΙΑΣΜΕΝΟΥ ΣΟΥ ΚΑΙ ΚΟΡΥΦΗΣ ΣΙΩΝ ΚΑΙ ΟΙΚΟΥ ΚΑΤΑΣΧΕΣΕΩΣ ΥΙΩΝ ΣΟΥ ΕΒΟΥΛΕΥΣΑΝΤΟ ΣΚΛΗΡΑ

14 ΚΑΙ ΠΟΙΗΣΟΝ ΕΠΙ ΠΑΝΤΟΣ ΕΘΝΟΥΣ ΣΟΥ ΚΑΙ ΠΑΣΗΣ ΦΥΛΗΣ ΕΠΙΓΝΩΣΙΝ ΤΟΥ ΕΙΔΗΣΑΙ ΟΤΙ ΣΥ ΕΙ Ο ΘΕΟΣ ΘΕΟΣ ΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΚΡΑΤΟΥΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΛΛΟΣ ΥΠΕΡΑΣΠΙΖΩΝ ΤΟΥ ΓΕΝΟΥΣ ΙΣΡΑΗΛ ΕΙ ΜΗ ΣΥ

IOUDITH (JUDITH) CHAPTER 10

1 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΠΑΥΣΑΤΟ ΒΟΩΣΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ ΚΑΙ ΣΥΝΕΤΕΛΕΣΕΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ

2 ΚΑΙ ΑΝΕΣΤΗ ΑΠΟ ΤΗΣ ΠΤΩΣΕΩΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΗΝ ΑΒΡΑΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΕΝ Ω ΔΙΕΤΡΙΒΕΝ ΕΝ ΑΥΤΩ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΩΝ ΣΑΒΒΑΤΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΑΥΤΗΣ

3 ΚΑΙ ΠΕΡΙΕΙΛΑΤΟ ΤΟΝ ΣΑΚΚΟΝ ΟΝ ΕΝΕΔΕΔΥΚΕΙ ΚΑΙ ΕΞΕΔΥΣΑΤΟ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΧΗΡΕΥΣΕΩΣ ΑΥΤΗΣ ΚΑΙ ΠΕΡΙΕΚΛΥΣΑΤΟ ΤΟ ΣΩΜΑ ΥΔΑΤΙ ΚΑΙ ΕΧΡΙΣΑΤΟ ΜΥΡΩ ΠΑΧΕΙ ΚΑΙ ΔΙΕΞΑΝΕ ΤΑΣ ΤΡΙΧΑΣ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΗΣ ΚΑΙ ΕΠΕΘΕΤΟ ΜΙΤΡΑΝ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΕΝΕΔΥΣΑΤΟ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΕΥΦΡΟΣΥΝΗΣ ΑΥΤΗΣ ΕΝ ΟΙΣ ΕΣΤΟΛΙΖΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΗΣ ΖΩΗΣ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΜΑΝΑΣΣΗ

4 ΚΑΙ ΕΛΑΒΕΝ ΣΑΝΔΑΛΙΑ ΕΙΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΗΣ ΚΑΙ ΠΕΡΙΕΘΕΤΟ ΤΟΥΣ ΧΛΙΔΩΝΑΣ ΚΑΙ ΤΑ ΨΕΛΙΑ ΚΑΙ ΤΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ΚΑΙ ΤΑ ΕΝΩΤΙΑ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΚΟΣΜΟΝ ΑΥΤΗΣ ΚΑΙ ΕΚΑΛΛΩΠΙΣΑΤΟ ΣΦΟΔΡΑ ΕΙΣ ΑΠΑΤΗΣΙΝ ΟΦΘΑΛΜΩΝ ΑΝΔΡΩΝ ΟΣΟΙ ΑΝ ΙΔΩΣΙΝ ΑΥΤΗΝ

5 ΚΑΙ ΕΔΩΚΕΝ ΤΗ ΑΒΡΑ ΑΥΤΗΣ ΑΣΚΟΠΥΤΙΝΗΝ ΟΙΝΟΥ ΚΑΙ ΚΑΨΑΚΗΝ ΕΛΑΙΟΥ ΚΑΙ ΠΗΡΑΝ ΕΠΛΗΡΩΣΕΝ ΑΛΦΙΤΩΝ ΚΑΙ ΠΑΛΑΘΗΣ ΚΑΙ ΑΡΤΩΝ ΚΑΘΑΡΩΝ ΚΑΙ ΠΕΡΙΕΔΙΠΛΩΣΕ ΠΑΝΤΑ ΤΑ ΑΓΓΕΙΑ ΑΥΤΗΣ ΚΑΙ ΕΠΕΘΗΚΕΝ ΑΥΤΗ

6 ΚΑΙ ΕΞΗΛΘΟΣΑΝ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΠΟΛΕΩΣ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΕΥΡΟΣΑΝ ΕΦΕΣΤΩΤΑ ΕΠ' ΑΥΤΗ ΟΖΙΑΝ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΠΟΛΕΩΣ ΧΑΒΡΙΝ ΚΑΙ ΧΑΡΜΙΝ

7 ΩΣ ΔΕ ΕΙΔΟΝ ΑΥΤΗΝ ΚΑΙ ΗΝ ΗΛΛΟΙΩΜΕΝΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΣΤΟΛΗΝ ΜΕΤΑΒΕΒΛΗΚΥΙΑΝ ΑΥΤΗΣ ΚΑΙ ΕΘΑΥΜΑΣΑΝ ΕΠΙ ΤΩ ΚΑΛΛΕΙ ΑΥΤΗΣ ΕΠΙ ΠΟΛΥ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΑΝ ΑΥΤΗ

8 Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΔΩΗ ΣΕ ΕΙΣ ΧΑΡΙΝ ΚΑΙ ΤΕΛΕΙΩΣΑΙ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΣΟΥ ΕΙΣ ΓΑΥΡΙΑΜΑ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΥΨΩΜΑ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΘΕΩ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΠΙΤΑΞΑΤΕ ΑΝΟΙΞΑΙ ΜΟΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΞΕΛΕΥΣΟΜΑΙ ΕΙΣ ΤΕΛΕΙΩΣΙΝ ΤΩΝ ΛΟΓΩΝ ΩΝ ΕΛΑΛΗΣΑΤΕ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΣΥΝΕΤΑΞΑΝ ΤΟΙΣ ΝΕΑΝΙΣΚΟΙΣ ΑΝΟΙΞΑΙ ΑΥΤΗ ΚΑΘΟΤΙ ΕΛΑΛΗΣΕΝ

10 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΥΤΩΣ ΚΑΙ ΕΞΗΛΘΕΝ ΙΟΥΔΙΘ ΑΥΤΗ ΚΑΙ Η ΠΑΙΔΙΣΚΗ ΑΥΤΗΣ ΜΕΤ' ΑΥΤΗΣ ΑΠΕΣΚΟΠΕΥΟΝ ΔΕ ΑΥΤΗΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΕΩΣ ΟΥ ΚΑΤΕΒΗ ΤΟ ΟΡΟΣ ΕΩΣ ΔΙΗΛΘΕΝ ΤΟΝ ΑΥΛΩΝΑ ΚΑΙ ΟΥΚΕΤΙ ΕΘΕΩΡΟΥΝ ΑΥΤΗΝ

11 ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΕΝ ΤΩ ΑΥΛΩΝΙ ΕΙΣ ΕΥΘΕΙΑΝ ΚΑΙ ΣΥΝΗΝΤΗΣΕΝ ΑΥΤΗ ΠΡΟΦΥΛΑΚΗ ΤΩΝ ΑΣΣΥΡΙΩΝ

12 ΚΑΙ ΣΥΝΕΛΑΒΟΝ ΑΥΤΗΝ ΚΑΙ ΕΠΗΡΩΤΗΣΑΝ ΤΙΝΩΝ ΕΙ ΚΑΙ ΠΟΘΕΝ ΕΡΧΗ ΚΑΙ ΠΟΥ ΠΟΡΕΥΗ ΚΑΙ ΕΙΠΕΝ ΘΥΓΑΤΗΡ ΕΙΜΙ ΤΩΝ ΕΒΡΑΙΩΝ ΚΑΙ ΑΠΟΔΙΔΡΑΣΚΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΜΕΛΛΟΥΣΙΝ ΔΙΔΟΣΘΑΙ ΥΜΙΝ ΕΙΣ ΚΑΤΑΒΡΩΜΑ

13 ΚΑΓΩ ΕΡΧΟΜΑΙ ΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΟΛΟΦΕΡΝΟΥ ΑΡΧΙΣΤΡΑΤΗΓΟΥ ΔΥΝΑΜΕΩΣ ΥΜΩΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΡΗΜΑΤΑ ΑΛΗΘΕΙΑΣ ΚΑΙ ΔΕΙΞΩ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΟΔΟΝ ΚΑΘ' ΗΝ ΠΟΡΕΥΣΕΤΑΙ ΚΑΙ ΚΥΡΙΕΥΣΕΙ ΠΑΣΗΣ ΤΗΣ ΟΡΕΙΝΗΣ ΚΑΙ ΟΥ ΔΙΑΦΩΝΗΣΕΙ ΤΩΝ ΑΝΔΡΩΝ ΑΥΤΟΥ ΣΑΡΞ ΜΙΑ ΟΥΔΕ ΠΝΕΥΜΑ ΖΩΗΣ

14 ΩΣ ΔΕ ΗΚΟΥΣΑΝ ΟΙ ΑΝΔΡΕΣ ΤΑ ΡΗΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΝΟΗΣΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΚΑΙ ΗΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΘΑΥΜΑΣΙΟΝ ΤΩ ΚΑΛΛΕΙ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΗΝ

15 ΣΕΣΩΚΑΣ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΣΠΕΥΣΑΣΑ ΚΑΤΑΒΗΝΑΙ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΝΥΝ ΠΡΟΣΕΛΘΕ ΕΠΙ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΚΑΙ ΑΦ' ΗΜΩΝ ΠΡΟΠΕΜΨΟΥΣΙΝ ΣΕ ΕΩΣ ΠΑΡΑΔΩΣΟΥΣΙΝ ΣΕ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΟΥ

16 ΕΑΝ ΔΕ ΣΤΗΣ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΜΗ ΦΟΒΗΘΗΣ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΑΛΛΑ ΑΝΑΓΓΕΙΛΟΝ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΣΟΥ ΚΑΙ ΕΥ ΣΕ ΠΟΙΗΣΕΙ

17 ΚΑΙ ΕΠΕΛΕΞΑΝ ΕΞ ΑΥΤΩΝ ΑΝΔΡΑΣ ΕΚΑΤΟΝ ΚΑΙ ΠΑΡΕΖΕΥΞΑΝ ΑΥΤΗ ΚΑΙ ΤΗ ΑΒΡΑ ΑΥΤΗΣ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΑΣ ΕΠΙ ΤΗΝ ΣΚΗΝΗΝ ΟΛΟΦΕΡΝΟΥ

18 ΚΑΙ ΕΓΕΝΕΤΟ ΣΥΝΔΡΟΜΗ ΕΝ ΠΑΣΗ ΤΗ ΠΑΡΕΜΒΟΛΗ ΔΙΕΒΟΗΘΗ ΓΑΡ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ Η ΠΑΡΟΥΣΙΑ ΑΥΤΗΣ ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΚΥΚΛΟΥΝ ΑΥΤΗΝ ΩΣ ΕΙΣΤΗΚΕΙ ΕΞΩ ΤΗΣ ΣΚΗΝΗΣ ΟΛΟΦΕΡΝΟΥ ΕΩΣ ΠΡΟΣΗΓΓΕΙΛΑΝ ΑΥΤΩ ΠΕΡΙ ΑΥΤΗΣ

19 ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΕΠΙ ΤΩ ΚΑΛΛΕΙ ΑΥΤΗΣ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΤΙΣ ΚΑΤΑΦΡΟΝΗΣΕΙ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΟΣ ΕΧΕΙ ΕΝ ΕΑΥΤΩ ΓΥΝΑΙΚΑΣ ΤΟΙΑΥΤΑΣ

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ΟΤΙ ΟΥ ΚΑΛΟΝ ΕΣΤΙΝ ΥΠΟΛΕΙΠΕΣΘΑΙ ΕΞ ΑΥΤΩΝ ΑΝΔΡΑ ΕΝΑ ΟΙ ΑΦΕΘΕΝΤΕΣ ΔΥΝΗΣΟΝΤΑΙ ΚΑΤΑΣΟΦΙΣΑΣΘΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

20 ΚΑΙ ΕΞΗΛΘΟΝ ΟΙ ΠΑΡΑΚΑΘΕΥΔΟΝΤΕΣ ΟΛΟΦΕΡΝΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΘΕΡΑΠΟΝΤΕΣ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΓΑΓΟΝ ΑΥΤΗΝ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ

21 ΚΑΙ ΗΝ ΟΛΟΦΕΡΝΗΣ ΑΝΑΠΑΥΟΜΕΝΟΣ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΚΩΝΩΠΙΩ Ο ΗΝ ΕΚ ΠΟΡΦΥΡΑΣ ΚΑΙ ΧΡΥΣΙΟΥ ΚΑΙ ΣΜΑΡΑΓΔΟΥ ΚΑΙ ΛΙΘΩΝ ΠΟΛΥΤΕΛΩΝ ΚΑΘΥΦΑΣΜΕΝΩΝ

22 ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΑΥΤΩ ΠΕΡΙ ΑΥΤΗΣ ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΤΟ ΠΡΟΣΚΗΝΙΟΝ ΚΑΙ ΛΑΜΠΑΔΕΣ ΑΡΓΥΡΑΙ ΠΡΟΑΓΟΥΣΑΙ ΑΥΤΟΥ

23 ΩΣ ΔΕ ΗΛΘΕΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΙΟΥΔΙΘ ΚΑΙ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΑΥΤΟΥ ΕΘΑΥΜΑΣΑΝ ΠΑΝΤΕΣ ΕΠΙ ΤΩ ΚΑΛΛΕΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΗΣ ΚΑΙ ΠΕΣΟΥΣΑ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ ΚΑΙ ΗΓΕΙΡΑΝ ΑΥΤΗΝ ΟΙ ΔΟΥΛΟΙ ΑΥΤΟΥ

IOUDITH (JUDITH) CHAPTER 11

1 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΛΟΦΕΡΝΗΣ ΘΑΡΣΗΣΟΝ ΓΥΝΑΙ ΜΗ ΦΟΒΗΘΗΣ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ ΕΓΩ ΟΥΚ ΕΚΑΚΩΣΑ ΑΝΘΡΩΠΟΝ ΟΣΤΙΣ ΗΡΕΤΙΚΕΝ ΔΟΥΛΕΥΕΙΝ ΒΑΣΙΛΕΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

2 ΚΑΙ ΝΥΝ Ο ΛΑΟΣ ΣΟΥ Ο ΚΑΤΟΙΚΩΝ ΤΗΝ ΟΡΕΙΝΗΝ ΕΙ ΜΗ ΕΦΑΥΛΙΣΑΝ ΜΕ ΟΥΚ ΑΝ ΗΡΑ ΤΟ ΔΟΡΥ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΑΛΛΑ ΑΥΤΟΙ ΕΑΥΤΟΙΣ ΕΠΟΙΗΣΑΝ ΤΑΥΤΑ

3 ΚΑΙ ΝΥΝ ΛΕΓΕ ΜΟΙ ΤΙΝΟΣ ΕΝΕΚΕΝ ΑΠΕΔΡΑΣ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΗΛΘΕΣ ΠΡΟΣ ΗΜΑΣ ΗΚΕΙΣ ΓΑΡ ΕΙΣ ΣΩΤΗΡΙΑΝ ΘΑΡΣΕΙ ΕΝ ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ ΖΗΣΗ ΚΑΙ ΕΙΣ ΤΟ ΛΟΙΠΟΝ

4 ΟΥ ΓΑΡ ΕΣΤΙΝ ΟΣ ΑΔΙΚΗΣΕΙ ΣΕ ΑΛΛ' ΕΥ ΣΕ ΠΟΙΗΣΕΙ ΚΑΘΑ ΓΙΝΕΤΑΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΒΑΣΙΛΕΩΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ

5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΟΥΔΙΘ ΔΕΞΑΙ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΔΟΥΛΗΣ ΣΟΥ ΚΑΙ ΛΑΛΗΣΑΤΩ Η ΠΑΙΔΙΣΚΗ ΣΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΟΥΚ ΑΝΑΓΓΕΛΩ ΨΕΥΔΟΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΕΝ ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ

6 ΚΑΙ ΕΑΝ ΚΑΤΑΚΟΛΟΥΘΗΣΗΣ ΤΟΙΣ ΛΟΓΟΙΣ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΣΟΥ ΤΕΛΕΙΩΣ ΠΡΑΓΜΑ ΠΟΙΗΣΕΙ ΜΕΤΑ ΣΟΥ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΑΠΟΠΕΣΕΙΤΑΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΟΥ

7 ΖΗ ΓΑΡ ΒΑΣΙΛΕΥΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΚΑΙ ΖΗ ΤΟ ΚΡΑΤΟΣ ΑΥΤΟΥ ΟΣ ΑΠΕΣΤΕΙΛΕΝ ΣΕ ΕΙΣ ΚΑΤΟΡΘΩΣΙΝ ΠΑΣΗΣ ΨΥΧΗΣ ΟΤΙ ΟΥ ΜΟΝΟΝ ΑΝΘΡΩΠΟΙ ΔΙΑ ΣΕ ΔΟΥΛΕΥΟΥΣΙΝ ΑΥΤΩ ΑΛΛΑ ΚΑΙ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΔΙΑ ΤΗΣ ΙΣΧΥΟΣ ΣΟΥ ΖΗΣΟΝΤΑΙ ΕΠΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

8 ΗΚΟΥΣΑΜΕΝ ΓΑΡ ΤΗΝ ΣΟΦΙΑΝ ΣΟΥ ΚΑΙ ΤΑ ΠΑΝΟΥΡΓΕΥΜΑΤΑ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΚΑΙ ΑΝΗΓΓΕΛΗ ΠΑΣΗ ΤΗ ΓΗ ΟΤΙ ΣΥ ΜΟΝΟΣ ΑΓΑΘΟΣ ΕΝ ΠΑΣΗ ΒΑΣΙΛΕΙΑ ΚΑΙ ΔΥΝΑΤΟΣ ΕΝ ΕΠΙΣΤΗΜΗ ΚΑΙ ΘΑΥΜΑΣΤΟΣ ΕΝ ΣΤΡΑΤΕΥΜΑΣΙΝ ΠΟΛΕΜΟΥ

9 ΚΑΙ ΝΥΝ Ο ΛΟΓΟΣ ΟΝ ΕΛΑΛΗΣΕΝ ΑΧΙΩΡ ΕΝ ΤΗ ΣΥΝΕΔΡΙΑ ΣΟΥ ΗΚΟΥΣΑΜΕΝ ΤΑ ΡΗΜΑΤΑ ΑΥΤΟΥ ΟΤΙ ΠΕΡΙΕΠΟΙΗΣΑΝΤΟ ΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΠΑΝΤΑ ΟΣΑ ΕΞΕΛΑΛΗΣΕΝ ΠΑΡΑ ΣΟΙ

10 ΔΙΟ ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΜΗ ΠΑΡΕΛΘΗΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΑΛΛΑ ΚΑΤΑΘΟΥ ΑΥΤΟΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ ΕΣΤΙΝ ΑΛΗΘΗΣ ΟΥ ΓΑΡ ΕΚΔΙΚΑΤΑΙ ΤΟ ΓΕΝΟΣ ΗΜΩΝ ΟΥ ΚΑΤΙΣΧΥΕΙ ΡΟΜΦΑΙΑ ΕΠ' ΑΥΤΟΥΣ ΕΑΝ ΜΗ ΑΜΑΡΤΩΣΙΝ ΕΙΣ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ

11 ΚΑΙ ΝΥΝ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΕΚΒΟΛΟΣ ΚΑΙ ΑΠΡΑΚΤΟΣ ΚΑΙ ΕΠΙΠΕΣΕΙΤΑΙ ΘΑΝΑΤΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΑΥΤΟΥΣ ΑΜΑΡΤΗΜΑ ΕΝ Ω ΠΑΡΟΡΓΙΟΥΣΙΝ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΟΠΗΝΙΚΑ ΑΝ ΠΟΙΗΣΩΣΙΝ ΑΤΟΠΙΑΝ

12 ΕΠΕΙ ΠΑΡΕΞΕΛΙΠΕΝ ΑΥΤΟΥΣ ΤΑ ΒΡΩΜΑΤΑ ΚΑΙ ΕΣΠΑΝΙΣΘΗ ΠΑΝ ΥΔΩΡ ΕΒΟΥΛΕΥΣΑΝΤΟ ΕΠΙΒΑΛΕΙΝ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΔΙΕΣΤΕΙΛΑΤΟ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΤΟΙΣ ΝΟΜΟΙΣ ΑΥΤΟΥ ΜΗ ΦΑΓΕΙΝ ΔΙΕΓΝΩΣΑΝ ΔΑΠΑΝΗΣΑΙ

13 ΚΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΟΥ ΣΙΤΟΥ ΚΑΙ ΤΑΣ ΔΕΚΑΤΑΣ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΤΟΥ ΕΛΑΙΟΥ Α ΔΙΕΦΥΛΑΞΑΝ ΑΓΙΑΣΑΝΤΕΣ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΠΑΡΕΣΤΗΚΟΣΙΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΑΠΕΝΑΝΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΕΚΡΙΚΑΣΙΝ ΕΞΑΝΑΛΩΣΑΙ ΩΝ ΟΥΔΕ ΤΑΙΣ ΧΕΡΣΙΝ ΚΑΘΗΚΕΝ ΑΨΑΣΘΑΙ ΟΥΔΕΝΑ ΤΩΝ ΕΚ ΤΟΥ ΛΑΟΥ

14 ΚΑΙ ΑΠΕΣΤΑΛΚΑΣΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΚΑΙ ΟΙ ΕΚΕΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΠΟΙΗΣΑΝ ΤΑΥΤΑ ΤΟΥΣ ΜΕΤΑΚΟΜΙΣΟΝΤΑΣ ΑΥΤΟΙΣ ΤΗΝ ΑΦΕΣΙΝ ΠΑΡΑ ΤΗΣ ΓΕΡΟΥΣΙΑΣ

15 ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΑΝΑΓΓΕΙΛΗ ΑΥΤΟΙΣ ΚΑΙ ΠΟΙΗΣΩΣΙΝ ΔΟΘΗΣΟΝΤΑΙ ΣΟΙ ΕΙΣ ΟΛΕΘΡΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

16 ΟΘΕΝ ΕΓΩ Η ΔΟΥΛΗ ΣΟΥ ΕΠΙΓΝΟΥΣΑ ΤΑΥΤΑ ΠΑΝΤΑ ΑΠΕΔΡΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΜΕ Ο ΘΕΟΣ ΠΟΙΗΣΑΙ ΜΕΤΑ ΣΟΥ ΠΡΑΓΜΑΤΑ ΕΦ' ΟΙΣ ΕΚΣΤΗΣΕΤΑΙ ΠΑΣΑ Η ΓΗ ΟΣΟΙ ΕΑΝ ΑΚΟΥΣΩΣΙΝ ΑΥΤΑ

17 ΟΤΙ Η ΔΟΥΛΗ ΣΟΥ ΘΕΟΣΕΒΗΣ ΕΣΤΙΝ ΚΑΙ ΘΕΡΑΠΕΥΟΥΣΑ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΝΥΝ ΜΕΝΩ ΠΑΡΑ ΣΟΙ ΚΥΡΙΕ ΜΟΥ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ Η ΔΟΥΛΗ ΣΟΥ ΚΑΤΑ ΝΥΚΤΑ ΕΙΣ ΤΗΝ ΦΑΡΑΓΓΑ ΚΑΙ ΠΡΟΣΕΥΞΟΜΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΡΕΙ ΜΟΙ ΠΟΤΕ ΕΠΟΙΗΣΑΝ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΑΥΤΩΝ

18 ΚΑΙ ΕΛΘΟΥΣΑ ΠΡΟΣΑΝΟΙΣΩ ΣΟΙ ΚΑΙ ΕΞΕΛΕΥΣΗ ΣΥΝ ΠΑΣΗ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΣ ΑΝΤΙΣΤΗΣΕΤΑΙ ΣΟΙ ΕΞ ΑΥΤΩΝ

19 ΚΑΙ ΑΞΩ ΣΕ ΔΙΑ ΜΕΣΟΥ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΑΠΕΝΑΝΤΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΘΗΣΩ ΤΟΝ ΔΙΦΡΟΝ ΣΟΥ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΙ ΑΞΕΙΣ ΑΥΤΟΥΣ ΩΣ ΠΡΟΒΑΤΑ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΠΟΙΜΗΝ ΚΑΙ ΟΥ ΓΡΥΞΕΙ ΚΥΩΝ ΤΗ ΓΛΩΣΣΗ ΑΥΤΟΥ ΑΠΕΝΑΝΤΙ ΣΟΥ ΟΤΙ ΤΑΥΤΑ ΕΛΑΛΗΘΗ ΜΟΙ ΚΑΤΑ ΠΡΟΓΝΩΣΙΝ ΜΟΥ ΚΑΙ ΑΠΗΓΓΕΛΗ ΜΟΙ ΚΑΙ ΑΠΕΣΤΑΛΗΝ ΑΝΑΓΓΕΙΛΑΙ ΣΟΙ

20 ΚΑΙ ΗΡΕΣΑΝ ΟΙ ΛΟΓΟΙ ΑΥΤΗΣ ΕΝΑΝΤΙΟΝ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΕΝΑΝΤΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΘΕΡΑΠΟΝΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΘΑΥΜΑΣΑΝ ΕΠΙ ΤΗ ΣΟΦΙΑ ΑΥΤΗΣ ΚΑΙ ΕΙΠΑΝ

21 ΟΥΚ ΕΣΤΙΝ ΤΟΙΑΥΤΗ ΓΥΝΗ ΑΠ' ΑΚΡΟΥ ΕΩΣ ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΕΝ ΚΑΛΩ ΠΡΟΣΩΠΩ ΚΑΙ ΣΥΝΕΣΕΙ ΛΟΓΩΝ

22 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΛΟΦΕΡΝΗΣ ΕΥ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΑΠΟΣΤΕΙΛΑΣ ΣΕ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΛΑΟΥ ΤΟΥ ΓΕΝΗΘΗΝΑΙ ΕΝ ΧΕΡΣΙΝ ΗΜΩΝ ΚΡΑΤΟΣ ΕΝ ΔΕ ΤΟΙΣ ΦΑΥΛΙΣΑΣΙ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΑΠΩΛΕΙΑΝ

23 ΚΑΙ ΝΥΝ ΑΣΤΕΙΑ ΕΙ ΣΥ ΕΝ ΤΩ ΕΙΔΕΙ ΣΟΥ ΚΑΙ ΑΓΑΘΗ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΟΤΙ ΕΑΝ ΠΟΙΗΣΗΣ ΚΑΘΑ ΕΛΑΛΗΣΑΣ Ο ΘΕΟΣ ΣΟΥ ΕΣΤΑΙ ΜΟΥ ΘΕΟΣ ΚΑΙ ΣΥ ΕΝ ΟΙΚΩ ΒΑΣΙΛΕΩΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΚΑΘΗΣΗ ΚΑΙ ΕΣΗ ΟΝΟΜΑΣΤΗ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

IOUDITH (JUDITH) CHAPTER 12

1 ΚΑΙ ΕΚΕΛΕΥΣΕΝ ΕΙΣΑΓΑΓΕΙΝ ΑΥΤΗΝ ΟΥ ΕΤΙΘΕΤΟ ΤΑ ΑΡΓΥΡΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΑΞΕΝ ΚΑΤΑΣΤΡΩΣΑΙ ΑΥΤΗ ΑΠΟ ΤΩΝ ΟΨΟΠΟΙΗΜΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΟΙΝΟΥ ΑΥΤΟΥ ΠΙΝΕΙΝ

2 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΟΥ ΦΑΓΟΜΑΙ ΕΞ ΑΥΤΩΝ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ ΣΚΑΝΔΑΛΟΝ ΑΛΛ' ΕΚ ΤΩΝ ΗΚΟΛΟΥΘΗΚΟΤΩΝ ΜΟΙ ΧΟΡΗΓΗΘΗΣΕΤΑΙ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΛΟΦΕΡΝΗΣ ΕΑΝ ΔΕ ΕΚΛΙΠΗ ΤΑ ΟΝΤΑ ΜΕΤΑ ΣΟΥ ΠΟΘΕΝ ΕΞΟΙΣΟΜΕΝ ΣΟΙ ΔΟΥΝΑΙ ΟΜΟΙΑ ΑΥΤΟΙΣ ΟΥ ΓΑΡ ΕΣΤΙΝ ΜΕΘ' ΗΜΩΝ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΣΟΥ

4 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΠΡΟΣ ΑΥΤΟΝ ΖΗ Η ΨΥΧΗ ΣΟΥ ΚΥΡΙΕ ΜΟΥ ΟΤΙ ΟΥ ΔΑΠΑΝΗΣΕΙ Η ΔΟΥΛΗ ΣΟΥ ΤΑ ΟΝΤΑ ΜΕΤ' ΕΜΟΥ ΕΩΣ ΑΝ ΠΟΙΗΣΗ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΜΟΥ Α ΕΒΟΥΛΕΥΣΑΤΟ

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5 ΚΑΙ ΗΓΑΓΟΣΑΝ ΑΥΤΗΝ ΟΙ ΘΕΡΑΠΟΝΤΕΣ ΟΛΟΦΕΡΝΟΥ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΥΠΝΩΣΕΝ ΜΕΧΡΙ ΜΕΣΟΥΣΗΣ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΑΝΕΣΤΗ ΠΡΟΣ ΤΗΝ ΕΩΘΙΝΗΝ ΦΥΛΑΚΗΝ

6 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΟΛΟΦΕΡΝΗΝ ΛΕΓΟΥΣΑ ΕΠΙΤΑΞΑΤΩ ΔΗ Ο ΚΥΡΙΟΣ ΜΟΥ ΕΑΣΑΙ ΤΗΝ ΔΟΥΛΗΝ ΣΟΥ ΕΠΙ ΠΡΟΣΕΥΧΗΝ ΕΞΕΛΘΕΙΝ

7 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ ΟΛΟΦΕΡΝΗΣ ΤΟΙΣ ΣΩΜΑΤΟΦΥΛΑΞΙΝ ΜΗ ΔΙΑΚΩΛΥΕΙΝ ΑΥΤΗΝ ΚΑΙ ΠΑΡΕΜΕΙΝΕΝ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΗΜΕΡΑΣ ΤΡΕΙΣ ΚΑΙ ΕΞΕΠΟΡΕΥΕΤΟ ΚΑΤΑ ΝΥΚΤΑ ΕΙΣ ΤΗΝ ΦΑΡΑΓΓΑ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΕΒΑΠΤΙΖΕΤΟ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΕΠΙ ΤΗΣ ΠΗΓΗΣ ΤΟΥ ΥΔΑΤΟΣ

8 ΚΑΙ ΩΣ ΑΝΕΒΗ ΕΔΕΕΤΟ ΤΟΥ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΤΕΥΘΥΝΑΙ ΤΗΝ ΟΔΟΝ ΑΥΤΗΣ ΕΙΣ ΑΝΑΣΤΗΜΑ ΤΩΝ ΥΙΩΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ

9 ΚΑΙ ΕΙΣΠΟΡΕΥΟΜΕΝΗ ΚΑΘΑΡΑ ΠΑΡΕΜΕΝΕΝ ΕΝ ΤΗ ΣΚΗΝΗ ΜΕΧΡΙ ΟΥ ΠΡΟΣΗΝΕΓΚΑΤΟ ΤΗΝ ΤΡΟΦΗΝ ΑΥΤΗΣ ΠΡΟΣ ΕΣΠΕΡΑΝ

10 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΕΤΑΡΤΗ ΕΠΟΙΗΣΕΝ ΟΛΟΦΕΡΝΗΣ ΠΟΤΟΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ ΜΟΝΟΙΣ ΚΑΙ ΟΥΚ ΕΚΑΛΕΣΕΝ ΕΙΣ ΤΗΝ ΚΛΗΣΙΝ ΟΥΔΕΝΑ ΤΩΝ ΠΡΟΣ ΤΑΙΣ ΧΡΕΙΑΙΣ

11 ΚΑΙ ΕΙΠΕΝ ΒΑΓΩΑ ΤΩ ΕΥΝΟΥΧΩ ΟΣ ΗΝ ΕΦΕΣΤΗΚΩΣ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΑΥΤΟΥ ΠΕΙΣΟΝ ΔΗ ΠΟΡΕΥΘΕΙΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΗΝ ΕΒΡΑΙΑΝ Η ΕΣΤΙΝ ΠΑΡΑ ΣΟΙ ΤΟΥ ΕΛΘΕΙΝ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ ΜΕΘ' ΗΜΩΝ

12 ΙΔΟΥ ΓΑΡ ΑΙΣΧΡΟΝ ΤΩ ΠΡΟΣΩΠΩ ΗΜΩΝ ΕΙ ΓΥΝΑΙΚΑ ΤΟΙΑΥΤΗΝ ΠΑΡΗΣΟΜΕΝ ΟΥΧ ΟΜΙΛΗΣΑΝΤΕΣ ΑΥΤΗ ΟΤΙ ΕΑΝ ΤΑΥΤΗΝ ΜΗ ΕΠΙΣΠΑΣΩΜΕΘΑ ΚΑΤΑΓΕΛΑΣΕΤΑΙ ΗΜΩΝ

13 ΚΑΙ ΕΞΗΛΘΕΝ ΒΑΓΩΑΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΗΝ ΚΑΙ ΕΙΠΕΝ ΜΗ ΟΚΝΗΣΑΤΩ ΔΗ Η ΠΑΙΔΙΣΚΗ Η ΚΑΛΗ ΑΥΤΗ ΕΛΘΟΥΣΑ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΔΟΞΑΣΘΗΝΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΠΙΕΣΑΙ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΟΙΝΟΝ ΚΑΙ ΓΕΝΗΘΗΝΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ ΩΣ ΘΥΓΑΤΗΡ ΜΙΑ ΤΩΝ ΥΙΩΝ ΑΣΣΟΥΡ ΑΙ ΠΑΡΕΣΤΗΚΑΣΙΝ ΕΝ ΟΙΚΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ

14 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΟΥΔΙΘ ΚΑΙ ΤΙΣ ΕΙΜΙ ΕΓΩ ΑΝΤΕΡΟΥΣΑ ΤΩ ΚΥΡΙΩ ΜΟΥ ΟΤΙ ΠΑΝ Ο ΕΣΤΑΙ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΑΡΕΣΤΟΝ ΣΠΕΥΣΑΣΑ ΠΟΙΗΣΩ ΚΑΙ ΕΣΤΑΙ ΤΟΥΤΟ ΜΟΙ ΑΓΑΛΛΙΑΜΑ ΕΩΣ ΗΜΕΡΑΣ ΘΑΝΑΤΟΥ ΜΟΥ

15 ΚΑΙ ΔΙΑΝΑΣΤΑΣΑ ΕΚΟΣΜΗΘΗ ΤΩ ΙΜΑΤΙΣΜΩ ΚΑΙ ΠΑΝΤΙ ΤΩ ΚΟΣΜΩ ΤΩ ΓΥΝΑΙΚΕΙΩ ΚΑΙ ΠΡΟΣΗΛΘΕΝ Η ΔΟΥΛΗ ΑΥΤΗΣ ΚΑΙ ΕΣΤΡΩΣΕΝ ΑΥΤΗ ΚΑΤΕΝΑΝΤΙ ΟΛΟΦΕΡΝΟΥ ΧΑΜΑΙ ΤΑ ΚΩΔΙΑ Α ΕΛΑΒΕΝ ΠΑΡΑ ΒΑΓΩΟΥ ΕΙΣ ΤΗΝ ΚΑΘΗΜΕΡΙΝΗΝ ΔΙΑΙΤΑΝ ΑΥΤΗΣ ΕΙΣ ΤΟ ΕΣΘΙΕΙΝ ΚΑΤΑΚΛΙΝΟΜΕΝΗΝ ΕΠ' ΑΥΤΩΝ

16 ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ ΑΝΕΠΕΣΕΝ ΙΟΥΔΙΘ ΚΑΙ ΕΞΕΣΤΗ Η ΚΑΡΔΙΑ ΟΛΟΦΕΡΝΟΥ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΕΣΑΛΕΥΘΗ Η ΨΥΧΗ ΑΥΤΟΥ ΚΑΙ ΗΝ ΚΑΤΕΠΙΘΥΜΟΣ ΣΦΟΔΡΑ ΤΟΥ ΣΥΓΓΕΝΕΣΘΑΙ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΕΤΗΡΕΙ ΚΑΙΡΟΝ ΤΟΥ ΑΠΑΤΗΣΑΙ ΑΥΤΗΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΙΔΕΝ ΑΥΤΗΝ

17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΗΝ ΟΛΟΦΕΡΝΗΣ ΠΙΕ ΔΗ ΚΑΙ ΓΕΝΗΘΗΤΙ ΜΕΘ' ΗΜΩΝ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ

18 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΠΙΟΜΑΙ ΔΗ ΚΥΡΙΕ ΟΤΙ ΕΜΕΓΑΛΥΝΘΗ ΤΟ ΖΗΝ ΜΟΥ ΕΝ ΕΜΟΙ ΣΗΜΕΡΟΝ ΠΑΡΑ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΓΕΝΕΣΕΩΣ ΜΟΥ

19 ΚΑΙ ΛΑΒΟΥΣΑ ΕΦΑΓΕΝ ΚΑΙ ΕΠΙΕΝ ΚΑΤΕΝΑΝΤΙ ΑΥΤΟΥ Α ΗΤΟΙΜΑΣΕΝ Η ΔΟΥΛΗ ΑΥΤΗΣ

20 ΚΑΙ ΗΥΦΡΑΝΘΗ ΟΛΟΦΕΡΝΗΣ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΕΠΙΕΝ ΟΙΝΟΝ ΠΟΛΥΝ ΣΦΟΔΡΑ ΟΣΟΝ ΟΥΚ ΕΠΙΕΝ ΠΩΠΟΤΕ ΕΝ ΗΜΕΡΑ ΜΙΑ ΑΦ' ΟΥ ΕΓΕΝΝΗΘΗ

IOUDITH (JUDITH) CHAPTER 13

1 ΩΣ ΔΕ ΟΨΙΑ ΕΓΕΝΕΤΟ ΕΣΠΟΥΔΑΣΑΝ ΟΙ ΔΟΥΛΟΙ ΑΥΤΟΥ ΑΝΑΛΥΕΙΝ ΚΑΙ ΒΑΓΩΑΣ ΣΥΝΕΚΛΕΙΣΕΝ ΤΗΝ ΣΚΗΝΗΝ ΕΞΩΘΕΝ ΚΑΙ ΑΠΕΚΛΕΙΣΕΝ ΤΟΥΣ ΠΑΡΕΣΤΩΤΑΣ ΕΚ ΠΡΟΣΩΠΟΥ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΑΠΩΧΟΝΤΟ ΕΙΣ ΤΑΣ ΚΟΙΤΑΣ ΑΥΤΩΝ ΗΣΑΝ ΓΑΡ ΠΑΝΤΕΣ ΚΕΚΟΠΩΜΕΝΟΙ ΔΙΑ ΤΟ ΕΠΙ ΠΛΕΙΟΝ ΓΕΓΟΝΕΝΑΙ ΤΟΝ ΠΟΤΟΝ

2 ΥΠΕΛΕΙΦΘΗ ΔΕ ΙΟΥΔΙΘ ΜΟΝΗ ΕΝ ΤΗ ΣΚΗΝΗ ΚΑΙ ΟΛΟΦΕΡΝΗΣ ΠΡΟΠΕΠΤΩΚΩΣ ΕΠΙ ΤΗΝ ΚΛΙΝΗΝ ΑΥΤΟΥ ΗΝ ΓΑΡ ΠΕΡΙΚΕΧΥΜΕΝΟΣ ΑΥΤΩ Ο ΟΙΝΟΣ

3 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΤΗ ΔΟΥΛΗ ΑΥΤΗΣ ΣΤΗΝΑΙ ΕΞΩ ΤΟΥ ΚΟΙΤΩΝΟΣ ΑΥΤΗΣ ΚΑΙ ΕΠΙΤΗΡΕΙΝ ΤΗΝ ΕΞΟΔΟΝ ΑΥΤΗΣ ΚΑΘΑΠΕΡ ΚΑΘ' ΗΜΕΡΑΝ ΕΞΕΛΕΥΣΕΣΘΑΙ ΓΑΡ ΕΦΗ ΕΠΙ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΑΥΤΗΣ ΚΑΙ ΤΩ ΒΑΓΩΑ ΕΛΑΛΗΣΕΝ ΚΑΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ

4 ΚΑΙ ΑΠΗΛΘΟΣΑΝ ΠΑΝΤΕΣ ΕΚ ΠΡΟΣΩΠΟΥ ΚΑΙ ΟΥΔΕΙΣ ΚΑΤΕΛΕΙΦΘΗ ΕΝ ΤΩ ΚΟΙΤΩΝΙ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΚΑΙ ΣΤΑΣΑ ΙΟΥΔΙΘ ΠΑΡΑ ΤΗΝ ΚΛΙΝΗΝ ΑΥΤΟΥ ΕΙΠΕΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ ΚΥΡΙΕ Ο ΘΕΟΣ ΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΕΠΙΒΛΕΨΟΝ ΕΝ ΤΗ ΩΡΑ ΤΑΥΤΗ ΕΠΙ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΕΙΣ ΥΨΩΜΑ ΙΕΡΟΥΣΑΛΗΜ

5 ΟΤΙ ΝΥΝ ΚΑΙΡΟΣ ΑΝΤΙΛΑΒΕΣΘΑΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΠΟΙΗΣΑΙ ΤΟ ΕΠΙΤΗΔΕΥΜΑ ΜΟΥ ΕΙΣ ΘΡΑΥΣΜΑ ΕΧΘΡΩΝ ΟΙ ΕΠΑΝΕΣΤΗΣΑΝ ΗΜΙΝ

6 ΚΑΙ ΠΡΟΣΕΛΘΟΥΣΑ ΤΩ ΚΑΝΟΝΙ ΤΗΣ ΚΛΙΝΗΣ ΟΣ ΗΝ ΠΡΟΣ ΚΕΦΑΛΗΣ ΟΛΟΦΕΡΝΟΥ ΚΑΘΕΙΛΕΝ ΤΟΝ ΑΚΙΝΑΚΗΝ ΑΥΤΟΥ ΑΠ' ΑΥΤΟΥ

7 ΚΑΙ ΕΓΓΙΣΑΣΑ ΤΗΣ ΚΛΙΝΗΣ ΕΔΡΑΞΑΤΟ ΤΗΣ ΚΟΜΗΣ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΚΡΑΤΑΙΩΣΟΝ ΜΕ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

8 ΚΑΙ ΕΠΑΤΑΞΕΝ ΕΙΣ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΔΙΣ ΕΝ ΤΗ ΙΣΧΥΙ ΑΥΤΗΣ ΚΑΙ ΑΦΕΙΛΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΑΠ' ΑΥΤΟΥ

9 ΚΑΙ ΑΠΕΚΥΛΙΣΕ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΣΤΡΩΜΝΗΣ ΚΑΙ ΑΦΕΙΛΕ ΤΟ ΚΩΝΩΠΙΟΝ ΑΠΟ ΤΩΝ ΣΤΥΛΩΝ ΚΑΙ ΜΕΤ' ΟΛΙΓΟΝ ΕΞΗΛΘΕΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΤΗ ΑΒΡΑ ΑΥΤΗΣ ΤΗΝ ΚΕΦΑΛΗΝ ΟΛΟΦΕΡΝΟΥ

10 ΚΑΙ ΕΝΕΒΑΛΕΝ ΑΥΤΗΝ ΕΙΣ ΤΗΝ ΠΗΡΑΝ ΤΩΝ ΒΡΩΜΑΤΩΝ ΑΥΤΗΣ ΚΑΙ ΕΞΗΛΘΟΝ ΑΙ ΔΥΟ ΑΜΑ ΚΑΤΑ ΤΟΝ ΕΘΙΣΜΟΝ ΑΥΤΩΝ ΕΠΙ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΚΑΙ ΔΙΕΛΘΟΥΣΑΙ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΕΚΥΚΛΩΣΑΝ ΤΗΝ ΦΑΡΑΓΓΑ ΕΚΕΙΝΗΝ ΚΑΙ ΠΡΟΣΑΝΕΒΗΣΑΝ ΤΟ ΟΡΟΣ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΗΛΘΟΣΑΝ ΠΡΟΣ ΤΑΣ ΠΥΛΑΣ ΑΥΤΗΣ

11 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΜΑΚΡΟΘΕΝ ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙΝ ΕΠΙ ΤΩΝ ΠΥΛΩΝ ΑΝΟΙΞΑΤΕ ΑΝΟΙΞΑΤΕ ΔΗ ΤΗΝ ΠΥΛΗΝ ΜΕΘ' ΗΜΩΝ Ο ΘΕΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΠΟΙΗΣΑΙ ΕΤΙ ΙΣΧΥΝ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΚΡΑΤΟΣ ΚΑΤΑ ΤΩΝ ΕΧΘΡΩΝ ΚΑΘΑ ΚΑΙ ΣΗΜΕΡΟΝ ΕΠΟΙΗΣΕΝ

12 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΚΟΥΣΑΝ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΗΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΗΣ ΕΣΠΟΥΔΑΣΑΝ ΤΟΥ ΚΑΤΑΒΗΝΑΙ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΩΝ ΚΑΙ ΣΥΝΕΚΑΛΕΣΑΝ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΠΟΛΕΩΣ

13 ΚΑΙ ΣΥΝΕΔΡΑΜΟΝ ΠΑΝΤΕΣ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΑΥΤΩΝ ΟΤΙ ΠΑΡΑΔΟΞΟΝ ΗΝ ΑΥΤΟΙΣ ΤΟ ΕΛΘΕΙΝ ΑΥΤΗΝ ΚΑΙ ΗΝΟΙΞΑΝ ΤΗΝ ΠΥΛΗΝ ΚΑΙ ΥΠΕΔΕΞΑΝΤΟ ΑΥΤΑΣ ΚΑΙ ΑΨΑΝΤΕΣ ΠΥΡ ΕΙΣ ΦΑΥΣΙΝ ΠΕΡΙΕΚΥΚΛΩΣΑΝ ΑΥΤΑΣ

14 Η ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΦΩΝΗ ΜΕΓΑΛΗ ΑΙΝΕΙΤΕ ΤΟΝ ΘΕΟΝ ΑΙΝΕΙΤΕ ΑΙΝΕΙΤΕ ΤΟΝ ΘΕΟΝ ΟΣ ΟΥΚ ΑΠΕΣΤΗΣΕΝ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΑΛΛ' ΕΘΡΑΥΣΕ ΤΟΥΣ ΕΧΘΡΟΥΣ ΗΜΩΝ ΔΙΑ ΧΕΙΡΟΣ ΜΟΥ ΕΝ ΤΗ ΝΥΚΤΙ ΤΑΥΤΗ

15 ΚΑΙ ΠΡΟΕΛΟΥΣΑ ΤΗΝ ΚΕΦΑΛΗΝ ΕΚ ΤΗΣ ΠΗΡΑΣ ΕΔΕΙΞΕΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΔΟΥ Η ΚΕΦΑΛΗ ΟΛΟΦΕΡΝΟΥ ΑΡΧΙΣΤΡΑΤΗΓΟΥ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ ΚΑΙ ΙΔΟΥ ΤΟ ΚΩΝΩΠΙΟΝ ΕΝ Ω ΚΑΤΕΚΕΙΤΟ ΕΝ ΤΑΙΣ ΜΕΘΑΙΣ ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΘΗΛΕΙΑΣ

16 ΚΑΙ ΖΗ ΚΥΡΙΟΣ ΟΣ ΔΙΕΦΥΛΑΞΕΝ ΜΕ ΕΝ ΤΗ ΟΔΩ ΜΟΥ Η ΕΠΟΡΕΥΘΗΝ ΟΤΙ ΗΠΑΤΗΣΕΝ ΑΥΤΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΙΣ ΑΠΩΛΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ ΑΜΑΡΤΗΜΑ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΜΙΑΣΜΑ ΚΑΙ ΑΙΣΧΥΝΗΝ

17 ΚΑΙ ΕΞΕΣΤΗ ΠΑΣ Ο ΛΑΟΣ ΣΦΟΔΡΑ ΚΑΙ ΚΥΨΑΝΤΕΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΘΕΩ ΚΑΙ ΕΙΠΑΝ ΟΜΟΘΥΜΑΔΟΝ

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ΕΥΛΟΓΗΤΟΣ ΕΙ Ο ΘΕΟΣ ΗΜΩΝ Ο ΕΞΟΥΔΕΝΩΣΑΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΣΗΜΕΡΟΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΤΟΥ ΛΑΟΥ ΣΟΥ

18 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΟΖΙΑΣ ΕΥΛΟΓΗΤΗ ΣΥ ΘΥΓΑΤΕΡ ΤΩ ΘΕΩ ΤΩ ΥΨΙΣΤΩ ΠΑΡΑ ΠΑΣΑΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΥΛΟΓΗΜΕΝΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΣ ΕΚΤΙΣΕΝ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΚΑΙ ΤΗΝ ΓΗΝ ΟΣ ΚΑΤΕΥΘΥΝΕΝ ΣΕ ΕΙΣ ΤΡΑΥΜΑ ΚΕΦΑΛΗΣ ΑΡΧΟΝΤΟΣ ΕΧΘΡΩΝ ΗΜΩΝ

19 ΟΤΙ ΟΥΚ ΑΠΟΣΤΗΣΕΤΑΙ Η ΕΛΠΙΣ ΣΟΥ ΑΠΟ ΚΑΡΔΙΑΣ ΑΝΘΡΩΠΩΝ ΜΝΗΜΟΝΕΥΟΝΤΩΝ ΙΣΧΥΝ ΘΕΟΥ ΕΩΣ ΑΙΩΝΟΣ

20 ΚΑΙ ΠΟΙΗΣΑΙ ΣΟΙ ΑΥΤΑ Ο ΘΕΟΣ ΕΙΣ ΥΨΟΣ ΑΙΩΝΙΟΝ ΤΟΥ ΕΠΙΣΚΕΨΑΣΘΑΙ ΣΕ ΕΝ ΑΓΑΘΟΙΣ ΑΝΘ' ΩΝ ΟΥΚ ΕΦΕΙΣΩ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΔΙΑ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ ΑΛΛ' ΕΠΕΞΗΛΘΕΣ ΤΩ ΠΤΩΜΑΤΙ ΗΜΩΝ ΕΠ' ΕΥΘΕΙΑΝ ΠΟΡΕΥΘΕΙΣΑ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΕΙΠΑΝ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ ΓΕΝΟΙΤΟ

IOUDITH (JUDITH) CHAPTER 14

1 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΟΥΔΙΘ ΑΚΟΥΣΑΤΕ ΔΗ ΜΟΥ ΑΔΕΛΦΟΙ ΚΑΙ ΛΑΒΟΝΤΕΣ ΤΗΝ ΚΕΦΑΛΗΝ ΤΑΥΤΗΝ ΚΡΕΜΑΣΑΤΕ ΑΥΤΗΝ ΕΠΙ ΤΗΣ ΕΠΑΛΞΕΩΣ ΤΟΥ ΤΕΙΧΟΥΣ ΥΜΩΝ

2 ΚΑΙ ΕΣΤΑΙ ΗΝΙΚΑ ΕΑΝ ΔΙΑΦΑΥΣΗ Ο ΟΡΘΡΟΣ ΚΑΙ ΕΞΕΛΘΗ Ο ΗΛΙΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΑΝΑΛΗΜΨΕΣΘΕ ΕΚΑΣΤΟΣ ΤΑ ΣΚΕΥΗ ΤΑ ΠΟΛΕΜΙΚΑ ΥΜΩΝ ΚΑΙ ΕΞΕΛΕΥΣΕΣΘΕ ΠΑΣ ΑΝΗΡ ΙΣΧΥΩΝ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΔΩΣΕΤΕ ΑΡΧΗΓΟΝ ΕΙΣ ΑΥΤΟΥΣ ΩΣ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΕΠΙ ΤΟ ΠΕΔΙΟΝ ΕΙΣ ΤΗΝ ΠΡΟΦΥΛΑΚΗΝ ΥΙΩΝ ΑΣΣΟΥΡ ΚΑΙ ΟΥ ΚΑΤΑΒΗΣΕΣΘΕ

3 ΚΑΙ ΑΝΑΛΑΒΟΝΤΕΣ ΟΥΤΟΙ ΤΑΣ ΠΑΝΟΠΛΙΑΣ ΑΥΤΩΝ ΠΟΡΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΑΥΤΩΝ ΚΑΙ ΕΓΕΡΟΥΣΙ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ ΚΑΙ ΣΥΝΔΡΑΜΟΥΝΤΑΙ ΕΠΙ ΤΗΝ ΣΚΗΝΗΝ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΟΥΧ ΕΥΡΗΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΕΠΙΠΕΣΕΙΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΦΟΒΟΣ ΚΑΙ ΦΕΥΞΟΝΤΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ

4 ΚΑΙ ΕΠΑΚΟΛΟΥΘΗΣΑΝΤΕΣ ΥΜΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΠΑΝ ΟΡΙΟΝ ΙΣΡΑΗΛ ΚΑΤΑΣΤΡΩΣΑΤΕ ΑΥΤΟΥΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ

5 ΠΡΟ ΔΕ ΤΟΥ ΠΟΙΗΣΑΙ ΤΑΥΤΑ ΚΑΛΕΣΑΤΕ ΜΟΙ ΑΧΙΩΡ ΤΟΝ ΑΜΜΑΝΙΤΗΝ ΙΝΑ ΙΔΩΝ ΕΠΙΓΝΟΙ ΤΟΝ ΕΚΦΑΥΛΙΣΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΑΥΤΟΝ ΩΣ ΕΙΣ ΘΑΝΑΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΕΙΣ ΗΜΑΣ

6 ΚΑΙ ΕΚΑΛΕΣΑΝ ΤΟΝ ΑΧΙΩΡ ΕΚ ΤΟΥ ΟΙΚΟΥ ΟΖΙΑ ΩΣ ΔΕ ΗΛΘΕΝ ΚΑΙ ΕΙΔΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΟΛΟΦΕΡΝΟΥ ΕΝ ΧΕΙΡΙ ΑΝΔΡΟΣ ΕΝΟΣ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ ΤΟΥ ΛΑΟΥ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΞΕΛΥΘΗ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ

7 ΩΣ ΔΕ ΑΝΕΛΑΒΟΝ ΑΥΤΟΝ ΠΡΟΣΕΠΕΣΕΝ ΤΟΙΣ ΠΟΣΙΝ ΙΟΥΔΙΘ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΤΩ ΠΡΟΣΩΠΩ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΜΕΝΗ ΣΥ ΕΝ ΠΑΝΤΙ ΣΚΗΝΩΜΑΤΙ ΙΟΥΔΑ ΚΑΙ ΕΝ ΠΑΝΤΙ ΕΘΝΕΙ ΟΙΤΙΝΕΣ ΑΚΟΥΣΑΝΤΕΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΑΡΑΧΘΗΣΟΝΤΑΙ

8 ΚΑΙ ΝΥΝ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ ΟΣΑ ΕΠΟΙΗΣΑΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΩ ΙΟΥΔΙΘ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΠΑΝΤΑ ΟΣΑ ΗΝ ΠΕΠΟΙΗΚΥΙΑ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΞΗΛΘΕΝ ΕΩΣ ΟΥ ΕΛΑΛΕΙ ΑΥΤΟΙΣ

9 ΩΣ ΔΕ ΕΠΑΥΣΑΤΟ ΛΑΛΟΥΣΑ ΗΛΑΛΑΞΕΝ Ο ΛΑΟΣ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΕΔΩΚΕΝ ΦΩΝΗΝ ΕΥΦΡΟΣΥΝΟΝ ΕΝ ΤΗ ΠΟΛΕΙ ΑΥΤΩΝ

10 ΙΔΩΝ ΔΕ ΑΧΙΩΡ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΠΙΣΤΕΥΣΕΝ ΤΩ ΘΕΩ ΣΦΟΔΡΑ ΚΑΙ ΠΕΡΙΕΤΕΜΕΤΟ ΤΗΝ ΣΑΡΚΑ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΤΕΘΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

11 ΗΝΙΚΑ ΔΕ Ο ΟΡΘΡΟΣ ΑΝΕΒΗ ΚΑΙ ΕΚΡΕΜΑΣΑΝ ΤΗΝ ΚΕΦΑΛΗΝ ΟΛΟΦΕΡΝΟΥ ΕΚ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΑΝΕΛΑΒΕΝ ΠΑΣ ΑΝΗΡ ΤΑ ΟΠΛΑ ΑΥΤΟΥ ΚΑΙ ΕΞΗΛΘΟΣΑΝ ΚΑΤΑ ΣΠΕΙΡΑΣ ΕΠΙ ΤΑΣ ΑΝΑΒΑΣΕΙΣ ΤΟΥ ΟΡΟΥΣ

12 ΟΙ ΔΕ ΥΙΟΙ ΑΣΣΟΥΡ ΩΣ ΕΙΔΟΝ ΑΥΤΟΥΣ ΔΙΕΠΕΜΨΑΝ ΕΠΙ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΑΥΤΩΝ ΟΙ ΔΕ ΗΛΘΟΝ ΕΠΙ ΤΟΥΣ ΣΤΡΑΤΗΓΟΥΣ ΚΑΙ ΧΙΛΙΑΡΧΟΥΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΑΡΧΟΝΤΑ ΑΥΤΩΝ

13 ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΠΙ ΤΗΝ ΣΚΗΝΗΝ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΕΙΠΑΝ ΤΩ ΟΝΤΙ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΑΥΤΟΥ ΕΓΕΙΡΟΝ ΔΗ ΤΟΝ ΚΥΡΙΟΝ ΗΜΩΝ ΟΤΙ ΕΤΟΛΜΗΣΑΝ ΟΙ ΔΟΥΛΟΙ ΚΑΤΑΒΑΙΝΕΙΝ ΕΦ' ΗΜΑΣ ΕΙΣ ΠΟΛΕΜΟΝ ΙΝΑ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ ΕΙΣ ΤΕΛΟΣ

14 ΚΑΙ ΕΙΣΗΛΘΕΝ ΒΑΓΩΑΣ ΚΑΙ ΕΚΡΟΥΣΕ ΤΗΝ ΑΥΛΑΙΑΝ ΤΗΣ ΣΚΗΝΗΣ ΥΠΕΝΟΕΙ ΓΑΡ ΚΑΘΕΥΔΕΙΝ ΑΥΤΟΝ ΜΕΤΑ ΙΟΥΔΙΘ

15 ΩΣ Δ' ΟΥΘΕΙΣ ΕΠΗΚΟΥΣΕΝ ΔΙΑΣΤΕΙΛΑΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΚΟΙΤΩΝΑ ΚΑΙ ΕΥΡΕΝ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΧΕΛΩΝΙΔΟΣ ΕΡΡΙΜΜΕΝΟΝ ΝΕΚΡΟΝ ΚΑΙ Η ΚΕΦΑΛΗ ΑΥΤΟΥ ΑΦΗΡΗΤΟ ΑΠ' ΑΥΤΟΥ

16 ΚΑΙ ΕΒΟΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΜΕΤΑ ΚΛΑΥΘΜΟΥ ΚΑΙ ΣΤΕΝΑΓΜΟΥ ΚΑΙ ΒΟΗΣ ΙΣΧΥΡΑΣ ΚΑΙ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ

17 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΣΚΗΝΗΝ ΟΥ ΗΝ ΙΟΥΔΙΘ ΚΑΤΑΛΥΟΥΣΑ ΚΑΙ ΟΥΧ ΕΥΡΕΝ ΑΥΤΗΝ ΚΑΙ ΕΞΕΠΗΔΗΣΕΝ ΕΙΣ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΒΟΗΣΕΝ

18 ΗΘΕΤΗΣΑΝ ΟΙ ΔΟΥΛΟΙ ΕΠΟΙΗΣΕΝ ΑΙΣΧΥΝΗΝ ΜΙΑ ΓΥΝΗ ΤΩΝ ΕΒΡΑΙΩΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΟΤΙ ΙΔΟΥ ΟΛΟΦΕΡΝΗΣ ΧΑΜΑΙ ΚΑΙ Η ΚΕΦΑΛΗ ΟΥΚ ΕΣΤΙΝ ΕΠ' ΑΥΤΩ

19 ΩΣ ΔΕ ΗΚΟΥΣΑΝ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΣΣΟΥΡ ΤΟΥΣ ΧΙΤΩΝΑΣ ΑΥΤΩΝ ΔΙΕΡΡΗΞΑΝ ΚΑΙ ΕΤΑΡΑΧΘΗ ΑΥΤΩΝ Η ΨΥΧΗ ΣΦΟΔΡΑ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΩΝ ΚΡΑΥΓΗ ΚΑΙ ΒΟΗ ΜΕΓΑΛΗ ΣΦΟΔΡΑ ΕΝ ΜΕΣΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ

IOUDITH (JUDITH) CHAPTER 15

1 ΚΑΙ ΩΣ ΗΚΟΥΣΑΝ ΟΙ ΕΝ ΤΟΙΣ ΣΚΗΝΩΜΑΣΙΝ ΟΝΤΕΣ ΕΞΕΣΤΗΣΑΝ ΕΠΙ ΤΟ ΓΕΓΟΝΟΣ

2 ΚΑΙ ΕΠΕΠΕΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΤΡΟΜΟΣ ΚΑΙ ΦΟΒΟΣ ΚΑΙ ΟΥΚ ΗΝ ΑΝΘΡΩΠΟΣ ΜΕΝΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΕΤΙ ΑΛΛ' ΕΚΧΥΘΕΝΤΕΣ ΟΜΟΘΥΜΑΔΟΝ ΕΦΕΥΓΟΝ ΕΠΙ ΠΑΣΑΝ ΟΔΟΝ ΤΟΥ ΠΕΔΙΟΥ ΚΑΙ ΤΗΣ ΟΡΕΙΝΗΣ

3 ΚΑΙ ΟΙ ΠΑΡΕΜΒΕΒΛΗΚΟΤΕΣ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΥΚΛΩ ΒΑΙΤΥΛΟΥΑ ΚΑΙ ΕΤΡΑΠΗΣΑΝ ΕΙΣ ΦΥΓΗΝ ΚΑΙ ΤΟΤΕ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΑΣ ΑΝΗΡ ΠΟΛΕΜΙΣΤΗΣ ΕΞ ΑΥΤΩΝ ΕΞΕΧΥΘΗΣΑΝ ΕΠ' ΑΥΤΟΥΣ

4 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΟΖΙΑΣ ΕΙΣ ΒΑΙΤΟΜΑΣΘΑΙΜ ΚΑΙ ΒΗΒΑΙ ΚΑΙ ΧΩΒΑΙ ΚΑΙ ΚΩΛΑ ΚΑΙ ΕΙΣ ΠΑΝ ΟΡΙΟΝ ΙΣΡΑΗΛ ΤΟΥΣ ΑΠΑΓΓΕΛΛΟΝΤΑΣ ΥΠΕΡ ΤΩΝ ΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝ ΚΑΙ ΙΝΑ ΠΑΝΤΕΣ ΕΠΕΚΧΥΘΩΣΙΝ ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΕΙΣ ΤΗΝ ΑΝΑΙΡΕΣΙΝ ΑΥΤΩΝ

5 ΩΣ ΔΕ ΗΚΟΥΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΠΑΝΤΕΣ ΟΜΟΘΥΜΑΔΟΝ ΕΠΕΠΕΣΟΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΚΟΠΤΟΝ ΑΥΤΟΥΣ ΕΩΣ ΧΩΒΑ ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΟΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΕΓΕΝΗΘΗΣΑΝ ΚΑΙ ΕΚ ΠΑΣΗΣ ΤΗΣ ΟΡΕΙΝΗΣ ΑΝΗΓΓΕΙΛΑΝ ΓΑΡ ΑΥΤΟΙΣ ΤΑ ΓΕΓΟΝΟΤΑ ΤΗ ΠΑΡΕΜΒΟΛΗ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΕΝ ΓΑΛΑΑΔ ΚΑΙ ΟΙ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ ΥΠΕΡΕΚΕΡΑΣΑΝ ΑΥΤΟΥΣ ΠΛΗΓΗ ΜΕΓΑΛΗ ΕΩΣ ΟΥ ΠΑΡΗΛΘΟΝ ΔΑΜΑΣΚΟΝ ΚΑΙ ΤΑ ΟΡΙΑ ΑΥΤΗΣ

6 ΟΙ ΔΕ ΛΟΙΠΟΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΒΑΙΤΥΛΟΥΑ ΕΠΕΠΕΣΑΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΑΣΣΟΥΡ ΚΑΙ ΕΠΡΟΝΟΜΕΥΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΛΟΥΤΗΣΑΝ ΣΦΟΔΡΑ

7 ΟΙ ΔΕ ΥΙΟΙ ΙΣΡΑΗΛ ΑΝΑΣΤΡΕΨΑΝΤΕΣ ΑΠΟ ΤΗΣ ΚΟΠΗΣ ΕΚΥΡΙΕΥΣΑΝ ΤΩΝ ΛΟΙΠΩΝ ΚΑΙ ΑΙ ΚΩΜΑΙ ΚΑΙ ΕΠΑΥΛΕΙΣ ΕΝ ΤΗ ΟΡΕΙΝΗ ΚΑΙ ΠΕΔΙΝΗ ΕΚΡΑΤΗΣΑΝ ΠΟΛΛΩΝ ΛΑΦΥΡΩΝ ΗΝ ΓΑΡ ΠΛΗΘΟΣ ΠΟΛΥ ΣΦΟΔΡΑ

8 ΚΑΙ ΙΩΑΚΙΜ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ Η ΓΕΡΟΥΣΙΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΗΛΘΟΝ ΤΟΥ ΘΕΑΣΑΣΘΑΙ ΤΑ ΑΓΑΘΑ Α ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΤΟΥ ΙΔΕΙΝ ΤΗΝ ΙΟΥΔΙΘ ΚΑΙ ΛΑΛΗΣΑΙ ΜΕΤ' ΑΥΤΗΣ ΕΙΡΗΝΗΝ

9 ΩΣ ΔΕ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΑΥΤΗΝ ΕΥΛΟΓΗΣΑΝ ΑΥΤΗΝ ΠΑΝΤΕΣ ΟΜΟΘΥΜΑΔΟΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΗΝ ΣΥ ΥΨΩΜΑ

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ΙΕΡΟΥΣΑΛΗΜ ΣΥ ΓΑΥΡΙΑΜΑ ΜΕΓΑ ΤΟΥ ΙΣΡΑΗΛ ΣΥ ΚΑΥΧΗΜΑ ΜΕΓΑ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ

10 ΕΠΟΙΗΣΑΣ ΤΑΥΤΑ ΠΑΝΤΑ ΕΝ ΧΕΙΡΙ ΣΟΥ ΕΠΟΙΗΣΑΣ ΤΑ ΑΓΑΘΑ ΜΕΤΑ ΙΣΡΑΗΛ ΚΑΙ ΕΥΔΟΚΗΣΕΝ ΕΠ' ΑΥΤΟΙΣ Ο ΘΕΟΣ ΕΥΛΟΓΗΜΕΝΗ ΓΙΝΟΥ ΠΑΡΑ ΤΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΚΥΡΙΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΚΑΙ ΕΙΠΕΝ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ

11 ΚΑΙ ΕΛΑΦΥΡΕΥΣΕΝ ΠΑΣ Ο ΛΑΟΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΕΦ' ΗΜΕΡΑΣ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΔΩΚΑΝ ΤΗ ΙΟΥΔΙΘ ΤΗΝ ΣΚΗΝΗΝ ΟΛΟΦΕΡΝΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΡΓΥΡΩΜΑΤΑ ΚΑΙ ΤΑΣ ΚΛΙΝΑΣ ΚΑΙ ΤΑ ΟΛΚΕΙΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΑΤΑΣΚΕΥΑΣΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΛΑΒΟΥΣΑ ΑΥΤΗ ΕΠΕΘΗΚΕΝ ΕΠΙ ΤΗΝ ΗΜΙΟΝΟΝ ΑΥΤΗΣ ΚΑΙ ΕΖΕΥΞΕΝ ΤΑΣ ΑΜΑΞΑΣ ΑΥΤΗΣ ΚΑΙ ΕΣΩΡΕΥΣΕΝ ΑΥΤΑ ΕΠ' ΑΥΤΩΝ

12 ΚΑΙ ΣΥΝΕΔΡΑΜΕΝ ΠΑΣΑ ΓΥΝΗ ΙΣΡΑΗΛ ΤΟΥ ΙΔΕΙΝ ΑΥΤΗΝ ΚΑΙ ΕΥΛΟΓΗΣΑΝ ΑΥΤΗΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΑΥΤΗ ΧΟΡΟΝ ΕΞ ΑΥΤΩΝ ΚΑΙ ΕΛΑΒΕΝ ΘΥΡΣΟΥΣ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΗΣ ΚΑΙ ΕΔΩΚΕΝ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΤΑΙΣ ΜΕΤ' ΑΥΤΗΣ

13 ΚΑΙ ΕΣΤΕΦΑΝΩΣΑΝΤΟ ΤΗΝ ΕΛΑΙΑΝ ΑΥΤΗ ΚΑΙ ΑΙ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΠΡΟΗΛΘΕΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΕΝ ΧΟΡΕΙΑ ΗΓΟΥΜΕΝΗ ΠΑΣΩΝ ΤΩΝ ΓΥΝΑΙΚΩΝ ΚΑΙ ΗΚΟΛΟΥΘΕΙ ΠΑΣ ΑΝΗΡ ΙΣΡΑΗΛ ΕΝΩΠΛΙΣΜΕΝΟΙ ΜΕΤΑ ΣΤΕΦΑΝΩΝ ΚΑΙ ΥΜΝΟΥΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ

14 ΚΑΙ ΕΞΗΡΧΕΝ ΙΟΥΔΙΘ ΤΗΝ ΕΞΟΜΟΛΟΓΗΣΙΝ ΤΑΥΤΗΝ ΕΝ ΠΑΝΤΙ ΙΣΡΑΗΛ ΚΑΙ ΥΠΕΡΕΦΩΝΕΙ ΠΑΣ Ο ΛΑΟΣ ΤΗΝ ΑΙΝΕΣΙΝ ΤΑΥΤΗΝ

IOUDITH (JUDITH) CHAPTER 16

1 ΚΑΙ ΕΙΠΕΝ ΙΟΥΔΙΘ ΕΞΑΡΧΕΤΕ ΤΩ ΘΕΩ ΜΟΥ ΕΝ ΤΥΜΠΑΝΟΙΣ ΑΣΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΚΥΜΒΑΛΟΙΣ ΕΝΑΡΜΟΣΑΣΘΕ ΑΥΤΩ ΨΑΛΜΟΝ ΚΑΙ ΑΙΝΟΝ ΥΨΟΥΤΕ ΚΑΙ ΕΠΙΚΑΛΕΙΣΘΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ

2 ΟΤΙ ΘΕΟΣ ΣΥΝΤΡΙΒΩΝ ΠΟΛΕΜΟΥΣ ΚΥΡΙΟΣ ΟΤΙ ΕΙΣ ΠΑΡΕΜΒΟΛΑΣ ΑΥΤΟΥ ΕΝ ΜΕΣΩ ΛΑΟΥ ΕΞΕΙΛΑΤΟ ΜΕ ΕΚ ΧΕΙΡΟΣ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΜΕ

3 ΗΛΘΕΝ ΑΣΣΟΥΡ ΕΞ ΟΡΕΩΝ ΑΠΟ ΒΟΡΡΑ ΗΛΘΕΝ ΕΝ ΜΥΡΙΑΣΙ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΩΝ ΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ ΕΝΕΦΡΑΞΕΝ ΧΕΙΜΑΡΡΟΥΣ ΚΑΙ Η ΙΠΠΟΣ ΑΥΤΩΝ ΕΚΑΛΥΨΕΝ ΒΟΥΝΟΥΣ

4 ΕΙΠΕΝ ΕΜΠΡΗΣΕΙΝ ΤΑ ΟΡΙΑ ΜΟΥ ΚΑΙ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΜΟΥ ΑΝΕΛΕΙΝ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΤΑ ΘΗΛΑΖΟΝΤΑ ΜΟΥ ΘΗΣΕΙΝ ΕΙΣ ΕΔΑΦΟΣ ΚΑΙ ΤΑ ΝΗΠΙΑ ΜΟΥ ΔΩΣΕΙΝ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΜΟΥ ΣΚΥΛΕΥΣΑΙ

5 ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΗΘΕΤΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΧΕΙΡΙ ΘΗΛΕΙΑΣ

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11 ΤΟΤΕ ΗΛΑΛΑΞΑΝ ΟΙ ΤΑΠΕΙΝΟΙ ΜΟΥ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΑΣΘΕΝΟΥΝΤΕΣ ΜΟΥ ΚΑΙ ΕΠΤΟΗΘΗΣΑΝ ΥΨΩΣΑΝ ΤΗΝ ΦΩΝΗΝ ΑΥΤΩΝ ΚΑΙ ΑΝΕΤΡΑΠΗΣΑΝ

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25 ΚΑΙ ΟΥΚ ΗΝ ΕΤΙ Ο ΕΚΦΟΒΩΝ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΙΟΥΔΙΘ ΚΑΙ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΑΥΤΗΝ ΗΜΕΡΑΣ ΠΟΛΛΑΣ

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THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT (TOBIAS) CHAPTER 1

1 ΒΙΒΛΟΣ ΛΟΓΩΝ ΤΩΒΙΤ ΤΟΥ ΤΩΒΙΗΛ ΤΟΥ ΑΝΑΝΙΗΛ ΤΟΥ ΑΔΟΥΗΛ ΤΟΥ ΓΑΒΑΗΛ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΣΙΗΛ ΕΚ ΤΗΣ ΦΥΛΗΣ ΝΕΦΘΑΛΙΜ

2 ΟΣ ΗΧΜΑΛΩΤΕΥΘΗ ΕΝ ΗΜΕΡΑΙΣ ΕΝΕΜΕΣΣΑΡΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΕΚ ΘΙΣΒΗΣ Η ΕΣΤΙΝ ΕΚ ΔΕΞΙΩΝ ΚΥΔΙΩΣ ΤΗΣ ΝΕΦΘΑΛΙΜ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ ΥΠΕΡΑΝΩ ΑΣΗΡ

3 ΕΓΩ ΤΩΒΙΤ ΟΔΟΙΣ ΑΛΗΘΕΙΑΣ ΕΠΟΡΕΥΟΜΗΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΚΑΙ ΕΛΕΗΜΟΣΥΝΑΣ ΠΟΛΛΑΣ ΕΠΟΙΗΣΑ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΜΟΥ ΚΑΙ ΤΩ ΕΘΝΕΙ ΤΟΙΣ ΣΥΜΠΟΡΕΥΘΕΙΣΙΝ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΧΩΡΑΝ ΑΣΣΥΡΙΩΝ ΕΙΣ ΝΙΝΕΥΗ

4 ΚΑΙ ΟΤΕ ΗΜΗΝ ΕΝ ΤΗ ΧΩΡΑ ΜΟΥ ΕΝ ΤΗ ΓΗ ΙΣΡΑΗΛ ΝΕΩΤΕΡΟΥ ΜΟΥ ΟΝΤΟΣ ΠΑΣΑ ΦΥΛΗ ΤΟΥ ΝΕΦΘΑΛΙΜ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΑΠΕΣΤΗ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΙΕΡΟΣΟΛΥΜΩΝ ΤΗΣ ΕΚΛΕΓΕΙΣΗΣ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΦΥΛΩΝ ΙΣΡΑΗΛ ΕΙΣ ΤΟ ΘΥΣΙΑΖΕΙΝ ΠΑΣΑΣ ΤΑΣ ΦΥΛΑΣ ΚΑΙ ΗΓΙΑΣΘΗ Ο ΝΑΟΣ ΤΗΣ ΚΑΤΑΣΚΗΝΩΣΕΩΣ ΤΟΥ ΥΨΙΣΤΟΥ ΚΑΙ ΩΚΟΔΟΜΗΘΗ ΕΙΣ ΠΑΣΑΣ ΤΑΣ ΓΕΝΕΑΣ ΤΟΥ ΑΙΩΝΟΣ

5 ΚΑΙ ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΑΙ ΣΥΝΑΠΟΣΤΑΣΑΙ ΕΘΥΟΝ ΤΗ ΒΑΑΛ ΤΗ ΔΑΜΑΛΕΙ ΚΑΙ Ο ΟΙΚΟΣ ΝΕΦΘΑΛΙΜ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

6 ΚΑΓΩ ΜΟΝΟΣ ΕΠΟΡΕΥΟΜΗΝ ΠΛΕΟΝΑΚΙΣ ΕΙΣ ΙΕΡΟ-ΣΟΛΥΜΑ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΠΑΝΤΙ ΤΩ ΙΣΡΑΗΛ ΕΝ ΠΡΟΣΤΑΓΜΑΤΙ ΑΙΩΝΙΩ ΤΑΣ ΑΠΑΡΧΑΣ ΚΑΙ ΤΑΣ ΔΕΚΑΤΑΣ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΚΑΙ ΤΑΣ ΠΡΩΤΟΚΟΥΡΙΑΣ ΕΧΩΝ

7 ΚΑΙ ΕΔΙΔΟΥΝ ΑΥΤΑΣ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΑΑΡΩΝ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΤΗΝ ΔΕΚΑΤΗΝ ΕΔΙΔΟΥΝ ΤΟΙΣ ΥΙΟΙΣ ΛΕΥΙ ΤΟΙΣ ΘΕΡΑΠΕΥΟΥΣΙΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΝ ΔΕΥΤΕΡΑΝ ΔΕΚΑΤΗΝ ΑΠΕ-ΠΡΑΤΙΖΟΜΗΝ ΚΑΙ ΕΠΟΡΕΥΟΜΗΝ ΚΑΙ ΕΔΑΠΑΝΩΝ ΑΥΤΑ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΘ' ΕΚΑΣΤΟΝ ΕΝΙΑΥΤΟΝ

8 ΚΑΙ ΤΗΝ ΤΡΙΤΗΝ ΕΔΙΔΟΥΝ ΟΙΣ ΚΑΘΗΚΕΙ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΔΕΒΒΩΡΑ Η ΜΗΤΗΡ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΔΙΟΤΙ ΟΡΦΑΝΟΣ ΚΑΤΕΛΕΙΦΘΗΝ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

9 ΚΑΙ ΟΤΕ ΕΓΕΝΟΜΗΝ ΑΝΗΡ ΕΛΑΒΟΝ ΑΝΝΑΝ ΓΥΝΑΙΚΑ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΤΗΣ ΠΑΤΡΙΑΣ ΗΜΩΝ ΚΑΙ ΕΓΕΝΝΗΣΑ ΕΞ ΑΥΤΗΣ ΤΩΒΙΑΝ

10 ΚΑΙ ΟΤΕ ΗΧΜΑΛΩΤΙΣΘΗΝ ΕΙΣ ΝΙΝΕΥΗ ΠΑΝΤΕΣ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΟΙ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΜΟΥ ΗΣΘΙΟΝ ΕΚ ΤΩΝ ΑΡΤΩΝ ΤΩΝ ΕΘΝΩΝ

11 ΕΓΩ ΔΕ ΣΥΝΕΤΗΡΗΣΑ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΜΗ ΦΑΓΕΙΝ

12 ΚΑΘΟΤΙ ΕΜΕΜΝΗΜΗΝ ΤΟΥ ΘΕΟΥ ΕΝ ΟΛΗ ΤΗ ΨΥΧΗ ΜΟΥ

13 ΚΑΙ ΕΔΩΚΕΝ Ο ΥΨΙΣΤΟΣ ΧΑΡΙΝ ΚΑΙ ΜΟΡΦΗΝ ΕΝΩΠΙΟΝ ΕΝΕΜΕΣΣΑΡΟΥ ΚΑΙ ΗΜΗΝ ΑΥΤΟΥ ΑΓΟΡΑΣΤΗΣ

14 ΚΑΙ ΕΠΟΡΕΥΟΜΗΝ ΕΙΣ ΤΗΝ ΜΗΔΙΑΝ ΚΑΙ ΠΑΡΕΘΕΜΗΝ ΓΑΒΑΗΛΩ ΤΩ ΑΔΕΛΦΩ ΓΑΒΡΙΑ ΕΝ ΡΑΓΟΙΣ ΤΗΣ ΜΗΔΙΑΣ ΑΡΓΥΡΙΟΥ ΤΑΛΑΝΤΑ ΔΕΚΑ

15 ΚΑΙ ΟΤΕ ΑΠΕΘΑΝΕΝ ΕΝΕΜΕΣΣΑΡΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΣΕΝΝΑΧΗΡΙΜ Ο ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΗΚΑΤΑΣΤΑΤΗΣΑΝ ΚΑΙ ΟΥΚΕΤΙ ΗΔΥΝΑΣΘΗΝ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΤΗΝ ΜΗΔΙΑΝ

16 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΝΕΜΕΣΣΑΡΟΥ ΕΛΕΗΜΟΣΥΝΑΣ ΠΟΛΛΑΣ ΕΠΟΙΟΥΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΜΟΥ

17 ΤΟΥΣ ΑΡΤΟΥΣ ΜΟΥ ΕΔΙΔΟΥΝ ΤΟΙΣ ΠΕΙΝΩΣΙΝ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΤΟΙΣ ΓΥΜΝΟΙΣ ΚΑΙ ΕΙ ΤΙΝΑ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΜΟΥ ΕΘΕΩΡΟΥΝ ΤΕΘΝΗΚΟΤΑ ΚΑΙ ΕΡΡΙΜΜΕΝΟΝ ΟΠΙΣΩ ΤΟΥ ΤΕΙΧΟΥΣ ΝΙΝΕΥΗ ΕΘΑΠΤΟΝ ΑΥΤΟΝ

18 ΚΑΙ ΕΙ ΤΙΝΑ ΑΠΕΚΤΕΙΝΕΝ ΣΕΝΝΑΧΗΡΙΜ Ο ΒΑΣΙΛΕΥΣ ΟΤΕ ΗΛΘΕΝ ΦΕΥΓΩΝ ΕΚ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΘΑΨΑ ΑΥΤΟΥΣ ΚΛΕΠΤΩΝ ΠΟΛΛΟΥΣ ΓΑΡ ΑΠΕΚΤΕΙΝΕΝ ΕΝ ΤΩ ΘΥΜΩ ΑΥΤΟΥ ΚΑΙ ΕΖΗΤΗΘΗ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΑ ΣΩΜΑΤΑ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗ

19 ΠΟΡΕΥΘΕΙΣ ΔΕ ΕΙΣ ΤΩΝ ΕΝ ΝΙΝΕΥΗ ΥΠΕΔΕΙΞΕ ΤΩ ΒΑΣΙΛΕΙ ΠΕΡΙ ΕΜΟΥ ΟΤΙ ΘΑΠΤΩ ΑΥΤΟΥΣ ΚΑΙ ΕΚΡΥΒΗΝ ΕΠΙΓΝΟΥΣ ΔΕ ΟΤΙ ΖΗΤΟΥΜΑΙ ΑΠΟΘΑΝΕΙΝ ΦΟΒΗΘΕΙΣ ΑΝΕΧΩΡΗΣΑ

20 ΚΑΙ ΔΙΗΡΠΑΓΗ ΠΑΝΤΑ ΤΑ ΥΠΑΡΧΟΝΤΑ ΜΟΥ ΚΑΙ ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΜΟΙ ΟΥΔΕΝ ΠΛΗΝ ΑΝΝΑΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΜΟΥ ΚΑΙ ΤΩΒΙΟΥ ΤΟΥ ΥΙΟΥ ΜΟΥ

21 ΚΑΙ ΟΥ ΔΙΗΛΘΟΝ ΗΜΕΡΑΙ ΠΕΝΤΗΚΟΝΤΑ ΕΩΣ ΟΥ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΝ ΟΙ ΔΥΟ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΕΦΥΓΟΝ ΕΙΣ ΤΑ ΟΡΗ ΑΡΑΡΑΤ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΣΑΧΕΡΔΟΝΟΣ Ο ΥΙΟΣ ΑΥΤΟΥ ΑΝΤ' ΑΥΤΟΥ ΚΑΙ ΕΤΑΞΕΝ ΑΧΙΑΧΑΡΟΝ ΤΟΝ ΑΝΑΗΛ ΥΙΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΜΟΥ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΕΚΛΟΓΙΣΤΙΑΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΔΙΟΙΚΗΣΙΝ

22 ΚΑΙ ΗΞΙΩΣΕΝ ΑΧΙΑΧΑΡΟΣ ΠΕΡΙ ΕΜΟΥ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΝΙΝΕΥΗ ΑΧΙΑΧΑΡΟΣ ΔΕ ΗΝ Ο ΟΙΝΟΧΟΟΣ ΚΑΙ ΕΠΙ ΤΟΥ ΔΑΚΤΥΛΙΟΥ ΚΑΙ ΔΙΟΙΚΗΤΗΣ ΚΑΙ ΕΚΛΟΓΙΣΤΗΣ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΝ Ο ΣΑΧΕΡΔΟΝΟΣ ΕΚ ΔΕΥΤΕΡΑΣ ΗΝ ΔΕ ΕΞΑΔΕΛΦΟΣ ΜΟΥ

TOBIT (TOBIAS) CHAPTER 2

1 ΟΤΕ ΔΕ ΚΑΤΗΛΘΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΚΑΙ ΑΠΕΔΟΘΗ ΜΟΙ ΑΝΝΑ Η ΓΥΝΗ ΜΟΥ ΚΑΙ ΤΩΒΙΑΣ Ο ΥΙΟΣ ΜΟΥ ΕΝ ΤΗ ΠΕΝΤΗΚΟΣΤΗ ΤΗ ΕΟΡΤΗ Η ΕΣΤΙΝ ΑΓΙΑ ΕΠΤΑ ΕΒΔΟΜΑΔΩΝ ΕΓΕΝΗΘΗ ΑΡΙΣΤΟΝ ΚΑΛΟΝ ΜΟΙ ΚΑΙ ΑΝΕΠΕΣΑ ΤΟΥ ΦΑΓΕΙΝ

2 ΚΑΙ ΕΘΕΑΣΑΜΗΝ ΟΨΑ ΠΟΛΛΑ ΚΑΙ ΕΙΠΑ ΤΩ ΥΙΩ ΜΟΥ ΒΑΔΙΣΟΝ ΚΑΙ ΑΓΑΓΕ ΟΝ ΕΑΝ ΕΥΡΗΣ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ ΕΝΔΕΗ ΟΣ ΜΕΜΝΗΤΑΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΙΔΟΥ ΜΕΝΩ ΣΕ

3 ΚΑΙ ΕΛΘΩΝ ΕΙΠΕΝ ΠΑΤΕΡ ΕΙΣ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΗΜΩΝ ΕΣΤΡΑΓΓΑΛΩΜΕΝΟΣ ΕΡΡΙΠΤΑΙ ΕΝ ΤΗ ΑΓΟΡΑ

4 ΚΑΓΩ ΠΡΙΝ Η ΓΕΥΣΑΣΘΑΙ ΜΕ ΑΝΑΠΗΔΗΣΑΣ ΑΝΕΙΛΟΜΗΝ ΑΥΤΟΝ ΕΙΣ ΤΙ ΟΙΚΗΜΑ ΕΩΣ ΟΥ ΕΔΥ Ο ΗΛΙΟΣ

5 ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΕΛΟΥΣΑΜΗΝ ΚΑΙ ΗΣΘΙΟΝ ΤΟΝ ΑΡΤΟΝ ΜΟΥ ΕΝ ΛΥΠΗ

6 ΚΑΙ ΕΜΝΗΣΘΗΝ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ΑΜΩΣ ΚΑΘΩΣ ΕΙΠΕΝ ΣΤΡΑΦΗΣΟΝΤΑΙ ΑΙ ΕΟΡΤΑΙ ΥΜΩΝ ΕΙΣ ΠΕΝΘΟΣ ΚΑΙ ΠΑΣΑΙ ΑΙ ΕΥΦΡΟΣΥΝΑΙ ΥΜΩΝ ΕΙΣ ΘΡΗΝΟΝ ΚΑΙ ΕΚΛΑΥΣΑ

7 ΚΑΙ ΟΤΕ ΕΔΥ Ο ΗΛΙΟΣ ΩΧΟΜΗΝ ΚΑΙ ΟΡΥΞΑΣ ΕΘΑΨΑ ΑΥΤΟΝ

8 ΚΑΙ ΟΙ ΠΛΗΣΙΟΝ ΕΠΕΓΕΛΩΝ ΛΕΓΟΝΤΕΣ ΟΥΚΕΤΙ ΦΟΒΕΙΤΑΙ ΦΟΝΕΥΘΗΝΑΙ ΠΕΡΙ ΤΟΥ ΠΡΑΓΜΑΤΟΣ ΤΟΥΤΟΥ ΚΑΙ ΑΠΕΔΡΑ ΚΑΙ ΙΔΟΥ ΠΑΛΙΝ ΘΑΠΤΕΙ ΤΟΥΣ ΝΕΚΡΟΥΣ

9 ΚΑΙ ΕΝ ΑΥΤΗ ΤΗ ΝΥΚΤΙ ΑΝΕΛΥΣΑ ΘΑΨΑΣ ΚΑΙ ΕΚΟΙ-ΜΗΘΗΝ ΜΕΜΙΑΜΜΕΝΟΣ ΠΑΡΑ ΤΟΝ ΤΟΙΧΟΝ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΚΑΛΥΠΤΟΝ ΗΝ

10 ΚΑΙ ΟΥΚ ΗΔΕΙΝ ΟΤΙ ΣΤΡΟΥΘΙΑ ΕΝ ΤΩ ΤΟΙΧΩ ΕΣΤΙΝ ΚΑΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ ΑΝΕΩΓΟΤΩΝ ΑΦΩΔΕΥΣΑΝ ΤΑ ΣΤΡΟΥΘΙΑ ΘΕΡΜΟΝ ΕΙΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΓΕΝΗΘΗ ΛΕΥΚΩΜΑΤΑ ΕΙΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗΝ ΠΡΟΣ ΙΑΤΡΟΥΣ ΚΑΙ ΟΥΚ ΩΦΕΛΗΣΑΝ ΜΕ ΑΧΙΑΧΑΡΟΣ ΔΕ ΕΤΡΕΦΕΝ ΜΕ ΕΩΣ ΟΥ ΕΠΟΡΕΥΘΗ ΕΙΣ ΤΗΝ ΕΛΥΜΑΙΔΑ

11 ΚΑΙ Η ΓΥΝΗ ΜΟΥ ΑΝΝΑ ΗΡΙΘΕΥΕΤΟ ΕΝ ΤΟΙΣ ΓΥΝΑΙΚΕΙΟΙΣ

12 ΚΑΙ ΑΠΕΣΤΕΛΛΕ ΤΟΙΣ ΚΥΡΙΟΙΣ ΚΑΙ ΑΠΕΔΩΚΑΝ ΑΥΤΗ ΚΑΙ ΑΥΤΟΙ ΤΟΝ ΜΙΣΘΟΝ ΠΡΟΣΔΟΝΤΕΣ ΚΑΙ ΕΡΙΦΟΝ

13 ΟΤΕ ΔΕ ΗΛΘΕΝ ΠΡΟΣ ΜΕ ΗΡΞΑΤΟ ΚΡΑΖΕΙΝ ΚΑΙ ΕΙΠΑ ΑΥΤΗ ΠΟΘΕΝ ΤΟ ΕΡΙΦΙΟΝ ΜΗ ΚΛΕΨΙΜΑΙΟΝ ΕΣΤΙΝ ΑΠΟΔΟΣ

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ΑΥΤΟ ΤΟΙΣ ΚΥΡΙΟΙΣ ΟΥ ΓΑΡ ΘΕΜΙΤΟΝ ΕΣΤΙΝ ΦΑΓΕΙΝ ΚΛΕΨΙΜΑΙΟΝ

14 Η ΔΕ ΕΙΠΕΝ ΔΩΡΟΝ ΔΕΔΟΤΑΙ ΜΟΙ ΕΠΙ ΤΩ ΜΙΣΘΩ ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΟΝ ΑΥΤΗ ΚΑΙ ΕΛΕΓΟΝ ΑΠΟΔΙΔΟΝΑΙ ΑΥΤΟ ΤΟΙΣ ΚΥΡΙΟΙΣ ΚΑΙ ΗΡΥΘΡΙΩΝ ΠΡΟΣ ΑΥΤΗΝ Η ΔΕ ΑΠΟΚΡΙΘΕΙΣΑ ΕΙΠΕΝ ΜΟΙ ΠΟΥ ΕΙΣΙΝ ΑΙ ΕΛΕΗΜΟΣΥΝΑΙ ΣΟΥ ΚΑΙ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΣΟΥ ΙΔΟΥ ΓΝΩΣΤΑ ΠΑΝΤΑ ΜΕΤΑ ΣΟΥ

TOBIT (TOBIAS) CHAPTER 3

1 ΚΑΙ ΛΥΠΗΘΕΙΣ ΕΚΛΑΥΣΑ ΚΑΙ ΠΡΟΣΕΥΞΑΜΗΝ ΜΕΤ' ΟΔΥΝΗΣ ΛΕΓΩΝ

2 ΔΙΚΑΙΟΣ ΕΙ ΚΥΡΙΕ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΟΔΟΙ ΣΟΥ ΕΛΕΗΜΟΣΥΝΑΙ ΚΑΙ ΑΛΗΘΕΙΑ ΚΑΙ ΚΡΙΣΙΝ ΑΛΗΘΙΝΗΝ ΚΑΙ ΔΙΚΑΙΑΝ ΣΥ ΚΡΙΝΕΙΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

3 ΜΝΗΣΘΗΤΙ ΜΟΥ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΕΠ' ΕΜΕ ΜΗ ΜΕ ΕΚΔΙΚΗΣΗΣ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΜΟΥ ΚΑΙ ΤΟΙΣ ΑΓΝΟΗΜΑΣΙΝ ΜΟΥ ΚΑΙ ΤΩΝ ΠΑΤΕΡΩΝ ΜΟΥ Α ΗΜΑΡΤΟΝ ΕΝΩΠΙΟΝ ΣΟΥ

4 ΠΑΡΗΚΟΥΣΑΝ ΓΑΡ ΤΩΝ ΕΝΤΟΛΩΝ ΣΟΥ ΕΔΩΚΑΣ ΗΜΑΣ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΑΙΧΜΑΛΩΣΙΑΝ ΚΑΙ ΘΑΝΑΤΟΝ ΚΑΙ ΠΑΡΑΒΟΛΗΝ ΟΝΕΙΔΙΣΜΟΥ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΝ ΟΙΣ ΕΣΚΟΡΠΙΣΜΕΘΑ

5 ΚΑΙ ΝΥΝ ΠΟΛΛΑΙ ΑΙ ΚΡΙΣΕΙΣ ΣΟΥ ΕΙΣΙΝ ΑΛΗΘΙΝΑΙ ΕΞ ΕΜΟΥ ΠΟΙΗΣΑΙ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ ΚΑΙ ΤΩΝ ΠΑΤΕΡΩΝ ΜΟΥ ΟΤΙ ΟΥΚ ΕΠΟΙΗΣΑΜΕΝ ΤΑΣ ΕΝΤΟΛΑΣ ΣΟΥ ΟΥ ΓΑΡ ΕΠΟΡΕΥΘΗΜΕΝ ΕΝ ΑΛΗΘΕΙΑ ΕΝΩΠΙΟΝ ΣΟΥ

6 ΚΑΙ ΝΥΝ ΚΑΤΑ ΤΟ ΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΣΟΥ ΠΟΙΗΣΟΝ ΜΕΤ' ΕΜΟΥ ΕΠΙΤΑΞΟΝ ΑΝΑΛΑΒΕΙΝ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΟΠΩΣ ΑΠΟΛΥΘΩ ΚΑΙ ΓΕΝΩΜΑΙ ΓΗ ΔΙΟΤΙ ΛΥΣΙΤΕΛΕΙ ΜΟΙ ΑΠΟΘΑΝΕΙΝ Η ΖΗΝ ΟΤΙ ΟΝΕΙΔΙΣΜΟΥΣ ΨΕΥΔΕΙΣ ΗΚΟΥΣΑ ΚΑΙ ΛΥΠΗ ΕΣΤΙΝ ΠΟΛΛΗ ΕΝ ΕΜΟΙ ΕΠΙΤΑΞΟΝ ΑΠΟΛΥΘΗΝΑΙ ΜΕ ΤΗΣ ΑΝΑΓΚΗΣ ΗΔΗ ΕΙΣ ΤΟΝ ΑΙΩΝΙΟΝ ΤΟΠΟΝ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ

7 ΕΝ ΤΗ ΑΥΤΗ ΗΜΕΡΑ ΣΥΝΕΒΗ ΤΗ ΘΥΓΑΤΡΙ ΡΑΓΟΥΗΛ ΣΑΡΡΑ ΕΝ ΕΚΒΑΤΑΝΟΙΣ ΤΗΣ ΜΗΔΙΑΣ ΚΑΙ ΤΑΥΤΗΝ ΟΝΕΙΔΙΣΘΗΝΑΙ ΥΠΟ ΠΑΙΔΙΣΚΩΝ ΠΑΤΡΟΣ ΑΥΤΗΣ

8 ΟΤΙ ΗΝ ΔΕΔΟΜΕΝΗ ΑΝΔΡΑΣΙΝ ΕΠΤΑ ΚΑΙ ΑΣΜΟΔΑΥΣ ΤΟ ΠΟΝΗΡΟΝ ΔΑΙΜΟΝΙΟΝ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΥΣ ΠΡΙΝ Η ΓΕΝΕΣΘΑΙ ΑΥΤΟΥΣ ΜΕΤ' ΑΥΤΗΣ ΩΣ ΕΝ ΓΥΝΑΙΞΙΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΗ ΟΥ ΣΥΝΙΕΙΣ ΑΠΟΠΝΙΓΟΥΣΑ ΣΟΥ ΤΟΥΣ ΑΝΔΡΑΣ ΗΔΗ ΕΠΤΑ ΕΣΧΕΣ ΚΑΙ ΕΝΟΣ ΑΥΤΩΝ ΟΥΚ ΩΝΑΣΘΗΣ

9 ΤΙ ΗΜΑΣ ΜΑΣΤΙΓΟΙΣ ΕΙ ΑΠΕΘΑΝΑΝ ΒΑΔΙΖΕ ΜΕΤ' ΑΥΤΩΝ ΜΗ ΙΔΟΙΜΕΝ ΣΟΥ ΥΙΟΝ Η ΘΥΓΑΤΕΡΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

10 ΤΑΥΤΑ ΑΚΟΥΣΑΣΑ ΕΛΥΠΗΘΗ ΣΦΟΔΡΑ ΩΣΤΕ ΑΠΑΓΞΑΣΘΑΙ ΚΑΙ ΕΙΠΕΝ ΜΙΑ ΜΕΝ ΕΙΜΙ ΤΩ ΠΑΤΡΙ ΜΟΥ ΕΑΝ ΠΟΙΗΣΩ ΤΟΥΤΟ ΟΝΕΙΔΟΣ ΑΥΤΩ ΕΣΤΙΝ ΚΑΙ ΤΟ ΓΗΡΑΣ ΑΥΤΟΥ ΚΑΤΑΞΩ ΜΕΤ' ΟΔΥΝΗΣ ΕΙΣ ΑΔΟΥ

11 ΚΑΙ ΕΔΕΗΘΗ ΠΡΟΣ ΤΗ ΘΥΡΙΔΙ ΚΑΙ ΕΙΠΕΝ ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΚΑΙ ΕΥΛΟΓΗΤΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ΑΓΙΟΝ ΚΑΙ ΕΝΤΙΜΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΕΥΛΟΓΗΣΑΙΣΑΝ ΣΕ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

12 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΙΣ ΣΕ ΔΕΔΩΚΑ

13 ΕΙΠΟΝ ΑΠΟΛΥΣΑΙ ΜΕ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΜΗ ΑΚΟΥΣΑΙ ΜΕ ΜΗΚΕΤΙ ΟΝΕΙΔΙΣΜΟΝ

14 ΣΥ ΓΙΝΩΣΚΕΙΣ ΚΥΡΙΕ ΟΤΙ ΚΑΘΑΡΑ ΕΙΜΙ ΑΠΟ ΠΑΣΗΣ ΑΜΑΡΤΙΑΣ ΑΝΔΡΟΣ

15 ΚΑΙ ΟΥΚ ΕΜΟΛΥΝΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΟΥΔΕ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ ΤΗ ΓΗ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΜΟΥ ΜΟΝΟΓΕΝΗΣ ΕΙΜΙ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΟΥΧ ΥΠΑΡΧΕΙ ΑΥΤΩ ΠΑΙΔΙΟΝ Ο ΚΛΗΡΟΝΟΜΗΣΕΙ ΑΥΤΟΝ ΟΥΔΕ ΑΔΕΛΦΟΣ ΕΓΓΥΣ ΟΥΔΕ ΥΠΑΡΧΩΝ ΑΥΤΩ ΥΙΟΣ ΙΝΑ ΣΥΝΤΗΡΗΣΩ ΕΜΑΥΤΗΝ ΑΥΤΩ ΓΥΝΑΙΚΑ ΗΔΗ ΑΠΩΛΟΝΤΟ ΜΟΙ ΕΠΤΑ ΙΝΑ ΤΙ ΜΟΙ ΖΗΝ ΚΑΙ ΕΙ ΜΗ ΔΟΚΕΙ ΣΟΙ ΑΠΟΚΤΕΙΝΑΙ ΜΕ ΕΠΙΤΑΞΟΝ ΕΠΙΒΛΕΨΑΙ ΕΠ' ΕΜΕ ΚΑΙ ΕΛΕΗΣΑΙ ΜΕ ΚΑΙ ΜΗΚΕΤΙ ΑΚΟΥΣΑΙ ΜΕ ΟΝΕΙΔΙΣΜΟΝ

16 ΚΑΙ ΕΙΣΗΚΟΥΣΘΗ Η ΠΡΟΣΕΥΧΗ ΑΜΦΟΤΕΡΩΝ ΕΝΩΠΙΟΝ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΜΕΓΑΛΟΥ ΡΑΦΑΗΛ

17 ΚΑΙ ΑΠΕΣΤΑΛΗ ΙΑΣΑΣΘΑΙ ΤΟΥΣ ΔΥΟ ΤΟΥ ΤΩΒΙΤ ΛΕΠΙΣΑΙ ΤΑ ΛΕΥΚΩΜΑΤΑ ΚΑΙ ΣΑΡΡΑΝ ΤΗΝ ΤΟΥ ΡΑΓΟΥΗΛ ΔΟΥΝΑΙ ΤΩΒΙΑ ΤΩ ΥΙΩ ΤΩΒΙΤ ΓΥΝΑΙΚΑ ΚΑΙ ΔΗΣΑΙ ΑΣΜΟΔΑΥΝ ΤΟ ΠΟΝΗΡΟΝ ΔΑΙΜΟΝΙΟΝ ΔΙΟΤΙ ΤΩΒΙΑ ΕΠΙΒΑΛΛΕΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΗΝ ΕΝ ΑΥΤΩ ΤΩ ΚΑΙΡΩ ΕΠΙΣΤΡΕΨΑΣ ΤΩΒΙΤ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΣΑΡΡΑ Η ΤΟΥ ΡΑΓΟΥΗΛ ΚΑΤΕΒΗ ΕΚ ΤΟΥ ΥΠΕΡΩΟΥ ΑΥΤΗΣ

TOBIT (TOBIAS) CHAPTER 4

1 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΜΝΗΣΘΗ ΤΩΒΙΤ ΠΕΡΙ ΤΟΥ ΑΡΓΥΡΙΟΥ ΟΥ ΠΑΡΕΘΕΤΟ ΓΑΒΑΗΛ ΕΝ ΡΑΓΟΙΣ ΤΗΣ ΜΗΔΙΑΣ

2 ΚΑΙ ΕΙΠΕΝ ΕΝ ΕΑΥΤΩ ΕΓΩ ΗΤΗΣΑΜΗΝ ΘΑΝΑΤΟΝ ΤΙ ΟΥ ΚΑΛΩ ΤΩΒΙΑΝ ΤΟΝ ΥΙΟΝ ΜΟΥ ΙΝΑ ΑΥΤΩ ΥΠΟΔΕΙΞΩ ΠΡΙΝ ΑΠΟΘΑΝΕΙΝ ΜΕ

3 ΚΑΙ ΚΑΛΕΣΑΣ ΑΥΤΟΝ ΕΙΠΕΝ ΠΑΙΔΙΟΝ ΕΑΝ ΑΠΟΘΑΝΩ ΘΑΨΟΝ ΜΕ ΚΑΙ ΜΗ ΥΠΕΡΙΔΗΣ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ ΤΙΜΑ ΑΥΤΗΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ ΚΑΙ ΠΟΙΕΙ ΤΟ ΑΡΕΣΤΟΝ ΑΥΤΗ ΚΑΙ ΜΗ ΛΥΠΗΣΗΣ ΑΥΤΗΝ

4 ΜΝΗΣΘΗΤΙ ΠΑΙΔΙΟΝ ΟΤΙ ΠΟΛΛΟΥΣ ΚΙΝΔΥΝΟΥΣ ΕΟΡΑΚΕΝ ΕΠΙ ΣΟΙ ΕΝ ΤΗ ΚΟΙΛΙΑ ΟΤΑΝ ΑΠΟΘΑΝΗ ΘΑΨΟΝ ΑΥΤΗΝ ΠΑΡ' ΕΜΟΙ ΕΝ ΕΝΙ ΤΑΦΩ

5 ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΠΑΙΔΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΜΝΗΜΟΝΕΥΕ ΚΑΙ ΜΗ ΘΕΛΗΣΗΣ ΑΜΑΡΤΑΝΕΙΝ ΚΑΙ ΠΑΡΑΒΗΝΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΠΟΙΕΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ ΚΑΙ ΜΗ ΠΟΡΕΥΘΗΣ ΤΑΙΣ ΟΔΟΙΣ ΤΗΣ ΑΔΙΚΙΑΣ

6 ΔΙΟΤΙ ΠΟΙΟΥΝΤΟΣ ΣΟΥ ΤΗΝ ΑΛΗΘΕΙΑΝ ΕΥΟΔΙΑΙ ΕΣΟΝΤΑΙ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ

7 ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΠΟΙΟΥΣΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΕΚ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΣΟΙ ΠΟΙΕΙ ΕΛΕΗΜΟΣΥΝΗΝ ΚΑΙ ΜΗ ΦΘΟΝΕΣΑΤΩ ΣΟΥ Ο ΟΦΘΑΛΜΟΣ ΕΝ ΤΩ ΠΟΙΕΙΝ ΣΕ ΕΛΕΗΜΟΣΥΝΗΝ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠΟ ΠΑΝΤΟΣ ΠΤΩΧΟΥ ΚΑΙ ΑΠΟ ΣΟΥ ΟΥ ΜΗ ΑΠΟΣΤΡΑΦΗ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΘΕΟΥ

8 ΩΣ ΣΟΙ ΥΠΑΡΧΕΙ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΠΟΙΗΣΟΝ ΕΞ ΑΥΤΩΝ ΕΛΕΗΜΟΣΥΝΗΝ ΕΑΝ ΟΛΙΓΟΝ ΣΟΙ ΥΠΑΡΧΗ ΚΑΤΑ ΤΟ ΟΛΙΓΟΝ ΜΗ ΦΟΒΟΥ ΠΟΙΕΙΝ ΕΛΕΗΜΟΣΥΝΗΝ

9 ΘΕΜΑ ΓΑΡ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩ ΕΙΣ ΗΜΕΡΑΝ ΑΝΑΓΚΗΣ

10 ΔΙΟΤΙ ΕΛΕΗΜΟΣΥΝΗ ΕΚ ΘΑΝΑΤΟΥ ΡΥΕΤΑΙ ΚΑΙ ΟΥΚ ΕΑ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟ ΣΚΟΤΟΣ

11 ΔΩΡΟΝ ΓΑΡ ΑΓΑΘΟΝ ΕΣΤΙΝ ΕΛΕΗΜΟΣΥΝΗ ΠΑΣΙ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΑΥΤΗΝ ΕΝΩΠΙΟΝ ΤΟΥ ΥΨΙΣΤΟΥ

12 ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΠΑΙΔΙΟΝ ΑΠΟ ΠΑΣΗΣ ΠΟΡΝΕΙΑΣ ΚΑΙ ΓΥΝΑΙΚΑ ΠΡΩΤΟΝ ΛΑΒΕ ΑΠΟ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΜΗ ΛΑΒΗΣ ΓΥΝΑΙΚΑ ΑΛΛΟΤΡΙΑΝ Η ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΗΣ ΦΥΛΗΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΔΙΟΤΙ ΥΙΟΙ ΠΡΟΦΗΤΩΝ ΕΣΜΕΝ ΝΩΕ ΑΒΡΑΑΜ ΙΣΑΑΚ ΙΑΚΩΒ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΜΝΗΣΘΗΤΙ ΠΑΙΔΙΟΝ ΟΤΙ ΟΥΤΟΙ ΠΑΝΤΕΣ ΕΛΑΒΟΝ ΓΥΝΑΙΚΑΣ ΕΚ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΚΑΙ ΕΥΛΟΓΗΘΗΣΑΝ ΕΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΚΛΗΡΟΝΟΜΗΣΕΙ ΓΗΝ

13 ΚΑΙ ΝΥΝ ΠΑΙΔΙΟΝ ΑΓΑΠΑ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΣΟΥ ΚΑΙ ΜΗ ΥΠΕΡΗΦΑΝΕΥΟΥ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΥΙΩΝ ΚΑΙ ΘΥΓΑΤΕΡΩΝ ΤΟΥ ΛΑΟΥ ΣΟΥ ΛΑΒΕΙΝ ΣΕΑΥΤΩ ΕΞ ΑΥΤΩΝ ΓΥΝΑΙΚΑ ΔΙΟΤΙ ΕΝ ΤΗ ΥΠΕΡΗΦΑΝΙΑ ΑΠΩΛΕΙΑ ΚΑΙ ΑΚΑΤΑΣΤΑΣΙΑ ΠΟΛΛΗ ΚΑΙ ΕΝ ΤΗ ΑΧΡΕΙΟΤΗΤΙ ΕΛΑΤΤΩΣΙΣ ΚΑΙ ΕΝΔΕΙΑ ΜΕΓΑΛΗ Η ΓΑΡ ΑΧΡΕΙΟΤΗΣ ΜΗΤΗΡ ΕΣΤΙΝ ΤΟΥ ΛΙΜΟΥ

14 ΜΙΣΘΟΣ ΠΑΝΤΟΣ ΑΝΘΡΩΠΟΥ ΟΣ ΕΑΝ ΕΡΓΑΣΗΤΑΙ ΠΑΡΑ ΣΟΙ ΜΗ ΑΥΛΙΣΘΗΤΩ ΑΛΛΑ ΑΠΟΔΟΣ ΑΥΤΩ ΠΑΡΑΥΤΙΚΑ ΚΑΙ ΕΑΝ ΔΟΥΛΕΥΣΗΣ ΤΩ ΘΕΩ ΑΠΟΔΟΘΗΣΕΤΑΙ ΣΟΙ ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΠΑΙΔΙΟΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΚΑΙ ΙΣΘΙ ΠΕΠΑΙΔΕΥΜΕΝΟΣ ΕΝ ΠΑΣΗ ΑΝΑΣΤΡΟΦΗ ΣΟΥ

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15 ΚΑΙ Ο ΜΙΣΕΙΣ ΜΗΔΕΝΙ ΠΟΙΗΣΗΣ ΟΙΝΟΝ ΕΙΣ ΜΕΘΗΝ ΜΗ ΠΙΗΣ ΚΑΙ ΜΗ ΠΟΡΕΥΘΗΤΩ ΜΕΤΑ ΣΟΥ ΜΕΘΗ ΕΝ ΤΗ ΟΔΩ ΣΟΥ
16 ΕΚ ΤΟΥ ΑΡΤΟΥ ΣΟΥ ΔΙΔΟΥ ΠΕΙΝΩΝΤΙ ΚΑΙ ΕΚ ΤΩΝ ΙΜΑΤΙΩΝ ΣΟΥ ΤΟΙΣ ΓΥΜΝΟΙΣ ΠΑΝ Ο ΕΑΝ ΠΕΡΙΣΣΕΥΣΗ ΣΟΙ ΠΟΙΕΙ ΕΛΕΗΜΟΣΥΝΗΝ ΚΑΙ ΜΗ ΦΘΟΝΕΣΑΤΩ ΣΟΥ Ο ΟΦΘΑΛΜΟΣ ΕΝ ΤΩ ΠΟΙΕΙΝ ΣΕ ΕΛΕΗΜΟΣΥΝΗΝ
17 ΕΚΧΕΟΝ ΤΟΥΣ ΑΡΤΟΥΣ ΣΟΥ ΕΠΙ ΤΟΝ ΤΑΦΟΝ ΤΩΝ ΔΙΚΑΙΩΝ ΚΑΙ ΜΗ ΔΩΣ ΤΟΙΣ ΑΜΑΡΤΩΛΟΙΣ
18 ΣΥΜΒΟΥΛΙΑΝ ΠΑΡΑ ΠΑΝΤΟΣ ΦΡΟΝΙΜΟΥ ΖΗΤΗΣΟΝ ΚΑΙ ΜΗ ΚΑΤΑΦΡΟΝΗΣΗΣ ΕΠΙ ΠΑΣΗΣ ΣΥΜΒΟΥΛΙΑΣ ΧΡΗΣΙΜΗΣ
19 ΚΑΙ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΕΥΛΟΓΕΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΡ' ΑΥΤΟΥ ΑΙΤΗΣΟΝ ΟΠΩΣ ΑΙ ΟΔΟΙ ΣΟΥ ΕΥΘΕΙΑΙ ΓΕΝΩΝΤΑΙ ΚΑΙ ΠΑΣΑΙ ΑΙ ΤΡΙΒΟΙ ΚΑΙ ΒΟΥΛΑΙ ΕΥΟΔΩΘΩΣΙΝ ΔΙΟΤΙ ΠΑΝ ΕΘΝΟΣ ΟΥΚ ΕΧΕΙ ΒΟΥΛΗΝ ΑΛΛΑ ΑΥΤΟΣ Ο ΚΥΡΙΟΣ ΔΙΔΩΣΙΝ ΠΑΝΤΑ ΤΑ ΑΓΑΘΑ ΚΑΙ ΟΝ ΕΑΝ ΘΕΛΗ ΤΑΠΕΙΝΟΙ ΚΑΘΩΣ ΒΟΥΛΕΤΑΙ ΚΑΙ ΝΥΝ ΠΑΙΔΙΟΝ ΜΝΗΜΟΝΕΥΕ ΤΩΝ ΕΝΤΟΛΩΝ ΜΟΥ ΚΑΙ ΜΗ ΕΞΑΛΕΙΦΘΗΤΩΣΑΝ ΕΚ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ
20 ΚΑΙ ΝΥΝ ΥΠΟΔΕΙΚΝΥΩ ΣΟΙ ΤΑ ΔΕΚΑ ΤΑΛΑΝΤΑ ΤΟΥ ΑΡΓΥΡΙΟΥ Α ΠΑΡΕΘΕΜΗΝ ΓΑΒΑΗΛΩ ΤΩ ΤΟΥ ΓΑΒΡΙΑ ΕΝ ΡΑΓΟΙΣ ΤΗΣ ΜΗΔΙΑΣ
21 ΚΑΙ ΜΗ ΦΟΒΟΥ ΠΑΙΔΙΟΝ ΟΤΙ ΕΠΤΩΧΕΥΣΑΜΕΝ ΥΠΑΡΧΕΙ ΣΟΙ ΠΟΛΛΑ ΕΑΝ ΦΟΒΗΘΗΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΑΠΟΣΤΗΣ ΑΠΟ ΠΑΣΗΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΠΟΙΗΣΗΣ ΤΟ ΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

TOBIT (TOBIAS) CHAPTER 5
1 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΤΩΒΙΑΣ ΕΙΠΕΝ ΑΥΤΩ ΠΑΤΕΡ ΠΟΙΗΣΩ ΠΑΝΤΑ ΟΣΑ ΕΝΤΕΤΑΛΣΑΙ ΜΟΙ
2 ΑΛΛΑ ΠΩΣ ΔΥΝΗΣΟΜΑΙ ΛΑΒΕΙΝ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΟΥ ΓΙΝΩΣΚΩ ΑΥΤΟΝ
3 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΤΟ ΧΕΙΡΟΓΡΑΦΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΖΗΤΗΣΟΝ ΣΕΑΥΤΩ ΑΝΘΡΩΠΟΝ ΟΣ ΣΥΜΠΟΡΕΥΣΕΤΑΙ ΣΟΙ ΚΑΙ ΔΩΣΩ ΑΥΤΩ ΜΙΣΘΟΝ ΕΩΣ ΖΩ ΚΑΙ ΛΑΒΕ ΠΟΡΕΥΘΕΙΣ ΤΟ ΑΡΓΥΡΙΟΝ
4 ΚΑΙ ΕΠΟΡΕΥΘΗ ΖΗΤΗΣΑΙ ΑΝΘΡΩΠΟΝ ΚΑΙ ΕΥΡΕΝ ΤΟΝ ΡΑΦΑΗΛ ΟΣ ΗΝ ΑΓΓΕΛΟΣ ΚΑΙ ΟΥΚ ΗΔΕΙ
5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΙ ΔΥΝΑΜΑΙ ΠΟΡΕΥΘΗΝΑΙ ΜΕΤΑ ΣΟΥ ΕΝ ΡΑΓΟΙΣ ΤΗΣ ΜΗΔΙΑΣ ΚΑΙ ΕΙ ΕΜΠΕΙΡΟΣ ΕΙ ΤΩΝ ΤΟΠΩΝ
6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΠΟΡΕΥΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΤΗΣ ΟΔΟΥ ΕΜΠΕΙΡΩ ΚΑΙ ΠΑΡΑ ΓΑΒΑΗΛ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΗΥΛΙΣΘΗΝ
7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΩΒΙΑΣ ΥΠΟΜΕΙΝΟΝ ΜΕ ΚΑΙ ΕΡΩ ΤΩ ΠΑΤΡΙ ΜΟΥ
8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΟΡΕΥΟΥ ΚΑΙ ΜΗ ΧΡΟΝΙΣΗΣ
9 ΚΑΙ ΕΙΣΕΛΘΩΝ ΕΙΠΕΝ ΤΩ ΠΑΤΡΙ ΙΔΟΥ ΕΥΡΗΚΑ ΟΣ ΣΥΜΠΟΡΕΥΣΕΤΑΙ ΜΟΙ Ο ΔΕ ΕΙΠΕΝ ΦΩΝΗΣΟΝ ΑΥΤΟΝ ΠΡΟΣ ΜΕ ΙΝΑ ΕΠΙΓΝΩ ΠΟΙΑΣ ΦΥΛΗΣ ΕΣΤΙΝ ΚΑΙ ΕΙ ΠΙΣΤΟΣ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΜΕΤΑ ΣΟΥ
10 ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΙ ΗΣΠΑΣΑΝΤΟ ΑΛΛΗΛΟΥΣ
11 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΩΒΙΤ ΑΔΕΛΦΕ ΕΚ ΠΟΙΑΣ ΦΥΛΗΣ ΚΑΙ ΕΚ ΠΟΙΑΣ ΠΑΤΡΙΔΟΣ ΣΥ ΕΙ ΥΠΟΔΕΙΞΟΝ ΜΟΙ
12 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΦΥΛΗΝ ΚΑΙ ΠΑΤΡΙΑΝ ΣΥ ΖΗΤΕΙΣ Η ΜΙΣΘΙΟΝ ΟΣ ΣΥΜΠΟΡΕΥΣΕΤΑΙ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΩΒΙΤ ΒΟΥΛΟΜΑΙ ΑΔΕΛΦΕ ΕΠΙΓΝΩΝΑΙ ΤΟ ΓΕΝΟΣ ΣΟΥ ΚΑΙ ΤΟ ΟΝΟΜΑ
13 Ο ΔΕ ΕΙΠΕΝ ΕΓΩ ΑΖΑΡΙΑΣ ΑΝΑΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ
14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΥΓΙΑΙΝΩΝ ΕΛΘΟΙΣ ΑΔΕΛΦΕ ΚΑΙ ΜΗ ΜΟΙ ΟΡΓΙΣΘΗΣ ΟΤΙ ΕΖΗΤΗΣΑ ΤΗΝ ΦΥΛΗΝ ΣΟΥ ΚΑΙ ΤΗΝ ΠΑΤΡΙΑΝ ΣΟΥ ΕΠΙΓΝΩΝΑΙ ΚΑΙ ΣΥ ΤΥΓΧΑΝΕΙΣ ΑΔΕΛΦΟΣ ΜΟΥ ΕΚ ΤΗΣ ΚΑΛΗΣ ΚΑΙ ΑΓΑΘΗΣ ΓΕΝΕΑΣ ΕΠΕΓΙΝΩΣΚΟΝ ΓΑΡ ΕΓΩ ΑΝΑΝΙΑΝ ΚΑΙ ΙΑΘΑΝ ΤΟΥΣ ΥΙΟΥΣ ΣΕΜΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΩΣ ΕΠΟΡΕΥΟΜΕΘΑ ΚΟΙΝΩΣ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΡΟΣΚΥΝΕΙΝ ΑΝΑΦΕΡΟΝΤΕΣ ΤΑ ΠΡΩΤΟΤΟΚΑ ΚΑΙ ΤΑΣ ΔΕΚΑΤΑΣ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΚΑΙ ΟΥΚ ΕΠΛΑΝΗΘΗΣΑΝ ΕΝ ΤΗ ΠΛΑΝΗ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ ΕΚ ΡΙΖΗΣ ΚΑΛΗΣ ΕΙ ΑΔΕΛΦΕ
15 ΑΛΛ' ΕΙΠΟΝ ΜΟΙ ΤΙΝΑ ΣΟΙ ΕΣΟΜΑΙ ΜΙΣΘΟΝ ΔΙΔΟΝΑΙ ΔΡΑΧΜΗΝ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΤΑ ΔΕΟΝΤΑ ΣΟΙ ΩΣ ΚΑΙ ΤΩ ΥΙΩ ΜΟΥ
16 ΚΑΙ ΕΤΙ ΠΡΟΣΘΗΣΩ ΣΟΙ ΕΠΙ ΤΟΝ ΜΙΣΘΟΝ ΕΑΝ ΥΓΙΑΙΝΟΝΤΕΣ ΕΠΙΣΤΡΕΨΗΤΕ
17 ΚΑΙ ΕΥΔΟΚΗΣΑΝ ΟΥΤΩΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΩΒΙΑΝ ΕΤΟΙΜΟΣ ΓΙΝΟΥ ΠΡΟΣ ΤΗΝ ΟΔΟΝ ΚΑΙ ΕΥΟΔΩΘΕΙΗΤΕ ΚΑΙ ΗΤΟΙΜΑΣΕΝ Ο ΥΙΟΣ ΑΥΤΟΥ ΤΑ ΠΡΟΣ ΤΗΝ ΟΔΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΠΟΡΕΥΟΥ ΜΕΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ Ο ΔΕ ΕΝ ΤΩ ΟΥΡΑΝΩ ΟΙΚΩΝ ΘΕΟΣ ΕΥΟΔΩΣΕΙ ΤΗΝ ΟΔΟΝ ΥΜΩΝ ΚΑΙ Ο ΑΓΓΕΛΟΣ ΑΥΤΟΥ ΣΥΜΠΟΡΕΥΘΗΤΩ ΥΜΙΝ ΚΑΙ ΕΞΗΛΘΑΝ ΑΜΦΟΤΕΡΟΙ ΑΠΕΛΘΕΙΝ ΚΑΙ Ο ΚΥΩΝ ΤΟΥ ΠΑΙΔΑΡΙΟΥ ΜΕΤ' ΑΥΤΩΝ
18 ΕΚΛΑΥΣΕΝ ΔΕ ΑΝΝΑ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΩΒΙΤ ΤΙ ΕΞΑΠΕΣΤΕΙΛΑΣ ΤΟ ΠΑΙΔΙΟΝ ΗΜΩΝ Η ΟΥΧΙ Η ΡΑΒΔΟΣ ΤΗΣ ΧΕΙΡΟΣ ΗΜΩΝ ΕΣΤΙΝ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΕΚΠΟΡΕΥΕΣΘΑΙ ΕΝΩΠΙΟΝ ΗΜΩΝ
19 ΑΡΓΥΡΙΟΝ ΤΩ ΑΡΓΥΡΙΩ ΜΗ ΦΘΑΣΑΙ ΑΛΛΑ ΠΕΡΙΨΗΜΑ ΤΟΥ ΠΑΙΔΙΟΥ ΗΜΩΝ ΓΕΝΟΙΤΟ
20 ΩΣ ΓΑΡ ΔΕΔΟΤΑΙ ΗΜΙΝ ΖΗΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΟΥΤΟ ΙΚΑΝΟΝ ΗΜΙΝ ΥΠΑΡΧΕΙ
21 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΤΩΒΙΤ ΜΗ ΛΟΓΟΝ ΕΧΕ ΑΔΕΛΦΗ ΥΓΙΑΙΝΩΝ ΕΛΕΥΣΕΤΑΙ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΨΟΝΤΑΙ ΑΥΤΟΝ
22 ΑΓΓΕΛΟΣ ΓΑΡ ΑΓΑΘΟΣ ΣΥΜΠΟΡΕΥΣΕΤΑΙ ΑΥΤΩ ΚΑΙ ΕΥΟΔΩΘΗΣΕΤΑΙ Η ΟΔΟΣ ΑΥΤΟΥ ΚΑΙ ΥΠΟΣΤΡΕΨΕΙ ΥΓΙΑΙΝΩΝ
23 ΚΑΙ ΕΠΑΥΣΑΤΟ ΚΛΑΙΟΥΣΑ

TOBIT (TOBIAS) CHAPTER 6
1 ΟΙ ΔΕ ΠΟΡΕΥΟΜΕΝΟΙ ΤΗΝ ΟΔΟΝ ΗΛΘΟΝ ΕΣΠΕΡΑΣ ΕΠΙ ΤΟΝ ΤΙΓΡΙΝ ΠΟΤΑΜΟΝ ΚΑΙ ΗΥΛΙΖΟΝΤΟ ΕΚΕΙ
2 ΤΟ ΔΕ ΠΑΙΔΑΡΙΟΝ ΚΑΤΕΒΗ ΠΕΡΙΚΛΥΣΑΣΘΑΙ ΚΑΙ ΑΝΕΠΗΔΗΣΕΝ ΙΧΘΥΣ ΑΠΟ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΒΟΥΛΗΘΗ ΚΑΤΑΠΙΕΙΝ ΤΟ ΠΑΙΔΑΡΙΟΝ
3 Ο ΔΕ ΑΓΓΕΛΟΣ ΕΙΠΕΝ ΑΥΤΩ ΕΠΙΛΑΒΟΥ ΤΟΥ ΙΧΘΥΟΣ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΤΟΝ ΙΧΘΥΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΑΝΕΒΑΛΕΝ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΓΗΝ
4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΑΝΑΤΕΜΕ ΤΟΝ ΙΧΘΥΝ ΚΑΙ ΛΑΒΩΝ ΤΗΝ ΚΑΡΔΙΑΝ ΚΑΙ ΤΟ ΗΠΑΡ ΚΑΙ ΤΗΝ ΧΟΛΗΝ ΘΕΣ ΑΣΦΑΛΩΣ
5 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΩΣ ΕΙΠΕΝ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΤΟΝ ΔΕ ΙΧΘΥΝ ΟΠΤΗΣΑΝΤΕΣ ΕΦΑΓΟΝ
6 ΚΑΙ ΩΔΕΥΟΝ ΑΜΦΟΤΕΡΟΙ ΕΩΣ ΗΓΓΙΣΑΝ ΕΝ ΕΚΒΑΤΑΝΟΙΣ
7 ΚΑΙ ΕΙΠΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΩ ΑΓΓΕΛΩ ΑΖΑΡΙΑ ΑΔΕΛΦΕ ΤΙ ΕΣΤΙΝ ΤΟ ΗΠΑΡ ΚΑΙ Η ΚΑΡΔΙΑ ΚΑΙ Η ΧΟΛΗ ΤΟΥ ΙΧΘΥΟΣ
8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Η ΚΑΡΔΙΑ ΚΑΙ ΤΟ ΗΠΑΡ ΕΑΝ ΤΙΝΑ ΟΧΛΗ ΔΑΙΜΟΝΙΟΝ Η ΠΝΕΥΜΑ ΠΟΝΗΡΟΝ ΤΑΥΤΑ ΔΕΙ ΚΑΠΝΙΣΑΙ ΕΝΩΠΙΟΝ ΑΝΘΡΩΠΟΥ Η ΓΥΝΑΙΚΟΣ ΚΑΙ ΟΥΚΕΤΙ ΟΥ ΜΗ ΟΧΛΗΘΗ
9 Η ΔΕ ΧΟΛΗ ΕΓΧΡΙΣΑΙ ΑΝΘΡΩΠΟΝ ΟΣ ΕΧΕΙ ΛΕΥΚΩΜΑΤΑ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΙ ΙΑΘΗΣΕΤΑΙ
10 ΩΣ ΔΕ ΠΡΟΣΗΓΓΙΣΑΝ ΤΗ ΡΑΓΗ
11 ΕΙΠΕΝ Ο ΑΓΓΕΛΟΣ ΤΩ ΠΑΙΔΑΡΙΩ ΑΔΕΛΦΕ ΣΗΜΕΡΟΝ ΑΥΛΙΣΘΗΣΟΜΕΘΑ ΠΑΡΑ ΡΑΓΟΥΗΛ ΚΑΙ ΑΥΤΟΣ ΣΥΓΓΕΝΗΣ ΣΟΥ ΕΣΤΙΝ ΚΑΙ ΕΣΤΙΝ ΑΥΤΩ ΘΥΓΑΤΗΡ ΜΟΝΟΓΕΝΗΣ ΟΝΟΜΑΤΙ ΣΑΡΡΑ
12 ΛΑΛΗΣΩ ΠΕΡΙ ΑΥΤΗΣ ΤΟΥ ΔΟΘΗΝΑΙ ΣΟΙ ΑΥΤΗΝ ΕΙΣ ΓΥΝΑΙΚΑ ΟΤΙ ΣΟΙ ΕΠΙΒΑΛΛΕΙ Η ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΗΣ ΚΑΙ ΣΥ ΜΟΝΟΣ ΕΙ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΟ ΚΟΡΑΣΙΟΝ ΚΑΛΟΝ ΚΑΙ ΦΡΟΝΙΜΟΝ ΕΣΤΙΝ
13 ΚΑΙ ΝΥΝ ΑΚΟΥΣΟΝ ΜΟΥ ΚΑΙ ΛΑΛΗΣΩ ΤΩ ΠΑΤΡΙ ΑΥΤΗΣ ΚΑΙ ΟΤΑΝ ΥΠΟΣΤΡΕΨΩΜΕΝ ΕΚ ΡΑΓΩΝ ΠΟΙΗΣΟΜΕΝ ΤΟΝ ΓΑΜΟΝ ΔΙΟΤΙ ΕΠΙΣΤΑΜΑΙ ΡΑΓΟΥΗΛ ΟΤΙ ΟΥ ΜΗ ΔΩ ΑΥΤΗΝ ΑΝΔΡΙ ΕΤΕΡΩ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΜΩΥΣΗ Η ΟΦΕΙΛΕΣΕΙ

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ΘΑΝΑΤΟΝ ΟΤΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΣΟΙ ΚΑΘΗΚΕΙ ΛΑΒΕΙΝ Η ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ

14 ΤΟΤΕ ΕΙΠΕΝ ΤΟ ΠΑΙΔΑΡΙΟΝ ΤΩ ΑΓΓΕΛΩ ΑΖΑΡΙΑ ΑΔΕΛΦΕ ΑΚΗΚΟΑ ΕΓΩ ΤΟ ΚΟΡΑΣΙΟΝ ΔΕΔΟΣΘΑΙ ΕΠΤΑ ΑΝΔΡΑΣΙΝ ΚΑΙ ΠΑΝΤΑΣ ΕΝ ΤΩ ΝΥΜΦΩΝΙ ΑΠΟΛΩΛΟΤΑΣ

15 ΚΑΙ ΝΥΝ ΕΓΩ ΜΟΝΟΣ ΕΙΜΙ ΤΩ ΠΑΤΡΙ ΚΑΙ ΦΟΒΟΥΜΑΙ ΜΗ ΕΙΣΕΛΘΩΝ ΑΠΟΘΑΝΩ ΚΑΘΩΣ ΚΑΙ ΟΙ ΠΡΟΤΕΡΟΙ ΟΤΙ ΔΑΙΜΟΝΙΟΝ ΦΙΛΕΙ ΑΥΤΗΝ Ο ΟΥΚ ΑΔΙΚΕΙ ΟΥΔΕΝΑ ΠΛΗΝ ΤΩΝ ΠΡΟΣΑΓΟΝΤΩΝ ΑΥΤΗ ΚΑΙ ΝΥΝ ΕΓΩ ΦΟΒΟΥΜΑΙ ΜΗ ΑΠΟΘΑΝΩ ΚΑΙ ΚΑΤΑΞΩ ΤΗΝ ΖΩΗΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΤΗΣ ΜΗΤΡΟΣ ΜΟΥ ΜΕΤ' ΟΔΥΝΗΣ ΕΠ' ΕΜΟΙ ΕΙΣ ΤΟΝ ΤΑΦΟΝ ΑΥΤΩΝ ΚΑΙ ΥΙΟΣ ΕΤΕΡΟΣ ΟΥΧ ΥΠΑΡΧΕΙ ΑΥΤΟΙΣ ΟΣ ΘΑΨΕΙ ΑΥΤΟΥΣ

16 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΟΥ ΜΕΜΝΗΣΑΙ ΤΩΝ ΛΟΓΩΝ ΩΝ ΕΝΕΤΕΙΛΑΤΟ ΣΟΙ Ο ΠΑΤΗΡ ΣΟΥ ΥΠΕΡ ΤΟΥ ΛΑΒΕΙΝ ΣΕ ΓΥΝΑΙΚΑ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΣΟΥ ΚΑΙ ΝΥΝ ΑΚΟΥΣΟΝ ΜΟΥ ΑΔΕΛΦΕ ΔΙΟΤΙ ΣΟΙ ΕΣΤΑΙ ΕΙΣ ΓΥΝΑΙΚΑ ΚΑΙ ΤΟΥ ΔΑΙΜΟΝΙΟΥ ΜΗΔΕΝΑ ΛΟΓΟΝ ΕΧΕ ΟΤΙ ΤΗΝ ΝΥΚΤΑ ΤΑΥΤΗΝ ΔΟΘΗΣΕΤΑΙ ΣΟΙ ΑΥΤΗ ΕΙΣ ΓΥΝΑΙΚΑ

17 ΚΑΙ ΕΑΝ ΕΙΣΕΛΘΗΣ ΕΙΣ ΤΟΝ ΝΥΜΦΩΝΑ ΛΗΜΨΗ ΤΕΦΡΑΝ ΘΥΜΙΑΜΑΤΩΝ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΑΠΟ ΤΗΣ ΚΑΡΔΙΑΣ ΚΑΙ ΤΟΥ ΗΠΑΤΟΣ ΤΟΥ ΙΧΘΥΟΣ ΚΑΙ ΚΑΠΝΙΣΕΙΣ ΚΑΙ ΟΣΦΡΑΝΘΗΣΕΤΑΙ ΤΟ ΔΑΙΜΟΝΙΟΝ ΚΑΙ ΦΕΥΞΕΤΑΙ ΚΑΙ ΟΥΚ ΕΠΑΝΕΛΕΥΣΕΤΑΙ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ

18 ΟΤΑΝ ΔΕ ΠΡΟΣΠΟΡΕΥΗ ΑΥΤΗ ΕΓΕΡΘΗΤΕ ΑΜΦΟΤΕΡΟΙ ΚΑΙ ΒΟΗΣΑΤΕ ΠΡΟΣ ΤΟΝ ΕΛΕΗΜΟΝΑ ΘΕΟΝ ΚΑΙ ΣΩΣΕΙ ΥΜΑΣ ΚΑΙ ΕΛΕΗΣΕΙ ΜΗ ΦΟΒΟΥ ΟΤΙ ΣΟΙ ΑΥΤΗ ΗΤΟΙΜΑΣΜΕΝΗ ΗΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΣΥ ΑΥΤΗΝ ΣΩΣΕΙΣ ΚΑΙ ΠΟΡΕΥΣΕΤΑΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΥΠΟΛΑΜΒΑΝΩ ΟΤΙ ΣΟΙ ΕΣΤΑΙ ΕΞ ΑΥΤΗΣ ΠΑΙΔΙΑ

19 ΚΑΙ ΩΣ ΗΚΟΥΣΕΝ ΤΩΒΙΑΣ ΤΑΥΤΑ ΕΦΙΛΗΣΕΝ ΑΥΤΗΝ ΚΑΙ Η ΨΥΧΗ ΑΥΤΟΥ ΕΚΟΛΛΗΘΗ ΑΥΤΗ ΣΦΟΔΡΑ

TOBIT (TOBIAS) CHAPTER 7

1 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΕΚΒΑΤΑΝΑ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΡΑΓΟΥΗΛ ΣΑΡΡΑ ΔΕ ΥΠΗΝΤΗΣΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΧΑΙΡΕΤΙΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΥΤΟΙ ΑΥΤΗΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ

2 ΚΑΙ ΕΙΠΕΝ ΡΑΓΟΥΗΛ ΕΔΝΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΩΣ ΟΜΟΙΟΣ Ο ΝΕΑΝΙΣΚΟΣ ΤΩΒΙΤ ΤΩ ΑΝΕΨΙΩ ΜΟΥ

3 ΚΑΙ ΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ ΡΑΓΟΥΗΛ ΠΟΘΕΝ ΕΣΤΕ ΑΔΕΛΦΟΙ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΕΚ ΤΩΝ ΥΙΩΝ ΝΕΦΘΑΛΙ ΤΩΝ ΑΙΧΜΑΛΩΤΩΝ ΕΝ ΝΙΝΕΥΗ

4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΓΙΝΩΣΚΕΤΕ ΤΩΒΙΤ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΟΙ ΔΕ ΕΙΠΑΝ ΓΙΝΩΣΚΟΜΕΝ

5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΥΓΙΑΙΝΕΙ ΟΙ ΔΕ ΕΙΠΑΝ ΚΑΙ ΖΗ ΚΑΙ ΥΓΙΑΙΝΕΙ ΚΑΙ ΕΙΠΕΝ ΤΩΒΙΑΣ ΠΑΤΗΡ ΜΟΥ ΕΣΤΙΝ

6 ΚΑΙ ΑΝΕΠΗΔΗΣΕΝ ΡΑΓΟΥΗΛ ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΛΑΥΣΕ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΤΟΥ ΚΑΛΟΥ ΚΑΙ ΑΓΑΘΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΑΚΟΥΣΑΣ ΟΤΙ ΤΩΒΙΤ ΑΠΩΛΕΣΕΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΛΥΠΗΘΗ ΚΑΙ ΕΚΛΑΥΣΕΝ

7 ΚΑΙ ΕΔΝΑ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΣΑΡΡΑ Η ΘΥΓΑΤΗΡ ΑΥΤΟΥ ΕΚΛΑΥΣΑΝ ΚΑΙ ΥΠΕΔΕΞΑΝΤΟ ΑΥΤΟΥΣ ΠΡΟΘΥΜΩΣ

8 ΚΑΙ ΕΘΥΣΑΝ ΚΡΙΟΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΠΑΡΕΘΗΚΑΝ ΟΨΑ ΠΛΕΙΟΝΑ

9 ΕΙΠΕΝ ΔΕ ΤΩΒΙΑΣ ΤΩ ΡΑΦΑΗΛ ΑΖΑΡΙΑ ΑΔΕΛΦΕ ΛΑΛΗΣΟΝ ΥΠΕΡ ΩΝ ΕΛΕΓΕΣ ΕΝ ΤΗ ΠΟΡΕΙΑ ΚΑΙ ΤΕΛΕΣΘΗΤΩ ΤΟ ΠΡΑΓΜΑ

10 ΚΑΙ ΜΕΤΕΔΩΚΕΝ ΤΟΝ ΛΟΓΟΝ ΤΩ ΡΑΓΟΥΗΛ ΚΑΙ ΕΙΠΕΝ ΡΑΓΟΥΗΛ ΠΡΟΣ ΤΩΒΙΑΝ ΦΑΓΕ ΚΑΙ ΠΙΕ ΚΑΙ ΗΔΕΩΣ ΓΙΝΟΥ ΣΟΙ ΓΑΡ ΚΑΘΗΚΕΙ ΤΟ ΠΑΙΔΙΟΝ ΜΟΥ ΛΑΒΕΙΝ ΠΛΗΝ ΥΠΟΔΕΙΞΩ ΣΟΙ ΤΗΝ ΑΛΗΘΕΙΑΝ

11 ΕΔΩΚΑ ΤΟ ΠΑΙΔΙΟΝ ΜΟΥ ΕΠΤΑ ΑΝΔΡΑΣΙΝ ΚΑΙ ΟΠΟΤΕ ΕΑΝ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΠΡΟΣ ΑΥΤΗΝ ΑΠΕΘΝΗΣΚΟΣΑΝ ΥΠΟ ΤΗΝ ΝΥΚΤΑ ΑΛΛΑ ΤΟ ΝΥΝ ΕΧΩΝ ΗΔΕΩΣ ΓΙΝΟΥ

12 ΚΑΙ ΕΙΠΕΝ ΤΩΒΙΑΣ ΟΥ ΓΕΥΣΟΜΑΙ ΟΥΔΕΝ ΩΔΕ ΕΩΣ ΑΝ ΣΤΗΣΗΤΕ ΚΑΙ ΣΤΑΘΗΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΡΑΓΟΥΗΛ ΚΟΜΙΖΟΥ ΑΥΤΗΝ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΣΥ ΔΕ ΑΔΕΛΦΟΣ ΕΙ ΑΥΤΗΣ ΚΑΙ ΑΥΤΗ ΣΟΥ ΕΣΤΙΝ Ο ΔΕ ΕΛΕΗΜΩΝ ΘΕΟΣ ΕΥΟΔΩΣΕΙ ΥΜΙΝ ΤΑ ΚΑΛΛΙΣΤΑ

13 ΚΑΙ ΕΚΑΛΕΣΕΝ ΣΑΡΡΑΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΛΑΒΩΝ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΗΣ ΠΑΡΕΔΩΚΕΝ ΑΥΤΗΝ ΤΩ ΤΩΒΙΑ ΓΥΝΑΙΚΑ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΜΩΥΣΕΩΣ ΚΟΜΙΖΟΥ ΑΥΤΗΝ ΚΑΙ ΑΠΑΓΕ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ

14 ΚΑΙ ΕΚΑΛΕΣΕΝ ΕΔΝΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΛΑΒΩΝ ΒΙΒΛΙΟΝ ΕΓΡΑΨΕΝ ΣΥΓΓΡΑΦΗΝ ΚΑΙ ΕΣΦΡΑΓΙΣΑΝΤΟ ΚΑΙ ΗΡΞΑΝΤΟ ΕΣΘΙΕΙΝ

15 ΚΑΙ ΕΚΑΛΕΣΕΝ ΡΑΓΟΥΗΛ ΕΔΝΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΑΔΕΛΦΗ ΕΤΟΙΜΑΣΟΝ ΤΟ ΕΤΕΡΟΝ ΤΑΜΙΕΙΟΝ ΚΑΙ ΕΙΣΑΓΑΓΕ ΑΥΤΗΝ

16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΩΣ ΕΙΠΕΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΗΝ ΕΚΕΙ ΚΑΙ ΕΚΛΑΥΣΕΝ ΚΑΙ ΑΠΕΔΕΞΑΤΟ ΤΑ ΔΑΚΡΥΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ

17 ΘΑΡΣΕΙ ΤΕΚΝΟΝ Ο ΚΥΡΙΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΗΣ ΓΗΣ ΔΩΗ ΣΟΙ ΧΑΡΙΝ ΑΝΤΙ ΤΗΣ ΛΥΠΗΣ ΣΟΥ ΤΑΥΤΗΣ ΘΑΡΣΕΙ ΘΥΓΑΤΕΡ

TOBIT (TOBIAS) CHAPTER 8

1 ΟΤΕ ΔΕ ΣΥΝΕΤΕΛΕΣΑΝ ΔΕΙΠΝΟΥΝΤΕΣ ΕΙΣΗΓΑΓΟΝ ΤΩΒΙΑΝ ΠΡΟΣ ΑΥΤΗΝ

2 Ο ΔΕ ΠΟΡΕΥΟΜΕΝΟΣ ΕΜΝΗΣΘΗ ΤΩΝ ΛΟΓΩΝ ΡΑΦΑΗΛ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΤΕΦΡΑΝ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ ΚΑΙ ΕΠΕΘΗΚΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΙΧΘΥΟΣ ΚΑΙ ΤΟ ΗΠΑΡ ΚΑΙ ΕΚΑΠΝΙΣΕΝ

3 ΟΤΕ ΔΕ ΩΣΦΡΑΝΘΗ ΤΟ ΔΑΙΜΟΝΙΟΝ ΤΗΣ ΟΣΜΗΣ ΕΦΥΓΕΝ ΕΙΣ ΤΑ ΑΝΩΤΑΤΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΔΗΣΕΝ ΑΥΤΟ Ο ΑΓΓΕΛΟΣ

4 ΩΣ ΔΕ ΣΥΝΕΚΛΕΙΣΘΗΣΑΝ ΑΜΦΟΤΕΡΟΙ ΑΝΕΣΤΗ ΤΩΒΙΑΣ ΑΠΟ ΤΗΣ ΚΛΙΝΗΣ ΚΑΙ ΕΙΠΕΝ ΑΝΑΣΤΗΘΙ ΑΔΕΛΦΗ ΚΑΙ ΠΡΟΣΕΥΞΩΜΕΘΑ ΙΝΑ ΗΜΑΣ ΕΛΕΗΣΗ Ο ΚΥΡΙΟΣ

5 ΚΑΙ ΗΡΞΑΤΟ ΤΩΒΙΑΣ ΛΕΓΕΙΝ ΕΥΛΟΓΗΤΟΣ ΕΙ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΕΥΛΟΓΗΤΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ΑΓΙΟΝ ΚΑΙ ΕΝΔΟΞΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΕΥΛΟΓΗΣΑΤΩΣΑΝ ΣΕ ΟΙ ΟΥΡΑΝΟΙ ΚΑΙ ΠΑΣΑΙ ΑΙ ΚΤΙΣΕΙΣ ΣΟΥ

6 ΣΥ ΕΠΟΙΗΣΑΣ ΑΔΑΜ ΚΑΙ ΕΔΩΚΑΣ ΑΥΤΩ ΒΟΗΘΟΝ ΕΥΑΝ ΣΤΗΡΙΓΜΑ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΕΚ ΤΟΥΤΩΝ ΕΓΕΝΗΘΗ ΤΟ ΑΝΘΡΩΠΩΝ ΣΠΕΡΜΑ ΣΥ ΕΙΠΑΣ ΟΥ ΚΑΛΟΝ ΕΙΝΑΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΜΟΝΟΝ ΠΟΙΗΣΩΜΕΝ ΑΥΤΩ ΒΟΗΘΟΝ ΟΜΟΙΟΝ ΑΥΤΩ

7 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΟΥ ΔΙΑ ΠΟΡΝΕΙΑΝ ΕΓΩ ΛΑΜΒΑΝΩ ΤΗΝ ΑΔΕΛΦΗΝ ΜΟΥ ΤΑΥΤΗΝ ΑΛΛ' ΕΠ' ΑΛΗΘΕΙΑΣ ΕΠΙΤΑΞΟΝ ΕΛΕΗΣΑΙ ΜΕ ΚΑΙ ΤΑΥΤΗ ΣΥΓΚΑΤΑΓΗΡΑΣΑΙ

8 ΚΑΙ ΕΙΠΕΝ ΜΕΤ' ΑΥΤΟΥ ΑΜΗΝ

9 ΚΑΙ ΕΚΟΙΜΗΘΗΣΑΝ ΑΜΦΟΤΕΡΟΙ ΤΗΝ ΝΥΚΤΑ

10 ΚΑΙ ΑΝΑΣΤΑΣ ΡΑΓΟΥΗΛ ΕΠΟΡΕΥΘΗ ΚΑΙ ΩΡΥΞΕΝ ΤΑΦΟΝ ΛΕΓΩΝ ΜΗ ΚΑΙ ΟΥΤΟΣ ΑΠΟΘΑΝΗ

11 ΚΑΙ ΗΛΘΕΝ ΡΑΓΟΥΗΛ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΕΑΥΤΟΥ

12 ΚΑΙ ΕΙΠΕΝ ΕΔΝΑ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΑΠΟΣΤΕΙΛΟΝ ΜΙΑΝ ΤΩΝ ΠΑΙΔΙΣΚΩΝ ΚΑΙ ΙΔΕΤΩΣΑΝ ΕΙ ΖΗ ΕΙ ΔΕ ΜΗ ΙΝΑ ΘΑΨΩΜΕΝ ΑΥΤΟΝ ΚΑΙ ΜΗΔΕΙΣ ΓΝΩ

13 ΚΑΙ ΕΙΣΗΛΘΕΝ Η ΠΑΙΔΙΣΚΗ ΑΝΟΙΞΑΣΑ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΕΥΡΕΝ ΤΟΥΣ ΔΥΟ ΚΑΘΕΥΔΟΝΤΑΣ

14 ΚΑΙ ΕΞΕΛΘΟΥΣΑ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΟΤΙ ΖΗ

15 ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΡΑΓΟΥΗΛ ΤΟΝ ΘΕΟΝ ΛΕΓΩΝ ΕΥΛΟ-ΓΗΤΟΣ ΕΙ ΣΥ Ο ΘΕΟΣ ΕΝ ΠΑΣΗ ΕΥΛΟΓΙΑ ΚΑΘΑΡΑ ΚΑΙ ΑΓΙΑ ΚΑΙ ΕΥΛΟΓΕΙΤΩΣΑΝ ΣΕ ΟΙ ΑΓΙΟΙ ΣΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΚΤΙΣΕΙΣ ΣΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΣΟΥ ΚΑΙ ΟΙ ΕΚΛΕΚΤΟΙ ΣΟΥ ΕΥΛΟΓΕΙΤΩΣΑΝ ΣΕ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΙΩΝΑΣ

16 ΕΥΛΟΓΗΤΟΣ ΕΙ ΟΤΙ ΗΥΦΡΑΝΑΣ ΜΕ ΚΑΙ ΟΥΚ ΕΓΕΝΕΤΟ ΜΟΙ ΚΑΘΩΣ ΥΠΕΝΟΟΥΝ ΑΛΛΑ ΚΑΤΑ ΤΟ ΠΟΛΥ ΕΛΕΟΣ ΣΟΥ ΕΠΟΙΗΣΑΣ ΜΕΘ' ΗΜΩΝ

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17 ΕΥΛΟΓΗΤΟΣ ΕΙ ΟΤΙ ΗΛΕΗΣΑΣ ΔΥΟ ΜΟΝΟΓΕΝΕΙΣ ΠΟΙΗΣΟΝ ΑΥΤΟΙΣ ΔΕΣΠΟΤΑ ΕΛΕΟΣ ΣΥΝΤΕΛΕΣΟΝ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ ΕΝ ΥΓΙΕΙΑ ΜΕΤΑ ΕΥΦΡΟΣΥΝΗΣ ΚΑΙ ΕΛΕΟΥΣ
18 ΕΚΕΛΕΥΣΕΝ ΔΕ ΤΟΙΣ ΟΙΚΕΤΑΙΣ ΧΩΣΑΙ ΤΟΝ ΤΑΦΟΝ
19 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΓΑΜΟΝ ΗΜΕΡΩΝ ΔΕΚΑ ΤΕΣΣΑΡΩΝ
20 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΡΑΓΟΥΗΛ ΠΡΙΝ Η ΣΥΝΤΕΛΕΣΘΗΝΑΙ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΓΑΜΟΥ ΕΝΟΡΚΩΣ ΜΗ ΕΞΕΛΘΕΙΝ ΑΥΤΟΝ ΕΑΝ ΜΗ ΠΛΗΡΩΘΩΣΙΝ ΑΙ ΔΕΚΑ ΤΕΣΣΑΡΕΣ ΗΜΕΡΑΙ ΤΟΥ ΓΑΜΟΥ
21 ΚΑΙ ΤΟΤΕ ΛΑΒΟΝΤΑ ΤΟ ΗΜΙΣΥ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΜΕΤΑ ΥΓΙΕΙΑΣ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΑ ΛΟΙΠΑ ΟΤΑΝ ΑΠΟΘΑΝΩ ΚΑΙ Η ΓΥΝΗ ΜΟΥ

TOBIT (TOBIAS) CHAPTER 9
1 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΩΒΙΑΣ ΤΟΝ ΡΑΦΑΗΛ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ
2 ΑΖΑΡΙΑ ΑΔΕΛΦΕ ΛΑΒΕ ΜΕΤΑ ΣΕΑΥΤΟΥ ΠΑΙΔΑ ΚΑΙ ΔΥΟ ΚΑΜΗΛΟΥΣ ΚΑΙ ΠΟΡΕΥΘΗΤΙ ΕΝ ΡΑΓΟΙΣ ΤΗΣ ΜΗΔΙΑΣ ΠΑΡΑ ΓΑΒΑΗΛ ΚΑΙ ΚΟΜΙΣΑΙ ΜΟΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΑΥΤΟΝ ΑΓΕ ΕΙΣ ΤΟΝ ΓΑΜΟΝ
3 ΔΙΟΤΙ ΟΜΩΜΟΚΕΝ ΡΑΓΟΥΗΛ ΜΗ ΕΞΕΛΘΕΙΝ ΜΕ
4 ΚΑΙ Ο ΠΑΤΗΡ ΜΟΥ ΑΡΙΘΜΕΙ ΤΑΣ ΗΜΕΡΑΣ ΚΑΙ ΕΑΝ ΧΡΟΝΙΣΩ ΜΕΓΑ ΟΔΥΝΗΘΗΣΕΤΑΙ ΛΙΑΝ
5 ΚΑΙ ΕΠΟΡΕΥΘΗ ΡΑΦΑΗΛ ΚΑΙ ΗΥΛΙΣΘΗ ΠΑΡΑ ΓΑΒΑΗΛΩ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΤΟ ΧΕΙΡΟΓΡΑΦΟΝ ΟΣ ΔΕ ΠΡΟΗΝΕΓΚΕΝ ΤΑ ΘΥΛΑΚΙΑ ΕΝ ΤΑΙΣ ΣΦΡΑΓΙΣΙΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ
6 ΚΑΙ ΩΡΘΡΕΥΣΑΝ ΚΟΙΝΩΣ ΚΑΙ ΗΛΘΟΣΑΝ ΕΙΣ ΤΟΝ ΓΑΜΟΝ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΤΩΒΙΑΣ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

TOBIT (TOBIAS) CHAPTER 10
1 ΚΑΙ ΤΩΒΙΤ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΕΛΟΓΙΖΕΤΟ ΕΚΑΣΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΩΣ ΕΠΛΗΡΩΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΗΣ ΠΟΡΕΙΑΣ ΚΑΙ ΟΥΚ ΗΡΧΟΝΤΟ
2 ΕΙΠΕΝ ΜΗΠΟΤΕ ΚΑΤΗΣΧΥΝΤΑΙ Η ΜΗΠΟΤΕ ΑΠΕΘΑΝΕΝ ΓΑΒΑΗΛ ΚΑΙ ΟΥΔΕΙΣ ΔΙΔΩΣΙΝ ΑΥΤΩ ΤΟ ΑΡΓΥΡΙΟΝ
3 ΚΑΙ ΕΛΥΠΕΙΤΟ ΛΙΑΝ
4 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Η ΓΥΝΗ ΑΠΩΛΕΤΟ ΤΟ ΠΑΙΔΙΟΝ ΔΙΟΤΙ ΚΕΧΡΟΝΙΚΕΝ ΚΑΙ ΗΡΞΑΤΟ ΘΡΗΝΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΕΝ
5 ΟΥ ΜΕΛΕΙ ΜΟΙ ΤΕΚΝΟΝ ΟΤΙ ΑΦΗΚΑ ΣΕ ΤΟ ΦΩΣ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ
6 ΚΑΙ ΤΩΒΙΤ ΛΕΓΕΙ ΑΥΤΗ ΣΙΓΑ ΜΗ ΛΟΓΟΝ ΕΧΕ ΥΓΙΑΙΝΕΙ
7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΙΓΑ ΜΗ ΠΛΑΝΑ ΜΕ ΑΠΩΛΕΤΟ ΤΟ ΠΑΙΔΙΟΝ ΜΟΥ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΚΑΘ' ΗΜΕΡΑΝ ΕΙΣ ΤΗΝ ΟΔΟΝ ΕΞΩ ΟΙΑΣ ΑΠΗΛΘΕΝ ΗΜΕΡΑΣ ΤΕ ΑΡΤΟΝ ΟΥΚ ΗΣΘΙΕΝ ΤΑΣ ΔΕ ΝΥΚΤΑΣ ΟΥ ΔΙΕΛΙΜΠΑΝΕΝ ΘΡΗΝΟΥΣΑ ΤΩΒΙΑΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΕΩΣ ΟΥ ΣΥΝΕΤΕΛΕΣΘΗΣΑΝ ΑΙ ΔΕΚΑ ΤΕΣΣΑΡΕΣ ΗΜΕΡΑΙ ΤΟΥ ΓΑΜΟΥ ΑΣ ΩΜΟΣΕΝ ΡΑΓΟΥΗΛ ΠΟΙΗΣΑΙ ΑΥΤΟΝ ΕΚΕΙ
8 ΕΙΠΕΝ ΔΕ ΤΩΒΙΑΣ ΤΩ ΡΑΓΟΥΗΛ ΕΞΑΠΟΣΤΕΙΛΟΝ ΜΕ ΟΤΙ Ο ΠΑΤΗΡ ΜΟΥ ΚΑΙ Η ΜΗΤΗΡ ΜΟΥ ΟΥΚΕΤΙ ΕΛΠΙΖΟΥΣΙΝ ΟΨΕΣΘΑΙ ΜΕ
9 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΠΕΝΘΕΡΟΣ ΑΥΤΟΥ ΜΕΙΝΟΝ ΠΑΡ' ΕΜΟΙ ΚΑΓΩ ΕΞΑΠΟΣΤΕΛΩ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΔΗΛΩΣΟΥΣΙΝ ΑΥΤΩ ΤΑ ΚΑΤΑ ΣΕ ΚΑΙ ΤΩΒΙΑΣ ΛΕΓΕΙ ΟΥΧΙ ΑΛΛΑ ΕΞΑΠΟΣΤΕΙΛΟΝ ΜΕ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ
10 ΑΝΑΣΤΑΣ ΔΕ ΡΑΓΟΥΗΛ ΕΔΩΚΕΝ ΑΥΤΩ ΣΑΡΡΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΗΜΙΣΥ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΣΩΜΑΤΑ ΚΑΙ ΚΤΗΝΗ ΚΑΙ ΑΡΓΥΡΙΟΝ
11 ΚΑΙ ΕΥΛΟΓΗΣΑΣ ΑΥΤΟΥΣ ΕΞΑΠΕΣΤΕΙΛΕΝ ΛΕΓΩΝ ΕΥΟΔΩΣΕΙ ΥΜΑΣ ΤΕΚΝΑ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΠΡΟ ΤΟΥ ΜΕ ΑΠΟΘΑΝΕΙΝ
12 ΚΑΙ ΕΙΠΕΝ ΤΗ ΘΥΓΑΤΡΙ ΑΥΤΟΥ ΤΙΜΑ ΤΟΥΣ ΠΕΝΘΕΡΟΥΣ ΣΟΥ ΑΥΤΟΙ ΝΥΝ ΓΟΝΕΙΣ ΣΟΥ ΕΙΣΙΝ ΑΚΟΥΣΑΙΜΙ ΣΟΥ ΑΚΟΗΝ ΚΑΛΗΝ ΚΑΙ ΕΦΙΛΗΣΕΝ ΑΥΤΗΝ
13 ΚΑΙ ΕΔΝΑ ΕΙΠΕΝ ΠΡΟΣ ΤΩΒΙΑΝ ΑΔΕΛΦΕ ΑΓΑΠΗΤΕ ΑΠΟΚΑΤΑΣΤΗΣΑΙ ΣΕ Ο ΚΥΡΙΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΔΩΗ ΜΟΙ ΙΔΕΙΝ ΣΟΥ ΠΑΙΔΙΑ ΕΚ ΣΑΡΡΑΣ ΤΗΣ ΘΥΓΑΤΡΟΣ ΜΟΥ ΙΝΑ ΕΥΦΡΑΝΘΩ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΙΔΟΥ ΠΑΡΑΤΙΘΕΜΑΙ ΣΟΙ ΤΗΝ ΘΥΓΑΤΕΡΑ ΜΟΥ ΕΝ ΠΑΡΑΚΑΤΑΘΗΚΗ ΜΗ ΛΥΠΗΣΗΣ ΑΥΤΗΝ
14 ΜΕΤΑ ΤΑΥΤΑ ΕΠΟΡΕΥΕΤΟ ΤΩΒΙΑΣ ΕΥΛΟΓΩΝ ΤΟΝ ΘΕΟΝ ΟΤΙ ΕΥΟΔΩΣΕΝ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΥΛΟΓΕΙ ΡΑΓΟΥΗΛ ΚΑΙ ΕΔΝΑΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

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1 ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΜΕΧΡΙΣ ΟΥ ΕΓΓΙΣΑΙ ΑΥΤΟΥΣ ΕΙΣ ΝΙΝΕΥΗ ΚΑΙ ΕΙΠΕΝ ΡΑΦΑΗΛ ΠΡΟΣ ΤΩΒΙΑΝ
2 ΟΥ ΓΙΝΩΣΚΕΙΣ ΑΔΕΛΦΕ ΠΩΣ ΑΦΗΚΑΣ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ
3 ΠΡΟΔΡΑΜΩΜΕΝ ΕΜΠΡΟΣΘΕΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΣΟΥ ΚΑΙ ΕΤΟΙΜΑΣΩΜΕΝ ΤΗΝ ΟΙΚΙΑΝ
4 ΛΑΒΕ ΔΕ ΠΑΡΑ ΧΕΙΡΑ ΤΗΝ ΧΟΛΗΝ ΤΟΥ ΙΧΘΥΟΣ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΣΥΝΗΛΘΕΝ Ο ΚΥΩΝ ΟΠΙΣΘΕΝ ΑΥΤΩΝ
5 ΚΑΙ ΑΝΝΑ ΕΚΑΘΗΤΟ ΠΕΡΙΒΛΕΠΟΜΕΝΗ ΕΙΣ ΤΗΝ ΟΔΟΝ ΤΟΝ ΠΑΙΔΑ ΑΥΤΗΣ
6 ΚΑΙ ΠΡΟΣΕΝΟΗΣΕΝ ΑΥΤΟΝ ΕΡΧΟΜΕΝΟΝ ΚΑΙ ΕΙΠΕΝ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΙΔΟΥ Ο ΥΙΟΣ ΣΟΥ ΕΡΧΕΤΑΙ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ Ο ΠΟΡΕΥΘΕΙΣ ΜΕΤ' ΑΥΤΟΥ
7 ΚΑΙ ΡΑΦΑΗΛ ΕΙΠΕΝ ΕΠΙΣΤΑΜΑΙ ΕΓΩ ΟΤΙ ΑΝΟΙΞΕΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ Ο ΠΑΤΗΡ ΣΟΥ
8 ΣΥ ΟΥΝ ΕΓΧΡΙΣΟΝ ΤΗΝ ΧΟΛΗΝ ΕΙΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΔΗΧΘΕΙΣ ΔΙΑΤΡΙΨΕΙ ΚΑΙ ΑΠΟΒΑΛΕΙ ΤΑ ΛΕΥΚΩΜΑΤΑ ΚΑΙ ΟΨΕΤΑΙ ΣΕ
9 ΚΑΙ ΠΡΟΣΔΡΑΜΟΥΣΑ ΑΝΝΑ ΕΠΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΤΟΥ ΥΙΟΥ ΑΥΤΗΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΙΔΟΝ ΣΕ ΠΑΙΔΙΟΝ ΑΠΟ ΤΟΥ ΝΥΝ ΑΠΟΘΑΝΟΥΜΑΙ ΚΑΙ ΕΚΛΑΥΣΑΝ ΑΜΦΟΤΕΡΟΙ
10 ΚΑΙ ΤΩΒΙΤ ΕΞΗΡΧΕΤΟ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΠΡΟΣΕΚΟΠΤΕΝ Ο ΔΕ ΥΙΟΣ ΠΡΟΣΕΔΡΑΜΕΝ ΑΥΤΩ
11 ΚΑΙ ΕΠΕΛΑΒΕΤΟ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΠΑΣΕΝ ΤΗΝ ΧΟΛΗΝ ΕΠΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΛΕΓΩΝ ΘΑΡΣΕΙ ΠΑΤΕΡ
12 ΩΣ ΔΕ ΣΥΝΕΔΗΧΘΗΣΑΝ ΔΙΕΤΡΙΨΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΛΕΠΙΣΘΗ ΑΠΟ ΤΩΝ ΚΑΝΘΩΝ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ ΤΑ ΛΕΥΚΩΜΑΤΑ
13 ΚΑΙ ΙΔΩΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΠΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΛΑΥΣΕΝ ΚΑΙ ΕΙΠΕΝ
14 ΕΥΛΟΓΗΤΟΣ ΕΙ Ο ΘΕΟΣ ΚΑΙ ΕΥΛΟΓΗΤΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ ΕΥΛΟΓΗΜΕΝΟΙ ΠΑΝΤΕΣ ΟΙ ΑΓΙΟΙ ΣΟΥ ΑΓΓΕΛΟΙ ΟΤΙ ΕΜΑΣΤΙΓΩΣΑΣ ΚΑΙ ΗΛΕΗΣΑΣ ΜΕ ΙΔΟΥ ΒΛΕΠΩ ΤΩΒΙΑΝ ΤΟΝ ΥΙΟΝ ΜΟΥ
15 ΚΑΙ ΕΙΣΗΛΘΕΝ Ο ΥΙΟΣ ΑΥΤΟΥ ΧΑΙΡΩΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΤΑ ΜΕΓΑΛΕΙΑ ΤΑ ΓΕΝΟΜΕΝΑ ΑΥΤΩ ΕΝ ΤΗ ΜΗΔΙΑ
16 ΚΑΙ ΕΞΗΛΘΕΝ ΤΩΒΙΤ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΤΗ ΝΥΜΦΗ ΑΥΤΟΥ ΧΑΙΡΩΝ ΚΑΙ ΕΥΛΟΓΩΝ ΤΟΝ ΘΕΟΝ ΠΡΟΣ ΤΗ ΠΥΛΗ ΝΙΝΕΥΗ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΑΥΤΟΝ ΠΟΡΕΥΟΜΕΝΟΝ ΟΤΙ ΕΒΛΕΨΕΝ ΚΑΙ ΤΩΒΙΤ ΕΞΩΜΟΛΟΓΕΙΤΟ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΟΤΙ ΗΛΕΗΣΕΝ ΑΥΤΟΝ Ο ΘΕΟΣ
17 ΚΑΙ ΩΣ ΗΓΓΙΣΕΝ ΤΩΒΙΤ ΣΑΡΡΑ ΤΗ ΝΥΜΦΗ ΑΥΤΟΥ ΚΑΤΕΥΛΟΓΗΣΕΝ ΑΥΤΗΝ ΛΕΓΩΝ ΕΛΘΟΙΣ ΥΓΙΑΙΝΟΥΣΑ ΘΥΓΑΤΕΡ ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΟΣ ΗΓΑΓΕΝ ΣΕ ΠΡΟΣ ΗΜΑΣ ΚΑΙ Ο ΠΑΤΗΡ ΣΟΥ ΚΑΙ Η ΜΗΤΗΡ ΣΟΥ
18 ΚΑΙ ΕΓΕΝΕΤΟ ΧΑΡΑ ΠΑΣΙ ΤΟΙΣ ΕΝ ΝΙΝΕΥΗ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ
19 ΚΑΙ ΠΑΡΕΓΕΝΕΤΟ ΑΧΙΑΧΑΡΟΣ ΚΑΙ ΝΑΣΒΑΣ Ο ΕΞΑΔΕΛΦΟΣ ΑΥΤΟΥ ΚΑΙ ΗΧΘΗ Ο ΓΑΜΟΣ ΤΩΒΙΑ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΕΠΤΑ ΗΜΕΡΑΣ

TOBIT (TOBIAS) CHAPTER 12
1 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΩΒΙΤ ΤΩΒΙΑΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΟΡΑ ΤΕΚΝΟΝ ΜΙΣΘΟΝ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΣΥΝΕΛΘΟΝΤΙ ΣΟΙ ΚΑΙ ΠΡΟΣΘΕΙΝΑΙ ΑΥΤΩ ΔΕΙ

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2 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΑΤΕΡ ΟΥ ΒΛΑΠΤΟΜΑΙ ΔΟΥΣ ΑΥΤΩ ΤΟ ΗΜΙΣΥ ΩΝ ΕΝΗΝΟΧΑ
3 ΟΤΙ ΜΕ ΑΓΕΙΟΧΕΝ ΣΟΙ ΥΓΙΗ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΜΟΥ ΕΘΕΡΑΠΕΥΣΕΝ ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΜΟΥ ΗΝΕΓΚΕΝ ΚΑΙ ΣΕ ΟΜΟΙΩΣ ΕΘΕΡΑΠΕΥΣΕΝ
4 ΚΑΙ ΕΙΠΕΝ Ο ΠΡΕΣΒΥΤΗΣ ΔΙΚΑΙΟΥΤΑΙ ΑΥΤΩ
5 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΑΓΓΕΛΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΛΑΒΕ ΤΟ ΗΜΙΣΥ ΠΑΝΤΩΝ ΩΝ ΕΝΗΝΟΧΑΤΕ
6 ΤΟΤΕ ΚΑΛΕΣΑΣ ΤΟΥΣ ΔΥΟ ΚΡΥΠΤΩΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΑΥΤΩ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΜΕΓΑΛΩΣΥΝΗΝ ΔΙΔΟΤΕ ΑΥΤΩ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΖΩΝΤΩΝ ΠΕΡΙ ΩΝ ΕΠΟΙΗΣΕΝ ΜΕΘ' ΥΜΩΝ ΑΓΑΘΟΝ ΤΟ ΕΥΛΟΓΕΙΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΥΨΟΥΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΤΩΝ ΕΡΓΩΝ ΤΟΥ ΘΕΟΥ ΕΝΤΙΜΩΣ ΥΠΟΔΕΙΚΝΥΟΝΤΕΣ ΚΑΙ ΜΗ ΟΚΝΕΙΤΕ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΑΥΤΩ
7 ΜΥΣΤΗΡΙΟΝ ΒΑΣΙΛΕΩΣ ΚΑΛΟΝ ΚΡΥΨΑΙ ΤΑ ΔΕ ΕΡΓΑ ΤΟΥ ΘΕΟΥ ΑΝΑΚΑΛΥΠΤΕΙΝ ΕΝΔΟΞΩΣ ΑΓΑΘΟΝ ΠΟΙΗΣΑΤΕ ΚΑΙ ΚΑΚΟΝ ΟΥΧ ΕΥΡΗΣΕΙ ΥΜΑΣ
8 ΑΓΑΘΟΝ ΠΡΟΣΕΥΧΗ ΜΕΤΑ ΝΗΣΤΕΙΑΣ ΚΑΙ ΕΛΕΗΜΟΣΥΝΗΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΑΓΑΘΟΝ ΤΟ ΟΛΙΓΟΝ ΜΕΤΑ ΔΙΚΑΙΟΣΥΝΗΣ Η ΠΟΛΥ ΜΕΤΑ ΑΔΙΚΙΑΣ ΚΑΛΟΝ ΠΟΙΗΣΑΙ ΕΛΕΗΜΟΣΥΝΗΝ Η ΘΗΣΑΥΡΙΣΑΙ ΧΡΥΣΙΟΝ
9 ΕΛΕΗΜΟΣΥΝΗ ΓΑΡ ΕΚ ΘΑΝΑΤΟΥ ΡΥΕΤΑΙ ΚΑΙ ΑΥΤΗ ΑΠΟΚΑΘΑΡΙΕΙ ΠΑΣΑΝ ΑΜΑΡΤΙΑΝ ΟΙ ΠΟΙΟΥΝΤΕΣ ΕΛΕΗΜΟΣΥΝΑΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΑΣ ΠΛΗΣΘΗΣΟΝΤΑΙ ΖΩΗΣ
10 ΟΙ ΔΕ ΑΜΑΡΤΑΝΟΝΤΕΣ ΠΟΛΕΜΙΟΙ ΕΙΣΙΝ ΤΗΣ ΕΑΥΤΩΝ ΖΩΗΣ
11 ΟΥ ΜΗ ΚΡΥΨΩ ΑΦ' ΥΜΩΝ ΠΑΝ ΡΗΜΑ ΕΙΡΗΚΑ ΔΗ ΜΥΣΤΗΡΙΟΝ ΒΑΣΙΛΕΩΣ ΚΡΥΨΑΙ ΚΑΛΟΝ ΤΑ ΔΕ ΕΡΓΑ ΤΟΥ ΘΕΟΥ ΑΝΑΚΑΛΥΠΤΕΙΝ ΕΝΔΟΞΩΣ
12 ΚΑΙ ΝΥΝ ΟΤΕ ΠΡΟΣΗΥΞΩ ΣΥ ΚΑΙ Η ΝΥΜΦΗ ΣΟΥ ΣΑΡΡΑ ΕΓΩ ΠΡΟΣΗΓΑΓΟΝ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΥΜΩΝ ΕΝΩΠΙΟΝ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΟΤΕ ΕΘΑΠΤΕΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΩΣΑΥΤΩΣ ΣΥΜΠΑΡΗΜΗΝ ΣΟΙ
13 ΚΑΙ ΟΤΕ ΟΥΚ ΩΚΝΗΣΑΣ ΑΝΑΣΤΗΝΑΙ ΚΑΙ ΚΑΤΑΛΙΠΕΙΝ ΤΟ ΑΡΙΣΤΟΝ ΣΟΥ ΟΠΩΣ ΑΠΕΛΘΩΝ ΠΕΡΙΣΤΕΙΛΗΣ ΤΟΝ ΝΕΚΡΟΝ ΟΥΚ ΕΛΑΘΕΣ ΜΕ ΑΓΑΘΟΠΟΙΩΝ ΑΛΛΑ ΣΥΝ ΣΟΙ ΗΜΗΝ
14 ΚΑΙ ΝΥΝ ΑΠΕΣΤΕΙΛΕΝ ΜΕ Ο ΘΕΟΣ ΙΑΣΑΣΘΑΙ ΣΕ ΚΑΙ ΤΗΝ ΝΥΜΦΗΝ ΣΟΥ ΣΑΡΡΑΝ
15 ΕΓΩ ΕΙΜΙ ΡΑΦΑΗΛ ΕΙΣ ΕΚ ΤΩΝ ΕΠΤΑ ΑΓΙΩΝ ΑΓΓΕΛΩΝ ΟΙ ΠΡΟΣΑΝΑΦΕΡΟΥΣΙΝ ΤΑΣ ΠΡΟΣΕΥΧΑΣ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΕΙΣΠΟΡΕΥΟΝΤΑΙ ΕΝΩΠΙΟΝ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΑΓΙΟΥ
16 ΚΑΙ ΕΤΑΡΑΧΘΗΣΑΝ ΟΙ ΔΥΟ ΚΑΙ ΕΠΕΣΟΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΟΤΙ ΕΦΟΒΗΘΗΣΑΝ
17 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΜΗ ΦΟΒΕΙΣΘΕ ΕΙΡΗΝΗ ΥΜΙΝ ΕΣΤΑΙ ΤΟΝ ΔΕ ΘΕΟΝ ΕΥΛΟΓΕΙΤΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
18 ΟΤΙ ΟΥ ΤΗ ΕΜΑΥΤΟΥ ΧΑΡΙΤΙ ΑΛΛΑ ΤΗ ΘΕΛΗΣΕΙ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΗΛΘΟΝ ΟΘΕΝ ΕΥΛΟΓΕΙΤΕ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
19 ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΩΠΤΑΝΟΜΗΝ ΥΜΙΝ ΚΑΙ ΟΥΚ ΕΦΑΓΟΝ ΟΥΔΕ ΕΠΙΟΝ ΑΛΛΑ ΟΡΑΣΙΝ ΥΜΕΙΣ ΕΘΕΩΡΕΙΤΕ
20 ΚΑΙ ΝΥΝ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΘΕΩ ΔΙΟΤΙ ΑΝΑΒΑΙΝΩ ΠΡΟΣ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΜΕ ΚΑΙ ΓΡΑΨΑΤΕ ΠΑΝΤΑ ΤΑ ΣΥΝΤΕΛΕΣΘΕΝΤΑ ΕΙΣ ΒΙΒΛΙΟΝ
21 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΚΑΙ ΟΥΚΕΤΙ ΕΙΔΟΝ ΑΥΤΟΝ
22 ΚΑΙ ΕΞΩΜΟΛΟΓΟΥΝΤΟ ΤΑ ΕΡΓΑ ΤΑ ΜΕΓΑΛΑ ΚΑΙ ΘΑΥΜΑΣΤΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΩΣ ΩΦΘΗ ΑΥΤΟΙΣ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ

TOBIT (TOBIAS) CHAPTER 13

1 ΚΑΙ ΤΩΒΙΤ ΕΓΡΑΨΕΝ ΠΡΟΣΕΥΧΗΝ ΕΙΣ ΑΓΑΛΛΙΑΣΙΝ ΚΑΙ ΕΙΠΕΝ
2 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ Ο ΖΩΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΟΤΙ ΑΥΤΟΣ ΜΑΣΤΙΓΟΙ ΚΑΙ ΕΛΕΑ ΚΑΤΑΓΕΙ ΕΙΣ ΑΔΗΝ ΚΑΙ ΑΝΑΓΕΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΣ ΕΚΦΕΥΞΕΤΑΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ
3 ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΑΥΤΩ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΝΩΠΙΟΝ ΤΩΝ ΕΘΝΩΝ ΟΤΙ ΑΥΤΟΣ ΔΙΕΣΠΕΙΡΕΝ ΗΜΑΣ ΕΝ ΑΥΤΟΙΣ
4 ΕΚΕΙ ΥΠΟΔΕΙΞΑΤΕ ΤΗΝ ΜΕΓΑΛΩΣΥΝΗΝ ΑΥΤΟΥ ΥΨΟΥΤΕ ΑΥΤΟΝ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣ ΖΩΝΤΟΣ ΚΑΘΟΤΙ ΑΥΤΟΣ ΚΥΡΙΟΣ ΗΜΩΝ ΚΑΙ ΘΕΟΣ ΑΥΤΟΣ ΠΑΤΗΡ ΗΜΩΝ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΙΩΝΑΣ
5 ΚΑΙ ΜΑΣΤΙΓΩΣΕΙ ΗΜΑΣ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΗΜΩΝ ΚΑΙ ΠΑΛΙΝ ΕΛΕΗΣΕΙ ΚΑΙ ΣΥΝΑΞΕΙ ΗΜΑΣ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΟΥ ΕΑΝ ΣΚΟΡΠΙΣΘΗΤΕ ΕΝ ΑΥΤΟΙΣ
6 ΕΑΝ ΕΠΙΣΤΡΕΨΗΤΕ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΥΜΩΝ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΨΥΧΗ ΠΟΙΗΣΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΑΛΗΘΕΙΑΝ ΤΟΤΕ ΕΠΙΣΤΡΕΨΕΙ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΟΥ ΜΗ ΚΡΥΨΗ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΦ' ΥΜΩΝ
7 ΚΑΙ ΘΕΑΣΑΣΘΕ Α ΠΟΙΗΣΕΙ ΜΕΘ' ΥΜΩΝ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΑΣΘΕ ΑΥΤΩ ΕΝ ΟΛΩ ΤΩ ΣΤΟΜΑΤΙ ΥΜΩΝ ΚΑΙ ΕΥΛΟΓΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΥΨΩΣΑΤΕ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΙΩΝΩΝ
8 ΕΓΩ ΕΝ ΤΗ ΓΗ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΜΟΥ ΕΞΟΜΟΛΟΓΟΥΜΑΙ ΑΥΤΩ ΚΑΙ ΔΕΙΚΝΥΩ ΤΗΝ ΙΣΧΥΝ ΚΑΙ ΤΗΝ ΜΕΓΑΛΩΣΥΝΗΝ ΑΥΤΟΥ ΕΘΝΕΙ ΑΜΑΡΤΩΛΩΝ ΕΠΙΣΤΡΕΨΑΤΕ ΑΜΑΡΤΩΛΟΙ ΚΑΙ ΠΟΙΗΣΑΤΕ ΔΙΚΑΙΟΣΥΝΗΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΙΣ ΓΙΝΩΣΚΕΙ ΕΙ ΘΕΛΗΣΕΙ ΥΜΑΣ ΚΑΙ ΠΟΙΗΣΕΙ ΕΛΕΗΜΟΣΥΝΗΝ ΥΜΙΝ
9 ΤΟΝ ΘΕΟΝ ΜΟΥ ΥΨΩ ΚΑΙ Η ΨΥΧΗ ΜΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΑΓΑΛΛΙΑΣΕΤΑΙ ΤΗΝ ΜΕΓΑΛΩΣΥΝΗΝ ΑΥΤΟΥ
10 ΛΕΓΕΤΩΣΑΝ ΠΑΝΤΕΣ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΩΣΑΝ ΑΥΤΩ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΟΛΙΣ ΑΓΙΑ ΜΑΣΤΙΓΩΣΕΙ ΕΠΙ ΤΑ ΕΡΓΑ ΤΩΝ ΥΙΩΝ ΣΟΥ ΚΑΙ ΠΑΛΙΝ ΕΛΕΗΣΕΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΔΙΚΑΙΩΝ
11 ΕΞΟΜΟΛΟΓΟΥ ΤΩ ΚΥΡΙΩ ΑΓΑΘΩΣ ΚΑΙ ΕΥΛΟΓΕΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΙΩΝΩΝ ΙΝΑ ΠΑΛΙΝ Η ΣΚΗΝΗ ΑΥΤΟΥ ΟΙΚΟΔΟΜΗΘΗ ΣΟΙ ΜΕΤΑ ΧΑΡΑΣ
12 ΚΑΙ ΕΥΦΡΑΝΑΙ ΕΝ ΣΟΙ ΤΟΥΣ ΑΙΧΜΑΛΩΤΟΥΣ ΚΑΙ ΑΓΑΠΗΣΑΙ ΕΝ ΣΟΙ ΤΟΥΣ ΤΑΛΑΙΠΩΡΟΥΣ ΕΙΣ ΠΑΣΑΣ ΤΑΣ ΓΕΝΕΑΣ ΤΟΥ ΑΙΩΝΟΣ
13 ΕΘΝΗ ΠΟΛΛΑ ΜΑΚΡΟΘΕΝ ΗΞΕΙ ΠΡΟΣ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΔΩΡΑ ΕΝ ΧΕΡΣΙΝ ΕΧΟΝΤΕΣ ΚΑΙ ΔΩΡΑ ΤΩ ΒΑΣΙΛΕΙ ΤΟΥ ΟΥΡΑΝΟΥ ΓΕΝΕΑΙ ΓΕΝΕΩΝ ΔΩΣΟΥΣΙΝ ΣΟΙ ΑΓΑΛΛΙΑΜΑ
14 ΕΠΙΚΑΤΑΡΑΤΟΙ ΠΑΝΤΕΣ ΟΙ ΜΙΣΟΥΝΤΕΣ ΣΕ ΕΥΛΟΓΗΜΕΝΟΙ ΕΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΑΠΩΝΤΕΣ ΣΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
15 ΧΑΡΗΘΙ ΚΑΙ ΑΓΑΛΛΙΑΣΑΙ ΕΠΙ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΔΙΚΑΙΩΝ ΟΤΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΚΑΙ ΕΥΛΟΓΗΣΟΥΣΙΝ ΤΟΝ ΚΥΡΙΟΝ ΤΩΝ ΔΙΚΑΙΩΝ Ω ΜΑΚΑΡΙΟΙ ΟΙ ΑΓΑΠΩΝΤΕΣ ΣΕ ΧΑΡΗΣΟΝΤΑΙ ΕΠΙ ΤΗ ΕΙΡΗΝΗ ΣΟΥ
16 ΜΑΚΑΡΙΟΙ ΟΣΟΙ ΕΛΥΠΗΘΗΣΑΝ ΕΠΙ ΠΑΣΑΙΣ ΤΑΙΣ ΜΑΣΤΙΞΙΝ ΣΟΥ ΟΤΙ ΕΠΙ ΣΟΙ ΧΑΡΗΣΟΝΤΑΙ ΘΕΑΣΑΜΕΝΟΙ ΠΑΣΑΝ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ Η ΨΥΧΗ ΜΟΥ ΕΥΛΟΓΕΙΤΩ ΤΟΝ ΘΕΟΝ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΝ ΜΕΓΑΝ
17 ΟΤΙ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΙΕΡΟΥΣΑΛΗΜ ΣΑΠΦΕΙΡΩ ΚΑΙ ΣΜΑΡΑΓΔΩ ΚΑΙ ΛΙΘΩ ΕΝΤΙΜΩ ΤΑ ΤΕΙΧΗ ΣΟΥ ΚΑΙ ΟΙ ΠΥΡΓΟΙ ΚΑΙ ΟΙ ΠΡΟΜΑΧΩΝΕΣ ΕΝ ΧΡΥΣΙΩ ΚΑΘΑΡΩ ΚΑΙ ΑΙ ΠΛΑΤΕΙΑΙ ΙΕΡΟΥΣΑΛΗΜ ΒΗΡΥΛΛΩ ΚΑΙ ΑΝΘΡΑΚΙ ΚΑΙ ΛΙΘΩ ΕΚ ΣΟΥΦΙΡ ΨΗΦΟΛΟΓΗΘΗΣΟΝΤΑΙ
18 ΚΑΙ ΕΡΟΥΣΙΝ ΠΑΣΑΙ ΑΙ ΡΥΜΑΙ ΑΥΤΗΣ ΑΛΛΗΛΟΥΙΑ ΚΑΙ ΑΙΝΕΣΟΥΣΙΝ ΛΕΓΟΝΤΕΣ ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΟΣ ΥΨΩΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΙΩΝΑΣ

TOBIT (TOBIAS) CHAPTER 14

1 ΚΑΙ ΕΠΑΥΣΑΤΟ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΣ ΤΩΒΙΤ
2 ΚΑΙ ΗΝ ΕΤΩΝ ΠΕΝΤΗΚΟΝΤΑ ΟΚΤΩ ΟΤΕ ΑΠΩΛΕΣΕΝ ΤΑΣ ΟΨΕΙΣ ΚΑΙ ΜΕΤΑ ΕΤΗ ΟΚΤΩ ΑΝΕΒΛΕΨΕΝ ΚΑΙ ΕΠΟΙΕΙ

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ΕΛΕΗΜΟΣΥΝΑΣ ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΦΟΒΕΙΣΘΑΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΑΥΤΩ

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11 ΚΑΙ ΝΥΝ ΠΑΙΔΙΑ ΙΔΕΤΕ ΤΙ ΕΛΕΗΜΟΣΥΝΗ ΠΟΙΕΙ ΚΑΙ ΤΙ ΔΙΚΑΙΟΣΥΝΗ ΡΥΕΤΑΙ ΚΑΙ ΤΑΥΤΑ ΑΥΤΟΥ ΛΕΓΟΝΤΟΣ ΕΞΕΛΙΠΕΝ ΑΥΤΟΥ Η ΨΥΧΗ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΗΝ ΔΕ ΕΤΩΝ ΕΚΑΤΟΝ ΠΕΝΤΗΚΟΝΤΑ ΟΚΤΩ ΚΑΙ ΕΘΑΨΕΝ ΑΥΤΟΝ ΕΝΔΟΞΩΣ

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13 ΚΑΙ ΕΓΗΡΑΣΕΝ ΕΝΤΙΜΩΣ ΚΑΙ ΕΘΑΨΕΝ ΤΟΥΣ ΠΕΝΘΕΡΟΥΣ ΑΥΤΟΥ ΕΝΔΟΞΩΣ ΚΑΙ ΕΚΛΗΡΟΝΟΜΗΣΕΝ ΤΗΝ ΟΥΣΙΑΝ ΑΥΤΩΝ ΚΑΙ ΤΩΒΙΤ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

14 ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΤΩΝ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΕΝ ΕΚΒΑΤΑΝΟΙΣ ΤΗΣ ΜΗΔΙΑΣ

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THE MACCABEAN BOOKS

(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans]

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until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟ ΠΑΤΑΞΑΙ ΑΛΕΞΑΝΔΡΟΝ ΤΟΝ ΦΙΛΙΠΠΟΥ ΜΑΚΕΔΟΝΑ ΟΣ ΕΞΗΛΘΕΝ ΕΚ ΓΗΣ ΧΕΤΤΙΙΜ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΟΝ ΔΑΡΕΙΟΝ ΒΑΣΙΛΕΑ ΠΕΡΣΩΝ ΚΑΙ ΜΗΔΩΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΝΤ' ΑΥΤΟΥ ΠΡΟΤΕΡΟΝ ΕΠΙ ΤΗΝ ΕΛΛΑΔΑ

2 ΚΑΙ ΣΥΝΕΣΤΗΣΑΤΟ ΠΟΛΕΜΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΕΚΡΑΤΗΣΕΝ ΟΧΥΡΩΜΑΤΩΝ ΚΑΙ ΕΣΦΑΞΕΝ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ

3 ΚΑΙ ΔΙΗΛΘΕΝ ΕΩΣ ΑΚΡΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΛΑΒΕΝ ΣΚΥΛΑ ΠΛΗΘΟΥΣ ΕΘΝΩΝ ΚΑΙ ΗΣΥΧΑΣΕΝ Η ΓΗ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΥΨΩΘΗ ΚΑΙ ΕΠΗΡΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ

4 ΚΑΙ ΣΥΝΗΞΕΝ ΔΥΝΑΜΙΝ ΙΣΧΥΡΑΝ ΣΦΟΔΡΑ ΚΑΙ ΗΡΞΕΝ ΧΩΡΩΝ ΕΘΝΩΝ ΚΑΙ ΤΥΡΑΝΝΩΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΕΙΣ ΦΟΡΟΝ

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6 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΤΟΥΣ ΕΝΔΟΞΟΥΣ ΤΟΥΣ ΣΥΝΕΚΤΡΟΦΟΥΣ ΑΥΤΟΥ ΕΚ ΝΕΟΤΗΤΟΣ ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΕΤΙ ΑΥΤΟΥ ΖΩΝΤΟΣ

7 ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΑΛΕΞΑΝΔΡΟΣ ΕΤΗ ΔΩΔΕΚΑ ΚΑΙ ΑΠΕΘΑΝΕΝ

8 ΚΑΙ ΕΠΕΚΡΑΤΗΣΑΝ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ ΕΚΑΣΤΟΣ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ

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10 ΚΑΙ ΕΞΗΛΘΕΝ ΕΞ ΑΥΤΩΝ ΡΙΖΑ ΑΜΑΡΤΩΛΟΣ ΑΝΤΙΟΧΟΣ ΕΠΙΦΑΝΗΣ ΥΙΟΣ ΑΝΤΙΟΧΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΣ ΗΝ ΟΜΗΡΑ ΕΝ ΡΩΜΗ ΚΑΙ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΕΤΕΙ ΕΚΑΤΟΣΤΩ ΚΑΙ ΤΡΙΑΚΟΣΤΩ ΚΑΙ ΕΒΔΟΜΩ ΒΑΣΙΛΕΙΑΣ ΕΛΛΗΝΩΝ

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13 ΚΑΙ ΠΡΟΕΘΥΜΗΘΗΣΑΝ ΤΙΝΕΣ ΑΠΟ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΕΞΟΥΣΙΑΝ ΠΟΙΗΣΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΩΝ ΕΘΝΩΝ

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47 ΚΑΙ ΕΛΑΒΟΝ ΤΑ ΣΚΥΛΑ ΚΑΙ ΤΗΝ ΠΡΟΝΟΜΗΝ ΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΝΙΚΑΝΟΡΟΣ ΑΦΕΙΛΟΝ ΚΑΙ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ ΗΝ ΕΞΕΤΕΙΝΕΝ ΥΠΕΡΗΦΑΝΩΣ ΚΑΙ ΗΝΕΓΚΑΝ ΚΑΙ ΕΞΕΤΕΙΝΑΝ ΠΑΡΑ ΤΗ ΙΕΡΟΥΣΑΛΗΜ
48 ΚΑΙ ΗΥΦΡΑΝΘΗ Ο ΛΑΟΣ ΣΦΟΔΡΑ ΚΑΙ ΗΓΑΓΟΝ ΤΗΝ ΗΜΕΡΑΝ ΕΚΕΙΝΗΝ ΗΜΕΡΑΝ ΕΥΦΡΟΣΥΝΗΣ ΜΕΓΑΛΗΝ
49 ΚΑΙ ΕΣΤΗΣΑΝ ΤΟΥ ΑΓΕΙΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΤΗΝ ΗΜΕΡΑΝ ΤΑΥΤΗΝ ΤΗ ΤΡΙΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΑΔΑΡ
50 ΚΑΙ ΗΣΥΧΑΣΕΝ Η ΓΗ ΙΟΥΔΑ ΗΜΕΡΑΣ ΟΛΙΓΑΣ

1 MACCABEES CHAPTER 8

1 ΚΑΙ ΗΚΟΥΣΕΝ ΙΟΥΔΑΣ ΤΟ ΟΝΟΜΑ ΤΩΝ ΡΩΜΑΙΩΝ ΟΤΙ ΕΙΣΙΝ ΔΥΝΑΤΟΙ ΙΣΧΥΙ ΚΑΙ ΑΥΤΟΙ ΕΥΔΟΚΟΥΣΙΝ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΠΡΟΣΤΙΘΕΜΕΝΟΙΣ ΑΥΤΟΙΣ ΚΑΙ ΟΣΟΙ ΑΝ ΠΡΟΣΕΛΘΩΣΙΝ ΑΥΤΟΙΣ ΙΣΤΩΣΙΝ ΑΥΤΟΙΣ ΦΙΛΙΑΝ ΚΑΙ ΟΤΙ ΕΙΣΙ ΔΥΝΑΤΟΙ ΙΣΧΥΙ
2 ΚΑΙ ΔΙΗΓΗΣΑΝΤΟ ΑΥΤΩ ΤΟΥΣ ΠΟΛΕΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΑΝΔΡΑΓΑΘΙΑΣ ΑΣ ΠΟΙΟΥΣΙΝ ΕΝ ΤΟΙΣ ΓΑΛΑΤΑΙΣ ΚΑΙ ΟΤΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΑΥΤΩΝ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΥΣ ΥΠΟ ΦΟΡΟΝ
3 ΚΑΙ ΟΣΑ ΕΠΟΙΗΣΑΝ ΕΝ ΧΩΡΑ ΣΠΑΝΙΑΣ ΤΟΥ ΚΑΤΑΚΡΑΤΗΣΑΙ ΤΩΝ ΜΕΤΑΛΛΩΝ ΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΟΥ ΧΡΥΣΙΟΥ ΤΟΥ ΕΚΕΙ
4 ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΤΟΥ ΤΟΠΟΥ ΠΑΝΤΟΣ ΤΗ ΒΟΥΛΗ ΑΥΤΩΝ ΚΑΙ ΤΗ ΜΑΚΡΟΘΥΜΙΑ ΚΑΙ Ο ΤΟΠΟΣ ΗΝ ΑΠΕΧΩΝ ΜΑΚΡΑΝ ΑΠ' ΑΥΤΩΝ ΣΦΟΔΡΑ ΚΑΙ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΩΝ ΕΠΕΛΘΟΝΤΩΝ ΕΠ' ΑΥΤΟΥΣ ΑΠ' ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΕΩΣ ΣΥΝΕΤΡΙΨΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΑΤΑΞΑΝ ΕΝ ΑΥΤΟΙΣ ΠΛΗΓΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΟΙ ΕΠΙΛΟΙΠΟΙ ΔΙΔΟΑΣΙΝ ΑΥΤΟΙΣ ΦΟΡΟΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ
5 ΚΑΙ ΤΟΝ ΦΙΛΙΠΠΟΝ ΚΑΙ ΤΟΝ ΠΕΡΣΕΑ ΚΙΤΙΕΩΝ ΒΑΣΙΛΕΑ ΚΑΙ ΤΟΥΣ ΕΠΗΡΜΕΝΟΥΣ ΕΠ' ΑΥΤΟΥΣ ΣΥΝΕΤΡΙΨΑΝ ΑΥΤΟΥΣ ΕΝ ΠΟΛΕΜΩ ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΑΥΤΩΝ
6 ΚΑΙ ΑΝΤΙΟΧΟΝ ΤΟΝ ΜΕΓΑΝ ΒΑΣΙΛΕΑ ΤΗΣ ΑΣΙΑΣ ΤΟΝ ΠΟΡΕΥΘΕΝΤΑ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΠΟΛΕΜΟΝ ΕΧΟΝΤΑ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΛΕΦΑΝΤΑΣ ΚΑΙ ΙΠΠΟΝ ΚΑΙ ΑΡΜΑΤΑ ΚΑΙ ΔΥΝΑΜΙΝ ΠΟΛΛΗΝ ΣΦΟΔΡΑ ΚΑΙ ΣΥΝΕΤΡΙΒΗ ΥΠ' ΑΥΤΩΝ
7 ΚΑΙ ΕΛΑΒΟΝ ΑΥΤΟΝ ΖΩΝΤΑ ΚΑΙ ΕΣΤΗΣΑΝ ΑΥΤΟΙΣ ΔΙΔΟΝΑΙ ΑΥΤΟΝ ΤΕ ΚΑΙ ΤΟΥΣ ΒΑΣΙΛΕΥΟΝΤΑΣ ΜΕΤ' ΑΥΤΟΝ ΦΟΡΟΝ ΜΕΓΑΝ ΚΑΙ ΔΙΔΟΝΑΙ ΟΜΗΡΑ ΚΑΙ ΔΙΑΣΤΟΛΗΝ
8 ΚΑΙ ΧΩΡΑΝ ΤΗΝ ΙΝΔΙΚΗΝ ΚΑΙ ΜΗΔΙΑΝ ΚΑΙ ΛΥΔΙΑΝ ΑΠΟ ΤΩΝ ΚΑΛΛΙΣΤΩΝ ΧΩΡΩΝ ΑΥΤΩΝ ΚΑΙ ΛΑΒΟΝΤΕΣ ΑΥΤΑΣ ΠΑΡ' ΑΥΤΟΥ ΕΔΩΚΑΝ ΑΥΤΑΣ ΕΥΜΕΝΕΙ ΤΩ ΒΑΣΙΛΕΙ
9 ΚΑΙ ΟΤΙ ΟΙ ΕΚ ΤΗΣ ΕΛΛΑΔΟΣ ΕΒΟΥΛΕΥΣΑΝΤΟ ΕΛΘΕΙΝ ΚΑΙ ΕΞΑΡΑΙ ΑΥΤΟΥΣ
10 ΚΑΙ ΕΓΝΩΣΘΗ Ο ΛΟΓΟΣ ΑΥΤΟΙΣ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΕΠ' ΑΥΤΟΥΣ ΣΤΡΑΤΗΓΟΝ ΕΝΑ ΚΑΙ ΕΠΟΛΕΜΗΣΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΕΠΕΣΟΝ ΕΞ ΑΥΤΩΝ ΤΡΑΥΜΑΤΙΑΙ ΠΟΛΛΟΙ ΚΑΙ ΗΧΜΑΛΩΤΙΣΑΝ ΤΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΚΑΙ ΕΠΡΟΝΟΜΕΥΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΘΕΙΛΟΝ ΤΑ ΟΧΥΡΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΔΟΥΛΩΣΑΝΤΟ ΑΥΤΟΥΣ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ
11 ΚΑΙ ΤΑΣ ΕΠΙΛΟΙΠΟΥΣ ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΤΑΣ ΝΗΣΟΥΣ ΟΣΟΙ ΠΟΤΕ ΑΝΤΕΣΤΗΣΑΝ ΑΥΤΟΙΣ ΚΑΤΕΦΘΕΙΡΑΝ ΚΑΙ ΕΔΟΥΛΩΣΑΝ ΑΥΤΟΥΣ ΜΕΤΑ ΔΕ ΤΩΝ ΦΙΛΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΕΠΑΝΑΠΑΥΟΜΕΝΩΝ ΑΥΤΟΙΣ ΣΥΝΕΤΗΡΗΣΑΝ ΦΙΛΙΑΝ
12 ΚΑΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΩΝ ΕΓΓΥΣ ΚΑΙ ΤΩΝ ΜΑΚΡΑΝ ΚΑΙ ΟΣΟΙ ΗΚΟΥΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΕΦΟΒΟΥΝΤΟ ΑΠ' ΑΥΤΩΝ
13 ΟΙΣ Δ' ΑΝ ΒΟΥΛΩΝΤΑΙ ΒΟΗΘΕΙΝ ΚΑΙ ΒΑΣΙΛΕΥΕΙΝ ΒΑΣΙΛΕΥΟΥΣΙΝ ΟΥΣ Δ' ΑΝ ΒΟΥΛΩΝΤΑΙ ΜΕΘΙΣΤΩΣΙΝ ΚΑΙ ΥΨΩΘΗΣΑΝ ΣΦΟΔΡΑ
14 ΚΑΙ ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΟΥΚ ΕΠΕΘΕΝΤΟ ΑΥΤΩΝ ΟΥΔΕ ΕΙΣ ΔΙΑΔΗΜΑ ΟΥΔΕ ΠΕΡΙΕΒΑΛΟΝΤΟ ΠΟΡΦΥΡΑΝ ΩΣΤΕ ΑΔΡΥΝΘΗΝΑΙ ΕΝ ΑΥΤΗ
15 ΚΑΙ ΒΟΥΛΕΥΤΗΡΙΟΝ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΚΑΙ ΚΑΘ' ΗΜΕΡΑΝ ΕΒΟΥΛΕΥΟΝΤΟ ΤΡΙΑΚΟΣΙΟΙ ΚΑΙ ΕΙΚΟΣΙ ΒΟΥΛΕΥΟΜΕΝΟΙ ΔΙΑ ΠΑΝΤΟΣ ΠΕΡΙ ΤΟΥ ΠΛΗΘΟΥΣ ΤΟΥ ΕΥΚΟΣΜΕΙΝ ΑΥΤΟΥΣ
16 ΚΑΙ ΠΙΣΤΕΥΟΥΣΙΝ ΕΝΙ ΑΝΘΡΩΠΩ ΑΡΧΕΙΝ ΑΥΤΩΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΚΑΙ ΚΥΡΙΕΥΕΙΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΚΑΙ ΠΑΝΤΕΣ ΑΚΟΥΟΥΣΙΝ ΤΟΥ ΕΝΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΦΘΟΝΟΣ ΟΥΔΕ ΖΗΛΟΣ ΕΝ ΑΥΤΟΙΣ

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17 ΚΑΙ ΕΠΕΛΕΞΑΤΟ ΙΟΥΔΑΣ ΤΟΝ ΕΥΠΟΛΕΜΟΝ ΥΙΟΝ ΙΩΑΝΝΟΥ ΤΟΥ ΑΚΚΩΣ ΚΑΙ ΙΑΣΟΝΑ ΥΙΟΝ ΕΛΕΑΖΑΡΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΡΩΜΗΝ ΣΤΗΣΑΙ ΦΙΛΙΑΝ ΚΑΙ ΣΥΜΜΑΧΙΑΝ

18 ΚΑΙ ΤΟΥ ΑΡΑΙ ΤΟΝ ΖΥΓΟΝ ΑΠ' ΑΥΤΩΝ ΟΤΙ ΕΙΔΟΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΕΛΛΗΝΩΝ ΚΑΤΑΔΟΥΛΟΥΜΕΝΟΥΣ ΤΟΝ ΙΣΡΑΗΛ ΔΟΥΛΕΙΑ

19 ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΙΣ ΡΩΜΗΝ ΚΑΙ Η ΟΔΟΣ ΠΟΛΛΗ ΣΦΟΔΡΑ ΚΑΙ ΕΙΣΗΛΘΟΣΑΝ ΕΙΣ ΤΟ ΒΟΥΛΕΥΤΗΡΙΟΝ ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΚΑΙ ΕΙΠΟΝ

20 ΙΟΥΔΑΣ Ο ΚΑΙ ΜΑΚΚΑΒΑΙΟΣ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΠΕΣΤΕΙΛΑΝ ΗΜΑΣ ΠΡΟΣ ΥΜΑΣ ΣΤΗΣΑΙ ΜΕΘ' ΥΜΩΝ ΣΥΜΜΑΧΙΑΝ ΚΑΙ ΕΙΡΗΝΗΝ ΚΑΙ ΓΡΑΦΗΝΑΙ ΗΜΑΣ ΣΥΜΜΑΧΟΥΣ ΚΑΙ ΦΙΛΟΥΣ ΥΜΩΝ

21 ΚΑΙ ΗΡΕΣΕΝ Ο ΛΟΓΟΣ ΕΝΩΠΙΟΝ ΑΥΤΩΝ

22 ΚΑΙ ΤΟΥΤΟ ΤΟ ΑΝΤΙΓΡΑΦΟΝ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΗΣ ΑΝΤΕΓΡΑΨΑΝ ΕΠΙ ΔΕΛΤΟΙΣ ΧΑΛΚΑΙΣ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΙΝΑΙ ΠΑΡ' ΑΥΤΟΙΣ ΕΚΕΙ ΜΝΗΜΟΣΥΝΟΝ ΕΙΡΗΝΗΣ ΚΑΙ ΣΥΜΜΑΧΙΑΣ

23 ΚΑΛΩΣ ΓΕΝΟΙΤΟ ΡΩΜΑΙΟΙΣ ΚΑΙ ΤΩ ΕΘΝΕΙ ΙΟΥΔΑΙΩΝ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΕΠΙ ΤΗΣ ΞΗΡΑΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΡΟΜΦΑΙΑ ΚΑΙ ΕΧΘΡΟΣ ΜΑΚΡΥΝΘΕΙΗ ΑΠ' ΑΥΤΩΝ

24 ΕΑΝ ΔΕ ΕΝΣΤΗ ΠΟΛΕΜΟΣ ΡΩΜΗ ΠΡΟΤΕΡΑ Η ΠΑΣΙΝ ΤΟΙΣ ΣΥΜΜΑΧΟΙΣ ΑΥΤΩΝ ΕΝ ΠΑΣΗ ΤΗ ΚΥΡΙΕΙΑ ΑΥΤΩΝ

25 ΣΥΜΜΑΧΗΣΕΙ ΤΟ ΕΘΝΟΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΩΣ ΑΝ Ο ΚΑΙΡΟΣ ΥΠΟΓΡΑΦΗ ΑΥΤΟΙΣ ΚΑΡΔΙΑ ΠΛΗΡΕΙ

26 ΚΑΙ ΤΟΙΣ ΠΟΛΕΜΟΥΣΙΝ ΟΥ ΔΩΣΟΥΣΙΝ ΟΥΔΕ ΕΠΑΡΚΕΣΟΥΣΙΝ ΣΙΤΟΝ ΟΠΛΑ ΑΡΓΥΡΙΟΝ ΠΛΟΙΑ ΩΣ ΕΔΟΞΕΝ ΡΩΜΗ ΚΑΙ ΦΥΛΑΞΟΝΤΑΙ ΤΑ ΦΥΛΑΓΜΑΤΑ ΑΥΤΩΝ ΟΥΘΕΝ ΛΑΒΟΝΤΕΣ

27 ΚΑΤΑ ΤΑ ΑΥΤΑ ΔΕ ΕΑΝ ΕΘΝΕΙ ΙΟΥΔΑΙΩΝ ΣΥΜΒΗ ΠΡΟΤΕΡΟΙΣ ΠΟΛΕΜΟΣ ΣΥΜΜΑΧΗΣΟΥΣΙΝ ΟΙ ΡΩΜΑΙΟΙ ΕΚ ΨΥΧΗΣ ΩΣ ΑΝ ΑΥΤΟΙΣ Ο ΚΑΙΡΟΣ ΥΠΟΓΡΑΦΗ

28 ΚΑΙ ΤΟΙΣ ΣΥΜΜΑΧΟΥΣΙΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΣΙΤΟΣ ΟΠΛΑ ΑΡΓΥΡΙΟΝ ΠΛΟΙΑ ΩΣ ΕΔΟΞΕΝ ΡΩΜΗ ΚΑΙ ΦΥΛΑΞΟΝΤΑΙ ΤΑ ΦΥΛΑΓΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΟΥ ΜΕΤΑ ΔΟΛΟΥ

29 ΚΑΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΤΩΣ ΕΣΤΗΣΑΝ ΡΩΜΑΙΟΙ ΤΩ ΔΗΜΩ ΤΩΝ ΙΟΥΔΑΙΩΝ

30 ΕΑΝ ΔΕ ΜΕΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΒΟΥΛΕΥΣΩΝΤΑΙ ΟΥΤΟΙ ΚΑΙ ΟΥΤΟΙ ΠΡΟΣΘΕΙΝΑΙ Η ΑΦΕΛΕΙΝ ΠΟΙΗΣΟΝΤΑΙ ΕΞ ΑΙΡΕΣΕΩΣ ΑΥΤΩΝ ΚΑΙ Ο ΑΝ ΠΡΟΣΘΩΣΙΝ Η ΑΦΕΛΩΣΙΝ ΕΣΤΑΙ ΚΥΡΙΑ

31 ΚΑΙ ΠΕΡΙ ΤΩΝ ΚΑΚΩΝ ΩΝ Ο ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΣ ΣΥΝΤΕΛΕΙΤΑΙ ΕΙΣ ΑΥΤΟΥΣ ΕΓΡΑΨΑΜΕΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΔΙΑ ΤΙ ΕΒΑΡΥΝΑΣ ΤΟΝ ΖΥΓΟΝ ΣΟΥ ΕΠΙ ΤΟΥΣ ΦΙΛΟΥΣ ΗΜΩΝ ΤΟΥΣ ΣΥΜΜΑΧΟΥΣ ΙΟΥΔΑΙΟΥΣ

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1 MACCABEES CHAPTER 15

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40 ΚΑΙ ΠΑΡΕΓΕΝΗΘΗ ΚΕΝΔΕΒΑΙΟΣ ΕΙΣ ΙΑΜΝΕΙΑΝ ΚΑΙ ΗΡΞΑΤΟ ΤΟΥ ΕΡΕΘΙΖΕΙΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΑΙΧΜΑΛΩΤΙΖΕΙΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΦΟΝΕΥΕΙΝ
41 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΗΝ ΚΕΔΡΩΝ ΚΑΙ ΑΠΕΤΑΞΕΝ ΕΚΕΙ ΙΠΠΕΙΣ ΚΑΙ ΔΥΝΑΜΕΙΣ ΟΠΩΣ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΕΞΟΔΕΥΩΣΙΝ ΤΑΣ ΟΔΟΥΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΘΑ ΣΥΝΕΤΑΞΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ

1 MACCABEES CHAPTER 16

1 ΚΑΙ ΑΝΕΒΗ ΙΩΑΝΝΗΣ ΕΚ ΓΑΖΑΡΩΝ ΚΑΙ ΑΠΗΓΓΕΙΛΕΝ ΣΙΜΩΝΙ ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ Α ΣΥΝΕΤΕΛΕΣΕΝ ΚΕΝΔΕΒΑΙΟΣ
2 ΚΑΙ ΕΚΑΛΕΣΕΝ ΣΙΜΩΝ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΙΟΥΔΑΝ ΚΑΙ ΙΩΑΝΝΗΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΓΩ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ

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ΕΠΟΛΕΜΗΣΑΜΕΝ ΤΟΥΣ ΠΟΛΕΜΟΥΣ ΙΣΡΑΗΛ ΑΠΟ ΝΕΟΤΗΤΟΣ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΚΑΙ ΕΥΟΔΩΘΗ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΗΜΩΝ ΡΥΣΑΣΘΑΙ ΤΟΝ ΙΣΡΑΗΛ ΠΛΕΟΝΑΚΙΣ

3 ΝΥΝΙ ΔΕ ΓΕΓΗΡΑΚΑ ΚΑΙ ΥΜΕΙΣ ΔΕ ΕΝ ΤΩ ΕΛΕΕΙ ΙΚΑΝΟΙ ΕΣΤΕ ΕΝ ΤΟΙΣ ΕΤΕΣΙΝ ΓΙΝΕΣΘΕ ΑΝΤ' ΕΜΟΥ ΚΑΙ ΤΟΥ ΑΔΕΛΦΟΥ ΜΟΥ ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΥΠΕΡΜΑΧΕΙΤΕ ΥΠΕΡ ΤΟΥ ΕΘΝΟΥΣ ΗΜΩΝ Η ΔΕ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΒΟΗΘΕΙΑ ΕΣΤΩ ΜΕΘ' ΥΜΩΝ

4 ΚΑΙ ΕΠΕΛΕΞΕΝ ΕΚ ΤΗΣ ΧΩΡΑΣ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΑΝΔΡΩΝ ΠΟΛΕΜΙΣΤΩΝ ΚΑΙ ΙΠΠΕΙΣ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΠΙ ΤΟΝ ΚΕΝΔΕΒΑΙΟΝ ΚΑΙ ΕΚΟΙΜΗΘΗΣΑΝ ΕΝ ΜΩΔΕΙΝ

5 ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΤΟ ΠΡΩΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΙΔΟΥ ΔΥΝΑΜΙΣ ΠΟΛΛΗ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΠΕΖΙΚΗ ΚΑΙ ΙΠΠΕΙΣ ΚΑΙ ΧΕΙΜΑΡΡΟΥΣ ΗΝ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ

6 ΚΑΙ ΠΑΡΕΝΕΒΑΛΕ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΑΥΤΟΣ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΚΑΙ ΕΙΔΕΝ ΤΟΝ ΛΑΟΝ ΔΕΙΛΟΥΜΕΝΟΝ ΔΙΑΠΕΡΑΣΑΙ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΚΑΙ ΔΙΕΠΕΡΑΣΕΝ ΠΡΩΤΟΣ ΚΑΙ ΕΙΔΟΝ ΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΚΑΙ ΔΙΕΠΕΡΑΣΑΝ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΟΥ

7 ΚΑΙ ΔΙΕΙΛΕΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΤΟΥΣ ΙΠΠΕΙΣ ΕΝ ΜΕΣΩ ΤΩΝ ΠΕΖΩΝ ΗΝ ΔΕ ΙΠΠΟΣ ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ ΠΟΛΛΗ ΣΦΟΔΡΑ

8 ΚΑΙ ΕΣΑΛΠΙΣΑΝ ΤΑΙΣ ΣΑΛΠΙΓΞΙΝ ΚΑΙ ΕΤΡΟΠΩΘΗ ΚΕΝΔΕΒΑΙΟΣ ΚΑΙ Η ΠΑΡΕΜΒΟΛΗ ΑΥΤΟΥ ΚΑΙ ΕΠΕΣΟΝ ΕΞ ΑΥΤΩΝ ΤΡΑΥΜΑΤΙΑΙ ΠΟΛΛΟΙ ΟΙ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΕΦΥΓΟΝ ΕΙΣ ΤΟ ΟΧΥΡΩΜΑ

9 ΤΟΤΕ ΕΤΡΑΥΜΑΤΙΣΘΗ ΙΟΥΔΑΣ Ο ΑΔΕΛΦΟΣ ΙΩΑΝΝΟΥ ΙΩΑΝΝΗΣ ΔΕ ΚΑΤΕΔΙΩΞΕΝ ΑΥΤΟΥΣ ΕΩΣ ΗΛΘΕΝ ΕΙΣ ΚΕΔΡΩΝ ΗΝ ΩΚΟΔΟΜΗΣΕΝ

10 ΚΑΙ ΕΦΥΓΟΝ ΕΙΣ ΤΟΥΣ ΠΥΡΓΟΥΣ ΤΟΥΣ ΕΝ ΤΟΙΣ ΑΓΡΟΙΣ ΑΖΩΤΟΥ ΚΑΙ ΕΝΕΠΥΡΙΣΕΝ ΑΥΤΗΝ ΕΝ ΠΥΡΙ ΚΑΙ ΕΠΕΣΟΝ ΕΞ ΑΥΤΩΝ ΕΙΣ ΑΝΔΡΑΣ ΔΙΣΧΙΛΙΟΥΣ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΜΕΤΑ ΕΙΡΗΝΗΣ

11 ΚΑΙ ΠΤΟΛΕΜΑΙΟΣ Ο ΤΟΥ ΑΒΟΥΒΟΥ ΗΝ ΚΑΘΕΣΤΑΜΕΝΟΣ ΣΤΡΑΤΗΓΟΣ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΙΕΡΙΧΩ ΚΑΙ ΕΣΧΕΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΠΟΛΥ

12 ΗΝ ΓΑΡ ΓΑΜΒΡΟΣ ΤΟΥ ΑΡΧΙΕΡΕΩΣ

13 ΚΑΙ ΥΨΩΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΕΒΟΥΛΗΘΗ ΚΑΤΑΚΡΑΤΗΣΑΙ ΤΗΣ ΧΩΡΑΣ ΚΑΙ ΕΒΟΥΛΕΥΕΤΟ ΔΟΛΩ ΚΑΤΑ ΣΙΜΩΝΟΣ ΚΑΙ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΑΡΑΙ ΑΥΤΟΥΣ

14 ΣΙΜΩΝ ΔΕ ΗΝ ΕΦΟΔΕΥΩΝ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΕΝ ΤΗ ΧΩΡΑ ΚΑΙ ΦΡΟΝΤΙΖΩΝ ΤΗΣ ΕΠΙΜΕΛΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΙΕΡΙΧΩ ΑΥΤΟΣ ΚΑΙ ΜΑΤΤΑΘΙΑΣ ΚΑΙ ΙΟΥΔΑΣ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΕΤΟΥΣ ΕΒΔΟΜΟΥ ΚΑΙ ΕΒΔΟΜΗΚΟΣΤΟΥ ΚΑΙ ΕΚΑΤΟΣΤΟΥ ΕΝ ΜΗΝΙ ΕΝΔΕΚΑΤΩ ΟΥΤΟΣ Ο ΜΗΝ ΣΑΒΑΤ

15 ΚΑΙ ΥΠΕΔΕΞΑΤΟ ΑΥΤΟΥΣ Ο ΤΟΥ ΑΒΟΥΒΟΥ ΕΙΣ ΤΟ ΟΧΥΡΩΜΑΤΙΟΝ ΤΟ ΚΑΛΟΥΜΕΝΟΝ ΔΩΚ ΜΕΤΑ ΔΟΛΟΥ Ο ΩΚΟΔΟΜΗΣΕΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΠΟΤΟΝ ΜΕΓΑΝ ΚΑΙ ΕΝΕΚΡΥΨΕΝ ΕΚΕΙ ΑΝΔΡΑΣ

16 ΚΑΙ ΟΤΕ ΕΜΕΘΥΣΘΗ ΣΙΜΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΕΞΑΝΕΣΤΗ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΟΙ ΠΑΡ' ΑΥΤΟΥ ΚΑΙ ΕΛΑΒΟΝ ΤΑ ΟΠΛΑ ΑΥΤΩΝ ΚΑΙ ΕΠΕΙΣΗΛΘΟΝ ΤΩ ΣΙΜΩΝΙ ΕΙΣ ΤΟ ΣΥΜΠΟΣΙΟΝ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΝ ΚΑΙ ΤΟΥΣ ΔΥΟ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΙΝΑΣ ΤΩΝ ΠΑΙΔΑΡΙΩΝ ΑΥΤΟΥ

17 ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΘΕΣΙΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΑΠΕΔΩΚΕΝ ΚΑΚΑ ΑΝΤΙ ΑΓΑΘΩΝ

18 ΚΑΙ ΕΓΡΑΨΕΝ ΤΑΥΤΑ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΩ ΒΑΣΙΛΕΙ ΟΠΩΣ ΑΠΟΣΤΕΙΛΗ ΑΥΤΩ ΔΥΝΑΜΕΙΣ ΕΙΣ ΒΟΗΘΕΙΑΝ ΚΑΙ ΠΑΡΑΔΩ ΤΗΝ ΧΩΡΑΝ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ

19 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΤΕΡΟΥΣ ΕΙΣ ΓΑΖΑΡΑ ΑΡΑΙ ΤΟΝ ΙΩΑΝΝΗΝ ΚΑΙ ΤΟΙΣ ΧΙΛΙΑΡΧΟΙΣ ΑΠΕΣΤΕΙΛΕΝ ΕΠΙΣΤΟΛΑΣ ΠΑΡΑΓΕΝΕΣΘΑΙ ΠΡΟΣ ΑΥΤΟΝ ΟΠΩΣ ΔΩ ΑΥΤΟΙΣ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΔΟΜΑΤΑ

20 ΚΑΙ ΕΤΕΡΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΚΑΤΑΛΑΒΕΣΘΑΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟ ΟΡΟΣ ΤΟΥ ΙΕΡΟΥ

21 ΚΑΙ ΠΡΟΔΡΑΜΩΝ ΤΙΣ ΑΠΗΓΓΕΙΛΕΝ ΙΩΑΝΝΗ ΕΙΣ ΓΑΖΑΡΑ ΟΤΙ ΑΠΩΛΕΤΟ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΟΤΙ ΑΠΕΣΤΑΛΚΕΝ ΚΑΙ ΣΕ ΑΠΟΚΤΕΙΝΑΙ

22 ΚΑΙ ΑΚΟΥΣΑΣ ΕΞΕΣΤΗ ΣΦΟΔΡΑ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΕΛΘΟΝΤΑΣ ΑΠΟΛΕΣΑΙ ΑΥΤΟΝ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΥΣ ΕΠΕΓΝΩ ΓΑΡ ΟΤΙ ΕΖΗΤΟΥΝ ΑΥΤΟΝ ΑΠΟΛΕΣΑΙ

23 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΛΟΓΩΝ ΙΩΑΝΝΟΥ ΚΑΙ ΤΩΝ ΠΟΛΕΜΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΑΝΔΡΑΓΑΘΙΩΝ ΑΥΤΟΥ ΩΝ ΗΝΔΡΑΓΑΘΗΣΕΝ ΚΑΙ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΤΩΝ ΤΕΙΧΩΝ ΩΝ ΩΚΟΔΟΜΗΣΕΝ ΚΑΙ ΤΩΝ ΠΡΑΞΕΩΝ ΑΥΤΟΥ

24 ΙΔΟΥ ΤΑΥΤΑ ΓΕΓΡΑΠΤΑΙ ΕΠΙ ΒΙΒΛΙΩ ΗΜΕΡΩΝ ΑΡΧΙΕΡΩΣΥΝΗΣ ΑΥΤΟΥ ΑΦ' ΟΥ ΕΓΕΝΗΘΗ ΑΡΧΙΕΡΕΥΣ ΜΕΤΑ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ

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THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Greek: Iason ho Kyrenaios)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew (from Egyptian Libya) who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

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Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΤΟΙΣ ΚΑΤ' ΑΙΓΥΠΤΟΝ ΙΟΥΔΑΙΟΙΣ ΧΑΙΡΕΙΝ ΟΙ ΑΔΕΛΦΟΙ ΟΙ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΙΟΥΔΑΙΟΙ ΚΑΙ ΟΙ ΕΝ ΤΗ ΧΩΡΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΙΡΗΝΗΝ ΑΓΑΘΗΝ

2 ΚΑΙ ΑΓΑΘΟΠΟΙΗΣΑΙ ΥΜΙΝ Ο ΘΕΟΣ ΚΑΙ ΜΝΗΣΘΕΙΗ ΤΗΣ ΔΙΑΘΗΚΗΣ ΑΥΤΟΥ ΤΗΣ ΠΡΟΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΤΩΝ ΠΙΣΤΩΝ

3 ΚΑΙ ΔΩΗ ΥΜΙΝ ΚΑΡΔΙΑΝ ΠΑΣΙΝ ΕΙΣ ΤΟ ΣΕΒΕΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΠΟΙΕΙΝ ΑΥΤΟΥ ΤΑ ΘΕΛΗΜΑΤΑ ΚΑΡΔΙΑ ΜΕΓΑΛΗ ΚΑΙ ΨΥΧΗ ΒΟΥΛΟΜΕΝΗ

4 ΚΑΙ ΔΙΑΝΟΙΞΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΥΜΩΝ ΕΝ ΤΩ ΝΟΜΩ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΚΑΙ ΕΙΡΗΝΗΝ ΠΟΙΗΣΑΙ

5 ΚΑΙ ΕΠΑΚΟΥΣΑΙ ΥΜΩΝ ΤΩΝ ΔΕΗΣΕΩΝ ΚΑΙ ΚΑΤΑΛΛΑΓΕΙΗ ΥΜΙΝ ΚΑΙ ΜΗ ΥΜΑΣ ΕΓΚΑΤΑΛΙΠΟΙ ΕΝ ΚΑΙΡΩ ΠΟΝΗΡΩ

6 ΚΑΙ ΝΥΝ ΩΔΕ ΕΣΜΕΝ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΠΕΡΙ ΥΜΩΝ

7 ΒΑΣΙΛΕΥΟΝΤΟΣ ΔΗΜΗΤΡΙΟΥ ΕΤΟΥΣ ΕΚΑΤΟΣΤΟΥ ΕΞΗΚΟΣΤΟΥ ΕΝΑΤΟΥ ΗΜΕΙΣ ΟΙ ΙΟΥΔΑΙΟΙ ΓΕΓΡΑΦΑΜΕΝ ΥΜΙΝ ΕΝ ΤΗ ΘΛΙΨΕΙ ΚΑΙ ΕΝ ΤΗ ΑΚΜΗ ΤΗ ΕΠΕΛΘΟΥΣΗ ΗΜΙΝ ΕΝ ΤΟΙΣ ΕΤΕΣΙΝ ΤΟΥΤΟΙΣ ΑΦ' ΟΥ ΑΠΕΣΤΗ ΙΑΣΩΝ ΚΑΙ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΑΓΙΑΣ ΓΗΣ ΚΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

8 ΚΑΙ ΕΝΕΠΥΡΙΣΑΝ ΤΟΝ ΠΥΛΩΝΑ ΚΑΙ ΕΞΕΧΕΑΝ ΑΙΜΑ ΑΘΩΩΝ ΚΑΙ ΕΔΕΗΘΗΜΕΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΚΟΥΣΘΗΜΕΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΜΕΝ ΘΥΣΙΑΝ ΚΑΙ ΣΕΜΙΔΑΛΙΝ ΚΑΙ ΕΞΗΨΑΜΕΝ ΤΟΥΣ ΛΥΧΝΟΥΣ ΚΑΙ ΠΡΟΕΘΗΚΑΜΕΝ ΤΟΥΣ ΑΡΤΟΥΣ

9 ΚΑΙ ΝΥΝ ΙΝΑ ΑΓΗΤΕ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΣΚΗΝΟΠΗΓΙΑΣ ΤΟΥ ΧΑΣΕΛΕΥ ΜΗΝΟΣ ΕΤΟΥΣ ΕΚΑΤΟΣΤΟΥ ΟΓΔΟΗΚΟΣΤΟΥ ΚΑΙ ΟΓΔΟΟΥ

10 ΟΙ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΙ ΟΙ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ Η ΓΕΡΟΥΣΙΑ ΚΑΙ ΙΟΥΔΑΣ ΑΡΙΣΤΟΒΟΥΛΩ ΔΙΔΑΣΚΑΛΩ ΠΤΟΛΕΜΑΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΝΤΙ ΔΕ ΑΠΟ ΤΟΥ ΤΩΝ ΧΡΙΣΤΩΝ ΙΕΡΕΩΝ ΓΕΝΟΥΣ ΚΑΙ ΤΟΙΣ ΕΝ ΑΙΓΥΠΤΩ ΙΟΥΔΑΙΟΙΣ ΧΑΙΡΕΙΝ ΚΑΙ ΥΓΙΑΙΝΕΙΝ

11 ΕΚ ΜΕΓΑΛΩΝ ΚΙΝΔΥΝΩΝ ΥΠΟ ΤΟΥ ΘΕΟΥ ΣΕΣΩΣΜΕΝΟΙ ΜΕΓΑΛΩΣ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΑΥΤΩ ΩΣ ΑΝ ΠΡΟΣ ΒΑΣΙΛΕΑ ΠΑΡΑΤΑΣΣΟΜΕΝΟΙ

12 ΑΥΤΟΣ ΓΑΡ ΕΞΕΒΡΑΣΕΝ ΤΟΥΣ ΠΑΡΑΤΑΞΑΜΕΝΟΥΣ ΕΝ ΤΗ ΑΓΙΑ ΠΟΛΕΙ

13 ΕΙΣ ΤΗΝ ΠΕΡΣΙΔΑ ΓΕΝΟΜΕΝΟΣ ΓΑΡ Ο ΗΓΕΜΩΝ ΚΑΙ Η ΠΕΡΙ ΑΥΤΟΝ ΑΝΥΠΟΣΤΑΤΟΣ ΔΟΚΟΥΣΑ ΕΙΝΑΙ ΔΥΝΑΜΙΣ ΚΑΤΕΚΟΠΗΣΑΝ ΕΝ ΤΩ ΤΗΣ ΝΑΝΑΙΑΣ ΙΕΡΩ ΠΑΡΑΛΟΓΙΣΜΩ ΧΡΗΣΑΜΕΝΩΝ ΤΩΝ ΠΕΡΙ ΤΗΝ ΝΑΝΑΙΑΝ ΙΕΡΕΩΝ

14 ΩΣ ΓΑΡ ΣΥΝΟΙΚΗΣΩΝ ΑΥΤΗ ΠΑΡΕΓΕΝΕΤΟ ΕΙΣ ΤΟΝ ΤΟΠΟΝ Ο ΤΕ ΑΝΤΙΟΧΟΣ ΚΑΙ ΟΙ ΣΥΝ ΑΥΤΩ ΦΙΛΟΙ ΧΑΡΙΝ ΤΟΥ ΛΑΒΕΙΝ ΤΑ ΧΡΗΜΑΤΑ ΠΛΕΙΟΝΑ ΕΙΣ ΦΕΡΝΗΣ ΛΟΓΟΝ

15 ΚΑΙ ΠΡΟΘΕΝΤΩΝ ΑΥΤΑ ΤΩΝ ΙΕΡΕΩΝ ΤΟΥ ΝΑΝΑΙΟΥ ΚΑΚΕΙΝΟΥ ΠΡΟΣΕΛΘΟΝΤΟΣ ΜΕΤ' ΟΛΙΓΩΝ ΕΙΣ ΤΟΝ ΠΕΡΙΒΟΛΟΝ ΤΟΥ ΤΕΜΕΝΟΥΣ ΣΥΓΚΛΕΙΣΑΝΤΕΣ ΤΟ ΙΕΡΟΝ ΩΣ ΕΙΣΗΛΘΕΝ ΑΝΤΙΟΧΟΣ

16 ΑΝΟΙΞΑΝΤΕΣ ΤΗΝ ΤΟΥ ΦΑΤΝΩΜΑΤΟΣ ΚΡΥΠΤΗΝ ΘΥΡΑΝ ΒΑΛΛΟΝΤΕΣ ΠΕΤΡΟΥΣ ΣΥΝΕΚΕΡΑΥΝΩΣΑΝ ΤΟΝ ΗΓΕΜΟΝΑ ΚΑΙ ΜΕΛΗ ΠΟΙΗΣΑΝΤΕΣ ΚΑΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΦΕΛΟΝΤΕΣ ΤΟΙΣ ΕΞΩ ΠΑΡΕΡΡΙΨΑΝ

17 ΚΑΤΑ ΠΑΝΤΑ ΕΥΛΟΓΗΤΟΣ ΗΜΩΝ Ο ΘΕΟΣ ΟΣ ΠΑΡΕΔΩΚΕΝ ΤΟΥΣ ΑΣΕΒΗΣΑΝΤΑΣ

18 ΜΕΛΛΟΝΤΕΣ ΑΓΕΙΝ ΕΝ ΤΩ ΧΑΣΕΛΕΥ ΠΕΜΠΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΝ ΚΑΘΑΡΙΣΜΟΝ ΤΟΥ ΙΕΡΟΥ ΔΕΟΝ ΗΓΗΣΑΜΕΘΑ ΔΙΑΣΑΦΗΣΑΙ ΥΜΙΝ ΙΝΑ ΚΑΙ ΑΥΤΟΙ ΑΓΗΤΕ ΣΚΗΝΟΠΗΓΙΑΣ ΚΑΙ ΤΟΥ ΠΥΡΟΣ ΟΤΕ ΝΕΕΜΙΑΣ Ο ΟΙΚΟΔΟΜΗΣΑΣ ΤΟ ΤΕ ΙΕΡΟΝ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΑΝΗΝΕΓΚΕΝ ΘΥΣΙΑΣ

19 ΚΑΙ ΓΑΡ ΟΤΕ ΕΙΣ ΤΗΝ ΠΕΡΣΙΚΗΝ ΗΓΟΝΤΟ ΗΜΩΝ ΟΙ ΠΑΤΕΡΕΣ ΟΙ ΤΟΤΕ ΕΥΣΕΒΕΙΣ ΙΕΡΕΙΣ ΛΑΒΟΝΤΕΣ ΑΠΟ ΤΟΥ ΠΥΡΟΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΛΑΘΡΑΙΩΣ ΚΑΤΕΚΡΥΨΑΝ ΕΝ ΚΟΙΛΩΜΑΤΙ ΦΡΕΑΤΟΣ ΤΑΞΙΝ ΕΧΟΝΤΟΣ ΑΝΥΔΡΟΝ ΕΝ Ω ΚΑΤΗΣΦΑΛΙΣΑΝΤΟ ΩΣΤΕ ΠΑΣΙΝ ΑΓΝΩΣΤΟΝ ΕΙΝΑΙ ΤΟΝ ΤΟΠΟΝ

20 ΔΙΕΛΘΟΝΤΩΝ ΔΕ ΕΤΩΝ ΙΚΑΝΩΝ ΟΤΕ ΕΔΟΞΕΝ ΤΩ ΘΕΩ ΑΠΟΣΤΑΛΕΙΣ ΝΕΕΜΙΑΣ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΠΕΡΣΙΔΟΣ ΤΟΥΣ ΕΚΓΟΝΟΥΣ ΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΑΠΟΚΡΥΨΑΝΤΩΝ ΕΠΕΜΨΕΝ ΕΠΙ ΤΟ ΠΥΡ ΩΣ ΔΕ ΔΙΕΣΑΦΗΣΑΝ ΗΜΙΝ ΜΗ ΕΥΡΗΚΕΝΑΙ ΠΥΡ ΑΛΛΑ ΥΔΩΡ ΠΑΧΥ ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΥΣ ΑΠΟΒΑΨΑΝΤΑΣ ΦΕΡΕΙΝ

21 ΩΣ ΔΕ ΑΝΗΝΕΧΘΗ ΤΑ ΤΩΝ ΘΥΣΙΩΝ ΕΚΕΛΕΥΣΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΝΕΕΜΙΑΣ ΕΠΙΡΡΑΝΑΙ ΤΩ ΥΔΑΤΙ ΤΑ ΤΕ ΞΥΛΑ ΚΑΙ ΤΑ ΕΠΙΚΕΙΜΕΝΑ

22 ΩΣ ΔΕ ΕΓΕΝΕΤΟ ΤΟΥΤΟ ΚΑΙ ΧΡΟΝΟΣ ΔΙΗΛΘΕΝ Ο ΤΕ ΗΛΙΟΣ ΑΝΕΛΑΜΨΕΝ ΠΡΟΤΕΡΟΝ ΕΠΙΝΕΦΗΣ ΩΝ ΑΝΗΦΘΗ ΠΥΡΑ ΜΕΓΑΛΗ ΩΣΤΕ ΘΑΥΜΑΣΑΙ ΠΑΝΤΑΣ

23 ΠΡΟΣΕΥΧΗΝ ΔΕ ΕΠΟΙΗΣΑΝΤΟ ΟΙ ΙΕΡΕΙΣ ΔΑΠΑΝΩΜΕΝΗΣ ΤΗΣ ΘΥΣΙΑΣ ΟΙ ΤΕ ΙΕΡΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΚΑΤΑΡΧΟΜΕΝΟΥ ΙΩΝΑΘΟΥ ΤΩΝ ΔΕ ΛΟΙΠΩΝ ΕΠΙΦΩΝΟΥΝΤΩΝ ΩΣ ΝΕΕΜΙΟΥ

24 ΗΝ ΔΕ Η ΠΡΟΣΕΥΧΗ ΤΟΝ ΤΡΟΠΟΝ ΕΧΟΥΣΑ ΤΟΥΤΟΝ ΚΥΡΙΕ ΚΥΡΙΕ Ο ΘΕΟΣ Ο ΠΑΝΤΩΝ ΚΤΙΣΤΗΣ Ο ΦΟΒΕΡΟΣ ΚΑΙ ΙΣΧΥΡΟΣ ΚΑΙ ΔΙΚΑΙΟΣ ΚΑΙ ΕΛΕΗΜΩΝ Ο ΜΟΝΟΣ ΒΑΣΙΛΕΥΣ ΚΑΙ ΧΡΗΣΤΟΣ

25 Ο ΜΟΝΟΣ ΧΟΡΗΓΟΣ Ο ΜΟΝΟΣ ΔΙΚΑΙΟΣ ΚΑΙ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΑΙΩΝΙΟΣ Ο ΔΙΑΣΩΖΩΝ ΤΟΝ ΙΣΡΑΗΛ ΕΚ ΠΑΝΤΟΣ ΚΑΚΟΥ Ο ΠΟΙΗΣΑΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΕΚΛΕΚΤΟΥΣ ΚΑΙ ΑΓΙΑΣΑΣ ΑΥΤΟΥΣ

26 ΠΡΟΣΔΕΞΑΙ ΤΗΝ ΘΥΣΙΑΝ ΥΠΕΡ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ ΚΑΙ ΔΙΑΦΥΛΑΞΟΝ ΤΗΝ ΜΕΡΙΔΑ ΣΟΥ ΚΑΙ ΚΑΘΑΓΙΑΣΟΝ

27 ΕΠΙΣΥΝΑΓΑΓΕ ΤΗΝ ΔΙΑΣΠΟΡΑΝ ΗΜΩΝ ΕΛΕΥΘΕΡΩΣΟΝ ΤΟΥΣ ΔΟΥΛΕΥΟΝΤΑΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΥΣ ΕΞΟΥΘΕΝΗΜΕΝΟΥΣ ΚΑΙ ΒΔΕΛΥΚΤΟΥΣ ΕΠΙΔΕ ΚΑΙ ΓΝΩΤΩΣΑΝ ΤΑ ΕΘΝΗ ΟΤΙ ΣΥ ΕΙ Ο ΘΕΟΣ ΗΜΩΝ

28 ΒΑΣΑΝΙΣΟΝ ΤΟΥΣ ΚΑΤΑΔΥΝΑΣΤΕΥΟΝΤΑΣ ΚΑΙ ΕΞΥΒΡΙΖΟΝΤΑΣ ΕΝ ΥΠΕΡΗΦΑΝΙΑ

29 ΚΑΤΑΦΥΤΕΥΣΟΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΝ ΑΓΙΟΝ ΣΟΥ ΚΑΘΩΣ ΕΙΠΕΝ ΜΩΥΣΗΣ

30 ΟΙ ΔΕ ΙΕΡΕΙΣ ΕΠΕΨΑΛΛΟΝ ΤΟΥΣ ΥΜΝΟΥΣ

31 ΚΑΘΩΣ ΔΕ ΑΝΗΛΩΘΗ ΤΑ ΤΗΣ ΘΥΣΙΑΣ ΚΑΙ ΤΟ ΠΕΡΙΛΕΙΠΟΜΕΝΟΝ ΥΔΩΡ Ο ΝΕΕΜΙΑΣ ΕΚΕΛΕΥΣΕΝ ΛΙΘΟΥΣ ΜΕΙΖΟΝΑΣ ΚΑΤΑΧΕΙΝ

32 ΩΣ ΔΕ ΤΟΥΤΟ ΕΓΕΝΗΘΗ ΦΛΟΞ ΑΝΗΦΘΗ ΤΟΥ ΔΕ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΑΝΤΙΛΑΜΨΑΝΤΟΣ ΦΩΤΟΣ ΕΔΑΠΑΝΗΘΗ

33 ΩΣ ΔΕ ΦΑΝΕΡΟΝ ΕΓΕΝΗΘΗ ΤΟ ΠΡΑΓΜΑ ΚΑΙ ΔΙΗΓΓΕΛΗ ΤΩ ΒΑΣΙΛΕΙ ΤΩΝ ΠΕΡΣΩΝ ΟΤΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΤΟ ΠΥΡ

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ΕΚΡΥΨΑΝ ΟΙ ΜΕΤΑΧΘΕΝΤΕΣ ΙΕΡΕΙΣ ΤΟ ΥΔΩΡ ΕΦΑΝΗ ΑΦ' ΟΥ ΚΑΙ ΟΙ ΠΕΡΙ ΤΟΝ ΝΕΕΜΙΑΝ ΗΓΝΙΣΑΝ ΤΑ ΤΗΣ ΘΥΣΙΑΣ

34 ΠΕΡΙΦΡΑΞΑΣ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΙΕΡΟΝ ΕΠΟΙΗΣΕΝ ΔΟΚΙΜΑΣΑΣ ΤΟ ΠΡΑΓΜΑ

35 ΚΑΙ ΟΙΣ ΕΧΑΡΙΖΕΤΟ Ο ΒΑΣΙΛΕΥΣ ΠΟΛΛΑ ΔΙΑΦΟΡΑ ΕΛΑΜΒΑΝΕΝ ΚΑΙ ΜΕΤΕΔΙΔΟΥ

36 ΠΡΟΣΗΓΟΡΕΥΣΑΝ ΔΕ ΟΙ ΠΕΡΙ ΤΟΝ ΝΕΕΜΙΑΝ ΤΟΥΤΟ ΝΕΦΘΑΡ Ο ΔΙΕΡΜΗΝΕΥΕΤΑΙ ΚΑΘΑΡΙΣΜΟΣ ΚΑΛΕΙΤΑΙ ΔΕ ΠΑΡΑ ΤΟΙΣ ΠΟΛΛΟΙΣ ΝΕΦΘΑΙ

2 MACCABEES CHAPTER 2

1 ΕΥΡΙΣΚΕΤΑΙ ΔΕ ΕΝ ΤΑΙΣ ΑΠΟΓΡΑΦΑΙΣ ΙΕΡΕΜΙΑΣ Ο ΠΡΟΦΗΤΗΣ ΟΤΙ ΕΚΕΛΕΥΣΕΝ ΤΟΥ ΠΥΡΟΣ ΛΑΒΕΙΝ ΤΟΥΣ ΜΕΤΑΓΕΝΟΜΕΝΟΥΣ ΩΣ ΣΕΣΗΜΑΝΤΑΙ

2 ΚΑΙ ΩΣ ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΜΕΤΑΓΕΝΟΜΕΝΟΙΣ Ο ΠΡΟΦΗΤΗΣ ΔΟΥΣ ΑΥΤΟΙΣ ΤΟΝ ΝΟΜΟΝ ΙΝΑ ΜΗ ΕΠΙΛΑΘΩΝΤΑΙ ΤΩΝ ΠΡΟΣΤΑΓΜΑΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΙΝΑ ΜΗ ΑΠΟΠΛΑΝΗΘΩΣΙΝ ΤΑΙΣ ΔΙΑΝΟΙΑΙΣ ΒΛΕΠΟΝΤΕΣ ΑΓΑΛΜΑΤΑ ΧΡΥΣΑ ΚΑΙ ΑΡΓΥΡΑ ΚΑΙ ΤΟΝ ΠΕΡΙ ΑΥΤΑ ΚΟΣΜΟΝ

3 ΚΑΙ ΕΤΕΡΑ ΤΟΙΑΥΤΑ ΛΕΓΩΝ ΠΑΡΕΚΑΛΕΙ ΜΗ ΑΠΟΣΤΗΝΑΙ ΤΟΝ ΝΟΜΟΝ ΑΠΟ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ

4 ΗΝ ΔΕ ΕΝ ΤΗ ΓΡΑΦΗ ΩΣ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΕΚΕΛΕΥΣΕΝ Ο ΠΡΟΦΗΤΗΣ ΧΡΗΜΑΤΙΣΜΟΥ ΓΕΝΗΘΕΝΤΟΣ ΑΥΤΩ ΣΥΝΑΚΟΛΟΥΘΕΙΝ ΩΣ ΔΕ ΕΞΗΛΘΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΟΥ Ο ΜΩΥΣΗΣ ΑΝΑΒΑΣ ΕΘΕΑΣΑΤΟ ΤΗΝ ΤΟΥ ΘΕΟΥ ΚΛΗΡΟΝΟΜΙΑΝ

5 ΚΑΙ ΕΛΘΩΝ Ο ΙΕΡΕΜΙΑΣ ΕΥΡΕΝ ΟΙΚΟΝ ΑΝΤΡΩΔΗ ΚΑΙ ΤΗΝ ΣΚΗΝΗΝ ΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ ΕΙΣΗΝΕΓΚΕΝ ΕΚΕΙ ΚΑΙ ΤΗΝ ΘΥΡΑΝ ΕΝΕΦΡΑΞΕΝ

6 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΤΙΝΕΣ ΤΩΝ ΣΥΝΑΚΟΛΟΥΘΟΥΝΤΩΝ ΩΣΤΕ ΕΠΙΣΗΜΑΝΑΣΘΑΙ ΤΗΝ ΟΔΟΝ ΚΑΙ ΟΥΚ ΕΔΥΝΗΘΗΣΑΝ ΕΥΡΕΙΝ

7 ΩΣ ΔΕ Ο ΙΕΡΕΜΙΑΣ ΕΓΝΩ ΜΕΜΨΑΜΕΝΟΣ ΑΥΤΟΙΣ ΕΙΠΕΝ ΟΤΙ ΚΑΙ ΑΓΝΩΣΤΟΣ Ο ΤΟΠΟΣ ΕΣΤΑΙ ΕΩΣ ΑΝ ΣΥΝΑΓΑΓΗ Ο ΘΕΟΣ ΕΠΙΣΥΝΑΓΩΓΗΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΙΛΕΩΣ ΓΕΝΗΤΑΙ

8 ΚΑΙ ΤΟΤΕ Ο ΚΥΡΙΟΣ ΑΝΑΔΕΙΞΕΙ ΤΑΥΤΑ ΚΑΙ ΟΦΘΗΣΕΤΑΙ Η ΔΟΞΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ Η ΝΕΦΕΛΗ ΩΣ ΕΠΙ ΜΩΥΣΗ ΕΔΗΛΟΥΤΟ ΩΣ ΚΑΙ Ο ΣΑΛΩΜΩΝ ΗΞΙΩΣΕΝ ΙΝΑ Ο ΤΟΠΟΣ ΚΑΘΑΓΙΑΣΘΗ ΜΕΓΑΛΩΣ

9 ΔΙΕΣΑΦΕΙΤΟ ΔΕ ΚΑΙ ΩΣ ΣΟΦΙΑΝ ΕΧΩΝ ΑΝΗΝΕΓΚΕΝ ΘΥΣΙΑΝ ΕΓΚΑΙΝΙΣΜΟΥ ΚΑΙ ΤΗΣ ΤΕΛΕΙΩΣΕΩΣ ΤΟΥ ΙΕΡΟΥ

10 ΚΑΘΩΣ ΚΑΙ ΜΩΥΣΗΣ ΠΡΟΣΗΥΞΑΤΟ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΚΑΤΕΒΗ ΠΥΡ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΑ ΤΗΣ ΘΥΣΙΑΣ ΕΔΑΠΑΝΗΣΕΝ ΟΥΤΩΣ ΚΑΙ ΣΑΛΩΜΩΝ ΠΡΟΣΗΥΞΑΤΟ ΚΑΙ ΚΑΤΑΒΑΝ ΤΟ ΠΥΡ ΑΝΗΛΩΣΕΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ

11 ΚΑΙ ΕΙΠΕΝ ΜΩΥΣΗΣ ΔΙΑ ΤΟ ΜΗ ΒΕΒΡΩΣΘΑΙ ΤΟ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΝΗΛΩΘΗ

12 ΩΣΑΥΤΩΣ ΚΑΙ Ο ΣΑΛΩΜΩΝ ΤΑΣ ΟΚΤΩ ΗΜΕΡΑΣ ΗΓΑΓΕΝ

13 ΕΞΗΓΟΥΝΤΟ ΔΕ ΚΑΙ ΕΝ ΤΑΙΣ ΑΝΑΓΡΑΦΑΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΥΠΟΜΝΗΜΑΤΙΣΜΟΙΣ ΤΟΙΣ ΚΑΤΑ ΤΟΝ ΝΕΕΜΙΑΝ ΤΑ ΑΥΤΑ ΚΑΙ ΩΣ ΚΑΤΑΒΑΛΛΟΜΕΝΟΣ ΒΙΒΛΙΟΘΗΚΗΝ ΕΠΙΣΥΝΗΓΑΓΕΝ ΤΑ ΠΕΡΙ ΤΩΝ ΒΑΣΙΛΕΩΝ ΒΙΒΛΙΑ ΚΑΙ ΠΡΟΦΗΤΩΝ ΚΑΙ ΤΑ ΤΟΥ ΔΑΥΙΔ ΚΑΙ ΕΠΙΣΤΟΛΑΣ ΒΑΣΙΛΕΩΝ ΠΕΡΙ ΑΝΑΘΕΜΑΤΩΝ

14 ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΙΟΥΔΑΣ ΤΑ ΔΙΑΠΕΠΤΩΚΟΤΑ ΔΙΑ ΤΟΝ ΓΕΓΟΝΟΤΑ ΠΟΛΕΜΟΝ ΗΜΙΝ ΕΠΙΣΥΝΗΓΑΓΕΝ ΠΑΝΤΑ ΚΑΙ ΕΣΤΙΝ ΠΑΡ' ΗΜΙΝ

15 ΩΝ ΟΥΝ ΕΑΝ ΧΡΕΙΑΝ ΕΧΗΤΕ ΤΟΥΣ ΑΠΟΚΟΜΙΟΥΝΤΑΣ ΥΜΙΝ ΑΠΟΣΤΕΛΛΕΤΕ

16 ΜΕΛΛΟΝΤΕΣ ΟΥΝ ΑΓΕΙΝ ΤΟΝ ΚΑΘΑΡΙΣΜΟΝ ΕΓΡΑΨΑΜΕΝ ΥΜΙΝ ΚΑΛΩΣ ΟΥΝ ΠΟΙΗΣΕΤΕ ΑΓΟΝΤΕΣ ΤΑΣ ΗΜΕΡΑΣ

17 Ο ΔΕ ΘΕΟΣ Ο ΣΩΣΑΣ ΤΟΝ ΠΑΝΤΑ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΟΔΟΥΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΠΑΣΙΝ ΚΑΙ ΤΟ ΒΑΣΙΛΕΙΟΝ ΚΑΙ ΤΟ ΙΕΡΑΤΕΥΜΑ ΚΑΙ ΤΟΝ ΑΓΙΑΣΜΟΝ

18 ΚΑΘΩΣ ΕΠΗΓΓΕΙΛΑΤΟ ΔΙΑ ΤΟΥ ΝΟΜΟΥ ΕΛΠΙΖΟΜΕΝ ΓΑΡ ΕΠΙ ΤΩ ΘΕΩ ΟΤΙ ΤΑΧΕΩΣ ΗΜΑΣ ΕΛΕΗΣΕΙ ΚΑΙ ΕΠΙΣΥΝΑΞΕΙ ΕΚ ΤΗΣ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΤΟΠΟΝ ΕΞΕΙΛΕΤΟ ΓΑΡ ΗΜΑΣ ΕΚ ΜΕΓΑΛΩΝ ΚΑΚΩΝ ΚΑΙ ΤΟΝ ΤΟΠΟΝ ΕΚΑΘΑΡΙΣΕΝ

19 ΤΑ ΔΕ ΚΑΤΑ ΤΟΝ ΙΟΥΔΑΝ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΚΑΙ ΤΟΥΣ ΤΟΥΤΟΥ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΟΝ ΤΟΥ ΙΕΡΟΥ ΤΟΥ ΜΕΓΙΣΤΟΥ ΚΑΘΑΡΙΣΜΟΝ ΚΑΙ ΤΟΝ ΤΟΥ ΒΩΜΟΥ ΕΓΚΑΙΝΙΣΜΟΝ

20 ΕΤΙ ΤΕ ΤΟΥΣ ΠΡΟΣ ΑΝΤΙΟΧΟΝ ΤΟΝ ΕΠΙΦΑΝΗ ΚΑΙ ΤΟΝ ΤΟΥΤΟΥ ΥΙΟΝ ΕΥΠΑΤΟΡΑ ΠΟΛΕΜΟΥΣ

21 ΚΑΙ ΤΑΣ ΕΞ ΟΥΡΑΝΟΥ ΓΕΝΟΜΕΝΑΣ ΕΠΙΦΑΝΕΙΑΣ ΤΟΙΣ ΥΠΕΡ ΤΟΥ ΙΟΥΔΑΙΣΜΟΥ ΦΙΛΟΤΙΜΩΣ ΑΝΔΡΑΓΑΘΗΣΑΣΙΝ ΩΣΤΕ ΤΗΝ ΟΛΗΝ ΧΩΡΑΝ ΟΛΙΓΟΥΣ ΟΝΤΑΣ ΛΕΗΛΑΤΕΙΝ ΚΑΙ ΤΑ ΒΑΡΒΑΡΑ ΠΛΗΘΗ ΔΙΩΚΕΙΝ

22 ΚΑΙ ΤΟ ΠΕΡΙΒΟΗΤΟΝ ΚΑΘ' ΟΛΗΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΙΕΡΟΝ ΑΝΑΚΟΜΙΣΑΣΘΑΙ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΕΛΕΥΘΕΡΩΣΑΙ ΚΑΙ ΤΟΥΣ ΜΕΛΛΟΝΤΑΣ ΚΑΤΑΛΥΕΣΘΑΙ ΝΟΜΟΥΣ ΕΠΑΝΟΡΘΩΣΑΙ ΤΟΥ ΚΥΡΙΟΥ ΜΕΤΑ ΠΑΣΗΣ ΕΠΙΕΙΚΕΙΑΣ ΙΛΕΩ ΓΕΝΟΜΕΝΟΥ ΑΥΤΟΙΣ

23 ΥΠΟ ΙΑΣΩΝΟΣ ΤΟΥ ΚΥΡΗΝΑΙΟΥ ΔΕΔΗΛΩΜΕΝΑ ΔΙΑ ΠΕΝΤΕ ΒΙΒΛΙΩΝ ΠΕΙΡΑΣΟΜΕΘΑ ΔΙ' ΕΝΟΣ ΣΥΝΤΑΓΜΑΤΟΣ ΕΠΙΤΕΜΕΙΝ

24 ΣΥΝΟΡΩΝΤΕΣ ΓΑΡ ΤΟ ΧΥΜΑ ΤΩΝ ΑΡΙΘΜΩΝ ΚΑΙ ΤΗΝ ΟΥΣΑΝ ΔΥΣΧΕΡΕΙΑΝ ΤΟΙΣ ΘΕΛΟΥΣΙΝ ΕΙΣΚΥΚΛΕΙΣΘΑΙ ΤΟΙΣ ΤΗΣ ΙΣΤΟΡΙΑΣ ΔΙΗΓΗΜΑΣΙΝ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΥΛΗΣ

25 ΕΦΡΟΝΤΙΣΑΜΕΝ ΤΟΙΣ ΜΕΝ ΒΟΥΛΟΜΕΝΟΙΣ ΑΝΑΓΙΝΩΣΚΕΙΝ ΨΥΧΑΓΩΓΙΑΝ ΤΟΙΣ ΔΕ ΦΙΛΟΦΡΟΝΟΥΣΙΝ ΕΙΣ ΤΟ ΔΙΑ ΜΝΗΜΗΣ ΑΝΑΛΑΒΕΙΝ ΕΥΚΟΠΙΑΝ ΠΑΣΙΝ ΔΕ ΤΟΙΣ ΕΝΤΥΓΧΑΝΟΥΣΙΝ ΩΦΕΛΕΙΑΝ

26 ΚΑΙ ΗΜΙΝ ΜΕΝ ΤΟΙΣ ΤΗΝ ΚΑΚΟΠΑΘΕΙΑΝ ΕΠΙΔΕΔΕΓΜΕΝΟΙΣ ΤΗΣ ΕΠΙΤΟΜΗΣ ΟΥ ΡΑΔΙΟΝ ΙΔΡΩΤΟΣ ΔΕ ΚΑΙ ΑΓΡΥΠΝΙΑΣ ΤΟ ΠΡΑΓΜΑ

27 ΚΑΘΑΠΕΡ ΤΩ ΠΑΡΑΣΚΕΥΑΖΟΝΤΙ ΣΥΜΠΟΣΙΟΝ ΚΑΙ ΖΗΤΟΥΝΤΙ ΤΗΝ ΕΤΕΡΩΝ ΛΥΣΙΤΕΛΕΙΑΝ ΟΥΚ ΕΥΧΕΡΕΣ ΟΜΩΣ ΔΙΑ ΤΗΝ ΤΩΝ ΠΟΛΛΩΝ ΕΥΧΑΡΙΣΤΙΑΝ ΗΔΕΩΣ ΤΗΝ ΚΑΚΟΠΑΘΕΙΑΝ ΥΠΟΙΣΟΜΕΝ

28 ΤΟ ΜΕΝ ΔΙΑΚΡΙΒΟΥΝ ΠΕΡΙ ΕΚΑΣΤΩΝ ΤΩ ΣΥΓΓΡΑΦΕΙ ΠΑΡΑΧΩΡΗΣΑΝΤΕΣ ΤΟ ΔΕ ΕΠΙΠΟΡΕΥΕΣΘΑΙ ΤΟΙΣ ΥΠΟΓΡΑΜΜΟΙΣ ΤΗΣ ΕΠΙΤΟΜΗΣ ΔΙΑΠΟΝΟΥΝΤΕΣ

29 ΚΑΘΑΠΕΡ ΓΑΡ ΤΗΣ ΚΑΙΝΗΣ ΟΙΚΙΑΣ ΑΡΧΙΤΕΚΤΟΝΙ ΤΗΣ ΟΛΗΣ ΚΑΤΑΒΟΛΗΣ ΦΡΟΝΤΙΣΤΕΟΝ ΤΩ ΔΕ ΕΓΚΑΙΕΙΝ ΚΑΙ ΖΩΓΡΑΦΕΙΝ ΕΠΙΧΕΙΡΟΥΝΤΙ ΤΑ ΕΠΙΤΗΔΕΙΑ ΠΡΟΣ ΔΙΑΚΟΣΜΗΣΙΝ ΕΞΕΤΑΣΤΕΟΝ ΟΥΤΩΣ ΔΟΚΩ ΚΑΙ ΕΠΙ ΗΜΩΝ

30 ΤΟ ΜΕΝ ΕΜΒΑΤΕΥΕΙΝ ΚΑΙ ΠΕΡΙΠΑΤΟΝ ΠΟΙΕΙΣΘΑΙ ΛΟΓΩΝ ΚΑΙ ΠΟΛΥΠΡΑΓΜΟΝΕΙΝ ΕΝ ΤΟΙΣ ΚΑΤΑ ΜΕΡΟΣ ΤΩ ΤΗΣ ΙΣΤΟΡΙΑΣ ΑΡΧΗΓΕΤΗ ΚΑΘΗΚΕΙ

31 ΤΟ ΔΕ ΣΥΝΤΟΜΟΝ ΤΗΣ ΛΕΞΕΩΣ ΜΕΤΑΔΙΩΚΕΙΝ ΚΑΙ ΤΟ ΕΞΕΡΓΑΣΤΙΚΟΝ ΤΗΣ ΠΡΑΓΜΑΤΕΙΑΣ ΠΑΡΑΙΤΕΙΣΘΑΙ ΤΩ ΤΗΝ ΜΕΤΑΦΡΑΣΙΝ ΠΟΙΟΥΜΕΝΩ ΣΥΓΧΩΡΗΤΕΟΝ

32 ΕΝΤΕΥΘΕΝ ΟΥΝ ΑΡΞΩΜΕΘΑ ΤΗΣ ΔΙΗΓΗΣΕΩΣ ΤΟΙΣ ΠΡΟΕΙΡΗΜΕΝΟΙΣ ΤΟΣΟΥΤΟΝ ΕΠΙΖΕΥΞΑΝΤΕΣ ΕΥΗΘΕΣ ΓΑΡ ΤΟ ΜΕΝ ΠΡΟ ΤΗΣ ΙΣΤΟΡΙΑΣ ΠΛΕΟΝΑΖΕΙΝ ΤΗΝ ΔΕ ΙΣΤΟΡΙΑΝ ΕΠΙΤΕΜΕΙΝ

2 MACCABEES CHAPTER 3

1 ΤΗΣ ΑΓΙΑΣ ΠΟΛΕΩΣ ΚΑΤΟΙΚΟΥΜΕΝΗΣ ΜΕΤΑ ΠΑΣΗΣ ΕΙΡΗΝΗΣ ΚΑΙ ΤΩΝ ΝΟΜΩΝ ΟΤΙ ΚΑΛΛΙΣΤΑ ΣΥΝΤΗΡΟΥΜΕΝΩΝ ΔΙΑ ΤΗΝ ΟΝΙΟΥ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΕΥΣΕΒΕΙΑΝ ΤΕ ΚΑΙ ΜΙΣΟΠΟΝΗΡΙΑΝ

2 ΣΥΝΕΒΑΙΝΕΝ ΚΑΙ ΑΥΤΟΥΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΤΙΜΑΝ ΤΟΝ ΤΟΠΟΝ ΚΑΙ ΤΟ ΙΕΡΟΝ ΑΠΟΣΤΟΛΑΙΣ ΤΑΙΣ ΚΡΑΤΙΣΤΑΙΣ ΔΟΞΑΖΕΙΝ

3 ΩΣΤΕ ΚΑΙ ΣΕΛΕΥΚΟΝ ΤΟΝ ΤΗΣ ΑΣΙΑΣ ΒΑΣΙΛΕΑ ΧΟΡΗΓΕΙΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΠΡΟΣΟΔΩΝ ΠΑΝΤΑ ΤΑ ΠΡΟΣ ΤΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΩΝ ΘΥΣΙΩΝ ΕΠΙΒΑΛΛΟΝΤΑ ΔΑΠΑΝΗΜΑΤΑ

4 ΣΙΜΩΝ ΔΕ ΤΙΣ ΕΚ ΤΗΣ ΒΕΝΙΑΜΙΝ ΦΥΛΗΣ ΠΡΟΣΤΑΤΗΣ ΤΟΥ ΙΕΡΟΥ ΚΑΘΕΣΤΑΜΕΝΟΣ ΔΙΗΝΕΧΘΗ ΤΩ ΑΡΧΙΕΡΕΙ ΠΕΡΙ ΤΗΣ ΚΑΤΑ ΤΗΝ ΠΟΛΙΝ ΑΓΟΡΑΝΟΜΙΑΣ

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5 ΚΑΙ ΝΙΚΗΣΑΙ ΤΟΝ ΟΝΙΑΝ ΜΗ ΔΥΝΑΜΕΝΟΣ ΗΛΘΕΝ ΠΡΟΣ ΑΠΟΛΛΩΝΙΟΝ ΘΑΡΣΕΟΥ ΤΟΝ ΚΑΤ' ΕΚΕΙΝΟΝ ΤΟΝ ΚΑΙΡΟΝ ΚΟΙΛΗΣ ΣΥΡΙΑΣ ΚΑΙ ΦΟΙΝΙΚΗΣ ΣΤΡΑΤΗΓΟΝ

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2 MACCABEES CHAPTER 4

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2 MACCABEES CHAPTER 5

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15 ΟΥΚ ΑΡΚΕΣΘΕΙΣ ΔΕ ΤΟΥΤΟΙΣ ΚΑΤΕΤΟΛΜΗΣΕΝ ΕΙΣ ΤΟ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΑΓΙΩΤΑΤΟΝ ΙΕΡΟΝ ΕΙΣΕΛΘΕΙΝ ΟΔΗΓΟΝ ΕΧΩΝ ΤΟΝ ΜΕΝΕΛΑΟΝ ΤΟΝ ΚΑΙ ΤΩΝ ΝΟΜΩΝ ΚΑΙ ΤΗΣ ΠΑΤΡΙΔΟΣ ΠΡΟΔΟΤΗΝ ΓΕΓΟΝΟΤΑ

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17 ΚΑΙ ΕΜΕΤΕΩΡΙΖΕΤΟ ΤΗΝ ΔΙΑΝΟΙΑΝ Ο ΑΝΤΙΟΧΟΣ ΟΥ ΣΥΝΟΡΩΝ ΟΤΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΩΝ ΤΗΝ ΠΟΛΙΝ ΟΙΚΟΥΝΤΩΝ ΑΠΩΡΓΙΣΤΑΙ ΒΡΑΧΕΩΣ Ο ΔΕΣΠΟΤΗΣ ΔΙΟ ΓΕΓΟΝΕΝ ΠΕΡΙ ΤΟΝ ΤΟΠΟΝ ΠΑΡΟΡΑΣΙΣ

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ΥΠΕΡΗΦΑΝΙΑΣ ΤΗΝ ΜΕΝ ΓΗΝ ΠΛΩΤΗΝ ΚΑΙ ΤΟ ΠΕΛΑΓΟΣ ΠΟΡΕΥΤΟΝ ΘΕΣΘΑΙ ΔΙΑ ΤΟΝ ΜΕΤΕΩΡΙΣΜΟΝ ΤΗΣ ΚΑΡΔΙΑΣ
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2 MACCABEES CHAPTER 6

1 ΜΕΤ' ΟΥ ΠΟΛΥΝ ΔΕ ΧΡΟΝΟΝ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΓΕΡΟΝΤΑ ΑΘΗΝΑΙΟΝ ΑΝΑΓΚΑΖΕΙΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΜΕΤΑΒΑΙΝΕΙΝ ΑΠΟ ΤΩΝ ΠΑΤΡΙΩΝ ΝΟΜΩΝ ΚΑΙ ΤΟΙΣ ΤΟΥ ΘΕΟΥ ΝΟΜΟΙΣ ΜΗ ΠΟΛΙΤΕΥΕΣΘΑΙ
2 ΜΟΛΥΝΑΙ ΔΕ ΚΑΙ ΤΟΝ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΝΕΩ ΚΑΙ ΠΡΟΣΟΝΟΜΑΣΑΙ ΔΙΟΣ ΟΛΥΜΠΙΟΥ ΚΑΙ ΤΟΝ ΕΝ ΓΑΡΙΖΙΝ ΚΑΘΩΣ ΕΤΥΓΧΑΝΟΝ ΟΙ ΤΟΝ ΤΟΠΟΝ ΟΙΚΟΥΝΤΕΣ ΔΙΟΣ ΞΕΝΙΟΥ
3 ΧΑΛΕΠΗ ΔΕ ΚΑΙ ΤΟΙΣ ΟΛΟΙΣ ΗΝ ΔΥΣΧΕΡΗΣ Η ΕΠΙΤΑΣΙΣ ΤΗΣ ΚΑΚΙΑΣ
4 ΤΟ ΜΕΝ ΓΑΡ ΙΕΡΟΝ ΑΣΩΤΙΑΣ ΚΑΙ ΚΩΜΩΝ ΥΠΟ ΤΩΝ ΕΘΝΩΝ ΕΠΕΠΛΗΡΟΥΤΟ ΡΑΘΥΜΟΥΝΤΩΝ ΜΕΘ' ΕΤΑΙΡΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΙΕΡΟΙΣ ΠΕΡΙΒΟΛΟΙΣ ΓΥΝΑΙΞΙ ΠΛΗΣΙΑΖΟΝΤΩΝ ΕΤΙ ΔΕ ΤΑ ΜΗ ΚΑΘΗΚΟΝΤΑ ΕΝΔΟΝ ΕΙΣΦΕΡΟΝΤΩΝ
5 ΤΟ ΔΕ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΙΣ ΑΠΟΔΙΕΣΤΑΛΜΕΝΟΙΣ ΑΠΟ ΤΩΝ ΝΟΜΩΝ ΑΘΕΜΙΤΟΙΣ ΕΠΕΠΛΗΡΩΤΟ
6 ΗΝ Δ' ΟΥΤΕ ΣΑΒΒΑΤΙΖΕΙΝ ΟΥΤΕ ΠΑΤΡΩΟΥΣ ΕΟΡΤΑΣ ΔΙΑΦΥΛΑΤΤΕΙΝ ΟΥΤΕ ΑΠΛΩΣ ΙΟΥΔΑΙΟΝ ΟΜΟΛΟΓΕΙΝ ΕΙΝΑΙ
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8 ΨΗΦΙΣΜΑ ΔΕ ΕΞΕΠΕΣΕΝ ΕΙΣ ΤΑΣ ΑΣΤΥΓΕΙΤΟΝΑΣ ΕΛΛΗΝΙΔΑΣ ΠΟΛΕΙΣ ΠΤΟΛΕΜΑΙΟΥ ΥΠΟΘΕΜΕΝΟΥ ΤΗΝ ΑΥΤΗΝ ΑΓΩΓΗΝ ΚΑΤΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΓΕΙΝ ΚΑΙ ΣΠΛΑΓΧΝΙΖΕΙΝ
9 ΤΟΥΣ ΔΕ ΜΗ ΠΡΟΑΙΡΟΥΜΕΝΟΥΣ ΜΕΤΑΒΑΙΝΕΙΝ ΕΠΙ ΤΑ ΕΛΛΗΝΙΚΑ ΚΑΤΑΣΦΑΖΕΙΝ ΠΑΡΗΝ ΟΥΝ ΟΡΑΝ ΤΗΝ ΕΝΕΣΤΩΣΑΝ ΤΑΛΑΙΠΩΡΙΑΝ
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11 ΕΤΕΡΟΙ ΔΕ ΠΛΗΣΙΟΝ ΣΥΝΔΡΑΜΟΝΤΕΣ ΕΙΣ ΤΑ ΣΠΗΛΑΙΑ ΛΕΛΗΘΟΤΩΣ ΑΓΕΙΝ ΤΗΝ ΕΒΔΟΜΑΔΑ ΜΗΝΥΘΕΝΤΕΣ ΤΩ ΦΙΛΙΠΠΩ ΣΥΝΕΦΛΟΓΙΣΘΗΣΑΝ ΔΙΑ ΤΟ ΕΥΛΑΒΩΣ ΕΧΕΙΝ ΒΟΗΘΗΣΑΙ ΕΑΥΤΟΙΣ ΚΑΤΑ ΤΗΝ ΔΟΞΑΝ ΤΗΣ ΣΕΜΝΟΤΑΤΗΣ ΗΜΕΡΑΣ
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14 ΟΙ ΔΕ ΤΑ ΠΕΡΙΛΕΛΕΙΜΜΕΝΑ ΠΑΝΤΑ ΕΠΩΛΟΥΝ ΟΜΟΥ ΔΕ ΤΟΝ ΚΥΡΙΟΝ ΗΞΙΟΥΝ ΡΥΣΑΣΘΑΙ ΤΟΥΣ ΥΠΟ ΤΟΥ ΔΥΣΣΕΒΟΥΣ ΝΙΚΑΝΟΡΟΣ ΠΡΙΝ ΣΥΝΤΥΧΕΙΝ ΠΕΠΡΑΜΕΝΟΥΣ

15 ΚΑΙ ΕΙ ΜΗ ΔΙ' ΑΥΤΟΥΣ ΑΛΛΑ ΔΙΑ ΤΑΣ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΑΥΤΩΝ ΔΙΑΘΗΚΑΣ ΚΑΙ ΕΝΕΚΑ ΤΗΣ ΕΠ' ΑΥΤΟΥΣ ΕΠΙΚΛΗΣΕΩΣ ΤΟΥ ΣΕΜΝΟΥ ΚΑΙ ΜΕΓΑΛΟΠΡΕΠΟΥΣ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ

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ΚΑΙ ΛΑΦΥΡΑ ΠΛΕΙΟΝΑ ΕΜΕΡΙΣΑΝΤΟ ΙΣΟΜΟΙΡΟΥΣ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΗΚΙΣΜΕΝΟΙΣ ΚΑΙ ΟΡΦΑΝΟΙΣ ΚΑΙ ΧΗΡΑΙΣ ΕΤΙ ΔΕ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΙΣ ΠΟΙΗΣΑΝΤΕΣ

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33 ΕΠΙΝΙΚΙΑ ΔΕ ΑΓΟΝΤΕΣ ΕΝ ΤΗ ΠΑΤΡΙΔΙ ΤΟΥΣ ΕΜΠΡΗΣΑΝΤΑΣ ΤΟΥΣ ΙΕΡΟΥΣ ΠΥΛΩΝΑΣ ΚΑΙ ΚΑΛΛΙΣΘΕΝΗΝ ΥΦΗΨΑΝ ΕΙΣ ΕΝ ΟΙΚΙΔΙΟΝ ΠΕΦΕΥΓΟΤΑ ΚΑΙ ΤΟΝ ΑΞΙΟΝ ΤΗΣ ΔΥΣΣΕΒΕΙΑΣ ΕΚΟΜΙΣΑΤΟ ΜΙΣΘΟΝ

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2 MACCABEES CHAPTER 9

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3 ΟΝΤΙ ΔΕ ΑΥΤΩ ΚΑΤ' ΕΚΒΑΤΑΝΑ ΠΡΟΣΕΠΕΣΕΝ ΤΑ ΚΑΤΑ ΝΙΚΑΝΟΡΑ ΚΑΙ ΤΟΥΣ ΠΕΡΙ ΤΙΜΟΘΕΟΝ ΓΕΓΟΝΟΤΑ

4 ΕΠΑΡΘΕΙΣ ΔΕ ΤΩ ΘΥΜΩ ΩΕΤΟ ΚΑΙ ΤΗΝ ΤΩΝ ΠΕΦΥΓΑΔΕΥΚΟΤΩΝ ΑΥΤΟΝ ΚΑΚΙΑΝ ΕΙΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΝΑΠΕΡΕΙΣΑΣΘΑΙ ΔΙΟ ΣΥΝΕΤΑΞΕΝ ΤΟΝ ΑΡΜΑΤΗΛΑΤΗΝ ΑΔΙΑΛΕΙΠΤΩΣ ΕΛΑΥΝΟΝΤΑ ΚΑΤΑΝΥΕΙΝ ΤΗΝ ΠΟΡΕΙΑΝ ΤΗΣ ΕΞ ΟΥΡΑΝΟΥ ΔΗ ΚΡΙΣΕΩΣ ΣΥΝΟΥΣΗΣ ΑΥΤΩ ΟΥΤΩΣ ΓΑΡ ΥΠΕΡΗΦΑΝΩΣ ΕΙΠΕΝ ΠΟΛΥΑΝΔΡΙΟΝ ΙΟΥΔΑΙΩΝ ΙΕΡΟ-ΣΟΛΥΜΑ ΠΟΙΗΣΩ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΕΚΕΙ

5 Ο ΔΕ ΠΑΝΤΕΠΟΠΤΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΑΝΙΑΤΩ ΚΑΙ ΑΟΡΑΤΩ ΠΛΗΓΗ ΑΡΤΙ ΔΕ ΑΥΤΟΥ ΚΑΤΑΛΗΞΑΝΤΟΣ ΤΟΝ ΛΟΓΟΝ ΕΛΑΒΕΝ ΑΥΤΟΝ ΑΝΗΚΕΣΤΟΣ ΤΩΝ ΣΠΛΑΓΧΝΩΝ ΑΛΓΗΔΩΝ ΚΑΙ ΠΙΚΡΑΙ ΤΩΝ ΕΝΔΟΝ ΒΑΣΑΝΟΙ

6 ΠΑΝΥ ΔΙΚΑΙΩΣ ΤΟΝ ΠΟΛΛΑΙΣ ΚΑΙ ΞΕΝΙΖΟΥΣΑΙΣ ΣΥΜΦΟΡΑΙΣ ΕΤΕΡΩΝ ΣΠΛΑΓΧΝΑ ΒΑΣΑΝΙΣΑΝΤΑ

7 Ο Δ' ΟΥΔΑΜΩΣ ΤΗΣ ΑΓΕΡΩΧΙΑΣ ΕΛΗΓΕΝ ΕΤΙ ΔΕ ΚΑΙ ΤΗΣ ΥΠΕΡΗΦΑΝΙΑΣ ΕΠΕΠΛΗΡΩΤΟ ΠΥΡ ΠΝΕΩΝ ΤΟΙΣ ΘΥΜΟΙΣ ΕΠΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΙ ΚΕΛΕΥΩΝ ΕΠΟΞΥΝΕΙΝ ΤΗΝ ΠΟΡΕΙΑΝ ΣΥΝΕΒΗ ΔΕ ΚΑΙ ΠΕΣΕΙΝ ΑΥΤΟΝ ΑΠΟ ΤΟΥ ΑΡΜΑΤΟΣ ΦΕΡΟΜΕΝΟΥ ΡΟΙΖΩ ΚΑΙ ΔΥΣΧΕΡΕΙ ΠΤΩΜΑΤΙ ΠΕΡΙΠΕΣΟΝΤΑ ΠΑΝΤΑ ΤΑ ΜΕΛΗ ΤΟΥ ΣΩΜΑΤΟΣ ΑΠΟΣΤΡΕΒΛΟΥΣΘΑΙ

8 Ο Δ' ΑΡΤΙ ΔΟΚΩΝ ΤΟΙΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΥΜΑΣΙΝ ΕΠΙΤΑΣΣΕΙΝ ΔΙΑ ΤΗΝ ΥΠΕΡ ΑΝΘΡΩΠΟΝ ΑΛΑΖΟΝΕΙΑΝ ΚΑΙ ΠΛΑΣΤΙΓΓΙ ΤΑ ΤΩΝ ΟΡΕΩΝ ΟΙΟΜΕΝΟΣ ΥΨΗ ΣΤΗΣΕΙΝ ΚΑΤΑ ΓΗΝ ΓΕΝΟΜΕΝΟΣ ΕΝ ΦΟΡΕΙΩ ΠΑΡΕΚΟΜΙΖΕΤΟ ΦΑΝΕΡΑΝ ΤΟΥ ΘΕΟΥ ΠΑΣΙΝ ΤΗΝ ΔΥΝΑΜΙΝ ΕΝΔΕΙΚΝΥΜΕΝΟΣ

9 ΩΣΤΕ ΚΑΙ ΕΚ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΔΥΣΣΕΒΟΥΣ ΣΚΩΛΗΚΑΣ ΑΝΑΖΕΙΝ ΚΑΙ ΖΩΝΤΟΣ ΕΝ ΟΔΥΝΑΙΣ ΚΑΙ ΑΛΓΗΔΟΣΙΝ ΤΑΣ ΣΑΡΚΑΣ ΑΥΤΟΥ ΔΙΑΠΙΠΤΕΙΝ ΥΠΟ ΔΕ ΤΗΣ ΟΣΜΗΣ ΑΥΤΟΥ ΠΑΝ ΤΟ ΣΤΡΑΤΟΠΕΔΟΝ ΒΑΡΥΝΕΣΘΑΙ ΤΗΝ ΣΑΠΡΙΑΝ

10 ΚΑΙ ΤΟΝ ΜΙΚΡΩ ΠΡΟΤΕΡΟΝ ΤΩΝ ΟΥΡΑΝΙΩΝ ΑΣΤΡΩΝ ΑΠΤΕΣΘΑΙ ΔΟΚΟΥΝΤΑ ΠΑΡΑΚΟΜΙΖΕΙΝ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΔΙΑ ΤΟ ΤΗΣ ΟΣΜΗΣ ΑΦΟΡΗΤΟΝ ΒΑΡΟΣ

11 ΕΝΤΑΥΘΑ ΟΥΝ ΗΡΞΑΤΟ ΤΟ ΠΟΛΥ ΤΗΣ ΥΠΕΡΗΦΑΝΙΑΣ ΛΗΓΕΙΝ ΤΕΘΡΑΥΣΜΕΝΟΣ ΚΑΙ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΕΡΧΕΣΘΑΙ ΘΕΙΑ ΜΑΣΤΙΓΙ ΚΑΤΑ ΣΤΙΓΜΗΝ ΕΠΙΤΕΙΝΟΜΕΝΟΣ ΤΑΙΣ ΑΛΓΗΔΟΣΙΝ

12 ΚΑΙ ΜΗΔΕ ΤΗΣ ΟΣΜΗΣ ΑΥΤΟΥ ΔΥΝΑΜΕΝΟΣ ΑΝΕΧΕΣΘΑΙ ΤΑΥΤ' ΕΦΗ ΔΙΚΑΙΟΝ ΥΠΟΤΑΣΣΕΣΘΑΙ ΤΩ ΘΕΩ ΚΑΙ ΜΗ ΘΝΗΤΟΝ ΟΝΤΑ ΙΣΟΘΕΑ ΦΡΟΝΕΙΝ

13 ΗΥΧΕΤΟ ΔΕ Ο ΜΙΑΡΟΣ ΠΡΟΣ ΤΟΝ ΟΥΚΕΤΙ ΑΥΤΟΝ ΕΛΕΗΣΟΝΤΑ ΔΕΣΠΟΤΗΝ ΟΥΤΩΣ ΛΕΓΩΝ

14 ΤΗΝ ΜΕΝ ΑΓΙΑΝ ΠΟΛΙΝ ΗΝ ΣΠΕΥΔΩΝ ΠΑΡΕΓΙΝΕΤΟ ΙΣΟΠΕΔΟΝ ΠΟΙΗΣΑΙ ΚΑΙ ΠΟΛΥΑΝΔΡΙΟΝ ΟΙΚΟΔΟΜΗΣΑΙ ΕΛΕΥΘΕΡΑΝ ΑΝΑΔΕΙΞΑΙ

15 ΤΟΥΣ ΔΕ ΙΟΥΔΑΙΟΥΣ ΟΥΣ ΔΙΕΓΝΩΚΕΙ ΜΗΔΕ ΤΑΦΗΣ ΑΞΙΩΣΑΙ ΟΙΩΝΟΒΡΩΤΟΥΣ ΔΕ ΣΥΝ ΤΟΙΣ ΝΗΠΙΟΙΣ ΕΚΡΙΨΕΙΝ ΘΗΡΙΟΙΣ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΙΣΟΥΣ ΑΘΗΝΑΙΟΙΣ ΠΟΙΗΣΕΙΝ

16 ΟΝ ΔΕ ΠΡΟΤΕΡΟΝ ΕΣΚΥΛΕΥΣΕΝ ΑΓΙΟΝ ΝΕΩ ΚΑΛΛΙΣΤΟΙΣ ΑΝΑΘΗΜΑΣΙΝ ΚΟΣΜΗΣΕΙΝ ΚΑΙ ΤΑ ΙΕΡΑ ΣΚΕΥΗ ΠΟΛΥΠΛΑΣΙΑ ΠΑΝΤΑ ΑΠΟΔΩΣΕΙΝ ΤΑΣ ΔΕ ΕΠΙΒΑΛΛΟΥΣΑΣ ΠΡΟΣ ΤΑΣ ΘΥΣΙΑΣ ΣΥΝΤΑΞΕΙΣ ΕΚ ΤΩΝ ΙΔΙΩΝ ΠΡΟΣΟΔΩΝ ΧΟΡΗΓΗΣΕΙΝ

17 ΠΡΟΣ ΔΕ ΤΟΥΤΟΙΣ ΚΑΙ ΙΟΥΔΑΙΟΝ ΕΣΕΣΘΑΙ ΚΑΙ ΠΑΝΤΑ ΤΟΠΟΝ ΟΙΚΗΤΟΝ ΕΠΕΛΕΥΣΕΣΘΑΙ ΚΑΤΑΓΓΕΛΛΟΝΤΑ ΤΟ ΤΟΥ ΘΕΟΥ ΚΡΑΤΟΣ

18 ΟΥΔΑΜΩΣ ΔΕ ΛΗΓΟΝΤΩΝ ΤΩΝ ΠΟΝΩΝ ΕΠΕΛΗΛΥΘΕΙ ΓΑΡ ΕΠ' ΑΥΤΟΝ ΔΙΚΑΙΑ Η ΤΟΥ ΘΕΟΥ ΚΡΙΣΙΣ ΤΑ ΚΑΤ' ΑΥΤΟΝ ΑΠΕΛΠΙΣΑΣ ΕΓΡΑΨΕΝ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΗΝ ΥΠΟΓΕΓΡΑΜΜΕΝΗΝ ΕΠΙΣΤΟΛΗΝ ΙΚΕΤΗΡΙΑΣ ΤΑΞΙΝ ΕΧΟΥΣΑΝ ΠΕΡΙΕΧΟΥΣΑΝ ΔΕ ΟΥΤΩΣ

19 ΤΟΙΣ ΧΡΗΣΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΟΙΣ ΠΟΛΙΤΑΙΣ ΠΟΛΛΑ ΧΑΙΡΕΙΝ ΚΑΙ ΥΓΙΑΙΝΕΙΝ ΚΑΙ ΕΥ ΠΡΑΤΤΕΙΝ ΒΑΣΙΛΕΥΣ ΚΑΙ ΣΤΡΑΤΗΓΟΣ ΑΝΤΙΟΧΟΣ

20 ΕΙ ΕΡΡΩΣΘΕ ΚΑΙ ΤΑ ΤΕΚΝΑ ΚΑΙ ΤΑ ΙΔΙΑ ΚΑΤΑ ΓΝΩΜΗΝ ΕΣΤΙΝ ΥΜΙΝ ΕΙΣ ΟΥΡΑΝΟΝ ΤΗΝ ΕΛΠΙΔΑ ΕΧΩΝ

21 ΥΜΩΝ ΤΗΝ ΤΙΜΗΝ ΚΑΙ ΤΗΝ ΕΥΝΟΙΑΝ ΕΜΝΗΜΟΝΕΥΟΝ ΦΙΛΟΣΤΟΡΓΩΣ ΕΠΑΝΑΓΩΝ ΕΚ ΤΩΝ ΚΑΤΑ ΤΗΝ ΠΕΡΣΙΔΑ ΤΟΠΩΝ ΚΑΙ ΠΕΡΙΠΕΣΩΝ ΑΣΘΕΝΕΙΑ ΔΥΣΧΕΡΕΙΑΝ ΕΧΟΥΣΗ ΑΝΑΓΚΑΙΟΝ ΗΓΗΣΑΜΗΝ ΦΡΟΝΤΙΣΑΙ ΤΗΣ ΚΟΙΝΗΣ ΠΑΝΤΩΝ ΑΣΦΑΛΕΙΑΣ

22 ΟΥΚ ΑΠΟΓΙΝΩΣΚΩΝ ΤΑ ΚΑΤ' ΕΜΑΥΤΟΝ ΑΛΛΑ ΕΧΩΝ ΠΟΛΛΗΝ ΕΛΠΙΔΑ ΕΚΦΕΥΞΕΣΘΑΙ ΤΗΝ ΑΣΘΕΝΕΙΑΝ

23 ΘΕΩΡΩΝ ΔΕ ΟΤΙ ΚΑΙ Ο ΠΑΤΗΡ ΚΑΘ' ΟΥΣ ΚΑΙΡΟΥΣ ΕΙΣ ΤΟΥΣ ΑΝΩ ΤΟΠΟΥΣ ΕΣΤΡΑΤΟΠΕΔΕΥΣΕΝ ΑΝΕΔΕΙΞΕΝ ΤΟΝ ΔΙΑΔΕΞΑΜΕΝΟΝ

24 ΟΠΩΣ ΕΑΝ ΤΙ ΠΑΡΑΔΟΞΟΝ ΑΠΟΒΑΙΝΗ Η ΚΑΙ ΠΡΟΣΑΓΓΕΛΘΗ ΤΙ ΔΥΣΧΕΡΕΣ ΕΙΔΟΤΕΣ ΟΙ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ Ω ΚΑΤΑΛΕΛΕΙΠΤΑΙ ΤΑ ΠΡΑΓΜΑΤΑ ΜΗ ΕΠΙΤΑΡΑΣΣΩΝΤΑΙ

25 ΠΡΟΣ ΔΕ ΤΟΥΤΟΙΣ ΚΑΤΑΝΟΩΝ ΤΟΥΣ ΠΑΡΑΚΕΙΜΕΝΟΥΣ ΔΥΝΑΣΤΑΣ ΚΑΙ ΓΕΙΤΝΙΩΝΤΑΣ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΙΣ ΚΑΙΡΟΙΣ ΕΠΕΧΟΝΤΑΣ ΚΑΙ ΠΡΟΣΔΟΚΩΝΤΑΣ ΤΟ ΑΠΟΒΗΣΟΜΕΝΟΝ ΑΝΑΔΕΔΕΙΧΑ ΤΟΝ ΥΙΟΝ ΑΝΤΙΟΧΟΝ ΒΑΣΙΛΕΑ ΟΝ ΠΟΛΛΑΚΙΣ ΑΝΑΤΡΕΧΩΝ ΕΙΣ ΤΑΣ ΕΠΑΝΩ ΣΑΤΡΑΠΕΙΑΣ ΤΟΙΣ ΠΛΕΙΣΤΟΙΣ ΥΜΩΝ ΠΑΡΕΚΑΤΕΤΙΘΕΜΗΝ ΚΑΙ ΣΥΝΙΣΤΩΝ ΓΕΓΡΑΦΑ ΔΕ ΠΡΟΣ ΑΥΤΟΝ ΤΑ ΥΠΟΓΕΓΡΑΜΜΕΝΑ

26 ΠΑΡΑΚΑΛΩ ΟΥΝ ΥΜΑΣ ΚΑΙ ΑΞΙΩ ΜΕΜΝΗΜΕΝΟΥΣ ΤΩΝ ΕΥΕΡΓΕΣΙΩΝ ΚΟΙΝΗ ΚΑΙ ΚΑΤ' ΙΔΙΑΝ ΕΚΑΣΤΟΝ ΣΥΝΤΗΡΕΙΝ ΤΗΝ ΟΥΣΑΝ ΕΥΝΟΙΑΝ ΕΙΣ ΕΜΕ ΚΑΙ ΤΟΝ ΥΙΟΝ

27 ΠΕΠΕΙΣΜΑΙ ΓΑΡ ΑΥΤΟΝ ΕΠΙΕΙΚΩΣ ΚΑΙ ΦΙΛΑΝΘΡΩΠΩΣ ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΑ ΤΗ ΕΜΗ ΠΡΟΑΙΡΕΣΕΙ ΣΥΜΠΕΡΙΕ-ΝΕΧΘΗΣΕΣΘΑΙ ΥΜΙΝ

28 Ο ΜΕΝ ΟΥΝ ΑΝΔΡΟΦΟΝΟΣ ΚΑΙ ΒΛΑΣΦΗΜΟΣ ΤΑ ΧΕΙΡΙΣΤΑ ΠΑΘΩΝ ΩΣ ΕΤΕΡΟΥΣ ΔΙΕΘΗΚΕΝ ΕΠΙ ΞΕΝΗΣ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΟΙΚΤΙΣΤΩ ΜΟΡΩ ΚΑΤΕΣΤΡΕΨΕΝ ΤΟΝ ΒΙΟΝ

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29 ΠΑΡΕΚΟΜΙΖΕΤΟ ΔΕ ΤΟ ΣΩΜΑ ΦΙΛΙΠΠΟΣ Ο ΣΥΝΤΡΟΦΟΣ ΑΥΤΟΥ ΟΣ ΚΑΙ ΔΙΕΥΛΑΒΗΘΕΙΣ ΤΟΝ ΥΙΟΝ ΑΝΤΙΟΧΟΥ ΠΡΟΣ ΠΤΟΛΕΜΑΙΟΝ ΤΟΝ ΦΙΛΟΜΗΤΟΡΑ ΕΙΣ ΑΙΓΥΠΤΟΝ ΔΙΕΚΟΜΙΣΘΗ

2 MACCABEES CHAPTER 10

1 ΜΑΚΚΑΒΑΙΟΣ ΔΕ ΚΑΙ ΟΙ ΣΥΝ ΑΥΤΩ ΤΟΥ ΚΥΡΙΟΥ ΠΡΟΑΓΟΝΤΟΣ ΑΥΤΟΥΣ ΤΟ ΜΕΝ ΙΕΡΟΝ ΕΚΟΜΙΣΑΝΤΟ ΚΑΙ ΤΗΝ ΠΟΛΙΝ

2 ΤΟΥΣ ΔΕ ΚΑΤΑ ΤΗΝ ΑΓΟΡΑΝ ΒΩΜΟΥΣ ΥΠΟ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΔΕΔΗΜΙΟΥΡΓΗΜΕΝΟΥΣ ΕΤΙ ΔΕ ΤΕΜΕΝΗ ΚΑΘΕΙΛΑΝ

3 ΚΑΙ ΤΟΝ ΝΕΩ ΚΑΘΑΡΙΣΑΝΤΕΣ ΕΤΕΡΟΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΠΟΙΗΣΑΝ ΚΑΙ ΠΥΡΩΣΑΝΤΕΣ ΛΙΘΟΥΣ ΚΑΙ ΠΥΡ ΕΚ ΤΟΥΤΩΝ ΛΑΒΟΝΤΕΣ ΑΝΗΝΕΓΚΑΝ ΘΥΣΙΑΣ ΜΕΤΑ ΔΙΕΤΗ ΧΡΟΝΟΝ ΚΑΙ ΘΥΜΙΑΜΑ ΚΑΙ ΛΥΧΝΟΥΣ ΚΑΙ ΤΩΝ ΑΡΤΩΝ ΤΗΝ ΠΡΟΘΕΣΙΝ ΕΠΟΙΗΣΑΝΤΟ

4 ΤΑΥΤΑ ΔΕ ΠΟΙΗΣΑΝΤΕΣ ΗΞΙΩΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΠΕΣΟΝΤΕΣ ΕΠΙ ΚΟΙΛΙΑΝ ΜΗΚΕΤΙ ΠΕΡΙΠΕΣΕΙΝ ΤΟΙΟΥΤΟΙΣ ΚΑΚΟΙΣ ΑΛΛ' ΕΑΝ ΠΟΤΕ ΚΑΙ ΑΜΑΡΤΩΣΙΝ ΥΠ' ΑΥΤΟΥ ΜΕΤΑ ΕΠΙΕΙΚΕΙΑΣ ΠΑΙΔΕΥΕΣΘΑΙ ΚΑΙ ΜΗ ΒΛΑΣΦΗΜΟΙΣ ΚΑΙ ΒΑΡΒΑΡΟΙΣ ΕΘΝΕΣΙΝ ΠΑΡΑΔΙΔΟΣΘΑΙ

5 ΕΝ Η ΔΕ ΗΜΕΡΑ Ο ΝΕΩΣ ΥΠΟ ΑΛΛΟΦΥΛΩΝ ΕΒΕΒΗΛΩΘΗ ΣΥΝΕΒΗ ΚΑΤΑ ΤΗΝ ΑΥΤΗΝ ΗΜΕΡΑΝ ΤΟΝ ΚΑΘΑΡΙΣΜΟΝ ΓΕΝΕΣΘΑΙ ΤΟΥ ΝΑΟΥ ΤΗ ΠΕΜΠΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΑΥΤΟΥ ΜΗΝΟΣ ΟΣ ΕΣΤΙΝ ΧΑΣΕΛΕΥ

6 ΚΑΙ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΗΓΟΝ ΗΜΕΡΑΣ ΟΚΤΩ ΣΚΗΝΩΜΑΤΩΝ ΤΡΟΠΟΝ ΜΝΗΜΟΝΕΥΟΝΤΕΣ ΩΣ ΠΡΟ ΜΙΚΡΟΥ ΧΡΟΝΟΥ ΤΗΝ ΤΩΝ ΣΚΗΝΩΝ ΕΟΡΤΗΝ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΘΗΡΙΩΝ ΤΡΟΠΟΝ ΗΣΑΝ ΝΕΜΟΜΕΝΟΙ

7 ΔΙΟ ΘΥΡΣΟΥΣ ΚΑΙ ΚΛΑΔΟΥΣ ΩΡΑΙΟΥΣ ΕΤΙ ΔΕ ΚΑΙ ΦΟΙΝΙΚΑΣ ΕΧΟΝΤΕΣ ΥΜΝΟΥΣ ΑΝΕΦΕΡΟΝ ΤΩ ΕΥΟΔΩΣΑΝΤΙ ΚΑΘΑΡΙΣΘΗΝΑΙ ΤΟΝ ΕΑΥΤΟΥ ΤΟΠΟΝ

8 ΕΔΟΓΜΑΤΙΣΑΝ ΔΕ ΜΕΤΑ ΚΟΙΝΟΥ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΑΙ ΨΗΦΙΣΜΑΤΟΣ ΠΑΝΤΙ ΤΩ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΘΝΕΙ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΑΓΕΙΝ ΤΑΣΔΕ ΤΑΣ ΗΜΕΡΑΣ

9 ΚΑΙ ΤΑ ΜΕΝ ΤΗΣ ΑΝΤΙΟΧΟΥ ΤΟΥ ΠΡΟΣΑΓΟΡΕΥΘΕΝΤΟΣ ΕΠΙΦΑΝΟΥΣ ΤΕΛΕΥΤΗΣ ΟΥΤΩΣ ΕΙΧΕΝ

10 ΝΥΝΙ ΔΕ ΤΑ ΚΑΤΑ ΤΟΝ ΕΥΠΑΤΟΡΑ ΑΝΤΙΟΧΟΝ ΥΙΟΝ ΔΕ ΤΟΥ ΑΣΕΒΟΥΣ ΓΕΝΟΜΕΝΟΝ ΔΗΛΩΣΟΜΕΝ ΑΥΤΑ ΣΥΝΤΕΜΝΟΝΤΕΣ ΤΑ ΣΥΝΕΧΟΝΤΑ ΤΩΝ ΠΟΛΕΜΩΝ ΚΑΚΑ

11 ΟΥΤΟΣ ΓΑΡ ΠΑΡΑΛΑΒΩΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΝΕΔΕΙΞΕΝ ΕΠΙ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΛΥΣΙΑΝ ΤΙΝΑ ΚΟΙΛΗΣ ΔΕ ΣΥΡΙΑΣ ΚΑΙ ΦΟΙΝΙΚΗΣ ΣΤΡΑΤΗΓΟΝ ΠΡΩΤΑΡΧΟΝ

12 ΠΤΟΛΕΜΑΙΟΣ ΓΑΡ Ο ΚΑΛΟΥΜΕΝΟΣ ΜΑΚΡΩΝ ΤΟ ΔΙΚΑΙΟΝ ΣΥΝΤΗΡΕΙΝ ΠΡΟΗΓΟΥΜΕΝΟΣ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΔΙΑ ΤΗΝ ΓΕΓΟΝΥΙΑΝ ΕΙΣ ΑΥΤΟΥΣ ΑΔΙΚΙΑΝ ΕΠΕΙΡΑΤΟ ΤΑ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΡΗΝΙΚΩΣ ΔΙΕΞΑΓΕΙΝ

13 ΟΘΕΝ ΚΑΤΗΓΟΡΟΥΜΕΝΟΣ ΥΠΟ ΤΩΝ ΦΙΛΩΝ ΠΡΟΣ ΤΟΝ ΕΥΠΑΤΟΡΑ ΚΑΙ ΠΡΟΔΟΤΗΣ ΠΑΡ' ΕΚΑΣΤΑ ΑΚΟΥΩΝ ΔΙΑ ΤΟ ΤΗΝ ΚΥΠΡΟΝ ΕΜΠΙΣΤΕΥΘΕΝΤΑ ΥΠΟ ΤΟΥ ΦΙΛΟΜΗΤΟΡΟΣ ΕΚΛΙΠΕΙΝ ΚΑΙ ΠΡΟΣ ΑΝΤΙΟΧΟΝ ΤΟΝ ΕΠΙΦΑΝΗ ΑΝΑΧΩΡΗΣΑΙ ΜΗΤΕ ΕΥΓΕΝΗ ΤΗΝ ΕΞΟΥΣΙΑΝ ΕΥΓΕΝΙΣΑΣ ΦΑΡΜΑΚΕΥΣΑΣ ΕΑΥΤΟΝ ΕΞΕΛΙΠΕΝ ΤΟΝ ΒΙΟΝ

14 ΓΟΡΓΙΑΣ ΔΕ ΓΕΝΟΜΕΝΟΣ ΣΤΡΑΤΗΓΟΣ ΤΩΝ ΤΟΠΩΝ ΕΞΕΝΟΤΡΟΦΕΙ ΚΑΙ ΠΑΡ' ΕΚΑΣΤΑ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΠΟΛΕΜΟΤΡΟΦΕΙ

15 ΟΜΟΥ ΔΕ ΤΟΥΤΩ ΚΑΙ ΟΙ ΙΔΟΥΜΑΙΟΙ ΕΓΚΡΑΤΕΙΣ ΕΠΙΚΑΙΡΩΝ ΟΧΥΡΩΜΑΤΩΝ ΟΝΤΕΣ ΕΓΥΜΝΑΖΟΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΙ ΤΟΥΣ ΦΥΓΑΔΕΥΣΑΝΤΑΣ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΠΡΟΣΛΑΒΟΜΕΝΟΙ ΠΟΛΕΜΟΤΡΟΦΕΙΝ ΕΠΕΧΕΙΡΟΥΝ

16 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΠΟΙΗΣΑΜΕΝΟΙ ΛΙΤΑΝΕΙΑΝ ΚΑΙ ΑΞΙΩΣΑΝΤΕΣ ΤΟΝ ΘΕΟΝ ΣΥΜΜΑΧΟΝ ΑΥΤΟΙΣ ΓΕΝΕΣΘΑΙ ΕΠΙ ΤΑ ΤΩΝ ΙΔΟΥΜΑΙΩΝ ΟΧΥΡΩΜΑΤΑ ΩΡΜΗΣΑΝ

17 ΟΙΣ ΚΑΙ ΠΡΟΣΒΑΛΟΝΤΕΣ ΕΥΡΩΣΤΩΣ ΕΓΚΡΑΤΕΙΣ ΕΓΕΝΟΝΤΟ ΤΩΝ ΤΟΠΩΝ ΠΑΝΤΑΣ ΤΕ ΤΟΥΣ ΕΠΙ ΤΩ ΤΕΙΧΕΙ ΜΑΧΟΜΕΝΟΥΣ ΗΜΥΝΑΝΤΟ ΚΑΤΕΣΦΑΖΟΝ ΤΕ ΤΟΥΣ ΕΜΠΙΠΤΟΝΤΑΣ ΑΝΕΙΛΟΝ ΔΕ ΟΥΧ ΗΤΤΟΝ ΤΩΝ ΔΙΣΜΥΡΙΩΝ

18 ΣΥΜΦΥΓΟΝΤΩΝ ΔΕ ΟΥΚ ΕΛΑΤΤΟΝ ΤΩΝ ΕΝΑΚΙΣΧΙΛΙΩΝ ΕΙΣ ΔΥΟ ΠΥΡΓΟΥΣ ΟΧΥΡΟΥΣ ΕΥ ΜΑΛΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΣ ΠΟΛΙΟΡΚΙΑΝ ΕΧΟΝΤΑΣ

19 Ο ΜΑΚΚΑΒΑΙΟΣ ΕΙΣ ΕΠΕΙΓΟΝΤΑΣ ΤΟΠΟΥΣ ΑΠΟΛΙΠΩΝ ΣΙΜΩΝΑ ΚΑΙ ΙΩΣΗΠΟΝ ΕΤΙ ΔΕ ΚΑΙ ΖΑΚΧΑΙΟΝ ΚΑΙ ΤΟΥΣ ΣΥΝ ΑΥΤΩ ΙΚΑΝΟΥΣ ΠΡΟΣ ΤΗΝ ΤΟΥΤΩΝ ΠΟΛΙΟΡΚΙΑΝ ΑΥΤΟΣ ΕΧΩΡΙΣΘΗ

20 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΣΙΜΩΝΑ ΦΙΛΑΡΓΥΡΗΣΑΝΤΕΣ ΥΠΟ ΤΙΝΩΝ ΤΩΝ ΕΝ ΤΟΙΣ ΠΥΡΓΟΙΣ ΕΠΕΙΣΘΗΣΑΝ ΑΡΓΥΡΙΩ ΕΠΤΑΚΙΣ ΔΕ ΜΥΡΙΑΣ ΔΡΑΧΜΑΣ ΛΑΒΟΝΤΕΣ ΕΙΑΣΑΝ ΤΙΝΑΣ ΔΙΑΡΡΥΗΝΑΙ

21 ΠΡΟΣΑΓΓΕΛΕΝΤΟΣ ΔΕ ΤΩ ΜΑΚΚΑΒΑΙΩ ΠΕΡΙ ΤΟΥ ΓΕΓΟΝΟΤΟΣ ΣΥΝΑΓΑΓΩΝ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΤΟΥ ΛΑΟΥ ΚΑΤΗΓΟΡΗΣΕΝ ΩΣ ΑΡΓΥΡΙΟΥ ΠΕΠΡΑΚΑΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ ΚΑΤ' ΑΥΤΩΝ ΑΠΟΛΥΣΑΝΤΕΣ

22 ΤΟΥΤΟΥΣ ΜΕΝ ΟΥΝ ΠΡΟΔΟΤΑΣ ΓΕΝΟΜΕΝΟΥΣ ΑΠΕΚΤΕΙΝΕΝ ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΤΟΥΣ ΔΥΟ ΠΥΡΓΟΥΣ ΚΑΤΕΛΑΒΕΤΟ

23 ΤΟΙΣ ΔΕ ΟΠΛΟΙΣ ΤΑ ΠΑΝΤΑ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΕΥΟΔΟΥΜΕΝΟΣ ΑΠΩΛΕΣΕΝ ΕΝ ΤΟΙΣ ΔΥΣΙΝ ΟΧΥΡΩΜΑΣΙΝ ΠΛΕΙΟΥΣ ΤΩΝ ΔΙΣΜΥΡΙΩΝ

24 ΤΙΜΟΘΕΟΣ ΔΕ Ο ΠΡΟΤΕΡΟΝ ΗΤΤΗΘΕΙΣ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ ΣΥΝΑΓΑΓΩΝ ΞΕΝΑΣ ΔΥΝΑΜΕΙΣ ΠΑΜΠΛΗΘΕΙΣ ΚΑΙ ΤΟΥΣ ΤΗΣ ΑΣΙΑΣ ΓΕΝΟΜΕΝΟΥΣ ΙΠΠΟΥΣ ΣΥΝΑΘΡΟΙΣΑΣ ΟΥΚ ΟΛΙΓΟΥΣ ΠΑΡΗΝ ΩΣ ΔΟΡΙΑΛΩΤΟΝ ΛΗΜΨΟΜΕΝΟΣ ΤΗΝ ΙΟΥΔΑΙΑΝ

25 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΣΥΝΕΓΓΙΖΟΝΤΟΣ ΑΥΤΟΥ ΠΡΟΣ ΙΚΕΤΕΙΑΝ ΤΟΥ ΘΕΟΥ ΓΗ ΤΑΣ ΚΕΦΑΛΑΣ ΚΑΤΑΠΑΣΑΝΤΕΣ ΚΑΙ ΤΑΣ ΟΣΦΥΑΣ ΣΑΚΚΟΙΣ ΖΩΣΑΝΤΕΣ

26 ΕΠΙ ΤΗΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΡΗΠΙΔΑ ΠΡΟΣΠΕΣΟΝΤΕΣ ΗΞΙΟΥΝ ΙΛΕΩΣ ΑΥΤΟΙΣ ΓΕΝΟΜΕΝΟΝ ΕΧΘΡΕΥΣΑΙ ΤΟΙΣ ΕΧΘΡΟΙΣ ΑΥΤΩΝ ΚΑΙ ΑΝΤΙΚΕΙΣΘΑΙ ΤΟΙΣ ΑΝΤΙΚΕΙΜΕΝΟΙΣ ΚΑΘΩΣ Ο ΝΟΜΟΣ ΔΙΑΣΑΦΕΙ

27 ΓΕΝΟΜΕΝΟΙ ΔΕ ΑΠΟ ΤΗΣ ΔΕΗΣΕΩΣ ΑΝΑΛΑΒΟΝΤΕΣ ΤΑ ΟΠΛΑ ΠΡΟΗΓΟΝ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΕΠΙ ΠΛΕΙΟΝ ΣΥΝΕΓΓΙΣΑΝΤΕΣ ΔΕ ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΕΦ' ΕΑΥΤΩΝ ΗΣΑΝ

28 ΑΡΤΙ ΔΕ ΤΗΣ ΑΝΑΤΟΛΗΣ ΔΙΑΧΕΟΜΕΝΗΣ ΠΡΟΣΕΒΑΛΟΝ ΕΚΑΤΕΡΟΙ ΟΙ ΜΕΝ ΕΓΓΥΟΝ ΕΧΟΝΤΕΣ ΕΥΗΜΕΡΙΑΣ ΚΑΙ ΝΙΚΗΣ ΜΕΤΑ ΑΡΕΤΗΣ ΤΗΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΤΑΦΥΓΗΝ ΟΙ ΔΕ ΚΑΘΗΓΕΜΟΝΑ ΤΩΝ ΑΓΩΝΩΝ ΤΑΤΤΟΜΕΝΟΙ ΤΟΝ ΘΥΜΟΝ

29 ΓΕΝΟΜΕΝΗΣ ΔΕ ΚΑΡΤΕΡΑΣ ΜΑΧΗΣ ΕΦΑΝΗΣΑΝ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ ΕΞ ΟΥΡΑΝΟΥ ΕΦ' ΙΠΠΩΝ ΧΡΥΣΟΧΑΛΙΝΩΝ ΑΝΔΡΕΣ ΠΕΝΤΕ ΔΙΑΠΡΕΠΕΙΣ ΚΑΙ ΑΦΗΓΟΥΜΕΝΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ

30 ΟΙ ΚΑΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΜΕΣΟΝ ΛΑΒΟΝΤΕΣ ΚΑΙ ΣΚΕΠΑΖΟΝΤΕΣ ΤΑΙΣ ΕΑΥΤΩΝ ΠΑΝΟΠΛΙΑΙΣ ΑΤΡΩΤΟΝ ΔΙΕΦΥΛΑΤΤΟΝ ΕΙΣ ΔΕ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΤΟΞΕΥΜΑΤΑ ΚΑΙ ΚΕΡΑΥΝΟΥΣ ΕΞΕΡΡΙΠΤΟΥΝ ΔΙΟ ΣΥΓΧΥΘΕΝΤΕΣ ΑΟΡΑΣΙΑ ΔΙΕΚΟΠΤΟΝΤΟ ΤΑΡΑΧΗΣ ΠΕΠΛΗΡΩΜΕΝΟΙ

31 ΚΑΤΕΣΦΑΓΗΣΑΝ ΔΕ ΔΙΣΜΥΡΙΟΙ ΠΡΟΣ ΤΟΙΣ ΠΕΝΤΑΚΟΣΙΟΙΣ ΙΠΠΕΙΣ ΔΕ ΕΞΑΚΟΣΙΟΙ

32 ΑΥΤΟΣ ΔΕ Ο ΤΙΜΟΘΕΟΣ ΣΥΝΕΦΥΓΕΝ ΕΙΣ ΓΑΖΑΡΑ ΛΕΓΟΜΕΝΟΝ ΟΧΥΡΩΜΑ ΕΥ ΜΑΛΑ ΦΡΟΥΡΙΟΝ ΣΤΡΑΤΗΓΟΥΝΤΟΣ ΕΚΕΙ ΧΑΙΡΕΟΥ

33 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΑΣΜΕΝΟΙ ΠΕΡΙΕΚΑΘΙΣΑΝ ΤΟ ΦΡΟΥΡΙΟΝ ΗΜΕΡΑΣ ΤΕΣΣΑΡΑΣ

34 ΟΙ ΔΕ ΕΝΔΟΝ ΤΗ ΕΡΥΜΝΟΤΗΤΙ ΤΟΥ ΤΟΠΟΥ ΠΕΠΟΙΘΟΤΕΣ ΥΠΕΡΑΓΑΝ ΕΒΛΑΣΦΗΜΟΥΝ ΚΑΙ ΛΟΓΟΥΣ ΑΘΕΜΙΤΟΥΣ ΠΡΟΙΕΝΤΟ

35 ΥΠΟΦΑΙΝΟΥΣΗΣ ΔΕ ΤΗΣ ΠΕΜΠΤΗΣ ΗΜΕΡΑΣ ΕΙΚΟΣΙ ΝΕΑΝΙΑΙ ΤΩΝ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΠΥΡΩΘΕΝΤΕΣ ΤΟΙΣ ΘΥΜΟΙΣ ΔΙΑ ΤΑΣ ΒΛΑΣΦΗΜΙΑΣ ΠΡΟΣΒΑΛΟΝΤΕΣ ΤΩ ΤΕΙΧΕΙ ΑΡΡΕΝΩΔΩΣ ΚΑΙ ΘΗΡΙΩΔΕΙ ΘΥΜΩ ΤΟΝ ΕΜΠΙΠΤΟΝΤΑ ΕΚΟΠΤΟΝ

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36 ΕΤΕΡΟΙ ΔΕ ΟΜΟΙΩΣ ΠΡΟΣΑΝΑΒΑΝΤΕΣ ΕΝ ΤΩ ΠΕΡΙΣΠΑΣΜΩ ΠΡΟΣ ΤΟΥΣ ΕΝΔΟΝ ΕΝΕΠΙΜΠΡΩΝ ΤΟΥΣ ΠΥΡΓΟΥΣ ΚΑΙ ΠΥΡΑΣ ΑΝΑΠΤΟΝΤΕΣ ΖΩΝΤΑΣ ΤΟΥΣ ΒΛΑΣΦΗΜΟΥΣ ΚΑΤΕΚΑΙΟΝ ΟΙ ΔΕ ΤΑΣ ΠΥΛΑΣ ΔΙΕΚΟΠΤΟΝ ΕΙΣΔΕΞΑΜΕΝΟΙ ΔΕ ΤΗΝ ΛΟΙΠΗΝ ΤΑΞΙΝ ΠΡΟΚΑΤΕΛΑΒΟΝΤΟ ΤΗΝ ΠΟΛΙΝ

37 ΚΑΙ ΤΟΝ ΤΙΜΟΘΕΟΝ ΑΠΟΚΕΚΡΥΜΜΕΝΟΝ ΕΝ ΤΙΝΙ ΛΑΚΚΩ ΚΑΤΕΣΦΑΞΑΝ ΚΑΙ ΤΟΝ ΤΟΥΤΟΥ ΑΔΕΛΦΟΝ ΧΑΙΡΕΑΝ ΚΑΙ ΤΟΝ ΑΠΟΛΛΟΦΑΝΗΝ

38 ΤΑΥΤΑ ΔΕ ΔΙΑΠΡΑΞΑΜΕΝΟΙ ΜΕΘ' ΥΜΝΩΝ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΕΩΝ ΕΥΛΟΓΟΥΝ ΤΩ ΚΥΡΙΩ ΤΩ ΜΕΓΑΛΩΣ ΕΥΕΡΓΕΤΟΥΝΤΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΤΟ ΝΙΚΟΣ ΑΥΤΟΙΣ ΔΙΔΟΝΤΙ

2 MACCABEES CHAPTER 11

1 ΜΕΤ' ΟΛΙΓΟΝ ΔΕ ΠΑΝΤΕΛΩΣ ΧΡΟΝΙΣΚΟΝ ΛΥΣΙΑΣ ΕΠΙΤΡΟΠΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΣΥΓΓΕΝΗΣ ΚΑΙ ΕΠΙ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΛΙΑΝ ΒΑΡΕΩΣ ΦΕΡΩΝ ΕΠΙ ΤΟΙΣ ΓΕΓΟΝΟΣΙ

2 ΣΥΝΑΘΡΟΙΣΑΣ ΠΕΡΙ ΤΑΣ ΟΚΤΩ ΜΥΡΙΑΔΑΣ ΚΑΙ ΤΗΝ ΙΠΠΟΝ ΑΠΑΣΑΝ ΠΑΡΕΓΙΝΕΤΟ ΕΠΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΛΟΓΙΖΟΜΕΝΟΣ ΤΗΝ ΜΕΝ ΠΟΛΙΝ ΕΛΛΗΣΙΝ ΟΙΚΗΤΗΡΙΟΝ ΠΟΙΗΣΕΙΝ

3 ΤΟ ΔΕ ΙΕΡΟΝ ΑΡΓΥΡΟΛΟΓΗΤΟΝ ΚΑΘΩΣ ΤΑ ΛΟΙΠΑ ΤΩΝ ΕΘΝΩΝ ΤΕΜΕΝΗ ΠΡΑΤΗΝ ΔΕ ΚΑΤΑ ΕΤΟΣ ΤΗΝ ΑΡΧΙΕΡΩΣΥΝΗΝ ΠΟΙΗΣΕΙΝ

4 ΟΥΔΑΜΩΣ ΕΠΙΛΟΓΙΖΟΜΕΝΟΣ ΤΟ ΤΟΥ ΘΕΟΥ ΚΡΑΤΟΣ ΠΕΦΡΕΝΩΜΕΝΟΣ ΔΕ ΤΑΙΣ ΜΥΡΙΑΣΙΝ ΤΩΝ ΠΕΖΩΝ ΚΑΙ ΤΑΙΣ ΧΙΛΙΑΣΙΝ ΤΩΝ ΙΠΠΕΩΝ ΚΑΙ ΤΟΙΣ ΕΛΕΦΑΣΙΝ ΤΟΙΣ ΟΓΔΟΗΚΟΝΤΑ

5 ΕΙΣΕΛΘΩΝ ΔΕ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΣΥΝΕΓΓΙΣΑΣ ΒΑΙΘΣΟΥΡΑ ΟΝΤΙ ΜΕΝ ΕΡΥΜΝΩ ΧΩΡΙΩ ΙΕΡΟΣΟΛΥΜΩΝ ΔΕ ΑΠΕΧΟΝΤΙ ΩΣΕΙ ΣΤΑΔΙΟΥΣ ΠΕΝΤΕ ΤΟΥΤΟ ΕΘΛΙΒΕΝ

6 ΩΣ ΔΕ ΜΕΤΕΛΑΒΟΝ ΟΙ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΠΟΛΙΟΡΚΟΥΝΤΑ ΑΥΤΟΝ ΤΑ ΟΧΥΡΩΜΑΤΑ ΜΕΤΑ ΟΔΥΡΜΩΝ ΚΑΙ ΔΑΚΡΥΩΝ ΙΚΕΤΕΥΟΝ ΣΥΝ ΤΟΙΣ ΟΧΛΟΙΣ ΤΟΝ ΚΥΡΙΟΝ ΑΓΑΘΟΝ ΑΓΓΕΛΟΝ ΑΠΟΣΤΕΙΛΑΙ ΠΡΟΣ ΣΩΤΗΡΙΑΝ ΤΩ ΙΣΡΑΗΛ

7 ΑΥΤΟΣ ΔΕ ΠΡΩΤΟΣ Ο ΜΑΚΚΑΒΑΙΟΣ ΑΝΑΛΑΒΩΝ ΤΑ ΟΠΛΑ ΠΡΟΕΤΡΕΨΑΤΟ ΤΟΥΣ ΑΛΛΟΥΣ ΑΜΑ ΑΥΤΩ ΔΙΑΚΙΝΔΥΝΕΥΟΝΤΑΣ ΕΠΙΒΟΗΘΕΙΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΟΜΟΥ ΔΕ ΚΑΙ ΠΡΟΘΥΜΩΣ ΕΞΩΡΜΗΣΑΝ

8 ΑΥΤΟΘΙ ΔΕ ΠΡΟΣ ΤΟΙΣ ΙΕΡΟΣΟΛΥΜΟΙΣ ΟΝΤΩΝ ΕΦΑΝΗ ΠΡΟΗΓΟΥΜΕΝΟΣ ΑΥΤΩΝ ΕΦΙΠΠΟΣ ΕΝ ΛΕΥΚΗ ΕΣΘΗΤΙ ΠΑΝΟΠΛΙΑΝ ΧΡΥΣΗΝ ΚΡΑΔΑΙΝΩΝ

9 ΟΜΟΥ ΔΕ ΠΑΝΤΕΣ ΕΥΛΟΓΗΣΑΝ ΤΟΝ ΕΛΕΗΜΟΝΑ ΘΕΟΝ ΚΑΙ ΕΠΕΡΡΩΣΘΗΣΑΝ ΤΑΙΣ ΨΥΧΑΙΣ ΟΥ ΜΟΝΟΝ ΑΝΘΡΩΠΟΥΣ ΘΗΡΑΣ ΔΕ ΤΟΥΣ ΑΓΡΙΩΤΑΤΟΥΣ ΚΑΙ ΣΙΔΗΡΑ ΤΕΙΧΗ ΤΙΤΡΩΣΚΕΙΝ ΟΝΤΕΣ ΕΤΟΙΜΟΙ

10 ΠΡΟΗΓΟΝ ΕΝ ΔΙΑΣΚΕΥΗ ΤΟΝ ΑΠ' ΟΥΡΑΝΟΥ ΣΥΜΜΑΧΟΝ ΕΧΟΝΤΕΣ ΕΛΕΗΣΑΝΤΟΣ ΑΥΤΟΥΣ ΤΟΥ ΚΥΡΙΟΥ

11 ΛΕΟΝΤΗΔΟΝ ΔΕ ΕΝΤΙΝΑΞΑΝΤΕΣ ΕΙΣ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ ΚΑΤΕΣΤΡΩΣΑΝ ΑΥΤΩΝ ΧΙΛΙΟΥΣ ΠΡΟΣ ΤΟΙΣ ΜΥΡΙΟΙΣ ΙΠΠΕΙΣ ΔΕ ΕΞΑΚΟΣΙΟΥΣ ΠΡΟΣ ΤΟΙΣ ΧΙΛΙΟΙΣ ΤΟΥΣ ΔΕ ΠΑΝΤΑΣ ΗΝΑΓΚΑΣΑΝ ΦΕΥΓΕΙΝ

12 ΟΙ ΠΛΕΙΟΝΕΣ ΔΕ ΑΥΤΩΝ ΤΡΑΥΜΑΤΙΑΙ ΓΥΜΝΟΙ ΔΙΕΣΩΘΗΣΑΝ ΚΑΙ ΑΥΤΟΣ ΔΕ Ο ΛΥΣΙΑΣ ΑΙΣΧΡΩΣ ΦΕΥΓΩΝ ΔΙΕΣΩΘΗ

13 ΟΥΚ ΑΝΟΥΣ ΔΕ ΥΠΑΡΧΩΝ ΠΡΟΣ ΕΑΥΤΟΝ ΑΝΤΙΒΑΛΛΩΝ ΤΟ ΓΕΓΟΝΟΣ ΠΕΡΙ ΑΥΤΟΝ ΕΛΑΤΤΩΜΑ ΚΑΙ ΣΥΝΝΟΗΣΑΣ ΑΝΙΚΗΤΟΥΣ ΕΙΝΑΙ ΤΟΥΣ ΕΒΡΑΙΟΥΣ ΤΟΥ ΔΥΝΑΜΕΝΟΥ ΘΕΟΥ ΣΥΜΜΑΧΟΥΝΤΟΣ ΑΥΤΟΙΣ

14 ΠΡΟΣΑΠΟΣΤΕΙΛΑΣ ΕΠΕΙΣΕΝ ΣΥΛΛΥΕΣΘΑΙ ΕΠΙ ΠΑΣΙ ΤΟΙΣ ΔΙΚΑΙΟΙΣ ΚΑΙ ΔΙΟΤΙ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΠΕΙΣΕΙ ΦΙΛΟΝ ΑΥΤΟΙΣ ΑΝΑΓΚΑΖΩΝ ΓΕΝΕΣΘΑΙ

15 ΕΠΕΝΕΥΣΕΝ ΔΕ Ο ΜΑΚΚΑΒΑΙΟΣ ΕΠΙ ΠΑΣΙΝ ΟΙΣ Ο ΛΥΣΙΑΣ ΠΑΡΕΚΑΛΕΙ ΤΟΥ ΣΥΜΦΕΡΟΝΤΟΣ ΦΡΟΝΤΙΖΩΝ ΟΣΑ ΓΑΡ Ο ΜΑΚΚΑΒΑΙΟΣ ΕΠΕΔΩΚΕΝ ΤΩ ΛΥΣΙΑ ΔΙΑ ΓΡΑΠΤΩΝ ΠΕΡΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΣΥΝΕΧΩΡΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ

16 ΗΣΑΝ ΓΑΡ ΑΙ ΓΕΓΡΑΜΜΕΝΑΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΕΠΙΣΤΟΛΑΙ ΠΑΡΑ ΜΕΝ ΛΥΣΙΟΥ ΠΕΡΙΕΧΟΥΣΑΙ ΤΟΝ ΤΡΟΠΟΝ ΤΟΥΤΟΝ ΛΥΣΙΑΣ ΤΩ ΠΛΗΘΕΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΧΑΙΡΕΙΝ

17 ΙΩΑΝΝΗΣ ΚΑΙ ΑΒΕΣΣΑΛΩΜ ΟΙ ΠΕΜΦΘΕΝΤΕΣ ΠΑΡ' ΥΜΩΝ ΕΠΙΔΟΝΤΕΣ ΤΟΝ ΥΠΟΓΕΓΡΑΜΜΕΝΟΝ ΧΡΗΜΑΤΙΣΜΟΝ ΗΞΙΟΥΝ ΠΕΡΙ ΤΩΝ ΔΙ' ΑΥΤΟΥ ΣΗΜΑΙΝΟΜΕΝΩΝ

18 ΟΣΑ ΜΕΝ ΟΥΝ ΕΔΕΙ ΚΑΙ ΤΩ ΒΑΣΙΛΕΙ ΠΡΟΣΕΝΕΧΘΗΝΑΙ ΔΙΕΣΑΦΗΣΑ Α ΔΕ ΗΝ ΕΝΔΕΧΟΜΕΝΑ ΣΥΝΕΧΩΡΗΣΕΝ

19 ΕΑΝ ΜΕΝ ΟΥΝ ΣΥΝΤΗΡΗΣΗΤΕ ΤΗΝ ΕΙΣ ΤΑ ΠΡΑΓΜΑΤΑ ΕΥΝΟΙΑΝ ΚΑΙ ΕΙΣ ΤΟ ΛΟΙΠΟΝ ΠΕΙΡΑΣΟΜΑΙ ΠΑΡΑΙΤΙΟΣ ΑΓΑΘΩΝ ΓΕΝΕΣΘΑΙ

20 ΥΠΕΡ ΔΕ ΤΟΥΤΩΝ ΚΑΙ ΤΩΝ ΚΑΤΑ ΜΕΡΟΣ ΕΝΤΕΤΑΛΜΑΙ ΤΟΥΤΟΙΣ ΤΕ ΚΑΙ ΤΟΙΣ ΠΑΡ' ΕΜΟΥ ΔΙΑΛΕΧΘΗΝΑΙ ΥΜΙΝ

21 ΕΡΡΩΣΘΕ ΕΤΟΥΣ ΕΚΑΤΟΣΤΟΥ ΤΕΣΣΑΡΑΚΟΣΤΟΥ ΟΓΔΟΟΥ ΔΙΟΣ ΚΟΡΙΝΘΙΟΥ ΤΕΤΡΑΔΙ ΚΑΙ ΕΙΚΑΔΙ

22 Η ΔΕ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΣΤΟΛΗ ΠΕΡΙΕΙΧΕΝ ΟΥΤΩΣ ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΤΩ ΑΔΕΛΦΩ ΛΥΣΙΑ ΧΑΙΡΕΙΝ

23 ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΕΙΣ ΘΕΟΥΣ ΜΕΤΑΣΤΑΝΤΟΣ ΒΟΥΛΟΜΕΝΟΙ ΤΟΥΣ ΕΚ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΤΑΡΑΧΟΥΣ ΟΝΤΑΣ ΓΕΝΕΣΘΑΙ ΠΡΟΣ ΤΗΝ ΤΩΝ ΙΔΙΩΝ ΕΠΙΜΕΛΕΙΑΝ

24 ΑΚΗΚΟΟΤΕΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΜΗ ΣΥΝΕΥΔΟΚΟΥΝΤΑΣ ΤΗ ΤΟΥ ΠΑΤΡΟΣ ΕΠΙ ΤΑ ΕΛΛΗΝΙΚΑ ΜΕΤΑΘΕΣΕΙ ΑΛΛΑ ΤΗΝ ΕΑΥΤΩΝ ΑΓΩΓΗΝ ΑΙΡΕΤΙΖΟΝΤΑΣ ΑΞΙΟΥΝΤΑΣ ΣΥΓΧΩΡΗ-ΘΗΝΑΙ ΑΥΤΟΙΣ ΤΑ ΝΟΜΙΜΑ

25 ΑΙΡΟΥΜΕΝΟΙ ΟΥΝ ΚΑΙ ΤΟΥΤΟ ΤΟ ΕΘΝΟΣ ΕΚΤΟΣ ΤΑΡΑΧΗΣ ΕΙΝΑΙ ΚΡΙΝΟΜΕΝ ΤΟ ΤΕ ΙΕΡΟΝ ΑΠΟΚΑ-ΤΑΣΤΑΘΗΝΑΙ ΑΥΤΟΙΣ ΚΑΙ ΠΟΛΙΤΕΥΕΣΘΑΙ ΚΑΤΑ ΤΑ ΕΠΙ ΤΩΝ ΠΡΟΓΟΝΩΝ ΑΥΤΩΝ ΕΘΗ

26 ΕΥ ΟΥΝ ΠΟΙΗΣΕΙΣ ΔΙΑΠΕΜΨΑΜΕΝΟΣ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΔΟΥΣ ΔΕΞΙΑΣ ΟΠΩΣ ΕΙΔΟΤΕΣ ΤΗΝ ΗΜΕΤΕΡΑΝ ΠΡΟΑΙΡΕΣΙΝ ΕΥΘΥΜΟΙ ΤΕ ΩΣΙΝ ΚΑΙ ΗΔΕΩΣ ΔΙΑΓΙΝΩΝΤΑΙ ΠΡΟΣ ΤΗ ΤΩΝ ΙΔΙΩΝ ΑΝΤΙΛΗΜΨΕΙ

27 ΠΡΟΣ ΔΕ ΤΟ ΕΘΝΟΣ Η ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΣΤΟΛΗ ΤΟΙΑΔΕ ΗΝ ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΤΗ ΓΕΡΟΥΣΙΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΙΟΥΔΑΙΟΙΣ ΧΑΙΡΕΙΝ

28 ΕΙ ΕΡΡΩΣΘΕ ΕΙΗ ΑΝ ΩΣ ΒΟΥΛΟΜΕΘΑ ΚΑΙ ΑΥΤΟΙ ΔΕ ΥΓΙΑΙΝΟΜΕΝ

29 ΕΝΕΦΑΝΙΣΕΝ ΗΜΙΝ ΜΕΝΕΛΑΟΣ ΒΟΥΛΕΣΘΑΙ ΚΑΤΕΛΘΟΝΤΑΣ ΥΜΑΣ ΓΙΝΕΣΘΑΙ ΠΡΟΣ ΤΟΙΣ ΙΔΙΟΙΣ

30 ΤΟΙΣ ΟΥΝ ΚΑΤΑΠΟΡΕΥΟΜΕΝΟΙΣ ΜΕΧΡΙ ΤΡΙΑΚΑΔΟΣ ΞΑΝΘΙΚΟΥ ΥΠΑΡΞΕΙ ΔΕΞΙΑ ΜΕΤΑ ΤΗΣ ΑΔΕΙΑΣ

31 ΧΡΗΣΘΑΙ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΙΣ ΕΑΥΤΩΝ ΔΑΠΑΝΗΜΑΣΙΝ ΚΑΙ ΝΟΜΟΙΣ ΚΑΘΑ ΚΑΙ ΤΟ ΠΡΟΤΕΡΟΝ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΩΝ ΚΑΤ' ΟΥΔΕΝΑ ΤΡΟΠΟΝ ΠΑΡΕΝΟΧΛΗΘΗΣΕΤΑΙ ΠΕΡΙ ΤΩΝ ΗΓΝΟΗΜΕΝΩΝ

32 ΠΕΠΟΜΦΑ ΔΕ ΚΑΙ ΤΟΝ ΜΕΝΕΛΑΟΝ ΠΑΡΑΚΑΛΕΣΟΝΤΑ ΥΜΑΣ

33 ΕΡΡΩΣΘΕ ΕΤΟΥΣ ΕΚΑΤΟΣΤΟΥ ΤΕΣΣΑΡΑΚΟΣΤΟΥ ΟΓΔΟΟΥ ΞΑΝΘΙΚΟΥ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ

34 ΕΠΕΜΨΑΝ ΔΕ ΚΑΙ ΟΙ ΡΩΜΑΙΟΙ ΠΡΟΣ ΑΥΤΟΥΣ ΕΠΙΣΤΟΛΗΝ ΕΧΟΥΣΑΝ ΟΥΤΩΣ ΚΟΙΝΤΟΣ ΜΕΜΜΙΟΣ ΤΙΤΟΣ ΜΑΝΙΟΣ ΠΡΕΣΒΥΤΑΙ ΡΩΜΑΙΩΝ ΤΩ ΔΗΜΩ ΤΩΝ ΙΟΥΔΑΙΩΝ ΧΑΙΡΕΙΝ

35 ΥΠΕΡ ΩΝ ΛΥΣΙΑΣ Ο ΣΥΓΓΕΝΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΥΝΕΧΩΡΗΣΕΝ ΥΜΙΝ ΚΑΙ ΗΜΕΙΣ ΣΥΝΕΥΔΟΚΟΥΜΕΝ

36 Α ΔΕ ΕΚΡΙΝΕΝ ΠΡΟΣΑΝΕΝΕΧΘΗΝΑΙ ΤΩ ΒΑΣΙΛΕΙ ΠΕΜΨΑΤΕ ΤΙΝΑ ΠΑΡΑΧΡΗΜΑ ΕΠΙΣΚΕΨΑΜΕΝΟΙ ΠΕΡΙ ΤΟΥΤΩΝ ΙΝΑ ΕΚΘΩΜΕΝ ΩΣ ΚΑΘΗΚΕΙ ΥΜΙΝ ΗΜΕΙΣ ΓΑΡ ΠΡΟΣΑΓΟΜΕΝ ΠΡΟΣ ΑΝΤΙΟΧΕΙΑΝ

37 ΔΙΟ ΣΠΕΥΣΑΤΕ ΚΑΙ ΠΕΜΨΑΤΕ ΤΙΝΑΣ ΟΠΩΣ ΚΑΙ ΗΜΕΙΣ ΕΠΙΓΝΩΜΕΝ ΟΠΟΙΑΣ ΕΣΤΕ ΓΝΩΜΗΣ

38 ΥΓΙΑΙΝΕΤΕ ΕΤΟΥΣ ΕΚΑΤΟΣΤΟΥ ΤΕΣΣΑΡΑΚΟΣΤΟΥ ΟΓΔΟΟΥ ΞΑΝΘΙΚΟΥ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ

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2 MACCABEES CHAPTER 12

1 ΓΕΝΟΜΕΝΩΝ ΔΕ ΤΩΝ ΣΥΝΘΗΚΩΝ ΤΟΥΤΩΝ Ο ΜΕΝ ΛΥΣΙΑΣ ΑΠΗΕΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΟΙ ΔΕ ΙΟΥΔΑΙΟΙ ΠΕΡΙ ΤΗΝ ΓΕΩΡΓΙΑΝ ΕΓΙΝΟΝΤΟ

2 ΤΩΝ ΔΕ ΚΑΤΑ ΤΟΠΟΝ ΣΤΡΑΤΗΓΩΝ ΤΙΜΟΘΕΟΣ ΚΑΙ ΑΠΟΛΛΩΝΙΟΣ Ο ΤΟΥ ΓΕΝΝΑΙΟΥ ΕΤΙ ΔΕ ΙΕΡΩΝΥΜΟΣ ΚΑΙ ΔΗΜΟΦΩΝ ΠΡΟΣ ΔΕ ΤΟΥΤΟΙΣ ΝΙΚΑΝΩΡ Ο ΚΥΠΡΙΑΡΧΗΣ ΟΥΚ ΕΙΩΝ ΑΥΤΟΥΣ ΕΥΣΤΑΘΕΙΝ ΚΑΙ ΤΑ ΤΗΣ ΗΣΥΧΙΑΣ ΑΓΕΙΝ

3 ΙΟΠΠΙΤΑΙ ΔΕ ΤΗΛΙΚΟΥΤΟ ΣΥΝΕΤΕΛΕΣΑΝ ΤΟ ΔΥΣΣΕΒΗΜΑ ΠΑΡΑΚΑΛΕΣΑΝΤΕΣ ΤΟΥΣ ΣΥΝ ΑΥΤΟΙΣ ΟΙΚΟΥΝΤΑΣ ΙΟΥΔΑΙΟΥΣ ΕΜΒΗΝΑΙ ΕΙΣ ΤΑ ΠΑΡΑΚΑΤΑΣΤΑΘΕΝΤΑ ΥΠ' ΑΥΤΩΝ ΣΚΑΦΗ ΣΥΝ ΓΥΝΑΙΞΙΝ ΚΑΙ ΤΕΚΝΟΙΣ ΩΣ ΜΗΔΕΜΙΑΣ ΕΝΕΣΤΩΣΗΣ ΠΡΟΣ ΑΥΤΟΥΣ ΔΥΣΜΕΝΕΙΑΣ

4 ΚΑΤΑ ΔΕ ΤΟ ΚΟΙΝΟΝ ΤΗΣ ΠΟΛΕΩΣ ΨΗΦΙΣΜΑ ΚΑΙ ΤΟΥΤΩΝ ΕΠΙΔΕΞΑΜΕΝΩΝ ΩΣ ΑΝ ΕΙΡΗΝΕΥΕΙΝ ΘΕΛΟΝΤΩΝ ΚΑΙ ΜΗΔΕΝ ΥΠΟΠΤΟΝ ΕΧΟΝΤΩΝ ΕΠΑΝΑΧΘΕΝΤΑΣ ΑΥΤΟΥΣ ΕΒΥΘΙΣΑΝ ΟΝΤΑΣ ΟΥΚ ΕΛΑΤΤΟΝ ΤΩΝ ΔΙΑΚΟΣΙΩΝ

5 ΜΕΤΑΛΑΒΩΝ ΔΕ ΙΟΥΔΑΣ ΤΗΝ ΓΕΓΟΝΥΙΑΝ ΕΙΣ ΤΟΥΣ ΟΜΟΕΘΝΕΙΣ ΩΜΟΤΗΤΑ ΠΑΡΑΓΓΕΙΛΑΣ ΤΟΙΣ ΠΕΡΙ ΑΥΤΟΝ ΑΝΔΡΑΣΙΝ

6 ΚΑΙ ΕΠΙΚΑΛΕΣΑΜΕΝΟΣ ΤΟΝ ΔΙΚΑΙΟΝ ΚΡΙΤΗΝ ΘΕΟΝ ΠΑΡΕΓΕΝΕΤΟ ΕΠΙ ΤΟΥΣ ΜΙΑΙΦΟΝΟΥΣ ΤΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΤΟΝ ΜΕΝ ΛΙΜΕΝΑ ΝΥΚΤΩΡ ΕΝΕΠΡΗΣΕΝ ΚΑΙ ΤΑ ΣΚΑΦΗ ΚΑΤΕΦΛΕΞΕΝ ΤΟΥΣ ΔΕ ΕΚΕΙ ΣΥΜΦΥΓΟΝΤΑΣ ΕΞΕΚΕΝΤΗΣΕΝ

7 ΤΟΥ ΔΕ ΧΩΡΙΟΥ ΣΥΓΚΛΕΙΣΘΕΝΤΟΣ ΑΝΕΛΥΣΕΝ ΩΣ ΠΑΛΙΝ ΗΞΩΝ ΚΑΙ ΤΟ ΣΥΜΠΑΝ ΤΩΝ ΙΟΠΠΙΤΩΝ ΕΚΡΙΖΩΣΑΙ ΠΟΛΙΤΕΥΜΑ

8 ΜΕΤΑΛΑΒΩΝ ΔΕ ΚΑΙ ΤΟΥΣ ΕΝ ΙΑΜΝΕΙΑ ΤΟΝ ΑΥΤΟΝ ΕΠΙΤΕΛΕΙΝ ΒΟΥΛΟΜΕΝΟΥΣ ΤΡΟΠΟΝ ΤΟΙΣ ΠΑΡΟΙΚΟΥΣΙΝ ΙΟΥΔΑΙΟΙΣ

9 ΚΑΙ ΤΟΙΣ ΙΑΜΝΙΤΑΙΣ ΝΥΚΤΟΣ ΕΠΙΒΑΛΩΝ ΥΦΗΨΕΝ ΤΟΝ ΛΙΜΕΝΑ ΣΥΝ ΤΩ ΣΤΟΛΩ ΩΣΤΕ ΦΑΙΝΕΣΘΑΙ ΤΑΣ ΑΥΓΑΣ ΤΟΥ ΦΕΓΓΟΥΣ ΕΙΣ ΤΑ ΙΕΡΟΣΟΛΥΜΑ ΣΤΑΔΙΩΝ ΟΝΤΩΝ ΔΙΑΚΟΣΙΩΝ ΤΕΣΣΑΡΑΚΟΝΤΑ

10 ΕΚΕΙΘΕΝ ΔΕ ΑΠΟΣΠΑΣΑΝΤΕΣ ΣΤΑΔΙΟΥΣ ΕΝΝΕΑ ΠΟΙΟΥΜΕΝΩΝ ΤΗΝ ΠΟΡΕΙΑΝ ΕΠΙ ΤΟΝ ΤΙΜΟΘΕΟΝ ΠΡΟΣΕΒΑΛΟΝ ΑΡΑΒΕΣ ΑΥΤΩ ΟΥΚ ΕΛΑΤΤΟΥΣ ΤΩΝ ΠΕΝΤΑΚΙΣΧΙΛΙΩΝ ΙΠΠΕΙΣ ΔΕ ΠΕΝΤΑΚΟΣΙΟΙ

11 ΓΕΝΟΜΕΝΗΣ ΔΕ ΚΑΡΤΕΡΑΣ ΜΑΧΗΣ ΚΑΙ ΤΩΝ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΔΙΑ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΒΟΗΘΕΙΑΝ ΕΥΗΜΕΡΗΣΑΝΤΩΝ ΕΛΑΤΤΟΝΩΘΕΝΤΕΣ ΟΙ ΝΟΜΑΔΕΣ ΗΞΙΟΥΝ ΔΟΥΝΑΙ ΤΟΝ ΙΟΥΔΑΝ ΔΕΞΙΑΣ ΑΥΤΟΙΣ ΥΠΙΣΧΝΟΥΜΕΝΟΙ ΚΑΙ ΒΟΣΚΗΜΑΤΑ ΔΩΣΕΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΩΦΕΛΗΣΕΙΝ ΑΥΤΟΥΣ

12 ΙΟΥΔΑΣ ΔΕ ΥΠΟΛΑΒΩΝ ΩΣ ΑΛΗΘΩΣ ΕΝ ΠΟΛΛΟΙΣ ΑΥΤΟΥΣ ΧΡΗΣΙΜΟΥΣ ΕΠΕΧΩΡΗΣΕΝ ΕΙΡΗΝΗΝ ΑΞΕΙΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΛΑΒΟΝΤΕΣ ΔΕΞΙΑΣ ΕΙΣ ΤΑΣ ΣΚΗΝΑΣ ΕΧΩΡΙΣΘΗΣΑΝ

13 ΕΠΕΒΑΛΕΝ ΔΕ ΚΑΙ ΕΠΙ ΤΙΝΑ ΠΟΛΙΝ ΓΕΦΥΡΑΙΣ ΟΧΥΡΑΝ ΚΑΙ ΤΕΙΧΕΣΙΝ ΠΕΡΙΠΕΦΡΑΓΜΕΝΗΝ ΚΑΙ ΠΑΜΜΕΙΓΕΣΙΝ ΕΘΝΕΣΙΝ ΚΑΤΟΙΚΟΥΜΕΝΗΝ ΟΝΟΜΑ ΔΕ ΚΑΣΠΙΝ

14 ΟΙ ΔΕ ΕΝΔΟΝ ΠΕΠΟΙΘΟΤΕΣ ΤΗ ΤΩΝ ΤΕΙΧΕΩΝ ΕΡΥΜΝΟΤΗΤΙ ΤΗ ΤΕ ΤΩΝ ΒΡΩΜΑΤΩΝ ΠΑΡΑΘΕΣΕΙ ΑΝΑΓΩΓΟΤΕΡΟΝ ΕΧΡΩΝΤΟ ΤΟΙΣ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΛΟΙΔΟΡΟΥΝΤΕΣ ΚΑΙ ΠΡΟΣΕΤΙ ΒΛΑΣΦΗΜΟΥΝΤΕΣ ΚΑΙ ΛΑΛΟΥΝΤΕΣ Α ΜΗ ΘΕΜΙΣ

15 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΕΠΙΚΑΛΕΣΑΜΕΝΟΙ ΤΟΝ ΜΕΓΑΝ ΤΟΥ ΚΟΣΜΟΥ ΔΥΝΑΣΤΗΝ ΤΟΝ ΑΤΕΡ ΚΡΙΩΝ ΚΑΙ ΜΗΧΑΝΩΝ ΟΡΓΑΝΙΚΩΝ ΚΑΤΑΚΡΗΜΝΙΣΑΝΤΑ ΤΗΝ ΙΕΡΙΧΩ ΚΑΤΑ ΤΟΥΣ ΙΗΣΟΥ ΧΡΟΝΟΥΣ ΕΝΕΣΕΙΣΑΝ ΘΗΡΙΩΔΩΣ ΤΩ ΤΕΙΧΕΙ

16 ΚΑΤΑΛΑΒΟΜΕΝΟΙ ΤΕ ΤΗΝ ΠΟΛΙΝ ΤΗ ΤΟΥ ΘΕΟΥ ΘΕΛΗΣΕΙ ΑΜΥΘΗΤΟΥΣ ΕΠΟΙΗΣΑΝΤΟ ΣΦΑΓΑΣ ΩΣΤΕ ΤΗΝ ΠΑΡΑΚΕΙΜΕΝΗΝ ΛΙΜΝΗΝ ΤΟ ΠΛΑΤΟΣ ΕΧΟΥΣΑΝ ΣΤΑΔΙΟΥΣ ΔΥΟ ΚΑΤΑΡΡΥΤΟΝ ΑΙΜΑΤΙ ΠΕΠΛΗΡΩΜΕΝΗΝ ΦΑΙΝΕΣΘΑΙ

17 ΕΚΕΙΘΕΝ ΔΕ ΑΠΟΣΠΑΣΑΝΤΕΣ ΣΤΑΔΙΟΥΣ ΕΠΤΑΚΟΣΙΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΔΙΗΝΥΣΑΝ ΕΙΣ ΤΟΝ ΧΑΡΑΚΑ ΠΡΟΣ ΤΟΥΣ ΛΕΓΟΜΕΝΟΥΣ ΤΟΥΒΙΑΝΟΥΣ ΙΟΥΔΑΙΟΥΣ

18 ΚΑΙ ΤΙΜΟΘΕΟΝ ΜΕΝ ΕΠΙ ΤΩΝ ΤΟΠΩΝ ΟΥ ΚΑΤΕΛΑΒΟΝ ΑΠΡΑΚΤΟΝ ΤΟΤΕ ΑΠΟ ΤΩΝ ΤΟΠΩΝ ΕΚΛΕΛΥΚΟΤΑ ΚΑΤΑΛΕΛΟΙΠΟΤΑ ΔΕ ΦΡΟΥΡΑΝ ΕΝ ΤΙΝΙ ΤΟΠΩ ΚΑΙ ΜΑΛΑ ΟΧΥΡΑΝ

19 ΔΟΣΙΘΕΟΣ ΔΕ ΚΑΙ ΣΩΣΙΠΑΤΡΟΣ ΤΩΝ ΠΕΡΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΗΓΕΜΟΝΩΝ ΕΞΟΔΕΥΣΑΝΤΕΣ ΑΠΩΛΕΣΑΝ ΤΟΥΣ ΥΠΟ ΤΙΜΟΘΕΟΥ ΚΑΤΑΛΕΙΦΘΕΝΤΑΣ ΕΝ ΤΩ ΟΧΥΡΩΜΑΤΙ ΠΛΕΙΟΥΣ ΤΩΝ ΜΥΡΙΩΝ ΑΝΔΡΩΝ

20 Ο ΔΕ ΜΑΚΚΑΒΑΙΟΣ ΔΙΑΤΑΞΑΣ ΤΗΝ ΠΕΡΙ ΑΥΤΟΝ ΣΤΡΑΤΙΑΝ ΣΠΕΙΡΗΔΟΝ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΠΙ ΤΩΝ ΣΠΕΙΡΩΝ ΚΑΙ ΕΠΙ ΤΟΝ ΤΙΜΟΘΕΟΝ ΩΡΜΗΣΕΝ ΕΧΟΝΤΑ ΠΕΡΙ ΑΥΤΟΝ ΜΥΡΙΑΔΑΣ ΔΩΔΕΚΑ ΠΕΖΩΝ ΙΠΠΕΙΣ ΔΕ ΔΙΣΧΙΛΙΟΥΣ ΠΡΟΣ ΤΟΙΣ ΠΕΝΤΑΚΟΣΙΟΙΣ

21 ΤΗΝ ΔΕ ΕΦΟΔΟΝ ΜΕΤΑΛΑΒΩΝ ΙΟΥΔΟΥ ΠΡΟΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΤΙΜΟΘΕΟΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΚΑΙ ΤΗΝ ΑΛΛΗΝ ΑΠΟΣΚΕΥΗΝ ΕΙΣ ΤΟ ΛΕΓΟΜΕΝΟΝ ΚΑΡΝΙΟΝ ΗΝ ΓΑΡ ΔΥΣΠΟΛΙΟΡΚΗΤΟΝ ΚΑΙ ΔΥΣΠΡΟΣΙΤΟΝ ΤΟ ΧΩΡΙΟΝ ΔΙΑ ΤΗΝ ΠΑΝΤΩΝ ΤΩΝ ΤΟΠΩΝ ΣΤΕΝΟΤΗΤΑ

22 ΕΠΙΦΑΝΕΙΣΗΣ ΔΕ ΤΗΣ ΙΟΥΔΟΥ ΣΠΕΙΡΑΣ ΠΡΩΤΗΣ ΚΑΙ ΓΕΝΟΜΕΝΟΥ ΔΕΟΥΣ ΕΠΙ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ ΦΟΒΟΥ ΤΕ ΕΚ ΤΗΣ ΤΟΥ ΤΑ ΠΑΝΤΑ ΕΦΟΡΩΝΤΟΣ ΕΠΙΦΑΝΕΙΑΣ ΓΕΝΟΜΕΝΗΣ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΦΥΓΗΝ ΩΡΜΗΣΑΝ ΑΛΛΟΣ ΑΛΛΑΧΗ ΦΕΡΟΜΕΝΟΣ ΩΣΤΕ ΠΟΛΛΑΚΙΣ ΥΠΟ ΤΩΝ ΙΔΙΩΝ ΒΛΑΠΤΕΣΘΑΙ ΚΑΙ ΤΑΙΣ ΤΩΝ ΞΙΦΩΝ ΑΚΜΑΙΣ ΑΝΑΠΕΙΡΕΣΘΑΙ

23 ΕΠΟΙΕΙΤΟ ΔΕ ΤΟΝ ΔΙΩΓΜΟΝ ΕΥΤΟΝΩΤΕΡΟΝ Ο ΙΟΥΔΑΣ ΣΥΓΚΕΝΤΩΝ ΤΟΥΣ ΑΛΙΤΗΡΙΟΥΣ ΔΙΕΦΘΕΙΡΕΝ ΤΕ ΕΙΣ ΜΥΡΙΑΔΑΣ ΤΡΕΙΣ ΑΝΔΡΩΝ

24 ΑΥΤΟΣ ΔΕ Ο ΤΙΜΟΘΕΟΣ ΕΜΠΕΣΩΝ ΤΟΙΣ ΠΕΡΙ ΤΟΝ ΔΟΣΙΘΕΟΝ ΚΑΙ ΣΩΣΙΠΑΤΡΟΝ ΗΞΙΟΥ ΜΕΤΑ ΠΟΛΛΗΣ ΓΟΗΤΕΙΑΣ ΕΞΑΦΕΙΝΑΙ ΣΩΟΝ ΑΥΤΟΝ ΔΙΑ ΤΟ ΠΛΕΙΟΝΩΝ ΜΕΝ ΓΟΝΕΙΣ ΩΝ ΔΕ ΑΔΕΛΦΟΥΣ ΕΧΕΙΝ ΚΑΙ ΤΟΥΤΟΥΣ ΑΛΟΓΗΘΗΝΑΙ ΣΥΜΒΗΣΕΤΑΙ

25 ΠΙΣΤΩΣΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΔΙΑ ΠΛΕΙΟΝΩΝ ΤΟΝ ΟΡΙΣΜΟΝ ΑΠΟΚΑΤΑΣΤΗΣΑΙ ΤΟΥΤΟΥΣ ΑΠΗΜΑΝΤΟΥΣ ΑΠΕΛΥΣΑΝ ΑΥΤΟΝ ΕΝΕΚΑ ΤΗΣ ΤΩΝ ΑΔΕΛΦΩΝ ΣΩΤΗΡΙΑΣ

26 ΕΞΕΛΘΩΝ ΔΕ ΕΠΙ ΤΟ ΚΑΡΝΙΟΝ ΚΑΙ ΤΟ ΑΤΕΡΓΑΤΕΙΟΝ ΚΑΤΕΣΦΑΞΕΝ ΜΥΡΙΑΔΑΣ ΣΩΜΑΤΩΝ ΔΥΟ ΚΑΙ ΠΕΝΤΑΚΙΣΧΙΛΙΟΥΣ

27 ΜΕΤΑ ΔΕ ΤΗΝ ΤΟΥΤΩΝ ΤΡΟΠΗΝ ΚΑΙ ΑΠΩΛΕΙΑΝ ΕΠΕΣΤΡΑΤΕΥΣΕΝ ΚΑΙ ΕΠΙ ΕΦΡΩΝ ΠΟΛΙΝ ΟΧΥΡΑΝ ΕΝ Η ΚΑΤΩΚΕΙ ΛΥΣΙΑΣ ΚΑΙ ΠΑΜΦΥΛΑ ΠΛΗΘΗ ΝΕΑΝΙΑΙ ΔΕ ΡΩΜΑΛΕΟΙ ΠΡΟ ΤΩΝ ΤΕΙΧΕΩΝ ΚΑΘΕΣΤΩΤΕΣ ΕΥΡΩΣΤΩΣ ΑΠΕΜΑΧΟΝΤΟ ΕΝΘΑ ΔΕ ΟΡΓΑΝΩΝ ΚΑΙ ΒΕΛΩΝ ΠΟΛΛΑΙ ΠΑΡΑΘΕΣΕΙΣ ΥΠΗΡΧΟΝ

28 ΕΠΙΚΑΛΕΣΑΜΕΝΟΙ ΔΕ ΤΟΝ ΔΥΝΑΣΤΗΝ ΤΟΝ ΜΕΤΑ ΚΡΑΤΟΥΣ ΣΥΝΤΡΙΒΟΝΤΑ ΤΑΣ ΤΩΝ ΠΟΛΕΜΙΩΝ ΑΛΚΑΣ ΕΛΑΒΟΝ ΤΗΝ ΠΟΛΙΝ ΥΠΟΧΕΙΡΙΟΝ ΚΑΤΕΣΤΡΩΣΑΝ ΔΕ ΤΩΝ ΕΝΔΟΝ ΕΙΣ ΜΥΡΙΑΔΑΣ ΔΥΟ ΠΕΝΤΑΚΙΣΧΙΛΙΟΥΣ

29 ΑΝΑΖΕΥΞΑΝΤΕΣ ΔΕ ΕΚΕΙΘΕΝ ΩΡΜΗΣΑΝ ΕΠΙ ΣΚΥΘΩΝ ΠΟΛΙΝ ΑΠΕΧΟΥΣΑΝ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΣΤΑΔΙΟΥΣ ΕΞΑΚΟΣΙΟΥΣ

30 ΑΠΟΜΑΡΤΥΡΗΣΑΝΤΩΝ ΔΕ ΤΩΝ ΕΚΕΙ ΚΑΘΕΣΤΩΤΩΝ ΙΟΥΔΑΙΩΝ ΗΝ ΟΙ ΣΚΥΘΟΠΟΛΙΤΑΙ ΕΣΧΟΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΥΝΟΙΑΝ ΚΑΙ ΕΝ ΤΟΙΣ ΤΗΣ ΑΤΥΧΙΑΣ ΚΑΙΡΟΙΣ ΗΜΕΡΟΝ ΑΠΑΝΤΗΣΙΝ

31 ΕΥΧΑΡΙΣΤΗΣΑΝΤΕΣ ΚΑΙ ΠΡΟΣΠΑΡΑΚΑΛΕΣΑΝΤΕΣ ΚΑΙ ΕΙΣ ΤΑ ΛΟΙΠΑ ΠΡΟΣ ΤΟ ΓΕΝΟΣ ΕΥΜΕΝΕΙΣ ΕΙΝΑΙ ΠΑΡΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΤΗΣ ΤΩΝ ΕΒΔΟΜΑΔΩΝ ΕΟΡΤΗΣ ΟΥΣΗΣ ΥΠΟΓΥΟΥ

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2 MACCABEES CHAPTER 13

1 ΤΩ ΔΕ ΕΝΑΤΩ ΚΑΙ ΤΕΣΣΑΡΑΚΟΣΤΩ ΚΑΙ ΕΚΑΤΟΣΤΩ ΕΤΕΙ ΠΡΟΣΕΠΕΣΕΝ ΤΟΙΣ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΑΝΤΙΟΧΟΝ ΤΟΝ ΕΥΠΑΤΟΡΑ ΠΑΡΑΓΕΝΕΣΘΑΙ ΣΥΝ ΠΛΗΘΕΣΙΝ ΕΠΙ ΤΗΝ ΙΟΥΔΑΙΑΝ
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17 ΥΠΟΦΑΙΝΟΥΣΗΣ ΔΕ ΗΔΗ ΤΗΣ ΗΜΕΡΑΣ ΤΟΥΤΟ ΕΓΕΓΟΝΕΙ ΔΙΑ ΤΗΝ ΕΠΑΡΗΓΟΥΣΑΝ ΑΥΤΩ ΤΟΥ ΚΥΡΙΟΥ ΣΚΕΠΗΝ
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19 ΚΑΙ ΕΠΙ ΒΑΙΘΣΟΥΡΑ ΦΡΟΥΡΙΟΝ ΟΧΥΡΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΠΡΟΣΗΓΕΝ ΕΤΡΟΠΟΥΤΟ ΠΡΟΣΕΚΡΟΥΕΝ ΗΛΑΤΤΟΝΟΥΤΟ
20 ΤΟΙΣ ΔΕ ΕΝΔΟΝ ΙΟΥΔΑΣ ΤΑ ΔΕΟΝΤΑ ΕΙΣΕΠΕΜΨΕΝ
21 ΠΡΟΣΗΓΓΕΙΛΕΝ ΔΕ ΤΑ ΜΥΣΤΗΡΙΑ ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΡΟΔΟΚΟΣ ΕΚ ΤΗΣ ΙΟΥΔΑΙΚΗΣ ΤΑΞΕΩΣ ΑΝΕΖΗΤΗΘΗ ΚΑΙ ΚΑΤΕΛΗΜΦΘΗ ΚΑΙ ΚΑΤΕΚΛΕΙΣΘΗ
22 ΕΔΕΥΤΕΡΟΛΟΓΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΙΣ ΕΝ ΒΑΙΘΣΟΥΡΟΙΣ ΔΕΞΙΑΝ ΕΔΩΚΕΝ ΕΛΑΒΕΝ ΑΠΗΕΙ ΠΡΟΣΕΒΑΛΕΝ ΤΟΙΣ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΗΤΤΩΝ ΕΓΕΝΕΤΟ
23 ΜΕΤΕΛΑΒΕΝ ΑΠΟΝΕΝΟΗΣΘΑΙ ΤΟΝ ΦΙΛΙΠΠΟΝ ΕΝ ΑΝΤΙΟΧΕΙΑ ΤΟΝ ΑΠΟΛΕΛΕΙΜΜΕΝΟΝ ΕΠΙ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΣΥΝΕΧΥΘΗ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΠΑΡΕΚΑΛΕΣΕΝ ΥΠΕΤΑΓΗ ΚΑΙ ΩΜΟΣΕΝ ΕΠΙ ΠΑΣΙ ΤΟΙΣ ΔΙΚΑΙΟΙΣ ΣΥΝΕΛΥΘΗ ΚΑΙ ΘΥΣΙΑΝ ΠΡΟΣΗΓΑΓΕΝ ΕΤΙΜΗΣΕΝ ΤΟΝ ΝΕΩ ΚΑΙ ΤΟΝ ΤΟΠΟΝ ΕΦΙΛΑΝΘΡΩΠΗΣΕΝ
24 ΚΑΙ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΑΠΕΔΕΞΑΤΟ ΚΑΤΕΛΙΠΕΝ ΣΤΡΑΤΗΓΟΝ ΑΠΟ ΠΤΟΛΕΜΑΙΔΟΣ ΕΩΣ ΤΩΝ ΓΕΡΡΗΝΩΝ ΗΓΕΜΟΝΙΔΗΝ

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25 ΗΛΘΕΝ ΕΙΣ ΠΤΟΛΕΜΑΙΔΑ ΕΔΥΣΦΟΡΟΥΝ ΠΕΡΙ ΤΩΝ ΣΥΝΘΗΚΩΝ ΟΙ ΠΤΟΛΕΜΑΕΙΣ ΕΔΕΙΝΑΖΟΝ ΓΑΡ ΥΠΕΡ ΩΝ ΗΘΕΛΗΣΑΝ ΑΘΕΤΕΙΝ ΤΑΣ ΔΙΑΣΤΑΛΣΕΙΣ
26 ΠΡΟΣΗΛΘΕΝ ΕΠΙ ΤΟ ΒΗΜΑ ΛΥΣΙΑΣ ΑΠΕΛΟΓΗΣΑΤΟ ΕΝΔΕΧΟΜΕΝΩΣ ΣΥΝΕΠΕΙΣΕΝ ΚΑΤΕΠΡΑΥΝΕΝ ΕΥΜΕΝΕΙΣ ΕΠΟΙΗΣΕΝ ΑΝΕΖΕΥΞΕΝ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΟΥΤΩ ΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΕΦΟΔΟΥ ΚΑΙ ΤΗΣ ΑΝΑΖΥΓΗΣ ΕΧΩΡΗΣΕΝ

2 MACCABEES CHAPTER 14

1 ΜΕΤΑ ΔΕ ΤΡΙΕΤΗ ΧΡΟΝΟΝ ΠΡΟΣΕΠΕΣΕΝ ΤΟΙΣ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΔΗΜΗΤΡΙΟΝ ΤΟΝ ΤΟΥ ΣΕΛΕΥΚΟΥ ΔΙΑ ΤΟΥ ΚΑΤΑ ΤΡΙΠΟΛΙΝ ΛΙΜΕΝΟΣ ΕΙΣΠΛΕΥΣΑΝΤΑ ΜΕΤΑ ΠΛΗΘΟΥΣ ΙΣΧΥΡΟΥ ΚΑΙ ΣΤΟΛΟΥ
2 ΚΕΚΡΑΤΗΚΕΝΑΙ ΤΗΣ ΧΩΡΑΣ ΕΠΑΝΕΛΟΜΕΝΟΝ ΑΝΤΙΟΧΟΝ ΚΑΙ ΤΟΝ ΤΟΥΤΟΥ ΕΠΙΤΡΟΠΟΝ ΛΥΣΙΑΝ
3 ΑΛΚΙΜΟΣ ΔΕ ΤΙΣ ΠΡΟΓΕΓΟΝΩΣ ΑΡΧΙΕΡΕΥΣ ΕΚΟΥΣΙΩΣ ΔΕ ΜΕΜΟΛΥΣΜΕΝΟΣ ΕΝ ΤΟΙΣ ΤΗΣ ΑΜΕΙΞΙΑΣ ΧΡΟΝΟΙΣ ΣΥΝΝΟΗΣΑΣ ΟΤΙ ΚΑΘ' ΟΝΤΙΝΑΟΥΝ ΤΡΟΠΟΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΣΩΤΗΡΙΑ ΟΥΔΕ ΠΡΟΣ ΤΟ ΑΓΙΟΝ ΘΥΣΙΑΣΤΗΡΙΟΝ ΕΤΙ ΠΡΟΣΟΔΟΣ
4 ΗΚΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΔΗΜΗΤΡΙΟΝ ΩΣ ΠΡΩΤΩ ΚΑΙ ΠΕΝΤΗΚΟΣΤΩ ΚΑΙ ΕΚΑΤΟΣΤΩ ΕΤΕΙ ΠΡΟΣΑΓΩΝ ΑΥΤΩ ΣΤΕΦΑΝΟΝ ΧΡΥΣΟΥΝ ΚΑΙ ΦΟΙΝΙΚΑ ΠΡΟΣ ΔΕ ΤΟΥΤΟΙΣ ΤΩΝ ΝΟΜΙΖΟΜΕΝΩΝ ΘΑΛΛΩΝ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΤΗΝ ΗΜΕΡΑΝ ΕΚΕΙΝΗΝ ΗΣΥΧΙΑΝ ΕΣΧΕΝ
5 ΚΑΙΡΟΝ ΔΕ ΛΑΒΩΝ ΤΗΣ ΙΔΙΑΣ ΑΝΟΙΑΣ ΣΥΝΕΡΓΟΝ ΠΡΟΣΚΛΗΘΕΙΣ ΕΙΣ ΣΥΝΕΔΡΙΟΝ ΥΠΟ ΤΟΥ ΔΗΜΗΤΡΙΟΥ ΚΑΙ ΕΠΕΡΩΤΗΘΕΙΣ ΕΝ ΤΙΝΙ ΔΙΑΘΕΣΕΙ ΚΑΙ ΒΟΥΛΗ ΚΑΘΕΣΤΗΚΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΠΡΟΣ ΤΑΥΤΑ ΕΦΗ
6 ΟΙ ΛΕΓΟΜΕΝΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΣΙΔΑΙΟΙ ΩΝ ΑΦΗΓΕΙΤΑΙ ΙΟΥΔΑΣ Ο ΜΑΚΚΑΒΑΙΟΣ ΠΟΛΕΜΟΤΡΟΦΟΥΣΙΝ ΚΑΙ ΣΤΑΣΙΑΖΟΥΣΙΝ ΟΥΚ ΕΩΝΤΕΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΥΣΤΑΘΕΙΑΣ ΤΥΧΕΙΝ
7 ΟΘΕΝ ΑΦΕΛΟΜΕΝΟΣ ΤΗΝ ΠΡΟΓΟΝΙΚΗΝ ΔΟΞΑΝ ΛΕΓΩ ΔΗ ΤΗΝ ΑΡΧΙΕΡΩΣΥΝΗΝ ΔΕΥΡΟ ΝΥΝ ΕΛΗΛΥΘΑ
8 ΠΡΩΤΟΝ ΜΕΝ ΥΠΕΡ ΤΩΝ ΑΝΗΚΟΝΤΩΝ ΤΩ ΒΑΣΙΛΕΙ ΓΝΗΣΙΩΣ ΦΡΟΝΩΝ ΔΕΥΤΕΡΟΝ ΔΕ ΚΑΙ ΤΩΝ ΙΔΙΩΝ ΠΟΛΙΤΩΝ ΣΤΟΧΑΖΟΜΕΝΟΣ ΤΗ ΜΕΝ ΓΑΡ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΑΛΟΓΙΣΤΙΑ ΤΟ ΣΥΜΠΑΝ ΗΜΩΝ ΓΕΝΟΣ ΟΥ ΜΙΚΡΩΣ ΑΚΛΗΡΕΙ
9 ΕΚΑΣΤΑ ΔΕ ΤΟΥΤΩΝ ΕΠΕΓΝΩΚΩΣ ΣΥ ΒΑΣΙΛΕΥ ΚΑΙ ΤΗΣ ΧΩΡΑΣ ΚΑΙ ΤΟΥ ΠΕΡΙΙΣΤΑΜΕΝΟΥ ΓΕΝΟΥΣ ΗΜΩΝ ΠΡΟΝΟΗΘΗΤΙ ΚΑΘ' ΗΝ ΕΧΕΙΣ ΠΡΟΣ ΑΠΑΝΤΑΣ ΕΥΑΠΑΝΤΗΤΟΝ ΦΙΛΑΝΘΡΩΠΙΑΝ
10 ΑΧΡΙ ΓΑΡ ΙΟΥΔΑΣ ΠΕΡΙΕΣΤΙΝ ΑΔΥΝΑΤΟΝ ΕΙΡΗΝΗΣ ΤΥΧΕΙΝ ΤΑ ΠΡΑΓΜΑΤΑ
11 ΤΟΙΟΥΤΩΝ ΔΕ ΡΗΘΕΝΤΩΝ ΥΠΟ ΤΟΥΤΟΥ ΘΑΤΤΟΝ ΟΙ ΛΟΙΠΟΙ ΦΙΛΟΙ ΔΥΣΜΕΝΩΣ ΕΧΟΝΤΕΣ ΤΑ ΠΡΟΣ ΤΟΝ ΙΟΥΔΑΝ ΠΡΟΣΕΠΥΡΩΣΑΝ ΤΟΝ ΔΗΜΗΤΡΙΟΝ
12 ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΣ ΔΕ ΕΥΘΕΩΣ ΝΙΚΑΝΟΡΑ ΤΟΝ ΓΕΝΟΜΕΝΟΝ ΕΛΕΦΑΝΤΑΡΧΗΝ ΚΑΙ ΣΤΡΑΤΗΓΟΝ ΑΝΑΔΕΙΞΑΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΞΑΠΕΣΤΕΙΛΕΝ
13 ΔΟΥΣ ΕΝΤΟΛΑΣ ΑΥΤΟΝ ΜΕΝ ΤΟΝ ΙΟΥΔΑΝ ΕΠΑΝΕΛΕΣΘΑΙ ΤΟΥΣ ΔΕ ΣΥΝ ΑΥΤΩ ΣΚΟΡΠΙΣΑΙ ΚΑΤΑΣΤΗΣΑΙ ΔΕ ΑΛΚΙΜΟΝ ΑΡΧΙΕΡΕΑ ΤΟΥ ΜΕΓΙΣΤΟΥ ΙΕΡΟΥ
14 ΟΙ ΔΕ ΕΠΙ ΤΗΣ ΙΟΥΔΑΙΑΣ ΠΕΦΥΓΑΔΕΥΚΟΤΕΣ ΤΟΝ ΙΟΥΔΑΝ ΕΘΝΗ ΣΥΝΕΜΙΣΓΟΝ ΑΓΕΛΗΔΟΝ ΤΩ ΝΙΚΑΝΟΡΙ ΤΑΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΤΥΧΙΑΣ ΚΑΙ ΣΥΜΦΟΡΑΣ ΙΔΙΑΣ ΕΥΗΜΕΡΙΑΣ ΔΟΚΟΥΝΤΕΣ ΕΣΕΣΘΑΙ
15 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΤΗΝ ΤΟΥ ΝΙΚΑΝΟΡΟΣ ΕΦΟΔΟΝ ΚΑΙ ΤΗΝ ΕΠΙΘΕΣΙΝ ΤΩΝ ΕΘΝΩΝ ΚΑΤΑΠΑΣΑΜΕΝΟΙ ΓΗΝ ΕΛΙΤΑΝΕΥΟΝ ΤΟΝ ΑΧΡΙ ΑΙΩΝΟΣ ΣΥΣΤΗΣΑΝΤΑ ΤΟΝ ΑΥΤΟΥ ΛΑΟΝ ΑΕΙ ΔΕ ΜΕΤ' ΕΠΙΦΑΝΕΙΑΣ ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΝ ΤΗΣ ΕΑΥΤΟΥ ΜΕΡΙΔΟΣ
16 ΠΡΟΣΤΑΞΑΝΤΟΣ ΔΕ ΤΟΥ ΗΓΟΥΜΕΝΟΥ ΕΚΕΙΘΕΝ ΕΥΘΕΩΣ ΑΝΑΖΕΥΞΑΣ ΣΥΜΜΙΣΓΕΙ ΑΥΤΟΙΣ ΕΠΙ ΚΩΜΗΝ ΔΕΣΣΑΟΥ
17 ΣΙΜΩΝ ΔΕ Ο ΑΔΕΛΦΟΣ ΙΟΥΔΟΥ ΣΥΜΒΕΒΛΗΚΩΣ ΗΝ ΤΩ ΝΙΚΑΝΟΡΙ ΒΡΑΔΕΩΣ ΔΕ ΔΙΑ ΤΗΝ ΑΙΦΝΙΔΙΟΝ ΤΩΝ ΑΝΤΙΠΑΛΩΝ ΑΦΑΣΙΑΝ ΕΠΤΑΙΚΩΣ
18 ΟΜΩΣ ΔΕ ΑΚΟΥΩΝ Ο ΝΙΚΑΝΩΡ ΗΝ ΕΙΧΟΝ ΟΙ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΑΝΔΡΑΓΑΘΙΑΝ ΚΑΙ ΕΝ ΤΟΙΣ ΠΕΡΙ ΤΗΣ ΠΑΤΡΙΔΟΣ ΑΓΩΣΙΝ ΕΥΨΥΧΙΑΝ ΥΠΕΥΛΑΒΕΙΤΟ ΤΗΝ ΚΡΙΣΙΝ ΔΙ' ΑΙΜΑΤΩΝ ΠΟΙΗΣΑΣΘΑΙ
19 ΔΙΟΠΕΡ ΕΠΕΜΨΕΝ ΠΟΣΙΔΩΝΙΟΝ ΚΑΙ ΘΕΟΔΟΤΟΝ ΚΑΙ ΜΑΤΤΑΘΙΑΝ ΔΟΥΝΑΙ ΚΑΙ ΛΑΒΕΙΝ ΔΕΞΙΑΣ
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21 ΕΤΑΞΑΝΤΟ ΔΕ ΗΜΕΡΑΝ ΕΝ Η ΚΑΤ' ΙΔΙΑΝ ΗΞΟΥΣΙΝ ΕΙΣ ΤΟ ΑΥΤΟ ΚΑΙ ΠΡΟΗΛΘΕΝ ΠΑΡ' ΕΚΑΣΤΟΥ ΔΙΦΡΑΞ ΕΘΕΣΑΝ ΔΙΦΡΟΥΣ
22 ΔΙΕΤΑΞΕΝ ΙΟΥΔΑΣ ΕΝΟΠΛΟΥΣ ΕΤΟΙΜΟΥΣ ΕΝ ΤΟΙΣ ΕΠΙΚΑΙΡΟΙΣ ΤΟΠΟΙΣ ΜΗΠΟΤΕ ΕΚ ΤΩΝ ΠΟΛΕΜΙΩΝ ΑΙΦΝΙΔΙΟΣ ΚΑΚΟΥΡΓΙΑ ΓΕΝΗΤΑΙ ΤΗΝ ΑΡΜΟΖΟΥΣΑΝ ΕΠΟΙΗΣΑΝΤΟ ΚΟΙΝΟΛΟΓΙΑΝ
23 ΔΙΕΤΡΙΒΕΝ Ο ΝΙΚΑΝΩΡ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΙ ΕΠΡΑΤΤΕΝ ΟΥΘΕΝ ΑΤΟΠΟΝ ΤΟΥΣ ΔΕ ΣΥΝΑΧΘΕΝΤΑΣ ΑΓΕΛΑΙΟΥΣ ΟΧΛΟΥΣ ΑΠΕΛΥΣΕΝ
24 ΚΑΙ ΕΙΧΕΝ ΤΟΝ ΙΟΥΔΑΝ ΔΙΑ ΠΑΝΤΟΣ ΕΝ ΠΡΟΣΩΠΩ ΨΥΧΙΚΩΣ ΤΩ ΑΝΔΡΙ ΠΡΟΣΕΚΕΚΛΙΤΟ
25 ΠΑΡΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΓΗΜΑΙ ΚΑΙ ΠΑΙΔΟΠΟΙΗΣΑΣΘΑΙ ΕΓΑΜΗΣΕΝ ΕΥΣΤΑΘΗΣΕΝ ΕΚΟΙΝΩΝΗΣΕΝ ΒΙΟΥ
26 Ο ΔΕ ΑΛΚΙΜΟΣ ΣΥΝΙΔΩΝ ΤΗΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΕΥΝΟΙΑΝ ΚΑΙ ΤΑΣ ΓΕΝΟΜΕΝΑΣ ΣΥΝΘΗΚΑΣ ΛΑΒΩΝ ΗΚΕΝ ΠΡΟΣ ΤΟΝ ΔΗΜΗΤΡΙΟΝ ΚΑΙ ΕΛΕΓΕΝ ΤΟΝ ΝΙΚΑΝΟΡΑ ΑΛΛΟΤΡΙΑ ΦΡΟΝΕΙΝ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΤΟΝ ΓΑΡ ΕΠΙΒΟΥΛΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΙΟΥΔΑΝ ΑΥΤΟΥ ΔΙΑΔΟΧΟΝ ΑΝΑΔΕΙΞΑΙ
27 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΕΚΘΥΜΟΣ ΓΕΝΟΜΕΝΟΣ ΚΑΙ ΤΑΙΣ ΤΟΥ ΠΑΜΠΟΝΗΡΟΥ ΔΙΑΒΟΛΑΙΣ ΕΡΕΘΙΣΘΕΙΣ ΕΓΡΑΨΕΝ ΝΙΚΑΝΟΡΙ ΦΑΣΚΩΝ ΥΠΕΡ ΜΕΝ ΤΩΝ ΣΥΝΘΗΚΩΝ ΒΑΡΕΩΣ ΦΕΡΕΙΝ ΚΕΛΕΥΩΝ ΔΕ ΤΟΝ ΜΑΚΚΑΒΑΙΟΝ ΔΕΣΜΙΟΝ ΕΞΑΠΟΣΤΕΛΛΕΙΝ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΤΑΧΕΩΣ
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2 MACCABEES CHAPTER 15

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15 ΠΡΟΤΕΙΝΑΝΤΑ ΔΕ ΙΕΡΕΜΙΑΝ ΤΗΝ ΔΕΞΙΑΝ ΠΑΡΑΔΟΥΝΑΙ ΤΩ ΙΟΥΔΑ ΡΟΜΦΑΙΑΝ ΧΡΥΣΗΝ ΔΙΔΟΝΤΑ ΔΕ ΠΡΟΣΦΩΝΗΣΑΙ ΤΑΔΕ

16 ΛΑΒΕ ΤΗΝ ΑΓΙΑΝ ΡΟΜΦΑΙΑΝ ΔΩΡΟΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΔΙ' ΗΣ ΘΡΑΥΣΕΙΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ

17 ΠΑΡΑΚΛΗΘΕΝΤΕΣ ΔΕ ΤΟΙΣ ΙΟΥΔΟΥ ΛΟΓΟΙΣ ΠΑΝΥ ΚΑΛΟΙΣ ΚΑΙ ΔΥΝΑΜΕΝΟΙΣ ΕΠ' ΑΡΕΤΗΝ ΠΑΡΟΡΜΗΣΑΙ ΚΑΙ ΨΥΧΑΣ ΝΕΩΝ ΕΠΑΝΔΡΩΣΑΙ ΔΙΕΓΝΩΣΑΝ ΜΗ ΣΤΡΑΤΕΥΕΣΘΑΙ ΓΕΝΝΑΙΩΣ ΔΕ ΕΜΦΕΡΕΣΘΑΙ ΚΑΙ ΜΕΤΑ ΠΑΣΗΣ ΕΥΑΝΔΡΙΑΣ ΕΜΠΛΑΚΕΝΤΕΣ ΚΡΙΝΑΙ ΤΑ ΠΡΑΓΜΑΤΑ ΔΙΑ ΤΟ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΑ ΑΓΙΑ ΚΑΙ ΤΟ ΙΕΡΟΝ ΚΙΝΔΥΝΕΥΕΙΝ

18 ΗΝ ΓΑΡ Ο ΠΕΡΙ ΓΥΝΑΙΚΩΝ ΚΑΙ ΤΕΚΝΩΝ ΕΤΙ ΔΕ ΑΔΕΛΦΩΝ ΚΑΙ ΣΥΓΓΕΝΩΝ ΕΝ ΗΤΤΟΝΙ ΜΕΡΕΙ ΚΕΙΜΕΝΟΣ ΑΥΤΟΙΣ ΜΕΓΙΣΤΟΣ ΔΕ ΚΑΙ ΠΡΩΤΟΣ Ο ΠΕΡΙ ΤΟΥ ΚΑΘΗΓΙΑΣΜΕΝΟΥ ΝΑΟΥ ΦΟΒΟΣ

19 ΗΝ ΔΕ ΚΑΙ ΤΟΙΣ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΤΕΙΛΗΜΜΕΝΟΙΣ ΟΥ ΠΑΡΕΡΓΟΣ ΑΓΩΝΙΑ ΤΑΡΑΣΣΟΜΕΝΟΙΣ ΤΗΣ ΕΝ ΥΠΑΙΘΡΩ ΠΡΟΣΒΟΛΗΣ

20 ΚΑΙ ΠΑΝΤΩΝ ΗΔΗ ΠΡΟΣΔΟΚΩΝΤΩΝ ΤΗΝ ΕΣΟΜΕΝΗΝ ΚΡΙΣΙΝ ΚΑΙ ΗΔΗ ΠΡΟΣΜΕΙΞΑΝΤΩΝ ΤΩΝ ΠΟΛΕΜΙΩΝ ΚΑΙ ΤΗΣ ΣΤΡΑΤΙΑΣ ΕΚΤΑΓΕΙΣΗΣ ΚΑΙ ΤΩΝ ΘΗΡΙΩΝ ΕΠΙ ΜΕΡΟΣ ΕΥΚΑΙΡΟΝ ΑΠΟΚΑΤΑΣΤΑΘΕΝΤΩΝ ΤΗΣ ΤΕ ΙΠΠΟΥ ΚΑΤΑ ΚΕΡΑΣ ΤΕΤΑΓΜΕΝΗΣ

21 ΣΥΝΙΔΩΝ Ο ΜΑΚΚΑΒΑΙΟΣ ΤΗΝ ΤΩΝ ΠΛΗΘΩΝ ΠΑΡΟΥΣΙΑΝ ΚΑΙ ΤΩΝ ΟΠΛΩΝ ΤΗΝ ΠΟΙΚΙΛΗΝ ΠΑΡΑΣΚΕΥΗΝ ΤΗΝ ΤΕ ΤΩΝ ΘΗΡΙΩΝ ΑΓΡΙΟΤΗΤΑ ΑΝΑΤΕΙΝΑΣ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΠΕΚΑΛΕΣΑΤΟ ΤΟΝ ΤΕΡΑΤΟΠΟΙΟΝ ΚΥΡΙΟΝ ΓΙΝΩΣΚΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΔΙ' ΟΠΛΩΝ ΚΑΘΩΣ ΔΕ ΕΑΝ ΑΥΤΩ ΚΡΙΘΗ ΤΟΙΣ ΑΞΙΟΙΣ ΠΕΡΙΠΟΙΕΙΤΑΙ ΤΗΝ ΝΙΚΗΝ

22 ΕΛΕΓΕΝ ΔΕ ΕΠΙΚΑΛΟΥΜΕΝΟΣ ΤΟΝΔΕ ΤΟΝ ΤΡΟΠΟΝ ΣΥ ΔΕΣΠΟΤΑ ΑΠΕΣΤΕΙΛΑΣ ΤΟΝ ΑΓΓΕΛΟΝ ΣΟΥ ΕΠΙ ΕΖΕΚΙΟΥ

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ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΑΝΕΙΛΕΝ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΣΕΝΝΑΧΗΡΙΜ ΕΙΣ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ ΠΕΝΤΕ ΧΙΛΙΑΔΑΣ

23 ΚΑΙ ΝΥΝ ΔΥΝΑΣΤΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΠΟΣΤΕΙΛΟΝ ΑΓΓΕΛΟΝ ΑΓΑΘΟΝ ΕΜΠΡΟΣΘΕΝ ΗΜΩΝ ΕΙΣ ΔΕΟΣ ΚΑΙ ΤΡΟΜΟΝ

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25 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΝΙΚΑΝΟΡΑ ΜΕΤΑ ΣΑΛΠΙΓΓΩΝ ΚΑΙ ΠΑΙΑΝΩΝ ΠΡΟΣΗΓΟΝ

26 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΙΟΥΔΑΝ ΜΕΤΑ ΕΠΙΚΛΗΣΕΩΣ ΚΑΙ ΕΥΧΩΝ ΣΥΝΕΜΕΙΞΑΝ ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ

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30 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ Ο ΚΑΘ' ΑΠΑΝ ΣΩΜΑΤΙ ΚΑΙ ΨΥΧΗ ΠΡΩΤΑΓΩΝΙΣΤΗΣ ΥΠΕΡ ΤΩΝ ΠΟΛΙΤΩΝ Ο ΤΗΝ ΤΗΣ ΗΛΙΚΙΑΣ ΕΥΝΟΙΑΝ ΕΙΣ ΟΜΟΕΘΝΕΙΣ ΔΙΑΦΥΛΑΞΑΣ ΤΗΝ ΤΟΥ ΝΙΚΑ-ΝΟΡΟΣ ΚΕΦΑΛΗΝ ΑΠΟΤΕΜΟΝΤΑΣ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΣΥΝ ΤΩ ΩΜΩ ΦΕΡΕΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ

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32 ΚΑΙ ΕΠΙΔΕΙΞΑΜΕΝΟΣ ΤΗΝ ΤΟΥ ΜΙΑΡΟΥ ΝΙΚΑΝΟΡΟΣ ΚΕΦΑΛΗΝ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΤΟΥ ΔΥΣΦΗΜΟΥ ΗΝ ΕΚΤΕΙΝΑΣ ΕΠΙ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΟΙΚΟΝ ΕΜΕΓΑΛΑΥΧΗΣΕΝ

33 ΚΑΙ ΤΗΝ ΓΛΩΣΣΑΝ ΤΟΥ ΔΥΣΣΕΒΟΥΣ ΝΙΚΑΝΟΡΟΣ ΕΚΤΕΜΩΝ ΕΦΗ ΚΑΤΑ ΜΕΡΟΣ ΔΩΣΕΙΝ ΤΟΙΣ ΟΡΝΕΟΙΣ ΤΑ Δ' ΕΠΙΧΕΙΡΑ ΤΗΣ ΑΝΟΙΑΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΝΑΟΥ ΚΡΕΜΑΣΑΙ

34 ΟΙ ΔΕ ΠΑΝΤΕΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΥΛΟΓΗΣΑΝ ΤΟΝ ΕΠΙΦΑΝΗ ΚΥΡΙΟΝ ΛΕΓΟΝΤΕΣ ΕΥΛΟΓΗΤΟΣ Ο ΔΙΑΤΗΡΗΣΑΣ ΤΟΝ ΕΑΥΤΟΥ ΤΟΠΟΝ ΑΜΙΑΝΤΟΝ

35 ΕΞΕΔΗΣΕΝ ΔΕ ΤΗΝ ΤΟΥ ΝΙΚΑΝΟΡΟΣ ΠΡΟΤΟΜΗΝ ΕΚ ΤΗΣ ΑΚΡΑΣ ΕΠΙΔΗΛΟΝ ΠΑΣΙΝ ΚΑΙ ΦΑΝΕΡΟΝ ΤΗΣ ΤΟΥ ΚΥΡΙΟΥ ΒΟΗΘΕΙΑΣ ΣΗΜΕΙΟΝ

36 ΕΔΟΓΜΑΤΙΣΑΝ ΔΕ ΠΑΝΤΕΣ ΜΕΤΑ ΚΟΙΝΟΥ ΨΗΦΙΣΜΑΤΟΣ ΜΗΔΑΜΩΣ ΕΑΣΑΙ ΑΠΑΡΑΣΗΜΑΝΤΟΝ ΤΗΝΔΕ ΤΗΝ ΗΜΕΡΑΝ ΕΧΕΙΝ ΔΕ ΕΠΙΣΗΜΟΝ ΤΗΝ ΤΡΙΣΚΑΙΔΕΚΑΤΗΝ ΤΟΥ ΔΩΔΕΚΑΤΟΥ ΜΗΝΟΣ ΑΔΑΡ ΛΕΓΕΤΑΙ ΤΗ ΣΥΡΙΑΚΗ ΦΩΝΗ ΠΡΟ ΜΙΑΣ ΗΜΕΡΑΣ ΤΗΣ ΜΑΡΔΟΧΑΙΚΗΣ ΗΜΕΡΑΣ

37 ΤΩΝ ΟΥΝ ΚΑΤΑ ΝΙΚΑΝΟΡΑ ΧΩΡΗΣΑΝΤΩΝ ΟΥΤΩΣ ΚΑΙ ΑΠ' ΕΚΕΙΝΩΝ ΤΩΝ ΚΑΙΡΩΝ ΚΡΑΤΗΘΕΙΣΗΣ ΤΗΣ ΠΟΛΕΩΣ ΥΠΟ ΤΩΝ ΕΒΡΑΙΩΝ ΚΑΙ ΑΥΤΟΣ ΑΥΤΟΘΙ ΤΟΝ ΛΟΓΟΝ ΚΑΤΑΠΑΥΣΩ

38 ΚΑΙ ΕΙ ΜΕΝ ΚΑΛΩΣ ΕΥΘΙΚΤΩΣ ΤΗ ΣΥΝΤΑΞΕΙ ΤΟΥΤΟ ΚΑΙ ΑΥΤΟΣ ΗΘΕΛΟΝ ΕΙ ΔΕ ΕΥΤΕΛΩΣ ΚΑΙ ΜΕΤΡΙΩΣ ΤΟΥΤΟ ΕΦΙΚΤΟΝ ΗΝ ΜΟΙ

39 ΚΑΘΑΠΕΡ ΓΑΡ ΟΙΝΟΝ ΚΑΤΑ ΜΟΝΑΣ ΠΙΝΕΙΝ ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΥΔΩΡ ΠΑΛΙΝ ΠΟΛΕΜΙΟΝ ΟΝ ΔΕ ΤΡΟΠΟΝ ΟΙΝΟΣ ΥΔΑΤΙ ΣΥΓΚΕΡΑΣΘΕΙΣ ΗΔΥΣ ΚΑΙ ΕΠΙΤΕΡΠΗ ΤΗΝ ΧΑΡΙΝ ΑΠΟΤΕΛΕΙ ΟΥΤΩΣ ΚΑΙ ΤΟ ΤΗΣ ΚΑΤΑΣΚΕΥΗΣ ΤΟΥ ΛΟΓΟΥ ΤΕΡΠΕΙ ΤΑΣ ΑΚΟΑΣ ΤΩΝ ΕΝΤΥΓΧΑΝΟΝΤΩΝ ΤΗ ΣΥΝΤΑΞΕΙ ΕΝΤΑΥΘΑ ΔΕ ΕΣΤΑΙ Η ΤΕΛΕΥΤΗ

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

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3 MACCABEES CHAPTER 1

1 Ο ΔΕ ΦΙΛΟΠΑΤΩΡ ΠΑΡΑ ΤΩΝ ΑΝΑΚΟΜΙΣΘΕΝΤΩΝ ΜΑΘΩΝ ΤΗΝ ΓΕΝΟΜΕΝΗΝ ΤΩΝ ΥΠ' ΑΥΤΟΥ ΚΡΑΤΟΥΜΕΝΩΝ ΤΟΠΩΝ ΑΦΑΙΡΕΣΙΝ ΥΠΟ ΑΝΤΙΟΧΟΥ ΠΑΡΑΓΓΕΙΛΑΣ ΤΑΙΣ ΠΑΣΑΙΣ ΔΥΝΑΜΕΣΙΝ ΠΕΖΙΚΑΙΣ ΤΕ ΚΑΙ ΙΠΠΙΚΑΙΣ ΚΑΙ ΤΗΝ ΑΔΕΛΦΗΝ ΑΡΣΙΝΟΗΝ ΣΥΜΠΑΡΑΛΑΒΩΝ ΕΞΩΡΜΗΣΕΝ ΜΕΧΡΙ ΤΩΝ ΚΑΤΑ ΡΑΦΙΑΝ ΤΟΠΩΝ ΟΠΟΥ ΠΑΡΕΜΒΕΒΛΗΚΕΙΣΑΝ ΟΙ ΠΕΡΙ ΑΝΤΙ-ΟΧΟΝ

2 ΘΕΟΔΟΤΟΣ ΔΕ ΤΙΣ ΕΚΠΛΗΡΩΣΑΙ ΤΗΝ ΕΠΙΒΟΥΛΗΝ ΔΙΑΝΟΗΘΕΙΣ ΠΑΡΑΛΑΒΩΝ ΤΩΝ ΠΡΟΥΠΟΤΕΤΑΓΜΕΝΩΝ ΑΥΤΩ ΟΠΛΩΝ ΠΤΟΛΕΜΑΙΚΩΝ ΤΑ ΚΡΑΤΙΣΤΑ ΔΙΕΚΟΜΙΣΘΗ ΝΥΚΤΩΡ ΕΠΙ ΤΗΝ ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ ΣΚΗΝΗΝ ΩΣ ΜΟΝΟΣ ΚΤΕΙΝΑΙ ΑΥΤΟΝ ΚΑΙ ΕΝ ΤΟΥΤΩ ΔΙΑΛΥΣΑΙ ΤΟΝ ΠΟΛΕΜΟΝ

3 ΤΟΥΤΟΝ ΔΕ ΔΙΑΓΑΓΩΝ ΔΟΣΙΘΕΟΣ Ο ΔΡΙΜΥΛΟΥ ΛΕΓΟΜΕΝΟΣ ΤΟ ΓΕΝΟΣ ΙΟΥΔΑΙΟΣ ΥΣΤΕΡΟΝ ΔΕ ΜΕΤΑ-ΒΑΛΩΝ ΤΑ ΝΟΜΙΜΑ ΚΑΙ ΤΩΝ ΠΑΤΡΙΩΝ ΔΟΓΜΑΤΩΝ ΑΠΗΛΛΟΤΡΙΩΜΕΝΟΣ ΑΣΗΜΟΝ ΤΙΝΑ ΚΑΤΕΚΛΙΝΕΝ ΕΝ ΤΗ ΣΚΗΝΗ ΟΝ ΣΥΝΕΒΗ ΚΟΜΙΣΑΣΘΑΙ ΤΗΝ ΕΚΕΙΝΟΥ ΚΟΛΑΣΙΝ

4 ΓΕΝΟΜΕΝΗΣ ΔΕ ΚΑΡΤΕΡΑΣ ΜΑΧΗΣ ΚΑΙ ΤΩΝ ΠΡΑΓ-ΜΑΤΩΝ ΜΑΛΛΟΝ ΕΡΡΩΜΕΝΩΝ ΤΩ ΑΝΤΙΟΧΩ ΙΚΑΝΩΣ Η ΑΡΣΙΝΟΗ ΕΠΙΠΟΡΕΥΣΑΜΕΝΗ ΤΑΣ ΔΥΝΑΜΕΙΣ ΠΑΡΕΚΑΛΕΙ ΜΕΤΑ ΟΙΚΤΟΥ ΚΑΙ ΔΑΚΡΥΩΝ ΤΟΥΣ ΠΛΟΚΑΜΟΥΣ ΛΕΛΥΜΕΝΗ ΒΟΗΘΕΙΝ ΕΑΥΤΟΙΣ ΤΕ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΚΑΙ ΓΥΝΑΙΞΙΝ ΘΑΡΡΑΛΕΩΣ ΕΠΑΓΓΕΛΛΟΜΕΝΗ ΔΩΣΕΙΝ ΝΙΚΗΣΑΣΙΝ ΕΚΑΣΤΩ ΔΥΟ ΜΝΑΣ ΧΡΥΣΙΟΥ

5 ΚΑΙ ΟΥΤΩΣ ΣΥΝΕΒΗ ΤΟΥΣ ΑΝΤΙΠΑΛΟΥΣ ΕΝ ΧΕΙΡΟ-ΝΟΜΙΑΙΣ ΔΙΑΦΘΑΡΗΝΑΙ ΠΟΛΛΟΥΣ ΔΕ ΚΑΙ ΔΟΡΙΑΛΩΤΟΥΣ ΣΥΛΛΗΜΦΘΗΝΑΙ

6 ΚΑΤΑΚΡΑΤΗΣΑΣ ΔΕ ΤΗΣ ΕΠΙΒΟΥΛΗΣ ΕΚΡΙΝΕΝ ΤΑΣ ΠΛΗΣΙΟΝ ΠΟΛΕΙΣ ΕΠΕΛΘΩΝ ΠΑΡΑΚΑΛΕΣΑΙ

7 ΠΟΙΗΣΑΣ ΔΕ ΤΟΥΤΟ ΚΑΙ ΤΟΙΣ ΤΕΜΕΝΕΣΙ ΔΩΡΕΑΣ ΑΠΟΝΕΙΜΑΣ ΕΥΘΑΡΣΕΙΣ ΤΟΥΣ ΥΠΟΤΕΤΑΓΜΕΝΟΥΣ ΚΑΤΕΣ-ΤΗΣΕΝ

8 ΤΩΝ ΔΕ ΙΟΥΔΑΙΩΝ ΔΙΑΠΕΜΨΑΜΕΝΩΝ ΠΡΟΣ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΓΕΡΟΥΣΙΑΣ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥΣ ΑΣΠΑΣΟ-ΜΕΝΟΥΣ ΑΥΤΟΝ ΚΑΙ ΞΕΝΙΑ ΚΟΜΙΟΥΝΤΑΣ ΚΑΙ ΕΠΙ ΤΟΙΣ ΣΥΜΒΕΒΗΚΟΣΙΝ ΧΑΡΙΣΟΜΕΝΟΥΣ ΣΥΝΕΒΗ ΜΑΛΛΟΝ ΑΥΤΟΝ ΠΡΟΘΥΜΗΘΗΝΑΙ ΩΣ ΤΑΧΙΣΤΑ ΠΡΟΣ ΑΥΤΟΥΣ ΠΑΡΑ-ΓΕΝΕΣΘΑΙ

9 ΔΙΑΚΟΜΙΣΘΕΙΣ ΔΕ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΘΥΣΑΣ ΤΩ ΜΕΓΙΣΤΩ ΘΕΩ ΚΑΙ ΧΑΡΙΤΑΣ ΑΠΟΔΟΥΣ ΚΑΙ ΤΩΝ ΕΞΗΣ ΤΙ ΤΩ ΤΟΠΩ ΠΟΙΗΣΑΣ ΚΑΙ ΔΗ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΚΑΙ ΤΗ ΣΠΟΥΔΑΙΟΤΗΤΙ ΚΑΙ ΕΥΠΡΕΠΕΙΑ ΚΑΤΑΠΛΑΓΕΙΣ

10 ΘΑΥΜΑΣΑΣ ΔΕ ΚΑΙ ΤΗΝ ΤΟΥ ΙΕΡΟΥ ΕΥΤΑΞΙΑΝ ΕΝΕ-ΘΥΜΗΘΗ ΒΟΥΛΕΥΣΑΣΘΑΙ ΕΙΣ ΤΟΝ ΝΑΟΝ ΕΙΣΕΛΘΕΙΝ

11 ΤΩΝ ΔΕ ΕΙΠΟΝΤΩΝ ΜΗ ΚΑΘΗΚΕΙΝ ΓΙΝΕΣΘΑΙ ΤΟΥΤΟ ΔΙΑ ΤΟ ΜΗΔΕ ΤΟΙΣ ΕΚ ΤΟΥ ΕΘΝΟΥΣ ΕΞΕΙΝΑΙ ΕΙΣΙΕΝΑΙ ΜΗΔΕ ΠΑΣΙΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΑΛΛ' Η ΜΟΝΩ ΤΩ ΠΡΟΗΓΟΥΜΕΝΩ ΠΑΝΤΩΝ ΑΡΧΙΕΡΕΙ ΚΑΙ ΤΟΥΤΩ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΑΠΑΞ Ο ΔΕ ΟΥΔΑΜΩΣ ΕΠΕΙΘΕΤΟ

12 ΤΟΥ ΤΕ ΝΟΜΟΥ ΠΑΡΑΝΑΓΝΩΣΘΕΝΤΟΣ ΟΥΔ' ΩΣ ΑΠΕΛΙΠΕΝ ΠΡΟΦΕΡΟΜΕΝΟΣ ΕΑΥΤΟΝ ΔΕΙΝ ΕΙΣΕΛΘΕΙΝ ΛΕΓΩΝ ΚΑΙ ΕΙ ΕΚΕΙΝΟΙ ΕΣΤΕΡΗΝΤΑΙ ΤΑΥΤΗΣ ΤΗΣ ΤΙΜΗΣ ΕΜΕ ΔΕ ΟΥ ΔΕΙ

13 ΚΑΙ ΕΠΥΝΘΑΝΕΤΟ ΔΙΑ ΤΙΝΑ ΑΙΤΙΑΝ ΕΙΣΕΡΧΟΜΕΝΟΝ ΑΥΤΟΝ ΕΙΣ ΠΑΝ ΤΕΜΕΝΟΣ ΟΥΘΕΙΣ ΕΚΩΛΥΣΕΝ ΤΩΝ ΠΑ-ΡΟΝΤΩΝ

14 ΚΑΙ ΤΙΣ ΑΠΡΟΝΟΗΤΩΣ ΕΦΗ ΚΑΚΩΣ ΑΥΤΟ ΤΟΥΤΟ ΤΕΡΑΤΕΥΕΣΘΑΙ

15 ΓΕΝΟΜΕΝΟΥ ΔΕ ΦΗΣΙΝ ΤΟΥΤΟΥ ΔΙΑ ΤΙΝΑ ΑΙΤΙΑΝ ΟΥΧΙ ΠΑΝΤΩΣ ΕΙΣΕΛΕΥΣΕΣΘΑΙ ΚΑΙ ΘΕΛΟΝΤΩΝ ΑΥΤΩΝ ΚΑΙ ΜΗ

16 ΤΩΝ ΔΕ ΙΕΡΕΩΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΕΣΘΗΣΕΣΙΝ ΠΡΟΣΠΕ-ΣΟΝΤΩΝ ΚΑΙ ΔΕΟΜΕΝΩΝ ΤΟΥ ΜΕΓΙΣΤΟΥ ΘΕΟΥ ΒΟΗΘΕΙΝ ΤΟΙΣ ΕΝΕΣΤΩΣΙΝ ΚΑΙ ΤΗΝ ΟΡΜΗΝ ΤΟΥ ΚΑΚΩΣ ΕΠΙΒΑΛΛΟ-ΜΕΝΟΥ ΜΕΤΑΘΕΙΝΑΙ ΚΡΑΥΓΗΣ ΤΕ ΜΕΤΑ ΔΑΚΡΥΩΝ ΤΟ ΙΕΡΟΝ ΕΜΠΛΗΣΑΝΤΩΝ

17 ΟΙ ΚΑΤΑ ΤΗΝ ΠΟΛΙΝ ΑΠΟΛΕΙΠΟΜΕΝΟΙ ΤΑΡΑΧΘΕΝΤΕΣ ΕΞΕΠΗΔΗΣΑΝ ΑΔΗΛΟΝ ΤΙΘΕΜΕΝΟΙ ΤΟ ΓΙΝΟΜΕΝΟΝ

18 ΑΙ ΤΕ ΚΑΤΑΚΛΕΙΣΤΟΙ ΠΑΡΘΕΝΟΙ ΕΝ ΘΑΛΑΜΟΙΣ ΣΥΝ ΤΑΙΣ ΤΕΚΟΥΣΑΙΣ ΕΞΩΡΜΗΣΑΝ ΚΑΙ ΑΠΕΔΩΚΑΝ ΚΟΝΕΙ ΤΑΣ ΚΟΜΑΣ ΠΑΣΑΜΕΝΑΙ ΓΟΟΥ ΤΕ ΚΑΙ ΣΤΕΝΑΓΜΩΝ ΕΝΕΠΙΜΠΛΩΝ ΤΑΣ ΠΛΑΤΕΙΑΣ

19 ΑΙ ΔΕ ΚΑΙ ΠΡΟΣΑΡΤΙΩΣ ΕΣΤΑΛΜΕΝΑΙ ΤΟΥΣ ΠΡΟΣ ΑΠΑΝΤΗΣΙΝ ΔΙΑΤΕΤΑΓΜΕΝΟΥΣ ΠΑΣΤΟΥΣ ΚΑΙ ΤΗΝ ΑΡΜΟ-ΖΟΥΣΑΝ ΑΙΔΩ ΠΑΡΑΛΕΙΠΟΥΣΑΙ ΔΡΟΜΟΝ ΑΤΑΚΤΟΝ ΕΝ ΤΗ ΠΟΛΕΙ ΣΥΝΙΣΤΑΝΤΟ

20 ΤΑ ΔΕ ΝΕΟΓΝΑ ΤΩΝ ΤΕΚΝΩΝ ΑΙ ΠΡΟΣ ΤΟΥΤΟΙΣ ΜΗΤΕΡΕΣ ΚΑΙ ΤΙΘΗΝΟΙ ΠΑΡΑΛΕΙΠΟΥΣΑΙ ΑΛΛΩΣ ΚΑΙ ΑΛΛΩΣ ΑΙ ΜΕΝ ΚΑΤ' ΟΙΚΟΥΣ ΑΙ ΔΕ ΚΑΤΑ ΤΑΣ ΑΓΥΙΑΣ ΑΝΕΠΙΣΤΡΕΠΤΩΣ ΕΙΣ ΤΟ ΠΑΝΥΠΕΡΤΑΤΟΝ ΙΕΡΟΝ ΗΘΡΟΙΖΟΝΤΟ

21 ΠΟΙΚΙΛΗ ΔΕ ΗΝ ΤΩΝ ΕΙΣ ΤΟΥΤΟ ΣΥΛΛΕΓΕΝΤΩΝ Η ΔΕΗΣΙΣ ΕΠΙ ΤΟΙΣ ΑΝΟΣΙΩΣ ΥΠ' ΕΚΕΙΝΟΥ ΚΑΤΕΓΧΕΙΡΟΥ-ΜΕΝΟΙΣ

22 ΣΥΝ ΤΕ ΤΟΥΤΟΙΣ ΟΙ ΠΕΡΙ ΤΩΝ ΠΟΛΙΤΩΝ ΘΡΑΣΥΝΘΕΝΤΕΣ ΟΥΚ ΗΝΕΙΧΟΝΤΟ ΤΕΛΕΟΝ ΑΥΤΟΥ ΕΠΙΚΕΙΜΕΝΟΥ ΚΑΙ ΤΟ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΚΠΛΗΡΟΥΝ ΔΙΑΝΟΟΥΜΕΝΟΥ

23 ΦΩΝΗΣΑΝΤΕΣ ΔΕ ΤΗΝ ΟΡΜΗΝ ΕΠΙ ΤΑ ΟΠΛΑ ΠΟΙΗΣΑΣΘΑΙ ΚΑΙ ΘΑΡΡΑΛΕΩΣ ΥΠΕΡ ΤΟΥ ΠΑΤΡΩΟΥ ΝΟΜΟΥ ΤΕΛΕΥΤΑΝ ΙΚΑΝΗΝ ΕΠΟΙΗΣΑΝ ΕΝ ΤΩ ΤΟΠΩ ΤΡΑΧΥΤΗΤΑ ΜΟΛΙΣ ΔΕ ΥΠΟ ΤΕ ΤΩΝ ΓΕΡΑΙΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΑΠΟΤΡΑΠΕΝΤΕΣ ΕΠΙ ΤΗΝ ΑΥΤΗΝ ΤΗΣ ΔΕΗΣΕΩΣ ΠΑΡΗΣΑΝ ΣΤΑΣΙΝ

24 ΚΑΙ ΤΟ ΜΕΝ ΠΛΗΘΟΣ ΩΣ ΕΜΠΡΟΣΘΕΝ ΕΝ ΤΟΥΤΟΙΣ ΑΝΕΣΤΡΕΦΕΤΟ ΔΕΟΜΕΝΟΝ

25 ΟΙ ΔΕ ΠΕΡΙ ΤΟΝ ΒΑΣΙΛΕΑ ΠΡΕΣΒΥΤΕΡΟΙ ΠΟΛΛΑΧΩΣ ΕΠΕΙΡΩΝΤΟ ΤΟΝ ΑΓΕΡΩΧΟΝ ΑΥΤΟΥ ΝΟΥΝ ΕΞΙΣΤΑΝΕΙΝ ΤΗΣ ΕΝΤΕΘΥΜΗΜΕΝΗΣ ΕΠΙΒΟΥΛΗΣ

26 ΘΡΑΣΥΝΘΕΙΣ ΔΕ ΚΑΙ ΠΑΝΤΑ ΠΑΡΑΠΕΜΨΑΣ ΗΔΗ ΚΑΙ ΠΡΟΣΒΑΣΙΝ ΕΠΟΙΕΙΤΟ ΤΕΛΟΣ ΕΠΙΘΗΣΕΙΝ ΔΟΚΩΝ ΤΩ ΠΡΟΕΙΡΗΜΕΝΩ

27 ΤΑΥΤΑ ΟΥΝ ΚΑΙ ΟΙ ΠΕΡΙ ΑΥΤΟΝ ΟΝΤΕΣ ΘΕΩΡΟΥΝΤΕΣ ΕΤΡΑΠΗΣΑΝ ΕΙΣ ΤΟ ΣΥΝ ΤΟΙΣ ΗΜΕΤΕΡΟΙΣ ΕΠΙΚΑΛΕΙΣΘΑΙ ΤΟΝ ΠΑΝ ΚΡΑΤΟΣ ΕΧΟΝΤΑ ΤΟΙΣ ΠΑΡΟΥΣΙΝ ΕΠΑΜΥΝΑΙ ΜΗ ΠΑΡΙΔΟΝΤΑ ΤΗΝ ΑΝΟΜΟΝ ΚΑΙ ΥΠΕΡΗΦΑΝΟΝ ΠΡΑΞΙΝ

28 ΕΚ ΔΕ ΤΗΣ ΠΥΚΝΟΤΑΤΗΣ ΤΕ ΚΑΙ ΕΜΠΟΝΟΥ ΤΩΝ ΟΧΛΩΝ ΣΥΝΑΓΟΜΕΝΗΣ ΚΡΑΥΓΗΣ ΑΝΕΙΚΑΣΤΟΣ ΤΙΣ ΗΝ ΒΟΗ

29 ΔΟΚΕΙΝ ΓΑΡ ΗΝ ΜΗ ΜΟΝΟΝ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΑΛΛΑ ΚΑΙ ΤΑ ΤΕΙΧΗ ΚΑΙ ΤΟ ΠΑΝ ΕΔΑΦΟΣ ΗΧΕΙΝ ΑΤΕ ΔΗ ΤΩΝ ΠΑΝΤΩΝ ΤΟΤΕ ΘΑΝΑΤΟΝ ΑΛΛΑΣΣΟΜΕΝΩΝ ΑΝΤΙ ΤΗΣ ΤΟΥ ΤΟΠΟΥ ΒΕΒΗΛΩΣΕΩΣ

3 MACCABEES CHAPTER 2

1 Ο ΜΕΝ ΟΥΝ ΑΡΧΙΕΡΕΥΣ ΣΙΜΩΝ ΕΞ ΕΝΑΝΤΙΑΣ ΤΟΥ ΝΑΟΥ ΚΑΜΨΑΣ ΤΑ ΓΟΝΑΤΑ ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ ΠΡΟΤΕΙΝΑΣ ΕΥΤΑΚΤΩΣ ΕΠΟΙΗΣΑΤΟ ΤΗΝ ΔΕΗΣΙΝ ΤΟΙΑΥΤΗΝ

2 ΚΥΡΙΕ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΔΕΣΠΟΤΑ ΠΑΣΗΣ ΚΤΙΣΕΩΣ ΑΓΙΕ ΕΝ ΑΓΙΟΙΣ ΜΟΝΑΡΧΕ ΠΑΝΤΟΚΡΑΤΩΡ ΠΡΟΣΧΕΣ ΗΜΙΝ ΚΑΤΑΠΟΝΟΥΜΕΝΟΙΣ ΥΠΟ ΑΝΟΣΙΟΥ ΚΑΙ ΒΕΒΗΛΟΥ ΘΡΑΣΕΙ ΚΑΙ ΣΘΕΝΕΙ ΠΕΦΡΥΑΓΜΕΝΟΥ

3 ΣΥ ΓΑΡ Ο ΚΤΙΣΑΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΤΩΝ ΟΛΩΝ ΕΠΙΚΡΑΤΩΝ ΔΥΝΑΣΤΗΣ ΔΙΚΑΙΟΣ ΕΙ ΚΑΙ ΤΟΥΣ ΥΒΡΕΙ ΚΑΙ ΑΓΕΡΩΧΙΑ ΤΙ ΠΡΑΣΣΟΝΤΑΣ ΚΡΙΝΕΙΣ

4 ΣΥ ΤΟΥΣ ΕΜΠΡΟΣΘΕΝ ΑΔΙΚΙΑΝ ΠΟΙΗΣΑΝΤΑΣ ΕΝ ΟΙΣ ΚΑΙ ΓΙΓΑΝΤΕΣ ΗΣΑΝ ΡΩΜΗ ΚΑΙ ΘΡΑΣΕΙ ΠΕΠΟΙΘΟΤΕΣ ΔΙΕΦ-ΘΕΙΡΑΣ ΕΠΑΓΑΓΩΝ ΑΥΤΟΙΣ ΑΜΕΤΡΗΤΟΝ ΥΔΩΡ

5 ΣΥ ΤΟΥΣ ΥΠΕΡΗΦΑΝΙΑΝ ΕΡΓΑΖΟΜΕΝΟΥΣ ΣΟΔΟΜΙΤΑΣ ΔΙΑΔΗΛΟΥΣ ΤΑΙΣ ΚΑΚΙΑΙΣ ΓΕΝΟΜΕΝΟΥΣ ΠΥΡΙ ΚΑΙ ΘΕΙΩ ΚΑΤΕΦΛΕΞΑΣ ΠΑΡΑΔΕΙΓΜΑ ΤΟΙΣ ΕΠΙΓΙΝΟΜΕΝΟΙΣ ΚΑΤΑ-ΣΤΗΣΑΣ

6 ΣΥ ΤΟΝ ΘΡΑΣΥΝ ΦΑΡΑΩ ΚΑΤΑΔΟΥΛΩΣΑΜΕΝΟΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΝ ΑΓΙΟΝ ΙΣΡΑΗΛ ΠΟΙΚΙΛΑΙΣ ΚΑΙ ΠΟΛΛΑΙΣ

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ΔΟΚΙΜΑΣΑΣ ΤΙΜΩΡΙΑΙΣ ΕΓΝΩΡΙΣΑΣ ΤΗΝ ΣΗΝ ΔΥΝΑΜΙΝ ΕΦ' ΟΙΣ ΕΓΝΩΡΙΣΑΣ ΤΟ ΜΕΓΑ ΣΟΥ ΚΡΑΤΟΣ

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3 MACCABEES CHAPTER 3

1 Α ΚΑΙ ΜΕΤΑΛΑΜΒΑΝΩΝ Ο ΔΥΣΣΕΒΗΣ ΕΠΙ ΤΟΣΟΥΤΟΝ ΕΞΕΧΟΛΗΣΕΝ ΩΣΤΕ ΟΥ ΜΟΝΟΝ ΤΟΙΣ ΚΑΤΑ ΑΛΕΞΑΝΔΡΕΙΑΝ ΔΙΟΡΓΙΖΕΣΘΑΙ ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΕΝ ΤΗ ΧΩΡΑ ΒΑΡΥΤΕΡΩΣ ΕΝΑΝΤΙΩΘΗΝΑΙ ΚΑΙ ΠΡΟΣΤΑΞΑΙ ΣΠΕΥΣΑΝΤΑΣ ΣΥΝΑΓΑΓΕΙΝ ΠΑΝΤΑΣ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΧΕΙΡΙΣΤΩ ΜΟΡΩ ΤΟΥ ΖΗΝ ΜΕΤΑΣΤΗΣΑΙ

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7 ΤΗΝ ΔΕ ΠΕΡΙ ΤΩΝ ΠΡΟΣΚΥΝΗΣΕΩΝ ΚΑΙ ΤΡΟΦΩΝ ΔΙΑΣΤΑΣΙΝ ΕΘΡΥΛΟΥΝ ΦΑΣΚΟΝΤΕΣ ΜΗΤΕ ΤΩ ΒΑΣΙΛΕΙ ΜΗΤΕ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΟΜΟΣΠΟΝΔΟΥΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΓΙΝΕΣΘΑΙ ΔΥΣΜΕΝΕΙΣ ΔΕ ΕΙΝΑΙ ΚΑΙ ΜΕΓΑ ΤΙ ΤΟΙΣ ΠΡΑΓΜΑΣΙΝ ΕΝΑΝΤΙΟΥΜΕΝΟΥΣ ΚΑΙ ΟΥ ΤΩ ΤΥΧΟΝΤΙ ΠΕΡΙΗΨΑΝ ΨΟΓΩ

8 ΟΙ ΔΕ ΚΑΤΑ ΤΗΝ ΠΟΛΙΝ ΕΛΛΗΝΕΣ ΟΥΔΕΝ ΗΔΙΚΗΜΕΝΟΙ ΤΑΡΑΧΗΝ ΑΠΡΟΣΔΟΚΗΤΟΝ ΠΕΡΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΘΕΩΡΟΥΝΤΕΣ ΚΑΙ ΣΥΝΔΡΟΜΑΣ ΑΠΡΟΣΚΟΠΟΥΣ ΓΙΝΟΜΕΝΑΣ ΒΟΗΘΕΙΝ ΜΕΝ ΟΥΚ ΕΣΘΕΝΟΝ ΤΥΡΑΝΝΙΚΗ ΓΑΡ ΗΝ Η

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ΔΙΑΘΕΣΙΣ ΠΑΡΕΚΑΛΟΥΝ ΔΕ ΚΑΙ ΔΥΣΦΟΡΩΣ ΕΙΧΟΝ ΚΑΙ ΜΕΤΑΠΕΣΕΙΣΘΑΙ ΤΑΥΤΑ ΥΠΕΛΑΜΒΑΝΟΝ

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10 ΗΔΗ ΔΕ ΚΑΙ ΤΙΝΕΣ ΓΕΙΤΟΝΕΣ ΤΕ ΚΑΙ ΦΙΛΟΙ ΚΑΙ ΣΥΜΠΡΑΓΜΑΤΕΥΟΜΕΝΟΙ ΜΥΣΤΙΚΩΣ ΤΙΝΑΣ ΕΠΙΣΠΩΜΕΝΟΙ ΠΙΣΤΕΙΣ ΕΔΙΔΟΥΝ ΣΥΝΑΣΠΙΕΙΝ ΚΑΙ ΠΑΝ ΕΚΤΕΝΕΣ ΠΡΟΣΟΙΣΕΣΘΑΙ ΠΡΟΣ ΑΝΤΙΛΗΜΨΙΝ

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12 ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΦΙΛΟΠΑΤΩΡ ΤΟΙΣ ΚΑΤ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΚΑΤΑ ΤΟΠΟΝ ΣΤΡΑΤΗΓΟΙΣ ΚΑΙ ΣΤΡΑΤΙΩΤΑΙΣ ΧΑΙΡΕΙΝ ΚΑΙ ΕΡΡΩΣΘΑΙ

13 ΕΡΡΩΜΑΙ ΔΕ ΚΑΙ ΑΥΤΟΣ ΕΓΩ ΚΑΙ ΤΑ ΠΡΑΓΜΑΤΑ ΗΜΩΝ

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17 ΟΙ ΔΕ ΛΟΓΩ ΜΕΝ ΤΗΝ ΗΜΕΤΕΡΑΝ ΑΠΟΔΕΞΑΜΕΝΟΙ ΠΑΡΟΥΣΙΑΝ ΤΩ ΔΕ ΠΡΑΓΜΑΤΙ ΝΟΘΩΣ ΠΡΟΘΥΜΗΘΕΝΤΩΝ ΗΜΩΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΑΥΤΩΝ ΚΑΙ ΤΟΙΣ ΕΚΠΡΕΠΕΣΙΝ ΚΑΙ ΚΑΛΛΙΣΤΟΙΣ ΑΝΑΘΗΜΑΣΙΝ ΤΙΜΗΣΑΙ

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20 ΗΜΕΙΣ ΔΕ ΤΗ ΤΟΥΤΩΝ ΑΝΟΙΑ ΣΥΜΠΕΡΙΕΝΕΧΘΕΝΤΕΣ ΚΑΙ ΜΕΤΑ ΝΙΚΗΣ ΔΙΑΚΟΜΙΣΘΕΝΤΕΣ ΕΙΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΤΟΙΣ ΠΑΣΙΝ ΕΘΝΕΣΙΝ ΦΙΛΑΝΘΡΩΠΩΣ ΑΠΑΝΤΗΣΑΝΤΕΣ ΚΑΘΩΣ ΕΠΡΕΠΕΝ ΕΠΟΙΗΣΑΜΕΝ

21 ΕΝ ΔΕ ΤΟΥΤΟΙΣ ΠΡΟΣ ΤΟΥΣ ΟΜΟΦΥΛΟΥΣ ΑΥΤΩΝ ΑΜΝΗΣΙΚΑΚΙΑΝ ΑΠΑΣΙΝ ΓΝΩΡΙΖΟΝΤΕΣ ΔΙΑ ΤΕ ΤΗΝ ΣΥΜΜΑΧΙΑΝ ΚΑΙ ΤΑ ΠΕΠΙΣΤΕΥΜΕΝΑ ΜΕΤΑ ΑΠΛΟΤΗΤΟΣ ΑΥΤΟΙΣ ΑΡΧΗΘΕΝ ΜΥΡΙΑ ΠΡΑΓΜΑΤΑ ΤΟΛΜΗΣΑΝΤΕΣ ΕΞΑΛΛΟΙΩΣΑΙ ΕΒΟΥΛΗΘΗΜΕΝ ΚΑΙ ΠΟΛΙΤΕΙΑΣ ΑΥΤΟΥΣ ΑΛΕΞΑΝΔΡΕΩΝ ΚΑΤΑΞΙΩΣΑΙ ΚΑΙ ΜΕΤΟΧΟΥΣ ΤΩΝ ΑΕΙ ΙΕΡΩΝ ΚΑΤΑΣΤΗΣΑΙ

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23 ΟΥ ΜΟΝΟΝ ΑΠΕΣΤΡΕΨΑΝΤΟ ΤΗΝ ΑΤΙΜΗΤΟΝ ΠΟΛΙΤΕΙΑΝ ΑΛΛΑ ΚΑΙ ΒΔΕΛΥΣΣΟΝΤΑΙ ΛΟΓΩ ΤΕ ΚΑΙ ΣΙΓΗ ΤΟΥΣ ΕΝ ΑΥΤΟΙΣ ΟΛΙΓΟΥΣ ΠΡΟΣ ΗΜΑΣ ΓΝΗΣΙΩΣ ΔΙΑΚΕΙΜΕΝΟΥΣ ΠΑΡ' ΕΚΑΣΤΑ ΥΦΟΡΩΜΕΝΟΙ ΜΕΤΑ ΤΗΣ ΔΥΣΚΛΕΕΣΤΑΤΗΣ ΕΜΒΙΩΣΕΩΣ ΔΙΑ ΤΑΧΟΥΣ ΗΜΑΣ ΚΑΤΑΣΤΡΕΨΑΙ ΤΑ ΠΡΑΓΜΑΤΑ

24 ΔΙΟ ΚΑΙ ΤΕΚΜΗΡΙΟΙΣ ΚΑΛΩΣ ΠΕΠΕΙΣΜΕΝΟΙ ΤΟΥΤΟΥΣ ΚΑΤΑ ΠΑΝΤΑ ΔΥΣΝΟΕΙΝ ΗΜΙΝ ΤΡΟΠΟΝ ΚΑΙ ΠΡΟΝΟΟΥΜΕΝΟΙ ΜΗΠΟΤΕ ΑΙΦΝΙΔΙΟΥ ΜΕΤΕΠΕΙΤΑ ΤΑΡΑΧΗΣ ΕΝΣΤΑΣΗΣ ΗΜΙΝ ΤΟΥΣ ΔΥΣΣΕΒΕΙΣ ΤΟΥΤΟΥΣ ΚΑΤΑ ΝΩΤΟΥ ΠΡΟΔΟΤΑΣ ΚΑΙ ΒΑΡΒΑΡΟΥΣ ΕΧΩΜΕΝ ΠΟΛΕΜΙΟΥΣ

25 ΠΡΟΣΤΕΤΑΧΑΜΕΝ ΑΜΑ ΤΩ ΠΡΟΣΠΕΣΕΙΝ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΤΗΝΔΕ ΑΥΘΩΡΙ ΤΟΥΣ ΕΝΝΕΜΟΜΕΝΟΥΣ ΣΥΝ ΓΥΝΑΙΞΙ ΚΑΙ ΤΕΚΝΟΙΣ ΜΕΤΑ ΥΒΡΕΩΝ ΚΑΙ ΣΚΥΛΜΩΝ ΑΠΟΣΤΕΙΛΑΙ ΠΡΟΣ ΗΜΑΣ ΕΝ ΔΕΣΜΟΙΣ ΣΙΔΗΡΟΙΣ ΠΑΝΤΟΘΕΝ ΚΑΤΑΚΕΚΛΕΙΣΜΕΝΟΥΣ ΕΙΣ ΑΝΗΚΕΣΤΟΝ ΚΑΙ ΔΥΣΚΛΕΗ ΠΡΕΠΟΝΤΑ ΔΥΣΜΕΝΕΣΙ ΦΟΝΟΝ

26 ΤΟΥΤΩΝ ΓΑΡ ΟΜΟΥ ΚΟΛΑΣΘΕΝΤΩΝ ΔΙΕΙΛΗΦΑΜΕΝ ΕΙΣ ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ ΤΕΛΕΙΩΣ ΗΜΙΝ ΤΑ ΠΡΑΓΜΑΤΑ ΕΝ ΕΥΣΤΑΘΕΙΑ ΚΑΙ ΤΗ ΒΕΛΤΙΣΤΗ ΔΙΑΘΕΣΕΙ ΚΑΤΑΣΤΑΘΗΣΕΣΘΑΙ

27 ΟΣ Δ' ΑΝ ΣΚΕΠΑΣΗ ΤΙΝΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΠΟ ΓΕΡΑΙΟΥ ΜΕΧΡΙ ΝΗΠΙΟΥ ΚΑΙ ΜΕΧΡΙ ΤΩΝ ΥΠΟΜΑΣΤΙΔΙΩΝ ΑΙΣΧΙΣΤΑΙΣ ΒΑΣΑΝΟΙΣ ΑΠΟΤΥΜΠΑΝΙΣΘΗΣΕΤΑΙ ΠΑΝΟΙΚΙΑ

28 ΜΗΝΥΕΙΝ ΔΕ ΤΟΝ ΒΟΥΛΟΜΕΝΟΝ ΕΦ' Ω ΤΗΝ ΟΥΣΙΑΝ ΤΟΥ ΕΜΠΙΠΤΟΝΤΟΣ ΥΠΟ ΤΗΝ ΕΥΘΥΝΑΝ ΛΗΜΨΕΤΑΙ ΚΑΙ ΕΚ ΤΟΥ ΒΑΣΙΛΙΚΟΥ ΑΡΓΥΡΙΟΥ ΔΡΑΧΜΑΣ ΔΙΣΧΙΛΙΑΣ ΚΑΙ ΤΗ ΕΛΕΥΘΕΡΙΑ ΣΤΕΦΑΝΩΘΗΣΕΤΑΙ

29 ΠΑΣ ΔΕ ΤΟΠΟΣ ΟΥ ΕΑΝ ΦΩΡΑΘΗ ΤΟ ΣΥΝΟΛΟΝ ΣΚΕΠΑΖΟΜΕΝΟΣ ΙΟΥΔΑΙΟΣ ΑΒΑΤΟΣ ΚΑΙ ΠΥΡΙΦΛΕΓΗΣ ΓΙΝΕΣΘΩ ΚΑΙ ΠΑΣΗ ΘΝΗΤΗ ΦΥΣΕΙ ΚΑΘ' ΑΠΑΝ ΑΧΡΗΣΤΟΣ ΦΑΝΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΕΙ ΧΡΟΝΟΝ

30 ΚΑΙ Ο ΜΕΝ ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΥΠΟΣ ΟΥΤΩΣ ΕΓΕΓΡΑΠΤΟ

3 MACCABEES CHAPTER 4

1 ΠΑΝΤΗ ΔΕ ΟΠΟΥ ΠΡΟΣΕΠΙΠΤΕΝ ΤΟΥΤΟ ΤΟ ΠΡΟΣΤΑΓΜΑ ΔΗΜΟΤΕΛΗΣ ΣΥΝΙΣΤΑΤΟ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΥΩΧΙΑ ΜΕΤΑ ΑΛΑΛΑΓΜΩΝ ΚΑΙ ΧΑΡΑΣ ΩΣ ΑΝ ΤΗΣ ΠΡΟΚΑΤΕΣΚΙΡΩΜΕΝΗΣ ΑΥΤΟΙΣ ΠΑΛΑΙ ΚΑΤΑ ΔΙΑΝΟΙΑΝ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΝΥΝ ΕΚΦΑΙΝΟΜΕΝΗΣ ΑΠΕΧΘΕΙΑΣ

2 ΤΟΙΣ ΔΕ ΙΟΥΔΑΙΟΙΣ ΑΛΗΚΤΟΝ ΠΕΝΘΟΣ ΗΝ ΚΑΙ ΠΑΝΟΔΥΡΤΟΣ ΜΕΤΑ ΔΑΚΡΥΩΝ ΒΟΗ ΣΤΕΝΑΓΜΟΙΣ ΠΕΠΥΡΩΜΕΝΗΣ ΠΑΝΤΟΘΕΝ ΑΥΤΩΝ ΤΗΣ ΚΑΡΔΙΑΣ ΟΛΟΦΥΡΟΜΕΝΩΝ ΤΗΝ ΑΠΡΟΣΔΟΚΗΤΟΝ ΕΞΑΙΦΝΗΣ ΑΥΤΟΙΣ ΕΠΙΚΡΙΘΕΙΣΑΝ ΟΛΕΘΡΙΑΝ

3 ΤΙΣ ΝΟΜΟΣ Η ΠΟΛΙΣ Η ΤΙΣ ΤΟ ΣΥΝΟΛΟΝ ΟΙΚΗΤΟΣ ΤΟΠΟΣ Η ΤΙΝΕΣ ΑΓΥΙΑΙ ΚΟΠΕΤΟΥ ΚΑΙ ΓΟΩΝ ΕΠ' ΑΥΤΟΙΣ ΟΥΚ ΕΝΕΠΙΠΛΩΝΤΟ

4 ΟΥΤΩΣ ΓΑΡ ΜΕΤΑ ΠΙΚΡΙΑΣ ΑΝΟΙΚΤΟΥ ΨΥΧΗΣ ΥΠΟ ΤΩΝ ΚΑΤΑ ΠΟΛΙΝ ΣΤΡΑΤΗΓΩΝ ΟΜΟΘΥΜΑΔΟΝ ΕΞΑΠΕΣΤΕΛΛΟΝΤΟ ΩΣΤΕ ΕΠΙ ΤΑΙΣ ΕΞΑΛΛΟΙΣ ΤΙΜΩΡΙΑΙΣ ΚΑΙ ΤΙΝΑΣ ΤΩΝ ΕΧΘΡΩΝ ΛΑΜΒΑΝΟΝΤΑΣ ΠΡΟ ΤΩΝ ΟΦΘΑΛΜΩΝ ΤΟΝ ΚΟΙΝΟΝ ΕΛΕΟΝ ΚΑΙ ΛΟΓΙΖΟΜΕΝΟΥΣ ΤΗΝ ΑΔΗΛΟΝ ΤΟΥ ΒΙΟΥ ΚΑΤΑΣΤΡΟΦΗΝ ΔΑΚΡΥΕΙΝ ΑΥΤΩΝ ΤΗΝ ΔΥΣΑΘΛΙΟΝ ΕΞΑΠΟΣΤΟΛΗΝ

5 ΗΓΕΤΟ ΓΑΡ ΓΕΡΑΙΩΝ ΠΛΗΘΟΣ ΠΟΛΙΑ ΠΕΠΥΚΑΣΜΕΝΩΝ ΤΗΝ ΕΚ ΤΟΥ ΓΗΡΩΣ ΝΩΘΡΟΤΗΤΑ ΠΟΔΩΝ ΕΠΙΚΥΦΟΝ ΑΝΑΤΡΟΠΗΣ ΟΡΜΗ ΒΙΑΙΑΣ ΑΠΑΣΗΣ ΑΙΔΟΥΣ ΑΝΕΥ ΠΡΟΣ ΟΞΕΙΑΝ ΚΑΤΑΧΡΩΜΕΝΩΝ ΠΟΡΕΙΑΝ

6 ΑΙ ΔΕ ΑΡΤΙ ΠΡΟΣ ΒΙΟΥ ΚΟΙΝΩΝΙΑΝ ΓΑΜΙΚΟΝ ΥΠΕΛΗΛΥΘΥΙΑΙ ΠΑΣΤΟΝ ΝΕΑΝΙΔΕΣ ΑΝΤΙ ΤΕΡΨΕΩΣ ΜΕΤΑΛΑΒΟΥΣΑΙ ΓΟΟΥΣ ΚΑΙ ΚΟΝΕΙ ΤΗΝ ΜΥΡΟΒΡΕΧΗ ΠΕΦΥΡΜΕΝΑΙ ΚΟΜΗΝ ΑΚΑΛΥΠΤΩΣ ΔΕ ΑΓΟΜΕΝΑΙ ΘΡΗΝΟΝ ΑΝΘ' ΥΜΕΝΑΙΩΝ ΟΜΟΘΥΜΑΔΟΝ ΕΞΗΡΧΟΝ ΩΣ ΕΣΠΑΡΑΓΜΕΝΑΙ ΣΚΥΛΜΟΙΣ ΑΛΛΟΕΘΝΕΣΙΝ

7 ΔΕΣΜΙΑΙ ΔΕ ΔΗΜΟΣΙΑ ΜΕΧΡΙ ΤΗΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΕΜΒΟΛΗΣ ΕΙΛΚΟΝΤΟ ΜΕΤΑ ΒΙΑΣ

8 ΟΙ ΤΕ ΤΟΥΤΩΝ ΣΥΝΖΥΓΕΙΣ ΒΡΟΧΟΙΣ ΑΝΤΙ ΣΤΕΦΕΩΝ ΤΟΥΣ ΑΥΧΕΝΑΣ ΠΕΡΙΠΕΠΛΕΓΜΕΝΟΙ ΜΕΤΑ ΑΚΜΑΙΑΣ ΝΕΑΝΙΚΗΣ ΗΛΙΚΙΑΣ ΑΝΤΙ ΕΥΩΧΙΑΣ ΚΑΙ ΝΕΩΤΕΡΙΚΗΣ ΡΑΘΥΜΙΑΣ ΤΑΣ ΕΠΙΛΟΙΠΟΥΣ ΤΩΝ ΓΑΜΩΝ ΗΜΕΡΑΣ ΕΝ ΘΡΗΝΟΙΣ ΔΙΗΓΟΝ ΠΑΡΑ ΠΟΔΑΣ ΗΔΗ ΤΟΝ ΑΔΗΝ ΟΡΩΝΤΕΣ ΚΕΙΜΕΝΟΝ

9 ΚΑΤΗΧΘΗΣΑΝ ΔΕ ΘΗΡΙΩΝ ΤΡΟΠΟΝ ΑΓΟΜΕΝΟΙ ΣΙΔΗΡΟΔΕΣΜΟΙΣ ΑΝΑΓΚΑΙΣ ΟΙ ΜΕΝ ΤΟΙΣ ΖΥΓΟΙΣ ΤΩΝ ΠΛΟΙΩΝ ΠΡΟΣΗΛΩΜΕΝΟΙ ΤΟΥΣ ΤΡΑΧΗΛΟΥΣ ΟΙ ΔΕ ΤΟΥΣ ΠΟΔΑΣ ΑΡΡΗΚΤΟΙΣ ΚΑΤΗΣΦΑΛΙΣΜΕΝΟΙ ΠΕΔΑΙΣ

10 ΕΤΙ ΚΑΙ ΤΩ ΚΑΘΥΠΕΡΘΕ ΠΥΚΝΩ ΣΑΝΙΔΩΜΑΤΙ ΔΙΑΚΕΙΜΕΝΩ ΟΠΩΣ ΠΑΝΤΟΘΕΝ ΕΣΚΟΤΙΣΜΕΝΟΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΓΩΓΗΝ ΕΠΙΒΟΥΛΩΝ ΕΝ ΠΑΝΤΙ ΤΩ ΚΑΤΑΠΛΩ ΛΑΜΒΑΝΩΣΙΝ

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11 ΤΟΥΤΩΝ ΔΕ ΕΠΙ ΤΗΝ ΛΕΓΟΜΕΝΗΝ ΣΧΕΔΙΑΝ ΑΧΘΕΝΤΩΝ ΚΑΙ ΤΟΥ ΠΑΡΑΠΛΟΥ ΠΕΡΑΝΘΕΝΤΟΣ ΚΑΘΩΣ ΗΝ ΔΕΔΟΓΜΑΤΙΣΜΕΝΟΝ ΤΩ ΒΑΣΙΛΕΙ ΠΡΟΣΕΤΑΞΕΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΠΡΟ ΤΗΣ ΠΟΛΕΩΣ ΙΠΠΟΔΡΟΜΩ ΠΑΡΕΜΒΑΛΕΙΝ ΑΠΛΑΤΩ ΚΑΘΕΣΤΩΤΙ ΠΕΡΙΜΕΤΡΩ ΚΑΙ ΠΡΟΣ ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΝ ΑΓΑΝ ΕΥΚΑΙΡΟΤΑΤΩ ΚΑΘΕΣΤΩΤΙ ΠΑΣΙ ΤΟΙΣ ΚΑΤΑΠΟΡΕΥΟΜΕΝΟΙΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΟΙΣ ΕΚ ΤΟΥΤΩΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΣΤΕΛΛΟΜΕΝΟΙΣ ΠΡΟΣ ΕΚΔΗΜΙΑΝ ΠΡΟΣ ΤΟ ΜΗΔΕ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΑΥΤΟΥ ΚΟΙΝΩΝΕΙΝ ΜΗΔΕ ΤΟ ΣΥΝΟΛΟΝ ΚΑΤΑΞΙΩΣΑΙ ΠΕΡΙΒΟΛΩΝ

12 ΩΣ ΔΕ ΤΟΥΤΟ ΕΓΕΝΗΘΗ ΑΚΟΥΣΑΣ ΤΟΥΣ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΟΜΟΕΘΝΕΙΣ ΚΡΥΒΗ ΕΚΠΟΡΕΥΟΜΕΝΟΥΣ ΠΥΚΝΟΤΕΡΟΝ ΑΠΟΔΥΡΕΣΘΑΙ ΤΗΝ ΑΚΛΕΗ ΤΩΝ ΑΔΕΛΦΩΝ ΤΑΛΑΙΠΩΡΙΑΝ

13 ΔΙΟΡΓΙΣΘΕΙΣ ΠΡΟΣΕΤΑΞΕΝ ΚΑΙ ΤΟΥΤΟΙΣ ΟΜΟΥ ΤΟΝ ΑΥΤΟΝ ΤΡΟΠΟΝ ΕΠΙΜΕΛΩΣ ΩΣ ΕΚΕΙΝΟΙΣ ΠΟΙΗΣΑΙ ΜΗ ΛΕΙΠΟΜΕΝΟΙΣ ΚΑΤΑ ΜΗΔΕΝΑ ΤΡΟΠΟΝ ΤΗΣ ΕΚΕΙΝΩΝ ΤΙΜΩΡΙΑΣ

14 ΑΠΟΓΡΑΦΗΝΑΙ ΔΕ ΠΑΝ ΤΟ ΦΥΛΟΝ ΕΞ ΟΝΟΜΑΤΟΣ ΟΥΚ ΕΙΣ ΤΗΝ ΕΜΠΡΟΣΘΕΝ ΒΡΑΧΕΙ ΠΡΟΔΕΔΗΛΩΜΕΝΗΝ ΤΩΝ ΕΡΓΩΝ ΚΑΤΑΠΟΝΟΝ ΛΑΤΡΕΙΑΝ ΣΤΡΕΒΛΩΘΕΝΤΑΣ ΔΕ ΤΑΙΣ ΠΑΡΗΓΓΕΛΜΕΝΑΙΣ ΑΙΚΙΑΙΣ ΤΟ ΤΕΛΟΣ ΑΦΑΝΙΣΑΙ ΜΙΑΣ ΥΠΟ ΚΑΙΡΟΝ ΗΜΕΡΑΣ

15 ΕΓΙΝΕΤΟ ΜΕΝ ΟΥΝ Η ΤΟΥΤΩΝ ΑΠΟΓΡΑΦΗ ΜΕΤΑ ΠΙΚΡΑΣ ΣΠΟΥΔΗΣ ΚΑΙ ΦΙΛΟΤΙΜΟΥ ΠΡΟΣΕΔΡΕΙΑΣ ΑΠΟ ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΜΕΧΡΙ ΔΥΣΜΩΝ ΑΝΗΝΥΤΟΝ ΛΑΜΒΑΝΟΥΣΑ ΤΟ ΤΕΛΟΣ ΕΠΙ ΗΜΕΡΑΣ ΤΕΣΣΑΡΑΚΟΝΤΑ

16 ΜΕΓΑΛΩΣ ΔΕ ΚΑΙ ΔΙΗΝΕΚΩΣ Ο ΒΑΣΙΛΕΥΣ ΧΑΡΑ ΠΕΠΛΗΡΩΜΕΝΟΣ ΣΥΜΠΟΣΙΑ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΕΙΔΩΛΩΝ ΣΥΝΙΣΤΑΜΕΝΟΣ ΠΕΠΛΑΝΗΜΕΝΗ ΠΟΡΡΩ ΤΗΣ ΑΛΗΘΕΙΑΣ ΦΡΕΝΙ ΚΑΙ ΒΕΒΗΛΩ ΣΤΟΜΑΤΙ ΤΑ ΜΕΝ ΚΩΦΑ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΑ ΑΥΤΟΙΣ ΛΑΛΕΙΝ Η ΑΡΗΓΕΙΝ ΕΠΑΙΝΩΝ ΕΙΣ ΔΕ ΤΟΝ ΜΕΓΙΣΤΟΝ ΘΕΟΝ ΤΑ ΜΗ ΚΑΘΗΚΟΝΤΑ ΛΑΛΩΝ

17 ΜΕΤΑ ΔΕ ΤΟ ΠΡΟΕΙΡΗΜΕΝΟΝ ΤΟΥ ΧΡΟΝΟΥ ΔΙΑΣΤΗΜΑ ΠΡΟΣΗΝΕΓΚΑΝΤΟ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΩ ΒΑΣΙΛΕΙ ΜΗΚΕΤΙ ΙΣΧΥΕΙΝ ΤΗΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΠΟΓΡΑΦΗΝ ΠΟΙΕΙΣΘΑΙ ΔΙΑ ΤΗΝ ΑΜΕΤΡΗΤΟΝ ΑΥΤΩΝ ΠΛΗΘΥΝ

18 ΚΑΙΠΕΡ ΟΝΤΩΝ ΕΤΙ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΤΩΝ ΠΛΕΙΟΝΩΝ ΤΩΝ ΜΕΝ ΚΑΤΑ ΤΑΣ ΟΙΚΙΑΣ ΕΤΙ ΣΥΝΕΣΤΗΚΟΤΩΝ ΤΩΝ ΔΕ ΚΑΙ ΚΑΤΑ ΤΟΠΟΝ ΩΣ ΑΔΥΝΑΤΟΥ ΚΑΘΕΣΤΩΤΟΣ ΠΑΣΙΝ ΤΟΙΣ ΕΠ' ΑΙΓΥΠΤΟΝ ΣΤΡΑΤΗΓΟΙΣ

19 ΑΠΕΙΛΗΣΑΝΤΟΣ ΔΕ ΑΥΤΟΙΣ ΣΚΛΗΡΟΤΕΡΟΝ ΩΣ ΔΕΔΩΡΟΚΟΠΗΜΕΝΟΙΣ ΕΙΣ ΜΗΧΑΝΗΝ ΤΗΣ ΕΚΦΥΓΗΣ ΣΥΝΕΒΗ ΣΑΦΩΣ ΑΥΤΟΝ ΠΕΡΙ ΤΟΥΤΟΥ ΠΙΣΤΩΘΗΝΑΙ

20 ΛΕΓΟΝΤΩΝ ΜΕΤΑ ΑΠΟΔΕΙΞΕΩΣ ΚΑΙ ΤΗΝ ΧΑΡΤΗΡΙΑΝ ΗΔΗ ΚΑΙ ΤΟΥΣ ΓΡΑΦΙΚΟΥΣ ΚΑΛΑΜΟΥΣ ΕΝ ΟΙΣ ΕΧΡΩΝΤΟ ΕΚΛΕΛΟΙΠΕΝΑΙ

21 ΤΟΥΤΟ ΔΕ ΗΝ ΕΝΕΡΓΕΙΑ ΤΗΣ ΤΟΥ ΒΟΗΘΟΥΝΤΟΣ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΕΞ ΟΥΡΑΝΟΥ ΠΡΟΝΟΙΑΣ ΑΝΙΚΗΤΟΥ

3 MACCABEES CHAPTER 5

1 ΤΟΤΕ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΕΡΜΩΝΑ ΤΟΝ ΠΡΟΣ ΤΗ ΤΩΝ ΕΛΕΦΑΝΤΩΝ ΕΠΙΜΕΛΕΙΑ ΒΑΡΕΙΑ ΜΕΜΕΣΤΩΜΕΝΟΣ ΟΡΓΗ ΚΑΙ ΧΟΛΩ ΚΑΤΑ ΠΑΝ ΑΜΕΤΑΘΕΤΟΣ

2 ΕΚΕΛΕΥΣΕΝ ΥΠΟ ΤΗΝ ΕΠΕΡΧΟΜΕΝΗΝ ΗΜΕΡΑΝ ΔΑΨΙΛΕΣΙ ΔΡΑΚΕΣΙ ΛΙΒΑΝΩΤΟΥ ΚΑΙ ΟΙΝΩ ΠΛΕΙΟΝΙ ΑΚΡΑΤΩ ΑΠΑΝΤΑΣ ΤΟΥΣ ΕΛΕΦΑΝΤΑΣ ΠΟΤΙΣΑΙ ΟΝΤΑΣ ΤΟΝ ΑΡΙΘΜΟΝ ΠΕΝΤΑΚΟΣΙΟΥΣ ΚΑΙ ΑΓΡΙΩΘΕΝΤΑΣ ΤΗ ΤΟΥ ΠΟΜΑΤΟΣ ΑΦΘΟΝΩ ΧΟΡΗΓΙΑ ΕΙΣΑΓΑΓΕΙΝ ΠΡΟΣ ΣΥΝΑΝΤΗΣΙΝ ΤΟΥ ΜΟΡΟΥ ΤΩΝ ΙΟΥΔΑΙΩΝ

3 Ο ΜΕΝ ΤΑΔΕ ΠΡΟΣΤΑΣΣΩΝ ΕΤΡΕΠΕΤΟ ΠΡΟΣ ΤΗΝ ΕΥΩΧΙΑΝ ΣΥΝΑΓΑΓΩΝ ΤΟΥΣ ΜΑΛΙΣΤΑ ΤΩΝ ΦΙΛΩΝ ΚΑΙ ΤΗΣ ΣΤΡΑΤΙΑΣ ΑΠΕΧΘΩΣ ΕΧΟΝΤΑΣ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ

4 Ο ΔΕ ΕΛΕΦΑΝΤΑΡΧΗΣ ΤΟ ΠΡΟΣΤΑΓΕΝ ΑΡΑΡΟΤΩΣ ΕΡΜΩΝ ΣΥΝΕΤΕΛΕΙ

5 ΟΙ ΤΕ ΠΡΟΣ ΤΟΥΤΟΙΣ ΛΕΙΤΟΥΡΓΟΙ ΚΑΤΑ ΤΗΝ ΕΣΠΕΡΑΝ ΕΞΙΟΝΤΕΣ ΤΑΣ ΤΩΝ ΤΑΛΑΙΠΩΡΟΥΝΤΩΝ ΕΔΕΣΜΕΥΟΝ ΧΕΙΡΑΣ ΤΗΝ ΤΕ ΛΟΙΠΗΝ ΕΜΗΧΑΝΩΝΤΟ ΠΕΡΙ ΑΥΤΟΥΣ ΑΣΦΑΛΕΙΑΝ ΕΝΝΥΧΟΝ ΔΟΞΑΝΤΕΣ ΟΜΟΥ ΛΗΜΨΕΣΘΑΙ ΤΟ ΦΥΛΟΝ ΠΕΡΑΣ ΤΗΣ ΟΛΕΘΡΙΑΣ

6 ΟΙ ΔΕ ΠΑΣΗΣ ΣΚΕΠΗΣ ΕΡΗΜΟΙ ΔΟΚΟΥΝΤΕΣ ΕΙΝΑΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΙΟΥΔΑΙΟΙ ΔΙΑ ΤΗΝ ΠΑΝΤΟΘΕΝ ΠΕΡΙΕΧΟΥΣΑΝ ΑΥΤΟΥΣ ΜΕΤΑ ΔΕΣΜΩΝ ΑΝΑΓΚΗΝ

7 ΤΟΝ ΠΑΝΤΟΚΡΑΤΟΡΑ ΚΥΡΙΟΝ ΚΑΙ ΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΔΥΝΑΣΤΕΥΟΝΤΑ ΕΛΕΗΜΟΝΑ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΠΑΤΕΡΑ ΔΥΣΚΑΤΑΠΑΥΣΤΩ ΒΟΗ ΠΑΝΤΕΣ ΜΕΤΑ ΔΑΚΡΥΩΝ ΕΠΕΚΑΛΕΣΑΝΤΟ ΔΕΟΜΕΝΟΙ

8 ΤΗΝ ΚΑΤ' ΑΥΤΩΝ ΜΕΤΑΣΤΡΕΨΑΙ ΒΟΥΛΗΝ ΑΝΟΣΙΑΝ ΚΑΙ ΡΥΣΑΣΘΑΙ ΑΥΤΟΥΣ ΜΕΤΑ ΜΕΓΑΛΟΜΕΡΟΥΣ ΕΠΙΦΑΝΕΙΑΣ ΕΚ ΤΟΥ ΠΑΡΑ ΠΟΔΑΣ ΕΝ ΕΤΟΙΜΩ ΜΟΡΟΥ

9 ΤΟΥΤΩΝ ΜΕΝ ΟΥΝ ΕΚΤΕΝΩΣ Η ΛΙΤΑΝΕΙΑ ΑΝΕΒΑΙΝΕΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

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46 ΠΕΡΙ ΤΗΝ ΕΩ ΤΗΣ ΠΟΛΕΩΣ ΗΔΗ ΠΛΗΘΕΣΙΝ ΑΝΑΡΙΘΜΗΤΟΙΣ ΚΑΤΑ ΤΟΥ ΙΠΠΟΔΡΟΜΟΥ ΚΑΤΑΜΕΜΕΣΤΩΜΕΝΗΣ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΕΠΙ ΤΟ ΠΡΟΚΕΙΜΕΝΟΝ ΩΤΡΥΝΕ ΤΟΝ ΒΑΣΙΛΕΑ

47 Ο ΔΕ ΟΡΓΗ ΒΑΡΕΙΑ ΓΕΜΙΣΑΣ ΔΥΣΣΕΒΗ ΦΡΕΝΑ ΠΑΝΤΙ ΤΩ ΒΑΡΕΙ ΣΥΝ ΤΟΙΣ ΘΗΡΙΟΙΣ ΕΞΩΡΜΗΣΕ ΒΟΥΛΟΜΕΝΟΣ ΑΤΡΩΤΩ ΚΑΡΔΙΑ ΚΑΙ ΚΟΡΑΙΣ ΟΦΘΑΛΜΩΝ ΘΕΑΣΑΣΘΑΙ ΤΗΝ ΕΠΙΠΟΝΟΝ ΚΑΙ ΤΑΛΑΙΠΩΡΟΝ ΤΩΝ ΠΡΟΣΕΣΗΜΑΜΜΕΝΩΝ ΚΑΤΑΣΤΡΟΦΗΝ

48 ΩΣ ΔΕ ΤΩΝ ΕΛΕΦΑΝΤΩΝ ΕΞΙΟΝΤΩΝ ΠΕΡΙ ΠΥΛΗΝ ΚΑΙ ΤΗΣ ΣΥΝΕΠΟΜΕΝΗΣ ΕΝΟΠΛΟΥ ΔΥΝΑΜΕΩΣ ΤΗΣ ΤΕ ΤΟΥ ΠΛΗΘΟΥΣ ΠΟΡΕΙΑΣ ΚΟΝΙΟΡΤΟΝ ΙΔΟΝΤΕΣ ΚΑΙ ΒΑΡΥΗΧΗ ΘΟΡΥΒΟΝ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΙΟΥΔΑΙΟΙ

49 ΥΣΤΑΤΗΝ ΒΙΟΥ ΡΟΠΗΝ ΑΥΤΟΙΣ ΕΚΕΙΝΗΝ ΔΟΞΑΝΤΕΣ ΕΙΝΑΙ ΤΟ ΤΕΛΟΣ ΤΗΣ ΑΘΛΙΩΤΑΤΗΣ ΠΡΟΣΔΟΚΙΑΣ ΕΙΣ ΟΙΚΤΟΝ ΚΑΙ ΓΟΟΥΣ ΤΡΑΠΕΝΤΕΣ ΚΑΤΕΦΙΛΟΥΝ ΑΛΛΗΛΟΥΣ ΠΕΡΙΠΛΕΚΟΜΕΝΟΙ ΤΟΙΣ ΣΥΓΓΕΝΕΣΙΝ ΕΠΙ ΤΟΥΣ ΤΡΑΧΗΛΟΥΣ ΕΠΙΠΙΠΤΟΝΤΕΣ ΓΟΝΕΙΣ ΠΑΙΣΙΝ ΚΑΙ ΜΗΤΕΡΕΣ ΝΕΑΝΙΣΙΝ ΕΤΕΡΑΙ ΔΕ ΝΕΟΓΝΑ ΠΡΟΣ ΜΑΣΤΟΥΣ ΕΧΟΥΣΑΙ ΒΡΕΦΗ ΤΕΛΕΥΤΑΙΟΝ ΕΛΚΟΝΤΑ ΓΑΛΑ

50 ΟΥ ΜΗΝ ΔΕ ΑΛΛΑ ΚΑΙ ΤΑΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΓΕΓΕΝΗΜΕΝΑΣ ΑΝΤΙΛΗΜΨΕΙΣ ΕΞ ΟΥΡΑΝΟΥ ΣΥΝΙΔΟΝΤΕΣ ΠΡΗΝΕΙΣ ΟΜΟΘΥΜΑΔΟΝ ΡΙΨΑΝΤΕΣ ΕΑΥΤΟΥΣ ΚΑΙ ΤΑ ΝΗΠΙΑ ΧΩΡΙΣΑΝΤΕΣ ΤΩΝ ΜΑΣΤΩΝ

51 ΑΝΕΒΟΗΣΑΝ ΦΩΝΗ ΜΕΓΑΛΗ ΣΦΟΔΡΑ ΤΟΝ ΤΗΣ ΑΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΔΥΝΑΣΤΗΝ ΙΚΕΤΕΥΟΝΤΕΣ ΟΙΚΤΙΡΑΙ ΜΕΤΑ ΕΠΙΦΑΝΕΙΑΣ ΑΥΤΟΥΣ ΗΔΗ ΠΡΟΣ ΠΥΛΑΙΣ ΑΔΟΥ ΚΑΘΕΣΤΩΤΑΣ

3 MACCABEES CHAPTER 6

1 ΕΛΕΑΖΑΡΟΣ ΔΕ ΤΙΣ ΑΝΗΡ ΕΠΙΣΗΜΟΣ ΤΩΝ ΑΠΟ ΤΗΣ ΧΩΡΑΣ ΙΕΡΕΩΝ ΕΝ ΠΡΕΣΒΕΙΩ ΤΗΝ ΗΛΙΚΙΑΝ ΗΔΗ ΛΕΛΟΓΧΩΣ ΚΑΙ ΠΑΣΗ ΤΗ ΚΑΤΑ ΤΟΝ ΒΙΟΝ ΑΡΕΤΗ ΚΕΚΟΣΜΗΜΕΝΟΣ ΤΟΥΣ ΠΕΡΙ ΑΥΤΟΝ ΚΑΤΑΣΤΕΙΛΑΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΕΠΙΚΑΛΕΙΣΘΑΙ ΤΟΝ ΑΓΙΟΝ ΘΕΟΝ ΠΡΟΣΗΥΞΑΤΟ ΤΑΔΕ

2 ΒΑΣΙΛΕΥ ΜΕΓΑΛΟΚΡΑΤΩΡ ΥΨΙΣΤΕ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕΕ ΤΗΝ ΠΑΣΑΝ ΔΙΑΚΥΒΕΡΝΩΝ ΕΝ ΟΙΚΤΙΡΜΟΙΣ ΚΤΙΣΙΝ

3 ΕΠΙΔΕ ΕΠΙ ΑΒΡΑΑΜ ΣΠΕΡΜΑ ΕΠΙ ΗΓΙΑΣΜΕΝΟΥ ΤΕΚΝΑ ΙΑΚΩΒ ΜΕΡΙΔΟΣ ΗΓΙΑΣΜΕΝΗΣ ΣΟΥ ΛΑΟΝ ΕΝ ΞΕΝΗ ΓΗ ΞΕΝΟΝ ΑΔΙΚΩΣ ΑΠΟΛΛΥΜΕΝΟΝ ΠΑΤΕΡ

4 ΣΥ ΦΑΡΑΩ ΠΛΗΘΥΝΟΝΤΑ ΑΡΜΑΣΙΝ ΤΟΝ ΠΡΙΝ ΑΙΓΥΠΤΟΥ ΤΑΥΤΗΣ ΔΥΝΑΣΤΗΝ ΕΠΑΡΘΕΝΤΑ ΑΝΟΜΩ ΘΡΑΣΕΙ ΚΑΙ ΓΛΩΣΣΗ ΜΕΓΑΛΟΡΡΗΜΟΝΙ ΣΥΝ ΤΗ ΥΠΕΡΗΦΑΝΩ ΣΤΡΑΤΙΑ ΠΟΝΤΟΒΡΟΧΟΥΣ ΑΠΩΛΕΣΑΣ ΦΕΓΓΟΣ ΕΠΙΦΑΝΑΣ ΕΛΕΟΥΣ ΙΣΡΑΗΛ ΓΕΝΕΙ

5 ΣΥ ΤΟΝ ΑΝΑΡΙΘΜΗΤΟΙΣ ΔΥΝΑΜΕΣΙΝ ΓΑΥΡΩΘΕΝΤΑ ΣΕΝΝΑΧΗΡΙΜ ΒΑΡΥΝ ΑΣΣΥΡΙΩΝ ΒΑΣΙΛΕΑ ΔΟΡΑΤΙ ΤΗΝ ΠΑΣΑΝ ΥΠΟΧΕΙΡΙΟΝ ΗΔΗ ΛΑΒΟΝΤΑ ΓΗΝ ΚΑΙ ΜΕΤΕΩΡΙΣΘΕΝΤΑ ΕΠΙ ΤΗΝ ΑΓΙΑΝ ΣΟΥ ΠΟΛΙΝ ΒΑΡΕΑ ΛΑΛΟΥΝΤΑ ΚΟΜΠΩ ΚΑΙ ΘΡΑΣΕΙ ΣΥ ΔΕΣΠΟΤΑ ΕΘΡΑΥΣΑΣ ΕΚΔΗΛΟΝ ΔΕΙΚΝΥΣ ΕΘΝΕΣΙΝ ΠΟΛΛΟΙΣ ΤΟ ΣΟΝ ΚΡΑΤΟΣ

6 ΣΥ ΤΟΥΣ ΚΑΤΑ ΤΗΝ ΒΑΒΥΛΩΝΙΑΝ ΤΡΕΙΣ ΕΤΑΙΡΟΥΣ ΠΥΡΙ ΤΗΝ ΨΥΧΗΝ ΑΥΘΑΙΡΕΤΩΣ ΔΕΔΩΚΟΤΑΣ ΕΙΣ ΤΟ ΜΗ ΛΑΤΡΕΥΣΑΙ ΤΟΙΣ ΚΕΝΟΙΣ ΔΙΑΠΥΡΟΝ ΔΡΟΣΙΣΑΣ ΚΑΜΙΝΟΝ ΕΡΡΥΣΩ ΜΕΧΡΙ ΤΡΙΧΟΣ ΑΠΗΜΑΝΤΟΥΣ ΦΛΟΓΑ ΠΑΣΙΝ ΕΠΙΠΕΜΨΑΣ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ

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7 ΣΥ ΤΟΝ ΔΙΑΒΟΛΑΙΣ ΦΘΟΝΟΥ ΛΕΟΥΣΙ ΚΑΤΑ ΓΗΣ ΡΙΦΕΝΤΑ ΘΗΡΣΙΝ ΒΟΡΑΝ ΔΑΝΙΗΛ ΕΙΣ ΦΩΣ ΑΝΗΓΑΓΕΣ ΑΣΙΝΗ

8 ΤΟΝ ΤΕ ΒΥΘΟΤΡΕΦΟΥΣ ΕΝ ΓΑΣΤΡΙ ΚΗΤΟΥΣ ΙΩΝΑΝ ΤΗΚΟΜΕΝΟΝ ΑΦΙΔΩΝ ΑΠΗΜΑΝΤΟΝ ΠΑΣΙΝ ΟΙΚΕΙΟΙΣ ΑΝΕΔΕΙΞΑΣ ΠΑΤΕΡ

9 ΚΑΙ ΝΥΝ ΜΙΣΥΒΡΙ ΠΟΛΥΕΛΕΕ ΤΩΝ ΟΛΩΝ ΣΚΕΠΑΣΤΑ ΤΟ ΤΑΧΟΣ ΕΠΙΦΑΝΗΘΙ ΤΟΙΣ ΑΠΟ ΙΣΡΑΗΛ ΓΕΝΟΥΣ ΥΠΟ ΕΒΔΕΛΥΓΜΕΝΩΝ ΑΝΟΜΩΝ ΕΘΝΩΝ ΥΒΡΙΖΟΜΕΝΟΙΣ

10 ΕΙ ΔΕ ΑΣΕΒΕΙΑΙΣ ΚΑΤΑ ΤΗΝ ΑΠΟΙΚΙΑΝ Ο ΒΙΟΣ ΗΜΩΝ ΕΝΕΣΧΗΤΑΙ ΡΥΣΑΜΕΝΟΣ ΗΜΑΣ ΑΠΟ ΕΧΘΡΩΝ ΧΕΙΡΟΣ Ω ΠΡΟΑΙΡΗ ΔΕΣΠΟΤΑ ΑΠΟΛΕΣΟΝ ΗΜΑΣ ΜΟΡΩ

11 ΜΗ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΟΙ ΜΑΤΑΙΟΦΡΟΝΕΣ ΕΥΛΟΓΗΣΑΤΩΣΑΝ ΕΠΙ ΤΗ ΤΩΝ ΗΓΑΠΗΜΕΝΩΝ ΣΟΥ ΑΠΩΛΕΙΑ ΛΕΓΟΝΤΕΣ ΟΥΔΕ Ο ΘΕΟΣ ΑΥΤΩΝ ΕΡΡΥΣΑΤΟ ΑΥΤΟΥΣ

12 ΣΥ ΔΕ Ο ΠΑΣΑΝ ΑΛΚΗΝ ΚΑΙ ΔΥΝΑΣΤΕΙΑΝ ΕΧΩΝ ΑΠΑΣΑΝ ΑΙΩΝΙΕ ΝΥΝ ΕΠΙΔΕ ΕΛΕΗΣΟΝ ΗΜΑΣ ΤΟΥΣ ΚΑΘ' ΥΒΡΙΝ ΑΝΟΜΩΝ ΑΛΟΓΙΣΤΟΝ ΕΚ ΤΟΥ ΖΗΝ ΜΕΘΙΣΤΑΜΕΝΟΥΣ ΕΝ ΕΠΙΒΟΥΛΩΝ ΤΡΟΠΩ

13 ΠΤΗΞΑΤΩ ΔΕ ΕΘΝΗ ΣΗΝ ΔΥΝΑΜΙΝ ΑΝΙΚΗΤΟΝ ΣΗΜΕΡΟΝ ΕΝΤΙΜΕ ΔΥΝΑΜΙΝ ΕΧΩΝ ΕΠΙ ΣΩΤΗΡΙΑ ΙΑΚΩΒ ΓΕΝΟΥΣ

14 ΙΚΕΤΕΥΕΙ ΣΕ ΤΟ ΠΑΝ ΠΛΗΘΟΣ ΤΩΝ ΝΗΠΙΩΝ ΚΑΙ ΟΙ ΤΟΥΤΩΝ ΓΟΝΕΙΣ ΜΕΤΑ ΔΑΚΡΥΩΝ

15 ΔΕΙΧΘΗΤΩ ΠΑΣΙΝ ΕΘΝΕΣΙΝ ΟΤΙ ΜΕΘ' ΗΜΩΝ ΕΙ ΚΥΡΙΕ ΚΑΙ ΟΥΚ ΑΠΕΣΤΡΕΨΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΦ' ΗΜΩΝ ΑΛΛΑ ΚΑΘΩΣ ΕΙΠΑΣ ΟΤΙ ΟΥΔΕ ΕΝ ΤΗ ΓΗ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΟΝΤΩΝ ΥΠΕΡΕΙΔΟΝ ΑΥΤΟΥΣ ΟΥΤΩΣ ΕΠΙΤΕΛΕΣΟΝ ΚΥΡΙΕ

16 ΤΟΥ ΔΕ ΕΛΕΑΖΑΡΟΥ ΛΗΓΟΝΤΟΣ ΑΡΤΙ ΤΗΣ ΠΡΟΣΕΥΧΗΣ Ο ΒΑΣΙΛΕΥΣ ΣΥΝ ΤΟΙΣ ΘΗΡΙΟΙΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΤΗΣ ΔΥΝΑΜΕΩΣ ΦΡΥΑΓΜΑΤΙ ΚΑΤΑ ΤΟΝ ΙΠΠΟΔΡΟΜΟΝ ΠΑΡΗΓΕΝ

17 ΚΑΙ ΘΕΩΡΗΣΑΝΤΕΣ ΟΙ ΙΟΥΔΑΙΟΙ ΜΕΓΑ ΕΙΣ ΟΥΡΑΝΟΝ ΑΝΕΚΡΑΞΑΝ ΩΣΤΕ ΚΑΙ ΤΟΥΣ ΠΑΡΑΚΕΙΜΕΝΟΥΣ ΑΥΛΩΝΑΣ ΣΥΝΗΧΗΣΑΝΤΑΣ ΑΚΑΤΑΣΧΕΤΟΝ ΠΤΟΗΝ ΠΟΙΗΣΑΙ ΠΑΝΤΙ ΤΩ ΣΤΡΑΤΟΠΕΔΩ

18 ΤΟΤΕ Ο ΜΕΓΑΛΟΔΟΞΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΑΛΗΘΙΝΟΣ ΘΕΟΣ ΕΠΙΦΑΝΑΣ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ ΠΡΟΣΩΠΟΝ ΗΝΕΩΞΕΝ ΤΑΣ ΟΥΡΑΝΙΟΥΣ ΠΥΛΑΣ ΕΞ ΩΝ ΔΕΔΟΞΑΣΜΕΝΟΙ ΔΥΟ ΦΟΒΕΡΟΕΙΔΕΙΣ ΑΓΓΕΛΟΙ ΚΑΤΕΒΗΣΑΝ ΦΑΝΕΡΟΙ ΠΑΣΙΝ ΠΛΗΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ

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20 ΚΑΙ ΥΠΟΦΡΙΚΟΝ ΚΑΙ ΤΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΩΜΑ ΕΓΕΝΗΘΗ ΚΑΙ ΛΗΘΗ ΤΟ ΘΡΑΣΟΣ ΑΥΤΟΥ ΤΟ ΒΑΡΥΘΥΜΟΝ ΕΛΑΒΕΝ

21 ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΤΑ ΘΗΡΙΑ ΕΠΙ ΤΑΣ ΣΥΝΕΠΟΜΕΝΑΣ ΕΝΟΠΛΟΥΣ ΔΥΝΑΜΕΙΣ ΚΑΙ ΚΑΤΕΠΑΤΟΥΝ ΑΥΤΑΣ ΚΑΙ ΩΛΕΘΡΕΥΟΝ

22 ΚΑΙ ΜΕΤΕΣΤΡΑΦΗ ΤΟΥ ΒΑΣΙΛΕΩΣ Η ΟΡΓΗ ΕΙΣ ΟΙΚΤΟΝ ΚΑΙ ΔΑΚΡΥΑ ΥΠΕΡ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩ ΜΕΜΗΧΑΝΕΥΜΕΝΩΝ

23 ΑΚΟΥΣΑΣ ΓΑΡ ΤΗΣ ΚΡΑΥΓΗΣ ΚΑΙ ΣΥΝΙΔΩΝ ΠΡΗΝΕΙΣ ΑΠΑΝΤΑΣ ΕΙΣ ΤΗΝ ΑΠΩΛΕΙΑΝ ΔΑΚΡΥΣΑΣ ΜΕΤ' ΟΡΓΗΣ ΤΟΙΣ ΦΙΛΟΙΣ ΔΙΗΠΕΙΛΕΙΤΟ ΛΕΓΩΝ

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3 MACCABEES CHAPTER 7

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18 ΕΚΕΙ ΕΠΟΙΗΣΑΝ ΠΟΤΟΝ ΣΩΤΗΡΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΧΟΡΗΓΗΣΑΝΤΟΣ ΑΥΤΟΙΣ ΕΥΨΥΧΩΣ ΤΑ ΠΡΟΣ ΤΗΝ ΑΦΙΞΙΝ ΠΑΝΤΑ ΕΚΑΣΤΩ ΕΩΣ ΕΙΣ ΤΗΝ ΙΔΙΑΝ ΟΙΚΙΑΝ

19 ΚΑΤΑΧΘΕΝΤΕΣ ΔΕ ΜΕΤ' ΕΙΡΗΝΗΣ ΕΝ ΤΑΙΣ ΠΡΕΠΟΥΣΑΙΣ ΕΞΟΜΟΛΟΓΗΣΕΣΙΝ ΩΣΑΥΤΩΣ ΚΑΚΕΙ ΕΣΤΗΣΑΝ ΚΑΙ ΤΑΥΤΑΣ ΑΓΕΙΝ ΤΑΣ ΗΜΕΡΑΣ ΕΠΙ ΤΟΝ ΤΗΣ ΠΑΡΟΙΚΙΑΣ ΑΥΤΩΝ ΧΡΟΝΟΝ ΕΥΦΡΟΣΥΝΟΥΣ

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22 ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΑΥΤΩΝ ΠΑΝΤΕΣ ΕΚΟΜΙΣΑΝΤΟ ΕΞ ΑΠΟΓΡΑΦΗΣ ΩΣΤΕ ΤΟΥΣ ΕΧΟΝΤΑΣ ΤΙ ΜΕΤΑ ΦΟΒΟΥ ΜΕΓΙΣΤΟΥ ΑΠΟΔΟΥΝΑΙ ΑΥΤΟΙΣ ΤΑ ΜΕΓΑΛΕΙΑ ΤΟΥ ΜΕΓΙΣΤΟΥ ΘΕΟΥ ΠΟΙΗΣΑΝΤΟΣ ΤΕΛΕΙΩΣ ΕΠΙ ΣΩΤΗΡΙΑ ΑΥΤΩΝ

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THE FOURTH BOOK OF THE MACCABEES

4 Maccabees

Source: The Bible of the Romanian Orthodox Church

Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 ΦΙΛΟΣΟΦΩΤΑΤΟΝ ΛΟΓΟΝ ΕΠΙΔΕΙΚΝΥΣΘΑΙ ΜΕΛΛΩΝ ΕΙ ΑΥΤΟΔΕΣΠΟΤΟΣ ΕΣΤΙΝ ΤΩΝ ΠΑΘΩΝ Ο ΕΥΣΕΒΗΣ ΛΟΓΙΣΜΟΣ ΣΥΜΒΟΥΛΕΥΣΑΙΜ' ΑΝ ΥΜΙΝ ΟΡΘΩΣ ΟΠΩΣ ΠΡΟΣΕΧΗΤΕ ΠΡΟΘΥΜΩΣ ΤΗ ΦΙΛΟΣΟΦΙΑ

2 ΚΑΙ ΓΑΡ ΑΝΑΓΚΑΙΟΣ ΕΙΣ ΕΠΙΣΤΗΜΗΝ ΠΑΝΤΙ Ο ΛΟΓΟΣ ΚΑΙ ΑΛΛΩΣ ΤΗΣ ΜΕΓΙΣΤΗΣ ΑΡΕΤΗΣ ΛΕΓΩ ΔΗ ΦΡΟΝΗΣΕΩΣ ΠΕΡΙΕΧΕΙ ΕΠΑΙΝΟΝ

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4 ΑΛΛΑ ΚΑΙ ΤΩΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΜΠΟΔΙΣΤΙΚΩΝ ΠΑΘΩΝ ΚΥΡΙΕΥΕΙΝ ΑΝΑΦΑΙΝΕΤΑΙ ΟΙΟΝ ΚΑΚΟΗΘΕΙΑΣ ΚΑΙ ΤΩΝ ΤΗΣ ΑΝΔΡΕΙΑΣ ΕΜΠΟΔΙΣΤΙΚΩΝ ΠΑΘΩΝ ΘΥΜΟΥ ΤΕ ΚΑΙ ΦΟΒΟΥ ΚΑΙ ΠΟΝΟΥ

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6 ΟΥ ΓΑΡ ΤΩΝ ΑΥΤΟΥ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ ΚΡΑΤΕΙ ΑΛΛΑ ΤΩΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΑΝΔΡΕΙΑΣ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ ΕΝΑΝΤΙΩΝ ΚΑΙ ΤΟΥΤΩΝ ΟΥΧ ΩΣΤΕ ΑΥΤΑ ΚΑΤΑΛΥΣΑΙ ΑΛΛ' ΩΣΤΕ ΑΥΤΟΙΣ ΜΗ ΕΙΞΑΙ

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14 ΔΙΑΚΡΙΝΟΜΕΝ ΤΙ ΠΟΤΕ ΕΣΤΙΝ ΛΟΓΙΣΜΟΣ ΚΑΙ ΤΙ ΠΑΘΟΣ ΚΑΙ ΠΟΣΑΙ ΠΑΘΩΝ ΙΔΕΑΙ ΚΑΙ ΕΙ ΠΑΝΤΩΝ ΕΠΙΚΡΑΤΕΙ ΤΟΥΤΩΝ Ο ΛΟΓΙΣΜΟΣ

15 ΛΟΓΙΣΜΟΣ ΜΕΝ ΔΗ ΤΟΙΝΥΝ ΕΣΤΙΝ ΝΟΥΣ ΜΕΤΑ ΟΡΘΟΥ ΛΟΓΟΥ ΠΡΟΤΙΜΩΝ ΤΟΝ ΣΟΦΙΑΣ ΒΙΟΝ

16 ΣΟΦΙΑ ΔΗ ΤΟΙΝΥΝ ΕΣΤΙΝ ΓΝΩΣΙΣ ΘΕΙΩΝ ΚΑΙ ΑΝΘΡΩΠΙΝΩΝ ΠΡΑΓΜΑΤΩΝ ΚΑΙ ΤΩΝ ΤΟΥΤΩΝ ΑΙΤΙΩΝ

17 ΑΥΤΗ ΔΗ ΤΟΙΝΥΝ ΕΣΤΙΝ Η ΤΟΥ ΝΟΜΟΥ ΠΑΙΔΕΙΑ ΔΙ' ΗΣ ΤΑ ΘΕΙΑ ΣΕΜΝΩΣ ΚΑΙ ΤΑ ΑΝΘΡΩΠΙΝΑ ΣΥΜΦΕΡΟΝΤΩΣ ΜΑΝΘΑΝΟΜΕΝ

18 ΤΗΣ ΔΕ ΣΟΦΙΑΣ ΙΔΕΑΙ ΚΑΘΕΣΤΗΚΑΣΙΝ ΦΡΟΝΗΣΙΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΑΝΔΡΕΙΑ ΚΑΙ ΣΩΦΡΟΣΥΝΗ

19 ΚΥΡΙΩΤΑΤΗ ΔΕ ΠΑΝΤΩΝ Η ΦΡΟΝΗΣΙΣ ΕΞ ΗΣ ΔΗ ΤΩΝ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ ΕΠΙΚΡΑΤΕΙ

20 ΠΑΘΩΝ ΔΕ ΦΥΣΕΙΣ ΕΙΣΙΝ ΑΙ ΠΕΡΙΕΚΤΙΚΩΤΑΤΑΙ ΔΥΟ ΗΔΟΝΗ ΤΕ ΚΑΙ ΠΟΝΟΣ ΤΟΥΤΩΝ ΔΕ ΕΚΑΤΕΡΟΝ ΚΑΙ ΠΕΡΙ ΤΟ ΣΩΜΑ ΚΑΙ ΠΕΡΙ ΤΗΝ ΨΥΧΗΝ ΠΕΦΥΚΕΝ

21 ΠΟΛΛΑΙ ΔΕ ΚΑΙ ΠΕΡΙ ΤΗΝ ΗΔΟΝΗΝ ΚΑΙ ΤΟΝ ΠΟΝΟΝ ΠΑΘΩΝ ΕΙΣΙΝ ΑΚΟΛΟΥΘΙΑΙ

22 ΠΡΟ ΜΕΝ ΟΥΝ ΤΗΣ ΗΔΟΝΗΣ ΕΣΤΙΝ ΕΠΙΘΥΜΙΑ ΜΕΤΑ ΔΕ ΤΗΝ ΗΔΟΝΗΝ ΧΑΡΑ

23 ΠΡΟ ΔΕ ΤΟΥ ΠΟΝΟΥ ΕΣΤΙΝ ΦΟΒΟΣ ΜΕΤΑ ΔΕ ΤΟΝ ΠΟΝΟΝ ΛΥΠΗ

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24 ΘΥΜΟΣ ΔΕ ΚΟΙΝΟΝ ΠΑΘΟΣ ΕΣΤΙΝ ΗΔΟΝΗΣ ΚΑΙ ΠΟΝΟΥ ΕΑΝ ΕΝΝΟΗΘΗ ΤΙΣ ΟΤΙ ΑΥΤΩ ΠΕΡΙΕΠΕΣΕΝ
25 ΕΝ ΤΗ ΗΔΟΝΗ ΔΕ ΕΝΕΣΤΙΝ ΚΑΙ Η ΚΑΚΟΗΘΗΣ ΔΙΑΘΕΣΙΣ ΠΟΛΥΤΡΟΠΩΤΑΤΗ ΠΑΝΤΩΝ ΟΥΣΑ ΤΩΝ ΠΑΘΩΝ
26 ΚΑΙ ΤΑ ΜΕΝ ΨΥΧΗΣ ΑΛΑΖΟΝΕΙΑ ΚΑΙ ΦΙΛΑΡΓΥΡΙΑ ΚΑΙ ΦΙΛΟΔΟΞΙΑ ΚΑΙ ΦΙΛΟΝΕΙΚΙΑ ΚΑΙ ΒΑΣΚΑΝΙΑ
27 ΚΑΤΑ ΔΕ ΤΟ ΣΩΜΑ ΠΑΝΤΟΦΑΓΙΑ ΚΑΙ ΛΑΙΜΑΡΓΙΑ ΚΑΙ ΜΟΝΟΦΑΓΙΑ
28 ΚΑΘΑΠΕΡ ΟΥΝ ΔΥΕΙΝ ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ ΤΗΣ ΨΥΧΗΣ ΦΥΤΩΝ ΟΝΤΩΝ ΗΔΟΝΗΣ ΤΕ ΚΑΙ ΠΟΝΟΥ ΠΟΛΛΑΙ ΤΟΥΤΩΝ ΤΩΝ ΦΥΤΩΝ ΕΙΣΙΝ ΠΑΡΑΦΥΑΔΕΣ
29 ΩΝ ΕΚΑΣΤΗΝ Ο ΠΑΓΓΕΩΡΓΟΣ ΛΟΓΙΣΜΟΣ ΠΕΡΙΚΑΘΑΙΡΩΝ ΚΑΙ ΑΠΟΚΝΙΖΩΝ ΚΑΙ ΠΕΡΙΠΛΕΚΩΝ ΚΑΙ ΕΠΑΡΔΩΝ ΚΑΙ ΠΑΝΤΑ ΤΡΟΠΟΝ ΜΕΤΑΧΕΩΝ ΕΞΗΜΕΡΟΙ ΤΑΣ ΤΩΝ ΗΘΩΝ ΚΑΙ ΠΑΘΩΝ ΥΛΑΣ
30 Ο ΓΑΡ ΛΟΓΙΣΜΟΣ ΤΩΝ ΜΕΝ ΑΡΕΤΩΝ ΕΣΤΙΝ ΗΓΕΜΩΝ ΤΩΝ ΔΕ ΠΑΘΩΝ ΑΥΤΟΚΡΑΤΩΡ ΕΠΙΘΕΩΡΕΙΤΕ ΤΟΙΝΥΝ ΠΡΩΤΟΝ ΔΙΑ ΤΩΝ ΚΩΛΥΤΙΚΩΝ ΤΗΣ ΣΩΦΡΟΣΥΝΗΣ ΕΡΓΩΝ ΟΤΙ ΑΥΤΟΔΕΣΠΟΤΟΣ ΕΣΤΙΝ ΤΩΝ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ
31 ΣΩΦΡΟΣΥΝΗ ΔΗ ΤΟΙΝΥΝ ΕΣΤΙΝ ΕΠΙΚΡΑΤΕΙΑ ΤΩΝ ΕΠΙΘΥΜΙΩΝ
32 ΤΩΝ ΔΕ ΕΠΙΘΥΜΙΩΝ ΑΙ ΜΕΝ ΕΙΣΙΝ ΨΥΧΙΚΑΙ ΑΙ ΔΕ ΣΩΜΑΤΙΚΑΙ ΚΑΙ ΤΟΥΤΩΝ ΑΜΦΟΤΕΡΩΝ ΕΠΙΚΡΑΤΕΙΝ Ο ΛΟΓΙΣΜΟΣ ΦΑΙΝΕΤΑΙ
33 ΕΠΕΙ ΠΟΘΕΝ ΚΙΝΟΥΜΕΝΟΙ ΠΡΟΣ ΤΑΣ ΑΠΕΙΡΗΜΕΝΑΣ ΤΡΟΦΑΣ ΑΠΟΣΤΡΕΦΟΜΕΘΑ ΤΑΣ ΕΞ ΑΥΤΩΝ ΗΔΟΝΑΣ ΟΥΧ ΟΤΙ ΔΥΝΑΤΑΙ ΤΩΝ ΟΡΕΞΕΩΝ ΕΠΙΚΡΑΤΕΙΝ Ο ΛΟΓΙΣΜΟΣ ΕΓΩ ΜΕΝ ΟΙΜΑΙ
34 ΤΟΙΓΑΡΟΥΝ ΕΝΥΔΡΩΝ ΕΠΙΘΥΜΟΥΝΤΕΣ ΚΑΙ ΟΡΝΕΩΝ ΚΑΙ ΤΕΤΡΑΠΟΔΩΝ ΚΑΙ ΠΑΝΤΟΙΩΝ ΒΡΩΜΑΤΩΝ ΤΩΝ ΑΠΗΓΟΡΕΥΜΕΝΩΝ ΗΜΙΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΑΠΕΧΟΜΕΘΑ ΔΙΑ ΤΗΝ ΤΟΥ ΛΟΓΙΣΜΟΥ ΕΠΙΚΡΑΤΕΙΑΝ
35 ΑΝΕΧΕΤΑΙ ΓΑΡ ΤΑ ΤΩΝ ΟΡΕΞΕΩΝ ΠΑΘΗ ΥΠΟ ΤΟΥ ΣΩΦΡΟΝΟΣ ΝΟΟΣ ΑΝΑΚΟΠΤΟΜΕΝΑ ΚΑΙ ΦΙΜΟΥΤΑΙ ΠΑΝΤΑ ΤΑ ΤΟΥ ΣΩΜΑΤΟΣ ΚΙΝΗΜΑΤΑ ΥΠΟ ΤΟΥ ΛΟΓΙΣΜΟΥ

4 MACCABEES CHAPTER 2

1 ΚΑΙ ΤΙ ΘΑΥΜΑΣΤΟΝ ΕΙ ΑΙ ΤΗΣ ΨΥΧΗΣ ΕΠΙΘΥΜΙΑΙ ΠΡΟΣ ΤΗΝ ΤΟΥ ΚΑΛΛΟΥΣ ΜΕΤΟΥΣΙΑΝ ΑΚΥΡΟΥΝΤΑΙ
2 ΤΑΥΤΗ ΓΟΥΝ Ο ΣΩΦΡΩΝ ΙΩΣΗΦ ΕΠΑΙΝΕΙΤΑΙ ΟΤΙ ΔΙΑΝΟΙΑ ΠΕΡΙΕΚΡΑΤΗΣΕΝ ΤΗΣ ΗΔΥΠΑΘΕΙΑΣ
3 ΝΕΟΣ ΓΑΡ ΩΝ ΚΑΙ ΑΚΜΑΖΩΝ ΠΡΟΣ ΣΥΝΟΥΣΙΑΣΜΟΝ ΗΚΥΡΩΣΕ ΤΩ ΛΟΓΙΣΜΩ ΤΟΝ ΤΩΝ ΠΑΘΩΝ ΟΙΣΤΡΟΝ
4 ΚΑΙ ΟΥ ΜΟΝΟΝ ΔΕ ΤΗΝ ΤΗΣ ΗΔΥΠΑΘΕΙΑΣ ΟΙΣΤΡΗΛΑΣΙΑΝ Ο ΛΟΓΙΣΜΟΣ ΕΠΙΚΡΑΤΕΙΝ ΦΑΙΝΕΤΑΙ ΑΛΛΑ ΚΑΙ ΠΑΣΗΣ ΕΠΙΘΥΜΙΑΣ
5 ΛΕΓΕΙ ΓΟΥΝ Ο ΝΟΜΟΣ ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ ΟΥΔΕ ΟΣΑ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΕΣΤΙΝ
6 ΚΑΙΤΟΙ ΟΤΕ ΜΗ ΕΠΙΘΥΜΕΙΝ ΕΙΡΗΚΕΝ ΗΜΑΣ Ο ΝΟΜΟΣ ΠΟΛΥ ΠΛΕΟΝ ΠΕΙΣΑΙΜ' ΑΝ ΥΜΑΣ ΟΤΙ ΤΩΝ ΕΠΙΘΥΜΙΩΝ ΚΡΑΤΕΙΝ ΔΥΝΑΤΑΙ Ο ΛΟΓΙΣΜΟΣ ΩΣΠΕΡ ΚΑΙ ΤΩΝ ΚΩΛΥΤΙΚΩΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΠΑΘΩΝ
7 ΕΠΕΙ ΤΙΝΑ ΤΙΣ ΤΡΟΠΟΝ ΜΟΝΟΦΑΓΟΣ ΩΝ ΤΟ ΗΘΟΣ ΚΑΙ ΓΑΣΤΡΙΜΑΡΓΟΣ Η ΚΑΙ ΜΕΘΥΣΟΣ ΜΕΤΑΠΑΙΔΕΥΕΤΑΙ ΕΙ ΜΗ ΔΗΛΟΝ ΟΤΙ ΚΥΡΙΟΣ ΕΣΤΙΝ ΤΩΝ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ
8 ΑΥΤΙΚΑ ΓΟΥΝ ΤΩ ΝΟΜΩ ΠΟΛΙΤΕΥΟΜΕΝΟΣ ΚΑΝ ΦΙΛΑΡΓΥΡΟΣ ΤΙΣ Η ΒΙΑΖΕΤΑΙ ΤΟΝ ΑΥΤΟΥ ΤΡΟΠΟΝ ΤΟΙΣ ΔΕΟΜΕΝΟΙΣ ΔΑΝΕΙΖΩΝ ΧΩΡΙΣ ΤΟΚΩΝ ΚΑΙ ΤΟ ΔΑΝΕΙΟΝ ΤΩΝ ΕΒΔΟΜΑΔΩΝ ΕΝΣΤΑΣΩΝ ΧΡΕΟΚΟΠΟΥΜΕΝΟΣ
9 ΚΑΝ ΦΕΙΔΩΛΟΣ ΤΙΣ Η ΥΠΟ ΤΟΥ ΝΟΜΟΥ ΚΡΑΤΕΙΤΑΙ ΔΙΑ ΤΟΝ ΛΟΓΙΣΜΟΝ ΜΗΤΕ ΕΠΙΚΑΡΠΟΛΟΓΟΥΜΕΝΟΣ ΤΟΥΣ ΑΜΗΤΟΥΣ ΜΗΤΕ ΕΠΙΡΡΩΓΟΛΟΓΟΥΜΕΝΟΣ ΤΟΥΣ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΕΠΙ ΤΩΝ ΕΤΕΡΩΝ ΔΕ ΕΣΤΙΝ ΕΠΙΓΝΩΝΑΙ ΤΟΥΤΟ ΟΤΙ ΤΩΝ ΠΑΘΩΝ ΕΣΤΙΝ Ο ΛΟΓΙΣΜΟΣ ΚΡΑΤΩΝ
10 Ο ΓΑΡ ΝΟΜΟΣ ΚΑΙ ΤΗΣ ΠΡΟΣ ΓΟΝΕΙΣ ΕΥΝΟΙΑΣ ΚΡΑΤΕΙ ΜΗ ΚΑΤΑΠΡΟΔΙΔΟΥΣ ΤΗΝ ΑΡΕΤΗΝ ΔΙ' ΑΥΤΟΥΣ
11 ΚΑΙ ΤΗΣ ΠΡΟΣ ΓΑΜΕΤΗΝ ΦΙΛΙΑΣ ΕΠΙΚΡΑΤΕΙ ΔΙΑ ΤΗΝ ΠΑΡΑΝΟΜΙΑΝ ΑΥΤΗΝ ΑΠΕΛΕΓΧΩΝ
12 ΚΑΙ ΤΗΣ ΤΕΚΝΩΝ ΦΙΛΙΑΣ ΚΥΡΙΕΥΕΙ ΔΙΑ ΚΑΚΙΑΝ ΑΥΤΑ ΚΟΛΑΖΩΝ
13 ΚΑΙ ΤΗΣ ΦΙΛΩΝ ΣΥΝΗΘΕΙΑΣ ΔΕΣΠΟΖΕΙ ΔΙΑ ΠΟΝΗΡΙΑΝ ΑΥΤΟΥΣ ΕΞΕΛΕΓΧΩΝ
14 ΚΑΙ ΜΗ ΝΟΜΙΣΗΤΕ ΠΑΡΑΔΟΞΟΝ ΕΙΝΑΙ ΟΠΟΥ ΚΑΙ ΕΧΘΡΑΣ ΕΠΙΚΡΑΤΕΙΝ Ο ΛΟΓΙΣΜΟΣ ΔΥΝΑΤΑΙ ΔΙΑ ΤΟΝ ΝΟΜΟΝ ΜΗΤΕ ΔΕΝΔΡΟΤΟΜΩΝ ΤΑ ΗΜΕΡΑ ΤΩΝ ΠΟΛΕΜΙΩΝ ΦΥΤΑ ΤΑ ΔΕ ΤΩΝ ΕΧΘΡΩΝ ΤΟΙΣ ΑΠΟΛΕΣΑΣΙ ΔΙΑΣΩΖΩΝ ΚΑΙ ΤΑ ΠΕΠΤΩΚΟΤΑ ΣΥΝΕΓΕΙΡΩΝ
15 ΚΑΙ ΤΩΝ ΒΙΑΙΟΤΕΡΩΝ ΔΕ ΠΑΘΩΝ ΚΡΑΤΕΙΝ Ο ΛΟΓΙΣΜΟΣ ΦΑΙΝΕΤΑΙ ΦΙΛΑΡΧΙΑΣ ΚΑΙ ΚΕΝΟΔΟΞΙΑΣ ΚΑΙ ΑΛΑΖΟΝΕΙΑΣ ΚΑΙ ΜΕΓΑΛΑΥΧΙΑΣ ΚΑΙ ΒΑΣΚΑΝΙΑΣ
16 ΠΑΝΤΑ ΓΑΡ ΤΑΥΤΑ ΤΑ ΚΑΚΟΗΘΗ ΠΑΘΗ Ο ΣΩΦΡΩΝ ΝΟΥΣ ΑΠΩΘΕΙΤΑΙ ΩΣΠΕΡ ΚΑΙ ΤΟΝ ΘΥΜΟΝ ΚΑΙ ΓΑΡ ΤΟΥΤΟΥ ΔΕΣΠΟΖΕΙ
17 ΘΥΜΟΥΜΕΝΟΣ ΓΕ ΤΟΙ ΜΩΥΣΗΣ ΚΑΤΑ ΔΑΘΑΝ ΚΑΙ ΑΒΙΡΩΝ ΟΥ ΘΥΜΩ ΤΙ ΚΑΤ' ΑΥΤΩΝ ΕΠΟΙΗΣΕΝ ΑΛΛΑ ΛΟΓΙΣΜΩ ΤΟΝ ΘΥΜΟΝ ΔΙΗΤΗΣΕΝ
18 ΔΥΝΑΤΟΣ ΓΑΡ Ο ΣΩΦΡΩΝ ΝΟΥΣ ΩΣ ΕΦΗΝ ΚΑΤΑ ΤΩΝ ΠΑΘΩΝ ΑΡΙΣΤΕΥΣΑΙ ΚΑΙ ΤΑ ΜΕΝ ΑΥΤΩΝ ΜΕΤΑΘΕΙΝΑΙ ΤΑ ΔΕ ΚΑΙ ΑΚΥΡΩΣΑΙ
19 ΕΠΕΙ ΔΙΑ ΤΙ Ο ΠΑΝΣΟΦΟΣ ΗΜΩΝ ΠΑΤΗΡ ΙΑΚΩΒ ΤΟΥΣ ΠΕΡΙ ΣΥΜΕΩΝ ΚΑΙ ΛΕΥΙΝ ΑΙΤΙΑΤΑΙ ΜΗ ΛΟΓΙΣΜΩ ΤΟΥΣ ΣΙΚΙΜΙΤΑΣ ΕΘΝΗΔΟΝ ΑΠΟΣΦΑΞΑΝΤΑΣ ΛΕΓΩΝ ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΘΥΜΟΣ ΑΥΤΩΝ
20 ΕΙ ΜΗ ΓΑΡ ΕΔΥΝΑΤΟ ΤΟΥ ΘΥΜΟΥ Ο ΛΟΓΙΣΜΟΣ ΚΡΑΤΕΙΝ ΟΥΚ ΑΝ ΕΙΠΕΝ ΟΥΤΩΣ
21 ΟΠΗΝΙΚΑ ΓΑΡ Ο ΘΕΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΤΕΣΚΕΥΑΣΕΝ ΤΑ ΠΑΘΗ ΑΥΤΟΥ ΚΑΙ ΤΑ ΗΘΗ ΠΕΡΙΕΦΥΤΕΥΣΕΝ
22 ΗΝΙΚΑ ΔΕ ΕΠΙ ΠΑΝΤΩΝ ΤΟΝ ΙΕΡΟΝ ΗΓΕΜΟΝΑ ΝΟΥΝ ΔΙΑ ΤΩΝ ΑΙΣΘΗΤΗΡΙΩΝ ΕΝΕΘΡΟΝΙΣΕΝ
23 ΚΑΙ ΤΟΥΤΩ ΝΟΜΟΝ ΕΔΩΚΕΝ ΚΑΘ' ΟΝ ΠΟΛΙΤΕΥΟΜΕΝΟΣ ΒΑΣΙΛΕΥΣΕΙ ΒΑΣΙΛΕΙΑΝ ΣΩΦΡΟΝΑ ΤΕ ΚΑΙ ΔΙΚΑΙΑΝ ΚΑΙ ΑΓΑΘΗΝ ΚΑΙ ΑΝΔΡΕΙΑΝ
24 ΠΩΣ ΟΥΝ ΕΙΠΟΙ ΤΙΣ ΑΝ ΕΙ ΤΩΝ ΠΑΘΩΝ ΔΕΣΠΟΤΗΣ ΕΣΤΙΝ Ο ΛΟΓΙΣΜΟΣ ΛΗΘΗΣ ΚΑΙ ΑΓΝΟΙΑΣ ΟΥ ΚΡΑΤΕΙ

4 MACCABEES CHAPTER 3

1 ΕΣΤΙΝ ΔΕ ΚΟΜΙΔΗ ΓΕΛΟΙΟΣ Ο ΛΟΓΟΣ ΟΥ ΓΑΡ ΤΩΝ ΕΑΥΤΟΥ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ ΕΠΙΚΡΑΤΕΙΝ ΦΑΙΝΕΤΑΙ ΑΛΛΑ ΤΩΝ ΣΩΜΑΤΙΚΩΝ
2 ΟΙΟΝ ΕΠΙΘΥΜΙΑΝ ΤΙΣ ΟΥ ΔΥΝΑΤΑΙ ΕΚΚΟΨΑΙ ΗΜΩΝ ΑΛΛΑ ΜΗ ΔΟΥΛΩΘΗΝΑΙ ΤΗ ΕΠΙΘΥΜΙΑ ΔΥΝΑΤΑΙ Ο ΛΟΓΙΣΜΟΣ ΠΑΡΑΣΧΕΣΘΑΙ
3 ΘΥΜΟΝ ΤΙΣ ΟΥ ΔΥΝΑΤΑΙ ΕΚΚΟΨΑΙ ΥΜΩΝ ΤΗΣ ΨΥΧΗΣ ΑΛΛΑ ΤΩ ΘΥΜΩ ΔΥΝΑΤΟΝ ΤΟΝ ΛΟΓΙΣΜΟΝ ΒΟΗΘΗΣΑΙ
4 ΚΑΚΟΗΘΕΙΑΝ ΤΙΣ ΗΜΩΝ ΟΥ ΔΥΝΑΤΑΙ ΕΚΚΟΨΑΙ ΑΛΛΑ ΤΟ ΜΗ ΚΑΜΦΘΗΝΑΙ ΤΗ ΚΑΚΟΗΘΕΙΑ ΔΥΝΑΙΤ' ΑΝ Ο ΛΟΓΙΣΜΟΣ ΣΥΜΜΑΧΗΣΑΙ
5 ΟΥ ΓΑΡ ΕΚΡΙΖΩΤΗΣ ΤΩΝ ΠΑΘΩΝ Ο ΛΟΓΙΣΜΟΣ ΕΣΤΙΝ ΑΛΛΑ ΑΝΤΑΓΩΝΙΣΤΗΣ
6 ΕΣΤΙΝ ΓΟΥΝ ΤΟΥΤΟ ΔΙΑ ΤΗΣ ΔΑΥΙΔ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΨΗΣ ΣΑΦΕΣΤΕΡΟΝ ΕΠΙΛΟΓΙΣΑΣΘΑΙ
7 ΕΠΕΙ ΓΑΡ ΔΙ' ΟΛΗΣ ΗΜΕΡΑΣ ΠΡΟΣΒΑΛΩΝ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ Ο ΔΑΥΙΔ ΠΟΛΛΟΥΣ ΑΥΤΩΝ ΑΠΕΚΤΕΙΝΕΝ ΜΕΤΑ ΤΩΝ ΤΟΥ ΕΘΝΟΥΣ ΣΤΡΑΤΙΩΤΩΝ
8 ΤΟΤΕ ΔΗ ΓΕΝΟΜΕΝΗΣ ΕΣΠΕΡΑΣ ΙΔΡΩΝ ΚΑΙ ΣΦΟΔΡΑ ΚΕΚΜΗΚΩΣ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΟΝ ΣΚΗΝΗΝ ΗΛΘΕΝ ΠΕΡΙ ΗΝ Ο ΠΑΣ ΤΩΝ ΠΡΟΓΟΝΩΝ ΣΤΡΑΤΟΣ ΕΣΤΡΑΤΟΠΕΔΕΥΚΕΙ
9 ΟΙ ΜΕΝ ΟΥΝ ΑΛΛΟΙ ΠΑΝΤΕΣ ΕΠΙ ΤΟ ΔΕΙΠΝΟΝ ΗΣΑΝ
10 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΩΣ ΜΑΛΙΣΤΑ ΔΙΨΩΝ ΚΑΙΠΕΡ ΑΦΘΟΝΟΥΣ ΕΧΩΝ ΠΗΓΑΣ ΟΥΚ ΗΔΥΝΑΤΟ ΔΙ' ΑΥΤΩΝ ΙΑΣΑΣΘΑΙ ΤΗΝ ΔΙΨΑΝ

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11 ΑΛΛΑ ΤΙΣ ΑΥΤΟΝ ΑΛΟΓΙΣΤΟΣ ΕΠΙΘΥΜΙΑ ΤΟΥ ΠΑΡΑ ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΥΔΑΤΟΣ ΕΠΙΤΕΙΝΟΥΣΑ ΣΥΝΕΦΡΥΓΕΝ ΚΑΙ ΛΥΟΥΣΑ ΚΑΤΕΦΛΕΓΕΝ

12 ΟΘΕΝ ΤΩΝ ΥΠΑΣΠΙΣΤΩΝ ΕΠΙ ΤΗ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΘΥΜΙΑ ΣΧΕΤΛΙΑΖΟΝΤΩΝ ΔΥΟ ΝΕΑΝΙΣΚΟΙ ΣΤΡΑΤΙΩΤΑΙ ΚΑΡΤΕΡΟΙ ΚΑΤΑΙΔΕΣΘΕΝΤΕΣ ΤΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΘΥΜΙΑΝ ΤΑΣ ΠΑΝΤΕΥΧΙΑΣ ΚΑΘΩΠΛΙΣΑΝΤΟ ΚΑΙ ΚΑΛΠΗΝ ΛΑΒΟΝΤΕΣ ΥΠΕΡΕΒΗΣΑΝ ΤΟΥΣ ΤΩΝ ΠΟΛΕΜΙΩΝ ΧΑΡΑΚΑΣ

13 ΚΑΙ ΛΑΘΟΝΤΕΣ ΤΟΥΣ ΤΩΝ ΠΥΛΩΝ ΑΚΡΟΦΥΛΑΚΑΣ ΔΙΕΞΗΕΣΑΝ ΑΝΕΡΕΥΝΩΜΕΝΟΙ ΚΑΤΑ ΠΑΝ ΤΟ ΤΩΝ ΠΟΛΕΜΙΩΝ ΣΤΡΑΤΟΠΕΔΟΝ

14 ΚΑΙ ΑΝΕΥΡΑΜΕΝΟΙ ΤΗΝ ΠΗΓΗΝ ΕΞ ΑΥΤΗΣ ΘΑΡΡΑΛΕΩΣ ΕΚΟΜΙΣΑΝ ΤΩ ΒΑΣΙΛΕΙ ΤΟ ΠΟΤΟΝ

15 Ο ΔΕ ΚΑΙΠΕΡ ΤΗ ΔΙΨΗ ΔΙΑΠΥΡΟΥΜΕΝΟΣ ΕΛΟΓΙΣΑΤΟ ΠΑΝΔΕΙΝΟΝ ΕΙΝΑΙ ΚΙΝΔΥΝΟΝ ΨΥΧΗ ΛΟΓΙΣΘΕΝ ΙΣΟΔΥΝΑΜΟΝ ΠΟΤΟΝ ΑΙΜΑΤΙ

16 ΟΘΕΝ ΑΝΤΙΘΕΙΣ ΤΗ ΕΠΙΘΥΜΙΑ ΤΟΝ ΛΟΓΙΣΜΟΝ ΕΣΠΕΙΣΕΝ ΤΟ ΠΟΜΑ ΤΩ ΘΕΩ

17 ΔΥΝΑΤΟΣ ΓΑΡ Ο ΣΩΦΡΩΝ ΝΟΥΣ ΝΙΚΗΣΑΙ ΤΑΣ ΤΩΝ ΠΑΘΩΝ ΑΝΑΓΚΑΣ ΚΑΙ ΣΒΕΣΑΙ ΤΑΣ ΤΩΝ ΟΙΣΤΡΩΝ ΦΛΕΓΜΟΝΑΣ

18 ΚΑΙ ΤΑΣ ΤΩΝ ΣΩΜΑΤΩΝ ΑΛΓΗΔΟΝΑΣ ΚΑΘ' ΥΠΕΡΒΟΛΗΝ ΟΥΣΑΣ ΚΑΤΑΠΑΛΑΙΣΑΙ ΚΑΙ ΤΗ ΚΑΛΟΚΑΓΑΘΙΑ ΤΟΥ ΛΟΓΙΣΜΟΥ ΑΠΟΠΤΥΣΑΙ ΠΑΣΑΣ ΤΑΣ ΤΩΝ ΠΑΘΩΝ ΕΠΙΚΡΑΤΕΙΑΣ

19 ΗΔΗ ΔΕ ΚΑΙ Ο ΚΑΙΡΟΣ ΗΜΑΣ ΚΑΛΕΙ ΕΠΙ ΤΗΝ ΑΠΟΔΕΙΞΙΝ ΤΗΣ ΙΣΤΟΡΙΑΣ ΤΟΥ ΣΩΦΡΟΝΟΣ ΛΟΓΙΣΜΟΥ

20 ΕΠΕΙΔΗ ΓΑΡ ΒΑΘΕΙΑΝ ΕΙΡΗΝΗΝ ΔΙΑ ΤΗΝ ΕΥΝΟΜΙΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΕΙΧΟΝ ΚΑΙ ΕΠΡΑΤΤΟΝ ΚΑΛΩΣ ΩΣΤΕ ΚΑΙ ΤΟΝ ΤΗΣ ΑΣΙΑΣ ΒΑΣΙΛΕΑ ΣΕΛΕΥΚΟΝ ΤΟΝ ΝΙΚΑΝΟΡΑ ΚΑΙ ΧΡΗΜΑΤΑ ΕΙΣ ΤΗΝ ΙΕΡΟΥΡΓΙΑΝ ΑΥΤΟΙΣ ΑΦΟΡΙΣΑΙ ΚΑΙ ΤΗΝ ΠΟΛΙΤΕΙΑΝ ΑΥΤΩΝ ΑΠΟΔΕΧΕΣΘΑΙ

21 ΤΟΤΕ ΔΗ ΤΙΝΕΣ ΠΡΟΣ ΤΗΝ ΚΟΙΝΗΝ ΝΕΩΤΕΡΙΣΑΝΤΕΣ ΟΜΟΝΟΙΑΝ ΠΟΛΥΤΡΟΠΟΙΣ ΕΧΡΗΣΑΝΤΟ ΣΥΜΦΟΡΑΙΣ

4 MACCABEES CHAPTER 4

1 ΣΙΜΩΝ ΓΑΡ ΤΙΣ ΠΡΟΣ ΟΝΙΑΝ ΑΝΤΙΠΟΛΙΤΕΥΟΜΕΝΟΣ ΤΟΝ ΠΟΤΕ ΤΗΝ ΑΡΧΙΕΡΩΣΥΝΗΝ ΕΧΟΝΤΑ ΔΙΑ ΒΙΟΥ ΚΑΛΟΝ ΚΑΙ ΑΓΑΘΟΝ ΑΝΔΡΑ ΕΠΕΙΔΗ ΠΑΝΤΑ ΤΡΟΠΟΝ ΔΙΑΒΑΛΛΩΝ ΥΠΕΡ ΤΟΥ ΕΘΝΟΥΣ ΟΥΚ ΙΣΧΥΣΕΝ ΚΑΚΩΣΑΙ ΦΥΓΑΣ ΩΧΕΤΟ ΤΗΝ ΠΑΤΡΙΔΑ ΠΡΟΔΩΣΩΝ

2 ΟΘΕΝ ΗΚΩΝ ΠΡΟΣ ΑΠΟΛΛΩΝΙΟΝ ΤΟΝ ΣΥΡΙΑΣ ΤΕ ΚΑΙ ΦΟΙΝΙΚΗΣ ΚΑΙ ΚΙΛΙΚΙΑΣ ΣΤΡΑΤΗΓΟΝ ΕΛΕΓΕΝ

3 ΕΥΝΟΥΣ ΩΝ ΤΟΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΑΓΜΑΣΙΝ ΗΚΩ ΜΗΝΥΩΝ ΠΟΛΛΑΣ ΙΔΙΩΤΙΚΩΝ ΧΡΗΜΑΤΩΝ ΜΥΡΙΑΔΑΣ ΕΝ ΤΟΙΣ ΙΕΡΟΣΟΛΥΜΩΝ ΓΑΖΟΦΥΛΑΚΙΟΙΣ ΤΕΘΗΣΑΥΡΙΣΘΑΙ ΤΟΙΣ ΙΕΡΟΙΣ ΜΗ ΕΠΙΚΟΙΝΩΝΟΥΣΑΣ ΚΑΙ ΠΡΟΣΗΚΕΙΝ ΤΑΥΤΑ ΣΕΛΕΥΚΩ ΤΩ ΒΑΣΙΛΕΙ

4 ΤΟΥΤΩΝ ΕΚΑΣΤΑ ΓΝΟΥΣ Ο ΑΠΟΛΛΩΝΙΟΣ ΤΟΝ ΜΕΝ ΣΙΜΩΝΑ ΤΗΣ ΕΙΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΗΔΕΜΟΝΙΑΣ ΕΠΑΙΝΕΙ ΠΡΟΣ ΔΕ ΤΟΝ ΣΕΛΕΥΚΟΝ ΑΝΑΒΑΣ ΚΑΤΕΜΗΝΥΣΕ ΤΟΝ ΤΩΝ ΧΡΗΜΑΤΩΝ ΘΗΣΑΥΡΟΝ

5 ΚΑΙ ΛΑΒΩΝ ΤΗΝ ΠΕΡΙ ΑΥΤΩΝ ΕΞΟΥΣΙΑΝ ΤΑΧΥ ΕΙΣ ΤΗΝ ΠΑΤΡΙΔΑ ΗΜΩΝ ΜΕΤΑ ΤΟΥ ΚΑΤΑΡΑΤΟΥ ΣΙΜΩΝΟΣ ΚΑΙ ΒΑΡΥΤΑΤΟΥ ΣΤΡΑΤΟΥ

6 ΠΡΟΣΕΛΘΩΝ ΤΑΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝΤΟΛΑΙΣ ΗΚΕΙΝ ΕΛΕΓΕΝ ΟΠΩΣ ΤΑ ΙΔΙΩΤΙΚΑ ΤΟΥ ΓΑΖΟΦΥΛΑΚΙΟΥ ΛΑΒΟΙ ΧΡΗΜΑΤΑ

7 ΚΑΙ ΤΟΥ ΕΘΝΟΥΣ ΠΡΟΣ ΤΟΝ ΛΟΓΟΝ ΣΧΕΤΛΙΑΖΟΝΤΟΣ ΑΝΤΙΛΕΓΟΝΤΟΣ ΤΕ ΠΑΝΔΕΙΝΟΝ ΕΙΝΑΙ ΝΟΜΙΣΑΝΤΕΣ ΕΙ ΟΙ ΤΑΣ ΠΑΡΑΚΑΤΑΘΗΚΑΣ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΩ ΙΕΡΩ ΘΗΣΑΥΡΩ ΣΤΕΡΗΘΗΣΟΝΤΑΙ ΩΣ ΟΙΟΝ ΤΕ ΗΝ ΕΚΩΛΥΟΝ

8 ΜΕΤΑ ΑΠΕΙΛΩΝ ΔΕ Ο ΑΠΟΛΛΩΝΙΟΣ ΑΠΗΕΙ ΕΙΣ ΤΟ ΙΕΡΟΝ

9 ΤΩΝ ΔΕ ΙΕΡΕΩΝ ΜΕΤΑ ΓΥΝΑΙΚΩΝ ΚΑΙ ΠΑΙΔΙΩΝ ΕΝ ΤΩ ΙΕΡΩ ΙΚΕΤΕΥΣΑΝΤΩΝ ΤΟΝ ΘΕΟΝ ΥΠΕΡΑΣΠΙΣΑΙ ΤΟΥ ΙΕΡΟΥ ΚΑΤΑΦΡΟΝΟΥΜΕΝΟΥ ΤΟΠΟΥ

10 ΑΝΙΟΝΤΟΣ ΤΕ ΜΕΤΑ ΚΑΘΩΠΛΙΣΜΕΝΗΣ ΤΗΣ ΣΤΡΑΤΙΑΣ ΤΟΥ ΑΠΟΛΛΩΝΙΟΥ ΠΡΟΣ ΤΗΝ ΤΩΝ ΧΡΗΜΑΤΩΝ ΑΡΠΑΓΗΝ ΟΥΡΑΝΟΘΕΝ ΕΦΙΠΠΟΙ ΠΡΟΥΦΑΝΗΣΑΝ ΑΓΓΕΛΟΙ ΠΕΡΙΑΣΤΡΑΠΤΟΝΤΕΣ ΤΟΙΣ ΟΠΛΟΙΣ ΚΑΙ ΠΟΛΥΝ ΑΥΤΟΙΣ ΦΟΒΟΝ ΤΕ ΚΑΙ ΤΡΟΜΟΝ ΕΝΙΕΝΤΕΣ

11 ΚΑΤΑΠΕΣΩΝ ΓΕ ΤΟΙ ΗΜΙΘΑΝΗΣ Ο ΑΠΟΛΛΩΝΙΟΣ ΕΠΙ ΤΟΝ ΠΑΜΦΥΛΟΝ ΤΟΥ ΙΕΡΟΥ ΠΕΡΙΒΟΛΟΝ ΤΑΣ ΧΕΙΡΑΣ ΕΞΕΤΕΙΝΕΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΜΕΤΑ ΔΑΚΡΥΩΝ ΤΟΥΣ ΕΒΡΑΙΟΥΣ ΠΑΡΕΚΑΛΕΙ ΟΠΩΣ ΠΕΡΙ ΑΥΤΟΥ ΠΡΟΣΕΥΞΑΜΕΝΟΙ ΤΟΝ ΟΥΡΑΝΙΟΝ ΕΞΕΥΜΕΝΙΣΩΝΤΑΙ ΣΤΡΑΤΟΝ

12 ΕΛΕΓΕΝ ΓΑΡ ΗΜΑΡΤΗΚΩΣ ΩΣΤΕ ΚΑΙ ΑΠΟΘΑΝΕΙΝ ΑΞΙΟΣ ΥΠΑΡΧΕΙΝ ΠΑΣΙΝ ΤΕ ΑΝΘΡΩΠΟΙΣ ΥΜΝΗΣΕΙΝ ΣΩΘΕΙΣ ΤΗΝ ΤΟΥ ΙΕΡΟΥ ΤΟΠΟΥ ΜΑΚΑΡΙΟΤΗΤΑ

13 ΤΟΥΤΟΙΣ ΥΠΑΧΘΕΙΣ ΤΟΙΣ ΛΟΓΟΙΣ ΟΝΙΑΣ Ο ΑΡΧΙΕΡΕΥΣ ΚΑΙΠΕΡ ΑΛΛΩΣ ΕΥΛΑΒΗΘΕΙΣ ΜΗΠΟΤΕ ΝΟΜΙΣΕΙΕΝ Ο ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΣ ΕΞ ΑΝΘΡΩΠΙΝΗΣ ΕΠΙΒΟΥΛΗΣ ΚΑΙ ΜΗ ΘΕΙΑΣ ΔΙΚΗΣ ΑΝΗΡΗΣΘΑΙ ΤΟΝ ΑΠΟΛΛΩΝΙΟΝ ΗΥΞΑΤΟ ΠΕΡΙ ΑΥΤΟΥ

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15 ΤΕΛΕΥΤΗΣΑΝΤΟΣ ΔΕ ΣΕΛΕΥΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΙΑΔΕΧΕΤΑΙ ΤΗΝ ΑΡΧΗΝ Ο ΥΙΟΣ ΑΥΤΟΥ ΑΝΤΙΟΧΟΣ Ο ΕΠΙΦΑΝΗΣ ΑΝΗΡ ΥΠΕΡΗΦΑΝΟΣ ΚΑΙ ΔΕΙΝΟΣ

16 ΟΣ ΚΑΤΑΛΥΣΑΣ ΤΟΝ ΟΝΙΑΝ ΤΗΣ ΑΡΧΙΕΡΩΣΥΝΗΣ ΙΑΣΟΝΑ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΤΕΣΤΗΣΕΝ ΑΡΧΙΕΡΕΑ

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20 ΩΣΤΕ ΜΗ ΜΟΝΟΝ ΕΠ' ΑΥΤΗ ΤΗ ΑΚΡΑ ΤΗΣ ΠΑΤΡΙΔΟΣ ΗΜΩΝ ΓΥΜΝΑΣΙΟΝ ΚΑΤΑΣΚΕΥΑΣΑΙ ΑΛΛΑ ΚΑΙ ΚΑΤΑΛΥΣΑΙ ΤΗΝ ΤΟΥ ΙΕΡΟΥ ΚΗΔΕΜΟΝΙΑΝ

21 ΕΦ' ΟΙΣ ΑΓΑΝΑΚΤΗΣΑΣΑ Η ΘΕΙΑ ΔΙΚΗ ΑΥΤΟΝ ΑΥΤΟΙΣ ΤΟΝ ΑΝΤΙΟΧΟΝ ΕΠΟΛΕΜΩΣΕΝ

22 ΕΠΕΙΔΗ ΓΑΡ ΠΟΛΕΜΩΝ ΗΝ ΚΑΤ' ΑΙΓΥΠΤΟΝ ΠΤΟΛΕΜΑΙΩ ΗΚΟΥΣΕΝ ΤΕ ΟΤΙ ΦΗΜΗΣ ΔΙΑΔΟΘΕΙΣΗΣ ΠΕΡΙ ΤΟΥ ΤΕΘΝΑΝΑΙ ΑΥΤΟΝ ΩΣ ΕΝΙ ΜΑΛΙΣΤΑ ΧΑΙΡΟΙΕΝ ΟΙ ΙΕΡΟΣΟΛΥΜΙΤΑΙ ΤΑΧΕΩΣ ΕΠ' ΑΥΤΟΥΣ ΑΝΕΖΕΥΞΕΝ

23 ΚΑΙ ΩΣ ΕΠΟΡΘΗΣΕΝ ΑΥΤΟΥΣ ΔΟΓΜΑ ΕΘΕΤΟ ΟΠΩΣ ΕΙ ΤΙΝΕΣ ΑΥΤΩΝ ΦΑΝΟΙΕΝ ΤΩ ΠΑΤΡΙΩ ΠΟΛΙΤΕΥΟΜΕΝΟΙ ΝΟΜΩ ΘΑΝΟΙΕΝ

24 ΚΑΙ ΕΠΕΙ ΚΑΤΑ ΜΗΔΕΝΑ ΤΡΟΠΟΝ ΙΣΧΥΕΝ ΚΑΤΑΛΥΣΑΙ ΔΙΑ ΤΩΝ ΔΟΓΜΑΤΩΝ ΤΗΝ ΤΟΥ ΕΘΝΟΥΣ ΕΥΝΟΜΙΑΝ ΑΛΛΑ ΠΑΣΑΣ ΤΑΣ ΕΑΥΤΟΥ ΑΠΕΙΛΑΣ ΚΑΙ ΤΙΜΩΡΙΑΣ ΕΩΡΑ ΚΑΤΑΛΥΟΜΕΝΑΣ

25 ΩΣΤΕ ΚΑΙ ΓΥΝΑΙΚΑΣ ΟΤΙ ΠΕΡΙΕΤΕΜΟΝ ΤΑ ΠΑΙΔΙΑ ΜΕΤΑ ΤΩΝ ΒΡΕΦΩΝ ΚΑΤΑΚΡΗΜΝΙΣΘΗΝΑΙ ΠΡΟΕΙΔΥΙΑΣ ΟΤΙ ΤΟΥΤΟ ΠΕΙΣΟΝΤΑΙ

26 ΕΠΕΙ ΟΥΝ ΤΑ ΔΟΓΜΑΤΑ ΑΥΤΟΥ ΚΑΤΕΦΡΟΝΕΙΤΟ ΥΠΟ ΤΟΥ ΛΑΟΥ ΑΥΤΟΣ ΔΙΑ ΒΑΣΑΝΩΝ ΕΝΑ ΕΚΑΣΤΟΝ ΤΟΥ ΕΘΝΟΥΣ ΗΝΑΓΚΑΖΕΝ ΜΙΑΡΩΝ ΑΠΟΓΕΥΟΜΕΝΟΥΣ ΤΡΟΦΩΝ ΕΞΟΜΝΥΣΘΑΙ ΤΟΝ ΙΟΥΔΑΙΣΜΟΝ

4 MACCABEES CHAPTER 5

1 ΠΡΟΚΑΘΙΣΑΣ ΓΕ ΤΟΙ ΜΕΤΑ ΤΩΝ ΣΥΝΕΔΡΩΝ Ο ΤΥΡΑΝΝΟΣ ΑΝΤΙΟΧΟΣ ΕΠΙ ΤΙΝΟΣ ΥΨΗΛΟΥ ΤΟΠΟΥ ΚΑΙ ΤΩΝ ΣΤΡΑΤΕΥΜΑΤΩΝ ΑΥΤΩ ΠΑΡΕΣΤΗΚΟΤΩΝ ΚΥΚΛΟΘΕΝ ΕΝΟΠΛΩΝ

2 ΠΑΡΕΚΕΛΕΥΕΝ ΤΟΙΣ ΔΟΡΥΦΟΡΟΙΣ ΕΝΑ ΕΚΑΣΤΟΝ ΕΒΡΑΙΩΝ ΕΠΙΣΠΑΣΘΑΙ ΚΑΙ ΚΡΕΩΝ ΥΕΙΩΝ ΚΑΙ ΕΙΔΩΛΟΘΥΤΩΝ ΑΝΑΓΚΑΖΕΙΝ ΑΠΟΓΕΥΕΣΘΑΙ

3 ΕΙ ΔΕ ΤΙΝΕΣ ΜΗ ΘΕΛΟΙΕΝ ΜΙΑΡΟΦΑΓΗΣΑΙ ΤΟΥΤΟΥΣ ΤΡΟΧΙΣΘΕΝΤΑΣ ΑΝΑΙΡΕΘΗΝΑΙ

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4 ΠΟΛΛΩΝ ΔΕ ΣΥΝΑΡΠΑΣΘΕΝΤΩΝ ΕΙΣ ΠΡΩΤΟΣ ΕΚ ΤΗΣ ΑΓΕΛΗΣ ΟΝΟΜΑΤΙ ΕΛΕΑΖΑΡΟΣ ΤΟ ΓΕΝΟΣ ΙΕΡΕΥΣ ΤΗΝ ΕΠΙΣΤΗΜΗΝ ΝΟΜΙΚΟΣ ΚΑΙ ΤΗΝ ΗΛΙΚΙΑΝ ΠΡΟΗΚΩΝ ΚΑΙ ΠΟΛΛΟΙΣ ΤΩΝ ΠΕΡΙ ΤΟΝ ΤΥΡΑΝΝΟΝ ΔΙΑ ΤΗΝ ΗΛΙΚΙΑΝ ΓΝΩΡΙΜΟΣ ΠΑΡΗΧΘΗ ΠΛΗΣΙΟΝ ΑΥΤΟΥ

5 ΚΑΙ ΑΥΤΟΝ ΙΔΩΝ Ο ΑΝΤΙΟΧΟΣ ΕΦΗ

6 ΕΓΩ ΠΡΙΝ ΑΡΞΑΣΘΑΙ ΤΩΝ ΚΑΤΑ ΣΟΥ ΒΑΣΑΝΩΝ Ω ΠΡΕΣΒΥΤΑ ΣΥΜΒΟΥΛΕΥΣΑΙΜ' ΑΝ ΣΟΙ ΤΑΥΤΑ ΟΠΩΣ ΑΠΟΓΕΥΣΑΜΕΝΟΣ ΤΩΝ ΥΕΙΩΝ ΣΩΖΟΙΟ

7 ΑΙΔΟΥΜΑΙ ΓΑΡ ΣΟΥ ΤΗΝ ΗΛΙΚΙΑΝ ΚΑΙ ΤΗΝ ΠΟΛΙΑΝ ΗΝ ΜΕΤΑ ΤΟΣΟΥΤΟΝ ΕΧΩΝ ΧΡΟΝΟΝ ΟΥ ΜΟΙ ΔΟΚΕΙΣ ΦΙΛΟΣΟΦΕΙΝ ΤΗ ΙΟΥΔΑΙΩΝ ΧΡΩΜΕΝΟΣ ΘΡΗΣΚΕΙΑ

8 ΔΙΑ ΤΙ ΓΑΡ ΤΗΣ ΦΥΣΕΩΣ ΚΕΧΑΡΙΣΜΕΝΗΣ ΚΑΛΛΙΣΤΗΝ ΤΗΝ ΤΟΥΔΕ ΤΟΥ ΖΩΟΥ ΣΑΡΚΟΦΑΓΙΑΝ ΒΔΕΛΥΤΤΗ

9 ΚΑΙ ΓΑΡ ΑΝΟΗΤΟΝ ΤΟΥΤΟ ΤΟ ΜΗ ΑΠΟΛΑΥΕΙΝ ΤΩΝ ΧΩΡΙΣ ΟΝΕΙΔΟΥΣ ΗΔΕΩΝ ΚΑΙ ΑΔΙΚΟΝ ΑΠΟΣΤΡΕΦΕΣΘΑΙ ΤΑΣ ΤΗΣ ΦΥΣΕΩΣ ΧΑΡΙΤΑΣ

10 ΣΥ ΔΕ ΜΟΙ ΚΑΙ ΑΝΟΗΤΟΤΕΡΟΝ ΠΟΙΗΣΕΙΝ ΔΟΚΕΙΣ ΕΙ ΚΕΝΟΔΟΞΩΝ ΠΕΡΙ ΤΟ ΑΛΗΘΕΣ ΕΤΙ ΚΑΜΟΥ ΚΑΤΑΦΡΟΝΗΣΕΙΣ ΕΠΙ ΤΗ ΙΔΙΑ ΤΙΜΩΡΙΑ

11 ΟΥΚ ΕΞΥΠΝΩΣΕΙΣ ΑΠΟ ΤΗΣ ΦΛΥΑΡΟΥ ΦΙΛΟΣΟΦΙΑΣ ΥΜΩΝ ΚΑΙ ΑΠΟΣΚΕΔΑΣΕΙΣ ΤΩΝ ΛΟΓΙΣΜΩΝ ΣΟΥ ΤΟΝ ΛΗΡΟΝ ΚΑΙ ΑΞΙΟΝ ΤΗΣ ΗΛΙΚΙΑΣ ΑΝΑΛΑΒΩΝ ΝΟΥΝ ΦΙΛΟΣΟΦΗΣΕΙΣ ΤΗΝ ΤΟΥ ΣΥΜΦΕΡΟΝΤΟΣ ΑΛΗΘΕΙΑΝ

12 ΚΑΙ ΠΡΟΣΚΥΝΗΣΑΣ ΜΟΥ ΤΗΝ ΦΙΛΑΝΘΡΩΠΟΝ ΠΑΡΗΓΟΡΙΑΝ ΟΙΚΤΙΡΗΣΕΙΣ ΤΟ ΣΕΑΥΤΟΥ ΓΗΡΑΣ

13 ΚΑΙ ΓΑΡ ΕΝΘΥΜΗΘΗΤΙ ΩΣ ΕΙ ΚΑΙ ΤΙΣ ΕΣΤΙΝ ΤΗΣΔΕ ΤΗΣ ΘΡΗΣΚΕΙΑΣ ΥΜΩΝ ΕΠΟΠΤΙΚΗ ΔΥΝΑΜΙΣ ΣΥΓΓΝΩΜΟΝΗΣΕΙΕΝ ΑΝ ΣΟΙ ΕΠΙ ΠΑΣΗ ΔΙ' ΑΝΑΓΚΗΝ ΠΑΡΑΝΟΜΙΑ ΓΙΝΟΜΕΝΗ

14 ΤΟΥΤΟΝ ΤΟΝ ΤΡΟΠΟΝ ΕΠΙ ΤΗΝ ΕΚΘΕΣΜΟΝ ΣΑΡΚΟΦΑΓΙΑΝ ΕΠΟΤΡΥΝΟΝΤΟΣ ΤΟΥ ΤΥΡΑΝΝΟΥ ΛΟΓΟΝ ΗΤΗΣΕΝ Ο ΕΛΕΑΖΑΡΟΣ

15 ΚΑΙ ΛΑΒΩΝ ΤΟΥ ΛΕΓΕΙΝ ΕΞΟΥΣΙΑΝ ΗΡΞΑΤΟ ΔΗΜΗΓΟΡΕΙΝ ΟΥΤΩΣ

16 ΗΜΕΙΣ ΑΝΤΙΟΧΕ ΘΕΙΩ ΠΕΠΕΙΣΜΕΝΟΙ ΝΟΜΩ ΠΟΛΙΤΕΥΕΣΘΑΙ ΟΥΔΕΜΙΑΝ ΑΝΑΓΚΗΝ ΒΙΑΙΟΤΕΡΑΝ ΕΙΝΑΙ ΝΟΜΙΖΟΜΕΝ ΤΗΣ ΠΡΟΣ ΤΟΝ ΝΟΜΟΝ ΗΜΩΝ ΕΥΠΕΙΘΕΙΑΣ

17 ΔΙΟ ΔΗ ΚΑΤ' ΟΥΔΕΝΑ ΤΡΟΠΟΝ ΠΑΡΑΝΟΜΕΙΝ ΑΞΙΟΥΜΕΝ

18 ΚΑΙΤΟΙ ΕΙ ΚΑΤΑ ΑΛΗΘΕΙΑΝ ΜΗ ΗΝ Ο ΝΟΜΟΣ ΗΜΩΝ ΩΣ ΥΠΟΛΑΜΒΑΝΕΙΣ ΘΕΙΟΣ ΑΛΛΩΣ ΔΕ ΕΝΟΜΙΖΟΜΕΝ ΑΥΤΟΝ ΕΙΝΑΙ ΘΕΙΟΝ ΟΥΔΕ ΟΥΤΩΣ ΕΞΟΝ ΗΝ ΗΜΙΝ ΤΗΝ ΕΠΙ ΤΗ ΕΥΣΕΒΕΙΑ ΔΟΞΑΝ ΑΚΥΡΩΣΑΙ

19 ΜΗ ΜΙΚΡΑΝ ΟΥΝ ΕΙΝΑΙ ΝΟΜΙΣΗΣ ΤΑΥΤΗΝ ΕΙ ΜΙΑΡΟΦΑΓΗΣΑΙΜΕΝ ΑΜΑΡΤΙΑΝ

20 ΤΟ ΓΑΡ ΕΠΙ ΜΙΚΡΟΙΣ ΚΑΙ ΜΕΓΑΛΟΙΣ ΠΑΡΑΝΟΜΕΙΝ ΙΣΟΔΥΝΑΜΟΝ ΕΣΤΙΝ

21 ΔΙ' ΕΚΑΤΕΡΟΥ ΓΑΡ ΩΣ ΟΜΟΙΩΣ Ο ΝΟΜΟΣ ΥΠΕΡΗΦΑΝΕΙΤΑΙ

22 ΧΛΕΥΑΖΕΙΣ ΔΕ ΗΜΩΝ ΤΗΝ ΦΙΛΟΣΟΦΙΑΝ ΩΣΠΕΡ ΟΥ ΜΕΤΑ ΕΥΛΟΓΙΣΤΙΑΣ ΕΝ ΑΥΤΗ ΒΙΟΥΝΤΩΝ

23 ΣΩΦΡΟΣΥΝΗΝ ΤΕ ΓΑΡ ΗΜΑΣ ΕΚΔΙΔΑΣΚΕΙ ΩΣΤΕ ΠΑΣΩΝ ΤΩΝ ΗΔΟΝΩΝ ΚΑΙ ΕΠΙΘΥΜΙΩΝ ΚΡΑΤΕΙΝ ΚΑΙ ΑΝΔΡΕΙΑΝ ΕΞΑΣΚΕΙ ΩΣΤΕ ΠΑΝΤΑ ΠΟΝΟΝ ΕΚΟΥΣΙΩΣ ΥΠΟΜΕΝΕΙΝ

24 ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΠΑΙΔΕΥΕΙ ΩΣΤΕ ΔΙΑ ΠΑΝΤΩΝ ΤΩΝ ΗΘΩΝ ΙΣΟΝΟΜΕΙΝ ΚΑΙ ΕΥΣΕΒΕΙΑΝ ΕΚΔΙΔΑΣΚΕΙ ΩΣΤΕ ΜΟΝΟΝ ΤΟΝ ΟΝΤΑ ΘΕΟΝ ΣΕΒΕΙΝ ΜΕΓΑΛΟΠΡΕΠΩΣ

25 ΔΙΟ ΟΥ ΜΙΑΡΟΦΑΓΟΥΜΕΝ ΠΙΣΤΕΥΟΝΤΕΣ ΓΑΡ ΘΕΟΥ ΚΑΘΕΣΤΑΝΑΙ ΤΟΝ ΝΟΜΟΝ ΟΙΔΑΜΕΝ ΟΤΙ ΚΑΤΑ ΦΥΣΙΝ ΗΜΙΝ ΣΥΜΠΑΘΕΙ ΝΟΜΟΘΕΤΩΝ Ο ΤΟΥ ΚΟΣΜΟΥ ΚΤΙΣΤΗΣ

26 ΤΑ ΜΕΝ ΟΙΚΕΙΩΘΗΣΟΜΕΝΑ ΗΜΩΝ ΤΑΙΣ ΨΥΧΑΙΣ ΕΠΕΤΡΕΨΕΝ ΕΣΘΙΕΙΝ ΤΑ ΔΕ ΕΝΑΝΤΙΩΘΗΣΟΜΕΝΑ ΕΚΩΛΥΣΕΝ ΣΑΡΚΟΦΑΓΕΙΝ

27 ΤΥΡΑΝΝΙΚΟΝ ΔΕ ΟΥ ΜΟΝΟΝ ΑΝΑΓΚΑΖΕΙΝ ΗΜΑΣ ΠΑΡΑΝΟΜΕΙΝ ΑΛΛΑ ΚΑΙ ΕΣΘΙΕΙΝ ΟΠΩΣ ΤΗ ΕΧΘΙΣΤΗ ΗΜΩΝ ΜΙΑΡΟΦΑΓΙΑ ΤΑΥΤΗ ΕΠΕΓΓΕΛΑΣΗΣ

28 ΑΛΛ' ΟΥ ΓΕΛΑΣΕΙΣ ΚΑΤ' ΕΜΟΥ ΤΟΥΤΟΝ ΤΟΝ ΓΕΛΩΤΑ

29 ΟΥΤΕ ΤΟΥΣ ΙΕΡΟΥΣ ΤΩΝ ΠΡΟΓΟΝΩΝ ΠΕΡΙ ΤΟΥ ΦΥΛΑΞΑΙ ΤΟΝ ΝΟΜΟΝ ΟΡΚΟΥΣ ΟΥ ΠΑΡΗΣΩ

30 ΟΥΔ' ΑΝ ΕΚΚΟΨΕΙΑΣ ΜΟΥ ΤΑ ΟΜΜΑΤΑ ΚΑΙ ΤΑ ΣΠΛΑΓΧΝΑ ΜΟΥ ΤΗΞΕΙΑΣ

31 ΟΥΧ ΟΥΤΩΣ ΕΙΜΙ ΓΕΡΩΝ ΕΓΩ ΚΑΙ ΑΝΑΝΔΡΟΣ ΩΣΤΕ ΜΟΙ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΜΗ ΝΕΑΖΕΙΝ ΤΟΝ ΛΟΓΙΣΜΟΝ

32 ΠΡΟΣ ΤΑΥΤΑ ΤΡΟΧΟΥΣ ΕΥΤΡΕΠΙΖΕ ΚΑΙ ΤΟ ΠΥΡ ΕΚΦΥΣΑ ΣΦΟΔΡΟΤΕΡΟΝ

33 ΟΥΧ ΟΥΤΩΣ ΟΙΚΤΙΡΟΜΑΙ ΤΟ ΕΜΑΥΤΟΥ ΓΗΡΑΣ ΩΣΤΕ ΔΙ' ΕΜΑΥΤΟΥ ΤΟΝ ΠΑΤΡΙΟΝ ΚΑΤΑΛΥΣΑΙ ΝΟΜΟΝ

34 ΟΥ ΨΕΥΣΟΜΑΙ ΣΕ ΠΑΙΔΕΥΤΑ ΝΟΜΕ ΟΥΔΕ ΕΞΟΜΟΥΜΑΙ ΣΕ ΦΙΛΗ ΕΓΚΡΑΤΕΙΑ

35 ΟΥΔΕ ΚΑΤΑΙΣΧΥΝΩ ΣΕ ΦΙΛΟΣΟΦΕ ΛΟΓΕ ΟΥΔΕ ΕΞΑΡΝΗΣΟΜΑΙ ΣΕ ΙΕΡΩΣΥΝΗ ΤΙΜΙΑ ΚΑΙ ΝΟΜΟΘΕΣΙΑΣ ΕΠΙΣΤΗΜΗ

36 ΟΥΔΕ ΜΙΑΝΕΙΣ ΜΟΥ ΤΟ ΣΕΜΝΟΝ ΓΗΡΩΣ ΣΤΟΜΑ ΟΥΔΕ ΝΟΜΙΜΟΥ ΒΙΟΥ ΗΛΙΚΙΑΝ

37 ΑΓΝΟΝ ΜΕ ΟΙ ΠΑΤΕΡΕΣ ΕΙΣΔΕΞΟΝΤΑΙ ΜΗ ΦΟΒΗΘΕΝΤΑ ΣΟΥ ΤΑΣ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΑΝΑΓΚΑΣ

38 ΑΣΕΒΩΝ ΜΕΝ ΓΑΡ ΤΥΡΑΝΝΗΣΕΙΣ ΤΩΝ ΔΕ ΕΜΩΝ ΥΠΕΡ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΛΟΓΙΣΜΩΝ ΟΥΤΕ ΛΟΓΟΙΣ ΔΕΣΠΟΣΕΙΣ ΟΥΤΕ ΔΙ' ΕΡΓΩΝ

4 MACCABEES CHAPTER 6

1 ΤΟΥΤΟΝ ΤΟΝ ΤΡΟΠΟΝ ΑΝΤΙΡΡΗΤΟΡΕΥΣΑΝΤΑ ΤΑΙΣ ΤΟΥ ΤΥΡΑΝΝΟΥ ΠΑΡΗΓΟΡΙΑΙΣ ΠΑΡΑΣΤΑΝΤΕΣ ΟΙ ΔΟΡΥΦΟΡΟΙ ΠΙΚΡΩΣ ΕΣΥΡΑΝ ΕΠΙ ΤΑ ΒΑΣΑΝΙΣΤΗΡΙΑ ΤΟΝ ΕΛΕΑΖΑΡΟΝ

2 ΚΑΙ ΠΡΩΤΟΝ ΜΕΝ ΠΕΡΙΕΔΥΣΑΝ ΤΟΝ ΓΕΡΑΙΟΝ ΕΓΚΟΣΜΟΥΜΕΝΟΝ ΤΗ ΠΕΡΙ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΕΥΣΧΗΜΟΣΥΝΗ

3 ΕΠΕΙΤΑ ΠΕΡΙΑΓΚΩΝΙΣΑΝΤΕΣ ΕΚΑΤΕΡΩΘΕΝ ΜΑΣΤΙΞΙΝ ΚΑΤΗΚΙΖΟΝ

4 ΠΕΙΣΘΗΤΙ ΤΑΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝΤΟΛΑΙΣ ΕΤΕΡΩΘΕΝ ΚΗΡΥΚΟΣ ΕΠΙΒΟΩΝΤΟΣ

5 Ο ΔΕ ΜΕΓΑΛΟΦΡΩΝ ΚΑΙ ΕΥΓΕΝΗΣ ΩΣ ΑΛΗΘΩΣ ΕΛΕΑΖΑΡΟΣ ΩΣΠΕΡ ΕΝ ΟΝΕΙΡΩ ΒΑΣΑΝΙΖΟΜΕΝΟΣ ΚΑΤ' ΟΥΔΕΝΑ ΤΡΟΠΟΝ ΜΕΤΕΤΡΕΠΕΤΟ

6 ΑΛΛΑ ΥΨΗΛΟΥΣ ΑΝΑΤΕΙΝΑΣ ΕΙΣ ΟΥΡΑΝΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΠΕΞΑΙΝΕΤΟ ΤΑΙΣ ΜΑΣΤΙΞΙΝ ΤΑΣ ΣΑΡΚΑΣ Ο ΓΕΡΩΝ ΚΑΙ ΚΑΤΕΡΡΕΙΤΟ ΤΩ ΑΙΜΑΤΙ ΚΑΙ ΤΑ ΠΛΕΥΡΑ ΚΑΤΕΤΙΤΡΩΣΚΕΤΟ

7 ΚΑΙ ΠΙΠΤΩΝ ΕΙΣ ΤΟ ΕΔΑΦΟΣ ΑΠΟ ΤΟΥ ΜΗ ΦΕΡΕΙΝ ΤΟ ΣΩΜΑ ΤΑΣ ΑΛΓΗΔΟΝΑΣ ΟΡΘΟΝ ΕΙΧΕΝ ΚΑΙ ΑΚΛΙΝΗ ΤΟΝ ΛΟΓΙΣΜΟΝ

8 ΛΑΞ ΓΕ ΤΟΙ ΤΩΝ ΠΙΚΡΩΝ ΤΙΣ ΔΟΡΥΦΟΡΩΝ ΕΙΣ ΤΟΥΣ ΚΕΝΕΩΝΑΣ ΕΝΑΛΛΟΜΕΝΟΣ ΕΤΥΠΤΕΝ ΟΠΩΣ ΕΞΑΝΙΣΤΑΙΤΟ ΠΙΠΤΩΝ

9 Ο ΔΕ ΥΠΕΜΕΝΕ ΤΟΥΣ ΠΟΝΟΥΣ ΚΑΙ ΠΕΡΙΕΦΡΟΝΕΙ ΤΗΣ ΑΝΑΓΚΗΣ ΚΑΙ ΔΙΕΚΑΡΤΕΡΕΙ ΤΟΥΣ ΑΙΚΙΣΜΟΥΣ

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11 ΙΔΡΩΝ ΓΕ ΤΟΙ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΠΑΣΘΜΑΙΝΩΝ ΣΦΟΔΡΩΣ ΚΑΙ ΥΠ' ΑΥΤΩΝ ΤΩΝ ΒΑΣΑΝΙΖΟΝΤΩΝ ΕΘΑΥΜΑΖΕΤΟ ΕΠΙ ΤΗ ΕΥΨΥΧΙΑ

12 ΟΘΕΝ ΤΑ ΜΕΝ ΕΛΕΩΝΤΕΣ ΤΑ ΤΟΥ ΓΗΡΩΣ ΑΥΤΟΥ

13 ΤΑ ΔΕ ΕΝ ΣΥΜΠΑΘΕΙΑ ΤΗΣ ΣΥΝΗΘΕΙΑΣ ΟΝΤΕΣ ΤΑ ΔΕ ΕΝ ΘΑΥΜΑΣΜΩ ΤΗΣ ΚΑΡΤΕΡΙΑΣ ΠΡΟΣΙΟΝΤΕΣ ΑΥΤΩ ΤΙΝΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΛΕΓΟΝ

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16 ΚΑΙ Ο ΕΛΕΑΖΑΡΟΣ ΩΣΠΕΡ ΠΙΚΡΟΤΕΡΟΝ ΔΙΑ ΤΗΣ ΣΥΜΒΟΥΛΙΑΣ ΑΙΚΙΣΘΕΙΣ ΑΝΕΒΟΗΣΕΝ

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17 ΜΗ ΟΥΤΩΣ ΚΑΚΩΣ ΦΡΟΝΗΣΑΙΜΕΝ ΟΙ ΑΒΡΑΑΜ ΠΑΙΔΕΣ ΩΣΤΕ ΜΑΛΑΚΟΨΥΧΗΣΑΝΤΑΣ ΑΠΡΕΠΕΣ ΗΜΙΝ ΔΡΑΜΑ ΥΠΟΚΡΙΝΑΣΘΑΙ
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25 ΕΝΘΑ ΔΙΑ ΚΑΚΟΤΕΧΝΩΝ ΟΡΓΑΝΩΝ ΚΑΤΑΦΛΕΓΟΝΤΕΣ ΑΥΤΟΝ ΥΠΕΡΡΙΠΤΟΣΑΝ ΚΑΙ ΔΥΣΩΔΕΙΣ ΧΥΛΟΥΣ ΕΙΣ ΤΟΥΣ ΜΥΚΤΗΡΑΣ ΑΥΤΟΥ ΚΑΤΕΧΕΟΝ
26 Ο ΔΕ ΜΕΧΡΙ ΤΩΝ ΟΣΤΕΩΝ ΗΔΗ ΚΑΤΑΚΕΚΑΥΜΕΝΟΣ ΚΑΙ ΜΕΛΛΩΝ ΛΙΠΟΘΥΜΕΙΝ ΑΝΕΤΕΙΝΕ ΤΑ ΟΜΜΑΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙΠΕΝ
27 ΣΥ ΟΙΣΘΑ ΘΕΕ ΠΑΡΟΝ ΜΟΙ ΣΩΖΕΣΘΑΙ ΒΑΣΑΝΟΙΣ ΚΑΥΣΤΙΚΑΙΣ ΑΠΟΘΝΗΣΚΩ ΔΙΑ ΤΟΝ ΝΟΜΟΝ
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31 ΟΜΟΛΟΓΟΥΜΕΝΩΣ ΟΥΝ ΔΕΣΠΟΤΗΣ ΤΩΝ ΠΑΘΩΝ ΕΣΤΙΝ Ο ΕΥΣΕΒΗΣ ΛΟΓΙΣΜΟΣ
32 ΕΙ ΓΑΡ ΤΑ ΠΑΘΗ ΤΟΥ ΛΟΓΙΣΜΟΥ ΚΕΚΡΑΤΗΚΕΙ ΤΟΥΤΟΙΣ ΑΝ ΑΠΕΔΟΜΕΝ ΤΗΝ ΤΗΣ ΕΠΙΚΡΑΤΕΙΑΣ ΜΑΡΤΥΡΙΑΝ
33 ΝΥΝΙ ΔΕ ΤΟΥ ΛΟΓΙΣΜΟΥ ΤΑ ΠΑΘΗ ΝΙΚΗΣΑΝΤΟΣ ΑΥΤΩ ΠΡΟΣΗΚΟΝΤΩΣ ΤΗΝ ΤΗΣ ΗΓΕΜΟΝΙΑΣ ΠΡΟΣΝΕΜΟΜΕΝ ΕΞΟΥΣΙΑΝ
34 ΚΑΙ ΔΙΚΑΙΟΝ ΕΣΤΙΝ ΟΜΟΛΟΓΕΙΝ ΗΜΑΣ ΤΟ ΚΡΑΤΟΣ ΕΙΝΑΙ ΤΟΥ ΛΟΓΙΣΜΟΥ ΟΠΟΥ ΓΕ ΚΑΙ ΤΩΝ ΕΞΩΘΕΝ ΑΛΓΗΔΟΝΩΝ ΕΠΙΚΡΑΤΕΙ ΕΠΕΙ ΚΑΙ ΓΕΛΟΙΟΝ
35 ΚΑΙ ΟΥ ΜΟΝΟΝ ΤΩΝ ΑΛΓΗΔΟΝΩΝ ΕΠΙΔΕΙΚΝΥΜΙ ΚΕΚΡΑΤΗΚΕΝΑΙ ΤΟΝ ΛΟΓΙΣΜΟΝ ΑΛΛΑ ΚΑΙ ΤΩΝ ΗΔΟΝΩΝ ΚΡΑΤΕΙΝ ΚΑΙ ΜΗΔΕΝ ΑΥΤΑΙΣ ΥΠΕΙΚΕΙΝ

4 MACCABEES CHAPTER 7

1 ΩΣΠΕΡ ΓΑΡ ΑΡΙΣΤΟΣ ΚΥΒΕΡΝΗΤΗΣ Ο ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΕΛΕΑΖΑΡΟΥ ΛΟΓΙΣΜΟΣ ΠΗΔΑΛΙΟΥΧΩΝ ΤΗΝ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΝΑΥΝ ΕΝ ΤΩ ΤΩΝ ΠΑΘΩΝ ΠΕΛΑΓΕΙ
2 ΚΑΙ ΚΑΤΑΙΚΙΖΟΜΕΝΟΣ ΤΑΙΣ ΤΟΥ ΤΥΡΑΝΝΟΥ ΑΠΕΙΛΑΙΣ ΚΑΙ ΚΑΤΑΝΤΛΟΥΜΕΝΟΣ ΤΑΙΣ ΤΩΝ ΒΑΣΑΝΩΝ ΤΡΙΚΥΜΙΑΙΣ
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7 Ω ΣΥΜΦΩΝΕ ΝΟΜΟΥ ΚΑΙ ΦΙΛΟΣΟΦΕ ΘΕΙΟΥ ΒΙΟΥ
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9 ΣΥ ΠΑΤΕΡ ΤΗΝ ΕΥΝΟΜΙΑΝ ΗΜΩΝ ΔΙΑ ΤΩΝ ΥΠΟΜΟΝΩΝ ΕΙΣ ΔΟΞΑΝ ΕΚΥΡΩΣΑΣ ΚΑΙ ΤΗΝ ΑΓΙΑΣΤΙΑΝ ΣΕΜΝΟΛΟΓΗΣΑΣ ΟΥ ΚΑΤΕΛΥΣΑΣ ΚΑΙ ΔΙΑ ΤΩΝ ΕΡΓΩΝ ΕΠΙΣΤΟΠΟΙΗΣΑΣ ΤΟΥΣ ΤΗΣ ΘΕΙΑΣ ΦΙΛΟΣΟΦΙΑΣ ΣΟΥ ΛΟΓΟΥΣ
10 Ω ΒΑΣΑΝΩΝ ΒΙΑΙΟΤΕΡΕ ΓΕΡΩΝ ΚΑΙ ΠΥΡΟΣ ΕΥΤΟΝΩΤΕΡΕ ΠΡΕΣΒΥΤΑ ΚΑΙ ΠΑΘΩΝ ΜΕΓΙΣΤΕ ΒΑΣΙΛΕΥ ΕΛΕΑΖΑΡ
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17 ΙΣΩΣ Δ' ΑΝ ΕΙΠΟΙΕΝ ΤΙΝΕΣ ΤΩΝ ΠΑΘΩΝ ΟΥ ΠΑΝΤΕΣ ΠΕΡΙΚΡΑΤΟΥΣΙΝ ΟΤΙ ΟΥΔΕ ΠΑΝΤΕΣ ΦΡΟΝΙΜΟΝ ΕΧΟΥΣΙΝ ΤΟΝ ΛΟΓΙΣΜΟΝ
18 ΑΛΛ' ΟΣΟΙ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΠΡΟΝΟΟΥΣΙΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΟΥΤΟΙ ΜΟΝΟΙ ΔΥΝΑΝΤΑΙ ΚΡΑΤΕΙΝ ΤΩΝ ΤΗΣ ΣΑΡΚΟΣ ΠΑΘΩΝ
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20 ΟΥΔΕΝ ΟΥΝ ΕΝΑΝΤΙΟΥΤΑΙ ΤΟ ΦΑΙΝΕΣΘΑΙ ΤΙΝΑΣ ΠΑΘΟΚΡΑΤΕΙΣΘΑΙ ΔΙΑ ΤΟΝ ΑΣΘΕΝΗ ΛΟΓΙΣΜΟΝ
21 ΕΠΕΙ ΤΙΣ ΠΡΟΣ ΟΛΟΝ ΤΟΝ ΤΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΝΟΝΑ ΦΙΛΟΣΟΦΩΝ ΚΑΙ ΠΕΠΙΣΤΕΥΚΩΣ ΘΕΩ
22 ΚΑΙ ΕΙΔΩΣ ΟΤΙ ΔΙΑ ΤΗΝ ΑΡΕΤΗΝ ΠΑΝΤΑ ΠΟΝΟΝ ΥΠΟΜΕΝΕΙΝ ΜΑΚΑΡΙΟΝ ΕΣΤΙΝ ΟΥΚ ΑΝ ΠΕΡΙΚΡΑΤΗΣΕΙΕΝ ΤΩΝ ΠΑΘΩΝ ΔΙΑ ΤΗΝ ΘΕΟΣΕΒΕΙΑΝ
23 ΜΟΝΟΣ ΓΑΡ Ο ΣΟΦΟΣ ΚΑΙ ΑΝΔΡΕΙΟΣ ΕΣΤΙΝ ΤΩΝ ΠΑΘΩΝ ΚΥΡΙΟΣ

4 MACCABEES CHAPTER 8

1 ΔΙΑ ΤΟΥΤΟ ΓΕ ΤΟΙ ΚΑΙ ΜΕΙΡΑΚΙΣΚΟΙ ΤΩ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΛΟΓΙΣΜΩ ΦΙΛΟΣΟΦΟΥΝΤΕΣ ΧΑΛΕΠΩΤΕΡΩΝ ΒΑΣΑΝΙΣΤΗΡΙΩΝ ΕΠΕΚΡΑΤΗΣΑΝ
2 ΕΠΕΙΔΗ ΓΑΡ ΚΑΤΑ ΤΗΝ ΠΡΩΤΗΝ ΠΕΙΡΑΝ ΕΝΙΚΗΘΗ ΠΕΡΙΦΑΝΩΣ Ο ΤΥΡΑΝΝΟΣ ΜΗ ΔΥΝΗΘΕΙΣ ΑΝΑΓΚΑΣΑΙ ΓΕΡΟΝΤΑ ΜΙΑΡΟΦΑΓΗΣΑΙ ΤΟΤΕ ΔΗ ΣΦΟΔΡΑ ΠΕΡΙΠΑΘΩΣ ΕΚΕΛΕΥΣΕΝ ΑΛΛΟΥΣ ΕΚ ΤΗΣ ΛΕΙΑΣ ΤΩΝ ΕΒΡΑΙΩΝ ΑΓΑΓΕΙΝ ΚΑΙ ΕΙ ΜΕΝ ΜΙΑΡΟΦΑΓΗΣΑΙΕΝ ΑΠΟΛΥΕΙΝ ΦΑΓΟΝΤΑΣ ΕΙ Δ' ΑΝΤΙΛΕΓΟΙΕΝ ΠΙΚΡΟΤΕΡΟΝ ΒΑΣΑΝΙΖΕΙΝ
3 ΤΑΥΤΑ ΔΙΑΤΑΞΑΜΕΝΟΥ ΤΟΥ ΤΥΡΑΝΝΟΥ ΠΑΡΗΣΑΝ ΑΓΟΜΕΝΟΙ ΜΕΤΑ ΓΕΡΑΙΑΣ ΜΗΤΡΟΣ ΕΠΤΑ ΑΔΕΛΦΟΙ ΚΑΛΟΙ ΤΕ ΚΑΙ ΑΙΔΗΜΟΝΕΣ ΚΑΙ ΓΕΝΝΑΙΟΙ ΚΑΙ ΕΝ ΠΑΝΤΙ ΧΑΡΙΕΝΤΕΣ

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4 ΟΥΣ ΙΔΩΝ Ο ΤΥΡΑΝΝΟΣ ΚΑΘΑΠΕΡ ΕΝ ΧΟΡΩ ΜΕΣΗΝ ΤΗΝ ΜΗΤΕΡΑ ΠΕΡΙΕΧΟΝΤΑΣ ΗΣΘΕΤΟ ΕΠ' ΑΥΤΟΙΣ ΚΑΙ ΤΗΣ ΕΥΠΡΕΠΕΙΑΣ ΕΚΠΛΑΓΕΙΣ ΚΑΙ ΤΗΣ ΕΥΓΕΝΕΙΑΣ ΠΡΟΣΕΜΕΙΔΙΑΣΕΝ ΑΥΤΟΙΣ ΚΑΙ ΠΛΗΣΙΟΝ ΚΑΛΕΣΑΣ ΕΦΗ

5 Ω ΝΕΑΝΙΑΙ ΦΙΛΟΦΡΟΝΩΣ ΕΓΩ ΚΑΘ' ΕΝΟΣ ΕΚΑΣΤΟΥ ΥΜΩΝ ΘΑΥΜΑΖΩ ΤΟ ΚΑΛΛΟΣ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΟΣΟΥΤΩΝ ΑΔΕΛΦΩΝ ΥΠΕΡΤΙΜΩΝ ΟΥ ΜΟΝΟΝ ΣΥΜΒΟΥΛΕΥΩ ΜΗ ΜΑΝΗΝΑΙ ΤΗΝ ΑΥΤΗΝ ΤΩ ΠΡΟΒΑΣΑΝΙΣΘΕΝΤΙ ΓΕΡΟΝΤΙ ΜΑΝΙΑΝ ΑΛΛΑ ΚΑΙ ΠΑΡΑΚΑΛΩ ΣΥΝΕΙΞΑΝΤΑΣ ΜΟΙ ΤΗΣ ΕΜΗΣ ΑΠΟΛΑΥΕΙΝ ΦΙΛΙΑΣ

6 ΔΥΝΑΙΜΗΝ Δ' ΑΝ ΩΣΠΕΡ ΚΟΛΑΖΕΙΝ ΤΟΥΣ ΑΠΕΙΘΟΥΝΤΑΣ ΜΟΥ ΤΟΙΣ ΕΠΙΤΑΓΜΑΣΙΝ ΟΥΤΩ ΚΑΙ ΕΥΕΡΓΕΤΕΙΝ ΤΟΥΣ ΕΥΠΕΙΘΟΥΝΤΑΣ ΜΟΙ

7 ΠΙΣΤΕΥΣΑΤΕ ΟΥΝ ΚΑΙ ΑΡΧΑΣ ΕΠΙ ΤΩΝ ΕΜΩΝ ΠΡΑΓΜΑΤΩΝ ΗΓΕΜΟΝΙΚΑΣ ΛΗΜΨΕΣΘΕ ΑΡΝΗΣΑΜΕΝΟΙ ΤΟΝ ΠΑΤΡΙΟΝ ΥΜΩΝ ΤΗΣ ΠΟΛΙΤΕΙΑΣ ΘΕΣΜΟΝ

8 ΚΑΙ ΜΕΤΑΛΑΒΟΝΤΕΣ ΕΛΛΗΝΙΚΟΥ ΒΙΟΥ ΚΑΙ ΜΕΤΑΔΙΑΙΤΗΘΕΝΤΕΣ ΕΝΤΡΥΦΗΣΑΤΕ ΤΑΙΣ ΝΕΟΤΗΣΙΝ ΥΜΩΝ

9 ΕΠΕΙ ΕΑΝ ΟΡΓΙΛΩΣ ΜΕ ΔΙΑΘΗΣΘΕ ΔΙΑ ΤΗΣ ΑΠΕΙΘΕΙΑΣ ΑΝΑΓΚΑΣΕΤΕ ΜΕ ΕΠΙ ΔΕΙΝΑΙΣ ΚΟΛΑΣΕΣΙΝ ΕΝΑ ΕΚΑΣΤΟΝ ΥΜΩΝ ΔΙΑ ΤΩΝ ΒΑΣΑΝΩΝ ΑΠΟΛΕΣΑΙ

10 ΚΑΤΕΛΕΗΣΑΤΕ ΟΥΝ ΕΑΥΤΟΥΣ ΟΥΣ ΚΑΙ Ο ΠΟΛΕΜΙΟΣ ΕΓΩΓΕ ΚΑΙ ΤΗΣ ΗΛΙΚΙΑΣ ΚΑΙ ΤΗΣ ΕΥΜΟΡΦΙΑΣ ΟΙΚΤΙΡΟΜΑΙ

11 ΟΥ ΔΙΑΛΟΓΙΕΙΣΘΕ ΤΟΥΤΟ ΟΤΙ ΟΥΔΕΝ ΥΜΙΝ ΑΠΕΙΘΗΣΑΣΙΝ ΠΛΗΝ ΤΟΥ ΜΕΤΑ ΣΤΡΕΒΛΩΝ ΑΠΟΘΑΝΕΙΝ ΑΠΟΚΕΙΤΑΙ

12 ΤΑΥΤΑ ΔΕ ΛΕΓΩΝ ΕΚΕΛΕΥΣΕΝ ΕΙΣ ΤΟ ΕΜΠΡΟΣΘΕΝ ΤΙΘΕΝΑΙ ΤΑ ΒΑΣΑΝΙΣΤΗΡΙΑ ΟΠΩΣ ΚΑΙ ΔΙΑ ΤΟΥ ΦΟΒΟΥ ΠΕΙΣΕΙΕΝ ΑΥΤΟΥΣ ΜΙΑΡΟΦΑΓΗΣΑΙ

13 ΩΣ ΔΕ ΤΡΟΧΟΥΣ ΤΕ ΚΑΙ ΑΡΘΡΕΜΒΟΛΑ ΣΤΡΕΒΛΩΤΗΡΙΑ ΤΕ ΚΑΙ ΤΡΟΧΑΝΤΗΡΑΣ ΚΑΙ ΚΑΤΑΠΕΛΤΑΣ ΚΑΙ ΛΕΒΗΤΑΣ ΤΗΓΑΝΑ ΤΕ ΚΑΙ ΔΑΚΤΥΛΗΘΡΑΣ ΚΑΙ ΧΕΙΡΑΣ ΣΙΔΗΡΑΣ ΚΑΙ ΣΦΗΝΑΣ ΚΑΙ ΤΑ ΖΩΠΥΡΑ ΤΟΥ ΠΥΡΟΣ ΟΙ ΔΟΡΥΦΟΡΟΙ ΠΡΟΕΘΕΣΑΝ ΥΠΟΛΑΒΩΝ Ο ΤΥΡΑΝΝΟΣ ΕΦΗ

14 ΜΕΙΡΑΚΙΑ ΦΟΒΗΘΗΤΕ ΚΑΙ ΗΝ ΣΕΒΕΣΘΕ ΔΙΚΗΝ ΙΛΕΩΣ ΥΜΙΝ ΕΣΤΑΙ ΔΙ' ΑΝΑΓΚΗΝ ΠΑΡΑΝΟΜΗΣΑΣΙΝ

15 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΕΠΑΓΩΓΑ ΚΑΙ ΟΡΩΝΤΕΣ ΔΕΙΝΑ ΟΥ ΜΟΝΟΝ ΟΥΚ ΕΦΟΒΗΘΗΣΑΝ ΑΛΛΑ ΚΑΙ ΑΝΤΕΦΙΛΟΣΟΦΗΣΑΝ ΤΩ ΤΥΡΑΝΝΩ ΚΑΙ ΔΙΑ ΤΗΣ ΕΥΛΟΓΙΣΤΙΑΣ ΤΗΝ ΤΥΡΑΝΝΙΔΑ ΑΥΤΟΥ ΚΑΤΕΛΥΣΑΝ

16 ΚΑΙΤΟΙ ΛΟΓΙΣΩΜΕΘΑ ΕΙ ΔΕΙΛΟΨΥΧΟΙ ΤΙΝΕΣ ΗΣΑΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΑΝΑΝΔΡΟΙ ΠΟΙΟΙΣ ΑΝ ΕΧΡΗΣΑΝΤΟ ΛΟΓΟΙΣ ΟΥΧΙ ΤΟΥΤΟΙΣ

17 Ω ΤΑΛΑΝΕΣ ΗΜΕΙΣ ΚΑΙ ΛΙΑΝ ΑΝΟΗΤΟΙ ΒΑΣΙΛΕΩΣ ΗΜΑΣ ΚΑΛΟΥΝΤΟΣ ΚΑΙ ΕΠΙ ΕΥΕΡΓΕΣΙΑ ΠΑΡΑΚΑΛΟΥΝΤΟΣ ΕΙ ΠΕΙΣΘΕΙΗΜΕΝ ΑΥΤΩ

18 ΤΙ ΒΟΥΛΗΜΑΣΙΝ ΚΕΝΟΙΣ ΕΑΥΤΟΥΣ ΕΥΦΡΑΙΝΟΜΕΝ ΚΑΙ ΘΑΝΑΤΗΦΟΡΟΝ ΑΠΕΙΘΕΙΑΝ ΤΟΛΜΩΜΕΝ

19 ΟΥ ΦΟΒΗΘΗΣΟΜΕΘΑ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΤΑ ΒΑΣΑΝΙΣΤΗΡΙΑ ΚΑΙ ΛΟΓΙΟΥΜΕΘΑ ΤΑΣ ΤΩΝ ΒΑΣΑΝΩΝ ΑΠΕΙΛΑΣ ΚΑΙ ΦΕΥΞΟΜΕΘΑ ΤΗΝ ΚΕΝΟΔΟΞΙΑΝ ΤΑΥΤΗΝ ΚΑΙ ΟΛΕΘΡΟΦΟΡΟΝ ΑΛΑΖΟΝΕΙΑΝ

20 ΕΛΕΗΣΩΜΕΝ ΤΑΣ ΕΑΥΤΩΝ ΗΛΙΚΙΑΣ ΚΑΙ ΚΑΤΟΙΚΤΙΡΩΜΕΝ ΤΟ ΤΗΣ ΜΗΤΡΟΣ ΓΗΡΑΣ

21 ΚΑΙ ΕΝΘΥΜΗΘΩΜΕΝ ΟΤΙ ΑΠΕΙΘΟΥΝΤΕΣ ΤΕΘΝΗΞΟΜΕΘΑ

22 ΣΥΓΓΝΩΣΕΤΑΙ ΔΕ ΗΜΙΝ ΚΑΙ Η ΘΕΙΑ ΔΙΚΗ ΔΙ' ΑΝΑΓΚΗΝ ΤΟΝ ΒΑΣΙΛΕΑ ΦΟΒΗΘΕΙΣΙΝ

23 ΤΙ ΕΞΑΓΟΜΕΝ ΕΑΥΤΟΥΣ ΤΟΥ ΗΔΙΣΤΟΥ ΒΙΟΥ ΚΑΙ ΑΠΟΣΤΕΡΟΥΜΕΝ ΕΑΥΤΟΥΣ ΤΟΥ ΓΛΥΚΕΟΣ ΚΟΣΜΟΥ

24 ΜΗ ΒΙΑΖΩΜΕΘΑ ΤΗΝ ΑΝΑΓΚΗΝ ΜΗΔΕ ΚΕΝΟΔΟΞΗΣΩΜΕΝ ΕΠΙ ΤΗ ΕΑΥΤΩΝ ΣΤΡΕΒΛΗ

25 ΟΥΔ' ΑΥΤΟΣ Ο ΝΟΜΟΣ ΕΚΟΥΣΙΩΣ ΗΜΑΣ ΘΑΝΑΤΟΙ ΦΟΒΗΘΕΝΤΑΣ ΤΑ ΒΑΣΑΝΙΣΤΗΡΙΑ

26 ΠΟΘΕΝ ΗΜΙΝ Η ΤΟΣΑΥΤΗ ΕΝΤΕΤΗΚΕ ΦΙΛΟΝΕΙΚΙΑ ΚΑΙ Η ΘΑΝΑΤΗΦΟΡΟΣ ΑΡΕΣΚΕΙ ΚΑΡΤΕΡΙΑ ΠΑΡΟΝ ΜΕΤΑ ΑΤΑΡΑΞΙΑΣ ΖΗΝ ΤΩ ΒΑΣΙΛΕΙ ΠΕΙΣΘΕΝΤΑΣ

27 ΑΛΛΑ ΤΟΥΤΩΝ ΟΥΔΕΝ ΕΙΠΟΝ ΟΙ ΝΕΑΝΙΑΙ ΒΑΣΑΝΙΖΕΣΘΑΙ ΜΕΛΛΟΝΤΕΣ ΟΥΔΕ ΕΝΕΘΥΜΗΘΗΣΑΝ

28 ΗΣΑΝ ΓΑΡ ΠΕΡΙΦΡΟΝΕΣ ΤΩΝ ΠΑΘΩΝ ΚΑΙ ΑΥΤΟΚΡΑΤΟΡΕΣ ΤΩΝ ΑΛΓΗΔΟΝΩΝ

29 ΩΣΤΕ ΑΜΑ ΤΩ ΠΑΥΣΑΣΘΑΙ ΤΟΝ ΤΥΡΑΝΝΟΝ ΣΥΜΒΟΥΛΕΥΟΝΤΑ ΑΥΤΟΙΣ ΜΙΑΡΟΦΑΓΗΣΑΙ ΠΑΝΤΕΣ ΔΙΑ ΜΙΑΣ ΦΩΝΗΣ ΟΜΟΥ ΩΣΠΕΡ ΑΠΟ ΤΗΣ ΑΥΤΗΣ ΨΥΧΗΣ ΕΙΠΟΝ

4 MACCABEES CHAPTER 9

1 ΤΙ ΜΕΛΛΕΙΣ Ω ΤΥΡΑΝΝΕ ΕΤΟΙΜΟΙ ΓΑΡ ΕΣΜΕΝ ΑΠΟΘΝΗΣΚΕΙΝ Η ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΠΑΤΡΙΟΥΣ ΗΜΩΝ ΕΝΤΟΛΑΣ

2 ΑΙΣΧΥΝΟΜΕΘΑ ΓΑΡ ΤΟΥΣ ΠΡΟΓΟΝΟΥΣ ΗΜΩΝ ΕΙΚΟΤΩΣ ΕΙ ΜΗ ΤΗ ΤΟΥ ΝΟΜΟΥ ΕΥΠΕΙΘΕΙΑ ΚΑΙ ΣΥΜΒΟΥΛΩ ΜΩΥΣΕΙ ΧΡΗΣΑΙΜΕΘΑ

3 ΣΥΜΒΟΥΛΕ ΤΥΡΑΝΝΕ ΠΑΡΑΝΟΜΙΑΣ ΜΗ ΗΜΑΣ ΜΙΣΩΝ ΥΠΕΡ ΑΥΤΟΥΣ ΗΜΑΣ ΕΛΕΑ

4 ΧΑΛΕΠΩΤΕΡΟΝ ΓΑΡ ΑΥΤΟΥ ΤΟΥ ΘΑΝΑΤΟΥ ΝΟΜΙΖΟΜΕΝ ΕΙΝΑΙ ΣΟΥ ΤΟΝ ΕΠΙ ΤΗ ΠΑΡΑΝΟΜΩ ΣΩΤΗΡΙΑ ΗΜΩΝ ΕΛΕΟΝ

5 ΕΚΦΟΒΕΙΣ ΔΕ ΗΜΑΣ ΤΟΝ ΔΙΑ ΤΩΝ ΒΑΣΑΝΩΝ ΘΑΝΑΤΟΝ ΗΜΙΝ ΑΠΕΙΛΩΝ ΩΣΠΕΡ ΟΥΧΙ ΠΡΟ ΒΡΑΧΕΩΣ ΠΑΡ' ΕΛΕΑΖΑΡΟΥ ΜΑΘΩΝ

6 ΕΙ Δ' ΟΙ ΓΕΡΟΝΤΕΣ ΤΩΝ ΕΒΡΑΙΩΝ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΚΑΙ ΒΑΣΑΝΙΣΜΟΥΣ ΥΠΟΜΕΙΝΑΝΤΕΣ ΕΥΣΕΒΗΣΑΝ ΑΠΟΘΑΝΟΙΜΕΝ ΑΝ ΔΙΚΑΙΟΤΕΡΟΝ ΗΜΕΙΣ ΟΙ ΝΕΟΙ ΤΑΣ ΒΑΣΑΝΟΥΣ ΤΩΝ ΣΩΝ ΑΝΑΓΚΩΝ ΥΠΕΡΙΔΟΝΤΕΣ ΑΣ ΚΑΙ Ο ΠΑΙΔΕΥΤΗΣ ΗΜΩΝ ΓΕΡΩΝ ΕΝΙΚΗΣΕΝ

7 ΠΕΙΡΑΖΕ ΤΟΙΓΑΡΟΥΝ ΤΥΡΑΝΝΕ ΚΑΙ ΤΑΣ ΗΜΩΝ ΨΥΧΑΣ ΕΙ ΘΑΝΑΤΩΣΕΙΣ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΜΗ ΝΟΜΙΣΗΣ ΗΜΑΣ ΒΛΑΠΤΕΙΝ ΒΑΣΑΝΙΖΩΝ

8 ΗΜΕΙΣ ΜΕΝ ΓΑΡ ΔΙΑ ΤΗΣΔΕ ΤΗΣ ΚΑΚΟΠΑΘΕΙΑΣ ΚΑΙ ΥΠΟΜΟΝΗΣ ΤΑ ΤΗΣ ΑΡΕΤΗΣ ΑΘΛΑ ΕΞΟΜΕΝ ΚΑΙ ΕΣΟΜΕΘΑ ΠΑΡΑ ΘΕΩ ΔΙ' ΟΝ ΚΑΙ ΠΑΣΧΟΜΕΝ

9 ΣΥ ΔΕ ΔΙΑ ΤΗΝ ΗΜΩΝ ΜΙΑΙΦΟΝΙΑΝ ΑΥΤΑΡΚΗ ΚΑΡΤΕΡΗΣΕΙΣ ΥΠΟ ΤΗΣ ΘΕΙΑΣ ΔΙΚΗΣ ΑΙΩΝΙΟΝ ΒΑΣΑΝΟΝ ΔΙΑ ΠΥΡΟΣ

10 ΤΑΥΤΑ ΑΥΤΩΝ ΕΙΠΟΝΤΩΝ ΟΥ ΜΟΝΟΝ ΩΣ ΚΑΤΑ ΑΠΕΙΘΟΥΝΤΩΝ ΕΧΑΛΕΠΑΙΝΕΝ Ο ΤΥΡΑΝΝΟΣ ΑΛΛΑ ΚΑΙ ΩΣ ΚΑΤΑ ΑΧΑΡΙΣΤΩΝ ΩΡΓΙΣΘΗ

11 ΟΘΕΝ ΤΟΝ ΠΡΕΣΒΥΤΑΤΟΝ ΑΥΤΩΝ ΚΕΛΕΥΣΘΕΝΤΕΣ ΠΑΡΗΓΟΝ ΟΙ ΥΠΑΣΠΙΣΤΑΙ ΚΑΙ ΔΙΑΡΡΗΞΑΝΤΕΣ ΤΟΝ ΧΙΤΩΝΑ ΔΙΕΔΗΣΑΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΙΜΑΣΙΝ ΕΚΑΤΕΡΩΘΕΝ

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ΣΤΑΛΑΓΜΟΙΣ ΚΑΙ ΠΕΡΙ ΤΟΥΣ ΑΞΟΝΑΣ ΤΟΥ ΟΡΓΑΝΟΥ ΠΕΡΙΕΡΡΕΟΝ ΑΙ ΣΑΡΚΕΣ
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4 MACCABEES CHAPTER 10
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6 ΑΛΛΑ ΤΑΥΤΑ ΤΙΜΩΝ ΟΥ ΒΑΣΑΝΩΝ ΕΣΤΙΝ ΑΞΙΑ
9 ΤΟΙΑΥΤΑ ΔΕ ΛΕΓΟΝΤΑ ΟΙ ΔΟΡΥΦΟΡΟΙ ΔΗΣΑΝΤΕΣ ΑΥΤΟΝ ΕΙΛΚΟΝ ΕΠΙ ΤΟΝ ΚΑΤΑΠΕΛΤΗΝ
10 ΕΦ' ΟΝ ΔΗΣΑΝΤΕΣ ΑΥΤΟΝ ΕΠΙ ΤΑ ΓΟΝΑΤΑ ΚΑΙ ΤΑΥΤΑ ΠΟΔΑΓΡΑΙΣ ΣΙΔΗΡΑΙΣ ΕΦΑΡΜΟΣΑΝΤΕΣ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΠΕΡΙ ΤΡΟΧΙΑΙΟΝ ΣΦΗΝΑ ΚΑΤΕΚΑΜΨΑΝ ΠΕΡΙ ΟΝ ΟΛΟΣ ΠΕΡΙ ΤΟΝ ΤΡΟΧΟΝ ΣΚΟΡΠΙΟΥ ΤΡΟΠΟΝ ΑΝΑΚΛΩΜΕΝΟΣ ΕΞΕΜΕΛΙΖΕΤΟ
11 ΚΑΤΑ ΤΟΥΤΟΝ ΤΟΝ ΤΡΟΠΟΝ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΣΤΕΝΟΧΩΡΟΥΜΕΝΟΣ ΚΑΙ ΤΟ ΣΩΜΑ ΑΓΧΟΜΕΝΟΣ
12 ΚΑΛΑΣ ΕΛΕΓΕΝ ΑΚΩΝ Ω ΤΥΡΑΝΝΕ ΧΑΡΙΤΑΣ ΗΜΙΝ ΧΑΡΙΖΗ ΔΙΑ ΓΕΝΝΑΙΟΤΕΡΩΝ ΠΟΝΩΝ ΕΠΙΔΕΙΞΑΣΘΑΙ ΠΑΡΕΧΩΝ ΤΗΝ ΕΙΣ ΤΟΝ ΝΟΜΟΝ ΗΜΩΝ ΚΑΡΤΕΡΙΑΝ
13 ΤΕΛΕΥΤΗΣΑΝΤΟΣ ΔΕ ΚΑΙ ΤΟΥΤΟΥ Ο ΕΚΤΟΣ ΗΓΕΤΟ ΜΕΙΡΑΚΙΣΚΟΣ ΟΣ ΠΥΝΘΑΝΟΜΕΝΟΥ ΤΟΥ ΤΥΡΑΝΝΟΥ ΕΙ ΒΟΥΛΟΙΤΟ ΦΑΓΩΝ ΑΠΟΛΥΕΣΘΑΙ Ο ΔΕ ΕΦΗ
14 ΕΓΩ ΤΗ ΜΕΝ ΗΛΙΚΙΑ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ ΕΙΜΙ ΝΕΩΤΕΡΟΣ ΤΗ ΔΕ ΔΙΑΝΟΙΑ ΗΛΙΚΙΩΤΗΣ
15 ΕΙΣ ΤΑΥΤΑ ΓΑΡ ΓΕΝΝΗΘΕΝΤΕΣ ΚΑΙ ΑΝΑΤΡΑΦΕΝΤΕΣ ΥΠΕΡ ΤΩΝ ΑΥΤΩΝ ΚΑΙ ΑΠΟΘΝΗΣΚΕΙΝ ΟΦΕΙΛΟΜΕΝ ΟΜΟΙΩΣ
16 ΩΣΤΕ ΕΙ ΣΟΙ ΔΟΚΕΙ ΒΑΣΑΝΙΖΕΙΝ ΜΗ ΜΙΑΡΟΦΑΓΟΥΝΤΑ ΒΑΣΑΝΙΖΕ
17 ΤΑΥΤΑ ΑΥΤΟΝ ΕΙΠΟΝΤΑ ΠΑΡΗΓΟΝ ΕΠΙ ΤΟΝ ΤΡΟΧΟΝ
18 ΕΦ ΟΥ ΚΑΤΑΤΕΙΝΟΜΕΝΟΣ ΕΠΙΜΕΛΩΣ ΚΑΙ ΕΚΣΠΟΝΔΥΛΙΖΟΜΕΝΟΣ ΥΠΕΚΑΙΕΤΟ
19 ΚΑΙ ΟΒΕΛΙΣΚΟΥΣ ΟΞΕΙΣ ΠΥΡΩΣΑΝΤΕΣ ΤΟΙΣ ΝΩΤΟΙΣ ΠΡΟΣΕΦΕΡΟΝ ΚΑΙ ΤΑ ΠΛΕΥΡΑ ΔΙΑΠΕΙΡΑΝΤΕΣ ΑΥΤΟΥ ΤΑ ΣΠΛΑΓΧΝΑ ΔΙΕΚΑΙΟΝ

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20 Ο ΔΕ ΒΑΣΑΝΙΖΟΜΕΝΟΣ Ω ΙΕΡΟΠΡΕΠΟΥΣ ΑΓΩΝΟΣ ΕΛΕΓΕΝ ΕΦ' ΟΝ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΕΙΣ ΓΥΜΝΑΣΙΑΝ ΠΟΝΩΝ ΑΔΕΛΦΟΙ ΤΟΣΟΥΤΟΙ ΚΛΗΘΕΝΤΕΣ ΟΥΚ ΕΝΙΚΗΘΗΜΕΝ
21 ΑΝΙΚΗΤΟΣ ΓΑΡ ΕΣΤΙΝ Ω ΤΥΡΑΝΝΕ Η ΕΥΣΕΒΗΣ ΕΠΙΣΤΗΜΗ
22 ΚΑΛΟΚΑΓΑΘΙΑ ΚΑΘΩΠΛΙΣΜΕΝΟΣ ΤΕΘΝΗΞΟΜΑΙ ΚΑΓΩ ΜΕΤΑ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ
23 ΜΕΓΑΝ ΣΟΙ ΚΑΙ ΑΥΤΟΣ ΠΡΟΣΒΑΛΛΩΝ ΑΛΑΣΤΟΡΑ ΚΑΙΝΟΥΡΓΕ ΤΩΝ ΒΑΣΑΝΩΝ ΚΑΙ ΠΟΛΕΜΙΕ ΤΩΝ ΑΛΗΘΩΣ ΕΥΣΕΒΟΥΝΤΩΝ
24 ΕΞ ΜΕΙΡΑΚΙΑ ΚΑΤΑΛΕΛΥΚΑΜΕΝ ΣΟΥ ΤΗΝ ΤΥΡΑΝΝΙΔΑ
25 ΤΟ ΓΑΡ ΜΗ ΔΥΝΗΘΗΝΑΙ ΣΕ ΜΕΤΑΠΕΙΣΑΙ ΤΟΝ ΛΟΓΙΣΜΟΝ ΗΜΩΝ ΜΗΤΕ ΒΙΑΣΑΣΘΑΙ ΠΡΟΣ ΤΗΝ ΜΙΑΡΟΦΑΓΙΑΝ ΟΥ ΚΑΤΑΛΥΣΙΣ ΕΣΤΙΝ ΣΟΥ
26 ΤΟ ΠΥΡ ΣΟΥ ΨΥΧΡΟΝ ΗΜΙΝ ΚΑΙ ΑΠΟΝΟΙ ΟΙ ΚΑΤΑΠΕΛΤΑΙ ΚΑΙ ΑΔΥΝΑΤΟΣ Η ΒΙΑ ΣΟΥ
27 ΟΥ ΓΑΡ ΤΥΡΑΝΝΟΥ ΑΛΛΑ ΘΕΙΟΥ ΝΟΜΟΥ ΠΡΟΕΣΤΗΚΑΣΙΝ ΗΜΩΝ ΟΙ ΔΟΡΥΦΟΡΟΙ ΔΙΑ ΤΟΥΤΟ ΑΝΙΚΗΤΟΝ ΕΧΟΜΕΝ ΤΟΝ ΛΟΓΙΣΜΟΝ

4 MACCABEES CHAPTER 12

1 ΩΣ ΔΕ ΚΑΙ ΟΥΤΟΣ ΜΑΚΑΡΙΩΣ ΑΠΕΘΑΝΕΝ ΚΑΤΑΒΛΗΘΕΙΣ ΕΙΣ ΛΕΒΗΤΑ Ο ΕΒΔΟΜΟΣ ΠΑΡΕΓΙΝΕΤΟ ΠΑΝΤΩΝ ΝΕΩΤΕΡΟΣ
2 ΟΝ ΚΑΤΟΙΚΤΙΡΑΣ Ο ΤΥΡΑΝΝΟΣ ΚΑΙΠΕΡ ΔΕΙΝΩΣ ΥΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΟΥ ΚΑΚΙΣΘΕΙΣ ΟΡΩΝ ΗΔΗ ΤΑ ΔΕΣΜΑ ΠΕΡΙΚΕΙΜΕΝΑ ΠΛΗΣΙΕΣΤΕΡΟΝ ΑΥΤΟΝ ΜΕΤΕΠΕΜΨΑΤΟ ΚΑΙ ΠΑΡΗΓΟΡΕΙΝ ΕΠΕΙΡΑΤΟ ΛΕΓΩΝ
3 ΤΗΣ ΜΕΝ ΤΩΝ ΑΔΕΛΦΩΝ ΣΟΥ ΑΠΟΝΟΙΑΣ ΤΟ ΤΕΛΟΣ ΟΡΑΣ ΔΙΑ ΓΑΡ ΑΠΕΙΘΕΙΑΝ ΣΤΡΕΒΛΩΘΕΝΤΕΣ ΤΕΘΝΑΣΙΝ
4 ΣΥ ΔΕ ΕΙ ΜΕΝ ΜΗ ΠΕΙΣΘΕΙΗΣ ΤΑΛΑΣ ΒΑΣΑΝΙΣΘΕΙΣ ΚΑΙ ΑΥΤΟΣ ΤΕΘΝΗΞΗ ΠΡΟ ΩΡΑΣ
5 ΠΕΙΣΘΕΙΣ ΔΕ ΦΙΛΟΣ ΕΣΗ ΚΑΙ ΤΩΝ ΕΠΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΦΗΓΗΣΗ ΠΡΑΓΜΑΤΩΝ
6 ΚΑΙ ΤΑΥΤΑ ΠΑΡΑΚΑΛΩΝ ΤΗΝ ΜΗΤΕΡΑ ΤΟΥ ΠΑΙΔΟΣ ΜΕΤΕΠΕΜΨΑΤΟ ΟΠΩΣ ΑΥΤΗΝ ΕΛΕΗΣΑΣ ΤΟΣΟΥΤΩΝ ΥΙΩΝ ΣΤΕΡΗΘΕΙΣΑΝ ΠΑΡΟΡΜΗΣΕΙΕΝ ΕΠΙ ΤΗΝ ΣΩΤΗΡΙΟΝ ΕΥΠΕΙΘΕΙΑΝ ΤΟΝ ΠΕΡΙΛΕΙΠΟΜΕΝΟΝ
7 Ο ΔΕ ΤΗΣ ΜΗΤΡΟΣ ΤΗ ΕΒΡΑΙΔΙ ΦΩΝΗ ΠΡΟΤΡΕΨΑΜΕΝΗΣ ΑΥΤΟΝ ΩΣ ΕΡΟΥΜΕΝ ΜΕΤΑ ΜΙΚΡΟΝ ΥΣΤΕΡΟΝ
8 ΛΥΣΑΤΕ ΜΕ ΦΗΣΙΝ ΕΙΠΩ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΤΟΙΣ ΣΥΝ ΑΥΤΩ ΦΙΛΟΙΣ ΠΑΣΙΝ
9 ΚΑΙ ΕΠΙΧΑΡΕΝΤΕΣ ΜΑΛΙΣΤΑ ΕΠΙ ΤΗ ΕΠΑΓΓΕΛΙΑ ΤΟΥ ΠΑΙΔΟΣ ΤΑΧΕΩΣ ΕΛΥΣΑΝ ΑΥΤΟΝ
10 ΚΑΙ ΔΡΑΜΩΝ ΕΠΙ ΠΛΗΣΙΟΝ ΤΩΝ ΤΗΓΑΝΩΝ
11 ΑΝΟΣΙΕ ΦΗΣΙΝ ΚΑΙ ΠΑΝΤΩΝ ΠΟΝΗΡΩΝ ΑΣΕΒΕΣΤΑΤΕ ΤΥΡΑΝΝΕ ΟΥΚ ΗΔΕΣΘΗΣ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΛΑΒΩΝ ΤΑ ΑΓΑΘΑ ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥΣ ΘΕΡΑΠΟΝΤΑΣ ΑΥΤΟΥ ΚΑΤΑΚΤΕΙΝΑΙ ΚΑΙ ΤΟΥΣ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΑΣΚΗΤΑΣ ΣΤΡΕΒΛΩΣΑΙ
12 ΑΝΘ' ΩΝ ΤΑΜΙΕΥΣΕΤΑΙ ΣΕ Η ΔΙΚΗ ΠΥΚΝΟΤΕΡΩ ΚΑΙ ΑΙΩΝΙΩ ΠΥΡΙ ΚΑΙ ΒΑΣΑΝΟΙΣ ΑΙ ΕΙΣ ΟΛΟΝ ΤΟΝ ΑΙΩΝΑ ΟΥΚ ΑΝΗΣΟΥΣΙΝ ΣΕ
13 ΟΥΚ ΗΔΕΣΘΗΣ ΑΝΘΡΩΠΟΣ ΩΝ ΘΗΡΙΩΔΕΣΤΑΤΕ ΤΟΥΣ ΟΜΟΙΟΠΑΘΕΙΣ ΚΑΙ ΕΚ ΤΩΝ ΑΥΤΩΝ ΓΕΓΟΝΟΤΑΣ ΣΤΟΙΧΕΙΩΝ ΓΛΩΤΤΟΤΟΜΗΣΑΙ ΚΑΙ ΤΟΥΤΟΝ ΚΑΤΑΙΚΙΣΑΣ ΤΟΝ ΤΡΟΠΟΝ ΒΑΣΑΝΙΣΑΙ
14 ΑΛΛ' ΟΙ ΜΕΝ ΕΥΓΕΝΩΣ ΑΠΟΘΑΝΟΝΤΕΣ ΕΠΛΗΡΩΣΑΝ ΤΗΝ ΕΙΣ ΤΟΝ ΘΕΟΝ ΕΥΣΕΒΕΙΑΝ ΣΥ ΔΕ ΚΑΚΩΣ ΟΙΜΩΞΕΙΣ ΤΟΥΣ ΤΗΣ ΑΡΕΤΗΣ ΑΓΩΝΙΣΤΑΣ ΑΝΑΙΤΙΩΣ ΑΠΟΚΤΕΙΝΑΣ
15 ΟΘΕΝ ΚΑΙ ΑΥΤΟΣ ΑΠΟΘΝΗΣΚΕΙΝ ΜΕΛΛΩΝ ΕΦΗ
16 ΟΥΚ ΑΠΑΥΤΟΜΟΛΩ ΤΗΣ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ ΑΡΙΣΤΕΙΑΣ
17 ΕΠΙΚΑΛΟΥΜΑΙ ΔΕ ΤΟΝ ΠΑΤΡΩΟΝ ΘΕΟΝ ΟΠΩΣ ΙΛΕΩΣ ΓΕΝΗΤΑΙ ΤΩ ΕΘΝΕΙ ΗΜΩΝ
18 ΣΕ ΔΕ ΚΑΙ ΕΝ ΤΩ ΝΥΝ ΒΙΩ ΚΑΙ ΘΑΝΟΝΤΑ ΤΙΜΩΡΗΣΕΤΑΙ
19 ΚΑΙ ΤΑΥΤΑ ΚΑΤΕΥΞΑΜΕΝΟΣ ΕΑΥΤΟΝ ΕΡΡΙΨΕ ΚΑΤΑ ΤΩΝ ΤΗΓΑΝΩΝ ΚΑΙ ΟΥΤΩΣ ΑΠΕΔΩΚΕΝ

4 MACCABEES CHAPTER 13

1 ΕΙ ΔΕ ΤΟΙΝΥΝ ΤΩΝ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΠΟΝΩΝ ΥΠΕΡΕΦΡΟΝΗΣΑΝ ΟΙ ΕΠΤΑ ΑΔΕΛΦΟΙ ΣΥΝΟΜΟΛΟΓΕΙΤΑΙ ΠΑΝΤΑΧΟΘΕΝ ΟΤΙ ΑΥΤΟΔΕΣΠΟΤΟΣ ΕΣΤΙΝ ΤΩΝ ΠΑΘΩΝ Ο ΕΥΣΕΒΗΣ ΛΟΓΙΣΜΟΣ
2 ΕΙ ΓΑΡ ΤΟΙΣ ΠΑΘΕΣΙ ΔΟΥΛΩΘΕΝΤΕΣ ΕΜΙΑΡΟΦΑΓΗΣΑΝ ΕΛΕΓΟΜΕΝ ΑΝ ΤΟΥΤΟΙΣ ΑΥΤΟΥΣ ΝΕΝΙΚΗΣΘΑΙ
3 ΝΥΝΙ ΔΕ ΟΥΧ ΟΥΤΩΣ ΑΛΛΑ ΤΩ ΕΠΑΙΝΟΥΜΕΝΩ ΠΑΡΑ ΘΕΩ ΛΟΓΙΣΜΩ ΠΕΡΙΕΓΕΝΟΝΤΟ ΤΩΝ ΠΑΘΩΝ
4 ΩΝ ΟΥΚ ΕΣΤΙΝ ΠΑΡΙΔΕΙΝ ΤΗΝ ΗΓΕΜΟΝΙΑΝ ΤΗΣ ΔΙΑΝΟΙΑΣ ΕΠΕΚΡΑΤΗΣΑΝ ΓΑΡ ΚΑΙ ΠΑΘΟΥΣ ΚΑΙ ΠΟΝΩΝ
5 ΠΩΣ ΟΥΝ ΟΥΚ ΕΣΤΙΝ ΤΟΥΤΟΙΣ ΤΗΝ ΤΗΣ ΕΥΛΟΓΙΣΤΙΑΣ ΠΑΘΟΚΡΑΤΕΙΑΝ ΟΜΟΛΟΓΕΙΝ ΟΙ ΤΩΝ ΜΕΝ ΔΙΑ ΠΥΡΟΣ ΑΛΓΗΔΟΝΩΝ ΟΥΚ ΕΠΕΣΤΡΑΦΗΣΑΝ
6 ΚΑΘΑΠΕΡ ΓΑΡ ΠΡΟΒΛΗΤΕΣ ΛΙΜΕΝΩΝ ΠΥΡΓΟΙ ΤΑΣ ΤΩΝ ΚΥΜΑΤΩΝ ΑΠΕΙΛΑΣ ΑΝΑΚΟΠΤΟΝΤΕΣ ΓΑΛΗΝΟΝ ΠΑΡΕΧΟΥΣΙ ΤΟΙΣ ΕΙΣΠΛΕΟΥΣΙ ΤΟΝ ΟΡΜΟΝ
7 ΟΥΤΩΣ Η ΕΠΤΑΠΥΡΓΟΣ ΤΩΝ ΝΕΑΝΙΣΚΩΝ ΕΥΛΟΓΙΣΤΙΑ ΤΟΝ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΟΧΥΡΩΣΑΣΑ ΛΙΜΕΝΑ ΤΗΝ ΤΩΝ ΠΑΘΩΝ ΕΝΙΚΗΣΕΝ ΑΚΟΛΑΣΙΑΝ
8 ΙΕΡΟΝ ΓΑΡ ΕΥΣΕΒΕΙΑΣ ΣΤΗΣΑΝΤΕΣ ΧΟΡΟΝ ΠΑΡΕΘΑΡΣΥΝΟΝ ΑΛΛΗΛΟΥΣ ΛΕΓΟΝΤΕΣ
9 ΑΔΕΛΦΙΚΩΣ ΑΠΟΘΑΝΩΜΕΝ ΑΔΕΛΦΟΙ ΠΕΡΙ ΤΟΥ ΝΟΜΟΥ ΜΙΜΗΣΩΜΕΘΑ ΤΟΥΣ ΤΡΕΙΣ ΤΟΥΣ ΕΠΙ ΤΗΣ ΑΣΣΥΡΙΑΣ ΝΕΑΝΙΣΚΟΥΣ ΟΙ ΤΗΣ ΙΣΟΠΟΛΙΤΙΔΟΣ ΚΑΜΙΝΟΥ ΚΑΤΕΦΡΟΝΗΣΑΝ
10 ΜΗ ΔΕΙΛΑΝΔΡΗΣΩΜΕΝ ΠΡΟΣ ΤΗΝ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΕΠΙΔΕΙΞΙΝ
11 ΚΑΙ Ο ΜΕΝ ΘΑΡΡΕΙ ΑΔΕΛΦΕ ΕΛΕΓΕΝ Ο ΔΕ ΕΥΓΕΝΩΣ ΚΑΡΤΕΡΗΣΟΝ
12 Ο ΔΕ ΚΑΤΑΜΝΗΣΘΕΙΣ ΕΛΕΓΕΝ ΜΝΗΣΘΗΤΕ ΠΟΘΕΝ ΕΣΤΕ Η ΤΙΝΟΣ ΠΑΤΡΟΣ ΧΕΙΡΙ ΣΦΑΓΙΑΣΘΗΝΑΙ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΥΠΕΜΕΙΝΕΝ ΙΣΑΑΚ
13 ΕΙΣ ΔΕ ΕΚΑΣΤΟΣ ΑΛΛΗΛΟΥΣ ΟΜΟΥ ΠΑΝΤΕΣ ΕΦΟΡΩΝΤΕΣ ΦΑΙΔΡΟΙ ΚΑΙ ΜΑΛΑ ΘΑΡΡΑΛΕΟΙ ΕΑΥΤΟΥΣ ΕΛΕΓΟΝ ΤΩ ΘΕΩ ΑΦΙΕΡΩΣΩΜΕΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΤΩ ΔΟΝΤΙ ΤΑΣ ΨΥΧΑΣ ΚΑΙ ΧΡΗΣΩΜΕΝ ΤΗ ΠΕΡΙ ΤΟΝ ΝΟΜΟΝ ΦΥΛΑΚΗ ΤΑ ΣΩΜΑΤΑ
14 ΜΗ ΦΟΒΗΘΩΜΕΝ ΤΟΝ ΔΟΚΟΥΝΤΑ ΑΠΟΚΤΕΝΝΕΙΝ
15 ΜΕΓΑΣ ΓΑΡ ΨΥΧΗΣ ΑΓΩΝ ΚΑΙ ΚΙΝΔΥΝΟΣ ΕΝ ΑΙΩΝΙΩ ΒΑΣΑΝΩ ΚΕΙΜΕΝΟΣ ΤΟΙΣ ΠΑΡΑΒΑΣΙ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΘΕΟΥ
16 ΚΑΘΟΠΛΙΣΩΜΕΘΑ ΤΟΙΓΑΡΟΥΝ ΤΗΝ ΤΟΥ ΘΕΙΟΥ ΛΟΓΙΣΜΟΥ ΠΑΘΟΚΡΑΤΕΙΑΝ
17 ΟΥΤΩ ΓΑΡ ΘΑΝΟΝΤΑΣ ΗΜΑΣ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΥΠΟΔΕΞΟΝΤΑΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΤΕΡΕΣ ΕΠΑΙΝΕΣΟΥΣΙΝ
18 ΚΑΙ ΕΝΙ ΕΚΑΣΤΩ ΤΩΝ ΑΠΟΣΠΩΜΕΝΩΝ ΑΥΤΩΝ ΑΔΕΛΦΩΝ ΕΛΕΓΟΝ ΟΙ ΠΕΡΙΛΕΙΠΟΜΕΝΟΙ ΜΗ ΚΑΤΑΙΣΧΥΝΗΣ ΗΜΑΣ ΑΔΕΛΦΕ ΜΗΔΕ ΨΕΥΣΗ ΤΟΥΣ ΠΡΟΑΠΟΘΑΝΟΝΤΑΣ ΗΜΩΝ ΑΔΕΛΦΟΥΣ
19 ΟΥΚ ΑΓΝΟΕΙΤΕ ΔΕ ΤΑ ΤΗΣ ΑΔΕΛΦΟΤΗΤΟΣ ΦΙΛΤΡΑ ΑΠΕΡ Η ΘΕΙΑ ΚΑΙ ΠΑΝΣΟΦΟΣ ΠΡΟΝΟΙΑ ΔΙΑ ΠΑΤΕΡΩΝ ΤΟΙΣ ΓΕΝΝΩΜΕΝΟΙΣ ΕΜΕΡΙΣΕΝ ΚΑΙ ΔΙΑ ΤΗΣ ΜΗΤΡΩΑΣ ΦΥΤΕΥΣΑΣΑ ΓΑΣΤΡΟΣ
20 ΕΝ Η ΤΟΝ ΙΣΟΝ ΑΔΕΛΦΟΙ ΚΑΤΟΙΚΗΣΑΝΤΕΣ ΧΡΟΝΟΝ ΚΑΙ ΕΝ ΤΩ ΑΥΤΩ ΧΡΟΝΩ ΠΛΑΣΘΕΝΤΕΣ ΚΑΙ ΑΠΟ ΤΟΥ ΑΥΤΟΥ ΑΙΜΑΤΟΣ ΑΥΞΗΘΕΝΤΕΣ ΚΑΙ ΔΙΑ ΤΗΣ ΑΥΤΗΣ ΨΥΧΗΣ ΤΕΛΕΣΦΟΡΗΘΕΝΤΕΣ
21 ΚΑΙ ΔΙΑ ΤΩΝ ΙΣΩΝ ΑΠΟΤΕΧΘΕΝΤΕΣ ΧΡΟΝΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΑΥΤΩΝ ΓΑΛΑΚΤΟΠΟΤΟΥΝΤΕΣ ΠΗΓΩΝ ΑΦ' ΩΝ ΣΥΝΤΡΕΦΟΝΤΑΙ ΕΝΑΓΚΑΛΙΣΜΑΤΩΝ ΦΙΛΑΔΕΛΦΟΙ ΨΥΧΑΙ

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22 ΚΑΙ ΑΥΞΟΝΤΑΙ ΣΦΟΔΡΟΤΕΡΟΝ ΔΙΑ ΣΥΝΤΡΟΦΙΑΣ ΚΑΙ ΤΗΣ ΚΑΘ' ΗΜΕΡΑΝ ΣΥΝΗΘΕΙΑΣ ΚΑΙ ΤΗΣ ΑΛΛΗΣ ΠΑΙΔΕΙΑΣ ΚΑΙ ΤΗΣ ΗΜΕΤΕΡΑΣ ΕΝ ΝΟΜΩ ΘΕΟΥ ΑΣΚΗΣΕΩΣ
23 ΟΥΤΩΣ ΔΗ ΤΟΙΝΥΝ ΚΑΘΕΣΤΗΚΥΙΗΣ ΣΥΜΠΑΘΟΥΣ ΤΗΣ ΦΙΛΑΔΕΛΦΙΑΣ ΟΙ ΕΠΤΑ ΑΔΕΛΦΟΙ ΣΥΜΠΑΘΕΣΤΕΡΟΝ ΕΣΧΟΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ
24 ΝΟΜΩ ΓΑΡ ΤΩ ΑΥΤΩ ΠΑΙΔΕΥΘΕΝΤΕΣ ΚΑΙ ΤΑΣ ΑΥΤΑΣ ΕΞΑΣΚΗΣΑΝΤΕΣ ΑΡΕΤΑΣ ΚΑΙ ΤΩ ΔΙΚΑΙΩ ΣΥΝΤΡΑΦΕΝΤΕΣ ΒΙΩ ΜΑΛΛΟΝ ΕΑΥΤΟΥΣ ΗΓΑΠΩΝ
25 Η ΓΑΡ ΟΜΟΖΗΛΙΑ ΤΗΣ ΚΑΛΟΚΑΓΑΘΙΑΣ ΕΠΕΤΕΙΝΕΝ ΑΥΤΩΝ ΤΗΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΕΥΝΟΙΑΝ ΚΑΙ ΟΜΟΝΟΙΑΝ
26 ΣΥΝ ΓΑΡ ΤΗ ΕΥΣΕΒΕΙΑ ΠΟΘΕΙΝΟΤΕΡΑΝ ΑΥΤΟΙΣ ΚΑΤΕΣΚΕΥΑΖΟΝ ΤΗΝ ΦΙΛΑΔΕΛΦΙΑΝ
27 ΑΛΛ' ΟΜΩΣ ΚΑΙΠΕΡ ΤΗΣ ΦΥΣΕΩΣ ΚΑΙ ΤΗΣ ΣΥΝΗΘΕΙΑΣ ΚΑΙ ΤΩΝ ΤΗΣ ΑΡΕΤΗΣ ΗΘΩΝ ΤΑ ΤΗΣ ΑΔΕΛΦΟΤΗΤΟΣ ΑΥΤΟΙΣ ΦΙΛΤΡΑ ΣΥΝΑΥΞΟΝΤΩΝ ΑΝΕΣΧΟΝΤΟ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΟΙ ΥΠΟΛΕΙΠΟΜΕΝΟΙ ΤΟΥΣ ΚΑΤΑΙΚΙΖΟΜΕΝΟΥΣ ΟΡΩΝΤΕΣ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΒΑΣΑΝΙΖΟΜΕΝΟΥΣ

4 MACCABEES CHAPTER 14
1 ΠΡΟΣΕΤΙ ΚΑΙ ΕΠΙ ΤΟΝ ΑΙΚΙΣΜΟΝ ΕΠΟΤΡΥΝΟΝΤΕΣ ΩΣ ΜΗ ΜΟΝΟΝ ΤΩΝ ΑΛΓΗΔΟΝΩΝ ΠΕΡΙΦΡΟΝΗΣΑΙ ΑΥΤΟΥΣ ΑΛΛΑ ΚΑΙ ΤΩΝ ΤΗΣ ΦΙΛΑΔΕΛΦΙΑΣ ΠΑΘΩΝ ΚΡΑΤΗΣΑΙ
2 Ω ΒΑΣΙΛΕΩΝ ΛΟΓΙΣΜΟΙ ΒΑΣΙΛΙΚΩΤΕΡΟΙ ΚΑΙ ΕΛΕΥΘΕΡΩΝ ΕΛΕΥΘΕΡΩΤΕΡΟΙ
3 Ω ΙΕΡΑΣ ΚΑΙ ΕΥΑΡΜΟΣΤΟΥ ΠΕΡΙ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΤΩΝ ΕΠΤΑ ΑΔΕΛΦΩΝ ΣΥΜΦΩΝΙΑΣ
4 ΟΥΔΕΙΣ ΕΚ ΤΩΝ ΕΠΤΑ ΜΕΙΡΑΚΙΩΝ ΕΔΕΙΛΙΑΣΕΝ ΟΥΔΕ ΠΡΟΣ ΤΟΝ ΘΑΝΑΤΟΝ ΩΚΝΗΣΕΝ
5 ΑΛΛΑ ΠΑΝΤΕΣ ΩΣΠΕΡ ΕΠ' ΑΘΑΝΑΣΙΑΣ ΟΔΟΝ ΤΡΕΧΟΝΤΕΣ ΕΠΙ ΤΟΝ ΔΙΑ ΤΩΝ ΒΑΣΑΝΩΝ ΘΑΝΑΤΟΝ ΕΣΠΕΥΔΟΝ
6 ΚΑΘΑΠΕΡ ΑΙ ΧΕΙΡΕΣ ΚΑΙ ΟΙ ΠΟΔΕΣ ΣΥΜΦΩΝΩΣ ΤΟΙΣ ΤΗΣ ΨΥΧΗΣ ΑΦΗΓΗΜΑΣΙΝ ΚΙΝΟΥΝΤΑΙ ΟΥΤΩΣ ΟΙ ΙΕΡΟΙ ΜΕΙΡΑΚΕΣ ΕΚΕΙΝΟΙ ΩΣ ΥΠΟ ΨΥΧΗΣ ΑΘΑΝΑΤΟΥ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΠΡΟΣ ΤΟΝ ΥΠΕΡ ΑΥΤΗΣ ΣΥΝΕΦΩΝΗΣΑΝ ΘΑΝΑΤΟΝ
7 Ω ΠΑΝΑΓΙΕ ΣΥΜΦΩΝΩΝ ΑΔΕΛΦΩΝ ΕΒΔΟΜΑΣ ΚΑΘΑΠΕΡ ΓΑΡ ΕΠΤΑ ΤΗΣ ΚΟΣΜΟΠΟΙΙΑΣ ΗΜΕΡΑΙ ΠΕΡΙ ΤΗΝ ΕΥΣΕΒΕΙΑΝ
8 ΟΥΤΩΣ ΠΕΡΙ ΤΗΝ ΕΒΔΟΜΑΔΑ ΧΟΡΕΥΟΝΤΕΣ ΟΙ ΜΕΙΡΑΚΕΣ ΕΚΥΚΛΟΥΝ ΤΟΝ ΤΩΝ ΒΑΣΑΝΩΝ ΦΟΒΟΝ ΚΑΤΑΛΥΟΝΤΕΣ
9 ΝΥΝ ΗΜΕΙΣ ΑΚΟΥΟΝΤΕΣ ΤΗΝ ΘΛΙΨΙΝ ΤΩΝ ΝΕΑΝΙΩΝ ΕΚΕΙΝΩΝ ΦΡΙΤΤΟΜΕΝ ΟΙ ΔΕ ΟΥ ΜΟΝΟΝ ΟΡΩΝΤΕΣ ΑΛΛ' ΟΥΔΕ ΜΟΝΟΝ ΑΚΟΥΟΝΤΕΣ ΤΟΝ ΠΑΡΑΧΡΗΜΑ ΑΠΕΙΛΗΣ ΛΟΓΟΝ ΑΛΛΑ ΚΑΙ ΠΑΣΧΟΝΤΕΣ ΕΝΕΚΑΡΤΕΡΟΥΝ ΚΑΙ ΤΟΥΤΟ ΤΑΙΣ ΔΙΑ ΠΥΡΟΣ ΟΔΥΝΑΙΣ
10 ΩΝ ΤΙ ΓΕΝΟΙΤΟ ΕΠΑΛΓΕΣΤΕΡΟΝ ΟΞΕΙΑ ΓΑΡ ΚΑΙ ΣΥΝΤΟΜΟΣ ΟΥΣΑ Η ΤΟΥ ΠΥΡΟΣ ΔΥΝΑΜΙΣ ΤΑΧΕΩΣ ΔΙΕΛΥΕΝ ΤΑ ΣΩΜΑΤΑ
11 ΚΑΙ ΜΗ ΘΑΥΜΑΣΤΟΝ ΗΓΕΙΣΘΕ ΕΙ Ο ΛΟΓΙΣΜΟΣ ΠΕΡΙΕΚΡΑΤΗΣΕ ΤΩΝ ΑΝΔΡΩΝ ΕΚΕΙΝΩΝ ΕΝ ΤΑΙΣ ΒΑΣΑΝΟΙΣ ΟΠΟΥ ΓΕ ΚΑΙ ΓΥΝΑΙΚΟΣ ΝΟΥΣ ΠΟΛΥΤΡΟΠΩΤΕΡΩΝ ΥΠΕΡΕΦΡΟΝΗΣΕΝ ΑΛΓΗΔΟΝΩΝ
12 Η ΜΗΤΗΡ ΓΑΡ ΤΩΝ ΕΠΤΑ ΝΕΑΝΙΣΚΩΝ ΥΠΗΝΕΓΚΕΝ ΤΑΣ ΕΦ' ΕΝΙ ΕΚΑΣΤΩ ΤΩΝ ΤΕΚΝΩΝ ΣΤΡΕΒΛΑΣ
13 ΘΕΩΡΕΙΤΕ ΔΕ ΠΩΣ ΠΟΛΥΠΛΟΚΟΣ ΕΣΤΙΝ Η ΤΗΣ ΦΙΛΟΤΕΚΝΙΑΣ ΣΤΟΡΓΗ ΕΛΚΟΥΣΑ ΠΑΝΤΑ ΠΡΟΣ ΤΗΝ ΤΩΝ ΣΠΛΑΓΧΝΩΝ ΣΥΜΠΑΘΕΙΑΝ
14 ΟΠΟΥ ΓΕ ΚΑΙ ΤΑ ΑΛΟΓΑ ΖΩΑ ΟΜΟΙΑΝ ΤΗΝ ΕΙΣ ΤΑ ΕΞ ΑΥΤΩΝ ΓΕΝΝΩΜΕΝΑ ΣΥΜΠΑΘΕΙΑΝ ΚΑΙ ΣΤΟΡΓΗΝ ΕΧΕΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ
15 ΚΑΙ ΓΑΡ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΑ ΜΕΝ ΗΜΕΡΑ ΚΑΤΑ ΤΑΣ ΟΙΚΙΑΣ ΟΡΟΦΟΙΤΟΥΝΤΑ ΠΡΟΑΣΠΙΖΕΙ ΤΩΝ ΝΕΟΤΤΩΝ
16 ΤΑ ΔΕ ΚΑΤΑ ΚΟΡΥΦΑΣ ΟΡΕΩΝ ΚΑΙ ΦΑΡΑΓΓΩΝ ΑΠΟΡΡΩΓΑΣ ΚΑΙ ΔΕΝΔΡΩΝ ΟΠΑΣ ΚΑΙ ΤΑΣ ΤΟΥΤΩΝ ΑΚΡΑΣ ΕΝΝΟΣΣΟΠΟΙΗΣΑΜΕΝΑ ΑΠΟΤΙΚΤΕΙ ΚΑΙ ΤΟΝ ΠΡΟΣΙΟΝΤΑ ΚΩΛΥΕΙ
17 ΕΙ ΔΕ ΚΑΙ ΜΗ ΔΥΝΑΙΝΤΟ ΚΩΛΥΕΙΝ ΠΕΡΙΙΠΤΑΜΕΝΑ ΚΥΚΛΟΘΕΝ ΑΥΤΩΝ ΑΛΓΟΥΝΤΑ ΤΗ ΣΤΟΡΓΗ ΑΝΑΚΑΛΟΥΜΕΝΑ ΤΗ ΙΔΙΑ ΦΩΝΗ ΚΑΘ' Ο ΔΥΝΑΤΑΙ ΒΟΗΘΕΙ ΤΟΙΣ ΤΕΚΝΟΙΣ
18 ΚΑΙ ΤΙ ΔΕΙ ΤΗΝ ΔΙΑ ΤΩΝ ΑΛΟΓΩΝ ΖΩΩΝ ΕΠΙΔΕΙΚΝΥΝΑΙ ΠΡΟΣ ΤΑ ΤΕΚΝΑ ΣΥΜΠΑΘΕΙΑΝ
19 ΟΠΟΥ ΓΕ ΚΑΙ ΜΕΛΙΣΣΑΙ ΠΕΡΙ ΤΟΝ ΤΗΣ ΚΗΡΟΓΟΝΙΑΣ ΚΑΙΡΟΝ ΕΠΑΜΥΝΟΝΤΑΙ ΤΟΥΣ ΠΡΟΣΙΟΝΤΑΣ ΚΑΙ ΚΑΘΑΠΕΡ ΣΙΔΗΡΩ ΤΩ ΚΕΝΤΡΩ ΠΛΗΣΣΟΥΣΙ ΤΟΥΣ ΠΡΟΣΙΟΝΤΑΣ ΤΗ ΝΟΣΣΙΑ ΑΥΤΩΝ ΚΑΙ ΑΠΑΜΥΝΟΥΣΙΝ ΕΩΣ ΘΑΝΑΤΟΥ
20 ΑΛΛ' ΟΥΧΙ ΤΗΝ ΑΒΡΑΑΜ ΟΜΟΨΥΧΟΝ ΤΩΝ ΝΕΑΝΙΣΚΩΝ ΜΗΤΕΡΑ ΜΕΤΕΚΙΝΗΣΕΝ ΣΥΜΠΑΘΕΙΑ ΤΕΚΝΩΝ

4 MACCABEES CHAPTER 15
1 Ω ΛΟΓΙΣΜΕ ΤΕΚΝΩΝ ΠΑΘΩΝ ΤΥΡΑΝΝΕ ΚΑΙ ΕΥΣΕΒΕΙΑ ΜΗΤΡΙ ΤΕΚΝΩΝ ΠΟΘΕΙΝΟΤΕΡΑ
2 ΜΗΤΗΡ ΔΥΕΙΝ ΠΡΟΚΕΙΜΕΝΩΝ ΕΥΣΕΒΕΙΑΣ ΚΑΙ ΤΗΣ ΕΠΤΑ ΥΙΩΝ ΣΩΤΗΡΙΑΣ ΠΡΟΣΚΑΙΡΟΥ ΚΑΤΑ ΤΗΝ ΤΟΥ ΤΥΡΑΝΝΟΥ ΥΠΟΣΧΕΣΙΝ
3 ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΜΑΛΛΟΝ ΗΓΑΠΗΣΕΝ ΤΗΝ ΣΩΖΟΥΣΑΝ ΕΙΣ ΑΙΩΝΙΑΝ ΖΩΗΝ ΚΑΤΑ ΘΕΟΝ
4 Ω ΤΙΝΑ ΤΡΟΠΟΝ ΗΘΟΛΟΓΗΣΑΙΜΙ ΦΙΛΟΤΕΚΝΑ ΓΟΝΕΩΝ ΠΑΘΗ ΨΥΧΗΣ ΤΕ ΚΑΙ ΜΟΡΦΗΣ ΟΜΟΙΟΤΗΤΑ ΕΙΣ ΜΙΚΡΟΝ ΠΑΙΔΟΣ ΧΑΡΑΚΤΗΡΑ ΘΑΥΜΑΣΙΟΝ ΕΝΑΠΟΣΦΡΑΓΙΖΟΜΕΝ ΜΑΛΙΣΤΑ ΔΙΑ ΤΟ ΤΩΝ ΠΑΘΩΝ ΤΟΙΣ ΓΕΝΝΗΘΕΙΣΙΝ ΤΑΣ ΜΗΤΕΡΑΣ ΤΩΝ ΠΑΤΕΡΩΝ ΚΑΘΕΣΤΑΝΑΙ ΣΥΜΠΑΘΕΣΤΕΡΑΣ
5 ΟΣΩ ΓΑΡ ΚΑΙ ΑΣΘΕΝΟΨΥΧΟΙ ΚΑΙ ΠΟΛΥΓΟΝΩΤΕΡΑΙ ΥΠΑΡΧΟΥΣΙΝ ΑΙ ΜΗΤΕΡΕΣ ΤΟΣΟΥΤΩ ΜΑΛΛΟΝ ΕΙΣΙΝ ΦΙΛΟΤΕΚΝΟΤΕΡΑΙ
6 ΠΑΣΩΝ ΔΕ ΤΩΝ ΜΗΤΕΡΩΝ ΕΓΕΝΕΤΟ Η ΤΩΝ ΕΠΤΑ ΠΑΙΔΩΝ ΜΗΤΗΡ ΦΙΛΟΤΕΚΝΟΤΕΡΑ ΗΤΙΣ ΕΠΤΑ ΚΥΟΦΟΡΙΑΙΣ ΤΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΕΠΙΦΥΤΕΥΟΜΕΝΗ ΦΙΛΟΣΤΟΡΓΙΑΝ
7 ΚΑΙ ΔΙΑ ΠΟΛΛΑΣ ΤΑΣ ΚΑΘ' ΕΚΑΣΤΟΝ ΑΥΤΩΝ ΩΔΙΝΑΣ ΗΝΑΓΚΑΣΜΕΝΗ ΤΗΝ ΕΙΣ ΑΥΤΟΥΣ ΕΧΕΙΝ ΣΥΜΠΑΘΕΙΑΝ
8 ΔΙΑ ΤΟΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΦΟΒΟΝ ΥΠΕΡΕΙΔΕΝ ΤΗΝ ΤΩΝ ΤΕΚΝΩΝ ΠΡΟΣΚΑΙΡΟΝ ΣΩΤΗΡΙΑΝ
9 ΟΥ ΜΗΝ ΔΕ ΑΛΛΑ ΚΑΙ ΔΙΑ ΤΗΝ ΚΑΛΟΚΑΓΑΘΙΑΝ ΤΩΝ ΥΙΩΝ ΚΑΙ ΤΗΝ ΠΡΟΣ ΤΟΝ ΝΟΜΟΝ ΑΥΤΩΝ ΕΥΠΕΙΘΕΙΑΝ ΜΕΙΖΩ ΤΗΝ ΕΝ ΑΥΤΟΙΣ ΕΣΧΕΝ ΦΙΛΟΣΤΟΡΓΙΑΝ
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18 ΑΝΑΜΝΗΣΘΗΤΕ ΟΤΙ ΔΙΑ ΤΟΝ ΘΕΟΝ ΤΟΥ ΚΟΣΜΟΥ ΜΕΤΕΛΑΒΕΤΕ ΚΑΙ ΤΟΥ ΒΙΟΥ ΑΠΕΛΑΥΣΑΤΕ

19 ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΟΦΕΙΛΕΤΕ ΠΑΝΤΑ ΠΟΝΟΝ ΥΠΟΜΕΝΕΙΝ ΔΙΑ ΤΟΝ ΘΕΟΝ

20 ΔΙ' ΟΝ ΚΑΙ Ο ΠΑΤΗΡ ΗΜΩΝ ΑΒΡΑΑΜ ΕΣΠΕΥΔΕΝ ΤΟΝ ΕΘΝΟΠΑΤΟΡΑ ΥΙΟΝ ΣΦΑΓΙΑΣΑΙ ΙΣΑΑΚ ΚΑΙ ΤΗΝ ΠΑΤΡΩΑΝ ΧΕΙΡΑ ΞΙΦΗΦΟΡΟΝ ΚΑΤΑΦΕΡΟΜΕΝΗΝ ΕΠ' ΑΥΤΟΝ ΟΡΩΝ ΟΥΚ ΕΠΤΗΞΕΝ

21 ΚΑΙ ΔΑΝΙΗΛ Ο ΔΙΚΑΙΟΣ ΕΙΣ ΛΕΟΝΤΑΣ ΕΒΛΗΘΗ ΚΑΙ ΑΝΑΝΙΑΣ ΚΑΙ ΑΖΑΡΙΑΣ ΚΑΙ ΜΙΣΑΗΛ ΕΙΣ ΚΑΜΙΝΟΝ ΠΥΡΟΣ ΑΠΕΣΦΕΝΔΟΝΗΘΗΣΑΝ ΚΑΙ ΥΠΕΜΕΙΝΑΝ ΔΙΑ ΤΟΝ ΘΕΟΝ

22 ΚΑΙ ΥΜΕΙΣ ΟΥΝ ΤΗΝ ΑΥΤΗΝ ΠΙΣΤΙΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΧΟΝΤΕΣ ΜΗ ΧΑΛΕΠΑΙΝΕΤΕ

23 ΑΛΟΓΙΣΤΟΝ ΓΑΡ ΕΙΔΟΤΑΣ ΕΥΣΕΒΕΙΑΝ ΜΗ ΑΝΘΙΣΤΑΣΘΑΙ ΤΟΙΣ ΠΟΝΟΙΣ

24 ΔΙΑ ΤΟΥΤΩΝ ΤΩΝ ΛΟΓΩΝ Η ΕΠΤΑΜΗΤΩΡ ΕΝΑ ΕΚΑΣΤΟΝ ΤΩΝ ΥΙΩΝ ΠΑΡΑΚΑΛΟΥΣΑ ΑΠΟΘΑΝΕΙΝ ΕΠΕΙΣΕΝ ΜΑΛΛΟΝ Η ΠΑΡΑΒΗΝΑΙ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΘΕΟΥ

25 ΕΤΙ ΔΕ ΚΑΙ ΤΑΥΤΑ ΕΙΔΟΤΕΣ ΟΤΙ ΟΙ ΔΙΑ ΤΟΝ ΘΕΟΝ ΑΠΟΘΝΗΣΚΟΝΤΕΣ ΖΩΣΙΝ ΤΩ ΘΕΩ ΩΣΠΕΡ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΤΡΙΑΡΧΑΙ

4 MACCABEES CHAPTER 17

1 ΕΛΕΓΟΝ ΔΕ ΚΑΙ ΤΩΝ ΔΟΡΥΦΟΡΩΝ ΤΙΝΕΣ ΟΤΙ ΩΣ ΕΜΕΛΛΕΝ ΣΥΛΛΑΜΒΑΝΕΣΘΑΙ ΚΑΙ ΑΥΤΗ ΠΡΟΣ ΘΑΝΑΤΟΝ ΙΝΑ ΜΗ ΨΑΥΣΕΙΕΝ ΤΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΗΣ ΕΑΥΤΗΝ ΕΡΡΙΨΕ ΚΑΤΑ ΤΗΣ ΠΥΡΑΣ

2 Ω ΜΗΤΗΡ ΣΥΝ ΕΠΤΑ ΠΑΙΣΙΝ ΚΑΤΑΛΥΣΑΣΑ ΤΗΝ ΤΟΥ ΤΥΡΑΝΝΟΥ ΒΙΑΝ ΚΑΙ ΑΚΥΡΩΣΑΣΑ ΤΑΣ ΚΑΚΑΣ ΕΠΙΝΟΙΑΣ ΑΥΤΟΥ ΚΑΙ ΔΕΙΞΑΣΑ ΤΗΝ ΤΗΣ ΠΙΣΤΕΩΣ ΓΕΝΝΑΙΟΤΗΤΑ

3 ΚΑΘΑΠΕΡ ΓΑΡ ΣΥ ΣΤΕΓΗ ΕΠΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΤΩΝ ΠΑΙΔΩΝ ΓΕΝΝΑΙΩΣ ΙΔΡΥΜΕΝΗ ΑΚΛΙΝΗΣ ΥΠΗΝΕΓΚΑΣ ΤΟΝ ΔΙΑ ΤΩΝ ΒΑΣΑΝΩΝ ΣΕΙΣΜΟΝ

4 ΘΑΡΡΕΙ ΤΟΙΓΑΡΟΥΝ Ω ΜΗΤΗΡ ΙΕΡΟΨΥΧΕ ΤΗΝ ΕΛΠΙΔΑ ΤΗΣ ΥΠΟΜΟΝΗΣ ΒΕΒΑΙΑΝ ΕΧΟΥΣΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

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5 ΟΥΧ ΟΥΤΩΣ ΣΕΛΗΝΗ ΚΑΤ' ΟΥΡΑΝΟΝ ΣΥΝ ΑΣΤΡΟΙΣ ΣΕΜΝΗ ΚΑΘΕΣΤΗΚΕΝ ΩΣ ΣΥ ΤΟΥΣ ΙΣΑΣΤΕΡΟΥΣ ΕΠΤΑ ΠΑΙΔΑΣ ΦΩΤΑΓΩΓΗΣΑΣΑ ΠΡΟΣ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΕΝΤΙΜΟΣ ΚΑΘΕΣΤΗΚΑΣ ΘΕΩ ΚΑΙ ΕΣΤΗΡΙΣΑΙ ΣΥΝ ΑΥΤΟΙΣ ΕΝ ΟΥΡΑΝΩ
6 ΗΝ ΓΑΡ Η ΠΑΙΔΟΠΟΙΙΑ ΣΟΥ ΑΠΟ ΑΒΡΑΑΜ ΤΟΥ ΠΑΤΡΟΣ
7 ΕΙ ΔΕ ΕΞΟΝ ΗΜΙΝ ΗΝ ΩΣΠΕΡ ΕΠΙ ΤΙΝΟΣ ΖΩΓΡΑΦΗΣΑΙ ΤΗΝ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΣΟΥ ΙΣΤΟΡΙΑΝ ΟΥΚ ΑΝ ΕΦΡΙΤΤΟΝ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΟΡΩΝΤΕΣ ΜΗΤΕΡΑ ΕΠΤΑ ΤΕΚΝΩΝ ΔΙ' ΕΥΣΕΒΕΙΑΝ ΠΟΙΚΙΛΑΣ ΒΑΣΑΝΟΥΣ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΥΠΟΜΕΙΝΑΣΑΝ
8 ΚΑΙ ΓΑΡ ΑΞΙΟΝ ΗΝ ΚΑΙ ΕΠ' ΑΥΤΟΥ ΤΟΥ ΕΠΙΤΑΦΙΟΥ ΑΝΑΓΡΑΨΑΙ ΚΑΙ ΤΑΥΤΑ ΤΟΙΣ ΑΠΟ ΤΟΥ ΕΘΝΟΥΣ ΕΙΣ ΜΝΕΙΑΝ ΛΕΓΟΜΕΝΑ
9 ΕΝΤΑΥΘΑ ΓΕΡΩΝ ΙΕΡΕΥΣ ΚΑΙ ΓΥΝΗ ΓΕΡΑΙΑ ΚΑΙ ΕΠΤΑ ΠΑΙΔΕΣ ΕΓΚΕΚΗΔΕΥΝΤΑΙ ΔΙΑ ΤΥΡΑΝΝΟΥ ΒΙΑΝ ΤΗΝ ΕΒΡΑΙΩΝ ΠΟΛΙΤΕΙΑΝ ΚΑΤΑΛΥΣΑΙ ΘΕΛΟΝΤΟΣ
10 ΟΙ ΚΑΙ ΕΞΕΔΙΚΗΣΑΝ ΤΟ ΓΕΝΟΣ ΕΙΣ ΘΕΟΝ ΑΦΟΡΩΝΤΕΣ ΚΑΙ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΤΑΣ ΒΑΣΑΝΟΥΣ ΥΠΟΜΕΙΝΑΝΤΕΣ
11 ΑΛΗΘΩΣ ΓΑΡ ΗΝ ΑΓΩΝ ΘΕΙΟΣ Ο ΔΙ' ΑΥΤΩΝ ΓΕΓΕΝΗΜΕΝΟΣ
12 ΗΘΛΟΘΕΤΕΙ ΓΑΡ ΤΟΤΕ ΑΡΕΤΗ ΔΙ' ΥΠΟΜΟΝΗΣ ΔΟΚΙΜΑΖΟΥΣΑ ΤΟ ΝΙΚΟΣ ΑΦΘΑΡΣΙΑ ΕΝ ΖΩΗ ΠΟΛΥΧΡΟΝΙΩ
13 ΕΛΕΑΖΑΡ ΔΕ ΠΡΟΗΓΩΝΙΖΕΤΟ Η ΔΕ ΜΗΤΗΡ ΤΩΝ ΕΠΤΑ ΠΑΙΔΩΝ ΕΝΗΘΛΕΙ ΟΙ ΔΕ ΑΔΕΛΦΟΙ ΗΓΩΝΙΖΟΝΤΟ
14 Ο ΤΥΡΑΝΝΟΣ ΑΝΤΗΓΩΝΙΖΕΤΟ Ο ΔΕ ΚΟΣΜΟΣ ΚΑΙ Ο ΤΩΝ ΑΝΘΡΩΠΩΝ ΒΙΟΣ ΕΘΕΩΡΕΙ
15 ΘΕΟΣΕΒΕΙΑ ΔΕ ΕΝΙΚΑ ΤΟΥΣ ΕΑΥΤΗΣ ΑΘΛΗΤΑΣ ΣΤΕΦΑΝΟΥΣΑ
16 ΤΙΝΕΣ ΟΥΚ ΕΘΑΥΜΑΣΑΝ ΤΟΥΣ ΤΗΣ ΘΕΙΑΣ ΝΟΜΟΘΕΣΙΑΣ ΑΘΛΗΤΑΣ ΤΙΝΕΣ ΟΥΚ ΕΞΕΠΛΑΓΗΣΑΝ
17 ΑΥΤΟΣ ΓΕ ΤΟΙ Ο ΤΥΡΑΝΝΟΣ ΚΑΙ ΟΛΟΝ ΤΟ ΣΥΜΒΟΥΛΙΟΝ ΕΘΑΥΜΑΣΑΝ ΑΥΤΩΝ ΤΗΝ ΥΠΟΜΟΝΗΝ
18 ΔΙ' ΗΝ ΚΑΙ ΤΩ ΘΕΙΩ ΝΥΝ ΠΑΡΕΣΤΗΚΑΣΙΝ ΘΡΟΝΩ ΚΑΙ ΤΟΝ ΜΑΚΑΡΙΟΝ ΒΙΟΥΣΙΝ ΑΙΩΝΑ
19 ΚΑΙ ΓΑΡ ΦΗΣΙΝ Ο ΜΩΥΣΗΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΙΑΣΜΕΝΟΙ ΥΠΟ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ
20 ΚΑΙ ΟΥΤΟΙ ΟΥΝ ΑΓΙΑΣΘΕΝΤΕΣ ΔΙΑ ΘΕΟΝ ΤΕΤΙΜΗΝΤΑΙ ΟΥ ΜΟΝΟΝ ΤΑΥΤΗ ΤΗ ΤΙΜΗ ΑΛΛΑ ΚΑΙ ΤΩ ΔΙ' ΑΥΤΟΥΣ ΤΟ ΕΘΝΟΣ ΗΜΩΝ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ ΜΗ ΕΠΙΚΡΑΤΗΣΑΙ
21 ΚΑΙ ΤΟΝ ΤΥΡΑΝΝΟΝ ΤΙΜΩΡΗΘΗΝΑΙ ΚΑΙ ΤΗΝ ΠΑΤΡΙΔΑ ΚΑΘΑΡΙΣΘΗΝΑΙ ΩΣΠΕΡ ΑΝΤΙΨΥΧΟΝ ΓΕΓΟΝΟΤΑΣ ΤΗΣ ΤΟΥ ΕΘΝΟΥΣ ΑΜΑΡΤΙΑΣ
22 ΚΑΙ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΤΩΝ ΕΥΣΕΒΩΝ ΕΚΕΙΝΩΝ ΚΑΙ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΩΝ Η ΘΕΙΑ ΠΡΟΝΟΙΑ ΤΟΝ ΙΣΡΑΗΛ ΠΡΟΚΑΚΩΘΕΝΤΑ ΔΙΕΣΩΣΕΝ
23 ΠΡΟΣ ΓΑΡ ΤΗΝ ΑΝΔΡΕΙΑΝ ΑΥΤΩΝ ΤΗΣ ΑΡΕΤΗΣ ΚΑΙ ΤΗΝ ΕΠΙ ΤΑΙΣ ΒΑΣΑΝΟΙΣ ΑΥΤΩΝ ΥΠΟΜΟΝΗΝ Ο ΤΥΡΑΝΝΟΣ ΑΠΙΔΩΝ ΑΝΕΚΗΡΥΞΕΝ Ο ΑΝΤΙΟΧΟΣ ΤΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ ΑΥΤΟΥ ΕΙΣ ΥΠΟΔΕΙΓΜΑ ΤΗΝ ΕΚΕΙΝΩΝ ΥΠΟΜΟΝΗΝ
24 ΕΣΧΕΝ ΤΕ ΑΥΤΟΥΣ ΓΕΝΝΑΙΟΥΣ ΚΑΙ ΑΝΔΡΕΙΟΥΣ ΕΙΣ ΠΕΖΟΜΑΧΙΑΝ ΚΑΙ ΠΟΛΙΟΡΚΙΑΝ ΚΑΙ ΕΚΠΟΡΘΗΣΑΣ ΕΝΙΚΗΣΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ

4 MACCABEES CHAPTER 18

1 Ω ΤΩΝ ΑΒΡΑΜΙΑΙΩΝ ΣΠΕΡΜΑΤΩΝ ΑΠΟΓΟΝΟΙ ΠΑΙΔΕΣ ΙΣΡΑΗΛΙΤΑΙ ΠΕΙΘΕΣΘΕ ΤΩ ΝΟΜΩ ΤΟΥΤΩ ΚΑΙ ΠΑΝΤΑ ΤΡΟΠΟΝ ΕΥΣΕΒΕΙΤΕ
2 ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΤΩΝ ΠΑΘΩΝ ΕΣΤΙΝ ΔΕΣΠΟΤΗΣ Ο ΕΥΣΕΒΗΣ ΛΟΓΙΣΜΟΣ ΚΑΙ ΟΥ ΜΟΝΟΝ ΤΩΝ ΕΝΔΟΘΕΝ ΑΛΛΑ ΚΑΙ ΤΩΝ ΕΞΩΘΕΝ ΠΟΝΩΝ
3 ΑΝΘ' ΩΝ ΔΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΠΡΟΕΜΕΝΟΙ ΤΑ ΣΩΜΑΤΑ ΤΟΙΣ ΠΟΝΟΙΣ ΕΚΕΙΝΟΙ ΟΥ ΜΟΝΟΝ ΥΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΘΑΥΜΑΣΘΗΣΑΝ ΑΛΛΑ ΚΑΙ ΘΕΙΑΣ ΜΕΡΙΔΟΣ ΚΑΤΗΞΙΩΘΗΣΑΝ
4 ΚΑΙ ΔΙ' ΑΥΤΟΥΣ ΕΙΡΗΝΕΥΣΕΝ ΤΟ ΕΘΝΟΣ ΚΑΙ ΤΗΝ ΕΥΝΟΜΙΑΝ ΤΗΝ ΕΠΙ ΤΗΣ ΠΑΤΡΙΔΟΣ ΑΝΑΝΕΩΣΑΜΕΝΟΙ ΕΚΠΕΠΟΡΘΗΚΑΝ ΤΟΥΣ ΠΟΛΕΜΙΟΥΣ
5 ΚΑΙ Ο ΤΥΡΑΝΝΟΣ ΑΝΤΙΟΧΟΣ ΚΑΙ ΕΠΙ ΓΗΣ ΤΕΤΙΜΩΡΗΤΑΙ ΚΑΙ ΑΠΟΘΑΝΩΝ ΚΟΛΑΖΕΤΑΙ ΩΣ ΓΑΡ ΟΥΔΕΝ ΟΥΔΑΜΩΣ ΙΣΧΥΣΕΝ ΑΝΑΓΚΑΣΑΙ ΤΟΥΣ ΙΕΡΟΣΟΛΥΜΙΤΑΣ ΑΛΛΟΦΥΛΗΣΑΙ ΚΑΙ ΤΩΝ ΠΑΤΡΙΩΝ ΕΘΩΝ ΕΚΔΙΑΙΤΗΘΗΝΑΙ ΤΟΤΕ ΑΠΑΡΑΣ ΑΠΟ ΤΩΝ ΙΕΡΟΣΟΛΥΜΩΝ ΕΣΤΡΑΤΕΥΣΕΝ ΕΠΙ ΠΕΡΣΑΣ
6 ΕΛΕΓΕΝ ΔΕ Η ΜΗΤΗΡ ΤΩΝ ΕΠΤΑ ΠΑΙΔΩΝ ΚΑΙ ΤΑΥΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΟΙΣ ΤΕΚΝΟΙΣ

7 ΟΤΙ ΕΓΩ ΕΓΕΝΗΘΗΝ ΠΑΡΘΕΝΟΣ ΑΓΝΗ ΟΥΔΕ ΥΠΕΡΕΒΗΝ ΠΑΤΡΙΚΟΝ ΟΙΚΟΝ ΕΦΥΛΑΣΣΟΝ ΔΕ ΤΗΝ ΩΚΟΔΟΜΗΜΕΝΗΝ ΠΛΕΥΡΑΝ
8 ΟΥΔΕ ΕΦΘΕΙΡΕΝ ΜΕ ΛΥΜΕΩΝ ΕΡΗΜΙΑΣ ΦΘΟΡΕΥΣ ΕΝ ΠΕΔΙΩ ΟΥΔΕ ΕΛΥΜΗΝΑΤΟ ΜΟΥ ΤΑ ΑΓΝΑ ΤΗΣ ΠΑΡΘΕΝΙΑΣ ΛΥΜΕΩΝ ΑΠΑΤΗΣ ΟΦΙΣ
9 ΕΜΕΙΝΑ ΔΕ ΧΡΟΝΟΝ ΑΚΜΗΣ ΣΥΝ ΑΝΔΡΙ ΤΟΥΤΩΝ ΔΕ ΕΝΗΛΙΚΩΝ ΓΕΝΟΜΕΝΩΝ ΕΤΕΛΕΥΤΗΣΕΝ Ο ΠΑΤΗΡ ΑΥΤΩΝ ΜΑΚΑΡΙΟΣ ΜΕΝ ΕΚΕΙΝΟΣ ΤΟΝ ΓΑΡ ΤΗΣ ΕΥΤΕΚΝΙΑΣ ΒΙΟΝ ΕΠΙΖΗΣΑΣ ΤΟΝ ΤΗΣ ΑΤΕΚΝΙΑΣ ΟΥΚ ΩΔΥΝΗΘΗ ΚΑΙΡΟΝ
10 ΟΣ ΕΔΙΔΑΣΚΕΝ ΥΜΑΣ ΕΤΙ ΩΝ ΣΥΝ ΥΜΙΝ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ
11 ΤΟΝ ΑΝΑΙΡΕΘΕΝΤΑ ΑΒΕΛ ΥΠΟ ΚΑΙΝ ΑΝΕΓΙΝΩΣΚΕΝ ΤΕ ΥΜΙΝ ΚΑΙ ΤΟΝ ΟΛΟΚΑΡΠΟΥΜΕΝΟΝ ΙΣΑΑΚ ΚΑΙ ΤΟΝ ΕΝ ΦΥΛΑΚΗ ΙΩΣΗΦ
12 ΕΛΕΓΕΝ ΔΕ ΥΜΙΝ ΤΟΝ ΖΗΛΩΤΗΝ ΦΙΝΕΕΣ ΕΔΙΔΑΣΚΕΝ ΤΕ ΥΜΑΣ ΤΟΥΣ ΕΝ ΠΥΡΙ ΑΝΑΝΙΑΝ ΚΑΙ ΑΖΑΡΙΑΝ ΚΑΙ ΜΙΣΑΗΛ
13 ΕΔΟΞΑΖΕΝ ΔΕ ΚΑΙ ΤΟΝ ΕΝ ΛΑΚΚΩ ΛΕΟΝΤΩΝ ΔΑΝΙΗΛ ΟΝ ΕΜΑΚΑΡΙΖΕΝ
14 ΥΠΕΜΙΜΝΗΣΚΕΝ ΔΕ ΥΜΑΣ ΚΑΙ ΤΗΝ ΗΣΑΙΟΥ ΓΡΑΦΗΝ ΤΗΝ ΛΕΓΟΥΣΑΝ ΚΑΝ ΔΙΑ ΠΥΡΟΣ ΔΙΕΛΘΗΣ ΦΛΟΞ ΟΥ ΚΑΤΑΚΑΥΣΕΙ ΣΕ
15 ΤΟΝ ΥΜΝΟΓΡΑΦΟΝ ΕΜΕΛΩΔΕΙ ΥΜΙΝ ΔΑΥΙΔ ΛΕΓΟΝΤΑ ΠΟΛΛΑΙ ΑΙ ΘΛΙΨΕΙΣ ΤΩΝ ΔΙΚΑΙΩΝ
16 ΤΟΝ ΣΑΛΩΜΩΝΤΑ ΕΠΑΡΟΙΜΙΑΖΕΝ ΥΜΙΝ ΛΕΓΟΝΤΑ ΞΥΛΟΝ ΖΩΗΣ ΕΣΤΙΝ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΑΥΤΟΥ ΤΟ ΘΕΛΗΜΑ
17 ΤΟΝ ΙΕΖΕΚΙΗΛ ΕΠΙΣΤΟΠΟΙΕΙ ΤΟΝ ΛΕΓΟΝΤΑ ΕΙ ΖΗΣΕΤΑΙ ΤΑ ΟΣΤΑ ΤΑ ΞΗΡΑ ΤΑΥΤΑ
18 ΩΔΗΝ ΜΕΝ ΓΑΡ ΗΝ ΕΔΙΔΑΞΕΝ ΜΩΥΣΗΣ ΟΥΚ ΕΠΕΛΑΘΕΤΟ ΔΙΔΑΣΚΩΝ ΤΗΝ ΛΕΓΟΥΣΑΝ
19 ΕΓΩ ΑΠΟΚΤΕΝΩ ΚΑΙ ΖΗΝ ΠΟΙΗΣΩ ΑΥΤΗ Η ΖΩΗ ΥΜΩΝ ΚΑΙ Η ΜΑΚΡΟΤΗΣ ΤΩΝ ΗΜΕΡΩΝ
20 Ω ΠΙΚΡΑΣ ΤΗΣ ΤΟΤΕ ΗΜΕΡΑΣ ΚΑΙ ΟΥ ΠΙΚΡΑΣ ΟΤΕ Ο ΠΙΚΡΟΣ ΕΛΛΗΝΩΝ ΤΥΡΑΝΝΟΣ ΠΥΡ ΠΥΡΙ ΣΒΕΣΑΣ ΛΕΒΗΣΙΝ ΩΜΟΙΣ ΚΑΙ ΖΕΟΥΣΙ ΘΥΜΟΙΣ ΑΓΑΓΩΝ ΕΠΙ ΤΟΝ ΚΑΤΑΠΕΛΤΗΝ ΚΑΙ ΠΑΛΙΝ ΤΑΣ ΒΑΣΑΝΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΕΠΤΑ ΠΑΙΔΑΣ ΤΗΣ ΑΒΡΑΑΜΙΤΙΔΟΣ
21 ΤΑΣ ΤΩΝ ΟΜΜΑΤΩΝ ΚΟΡΑΣ ΕΠΗΡΩΣΕΝ ΚΑΙ ΓΛΩΣΣΑΣ ΕΞΕΤΕΜΕΝ ΚΑΙ ΒΑΣΑΝΟΙΣ ΠΟΙΚΙΛΑΙΣ ΑΠΕΚΤΕΙΝΕΝ
22 ΥΠΕΡ ΩΝ Η ΘΕΙΑ ΔΙΚΗ ΜΕΤΗΛΘΕΝ ΚΑΙ ΜΕΤΕΛΕΥΣΕΤΑΙ ΤΟΝ ΑΛΑΣΤΟΡΑ ΤΥΡΑΝΝΟΝ
23 ΟΙ ΔΕ ΑΒΡΑΜΙΑΙΟΙ ΠΑΙΔΕΣ ΣΥΝ ΤΗ ΑΘΛΟΦΟΡΩ ΜΗΤΡΙ ΕΙΣ ΠΑΤΕΡΩΝ ΧΟΡΟΝ ΣΥΝΑΓΕΛΑΖΟΝΤΑΙ ΨΥΧΑΣ ΑΓΝΑΣ ΚΑΙ ΑΘΑΝΑΤΟΥΣ ΑΠΕΙΛΗΦΟΤΕΣ ΠΑΡΑ ΤΟΥ ΘΕΟΥ
24 Ω Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

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BOOKS OF WISDOM
(OR BOOKS OF POETRY)

THE BOOK OF JOB
Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

IOB (JOB) CHAPTER 1

1 ΑΝΘΡΩΠΟΣ ΤΙΣ ΗΝ ΕΝ ΧΩΡΑ ΤΗ ΑΥΣΙΤΙΔΙ Ω ΟΝΟΜΑ ΙΩΒ ΚΑΙ ΗΝ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΑΛΗΘΙΝΟΣ ΑΜΕΜΠΤΟΣ ΔΙΚΑΙΟΣ ΘΕΟΣΕΒΗΣ ΑΠΕΧΟΜΕΝΟΣ ΑΠΟ ΠΑΝΤΟΣ ΠΟΝΗΡΟΥ ΠΡΑΓΜΑΤΟΣ

2 ΕΓΕΝΟΝΤΟ ΔΕ ΑΥΤΩ ΥΙΟΙ ΕΠΤΑ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΤΡΕΙΣ

3 ΚΑΙ ΗΝ ΤΑ ΚΤΗΝΗ ΑΥΤΟΥ ΠΡΟΒΑΤΑ ΕΠΤΑΚΙΣΧΙΛΙΑ ΚΑΜΗΛΟΙ ΤΡΙΣΧΙΛΙΑΙ ΖΕΥΓΗ ΒΟΩΝ ΠΕΝΤΑΚΟΣΙΑ ΟΝΟΙ ΘΗΛΕΙΑΙ ΝΟΜΑΔΕΣ ΠΕΝΤΑΚΟΣΙΑΙ ΚΑΙ ΥΠΗΡΕΣΙΑ ΠΟΛΛΗ ΣΦΟΔΡΑ ΚΑΙ ΕΡΓΑ ΜΕΓΑΛΑ ΗΝ ΑΥΤΩ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΗΝ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΕΥΓΕΝΗΣ ΤΩΝ ΑΦ' ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ

4 ΣΥΜΠΟΡΕΥΟΜΕΝΟΙ ΔΕ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΕΠΟΙΟΥΣΑΝ ΠΟΤΟΝ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΣΥΜΠΑΡΑΛΑΜΒΑΝΟΝΤΕΣ ΑΜΑ ΚΑΙ ΤΑΣ ΤΡΕΙΣ ΑΔΕΛΦΑΣ ΑΥΤΩΝ ΕΣΘΙΕΙΝ ΚΑΙ ΠΙΝΕΙΝ ΜΕΤ' ΑΥΤΩΝ

5 ΚΑΙ ΩΣ ΑΝ ΣΥΝΕΤΕΛΕΣΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΠΟΤΟΥ ΑΠΕΣΤΕΛΛΕΝ ΙΩΒ ΚΑΙ ΕΚΑΘΑΡΙΖΕΝ ΑΥΤΟΥΣ ΑΝΙΣΤΑΜΕΝΟΣ ΤΟ ΠΡΩΙ ΚΑΙ ΠΡΟΣΕΦΕΡΕΝ ΠΕΡΙ ΑΥΤΩΝ ΘΥΣΙΑΣ ΚΑΤΑ ΤΟΝ ΑΡΙΘΜΟΝ ΑΥΤΩΝ ΚΑΙ ΜΟΣΧΟΝ ΕΝΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΠΕΡΙ ΤΩΝ ΨΥΧΩΝ ΑΥΤΩΝ ΕΛΕΓΕΝ ΓΑΡ ΙΩΒ ΜΗΠΟΤΕ ΟΙ ΥΙΟΙ ΜΟΥ ΕΝ ΤΗ ΔΙΑΝΟΙΑ ΑΥΤΩΝ ΚΑΚΑ ΕΝΕΝΟΗΣΑΝ ΠΡΟΣ ΘΕΟΝ ΟΥΤΩΣ ΟΥΝ ΕΠΟΙΕΙ ΙΩΒ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

6 ΚΑΙ ΩΣ ΕΓΕΝΕΤΟ Η ΗΜΕΡΑ ΑΥΤΗ ΚΑΙ ΙΔΟΥ ΗΛΘΟΝ ΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ ΠΑΡΑΣΤΗΝΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ Ο ΔΙΑΒΟΛΟΣ ΗΛΘΕΝ ΜΕΤ' ΑΥΤΩΝ

7 ΚΑΙ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΔΙΑΒΟΛΩ ΠΟΘΕΝ ΠΑΡΑΓΕΓΟΝΑΣ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΔΙΑΒΟΛΟΣ ΤΩ ΚΥΡΙΩ ΕΙΠΕΝ ΠΕΡΙΕΛΘΩΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΜΠΕΡΙΠΑΤΗΣΑΣ ΤΗΝ ΥΠ' ΟΥΡΑΝΟΝ ΠΑΡΕΙΜΙ

8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΠΡΟΣΕΣΧΕΣ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ ΚΑΤΑ ΤΟΥ ΠΑΙΔΟΣ ΜΟΥ ΙΩΒ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΑΤ' ΑΥΤΟΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΝΘΡΩΠΟΣ ΑΜΕΜΠΤΟΣ ΑΛΗΘΙΝΟΣ ΘΕΟΣΕΒΗΣ ΑΠΕΧΟΜΕΝΟΣ ΑΠΟ ΠΑΝΤΟΣ ΠΟΝΗΡΟΥ ΠΡΑΓΜΑΤΟΣ

9 ΑΠΕΚΡΙΘΗ ΔΕ Ο ΔΙΑΒΟΛΟΣ ΚΑΙ ΕΙΠΕΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΜΗ ΔΩΡΕΑΝ ΣΕΒΕΤΑΙ ΙΩΒ ΤΟΝ ΘΕΟΝ

10 ΟΥ ΣΥ ΠΕΡΙΕΦΡΑΞΑΣ ΤΑ ΕΞΩ ΑΥΤΟΥ ΚΑΙ ΤΑ ΕΣΩ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΕΞΩ ΠΑΝΤΩΝ ΤΩΝ ΟΝΤΩΝ ΑΥΤΩ ΚΥΚΛΩ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΕΥΛΟΓΗΣΑΣ ΚΑΙ ΤΑ ΚΤΗΝΗ ΑΥΤΟΥ ΠΟΛΛΑ ΕΠΟΙΗΣΑΣ ΕΠΙ ΤΗΣ ΓΗΣ

11 ΑΛΛΑ ΑΠΟΣΤΕΙΛΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΑΨΑΙ ΠΑΝΤΩΝ ΩΝ ΕΧΕΙ ΕΙ ΜΗΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΣΕ ΕΥΛΟΓΗΣΕΙ

12 ΤΟΤΕ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΔΙΑΒΟΛΩ ΙΔΟΥ ΠΑΝΤΑ ΟΣΑ ΕΣΤΙΝ ΑΥΤΩ ΔΙΔΩΜΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΑΛΛΑ ΑΥΤΟΥ ΜΗ ΑΨΗ ΚΑΙ ΕΞΗΛΘΕΝ Ο ΔΙΑΒΟΛΟΣ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ

13 ΚΑΙ ΗΝ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ ΟΙ ΥΙΟΙ ΙΩΒ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΟΥ ΕΠΙΝΟΝ ΟΙΝΟΝ ΕΝ ΤΗ ΟΙΚΙΑ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΩΝ ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ

14 ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΣ ΗΛΘΕΝ ΠΡΟΣ ΙΩΒ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΑ ΖΕΥΓΗ ΤΩΝ ΒΟΩΝ ΗΡΟΤΡΙΑ ΚΑΙ ΑΙ ΘΗΛΕΙΑΙ ΟΝΟΙ ΕΒΟΣΚΟΝΤΟ ΕΧΟΜΕΝΑΙ ΑΥΤΩΝ

15 ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΑΙΧΜΑΛΩΤΕΥΟΝΤΕΣ ΗΧΜΑΛΩΤΕΥΣΑΝ ΑΥΤΑΣ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΜΑΧΑΙΡΑΙΣ ΣΩΘΕΙΣ ΔΕ ΕΓΩ ΜΟΝΟΣ ΗΛΘΟΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΣΟΙ

16 ΕΤΙ ΤΟΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΗΛΘΕΝ ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΙΩΒ ΠΥΡ ΕΠΕΣΕΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΕΚΑΥΣΕΝ ΤΑ ΠΡΟΒΑΤΑ ΚΑΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΚΑΤΕΦΑΓΕΝ ΟΜΟΙΩΣ ΚΑΙ ΣΩΘΕΙΣ ΕΓΩ ΜΟΝΟΣ ΗΛΘΟΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΣΟΙ

17 ΕΤΙ ΤΟΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΗΛΘΕΝ ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΙΩΒ ΟΙ ΙΠΠΕΙΣ ΕΠΟΙΗΣΑΝ ΗΜΙΝ ΚΕΦΑΛΑΣ ΤΡΕΙΣ ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΤΑΣ ΚΑΜΗΛΟΥΣ ΚΑΙ ΗΧΜΑΛΩΤΕΥΣΑΝ ΑΥΤΑΣ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΠΕΚΤΕΙΝΑΝ ΕΝ ΜΑΧΑΙΡΑΙΣ ΕΣΩΘΗΝ ΔΕ ΕΓΩ ΜΟΝΟΣ ΚΑΙ ΗΛΘΟΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΣΟΙ

18 ΕΤΙ ΤΟΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΕΡΧΕΤΑΙ ΛΕΓΩΝ ΤΩ ΙΩΒ ΤΩΝ ΥΙΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΣΟΥ ΕΣΘΙΟΝΤΩΝ ΚΑΙ ΠΙΝΟΝΤΩΝ ΠΑΡΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΩΝ ΤΩ ΠΡΕΣΒΥΤΕΡΩ

19 ΕΞΑΙΦΝΗΣ ΠΝΕΥΜΑ ΜΕΓΑ ΕΠΗΛΘΕΝ ΕΚ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΗΨΑΤΟ ΤΩΝ ΤΕΣΣΑΡΩΝ ΓΩΝΙΩΝ ΤΗΣ ΟΙΚΙΑΣ ΚΑΙ ΕΠΕΣΕΝ Η ΟΙΚΙΑ ΕΠΙ ΤΑ ΠΑΙΔΙΑ ΣΟΥ ΚΑΙ ΕΤΕΛΕΥΤΗΣΑΝ ΕΣΩΘΗΝ ΔΕ ΕΓΩ ΜΟΝΟΣ ΚΑΙ ΗΛΘΟΝ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΣΟΙ

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20 ΟΥΤΩΣ ΑΝΑΣΤΑΣ ΙΩΒ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΚΕΙΡΑΤΟ ΤΗΝ ΚΟΜΗΝ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΠΕΣΩΝ ΧΑΜΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΚΑΙ ΕΙΠΕΝ
21 ΑΥΤΟΣ ΓΥΜΝΟΣ ΕΞΗΛΘΟΝ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΓΥΜΝΟΣ ΚΑΙ ΑΠΕΛΕΥΣΟΜΑΙ ΕΚΕΙ Ο ΚΥΡΙΟΣ ΕΔΩΚΕΝ Ο ΚΥΡΙΟΣ ΑΦΕΙΛΑΤΟ ΩΣ ΤΩ ΚΥΡΙΩ ΕΔΟΞΕΝ ΟΥΤΩΣ ΚΑΙ ΕΓΕΝΕΤΟ ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΥΛΟΓΗΜΕΝΟΝ
22 ΕΝ ΤΟΥΤΟΙΣ ΠΑΣΙΝ ΤΟΙΣ ΣΥΜΒΕΒΗΚΟΣΙΝ ΑΥΤΩ ΟΥΔΕΝ ΗΜΑΡΤΕΝ ΙΩΒ ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΑΦΡΟΣΥΝΗΝ ΤΩ ΘΕΩ

ΙΟΒ (JOB) CHAPTER 2
1 ΕΓΕΝΕΤΟ ΔΕ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ ΚΑΙ ΗΛΘΟΝ ΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ ΠΑΡΑΣΤΗΝΑΙ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ Ο ΔΙΑΒΟΛΟΣ ΗΛΘΕΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΠΑΡΑΣΤΗΝΑΙ ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΥΡΙΟΥ
2 ΚΑΙ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΔΙΑΒΟΛΩ ΠΟΘΕΝ ΣΥ ΕΡΧΗ ΤΟΤΕ ΕΙΠΕΝ Ο ΔΙΑΒΟΛΟΣ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΔΙΑΠΟΡΕΥΘΕΙΣ ΤΗΝ ΥΠ' ΟΥΡΑΝΟΝ ΚΑΙ ΕΜΠΕΡΙΠΑΤΗΣΑΣ ΤΗΝ ΣΥΜΠΑΣΑΝ ΠΑΡΕΙΜΙ
3 ΕΙΠΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΠΡΟΣ ΤΟΝ ΔΙΑΒΟΛΟΝ ΠΡΟΣΕΣΧΕΣ ΟΥΝ ΤΩ ΘΕΡΑΠΟΝΤΙ ΜΟΥ ΙΩΒ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΑΤ' ΑΥΤΟΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΝΘΡΩΠΟΣ ΑΚΑΚΟΣ ΑΛΗΘΙΝΟΣ ΑΜΕΜΠΤΟΣ ΘΕΟΣΕΒΗΣ ΑΠΕΧΟΜΕΝΟΣ ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΥ ΕΤΙ ΔΕ ΕΧΕΤΑΙ ΑΚΑΚΙΑΣ ΣΥ ΔΕ ΕΙΠΑΣ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ ΔΙΑ ΚΕΝΗΣ ΑΠΟΛΕΣΑΙ
4 ΥΠΟΛΑΒΩΝ ΔΕ Ο ΔΙΑΒΟΛΟΣ ΕΙΠΕΝ ΤΩ ΚΥΡΙΩ ΔΕΡΜΑ ΥΠΕΡ ΔΕΡΜΑΤΟΣ ΟΣΑ ΥΠΑΡΧΕΙ ΑΝΘΡΩΠΩ ΥΠΕΡ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΕΚΤΕΙΣΕΙ
5 ΟΥ ΜΗΝ ΔΕ ΑΛΛΑ ΑΠΟΣΤΕΙΛΑΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΑΨΑΙ ΤΩΝ ΟΣΤΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΣΑΡΚΩΝ ΑΥΤΟΥ ΕΙ ΜΗΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΣΕ ΕΥΛΟΓΗΣΕΙ
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8 ΚΑΙ ΕΛΑΒΕΝ ΟΣΤΡΑΚΟΝ ΙΝΑ ΤΟΝ ΙΧΩΡΑ ΞΥΗ ΚΑΙ ΕΚΑΘΗΤΟ ΕΠΙ ΤΗΣ ΚΟΠΡΙΑΣ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ
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9Α ΙΔΟΥ ΑΝΑΜΕΝΩ ΧΡΟΝΟΝ ΕΤΙ ΜΙΚΡΟΝ ΠΡΟΣΔΕΧΟ-ΜΕΝΟΣ ΤΗΝ ΕΛΠΙΔΑ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ
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9C ΣΥ ΤΕ ΑΥΤΟΣ ΕΝ ΣΑΠΡΙΑ ΣΚΩΛΗΚΩΝ ΚΑΘΗΣΑΙ ΔΙΑΝΥΚΤΕΡΕΥΩΝ ΑΙΘΡΙΟΣ
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10 Ο ΔΕ ΕΜΒΛΕΨΑΣ ΕΙΠΕΝ ΑΥΤΗ ΩΣΠΕΡ ΜΙΑ ΤΩΝ ΑΦΡΟΝΩΝ ΓΥΝΑΙΚΩΝ ΕΛΑΛΗΣΑΣ ΕΙ ΤΑ ΑΓΑΘΑ ΕΔΕΞΑΜΕΘΑ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΤΑ ΚΑΚΑ ΟΥΧ ΥΠΟΙΣΟΜΕΝ ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΤΟΙΣ ΣΥΜΒΕΒΗΚΟΣΙΝ ΑΥΤΩ ΟΥΔΕΝ ΗΜΑΡΤΕΝ ΙΩΒ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ
11 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΤΡΕΙΣ ΦΙΛΟΙ ΑΥΤΟΥ ΤΑ ΚΑΚΑ ΠΑΝΤΑ ΤΑ ΕΠΕΛΘΟΝΤΑ ΑΥΤΩ ΠΑΡΕΓΕΝΟΝΤΟ ΕΚΑΣΤΟΣ ΕΚ ΤΗΣ ΙΔΙΑΣ ΧΩΡΑΣ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΦΑΣ Ο ΘΑΙΜΑΝΩΝ ΒΑΣΙΛΕΥΣ ΒΑΛΔΑΔ Ο ΣΑΥΧΑΙΩΝ ΤΥΡΑΝΝΟΣ ΣΩΦΑΡ Ο ΜΙΝΑΙΩΝ ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΡΕΓΕΝΟΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΟΜΟΘΥΜΑΔΟΝ ΤΟΥ ΠΑΡΑΚΑΛΕΣΑΙ ΚΑΙ ΕΠΙΣΚΕΨΑΣΘΑΙ ΑΥΤΟΝ
12 ΙΔΟΝΤΕΣ ΔΕ ΑΥΤΟΝ ΠΟΡΡΩΘΕΝ ΟΥΚ ΕΠΕΓΝΩΣΑΝ ΚΑΙ ΒΟΗΣΑΝΤΕΣ ΦΩΝΗ ΜΕΓΑΛΗ ΕΚΛΑΥΣΑΝ ΡΗΞΑΝΤΕΣ ΕΚΑΣΤΟΣ ΤΗΝ ΕΑΥΤΟΥ ΣΤΟΛΗΝ ΚΑΙ ΚΑΤΑΠΑΣΑΜΕΝΟΙ ΓΗΝ
13 ΠΑΡΕΚΑΘΙΣΑΝ ΑΥΤΩ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΕΠΤΑ ΝΥΚΤΑΣ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΩΝ ΕΛΑΛΗΣΕΝ ΕΩΡΩΝ ΓΑΡ ΤΗΝ ΠΛΗΓΗΝ ΔΕΙΝΗΝ ΟΥΣΑΝ ΚΑΙ ΜΕΓΑΛΗΝ ΣΦΟΔΡΑ

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2 ΚΑΙ ΚΑΤΗΡΑΣΑΤΟ ΤΗΝ ΗΜΕΡΑΝ ΑΥΤΟΥ ΛΕΓΩΝ
3 ΑΠΟΛΟΙΤΟ Η ΗΜΕΡΑ ΕΝ Η ΕΓΕΝΝΗΘΗΝ ΚΑΙ Η ΝΥΞ ΕΝ Η ΕΙΠΑΝ ΙΔΟΥ ΑΡΣΕΝ
4 Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΗ ΣΚΟΤΟΣ ΚΑΙ ΜΗ ΑΝΑΖΗΤΗΣΑΙ ΑΥΤΗΝ Ο ΚΥΡΙΟΣ ΑΝΩΘΕΝ ΜΗΔΕ ΕΛΘΟΙ ΕΙΣ ΑΥΤΗΝ ΦΕΓΓΟΣ
5 ΕΚΛΑΒΟΙ ΔΕ ΑΥΤΗΝ ΣΚΟΤΟΣ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΕΠΕΛΘΟΙ ΕΠ' ΑΥΤΗΝ ΓΝΟΦΟΣ
6 ΚΑΤΑΡΑΘΕΙΗ Η ΗΜΕΡΑ ΚΑΙ Η ΝΥΞ ΕΚΕΙΝΗ ΑΠΕΝΕΓΚΑΙΤΟ ΑΥΤΗΝ ΣΚΟΤΟΣ ΜΗ ΕΙΗ ΕΙΣ ΗΜΕΡΑΣ ΕΝΙΑΥΤΟΥ ΜΗΔΕ ΑΡΙΘΜΗΘΕΙΗ ΕΙΣ ΗΜΕΡΑΣ ΜΗΝΩΝ
7 ΑΛΛΑ Η ΝΥΞ ΕΚΕΙΝΗ ΕΙΗ ΟΔΥΝΗ ΚΑΙ ΜΗ ΕΛΘΟΙ ΕΠ' ΑΥΤΗΝ ΕΥΦΡΟΣΥΝΗ ΜΗΔΕ ΧΑΡΜΟΝΗ
8 ΑΛΛΑ ΚΑΤΑΡΑΣΑΙΤΟ ΑΥΤΗΝ Ο ΚΑΤΑΡΩΜΕΝΟΣ ΤΗΝ ΗΜΕΡΑΝ ΕΚΕΙΝΗΝ Ο ΜΕΛΛΩΝ ΤΟ ΜΕΓΑ ΚΗΤΟΣ ΧΕΙΡΩΣΑΣΘΑΙ
9 ΣΚΟΤΩΘΕΙΗ ΤΑ ΑΣΤΡΑ ΤΗΣ ΝΥΚΤΟΣ ΕΚΕΙΝΗΣ ΥΠΟΜΕΙΝΑΙ ΚΑΙ ΕΙΣ ΦΩΤΙΣΜΟΝ ΜΗ ΕΛΘΟΙ ΚΑΙ ΜΗ ΙΔΟΙ ΕΩΣΦΟΡΟΝ ΑΝΑΤΕΛΛΟΝΤΑ
10 ΟΤΙ ΟΥ ΣΥΝΕΚΛΕΙΣΕΝ ΠΥΛΑΣ ΓΑΣΤΡΟΣ ΜΗΤΡΟΣ ΜΟΥ ΑΠΗΛΛΑΞΕΝ ΓΑΡ ΑΝ ΠΟΝΟΝ ΑΠΟ ΟΦΘΑΛΜΩΝ ΜΟΥ
11 ΔΙΑ ΤΙ ΓΑΡ ΕΝ ΚΟΙΛΙΑ ΟΥΚ ΕΤΕΛΕΥΤΗΣΑ ΕΚ ΓΑΣΤΡΟΣ ΔΕ ΕΞΗΛΘΟΝ ΚΑΙ ΟΥΚ ΕΥΘΥΣ ΑΠΩΛΟΜΗΝ
12 ΙΝΑ ΤΙ ΔΕ ΣΥΝΗΝΤΗΣΑΝ ΜΟΙ ΓΟΝΑΤΑ ΙΝΑ ΤΙ ΔΕ ΜΑΣΤΟΥΣ ΕΘΗΛΑΣΑ
13 ΝΥΝ ΑΝ ΚΟΙΜΗΘΕΙΣ ΗΣΥΧΑΣΑ ΥΠΝΩΣΑΣ ΔΕ ΑΝΕΠΑΥΣΑΜΗΝ
14 ΜΕΤΑ ΒΑΣΙΛΕΩΝ ΒΟΥΛΕΥΤΩΝ ΓΗΣ ΟΙ ΗΓΑΥΡΙΩΝΤΟ ΕΠΙ ΞΙΦΕΣΙΝ
15 Η ΜΕΤΑ ΑΡΧΟΝΤΩΝ ΩΝ ΠΟΛΥΣ Ο ΧΡΥΣΟΣ ΟΙ ΕΠΛΗΣΑΝ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΑΡΓΥΡΙΟΥ
16 Η ΩΣΠΕΡ ΕΚΤΡΩΜΑ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΕΚ ΜΗΤΡΑΣ ΜΗΤΡΟΣ Η ΩΣΠΕΡ ΝΗΠΙΟΙ ΟΙ ΟΥΚ ΕΙΔΟΝ ΦΩΣ
17 ΕΚΕΙ ΑΣΕΒΕΙΣ ΕΞΕΚΑΥΣΑΝ ΘΥΜΟΝ ΟΡΓΗΣ ΕΚΕΙ ΑΝΕΠΑΥΣΑΝΤΟ ΚΑΤΑΚΟΠΟΙ ΤΩ ΣΩΜΑΤΙ
18 ΟΜΟΘΥΜΑΔΟΝ ΔΕ ΟΙ ΑΙΩΝΙΟΙ ΟΥΚ ΗΚΟΥΣΑΝ ΦΩΝΗΝ ΦΟΡΟΛΟΓΟΥ
19 ΜΙΚΡΟΣ ΚΑΙ ΜΕΓΑΣ ΕΚΕΙ ΕΣΤΙΝ ΚΑΙ ΘΕΡΑΠΩΝ ΟΥ ΔΕΔΟΙΚΩΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΟΥ
20 ΙΝΑ ΤΙ ΓΑΡ ΔΕΔΟΤΑΙ ΤΟΙΣ ΕΝ ΠΙΚΡΙΑ ΦΩΣ ΖΩΗ ΔΕ ΤΑΙΣ ΕΝ ΟΔΥΝΑΙΣ ΨΥΧΑΙΣ
21 ΟΙ ΟΜΕΙΡΟΝΤΑΙ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΙ ΟΥ ΤΥΓΧΑΝΟΥΣΙΝ ΑΝΟΡΥΣΣΟΝΤΕΣ ΩΣΠΕΡ ΘΗΣΑΥΡΟΥΣ
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26 ΟΥΤΕ ΕΙΡΗΝΕΥΣΑ ΟΥΤΕ ΗΣΥΧΑΣΑ ΟΥΤΕ ΑΝΕΠΑΥΣΑΜΗΝ ΗΛΘΕΝ ΔΕ ΜΟΙ ΟΡΓΗ

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3 ΕΙ ΓΑΡ ΣΥ ΕΝΟΥΘΕΤΗΣΑΣ ΠΟΛΛΟΥΣ ΚΑΙ ΧΕΙΡΑΣ ΑΣΘΕΝΟΥΣ ΠΑΡΕΚΑΛΕΣΑΣ
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8 ΚΑΘ' ΟΝ ΤΡΟΠΟΝ ΕΙΔΟΝ ΤΟΥΣ ΑΡΟΤΡΙΩΝΤΑΣ ΤΑ ΑΤΟΠΑ ΟΙ ΔΕ ΣΠΕΙΡΟΝΤΕΣ ΑΥΤΑ ΟΔΥΝΑΣ ΘΕΡΙΟΥΣΙΝ ΕΑΥΤΟΙΣ
9 ΑΠΟ ΠΡΟΣΤΑΓΜΑΤΟΣ ΚΥΡΙΟΥ ΑΠΟΛΟΥΝΤΑΙ ΑΠΟ ΔΕ ΠΝΕΥΜΑΤΟΣ ΟΡΓΗΣ ΑΥΤΟΥ ΑΦΑΝΙΣΘΗΣΟΝΤΑΙ
10 ΣΘΕΝΟΣ ΛΕΟΝΤΟΣ ΦΩΝΗ ΔΕ ΛΕΑΙΝΗΣ ΓΑΥΡΙΑΜΑ ΔΕ ΔΡΑΚΟΝΤΩΝ ΕΣΒΕΣΘΗ
11 ΜΥΡΜΗΚΟΛΕΩΝ ΩΛΕΤΟ ΠΑΡΑ ΤΟ ΜΗ ΕΧΕΙΝ ΒΟΡΑΝ ΣΚΥΜΝΟΙ ΔΕ ΛΕΟΝΤΩΝ ΕΛΙΠΟΝ ΑΛΛΗΛΟΥΣ
12 ΕΙ ΔΕ ΤΙ ΡΗΜΑ ΑΛΗΘΙΝΟΝ ΕΓΕΓΟΝΕΙ ΕΝ ΛΟΓΟΙΣ ΣΟΥ ΟΥΘΕΝ ΑΝ ΣΟΙ ΤΟΥΤΩΝ ΚΑΚΟΝ ΑΠΗΝΤΗΣΕΝ ΠΟΤΕΡΟΝ ΟΥ ΔΕΞΕΤΑΙ ΜΟΥ ΤΟ ΟΥΣ ΕΞΑΙΣΙΑ ΠΑΡ' ΑΥΤΟΥ
13 ΦΟΒΟΙ ΔΕ ΚΑΙ ΗΧΩ ΝΥΚΤΕΡΙΝΗ ΕΠΙΠΙΠΤΩΝ ΦΟΒΟΣ ΕΠ' ΑΝΘΡΩΠΟΥΣ
14 ΦΡΙΚΗ ΔΕ ΜΟΙ ΣΥΝΗΝΤΗΣΕΝ ΚΑΙ ΤΡΟΜΟΣ ΚΑΙ ΜΕΓΑΛΩΣ ΜΟΥ ΤΑ ΟΣΤΑ ΣΥΝΕΣΕΙΣΕΝ
15 ΚΑΙ ΠΝΕΥΜΑ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠΗΛΘΕΝ ΕΦΡΙΞΑΝ ΔΕ ΜΟΥ ΤΡΙΧΕΣ ΚΑΙ ΣΑΡΚΕΣ
16 ΑΝΕΣΤΗΝ ΚΑΙ ΟΥΚ ΕΠΕΓΝΩΝ ΕΙΔΟΝ ΚΑΙ ΟΥΚ ΗΝ ΜΟΡΦΗ ΠΡΟ ΟΦΘΑΛΜΩΝ ΜΟΥ ΑΛΛ' Η ΑΥΡΑΝ ΚΑΙ ΦΩΝΗΝ ΗΚΟΥΟΝ
17 ΤΙ ΓΑΡ ΜΗ ΚΑΘΑΡΟΣ ΕΣΤΑΙ ΒΡΟΤΟΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ Η ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ ΑΜΕΜΠΤΟΣ ΑΝΗΡ
18 ΕΙ ΚΑΤΑ ΠΑΙΔΩΝ ΑΥΤΟΥ ΟΥ ΠΙΣΤΕΥΕΙ ΚΑΤΑ ΔΕ ΑΓΓΕΛΩΝ ΑΥΤΟΥ ΣΚΟΛΙΟΝ ΤΙ ΕΠΕΝΟΗΣΕΝ
19 ΤΟΥΣ ΔΕ ΚΑΤΟΙΚΟΥΝΤΑΣ ΟΙΚΙΑΣ ΠΗΛΙΝΑΣ ΕΞ ΩΝ ΚΑΙ ΑΥΤΟΙ ΕΚ ΤΟΥ ΑΥΤΟΥ ΠΗΛΟΥ ΕΣΜΕΝ ΕΠΑΙΣΕΝ ΑΥΤΟΥΣ ΣΗΤΟΣ ΤΡΟΠΟΝ
20 ΚΑΙ ΑΠΟ ΠΡΩΙΘΕΝ ΕΩΣ ΕΣΠΕΡΑΣ ΟΥΚΕΤΙ ΕΙΣΙΝ ΠΑΡΑ ΤΟ ΜΗ ΔΥΝΑΣΘΑΙ ΑΥΤΟΥΣ ΕΑΥΤΟΙΣ ΒΟΗΘΗΣΑΙ ΑΠΩΛΟΝΤΟ
21 ΕΝΕΦΥΣΗΣΕΝ ΓΑΡ ΑΥΤΟΙΣ ΚΑΙ ΕΞΗΡΑΝΘΗΣΑΝ ΑΠΩ-ΛΟΝΤΟ ΠΑΡΑ ΤΟ ΜΗ ΕΧΕΙΝ ΑΥΤΟΥΣ ΣΟΦΙΑΝ

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15 ΑΠΟΛΟΙΝΤΟ ΔΕ ΕΝ ΠΟΛΕΜΩ ΑΔΥΝΑΤΟΣ ΔΕ ΕΞΕΛΘΟΙ ΕΚ ΧΕΙΡΟΣ ΔΥΝΑΣΤΟΥ
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17 ΜΑΚΑΡΙΟΣ ΔΕ ΑΝΘΡΩΠΟΣ ΟΝ ΗΛΕΓΞΕΝ Ο ΚΥΡΙΟΣ ΝΟΥΘΕΤΗΜΑ ΔΕ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΜΗ ΑΠΑΝΑΙΝΟΥ
18 ΑΥΤΟΣ ΓΑΡ ΑΛΓΕΙΝ ΠΟΙΕΙ ΚΑΙ ΠΑΛΙΝ ΑΠΟΚΑΘΙΣΤΗΣΙΝ ΕΠΑΙΣΕΝ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΙΑΣΑΝΤΟ
19 ΕΞΑΚΙΣ ΕΞ ΑΝΑΓΚΩΝ ΣΕ ΕΞΕΛΕΙΤΑΙ ΕΝ ΔΕ ΤΩ ΕΒΔΟΜΩ ΟΥ ΜΗ ΑΨΗΤΑΙ ΣΟΥ ΚΑΚΟΝ
20 ΕΝ ΛΙΜΩ ΡΥΣΕΤΑΙ ΣΕ ΕΚ ΘΑΝΑΤΟΥ ΕΝ ΠΟΛΕΜΩ ΔΕ ΕΚ ΧΕΙΡΟΣ ΣΙΔΗΡΟΥ ΛΥΣΕΙ ΣΕ
21 ΑΠΟ ΜΑΣΤΙΓΟΣ ΓΛΩΣΣΗΣ ΣΕ ΚΡΥΨΕΙ ΚΑΙ ΟΥ ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΚΑΚΩΝ ΕΡΧΟΜΕΝΩΝ
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23 ΘΗΡΕΣ ΓΑΡ ΑΓΡΙΟΙ ΕΙΡΗΝΕΥΣΟΥΣΙΝ ΣΟΙ
24 ΕΙΤΑ ΓΝΩΣΗ ΟΤΙ ΕΙΡΗΝΕΥΣΕΙ ΣΟΥ Ο ΟΙΚΟΣ Η ΔΕ ΔΙΑΙΤΑ ΤΗΣ ΣΚΗΝΗΣ ΣΟΥ ΟΥ ΜΗ ΑΜΑΡΤΗ
25 ΓΝΩΣΗ ΔΕ ΟΤΙ ΠΟΛΥ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΤΑ ΔΕ ΤΕΚΝΑ ΣΟΥ ΕΣΤΑΙ ΩΣΠΕΡ ΤΟ ΠΑΜΒΟΤΑΝΟΝ ΤΟΥ ΑΓΡΟΥ
26 ΕΛΕΥΣΗ ΔΕ ΕΝ ΤΑΦΩ ΩΣΠΕΡ ΣΙΤΟΣ ΩΡΙΜΟΣ ΚΑΤΑ ΚΑΙΡΟΝ ΘΕΡΙΖΟΜΕΝΟΣ Η ΩΣΠΕΡ ΘΙΜΩΝΙΑ ΑΛΩΝΟΣ ΚΑΘ' ΩΡΑΝ ΣΥΓΚΟΜΙΣΘΕΙΣΑ
27 ΙΔΟΥ ΤΑΥΤΑ ΟΥΤΩΣ ΕΞΙΧΝΙΑΣΑΜΕΝ ΤΑΥΤΑ ΕΣΤΙΝ Α ΑΚΗΚΟΑΜΕΝ ΣΥ ΔΕ ΓΝΩΘΙ ΣΕΑΥΤΩ ΕΙ ΤΙ ΕΠΡΑΞΑΣ

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2 ΕΙ ΓΑΡ ΤΙΣ ΙΣΤΩΝ ΣΤΗΣΑΙ ΜΟΥ ΤΗΝ ΟΡΓΗΝ ΤΑΣ ΔΕ ΟΔΥΝΑΣ ΜΟΥ ΑΡΑΙ ΕΝ ΖΥΓΩ ΟΜΟΘΥΜΑΔΟΝ
3 ΚΑΙ ΔΗ ΑΜΜΟΥ ΠΑΡΑΛΙΑΣ ΒΑΡΥΤΕΡΑ ΕΣΤΑΙ ΑΛΛ' ΩΣ ΕΟΙΚΕΝ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΕΣΤΙΝ ΦΑΥΛΑ
4 ΒΕΛΗ ΓΑΡ ΚΥΡΙΟΥ ΕΝ ΤΩ ΣΩΜΑΤΙ ΜΟΥ ΕΣΤΙΝ ΩΝ Ο ΘΥΜΟΣ ΑΥΤΩΝ ΕΚΠΙΝΕΙ ΜΟΥ ΤΟ ΑΙΜΑ ΟΤΑΝ ΑΡΞΩΜΑΙ ΛΑΛΕΙΝ ΚΕΝΤΟΥΣΙ ΜΕ
5 ΤΙ ΓΑΡ ΜΗ ΔΙΑ ΚΕΝΗΣ ΚΕΚΡΑΞΕΤΑΙ ΟΝΟΣ ΑΓΡΙΟΣ ΑΛΛ' Η ΤΑ ΣΙΤΑ ΖΗΤΩΝ ΕΙ ΔΕ ΚΑΙ ΡΗΞΕΙ ΦΩΝΗΝ ΒΟΥΣ ΕΠΙ ΦΑΤΝΗΣ ΕΧΩΝ ΤΑ ΒΡΩΜΑΤΑ
6 ΕΙ ΒΡΩΘΗΣΕΤΑΙ ΑΡΤΟΣ ΑΝΕΥ ΑΛΟΣ ΕΙ ΔΕ ΚΑΙ ΕΣΤΙΝ ΓΕΥΜΑ ΕΝ ΡΗΜΑΣΙΝ ΚΕΝΟΙΣ
7 ΟΥ ΔΥΝΑΤΑΙ ΓΑΡ ΠΑΥΣΑΣΘΑΙ ΜΟΥ Η ΨΥΧΗ ΒΡΟΜΟΝ ΓΑΡ ΟΡΩ ΤΑ ΣΙΤΑ ΜΟΥ ΩΣΠΕΡ ΟΣΜΗΝ ΛΕΟΝΤΟΣ
8 ΕΙ ΓΑΡ ΔΩΗ ΚΑΙ ΕΛΘΟΙ ΜΟΥ Η ΑΙΤΗΣΙΣ ΚΑΙ ΤΗΝ ΕΛΠΙΔΑ ΜΟΥ ΔΩΗ Ο ΚΥΡΙΟΣ
9 ΑΡΞΑΜΕΝΟΣ Ο ΚΥΡΙΟΣ ΤΡΩΣΑΤΩ ΜΕ ΕΙΣ ΤΕΛΟΣ ΔΕ ΜΗ ΜΕ ΑΝΕΛΕΤΩ
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11 ΤΙΣ ΓΑΡ ΜΟΥ Η ΙΣΧΥΣ ΟΤΙ ΥΠΟΜΕΝΩ Η ΤΙΣ ΜΟΥ Ο ΧΡΟΝΟΣ ΟΤΙ ΑΝΕΧΕΤΑΙ ΜΟΥ Η ΨΥΧΗ
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13 Η ΟΥΚ ΕΠ' ΑΥΤΩ ΕΠΕΠΟΙΘΕΙΝ ΒΟΗΘΕΙΑ ΔΕ ΑΠ' ΕΜΟΥ ΑΠΕΣΤΙΝ
14 ΑΠΕΙΠΑΤΟ ΜΕ ΕΛΕΟΣ ΕΠΙΣΚΟΠΗ ΔΕ ΚΥΡΙΟΥ ΥΠΕΡΕΙΔΕΝ ΜΕ

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15 ΟΥ ΠΡΟΣΕΙΔΟΝ ΜΕ ΟΙ ΕΓΓΥΤΑΤΟΙ ΜΟΥ ΩΣΠΕΡ ΧΕΙΜΑΡΡΟΥΣ ΕΚΛΕΙΠΩΝ Η ΩΣΠΕΡ ΚΥΜΑ ΠΑΡΗΛΘΟΝ ΜΕ
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17 ΚΑΘΩΣ ΤΑΚΕΙΣΑ ΘΕΡΜΗΣ ΓΕΝΟΜΕΝΗΣ ΟΥΚ ΕΠΕ-ΓΝΩΣΘΗ ΟΠΕΡ ΗΝ
18 ΟΥΤΩΣ ΚΑΓΩ ΚΑΤΕΛΕΙΦΘΗΝ ΥΠΟ ΠΑΝΤΩΝ ΑΠΩΛΟΜΗΝ ΔΕ ΚΑΙ ΕΞΟΙΚΟΣ ΕΓΕΝΟΜΗΝ
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27 ΠΛΗΝ ΟΤΙ ΕΠ' ΟΡΦΑΝΩ ΕΠΙΠΙΠΤΕΤΕ ΕΝΑΛΛΕΣΘΕ ΔΕ ΕΠΙ ΦΙΛΩ ΥΜΩΝ
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31 ΙΚΑΝΩΣ ΕΝ ΡΥΠΩ ΜΕ ΕΒΑΨΑΣ ΕΒΔΕΛΥΞΑΤΟ ΔΕ ΜΕ Η ΣΤΟΛΗ
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33 ΕΙΘΕ ΗΝ Ο ΜΕΣΙΤΗΣ ΗΜΩΝ ΚΑΙ ΕΛΕΓΧΩΝ ΚΑΙ ΔΙΑΚΟΥΩΝ ΑΝΑ ΜΕΣΟΝ ΑΜΦΟΤΕΡΩΝ
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35 ΚΑΙ ΟΥ ΜΗ ΦΟΒΗΘΩ ΑΛΛΑ ΛΑΛΗΣΩ ΟΥ ΓΑΡ ΟΥΤΩ ΣΥΝΕΠΙΣΤΑΜΑΙ

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8 ΥΨΗΛΟΣ Ο ΟΥΡΑΝΟΣ ΚΑΙ ΤΙ ΠΟΙΗΣΕΙΣ ΒΑΘΥΤΕΡΑ ΔΕ ΤΩΝ ΕΝ ΑΔΟΥ ΤΙ ΟΙΔΑΣ
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2 ΚΑΙ ΟΙΔΑ ΟΣΑ ΚΑΙ ΥΜΕΙΣ ΕΠΙΣΤΑΣΘΕ ΚΑΙ ΟΥΚ ΑΣΥΝΕΤΩΤΕΡΟΣ ΕΙΜΙ ΥΜΩΝ
3 ΟΥ ΜΗΝ ΔΕ ΑΛΛ' ΕΓΩ ΠΡΟΣ ΚΥΡΙΟΝ ΛΑΛΗΣΩ ΕΛΕΓΞΩ ΔΕ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΕΑΝ ΒΟΥΛΗΤΑΙ
4 ΥΜΕΙΣ ΔΕ ΕΣΤΕ ΙΑΤΡΟΙ ΑΔΙΚΟΙ ΚΑΙ ΙΑΤΑΙ ΚΑΚΩΝ ΠΑΝΤΕΣ
5 ΕΙΗ ΔΕ ΥΜΙΝ ΚΩΦΕΥΣΑΙ ΚΑΙ ΑΠΟΒΗΣΕΤΑΙ ΥΜΙΝ ΕΙΣ ΣΟΦΙΑΝ
6 ΑΚΟΥΣΑΤΕ ΕΛΕΓΧΟΝ ΣΤΟΜΑΤΟΣ ΜΟΥ ΚΡΙΣΙΝ ΔΕ ΧΕΙΛΕΩΝ ΜΟΥ ΠΡΟΣΕΧΕΤΕ
7 ΠΟΤΕΡΟΝ ΟΥΚ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΛΑΛΕΙΤΕ ΕΝΑΝΤΙ ΔΕ ΑΥΤΟΥ ΦΘΕΓΓΕΣΘΕ ΔΟΛΟΝ
8 Η ΥΠΟΣΤΕΛΕΙΣΘΕ ΥΜΕΙΣ ΔΕ ΑΥΤΟΙ ΚΡΙΤΑΙ ΓΕΝΕΣΘΕ
9 ΚΑΛΟΝ ΓΕ ΕΑΝ ΕΞΙΧΝΙΑΣΗ ΥΜΑΣ ΕΙ ΓΑΡ ΤΑ ΠΑΝΤΑ ΠΟΙΟΥΝΤΕΣ ΠΡΟΣΤΕΘΗΣΕΣΘΕ ΑΥΤΩ
10 ΟΥΘΕΝ ΗΤΤΟΝ ΕΛΕΓΞΕΙ ΥΜΑΣ ΕΙ ΔΕ ΚΑΙ ΚΡΥΦΗ ΠΡΟΣΩΠΑ ΘΑΥΜΑΣΕΤΕ
11 ΠΟΤΕΡΟΝ ΟΥΧΙ ΔΕΙΝΑ ΑΥΤΟΥ ΣΤΡΟΒΗΣΕΙ ΥΜΑΣ ΦΟΒΟΣ ΔΕ ΠΑΡ' ΑΥΤΟΥ ΕΠΙΠΕΣΕΙΤΑΙ ΥΜΙΝ
12 ΑΠΟΒΗΣΕΤΑΙ ΔΕ ΥΜΩΝ ΤΟ ΑΓΑΥΡΙΑΜΑ ΙΣΑ ΣΠΟΔΩ ΤΟ ΔΕ ΣΩΜΑ ΠΗΛΙΝΟΝ
13 ΚΩΦΕΥΣΑΤΕ ΙΝΑ ΛΑΛΗΣΩ ΚΑΙ ΑΝΑΠΑΥΣΩΜΑΙ ΘΥΜΟΥ
14 ΑΝΑΛΑΒΩΝ ΤΑΣ ΣΑΡΚΑΣ ΜΟΥ ΤΟΙΣ ΟΔΟΥΣΙΝ ΨΥΧΗΝ ΔΕ ΜΟΥ ΘΗΣΩ ΕΝ ΧΕΙΡΙ
15 ΕΑΝ ΜΕ ΧΕΙΡΩΣΗΤΑΙ Ο ΔΥΝΑΣΤΗΣ ΕΠΕΙ ΚΑΙ ΗΡΚΤΑΙ Η ΜΗΝ ΛΑΛΗΣΩ ΚΑΙ ΕΛΕΓΞΩ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ
16 ΚΑΙ ΤΟΥΤΟ ΜΟΙ ΑΠΟΒΗΣΕΤΑΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΟΥ ΓΑΡ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΔΟΛΟΣ ΕΙΣΕΛΕΥΣΕΤΑΙ
17 ΑΚΟΥΣΑΤΕ ΑΚΟΥΣΑΤΕ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΑΝΑΓΓΕΛΩ ΓΑΡ ΥΜΩΝ ΑΚΟΥΟΝΤΩΝ
18 ΙΔΟΥ ΕΓΩ ΕΓΓΥΣ ΕΙΜΙ ΤΟΥ ΚΡΙΜΑΤΟΣ ΜΟΥ ΟΙΔΑ ΕΓΩ ΟΤΙ ΔΙΚΑΙΟΣ ΑΝΑΦΑΝΟΥΜΑΙ
19 ΤΙΣ ΓΑΡ ΕΣΤΙΝ Ο ΚΡΙΘΗΣΟΜΕΝΟΣ ΜΟΙ ΟΤΙ ΝΥΝ ΚΩΦΕΥΣΩ ΚΑΙ ΕΚΛΕΙΨΩ
20 ΔΥΕΙΝ ΔΕ ΜΟΙ ΧΡΗΣΗ ΤΟΤΕ ΑΠΟ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΥ ΚΡΥΒΗΣΟΜΑΙ
21 ΤΗΝ ΧΕΙΡΑ ΑΠ' ΕΜΟΥ ΑΠΕΧΟΥ ΚΑΙ Ο ΦΟΒΟΣ ΣΟΥ ΜΗ ΜΕ ΚΑΤΑΠΛΗΣΣΕΤΩ
22 ΕΙΤΑ ΚΑΛΕΣΕΙΣ ΕΓΩ ΔΕ ΣΟΙ ΥΠΑΚΟΥΣΟΜΑΙ Η ΛΑΛΗΣΕΙΣ ΕΓΩ ΔΕ ΣΟΙ ΔΩΣΩ ΑΝΤΑΠΟΚΡΙΣΙΝ
23 ΠΟΣΑΙ ΕΙΣΙΝ ΑΙ ΑΜΑΡΤΙΑΙ ΜΟΥ ΚΑΙ ΑΙ ΑΝΟΜΙΑΙ ΜΟΥ ΔΙΔΑΞΟΝ ΜΕ ΤΙΝΕΣ ΕΙΣΙΝ
24 ΔΙΑ ΤΙ ΑΠ' ΕΜΟΥ ΚΡΥΠΤΗ ΗΓΗΣΑΙ ΔΕ ΜΕ ΥΠΕΝΑΝΤΙΟΝ ΣΟΙ
25 Η ΩΣ ΦΥΛΛΟΝ ΚΙΝΟΥΜΕΝΟΝ ΥΠΟ ΑΝΕΜΟΥ ΕΥΛΑΒΗΘΗΣΗ Η ΩΣ ΧΟΡΤΩ ΦΕΡΟΜΕΝΩ ΥΠΟ ΠΝΕΥΜΑΤΟΣ ΑΝΤΙΚΕΙΣΑΙ ΜΟΙ
26 ΟΤΙ ΚΑΤΕΓΡΑΨΑΣ ΚΑΤ' ΕΜΟΥ ΚΑΚΑ ΠΕΡΙΕΘΗΚΑΣ ΔΕ ΜΟΙ ΝΕΟΤΗΤΟΣ ΑΜΑΡΤΙΑΣ
27 ΕΘΟΥ ΔΕ ΜΟΥ ΤΟΝ ΠΟΔΑ ΕΝ ΚΩΛΥΜΑΤΙ ΕΦΥΛΑΞΑΣ ΔΕ ΜΟΥ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΕΙΣ ΔΕ ΡΙΖΑΣ ΤΩΝ ΠΟΔΩΝ ΜΟΥ ΑΦΙΚΟΥ

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28 Ο ΠΑΛΑΙΟΥΤΑΙ ΙΣΑ ΑΣΚΩ Η ΩΣΠΕΡ ΙΜΑΤΙΟΝ ΣΗΤΟΒΡΩΤΟΝ

IOB (JOB) CHAPTER 14

1 ΒΡΟΤΟΣ ΓΑΡ ΓΕΝΝΗΤΟΣ ΓΥΝΑΙΚΟΣ ΟΛΙΓΟΒΙΟΣ ΚΑΙ ΠΛΗΡΗΣ ΟΡΓΗΣ

2 Η ΩΣΠΕΡ ΑΝΘΟΣ ΑΝΘΗΣΑΝ ΕΞΕΠΕΣΕΝ ΑΠΕΔΡΑ ΔΕ ΩΣΠΕΡ ΣΚΙΑ ΚΑΙ ΟΥ ΜΗ ΣΤΗ

3 ΟΥΧΙ ΚΑΙ ΤΟΥΤΟΥ ΛΟΓΟΝ ΕΠΟΙΗΣΩ ΚΑΙ ΤΟΥΤΟΝ ΕΠΟΙΗΣΑΣ ΕΙΣΕΛΘΕΙΝ ΕΝ ΚΡΙΜΑΤΙ ΕΝΩΠΙΟΝ ΣΟΥ

4 ΤΙΣ ΓΑΡ ΚΑΘΑΡΟΣ ΕΣΤΑΙ ΑΠΟ ΡΥΠΟΥ ΑΛΛ' ΟΥΘΕΙΣ

5 ΕΑΝ ΚΑΙ ΜΙΑ ΗΜΕΡΑ Ο ΒΙΟΣ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΑΡΙΘΜΗΤΟΙ ΔΕ ΜΗΝΕΣ ΑΥΤΟΥ ΠΑΡΑ ΣΟΙ ΕΙΣ ΧΡΟΝΟΝ ΕΘΟΥ ΚΑΙ ΟΥ ΜΗ ΥΠΕΡΒΗ

6 ΑΠΟΣΤΑ ΑΠ' ΑΥΤΟΥ ΙΝΑ ΗΣΥΧΑΣΗ ΚΑΙ ΕΥΔΟΚΗΣΗ ΤΟΝ ΒΙΟΝ ΩΣΠΕΡ Ο ΜΙΣΘΩΤΟΣ

7 ΕΣΤΙΝ ΓΑΡ ΔΕΝΔΡΩ ΕΛΠΙΣ ΕΑΝ ΓΑΡ ΕΚΚΟΠΗ ΕΤΙ ΕΠΑΝΘΗΣΕΙ ΚΑΙ Ο ΡΑΔΑΜΝΟΣ ΑΥΤΟΥ ΟΥ ΜΗ ΕΚΛΙΠΗ

8 ΕΑΝ ΓΑΡ ΓΗΡΑΣΗ ΕΝ ΓΗ Η ΡΙΖΑ ΑΥΤΟΥ ΕΝ ΔΕ ΠΕΤΡΑ ΤΕΛΕΥΤΗΣΗ ΤΟ ΣΤΕΛΕΧΟΣ ΑΥΤΟΥ

9 ΑΠΟ ΟΣΜΗΣ ΥΔΑΤΟΣ ΑΝΘΗΣΕΙ ΠΟΙΗΣΕΙ ΔΕ ΘΕΡΙΣΜΟΝ ΩΣΠΕΡ ΝΕΟΦΥΤΟΝ

10 ΑΝΗΡ ΔΕ ΤΕΛΕΥΤΗΣΑΣ ΩΧΕΤΟ ΠΕΣΩΝ ΔΕ ΒΡΟΤΟΣ ΟΥΚΕΤΙ ΕΣΤΙΝ

11 ΧΡΟΝΩ ΓΑΡ ΣΠΑΝΙΖΕΤΑΙ ΘΑΛΑΣΣΑ ΠΟΤΑΜΟΣ ΔΕ ΕΡΗΜΩΘΕΙΣ ΕΞΗΡΑΝΘΗ

12 ΑΝΘΡΩΠΟΣ ΔΕ ΚΟΙΜΗΘΕΙΣ ΟΥ ΜΗ ΑΝΑΣΤΗ ΕΩΣ ΑΝ Ο ΟΥΡΑΝΟΣ ΟΥ ΜΗ ΣΥΡΡΑΦΗ ΚΑΙ ΟΥΚ ΕΞΥΠΝΙΣΘΗΣΟΝΤΑΙ ΕΞ ΥΠΝΟΥ ΑΥΤΩΝ

13 ΕΙ ΓΑΡ ΟΦΕΛΟΝ ΕΝ ΑΔΗ ΜΕ ΕΦΥΛΑΞΑΣ ΕΚΡΥΨΑΣ ΔΕ ΜΕ ΕΩΣ ΑΝ ΠΑΥΣΗΤΑΙ ΣΟΥ Η ΟΡΓΗ ΚΑΙ ΤΑΞΗ ΜΟΙ ΧΡΟΝΟΝ ΕΝ Ω ΜΝΕΙΑΝ ΜΟΥ ΠΟΙΗΣΗ

14 ΕΑΝ ΓΑΡ ΑΠΟΘΑΝΗ ΑΝΘΡΩΠΟΣ ΖΗΣΕΤΑΙ ΣΥΝΤΕΛΕΣΑΣ ΗΜΕΡΑΣ ΤΟΥ ΒΙΟΥ ΑΥΤΟΥ ΥΠΟΜΕΝΩ ΕΩΣ ΑΝ ΠΑΛΙΝ ΓΕΝΩΜΑΙ

15 ΕΙΤΑ ΚΑΛΕΣΕΙΣ ΕΓΩ ΔΕ ΣΟΙ ΥΠΑΚΟΥΣΟΜΑΙ ΤΑ ΔΕ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΜΗ ΑΠΟΠΟΙΟΥ

16 ΗΡΙΘΜΗΣΑΣ ΔΕ ΜΟΥ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΚΑΙ ΟΥ ΜΗ ΠΑΡΕΛΘΗ ΣΕ ΟΥΔΕΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ

17 ΕΣΦΡΑΓΙΣΑΣ ΔΕ ΜΟΥ ΤΑΣ ΑΝΟΜΙΑΣ ΕΝ ΒΑΛΛΑΝΤΙΩ ΕΠΕΣΗΜΗΝΩ ΔΕ ΕΙ ΤΙ ΑΚΩΝ ΠΑΡΕΒΗΝ

18 ΚΑΙ ΠΛΗΝ ΟΡΟΣ ΠΙΠΤΟΝ ΔΙΑΠΕΣΕΙΤΑΙ ΚΑΙ ΠΕΤΡΑ ΠΑΛΑΙΩΘΗΣΕΤΑΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΗΣ

19 ΛΙΘΟΥΣ ΕΛΕΑΝΑΝ ΥΔΑΤΑ ΚΑΙ ΚΑΤΕΚΛΥΣΕΝ ΥΔΑΤΑ ΥΠΤΙΑ ΤΟΥ ΧΩΜΑΤΟΣ ΤΗΣ ΓΗΣ ΚΑΙ ΥΠΟΜΟΝΗΝ ΑΝΘΡΩΠΟΥ ΑΠΩΛΕΣΑΣ

20 ΩΣΑΣ ΑΥΤΟΝ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΩΧΕΤΟ ΕΠΕΣΤΗΣΑΣ ΑΥΤΩ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΣ

21 ΠΟΛΛΩΝ ΔΕ ΓΕΝΟΜΕΝΩΝ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΟΥΚ ΟΙΔΕΝ ΕΑΝ ΔΕ ΟΛΙΓΟΙ ΓΕΝΩΝΤΑΙ ΟΥΚ ΕΠΙΣΤΑΤΑΙ

22 ΑΛΛ' Η ΑΙ ΣΑΡΚΕΣ ΑΥΤΟΥ ΗΛΓΗΣΑΝ Η ΔΕ ΨΥΧΗ ΑΥΤΟΥ ΕΠΕΝΘΗΣΕΝ

IOB (JOB) CHAPTER 15

1 ΥΠΟΛΑΒΩΝ ΔΕ ΕΛΙΦΑΣ Ο ΘΑΙΜΑΝΙΤΗΣ ΛΕΓΕΙ

2 ΠΟΤΕΡΟΝ ΣΟΦΟΣ ΑΠΟΚΡΙΣΙΝ ΔΩΣΕΙ ΣΥΝΕΣΕΩΣ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΕΝΕΠΛΗΣΕΝ ΠΟΝΟΝ ΓΑΣΤΡΟΣ

3 ΕΛΕΓΧΩΝ ΕΝ ΡΗΜΑΣΙΝ ΟΙΣ ΟΥ ΔΕΙ ΕΝ ΛΟΓΟΙΣ ΟΙΣ ΟΥΔΕΝ ΟΦΕΛΟΣ

4 ΟΥ ΚΑΙ ΣΥ ΑΠΕΠΟΙΗΣΩ ΦΟΒΟΝ ΣΥΝΕΤΕΛΕΣΩ ΔΕ ΡΗΜΑΤΑ ΤΟΙΑΥΤΑ ΕΝΑΝΤΙ ΤΟΥ ΚΥΡΙΟΥ

5 ΕΝΟΧΟΣ ΕΙ ΡΗΜΑΣΙΝ ΣΤΟΜΑΤΟΣ ΣΟΥ ΟΥΔΕ ΔΙΕΚΡΙΝΑΣ ΡΗΜΑΤΑ ΔΥΝΑΣΤΩΝ

6 ΕΛΕΓΞΑΙ ΣΕ ΤΟ ΣΟΝ ΣΤΟΜΑ ΚΑΙ ΜΗ ΕΓΩ ΤΑ ΔΕ ΧΕΙΛΗ ΣΟΥ ΚΑΤΑΜΑΡΤΥΡΗΣΟΥΣΙΝ ΣΟΥ

7 ΤΙ ΓΑΡ ΜΗ ΠΡΩΤΟΣ ΑΝΘΡΩΠΩΝ ΕΓΕΝΗΘΗΣ Η ΠΡΟ ΘΙΝΩΝ ΕΠΑΓΗΣ

8 Η ΣΥΝΤΑΓΜΑ ΚΥΡΙΟΥ ΑΚΗΚΟΑΣ ΕΙΣ ΔΕ ΣΕ ΑΦΙΚΕΤΟ ΣΟΦΙΑ

9 ΤΙ ΓΑΡ ΟΙΔΑΣ Ο ΟΥΚ ΟΙΔΑΜΕΝ Η ΤΙ ΣΥΝΙΕΙΣ Ο ΟΥΧΙ ΚΑΙ ΗΜΕΙΣ

10 ΚΑΙ ΓΕ ΠΡΕΣΒΥΤΗΣ ΚΑΙ ΓΕ ΠΑΛΑΙΟΣ ΕΝ ΗΜΙΝ ΒΑΡΥΤΕΡΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΗΜΕΡΑΙΣ

11 ΟΛΙΓΑ ΩΝ ΗΜΑΡΤΗΚΑΣ ΜΕΜΑΣΤΙΓΩΣΑΙ ΜΕΓΑΛΩΣ ΥΠΕΡΒΑΛΛΟΝΤΩΣ ΛΕΛΑΛΗΚΑΣ

12 ΤΙ ΕΤΟΛΜΗΣΕΝ Η ΚΑΡΔΙΑ ΣΟΥ Η ΤΙ ΕΠΗΝΕΓΚΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ

13 ΟΤΙ ΘΥΜΟΝ ΕΡΡΗΞΑΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΞΗΓΑΓΕΣ ΔΕ ΕΚ ΣΤΟΜΑΤΟΣ ΡΗΜΑΤΑ ΤΟΙΑΥΤΑ

14 ΤΙΣ ΓΑΡ ΩΝ ΒΡΟΤΟΣ ΟΤΙ ΕΣΤΑΙ ΑΜΕΜΠΤΟΣ Η ΩΣ ΕΣΟΜΕΝΟΣ ΔΙΚΑΙΟΣ ΓΕΝΝΗΤΟΣ ΓΥΝΑΙΚΟΣ

15 ΕΙ ΚΑΤΑ ΑΓΙΩΝ ΟΥ ΠΙΣΤΕΥΕΙ ΟΥΡΑΝΟΣ ΔΕ ΟΥ ΚΑΘΑΡΟΣ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ

16 ΕΑ ΔΕ ΕΒΔΕΛΥΓΜΕΝΟΣ ΚΑΙ ΑΚΑΘΑΡΤΟΣ ΑΝΗΡ ΠΙΝΩΝ ΑΔΙΚΙΑΣ ΙΣΑ ΠΟΤΩ

17 ΑΝΑΓΓΕΛΩ ΔΕ ΣΟΙ ΑΚΟΥΕ ΜΟΥ Α ΔΗ ΕΩΡΑΚΑ ΑΝΑΓΓΕΛΩ ΣΟΙ

18 Α ΣΟΦΟΙ ΕΡΟΥΣΙΝ ΚΑΙ ΟΥΚ ΕΚΡΥΨΑΝ ΠΑΤΕΡΑΣ ΑΥΤΩΝ

19 ΑΥΤΟΙΣ ΜΟΝΟΙΣ ΕΔΟΘΗ Η ΓΗ ΚΑΙ ΟΥΚ ΕΠΗΛΘΕΝ ΑΛΛΟΓΕΝΗΣ ΕΠ' ΑΥΤΟΥΣ

20 ΠΑΣ Ο ΒΙΟΣ ΑΣΕΒΟΥΣ ΕΝ ΦΡΟΝΤΙΔΙ ΕΤΗ ΔΕ ΑΡΙΘΜΗΤΑ ΔΕΔΟΜΕΝΑ ΔΥΝΑΣΤΗ

21 Ο ΔΕ ΦΟΒΟΣ ΑΥΤΟΥ ΕΝ ΩΣΙΝ ΑΥΤΟΥ ΟΤΑΝ ΔΟΚΗ ΗΔΗ ΕΙΡΗΝΕΥΕΙΝ ΗΞΕΙ ΑΥΤΟΥ Η ΚΑΤΑΣΤΡΟΦΗ

22 ΜΗ ΠΙΣΤΕΥΕΤΩ ΑΠΟΣΤΡΑΦΗΝΑΙ ΑΠΟ ΣΚΟΤΟΥΣ ΕΝΤΕΤΑΛΤΑΙ ΓΑΡ ΗΔΗ ΕΙΣ ΧΕΙΡΑΣ ΣΙΔΗΡΟΥ

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24 ΑΝΑΓΚΗ ΔΕ ΚΑΙ ΘΛΙΨΙΣ ΑΥΤΟΝ ΚΑΘΕΞΕΙ ΩΣΠΕΡ ΣΤΡΑΤΗΓΟΣ ΠΡΩΤΟΣΤΑΤΗΣ ΠΙΠΤΩΝ

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6 ΑΓΡΟΝ ΠΡΟ ΩΡΑΣ ΟΥΚ ΑΥΤΩΝ ΟΝΤΑ ΕΘΕΡΙΣΑΝ ΑΔΥΝΑΤΟΙ ΔΕ ΑΜΠΕΛΩΝΑΣ ΑΣΕΒΩΝ ΑΜΙΣΘΙ ΚΑΙ ΑΣΙΤΙ ΗΡΓΑΣΑΝΤΟ
7 ΓΥΜΝΟΥΣ ΠΟΛΛΟΥΣ ΕΚΟΙΜΙΣΑΝ ΑΝΕΥ ΙΜΑΤΙΩΝ ΑΜΦΙΑΣΙΝ ΔΕ ΨΥΧΗΣ ΑΥΤΩΝ ΑΦΕΙΛΑΝΤΟ
8 ΑΠΟ ΨΕΚΑΔΩΝ ΟΡΕΩΝ ΥΓΡΑΙΝΟΝΤΑΙ ΠΑΡΑ ΤΟ ΜΗ ΕΧΕΙΝ ΑΥΤΟΥΣ ΣΚΕΠΗΝ ΠΕΤΡΑΝ ΠΕΡΙΕΒΑΛΟΝΤΟ
9 ΗΡΠΑΣΑΝ ΟΡΦΑΝΟΝ ΑΠΟ ΜΑΣΤΟΥ ΕΚΠΕΠΤΩΚΟΤΑ ΔΕ ΕΤΑΠΕΙΝΩΣΑΝ
10 ΓΥΜΝΟΥΣ ΔΕ ΕΚΟΙΜΙΣΑΝ ΑΔΙΚΩΣ ΠΕΙΝΩΝΤΩΝ ΔΕ ΤΟΝ ΨΩΜΟΝ ΑΦΕΙΛΑΝΤΟ
11 ΕΝ ΣΤΕΝΟΙΣ ΑΔΙΚΩΣ ΕΝΗΔΡΕΥΣΑΝ ΟΔΟΝ ΔΕ ΔΙΚΑΙΑΝ ΟΥΚ ΗΔΕΙΣΑΝ
12 ΟΙ ΕΚ ΠΟΛΕΩΣ ΚΑΙ ΟΙΚΩΝ ΙΔΙΩΝ ΕΞΕΒΑΛΛΟΝΤΟ ΨΥΧΗ ΔΕ ΝΗΠΙΩΝ ΕΣΤΕΝΑΞΕΝ ΜΕΓΑ ΑΥΤΟΣ ΔΕ ΔΙΑ ΤΙ ΤΟΥΤΩΝ ΕΠΙΣΚΟΠΗΝ ΟΥ ΠΕΠΟΙΗΤΑΙ
13 ΕΠΙ ΓΗΣ ΟΝΤΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΠΕΓΝΩΣΑΝ ΟΔΟΝ ΔΕ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥΚ ΗΔΕΙΣΑΝ ΟΥΔΕ ΑΤΡΑΠΟΥΣ ΑΥΤΗΣ ΕΠΟΡΕΥΘΗΣΑΝ
14 ΓΝΟΥΣ ΔΕ ΑΥΤΩΝ ΤΑ ΕΡΓΑ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΣΚΟΤΟΣ ΚΑΙ ΝΥΚΤΟΣ ΕΣΤΑΙ ΩΣ ΚΛΕΠΤΗΣ
15 ΚΑΙ ΟΦΘΑΛΜΟΣ ΜΟΙΧΟΥ ΕΦΥΛΑΞΕΝ ΣΚΟΤΟΣ ΛΕΓΩΝ ΟΥ ΠΡΟΣΝΟΗΣΕΙ ΜΕ ΟΦΘΑΛΜΟΣ ΚΑΙ ΑΠΟΚΡΥΒΗΝ ΠΡΟΣΩΠΟΥ ΕΘΕΤΟ
16 ΔΙΩΡΥΞΕΝ ΕΝ ΣΚΟΤΕΙ ΟΙΚΙΑΣ ΗΜΕΡΑΣ ΕΣΦΡΑΓΙΣΑΝ ΕΑΥΤΟΥΣ ΟΥΚ ΕΠΕΓΝΩΣΑΝ ΦΩΣ
17 ΟΤΙ ΟΜΟΘΥΜΑΔΟΝ ΤΟ ΠΡΩΙ ΑΥΤΟΙΣ ΣΚΙΑ ΘΑΝΑΤΟΥ ΟΤΙ ΕΠΙΓΝΩΣΕΤΑΙ ΤΑΡΑΧΑΣ ΣΚΙΑΣ ΘΑΝΑΤΟΥ
18 ΕΛΑΦΡΟΣ ΕΣΤΙΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΥΔΑΤΟΣ ΚΑΤΑΡΑΘΕΙΗ Η ΜΕΡΙΣ ΑΥΤΩΝ ΕΠΙ ΓΗΣ
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20 ΕΙΤ' ΑΝΕΜΝΗΣΘΗ ΑΥΤΟΥ Η ΑΜΑΡΤΙΑ ΩΣΠΕΡ ΔΕ ΟΜΙΧΛΗ ΔΡΟΣΟΥ ΑΦΑΝΗΣ ΕΓΕΝΕΤΟ ΑΠΟΔΟΘΕΙΗ ΔΕ ΑΥΤΩ Α ΕΠΡΑΞΕΝ ΣΥΝΤΡΙΒΕΙΗ ΔΕ ΠΑΣ ΑΔΙΚΟΣ ΙΣΑ ΞΥΛΩ ΑΝΙΑΤΩ
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24 ΠΟΛΛΟΥΣ ΓΑΡ ΕΚΑΚΩΣΕΝ ΤΟ ΥΨΩΜΑ ΑΥΤΟΥ ΕΜΑΡΑΝΘΗ ΔΕ ΩΣΠΕΡ ΜΟΛΟΧΗ ΕΝ ΚΑΥΜΑΤΙ Η ΩΣΠΕΡ ΣΤΑΧΥΣ ΑΠΟ ΚΑΛΑΜΗΣ ΑΥΤΟΜΑΤΟΣ ΑΠΟΠΕΣΩΝ
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4 ΠΩΣ ΓΑΡ ΕΣΤΑΙ ΔΙΚΑΙΟΣ ΒΡΟΤΟΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ Η ΤΙΣ ΑΝ ΑΠΟΚΑΘΑΡΙΣΑΙ ΕΑΥΤΟΝ ΓΕΝΝΗΤΟΣ ΓΥΝΑΙΚΟΣ
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6 ΕΑ ΔΕ ΑΝΘΡΩΠΟΣ ΣΑΠΡΙΑ ΚΑΙ ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΣΚΩΛΗΞ

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3 ΤΙΝΙ ΣΥΜΒΕΒΟΥΛΕΥΣΑΙ ΟΥΧ Ω ΠΑΣΑ ΣΟΦΙΑ Η ΤΙΝΙ ΕΠΑΚΟΛΟΥΘΗΣΕΙΣ ΟΥΧ Ω ΜΕΓΙΣΤΗ ΔΥΝΑΜΙΣ
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5 ΜΗ ΓΙΓΑΝΤΕΣ ΜΑΙΩΘΗΣΟΝΤΑΙ ΥΠΟΚΑΤΩΘΕΝ ΥΔΑΤΟΣ ΚΑΙ ΤΩΝ ΓΕΙΤΟΝΩΝ ΑΥΤΟΥ
6 ΓΥΜΝΟΣ Ο ΑΔΗΣ ΕΠΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΕΡΙΒΟΛΑΙΟΝ ΤΗ ΑΠΩΛΕΙΑ
7 ΕΚΤΕΙΝΩΝ ΒΟΡΕΑΝ ΕΠ' ΟΥΔΕΝ ΚΡΕΜΑΖΩΝ ΓΗΝ ΕΠΙ ΟΥΔΕΝΟΣ
8 ΔΕΣΜΕΥΩΝ ΥΔΩΡ ΕΝ ΝΕΦΕΛΑΙΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΡΡΑΓΗ ΝΕΦΟΣ ΥΠΟΚΑΤΩ ΑΥΤΟΥ
9 Ο ΚΡΑΤΩΝ ΠΡΟΣΩΠΟΝ ΘΡΟΝΟΥ ΕΚΠΕΤΑΖΩΝ ΕΠ' ΑΥΤΟΝ ΝΕΦΟΣ ΑΥΤΟΥ
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11 ΣΤΥΛΟΙ ΟΥΡΑΝΟΥ ΕΠΕΤΑΣΘΗΣΑΝ ΚΑΙ ΕΞΕΣΤΗΣΑΝ ΑΠΟ ΤΗΣ ΕΠΙΤΙΜΗΣΕΩΣ ΑΥΤΟΥ
12 ΙΣΧΥΙ ΚΑΤΕΠΑΥΣΕΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΠΙΣΤΗΜΗ ΔΕ ΕΤΡΩΣΕ ΤΟ ΚΗΤΟΣ
13 ΚΛΕΙΘΡΑ ΔΕ ΟΥΡΑΝΟΥ ΔΕΔΟΙΚΑΣΙΝ ΑΥΤΟΝ ΠΡΟΣΤΑΓΜΑΤΙ ΔΕ ΕΘΑΝΑΤΩΣΕΝ ΔΡΑΚΟΝΤΑ ΑΠΟΣΤΑΤΗΝ
14 ΙΔΟΥ ΤΑΥΤΑ ΜΕΡΗ ΟΔΟΥ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΙΚΜΑΔΑ ΛΟΓΟΥ ΑΚΟΥΣΟΜΕΘΑ ΕΝ ΑΥΤΩ ΣΘΕΝΟΣ ΔΕ ΒΡΟΝΤΗΣ ΑΥΤΟΥ ΤΙΣ ΟΙΔΕΝ ΟΠΟΤΕ ΠΟΙΗΣΕΙ

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2 ΖΗ ΚΥΡΙΟΣ ΟΣ ΟΥΤΩ ΜΕ ΚΕΚΡΙΚΕΝ ΚΑΙ Ο ΠΑΝΤΟΚΡΑΤΩΡ Ο ΠΙΚΡΑΝΑΣ ΜΟΥ ΤΗΝ ΨΥΧΗΝ
3 Η ΜΗΝ ΕΤΙ ΤΗΣ ΠΝΟΗΣ ΜΟΥ ΕΝΟΥΣΗΣ ΠΝΕΥΜΑ ΔΕ ΘΕΙΟΝ ΤΟ ΠΕΡΙΟΝ ΜΟΙ ΕΝ ΡΙΣΙΝ
4 ΜΗ ΛΑΛΗΣΕΙΝ ΤΑ ΧΕΙΛΗ ΜΟΥ ΑΝΟΜΑ ΟΥΔΕ Η ΨΥΧΗ ΜΟΥ ΜΕΛΕΤΗΣΕΙ ΑΔΙΚΑ
5 ΜΗ ΜΟΙ ΕΙΗ ΔΙΚΑΙΟΥΣ ΥΜΑΣ ΑΠΟΦΗΝΑΙ ΕΩΣ ΑΝ ΑΠΟΘΑΝΩ ΟΥ ΓΑΡ ΑΠΑΛΛΑΞΩ ΜΟΥ ΤΗΝ ΑΚΑΚΙΑΝ
6 ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΠΡΟΣΕΧΩΝ ΟΥ ΜΗ ΠΡΟΩΜΑΙ ΟΥ ΓΑΡ ΣΥΝΟΙΔΑ ΕΜΑΥΤΩ ΑΤΟΠΑ ΠΡΑΞΑΣ
7 ΟΥ ΜΗΝ ΔΕ ΑΛΛΑ ΕΙΗΣΑΝ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΩΣΠΕΡ Η ΚΑΤΑΣΤΡΟΦΗ ΤΩΝ ΑΣΕΒΩΝ ΚΑΙ ΟΙ ΕΠ' ΕΜΕ ΕΠΑΝΙΣΤΑΝΟΜΕΝΟΙ ΩΣΠΕΡ Η ΑΠΩΛΕΙΑ ΤΩΝ ΠΑΡΑΝΟΜΩΝ
8 ΚΑΙ ΤΙΣ ΓΑΡ ΕΣΤΙΝ ΕΛΠΙΣ ΑΣΕΒΕΙ ΟΤΙ ΕΠΕΧΕΙ ΠΕΠΟΙΘΩΣ ΕΠΙ ΚΥΡΙΟΝ ΑΡΑ ΣΩΘΗΣΕΤΑΙ

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9 Η ΤΗΝ ΔΕΗΣΙΝ ΑΥΤΟΥ ΕΙΣΑΚΟΥΣΕΤΑΙ ΚΥΡΙΟΣ Η ΕΠΕΛΘΟΥΣΗΣ ΑΥΤΩ ΑΝΑΓΚΗΣ
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12 ΙΔΟΥ ΔΗ ΠΑΝΤΕΣ ΟΙΔΑΤΕ ΟΤΙ ΚΕΝΑ ΚΕΝΟΙΣ ΕΠΙΒΑΛΛΕΤΕ
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23 ΟΙΔΑ ΓΑΡ ΟΤΙ ΘΑΝΑΤΟΣ ΜΕ ΕΚΤΡΙΨΕΙ ΟΙΚΙΑ ΓΑΡ ΠΑΝΤΙ ΘΝΗΤΩ ΓΗ
24 ΕΙ ΓΑΡ ΟΦΕΛΟΝ ΔΥΝΑΙΜΗΝ ΕΜΑΥΤΟΝ ΧΕΙΡΩΣΑΣΘΑΙ Η ΔΕΗΘΕΙΣ ΓΕ ΕΤΕΡΟΥ ΚΑΙ ΠΟΙΗΣΕΙ ΜΟΙ ΤΟΥΤΟ
25 ΕΓΩ ΔΕ ΕΠΙ ΠΑΝΤΙ ΑΔΥΝΑΤΩ ΕΚΛΑΥΣΑ ΕΣΤΕΝΑΞΑ ΔΕ ΙΔΩΝ ΑΝΔΡΑ ΕΝ ΑΝΑΓΚΑΙΣ
26 ΕΓΩ ΔΕ ΕΠΕΧΩΝ ΑΓΑΘΟΙΣ ΙΔΟΥ ΣΥΝΗΝΤΗΣΑΝ ΜΟΙ ΜΑΛΛΟΝ ΗΜΕΡΑΙ ΚΑΚΩΝ
27 Η ΚΟΙΛΙΑ ΜΟΥ ΕΞΕΖΕΣΕΝ ΚΑΙ ΟΥ ΣΙΩΠΗΣΕΤΑΙ ΠΡΟΕΦΘΑΣΑΝ ΜΕ ΗΜΕΡΑΙ ΠΤΩΧΕΙΑΣ
28 ΣΤΕΝΩΝ ΠΕΠΟΡΕΥΜΑΙ ΑΝΕΥ ΦΙΜΟΥ ΕΣΤΗΚΑ ΔΕ ΕΝ ΕΚΚΛΗΣΙΑ ΚΕΚΡΑΓΩΣ
29 ΑΔΕΛΦΟΣ ΓΕΓΟΝΑ ΣΕΙΡΗΝΩΝ ΕΤΑΙΡΟΣ ΔΕ ΣΤΡΟΥΘΩΝ
30 ΤΟ ΔΕ ΔΕΡΜΑ ΜΟΥ ΕΣΚΟΤΩΤΑΙ ΜΕΓΑΛΩΣ ΤΑ ΔΕ ΟΣΤΑ ΜΟΥ ΑΠΟ ΚΑΥΜΑΤΟΣ
31 ΑΠΕΒΗ ΔΕ ΕΙΣ ΠΑΘΟΣ ΜΟΥ Η ΚΙΘΑΡΑ Ο ΔΕ ΨΑΛΜΟΣ ΜΟΥ ΕΙΣ ΚΛΑΥΘΜΟΝ ΕΜΟΙ

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2 ΚΑΙ ΤΙ ΕΜΕΡΙΣΕΝ Ο ΘΕΟΣ ΑΠΑΝΩΘΕΝ ΚΑΙ ΚΛΗΡΟΝΟΜΙΑ ΙΚΑΝΟΥ ΕΞ ΥΨΙΣΤΩΝ
3 ΟΥΧΙ ΑΠΩΛΕΙΑ ΤΩ ΑΔΙΚΩ ΚΑΙ ΑΠΑΛΛΟΤΡΙΩΣΙΣ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΑΝΟΜΙΑΝ
4 ΟΥΧΙ ΑΥΤΟΣ ΟΨΕΤΑΙ ΟΔΟΝ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΔΙΑΒΗΜΑΤΑ ΜΟΥ ΕΞΑΡΙΘΜΗΣΕΤΑΙ
5 ΕΙ ΔΕ ΗΜΗΝ ΠΕΠΟΡΕΥΜΕΝΟΣ ΜΕΤΑ ΓΕΛΟΙΑΣΤΩΝ ΕΙ ΔΕ ΚΑΙ ΕΣΠΟΥΔΑΣΕΝ Ο ΠΟΥΣ ΜΟΥ ΕΙΣ ΔΟΛΟΝ
6 ΙΣΤΑΙΗ ΜΕ ΑΡΑ ΕΝ ΖΥΓΩ ΔΙΚΑΙΩ ΟΙΔΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΤΗΝ ΑΚΑΚΙΑΝ ΜΟΥ
7 ΕΙ ΕΞΕΚΛΙΝΕΝ Ο ΠΟΥΣ ΜΟΥ ΕΚ ΤΗΣ ΟΔΟΥ ΕΙ ΔΕ ΚΑΙ ΤΩ ΟΦΘΑΛΜΩ ΕΠΗΚΟΛΟΥΘΗΣΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΕΙ ΔΕ ΚΑΙ ΤΑΙΣ ΧΕΡΣΙΝ ΜΟΥ ΗΨΑΜΗΝ ΔΩΡΩΝ
8 ΣΠΕΙΡΑΙΜΙ ΑΡΑ ΚΑΙ ΑΛΛΟΙ ΦΑΓΟΙΣΑΝ ΑΡΡΙΖΟΣ ΔΕ ΓΕΝΟΙΜΗΝ ΕΠΙ ΓΗΣ
9 ΕΙ ΕΞΗΚΟΛΟΥΘΗΣΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΓΥΝΑΙΚΙ ΑΝΔΡΟΣ ΕΤΕΡΟΥ ΕΙ ΚΑΙ ΕΓΚΑΘΕΤΟΣ ΕΓΕΝΟΜΗΝ ΕΠΙ ΘΥΡΑΙΣ ΑΥΤΗΣ
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17 ΕΙ ΔΕ ΚΑΙ ΤΟΝ ΨΩΜΟΝ ΜΟΥ ΕΦΑΓΟΝ ΜΟΝΟΣ ΚΑΙ ΟΥΧΙ ΟΡΦΑΝΩ ΜΕΤΕΔΩΚΑ
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19 ΕΙ ΔΕ ΚΑΙ ΥΠΕΡΕΙΔΟΝ ΓΥΜΝΟΝ ΑΠΟΛΛΥΜΕΝΟΝ ΚΑΙ ΟΥΚ ΗΜΦΙΑΣΑ
20 ΑΔΥΝΑΤΟΙ ΔΕ ΕΙ ΜΗ ΕΥΛΟΓΗΣΑΝ ΜΕ ΑΠΟ ΔΕ ΚΟΥΡΑΣ ΑΜΝΩΝ ΜΟΥ ΕΘΕΡΜΑΝΘΗΣΑΝ ΟΙ ΩΜΟΙ ΑΥΤΩΝ
21 ΕΙ ΕΠΗΡΑ ΟΡΦΑΝΩ ΧΕΙΡΑ ΠΕΠΟΙΘΩΣ ΟΤΙ ΠΟΛΛΗ ΜΟΙ ΒΟΗΘΕΙΑ ΠΕΡΙΕΣΤΙΝ
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25 ΕΙ ΔΕ ΚΑΙ ΕΥΦΡΑΝΘΗΝ ΠΟΛΛΟΥ ΠΛΟΥΤΟΥ ΜΟΙ ΓΕΝΟΜΕΝΟΥ ΕΙ ΔΕ ΚΑΙ ΕΠ' ΑΝΑΡΙΘΜΗΤΟΙΣ ΕΘΕΜΗΝ ΧΕΙΡΑ ΜΟΥ
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27 ΚΑΙ ΕΙ ΗΠΑΤΗΘΗ ΛΑΘΡΑ Η ΚΑΡΔΙΑ ΜΟΥ ΕΙ ΔΕ ΚΑΙ ΧΕΙΡΑ ΜΟΥ ΕΠΙΘΕΙΣ ΕΠΙ ΣΤΟΜΑΤΙ ΜΟΥ ΕΦΙΛΗΣΑ

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28 ΚΑΙ ΤΟΥΤΟ ΜΟΙ ΑΡΑ ΑΝΟΜΙΑ Η ΜΕΓΙΣΤΗ ΛΟΓΙΣΘΕΙΗ ΟΤΙ ΕΨΕΥΣΑΜΗΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΥΨΙΣΤΟΥ
29 ΕΙ ΔΕ ΚΑΙ ΕΠΙΧΑΡΗΣ ΕΓΕΝΟΜΗΝ ΠΤΩΜΑΤΙ ΕΧΘΡΩΝ ΜΟΥ ΚΑΙ ΕΙΠΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΕΥΓΕ
30 ΑΚΟΥΣΑΙ ΑΡΑ ΤΟ ΟΥΣ ΜΟΥ ΤΗΝ ΚΑΤΑΡΑΝ ΜΟΥ ΘΡΥΛΗΘΕΙΗΝ ΔΕ ΑΡΑ ΥΠΟ ΛΑΟΥ ΜΟΥ ΚΑΚΟΥΜΕΝΟΣ
31 ΕΙ ΔΕ ΚΑΙ ΠΟΛΛΑΚΙΣ ΕΙΠΟΝ ΑΙ ΘΕΡΑΠΑΙΝΑΙ ΜΟΥ ΤΙΣ ΑΝ ΔΩΗ ΗΜΙΝ ΤΩΝ ΣΑΡΚΩΝ ΑΥΤΟΥ ΠΛΗΣΘΗΝΑΙ ΛΙΑΝ ΜΟΥ ΧΡΗΣΤΟΥ ΟΝΤΟΣ
32 ΕΞΩ ΔΕ ΟΥΚ ΗΥΛΙΖΕΤΟ ΞΕΝΟΣ Η ΔΕ ΘΥΡΑ ΜΟΥ ΠΑΝΤΙ ΕΛΘΟΝΤΙ ΑΝΕΩΚΤΟ
33 ΕΙ ΔΕ ΚΑΙ ΑΜΑΡΤΩΝ ΑΚΟΥΣΙΩΣ ΕΚΡΥΨΑ ΤΗΝ ΑΜΑΡΤΙΑΝ ΜΟΥ
34 ΟΥ ΓΑΡ ΔΙΕΤΡΑΠΗΝ ΠΟΛΥΟΧΛΙΑΝ ΠΛΗΘΟΥΣ ΤΟΥ ΜΗ ΕΞΑΓΟΡΕΥΣΑΙ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΕΙ ΔΕ ΚΑΙ ΕΙΑΣΑ ΑΔΥΝΑΤΟΝ ΕΞΕΛΘΕΙΝ ΘΥΡΑΝ ΜΟΥ ΚΟΛΠΩ ΚΕΝΩ
35 ΤΙΣ ΔΩΗ ΑΚΟΥΟΝΤΑ ΜΟΥ ΧΕΙΡΑ ΔΕ ΚΥΡΙΟΥ ΕΙ ΜΗ ΕΔΕΔΟΙΚΕΙΝ ΣΥΓΓΡΑΦΗΝ ΔΕ ΗΝ ΕΙΧΟΝ ΚΑΤΑ ΤΙΝΟΣ
36 ΕΠ' ΩΜΟΙΣ ΑΝ ΠΕΡΙΘΕΜΕΝΟΣ ΣΤΕΦΑΝΟΝ ΑΝΕΓΙ-ΝΩΣΚΟΝ
37 ΚΑΙ ΕΙ ΜΗ ΡΗΞΑΣ ΑΥΤΗΝ ΑΠΕΔΩΚΑ ΟΥΘΕΝ ΛΑΒΩΝ ΠΑΡΑ ΧΡΕΟΦΕΙΛΕΤΟΥ
38 ΕΙ ΕΠ' ΕΜΟΙ ΠΟΤΕ Η ΓΗ ΕΣΤΕΝΑΞΕΝ ΕΙ ΔΕ ΚΑΙ ΟΙ ΑΥΛΑΚΕΣ ΑΥΤΗΣ ΕΚΛΑΥΣΑΝ ΟΜΟΘΥΜΑΔΟΝ
39 ΕΙ ΔΕ ΚΑΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΗΣ ΕΦΑΓΟΝ ΜΟΝΟΣ ΑΝΕΥ ΤΙΜΗΣ ΕΙ ΔΕ ΚΑΙ ΨΥΧΗΝ ΚΥΡΙΟΥ ΤΗΣ ΓΗΣ ΕΚΒΑΛΩΝ ΕΛΥΠΗΣΑ
40 ΑΝΤΙ ΠΥΡΟΥ ΑΡΑ ΕΞΕΛΘΟΙ ΜΟΙ ΚΝΙΔΗ ΑΝΤΙ ΔΕ ΚΡΙΘΗΣ ΒΑΤΟΣ ΚΑΙ ΕΠΑΥΣΑΤΟ ΙΩΒ ΡΗΜΑΣΙΝ

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2 ΩΡΓΙΣΘΗ ΔΕ ΕΛΙΟΥΣ Ο ΤΟΥ ΒΑΡΑΧΙΗΛ Ο ΒΟΥΖΙΤΗΣ ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΡΑΜ ΤΗΣ ΑΥΣΙΤΙΔΟΣ ΧΩΡΑΣ ΩΡΓΙΣΘΗ ΔΕ ΤΩ ΙΩΒ ΣΦΟΔΡΑ ΔΙΟΤΙ ΑΠΕΦΗΝΕΝ ΕΑΥΤΟΝ ΔΙΚΑΙΟΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ
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27 ΕΠΙ ΔΕ ΣΩ ΠΡΟΣΤΑΓΜΑΤΙ ΥΨΟΥΤΑΙ ΑΕΤΟΣ ΓΥΨ ΔΕ ΕΠΙ ΝΟΣΣΙΑΣ ΑΥΤΟΥ ΚΑΘΕΣΘΕΙΣ ΑΥΛΙΖΕΤΑΙ
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3 ΤΙΣ ΓΑΡ ΕΣΤΙΝ Ο ΚΡΥΠΤΩΝ ΣΕ ΒΟΥΛΗΝ ΦΕΙΔΟΜΕΝΟΣ ΔΕ ΡΗΜΑΤΩΝ ΚΑΙ ΣΕ ΟΙΕΤΑΙ ΚΡΥΠΤΕΙΝ ΤΙΣ ΔΕ ΑΝΑΓΓΕΛΕΙ ΜΟΙ Α ΟΥΚ ΗΔΕΙΝ ΜΕΓΑΛΑ ΚΑΙ ΘΑΥΜΑΣΤΑ Α ΟΥΚ ΗΠΙΣΤΑΜΗΝ

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6 ΔΙΟ ΕΦΑΥΛΙΣΑ ΕΜΑΥΤΟΝ ΚΑΙ ΕΤΑΚΗΝ ΗΓΗΜΑΙ ΔΕ ΕΜΑΥΤΟΝ ΓΗΝ ΚΑΙ ΣΠΟΔΟΝ

7 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΟ ΛΑΛΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΤΩ ΙΩΒ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΕΛΙΦΑΣ ΤΩ ΘΑΙΜΑΝΙΤΗ ΗΜΑΡΤΕΣ ΣΥ ΚΑΙ ΟΙ ΔΥΟ ΦΙΛΟΙ ΣΟΥ ΟΥ ΓΑΡ ΕΛΑΛΗΣΑΤΕ ΕΝΩΠΙΟΝ ΜΟΥ ΑΛΗΘΕΣ ΟΥΔΕΝ ΩΣΠΕΡ Ο ΘΕΡΑΠΩΝ ΜΟΥ ΙΩΒ

8 ΝΥΝ ΔΕ ΛΑΒΕΤΕ ΕΠΤΑ ΜΟΣΧΟΥΣ ΚΑΙ ΕΠΤΑ ΚΡΙΟΥΣ ΚΑΙ ΠΟΡΕΥΘΗΤΕ ΠΡΟΣ ΤΟΝ ΘΕΡΑΠΟΝΤΑ ΜΟΥ ΙΩΒ ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΡΠΩΣΙΝ ΠΕΡΙ ΥΜΩΝ ΙΩΒ ΔΕ Ο ΘΕΡΑΠΩΝ ΜΟΥ ΕΥΞΕΤΑΙ ΠΕΡΙ ΥΜΩΝ ΟΤΙ ΕΙ ΜΗ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΛΗΜΨΟΜΑΙ ΕΙ ΜΗ ΓΑΡ ΔΙ' ΑΥΤΟΝ ΑΠΩΛΕΣΑ ΑΝ ΥΜΑΣ ΟΥ ΓΑΡ ΕΛΑΛΗΣΑΤΕ ΑΛΗΘΕΣ ΚΑΤΑ ΤΟΥ ΘΕΡΑΠΟΝΤΟΣ ΜΟΥ ΙΩΒ

9 ΕΠΟΡΕΥΘΗ ΔΕ ΕΛΙΦΑΣ Ο ΘΑΙΜΑΝΙΤΗΣ ΚΑΙ ΒΑΛΔΑΔ Ο ΣΑΥΧΙΤΗΣ ΚΑΙ ΣΩΦΑΡ Ο ΜΙΝΑΙΟΣ ΚΑΙ ΕΠΟΙΗΣΑΝ ΚΑΘΩΣ ΣΥΝΕΤΑΞΕΝ ΑΥΤΟΙΣ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΛΥΣΕΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΑΥΤΟΙΣ ΔΙΑ ΙΩΒ

10 Ο ΔΕ ΚΥΡΙΟΣ ΗΥΞΗΣΕΝ ΤΟΝ ΙΩΒ ΕΥΞΑΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΦΙΛΩΝ ΑΥΤΟΥ ΑΦΗΚΕΝ ΑΥΤΟΙΣ ΤΗΝ ΑΜΑΡΤΙΑΝ ΕΔΩΚΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΔΙΠΛΑ ΟΣΑ ΗΝ ΕΜΠΡΟΣΘΕΝ ΙΩΒ ΕΙΣ ΔΙΠΛΑΣΙΑΣΜΟΝ

11 ΗΚΟΥΣΑΝ ΔΕ ΠΑΝΤΕΣ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΑΙ ΑΔΕΛΦΑΙ ΑΥΤΟΥ ΠΑΝΤΑ ΤΑ ΣΥΜΒΕΒΗΚΟΤΑ ΑΥΤΩ ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΕΣ ΟΣΟΙ ΗΔΕΙΣΑΝ ΑΥΤΟΝ ΕΚ ΠΡΩΤΟΥ ΦΑΓΟΝΤΕΣ ΔΕ ΚΑΙ ΠΙΟΝΤΕΣ ΠΑΡ' ΑΥΤΩ ΠΑΡΕΚΑΛΕΣΑΝ ΑΥΤΟΝ ΚΑΙ ΕΘΑΥΜΑΣΑΝ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΠΗΓΑΓΕΝ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΕΔΩΚΕΝ ΔΕ ΑΥΤΩ ΕΚΑΣΤΟΣ ΑΜΝΑΔΑ ΜΙΑΝ ΚΑΙ ΤΕΤΡΑΔΡΑΧΜΟΝ ΧΡΥΣΟΥΝ ΑΣΗΜΟΝ

12 Ο ΔΕ ΚΥΡΙΟΣ ΕΥΛΟΓΗΣΕΝ ΤΑ ΕΣΧΑΤΑ ΙΩΒ Η ΤΑ ΕΜΠΡΟΣΘΕΝ ΗΝ ΔΕ ΤΑ ΚΤΗΝΗ ΑΥΤΟΥ ΠΡΟΒΑΤΑ ΜΥΡΙΑ ΤΕΤΡΑΚΙΣΧΙΛΙΑ ΚΑΜΗΛΟΙ ΕΞΑΚΙΣΧΙΛΙΑΙ ΖΕΥΓΗ ΒΟΩΝ ΧΙΛΙΑ ΟΝΟΙ ΘΗΛΕΙΑΙ ΝΟΜΑΔΕΣ ΧΙΛΙΑΙ

13 ΓΕΝΝΩΝΤΑΙ ΔΕ ΑΥΤΩ ΥΙΟΙ ΕΠΤΑ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΤΡΕΙΣ

14 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΗΝ ΜΕΝ ΠΡΩΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΔΕ ΔΕΥΤΕΡΑΝ ΚΑΣΙΑΝ ΤΗΝ ΔΕ ΤΡΙΤΗΝ ΑΜΑΛΘΕΙΑΣ ΚΕΡΑΣ

15 ΚΑΙ ΟΥΧ ΕΥΡΕΘΗΣΑΝ ΚΑΤΑ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΙΩΒ ΒΕΛΤΙΟΥΣ ΑΥΤΩΝ ΕΝ ΤΗ ΥΠ' ΟΥΡΑΝΟΝ ΕΔΩΚΕΝ ΔΕ ΑΥΤΑΙΣ Ο ΠΑΤΗΡ ΚΛΗΡΟΝΟΜΙΑΝ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ

16 ΕΖΗΣΕΝ ΔΕ ΙΩΒ ΜΕΤΑ ΤΗΝ ΠΛΗΓΗΝ ΕΤΗ ΕΚΑΤΟΝ ΕΒΔΟΜΗΚΟΝΤΑ ΤΑ ΔΕ ΠΑΝΤΑ ΕΖΗΣΕΝ ΕΤΗ ΔΙΑΚΟΣΙΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΟΚΤΩ ΚΑΙ ΕΙΔΕΝ ΙΩΒ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΤΕΤΑΡΤΗΝ ΓΕΝΕΑΝ

17 ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΙΩΒ ΠΡΕΣΒΥΤΕΡΟΣ ΚΑΙ ΠΛΗΡΗΣ ΗΜΕΡΩΝ

17A ΓΕΓΡΑΠΤΑΙ ΔΕ ΑΥΤΟΝ ΠΑΛΙΝ ΑΝΑΣΤΗΣΕΣΘΑΙ ΜΕΘ' ΩΝ Ο ΚΥΡΙΟΣ ΑΝΙΣΤΗΣΙΝ

17B ΟΥΤΟΣ ΕΡΜΗΝΕΥΕΤΑΙ ΕΚ ΤΗΣ ΣΥΡΙΑΚΗΣ ΒΙΒΛΟΥ ΕΝ ΜΕΝ ΓΗ ΚΑΤΟΙΚΩΝ ΤΗ ΑΥΣΙΤΙΔΙ ΕΠΙ ΤΟΙΣ ΟΡΙΟΙΣ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΑΡΑΒΙΑΣ ΠΡΟΥΠΗΡΧΕΝ ΔΕ ΑΥΤΩ ΟΝΟΜΑ ΙΩΒΑΒ

17C ΛΑΒΩΝ ΔΕ ΓΥΝΑΙΚΑ ΑΡΑΒΙΣΣΑΝ ΓΕΝΝΑ ΥΙΟΝ Ω ΟΝΟΜΑ ΕΝΝΩΝ ΗΝ ΔΕ ΑΥΤΟΣ ΠΑΤΡΟΣ ΜΕΝ ΖΑΡΕ ΤΩΝ ΗΣΑΥ ΥΙΩΝ ΥΙΟΣ ΜΗΤΡΟΣ ΔΕ ΒΟΣΟΡΡΑΣ ΩΣΤΕ ΕΙΝΑΙ ΑΥΤΟΝ ΠΕΜΠΤΟΝ ΑΠΟ ΑΒΡΑΑΜ

17D ΚΑΙ ΟΥΤΟΙ ΟΙ ΒΑΣΙΛΕΙΣ ΟΙ ΒΑΣΙΛΕΥΣΑΝΤΕΣ ΕΝ ΕΔΩΜ ΗΣ ΚΑΙ ΑΥΤΟΣ ΗΡΞΕΝ ΧΩΡΑΣ ΠΡΩΤΟΣ ΒΑΛΑΚ Ο ΤΟΥ ΒΕΩΡ ΚΑΙ ΟΝΟΜΑ ΤΗ ΠΟΛΕΙ ΑΥΤΟΥ ΔΕΝΝΑΒΑ ΜΕΤΑ ΔΕ ΒΑΛΑΚ ΙΩΒΑΒ Ο ΚΑΛΟΥΜΕΝΟΣ ΙΩΒ ΜΕΤΑ ΔΕ ΤΟΥΤΟΝ ΑΣΟΜ Ο ΥΠΑΡΧΩΝ ΗΓΕΜΩΝ ΕΚ ΤΗΣ ΘΑΙΜΑΝΙΤΙΔΟΣ ΧΩΡΑΣ ΜΕΤΑ ΔΕ ΤΟΥΤΟΝ ΑΔΑΔ ΥΙΟΣ ΒΑΡΑΔ Ο ΕΚΚΟΨΑΣ ΜΑΔΙΑΜ ΕΝ ΤΩ ΠΕΔΙΩ ΜΩΑΒ ΚΑΙ ΟΝΟΜΑ ΤΗ ΠΟΛΕΙ ΑΥΤΟΥ ΓΕΘΘΑΙΜ

17E ΟΙ ΔΕ ΕΛΘΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΝ ΦΙΛΟΙ ΕΛΙΦΑΣ ΤΩΝ ΗΣΑΥ ΥΙΩΝ ΘΑΙΜΑΝΩΝ ΒΑΣΙΛΕΥΣ ΒΑΛΔΑΔ Ο ΣΑΥΧΑΙΩΝ ΤΥΡΑΝΝΟΣ ΣΩΦΑΡ Ο ΜΙΝΑΙΩΝ ΒΑΣΙΛΕΥΣ

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THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

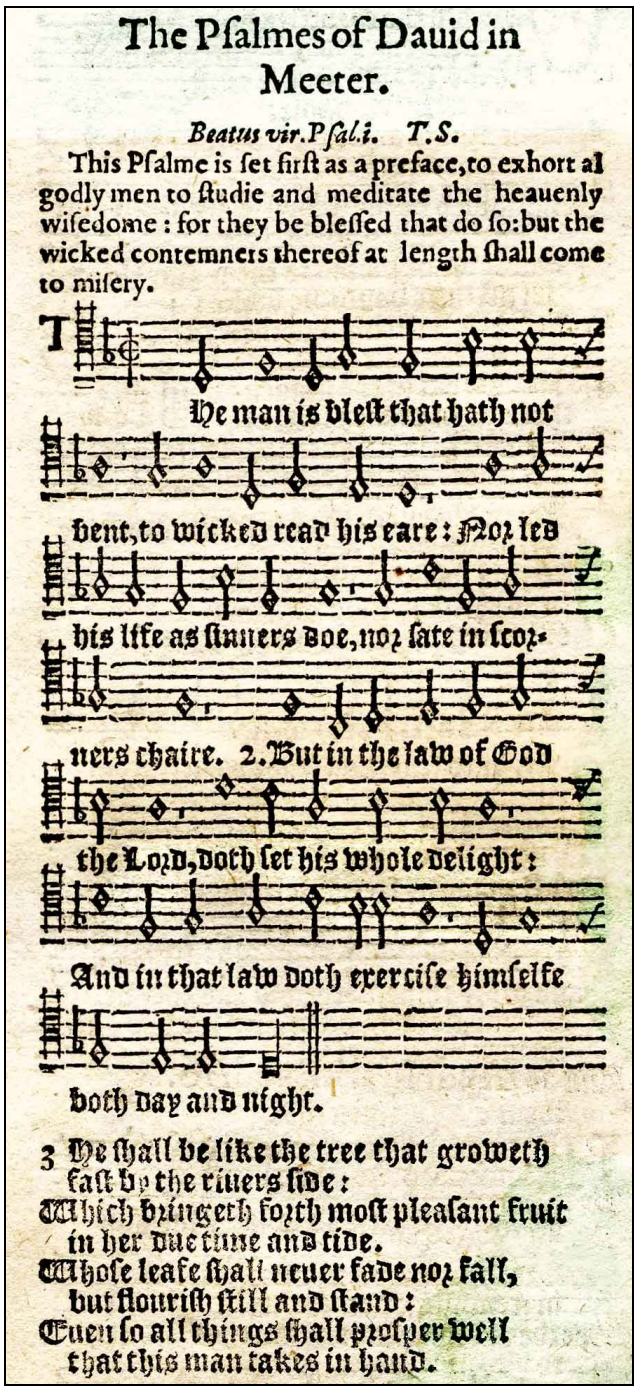
(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

The Pſalmes of Dauid in Meeter.

Beatus vir. Pſal. i. T. S.

This Pſalme is ſet firſt as a preface, to exhort al godly men to ſtudie and meditate the heauenly wiſedome: for they be bleſſed that do ſo: but the wicked contemners thereof at length ſhall come to miſery.

The man is bleſt that hath not
bent, to wicked read his eare: Nor led
his life as ſinners doe, nor ſate in ſcor-
ners chaire. 2. But in the law of God
the Lord, doth ſet his whole delight:
And in that law doth exerciſe himſelfe
both day and night.

3 He ſhall be like the tree that groweth
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well
that this man takes in hand.

Psalms were once composed for singing.
Sheet of a psalter with medieval music notes.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

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• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introduction giving advice "to the chief musician," who is also refered to as "overseer" or "leader" of the congregation. Attention: Beginning with chapter 10, the numbering of verses and chapters of the Psalms differs slightly from the numbers in modern Bibles.)

PSALMS CHAPTER 1

1 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΣ ΟΥΚ ΕΠΟΡΕΥΘΗ ΕΝ ΒΟΥΛΗ ΑΣΕΒΩΝ ΚΑΙ ΕΝ ΟΔΩ ΑΜΑΡΤΩΛΩΝ ΟΥΚ ΕΣΤΗ ΚΑΙ ΕΠΙ ΚΑΘΕΔΡΑΝ ΛΟΙΜΩΝ ΟΥΚ ΕΚΑΘΙΣΕΝ

2 ΑΛΛ' Η ΕΝ ΤΩ ΝΟΜΩ ΚΥΡΙΟΥ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΩ ΝΟΜΩ ΑΥΤΟΥ ΜΕΛΕΤΗΣΕΙ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ

3 ΚΑΙ ΕΣΤΑΙ ΩΣ ΤΟ ΞΥΛΟΝ ΤΟ ΠΕΦΥΤΕΥΜΕΝΟΝ ΠΑΡΑ ΤΑΣ ΔΙΕΞΟΔΟΥΣ ΤΩΝ ΥΔΑΤΩΝ Ο ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΔΩΣΕΙ ΕΝ ΚΑΙΡΩ ΑΥΤΟΥ ΚΑΙ ΤΟ ΦΥΛΛΟΝ ΑΥΤΟΥ ΟΥΚ ΑΠΟΡΡΥΗΣΕΤΑΙ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΑΝ ΠΟΙΗ ΚΑΤΕΥΟΔΩΘΗΣΕΤΑΙ

4 ΟΥΧ ΟΥΤΩΣ ΟΙ ΑΣΕΒΕΙΣ ΟΥΧ ΟΥΤΩΣ ΑΛΛ' Η ΩΣ Ο ΧΝΟΥΣ ΟΝ ΕΚΡΙΠΤΕΙ Ο ΑΝΕΜΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

5 ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΑΝΑΣΤΗΣΟΝΤΑΙ ΑΣΕΒΕΙΣ ΕΝ ΚΡΙΣΕΙ ΟΥΔΕ ΑΜΑΡΤΩΛΟΙ ΕΝ ΒΟΥΛΗ ΔΙΚΑΙΩΝ

6 ΟΤΙ ΓΙΝΩΣΚΕΙ ΚΥΡΙΟΣ ΟΔΟΝ ΔΙΚΑΙΩΝ ΚΑΙ ΟΔΟΣ ΑΣΕΒΩΝ ΑΠΟΛΕΙΤΑΙ

PSALMS CHAPTER 2

1 ΙΝΑ ΤΙ ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΛΕΤΗΣΑΝ ΚΕΝΑ

2 ΠΑΡΕΣΤΗΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΔΙΑΨΑΛΜΑ

3 ΔΙΑΡΡΗΞΩΜΕΝ ΤΟΥΣ ΔΕΣΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟΡΡΙ-ΨΩΜΕΝ ΑΦ' ΗΜΩΝ ΤΟΝ ΖΥΓΟΝ ΑΥΤΩΝ

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4 Ο ΚΑΤΟΙΚΩΝ ΕΝ ΟΥΡΑΝΟΙΣ ΕΚΓΕΛΑΣΕΤΑΙ ΑΥΤΟΥΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΕΚΜΥΚΤΗΡΙΕΙ ΑΥΤΟΥΣ
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10 ΚΑΙ ΝΥΝ ΒΑΣΙΛΕΙΣ ΣΥΝΕΤΕ ΠΑΙΔΕΥΘΗΤΕ ΠΑΝΤΕΣ ΟΙ ΚΡΙΝΟΝΤΕΣ ΤΗΝ ΓΗΝ
11 ΔΟΥΛΕΥΣΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΦΟΒΩ ΚΑΙ ΑΓΑΛΛΙΑΣΘΕ ΑΥΤΩ ΕΝ ΤΡΟΜΩ
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7 ΟΥ ΦΟΒΗΘΗΣΟΜΑΙ ΑΠΟ ΜΥΡΙΑΔΩΝ ΛΑΟΥ ΤΩΝ ΚΥΚΛΩ ΣΥΝΕΠΙΤΙΘΕΜΕΝΩΝ ΜΟΙ
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7 ΠΟΛΛΟΙ ΛΕΓΟΥΣΙΝ ΤΙΣ ΔΕΙΞΕΙ ΗΜΙΝ ΤΑ ΑΓΑΘΑ ΕΣΗΜΕΙΩΘΗ ΕΦ' ΗΜΑΣ ΤΟ ΦΩΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΥΡΙΕ
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3 ΠΡΟΣΧΕΣ ΤΗ ΦΩΝΗ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΜΟΥ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ ΟΤΙ ΠΡΟΣ ΣΕ ΠΡΟΣΕΥΞΟΜΑΙ ΚΥΡΙΕ
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PSALMS CHAPTER 7
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2 ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΕΠΙ ΣΟΙ ΗΛΠΙΣΑ ΣΩΣΟΝ ΜΕ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΔΙΩΚΟΝΤΩΝ ΜΕ ΚΑΙ ΡΥΣΑΙ ΜΕ
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8 ΚΑΙ ΣΥΝΑΓΩΓΗ ΛΑΩΝ ΚΥΚΛΩΣΕΙ ΣΕ ΚΑΙ ΥΠΕΡ ΤΑΥΤΗΣ ΕΙΣ ΥΨΟΣ ΕΠΙΣΤΡΕΨΟΝ
9 ΚΥΡΙΟΣ ΚΡΙΝΕΙ ΛΑΟΥΣ ΚΡΙΝΟΝ ΜΕ ΚΥΡΙΕ ΚΑΤΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΜΟΥ ΚΑΙ ΚΑΤΑ ΤΗΝ ΑΚΑΚΙΑΝ ΜΟΥ ΕΠ' ΕΜΟΙ
10 ΣΥΝΤΕΛΕΣΘΗΤΩ ΔΗ ΠΟΝΗΡΙΑ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΚΑΤΕΥΘΥΝΕΙΣ ΔΙΚΑΙΟΝ ΕΤΑΖΩΝ ΚΑΡΔΙΑΣ ΚΑΙ ΝΕΦΡΟΥΣ Ο ΘΕΟΣ
11 ΔΙΚΑΙΑ Η ΒΟΗΘΕΙΑ ΜΟΥ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΤΟΥ ΣΩΖΟΝΤΟΣ ΤΟΥΣ ΕΥΘΕΙΣ ΤΗ ΚΑΡΔΙΑ
12 Ο ΘΕΟΣ ΚΡΙΤΗΣ ΔΙΚΑΙΟΣ ΚΑΙ ΙΣΧΥΡΟΣ ΚΑΙ ΜΑΚΡΟΘΥΜΟΣ ΜΗ ΟΡΓΗΝ ΕΠΑΓΩΝ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ
13 ΕΑΝ ΜΗ ΕΠΙΣΤΡΑΦΗΤΕ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΣΤΙΛΒΩΣΕΙ ΤΟ ΤΟΞΟΝ ΑΥΤΟΥ ΕΝΕΤΕΙΝΕΝ ΚΑΙ ΗΤΟΙΜΑΣΕΝ ΑΥΤΟ
14 ΚΑΙ ΕΝ ΑΥΤΩ ΗΤΟΙΜΑΣΕΝ ΣΚΕΥΗ ΘΑΝΑΤΟΥ ΤΑ ΒΕΛΗ ΑΥΤΟΥ ΤΟΙΣ ΚΑΙΟΜΕΝΟΙΣ ΕΞΕΙΡΓΑΣΑΤΟ
15 ΙΔΟΥ ΩΔΙΝΗΣΕΝ ΑΔΙΚΙΑΝ ΣΥΝΕΛΑΒΕΝ ΠΟΝΟΝ ΚΑΙ ΕΤΕΚΕΝ ΑΝΟΜΙΑΝ
16 ΛΑΚΚΟΝ ΩΡΥΞΕΝ ΚΑΙ ΑΝΕΣΚΑΨΕΝ ΑΥΤΟΝ ΚΑΙ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΒΟΘΡΟΝ ΟΝ ΕΙΡΓΑΣΑΤΟ
17 ΕΠΙΣΤΡΕΨΕΙ Ο ΠΟΝΟΣ ΑΥΤΟΥ ΕΙΣ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΚΟΡΥΦΗΝ ΑΥΤΟΥ Η ΑΔΙΚΙΑ ΑΥΤΟΥ ΚΑΤΑΒΗΣΕΤΑΙ
18 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΚΥΡΙΩ ΚΑΤΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ ΚΑΙ ΨΑΛΩ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΥΨΙΣΤΟΥ

PSALMS CHAPTER 8
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΛΗΝΩΝ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΚΥΡΙΕ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΩΣ ΘΑΥΜΑΣΤΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΟΤΙ ΕΠΗΡΘΗ Η ΜΕΓΑΛΟΠΡΕΠΕΙΑ ΣΟΥ ΥΠΕΡΑΝΩ ΤΩΝ ΟΥΡΑΝΩΝ
3 ΕΚ ΣΤΟΜΑΤΟΣ ΝΗΠΙΩΝ ΚΑΙ ΘΗΛΑΖΟΝΤΩΝ ΚΑΤΗΡΤΙΣΩ ΑΙΝΟΝ ΕΝΕΚΑ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ ΤΟΥ ΚΑΤΑΛΥΣΑΙ ΕΧΘΡΟΝ ΚΑΙ ΕΚΔΙΚΗΤΗΝ
4 ΟΤΙ ΟΨΟΜΑΙ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΕΡΓΑ ΤΩΝ ΔΑΚΤΥΛΩΝ ΣΟΥ ΣΕΛΗΝΗΝ ΚΑΙ ΑΣΤΕΡΑΣ Α ΣΥ ΕΘΕΜΕΛΙΩΣΑΣ
5 ΤΙ ΕΣΤΙΝ ΑΝΘΡΩΠΟΣ ΟΤΙ ΜΙΜΝΗΣΚΗ ΑΥΤΟΥ Η ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΟΤΙ ΕΠΙΣΚΕΠΤΗ ΑΥΤΟΝ
6 ΗΛΑΤΤΩΣΑΣ ΑΥΤΟΝ ΒΡΑΧΥ ΤΙ ΠΑΡ' ΑΓΓΕΛΟΥΣ ΔΟΞΗ ΚΑΙ ΤΙΜΗ ΕΣΤΕΦΑΝΩΣΑΣ ΑΥΤΟΝ
7 ΚΑΙ ΚΑΤΕΣΤΗΣΑΣ ΑΥΤΟΝ ΕΠΙ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΠΑΝΤΑ ΥΠΕΤΑΞΑΣ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ
8 ΠΡΟΒΑΤΑ ΚΑΙ ΒΟΑΣ ΠΑΣΑΣ ΕΤΙ ΔΕ ΚΑΙ ΤΑ ΚΤΗΝΗ ΤΟΥ ΠΕΔΙΟΥ
9 ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΥΣ ΙΧΘΥΑΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΑ ΔΙΑΠΟΡΕΥΟΜΕΝΑ ΤΡΙΒΟΥΣ ΘΑΛΑΣΣΩΝ
10 ΚΥΡΙΕ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΩΣ ΘΑΥΜΑΣΤΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝ ΠΑΣΗ ΤΗ ΓΗ

PSALMS CHAPTER 9
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΚΡΥΦΙΩΝ ΤΟΥ ΥΙΟΥ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΚΥΡΙΕ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΜΟΥ ΔΙΗΓΗΣΟΜΑΙ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ
3 ΕΥΦΡΑΝΘΗΣΟΜΑΙ ΚΑΙ ΑΓΑΛΛΙΑΣΟΜΑΙ ΕΝ ΣΟΙ ΨΑΛΩ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΥΨΙΣΤΕ
4 ΕΝ ΤΩ ΑΠΟΣΤΡΑΦΗΝΑΙ ΤΟΝ ΕΧΘΡΟΝ ΜΟΥ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΣΘΕΝΗΣΟΥΣΙΝ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ
5 ΟΤΙ ΕΠΟΙΗΣΑΣ ΤΗΝ ΚΡΙΣΙΝ ΜΟΥ ΚΑΙ ΤΗΝ ΔΙΚΗΝ ΜΟΥ ΕΚΑΘΙΣΑΣ ΕΠΙ ΘΡΟΝΟΥ Ο ΚΡΙΝΩΝ ΔΙΚΑΙΟΣΥΝΗΝ
6 ΕΠΕΤΙΜΗΣΑΣ ΕΘΝΕΣΙΝ ΚΑΙ ΑΠΩΛΕΤΟ Ο ΑΣΕΒΗΣ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΕΞΗΛΕΙΨΑΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
7 ΤΟΥ ΕΧΘΡΟΥ ΕΞΕΛΙΠΟΝ ΑΙ ΡΟΜΦΑΙΑΙ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΠΟΛΕΙΣ ΚΑΘΕΙΛΕΣ ΑΠΩΛΕΤΟ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΜΕΤ' ΗΧΟΥΣ
8 ΚΑΙ Ο ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΕΝΕΙ ΗΤΟΙΜΑΣΕΝ ΕΝ ΚΡΙΣΕΙ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ
9 ΚΑΙ ΑΥΤΟΣ ΚΡΙΝΕΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΡΙΝΕΙ ΛΑΟΥΣ ΕΝ ΕΥΘΥΤΗΤΙ
10 ΚΑΙ ΕΓΕΝΕΤΟ ΚΥΡΙΟΣ ΚΑΤΑΦΥΓΗ ΤΩ ΠΕΝΗΤΙ ΒΟΗΘΟΣ ΕΝ ΕΥΚΑΙΡΙΑΙΣ ΕΝ ΘΛΙΨΕΙ
11 ΚΑΙ ΕΛΠΙΣΑΤΩΣΑΝ ΕΠΙ ΣΕ ΟΙ ΓΙΝΩΣΚΟΝΤΕΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΤΙ ΟΥΚ ΕΓΚΑΤΕΛΙΠΕΣ ΤΟΥΣ ΕΚΖΗΤΟΥΝΤΑΣ ΣΕ ΚΥΡΙΕ
12 ΨΑΛΑΤΕ ΤΩ ΚΥΡΙΩ ΤΩ ΚΑΤΟΙΚΟΥΝΤΙ ΕΝ ΣΙΩΝ ΑΝΑΓΓΕΙΛΑΤΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΟΥ
13 ΟΤΙ ΕΚΖΗΤΩΝ ΤΑ ΑΙΜΑΤΑ ΑΥΤΩΝ ΕΜΝΗΣΘΗ ΟΥΚ ΕΠΕΛΑΘΕΤΟ ΤΗΣ ΚΡΑΥΓΗΣ ΤΩΝ ΠΕΝΗΤΩΝ
14 ΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ ΙΔΕ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΜΟΥ ΕΚ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ Ο ΥΨΩΝ ΜΕ ΕΚ ΤΩΝ ΠΥΛΩΝ ΤΟΥ ΘΑΝΑΤΟΥ
15 ΟΠΩΣ ΑΝ ΕΞΑΓΓΕΙΛΩ ΠΑΣΑΣ ΤΑΣ ΑΙΝΕΣΕΙΣ ΣΟΥ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΤΗΣ ΘΥΓΑΤΡΟΣ ΣΙΩΝ ΑΓΑΛΛΙΑΣΟΜΑΙ ΕΠΙ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ
16 ΕΝΕΠΑΓΗΣΑΝ ΕΘΝΗ ΕΝ ΔΙΑΦΘΟΡΑ Η ΕΠΟΙΗΣΑΝ ΕΝ ΠΑΓΙΔΙ ΤΑΥΤΗ Η ΕΚΡΥΨΑΝ ΣΥΝΕΛΗΜΦΘΗ Ο ΠΟΥΣ ΑΥΤΩΝ
17 ΓΙΝΩΣΚΕΤΑΙ ΚΥΡΙΟΣ ΚΡΙΜΑΤΑ ΠΟΙΩΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΣΥΝΕΛΗΜΦΘΗ Ο ΑΜΑΡΤΩΛΟΣ ΩΔΗ ΔΙΑΨΑΛΜΑΤΟΣ
18 ΑΠΟΣΤΡΑΦΗΤΩΣΑΝ ΟΙ ΑΜΑΡΤΩΛΟΙ ΕΙΣ ΤΟΝ ΑΔΗΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΑ ΕΠΙΛΑΝΘΑΝΟΜΕΝΑ ΤΟΥ ΘΕΟΥ
19 ΟΤΙ ΟΥΚ ΕΙΣ ΤΕΛΟΣ ΕΠΙΛΗΣΘΗΣΕΤΑΙ Ο ΠΤΩΧΟΣ Η ΥΠΟΜΟΝΗ ΤΩΝ ΠΕΝΗΤΩΝ ΟΥΚ ΑΠΟΛΕΙΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
20 ΑΝΑΣΤΗΘΙ ΚΥΡΙΕ ΜΗ ΚΡΑΤΑΙΟΥΣΘΩ ΑΝΘΡΩΠΟΣ ΚΡΙΘΗΤΩΣΑΝ ΕΘΝΗ ΕΝΩΠΙΟΝ ΣΟΥ
21 ΚΑΤΑΣΤΗΣΟΝ ΚΥΡΙΕ ΝΟΜΟΘΕΤΗΝ ΕΠ' ΑΥΤΟΥΣ ΓΝΩΤΩΣΑΝ ΕΘΝΗ ΟΤΙ ΑΝΘΡΩΠΟΙ ΕΙΣΙΝ ΔΙΑΨΑΛΜΑ
22 ΙΝΑ ΤΙ ΚΥΡΙΕ ΑΦΕΣΤΗΚΑΣ ΜΑΚΡΟΘΕΝ ΥΠΕΡΟΡΑΣ ΕΝ ΕΥΚΑΙΡΙΑΙΣ ΕΝ ΘΛΙΨΕΙ
23 ΕΝ ΤΩ ΥΠΕΡΗΦΑΝΕΥΕΣΘΑΙ ΤΟΝ ΑΣΕΒΗ ΕΜΠΥΡΙΖΕΤΑΙ Ο ΠΤΩΧΟΣ ΣΥΛΛΑΜΒΑΝΟΝΤΑΙ ΕΝ ΔΙΑΒΟΥΛΙΟΙΣ ΟΙΣ ΔΙΑΛΟΓΙΖΟΝΤΑΙ
24 ΟΤΙ ΕΠΑΙΝΕΙΤΑΙ Ο ΑΜΑΡΤΩΛΟΣ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΚΑΙ Ο ΑΔΙΚΩΝ ΕΝΕΥΛΟΓΕΙΤΑΙ
25 ΠΑΡΩΞΥΝΕΝ ΤΟΝ ΚΥΡΙΟΝ Ο ΑΜΑΡΤΩΛΟΣ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΟΡΓΗΣ ΑΥΤΟΥ ΟΥΚ ΕΚΖΗΤΗΣΕΙ ΟΥΚ ΕΣΤΙΝ Ο ΘΕΟΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ
26 ΒΕΒΗΛΟΥΝΤΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΑΝΤΑΝΑΙΡΕΙΤΑΙ ΤΑ ΚΡΙΜΑΤΑ ΣΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΑΝΤΩΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΑΤΑΚΥΡΙΕΥΣΕΙ
27 ΕΙΠΕΝ ΓΑΡ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥ ΜΗ ΣΑΛΕΥΘΩ ΑΠΟ ΓΕΝΕΑΣ ΕΙΣ ΓΕΝΕΑΝ ΑΝΕΥ ΚΑΚΟΥ
28 ΟΥ ΑΡΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΓΕΜΕΙ ΚΑΙ ΠΙΚΡΙΑΣ ΚΑΙ ΔΟΛΟΥ ΥΠΟ ΤΗΝ ΓΛΩΣΣΑΝ ΑΥΤΟΥ ΚΟΠΟΣ ΚΑΙ ΠΟΝΟΣ
29 ΕΓΚΑΘΗΤΑΙ ΕΝΕΔΡΑ ΜΕΤΑ ΠΛΟΥΣΙΩΝ ΕΝ ΑΠΟΚΡΥΦΟΙΣ ΑΠΟΚΤΕΙΝΑΙ ΑΘΩΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΠΕΝΗΤΑ ΑΠΟΒΛΕΠΟΥΣΙΝ

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30 ΕΝΕΔΡΕΥΕΙ ΕΝ ΑΠΟΚΡΥΦΩ ΩΣ ΛΕΩΝ ΕΝ ΤΗ ΜΑΝΔΡΑ ΑΥΤΟΥ ΕΝΕΔΡΕΥΕΙ ΤΟΥ ΑΡΠΑΣΑΙ ΠΤΩΧΟΝ ΑΡΠΑΣΑΙ ΠΤΩΧΟΝ ΕΝ ΤΩ ΕΛΚΥΣΑΙ ΑΥΤΟΝ
31 ΕΝ ΤΗ ΠΑΓΙΔΙ ΑΥΤΟΥ ΤΑΠΕΙΝΩΣΕΙ ΑΥΤΟΝ ΚΥΨΕΙ ΚΑΙ ΠΕΣΕΙΤΑΙ ΕΝ ΤΩ ΑΥΤΟΝ ΚΑΤΑΚΥΡΙΕΥΣΑΙ ΤΩΝ ΠΕΝΗΤΩΝ
32 ΕΙΠΕΝ ΓΑΡ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΠΙΛΕΛΗΣΤΑΙ Ο ΘΕΟΣ ΑΠΕΣΤΡΕΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΤΟΥ ΜΗ ΒΛΕΠΕΙΝ ΕΙΣ ΤΕΛΟΣ
33 ΑΝΑΣΤΗΘΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΥΨΩΘΗΤΩ Η ΧΕΙΡ ΣΟΥ ΜΗ ΕΠΙΛΑΘΗ ΤΩΝ ΠΕΝΗΤΩΝ
34 ΕΝΕΚΕΝ ΤΙΝΟΣ ΠΑΡΩΞΥΝΕΝ Ο ΑΣΕΒΗΣ ΤΟΝ ΘΕΟΝ ΕΙΠΕΝ ΓΑΡ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΚ ΕΚΖΗΤΗΣΕΙ
35 ΒΛΕΠΕΙΣ ΟΤΙ ΣΥ ΠΟΝΟΝ ΚΑΙ ΘΥΜΟΝ ΚΑΤΑΝΟΕΙΣ ΤΟΥ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ ΣΟΙ ΟΥΝ ΕΓΚΑΤΑΛΕΛΕΙΠΤΑΙ Ο ΠΤΩΧΟΣ ΟΡΦΑΝΩ ΣΥ ΗΣΘΑ ΒΟΗΘΩΝ
36 ΣΥΝΤΡΙΨΟΝ ΤΟΝ ΒΡΑΧΙΟΝΑ ΤΟΥ ΑΜΑΡΤΩΛΟΥ ΚΑΙ ΠΟΝΗΡΟΥ ΖΗΤΗΘΗΣΕΤΑΙ Η ΑΜΑΡΤΙΑ ΑΥΤΟΥ ΚΑΙ ΟΥ ΜΗ ΕΥΡΕΘΗ ΔΙ' ΑΥΤΗΝ
37 ΒΑΣΙΛΕΥΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΑΠΟΛΕΙΣΘΕ ΕΘΝΗ ΕΚ ΤΗΣ ΓΗΣ ΑΥΤΟΥ
38 ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΩΝ ΠΕΝΗΤΩΝ ΕΙΣΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΤΗΝ ΕΤΟΙΜΑΣΙΑΝ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΠΡΟΣΕΣΧΕΝ ΤΟ ΟΥΣ ΣΟΥ
39 ΚΡΙΝΑΙ ΟΡΦΑΝΩ ΚΑΙ ΤΑΠΕΙΝΩ ΙΝΑ ΜΗ ΠΡΟΣΘΗ ΕΤΙ ΤΟΥ ΜΕΓΑΛΑΥΧΕΙΝ ΑΝΘΡΩΠΟΣ ΕΠΙ ΤΗΣ ΓΗΣ

PSALMS CHAPTER 10
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΕΠΙ ΤΩ ΚΥΡΙΩ ΠΕΠΟΙΘΑ ΠΑΣ ΕΡΕΙΤΕ ΤΗ ΨΥΧΗ ΜΟΥ ΜΕΤΑΝΑΣΤΕΥΟΥ ΕΠΙ ΤΑ ΟΡΗ ΩΣ ΣΤΡΟΥΘΙΟΝ
2 ΟΤΙ ΙΔΟΥ ΟΙ ΑΜΑΡΤΩΛΟΙ ΕΝΕΤΕΙΝΑΝ ΤΟΞΟΝ ΗΤΟΙΜΑΣΑΝ ΒΕΛΗ ΕΙΣ ΦΑΡΕΤΡΑΝ ΤΟΥ ΚΑΤΑΤΟΞΕΥΣΑΙ ΕΝ ΣΚΟΤΟΜΗΝΗ ΤΟΥΣ ΕΥΘΕΙΣ ΤΗ ΚΑΡΔΙΑ
3 ΟΤΙ Α ΚΑΤΗΡΤΙΣΩ ΚΑΘΕΙΛΟΝ Ο ΔΕ ΔΙΚΑΙΟΣ ΤΙ ΕΠΟΙΗΣΕΝ
4 ΚΥΡΙΟΣ ΕΝ ΝΑΩ ΑΓΙΩ ΑΥΤΟΥ ΚΥΡΙΟΣ ΕΝ ΟΥΡΑΝΩ Ο ΘΡΟΝΟΣ ΑΥΤΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΠΕΝΗΤΑ ΑΠΟΒΛΕΠΟΥΣΙΝ ΤΑ ΒΛΕΦΑΡΑ ΑΥΤΟΥ ΕΞΕΤΑΖΕΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ
5 ΚΥΡΙΟΣ ΕΞΕΤΑΖΕΙ ΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΤΟΝ ΑΣΕΒΗ Ο ΔΕ ΑΓΑΠΩΝ ΑΔΙΚΙΑΝ ΜΙΣΕΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ
6 ΕΠΙΒΡΕΞΕΙ ΕΠΙ ΑΜΑΡΤΩΛΟΥΣ ΠΑΓΙΔΑΣ ΠΥΡ ΚΑΙ ΘΕΙΟΝ ΚΑΙ ΠΝΕΥΜΑ ΚΑΤΑΙΓΙΔΟΣ Η ΜΕΡΙΣ ΤΟΥ ΠΟΤΗΡΙΟΥ ΑΥΤΩΝ
7 ΟΤΙ ΔΙΚΑΙΟΣ ΚΥΡΙΟΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΑΣ ΗΓΑΠΗΣΕΝ ΕΥΘΥΤΗΤΑ ΕΙΔΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ

PSALMS CHAPTER 11
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΗΣ ΟΓΔΟΗΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΣΩΣΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΕΚΛΕΛΟΙΠΕΝ ΟΣΙΟΣ ΟΤΙ ΩΛΙΓΩΘΗΣΑΝ ΑΙ ΑΛΗΘΕΙΑΙ ΑΠΟ ΤΩΝ ΥΙΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ
3 ΜΑΤΑΙΑ ΕΛΑΛΗΣΕΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΧΕΙΛΗ ΔΟΛΙΑ ΕΝ ΚΑΡΔΙΑ ΚΑΙ ΕΝ ΚΑΡΔΙΑ ΕΛΑΛΗΣΑΝ
4 ΕΞΟΛΕΘΡΕΥΣΑΙ ΚΥΡΙΟΣ ΠΑΝΤΑ ΤΑ ΧΕΙΛΗ ΤΑ ΔΟΛΙΑ ΚΑΙ ΓΛΩΣΣΑΝ ΜΕΓΑΛΟΡΗΜΟΝΑ
5 ΤΟΥΣ ΕΙΠΟΝΤΑΣ ΤΗΝ ΓΛΩΣΣΑΝ ΗΜΩΝ ΜΕΓΑΛΥΝΟΥΜΕΝ ΤΑ ΧΕΙΛΗ ΗΜΩΝ ΠΑΡ' ΗΜΩΝ ΕΣΤΙΝ ΤΙΣ ΗΜΩΝ ΚΥΡΙΟΣ ΕΣΤΙΝ
6 ΑΠΟ ΤΗΣ ΤΑΛΑΙΠΩΡΙΑΣ ΤΩΝ ΠΤΩΧΩΝ ΚΑΙ ΑΠΟ ΤΟΥ ΣΤΕΝΑΓΜΟΥ ΤΩΝ ΠΕΝΗΤΩΝ ΝΥΝ ΑΝΑΣΤΗΣΟΜΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΗΣΟΜΑΙ ΕΝ ΣΩΤΗΡΙΑ ΠΑΡΡΗΣΙΑΣΟΜΑΙ ΕΝ ΑΥΤΩ
7 ΤΑ ΛΟΓΙΑ ΚΥΡΙΟΥ ΛΟΓΙΑ ΑΓΝΑ ΑΡΓΥΡΙΟΝ ΠΕΠΥΡΩ-ΜΕΝΟΝ ΔΟΚΙΜΙΟΝ ΤΗ ΓΗ ΚΕΚΑΘΑΡΙΣΜΕΝΟΝ ΕΠΤΑΠΛΑΣΙΩΣ
8 ΣΥ ΚΥΡΙΕ ΦΥΛΑΞΕΙΣ ΗΜΑΣ ΚΑΙ ΔΙΑΤΗΡΗΣΕΙΣ ΗΜΑΣ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
9 ΚΥΚΛΩ ΟΙ ΑΣΕΒΕΙΣ ΠΕΡΙΠΑΤΟΥΣΙΝ ΚΑΤΑ ΤΟ ΥΨΟΣ ΣΟΥ ΕΠΟΛΥΩΡΗΣΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ

PSALMS CHAPTER 12
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΩΣ ΠΟΤΕ ΚΥΡΙΕ ΕΠΙΛΗΣΗ ΜΟΥ ΕΙΣ ΤΕΛΟΣ ΕΩΣ ΠΟΤΕ ΑΠΟΣΤΡΕΨΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ
3 ΕΩΣ ΤΙΝΟΣ ΘΗΣΟΜΑΙ ΒΟΥΛΑΣ ΕΝ ΨΥΧΗ ΜΟΥ ΟΔΥΝΑΣ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΗΜΕΡΑΣ ΕΩΣ ΠΟΤΕ ΥΨΩΘΗΣΕΤΑΙ Ο ΕΧΘΡΟΣ ΜΟΥ ΕΠ' ΕΜΕ
4 ΕΠΙΒΛΕΨΟΝ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΦΩΤΙΣΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΜΗΠΟΤΕ ΥΠΝΩΣΩ ΕΙΣ ΘΑΝΑΤΟΝ
5 ΜΗΠΟΤΕ ΕΙΠΗ Ο ΕΧΘΡΟΣ ΜΟΥ ΙΣΧΥΣΑ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΘΛΙΒΟΝΤΕΣ ΜΕ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΕΑΝ ΣΑΛΕΥΘΩ
6 ΕΓΩ ΔΕ ΕΠΙ ΤΩ ΕΛΕΕΙ ΣΟΥ ΗΛΠΙΣΑ ΑΓΑΛΛΙΑΣΕΤΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΠΙ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ ΑΣΩ ΤΩ ΚΥΡΙΩ ΤΩ ΕΥΕΡΓΕΤΗΣΑΝΤΙ ΜΕ ΚΑΙ ΨΑΛΩ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΥΨΙΣΤΟΥ

PSALMS CHAPTER 13
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΕΙΠΕΝ ΑΦΡΩΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΔΙΕΦΘΕΙΡΑΝ ΚΑΙ ΕΒΔΕΛΥΧΘΗΣΑΝ ΕΝ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΟΥΚ ΕΣΤΙΝ ΠΟΙΩΝ ΧΡΗΣΤΟΤΗΤΑ ΟΥΚ ΕΣΤΙΝ ΕΩΣ ΕΝΟΣ
2 ΚΥΡΙΟΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΔΙΕΚΥΨΕΝ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΟΥ ΙΔΕΙΝ ΕΙ ΕΣΤΙΝ ΣΥΝΙΩΝ Η ΕΚΖΗΤΩΝ ΤΟΝ ΘΕΟΝ
3 ΠΑΝΤΕΣ ΕΞΕΚΛΙΝΑΝ ΑΜΑ ΗΧΡΕΩΘΗΣΑΝ ΟΥΚ ΕΣΤΙΝ ΠΟΙΩΝ ΧΡΗΣΤΟΤΗΤΑ ΟΥΚ ΕΣΤΙΝ ΕΩΣ ΕΝΟΣ ΤΑΦΟΣ ΑΝΕΩΓΜΕΝΟΣ Ο ΛΑΡΥΓΞ ΑΥΤΩΝ ΤΑΙΣ ΓΛΩΣΣΑΙΣ ΑΥΤΩΝ ΕΔΟΛΙΟΥΣΑΝ ΙΟΣ ΑΣΠΙΔΩΝ ΥΠΟ ΤΑ ΧΕΙΛΗ ΑΥΤΩΝ ΩΝ ΤΟ ΣΤΟΜΑ ΑΡΑΣ ΚΑΙ ΠΙΚΡΙΑΣ ΓΕΜΕΙ ΟΞΕΙΣ ΟΙ ΠΟΔΕΣ ΑΥΤΩΝ ΕΚΧΕΑΙ ΑΙΜΑ ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗΣ ΟΥΚ ΕΓΝΩΣΑΝ ΟΥΚ ΕΣΤΙΝ ΦΟΒΟΣ ΘΕΟΥ ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ
4 ΟΥΧΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ ΟΙ ΚΑΤΕΣΘΙΟΝΤΕΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΒΡΩΣΕΙ ΑΡΤΟΥ ΤΟΝ ΚΥΡΙΟΝ ΟΥΚ ΕΠΕΚΑΛΕΣΑΝΤΟ
5 ΕΚΕΙ ΕΔΕΙΛΙΑΣΑΝ ΦΟΒΩ ΟΥ ΟΥΚ ΗΝ ΦΟΒΟΣ ΟΤΙ Ο ΘΕΟΣ ΕΝ ΓΕΝΕΑ ΔΙΚΑΙΑ
6 ΒΟΥΛΗΝ ΠΤΩΧΟΥ ΚΑΤΗΣΧΥΝΑΤΕ ΟΤΙ ΚΥΡΙΟΣ ΕΛΠΙΣ ΑΥΤΟΥ ΕΣΤΙΝ
7 ΤΙΣ ΔΩΣΕΙ ΕΚ ΣΙΩΝ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΤΩ ΕΠΙΣΤΡΕΨΑΙ ΚΥΡΙΟΝ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΑΓΑΛΛΙΑΣΘΩ ΙΑΚΩΒ ΚΑΙ ΕΥΦΡΑΝΘΗΤΩ ΙΣΡΑΗΛ

PSALMS CHAPTER 14
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΚΥΡΙΕ ΤΙΣ ΠΑΡΟΙΚΗΣΕΙ ΕΝ ΤΩ ΣΚΗΝΩΜΑΤΙ ΣΟΥ ΚΑΙ ΤΙΣ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΝ ΤΩ ΟΡΕΙ ΤΩ ΑΓΙΩ ΣΟΥ
2 ΠΟΡΕΥΟΜΕΝΟΣ ΑΜΩΜΟΣ ΚΑΙ ΕΡΓΑΖΟΜΕΝΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΛΑΛΩΝ ΑΛΗΘΕΙΑΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ
3 ΟΣ ΟΥΚ ΕΔΟΛΩΣΕΝ ΕΝ ΓΛΩΣΣΗ ΑΥΤΟΥ ΟΥΔΕ ΕΠΟΙΗΣΕΝ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΚΟΝ ΚΑΙ ΟΝΕΙΔΙΣΜΟΝ ΟΥΚ ΕΛΑΒΕΝ ΕΠΙ ΤΟΥΣ ΕΓΓΙΣΤΑ ΑΥΤΟΥ
4 ΕΞΟΥΔΕΝΩΤΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΟΝΗΡΕΥΟΜΕΝΟΣ ΤΟΥΣ ΔΕ ΦΟΒΟΥΜΕΝΟΥΣ ΚΥΡΙΟΝ ΔΟΞΑΖΕΙ Ο ΟΜΝΥΩΝ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΑΘΕΤΩΝ
5 ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΟΥ ΟΥΚ ΕΔΩΚΕΝ ΕΠΙ ΤΟΚΩ ΚΑΙ ΔΩΡΑ ΕΠ' ΑΘΩΟΙΣ ΟΥΚ ΕΛΑΒΕΝ Ο ΠΟΙΩΝ ΤΑΥΤΑ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

PSALMS CHAPTER 15
1 ΣΤΗΛΟΓΡΑΦΙΑ ΤΩ ΔΑΥΙΔ ΦΥΛΑΞΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΕΠΙ ΣΟΙ ΗΛΠΙΣΑ
2 ΕΙΠΑ ΤΩ ΚΥΡΙΩ ΚΥΡΙΟΣ ΜΟΥ ΕΙ ΣΥ ΟΤΙ ΤΩΝ ΑΓΑΘΩΝ ΜΟΥ ΟΥ ΧΡΕΙΑΝ ΕΧΕΙΣ

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3 ΤΟΙΣ ΑΓΙΟΙΣ ΤΟΙΣ ΕΝ ΤΗ ΓΗ ΑΥΤΟΥ ΕΘΑΥΜΑΣΤΩΣΕΝ ΠΑΝΤΑ ΤΑ ΘΕΛΗΜΑΤΑ ΑΥΤΟΥ ΕΝ ΑΥΤΟΙΣ
4 ΕΠΛΗΘΥΝΘΗΣΑΝ ΑΙ ΑΣΘΕΝΕΙΑΙ ΑΥΤΩΝ ΜΕΤΑ ΤΑΥΤΑ ΕΤΑΧΥΝΑΝ ΟΥ ΜΗ ΣΥΝΑΓΑΓΩ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΑΥΤΩΝ ΕΞ ΑΙΜΑΤΩΝ ΟΥΔΕ ΜΗ ΜΝΗΣΘΩ ΤΩΝ ΟΝΟΜΑΤΩΝ ΑΥΤΩΝ ΔΙΑ ΧΕΙΛΕΩΝ ΜΟΥ
5 ΚΥΡΙΟΣ Η ΜΕΡΙΣ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΚΑΙ ΤΟΥ ΠΟΤΗΡΙΟΥ ΜΟΥ ΣΥ ΕΙ Ο ΑΠΟΚΑΘΙΣΤΩΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΜΟΥ ΕΜΟΙ
6 ΣΧΟΙΝΙΑ ΕΠΕΠΕΣΑΝ ΜΟΙ ΕΝ ΤΟΙΣ ΚΡΑΤΙΣΤΟΙΣ ΚΑΙ ΓΑΡ Η ΚΛΗΡΟΝΟΜΙΑ ΜΟΥ ΚΡΑΤΙΣΤΗ ΜΟΙ ΕΣΤΙΝ
7 ΕΥΛΟΓΗΣΩ ΤΟΝ ΚΥΡΙΟΝ ΤΟΝ ΣΥΝΕΤΙΣΑΝΤΑ ΜΕ ΕΤΙ ΔΕ ΚΑΙ ΕΩΣ ΝΥΚΤΟΣ ΕΠΑΙΔΕΥΣΑΝ ΜΕ ΟΙ ΝΕΦΡΟΙ ΜΟΥ
8 ΠΡΟΩΡΩΜΗΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝΩΠΙΟΝ ΜΟΥ ΔΙΑ ΠΑΝΤΟΣ ΟΤΙ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΣΤΙΝ ΙΝΑ ΜΗ ΣΑΛΕΥΘΩ
9 ΔΙΑ ΤΟΥΤΟ ΗΥΦΡΑΝΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ ΗΓΑΛΛΙΑΣΑΤΟ Η ΓΛΩΣΣΑ ΜΟΥ ΕΤΙ ΔΕ ΚΑΙ Η ΣΑΡΞ ΜΟΥ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΠ' ΕΛΠΙΔΙ
10 ΟΤΙ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΕΙΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΙΣ ΑΔΗΝ ΟΥΔΕ ΔΩΣΕΙΣ ΤΟΝ ΟΣΙΟΝ ΣΟΥ ΙΔΕΙΝ ΔΙΑΦΘΟΡΑΝ
11 ΕΓΝΩΡΙΣΑΣ ΜΟΙ ΟΔΟΥΣ ΖΩΗΣ ΠΛΗΡΩΣΕΙΣ ΜΕ ΕΥΦΡΟΣΥΝΗΣ ΜΕΤΑ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΤΕΡΠΝΟΤΗΤΕΣ ΕΝ ΤΗ ΔΕΞΙΑ ΣΟΥ ΕΙΣ ΤΕΛΟΣ

PSALMS CHAPTER 16
1 ΠΡΟΣΕΥΧΗ ΤΟΥ ΔΑΥΙΔ ΕΙΣΑΚΟΥΣΟΝ ΚΥΡΙΕ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΜΟΥ ΠΡΟΣΧΕΣ ΤΗ ΔΕΗΣΕΙ ΜΟΥ ΕΝΩΤΙΣΑΙ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΟΥΚ ΕΝ ΧΕΙΛΕΣΙΝ ΔΟΛΙΟΙΣ
2 ΕΚ ΠΡΟΣΩΠΟΥ ΣΟΥ ΤΟ ΚΡΙΜΑ ΜΟΥ ΕΞΕΛΘΟΙ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΙΔΕΤΩΣΑΝ ΕΥΘΥΤΗΤΑΣ
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42 ΕΚΕΚΡΑΞΑΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΣΩΖΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΕΝ ΑΥΤΩΝ
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44 ΡΥΣΗ ΜΕ ΕΞ ΑΝΤΙΛΟΓΙΩΝ ΛΑΟΥ ΚΑΤΑΣΤΗΣΕΙΣ ΜΕ ΕΙΣ ΚΕΦΑΛΗΝ ΕΘΝΩΝ ΛΑΟΣ ΟΝ ΟΥΚ ΕΓΝΩΝ ΕΔΟΥΛΕΥΣΕΝ ΜΟΙ
45 ΕΙΣ ΑΚΟΗΝ ΩΤΙΟΥ ΥΠΗΚΟΥΣΕΝ ΜΟΙ ΥΙΟΙ ΑΛΛΟΤΡΙΟΙ ΕΨΕΥΣΑΝΤΟ ΜΟΙ
46 ΥΙΟΙ ΑΛΛΟΤΡΙΟΙ ΕΠΑΛΑΙΩΘΗΣΑΝ ΚΑΙ ΕΧΩΛΑΝΑΝ ΑΠΟ ΤΩΝ ΤΡΙΒΩΝ ΑΥΤΩΝ
47 ΖΗ ΚΥΡΙΟΣ ΚΑΙ ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΜΟΥ ΚΑΙ ΥΨΩΘΗΤΩ Ο ΘΕΟΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ
48 Ο ΘΕΟΣ Ο ΔΙΔΟΥΣ ΕΚΔΙΚΗΣΕΙΣ ΕΜΟΙ ΚΑΙ ΥΠΟΤΑΞΑΣ ΛΑΟΥΣ ΥΠ' ΕΜΕ
49 Ο ΡΥΣΤΗΣ ΜΟΥ ΕΞ ΕΧΘΡΩΝ ΜΟΥ ΟΡΓΙΛΩΝ ΑΠΟ ΤΩΝ ΕΠΑΝΙΣΤΑΝΟΜΕΝΩΝ ΕΠ' ΕΜΕ ΥΨΩΣΕΙΣ ΜΕ ΑΠΟ ΑΝΔΡΟΣ ΑΔΙΚΟΥ ΡΥΣΗ ΜΕ
50 ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΘΝΕΣΙΝ ΚΥΡΙΕ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ
51 ΜΕΓΑΛΥΝΩΝ ΤΑΣ ΣΩΤΗΡΙΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΩΝ ΕΛΕΟΣ ΤΩ ΧΡΙΣΤΩ ΑΥΤΟΥ ΤΩ ΔΑΥΙΔ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ

PSALMS CHAPTER 18
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΟΙ ΟΥΡΑΝΟΙ ΔΙΗΓΟΥΝΤΑΙ ΔΟΞΑΝ ΘΕΟΥ ΠΟΙΗΣΙΝ ΔΕ ΧΕΙΡΩΝ ΑΥΤΟΥ ΑΝΑΓΓΕΛΛΕΙ ΤΟ ΣΤΕΡΕΩΜΑ
3 ΗΜΕΡΑ ΤΗ ΗΜΕΡΑ ΕΡΕΥΓΕΤΑΙ ΡΗΜΑ ΚΑΙ ΝΥΞ ΝΥΚΤΙ ΑΝΑΓΓΕΛΛΕΙ ΓΝΩΣΙΝ
4 ΟΥΚ ΕΙΣΙΝ ΛΑΛΙΑΙ ΟΥΔΕ ΛΟΓΟΙ ΩΝ ΟΥΧΙ ΑΚΟΥΟΝΤΑΙ ΑΙ ΦΩΝΑΙ ΑΥΤΩΝ
5 ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΕΞΗΛΘΕΝ Ο ΦΘΟΓΓΟΣ ΑΥΤΩΝ ΚΑΙ ΕΙΣ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΤΑ ΡΗΜΑΤΑ ΑΥΤΩΝ ΕΝ ΤΩ ΗΛΙΩ ΕΘΕΤΟ ΤΟ ΣΚΗΝΩΜΑ ΑΥΤΟΥ
6 ΚΑΙ ΑΥΤΟΣ ΩΣ ΝΥΜΦΙΟΣ ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΕΚ ΠΑΣΤΟΥ ΑΥΤΟΥ ΑΓΑΛΛΙΑΣΕΤΑΙ ΩΣ ΓΙΓΑΣ ΔΡΑΜΕΙΝ ΟΔΟΝ ΑΥΤΟΥ
7 ΑΠ' ΑΚΡΟΥ ΤΟΥ ΟΥΡΑΝΟΥ Η ΕΞΟΔΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟ ΚΑΤΑΝΤΗΜΑ ΑΥΤΟΥ ΕΩΣ ΑΚΡΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΣ ΑΠΟΚΡΥΒΗΣΕΤΑΙ ΤΗΝ ΘΕΡΜΗΝ ΑΥΤΟΥ
8 Ο ΝΟΜΟΣ ΤΟΥ ΚΥΡΙΟΥ ΑΜΩΜΟΣ ΕΠΙΣΤΡΕΦΩΝ ΨΥΧΑΣ Η ΜΑΡΤΥΡΙΑ ΚΥΡΙΟΥ ΠΙΣΤΗ ΣΟΦΙΖΟΥΣΑ ΝΗΠΙΑ
9 ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΥΡΙΟΥ ΕΥΘΕΙΑ ΕΥΦΡΑΙΝΟΝΤΑ ΚΑΡΔΙΑΝ Η ΕΝΤΟΛΗ ΚΥΡΙΟΥ ΤΗΛΑΥΓΗΣ ΦΩΤΙΖΟΥΣΑ ΟΦΘΑΛΜΟΥΣ
10 Ο ΦΟΒΟΣ ΚΥΡΙΟΥ ΑΓΝΟΣ ΔΙΑΜΕΝΩΝ ΕΙΣ ΑΙΩΝΑ ΑΙΩΝΟΣ ΤΑ ΚΡΙΜΑΤΑ ΚΥΡΙΟΥ ΑΛΗΘΙΝΑ ΔΕΔΙΚΑΙΩΜΕΝΑ ΕΠΙ ΤΟ ΑΥΤΟ
11 ΕΠΙΘΥΜΗΤΑ ΥΠΕΡ ΧΡΥΣΙΟΝ ΚΑΙ ΛΙΘΟΝ ΤΙΜΙΟΝ ΠΟΛΥΝ ΚΑΙ ΓΛΥΚΥΤΕΡΑ ΥΠΕΡ ΜΕΛΙ ΚΑΙ ΚΗΡΙΟΝ
12 ΚΑΙ ΓΑΡ Ο ΔΟΥΛΟΣ ΣΟΥ ΦΥΛΑΣΣΕΙ ΑΥΤΑ ΕΝ ΤΩ ΦΥΛΑΣΣΕΙΝ ΑΥΤΑ ΑΝΤΑΠΟΔΟΣΙΣ ΠΟΛΛΗ
13 ΠΑΡΑΠΤΩΜΑΤΑ ΤΙΣ ΣΥΝΗΣΕΙ ΕΚ ΤΩΝ ΚΡΥΦΙΩΝ ΜΟΥ ΚΑΘΑΡΙΣΟΝ ΜΕ
14 ΚΑΙ ΑΠΟ ΑΛΛΟΤΡΙΩΝ ΦΕΙΣΑΙ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΕΑΝ ΜΗ ΜΟΥ ΚΑΤΑΚΥΡΙΕΥΣΩΣΙΝ ΤΟΤΕ ΑΜΩΜΟΣ ΕΣΟΜΑΙ ΚΑΙ ΚΑΘΑΡΙΣΘΗΣΟΜΑΙ ΑΠΟ ΑΜΑΡΤΙΑΣ ΜΕΓΑΛΗΣ
15 ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΕΥΔΟΚΙΑΝ ΤΑ ΛΟΓΙΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΚΑΙ Η ΜΕΛΕΤΗ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ ΕΝΩΠΙΟΝ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ ΚΥΡΙΕ ΒΟΗΘΕ ΜΟΥ ΚΑΙ ΛΥΤΡΩΤΑ ΜΟΥ

PSALMS CHAPTER 19
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΠΑΚΟΥΣΑΙ ΣΟΥ ΚΥΡΙΟΣ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΥΠΕΡΑΣΠΙΣΑΙ ΣΟΥ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΙΑΚΩΒ
3 ΕΞΑΠΟΣΤΕΙΛΑΙ ΣΟΙ ΒΟΗΘΕΙΑΝ ΕΞ ΑΓΙΟΥ ΚΑΙ ΕΚ ΣΙΩΝ ΑΝΤΙΛΑΒΟΙΤΟ ΣΟΥ
4 ΜΝΗΣΘΕΙΗ ΠΑΣΗΣ ΘΥΣΙΑΣ ΣΟΥ ΚΑΙ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΣΟΥ ΠΙΑΝΑΤΩ ΔΙΑΨΑΛΜΑ
5 ΔΩΗ ΣΟΙ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΒΟΥΛΗΝ ΣΟΥ ΠΛΗΡΩΣΑΙ
6 ΑΓΑΛΛΙΑΣΟΜΕΘΑ ΕΝ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ ΚΑΙ ΕΝ ΟΝΟΜΑΤΙ ΘΕΟΥ ΗΜΩΝ ΜΕΓΑΛΥΝΘΗΣΟΜΕΘΑ ΠΛΗΡΩΣΑΙ ΚΥΡΙΟΣ ΠΑΝΤΑ ΤΑ ΑΙΤΗΜΑΤΑ ΣΟΥ
7 ΝΥΝ ΕΓΝΩΝ ΟΤΙ ΕΣΩΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΧΡΙΣΤΟΝ ΑΥΤΟΥ ΕΠΑΚΟΥΣΕΤΑΙ ΑΥΤΟΥ ΕΞ ΟΥΡΑΝΟΥ ΑΓΙΟΥ ΑΥΤΟΥ ΕΝ ΔΥΝΑΣΤΕΙΑΙΣ Η ΣΩΤΗΡΙΑ ΤΗΣ ΔΕΞΙΑΣ ΑΥΤΟΥ
8 ΟΥΤΟΙ ΕΝ ΑΡΜΑΣΙΝ ΚΑΙ ΟΥΤΟΙ ΕΝ ΙΠΠΟΙΣ ΗΜΕΙΣ ΔΕ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΜΕΓΑΛΥΝΘΗΣΟΜΕΘΑ
9 ΑΥΤΟΙ ΣΥΝΕΠΟΔΙΣΘΗΣΑΝ ΚΑΙ ΕΠΕΣΑΝ ΗΜΕΙΣ ΔΕ ΑΝΕΣΤΗΜΕΝ ΚΑΙ ΑΝΩΡΘΩΘΗΜΕΝ
10 ΚΥΡΙΕ ΣΩΣΟΝ ΤΟΝ ΒΑΣΙΛΕΑ ΣΟΥ ΚΑΙ ΕΠΑΚΟΥΣΟΝ ΗΜΩΝ ΕΝ Η ΑΝ ΗΜΕΡΑ ΕΠΙΚΑΛΕΣΩΜΕΘΑ ΣΕ

PSALMS CHAPTER 20
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΚΥΡΙΕ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΕΥΦΡΑΝΘΗΣΕΤΑΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΠΙ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ ΑΓΑΛΛΙΑΣΕΤΑΙ ΣΦΟΔΡΑ
3 ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΕΔΩΚΑΣ ΑΥΤΩ ΚΑΙ ΤΗΝ ΘΕΛΗΣΙΝ ΤΩΝ ΧΕΙΛΕΩΝ ΑΥΤΟΥ ΟΥΚ ΕΣΤΕΡΗΣΑΣ ΑΥΤΟΝ ΔΙΑΨΑΛΜΑ
4 ΟΤΙ ΠΡΟΕΦΘΑΣΑΣ ΑΥΤΟΝ ΕΝ ΕΥΛΟΓΙΑΙΣ ΧΡΗΣΤΟΤΗΤΟΣ ΕΘΗΚΑΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΣΤΕΦΑΝΟΝ ΕΚ ΛΙΘΟΥ ΤΙΜΙΟΥ
5 ΖΩΗΝ ΗΤΗΣΑΤΟ ΣΕ ΚΑΙ ΕΔΩΚΑΣ ΑΥΤΩ ΜΑΚΡΟΤΗΤΑ ΗΜΕΡΩΝ ΕΙΣ ΑΙΩΝΑ ΑΙΩΝΟΣ
6 ΜΕΓΑΛΗ Η ΔΟΞΑ ΑΥΤΟΥ ΕΝ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ ΔΟΞΑΝ ΚΑΙ ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΕΠΙΘΗΣΕΙΣ ΕΠ' ΑΥΤΟΝ
7 ΟΤΙ ΔΩΣΕΙΣ ΑΥΤΩ ΕΥΛΟΓΙΑΝ ΕΙΣ ΑΙΩΝΑ ΑΙΩΝΟΣ ΕΥΦΡΑΝΕΙΣ ΑΥΤΟΝ ΕΝ ΧΑΡΑ ΜΕΤΑ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ
8 ΟΤΙ Ο ΒΑΣΙΛΕΥΣ ΕΛΠΙΖΕΙ ΕΠΙ ΚΥΡΙΟΝ ΚΑΙ ΕΝ ΤΩ ΕΛΕΕΙ ΤΟΥ ΥΨΙΣΤΟΥ ΟΥ ΜΗ ΣΑΛΕΥΘΗ
9 ΕΥΡΕΘΕΙΗ Η ΧΕΙΡ ΣΟΥ ΠΑΣΙΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΣΟΥ Η ΔΕΞΙΑ ΣΟΥ ΕΥΡΟΙ ΠΑΝΤΑΣ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΣΕ

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10 ΘΗΣΕΙΣ ΑΥΤΟΥΣ ΩΣ ΚΛΙΒΑΝΟΝ ΠΥΡΟΣ ΕΙΣ ΚΑΙΡΟΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΥΡΙΟΣ ΕΝ ΟΡΓΗ ΑΥΤΟΥ ΣΥΝΤΑΡΑΞΕΙ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΑΥΤΟΥΣ ΠΥΡ
11 ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΩΝ ΑΠΟ ΓΗΣ ΑΠΟΛΕΙΣ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΑΠΟ ΥΙΩΝ ΑΝΘΡΩΠΩΝ
12 ΟΤΙ ΕΚΛΙΝΑΝ ΕΙΣ ΣΕ ΚΑΚΑ ΔΙΕΛΟΓΙΣΑΝΤΟ ΒΟΥΛΗΝ ΗΝ ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΣΤΗΣΑΙ
13 ΟΤΙ ΘΗΣΕΙΣ ΑΥΤΟΥΣ ΝΩΤΟΝ ΕΝ ΤΟΙΣ ΠΕΡΙΛΟΙΠΟΙΣ ΣΟΥ ΕΤΟΙΜΑΣΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ
14 ΥΨΩΘΗΤΙ ΚΥΡΙΕ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΑΣΟΜΕΝ ΚΑΙ ΨΑΛΟΥΜΕΝ ΤΑΣ ΔΥΝΑΣΤΕΙΑΣ ΣΟΥ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΗΣ ΑΝΤΙΛΗΜΨΕΩΣ ΤΗΣ ΕΩΘΙΝΗΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 Ο ΘΕΟΣ Ο ΘΕΟΣ ΜΟΥ ΠΡΟΣΧΕΣ ΜΟΙ ΙΝΑ ΤΙ ΕΓΚΑΤΕΛΙΠΕΣ ΜΕ ΜΑΚΡΑΝ ΑΠΟ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΟΙ ΛΟΓΟΙ ΤΩΝ ΠΑΡΑΠΤΩΜΑΤΩΝ ΜΟΥ
3 Ο ΘΕΟΣ ΜΟΥ ΚΕΚΡΑΞΟΜΑΙ ΗΜΕΡΑΣ ΚΑΙ ΟΥΚ ΕΙΣΑΚΟΥΣΗ ΚΑΙ ΝΥΚΤΟΣ ΚΑΙ ΟΥΚ ΕΙΣ ΑΝΟΙΑΝ ΕΜΟΙ
4 ΣΥ ΔΕ ΕΝ ΑΓΙΟΙΣ ΚΑΤΟΙΚΕΙΣ Ο ΕΠΑΙΝΟΣ ΙΣΡΑΗΛ
5 ΕΠΙ ΣΟΙ ΗΛΠΙΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΗΛΠΙΣΑΝ ΚΑΙ ΕΡΡΥΣΩ ΑΥΤΟΥΣ
6 ΠΡΟΣ ΣΕ ΕΚΕΚΡΑΞΑΝ ΚΑΙ ΕΣΩΘΗΣΑΝ ΕΠΙ ΣΟΙ ΗΛΠΙΣΑΝ ΚΑΙ ΟΥ ΚΑΤΗΣΧΥΝΘΗΣΑΝ
7 ΕΓΩ ΔΕ ΕΙΜΙ ΣΚΩΛΗΞ ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΣ ΟΝΕΙΔΟΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΕΞΟΥΔΕΝΗΜΑ ΛΑΟΥ
8 ΠΑΝΤΕΣ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΜΕ ΕΞΕΜΥΚΤΗΡΙΣΑΝ ΜΕ ΕΛΑΛΗΣΑΝ ΕΝ ΧΕΙΛΕΣΙΝ ΕΚΙΝΗΣΑΝ ΚΕΦΑΛΗΝ
9 ΗΛΠΙΣΕΝ ΕΠΙ ΚΥΡΙΟΝ ΡΥΣΑΣΘΩ ΑΥΤΟΝ ΣΩΣΑΤΩ ΑΥΤΟΝ ΟΤΙ ΘΕΛΕΙ ΑΥΤΟΝ
10 ΟΤΙ ΣΥ ΕΙ Ο ΕΚΣΠΑΣΑΣ ΜΕ ΕΚ ΓΑΣΤΡΟΣ Η ΕΛΠΙΣ ΜΟΥ ΑΠΟ ΜΑΣΤΩΝ ΤΗΣ ΜΗΤΡΟΣ ΜΟΥ
11 ΕΠΙ ΣΕ ΕΠΕΡΡΙΦΗΝ ΕΚ ΜΗΤΡΑΣ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ
12 ΜΗ ΑΠΟΣΤΗΣ ΑΠ' ΕΜΟΥ ΟΤΙ ΘΛΙΨΙΣ ΕΓΓΥΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ Ο ΒΟΗΘΩΝ
13 ΠΕΡΙΕΚΥΚΛΩΣΑΝ ΜΕ ΜΟΣΧΟΙ ΠΟΛΛΟΙ ΤΑΥΡΟΙ ΠΙΟΝΕΣ ΠΕΡΙΕΣΧΟΝ ΜΕ
14 ΗΝΟΙΞΑΝ ΕΠ' ΕΜΕ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΩΣ ΛΕΩΝ Ο ΑΡΠΑΖΩΝ ΚΑΙ ΩΡΥΟΜΕΝΟΣ
15 ΩΣΕΙ ΥΔΩΡ ΕΞΕΧΥΘΗΝ ΚΑΙ ΔΙΕΣΚΟΡΠΙΣΘΗ ΠΑΝΤΑ ΤΑ ΟΣΤΑ ΜΟΥ ΕΓΕΝΗΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΩΣΕΙ ΚΗΡΟΣ ΤΗΚΟΜΕΝΟΣ ΕΝ ΜΕΣΩ ΤΗΣ ΚΟΙΛΙΑΣ ΜΟΥ
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PSALMS CHAPTER 25

1 ΤΟΥ ΔΑΥΙΔ ΚΡΙΝΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΕΓΩ ΕΝ ΑΚΑΚΙΑ ΜΟΥ ΕΠΟΡΕΥΘΗΝ ΚΑΙ ΕΠΙ ΤΩ ΚΥΡΙΩ ΕΛΠΙΖΩΝ ΟΥ ΜΗ ΑΣΘΕΝΗΣΩ

2 ΔΟΚΙΜΑΣΟΝ ΜΕ ΚΥΡΙΕ ΚΑΙ ΠΕΙΡΑΣΟΝ ΜΕ ΠΥΡΩΣΟΝ ΤΟΥΣ ΝΕΦΡΟΥΣ ΜΟΥ ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ

3 ΟΤΙ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΤΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ ΕΣΤΙΝ ΚΑΙ ΕΥΗΡΕΣΤΗΣΑ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ

4 ΟΥΚ ΕΚΑΘΙΣΑ ΜΕΤΑ ΣΥΝΕΔΡΙΟΥ ΜΑΤΑΙΟΤΗΤΟΣ ΚΑΙ ΜΕΤΑ ΠΑΡΑΝΟΜΟΥΝΤΩΝ ΟΥ ΜΗ ΕΙΣΕΛΘΩ

5 ΕΜΙΣΗΣΑ ΕΚΚΛΗΣΙΑΝ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΚΑΙ ΜΕΤΑ ΑΣΕΒΩΝ ΟΥ ΜΗ ΚΑΘΙΣΩ

6 ΝΙΨΟΜΑΙ ΕΝ ΑΘΩΟΙΣ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΚΑΙ ΚΥΚΛΩΣΩ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΣΟΥ ΚΥΡΙΕ

7 ΤΟΥ ΑΚΟΥΣΑΙ ΦΩΝΗΝ ΑΙΝΕΣΕΩΣ ΚΑΙ ΔΙΗΓΗΣΑΣΘΑΙ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ

8 ΚΥΡΙΕ ΗΓΑΠΗΣΑ ΕΥΠΡΕΠΕΙΑΝ ΟΙΚΟΥ ΣΟΥ ΚΑΙ ΤΟΠΟΝ ΣΚΗΝΩΜΑΤΟΣ ΔΟΞΗΣ ΣΟΥ

9 ΜΗ ΣΥΝΑΠΟΛΕΣΗΣ ΜΕΤΑ ΑΣΕΒΩΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΚΑΙ ΜΕΤΑ ΑΝΔΡΩΝ ΑΙΜΑΤΩΝ ΤΗΝ ΖΩΗΝ ΜΟΥ

10 ΩΝ ΕΝ ΧΕΡΣΙΝ ΑΝΟΜΙΑΙ Η ΔΕΞΙΑ ΑΥΤΩΝ ΕΠΛΗΣΘΗ ΔΩΡΩΝ

11 ΕΓΩ ΔΕ ΕΝ ΑΚΑΚΙΑ ΜΟΥ ΕΠΟΡΕΥΘΗΝ ΛΥΤΡΩΣΑΙ ΜΕ ΚΑΙ ΕΛΕΗΣΟΝ ΜΕ

12 Ο ΓΑΡ ΠΟΥΣ ΜΟΥ ΕΣΤΗ ΕΝ ΕΥΘΥΤΗΤΙ ΕΝ ΕΚΚΛΗΣΙΑΙΣ ΕΥΛΟΓΗΣΩ ΣΕ ΚΥΡΙΕ

PSALMS CHAPTER 26

1 ΤΟΥ ΔΑΥΙΔ ΠΡΟ ΤΟΥ ΧΡΙΣΘΗΝΑΙ ΚΥΡΙΟΣ ΦΩΤΙΣΜΟΣ ΜΟΥ ΚΑΙ ΣΩΤΗΡ ΜΟΥ ΤΙΝΑ ΦΟΒΗΘΗΣΟΜΑΙ ΚΥΡΙΟΣ ΥΠΕΡΑΣΠΙΣΤΗΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΑΠΟ ΤΙΝΟΣ ΔΕΙΛΙΑΣΩ

2 ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΕΠ' ΕΜΕ ΚΑΚΟΥΝΤΑΣ ΤΟΥ ΦΑΓΕΙΝ ΤΑΣ ΣΑΡΚΑΣ ΜΟΥ ΟΙ ΘΛΙΒΟΝΤΕΣ ΜΕ ΚΑΙ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΑΥΤΟΙ ΗΣΘΕΝΗΣΑΝ ΚΑΙ ΕΠΕΣΑΝ

3 ΕΑΝ ΠΑΡΑΤΑΞΗΤΑΙ ΕΠ' ΕΜΕ ΠΑΡΕΜΒΟΛΗ ΟΥ ΦΟΒΗΘΗΣΕΤΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΑΝ ΕΠΑΝΑΣΤΗ ΕΠ' ΕΜΕ ΠΟΛΕΜΟΣ ΕΝ ΤΑΥΤΗ ΕΓΩ ΕΛΠΙΖΩ

4 ΜΙΑΝ ΗΤΗΣΑΜΗΝ ΠΑΡΑ ΚΥΡΙΟΥ ΤΑΥΤΗΝ ΕΚΖΗΤΗΣΩ ΤΟΥ ΚΑΤΟΙΚΕΙΝ ΜΕ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΤΟΥ ΘΕΩΡΕΙΝ ΜΕ ΤΗΝ ΤΕΡΠΝΟΤΗΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙΣΚΕΠΤΕΣΘΑΙ ΤΟΝ ΝΑΟΝ ΑΥΤΟΥ

5 ΟΤΙ ΕΚΡΥΨΕΝ ΜΕ ΕΝ ΣΚΗΝΗ ΕΝ ΗΜΕΡΑ ΚΑΚΩΝ ΜΟΥ ΕΣΚΕΠΑΣΕΝ ΜΕ ΕΝ ΑΠΟΚΡΥΦΩ ΤΗΣ ΣΚΗΝΗΣ ΑΥΤΟΥ ΕΝ ΠΕΤΡΑ ΥΨΩΣΕΝ ΜΕ

6 ΚΑΙ ΝΥΝ ΙΔΟΥ ΥΨΩΣΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΕΠ' ΕΧΘΡΟΥΣ ΜΟΥ ΕΚΥΚΛΩΣΑ ΚΑΙ ΕΘΥΣΑ ΕΝ ΤΗ ΣΚΗΝΗ ΑΥΤΟΥ ΘΥΣΙΑΝ ΑΛΑΛΑΓΜΟΥ ΑΣΟΜΑΙ ΚΑΙ ΨΑΛΩ ΤΩ ΚΥΡΙΩ

7 ΕΙΣΑΚΟΥΣΟΝ ΚΥΡΙΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΗΣ ΕΚΕΚΡΑΞΑ ΕΛΕΗΣΟΝ ΜΕ ΚΑΙ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ

8 ΣΟΙ ΕΙΠΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΕΖΗΤΗΣΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΥΡΙΕ ΖΗΤΗΣΩ

9 ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ ΜΗ ΕΚΚΛΙΝΗΣ ΕΝ ΟΡΓΗ ΑΠΟ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΒΟΗΘΟΣ ΜΟΥ ΓΕΝΟΥ ΜΗ ΑΠΟΣΚΟΡΑΚΙΣΗΣ ΜΕ ΚΑΙ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΜΕ Ο ΘΕΟΣ Ο ΣΩΤΗΡ ΜΟΥ

10 ΟΤΙ Ο ΠΑΤΗΡ ΜΟΥ ΚΑΙ Η ΜΗΤΗΡ ΜΟΥ ΕΓΚΑΤΕΛΙΠΟΝ ΜΕ Ο ΔΕ ΚΥΡΙΟΣ ΠΡΟΣΕΛΑΒΕΤΟ ΜΕ

11 ΝΟΜΟΘΕΤΗΣΟΝ ΜΕ ΚΥΡΙΕ ΤΗ ΟΔΩ ΣΟΥ ΚΑΙ ΟΔΗΓΗΣΟΝ ΜΕ ΕΝ ΤΡΙΒΩ ΕΥΘΕΙΑ ΕΝΕΚΑ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ

12 ΜΗ ΠΑΡΑΔΩΣ ΜΕ ΕΙΣ ΨΥΧΑΣ ΘΛΙΒΟΝΤΩΝ ΜΕ ΟΤΙ ΕΠΑΝΕΣΤΗΣΑΝ ΜΟΙ ΜΑΡΤΥΡΕΣ ΑΔΙΚΟΙ ΚΑΙ ΕΨΕΥΣΑΤΟ Η ΑΔΙΚΙΑ ΕΑΥΤΗ

13 ΠΙΣΤΕΥΩ ΤΟΥ ΙΔΕΙΝ ΤΑ ΑΓΑΘΑ ΚΥΡΙΟΥ ΕΝ ΓΗ ΖΩΝΤΩΝ

14 ΥΠΟΜΕΙΝΟΝ ΤΟΝ ΚΥΡΙΟΝ ΑΝΔΡΙΖΟΥ ΚΑΙ ΚΡΑΤΑΙΟΥΣΘΩ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΥΠΟΜΕΙΝΟΝ ΤΟΝ ΚΥΡΙΟΝ

PSALMS CHAPTER 27

1 ΤΟΥ ΔΑΥΙΔ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ Ο ΘΕΟΣ ΜΟΥ ΜΗ ΠΑΡΑΣΙΩΠΗΣΗΣ ΑΠ' ΕΜΟΥ ΜΗΠΟΤΕ ΠΑΡΑΣΙΩΠΗΣΗΣ ΑΠ' ΕΜΟΥ ΚΑΙ ΟΜΟΙΩΘΗΣΟΜΑΙ ΤΟΙΣ ΚΑΤΑΒΑΙΝΟΥΣΙΝ ΕΙΣ ΛΑΚΚΟΝ

2 ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΕΝ ΤΩ ΔΕΕΣΘΑΙ ΜΕ ΠΡΟΣ ΣΕ ΕΝ ΤΩ ΜΕ ΑΙΡΕΙΝ ΧΕΙΡΑΣ ΜΟΥ ΠΡΟΣ ΝΑΟΝ ΑΓΙΟΝ ΣΟΥ

3 ΜΗ ΣΥΝΕΛΚΥΣΗΣ ΜΕΤΑ ΑΜΑΡΤΩΛΩΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΚΑΙ ΜΕΤΑ ΕΡΓΑΖΟΜΕΝΩΝ ΑΔΙΚΙΑΝ ΜΗ ΣΥΝΑΠΟΛΕΣΗΣ ΜΕ ΤΩΝ ΛΑΛΟΥΝΤΩΝ ΕΙΡΗΝΗΝ ΜΕΤΑ ΤΩΝ ΠΛΗΣΙΟΝ ΑΥΤΩΝ ΚΑΚΑ ΔΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ

4 ΔΟΣ ΑΥΤΟΙΣ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΠΟΝΗΡΙΑΝ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΩΝ ΚΑΤΑ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΔΟΣ ΑΥΤΟΙΣ ΑΠΟΔΟΣ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΑΥΤΩΝ ΑΥΤΟΙΣ

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5 ΟΤΙ ΟΥ ΣΥΝΗΚΑΝ ΕΙΣ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΚΑΘΕΛΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΟΙΚΟΔΟΜΗΣΕΙΣ ΑΥΤΟΥΣ
6 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΟΤΙ ΕΙΣΗΚΟΥΣΕΝ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ
7 ΚΥΡΙΟΣ ΒΟΗΘΟΣ ΜΟΥ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ ΕΠ' ΑΥΤΩ ΗΛΠΙΣΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ ΕΒΟΗΘΗΘΗΝ ΚΑΙ ΑΝΕΘΑΛΕΝ Η ΣΑΡΞ ΜΟΥ ΚΑΙ ΕΚ ΘΕΛΗΜΑΤΟΣ ΜΟΥ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΑΥΤΩ
8 ΚΥΡΙΟΣ ΚΡΑΤΑΙΩΜΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΤΩΝ ΣΩΤΗΡΙΩΝ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΕΣΤΙΝ
9 ΣΩΣΟΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΙ ΕΥΛΟΓΗΣΟΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΣΟΥ ΚΑΙ ΠΟΙΜΑΝΟΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΑΡΟΝ ΑΥΤΟΥΣ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

PSALMS CHAPTER 28
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΕΞΟΔΙΟΥ ΣΚΗΝΗΣ ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΥΙΟΙ ΘΕΟΥ ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΥΙΟΥΣ ΚΡΙΩΝ ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΔΟΞΑΝ ΚΑΙ ΤΙΜΗΝ
2 ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΔΟΞΑΝ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΠΡΟΣΚΥΝΗΣΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΑΥΛΗ ΑΓΙΑ ΑΥΤΟΥ
3 ΦΩΝΗ ΚΥΡΙΟΥ ΕΠΙ ΤΩΝ ΥΔΑΤΩΝ Ο ΘΕΟΣ ΤΗΣ ΔΟΞΗΣ ΕΒΡΟΝΤΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΥΔΑΤΩΝ ΠΟΛΛΩΝ
4 ΦΩΝΗ ΚΥΡΙΟΥ ΕΝ ΙΣΧΥΙ ΦΩΝΗ ΚΥΡΙΟΥ ΕΝ ΜΕΓΑΛΟΠΡΕΠΕΙΑ
5 ΦΩΝΗ ΚΥΡΙΟΥ ΣΥΝΤΡΙΒΟΝΤΟΣ ΚΕΔΡΟΥΣ ΚΑΙ ΣΥΝΤΡΙΨΕΙ ΚΥΡΙΟΣ ΤΑΣ ΚΕΔΡΟΥΣ ΤΟΥ ΛΙΒΑΝΟΥ
6 ΚΑΙ ΛΕΠΤΥΝΕΙ ΑΥΤΑΣ ΩΣ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΛΙΒΑΝΟΝ ΚΑΙ Ο ΗΓΑΠΗΜΕΝΟΣ ΩΣ ΥΙΟΣ ΜΟΝΟΚΕΡΩΤΩΝ
7 ΦΩΝΗ ΚΥΡΙΟΥ ΔΙΑΚΟΠΤΟΝΤΟΣ ΦΛΟΓΑ ΠΥΡΟΣ
8 ΦΩΝΗ ΚΥΡΙΟΥ ΣΥΣΣΕΙΟΝΤΟΣ ΕΡΗΜΟΝ ΚΑΙ ΣΥΣΣΕΙΣΕΙ ΚΥΡΙΟΣ ΤΗΝ ΕΡΗΜΟΝ ΚΑΔΗΣ
9 ΦΩΝΗ ΚΥΡΙΟΥ ΚΑΤΑΡΤΙΖΟΜΕΝΟΥ ΕΛΑΦΟΥΣ ΚΑΙ ΑΠΟΚΑΛΥΨΕΙ ΔΡΥΜΟΥΣ ΚΑΙ ΕΝ ΤΩ ΝΑΩ ΑΥΤΟΥ ΠΑΣ ΤΙΣ ΛΕΓΕΙ ΔΟΞΑΝ
10 ΚΥΡΙΟΣ ΤΟΝ ΚΑΤΑΚΛΥΣΜΟΝ ΚΑΤΟΙΚΙΕΙ ΚΑΙ ΚΑΘΙΕΤΑΙ ΚΥΡΙΟΣ ΒΑΣΙΛΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
11 ΚΥΡΙΟΣ ΙΣΧΥΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΔΩΣΕΙ ΚΥΡΙΟΣ ΕΥΛΟΓΗΣΕΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΝ ΕΙΡΗΝΗ

PSALMS CHAPTER 29
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΩΔΗΣ ΤΟΥ ΕΓΚΑΙΝΙΣΜΟΥ ΤΟΥ ΟΙΚΟΥ ΤΩ ΔΑΥΙΔ
2 ΥΨΩΣΩ ΣΕ ΚΥΡΙΕ ΟΤΙ ΥΠΕΛΑΒΕΣ ΜΕ ΚΑΙ ΟΥΚ ΗΥΦΡΑΝΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΕΠ' ΕΜΕ
3 ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΕΚΕΚΡΑΞΑ ΠΡΟΣ ΣΕ ΚΑΙ ΙΑΣΩ ΜΕ
4 ΚΥΡΙΕ ΑΝΗΓΑΓΕΣ ΕΞ ΑΔΟΥ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΣΩΣΑΣ ΜΕ ΑΠΟ ΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΛΑΚΚΟΝ
5 ΨΑΛΑΤΕ ΤΩ ΚΥΡΙΩ ΟΙ ΟΣΙΟΙ ΑΥΤΟΥ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΗ ΜΝΗΜΗ ΤΗΣ ΑΓΙΩΣΥΝΗΣ ΑΥΤΟΥ
6 ΟΤΙ ΟΡΓΗ ΕΝ ΤΩ ΘΥΜΩ ΑΥΤΟΥ ΚΑΙ ΖΩΗ ΕΝ ΤΩ ΘΕΛΗΜΑΤΙ ΑΥΤΟΥ ΤΟ ΕΣΠΕΡΑΣ ΑΥΛΙΣΘΗΣΕΤΑΙ ΚΛΑΥΘΜΟΣ ΚΑΙ ΕΙΣ ΤΟ ΠΡΩΙ ΑΓΑΛΛΙΑΣΙΣ
7 ΕΓΩ ΔΕ ΕΙΠΑ ΕΝ ΤΗ ΕΥΘΗΝΙΑ ΜΟΥ ΟΥ ΜΗ ΣΑΛΕΥΘΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
8 ΚΥΡΙΕ ΕΝ ΤΩ ΘΕΛΗΜΑΤΙ ΣΟΥ ΠΑΡΕΣΧΟΥ ΤΩ ΚΑΛΛΕΙ ΜΟΥ ΔΥΝΑΜΙΝ ΑΠΕΣΤΡΕΨΑΣ ΔΕ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΕΓΕΝΗΘΗΝ ΤΕΤΑΡΑΓΜΕΝΟΣ
9 ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΚΕΚΡΑΞΟΜΑΙ ΚΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΜΟΥ ΔΕΗΘΗΣΟΜΑΙ
10 ΤΙΣ ΩΦΕΛΕΙΑ ΕΝ ΤΩ ΑΙΜΑΤΙ ΜΟΥ ΕΝ ΤΩ ΚΑΤΑΒΗΝΑΙ ΜΕ ΕΙΣ ΔΙΑΦΘΟΡΑΝ ΜΗ ΕΞΟΜΟΛΟΓΗΣΕΤΑΙ ΣΟΙ ΧΟΥΣ Η ΑΝΑΓΓΕΛΕΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ
11 ΗΚΟΥΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΗΛΕΗΣΕΝ ΜΕ ΚΥΡΙΟΣ ΕΓΕΝΗΘΗ ΒΟΗΘΟΣ ΜΟΥ
12 ΕΣΤΡΕΨΑΣ ΤΟΝ ΚΟΠΕΤΟΝ ΜΟΥ ΕΙΣ ΧΟΡΟΝ ΕΜΟΙ ΔΙΕΡΡΗΞΑΣ ΤΟΝ ΣΑΚΚΟΝ ΜΟΥ ΚΑΙ ΠΕΡΙΕΖΩΣΑΣ ΜΕ ΕΥΦΡΟΣΥΝΗΝ
13 ΟΠΩΣ ΑΝ ΨΑΛΗ ΣΟΙ Η ΔΟΞΑ ΜΟΥ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΝΥΓΩ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ

PSALMS CHAPTER 30
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΕΚΣΤΑΣΕΩΣ
2 ΕΠΙ ΣΟΙ ΚΥΡΙΕ ΗΛΠΙΣΑ ΜΗ ΚΑΤΑΙΣΧΥΝΘΕΙΗΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΡΥΣΑΙ ΜΕ ΚΑΙ ΕΞΕΛΟΥ ΜΕ
3 ΚΛΙΝΟΝ ΠΡΟΣ ΜΕ ΤΟ ΟΥΣ ΣΟΥ ΤΑΧΥΝΟΝ ΤΟΥ ΕΞΕΛΕΣΘΑΙ ΜΕ ΓΕΝΟΥ ΜΟΙ ΕΙΣ ΘΕΟΝ ΥΠΕΡΑΣΠΙΣΤΗΝ ΚΑΙ ΕΙΣ ΟΙΚΟΝ ΚΑΤΑΦΥΓΗΣ ΤΟΥ ΣΩΣΑΙ ΜΕ
4 ΟΤΙ ΚΡΑΤΑΙΩΜΑ ΜΟΥ ΚΑΙ ΚΑΤΑΦΥΓΗ ΜΟΥ ΕΙ ΣΥ ΚΑΙ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ ΟΔΗΓΗΣΕΙΣ ΜΕ ΚΑΙ ΔΙΑΘΡΕΨΕΙΣ ΜΕ
5 ΕΞΑΞΕΙΣ ΜΕ ΕΚ ΠΑΓΙΔΟΣ ΤΑΥΤΗΣ ΗΣ ΕΚΡΥΨΑΝ ΜΟΙ ΟΤΙ ΣΥ ΕΙ Ο ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ
6 ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ ΠΑΡΑΘΗΣΟΜΑΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΛΥΤΡΩΣΩ ΜΕ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ
7 ΕΜΙΣΗΣΑΣ ΤΟΥΣ ΔΙΑΦΥΛΑΣΣΟΝΤΑΣ ΜΑΤΑΙΟΤΗΤΑΣ ΔΙΑ ΚΕΝΗΣ ΕΓΩ ΔΕ ΕΠΙ ΤΩ ΚΥΡΙΩ ΗΛΠΙΣΑ
8 ΑΓΑΛΛΙΑΣΟΜΑΙ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΜΑΙ ΕΠΙ ΤΩ ΕΛΕΕΙ ΣΟΥ ΟΤΙ ΕΠΕΙΔΕΣ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΜΟΥ ΕΣΩΣΑΣ ΕΚ ΤΩΝ ΑΝΑΓΚΩΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
9 ΚΑΙ ΟΥ ΣΥΝΕΚΛΕΙΣΑΣ ΜΕ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΟΥ ΕΣΤΗΣΑΣ ΕΝ ΕΥΡΥΧΩΡΩ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ
10 ΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΘΛΙΒΟΜΑΙ ΕΤΑΡΑΧΘΗ ΕΝ ΘΥΜΩ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ Η ΨΥΧΗ ΜΟΥ ΚΑΙ Η ΓΑΣΤΗΡ ΜΟΥ
11 ΟΤΙ ΕΞΕΛΙΠΕΝ ΕΝ ΟΔΥΝΗ Η ΖΩΗ ΜΟΥ ΚΑΙ ΤΑ ΕΤΗ ΜΟΥ ΕΝ ΣΤΕΝΑΓΜΟΙΣ ΗΣΘΕΝΗΣΕΝ ΕΝ ΠΤΩΧΕΙΑ Η ΙΣΧΥΣ ΜΟΥ ΚΑΙ ΤΑ ΟΣΤΑ ΜΟΥ ΕΤΑΡΑΧΘΗΣΑΝ
12 ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΕΓΕΝΗΘΗΝ ΟΝΕΙΔΟΣ ΚΑΙ ΤΟΙΣ ΓΕΙΤΟΣΙΝ ΜΟΥ ΣΦΟΔΡΑ ΚΑΙ ΦΟΒΟΣ ΤΟΙΣ ΓΝΩΣΤΟΙΣ ΜΟΥ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΜΕ ΕΞΩ ΕΦΥΓΟΝ ΑΠ' ΕΜΟΥ
13 ΕΠΕΛΗΣΘΗΝ ΩΣΕΙ ΝΕΚΡΟΣ ΑΠΟ ΚΑΡΔΙΑΣ ΕΓΕΝΗΘΗΝ ΩΣΕΙ ΣΚΕΥΟΣ ΑΠΟΛΩΛΟΣ
14 ΟΤΙ ΗΚΟΥΣΑ ΨΟΓΟΝ ΠΟΛΛΩΝ ΠΑΡΟΙΚΟΥΝΤΩΝ ΚΥΚΛΟΘΕΝ ΕΝ ΤΩ ΕΠΙΣΥΝΑΧΘΗΝΑΙ ΑΥΤΟΥΣ ΑΜΑ ΕΠ' ΕΜΕ ΤΟΥ ΛΑΒΕΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΒΟΥΛΕΥΣΑΝΤΟ
15 ΕΓΩ ΔΕ ΕΠΙ ΣΕ ΗΛΠΙΣΑ ΚΥΡΙΕ ΕΙΠΑ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΥ
16 ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΣΟΥ ΟΙ ΚΑΙΡΟΙ ΜΟΥ ΡΥΣΑΙ ΜΕ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΜΟΥ ΚΑΙ ΕΚ ΤΩΝ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΜΕ
17 ΕΠΙΦΑΝΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΣΩΣΟΝ ΜΕ ΕΝ ΤΩ ΕΛΕΕΙ ΣΟΥ
18 ΚΥΡΙΕ ΜΗ ΚΑΤΑΙΣΧΥΝΘΕΙΗΝ ΟΤΙ ΕΠΕΚΑΛΕΣΑΜΗΝ ΣΕ ΑΙΣΧΥΝΘΕΙΗΣΑΝ ΟΙ ΑΣΕΒΕΙΣ ΚΑΙ ΚΑΤΑΧΘΕΙΗΣΑΝ ΕΙΣ ΑΔΟΥ
19 ΑΛΑΛΑ ΓΕΝΗΘΗΤΩ ΤΑ ΧΕΙΛΗ ΤΑ ΔΟΛΙΑ ΤΑ ΛΑΛΟΥΝΤΑ ΚΑΤΑ ΤΟΥ ΔΙΚΑΙΟΥ ΑΝΟΜΙΑΝ ΕΝ ΥΠΕΡΗΦΑΝΙΑ ΚΑΙ ΕΞΟΥΔΕΝΩΣΕΙ
20 ΩΣ ΠΟΛΥ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΧΡΗΣΤΟΤΗΤΟΣ ΣΟΥ ΚΥΡΙΕ ΗΣ ΕΚΡΥΨΑΣ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΣΕ ΕΞΕΙΡΓΑΣΩ ΤΟΙΣ ΕΛΠΙΖΟΥΣΙΝ ΕΠΙ ΣΕ ΕΝΑΝΤΙΟΝ ΤΩΝ ΥΙΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ
21 ΚΑΤΑΚΡΥΨΕΙΣ ΑΥΤΟΥΣ ΕΝ ΑΠΟΚΡΥΦΩ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΑΠΟ ΤΑΡΑΧΗΣ ΑΝΘΡΩΠΩΝ ΣΚΕΠΑΣΕΙΣ ΑΥΤΟΥΣ ΕΝ ΣΚΗΝΗ ΑΠΟ ΑΝΤΙΛΟΓΙΑΣ ΓΛΩΣΣΩΝ
22 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΟΤΙ ΕΘΑΥΜΑΣΤΩΣΕΝ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΠΕΡΙΟΧΗΣ
23 ΕΓΩ ΔΕ ΕΙΠΑ ΕΝ ΤΗ ΕΚΣΤΑΣΕΙ ΜΟΥ ΑΠΕΡΡΙΜΜΑΙ ΑΡΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΟΦΘΑΛΜΩΝ ΣΟΥ ΔΙΑ ΤΟΥΤΟ ΕΙΣΗΚΟΥΣΑΣ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΕΝ ΤΩ ΚΕΚΡΑΓΕΝΑΙ ΜΕ ΠΡΟΣ ΣΕ
24 ΑΓΑΠΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΕΣ ΟΙ ΟΣΙΟΙ ΑΥΤΟΥ ΟΤΙ ΑΛΗΘΕΙΑΣ ΕΚΖΗΤΕΙ ΚΥΡΙΟΣ ΚΑΙ ΑΝΤΑΠΟΔΙΔΩΣΙΝ ΤΟΙΣ ΠΕΡΙΣΣΩΣ ΠΟΙΟΥΣΙΝ ΥΠΕΡΗΦΑΝΙΑΝ

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25 ΑΝΔΡΙΖΕΣΘΕ ΚΑΙ ΚΡΑΤΑΙΟΥΣΘΩ Η ΚΑΡΔΙΑ ΥΜΩΝ ΠΑΝΤΕΣ ΟΙ ΕΛΠΙΖΟΝΤΕΣ ΕΠΙ ΚΥΡΙΟΝ

PSALMS CHAPTER 31

1 ΤΩ ΔΑΥΙΔ ΣΥΝΕΣΕΩΣ ΜΑΚΑΡΙΟΙ ΩΝ ΑΦΕΘΗΣΑΝ ΑΙ ΑΝΟΜΙΑΙ ΚΑΙ ΩΝ ΕΠΕΚΑΛΥΦΘΗΣΑΝ ΑΙ ΑΜΑΡΤΙΑΙ

2 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΥ ΟΥ ΜΗ ΛΟΓΙΣΗΤΑΙ ΚΥΡΙΟΣ ΑΜΑΡΤΙΑΝ ΟΥΔΕ ΕΣΤΙΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΔΟΛΟΣ

3 ΟΤΙ ΕΣΙΓΗΣΑ ΕΠΑΛΑΙΩΘΗ ΤΑ ΟΣΤΑ ΜΟΥ ΑΠΟ ΤΟΥ ΚΡΑΖΕΙΝ ΜΕ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ

4 ΟΤΙ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΕΒΑΡΥΝΘΗ ΕΠ' ΕΜΕ Η ΧΕΙΡ ΣΟΥ ΕΣΤΡΑΦΗΝ ΕΙΣ ΤΑΛΑΙΠΩΡΙΑΝ ΕΝ ΤΩ ΕΜΠΑΓΗΝΑΙ ΑΚΑΝΘΑΝ ΔΙΑΨΑΛΜΑ

5 ΤΗΝ ΑΜΑΡΤΙΑΝ ΜΟΥ ΕΓΝΩΡΙΣΑ ΚΑΙ ΤΗΝ ΑΝΟΜΙΑΝ ΜΟΥ ΟΥΚ ΕΚΑΛΥΨΑ ΕΙΠΑ ΕΞΑΓΟΡΕΥΣΩ ΚΑΤ' ΕΜΟΥ ΤΗΝ ΑΝΟΜΙΑΝ ΜΟΥ ΤΩ ΚΥΡΙΩ ΚΑΙ ΣΥ ΑΦΗΚΑΣ ΤΗΝ ΑΣΕΒΕΙΑΝ ΤΗΣ ΑΜΑΡΤΙΑΣ ΜΟΥ ΔΙΑΨΑΛΜΑ

6 ΥΠΕΡ ΤΑΥΤΗΣ ΠΡΟΣΕΥΞΕΤΑΙ ΠΑΣ ΟΣΙΟΣ ΠΡΟΣ ΣΕ ΕΝ ΚΑΙΡΩ ΕΥΘΕΤΩ ΠΛΗΝ ΕΝ ΚΑΤΑΚΛΥΣΜΩ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΠΡΟΣ ΑΥΤΟΝ ΟΥΚ ΕΓΓΙΟΥΣΙΝ

7 ΣΥ ΜΟΥ ΕΙ ΚΑΤΑΦΥΓΗ ΑΠΟ ΘΛΙΨΕΩΣ ΤΗΣ ΠΕΡΙΕΧΟΥΣΗΣ ΜΕ ΤΟ ΑΓΑΛΛΙΑΜΑ ΜΟΥ ΛΥΤΡΩΣΑΙ ΜΕ ΑΠΟ ΤΩΝ ΚΥΚΛΩΣΑΝΤΩΝ ΜΕ ΔΙΑΨΑΛΜΑ

8 ΣΥΝΕΤΙΩ ΣΕ ΚΑΙ ΣΥΜΒΙΒΩ ΣΕ ΕΝ ΟΔΩ ΤΑΥΤΗ Η ΠΟΡΕΥΣΗ ΕΠΙΣΤΗΡΙΩ ΕΠΙ ΣΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ

9 ΜΗ ΓΙΝΕΣΘΕ ΩΣ ΙΠΠΟΣ ΚΑΙ ΗΜΙΟΝΟΣ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΣΥΝΕΣΙΣ ΕΝ ΧΑΛΙΝΩ ΚΑΙ ΚΗΜΩ ΤΑΣ ΣΙΑΓΟΝΑΣ ΑΥΤΩΝ ΑΓΞΑΙ ΤΩΝ ΜΗ ΕΓΓΙΖΟΝΤΩΝ ΠΡΟΣ ΣΕ

10 ΠΟΛΛΑΙ ΑΙ ΜΑΣΤΙΓΕΣ ΤΟΥ ΑΜΑΡΤΩΛΟΥ ΤΟΝ ΔΕ ΕΛΠΙΖΟΝΤΑ ΕΠΙ ΚΥΡΙΟΝ ΕΛΕΟΣ ΚΥΚΛΩΣΕΙ

11 ΕΥΦΡΑΝΘΗΤΕ ΕΠΙ ΚΥΡΙΟΝ ΚΑΙ ΑΓΑΛΛΙΑΣΘΕ ΔΙΚΑΙΟΙ ΚΑΙ ΚΑΥΧΑΣΘΕ ΠΑΝΤΕΣ ΟΙ ΕΥΘΕΙΣ ΤΗ ΚΑΡΔΙΑ

PSALMS CHAPTER 32

1 ΤΩ ΔΑΥΙΔ ΑΓΑΛΛΙΑΣΘΕ ΔΙΚΑΙΟΙ ΕΝ ΤΩ ΚΥΡΙΩ ΤΟΙΣ ΕΥΘΕΣΙ ΠΡΕΠΕΙ ΑΙΝΕΣΙΣ

2 ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΕΝ ΚΙΘΑΡΑ ΕΝ ΨΑΛΤΗΡΙΩ ΔΕΚΑΧΟΡΔΩ ΨΑΛΑΤΕ ΑΥΤΩ

3 ΑΣΑΤΕ ΑΥΤΩ ΑΣΜΑ ΚΑΙΝΟΝ ΚΑΛΩΣ ΨΑΛΑΤΕ ΕΝ ΑΛΑΛΑΓΜΩ

4 ΟΤΙ ΕΥΘΗΣ Ο ΛΟΓΟΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΕΝ ΠΙΣΤΕΙ

5 ΑΓΑΠΑ ΕΛΕΗΜΟΣΥΝΗΝ ΚΑΙ ΚΡΙΣΙΝ ΤΟΥ ΕΛΕΟΥΣ ΚΥΡΙΟΥ ΠΛΗΡΗΣ Η ΓΗ

6 ΤΩ ΛΟΓΩ ΤΟΥ ΚΥΡΙΟΥ ΟΙ ΟΥΡΑΝΟΙ ΕΣΤΕΡΕΩΘΗΣΑΝ ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΑΥΤΩΝ

7 ΣΥΝΑΓΩΝ ΩΣ ΑΣΚΟΝ ΥΔΑΤΑ ΘΑΛΑΣΣΗΣ ΤΙΘΕΙΣ ΕΝ ΘΗΣΑΥΡΟΙΣ ΑΒΥΣΣΟΥΣ

8 ΦΟΒΗΘΗΤΩ ΤΟΝ ΚΥΡΙΟΝ ΠΑΣΑ Η ΓΗ ΑΠ' ΑΥΤΟΥ ΔΕ ΣΑΛΕΥΘΗΤΩΣΑΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ

9 ΟΤΙ ΑΥΤΟΣ ΕΙΠΕΝ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΑΥΤΟΣ ΕΝΕΤΕΙΛΑΤΟ ΚΑΙ ΕΚΤΙΣΘΗΣΑΝ

10 ΚΥΡΙΟΣ ΔΙΑΣΚΕΔΑΖΕΙ ΒΟΥΛΑΣ ΕΘΝΩΝ ΑΘΕΤΕΙ ΔΕ ΛΟΓΙΣΜΟΥΣ ΛΑΩΝ ΚΑΙ ΑΘΕΤΕΙ ΒΟΥΛΑΣ ΑΡΧΟΝΤΩΝ

11 Η ΔΕ ΒΟΥΛΗ ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΕΝΕΙ ΛΟΓΙΣΜΟΙ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ

12 ΜΑΚΑΡΙΟΝ ΤΟ ΕΘΝΟΣ ΟΥ ΕΣΤΙΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ ΛΑΟΣ ΟΝ ΕΞΕΛΕΞΑΤΟ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΕΑΥΤΩ

13 ΕΞ ΟΥΡΑΝΟΥ ΕΠΕΒΛΕΨΕΝ Ο ΚΥΡΙΟΣ ΕΙΔΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ

14 ΕΞ ΕΤΟΙΜΟΥ ΚΑΤΟΙΚΗΤΗΡΙΟΥ ΑΥΤΟΥ ΕΠΕΒΛΕΨΕΝ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ

15 Ο ΠΛΑΣΑΣ ΚΑΤΑ ΜΟΝΑΣ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ Ο ΣΥΝΙΕΙΣ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ

16 ΟΥ ΣΩΖΕΤΑΙ ΒΑΣΙΛΕΥΣ ΔΙΑ ΠΟΛΛΗΝ ΔΥΝΑΜΙΝ ΚΑΙ ΓΙΓΑΣ ΟΥ ΣΩΘΗΣΕΤΑΙ ΕΝ ΠΛΗΘΕΙ ΙΣΧΥΟΣ ΑΥΤΟΥ

17 ΨΕΥΔΗΣ ΙΠΠΟΣ ΕΙΣ ΣΩΤΗΡΙΑΝ ΕΝ ΔΕ ΠΛΗΘΕΙ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΟΥ ΣΩΘΗΣΕΤΑΙ

18 ΙΔΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ ΤΟΥΣ ΕΛΠΙΖΟΝΤΑΣ ΕΠΙ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

19 ΡΥΣΑΣΘΑΙ ΕΚ ΘΑΝΑΤΟΥ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΚΑΙ ΔΙΑΘΡΕΨΑΙ ΑΥΤΟΥΣ ΕΝ ΛΙΜΩ

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21 ΟΤΙ ΕΝ ΑΥΤΩ ΕΥΦΡΑΝΘΗΣΕΤΑΙ Η ΚΑΡΔΙΑ ΗΜΩΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΩ ΑΓΙΩ ΑΥΤΟΥ ΗΛΠΙΣΑΜΕΝ

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3 ΕΝ ΤΩ ΚΥΡΙΩ ΕΠΑΙΝΕΣΘΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ ΑΚΟΥΣΑΤΩΣΑΝ ΠΡΑΕΙΣ ΚΑΙ ΕΥΦΡΑΝΘΗΤΩΣΑΝ

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1 ΤΩ ΔΑΥΙΔ ΔΙΚΑΣΟΝ ΚΥΡΙΕ ΤΟΥΣ ΑΔΙΚΟΥΝΤΑΣ ΜΕ ΠΟΛΕΜΗΣΟΝ ΤΟΥΣ ΠΟΛΕΜΟΥΝΤΑΣ ΜΕ

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5 ΓΕΝΗΘΗΤΩΣΑΝ ΩΣΕΙ ΧΝΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΝΕΜΟΥ ΚΑΙ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΚΘΛΙΒΩΝ ΑΥΤΟΥΣ

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7 ΟΤΙ ΔΩΡΕΑΝ ΕΚΡΥΨΑΝ ΜΟΙ ΔΙΑΦΘΟΡΑΝ ΠΑΓΙΔΟΣ ΑΥΤΩΝ ΜΑΤΗΝ ΩΝΕΙΔΙΣΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ

8 ΕΛΘΕΤΩ ΑΥΤΟΙΣ ΠΑΓΙΣ ΗΝ ΟΥ ΓΙΝΩΣΚΟΥΣΙΝ ΚΑΙ Η ΘΗΡΑ ΗΝ ΕΚΡΥΨΑΝ ΣΥΛΛΑΒΕΤΩ ΑΥΤΟΥΣ ΚΑΙ ΕΝ ΤΗ ΠΑΓΙΔΙ ΠΕΣΟΥΝΤΑΙ ΕΝ ΑΥΤΗ

9 Η ΔΕ ΨΥΧΗ ΜΟΥ ΑΓΑΛΛΙΑΣΕΤΑΙ ΕΠΙ ΤΩ ΚΥΡΙΩ ΤΕΡΦΘΗΣΕΤΑΙ ΕΠΙ ΤΩ ΣΩΤΗΡΙΩ ΑΥΤΟΥ

10 ΠΑΝΤΑ ΤΑ ΟΣΤΑ ΜΟΥ ΕΡΟΥΣΙΝ ΚΥΡΙΕ ΤΙΣ ΟΜΟΙΟΣ ΣΟΙ ΡΥΟΜΕΝΟΣ ΠΤΩΧΟΝ ΕΚ ΧΕΙΡΟΣ ΣΤΕΡΕΩΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΠΤΩΧΟΝ ΚΑΙ ΠΕΝΗΤΑ ΑΠΟ ΤΩΝ ΔΙΑΡΠΑΖΟΝΤΩΝ ΑΥΤΟΝ

11 ΑΝΑΣΤΑΝΤΕΣ ΜΑΡΤΥΡΕΣ ΑΔΙΚΟΙ Α ΟΥΚ ΕΓΙΝΩΣΚΟΝ ΗΡΩΤΩΝ ΜΕ

12 ΑΝΤΑΠΕΔΙΔΟΣΑΝ ΜΟΙ ΠΟΝΗΡΑ ΑΝΤΙ ΚΑΛΩΝ ΚΑΙ ΑΤΕΚΝΙΑΝ ΤΗ ΨΥΧΗ ΜΟΥ

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7 Η ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΩΣΕΙ ΟΡΗ ΘΕΟΥ ΤΑ ΚΡΙΜΑΤΑ ΣΟΥ ΑΒΥΣΣΟΣ ΠΟΛΛΗ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΚΤΗΝΗ ΣΩΣΕΙΣ ΚΥΡΙΕ

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8 ΟΤΙ ΑΙ ΨΥΑΙ ΜΟΥ ΕΠΛΗΣΘΗΣΑΝ ΕΜΠΑΙΓΜΩΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΙΑΣΙΣ ΕΝ ΤΗ ΣΑΡΚΙ ΜΟΥ
9 ΕΚΑΚΩΘΗΝ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΝ ΕΩΣ ΣΦΟΔΡΑ ΩΡΥΟΜΗΝ ΑΠΟ ΣΤΕΝΑΓΜΟΥ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ
10 ΚΥΡΙΕ ΕΝΑΝΤΙΟΝ ΣΟΥ ΠΑΣΑ Η ΕΠΙΘΥΜΙΑ ΜΟΥ ΚΑΙ Ο ΣΤΕΝΑΓΜΟΣ ΜΟΥ ΑΠΟ ΣΟΥ ΟΥΚ ΕΚΡΥΒΗ
11 Η ΚΑΡΔΙΑ ΜΟΥ ΕΤΑΡΑΧΘΗ ΕΓΚΑΤΕΛΙΠΕΝ ΜΕ Η ΙΣΧΥΣ ΜΟΥ ΚΑΙ ΤΟ ΦΩΣ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ ΚΑΙ ΑΥΤΟ ΟΥΚ ΕΣΤΙΝ ΜΕΤ' ΕΜΟΥ
12 ΟΙ ΦΙΛΟΙ ΜΟΥ ΚΑΙ ΟΙ ΠΛΗΣΙΟΝ ΜΟΥ ΕΞ ΕΝΑΝΤΙΑΣ ΜΟΥ ΗΓΓΙΣΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΚΑΙ ΟΙ ΕΓΓΙΣΤΑ ΜΟΥ ΑΠΟ ΜΑΚΡΟΘΕΝ ΕΣΤΗΣΑΝ
13 ΚΑΙ ΕΞΕΒΙΑΣΑΝΤΟ ΟΙ ΖΗΤΟΥΝΤΕΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΚΑΙ ΟΙ ΖΗΤΟΥΝΤΕΣ ΤΑ ΚΑΚΑ ΜΟΙ ΕΛΑΛΗΣΑΝ ΜΑΤΑΙΟΤΗΤΑΣ ΚΑΙ ΔΟΛΙΟΤΗΤΑΣ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΜΕΛΕΤΗΣΑΝ
14 ΕΓΩ ΔΕ ΩΣΕΙ ΚΩΦΟΣ ΟΥΚ ΗΚΟΥΟΝ ΚΑΙ ΩΣΕΙ ΑΛΑΛΟΣ ΟΥΚ ΑΝΟΙΓΩΝ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ
15 ΚΑΙ ΕΓΕΝΟΜΗΝ ΩΣΕΙ ΑΝΘΡΩΠΟΣ ΟΥΚ ΑΚΟΥΩΝ ΚΑΙ ΟΥΚ ΕΧΩΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΕΛΕΓΜΟΥΣ
16 ΟΤΙ ΕΠΙ ΣΟΙ ΚΥΡΙΕ ΗΛΠΙΣΑ ΣΥ ΕΙΣΑΚΟΥΣΗ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ
17 ΟΤΙ ΕΙΠΑ ΜΗΠΟΤΕ ΕΠΙΧΑΡΩΣΙΝ ΜΟΙ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΚΑΙ ΕΝ ΤΩ ΣΑΛΕΥΘΗΝΑΙ ΠΟΔΑΣ ΜΟΥ ΕΠ' ΕΜΕ ΕΜΕΓΑ-ΛΟΡΡΗΜΟΝΗΣΑΝ
18 ΟΤΙ ΕΓΩ ΕΙΣ ΜΑΣΤΙΓΑΣ ΕΤΟΙΜΟΣ ΚΑΙ Η ΑΛΓΗΔΩΝ ΜΟΥ ΕΝΩΠΙΟΝ ΜΟΥ ΔΙΑ ΠΑΝΤΟΣ
19 ΟΤΙ ΤΗΝ ΑΝΟΜΙΑΝ ΜΟΥ ΕΓΩ ΑΝΑΓΓΕΛΩ ΚΑΙ ΜΕΡΙΜΝΗΣΩ ΥΠΕΡ ΤΗΣ ΑΜΑΡΤΙΑΣ ΜΟΥ
20 ΟΙ ΔΕ ΕΧΘΡΟΙ ΜΟΥ ΖΩΣΙΝ ΚΑΙ ΚΕΚΡΑΤΑΙΩΝΤΑΙ ΥΠΕΡ ΕΜΕ ΚΑΙ ΕΠΛΗΘΥΝΘΗΣΑΝ ΟΙ ΜΙΣΟΥΝΤΕΣ ΜΕ ΑΔΙΚΩΣ
21 ΟΙ ΑΝΤΑΠΟΔΙΔΟΝΤΕΣ ΚΑΚΑ ΑΝΤΙ ΑΓΑΘΩΝ ΕΝΔΙΕ-ΒΑΛΛΟΝ ΜΕ ΕΠΕΙ ΚΑΤΕΔΙΩΚΟΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΑΠΕΡΡΙΨΑΝ ΜΕ ΤΟΝ ΑΓΑΠΗΤΟΝ ΩΣΕΙ ΝΕΚΡΟΝ ΕΒΔΕ-ΛΥΓΜΕΝΟΝ
22 ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΜΕ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΜΗ ΑΠΟΣΤΗΣ ΑΠ' ΕΜΟΥ
23 ΠΡΟΣΧΕΣ ΕΙΣ ΤΗΝ ΒΟΗΘΕΙΑΝ ΜΟΥ ΚΥΡΙΕ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ

PSALMS CHAPTER 38
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΩ ΙΔΙΘΟΥΝ ΩΔΗ ΤΩ ΔΑΥΙΔ
2 ΕΙΠΑ ΦΥΛΑΞΩ ΤΑΣ ΟΔΟΥΣ ΜΟΥ ΤΟΥ ΜΗ ΑΜΑΡΤΑΝΕΙΝ ΕΝ ΓΛΩΣΣΗ ΜΟΥ ΕΘΕΜΗΝ ΤΩ ΣΤΟΜΑΤΙ ΜΟΥ ΦΥΛΑΚΗΝ ΕΝ ΤΩ ΣΥΣΤΗΝΑΙ ΤΟΝ ΑΜΑΡΤΩΛΟΝ ΕΝΑΝΤΙΟΝ ΜΟΥ
3 ΕΚΩΦΩΘΗΝ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΝ ΚΑΙ ΕΣΙΓΗΣΑ ΕΞ ΑΓΑΘΩΝ ΚΑΙ ΤΟ ΑΛΓΗΜΑ ΜΟΥ ΑΝΕΚΑΙΝΙΣΘΗ
4 ΕΘΕΡΜΑΝΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΝΤΟΣ ΜΟΥ ΚΑΙ ΕΝ ΤΗ ΜΕΛΕΤΗ ΜΟΥ ΕΚΚΑΥΘΗΣΕΤΑΙ ΠΥΡ ΕΛΑΛΗΣΑ ΕΝ ΓΛΩΣΣΗ ΜΟΥ
5 ΓΝΩΡΙΣΟΝ ΜΟΙ ΚΥΡΙΕ ΤΟ ΠΕΡΑΣ ΜΟΥ ΚΑΙ ΤΟΝ ΑΡΙΘΜΟΝ ΤΩΝ ΗΜΕΡΩΝ ΜΟΥ ΤΙΣ ΕΣΤΙΝ ΙΝΑ ΓΝΩ ΤΙ ΥΣΤΕΡΩ ΕΓΩ
6 ΙΔΟΥ ΠΑΛΑΙΣΤΑΣ ΕΘΟΥ ΤΑΣ ΗΜΕΡΑΣ ΜΟΥ ΚΑΙ Η ΥΠΟΣΤΑΣΙΣ ΜΟΥ ΩΣΕΙ ΟΥΘΕΝ ΕΝΩΠΙΟΝ ΣΟΥ ΠΛΗΝ ΤΑ ΣΥΜΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ ΠΑΣ ΑΝΘΡΩΠΟΣ ΖΩΝ ΔΙΑΨΑΛΜΑ
7 ΜΕΝΤΟΙΓΕ ΕΝ ΕΙΚΟΝΙ ΔΙΑΠΟΡΕΥΕΤΑΙ ΑΝΘΡΩΠΟΣ ΠΛΗΝ ΜΑΤΗΝ ΤΑΡΑΣΣΟΝΤΑΙ ΘΗΣΑΥΡΙΖΕΙ ΚΑΙ ΟΥ ΓΙΝΩΣΚΕΙ ΤΙΝΙ ΣΥΝΑΞΕΙ ΑΥΤΑ

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8 ΚΑΙ ΝΥΝ ΤΙΣ Η ΥΠΟΜΟΝΗ ΜΟΥ ΟΥΧΙ Ο ΚΥΡΙΟΣ ΚΑΙ Η ΥΠΟΣΤΑΣΙΣ ΜΟΥ ΠΑΡΑ ΣΟΥ ΕΣΤΙΝ
9 ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΑΝΟΜΙΩΝ ΜΟΥ ΡΥΣΑΙ ΜΕ ΟΝΕΙΔΟΣ ΑΦΡΟΝΙ ΕΔΩΚΑΣ ΜΕ
10 ΕΚΩΦΩΘΗΝ ΚΑΙ ΟΥΚ ΗΝΟΙΞΑ ΤΟ ΣΤΟΜΑ ΜΟΥ ΟΤΙ ΣΥ ΕΙ Ο ΠΟΙΗΣΑΣ ΜΕ
11 ΑΠΟΣΤΗΣΟΝ ΑΠ' ΕΜΟΥ ΤΑΣ ΜΑΣΤΙΓΑΣ ΣΟΥ ΑΠΟ ΤΗΣ ΙΣΧΥΟΣ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΕΓΩ ΕΞΕΛΙΠΟΝ
12 ΕΝ ΕΛΕΓΜΟΙΣ ΥΠΕΡ ΑΝΟΜΙΑΣ ΕΠΑΙΔΕΥΣΑΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΕΞΕΤΗΞΑΣ ΩΣ ΑΡΑΧΝΗΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΠΛΗΝ ΜΑΤΗΝ ΤΑΡΑΣΣΕΤΑΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΔΙΑΨΑΛΜΑ
13 ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΚΥΡΙΕ ΚΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΕΝΩΤΙΣΑΙ ΤΩΝ ΔΑΚΡΥΩΝ ΜΟΥ ΜΗ ΠΑΡΑΣΙΩΠΗΣΗΣ ΟΤΙ ΠΑΡΟΙΚΟΣ ΕΓΩ ΕΙΜΙ ΠΑΡΑ ΣΟΙ ΚΑΙ ΠΑΡΕΠΙΔΗΜΟΣ ΚΑΘΩΣ ΠΑΝΤΕΣ ΟΙ ΠΑΤΕΡΕΣ ΜΟΥ
14 ΑΝΕΣ ΜΟΙ ΙΝΑ ΑΝΑΨΥΞΩ ΠΡΟ ΤΟΥ ΜΕ ΑΠΕΛΘΕΙΝ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΥΠΑΡΞΩ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΩ ΔΑΥΙΔ ΨΑΛΜΟΣ
2 ΥΠΟΜΕΝΩΝ ΥΠΕΜΕΙΝΑ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΡΟΣΕΣΧΕΝ ΜΟΙ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ
3 ΚΑΙ ΑΝΗΓΑΓΕΝ ΜΕ ΕΚ ΛΑΚΚΟΥ ΤΑΛΑΙΠΩΡΙΑΣ ΚΑΙ ΑΠΟ ΠΗΛΟΥ ΙΛΥΟΣ ΚΑΙ ΕΣΤΗΣΕΝ ΕΠΙ ΠΕΤΡΑΝ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΚΑΙ ΚΑΤΗΥΘΥΝΕΝ ΤΑ ΔΙΑΒΗΜΑΤΑ ΜΟΥ
4 ΚΑΙ ΕΝΕΒΑΛΕΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ ΑΣΜΑ ΚΑΙΝΟΝ ΥΜΝΟΝ ΤΩ ΘΕΩ ΗΜΩΝ ΟΨΟΝΤΑΙ ΠΟΛΛΟΙ ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΚΑΙ ΕΛΠΙΟΥΣΙΝ ΕΠΙ ΚΥΡΙΟΝ
5 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΥ ΕΣΤΙΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΛΠΙΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΝΕΒΛΕΨΕΝ ΕΙΣ ΜΑΤΑΙΟΤΗΤΑΣ ΚΑΙ ΜΑΝΙΑΣ ΨΕΥΔΕΙΣ
6 ΠΟΛΛΑ ΕΠΟΙΗΣΑΣ ΣΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΚΑΙ ΤΟΙΣ ΔΙΑΛΟΓΙΣΜΟΙΣ ΣΟΥ ΟΥΚ ΕΣΤΙΝ ΤΙΣ ΟΜΟΙΩΘΗΣΕΤΑΙ ΣΟΙ ΑΠΗΓΓΕΙΛΑ ΚΑΙ ΕΛΑΛΗΣΑ ΕΠΛΗΘΥΝΘΗΣΑΝ ΥΠΕΡ ΑΡΙΘΜΟΝ
7 ΘΥΣΙΑΝ ΚΑΙ ΠΡΟΣΦΟΡΑΝ ΟΥΚ ΗΘΕΛΗΣΑΣ ΩΤΙΑ ΔΕ ΚΑΤΗΡΤΙΣΩ ΜΟΙ ΟΛΟΚΑΥΤΩΜΑ ΚΑΙ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΟΥΚ ΗΤΗΣΑΣ
8 ΤΟΤΕ ΕΙΠΟΝ ΙΔΟΥ ΗΚΩ ΕΝ ΚΕΦΑΛΙΔΙ ΒΙΒΛΙΟΥ ΓΕΓΡΑΠΤΑΙ ΠΕΡΙ ΕΜΟΥ
9 ΤΟΥ ΠΟΙΗΣΑΙ ΤΟ ΘΕΛΗΜΑ ΣΟΥ Ο ΘΕΟΣ ΜΟΥ ΕΒΟΥΛΗΘΗΝ ΚΑΙ ΤΟΝ ΝΟΜΟΝ ΣΟΥ ΕΝ ΜΕΣΩ ΤΗΣ ΚΟΙΛΙΑΣ ΜΟΥ
10 ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΕΝ ΕΚΚΛΗΣΙΑ ΜΕΓΑΛΗ ΙΔΟΥ ΤΑ ΧΕΙΛΗ ΜΟΥ ΟΥ ΜΗ ΚΩΛΥΣΩ ΚΥΡΙΕ ΣΥ ΕΓΝΩΣ
11 ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΟΥΚ ΕΚΡΥΨΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ ΚΑΙ ΤΟ ΣΩΤΗΡΙΟΝ ΣΟΥ ΕΙΠΑ ΟΥΚ ΕΚΡΥΨΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ ΑΠΟ ΣΥΝΑΓΩΓΗΣ ΠΟΛΛΗΣ
12 ΣΥ ΔΕ ΚΥΡΙΕ ΜΗ ΜΑΚΡΥΝΗΣ ΤΟΥΣ ΟΙΚΤΙΡΜΟΥΣ ΣΟΥ ΑΠ' ΕΜΟΥ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ Η ΑΛΗΘΕΙΑ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ ΑΝΤΕΛΑΒΟΝΤΟ ΜΟΥ
13 ΟΤΙ ΠΕΡΙΕΣΧΟΝ ΜΕ ΚΑΚΑ ΩΝ ΟΥΚ ΕΣΤΙΝ ΑΡΙΘΜΟΣ ΚΑΤΕΛΑΒΟΝ ΜΕ ΑΙ ΑΝΟΜΙΑΙ ΜΟΥ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗΝ ΤΟΥ ΒΛΕΠΕΙΝ ΕΠΛΗΘΥΝΘΗΣΑΝ ΥΠΕΡ ΤΑΣ ΤΡΙΧΑΣ ΤΗΣ ΚΕΦΑΛΗΣ ΜΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΓΚΑΤΕΛΙΠΕΝ ΜΕ
14 ΕΥΔΟΚΗΣΟΝ ΚΥΡΙΕ ΤΟΥ ΡΥΣΑΣΘΑΙ ΜΕ ΚΥΡΙΕ ΕΙΣ ΤΟ ΒΟΗΘΗΣΑΙ ΜΟΙ ΠΡΟΣΧΕΣ
15 ΚΑΤΑΙΣΧΥΝΘΕΙΗΣΑΝ ΚΑΙ ΕΝΤΡΑΠΕΙΗΣΑΝ ΑΜΑ ΟΙ ΖΗΤΟΥΝΤΕΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΤΟΥ ΕΞΑΡΑΙ ΑΥΤΗΝ ΑΠΟΣΤΡΑΦΕΙΗΣΑΝ ΕΙΣ ΤΑ ΟΠΙΣΩ ΚΑΙ ΕΝΤΡΑΠΕΙΗΣΑΝ ΟΙ ΘΕΛΟΝΤΕΣ ΜΟΙ ΚΑΚΑ
16 ΚΟΜΙΣΑΣΘΩΣΑΝ ΠΑΡΑΧΡΗΜΑ ΑΙΣΧΥΝΗΝ ΑΥΤΩΝ ΟΙ ΛΕΓΟΝΤΕΣ ΜΟΙ ΕΥΓΕ ΕΥΓΕ
17 ΑΓΑΛΛΙΑΣΑΙΝΤΟ ΚΑΙ ΕΥΦΡΑΝΘΕΙΗΣΑΝ ΕΠΙ ΣΟΙ ΠΑΝΤΕΣ ΟΙ ΖΗΤΟΥΝΤΕΣ ΣΕ ΚΥΡΙΕ ΚΑΙ ΕΙΠΑΤΩΣΑΝ ΔΙΑ ΠΑΝΤΟΣ ΜΕΓΑΛΥΝΘΗΤΩ Ο ΚΥΡΙΟΣ ΟΙ ΑΓΑΠΩΝΤΕΣ ΤΟ ΣΩΤΗΡΙΟΝ ΣΟΥ
18 ΕΓΩ ΔΕ ΠΤΩΧΟΣ ΕΙΜΙ ΚΑΙ ΠΕΝΗΣ ΚΥΡΙΟΣ ΦΡΟΝΤΙΕΙ ΜΟΥ ΒΟΗΘΟΣ ΜΟΥ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΥ ΜΗ ΧΡΟΝΙΣΗΣ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΜΑΚΑΡΙΟΣ Ο ΣΥΝΙΩΝ ΕΠΙ ΠΤΩΧΟΝ ΚΑΙ ΠΕΝΗΤΑ ΕΝ ΗΜΕΡΑ ΠΟΝΗΡΑ ΡΥΣΕΤΑΙ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ
3 ΚΥΡΙΟΣ ΔΙΑΦΥΛΑΞΑΙ ΑΥΤΟΝ ΚΑΙ ΖΗΣΑΙ ΑΥΤΟΝ ΚΑΙ ΜΑΚΑΡΙΣΑΙ ΑΥΤΟΝ ΕΝ ΤΗ ΓΗ ΚΑΙ ΜΗ ΠΑΡΑΔΩΗ ΑΥΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΟΥ ΑΥΤΟΥ
4 ΚΥΡΙΟΣ ΒΟΗΘΗΣΑΙ ΑΥΤΩ ΕΠΙ ΚΛΙΝΗΣ ΟΔΥΝΗΣ ΑΥΤΟΥ ΟΛΗΝ ΤΗΝ ΚΟΙΤΗΝ ΑΥΤΟΥ ΕΣΤΡΕΨΑΣ ΕΝ ΤΗ ΑΡΡΩΣΤΙΑ ΑΥΤΟΥ
5 ΕΓΩ ΕΙΠΑ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΜΕ ΙΑΣΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΗΜΑΡΤΟΝ ΣΟΙ
6 ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΕΙΠΑΝ ΚΑΚΑ ΜΟΙ ΠΟΤΕ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ
7 ΚΑΙ ΕΙ ΕΙΣΕΠΟΡΕΥΕΤΟ ΤΟΥ ΙΔΕΙΝ ΜΑΤΗΝ ΕΛΑΛΕΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΣΥΝΗΓΑΓΕΝ ΑΝΟΜΙΑΝ ΕΑΥΤΩ ΕΞΕΠΟΡΕΥΕΤΟ ΕΞΩ ΚΑΙ ΕΛΑΛΕΙ
8 ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤ' ΕΜΟΥ ΕΨΙΘΥΡΙΖΟΝ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΚΑΤ' ΕΜΟΥ ΕΛΟΓΙΖΟΝΤΟ ΚΑΚΑ ΜΟΙ
9 ΛΟΓΟΝ ΠΑΡΑΝΟΜΟΝ ΚΑΤΕΘΕΝΤΟ ΚΑΤ' ΕΜΟΥ ΜΗ Ο ΚΟΙΜΩΜΕΝΟΣ ΟΥΧΙ ΠΡΟΣΘΗΣΕΙ ΤΟΥ ΑΝΑΣΤΗΝΑΙ
10 ΚΑΙ ΓΑΡ Ο ΑΝΘΡΩΠΟΣ ΤΗΣ ΕΙΡΗΝΗΣ ΜΟΥ ΕΦ' ΟΝ ΗΛΠΙΣΑ Ο ΕΣΘΙΩΝ ΑΡΤΟΥΣ ΜΟΥ ΕΜΕΓΑΛΥΝΕΝ ΕΠ' ΕΜΕ ΠΤΕΡΝΙΣΜΟΝ
11 ΣΥ ΔΕ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΜΕ ΚΑΙ ΑΝΑΣΤΗΣΟΝ ΜΕ ΚΑΙ ΑΝΤΑΠΟΔΩΣΩ ΑΥΤΟΙΣ
12 ΕΝ ΤΟΥΤΩ ΕΓΝΩΝ ΟΤΙ ΤΕΘΕΛΗΚΑΣ ΜΕ ΟΤΙ ΟΥ ΜΗ ΕΠΙΧΑΡΗ Ο ΕΧΘΡΟΣ ΜΟΥ ΕΠ' ΕΜΕ
13 ΕΜΟΥ ΔΕ ΔΙΑ ΤΗΝ ΑΚΑΚΙΑΝ ΑΝΤΕΛΑΒΟΥ ΚΑΙ ΕΒΕΒΑΙΩΣΑΣ ΜΕ ΕΝΩΠΙΟΝ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
14 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΓΕΝΟΙΤΟ ΓΕΝΟΙΤΟ

PSALMS CHAPTER 41

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΕΙΣ ΣΥΝΕΣΙΝ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ
2 ΟΝ ΤΡΟΠΟΝ ΕΠΙΠΟΘΕΙ Η ΕΛΑΦΟΣ ΕΠΙ ΤΑΣ ΠΗΓΑΣ ΤΩΝ ΥΔΑΤΩΝ ΟΥΤΩΣ ΕΠΙΠΟΘΕΙ Η ΨΥΧΗ ΜΟΥ ΠΡΟΣ ΣΕ Ο ΘΕΟΣ
3 ΕΔΙΨΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΖΩΝΤΑ ΠΟΤΕ ΗΞΩ ΚΑΙ ΟΦΘΗΣΟΜΑΙ ΤΩ ΠΡΟΣΩΠΩ ΤΟΥ ΘΕΟΥ
4 ΕΓΕΝΗΘΗ ΜΟΙ ΤΑ ΔΑΚΡΥΑ ΜΟΥ ΑΡΤΟΣ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΕΝ ΤΩ ΛΕΓΕΣΘΑΙ ΜΟΙ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΣΟΥ
5 ΤΑΥΤΑ ΕΜΝΗΣΘΗΝ ΚΑΙ ΕΞΕΧΕΑ ΕΠ' ΕΜΕ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΔΙΕΛΕΥΣΟΜΑΙ ΕΝ ΤΟΠΩ ΣΚΗΝΗΣ ΘΑΥΜΑΣΤΗΣ ΕΩΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΕΝ ΦΩΝΗ ΑΓΑΛΛΙΑΣΕΩΣ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΕΩΣ ΗΧΟΥ ΕΟΡΤΑΖΟΝΤΟΣ
6 ΙΝΑ ΤΙ ΠΕΡΙΛΥΠΟΣ ΕΙ ΨΥΧΗ ΚΑΙ ΙΝΑ ΤΙ ΣΥΝΤΑΡΑΣΣΕΙΣ ΜΕ ΕΛΠΙΣΟΝ ΕΠΙ ΤΟΝ ΘΕΟΝ ΟΤΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΑΥΤΩ ΣΩΤΗΡΙΟΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ
7 ΠΡΟΣ ΕΜΑΥΤΟΝ Η ΨΥΧΗ ΜΟΥ ΕΤΑΡΑΧΘΗ ΔΙΑ ΤΟΥΤΟ ΜΝΗΣΘΗΣΟΜΑΙ ΣΟΥ ΕΚ ΓΗΣ ΙΟΡΔΑΝΟΥ ΚΑΙ ΕΡΜΩΝΙΙΜ ΑΠΟ ΟΡΟΥΣ ΜΙΚΡΟΥ
8 ΑΒΥΣΣΟΣ ΑΒΥΣΣΟΝ ΕΠΙΚΑΛΕΙΤΑΙ ΕΙΣ ΦΩΝΗΝ ΤΩΝ ΚΑΤΑΡΡΑΚΤΩΝ ΣΟΥ ΠΑΝΤΕΣ ΟΙ ΜΕΤΕΩΡΙΣΜΟΙ ΣΟΥ ΚΑΙ ΤΑ ΚΥΜΑΤΑ ΣΟΥ ΕΠ' ΕΜΕ ΔΙΗΛΘΟΝ
9 ΗΜΕΡΑΣ ΕΝΤΕΛΕΙΤΑΙ ΚΥΡΙΟΣ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΝΥΚΤΟΣ ΩΔΗ ΠΑΡ' ΕΜΟΙ ΠΡΟΣΕΥΧΗ ΤΩ ΘΕΩ ΤΗΣ ΖΩΗΣ ΜΟΥ
10 ΕΡΩ ΤΩ ΘΕΩ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΕΙ ΔΙΑ ΤΙ ΜΟΥ ΕΠΕΛΑΘΟΥ ΙΝΑ ΤΙ ΣΚΥΘΡΩΠΑΖΩΝ ΠΟΡΕΥΟΜΑΙ ΕΝ ΤΩ ΕΚΘΛΙΒΕΙΝ ΤΟΝ ΕΧΘΡΟΝ ΜΟΥ

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11 ΕΝ ΤΩ ΚΑΤΑΘΛΑΣΑΙ ΤΑ ΟΣΤΑ ΜΟΥ ΩΝΕΙΔΙΣΑΝ ΜΕ ΟΙ ΘΛΙΒΟΝΤΕΣ ΜΕ ΕΝ ΤΩ ΛΕΓΕΙΝ ΑΥΤΟΥΣ ΜΟΙ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΣΟΥ
12 ΙΝΑ ΤΙ ΠΕΡΙΛΥΠΟΣ ΕΙ ΨΥΧΗ ΚΑΙ ΙΝΑ ΤΙ ΣΥΝΤΑΡΑΣΣΕΙΣ ΜΕ ΕΛΠΙΣΟΝ ΕΠΙ ΤΟΝ ΘΕΟΝ ΟΤΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΑΥΤΩ Η ΣΩΤΗΡΙΑ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ

PSALMS CHAPTER 42
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΚΡΙΝΟΝ ΜΕ Ο ΘΕΟΣ ΚΑΙ ΔΙΚΑΣΟΝ ΤΗΝ ΔΙΚΗΝ ΜΟΥ ΕΞ ΕΘΝΟΥΣ ΟΥΧ ΟΣΙΟΥ ΑΠΟ ΑΝΘΡΩΠΟΥ ΑΔΙΚΟΥ ΚΑΙ ΔΟΛΙΟΥ ΡΥΣΑΙ ΜΕ
2 ΟΤΙ ΣΥ ΕΙ Ο ΘΕΟΣ ΚΡΑΤΑΙΩΜΑ ΜΟΥ ΙΝΑ ΤΙ ΑΠΩΣΩ ΜΕ ΚΑΙ ΙΝΑ ΤΙ ΣΚΥΘΡΩΠΑΖΩΝ ΠΟΡΕΥΟΜΑΙ ΕΝ ΤΩ ΕΚΘΛΙΒΕΙΝ ΤΟΝ ΕΧΘΡΟΝ ΜΟΥ
3 ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΟ ΦΩΣ ΣΟΥ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ ΑΥΤΑ ΜΕ ΩΔΗΓΗΣΑΝ ΚΑΙ ΗΓΑΓΟΝ ΜΕ ΕΙΣ ΟΡΟΣ ΑΓΙΟΝ ΣΟΥ ΚΑΙ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ
4 ΚΑΙ ΕΙΣΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΕΥΦΡΑΙΝΟΝΤΑ ΤΗΝ ΝΕΟΤΗΤΑ ΜΟΥ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΚΙΘΑΡΑ Ο ΘΕΟΣ Ο ΘΕΟΣ ΜΟΥ
5 ΙΝΑ ΤΙ ΠΕΡΙΛΥΠΟΣ ΕΙ ΨΥΧΗ ΚΑΙ ΙΝΑ ΤΙ ΣΥΝΤΑΡΑΣΣΕΙΣ ΜΕ ΕΛΠΙΣΟΝ ΕΠΙ ΤΟΝ ΘΕΟΝ ΟΤΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΑΥΤΩ ΣΩΤΗΡΙΟΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ

PSALMS CHAPTER 43
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΕΙΣ ΣΥΝΕΣΙΝ ΨΑΛΜΟΣ
2 Ο ΘΕΟΣ ΕΝ ΤΟΙΣ ΩΣΙΝ ΗΜΩΝ ΗΚΟΥΣΑΜΕΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΑΝΗΓΓΕΙΛΑΝ ΗΜΙΝ ΕΡΓΟΝ Ο ΕΙΡΓΑΣΩ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑΙΣ ΑΡΧΑΙΑΙΣ
3 Η ΧΕΙΡ ΣΟΥ ΕΘΝΗ ΕΞΩΛΕΘΡΕΥΣΕΝ ΚΑΙ ΚΑΤΕΦΥΤΕΥΣΑΣ ΑΥΤΟΥΣ ΕΚΑΚΩΣΑΣ ΛΑΟΥΣ ΚΑΙ ΕΞΕΒΑΛΕΣ ΑΥΤΟΥΣ
4 ΟΥ ΓΑΡ ΕΝ ΤΗ ΡΟΜΦΑΙΑ ΑΥΤΩΝ ΕΚΛΗΡΟΝΟΜΗΣΑΝ ΓΗΝ ΚΑΙ Ο ΒΡΑΧΙΩΝ ΑΥΤΩΝ ΟΥΚ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΑΛΛ' Η ΔΕΞΙΑ ΣΟΥ ΚΑΙ Ο ΒΡΑΧΙΩΝ ΣΟΥ ΚΑΙ Ο ΦΩΤΙΣΜΟΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΤΙ ΕΥΔΟΚΗΣΑΣ ΕΝ ΑΥΤΟΙΣ
5 ΣΥ ΕΙ ΑΥΤΟΣ Ο ΒΑΣΙΛΕΥΣ ΜΟΥ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ Ο ΕΝΤΕΛΛΟΜΕΝΟΣ ΤΑΣ ΣΩΤΗΡΙΑΣ ΙΑΚΩΒ
6 ΕΝ ΣΟΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΗΜΩΝ ΚΕΡΑΤΙΟΥΜΕΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΞΟΥΘΕΝΩΣΟΜΕΝ ΤΟΥΣ ΕΠΑΝΙΣΤΑΝΟΜΕΝΟΥΣ ΗΜΙΝ
7 ΟΥ ΓΑΡ ΕΠΙ ΤΩ ΤΟΞΩ ΜΟΥ ΕΛΠΙΩ ΚΑΙ Η ΡΟΜΦΑΙΑ ΜΟΥ ΟΥ ΣΩΣΕΙ ΜΕ
8 ΕΣΩΣΑΣ ΓΑΡ ΗΜΑΣ ΕΚ ΤΩΝ ΘΛΙΒΟΝΤΩΝ ΗΜΑΣ ΚΑΙ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΗΜΑΣ ΚΑΤΗΣΧΥΝΑΣ
9 ΕΝ ΤΩ ΘΕΩ ΕΠΑΙΝΕΣΘΗΣΟΜΕΘΑ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑΨΑΛΜΑ
10 ΝΥΝΙ ΔΕ ΑΠΩΣΩ ΚΑΙ ΚΑΤΗΣΧΥΝΑΣ ΗΜΑΣ ΚΑΙ ΟΥΚ ΕΞΕΛΕΥΣΗ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΗΜΩΝ
11 ΑΠΕΣΤΡΕΨΑΣ ΗΜΑΣ ΕΙΣ ΤΑ ΟΠΙΣΩ ΠΑΡΑ ΤΟΥΣ ΕΧΘΡΟΥΣ ΗΜΩΝ ΚΑΙ ΟΙ ΜΙΣΟΥΝΤΕΣ ΗΜΑΣ ΔΙΗΡΠΑΖΟΝ ΕΑΥΤΟΙΣ
12 ΕΔΩΚΑΣ ΗΜΑΣ ΩΣ ΠΡΟΒΑΤΑ ΒΡΩΣΕΩΣ ΚΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΔΙΕΣΠΕΙΡΑΣ ΗΜΑΣ
13 ΑΠΕΔΟΥ ΤΟΝ ΛΑΟΝ ΣΟΥ ΑΝΕΥ ΤΙΜΗΣ ΚΑΙ ΟΥΚ ΗΝ ΠΛΗΘΟΣ ΕΝ ΤΟΙΣ ΑΛΛΑΓΜΑΣΙΝ ΑΥΤΩΝ
14 ΕΘΟΥ ΗΜΑΣ ΟΝΕΙΔΟΣ ΤΟΙΣ ΓΕΙΤΟΣΙΝ ΗΜΩΝ ΜΥΚΤΗΡΙΣΜΟΝ ΚΑΙ ΚΑΤΑΓΕΛΩΤΑ ΤΟΙΣ ΚΥΚΛΩ ΗΜΩΝ
15 ΕΘΟΥ ΗΜΑΣ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΙΝΗΣΙΝ ΚΕΦΑΛΗΣ ΕΝ ΤΟΙΣ ΛΑΟΙΣ
16 ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ Η ΕΝΤΡΟΠΗ ΜΟΥ ΚΑΤΕΝΑΝΤΙΟΝ ΜΟΥ ΕΣΤΙΝ ΚΑΙ Η ΑΙΣΧΥΝΗ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ ΕΚΑΛΥΨΕΝ ΜΕ
17 ΑΠΟ ΦΩΝΗΣ ΟΝΕΙΔΙΖΟΝΤΟΣ ΚΑΙ ΠΑΡΑΛΑΛΟΥΝΤΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΕΧΘΡΟΥ ΚΑΙ ΕΚΔΙΩΚΟΝΤΟΣ
18 ΤΑΥΤΑ ΠΑΝΤΑ ΗΛΘΕΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΟΥΚ ΕΠΕΛΑΘΟΜΕΘΑ ΣΟΥ ΚΑΙ ΟΥΚ ΗΔΙΚΗΣΑΜΕΝ ΕΝ ΔΙΑΘΗΚΗ ΣΟΥ
19 ΚΑΙ ΟΥΚ ΑΠΕΣΤΗ ΕΙΣ ΤΑ ΟΠΙΣΩ Η ΚΑΡΔΙΑ ΗΜΩΝ ΚΑΙ ΕΞΕΚΛΙΝΑΣ ΤΑΣ ΤΡΙΒΟΥΣ ΗΜΩΝ ΑΠΟ ΤΗΣ ΟΔΟΥ ΣΟΥ
20 ΟΤΙ ΕΤΑΠΕΙΝΩΣΑΣ ΗΜΑΣ ΕΝ ΤΟΠΩ ΚΑΚΩΣΕΩΣ ΚΑΙ ΕΠΕΚΑΛΥΨΕΝ ΗΜΑΣ ΣΚΙΑ ΘΑΝΑΤΟΥ
21 ΕΙ ΕΠΕΛΑΘΟΜΕΘΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΕΙ ΔΙΕΠΕΤΑΣΑΜΕΝ ΧΕΙΡΑΣ ΗΜΩΝ ΠΡΟΣ ΘΕΟΝ ΑΛΛΟΤΡΙΟΝ
22 ΟΥΧΙ Ο ΘΕΟΣ ΕΚΖΗΤΗΣΕΙ ΤΑΥΤΑ ΑΥΤΟΣ ΓΑΡ ΓΙΝΩΣΚΕΙ ΤΑ ΚΡΥΦΙΑ ΤΗΣ ΚΑΡΔΙΑΣ
23 ΟΤΙ ΕΝΕΚΑ ΣΟΥ ΘΑΝΑΤΟΥΜΕΘΑ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΛΟΓΙΣΘΗΜΕΝ ΩΣ ΠΡΟΒΑΤΑ ΣΦΑΓΗΣ
24 ΕΞΕΓΕΡΘΗΤΙ ΙΝΑ ΤΙ ΥΠΝΟΙΣ ΚΥΡΙΕ ΑΝΑΣΤΗΘΙ ΚΑΙ ΜΗ ΑΠΩΣΗ ΕΙΣ ΤΕΛΟΣ
25 ΙΝΑ ΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠΟΣΤΡΕΦΕΙΣ ΕΠΙΛΑΝΘΑΝΗ ΤΗΣ ΠΤΩΧΕΙΑΣ ΗΜΩΝ ΚΑΙ ΤΗΣ ΘΛΙΨΕΩΣ ΗΜΩΝ
26 ΟΤΙ ΕΤΑΠΕΙΝΩΘΗ ΕΙΣ ΧΟΥΝ Η ΨΥΧΗ ΗΜΩΝ ΕΚΟΛΛΗΘΗ ΕΙΣ ΓΗΝ Η ΓΑΣΤΗΡ ΗΜΩΝ
27 ΑΝΑΣΤΑ ΚΥΡΙΕ ΒΟΗΘΗΣΟΝ ΗΜΙΝ ΚΑΙ ΛΥΤΡΩΣΑΙ ΗΜΑΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ

PSALMS CHAPTER 44
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΑΛΛΟΙΩΘΗΣΟΜΕΝΩΝ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΕΙΣ ΣΥΝΕΣΙΝ ΩΔΗ ΥΠΕΡ ΤΟΥ ΑΓΑΠΗΤΟΥ
2 ΕΞΗΡΕΥΞΑΤΟ Η ΚΑΡΔΙΑ ΜΟΥ ΛΟΓΟΝ ΑΓΑΘΟΝ ΛΕΓΩ ΕΓΩ ΤΑ ΕΡΓΑ ΜΟΥ ΤΩ ΒΑΣΙΛΕΙ Η ΓΛΩΣΣΑ ΜΟΥ ΚΑΛΑΜΟΣ ΓΡΑΜΜΑΤΕΩΣ ΟΞΥΓΡΑΦΟΥ
3 ΩΡΑΙΟΣ ΚΑΛΛΕΙ ΠΑΡΑ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΞΕΧΥΘΗ ΧΑΡΙΣ ΕΝ ΧΕΙΛΕΣΙΝ ΣΟΥ ΔΙΑ ΤΟΥΤΟ ΕΥΛΟΓΗΣΕΝ ΣΕ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
4 ΠΕΡΙΖΩΣΑΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΣΟΥ ΕΠΙ ΤΟΝ ΜΗΡΟΝ ΣΟΥ ΔΥΝΑΤΕ ΤΗ ΩΡΑΙΟΤΗΤΙ ΣΟΥ ΚΑΙ ΤΩ ΚΑΛΛΕΙ ΣΟΥ
5 ΚΑΙ ΕΝΤΕΙΝΟΝ ΚΑΙ ΚΑΤΕΥΟΔΟΥ ΚΑΙ ΒΑΣΙΛΕΥΕ ΕΝΕΚΕΝ ΑΛΗΘΕΙΑΣ ΚΑΙ ΠΡΑΥΤΗΤΟΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΟΔΗΓΗΣΕΙ ΣΕ ΘΑΥΜΑΣΤΩΣ Η ΔΕΞΙΑ ΣΟΥ
6 ΤΑ ΒΕΛΗ ΣΟΥ ΗΚΟΝΗΜΕΝΑ ΔΥΝΑΤΕ ΛΑΟΙ ΥΠΟΚΑΤΩ ΣΟΥ ΠΕΣΟΥΝΤΑΙ ΕΝ ΚΑΡΔΙΑ ΤΩΝ ΕΧΘΡΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ
7 Ο ΘΡΟΝΟΣ ΣΟΥ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΡΑΒΔΟΣ ΕΥΘΥΤΗΤΟΣ Η ΡΑΒΔΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ
8 ΗΓΑΠΗΣΑΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΕΜΙΣΗΣΑΣ ΑΝΟΜΙΑΝ ΔΙΑ ΤΟΥΤΟ ΕΧΡΙΣΕΝ ΣΕ Ο ΘΕΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΛΑΙΟΝ ΑΓΑΛΛΙΑΣΕΩΣ ΠΑΡΑ ΤΟΥΣ ΜΕΤΟΧΟΥΣ ΣΟΥ
9 ΣΜΥΡΝΑ ΚΑΙ ΣΤΑΚΤΗ ΚΑΙ ΚΑΣΙΑ ΑΠΟ ΤΩΝ ΙΜΑΤΙΩΝ ΣΟΥ ΑΠΟ ΒΑΡΕΩΝ ΕΛΕΦΑΝΤΙΝΩΝ ΕΞ ΩΝ ΗΥΦΡΑΝΑΝ ΣΕ
10 ΘΥΓΑΤΕΡΕΣ ΒΑΣΙΛΕΩΝ ΕΝ ΤΗ ΤΙΜΗ ΣΟΥ ΠΑΡΕΣΤΗ Η ΒΑΣΙΛΙΣΣΑ ΕΚ ΔΕΞΙΩΝ ΣΟΥ ΕΝ ΙΜΑΤΙΣΜΩ ΔΙΑΧΡΥΣΩ ΠΕΡΙΒΕΒΛΗΜΕΝΗ ΠΕΠΟΙΚΙΛΜΕΝΗ
11 ΑΚΟΥΣΟΝ ΘΥΓΑΤΕΡ ΚΑΙ ΙΔΕ ΚΑΙ ΚΛΙΝΟΝ ΤΟ ΟΥΣ ΣΟΥ ΚΑΙ ΕΠΙΛΑΘΟΥ ΤΟΥ ΛΑΟΥ ΣΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ
12 ΟΤΙ ΕΠΕΘΥΜΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΚΑΛΛΟΥΣ ΣΟΥ ΟΤΙ ΑΥΤΟΣ ΕΣΤΙΝ Ο ΚΥΡΙΟΣ ΣΟΥ
13 ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΑΥΤΩ ΘΥΓΑΤΕΡΕΣ ΤΥΡΟΥ ΕΝ ΔΩΡΟΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΛΙΤΑΝΕΥΣΟΥΣΙΝ ΟΙ ΠΛΟΥΣΙΟΙ ΤΟΥ ΛΑΟΥ
14 ΠΑΣΑ Η ΔΟΞΑ ΑΥΤΗΣ ΘΥΓΑΤΡΟΣ ΒΑΣΙΛΕΩΣ ΕΣΩΘΕΝ ΕΝ ΚΡΟΣΣΩΤΟΙΣ ΧΡΥΣΟΙΣ ΠΕΡΙΒΕΒΛΗΜΕΝΗ ΠΕΠΟΙΚΙΛΜΕΝΗ
15 ΑΠΕΝΕΧΘΗΣΟΝΤΑΙ ΤΩ ΒΑΣΙΛΕΙ ΠΑΡΘΕΝΟΙ ΟΠΙΣΩ ΑΥΤΗΣ ΑΙ ΠΛΗΣΙΟΝ ΑΥΤΗΣ ΑΠΕΝΕΧΘΗΣΟΝΤΑΙ ΣΟΙ
16 ΑΠΕΝΕΧΘΗΣΟΝΤΑΙ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΑΓΑΛΛΙΑΣΕΙ ΑΧΘΗΣΟΝΤΑΙ ΕΙΣ ΝΑΟΝ ΒΑΣΙΛΕΩΣ
17 ΑΝΤΙ ΤΩΝ ΠΑΤΕΡΩΝ ΣΟΥ ΕΓΕΝΗΘΗΣΑΝ ΣΟΙ ΥΙΟΙ ΚΑΤΑΣΤΗΣΕΙΣ ΑΥΤΟΥΣ ΑΡΧΟΝΤΑΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

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18 ΜΝΗΣΘΗΣΟΝΤΑΙ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ ΕΝ ΠΑΣΗ ΓΕΝΕΑ ΚΑΙ ΓΕΝΕΑ ΔΙΑ ΤΟΥΤΟ ΛΑΟΙ ΕΞΟΜΟΛΟΓΗΣΟΝΤΑΙ ΣΟΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ

PSALMS CHAPTER 45

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΥΙΩΝ ΚΟΡΕ ΥΠΕΡ ΤΩΝ ΚΡΥΦΙΩΝ ΨΑΛΜΟΣ

2 Ο ΘΕΟΣ ΗΜΩΝ ΚΑΤΑΦΥΓΗ ΚΑΙ ΔΥΝΑΜΙΣ ΒΟΗΘΟΣ ΕΝ ΘΛΙΨΕΣΙΝ ΤΑΙΣ ΕΥΡΟΥΣΑΙΣ ΗΜΑΣ ΣΦΟΔΡΑ

3 ΔΙΑ ΤΟΥΤΟ ΟΥ ΦΟΒΗΘΗΣΟΜΕΘΑ ΕΝ ΤΩ ΤΑΡΑΣΣΕΣΘΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΜΕΤΑΤΙΘΕΣΘΑΙ ΟΡΗ ΕΝ ΚΑΡΔΙΑΙΣ ΘΑΛΑΣΣΩΝ

4 ΗΧΗΣΑΝ ΚΑΙ ΕΤΑΡΑΧΘΗΣΑΝ ΤΑ ΥΔΑΤΑ ΑΥΤΩΝ ΕΤΑΡΑΧΘΗΣΑΝ ΤΑ ΟΡΗ ΕΝ ΤΗ ΚΡΑΤΑΙΟΤΗΤΙ ΑΥΤΟΥ ΔΙΑΨΑΛΜΑ

5 ΤΟΥ ΠΟΤΑΜΟΥ ΤΑ ΟΡΜΗΜΑΤΑ ΕΥΦΡΑΙΝΟΥΣΙΝ ΤΗΝ ΠΟΛΙΝ ΤΟΥ ΘΕΟΥ ΗΓΙΑΣΕΝ ΤΟ ΣΚΗΝΩΜΑ ΑΥΤΟΥ Ο ΥΨΙΣΤΟΣ

6 Ο ΘΕΟΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΒΟΗΘΗΣΕΙ ΑΥΤΗ Ο ΘΕΟΣ ΤΟ ΠΡΟΣ ΠΡΩΙ

7 ΕΤΑΡΑΧΘΗΣΑΝ ΕΘΝΗ ΕΚΛΙΝΑΝ ΒΑΣΙΛΕΙΑΙ ΕΔΩΚΕΝ ΦΩΝΗΝ ΑΥΤΟΥ ΕΣΑΛΕΥΘΗ Η ΓΗ

8 ΚΥΡΙΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΜΕΘ' ΗΜΩΝ ΑΝΤΙΛΗΜΠΤΩΡ ΗΜΩΝ Ο ΘΕΟΣ ΙΑΚΩΒ ΔΙΑΨΑΛΜΑ

9 ΔΕΥΤΕ ΙΔΕΤΕ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ Α ΕΘΕΤΟ ΤΕΡΑΤΑ ΕΠΙ ΤΗΣ ΓΗΣ

10 ΑΝΤΑΝΑΙΡΩΝ ΠΟΛΕΜΟΥΣ ΜΕΧΡΙ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΤΟΞΟΝ ΣΥΝΤΡΙΨΕΙ ΚΑΙ ΣΥΓΚΛΑΣΕΙ ΟΠΛΟΝ ΚΑΙ ΘΥΡΕΟΥΣ ΚΑΤΑΚΑΥΣΕΙ ΕΝ ΠΥΡΙ

11 ΣΧΟΛΑΣΑΤΕ ΚΑΙ ΓΝΩΤΕ ΟΤΙ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΥΨΩΘΗΣΟΜΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΥΨΩΘΗΣΟΜΑΙ ΕΝ ΤΗ ΓΗ

12 ΚΥΡΙΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΜΕΘ' ΗΜΩΝ ΑΝΤΙΛΗΜΠΤΩΡ ΗΜΩΝ Ο ΘΕΟΣ ΙΑΚΩΒ

PSALMS CHAPTER 46

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΥΙΩΝ ΚΟΡΕ ΨΑΛΜΟΣ

2 ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΡΟΤΗΣΑΤΕ ΧΕΙΡΑΣ ΑΛΑΛΑΞΑΤΕ ΤΩ ΘΕΩ ΕΝ ΦΩΝΗ ΑΓΑΛΛΙΑΣΕΩΣ

3 ΟΤΙ ΚΥΡΙΟΣ ΥΨΙΣΤΟΣ ΦΟΒΕΡΟΣ ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

4 ΥΠΕΤΑΞΕΝ ΛΑΟΥΣ ΗΜΙΝ ΚΑΙ ΕΘΝΗ ΥΠΟ ΤΟΥΣ ΠΟΔΑΣ ΗΜΩΝ

5 ΕΞΕΛΕΞΑΤΟ ΗΜΙΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΤΗΝ ΚΑΛΛΟΝΗΝ ΙΑΚΩΒ ΗΝ ΗΓΑΠΗΣΕΝ ΔΙΑΨΑΛΜΑ

6 ΑΝΕΒΗ Ο ΘΕΟΣ ΕΝ ΑΛΑΛΑΓΜΩ ΚΥΡΙΟΣ ΕΝ ΦΩΝΗ ΣΑΛΠΙΓΓΟΣ

7 ΨΑΛΑΤΕ ΤΩ ΘΕΩ ΗΜΩΝ ΨΑΛΑΤΕ ΨΑΛΑΤΕ ΤΩ ΒΑΣΙΛΕΙ ΗΜΩΝ ΨΑΛΑΤΕ

8 ΟΤΙ ΒΑΣΙΛΕΥΣ ΠΑΣΗΣ ΤΗΣ ΓΗΣ Ο ΘΕΟΣ ΨΑΛΑΤΕ ΣΥΝΕΤΩΣ

9 ΕΒΑΣΙΛΕΥΣΕΝ Ο ΘΕΟΣ ΕΠΙ ΤΑ ΕΘΝΗ Ο ΘΕΟΣ ΚΑΘΗΤΑΙ ΕΠΙ ΘΡΟΝΟΥ ΑΓΙΟΥ ΑΥΤΟΥ

10 ΑΡΧΟΝΤΕΣ ΛΑΩΝ ΣΥΝΗΧΘΗΣΑΝ ΜΕΤΑ ΤΟΥ ΘΕΟΥ ΑΒΡΑΑΜ ΟΤΙ ΤΟΥ ΘΕΟΥ ΟΙ ΚΡΑΤΑΙΟΙ ΤΗΣ ΓΗΣ ΣΦΟΔΡΑ ΕΠΗΡΘΗΣΑΝ

PSALMS CHAPTER 47

1 ΨΑΛΜΟΣ ΩΔΗΣ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΔΕΥΤΕΡΑ ΣΑΒΒΑΤΟΥ

2 ΜΕΓΑΣ ΚΥΡΙΟΣ ΚΑΙ ΑΙΝΕΤΟΣ ΣΦΟΔΡΑ ΕΝ ΠΟΛΕΙ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΟΡΕΙ ΑΓΙΩ ΑΥΤΟΥ

3 ΕΥ ΡΙΖΩΝ ΑΓΑΛΛΙΑΜΑΤΙ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΟΡΗ ΣΙΩΝ ΤΑ ΠΛΕΥΡΑ ΤΟΥ ΒΟΡΡΑ Η ΠΟΛΙΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ

4 Ο ΘΕΟΣ ΕΝ ΤΑΙΣ ΒΑΡΕΣΙΝ ΑΥΤΗΣ ΓΙΝΩΣΚΕΤΑΙ ΟΤΑΝ ΑΝΤΙΛΑΜΒΑΝΗΤΑΙ ΑΥΤΗΣ

5 ΟΤΙ ΙΔΟΥ ΟΙ ΒΑΣΙΛΕΙΣ ΣΥΝΗΧΘΗΣΑΝ ΗΛΘΟΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ

6 ΑΥΤΟΙ ΙΔΟΝΤΕΣ ΟΥΤΩΣ ΕΘΑΥΜΑΣΑΝ ΕΤΑΡΑΧΘΗΣΑΝ ΕΣΑΛΕΥΘΗΣΑΝ

7 ΤΡΟΜΟΣ ΕΠΕΛΑΒΕΤΟ ΑΥΤΩΝ ΕΚΕΙ ΩΔΙΝΕΣ ΩΣ ΤΙΚΤΟΥΣΗΣ

8 ΕΝ ΠΝΕΥΜΑΤΙ ΒΙΑΙΩ ΣΥΝΤΡΙΨΕΙΣ ΠΛΟΙΑ ΘΑΡΣΙΣ

9 ΚΑΘΑΠΕΡ ΗΚΟΥΣΑΜΕΝ ΟΥΤΩΣ ΕΙΔΟΜΕΝ ΕΝ ΠΟΛΕΙ ΚΥΡΙΟΥ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΝ ΠΟΛΕΙ ΤΟΥ ΘΕΟΥ ΗΜΩΝ Ο ΘΕΟΣ ΕΘΕΜΕΛΙΩΣΕΝ ΑΥΤΗΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑΨΑΛΜΑ

10 ΥΠΕΛΑΒΟΜΕΝ Ο ΘΕΟΣ ΤΟ ΕΛΕΟΣ ΣΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΝΑΟΥ ΣΟΥ

11 ΚΑΤΑ ΤΟ ΟΝΟΜΑ ΣΟΥ Ο ΘΕΟΣ ΟΥΤΩΣ ΚΑΙ Η ΑΙΝΕΣΙΣ ΣΟΥ ΕΠΙ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΓΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΠΛΗΡΗΣ Η ΔΕΞΙΑ ΣΟΥ

12 ΕΥΦΡΑΝΘΗΤΩ ΤΟ ΟΡΟΣ ΣΙΩΝ ΑΓΑΛΛΙΑΣΘΩΣΑΝ ΑΙ ΘΥΓΑΤΕΡΕΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΝΕΚΕΝ ΤΩΝ ΚΡΙΜΑΤΩΝ ΣΟΥ ΚΥΡΙΕ

13 ΚΥΚΛΩΣΑΤΕ ΣΙΩΝ ΚΑΙ ΠΕΡΙΛΑΒΕΤΕ ΑΥΤΗΝ ΔΙΗΓΗΣΑΣΘΕ ΕΝ ΤΟΙΣ ΠΥΡΓΟΙΣ ΑΥΤΗΣ

14 ΘΕΣΘΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΕΙΣ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΑΔΙΕΛΕΣΘΕ ΤΑΣ ΒΑΡΕΙΣ ΑΥΤΗΣ ΟΠΩΣ ΑΝ ΔΙΗΓΗΣΗΣΘΕ ΕΙΣ ΓΕΝΕΑΝ ΕΤΕΡΑΝ

15 ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΘΕΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΑΥΤΟΣ ΠΟΙΜΑΝΕΙ ΗΜΑΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

PSALMS CHAPTER 48

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΨΑΛΜΟΣ

2 ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΝΩΤΙΣΑΣΘΕ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ

3 ΟΙ ΤΕ ΓΗΓΕΝΕΙΣ ΚΑΙ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΠΛΟΥΣΙΟΣ ΚΑΙ ΠΕΝΗΣ

4 ΤΟ ΣΤΟΜΑ ΜΟΥ ΛΑΛΗΣΕΙ ΣΟΦΙΑΝ ΚΑΙ Η ΜΕΛΕΤΗ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ ΣΥΝΕΣΙΝ

5 ΚΛΙΝΩ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΤΟ ΟΥΣ ΜΟΥ ΑΝΟΙΞΩ ΕΝ ΨΑΛΤΗΡΙΩ ΤΟ ΠΡΟΒΛΗΜΑ ΜΟΥ

6 ΙΝΑ ΤΙ ΦΟΒΟΥΜΑΙ ΕΝ ΗΜΕΡΑ ΠΟΝΗΡΑ Η ΑΝΟΜΙΑ ΤΗΣ ΠΤΕΡΝΗΣ ΜΟΥ ΚΥΚΛΩΣΕΙ ΜΕ

7 ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠΙ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΩ ΠΛΗΘΕΙ ΤΟΥ ΠΛΟΥΤΟΥ ΑΥΤΩΝ ΚΑΥΧΩΜΕΝΟΙ

8 ΑΔΕΛΦΟΣ ΟΥ ΛΥΤΡΟΥΤΑΙ ΛΥΤΡΩΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΟΥ ΔΩΣΕΙ ΤΩ ΘΕΩ ΕΞΙΛΑΣΜΑ ΑΥΤΟΥ

9 ΚΑΙ ΤΗΝ ΤΙΜΗΝ ΤΗΣ ΛΥΤΡΩΣΕΩΣ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ

10 ΚΑΙ ΕΚΟΠΑΣΕΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΖΗΣΕΤΑΙ ΕΙΣ ΤΕΛΟΣ ΟΤΙ ΟΥΚ ΟΨΕΤΑΙ ΚΑΤΑΦΘΟΡΑΝ ΟΤΑΝ ΙΔΗ ΣΟΦΟΥΣ ΑΠΟΘΝΗΣΚΟΝΤΑΣ

11 ΕΠΙ ΤΟ ΑΥΤΟ ΑΦΡΩΝ ΚΑΙ ΑΝΟΥΣ ΑΠΟΛΟΥΝΤΑΙ ΚΑΙ ΚΑΤΑΛΕΙΨΟΥΣΙΝ ΑΛΛΟΤΡΙΟΙΣ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΩΝ

12 ΚΑΙ ΟΙ ΤΑΦΟΙ ΑΥΤΩΝ ΟΙΚΙΑΙ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ ΕΠΕΚΑ-ΛΕΣΑΝΤΟ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ ΕΠΙ ΤΩΝ ΓΑΙΩΝ ΑΥΤΩΝ

13 ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΝ ΤΙΜΗ ΩΝ ΟΥ ΣΥΝΗΚΕΝ ΠΑΡΑΣΥΝΕΒΛΗΘΗ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΤΟΙΣ ΑΝΟΗΤΟΙΣ ΚΑΙ ΩΜΟΙΩΘΗ ΑΥΤΟΙΣ

14 ΑΥΤΗ Η ΟΔΟΣ ΑΥΤΩΝ ΣΚΑΝΔΑΛΟΝ ΑΥΤΟΙΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΕΥΔΟΚΗΣΟΥΣΙΝ ΔΙΑΨΑΛΜΑ

15 ΩΣ ΠΡΟΒΑΤΑ ΕΝ ΑΔΗ ΕΘΕΝΤΟ ΘΑΝΑΤΟΣ ΠΟΙΜΑΙΝΕΙ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΟΥΣΙΝ ΑΥΤΩΝ ΟΙ ΕΥΘΕΙΣ ΤΟ ΠΡΩΙ ΚΑΙ Η ΒΟΗΘΕΙΑ ΑΥΤΩΝ ΠΑΛΑΙΩΘΗΣΕΤΑΙ ΕΝ ΤΩ ΑΔΗ ΕΚ ΤΗΣ ΔΟΞΗΣ ΑΥΤΩΝ

16 ΠΛΗΝ Ο ΘΕΟΣ ΛΥΤΡΩΣΕΤΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΧΕΙΡΟΣ ΑΔΟΥ ΟΤΑΝ ΛΑΜΒΑΝΗ ΜΕ ΔΙΑΨΑΛΜΑ

17 ΜΗ ΦΟΒΟΥ ΟΤΑΝ ΠΛΟΥΤΗΣΗ ΑΝΘΡΩΠΟΣ ΚΑΙ ΟΤΑΝ ΠΛΗΘΥΝΘΗ Η ΔΟΞΑ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ

18 ΟΤΙ ΟΥΚ ΕΝ ΤΩ ΑΠΟΘΝΗΣΚΕΙΝ ΑΥΤΟΝ ΛΗΜΨΕΤΑΙ ΤΑ ΠΑΝΤΑ ΟΥΔΕ ΣΥΓΚΑΤΑΒΗΣΕΤΑΙ ΑΥΤΩ Η ΔΟΞΑ ΑΥΤΟΥ

19 ΟΤΙ Η ΨΥΧΗ ΑΥΤΟΥ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ ΕΥΛΟΓΗΘΗΣΕΤΑΙ ΕΞΟΜΟΛΟΓΗΣΕΤΑΙ ΣΟΙ ΟΤΑΝ ΑΓΑΘΥΝΗΣ ΑΥΤΩ

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20 ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΩΣ ΓΕΝΕΑΣ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΩΣ ΑΙΩΝΟΣ ΟΥΚ ΟΨΕΤΑΙ ΦΩΣ
21 ΑΝΘΡΩΠΟΣ ΕΝ ΤΙΜΗ ΩΝ ΟΥ ΣΥΝΗΚΕΝ ΠΑΡΑΣΥΝΕΒΛΗΘΗ ΤΟΙΣ ΚΤΗΝΕΣΙΝ ΤΟΙΣ ΑΝΟΗΤΟΙΣ ΚΑΙ ΩΜΟΙΩΘΗ ΑΥΤΟΙΣ

PSALMS CHAPTER 49
1 ΨΑΛΜΟΣ ΤΩ ΑΣΑΦ ΘΕΟΣ ΘΕΩΝ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΗΝ ΓΗΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΚΑΙ ΜΕΧΡΙ ΔΥΣΜΩΝ
2 ΕΚ ΣΙΩΝ Η ΕΥΠΡΕΠΕΙΑ ΤΗΣ ΩΡΑΙΟΤΗΤΟΣ ΑΥΤΟΥ Ο ΘΕΟΣ ΕΜΦΑΝΩΣ ΗΞΕΙ
3 Ο ΘΕΟΣ ΗΜΩΝ ΚΑΙ ΟΥ ΠΑΡΑΣΙΩΠΗΣΕΤΑΙ ΠΥΡ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΚΑΥΘΗΣΕΤΑΙ ΚΑΙ ΚΥΚΛΩ ΑΥΤΟΥ ΚΑΤΑΙΓΙΣ ΣΦΟΔΡΑ
4 ΠΡΟΣΚΑΛΕΣΕΤΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΩ ΚΑΙ ΤΗΝ ΓΗΝ ΔΙΑΚΡΙΝΑΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ
5 ΣΥΝΑΓΑΓΕΤΕ ΑΥΤΩ ΤΟΥΣ ΟΣΙΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΔΙΑΤΙΘΕΜΕΝΟΥΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΕΠΙ ΘΥΣΙΑΙΣ
6 ΚΑΙ ΑΝΑΓΓΕΛΟΥΣΙΝ ΟΙ ΟΥΡΑΝΟΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ ΟΤΙ Ο ΘΕΟΣ ΚΡΙΤΗΣ ΕΣΤΙΝ ΔΙΑΨΑΛΜΑ
7 ΑΚΟΥΣΟΝ ΛΑΟΣ ΜΟΥ ΚΑΙ ΛΑΛΗΣΩ ΣΟΙ ΙΣΡΑΗΛ ΚΑΙ ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΣΟΙ Ο ΘΕΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΙΜΙ ΕΓΩ
8 ΟΥΚ ΕΠΙ ΤΑΙΣ ΘΥΣΙΑΙΣ ΣΟΥ ΕΛΕΓΞΩ ΣΕ ΤΑ ΔΕ ΟΛΟΚΑΥΤΩΜΑΤΑ ΣΟΥ ΕΝΩΠΙΟΝ ΜΟΥ ΕΣΤΙΝ ΔΙΑ ΠΑΝΤΟΣ
9 ΟΥ ΔΕΞΟΜΑΙ ΕΚ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΜΟΣΧΟΥΣ ΟΥΔΕ ΕΚ ΤΩΝ ΠΟΙΜΝΙΩΝ ΣΟΥ ΧΙΜΑΡΟΥΣ
10 ΟΤΙ ΕΜΑ ΕΣΤΙΝ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΔΡΥΜΟΥ ΚΤΗΝΗ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΙ ΒΟΕΣ
11 ΕΓΝΩΚΑ ΠΑΝΤΑ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΩΡΑΙΟΤΗΣ ΑΓΡΟΥ ΜΕΤ' ΕΜΟΥ ΕΣΤΙΝ
12 ΕΑΝ ΠΕΙΝΑΣΩ ΟΥ ΜΗ ΣΟΙ ΕΙΠΩ ΕΜΗ ΓΑΡ ΕΣΤΙΝ Η ΟΙΚΟΥΜΕΝΗ ΚΑΙ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΗΣ
13 ΜΗ ΦΑΓΟΜΑΙ ΚΡΕΑ ΤΑΥΡΩΝ Η ΑΙΜΑ ΤΡΑΓΩΝ ΠΙΟΜΑΙ
14 ΘΥΣΟΝ ΤΩ ΘΕΩ ΘΥΣΙΑΝ ΑΙΝΕΣΕΩΣ ΚΑΙ ΑΠΟΔΟΣ ΤΩ ΥΨΙΣΤΩ ΤΑΣ ΕΥΧΑΣ ΣΟΥ
15 ΚΑΙ ΕΠΙΚΑΛΕΣΑΙ ΜΕ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΚΑΙ ΕΞΕΛΟΥΜΑΙ ΣΕ ΚΑΙ ΔΟΞΑΣΕΙΣ ΜΕ ΔΙΑΨΑΛΜΑ
16 ΤΩ ΔΕ ΑΜΑΡΤΩΛΩ ΕΙΠΕΝ Ο ΘΕΟΣ ΙΝΑ ΤΙ ΣΥ ΔΙΗΓΗ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΚΑΙ ΑΝΑΛΑΜΒΑΝΕΙΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΔΙΑ ΣΤΟΜΑΤΟΣ ΣΟΥ
17 ΣΥ ΔΕ ΕΜΙΣΗΣΑΣ ΠΑΙΔΕΙΑΝ ΚΑΙ ΕΞΕΒΑΛΕΣ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΙΣ ΤΑ ΟΠΙΣΩ
18 ΕΙ ΕΘΕΩΡΕΙΣ ΚΛΕΠΤΗΝ ΣΥΝΕΤΡΕΧΕΣ ΑΥΤΩ ΚΑΙ ΜΕΤΑ ΜΟΙΧΩΝ ΤΗΝ ΜΕΡΙΔΑ ΣΟΥ ΕΤΙΘΕΙΣ
19 ΤΟ ΣΤΟΜΑ ΣΟΥ ΕΠΛΕΟΝΑΣΕΝ ΚΑΚΙΑΝ ΚΑΙ Η ΓΛΩΣΣΑ ΣΟΥ ΠΕΡΙΕΠΛΕΚΕΝ ΔΟΛΙΟΤΗΤΑ
20 ΚΑΘΗΜΕΝΟΣ ΚΑΤΑ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΚΑΤΕΛΑΛΕΙΣ ΚΑΙ ΚΑΤΑ ΤΟΥ ΥΙΟΥ ΤΗΣ ΜΗΤΡΟΣ ΣΟΥ ΕΤΙΘΕΙΣ ΣΚΑΝΔΑΛΟΝ
21 ΤΑΥΤΑ ΕΠΟΙΗΣΑΣ ΚΑΙ ΕΣΙΓΗΣΑ ΥΠΕΛΑΒΕΣ ΑΝΟΜΙΑΝ ΟΤΙ ΕΣΟΜΑΙ ΣΟΙ ΟΜΟΙΟΣ ΕΛΕΓΞΩ ΣΕ ΚΑΙ ΠΑΡΑΣΤΗΣΩ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ
22 ΣΥΝΕΤΕ ΔΗ ΤΑΥΤΑ ΟΙ ΕΠΙΛΑΝΘΑΝΟΜΕΝΟΙ ΤΟΥ ΘΕΟΥ ΜΗΠΟΤΕ ΑΡΠΑΣΗ ΚΑΙ ΜΗ Η Ο ΡΥΟΜΕΝΟΣ
23 ΘΥΣΙΑ ΑΙΝΕΣΕΩΣ ΔΟΞΑΣΕΙ ΜΕ ΚΑΙ ΕΚΕΙ ΟΔΟΣ Η ΔΕΙΞΩ ΑΥΤΩ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ

PSALMS CHAPTER 50
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΝ ΤΩ ΕΛΘΕΙΝ ΠΡΟΣ ΑΥΤΟΝ ΝΑΘΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΗΝΙΚΑ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΒΗΡΣΑΒΕΕ
3 ΕΛΕΗΣΟΝ ΜΕ Ο ΘΕΟΣ ΚΑΤΑ ΤΟ ΜΕΓΑ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΟΙΚΤΙΡΜΩΝ ΣΟΥ ΕΞΑΛΕΙΨΟΝ ΤΟ ΑΝΟΜΗΜΑ ΜΟΥ
4 ΕΠΙ ΠΛΕΙΟΝ ΠΛΥΝΟΝ ΜΕ ΑΠΟ ΤΗΣ ΑΝΟΜΙΑΣ ΜΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΜΟΥ ΚΑΘΑΡΙΣΟΝ ΜΕ
5 ΟΤΙ ΤΗΝ ΑΝΟΜΙΑΝ ΜΟΥ ΕΓΩ ΓΙΝΩΣΚΩ ΚΑΙ Η ΑΜΑΡΤΙΑ ΜΟΥ ΕΝΩΠΙΟΝ ΜΟΥ ΕΣΤΙΝ ΔΙΑ ΠΑΝΤΟΣ
6 ΣΟΙ ΜΟΝΩ ΗΜΑΡΤΟΝ ΚΑΙ ΤΟ ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΣΟΥ ΕΠΟΙΗΣΑ ΟΠΩΣ ΑΝ ΔΙΚΑΙΩΘΗΣ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΚΑΙ ΝΙΚΗΣΗΣ ΕΝ ΤΩ ΚΡΙΝΕΣΘΑΙ ΣΕ
7 ΙΔΟΥ ΓΑΡ ΕΝ ΑΝΟΜΙΑΙΣ ΣΥΝΕΛΗΜΦΘΗΝ ΚΑΙ ΕΝ ΑΜΑΡΤΙΑΙΣ ΕΚΙΣΣΗΣΕΝ ΜΕ Η ΜΗΤΗΡ ΜΟΥ
8 ΙΔΟΥ ΓΑΡ ΑΛΗΘΕΙΑΝ ΗΓΑΠΗΣΑΣ ΤΑ ΑΔΗΛΑ ΚΑΙ ΤΑ ΚΡΥΦΙΑ ΤΗΣ ΣΟΦΙΑΣ ΣΟΥ ΕΔΗΛΩΣΑΣ ΜΟΙ
9 ΡΑΝΤΙΕΙΣ ΜΕ ΥΣΣΩΠΩ ΚΑΙ ΚΑΘΑΡΙΣΘΗΣΟΜΑΙ ΠΛΥΝΕΙΣ ΜΕ ΚΑΙ ΥΠΕΡ ΧΙΟΝΑ ΛΕΥΚΑΝΘΗΣΟΜΑΙ
10 ΑΚΟΥΤΙΕΙΣ ΜΕ ΑΓΑΛΛΙΑΣΙΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗΝ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΟΣΤΑ ΤΕΤΑΠΕΙΝΩΜΕΝΑ
11 ΑΠΟΣΤΡΕΨΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΑΝΟΜΙΑΣ ΜΟΥ ΕΞΑΛΕΙΨΟΝ
12 ΚΑΡΔΙΑΝ ΚΑΘΑΡΑΝ ΚΤΙΣΟΝ ΕΝ ΕΜΟΙ Ο ΘΕΟΣ ΚΑΙ ΠΝΕΥΜΑ ΕΥΘΕΣ ΕΓΚΑΙΝΙΣΟΝ ΕΝ ΤΟΙΣ ΕΓΚΑΤΟΙΣ ΜΟΥ
13 ΜΗ ΑΠΟΡΡΙΨΗΣ ΜΕ ΑΠΟ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΣΟΥ ΜΗ ΑΝΤΑΝΕΛΗΣ ΑΠ' ΕΜΟΥ
14 ΑΠΟΔΟΣ ΜΟΙ ΤΗΝ ΑΓΑΛΛΙΑΣΙΝ ΤΟΥ ΣΩΤΗΡΙΟΥ ΣΟΥ ΚΑΙ ΠΝΕΥΜΑΤΙ ΗΓΕΜΟΝΙΚΩ ΣΤΗΡΙΣΟΝ ΜΕ
15 ΔΙΔΑΞΩ ΑΝΟΜΟΥΣ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΚΑΙ ΑΣΕΒΕΙΣ ΕΠΙ ΣΕ ΕΠΙΣΤΡΕΨΟΥΣΙΝ
16 ΡΥΣΑΙ ΜΕ ΕΞ ΑΙΜΑΤΩΝ Ο ΘΕΟΣ Ο ΘΕΟΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΑΓΑΛΛΙΑΣΕΤΑΙ Η ΓΛΩΣΣΑ ΜΟΥ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ
17 ΚΥΡΙΕ ΤΑ ΧΕΙΛΗ ΜΟΥ ΑΝΟΙΞΕΙΣ ΚΑΙ ΤΟ ΣΤΟΜΑ ΜΟΥ ΑΝΑΓΓΕΛΕΙ ΤΗΝ ΑΙΝΕΣΙΝ ΣΟΥ
18 ΟΤΙ ΕΙ ΗΘΕΛΗΣΑΣ ΘΥΣΙΑΝ ΕΔΩΚΑ ΑΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΟΥΚ ΕΥΔΟΚΗΣΕΙΣ
19 ΘΥΣΙΑ ΤΩ ΘΕΩ ΠΝΕΥΜΑ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΚΑΡΔΙΑΝ ΣΥΝΤΕΤΡΙΜΜΕΝΗΝ ΚΑΙ ΤΕΤΑΠΕΙΝΩΜΕΝΗΝ Ο ΘΕΟΣ ΟΥΚ ΕΞΟΥΘΕΝΩΣΕΙ
20 ΑΓΑΘΥΝΟΝ ΚΥΡΙΕ ΕΝ ΤΗ ΕΥΔΟΚΙΑ ΣΟΥ ΤΗΝ ΣΙΩΝ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΤΩ ΤΑ ΤΕΙΧΗ ΙΕΡΟΥΣΑΛΗΜ
21 ΤΟΤΕ ΕΥΔΟΚΗΣΕΙΣ ΘΥΣΙΑΝ ΔΙΚΑΙΟΣΥΝΗΣ ΑΝΑΦΟΡΑΝ ΚΑΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΤΟΤΕ ΑΝΟΙΣΟΥΣΙΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΣΟΥ ΜΟΣΧΟΥΣ

PSALMS CHAPTER 51
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ
2 ΕΝ ΤΩ ΕΛΘΕΙΝ ΔΩΗΚ ΤΟΝ ΙΔΟΥΜΑΙΟΝ ΚΑΙ ΑΝΑΓΓΕΙΛΑΙ ΤΩ ΣΑΟΥΛ ΚΑΙ ΕΙΠΕΙΝ ΑΥΤΩ ΗΛΘΕΝ ΔΑΥΙΔ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΒΙΜΕΛΕΧ
3 ΤΙ ΕΓΚΑΥΧΑ ΕΝ ΚΑΚΙΑ Ο ΔΥΝΑΤΟΣ ΑΝΟΜΙΑΝ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ
4 ΑΔΙΚΙΑΝ ΕΛΟΓΙΣΑΤΟ Η ΓΛΩΣΣΑ ΣΟΥ ΩΣΕΙ ΞΥΡΟΝ ΗΚΟΝΗΜΕΝΟΝ ΕΠΟΙΗΣΑΣ ΔΟΛΟΝ
5 ΗΓΑΠΗΣΑΣ ΚΑΚΙΑΝ ΥΠΕΡ ΑΓΑΘΩΣΥΝΗΝ ΑΔΙΚΙΑΝ ΥΠΕΡ ΤΟ ΛΑΛΗΣΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΔΙΑΨΑΛΜΑ
6 ΗΓΑΠΗΣΑΣ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΚΑΤΑΠΟΝΤΙΣΜΟΥ ΓΛΩΣΣΑΝ ΔΟΛΙΑΝ
7 ΔΙΑ ΤΟΥΤΟ Ο ΘΕΟΣ ΚΑΘΕΛΕΙ ΣΕ ΕΙΣ ΤΕΛΟΣ ΕΚΤΙΛΑΙ ΣΕ ΚΑΙ ΜΕΤΑΝΑΣΤΕΥΣΑΙ ΣΕ ΑΠΟ ΣΚΗΝΩΜΑΤΟΣ ΚΑΙ ΤΟ ΡΙΖΩΜΑ ΣΟΥ ΕΚ ΓΗΣ ΖΩΝΤΩΝ ΔΙΑΨΑΛΜΑ
8 ΚΑΙ ΟΨΟΝΤΑΙ ΔΙΚΑΙΟΙ ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΚΑΙ ΕΠ' ΑΥΤΟΝ ΓΕΛΑΣΟΝΤΑΙ ΚΑΙ ΕΡΟΥΣΙΝ
9 ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΟΣ ΟΥΚ ΕΘΕΤΟ ΤΟΝ ΘΕΟΝ ΒΟΗΘΟΝ ΑΥΤΟΥ ΑΛΛ' ΕΠΗΛΠΙΣΕΝ ΕΠΙ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΠΛΟΥΤΟΥ ΑΥΤΟΥ ΚΑΙ ΕΔΥΝΑΜΩΘΗ ΕΠΙ ΤΗ ΜΑΤΑΙΟΤΗΤΙ ΑΥΤΟΥ
10 ΕΓΩ ΔΕ ΩΣΕΙ ΕΛΑΙΑ ΚΑΤΑΚΑΡΠΟΣ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΗΛΠΙΣΑ ΕΠΙ ΤΟ ΕΛΕΟΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
11 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΤΙ ΕΠΟΙΗΣΑΣ ΚΑΙ ΥΠΟΜΕΝΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΤΙ ΧΡΗΣΤΟΝ ΕΝΑΝΤΙΟΝ ΤΩΝ ΟΣΙΩΝ ΣΟΥ

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PSALMS CHAPTER 52

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΜΑΕΛΕΘ ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ

2 ΕΙΠΕΝ ΑΦΡΩΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΔΙΕΦΘΑΡΗΣΑΝ ΚΑΙ ΕΒΔΕΛΥΧΘΗΣΑΝ ΕΝ ΑΝΟΜΙΑΙΣ ΟΥΚ ΕΣΤΙΝ ΠΟΙΩΝ ΑΓΑΘΟΝ

3 Ο ΘΕΟΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΔΙΕΚΥΨΕΝ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΟΥ ΙΔΕΙΝ ΕΙ ΕΣΤΙΝ ΣΥΝΙΩΝ Η ΕΚΖΗΤΩΝ ΤΟΝ ΘΕΟΝ

4 ΠΑΝΤΕΣ ΕΞΕΚΛΙΝΑΝ ΑΜΑ ΗΧΡΕΩΘΗΣΑΝ ΟΥΚ ΕΣΤΙΝ ΠΟΙΩΝ ΑΓΑΘΟΝ ΟΥΚ ΕΣΤΙΝ ΕΩΣ ΕΝΟΣ

5 ΟΥΧΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ ΟΙ ΕΣΘΟΝΤΕΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΒΡΩΣΕΙ ΑΡΤΟΥ ΤΟΝ ΘΕΟΝ ΟΥΚ ΕΠΕΚΑΛΕΣΑΝΤΟ

6 ΕΚΕΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΦΟΒΟΝ ΟΥ ΟΥΚ ΗΝ ΦΟΒΟΣ ΟΤΙ Ο ΘΕΟΣ ΔΙΕΣΚΟΡΠΙΣΕΝ ΟΣΤΑ ΑΝΘΡΩΠΑΡΕΣΚΩΝ ΚΑΤΗΣΧΥ-ΝΘΗΣΑΝ ΟΤΙ Ο ΘΕΟΣ ΕΞΟΥΔΕΝΩΣΕΝ ΑΥΤΟΥΣ

7 ΤΙΣ ΔΩΣΕΙ ΕΚ ΣΙΩΝ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΤΩ ΕΠΙΣΤΡΕΨΑΙ ΚΥΡΙΟΝ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΑΓΑΛΛΙΑΣΕΤΑΙ ΙΑΚΩΒ ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΙΣΡΑΗΛ

PSALMS CHAPTER 53

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΕΝ ΥΜΝΟΙΣ ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ

2 ΕΝ ΤΩ ΕΛΘΕΙΝ ΤΟΥΣ ΖΙΦΑΙΟΥΣ ΚΑΙ ΕΙΠΕΙΝ ΤΩ ΣΑΟΥΛ ΟΥΚ ΙΔΟΥ ΔΑΥΙΔ ΚΕΚΡΥΠΤΑΙ ΠΑΡ' ΗΜΙΝ

3 Ο ΘΕΟΣ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΣΩΣΟΝ ΜΕ ΚΑΙ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΚΡΙΝΟΝ ΜΕ

4 Ο ΘΕΟΣ ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΕΝΩΤΙΣΑΙ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ

5 ΟΤΙ ΑΛΛΟΤΡΙΟΙ ΕΠΑΝΕΣΤΗΣΑΝ ΕΠ' ΕΜΕ ΚΑΙ ΚΡΑΤΑΙΟΙ ΕΖΗΤΗΣΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΥ ΠΡΟΕΘΕΝΤΟ ΤΟΝ ΘΕΟΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΔΙΑΨΑΛΜΑ

6 ΙΔΟΥ ΓΑΡ Ο ΘΕΟΣ ΒΟΗΘΕΙ ΜΟΙ ΚΑΙ Ο ΚΥΡΙΟΣ ΑΝΤΙΛΗΜΠΤΩΡ ΤΗΣ ΨΥΧΗΣ ΜΟΥ

7 ΑΠΟΣΤΡΕΨΕΙ ΤΑ ΚΑΚΑ ΤΟΙΣ ΕΧΘΡΟΙΣ ΜΟΥ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ ΕΞΟΛΕΘΡΕΥΣΟΝ ΑΥΤΟΥΣ

8 ΕΚΟΥΣΙΩΣ ΘΥΣΩ ΣΟΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΥΡΙΕ ΟΤΙ ΑΓΑΘΟΝ

9 ΟΤΙ ΕΚ ΠΑΣΗΣ ΘΛΙΨΕΩΣ ΕΡΡΥΣΩ ΜΕ ΚΑΙ ΕΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΜΟΥ ΕΠΕΙΔΕΝ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ

PSALMS CHAPTER 54

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΕΝ ΥΜΝΟΙΣ ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ

2 ΕΝΩΤΙΣΑΙ Ο ΘΕΟΣ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΜΟΥ ΚΑΙ ΜΗ ΥΠΕΡΙΔΗΣ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ

3 ΠΡΟΣΧΕΣ ΜΟΙ ΚΑΙ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ ΕΛΥΠΗΘΗΝ ΕΝ ΤΗ ΑΔΟΛΕΣΧΙΑ ΜΟΥ ΚΑΙ ΕΤΑΡΑΧΘΗΝ

4 ΑΠΟ ΦΩΝΗΣ ΕΧΘΡΟΥ ΚΑΙ ΑΠΟ ΘΛΙΨΕΩΣ ΑΜΑΡΤΩΛΟΥ ΟΤΙ ΕΞΕΚΛΙΝΑΝ ΕΠ' ΕΜΕ ΑΝΟΜΙΑΝ ΚΑΙ ΕΝ ΟΡΓΗ ΕΝΕΚΟΤΟΥΝ ΜΟΙ

5 Η ΚΑΡΔΙΑ ΜΟΥ ΕΤΑΡΑΧΘΗ ΕΝ ΕΜΟΙ ΚΑΙ ΔΕΙΛΙΑ ΘΑΝΑΤΟΥ ΕΠΕΠΕΣΕΝ ΕΠ' ΕΜΕ

6 ΦΟΒΟΣ ΚΑΙ ΤΡΟΜΟΣ ΗΛΘΕΝ ΕΠ' ΕΜΕ ΚΑΙ ΕΚΑΛΥΨΕΝ ΜΕ ΣΚΟΤΟΣ

7 ΚΑΙ ΕΙΠΑ ΤΙΣ ΔΩΣΕΙ ΜΟΙ ΠΤΕΡΥΓΑΣ ΩΣΕΙ ΠΕΡΙΣΤΕΡΑΣ ΚΑΙ ΠΕΤΑΣΘΗΣΟΜΑΙ ΚΑΙ ΚΑΤΑΠΑΥΣΩ

8 ΙΔΟΥ ΕΜΑΚΡΥΝΑ ΦΥΓΑΔΕΥΩΝ ΚΑΙ ΗΥΛΙΣΘΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΔΙΑΨΑΛΜΑ

9 ΠΡΟΣΕΔΕΧΟΜΗΝ ΤΟΝ ΣΩΖΟΝΤΑ ΜΕ ΑΠΟ ΟΛΙΓΟΨΥΧΙΑΣ ΚΑΙ ΚΑΤΑΙΓΙΔΟΣ

10 ΚΑΤΑΠΟΝΤΙΣΟΝ ΚΥΡΙΕ ΚΑΙ ΚΑΤΑΔΙΕΛΕ ΤΑΣ ΓΛΩΣΣΑΣ ΑΥΤΩΝ ΟΤΙ ΕΙΔΟΝ ΑΝΟΜΙΑΝ ΚΑΙ ΑΝΤΙΛΟΓΙΑΝ ΕΝ ΤΗ ΠΟΛΕΙ

11 ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΚΥΚΛΩΣΕΙ ΑΥΤΗΝ ΕΠΙ ΤΑ ΤΕΙΧΗ ΑΥΤΗΣ ΑΝΟΜΙΑ ΚΑΙ ΚΟΠΟΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΙ ΑΔΙΚΙΑ

12 ΚΑΙ ΟΥΚ ΕΞΕΛΙΠΕΝ ΕΚ ΤΩΝ ΠΛΑΤΕΙΩΝ ΑΥΤΗΣ ΤΟΚΟΣ ΚΑΙ ΔΟΛΟΣ

13 ΟΤΙ ΕΙ ΕΧΘΡΟΣ ΩΝΕΙΔΙΣΕΝ ΜΕ ΥΠΗΝΕΓΚΑ ΑΝ ΚΑΙ ΕΙ Ο ΜΙΣΩΝ ΜΕ ΕΠ' ΕΜΕ ΕΜΕΓΑΛΟΡΡΗΜΟΝΗΣΕΝ ΕΚΡΥΒΗΝ ΑΝ ΑΠ' ΑΥΤΟΥ

14 ΣΥ ΔΕ ΑΝΘΡΩΠΕ ΙΣΟΨΥΧΕ ΗΓΕΜΩΝ ΜΟΥ ΚΑΙ ΓΝΩΣΤΕ ΜΟΥ

15 ΟΣ ΕΠΙ ΤΟ ΑΥΤΟ ΜΟΙ ΕΓΛΥΚΑΝΑΣ ΕΔΕΣΜΑΤΑ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΕΠΟΡΕΥΘΗΜΕΝ ΕΝ ΟΜΟΝΟΙΑ

16 ΕΛΘΕΤΩ ΘΑΝΑΤΟΣ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΒΗΤΩΣΑΝ ΕΙΣ ΑΔΟΥ ΖΩΝΤΕΣ ΟΤΙ ΠΟΝΗΡΙΑΙ ΕΝ ΤΑΙΣ ΠΑΡΟΙΚΙΑΙΣ ΑΥΤΩΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

17 ΕΓΩ ΔΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΚΕΚΡΑΞΑ ΚΑΙ Ο ΚΥΡΙΟΣ ΕΙΣΗΚΟΥΣΕΝ ΜΟΥ

18 ΕΣΠΕΡΑΣ ΚΑΙ ΠΡΩΙ ΚΑΙ ΜΕΣΗΜΒΡΙΑΣ ΔΙΗΓΗΣΟΜΑΙ ΑΠΑΓΓΕΛΩ ΚΑΙ ΕΙΣΑΚΟΥΣΕΤΑΙ ΤΗΣ ΦΩΝΗΣ ΜΟΥ

19 ΛΥΤΡΩΣΕΤΑΙ ΕΝ ΕΙΡΗΝΗ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠΟ ΤΩΝ ΕΓΓΙΖΟΝΤΩΝ ΜΟΙ ΟΤΙ ΕΝ ΠΟΛΛΟΙΣ ΗΣΑΝ ΣΥΝ ΕΜΟΙ

20 ΕΙΣΑΚΟΥΣΕΤΑΙ Ο ΘΕΟΣ ΚΑΙ ΤΑΠΕΙΝΩΣΕΙ ΑΥΤΟΥΣ Ο ΥΠΑΡΧΩΝ ΠΡΟ ΤΩΝ ΑΙΩΝΩΝ ΔΙΑΨΑΛΜΑ ΟΥ ΓΑΡ ΕΣΤΙΝ ΑΥΤΟΙΣ ΑΝΤΑΛΛΑΓΜΑ ΚΑΙ ΟΥΚ ΕΦΟΒΗΘΗΣΑΝ ΤΟΝ ΘΕΟΝ

21 ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΝ ΤΩ ΑΠΟΔΙΔΟΝΑΙ ΕΒΕΒΗΛΩΣΑΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ

22 ΔΙΕΜΕΡΙΣΘΗΣΑΝ ΑΠΟ ΟΡΓΗΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΗΓΓΙΣΕΝ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΗΠΑΛΥΝΘΗΣΑΝ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΥΠΕΡ ΕΛΑΙΟΝ ΚΑΙ ΑΥΤΟΙ ΕΙΣΙΝ ΒΟΛΙΔΕΣ

23 ΕΠΙΡΡΙΨΟΝ ΕΠΙ ΚΥΡΙΟΝ ΤΗΝ ΜΕΡΙΜΝΑΝ ΣΟΥ ΚΑΙ ΑΥΤΟΣ ΣΕ ΔΙΑΘΡΕΨΕΙ ΟΥ ΔΩΣΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΣΑΛΟΝ ΤΩ ΔΙΚΑΙΩ

24 ΣΥ ΔΕ Ο ΘΕΟΣ ΚΑΤΑΞΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΦΡΕΑΡ ΔΙΑΦΘΟΡΑΣ ΑΝΔΡΕΣ ΑΙΜΑΤΩΝ ΚΑΙ ΔΟΛΙΟΤΗΤΟΣ ΟΥ ΜΗ ΗΜΙΣΕΥΣΩΣΙΝ ΤΑΣ ΗΜΕΡΑΣ ΑΥΤΩΝ ΕΓΩ ΔΕ ΕΛΠΙΩ ΕΠΙ ΣΕ ΚΥΡΙΕ

PSALMS CHAPTER 55

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΟΥ ΛΑΟΥ ΤΟΥ ΑΠΟ ΤΩΝ ΑΓΙΩΝ ΜΕΜΑΚΡΥΜΜΕΝΟΥ ΤΩ ΔΑΥΙΔ ΕΙΣ ΣΤΗΛΟΓΡΑΦΙΑΝ ΟΠΟΤΕ ΕΚΡΑΤΗΣΑΝ ΑΥΤΟΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΝ ΓΕΘ

2 ΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΚΑΤΕΠΑΤΗΣΕΝ ΜΕ ΑΝΘΡΩΠΟΣ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΠΟΛΕΜΩΝ ΕΘΛΙΨΕΝ ΜΕ

3 ΚΑΤΕΠΑΤΗΣΑΝ ΜΕ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΟΤΙ ΠΟΛΛΟΙ ΟΙ ΠΟΛΕΜΟΥΝΤΕΣ ΜΕ ΑΠΟ ΥΨΟΥΣ

4 ΗΜΕΡΑΣ ΦΟΒΗΘΗΣΟΜΑΙ ΕΓΩ ΔΕ ΕΠΙ ΣΟΙ ΕΛΠΙΩ

5 ΕΝ ΤΩ ΘΕΩ ΕΠΑΙΝΕΣΩ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΠΙ ΤΩ ΘΕΩ ΗΛΠΙΣΑ ΟΥ ΦΟΒΗΘΗΣΟΜΑΙ ΤΙ ΠΟΙΗΣΕΙ ΜΟΙ ΣΑΡΞ

6 ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΒΔΕΛΥΣΣΟΝΤΟ ΚΑΤ' ΕΜΟΥ ΠΑΝΤΕΣ ΟΙ ΔΙΑΛΟΓΙΣΜΟΙ ΑΥΤΩΝ ΕΙΣ ΚΑΚΟΝ

7 ΠΑΡΟΙΚΗΣΟΥΣΙΝ ΚΑΙ ΚΑΤΑΚΡΥΨΟΥΣΙΝ ΑΥΤΟΙ ΤΗΝ ΠΤΕΡΝΑΝ ΜΟΥ ΦΥΛΑΞΟΥΣΙΝ ΚΑΘΑΠΕΡ ΥΠΕΜΕΙΝΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ

8 ΥΠΕΡ ΤΟΥ ΜΗΘΕΝΟΣ ΣΩΣΕΙΣ ΑΥΤΟΥΣ ΕΝ ΟΡΓΗ ΛΑΟΥΣ ΚΑΤΑΞΕΙΣ Ο ΘΕΟΣ

9 ΤΗΝ ΖΩΗΝ ΜΟΥ ΕΞΗΓΓΕΙΛΑ ΣΟΙ ΕΘΟΥ ΤΑ ΔΑΚΡΥΑ ΜΟΥ ΕΝΩΠΙΟΝ ΣΟΥ ΩΣ ΚΑΙ ΕΝ ΤΗ ΕΠΑΓΓΕΛΙΑ ΣΟΥ

10 ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΕΙΣ ΤΑ ΟΠΙΣΩ ΕΝ Η ΑΝ ΗΜΕΡΑ ΕΠΙΚΑΛΕΣΩΜΑΙ ΣΕ ΙΔΟΥ ΕΓΝΩΝ ΟΤΙ ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ

11 ΕΠΙ ΤΩ ΘΕΩ ΑΙΝΕΣΩ ΡΗΜΑ ΕΠΙ ΤΩ ΚΥΡΙΩ ΑΙΝΕΣΩ ΛΟΓΟΝ

12 ΕΠΙ ΤΩ ΘΕΩ ΗΛΠΙΣΑ ΟΥ ΦΟΒΗΘΗΣΟΜΑΙ ΤΙ ΠΟΙΗΣΕΙ ΜΟΙ ΑΝΘΡΩΠΟΣ

13 ΕΝ ΕΜΟΙ Ο ΘΕΟΣ ΑΙ ΕΥΧΑΙ ΑΣ ΑΠΟΔΩΣΩ ΑΙΝΕΣΕΩΣ ΣΟΙ

14 ΟΤΙ ΕΡΡΥΣΩ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΘΑΝΑΤΟΥ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΕΞ ΟΛΙΣΘΗΜΑΤΟΣ ΤΟΥ ΕΥΑΡΕΣΤΗΣΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΦΩΤΙ ΖΩΝΤΩΝ

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PSALMS CHAPTER 56

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΜΗ ΔΙΑΦΘΕΙΡΗΣ ΤΩ ΔΑΥΙΔ ΕΙΣ ΣΤΗΛΟΓΡΑΦΙΑΝ ΕΝ ΤΩ ΑΥΤΟΝ ΑΠΟΔΙΔΡΑΣΚΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΑΟΥΛ ΕΙΣ ΤΟ ΣΠΗΛΑΙΟΝ

2 ΕΛΕΗΣΟΝ ΜΕ Ο ΘΕΟΣ ΕΛΕΗΣΟΝ ΜΕ ΟΤΙ ΕΠΙ ΣΟΙ ΠΕΠΟΙΘΕΝ Η ΨΥΧΗ ΜΟΥ ΚΑΙ ΕΝ ΤΗ ΣΚΙΑ ΤΩΝ ΠΤΕΡΥΓΩΝ ΣΟΥ ΕΛΠΙΩ ΕΩΣ ΟΥ ΠΑΡΕΛΘΗ Η ΑΝΟΜΙΑ

3 ΚΕΚΡΑΞΟΜΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΥΨΙΣΤΟΝ ΤΟΝ ΘΕΟΝ ΤΟΝ ΕΥΕΡΓΕΤΗΣΑΝΤΑ ΜΕ

4 ΕΞΑΠΕΣΤΕΙΛΕΝ ΕΞ ΟΥΡΑΝΟΥ ΚΑΙ ΕΣΩΣΕΝ ΜΕ ΕΔΩΚΕΝ ΕΙΣ ΟΝΕΙΔΟΣ ΤΟΥΣ ΚΑΤΑΠΑΤΟΥΝΤΑΣ ΜΕ ΔΙΑΨΑΛΜΑ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΑΥΤΟΥ

5 ΚΑΙ ΕΡΡΥΣΑΤΟ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΜΕΣΟΥ ΣΚΥΜΝΩΝ ΕΚΟΙΜΗΘΗΝ ΤΕΤΑΡΑΓΜΕΝΟΣ ΥΙΟΙ ΑΝΘΡΩΠΩΝ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΩΝ ΟΠΛΟΝ ΚΑΙ ΒΕΛΗ ΚΑΙ Η ΓΛΩΣΣΑ ΑΥΤΩΝ ΜΑΧΑΙΡΑ ΟΞΕΙΑ

6 ΥΨΩΘΗΤΙ ΕΠΙ ΤΟΥΣ ΟΥΡΑΝΟΥΣ Ο ΘΕΟΣ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ Η ΔΟΞΑ ΣΟΥ

7 ΠΑΓΙΔΑ ΗΤΟΙΜΑΣΑΝ ΤΟΙΣ ΠΟΣΙΝ ΜΟΥ ΚΑΙ ΚΑΤΕΚΑΜΨΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΩΡΥΞΑΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΒΟΘΡΟΝ ΚΑΙ ΕΝΕΠΕΣΑΝ ΕΙΣ ΑΥΤΟΝ ΔΙΑΨΑΛΜΑ

8 ΕΤΟΙΜΗ Η ΚΑΡΔΙΑ ΜΟΥ Ο ΘΕΟΣ ΕΤΟΙΜΗ Η ΚΑΡΔΙΑ ΜΟΥ ΑΣΟΜΑΙ ΚΑΙ ΨΑΛΩ

9 ΕΞΕΓΕΡΘΗΤΙ Η ΔΟΞΑ ΜΟΥ ΕΞΕΓΕΡΘΗΤΙ ΨΑΛΤΗΡΙΟΝ ΚΑΙ ΚΙΘΑΡΑ ΕΞΕΓΕΡΘΗΣΟΜΑΙ ΟΡΘΡΟΥ

10 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΛΑΟΙΣ ΚΥΡΙΕ ΨΑΛΩ ΣΟΙ ΕΝ ΕΘΝΕΣΙΝ

11 ΟΤΙ ΕΜΕΓΑΛΥΝΘΗ ΕΩΣ ΤΩΝ ΟΥΡΑΝΩΝ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΕΩΣ ΤΩΝ ΝΕΦΕΛΩΝ Η ΑΛΗΘΕΙΑ ΣΟΥ

12 ΥΨΩΘΗΤΙ ΕΠΙ ΤΟΥΣ ΟΥΡΑΝΟΥΣ Ο ΘΕΟΣ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ Η ΔΟΞΑ ΣΟΥ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΜΗ ΔΙΑΦΘΕΙΡΗΣ ΤΩ ΔΑΥΙΔ ΕΙΣ ΣΤΗΛΟΓΡΑΦΙΑΝ

2 ΕΙ ΑΛΗΘΩΣ ΑΡΑ ΔΙΚΑΙΟΣΥΝΗΝ ΛΑΛΕΙΤΕ ΕΥΘΕΙΑ ΚΡΙΝΕΤΕ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ

3 ΚΑΙ ΓΑΡ ΕΝ ΚΑΡΔΙΑ ΑΝΟΜΙΑΣ ΕΡΓΑΖΕΣΘΕ ΕΝ ΤΗ ΓΗ ΑΔΙΚΙΑΝ ΑΙ ΧΕΙΡΕΣ ΥΜΩΝ ΣΥΜΠΛΕΚΟΥΣΙΝ

4 ΑΠΗΛΛΟΤΡΙΩΘΗΣΑΝ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΠΟ ΜΗΤΡΑΣ ΕΠΛΑΝΗΘΗΣΑΝ ΑΠΟ ΓΑΣΤΡΟΣ ΕΛΑΛΗΣΑΝ ΨΕΥΔΗ

5 ΘΥΜΟΣ ΑΥΤΟΙΣ ΚΑΤΑ ΤΗΝ ΟΜΟΙΩΣΙΝ ΤΟΥ ΟΦΕΩΣ ΩΣΕΙ ΑΣΠΙΔΟΣ ΚΩΦΗΣ ΚΑΙ ΒΥΟΥΣΗΣ ΤΑ ΩΤΑ ΑΥΤΗΣ

6 ΗΤΙΣ ΟΥΚ ΕΙΣΑΚΟΥΣΕΤΑΙ ΦΩΝΗΝ ΕΠΑΔΟΝΤΩΝ ΦΑΡΜΑΚΟΥ ΤΕ ΦΑΡΜΑΚΕΥΟΜΕΝΟΥ ΠΑΡΑ ΣΟΦΟΥ

7 Ο ΘΕΟΣ ΣΥΝΕΤΡΙΨΕΝ ΤΟΥΣ ΟΔΟΝΤΑΣ ΑΥΤΩΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΤΑΣ ΜΥΛΑΣ ΤΩΝ ΛΕΟΝΤΩΝ ΣΥΝΕΘΛΑΣΕΝ ΚΥΡΙΟΣ

8 ΕΞΟΥΔΕΝΩΘΗΣΟΝΤΑΙ ΩΣ ΥΔΩΡ ΔΙΑΠΟΡΕΥΟΜΕΝΟΝ ΕΝΤΕΝΕΙ ΤΟ ΤΟΞΟΝ ΑΥΤΟΥ ΕΩΣ ΟΥ ΑΣΘΕΝΗΣΟΥΣΙΝ

9 ΩΣΕΙ ΚΗΡΟΣ Ο ΤΑΚΕΙΣ ΑΝΤΑΝΑΙΡΕΘΗΣΟΝΤΑΙ ΕΠΕΠΕΣΕ ΠΥΡ ΚΑΙ ΟΥΚ ΕΙΔΟΝ ΤΟΝ ΗΛΙΟΝ

10 ΠΡΟ ΤΟΥ ΣΥΝΙΕΝΑΙ ΤΑΣ ΑΚΑΝΘΑΣ ΥΜΩΝ ΤΗΝ ΡΑΜΝΟΝ ΩΣΕΙ ΖΩΝΤΑΣ ΩΣΕΙ ΕΝ ΟΡΓΗ ΚΑΤΑΠΙΕΤΑΙ ΥΜΑΣ

11 ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΔΙΚΑΙΟΣ ΟΤΑΝ ΙΔΗ ΕΚΔΙΚΗΣΙΝ ΑΣΕΒΩΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΝΙΨΕΤΑΙ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΟΥ ΑΜΑΡΤΩΛΟΥ

12 ΚΑΙ ΕΡΕΙ ΑΝΘΡΩΠΟΣ ΕΙ ΑΡΑ ΕΣΤΙΝ ΚΑΡΠΟΣ ΤΩ ΔΙΚΑΙΩ ΑΡΑ ΕΣΤΙΝ Ο ΘΕΟΣ ΚΡΙΝΩΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΓΗ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΜΗ ΔΙΑΦΘΕΙΡΗΣ ΤΩ ΔΑΥΙΔ ΕΙΣ ΣΤΗΛΟΓΡΑΦΙΑΝ ΟΠΟΤΕ ΑΠΕΣΤΕΙΛΕΝ ΣΑΟΥΛ ΚΑΙ ΕΦΥΛΑΞΕΝ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΑΥΤΟΝ

2 ΕΞΕΛΟΥ ΜΕ ΕΚ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ Ο ΘΕΟΣ ΚΑΙ ΕΚ ΤΩΝ ΕΠΑΝΙΣΤΑΝΟΜΕΝΩΝ ΕΠ' ΕΜΕ ΛΥΤΡΩΣΑΙ ΜΕ

3 ΡΥΣΑΙ ΜΕ ΕΚ ΤΩΝ ΕΡΓΑΖΟΜΕΝΩΝ ΤΗΝ ΑΝΟΜΙΑΝ ΚΑΙ ΕΞ ΑΝΔΡΩΝ ΑΙΜΑΤΩΝ ΣΩΣΟΝ ΜΕ

4 ΟΤΙ ΙΔΟΥ ΕΘΗΡΕΥΣΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΠΕΘΕΝΤΟ ΕΠ' ΕΜΕ ΚΡΑΤΑΙΟΙ ΟΥΤΕ Η ΑΝΟΜΙΑ ΜΟΥ ΟΥΤΕ Η ΑΜΑΡΤΙΑ ΜΟΥ ΚΥΡΙΕ

5 ΑΝΕΥ ΑΝΟΜΙΑΣ ΕΔΡΑΜΟΝ ΚΑΙ ΚΑΤΕΥΘΥΝΑΝ ΕΞΕΓΕΡΘΗΤΙ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΜΟΥ ΚΑΙ ΙΔΕ

6 ΚΑΙ ΣΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΠΡΟΣΧΕΣ ΤΟΥ ΕΠΙΣΚΕΨΑΣΘΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΜΗ ΟΙΚΤΙΡΗΣΗΣ ΠΑΝΤΑΣ ΤΟΥΣ ΕΡΓΑΖΟΜΕΝΟΥΣ ΤΗΝ ΑΝΟΜΙΑΝ ΔΙΑΨΑΛΜΑ

7 ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΕΙΣ ΕΣΠΕΡΑΝ ΚΑΙ ΛΙΜΩΞΟΥΣΙΝ ΩΣ ΚΥΩΝ ΚΑΙ ΚΥΚΛΩΣΟΥΣΙΝ ΠΟΛΙΝ

8 ΙΔΟΥ ΑΠΟΦΘΕΓΞΟΝΤΑΙ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΚΑΙ ΡΟΜΦΑΙΑ ΕΝ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΑΥΤΩΝ ΟΤΙ ΤΙΣ ΗΚΟΥΣΕΝ

9 ΚΑΙ ΣΥ ΚΥΡΙΕ ΕΚΓΕΛΑΣΗ ΑΥΤΟΥΣ ΕΞΟΥΔΕΝΩΣΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

10 ΤΟ ΚΡΑΤΟΣ ΜΟΥ ΠΡΟΣ ΣΕ ΦΥΛΑΞΩ ΟΤΙ Ο ΘΕΟΣ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΕΙ

11 Ο ΘΕΟΣ ΜΟΥ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΠΡΟΦΘΑΣΕΙ ΜΕ Ο ΘΕΟΣ ΔΕΙΞΕΙ ΜΟΙ ΕΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΜΟΥ

12 ΜΗ ΑΠΟΚΤΕΙΝΗΣ ΑΥΤΟΥΣ ΜΗΠΟΤΕ ΕΠΙΛΑΘΩΝΤΑΙ ΤΟΥ ΛΑΟΥ ΜΟΥ ΔΙΑΣΚΟΡΠΙΣΟΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΚΑΙ ΚΑΤΑΓΑΓΕ ΑΥΤΟΥΣ Ο ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ ΚΥΡΙΕ

13 ΑΜΑΡΤΙΑΝ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΛΟΓΟΝ ΧΕΙΛΕΩΝ ΑΥΤΩΝ ΚΑΙ ΣΥΛΛΗΜΦΘΗΤΩΣΑΝ ΕΝ ΤΗ ΥΠΕΡΗΦΑΝΙΑ ΑΥΤΩΝ ΚΑΙ ΕΞ ΑΡΑΣ ΚΑΙ ΨΕΥΔΟΥΣ ΔΙΑΓΓΕΛΗΣΟΝΤΑΙ ΣΥΝΤΕΛΕΙΑΙ

14 ΕΝ ΟΡΓΗ ΣΥΝΤΕΛΕΙΑΣ ΚΑΙ ΟΥ ΜΗ ΥΠΑΡΞΩΣΙΝ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ Ο ΘΕΟΣ ΔΕΣΠΟΖΕΙ ΤΟΥ ΙΑΚΩΒ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΔΙΑΨΑΛΜΑ

15 ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΕΙΣ ΕΣΠΕΡΑΝ ΚΑΙ ΛΙΜΩΞΟΥΣΙΝ ΩΣ ΚΥΩΝ ΚΑΙ ΚΥΚΛΩΣΟΥΣΙΝ ΠΟΛΙΝ

16 ΑΥΤΟΙ ΔΙΑΣΚΟΡΠΙΣΘΗΣΟΝΤΑΙ ΤΟΥ ΦΑΓΕΙΝ ΕΑΝ ΔΕ ΜΗ ΧΟΡΤΑΣΘΩΣΙΝ ΚΑΙ ΓΟΓΓΥΣΟΥΣΙΝ

17 ΕΓΩ ΔΕ ΑΣΟΜΑΙ ΤΗ ΔΥΝΑΜΕΙ ΣΟΥ ΚΑΙ ΑΓΑΛΛΙΑΣΟΜΑΙ ΤΟ ΠΡΩΙ ΤΟ ΕΛΕΟΣ ΣΟΥ ΟΤΙ ΕΓΕΝΗΘΗΣ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΚΑΙ ΚΑΤΑΦΥΓΗ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΜΟΥ

18 ΒΟΗΘΟΣ ΜΟΥ ΣΟΙ ΨΑΛΩ ΟΤΙ Ο ΘΕΟΣ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΕΙ Ο ΘΕΟΣ ΜΟΥ ΤΟ ΕΛΕΟΣ ΜΟΥ

PSALMS CHAPTER 59

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2 ΟΠΟΤΕ ΕΝΕΠΥΡΙΣΕΝ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΣΥΡΙΑΣ ΚΑΙ ΤΗΝ ΣΥΡΙΑΝ ΣΩΒΑ ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΙΩΑΒ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΦΑΡΑΓΓΑ ΤΩΝ ΑΛΩΝ ΔΩΔΕΚΑ ΧΙΛΙΑΔΑΣ

3 Ο ΘΕΟΣ ΑΠΩΣΩ ΗΜΑΣ ΚΑΙ ΚΑΘΕΙΛΕΣ ΗΜΑΣ ΩΡΓΙΣΘΗΣ ΚΑΙ ΟΙΚΤΙΡΗΣΑΣ ΗΜΑΣ

4 ΣΥΝΕΣΕΙΣΑΣ ΤΗΝ ΓΗΝ ΚΑΙ ΣΥΝΕΤΑΡΑΞΑΣ ΑΥΤΗΝ ΙΑΣΑΙ ΤΑ ΣΥΝΤΡΙΜΜΑΤΑ ΑΥΤΗΣ ΟΤΙ ΕΣΑΛΕΥΘΗ

5 ΕΔΕΙΞΑΣ ΤΩ ΛΑΩ ΣΟΥ ΣΚΛΗΡΑ ΕΠΟΤΙΣΑΣ ΗΜΑΣ ΟΙΝΟΝ ΚΑΤΑΝΥΞΕΩΣ

6 ΕΔΩΚΑΣ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΣΕ ΣΗΜΕΙΩΣΙΝ ΤΟΥ ΦΥΓΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΞΟΥ ΔΙΑΨΑΛΜΑ

7 ΟΠΩΣ ΑΝ ΡΥΣΘΩΣΙΝ ΟΙ ΑΓΑΠΗΤΟΙ ΣΟΥ ΣΩΣΟΝ ΤΗ ΔΕΞΙΑ ΣΟΥ ΚΑΙ ΕΠΑΚΟΥΣΟΝ ΜΟΥ

8 Ο ΘΕΟΣ ΕΛΑΛΗΣΕΝ ΕΝ ΤΩ ΑΓΙΩ ΑΥΤΟΥ ΑΓΑΛΛΙΑΣΟΜΑΙ ΚΑΙ ΔΙΑΜΕΡΙΩ ΣΙΚΙΜΑ ΚΑΙ ΤΗΝ ΚΟΙΛΑΔΑ ΤΩΝ ΣΚΗΝΩΝ ΔΙΑΜΕΤΡΗΣΩ

9 ΕΜΟΣ ΕΣΤΙΝ ΓΑΛΑΑΔ ΚΑΙ ΕΜΟΣ ΕΣΤΙΝ ΜΑΝΑΣΣΗ ΚΑΙ ΕΦΡΑΙΜ ΚΡΑΤΑΙΩΣΙΣ ΤΗΣ ΚΕΦΑΛΗΣ ΜΟΥ ΙΟΥΔΑΣ ΒΑΣΙΛΕΥΣ ΜΟΥ

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10 ΜΩΑΒ ΛΕΒΗΣ ΤΗΣ ΕΛΠΙΔΟΣ ΜΟΥ ΕΠΙ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΕΚΤΕΝΩ ΤΟ ΥΠΟΔΗΜΑ ΜΟΥ ΕΜΟΙ ΑΛΛΟΦΥΛΟΙ ΥΠΕΤΑΓΗΣΑΝ
11 ΤΙΣ ΑΠΑΞΕΙ ΜΕ ΕΙΣ ΠΟΛΙΝ ΠΕΡΙΟΧΗΣ ΤΙΣ ΟΔΗΓΗΣΕΙ ΜΕ ΕΩΣ ΤΗΣ ΙΔΟΥΜΑΙΑΣ
12 ΟΥΧΙ ΣΥ Ο ΘΕΟΣ Ο ΑΠΩΣΑΜΕΝΟΣ ΗΜΑΣ ΚΑΙ ΟΥΚ ΕΞΕΛΕΥΣΗ Ο ΘΕΟΣ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΗΜΩΝ
13 ΔΟΣ ΗΜΙΝ ΒΟΗΘΕΙΑΝ ΕΚ ΘΛΙΨΕΩΣ ΚΑΙ ΜΑΤΑΙΑ ΣΩΤΗΡΙΑ ΑΝΘΡΩΠΟΥ
14 ΕΝ ΔΕ ΤΩ ΘΕΩ ΠΟΙΗΣΟΜΕΝ ΔΥΝΑΜΙΝ ΚΑΙ ΑΥΤΟΣ ΕΞΟΥΔΕΝΩΣΕΙ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΗΜΑΣ

PSALMS CHAPTER 60
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΕΝ ΥΜΝΟΙΣ ΤΩ ΔΑΥΙΔ
2 ΕΙΣΑΚΟΥΣΟΝ Ο ΘΕΟΣ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΠΡΟΣΧΕΣ ΤΗ ΠΡΟΣΕΥΧΗ ΜΟΥ
3 ΑΠΟ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΠΡΟΣ ΣΕ ΕΚΕΚΡΑΞΑ ΕΝ ΤΩ ΑΚΗΔΙΑΣΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΕΝ ΠΕΤΡΑ ΥΨΩΣΑΣ ΜΕ
4 ΩΔΗΓΗΣΑΣ ΜΕ ΟΤΙ ΕΓΕΝΗΘΗΣ ΕΛΠΙΣ ΜΟΥ ΠΥΡΓΟΣ ΙΣΧΥΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΕΧΘΡΟΥ
5 ΠΑΡΟΙΚΗΣΩ ΕΝ ΤΩ ΣΚΗΝΩΜΑΤΙ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΣΚΕΠΑΣΘΗΣΟΜΑΙ ΕΝ ΣΚΕΠΗ ΤΩΝ ΠΤΕΡΥΓΩΝ ΣΟΥ ΔΙΑΨΑΛΜΑ
6 ΟΤΙ ΣΥ Ο ΘΕΟΣ ΕΙΣΗΚΟΥΣΑΣ ΤΩΝ ΕΥΧΩΝ ΜΟΥ ΕΔΩΚΑΣ ΚΛΗΡΟΝΟΜΙΑΝ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΣΟΥ
7 ΗΜΕΡΑΣ ΕΦ' ΗΜΕΡΑΣ ΒΑΣΙΛΕΩΣ ΠΡΟΣΘΗΣΕΙΣ ΕΤΗ ΑΥΤΟΥ ΕΩΣ ΗΜΕΡΑΣ ΓΕΝΕΑΣ ΚΑΙ ΓΕΝΕΑΣ
8 ΔΙΑΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΕΛΕΟΣ ΚΑΙ ΑΛΗΘΕΙΑΝ ΑΥΤΟΥ ΤΙΣ ΕΚΖΗΤΗΣΕΙ
9 ΟΥΤΩΣ ΨΑΛΩ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΜΕ ΤΑΣ ΕΥΧΑΣ ΜΟΥ ΗΜΕΡΑΝ ΕΞ ΗΜΕΡΑΣ

PSALMS CHAPTER 61
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΙΔΙΘΟΥΝ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΟΥΧΙ ΤΩ ΘΕΩ ΥΠΟΤΑΓΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ ΠΑΡ' ΑΥΤΟΥ ΓΑΡ ΤΟ ΣΩΤΗΡΙΟΝ ΜΟΥ
3 ΚΑΙ ΓΑΡ ΑΥΤΟΣ ΘΕΟΣ ΜΟΥ ΚΑΙ ΣΩΤΗΡ ΜΟΥ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΟΥ ΜΗ ΣΑΛΕΥΘΩ ΕΠΙ ΠΛΕΙΟΝ
4 ΕΩΣ ΠΟΤΕ ΕΠΙΤΙΘΕΣΘΕ ΕΠ' ΑΝΘΡΩΠΟΝ ΦΟΝΕΥΕΤΕ ΠΑΝΤΕΣ ΩΣ ΤΟΙΧΩ ΚΕΚΛΙΜΕΝΩ ΚΑΙ ΦΡΑΓΜΩ ΩΣΜΕΝΩ
5 ΠΛΗΝ ΤΗΝ ΤΙΜΗΝ ΜΟΥ ΕΒΟΥΛΕΥΣΑΝΤΟ ΑΠΩΣΑΣΘΑΙ ΕΔΡΑΜΟΝ ΕΝ ΨΕΥΔΕΙ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΕΥΛΟΓΟΥΣΑΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ ΚΑΤΗΡΩΝΤΟ ΔΙΑΨΑΛΜΑ
6 ΠΛΗΝ ΤΩ ΘΕΩ ΥΠΟΤΑΓΗΘΙ Η ΨΥΧΗ ΜΟΥ ΟΤΙ ΠΑΡ' ΑΥΤΟΥ Η ΥΠΟΜΟΝΗ ΜΟΥ
7 ΟΤΙ ΑΥΤΟΣ ΘΕΟΣ ΜΟΥ ΚΑΙ ΣΩΤΗΡ ΜΟΥ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΟΥ ΜΗ ΜΕΤΑΝΑΣΤΕΥΣΩ
8 ΕΠΙ ΤΩ ΘΕΩ ΤΟ ΣΩΤΗΡΙΟΝ ΜΟΥ ΚΑΙ Η ΔΟΞΑ ΜΟΥ Ο ΘΕΟΣ ΤΗΣ ΒΟΗΘΕΙΑΣ ΜΟΥ ΚΑΙ Η ΕΛΠΙΣ ΜΟΥ ΕΠΙ ΤΩ ΘΕΩ
9 ΕΛΠΙΣΑΤΕ ΕΠ' ΑΥΤΟΝ ΠΑΣΑ ΣΥΝΑΓΩΓΗ ΛΑΟΥ ΕΚΧΕΕΤΕ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ Ο ΘΕΟΣ ΒΟΗΘΟΣ ΗΜΩΝ ΔΙΑΨΑΛΜΑ
10 ΠΛΗΝ ΜΑΤΑΙΟΙ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΨΕΥΔΕΙΣ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΝ ΖΥΓΟΙΣ ΤΟΥ ΑΔΙΚΗΣΑΙ ΑΥΤΟΙ ΕΚ ΜΑΤΑΙΟΤΗΤΟΣ ΕΠΙ ΤΟ ΑΥΤΟ
11 ΜΗ ΕΛΠΙΖΕΤΕ ΕΠΙ ΑΔΙΚΙΑΝ ΚΑΙ ΕΠΙ ΑΡΠΑΓΜΑ ΜΗ ΕΠΙΠΟΘΕΙΤΕ ΠΛΟΥΤΟΣ ΕΑΝ ΡΕΗ ΜΗ ΠΡΟΣΤΙΘΕΣΘΕ ΚΑΡΔΙΑΝ
12 ΑΠΑΞ ΕΛΑΛΗΣΕΝ Ο ΘΕΟΣ ΔΥΟ ΤΑΥΤΑ ΗΚΟΥΣΑ
13 ΟΤΙ ΤΟ ΚΡΑΤΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΣΟΙ ΚΥΡΙΕ ΤΟ ΕΛΕΟΣ ΟΤΙ ΣΥ ΑΠΟΔΩΣΕΙΣ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

PSALMS CHAPTER 62
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΝ ΕΝ ΤΗ ΕΡΗΜΩ ΤΗΣ ΙΟΥΔΑΙΑΣ
2 Ο ΘΕΟΣ Ο ΘΕΟΣ ΜΟΥ ΠΡΟΣ ΣΕ ΟΡΘΡΙΖΩ ΕΔΙΨΗΣΕΝ ΣΟΙ Η ΨΥΧΗ ΜΟΥ ΠΟΣΑΠΛΩΣ ΣΟΙ Η ΣΑΡΞ ΜΟΥ ΕΝ ΓΗ ΕΡΗΜΩ ΚΑΙ ΑΒΑΤΩ ΚΑΙ ΑΝΥΔΡΩ
3 ΟΥΤΩΣ ΕΝ ΤΩ ΑΓΙΩ ΩΦΘΗΝ ΣΟΙ ΤΟΥ ΙΔΕΙΝ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΣΟΥ
4 ΟΤΙ ΚΡΕΙΣΣΟΝ ΤΟ ΕΛΕΟΣ ΣΟΥ ΥΠΕΡ ΖΩΑΣ ΤΑ ΧΕΙΛΗ ΜΟΥ ΕΠΑΙΝΕΣΟΥΣΙΝ ΣΕ
5 ΟΥΤΩΣ ΕΥΛΟΓΗΣΩ ΣΕ ΕΝ ΤΗ ΖΩΗ ΜΟΥ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΑΡΩ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ
6 ΩΣΕΙ ΣΤΕΑΤΟΣ ΚΑΙ ΠΙΟΤΗΤΟΣ ΕΜΠΛΗΣΘΕΙΗ Η ΨΥΧΗ ΜΟΥ ΚΑΙ ΧΕΙΛΗ ΑΓΑΛΛΙΑΣΕΩΣ ΑΙΝΕΣΕΙ ΤΟ ΣΤΟΜΑ ΜΟΥ
7 ΕΙ ΕΜΝΗΜΟΝΕΥΟΝ ΣΟΥ ΕΠΙ ΤΗΣ ΣΤΡΩΜΝΗΣ ΜΟΥ ΕΝ ΤΟΙΣ ΟΡΘΡΟΙΣ ΕΜΕΛΕΤΩΝ ΕΙΣ ΣΕ
8 ΟΤΙ ΕΓΕΝΗΘΗΣ ΒΟΗΘΟΣ ΜΟΥ ΚΑΙ ΕΝ ΤΗ ΣΚΕΠΗ ΤΩΝ ΠΤΕΡΥΓΩΝ ΣΟΥ ΑΓΑΛΛΙΑΣΟΜΑΙ
9 ΕΚΟΛΛΗΘΗ Η ΨΥΧΗ ΜΟΥ ΟΠΙΣΩ ΣΟΥ ΕΜΟΥ ΑΝΤΕΛΑΒΕΤΟ Η ΔΕΞΙΑ ΣΟΥ
10 ΑΥΤΟΙ ΔΕ ΕΙΣ ΜΑΤΗΝ ΕΖΗΤΗΣΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΑ ΚΑΤΩΤΑΤΑ ΤΗΣ ΓΗΣ
11 ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ ΕΙΣ ΧΕΙΡΑΣ ΡΟΜΦΑΙΑΣ ΜΕΡΙΔΕΣ ΑΛΩΠΕΚΩΝ ΕΣΟΝΤΑΙ
12 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΠΙ ΤΩ ΘΕΩ ΕΠΑΙΝΕΣΘΗΣΕΤΑΙ ΠΑΣ Ο ΟΜΝΥΩΝ ΕΝ ΑΥΤΩ ΟΤΙ ΕΝΕΦΡΑΓΗ ΣΤΟΜΑ ΛΑΛΟΥΝΤΩΝ ΑΔΙΚΑ

PSALMS CHAPTER 63
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΙΣΑΚΟΥΣΟΝ Ο ΘΕΟΣ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΕΝ ΤΩ ΔΕΕΣΘΑΙ ΜΕ ΑΠΟ ΦΟΒΟΥ ΕΧΘΡΟΥ ΕΞΕΛΟΥ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
3 ΕΣΚΕΠΑΣΑΣ ΜΕ ΑΠΟ ΣΥΣΤΡΟΦΗΣ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΑΠΟ ΠΛΗΘΟΥΣ ΕΡΓΑΖΟΜΕΝΩΝ ΤΗΝ ΑΝΟΜΙΑΝ
4 ΟΙΤΙΝΕΣ ΗΚΟΝΗΣΑΝ ΩΣ ΡΟΜΦΑΙΑΝ ΤΑΣ ΓΛΩΣΣΑΣ ΑΥΤΩΝ ΕΝΕΤΕΙΝΑΝ ΤΟΞΟΝ ΑΥΤΩΝ ΠΡΑΓΜΑ ΠΙΚΡΟΝ
5 ΤΟΥ ΚΑΤΑΤΟΞΕΥΣΑΙ ΕΝ ΑΠΟΚΡΥΦΟΙΣ ΑΜΩΜΟΝ ΕΞΑΠΙΝΑ ΚΑΤΑΤΟΞΕΥΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΟΝΤΑΙ
6 ΕΚΡΑΤΑΙΩΣΑΝ ΕΑΥΤΟΙΣ ΛΟΓΟΝ ΠΟΝΗΡΟΝ ΔΙΗΓΗΣΑΝΤΟ ΤΟΥ ΚΡΥΨΑΙ ΠΑΓΙΔΑΣ ΕΙΠΑΝ ΤΙΣ ΟΨΕΤΑΙ ΑΥΤΟΥΣ
7 ΕΞΗΡΕΥΝΗΣΑΝ ΑΝΟΜΙΑΣ ΕΞΕΛΙΠΟΝ ΕΞΕΡΕΥΝΩΝΤΕΣ ΕΞΕΡΕΥΝΗΣΕΙ ΠΡΟΣΕΛΕΥΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΚΑΡΔΙΑ ΒΑΘΕΙΑ
8 ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ Ο ΘΕΟΣ ΒΕΛΟΣ ΝΗΠΙΩΝ ΕΓΕΝΗΘΗΣΑΝ ΑΙ ΠΛΗΓΑΙ ΑΥΤΩΝ
9 ΚΑΙ ΕΞΗΣΘΕΝΗΣΑΝ ΕΠ' ΑΥΤΟΥΣ ΑΙ ΓΛΩΣΣΑΙ ΑΥΤΩΝ ΕΤΑΡΑΧΘΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΑΥΤΟΥΣ
10 ΚΑΙ ΕΦΟΒΗΘΗ ΠΑΣ ΑΝΘΡΩΠΟΣ ΚΑΙ ΑΝΗΓΓΕΙΛΑΝ ΤΑ ΕΡΓΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΑ ΠΟΙΗΜΑΤΑ ΑΥΤΟΥ ΣΥΝΗΚΑΝ
11 ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΔΙΚΑΙΟΣ ΕΠΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΛΠΙΕΙ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΕΠΑΙΝΕΣΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΕΥΘΕΙΣ ΤΗ ΚΑΡΔΙΑ

PSALMS CHAPTER 64
1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΩΔΗ ΙΕΡΕΜΙΟΥ ΚΑΙ ΙΕΖΕΚΙΗΛ ΕΚ ΤΟΥ ΛΟΓΟΥ ΤΗΣ ΠΑΡΟΙΚΙΑΣ ΟΤΕ ΕΜΕΛΛΟΝ ΕΚΠΟΡΕΥΕΣΘΑΙ
2 ΣΟΙ ΠΡΕΠΕΙ ΥΜΝΟΣ Ο ΘΕΟΣ ΕΝ ΣΙΩΝ ΚΑΙ ΣΟΙ ΑΠΟΔΟΘΗΣΕΤΑΙ ΕΥΧΗ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
3 ΕΙΣΑΚΟΥΣΟΝ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΠΡΟΣ ΣΕ ΠΑΣΑ ΣΑΡΞ ΗΞΕΙ
4 ΛΟΓΟΙ ΑΝΟΜΙΩΝ ΥΠΕΡΕΔΥΝΑΜΩΣΑΝ ΗΜΑΣ ΚΑΙ ΤΑΣ ΑΣΕΒΕΙΑΣ ΗΜΩΝ ΣΥ ΙΛΑΣΗ
5 ΜΑΚΑΡΙΟΣ ΟΝ ΕΞΕΛΕΞΩ ΚΑΙ ΠΡΟΣΕΛΑΒΟΥ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΣΟΥ ΠΛΗΣΘΗΣΟΜΕΘΑ ΕΝ ΤΟΙΣ ΑΓΑΘΟΙΣ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΑΓΙΟΣ Ο ΝΑΟΣ ΣΟΥ ΘΑΥΜΑΣΤΟΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ

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6 ΕΠΑΚΟΥΣΟΝ ΗΜΩΝ Ο ΘΕΟΣ Ο ΣΩΤΗΡ ΗΜΩΝ Η ΕΛΠΙΣ ΠΑΝΤΩΝ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΝ ΘΑΛΑΣΣΗ ΜΑΚΡΑΝ
7 ΕΤΟΙΜΑΖΩΝ ΟΡΗ ΕΝ ΤΗ ΙΣΧΥΙ ΑΥΤΟΥ ΠΕΡΙΕΖΩΣΜΕΝΟΣ ΕΝ ΔΥΝΑΣΤΕΙΑ
8 Ο ΣΥΝΤΑΡΑΣΣΩΝ ΤΟ ΚΥΤΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΗΧΟΥΣ ΚΥΜΑΤΩΝ ΑΥΤΗΣ ΤΑΡΑΧΘΗΣΟΝΤΑΙ ΤΑ ΕΘΝΗ
9 ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΑ ΠΕΡΑΤΑ ΑΠΟ ΤΩΝ ΣΗΜΕΙΩΝ ΣΟΥ ΕΞΟΔΟΥΣ ΠΡΩΙΑΣ ΚΑΙ ΕΣΠΕΡΑΣ ΤΕΡΨΕΙΣ
10 ΕΠΕΣΚΕΨΩ ΤΗΝ ΓΗΝ ΚΑΙ ΕΜΕΘΥΣΑΣ ΑΥΤΗΝ ΕΠΛΗΘΥΝΑΣ ΤΟΥ ΠΛΟΥΤΙΣΑΙ ΑΥΤΗΝ Ο ΠΟΤΑΜΟΣ ΤΟΥ ΘΕΟΥ ΕΠΛΗΡΩΘΗ ΥΔΑΤΩΝ ΗΤΟΙΜΑΣΑΣ ΤΗΝ ΤΡΟΦΗΝ ΑΥΤΩΝ ΟΤΙ ΟΥΤΩΣ Η ΕΤΟΙΜΑΣΙΑ ΣΟΥ
11 ΤΟΥΣ ΑΥΛΑΚΑΣ ΑΥΤΗΣ ΜΕΘΥΣΟΝ ΠΛΗΘΥΝΟΝ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ ΕΝ ΤΑΙΣ ΣΤΑΓΟΣΙΝ ΑΥΤΗΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΑΝΑΤΕΛΛΟΥΣΑ
12 ΕΥΛΟΓΗΣΕΙΣ ΤΟΝ ΣΤΕΦΑΝΟΝ ΤΟΥ ΕΝΙΑΥΤΟΥ ΤΗΣ ΧΡΗΣΤΟΤΗΤΟΣ ΣΟΥ ΚΑΙ ΤΑ ΠΕΔΙΑ ΣΟΥ ΠΛΗΣΘΗΣΟΝΤΑΙ ΠΙΟΤΗΤΟΣ
13 ΠΙΑΝΘΗΣΟΝΤΑΙ ΤΑ ΩΡΑΙΑ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΑΓΑΛΛΙΑΣΙΝ ΟΙ ΒΟΥΝΟΙ ΠΕΡΙΖΩΣΟΝΤΑΙ
14 ΕΝΕΔΥΣΑΝΤΟ ΟΙ ΚΡΙΟΙ ΤΩΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΑΙ ΚΟΙΛΑΔΕΣ ΠΛΗΘΥΝΟΥΣΙ ΣΙΤΟΝ ΚΕΚΡΑΞΟΝΤΑΙ ΚΑΙ ΓΑΡ ΥΜΝΗΣΟΥΣΙΝ

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2 ΨΑΛΑΤΕ ΔΗ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΔΟΤΕ ΔΟΞΑΝ ΑΙΝΕΣΕΙ ΑΥΤΟΥ
3 ΕΙΠΑΤΕ ΤΩ ΘΕΩ ΩΣ ΦΟΒΕΡΑ ΤΑ ΕΡΓΑ ΣΟΥ ΕΝ ΤΩ ΠΛΗΘΕΙ ΤΗΣ ΔΥΝΑΜΕΩΣ ΣΟΥ ΨΕΥΣΟΝΤΑΙ ΣΕ ΟΙ ΕΧΘΡΟΙ ΣΟΥ
4 ΠΑΣΑ Η ΓΗ ΠΡΟΣΚΥΝΗΣΑΤΩΣΑΝ ΣΟΙ ΚΑΙ ΨΑΛΑΤΩΣΑΝ ΣΟΙ ΨΑΛΑΤΩΣΑΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΔΙΑΨΑΛΜΑ
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6 Ο ΜΕΤΑΣΤΡΕΦΩΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΙΣ ΞΗΡΑΝ ΕΝ ΠΟΤΑΜΩ ΔΙΕΛΕΥΣΟΝΤΑΙ ΠΟΔΙ ΕΚΕΙ ΕΥΦΡΑΝΘΗΣΟΜΕΘΑ ΕΠ' ΑΥΤΩ
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8 ΕΥΛΟΓΕΙΤΕ ΕΘΝΗ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΚΑΙ ΑΚΟΥΤΙΣΑΣΘΕ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΑΙΝΕΣΕΩΣ ΑΥΤΟΥ
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10 ΟΤΙ ΕΔΟΚΙΜΑΣΑΣ ΗΜΑΣ Ο ΘΕΟΣ ΕΠΥΡΩΣΑΣ ΗΜΑΣ ΩΣ ΠΥΡΟΥΤΑΙ ΤΟ ΑΡΓΥΡΙΟΝ
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12 ΕΠΕΒΙΒΑΣΑΣ ΑΝΘΡΩΠΟΥΣ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΗΜΩΝ ΔΙΗΛΘΟΜΕΝ ΔΙΑ ΠΥΡΟΣ ΚΑΙ ΥΔΑΤΟΣ ΚΑΙ ΕΞΗΓΑΓΕΣ ΗΜΑΣ ΕΙΣ ΑΝΑΨΥΧΗΝ
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16 ΔΕΥΤΕ ΑΚΟΥΣΑΤΕ ΚΑΙ ΔΙΗΓΗΣΟΜΑΙ ΠΑΝΤΕΣ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΘΕΟΝ ΟΣΑ ΕΠΟΙΗΣΕΝ ΤΗ ΨΥΧΗ ΜΟΥ
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18 ΑΔΙΚΙΑΝ ΕΙ ΕΘΕΩΡΟΥΝ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΜΗ ΕΙΣΑΚΟΥΣΑΤΩ ΚΥΡΙΟΣ
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6 ΕΞΟΜΟΛΟΓΗΣΑΣΘΩΣΑΝ ΣΟΙ ΛΑΟΙ Ο ΘΕΟΣ ΕΞΟΜΟΛΟΓΗΣΑΣΘΩΣΑΝ ΣΟΙ ΛΑΟΙ ΠΑΝΤΕΣ
7 ΓΗ ΕΔΩΚΕΝ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΗΣ ΕΥΛΟΓΗΣΑΙ ΗΜΑΣ Ο ΘΕΟΣ Ο ΘΕΟΣ ΗΜΩΝ
8 ΕΥΛΟΓΗΣΑΙ ΗΜΑΣ Ο ΘΕΟΣ ΚΑΙ ΦΟΒΗΘΗΤΩΣΑΝ ΑΥΤΟΝ ΠΑΝΤΑ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΓΗΣ

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2 ΑΝΑΣΤΗΤΩ Ο ΘΕΟΣ ΚΑΙ ΔΙΑΣΚΟΡΠΙΣΘΗΤΩΣΑΝ ΟΙ ΕΧΘΡΟΙ ΑΥΤΟΥ ΚΑΙ ΦΥΓΕΤΩΣΑΝ ΟΙ ΜΙΣΟΥΝΤΕΣ ΑΥΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ
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5 ΑΣΑΤΕ ΤΩ ΘΕΩ ΨΑΛΑΤΕ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΟΔΟΠΟΙΗΣΑΤΕ ΤΩ ΕΠΙΒΕΒΗΚΟΤΙ ΕΠΙ ΔΥΣΜΩΝ ΚΥΡΙΟΣ ΟΝΟΜΑ ΑΥΤΩ ΚΑΙ ΑΓΑΛΛΙΑΣΘΕ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΑΡΑΧΘΗΣΟΝΤΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ
6 ΤΟΥ ΠΑΤΡΟΣ ΤΩΝ ΟΡΦΑΝΩΝ ΚΑΙ ΚΡΙΤΟΥ ΤΩΝ ΧΗΡΩΝ Ο ΘΕΟΣ ΕΝ ΤΟΠΩ ΑΓΙΩ ΑΥΤΟΥ
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8 Ο ΘΕΟΣ ΕΝ ΤΩ ΕΚΠΟΡΕΥΕΣΘΑΙ ΣΕ ΕΝΩΠΙΟΝ ΤΟΥ ΛΑΟΥ ΣΟΥ ΕΝ ΤΩ ΔΙΑΒΑΙΝΕΙΝ ΣΕ ΕΝ ΤΗ ΕΡΗΜΩ ΔΙΑΨΑΛΜΑ
9 ΓΗ ΕΣΕΙΣΘΗ ΚΑΙ ΓΑΡ ΟΙ ΟΥΡΑΝΟΙ ΕΣΤΑΞΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥΤΟ ΣΙΝΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΙΣΡΑΗΛ
10 ΒΡΟΧΗΝ ΕΚΟΥΣΙΟΝ ΑΦΟΡΙΕΙΣ Ο ΘΕΟΣ ΤΗ ΚΛΗΡΟΝΟΜΙΑ ΣΟΥ ΚΑΙ ΗΣΘΕΝΗΣΕΝ ΣΥ ΔΕ ΚΑΤΗΡΤΙΣΩ ΑΥΤΗΝ
11 ΤΑ ΖΩΑ ΣΟΥ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΑΥΤΗ ΗΤΟΙΜΑΣΑΣ ΕΝ ΤΗ ΧΡΗΣΤΟΤΗΤΙ ΣΟΥ ΤΩ ΠΤΩΧΩ Ο ΘΕΟΣ
12 ΚΥΡΙΟΣ ΔΩΣΕΙ ΡΗΜΑ ΤΟΙΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙΣ ΔΥΝΑΜΕΙ ΠΟΛΛΗ
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17 ΙΝΑ ΤΙ ΥΠΟΛΑΜΒΑΝΕΤΕ ΟΡΗ ΤΕΤΥΡΩΜΕΝΑ ΤΟ ΟΡΟΣ Ο ΕΥΔΟΚΗΣΕΝ Ο ΘΕΟΣ ΚΑΤΟΙΚΕΙΝ ΕΝ ΑΥΤΩ ΚΑΙ ΓΑΡ Ο ΚΥΡΙΟΣ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΙΣ ΤΕΛΟΣ

18 ΤΟ ΑΡΜΑ ΤΟΥ ΘΕΟΥ ΜΥΡΙΟΠΛΑΣΙΟΝ ΧΙΛΙΑΔΕΣ ΕΥΘΗΝΟΥΝΤΩΝ Ο ΚΥΡΙΟΣ ΕΝ ΑΥΤΟΙΣ ΕΝ ΣΙΝΑ ΕΝ ΤΩ ΑΓΙΩ

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22 ΠΛΗΝ Ο ΘΕΟΣ ΣΥΝΘΛΑΣΕΙ ΚΕΦΑΛΑΣ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΟΡΥΦΗΝ ΤΡΙΧΟΣ ΔΙΑΠΟΡΕΥΟΜΕΝΩΝ ΕΝ ΠΛΗΜΜΕΛΕΙΑΙΣ ΑΥΤΩΝ

23 ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΚ ΒΑΣΑΝ ΕΠΙΣΤΡΕΨΩ ΕΠΙΣΤΡΕΨΩ ΕΝ ΒΥΘΟΙΣ ΘΑΛΑΣΣΗΣ

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27 ΕΝ ΕΚΚΛΗΣΙΑΙΣ ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΘΕΟΝ ΤΟΝ ΚΥΡΙΟΝ ΕΚ ΠΗΓΩΝ ΙΣΡΑΗΛ

28 ΕΚΕΙ ΒΕΝΙΑΜΙΝ ΝΕΩΤΕΡΟΣ ΕΝ ΕΚΣΤΑΣΕΙ ΑΡΧΟΝΤΕΣ ΙΟΥΔΑ ΗΓΕΜΟΝΕΣ ΑΥΤΩΝ ΑΡΧΟΝΤΕΣ ΖΑΒΟΥΛΩΝ ΑΡΧΟΝΤΕΣ ΝΕΦΘΑΛΙ

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30 ΑΠΟ ΤΟΥ ΝΑΟΥ ΣΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΣΟΙ ΟΙΣΟΥΣΙΝ ΒΑΣΙΛΕΙΣ ΔΩΡΑ

31 ΕΠΙΤΙΜΗΣΟΝ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΥ ΚΑΛΑΜΟΥ Η ΣΥΝΑΓΩΓΗ ΤΩΝ ΤΑΥΡΩΝ ΕΝ ΤΑΙΣ ΔΑΜΑΛΕΣΙΝ ΤΩΝ ΛΑΩΝ ΤΟΥ ΜΗ ΑΠΟΚΛΕΙΣΘΗΝΑΙ ΤΟΥΣ ΔΕΔΟΚΙΜΑΣΜΕΝΟΥΣ ΤΩ ΑΡΓΥΡΙΩ ΔΙΑΣΚΟΡΠΙΣΟΝ ΕΘΝΗ ΤΑ ΤΟΥΣ ΠΟΛΕΜΟΥΣ ΘΕΛΟΝΤΑ

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13 ΚΑΤ' ΕΜΟΥ ΗΔΟΛΕΣΧΟΥΝ ΟΙ ΚΑΘΗΜΕΝΟΙ ΕΝ ΠΥΛΗ ΚΑΙ ΕΙΣ ΕΜΕ ΕΨΑΛΛΟΝ ΟΙ ΠΙΝΟΝΤΕΣ ΤΟΝ ΟΙΝΟΝ

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16 ΜΗ ΜΕ ΚΑΤΑΠΟΝΤΙΣΑΤΩ ΚΑΤΑΙΓΙΣ ΥΔΑΤΟΣ ΜΗΔΕ ΚΑΤΑΠΙΕΤΩ ΜΕ ΒΥΘΟΣ ΜΗΔΕ ΣΥΣΧΕΤΩ ΕΠ' ΕΜΕ ΦΡΕΑΡ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ

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19 ΠΡΟΣΧΕΣ ΤΗ ΨΥΧΗ ΜΟΥ ΚΑΙ ΛΥΤΡΩΣΑΙ ΑΥΤΗΝ ΕΝΕΚΑ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ ΡΥΣΑΙ ΜΕ

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24 ΣΚΟΤΙΣΘΗΤΩΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΤΟΥ ΜΗ ΒΛΕΠΕΙΝ ΚΑΙ ΤΟΝ ΝΩΤΟΝ ΑΥΤΩΝ ΔΙΑ ΠΑΝΤΟΣ ΣΥΓΚΑΜΨΟΝ

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27 ΟΤΙ ΟΝ ΣΥ ΕΠΑΤΑΞΑΣ ΑΥΤΟΙ ΚΑΤΕΔΙΩΞΑΝ ΚΑΙ ΕΠΙ ΤΟ ΑΛΓΟΣ ΤΩΝ ΤΡΑΥΜΑΤΙΩΝ ΣΟΥ ΠΡΟΣΕΘΗΚΑΝ

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30 ΠΤΩΧΟΣ ΚΑΙ ΑΛΓΩΝ ΕΙΜΙ ΕΓΩ ΚΑΙ Η ΣΩΤΗΡΙΑ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ Ο ΘΕΟΣ ΑΝΤΕΛΑΒΕΤΟ ΜΟΥ

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35 ΑΙΝΕΣΑΤΩΣΑΝ ΑΥΤΟΝ ΟΙ ΟΥΡΑΝΟΙ ΚΑΙ Η ΓΗ ΘΑΛΑΣΣΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΠΟΝΤΑ ΕΝ ΑΥΤΟΙΣ

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36 ΟΤΙ Ο ΘΕΟΣ ΣΩΣΕΙ ΤΗΝ ΣΙΩΝ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΟΝΤΑΙ ΑΙ ΠΟΛΕΙΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΚΕΙ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΑΥΤΗΝ
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4 Ο ΘΕΟΣ ΜΟΥ ΡΥΣΑΙ ΜΕ ΕΚ ΧΕΙΡΟΣ ΑΜΑΡΤΩΛΟΥ ΕΚ ΧΕΙΡΟΣ ΠΑΡΑΝΟΜΟΥΝΤΟΣ ΚΑΙ ΑΔΙΚΟΥΝΤΟΣ
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8 ΠΛΗΡΩΘΗΤΩ ΤΟ ΣΤΟΜΑ ΜΟΥ ΑΙΝΕΣΕΩΣ ΟΠΩΣ ΥΜΝΗΣΩ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΤΗΝ ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΣΟΥ
9 ΜΗ ΑΠΟΡΡΙΨΗΣ ΜΕ ΕΙΣ ΚΑΙΡΟΝ ΓΗΡΟΥΣ ΕΝ ΤΩ ΕΚΛΕΙΠΕΙΝ ΤΗΝ ΙΣΧΥΝ ΜΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΜΕ
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11 ΛΕΓΟΝΤΕΣ Ο ΘΕΟΣ ΕΓΚΑΤΕΛΙΠΕΝ ΑΥΤΟΝ ΚΑΤΑΔΙΩΞΑΤΕ ΚΑΙ ΚΑΤΑΛΑΒΕΤΕ ΑΥΤΟΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ Ο ΡΥΟΜΕΝΟΣ
12 Ο ΘΕΟΣ ΜΗ ΜΑΚΡΥΝΗΣ ΑΠ' ΕΜΟΥ Ο ΘΕΟΣ ΜΟΥ ΕΙΣ ΤΗΝ ΒΟΗΘΕΙΑΝ ΜΟΥ ΠΡΟΣΧΕΣ
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17 ΕΔΙΔΑΞΑΣ ΜΕ Ο ΘΕΟΣ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ ΚΑΙ ΜΕΧΡΙ ΝΥΝ ΑΠΑΓΓΕΛΩ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ
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4 ΚΡΙΝΕΙ ΤΟΥΣ ΠΤΩΧΟΥΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΣΩΣΕΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΠΕΝΗΤΩΝ ΚΑΙ ΤΑΠΕΙΝΩΣΕΙ ΣΥΚΟΦΑΝΤΗΝ
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8 ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΕΙ ΑΠΟ ΘΑΛΑΣΣΗΣ ΕΩΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΠΟ ΠΟΤΑΜΟΥ ΕΩΣ ΠΕΡΑΤΩΝ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ
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10 ΒΑΣΙΛΕΙΣ ΘΑΡΣΙΣ ΚΑΙ ΑΙ ΝΗΣΟΙ ΔΩΡΑ ΠΡΟΣΟΙΣΟΥΣΙΝ ΒΑΣΙΛΕΙΣ ΑΡΑΒΩΝ ΚΑΙ ΣΑΒΑ ΔΩΡΑ ΠΡΟΣΑΞΟΥΣΙΝ
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12 ΟΤΙ ΕΡΡΥΣΑΤΟ ΠΤΩΧΟΝ ΕΚ ΧΕΙΡΟΣ ΔΥΝΑΣΤΟΥ ΚΑΙ ΠΕΝΗΤΑ Ω ΟΥΧ ΥΠΗΡΧΕΝ ΒΟΗΘΟΣ
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14 ΕΚ ΤΟΚΟΥ ΚΑΙ ΕΞ ΑΔΙΚΙΑΣ ΛΥΤΡΩΣΕΤΑΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΚΑΙ ΕΝΤΙΜΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ
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18 ΠΛΗΝ ΔΙΑ ΤΑΣ ΔΟΛΙΟΤΗΤΑΣ ΕΘΟΥ ΑΥΤΟΙΣ ΚΑΤΕΒΑΛΕΣ ΑΥΤΟΥΣ ΕΝ ΤΩ ΕΠΑΡΘΗΝΑΙ

19 ΠΩΣ ΕΓΕΝΟΝΤΟ ΕΙΣ ΕΡΗΜΩΣΙΝ ΕΞΑΠΙΝΑ ΕΞΕΛΙΠΟΝ ΑΠΩΛΟΝΤΟ ΔΙΑ ΤΗΝ ΑΝΟΜΙΑΝ ΑΥΤΩΝ

20 ΩΣΕΙ ΕΝΥΠΝΙΟΝ ΕΞΕΓΕΙΡΟΜΕΝΟΥ ΚΥΡΙΕ ΕΝ ΤΗ ΠΟΛΕΙ ΣΟΥ ΤΗΝ ΕΙΚΟΝΑ ΑΥΤΩΝ ΕΞΟΥΔΕΝΩΣΕΙΣ

21 ΟΤΙ ΕΞΕΚΑΥΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ ΟΙ ΝΕΦΡΟΙ ΜΟΥ ΗΛΛΟΙΩΘΗΣΑΝ

22 ΚΑΙ ΕΓΩ ΕΞΟΥΔΕΝΩΜΕΝΟΣ ΚΑΙ ΟΥΚ ΕΓΝΩΝ ΚΤΗΝΩΔΗΣ ΕΓΕΝΟΜΗΝ ΠΑΡΑ ΣΟΙ

23 ΚΑΙ ΕΓΩ ΔΙΑ ΠΑΝΤΟΣ ΜΕΤΑ ΣΟΥ ΕΚΡΑΤΗΣΑΣ ΤΗΣ ΧΕΙΡΟΣ ΤΗΣ ΔΕΞΙΑΣ ΜΟΥ

24 ΕΝ ΤΗ ΒΟΥΛΗ ΣΟΥ ΩΔΗΓΗΣΑΣ ΜΕ ΚΑΙ ΜΕΤΑ ΔΟΞΗΣ ΠΡΟΣΕΛΑΒΟΥ ΜΕ

25 ΤΙ ΓΑΡ ΜΟΙ ΥΠΑΡΧΕΙ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΠΑΡΑ ΣΟΥ ΤΙ ΗΘΕΛΗΣΑ ΕΠΙ ΤΗΣ ΓΗΣ

26 ΕΞΕΛΙΠΕΝ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ Η ΣΑΡΞ ΜΟΥ Ο ΘΕΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ ΚΑΙ Η ΜΕΡΙΣ ΜΟΥ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

27 ΟΤΙ ΙΔΟΥ ΟΙ ΜΑΚΡΥΝΟΝΤΕΣ ΕΑΥΤΟΥΣ ΑΠΟ ΣΟΥ ΑΠΟΛΟΥΝΤΑΙ ΕΞΩΛΕΘΡΕΥΣΑΣ ΠΑΝΤΑ ΤΟΝ ΠΟΡΝΕΥΟΝΤΑ ΑΠΟ ΣΟΥ

28 ΕΜΟΙ ΔΕ ΤΟ ΠΡΟΣΚΟΛΛΑΣΘΑΙ ΤΩ ΘΕΩ ΑΓΑΘΟΝ ΕΣΤΙΝ ΤΙΘΕΣΘΑΙ ΕΝ ΤΩ ΚΥΡΙΩ ΤΗΝ ΕΛΠΙΔΑ ΜΟΥ ΤΟΥ ΕΞΑΓΓΕΙΛΑΙ ΠΑΣΑΣ ΤΑΣ ΑΙΝΕΣΕΙΣ ΣΟΥ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΤΗΣ ΘΥΓΑΤΡΟΣ ΣΙΩΝ

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2 ΜΝΗΣΘΗΤΙ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΣΟΥ ΗΣ ΕΚΤΗΣΩ ΑΠ' ΑΡΧΗΣ ΕΛΥΤΡΩΣΩ ΡΑΒΔΟΝ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ ΟΡΟΣ ΣΙΩΝ ΤΟΥΤΟ Ο ΚΑΤΕΣΚΗΝΩΣΑΣ ΕΝ ΑΥΤΩ

3 ΕΠΑΡΟΝ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΕΠΙ ΤΑΣ ΥΠΕΡΗΦΑΝΙΑΣ ΑΥΤΩΝ ΕΙΣ ΤΕΛΟΣ ΟΣΑ ΕΠΟΝΗΡΕΥΣΑΤΟ Ο ΕΧΘΡΟΣ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΣΟΥ

4 ΚΑΙ ΕΝΕΚΑΥΧΗΣΑΝΤΟ ΟΙ ΜΙΣΟΥΝΤΕΣ ΣΕ ΕΝ ΜΕΣΩ ΤΗΣ ΕΟΡΤΗΣ ΣΟΥ ΕΘΕΝΤΟ ΤΑ ΣΗΜΕΙΑ ΑΥΤΩΝ ΣΗΜΕΙΑ ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ

5 ΩΣ ΕΙΣ ΤΗΝ ΕΙΣΟΔΟΝ ΥΠΕΡΑΝΩ

6 ΩΣ ΕΝ ΔΡΥΜΩ ΞΥΛΩΝ ΑΞΙΝΑΙΣ ΕΞΕΚΟΨΑΝ ΤΑΣ ΘΥΡΑΣ ΑΥΤΗΣ ΕΠΙ ΤΟ ΑΥΤΟ ΕΝ ΠΕΛΕΚΕΙ ΚΑΙ ΛΑΞΕΥΤΗΡΙΩ ΚΑΤΕΡΡΑΞΑΝ ΑΥΤΗΝ

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8 ΕΙΠΑΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ Η ΣΥΓΓΕΝΕΙΑ ΑΥΤΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΔΕΥΤΕ ΚΑΙ ΚΑΤΑΚΑΥΣΩΜΕΝ ΠΑΣΑΣ ΤΑΣ ΕΟΡΤΑΣ ΤΟΥ ΘΕΟΥ ΑΠΟ ΤΗΣ ΓΗΣ

9 ΤΑ ΣΗΜΕΙΑ ΗΜΩΝ ΟΥΚ ΕΙΔΟΜΕΝ ΟΥΚ ΕΣΤΙΝ ΕΤΙ ΠΡΟΦΗΤΗΣ ΚΑΙ ΗΜΑΣ ΟΥ ΓΝΩΣΕΤΑΙ ΕΤΙ

10 ΕΩΣ ΠΟΤΕ Ο ΘΕΟΣ ΟΝΕΙΔΙΕΙ Ο ΕΧΘΡΟΣ ΠΑΡΟΞΥΝΕΙ Ο ΥΠΕΝΑΝΤΙΟΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΕΛΟΣ

11 ΙΝΑ ΤΙ ΑΠΟΣΤΡΕΦΕΙΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΔΕΞΙΑΝ ΣΟΥ ΕΚ ΜΕΣΟΥ ΤΟΥ ΚΟΛΠΟΥ ΣΟΥ ΕΙΣ ΤΕΛΟΣ

12 Ο ΔΕ ΘΕΟΣ ΒΑΣΙΛΕΥΣ ΗΜΩΝ ΠΡΟ ΑΙΩΝΟΣ ΕΙΡΓΑΣΑΤΟ ΣΩΤΗΡΙΑΝ ΕΝ ΜΕΣΩ ΤΗΣ ΓΗΣ

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14 ΣΥ ΣΥΝΕΘΛΑΣΑΣ ΤΑΣ ΚΕΦΑΛΑΣ ΤΟΥ ΔΡΑΚΟΝΤΟΣ ΕΔΩΚΑΣ ΑΥΤΟΝ ΒΡΩΜΑ ΛΑΟΙΣ ΤΟΙΣ ΑΙΘΙΟΨΙΝ

15 ΣΥ ΔΙΕΡΡΗΞΑΣ ΠΗΓΑΣ ΚΑΙ ΧΕΙΜΑΡΡΟΥΣ ΣΥ ΕΞΗΡΑΝΑΣ ΠΟΤΑΜΟΥΣ ΗΘΑΜ

16 ΣΗ ΕΣΤΙΝ Η ΗΜΕΡΑ ΚΑΙ ΣΗ ΕΣΤΙΝ Η ΝΥΞ ΣΥ ΚΑΤΗΡΤΙΣΩ ΦΑΥΣΙΝ ΚΑΙ ΗΛΙΟΝ

17 ΣΥ ΕΠΟΙΗΣΑΣ ΠΑΝΤΑ ΤΑ ΟΡΙΑ ΤΗΣ ΓΗΣ ΘΕΡΟΣ ΚΑΙ ΕΑΡ ΣΥ ΕΠΛΑΣΑΣ ΑΥΤΑ

18 ΜΝΗΣΘΗΤΙ ΤΑΥΤΗΣ ΕΧΘΡΟΣ ΩΝΕΙΔΙΣΕΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΛΑΟΣ ΑΦΡΩΝ ΠΑΡΩΞΥΝΕΝ ΤΟ ΟΝΟΜΑ ΣΟΥ

19 ΜΗ ΠΑΡΑΔΩΣ ΤΟΙΣ ΘΗΡΙΟΙΣ ΨΥΧΗΝ ΕΞΟΜΟΛΟ-ΓΟΥΜΕΝΗΝ ΣΟΙ ΤΩΝ ΨΥΧΩΝ ΤΩΝ ΠΕΝΗΤΩΝ ΣΟΥ ΜΗ ΕΠΙΛΑΘΗ ΕΙΣ ΤΕΛΟΣ

20 ΕΠΙΒΛΕΨΟΝ ΕΙΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΣΟΥ ΟΤΙ ΕΠΛΗΡΩΘΗΣΑΝ ΟΙ ΕΣΚΟΤΙΣΜΕΝΟΙ ΤΗΣ ΓΗΣ ΟΙΚΩΝ ΑΝΟΜΙΩΝ

21 ΜΗ ΑΠΟΣΤΡΑΦΗΤΩ ΤΕΤΑΠΕΙΝΩΜΕΝΟΣ ΚΑΤΗΣΧΥΜ-ΜΕΝΟΣ ΠΤΩΧΟΣ ΚΑΙ ΠΕΝΗΣ ΑΙΝΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΣΟΥ

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23 ΜΗ ΕΠΙΛΑΘΗ ΤΗΣ ΦΩΝΗΣ ΤΩΝ ΙΚΕΤΩΝ ΣΟΥ Η ΥΠΕΡΗΦΑΝΙΑ ΤΩΝ ΜΙΣΟΥΝΤΩΝ ΣΕ ΑΝΕΒΗ ΔΙΑ ΠΑΝΤΟΣ ΠΡΟΣ ΣΕ

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2 ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ ΣΟΙ Ο ΘΕΟΣ ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ ΚΑΙ ΕΠΙΚΑΛΕΣΟΜΕΘΑ ΤΟ ΟΝΟΜΑ ΣΟΥ

3 ΔΙΗΓΗΣΟΜΑΙ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΟΤΑΝ ΛΑΒΩ ΚΑΙΡΟΝ ΕΓΩ ΕΥΘΥΤΗΤΑΣ ΚΡΙΝΩ

4 ΕΤΑΚΗ Η ΓΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΗ ΕΓΩ ΕΣΤΕΡΕΩΣΑ ΤΟΥΣ ΣΤΥΛΟΥΣ ΑΥΤΗΣ ΔΙΑΨΑΛΜΑ

5 ΕΙΠΑ ΤΟΙΣ ΠΑΡΑΝΟΜΟΥΣΙΝ ΜΗ ΠΑΡΑΝΟΜΕΙΤΕ ΚΑΙ ΤΟΙΣ ΑΜΑΡΤΑΝΟΥΣΙΝ ΜΗ ΥΨΟΥΤΕ ΚΕΡΑΣ

6 ΜΗ ΕΠΑΙΡΕΤΕ ΕΙΣ ΥΨΟΣ ΤΟ ΚΕΡΑΣ ΥΜΩΝ ΜΗ ΛΑΛΕΙΤΕ ΚΑΤΑ ΤΟΥ ΘΕΟΥ ΑΔΙΚΙΑΝ

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7 ΟΤΙ ΟΥΤΕ ΑΠΟ ΕΞΟΔΩΝ ΟΥΤΕ ΑΠΟ ΔΥΣΜΩΝ ΟΥΤΕ ΑΠΟ ΕΡΗΜΩΝ ΟΡΕΩΝ
8 ΟΤΙ Ο ΘΕΟΣ ΚΡΙΤΗΣ ΕΣΤΙΝ ΤΟΥΤΟΝ ΤΑΠΕΙΝΟΙ ΚΑΙ ΤΟΥΤΟΝ ΥΨΟΙ
9 ΟΤΙ ΠΟΤΗΡΙΟΝ ΕΝ ΧΕΙΡΙ ΚΥΡΙΟΥ ΟΙΝΟΥ ΑΚΡΑΤΟΥ ΠΛΗΡΕΣ ΚΕΡΑΣΜΑΤΟΣ ΚΑΙ ΕΚΛΙΝΕΝ ΕΚ ΤΟΥΤΟΥ ΕΙΣ ΤΟΥΤΟ ΠΛΗΝ Ο ΤΡΥΓΙΑΣ ΑΥΤΟΥ ΟΥΚ ΕΞΕΚΕΝΩΘΗ ΠΙΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΜΑΡΤΩΛΟΙ ΤΗΣ ΓΗΣ
10 ΕΓΩ ΔΕ ΑΓΑΛΛΙΑΣΟΜΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΨΑΛΩ ΤΩ ΘΕΩ ΙΑΚΩΒ
11 ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΕΡΑΤΑ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΣΥΓΚΛΑΣΩ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΤΑ ΚΕΡΑΤΑ ΤΟΥ ΔΙΚΑΙΟΥ

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3 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΕΙΡΗΝΗ Ο ΤΟΠΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΑΥΤΟΥ ΕΝ ΣΙΩΝ
4 ΕΚΕΙ ΣΥΝΕΤΡΙΨΕΝ ΤΑ ΚΡΑΤΗ ΤΩΝ ΤΟΞΩΝ ΟΠΛΟΝ ΚΑΙ ΡΟΜΦΑΙΑΝ ΚΑΙ ΠΟΛΕΜΟΝ ΔΙΑΨΑΛΜΑ
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6 ΕΤΑΡΑΧΘΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΑΣΥΝΕΤΟΙ ΤΗ ΚΑΡΔΙΑ ΥΠΝΩΣΑΝ ΥΠΝΟΝ ΑΥΤΩΝ ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΟΥΔΕΝ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΠΛΟΥΤΟΥ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ
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9 ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΗΚΟΥΤΙΣΑΣ ΚΡΙΣΙΝ ΓΗ ΕΦΟΒΗΘΗ ΚΑΙ ΗΣΥΧΑΣΕΝ
10 ΕΝ ΤΩ ΑΝΑΣΤΗΝΑΙ ΕΙΣ ΚΡΙΣΙΝ ΤΟΝ ΘΕΟΝ ΤΟΥ ΣΩΣΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΑΕΙΣ ΤΗΣ ΓΗΣ ΔΙΑΨΑΛΜΑ
11 ΟΤΙ ΕΝΘΥΜΙΟΝ ΑΝΘΡΩΠΟΥ ΕΞΟΜΟΛΟΓΗΣΕΤΑΙ ΣΟΙ ΚΑΙ ΕΓΚΑΤΑΛΕΙΜΜΑ ΕΝΘΥΜΙΟΥ ΕΟΡΤΑΣΕΙ ΣΟΙ
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13 ΙΝΑ ΤΙ ΚΑΘΕΙΛΕΣ ΤΟΝ ΦΡΑΓΜΟΝ ΑΥΤΗΣ ΚΑΙ ΤΡΥΓΩΣΙΝ ΑΥΤΗΝ ΠΑΝΤΕΣ ΟΙ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙ ΤΗΝ ΟΔΟΝ
14 ΕΛΥΜΗΝΑΤΟ ΑΥΤΗΝ ΣΥΣ ΕΚ ΔΡΥΜΟΥ ΚΑΙ ΜΟΝΙΟΣ ΑΓΡΙΟΣ ΚΑΤΕΝΕΜΗΣΑΤΟ ΑΥΤΗΝ
15 Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΠΙΣΤΡΕΨΟΝ ΔΗ ΕΠΙΒΛΕΨΟΝ ΕΞ ΟΥΡΑΝΟΥ ΚΑΙ ΙΔΕ ΚΑΙ ΕΠΙΣΚΕΨΑΙ ΤΗΝ ΑΜΠΕΛΟΝ ΤΑΥΤΗΝ
16 ΚΑΙ ΚΑΤΑΡΤΙΣΑΙ ΑΥΤΗΝ ΗΝ ΕΦΥΤΕΥΣΕΝ Η ΔΕΞΙΑ ΣΟΥ ΚΑΙ ΕΠΙ ΥΙΟΝ ΑΝΘΡΩΠΟΥ ΟΝ ΕΚΡΑΤΑΙΩΣΑΣ ΣΕΑΥΤΩ
17 ΕΜΠΕΠΥΡΙΣΜΕΝΗ ΠΥΡΙ ΚΑΙ ΑΝΕΣΚΑΜΜΕΝΗ ΑΠΟ ΕΠΙΤΙΜΗΣΕΩΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΑΠΟΛΟΥΝΤΑΙ
18 ΓΕΝΗΘΗΤΩ Η ΧΕΙΡ ΣΟΥ ΕΠ' ΑΝΔΡΑ ΔΕΞΙΑΣ ΣΟΥ ΚΑΙ ΕΠΙ ΥΙΟΝ ΑΝΘΡΩΠΟΥ ΟΝ ΕΚΡΑΤΑΙΩΣΑΣ ΣΕΑΥΤΩ
19 ΚΑΙ ΟΥ ΜΗ ΑΠΟΣΤΩΜΕΝ ΑΠΟ ΣΟΥ ΖΩΩΣΕΙΣ ΗΜΑΣ ΚΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΙΚΑΛΕΣΟΜΕΘΑ
20 ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΠΙΣΤΡΕΨΟΝ ΗΜΑΣ ΚΑΙ ΕΠΙΦΑΝΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΣΩΘΗΣΟΜΕΘΑ

PSALMS CHAPTER 80

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΛΗΝΩΝ ΤΩ ΑΣΑΦ ΨΑΛΜΟΣ
2 ΑΓΑΛΛΙΑΣΘΕ ΤΩ ΘΕΩ ΤΩ ΒΟΗΘΩ ΗΜΩΝ ΑΛΑΛΑΞΑΤΕ ΤΩ ΘΕΩ ΙΑΚΩΒ
3 ΛΑΒΕΤΕ ΨΑΛΜΟΝ ΚΑΙ ΔΟΤΕ ΤΥΜΠΑΝΟΝ ΨΑΛΤΗΡΙΟΝ ΤΕΡΠΝΟΝ ΜΕΤΑ ΚΙΘΑΡΑΣ
4 ΣΑΛΠΙΣΑΤΕ ΕΝ ΝΕΟΜΗΝΙΑ ΣΑΛΠΙΓΓΙ ΕΝ ΕΥΣΗΜΩ ΗΜΕΡΑ ΕΟΡΤΗΣ ΗΜΩΝ
5 ΟΤΙ ΠΡΟΣΤΑΓΜΑ ΤΩ ΙΣΡΑΗΛ ΕΣΤΙΝ ΚΑΙ ΚΡΙΜΑ ΤΩ ΘΕΩ ΙΑΚΩΒ
6 ΜΑΡΤΥΡΙΟΝ ΕΝ ΤΩ ΙΩΣΗΦ ΕΘΕΤΟ ΑΥΤΟΝ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΑΥΤΟΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΓΛΩΣΣΑΝ ΗΝ ΟΥΚ ΕΓΝΩ ΗΚΟΥΣΕΝ
7 ΑΠΕΣΤΗΣΕΝ ΑΠΟ ΑΡΣΕΩΝ ΤΟΝ ΝΩΤΟΝ ΑΥΤΟΥ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΕΝ ΤΩ ΚΟΦΙΝΩ ΕΔΟΥΛΕΥΣΑΝ
8 ΕΝ ΘΛΙΨΕΙ ΕΠΕΚΑΛΕΣΩ ΜΕ ΚΑΙ ΕΡΡΥΣΑΜΗΝ ΣΕ ΕΠΗΚΟΥΣΑ ΣΟΥ ΕΝ ΑΠΟΚΡΥΦΩ ΚΑΤΑΙΓΙΔΟΣ ΕΔΟΚΙΜΑΣΑ ΣΕ ΕΠΙ ΥΔΑΤΟΣ ΑΝΤΙΛΟΓΙΑΣ ΔΙΑΨΑΛΜΑ
9 ΑΚΟΥΣΟΝ ΛΑΟΣ ΜΟΥ ΚΑΙ ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΣΟΙ ΙΣΡΑΗΛ ΕΑΝ ΑΚΟΥΣΗΣ ΜΟΥ
10 ΟΥΚ ΕΣΤΑΙ ΕΝ ΣΟΙ ΘΕΟΣ ΠΡΟΣΦΑΤΟΣ ΟΥΔΕ ΠΡΟΣΚΥΝΗΣΕΙΣ ΘΕΩ ΑΛΛΟΤΡΙΩ
11 ΕΓΩ ΓΑΡ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ Ο ΑΝΑΓΑΓΩΝ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΠΛΑΤΥΝΟΝ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΠΛΗΡΩΣΩ ΑΥΤΟ
12 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ Ο ΛΑΟΣ ΜΟΥ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΚΑΙ ΙΣΡΑΗΛ ΟΥ ΠΡΟΣΕΣΧΕΝ ΜΟΙ
13 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΤΩΝ ΚΑΡΔΙΩΝ ΑΥΤΩΝ ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΑΥΤΩΝ
14 ΕΙ Ο ΛΑΟΣ ΜΟΥ ΗΚΟΥΣΕΝ ΜΟΥ ΙΣΡΑΗΛ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΕΙ ΕΠΟΡΕΥΘΗ
15 ΕΝ ΤΩ ΜΗΔΕΝΙ ΑΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΩΝ ΕΤΑΠΕΙΝΩΣΑ ΚΑΙ ΕΠΙ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΑΥΤΟΥΣ ΕΠΕΒΑΛΟΝ ΤΗΝ ΧΕΙΡΑ ΜΟΥ
16 ΟΙ ΕΧΘΡΟΙ ΚΥΡΙΟΥ ΕΨΕΥΣΑΝΤΟ ΑΥΤΩ ΚΑΙ ΕΣΤΑΙ Ο ΚΑΙΡΟΣ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
17 ΚΑΙ ΕΨΩΜΙΣΕΝ ΑΥΤΟΥΣ ΕΚ ΣΤΕΑΤΟΣ ΠΥΡΟΥ ΚΑΙ ΕΚ ΠΕΤΡΑΣ ΜΕΛΙ ΕΧΟΡΤΑΣΕΝ ΑΥΤΟΥΣ

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1 ΨΑΛΜΟΣ ΤΩ ΑΣΑΦ Ο ΘΕΟΣ ΕΣΤΗ ΕΝ ΣΥΝΑΓΩΓΗ ΘΕΩΝ ΕΝ ΜΕΣΩ ΔΕ ΘΕΟΥΣ ΔΙΑΚΡΙΝΕΙ
2 ΕΩΣ ΠΟΤΕ ΚΡΙΝΕΤΕ ΑΔΙΚΙΑΝ ΚΑΙ ΠΡΟΣΩΠΑ ΑΜΑΡΤΩΛΩΝ ΛΑΜΒΑΝΕΤΕ ΔΙΑΨΑΛΜΑ
3 ΚΡΙΝΑΤΕ ΟΡΦΑΝΟΝ ΚΑΙ ΠΤΩΧΟΝ ΤΑΠΕΙΝΟΝ ΚΑΙ ΠΕΝΗΤΑ ΔΙΚΑΙΩΣΑΤΕ
4 ΕΞΕΛΕΣΘΕ ΠΕΝΗΤΑ ΚΑΙ ΠΤΩΧΟΝ ΕΚ ΧΕΙΡΟΣ ΑΜΑΡΤΩΛΟΥ ΡΥΣΑΣΘΕ
5 ΟΥΚ ΕΓΝΩΣΑΝ ΟΥΔΕ ΣΥΝΗΚΑΝ ΕΝ ΣΚΟΤΕΙ ΔΙΑΠΟΡΕΥΟΝΤΑΙ ΣΑΛΕΥΘΗΣΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ
6 ΕΓΩ ΕΙΠΑ ΘΕΟΙ ΕΣΤΕ ΚΑΙ ΥΙΟΙ ΥΨΙΣΤΟΥ ΠΑΝΤΕΣ
7 ΥΜΕΙΣ ΔΕ ΩΣ ΑΝΘΡΩΠΟΙ ΑΠΟΘΝΗΣΚΕΤΕ ΚΑΙ ΩΣ ΕΙΣ ΤΩΝ ΑΡΧΟΝΤΩΝ ΠΙΠΤΕΤΕ

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8 ΑΝΑΣΤΑ Ο ΘΕΟΣ ΚΡΙΝΟΝ ΤΗΝ ΓΗΝ ΟΤΙ ΣΥ ΚΑΤΑ-ΚΛΗΡΟΝΟΜΗΣΕΙΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

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1 ΩΔΗ ΨΑΛΜΟΥ ΤΩ ΑΣΑΦ
2 Ο ΘΕΟΣ ΤΙΣ ΟΜΟΙΩΘΗΣΕΤΑΙ ΣΟΙ ΜΗ ΣΙΓΗΣΗΣ ΜΗΔΕ ΚΑΤΑΠΡΑΥΝΗΣ Ο ΘΕΟΣ
3 ΟΤΙ ΙΔΟΥ ΟΙ ΕΧΘΡΟΙ ΣΟΥ ΗΧΗΣΑΝ ΚΑΙ ΟΙ ΜΙΣΟΥΝΤΕΣ ΣΕ ΗΡΑΝ ΚΕΦΑΛΗΝ
4 ΕΠΙ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΤΕΠΑΝΟΥΡΓΕΥΣΑΝΤΟ ΓΝΩΜΗΝ ΚΑΙ ΕΒΟΥΛΕΥΣΑΝΤΟ ΚΑΤΑ ΤΩΝ ΑΓΙΩΝ ΣΟΥ
5 ΕΙΠΑΝ ΔΕΥΤΕ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩΜΕΝ ΑΥΤΟΥΣ ΕΞ ΕΘΝΟΥΣ ΚΑΙ ΟΥ ΜΗ ΜΝΗΣΘΗ ΤΟ ΟΝΟΜΑ ΙΣΡΑΗΛ ΕΤΙ
6 ΟΤΙ ΕΒΟΥΛΕΥΣΑΝΤΟ ΕΝ ΟΜΟΝΟΙΑ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΣΟΥ ΔΙΑΘΗΚΗΝ ΔΙΕΘΕΝΤΟ
7 ΤΑ ΣΚΗΝΩΜΑΤΑ ΤΩΝ ΙΔΟΥΜΑΙΩΝ ΚΑΙ ΟΙ ΙΣΜΑΗΛΙΤΑΙ ΜΩΑΒ ΚΑΙ ΟΙ ΑΓΑΡΗΝΟΙ
8 ΓΕΒΑΛ ΚΑΙ ΑΜΜΩΝ ΚΑΙ ΑΜΑΛΗΚ ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΜΕΤΑ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΤΥΡΟΝ
9 ΚΑΙ ΓΑΡ ΚΑΙ ΑΣΣΟΥΡ ΣΥΜΠΑΡΕΓΕΝΕΤΟ ΜΕΤ' ΑΥΤΩΝ ΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΑΝΤΙΛΗΜΨΙΝ ΤΟΙΣ ΥΙΟΙΣ ΛΩΤ ΔΙΑΨΑΛΜΑ
10 ΠΟΙΗΣΟΝ ΑΥΤΟΙΣ ΩΣ ΤΗ ΜΑΔΙΑΜ ΚΑΙ ΤΩ ΣΙΣΑΡΑ ΩΣ Ο ΙΑΒΙΝ ΕΝ ΤΩ ΧΕΙΜΑΡΡΩ ΚΙΣΩΝ
11 ΕΞΩΛΕΘΡΕΥΘΗΣΑΝ ΕΝ ΑΕΝΔΩΡ ΕΓΕΝΗΘΗΣΑΝ ΩΣΕΙ ΚΟΠΡΟΣ ΤΗ ΓΗ
12 ΘΟΥ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ ΩΣ ΤΟΝ ΩΡΗΒ ΚΑΙ ΖΗΒ ΚΑΙ ΖΕΒΕΕ ΚΑΙ ΣΑΛΜΑΝΑ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ
13 ΟΙΤΙΝΕΣ ΕΙΠΑΝ ΚΛΗΡΟΝΟΜΗΣΩΜΕΝ ΕΑΥΤΟΙΣ ΤΟ ΑΓΙΑΣΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ
14 Ο ΘΕΟΣ ΜΟΥ ΘΟΥ ΑΥΤΟΥΣ ΩΣ ΤΡΟΧΟΝ ΩΣ ΚΑΛΑΜΗΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΝΕΜΟΥ
15 ΩΣΕΙ ΠΥΡ Ο ΔΙΑΦΛΕΞΕΙ ΔΡΥΜΟΝ ΩΣ ΕΙ ΦΛΟΞ ΚΑΤΑΚΑΥΣΑΙ ΟΡΗ
16 ΟΥΤΩΣ ΚΑΤΑΔΙΩΞΕΙΣ ΑΥΤΟΥΣ ΕΝ ΤΗ ΚΑΤΑΙΓΙΔΙ ΣΟΥ ΚΑΙ ΕΝ ΤΗ ΟΡΓΗ ΣΟΥ ΤΑΡΑΞΕΙΣ ΑΥΤΟΥΣ
17 ΠΛΗΡΩΣΟΝ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΑΤΙΜΙΑΣ ΚΑΙ ΖΗΤΗΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΥΡΙΕ
18 ΑΙΣΧΥΝΘΗΤΩΣΑΝ ΚΑΙ ΤΑΡΑΧΘΗΤΩΣΑΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΝΤΡΑΠΗΤΩΣΑΝ ΚΑΙ ΑΠΟΛΕΣΘΩΣΑΝ
19 ΚΑΙ ΓΝΩΤΩΣΑΝ ΟΤΙ ΟΝΟΜΑ ΣΟΙ ΚΥΡΙΟΣ ΣΥ ΜΟΝΟΣ ΥΨΙΣΤΟΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

PSALMS CHAPTER 83

1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΤΩΝ ΛΗΝΩΝ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΨΑΛΜΟΣ
2 ΩΣ ΑΓΑΠΗΤΑ ΤΑ ΣΚΗΝΩΜΑΤΑ ΣΟΥ ΚΥΡΙΕ ΤΩΝ ΔΥΝΑ-ΜΕΩΝ
3 ΕΠΙΠΟΘΕΙ ΚΑΙ ΕΚΛΕΙΠΕΙ Η ΨΥΧΗ ΜΟΥ ΕΙΣ ΤΑΣ ΑΥΛΑΣ ΤΟΥ ΚΥΡΙΟΥ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ Η ΣΑΡΞ ΜΟΥ ΗΓΑΛΛΙΑΣΑΝΤΟ ΕΠΙ ΘΕΟΝ ΖΩΝΤΑ
4 ΚΑΙ ΓΑΡ ΣΤΡΟΥΘΙΟΝ ΕΥΡΕΝ ΕΑΥΤΩ ΟΙΚΙΑΝ ΚΑΙ ΤΡΥΓΩΝ ΝΟΣΣΙΑΝ ΕΑΥΤΗ ΟΥ ΘΗΣΕΙ ΤΑ ΝΟΣΣΙΑ ΑΥΤΗΣ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΣΟΥ ΚΥΡΙΕ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΒΑΣΙΛΕΥΣ ΜΟΥ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ
5 ΜΑΚΑΡΙΟΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΙΝΕΣΟΥΣΙΝ ΣΕ ΔΙΑΨΑΛΜΑ
6 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΥ ΕΣΤΙΝ Η ΑΝΤΙΛΗΜΨΙΣ ΑΥΤΟΥ ΠΑΡΑ ΣΟΥ ΚΥΡΙΕ ΑΝΑΒΑΣΕΙΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΔΙΕΘΕΤΟ
7 ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΟΥ ΚΛΑΥΘΜΩΝΟΣ ΕΙΣ ΤΟΠΟΝ ΟΝ ΕΘΕΤΟ ΚΑΙ ΓΑΡ ΕΥΛΟΓΙΑΣ ΔΩΣΕΙ Ο ΝΟΜΟΘΕΤΩΝ
8 ΠΟΡΕΥΣΟΝΤΑΙ ΕΚ ΔΥΝΑΜΕΩΣ ΕΙΣ ΔΥΝΑΜΙΝ ΟΦΘΗΣΕΤΑΙ Ο ΘΕΟΣ ΤΩΝ ΘΕΩΝ ΕΝ ΣΙΩΝ
9 ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΕΝΩΤΙΣΑΙ Ο ΘΕΟΣ ΙΑΚΩΒ ΔΙΑΨΑΛΜΑ
10 ΥΠΕΡΑΣΠΙΣΤΑ ΗΜΩΝ ΙΔΕ Ο ΘΕΟΣ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΕΠΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΣΟΥ
11 ΟΤΙ ΚΡΕΙΣΣΩΝ ΗΜΕΡΑ ΜΙΑ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΣΟΥ ΥΠΕΡ ΧΙΛΙΑΔΑΣ ΕΞΕΛΕΞΑΜΗΝ ΠΑΡΑΡΡΙΠΤΕΙΣΘΑΙ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΜΑΛΛΟΝ Η ΟΙΚΕΙΝ ΕΝ ΣΚΗΝΩΜΑΣΙΝ ΑΜΑΡΤΩΛΩΝ
12 ΟΤΙ ΕΛΕΟΝ ΚΑΙ ΑΛΗΘΕΙΑΝ ΑΓΑΠΑ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΧΑΡΙΝ ΚΑΙ ΔΟΞΑΝ ΔΩΣΕΙ ΚΥΡΙΟΣ ΟΥ ΣΤΕΡΗΣΕΙ ΤΑ ΑΓΑΘΑ ΤΟΥΣ ΠΟΡΕΥΟΜΕΝΟΥΣ ΕΝ ΑΚΑΚΙΑ
13 ΚΥΡΙΕ ΤΩΝ ΔΥΝΑΜΕΩΝ ΜΑΚΑΡΙΟΣ ΑΝΘΡΩΠΟΣ Ο ΕΛΠΙΖΩΝ ΕΠΙ ΣΕ

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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΨΑΛΜΟΣ
2 ΕΥΔΟΚΗΣΑΣ ΚΥΡΙΕ ΤΗΝ ΓΗΝ ΣΟΥ ΑΠΕΣΤΡΕΨΑΣ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΙΑΚΩΒ
3 ΑΦΗΚΑΣ ΤΑΣ ΑΝΟΜΙΑΣ ΤΩ ΛΑΩ ΣΟΥ ΕΚΑΛΥΨΑΣ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΔΙΑΨΑΛΜΑ
4 ΚΑΤΕΠΑΥΣΑΣ ΠΑΣΑΝ ΤΗΝ ΟΡΓΗΝ ΣΟΥ ΑΠΕΣΤΡΕΨΑΣ ΑΠΟ ΟΡΓΗΣ ΘΥΜΟΥ ΣΟΥ
5 ΕΠΙΣΤΡΕΨΟΝ ΗΜΑΣ Ο ΘΕΟΣ ΤΩΝ ΣΩΤΗΡΙΩΝ ΗΜΩΝ ΚΑΙ ΑΠΟΣΤΡΕΨΟΝ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΑΦ' ΗΜΩΝ
6 ΜΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΡΓΙΣΘΗΣΗ ΗΜΙΝ Η ΔΙΑΤΕΝΕΙΣ ΤΗΝ ΟΡΓΗΝ ΣΟΥ ΑΠΟ ΓΕΝΕΑΣ ΕΙΣ ΓΕΝΕΑΝ
7 Ο ΘΕΟΣ ΣΥ ΕΠΙΣΤΡΕΨΑΣ ΖΩΩΣΕΙΣ ΗΜΑΣ ΚΑΙ Ο ΛΑΟΣ ΣΟΥ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΠΙ ΣΟΙ
8 ΔΕΙΞΟΝ ΗΜΙΝ ΚΥΡΙΕ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΤΟ ΣΩΤΗΡΙΟΝ ΣΟΥ ΔΩΗΣ ΗΜΙΝ
9 ΑΚΟΥΣΟΜΑΙ ΤΙ ΛΑΛΗΣΕΙ ΕΝ ΕΜΟΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΟΤΙ ΛΑΛΗΣΕΙ ΕΙΡΗΝΗΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΥΣ ΟΣΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΥΣ ΕΠΙΣΤΡΕΦΟΝΤΑΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΡΔΙΑΝ
10 ΠΛΗΝ ΕΓΓΥΣ ΤΩΝ ΦΟΒΟΥΜΕΝΩΝ ΑΥΤΟΝ ΤΟ ΣΩΤΗΡΙΟΝ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΣΚΗΝΩΣΑΙ ΔΟΞΑΝ ΕΝ ΤΗ ΓΗ ΗΜΩΝ
11 ΕΛΕΟΣ ΚΑΙ ΑΛΗΘΕΙΑ ΣΥΝΗΝΤΗΣΑΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΙΡΗΝΗ ΚΑΤΕΦΙΛΗΣΑΝ
12 ΑΛΗΘΕΙΑ ΕΚ ΤΗΣ ΓΗΣ ΑΝΕΤΕΙΛΕΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΔΙΕΚΥΨΕΝ
13 ΚΑΙ ΓΑΡ Ο ΚΥΡΙΟΣ ΔΩΣΕΙ ΧΡΗΣΤΟΤΗΤΑ ΚΑΙ Η ΓΗ ΗΜΩΝ ΔΩΣΕΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΗΣ
14 ΔΙΚΑΙΟΣΥΝΗ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΠΡΟΠΟΡΕΥΣΕΤΑΙ ΚΑΙ ΘΗΣΕΙ ΕΙΣ ΟΔΟΝ ΤΑ ΔΙΑΒΗΜΑΤΑ ΑΥΤΟΥ

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2 ΦΥΛΑΞΟΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΟΣΙΟΣ ΕΙΜΙ ΣΩΣΟΝ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ Ο ΘΕΟΣ ΜΟΥ ΤΟΝ ΕΛΠΙΖΟΝΤΑ ΕΠΙ ΣΕ
3 ΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ ΟΤΙ ΠΡΟΣ ΣΕ ΚΕΚΡΑΞΟΜΑΙ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ
4 ΕΥΦΡΑΝΟΝ ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΟΤΙ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΗΡΑ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
5 ΟΤΙ ΣΥ ΚΥΡΙΕ ΧΡΗΣΤΟΣ ΚΑΙ ΕΠΙΕΙΚΗΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ ΠΑΣΙ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΣΕ
6 ΕΝΩΤΙΣΑΙ ΚΥΡΙΕ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΜΟΥ ΚΑΙ ΠΡΟΣΧΕΣ ΤΗ ΦΩΝΗ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ
7 ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΜΟΥ ΕΚΕΚΡΑΞΑ ΠΡΟΣ ΣΕ ΟΤΙ ΕΙΣΗΚΟΥΣΑΣ ΜΟΥ
8 ΟΥΚ ΕΣΤΙΝ ΟΜΟΙΟΣ ΣΟΙ ΕΝ ΘΕΟΙΣ ΚΥΡΙΕ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΚΑΤΑ ΤΑ ΕΡΓΑ ΣΟΥ
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10 ΟΤΙ ΜΕΓΑΣ ΕΙ ΣΥ ΚΑΙ ΠΟΙΩΝ ΘΑΥΜΑΣΙΑ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΝΟΣ Ο ΜΕΓΑΣ
11 ΟΔΗΓΗΣΟΝ ΜΕ ΚΥΡΙΕ ΤΗ ΟΔΩ ΣΟΥ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ ΕΥΦΡΑΝΘΗΤΩ Η ΚΑΡΔΙΑ ΜΟΥ ΤΟΥ ΦΟΒΕΙΣΘΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ

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15 ΚΑΙ ΣΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΕΛΕΗΜΩΝ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ ΚΑΙ ΑΛΗΘΙΝΟΣ
16 ΕΠΙΒΛΕΨΟΝ ΕΠ' ΕΜΕ ΚΑΙ ΕΛΕΗΣΟΝ ΜΕ ΔΟΣ ΤΟ ΚΡΑΤΟΣ ΣΟΥ ΤΩ ΠΑΙΔΙ ΣΟΥ ΚΑΙ ΣΩΣΟΝ ΤΟΝ ΥΙΟΝ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΣΟΥ
17 ΠΟΙΗΣΟΝ ΜΕΤ' ΕΜΟΥ ΣΗΜΕΙΟΝ ΕΙΣ ΑΓΑΘΟΝ ΚΑΙ ΙΔΕΤΩΣΑΝ ΟΙ ΜΙΣΟΥΝΤΕΣ ΜΕ ΚΑΙ ΑΙΣΧΥΝΘΗΤΩΣΑΝ ΟΤΙ ΣΥ ΚΥΡΙΕ ΕΒΟΗΘΗΣΑΣ ΜΟΙ ΚΑΙ ΠΑΡΕΚΑΛΕΣΑΣ ΜΕ

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2 ΑΓΑΠΑ ΚΥΡΙΟΣ ΤΑΣ ΠΥΛΑΣ ΣΙΩΝ ΥΠΕΡ ΠΑΝΤΑ ΤΑ ΣΚΗΝΩΜΑΤΑ ΙΑΚΩΒ
3 ΔΕΔΟΞΑΣΜΕΝΑ ΕΛΑΛΗΘΗ ΠΕΡΙ ΣΟΥ Η ΠΟΛΙΣ ΤΟΥ ΘΕΟΥ ΔΙΑΨΑΛΜΑ
4 ΜΝΗΣΘΗΣΟΜΑΙ ΡΑΑΒ ΚΑΙ ΒΑΒΥΛΩΝΟΣ ΤΟΙΣ ΓΙΝΩΣΚΟΥΣΙΝ ΜΕ ΚΑΙ ΙΔΟΥ ΑΛΛΟΦΥΛΟΙ ΚΑΙ ΤΥΡΟΣ ΚΑΙ ΛΑΟΣ ΑΙΘΙΟΠΩΝ ΟΥΤΟΙ ΕΓΕΝΗΘΗΣΑΝ ΕΚΕΙ
5 ΜΗΤΗΡ ΣΙΩΝ ΕΡΕΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΓΕΝΗΘΗ ΕΝ ΑΥΤΗ ΚΑΙ ΑΥΤΟΣ ΕΘΕΜΕΛΙΩΣΕΝ ΑΥΤΗΝ Ο ΥΨΙΣΤΟΣ
6 ΚΥΡΙΟΣ ΔΙΗΓΗΣΕΤΑΙ ΕΝ ΓΡΑΦΗ ΛΑΩΝ ΚΑΙ ΑΡΧΟΝΤΩΝ ΤΟΥΤΩΝ ΤΩΝ ΓΕΓΕΝΗΜΕΝΩΝ ΕΝ ΑΥΤΗ ΔΙΑΨΑΛΜΑ
7 ΩΣ ΕΥΦΡΑΙΝΟΜΕΝΩΝ ΠΑΝΤΩΝ Η ΚΑΤΟΙΚΙΑ ΕΝ ΣΟΙ

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1 ΩΔΗ ΨΑΛΜΟΥ ΤΟΙΣ ΥΙΟΙΣ ΚΟΡΕ ΕΙΣ ΤΟ ΤΕΛΟΣ ΥΠΕΡ ΜΑΕΛΕΘ ΤΟΥ ΑΠΟΚΡΙΘΗΝΑΙ ΣΥΝΕΣΕΩΣ ΑΙΜΑΝ ΤΩ ΙΣΡΑΗΛΙΤΗ
2 ΚΥΡΙΕ Ο ΘΕΟΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΗΜΕΡΑΣ ΕΚΕΚΡΑΞΑ ΚΑΙ ΕΝ ΝΥΚΤΙ ΕΝΑΝΤΙΟΝ ΣΟΥ
3 ΕΙΣΕΛΘΑΤΩ ΕΝΩΠΙΟΝ ΣΟΥ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΚΛΙΝΟΝ ΤΟ ΟΥΣ ΣΟΥ ΕΙΣ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ ΚΥΡΙΕ
4 ΟΤΙ ΕΠΛΗΣΘΗ ΚΑΚΩΝ Η ΨΥΧΗ ΜΟΥ ΚΑΙ Η ΖΩΗ ΜΟΥ ΤΩ ΑΔΗ ΗΓΓΙΣΕΝ
5 ΠΡΟΣΕΛΟΓΙΣΘΗΝ ΜΕΤΑ ΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΛΑΚΚΟΝ ΕΓΕΝΗΘΗΝ ΩΣ ΑΝΘΡΩΠΟΣ ΑΒΟΗΘΗΤΟΣ ΕΝ ΝΕΚΡΟΙΣ ΕΛΕΥΘΕΡΟΣ
6 ΩΣΕΙ ΤΡΑΥΜΑΤΙΑΙ ΕΡΡΙΜΜΕΝΟΙ ΚΑΘΕΥΔΟΝΤΕΣ ΕΝ ΤΑΦΩ ΩΝ ΟΥΚ ΕΜΝΗΣΘΗΣ ΕΤΙ ΚΑΙ ΑΥΤΟΙ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΑΠΩΣΘΗΣΑΝ
7 ΕΘΕΝΤΟ ΜΕ ΕΝ ΛΑΚΚΩ ΚΑΤΩΤΑΤΩ ΕΝ ΣΚΟΤΕΙΝΟΙΣ ΚΑΙ ΕΝ ΣΚΙΑ ΘΑΝΑΤΟΥ
8 ΕΠ' ΕΜΕ ΕΠΕΣΤΗΡΙΧΘΗ Ο ΘΥΜΟΣ ΣΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΜΕΤΕΩΡΙΣΜΟΥΣ ΣΟΥ ΕΠ' ΕΜΕ ΕΠΗΓΑΓΕΣ ΔΙΑΨΑΛΜΑ
9 ΕΜΑΚΡΥΝΑΣ ΤΟΥΣ ΓΝΩΣΤΟΥΣ ΜΟΥ ΑΠ' ΕΜΟΥ ΕΘΕΝΤΟ ΜΕ ΒΔΕΛΥΓΜΑ ΕΑΥΤΟΙΣ ΠΑΡΕΔΟΘΗΝ ΚΑΙ ΟΥΚ ΕΞΕΠΟ-ΡΕΥΟΜΗΝ
10 ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΗΣΘΕΝΗΣΑΝ ΑΠΟ ΠΤΩΧΕΙΑΣ ΕΚΕΚΡΑΞΑ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΔΙΕΠΕΤΑΣΑ ΠΡΟΣ ΣΕ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ
11 ΜΗ ΤΟΙΣ ΝΕΚΡΟΙΣ ΠΟΙΗΣΕΙΣ ΘΑΥΜΑΣΙΑ Η ΙΑΤΡΟΙ ΑΝΑΣΤΗΣΟΥΣΙΝ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΟΝΤΑΙ ΣΟΙ
12 ΜΗ ΔΙΗΓΗΣΕΤΑΙ ΤΙΣ ΕΝ ΤΑΦΩ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ ΕΝ ΤΗ ΑΠΩΛΕΙΑ
13 ΜΗ ΓΝΩΣΘΗΣΕΤΑΙ ΕΝ ΤΩ ΣΚΟΤΕΙ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΕΝ ΓΗ ΕΠΙΛΕΛΗΣΜΕΝΗ
14 ΚΑΓΩ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ ΚΑΙ ΤΟ ΠΡΩΙ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΠΡΟΦΘΑΣΕΙ ΣΕ
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15 ΕΥΦΡΑΝΘΗΜΕΝ ΑΝΘ' ΩΝ ΗΜΕΡΩΝ ΕΤΑΠΕΙΝΩΣΑΣ ΗΜΑΣ ΕΤΩΝ ΩΝ ΕΙΔΟΜΕΝ ΚΑΚΑ
16 ΚΑΙ ΙΔΕ ΕΠΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΣΟΥ ΚΑΙ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΟΔΗΓΗΣΟΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ
17 ΚΑΙ ΕΣΤΩ Η ΛΑΜΠΡΟΤΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΗΜΩΝ ΚΑΤΕΥΘΥΝΟΝ ΕΦ' ΗΜΑΣ

PSALMS CHAPTER 90

1 ΑΙΝΟΣ ΩΔΗΣ ΤΩ ΔΑΥΙΔ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΒΟΗΘΕΙΑ ΤΟΥ ΥΨΙΣΤΟΥ ΕΝ ΣΚΕΠΗ ΤΟΥ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΑΥΛΙΣΘΗΣΕΤΑΙ
2 ΕΡΕΙ ΤΩ ΚΥΡΙΩ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΕΙ ΚΑΙ ΚΑΤΑΦΥΓΗ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ ΕΛΠΙΩ ΕΠ' ΑΥΤΟΝ
3 ΟΤΙ ΑΥΤΟΣ ΡΥΣΕΤΑΙ ΜΕ ΕΚ ΠΑΓΙΔΟΣ ΘΗΡΕΥΤΩΝ ΚΑΙ ΑΠΟ ΛΟΓΟΥ ΤΑΡΑΧΩΔΟΥΣ
4 ΕΝ ΤΟΙΣ ΜΕΤΑΦΡΕΝΟΙΣ ΑΥΤΟΥ ΕΠΙΣΚΙΑΣΕΙ ΣΟΙ ΚΑΙ ΥΠΟ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΟΥ ΕΛΠΙΕΙΣ ΟΠΛΩ ΚΥΚΛΩΣΕΙ ΣΕ Η ΑΛΗΘΕΙΑ ΑΥΤΟΥ
5 ΟΥ ΦΟΒΗΘΗΣΗ ΑΠΟ ΦΟΒΟΥ ΝΥΚΤΕΡΙΝΟΥ ΑΠΟ ΒΕΛΟΥΣ ΠΕΤΟΜΕΝΟΥ ΗΜΕΡΑΣ
6 ΑΠΟ ΠΡΑΓΜΑΤΟΣ ΔΙΑΠΟΡΕΥΟΜΕΝΟΥ ΕΝ ΣΚΟΤΕΙ ΑΠΟ ΣΥΜΠΤΩΜΑΤΟΣ ΚΑΙ ΔΑΙΜΟΝΙΟΥ ΜΕΣΗΜΒΡΙΝΟΥ
7 ΠΕΣΕΙΤΑΙ ΕΚ ΤΟΥ ΚΛΙΤΟΥΣ ΣΟΥ ΧΙΛΙΑΣ ΚΑΙ ΜΥΡΙΑΣ ΕΚ ΔΕΞΙΩΝ ΣΟΥ ΠΡΟΣ ΣΕ ΔΕ ΟΥΚ ΕΓΓΙΕΙ
8 ΠΛΗΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΤΑΝΟΗΣΕΙΣ ΚΑΙ ΑΝΤΑΠΟΔΟΣΙΝ ΑΜΑΡΤΩΛΩΝ ΟΨΗ
9 ΟΤΙ ΣΥ ΚΥΡΙΕ Η ΕΛΠΙΣ ΜΟΥ ΤΟΝ ΥΨΙΣΤΟΝ ΕΘΟΥ ΚΑΤΑΦΥΓΗΝ ΣΟΥ
10 ΟΥ ΠΡΟΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΣΕ ΚΑΚΑ ΚΑΙ ΜΑΣΤΙΞ ΟΥΚ ΕΓΓΙΕΙ ΤΩ ΣΚΗΝΩΜΑΤΙ ΣΟΥ
11 ΟΤΙ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΙ ΣΟΥ ΤΟΥ ΔΙΑΦΥΛΑΞΑΙ ΣΕ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΣΟΥ
12 ΕΠΙ ΧΕΙΡΩΝ ΑΡΟΥΣΙΝ ΣΕ ΜΗΠΟΤΕ ΠΡΟΣΚΟΨΗΣ ΠΡΟΣ ΛΙΘΟΝ ΤΟΝ ΠΟΔΑ ΣΟΥ
13 ΕΠ' ΑΣΠΙΔΑ ΚΑΙ ΒΑΣΙΛΙΣΚΟΝ ΕΠΙΒΗΣΗ ΚΑΙ ΚΑΤΑ-ΠΑΤΗΣΕΙΣ ΛΕΟΝΤΑ ΚΑΙ ΔΡΑΚΟΝΤΑ
14 ΟΤΙ ΕΠ' ΕΜΕ ΗΛΠΙΣΕΝ ΚΑΙ ΡΥΣΟΜΑΙ ΑΥΤΟΝ ΣΚΕΠΑΣΩ ΑΥΤΟΝ ΟΤΙ ΕΓΝΩ ΤΟ ΟΝΟΜΑ ΜΟΥ
15 ΕΠΙΚΑΛΕΣΕΤΑΙ ΜΕ ΚΑΙ ΕΙΣΑΚΟΥΣΟΜΑΙ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΙΜΙ ΕΝ ΘΛΙΨΕΙ ΚΑΙ ΕΞΕΛΟΥΜΑΙ ΚΑΙ ΔΟΞΑΣΩ ΑΥΤΟΝ

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16 ΜΑΚΡΟΤΗΤΑ ΗΜΕΡΩΝ ΕΜΠΛΗΣΩ ΑΥΤΟΝ ΚΑΙ ΔΕΙΞΩ ΑΥΤΩ ΤΟ ΣΩΤΗΡΙΟΝ ΜΟΥ

PSALMS CHAPTER 91

1 ΨΑΛΜΟΣ ΩΔΗΣ ΕΙΣ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΣΑΒΒΑΤΟΥ
2 ΑΓΑΘΟΝ ΤΟ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΨΑΛΛΕΙΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΥΨΙΣΤΕ
3 ΤΟΥ ΑΝΑΓΓΕΛΛΕΙΝ ΤΟ ΠΡΩΙ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΣΟΥ ΚΑΤΑ ΝΥΚΤΑ
4 ΕΝ ΔΕΚΑΧΟΡΔΩ ΨΑΛΤΗΡΙΩ ΜΕΤ' ΩΔΗΣ ΕΝ ΚΙΘΑΡΑ
5 ΟΤΙ ΕΥΦΡΑΝΑΣ ΜΕ ΚΥΡΙΕ ΕΝ ΤΩ ΠΟΙΗΜΑΤΙ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΑΓΑΛΛΙΑΣΟΜΑΙ
6 ΩΣ ΕΜΕΓΑΛΥΝΘΗ ΤΑ ΕΡΓΑ ΣΟΥ ΚΥΡΙΕ ΣΦΟΔΡΑ ΕΒΑΘΥΝΘΗΣΑΝ ΟΙ ΔΙΑΛΟΓΙΣΜΟΙ ΣΟΥ
7 ΑΝΗΡ ΑΦΡΩΝ ΟΥ ΓΝΩΣΕΤΑΙ ΚΑΙ ΑΣΥΝΕΤΟΣ ΟΥ ΣΥΝΗΣΕΙ ΤΑΥΤΑ
8 ΕΝ ΤΩ ΑΝΑΤΕΙΛΑΙ ΤΟΥΣ ΑΜΑΡΤΩΛΟΥΣ ΩΣ ΧΟΡΤΟΝ ΚΑΙ ΔΙΕΚΥΨΑΝ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ ΟΠΩΣ ΑΝ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
9 ΣΥ ΔΕ ΥΨΙΣΤΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΥΡΙΕ
10 ΟΤΙ ΙΔΟΥ ΟΙ ΕΧΘΡΟΙ ΣΟΥ ΑΠΟΛΟΥΝΤΑΙ ΚΑΙ ΔΙΑΣΚΟΡΠΙΣΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ
11 ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΩΣ ΜΟΝΟΚΕΡΩΤΟΣ ΤΟ ΚΕΡΑΣ ΜΟΥ ΚΑΙ ΤΟ ΓΗΡΑΣ ΜΟΥ ΕΝ ΕΛΑΙΩ ΠΙΟΝΙ
12 ΚΑΙ ΕΠΕΙΔΕΝ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΕΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΜΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΕΠΑΝΙΣΤΑΝΟΜΕΝΟΙΣ ΕΠ' ΕΜΕ ΠΟΝΗΡΕΥΟΜΕΝΟΙΣ ΑΚΟΥΣΕΤΑΙ ΤΟ ΟΥΣ ΜΟΥ
13 ΔΙΚΑΙΟΣ ΩΣ ΦΟΙΝΙΞ ΑΝΘΗΣΕΙ ΩΣΕΙ ΚΕΔΡΟΣ Η ΕΝ ΤΩ ΛΙΒΑΝΩ ΠΛΗΘΥΝΘΗΣΕΤΑΙ
14 ΠΕΦΥΤΕΥΜΕΝΟΙ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΕΝ ΤΑΙΣ ΑΥΛΑΙΣ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΞΑΝΘΗΣΟΥΣΙΝ
15 ΕΤΙ ΠΛΗΘΥΝΘΗΣΟΝΤΑΙ ΕΝ ΓΗΡΕΙ ΠΙΟΝΙ ΚΑΙ ΕΥΠΑΘΟΥΝΤΕΣ ΕΣΟΝΤΑΙ
16 ΤΟΥ ΑΝΑΓΓΕΙΛΑΙ ΟΤΙ ΕΥΘΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΔΙΚΙΑ ΕΝ ΑΥΤΩ

PSALMS CHAPTER 92

1 ΕΙΣ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΡΟΣΑΒΒΑΤΟΥ ΟΤΕ ΚΑΤΩΚΙΣΤΑΙ Η ΓΗ ΑΙΝΟΣ ΩΔΗΣ ΤΩ ΔΑΥΙΔ Ο ΚΥΡΙΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΥΠΡΕΠΕΙΑΝ ΕΝΕΔΥΣΑΤΟ ΕΝΕΔΥΣΑΤΟ ΚΥΡΙΟΣ ΔΥΝΑΜΙΝ ΚΑΙ ΠΕΡΙΕΖΩΣΑΤΟ ΚΑΙ ΓΑΡ ΕΣΤΕΡΕΩΣΕΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΗΤΙΣ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ
2 ΕΤΟΙΜΟΣ Ο ΘΡΟΝΟΣ ΣΟΥ ΑΠΟ ΤΟΤΕ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΣΥ ΕΙ
3 ΕΠΗΡΑΝ ΟΙ ΠΟΤΑΜΟΙ ΚΥΡΙΕ ΕΠΗΡΑΝ ΟΙ ΠΟΤΑΜΟΙ ΦΩΝΑΣ ΑΥΤΩΝ
4 ΑΠΟ ΦΩΝΩΝ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΘΑΥΜΑΣΤΟΙ ΟΙ ΜΕΤΕΩΡΙΣΜΟΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΘΑΥΜΑΣΤΟΣ ΕΝ ΥΨΗΛΟΙΣ Ο ΚΥΡΙΟΣ
5 ΤΑ ΜΑΡΤΥΡΙΑ ΣΟΥ ΕΠΙΣΤΩΘΗΣΑΝ ΣΦΟΔΡΑ ΤΩ ΟΙΚΩ ΣΟΥ ΠΡΕΠΕΙ ΑΓΙΑΣΜΑ ΚΥΡΙΕ ΕΙΣ ΜΑΚΡΟΤΗΤΑ ΗΜΕΡΩΝ

PSALMS CHAPTER 93

1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΤΕΤΡΑΔΙ ΣΑΒΒΑΤΩΝ Ο ΘΕΟΣ ΕΚΔΙΚΗΣΕΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΚΔΙΚΗΣΕΩΝ ΕΠΑΡΡΗΣΙΑΣΑΤΟ
2 ΥΨΩΘΗΤΙ Ο ΚΡΙΝΩΝ ΤΗΝ ΓΗΝ ΑΠΟΔΟΣ ΑΝΤΑΠΟΔΟΣΙΝ ΤΟΙΣ ΥΠΕΡΗΦΑΝΟΙΣ
3 ΕΩΣ ΠΟΤΕ ΑΜΑΡΤΩΛΟΙ ΚΥΡΙΕ ΕΩΣ ΠΟΤΕ ΑΜΑΡΤΩΛΟΙ ΚΑΥΧΗΣΟΝΤΑΙ
4 ΦΘΕΓΞΟΝΤΑΙ ΚΑΙ ΛΑΛΗΣΟΥΣΙΝ ΑΔΙΚΙΑΝ ΛΑΛΗΣΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ
5 ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΥΡΙΕ ΕΤΑΠΕΙΝΩΣΑΝ ΚΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΣΟΥ ΕΚΑΚΩΣΑΝ
6 ΧΗΡΑΝ ΚΑΙ ΠΡΟΣΗΛΥΤΟΝ ΑΠΕΚΤΕΙΝΑΝ ΚΑΙ ΟΡΦΑΝΟΥΣ ΕΦΟΝΕΥΣΑΝ
7 ΚΑΙ ΕΙΠΑΝ ΟΥΚ ΟΨΕΤΑΙ ΚΥΡΙΟΣ ΟΥΔΕ ΣΥΝΗΣΕΙ Ο ΘΕΟΣ ΤΟΥ ΙΑΚΩΒ
8 ΣΥΝΕΤΕ ΔΗ ΑΦΡΟΝΕΣ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΜΩΡΟΙ ΠΟΤΕ ΦΡΟΝΗΣΑΤΕ
9 Ο ΦΥΤΕΥΣΑΣ ΤΟ ΟΥΣ ΟΥΧΙ ΑΚΟΥΕΙ Η Ο ΠΛΑΣΑΣ ΤΟΝ ΟΦΘΑΛΜΟΝ ΟΥ ΚΑΤΑΝΟΕΙ
10 Ο ΠΑΙΔΕΥΩΝ ΕΘΝΗ ΟΥΧΙ ΕΛΕΓΞΕΙ Ο ΔΙΔΑΣΚΩΝ ΑΝΘΡΩΠΟΝ ΓΝΩΣΙΝ
11 ΚΥΡΙΟΣ ΓΙΝΩΣΚΕΙ ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΤΙ ΕΙΣΙΝ ΜΑΤΑΙΟΙ
12 ΜΑΚΑΡΙΟΣ ΑΝΘΡΩΠΟΣ ΟΝ ΑΝ ΣΥ ΠΑΙΔΕΥΣΗΣ ΚΥΡΙΕ ΚΑΙ ΕΚ ΤΟΥ ΝΟΜΟΥ ΣΟΥ ΔΙΔΑΞΗΣ ΑΥΤΟΝ
13 ΤΟΥ ΠΡΑΥΝΑΙ ΑΥΤΩ ΑΦ' ΗΜΕΡΩΝ ΠΟΝΗΡΩΝ ΕΩΣ ΟΥ ΟΡΥΓΗ ΤΩ ΑΜΑΡΤΩΛΩ ΒΟΘΡΟΣ
14 ΟΤΙ ΟΥΚ ΑΠΩΣΕΤΑΙ ΚΥΡΙΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΕΙ
15 ΕΩΣ ΟΥ ΔΙΚΑΙΟΣΥΝΗ ΕΠΙΣΤΡΕΨΗ ΕΙΣ ΚΡΙΣΙΝ ΚΑΙ ΕΧΟΜΕΝΟΙ ΑΥΤΗΣ ΠΑΝΤΕΣ ΟΙ ΕΥΘΕΙΣ ΤΗ ΚΑΡΔΙΑ ΔΙΑΨΑΛΜΑ
16 ΤΙΣ ΑΝΑΣΤΗΣΕΤΑΙ ΜΟΙ ΕΠΙ ΠΟΝΗΡΕΥΟΜΕΝΟΥΣ Η ΤΙΣ ΣΥΜΠΑΡΑΣΤΗΣΕΤΑΙ ΜΟΙ ΕΠΙ ΕΡΓΑΖΟΜΕΝΟΥΣ ΤΗΝ ΑΝΟΜΙΑΝ
17 ΕΙ ΜΗ ΟΤΙ ΚΥΡΙΟΣ ΕΒΟΗΘΗΣΕΝ ΜΟΙ ΠΑΡΑ ΒΡΑΧΥ ΠΑΡΩΚΗΣΕΝ ΤΩ ΑΔΗ Η ΨΥΧΗ ΜΟΥ
18 ΕΙ ΕΛΕΓΟΝ ΣΕΣΑΛΕΥΤΑΙ Ο ΠΟΥΣ ΜΟΥ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΥΡΙΕ ΒΟΗΘΕΙ ΜΟΙ
19 ΚΥΡΙΕ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΟΔΥΝΩΝ ΜΟΥ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ ΑΙ ΠΑΡΑΚΛΗΣΕΙΣ ΣΟΥ ΗΓΑΠΗΣΑΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
20 ΜΗ ΣΥΜΠΡΟΣΕΣΤΑΙ ΣΟΙ ΘΡΟΝΟΣ ΑΝΟΜΙΑΣ Ο ΠΛΑΣΣΩΝ ΚΟΠΟΝ ΕΠΙ ΠΡΟΣΤΑΓΜΑΤΙ
21 ΘΗΡΕΥΣΟΥΣΙΝ ΕΠΙ ΨΥΧΗΝ ΔΙΚΑΙΟΥ ΚΑΙ ΑΙΜΑ ΑΘΩΟΝ ΚΑΤΑΔΙΚΑΣΟΝΤΑΙ
22 ΚΑΙ ΕΓΕΝΕΤΟ ΜΟΙ ΚΥΡΙΟΣ ΕΙΣ ΚΑΤΑΦΥΓΗΝ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ ΕΙΣ ΒΟΗΘΟΝ ΕΛΠΙΔΟΣ ΜΟΥ
23 ΚΑΙ ΑΠΟΔΩΣΕΙ ΑΥΤΟΙΣ ΤΗΝ ΑΝΟΜΙΑΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΠΟΝΗΡΙΑΝ ΑΥΤΩΝ ΑΦΑΝΙΕΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ

PSALMS CHAPTER 94

1 ΑΙΝΟΣ ΩΔΗΣ ΤΩ ΔΑΥΙΔ ΔΕΥΤΕ ΑΓΑΛΛΙΑΣΩΜΕΘΑ ΤΩ ΚΥΡΙΩ ΑΛΑΛΑΞΩΜΕΝ ΤΩ ΘΕΩ ΤΩ ΣΩΤΗΡΙ ΗΜΩΝ
2 ΠΡΟΦΘΑΣΩΜΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΝ ΕΞΟΜΟΛΟΓΗΣΕΙ ΚΑΙ ΕΝ ΨΑΛΜΟΙΣ ΑΛΑΛΑΞΩΜΕΝ ΑΥΤΩ
3 ΟΤΙ ΘΕΟΣ ΜΕΓΑΣ ΚΥΡΙΟΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ
4 ΟΤΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΓΗΣ ΚΑΙ ΤΑ ΥΨΗ ΤΩΝ ΟΡΕΩΝ ΑΥΤΟΥ ΕΙΣΙΝ
5 ΟΤΙ ΑΥΤΟΥ ΕΣΤΙΝ Η ΘΑΛΑΣΣΑ ΚΑΙ ΑΥΤΟΣ ΕΠΟΙΗΣΕΝ ΑΥΤΗΝ ΚΑΙ ΤΗΝ ΞΗΡΑΝ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΕΠΛΑΣΑΝ
6 ΔΕΥΤΕ ΠΡΟΣΚΥΝΗΣΩΜΕΝ ΚΑΙ ΠΡΟΣΠΕΣΩΜΕΝ ΑΥΤΩ ΚΑΙ ΚΛΑΥΣΩΜΕΝ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΠΟΙΗΣΑΝΤΟΣ ΗΜΑΣ
7 ΟΤΙ ΑΥΤΟΣ ΕΣΤΙΝ Ο ΘΕΟΣ ΗΜΩΝ ΚΑΙ ΗΜΕΙΣ ΛΑΟΣ ΝΟΜΗΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΒΑΤΑ ΧΕΙΡΟΣ ΑΥΤΟΥ ΣΗΜΕΡΟΝ ΕΑΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΑΚΟΥΣΗΤΕ
8 ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΩΣ ΕΝ ΤΩ ΠΑΡΑΠΙΚΡΑΣΜΩ ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΕΙΡΑΣΜΟΥ ΕΝ ΤΗ ΕΡΗΜΩ
9 ΟΥ ΕΠΕΙΡΑΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΕΔΟΚΙΜΑΣΑΝ ΚΑΙ ΕΙΔΟΣΑΝ ΤΑ ΕΡΓΑ ΜΟΥ
10 ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΠΡΟΣΩΧΘΙΣΑ ΤΗ ΓΕΝΕΑ ΕΚΕΙΝΗ ΚΑΙ ΕΙΠΑ ΑΕΙ ΠΛΑΝΩΝΤΑΙ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΑΥΤΟΙ ΟΥΚ ΕΓΝΩΣΑΝ ΤΑΣ ΟΔΟΥΣ ΜΟΥ
11 ΩΣ ΩΜΟΣΑ ΕΝ ΤΗ ΟΡΓΗ ΜΟΥ ΕΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ

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2 ΑΣΑΤΕ ΤΩ ΚΥΡΙΩ ΕΥΛΟΓΗΣΑΤΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΥΑΓΓΕΛΙΖΕΣΘΕ ΗΜΕΡΑΝ ΕΞ ΗΜΕΡΑΣ ΤΟ ΣΩΤΗΡΙΟΝ ΑΥΤΟΥ

3 ΑΝΑΓΓΕΙΛΑΤΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΕΝ ΠΑΣΙ ΤΟΙΣ ΛΑΟΙΣ ΤΑ ΘΑΥΜΑΣΙΑ ΑΥΤΟΥ

4 ΟΤΙ ΜΕΓΑΣ ΚΥΡΙΟΣ ΚΑΙ ΑΙΝΕΤΟΣ ΣΦΟΔΡΑ ΦΟΒΕΡΟΣ ΕΣΤΙΝ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ

5 ΟΤΙ ΠΑΝΤΕΣ ΟΙ ΘΕΟΙ ΤΩΝ ΕΘΝΩΝ ΔΑΙΜΟΝΙΑ Ο ΔΕ ΚΥΡΙΟΣ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΕΠΟΙΗΣΕΝ

6 ΕΞΟΜΟΛΟΓΗΣΙΣ ΚΑΙ ΩΡΑΙΟΤΗΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΑΓΙΩΣΥΝΗ ΚΑΙ ΜΕΓΑΛΟΠΡΕΠΕΙΑ ΕΝ ΤΩ ΑΓΙΑΣΜΑΤΙ ΑΥΤΟΥ

7 ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΑΙ ΠΑΤΡΙΑΙ ΤΩΝ ΕΘΝΩΝ ΕΝΕΓΚΑΤΕ ΤΩ ΚΥΡΙΩ ΔΟΞΑΝ ΚΑΙ ΤΙΜΗΝ

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9 ΠΡΟΣΚΥΝΗΣΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΑΥΛΗ ΑΓΙΑ ΑΥΤΟΥ ΣΑΛΕΥΘΗΤΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΑΣΑ Η ΓΗ

10 ΕΙΠΑΤΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ Ο ΚΥΡΙΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΚΑΙ ΓΑΡ ΚΑΤΩΡΘΩΣΕΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΗΤΙΣ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΚΡΙΝΕΙ ΛΑΟΥΣ ΕΝ ΕΥΘΥΤΗΤΙ

11 ΕΥΦΡΑΙΝΕΣΘΩΣΑΝ ΟΙ ΟΥΡΑΝΟΙ ΚΑΙ ΑΓΑΛΛΙΑΣΘΩ Η ΓΗ ΣΑΛΕΥΘΗΤΩ Η ΘΑΛΑΣΣΑ ΚΑΙ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΗΣ

12 ΧΑΡΗΣΕΤΑΙ ΤΑ ΠΕΔΙΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΤΟΤΕ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΔΡΥΜΟΥ

13 ΠΡΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΟΤΙ ΕΡΧΕΤΑΙ ΟΤΙ ΕΡΧΕΤΑΙ ΚΡΙΝΑΙ ΤΗΝ ΓΗΝ ΚΡΙΝΕΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΛΑΟΥΣ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΑΥΤΟΥ

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2 ΝΕΦΕΛΗ ΚΑΙ ΓΝΟΦΟΣ ΚΥΚΛΩ ΑΥΤΟΥ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΚΡΙΜΑ ΚΑΤΟΡΘΩΣΙΣ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ

3 ΠΥΡ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΠΡΟΠΟΡΕΥΣΕΤΑΙ ΚΑΙ ΦΛΟΓΙΕΙ ΚΥΚΛΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ

4 ΕΦΑΝΑΝ ΑΙ ΑΣΤΡΑΠΑΙ ΑΥΤΟΥ ΤΗ ΟΙΚΟΥΜΕΝΗ ΕΙΔΕΝ ΚΑΙ ΕΣΑΛΕΥΘΗ Η ΓΗ

5 ΤΑ ΟΡΗ ΕΤΑΚΗΣΑΝ ΩΣΕΙ ΚΗΡΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

6 ΑΝΗΓΓΕΙΛΑΝ ΟΙ ΟΥΡΑΝΟΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΔΟΣΑΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ

7 ΑΙΣΧΥΝΘΗΤΩΣΑΝ ΠΑΝΤΕΣ ΟΙ ΠΡΟΣΚΥΝΟΥΝΤΕΣ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΟΙ ΕΓΚΑΥΧΩΜΕΝΟΙ ΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ ΠΡΟΣΚΥΝΗΣΑΤΕ ΑΥΤΩ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ

8 ΗΚΟΥΣΕΝ ΚΑΙ ΕΥΦΡΑΝΘΗ ΣΙΩΝ ΚΑΙ ΗΓΑΛΛΙΑΣΑΝΤΟ ΑΙ ΘΥΓΑΤΕΡΕΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΝΕΚΕΝ ΤΩΝ ΚΡΙΜΑΤΩΝ ΣΟΥ ΚΥΡΙΕ

9 ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΟΣ Ο ΥΨΙΣΤΟΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΣΦΟΔΡΑ ΥΠΕΡΥΨΩΘΗΣ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ

10 ΟΙ ΑΓΑΠΩΝΤΕΣ ΤΟΝ ΚΥΡΙΟΝ ΜΙΣΕΙΤΕ ΠΟΝΗΡΟΝ ΦΥΛΑΣΣΕΙ ΚΥΡΙΟΣ ΤΑΣ ΨΥΧΑΣ ΤΩΝ ΟΣΙΩΝ ΑΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΑΜΑΡΤΩΛΩΝ ΡΥΣΕΤΑΙ ΑΥΤΟΥΣ

11 ΦΩΣ ΑΝΕΤΕΙΛΕΝ ΤΩ ΔΙΚΑΙΩ ΚΑΙ ΤΟΙΣ ΕΥΘΕΣΙ ΤΗ ΚΑΡΔΙΑ ΕΥΦΡΟΣΥΝΗ

12 ΕΥΦΡΑΝΘΗΤΕ ΔΙΚΑΙΟΙ ΕΠΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΗ ΜΝΗΜΗ ΤΗΣ ΑΓΙΩΣΥΝΗΣ ΑΥΤΟΥ

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2 ΕΓΝΩΡΙΣΕΝ ΚΥΡΙΟΣ ΤΟ ΣΩΤΗΡΙΟΝ ΑΥΤΟΥ ΕΝΑΝΤΙΟΝ ΤΩΝ ΕΘΝΩΝ ΑΠΕΚΑΛΥΨΕΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ

3 ΕΜΝΗΣΘΗ ΤΟΥ ΕΛΕΟΥΣ ΑΥΤΟΥ ΤΩ ΙΑΚΩΒ ΚΑΙ ΤΗΣ ΑΛΗΘΕΙΑΣ ΑΥΤΟΥ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΕΙΔΟΣΑΝ ΠΑΝΤΑ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΓΗΣ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

4 ΑΛΑΛΑΞΑΤΕ ΤΩ ΘΕΩ ΠΑΣΑ Η ΓΗ ΑΣΑΤΕ ΚΑΙ ΑΓΑΛΛΙΑΣΘΕ ΚΑΙ ΨΑΛΑΤΕ

5 ΨΑΛΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΚΙΘΑΡΑ ΕΝ ΚΙΘΑΡΑ ΚΑΙ ΦΩΝΗ ΨΑΛΜΟΥ

6 ΕΝ ΣΑΛΠΙΓΞΙΝ ΕΛΑΤΑΙΣ ΚΑΙ ΦΩΝΗ ΣΑΛΠΙΓΓΟΣ ΚΕΡΑΤΙΝΗΣ ΑΛΑΛΑΞΑΤΕ ΕΝΩΠΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΥΡΙΟΥ

7 ΣΑΛΕΥΘΗΤΩ Η ΘΑΛΑΣΣΑ ΚΑΙ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΗΣ Η ΟΙΚΟΥΜΕΝΗ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΗ

8 ΠΟΤΑΜΟΙ ΚΡΟΤΗΣΟΥΣΙΝ ΧΕΙΡΙ ΕΠΙ ΤΟ ΑΥΤΟ ΤΑ ΟΡΗ ΑΓΑΛΛΙΑΣΟΝΤΑΙ

9 ΟΤΙ ΗΚΕΙ ΚΡΙΝΑΙ ΤΗΝ ΓΗΝ ΚΡΙΝΕΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΛΑΟΥΣ ΕΝ ΕΥΘΥΤΗΤΙ

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3 ΕΞΟΜΟΛΟΓΗΣΑΣΘΩΣΑΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΤΩ ΜΕΓΑΛΩ ΟΤΙ ΦΟΒΕΡΟΝ ΚΑΙ ΑΓΙΟΝ ΕΣΤΙΝ

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6 ΜΩΥΣΗΣ ΚΑΙ ΑΑΡΩΝ ΕΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΣΑΜΟΥΗΛ ΕΝ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΠΕΚΑΛΟΥΝΤΟ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΑΥΤΟΣ ΕΠΗΚΟΥΣΕΝ ΑΥΤΩΝ

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8 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΣΥ ΕΠΗΚΟΥΕΣ ΑΥΤΩΝ Ο ΘΕΟΣ ΣΥ ΕΥΙΛΑΤΟΣ ΕΓΙΝΟΥ ΑΥΤΟΙΣ ΚΑΙ ΕΚΔΙΚΩΝ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΩΝ

9 ΥΨΟΥΤΕ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΚΑΙ ΠΡΟΣΚΥΝΕΙΤΕ ΕΙΣ ΟΡΟΣ ΑΓΙΟΝ ΑΥΤΟΥ ΟΤΙ ΑΓΙΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ

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5 ΟΤΙ ΧΡΗΣΤΟΣ ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΕΩΣ ΓΕΝΕΑΣ ΚΑΙ ΓΕΝΕΑΣ Η ΑΛΗΘΕΙΑ ΑΥΤΟΥ

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1 ΤΩ ΔΑΥΙΔ ΨΑΛΜΟΣ ΕΛΕΟΣ ΚΑΙ ΚΡΙΣΙΝ ΑΣΟΜΑΙ ΣΟΙ ΚΥΡΙΕ

2 ΨΑΛΩ ΚΑΙ ΣΥΝΗΣΩ ΕΝ ΟΔΩ ΑΜΩΜΩ ΠΟΤΕ ΗΞΕΙΣ ΠΡΟΣ ΜΕ ΔΙΕΠΟΡΕΥΟΜΗΝ ΕΝ ΑΚΑΚΙΑ ΚΑΡΔΙΑΣ ΜΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΜΟΥ

3 ΟΥ ΠΡΟΕΘΕΜΗΝ ΠΡΟ ΟΦΘΑΛΜΩΝ ΜΟΥ ΠΡΑΓΜΑ ΠΑΡΑΝΟΜΟΝ ΠΟΙΟΥΝΤΑΣ ΠΑΡΑΒΑΣΕΙΣ ΕΜΙΣΗΣΑ

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4 ΟΥΚ ΕΚΟΛΛΗΘΗ ΜΟΙ ΚΑΡΔΙΑ ΣΚΑΜΒΗ ΕΚΚΛΙΝΟΝΤΟΣ ΑΠ' ΕΜΟΥ ΤΟΥ ΠΟΝΗΡΟΥ ΟΥΚ ΕΓΙΝΩΣΚΟΝ
5 ΤΟΝ ΚΑΤΑΛΑΛΟΥΝΤΑ ΛΑΘΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΤΟΥΤΟΝ ΕΞΕΔΙΩΚΟΝ ΥΠΕΡΗΦΑΝΩ ΟΦΘΑΛΜΩ ΚΑΙ ΑΠΛΗΣΤΩ ΚΑΡΔΙΑ ΤΟΥΤΩ ΟΥ ΣΥΝΗΣΘΙΟΝ
6 ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΠΙ ΤΟΥΣ ΠΙΣΤΟΥΣ ΤΗΣ ΓΗΣ ΤΟΥ ΣΥΓΚΑΘΗΣΘΑΙ ΑΥΤΟΥΣ ΜΕΤ' ΕΜΟΥ ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΟΔΩ ΑΜΩΜΩ ΟΥΤΟΣ ΜΟΙ ΕΛΕΙΤΟΥΡΓΕΙ
7 ΟΥ ΚΑΤΩΚΕΙ ΕΝ ΜΕΣΩ ΤΗΣ ΟΙΚΙΑΣ ΜΟΥ ΠΟΙΩΝ ΥΠΕΡΗΦΑΝΙΑΝ ΛΑΛΩΝ ΑΔΙΚΑ ΟΥ ΚΑΤΕΥΘΥΝΕΝ ΕΝΑΝΤΙΟΝ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ
8 ΕΙΣ ΤΑΣ ΠΡΩΙΑΣ ΑΠΕΚΤΕΝΝΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΜΑΡΤΩΛΟΥΣ ΤΗΣ ΓΗΣ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΕΚ ΠΟΛΕΩΣ ΚΥΡΙΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΕΡΓΑΖΟΜΕΝΟΥΣ ΤΗΝ ΑΝΟΜΙΑΝ

PSALMS CHAPTER 101
1 ΠΡΟΣΕΥΧΗ ΤΩ ΠΤΩΧΩ ΟΤΑΝ ΑΚΗΔΙΑΣΗ ΚΑΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΕΚΧΕΗ ΤΗΝ ΔΕΗΣΙΝ ΑΥΤΟΥ
2 ΕΙΣΑΚΟΥΣΟΝ ΚΥΡΙΕ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΚΑΙ Η ΚΡΑΥΓΗ ΜΟΥ ΠΡΟΣ ΣΕ ΕΛΘΑΤΩ
3 ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ ΕΝ Η ΑΝ ΗΜΕΡΑ ΘΛΙΒΩΜΑΙ ΚΛΙΝΟΝ ΤΟ ΟΥΣ ΣΟΥ ΠΡΟΣ ΜΕ ΕΝ Η ΑΝ ΗΜΕΡΑ ΕΠΙΚΑΛΕΣΩΜΑΙ ΣΕ ΤΑΧΥ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ
4 ΟΤΙ ΕΞΕΛΙΠΟΝ ΩΣΕΙ ΚΑΠΝΟΣ ΑΙ ΗΜΕΡΑΙ ΜΟΥ ΚΑΙ ΤΑ ΟΣΤΑ ΜΟΥ ΩΣΕΙ ΦΡΥΓΙΟΝ ΣΥΝΕΦΡΥΓΗΣΑΝ
5 ΕΠΛΗΓΗ ΩΣΕΙ ΧΟΡΤΟΣ ΚΑΙ ΕΞΗΡΑΝΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΟΤΙ ΕΠΕΛΑΘΟΜΗΝ ΤΟΥ ΦΑΓΕΙΝ ΤΟΝ ΑΡΤΟΝ ΜΟΥ
6 ΑΠΟ ΦΩΝΗΣ ΤΟΥ ΣΤΕΝΑΓΜΟΥ ΜΟΥ ΕΚΟΛΛΗΘΗ ΤΟ ΟΣΤΟΥΝ ΜΟΥ ΤΗ ΣΑΡΚΙ ΜΟΥ
7 ΩΜΟΙΩΘΗΝ ΠΕΛΕΚΑΝΙ ΕΡΗΜΙΚΩ ΕΓΕΝΗΘΗΝ ΩΣΕΙ ΝΥΚΤΙΚΟΡΑΞ ΕΝ ΟΙΚΟΠΕΔΩ
8 ΗΓΡΥΠΝΗΣΑ ΚΑΙ ΕΓΕΝΗΘΗΝ ΩΣΕΙ ΣΤΡΟΥΘΙΟΝ ΜΟΝΑΖΟΝ ΕΠΙ ΔΩΜΑΤΙ
9 ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΩΝΕΙΔΙΖΟΝ ΜΕ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΚΑΙ ΟΙ ΕΠΑΙΝΟΥΝΤΕΣ ΜΕ ΚΑΤ' ΕΜΟΥ ΩΜΝΥΟΝ
10 ΟΤΙ ΣΠΟΔΟΝ ΩΣΕΙ ΑΡΤΟΝ ΕΦΑΓΟΝ ΚΑΙ ΤΟ ΠΟΜΑ ΜΟΥ ΜΕΤΑ ΚΛΑΥΘΜΟΥ ΕΚΙΡΝΩΝ
11 ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΟΡΓΗΣ ΣΟΥ ΚΑΙ ΤΟΥ ΘΥΜΟΥ ΣΟΥ ΟΤΙ ΕΠΑΡΑΣ ΚΑΤΕΡΡΑΞΑΣ ΜΕ
12 ΑΙ ΗΜΕΡΑΙ ΜΟΥ ΩΣΕΙ ΣΚΙΑ ΕΚΛΙΘΗΣΑΝ ΚΑΙ ΕΓΩ ΩΣΕΙ ΧΟΡΤΟΣ ΕΞΗΡΑΝΘΗΝ
13 ΣΥ ΔΕ ΚΥΡΙΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΕΝΕΙΣ ΚΑΙ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΣΟΥ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ
14 ΣΥ ΑΝΑΣΤΑΣ ΟΙΚΤΙΡΗΣΕΙΣ ΤΗΝ ΣΙΩΝ ΟΤΙ ΚΑΙΡΟΣ ΤΟΥ ΟΙΚΤΙΡΗΣΑΙ ΑΥΤΗΝ ΟΤΙ ΗΚΕΙ ΚΑΙΡΟΣ
15 ΟΤΙ ΕΥΔΟΚΗΣΑΝ ΟΙ ΔΟΥΛΟΙ ΣΟΥ ΤΟΥΣ ΛΙΘΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΟΝ ΧΟΥΝ ΑΥΤΗΣ ΟΙΚΤΙΡΗΣΟΥΣΙΝ
16 ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΤΑ ΕΘΝΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΤΗΝ ΔΟΞΑΝ ΣΟΥ
17 ΟΤΙ ΟΙΚΟΔΟΜΗΣΕΙ ΚΥΡΙΟΣ ΤΗΝ ΣΙΩΝ ΚΑΙ ΟΦΘΗΣΕΤΑΙ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΟΥ
18 ΕΠΕΒΛΕΨΕΝ ΕΠΙ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΤΩΝ ΤΑΠΕΙΝΩΝ ΚΑΙ ΟΥΚ ΕΞΟΥΔΕΝΩΣΕΝ ΤΗΝ ΔΕΗΣΙΝ ΑΥΤΩΝ
19 ΓΡΑΦΗΤΩ ΑΥΤΗ ΕΙΣ ΓΕΝΕΑΝ ΕΤΕΡΑΝ ΚΑΙ ΛΑΟΣ Ο ΚΤΙΖΟΜΕΝΟΣ ΑΙΝΕΣΕΙ ΤΟΝ ΚΥΡΙΟΝ
20 ΟΤΙ ΕΞΕΚΥΨΕΝ ΕΞ ΥΨΟΥΣ ΑΓΙΟΥ ΑΥΤΟΥ ΚΥΡΙΟΣ ΕΞ ΟΥΡΑΝΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΕΠΕΒΛΕΨΕΝ
21 ΤΟΥ ΑΚΟΥΣΑΙ ΤΟΝ ΣΤΕΝΑΓΜΟΝ ΤΩΝ ΠΕΠΕΔΗΜΕΝΩΝ ΤΟΥ ΛΥΣΑΙ ΤΟΥΣ ΥΙΟΥΣ ΤΩΝ ΤΕΘΑΝΑΤΩΜΕΝΩΝ
22 ΤΟΥ ΑΝΑΓΓΕΙΛΑΙ ΕΝ ΣΙΩΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΤΗΝ ΑΙΝΕΣΙΝ ΑΥΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
23 ΕΝ ΤΩ ΣΥΝΑΧΘΗΝΑΙ ΛΑΟΥΣ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΤΩ ΚΥΡΙΩ
24 ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΕΝ ΟΔΩ ΙΣΧΥΟΣ ΑΥΤΟΥ ΤΗΝ ΟΛΙΓΟΤΗΤΑ ΤΩΝ ΗΜΕΡΩΝ ΜΟΥ ΑΝΑΓΓΕΙΛΟΝ ΜΟΙ
25 ΜΗ ΑΝΑΓΑΓΗΣ ΜΕ ΕΝ ΗΜΙΣΕΙ ΗΜΕΡΩΝ ΜΟΥ ΕΝ ΓΕΝΕΑ ΓΕΝΕΩΝ ΤΑ ΕΤΗ ΣΟΥ
26 ΚΑΤ' ΑΡΧΑΣ ΣΥ ΚΥΡΙΕ ΤΗΝ ΓΗΝ ΕΘΕΜΕΛΙΩΣΑΣ ΚΑΙ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΕΙΣΙΝ ΟΙ ΟΥΡΑΝΟΙ
27 ΑΥΤΟΙ ΑΠΟΛΟΥΝΤΑΙ ΣΥ ΔΕ ΔΙΑΜΕΝΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΩΘΗΣΟΝΤΑΙ ΚΑΙ ΩΣΕΙ ΠΕΡΙΒΟΛΑΙΟΝ ΑΛΛΑΞΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΑΛΛΑΓΗΣΟΝΤΑΙ
28 ΣΥ ΔΕ Ο ΑΥΤΟΣ ΕΙ ΚΑΙ ΤΑ ΕΤΗ ΣΟΥ ΟΥΚ ΕΚΛΕΙΨΟΥΣΙΝ
29 ΟΙ ΥΙΟΙ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΚΑΤΑΣΚΗΝΩΣΟΥΣΙΝ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΕΥΘΥΝΘΗΣΕΤΑΙ

PSALMS CHAPTER 102
1 ΤΩ ΔΑΥΙΔ ΕΥΛΟΓΕΙ Η ΨΥΧΗ ΜΟΥ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝΤΟΣ ΜΟΥ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ
2 ΕΥΛΟΓΕΙ Η ΨΥΧΗ ΜΟΥ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΜΗ ΕΠΙΛΑΝΘΑΝΟΥ ΠΑΣΑΣ ΤΑΣ ΑΝΤΑΠΟΔΟΣΕΙΣ ΑΥΤΟΥ
3 ΤΟΝ ΕΥΙΛΑΤΕΥΟΝΤΑ ΠΑΣΑΙΣ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΣΟΥ ΤΟΝ ΙΩΜΕΝΟΝ ΠΑΣΑΣ ΤΑΣ ΝΟΣΟΥΣ ΣΟΥ
4 ΤΟΝ ΛΥΤΡΟΥΜΕΝΟΝ ΕΚ ΦΘΟΡΑΣ ΤΗΝ ΖΩΗΝ ΣΟΥ ΤΟΝ ΣΤΕΦΑΝΟΥΝΤΑ ΣΕ ΕΝ ΕΛΕΕΙ ΚΑΙ ΟΙΚΤΙΡΜΟΙΣ
5 ΤΟΝ ΕΜΠΙΠΛΩΝΤΑ ΕΝ ΑΓΑΘΟΙΣ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΣΟΥ ΑΝΑΚΑΙΝΙΣΘΗΣΕΤΑΙ ΩΣ ΑΕΤΟΥ Η ΝΕΟΤΗΣ ΣΟΥ
6 ΠΟΙΩΝ ΕΛΕΗΜΟΣΥΝΑΣ Ο ΚΥΡΙΟΣ ΚΑΙ ΚΡΙΜΑ ΠΑΣΙ ΤΟΙΣ ΑΔΙΚΟΥΜΕΝΟΙΣ
7 ΕΓΝΩΡΙΣΕΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΤΩ ΜΩΥΣΗ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΤΑ ΘΕΛΗΜΑΤΑ ΑΥΤΟΥ
8 ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΕΛΕΗΜΩΝ Ο ΚΥΡΙΟΣ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ
9 ΟΥΚ ΕΙΣ ΤΕΛΟΣ ΟΡΓΙΣΘΗΣΕΤΑΙ ΟΥΔΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΗΝΙΕΙ
10 ΟΥ ΚΑΤΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΕΠΟΙΗΣΕΝ ΗΜΙΝ ΟΥΔΕ ΚΑΤΑ ΤΑΣ ΑΝΟΜΙΑΣ ΗΜΩΝ ΑΝΤΑΠΕΔΩΚΕΝ ΗΜΙΝ
11 ΟΤΙ ΚΑΤΑ ΤΟ ΥΨΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΑΠΟ ΤΗΣ ΓΗΣ ΕΚΡΑΤΑΙΩΣΕΝ ΚΥΡΙΟΣ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ
12 ΚΑΘ' ΟΣΟΝ ΑΠΕΧΟΥΣΙΝ ΑΝΑΤΟΛΑΙ ΑΠΟ ΔΥΣΜΩΝ ΕΜΑΚΡΥΝΕΝ ΑΦ' ΗΜΩΝ ΤΑΣ ΑΝΟΜΙΑΣ ΗΜΩΝ
13 ΚΑΘΩΣ ΟΙΚΤΙΡΕΙ ΠΑΤΗΡ ΥΙΟΥΣ ΟΙΚΤΙΡΗΣΕΝ ΚΥΡΙΟΣ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ
14 ΟΤΙ ΑΥΤΟΣ ΕΓΝΩ ΤΟ ΠΛΑΣΜΑ ΗΜΩΝ ΜΝΗΣΘΗΤΙ ΟΤΙ ΧΟΥΣ ΕΣΜΕΝ
15 ΑΝΘΡΩΠΟΣ ΩΣΕΙ ΧΟΡΤΟΣ ΑΙ ΗΜΕΡΑΙ ΑΥΤΟΥ ΩΣΕΙ ΑΝΘΟΣ ΤΟΥ ΑΓΡΟΥ ΟΥΤΩΣ ΕΞΑΝΘΗΣΕΙ
16 ΟΤΙ ΠΝΕΥΜΑ ΔΙΗΛΘΕΝ ΕΝ ΑΥΤΩ ΚΑΙ ΟΥΧ ΥΠΑΡΞΕΙ ΚΑΙ ΟΥΚ ΕΠΙΓΝΩΣΕΤΑΙ ΕΤΙ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ
17 ΤΟ ΔΕ ΕΛΕΟΣ ΤΟΥ ΚΥΡΙΟΥ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΕΠΙ ΥΙΟΥΣ ΥΙΩΝ
18 ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΚΑΙ ΜΕΜΝΗΜΕΝΟΙΣ ΤΩΝ ΕΝΤΟΛΩΝ ΑΥΤΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΑΣ
19 ΚΥΡΙΟΣ ΕΝ ΤΩ ΟΥΡΑΝΩ ΗΤΟΙΜΑΣΕΝ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΠΑΝΤΩΝ ΔΕΣΠΟΖΕΙ
20 ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ ΔΥΝΑΤΟΙ ΙΣΧΥΙ ΠΟΙΟΥΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΤΟΥ ΑΚΟΥΣΑΙ ΤΗΣ ΦΩΝΗΣ ΤΩΝ ΛΟΓΩΝ ΑΥΤΟΥ
21 ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΣΑΙ ΑΙ ΔΥΝΑΜΕΙΣ ΑΥΤΟΥ ΛΕΙΤΟΥΡΓΟΙ ΑΥΤΟΥ ΠΟΙΟΥΝΤΕΣ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ
22 ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΤΗΣ ΔΕΣΠΟΤΕΙΑΣ ΑΥΤΟΥ ΕΥΛΟΓΕΙ Η ΨΥΧΗ ΜΟΥ ΤΟΝ ΚΥΡΙΟΝ

PSALMS CHAPTER 103
1 ΤΩ ΔΑΥΙΔ ΕΥΛΟΓΕΙ Η ΨΥΧΗ ΜΟΥ ΤΟΝ ΚΥΡΙΟΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΕΜΕΓΑΛΥΝΘΗΣ ΣΦΟΔΡΑ ΕΞΟΜΟΛΟΓΗΣΙΝ ΚΑΙ ΕΥΠΡΕΠΕΙΑΝ ΕΝΕΔΥΣΩ

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35 ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΠΑΝΤΑ ΤΟΝ ΧΟΡΤΟΝ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΟΝ ΚΑΡΠΟΝ ΤΗΣ ΓΗΣ ΑΥΤΩΝ
36 ΚΑΙ ΕΠΑΤΑΞΕΝ ΠΑΝ ΠΡΩΤΟΤΟΚΟΝ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ ΑΠΑΡΧΗΝ ΠΑΝΤΟΣ ΠΟΝΟΥ ΑΥΤΩΝ
37 ΚΑΙ ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΝ ΑΡΓΥΡΙΩ ΚΑΙ ΧΡΥΣΙΩ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΤΑΙΣ ΦΥΛΑΙΣ ΑΥΤΩΝ ΑΣΘΕΝΩΝ
38 ΕΥΦΡΑΝΘΗ ΑΙΓΥΠΤΟΣ ΕΝ ΤΗ ΕΞΟΔΩ ΑΥΤΩΝ ΟΤΙ ΕΠΕΠΕΣΕΝ Ο ΦΟΒΟΣ ΑΥΤΩΝ ΕΠ' ΑΥΤΟΥΣ
39 ΔΙΕΠΕΤΑΣΕΝ ΝΕΦΕΛΗΝ ΕΙΣ ΣΚΕΠΗΝ ΑΥΤΟΙΣ ΚΑΙ ΠΥΡ ΤΟΥ ΦΩΤΙΣΑΙ ΑΥΤΟΙΣ ΤΗΝ ΝΥΚΤΑ
40 ΗΤΗΣΑΝ ΚΑΙ ΗΛΘΕΝ ΟΡΤΥΓΟΜΗΤΡΑ ΚΑΙ ΑΡΤΟΝ ΟΥΡΑΝΟΥ ΕΝΕΠΛΗΣΕΝ ΑΥΤΟΥΣ
41 ΔΙΕΡΡΗΞΕΝ ΠΕΤΡΑΝ ΚΑΙ ΕΡΡΥΗΣΑΝ ΥΔΑΤΑ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΑΝΥΔΡΟΙΣ ΠΟΤΑΜΟΙ
42 ΟΤΙ ΕΜΝΗΣΘΗ ΤΟΥ ΛΟΓΟΥ ΤΟΥ ΑΓΙΟΥ ΑΥΤΟΥ ΤΟΥ ΠΡΟΣ ΑΒΡΑΑΜ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ
43 ΚΑΙ ΕΞΗΓΑΓΕΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΝ ΑΓΑΛΛΙΑΣΕΙ ΚΑΙ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΑΥΤΟΥ ΕΝ ΕΥΦΡΟΣΥΝΗ
44 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΧΩΡΑΣ ΕΘΝΩΝ ΚΑΙ ΠΟΝΟΥΣ ΛΑΩΝ ΕΚΛΗΡΟΝΟΜΗΣΑΝ
45 ΟΠΩΣ ΑΝ ΦΥΛΑΞΩΣΙΝ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΝΟΜΟΝ ΑΥΤΟΥ ΕΚΖΗΤΗΣΩΣΙΝ

PSALMS CHAPTER 105

1 ΑΛΛΗΛΟΥΙΑ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΧΡΗΣΤΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ
2 ΤΙΣ ΛΑΛΗΣΕΙ ΤΑΣ ΔΥΝΑΣΤΕΙΑΣ ΤΟΥ ΚΥΡΙΟΥ ΑΚΟΥΣΤΑΣ ΠΟΙΗΣΕΙ ΠΑΣΑΣ ΤΑΣ ΑΙΝΕΣΕΙΣ ΑΥΤΟΥ
3 ΜΑΚΑΡΙΟΙ ΟΙ ΦΥΛΑΣΣΟΝΤΕΣ ΚΡΙΣΙΝ ΚΑΙ ΠΟΙΟΥΝΤΕΣ ΔΙΚΑΙΟΣΥΝΗΝ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ
4 ΜΝΗΣΘΗΤΙ ΗΜΩΝ ΚΥΡΙΕ ΕΝ ΤΗ ΕΥΔΟΚΙΑ ΤΟΥ ΛΑΟΥ ΣΟΥ ΕΠΙΣΚΕΨΑΙ ΗΜΑΣ ΕΝ ΤΩ ΣΩΤΗΡΙΩ ΣΟΥ
5 ΤΟΥ ΙΔΕΙΝ ΕΝ ΤΗ ΧΡΗΣΤΟΤΗΤΙ ΤΩΝ ΕΚΛΕΚΤΩΝ ΣΟΥ ΤΟΥ ΕΥΦΡΑΝΘΗΝΑΙ ΕΝ ΤΗ ΕΥΦΡΟΣΥΝΗ ΤΟΥ ΕΘΝΟΥΣ ΣΟΥ ΤΟΥ ΕΠΑΙΝΕΙΣΘΑΙ ΜΕΤΑ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ
6 ΗΜΑΡΤΟΜΕΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΗΝΟΜΗΣΑΜΕΝ ΗΔΙΚΗΣΑΜΕΝ
7 ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΕΝ ΑΙΓΥΠΤΩ ΟΥ ΣΥΝΗΚΑΝ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΟΥΚ ΕΜΝΗΣΘΗΣΑΝ ΤΟΥ ΠΛΗΘΟΥΣ ΤΟΥ ΕΛΕΟΥΣ ΣΟΥ ΚΑΙ ΠΑΡΕΠΙΚΡΑΝΑΝ ΑΝΑΒΑΙΝΟΝΤΕΣ ΕΝ ΤΗ ΕΡΥΘΡΑ ΘΑΛΑΣΣΗ
8 ΚΑΙ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ ΤΟΥ ΓΝΩΡΙΣΑΙ ΤΗΝ ΔΥΝΑΣΤΕΙΑΝ ΑΥΤΟΥ
9 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΤΗ ΕΡΥΘΡΑ ΘΑΛΑΣΣΗ ΚΑΙ ΕΞΗΡΑΝΘΗ ΚΑΙ ΩΔΗΓΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΑΒΥΣΣΩ ΩΣ ΕΝ ΕΡΗΜΩ
10 ΚΑΙ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΕΚ ΧΕΙΡΟΣ ΜΙΣΟΥΝΤΩΝ ΚΑΙ ΕΛΥΤΡΩΣΑΤΟ ΑΥΤΟΥΣ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΟΥ
11 ΚΑΙ ΕΚΑΛΥΨΕΝ ΥΔΩΡ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΑΥΤΟΥΣ ΕΙΣ ΕΞ ΑΥΤΩΝ ΟΥΧ ΥΠΕΛΕΙΦΘΗ
12 ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΑΥΤΟΥ ΚΑΙ ΗΣΑΝ ΤΗΝ ΑΙΝΕΣΙΝ ΑΥΤΟΥ
13 ΕΤΑΧΥΝΑΝ ΕΠΕΛΑΘΟΝΤΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ ΟΥΧ ΥΠΕΜΕΙΝΑΝ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΟΥ
14 ΚΑΙ ΕΠΕΘΥΜΗΣΑΝ ΕΠΙΘΥΜΙΑΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΕΠΕΙΡΑΣΑΝ ΤΟΝ ΘΕΟΝ ΕΝ ΑΝΥΔΡΩ
15 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΤΟ ΑΙΤΗΜΑ ΑΥΤΩΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΠΛΗΣΜΟΝΗΝ ΕΙΣ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ
16 ΚΑΙ ΠΑΡΩΡΓΙΣΑΝ ΜΩΥΣΗΝ ΕΝ ΤΗ ΠΑΡΕΜΒΟΛΗ ΚΑΙ ΑΑΡΩΝ ΤΟΝ ΑΓΙΟΝ ΚΥΡΙΟΥ
17 ΗΝΟΙΧΘΗ Η ΓΗ ΚΑΙ ΚΑΤΕΠΙΕΝ ΔΑΘΑΝ ΚΑΙ ΕΚΑΛΥΨΕΝ ΕΠΙ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΑΒΙΡΩΝ
18 ΚΑΙ ΕΞΕΚΑΥΘΗ ΠΥΡ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΑΥΤΩΝ ΦΛΟΞ ΚΑΤΕΦΛΕΞΕΝ ΑΜΑΡΤΩΛΟΥΣ
19 ΚΑΙ ΕΠΟΙΗΣΑΝ ΜΟΣΧΟΝ ΕΝ ΧΩΡΗΒ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΓΛΥΠΤΩ
20 ΚΑΙ ΗΛΛΑΞΑΝΤΟ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ ΕΝ ΟΜΟΙΩΜΑΤΙ ΜΟΣΧΟΥ ΕΣΘΟΝΤΟΣ ΧΟΡΤΟΝ
21 ΕΠΕΛΑΘΟΝΤΟ ΤΟΥ ΘΕΟΥ ΤΟΥ ΣΩΖΟΝΤΟΣ ΑΥΤΟΥΣ ΤΟΥ ΠΟΙΗΣΑΝΤΟΣ ΜΕΓΑΛΑ ΕΝ ΑΙΓΥΠΤΩ
22 ΘΑΥΜΑΣΤΑ ΕΝ ΓΗ ΧΑΜ ΦΟΒΕΡΑ ΕΠΙ ΘΑΛΑΣΣΗΣ ΕΡΥΘΡΑΣ
23 ΚΑΙ ΕΙΠΕΝ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΑΥΤΟΥΣ ΕΙ ΜΗ ΜΩΥΣΗΣ Ο ΕΚΛΕΚΤΟΣ ΑΥΤΟΥ ΕΣΤΗ ΕΝ ΤΗ ΘΡΑΥΣΕΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΤΗΝ ΟΡΓΗΝ ΑΥΤΟΥ ΤΟΥ ΜΗ ΕΞΟΛΕΘΡΕΥΣΑΙ
24 ΚΑΙ ΕΞΟΥΔΕΝΩΣΑΝ ΓΗΝ ΕΠΙΘΥΜΗΤΗΝ ΟΥΚ ΕΠΙΣΤΕΥΣΑΝ ΤΩ ΛΟΓΩ ΑΥΤΟΥ
25 ΚΑΙ ΕΓΟΓΓΥΣΑΝ ΕΝ ΤΟΙΣ ΣΚΗΝΩΜΑΣΙΝ ΑΥΤΩΝ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ
26 ΚΑΙ ΕΠΗΡΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΥΤΟΙΣ ΤΟΥ ΚΑΤΑΒΑΛΕΙΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΕΡΗΜΩ
27 ΚΑΙ ΤΟΥ ΚΑΤΑΒΑΛΕΙΝ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΔΙΑΣΚΟΡΠΙΣΑΙ ΑΥΤΟΥΣ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ
28 ΚΑΙ ΕΤΕΛΕΣΘΗΣΑΝ ΤΩ ΒΕΕΛΦΕΓΩΡ ΚΑΙ ΕΦΑΓΟΝ ΘΥΣΙΑΣ ΝΕΚΡΩΝ
29 ΚΑΙ ΠΑΡΩΞΥΝΑΝ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΠΛΗΘΥΝΘΗ ΕΝ ΑΥΤΟΙΣ Η ΠΤΩΣΙΣ
30 ΚΑΙ ΕΣΤΗ ΦΙΝΕΕΣ ΚΑΙ ΕΞΙΛΑΣΑΤΟ ΚΑΙ ΕΚΟΠΑΣΕΝ Η ΘΡΑΥΣΙΣ
31 ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ
32 ΚΑΙ ΠΑΡΩΡΓΙΣΑΝ ΑΥΤΟΝ ΕΦ' ΥΔΑΤΟΣ ΑΝΤΙΛΟΓΙΑΣ ΚΑΙ ΕΚΑΚΩΘΗ ΜΩΥΣΗΣ ΔΙ' ΑΥΤΟΥΣ
33 ΟΤΙ ΠΑΡΕΠΙΚΡΑΝΑΝ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΚΑΙ ΔΙΕΣΤΕΙΛΕΝ ΕΝ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΑΥΤΟΥ
34 ΟΥΚ ΕΞΩΛΕΘΡΕΥΣΑΝ ΤΑ ΕΘΝΗ Α ΕΙΠΕΝ ΚΥΡΙΟΣ ΑΥΤΟΙΣ
35 ΚΑΙ ΕΜΙΓΗΣΑΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΜΑΘΟΝ ΤΑ ΕΡΓΑ ΑΥΤΩΝ
36 ΚΑΙ ΕΔΟΥΛΕΥΣΑΝ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΓΕΝΗΘΗ ΑΥΤΟΙΣ ΕΙΣ ΣΚΑΝΔΑΛΟΝ
37 ΚΑΙ ΕΘΥΣΑΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΤΟΙΣ ΔΑΙΜΟΝΙΟΙΣ
38 ΚΑΙ ΕΞΕΧΕΑΝ ΑΙΜΑ ΑΘΩΟΝ ΑΙΜΑ ΥΙΩΝ ΑΥΤΩΝ ΚΑΙ ΘΥΓΑΤΕΡΩΝ ΩΝ ΕΘΥΣΑΝ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΧΑΝΑΑΝ ΚΑΙ ΕΦΟΝΟΚΤΟΝΗΘΗ Η ΓΗ ΕΝ ΤΟΙΣ ΑΙΜΑΣΙΝ
39 ΚΑΙ ΕΜΙΑΝΘΗ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΠΟΡΝΕΥΣΑΝ ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΑΥΤΩΝ
40 ΚΑΙ ΩΡΓΙΣΘΗ ΘΥΜΩ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΒΔΕΛΥΞΑΤΟ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ
41 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΕΘΝΩΝ ΚΑΙ ΕΚΥΡΙΕΥΣΑΝ ΑΥΤΩΝ ΟΙ ΜΙΣΟΥΝΤΕΣ ΑΥΤΟΥΣ
42 ΚΑΙ ΕΘΛΙΨΑΝ ΑΥΤΟΥΣ ΟΙ ΕΧΘΡΟΙ ΑΥΤΩΝ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣΑΝ ΥΠΟ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ
43 ΠΛΕΟΝΑΚΙΣ ΕΡΡΥΣΑΤΟ ΑΥΤΟΥΣ ΑΥΤΟΙ ΔΕ ΠΑΡΕΠΙΚΡΑΝΑΝ ΑΥΤΟΝ ΕΝ ΤΗ ΒΟΥΛΗ ΑΥΤΩΝ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣΑΝ ΕΝ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΑΥΤΩΝ

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45 ΚΑΙ ΕΜΝΗΣΘΗ ΤΗΣ ΔΙΑΘΗΚΗΣ ΑΥΤΟΥ ΚΑΙ ΜΕΤΕΜΕΛΗΘΗ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΕΛΕΟΥΣ ΑΥΤΟΥ
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48 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΡΕΙ ΠΑΣ Ο ΛΑΟΣ ΓΕΝΟΙΤΟ ΓΕΝΟΙΤΟ

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2 ΕΙΠΑΤΩΣΑΝ ΟΙ ΛΕΛΥΤΡΩΜΕΝΟΙ ΥΠΟ ΚΥΡΙΟΥ ΟΥΣ ΕΛΥΤΡΩΣΑΤΟ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΟΥ
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14 ΑΝΑΜΝΗΣΘΕΙΗ Η ΑΝΟΜΙΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ Η ΑΜΑΡΤΙΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΜΗ ΕΞΑΛΕΙΦΘΕΙΗ
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16 ΑΝΘ' ΩΝ ΟΥΚ ΕΜΝΗΣΘΗ ΤΟΥ ΠΟΙΗΣΑΙ ΕΛΕΟΣ ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΝΘΡΩΠΟΝ ΠΕΝΗΤΑ ΚΑΙ ΠΤΩΧΟΝ ΚΑΙ ΚΑΤΑΝΕΝΥΓΜΕΝΟΝ ΤΗ ΚΑΡΔΙΑ ΤΟΥ ΘΑΝΑΤΩΣΑΙ
17 ΚΑΙ ΗΓΑΠΗΣΕΝ ΚΑΤΑΡΑΝ ΚΑΙ ΗΞΕΙ ΑΥΤΩ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΕΥΛΟΓΙΑΝ ΚΑΙ ΜΑΚΡΥΝΘΗΣΕΤΑΙ ΑΠ' ΑΥΤΟΥ
18 ΚΑΙ ΕΝΕΔΥΣΑΤΟ ΚΑΤΑΡΑΝ ΩΣ ΙΜΑΤΙΟΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΩΣ ΥΔΩΡ ΕΙΣ ΤΑ ΕΓΚΑΤΑ ΑΥΤΟΥ ΚΑΙ ΩΣΕΙ ΕΛΑΙΟΝ ΕΝ ΤΟΙΣ ΟΣΤΕΟΙΣ ΑΥΤΟΥ
19 ΓΕΝΗΘΗΤΩ ΑΥΤΩ ΩΣ ΙΜΑΤΙΟΝ Ο ΠΕΡΙΒΑΛΛΕΤΑΙ ΚΑΙ ΩΣΕΙ ΖΩΝΗ ΗΝ ΔΙΑ ΠΑΝΤΟΣ ΠΕΡΙΖΩΝΝΥΤΑΙ
20 ΤΟΥΤΟ ΤΟ ΕΡΓΟΝ ΤΩΝ ΕΝΔΙΑΒΑΛΛΟΝΤΩΝ ΜΕ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΤΩΝ ΛΑΛΟΥΝΤΩΝ ΠΟΝΗΡΑ ΚΑΤΑ ΤΗΣ ΨΥΧΗΣ ΜΟΥ
21 ΚΑΙ ΣΥ ΚΥΡΙΕ ΚΥΡΙΕ ΠΟΙΗΣΟΝ ΜΕΤ' ΕΜΟΥ ΕΛΕΟΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ ΟΤΙ ΧΡΗΣΤΟΝ ΤΟ ΕΛΕΟΣ ΣΟΥ
22 ΡΥΣΑΙ ΜΕ ΟΤΙ ΠΤΩΧΟΣ ΚΑΙ ΠΕΝΗΣ ΕΓΩ ΕΙΜΙ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΤΕΤΑΡΑΚΤΑΙ ΕΝΤΟΣ ΜΟΥ
23 ΩΣΕΙ ΣΚΙΑ ΕΝ ΤΩ ΕΚΚΛΙΝΑΙ ΑΥΤΗΝ ΑΝΤΑΝΗΡΕΘΗΝ ΕΞΕΤΙΝΑΧΘΗΝ ΩΣΕΙ ΑΚΡΙΔΕΣ
24 ΤΑ ΓΟΝΑΤΑ ΜΟΥ ΗΣΘΕΝΗΣΑΝ ΑΠΟ ΝΗΣΤΕΙΑΣ ΚΑΙ Η ΣΑΡΞ ΜΟΥ ΗΛΛΟΙΩΘΗ ΔΙ' ΕΛΑΙΟΝ
25 ΚΑΙ ΕΓΩ ΕΓΕΝΗΘΗΝ ΟΝΕΙΔΟΣ ΑΥΤΟΙΣ ΕΙΔΟΣΑΝ ΜΕ ΕΣΑΛΕΥΣΑΝ ΚΕΦΑΛΑΣ ΑΥΤΩΝ
26 ΒΟΗΘΗΣΟΝ ΜΟΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΣΩΣΟΝ ΜΕ ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ
27 ΚΑΙ ΓΝΩΤΩΣΑΝ ΟΤΙ Η ΧΕΙΡ ΣΟΥ ΑΥΤΗ ΚΑΙ ΣΥ ΚΥΡΙΕ ΕΠΟΙΗΣΑΣ ΑΥΤΗΝ
28 ΚΑΤΑΡΑΣΟΝΤΑΙ ΑΥΤΟΙ ΚΑΙ ΣΥ ΕΥΛΟΓΗΣΕΙΣ ΟΙ ΕΠΑΝΙΣΤΑΝΟΜΕΝΟΙ ΜΟΙ ΑΙΣΧΥΝΘΗΤΩΣΑΝ Ο ΔΕ ΔΟΥΛΟΣ ΣΟΥ ΕΥΦΡΑΝΘΗΣΕΤΑΙ
29 ΕΝΔΥΣΑΣΘΩΣΑΝ ΟΙ ΕΝΔΙΑΒΑΛΛΟΝΤΕΣ ΜΕ ΕΝΤΡΟΠΗΝ ΚΑΙ ΠΕΡΙΒΑΛΕΣΘΩΣΑΝ ΩΣΕΙ ΔΙΠΛΟΙΔΑ ΑΙΣΧΥΝΗΝ ΑΥΤΩΝ
30 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΤΩ ΚΥΡΙΩ ΣΦΟΔΡΑ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΜΟΥ ΚΑΙ ΕΝ ΜΕΣΩ ΠΟΛΛΩΝ ΑΙΝΕΣΩ ΑΥΤΟΝ
31 ΟΤΙ ΠΑΡΕΣΤΗ ΕΚ ΔΕΞΙΩΝ ΠΕΝΗΤΟΣ ΤΟΥ ΣΩΣΑΙ ΕΚ ΤΩΝ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ

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1 ΤΩ ΔΑΥΙΔ ΨΑΛΜΟΣ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩΣ ΑΝ ΘΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΥΠΟΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ
2 ΡΑΒΔΟΝ ΔΥΝΑΜΕΩΣ ΣΟΥ ΕΞΑΠΟΣΤΕΛΕΙ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΕ ΕΝ ΜΕΣΩ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ
3 ΜΕΤΑ ΣΟΥ Η ΑΡΧΗ ΕΝ ΗΜΕΡΑ ΤΗΣ ΔΥΝΑΜΕΩΣ ΣΟΥ ΕΝ ΤΑΙΣ ΛΑΜΠΡΟΤΗΣΙΝ ΤΩΝ ΑΓΙΩΝ ΕΚ ΓΑΣΤΡΟΣ ΠΡΟ ΕΩΣΦΟΡΟΥ ΕΞΕΓΕΝΝΗΣΑ ΣΕ
4 ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΟΥ ΜΕΤΑΜΕΛΗΘΗΣΕΤΑΙ ΣΥ ΕΙ ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ
5 ΚΥΡΙΟΣ ΕΚ ΔΕΞΙΩΝ ΣΟΥ ΣΥΝΕΘΛΑΣΕΝ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΑΥΤΟΥ ΒΑΣΙΛΕΙΣ
6 ΚΡΙΝΕΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΠΛΗΡΩΣΕΙ ΠΤΩΜΑΤΑ ΣΥΝΘΛΑΣΕΙ ΚΕΦΑΛΑΣ ΕΠΙ ΓΗΣ ΠΟΛΛΩΝ
7 ΕΚ ΧΕΙΜΑΡΡΟΥ ΕΝ ΟΔΩ ΠΙΕΤΑΙ ΔΙΑ ΤΟΥΤΟ ΥΨΩΣΕΙ ΚΕΦΑΛΗΝ

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1 ΑΛΛΗΛΟΥΙΑ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΚΥΡΙΕ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΜΟΥ ΕΝ ΒΟΥΛΗ ΕΥΘΕΙΩΝ ΚΑΙ ΣΥΝΑΓΩΓΗ
2 ΜΕΓΑΛΑ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ ΕΞΕΖΗΤΗΜΕΝΑ ΕΙΣ ΠΑΝΤΑ ΤΑ ΘΕΛΗΜΑΤΑ ΑΥΤΟΥ
3 ΕΞΟΜΟΛΟΓΗΣΙΣ ΚΑΙ ΜΕΓΑΛΟΠΡΕΠΕΙΑ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
4 ΜΝΕΙΑΝ ΕΠΟΙΗΣΑΤΟ ΤΩΝ ΘΑΥΜΑΣΙΩΝ ΑΥΤΟΥ ΕΛΕΗΜΩΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ Ο ΚΥΡΙΟΣ
5 ΤΡΟΦΗΝ ΕΔΩΚΕΝ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΑΥΤΟΝ ΜΝΗΣΘΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑΘΗΚΗΣ ΑΥΤΟΥ
6 ΙΣΧΥΝ ΕΡΓΩΝ ΑΥΤΟΥ ΑΝΗΓΓΕΙΛΕΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΕΘΝΩΝ
7 ΕΡΓΑ ΧΕΙΡΩΝ ΑΥΤΟΥ ΑΛΗΘΕΙΑ ΚΑΙ ΚΡΙΣΙΣ ΠΙΣΤΑΙ ΠΑΣΑΙ ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΟΥ
8 ΕΣΤΗΡΙΓΜΕΝΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΠΕΠΟΙΗΜΕΝΑΙ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΥΘΥΤΗΤΙ
9 ΛΥΤΡΩΣΙΝ ΑΠΕΣΤΕΙΛΕΝ ΤΩ ΛΑΩ ΑΥΤΟΥ ΕΝΕΤΕΙΛΑΤΟ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑΘΗΚΗΝ ΑΥΤΟΥ ΑΓΙΟΝ ΚΑΙ ΦΟΒΕΡΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ
10 ΑΡΧΗ ΣΟΦΙΑΣ ΦΟΒΟΣ ΚΥΡΙΟΥ ΣΥΝΕΣΙΣ ΑΓΑΘΗ ΠΑΣΙ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΑΥΤΗΝ Η ΑΙΝΕΣΙΣ ΑΥΤΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ

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1 ΑΛΛΗΛΟΥΙΑ ΜΑΚΑΡΙΟΣ ΑΝΗΡ Ο ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΑΥΤΟΥ ΘΕΛΗΣΕΙ ΣΦΟΔΡΑ
2 ΔΥΝΑΤΟΝ ΕΝ ΤΗ ΓΗ ΕΣΤΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΓΕΝΕΑ ΕΥΘΕΙΩΝ ΕΥΛΟΓΗΘΗΣΕΤΑΙ
3 ΔΟΞΑ ΚΑΙ ΠΛΟΥΤΟΣ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
4 ΕΞΑΝΕΤΕΙΛΕΝ ΕΝ ΣΚΟΤΕΙ ΦΩΣ ΤΟΙΣ ΕΥΘΕΣΙΝ ΕΛΕΗΜΩΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΔΙΚΑΙΟΣ
5 ΧΡΗΣΤΟΣ ΑΝΗΡ Ο ΟΙΚΤΙΡΩΝ ΚΑΙ ΚΙΧΡΩΝ ΟΙΚΟΝΟΜΗΣΕΙ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΕΝ ΚΡΙΣΕΙ
6 ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ ΑΙΩΝΙΟΝ ΕΣΤΑΙ ΔΙΚΑΙΟΣ

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7 ΑΠΟ ΑΚΟΗΣ ΠΟΝΗΡΑΣ ΟΥ ΦΟΒΗΘΗΣΕΤΑΙ ΕΤΟΙΜΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΛΠΙΖΕΙΝ ΕΠΙ ΚΥΡΙΟΝ
8 ΕΣΤΗΡΙΚΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥ ΜΗ ΦΟΒΗΘΗ ΕΩΣ ΟΥ ΕΠΙΔΗ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ
9 ΕΣΚΟΡΠΙΣΕΝ ΕΔΩΚΕΝ ΤΟΙΣ ΠΕΝΗΣΙΝ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΤΟ ΚΕΡΑΣ ΑΥΤΟΥ ΥΨΩΘΗΣΕΤΑΙ ΕΝ ΔΟΞΗ
10 ΑΜΑΡΤΩΛΟΣ ΟΨΕΤΑΙ ΚΑΙ ΟΡΓΙΣΘΗΣΕΤΑΙ ΤΟΥΣ ΟΔΟΝΤΑΣ ΑΥΤΟΥ ΒΡΥΞΕΙ ΚΑΙ ΤΑΚΗΣΕΤΑΙ ΕΠΙΘΥΜΙΑ ΑΜΑΡΤΩΛΩΝ ΑΠΟΛΕΙΤΑΙ

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1 ΑΛΛΗΛΟΥΙΑ ΑΙΝΕΙΤΕ ΠΑΙΔΕΣ ΚΥΡΙΟΝ ΑΙΝΕΙΤΕ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ
2 ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΥΛΟΓΗΜΕΝΟΝ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ
3 ΑΠΟ ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΜΕΧΡΙ ΔΥΣΜΩΝ ΑΙΝΕΙΤΕ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ
4 ΥΨΗΛΟΣ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ Ο ΚΥΡΙΟΣ ΕΠΙ ΤΟΥΣ ΟΥΡΑΝΟΥΣ Η ΔΟΞΑ ΑΥΤΟΥ
5 ΤΙΣ ΩΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ Ο ΕΝ ΥΨΗΛΟΙΣ ΚΑΤΟΙΚΩΝ
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7 Ο ΕΓΕΙΡΩΝ ΑΠΟ ΓΗΣ ΠΤΩΧΟΝ ΚΑΙ ΑΠΟ ΚΟΠΡΙΑΣ ΑΝΥΨΩΝ ΠΕΝΗΤΑ
8 ΤΟΥ ΚΑΘΙΣΑΙ ΑΥΤΟΝ ΜΕΤΑ ΑΡΧΟΝΤΩΝ ΜΕΤΑ ΑΡΧΟΝΤΩΝ ΛΑΟΥ ΑΥΤΟΥ
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2 ΕΓΕΝΗΘΗ ΙΟΥΔΑΙΑ ΑΓΙΑΣΜΑ ΑΥΤΟΥ ΙΣΡΑΗΛ ΕΞΟΥΣΙΑ ΑΥΤΟΥ
3 Η ΘΑΛΑΣΣΑ ΕΙΔΕΝ ΚΑΙ ΕΦΥΓΕΝ Ο ΙΟΡΔΑΝΗΣ ΕΣΤΡΑΦΗ ΕΙΣ ΤΑ ΟΠΙΣΩ
4 ΤΑ ΟΡΗ ΕΣΚΙΡΤΗΣΑΝ ΩΣΕΙ ΚΡΙΟΙ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΩΣ ΑΡΝΙΑ ΠΡΟΒΑΤΩΝ
5 ΤΙ ΣΟΙ ΕΣΤΙΝ ΘΑΛΑΣΣΑ ΟΤΙ ΕΦΥΓΕΣ ΚΑΙ ΣΟΙ ΙΟΡΔΑΝΗ ΟΤΙ ΑΝΕΧΩΡΗΣΑΣ ΕΙΣ ΤΑ ΟΠΙΣΩ
6 ΤΑ ΟΡΗ ΟΤΙ ΕΣΚΙΡΤΗΣΑΤΕ ΩΣΕΙ ΚΡΙΟΙ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΩΣ ΑΡΝΙΑ ΠΡΟΒΑΤΩΝ
7 ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΕΣΑΛΕΥΘΗ Η ΓΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΙΑΚΩΒ
8 ΤΟΥ ΣΤΡΕΨΑΝΤΟΣ ΤΗΝ ΠΕΤΡΑΝ ΕΙΣ ΛΙΜΝΑΣ ΥΔΑΤΩΝ ΚΑΙ ΤΗΝ ΑΚΡΟΤΟΜΟΝ ΕΙΣ ΠΗΓΑΣ ΥΔΑΤΩΝ
9 ΜΗ ΗΜΙΝ ΚΥΡΙΕ ΜΗ ΗΜΙΝ ΑΛΛ' Η ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΔΟΣ ΔΟΞΑΝ ΕΠΙ ΤΩ ΕΛΕΕΙ ΣΟΥ ΚΑΙ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ
10 ΜΗΠΟΤΕ ΕΙΠΩΣΙΝ ΤΑ ΕΘΝΗ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΑΥΤΩΝ
11 Ο ΔΕ ΘΕΟΣ ΗΜΩΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΑΝΩ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΕΝ ΤΗ ΓΗ ΠΑΝΤΑ ΟΣΑ ΗΘΕΛΗΣΕΝ ΕΠΟΙΗΣΕΝ
12 ΤΑ ΕΙΔΩΛΑ ΤΩΝ ΕΘΝΩΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΕΡΓΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΩΝ
13 ΣΤΟΜΑ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΛΑΛΗΣΟΥΣΙΝ ΟΦΘΑΛΜΟΥΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΟΨΟΝΤΑΙ
14 ΩΤΑ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΑΚΟΥΣΟΝΤΑΙ ΡΙΝΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΟΣΦΡΑΝΘΗΣΟΝΤΑΙ
15 ΧΕΙΡΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΨΗΛΑΦΗΣΟΥΣΙΝ ΠΟΔΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΠΕΡΙΠΑΤΗΣΟΥΣΙΝ ΟΥ ΦΩΝΗΣΟΥΣΙΝ ΕΝ ΤΩ ΛΑΡΥΓΓΙ ΑΥΤΩΝ
16 ΟΜΟΙΟΙ ΑΥΤΟΙΣ ΓΕΝΟΙΝΤΟ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΥΤΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΥΤΟΙΣ
17 ΟΙΚΟΣ ΙΣΡΑΗΛ ΗΛΠΙΣΕΝ ΕΠΙ ΚΥΡΙΟΝ ΒΟΗΘΟΣ ΑΥΤΩΝ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΑΥΤΩΝ ΕΣΤΙΝ
18 ΟΙΚΟΣ ΑΑΡΩΝ ΗΛΠΙΣΕΝ ΕΠΙ ΚΥΡΙΟΝ ΒΟΗΘΟΣ ΑΥΤΩΝ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΑΥΤΩΝ ΕΣΤΙΝ
19 ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΗΛΠΙΣΑΝ ΕΠΙ ΚΥΡΙΟΝ ΒΟΗΘΟΣ ΑΥΤΩΝ ΚΑΙ ΥΠΕΡΑΣΠΙΣΤΗΣ ΑΥΤΩΝ ΕΣΤΙΝ
20 ΚΥΡΙΟΣ ΕΜΝΗΣΘΗ ΗΜΩΝ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΗΜΑΣ ΕΥΛΟΓΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΥΛΟΓΗΣΕΝ ΤΟΝ ΟΙΚΟΝ ΑΑΡΩΝ
21 ΕΥΛΟΓΗΣΕΝ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΤΟΝ ΚΥΡΙΟΝ ΤΟΥΣ ΜΙΚΡΟΥΣ ΜΕΤΑ ΤΩΝ ΜΕΓΑΛΩΝ
22 ΠΡΟΣΘΕΙΗ ΚΥΡΙΟΣ ΕΦ' ΥΜΑΣ ΕΦ' ΥΜΑΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΥΜΩΝ
23 ΕΥΛΟΓΗΜΕΝΟΙ ΥΜΕΙΣ ΤΩ ΚΥΡΙΩ ΤΩ ΠΟΙΗΣΑΝΤΙ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ
24 Ο ΟΥΡΑΝΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΤΩ ΚΥΡΙΩ ΤΗΝ ΔΕ ΓΗΝ ΕΔΩΚΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ
25 ΟΥΧ ΟΙ ΝΕΚΡΟΙ ΑΙΝΕΣΟΥΣΙΝ ΣΕ ΚΥΡΙΕ ΟΥΔΕ ΠΑΝΤΕΣ ΟΙ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΕΙΣ ΑΔΟΥ
26 ΑΛΛ' ΗΜΕΙΣ ΟΙ ΖΩΝΤΕΣ ΕΥΛΟΓΗΣΟΜΕΝ ΤΟΝ ΚΥΡΙΟΝ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

PSALMS CHAPTER 114
1 ΑΛΛΗΛΟΥΙΑ ΗΓΑΠΗΣΑ ΟΤΙ ΕΙΣΑΚΟΥΣΕΤΑΙ ΚΥΡΙΟΣ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ
2 ΟΤΙ ΕΚΛΙΝΕΝ ΤΟ ΟΥΣ ΑΥΤΟΥ ΕΜΟΙ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΜΟΥ ΕΠΙΚΑΛΕΣΟΜΑΙ
3 ΠΕΡΙΕΣΧΟΝ ΜΕ ΩΔΙΝΕΣ ΘΑΝΑΤΟΥ ΚΙΝΔΥΝΟΙ ΑΔΟΥ ΕΥΡΟΣΑΝ ΜΕ ΘΛΙΨΙΝ ΚΑΙ ΟΔΥΝΗΝ ΕΥΡΟΝ
4 ΚΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΠΕΚΑΛΕΣΑΜΗΝ Ω ΚΥΡΙΕ ΡΥΣΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
5 ΕΛΕΗΜΩΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΔΙΚΑΙΟΣ ΚΑΙ Ο ΘΕΟΣ ΗΜΩΝ ΕΛΕΑ
6 ΦΥΛΑΣΣΩΝ ΤΑ ΝΗΠΙΑ Ο ΚΥΡΙΟΣ ΕΤΑΠΕΙΝΩΘΗΝ ΚΑΙ ΕΣΩΣΕΝ ΜΕ
7 ΕΠΙΣΤΡΕΨΟΝ Η ΨΥΧΗ ΜΟΥ ΕΙΣ ΤΗΝ ΑΝΑΠΑΥΣΙΝ ΣΟΥ ΟΤΙ ΚΥΡΙΟΣ ΕΥΗΡΓΕΤΗΣΕΝ ΣΕ
8 ΟΤΙ ΕΞΕΙΛΑΤΟ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΚ ΘΑΝΑΤΟΥ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΑΠΟ ΔΑΚΡΥΩΝ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΑΠΟ ΟΛΙΣΘΗΜΑΤΟΣ
9 ΕΥΑΡΕΣΤΗΣΩ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΕΝ ΧΩΡΑ ΖΩΝΤΩΝ

PSALMS CHAPTER 115
1 ΑΛΛΗΛΟΥΙΑ ΕΠΙΣΤΕΥΣΑ ΔΙΟ ΕΛΑΛΗΣΑ ΕΓΩ ΔΕ ΕΤΑΠΕΙΝΩΘΗΝ ΣΦΟΔΡΑ
2 ΕΓΩ ΕΙΠΑ ΕΝ ΤΗ ΕΚΣΤΑΣΕΙ ΜΟΥ ΠΑΣ ΑΝΘΡΩΠΟΣ ΨΕΥΣΤΗΣ
3 ΤΙ ΑΝΤΑΠΟΔΩΣΩ ΤΩ ΚΥΡΙΩ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΑΝΤΑΠΕΔΩΚΕΝ ΜΟΙ
4 ΠΟΤΗΡΙΟΝ ΣΩΤΗΡΙΟΥ ΛΗΜΨΟΜΑΙ ΚΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΠΙΚΑΛΕΣΟΜΑΙ
6 ΤΙΜΙΟΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ Ο ΘΑΝΑΤΟΣ ΤΩΝ ΟΣΙΩΝ ΑΥΤΟΥ
7 Ω ΚΥΡΙΕ ΕΓΩ ΔΟΥΛΟΣ ΣΟΣ ΕΓΩ ΔΟΥΛΟΣ ΣΟΣ ΚΑΙ ΥΙΟΣ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΣΟΥ ΔΙΕΡΡΗΞΑΣ ΤΟΥΣ ΔΕΣΜΟΥΣ ΜΟΥ
8 ΣΟΙ ΘΥΣΩ ΘΥΣΙΑΝ ΑΙΝΕΣΕΩΣ
9 ΤΑΣ ΕΥΧΑΣ ΜΟΥ ΤΩ ΚΥΡΙΩ ΑΠΟΔΩΣΩ ΕΝΑΝΤΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ
10 ΕΝ ΑΥΛΑΙΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΝ ΜΕΣΩ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ

PSALMS CHAPTER 116
1 ΑΛΛΗΛΟΥΙΑ ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΠΑΙΝΕΣΑΤΕ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ
2 ΟΤΙ ΕΚΡΑΤΑΙΩΘΗ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΕΦ' ΗΜΑΣ ΚΑΙ Η ΑΛΗΘΕΙΑ ΤΟΥ ΚΥΡΙΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

PSALMS CHAPTER 117
1 ΑΛΛΗΛΟΥΙΑ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

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2 ΕΙΠΑΤΩ ΔΗ ΟΙΚΟΣ ΙΣΡΑΗΛ ΟΤΙ ΑΓΑΘΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ
3 ΕΙΠΑΤΩ ΔΗ ΟΙΚΟΣ ΑΑΡΩΝ ΟΤΙ ΑΓΑΘΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ
4 ΕΙΠΑΤΩΣΑΝ ΔΗ ΠΑΝΤΕΣ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΑΓΑΘΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ
5 ΕΝ ΘΛΙΨΕΙ ΕΠΕΚΑΛΕΣΑΜΗΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΜΟΥ ΕΙΣ ΠΛΑΤΥΣΜΟΝ
6 ΚΥΡΙΟΣ ΕΜΟΙ ΒΟΗΘΟΣ ΟΥ ΦΟΒΗΘΗΣΟΜΑΙ ΤΙ ΠΟΙΗΣΕΙ ΜΟΙ ΑΝΘΡΩΠΟΣ
7 ΚΥΡΙΟΣ ΕΜΟΙ ΒΟΗΘΟΣ ΚΑΓΩ ΕΠΟΨΟΜΑΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ
8 ΑΓΑΘΟΝ ΠΕΠΟΙΘΕΝΑΙ ΕΠΙ ΚΥΡΙΟΝ Η ΠΕΠΟΙΘΕΝΑΙ ΕΠ' ΑΝΘΡΩΠΟΝ
9 ΑΓΑΘΟΝ ΕΛΠΙΖΕΙΝ ΕΠΙ ΚΥΡΙΟΝ Η ΕΛΠΙΖΕΙΝ ΕΠ' ΑΡΧΟΝΤΑΣ
10 ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΚΥΚΛΩΣΑΝ ΜΕ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΗΜΥΝΑΜΗΝ ΑΥΤΟΥΣ
11 ΚΥΚΛΩΣΑΝΤΕΣ ΕΚΥΚΛΩΣΑΝ ΜΕ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΗΜΥΝΑΜΗΝ ΑΥΤΟΥΣ
12 ΕΚΥΚΛΩΣΑΝ ΜΕ ΩΣΕΙ ΜΕΛΙΣΣΑΙ ΚΗΡΙΟΝ ΚΑΙ ΕΞΕΚΑΥΘΗΣΑΝ ΩΣΕΙ ΠΥΡ ΕΝ ΑΚΑΝΘΑΙΣ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΗΜΥΝΑΜΗΝ ΑΥΤΟΥΣ
13 ΩΣΘΕΙΣ ΑΝΕΤΡΑΠΗΝ ΤΟΥ ΠΕΣΕΙΝ ΚΑΙ Ο ΚΥΡΙΟΣ ΑΝΤΕΛΑΒΕΤΟ ΜΟΥ
14 ΙΣΧΥΣ ΜΟΥ ΚΑΙ ΥΜΝΗΣΙΣ ΜΟΥ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ
15 ΦΩΝΗ ΑΓΑΛΛΙΑΣΕΩΣ ΚΑΙ ΣΩΤΗΡΙΑΣ ΕΝ ΣΚΗΝΑΙΣ ΔΙΚΑΙΩΝ ΔΕΞΙΑ ΚΥΡΙΟΥ ΕΠΟΙΗΣΕΝ ΔΥΝΑΜΙΝ
16 ΔΕΞΙΑ ΚΥΡΙΟΥ ΥΨΩΣΕΝ ΜΕ ΔΕΞΙΑ ΚΥΡΙΟΥ ΕΠΟΙΗΣΕΝ ΔΥΝΑΜΙΝ
17 ΟΥΚ ΑΠΟΘΑΝΟΥΜΑΙ ΑΛΛΑ ΖΗΣΟΜΑΙ ΚΑΙ ΕΚΔΙΗΓΗΣΟΜΑΙ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ
18 ΠΑΙΔΕΥΩΝ ΕΠΑΙΔΕΥΣΕΝ ΜΕ Ο ΚΥΡΙΟΣ ΚΑΙ ΤΩ ΘΑΝΑΤΩ ΟΥ ΠΑΡΕΔΩΚΕΝ ΜΕ
19 ΑΝΟΙΞΑΤΕ ΜΟΙ ΠΥΛΑΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΙΣΕΛΘΩΝ ΕΝ ΑΥΤΑΙΣ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΤΩ ΚΥΡΙΩ
20 ΑΥΤΗ Η ΠΥΛΗ ΤΟΥ ΚΥΡΙΟΥ ΔΙΚΑΙΟΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΗ
21 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΟΤΙ ΕΠΗΚΟΥΣΑΣ ΜΟΥ ΚΑΙ ΕΓΕΝΟΥ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ
22 ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΟΥΤΟΣ ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ
23 ΠΑΡΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΑΥΤΗ ΚΑΙ ΕΣΤΙΝ ΘΑΥΜΑΣΤΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΗΜΩΝ
24 ΑΥΤΗ Η ΗΜΕΡΑ ΗΝ ΕΠΟΙΗΣΕΝ Ο ΚΥΡΙΟΣ ΑΓΑΛΛΙΑΣΩΜΕΘΑ ΚΑΙ ΕΥΦΡΑΝΘΩΜΕΝ ΕΝ ΑΥΤΗ
25 Ω ΚΥΡΙΕ ΣΩΣΟΝ ΔΗ Ω ΚΥΡΙΕ ΕΥΟΔΩΣΟΝ ΔΗ
26 ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΥΛΟΓΗΚΑΜΕΝ ΥΜΑΣ ΕΞ ΟΙΚΟΥ ΚΥΡΙΟΥ
27 ΘΕΟΣ ΚΥΡΙΟΣ ΚΑΙ ΕΠΕΦΑΝΕΝ ΗΜΙΝ ΣΥΣΤΗΣΑΣΘΕ ΕΟΡΤΗΝ ΕΝ ΤΟΙΣ ΠΥΚΑΖΟΥΣΙΝ ΕΩΣ ΤΩΝ ΚΕΡΑΤΩΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ
28 ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ ΚΑΙ ΥΨΩΣΩ ΣΕ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΟΤΙ ΕΠΗΚΟΥΣΑΣ ΜΟΥ ΚΑΙ ΕΓΕΝΟΥ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ
29 ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΤΩ ΚΥΡΙΩ ΟΤΙ ΑΓΑΘΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

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(The words from ALEPH to TAW [here in square brackets] head each first of eight verses. They are of are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet; they are used as headers in the original Hebrew text and subdivide chapter 118 [119 in other Bibles] into meaningful paragraphs. The Lamentations of Jeremiah use those Hebrew letters as headers too. For the meaning of letter names see detailed information at the end of Appendix B.)

1 ΑΛΛΗΛΟΥΙΑ [ΑΛΦ] ΜΑΚΑΡΙΟΙ ΟΙ ΑΜΩΜΟΙ ΕΝ ΟΔΩ ΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ
2 ΜΑΚΑΡΙΟΙ ΟΙ ΕΞΕΡΕΥΝΩΝΤΕΣ ΤΑ ΜΑΡΤΥΡΙΑ ΑΥΤΟΥ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΕΚΖΗΤΗΣΟΥΣΙΝ ΑΥΤΟΝ
3 ΟΥ ΓΑΡ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΑΝΟΜΙΑΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΕΠΟΡΕΥΘΗΣΑΝ
4 ΣΥ ΕΝΕΤΕΙΛΩ ΤΑΣ ΕΝΤΟΛΑΣ ΣΟΥ ΦΥΛΑΞΑΣΘΑΙ ΣΦΟΔΡΑ
5 ΟΦΕΛΟΝ ΚΑΤΕΥΘΥΝΘΕΙΗΣΑΝ ΑΙ ΟΔΟΙ ΜΟΥ ΤΟΥ ΦΥΛΑΞΑΣΘΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΣΟΥ
6 ΤΟΤΕ ΟΥ ΜΗ ΕΠΑΙΣΧΥΝΘΩ ΕΝ ΤΩ ΜΕ ΕΠΙΒΛΕΠΕΙΝ ΕΠΙ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΣΟΥ
7 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΚΥΡΙΕ ΕΝ ΕΥΘΥΤΗΤΙ ΚΑΡΔΙΑΣ ΕΝ ΤΩ ΜΕΜΑΘΗΚΕΝΑΙ ΜΕ ΤΑ ΚΡΙΜΑΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΣΟΥ
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2 ΤΟΤΕ ΕΠΛΗΣΘΗ ΧΑΡΑΣ ΤΟ ΣΤΟΜΑ ΗΜΩΝ ΚΑΙ Η ΓΛΩΣΣΑ ΗΜΩΝ ΑΓΑΛΛΙΑΣΕΩΣ ΤΟΤΕ ΕΡΟΥΣΙΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΜΕΓΑΛΥΝΕΝ ΚΥΡΙΟΣ ΤΟΥ ΠΟΙΗΣΑΙ ΜΕΤ' ΑΥΤΩΝ
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4 ΕΠΙΣΤΡΕΨΟΝ ΚΥΡΙΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΗΜΩΝ ΩΣ ΧΕΙΜΑΡΡΟΥΣ ΕΝ ΤΩ ΝΟΤΩ
5 ΟΙ ΣΠΕΙΡΟΝΤΕΣ ΕΝ ΔΑΚΡΥΣΙΝ ΕΝ ΑΓΑΛΛΙΑΣΕΙ ΘΕΡΙΟΥΣΙΝ
6 ΠΟΡΕΥΟΜΕΝΟΙ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΕΚΛΑΙΟΝ ΑΙΡΟΝΤΕΣ ΤΑ ΣΠΕΡΜΑΤΑ ΑΥΤΩΝ ΕΡΧΟΜΕΝΟΙ ΔΕ ΗΞΟΥΣΙΝ ΕΝ ΑΓΑΛΛΙΑΣΕΙ ΑΙΡΟΝΤΕΣ ΤΑ ΔΡΑΓΜΑΤΑ ΑΥΤΩΝ

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2 ΕΙΣ ΜΑΤΗΝ ΥΜΙΝ ΕΣΤΙΝ ΤΟΥ ΟΡΘΡΙΖΕΙΝ ΕΓΕΙΡΕΣΘΑΙ ΜΕΤΑ ΤΟ ΚΑΘΗΣΘΑΙ ΟΙ ΕΣΘΟΝΤΕΣ ΑΡΤΟΝ ΟΔΥΝΗΣ ΟΤΑΝ ΔΩ ΤΟΙΣ ΑΓΑΠΗΤΟΙΣ ΑΥΤΟΥ ΥΠΝΟΝ
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4 ΕΙ ΔΩΣΩ ΥΠΝΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΚΑΙ ΤΟΙΣ ΒΛΕΦΑΡΟΙΣ ΜΟΥ ΝΥΣΤΑΓΜΟΝ ΚΑΙ ΑΝΑΠΑΥΣΙΝ ΤΟΙΣ ΚΡΟΤΑΦΟΙΣ ΜΟΥ
5 ΕΩΣ ΟΥ ΕΥΡΩ ΤΟΠΟΝ ΤΩ ΚΥΡΙΩ ΣΚΗΝΩΜΑ ΤΩ ΘΕΩ ΙΑΚΩΒ
6 ΙΔΟΥ ΗΚΟΥΣΑΜΕΝ ΑΥΤΗΝ ΕΝ ΕΦΡΑΘΑ ΕΥΡΟΜΕΝ ΑΥΤΗΝ ΕΝ ΤΟΙΣ ΠΕΔΙΟΙΣ ΤΟΥ ΔΡΥΜΟΥ
7 ΕΙΣΕΛΕΥΣΟΜΕΘΑ ΕΙΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΟΥ ΠΡΟΣΚΥΝΗΣΟΜΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΕΣΤΗΣΑΝ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ
8 ΑΝΑΣΤΗΘΙ ΚΥΡΙΕ ΕΙΣ ΤΗΝ ΑΝΑΠΑΥΣΙΝ ΣΟΥ ΣΥ ΚΑΙ Η ΚΙΒΩΤΟΣ ΤΟΥ ΑΓΙΑΣΜΑΤΟΣ ΣΟΥ
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3 ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΑΓΑΘΟΣ ΚΥΡΙΟΣ ΨΑΛΑΤΕ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΟΤΙ ΚΑΛΟΝ
4 ΟΤΙ ΤΟΝ ΙΑΚΩΒ ΕΞΕΛΕΞΑΤΟ ΕΑΥΤΩ Ο ΚΥΡΙΟΣ ΙΣΡΑΗΛ ΕΙΣ ΠΕΡΙΟΥΣΙΑΣΜΟΝ ΑΥΤΟΥ
5 ΟΤΙ ΕΓΩ ΕΓΝΩΝ ΟΤΙ ΜΕΓΑΣ ΚΥΡΙΟΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ
6 ΠΑΝΤΑ ΟΣΑ ΗΘΕΛΗΣΕΝ Ο ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΝ ΤΗ ΓΗ ΕΝ ΤΑΙΣ ΘΑΛΑΣΣΑΙΣ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΑΒΥΣΣΟΙΣ
7 ΑΝΑΓΩΝ ΝΕΦΕΛΑΣ ΕΞ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΑΣΤΡΑΠΑΣ ΕΙΣ ΥΕΤΟΝ ΕΠΟΙΗΣΕΝ Ο ΕΞΑΓΩΝ ΑΝΕΜΟΥΣ ΕΚ ΘΗΣΑΥΡΩΝ ΑΥΤΟΥ
8 ΟΣ ΕΠΑΤΑΞΕΝ ΤΑ ΠΡΩΤΟΤΟΚΑ ΑΙΓΥΠΤΟΥ ΑΠΟ ΑΝΘΡΩΠΟΥ ΕΩΣ ΚΤΗΝΟΥΣ
9 ΕΞΑΠΕΣΤΕΙΛΕΝ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΕΝ ΜΕΣΩ ΣΟΥ ΑΙΓΥΠΤΕ ΕΝ ΦΑΡΑΩ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ
10 ΟΣ ΕΠΑΤΑΞΕΝ ΕΘΝΗ ΠΟΛΛΑ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΒΑΣΙΛΕΙΣ ΚΡΑΤΑΙΟΥΣ
11 ΤΟΝ ΣΗΩΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΜΟΡΡΑΙΩΝ ΚΑΙ ΤΟΝ ΩΓ ΒΑΣΙΛΕΑ ΤΗΣ ΒΑΣΑΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΧΑΝΑΑΝ
12 ΚΑΙ ΕΔΩΚΕΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΛΗΡΟΝΟΜΙΑΝ ΚΛΗΡΟΝΟΜΙΑΝ ΙΣΡΑΗΛ ΛΑΩ ΑΥΤΟΥ
13 ΚΥΡΙΕ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΥΡΙΕ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΣΟΥ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ
14 ΟΤΙ ΚΡΙΝΕΙ ΚΥΡΙΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ ΠΑΡΑΚΛΗΘΗΣΕΤΑΙ
15 ΤΑ ΕΙΔΩΛΑ ΤΩΝ ΕΘΝΩΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΕΡΓΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΩΝ
16 ΣΤΟΜΑ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΛΑΛΗΣΟΥΣΙΝ ΟΦΘΑΛΜΟΥΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΟΨΟΝΤΑΙ
17 ΩΤΑ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΕΝΩΤΙΣΘΗΣΟΝΤΑΙ ΡΙΝΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥΚ ΟΣΦΡΑΝΘΗΣΟΝΤΑΙ ΧΕΙΡΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΨΗΛΑΦΗΣΟΥΣΙΝ ΠΟΔΑΣ ΕΧΟΥΣΙΝ ΚΑΙ ΟΥ ΠΕΡΙΠΑΤΗΣΟΥΣΙΝ ΟΥ ΦΩΝΗΣΟΥΣΙΝ ΕΝ ΤΩ ΛΑΡΥΓΓΙ ΑΥΤΩΝ ΟΥΔΕ ΓΑΡ ΕΣΤΙΝ ΠΝΕΥΜΑ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ
18 ΟΜΟΙΟΙ ΑΥΤΟΙΣ ΓΕΝΟΙΝΤΟ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΥΤΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΥΤΟΙΣ
19 ΟΙΚΟΣ ΙΣΡΑΗΛ ΕΥΛΟΓΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΟΙΚΟΣ ΑΑΡΩΝ ΕΥΛΟΓΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ
20 ΟΙΚΟΣ ΛΕΥΙ ΕΥΛΟΓΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΥΛΟΓΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ
21 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ Ο ΚΑΤΟΙΚΩΝ ΙΕΡΟΥΣΑΛΗΜ

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2 ΕΠΙ ΤΑΙΣ ΙΤΕΑΙΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΕΚΡΕΜΑΣΑΜΕΝ ΤΑ ΟΡΓΑΝΑ ΗΜΩΝ
3 ΟΤΙ ΕΚΕΙ ΕΠΗΡΩΤΗΣΑΝ ΗΜΑΣ ΟΙ ΑΙΧΜΑΛΩΤΕΥΣΑΝΤΕΣ ΗΜΑΣ ΛΟΓΟΥΣ ΩΔΩΝ ΚΑΙ ΟΙ ΑΠΑΓΑΓΟΝΤΕΣ ΗΜΑΣ ΥΜΝΟΝ ΑΣΑΤΕ ΗΜΙΝ ΕΚ ΤΩΝ ΩΔΩΝ ΣΙΩΝ
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5 ΕΑΝ ΕΠΙΛΑΘΩΜΑΙ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΕΠΙΛΗΣΘΕΙΗ Η ΔΕΞΙΑ ΜΟΥ
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7 ΜΝΗΣΘΗΤΙ ΚΥΡΙΕ ΤΩΝ ΥΙΩΝ ΕΔΩΜ ΤΗΝ ΗΜΕΡΑΝ ΙΕΡΟΥΣΑΛΗΜ ΤΩΝ ΛΕΓΟΝΤΩΝ ΕΚΚΕΝΟΥΤΕ ΕΚΚΕΝΟΥΤΕ ΕΩΣ Ο ΘΕΜΕΛΙΟΣ ΕΝ ΑΥΤΗ
8 ΘΥΓΑΤΗΡ ΒΑΒΥΛΩΝΟΣ Η ΤΑΛΑΙΠΩΡΟΣ ΜΑΚΑΡΙΟΣ ΟΣ ΑΝΤΑΠΟΔΩΣΕΙ ΣΟΙ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΣΟΥ Ο ΑΝΤΑΠΕΔΩΚΑΣ ΗΜΙΝ
9 ΜΑΚΑΡΙΟΣ ΟΣ ΚΡΑΤΗΣΕΙ ΚΑΙ ΕΔΑΦΙΕΙ ΤΑ ΝΗΠΙΑ ΣΟΥ ΠΡΟΣ ΤΗΝ ΠΕΤΡΑΝ

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2 ΠΡΟΣΚΥΝΗΣΩ ΠΡΟΣ ΝΑΟΝ ΑΓΙΟΝ ΣΟΥ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΠΙ ΤΩ ΕΛΕΕΙ ΣΟΥ ΚΑΙ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ ΟΤΙ ΕΜΕΓΑΛΥΝΑΣ ΕΠΙ ΠΑΝ ΟΝΟΜΑ ΤΟ ΛΟΓΙΟΝ ΣΟΥ
3 ΕΝ Η ΑΝ ΗΜΕΡΑ ΕΠΙΚΑΛΕΣΩΜΑΙ ΣΕ ΤΑΧΥ ΕΠΑΚΟΥΣΟΝ ΜΟΥ ΠΟΛΥΩΡΗΣΕΙΣ ΜΕ ΕΝ ΨΥΧΗ ΜΟΥ ΕΝ ΔΥΝΑΜΕΙ
4 ΕΞΟΜΟΛΟΓΗΣΑΣΘΩΣΑΝ ΣΟΙ ΚΥΡΙΕ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΟΤΙ ΗΚΟΥΣΑΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ
5 ΚΑΙ ΑΣΑΤΩΣΑΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΚΥΡΙΟΥ ΟΤΙ ΜΕΓΑΛΗ Η ΔΟΞΑ ΚΥΡΙΟΥ
6 ΟΤΙ ΥΨΗΛΟΣ ΚΥΡΙΟΣ ΚΑΙ ΤΑ ΤΑΠΕΙΝΑ ΕΦΟΡΑ ΚΑΙ ΤΑ ΥΨΗΛΑ ΑΠΟ ΜΑΚΡΟΘΕΝ ΓΙΝΩΣΚΕΙ

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7 ΕΑΝ ΠΟΡΕΥΘΩ ΕΝ ΜΕΣΩ ΘΛΙΨΕΩΣ ΖΗΣΕΙΣ ΜΕ ΕΠ' ΟΡΓΗΝ ΕΧΘΡΩΝ ΜΟΥ ΕΞΕΤΕΙΝΑΣ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΕΣΩΣΕΝ ΜΕ Η ΔΕΞΙΑ ΣΟΥ
8 ΚΥΡΙΟΣ ΑΝΤΑΠΟΔΩΣΕΙ ΥΠΕΡ ΕΜΟΥ ΚΥΡΙΕ ΤΟ ΕΛΕΟΣ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΜΗ ΠΑΡΗΣ

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2 ΣΥ ΕΓΝΩΣ ΤΗΝ ΚΑΘΕΔΡΑΝ ΜΟΥ ΚΑΙ ΤΗΝ ΕΓΕΡΣΙΝ ΜΟΥ ΣΥ ΣΥΝΗΚΑΣ ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΜΟΥ ΑΠΟ ΜΑΚΡΟΘΕΝ
3 ΤΗΝ ΤΡΙΒΟΝ ΜΟΥ ΚΑΙ ΤΗΝ ΣΧΟΙΝΟΝ ΜΟΥ ΣΥ ΕΞΙΧΝΙΑΣΑΣ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΟΔΟΥΣ ΜΟΥ ΠΡΟΕΙΔΕΣ
4 ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΛΟΓΟΣ ΕΝ ΓΛΩΣΣΗ ΜΟΥ
5 ΙΔΟΥ ΚΥΡΙΕ ΣΥ ΕΓΝΩΣ ΠΑΝΤΑ ΤΑ ΕΣΧΑΤΑ ΚΑΙ ΤΑ ΑΡΧΑΙΑ ΣΥ ΕΠΛΑΣΑΣ ΜΕ ΚΑΙ ΕΘΗΚΑΣ ΕΠ' ΕΜΕ ΤΗΝ ΧΕΙΡΑ ΣΟΥ
6 ΕΘΑΥΜΑΣΤΩΘΗ Η ΓΝΩΣΙΣ ΣΟΥ ΕΞ ΕΜΟΥ ΕΚΡΑΤΑΙΩΘΗ ΟΥ ΜΗ ΔΥΝΩΜΑΙ ΠΡΟΣ ΑΥΤΗΝ
7 ΠΟΥ ΠΟΡΕΥΘΩ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΣΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΠΡΟΣΩΠΟΥ ΣΟΥ ΠΟΥ ΦΥΓΩ
8 ΕΑΝ ΑΝΑΒΩ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΣΥ ΕΙ ΕΚΕΙ ΕΑΝ ΚΑΤΑΒΩ ΕΙΣ ΤΟΝ ΑΔΗΝ ΠΑΡΕΙ
9 ΕΑΝ ΑΝΑΛΑΒΟΙΜΙ ΤΑΣ ΠΤΕΡΥΓΑΣ ΜΟΥ ΚΑΤ' ΟΡΘΡΟΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΩ ΕΙΣ ΤΑ ΕΣΧΑΤΑ ΤΗΣ ΘΑΛΑΣΣΗΣ
10 ΚΑΙ ΓΑΡ ΕΚΕΙ Η ΧΕΙΡ ΣΟΥ ΟΔΗΓΗΣΕΙ ΜΕ ΚΑΙ ΚΑΘΕΞΕΙ ΜΕ Η ΔΕΞΙΑ ΣΟΥ
11 ΚΑΙ ΕΙΠΑ ΑΡΑ ΣΚΟΤΟΣ ΚΑΤΑΠΑΤΗΣΕΙ ΜΕ ΚΑΙ ΝΥΞ ΦΩΤΙΣΜΟΣ ΕΝ ΤΗ ΤΡΥΦΗ ΜΟΥ
12 ΟΤΙ ΣΚΟΤΟΣ ΟΥ ΣΚΟΤΙΣΘΗΣΕΤΑΙ ΑΠΟ ΣΟΥ ΚΑΙ ΝΥΞ ΩΣ ΗΜΕΡΑ ΦΩΤΙΣΘΗΣΕΤΑΙ ΩΣ ΤΟ ΣΚΟΤΟΣ ΑΥΤΗΣ ΟΥΤΩΣ ΚΑΙ ΤΟ ΦΩΣ ΑΥΤΗΣ
13 ΟΤΙ ΣΥ ΕΚΤΗΣΩ ΤΟΥΣ ΝΕΦΡΟΥΣ ΜΟΥ ΚΥΡΙΕ ΑΝΤΕ-ΛΑΒΟΥ ΜΟΥ ΕΚ ΓΑΣΤΡΟΣ ΜΗΤΡΟΣ ΜΟΥ
14 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΟΤΙ ΦΟΒΕΡΩΣ ΕΘΑΥΜΑΣΤΩΘΗΝ ΘΑΥΜΑΣΙΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ Η ΨΥΧΗ ΜΟΥ ΓΙΝΩΣΚΕΙ ΣΦΟΔΡΑ
15 ΟΥΚ ΕΚΡΥΒΗ ΤΟ ΟΣΤΟΥΝ ΜΟΥ ΑΠΟ ΣΟΥ Ο ΕΠΟΙΗΣΑΣ ΕΝ ΚΡΥΦΗ ΚΑΙ Η ΥΠΟΣΤΑΣΙΣ ΜΟΥ ΕΝ ΤΟΙΣ ΚΑΤΩΤΑΤΟΙΣ ΤΗΣ ΓΗΣ
16 ΤΟ ΑΚΑΤΕΡΓΑΣΤΟΝ ΜΟΥ ΕΙΔΟΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΚΑΙ ΕΠΙ ΤΟ ΒΙΒΛΙΟΝ ΣΟΥ ΠΑΝΤΕΣ ΓΡΑΦΗΣΟΝΤΑΙ ΗΜΕΡΑΣ ΠΛΑΣΘΗΣΟΝΤΑΙ ΚΑΙ ΟΥΘΕΙΣ ΕΝ ΑΥΤΟΙΣ
17 ΕΜΟΙ ΔΕ ΛΙΑΝ ΕΤΙΜΗΘΗΣΑΝ ΟΙ ΦΙΛΟΙ ΣΟΥ Ο ΘΕΟΣ ΛΙΑΝ ΕΚΡΑΤΑΙΩΘΗΣΑΝ ΑΙ ΑΡΧΑΙ ΑΥΤΩΝ
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19 ΕΑΝ ΑΠΟΚΤΕΙΝΗΣ ΑΜΑΡΤΩΛΟΥΣ Ο ΘΕΟΣ ΑΝΔΡΕΣ ΑΙΜΑΤΩΝ ΕΚΚΛΙΝΑΤΕ ΑΠ' ΕΜΟΥ
20 ΟΤΙ ΕΡΕΙΣ ΕΙΣ ΔΙΑΛΟΓΙΣΜΟΝ ΛΗΜΨΟΝΤΑΙ ΕΙΣ ΜΑΤΑΙΟΤΗΤΑ ΤΑΣ ΠΟΛΕΙΣ ΣΟΥ
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22 ΤΕΛΕΙΟΝ ΜΙΣΟΣ ΕΜΙΣΟΥΝ ΑΥΤΟΥΣ ΕΙΣ ΕΧΘΡΟΥΣ ΕΓΕΝΟΝΤΟ ΜΟΙ
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1 ΕΙΣ ΤΟ ΤΕΛΟΣ ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ
2 ΕΞΕΛΟΥ ΜΕ ΚΥΡΙΕ ΕΞ ΑΝΘΡΩΠΟΥ ΠΟΝΗΡΟΥ ΑΠΟ ΑΝΔΡΟΣ ΑΔΙΚΟΥ ΡΥΣΑΙ ΜΕ
3 ΟΙΤΙΝΕΣ ΕΛΟΓΙΣΑΝΤΟ ΑΔΙΚΙΑΣ ΕΝ ΚΑΡΔΙΑ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΠΑΡΕΤΑΣΣΟΝΤΟ ΠΟΛΕΜΟΥΣ
4 ΗΚΟΝΗΣΑΝ ΓΛΩΣΣΑΝ ΑΥΤΩΝ ΩΣΕΙ ΟΦΕΩΣ ΙΟΣ ΑΣΠΙΔΩΝ ΥΠΟ ΤΑ ΧΕΙΛΗ ΑΥΤΩΝ ΔΙΑΨΑΛΜΑ
5 ΦΥΛΑΞΟΝ ΜΕ ΚΥΡΙΕ ΕΚ ΧΕΙΡΟΣ ΑΜΑΡΤΩΛΟΥ ΑΠΟ ΑΝΘΡΩΠΩΝ ΑΔΙΚΩΝ ΕΞΕΛΟΥ ΜΕ ΟΙΤΙΝΕΣ ΕΛΟΓΙΣΑΝΤΟ ΥΠΟΣΚΕΛΙΣΑΙ ΤΑ ΔΙΑΒΗΜΑΤΑ ΜΟΥ
6 ΕΚΡΥΨΑΝ ΥΠΕΡΗΦΑΝΟΙ ΠΑΓΙΔΑ ΜΟΙ ΚΑΙ ΣΧΟΙΝΙΑ ΔΙΕΤΕΙΝΑΝ ΠΑΓΙΔΑΣ ΤΟΙΣ ΠΟΣΙΝ ΜΟΥ ΕΧΟΜΕΝΑ ΤΡΙΒΟΥ ΣΚΑΝΔΑΛΟΝ ΕΘΕΝΤΟ ΜΟΙ ΔΙΑΨΑΛΜΑ
7 ΕΙΠΑ ΤΩ ΚΥΡΙΩ ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ ΕΝΩΤΙΣΑΙ ΚΥΡΙΕ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ
8 ΚΥΡΙΕ ΚΥΡΙΕ ΔΥΝΑΜΙΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΕΠΕΣΚΙΑΣΑΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΕΝ ΗΜΕΡΑ ΠΟΛΕΜΟΥ
9 ΜΗ ΠΑΡΑΔΩΣ ΜΕ ΚΥΡΙΕ ΑΠΟ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΜΟΥ ΑΜΑΡΤΩΛΩ ΔΙΕΛΟΓΙΣΑΝΤΟ ΚΑΤ' ΕΜΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΜΕ ΜΗΠΟΤΕ ΥΨΩΘΩΣΙΝ ΔΙΑΨΑΛΜΑ
10 Η ΚΕΦΑΛΗ ΤΟΥ ΚΥΚΛΩΜΑΤΟΣ ΑΥΤΩΝ ΚΟΠΟΣ ΤΩΝ ΧΕΙΛΕΩΝ ΑΥΤΩΝ ΚΑΛΥΨΕΙ ΑΥΤΟΥΣ
11 ΠΕΣΟΥΝΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΑΝΘΡΑΚΕΣ ΕΝ ΠΥΡΙ ΚΑΤΑΒΑΛΕΙΣ ΑΥΤΟΥΣ ΕΝ ΤΑΛΑΙΠΩΡΙΑΙΣ ΟΥ ΜΗ ΥΠΟΣΤΩΣΙΝ
12 ΑΝΗΡ ΓΛΩΣΣΩΔΗΣ ΟΥ ΚΑΤΕΥΘΥΝΘΗΣΕΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΑΝΔΡΑ ΑΔΙΚΟΝ ΚΑΚΑ ΘΗΡΕΥΣΕΙ ΕΙΣ ΔΙΑΦΘΟΡΑΝ
13 ΕΓΝΩΝ ΟΤΙ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΤΗΝ ΚΡΙΣΙΝ ΤΟΥ ΠΤΩΧΟΥ ΚΑΙ ΤΗΝ ΔΙΚΗΝ ΤΩΝ ΠΕΝΗΤΩΝ
14 ΠΛΗΝ ΔΙΚΑΙΟΙ ΕΞΟΜΟΛΟΓΗΣΟΝΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΥΘΕΙΣ ΣΥΝ ΤΩ ΠΡΟΣΩΠΩ ΣΟΥ

PSALMS CHAPTER 140
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΚΥΡΙΕ ΕΚΕΚΡΑΞΑ ΠΡΟΣ ΣΕ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ ΠΡΟΣΧΕΣ ΤΗ ΦΩΝΗ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΕΝ ΤΩ ΚΕΚΡΑΓΕΝΑΙ ΜΕ ΠΡΟΣ ΣΕ
2 ΚΑΤΕΥΘΥΝΘΗΤΩ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΩΣ ΘΥΜΙΑΜΑ ΕΝΩΠΙΟΝ ΣΟΥ ΕΠΑΡΣΙΣ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΘΥΣΙΑ ΕΣΠΕΡΙΝΗ
3 ΘΟΥ ΚΥΡΙΕ ΦΥΛΑΚΗΝ ΤΩ ΣΤΟΜΑΤΙ ΜΟΥ ΚΑΙ ΘΥΡΑΝ ΠΕΡΙΟΧΗΣ ΠΕΡΙ ΤΑ ΧΕΙΛΗ ΜΟΥ
4 ΜΗ ΕΚΚΛΙΝΗΣ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΕΙΣ ΛΟΓΟΥΣ ΠΟΝΗΡΙΑΣ ΤΟΥ ΠΡΟΦΑΣΙΖΕΣΘΑΙ ΠΡΟΦΑΣΕΙΣ ΕΝ ΑΜΑΡΤΙΑΙΣ ΣΥΝ ΑΝΘΡΩΠΟΙΣ ΕΡΓΑΖΟΜΕΝΟΙΣ ΑΝΟΜΙΑΝ ΚΑΙ ΟΥ ΜΗ ΣΥΝΔΥΑΣΩ ΜΕΤΑ ΤΩΝ ΕΚΛΕΚΤΩΝ ΑΥΤΩΝ
5 ΠΑΙΔΕΥΣΕΙ ΜΕ ΔΙΚΑΙΟΣ ΕΝ ΕΛΕΕΙ ΚΑΙ ΕΛΕΓΞΕΙ ΜΕ ΕΛΑΙΟΝ ΔΕ ΑΜΑΡΤΩΛΟΥ ΜΗ ΛΙΠΑΝΑΤΩ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΟΤΙ ΕΤΙ ΚΑΙ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΕΝ ΤΑΙΣ ΕΥΔΟΚΙΑΙΣ ΑΥΤΩΝ
6 ΚΑΤΕΠΟΘΗΣΑΝ ΕΧΟΜΕΝΑ ΠΕΤΡΑΣ ΟΙ ΚΡΙΤΑΙ ΑΥΤΩΝ ΑΚΟΥΣΟΝΤΑΙ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΟΤΙ ΗΔΥΝΗΘΗΣΑΝ
7 ΩΣΕΙ ΠΑΧΟΣ ΓΗΣ ΔΙΕΡΡΑΓΗ ΕΠΙ ΤΗΣ ΓΗΣ ΔΙΕΣΚΟΡΠΙΣΘΗ ΤΑ ΟΣΤΑ ΗΜΩΝ ΠΑΡΑ ΤΟΝ ΑΔΗΝ
8 ΟΤΙ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΚΥΡΙΕ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΠΙ ΣΕ ΗΛΠΙΣΑ ΜΗ ΑΝΤΑΝΕΛΗΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
9 ΦΥΛΑΞΟΝ ΜΕ ΑΠΟ ΠΑΓΙΔΟΣ ΗΣ ΣΥΝΕΣΤΗΣΑΝΤΟ ΜΟΙ ΚΑΙ ΑΠΟ ΣΚΑΝΔΑΛΩΝ ΤΩΝ ΕΡΓΑΖΟΜΕΝΩΝ ΤΗΝ ΑΝΟΜΙΑΝ
10 ΠΕΣΟΥΝΤΑΙ ΕΝ ΑΜΦΙΒΛΗΣΤΡΩ ΑΥΤΟΥ ΑΜΑΡΤΩΛΟΙ ΚΑΤΑ ΜΟΝΑΣ ΕΙΜΙ ΕΓΩ ΕΩΣ ΟΥ ΑΝ ΠΑΡΕΛΘΩ

PSALMS CHAPTER 141
1 ΣΥΝΕΣΕΩΣ ΤΩ ΔΑΥΙΔ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΝ ΕΝ ΤΩ ΣΠΗΛΑΙΩ ΠΡΟΣΕΥΧΗ
2 ΦΩΝΗ ΜΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΕΚΕΚΡΑΞΑ ΦΩΝΗ ΜΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΕΔΕΗΘΗΝ
3 ΕΚΧΕΩ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ ΤΗΝ ΘΛΙΨΙΝ ΜΟΥ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΑΠΑΓΓΕΛΩ
4 ΕΝ ΤΩ ΕΚΛΕΙΠΕΙΝ ΕΞ ΕΜΟΥ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΚΑΙ ΣΥ ΕΓΝΩΣ ΤΑΣ ΤΡΙΒΟΥΣ ΜΟΥ ΕΝ ΟΔΩ ΤΑΥΤΗ Η ΕΠΟΡΕΥΟΜΗΝ ΕΚΡΥΨΑΝ ΠΑΓΙΔΑ ΜΟΙ
5 ΚΑΤΕΝΟΟΥΝ ΕΙΣ ΤΑ ΔΕΞΙΑ ΚΑΙ ΕΠΕΒΛΕΠΟΝ ΟΤΙ ΟΥΚ ΗΝ Ο ΕΠΙΓΙΝΩΣΚΩΝ ΜΕ ΑΠΩΛΕΤΟ ΦΥΓΗ ΑΠ' ΕΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ Ο ΕΚΖΗΤΩΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ

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6 ΕΚΕΚΡΑΞΑ ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΕΙΠΑ ΣΥ ΕΙ Η ΕΛΠΙΣ ΜΟΥ ΜΕΡΙΣ ΜΟΥ ΕΝ ΓΗ ΖΩΝΤΩΝ
7 ΠΡΟΣΧΕΣ ΠΡΟΣ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ ΟΤΙ ΕΤΑΠΕΙΝΩΘΗΝ ΣΦΟΔΡΑ ΡΥΣΑΙ ΜΕ ΕΚ ΤΩΝ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΜΕ ΟΤΙ ΕΚΡΑΤΑΙΩΘΗΣΑΝ ΥΠΕΡ ΕΜΕ
8 ΕΞΑΓΑΓΕ ΕΚ ΦΥΛΑΚΗΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΤΟΥ ΕΞΟΜΟΛΟΓΗΣΑΣΘΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΥΡΙΕ ΕΜΕ ΥΠΟΜΕΝΟΥΣΙΝ ΔΙΚΑΙΟΙ ΕΩΣ ΟΥ ΑΝΤΑΠΟΔΩΣ ΜΟΙ

PSALMS CHAPTER 142
1 ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΟΤΕ ΑΥΤΟΝ Ο ΥΙΟΣ ΚΑΤΑΔΙΩΚΕΙ ΚΥΡΙΕ ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΕΝΩΤΙΣΑΙ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΣΟΥ ΕΠΑΚΟΥΣΟΝ ΜΟΥ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ
2 ΚΑΙ ΜΗ ΕΙΣΕΛΘΗΣ ΕΙΣ ΚΡΙΣΙΝ ΜΕΤΑ ΤΟΥ ΔΟΥΛΟΥ ΣΟΥ ΟΤΙ ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΠΑΣ ΖΩΝ
3 ΟΤΙ ΚΑΤΕΔΙΩΞΕΝ Ο ΕΧΘΡΟΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΤΑΠΕΙΝΩΣΕΝ ΕΙΣ ΓΗΝ ΤΗΝ ΖΩΗΝ ΜΟΥ ΕΚΑΘΙΣΕΝ ΜΕ ΕΝ ΣΚΟΤΕΙΝΟΙΣ ΩΣ ΝΕΚΡΟΥΣ ΑΙΩΝΟΣ
4 ΚΑΙ ΗΚΗΔΙΑΣΕΝ ΕΠ' ΕΜΕ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΝ ΕΜΟΙ ΕΤΑΡΑΧΘΗ Η ΚΑΡΔΙΑ ΜΟΥ
5 ΕΜΝΗΣΘΗΝ ΗΜΕΡΩΝ ΑΡΧΑΙΩΝ ΚΑΙ ΕΜΕΛΕΤΗΣΑ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΕΝ ΠΟΙΗΜΑΣΙΝ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΕΜΕΛΕΤΩΝ
6 ΔΙΕΠΕΤΑΣΑ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΠΡΟΣ ΣΕ Η ΨΥΧΗ ΜΟΥ ΩΣ ΓΗ ΑΝΥΔΡΟΣ ΣΟΙ ΔΙΑΨΑΛΜΑ
7 ΤΑΧΥ ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ ΚΥΡΙΕ ΕΞΕΛΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΠ' ΕΜΟΥ ΚΑΙ ΟΜΟΙΩΘΗΣΟΜΑΙ ΤΟΙΣ ΚΑΤΑΒΑΙΝΟΥΣΙΝ ΕΙΣ ΛΑΚΚΟΝ
8 ΑΚΟΥΣΤΟΝ ΠΟΙΗΣΟΝ ΜΟΙ ΤΟ ΠΡΩΙ ΤΟ ΕΛΕΟΣ ΣΟΥ ΟΤΙ ΕΠΙ ΣΟΙ ΗΛΠΙΣΑ ΓΝΩΡΙΣΟΝ ΜΟΙ ΚΥΡΙΕ ΟΔΟΝ ΕΝ Η ΠΟΡΕΥΣΟΜΑΙ ΟΤΙ ΠΡΟΣ ΣΕ ΗΡΑ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
9 ΕΞΕΛΟΥ ΜΕ ΕΚ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ ΚΥΡΙΕ ΟΤΙ ΠΡΟΣ ΣΕ ΚΑΤΕΦΥΓΟΝ
10 ΔΙΔΑΞΟΝ ΜΕ ΤΟΥ ΠΟΙΕΙΝ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΟΤΙ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΥ ΤΟ ΠΝΕΥΜΑ ΣΟΥ ΤΟ ΑΓΑΘΟΝ ΟΔΗΓΗΣΕΙ ΜΕ ΕΝ ΓΗ ΕΥΘΕΙΑ
11 ΕΝΕΚΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ ΚΥΡΙΕ ΖΗΣΕΙΣ ΜΕ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΕΞΑΞΕΙΣ ΕΚ ΘΛΙΨΕΩΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ
12 ΚΑΙ ΕΝ ΤΩ ΕΛΕΕΙ ΣΟΥ ΕΞΟΛΕΘΡΕΥΣΕΙΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΚΑΙ ΑΠΟΛΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΔΟΥΛΟΣ ΣΟΥ ΕΙΜΙ ΕΓΩ

PSALMS CHAPTER 143
1 ΤΩ ΔΑΥΙΔ ΠΡΟΣ ΤΟΝ ΓΟΛΙΑΔ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ Ο ΔΙΔΑΣΚΩΝ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΕΙΣ ΠΑΡΑΤΑΞΙΝ ΤΟΥΣ ΔΑΚΤΥΛΟΥΣ ΜΟΥ ΕΙΣ ΠΟΛΕΜΟΝ
2 ΕΛΕΟΣ ΜΟΥ ΚΑΙ ΚΑΤΑΦΥΓΗ ΜΟΥ ΑΝΤΙΛΗΜΠΤΩΡ ΜΟΥ ΚΑΙ ΡΥΣΤΗΣ ΜΟΥ ΥΠΕΡΑΣΠΙΣΤΗΣ ΜΟΥ ΚΑΙ ΕΠ' ΑΥΤΩ ΗΛΠΙΣΑ Ο ΥΠΟΤΑΣΣΩΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΥΠ' ΕΜΕ
3 ΚΥΡΙΕ ΤΙ ΕΣΤΙΝ ΑΝΘΡΩΠΟΣ ΟΤΙ ΕΓΝΩΣΘΗΣ ΑΥΤΩ Η ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΟΤΙ ΛΟΓΙΖΗ ΑΥΤΟΝ
4 ΑΝΘΡΩΠΟΣ ΜΑΤΑΙΟΤΗΤΙ ΩΜΟΙΩΘΗ ΑΙ ΗΜΕΡΑΙ ΑΥΤΟΥ ΩΣΕΙ ΣΚΙΑ ΠΑΡΑΓΟΥΣΙΝ
5 ΚΥΡΙΕ ΚΛΙΝΟΝ ΟΥΡΑΝΟΥΣ ΣΟΥ ΚΑΙ ΚΑΤΑΒΗΘΙ ΑΨΑΙ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΚΑΠΝΙΣΘΗΣΟΝΤΑΙ
6 ΑΣΤΡΑΨΟΝ ΑΣΤΡΑΠΗΝ ΚΑΙ ΣΚΟΡΠΙΕΙΣ ΑΥΤΟΥΣ ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΑ ΒΕΛΗ ΣΟΥ ΚΑΙ ΣΥΝΤΑΡΑΞΕΙΣ ΑΥΤΟΥΣ
7 ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΞ ΥΨΟΥΣ ΕΞΕΛΟΥ ΜΕ ΚΑΙ ΡΥΣΑΙ ΜΕ ΕΞ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΕΚ ΧΕΙΡΟΣ ΥΙΩΝ ΑΛΛΟΤΡΙΩΝ
8 ΩΝ ΤΟ ΣΤΟΜΑ ΕΛΑΛΗΣΕΝ ΜΑΤΑΙΟΤΗΤΑ ΚΑΙ Η ΔΕΞΙΑ ΑΥΤΩΝ ΔΕΞΙΑ ΑΔΙΚΙΑΣ
9 Ο ΘΕΟΣ ΩΔΗΝ ΚΑΙΝΗΝ ΑΣΟΜΑΙ ΣΟΙ ΕΝ ΨΑΛΤΗΡΙΩ ΔΕΚΑΧΟΡΔΩ ΨΑΛΩ ΣΟΙ
10 ΤΩ ΔΙΔΟΝΤΙ ΤΗΝ ΣΩΤΗΡΙΑΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΤΩ ΛΥΤΡΟΥΜΕΝΩ ΔΑΥΙΔ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ ΕΚ ΡΟΜΦΑΙΑΣ ΠΟΝΗΡΑΣ
11 ΡΥΣΑΙ ΜΕ ΚΑΙ ΕΞΕΛΟΥ ΜΕ ΕΚ ΧΕΙΡΟΣ ΥΙΩΝ ΑΛΛΟΤΡΙΩΝ ΩΝ ΤΟ ΣΤΟΜΑ ΕΛΑΛΗΣΕΝ ΜΑΤΑΙΟΤΗΤΑ ΚΑΙ Η ΔΕΞΙΑ ΑΥΤΩΝ ΔΕΞΙΑ ΑΔΙΚΙΑΣ
12 ΩΝ ΟΙ ΥΙΟΙ ΩΣ ΝΕΟΦΥΤΑ ΗΔΡΥΜΜΕΝΑ ΕΝ ΤΗ ΝΕΟΤΗΤΙ ΑΥΤΩΝ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΩΝ ΚΕΚΑΛΛΩΠΙΣΜΕΝΑΙ ΠΕΡΙΚΕΚΟΣΜΗΜΕΝΑΙ ΩΣ ΟΜΟΙΩΜΑ ΝΑΟΥ
13 ΤΑ ΤΑΜΙΕΙΑ ΑΥΤΩΝ ΠΛΗΡΗ ΕΞΕΡΕΥΓΟΜΕΝΑ ΕΚ ΤΟΥΤΟΥ ΕΙΣ ΤΟΥΤΟ ΤΑ ΠΡΟΒΑΤΑ ΑΥΤΩΝ ΠΟΛΥΤΟΚΑ ΠΛΗΘΥΝΟΝΤΑ ΕΝ ΤΑΙΣ ΕΞΟΔΟΙΣ ΑΥΤΩΝ
14 ΟΙ ΒΟΕΣ ΑΥΤΩΝ ΠΑΧΕΙΣ ΟΥΚ ΕΣΤΙΝ ΚΑΤΑΠΤΩΜΑ ΦΡΑΓΜΟΥ ΟΥΔΕ ΔΙΕΞΟΔΟΣ ΟΥΔΕ ΚΡΑΥΓΗ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΑΥΤΩΝ
15 ΕΜΑΚΑΡΙΣΑΝ ΤΟΝ ΛΑΟΝ Ω ΤΑΥΤΑ ΕΣΤΙΝ ΜΑΚΑΡΙΟΣ Ο ΛΑΟΣ ΟΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΟΥ

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1 ΑΙΝΕΣΙΣ ΤΩ ΔΑΥΙΔ ΥΨΩΣΩ ΣΕ Ο ΘΕΟΣ ΜΟΥ Ο ΒΑΣΙΛΕΥΣ ΜΟΥ ΚΑΙ ΕΥΛΟΓΗΣΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
2 ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΕΥΛΟΓΗΣΩ ΣΕ ΚΑΙ ΑΙΝΕΣΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
3 ΜΕΓΑΣ ΚΥΡΙΟΣ ΚΑΙ ΑΙΝΕΤΟΣ ΣΦΟΔΡΑ ΚΑΙ ΤΗΣ ΜΕΓΑΛΩΣΥΝΗΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΠΕΡΑΣ
4 ΓΕΝΕΑ ΚΑΙ ΓΕΝΕΑ ΕΠΑΙΝΕΣΕΙ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΑΠΑΓΓΕΛΟΥΣΙΝ
5 ΤΗΝ ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΑΓΙΩΣΥΝΗΣ ΣΟΥ ΛΑΛΗΣΟΥΣΙΝ ΚΑΙ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΔΙΗΓΗΣΟΝΤΑΙ
6 ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΤΩΝ ΦΟΒΕΡΩΝ ΣΟΥ ΕΡΟΥΣΙΝ ΚΑΙ ΤΗΝ ΜΕΓΑΛΩΣΥΝΗΝ ΣΟΥ ΔΙΗΓΗΣΟΝΤΑΙ
7 ΜΝΗΜΗΝ ΤΟΥ ΠΛΗΘΟΥΣ ΤΗΣ ΧΡΗΣΤΟΤΗΤΟΣ ΣΟΥ ΕΞΕΡΕΥΞΟΝΤΑΙ ΚΑΙ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΑΓΑΛΛΙΑΣΟΝΤΑΙ
8 ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΕΛΕΗΜΩΝ Ο ΚΥΡΙΟΣ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ
9 ΧΡΗΣΤΟΣ ΚΥΡΙΟΣ ΤΟΙΣ ΣΥΜΠΑΣΙΝ ΚΑΙ ΟΙ ΟΙΚΤΙΡΜΟΙ ΑΥΤΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
10 ΕΞΟΜΟΛΟΓΗΣΑΣΘΩΣΑΝ ΣΟΙ ΚΥΡΙΕ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΟΙ ΟΣΙΟΙ ΣΟΥ ΕΥΛΟΓΗΣΑΤΩΣΑΝ ΣΕ
11 ΔΟΞΑΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΕΡΟΥΣΙΝ ΚΑΙ ΤΗΝ ΔΥΝΑΣΤΕΙΑΝ ΣΟΥ ΛΑΛΗΣΟΥΣΙΝ
12 ΤΟΥ ΓΝΩΡΙΣΑΙ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΗΝ ΔΥΝΑΣΤΕΙΑΝ ΣΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΤΗΣ ΜΕΓΑΛΟΠΡΕΠΕΙΑΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ
13 Η ΒΑΣΙΛΕΙΑ ΣΟΥ ΒΑΣΙΛΕΙΑ ΠΑΝΤΩΝ ΤΩΝ ΑΙΩΝΩΝ ΚΑΙ Η ΔΕΣΠΟΤΕΙΑ ΣΟΥ ΕΝ ΠΑΣΗ ΓΕΝΕΑ ΚΑΙ ΓΕΝΕΑ
13Α ΠΙΣΤΟΣ ΚΥΡΙΟΣ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΑΥΤΟΥ ΚΑΙ ΟΣΙΟΣ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ
14 ΥΠΟΣΤΗΡΙΖΕΙ ΚΥΡΙΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΠΙΠΤΟΝΤΑΣ ΚΑΙ ΑΝΟΡΘΟΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΕΡΡΑΓΜΕΝΟΥΣ
15 ΟΙ ΟΦΘΑΛΜΟΙ ΠΑΝΤΩΝ ΕΙΣ ΣΕ ΕΛΠΙΖΟΥΣΙΝ ΚΑΙ ΣΥ ΔΙΔΩΣ ΤΗΝ ΤΡΟΦΗΝ ΑΥΤΩΝ ΕΝ ΕΥΚΑΙΡΙΑ
16 ΑΝΟΙΓΕΙΣ ΣΥ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΕΜΠΙΠΛΑΣ ΠΑΝ ΖΩΟΝ ΕΥΔΟΚΙΑΣ
17 ΔΙΚΑΙΟΣ ΚΥΡΙΟΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΑΙ ΟΣΙΟΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ
18 ΕΓΓΥΣ ΚΥΡΙΟΣ ΠΑΣΙΝ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΑΥΤΟΝ ΠΑΣΙ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΑΥΤΟΝ ΕΝ ΑΛΗΘΕΙΑ
19 ΘΕΛΗΜΑ ΤΩΝ ΦΟΒΟΥΜΕΝΩΝ ΑΥΤΟΝ ΠΟΙΗΣΕΙ ΚΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΑΥΤΩΝ ΕΠΑΚΟΥΣΕΤΑΙ ΚΑΙ ΣΩΣΕΙ ΑΥΤΟΥΣ
20 ΦΥΛΑΣΣΕΙ ΚΥΡΙΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΜΑΡΤΩΛΟΥΣ ΕΞΟΛΕΘΡΕΥΣΕΙ

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21 ΑΙΝΕΣΙΝ ΚΥΡΙΟΥ ΛΑΛΗΣΕΙ ΤΟ ΣΤΟΜΑ ΜΟΥ ΚΑΙ ΕΥΛΟΓΕΙΤΩ ΠΑΣΑ ΣΑΡΞ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ

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2 ΑΙΝΕΣΩ ΚΥΡΙΟΝ ΕΝ ΖΩΗ ΜΟΥ ΨΑΛΩ ΤΩ ΘΕΩ ΜΟΥ ΕΩΣ ΥΠΑΡΧΩ
3 ΜΗ ΠΕΠΟΙΘΑΤΕ ΕΠ' ΑΡΧΟΝΤΑΣ ΚΑΙ ΕΦ' ΥΙΟΥΣ ΑΝΘΡΩΠΩΝ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΣΩΤΗΡΙΑ
4 ΕΞΕΛΕΥΣΕΤΑΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΟΥ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΑΠΟΛΟΥΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΔΙΑΛΟΓΙΣΜΟΙ ΑΥΤΩΝ
5 ΜΑΚΑΡΙΟΣ ΟΥ Ο ΘΕΟΣ ΙΑΚΩΒ ΒΟΗΘΟΣ Η ΕΛΠΙΣ ΑΥΤΟΥ ΕΠΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΟΥ
6 ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΤΟΝ ΦΥΛΑΣΣΟΝΤΑ ΑΛΗΘΕΙΑΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
7 ΠΟΙΟΥΝΤΑ ΚΡΙΜΑ ΤΟΙΣ ΑΔΙΚΟΥΜΕΝΟΙΣ ΔΙΔΟΝΤΑ ΤΡΟΦΗΝ ΤΟΙΣ ΠΕΙΝΩΣΙΝ ΚΥΡΙΟΣ ΛΥΕΙ ΠΕΠΕΔΗΜΕΝΟΥΣ
8 ΚΥΡΙΟΣ ΑΝΟΡΘΟΙ ΚΑΤΕΡΡΑΓΜΕΝΟΥΣ ΚΥΡΙΟΣ ΣΟΦΟΙ ΤΥΦΛΟΥΣ ΚΥΡΙΟΣ ΑΓΑΠΑ ΔΙΚΑΙΟΥΣ
9 ΚΥΡΙΟΣ ΦΥΛΑΣΣΕΙ ΤΟΥΣ ΠΡΟΣΗΛΥΤΟΥΣ ΟΡΦΑΝΟΝ ΚΑΙ ΧΗΡΑΝ ΑΝΑΛΗΜΨΕΤΑΙ ΚΑΙ ΟΔΟΝ ΑΜΑΡΤΩΛΩΝ ΑΦΑΝΙΕΙ
10 ΒΑΣΙΛΕΥΣΕΙ ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ Ο ΘΕΟΣ ΣΟΥ ΣΙΩΝ ΕΙΣ ΓΕΝΕΑΝ ΚΑΙ ΓΕΝΕΑΝ

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1 ΑΛΛΗΛΟΥΙΑ ΑΓΓΑΙΟΥ ΚΑΙ ΖΑΧΑΡΙΟΥ ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΑΓΑΘΟΝ ΨΑΛΜΟΣ ΤΩ ΘΕΩ ΗΜΩΝ ΗΔΥΝΘΕΙΗ ΑΙΝΕΣΙΣ
2 ΟΙΚΟΔΟΜΩΝ ΙΕΡΟΥΣΑΛΗΜ Ο ΚΥΡΙΟΣ ΚΑΙ ΤΑΣ ΔΙΑΣΠΟΡΑΣ ΤΟΥ ΙΣΡΑΗΛ ΕΠΙΣΥΝΑΞΕΙ
3 Ο ΙΩΜΕΝΟΣ ΤΟΥΣ ΣΥΝΤΕΤΡΙΜΜΕΝΟΥΣ ΤΗΝ ΚΑΡΔΙΑΝ ΚΑΙ ΔΕΣΜΕΥΩΝ ΤΑ ΣΥΝΤΡΙΜΜΑΤΑ ΑΥΤΩΝ
4 Ο ΑΡΙΘΜΩΝ ΠΛΗΘΗ ΑΣΤΡΩΝ ΚΑΙ ΠΑΣΙΝ ΑΥΤΟΙΣ ΟΝΟΜΑΤΑ ΚΑΛΩΝ
5 ΜΕΓΑΣ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΚΑΙ ΜΕΓΑΛΗ Η ΙΣΧΥΣ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΣΥΝΕΣΕΩΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΑΡΙΘΜΟΣ
6 ΑΝΑΛΑΜΒΑΝΩΝ ΠΡΑΕΙΣ Ο ΚΥΡΙΟΣ ΤΑΠΕΙΝΩΝ ΔΕ ΑΜΑΡΤΩΛΟΥΣ ΕΩΣ ΤΗΣ ΓΗΣ
7 ΕΞΑΡΞΑΤΕ ΤΩ ΚΥΡΙΩ ΕΝ ΕΞΟΜΟΛΟΓΗΣΕΙ ΨΑΛΑΤΕ ΤΩ ΘΕΩ ΗΜΩΝ ΕΝ ΚΙΘΑΡΑ
8 ΤΩ ΠΕΡΙΒΑΛΛΟΝΤΙ ΤΟΝ ΟΥΡΑΝΟΝ ΕΝ ΝΕΦΕΛΑΙΣ ΤΩ ΕΤΟΙΜΑΖΟΝΤΙ ΤΗ ΓΗ ΥΕΤΟΝ ΤΩ ΕΞΑΝΑΤΕΛΛΟΝΤΙ ΕΝ ΟΡΕΣΙ ΧΟΡΤΟΝ ΚΑΙ ΧΛΟΗΝ ΤΗ ΔΟΥΛΕΙΑ ΤΩΝ ΑΝΘΡΩΠΩΝ
9 ΔΙΔΟΝΤΙ ΤΟΙΣ ΚΤΗΝΕΣΙ ΤΡΟΦΗΝ ΑΥΤΩΝ ΚΑΙ ΤΟΙΣ ΝΕΟΣΣΟΙΣ ΤΩΝ ΚΟΡΑΚΩΝ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΑΥΤΟΝ
10 ΟΥΚ ΕΝ ΤΗ ΔΥΝΑΣΤΕΙΑ ΤΟΥ ΙΠΠΟΥ ΘΕΛΗΣΕΙ ΟΥΔΕ ΕΝ ΤΑΙΣ ΚΝΗΜΑΙΣ ΤΟΥ ΑΝΔΡΟΣ ΕΥΔΟΚΕΙ
11 ΕΥΔΟΚΕΙ ΚΥΡΙΟΣ ΕΝ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΑΥΤΟΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΛΠΙΖΟΥΣΙΝ ΕΠΙ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ

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1 ΑΛΛΗΛΟΥΙΑ ΑΓΓΑΙΟΥ ΚΑΙ ΖΑΧΑΡΙΟΥ ΕΠΑΙΝΕΙ ΙΕΡΟΥ-ΣΑΛΗΜ ΤΟΝ ΚΥΡΙΟΝ ΑΙΝΕΙ ΤΟΝ ΘΕΟΝ ΣΟΥ ΣΙΩΝ
2 ΟΤΙ ΕΝΙΣΧΥΣΕΝ ΤΟΥΣ ΜΟΧΛΟΥΣ ΤΩΝ ΠΥΛΩΝ ΣΟΥ ΕΥΛΟΓΗΣΕΝ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΕΝ ΣΟΙ
3 Ο ΤΙΘΕΙΣ ΤΑ ΟΡΙΑ ΣΟΥ ΕΙΡΗΝΗΝ ΚΑΙ ΣΤΕΑΡ ΠΥΡΟΥ ΕΜΠΙΠΛΩΝ ΣΕ
4 Ο ΑΠΟΣΤΕΛΛΩΝ ΤΟ ΛΟΓΙΟΝ ΑΥΤΟΥ ΤΗ ΓΗ ΕΩΣ ΤΑΧΟΥΣ ΔΡΑΜΕΙΤΑΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ
5 ΤΟΥ ΔΙΔΟΝΤΟΣ ΧΙΟΝΑ ΩΣΕΙ ΕΡΙΟΝ ΟΜΙΧΛΗΝ ΩΣΕΙ ΣΠΟΔΟΝ ΠΑΣΣΟΝΤΟΣ
6 ΒΑΛΛΟΝΤΟΣ ΚΡΥΣΤΑΛΛΟΝ ΑΥΤΟΥ ΩΣΕΙ ΨΩΜΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΨΥΧΟΥΣ ΑΥΤΟΥ ΤΙΣ ΥΠΟΣΤΗΣΕΤΑΙ
7 ΑΠΟΣΤΕΛΕΙ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΚΑΙ ΤΗΞΕΙ ΑΥΤΑ ΠΝΕΥΣΕΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΚΑΙ ΡΥΗΣΕΤΑΙ ΥΔΑΤΑ
8 ΑΠΑΓΓΕΛΛΩΝ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΤΩ ΙΑΚΩΒ ΔΙΚΑΙΩΜΑΤΑ ΚΑΙ ΚΡΙΜΑΤΑ ΑΥΤΟΥ ΤΩ ΙΣΡΑΗΛ
9 ΟΥΚ ΕΠΟΙΗΣΕΝ ΟΥΤΩΣ ΠΑΝΤΙ ΕΘΝΕΙ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΑΥΤΟΥ ΟΥΚ ΕΔΗΛΩΣΕΝ ΑΥΤΟΙΣ

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1 ΑΛΛΗΛΟΥΙΑ ΑΓΓΑΙΟΥ ΚΑΙ ΖΑΧΑΡΙΟΥ ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΕΚ ΤΩΝ ΟΥΡΑΝΩΝ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΥΨΙΣΤΟΙΣ
2 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΠΑΣΑΙ ΑΙ ΔΥΝΑΜΕΙΣ ΑΥΤΟΥ
3 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΗΛΙΟΣ ΚΑΙ ΣΕΛΗΝΗ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΠΑΝΤΑ ΤΑ ΑΣΤΡΑ ΚΑΙ ΤΟ ΦΩΣ
4 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΟΙ ΟΥΡΑΝΟΙ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΤΟ ΥΔΩΡ ΤΟ ΥΠΕΡΑΝΩ ΤΩΝ ΟΥΡΑΝΩΝ
5 ΑΙΝΕΣΑΤΩΣΑΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΟΤΙ ΑΥΤΟΣ ΕΙΠΕΝ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΑΥΤΟΣ ΕΝΕΤΕΙΛΑΤΟ ΚΑΙ ΕΚΤΙΣΘΗΣΑΝ
6 ΕΣΤΗΣΕΝ ΑΥΤΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΠΡΟΣΤΑΓΜΑ ΕΘΕΤΟ ΚΑΙ ΟΥ ΠΑΡΕΛΕΥΣΕΤΑΙ
7 ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ ΕΚ ΤΗΣ ΓΗΣ ΔΡΑΚΟΝΤΕΣ ΚΑΙ ΠΑΣΑΙ ΑΒΥΣΣΟΙ
8 ΠΥΡ ΧΑΛΑΖΑ ΧΙΩΝ ΚΡΥΣΤΑΛΛΟΣ ΠΝΕΥΜΑ ΚΑΤΑΙΓΙΔΟΣ ΤΑ ΠΟΙΟΥΝΤΑ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ
9 ΤΑ ΟΡΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΒΟΥΝΟΙ ΞΥΛΑ ΚΑΡΠΟΦΟΡΑ ΚΑΙ ΠΑΣΑΙ ΚΕΔΡΟΙ
10 ΤΑ ΘΗΡΙΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΕΡΠΕΤΑ ΚΑΙ ΠΕΤΕΙΝΑ ΠΤΕΡΩΤΑ
11 ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΝΤΕΣ ΛΑΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΠΑΝΤΕΣ ΚΡΙΤΑΙ ΓΗΣ
12 ΝΕΑΝΙΣΚΟΙ ΚΑΙ ΠΑΡΘΕΝΟΙ ΠΡΕΣΒΥΤΑΙ ΜΕΤΑ ΝΕΩΤΕΡΩΝ
13 ΑΙΝΕΣΑΤΩΣΑΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΟΤΙ ΥΨΩΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΟΝΟΥ Η ΕΞΟΜΟΛΟΓΗΣΙΣ ΑΥΤΟΥ ΕΠΙ ΓΗΣ ΚΑΙ ΟΥΡΑΝΟΥ
14 ΚΑΙ ΥΨΩΣΕΙ ΚΕΡΑΣ ΛΑΟΥ ΑΥΤΟΥ ΥΜΝΟΣ ΠΑΣΙ ΤΟΙΣ ΟΣΙΟΙΣ ΑΥΤΟΥ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΛΑΩ ΕΓΓΙΖΟΝΤΙ ΑΥΤΩ

PSALMS CHAPTER 149

1 ΑΛΛΗΛΟΥΙΑ ΑΣΑΤΕ ΤΩ ΚΥΡΙΩ ΑΣΜΑ ΚΑΙΝΟΝ Η ΑΙΝΕΣΙΣ ΑΥΤΟΥ ΕΝ ΕΚΚΛΗΣΙΑ ΟΣΙΩΝ
2 ΕΥΦΡΑΝΘΗΤΩ ΙΣΡΑΗΛ ΕΠΙ ΤΩ ΠΟΙΗΣΑΝΤΙ ΑΥΤΟΝ ΚΑΙ ΥΙΟΙ ΣΙΩΝ ΑΓΑΛΛΙΑΣΘΩΣΑΝ ΕΠΙ ΤΩ ΒΑΣΙΛΕΙ ΑΥΤΩΝ
3 ΑΙΝΕΣΑΤΩΣΑΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝ ΧΟΡΩ ΕΝ ΤΥΜΠΑΝΩ ΚΑΙ ΨΑΛΤΗΡΙΩ ΨΑΛΑΤΩΣΑΝ ΑΥΤΩ
4 ΟΤΙ ΕΥΔΟΚΕΙ ΚΥΡΙΟΣ ΕΝ ΛΑΩ ΑΥΤΟΥ ΚΑΙ ΥΨΩΣΕΙ ΠΡΑΕΙΣ ΕΝ ΣΩΤΗΡΙΑ
5 ΚΑΥΧΗΣΟΝΤΑΙ ΟΣΙΟΙ ΕΝ ΔΟΞΗ ΚΑΙ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΕΠΙ ΤΩΝ ΚΟΙΤΩΝ ΑΥΤΩΝ
6 ΑΙ ΥΨΩΣΕΙΣ ΤΟΥ ΘΕΟΥ ΕΝ ΤΩ ΛΑΡΥΓΓΙ ΑΥΤΩΝ ΚΑΙ ΡΟΜΦΑΙΑΙ ΔΙΣΤΟΜΟΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ
7 ΤΟΥ ΠΟΙΗΣΑΙ ΕΚΔΙΚΗΣΙΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΛΕΓΜΟΥΣ ΕΝ ΤΟΙΣ ΛΑΟΙΣ
8 ΤΟΥ ΔΗΣΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΕΝ ΠΕΔΑΙΣ ΚΑΙ ΤΟΥΣ ΕΝΔΟΞΟΥΣ ΑΥΤΩΝ ΕΝ ΧΕΙΡΟΠΕΔΑΙΣ ΣΙΔΗΡΑΙΣ
9 ΤΟΥ ΠΟΙΗΣΑΙ ΕΝ ΑΥΤΟΙΣ ΚΡΙΜΑ ΕΓΓΡΑΠΤΟΝ ΔΟΞΑ ΑΥΤΗ ΕΣΤΙΝ ΠΑΣΙ ΤΟΙΣ ΟΣΙΟΙΣ ΑΥΤΟΥ

PSALMS CHAPTER 150

1 ΑΛΛΗΛΟΥΙΑ ΑΙΝΕΙΤΕ ΤΟΝ ΘΕΟΝ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΑΥΤΟΥ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΣΤΕΡΕΩΜΑΤΙ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ
2 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΠΙ ΤΑΙΣ ΔΥΝΑΣΤΕΙΑΙΣ ΑΥΤΟΥ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΜΕΓΑΛΩΣΥΝΗΣ ΑΥΤΟΥ

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3 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΗΧΩ ΣΑΛΠΙΓΓΟΣ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΨΑΛΤΗΡΙΩ ΚΑΙ ΚΙΘΑΡΑ
4 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΤΥΜΠΑΝΩ ΚΑΙ ΧΟΡΩ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΧΟΡΔΑΙΣ ΚΑΙ ΟΡΓΑΝΩ
5 ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΚΥΜΒΑΛΟΙΣ ΕΥΗΧΟΙΣ ΑΙΝΕΙΤΕ ΑΥΤΟΝ ΕΝ ΚΥΜΒΑΛΟΙΣ ΑΛΑΛΑΓΜΟΥ
6 ΠΑΣΑ ΠΝΟΗ ΑΙΝΕΣΑΤΩ ΤΟΝ ΚΥΡΙΟΝ ΑΛΛΗΛΟΥΙΑ

PSALMS CHAPTER 151
1 ΟΥΤΟΣ Ο ΨΑΛΜΟΣ ΙΔΙΟΓΡΑΦΟΣ ΕΙΣ ΔΑΥΙΔ ΚΑΙ ΕΞΩΘΕΝ ΤΟΥ ΑΡΙΘΜΟΥ ΟΤΕ ΕΜΟΝΟΜΑΧΗΣΕΝ ΤΩ ΓΟΛΙΑΔ ΜΙΚΡΟΣ ΗΜΗΝ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΜΟΥ ΚΑΙ ΝΕΩΤΕΡΟΣ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΠΟΙΜΑΙΝΟΝ ΤΑ ΠΡΟΒΑΤΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
2 ΑΙ ΧΕΙΡΕΣ ΜΟΥ ΕΠΟΙΗΣΑΝ ΟΡΓΑΝΟΝ ΟΙ ΔΑΚΤΥΛΟΙ ΜΟΥ ΗΡΜΟΣΑΝ ΨΑΛΤΗΡΙΟΝ
3 ΚΑΙ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΤΩ ΚΥΡΙΩ ΜΟΥ ΑΥΤΟΣ ΚΥΡΙΟΣ ΑΥΤΟΣ ΕΙΣΑΚΟΥΕΙ
4 ΑΥΤΟΣ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΑΓΓΕΛΟΝ ΑΥΤΟΥ ΚΑΙ ΗΡΕΝ ΜΕ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΧΡΙΣΕΝ ΜΕ ΕΝ ΤΩ ΕΛΑΙΩ ΤΗΣ ΧΡΙΣΕΩΣ ΑΥΤΟΥ
5 ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΛΟΙ ΚΑΙ ΜΕΓΑΛΟΙ ΚΑΙ ΟΥΚ ΕΥΔΟΚΗΣΕΝ ΕΝ ΑΥΤΟΙΣ ΚΥΡΙΟΣ
6 ΕΞΗΛΘΟΝ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΤΩ ΑΛΛΟΦΥΛΩ ΚΑΙ ΕΠΙΚΑΤΗΡΑΣΑΤΟ ΜΕ ΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΟΥ
7 ΕΓΩ ΔΕ ΣΠΑΣΑΜΕΝΟΣ ΤΗΝ ΠΑΡ' ΑΥΤΟΥ ΜΑΧΑΙΡΑΝ ΑΠΕΚΕΦΑΛΙΣΑ ΑΥΤΟΝ ΚΑΙ ΗΡΑ ΟΝΕΙΔΟΣ ΕΞ ΥΙΩΝ ΙΣΡΑΗΛ

(The psalms 151-155 have been considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find one or the other of those psalms in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. Five addtional psalms coud be idenified and reassembled from Qumran text fragments. See translations of psalms 150-160 in supplements to the Dead Sea Scrolls, Appendix D.)

THE BOOK OF ODES (ODAI)

Septuagint Odes or Biblical Odes
Source: Codex Alexandrinus, 380 AD
Psalmi cum Odis, Septuaginta X
Alfred Rahlfs' Edition of the Septuagint
Vandenhoeck & Ruprecht, Göttingen 1967
Estimated Range of Dating: 1st Century BC - AD

(The Book of Odes (Greek: Odai), commonly referred to simply as Odes, is a book of the Bible found only in Eastern Orthodox Bibles and included or appended after the Psalms in Alfred Rahlfs' critical edition of the Septuagint, coming from the fifth-century Codex Alexandrinus. (Alfred Rahlfs, Psalmi cum Odis. Septuaginta X. Göttingen: Vandenhoeck & Ruprecht, 1967) The chapters are prayers and songs (canticles) from the Old and New Testaments. The first nine of them form the basis for the canon sung during matins and other services. The Odes contain 15 titles in 14 chapters, i.e. Chapter 9 contains an extra item [Chapter 9B] with its own title: The Canticle of Zachariah.

The Book of Odes is significant due to its entries, such as the Prayer of Manasseh, the Prayer of Azariah and the Song of the Three Holy Children, because they are well-known also in western Churches where they are part of the Deuterocanon or the Apocrypha.

The Odes in the LXX (to be distinguished, n.b., from the 42 Odes of Solomon) are a variable collection of nine or up to fifteen odes (or many other permutations in later MSS), mostly biblical and perhaps Christian in the collection's origin, that come to have a long afterlife in the liturgical tradition (e.g., in the Horologion).

The manuscript contains the bulk of what we consider today to be Bible, but also witnesses to some other works that at present are not widely considered a part of the biblical canon. Among this latter material is a collection of hymns or poems called the "Biblical Odes," which consists for the most part of brief excerpts from books of the biblical canon (e.g., Exod 15:1-19--an excerpt containing the phrase quoted in this dissertation's title). This collection is the earliest known manuscript witness to the Biblical Odes and so is of special interest with regard to the history of its manuscript tradition.

Origen, Ambrosius and Philo of Karpasia, all list only prayers derived from traditions in the OT (i.e., no Magnificat, Benedictus, etc.). All begin with Exod 15. But by the 5th century at least (in Codex Alexandrinus) there is a MS tradition, and one that is marginally distinct from the main LXX text from which these songs come.

Various texts include Exod 15.1-19; Deut 32.1-43; 1 Kgdms 2.1-10; Isa 26.9-20; Jon. 2.3-10; Hab. 3.1-19; Isa 38.10-20; Prayer of Manasseh; Dan 3.26-45, 52-88 (or 90);

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the Magnificat, Nunc Dimittis and Benedictus and the so-called Gloria in Excelsis Deo, The Morning Hymn.

The only one of these that is not strictly biblical is Ode 14, which has a liturgical function in the early centuries of the church. But a closer view on Ode 14 makes clear that it is a pastiche of quotations from other parts of the Greek Bible.)

BOOK OF ODES (ODAI) CHAPTER 1
THE FIRST ODE OF MOSES
(The following chapters contain references to Rahlfs Septuagint.)
1a ΩΔΗ ΜΩΥΣΕΩΣ ΕΝ ΤΗ ΕΞΟΔΩ (Exodus 15:1–19)
1 ΑΣΩΜΕΝ ΤΩ ΚΥΡΙΩ ΕΝΔΟΞΩΣ ΓΑΡ ΔΕΔΟΞΑΣΤΑΙ ΙΠΠΟΝ ΚΑΙ ΑΝΑΒΑΤΗΝ ΕΡΡΙΨΕΝ ΕΙΣ ΘΑΛΑΣΣΑΝ
2 ΒΟΗΘΟΣ ΚΑΙ ΣΚΕΠΑΣΤΗΣ ΕΓΕΝΕΤΟ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΟΥΤΟΣ ΜΟΥ ΘΕΟΣ ΚΑΙ ΔΟΞΑΣΩ ΑΥΤΟΝ ΘΕΟΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΥΨΩΣΩ ΑΥΤΟΝ
3 ΚΥΡΙΟΣ ΣΥΝΤΡΙΒΩΝ ΠΟΛΕΜΟΥΣ ΚΥΡΙΟΣ ΟΝΟΜΑ ΑΥΤΩ
4 ΑΡΜΑΤΑ ΦΑΡΑΩ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΕΡΡΙΨΕΝ ΕΙΣ ΘΑΛΑΣΣΑΝ ΕΠΙΛΕΚΤΟΥΣ ΑΝΑΒΑΤΑΣ ΤΡΙΣΤΑΤΑΣ ΚΑΤΕ-ΠΟΝΤΙΣΕΝ ΕΝ ΕΡΥΘΡΑ ΘΑΛΑΣΣΗ
5 ΠΟΝΤΩ ΕΚΑΛΥΨΕΝ ΑΥΤΟΥΣ ΚΑΤΕΔΥΣΑΝ ΕΙΣ ΒΥΘΟΝ ΩΣΕΙ ΛΙΘΟΣ
6 Η ΔΕΞΙΑ ΣΟΥ ΚΥΡΙΕ ΔΕΔΟΞΑΣΤΑΙ ΕΝ ΙΣΧΥΙ Η ΔΕΞΙΑ ΣΟΥ ΧΕΙΡ ΚΥΡΙΕ ΕΘΡΑΥΣΕΝ ΕΧΘΡΟΥΣ
7 ΚΑΙ ΤΩ ΠΛΗΘΕΙ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΣΥΝΕΤΡΙΨΑΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΑΠΕΣΤΕΙΛΑΣ ΤΗΝ ΟΡΓΗΝ ΣΟΥ ΚΑΙ ΚΑΤΕ-ΦΑΓΕΝ ΑΥΤΟΥΣ ΩΣ ΚΑΛΑΜΗΝ
8 ΚΑΙ ΔΙΑ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΘΥΜΟΥ ΣΟΥ ΔΙΕΣΤΗ ΤΟ ΥΔΩΡ ΕΠΑΓΗ ΩΣΕΙ ΤΕΙΧΟΣ ΤΑ ΥΔΑΤΑ ΕΠΑΓΗ ΤΑ ΚΥΜΑΤΑ ΕΝ ΜΕΣΩ ΤΗΣ ΘΑΛΑΣΣΗΣ
9 ΕΙΠΕΝ Ο ΕΧΘΡΟΣ ΔΙΩΞΑΣ ΚΑΤΑΛΗΜΨΟΜΑΙ ΜΕΡΙΩ ΣΚΥΛΑ ΕΜΠΛΗΣΩ ΨΥΧΗΝ ΜΟΥ ΑΝΕΛΩ ΤΗ ΜΑΧΑΙΡΗ ΜΟΥ ΚΥΡΙΕΥΣΕΙ Η ΧΕΙΡ ΜΟΥ
10 ΑΠΕΣΤΕΙΛΑΣ ΤΟ ΠΝΕΥΜΑ ΣΟΥ ΕΚΑΛΥΨΕΝ ΑΥΤΟΥΣ ΘΑΛΑΣΣΑ ΕΔΥΣΑΝ ΩΣΕΙ ΜΟΛΙΒΟΣ ΕΝ ΥΔΑΤΙ ΣΦΟΔΡΩ
11 ΤΙΣ ΟΜΟΙΟΣ ΣΟΙ ΕΝ ΘΕΟΙΣ ΚΥΡΙΕ ΤΙΣ ΟΜΟΙΟΣ ΣΟΙ ΔΕΔΟΞΑΣΜΕΝΟΣ ΕΝ ΑΓΙΟΙΣ ΘΑΥΜΑΣΤΟΣ ΕΝ ΔΟΞΑΙΣ ΠΟΙΩΝ ΤΕΡΑΤΑ
12 ΕΞΕΤΕΙΝΑΣ ΤΗΝ ΔΕΞΙΑΝ ΣΟΥ ΚΑΙ ΚΑΤΕΠΙΕΝ ΑΥΤΟΥΣ Η ΓΗ
13 ΩΔΗΓΗΣΑΣ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΤΟΝ ΛΑΟΝ ΣΟΥ ΤΟΥΤΟΝ ΟΝ ΕΛΥΤΡΩΣΩ ΠΑΡΕΚΑΛΕΣΑΣ ΤΗ ΙΣΧΥΙ ΣΟΥ ΕΙΣ ΚΑΤΑΛΥΜΑ ΑΓΙΟΝ ΣΟΥ
14 ΗΚΟΥΣΑΝ ΕΘΝΗ ΚΑΙ ΩΡΓΙΣΘΗΣΑΝ ΩΔΙΝΕΣ ΕΛΑΒΟΝ ΚΑΤΟΙΚΟΥΝΤΑΣ ΦΥΛΙΣΤΙΙΜ
15 ΤΟΤΕ ΕΣΠΕΥΣΑΝ ΗΓΕΜΟΝΕΣ ΕΔΩΜ ΚΑΙ ΑΡΧΟΝΤΕΣ ΜΩΑΒΙΤΩΝ ΕΛΑΒΕΝ ΑΥΤΟΥΣ ΤΡΟΜΟΣ ΕΤΑΚΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΧΑΝΑΑΝ
16 ΕΠΙΠΕΣΟΙ ΕΠ' ΑΥΤΟΥΣ ΦΟΒΟΣ ΚΑΙ ΤΡΟΜΟΣ ΜΕΓΕΘΕΙ ΒΡΑΧΙΟΝΟΣ ΣΟΥ ΑΠΟΛΙΘΩΘΗΤΩΣΑΝ ΕΩΣ ΑΝ ΠΑΡΕΛΘΗ Ο ΛΑΟΣ ΣΟΥ ΚΥΡΙΕ ΕΩΣ ΑΝ ΠΑΡΕΛΘΗ Ο ΛΑΟΣ ΣΟΥ ΟΥΤΟΣ ΟΝ ΕΚΤΗΣΩ
17 ΕΙΣΑΓΑΓΩΝ ΚΑΤΑΦΥΤΕΥΣΟΝ ΑΥΤΟΥΣ ΕΙΣ ΟΡΟΣ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ ΕΙΣ ΕΤΟΙΜΟΝ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΣΟΥ Ο ΚΑΤΕΙΡΓΑΣΩ ΚΥΡΙΕ ΑΓΙΑΣΜΑ ΚΥΡΙΕ Ο ΗΤΟΙΜΑΣΑΝ ΑΙ ΧΕΙΡΕΣ ΣΟΥ
18 ΚΥΡΙΟΣ ΒΑΣΙΛΕΥΩΝ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΠ' ΑΙΩΝΑ ΚΑΙ ΕΤΙ
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BOOK OF ODES (ODAI) CHAPTER 2
THE SECOND ODE OF MOSES
1a ΩΔΗ ΜΩΥΣΕΩΣ ΕΝ ΤΩ ΔΕΥΤΕΡΟΝΟΜΙΩ (Deuteronomy 32:1–43)
1 ΠΡΟΣΕΧΕ ΟΥΡΑΝΕ ΚΑΙ ΛΑΛΗΣΩ ΚΑΙ ΑΚΟΥΕΤΩ ΓΗ ΡΗΜΑΤΑ ΕΚ ΣΤΟΜΑΤΟΣ ΜΟΥ
2 ΠΡΟΣΔΟΚΑΣΘΩ ΩΣ ΥΕΤΟΣ ΤΟ ΑΠΟΦΘΕΓΜΑ ΜΟΥ ΚΑΙ ΚΑΤΑΒΗΤΩ ΩΣ ΔΡΟΣΟΣ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΩΣΕΙ ΟΜΒΡΟΣ ΕΠ' ΑΓΡΩΣΤΙΝ ΚΑΙ ΩΣΕΙ ΝΙΦΕΤΟΣ ΕΠΙ ΧΟΡΤΟΝ
3 ΟΤΙ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΚΑΛΕΣΑ ΔΟΤΕ ΜΕΓΑΛΩΣΥΝΗΝ ΤΩ ΘΕΩ ΗΜΩΝ
4 ΘΕΟΣ ΑΛΗΘΙΝΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΚΡΙΣΙΣ ΘΕΟΣ ΠΙΣΤΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΔΙΚΙΑ ΔΙΚΑΙΟΣ ΚΑΙ ΟΣΙΟΣ ΚΥΡΙΟΣ
5 ΗΜΑΡΤΟΣΑΝ ΟΥΚ ΑΥΤΩ ΤΕΚΝΑ ΜΩΜΗΤΑ ΓΕΝΕΑ ΣΚΟΛΙΑ ΚΑΙ ΔΙΕΣΤΡΑΜΜΕΝΗ
6 ΤΑΥΤΑ ΚΥΡΙΩ ΑΝΤΑΠΟΔΙΔΟΤΕ ΟΥΤΩ ΛΑΟΣ ΜΩΡΟΣ ΚΑΙ ΟΥΧΙ ΣΟΦΟΣ ΟΥΚ ΑΥΤΟΣ ΟΥΤΟΣ ΣΟΥ ΠΑΤΗΡ ΕΚΤΗΣΑΤΟ ΣΕ ΚΑΙ ΕΠΟΙΗΣΕΝ ΣΕ ΚΑΙ ΕΚΤΙΣΕΝ ΣΕ
7 ΜΝΗΣΘΗΤΕ ΗΜΕΡΑΣ ΑΙΩΝΟΣ ΣΥΝΕΤΕ ΕΤΗ ΓΕΝΕΑΣ ΓΕΝΕΩΝ ΕΠΕΡΩΤΗΣΟΝ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΑΝΑΓΓΕΛΕΙ ΣΟΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΣΟΥ ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ
8 ΟΤΕ ΔΙΕΜΕΡΙΖΕΝ Ο ΥΨΙΣΤΟΣ ΕΘΝΗ ΩΣ ΔΙΕΣΠΕΙΡΕΝ ΥΙΟΥΣ ΑΔΑΜ ΕΣΤΗΣΕΝ ΟΡΙΑ ΕΘΝΩΝ ΚΑΤΑ ΑΡΙΘΜΟΝ ΑΓΓΕΛΩΝ ΘΕΟΥ
9 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΡΙΣ ΚΥΡΙΟΥ ΛΑΟΣ ΑΥΤΟΥ ΙΑΚΩΒ ΣΧΟΙΝΙΣΜΑ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΙΣΡΑΗΛ
10 ΑΥΤΑΡΚΗΣΕΝ ΑΥΤΟΝ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΔΙΨΕΙ ΚΑΥΜΑΤΟΣ ΕΝ ΑΝΥΔΡΩ ΕΚΥΚΛΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΠΑΙ-ΔΕΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΔΙΕΦΥΛΑΞΕΝ ΑΥΤΟΝ ΩΣ ΚΟΡΗΝ ΟΦΘΑΛΜΟΥ
11 ΩΣ ΑΕΤΟΣ ΣΚΕΠΑΣΑΙ ΝΟΣΣΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΙΣ ΝΕΟΣΣΟΙΣ ΑΥΤΟΥ ΕΠΕΠΟΘΗΣΕΝ ΔΙΕΙΣ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΟΥ ΕΔΕΞΑΤΟ ΑΥΤΟΥΣ ΚΑΙ ΑΝΕΛΑΒΕΝ ΑΥΤΟΥΣ ΕΠΙ ΤΩΝ ΜΕΤΑΦΡΕΝΩΝ ΑΥΤΟΥ
12 ΚΥΡΙΟΣ ΜΟΝΟΣ ΗΓΕΝ ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΗΝ ΜΕΤ' ΑΥΤΩΝ ΘΕΟΣ ΑΛΛΟΤΡΙΟΣ
13 ΑΝΕΒΙΒΑΣΕΝ ΑΥΤΟΥΣ ΕΠΙ ΤΗΝ ΙΣΧΥΝ ΤΗΣ ΓΗΣ ΕΨΩΜΙΣΕΝ ΑΥΤΟΥΣ ΓΕΝΗΜΑΤΑ ΑΓΡΩΝ ΕΘΗΛΑΣΑΝ ΜΕΛΙ ΕΚ ΠΕΤΡΑΣ ΚΑΙ ΕΛΑΙΟΝ ΕΚ ΣΤΕΡΕΑΣ ΠΕΤΡΑΣ
14 ΒΟΥΤΥΡΟΝ ΒΟΩΝ ΚΑΙ ΓΑΛΑ ΠΡΟΒΑΤΩΝ ΜΕΤΑ ΣΤΕΑΤΟΣ ΑΡΝΩΝ ΚΑΙ ΚΡΙΩΝ ΥΙΩΝ ΤΑΥΡΩΝ ΚΑΙ ΤΡΑΓΩΝ ΜΕΤΑ ΣΤΕΑΤΟΣ ΝΕΦΡΩΝ ΠΥΡΟΥ ΚΑΙ ΑΙΜΑ ΣΤΑΦΥΛΗΣ ΕΠΙΟΝ ΟΙΝΟΝ
15 ΚΑΙ ΕΦΑΓΕΝ ΙΑΚΩΒ ΚΑΙ ΕΝΕΠΛΗΣΘΗ ΚΑΙ ΑΠΕΛΑΚΤΙΣΕΝ Ο ΗΓΑΠΗΜΕΝΟΣ ΕΛΙΠΑΝΘΗ ΕΠΑΧΥΝΘΗ ΕΠΛΑΤΥΝΘΗ ΚΑΙ ΕΓΚΑΤΕΛΙΠΕΝ ΘΕΟΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΗ ΑΠΟ ΘΕΟΥ ΣΩΤΗΡΟΣ ΑΥΤΟΥ
16 ΠΑΡΩΞΥΝΑΝ ΜΕ ΕΠ' ΑΛΛΟΤΡΙΟΙΣ ΕΝ ΒΔΕΛΥΓΜΑΣΙΝ ΑΥΤΩΝ ΕΞΕΠΙΚΡΑΝΑΝ ΜΕ
17 ΕΘΥΣΑΝ ΔΑΙΜΟΝΙΟΙΣ ΚΑΙ ΟΥ ΘΕΩ ΘΕΟΙΣ ΟΙΣ ΟΥΚ ΗΔΕΙΣΑΝ ΚΑΙΝΟΙ ΚΑΙ ΠΡΟΣΦΑΤΟΙ ΗΚΑΣΙΝ ΟΥΣ ΟΥΚ ΗΔΕΙΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ
18 ΘΕΟΝ ΤΟΝ ΓΕΝΝΗΣΑΝΤΑ ΣΕ ΕΓΚΑΤΕΛΙΠΕΣ ΚΑΙ ΕΠΕΛΑΘΟΥ ΘΕΟΥ ΤΟΥ ΤΡΕΦΟΝΤΟΣ ΣΕ
19 ΚΑΙ ΕΙΔΕΝ ΚΥΡΙΟΣ ΚΑΙ ΕΖΗΛΩΣΕΝ ΚΑΙ ΠΑΡΩΞΥΝΘΗ ΔΙ' ΟΡΓΗΝ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ ΘΥΓΑΤΕΡΩΝ
20 ΚΑΙ ΕΙΠΕΝ ΑΠΟΣΤΡΕΨΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΔΕΙΞΩ ΤΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΕΠ' ΕΣΧΑΤΩΝ ΟΤΙ ΓΕΝΕΑ ΕΞΕΣΤΡΑΜΜΕΝΗ ΕΣΤΙΝ ΥΙΟΙ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΠΙΣΤΙΣ ΕΝ ΑΥΤΟΙΣ
21 ΑΥΤΟΙ ΠΑΡΕΖΗΛΩΣΑΝ ΜΕ ΕΠ' ΟΥ ΘΕΩ ΠΑΡΩΡΓΙΣΑΝ ΜΕ ΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ ΚΑΓΩ ΠΑΡΑΖΗΛΩΣΩ ΑΥΤΟΥΣ ΕΠ' ΟΥΚ ΕΘΝΕΙ ΕΠ' ΕΘΝΕΙ ΑΣΥΝΕΤΩ ΠΑΡΟΡΓΙΩ ΑΥΤΟΥΣ

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22 ΟΤΙ ΠΥΡ ΕΚΚΕΚΑΥΤΑΙ ΕΚ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΚΑΥΘΗΣΕΤΑΙ ΕΩΣ ΑΔΟΥ ΚΑΤΩ ΚΑΤΑΦΑΓΕΤΑΙ ΓΗΝ ΚΑΙ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ ΦΛΕΞΕΙ ΘΕΜΕΛΙΑ ΟΡΕΩΝ

23 ΣΥΝΑΞΩ ΕΙΣ ΑΥΤΟΥΣ ΚΑΚΑ ΚΑΙ ΤΑ ΒΕΛΗ ΜΟΥ ΣΥΝΤΕΛΕΣΩ ΕΙΣ ΑΥΤΟΥΣ

24 ΤΗΚΟΜΕΝΟΙ ΛΙΜΩ ΚΑΙ ΒΡΩΣΕΙ ΟΡΝΕΩΝ ΚΑΙ ΟΠΙΣΘΟΤΟΝΟΣ ΑΝΙΑΤΟΣ ΟΔΟΝΤΑΣ ΘΗΡΙΩΝ ΕΞΑΠΟΣΤΕΛΩ ΕΙΣ ΑΥΤΟΥΣ ΜΕΤΑ ΘΥΜΟΥ ΣΥΡΟΝΤΩΝ ΕΠΙ ΓΗΣ

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27 ΕΙ ΜΗ ΔΙ' ΟΡΓΗΝ ΕΧΘΡΩΝ ΙΝΑ ΜΗ ΜΑΚΡΟΧΡΟΝΙΣΩΣΙΝ ΚΑΙ ΙΝΑ ΜΗ ΣΥΝΕΠΙΘΩΝΤΑΙ ΟΙ ΥΠΕΝΑΝΤΙΟΙ ΜΗ ΕΙΠΩΣΙΝ Η ΧΕΙΡ ΗΜΩΝ ΥΨΗΛΗ ΚΑΙ ΟΥΧΙ ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΤΑΥΤΑ ΠΑΝΤΑ

28 ΟΤΙ ΕΘΝΟΣ ΑΠΟΛΩΛΕΚΟΣ ΒΟΥΛΗΝ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΟΙΣ ΕΠΙΣΤΗΜΗ

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34 ΟΥΚ ΙΔΟΥ ΤΑΥΤΑ ΠΑΝΤΑ ΣΥΝΗΚΤΑΙ ΠΑΡ' ΕΜΟΙ ΚΑΙ ΕΣΦΡΑΓΙΣΤΑΙ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΜΟΥ

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38 ΩΝ ΤΟ ΣΤΕΑΡ ΤΩΝ ΘΥΣΙΩΝ ΑΥΤΩΝ ΗΣΘΙΕΤΕ ΚΑΙ ΕΠΙΝΕΤΕ ΤΟΝ ΟΙΝΟΝ ΤΩΝ ΣΠΟΝΔΩΝ ΑΥΤΩΝ ΑΝΑΣΤΗΤΩΣΑΝ ΚΑΙ ΒΟΗΘΗΣΑ-ΤΩΣΑΝ ΥΜΙΝ ΚΑΙ ΓΕΝΗΘΗΤΩΣΑΝ ΥΜΙΝ ΣΚΕΠΑΣΤΑΙ

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40 ΟΤΙ ΑΡΩ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΚΑΙ ΟΜΟΥΜΑΙ ΤΗ ΔΕΞΙΑ ΜΟΥ ΚΑΙ ΕΡΩ ΖΩ ΕΓΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

41 ΟΤΙ ΠΑΡΟΞΥΝΩ ΩΣ ΑΣΤΡΑΠΗΝ ΤΗΝ ΜΑΧΑΙΡΑΝ ΜΟΥ ΚΑΙ ΑΝΘΕΞΕΤΑΙ ΚΡΙΜΑΤΟΣ Η ΧΕΙΡ ΜΟΥ ΚΑΙ ΑΝΤΑΠΟΔΩΣΩ ΔΙΚΗΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΚΑΙ ΤΟΙΣ ΜΙΣΟΥΣΙΝ ΜΕ ΑΝΤΑΠΟΔΩΣΩ

42 ΜΕΘΥΣΩ ΤΑ ΒΕΛΗ ΜΟΥ ΑΦ' ΑΙΜΑΤΟΣ ΚΑΙ Η ΜΑΧΑΙΡΑ ΜΟΥ ΚΑΤΑΦΑΓΕΤΑΙ ΚΡΕΑ ΑΦ' ΑΙΜΑΤΟΣ ΤΡΑΥΜΑΤΙΩΝ ΚΑΙ ΑΙΧΜΑΛΩΣΙΑΣ ΑΠΟ ΚΕΦΑΛΗΣ ΑΡΧΟΝΤΩΝ ΕΘΝΩΝ

43 ΕΥΦΡΑΝΘΗΤΕ ΟΥΡΑΝΟΙ ΑΜΑ ΑΥΤΩ ΚΑΙ ΠΡΟΣΚΥ-ΝΗΣΑΤΩΣΑΝ ΑΥΤΩ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΘΕΟΥ ΕΥΦΡΑΝΘΗΤΕ ΕΘΝΗ ΜΕΤΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΙΣΧΥΣΑΤΩΣΑΝ ΑΥΤΩ ΠΑΝΤΕΣ ΥΙΟΙ ΘΕΟΥ ΟΤΙ ΤΟ ΑΙΜΑ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΕΚΔΙΚΕΙΤΑΙ ΚΑΙ ΕΚΔΙΚΗΣΕΙ ΚΑΙ ΑΝΤΑΠΟΔΩΣΕΙ ΔΙΚΗΝ ΤΟΙΣ ΕΧΘΡΟΙΣ ΚΑΙ ΤΟΙΣ ΜΙΣΟΥΣΙΝ ΑΝΤΑΠΟΔΩΣΕΙ ΚΑΙ ΕΚΚΑΘΑΡΙΕΙ ΚΥΡΙΟΣ ΤΗΝ ΓΗΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ

BOOK OF ODES (ODAI) CHAPTER 3

PRAYER OF ANNA THE MOTHER OF SAMUEL

1a ΠΡΟΣΕΥΧΗ ΑΝΝΑΣ ΜΗΤΡΟΣ ΣΑΜΟΥΗΛ (1 Samuel 2:1–10)

1 ΕΣΤΕΡΕΩΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΝ ΚΥΡΙΩ ΥΨΩΘΗ ΚΕΡΑΣ ΜΟΥ ΕΝ ΘΕΩ ΜΟΥ ΕΠΛΑΤΥΝΘΗ ΕΠ' ΕΧΘΡΟΥΣ ΜΟΥ ΤΟ ΣΤΟΜΑ ΜΟΥ ΗΥΦΡΑΝΘΗΝ ΕΝ ΣΩΤΗΡΙΑ ΣΟΥ

2 ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΓΙΟΣ ΩΣ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΙΚΑΙΟΣ ΩΣ Ο ΘΕΟΣ ΗΜΩΝ ΟΥΚ ΕΣΤΙΝ ΑΓΙΟΣ ΠΛΗΝ ΣΟΥ

3 ΜΗ ΚΑΥΧΑΣΘΕ ΚΑΙ ΜΗ ΛΑΛΕΙΤΕ ΥΨΗΛΑ ΜΗΔΕ ΕΞΕΛΘΑΤΩ ΜΕΓΑΛΟΡΗΜΟΣΥΝΗ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΥΜΩΝ ΟΤΙ ΘΕΟΣ ΓΝΩΣΕΩΝ ΚΥΡΙΟΣ ΚΑΙ ΘΕΟΣ ΕΤΟΙΜΑΖΟΝ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΟΥ

4 ΤΟΞΟΝ ΔΥΝΑΤΩΝ ΗΣΘΕΝΗΣΕΝ ΚΑΙ ΑΣΘΕΝΟΥΝΤΕΣ ΠΕΡΙΕΖΩΣΑΝΤΟ ΔΥΝΑΜΙΝ

5 ΠΛΗΡΕΙΣ ΑΡΤΩΝ ΗΛΑΤΤΩΘΗΣΑΝ ΚΑΙ ΟΙ ΠΕΙΝΩΝΤΕΣ ΠΑΡΗΚΑΝ ΓΗΝ ΟΤΙ ΣΤΕΙΡΑ ΕΤΕΚΕΝ ΕΠΤΑ ΚΑΙ Η ΠΟΛΛΗ ΕΝ ΤΕΚΝΟΙΣ ΗΣΘΕΝΗΣΕΝ

6 ΚΥΡΙΟΣ ΘΑΝΑΤΟΙ ΚΑΙ ΖΩΟΓΟΝΕΙ ΚΑΤΑΓΕΙ ΕΙΣ ΑΔΟΥ ΚΑΙ ΑΝΑΓΕΙ

7 ΚΥΡΙΟΣ ΠΤΩΧΙΖΕΙ ΚΑΙ ΠΛΟΥΤΙΖΕΙ ΤΑΠΕΙΝΟΙ ΚΑΙ ΑΝΥΨΟΙ

8 ΑΝΙΣΤΑ ΑΠΟ ΓΗΣ ΠΕΝΗΤΑ ΚΑΙ ΑΠΟ ΚΟΠΡΙΑΣ ΕΓΕΙΡΕΙ ΠΤΩΧΟΝ ΤΟΥ ΚΑΘΙΣΑΙ ΑΥΤΟΝ ΜΕΤΑ ΔΥΝΑΣΤΩΝ ΛΑΟΥ ΚΑΙ ΘΡΟΝΟΝ ΔΟΞΗΣ ΚΑΤΑΚΛΗΡΟΝΟΜΩΝ ΑΥΤΟΙΣ

9 ΔΙΔΟΥΣ ΕΥΧΗΝ ΤΩ ΕΥΧΟΜΕΝΩ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΕΤΗ ΔΙΚΑΙΟΥ ΟΤΙ ΟΥΚ ΕΝ ΙΣΧΥΙ ΔΥΝΑΤΟΣ ΑΝΗΡ

10 ΚΥΡΙΟΣ ΑΣΘΕΝΗ ΠΟΙΗΣΕΙ ΤΟΝ ΑΝΤΙΔΙΚΟΝ ΑΥΤΟΥ ΚΥΡΙΟΣ ΑΓΙΟΣ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΣΟΦΟΣ ΕΝ ΤΗ ΣΟΦΙΑ ΑΥΤΟΥ ΚΑΙ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΔΥΝΑΤΟΣ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΟΥ ΚΑΙ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΠΛΟΥΣΙΟΣ ΕΝ ΤΩ ΠΛΟΥΤΩ ΑΥΤΟΥ ΑΛΛ' Η ΕΝ ΤΟΥΤΩ ΚΑΥΧΑΣΘΩ Ο ΚΑΥΧΩΜΕΝΟΣ ΣΥΝΙΕΙΝ ΚΑΙ ΓΙΝΩΣΚΕΙΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΟΙΕΙΝ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΝ ΜΕΣΩ ΤΗΣ ΓΗΣ ΚΥΡΙΟΣ ΑΝΕΒΗ ΕΙΣ ΟΥΡΑΝΟΥΣ ΚΑΙ ΕΒΡΟΝΤΗΣΕΝ ΑΥΤΟΣ ΚΡΙΝΕΙ ΑΚΡΑ ΓΗΣ ΔΙΚΑΙΟΣ ΩΝ ΚΑΙ ΔΙΔΩΣΙΝ ΙΣΧΥΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΗΜΩΝ ΚΑΙ ΥΨΩΣΕΙ ΚΕΡΑΣ ΧΡΙΣΤΟΥ ΑΥΤΟΥ

BOOK OF ODES (ODAI) CHAPTER 4

PRAYER OF HABAKKUK

1 ΠΡΟΣΕΥΧΗ ΑΜΒΑΚΟΥΜ (Habakkuk 3:2–19)

2 ΚΥΡΙΕ ΕΙΣΑΚΗΚΟΑ ΤΗΝ ΑΚΟΗΝ ΣΟΥ ΚΑΙ ΕΦΟΒΗΘΗΝ ΚΑΤΕΝΟΗΣΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΕΞΕΣΤΗΝ ΕΝ ΜΕΣΩ ΔΥΟ ΖΩΩΝ ΓΝΩΣΘΗΣΗ ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΤΑ ΕΤΗ ΕΠΙΓΝΩΣΘΗΣΗ ΕΝ ΤΩ ΠΑΡΕΙΝΑΙ ΤΟΝ ΚΑΙΡΟΝ ΑΝΑΔΕΙΧΘΗΣΗ ΕΝ ΤΩ ΤΑΡΑ-ΧΘΗΝΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΝ ΟΡΓΗ ΕΛΕΟΥΣ ΜΝΗΣΘΗΣΗ

3 Ο ΘΕΟΣ ΕΚ ΘΑΙΜΑΝ ΗΞΕΙ ΚΑΙ Ο ΑΓΙΟΣ ΕΞ ΟΡΟΥΣ ΦΑΡΑΝ ΚΑΤΑΣΚΙΟΥ ΔΑΣΕΩΣ ΔΙΑΨΑΛΜΑ ΕΚΑΛΥΨΕΝ ΟΥΡΑΝΟΥΣ Η ΑΡΕΤΗ ΑΥΤΟΥ ΚΑΙ ΑΙΝΕΣΕΩΣ ΑΥΤΟΥ ΠΛΗΡΗΣ Η ΓΗ

4 ΚΑΙ ΦΕΓΓΟΣ ΑΥΤΟΥ ΩΣ ΦΩΣ ΕΣΤΑΙ ΚΕΡΑΤΑ ΕΝ ΧΕΡΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΘΕΤΟ ΑΓΑΠΗΣΙΝ ΚΡΑΤΑΙΑΝ ΙΣΧΥΟΣ ΑΥΤΟΥ

5 ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΟΡΕΥΣΕΤΑΙ ΛΟΓΟΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΝ ΠΕΔΙΛΟΙΣ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ

6 ΕΣΤΗ ΚΑΙ ΕΣΑΛΕΥΘΗ Η ΓΗ ΕΠΕΒΛΕΨΕΝ ΚΑΙ ΕΤΑΚΗ ΕΘΝΗ ΔΙΕΘΡΥΒΗ ΤΑ ΟΡΗ ΒΙΑ ΕΤΑΚΗΣΑΝ ΒΟΥΝΟΙ ΑΙΩΝΙΟΙ

7 ΠΟΡΕΙΑΣ ΑΙΩΝΙΟΥΣ ΑΥΤΟΥ ΑΝΤΙ ΚΟΠΩΝ ΕΙΔΟΝ ΣΚΗΝΩΜΑΤΑ ΑΙΘΙΟΠΩΝ ΠΤΟΗΘΗΣΟΝΤΑΙ ΚΑΙ ΑΙ ΣΚΗΝΑΙ ΓΗΣ ΜΑΔΙΑΜ

8 ΜΗ ΕΝ ΠΟΤΑΜΟΙΣ ΩΡΓΙΣΘΗΣ ΚΥΡΙΕ Η ΕΝ ΠΟΤΑΜΟΙΣ Ο ΘΥΜΟΣ ΣΟΥ Η ΕΝ ΘΑΛΑΣΣΗ ΤΟ ΟΡΜΗΜΑ ΣΟΥ ΟΤΙ ΕΠΙΒΗΣΗ ΕΠΙ ΤΟΥΣ ΙΠΠΟΥΣ ΣΟΥ ΚΑΙ Η ΙΠΠΑΣΙΑ ΣΟΥ ΣΩΤΗΡΙΑ

9 ΕΝΤΕΙΝΩΝ ΕΝΤΕΝΕΙΣ ΤΟ ΤΟΞΟΝ ΣΟΥ ΕΠΙ ΣΚΗΠΤΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΑΨΑΛΜΑ ΠΟΤΑΜΩΝ ΡΑΓΗΣΕΤΑΙ ΓΗ

10 ΟΨΟΝΤΑΙ ΣΕ ΚΑΙ ΩΔΙΝΗΣΟΥΣΙΝ ΛΑΟΙ ΣΚΟΡΠΙΖΩΝ ΥΔΑΤΑ ΠΟΡΕΙΑΣ ΕΔΩΚΕΝ Η ΑΒΥΣΣΟΣ ΦΩΝΗΝ ΑΥΤΗΣ ΥΨΟΣ ΦΑΝΤΑΣΙΑΣ ΑΥΤΗΣ ΕΠΗΡΘΗ

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11 Ο ΗΛΙΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΕΣΤΗ ΕΝ ΤΗ ΤΑΞΕΙ ΑΥΤΗΣ ΕΙΣ ΦΩΣ ΒΟΛΙΔΕΣ ΣΟΥ ΠΟΡΕΥΣΟΝΤΑΙ ΕΙΣ ΦΕΓΓΟΣ ΑΣΤΡΑΠΗΣ ΟΠΛΩΝ ΣΟΥ

12 ΕΝ ΑΠΕΙΛΗ ΣΟΥ ΟΛΙΓΩΣΕΙΣ ΓΗΝ ΚΑΙ ΕΝ ΘΥΜΩ ΚΑΤΑΞΕΙΣ ΕΘΝΗ

13 ΕΞΗΛΘΕΣ ΕΙΣ ΣΩΤΗΡΙΑΝ ΛΑΟΥ ΣΟΥ ΤΟΥ ΣΩΣΑΙ ΤΟΥΣ ΧΡΙΣΤΟΥΣ ΣΟΥ ΕΒΑΛΕΣ ΕΙΣ ΚΕΦΑΛΑΣ ΑΝΟΜΩΝ ΘΑΝΑΤΟΝ ΕΞΗΓΕΙΡΑΣ ΔΕΣΜΟΥΣ ΕΩΣ ΤΡΑΧΗΛΟΥ ΔΙΑΨΑΛΜΑ

14 ΔΙΕΚΟΨΑΣ ΕΝ ΕΚΣΤΑΣΕΙ ΚΕΦΑΛΑΣ ΔΥΝΑΣΤΩΝ ΣΕΙΣΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΔΙΑΝΟΙΞΟΥΣΙΝ ΧΑΛΙΝΟΥΣ ΑΥΤΩΝ ΩΣ ΕΣΘΩΝ ΠΤΩΧΟΣ ΛΑΘΡΑ

15 ΚΑΙ ΕΠΕΒΙΒΑΣΑΣ ΕΙΣ ΘΑΛΑΣΣΑΝ ΤΟΥΣ ΙΠΠΟΥΣ ΣΟΥ ΤΑΡΑΣΣΟΝΤΑΣ ΥΔΑΤΑ ΠΟΛΛΑ

16 ΕΦΥΛΑΞΑΜΗΝ ΚΑΙ ΕΠΤΟΗΘΗ Η ΚΟΙΛΙΑ ΜΟΥ ΑΠΟ ΦΩΝΗΣ ΠΡΟΣΕΥΧΗΣ ΧΕΙΛΕΩΝ ΜΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΤΡΟΜΟΣ ΕΙΣ ΤΑ ΟΣΤΑ ΜΟΥ ΚΑΙ ΥΠΟΚΑΤΩΘΕΝ ΜΟΥ ΕΤΑΡΑΧΘΗ Η ΕΞΙΣ ΜΟΥ ΑΝΑΠΑΥΣΟΜΑΙ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΜΟΥ ΤΟΥ ΑΝΑΒΗΝΑΙ ΜΕ ΕΙΣ ΛΑΟΝ ΠΑΡΟΙΚΙΑΣ ΜΟΥ

17 ΔΙΟΤΙ ΣΥΚΗ ΟΥ ΚΑΡΠΟΦΟΡΗΣΕΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΓΕΝΗΜΑΤΑ ΕΝ ΤΑΙΣ ΑΜΠΕΛΟΙΣ ΨΕΥΣΕΤΑΙ ΕΡΓΟΝ ΕΛΑΙΑΣ ΚΑΙ ΤΑ ΠΕΔΙΑ ΟΥ ΠΟΙΗΣΕΙ ΒΡΩΣΙΝ ΕΞΕΛΙΠΟΝ ΑΠΟ ΒΡΩΣΕΩΣ ΠΡΟΒΑΤΑ ΚΑΙ ΟΥΧ ΥΠΑΡΧΟΥΣΙΝ ΒΟΕΣ ΕΠΙ ΦΑΤΝΑΙΣ ΕΞΙΛΑΣΕΩΣ ΑΥΤΩΝ

18 ΕΓΩ ΔΕ ΕΝ ΤΩ ΚΥΡΙΩ ΑΓΑΛΛΙΑΣΟΜΑΙ ΧΑΡΗΣΟΜΑΙ ΕΠΙ ΤΩ ΘΕΩ ΤΩ ΣΩΤΗΡΙ ΜΟΥ

19 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΔΥΝΑΜΙΣ ΜΟΥ ΚΑΙ ΤΑΞΕΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΕΠΙ ΤΑ ΥΨΗΛΑ ΕΠΙΒΙΒΑ ΜΕ ΤΟΥ ΝΙΚΗΣΑΙ ΕΝ ΤΗ ΩΔΗ ΑΥΤΟΥ

BOOK OF ODES (ODAI) CHAPTER 5
CANTICLE OF ISAIAH
1a ΠΡΟΣΕΥΧΗ ΗΣΑΙΟΥ (Isaiah 26:9–20)

9 ΕΚ ΝΥΚΤΟΣ ΟΡΘΡΙΖΕΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΠΡΟΣ ΣΕ Ο ΘΕΟΣ ΔΙΟΤΙ ΦΩΣ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΣΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΔΙΚΑΙΟΣΥΝΗΝ ΜΑΘΕΤΕ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ

10 ΠΕΠΑΥΤΑΙ ΓΑΡ Ο ΑΣΕΒΗΣ ΟΥ ΜΗ ΜΑΘΗ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΛΗΘΕΙΑΝ ΟΥ ΜΗ ΠΟΙΗΣΕΙ ΑΡΘΗΤΩ Ο ΑΣΕΒΗΣ ΙΝΑ ΜΗ ΙΔΗ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ

11 ΚΥΡΙΕ ΥΨΗΛΟΣ ΣΟΥ Ο ΒΡΑΧΙΩΝ ΚΑΙ ΟΥΚ ΗΔΕΙΣΑΝ ΓΝΟΝΤΕΣ ΔΕ ΑΙΣΧΥΝΘΗΤΩΣΑΝ ΖΗΛΟΣ ΛΗΜΨΕΤΑΙ ΛΑΟΝ ΑΠΑΙΔΕΥΤΟΝ ΚΑΙ ΝΥΝ ΠΥΡ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΕΔΕΤΑΙ

12 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΡΗΝΗΝ ΔΟΣ ΗΜΙΝ ΠΑΝΤΑ ΓΑΡ ΑΠΕΔΩΚΑΣ ΗΜΙΝ

13 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΚΤΗΣΑΙ ΗΜΑΣ ΚΥΡΙΕ ΕΚΤΟΣ ΣΟΥ ΑΛΛΟΝ ΟΥΚ ΟΙΔΑΜΕΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΝΟΜΑΖΟΜΕΝ

14 ΟΙ ΔΕ ΝΕΚΡΟΙ ΖΩΗΝ ΟΥ ΜΗ ΙΔΩΣΙΝ ΟΥΔΕ ΙΑΤΡΟΙ ΟΥ ΜΗ ΑΝΑΣΤΗΣΟΥΣΙΝ ΔΙΑ ΤΟΥΤΟ ΕΠΗΓΑΓΕΣ ΚΑΙ ΑΠΩΛΕΣΑΣ ΚΑΙ ΗΡΑΣ ΠΑΝ ΑΡΣΕΝ ΑΥΤΩΝ

15 ΠΡΟΣΘΕΣ ΑΥΤΟΙΣ ΚΑΚΑ ΚΥΡΙΕ ΠΡΟΣΘΕΣ ΚΑΚΑ ΤΟΙΣ ΕΝΔΟΞΟΙΣ ΤΗΣ ΓΗΣ

16 ΚΥΡΙΕ ΕΝ ΘΛΙΨΕΙ ΕΜΝΗΣΘΗΝ ΣΟΥ ΕΝ ΘΛΙΨΕΙ ΜΙΚΡΑ Η ΠΑΙΔΕΙΑ ΣΟΥ ΗΜΙΝ

17 ΚΑΙ ΩΣ Η ΩΔΙΝΟΥΣΑ ΕΓΓΙΖΕΙ ΤΟΥ ΤΕΚΕΙΝ ΚΑΙ ΕΠΙ ΤΗ ΩΔΙΝΙ ΑΥΤΗΣ ΕΚΕΚΡΑΞΕΝ ΟΥΤΩΣ ΕΓΕΝΗΘΗΜΕΝ ΤΩ ΑΓΑΠΗΤΩ ΣΟΥ

18 ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΣΟΥ ΚΥΡΙΕ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΟΜΕΝ ΚΑΙ ΩΔΙΝΗΣΑΜΕΝ ΚΑΙ ΕΤΕΚΟΜΕΝ ΠΝΕΥΜΑ ΣΩΤΗΡΙΑΣ ΣΟΥ ΕΠΟΙΗΣΑΜΕΝ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥ ΠΕΣΟΥΜΕΘΑ ΑΛΛΑ ΠΕΣΟΥΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ

19 ΑΝΑΣΤΗΣΟΝΤΑΙ ΟΙ ΝΕΚΡΟΙ ΚΑΙ ΕΓΕΡΘΗΣΟΝΤΑΙ ΟΙ ΕΝ ΤΟΙΣ ΜΝΗΜΕΙΟΙΣ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΟΙ ΕΝ ΤΗ ΓΗ Η ΓΑΡ ΔΡΟΣΟΣ Η ΠΑΡΑ ΣΟΥ ΙΑΜΑ ΑΥΤΟΙΣ ΕΣΤΙΝ Η ΔΕ ΓΗ ΤΩΝ ΑΣΕΒΩΝ ΠΕΣΕΙΤΑΙ

20 ΒΑΔΙΖΕ ΛΑΟΣ ΜΟΥ ΕΙΣΕΛΘΕ ΕΙΣ ΤΑ ΤΑΜΙΕΙΑ ΣΟΥ ΑΠΟΚΛΕΙΣΟΝ ΤΗΝ ΘΥΡΑΝ ΣΟΥ ΑΠΟΚΡΥΒΗΘΙ ΜΙΚΡΟΝ ΟΣΟΝ ΟΣΟΝ ΕΩΣ ΑΝ ΠΑΡΕΛΘΗ Η ΟΡΓΗ ΚΥΡΙΟΥ

BOOK OF ODES (ODAI) CHAPTER 6
PRAYER OF JONAH
(Jonah 2:3–10)1 ΠΡΟΣΕΥΧΗ ΙΩΝΑ

3 ΕΒΟΗΣΑ ΕΝ ΘΛΙΨΕΙ ΜΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΜΟΥ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΜΟΥ ΕΚ ΚΟΙΛΙΑΣ ΑΔΟΥ ΚΡΑΥΓΗΣ ΜΟΥ ΗΚΟΥΣΑΣ ΦΩΝΗΣ ΜΟΥ

4 ΑΠΕΡΡΙΨΑΣ ΜΕ ΕΙΣ ΒΑΘΗ ΚΑΡΔΙΑΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΠΟΤΑΜΟΙ ΜΕ ΕΚΥΚΛΩΣΑΝ ΠΑΝΤΕΣ ΟΙ ΜΕΤΕΩΡΙΣΜΟΙ ΣΟΥ ΚΑΙ ΤΑ ΚΥΜΑΤΑ ΣΟΥ ΕΠ' ΕΜΕ ΔΙΗΛΘΟΝ

5 ΚΑΓΩ ΕΙΠΑ ΑΠΩΣΜΑΙ ΕΞ ΟΦΘΑΛΜΩΝ ΣΟΥ ΑΡΑ ΠΡΟΣΘΗΣΩ ΤΟΥ ΕΠΙΒΛΕΨΑΙ ΠΡΟΣ ΝΑΟΝ ΤΟΝ ΑΓΙΟΝ ΣΟΥ

6 ΠΕΡΙΕΧΥΘΗ ΜΟΙ ΥΔΩΡ ΕΩΣ ΨΥΧΗΣ ΜΟΥ ΑΒΥΣΣΟΣ ΕΚΥΚΛΩΣΕΝ ΜΕ ΕΣΧΑΤΗ ΕΔΥ Η ΚΕΦΑΛΗ ΜΟΥ ΕΙΣ ΣΧΙΣΜΑΣ ΟΡΕΩΝ

7 ΚΑΤΕΒΗΝ ΕΙΣ ΓΗΝ ΗΣ ΟΙ ΜΟΧΛΟΙ ΑΥΤΗΣ ΚΑΤΟΧΟΙ ΑΙΩΝΙΟΙ ΚΑΙ ΑΝΑΒΗΤΩ ΕΚ ΦΘΟΡΑΣ Η ΖΩΗ ΜΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ

8 ΕΝ ΤΩ ΕΚΛΕΙΠΕΙΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠ' ΕΜΟΥ ΤΟΥ ΚΥΡΙΟΥ ΕΜΝΗΣΘΗΝ ΚΑΙ ΕΛΘΟΙ ΠΡΟΣ ΣΕ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΕΙΣ ΝΑΟΝ ΑΓΙΟΝ ΣΟΥ

9 ΦΥΛΑΣΣΟΜΕΝΟΙ ΜΑΤΑΙΑ ΚΑΙ ΨΕΥΔΗ ΕΛΕΟΣ ΑΥΤΩΝ ΕΓΚΑΤΕΛΙΠΟΝ

10 ΕΓΩ ΔΕ ΜΕΤΑ ΦΩΝΗΣ ΑΙΝΕΣΕΩΣ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΕΩΣ ΘΥΣΩ ΣΟΙ ΟΣΑ ΗΥΞΑΜΗΝ ΑΠΟΔΩΣΩ ΣΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΜΟΥ ΤΩ ΚΥΡΙΩ

BOOK OF ODES (ODAI) CHAPTER 7
PRAYER OF AZARIAH (AZARYAHU, EZRA)
Author: (alleged) Azaryahu known as Ezra
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children [or Canticle of the Three Young Men], abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. These two prayers often appear together. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deutero-canonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The name Azariah points to Azaryahu [Ezra] as author. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

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The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

1a ΠΡΟΣΕΥΧΗ ΑΖΑΡΙΟΥ (Daniel 3:26–45, a deuterocanonical portion)

26 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΑΙΝΕΤΟΝ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

27 ΟΤΙ ΔΙΚΑΙΟΣ ΕΙ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΑΛΗΘΙΝΑ ΚΑΙ ΕΥΘΕΙΑΙ ΑΙ ΟΔΟΙ ΣΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΚΡΙΣΕΙΣ ΣΟΥ ΑΛΗΘΕΙΣ

28 ΚΑΙ ΚΡΙΜΑΤΑ ΑΛΗΘΕΙΑΣ ΕΠΟΙΗΣΑΣ ΚΑΤΑ ΠΑΝΤΑ Α ΕΠΗΓΑΓΕΣ ΗΜΙΝ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΑΓΙΑΝ ΤΗΝ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΚΡΙΣΕΙ ΕΠΗΓΑΓΕΣ ΤΑΥΤΑ ΠΑΝΤΑ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ

29 ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΚΑΙ ΗΝΟΜΗΣΑΜΕΝ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΣΟΥ ΚΑΙ ΕΞΗΜΑΡΤΟΜΕΝ ΕΝ ΠΑΣΙΝ ΚΑΙ ΤΩΝ ΕΝΤΟΛΩΝ ΣΟΥ ΟΥΚ ΗΚΟΥΣΑΜΕΝ

30 ΟΥΔΕ ΣΥΝΕΤΗΡΗΣΑΜΕΝ ΟΥΔΕ ΕΠΟΙΗΣΑΜΕΝ ΚΑΘΩΣ ΕΝΕΤΕΙΛΩ ΗΜΙΝ ΙΝΑ ΕΥ ΗΜΙΝ ΓΕΝΗΤΑΙ

31 ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΗΓΑΓΕΣ ΗΜΙΝ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΕΝ ΑΛΗΘΙΝΗ ΚΡΙΣΕΙ ΕΠΟΙΗΣΑΣ

32 ΚΑΙ ΠΑΡΕΔΩΚΑΣ ΗΜΑΣ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΝΟΜΩΝ ΕΧΘΙΣΤΩΝ ΑΠΟΣΤΑΤΩΝ ΚΑΙ ΒΑΣΙΛΕΙ ΑΔΙΚΩ ΚΑΙ ΠΟΝΗΡΟ-ΤΑΤΩ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

33 ΚΑΙ ΝΥΝ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΑΝΟΙΞΑΙ ΤΟ ΣΤΟΜΑ ΑΙΣΧΥΝΗ ΚΑΙ ΟΝΕΙΔΟΣ ΕΓΕΝΗΘΗ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΚΑΙ ΤΟΙΣ ΣΕΒΟΜΕΝΟΙΣ ΣΕ

34 ΜΗ ΔΗ ΠΑΡΑΔΩΣ ΗΜΑΣ ΕΙΣ ΤΕΛΟΣ ΔΙΑ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΜΗ ΔΙΑΣΚΕΔΑΣΗΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΣΟΥ

35 ΚΑΙ ΜΗ ΑΠΟΣΤΗΣΗΣ ΤΟ ΕΛΕΟΣ ΣΟΥ ΑΦ' ΗΜΩΝ ΔΙ' ΑΒΡΑΑΜ ΤΟΝ ΗΓΑΠΗΜΕΝΟΝ ΥΠΟ ΣΟΥ ΚΑΙ ΔΙΑ ΙΣΑΑΚ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΚΑΙ ΙΣΡΑΗΛ ΤΟΝ ΑΓΙΟΝ ΣΟΥ

36 ΟΙΣ ΕΛΑΛΗΣΑΣ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΩΝ ΠΛΗΘΥΝΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΩΣ ΤΑ ΑΣΤΡΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΩΣ ΤΗΝ ΑΜΜΟΝ ΤΗΝ ΠΑΡΑ ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ

37 ΟΤΙ ΔΕΣΠΟΤΑ ΕΣΜΙΚΡΥΝΘΗΜΕΝ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΕΣΜΕΝ ΤΑΠΕΙΝΟΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΣΗΜΕΡΟΝ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ

38 ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥΤΩ ΑΡΧΩΝ ΚΑΙ ΠΡΟΦΗΤΗΣ ΚΑΙ ΗΓΟΥΜΕΝΟΣ ΟΥΔΕ ΟΛΟΚΑΥΤΩΣΙΣ ΟΥΔΕ ΘΥΣΙΑ ΟΥΔΕ ΠΡΟΣΦΟΡΑ ΟΥΔΕ ΘΥΜΙΑΜΑ ΟΥ ΤΟΠΟΣ ΤΟΥ ΚΑΡΠΩΣΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΚΑΙ ΕΥΡΕΙΝ ΕΛΕΟΣ

39 ΑΛΛ' ΕΝ ΨΥΧΗ ΣΥΝΤΕΤΡΙΜΜΕΝΗ ΚΑΙ ΠΝΕΥΜΑΤΙ ΤΑΠΕΙΝΩΣΕΩΣ ΠΡΟΣΔΕΧΘΕΙΗΜΕΝ ΩΣ ΕΝ ΟΛΟΚΑΥΤΩΜΑΣΙΝ ΚΡΙΩΝ ΚΑΙ ΤΑΥΡΩΝ ΚΑΙ ΩΣ ΕΝ ΜΥΡΙΑΣΙΝ ΑΡΝΩΝ ΠΙΟΝΩΝ

40 ΟΥΤΩΣ ΓΕΝΕΣΘΩ Η ΘΥΣΙΑ ΗΜΩΝ ΕΝΩΠΙΟΝ ΣΟΥ ΣΗΜΕΡΟΝ ΚΑΙ ΕΚΤΕΛΕΣΑΙ ΟΠΙΣΘΕΝ ΣΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΙΣΧΥΝΗ ΤΟΙΣ ΠΕΠΟΙΘΟΣΙΝ ΕΠΙ ΣΟΙ

41 ΚΑΙ ΝΥΝ ΕΞΑΚΟΛΟΥΘΟΥΜΕΝ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΚΑΙ ΦΟΒΟΥΜΕΘΑ ΣΕ ΚΑΙ ΖΗΤΟΥΜΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΜΗ ΚΑΤΑΙΣΧΥΝΗΣ ΗΜΑΣ

42 ΑΛΛΑ ΠΟΙΗΣΟΝ ΜΕΘ' ΗΜΩΝ ΚΑΤΑ ΤΗΝ ΕΠΙΕΙΚΕΙΑΝ ΣΟΥ ΚΑΙ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΕΛΕΟΥ ΣΟΥ

43 ΚΑΙ ΕΞΕΛΟΥ ΗΜΑΣ ΚΑΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΣΟΥ ΚΑΙ ΔΟΣ ΔΟΞΑΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΥΡΙΕ

44 ΚΑΙ ΕΝΤΡΑΠΕΙΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΕΝΔΕΙΚΝΥΜΕΝΟΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΚΑΚΑ ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΕΙΗΣΑΝ ΑΠΟ ΠΑΣΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΔΥΝΑΣΤΕΙΑΣ ΚΑΙ Η ΙΣΧΥΣ ΑΥΤΩΝ ΣΥΝΤΡΙΒΕΙΗ

45 ΚΑΙ ΓΝΩΤΩΣΑΝ ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΝΟΣ ΚΑΙ ΕΝΔΟΞΟΣ ΕΦ' ΟΛΗΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ

BOOK OF ODES (ODAI) CHAPTER 8

CANTICLE OF THE THREE YOUNG MEN

(Also known as Song of the Three Holy Children or The Three Children of Aeneas)

1a ΥΜΝΟΣ ΤΩΝ ΤΡΙΩΝ ΠΑΙΔΩΝ (Daniel 3:52–90, a deuterocanonical portion)

52 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΑΙΝΕΤΟΣ ΚΑΙ ΥΠΕΡΥΨΟΥΜΕΝΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ ΕΥΛΟΓΗΜΕΝΟΝ ΤΟ ΟΝΟΜΑ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΤΟ ΑΓΙΟΝ ΚΑΙ ΥΠΕΡΑΙΝΕΤΟΝ ΚΑΙ ΥΠΕΡΥΨΟΥΜΕΝΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

53 ΕΥΛΟΓΗΜΕΝΟΣ ΕΙ ΕΝ ΤΩ ΝΑΩ ΤΗΣ ΑΓΙΑΣ ΔΟΞΗΣ ΣΟΥ ΚΑΙ ΥΠΕΡΥΜΝΗΤΟΣ ΚΑΙ ΥΠΕΡΕΝΔΟΞΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

54 ΕΥΛΟΓΗΜΕΝΟΣ ΕΙ Ο ΒΛΕΠΩΝ ΑΒΥΣΣΟΥΣ ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΧΕΡΟΥΒΙΝ ΚΑΙ ΥΠΕΡΑΙΝΕΤΟΣ ΚΑΙ ΥΠΕΡΥΨΟΥΜΕΝΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

55 ΕΥΛΟΓΗΜΕΝΟΣ ΕΙ ΕΠΙ ΘΡΟΝΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΚΑΙ ΥΠΕΡΥΜΝΗΤΟΣ ΚΑΙ ΥΠΕΡΥΨΟΥΜΕΝΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

56 ΕΥΛΟΓΗΜΕΝΟΣ ΕΙ ΕΝ ΤΩ ΣΤΕΡΕΩΜΑΤΙ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΥΠΕΡΥΜΝΗΤΟΣ ΚΑΙ ΥΠΕΡΕΝΔΟΞΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

57 ΕΥΛΟΓΕΙΤΕ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ ΤΟΝ ΚΥΡΙΟΝ ΥΜΝΕΙΤΕ ΚΑΙ ΥΠΕΡΥΨΟΥΤΕ ΑΥΤΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

58 ΕΥΛΟΓΕΙΤΕ ΑΓΓΕΛΟΙ ΚΥΡΙΟΥ ΤΟΝ ΚΥΡΙΟΝ ΥΜΝΕΙΤΕ ΚΑΙ ΥΠΕΡΥΨΟΥΤΕ ΑΥΤΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

59 ΕΥΛΟΓΕΙΤΕ ΟΥΡΑΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΥΜΝΕΙΤΕ ΚΑΙ ΥΠΕΡΥΨΟΥΤΕ ΑΥΤΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

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BOOK OF ODES (ODAI) CHAPTER 10
THE SONG OF THE VINEYARD: A CANTICLE OF ISAIAH
1a ΩΔΗ ΗΣΑΙΟΥ (Isaiah 5:1–7)
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4 ΤΙ ΠΟΙΗΣΩ ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΕΤΙ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑ ΑΥΤΩ ΔΙΟΤΙ ΕΜΕΙΝΑ ΙΝΑ ΠΟΙΗΣΗ ΣΤΑΦΥΛΗΝ ΕΠΟΙΗΣΕΝ ΔΕ ΑΚΑΝΘΑΣ
5 ΝΥΝ ΔΕ ΑΝΑΓΓΕΛΩ ΥΜΙΝ ΤΙ ΠΟΙΗΣΩ ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΑΦΕΛΩ ΤΟΝ ΦΡΑΓΜΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΚΑΘΕΛΩ ΤΟΝ ΤΟΙΧΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ
6 ΚΑΙ ΑΝΗΣΩ ΤΟΝ ΑΜΠΕΛΩΝΑ ΜΟΥ ΚΑΙ ΟΥ ΜΗ ΤΜΗΘΗ ΟΥΔΕ ΜΗ ΣΚΑΦΗ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΕΙΣ ΑΥΤΟΝ ΩΣΕΙ ΕΙΣ ΧΕΡΣΟΝ ΑΚΑΝΘΑΙ ΚΑΙ ΤΑΙΣ ΝΕΦΕΛΑΙΣ ΕΝΤΕΛΟΥΜΑΙ ΤΟΥ ΜΗ ΒΡΕΞΑΙ ΕΙΣ ΑΥΤΟΝ ΥΕΤΟΝ
7 Ο ΓΑΡ ΑΜΠΕΛΩΝ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΟΙΚΟΣ ΙΣΡΑΗΛ ΕΣΤΙΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΙΟΥΔΑ ΝΕΟΦΥΤΟΝ ΗΓΑΠΗΜΕΝΟΝ ΚΑΙ ΕΜΕΙΝΑ ΤΟΥ ΠΟΙΗΣΑΙ ΚΡΙΣΙΝ ΕΠΟΙΗΣΕΝ ΔΕ ΑΝΟΜΙΑΝ ΚΑΙ ΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΑΛΛΑ ΚΡΑΥΓΗΝ
8 ΟΥΑΙ ΟΙ ΣΥΝΑΠΤΟΝΤΕΣ ΟΙΚΙΑΝ ΠΡΟΣ ΟΙΚΙΑΝ ΚΑΙ ΑΓΡΟΝ ΠΡΟΣ ΑΓΡΟΝ ΕΓΓΙΖΟΝΤΕΣ ΙΝΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΦΕΛΩΝΤΑΙ ΜΗ ΟΙΚΗΣΕΤΕ ΜΟΝΟΙ ΕΠΙ ΤΗΣ ΓΗΣ
9 ΗΚΟΥΣΘΗ ΓΑΡ ΤΑΥΤΑ ΠΑΝΤΑ ΕΙΣ ΤΑ ΩΤΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ

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BOOK OF ODES (ODAI) CHAPTER 11

PRAYER OF HEZEKIAH

(King of Judah fighting against the Assyrians)

1a ΠΡΟΣΕΥΧΗ ΕΖΕΚΙΟΥ (Isaiah 38:10–20)

10 ΕΓΩ ΕΙΠΑ ΕΝ ΤΩ ΥΨΕΙ ΤΩΝ ΗΜΕΡΩΝ ΜΟΥ ΠΟΡΕΥΣΟΜΑΙ ΕΝ ΠΥΛΑΙΣ ΑΔΟΥ ΚΑΤΑΛΕΙΨΩ ΤΑ ΕΤΗ ΤΑ ΕΠΙΛΟΙΠΑ

11 ΕΙΠΑ ΟΥΚΕΤΙ ΟΥ ΜΗ ΙΔΩ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥ ΜΗ ΙΔΩ ΑΝΘΡΩΠΟΝ ΜΕΤΑ ΚΑΤΟΙΚΟΥΝΤΩΝ

12 ΕΞΕΛΙΠΟΝ ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΜΟΥ ΚΑΤΕΛΙΠΟΝ ΤΟ ΛΟΙΠΟΝ ΤΗΣ ΖΩΗΣ ΜΟΥ ΕΞΗΛΘΕΝ ΚΑΙ ΑΠΗΛΘΕΝ ΑΠ' ΕΜΟΥ ΩΣΠΕΡ Ο ΚΑΤΑΛΥΩΝ ΣΚΗΝΗΝ ΠΗΞΑΣ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΠΑΡ' ΕΜΟΙ ΕΓΕΝΕΤΟ ΩΣ ΙΣΤΟΣ ΕΡΙΘΟΥ ΕΓΓΙΖΟΥΣΗΣ ΕΚΤΕΜΕΙΝ

13 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΑΡΕΔΟΘΗΝ ΕΩΣ ΠΡΩΙ ΩΣ ΛΕΟΝΤΙ ΟΥΤΩΣ ΣΥΝΕΤΡΙΨΕΝ ΠΑΝΤΑ ΤΑ ΟΣΤΑ ΜΟΥ ΑΠΟ ΓΑΡ ΤΗΣ ΗΜΕΡΑΣ ΕΩΣ ΤΗΣ ΝΥΚΤΟΣ ΠΑΡΕΔΟΘΗΝ

14 ΩΣ ΧΕΛΙΔΩΝ ΟΥΤΩ ΦΩΝΗΣΩ ΚΑΙ ΩΣ ΠΕΡΙΣΤΕΡΑ ΟΥΤΩ ΜΕΛΕΤΗΣΩ ΕΞΕΛΙΠΟΝ ΓΑΡ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΤΟΥ ΒΛΕΠΕΙΝ ΕΙΣ ΤΟ ΥΨΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ

15 ΟΣ ΕΞΕΙΛΑΤΟ ΜΕ ΚΑΙ ΑΦΕΙΛΑΤΟ ΜΟΥ ΤΗΝ ΟΔΥΝΗΝ ΤΗΣ ΨΥΧΗΣ

16 ΚΥΡΙΕ ΠΕΡΙ ΑΥΤΗΣ ΓΑΡ ΑΝΗΓΓΕΛΗ ΣΟΙ ΚΑΙ ΕΞΗΓΕΙΡΑΣ ΜΟΥ ΤΗΝ ΠΝΟΗΝ ΚΑΙ ΠΑΡΑΚΛΗΘΕΙΣ ΕΖΗΣΑ

17 ΕΙΛΟΥ ΓΑΡ ΜΟΥ ΤΗΝ ΨΥΧΗΝ ΙΝΑ ΜΗ ΑΠΟΛΗΤΑΙ ΚΑΙ ΑΠΕΡΡΙΨΑΣ ΟΠΙΣΩ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ

18 ΟΥ ΓΑΡ ΟΙ ΕΝ ΑΔΟΥ ΑΙΝΕΣΟΥΣΙΝ ΣΕ ΟΥΔΕ ΟΙ ΑΠΟΘΑΝΟΝΤΕΣ ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ ΟΥΔΕ ΕΛΠΙΟΥΣΙΝ ΟΙ ΕΝ ΑΔΟΥ ΤΗΝ ΕΛΕΗΜΟΣΥΝΗΝ ΣΟΥ

19 ΟΙ ΖΩΝΤΕΣ ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ ΟΝ ΤΡΟΠΟΝ ΚΑΓΩ ΑΠΟ ΓΑΡ ΤΗΣ ΣΗΜΕΡΟΝ ΠΑΙΔΙΑ ΠΟΙΗΣΩ Α ΑΝΑΓΓΕΛΟΥΣΙΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΚΥΡΙΕ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ

20 ΚΑΙ ΟΥ ΠΑΥΣΟΜΑΙ ΕΥΛΟΓΩΝ ΣΕ ΜΕΤΑ ΨΑΛΤΗΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ

BOOK OF ODES (ODAI) CHAPTER 12

PRAYER OF MANASSEH

(King of Judah when he was held captive in Babylon; ref. in 2 Chronicles 33:11–13 and appears also as a separate deuterocanonical book in the Oriental Orthodox Tewahedo Church and in some Bibles of the other Orthodox Churches)

Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had made monotheism a law, today known as "Judaism"], and re-established local shrines in order to turn religious offerings into money to bribe the Assyrian aggressors. For the same reason, he restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh sponsored the Assyrian astral cult throughout Judah as policy to appease the Assyrians.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in his 74-book translation of the Bible into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

1a ΠΡΟΣΕΥΧΗ ΜΑΝΑΣΣΗ

1 ΚΥΡΙΕ ΠΑΝΤΟΚΡΑΤΩΡ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΤΟΥ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΩΝ ΤΟΥ ΔΙΚΑΙΟΥ

2 Ο ΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΣΥΝ ΠΑΝΤΙ ΤΩ ΚΟΣΜΩ ΑΥΤΩΝ

3 Ο ΠΕΔΗΣΑΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΩ ΛΟΓΩ ΤΟΥ ΠΡΟΣΤΑΓΜΑΤΟΣ ΣΟΥ Ο ΚΛΕΙΣΑΣ ΤΗΝ ΑΒΥΣΣΟΝ ΚΑΙ ΣΦΡΑΓΙΣΑΜΕΝΟΣ ΤΩ ΦΟΒΕΡΩ ΚΑΙ ΕΝΔΟΞΩ ΟΝΟΜΑΤΙ ΣΟΥ

4 ΟΝ ΠΑΝΤΑ ΦΡΙΤΤΕΙ ΚΑΙ ΤΡΕΜΕΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΔΥΝΑΜΕΩΣ ΣΟΥ

5 ΟΤΙ ΑΣΤΕΚΤΟΣ Η ΜΕΓΑΛΟΠΡΕΠΕΙΑ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΚΑΙ ΑΝΥΠΟΣΤΑΤΟΣ Η ΟΡΓΗ ΤΗΣ ΕΠΙ ΑΜΑΡΤΩΛΟΥΣ ΑΠΕΙΛΗΣ ΣΟΥ

6 ΑΜΕΤΡΗΤΟΝ ΤΕ ΚΑΙ ΑΝΕΞΙΧΝΙΑΣΤΟΝ ΤΟ ΕΛΕΟΣ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΣΟΥ

7 ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΟΣ ΥΨΙΣΤΟΣ ΕΥΣΠΛΑΓΧΝΟΣ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ ΚΑΙ ΜΕΤΑΝΟΩΝ ΕΠΙ ΚΑΚΙΑΙΣ ΑΝΘΡΩΠΩΝ

8 ΣΥ ΟΥΝ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΔΙΚΑΙΩΝ ΟΥΚ ΕΘΟΥ ΜΕΤΑΝΟΙΑΝ ΔΙΚΑΙΟΙΣ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΤΟΙΣ ΟΥΧ ΗΜΑΡΤΗΚΟΣΙΝ ΣΟΙ ΑΛΛ' ΕΘΟΥ ΜΕΤΑΝΟΙΑΝ ΕΜΟΙ ΤΩ ΑΜΑΡΤΩΛΩ

9 ΔΙΟΤΙ ΗΜΑΡΤΟΝ ΥΠΕΡ ΑΡΙΘΜΟΝ ΨΑΜΜΟΥ ΘΑΛΑΣΣΗΣ ΕΠΛΗΘΥΝΑΝ ΑΙ ΑΝΟΜΙΑΙ ΜΟΥ ΚΥΡΙΕ ΕΠΛΗΘΥΝΑΝ ΚΑΙ ΟΥΚ ΕΙΜΙ ΑΞΙΟΣ ΑΤΕΝΙΣΑΙ ΚΑΙ ΙΔΕΙΝ ΤΟ ΥΨΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΑΠΟ ΠΛΗΘΟΥΣ ΤΩΝ ΑΔΙΚΙΩΝ ΜΟΥ

10 ΚΑΤΑΚΑΜΠΤΟΜΕΝΟΣ ΠΟΛΛΩ ΔΕΣΜΩ ΣΙΔΗΡΟΥ ΕΙΣ ΤΟ ΑΝΑΝΕΥΣΑΙ ΜΕ ΥΠΕΡ ΑΜΑΡΤΙΩΝ ΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΜΟΙ ΑΝΕΣΙΣ ΔΙΟΤΙ ΠΑΡΩΡΓΙΣΑ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΚΑΙ ΤΟ

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ΠΟΝΗΡΟΝ ΕΝΩΠΙΟΝ ΣΟΥ ΕΠΟΙΗΣΑ ΣΤΗΣΑΣ ΒΔΕΛΥΓΜΑΤΑ ΚΑΙ ΠΛΗΘΥΝΑΣ ΠΡΟΣΟΧΘΙΣΜΑΤΑ
11 ΚΑΙ ΝΥΝ ΚΛΙΝΩ ΓΟΝΥ ΚΑΡΔΙΑΣ ΔΕΟΜΕΝΟΣ ΤΗΣ ΠΑΡΑ ΣΟΥ ΧΡΗΣΤΟΤΗΤΟΣ
12 ΗΜΑΡΤΗΚΑ ΚΥΡΙΕ ΗΜΑΡΤΗΚΑ ΚΑΙ ΤΑΣ ΑΝΟΜΙΑΣ ΜΟΥ ΕΓΩ ΓΙΝΩΣΚΩ
13 ΑΙΤΟΥΜΑΙ ΔΕΟΜΕΝΟΣ ΣΟΥ ΑΝΕΣ ΜΟΙ ΚΥΡΙΕ ΑΝΕΣ ΜΟΙ ΜΗ ΣΥΝΑΠΟΛΕΣΗΣ ΜΕ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΜΟΥ ΜΗΔΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΗΝΙΣΑΣ ΤΗΡΗΣΗΣ ΤΑ ΚΑΚΑ ΜΟΙ ΜΗΔΕ ΚΑΤΑΔΙΚΑΣΗΣ ΜΕ ΕΝ ΤΟΙΣ ΚΑΤΩΤΑΤΟΙΣ ΤΗΣ ΓΗΣ ΟΤΙ ΣΥ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΜΕΤΑΝΟΟΥΝΤΩΝ
14 ΚΑΙ ΕΝ ΕΜΟΙ ΔΕΙΞΗΣ ΤΗΝ ΑΓΑΘΩΣΥΝΗΝ ΣΟΥ ΟΤΙ ΑΝΑΞΙΟΝ ΟΝΤΑ ΣΩΣΕΙΣ ΜΕ ΚΑΤΑ ΤΟ ΠΟΛΥ ΕΛΕΟΣ ΣΟΥ
15 ΚΑΙ ΑΙΝΕΣΩ ΣΕ ΔΙΑ ΠΑΝΤΟΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΟΤΙ ΣΕ ΥΜΝΕΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΣΟΥ ΕΣΤΙΝ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ

BOOK OF ODES (ODAI) CHAPTER 13
CANTICLE OF SIMEON
(Nunc dimittis; Prayer of Simeon)
1a ΠΡΟΣΕΥΧΗ ΣΥΜΕΩΝ (Luke 2:29–32)
29 ΝΥΝ ΑΠΟΛΥΕΙΣ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΔΕΣΠΟΤΑ ΚΑΤΑ ΤΟ ΡΗΜΑ ΣΟΥ ΕΝ ΕΙΡΗΝΗ
30 ΟΤΙ ΕΙΔΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΤΟ ΣΩΤΗΡΙΟΝ ΣΟΥ
31 Ο ΗΤΟΙΜΑΣΑΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΠΑΝΤΩΝ ΤΩΝ ΛΑΩΝ
32 ΦΩΣ ΕΙΣ ΑΠΟΚΑΛΥΨΙΝ ΕΘΝΩΝ ΚΑΙ ΔΟΞΑΝ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ

BOOK OF ODES (ODAI) CHAPTER 14
THE MORNING HYMN
(Gloria in Excelsis Deo; Canticle of the Early or Rising Morning; some lines from Luke 2:14, and Psalm 35:10-11; 118:12; and 144:2)
1a ΥΜΝΟΣ ΕΩΘΙΝΟΣ
1 ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ ΘΕΩ
2 ΚΑΙ ΕΠΙ ΓΗΣ ΕΙΡΗΝΗ
3 ΕΝ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟΚΙΑ
4 ΑΙΝΟΥΜΕΝ ΣΕ
5 ΕΥΛΟΓΟΥΜΕΝ ΣΕ
6 ΠΡΟΣΚΥΝΟΥΜΕΝ ΣΕ
7 ΔΟΞΟΛΟΓΟΥΜΕΝ ΣΕ
8 ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ
9 ΔΙΑ ΤΗΝ ΜΕΓΑΛΗΝ ΣΟΥ ΔΟΞΑΝ
10 ΚΥΡΙΕ ΒΑΣΙΛΕΥ
11 ΕΠΟΥΡΑΝΙΕ
12 ΘΕΕ ΠΑΤΗΡ ΠΑΝΤΟΚΡΑΤΩΡ
13 ΚΥΡΙΕ ΥΙΕ ΜΟΝΟΓΕΝΗ
14 ΙΗΣΟΥ ΧΡΙΣΤΕ
15 ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ
16 ΚΥΡΙΕ Ο ΘΕΟΣ
17 Ο ΑΜΝΟΣ ΤΟΥ ΘΕΟΥ
18 Ο ΥΙΟΣ ΤΟΥ ΠΑΤΡΟΣ
19 Ο ΑΙΡΩΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΚΟΣΜΟΥ
20 ΕΛΕΗΣΟΝ ΗΜΑΣ
21 Ο ΑΙΡΩΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΚΟΣΜΟΥ
22 ΠΡΟΣΔΕΞΑΙ ΤΗΝ ΔΕΗΣΙΝ ΗΜΩΝ
23 Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΔΕΞΙΑ ΤΟΥ ΠΑΤΡΟΣ
24 ΕΛΕΗΣΟΝ ΗΜΑΣ
25 ΟΤΙ ΣΥ ΕΙ ΜΟΝΟΣ ΑΓΙΟΣ
26 ΣΥ ΕΙ ΜΟΝΟΣ ΚΥΡΙΟΣ
27 ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ
28 ΕΙΣ ΔΟΞΑΝ ΘΕΟΥ ΠΑΤΡΟΣ ΑΜΗΝ
29 ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΕΥΛΟΓΗΣΩ ΣΕ
30 ΚΑΙ ΑΙΝΕΣΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
31 ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ
32 ΚΑΤΑΞΙΩΣΟΝ ΚΥΡΙΕ ΚΑΙ ΤΗΝ ΗΜΕΡΑΝ ΤΑΥΤΗΝ
33 ΑΝΑΜΑΡΤΗΤΟΥΣ ΦΥΛΑΧΘΗΝΑΙ ΗΜΑΣ
34 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ
35 ΚΑΙ ΑΙΝΕΤΟΝ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ
36 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ ΔΙΔΑΞΟΝ ΜΕ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΣΟΥ
37 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ ΔΙΔΑΞΟΝ ΜΕ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΣΟΥ
38 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ ΔΙΔΑΞΟΝ ΜΕ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΣΟΥ
39 ΚΥΡΙΕ ΚΑΤΑΦΥΓΗ ΕΓΕΝΗΘΗΣ ΗΜΙΝ ΕΝ ΓΕΝΕΑ ΚΑΙ ΓΕΝΕΑ
40 ΕΓΩ ΕΙΠΑ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΜΕ
41 ΙΑΣΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΗΜΑΡΤΟΝ ΣΟΙ
42 ΚΥΡΙΕ ΠΡΟΣ ΣΕ ΚΑΤΕΦΥΓΑ
43 ΔΙΔΑΞΟΝ ΜΕ ΤΟΥ ΠΟΙΕΙΝ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΟΤΙ ΣΥ ΕΙ Ο ΘΕΟΣ ΜΟΥ
44 ΟΤΙ ΠΑΡΑ ΣΟΙ ΠΗΓΗ ΖΩΗΣ
45 ΕΝ ΤΩ ΦΩΤΙ ΣΟΥ ΟΨΟΜΕΘΑ ΦΩΣ
46 ΠΑΡΑΤΕΙΝΟΝ ΤΟ ΕΛΕΟΣ ΣΟΥ ΤΟΙΣ ΓΙΝΩΣΚΟΥΣΙΝ ΣΕ

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THE PSALMS OF SOLOMON

International Organization for Septuagint
and Cognate Studies, Oxford University Press
Estimated Range of Dating: 2nd - 1st Century B.C.

(The Psalms of Solomon were referred to in early Christian writings, but lost to later generations until a Greek manuscript was rediscovered in the 17th century. There are currently eleven known 11th- to 16th-century manuscripts of a Greek translation from a lost Hebrew or Aramaic original, probably dating from the 1st or 2nd century BC. However, though now a collection, they were originally separate, written by different people in different periods.

A Syriac version of the same songs has turned up and was published in English for the first time in 1909 by Dr James Rendel Harris who also found The Odes of Solomon in the same bunch of documents. The date of the writing may be established at the middle of the First Century B.C. because the theme of these songs is that of Pompey's actions in Palestine and his death in Egypt in 48 B.C. There exist four Syriac (Aramaic) manuscripts.

The earliest historical evidence of "Eighteen Psalms of Solomon" is in the list at the beginning of the Codex Alexandrinus (c 380 AD). According to James H. Charlesworth, "it has been calculated that the Psalms of Solomon would have fit into the twelve missing pages of the Codex Sinaiticus.

The 18 psalms are classed as Biblical apocrypha or as Old Testament pseudepigrapha; they appear in various copies of the Septuagint and the Peshitta, but were not admitted into later scriptural Biblical canons or generally included in printed Bibles after the arrival of the printing press.

The 17th of the 18 psalms is similar to Psalm 72 which has traditionally been attributed to Solomon, and hence may be the reason that the Psalms of Solomon have their name. An alternate theory is that the psalms were so highly regarded that Solomon's name was attached to them to keep them from being ignored or forgotten.

Politically, the Psalms of Solomon are anti-Hasmonean, and some psalms in the collection show an awareness of the Roman conquest of Jerusalem under Pompey in 63 BC, metaphorically treating him as a dragon who had been sent by God to punish the Hasmoneans. Some of the psalms are messianic, in the Jewish sense (referring to a mortal that seems to be divinely assisted, much like Moses), but the majority are concerned less with the world at large, and more with individual behavior, expressing a belief that repentance for unintended sins will return them to God's favor.

The description of the internal situation reflects the struggle between the Pharisees [Jews who were allied to the Romans because most of them lived outside the Holy Land] and the Sadducees [the Zadiks, the "Righteous Ones" who were enemies of the Roman and sent out their terrorist Sicarii-troops to murder them]. The author is a Pharisee, devoted to the Law of Moses but as Roman citizens also to Roman law, with a high moral standard, and animated by a bitter hatred of the "wicked" [murderous] Sadducees, whose ethical failings and hostility to the Hasmonean dynasty i.e. the Maccabees (viii. 18-26) were seen as an abomination. Sometimes, the text is linked to both the Essenes of Qumran, and alternatively to the Pharisees.

The Essenes of Qumran, a third group mentioned by Titus Flavius Josephus, separated themselves from that wicked and murderous conflict, and lived in a kind of Buddhist-like monastery. The conflict finally erupted in a full-blown war with a civil war between those two parties called "the First Roman-Jewish War 66-73 AD;" result: over a million dead.

The eighteen psalms may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B. C., or, less exactly, to the period 70-40 B. C. The date of the Greek translation is uncertain.

The Messiah is a son of David (in opposition to the Miccabean priest-kings and the Levitical Messiah [see Messiah]). a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὺς κύριος, Kristos Kurios), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (See Messiah).

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The description of the internal situation reflects the struggle between the Pharisees and the Sadducces. The author is a Pharisee, devoted to the Law, with a high moral standard, but animated by a bitter hatred of the "wicked" Sadducees, whose ethical failings he doubtless exaggerates, and by hostility to the Hasmonean dynasty (viii. 18-26).

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PSALMS OF SOLOMON CHAPTER 1

1 ΕΒΟΗΣΑ ΠΡΟΣ ΚΥΡΙΟΝ ΕΝ ΤΩ ΘΛΙΒΕΣΘΑΙ ΜΕ ΕΙΣ ΤΕΛΟΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΝ ΤΩ ΕΠΙΘΕΣΘΑΙ ΑΜΑΡΤΩΛΟΥΣ

2 ΕΞΑΠΙΝΑ ΗΚΟΥΣΘΗ ΚΡΑΥΓΗ ΠΟΛΕΜΟΥ ΕΝΩΠΙΟΝ ΜΟΥ ΕΙΠΑ ΕΠΑΚΟΥΣΕΤΑΙ ΜΟΥ ΟΤΙ ΕΠΛΗΣΘΗΝ ΔΙΚΑΙΟΣΥΝΗΣ

3 ΕΛΟΓΙΣΑΜΗΝ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΟΤΙ ΕΠΛΗΣΘΗΝ ΔΙΚΑΙΟ-ΣΥΝΗΣ ΕΝ ΤΩ ΕΥΘΗΝΗΣΑΙ ΜΕ ΚΑΙ ΠΟΛΛΗΝ ΓΕΝΕΣΘΑΙ ΕΝ ΤΕΚΝΟΙΣ

4 Ο ΠΛΟΥΤΟΣ ΑΥΤΩΝ ΔΙΕΔΟΘΗ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ Η ΔΟΞΑ ΑΥΤΩΝ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ

5 ΥΨΩΘΗΣΑΝ ΕΩΣ ΤΩΝ ΑΣΤΡΩΝ ΕΙΠΑΝ ΟΥ ΜΗ ΠΕΣΩΣΙΝ

6 ΚΑΙ ΕΞΥΒΡΙΣΑΝ ΕΝ ΤΟΙΣ ΑΓΑΘΟΙΣ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΗΝΕΓΚΑΝ

7 ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΩΝ ΕΝ ΑΠΟΚΡΥΦΟΙΣ ΚΑΙ ΕΓΩ ΟΥΚ ΗΔΕΙΝ

8 ΑΙ ΑΝΟΜΙΑΙ ΑΥΤΩΝ ΥΠΕΡ ΤΑ ΠΡΟ ΑΥΤΩΝ ΕΘΝΗ ΕΒΕΒΗΛΩΣΑΝ ΤΑ ΑΓΙΑ ΚΥΡΙΟΥ ΕΝ ΒΕΒΗΛΩΣΕΙ ΠΣΣΟΛ ΨΑΛΜΟΣ ΤΩ ΣΑΛΩΜΩΝ ΠΕΡΙ ΙΕΡΟΥΣΑΛΗΜ

PSALMS OF SOLOMON CHAPTER 2

1 ΕΝ ΤΩ ΥΠΕΡΗΦΑΝΕΥΕΣΘΑΙ ΤΟΝ ΑΜΑΡΤΩΛΟΝ ΕΝ ΚΡΙΩ ΚΑΤΕΒΑΛΕ ΤΕΙΧΗ ΟΧΥΡΑ ΚΑΙ ΟΥΚ ΕΚΩΛΥΣΑΣ

2 ΑΝΕΒΗΣΑΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΣΟΥ ΕΘΝΗ ΑΛΛΟΤΡΙΑ ΚΑΤΕΠΑΤΟΥΣΑΝ ΕΝ ΥΠΟΔΗΜΑΣΙΝ ΑΥΤΩΝ ΕΝ ΥΠΕΡΗΦΑΝΙΑ

3 ΑΝΘ' ΩΝ ΟΙ ΥΙΟΙ ΙΕΡΟΥΣΑΛΗΜ ΕΜΙΑΝΑΝ ΤΑ ΑΓΙΑ ΚΥΡΙΟΥ ΕΒΕΒΗΛΟΥΣΑΝ ΤΑ ΔΩΡΑ ΤΟΥ ΘΕΟΥ ΕΝ ΑΝΟΜΙΑΙΣ

4 ΕΝΕΚΕΝ ΤΟΥΤΩΝ ΕΙΠΕΝ ΑΠΟΡΡΙΨΑΤΕ ΑΥΤΑ ΜΑΚΡΑΝ ΑΠ' ΕΜΟΥ ΟΥΚ ΕΥΔΟΚΩ ΕΝ ΑΥΤΟΙΣ

5 ΤΟ ΚΑΛΛΟΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΗΣ ΕΞΟΥΘΕΝΩΘΗ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΗΤΙΜΩΘΗ ΕΩΣ ΕΙΣ ΤΕΛΟΣ

6 ΟΙ ΥΙΟΙ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΠΟΝΗΡΑ ΕΝ ΣΦΡΑΓΙΔΙ Ο ΤΡΑΧΗΛΟΣ ΑΥΤΩΝ ΕΝ ΕΠΙΣΗΜΩ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

7 ΚΑΤΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΕΠΟΙΗΣΕΝ ΑΥΤΟΙΣ ΟΤΙ ΕΓΚΑΤΕΛΙΠΕΝ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΚΑΤΙΣΧΥΟΝΤΩΝ

8 ΑΠΕΣΤΡΕΨΕΝ ΓΑΡ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΠΟ ΕΛΕΟΥΣ ΑΥΤΩΝ ΝΕΟΝ ΚΑΙ ΠΡΕΣΒΥΤΗΝ ΚΑΙ ΤΕΚΝΑ ΑΥΤΩΝ ΕΙΣ ΑΠΑΞ ΟΤΙ ΠΟΝΗΡΑ ΕΠΟΙΗΣΑΝ ΕΙΣ ΑΠΑΞ ΤΟΥ ΜΗ ΑΚΟΥΕΙΝ

9 ΚΑΙ Ο ΟΥΡΑΝΟΣ ΕΒΑΡΥΘΥΜΗΣΕΝ ΚΑΙ Η ΓΗ ΕΒΔΕΛΥΞΑΤΟ ΑΥΤΟΥΣ ΟΤΙ ΟΥΚ ΕΠΟΙΗΣΕ ΠΑΣ ΑΝΘΡΩΠΟΣ ΕΠ' ΑΥΤΗΣ ΟΣΑ ΕΠΟΙΗΣΑΝ

10 ΚΑΙ ΓΝΩΣΕΤΑΙ Η ΓΗ ΤΑ ΚΡΙΜΑΤΑ ΣΟΥ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΑ Ο ΘΕΟΣ

11 ΕΣΤΗΣΑΝ ΤΟΥΣ ΥΙΟΥΣ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΕΜΠΑΙΓΜΟΝ ΑΝΤΙ ΠΟΡΝΩΝ ΕΝ ΑΥΤΗ ΠΑΣ Ο ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣΕΠΟΡΕΥΕΤΟ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΗΛΙΟΥ

12 ΕΝΕΠΑΙΖΟΝ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΑΥΤΩΝ ΚΑΘΑ ΕΠΟΙΟΥΝ ΑΥΤΟΙ ΑΠΕΝΑΝΤΙ ΤΟΥ ΗΛΙΟΥ ΠΑΡΕΔΕΙΓΜΑΤΙΣΑΝ ΑΔΙΚΙΑΣ ΑΥΤΩΝ

13 ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΒΕΒΗΛΟΙ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΣΟΥ ΑΝΘ' ΩΝ ΑΥΤΑΙ ΕΜΙΑΙΩΣΑΝ ΑΥΤΑΣ ΕΝ ΦΥΡΜΩ ΑΝΑΜΕΙΞΕΩΣ

14 ΤΗΝ ΚΟΙΛΙΑΝ ΜΟΥ ΚΑΙ ΤΑ ΣΠΛΑΓΧΝΑ ΜΟΥ ΠΟΝΩ ΕΠΙ ΤΟΥΤΟΙΣ

15 ΕΓΩ ΔΙΚΑΙΩΣΩ ΣΕ Ο ΘΕΟΣ ΕΝ ΕΥΘΥΤΗΤΙ ΚΑΡΔΙΑΣ ΟΤΙ ΕΝ ΤΟΙΣ ΚΡΙΜΑΣΙΝ ΣΟΥ Η ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ Ο ΘΕΟΣ

16 ΟΤΙ ΑΠΕΔΩΚΑΣ ΤΟΙΣ ΑΜΑΡΤΩΛΟΙΣ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΤΑΣ ΠΟΝΗΡΑΣ ΣΦΟΔΡΑ

17 ΑΝΕΚΑΛΥΨΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΙΝΑ ΦΑΝΗ ΤΟ ΚΡΙΜΑ ΣΟΥ ΕΞΗΛΕΙΨΑΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΓΗΣ

18 Ο ΘΕΟΣ ΚΡΙΤΗΣ ΔΙΚΑΙΟΣ ΚΑΙ ΟΥ ΘΑΥΜΑΣΕΙ ΠΡΟΣΩΠΟΝ

19 ΩΝΕΙΔΙΣΑΝ ΓΑΡ ΕΘΝΗ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΚΑΤΑΠΑΤΗΣΕΙ ΚΑΤΕΣΠΑΣΘΗ ΤΟ ΚΑΛΛΟΣ ΑΥΤΗΣ ΑΠΟ ΘΡΟΝΟΥ ΔΟΞΗΣ

20 ΠΕΡΙΕΖΩΣΑΤΟ ΣΑΚΚΟΝ ΑΝΤΙ ΕΝΔΥΜΑΤΟΣ ΕΥΠΡΕΠΕΙΑΣ ΣΧΟΙΝΙΟΝ ΠΕΡΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΗΣ ΑΝΤΙ ΣΤΕΦΑΝΟΥ

21 ΠΕΡΙΕΙΛΑΤΟ ΜΙΤΡΑΝ ΔΟΞΗΣ ΗΝ ΠΕΡΙΕΘΗΚΕΝ ΑΥΤΗ Ο ΘΕΟΣ ΕΝ ΑΤΙΜΙΑ ΤΟ ΚΑΛΛΟΣ ΑΥΤΗΣ ΑΠΕΡΡΙΦΗ ΕΠΙ ΤΗΝ ΓΗΝ

22 ΚΑΙ ΕΓΩ ΕΙΔΟΝ ΚΑΙ ΕΔΕΗΘΗΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΟΝ ΙΚΑΝΩΣΟΝ ΚΥΡΙΕ ΤΟΥ ΒΑΡΥΝΕΣΘΑΙ ΧΕΙΡΑ ΣΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΕΠΑΓΩΓΗ ΕΘΝΩΝ

23 ΟΤΙ ΕΝΕΠΑΙΞΑΝ ΚΑΙ ΟΥΚ ΕΦΕΙΣΑΝΤΟ ΕΝ ΟΡΓΗ ΚΑΙ ΘΥΜΩ ΜΕΤΑ ΜΗΝΙΣΕΩΣ ΚΑΙ ΣΥΝΤΕΛΕΣΘΗΣΟΝΤΑΙ ΕΑΝ ΜΗ ΣΥ ΚΥΡΙΕ ΕΠΙΤΙΜΗΣΗΣ ΑΥΤΟΙΣ ΕΝ ΟΡΓΗ ΣΟΥ

24 ΟΤΙ ΟΥΚ ΕΝ ΖΗΛΕΙ ΕΠΟΙΗΣΑΝ ΑΛΛ' ΕΝ ΕΠΙΘΥΜΙΑ ΨΥΧΗΣ ΕΚΧΕΑΙ ΤΗΝ ΟΡΓΗΝ ΑΥΤΩΝ ΕΙΣ ΗΜΑΣ ΕΝ ΑΡΠΑΓΜΑΤΙ

25 ΜΗ ΧΡΟΝΙΣΗΣ Ο ΘΕΟΣ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΑΥΤΟΙΣ ΕΙΣ ΚΕΦΑΛΑΣ ΤΟΥ ΕΙΠΕΙΝ ΤΗΝ ΥΠΕΡΗΦΑΝΙΑΝ ΤΟΥ ΔΡΑΚΟΝΤΟΣ ΕΝ ΑΤΙΜΙΑ

26 ΚΑΙ ΟΥΚ ΕΧΡΟΝΙΣΑ ΕΩΣ ΕΔΕΙΞΕΝ ΜΟΙ Ο ΘΕΟΣ ΤΗΝ ΥΒΡΙΝ ΑΥΤΟΥ ΕΚΚΕΚΕΝΤΗΜΕΝΟΝ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΑΙΓΥΠΤΟΥ ΥΠΕΡ ΕΛΑΧΙΣΤΟΝ ΕΞΟΥΔΕΝΩΜΕΝΟΝ ΕΠΙ ΓΗΣ ΚΑΙ ΘΑΛΑΣΣΗΣ

27 ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΔΙΑΦΕΡΟΜΕΝΟΝ ΕΠΙ ΚΥΜΑΤΩΝ ΕΝ ΥΒΡΕΙ ΠΟΛΛΗ ΚΑΙ ΟΥΚ ΗΝ Ο ΘΑΠΤΩΝ ΟΤΙ ΕΞΟΥΘΕΝΩΣΕΝ ΑΥΤΟΝ ΕΝ ΑΤΙΜΙΑ

28 ΟΥΚ ΕΛΟΓΙΣΑΤΟ ΟΤΙ ΑΝΘΡΩΠΟΣ ΕΣΤΙΝ ΚΑΙ ΤΟ ΥΣΤΕΡΟΝ ΟΥΚ ΕΛΟΓΙΣΑΤΟ

29 ΕΙΠΕΝ ΕΓΩ ΚΥΡΙΟΣ ΓΗΣ ΚΑΙ ΘΑΛΑΣΣΗΣ ΕΣΟΜΑΙ ΚΑΙ ΟΥΚ ΕΠΕΓΝΩ ΟΤΙ Ο ΘΕΟΣ ΜΕΓΑΣ ΚΡΑΤΑΙΟΣ ΕΝ ΙΣΧΥΙ ΑΥΤΟΥ ΤΗ ΜΕΓΑΛΗ

30 ΑΥΤΟΣ ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΚΡΙΝΩΝ ΒΑΣΙΛΕΙΣ ΚΑΙ ΑΡΧΑΣ

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31 Ο ΑΝΙΣΤΩΝ ΕΜΕ ΕΙΣ ΔΟΞΑΝ ΚΑΙ ΚΟΙΜΙΖΩΝ ΥΠΕΡΗΦΑΝΟΥΣ ΕΙΣ ΑΠΩΛΕΙΑΝ ΑΙΩΝΟΣ ΕΝ ΑΤΙΜΙΑ ΟΤΙ ΟΥΚ ΕΓΝΩΣΑΝ ΑΥΤΟΝ

32 ΚΑΙ ΝΥΝ ΙΔΕΤΕ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΤΗΣ ΓΗΣ ΤΟ ΚΡΙΜΑ ΤΟΥ ΚΥΡΙΟΥ ΟΤΙ ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΚΑΙ ΔΙΚΑΙΟΣ ΚΡΙΝΩΝ ΤΗΝ ΥΠ' ΟΥΡΑΝΟΝ

33 ΕΥΛΟΓΕΙΤΕ ΤΟΝ ΘΕΟΝ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΕΠΙΣΤΗΜΗ ΟΤΙ ΤΟ ΕΛΕΟΣ ΚΥΡΙΟΥ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ ΜΕΤΑ ΚΡΙΜΑΤΟΣ

34 ΤΟΥ ΔΙΑΣΤΕΙΛΑΙ ΑΝΑ ΜΕΣΟΝ ΔΙΚΑΙΟΥ ΚΑΙ ΑΜΑΡΤΩΛΟΥ ΑΠΟΔΟΥΝΑΙ ΑΜΑΡΤΩΛΟΙΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ

35 ΚΑΙ ΕΛΕΗΣΑΙ ΔΙΚΑΙΟΝ ΑΠΟ ΤΑΠΕΙΝΩΣΕΩΣ ΑΜΑΡΤΩΛΟΥ ΚΑΙ ΑΠΟΔΟΥΝΑΙ ΑΜΑΡΤΩΛΩ ΑΝΘ' ΩΝ ΕΠΟΙΗΣΕΝ ΔΙΚΑΙΩ

36 ΟΤΙ ΧΡΗΣΤΟΣ Ο ΚΥΡΙΟΣ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΑΥΤΟΝ ΕΝ ΥΠΟΜΟΝΗ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΤΟΙΣ ΟΣΙΟΙΣ ΑΥΤΟΥ ΠΑΡΕΣΤΑΝΑΙ ΔΙΑ ΠΑΝΤΟΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΝ ΙΣΧΥΙ

37 ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΝΩΠΙΟΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΠΣΣΟΛ ΨΑΛΜΟΣ ΤΩ ΣΑΛΩΜΩΝ ΠΕΡΙ ΔΙΚΑΙΩΝ

PSALMS OF SOLOMON CHAPTER 3

1 ΙΝΑ ΤΙ ΥΠΝΟΙΣ ΨΥΧΗ ΚΑΙ ΟΥΚ ΕΥΛΟΓΕΙΣ ΤΟΝ ΚΥΡΙΟΝ ΥΜΝΟΝ ΚΑΙΝΟΝ ΨΑΛΑΤΕ ΤΩ ΘΕΩ ΤΩ ΑΙΝΕΤΩ

2 ΨΑΛΛΕ ΚΑΙ ΓΡΗΓΟΡΗΣΟΝ ΕΠΙ ΤΗΝ ΓΡΗΓΟΡΗΣΙΝ ΑΥΤΟΥ ΟΤΙ ΑΓΑΘΟΣ ΨΑΛΜΟΣ ΤΩ ΘΕΩ ΕΞ ΑΓΑΘΗΣ ΚΑΡΔΙΑΣ

3 ΔΙΚΑΙΟΙ ΜΝΗΜΟΝΕΥΟΥΣΙΝ ΔΙΑ ΠΑΝΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΕΞΟΜΟΛΟΓΗΣΕΙ ΚΑΙ ΔΙΚΑΙΩΣΕΙ ΤΑ ΚΡΙΜΑΤΑ ΚΥΡΙΟΥ

4 ΟΥΚ ΟΛΙΓΩΡΗΣΕΙ ΔΙΚΑΙΟΣ ΠΑΙΔΕΥΟΜΕΝΟΣ ΥΠΟ ΚΥΡΙΟΥ Η ΕΥΔΟΚΙΑ ΑΥΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

5 ΠΡΟΣΕΚΟΨΕΝ Ο ΔΙΚΑΙΟΣ ΚΑΙ ΕΔΙΚΑΙΩΣΕΝ ΤΟΝ ΚΥΡΙΟΝ ΕΠΕΣΕΝ ΚΑΙ ΑΠΟΒΛΕΠΕΙ ΤΙ ΠΟΙΗΣΕΙ ΑΥΤΩ Ο ΘΕΟΣ ΑΠΟΣΚΟΠΕΥΕΙ ΟΘΕΝ ΗΞΕΙ ΣΩΤΗΡΙΑ ΑΥΤΟΥ

6 ΑΛΗΘΕΙΑ ΤΩΝ ΔΙΚΑΙΩΝ ΠΑΡΑ ΘΕΟΥ ΣΩΤΗΡΟΣ ΑΥΤΩΝ ΟΥΚ ΑΥΛΙΖΕΤΑΙ ΕΝ ΟΙΚΩ ΔΙΚΑΙΟΥ ΑΜΑΡΤΙΑ ΕΦ' ΑΜΑΡΤΙΑΝ

7 ΕΠΙΣΚΕΠΤΕΤΑΙ ΔΙΑ ΠΑΝΤΟΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ Ο ΔΙΚΑΙΟΣ ΤΟΥ ΕΞΑΡΑΙ ΑΔΙΚΙΑΝ ΕΝ ΠΑΡΑΠΤΩΜΑΤΙ ΑΥΤΟΥ

8 ΕΞΙΛΑΣΑΤΟ ΠΕΡΙ ΑΓΝΟΙΑΣ ΕΝ ΝΗΣΤΕΙΑ ΚΑΙ ΤΑΠΕΙΝΩΣΕΙ ΨΥΧΗΣ ΑΥΤΟΥ ΚΑΙ Ο ΚΥΡΙΟΣ ΚΑΘΑΡΙΖΕΙ ΠΑΝ ΑΝΔΡΑ ΟΣΙΟΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

9 ΠΡΟΣΕΚΟΨΕΝ ΑΜΑΡΤΩΛΟΣ ΚΑΙ ΚΑΤΑΡΑΤΑΙ ΖΩΗΝ ΑΥΤΟΥ ΤΗΝ ΗΜΕΡΑΝ ΓΕΝΕΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΩΔΙΝΑΣ ΜΗΤΡΟΣ

10 ΠΡΟΣΕΘΗΚΕΝ ΑΜΑΡΤΙΑΣ ΕΦ' ΑΜΑΡΤΙΑΣ ΤΗ ΖΩΗ ΑΥΤΟΥ ΕΠΕΣΕΝ ΟΤΙ ΠΟΝΗΡΟΝ ΤΟ ΠΤΩΜΑ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΑΝΑΣΤΗΣΕΤΑΙ

11 Η ΑΠΩΛΕΙΑ ΤΟΥ ΑΜΑΡΤΩΛΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΟΥ ΜΝΗΣΘΗΣΕΤΑΙ ΟΤΑΝ ΕΠΙΣΚΕΠΤΗΤΑΙ ΔΙΚΑΙΟΥΣ

12 ΑΥΤΗ Η ΜΕΡΙΣ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΙ ΔΕ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΑΝΑΣΤΗΣΟΝΤΑΙ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΚΑΙ Η ΖΩΗ ΑΥΤΩΝ ΕΝ ΦΩΤΙ ΚΥΡΙΟΥ ΚΑΙ ΟΥΚ ΕΚΛΕΙΨΕΙ ΕΤΙ ΠΣΣΟΛ ΔΙΑΛΟΓΗ ΤΟΥ ΣΑΛΩΜΩΝ ΤΟΙΣ ΑΝΘΡΩΠΑΡΕΣΚΟΙΣ

PSALMS OF SOLOMON CHAPTER 4

1 ΙΝΑ ΤΙ ΣΥ ΒΕΒΗΛΕ ΚΑΘΗΣΑΙ ΕΝ ΣΥΝΕΔΡΙΩ ΟΣΙΩΝ ΚΑΙ Η ΚΑΡΔΙΑ ΣΟΥ ΜΑΚΡΑΝ ΑΦΕΣΤΗΚΕΝ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΠΑΡΑΝΟΜΙΑΙΣ ΠΑΡΟΡΓΙΖΩΝ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ

2 ΠΕΡΙΣΣΟΣ ΕΝ ΛΟΓΟΙΣ ΠΕΡΙΣΣΟΣ ΕΝ ΣΗΜΕΙΩΣΕΙ ΥΠΕΡ ΠΑΝΤΑΣ Ο ΣΚΛΗΡΟΣ ΕΝ ΛΟΓΟΙΣ ΚΑΤΑΚΡΙΝΑΙ ΑΜΑΡΤΩΛΟΥΣ ΕΝ ΚΡΙΣΕΙ

3 ΚΑΙ Η ΧΕΙΡ ΑΥΤΟΥ ΕΝ ΠΡΩΤΟΙΣ ΕΠ' ΑΥΤΟΝ ΩΣ ΕΝ ΖΗΛΕΙ ΚΑΙ ΑΥΤΟΣ ΕΝΟΧΟΣ ΕΝ ΠΟΙΚΙΛΙΑ ΑΜΑΡΤΙΩΝ ΚΑΙ ΕΝ ΑΚΡΑΣΙΑΙΣ

4 ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΠΙ ΠΑΣΑΝ ΓΥΝΑΙΚΑ ΑΝΕΥ ΔΙΑΣΤΟΛΗΣ Η ΓΛΩΣΣΑ ΑΥΤΟΥ ΨΕΥΔΗΣ ΕΝ ΣΥΝΑΛΛΑΓΜΑΤΙ ΜΕΘ' ΟΡΚΟΥ

5 ΕΝ ΝΥΚΤΙ ΚΑΙ ΕΝ ΑΠΟΚΡΥΦΟΙΣ ΑΜΑΡΤΑΝΕΙ ΩΣ ΟΥΧ ΟΡΩΜΕΝΟΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΛΑΛΕΙ ΠΑΣΗ ΓΥΝΑΙΚΙ ΕΝ ΣΥΝΤΑΓΗ ΚΑΚΙΑΣ ΤΑΧΥΣ ΕΙΣΟΔΩ ΕΙΣ ΠΑΣΑΝ ΟΙΚΙΑΝ ΕΝ ΙΛΑΡΟΤΗΤΙ ΩΣ ΑΚΑΚΟΣ

6 ΕΞΑΡΑΙ Ο ΘΕΟΣ ΤΟΥΣ ΕΝ ΥΠΟΚΡΙΣΕΙ ΖΩΝΤΑΣ ΜΕΤΑ ΟΣΙΩΝ ΕΝ ΦΘΟΡΑ ΣΑΡΚΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΝΙΑ ΤΗΝ ΖΩΗΝ ΑΥΤΟΥ

7 ΑΝΑΚΑΛΥΨΑΙ Ο ΘΕΟΣ ΤΑ ΕΡΓΑ ΑΝΘΡΩΠΩΝ ΑΝΘΡΩΠΑΡΕΣΚΩΝ ΕΝ ΚΑΤΑΓΕΛΩΤΙ ΚΑΙ ΜΥΚΤΗΡΙΣΜΩ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

8 ΚΑΙ ΔΙΚΑΙΩΣΑΙΣΑΝ ΟΣΙΟΙ ΤΟ ΚΡΙΜΑ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΕΝ ΤΩ ΕΞΑΙΡΕΣΘΑΙ ΑΜΑΡΤΩΛΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΔΙΚΑΙΟΥ ΑΝΘΡΩΠΑΡΕΣΚΟΝ ΛΑΛΟΥΝΤΑ ΝΟΜΟΝ ΜΕΤΑ ΔΟΛΟΥ

9 ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΕΠ' ΟΙΚΟΝ ΑΝΔΡΟΣ ΕΝ ΕΥΣΤΑΘΕΙΑ ΩΣ ΟΦΙΣ ΔΙΑΛΥΣΑΙ ΣΟΦΙΑΝ ΑΛΛΗΛΩΝ ΕΝ ΛΟΓΟΙΣ ΠΑΡΑΝΟΜΩΝ

10 ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΠΑΡΑΛΟΓΙΣΜΟΙ ΕΙΣ ΠΡΑΞΙΝ ΕΠΙΘΥΜΙΑΣ ΑΔΙΚΟΥ ΟΥΚ ΑΠΕΣΤΗ ΕΩΣ ΕΝΙΚΗΣΕΝ ΣΚΟΡΠΙΣΑΙ ΩΣ ΕΝ ΟΡΦΑΝΙΑ

11 ΚΑΙ ΗΡΗΜΩΣΕΝ ΟΙΚΟΝ ΕΝΕΚΕΝ ΕΠΙΘΥΜΙΑΣ ΠΑΡΑΝΟΜΟΥ ΠΑΡΕΛΟΓΙΣΑΤΟ ΕΝ ΛΟΓΟΙΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΟΡΩΝ ΚΑΙ ΚΡΙΝΩΝ

12 ΕΠΛΗΣΘΗ ΕΝ ΠΑΡΑΝΟΜΙΑ ΕΝ ΤΑΥΤΗ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΠ' ΟΙΚΟΝ ΕΤΕΡΟΝ ΟΛΕΘΡΕΥΣΑΙ ΕΝ ΛΟΓΟΙΣ ΑΝΑΠΤΕΡΩΣΕΩΣ

13 ΟΥΚ ΕΜΠΙΠΛΑΤΑΙ Η ΨΥΧΗ ΑΥΤΟΥ ΩΣ ΑΔΗΣ ΕΝ ΠΑΣΙ ΤΟΥΤΟΙΣ

14 ΓΕΝΟΙΤΟ ΚΥΡΙΕ Η ΜΕΡΙΣ ΑΥΤΟΥ ΕΝ ΑΤΙΜΙΑ ΕΝΩΠΙΟΝ ΣΟΥ Η ΕΞΟΔΟΣ ΑΥΤΟΥ ΕΝ ΣΤΕΝΑΓΜΟΙΣ ΚΑΙ Η ΕΙΣΟΔΟΣ ΑΥΤΟΥ ΕΝ ΑΡΑ

15 ΕΝ ΟΔΥΝΑΙΣ ΚΑΙ ΠΕΝΙΑ ΚΑΙ ΑΠΟΡΙΑ Η ΖΩΗ ΑΥΤΟΥ ΚΥΡΙΕ Ο ΥΠΝΟΣ ΑΥΤΟΥ ΕΝ ΛΥΠΑΙΣ ΚΑΙ Η ΕΞΕΓΕΡΣΙΣ ΑΥΤΟΥ ΕΝ ΑΠΟΡΙΑΙΣ

16 ΑΦΑΙΡΕΘΕΙΗ ΥΠΝΟΣ ΑΠΟ ΚΡΟΤΑΦΩΝ ΑΥΤΟΥ ΕΝ ΝΥΚΤΙ ΑΠΟΠΕΣΟΙ ΑΠΟ ΠΑΝΤΟΣ ΕΡΓΟΥ ΧΕΙΡΩΝ ΑΥΤΟΥ ΕΝ ΑΤΙΜΙΑ

17 ΚΕΝΟΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΕΙΣΕΛΘΟΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΕΛΛΙΠΗΣ Ο ΟΙΚΟΣ ΑΥΤΟΥ ΑΠΟ ΠΑΝΤΟΣ ΟΥ ΕΜΠΛΗΣΕΙ ΨΥΧΗΝ ΑΥΤΟΥ

18 ΕΝ ΜΟΝΩΣΕΙ ΑΤΕΚΝΙΑΣ ΤΟ ΓΗΡΑΣ ΑΥΤΟΥ ΕΙΣ ΑΝΑΛΗΜΨΙΝ

19 ΣΚΟΡΠΙΣΘΕΙΗΣΑΝ ΣΑΡΚΕΣ ΑΝΘΡΩΠΑΡΕΣΚΩΝ ΥΠΟ ΘΗΡΙΩΝ ΚΑΙ ΟΣΤΑ ΠΑΡΑΝΟΜΩΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΗΛΙΟΥ ΕΝ ΑΤΙΜΙΑ

20 ΟΦΘΑΛΜΟΥΣ ΕΚΚΟΨΑΙΣΑΝ ΚΟΡΑΚΕΣ ΥΠΟΚΡΙΝΟΜΕΝΩΝ ΟΤΙ ΗΡΗΜΩΣΑΝ ΟΙΚΟΥΣ ΠΟΛΛΟΥΣ ΑΝΘΡΩΠΩΝ ΕΝ ΑΤΙΜΙΑ ΚΑΙ ΕΣΚΟΡΠΙΣΑΝ ΕΝ ΕΠΙΘΥΜΙΑ

21 ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣΑΝ ΘΕΟΥ ΚΑΙ ΟΥΚ ΕΦΟΒΗΘΗΣΑΝ ΤΟΝ ΘΕΟΝ ΕΝ ΑΠΑΣΙ ΤΟΥΤΟΙΣ ΚΑΙ ΠΑΡΩΡΓΙΣΑΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΡΩΞΥΝΑΝ

22 ΕΞΑΡΑΙ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΟΤΙ ΨΥΧΑΣ ΑΚΑΚΩΝ ΠΑΡΑΛΟΓΙΣΜΩ ΥΠΕΚΡΙΝΟΝΤΟ

23 ΜΑΚΑΡΙΟΙ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΑΚΑΚΙΑ ΑΥΤΩΝ Ο ΚΥΡΙΟΣ ΡΥΣΕΤΑΙ ΑΥΤΟΥΣ ΑΠΟ ΑΝΘΡΩΠΩΝ ΔΟΛΙΩΝ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΡΥΣΕΤΑΙ ΗΜΑΣ ΑΠΟ ΠΑΝΤΟΣ ΣΚΑΝΔΑΛΟΥ ΠΑΡΑΝΟΜΟΥ

24 ΕΞΑΡΑΙ Ο ΘΕΟΣ ΤΟΥΣ ΠΟΙΟΥΝΤΑΣ ΕΝ ΥΠΕΡΗΦΑΝΙΑ ΠΑΣΑΝ ΑΔΙΚΙΑΝ ΟΤΙ ΚΡΙΤΗΣ ΜΕΓΑΣ ΚΑΙ ΚΡΑΤΑΙΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ

25 ΓΕΝΟΙΤΟ ΚΥΡΙΕ ΤΟ ΕΛΕΟΣ ΣΟΥ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΣΕ ΠΣΣΟΛ ΨΑΛΜΟΣ ΤΩ ΣΑΛΩΜΩΝ

PSALMS OF SOLOMON CHAPTER 5

1 ΚΥΡΙΕ Ο ΘΕΟΣ ΑΙΝΕΣΩ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΝ ΑΓΑΛΛΙΑΣΕΙ ΕΝ ΜΕΣΩ ΕΠΙΣΤΑΜΕΝΩΝ ΤΑ ΚΡΙΜΑΤΑ ΣΟΥ ΤΑ ΔΙΚΑΙΑ

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2 ΟΤΙ ΣΥ ΧΡΗΣΤΟΣ ΚΑΙ ΕΛΕΗΜΩΝ Η ΚΑΤΑΦΥΓΗ ΤΟΥ ΠΤΩΧΟΥ ΕΝ ΤΩ ΚΕΚΡΑΓΕΝΑΙ ΜΕ ΠΡΟΣ ΣΕ ΜΗ ΠΑΡΑΣΙΩΠΗΣΗΣ ΑΠ' ΕΜΟΥ
3 ΟΥ ΓΑΡ ΛΗΨΕΤΑΙ ΤΙΣ ΣΚΥΛΑ ΠΑΡΑ ΑΝΔΡΟΣ ΔΥΝΑΤΟΥ ΚΑΙ ΤΙΣ ΛΗΨΕΤΑΙ ΑΠΟ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΑΣ ΕΑΝ ΜΗ ΣΥ ΔΩΣ
4 ΟΤΙ ΑΝΘΡΩΠΟΣ ΚΑΙ Η ΜΕΡΙΣ ΑΥΤΟΥ ΠΑΡΑ ΣΟΥ ΕΝ ΣΤΑΘΜΩ ΟΥ ΠΡΟΣΘΗΣΕΙ ΤΟΥ ΠΛΕΟΝΑΣΑΙ ΠΑΡΑ ΤΟ ΚΡΙΜΑ ΣΟΥ Ο ΘΕΟΣ
5 ΕΝ ΤΩ ΘΛΙΒΕΣΘΑΙ ΗΜΑΣ ΕΠΙΚΑΛΕΣΟΜΕΘΑ ΣΕ ΕΙΣ ΒΟΗΘΕΙΑΝ ΚΑΙ ΣΥ ΟΥΚ ΑΠΟΣΤΡΕΨΗ ΤΗΝ ΔΕΗΣΙΝ ΗΜΩΝ ΟΤΙ ΣΥ Ο ΘΕΟΣ ΗΜΩΝ ΕΙ
6 ΜΗ ΒΑΡΥΝΗΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΙΝΑ ΜΗ ΔΙ' ΑΝΑΓΚΗΝ ΑΜΑΡΤΩΜΕΝ
7 ΚΑΙ ΕΑΝ ΜΗ ΕΠΙΣΤΡΕΨΗΣ ΗΜΑΣ ΟΥΚ ΑΦΕΞΟΜΕΘΑ ΑΛΛ' ΕΠΙ ΣΕ ΗΞΟΜΕΝ
8 ΕΑΝ ΓΑΡ ΠΕΙΝΑΣΩ ΠΡΟΣ ΣΕ ΚΕΚΡΑΞΟΜΑΙ Ο ΘΕΟΣ ΚΑΙ ΣΥ ΔΩΣΕΙΣ ΜΟΙ
9 ΤΑ ΠΕΤΕΙΝΑ ΚΑΙ ΤΟΥΣ ΙΧΘΥΑΣ ΣΥ ΤΡΕΦΕΙΣ ΕΝ ΤΩ ΔΙΔΟΝΑΙ ΣΕ ΥΕΤΟΝ ΕΡΗΜΟΙΣ ΕΙΣ ΑΝΑΤΟΛΗΝ ΧΛΟΗΣ
10 ΗΤΟΙΜΑΣΑΣ ΧΟΡΤΑΣΜΑΤΑ ΕΝ ΕΡΗΜΩ ΠΑΝΤΙ ΖΩΝΤΙ ΚΑΙ ΕΑΝ ΠΕΙΝΑΣΩΣΙΝ ΠΡΟΣ ΣΕ ΑΡΟΥΣΙΝ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ
11 ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΚΑΙ ΛΑΟΥΣ ΣΥ ΤΡΕΦΕΙΣ Ο ΘΕΟΣ ΚΑΙ ΠΤΩΧΟΥ ΚΑΙ ΠΕΝΗΤΟΣ Η ΕΛΠΙΣ ΤΙΣ ΕΣΤΙΝ ΕΙ ΜΗ ΣΥ ΚΥΡΙΕ
12 ΚΑΙ ΣΥ ΕΠΑΚΟΥΣΗ ΟΤΙ ΤΙΣ ΧΡΗΣΤΟΣ ΚΑΙ ΕΠΙΕΙΚΗΣ ΑΛΛ' Η ΣΥ ΕΥΦΡΑΝΑΙ ΨΥΧΗΝ ΤΑΠΕΙΝΟΥ ΕΝ ΤΩ ΑΝΟΙΞΑΙ ΧΕΙΡΑ ΣΟΥ ΕΝ ΕΛΕΕΙ
13 Η ΧΡΗΣΤΟΤΗΣ ΑΝΘΡΩΠΟΥ ΕΝ ΦΕΙΔΟΙ ΚΑΙ Η ΑΥΡΙΟΝ ΚΑΙ ΕΑΝ ΔΕΥΤΕΡΩΣΗ ΑΝΕΥ ΓΟΓΓΥΣΜΟΥ ΚΑΙ ΤΟΥΤΟ ΘΑΥΜΑΣΕΙΑΣ
14 ΤΟ ΔΕ ΔΟΜΑ ΣΟΥ ΠΟΛΥ ΜΕΤΑ ΧΡΗΣΤΟΤΗΤΟΣ ΚΑΙ ΠΛΟΥΣΙΟΝ ΚΑΙ ΟΥ ΕΣΤΙΝ Η ΕΛΠΙΣ ΕΠΙ ΣΕ ΟΥ ΦΕΙΣΕΤΑΙ ΕΝ ΔΟΜΑΤΙ
15 ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΥΡΙΕ ΕΝ ΧΡΗΣΤΟΤΗΤΙ
16 ΜΑΚΑΡΙΟΣ ΟΥ ΜΝΗΜΟΝΕΥΕΙ Ο ΘΕΟΣ ΕΝ ΣΥΜΜΕΤΡΙΑ ΑΥΤΑΡΚΕΙΑΣ ΕΑΝ ΥΠΕΡΠΛΕΟΝΑΣΗ Ο ΑΝΘΡΩΠΟΣ ΕΞΑΜΑΡΤΑΝΕΙ
17 ΙΚΑΝΟΝ ΤΟ ΜΕΤΡΙΟΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΤΟΥΤΩ Η ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ
18 ΕΥΦΡΑΝΘΕΙΗΣΑΝ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΚΥΡΙΟΝ ΕΝ ΑΓΑΘΟΙΣ ΚΑΙ Η ΧΡΗΣΤΟΤΗΣ ΣΟΥ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ
19 ΕΥΛΟΓΗΜΕΝΗ Η ΔΟΞΑ ΚΥΡΙΟΥ ΟΤΙ ΑΥΤΟΣ ΒΑΣΙΛΕΥΣ ΗΜΩΝ ΠΣΣΟΛ ΕΝ ΕΛΠΙΔΙ ΤΩ ΣΑΛΩΜΩΝ

PSALMS OF SOLOMON CHAPTER 6
1 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΥ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΤΟΙΜΗ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΝ ΤΩ ΜΝΗΜΟΝΕΥΕΙΝ ΑΥΤΟΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΣΩΘΗΣΕΤΑΙ
2 ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΚΑΤΕΥΘΥΝΟΝΤΑΙ ΥΠΟ ΚΥΡΙΟΥ ΚΑΙ ΠΕΦΥΛΑΓΜΕΝΑ ΕΡΓΑ ΧΕΙΡΩΝ ΑΥΤΟΥ ΥΠΟ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΟΥ
3 ΑΠΟ ΟΡΑΣΕΩΣ ΠΟΝΗΡΩΝ ΕΝΥΠΝΙΩΝ ΑΥΤΟΥ ΟΥ ΤΑΡΑΧΘΗΣΕΤΑΙ Η ΨΥΧΗ ΑΥΤΟΥ ΕΝ ΔΙΑΒΑΣΕΙ ΠΟΤΑΜΩΝ ΚΑΙ ΣΑΛΩ ΘΑΛΑΣΣΩΝ ΟΥ ΠΤΟΗΘΗΣΕΤΑΙ
4 ΕΞΑΝΕΣΤΗ ΕΞ ΥΠΝΟΥ ΑΥΤΟΥ ΚΑΙ ΗΥΛΟΓΗΣΕΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΠ' ΕΥΣΤΑΘΕΙΑ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΕΞΥΜΝΗΣΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΘΕΟΥ ΑΥΤΟΥ
5 ΚΑΙ ΕΔΕΗΘΗ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΠΕΡΙ ΠΑΝΤΟΣ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΚΥΡΙΟΣ ΕΙΣΗΚΟΥΣΕΝ ΠΡΟΣΕΥΧΗΝ ΠΑΝΤΟΣ ΕΝ ΦΟΒΩ ΘΕΟΥ
6 ΚΑΙ ΠΑΝ ΑΙΤΗΜΑ ΨΥΧΗΣ ΕΛΠΙΖΟΥΣΗΣ ΠΡΟΣ ΑΥΤΟΝ ΕΠΙΤΕΛΕΙ Ο ΚΥΡΙΟΣ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο ΠΟΙΩΝ ΕΛΕΟΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ ΕΝ ΑΛΗΘΕΙΑ ΠΣΣΟΛ ΤΩ ΣΑΛΩΜΩΝ ΕΠΙΣΤΡΟΦΗΣ

PSALMS OF SOLOMON CHAPTER 7
1 ΜΗ ΑΠΟΣΚΗΝΩΣΗΣ ΑΦ' ΗΜΩΝ Ο ΘΕΟΣ ΙΝΑ ΜΗ ΕΠΙΘΩΝΤΑΙ ΗΜΙΝ ΟΙ ΕΜΙΣΗΣΑΝ ΗΜΑΣ ΔΩΡΕΑΝ
2 ΟΤΙ ΑΠΩΣΩ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΜΗ ΠΑΤΗΣΑΤΩ Ο ΠΟΥΣ ΑΥΤΩΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΓΙΑΣΜΑΤΟΣ ΣΟΥ
3 ΣΥ ΕΝ ΘΕΛΗΜΑΤΙ ΣΟΥ ΠΑΙΔΕΥΣΟΝ ΗΜΑΣ ΚΑΙ ΜΗ ΔΩΣ ΕΘΝΕΣΙΝ
4 ΕΑΝ ΓΑΡ ΑΠΟΣΤΕΙΛΗΣ ΘΑΝΑΤΟΝ ΣΥ ΕΝΤΕΛΗ ΑΥΤΩ ΠΕΡΙ ΗΜΩΝ
5 ΟΤΙ ΣΥ ΕΛΕΗΜΩΝ ΚΑΙ ΟΥΚ ΟΡΓΙΣΘΗΣΗ ΤΟΥ ΣΥΝΤΕΛΕΣΑΙ ΗΜΑΣ
6 ΕΝ ΤΩ ΚΑΤΑΣΚΗΝΟΥΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝ ΜΕΣΩ ΗΜΩΝ ΕΛΕΗΘΗΣΟΜΕΘΑ ΚΑΙ ΟΥΚ ΙΣΧΥΣΕΙ ΠΡΟΣ ΗΜΑΣ ΕΘΝΟΣ
7 ΟΤΙ ΣΥ ΥΠΕΡΑΣΠΙΣΤΗΣ ΗΜΩΝ ΚΑΙ ΗΜΕΙΣ ΕΠΙΚΑΛΕΣΟΜΕΘΑ ΣΕ ΚΑΙ ΣΥ ΕΠΑΚΟΥΣΗ ΗΜΩΝ
8 ΟΤΙ ΣΥ ΟΙΚΤΙΡΗΣΕΙΣ ΤΟ ΓΕΝΟΣ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΟΥΚ ΑΠΩΣΗ
9 ΚΑΙ ΗΜΕΙΣ ΥΠΟ ΖΥΓΟΝ ΣΟΥ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΜΑΣΤΙΓΑ ΠΑΙΔΕΙΑΣ ΣΟΥ
10 ΚΑΤΕΥΘΥΝΕΙΣ ΗΜΑΣ ΕΝ ΚΑΙΡΩ ΑΝΤΙΛΗΨΕΩΣ ΣΟΥ ΤΟΥ ΕΛΕΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ ΕΙΣ ΗΜΕΡΑΝ ΕΝ Η ΕΠΗΓΓΕΙΛΩ ΑΥΤΟΙΣ ΠΣΣΟΛ ΤΩ ΣΑΛΩΜΩΝ ΕΙΣ ΝΕΙΚΟΣ

PSALMS OF SOLOMON CHAPTER 8
1 ΘΛΙΨΙΝ ΚΑΙ ΦΩΝΗΝ ΠΟΛΕΜΟΥ ΗΚΟΥΣΕΝ ΤΟ ΟΥΣ ΜΟΥ ΦΩΝΗΝ ΣΑΛΠΙΓΓΟΣ ΗΧΟΥΣΗΣ ΣΦΑΓΗΝ ΚΑΙ ΟΛΕΘΡΟΝ
2 ΦΩΝΗ ΛΑΟΥ ΠΟΛΛΟΥ ΩΣ ΑΝΕΜΟΥ ΠΟΛΛΟΥ ΣΦΟΔΡΑ ΩΣ ΚΑΤΑΙΓΙΣ ΠΥΡΟΣ ΠΟΛΛΟΥ ΦΕΡΟΜΕΝΟΥ ΔΙ' ΕΡΗΜΟΥ
3 ΚΑΙ ΕΙΠΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ ΠΟΥ ΑΡΑ ΚΡΙΝΕΙ ΑΥΤΟΝ Ο ΘΕΟΣ
4 ΦΩΝΗΝ ΗΚΟΥΣΑ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΝ ΑΓΙΑΣΜΑΤΟΣ
5 ΣΥΝΕΤΡΙΒΗ Η ΟΣΦΥΣ ΜΟΥ ΑΠΟ ΑΚΟΗΣ ΠΑΡΕΛΥΘΗ ΓΟΝΑΤΑ ΜΟΥ ΕΦΟΒΗΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΤΑΡΑΧΘΗ ΤΑ ΟΣΤΑ ΜΟΥ ΩΣ ΛΙΝΟΝ
6 ΕΙΠΑ ΚΑΤΕΥΘΥΝΟΥΣΙΝ ΟΔΟΥΣ ΑΥΤΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ
7 ΑΝΕΛΟΓΙΣΑΜΗΝ ΤΑ ΚΡΙΜΑΤΑ ΤΟΥ ΘΕΟΥ ΑΠΟ ΚΤΙΣΕΩΣ ΟΥΡΑΝΟΥ ΚΑΙ ΓΗΣ ΕΔΙΚΑΙΩΣΑ ΤΟΝ ΘΕΟΝ ΕΝ ΤΟΙΣ ΚΡΙΜΑΣΙΝ ΑΥΤΟΥ ΤΟΙΣ ΑΠ' ΑΙΩΝΟΣ
8 ΑΝΕΚΑΛΥΨΕΝ Ο ΘΕΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΗΛΙΟΥ ΕΓΝΩ ΠΑΣΑ Η ΓΗ ΤΑ ΚΡΙΜΑΤΑ ΤΟΥ ΘΕΟΥ ΤΑ ΔΙΚΑΙΑ
9 ΕΝ ΚΑΤΑΓΑΙΟΙΣ ΚΡΥΦΙΟΙΣ ΑΙ ΠΑΡΑΝΟΜΙΑΙ ΑΥΤΩΝ ΕΝ ΠΑΡΟΡΓΙΣΜΩ ΥΙΟΣ ΜΕΤΑ ΜΗΤΡΟΣ ΚΑΙ ΠΑΤΗΡ ΜΕΤΑ ΘΥΓΑΤΡΟΣ ΣΥΝΕΦΥΡΟΝΤΟ
10 ΕΜΟΙΧΩΝΤΟ ΕΚΑΣΤΟΣ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΣΥΝΕΘΕΝΤΟ ΑΥΤΟΙΣ ΣΥΝΘΗΚΑΣ ΜΕΤΑ ΟΡΚΟΥ ΠΕΡΙ ΤΟΥΤΩΝ
11 ΤΑ ΑΓΙΑ ΤΟΥ ΘΕΟΥ ΔΙΗΡΠΑΖΟΣΑΝ ΩΣ ΜΗ ΟΝΤΟΣ ΚΛΗΡΟΝΟΜΟΥ ΛΥΤΡΟΥΜΕΝΟΥ
12 ΕΠΑΤΟΥΣΑΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΑΠΟ ΠΑΣΗΣ ΑΚΑΘΑΡΣΙΑΣ ΚΑΙ ΕΝ ΑΦΕΔΡΩ ΑΙΜΑΤΟΣ ΕΜΙΑΝΑΝ ΤΑΣ ΘΥΣΙΑΣ ΩΣ ΚΡΕΑ ΒΕΒΗΛΑ
13 ΟΥ ΠΑΡΕΛΙΠΟΝ ΑΜΑΡΤΙΑΝ ΗΝ ΟΥΚ ΕΠΟΙΗΣΑΝ ΥΠΕΡ ΤΑ ΕΘΝΗ
14 ΔΙΑ ΤΟΥΤΟ ΕΚΕΡΑΣΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΠΝΕΥΜΑ ΠΛΑΝΗΣΕΩΣ ΕΠΟΤΙΣΕΝ ΑΥΤΟΥΣ ΠΟΤΗΡΙΟΝ ΟΙΝΟΥ ΑΚΡΑΤΟΥ ΕΙΣ ΜΕΘΗΝ
15 ΗΓΑΓΕΝ ΤΟΝ ΑΠ' ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΤΟΝ ΠΑΙΟΝΤΑ ΚΡΑΤΑΙΩΣ ΕΚΡΙΝΕΝ ΤΟΝ ΠΟΛΕΜΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΝ ΓΗΝ ΑΥΤΗΣ
16 ΑΠΗΝΤΗΣΑΝ ΑΥΤΩ ΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΓΗΣ ΜΕΤΑ ΧΑΡΑΣ ΕΙΠΑΝ ΑΥΤΩ ΕΠΕΥΚΤΗ Η ΟΔΟΣ ΣΟΥ ΔΕΥΤΕ ΕΙΣΕΛΘΑΤΕ ΜΕΤ' ΕΙΡΗΝΗΣ

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17 ΩΜΑΛΙΣΑΝ ΟΔΟΥΣ ΤΡΑΧΕΙΑΣ ΑΠΟ ΕΙΣΟΔΟΥ ΑΥΤΟΥ ΗΝΟΙΞΑΝ ΠΥΛΑΣ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΕΦΑΝΩΣΑΝ ΤΕΙΧΗ ΑΥΤΗΣ

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30 ΜΗ ΥΠΕΡΙΔΗΣ ΗΜΑΣ Ο ΘΕΟΣ ΗΜΩΝ ΙΝΑ ΜΗ ΚΑΤΑΠΙΩΣΙΝ ΗΜΑΣ ΕΘΝΗ ΩΣ ΜΗ ΟΝΤΟΣ ΛΥΤΡΟΥΜΕΝΟΥ

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PSALMS OF SOLOMON CHAPTER 9

1 ΕΝ ΤΩ ΑΠΑΧΘΗΝΑΙ ΙΣΡΑΗΛ ΕΝ ΑΠΟΙΚΕΣΙΑ ΕΙΣ ΓΗΝ ΑΛΛΟΤΡΙΑΝ ΕΝ ΤΩ ΑΠΟΣΤΗΝΑΙ ΑΥΤΟΥΣ ΑΠΟ ΚΥΡΙΟΥ ΤΟΥ ΛΥΤΡΩΣΑΜΕΝΟΥ ΑΥΤΟΥΣ ΑΠΕΡΡΙΦΗΣΑΝ ΑΠΟ ΚΛΗΡΟΝΟ-ΜΙΑΣ ΗΣ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΚΥΡΙΟΣ

2 ΕΝ ΠΑΝΤΙ ΕΘΝΕΙ Η ΔΙΑΣΠΟΡΑ ΤΟΥ ΙΣΡΑΗΛ ΚΑΤΑ ΤΟ ΡΗΜΑ ΤΟΥ ΘΕΟΥ ΙΝΑ ΔΙΚΑΙΩΘΗΣ Ο ΘΕΟΣ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΕΝ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΗΜΩΝ ΟΤΙ ΣΥ ΚΡΙΤΗΣ ΔΙΚΑΙΟΣ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ ΤΗΣ ΓΗΣ

3 ΟΥ ΓΑΡ ΚΡΥΒΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΝΩΣΕΩΣ ΣΟΥ ΠΑΣ ΠΟΙΩΝ ΑΔΙΚΑ ΚΑΙ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΤΩΝ ΟΣΙΩΝ ΣΟΥ ΕΝΩΠΙΟΝ ΣΟΥ ΚΥΡΙΕ ΚΑΙ ΠΟΥ ΚΡΥΒΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΑΠΟ ΤΗΣ ΓΝΩΣΕΩΣ ΣΟΥ Ο ΘΕΟΣ

4 ΤΑ ΕΡΓΑ ΗΜΩΝ ΕΝ ΕΚΛΟΓΗ ΚΑΙ ΕΞΟΥΣΙΑ ΤΗΣ ΨΥΧΗΣ ΗΜΩΝ ΤΟΥ ΠΟΙΗΣΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΑΔΙΚΙΑΝ ΕΝ ΕΡΓΟΙΣ ΧΕΙΡΩΝ ΗΜΩΝ ΚΑΙ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΕΠΙΣΚΕΠΤΗ ΥΙΟΥΣ ΑΝΘΡΩΠΩΝ

5 Ο ΠΟΙΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΘΗΣΑΥΡΙΖΕΙ ΖΩΗΝ ΑΥΤΩ ΠΑΡΑ ΚΥΡΙΩ ΚΑΙ Ο ΠΟΙΩΝ ΑΔΙΚΙΑΝ ΑΥΤΟΣ ΑΙΤΙΟΣ ΤΗΣ ΨΥΧΗΣ ΕΝ ΑΠΩΛΕΙΑ ΤΑ ΓΑΡ ΚΡΙΜΑΤΑ ΚΥΡΙΟΥ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΤ' ΑΝΔΡΑ ΚΑΙ ΟΙΚΟΝ

6 ΤΙΝΙ ΧΡΗΣΤΕΥΣΗ Ο ΘΕΟΣ ΕΙ ΜΗ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΘΑΡΙΕΙΣ ΕΝ ΑΜΑΡΤΙΑΙΣ ΨΥΧΗΝ ΕΝ ΕΞΟΜΟΛΟΓΗΣΕΙ ΕΝ ΕΞΑΓΟΡΙΑΙΣ ΟΤΙ ΑΙΣΧΥΝΗ ΗΜΙΝ ΚΑΙ ΤΟΙΣ ΠΡΟΣΩΠΟΙΣ ΗΜΩΝ ΠΕΡΙ ΑΠΑΝΤΩΝ

7 ΚΑΙ ΤΙΝΙ ΑΦΗΣΕΙΣ ΑΜΑΡΤΙΑΣ ΕΙ ΜΗ ΤΟΙΣ ΗΜΑΡΤΗΚΟΣΙΝ ΔΙΚΑΙΟΥΣ ΕΥΛΟΓΗΣΕΙΣ ΚΑΙ ΟΥΚ ΕΥΘΥΝΕΙΣ ΠΕΡΙ ΩΝ ΗΜΑΡΤΟΣΑΝ ΚΑΙ Η ΧΡΗΣΤΟΤΗΣ ΣΟΥ ΕΠΙ ΑΜΑΡΤΑΝΟΝΤΑΣ ΕΝ ΜΕΤΑΜΕΛΕΙΑ

8 ΚΑΙ ΝΥΝ ΣΥ Ο ΘΕΟΣ ΚΑΙ ΗΜΕΙΣ ΛΑΟΣ ΟΝ ΗΓΑΠΗΣΑΣ ΙΔΕ ΚΑΙ ΟΙΚΤΙΡΗΣΟΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΤΙ ΣΟΙ ΕΣΜΕΝ ΚΑΙ ΜΗ ΑΠΟΣΤΗΣΗΣ ΕΛΕΟΣ ΣΟΥ ΑΦ' ΗΜΩΝ ΙΝΑ ΜΗ ΕΠΙΘΩΝΤΑΙ ΗΜΙΝ

9 ΟΤΙ ΣΥ ΗΡΕΤΙΣΩ ΤΟ ΣΠΕΡΜΑ ΑΒΡΑΑΜ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΕΘΟΥ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΚΥΡΙΕ ΚΑΙ ΟΥΚ ΑΠΩΣΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

10 ΕΝ ΔΙΑΘΗΚΗ ΔΙΕΘΟΥ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΠΕΡΙ ΗΜΩΝ ΚΑΙ ΗΜΕΙΣ ΕΛΠΙΟΥΜΕΝ ΕΠΙ ΣΕ ΕΝ ΕΠΙΣΤΡΟΦΗ ΨΥΧΗΣ ΗΜΩΝ

11 ΤΟΥ ΚΥΡΙΟΥ Η ΕΛΕΗΜΟΣΥΝΗ ΕΠΙ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΤΙ ΠΣΣΟΛ ΕΝ ΥΜΝΟΙΣ ΤΩ ΣΑΛΩΜΩΝ

PSALMS OF SOLOMON CHAPTER 10

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2 Ο ΕΤΟΙΜΑΖΩΝ ΝΩΤΟΝ ΕΙΣ ΜΑΣΤΙΓΑΣ ΚΑΘΑΡΙΣΘΗΣΕΤΑΙ ΧΡΗΣΤΟΣ ΓΑΡ Ο ΚΥΡΙΟΣ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΠΑΙΔΕΙΑΝ

3 ΟΡΘΩΣΕΙ ΓΑΡ ΟΔΟΥΣ ΔΙΚΑΙΩΝ ΚΑΙ ΟΥ ΔΙΑΣΤΡΕΨΕΙ ΕΝ ΠΑΙΔΕΙΑ ΚΑΙ ΤΟ ΕΛΕΟΣ ΚΥΡΙΟΥ ΕΠΙ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΑΥΤΟΝ ΕΝ ΑΛΗΘΕΙΑ

4 ΚΑΙ ΜΝΗΣΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΕΝ ΕΛΕΕΙ Η ΓΑΡ ΜΑΡΤΥΡΙΑ ΕΝ ΝΟΜΩ ΔΙΑΘΗΚΗΣ ΑΙΩΝΙΟΥ Η ΜΑΡΤΥΡΙΑ ΚΥΡΙΟΥ ΕΠΙ ΟΔΟΥΣ ΑΝΘΡΩΠΩΝ ΕΝ ΕΠΙΣΚΟΠΗ

5 ΔΙΚΑΙΟΣ ΚΑΙ ΟΣΙΟΣ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΕΝ ΚΡΙΜΑΣΙΝ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΙΣΡΑΗΛ ΑΙΝΕΣΕΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΝ ΕΥΦΡΟΣΥΝΗ

6 ΚΑΙ ΟΣΙΟΙ ΕΞΟΜΟΛΟΓΗΣΟΝΤΑΙ ΕΝ ΕΚΚΛΗΣΙΑ ΛΑΟΥ ΚΑΙ ΠΤΩΧΟΥΣ ΕΛΕΗΣΕΙ Ο ΘΕΟΣ ΕΝ ΕΥΦΡΟΣΥΝΗ ΙΣΡΑΗΛ

7 ΟΤΙ ΧΡΗΣΤΟΣ ΚΑΙ ΕΛΕΗΜΩΝ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΣΥΝΑΓΩΓΑΙ ΙΣΡΑΗΛ ΔΟΞΑΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ

8 ΤΟΥ ΚΥΡΙΟΥ Η ΣΩΤΗΡΙΑ ΕΠΙ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΑΙΩΝΙΟΝ ΠΣΣΟΛ ΤΩ ΣΑΛΩΜΩΝ ΕΙΣ ΠΡΟΣΔΟΚΙΑΝ

PSALMS OF SOLOMON CHAPTER 11

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2 ΣΤΗΘΙ ΙΕΡΟΥΣΑΛΗΜ ΕΦ' ΥΨΗΛΟΥ ΚΑΙ ΙΔΕ ΤΑ ΤΕΚΝΑ ΣΟΥ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΔΥΣΜΩΝ ΣΥΝΗΓΜΕΝΑ ΕΙΣ ΑΠΑΞ ΥΠΟ ΚΥΡΙΟΥ

3 ΑΠΟ ΒΟΡΡΑ ΕΡΧΟΝΤΑΙ ΤΗ ΕΥΦΡΟΣΥΝΗ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΕΚ ΝΗΣΩΝ ΜΑΚΡΟΘΕΝ ΣΥΝΗΓΑΓΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ

4 ΟΡΗ ΥΨΗΛΑ ΕΤΑΠΕΙΝΩΣΕΝ ΕΙΣ ΟΜΑΛΙΣΜΟΝ ΑΥΤΟΙΣ ΟΙ ΒΟΥΝΟΙ ΕΦΥΓΟΣΑΝ ΑΠΟ ΕΙΣΟΔΟΥ ΑΥΤΩΝ

5 ΟΙ ΔΡΥΜΟΙ ΕΣΚΙΑΣΑΝ ΑΥΤΟΙΣ ΕΝ ΤΗ ΠΑΡΟΔΩ ΑΥΤΩΝ ΠΑΝ ΞΥΛΟΝ ΕΥΩΔΙΑΣ ΑΝΕΤΕΙΛΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ

6 ΙΝΑ ΠΑΡΕΛΘΗ ΙΣΡΑΗΛ ΕΝ ΕΠΙΣΚΟΠΗ ΔΟΞΗΣ ΘΕΟΥ ΑΥΤΩΝ

7 ΕΝΔΥΣΑΙ ΙΕΡΟΥΣΑΛΗΜ ΤΑ ΙΜΑΤΙΑ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΕΤΟΙΜΑΣΟΝ ΤΗΝ ΣΤΟΛΗΝ ΤΟΥ ΑΓΙΑΣΜΑΤΟΣ ΣΟΥ ΟΤΙ Ο ΘΕΟΣ ΕΛΑΛΗΣΕΝ ΑΓΑΘΑ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΤΙ

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8 ΠΟΙΗΣΑΙ ΚΥΡΙΟΣ Α ΕΛΑΛΗΣΕΝ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΑΝΑΣΤΗΣΑΙ ΚΥΡΙΟΣ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΟΝΟΜΑΤΙ ΔΟΞΗΣ ΑΥΤΟΥ
9 ΤΟΥ ΚΥΡΙΟΥ ΤΟ ΕΛΕΟΣ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΤΙ ΠΣΣΟΛ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΓΛΩΣΣΗ ΠΑΡΑΝΟΜΩΝ

PSALMS OF SOLOMON CHAPTER 12

1 ΚΥΡΙΕ ΡΥΣΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠΟ ΑΝΔΡΟΣ ΠΑΡΑΝΟΜΟΥ ΚΑΙ ΠΟΝΗΡΟΥ ΑΠΟ ΓΛΩΣΣΗΣ ΠΑΡΑΝΟΜΟΥ ΚΑΙ ΨΙΘΥΡΟΥ ΚΑΙ ΛΑΛΟΥΣΗΣ ΨΕΥΔΗ ΚΑΙ ΔΟΛΙΑ
2 ΕΝ ΠΟΙΚΙΛΙΑ ΣΤΡΟΦΗΣ ΟΙ ΛΟΓΟΙ ΤΗΣ ΓΛΩΣΣΗΣ ΑΝΔΡΟΣ ΠΟΝΗΡΟΥ ΩΣΠΕΡ ΕΝ ΛΑΩ ΠΥΡ ΑΝΑΠΤΟΝ ΚΑΛΛΟΝΗΝ ΑΥΤΟΥ
3 Η ΠΑΡΟΙΚΙΑ ΑΥΤΟΥ ΕΜΠΡΗΣΑΙ ΟΙΚΟΥΣ ΕΝ ΓΛΩΣΣΗ ΨΕΥΔΕΙ ΕΚΚΟΨΑΙ ΔΕΝΔΡΑ ΕΥΦΡΟΣΥΝΗΣ ΦΛΟΓΙΖΟΥΣΗΣ ΠΑΡΑΝΟΜΟΥΣ ΣΥΓΧΕΑΙ ΟΙΚΟΥΣ ΕΝ ΠΟΛΕΜΩ ΧΕΙΛΕΣΙΝ ΨΙΘΥΡΟΙΣ
4 ΜΑΚΡΥΝΑΙ Ο ΘΕΟΣ ΑΠΟ ΑΚΑΚΩΝ ΧΕΙΛΗ ΠΑΡΑΝΟΜΩΝ ΕΝ ΑΠΟΡΙΑ ΚΑΙ ΣΚΟΡΠΙΣΘΕΙΗΣΑΝ ΟΣΤΑ ΨΙΘΥΡΩΝ ΑΠΟ ΦΟΒΟΥΜΕΝΩΝ ΚΥΡΙΟΝ ΕΝ ΠΥΡΙ ΦΛΟΓΟΣ ΓΛΩΣΣΑ ΨΙΘΥΡΟΣ ΑΠΟΛΟΙΤΟ ΑΠΟ ΟΣΙΩΝ
5 ΦΥΛΑΞΑΙ ΚΥΡΙΟΣ ΨΥΧΗΝ ΗΣΥΧΙΟΝ ΜΙΣΟΥΣΑΝ ΑΔΙΚΟΥΣ ΚΑΙ ΚΑΤΕΥΘΥΝΑΙ ΚΥΡΙΟΣ ΑΝΔΡΑ ΠΟΙΟΥΝΤΑ ΕΙΡΗΝΗΝ ΕΝ ΟΙΚΩ
6 ΤΟΥ ΚΥΡΙΟΥ Η ΣΩΤΗΡΙΑ ΕΠΙ ΙΣΡΑΗΛ ΠΑΙΔΑ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΑΠΟΛΟΙΝΤΟ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΑΠΑΞ ΚΑΙ ΟΣΙΟΙ ΚΥΡΙΟΥ ΚΛΗΡΟΝΟΜΗΣΑΙΣΑΝ ΕΠΑΓΓΕΛΙΑΣ ΚΥΡΙΟΥ ΠΣΣΟΛ ΤΩ ΣΑΛΩΜΩΝ ΨΑΛΜΟΣ ΠΑΡΑΚΛΗΣΙΣ ΤΩΝ ΔΙΚΑΙΩΝ

PSALMS OF SOLOMON CHAPTER 13

1 ΔΕΞΙΑ ΚΥΡΙΟΥ ΕΣΚΕΠΑΣΕΝ ΜΕ ΔΕΞΙΑ ΚΥΡΙΟΥ ΕΦΕΙΣΑΤΟ ΗΜΩΝ
2 Ο ΒΡΑΧΙΩΝ ΚΥΡΙΟΥ ΕΣΩΣΕΝ ΗΜΑΣ ΑΠΟ ΡΟΜΦΑΙΑΣ ΔΙΑΠΟΡΕΥΟΜΕΝΗΣ ΑΠΟ ΛΙΜΟΥ ΚΑΙ ΘΑΝΑΤΟΥ ΑΜΑΡΤΩΛΩΝ
3 ΘΗΡΙΑ ΕΠΕΔΡΑΜΟΣΑΝ ΑΥΤΟΙΣ ΠΟΝΗΡΑ ΕΝ ΤΟΙΣ ΟΔΟΥΣΙΝ ΑΥΤΩΝ ΕΤΙΛΛΟΣΑΝ ΣΑΡΚΑΣ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΜΥΛΑΙΣ ΕΘΛΩΝ ΟΣΤΑ ΑΥΤΩΝ
4 ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΕΡΡΥΣΑΤΟ ΗΜΑΣ ΚΥΡΙΟΣ
5 ΕΤΑΡΑΧΘΗ Ο ΕΥΣΕΒΗΣ ΔΙΑ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΑΥΤΟΥ ΜΗΠΟΤΕ ΣΥΜΠΑΡΑΛΗΦΘΗ ΜΕΤΑ ΤΩΝ ΑΜΑΡΤΩΛΩΝ
6 ΟΤΙ ΔΕΙΝΗ Η ΚΑΤΑΣΤΡΟΦΗ ΤΟΥ ΑΜΑΡΤΩΛΟΥ ΚΑΙ ΟΥΧ ΑΨΕΤΑΙ ΔΙΚΑΙΟΥ ΟΥΔΕΝ ΕΚ ΠΑΝΤΩΝ ΤΟΥΤΩΝ
7 ΟΤΙ ΟΥΧ ΟΜΟΙΑ Η ΠΑΙΔΕΙΑ ΤΩΝ ΔΙΚΑΙΩΝ ΕΝ ΑΓΝΟΙΑ ΚΑΙ Η ΚΑΤΑΣΤΡΟΦΗ ΤΩΝ ΑΜΑΡΤΩΛΩΝ
8 ΕΝ ΠΕΡΙΣΤΟΛΗ ΠΑΙΔΕΥΕΤΑΙ ΔΙΚΑΙΟΣ ΙΝΑ ΜΗ ΕΠΙΧΑΡΗ Ο ΑΜΑΡΤΩΛΟΣ ΤΩ ΔΙΚΑΙΩ
9 ΟΤΙ ΝΟΥΘΕΤΗΣΕΙ ΔΙΚΑΙΟΝ ΩΣ ΥΙΟΝ ΑΓΑΠΗΣΕΩΣ ΚΑΙ Η ΠΑΙΔΕΙΑ ΑΥΤΟΥ ΩΣ ΠΡΩΤΟΤΟΚΟΥ
10 ΟΤΙ ΦΕΙΣΕΤΑΙ ΚΥΡΙΟΣ ΤΩΝ ΟΣΙΩΝ ΑΥΤΟΥ ΚΑΙ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΑΥΤΩΝ ΕΞΑΛΕΙΨΕΙ ΕΝ ΠΑΙΔΕΙΑ
11 Η ΓΑΡ ΖΩΗ ΤΩΝ ΔΙΚΑΙΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΜΑΡΤΩΛΟΙ ΔΕ ΑΡΘΗΣΟΝΤΑΙ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗΣΕΤΑΙ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΕΤΙ
12 ΕΠΙ ΔΕ ΤΟΥΣ ΟΣΙΟΥΣ ΤΟ ΕΛΕΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΠΣΣΟΛ ΥΜΝΟΣ ΤΩ ΣΑΛΩΜΩΝ

PSALMS OF SOLOMON CHAPTER 14

1 ΠΙΣΤΟΣ ΚΥΡΙΟΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ ΕΝ ΑΛΗΘΕΙΑ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΠΑΙΔΕΙΑΝ ΑΥΤΟΥ
2 ΤΟΙΣ ΠΟΡΕΥΟΜΕΝΟΙΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΠΡΟΣΤΑΓΜΑΤΩΝ ΑΥΤΟΥ ΕΝ ΝΟΜΩ Ω ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΕΙΣ ΖΩΗΝ ΗΜΩΝ
3 ΟΣΙΟΙ ΚΥΡΙΟΥ ΖΗΣΟΝΤΑΙ ΕΝ ΑΥΤΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ Ο ΠΑΡΑΔΕΙΣΟΣ ΤΟΥ ΚΥΡΙΟΥ ΤΑ ΞΥΛΑ ΤΗΣ ΖΩΗΣ ΟΣΙΟΙ ΑΥΤΟΥ
4 Η ΦΥΤΕΙΑ ΑΥΤΩΝ ΕΡΡΙΖΩΜΕΝΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΥΚ ΕΚΤΙΛΗΣΟΝΤΑΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΟΥΡΑΝΟΥ
5 ΟΤΙ Η ΜΕΡΙΣ ΚΑΙ ΚΛΗΡΟΝΟΜΙΑ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΙΣΡΑΗΛ
6 ΚΑΙ ΟΥΧ ΟΥΤΩΣ ΟΙ ΑΜΑΡΤΩΛΟΙ ΚΑΙ ΠΑΡΑΝΟΜΟΙ ΟΙ ΗΓΑΠΗΣΑΝ ΗΜΕΡΑΝ ΕΝ ΜΕΤΟΧΗ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ
7 ΕΝ ΜΙΚΡΟΤΗΤΙ ΣΑΠΡΙΑΣ Η ΕΠΙΘΥΜΙΑ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣΑΝ ΤΟΥ ΘΕΟΥ
8 ΟΤΙ ΟΔΟΙ ΑΝΘΡΩΠΩΝ ΓΝΩΣΤΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΚΑΙ ΤΑΜΙΕΙΑ ΚΑΡΔΙΑΣ ΕΠΙΣΤΑΤΑΙ ΠΡΟ ΤΟΥ ΓΕΝΕΣΘΑΙ
9 ΔΙΑ ΤΟΥΤΟ Η ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΩΝ ΑΔΗΣ ΚΑΙ ΣΚΟΤΟΣ ΚΑΙ ΑΠΩΛΕΙΑ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗΣΟΝΤΑΙ ΕΝ ΗΜΕΡΑ ΕΛΕΟΥΣ ΔΙΚΑΙΩΝ
10 ΟΙ ΔΕ ΟΣΙΟΙ ΚΥΡΙΟΥ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΖΩΗΝ ΕΝ ΕΥΦΡΟΣΥΝΗ ΠΣΣΟΛ ΨΑΛΜΟΣ ΤΩ ΣΑΛΩΜΩΝ ΜΕΤΑ ΩΔΗΣ

PSALMS OF SOLOMON CHAPTER 15

1 ΕΝ ΤΩ ΘΛΙΒΕΣΘΑΙ ΜΕ ΕΠΕΚΑΛΕΣΑΜΗΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΙΣ ΒΟΗΘΕΙΑΝ ΗΛΠΙΣΑ ΤΟΥ ΘΕΟΥ ΙΑΚΩΒ ΚΑΙ ΕΣΩΘΗΝ ΟΤΙ ΕΛΠΙΣ ΚΑΙ ΚΑΤΑΦΥΓΗ ΤΩΝ ΠΤΩΧΩΝ ΣΥ Ο ΘΕΟΣ
2 ΤΙΣ ΓΑΡ ΙΣΧΥΕΙ Ο ΘΕΟΣ ΕΙ ΜΗ ΕΞΟΜΟΛΟΓΗΣΑΣΘΑΙ ΣΟΙ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΤΙ ΔΥΝΑΤΟΣ ΑΝΘΡΩΠΟΣ ΕΙ ΜΗ ΕΞΟΜΟΛΟΓΗΣΑΣΘΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ
3 ΨΑΛΜΟΝ ΚΑΙΝΟΝ ΜΕΤΑ ΩΔΗΣ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΡΔΙΑΣ ΚΑΡΠΟΝ ΧΕΙΛΕΩΝ ΕΝ ΟΡΓΑΝΩ ΗΡΜΟΣΜΕΝΩ ΓΛΩΣΣΗΣ ΑΠΑΡΧΗΝ ΧΕΙΛΕΩΝ ΑΠΟ ΚΑΡΔΙΑΣ ΟΣΙΑΣ ΚΑΙ ΔΙΚΑΙΑΣ
4 Ο ΠΟΙΩΝ ΤΑΥΤΑ ΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΠΟ ΚΑΚΟΥ ΦΛΟΞ ΠΥΡΟΣ ΚΑΙ ΟΡΓΗ ΑΔΙΚΩΝ ΟΥΧ ΑΨΕΤΑΙ ΑΥΤΟΥ
5 ΟΤΑΝ ΕΞΕΛΘΗ ΕΠΙ ΑΜΑΡΤΩΛΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΟΛΕΘΡΕΥΣΑΙ ΠΑΣΑΝ ΥΠΟΣΤΑΣΙΝ ΑΜΑΡΤΩΛΩΝ
6 ΟΤΙ ΤΟ ΣΗΜΕΙΟΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΔΙΚΑΙΟΥΣ ΕΙΣ ΣΩΤΗΡΙΑΝ
7 ΛΙΜΟΣ ΚΑΙ ΡΟΜΦΑΙΑ ΚΑΙ ΘΑΝΑΤΟΣ ΑΠΟ ΔΙΚΑΙΩΝ ΜΑΚΡΑΝ ΦΕΥΞΟΝΤΑΙ ΓΑΡ ΩΣ ΔΙΩΚΟΜΕΝΟΙ ΠΟΛΕΜΟΥ ΑΠΟ ΟΣΙΩΝ
8 ΚΑΤΑΔΙΩΞΟΝΤΑΙ ΔΕ ΑΜΑΡΤΩΛΟΥΣ ΚΑΙ ΚΑΤΑΛΗΜΨΟΝΤΑΙ ΚΑΙ ΟΥΚ ΕΚΦΕΥΞΟΝΤΑΙ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΝΟΜΙΑΝ ΤΟ ΚΡΙΜΑ ΚΥΡΙΟΥ
9 ΩΣ ΥΠΟ ΠΟΛΕΜΙΩΝ ΕΜΠΕΙΡΩΝ ΚΑΤΑΛΗΜΦΘΗΣΟΝΤΑΙ ΤΟ ΓΑΡ ΣΗΜΕΙΟΝ ΤΗΣ ΑΠΩΛΕΙΑΣ ΕΠΙ ΤΟΥ ΜΕΤΩΠΟΥ ΑΥΤΩΝ
10 ΚΑΙ Η ΚΛΗΡΟΝΟΜΙΑ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΑΠΩΛΕΙΑ ΚΑΙ ΣΚΟΤΟΣ ΚΑΙ ΑΙ ΑΝΟΜΙΑΙ ΑΥΤΩΝ ΔΙΩΞΟΝΤΑΙ ΑΥΤΟΥΣ ΕΩΣ ΑΔΟΥ ΚΑΤΩ
11 Η ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΩΝ ΟΥΧ ΕΥΡΕΘΗΣΕΤΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΩΝ ΑΙ ΓΑΡ ΑΜΑΡΤΙΑΙ ΕΞΕΡΗΜΩΣΟΥΣΙΝ ΟΙΚΟΥΣ ΑΜΑΡΤΩΛΩΝ
12 ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΑΜΑΡΤΩΛΟΙ ΕΝ ΗΜΕΡΑ ΚΡΙΣΕΩΣ ΚΥΡΙΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΤΑΝ ΕΠΙΣΚΕΠΤΗΤΑΙ Ο ΘΕΟΣ ΤΗΝ ΓΗΝ ΕΝ ΚΡΙΜΑΤΙ ΑΥΤΟΥ
13 ΟΙ ΔΕ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΛΕΗΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΚΑΙ ΖΗΣΟΝΤΑΙ ΕΝ ΤΗ ΕΛΕΗΜΟΣΥΝΗ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΚΑΙ ΑΜΑΡΤΩΛΟΙ ΑΠΟΛΟΥΝΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΠΣΣΟΛ ΥΜΝΟΣ ΤΩ ΣΑΛΩΜΩΝ ΕΙΣ ΑΝΤΙΛΗΨΙΝ ΟΣΙΟΙΣ

PSALMS OF SOLOMON CHAPTER 16

1 ΕΝ ΤΩ ΝΥΣΤΑΞΑΙ ΨΥΧΗΝ ΜΟΥ ΑΠΟ ΚΥΡΙΟΥ ΠΑΡΑ ΜΙΚΡΟΝ ΩΛΙΣΘΗΣΑ ΕΝ ΚΑΤΑΦΟΡΑ ΥΠΝΟΥΝΤΩΝ ΜΑΚΡΑΝ ΑΠΟ ΘΕΟΥ
2 ΠΑΡ' ΟΛΙΓΟΝ ΕΞΕΧΥΘΗ Η ΨΥΧΗ ΜΟΥ ΕΙΣ ΘΑΝΑΤΟΝ ΣΥΝΕΓΓΥΣ ΠΥΛΩΝ ΑΔΟΥ ΜΕΤΑ ΑΜΑΡΤΩΛΟΥ
3 ΕΝ ΤΩ ΔΙΕΝΕΧΘΗΝΑΙ ΨΥΧΗΝ ΜΟΥ ΑΠΟ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΕΙ ΜΗ Ο ΚΥΡΙΟΣ ΑΝΤΕΛΑΒΕΤΟ ΜΟΥ ΤΩ ΕΛΕΕΙ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
4 ΕΝΥΞΕΝ ΜΕ ΩΣ ΚΕΝΤΡΟΝ ΙΠΠΟΥ ΕΠΙ ΤΗΝ ΓΡΗΓΟΡΗΣΙΝ ΑΥΤΟΥ Ο ΣΩΤΗΡ ΚΑΙ ΑΝΤΙΛΗΠΤΩΡ ΜΟΥ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΕΣΩΣΕΝ ΜΕ

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5 ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ Ο ΘΕΟΣ ΟΤΙ ΑΝΤΕΛΑΒΟΥ ΜΟΥ ΕΙΣ ΣΩΤΗΡΙΑΝ ΚΑΙ ΟΥΚ ΕΛΟΓΙΣΩ ΜΕ ΜΕΤΑ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΕΙΣ ΑΠΩΛΕΙΑΝ
6 ΜΗ ΑΠΟΣΤΗΣΗΣ ΤΟ ΕΛΕΟΣ ΣΟΥ ΑΠ' ΕΜΟΥ Ο ΘΕΟΣ ΜΗΔΕ ΤΗΝ ΜΝΗΜΗΝ ΣΟΥ ΑΠΟ ΚΑΡΔΙΑΣ ΜΟΥ ΕΩΣ ΘΑΝΑΤΟΥ
7 ΕΠΙΚΡΑΤΗΣΟΝ ΜΟΥ Ο ΘΕΟΣ ΑΠΟ ΑΜΑΡΤΙΑΣ ΠΟΝΗΡΑΣ ΚΑΙ ΑΠΟ ΠΑΣΗΣ ΓΥΝΑΙΚΟΣ ΠΟΝΗΡΑΣ ΣΚΑΝΔΑΛΙΖΟΥΣΗΣ ΑΦΡΟΝΑ
8 ΚΑΙ ΜΗ ΑΠΑΤΗΣΑΤΩ ΜΕ ΚΑΛΛΟΣ ΓΥΝΑΙΚΟΣ ΠΑΡΑΝΟΜΟΥΣΗΣ ΚΑΙ ΠΑΝΤΟΣ ΥΠΟΚΕΙΜΕΝΟΥ ΑΠΟ ΑΜΑΡΤΙΑΣ ΑΝΩΦΕΛΟΥΣ
9 ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΚΑΤΕΥΘΥΝΟΝ ΕΝ ΤΟΠΩ ΣΟΥ ΚΑΙ ΤΑ ΔΙΑΒΗΜΑΤΑ ΜΟΥ ΕΝ ΤΗ ΜΝΗΜΗ ΣΟΥ ΔΙΑΦΥΛΑΞΟΝ
10 ΤΗΝ ΓΛΩΣΣΑΝ ΜΟΥ ΚΑΙ ΤΑ ΧΕΙΛΗ ΜΟΥ ΕΝ ΛΟΓΟΙΣ ΑΛΗΘΕΙΑΣ ΠΕΡΙΣΤΕΙΛΟΝ ΟΡΓΗΝ ΚΑΙ ΘΥΜΟΝ ΑΛΟΓΟΝ ΜΑΚΡΑΝ ΠΟΙΗΣΟΝ ΑΠ' ΕΜΟΥ
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PSALMS OF SOLOMON CHAPTER 17

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41 ΕΝ ΙΣΟΤΗΤΙ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΑΞΕΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΝ ΑΥΤΟΙΣ ΥΠΕΡΗΦΑΝΙΑ ΤΟΥ ΚΑΤΑΔΥΝΑΣΤΕΥΘΗΝΑΙ ΕΝ ΑΥΤΟΙΣ
42 ΑΥΤΗ Η ΕΥΠΡΕΠΕΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΗΝ ΕΓΝΩ Ο ΘΕΟΣ ΑΝΑΣΤΗΣΑΙ ΑΥΤΟΝ ΕΠ' ΟΙΚΟΝ ΙΣΡΑΗΛ ΠΑΙΔΕΥΣΑΙ ΑΥΤΟΝ
43 ΤΑ ΡΗΜΑΤΑ ΑΥΤΟΥ ΠΕΠΥΡΩΜΕΝΑ ΥΠΕΡ ΧΡΥΣΙΟΝ ΤΟ ΠΡΩΤΟΝ ΤΙΜΙΟΝ ΕΝ ΣΥΝΑΓΩΓΑΙΣ ΔΙΑΚΡΙΝΕΙ ΛΑΟΥ ΦΥΛΑΣ ΗΓΙΑΣΜΕΝΟΥ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΩΣ ΛΟΓΟΙ ΑΓΙΩΝ ΕΝ ΜΕΣΩ ΛΑΩΝ ΗΓΙΑΣΜΕΝΩΝ
44 ΜΑΚΑΡΙΟΙ ΟΙ ΓΕΝΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΙΔΕΙΝ ΤΑ ΑΓΑΘΑ ΙΣΡΑΗΛ ΕΝ ΣΥΝΑΓΩΓΗ ΦΥΛΩΝ Α ΠΟΙΗΣΕΙ Ο ΘΕΟΣ
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46 ΚΥΡΙΟΣ ΑΥΤΟΣ ΒΑΣΙΛΕΥΣ ΗΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΤΙ ΠΣΣΟΛ ΨΑΛΜΟΣ ΤΩ ΣΑΛΩΜΩΝ ΕΤΙ ΤΟΥ ΧΡΙΣΤΟΥ ΚΥΡΙΟΥ

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2 ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΕΠΙΒΛΕΠΟΝΤΕΣ ΕΠ' ΑΥΤΑ ΚΑΙ ΟΥΧ ΥΣΤΕΡΗΣΕΙ ΕΞ ΑΥΤΩΝ ΤΑ ΩΤΑ ΣΟΥ ΕΠΑΚΟΥΕΙ ΕΙΣ ΔΕΗΣΙΝ ΠΤΩΧΟΥ ΕΝ ΕΛΠΙΔΙ
3 ΤΑ ΚΡΙΜΑΤΑ ΣΟΥ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΜΕΤΑ ΕΛΕΟΥΣ ΚΑΙ Η ΑΓΑΠΗ ΣΟΥ ΕΠΙ ΣΠΕΡΜΑ ΑΒΡΑΑΜ ΥΙΟΥΣ ΙΣΡΑΗΛ
4 Η ΠΑΙΔΕΙΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΩΣ ΥΙΟΝ ΠΡΩΤΟΤΟΚΟΝ ΜΟΝΟΓΕΝΗ ΑΠΟΣΤΡΕΨΑΙ ΨΥΧΗΝ ΕΥΗΚΟΟΝ ΑΠΟ ΑΜΑΘΙΑΣ ΕΝ ΑΓΝΟΙΑ
5 ΚΑΘΑΡΙΣΑΙ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΙΣ ΗΜΕΡΑΝ ΕΛΕΟΥΣ ΕΝ ΕΥΛΟΓΙΑ ΕΙΣ ΗΜΕΡΑΝ ΕΚΛΟΓΗΣ ΕΝ ΑΝΑΞΕΙ ΧΡΙΣΤΟΥ ΑΥΤΟΥ
6 ΜΑΚΑΡΙΟΙ ΟΙ ΓΕΝΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΙΔΕΙΝ ΤΑ ΑΓΑΘΑ ΚΥΡΙΟΥ Α ΠΟΙΗΣΕΙ ΓΕΝΕΑ ΤΗ ΕΡΧΟΜΕΝΗ
7 ΥΠΟ ΡΑΒΔΟΝ ΠΑΙΔΕΙΑΣ ΧΡΙΣΤΟΥ ΚΥΡΙΟΥ ΕΝ ΦΟΒΩ ΘΕΟΥ ΑΥΤΟΥ ΕΝ ΣΟΦΙΑ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΙΣΧΥΟΣ
8 ΚΑΤΕΥΘΥΝΑΙ ΑΝΔΡΑ ΕΝ ΕΡΓΟΙΣ ΔΙΚΑΙΟΣΥΝΗΣ ΦΟΒΩ ΘΕΟΥ ΚΑΤΑΣΤΗΣΑΙ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ
9 ΓΕΝΕΑ ΑΓΑΘΗ ΕΝ ΦΟΒΩ ΘΕΟΥ ΕΝ ΗΜΕΡΑΙΣ ΕΛΕΟΥΣ ΔΙΑΨΑΛΜΑ
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11 ΕΝ ΦΟΒΩ ΘΕΟΥ Η ΟΔΟΣ ΑΥΤΩΝ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΚΤΙΣΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΚΑΙ ΕΩΣ ΑΙΩΝΟΣ
12 ΚΑΙ ΟΥΚ ΕΠΛΑΝΗΘΗΣΑΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΚΤΙΣΕΝ ΑΥΤΟΥΣ ΑΠΟ ΓΕΝΕΩΝ ΑΡΧΑΙΩΝ ΟΥΚ ΑΠΕΣΤΗΣΑΝ ΟΔΩΝ ΑΥΤΩΝ ΕΙ ΜΗ Ο ΘΕΟΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΕΝ ΕΠΙΤΑΓΗ ΔΟΥΛΩΝ ΑΥΤΟΥ

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THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS OF SOLOMON CHAPTER 1

1 ΠΑΡΟΙΜΙΑΙ ΣΑΛΩΜΩΝΤΟΣ ΥΙΟΥ ΔΑΥΙΔ ΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΣΡΑΗΛ

2 ΓΝΩΝΑΙ ΣΟΦΙΑΝ ΚΑΙ ΠΑΙΔΕΙΑΝ ΝΟΗΣΑΙ ΤΕ ΛΟΓΟΥΣ ΦΡΟΝΗΣΕΩΣ

3 ΔΕΞΑΣΘΑΙ ΤΕ ΣΤΡΟΦΑΣ ΛΟΓΩΝ ΝΟΗΣΑΙ ΤΕ ΔΙΚΑΙΟΣΥΝΗΝ ΑΛΗΘΗ ΚΑΙ ΚΡΙΜΑ ΚΑΤΕΥΘΥΝΕΙΝ

4 ΙΝΑ ΔΩ ΑΚΑΚΟΙΣ ΠΑΝΟΥΡΓΙΑΝ ΠΑΙΔΙ ΔΕ ΝΕΩ ΑΙΣΘΗΣΙΝ ΤΕ ΚΑΙ ΕΝΝΟΙΑΝ

5 ΤΩΝΔΕ ΓΑΡ ΑΚΟΥΣΑΣ ΣΟΦΟΣ ΣΟΦΩΤΕΡΟΣ ΕΣΤΑΙ Ο ΔΕ ΝΟΗΜΩΝ ΚΥΒΕΡΝΗΣΙΝ ΚΤΗΣΕΤΑΙ

6 ΝΟΗΣΕΙ ΤΕ ΠΑΡΑΒΟΛΗΝ ΚΑΙ ΣΚΟΤΕΙΝΟΝ ΛΟΓΟΝ ΡΗΣΕΙΣ ΤΕ ΣΟΦΩΝ ΚΑΙ ΑΙΝΙΓΜΑΤΑ

7 ΑΡΧΗ ΣΟΦΙΑΣ ΦΟΒΟΣ ΘΕΟΥ ΣΥΝΕΣΙΣ ΔΕ ΑΓΑΘΗ ΠΑΣΙ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΑΥΤΗΝ ΕΥΣΕΒΕΙΑ ΔΕ ΕΙΣ ΘΕΟΝ ΑΡΧΗ ΑΙΣΘΗΣΕΩΣ ΣΟΦΙΑΝ ΔΕ ΚΑΙ ΠΑΙΔΕΙΑΝ ΑΣΕΒΕΙΣ ΕΞΟΥΘΕΝΗΣΟΥΣΙΝ

8 ΑΚΟΥΕ ΥΙΕ ΠΑΙΔΕΙΑΝ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΜΗ ΑΠΩΣΗ ΘΕΣΜΟΥΣ ΜΗΤΡΟΣ ΣΟΥ

9 ΣΤΕΦΑΝΟΝ ΓΑΡ ΧΑΡΙΤΩΝ ΔΕΞΗ ΣΗ ΚΟΡΥΦΗ ΚΑΙ ΚΛΟΙΟΝ ΧΡΥΣΕΟΝ ΠΕΡΙ ΣΩ ΤΡΑΧΗΛΩ

10 ΥΙΕ ΜΗ ΣΕ ΠΛΑΝΗΣΩΣΙΝ ΑΝΔΡΕΣ ΑΣΕΒΕΙΣ ΜΗΔΕ ΒΟΥΛΗΘΗΣ ΕΑΝ ΠΑΡΑΚΑΛΕΣΩΣΙ ΣΕ ΛΕΓΟΝΤΕΣ

11 ΕΛΘΕ ΜΕΘ' ΗΜΩΝ ΚΟΙΝΩΝΗΣΟΝ ΑΙΜΑΤΟΣ ΚΡΥΨΩΜΕΝ ΔΕ ΕΙΣ ΓΗΝ ΑΝΔΡΑ ΔΙΚΑΙΟΝ ΑΔΙΚΩΣ

12 ΚΑΤΑΠΙΩΜΕΝ ΔΕ ΑΥΤΟΝ ΩΣΠΕΡ ΑΔΗΣ ΖΩΝΤΑ ΚΑΙ ΑΡΩΜΕΝ ΑΥΤΟΥ ΤΗΝ ΜΝΗΜΗΝ ΕΚ ΓΗΣ

13 ΤΗΝ ΚΤΗΣΙΝ ΑΥΤΟΥ ΤΗΝ ΠΟΛΥΤΕΛΗ ΚΑΤΑΛΑΒΩΜΕΘΑ ΠΛΗΣΩΜΕΝ ΔΕ ΟΙΚΟΥΣ ΗΜΕΤΕΡΟΥΣ ΣΚΥΛΩΝ

14 ΤΟΝ ΔΕ ΣΟΝ ΚΛΗΡΟΝ ΒΑΛΕ ΕΝ ΗΜΙΝ ΚΟΙΝΟΝ ΔΕ ΒΑΛΛΑΝΤΙΟΝ ΚΤΗΣΩΜΕΘΑ ΠΑΝΤΕΣ ΚΑΙ ΜΑΡΣΙΠΠΙΟΝ ΕΝ ΓΕΝΗΘΗΤΩ ΗΜΙΝ

15 ΜΗ ΠΟΡΕΥΘΗΣ ΕΝ ΟΔΩ ΜΕΤ' ΑΥΤΩΝ ΕΚΚΛΙΝΟΝ ΔΕ ΤΟΝ ΠΟΔΑ ΣΟΥ ΕΚ ΤΩΝ ΤΡΙΒΩΝ ΑΥΤΩΝ

16 ΟΙ ΓΑΡ ΠΟΔΕΣ ΑΥΤΩΝ ΕΙΣ ΚΑΚΙΑΝ ΤΡΕΧΟΥΣΙΝ ΚΑΙ ΤΑΧΙΝΟΙ ΤΟΥ ΕΚΧΕΑΙ ΑΙΜΑ

17 ΟΥ ΓΑΡ ΑΔΙΚΩΣ ΕΚΤΕΙΝΕΤΑΙ ΔΙΚΤΥΑ ΠΤΕΡΩΤΟΙΣ

18 ΑΥΤΟΙ ΓΑΡ ΟΙ ΦΟΝΟΥ ΜΕΤΕΧΟΝΤΕΣ ΘΗΣΑΥΡΙΖΟΥΣΙΝ ΕΑΥΤΟΙΣ ΚΑΚΑ Η ΔΕ ΚΑΤΑΣΤΡΟΦΗ ΑΝΔΡΩΝ ΠΑΡΑΝΟΜΩΝ ΚΑΚΗ

19 ΑΥΤΑΙ ΑΙ ΟΔΟΙ ΕΙΣΙΝ ΠΑΝΤΩΝ ΤΩΝ ΣΥΝΤΕΛΟΥΝΤΩΝ ΤΑ ΑΝΟΜΑ ΤΗ ΓΑΡ ΑΣΕΒΕΙΑ ΤΗΝ ΕΑΥΤΩΝ ΨΥΧΗΝ ΑΦΑΙ-ΡΟΥΝΤΑΙ

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21 ΕΠ' ΑΚΡΩΝ ΔΕ ΤΕΙΧΕΩΝ ΚΗΡΥΣΣΕΤΑΙ ΕΠΙ ΔΕ ΠΥΛΑΙΣ ΔΥΝΑΣΤΩΝ ΠΑΡΕΔΡΕΥΕΙ ΕΠΙ ΔΕ ΠΥΛΑΙΣ ΠΟΛΕΩΣ ΘΑΡΡΟΥΣΑ ΛΕΓΕΙ

22 ΟΣΟΝ ΑΝ ΧΡΟΝΟΝ ΑΚΑΚΟΙ ΕΧΩΝΤΑΙ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥΚ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΟΙ ΔΕ ΑΦΡΟΝΕΣ ΤΗΣ ΥΒΡΕΩΣ ΟΝΤΕΣ ΕΠΙΘΥΜΗΤΑΙ ΑΣΕΒΕΙΣ ΓΕΝΟΜΕΝΟΙ ΕΜΙΣΗΣΑΝ ΑΙΣΘΗΣΙΝ

23 ΚΑΙ ΥΠΕΥΘΥΝΟΙ ΕΓΕΝΟΝΤΟ ΕΛΕΓΧΟΙΣ ΙΔΟΥ ΠΡΟΗ-ΣΟΜΑΙ ΥΜΙΝ ΕΜΗΣ ΠΝΟΗΣ ΡΗΣΙΝ ΔΙΔΑΞΩ ΔΕ ΥΜΑΣ ΤΟΝ ΕΜΟΝ ΛΟΓΟΝ

24 ΕΠΕΙΔΗ ΕΚΑΛΟΥΝ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΑΤΕ ΚΑΙ ΕΞΕΤΕΙΝΟΝ ΛΟΓΟΥΣ ΚΑΙ ΟΥ ΠΡΟΣΕΙΧΕΤΕ

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26 ΤΟΙΓΑΡΟΥΝ ΚΑΓΩ ΤΗ ΥΜΕΤΕΡΑ ΑΠΩΛΕΙΑ ΕΠΙΓΕΛΑΣΟΜΑΙ ΚΑΤΑΧΑΡΟΥΜΑΙ ΔΕ ΗΝΙΚΑ ΑΝ ΕΡΧΗΤΑΙ ΥΜΙΝ ΟΛΕΘΡΟΣ

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28 ΕΣΤΑΙ ΓΑΡ ΟΤΑΝ ΕΠΙΚΑΛΕΣΗΣΘΕ ΜΕ ΕΓΩ ΔΕ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ ΥΜΩΝ ΖΗΤΗΣΟΥΣΙΝ ΜΕ ΚΑΚΟΙ ΚΑΙ ΟΥΧ ΕΥΡΗΣΟΥΣΙΝ

29 ΕΜΙΣΗΣΑΝ ΓΑΡ ΣΟΦΙΑΝ ΤΟΝ ΔΕ ΦΟΒΟΝ ΤΟΥ ΚΥΡΙΟΥ ΟΥ ΠΡΟΕΙΛΑΝΤΟ

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30 ΟΥΔΕ ΗΘΕΛΟΝ ΕΜΑΙΣ ΠΡΟΣΕΧΕΙΝ ΒΟΥΛΑΙΣ ΕΜΥΚΤΗΡΙΖΟΝ ΔΕ ΕΜΟΥΣ ΕΛΕΓΧΟΥΣ
31 ΤΟΙΓΑΡΟΥΝ ΕΔΟΝΤΑΙ ΤΗΣ ΕΑΥΤΩΝ ΟΔΟΥ ΤΟΥΣ ΚΑΡΠΟΥΣ ΚΑΙ ΤΗΣ ΕΑΥΤΩΝ ΑΣΕΒΕΙΑΣ ΠΛΗΣΘΗΣΟΝΤΑΙ
32 ΑΝΘ' ΩΝ ΓΑΡ ΗΔΙΚΟΥΝ ΝΗΠΙΟΥΣ ΦΟΝΕΥΘΗΣΟΝΤΑΙ ΚΑΙ ΕΞΕΤΑΣΜΟΣ ΑΣΕΒΕΙΣ ΟΛΕΙ
33 Ο ΔΕ ΕΜΟΥ ΑΚΟΥΩΝ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΠ' ΕΛΠΙΔΙ ΚΑΙ ΗΣΥΧΑΣΕΙ ΑΦΟΒΩΣ ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΥ

PROVERBS OF SOLOMON CHAPTER 2
1 ΥΙΕ ΕΑΝ ΔΕΞΑΜΕΝΟΣ ΡΗΣΙΝ ΕΜΗΣ ΕΝΤΟΛΗΣ ΚΡΥΨΗΣ ΠΑΡΑ ΣΕΑΥΤΩ
2 ΥΠΑΚΟΥΣΕΤΑΙ ΣΟΦΙΑΣ ΤΟ ΟΥΣ ΣΟΥ ΚΑΙ ΠΑΡΑΒΑΛΕΙΣ ΚΑΡΔΙΑΝ ΣΟΥ ΕΙΣ ΣΥΝΕΣΙΝ ΠΑΡΑΒΑΛΕΙΣ ΔΕ ΑΥΤΗΝ ΕΠΙ ΝΟΥΘΕΤΗΣΙΝ ΤΩ ΥΙΩ ΣΟΥ
3 ΕΑΝ ΓΑΡ ΤΗΝ ΣΟΦΙΑΝ ΕΠΙΚΑΛΕΣΗ ΚΑΙ ΤΗ ΣΥΝΕΣΕΙ ΔΩΣ ΦΩΝΗΝ ΣΟΥ ΤΗΝ ΔΕ ΑΙΣΘΗΣΙΝ ΖΗΤΗΣΗΣ ΜΕΓΑΛΗ ΤΗ ΦΩΝΗ
4 ΚΑΙ ΕΑΝ ΖΗΤΗΣΗΣ ΑΥΤΗΝ ΩΣ ΑΡΓΥΡΙΟΝ ΚΑΙ ΩΣ ΘΗΣΑΥΡΟΥΣ ΕΞΕΡΕΥΝΗΣΗΣ ΑΥΤΗΝ
5 ΤΟΤΕ ΣΥΝΗΣΕΙΣ ΦΟΒΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΠΙΓΝΩΣΙΝ ΘΕΟΥ ΕΥΡΗΣΕΙΣ
6 ΟΤΙ ΚΥΡΙΟΣ ΔΙΔΩΣΙΝ ΣΟΦΙΑΝ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΓΝΩΣΙΣ ΚΑΙ ΣΥΝΕΣΙΣ
7 ΚΑΙ ΘΗΣΑΥΡΙΖΕΙ ΤΟΙΣ ΚΑΤΟΡΘΟΥΣΙ ΣΩΤΗΡΙΑΝ ΥΠΕΡΑΣΠΙΕΙ ΤΗΝ ΠΟΡΕΙΑΝ ΑΥΤΩΝ
8 ΤΟΥ ΦΥΛΑΞΑΙ ΟΔΟΥΣ ΔΙΚΑΙΩΜΑΤΩΝ ΚΑΙ ΟΔΟΝ ΕΥΛΑΒΟΥΜΕΝΩΝ ΑΥΤΟΝ ΔΙΑΦΥΛΑΞΕΙ
9 ΤΟΤΕ ΣΥΝΗΣΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΚΡΙΜΑ ΚΑΙ ΚΑΤΟΡΘΩΣΕΙΣ ΠΑΝΤΑΣ ΑΞΟΝΑΣ ΑΓΑΘΟΥΣ
10 ΕΑΝ ΓΑΡ ΕΛΘΗ Η ΣΟΦΙΑ ΕΙΣ ΣΗΝ ΔΙΑΝΟΙΑΝ Η ΔΕ ΑΙΣΘΗΣΙΣ ΤΗ ΣΗ ΨΥΧΗ ΚΑΛΗ ΕΙΝΑΙ ΔΟΞΗ
11 ΒΟΥΛΗ ΚΑΛΗ ΦΥΛΑΞΕΙ ΣΕ ΕΝΝΟΙΑ ΔΕ ΟΣΙΑ ΤΗΡΗΣΕΙ ΣΕ
12 ΙΝΑ ΡΥΣΗΤΑΙ ΣΕ ΑΠΟ ΟΔΟΥ ΚΑΚΗΣ ΚΑΙ ΑΠΟ ΑΝΔΡΟΣ ΛΑΛΟΥΝΤΟΣ ΜΗΔΕΝ ΠΙΣΤΟΝ
13 Ω ΟΙ ΕΓΚΑΤΑΛΕΙΠΟΝΤΕΣ ΟΔΟΥΣ ΕΥΘΕΙΑΣ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΟΔΟΙΣ ΣΚΟΤΟΥΣ
14 ΟΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΕΠΙ ΚΑΚΟΙΣ ΚΑΙ ΧΑΙΡΟΝΤΕΣ ΕΠΙ ΔΙΑΣΤΡΟΦΗ ΚΑΚΗ
15 ΩΝ ΑΙ ΤΡΙΒΟΙ ΣΚΟΛΙΑΙ ΚΑΙ ΚΑΜΠΥΛΑΙ ΑΙ ΤΡΟΧΙΑΙ ΑΥΤΩΝ
16 ΤΟΥ ΜΑΚΡΑΝ ΣΕ ΠΟΙΗΣΑΙ ΑΠΟ ΟΔΟΥ ΕΥΘΕΙΑΣ ΚΑΙ ΑΛΛΟΤΡΙΟΝ ΤΗΣ ΔΙΚΑΙΑΣ ΓΝΩΜΗΣ
17 ΥΙΕ ΜΗ ΣΕ ΚΑΤΑΛΑΒΗ ΚΑΚΗ ΒΟΥΛΗ Η ΑΠΟΛΕΙΠΟΥΣΑ ΔΙΔΑΣΚΑΛΙΑΝ ΝΕΟΤΗΤΟΣ ΚΑΙ ΔΙΑΘΗΚΗΝ ΘΕΙΑΝ ΕΠΙΛΕΛΗΣΜΕΝΗ
18 ΕΘΕΤΟ ΓΑΡ ΠΑΡΑ ΤΩ ΘΑΝΑΤΩ ΤΟΝ ΟΙΚΟΝ ΑΥΤΗΣ ΚΑΙ ΠΑΡΑ ΤΩ ΑΔΗ ΜΕΤΑ ΤΩΝ ΓΗΓΕΝΩΝ ΤΟΥΣ ΑΞΟΝΑΣ ΑΥΤΗΣ
19 ΠΑΝΤΕΣ ΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΑΥΤΗ ΟΥΚ ΑΝΑΣΤΡΕΨΟΥΣΙΝ ΟΥΔΕ ΜΗ ΚΑΤΑΛΑΒΩΣΙΝ ΤΡΙΒΟΥΣ ΕΥΘΕΙΑΣ ΟΥ ΓΑΡ ΚΑΤΑΛΑΜΒΑΝΟΝΤΑΙ ΥΠΟ ΕΝΙΑΥΤΩΝ ΖΩΗΣ
20 ΕΙ ΓΑΡ ΕΠΟΡΕΥΟΝΤΟ ΤΡΙΒΟΥΣ ΑΓΑΘΑΣ ΕΥΡΟΣΑΝ ΑΝ ΤΡΙΒΟΥΣ ΔΙΚΑΙΟΣΥΝΗΣ ΛΕΙΟΥΣ
21 ΧΡΗΣΤΟΙ ΕΣΟΝΤΑΙ ΟΙΚΗΤΟΡΕΣ ΓΗΣ ΑΚΑΚΟΙ ΔΕ ΥΠΟΛΕΙΦΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΟΤΙ ΕΥΘΕΙΣ ΚΑΤΑΣΚΗΝΩΣΟΥΣΙ ΓΗΝ ΚΑΙ ΟΣΙΟΙ ΥΠΟΛΕΙΦΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ
22 ΟΔΟΙ ΑΣΕΒΩΝ ΕΚ ΓΗΣ ΟΛΟΥΝΤΑΙ ΟΙ ΔΕ ΠΑΡΑΝΟΜΟΙ ΕΞΩΣΘΗΣΟΝΤΑΙ ΑΠ' ΑΥΤΗΣ

PROVERBS OF SOLOMON CHAPTER 3
1 ΥΙΕ ΕΜΩΝ ΝΟΜΙΜΩΝ ΜΗ ΕΠΙΛΑΝΘΑΝΟΥ ΤΑ ΔΕ ΡΗΜΑΤΑ ΜΟΥ ΤΗΡΕΙΤΩ ΣΗ ΚΑΡΔΙΑ
2 ΜΗΚΟΣ ΓΑΡ ΒΙΟΥ ΚΑΙ ΕΤΗ ΖΩΗΣ ΚΑΙ ΕΙΡΗΝΗΝ ΠΡΟΣΘΗΣΟΥΣΙΝ ΣΟΙ
3 ΕΛΕΗΜΟΣΥΝΑΙ ΚΑΙ ΠΙΣΤΕΙΣ ΜΗ ΕΚΛΙΠΕΤΩΣΑΝ ΣΕ ΑΦΑΨΑΙ ΔΕ ΑΥΤΑΣ ΕΠΙ ΣΩ ΤΡΑΧΗΛΩ ΚΑΙ ΕΥΡΗΣΕΙΣ ΧΑΡΙΝ
4 ΚΑΙ ΠΡΟΝΟΟΥ ΚΑΛΑ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ
5 ΙΣΘΙ ΠΕΠΟΙΘΩΣ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΕΠΙ ΘΕΩ ΕΠΙ ΔΕ ΣΗ ΣΟΦΙΑ ΜΗ ΕΠΑΙΡΟΥ
6 ΕΝ ΠΑΣΑΙΣ ΟΔΟΙΣ ΣΟΥ ΓΝΩΡΙΖΕ ΑΥΤΗΝ ΙΝΑ ΟΡΘΟΤΟΜΗ ΤΑΣ ΟΔΟΥΣ ΣΟΥ Ο ΔΕ ΠΟΥΣ ΣΟΥ ΟΥ ΜΗ ΠΡΟΣΚΟΠΤΗ
7 ΜΗ ΙΣΘΙ ΦΡΟΝΙΜΟΣ ΠΑΡΑ ΣΕΑΥΤΩ ΦΟΒΟΥ ΔΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΚΚΛΙΝΕ ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΥ
8 ΤΟΤΕ ΙΑΣΙΣ ΕΣΤΑΙ ΤΩ ΣΩΜΑΤΙ ΣΟΥ ΚΑΙ ΕΠΙΜΕΛΕΙΑ ΤΟΙΣ ΟΣΤΕΟΙΣ ΣΟΥ
9 ΤΙΜΑ ΤΟΝ ΚΥΡΙΟΝ ΑΠΟ ΣΩΝ ΔΙΚΑΙΩΝ ΠΟΝΩΝ ΚΑΙ ΑΠΑΡΧΟΥ ΑΥΤΩ ΑΠΟ ΣΩΝ ΚΑΡΠΩΝ ΔΙΚΑΙΟΣΥΝΗΣ
10 ΙΝΑ ΠΙΜΠΛΗΤΑΙ ΤΑ ΤΑΜΙΕΙΑ ΣΟΥ ΠΛΗΣΜΟΝΗΣ ΣΙΤΟΥ ΟΙΝΩ ΔΕ ΑΙ ΛΗΝΟΙ ΣΟΥ ΕΚΒΛΥΖΩΣΙΝ
11 ΥΙΕ ΜΗ ΟΛΙΓΩΡΕΙ ΠΑΙΔΕΙΑΣ ΚΥΡΙΟΥ ΜΗΔΕ ΕΚΛΥΟΥ ΥΠ' ΑΥΤΟΥ ΕΛΕΓΧΟΜΕΝΟΣ
12 ΟΝ ΓΑΡ ΑΓΑΠΑ ΚΥΡΙΟΣ ΠΑΙΔΕΥΕΙ ΜΑΣΤΙΓΟΙ ΔΕ ΠΑΝΤΑ ΥΙΟΝ ΟΝ ΠΑΡΑΔΕΧΕΤΑΙ
13 ΜΑΚΑΡΙΟΣ ΑΝΘΡΩΠΟΣ ΟΣ ΕΥΡΕΝ ΣΟΦΙΑΝ ΚΑΙ ΘΝΗΤΟΣ ΟΣ ΕΙΔΕΝ ΦΡΟΝΗΣΙΝ
14 ΚΡΕΙΤΤΟΝ ΓΑΡ ΑΥΤΗΝ ΕΜΠΟΡΕΥΕΣΘΑΙ Η ΧΡΥΣΙΟΥ ΚΑΙ ΑΡΓΥΡΙΟΥ ΘΗΣΑΥΡΟΥΣ
15 ΤΙΜΙΩΤΕΡΑ ΔΕ ΕΣΤΙΝ ΛΙΘΩΝ ΠΟΛΥΤΕΛΩΝ ΟΥΚ ΑΝΤΙΤΑΞΕΤΑΙ ΑΥΤΗ ΟΥΔΕΝ ΠΟΝΗΡΟΝ ΕΥΓΝΩΣΤΟΣ ΕΣΤΙΝ ΠΑΣΙΝ ΤΟΙΣ ΕΓΓΙΖΟΥΣΙΝ ΑΥΤΗ ΠΑΝ ΔΕ ΤΙΜΙΟΝ ΟΥΚ ΑΞΙΟΝ ΑΥΤΗΣ ΕΣΤΙΝ
16 ΜΗΚΟΣ ΓΑΡ ΒΙΟΥ ΚΑΙ ΕΤΗ ΖΩΗΣ ΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΗΣ ΕΝ ΔΕ ΤΗ ΑΡΙΣΤΕΡΑ ΑΥΤΗΣ ΠΛΟΥΤΟΣ ΚΑΙ ΔΟΞΑ
16A ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΗΣ ΕΚΠΟΡΕΥΕΤΑΙ ΔΙΚΑΙΟΣΥΝΗ ΝΟΜΟΝ ΔΕ ΚΑΙ ΕΛΕΟΝ ΕΠΙ ΓΛΩΣΣΗΣ ΦΟΡΕΙ
17 ΑΙ ΟΔΟΙ ΑΥΤΗΣ ΟΔΟΙ ΚΑΛΑΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΤΡΙΒΟΙ ΑΥΤΗΣ ΕΝ ΕΙΡΗΝΗ
18 ΞΥΛΟΝ ΖΩΗΣ ΕΣΤΙ ΠΑΣΙ ΤΟΙΣ ΑΝΤΕΧΟΜΕΝΟΙΣ ΑΥΤΗΣ ΚΑΙ ΤΟΙΣ ΕΠΕΡΕΙΔΟΜΕΝΟΙΣ ΕΠ' ΑΥΤΗΝ ΩΣ ΕΠΙ ΚΥΡΙΟΝ ΑΣΦΑΛΗΣ
19 Ο ΘΕΟΣ ΤΗ ΣΟΦΙΑ ΕΘΕΜΕΛΙΩΣΕΝ ΤΗΝ ΓΗΝ ΗΤΟΙΜΑΣΕΝ ΔΕ ΟΥΡΑΝΟΥΣ ΕΝ ΦΡΟΝΗΣΕΙ
20 ΕΝ ΑΙΣΘΗΣΕΙ ΑΒΥΣΣΟΙ ΕΡΡΑΓΗΣΑΝ ΝΕΦΗ ΔΕ ΕΡΡΥΗΣΑΝ ΔΡΟΣΟΥΣ
21 ΥΙΕ ΜΗ ΠΑΡΑΡΡΥΗΣ ΤΗΡΗΣΟΝ ΔΕ ΕΜΗΝ ΒΟΥΛΗΝ ΚΑΙ ΕΝΝΟΙΑΝ
22 ΙΝΑ ΖΗΣΗ Η ΨΥΧΗ ΣΟΥ ΚΑΙ ΧΑΡΙΣ Η ΠΕΡΙ ΣΩ ΤΡΑΧΗΛΩ
22A ΕΣΤΑΙ ΔΕ ΙΑΣΙΣ ΤΑΙΣ ΣΑΡΞΙ ΣΟΥ ΚΑΙ ΕΠΙΜΕΛΕΙΑ ΤΟΙΣ ΣΟΙΣ ΟΣΤΕΟΙΣ
23 ΙΝΑ ΠΟΡΕΥΗ ΠΕΠΟΙΘΩΣ ΕΝ ΕΙΡΗΝΗ ΠΑΣΑΣ ΤΑΣ ΟΔΟΥΣ ΣΟΥ Ο ΔΕ ΠΟΥΣ ΣΟΥ ΟΥ ΜΗ ΠΡΟΣΚΟΨΗ
24 ΕΑΝ ΓΑΡ ΚΑΘΗ ΑΦΟΒΟΣ ΕΣΗ ΕΑΝ ΔΕ ΚΑΘΕΥΔΗΣ ΗΔΕΩΣ ΥΠΝΩΣΕΙΣ
25 ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΗ ΠΤΟΗΣΙΝ ΕΠΕΛΘΟΥΣΑΝ ΟΥΔΕ ΟΡΜΑΣ ΑΣΕΒΩΝ ΕΠΕΡΧΟΜΕΝΑΣ
26 Ο ΓΑΡ ΚΥΡΙΟΣ ΕΣΤΑΙ ΕΠΙ ΠΑΣΩΝ ΟΔΩΝ ΣΟΥ ΚΑΙ ΕΡΕΙΣΕΙ ΣΟΝ ΠΟΔΑ ΙΝΑ ΜΗ ΣΑΛΕΥΘΗΣ
27 ΜΗ ΑΠΟΣΧΗ ΕΥ ΠΟΙΕΙΝ ΕΝΔΕΗ ΗΝΙΚΑ ΑΝ ΕΧΗ Η ΧΕΙΡ ΣΟΥ ΒΟΗΘΕΙΝ
28 ΜΗ ΕΙΠΗΣ ΕΠΑΝΕΛΘΩΝ ΕΠΑΝΗΚΕ ΚΑΙ ΑΥΡΙΟΝ ΔΩΣΩ ΔΥΝΑΤΟΥ ΣΟΥ ΟΝΤΟΣ ΕΥ ΠΟΙΕΙΝ ΟΥ ΓΑΡ ΟΙΔΑΣ ΤΙ ΤΕΞΕΤΑΙ Η ΕΠΙΟΥΣΑ
29 ΜΗ ΤΕΚΤΗΝΗ ΕΠΙ ΣΟΝ ΦΙΛΟΝ ΚΑΚΑ ΠΑΡΟΙΚΟΥΝΤΑ ΚΑΙ ΠΕΠΟΙΘΟΤΑ ΕΠΙ ΣΟΙ
30 ΜΗ ΦΙΛΕΧΘΡΗΣΗΣ ΠΡΟΣ ΑΝΘΡΩΠΟΝ ΜΑΤΗΝ ΜΗ ΤΙ ΕΙΣ ΣΕ ΕΡΓΑΣΗΤΑΙ ΚΑΚΟΝ
31 ΜΗ ΚΤΗΣΗ ΚΑΚΩΝ ΑΝΔΡΩΝ ΟΝΕΙΔΗ ΜΗΔΕ ΖΗΛΩΣΗΣ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ
32 ΑΚΑΘΑΡΤΟΣ ΓΑΡ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΑΣ ΠΑΡΑΝΟΜΟΣ ΕΝ ΔΕ ΔΙΚΑΙΟΙΣ ΟΥ ΣΥΝΕΔΡΙΑΖΕΙ
33 ΚΑΤΑΡΑ ΘΕΟΥ ΕΝ ΟΙΚΟΙΣ ΑΣΕΒΩΝ ΕΠΑΥΛΕΙΣ ΔΕ ΔΙΚΑΙΩΝ ΕΥΛΟΓΟΥΝΤΑΙ

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35 ΔΟΞΑΝ ΣΟΦΟΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΥΨΩΣΑΝ ΑΤΙΜΙΑΝ

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2 ΔΩΡΟΝ ΓΑΡ ΑΓΑΘΟΝ ΔΩΡΟΥΜΑΙ ΥΜΙΝ ΤΟΝ ΕΜΟΝ ΝΟΜΟΝ ΜΗ ΕΓΚΑΤΑΛΙΠΗΤΕ
3 ΥΙΟΣ ΓΑΡ ΕΓΕΝΟΜΗΝ ΚΑΓΩ ΠΑΤΡΙ ΥΠΗΚΟΟΣ ΚΑΙ ΑΓΑΠΩΜΕΝΟΣ ΕΝ ΠΡΟΣΩΠΩ ΜΗΤΡΟΣ
4 ΟΙ ΕΛΕΓΟΝ ΚΑΙ ΕΔΙΔΑΣΚΟΝ ΜΕ ΕΡΕΙΔΕΤΩ Ο ΗΜΕΤΕΡΟΣ ΛΟΓΟΣ ΕΙΣ ΣΗΝ ΚΑΡΔΙΑΝ
5 ΦΥΛΑΣΣΕ ΕΝΤΟΛΑΣ ΜΗ ΕΠΙΛΑΘΗ ΜΗΔΕ ΠΑΡΙΔΗΣ ΡΗΣΙΝ ΕΜΟΥ ΣΤΟΜΑΤΟΣ
6 ΜΗΔΕ ΕΓΚΑΤΑΛΙΠΗΣ ΑΥΤΗΝ ΚΑΙ ΑΝΘΕΞΕΤΑΙ ΣΟΥ ΕΡΑΣΘΗΤΙ ΑΥΤΗΣ ΚΑΙ ΤΗΡΗΣΕΙ ΣΕ
8 ΠΕΡΙΧΑΡΑΚΩΣΟΝ ΑΥΤΗΝ ΚΑΙ ΥΨΩΣΕΙ ΣΕ ΤΙΜΗΣΟΝ ΑΥΤΗΝ ΙΝΑ ΣΕ ΠΕΡΙΛΑΒΗ
9 ΙΝΑ ΔΩ ΤΗ ΣΗ ΚΕΦΑΛΗ ΣΤΕΦΑΝΟΝ ΧΑΡΙΤΩΝ ΣΤΕΦΑΝΩ ΔΕ ΤΡΥΦΗΣ ΥΠΕΡΑΣΠΙΣΗ ΣΟΥ
10 ΑΚΟΥΕ ΥΙΕ ΚΑΙ ΔΕΞΑΙ ΕΜΟΥΣ ΛΟΓΟΥΣ ΚΑΙ ΠΛΗΘΥΝΘΗΣΕΤΑΙ ΕΤΗ ΖΩΗΣ ΣΟΥ ΙΝΑ ΣΟΙ ΓΕΝΩΝΤΑΙ ΠΟΛΛΑΙ ΟΔΟΙ ΒΙΟΥ
11 ΟΔΟΥΣ ΓΑΡ ΣΟΦΙΑΣ ΔΙΔΑΣΚΩ ΣΕ ΕΜΒΙΒΑΖΩ ΔΕ ΣΕ ΤΡΟΧΙΑΙΣ ΟΡΘΑΙΣ
12 ΕΑΝ ΓΑΡ ΠΟΡΕΥΗ ΟΥ ΣΥΓΚΛΕΙΣΘΗΣΕΤΑΙ ΣΟΥ ΤΑ ΔΙΑΒΗΜΑΤΑ ΕΑΝ ΔΕ ΤΡΕΧΗΣ ΟΥ ΚΟΠΙΑΣΕΙΣ
13 ΕΠΙΛΑΒΟΥ ΕΜΗΣ ΠΑΙΔΕΙΑΣ ΜΗ ΑΦΗΣ ΑΛΛΑ ΦΥΛΑΞΟΝ ΑΥΤΗΝ ΣΕΑΥΤΩ ΕΙΣ ΖΩΗΝ ΣΟΥ
14 ΟΔΟΥΣ ΑΣΕΒΩΝ ΜΗ ΕΠΕΛΘΗΣ ΜΗΔΕ ΖΗΛΩΣΗΣ ΟΔΟΥΣ ΠΑΡΑΝΟΜΩΝ
15 ΕΝ Ω ΑΝ ΤΟΠΩ ΣΤΡΑΤΟΠΕΔΕΥΣΩΣΙΝ ΜΗ ΕΠΕΛΘΗΣ ΕΚΕΙ ΕΚΚΛΙΝΟΝ ΔΕ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΠΑΡΑΛΛΑΞΟΝ
16 ΟΥ ΓΑΡ ΜΗ ΥΠΝΩΣΩΣΙΝ ΕΑΝ ΜΗ ΚΑΚΟΠΟΙΗΣΩΣΙΝ ΑΦΗΡΗΤΑΙ Ο ΥΠΝΟΣ ΑΥΤΩΝ ΚΑΙ ΟΥ ΚΟΙΜΩΝΤΑΙ
17 ΟΙΔΕ ΓΑΡ ΣΙΤΟΥΝΤΑΙ ΣΙΤΑ ΑΣΕΒΕΙΑΣ ΟΙΝΩ ΔΕ ΠΑΡΑΝΟΜΩ ΜΕΘΥΣΚΟΝΤΑΙ
18 ΑΙ ΔΕ ΟΔΟΙ ΤΩΝ ΔΙΚΑΙΩΝ ΟΜΟΙΩΣ ΦΩΤΙ ΛΑΜΠΟΥΣΙΝ ΠΡΟΠΟΡΕΥΟΝΤΑΙ ΚΑΙ ΦΩΤΙΖΟΥΣΙΝ ΕΩΣ ΚΑΤΟΡΘΩΣΗ Η ΗΜΕΡΑ
19 ΑΙ ΔΕ ΟΔΟΙ ΤΩΝ ΑΣΕΒΩΝ ΣΚΟΤΕΙΝΑΙ ΟΥΚ ΟΙΔΑΣΙΝ ΠΩΣ ΠΡΟΣΚΟΠΤΟΥΣΙΝ
20 ΥΙΕ ΕΜΗ ΡΗΣΕΙ ΠΡΟΣΕΧΕ ΤΟΙΣ ΔΕ ΕΜΟΙΣ ΛΟΓΟΙΣ ΠΑΡΑΒΑΛΕ ΣΟΝ ΟΥΣ
21 ΟΠΩΣ ΜΗ ΕΚΛΙΠΩΣΙΝ ΣΕ ΑΙ ΠΗΓΑΙ ΣΟΥ ΦΥΛΑΣΣΕ ΑΥΤΑΣ ΕΝ ΣΗ ΚΑΡΔΙΑ
22 ΖΩΗ ΓΑΡ ΕΣΤΙΝ ΤΟΙΣ ΕΥΡΙΣΚΟΥΣΙΝ ΑΥΤΑΣ ΚΑΙ ΠΑΣΗ ΣΑΡΚΙ ΙΑΣΙΣ
23 ΠΑΣΗ ΦΥΛΑΚΗ ΤΗΡΕΙ ΣΗΝ ΚΑΡΔΙΑΝ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΕΞΟΔΟΙ ΖΩΗΣ
24 ΠΕΡΙΕΛΕ ΣΕΑΥΤΟΥ ΣΚΟΛΙΟΝ ΣΤΟΜΑ ΚΑΙ ΑΔΙΚΑ ΧΕΙΛΗ ΜΑΚΡΑΝ ΑΠΟ ΣΟΥ ΑΠΩΣΑΙ
25 ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΡΘΑ ΒΛΕΠΕΤΩΣΑΝ ΤΑ ΔΕ ΒΛΕΦΑΡΑ ΣΟΥ ΝΕΥΕΤΩ ΔΙΚΑΙΑ
26 ΟΡΘΑΣ ΤΡΟΧΙΑΣ ΠΟΙΕΙ ΣΟΙΣ ΠΟΣΙΝ ΚΑΙ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΚΑΤΕΥΘΥΝΕ
27 ΜΗ ΕΚΚΛΙΝΗΣ ΕΙΣ ΤΑ ΔΕΞΙΑ ΜΗΔΕ ΕΙΣ ΤΑ ΑΡΙΣΤΕΡΑ ΑΠΟΣΤΡΕΨΟΝ ΔΕ ΣΟΝ ΠΟΔΑ ΑΠΟ ΟΔΟΥ ΚΑΚΗΣ
27Α ΟΔΟΥΣ ΓΑΡ ΤΑΣ ΕΚ ΔΕΞΙΩΝ ΟΙΔΕΝ Ο ΘΕΟΣ ΔΙΕΣ-ΤΡΑΜΜΕΝΑΙ ΔΕ ΕΙΣΙΝ ΑΙ ΕΞ ΑΡΙΣΤΕΡΩΝ
27Β ΑΥΤΟΣ ΔΕ ΟΡΘΑΣ ΠΟΙΗΣΕΙ ΤΑΣ ΤΡΟΧΙΑΣ ΣΟΥ ΤΑΣ ΔΕ ΠΟΡΕΙΑΣ ΣΟΥ ΕΝ ΕΙΡΗΝΗ ΠΡΟΑΞΕΙ

PROVERBS OF SOLOMON CHAPTER 5
1 ΥΙΕ ΕΜΗ ΣΟΦΙΑ ΠΡΟΣΕΧΕ ΕΜΟΙΣ ΔΕ ΛΟΓΟΙΣ ΠΑΡΑΒΑΛΛΕ ΣΟΝ ΟΥΣ
2 ΙΝΑ ΦΥΛΑΞΗΣ ΕΝΝΟΙΑΝ ΑΓΑΘΗΝ ΑΙΣΘΗΣΙΝ ΔΕ ΕΜΩΝ ΧΕΙΛΕΩΝ ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ
3 ΜΗ ΠΡΟΣΕΧΕ ΦΑΥΛΗ ΓΥΝΑΙΚΙ ΜΕΛΙ ΓΑΡ ΑΠΟΣΤΑΖΕΙ ΑΠΟ ΧΕΙΛΕΩΝ ΓΥΝΑΙΚΟΣ ΠΟΡΝΗΣ Η ΠΡΟΣ ΚΑΙΡΟΝ ΛΙΠΑΙΝΕΙ ΣΟΝ ΦΑΡΥΓΓΑ
4 ΥΣΤΕΡΟΝ ΜΕΝΤΟΙ ΠΙΚΡΟΤΕΡΟΝ ΧΟΛΗΣ ΕΥΡΗΣΕΙΣ ΚΑΙ ΗΚΟΝΗΜΕΝΟΝ ΜΑΛΛΟΝ ΜΑΧΑΙΡΑΣ ΔΙΣΤΟΜΟΥ
5 ΤΗΣ ΓΑΡ ΑΦΡΟΣΥΝΗΣ ΟΙ ΠΟΔΕΣ ΚΑΤΑΓΟΥΣΙΝ ΤΟΥΣ ΧΡΩΜΕΝΟΥΣ ΑΥΤΗ ΜΕΤΑ ΘΑΝΑΤΟΥ ΕΙΣ ΤΟΝ ΑΔΗΝ ΤΑ ΔΕ ΙΧΝΗ ΑΥΤΗΣ ΟΥΚ ΕΡΕΙΔΕΤΑΙ
6 ΟΔΟΥΣ ΓΑΡ ΖΩΗΣ ΟΥΚ ΕΠΕΡΧΕΤΑΙ ΣΦΑΛΕΡΑΙ ΔΕ ΑΙ ΤΡΟΧΙΑΙ ΑΥΤΗΣ ΚΑΙ ΟΥΚ ΕΥΓΝΩΣΤΟΙ
7 ΝΥΝ ΟΥΝ ΥΙΕ ΑΚΟΥΕ ΜΟΥ ΚΑΙ ΜΗ ΑΚΥΡΟΥΣ ΠΟΙΗΣΗΣ ΕΜΟΥΣ ΛΟΓΟΥΣ
8 ΜΑΚΡΑΝ ΠΟΙΗΣΟΝ ΑΠ' ΑΥΤΗΣ ΣΗΝ ΟΔΟΝ ΜΗ ΕΓΓΙΣΗΣ ΠΡΟΣ ΘΥΡΑΙΣ ΟΙΚΩΝ ΑΥΤΗΣ
9 ΙΝΑ ΜΗ ΠΡΟΗ ΑΛΛΟΙΣ ΖΩΗΝ ΣΟΥ ΚΑΙ ΣΟΝ ΒΙΟΝ ΑΝΕΛΕΗΜΟΣΙΝ
10 ΙΝΑ ΜΗ ΠΛΗΣΘΩΣΙΝ ΑΛΛΟΤΡΙΟΙ ΣΗΣ ΙΣΧΥΟΣ ΟΙ ΔΕ ΣΟΙ ΠΟΝΟΙ ΕΙΣ ΟΙΚΟΥΣ ΑΛΛΟΤΡΙΩΝ ΕΙΣΕΛΘΩΣΙΝ
11 ΚΑΙ ΜΕΤΑΜΕΛΗΘΗΣΗ ΕΠ' ΕΣΧΑΤΩΝ ΗΝΙΚΑ ΑΝ ΚΑΤΑΤΡΙΒΩΣΙΝ ΣΑΡΚΕΣ ΣΩΜΑΤΟΣ ΣΟΥ
12 ΚΑΙ ΕΡΕΙΣ ΠΩΣ ΕΜΙΣΗΣΑ ΠΑΙΔΕΙΑΝ ΚΑΙ ΕΛΕΓΧΟΥΣ ΕΞΕΚΛΙΝΕΝ Η ΚΑΡΔΙΑ ΜΟΥ
13 ΟΥΚ ΗΚΟΥΟΝ ΦΩΝΗΝ ΠΑΙΔΕΥΟΝΤΟΣ ΜΕ ΚΑΙ ΔΙΔΑΣΚΟΝΤΟΣ ΜΕ ΟΥΔΕ ΠΑΡΕΒΑΛΛΟΝ ΤΟ ΟΥΣ ΜΟΥ
14 ΠΑΡ' ΟΛΙΓΟΝ ΕΓΕΝΟΜΗΝ ΕΝ ΠΑΝΤΙ ΚΑΚΩ ΕΝ ΜΕΣΩ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΣΥΝΑΓΩΓΗΣ
15 ΠΙΝΕ ΥΔΑΤΑ ΑΠΟ ΣΩΝ ΑΓΓΕΙΩΝ ΚΑΙ ΑΠΟ ΣΩΝ ΦΡΕΑΤΩΝ ΠΗΓΗΣ
16 ΜΗ ΥΠΕΡΕΚΧΕΙΣΘΩ ΣΟΙ ΤΑ ΥΔΑΤΑ ΕΚ ΤΗΣ ΣΗΣ ΠΗΓΗΣ ΕΙΣ ΔΕ ΣΑΣ ΠΛΑΤΕΙΑΣ ΔΙΑΠΟΡΕΥΕΣΘΩ ΤΑ ΣΑ ΥΔΑΤΑ
17 ΕΣΤΩ ΣΟΙ ΜΟΝΩ ΥΠΑΡΧΟΝΤΑ ΚΑΙ ΜΗΔΕΙΣ ΑΛΛΟΤΡΙΟΣ ΜΕΤΑΣΧΕΤΩ ΣΟΙ
18 Η ΠΗΓΗ ΣΟΥ ΤΟΥ ΥΔΑΤΟΣ ΕΣΤΩ ΣΟΙ ΙΔΙΑ ΚΑΙ ΣΥΝΕΥΦΡΑΙΝΟΥ ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΤΗΣ ΕΚ ΝΕΟΤΗΤΟΣ ΣΟΥ
19 ΕΛΑΦΟΣ ΦΙΛΙΑΣ ΚΑΙ ΠΩΛΟΣ ΣΩΝ ΧΑΡΙΤΩΝ ΟΜΙΛΕΙΤΩ ΣΟΙ Η ΔΕ ΙΔΙΑ ΗΓΕΙΣΘΩ ΣΟΥ ΚΑΙ ΣΥΝΕΣΤΩ ΣΟΙ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΕΝ ΓΑΡ ΤΗ ΤΑΥΤΗΣ ΦΙΛΙΑ ΣΥΜΠΕΡΙΦΕΡΟΜΕΝΟΣ ΠΟΛΛΟΣΤΟΣ ΕΣΗ
20 ΜΗ ΠΟΛΥΣ ΙΣΘΙ ΠΡΟΣ ΑΛΛΟΤΡΙΑΝ ΜΗΔΕ ΣΥΝΕΧΟΥ ΑΓΚΑΛΑΙΣ ΤΗΣ ΜΗ ΙΔΙΑΣ
21 ΕΝΩΠΙΟΝ ΓΑΡ ΕΙΣΙΝ ΤΩΝ ΤΟΥ ΘΕΟΥ ΟΦΘΑΛΜΩΝ ΟΔΟΙ ΑΝΔΡΟΣ ΕΙΣ ΔΕ ΠΑΣΑΣ ΤΑΣ ΤΡΟΧΙΑΣ ΑΥΤΟΥ ΣΚΟΠΕΥΕΙ
22 ΠΑΡΑΝΟΜΙΑΙ ΑΝΔΡΑ ΑΓΡΕΥΟΥΣΙΝ ΣΕΙΡΑΙΣ ΔΕ ΤΩΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΩΝ ΕΚΑΣΤΟΣ ΣΦΙΓΓΕΤΑΙ
23 ΟΥΤΟΣ ΤΕΛΕΥΤΑ ΜΕΤΑ ΑΠΑΙΔΕΥΤΩΝ ΕΚ ΔΕ ΠΛΗΘΟΥΣ ΤΗΣ ΕΑΥΤΟΥ ΒΙΟΤΗΤΟΣ ΕΞΕΡΡΙΦΗ ΚΑΙ ΑΠΩΛΕΤΟ ΔΙ' ΑΦΡΟΣΥΝΗΝ

PROVERBS OF SOLOMON CHAPTER 6
1 ΥΙΕ ΕΑΝ ΕΓΓΥΗΣΗ ΣΟΝ ΦΙΛΟΝ ΠΑΡΑΔΩΣΕΙΣ ΣΗΝ ΧΕΙΡΑ ΕΧΘΡΩ
2 ΠΑΓΙΣ ΓΑΡ ΙΣΧΥΡΑ ΑΝΔΡΙ ΤΑ ΙΔΙΑ ΧΕΙΛΗ ΚΑΙ ΑΛΙΣΚΕΤΑΙ ΧΕΙΛΕΣΙΝ ΙΔΙΟΥ ΣΤΟΜΑΤΟΣ
3 ΠΟΙΕΙ ΥΙΕ Α ΕΓΩ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ ΚΑΙ ΣΩΖΟΥ ΗΚΕΙΣ ΓΑΡ ΕΙΣ ΧΕΙΡΑΣ ΚΑΚΩΝ ΔΙΑ ΣΟΝ ΦΙΛΟΝ ΙΘΙ ΜΗ ΕΚΛΥΟΜΕΝΟΣ ΠΑΡΟΞΥΝΕ ΔΕ ΚΑΙ ΤΟΝ ΦΙΛΟΝ ΣΟΥ ΟΝ ΕΝΕΓΥΗΣΩ
4 ΜΗ ΔΩΣ ΥΠΝΟΝ ΣΟΙΣ ΟΜΜΑΣΙΝ ΜΗΔΕ ΕΠΙΝΥΣΤΑΞΗΣ ΣΟΙΣ ΒΛΕΦΑΡΟΙΣ
5 ΙΝΑ ΣΩΖΗ ΩΣΠΕΡ ΔΟΡΚΑΣ ΕΚ ΒΡΟΧΩΝ ΚΑΙ ΩΣΠΕΡ ΟΡΝΕΟΝ ΕΚ ΠΑΓΙΔΟΣ

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6 ΙΘΙ ΠΡΟΣ ΤΟΝ ΜΥΡΜΗΚΑ Ω ΟΚΝΗΡΕ ΚΑΙ ΖΗΛΩΣΟΝ ΙΔΩΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΚΑΙ ΓΕΝΟΥ ΕΚΕΙΝΟΥ ΣΟΦΩΤΕΡΟΣ
7 ΕΚΕΙΝΩ ΓΑΡ ΓΕΩΡΓΙΟΥ ΜΗ ΥΠΑΡΧΟΝΤΟΣ ΜΗΔΕ ΤΟΝ ΑΝΑΓΚΑΖΟΝΤΑ ΕΧΩΝ ΜΗΔΕ ΥΠΟ ΔΕΣΠΟΤΗΝ ΩΝ
8 ΕΤΟΙΜΑΖΕΤΑΙ ΘΕΡΟΥΣ ΤΗΝ ΤΡΟΦΗΝ ΠΟΛΛΗΝ ΤΕ ΕΝ ΤΩ ΑΜΗΤΩ ΠΟΙΕΙΤΑΙ ΤΗΝ ΠΑΡΑΘΕΣΙΝ
8Α Η ΠΟΡΕΥΘΗΤΙ ΠΡΟΣ ΤΗΝ ΜΕΛΙΣΣΑΝ ΚΑΙ ΜΑΘΕ ΩΣ ΕΡΓΑΤΙΣ ΕΣΤΙΝ ΤΗΝ ΤΕ ΕΡΓΑΣΙΑΝ ΩΣ ΣΕΜΝΗΝ ΠΟΙΕΙΤΑΙ
8Β ΗΣ ΤΟΥΣ ΠΟΝΟΥΣ ΒΑΣΙΛΕΙΣ ΚΑΙ ΙΔΙΩΤΑΙ ΠΡΟΣ ΥΓΙΕΙΑΝ ΠΡΟΣΦΕΡΟΝΤΑΙ ΠΟΘΕΙΝΗ ΔΕ ΕΣΤΙΝ ΠΑΣΙΝ ΚΑΙ ΕΠΙΔΟΞΟΣ
8C ΚΑΙΠΕΡ ΟΥΣΑ ΤΗ ΡΩΜΗ ΑΣΘΕΝΗΣ ΤΗΝ ΣΟΦΙΑΝ ΤΙΜΗΣΑΣΑ ΠΡΟΗΧΘΗ
9 ΕΩΣ ΤΙΝΟΣ ΟΚΝΗΡΕ ΚΑΤΑΚΕΙΣΑΙ ΠΟΤΕ ΔΕ ΕΞ ΥΠΝΟΥ ΕΓΕΡΘΗΣΗ
10 ΟΛΙΓΟΝ ΜΕΝ ΥΠΝΟΙΣ ΟΛΙΓΟΝ ΔΕ ΚΑΘΗΣΑΙ ΜΙΚΡΟΝ ΔΕ ΝΥΣΤΑΖΕΙΣ ΟΛΙΓΟΝ ΔΕ ΕΝΑΓΚΑΛΙΖΗ ΧΕΡΣΙΝ ΣΤΗΘΗ
11 ΕΙΤ' ΕΜΠΑΡΑΓΙΝΕΤΑΙ ΣΟΙ ΩΣΠΕΡ ΚΑΚΟΣ ΟΔΟΙΠΟΡΟΣ Η ΠΕΝΙΑ ΚΑΙ Η ΕΝΔΕΙΑ ΩΣΠΕΡ ΑΓΑΘΟΣ ΔΡΟΜΕΥΣ
11Α ΕΑΝ ΔΕ ΑΟΚΝΟΣ ΗΣ ΗΞΕΙ ΩΣΠΕΡ ΠΗΓΗ Ο ΑΜΗΤΟΣ ΣΟΥ Η ΔΕ ΕΝΔΕΙΑ ΩΣΠΕΡ ΚΑΚΟΣ ΔΡΟΜΕΥΣ ΑΠΑΥΤΟ-ΜΟΛΗΣΕΙ
12 ΑΝΗΡ ΑΦΡΩΝ ΚΑΙ ΠΑΡΑΝΟΜΟΣ ΠΟΡΕΥΕΤΑΙ ΟΔΟΥΣ ΟΥΚ ΑΓΑΘΑΣ
13 Ο Δ' ΑΥΤΟΣ ΕΝΝΕΥΕΙ ΟΦΘΑΛΜΩ ΣΗΜΑΙΝΕΙ ΔΕ ΠΟΔΙ ΔΙΔΑΣΚΕΙ ΔΕ ΕΝΝΕΥΜΑΣΙΝ ΔΑΚΤΥΛΩΝ
14 ΔΙΕΣΤΡΑΜΜΕΝΗ ΔΕ ΚΑΡΔΙΑ ΤΕΚΤΑΙΝΕΤΑΙ ΚΑΚΑ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ Ο ΤΟΙΟΥΤΟΣ ΤΑΡΑΧΑΣ ΣΥΝΙΣΤΗΣΙΝ ΠΟΛΕΙ
15 ΔΙΑ ΤΟΥΤΟ ΕΞΑΠΙΝΗΣ ΕΡΧΕΤΑΙ Η ΑΠΩΛΕΙΑ ΑΥΤΟΥ ΔΙΑΚΟΠΗ ΚΑΙ ΣΥΝΤΡΙΒΗ ΑΝΙΑΤΟΣ
16 ΟΤΙ ΧΑΙΡΕΙ ΠΑΣΙΝ ΟΙΣ ΜΙΣΕΙ Ο ΚΥΡΙΟΣ ΣΥΝΤΡΙΒΕΤΑΙ ΔΕ ΔΙ' ΑΚΑΘΑΡΣΙΑΝ ΨΥΧΗΣ
17 ΟΦΘΑΛΜΟΣ ΥΒΡΙΣΤΟΥ ΓΛΩΣΣΑ ΑΔΙΚΟΣ ΧΕΙΡΕΣ ΕΚΧΕΟΥΣΑΙ ΑΙΜΑ ΔΙΚΑΙΟΥ
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22 ΚΥΡΙΟΣ ΕΚΤΙΣΕΝ ΜΕ ΑΡΧΗΝ ΟΔΩΝ ΑΥΤΟΥ ΕΙΣ ΕΡΓΑ ΑΥΤΟΥ

23 ΠΡΟ ΤΟΥ ΑΙΩΝΟΣ ΕΘΕΜΕΛΙΩΣΕΝ ΜΕ ΕΝ ΑΡΧΗ

24 ΠΡΟ ΤΟΥ ΤΗΝ ΓΗΝ ΠΟΙΗΣΑΙ ΚΑΙ ΠΡΟ ΤΟΥ ΤΑΣ ΑΒΥΣΣΟΥΣ ΠΟΙΗΣΑΙ ΠΡΟ ΤΟΥ ΠΡΟΕΛΘΕΙΝ ΤΑΣ ΠΗΓΑΣ ΤΩΝ ΥΔΑΤΩΝ

25 ΠΡΟ ΤΟΥ ΟΡΗ ΕΔΡΑΣΘΗΝΑΙ ΠΡΟ ΔΕ ΠΑΝΤΩΝ ΒΟΥΝΩΝ ΓΕΝΝΑ ΜΕ

26 ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΧΩΡΑΣ ΚΑΙ ΑΟΙΚΗΤΟΥΣ ΚΑΙ ΑΚΡΑ ΟΙΚΟΥΜΕΝΑ ΤΗΣ ΥΠ' ΟΥΡΑΝΟΝ

27 ΗΝΙΚΑ ΗΤΟΙΜΑΖΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΣΥΜΠΑΡΗΜΗΝ ΑΥΤΩ ΚΑΙ ΟΤΕ ΑΦΩΡΙΖΕΝ ΤΟΝ ΕΑΥΤΟΥ ΘΡΟΝΟΝ ΕΠ' ΑΝΕΜΩΝ

28 ΗΝΙΚΑ ΙΣΧΥΡΑ ΕΠΟΙΕΙ ΤΑ ΑΝΩ ΝΕΦΗ ΚΑΙ ΩΣ ΑΣΦΑΛΕΙΣ ΕΤΙΘΕΙ ΠΗΓΑΣ ΤΗΣ ΥΠ' ΟΥΡΑΝΟΝ

29 ΚΑΙ ΙΣΧΥΡΑ ΕΠΟΙΕΙ ΤΑ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ

30 ΗΜΗΝ ΠΑΡ' ΑΥΤΩ ΑΡΜΟΖΟΥΣΑ ΕΓΩ ΗΜΗΝ Η ΠΡΟ-ΣΕΧΑΙΡΕΝ ΚΑΘ' ΗΜΕΡΑΝ ΔΕ ΕΥΦΡΑΙΝΟΜΗΝ ΕΝ ΠΡΟΣΩΠΩ ΑΥΤΟΥ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ

31 ΟΤΕ ΕΥΦΡΑΙΝΕΤΟ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΣΥΝΤΕΛΕΣΑΣ ΚΑΙ ΕΝΕΥΦΡΑΙΝΕΤΟ ΕΝ ΥΙΟΙΣ ΑΝΘΡΩΠΩΝ

32 ΝΥΝ ΟΥΝ ΥΙΕ ΑΚΟΥΕ ΜΟΥ

34 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΜΟΥ ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΣ ΤΑΣ ΕΜΑΣ ΟΔΟΥΣ ΦΥΛΑΞΕΙ ΑΓΡΥΠΝΩΝ ΕΠ' ΕΜΑΙΣ ΘΥΡΑΙΣ ΚΑΘ' ΗΜΕΡΑΝ ΤΗΡΩΝ ΣΤΑΘΜΟΥΣ ΕΜΩΝ ΕΙΣΟΔΩΝ

35 ΑΙ ΓΑΡ ΕΞΟΔΟΙ ΜΟΥ ΕΞΟΔΟΙ ΖΩΗΣ ΚΑΙ ΕΤΟΙΜΑΖΕΤΑΙ ΘΕΛΗΣΙΣ ΠΑΡΑ ΚΥΡΙΟΥ

36 ΟΙ ΔΕ ΕΙΣ ΕΜΕ ΑΜΑΡΤΑΝΟΝΤΕΣ ΑΣΕΒΟΥΣΙΝ ΤΑΣ ΕΑΥΤΩΝ ΨΥΧΑΣ ΚΑΙ ΟΙ ΜΙΣΟΥΝΤΕΣ ΜΕ ΑΓΑΠΩΣΙΝ ΘΑΝΑΤΟΝ

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1 Η ΣΟΦΙΑ ΩΚΟΔΟΜΗΣΕΝ ΕΑΥΤΗ ΟΙΚΟΝ ΚΑΙ ΥΠΗΡΕΙΣΕΝ ΣΤΥΛΟΥΣ ΕΠΤΑ

2 ΕΣΦΑΞΕΝ ΤΑ ΕΑΥΤΗΣ ΘΥΜΑΤΑ ΕΚΕΡΑΣΕΝ ΕΙΣ ΚΡΑΤΗΡΑ ΤΟΝ ΕΑΥΤΗΣ ΟΙΝΟΝ ΚΑΙ ΗΤΟΙΜΑΣΑΤΟ ΤΗΝ ΕΑΥΤΗΣ ΤΡΑΠΕΖΑΝ

3 ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΕΑΥΤΗΣ ΔΟΥΛΟΥΣ ΣΥΓΚΑΛΟΥΣΑ ΜΕΤΑ ΥΨΗΛΟΥ ΚΗΡΥΓΜΑΤΟΣ ΕΠΙ ΚΡΑΤΗΡΑ ΛΕΓΟΥΣΑ

4 ΟΣ ΕΣΤΙΝ ΑΦΡΩΝ ΕΚΚΛΙΝΑΤΩ ΠΡΟΣ ΜΕ ΚΑΙ ΤΟΙΣ ΕΝΔΕΕΣΙ ΦΡΕΝΩΝ ΕΙΠΕΝ

5 ΕΛΘΑΤΕ ΦΑΓΕΤΕ ΤΩΝ ΕΜΩΝ ΑΡΤΩΝ ΚΑΙ ΠΙΕΤΕ ΟΙΝΟΝ ΟΝ ΕΚΕΡΑΣΑ ΥΜΙΝ

6 ΑΠΟΛΕΙΠΕΤΕ ΑΦΡΟΣΥΝΗΝ ΚΑΙ ΖΗΣΕΣΘΕ ΚΑΙ ΖΗΤΗΣΑΤΕ ΦΡΟΝΗΣΙΝ ΙΝΑ ΒΙΩΣΗΤΕ ΚΑΙ ΚΑΤΟΡΘΩΣΑΤΕ ΕΝ ΓΝΩΣΕΙ ΣΥΝΕΣΙΝ

7 Ο ΠΑΙΔΕΥΩΝ ΚΑΚΟΥΣ ΛΗΜΨΕΤΑΙ ΕΑΥΤΩ ΑΤΙΜΙΑΝ ΕΛΕΓΧΩΝ ΔΕ ΤΟΝ ΑΣΕΒΗ ΜΩΜΗΣΕΤΑΙ ΕΑΥΤΟΝ

8 ΜΗ ΕΛΕΓΧΕ ΚΑΚΟΥΣ ΙΝΑ ΜΗ ΜΙΣΩΣΙΝ ΣΕ ΕΛΕΓΧΕ ΣΟΦΟΝ ΚΑΙ ΑΓΑΠΗΣΕΙ ΣΕ

9 ΔΙΔΟΥ ΣΟΦΩ ΑΦΟΡΜΗΝ ΚΑΙ ΣΟΦΩΤΕΡΟΣ ΕΣΤΑΙ ΓΝΩΡΙΖΕ ΔΙΚΑΙΩ ΚΑΙ ΠΡΟΣΘΗΣΕΙ ΤΟΥ ΔΕΧΕΣΘΑΙ

10 ΑΡΧΗ ΣΟΦΙΑΣ ΦΟΒΟΣ ΚΥΡΙΟΥ ΚΑΙ ΒΟΥΛΗ ΑΓΙΩΝ ΣΥΝΕΣΙΣ

10A ΤΟ ΓΑΡ ΓΝΩΝΑΙ ΝΟΜΟΝ ΔΙΑΝΟΙΑΣ ΕΣΤΙΝ ΑΓΑΘΗΣ

11 ΤΟΥΤΩ ΓΑΡ ΤΩ ΤΡΟΠΩ ΠΟΛΥΝ ΖΗΣΕΙΣ ΧΡΟΝΟΝ ΚΑΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΣΟΙ ΕΤΗ ΖΩΗΣ ΣΟΥ

12 ΥΙΕ ΕΑΝ ΣΟΦΟΣ ΓΕΝΗ ΣΕΑΥΤΩ ΣΟΦΟΣ ΕΣΗ ΚΑΙ ΤΟΙΣ ΠΛΗΣΙΟΝ ΕΑΝ ΔΕ ΚΑΚΟΣ ΑΠΟΒΗΣ ΜΟΝΟΣ ΑΝΑΝΤΛΗΣΕΙΣ ΚΑΚΑ

12A ΟΣ ΕΡΕΙΔΕΤΑΙ ΕΠΙ ΨΕΥΔΕΣΙΝ ΟΥΤΟΣ ΠΟΙΜΑΝΕΙ ΑΝΕΜΟΥΣ Ο Δ' ΑΥΤΟΣ ΔΙΩΞΕΤΑΙ ΟΡΝΕΑ ΠΕΤΟΜΕΝΑ

12B ΑΠΕΛΙΠΕΝ ΓΑΡ ΟΔΟΥΣ ΤΟΥ ΕΑΥΤΟΥ ΑΜΠΕΛΩΝΟΣ ΤΟΥΣ ΔΕ ΑΞΟΝΑΣ ΤΟΥ ΙΔΙΟΥ ΓΕΩΡΓΙΟΥ ΠΕΠΛΑΝΗΤΑΙ

12C ΔΙΑΠΟΡΕΥΕΤΑΙ ΔΕ ΔΙ' ΑΝΥΔΡΟΥ ΕΡΗΜΟΥ ΚΑΙ ΓΗΝ ΔΙΑΤΕΤΑΓΜΕΝΗΝ ΕΝ ΔΙΨΩΔΕΣΙΝ ΣΥΝΑΓΕΙ ΔΕ ΧΕΡΣΙΝ ΑΚΑΡΠΙΑΝ

13 ΓΥΝΗ ΑΦΡΩΝ ΚΑΙ ΘΡΑΣΕΙΑ ΕΝΔΕΗΣ ΨΩΜΟΥ ΓΙΝΕΤΑΙ Η ΟΥΚ ΕΠΙΣΤΑΤΑΙ ΑΙΣΧΥΝΗΝ

14 ΕΚΑΘΙΣΕΝ ΕΠΙ ΘΥΡΑΙΣ ΤΟΥ ΕΑΥΤΗΣ ΟΙΚΟΥ ΕΠΙ ΔΙΦΡΟΥ ΕΜΦΑΝΩΣ ΕΝ ΠΛΑΤΕΙΑΙΣ

15 ΠΡΟΣΚΑΛΟΥΜΕΝΗ ΤΟΥΣ ΠΑΡΙΟΝΤΑΣ ΚΑΙ ΚΑΤΕΥΘΥ-ΝΟΝΤΑΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ

16 ΟΣ ΕΣΤΙΝ ΥΜΩΝ ΑΦΡΟΝΕΣΤΑΤΟΣ ΕΚΚΛΙΝΑΤΩ ΠΡΟΣ ΜΕ ΕΝΔΕΕΣΙ ΔΕ ΦΡΟΝΗΣΕΩΣ ΠΑΡΑΚΕΛΕΥΟΜΑΙ ΛΕΓΟΥΣΑ

17 ΑΡΤΩΝ ΚΡΥΦΙΩΝ ΗΔΕΩΣ ΑΨΑΣΘΕ ΚΑΙ ΥΔΑΤΟΣ ΚΛΟΠΗΣ ΓΛΥΚΕΡΟΥ

18 Ο ΔΕ ΟΥΚ ΟΙΔΕΝ ΟΤΙ ΓΗΓΕΝΕΙΣ ΠΑΡ' ΑΥΤΗ ΟΛΛΥΝΤΑΙ ΚΑΙ ΕΠΙ ΠΕΤΕΥΡΟΝ ΑΔΟΥ ΣΥΝΑΝΤΑ

18A ΑΛΛΑ ΑΠΟΠΗΔΗΣΟΝ ΜΗ ΕΓΧΡΟΝΙΣΗΣ ΕΝ ΤΩ ΤΟΠΩ ΜΗΔΕ ΕΠΙΣΤΗΣΗΣ ΤΟ ΣΟΝ ΟΜΜΑ ΠΡΟΣ ΑΥΤΗΝ

18B ΟΥΤΩΣ ΓΑΡ ΔΙΑΒΗΣΗ ΥΔΩΡ ΑΛΛΟΤΡΙΟΝ ΚΑΙ ΥΠΕΡΒΗΣΗ ΠΟΤΑΜΟΝ ΑΛΛΟΤΡΙΟΝ

18C ΑΠΟ ΔΕ ΥΔΑΤΟΣ ΑΛΛΟΤΡΙΟΥ ΑΠΟΣΧΟΥ ΚΑΙ ΑΠΟ ΠΗΓΗΣ ΑΛΛΟΤΡΙΑΣ ΜΗ ΠΙΗΣ

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18D ΙΝΑ ΠΟΛΥΝ ΖΗΣΗΣ ΧΡΟΝΟΝ ΠΡΟΣΤΕΘΗ ΔΕ ΣΟΙ ΕΤΗ ΖΩΗΣ

PROVERBS OF SOLOMON CHAPTER 10

1 ΥΙΟΣ ΣΟΦΟΣ ΕΥΦΡΑΙΝΕΙ ΠΑΤΕΡΑ ΥΙΟΣ ΔΕ ΑΦΡΩΝ ΛΥΠΗ ΤΗ ΜΗΤΡΙ

2 ΟΥΚ ΩΦΕΛΗΣΟΥΣΙΝ ΘΗΣΑΥΡΟΙ ΑΝΟΜΟΥΣ ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΡΥΣΕΤΑΙ ΕΚ ΘΑΝΑΤΟΥ

3 ΟΥ ΛΙΜΟΚΤΟΝΗΣΕΙ ΚΥΡΙΟΣ ΨΥΧΗΝ ΔΙΚΑΙΑΝ ΖΩΗΝ ΔΕ ΑΣΕΒΩΝ ΑΝΑΤΡΕΨΕΙ

4 ΠΕΝΙΑ ΑΝΔΡΑ ΤΑΠΕΙΝΟΙ ΧΕΙΡΕΣ ΔΕ ΑΝΔΡΕΙΩΝ ΠΛΟΥΤΙΖΟΥΣΙΝ

4A ΥΙΟΣ ΠΕΠΑΙΔΕΥΜΕΝΟΣ ΣΟΦΟΣ ΕΣΤΑΙ ΤΩ ΔΕ ΑΦΡΟΝΙ ΔΙΑΚΟΝΩ ΧΡΗΣΕΤΑΙ

5 ΔΙΕΣΩΘΗ ΑΠΟ ΚΑΥΜΑΤΟΣ ΥΙΟΣ ΝΟΗΜΩΝ ΑΝΕΜΟΦΘΟ-ΡΟΣ ΔΕ ΓΙΝΕΤΑΙ ΕΝ ΑΜΗΤΩ ΥΙΟΣ ΠΑΡΑΝΟΜΟΣ

6 ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΠΙ ΚΕΦΑΛΗΝ ΔΙΚΑΙΟΥ ΣΤΟΜΑ ΔΕ ΑΣΕΒΩΝ ΚΑΛΥΨΕΙ ΠΕΝΘΟΣ ΑΩΡΟΝ

7 ΜΝΗΜΗ ΔΙΚΑΙΩΝ ΜΕΤ' ΕΓΚΩΜΙΩΝ ΟΝΟΜΑ ΔΕ ΑΣΕΒΟΥΣ ΣΒΕΝΝΥΤΑΙ

8 ΣΟΦΟΣ ΚΑΡΔΙΑ ΔΕΞΕΤΑΙ ΕΝΤΟΛΑΣ Ο ΔΕ ΑΣΤΕΓΟΣ ΧΕΙΛΕΣΙΝ ΣΚΟΛΙΑΖΩΝ ΥΠΟΣΚΕΛΙΣΘΗΣΕΤΑΙ

9 ΟΣ ΠΟΡΕΥΕΤΑΙ ΑΠΛΩΣ ΠΟΡΕΥΕΤΑΙ ΠΕΠΟΙΘΩΣ Ο ΔΕ ΔΙΑΣΤΡΕΦΩΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΓΝΩΣΘΗΣΕΤΑΙ

10 Ο ΕΝΝΕΥΩΝ ΟΦΘΑΛΜΟΙΣ ΜΕΤΑ ΔΟΛΟΥ ΣΥΝΑΓΕΙ ΑΝΔΡΑΣΙ ΛΥΠΑΣ Ο ΔΕ ΕΛΕΓΧΩΝ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΕΙΡΗΝΟΠΟΙΕΙ

11 ΠΗΓΗ ΖΩΗΣ ΕΝ ΧΕΙΡΙ ΔΙΚΑΙΟΥ ΣΤΟΜΑ ΔΕ ΑΣΕΒΟΥΣ ΚΑΛΥΨΕΙ ΑΠΩΛΕΙΑ

12 ΜΙΣΟΣ ΕΓΕΙΡΕΙ ΝΕΙΚΟΣ ΠΑΝΤΑΣ ΔΕ ΤΟΥΣ ΜΗ ΦΙΛΟΝΕΙΚΟΥΝΤΑΣ ΚΑΛΥΠΤΕΙ ΦΙΛΙΑ

13 ΟΣ ΕΚ ΧΕΙΛΕΩΝ ΠΡΟΦΕΡΕΙ ΣΟΦΙΑΝ ΡΑΒΔΩ ΤΥΠΤΕΙ ΑΝΔΡΑ ΑΚΑΡΔΙΟΝ

14 ΣΟΦΟΙ ΚΡΥΨΟΥΣΙΝ ΑΙΣΘΗΣΙΝ ΣΤΟΜΑ ΔΕ ΠΡΟΠΕΤΟΥΣ ΕΓΓΙΖΕΙ ΣΥΝΤΡΙΒΗ

15 ΚΤΗΣΙΣ ΠΛΟΥΣΙΩΝ ΠΟΛΙΣ ΟΧΥΡΑ ΣΥΝΤΡΙΒΗ ΔΕ ΑΣΕΒΩΝ ΠΕΝΙΑ

16 ΕΡΓΑ ΔΙΚΑΙΩΝ ΖΩΗΝ ΠΟΙΕΙ ΚΑΡΠΟΙ ΔΕ ΑΣΕΒΩΝ ΑΜΑΡΤΙΑΣ

17 ΟΔΟΥΣ ΔΙΚΑΙΑΣ ΖΩΗΣ ΦΥΛΑΣΣΕΙ ΠΑΙΔΕΙΑ ΠΑΙΔΕΙΑ ΔΕ ΑΝΕΞΕΛΕΓΚΤΟΣ ΠΛΑΝΑΤΑΙ

18 ΚΑΛΥΠΤΟΥΣΙΝ ΕΧΘΡΑΝ ΧΕΙΛΗ ΔΙΚΑΙΑ ΟΙ ΔΕ ΕΚΦΕΡΟΝΤΕΣ ΛΟΙΔΟΡΙΑΣ ΑΦΡΟΝΕΣΤΑΤΟΙ ΕΙΣΙΝ

19 ΕΚ ΠΟΛΥΛΟΓΙΑΣ ΟΥΚ ΕΚΦΕΥΞΗ ΑΜΑΡΤΙΑΝ ΦΕΙΔΟΜΕΝΟΣ ΔΕ ΧΕΙΛΕΩΝ ΝΟΗΜΩΝ ΕΣΗ

20 ΑΡΓΥΡΟΣ ΠΕΠΥΡΩΜΕΝΟΣ ΓΛΩΣΣΑ ΔΙΚΑΙΟΥ ΚΑΡΔΙΑ ΔΕ ΑΣΕΒΟΥΣ ΕΚΛΕΙΨΕΙ

21 ΧΕΙΛΗ ΔΙΚΑΙΩΝ ΕΠΙΣΤΑΤΑΙ ΥΨΗΛΑ ΟΙ ΔΕ ΑΦΡΟΝΕΣ ΕΝ ΕΝΔΕΙΑ ΤΕΛΕΥΤΩΣΙΝ

22 ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΠΙ ΚΕΦΑΛΗΝ ΔΙΚΑΙΟΥ ΑΥΤΗ ΠΛΟΥΤΙΖΕΙ ΚΑΙ ΟΥ ΜΗ ΠΡΟΣΤΕΘΗ ΑΥΤΗ ΛΥΠΗ ΕΝ ΚΑΡΔΙΑ

23 ΕΝ ΓΕΛΩΤΙ ΑΦΡΩΝ ΠΡΑΣΣΕΙ ΚΑΚΑ Η ΔΕ ΣΟΦΙΑ ΑΝΔΡΙ ΤΙΚΤΕΙ ΦΡΟΝΗΣΙΝ

24 ΕΝ ΑΠΩΛΕΙΑ ΑΣΕΒΗΣ ΠΕΡΙΦΕΡΕΤΑΙ ΕΠΙΘΥΜΙΑ ΔΕ ΔΙΚΑΙΟΥ ΔΕΚΤΗ

25 ΠΑΡΑΠΟΡΕΥΟΜΕΝΗΣ ΚΑΤΑΙΓΙΔΟΣ ΑΦΑΝΙΖΕΤΑΙ ΑΣΕΒΗΣ ΔΙΚΑΙΟΣ ΔΕ ΕΚΚΛΙΝΑΣ ΣΩΖΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

26 ΩΣΠΕΡ ΟΜΦΑΞ ΟΔΟΥΣΙ ΒΛΑΒΕΡΟΝ ΚΑΙ ΚΑΠΝΟΣ ΟΜΜΑΣΙΝ ΟΥΤΩΣ ΠΑΡΑΝΟΜΙΑ ΤΟΙΣ ΧΡΩΜΕΝΟΙΣ ΑΥΤΗΝ

27 ΦΟΒΟΣ ΚΥΡΙΟΥ ΠΡΟΣΤΙΘΗΣΙΝ ΗΜΕΡΑΣ ΕΤΗ ΔΕ ΑΣΕΒΩΝ ΟΛΙΓΩΘΗΣΕΤΑΙ

28 ΕΓΧΡΟΝΙΖΕΙ ΔΙΚΑΙΟΙΣ ΕΥΦΡΟΣΥΝΗ ΕΛΠΙΣ ΔΕ ΑΣΕΒΩΝ ΟΛΛΥΤΑΙ

29 ΟΧΥΡΩΜΑ ΟΣΙΟΥ ΦΟΒΟΣ ΚΥΡΙΟΥ ΣΥΝΤΡΙΒΗ ΔΕ ΤΟΙΣ ΕΡΓΑΖΟΜΕΝΟΙΣ ΚΑΚΑ

30 ΔΙΚΑΙΟΣ ΤΟΝ ΑΙΩΝΑ ΟΥΚ ΕΝΔΩΣΕΙ ΑΣΕΒΕΙΣ ΔΕ ΟΥΚ ΟΙΚΗΣΟΥΣΙΝ ΓΗΝ

31 ΣΤΟΜΑ ΔΙΚΑΙΟΥ ΑΠΟΣΤΑΖΕΙ ΣΟΦΙΑΝ ΓΛΩΣΣΑ ΔΕ ΑΔΙΚΟΥ ΕΞΟΛΕΙΤΑΙ

32 ΧΕΙΛΗ ΑΝΔΡΩΝ ΔΙΚΑΙΩΝ ΑΠΟΣΤΑΖΕΙ ΧΑΡΙΤΑΣ ΣΤΟΜΑ ΔΕ ΑΣΕΒΩΝ ΑΠΟΣΤΡΕΦΕΤΑΙ

PROVERBS OF SOLOMON CHAPTER 11

1 ΖΥΓΟΙ ΔΟΛΙΟΙ ΒΔΕΛΥΓΜΑ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΣΤΑΘΜΙΟΝ ΔΕ ΔΙΚΑΙΟΝ ΔΕΚΤΟΝ ΑΥΤΩ

2 ΟΥ ΕΑΝ ΕΙΣΕΛΘΗ ΥΒΡΙΣ ΕΚΕΙ ΚΑΙ ΑΤΙΜΙΑ ΣΤΟΜΑ ΔΕ ΤΑΠΕΙΝΩΝ ΜΕΛΕΤΑ ΣΟΦΙΑΝ

3 ΑΠΟΘΑΝΩΝ ΔΙΚΑΙΟΣ ΕΛΙΠΕΝ ΜΕΤΑΜΕΛΟΝ ΠΡΟΧΕΙΡΟΣ ΔΕ ΓΙΝΕΤΑΙ ΚΑΙ ΕΠΙΧΑΡΤΟΣ ΑΣΕΒΩΝ ΑΠΩΛΕΙΑ

5 ΔΙΚΑΙΟΣΥΝΗ ΑΜΩΜΟΥΣ ΟΡΘΟΤΟΜΕΙ ΟΔΟΥΣ ΑΣΕΒΕΙΑ ΔΕ ΠΕΡΙΠΙΠΤΕΙ ΑΔΙΚΙΑ

6 ΔΙΚΑΙΟΣΥΝΗ ΑΝΔΡΩΝ ΟΡΘΩΝ ΡΥΕΤΑΙ ΑΥΤΟΥΣ ΤΗ ΔΕ ΑΠΩΛΕΙΑ ΑΥΤΩΝ ΑΛΙΣΚΟΝΤΑΙ ΠΑΡΑΝΟΜΟΙ

7 ΤΕΛΕΥΤΗΣΑΝΤΟΣ ΑΝΔΡΟΣ ΔΙΚΑΙΟΥ ΟΥΚ ΟΛΛΥΤΑΙ ΕΛΠΙΣ ΤΟ ΔΕ ΚΑΥΧΗΜΑ ΤΩΝ ΑΣΕΒΩΝ ΟΛΛΥΤΑΙ

8 ΔΙΚΑΙΟΣ ΕΚ ΘΗΡΑΣ ΕΚΔΥΝΕΙ ΑΝΤ' ΑΥΤΟΥ ΔΕ ΠΑΡΑΔΙΔΟΤΑΙ Ο ΑΣΕΒΗΣ

9 ΕΝ ΣΤΟΜΑΤΙ ΑΣΕΒΩΝ ΠΑΓΙΣ ΠΟΛΙΤΑΙΣ ΑΙΣΘΗΣΙΣ ΔΕ ΔΙΚΑΙΩΝ ΕΥΟΔΟΣ

10 ΕΝ ΑΓΑΘΟΙΣ ΔΙΚΑΙΩΝ ΚΑΤΩΡΘΩΣΕΝ ΠΟΛΙΣ

11 ΣΤΟΜΑΣΙΝ ΔΕ ΑΣΕΒΩΝ ΚΑΤΕΣΚΑΦΗ

12 ΜΥΚΤΗΡΙΖΕΙ ΠΟΛΙΤΑΣ ΕΝΔΕΗΣ ΦΡΕΝΩΝ ΑΝΗΡ ΔΕ ΦΡΟΝΙΜΟΣ ΗΣΥΧΙΑΝ ΑΓΕΙ

13 ΑΝΗΡ ΔΙΓΛΩΣΣΟΣ ΑΠΟΚΑΛΥΠΤΕΙ ΒΟΥΛΑΣ ΕΝ ΣΥΝΕΔΡΙΩ ΠΙΣΤΟΣ ΔΕ ΠΝΟΗ ΚΡΥΠΤΕΙ ΠΡΑΓΜΑΤΑ

14 ΟΙΣ ΜΗ ΥΠΑΡΧΕΙ ΚΥΒΕΡΝΗΣΙΣ ΠΙΠΤΟΥΣΙΝ ΩΣΠΕΡ ΦΥΛΛΑ ΣΩΤΗΡΙΑ ΔΕ ΥΠΑΡΧΕΙ ΕΝ ΠΟΛΛΗ ΒΟΥΛΗ

15 ΠΟΝΗΡΟΣ ΚΑΚΟΠΟΙΕΙ ΟΤΑΝ ΣΥΜΜΕΙΞΗ ΔΙΚΑΙΩ ΜΙΣΕΙ ΔΕ ΗΧΟΝ ΑΣΦΑΛΕΙΑΣ

16 ΓΥΝΗ ΕΥΧΑΡΙΣΤΟΣ ΕΓΕΙΡΕΙ ΑΝΔΡΙ ΔΟΞΑΝ ΘΡΟΝΟΣ ΔΕ ΑΤΙΜΙΑΣ ΓΥΝΗ ΜΙΣΟΥΣΑ ΔΙΚΑΙΑ ΠΛΟΥΤΟΥ ΟΚΝΗΡΟΙ ΕΝΔΕΕΙΣ ΓΙΝΟΝΤΑΙ ΟΙ ΔΕ ΑΝΔΡΕΙΟΙ ΕΡΕΙΔΟΝΤΑΙ ΠΛΟΥΤΩ

17 ΤΗ ΨΥΧΗ ΑΥΤΟΥ ΑΓΑΘΟΝ ΠΟΙΕΙ ΑΝΗΡ ΕΛΕΗΜΩΝ ΕΞΟΛΛΥΕΙ ΔΕ ΑΥΤΟΥ ΣΩΜΑ Ο ΑΝΕΛΕΗΜΩΝ

18 ΑΣΕΒΗΣ ΠΟΙΕΙ ΕΡΓΑ ΑΔΙΚΑ ΣΠΕΡΜΑ ΔΕ ΔΙΚΑΙΩΝ ΜΙΣΘΟΣ ΑΛΗΘΕΙΑΣ

19 ΥΙΟΣ ΔΙΚΑΙΟΣ ΓΕΝΝΑΤΑΙ ΕΙΣ ΖΩΗΝ ΔΙΩΓΜΟΣ ΔΕ ΑΣΕΒΟΥΣ ΕΙΣ ΘΑΝΑΤΟΝ

20 ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΔΙΕΣΤΡΑΜΜΕΝΑΙ ΟΔΟΙ ΠΡΟΣΔΕΚΤΟΙ ΔΕ ΑΥΤΩ ΠΑΝΤΕΣ ΑΜΩΜΟΙ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ

21 ΧΕΙΡΙ ΧΕΙΡΑΣ ΕΜΒΑΛΩΝ ΑΔΙΚΩΣ ΟΥΚ ΑΤΙΜΩΡΗΤΟΣ ΕΣΤΑΙ Ο ΔΕ ΣΠΕΙΡΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΛΗΜΨΕΤΑΙ ΜΙΣΘΟΝ ΠΙΣΤΟΝ

22 ΩΣΠΕΡ ΕΝΩΤΙΟΝ ΕΝ ΡΙΝΙ ΥΟΣ ΟΥΤΩΣ ΓΥΝΑΙΚΙ ΚΑΚΟΦΡΟΝΙ ΚΑΛΛΟΣ

23 ΕΠΙΘΥΜΙΑ ΔΙΚΑΙΩΝ ΠΑΣΑ ΑΓΑΘΗ ΕΛΠΙΣ ΔΕ ΑΣΕΒΩΝ ΑΠΟΛΕΙΤΑΙ

24 ΕΙΣΙΝ ΟΙ ΤΑ ΙΔΙΑ ΣΠΕΙΡΟΝΤΕΣ ΠΛΕΙΟΝΑ ΠΟΙΟΥΣΙΝ ΕΙΣΙΝ ΚΑΙ ΟΙ ΣΥΝΑΓΟΝΤΕΣ ΕΛΑΤΤΟΝΟΥΝΤΑΙ

25 ΨΥΧΗ ΕΥΛΟΓΟΥΜΕΝΗ ΠΑΣΑ ΑΠΛΗ ΑΝΗΡ ΔΕ ΘΥΜΩΔΗΣ ΟΥΚ ΕΥΣΧΗΜΩΝ

26 Ο ΣΥΝΕΧΩΝ ΣΙΤΟΝ ΥΠΟΛΙΠΟΙΤΟ ΑΥΤΟΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΥΛΟΓΙΑ ΔΕ ΕΙΣ ΚΕΦΑΛΗΝ ΤΟΥ ΜΕΤΑΔΙΔΟΝΤΟΣ

27 ΤΕΚΤΑΙΝΟΜΕΝΟΣ ΑΓΑΘΑ ΖΗΤΕΙ ΧΑΡΙΝ ΑΓΑΘΗΝ ΕΚΖΗΤΟΥΝΤΑ ΔΕ ΚΑΚΑ ΚΑΤΑΛΗΜΨΕΤΑΙ ΑΥΤΟΝ

28 Ο ΠΕΠΟΙΘΩΣ ΕΠΙ ΠΛΟΥΤΩ ΟΥΤΟΣ ΠΕΣΕΙΤΑΙ Ο ΔΕ ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΣ ΔΙΚΑΙΩΝ ΟΥΤΟΣ ΑΝΑΤΕΛΕΙ

29 Ο ΜΗ ΣΥΜΠΕΡΙΦΕΡΟΜΕΝΟΣ ΤΩ ΕΑΥΤΟΥ ΟΙΚΩ ΚΛΗΡΟ-ΝΟΜΗΣΕΙ ΑΝΕΜΟΝ ΔΟΥΛΕΥΣΕΙ ΔΕ ΑΦΡΩΝ ΦΡΟΝΙΜΩ

30 ΕΚ ΚΑΡΠΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΦΥΕΤΑΙ ΔΕΝΔΡΟΝ ΖΩΗΣ ΑΦΑΙΡΟΥΝΤΑΙ ΔΕ ΑΩΡΟΙ ΨΥΧΑΙ ΠΑΡΑΝΟΜΩΝ

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31 ΕΙ Ο ΜΕΝ ΔΙΚΑΙΟΣ ΜΟΛΙΣ ΣΩΖΕΤΑΙ Ο ΑΣΕΒΗΣ ΚΑΙ ΑΜΑΡΤΩΛΟΣ ΠΟΥ ΦΑΝΕΙΤΑΙ

PROVERBS OF SOLOMON CHAPTER 12

1 Ο ΑΓΑΠΩΝ ΠΑΙΔΕΙΑΝ ΑΓΑΠΑ ΑΙΣΘΗΣΙΝ Ο ΔΕ ΜΙΣΩΝ ΕΛΕΓΧΟΥΣ ΑΦΡΩΝ

2 ΚΡΕΙΣΣΩΝ Ο ΕΥΡΩΝ ΧΑΡΙΝ ΠΑΡΑ ΚΥΡΙΩ ΑΝΗΡ ΔΕ ΠΑΡΑΝΟΜΟΣ ΠΑΡΑΣΙΩΠΗΘΗΣΕΤΑΙ

3 ΟΥ ΚΑΤΟΡΘΩΣΕΙ ΑΝΘΡΩΠΟΣ ΕΞ ΑΝΟΜΟΥ ΑΙ ΔΕ ΡΙΖΑΙ ΤΩΝ ΔΙΚΑΙΩΝ ΟΥΚ ΕΞΑΡΘΗΣΟΝΤΑΙ

4 ΓΥΝΗ ΑΝΔΡΕΙΑ ΣΤΕΦΑΝΟΣ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ ΩΣΠΕΡ ΔΕ ΕΝ ΞΥΛΩ ΣΚΩΛΗΞ ΟΥΤΩΣ ΑΝΔΡΑ ΑΠΟΛΛΥΣΙΝ ΓΥΝΗ ΚΑΚΟΠΟΙΟΣ

5 ΛΟΓΙΣΜΟΙ ΔΙΚΑΙΩΝ ΚΡΙΜΑΤΑ ΚΥΒΕΡΝΩΣΙΝ ΔΕ ΑΣΕΒΕΙΣ ΔΟΛΟΥΣ

6 ΛΟΓΟΙ ΑΣΕΒΩΝ ΔΟΛΙΟΙ ΣΤΟΜΑ ΔΕ ΟΡΘΩΝ ΡΥΣΕΤΑΙ ΑΥΤΟΥΣ

7 ΟΥ ΕΑΝ ΣΤΡΑΦΗ ΑΣΕΒΗΣ ΑΦΑΝΙΖΕΤΑΙ ΟΙΚΟΙ ΔΕ ΔΙΚΑΙΩΝ ΠΑΡΑΜΕΝΟΥΣΙΝ

8 ΣΤΟΜΑ ΣΥΝΕΤΟΥ ΕΓΚΩΜΙΑΖΕΤΑΙ ΥΠΟ ΑΝΔΡΟΣ ΝΩΘΡΟΚΑΡΔΙΟΣ ΔΕ ΜΥΚΤΗΡΙΖΕΤΑΙ

9 ΚΡΕΙΣΣΩΝ ΑΝΗΡ ΕΝ ΑΤΙΜΙΑ ΔΟΥΛΕΥΩΝ ΕΑΥΤΩ Η ΤΙΜΗΝ ΕΑΥΤΩ ΠΕΡΙΤΙΘΕΙΣ ΚΑΙ ΠΡΟΣΔΕΟΜΕΝΟΣ ΑΡΤΟΥ

10 ΔΙΚΑΙΟΣ ΟΙΚΤΙΡΕΙ ΨΥΧΑΣ ΚΤΗΝΩΝ ΑΥΤΟΥ ΤΑ ΔΕ ΣΠΛΑΓΧΝΑ ΤΩΝ ΑΣΕΒΩΝ ΑΝΕΛΕΗΜΟΝΑ

11 Ο ΕΡΓΑΖΟΜΕΝΟΣ ΤΗΝ ΕΑΥΤΟΥ ΓΗΝ ΕΜΠΛΗΣΘΗΣΕΤΑΙ ΑΡΤΩΝ ΟΙ ΔΕ ΔΙΩΚΟΝΤΕΣ ΜΑΤΑΙΑ ΕΝΔΕΕΙΣ ΦΡΕΝΩΝ

11Α ΟΣ ΕΣΤΙΝ ΗΔΥΣ ΕΝ ΟΙΝΩΝ ΔΙΑΤΡΙΒΑΙΣ ΕΝ ΤΟΙΣ ΕΑΥΤΟΥ ΟΧΥΡΩΜΑΣΙΝ ΚΑΤΑΛΕΙΨΕΙ ΑΤΙΜΙΑΝ

12 ΕΠΙΘΥΜΙΑΙ ΑΣΕΒΩΝ ΚΑΚΑΙ ΑΙ ΔΕ ΡΙΖΑΙ ΤΩΝ ΕΥΣΕΒΩΝ ΕΝ ΟΧΥΡΩΜΑΣΙΝ

13 ΔΙ' ΑΜΑΡΤΙΑΝ ΧΕΙΛΕΩΝ ΕΜΠΙΠΤΕΙ ΕΙΣ ΠΑΓΙΔΑΣ ΑΜΑΡΤΩΛΟΣ ΕΚΦΕΥΓΕΙ ΔΕ ΕΞ ΑΥΤΩΝ ΔΙΚΑΙΟΣ

13Α Ο ΒΛΕΠΩΝ ΛΕΙΑ ΕΛΕΗΘΗΣΕΤΑΙ Ο ΔΕ ΣΥΝΑΝΤΩΝ ΕΝ ΠΥΛΑΙΣ ΕΚΘΛΙΨΕΙ ΨΥΧΑΣ

14 ΑΠΟ ΚΑΡΠΩΝ ΣΤΟΜΑΤΟΣ ΨΥΧΗ ΑΝΔΡΟΣ ΠΛΗΣΘΗΣΕΤΑΙ ΑΓΑΘΩΝ ΑΝΤΑΠΟΔΟΜΑ ΔΕ ΧΕΙΛΕΩΝ ΑΥΤΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ

15 ΟΔΟΙ ΑΦΡΟΝΩΝ ΟΡΘΑΙ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΕΙΣΑΚΟΥΕΙ ΔΕ ΣΥΜΒΟΥΛΙΑΣ ΣΟΦΟΣ

16 ΑΦΡΩΝ ΑΥΘΗΜΕΡΟΝ ΕΞΑΓΓΕΛΛΕΙ ΟΡΓΗΝ ΑΥΤΟΥ ΚΡΥΠΤΕΙ ΔΕ ΤΗΝ ΕΑΥΤΟΥ ΑΤΙΜΙΑΝ ΠΑΝΟΥΡΓΟΣ

17 ΕΠΙΔΕΙΚΝΥΜΕΝΗΝ ΠΙΣΤΙΝ ΑΠΑΓΓΕΛΛΕΙ ΔΙΚΑΙΟΣ Ο ΔΕ ΜΑΡΤΥΣ ΤΩΝ ΑΔΙΚΩΝ ΔΟΛΙΟΣ

18 ΕΙΣΙΝ ΟΙ ΛΕΓΟΝΤΕΣ ΤΙΤΡΩΣΚΟΥΣΙΝ ΜΑΧΑΙΡΑ ΓΛΩΣΣΑΙ ΔΕ ΣΟΦΩΝ ΙΩΝΤΑΙ

19 ΧΕΙΛΗ ΑΛΗΘΙΝΑ ΚΑΤΟΡΘΟΙ ΜΑΡΤΥΡΙΑΝ ΜΑΡΤΥΣ ΔΕ ΤΑΧΥΣ ΓΛΩΣΣΑΝ ΕΧΕΙ ΑΔΙΚΟΝ

20 ΔΟΛΟΣ ΕΝ ΚΑΡΔΙΑ ΤΕΚΤΑΙΝΟΜΕΝΟΥ ΚΑΚΑ ΟΙ ΔΕ ΒΟΥΛΟΜΕΝΟΙ ΕΙΡΗΝΗΝ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ

21 ΟΥΚ ΑΡΕΣΕΙ ΤΩ ΔΙΚΑΙΩ ΟΥΔΕΝ ΑΔΙΚΟΝ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΠΛΗΣΘΗΣΟΝΤΑΙ ΚΑΚΩΝ

22 ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΧΕΙΛΗ ΨΕΥΔΗ Ο ΔΕ ΠΟΙΩΝ ΠΙΣΤΕΙΣ ΔΕΚΤΟΣ ΠΑΡ' ΑΥΤΩ

23 ΑΝΗΡ ΣΥΝΕΤΟΣ ΘΡΟΝΟΣ ΑΙΣΘΗΣΕΩΣ ΚΑΡΔΙΑ ΔΕ ΑΦΡΟΝΩΝ ΣΥΝΑΝΤΗΣΕΤΑΙ ΑΡΑΙΣ

24 ΧΕΙΡ ΕΚΛΕΚΤΩΝ ΚΡΑΤΗΣΕΙ ΕΥΧΕΡΩΣ ΔΟΛΙΟΙ ΔΕ ΕΣΟΝΤΑΙ ΕΙΣ ΠΡΟΝΟΜΗΝ

25 ΦΟΒΕΡΟΣ ΛΟΓΟΣ ΚΑΡΔΙΑΝ ΤΑΡΑΣΣΕΙ ΑΝΔΡΟΣ ΔΙΚΑΙΟΥ ΑΓΓΕΛΙΑ ΔΕ ΑΓΑΘΗ ΕΥΦΡΑΙΝΕΙ ΑΥΤΟΝ

26 ΕΠΙΓΝΩΜΩΝ ΔΙΚΑΙΟΣ ΕΑΥΤΟΥ ΦΙΛΟΣ ΕΣΤΑΙ ΑΙ ΔΕ ΓΝΩΜΑΙ ΤΩΝ ΑΣΕΒΩΝ ΑΝΕΠΙΕΙΚΕΙΣ ΑΜΑΡΤΑΝΟΝΤΑΣ ΚΑΤΑΔΙΩΞΕΤΑΙ ΚΑΚΑ Η ΔΕ ΟΔΟΣ ΤΩΝ ΑΣΕΒΩΝ ΠΛΑΝΗΣΕΙ ΑΥΤΟΥΣ

27 ΟΥΚ ΕΠΙΤΕΥΞΕΤΑΙ ΔΟΛΙΟΣ ΘΗΡΑΣ ΚΤΗΜΑ ΔΕ ΤΙΜΙΟΝ ΑΝΗΡ ΚΑΘΑΡΟΣ

28 ΕΝ ΟΔΟΙΣ ΔΙΚΑΙΟΣΥΝΗΣ ΖΩΗ ΟΔΟΙ ΔΕ ΜΝΗΣΙΚΑΚΩΝ ΕΙΣ ΘΑΝΑΤΟΝ

PROVERBS OF SOLOMON CHAPTER 13

1 ΥΙΟΣ ΠΑΝΟΥΡΓΟΣ ΥΠΗΚΟΟΣ ΠΑΤΡΙ ΥΙΟΣ ΔΕ ΑΝΗΚΟΟΣ ΕΝ ΑΠΩΛΕΙΑ

2 ΑΠΟ ΚΑΡΠΩΝ ΔΙΚΑΙΟΣΥΝΗΣ ΦΑΓΕΤΑΙ ΑΓΑΘΟΣ ΨΥΧΑΙ ΔΕ ΠΑΡΑΝΟΜΩΝ ΟΛΟΥΝΤΑΙ ΑΩΡΟΙ

3 ΟΣ ΦΥΛΑΣΣΕΙ ΤΟ ΕΑΥΤΟΥ ΣΤΟΜΑ ΤΗΡΕΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ Ο ΔΕ ΠΡΟΠΕΤΗΣ ΧΕΙΛΕΣΙΝ ΠΤΟΗΣΕΙ ΕΑΥΤΟΝ

4 ΕΝ ΕΠΙΘΥΜΙΑΙΣ ΕΣΤΙΝ ΠΑΣ ΑΕΡΓΟΣ ΧΕΙΡΕΣ ΔΕ ΑΝΔΡΕΙΩΝ ΕΝ ΕΠΙΜΕΛΕΙΑ

5 ΛΟΓΟΝ ΑΔΙΚΟΝ ΜΙΣΕΙ ΔΙΚΑΙΟΣ ΑΣΕΒΗΣ ΔΕ ΑΙΣΧΥΝΕΤΑΙ ΚΑΙ ΟΥΧ ΕΞΕΙ ΠΑΡΡΗΣΙΑΝ

6 ΔΙΚΑΙΟΣΥΝΗ ΦΥΛΑΣΣΕΙ ΑΚΑΚΟΥΣ ΤΟΥΣ ΔΕ ΑΣΕΒΕΙΣ ΦΑΥΛΟΥΣ ΠΟΙΕΙ ΑΜΑΡΤΙΑ

7 ΕΙΣΙΝ ΟΙ ΠΛΟΥΤΙΖΟΝΤΕΣ ΕΑΥΤΟΥΣ ΜΗΔΕΝ ΕΧΟΝΤΕΣ ΚΑΙ ΕΙΣΙΝ ΟΙ ΤΑΠΕΙΝΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΕΝ ΠΟΛΛΩ ΠΛΟΥΤΩ

8 ΛΥΤΡΟΝ ΑΝΔΡΟΣ ΨΥΧΗΣ Ο ΙΔΙΟΣ ΠΛΟΥΤΟΣ ΠΤΩΧΟΣ ΔΕ ΟΥΧ ΥΦΙΣΤΑΤΑΙ ΑΠΕΙΛΗΝ

9 ΦΩΣ ΔΙΚΑΙΟΙΣ ΔΙΑ ΠΑΝΤΟΣ ΦΩΣ ΔΕ ΑΣΕΒΩΝ ΣΒΕΝΝΥΤΑΙ

9Α ΨΥΧΑΙ ΔΟΛΙΑΙ ΠΛΑΝΩΝΤΑΙ ΕΝ ΑΜΑΡΤΙΑΙΣ ΔΙΚΑΙΟΙ ΔΕ ΟΙΚΤΙΡΟΥΣΙΝ ΚΑΙ ΕΛΕΩΣΙΝ

10 ΚΑΚΟΣ ΜΕΘ' ΥΒΡΕΩΣ ΠΡΑΣΣΕΙ ΚΑΚΑ ΟΙ ΔΕ ΕΑΥΤΩΝ ΕΠΙΓΝΩΜΟΝΕΣ ΣΟΦΟΙ

11 ΥΠΑΡΞΙΣ ΕΠΙΣΠΟΥΔΑΖΟΜΕΝΗ ΜΕΤΑ ΑΝΟΜΙΑΣ ΕΛΑΣΣΩΝ ΓΙΝΕΤΑΙ Ο ΔΕ ΣΥΝΑΓΩΝ ΕΑΥΤΩ ΜΕΤ' ΕΥΣΕΒΕΙΑΣ ΠΛΗΘΥΝΘΗΣΕΤΑΙ ΔΙΚΑΙΟΣ ΟΙΚΤΙΡΕΙ ΚΑΙ ΚΙΧΡΑ

12 ΚΡΕΙΣΣΩΝ ΕΝΑΡΧΟΜΕΝΟΣ ΒΟΗΘΩΝ ΚΑΡΔΙΑ ΤΟΥ ΕΠΑΓΓΕΛΛΟΜΕΝΟΥ ΚΑΙ ΕΙΣ ΕΛΠΙΔΑ ΑΓΟΝΤΟΣ ΔΕΝΔΡΟΝ ΓΑΡ ΖΩΗΣ ΕΠΙΘΥΜΙΑ ΑΓΑΘΗ

13 ΟΣ ΚΑΤΑΦΡΟΝΕΙ ΠΡΑΓΜΑΤΟΣ ΚΑΤΑΦΡΟΝΗΘΗΣΕΤΑΙ ΥΠ' ΑΥΤΟΥ Ο ΔΕ ΦΟΒΟΥΜΕΝΟΣ ΕΝΤΟΛΗΝ ΟΥΤΟΣ ΥΓΙΑΙΝΕΙ

13Α ΥΙΩ ΔΟΛΙΩ ΟΥΔΕΝ ΕΣΤΑΙ ΑΓΑΘΟΝ ΟΙΚΕΤΗ ΔΕ ΣΟΦΩ ΕΥΟΔΟΙ ΕΣΟΝΤΑΙ ΠΡΑΞΕΙΣ ΚΑΙ ΚΑΤΕΥΘΥΝΘΗΣΕΤΑΙ Η ΟΔΟΣ ΑΥΤΟΥ

14 ΝΟΜΟΣ ΣΟΦΟΥ ΠΗΓΗ ΖΩΗΣ Ο ΔΕ ΑΝΟΥΣ ΥΠΟ ΠΑΓΙΔΟΣ ΘΑΝΕΙΤΑΙ

15 ΣΥΝΕΣΙΣ ΑΓΑΘΗ ΔΙΔΩΣΙΝ ΧΑΡΙΝ ΤΟ ΔΕ ΓΝΩΝΑΙ ΝΟΜΟΝ ΔΙΑΝΟΙΑΣ ΕΣΤΙΝ ΑΓΑΘΗΣ ΟΔΟΙ ΔΕ ΚΑΤΑΦΡΟΝΟΥΝΤΩΝ ΕΝ ΑΠΩΛΕΙΑ

16 ΠΑΣ ΠΑΝΟΥΡΓΟΣ ΠΡΑΣΣΕΙ ΜΕΤΑ ΓΝΩΣΕΩΣ Ο ΔΕ ΑΦΡΩΝ ΕΞΕΠΕΤΑΣΕΝ ΕΑΥΤΟΥ ΚΑΚΙΑΝ

17 ΒΑΣΙΛΕΥΣ ΘΡΑΣΥΣ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΚΑΚΑ ΑΓΓΕΛΟΣ ΔΕ ΠΙΣΤΟΣ ΡΥΣΕΤΑΙ ΑΥΤΟΝ

18 ΠΕΝΙΑΝ ΚΑΙ ΑΤΙΜΙΑΝ ΑΦΑΙΡΕΙΤΑΙ ΠΑΙΔΕΙΑ Ο ΔΕ ΦΥΛΑΣΣΩΝ ΕΛΕΓΧΟΥΣ ΔΟΞΑΣΘΗΣΕΤΑΙ

19 ΕΠΙΘΥΜΙΑΙ ΕΥΣΕΒΩΝ ΗΔΥΝΟΥΣΙΝ ΨΥΧΗΝ ΕΡΓΑ ΔΕ ΑΣΕΒΩΝ ΜΑΚΡΑΝ ΑΠΟ ΓΝΩΣΕΩΣ

20 Ο ΣΥΜΠΟΡΕΥΟΜΕΝΟΣ ΣΟΦΟΙΣ ΣΟΦΟΣ ΕΣΤΑΙ Ο ΔΕ ΣΥΜΠΟΡΕΥΟΜΕΝΟΣ ΑΦΡΟΣΙ ΓΝΩΣΘΗΣΕΤΑΙ

21 ΑΜΑΡΤΑΝΟΝΤΑΣ ΚΑΤΑΔΙΩΞΕΤΑΙ ΚΑΚΑ ΤΟΥΣ ΔΕ ΔΙΚΑΙΟΥΣ ΚΑΤΑΛΗΜΨΕΤΑΙ ΑΓΑΘΑ

22 ΑΓΑΘΟΣ ΑΝΗΡ ΚΛΗΡΟΝΟΜΗΣΕΙ ΥΙΟΥΣ ΥΙΩΝ ΘΗΣΑΥΡΙ-ΖΕΤΑΙ ΔΕ ΔΙΚΑΙΟΙΣ ΠΛΟΥΤΟΣ ΑΣΕΒΩΝ

23 ΔΙΚΑΙΟΙ ΠΟΙΗΣΟΥΣΙΝ ΕΝ ΠΛΟΥΤΩ ΕΤΗ ΠΟΛΛΑ ΑΔΙΚΟΙ ΔΕ ΑΠΟΛΟΥΝΤΑΙ ΣΥΝΤΟΜΩΣ

24 ΟΣ ΦΕΙΔΕΤΑΙ ΤΗΣ ΒΑΚΤΗΡΙΑΣ ΜΙΣΕΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ Ο ΔΕ ΑΓΑΠΩΝ ΕΠΙΜΕΛΩΣ ΠΑΙΔΕΥΕΙ

25 ΔΙΚΑΙΟΣ ΕΣΘΩΝ ΕΜΠΙΠΛΑ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΨΥΧΑΙ ΔΕ ΑΣΕΒΩΝ ΕΝΔΕΕΙΣ

PROVERBS OF SOLOMON CHAPTER 14

1 ΣΟΦΑΙ ΓΥΝΑΙΚΕΣ ΩΚΟΔΟΜΗΣΑΝ ΟΙΚΟΥΣ Η ΔΕ ΑΦΡΩΝ ΚΑΤΕΣΚΑΨΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΗΣ

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2 Ο ΠΟΡΕΥΟΜΕΝΟΣ ΟΡΘΩΣ ΦΟΒΕΙΤΑΙ ΤΟΝ ΚΥΡΙΟΝ Ο ΔΕ ΣΚΟΛΙΑΖΩΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΑΤΙΜΑΣΘΗΣΕΤΑΙ

3 ΕΚ ΣΤΟΜΑΤΟΣ ΑΦΡΟΝΩΝ ΒΑΚΤΗΡΙΑ ΥΒΡΕΩΣ ΧΕΙΛΗ ΔΕ ΣΟΦΩΝ ΦΥΛΑΣΣΕΙ ΑΥΤΟΥΣ

4 ΟΥ ΜΗ ΕΙΣΙΝ ΒΟΕΣ ΦΑΤΝΑΙ ΚΑΘΑΡΑΙ ΟΥ ΔΕ ΠΟΛΛΑ ΓΕΝΗΜΑΤΑ ΦΑΝΕΡΑ ΒΟΟΣ ΙΣΧΥΣ

5 ΜΑΡΤΥΣ ΠΙΣΤΟΣ ΟΥ ΨΕΥΔΕΤΑΙ ΕΚΚΑΙΕΙ ΔΕ ΨΕΥΔΗ ΜΑΡΤΥΣ ΑΔΙΚΟΣ

6 ΖΗΤΗΣΕΙΣ ΣΟΦΙΑΝ ΠΑΡΑ ΚΑΚΟΙΣ ΚΑΙ ΟΥΧ ΕΥΡΗΣΕΙΣ ΑΙΣΘΗΣΙΣ ΔΕ ΠΑΡΑ ΦΡΟΝΙΜΟΙΣ ΕΥΧΕΡΗΣ

7 ΠΑΝΤΑ ΕΝΑΝΤΙΑ ΑΝΔΡΙ ΑΦΡΟΝΙ ΟΠΛΑ ΔΕ ΑΙΣΘΗΣΕΩΣ ΧΕΙΛΗ ΣΟΦΑ

8 ΣΟΦΙΑ ΠΑΝΟΥΡΓΩΝ ΕΠΙΓΝΩΣΕΤΑΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΑΝΟΙΑ ΔΕ ΑΦΡΟΝΩΝ ΕΝ ΠΛΑΝΗ

9 ΟΙΚΙΑΙ ΠΑΡΑΝΟΜΩΝ ΟΦΕΙΛΗΣΟΥΣΙΝ ΚΑΘΑΡΙΣΜΟΝ ΟΙΚΙΑΙ ΔΕ ΔΙΚΑΙΩΝ ΔΕΚΤΑΙ

10 ΚΑΡΔΙΑ ΑΝΔΡΟΣ ΑΙΣΘΗΤΙΚΗ ΛΥΠΗΡΑ ΨΥΧΗ ΑΥΤΟΥ ΟΤΑΝ ΔΕ ΕΥΦΡΑΙΝΗΤΑΙ ΟΥΚ ΕΠΙΜΕΙΓΝΥΤΑΙ ΥΒΡΕΙ

11 ΟΙΚΙΑΙ ΑΣΕΒΩΝ ΑΦΑΝΙΣΘΗΣΟΝΤΑΙ ΣΚΗΝΑΙ ΔΕ ΚΑΤΟΡΘΟΥΝΤΩΝ ΣΤΗΣΟΝΤΑΙ

12 ΕΣΤΙΝ ΟΔΟΣ Η ΔΟΚΕΙ ΟΡΘΗ ΕΙΝΑΙ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΤΑ ΔΕ ΤΕΛΕΥΤΑΙΑ ΑΥΤΗΣ ΕΡΧΕΤΑΙ ΕΙΣ ΠΥΘΜΕΝΑ ΑΔΟΥ

13 ΕΝ ΕΥΦΡΟΣΥΝΑΙΣ ΟΥ ΠΡΟΣΜΕΙΓΝΥΤΑΙ ΛΥΠΗ ΤΕΛΕΥΤΑΙΑ ΔΕ ΧΑΡΑ ΕΙΣ ΠΕΝΘΟΣ ΕΡΧΕΤΑΙ

14 ΤΩΝ ΕΑΥΤΟΥ ΟΔΩΝ ΠΛΗΣΘΗΣΕΤΑΙ ΘΡΑΣΥΚΑΡΔΙΟΣ ΑΠΟ ΔΕ ΤΩΝ ΔΙΑΝΟΗΜΑΤΩΝ ΑΥΤΟΥ ΑΝΗΡ ΑΓΑΘΟΣ

15 ΑΚΑΚΟΣ ΠΙΣΤΕΥΕΙ ΠΑΝΤΙ ΛΟΓΩ ΠΑΝΟΥΡΓΟΣ ΔΕ ΕΡΧΕΤΑΙ ΕΙΣ ΜΕΤΑΝΟΙΑΝ

16 ΣΟΦΟΣ ΦΟΒΗΘΕΙΣ ΕΞΕΚΛΙΝΕΝ ΑΠΟ ΚΑΚΟΥ Ο ΔΕ ΑΦΡΩΝ ΕΑΥΤΩ ΠΕΠΟΙΘΩΣ ΜΕΙΓΝΥΤΑΙ ΑΝΟΜΩ

17 ΟΞΥΘΥΜΟΣ ΠΡΑΣΣΕΙ ΜΕΤΑ ΑΒΟΥΛΙΑΣ ΑΝΗΡ ΔΕ ΦΡΟΝΙΜΟΣ ΠΟΛΛΑ ΥΠΟΦΕΡΕΙ

18 ΜΕΡΙΟΥΝΤΑΙ ΑΦΡΟΝΕΣ ΚΑΚΙΑΝ ΟΙ ΔΕ ΠΑΝΟΥΡΓΟΙ ΚΡΑΤΗΣΟΥΣΙΝ ΑΙΣΘΗΣΕΩΣ

19 ΟΛΙΣΘΗΣΟΥΣΙΝ ΚΑΚΟΙ ΕΝΑΝΤΙ ΑΓΑΘΩΝ ΚΑΙ ΑΣΕΒΕΙΣ ΘΕΡΑΠΕΥΣΟΥΣΙΝ ΘΥΡΑΣ ΔΙΚΑΙΩΝ

20 ΦΙΛΟΙ ΜΙΣΗΣΟΥΣΙΝ ΦΙΛΟΥΣ ΠΤΩΧΟΥΣ ΦΙΛΟΙ ΔΕ ΠΛΟΥΣΙΩΝ ΠΟΛΛΟΙ

21 Ο ΑΤΙΜΑΖΩΝ ΠΕΝΗΤΑΣ ΑΜΑΡΤΑΝΕΙ ΕΛΕΩΝ ΔΕ ΠΤΩΧΟΥΣ ΜΑΚΑΡΙΣΤΟΣ

22 ΠΛΑΝΩΜΕΝΟΙ ΤΕΚΤΑΙΝΟΥΣΙ ΚΑΚΑ ΕΛΕΟΝ ΔΕ ΚΑΙ ΑΛΗΘΕΙΑΝ ΤΕΚΤΑΙΝΟΥΣΙΝ ΑΓΑΘΟΙ ΟΥΚ ΕΠΙΣΤΑΝΤΑΙ ΕΛΕΟΝ ΚΑΙ ΠΙΣΤΙΝ ΤΕΚΤΟΝΕΣ ΚΑΚΩΝ ΕΛΕΗΜΟΣΥΝΑΙ ΔΕ ΚΑΙ ΠΙΣΤΕΙΣ ΠΑΡΑ ΤΕΚΤΟΣΙΝ ΑΓΑΘΟΙΣ

23 ΕΝ ΠΑΝΤΙ ΜΕΡΙΜΝΩΝΤΙ ΕΝΕΣΤΙΝ ΠΕΡΙΣΣΟΝ Ο ΔΕ ΗΔΥΣ ΚΑΙ ΑΝΑΛΓΗΤΟΣ ΕΝ ΕΝΔΕΙΑ ΕΣΤΑΙ

24 ΣΤΕΦΑΝΟΣ ΣΟΦΩΝ ΠΑΝΟΥΡΓΟΣ Η ΔΕ ΔΙΑΤΡΙΒΗ ΑΦΡΟΝΩΝ ΚΑΚΗ

25 ΡΥΣΕΤΑΙ ΕΚ ΚΑΚΩΝ ΨΥΧΗΝ ΜΑΡΤΥΣ ΠΙΣΤΟΣ ΕΚΚΑΙΕΙ ΔΕ ΨΕΥΔΗ ΔΟΛΙΟΣ

26 ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΕΛΠΙΣ ΙΣΧΥΟΣ ΤΟΙΣ ΔΕ ΤΕΚΝΟΙΣ ΑΥΤΟΥ ΚΑΤΑΛΕΙΠΕΙ ΕΡΕΙΣΜΑ

27 ΠΡΟΣΤΑΓΜΑ ΚΥΡΙΟΥ ΠΗΓΗ ΖΩΗΣ ΠΟΙΕΙ ΔΕ ΕΚΚΛΙΝΕΙΝ ΕΚ ΠΑΓΙΔΟΣ ΘΑΝΑΤΟΥ

28 ΕΝ ΠΟΛΛΩ ΕΘΝΕΙ ΔΟΞΑ ΒΑΣΙΛΕΩΣ ΕΝ ΔΕ ΕΚΛΕΙΨΕΙ ΛΑΟΥ ΣΥΝΤΡΙΒΗ ΔΥΝΑΣΤΟΥ

29 ΜΑΚΡΟΘΥΜΟΣ ΑΝΗΡ ΠΟΛΥΣ ΕΝ ΦΡΟΝΗΣΕΙ Ο ΔΕ ΟΛΙΓΟΨΥΧΟΣ ΙΣΧΥΡΩΣ ΑΦΡΩΝ

30 ΠΡΑΥΘΥΜΟΣ ΑΝΗΡ ΚΑΡΔΙΑΣ ΙΑΤΡΟΣ ΣΗΣ ΔΕ ΟΣΤΕΩΝ ΚΑΡΔΙΑ ΑΙΣΘΗΤΙΚΗ

31 Ο ΣΥΚΟΦΑΝΤΩΝ ΠΕΝΗΤΑ ΠΑΡΟΞΥΝΕΙ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΑΥΤΟΝ Ο ΔΕ ΤΙΜΩΝ ΑΥΤΟΝ ΕΛΕΑ ΠΤΩΧΟΝ

32 ΕΝ ΚΑΚΙΑ ΑΥΤΟΥ ΑΠΩΣΘΗΣΕΤΑΙ ΑΣΕΒΗΣ Ο ΔΕ ΠΕΠΟΙΘΩΣ ΤΗ ΕΑΥΤΟΥ ΟΣΙΟΤΗΤΙ ΔΙΚΑΙΟΣ

33 ΕΝ ΚΑΡΔΙΑ ΑΓΑΘΗ ΑΝΔΡΟΣ ΣΟΦΙΑ ΕΝ ΔΕ ΚΑΡΔΙΑ ΑΦΡΟΝΩΝ ΟΥ ΔΙΑΓΙΝΩΣΚΕΤΑΙ

34 ΔΙΚΑΙΟΣΥΝΗ ΥΨΟΙ ΕΘΝΟΣ ΕΛΑΣΣΟΝΟΥΣΙ ΔΕ ΦΥΛΑΣ ΑΜΑΡΤΙΑΙ

35 ΔΕΚΤΟΣ ΒΑΣΙΛΕΙ ΥΠΗΡΕΤΗΣ ΝΟΗΜΩΝ ΤΗ ΔΕ ΕΑΥΤΟΥ ΕΥΣΤΡΟΦΙΑ ΑΦΑΙΡΕΙΤΑΙ ΑΤΙΜΙΑΝ

PROVERBS OF SOLOMON CHAPTER 15

1 ΟΡΓΗ ΑΠΟΛΛΥΣΙΝ ΚΑΙ ΦΡΟΝΙΜΟΥΣ ΑΠΟΚΡΙΣΙΣ ΔΕ ΥΠΟΠΙΠΤΟΥΣΑ ΑΠΟΣΤΡΕΦΕΙ ΘΥΜΟΝ ΛΟΓΟΣ ΔΕ ΛΥΠΗΡΟΣ ΕΓΕΙΡΕΙ ΟΡΓΑΣ

2 ΓΛΩΣΣΑ ΣΟΦΩΝ ΚΑΛΑ ΕΠΙΣΤΑΤΑΙ ΣΤΟΜΑ ΔΕ ΑΦΡΟΝΩΝ ΑΝΑΓΓΕΛΕΙ ΚΑΚΑ

3 ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΣΚΟΠΕΥΟΥΣΙΝ ΚΑΚΟΥΣ ΤΕ ΚΑΙ ΑΓΑΘΟΥΣ

4 ΙΑΣΙΣ ΓΛΩΣΣΗΣ ΔΕΝΔΡΟΝ ΖΩΗΣ Ο ΔΕ ΣΥΝΤΗΡΩΝ ΑΥΤΗΝ ΠΛΗΣΘΗΣΕΤΑΙ ΠΝΕΥΜΑΤΟΣ

5 ΑΦΡΩΝ ΜΥΚΤΗΡΙΖΕΙ ΠΑΙΔΕΙΑΝ ΠΑΤΡΟΣ Ο ΔΕ ΦΥΛΑΣΣΩΝ ΕΝΤΟΛΑΣ ΠΑΝΟΥΡΓΟΤΕΡΟΣ

6 ΕΝ ΠΛΕΟΝΑΖΟΥΣΗ ΔΙΚΑΙΟΣΥΝΗ ΙΣΧΥΣ ΠΟΛΛΗ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΟΛΟΡΡΙΖΟΙ ΕΚ ΓΗΣ ΟΛΟΥΝΤΑΙ ΟΙΚΟΙΣ ΔΙΚΑΙΩΝ ΙΣΧΥΣ ΠΟΛΛΗ ΚΑΡΠΟΙ ΔΕ ΑΣΕΒΩΝ ΑΠΟΛΟΥΝΤΑΙ

7 ΧΕΙΛΗ ΣΟΦΩΝ ΔΕΔΕΤΑΙ ΑΙΣΘΗΣΕΙ ΚΑΡΔΙΑΙ ΔΕ ΑΦΡΟΝΩΝ ΟΥΚ ΑΣΦΑΛΕΙΣ

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2 ΟΙΚΕΤΗΣ ΝΟΗΜΩΝ ΚΡΑΤΗΣΕΙ ΔΕΣΠΟΤΩΝ ΑΦΡΟΝΩΝ ΕΝ ΔΕ ΑΔΕΛΦΟΙΣ ΔΙΕΛΕΙΤΑΙ ΜΕΡΗ
3 ΩΣΠΕΡ ΔΟΚΙΜΑΖΕΤΑΙ ΕΝ ΚΑΜΙΝΩ ΑΡΓΥΡΟΣ ΚΑΙ ΧΡΥΣΟΣ ΟΥΤΩΣ ΕΚΛΕΚΤΑΙ ΚΑΡΔΙΑΙ ΠΑΡΑ ΚΥΡΙΩ
4 ΚΑΚΟΣ ΥΠΑΚΟΥΕΙ ΓΛΩΣΣΗΣ ΠΑΡΑΝΟΜΩΝ ΔΙΚΑΙΟΣ ΔΕ ΟΥ ΠΡΟΣΕΧΕΙ ΧΕΙΛΕΣΙΝ ΨΕΥΔΕΣΙΝ
5 Ο ΚΑΤΑΓΕΛΩΝ ΠΤΩΧΟΥ ΠΑΡΟΞΥΝΕΙ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΑΥΤΟΝ Ο ΔΕ ΕΠΙΧΑΙΡΩΝ ΑΠΟΛΛΥΜΕΝΩ ΟΥΚ ΑΘΩΩΘΗΣΕΤΑΙ Ο ΔΕ ΕΠΙΣΠΛΑΓΧΝΙΖΟΜΕΝΟΣ ΕΛΕΗΘΗΣΕΤΑΙ
6 ΣΤΕΦΑΝΟΣ ΓΕΡΟΝΤΩΝ ΤΕΚΝΑ ΤΕΚΝΩΝ ΚΑΥΧΗΜΑ ΔΕ ΤΕΚΝΩΝ ΠΑΤΕΡΕΣ ΑΥΤΩΝ
6A ΤΟΥ ΠΙΣΤΟΥ ΟΛΟΣ Ο ΚΟΣΜΟΣ ΤΩΝ ΧΡΗΜΑΤΩΝ ΤΟΥ ΔΕ ΑΠΙΣΤΟΥ ΟΥΔΕ ΟΒΟΛΟΣ
7 ΟΥΧ ΑΡΜΟΣΕΙ ΑΦΡΟΝΙ ΧΕΙΛΗ ΠΙΣΤΑ ΟΥΔΕ ΔΙΚΑΙΩ ΧΕΙΛΗ ΨΕΥΔΗ
8 ΜΙΣΘΟΣ ΧΑΡΙΤΩΝ Η ΠΑΙΔΕΙΑ ΤΟΙΣ ΧΡΩΜΕΝΟΙΣ ΟΥ Δ' ΑΝ ΕΠΙΣΤΡΕΨΗ ΕΥΟΔΩΘΗΣΕΤΑΙ
9 ΟΣ ΚΡΥΠΤΕΙ ΑΔΙΚΗΜΑΤΑ ΖΗΤΕΙ ΦΙΛΙΑΝ ΟΣ ΔΕ ΜΙΣΕΙ ΚΡΥΠΤΕΙΝ ΔΙΙΣΤΗΣΙΝ ΦΙΛΟΥΣ ΚΑΙ ΟΙΚΕΙΟΥΣ
10 ΣΥΝΤΡΙΒΕΙ ΑΠΕΙΛΗ ΚΑΡΔΙΑΝ ΦΡΟΝΙΜΟΥ ΑΦΡΩΝ ΔΕ ΜΑΣΤΙΓΩΘΕΙΣ ΟΥΚ ΑΙΣΘΑΝΕΤΑΙ
11 ΑΝΤΙΛΟΓΙΑΣ ΕΓΕΙΡΕΙ ΠΑΣ ΚΑΚΟΣ Ο ΔΕ ΚΥΡΙΟΣ ΑΓΓΕΛΟΝ ΑΝΕΛΕΗΜΟΝΑ ΕΚΠΕΜΨΕΙ ΑΥΤΩ
12 ΕΜΠΕΣΕΙΤΑΙ ΜΕΡΙΜΝΑ ΑΝΔΡΙ ΝΟΗΜΟΝΙ ΟΙ ΔΕ ΑΦΡΟΝΕΣ ΔΙΑΛΟΓΙΟΥΝΤΑΙ ΚΑΚΑ
13 ΟΣ ΑΠΟΔΙΔΩΣΙΝ ΚΑΚΑ ΑΝΤΙ ΑΓΑΘΩΝ ΟΥ ΚΙΝΗΘΗΣΕΤΑΙ ΚΑΚΑ ΕΚ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ
14 ΕΞΟΥΣΙΑΝ ΔΙΔΩΣΙΝ ΛΟΓΟΙΣ ΑΡΧΗ ΔΙΚΑΙΟΣΥΝΗΣ ΠΡΟΗΓΕΙΤΑΙ ΔΕ ΤΗΣ ΕΝΔΕΙΑΣ ΣΤΑΣΙΣ ΚΑΙ ΜΑΧΗ
15 ΟΣ ΔΙΚΑΙΟΝ ΚΡΙΝΕΙ ΤΟΝ ΑΔΙΚΟΝ ΑΔΙΚΟΝ ΔΕ ΤΟΝ ΔΙΚΑΙΟΝ ΑΚΑΘΑΡΤΟΣ ΚΑΙ ΒΔΕΛΥΚΤΟΣ ΠΑΡΑ ΘΕΩ
16 ΙΝΑ ΤΙ ΥΠΗΡΞΕΝ ΧΡΗΜΑΤΑ ΑΦΡΟΝΙ ΚΤΗΣΑΣΘΑΙ ΓΑΡ ΣΟΦΙΑΝ ΑΚΑΡΔΙΟΣ ΟΥ ΔΥΝΗΣΕΤΑΙ
16A ΟΣ ΥΨΗΛΟΝ ΠΟΙΕΙ ΤΟΝ ΕΑΥΤΟΥ ΟΙΚΟΝ ΖΗΤΕΙ ΣΥΝΤΡΙΒΗΝ Ο ΔΕ ΣΚΟΛΙΑΖΩΝ ΤΟΥ ΜΑΘΕΙΝ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΚΑΚΑ
17 ΕΙΣ ΠΑΝΤΑ ΚΑΙΡΟΝ ΦΙΛΟΣ ΥΠΑΡΧΕΤΩ ΣΟΙ ΑΔΕΛΦΟΙ ΔΕ ΕΝ ΑΝΑΓΚΑΙΣ ΧΡΗΣΙΜΟΙ ΕΣΤΩΣΑΝ ΤΟΥΤΟΥ ΓΑΡ ΧΑΡΙΝ ΓΕΝΝΩΝΤΑΙ
18 ΑΝΗΡ ΑΦΡΩΝ ΕΠΙΚΡΟΤΕΙ ΚΑΙ ΕΠΙΧΑΙΡΕΙ ΕΑΥΤΩ ΩΣ ΚΑΙ Ο ΕΓΓΥΩΜΕΝΟΣ ΕΓΓΥΗ ΤΟΝ ΕΑΥΤΟΥ ΦΙΛΟΝ

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19 ΦΙΛΑΜΑΡΤΗΜΩΝ ΧΑΙΡΕΙ ΜΑΧΑΙΣ
20 Ο ΔΕ ΣΚΛΗΡΟΚΑΡΔΙΟΣ ΟΥ ΣΥΝΑΝΤΑ ΑΓΑΘΟΙΣ ΑΝΗΡ ΕΥΜΕΤΑΒΟΛΟΣ ΓΛΩΣΣΗ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΚΑΚΑ
21 ΚΑΡΔΙΑ ΔΕ ΑΦΡΟΝΟΣ ΟΔΥΝΗ ΤΩ ΚΕΚΤΗΜΕΝΩ ΑΥΤΗΝ ΟΥΚ ΕΥΦΡΑΙΝΕΤΑΙ ΠΑΤΗΡ ΕΠΙ ΥΙΩ ΑΠΑΙΔΕΥΤΩ ΥΙΟΣ ΔΕ ΦΡΟΝΙΜΟΣ ΕΥΦΡΑΙΝΕΙ ΜΗΤΕΡΑ ΑΥΤΟΥ
22 ΚΑΡΔΙΑ ΕΥΦΡΑΙΝΟΜΕΝΗ ΕΥΕΚΤΕΙΝ ΠΟΙΕΙ ΑΝΔΡΟΣ ΔΕ ΛΥΠΗΡΟΥ ΞΗΡΑΙΝΕΤΑΙ ΤΑ ΟΣΤΑ
23 ΛΑΜΒΑΝΟΝΤΟΣ ΔΩΡΑ ΕΝ ΚΟΛΠΩ ΑΔΙΚΩΣ ΟΥ ΚΑΤΕΥΟΔΟΥΝΤΑΙ ΟΔΟΙ ΑΣΕΒΗΣ ΔΕ ΕΚΚΛΙΝΕΙ ΟΔΟΥΣ ΔΙΚΑΙΟΣΥΝΗΣ
24 ΠΡΟΣΩΠΟΝ ΣΥΝΕΤΟΝ ΑΝΔΡΟΣ ΣΟΦΟΥ ΟΙ ΔΕ ΟΦΘΑΛΜΟΙ ΤΟΥ ΑΦΡΟΝΟΣ ΕΠ' ΑΚΡΑ ΓΗΣ
25 ΟΡΓΗ ΠΑΤΡΙ ΥΙΟΣ ΑΦΡΩΝ ΚΑΙ ΟΔΥΝΗ ΤΗ ΤΕΚΟΥΣΗ ΑΥΤΟΥ
26 ΖΗΜΙΟΥΝ ΑΝΔΡΑ ΔΙΚΑΙΟΝ ΟΥ ΚΑΛΟΝ ΟΥΔΕ ΟΣΙΟΝ ΕΠΙΒΟΥΛΕΥΕΙΝ ΔΥΝΑΣΤΑΙΣ ΔΙΚΑΙΟΙΣ
27 ΟΣ ΦΕΙΔΕΤΑΙ ΡΗΜΑ ΠΡΟΕΣΘΑΙ ΣΚΛΗΡΟΝ ΕΠΙΓΝΩΜΩΝ ΜΑΚΡΟΘΥΜΟΣ ΔΕ ΑΝΗΡ ΦΡΟΝΙΜΟΣ
28 ΑΝΟΗΤΩ ΕΠΕΡΩΤΗΣΑΝΤΙ ΣΟΦΙΑΝ ΣΟΦΙΑ ΛΟΓΙΣΘΗΣΕΤΑΙ ΕΝΕΟΝ ΔΕ ΤΙΣ ΕΑΥΤΟΝ ΠΟΙΗΣΑΣ ΔΟΞΕΙ ΦΡΟΝΙΜΟΣ ΕΙΝΑΙ

PROVERBS OF SOLOMON CHAPTER 18

1 ΠΡΟΦΑΣΕΙΣ ΖΗΤΕΙ ΑΝΗΡ ΒΟΥΛΟΜΕΝΟΣ ΧΩΡΙΖΕΣΘΑΙ ΑΠΟ ΦΙΛΩΝ ΕΝ ΠΑΝΤΙ ΔΕ ΚΑΙΡΩ ΕΠΟΝΕΙΔΙΣΤΟΣ ΕΣΤΑΙ
2 ΟΥ ΧΡΕΙΑΝ ΕΧΕΙ ΣΟΦΙΑΣ ΕΝΔΕΗΣ ΦΡΕΝΩΝ ΜΑΛΛΟΝ ΓΑΡ ΑΓΕΤΑΙ ΑΦΡΟΣΥΝΗ
3 ΟΤΑΝ ΕΛΘΗ ΑΣΕΒΗΣ ΕΙΣ ΒΑΘΟΣ ΚΑΚΩΝ ΚΑΤΑΦΡΟΝΕΙ ΕΠΕΡΧΕΤΑΙ ΔΕ ΑΥΤΩ ΑΤΙΜΙΑ ΚΑΙ ΟΝΕΙΔΟΣ
4 ΥΔΩΡ ΒΑΘΥ ΛΟΓΟΣ ΕΝ ΚΑΡΔΙΑ ΑΝΔΡΟΣ ΠΟΤΑΜΟΣ ΔΕ ΑΝΑΠΗΔΥΕΙ ΚΑΙ ΠΗΓΗ ΖΩΗΣ
5 ΘΑΥΜΑΣΑΙ ΠΡΟΣΩΠΟΝ ΑΣΕΒΟΥΣ ΟΥ ΚΑΛΟΝ ΟΥΔΕ ΟΣΙΟΝ ΕΚΚΛΙΝΕΙΝ ΤΟ ΔΙΚΑΙΟΝ ΕΝ ΚΡΙΣΕΙ
6 ΧΕΙΛΗ ΑΦΡΟΝΟΣ ΑΓΟΥΣΙΝ ΑΥΤΟΝ ΕΙΣ ΚΑΚΑ ΤΟ ΔΕ ΣΤΟΜΑ ΑΥΤΟΥ ΤΟ ΘΡΑΣΥ ΘΑΝΑΤΟΝ ΕΠΙΚΑΛΕΙΤΑΙ
7 ΣΤΟΜΑ ΑΦΡΟΝΟΣ ΣΥΝΤΡΙΒΗ ΑΥΤΩ ΤΑ ΔΕ ΧΕΙΛΗ ΑΥΤΟΥ ΠΑΓΙΣ ΤΗ ΨΥΧΗ ΑΥΤΟΥ
8 ΟΚΝΗΡΟΥΣ ΚΑΤΑΒΑΛΛΕΙ ΦΟΒΟΣ ΨΥΧΑΙ ΔΕ ΑΝΔΡΟΓΥ-ΝΩΝ ΠΕΙΝΑΣΟΥΣΙΝ
9 Ο ΜΗ ΙΩΜΕΝΟΣ ΕΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ ΑΔΕΛΦΟΣ ΕΣΤΙΝ ΤΟΥ ΛΥΜΑΙΝΟΜΕΝΟΥ ΕΑΥΤΟΝ
10 ΕΚ ΜΕΓΑΛΩΣΥΝΗΣ ΙΣΧΥΟΣ ΟΝΟΜΑ ΚΥΡΙΟΥ ΑΥΤΩ ΔΕ ΠΡΟΣΔΡΑΜΟΝΤΕΣ ΔΙΚΑΙΟΙ ΥΨΟΥΝΤΑΙ
11 ΥΠΑΡΞΙΣ ΠΛΟΥΣΙΟΥ ΑΝΔΡΟΣ ΠΟΛΙΣ ΟΧΥΡΑ Η ΔΕ ΔΟΞΑ ΑΥΤΗΣ ΜΕΓΑ ΕΠΙΣΚΙΑΖΕΙ
12 ΠΡΟ ΣΥΝΤΡΙΒΗΣ ΥΨΟΥΤΑΙ ΚΑΡΔΙΑ ΑΝΔΡΟΣ ΚΑΙ ΠΡΟ ΔΟΞΗΣ ΤΑΠΕΙΝΟΥΤΑΙ
13 ΟΣ ΑΠΟΚΡΙΝΕΤΑΙ ΛΟΓΟΝ ΠΡΙΝ ΑΚΟΥΣΑΙ ΑΦΡΟΣΥΝΗ ΑΥΤΩ ΕΣΤΙΝ ΚΑΙ ΟΝΕΙΔΟΣ
14 ΘΥΜΟΝ ΑΝΔΡΟΣ ΠΡΑΥΝΕΙ ΘΕΡΑΠΩΝ ΦΡΟΝΙΜΟΣ ΟΛΙΓΟΨΥΧΟΝ ΔΕ ΑΝΔΡΑ ΤΙΣ ΥΠΟΙΣΕΙ
15 ΚΑΡΔΙΑ ΦΡΟΝΙΜΟΥ ΚΤΑΤΑΙ ΑΙΣΘΗΣΙΝ ΩΤΑ ΔΕ ΣΟΦΩΝ ΖΗΤΕΙ ΕΝΝΟΙΑΝ
16 ΔΟΜΑ ΑΝΘΡΩΠΟΥ ΕΜΠΛΑΤΥΝΕΙ ΑΥΤΟΝ ΚΑΙ ΠΑΡΑ ΔΥΝΑΣΤΑΙΣ ΚΑΘΙΖΑΝΕΙ ΑΥΤΟΝ
17 ΔΙΚΑΙΟΣ ΕΑΥΤΟΥ ΚΑΤΗΓΟΡΟΣ ΕΝ ΠΡΩΤΟΛΟΓΙΑ ΩΣ Δ' ΑΝ ΕΠΙΒΑΛΗ Ο ΑΝΤΙΔΙΚΟΣ ΕΛΕΓΧΕΤΑΙ
18 ΑΝΤΙΛΟΓΙΑΣ ΠΑΥΕΙ ΚΛΗΡΟΣ ΕΝ ΔΕ ΔΥΝΑΣΤΑΙΣ ΟΡΙΖΕΙ
19 ΑΔΕΛΦΟΣ ΥΠΟ ΑΔΕΛΦΟΥ ΒΟΗΘΟΥΜΕΝΟΣ ΩΣ ΠΟΛΙΣ ΟΧΥΡΑ ΚΑΙ ΥΨΗΛΗ ΙΣΧΥΕΙ ΔΕ ΩΣΠΕΡ ΤΕΘΕΜΕΛΙΩΜΕΝΟΝ ΒΑΣΙΛΕΙΟΝ
20 ΑΠΟ ΚΑΡΠΩΝ ΣΤΟΜΑΤΟΣ ΑΝΗΡ ΠΙΜΠΛΗΣΙΝ ΚΟΙΛΙΑΝ ΑΥΤΟΥ ΑΠΟ ΔΕ ΚΑΡΠΩΝ ΧΕΙΛΕΩΝ ΑΥΤΟΥ ΕΜΠΛΗΣΘΗΣΕΤΑΙ
21 ΘΑΝΑΤΟΣ ΚΑΙ ΖΩΗ ΕΝ ΧΕΙΡΙ ΓΛΩΣΣΗΣ ΟΙ ΔΕ ΚΡΑΤΟΥΝΤΕΣ ΑΥΤΗΣ ΕΔΟΝΤΑΙ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΗΣ
22 ΟΣ ΕΥΡΕΝ ΓΥΝΑΙΚΑ ΑΓΑΘΗΝ ΕΥΡΕΝ ΧΑΡΙΤΑΣ ΕΛΑΒΕΝ ΔΕ ΠΑΡΑ ΘΕΟΥ ΙΛΑΡΟΤΗΤΑ
22A ΟΣ ΕΚΒΑΛΛΕΙ ΓΥΝΑΙΚΑ ΑΓΑΘΗΝ ΕΚΒΑΛΛΕΙ ΤΑ ΑΓΑΘΑ Ο ΔΕ ΚΑΤΕΧΩΝ ΜΟΙΧΑΛΙΔΑ ΑΦΡΩΝ ΚΑΙ ΑΣΕΒΗΣ

PROVERBS OF SOLOMON CHAPTER 19

3 ΑΦΡΟΣΥΝΗ ΑΝΔΡΟΣ ΛΥΜΑΙΝΕΤΑΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΤΟΝ ΔΕ ΘΕΟΝ ΑΙΤΙΑΤΑΙ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ
4 ΠΛΟΥΤΟΣ ΠΡΟΣΤΙΘΗΣΙΝ ΦΙΛΟΥΣ ΠΟΛΛΟΥΣ Ο ΔΕ ΠΤΩΧΟΣ ΚΑΙ ΑΠΟ ΤΟΥ ΥΠΑΡΧΟΝΤΟΣ ΦΙΛΟΥ ΛΕΙΠΕΤΑΙ
5 ΜΑΡΤΥΣ ΨΕΥΔΗΣ ΟΥΚ ΑΤΙΜΩΡΗΤΟΣ ΕΣΤΑΙ Ο ΔΕ ΕΓΚΑΛΩΝ ΑΔΙΚΩΣ ΟΥ ΔΙΑΦΕΥΞΕΤΑΙ
6 ΠΟΛΛΟΙ ΘΕΡΑΠΕΥΟΥΣΙΝ ΠΡΟΣΩΠΑ ΒΑΣΙΛΕΩΝ ΠΑΣ ΔΕ Ο ΚΑΚΟΣ ΓΙΝΕΤΑΙ ΟΝΕΙΔΟΣ ΑΝΔΡΙ
7 ΠΑΣ ΟΣ ΑΔΕΛΦΟΝ ΠΤΩΧΟΝ ΜΙΣΕΙ ΚΑΙ ΦΙΛΙΑΣ ΜΑΚΡΑΝ ΕΣΤΑΙ ΕΝΝΟΙΑ ΑΓΑΘΗ ΤΟΙΣ ΕΙΔΟΣΙΝ ΑΥΤΗΝ ΕΓΓΙΕΙ ΑΝΗΡ ΔΕ ΦΡΟΝΙΜΟΣ ΕΥΡΗΣΕΙ ΑΥΤΗΝ Ο ΠΟΛΛΑ ΚΑΚΟΠΟΙΩΝ ΤΕΛΕΣΙΟΥΡΓΕΙ ΚΑΚΙΑΝ ΟΣ ΔΕ ΕΡΕΘΙΖΕΙ ΛΟΓΟΥΣ ΟΥ ΣΩΘΗΣΕΤΑΙ
8 Ο ΚΤΩΜΕΝΟΣ ΦΡΟΝΗΣΙΝ ΑΓΑΠΑ ΕΑΥΤΟΝ ΟΣ ΔΕ ΦΥΛΑΣΣΕΙ ΦΡΟΝΗΣΙΝ ΕΥΡΗΣΕΙ ΑΓΑΘΑ
9 ΜΑΡΤΥΣ ΨΕΥΔΗΣ ΟΥΚ ΑΤΙΜΩΡΗΤΟΣ ΕΣΤΑΙ ΟΣ Δ' ΑΝ ΕΚΚΑΥΣΗ ΚΑΚΙΑΝ ΑΠΟΛΕΙΤΑΙ ΥΠ' ΑΥΤΗΣ
10 ΟΥ ΣΥΜΦΕΡΕΙ ΑΦΡΟΝΙ ΤΡΥΦΗ ΚΑΙ ΕΑΝ ΟΙΚΕΤΗΣ ΑΡΞΗΤΑΙ ΜΕΘ' ΥΒΡΕΩΣ ΔΥΝΑΣΤΕΥΕΙΝ
11 ΕΛΕΗΜΩΝ ΑΝΗΡ ΜΑΚΡΟΘΥΜΕΙ ΤΟ ΔΕ ΚΑΥΧΗΜΑ ΑΥΤΟΥ ΕΠΕΡΧΕΤΑΙ ΠΑΡΑΝΟΜΟΙΣ
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13 ΑΙΣΧΥΝΗ ΠΑΤΡΙ ΥΙΟΣ ΑΦΡΩΝ ΚΑΙ ΟΥΧ ΑΓΝΑΙ ΕΥΧΑΙ ΑΠΟ ΜΙΣΘΩΜΑΤΟΣ ΕΤΑΙΡΑΣ
14 ΟΙΚΟΝ ΚΑΙ ΥΠΑΡΞΙΝ ΜΕΡΙΖΟΥΣΙΝ ΠΑΤΕΡΕΣ ΠΑΙΣΙΝ ΠΑΡΑ ΔΕ ΘΕΟΥ ΑΡΜΟΖΕΤΑΙ ΓΥΝΗ ΑΝΔΡΙ
15 ΔΕΙΛΙΑ ΚΑΤΕΧΕΙ ΑΝΔΡΟΓΥΝΑΙΟΝ ΨΥΧΗ ΔΕ ΑΕΡΓΟΥ ΠΕΙΝΑΣΕΙ
16 ΟΣ ΦΥΛΑΣΣΕΙ ΕΝΤΟΛΗΝ ΤΗΡΕΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ Ο ΔΕ ΚΑΤΑΦΡΟΝΩΝ ΤΩΝ ΕΑΥΤΟΥ ΟΔΩΝ ΑΠΟΛΕΙΤΑΙ
17 ΔΑΝΙΖΕΙ ΘΕΩ Ο ΕΛΕΩΝ ΠΤΩΧΟΝ ΚΑΤΑ ΔΕ ΤΟ ΔΟΜΑ ΑΥΤΟΥ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΩ
18 ΠΑΙΔΕΥΕ ΥΙΟΝ ΣΟΥ ΟΥΤΩΣ ΓΑΡ ΕΣΤΑΙ ΕΥΕΛΠΙΣ ΕΙΣ ΔΕ ΥΒΡΙΝ ΜΗ ΕΠΑΙΡΟΥ ΤΗ ΨΥΧΗ ΣΟΥ
19 ΚΑΚΟΦΡΩΝ ΑΝΗΡ ΠΟΛΛΑ ΖΗΜΙΩΘΗΣΕΤΑΙ ΕΑΝ ΔΕ ΛΟΙΜΕΥΗΤΑΙ ΚΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΠΡΟΣΘΗΣΕΙ
20 ΑΚΟΥΕ ΥΙΕ ΠΑΙΔΕΙΑΝ ΠΑΤΡΟΣ ΣΟΥ ΙΝΑ ΣΟΦΟΣ ΓΕΝΗ ΕΠ' ΕΣΧΑΤΩΝ ΣΟΥ
21 ΠΟΛΛΟΙ ΛΟΓΙΣΜΟΙ ΕΝ ΚΑΡΔΙΑ ΑΝΔΡΟΣ Η ΔΕ ΒΟΥΛΗ ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΕΝΕΙ
22 ΚΑΡΠΟΣ ΑΝΔΡΙ ΕΛΕΗΜΟΣΥΝΗ ΚΡΕΙΣΣΩΝ ΔΕ ΠΤΩΧΟΣ ΔΙΚΑΙΟΣ Η ΠΛΟΥΣΙΟΣ ΨΕΥΣΤΗΣ
23 ΦΟΒΟΣ ΚΥΡΙΟΥ ΕΙΣ ΖΩΗΝ ΑΝΔΡΙ Ο ΔΕ ΑΦΟΒΟΣ ΑΥΛΙΣΘΗΣΕΤΑΙ ΕΝ ΤΟΠΟΙΣ ΟΥ ΟΥΚ ΕΠΙΣΚΟΠΕΙΤΑΙ ΓΝΩΣΙΣ
24 Ο ΕΓΚΡΥΠΤΩΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΟΥ ΧΕΙΡΑΣ ΑΔΙΚΩΣ ΟΥΔΕ ΤΩ ΣΤΟΜΑΤΙ ΟΥ ΜΗ ΠΡΟΣΑΓΑΓΗ ΑΥΤΑΣ
25 ΛΟΙΜΟΥ ΜΑΣΤΙΓΟΥΜΕΝΟΥ ΑΦΡΩΝ ΠΑΝΟΥΡΓΟΤΕΡΟΣ ΓΙΝΕΤΑΙ ΕΑΝ ΔΕ ΕΛΕΓΧΗΣ ΑΝΔΡΑ ΦΡΟΝΙΜΟΝ ΝΟΗΣΕΙ ΑΙΣΘΗΣΙΝ
26 Ο ΑΤΙΜΑΖΩΝ ΠΑΤΕΡΑ ΚΑΙ ΑΠΩΘΟΥΜΕΝΟΣ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΤΑΙΣΧΥΝΘΗΣΕΤΑΙ ΚΑΙ ΕΠΟΝΕΙΔΙΣΤΟΣ ΕΣΤΑΙ
27 ΥΙΟΣ ΑΠΟΛΕΙΠΟΜΕΝΟΣ ΦΥΛΑΞΑΙ ΠΑΙΔΕΙΑΝ ΠΑΤΡΟΣ ΜΕΛΕΤΗΣΕΙ ΡΗΣΕΙΣ ΚΑΚΑΣ
28 Ο ΕΓΓΥΩΜΕΝΟΣ ΠΑΙΔΑ ΑΦΡΟΝΑ ΚΑΘΥΒΡΙΖΕΙ ΔΙΚΑΙΩΜΑ ΣΤΟΜΑ ΔΕ ΑΣΕΒΩΝ ΚΑΤΑΠΙΕΤΑΙ ΚΡΙΣΕΙΣ
29 ΕΤΟΙΜΑΖΟΝΤΑΙ ΑΚΟΛΑΣΤΟΙΣ ΜΑΣΤΙΓΕΣ ΚΑΙ ΤΙΜΩΡΙΑΙ ΩΜΟΙΣ ΑΦΡΟΝΩΝ

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PROVERBS OF SOLOMON CHAPTER 20

1 ΑΚΟΛΑΣΤΟΝ ΟΙΝΟΣ ΚΑΙ ΥΒΡΙΣΤΙΚΟΝ ΜΕΘΗ ΠΑΣ ΔΕ Ο ΣΥΜΜΕΙΓΝΥΜΕΝΟΣ ΑΥΤΗ ΟΥΚ ΕΣΤΑΙ ΣΟΦΟΣ

2 ΟΥ ΔΙΑΦΕΡΕΙ ΑΠΕΙΛΗ ΒΑΣΙΛΕΩΣ ΘΥΜΟΥ ΛΕΟΝΤΟΣ Ο ΔΕ ΠΑΡΟΞΥΝΩΝ ΑΥΤΟΝ ΑΜΑΡΤΑΝΕΙ ΕΙΣ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ

3 ΔΟΞΑ ΑΝΔΡΙ ΑΠΟΣΤΡΕΦΕΣΘΑΙ ΛΟΙΔΟΡΙΑΣ ΠΑΣ ΔΕ ΑΦΡΩΝ ΤΟΙΟΥΤΟΙΣ ΣΥΜΠΛΕΚΕΤΑΙ

4 ΟΝΕΙΔΙΖΟΜΕΝΟΣ ΟΚΝΗΡΟΣ ΟΥΚ ΑΙΣΧΥΝΕΤΑΙ ΩΣΑΥΤΩΣ ΚΑΙ Ο ΔΑΝΙΖΟΜΕΝΟΣ ΣΙΤΟΝ ΕΝ ΑΜΗΤΩ

5 ΥΔΩΡ ΒΑΘΥ ΒΟΥΛΗ ΕΝ ΚΑΡΔΙΑ ΑΝΔΡΟΣ ΑΝΗΡ ΔΕ ΦΡΟΝΙΜΟΣ ΕΞΑΝΤΛΗΣΕΙ ΑΥΤΗΝ

6 ΜΕΓΑ ΑΝΘΡΩΠΟΣ ΚΑΙ ΤΙΜΙΟΝ ΑΝΗΡ ΕΛΕΗΜΩΝ ΑΝΔΡΑ ΔΕ ΠΙΣΤΟΝ ΕΡΓΟΝ ΕΥΡΕΙΝ

7 ΟΣ ΑΝΑΣΤΡΕΦΕΤΑΙ ΑΜΩΜΟΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΜΑΚΑΡΙΟΥΣ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΤΑΛΕΙΨΕΙ

8 ΟΤΑΝ ΒΑΣΙΛΕΥΣ ΔΙΚΑΙΟΣ ΚΑΘΙΣΗ ΕΠΙ ΘΡΟΝΟΥ ΟΥΚ ΕΝΑΝΤΙΟΥΤΑΙ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΠΑΝ ΠΟΝΗΡΟΝ

9 ΤΙΣ ΚΑΥΧΗΣΕΤΑΙ ΑΓΝΗΝ ΕΧΕΙΝ ΤΗΝ ΚΑΡΔΙΑΝ Η ΤΙΣ ΠΑΡΡΗΣΙΑΣΕΤΑΙ ΚΑΘΑΡΟΣ ΕΙΝΑΙ ΑΠΟ ΑΜΑΡΤΙΩΝ

9Α ΚΑΚΟΛΟΓΟΥΝΤΟΣ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΣΒΕΣΘΗΣΕΤΑΙ ΛΑΜΠΤΗΡ ΑΙ ΔΕ ΚΟΡΑΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ ΟΨΟΝΤΑΙ ΣΚΟΤΟΣ

9Β ΜΕΡΙΣ ΕΠΙΣΠΟΥΔΑΖΟΜΕΝΗ ΕΝ ΠΡΩΤΟΙΣ ΕΝ ΤΟΙΣ ΤΕΛΕΥΤΑΙΟΙΣ ΟΥΚ ΕΥΛΟΓΗΘΗΣΕΤΑΙ

9C ΜΗ ΕΙΠΗΣ ΤΕΙΣΟΜΑΙ ΤΟΝ ΕΧΘΡΟΝ ΑΛΛΑ ΥΠΟΜΕΙΝΟΝ ΤΟΝ ΚΥΡΙΟΝ ΙΝΑ ΣΟΙ ΒΟΗΘΗΣΗ

10 ΣΤΑΘΜΙΟΝ ΜΕΓΑ ΚΑΙ ΜΙΚΡΟΝ ΚΑΙ ΜΕΤΡΑ ΔΙΣΣΑ ΑΚΑΘΑΡΤΑ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΜΦΟΤΕΡΑ

11 ΚΑΙ Ο ΠΟΙΩΝ ΑΥΤΑ ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΑΥΤΟΥ ΣΥΜΠΟΔΙΣΘΗΣΕΤΑΙ ΝΕΑΝΙΣΚΟΣ ΜΕΤΑ ΟΣΙΟΥ ΚΑΙ ΕΥΘΕΙΑ Η ΟΔΟΣ ΑΥΤΟΥ

12 ΟΥΣ ΑΚΟΥΕΙ ΚΑΙ ΟΦΘΑΛΜΟΣ ΟΡΑ ΚΥΡΙΟΥ ΕΡΓΑ ΚΑΙ ΑΜΦΟΤΕΡΑ

13 ΜΗ ΑΓΑΠΑ ΚΑΤΑΛΑΛΕΙΝ ΙΝΑ ΜΗ ΕΞΑΡΘΗΣ ΔΙΑΝΟΙΞΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΚΑΙ ΕΜΠΛΗΣΘΗΤΙ ΑΡΤΩΝ

23 ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΔΙΣΣΟΝ ΣΤΑΘΜΙΟΝ ΚΑΙ ΖΥΓΟΣ ΔΟΛΙΟΣ ΟΥ ΚΑΛΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ

24 ΠΑΡΑ ΚΥΡΙΟΥ ΕΥΘΥΝΕΤΑΙ ΤΑ ΔΙΑΒΗΜΑΤΑ ΑΝΔΡΙ ΘΝΗΤΟΣ ΔΕ ΠΩΣ ΑΝ ΝΟΗΣΑΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ

25 ΠΑΓΙΣ ΑΝΔΡΙ ΤΑΧΥ ΤΙ ΤΩΝ ΙΔΙΩΝ ΑΓΙΑΣΑΙ ΜΕΤΑ ΓΑΡ ΤΟ ΕΥΞΑΣΘΑΙ ΜΕΤΑΝΟΕΙΝ ΓΙΝΕΤΑΙ

26 ΛΙΚΜΗΤΩΡ ΑΣΕΒΩΝ ΒΑΣΙΛΕΥΣ ΣΟΦΟΣ ΚΑΙ ΕΠΙΒΑΛΕΙ ΑΥΤΟΙΣ ΤΡΟΧΟΝ

27 ΦΩΣ ΚΥΡΙΟΥ ΠΝΟΗ ΑΝΘΡΩΠΩΝ ΟΣ ΕΡΕΥΝΑ ΤΑΜΙΕΙΑ ΚΟΙΛΙΑΣ

28 ΕΛΕΗΜΟΣΥΝΗ ΚΑΙ ΑΛΗΘΕΙΑ ΦΥΛΑΚΗ ΒΑΣΙΛΕΙ ΚΑΙ ΠΕΡΙΚΥΚΛΩΣΟΥΣΙΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ

29 ΚΟΣΜΟΣ ΝΕΑΝΙΑΙΣ ΣΟΦΙΑ ΔΟΞΑ ΔΕ ΠΡΕΣΒΥΤΕΡΩΝ ΠΟΛΙΑΙ

30 ΥΠΩΠΙΑ ΚΑΙ ΣΥΝΤΡΙΜΜΑΤΑ ΣΥΝΑΝΤΑ ΚΑΚΟΙΣ ΠΛΗΓΑΙ ΔΕ ΕΙΣ ΤΑΜΙΕΙΑ ΚΟΙΛΙΑΣ

PROVERBS OF SOLOMON CHAPTER 21

1 ΩΣΠΕΡ ΟΡΜΗ ΥΔΑΤΟΣ ΟΥΤΩΣ ΚΑΡΔΙΑ ΒΑΣΙΛΕΩΣ ΕΝ ΧΕΙΡΙ ΘΕΟΥ ΟΥ ΕΑΝ ΘΕΛΩΝ ΝΕΥΣΗ ΕΚΕΙ ΕΚΛΙΝΕΝ ΑΥΤΗΝ

2 ΠΑΣ ΑΝΗΡ ΦΑΙΝΕΤΑΙ ΕΑΥΤΩ ΔΙΚΑΙΟΣ ΚΑΤΕΥΘΥΝΕΙ ΔΕ ΚΑΡΔΙΑΣ ΚΥΡΙΟΣ

3 ΠΟΙΕΙΝ ΔΙΚΑΙΑ ΚΑΙ ΑΛΗΘΕΥΕΙΝ ΑΡΕΣΤΑ ΠΑΡΑ ΘΕΩ ΜΑΛΛΟΝ Η ΘΥΣΙΩΝ ΑΙΜΑ

4 ΜΕΓΑΛΟΦΡΩΝ ΕΦ' ΥΒΡΕΙ ΘΡΑΣΥΚΑΡΔΙΟΣ ΛΑΜΠΤΗΡ ΔΕ ΑΣΕΒΩΝ ΑΜΑΡΤΙΑ

6 Ο ΕΝΕΡΓΩΝ ΘΗΣΑΥΡΙΣΜΑΤΑ ΓΛΩΣΣΗ ΨΕΥΔΕΙ ΜΑΤΑΙΑ ΔΙΩΚΕΙ ΕΠΙ ΠΑΓΙΔΑΣ ΘΑΝΑΤΟΥ

7 ΟΛΕΘΡΟΣ ΑΣΕΒΕΣΙΝ ΕΠΙΞΕΝΩΘΗΣΕΤΑΙ ΟΥ ΓΑΡ ΒΟΥΛΟΝΤΑΙ ΠΡΑΣΣΕΙΝ ΤΑ ΔΙΚΑΙΑ

8 ΠΡΟΣ ΤΟΥΣ ΣΚΟΛΙΟΥΣ ΣΚΟΛΙΑΣ ΟΔΟΥΣ ΑΠΟΣΤΕΛΛΕΙ Ο ΘΕΟΣ ΑΓΝΑ ΓΑΡ ΚΑΙ ΟΡΘΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

9 ΚΡΕΙΣΣΟΝ ΟΙΚΕΙΝ ΕΠΙ ΓΩΝΙΑΣ ΥΠΑΙΘΡΟΥ Η ΕΝ ΚΕΚΟΝΙΑΜΕΝΟΙΣ ΜΕΤΑ ΑΔΙΚΙΑΣ ΚΑΙ ΕΝ ΟΙΚΩ ΚΟΙΝΩ

10 ΨΥΧΗ ΑΣΕΒΟΥΣ ΟΥΚ ΕΛΕΗΘΗΣΕΤΑΙ ΥΠ' ΟΥΔΕΝΟΣ ΤΩΝ ΑΝΘΡΩΠΩΝ

11 ΖΗΜΙΟΥΜΕΝΟΥ ΑΚΟΛΑΣΤΟΥ ΠΑΝΟΥΡΓΟΤΕΡΟΣ ΓΙΝΕΤΑΙ Ο ΑΚΑΚΟΣ ΣΥΝΙΩΝ ΔΕ ΣΟΦΟΣ ΔΕΞΕΤΑΙ ΓΝΩΣΙΝ

12 ΣΥΝΙΕΙ ΔΙΚΑΙΟΣ ΚΑΡΔΙΑΣ ΑΣΕΒΩΝ ΚΑΙ ΦΑΥΛΙΖΕΙ ΑΣΕΒΕΙΣ ΕΝ ΚΑΚΟΙΣ

13 ΟΣ ΦΡΑΣΣΕΙ ΤΑ ΩΤΑ ΤΟΥ ΜΗ ΕΠΑΚΟΥΣΑΙ ΑΣΘΕΝΟΥΣ ΚΑΙ ΑΥΤΟΣ ΕΠΙΚΑΛΕΣΕΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΙΣΑΚΟΥΩΝ

14 ΔΟΣΙΣ ΛΑΘΡΙΟΣ ΑΝΑΤΡΕΠΕΙ ΟΡΓΑΣ ΔΩΡΩΝ ΔΕ Ο ΦΕΙΔΟΜΕΝΟΣ ΘΥΜΟΝ ΕΓΕΙΡΕΙ ΙΣΧΥΡΟΝ

15 ΕΥΦΡΟΣΥΝΗ ΔΙΚΑΙΩΝ ΠΟΙΕΙΝ ΚΡΙΜΑ ΟΣΙΟΣ ΔΕ ΑΚΑΘΑΡΤΟΣ ΠΑΡΑ ΚΑΚΟΥΡΓΟΙΣ

16 ΑΝΗΡ ΠΛΑΝΩΜΕΝΟΣ ΕΞ ΟΔΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΕΝ ΣΥΝΑΓΩΓΗ ΓΙΓΑΝΤΩΝ ΑΝΑΠΑΥΣΕΤΑΙ

17 ΑΝΗΡ ΕΝΔΕΗΣ ΑΓΑΠΑ ΕΥΦΡΟΣΥΝΗΝ ΦΙΛΩΝ ΟΙΝΟΝ ΚΑΙ ΕΛΑΙΟΝ ΕΙΣ ΠΛΟΥΤΟΝ

18 ΠΕΡΙΚΑΘΑΡΜΑ ΔΕ ΔΙΚΑΙΟΥ ΑΝΟΜΟΣ

19 ΚΡΕΙΣΣΟΝ ΟΙΚΕΙΝ ΕΝ ΓΗ ΕΡΗΜΩ Η ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΜΑΧΙΜΟΥ ΚΑΙ ΓΛΩΣΣΩΔΟΥΣ ΚΑΙ ΟΡΓΙΛΟΥ

20 ΘΗΣΑΥΡΟΣ ΕΠΙΘΥΜΗΤΟΣ ΑΝΑΠΑΥΣΕΤΑΙ ΕΠΙ ΣΤΟΜΑΤΟΣ ΣΟΦΟΥ ΑΦΡΟΝΕΣ ΔΕ ΑΝΔΡΕΣ ΚΑΤΑΠΙΟΝΤΑΙ ΑΥΤΟΝ

21 ΟΔΟΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΕΛΕΗΜΟΣΥΝΗΣ ΕΥΡΗΣΕΙ ΖΩΗΝ ΚΑΙ ΔΟΞΑΝ

22 ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΕΠΕΒΗ ΣΟΦΟΣ ΚΑΙ ΚΑΘΕΙΛΕΝ ΤΟ ΟΧΥΡΩΜΑ ΕΦ' Ω ΕΠΕΠΟΙΘΕΙΣΑΝ ΟΙ ΑΣΕΒΕΙΣ

23 ΟΣ ΦΥΛΑΣΣΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΓΛΩΣΣΑΝ ΔΙΑΤΗΡΕΙ ΕΚ ΘΛΙΨΕΩΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ

24 ΘΡΑΣΥΣ ΚΑΙ ΑΥΘΑΔΗΣ ΚΑΙ ΑΛΑΖΩΝ ΛΟΙΜΟΣ ΚΑΛΕΙΤΑΙ ΟΣ ΔΕ ΜΝΗΣΙΚΑΚΕΙ ΠΑΡΑΝΟΜΟΣ

25 ΕΠΙΘΥΜΙΑΙ ΟΚΝΗΡΟΝ ΑΠΟΚΤΕΙΝΟΥΣΙΝ ΟΥ ΓΑΡ ΠΡΟΑΙΡΟΥΝΤΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΠΟΙΕΙΝ ΤΙ

26 ΑΣΕΒΗΣ ΕΠΙΘΥΜΕΙ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΠΙΘΥΜΙΑΣ ΚΑΚΑΣ Ο ΔΕ ΔΙΚΑΙΟΣ ΕΛΕΑ ΚΑΙ ΟΙΚΤΙΡΕΙ ΑΦΕΙΔΩΣ

27 ΘΥΣΙΑΙ ΑΣΕΒΩΝ ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΚΑΙ ΓΑΡ ΠΑΡΑΝΟΜΩΣ ΠΡΟΣΦΕΡΟΥΣΙΝ ΑΥΤΑΣ

28 ΜΑΡΤΥΣ ΨΕΥΔΗΣ ΑΠΟΛΕΙΤΑΙ ΑΝΗΡ ΔΕ ΥΠΗΚΟΟΣ ΦΥΛΑΣΣΟΜΕΝΟΣ ΛΑΛΗΣΕΙ

29 ΑΣΕΒΗΣ ΑΝΗΡ ΑΝΑΙΔΩΣ ΥΦΙΣΤΑΤΑΙ ΠΡΟΣΩΠΩ Ο ΔΕ ΕΥΘΗΣ ΑΥΤΟΣ ΣΥΝΙΕΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ

30 ΟΥΚ ΕΣΤΙΝ ΣΟΦΙΑ ΟΥΚ ΕΣΤΙΝ ΑΝΔΡΕΙΑ ΟΥΚ ΕΣΤΙΝ ΒΟΥΛΗ ΠΡΟΣ ΤΟΝ ΑΣΕΒΗ

31 ΙΠΠΟΣ ΕΤΟΙΜΑΖΕΤΑΙ ΕΙΣ ΗΜΕΡΑΝ ΠΟΛΕΜΟΥ ΠΑΡΑ ΔΕ ΚΥΡΙΟΥ Η ΒΟΗΘΕΙΑ

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1 ΑΙΡΕΤΩΤΕΡΟΝ ΟΝΟΜΑ ΚΑΛΟΝ Η ΠΛΟΥΤΟΣ ΠΟΛΥΣ ΥΠΕΡ ΔΕ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΧΑΡΙΣ ΑΓΑΘΗ

2 ΠΛΟΥΣΙΟΣ ΚΑΙ ΠΤΩΧΟΣ ΣΥΝΗΝΤΗΣΑΝ ΑΛΛΗΛΟΙΣ ΑΜΦΟΤΕΡΟΥΣ ΔΕ Ο ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ

3 ΠΑΝΟΥΡΓΟΣ ΙΔΩΝ ΠΟΝΗΡΟΝ ΤΙΜΩΡΟΥΜΕΝΟΝ ΚΡΑΤΑΙΩΣ ΑΥΤΟΣ ΠΑΙΔΕΥΕΤΑΙ ΟΙ ΔΕ ΑΦΡΟΝΕΣ ΠΑΡΕΛΘΟΝΤΕΣ ΕΖΗΜΙΩΘΗΣΑΝ

4 ΓΕΝΕΑ ΣΟΦΙΑΣ ΦΟΒΟΣ ΚΥΡΙΟΥ ΚΑΙ ΠΛΟΥΤΟΣ ΚΑΙ ΔΟΞΑ ΚΑΙ ΖΩΗ

5 ΤΡΙΒΟΛΟΙ ΚΑΙ ΠΑΓΙΔΕΣ ΕΝ ΟΔΟΙΣ ΣΚΟΛΙΑΙΣ Ο ΔΕ ΦΥΛΑΣΣΩΝ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ ΑΦΕΞΕΤΑΙ ΑΥΤΩΝ

7 ΠΛΟΥΣΙΟΙ ΠΤΩΧΩΝ ΑΡΞΟΥΣΙΝ ΚΑΙ ΟΙΚΕΤΑΙ ΙΔΙΟΙΣ ΔΕΣΠΟΤΑΙΣ ΔΑΝΙΟΥΣΙΝ

8 Ο ΣΠΕΙΡΩΝ ΦΑΥΛΑ ΘΕΡΙΣΕΙ ΚΑΚΑ ΠΛΗΓΗΝ ΔΕ ΕΡΓΩΝ ΑΥΤΟΥ ΣΥΝΤΕΛΕΣΕΙ

8Α ΑΝΔΡΑ ΙΛΑΡΟΝ ΚΑΙ ΔΟΤΗΝ ΕΥΛΟΓΕΙ Ο ΘΕΟΣ ΜΑΤΑΙΟΤΗΤΑ ΔΕ ΕΡΓΩΝ ΑΥΤΟΥ ΣΥΝΤΕΛΕΣΕΙ

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9 Ο ΕΛΕΩΝ ΠΤΩΧΟΝ ΑΥΤΟΣ ΔΙΑΤΡΑΦΗΣΕΤΑΙ ΤΩΝ ΓΑΡ ΕΑΥΤΟΥ ΑΡΤΩΝ ΕΔΩΚΕΝ ΤΩ ΠΤΩΧΩ
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11 ΑΓΑΠΑ ΚΥΡΙΟΣ ΟΣΙΑΣ ΚΑΡΔΙΑΣ ΔΕΚΤΟΙ ΔΕ ΑΥΤΩ ΠΑΝΤΕΣ ΑΜΩΜΟΙ ΧΕΙΛΕΣΙΝ ΠΟΙΜΑΙΝΕΙ ΒΑΣΙΛΕΥΣ
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15 ΑΝΟΙΑ ΕΞΗΠΤΑΙ ΚΑΡΔΙΑΣ ΝΕΟΥ ΡΑΒΔΟΣ ΔΕ ΚΑΙ ΠΑΙΔΕΙΑ ΜΑΚΡΑΝ ΑΠ' ΑΥΤΟΥ
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28 ΜΗ ΜΕΤΑΙΡΕ ΟΡΙΑ ΑΙΩΝΙΑ Α ΕΘΕΝΤΟ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ
29 ΟΡΑΤΙΚΟΝ ΑΝΔΡΑ ΚΑΙ ΟΞΥΝ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ ΒΑΣΙΛΕΥΣΙ ΔΕΙ ΠΑΡΕΣΤΑΝΑΙ ΚΑΙ ΜΗ ΠΑΡΕΣΤΑΝΑΙ ΑΝΔΡΑΣΙ ΝΩΘΡΟΙΣ

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2 ΚΑΙ ΕΠΙΒΑΛΛΕ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΙΔΩΣ ΟΤΙ ΤΟΙΑΥΤΑ ΣΕ ΔΕΙ ΠΑΡΑΣΚΕΥΑΣΑΙ
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6 ΜΗ ΣΥΝΔΕΙΠΝΕΙ ΑΝΔΡΙ ΒΑΣΚΑΝΩ ΜΗΔΕ ΕΠΙΘΥΜΕΙ ΤΩΝ ΒΡΩΜΑΤΩΝ ΑΥΤΟΥ
7 ΟΝ ΤΡΟΠΟΝ ΓΑΡ ΕΙ ΤΙΣ ΚΑΤΑΠΙΟΙ ΤΡΙΧΑ ΟΥΤΩΣ ΕΣΘΙΕΙ ΚΑΙ ΠΙΝΕΙ
8 ΜΗΔΕ ΠΡΟΣ ΣΕ ΕΙΣΑΓΑΓΗΣ ΑΥΤΟΝ ΚΑΙ ΦΑΓΗΣ ΤΟΝ ΨΩΜΟΝ ΣΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΞΕΜΕΣΕΙ ΓΑΡ ΑΥΤΟΝ ΚΑΙ ΛΥΜΑΝΕΙΤΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΣΟΥ ΤΟΥΣ ΚΑΛΟΥΣ
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11 Ο ΓΑΡ ΛΥΤΡΟΥΜΕΝΟΣ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΚΡΑΤΑΙΟΣ ΕΣΤΙΝ ΚΑΙ ΚΡΙΝΕΙ ΤΗΝ ΚΡΙΣΙΝ ΑΥΤΩΝ ΜΕΤΑ ΣΟΥ
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30 ΟΥ ΤΩΝ ΕΓΧΡΟΝΙΖΟΝΤΩΝ ΕΝ ΟΙΝΟΙΣ ΟΥ ΤΩΝ ΙΧΝΕΥΟΝΤΩΝ ΠΟΥ ΠΟΤΟΙ ΓΙΝΟΝΤΑΙ
31 ΜΗ ΜΕΘΥΣΚΕΣΘΕ ΟΙΝΩ ΑΛΛΑ ΟΜΙΛΕΙΤΕ ΑΝΘΡΩΠΟΙΣ ΔΙΚΑΙΟΙΣ ΚΑΙ ΟΜΙΛΕΙΤΕ ΕΝ ΠΕΡΙΠΑΤΟΙΣ ΕΑΝ ΓΑΡ ΕΙΣ ΤΑΣ ΦΙΑΛΑΣ ΚΑΙ ΤΑ ΠΟΤΗΡΙΑ ΔΩΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΥΣΤΕΡΟΝ ΠΕΡΙΠΑΤΗΣΕΙΣ ΓΥΜΝΟΤΕΡΟΣ ΥΠΕΡΟΥ
32 ΤΟ ΔΕ ΕΣΧΑΤΟΝ ΩΣΠΕΡ ΥΠΟ ΟΦΕΩΣ ΠΕΠΛΗΓΩΣ ΕΚΤΕΙΝΕΤΑΙ ΚΑΙ ΩΣΠΕΡ ΥΠΟ ΚΕΡΑΣΤΟΥ ΔΙΑΧΕΙΤΑΙ ΑΥΤΩ Ο ΙΟΣ
33 ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΤΑΝ ΙΔΩΣΙΝ ΑΛΛΟΤΡΙΑΝ ΤΟ ΣΤΟΜΑ ΣΟΥ ΤΟΤΕ ΛΑΛΗΣΕΙ ΣΚΟΛΙΑ
34 ΚΑΙ ΚΑΤΑΚΕΙΣΗ ΩΣΠΕΡ ΕΝ ΚΑΡΔΙΑ ΘΑΛΑΣΣΗΣ ΚΑΙ ΩΣΠΕΡ ΚΥΒΕΡΝΗΤΗΣ ΕΝ ΠΟΛΛΩ ΚΛΥΔΩΝΙ
35 ΕΡΕΙΣ ΔΕ ΤΥΠΤΟΥΣΙΝ ΜΕ ΚΑΙ ΟΥΚ ΕΠΟΝΕΣΑ ΚΑΙ ΕΝΕΠΑΙΞΑΝ ΜΟΙ ΕΓΩ ΔΕ ΟΥΚ ΗΔΕΙΝ ΠΟΤΕ ΟΡΘΡΟΣ ΕΣΤΑΙ ΙΝΑ ΕΛΘΩΝ ΖΗΤΗΣΩ ΜΕΘ' ΩΝ ΣΥΝΕΛΕΥΣΟΜΑΙ

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2 ΨΕΥΔΗ ΓΑΡ ΜΕΛΕΤΑ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΚΑΙ ΠΟΝΟΥΣ ΤΑ ΧΕΙΛΗ ΑΥΤΩΝ ΛΑΛΕΙ
3 ΜΕΤΑ ΣΟΦΙΑΣ ΟΙΚΟΔΟΜΕΙΤΑΙ ΟΙΚΟΣ ΚΑΙ ΜΕΤΑ ΣΥΝΕΣΕΩΣ ΑΝΟΡΘΟΥΤΑΙ
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5 ΚΡΕΙΣΣΩΝ ΣΟΦΟΣ ΙΣΧΥΡΟΥ ΚΑΙ ΑΝΗΡ ΦΡΟΝΗΣΙΝ ΕΧΩΝ ΓΕΩΡΓΙΟΥ ΜΕΓΑΛΟΥ
6 ΜΕΤΑ ΚΥΒΕΡΝΗΣΕΩΣ ΓΙΝΕΤΑΙ ΠΟΛΕΜΟΣ ΒΟΗΘΕΙΑ ΔΕ ΜΕΤΑ ΚΑΡΔΙΑΣ ΒΟΥΛΕΥΤΙΚΗΣ
7 ΣΟΦΙΑ ΚΑΙ ΕΝΝΟΙΑ ΑΓΑΘΗ ΕΝ ΠΥΛΑΙΣ ΣΟΦΩΝ ΣΟΦΟΙ ΟΥΚ ΕΚΚΛΙΝΟΥΣΙΝ ΕΚ ΣΤΟΜΑΤΟΣ ΚΥΡΙΟΥ
8 ΑΛΛΑ ΛΟΓΙΖΟΝΤΑΙ ΕΝ ΣΥΝΕΔΡΙΟΙΣ ΑΠΑΙΔΕΥΤΟΙΣ ΣΥΝΑΝΤΑ ΘΑΝΑΤΟΣ
9 ΑΠΟΘΝΗΣΚΕΙ ΔΕ ΑΦΡΩΝ ΕΝ ΑΜΑΡΤΙΑΙΣ ΑΚΑΘΑΡΣΙΑ ΔΕ ΑΝΔΡΙ ΛΟΙΜΩ ΕΜΜΟΛΥΝΘΗΣΕΤΑΙ
10 ΕΝ ΗΜΕΡΑ ΚΑΚΗ ΚΑΙ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΕΩΣ ΑΝ ΕΚΛΙΠΗ
11 ΡΥΣΑΙ ΑΓΟΜΕΝΟΥΣ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΕΚΠΡΙΟΥ ΚΤΕΙΝΟΜΕΝΟΥΣ ΜΗ ΦΕΙΣΗ
12 ΕΑΝ ΔΕ ΕΙΠΗΣ ΟΥΚ ΟΙΔΑ ΤΟΥΤΟΝ ΓΙΝΩΣΚΕ ΟΤΙ ΚΥΡΙΟΣ ΚΑΡΔΙΑΣ ΠΑΝΤΩΝ ΓΙΝΩΣΚΕΙ ΚΑΙ Ο ΠΛΑΣΑΣ ΠΝΟΗΝ ΠΑΣΙΝ ΑΥΤΟΣ ΟΙΔΕΝ ΠΑΝΤΑ ΟΣ ΑΠΟΔΙΔΩΣΙΝ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
13 ΦΑΓΕ ΜΕΛΙ ΥΙΕ ΑΓΑΘΟΝ ΓΑΡ ΚΗΡΙΟΝ ΙΝΑ ΓΛΥΚΑΝΘΗ ΣΟΥ Ο ΦΑΡΥΓΞ
14 ΟΥΤΩΣ ΑΙΣΘΗΣΗ ΣΟΦΙΑΝ ΤΗ ΣΗ ΨΥΧΗ ΕΑΝ ΓΑΡ ΕΥΡΗΣ ΕΣΤΑΙ ΚΑΛΗ Η ΤΕΛΕΥΤΗ ΣΟΥ ΚΑΙ ΕΛΠΙΣ ΣΕ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΕΙ
15 ΜΗ ΠΡΟΣΑΓΑΓΗΣ ΑΣΕΒΗ ΝΟΜΗ ΔΙΚΑΙΩΝ ΜΗΔΕ ΑΠΑΤΗΘΗΣ ΧΟΡΤΑΣΙΑ ΚΟΙΛΙΑΣ
16 ΕΠΤΑΚΙ ΓΑΡ ΠΕΣΕΙΤΑΙ Ο ΔΙΚΑΙΟΣ ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΚΑΚΟΙΣ
17 ΕΑΝ ΠΕΣΗ Ο ΕΧΘΡΟΣ ΣΟΥ ΜΗ ΕΠΙΧΑΡΗΣ ΑΥΤΩ ΕΝ ΔΕ ΤΩ ΥΠΟΣΚΕΛΙΣΜΑΤΙ ΑΥΤΟΥ ΜΗ ΕΠΑΙΡΟΥ
18 ΟΤΙ ΟΨΕΤΑΙ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΑΡΕΣΕΙ ΑΥΤΩ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΤΟΝ ΘΥΜΟΝ ΑΥΤΟΥ ΑΠ' ΑΥΤΟΥ
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20 ΟΥ ΓΑΡ ΜΗ ΓΕΝΗΤΑΙ ΕΚΓΟΝΑ ΠΟΝΗΡΩΝ ΛΑΜΠΤΗΡ ΔΕ ΑΣΕΒΩΝ ΣΒΕΣΘΗΣΕΤΑΙ
21 ΦΟΒΟΥ ΤΟΝ ΘΕΟΝ ΥΙΕ ΚΑΙ ΒΑΣΙΛΕΑ ΚΑΙ ΜΗΘΕΤΕΡΩ ΑΥΤΩΝ ΑΠΕΙΘΗΣΗΣ
22 ΕΞΑΙΦΝΗΣ ΓΑΡ ΤΕΙΣΟΝΤΑΙ ΤΟΥΣ ΑΣΕΒΕΙΣ ΤΑΣ ΔΕ ΤΙΜΩΡΙΑΣ ΑΜΦΟΤΕΡΩΝ ΤΙΣ ΓΝΩΣΕΤΑΙ
22A ΛΟΓΟΝ ΦΥΛΑΣΣΟΜΕΝΟΣ ΥΙΟΣ ΑΠΩΛΕΙΑΣ ΕΚΤΟΣ ΕΣΤΑΙ ΔΕΧΟΜΕΝΟΣ ΔΕ ΕΔΕΞΑΤΟ ΑΥΤΟΝ
22B ΜΗΔΕΝ ΨΕΥΔΟΣ ΑΠΟ ΓΛΩΣΣΗΣ ΒΑΣΙΛΕΙ ΛΕΓΕΣΘΩ ΚΑΙ ΟΥΔΕΝ ΨΕΥΔΟΣ ΑΠΟ ΓΛΩΣΣΗΣ ΑΥΤΟΥ ΟΥ ΜΗ ΕΞΕΛΘΗ
22C ΜΑΧΑΙΡΑ ΓΛΩΣΣΑ ΒΑΣΙΛΕΩΣ ΚΑΙ ΟΥ ΣΑΡΚΙΝΗ ΟΣ Δ' ΑΝ ΠΑΡΑΔΟΘΗ ΣΥΝΤΡΙΒΗΣΕΤΑΙ
22D ΕΑΝ ΓΑΡ ΟΞΥΝΘΗ Ο ΘΥΜΟΣ ΑΥΤΟΥ ΣΥΝ ΝΕΥΡΟΙΣ ΑΝΘΡΩΠΟΥΣ ΑΝΑΛΙΣΚΕΙ
22E ΚΑΙ ΟΣΤΑ ΑΝΘΡΩΠΩΝ ΚΑΤΑΤΡΩΓΕΙ ΚΑΙ ΣΥΓΚΑΙΕΙ ΩΣΠΕΡ ΦΛΟΞ ΩΣΤΕ ΑΒΡΩΤΑ ΕΙΝΑΙ ΝΕΟΣΣΟΙΣ ΑΕΤΩΝ
23 ΤΑΥΤΑ ΔΕ ΛΕΓΩ ΥΜΙΝ ΤΟΙΣ ΣΟΦΟΙΣ ΕΠΙΓΙΝΩΣΚΕΙΝ ΑΙΔΕΙΣΘΑΙ ΠΡΟΣΩΠΟΝ ΕΝ ΚΡΙΣΕΙ ΟΥ ΚΑΛΟΝ
24 Ο ΕΙΠΩΝ ΤΟΝ ΑΣΕΒΗ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΕΠΙΚΑΤΑΡΑΤΟΣ ΛΑΟΙΣ ΕΣΤΑΙ ΚΑΙ ΜΙΣΗΤΟΣ ΕΙΣ ΕΘΝΗ
25 ΟΙ ΔΕ ΕΛΕΓΧΟΝΤΕΣ ΒΕΛΤΙΟΥΣ ΦΑΝΟΥΝΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΔΕ ΗΞΕΙ ΕΥΛΟΓΙΑ ΑΓΑΘΗ
26 ΧΕΙΛΗ ΔΕ ΦΙΛΗΣΟΥΣΙΝ ΑΠΟΚΡΙΝΟΜΕΝΑ ΛΟΓΟΥΣ ΑΓΑΘΟΥΣ
27 ΕΤΟΙΜΑΖΕ ΕΙΣ ΤΗΝ ΕΞΟΔΟΝ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΠΑΡΑΣΚΕΥΑΖΟΥ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΠΟΡΕΥΟΥ ΚΑΤΟΠΙΣΘΕΝ ΜΟΥ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ
28 ΜΗ ΙΣΘΙ ΨΕΥΔΗΣ ΜΑΡΤΥΣ ΕΠΙ ΣΟΝ ΠΟΛΙΤΗΝ ΜΗΔΕ ΠΛΑΤΥΝΟΥ ΣΟΙΣ ΧΕΙΛΕΣΙΝ
29 ΜΗ ΕΙΠΗΣ ΟΝ ΤΡΟΠΟΝ ΕΧΡΗΣΑΤΟ ΜΟΙ ΧΡΗΣΟΜΑΙ ΑΥΤΩ ΤΕΙΣΟΜΑΙ ΔΕ ΑΥΤΟΝ Α ΜΕ ΗΔΙΚΗΣΕΝ
30 ΩΣΠΕΡ ΓΕΩΡΓΙΟΝ ΑΝΗΡ ΑΦΡΩΝ ΚΑΙ ΩΣΠΕΡ ΑΜΠΕΛΩΝ ΑΝΘΡΩΠΟΣ ΕΝΔΕΗΣ ΦΡΕΝΩΝ
31 ΕΑΝ ΑΦΗΣ ΑΥΤΟΝ ΧΕΡΣΩΘΗΣΕΤΑΙ ΚΑΙ ΧΟΡΤΟΜΑΝΗΣΕΙ ΟΛΟΣ ΚΑΙ ΓΙΝΕΤΑΙ ΕΚΛΕΛΕΙΜΜΕΝΟΣ ΟΙ ΔΕ ΦΡΑΓΜΟΙ ΤΩΝ ΛΙΘΩΝ ΑΥΤΟΥ ΚΑΤΑΣΚΑΠΤΟΝΤΑΙ
32 ΥΣΤΕΡΟΝ ΕΓΩ ΜΕΤΕΝΟΗΣΑ ΕΠΕΒΛΕΨΑ ΤΟΥ ΕΚΛΕΞΑΣΘΑΙ ΠΑΙΔΕΙΑΝ
33 ΟΛΙΓΟΝ ΝΥΣΤΑΖΩ ΟΛΙΓΟΝ ΔΕ ΚΑΘΥΠΝΩ ΟΛΙΓΟΝ ΔΕ ΕΝΑΓΚΑΛΙΖΟΜΑΙ ΧΕΡΣΙΝ ΣΤΗΘΗ
34 ΕΑΝ ΔΕ ΤΟΥΤΟ ΠΟΙΗΣ ΗΞΕΙ ΠΡΟΠΟΡΕΥΟΜΕΝΗ Η ΠΕΝΙΑ ΣΟΥ ΚΑΙ Η ΕΝΔΕΙΑ ΣΟΥ ΩΣΠΕΡ ΑΓΑΘΟΣ ΔΡΟΜΕΥΣ

PROVERBS OF SOLOMON CHAPTER 25
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2 ΔΟΞΑ ΘΕΟΥ ΚΡΥΠΤΕΙ ΛΟΓΟΝ ΔΟΞΑ ΔΕ ΒΑΣΙΛΕΩΣ ΤΙΜΑ ΠΡΑΓΜΑΤΑ
3 ΟΥΡΑΝΟΣ ΥΨΗΛΟΣ ΓΗ ΔΕ ΒΑΘΕΙΑ ΚΑΡΔΙΑ ΔΕ ΒΑΣΙΛΕΩΣ ΑΝΕΞΕΛΕΓΚΤΟΣ
4 ΤΥΠΤΕ ΑΔΟΚΙΜΟΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΚΑΘΑΡΙΣΘΗΣΕΤΑΙ ΚΑΘΑΡΟΝ ΑΠΑΝ
5 ΚΤΕΙΝΕ ΑΣΕΒΕΙΣ ΕΚ ΠΡΟΣΩΠΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΚΑΤΟΡΘΩΣΕΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ Ο ΘΡΟΝΟΣ ΑΥΤΟΥ
6 ΜΗ ΑΛΑΖΟΝΕΥΟΥ ΕΝΩΠΙΟΝ ΒΑΣΙΛΕΩΣ ΜΗΔΕ ΕΝ ΤΟΠΟΙΣ ΔΥΝΑΣΤΩΝ ΥΦΙΣΤΑΣΟ
7 ΚΡΕΙΣΣΟΝ ΓΑΡ ΣΟΙ ΤΟ ΡΗΘΗΝΑΙ ΑΝΑΒΑΙΝΕ ΠΡΟΣ ΜΕ Η ΤΑΠΕΙΝΩΣΑΙ ΣΕ ΕΝ ΠΡΟΣΩΠΩ ΔΥΝΑΣΤΟΥ Α ΕΙΔΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΛΕΓΕ
8 ΜΗ ΠΡΟΣΠΙΠΤΕ ΕΙΣ ΜΑΧΗΝ ΤΑΧΕΩΣ ΙΝΑ ΜΗ ΜΕΤΑ-ΜΕΛΗΘΗΣ ΕΠ' ΕΣΧΑΤΩΝ ΗΝΙΚΑ ΑΝ ΣΕ ΟΝΕΙΔΙΣΗ Ο ΣΟΣ ΦΙΛΟΣ
9 ΑΝΑΧΩΡΕΙ ΕΙΣ ΤΑ ΟΠΙΣΩ ΜΗ ΚΑΤΑΦΡΟΝΕΙ
10 ΜΗ ΣΕ ΟΝΕΙΔΙΣΗ ΜΕΝ Ο ΦΙΛΟΣ Η ΔΕ ΜΑΧΗ ΣΟΥ ΚΑΙ Η ΕΧΘΡΑ ΟΥΚ ΑΠΕΣΤΑΙ ΑΛΛ' ΕΣΤΑΙ ΣΟΙ ΙΣΗ ΘΑΝΑΤΩ
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11 ΜΗΛΟΝ ΧΡΥΣΟΥΝ ΕΝ ΟΡΜΙΣΚΩ ΣΑΡΔΙΟΥ ΟΥΤΩΣ ΕΙΠΕΙΝ ΛΟΓΟΝ
12 ΕΙΣ ΕΝΩΤΙΟΝ ΧΡΥΣΟΥΝ ΣΑΡΔΙΟΝ ΠΟΛΥΤΕΛΕΣ ΔΕΔΕΤΑΙ ΛΟΓΟΣ ΣΟΦΟΣ ΕΙΣ ΕΥΗΚΟΟΝ ΟΥΣ
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14 ΩΣΠΕΡ ΑΝΕΜΟΙ ΚΑΙ ΝΕΦΗ ΚΑΙ ΥΕΤΟΙ ΕΠΙΦΑΝΕΣΤΑΤΟΙ ΟΥΤΩΣ ΟΙ ΚΑΥΧΩΜΕΝΟΙ ΕΠΙ ΔΟΣΕΙ ΨΕΥΔΕΙ
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17 ΣΠΑΝΙΟΝ ΕΙΣΑΓΕ ΣΟΝ ΠΟΔΑ ΠΡΟΣ ΤΟΝ ΣΕΑΥΤΟΥ ΦΙΛΟΝ ΜΗΠΟΤΕ ΠΛΗΣΘΕΙΣ ΣΟΥ ΜΙΣΗΣΗ ΣΕ
18 ΡΟΠΑΛΟΝ ΚΑΙ ΜΑΧΑΙΡΑ ΚΑΙ ΤΟΞΕΥΜΑ ΑΚΙΔΩΤΟΝ ΟΥΤΩΣ ΚΑΙ ΑΝΗΡ Ο ΚΑΤΑΜΑΡΤΥΡΩΝ ΤΟΥ ΦΙΛΟΥ ΑΥΤΟΥ ΜΑΡΤΥΡΙΑΝ ΨΕΥΔΗ
19 ΟΔΟΥΣ ΚΑΚΟΥ ΚΑΙ ΠΟΥΣ ΠΑΡΑΝΟΜΟΥ ΟΛΕΙΤΑΙ ΕΝ ΗΜΕΡΑ ΚΑΚΗ
20 ΩΣΠΕΡ ΟΞΟΣ ΕΛΚΕΙ ΑΣΥΜΦΟΡΟΝ ΟΥΤΩΣ ΠΡΟΣΠΕΣΟΝ ΠΑΘΟΣ ΕΝ ΣΩΜΑΤΙ ΚΑΡΔΙΑΝ ΛΥΠΕΙ
20A ΩΣΠΕΡ ΣΗΣ ΙΜΑΤΙΩ ΚΑΙ ΣΚΩΛΗΞ ΞΥΛΩ ΟΥΤΩΣ ΛΥΠΗ ΑΝΔΡΟΣ ΒΛΑΠΤΕΙ ΚΑΡΔΙΑΝ

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21 ΕΑΝ ΠΕΙΝΑ Ο ΕΧΘΡΟΣ ΣΟΥ ΤΡΕΦΕ ΑΥΤΟΝ ΕΑΝ ΔΙΨΑ ΠΟΤΙΖΕ ΑΥΤΟΝ
22 ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ ΑΝΘΡΑΚΑΣ ΠΥΡΟΣ ΣΩΡΕΥΣΕΙΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ Ο ΔΕ ΚΥΡΙΟΣ ΑΝΤΑΠΟΔΩΣΕΙ ΣΟΙ ΑΓΑΘΑ
23 ΑΝΕΜΟΣ ΒΟΡΕΑΣ ΕΞΕΓΕΙΡΕΙ ΝΕΦΗ ΠΡΟΣΩΠΟΝ ΔΕ ΑΝΑΙΔΕΣ ΓΛΩΣΣΑΝ ΕΡΕΘΙΖΕΙ
24 ΚΡΕΙΤΤΟΝ ΟΙΚΕΙΝ ΕΠΙ ΓΩΝΙΑΣ ΔΩΜΑΤΟΣ Η ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΛΟΙΔΟΡΟΥ ΕΝ ΟΙΚΙΑ ΚΟΙΝΗ
25 ΩΣΠΕΡ ΥΔΩΡ ΨΥΧΡΟΝ ΨΥΧΗ ΔΙΨΩΣΗ ΠΡΟΣΗΝΕΣ ΟΥΤΩΣ ΑΓΓΕΛΙΑ ΑΓΑΘΗ ΕΚ ΓΗΣ ΜΑΚΡΟΘΕΝ
26 ΩΣΠΕΡ ΕΙ ΤΙΣ ΠΗΓΗΝ ΦΡΑΣΣΟΙ ΚΑΙ ΥΔΑΤΟΣ ΕΞΟΔΟΝ ΛΥΜΑΙΝΟΙΤΟ ΟΥΤΩΣ ΑΚΟΣΜΟΝ ΔΙΚΑΙΟΝ ΠΕΠΤΩΚΕΝΑΙ ΕΝΩΠΙΟΝ ΑΣΕΒΟΥΣ
27 ΕΣΘΙΕΙΝ ΜΕΛΙ ΠΟΛΥ ΟΥ ΚΑΛΟΝ ΤΙΜΑΝ ΔΕ ΧΡΗ ΛΟΓΟΥΣ ΕΝΔΟΞΟΥΣ
28 ΩΣΠΕΡ ΠΟΛΙΣ ΤΑ ΤΕΙΧΗ ΚΑΤΑΒΕΒΛΗΜΕΝΗ ΚΑΙ ΑΤΕΙΧΙΣΤΟΣ ΟΥΤΩΣ ΑΝΗΡ ΟΣ ΟΥ ΜΕΤΑ ΒΟΥΛΗΣ ΤΙ ΠΡΑΣΣΕΙ

PROVERBS OF SOLOMON CHAPTER 26
1 ΩΣΠΕΡ ΔΡΟΣΟΣ ΕΝ ΑΜΗΤΩ ΚΑΙ ΩΣΠΕΡ ΥΕΤΟΣ ΕΝ ΘΕΡΕΙ ΟΥΤΩΣ ΟΥΚ ΕΣΤΙΝ ΑΦΡΟΝΙ ΤΙΜΗ
2 ΩΣΠΕΡ ΟΡΝΕΑ ΠΕΤΑΤΑΙ ΚΑΙ ΣΤΡΟΥΘΟΙ ΟΥΤΩΣ ΑΡΑ ΜΑΤΑΙΑ ΟΥΚ ΕΠΕΛΕΥΣΕΤΑΙ ΟΥΔΕΝΙ
3 ΩΣΠΕΡ ΜΑΣΤΙΞ ΙΠΠΩ ΚΑΙ ΚΕΝΤΡΟΝ ΟΝΩ ΟΥΤΩΣ ΡΑΒΔΟΣ ΕΘΝΕΙ ΠΑΡΑΝΟΜΩ
4 ΜΗ ΑΠΟΚΡΙΝΟΥ ΑΦΡΟΝΙ ΠΡΟΣ ΤΗΝ ΕΚΕΙΝΟΥ ΑΦΡΟΣΥΝΗΝ ΙΝΑ ΜΗ ΟΜΟΙΟΣ ΓΕΝΗ ΑΥΤΩ
5 ΑΛΛΑ ΑΠΟΚΡΙΝΟΥ ΑΦΡΟΝΙ ΚΑΤΑ ΤΗΝ ΑΦΡΟΣΥΝΗΝ ΑΥΤΟΥ ΙΝΑ ΜΗ ΦΑΙΝΗΤΑΙ ΣΟΦΟΣ ΠΑΡ' ΕΑΥΤΩ
6 ΕΚ ΤΩΝ ΕΑΥΤΟΥ ΠΟΔΩΝ ΟΝΕΙΔΟΣ ΠΙΕΤΑΙ Ο ΑΠΟΣΤΕΙΛΑΣ ΔΙ' ΑΓΓΕΛΟΥ ΑΦΡΟΝΟΣ ΛΟΓΟΝ
7 ΑΦΕΛΟΥ ΠΟΡΕΙΑΝ ΣΚΕΛΩΝ ΚΑΙ ΠΑΡΟΙΜΙΑΝ ΕΚ ΣΤΟΜΑΤΟΣ ΑΦΡΟΝΩΝ
8 ΟΣ ΑΠΟΔΕΣΜΕΥΕΙ ΛΙΘΟΝ ΕΝ ΣΦΕΝΔΟΝΗ ΟΜΟΙΟΣ ΕΣΤΙΝ ΤΩ ΔΙΔΟΝΤΙ ΑΦΡΟΝΙ ΔΟΞΑΝ
9 ΑΚΑΝΘΑΙ ΦΥΟΝΤΑΙ ΕΝ ΧΕΙΡΙ ΤΟΥ ΜΕΘΥΣΟΥ ΔΟΥΛΕΙΑ ΔΕ ΕΝ ΧΕΙΡΙ ΤΩΝ ΑΦΡΟΝΩΝ
10 ΠΟΛΛΑ ΧΕΙΜΑΖΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΑΦΡΟΝΩΝ ΣΥΝΤΡΙΒΕΤΑΙ ΓΑΡ Η ΕΚΣΤΑΣΙΣ ΑΥΤΩΝ
11 ΩΣΠΕΡ ΚΥΩΝ ΟΤΑΝ ΕΠΕΛΘΗ ΕΠΙ ΤΟΝ ΕΑΥΤΟΥ ΕΜΕΤΟΝ ΚΑΙ ΜΙΣΗΤΟΣ ΓΕΝΗΤΑΙ ΟΥΤΩΣ ΑΦΡΩΝ ΤΗ ΕΑΥΤΟΥ ΚΑΚΙΑ ΑΝΑΣΤΡΕΨΑΣ ΕΠΙ ΤΗΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ
11Α ΕΣΤΙΝ ΑΙΣΧΥΝΗ ΕΠΑΓΟΥΣΑ ΑΜΑΡΤΙΑΝ ΚΑΙ ΕΣΤΙΝ ΑΙΣΧΥΝΗ ΔΟΞΑ ΚΑΙ ΧΑΡΙΣ
12 ΕΙΔΟΝ ΑΝΔΡΑ ΔΟΞΑΝΤΑ ΠΑΡ' ΕΑΥΤΩ ΣΟΦΟΝ ΕΙΝΑΙ ΕΛΠΙΔΑ ΜΕΝΤΟΙ ΕΣΧΕΝ ΜΑΛΛΟΝ ΑΦΡΩΝ ΑΥΤΟΥ
13 ΛΕΓΕΙ ΟΚΝΗΡΟΣ ΑΠΟΣΤΕΛΛΟΜΕΝΟΣ ΕΙΣ ΟΔΟΝ ΛΕΩΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ
14 ΩΣΠΕΡ ΘΥΡΑ ΣΤΡΕΦΕΤΑΙ ΕΠΙ ΤΟΥ ΣΤΡΟΦΙΓΓΟΣ ΟΥΤΩΣ ΟΚΝΗΡΟΣ ΕΠΙ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ
15 ΚΡΥΨΑΣ ΟΚΝΗΡΟΣ ΤΗΝ ΧΕΙΡΑ ΕΝ ΤΩ ΚΟΛΠΩ ΑΥΤΟΥ ΟΥ ΔΥΝΗΣΕΤΑΙ ΕΠΕΝΕΓΚΕΙΝ ΕΠΙ ΤΟ ΣΤΟΜΑ
16 ΣΟΦΩΤΕΡΟΣ ΕΑΥΤΩ ΟΚΝΗΡΟΣ ΦΑΙΝΕΤΑΙ ΤΟΥ ΕΝ ΠΛΗΣΜΟΝΗ ΑΠΟΚΟΜΙΖΟΝΤΟΣ ΑΓΓΕΛΙΑΝ
17 ΩΣΠΕΡ Ο ΚΡΑΤΩΝ ΚΕΡΚΟΥ ΚΥΝΟΣ ΟΥΤΩΣ Ο ΠΡΟΕΣΤΩΣ ΑΛΛΟΤΡΙΑΣ ΚΡΙΣΕΩΣ
18 ΩΣΠΕΡ ΟΙ ΙΩΜΕΝΟΙ ΠΡΟΒΑΛΛΟΥΣΙΝ ΛΟΓΟΥΣ ΕΙΣ ΑΝΘΡΩΠΟΥΣ Ο ΔΕ ΑΠΑΝΤΗΣΑΣ ΤΩ ΛΟΓΩ ΠΡΩΤΟΣ ΥΠΟΣΚΕΛΙΣΘΗΣΕΤΑΙ
19 ΟΥΤΩΣ ΠΑΝΤΕΣ ΟΙ ΕΝΕΔΡΕΥΟΝΤΕΣ ΤΟΥΣ ΕΑΥΤΩΝ ΦΙΛΟΥΣ ΟΤΑΝ ΔΕ ΦΩΡΑΘΩΣΙΝ ΛΕΓΟΥΣΙΝ ΟΤΙ ΠΑΙΖΩΝ ΕΠΡΑΞΑ
20 ΕΝ ΠΟΛΛΟΙΣ ΞΥΛΟΙΣ ΘΑΛΛΕΙ ΠΥΡ ΟΠΟΥ ΔΕ ΟΥΚ ΕΣΤΙΝ ΔΙΘΥΜΟΣ ΗΣΥΧΑΖΕΙ ΜΑΧΗ
21 ΕΣΧΑΡΑ ΑΝΘΡΑΞΙΝ ΚΑΙ ΞΥΛΑ ΠΥΡΙ ΑΝΗΡ ΔΕ ΛΟΙΔΟΡΟΣ ΕΙΣ ΤΑΡΑΧΗΝ ΜΑΧΗΣ
22 ΛΟΓΟΙ ΚΕΡΚΩΠΩΝ ΜΑΛΑΚΟΙ ΟΥΤΟΙ ΔΕ ΤΥΠΤΟΥΣΙΝ ΕΙΣ ΤΑΜΙΕΙΑ ΣΠΛΑΓΧΝΩΝ
23 ΑΡΓΥΡΙΟΝ ΔΙΔΟΜΕΝΟΝ ΜΕΤΑ ΔΟΛΟΥ ΩΣΠΕΡ ΟΣΤΡΑΚΟΝ ΗΓΗΤΕΟΝ ΧΕΙΛΗ ΛΕΙΑ ΚΑΡΔΙΑΝ ΚΑΛΥΠΤΕΙ ΛΥΠΗΡΑΝ
24 ΧΕΙΛΕΣΙΝ ΠΑΝΤΑ ΕΠΙΝΕΥΕΙ ΑΠΟΚΛΑΙΟΜΕΝΟΣ ΕΧΘΡΟΣ ΕΝ ΔΕ ΤΗ ΚΑΡΔΙΑ ΤΕΚΤΑΙΝΕΤΑΙ ΔΟΛΟΥΣ
25 ΕΑΝ ΣΟΥ ΔΕΗΤΑΙ Ο ΕΧΘΡΟΣ ΜΕΓΑΛΗ ΤΗ ΦΩΝΗ ΜΗ ΠΕΙΣΘΗΣ ΕΠΤΑ ΓΑΡ ΕΙΣΙΝ ΠΟΝΗΡΙΑΙ ΕΝ ΤΗ ΨΥΧΗ ΑΥΤΟΥ
26 Ο ΚΡΥΠΤΩΝ ΕΧΘΡΑΝ ΣΥΝΙΣΤΗΣΙΝ ΔΟΛΟΝ ΕΚΚΑΛΥΠΤΕΙ ΔΕ ΤΑΣ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΣ ΕΥΓΝΩΣΤΟΣ ΕΝ ΣΥΝΕΔΡΙΟΙΣ
27 Ο ΟΡΥΣΣΩΝ ΒΟΘΡΟΝ ΤΩ ΠΛΗΣΙΟΝ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΑΥΤΟΝ Ο ΔΕ ΚΥΛΙΩΝ ΛΙΘΟΝ ΕΦ' ΕΑΥΤΟΝ ΚΥΛΙΕΙ
28 ΓΛΩΣΣΑ ΨΕΥΔΗΣ ΜΙΣΕΙ ΑΛΗΘΕΙΑΝ ΣΤΟΜΑ ΔΕ ΑΣΤΕΓΟΝ ΠΟΙΕΙ ΑΚΑΤΑΣΤΑΣΙΑΣ

PROVERBS OF SOLOMON CHAPTER 27
1 ΜΗ ΚΑΥΧΩ ΤΑ ΕΙΣ ΑΥΡΙΟΝ ΟΥ ΓΑΡ ΓΙΝΩΣΚΕΙΣ ΤΙ ΤΕΞΕΤΑΙ Η ΕΠΙΟΥΣΑ
2 ΕΓΚΩΜΙΑΖΕΤΩ ΣΕ Ο ΠΕΛΑΣ ΚΑΙ ΜΗ ΤΟ ΣΟΝ ΣΤΟΜΑ ΑΛΛΟΤΡΙΟΣ ΚΑΙ ΜΗ ΤΑ ΣΑ ΧΕΙΛΗ
3 ΒΑΡΥ ΛΙΘΟΣ ΚΑΙ ΔΥΣΒΑΣΤΑΚΤΟΝ ΑΜΜΟΣ ΟΡΓΗ ΔΕ ΑΦΡΟΝΟΣ ΒΑΡΥΤΕΡΑ ΑΜΦΟΤΕΡΩΝ
4 ΑΝΕΛΕΗΜΩΝ ΘΥΜΟΣ ΚΑΙ ΟΞΕΙΑ ΟΡΓΗ ΑΛΛ' ΟΥΔΕΝΑ ΥΦΙΣΤΑΤΑΙ ΖΗΛΟΣ
5 ΚΡΕΙΣΣΟΥΣ ΕΛΕΓΧΟΙ ΑΠΟΚΕΚΑΛΥΜΜΕΝΟΙ ΚΡΥΠΤΟΜΕΝΗΣ ΦΙΛΙΑΣ
6 ΑΞΙΟΠΙΣΤΟΤΕΡΑ ΕΣΤΙΝ ΤΡΑΥΜΑΤΑ ΦΙΛΟΥ Η ΕΚΟΥΣΙΑ ΦΙΛΗΜΑΤΑ ΕΧΘΡΟΥ
7 ΨΥΧΗ ΕΝ ΠΛΗΣΜΟΝΗ ΟΥΣΑ ΚΗΡΙΟΙΣ ΕΜΠΑΙΖΕΙ ΨΥΧΗ ΔΕ ΕΝΔΕΕΙ ΚΑΙ ΤΑ ΠΙΚΡΑ ΓΛΥΚΕΙΑ ΦΑΙΝΕΤΑΙ
8 ΩΣΠΕΡ ΟΤΑΝ ΟΡΝΕΟΝ ΚΑΤΑΠΕΤΑΣΘΗ ΕΚ ΤΗΣ ΙΔΙΑΣ ΝΟΣΣΙΑΣ ΟΥΤΩΣ ΑΝΘΡΩΠΟΣ ΔΟΥΛΟΥΤΑΙ ΟΤΑΝ ΑΠΟΞΕΝΩΘΗ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΟΠΩΝ
9 ΜΥΡΟΙΣ ΚΑΙ ΟΙΝΟΙΣ ΚΑΙ ΘΥΜΙΑΜΑΣΙΝ ΤΕΡΠΕΤΑΙ ΚΑΡΔΙΑ ΚΑΤΑΡΡΗΓΝΥΤΑΙ ΔΕ ΥΠΟ ΣΥΜΠΤΩΜΑΤΩΝ ΨΥΧΗ
10 ΦΙΛΟΝ ΣΟΝ Η ΦΙΛΟΝ ΠΑΤΡΩΟΝ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΕΙΣ ΔΕ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΜΗ ΕΙΣΕΛΘΗΣ ΑΤΥΧΩΝ ΚΡΕΙΣΣΩΝ ΦΙΛΟΣ ΕΓΓΥΣ Η ΑΔΕΛΦΟΣ ΜΑΚΡΑΝ ΟΙΚΩΝ
11 ΣΟΦΟΣ ΓΙΝΟΥ ΥΙΕ ΙΝΑ ΕΥΦΡΑΙΝΗΤΑΙ ΜΟΥ Η ΚΑΡΔΙΑ ΚΑΙ ΑΠΟΣΤΡΕΨΟΝ ΑΠΟ ΣΟΥ ΕΠΟΝΕΙΔΙΣΤΟΥΣ ΛΟΓΟΥΣ
12 ΠΑΝΟΥΡΓΟΣ ΚΑΚΩΝ ΕΠΕΡΧΟΜΕΝΩΝ ΑΠΕΚΡΥΒΗ ΑΦΡΟΝΕΣ ΔΕ ΕΠΕΛΘΟΝΤΕΣ ΖΗΜΙΑΝ ΤΕΙΣΟΥΣΙΝ
13 ΑΦΕΛΟΥ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ ΠΑΡΗΛΘΕΝ ΓΑΡ ΥΒΡΙΣΤΗΣ ΟΣΤΙΣ ΤΑ ΑΛΛΟΤΡΙΑ ΛΥΜΑΙΝΕΤΑΙ
14 ΟΣ ΑΝ ΕΥΛΟΓΗ ΦΙΛΟΝ ΤΟ ΠΡΩΙ ΜΕΓΑΛΗ ΤΗ ΦΩΝΗ ΚΑΤΑΡΩΜΕΝΟΥ ΟΥΔΕΝ ΔΙΑΦΕΡΕΙΝ ΔΟΞΕΙ
15 ΣΤΑΓΟΝΕΣ ΕΚΒΑΛΛΟΥΣΙΝ ΑΝΘΡΩΠΟΝ ΕΝ ΗΜΕΡΑ ΧΕΙΜΕΡΙΝΗ ΕΚ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΩΣΑΥΤΩΣ ΚΑΙ ΓΥΝΗ ΛΟΙΔΟΡΟΣ ΕΚ ΤΟΥ ΙΔΙΟΥ ΟΙΚΟΥ
16 ΒΟΡΕΑΣ ΣΚΛΗΡΟΣ ΑΝΕΜΟΣ ΟΝΟΜΑΤΙ ΔΕ ΕΠΙΔΕΞΙΟΣ ΚΑΛΕΙΤΑΙ
17 ΣΙΔΗΡΟΣ ΣΙΔΗΡΟΝ ΟΞΥΝΕΙ ΑΝΗΡ ΔΕ ΠΑΡΟΞΥΝΕΙ ΠΡΟΣΩΠΟΝ ΕΤΑΙΡΟΥ
18 ΟΣ ΦΥΤΕΥΕΙ ΣΥΚΗΝ ΦΑΓΕΤΑΙ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΗΣ ΟΣ ΔΕ ΦΥΛΑΣΣΕΙ ΤΟΝ ΕΑΥΤΟΥ ΚΥΡΙΟΝ ΤΙΜΗΘΗΣΕΤΑΙ
19 ΩΣΠΕΡ ΟΥΧ ΟΜΟΙΑ ΠΡΟΣΩΠΑ ΠΡΟΣΩΠΟΙΣ ΟΥΤΩΣ ΟΥΔΕ ΑΙ ΚΑΡΔΙΑΙ ΤΩΝ ΑΝΘΡΩΠΩΝ
20 ΑΔΗΣ ΚΑΙ ΑΠΩΛΕΙΑ ΟΥΚ ΕΜΠΙΜΠΛΑΝΤΑΙ ΩΣΑΥΤΩΣ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΠΛΗΣΤΟΙ
20Α ΒΔΕΛΥΓΜΑ ΚΥΡΙΩ ΣΤΗΡΙΖΩΝ ΟΦΘΑΛΜΟΝ ΚΑΙ ΟΙ ΑΠΑΙΔΕΥΤΟΙ ΑΚΡΑΤΕΙΣ ΓΛΩΣΣΗ
21 ΔΟΚΙΜΙΟΝ ΑΡΓΥΡΩ ΚΑΙ ΧΡΥΣΩ ΠΥΡΩΣΙΣ ΑΝΗΡ ΔΕ ΔΟΚΙΜΑΖΕΤΑΙ ΔΙΑ ΣΤΟΜΑΤΟΣ ΕΓΚΩΜΙΑΖΟΝΤΩΝ ΑΥΤΟΝ

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21A ΚΑΡΔΙΑ ΑΝΟΜΟΥ ΕΚΖΗΤΕΙ ΚΑΚΑ ΚΑΡΔΙΑ ΔΕ ΕΥΘΗΣ ΕΚΖΗΤΕΙ ΓΝΩΣΙΝ
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26 ΠΟΛΛΟΙ ΘΕΡΑΠΕΥΟΥΣΙΝ ΠΡΟΣΩΠΑ ΗΓΟΥΜΕΝΩΝ ΠΑΡΑ ΔΕ ΚΥΡΙΟΥ ΓΙΝΕΤΑΙ ΤΟ ΔΙΚΑΙΟΝ ΑΝΔΡΙ
27 ΒΔΕΛΥΓΜΑ ΔΙΚΑΙΟΙΣ ΑΝΗΡ ΑΔΙΚΟΣ ΒΔΕΛΥΓΜΑ ΔΕ ΑΝΟΜΩ ΚΑΤΕΥΘΥΝΟΥΣΑ ΟΔΟΣ

PROVERBS OF SOLOMON CHAPTER 30
1 ΤΟΥΣ ΕΜΟΥΣ ΛΟΓΟΥΣ ΥΙΕ ΦΟΒΗΘΗΤΙ ΚΑΙ ΔΕΞΑΜΕΝΟΣ ΑΥΤΟΥΣ ΜΕΤΑΝΟΕΙ ΤΑΔΕ ΛΕΓΕΙ Ο ΑΝΗΡ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΘΕΩ ΚΑΙ ΠΑΥΟΜΑΙ
2 ΑΦΡΟΝΕΣΤΑΤΟΣ ΓΑΡ ΕΙΜΙ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΦΡΟΝΗΣΙΣ ΑΝΘΡΩΠΩΝ ΟΥΚ ΕΣΤΙΝ ΕΝ ΕΜΟΙ
3 ΘΕΟΣ ΔΕΔΙΔΑΧΕΝ ΜΕ ΣΟΦΙΑΝ ΚΑΙ ΓΝΩΣΙΝ ΑΓΙΩΝ ΕΓΝΩΚΑ
4 ΤΙΣ ΑΝΕΒΗ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΚΑΤΕΒΗ ΤΙΣ ΣΥΝΗΓΑΓΕΝ ΑΝΕΜΟΥΣ ΕΝ ΚΟΛΠΩ ΤΙΣ ΣΥΝΕΣΤΡΕΨΕΝ ΥΔΩΡ ΕΝ ΙΜΑΤΙΩ ΤΙΣ ΕΚΡΑΤΗΣΕΝ ΠΑΝΤΩΝ ΤΩΝ ΑΚΡΩΝ ΤΗΣ ΓΗΣ ΤΙ ΟΝΟΜΑ ΑΥΤΩ Η ΤΙ ΟΝΟΜΑ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΟΥ ΙΝΑ ΓΝΩΣ
5 ΠΑΝΤΕΣ ΛΟΓΟΙ ΘΕΟΥ ΠΕΠΥΡΩΜΕΝΟΙ ΥΠΕΡΑΣΠΙΖΕΙ ΔΕ ΑΥΤΟΣ ΤΩΝ ΕΥΛΑΒΟΥΜΕΝΩΝ ΑΥΤΟΝ
6 ΜΗ ΠΡΟΣΘΗΣ ΤΟΙΣ ΛΟΓΟΙΣ ΑΥΤΟΥ ΙΝΑ ΜΗ ΕΛΕΓΞΗ ΣΕ ΚΑΙ ΨΕΥΔΗΣ ΓΕΝΗ
7 ΔΥΟ ΑΙΤΟΥΜΑΙ ΠΑΡΑ ΣΟΥ ΜΗ ΑΦΕΛΗΣ ΜΟΥ ΧΑΡΙΝ ΠΡΟ ΤΟΥ ΑΠΟΘΑΝΕΙΝ ΜΕ
8 ΜΑΤΑΙΟΝ ΛΟΓΟΝ ΚΑΙ ΨΕΥΔΗ ΜΑΚΡΑΝ ΜΟΥ ΠΟΙΗΣΟΝ ΠΛΟΥΤΟΝ ΔΕ ΚΑΙ ΠΕΝΙΑΝ ΜΗ ΜΟΙ ΔΩΣ ΣΥΝΤΑΞΟΝ ΔΕ ΜΟΙ ΤΑ ΔΕΟΝΤΑ ΚΑΙ ΤΑ ΑΥΤΑΡΚΗ
9 ΙΝΑ ΜΗ ΠΛΗΣΘΕΙΣ ΨΕΥΔΗΣ ΓΕΝΩΜΑΙ ΚΑΙ ΕΙΠΩ ΤΙΣ ΜΕ ΟΡΑ Η ΠΕΝΗΘΕΙΣ ΚΛΕΨΩ ΚΑΙ ΟΜΟΣΩ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ
10 ΜΗ ΠΑΡΑΔΩΣ ΟΙΚΕΤΗΝ ΕΙΣ ΧΕΙΡΑΣ ΔΕΣΠΟΤΟΥ ΜΗΠΟΤΕ ΚΑΤΑΡΑΣΗΤΑΙ ΣΕ ΚΑΙ ΑΦΑΝΙΣΘΗΣ
11 ΕΚΓΟΝΟΝ ΚΑΚΟΝ ΠΑΤΕΡΑ ΚΑΤΑΡΑΤΑΙ ΤΗΝ ΔΕ ΜΗΤΕΡΑ ΟΥΚ ΕΥΛΟΓΕΙ
12 ΕΚΓΟΝΟΝ ΚΑΚΟΝ ΔΙΚΑΙΟΝ ΕΑΥΤΟΝ ΚΡΙΝΕΙ ΤΗΝ ΔΕ ΕΞΟΔΟΝ ΑΥΤΟΥ ΟΥΚ ΑΠΕΝΙΨΕΝ
13 ΕΚΓΟΝΟΝ ΚΑΚΟΝ ΥΨΗΛΟΥΣ ΟΦΘΑΛΜΟΥΣ ΕΧΕΙ ΤΟΙΣ ΔΕ ΒΛΕΦΑΡΟΙΣ ΑΥΤΟΥ ΕΠΑΙΡΕΤΑΙ
14 ΕΚΓΟΝΟΝ ΚΑΚΟΝ ΜΑΧΑΙΡΑΣ ΤΟΥΣ ΟΔΟΝΤΑΣ ΕΧΕΙ ΚΑΙ ΤΑΣ ΜΥΛΑΣ ΤΟΜΙΔΑΣ ΩΣΤΕ ΑΝΑΛΙΣΚΕΙΝ ΚΑΙ ΚΑΤΕΣΘΙΕΙΝ ΤΟΥΣ ΤΑΠΕΙΝΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟΥΣ ΠΕΝΗΤΑΣ ΑΥΤΩΝ ΕΞ ΑΝΘΡΩΠΩΝ
15 ΤΗ ΒΔΕΛΛΗ ΤΡΕΙΣ ΘΥΓΑΤΕΡΕΣ ΗΣΑΝ ΑΓΑΠΗΣΕΙ ΑΓΑΠΩΜΕΝΑΙ ΚΑΙ ΑΙ ΤΡΕΙΣ ΑΥΤΑΙ ΟΥΚ ΕΝΕΠΙΜΠΛΑΣΑΝ ΑΥΤΗΝ ΚΑΙ Η ΤΕΤΑΡΤΗ ΟΥΚ ΗΡΚΕΣΘΗ ΕΙΠΕΙΝ ΙΚΑΝΟΝ
16 ΑΔΗΣ ΚΑΙ ΕΡΩΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΤΑΡΤΑΡΟΣ ΚΑΙ ΓΗ ΟΥΚ ΕΜΠΙΠΛΑΜΕΝΗ ΥΔΑΤΟΣ ΚΑΙ ΥΔΩΡ ΚΑΙ ΠΥΡ ΟΥ ΜΗ ΕΙΠΩΣΙΝ ΑΡΚΕΙ
17 ΟΦΘΑΛΜΟΝ ΚΑΤΑΓΕΛΩΝΤΑ ΠΑΤΡΟΣ ΚΑΙ ΑΤΙΜΑΖΟΝΤΑ ΓΗΡΑΣ ΜΗΤΡΟΣ ΕΚΚΟΨΑΙΣΑΝ ΑΥΤΟΝ ΚΟΡΑΚΕΣ ΕΚ ΤΩΝ ΦΑΡΑΓΓΩΝ ΚΑΙ ΚΑΤΑΦΑΓΟΙΣΑΝ ΑΥΤΟΝ ΝΕΟΣΣΟΙ ΑΕΤΩΝ
18 ΤΡΙΑ ΔΕ ΕΣΤΙΝ ΑΔΥΝΑΤΑ ΜΟΙ ΝΟΗΣΑΙ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΟΥΚ ΕΠΙΓΙΝΩΣΚΩ
19 ΙΧΝΗ ΑΕΤΟΥ ΠΕΤΟΜΕΝΟΥ ΚΑΙ ΟΔΟΥΣ ΟΦΕΩΣ ΕΠΙ ΠΕΤΡΑΣ ΚΑΙ ΤΡΙΒΟΥΣ ΝΗΟΣ ΠΟΝΤΟΠΟΡΟΥΣΗΣ ΚΑΙ ΟΔΟΥΣ ΑΝΔΡΟΣ ΕΝ ΝΕΟΤΗΤΙ
20 ΤΟΙΑΥΤΗ ΟΔΟΣ ΓΥΝΑΙΚΟΣ ΜΟΙΧΑΛΙΔΟΣ Η ΟΤΑΝ ΠΡΑΞΗ ΑΠΟΝΙΨΑΜΕΝΗ ΟΥΔΕΝ ΦΗΣΙΝ ΠΕΠΡΑΧΕΝΑΙ ΑΤΟΠΟΝ
21 ΔΙΑ ΤΡΙΩΝ ΣΕΙΕΤΑΙ Η ΓΗ ΤΟ ΔΕ ΤΕΤΑΡΤΟΝ ΟΥ ΔΥΝΑΤΑΙ ΦΕΡΕΙΝ
22 ΕΑΝ ΟΙΚΕΤΗΣ ΒΑΣΙΛΕΥΣΗ ΚΑΙ ΑΦΡΩΝ ΠΛΗΣΘΗ ΣΙΤΙΩΝ
23 ΚΑΙ ΟΙΚΕΤΙΣ ΕΑΝ ΕΚΒΑΛΗ ΤΗΝ ΕΑΥΤΗΣ ΚΥΡΙΑΝ ΚΑΙ ΜΙΣΗΤΗ ΓΥΝΗ ΕΑΝ ΤΥΧΗ ΑΝΔΡΟΣ ΑΓΑΘΟΥ
24 ΤΕΣΣΑΡΑ ΔΕ ΕΣΤΙΝ ΕΛΑΧΙΣΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΤΑΥΤΑ ΔΕ ΕΣΤΙΝ ΣΟΦΩΤΕΡΑ ΤΩΝ ΣΟΦΩΝ
25 ΟΙ ΜΥΡΜΗΚΕΣ ΟΙΣ ΜΗ ΕΣΤΙΝ ΙΣΧΥΣ ΚΑΙ ΕΤΟΙΜΑΖΟΝΤΑΙ ΘΕΡΟΥΣ ΤΗΝ ΤΡΟΦΗΝ
26 ΚΑΙ ΟΙ ΧΟΙΡΟΓΡΥΛΛΙΟΙ ΕΘΝΟΣ ΟΥΚ ΙΣΧΥΡΟΝ ΟΙ ΕΠΟΙΗΣΑΝΤΟ ΕΝ ΠΕΤΡΑΙΣ ΤΟΥΣ ΕΑΥΤΩΝ ΟΙΚΟΥΣ
27 ΑΒΑΣΙΛΕΥΤΟΝ ΕΣΤΙΝ Η ΑΚΡΙΣ ΚΑΙ ΕΚΣΤΡΑΤΕΥΕΙ ΑΦ' ΕΝΟΣ ΚΕΛΕΥΣΜΑΤΟΣ ΕΥΤΑΚΤΩΣ
28 ΚΑΙ ΚΑΛΑΒΩΤΗΣ ΧΕΡΣΙΝ ΕΡΕΙΔΟΜΕΝΟΣ ΚΑΙ ΕΥΑΛΩΤΟΣ ΩΝ ΚΑΤΟΙΚΕΙ ΕΝ ΟΧΥΡΩΜΑΣΙΝ ΒΑΣΙΛΕΩΣ
29 ΤΡΙΑ ΔΕ ΕΣΤΙΝ Α ΕΥΟΔΩΣ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ Ο ΚΑΛΩΣ ΔΙΑΒΑΙΝΕΙ
30 ΣΚΥΜΝΟΣ ΛΕΟΝΤΟΣ ΙΣΧΥΡΟΤΕΡΟΣ ΚΤΗΝΩΝ ΟΣ ΟΥΚ ΑΠΟΣΤΡΕΦΕΤΑΙ ΟΥΔΕ ΚΑΤΑΠΤΗΣΣΕΙ ΚΤΗΝΟΣ
31 ΚΑΙ ΑΛΕΚΤΩΡ ΕΜΠΕΡΙΠΑΤΩΝ ΘΗΛΕΙΑΙΣ ΕΥΨΥΧΟΣ ΚΑΙ ΤΡΑΓΟΣ ΗΓΟΥΜΕΝΟΣ ΑΙΠΟΛΙΟΥ ΚΑΙ ΒΑΣΙΛΕΥΣ ΔΗΜΗΓΟΡΩΝ ΕΝ ΕΘΝΕΙ
32 ΕΑΝ ΠΡΟΗ ΣΕΑΥΤΟΝ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΕΚΤΕΙΝΗΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΜΕΤΑ ΜΑΧΗΣ ΑΤΙΜΑΣΘΗΣΗ
33 ΑΜΕΛΓΕ ΓΑΛΑ ΚΑΙ ΕΣΤΑΙ ΒΟΥΤΥΡΟΝ ΕΑΝ ΔΕ ΕΚΠΙΕΖΗΣ ΜΥΚΤΗΡΑΣ ΕΞΕΛΕΥΣΕΤΑΙ ΑΙΜΑ ΕΑΝ ΔΕ ΕΞΕΛΚΗΣ ΛΟΓΟΥΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΚΡΙΣΕΙΣ ΚΑΙ ΜΑΧΑΙ

PROVERBS OF SOLOMON CHAPTER 31
1 ΟΙ ΕΜΟΙ ΛΟΓΟΙ ΕΙΡΗΝΤΑΙ ΥΠΟ ΘΕΟΥ ΒΑΣΙΛΕΩΣ ΧΡΗΜΑΤΙΣΜΟΣ ΟΝ ΕΠΑΙΔΕΥΣΕΝ Η ΜΗΤΗΡ ΑΥΤΟΥ
2 ΤΙ ΤΕΚΝΟΝ ΤΗΡΗΣΕΙΣ ΤΙ ΡΗΣΕΙΣ ΘΕΟΥ ΠΡΩΤΟΓΕΝΕΣ ΣΟΙ ΛΕΓΩ ΥΙΕ ΤΙ ΤΕΚΝΟΝ ΕΜΗΣ ΚΟΙΛΙΑΣ ΤΙ ΤΕΚΝΟΝ ΕΜΩΝ ΕΥΧΩΝ
3 ΜΗ ΔΩΣ ΓΥΝΑΙΞΙ ΣΟΝ ΠΛΟΥΤΟΝ ΚΑΙ ΤΟΝ ΣΟΝ ΝΟΥΝ ΚΑΙ ΒΙΟΝ ΕΙΣ ΥΣΤΕΡΟΒΟΥΛΙΑΝ
4 ΜΕΤΑ ΒΟΥΛΗΣ ΠΑΝΤΑ ΠΟΙΕΙ ΜΕΤΑ ΒΟΥΛΗΣ ΟΙΝΟΠΟΤΕΙ ΟΙ ΔΥΝΑΣΤΑΙ ΘΥΜΩΔΕΙΣ ΕΙΣΙΝ ΟΙΝΟΝ ΔΕ ΜΗ ΠΙΝΕΤΩΣΑΝ
5 ΙΝΑ ΜΗ ΠΙΟΝΤΕΣ ΕΠΙΛΑΘΩΝΤΑΙ ΤΗΣ ΣΟΦΙΑΣ ΚΑΙ ΟΡΘΑ ΚΡΙΝΑΙ ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΤΟΥΣ ΑΣΘΕΝΕΙΣ
6 ΔΙΔΟΤΕ ΜΕΘΗΝ ΤΟΙΣ ΕΝ ΛΥΠΑΙΣ ΚΑΙ ΟΙΝΟΝ ΠΙΝΕΙΝ ΤΟΙΣ ΕΝ ΟΔΥΝΑΙΣ
7 ΙΝΑ ΕΠΙΛΑΘΩΝΤΑΙ ΤΗΣ ΠΕΝΙΑΣ ΚΑΙ ΤΩΝ ΠΟΝΩΝ ΜΗ ΜΝΗΣΘΩΣΙΝ ΕΤΙ
8 ΑΝΟΙΓΕ ΣΟΝ ΣΤΟΜΑ ΛΟΓΩ ΘΕΟΥ ΚΑΙ ΚΡΙΝΕ ΠΑΝΤΑΣ ΥΓΙΩΣ
9 ΑΝΟΙΓΕ ΣΟΝ ΣΤΟΜΑ ΚΑΙ ΚΡΙΝΕ ΔΙΚΑΙΩΣ ΔΙΑΚΡΙΝΕ ΔΕ ΠΕΝΗΤΑ ΚΑΙ ΑΣΘΕΝΗ
10 ΓΥΝΑΙΚΑ ΑΝΔΡΕΙΑΝ ΤΙΣ ΕΥΡΗΣΕΙ ΤΙΜΙΩΤΕΡΑ ΔΕ ΕΣΤΙΝ ΛΙΘΩΝ ΠΟΛΥΤΕΛΩΝ Η ΤΟΙΑΥΤΗ
11 ΘΑΡΣΕΙ ΕΠ' ΑΥΤΗ Η ΚΑΡΔΙΑ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ Η ΤΟΙΑΥΤΗ ΚΑΛΩΝ ΣΚΥΛΩΝ ΟΥΚ ΑΠΟΡΗΣΕΙ
12 ΕΝΕΡΓΕΙ ΓΑΡ ΤΩ ΑΝΔΡΙ ΑΓΑΘΑ ΠΑΝΤΑ ΤΟΝ ΒΙΟΝ
13 ΜΗΡΥΟΜΕΝΗ ΕΡΙΑ ΚΑΙ ΛΙΝΟΝ ΕΠΟΙΗΣΕΝ ΕΥΧΡΗΣΤΟΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΗΣ
14 ΕΓΕΝΕΤΟ ΩΣΕΙ ΝΑΥΣ ΕΜΠΟΡΕΥΟΜΕΝΗ ΜΑΚΡΟΘΕΝ ΣΥΝΑΓΕΙ ΔΕ ΑΥΤΗ ΤΟΝ ΒΙΟΝ
15 ΚΑΙ ΑΝΙΣΤΑΤΑΙ ΕΚ ΝΥΚΤΩΝ ΚΑΙ ΕΔΩΚΕΝ ΒΡΩΜΑΤΑ ΤΩ ΟΙΚΩ ΚΑΙ ΕΡΓΑ ΤΑΙΣ ΘΕΡΑΠΑΙΝΑΙΣ
16 ΘΕΩΡΗΣΑΣΑ ΓΕΩΡΓΙΟΝ ΕΠΡΙΑΤΟ ΑΠΟ ΔΕ ΚΑΡΠΩΝ ΧΕΙΡΩΝ ΑΥΤΗΣ ΚΑΤΕΦΥΤΕΥΣΕΝ ΚΤΗΜΑ
17 ΑΝΑΖΩΣΑΜΕΝΗ ΙΣΧΥΡΩΣ ΤΗΝ ΟΣΦΥΝ ΑΥΤΗΣ ΗΡΕΙΣΕΝ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΑΥΤΗΣ ΕΙΣ ΕΡΓΟΝ
18 ΕΓΕΥΣΑΤΟ ΟΤΙ ΚΑΛΟΝ ΕΣΤΙΝ ΤΟ ΕΡΓΑΖΕΣΘΑΙ ΚΑΙ ΟΥΚ ΑΠΟΣΒΕΝΝΥΤΑΙ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ Ο ΛΥΧΝΟΣ ΑΥΤΗΣ
19 ΤΟΥΣ ΠΗΧΕΙΣ ΑΥΤΗΣ ΕΚΤΕΙΝΕΙ ΕΠΙ ΤΑ ΣΥΜΦΕΡΟΝΤΑ ΤΑΣ ΔΕ ΧΕΙΡΑΣ ΑΥΤΗΣ ΕΡΕΙΔΕΙ ΕΙΣ ΑΤΡΑΚΤΟΝ
20 ΧΕΙΡΑΣ ΔΕ ΑΥΤΗΣ ΔΙΗΝΟΙΞΕΝ ΠΕΝΗΤΙ ΚΑΡΠΟΝ ΔΕ ΕΞΕΤΕΙΝΕΝ ΠΤΩΧΩ
21 ΟΥ ΦΡΟΝΤΙΖΕΙ ΤΩΝ ΕΝ ΟΙΚΩ Ο ΑΝΗΡ ΑΥΤΗΣ ΟΤΑΝ ΠΟΥ ΧΡΟΝΙΖΗ ΠΑΝΤΕΣ ΓΑΡ ΟΙ ΠΑΡ' ΑΥΤΗΣ ΕΝΔΙΔΥΣΚΟΝΤΑΙ
22 ΔΙΣΣΑΣ ΧΛΑΙΝΑΣ ΕΠΟΙΗΣΕΝ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ ΕΚ ΔΕ ΒΥΣΣΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΕΑΥΤΗ ΕΝΔΥΜΑΤΑ

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23 ΠΕΡΙΒΛΕΠΤΟΣ ΔΕ ΓΙΝΕΤΑΙ ΕΝ ΠΥΛΑΙΣ Ο ΑΝΗΡ ΑΥΤΗΣ ΗΝΙΚΑ ΑΝ ΚΑΘΙΣΗ ΕΝ ΣΥΝΕΔΡΙΩ ΜΕΤΑ ΤΩΝ ΓΕΡΟΝΤΩΝ ΚΑΤΟΙΚΩΝ ΤΗΣ ΓΗΣ
24 ΣΙΝΔΟΝΑΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΑΠΕΔΟΤΟ ΠΕΡΙΖΩΜΑΤΑ ΔΕ ΤΟΙΣ ΧΑΝΑΝΑΙΟΙΣ
25 ΣΤΟΜΑ ΑΥΤΗΣ ΔΙΗΝΟΙΞΕΝ ΠΡΟΣΕΧΟΝΤΩΣ ΚΑΙ ΕΝΝΟΜΩΣ ΚΑΙ ΤΑΞΙΝ ΕΣΤΕΙΛΑΤΟ ΤΗ ΓΛΩΣΣΗ ΑΥΤΗΣ
26 ΙΣΧΥΝ ΚΑΙ ΕΥΠΡΕΠΕΙΑΝ ΕΝΕΔΥΣΑΤΟ ΚΑΙ ΕΥΦΡΑΝΘΗ ΕΝ ΗΜΕΡΑΙΣ ΕΣΧΑΤΑΙΣ
27 ΣΤΕΓΝΑΙ ΔΙΑΤΡΙΒΑΙ ΟΙΚΩΝ ΑΥΤΗΣ ΣΙΤΑ ΔΕ ΟΚΝΗΡΑ ΟΥΚ ΕΦΑΓΕΝ
28 ΤΟ ΣΤΟΜΑ ΔΕ ΑΝΟΙΓΕΙ ΣΟΦΩΣ ΚΑΙ ΝΟΜΟΘΕΣΜΩΣ Η ΔΕ ΕΛΕΗΜΟΣΥΝΗ ΑΥΤΗΣ ΑΝΕΣΤΗΣΕΝ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΚΑΙ ΕΠΛΟΥΤΗΣΑΝ ΚΑΙ Ο ΑΝΗΡ ΑΥΤΗΣ ΗΝΕΣΕΝ ΑΥΤΗΝ
29 ΠΟΛΛΑΙ ΘΥΓΑΤΕΡΕΣ ΕΚΤΗΣΑΝΤΟ ΠΛΟΥΤΟΝ ΠΟΛΛΑΙ ΕΠΟΙΗΣΑΝ ΔΥΝΑΤΑ ΣΥ ΔΕ ΥΠΕΡΚΕΙΣΑΙ ΚΑΙ ΥΠΕΡΗΡΑΣ ΠΑΣΑΣ
30 ΨΕΥΔΕΙΣ ΑΡΕΣΚΕΙΑΙ ΚΑΙ ΜΑΤΑΙΟΝ ΚΑΛΛΟΣ ΓΥΝΑΙΚΟΣ ΓΥΝΗ ΓΑΡ ΣΥΝΕΤΗ ΕΥΛΟΓΕΙΤΑΙ ΦΟΒΟΝ ΔΕ ΚΥΡΙΟΥ ΑΥΤΗ ΑΙΝΕΙΤΩ
31 ΔΟΤΕ ΑΥΤΗ ΑΠΟ ΚΑΡΠΩΝ ΧΕΙΡΩΝ ΑΥΤΗΣ ΚΑΙ ΑΙΝΕΙΣΘΩ ΕΝ ΠΥΛΑΙΣ Ο ΑΝΗΡ ΑΥΤΗΣ

THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet; Preacher
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with

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reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (PREACHER) CHAPTER 1

1 ΡΗΜΑΤΑ ΕΚΚΛΗΣΙΑΣΤΟΥ ΥΙΟΥ ΔΑΥΙΔ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

2 ΜΑΤΑΙΟΤΗΣ ΜΑΤΑΙΟΤΗΤΩΝ ΕΙΠΕΝ Ο ΕΚΚΛΗΣΙΑΣΤΗΣ ΜΑΤΑΙΟΤΗΣ ΜΑΤΑΙΟΤΗΤΩΝ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ

3 ΤΙΣ ΠΕΡΙΣΣΕΙΑ ΤΩ ΑΝΘΡΩΠΩ ΕΝ ΠΑΝΤΙ ΜΟΧΘΩ ΑΥΤΟΥ Ω ΜΟΧΘΕΙ ΥΠΟ ΤΟΝ ΗΛΙΟΝ

4 ΓΕΝΕΑ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΓΕΝΕΑ ΕΡΧΕΤΑΙ ΚΑΙ Η ΓΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΣΤΗΚΕΝ

5 ΚΑΙ ΑΝΑΤΕΛΛΕΙ Ο ΗΛΙΟΣ ΚΑΙ ΔΥΝΕΙ Ο ΗΛΙΟΣ ΚΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΕΛΚΕΙ

6 ΑΝΑΤΕΛΛΩΝ ΑΥΤΟΣ ΕΚΕΙ ΠΟΡΕΥΕΤΑΙ ΠΡΟΣ ΝΟΤΟΝ ΚΑΙ ΚΥΚΛΟΙ ΠΡΟΣ ΒΟΡΡΑΝ ΚΥΚΛΟΙ ΚΥΚΛΩΝ ΠΟΡΕΥΕΤΑΙ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΕΠΙ ΚΥΚΛΟΥΣ ΑΥΤΟΥ ΕΠΙΣΤΡΕΦΕΙ ΤΟ ΠΝΕΥΜΑ

7 ΠΑΝΤΕΣ ΟΙ ΧΕΙΜΑΡΡΟΙ ΠΟΡΕΥΟΝΤΑΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ Η ΘΑΛΑΣΣΑ ΟΥΚ ΕΣΤΑΙ ΕΜΠΙΜΠΛΑΜΕΝΗ ΕΙΣ ΤΟΠΟΝ ΟΥ ΟΙ ΧΕΙΜΑΡΡΟΙ ΠΟΡΕΥΟΝΤΑΙ ΕΚΕΙ ΑΥΤΟΙ ΕΠΙΣΤΡΕΦΟΥΣΙΝ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ

8 ΠΑΝΤΕΣ ΟΙ ΛΟΓΟΙ ΕΓΚΟΠΟΙ ΟΥ ΔΥΝΗΣΕΤΑΙ ΑΝΗΡ ΤΟΥ ΛΑΛΕΙΝ ΚΑΙ ΟΥΚ ΕΜΠΛΗΣΘΗΣΕΤΑΙ ΟΦΘΑΛΜΟΣ ΤΟΥ ΟΡΑΝ ΚΑΙ ΟΥ ΠΛΗΡΩΘΗΣΕΤΑΙ ΟΥΣ ΑΠΟ ΑΚΡΟΑΣΕΩΣ

9 ΤΙ ΤΟ ΓΕΓΟΝΟΣ ΑΥΤΟ ΤΟ ΓΕΝΗΣΟΜΕΝΟΝ ΚΑΙ ΤΙ ΤΟ ΠΕΠΟΙΗΜΕΝΟΝ ΑΥΤΟ ΤΟ ΠΟΙΗΘΗΣΟΜΕΝΟΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΑΝ ΠΡΟΣΦΑΤΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ

10 ΟΣ ΛΑΛΗΣΕΙ ΚΑΙ ΕΡΕΙ ΙΔΕ ΤΟΥΤΟ ΚΑΙΝΟΝ ΕΣΤΙΝ ΗΔΗ ΓΕΓΟΝΕΝ ΕΝ ΤΟΙΣ ΑΙΩΣΙΝ ΤΟΙΣ ΓΕΝΟΜΕΝΟΙΣ ΑΠΟ ΕΜΠΡΟΣΘΕΝ ΗΜΩΝ

11 ΟΥΚ ΕΣΤΙΝ ΜΝΗΜΗ ΤΟΙΣ ΠΡΩΤΟΙΣ ΚΑΙ ΓΕ ΤΟΙΣ ΕΣΧΑΤΟΙΣ ΓΕΝΟΜΕΝΟΙΣ ΟΥΚ ΕΣΤΑΙ ΑΥΤΟΙΣ ΜΝΗΜΗ ΜΕΤΑ ΤΩΝ ΓΕΝΗΣΟΜΕΝΩΝ ΕΙΣ ΤΗΝ ΕΣΧΑΤΗΝ

12 ΕΓΩ ΕΚΚΛΗΣΙΑΣΤΗΣ ΕΓΕΝΟΜΗΝ ΒΑΣΙΛΕΥΣ ΕΠΙ ΙΣΡΑΗΛ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

13 ΚΑΙ ΕΔΩΚΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΤΟΥ ΕΚΖΗΤΗΣΑΙ ΚΑΙ ΤΟΥ ΚΑΤΑΣΚΕΨΑΣΘΑΙ ΕΝ ΤΗ ΣΟΦΙΑ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΓΙΝΟΜΕΝΩΝ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΟΤΙ ΠΕΡΙΣΠΑΣΜΟΝ ΠΟΝΗΡΟΝ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΠΕΡΙΣΠΑΣΘΑΙ ΕΝ ΑΥΤΩ

14 ΕΙΔΟΝ ΣΥΝ ΠΑΝΤΑ ΤΑ ΠΟΙΗΜΑΤΑ ΤΑ ΠΕΠΟΙΗΜΕΝΑ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΙΔΟΥ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ

15 ΔΙΕΣΤΡΑΜΜΕΝΟΝ ΟΥ ΔΥΝΗΣΕΤΑΙ ΤΟΥ ΕΠΙΚΟΣΜΗΘΗΝΑΙ ΚΑΙ ΥΣΤΕΡΗΜΑ ΟΥ ΔΥΝΗΣΕΤΑΙ ΤΟΥ ΑΡΙΘΜΗΘΗΝΑΙ

16 ΕΛΑΛΗΣΑ ΕΓΩ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΤΩ ΛΕΓΕΙΝ ΕΓΩ ΙΔΟΥ ΕΜΕΓΑΛΥΝΘΗΝ ΚΑΙ ΠΡΟΣΕΘΗΚΑ ΣΟΦΙΑΝ ΕΠΙ ΠΑΣΙΝ ΟΙ ΕΓΕΝΟΝΤΟ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΑΡΔΙΑ ΜΟΥ ΕΙΔΕΝ ΠΟΛΛΑ ΣΟΦΙΑΝ ΚΑΙ ΓΝΩΣΙΝ

17 ΚΑΙ ΕΔΩΚΑ ΚΑΡΔΙΑΝ ΜΟΥ ΤΟΥ ΓΝΩΝΑΙ ΣΟΦΙΑΝ ΚΑΙ ΓΝΩΣΙΝ ΠΑΡΑΒΟΛΑΣ ΚΑΙ ΕΠΙΣΤΗΜΗΝ ΕΓΝΩΝ ΟΤΙ ΚΑΙ ΓΕ ΤΟΥΤ' ΕΣΤΙΝ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ

18 ΟΤΙ ΕΝ ΠΛΗΘΕΙ ΣΟΦΙΑΣ ΠΛΗΘΟΣ ΓΝΩΣΕΩΣ ΚΑΙ Ο ΠΡΟΣΤΙΘΕΙΣ ΓΝΩΣΙΝ ΠΡΟΣΘΗΣΕΙ ΑΛΓΗΜΑ

ECCLESIASTES (PREACHER) CHAPTER 2

1 ΕΙΠΟΝ ΕΓΩ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΔΕΥΡΟ ΔΗ ΠΕΙΡΑΣΩ ΣΕ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΙΔΕ ΕΝ ΑΓΑΘΩ ΚΑΙ ΙΔΟΥ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ

2 ΤΩ ΓΕΛΩΤΙ ΕΙΠΑ ΠΕΡΙΦΟΡΑΝ ΚΑΙ ΤΗ ΕΥΦΡΟΣΥΝΗ ΤΙ ΤΟΥΤΟ ΠΟΙΕΙΣ

3 ΚΑΤΕΣΚΕΨΑΜΗΝ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΤΟΥ ΕΛΚΥΣΑΙ ΕΙΣ ΟΙΝΟΝ ΤΗΝ ΣΑΡΚΑ ΜΟΥ ΚΑΙ ΚΑΡΔΙΑ ΜΟΥ ΩΔΗΓΗΣΕΝ ΕΝ ΣΟΦΙΑ ΚΑΙ ΤΟΥ ΚΡΑΤΗΣΑΙ ΕΠ' ΑΦΡΟΣΥΝΗ ΕΩΣ ΟΥ ΙΔΩ ΠΟΙΟΝ ΤΟ ΑΓΑΘΟΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΑΝΘΡΩΠΟΥ Ο ΠΟΙΗΣΟΥΣΙΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΑΡΙΘΜΟΝ ΗΜΕΡΩΝ ΖΩΗΣ ΑΥΤΩΝ

4 ΕΜΕΓΑΛΥΝΑ ΠΟΙΗΜΑ ΜΟΥ ΩΚΟΔΟΜΗΣΑ ΜΟΙ ΟΙΚΟΥΣ ΕΦΥΤΕΥΣΑ ΜΟΙ ΑΜΠΕΛΩΝΑΣ

5 ΕΠΟΙΗΣΑ ΜΟΙ ΚΗΠΟΥΣ ΚΑΙ ΠΑΡΑΔΕΙΣΟΥΣ ΚΑΙ ΕΦΥΤΕΥΣΑ ΕΝ ΑΥΤΟΙΣ ΞΥΛΟΝ ΠΑΝ ΚΑΡΠΟΥ

6 ΕΠΟΙΗΣΑ ΜΟΙ ΚΟΛΥΜΒΗΘΡΑΣ ΥΔΑΤΩΝ ΤΟΥ ΠΟΤΙΣΑΙ ΑΠ' ΑΥΤΩΝ ΔΡΥΜΟΝ ΒΛΑΣΤΩΝΤΑ ΞΥΛΑ

7 ΕΚΤΗΣΑΜΗΝ ΔΟΥΛΟΥΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ ΚΑΙ ΟΙΚΟΓΕΝΕΙΣ ΕΓΕΝΟΝΤΟ ΜΟΙ ΚΑΙ ΓΕ ΚΤΗΣΙΣ ΒΟΥΚΟΛΙΟΥ ΚΑΙ ΠΟΙΜΝΙΟΥ ΠΟΛΛΗ ΕΓΕΝΕΤΟ ΜΟΙ ΥΠΕΡ ΠΑΝΤΑΣ ΤΟΥΣ ΓΕΝΟΜΕΝΟΥΣ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

8 ΣΥΝΗΓΑΓΟΝ ΜΟΙ ΚΑΙ ΓΕ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΠΕΡΙΟΥΣΙΑΣΜΟΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΤΩΝ ΧΩΡΩΝ ΕΠΟΙΗΣΑ ΜΟΙ ΑΔΟΝΤΑΣ ΚΑΙ ΑΔΟΥΣΑΣ ΚΑΙ ΕΝΤΡΥΦΗΜΑΤΑ ΥΙΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΙΝΟΧΟΟΝ ΚΑΙ ΟΙΝΟΧΟΑΣ

9 ΚΑΙ ΕΜΕΓΑΛΥΝΘΗΝ ΚΑΙ ΠΡΟΣΕΘΗΚΑ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΓΕΝΟΜΕΝΟΥΣ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΓΕ ΣΟΦΙΑ ΜΟΥ ΕΣΤΑΘΗ ΜΟΙ

10 ΚΑΙ ΠΑΝ Ο ΗΤΗΣΑΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΟΥΧ ΥΦΕΙΛΟΝ ΑΠ' ΑΥΤΩΝ ΟΥΚ ΑΠΕΚΩΛΥΣΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΑΠΟ ΠΑΣΗΣ ΕΥΦΡΟΣΥΝΗΣ ΟΤΙ ΚΑΡΔΙΑ ΜΟΥ ΕΥΦΡΑΝΘΗ ΕΝ ΠΑΝΤΙ ΜΟΧΘΩ ΜΟΥ ΚΑΙ ΤΟΥΤΟ ΕΓΕΝΕΤΟ ΜΕΡΙΣ ΜΟΥ ΑΠΟ ΠΑΝΤΟΣ ΜΟΧΘΟΥ ΜΟΥ

11 ΚΑΙ ΕΠΕΒΛΕΨΑ ΕΓΩ ΕΝ ΠΑΣΙΝ ΠΟΙΗΜΑΣΙΝ ΜΟΥ ΟΙΣ ΕΠΟΙΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΜΟΥ ΚΑΙ ΕΝ ΜΟΧΘΩ Ω ΕΜΟΧΘΗΣΑ ΤΟΥ ΠΟΙΕΙΝ ΚΑΙ ΙΔΟΥ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΕΡΙΣΣΕΙΑ ΥΠΟ ΤΟΝ ΗΛΙΟΝ

12 ΚΑΙ ΕΠΕΒΛΕΨΑ ΕΓΩ ΤΟΥ ΙΔΕΙΝ ΣΟΦΙΑΝ ΚΑΙ ΠΕΡΙΦΟΡΑΝ ΚΑΙ ΑΦΡΟΣΥΝΗΝ ΟΤΙ ΤΙΣ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΕΠΕΛΕΥΣΕΤΑΙ ΟΠΙΣΩ ΤΗΣ ΒΟΥΛΗΣ ΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΗΝ

13 ΚΑΙ ΕΙΔΟΝ ΕΓΩ ΟΤΙ ΕΣΤΙΝ ΠΕΡΙΣΣΕΙΑ ΤΗ ΣΟΦΙΑ ΥΠΕΡ ΤΗΝ ΑΦΡΟΣΥΝΗΝ ΩΣ ΠΕΡΙΣΣΕΙΑ ΤΟΥ ΦΩΤΟΣ ΥΠΕΡ ΤΟ ΣΚΟΤΟΣ

14 ΤΟΥ ΣΟΦΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΝ ΚΕΦΑΛΗ ΑΥΤΟΥ ΚΑΙ Ο ΑΦΡΩΝ ΕΝ ΣΚΟΤΕΙ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΕΓΝΩΝ ΚΑΙ ΓΕ ΕΓΩ ΟΤΙ ΣΥΝΑΝΤΗΜΑ ΕΝ ΣΥΝΑΝΤΗΣΕΤΑΙ ΤΟΙΣ ΠΑΣΙΝ ΑΥΤΟΙΣ

15 ΚΑΙ ΕΙΠΑ ΕΓΩ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΩΣ ΣΥΝΑΝΤΗΜΑ ΤΟΥ ΑΦΡΟΝΟΣ ΚΑΙ ΓΕ ΕΜΟΙ ΣΥΝΑΝΤΗΣΕΤΑΙ ΜΟΙ ΚΑΙ ΙΝΑ ΤΙ ΕΣΟΦΙΣΑΜΗΝ ΕΓΩ ΤΟΤΕ ΠΕΡΙΣΣΟΝ ΕΛΑΛΗΣΑ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΔΙΟΤΙ ΑΦΡΩΝ ΕΚ ΠΕΡΙΣΣΕΥΜΑΤΟΣ ΛΑΛΕΙ ΟΤΙ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ

16 ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΜΝΗΜΗ ΤΟΥ ΣΟΦΟΥ ΜΕΤΑ ΤΟΥ ΑΦΡΟΝΟΣ ΕΙΣ ΑΙΩΝΑ ΚΑΘΟΤΙ ΗΔΗ ΑΙ ΗΜΕΡΑΙ ΑΙ ΕΡΧΟΜΕΝΑΙ ΤΑ ΠΑΝΤΑ ΕΠΕΛΗΣΘΗ ΚΑΙ ΠΩΣ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΣΟΦΟΣ ΜΕΤΑ ΤΟΥ ΑΦΡΟΝΟΣ

17 ΚΑΙ ΕΜΙΣΗΣΑ ΣΥΝ ΤΗΝ ΖΩΗΝ ΟΤΙ ΠΟΝΗΡΟΝ ΕΠ' ΕΜΕ ΤΟ ΠΟΙΗΜΑ ΤΟ ΠΕΠΟΙΗΜΕΝΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΟΤΙ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ

18 ΚΑΙ ΕΜΙΣΗΣΑ ΕΓΩ ΣΥΝ ΠΑΝΤΑ ΜΟΧΘΟΝ ΜΟΥ ΟΝ ΕΓΩ ΜΟΧΘΩ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΟΤΙ ΑΦΙΩ ΑΥΤΟΝ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΓΙΝΟΜΕΝΩ ΜΕΤ' ΕΜΕ

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19 ΚΑΙ ΤΙΣ ΟΙΔΕΝ ΕΙ ΣΟΦΟΣ ΕΣΤΑΙ Η ΑΦΡΩΝ ΚΑΙ ΕΞΟΥΣΙΑΖΕΤΑΙ ΕΝ ΠΑΝΤΙ ΜΟΧΘΩ ΜΟΥ Ω ΕΜΟΧΘΗΣΑ ΚΑΙ Ω ΕΣΟΦΙΣΑΜΗΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ
20 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΕΓΩ ΤΟΥ ΑΠΟΤΑΞΑΣΘΑΙ ΤΗ ΚΑΡΔΙΑ ΜΟΥ ΕΠΙ ΠΑΝΤΙ ΤΩ ΜΟΧΘΩ Ω ΕΜΟΧΘΗΣΑ ΥΠΟ ΤΟΝ ΗΛΙΟΝ
21 ΟΤΙ ΕΣΤΙΝ ΑΝΘΡΩΠΟΣ ΟΥ ΜΟΧΘΟΣ ΑΥΤΟΥ ΕΝ ΣΟΦΙΑ ΚΑΙ ΕΝ ΓΝΩΣΕΙ ΚΑΙ ΕΝ ΑΝΔΡΕΙΑ ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΣ ΟΥΚ ΕΜΟΧΘΗΣΕΝ ΕΝ ΑΥΤΩ ΔΩΣΕΙ ΑΥΤΩ ΜΕΡΙΔΑ ΑΥΤΟΥ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΟΝΗΡΙΑ ΜΕΓΑΛΗ
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23 ΟΤΙ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΑΥΤΟΥ ΑΛΓΗΜΑΤΩΝ ΚΑΙ ΘΥΜΟΥ ΠΕΡΙΣΠΑΣΜΟΣ ΑΥΤΟΥ ΚΑΙ ΓΕ ΕΝ ΝΥΚΤΙ ΟΥ ΚΟΙΜΑΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΕΣΤΙΝ
24 ΟΥΚ ΕΣΤΙΝ ΑΓΑΘΟΝ ΕΝ ΑΝΘΡΩΠΩ Ο ΦΑΓΕΤΑΙ ΚΑΙ Ο ΠΙΕΤΑΙ ΚΑΙ Ο ΔΕΙΞΕΙ ΤΗ ΨΥΧΗ ΑΥΤΟΥ ΑΓΑΘΟΝ ΕΝ ΜΟΧΘΩ ΑΥΤΟΥ ΚΑΙ ΓΕ ΤΟΥΤΟ ΕΙΔΟΝ ΕΓΩ ΟΤΙ ΑΠΟ ΧΕΙΡΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ
25 ΟΤΙ ΤΙΣ ΦΑΓΕΤΑΙ ΚΑΙ ΤΙΣ ΦΕΙΣΕΤΑΙ ΠΑΡΕΞ ΑΥΤΟΥ
26 ΟΤΙ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΑΓΑΘΩ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΕΔΩΚΕΝ ΣΟΦΙΑΝ ΚΑΙ ΓΝΩΣΙΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΤΩ ΑΜΑΡΤΑΝΟΝΤΙ ΕΔΩΚΕΝ ΠΕΡΙΣΠΑΣΜΟΝ ΤΟΥ ΠΡΟΣΘΕΙΝΑΙ ΚΑΙ ΤΟΥ ΣΥΝΑΓΑΓΕΙΝ ΤΟΥ ΔΟΥΝΑΙ ΤΩ ΑΓΑΘΩ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΟΤΙ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ

ECCLESIASTES (PREACHER) CHAPTER 3

1 ΤΟΙΣ ΠΑΣΙΝ ΧΡΟΝΟΣ ΚΑΙ ΚΑΙΡΟΣ ΤΩ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ
2 ΚΑΙΡΟΣ ΤΟΥ ΤΕΚΕΙΝ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΑΠΟΘΑΝΕΙΝ ΚΑΙΡΟΣ ΤΟΥ ΦΥΤΕΥΣΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΕΚΤΙΛΑΙ ΠΕΦΥΤΕΥΜΕΝΟΝ
3 ΚΑΙΡΟΣ ΤΟΥ ΑΠΟΚΤΕΙΝΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΙΑΣΑΣΘΑΙ ΚΑΙΡΟΣ ΤΟΥ ΚΑΘΕΛΕΙΝ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ
4 ΚΑΙΡΟΣ ΤΟΥ ΚΛΑΥΣΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΓΕΛΑΣΑΙ ΚΑΙΡΟΣ ΤΟΥ ΚΟΨΑΣΘΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΟΡΧΗΣΑΣΘΑΙ
5 ΚΑΙΡΟΣ ΤΟΥ ΒΑΛΕΙΝ ΛΙΘΟΥΣ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΣΥΝΑΓΑΓΕΙΝ ΛΙΘΟΥΣ ΚΑΙΡΟΣ ΤΟΥ ΠΕΡΙΛΑΒΕΙΝ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΜΑΚΡΥΝΘΗΝΑΙ ΑΠΟ ΠΕΡΙΛΗΜΨΕΩΣ
6 ΚΑΙΡΟΣ ΤΟΥ ΖΗΤΗΣΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΑΠΟΛΕΣΑΙ ΚΑΙΡΟΣ ΤΟΥ ΦΥΛΑΞΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΕΚΒΑΛΕΙΝ
7 ΚΑΙΡΟΣ ΤΟΥ ΡΗΞΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΡΑΨΑΙ ΚΑΙΡΟΣ ΤΟΥ ΣΙΓΑΝ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΛΑΛΕΙΝ
8 ΚΑΙΡΟΣ ΤΟΥ ΦΙΛΗΣΑΙ ΚΑΙ ΚΑΙΡΟΣ ΤΟΥ ΜΙΣΗΣΑΙ ΚΑΙΡΟΣ ΠΟΛΕΜΟΥ ΚΑΙ ΚΑΙΡΟΣ ΕΙΡΗΝΗΣ
9 ΤΙΣ ΠΕΡΙΣΣΕΙΑ ΤΟΥ ΠΟΙΟΥΝΤΟΣ ΕΝ ΟΙΣ ΑΥΤΟΣ ΜΟΧΘΕΙ
10 ΕΙΔΟΝ ΣΥΝ ΤΟΝ ΠΕΡΙΣΠΑΣΜΟΝ ΟΝ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΠΕΡΙΣΠΑΣΘΑΙ ΕΝ ΑΥΤΩ
11 ΣΥΝ ΤΑ ΠΑΝΤΑ ΕΠΟΙΗΣΕΝ ΚΑΛΑ ΕΝ ΚΑΙΡΩ ΑΥΤΟΥ ΚΑΙ ΓΕ ΣΥΝ ΤΟΝ ΑΙΩΝΑ ΕΔΩΚΕΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΩΝ ΟΠΩΣ ΜΗ ΕΥΡΗ Ο ΑΝΘΡΩΠΟΣ ΤΟ ΠΟΙΗΜΑ Ο ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΑΠ' ΑΡΧΗΣ ΚΑΙ ΜΕΧΡΙ ΤΕΛΟΥΣ
12 ΕΓΝΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΓΑΘΟΝ ΕΝ ΑΥΤΟΙΣ ΕΙ ΜΗ ΤΟΥ ΕΥΦΡΑΝΘΗΝΑΙ ΚΑΙ ΤΟΥ ΠΟΙΕΙΝ ΑΓΑΘΟΝ ΕΝ ΖΩΗ ΑΥΤΟΥ
13 ΚΑΙ ΓΕ ΠΑΣ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΦΑΓΕΤΑΙ ΚΑΙ ΠΙΕΤΑΙ ΚΑΙ ΙΔΗ ΑΓΑΘΟΝ ΕΝ ΠΑΝΤΙ ΜΟΧΘΩ ΑΥΤΟΥ ΔΟΜΑ ΘΕΟΥ ΕΣΤΙΝ
14 ΕΓΝΩΝ ΟΤΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΑΥΤΑ ΕΣΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΠ' ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣΘΕΙΝΑΙ ΚΑΙ ΑΠ' ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΑΦΕΛΕΙΝ ΚΑΙ Ο ΘΕΟΣ ΕΠΟΙΗΣΕΝ ΙΝΑ ΦΟΒΗΘΩΣΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ
15 ΤΟ ΓΕΝΟΜΕΝΟΝ ΗΔΗ ΕΣΤΙΝ ΚΑΙ ΟΣΑ ΤΟΥ ΓΙΝΕΣΘΑΙ ΗΔΗ ΓΕΓΟΝΕΝ ΚΑΙ Ο ΘΕΟΣ ΖΗΤΗΣΕΙ ΤΟΝ ΔΙΩΚΟΜΕΝΟΝ
16 ΚΑΙ ΕΤΙ ΕΙΔΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΤΟΠΟΝ ΤΗΣ ΚΡΙΣΕΩΣ ΕΚΕΙ Ο ΑΣΕΒΗΣ ΚΑΙ ΤΟΠΟΝ ΤΟΥ ΔΙΚΑΙΟΥ ΕΚΕΙ Ο ΑΣΕΒΗΣ
17 ΕΙΠΑ ΕΓΩ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΣΥΝ ΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΣΥΝ ΤΟΝ ΑΣΕΒΗ ΚΡΙΝΕΙ Ο ΘΕΟΣ ΟΤΙ ΚΑΙΡΟΣ ΤΩ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ ΚΑΙ ΕΠΙ ΠΑΝΤΙ ΤΩ ΠΟΙΗΜΑΤΙ
18 ΕΚΕΙ ΕΙΠΑ ΕΓΩ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΠΕΡΙ ΛΑΛΙΑΣ ΥΙΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΤΙ ΔΙΑΚΡΙΝΕΙ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΚΑΙ ΤΟΥ ΔΕΙΞΑΙ ΟΤΙ ΑΥΤΟΙ ΚΤΗΝΗ ΕΙΣΙΝ ΚΑΙ ΓΕ ΑΥΤΟΙΣ
19 ΟΤΙ ΣΥΝΑΝΤΗΜΑ ΥΙΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΣΥΝΑΝΤΗΜΑ ΤΟΥ ΚΤΗΝΟΥΣ ΣΥΝΑΝΤΗΜΑ ΕΝ ΑΥΤΟΙΣ ΩΣ Ο ΘΑΝΑΤΟΣ ΤΟΥΤΟΥ ΟΥΤΩΣ Ο ΘΑΝΑΤΟΣ ΤΟΥΤΟΥ ΚΑΙ ΠΝΕΥΜΑ ΕΝ ΤΟΙΣ ΠΑΣΙΝ ΚΑΙ ΤΙ ΕΠΕΡΙΣΣΕΥΣΕΝ Ο ΑΝΘΡΩΠΟΣ ΠΑΡΑ ΤΟ ΚΤΗΝΟΣ ΟΥΔΕΝ ΟΤΙ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ
20 ΤΑ ΠΑΝΤΑ ΠΟΡΕΥΕΤΑΙ ΕΙΣ ΤΟΠΟΝ ΕΝΑ ΤΑ ΠΑΝΤΑ ΕΓΕΝΕΤΟ ΑΠΟ ΤΟΥ ΧΟΟΣ ΚΑΙ ΤΑ ΠΑΝΤΑ ΕΠΙΣΤΡΕΦΕΙ ΕΙΣ ΤΟΝ ΧΟΥΝ
21 ΚΑΙ ΤΙΣ ΟΙΔΕΝ ΠΝΕΥΜΑ ΥΙΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΙ ΑΝΑΒΑΙΝΕΙ ΑΥΤΟ ΕΙΣ ΑΝΩ ΚΑΙ ΠΝΕΥΜΑ ΤΟΥ ΚΤΗΝΟΥΣ ΕΙ ΚΑΤΑΒΑΙΝΕΙ ΑΥΤΟ ΚΑΤΩ ΕΙΣ ΓΗΝ
22 ΚΑΙ ΕΙΔΟΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΓΑΘΟΝ ΕΙ ΜΗ Ο ΕΥΦΡΑΝΘΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΕΝ ΠΟΙΗΜΑΣΙΝ ΑΥΤΟΥ ΟΤΙ ΑΥΤΟ ΜΕΡΙΣ ΑΥΤΟΥ ΟΤΙ ΤΙΣ ΑΞΕΙ ΑΥΤΟΝ ΤΟΥ ΙΔΕΙΝ ΕΝ Ω ΕΑΝ ΓΕΝΗΤΑΙ ΜΕΤ' ΑΥΤΟΝ

ECCLESIASTES (PREACHER) CHAPTER 4

1 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΕΓΩ ΚΑΙ ΕΙΔΟΝ ΣΥΝ ΠΑΣΑΣ ΤΑΣ ΣΥΚΟΦΑΝΤΙΑΣ ΤΑΣ ΓΙΝΟΜΕΝΑΣ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΙΔΟΥ ΔΑΚΡΥΟΝ ΤΩΝ ΣΥΚΟΦΑΝΤΟΥΜΕΝΩΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΠΑΡΑΚΑΛΩΝ ΚΑΙ ΑΠΟ ΧΕΙΡΟΣ ΣΥΚΟΦΑΝΤΟΥΝΤΩΝ ΑΥΤΟΥΣ ΙΣΧΥΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΠΑΡΑΚΑΛΩΝ
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4 ΚΑΙ ΕΙΔΟΝ ΕΓΩ ΣΥΝ ΠΑΝΤΑ ΤΟΝ ΜΟΧΘΟΝ ΚΑΙ ΣΥΝ ΠΑΣΑΝ ΑΝΔΡΕΙΑΝ ΤΟΥ ΠΟΙΗΜΑΤΟΣ ΟΤΙ ΑΥΤΟ ΖΗΛΟΣ ΑΝΔΡΟΣ ΑΠΟ ΤΟΥ ΕΤΑΙΡΟΥ ΑΥΤΟΥ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ
5 Ο ΑΦΡΩΝ ΠΕΡΙΕΛΑΒΕΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΦΑΓΕΝ ΤΑΣ ΣΑΡΚΑΣ ΑΥΤΟΥ
6 ΑΓΑΘΟΝ ΠΛΗΡΩΜΑ ΔΡΑΚΟΣ ΑΝΑΠΑΥΣΕΩΣ ΥΠΕΡ ΠΛΗΡΩΜΑ ΔΥΟ ΔΡΑΚΩΝ ΜΟΧΘΟΥ ΚΑΙ ΠΡΟΑΙΡΕΣΕΩΣ ΠΝΕΥΜΑΤΟΣ
7 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΕΓΩ ΚΑΙ ΕΙΔΟΝ ΜΑΤΑΙΟΤΗΤΑ ΥΠΟ ΤΟΝ ΗΛΙΟΝ
8 ΕΣΤΙΝ ΕΙΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΔΕΥΤΕΡΟΣ ΚΑΙ ΓΕ ΥΙΟΣ ΚΑΙ ΑΔΕΛΦΟΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΕΡΑΣΜΟΣ ΤΩ ΠΑΝΤΙ ΜΟΧΘΩ ΑΥΤΟΥ ΚΑΙ ΓΕ ΟΦΘΑΛΜΟΣ ΑΥΤΟΥ ΟΥΚ ΕΜΠΙΠΛΑΤΑΙ ΠΛΟΥΤΟΥ ΚΑΙ ΤΙΝΙ ΕΓΩ ΜΟΧΘΩ ΚΑΙ ΣΤΕΡΙΣΚΩ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠΟ ΑΓΑΘΩΣΥΝΗΣ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΕΡΙΣΠΑΣΜΟΣ ΠΟΝΗΡΟΣ ΕΣΤΙΝ
9 ΑΓΑΘΟΙ ΟΙ ΔΥΟ ΥΠΕΡ ΤΟΝ ΕΝΑ ΟΙΣ ΕΣΤΙΝ ΑΥΤΟΙΣ ΜΙΣΘΟΣ ΑΓΑΘΟΣ ΕΝ ΜΟΧΘΩ ΑΥΤΩΝ
10 ΟΤΙ ΕΑΝ ΠΕΣΩΣΙΝ Ο ΕΙΣ ΕΓΕΡΕΙ ΤΟΝ ΜΕΤΟΧΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΑΙ ΑΥΤΩ ΤΩ ΕΝΙ ΟΤΑΝ ΠΕΣΗ ΚΑΙ ΜΗ Η ΔΕΥΤΕΡΟΣ ΤΟΥ ΕΓΕΙΡΑΙ ΑΥΤΟΝ
11 ΚΑΙ ΓΕ ΕΑΝ ΚΟΙΜΗΘΩΣΙΝ ΔΥΟ ΚΑΙ ΘΕΡΜΗ ΑΥΤΟΙΣ ΚΑΙ Ο ΕΙΣ ΠΩΣ ΘΕΡΜΑΝΘΗ
12 ΚΑΙ ΕΑΝ ΕΠΙΚΡΑΤΑΙΩΘΗ Ο ΕΙΣ ΟΙ ΔΥΟ ΣΤΗΣΟΝΤΑΙ ΚΑΤΕΝΑΝΤΙ ΑΥΤΟΥ ΚΑΙ ΤΟ ΣΠΑΡΤΙΟΝ ΤΟ ΕΝΤΡΙΤΟΝ ΟΥ ΤΑΧΕΩΣ ΑΠΟΡΡΑΓΗΣΕΤΑΙ
13 ΑΓΑΘΟΣ ΠΑΙΣ ΠΕΝΗΣ ΚΑΙ ΣΟΦΟΣ ΥΠΕΡ ΒΑΣΙΛΕΑ ΠΡΕΣΒΥΤΕΡΟΝ ΚΑΙ ΑΦΡΟΝΑ ΟΣ ΟΥΚ ΕΓΝΩ ΤΟΥ ΠΡΟΣΕΧΕΙΝ ΕΤΙ

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14 ΟΤΙ ΕΞ ΟΙΚΟΥ ΤΩΝ ΔΕΣΜΙΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΤΟΥ ΒΑΣΙΛΕΥΣΑΙ ΟΤΙ ΚΑΙ ΓΕ ΕΝ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΓΕΝΝΗΘΗ ΠΕΝΗΣ
15 ΕΙΔΟΝ ΣΥΝ ΠΑΝΤΑΣ ΤΟΥΣ ΖΩΝΤΑΣ ΤΟΥΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΜΕΤΑ ΤΟΥ ΝΕΑΝΙΣΚΟΥ ΤΟΥ ΔΕΥΤΕΡΟΥ ΟΣ ΣΤΗΣΕΤΑΙ ΑΝΤ' ΑΥΤΟΥ
16 ΟΥΚ ΕΣΤΙΝ ΠΕΡΑΣΜΟΣ ΤΩ ΠΑΝΤΙ ΛΑΩ ΤΟΙΣ ΠΑΣΙΝ ΟΣΟΙ ΕΓΕΝΟΝΤΟ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΚΑΙ ΓΕ ΟΙ ΕΣΧΑΤΟΙ ΟΥΚ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΩ ΟΤΙ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ
17 ΦΥΛΑΞΟΝ ΠΟΔΑ ΣΟΥ ΕΝ Ω ΕΑΝ ΠΟΡΕΥΗ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΓΓΥΣ ΤΟΥ ΑΚΟΥΕΙΝ ΥΠΕΡ ΔΟΜΑ ΤΩΝ ΑΦΡΟΝΩΝ ΘΥΣΙΑ ΣΟΥ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΕΙΔΟΤΕΣ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΚΟΝ

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3 ΚΑΘΩΣ ΑΝ ΕΥΞΗ ΕΥΧΗΝ ΤΩ ΘΕΩ ΜΗ ΧΡΟΝΙΣΗΣ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΑΥΤΗΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΘΕΛΗΜΑ ΕΝ ΑΦΡΟΣΙΝ ΣΥΝ ΟΣΑ ΕΑΝ ΕΥΞΗ ΑΠΟΔΟΣ
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7 ΕΑΝ ΣΥΚΟΦΑΝΤΙΑΝ ΠΕΝΗΤΟΣ ΚΑΙ ΑΡΠΑΓΗΝ ΚΡΙΜΑΤΟΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΙΔΗΣ ΕΝ ΧΩΡΑ ΜΗ ΘΑΥΜΑΣΗΣ ΕΠΙ ΤΩ ΠΡΑΓΜΑΤΙ ΟΤΙ ΥΨΗΛΟΣ ΕΠΑΝΩ ΥΨΗΛΟΥ ΦΥΛΑΞΑΙ ΚΑΙ ΥΨΗΛΟΙ ΕΠ' ΑΥΤΟΥΣ
8 ΚΑΙ ΠΕΡΙΣΣΕΙΑ ΓΗΣ ΕΝ ΠΑΝΤΙ ΕΣΤΙ ΒΑΣΙΛΕΥΣ ΤΟΥ ΑΓΡΟΥ ΕΙΡΓΑΣΜΕΝΟΥ
9 ΑΓΑΠΩΝ ΑΡΓΥΡΙΟΝ ΟΥ ΠΛΗΣΘΗΣΕΤΑΙ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΙΣ ΗΓΑΠΗΣΕΝ ΕΝ ΠΛΗΘΕΙ ΑΥΤΩΝ ΓΕΝΗΜΑ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ
10 ΕΝ ΠΛΗΘΕΙ ΤΗΣ ΑΓΑΘΩΣΥΝΗΣ ΕΠΛΗΘΥΝΘΗΣΑΝ ΕΣΘΟΝΤΕΣ ΑΥΤΗΝ ΚΑΙ ΤΙ ΑΝΔΡΕΙΑ ΤΩ ΠΑΡ' ΑΥΤΗΣ ΟΤΙ ΑΛΛ' Η ΤΟΥ ΟΡΑΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ
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12 ΕΣΤΙΝ ΑΡΡΩΣΤΙΑ ΗΝ ΕΙΔΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΠΛΟΥΤΟΝ ΦΥΛΑΣΣΟΜΕΝΟΝ ΤΩ ΠΑΡ' ΑΥΤΟΥ ΕΙΣ ΚΑΚΙΑΝ ΑΥΤΟΥ
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14 ΚΑΘΩΣ ΕΞΗΛΘΕΝ ΑΠΟ ΓΑΣΤΡΟΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΓΥΜΝΟΣ ΕΠΙΣΤΡΕΨΕΙ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΩΣ ΗΚΕΙ ΚΑΙ ΟΥΔΕΝ ΟΥ ΛΗΜΨΕΤΑΙ ΕΝ ΜΟΧΘΩ ΑΥΤΟΥ ΙΝΑ ΠΟΡΕΥΘΗ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ
15 ΚΑΙ ΓΕ ΤΟΥΤΟ ΠΟΝΗΡΑ ΑΡΡΩΣΤΙΑ ΩΣΠΕΡ ΓΑΡ ΠΑΡΕΓΕΝΕΤΟ ΟΥΤΩΣ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ ΚΑΙ ΤΙΣ ΠΕΡΙΣΣΕΙΑ ΑΥΤΩ Η ΜΟΧΘΕΙ ΕΙΣ ΑΝΕΜΟΝ
16 ΚΑΙ ΓΕ ΠΑΣΑΙ ΑΙ ΗΜΕΡΑΙ ΑΥΤΟΥ ΕΝ ΣΚΟΤΕΙ ΚΑΙ ΠΕΝΘΕΙ ΚΑΙ ΘΥΜΩ ΠΟΛΛΩ ΚΑΙ ΑΡΡΩΣΤΙΑ ΚΑΙ ΧΟΛΩ
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18 ΚΑΙ ΓΕ ΠΑΣ Ο ΑΝΘΡΩΠΟΣ Ω ΕΔΩΚΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΠΛΟΥΤΟΝ ΚΑΙ ΥΠΑΡΧΟΝΤΑ ΚΑΙ ΕΞΟΥΣΙΑΣΕΝ ΑΥΤΟΝ ΤΟΥ ΦΑΓΕΙΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΛΑΒΕΙΝ ΤΟ ΜΕΡΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΕΥΦΡΑΝΘΗΝΑΙ ΕΝ ΜΟΧΘΩ ΑΥΤΟΥ ΤΟΥΤΟ ΔΟΜΑ ΘΕΟΥ ΕΣΤΙΝ
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3 ΕΑΝ ΓΕΝΝΗΣΗ ΑΝΗΡ ΕΚΑΤΟΝ ΚΑΙ ΕΤΗ ΠΟΛΛΑ ΖΗΣΕΤΑΙ ΚΑΙ ΠΛΗΘΟΣ Ο ΤΙ ΕΣΟΝΤΑΙ ΗΜΕΡΑΙ ΕΤΩΝ ΑΥΤΟΥ ΚΑΙ ΨΥΧΗ ΑΥΤΟΥ ΟΥΚ ΕΜΠΛΗΣΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΑΓΑΘΩΣΥΝΗΣ ΚΑΙ ΓΕ ΤΑΦΗ ΟΥΚ ΕΓΕΝΕΤΟ ΑΥΤΩ ΕΙΠΑ ΑΓΑΘΟΝ ΥΠΕΡ ΑΥΤΟΝ ΤΟ ΕΚΤΡΩΜΑ
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6 ΚΑΙ ΕΙ ΕΖΗΣΕΝ ΧΙΛΙΩΝ ΕΤΩΝ ΚΑΘΟΔΟΥΣ ΚΑΙ ΑΓΑΘΩΣΥΝΗΝ ΟΥΚ ΕΙΔΕΝ ΜΗ ΟΥΚ ΕΙΣ ΤΟΠΟΝ ΕΝΑ ΤΑ ΠΑΝΤΑ ΠΟΡΕΥΕΤΑΙ
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9 ΑΓΑΘΟΝ ΟΡΑΜΑ ΟΦΘΑΛΜΩΝ ΥΠΕΡ ΠΟΡΕΥΟΜΕΝΟΝ ΨΥΧΗ ΚΑΙ ΓΕ ΤΟΥΤΟ ΜΑΤΑΙΟΤΗΣ ΚΑΙ ΠΡΟΑΙΡΕΣΙΣ ΠΝΕΥΜΑΤΟΣ
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9 ΜΗ ΣΠΕΥΣΗΣ ΕΝ ΠΝΕΥΜΑΤΙ ΣΟΥ ΤΟΥ ΘΥΜΟΥΣΘΑΙ ΟΤΙ ΘΥΜΟΣ ΕΝ ΚΟΛΠΩ ΑΦΡΟΝΩΝ ΑΝΑΠΑΥΣΕΤΑΙ
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17 ΚΑΙ ΕΙΔΟΝ ΣΥΝ ΠΑΝΤΑ ΤΑ ΠΟΙΗΜΑΤΑ ΤΟΥ ΘΕΟΥ ΟΤΙ ΟΥ ΔΥΝΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΕΥΡΕΙΝ ΣΥΝ ΤΟ ΠΟΙΗΜΑ ΤΟ ΠΕΠΟΙΗΜΕΝΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΟΣΑ ΑΝ ΜΟΧΘΗΣΗ Ο ΑΝΘΡΩΠΟΣ ΤΟΥ ΖΗΤΗΣΑΙ ΚΑΙ ΟΥΧ ΕΥΡΗΣΕΙ ΚΑΙ ΓΕ ΟΣΑ ΑΝ ΕΙΠΗ Ο ΣΟΦΟΣ ΤΟΥ ΓΝΩΝΑΙ ΟΥ ΔΥΝΗΣΕΤΑΙ ΤΟΥ ΕΥΡΕΙΝ

ECCLESIASTES (PREACHER) CHAPTER 9

1 ΟΤΙ ΣΥΝ ΠΑΝ ΤΟΥΤΟ ΕΔΩΚΑ ΕΙΣ ΚΑΡΔΙΑΝ ΜΟΥ ΚΑΙ ΚΑΡΔΙΑ ΜΟΥ ΣΥΝ ΠΑΝ ΕΙΔΕΝ ΤΟΥΤΟ ΩΣ ΟΙ ΔΙΚΑΙΟΙ ΚΑΙ ΟΙ ΣΟΦΟΙ ΚΑΙ ΕΡΓΑΣΙΑΙ ΑΥΤΩΝ ΕΝ ΧΕΙΡΙ ΤΟΥ ΘΕΟΥ ΚΑΙ ΓΕ ΑΓΑΠΗΝ ΚΑΙ ΓΕ ΜΙΣΟΣ ΟΥΚ ΕΣΤΙΝ ΕΙΔΩΣ Ο ΑΝΘΡΩΠΟΣ ΤΑ ΠΑΝΤΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ
2 ΜΑΤΑΙΟΤΗΣ ΕΝ ΤΟΙΣ ΠΑΣΙΝ ΣΥΝΑΝΤΗΜΑ ΕΝ ΤΩ ΔΙΚΑΙΩ ΚΑΙ ΤΩ ΑΣΕΒΕΙ ΤΩ ΑΓΑΘΩ ΚΑΙ ΤΩ ΚΑΚΩ ΚΑΙ ΤΩ ΚΑΘΑΡΩ ΚΑΙ ΤΩ ΑΚΑΘΑΡΤΩ ΚΑΙ ΤΩ ΘΥΣΙΑΖΟΝΤΙ ΚΑΙ ΤΩ ΜΗ ΘΥΣΙΑΖΟΝΤΙ ΩΣ Ο ΑΓΑΘΟΣ ΩΣ Ο ΑΜΑΡΤΑΝΩΝ ΩΣ Ο ΟΜΝΥΩΝ ΚΑΘΩΣ Ο ΤΟΝ ΟΡΚΟΝ ΦΟΒΟΥΜΕΝΟΣ
3 ΤΟΥΤΟ ΠΟΝΗΡΟΝ ΕΝ ΠΑΝΤΙ ΠΕΠΟΙΗΜΕΝΩ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΟΤΙ ΣΥΝΑΝΤΗΜΑ ΕΝ ΤΟΙΣ ΠΑΣΙΝ ΚΑΙ ΓΕ ΚΑΡΔΙΑ ΥΙΩΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΛΗΡΩΘΗ ΠΟΝΗΡΟΥ ΚΑΙ ΠΕΡΙΦΕΡΕΙΑ ΕΝ ΚΑΡΔΙΑ ΑΥΤΩΝ ΕΝ ΖΩΗ ΑΥΤΩΝ ΚΑΙ ΟΠΙΣΩ ΑΥΤΩΝ ΠΡΟΣ ΤΟΥΣ ΝΕΚΡΟΥΣ

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4 ΟΤΙ ΤΙΣ ΟΣ ΚΟΙΝΩΝΕΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΖΩΝΤΑΣ ΕΣΤΙΝ ΕΛΠΙΣ ΟΤΙ Ο ΚΥΩΝ Ο ΖΩΝ ΑΥΤΟΣ ΑΓΑΘΟΣ ΥΠΕΡ ΤΟΝ ΛΕΟΝΤΑ ΤΟΝ ΝΕΚΡΟΝ

5 ΟΤΙ ΟΙ ΖΩΝΤΕΣ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΑΠΟΘΑΝΟΥΝΤΑΙ ΚΑΙ ΟΙ ΝΕΚΡΟΙ ΟΥΚ ΕΙΣΙΝ ΓΙΝΩΣΚΟΝΤΕΣ ΟΥΔΕΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΕΤΙ ΜΙΣΘΟΣ ΟΤΙ ΕΠΕΛΗΣΘΗ Η ΜΝΗΜΗ ΑΥΤΩΝ

6 ΚΑΙ ΓΕ ΑΓΑΠΗ ΑΥΤΩΝ ΚΑΙ ΓΕ ΜΙΣΟΣ ΑΥΤΩΝ ΚΑΙ ΓΕ ΖΗΛΟΣ ΑΥΤΩΝ ΗΔΗ ΑΠΩΛΕΤΟ ΚΑΙ ΜΕΡΙΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΕΤΙ ΕΙΣ ΑΙΩΝΑ ΕΝ ΠΑΝΤΙ ΤΩ ΠΕΠΟΙΗΜΕΝΩ ΥΠΟ ΤΟΝ ΗΛΙΟΝ

7 ΔΕΥΡΟ ΦΑΓΕ ΕΝ ΕΥΦΡΟΣΥΝΗ ΑΡΤΟΝ ΣΟΥ ΚΑΙ ΠΙΕ ΕΝ ΚΑΡΔΙΑ ΑΓΑΘΗ ΟΙΝΟΝ ΣΟΥ ΟΤΙ ΗΔΗ ΕΥΔΟΚΗΣΕΝ Ο ΘΕΟΣ ΤΑ ΠΟΙΗΜΑΤΑ ΣΟΥ

8 ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΕΣΤΩΣΑΝ ΙΜΑΤΙΑ ΣΟΥ ΛΕΥΚΑ ΚΑΙ ΕΛΑΙΟΝ ΕΠΙ ΚΕΦΑΛΗΝ ΣΟΥ ΜΗ ΥΣΤΕΡΗΣΑΤΩ

9 ΙΔΕ ΖΩΗΝ ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΗΣ ΗΓΑΠΗΣΑΣ ΠΑΣΑΣ ΗΜΕΡΑΣ ΖΩΗΣ ΜΑΤΑΙΟΤΗΤΟΣ ΣΟΥ ΤΑΣ ΔΟΘΕΙΣΑΣ ΣΟΙ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΠΑΣΑΣ ΗΜΕΡΑΣ ΜΑΤΑΙΟΤΗΤΟΣ ΣΟΥ ΟΤΙ ΑΥΤΟ ΜΕΡΙΣ ΣΟΥ ΕΝ ΤΗ ΖΩΗ ΣΟΥ ΚΑΙ ΕΝ ΤΩ ΜΟΧΘΩ ΣΟΥ Ω ΣΥ ΜΟΧΘΕΙΣ ΥΠΟ ΤΟΝ ΗΛΙΟΝ

10 ΠΑΝΤΑ ΟΣΑ ΑΝ ΕΥΡΗ Η ΧΕΙΡ ΣΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΩΣ Η ΔΥΝΑΜΙΣ ΣΟΥ ΠΟΙΗΣΟΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΟΙΗΜΑ ΚΑΙ ΛΟΓΙΣΜΟΣ ΚΑΙ ΓΝΩΣΙΣ ΚΑΙ ΣΟΦΙΑ ΕΝ ΑΔΗ ΟΠΟΥ ΣΥ ΠΟΡΕΥΗ ΕΚΕΙ

11 ΕΠΕΣΤΡΕΨΑ ΚΑΙ ΕΙΔΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΟΤΙ ΟΥ ΤΟΙΣ ΚΟΥΦΟΙΣ Ο ΔΡΟΜΟΣ ΚΑΙ ΟΥ ΤΟΙΣ ΔΥΝΑΤΟΙΣ Ο ΠΟΛΕΜΟΣ ΚΑΙ ΓΕ ΟΥ ΤΟΙΣ ΣΟΦΟΙΣ ΑΡΤΟΣ ΚΑΙ ΓΕ ΟΥ ΤΟΙΣ ΣΥΝΕΤΟΙΣ ΠΛΟΥΤΟΣ ΚΑΙ ΓΕ ΟΥ ΤΟΙΣ ΓΙΝΩΣΚΟΥΣΙΝ ΧΑΡΙΣ ΟΤΙ ΚΑΙΡΟΣ ΚΑΙ ΑΠΑΝΤΗΜΑ ΣΥΝΑΝΤΗΣΕΤΑΙ ΤΟΙΣ ΠΑΣΙΝ ΑΥΤΟΙΣ

12 ΟΤΙ ΚΑΙ ΓΕ ΟΥΚ ΕΓΝΩ Ο ΑΝΘΡΩΠΟΣ ΤΟΝ ΚΑΙΡΟΝ ΑΥΤΟΥ ΩΣ ΟΙ ΙΧΘΥΕΣ ΟΙ ΘΗΡΕΥΟΜΕΝΟΙ ΕΝ ΑΜΦΙΒΛΗΣΤΡΩ ΚΑΚΩ ΚΑΙ ΩΣ ΟΡΝΕΑ ΤΑ ΘΗΡΕΥΟΜΕΝΑ ΕΝ ΠΑΓΙΔΙ ΩΣ ΑΥΤΑ ΠΑΓΙΔΕΥΟΝΤΑΙ ΟΙ ΥΙΟΙ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΙΣ ΚΑΙΡΟΝ ΠΟΝΗΡΟΝ ΟΤΑΝ ΕΠΙΠΕΣΗ ΕΠ' ΑΥΤΟΥΣ ΑΦΝΩ

13 ΚΑΙ ΓΕ ΤΟΥΤΟ ΕΙΔΟΝ ΣΟΦΙΑΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΜΕΓΑΛΗ ΕΣΤΙΝ ΠΡΟΣ ΜΕ

14 ΠΟΛΙΣ ΜΙΚΡΑ ΚΑΙ ΑΝΔΡΕΣ ΕΝ ΑΥΤΗ ΟΛΙΓΟΙ ΚΑΙ ΕΛΘΗ ΕΠ' ΑΥΤΗΝ ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΚΑΙ ΚΥΚΛΩΣΗ ΑΥΤΗΝ ΚΑΙ ΟΙΚΟΔΟΜΗΣΗ ΕΠ' ΑΥΤΗΝ ΧΑΡΑΚΑΣ ΜΕΓΑΛΟΥΣ

15 ΚΑΙ ΕΥΡΗ ΕΝ ΑΥΤΗ ΑΝΔΡΑ ΠΕΝΗΤΑ ΣΟΦΟΝ ΚΑΙ ΔΙΑΣΩΣΕΙ ΑΥΤΟΣ ΤΗΝ ΠΟΛΙΝ ΕΝ ΤΗ ΣΟΦΙΑ ΑΥΤΟΥ ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΥΚ ΕΜΝΗΣΘΗ ΣΥΝ ΤΟΥ ΑΝΔΡΟΣ ΤΟΥ ΠΕΝΗΤΟΣ ΕΚΕΙΝΟΥ

16 ΚΑΙ ΕΙΠΑ ΕΓΩ ΑΓΑΘΗ ΣΟΦΙΑ ΥΠΕΡ ΔΥΝΑΜΙΝ ΚΑΙ ΣΟΦΙΑ ΤΟΥ ΠΕΝΗΤΟΣ ΕΞΟΥΔΕΝΩΜΕΝΗ ΚΑΙ ΛΟΓΟΙ ΑΥΤΟΥ ΟΥΚ ΕΙΣΙΝ ΑΚΟΥΟΜΕΝΟΙ

17 ΛΟΓΟΙ ΣΟΦΩΝ ΕΝ ΑΝΑΠΑΥΣΕΙ ΑΚΟΥΟΝΤΑΙ ΥΠΕΡ ΚΡΑΥΓΗΝ ΕΞΟΥΣΙΑΖΟΝΤΩΝ ΕΝ ΑΦΡΟΣΥΝΑΙΣ

18 ΑΓΑΘΗ ΣΟΦΙΑ ΥΠΕΡ ΣΚΕΥΗ ΠΟΛΕΜΟΥ ΚΑΙ ΑΜΑΡΤΑΝΩΝ ΕΙΣ ΑΠΟΛΕΣΕΙ ΑΓΑΘΩΣΥΝΗΝ ΠΟΛΛΗΝ

ECCLESIASTES (PREACHER) CHAPTER 10

1 ΜΥΙΑΙ ΘΑΝΑΤΟΥΣΑΙ ΣΑΠΡΙΟΥΣΙΝ ΣΚΕΥΑΣΙΑΝ ΕΛΑΙΟΥ ΗΔΥΣΜΑΤΟΣ ΤΙΜΙΟΝ ΟΛΙΓΟΝ ΣΟΦΙΑΣ ΥΠΕΡ ΔΟΞΑΝ ΑΦΡΟ-ΣΥΝΗΣ ΜΕΓΑΛΗΣ

2 ΚΑΡΔΙΑ ΣΟΦΟΥ ΕΙΣ ΔΕΞΙΟΝ ΑΥΤΟΥ ΚΑΙ ΚΑΡΔΙΑ ΑΦΡΟΝΟΣ ΕΙΣ ΑΡΙΣΤΕΡΟΝ ΑΥΤΟΥ

3 ΚΑΙ ΓΕ ΕΝ ΟΔΩ ΟΤΑΝ ΑΦΡΩΝ ΠΟΡΕΥΗΤΑΙ ΚΑΡΔΙΑ ΑΥΤΟΥ ΥΣΤΕΡΗΣΕΙ ΚΑΙ Α ΛΟΓΙΕΙΤΑΙ ΠΑΝΤΑ ΑΦΡΟΣΥΝΗ ΕΣΤΙΝ

4 ΕΑΝ ΠΝΕΥΜΑ ΤΟΥ ΕΞΟΥΣΙΑΖΟΝΤΟΣ ΑΝΑΒΗ ΕΠΙ ΣΕ ΤΟΠΟΝ ΣΟΥ ΜΗ ΑΦΗΣ ΟΤΙ ΙΑΜΑ ΚΑΤΑΠΑΥΣΕΙ ΑΜΑΡΤΙΑΣ ΜΕΓΑΛΑΣ

5 ΕΣΤΙΝ ΠΟΝΗΡΙΑ ΗΝ ΕΙΔΟΝ ΥΠΟ ΤΟΝ ΗΛΙΟΝ ΩΣ ΑΚΟΥΣΙΟΝ Ο ΕΞΗΛΘΕΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΕΞΟΥΣΙΑΖΟΝΤΟΣ

6 ΕΔΟΘΗ Ο ΑΦΡΩΝ ΕΝ ΥΨΕΣΙ ΜΕΓΑΛΟΙΣ ΚΑΙ ΠΛΟΥΣΙΟΙ ΕΝ ΤΑΠΕΙΝΩ ΚΑΘΗΣΟΝΤΑΙ

7 ΕΙΔΟΝ ΔΟΥΛΟΥΣ ΕΦ' ΙΠΠΟΥΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΠΟΡΕΥΟΜΕΝΟΥΣ ΩΣ ΔΟΥΛΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ

8 Ο ΟΡΥΣΣΩΝ ΒΟΘΡΟΝ ΕΝ ΑΥΤΩ ΕΜΠΕΣΕΙΤΑΙ ΚΑΙ ΚΑΘΑΙΡΟΥΝΤΑ ΦΡΑΓΜΟΝ ΔΗΞΕΤΑΙ ΑΥΤΟΝ ΟΦΙΣ

9 ΕΞΑΙΡΩΝ ΛΙΘΟΥΣ ΔΙΑΠΟΝΗΘΗΣΕΤΑΙ ΕΝ ΑΥΤΟΙΣ ΣΧΙΖΩΝ ΞΥΛΑ ΚΙΝΔΥΝΕΥΣΕΙ ΕΝ ΑΥΤΟΙΣ

10 ΕΑΝ ΕΚΠΕΣΗ ΤΟ ΣΙΔΗΡΙΟΝ ΚΑΙ ΑΥΤΟΣ ΠΡΟΣΩΠΟΝ ΕΤΑΡΑΞΕΝ ΚΑΙ ΔΥΝΑΜΕΙΣ ΔΥΝΑΜΩΣΕΙ ΚΑΙ ΠΕΡΙΣΣΕΙΑ ΤΟΥ ΑΝΔΡΕΙΟΥ ΣΟΦΙΑ

11 ΕΑΝ ΔΑΚΗ Ο ΟΦΙΣ ΕΝ ΟΥ ΨΙΘΥΡΙΣΜΩ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΕΡΙΣΣΕΙΑ ΤΩ ΕΠΑΔΟΝΤΙ

12 ΛΟΓΟΙ ΣΤΟΜΑΤΟΣ ΣΟΦΟΥ ΧΑΡΙΣ ΚΑΙ ΧΕΙΛΗ ΑΦΡΟΝΟΣ ΚΑΤΑΠΟΝΤΙΟΥΣΙΝ ΑΥΤΟΝ

13 ΑΡΧΗ ΛΟΓΩΝ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΑΦΡΟΣΟΝΗ ΚΑΙ ΕΣΧΑΤΗ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΠΕΡΙΦΕΡΕΙΑ ΠΟΝΗΡΑ

14 ΚΑΙ Ο ΑΦΡΩΝ ΠΛΗΘΥΝΕΙ ΛΟΓΟΥΣ ΟΥΚ ΕΓΝΩ Ο ΑΝΘΡΩΠΟΣ ΤΙ ΤΟ ΓΕΝΟΜΕΝΟΝ ΚΑΙ ΤΙ ΤΟ ΕΣΟΜΕΝΟΝ ΟΠΙΣΩ ΑΥΤΟΥ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΑΥΤΩ

15 ΜΟΧΘΟΣ ΤΩΝ ΑΦΡΟΝΩΝ ΚΟΠΩΣΕΙ ΑΥΤΟΥΣ ΟΣ ΟΥΚ ΕΓΝΩ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΠΟΛΙΝ

16 ΟΥΑΙ ΣΟΙ ΠΟΛΙΣ ΗΣ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΝΕΩΤΕΡΟΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΥ ΕΝ ΠΡΩΙΑ ΕΣΘΙΟΥΣΙΝ

17 ΜΑΚΑΡΙΑ ΣΥ ΓΗ ΗΣ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΥΙΟΣ ΕΛΕΥΘΕΡΩΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΥ ΠΡΟΣ ΚΑΙΡΟΝ ΦΑΓΟΝΤΑΙ ΕΝ ΔΥΝΑΜΕΙ ΚΑΙ ΟΥΚ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ

18 ΕΝ ΟΚΝΗΡΙΑΙΣ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ Η ΔΟΚΩΣΙΣ ΚΑΙ ΕΝ ΑΡΓΙΑ ΧΕΙΡΩΝ ΣΤΑΞΕΙ Η ΟΙΚΙΑ

19 ΕΙΣ ΓΕΛΩΤΑ ΠΟΙΟΥΣΙΝ ΑΡΤΟΝ ΚΑΙ ΟΙΝΟΣ ΕΥΦΡΑΙΝΕΙ ΖΩΝΤΑΣ ΚΑΙ ΤΟΥ ΑΡΓΥΡΙΟΥ ΕΠΑΚΟΥΣΕΤΑΙ ΣΥΝ ΤΑ ΠΑΝΤΑ

20 ΚΑΙ ΓΕ ΕΝ ΣΥΝΕΙΔΗΣΕΙ ΣΟΥ ΒΑΣΙΛΕΑ ΜΗ ΚΑΤΑΡΑΣΗ ΚΑΙ ΕΝ ΤΑΜΙΕΙΟΙΣ ΚΟΙΤΩΝΩΝ ΣΟΥ ΜΗ ΚΑΤΑΡΑΣΗ ΠΛΟΥΣΙΟΝ ΟΤΙ ΠΕΤΕΙΝΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΑΠΟΙΣΕΙ ΣΥΝ ΤΗΝ ΦΩΝΗΝ ΚΑΙ Ο ΕΧΩΝ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΠΑΓΓΕΛΕΙ ΛΟΓΟΝ

ECCLESIASTES (PREACHER) CHAPTER 11

1 ΑΠΟΣΤΕΙΛΟΝ ΤΟΝ ΑΡΤΟΝ ΣΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΥΔΑΤΟΣ ΟΤΙ ΕΝ ΠΛΗΘΕΙ ΤΩΝ ΗΜΕΡΩΝ ΕΥΡΗΣΕΙΣ ΑΥΤΟΝ

2 ΔΟΣ ΜΕΡΙΔΑ ΤΟΙΣ ΕΠΤΑ ΚΑΙ ΓΕ ΤΟΙΣ ΟΚΤΩ ΟΤΙ ΟΥ ΓΙΝΩΣΚΕΙΣ ΤΙ ΕΣΤΑΙ ΠΟΝΗΡΟΝ ΕΠΙ ΤΗΝ ΓΗΝ

3 ΕΑΝ ΠΛΗΡΩΘΩΣΙΝ ΤΑ ΝΕΦΗ ΥΕΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΧΕΟΥΣΙΝ ΚΑΙ ΕΑΝ ΠΕΣΗ ΞΥΛΟΝ ΕΝ ΤΩ ΝΟΤΩ ΚΑΙ ΕΑΝ ΕΝ ΤΩ ΒΟΡΡΑ ΤΟΠΩ ΟΥ ΠΕΣΕΙΤΑΙ ΤΟ ΞΥΛΟΝ ΕΚΕΙ ΕΣΤΑΙ

4 ΤΗΡΩΝ ΑΝΕΜΟΝ ΟΥ ΣΠΕΡΕΙ ΚΑΙ ΒΛΕΠΩΝ ΕΝ ΤΑΙΣ ΝΕΦΕΛΑΙΣ ΟΥ ΘΕΡΙΣΕΙ

5 ΕΝ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΓΙΝΩΣΚΩΝ ΤΙΣ Η ΟΔΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΩΣ ΟΣΤΑ ΕΝ ΓΑΣΤΡΙ ΤΗΣ ΚΥΟΦΟΡΟΥΣΗΣ ΟΥΤΩΣ ΟΥ ΓΝΩΣΗ ΤΑ ΠΟΙΗΜΑΤΑ ΤΟΥ ΘΕΟΥ ΟΣΑ ΠΟΙΗΣΕΙ ΣΥΝ ΤΑ ΠΑΝΤΑ

6 ΕΝ ΠΡΩΙΑ ΣΠΕΙΡΟΝ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΕΙΣ ΕΣΠΕΡΑΝ ΜΗ ΑΦΕΤΩ Η ΧΕΙΡ ΣΟΥ ΟΤΙ ΟΥ ΓΙΝΩΣΚΕΙΣ ΠΟΙΟΝ ΣΤΟΙΧΗΣΕΙ Η ΤΟΥΤΟ Η ΤΟΥΤΟ ΚΑΙ ΕΑΝ ΤΑ ΔΥΟ ΕΠΙ ΤΟ ΑΥΤΟ ΑΓΑΘΑ

7 ΚΑΙ ΓΛΥΚΥ ΤΟ ΦΩΣ ΚΑΙ ΑΓΑΘΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΤΟΥ ΒΛΕΠΕΙΝ ΣΥΝ ΤΟΝ ΗΛΙΟΝ

8 ΟΤΙ ΚΑΙ ΕΑΝ ΕΤΗ ΠΟΛΛΑ ΖΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΕΝ ΠΑΣΙΝ ΑΥΤΟΙΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΚΑΙ ΜΝΗΣΘΗΣΕΤΑΙ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΣΚΟΤΟΥΣ ΟΤΙ ΠΟΛΛΑΙ ΕΣΟΝΤΑΙ ΠΑΝ ΤΟ ΕΡΧΟΜΕΝΟΝ ΜΑΤΑΙΟΤΗΣ

9 ΕΥΦΡΑΙΝΟΥ ΝΕΑΝΙΣΚΕ ΕΝ ΝΕΟΤΗΤΙ ΣΟΥ ΚΑΙ ΑΓΑΘΥΝΑΤΩ ΣΕ Η ΚΑΡΔΙΑ ΣΟΥ ΕΝ ΗΜΕΡΑΙΣ ΝΕΟΤΗΤΟΣ ΣΟΥ ΚΑΙ ΠΕΡΙΠΑΤΕΙ ΕΝ ΟΔΟΙΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΝ ΟΡΑΣΕΙ ΟΦΘΑΛΜΩΝ ΣΟΥ ΚΑΙ ΓΝΩΘΙ ΟΤΙ ΕΠΙ ΠΑΣΙ ΤΟΥΤΟΙΣ ΑΞΕΙ ΣΕ Ο ΘΕΟΣ ΕΝ ΚΡΙΣΕΙ

10 ΚΑΙ ΑΠΟΣΤΗΣΟΝ ΘΥΜΟΝ ΑΠΟ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΠΑΡΑΓΑΓΕ ΠΟΝΗΡΙΑΝ ΑΠΟ ΣΑΡΚΟΣ ΣΟΥ ΟΤΙ Η ΝΕΟΤΗΣ ΚΑΙ Η ΑΝΟΙΑ ΜΑΤΑΙΟΤΗΣ

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ECCLESIASTES (PREACHER) CHAPTER 12

1 ΚΑΙ ΜΝΗΣΘΗΤΙ ΤΟΥ ΚΤΙΣΑΝΤΟΣ ΣΕ ΕΝ ΗΜΕΡΑΙΣ ΝΕΟ-ΤΗΤΟΣ ΣΟΥ ΕΩΣ ΟΤΟΥ ΜΗ ΕΛΘΩΣΙΝ ΗΜΕΡΑΙ ΤΗΣ ΚΑΚΙΑΣ ΚΑΙ ΦΘΑΣΩΣΙΝ ΕΤΗ ΕΝ ΟΙΣ ΕΡΕΙΣ ΟΥΚ ΕΣΤΙΝ ΜΟΙ ΕΝ ΑΥΤΟΙΣ ΘΕΛΗΜΑ

2 ΕΩΣ ΟΥ ΜΗ ΣΚΟΤΙΣΘΗ Ο ΗΛΙΟΣ ΚΑΙ ΤΟ ΦΩΣ ΚΑΙ Η ΣΕΛΗΝΗ ΚΑΙ ΟΙ ΑΣΤΕΡΕΣ ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΤΑ ΝΕΦΗ ΟΠΙΣΩ ΤΟΥ ΥΕΤΟΥ

3 ΕΝ ΗΜΕΡΑ Η ΕΑΝ ΣΑΛΕΥΘΩΣΙΝ ΦΥΛΑΚΕΣ ΤΗΣ ΟΙΚΙΑΣ ΚΑΙ ΔΙΑΣΤΡΑΦΩΣΙΝ ΑΝΔΡΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΗΡΓΗΣΑΝ ΑΙ ΑΛΗΘΟΥΣΑΙ ΟΤΙ ΩΛΙΓΩΘΗΣΑΝ ΚΑΙ ΣΚΟΤΑΣΟΥΣΙΝ ΑΙ ΒΛΕΠΟΥΣΑΙ ΕΝ ΤΑΙΣ ΟΠΑΙΣ

4 ΚΑΙ ΚΛΕΙΣΟΥΣΙΝ ΘΥΡΑΣ ΕΝ ΑΓΟΡΑ ΕΝ ΑΣΘΕΝΕΙΑ ΦΩΝΗΣ ΤΗΣ ΑΛΗΘΟΥΣΗΣ ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΕΙΣ ΦΩΝΗΝ ΤΟΥ ΣΤΡΟΥΘΙΟΥ ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ ΠΑΣΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΤΟΥ ΑΣΜΑΤΟΣ

5 ΚΑΙ ΓΕ ΑΠΟ ΥΨΟΥΣ ΟΨΟΝΤΑΙ ΚΑΙ ΘΑΜΒΟΙ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΑΝΘΗΣΗ ΤΟ ΑΜΥΓΔΑΛΟΝ ΚΑΙ ΠΑΧΥΝΘΗ Η ΑΚΡΙΣ ΚΑΙ ΔΙΑΣΚΕΔΑΣΘΗ Η ΚΑΠΠΑΡΙΣ ΟΤΙ ΕΠΟΡΕΥΘΗ Ο ΑΝΘΡΩΠΟΣ ΕΙΣ ΟΙΚΟΝ ΑΙΩΝΟΣ ΑΥΤΟΥ ΚΑΙ ΕΚΥΚΛΩΣΑΝ ΕΝ ΑΓΟΡΑ ΟΙ ΚΟΠΤΟΜΕΝΟΙ

6 ΕΩΣ ΟΤΟΥ ΜΗ ΑΝΑΤΡΑΠΗ ΣΧΟΙΝΙΟΝ ΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΣΥΝΘΛΙΒΗ ΑΝΘΕΜΙΟΝ ΤΟΥ ΧΡΥΣΙΟΥ ΚΑΙ ΣΥΝΤΡΙΒΗ ΥΔΡΙΑ ΕΠΙ ΤΗΝ ΠΗΓΗΝ ΚΑΙ ΣΥΝΤΡΟΧΑΣΗ Ο ΤΡΟΧΟΣ ΕΠΙ ΤΟΝ ΛΑΚΚΟΝ

7 ΚΑΙ ΕΠΙΣΤΡΕΨΗ Ο ΧΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΩΣ ΗΝ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΕΠΙΣΤΡΕΨΗ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΟΣ ΕΔΩΚΕΝ ΑΥΤΟ

8 ΜΑΤΑΙΟΤΗΣ ΜΑΤΑΙΟΤΗΤΩΝ ΕΙΠΕΝ Ο ΕΚΚΛΗΣΙΑΣΤΗΣ ΤΑ ΠΑΝΤΑ ΜΑΤΑΙΟΤΗΣ

9 ΚΑΙ ΠΕΡΙΣΣΟΝ ΟΤΙ ΕΓΕΝΕΤΟ ΕΚΚΛΗΣΙΑΣΤΗΣ ΣΟΦΟΣ ΕΤΙ ΕΔΙΔΑΞΕΝ ΓΝΩΣΙΝ ΣΥΝ ΤΟΝ ΛΑΟΝ ΚΑΙ ΟΥΣ ΕΞΙΧΝΙΑΣΕΤΑΙ ΚΟΣΜΙΟΝ ΠΑΡΑΒΟΛΩΝ

10 ΠΟΛΛΑ ΕΖΗΤΗΣΕΝ ΕΚΚΛΗΣΙΑΣΤΗΣ ΤΟΥ ΕΥΡΕΙΝ ΛΟΓΟΥΣ ΘΕΛΗΜΑΤΟΣ ΚΑΙ ΓΕΓΡΑΜΜΕΝΟΝ ΕΥΘΥΤΗΤΟΣ ΛΟΓΟΥΣ ΑΛΗΘΕΙΑΣ

11 ΛΟΓΟΙ ΣΟΦΩΝ ΩΣ ΤΑ ΒΟΥΚΕΝΤΡΑ ΚΑΙ ΩΣ ΗΛΟΙ ΠΕΦΥΤΕΥΜΕΝΟΙ ΟΙ ΠΑΡΑ ΤΩΝ ΣΥΝΑΓΜΑΤΩΝ ΕΔΟΘΗΣΑΝ ΕΚ ΠΟΙΜΕΝΟΣ ΕΝΟΣ ΚΑΙ ΠΕΡΙΣΣΟΝ ΕΞ ΑΥΤΩΝ

12 ΥΙΕ ΜΟΥ ΦΥΛΑΞΑΙ ΠΟΙΗΣΑΙ ΒΙΒΛΙΑ ΠΟΛΛΑ ΟΥΚ ΕΣΤΙΝ ΠΕΡΑΣΜΟΣ ΚΑΙ ΜΕΛΕΤΗ ΠΟΛΛΗ ΚΟΠΩΣΙΣ ΣΑΡΚΟΣ

13 ΤΕΛΟΣ ΛΟΓΟΥ ΤΟ ΠΑΝ ΑΚΟΥΕΤΑΙ ΤΟΝ ΘΕΟΝ ΦΟΒΟΥ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΦΥΛΑΣΣΕ ΟΤΙ ΤΟΥΤΟ ΠΑΣ Ο ΑΝΘΡΩΠΟΣ

14 ΟΤΙ ΣΥΝ ΠΑΝ ΤΟ ΠΟΙΗΜΑ Ο ΘΕΟΣ ΑΞΕΙ ΕΝ ΚΡΙΣΕΙ ΕΝ ΠΑΝΤΙ ΠΑΡΕΩΡΑΜΕΝΩ ΕΑΝ ΑΓΑΘΟΝ ΚΑΙ ΕΑΝ ΠΟΝΗΡΟΝ

THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*

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• The woman addresses the daughters of Jerusalem (5:2–6:4)
• The man describes his lover, who visits him (6:5–12)
• Observers describe the woman's beauty (6:13–8:4)
• Appendix (8:5–14)

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON CHAPTER 1
1 ΑΣΜΑ ΑΣΜΑΤΩΝ Ο ΕΣΤΙΝ ΤΩ ΣΑΛΩΜΩΝ
2 ΦΙΛΗΣΑΤΩ ΜΕ ΑΠΟ ΦΙΛΗΜΑΤΩΝ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΟΤΙ ΑΓΑΘΟΙ ΜΑΣΤΟΙ ΣΟΥ ΥΠΕΡ ΟΙΝΟΝ
3 ΚΑΙ ΟΣΜΗ ΜΥΡΩΝ ΣΟΥ ΥΠΕΡ ΠΑΝΤΑ ΤΑ ΑΡΩΜΑΤΑ ΜΥΡΟΝ ΕΚΚΕΝΩΘΕΝ ΟΝΟΜΑ ΣΟΥ ΔΙΑ ΤΟΥΤΟ ΝΕΑΝΙΔΕΣ ΗΓΑΠΗΣΑΝ ΣΕ
4 ΕΙΛΚΥΣΑΝ ΣΕ ΟΠΙΣΩ ΣΟΥ ΕΙΣ ΟΣΜΗΝ ΜΥΡΩΝ ΣΟΥ ΔΡΑΜΟΥΜΕΝ ΕΙΣΗΝΕΓΚΕΝ ΜΕ Ο ΒΑΣΙΛΕΥΣ ΕΙΣ ΤΟ ΤΑΜΙΕΙΟΝ ΑΥΤΟΥ ΑΓΑΛΛΙΑΣΩΜΕΘΑ ΚΑΙ ΕΥΦΡΑΝΘΩΜΕΝ ΕΝ ΣΟΙ ΑΓΑΠΗΣΟΜΕΝ ΜΑΣΤΟΥΣ ΣΟΥ ΥΠΕΡ ΟΙΝΟΝ ΕΥΘΥΤΗΣ ΗΓΑΠΗΣΕΝ ΣΕ
5 ΜΕΛΑΙΝΑ ΕΙΜΙ ΚΑΙ ΚΑΛΗ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΣΚΗΝΩΜΑΤΑ ΚΗΔΑΡ ΩΣ ΔΕΡΡΕΙΣ ΣΑΛΩΜΩΝ
6 ΜΗ ΒΛΕΨΗΤΕ ΜΕ ΟΤΙ ΕΓΩ ΕΙΜΙ ΜΕΜΕΛΑΝΩΜΕΝΗ ΟΤΙ ΠΑΡΕΒΛΕΨΕΝ ΜΕ Ο ΗΛΙΟΣ ΥΙΟΙ ΜΗΤΡΟΣ ΜΟΥ ΕΜΑΧΕΣΑΝΤΟ ΕΝ ΕΜΟΙ ΕΘΕΝΤΟ ΜΕ ΦΥΛΑΚΙΣΣΑΝ ΕΝ ΑΜΠΕΛΩΣΙΝ ΑΜΠΕΛΩΝΑ ΕΜΟΝ ΟΥΚ ΕΦΥΛΑΞΑ
7 ΑΠΑΓΓΕΙΛΟΝ ΜΟΙ ΟΝ ΗΓΑΠΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΠΟΥ ΠΟΙΜΑΙΝΕΙΣ ΠΟΥ ΚΟΙΤΑΖΕΙΣ ΕΝ ΜΕΣΗΜΒΡΙΑ ΜΗΠΟΤΕ ΓΕΝΩΜΑΙ ΩΣ ΠΕΡΙΒΑΛΛΟΜΕΝΗ ΕΠ' ΑΓΕΛΑΙΣ ΕΤΑΙΡΩΝ ΣΟΥ
8 ΕΑΝ ΜΗ ΓΝΩΣ ΣΕΑΥΤΗΝ Η ΚΑΛΗ ΕΝ ΓΥΝΑΙΞΙΝ ΕΞΕΛΘΕ ΣΥ ΕΝ ΠΤΕΡΝΑΙΣ ΤΩΝ ΠΟΙΜΝΙΩΝ ΚΑΙ ΠΟΙΜΑΙΝΕ ΤΑΣ ΕΡΙΦΟΥΣ ΣΟΥ ΕΠΙ ΣΚΗΝΩΜΑΣΙΝ ΤΩΝ ΠΟΙΜΕΝΩΝ
9 ΤΗ ΙΠΠΩ ΜΟΥ ΕΝ ΑΡΜΑΣΙΝ ΦΑΡΑΩ ΩΜΟΙΩΣΑ ΣΕ Η ΠΛΗΣΙΟΝ ΜΟΥ
10 ΤΙ ΩΡΑΙΩΘΗΣΑΝ ΣΙΑΓΟΝΕΣ ΣΟΥ ΩΣ ΤΡΥΓΟΝΕΣ ΤΡΑΧΗΛΟΣ ΣΟΥ ΩΣ ΟΡΜΙΣΚΟΙ
11 ΟΜΟΙΩΜΑΤΑ ΧΡΥΣΙΟΥ ΠΟΙΗΣΟΜΕΝ ΣΟΙ ΜΕΤΑ ΣΤΙΓΜΑΤΩΝ ΤΟΥ ΑΡΓΥΡΙΟΥ
12 ΕΩΣ ΟΥ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΑΝΑΚΛΙΣΕΙ ΑΥΤΟΥ ΝΑΡΔΟΣ ΜΟΥ ΕΔΩΚΕΝ ΟΣΜΗΝ ΑΥΤΟΥ
13 ΑΠΟΔΕΣΜΟΣ ΤΗΣ ΣΤΑΚΤΗΣ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΕΜΟΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΜΑΣΤΩΝ ΜΟΥ ΑΥΛΙΣΘΗΣΕΤΑΙ
14 ΒΟΤΡΥΣ ΤΗΣ ΚΥΠΡΟΥ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΕΜΟΙ ΕΝ ΑΜΠΕΛΩΣΙΝ ΕΓΓΑΔΔΙ
15 ΙΔΟΥ ΕΙ ΚΑΛΗ Η ΠΛΗΣΙΟΝ ΜΟΥ ΙΔΟΥ ΕΙ ΚΑΛΗ ΟΦΘΑΛΜΟΙ ΣΟΥ ΠΕΡΙΣΤΕΡΑΙ
16 ΙΔΟΥ ΕΙ ΚΑΛΟΣ Ο ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΚΑΙ ΓΕ ΩΡΑΙΟΣ ΠΡΟΣ ΚΛΙΝΗ ΗΜΩΝ ΣΥΣΚΙΟΣ
17 ΔΟΚΟΙ ΟΙΚΩΝ ΗΜΩΝ ΚΕΔΡΟΙ ΦΑΤΝΩΜΑΤΑ ΗΜΩΝ ΚΥΠΑΡΙΣΣΟΙ

SONG OF SOLOMON CHAPTER 2
1 ΕΓΩ ΑΝΘΟΣ ΤΟΥ ΠΕΔΙΟΥ ΚΡΙΝΟΝ ΤΩΝ ΚΟΙΛΑΔΩΝ
2 ΩΣ ΚΡΙΝΟΝ ΕΝ ΜΕΣΩ ΑΚΑΝΘΩΝ ΟΥΤΩΣ Η ΠΛΗΣΙΟΝ ΜΟΥ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΘΥΓΑΤΕΡΩΝ
3 ΩΣ ΜΗΛΟΝ ΕΝ ΤΟΙΣ ΞΥΛΟΙΣ ΤΟΥ ΔΡΥΜΟΥ ΟΥΤΩΣ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΥΙΩΝ ΕΝ ΤΗ ΣΚΙΑ ΑΥΤΟΥ ΕΠΕΘΥΜΗΣΑ ΚΑΙ ΕΚΑΘΙΣΑ ΚΑΙ ΚΑΡΠΟΣ ΑΥΤΟΥ ΓΛΥΚΥΣ ΕΝ ΛΑΡΥΓΓΙ ΜΟΥ
4 ΕΙΣΑΓΑΓΕΤΕ ΜΕ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΟΙΝΟΥ ΤΑΞΑΤΕ ΕΠ' ΕΜΕ ΑΓΑΠΗΝ
5 ΣΤΗΡΙΣΑΤΕ ΜΕ ΕΝ ΑΜΟΡΑΙΣ ΣΤΟΙΒΑΣΑΤΕ ΜΕ ΕΝ ΜΗΛΟΙΣ ΟΤΙ ΤΕΤΡΩΜΕΝΗ ΑΓΑΠΗΣ ΕΓΩ
6 ΕΥΩΝΥΜΟΣ ΑΥΤΟΥ ΥΠΟ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΚΑΙ Η ΔΕΞΙΑ ΑΥΤΟΥ ΠΕΡΙΛΗΜΨΕΤΑΙ ΜΕ
7 ΩΡΚΙΣΑ ΥΜΑΣ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΙΣΧΥΣΕΣΙΝ ΤΟΥ ΑΓΡΟΥ ΕΑΝ ΕΓΕΙΡΗΤΕ ΚΑΙ ΕΞΕΓΕΙΡΗΤΕ ΤΗΝ ΑΓΑΠΗΝ ΕΩΣ ΟΥ ΘΕΛΗΣΗ
8 ΦΩΝΗ ΑΔΕΛΦΙΔΟΥ ΜΟΥ ΙΔΟΥ ΟΥΤΟΣ ΗΚΕΙ ΠΗΔΩΝ ΕΠΙ ΤΑ ΟΡΗ ΔΙΑΛΛΟΜΕΝΟΣ ΕΠΙ ΤΟΥΣ ΒΟΥΝΟΥΣ
9 ΟΜΟΙΟΣ ΕΣΤΙΝ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΤΗ ΔΟΡΚΑΔΙ Η ΝΕΒΡΩ ΕΛΑΦΩΝ ΕΠΙ ΤΑ ΟΡΗ ΒΑΙΘΗΛ ΙΔΟΥ ΟΥΤΟΣ ΕΣΤΗΚΕΝ ΟΠΙΣΩ ΤΟΥ ΤΟΙΧΟΥ ΗΜΩΝ ΠΑΡΑΚΥΠΤΩΝ ΔΙΑ ΤΩΝ ΘΥΡΙΔΩΝ ΕΚΚΥΠΤΩΝ ΔΙΑ ΤΩΝ ΔΙΚΤΥΩΝ
10 ΑΠΟΚΡΙΝΕΤΑΙ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΑΝΑΣΤΑ ΕΛΘΕ Η ΠΛΗΣΙΟΝ ΜΟΥ ΚΑΛΗ ΜΟΥ ΠΕΡΙΣΤΕΡΑ ΜΟΥ
11 ΟΤΙ ΙΔΟΥ Ο ΧΕΙΜΩΝ ΠΑΡΗΛΘΕΝ Ο ΥΕΤΟΣ ΑΠΗΛΘΕΝ ΕΠΟΡΕΥΘΗ ΕΑΥΤΩ
12 ΤΑ ΑΝΘΗ ΩΦΘΗ ΕΝ ΤΗ ΓΗ ΚΑΙΡΟΣ ΤΗΣ ΤΟΜΗΣ ΕΦΘΑΚΕΝ ΦΩΝΗ ΤΟΥ ΤΡΥΓΟΝΟΣ ΗΚΟΥΣΘΗ ΕΝ ΤΗ ΓΗ ΗΜΩΝ
13 Η ΣΥΚΗ ΕΞΗΝΕΓΚΕΝ ΟΛΥΝΘΟΥΣ ΑΥΤΗΣ ΑΙ ΑΜΠΕΛΟΙ ΚΥΠΡΙΖΟΥΣΙΝ ΕΔΩΚΑΝ ΟΣΜΗΝ ΑΝΑΣΤΑ ΕΛΘΕ Η ΠΛΗΣΙΟΝ ΜΟΥ ΚΑΛΗ ΜΟΥ ΠΕΡΙΣΤΕΡΑ ΜΟΥ
14 ΚΑΙ ΕΛΘΕ ΣΥ ΠΕΡΙΣΤΕΡΑ ΜΟΥ ΕΝ ΣΚΕΠΗ ΤΗΣ ΠΕΤΡΑΣ ΕΧΟΜΕΝΑ ΤΟΥ ΠΡΟΤΕΙΧΙΣΜΑΤΟΣ ΔΕΙΞΟΝ ΜΟΙ ΤΗΝ ΟΨΙΝ ΣΟΥ ΚΑΙ ΑΚΟΥΤΙΣΟΝ ΜΕ ΤΗΝ ΦΩΝΗΝ ΣΟΥ ΟΤΙ Η ΦΩΝΗ ΣΟΥ ΗΔΕΙΑ ΚΑΙ Η ΟΨΙΣ ΣΟΥ ΩΡΑΙΑ
15 ΠΙΑΣΑΤΕ ΗΜΙΝ ΑΛΩΠΕΚΑΣ ΜΙΚΡΟΥΣ ΑΦΑΝΙΖΟΝΤΑΣ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΑΙ ΑΜΠΕΛΟΙ ΗΜΩΝ ΚΥΠΡΙΖΟΥΣΙΝ
16 ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΕΜΟΙ ΚΑΓΩ ΑΥΤΩ Ο ΠΟΙΜΑΙΝΩΝ ΕΝ ΤΟΙΣ ΚΡΙΝΟΙΣ
17 ΕΩΣ ΟΥ ΔΙΑΠΝΕΥΣΗ Η ΗΜΕΡΑ ΚΑΙ ΚΙΝΗΘΩΣΙΝ ΑΙ ΣΚΙΑΙ ΑΠΟΣΤΡΕΨΟΝ ΟΜΟΙΩΘΗΤΙ ΣΥ ΑΔΕΛΦΙΔΕ ΜΟΥ ΤΩ ΔΟΡΚΩΝΙ Η ΝΕΒΡΩ ΕΛΑΦΩΝ ΕΠΙ ΟΡΗ ΚΟΙΛΩΜΑΤΩΝ

SONG OF SOLOMON CHAPTER 3
1 ΕΠΙ ΚΟΙΤΗΝ ΜΟΥ ΕΝ ΝΥΞΙΝ ΕΖΗΤΗΣΑ ΟΝ ΗΓΑΠΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΕΖΗΤΗΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΑΥΤΟΝ ΕΚΑΛΕΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΕΝ ΜΟΥ
2 ΑΝΑΣΤΗΣΟΜΑΙ ΔΗ ΚΑΙ ΚΥΚΛΩΣΩ ΕΝ ΤΗ ΠΟΛΕΙ ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΚΑΙ ΖΗΤΗΣΩ ΟΝ ΗΓΑΠΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΕΖΗΤΗΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΑΥΤΟΝ
3 ΕΥΡΟΣΑΝ ΜΕ ΟΙ ΤΗΡΟΥΝΤΕΣ ΟΙ ΚΥΚΛΟΥΝΤΕΣ ΕΝ ΤΗ ΠΟΛΕΙ ΜΗ ΟΝ ΗΓΑΠΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΕΙΔΕΤΕ
4 ΩΣ ΜΙΚΡΟΝ ΟΤΕ ΠΑΡΗΛΘΟΝ ΑΠ' ΑΥΤΩΝ ΕΩΣ ΟΥ ΕΥΡΟΝ ΟΝ ΗΓΑΠΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΕΚΡΑΤΗΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΑΦΗΣΩ ΑΥΤΟΝ ΕΩΣ ΟΥ ΕΙΣΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΜΗΤΡΟΣ ΜΟΥ ΚΑΙ ΕΙΣ ΤΑΜΙΕΙΟΝ ΤΗΣ ΣΥΛΛΑΒΟΥΣΗΣ ΜΕ
5 ΩΡΚΙΣΑ ΥΜΑΣ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΙΣΧΥΣΕΣΙΝ ΤΟΥ ΑΓΡΟΥ ΕΑΝ ΕΓΕΙΡΗΤΕ ΚΑΙ ΕΞΕΓΕΙΡΗΤΕ ΤΗΝ ΑΓΑΠΗΝ ΕΩΣ ΑΝ ΘΕΛΗΣΗ
6 ΤΙΣ ΑΥΤΗ Η ΑΝΑΒΑΙΝΟΥΣΑ ΑΠΟ ΤΗΣ ΕΡΗΜΟΥ ΩΣ ΣΤΕΛΕΧΗ ΚΑΠΝΟΥ ΤΕΘΥΜΙΑΜΕΝΗ ΣΜΥΡΝΑΝ ΚΑΙ ΛΙΒΑΝΟΝ ΑΠΟ ΠΑΝΤΩΝ ΚΟΝΙΟΡΤΩΝ ΜΥΡΕΨΟΥ
7 ΙΔΟΥ Η ΚΛΙΝΗ ΤΟΥ ΣΑΛΩΜΩΝ ΕΞΗΚΟΝΤΑ ΔΥΝΑΤΟΙ ΚΥΚΛΩ ΑΥΤΗΣ ΑΠΟ ΔΥΝΑΤΩΝ ΙΣΡΑΗΛ
8 ΠΑΝΤΕΣ ΚΑΤΕΧΟΝΤΕΣ ΡΟΜΦΑΙΑΝ ΔΕΔΙΔΑΓΜΕΝΟΙ ΠΟΛΕΜΟΝ ΑΝΗΡ ΡΟΜΦΑΙΑ ΑΥΤΟΥ ΕΠΙ ΜΗΡΟΝ ΑΥΤΟΥ ΑΠΟ ΘΑΜΒΟΥΣ ΕΝ ΝΥΞΙΝ
9 ΦΟΡΕΙΟΝ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΣΑΛΩΜΩΝ ΑΠΟ ΞΥΛΩΝ ΤΟΥ ΛΙΒΑΝΟΥ
10 ΣΤΥΛΟΥΣ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ ΑΡΓΥΡΙΟΝ ΚΑΙ ΑΝΑΚΛΙΤΟΝ ΑΥΤΟΥ ΧΡΥΣΕΟΝ ΕΠΙΒΑΣΙΣ ΑΥΤΟΥ ΠΟΡΦΥΡΑ ΕΝΤΟΣ ΑΥΤΟΥ ΛΙΘΟΣΤΡΩΤΟΝ ΑΓΑΠΗΝ ΑΠΟ ΘΥΓΑΤΕΡΩΝ ΙΕΡΟΥΣΑΛΗΜ

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11 ΕΞΕΛΘΑΤΕ ΚΑΙ ΙΔΕΤΕ ΕΝ ΤΩ ΒΑΣΙΛΕΙ ΣΑΛΩΜΩΝ ΕΝ ΤΩ ΣΤΕΦΑΝΩ Ω ΕΣΤΕΦΑΝΩΣΕΝ ΑΥΤΟΝ Η ΜΗΤΗΡ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑ ΝΥΜΦΕΥΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΗΜΕΡΑ ΕΥΦΡΟΣΥΝΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ

SONG OF SOLOMON CHAPTER 4

1 ΙΔΟΥ ΕΙ ΚΑΛΗ Η ΠΛΗΣΙΟΝ ΜΟΥ ΙΔΟΥ ΕΙ ΚΑΛΗ ΟΦΘΑΛΜΟΙ ΣΟΥ ΠΕΡΙΣΤΕΡΑΙ ΕΚΤΟΣ ΤΗΣ ΣΙΩΠΗΣΕΩΣ ΣΟΥ ΤΡΙΧΩΜΑ ΣΟΥ ΩΣ ΑΓΕΛΑΙ ΤΩΝ ΑΙΓΩΝ ΑΙ ΑΠΕΚΑΛΥΦΘΗΣΑΝ ΑΠΟ ΤΟΥ ΓΑΛΑΑΔ

2 ΟΔΟΝΤΕΣ ΣΟΥ ΩΣ ΑΓΕΛΑΙ ΤΩΝ ΚΕΚΑΡΜΕΝΩΝ ΑΙ ΑΝΕΒΗΣΑΝ ΑΠΟ ΤΟΥ ΛΟΥΤΡΟΥ ΑΙ ΠΑΣΑΙ ΔΙΔΥΜΕΥΟΥΣΑΙ ΚΑΙ ΑΤΕΚΝΟΥΣΑ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΑΙΣ

3 ΩΣ ΣΠΑΡΤΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ ΧΕΙΛΗ ΣΟΥ ΚΑΙ Η ΛΑΛΙΑ ΣΟΥ ΩΡΑΙΑ ΩΣ ΛΕΠΥΡΟΝ ΤΗΣ ΡΟΑΣ ΜΗΛΟΝ ΣΟΥ ΕΚΤΟΣ ΤΗΣ ΣΙΩΠΗΣΕΩΣ ΣΟΥ

4 ΩΣ ΠΥΡΓΟΣ ΔΑΥΙΔ ΤΡΑΧΗΛΟΣ ΣΟΥ Ο ΩΚΟΔΟΜΗΜΕΝΟΣ ΕΙΣ ΘΑΛΠΙΩΘ ΧΙΛΙΟΙ ΘΥΡΕΟΙ ΚΡΕΜΑΝΤΑΙ ΕΠ' ΑΥΤΟΝ ΠΑΣΑΙ ΒΟΛΙΔΕΣ ΤΩΝ ΔΥΝΑΤΩΝ

5 ΔΥΟ ΜΑΣΤΟΙ ΣΟΥ ΩΣ ΔΥΟ ΝΕΒΡΟΙ ΔΙΔΥΜΟΙ ΔΟΡΚΑΔΟΣ ΟΙ ΝΕΜΟΜΕΝΟΙ ΕΝ ΚΡΙΝΟΙΣ

6 ΕΩΣ ΟΥ ΔΙΑΠΝΕΥΣΗ Η ΗΜΕΡΑ ΚΑΙ ΚΙΝΗΘΩΣΙΝ ΑΙ ΣΚΙΑΙ ΠΟΡΕΥΣΟΜΑΙ ΕΜΑΥΤΩ ΠΡΟΣ ΤΟ ΟΡΟΣ ΤΗΣ ΣΜΥΡΝΗΣ ΚΑΙ ΠΡΟΣ ΤΟΝ ΒΟΥΝΟΝ ΤΟΥ ΛΙΒΑΝΟΥ

7 ΟΛΗ ΚΑΛΗ ΕΙ Η ΠΛΗΣΙΟΝ ΜΟΥ ΚΑΙ ΜΩΜΟΣ ΟΥΚ ΕΣΤΙΝ ΕΝ ΣΟΙ

8 ΔΕΥΡΟ ΑΠΟ ΛΙΒΑΝΟΥ ΝΥΜΦΗ ΔΕΥΡΟ ΑΠΟ ΛΙΒΑΝΟΥ ΕΛΕΥΣΗ ΚΑΙ ΔΙΕΛΕΥΣΗ ΑΠΟ ΑΡΧΗΣ ΠΙΣΤΕΩΣ ΑΠΟ ΚΕΦΑΛΗΣ ΣΑΝΙΡ ΚΑΙ ΕΡΜΩΝ ΑΠΟ ΜΑΝΔΡΩΝ ΛΕΟΝΤΩΝ ΑΠΟ ΟΡΕΩΝ ΠΑΡΔΑΛΕΩΝ

9 ΕΚΑΡΔΙΩΣΑΣ ΗΜΑΣ ΑΔΕΛΦΗ ΜΟΥ ΝΥΜΦΗ ΕΚΑΡΔΙΩΣΑΣ ΗΜΑΣ ΕΝΙ ΑΠΟ ΟΦΘΑΛΜΩΝ ΣΟΥ ΕΝ ΜΙΑ ΕΝΘΕΜΑΤΙ ΤΡΑΧΗΛΩΝ ΣΟΥ

10 ΤΙ ΕΚΑΛΛΙΩΘΗΣΑΝ ΜΑΣΤΟΙ ΣΟΥ ΑΔΕΛΦΗ ΜΟΥ ΝΥΜΦΗ ΤΙ ΕΚΑΛΛΙΩΘΗΣΑΝ ΜΑΣΤΟΙ ΣΟΥ ΑΠΟ ΟΙΝΟΥ ΚΑΙ ΟΣΜΗ ΙΜΑΤΙΩΝ ΣΟΥ ΥΠΕΡ ΠΑΝΤΑ ΤΑ ΑΡΩΜΑΤΑ

11 ΚΗΡΙΟΝ ΑΠΟΣΤΑΖΟΥΣΙΝ ΧΕΙΛΗ ΣΟΥ ΝΥΜΦΗ ΜΕΛΙ ΚΑΙ ΓΑΛΑ ΥΠΟ ΤΗΝ ΓΛΩΣΣΑΝ ΣΟΥ ΚΑΙ ΟΣΜΗ ΙΜΑΤΙΩΝ ΣΟΥ ΩΣ ΟΣΜΗ ΛΙΒΑΝΟΥ

12 ΚΗΠΟΣ ΚΕΚΛΕΙΣΜΕΝΟΣ ΑΔΕΛΦΗ ΜΟΥ ΝΥΜΦΗ ΚΗΠΟΣ ΚΕΚΛΕΙΣΜΕΝΟΣ ΠΗΓΗ ΕΣΦΡΑΓΙΣΜΕΝΗ

13 ΑΠΟΣΤΟΛΑΙ ΣΟΥ ΠΑΡΑΔΕΙΣΟΣ ΡΟΩΝ ΜΕΤΑ ΚΑΡΠΟΥ ΑΚΡΟΔΡΥΩΝ ΚΥΠΡΟΙ ΜΕΤΑ ΝΑΡΔΩΝ

14 ΝΑΡΔΟΣ ΚΑΙ ΚΡΟΚΟΣ ΚΑΛΑΜΟΣ ΚΑΙ ΚΙΝΝΑΜΩΜΟΝ ΜΕΤΑ ΠΑΝΤΩΝ ΞΥΛΩΝ ΤΟΥ ΛΙΒΑΝΟΥ ΣΜΥΡΝΑ ΑΛΩΘ ΜΕΤΑ ΠΑΝΤΩΝ ΠΡΩΤΩΝ ΜΥΡΩΝ

15 ΠΗΓΗ ΚΗΠΩΝ ΦΡΕΑΡ ΥΔΑΤΟΣ ΖΩΝΤΟΣ ΚΑΙ ΡΟΙΖΟΥΝΤΟΣ ΑΠΟ ΤΟΥ ΛΙΒΑΝΟΥ

16 ΕΞΕΓΕΡΘΗΤΙ ΒΟΡΡΑ ΚΑΙ ΕΡΧΟΥ ΝΟΤΕ ΔΙΑΠΝΕΥΣΟΝ ΚΗΠΟΝ ΜΟΥ ΚΑΙ ΡΕΥΣΑΤΩΣΑΝ ΑΡΩΜΑΤΑ ΜΟΥ ΚΑΤΑΒΗΤΩ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΕΙΣ ΚΗΠΟΝ ΑΥΤΟΥ ΚΑΙ ΦΑΓΕΤΩ ΚΑΡΠΟΝ ΑΚΡΟΔΡΥΩΝ ΑΥΤΟΥ

SONG OF SOLOMON CHAPTER 5

1 ΕΙΣΗΛΘΟΝ ΕΙΣ ΚΗΠΟΝ ΜΟΥ ΑΔΕΛΦΗ ΜΟΥ ΝΥΜΦΗ ΕΤΡΥΓΗΣΑ ΣΜΥΡΝΑΝ ΜΟΥ ΜΕΤΑ ΑΡΩΜΑΤΩΝ ΜΟΥ ΕΦΑΓΟΝ ΑΡΤΟΝ ΜΟΥ ΜΕΤΑ ΜΕΛΙΤΟΣ ΜΟΥ ΕΠΙΟΝ ΟΙΝΟΝ ΜΟΥ ΜΕΤΑ ΓΑΛΑΚΤΟΣ ΜΟΥ ΦΑΓΕΤΕ ΠΛΗΣΙΟΙ ΚΑΙ ΠΙΕΤΕ ΚΑΙ ΜΕΘΥΣΘΗΤΕ ΑΔΕΛΦΟΙ

2 ΕΓΩ ΚΑΘΕΥΔΩ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΑΓΡΥΠΝΕΙ ΦΩΝΗ ΑΔΕΛΦΙΔΟΥ ΜΟΥ ΚΡΟΥΕΙ ΕΠΙ ΤΗΝ ΘΥΡΑΝ ΑΝΟΙΞΟΝ ΜΟΙ ΑΔΕΛΦΗ ΜΟΥ Η ΠΛΗΣΙΟΝ ΜΟΥ ΠΕΡΙΣΤΕΡΑ ΜΟΥ ΤΕΛΕΙΑ ΜΟΥ ΟΤΙ Η ΚΕΦΑΛΗ ΜΟΥ ΕΠΛΗΣΘΗ ΔΡΟΣΟΥ ΚΑΙ ΟΙ ΒΟΣΤΡΥΧΟΙ ΜΟΥ ΨΕΚΑΔΩΝ ΝΥΚΤΟΣ

3 ΕΞΕΔΥΣΑΜΗΝ ΤΟΝ ΧΙΤΩΝΑ ΜΟΥ ΠΩΣ ΕΝΔΥΣΩΜΑΙ ΑΥΤΟΝ ΕΝΙΨΑΜΗΝ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΠΩΣ ΜΟΛΥΝΩ ΑΥΤΟΥΣ

4 ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΑΠΕΣΤΕΙΛΕΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΠΟ ΤΗΣ ΟΠΗΣ ΚΑΙ Η ΚΟΙΛΙΑ ΜΟΥ ΕΘΡΟΗΘΗ ΕΠ' ΑΥΤΟΝ

5 ΑΝΕΣΤΗΝ ΕΓΩ ΑΝΟΙΞΑΙ ΤΩ ΑΔΕΛΦΙΔΩ ΜΟΥ ΧΕΙΡΕΣ ΜΟΥ ΕΣΤΑΞΑΝ ΣΜΥΡΝΑΝ ΔΑΚΤΥΛΟΙ ΜΟΥ ΣΜΥΡΝΑΝ ΠΛΗΡΗ ΕΠΙ ΧΕΙΡΑΣ ΤΟΥ ΚΛΕΙΘΡΟΥ

6 ΗΝΟΙΞΑ ΕΓΩ ΤΩ ΑΔΕΛΦΙΔΩ ΜΟΥ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΠΑΡΗΛΘΕΝ ΨΥΧΗ ΜΟΥ ΕΞΗΛΘΕΝ ΕΝ ΛΟΓΩ ΑΥΤΟΥ ΕΖΗΤΗΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΑΥΤΟΝ ΕΚΑΛΕΣΑ ΑΥΤΟΝ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΕΝ ΜΟΥ

7 ΕΥΡΟΣΑΝ ΜΕ ΟΙ ΦΥΛΑΚΕΣ ΟΙ ΚΥΚΛΟΥΝΤΕΣ ΕΝ ΤΗ ΠΟΛΕΙ ΕΠΑΤΑΞΑΝ ΜΕ ΕΤΡΑΥΜΑΤΙΣΑΝ ΜΕ ΗΡΑΝ ΤΟ ΘΕΡΙΣΤΡΟΝ ΜΟΥ ΑΠ' ΕΜΟΥ ΦΥΛΑΚΕΣ ΤΩΝ ΤΕΙΧΕΩΝ

8 ΩΡΚΙΣΑ ΥΜΑΣ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΙΣΧΥΣΕΣΙΝ ΤΟΥ ΑΓΡΟΥ ΕΑΝ ΕΥΡΗΤΕ ΤΟΝ ΑΔΕΛΦΙΔΟΝ ΜΟΥ ΤΙ ΑΠΑΓΓΕΙΛΗΤΕ ΑΥΤΩ ΟΤΙ ΤΕΤΡΩΜΕΝΗ ΑΓΑΠΗΣ ΕΙΜΙ ΕΓΩ

9 ΤΙ ΑΔΕΛΦΙΔΟΣ ΣΟΥ ΑΠΟ ΑΔΕΛΦΙΔΟΥ Η ΚΑΛΗ ΕΝ ΓΥΝΑΙΞΙΝ ΤΙ ΑΔΕΛΦΙΔΟΣ ΣΟΥ ΑΠΟ ΑΔΕΛΦΙΔΟΥ ΟΤΙ ΟΥΤΩΣ ΩΡΚΙΣΑΣ ΗΜΑΣ

10 ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΛΕΥΚΟΣ ΚΑΙ ΠΥΡΡΟΣ ΕΚΛΕΛΟΧΙΣΜΕΝΟΣ ΑΠΟ ΜΥΡΙΑΔΩΝ

11 ΚΕΦΑΛΗ ΑΥΤΟΥ ΧΡΥΣΙΟΝ ΚΑΙ ΦΑΖ ΒΟΣΤΡΥΧΟΙ ΑΥΤΟΥ ΕΛΑΤΑΙ ΜΕΛΑΝΕΣ ΩΣ ΚΟΡΑΞ

12 ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΩΣ ΠΕΡΙΣΤΕΡΑΙ ΕΠΙ ΠΛΗΡΩΜΑΤΑ ΥΔΑΤΩΝ ΛΕΛΟΥΣΜΕΝΑΙ ΕΝ ΓΑΛΑΚΤΙ ΚΑΘΗΜΕΝΑΙ ΕΠΙ ΠΛΗΡΩΜΑΤΑ ΥΔΑΤΩΝ

13 ΣΙΑΓΟΝΕΣ ΑΥΤΟΥ ΩΣ ΦΙΑΛΑΙ ΤΟΥ ΑΡΩΜΑΤΟΣ ΦΥΟΥΣΑΙ ΜΥΡΕΨΙΚΑ ΧΕΙΛΗ ΑΥΤΟΥ ΚΡΙΝΑ ΣΤΑΖΟΝΤΑ ΣΜΥΡΝΑΝ ΠΛΗΡΗ

14 ΧΕΙΡΕΣ ΑΥΤΟΥ ΤΟΡΕΥΤΑΙ ΧΡΥΣΑΙ ΠΕΠΛΗΡΩΜΕΝΑΙ ΘΑΡΣΙΣ ΚΟΙΛΙΑ ΑΥΤΟΥ ΠΥΞΙΟΝ ΕΛΕΦΑΝΤΙΝΟΝ ΕΠΙ ΛΙΘΟΥ ΣΑΠΦΕΙΡΟΥ

15 ΚΝΗΜΑΙ ΑΥΤΟΥ ΣΤΥΛΟΙ ΜΑΡΜΑΡΙΝΟΙ ΤΕΘΕΜΕΛΙΩΜΕΝΟΙ ΕΠΙ ΒΑΣΕΙΣ ΧΡΥΣΑΣ ΕΙΔΟΣ ΑΥΤΟΥ ΩΣ ΛΙΒΑΝΟΣ ΕΚΛΕΚΤΟΣ ΩΣ ΚΕΔΡΟΙ

16 ΦΑΡΥΓΞ ΑΥΤΟΥ ΓΛΥΚΑΣΜΟΙ ΚΑΙ ΟΛΟΣ ΕΠΙΘΥΜΙΑ ΟΥΤΟΣ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΚΑΙ ΟΥΤΟΣ ΠΛΗΣΙΟΝ ΜΟΥ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ

SONG OF SOLOMON CHAPTER 6

1 ΠΟΥ ΑΠΗΛΘΕΝ Ο ΑΔΕΛΦΙΔΟΣ ΣΟΥ Η ΚΑΛΗ ΕΝ ΓΥΝΑΙΞΙΝ ΠΟΥ ΑΠΕΒΛΕΨΕΝ Ο ΑΔΕΛΦΙΔΟΣ ΣΟΥ ΚΑΙ ΖΗΤΗΣΟΜΕΝ ΑΥΤΟΝ ΜΕΤΑ ΣΟΥ

2 ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΚΑΤΕΒΗ ΕΙΣ ΚΗΠΟΝ ΑΥΤΟΥ ΕΙΣ ΦΙΑΛΑΣ ΤΟΥ ΑΡΩΜΑΤΟΣ ΠΟΙΜΑΙΝΕΙΝ ΕΝ ΚΗΠΟΙΣ ΚΑΙ ΣΥΛΛΕΓΕΙΝ ΚΡΙΝΑ

3 ΕΓΩ ΤΩ ΑΔΕΛΦΙΔΩ ΜΟΥ ΚΑΙ ΑΔΕΛΦΙΔΟΣ ΜΟΥ ΕΜΟΙ Ο ΠΟΙΜΑΙΝΩΝ ΕΝ ΤΟΙΣ ΚΡΙΝΟΙΣ

4 ΚΑΛΗ ΕΙ Η ΠΛΗΣΙΟΝ ΜΟΥ ΩΣ ΕΥΔΟΚΙΑ ΩΡΑΙΑ ΩΣ ΙΕΡΟΥΣΑΛΗΜ ΘΑΜΒΟΣ ΩΣ ΤΕΤΑΓΜΕΝΑΙ

5 ΑΠΟΣΤΡΕΨΟΝ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΑΠΕΝΑΝΤΙΟΝ ΜΟΥ ΟΤΙ ΑΥΤΟΙ ΑΝΕΠΤΕΡΩΣΑΝ ΜΕ ΤΡΙΧΩΜΑ ΣΟΥ ΩΣ ΑΓΕΛΑΙ ΤΩΝ ΑΙΓΩΝ ΑΙ ΑΝΕΦΑΝΗΣΑΝ ΑΠΟ ΤΟΥ ΓΑΛΑΑΔ

6 ΟΔΟΝΤΕΣ ΣΟΥ ΩΣ ΑΓΕΛΑΙ ΤΩΝ ΚΕΚΑΡΜΕΝΩΝ ΑΙ ΑΝΕΒΗΣΑΝ ΑΠΟ ΤΟΥ ΛΟΥΤΡΟΥ ΑΙ ΠΑΣΑΙ ΔΙΔΥΜΕΥΟΥΣΑΙ ΚΑΙ ΑΤΕΚΝΟΥΣΑ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΑΙΣ

7 ΩΣ ΣΠΑΡΤΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ ΧΕΙΛΗ ΣΟΥ ΚΑΙ Η ΛΑΛΙΑ ΣΟΥ ΩΡΑΙΑ ΩΣ ΛΕΠΥΡΟΝ ΤΗΣ ΡΟΑΣ ΜΗΛΟΝ ΣΟΥ ΕΚΤΟΣ ΤΗΣ ΣΙΩΠΗΣΕΩΣ ΣΟΥ

8 ΕΞΗΚΟΝΤΑ ΕΙΣΙΝ ΒΑΣΙΛΙΣΣΑΙ ΚΑΙ ΟΓΔΟΗΚΟΝΤΑ ΠΑΛΛΑΚΑΙ ΚΑΙ ΝΕΑΝΙΔΕΣ ΩΝ ΟΥΚ ΕΣΤΙΝ ΑΡΙΘΜΟΣ

9 ΜΙΑ ΕΣΤΙΝ ΠΕΡΙΣΤΕΡΑ ΜΟΥ ΤΕΛΕΙΑ ΜΟΥ ΜΙΑ ΕΣΤΙΝ ΤΗ ΜΗΤΡΙ ΑΥΤΗΣ ΕΚΛΕΚΤΗ ΕΣΤΙΝ ΤΗ ΤΕΚΟΥΣΗ ΑΥΤΗΣ ΕΙΔΟΣΑΝ ΑΥΤΗΝ ΘΥΓΑΤΕΡΕΣ ΚΑΙ ΜΑΚΑΡΙΟΥΣΙΝ ΑΥΤΗΝ ΒΑΣΙΛΙΣΣΑΙ ΚΑΙ ΠΑΛΛΑΚΑΙ ΚΑΙ ΑΙΝΕΣΟΥΣΙΝ ΑΥΤΗΝ

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10 ΤΙΣ ΑΥΤΗ Η ΕΚΚΥΠΤΟΥΣΑ ΩΣΕΙ ΟΡΘΡΟΣ ΚΑΛΗ ΩΣ ΣΕΛΗΝΗ ΕΚΛΕΚΤΗ ΩΣ Ο ΗΛΙΟΣ ΘΑΜΒΟΣ ΩΣ ΤΕΤΑΓΜΕΝΑΙ
11 ΕΙΣ ΚΗΠΟΝ ΚΑΡΥΑΣ ΚΑΤΕΒΗΝ ΙΔΕΙΝ ΕΝ ΓΕΝΗΜΑΣΙΝ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΙΔΕΙΝ ΕΙ ΗΝΘΗΣΕΝ Η ΑΜΠΕΛΟΣ ΕΞΗΝΘΗΣΑΝ ΑΙ ΡΟΑΙ ΕΚΕΙ ΔΩΣΩ ΤΟΥΣ ΜΑΣΤΟΥΣ ΜΟΥ ΣΟΙ
12 ΟΥΚ ΕΓΝΩ Η ΨΥΧΗ ΜΟΥ ΕΘΕΤΟ ΜΕ ΑΡΜΑΤΑ ΑΜΙΝΑΔΑΒ

SONG OF SOLOMON CHAPTER 7

1 ΕΠΙΣΤΡΕΦΕ ΕΠΙΣΤΡΕΦΕ Η ΣΟΥΛΑΜΙΤΙΣ ΕΠΙΣΤΡΕΦΕ ΕΠΙΣΤΡΕΦΕ ΚΑΙ ΟΨΟΜΕΘΑ ΕΝ ΣΟΙ ΤΙ ΟΨΕΣΘΕ ΕΝ ΤΗ ΣΟΥΛΑΜΙΤΙΔΙ Η ΕΡΧΟΜΕΝΗ ΩΣ ΧΟΡΟΙ ΤΩΝ ΠΑΡΕΜΒΟΛΩΝ
2 ΤΙ ΩΡΑΙΩΘΗΣΑΝ ΔΙΑΒΗΜΑΤΑ ΣΟΥ ΕΝ ΥΠΟΔΗΜΑΣΙΝ ΘΥΓΑΤΕΡ ΝΑΔΑΒ ΡΥΘΜΟΙ ΜΗΡΩΝ ΣΟΥ ΟΜΟΙΟΙ ΟΡΜΙΣΚΟΙΣ ΕΡΓΩ ΧΕΙΡΩΝ ΤΕΧΝΙΤΟΥ
3 ΟΜΦΑΛΟΣ ΣΟΥ ΚΡΑΤΗΡ ΤΟΡΕΥΤΟΣ ΜΗ ΥΣΤΕΡΟΥΜΕΝΟΣ ΚΡΑΜΑ ΚΟΙΛΙΑ ΣΟΥ ΘΙΜΩΝΙΑ ΣΙΤΟΥ ΠΕΦΡΑΓΜΕΝΗ ΕΝ ΚΡΙΝΟΙΣ
4 ΔΥΟ ΜΑΣΤΟΙ ΣΟΥ ΩΣ ΔΥΟ ΝΕΒΡΟΙ ΔΙΔΥΜΟΙ ΔΟΡΚΑΔΟΣ
5 ΤΡΑΧΗΛΟΣ ΣΟΥ ΩΣ ΠΥΡΓΟΣ ΕΛΕΦΑΝΤΙΝΟΣ ΟΦΘΑΛΜΟΙ ΣΟΥ ΩΣ ΛΙΜΝΑΙ ΕΝ ΕΣΕΒΩΝ ΕΝ ΠΥΛΑΙΣ ΘΥΓΑΤΡΟΣ ΠΟΛΛΩΝ ΜΥΚΤΗΡ ΣΟΥ ΩΣ ΠΥΡΓΟΣ ΤΟΥ ΛΙΒΑΝΟΥ ΣΚΟΠΕΥΩΝ ΠΡΟΣΩΠΟΝ ΔΑΜΑΣΚΟΥ
6 ΚΕΦΑΛΗ ΣΟΥ ΕΠΙ ΣΕ ΩΣ ΚΑΡΜΗΛΟΣ ΚΑΙ ΠΛΟΚΙΟΝ ΚΕΦΑΛΗΣ ΣΟΥ ΩΣ ΠΟΡΦΥΡΑ ΒΑΣΙΛΕΥΣ ΔΕΔΕΜΕΝΟΣ ΕΝ ΠΑΡΑΔΡΟΜΑΙΣ
7 ΤΙ ΩΡΑΙΩΘΗΣ ΚΑΙ ΤΙ ΗΔΥΝΘΗΣ ΑΓΑΠΗ ΕΝ ΤΡΥΦΑΙΣ ΣΟΥ
8 ΤΟΥΤΟ ΜΕΓΕΘΟΣ ΣΟΥ ΩΜΟΙΩΘΗ ΤΩ ΦΟΙΝΙΚΙ ΚΑΙ ΟΙ ΜΑΣΤΟΙ ΣΟΥ ΤΟΙΣ ΒΟΤΡΥΣΙΝ
9 ΕΙΠΑ ΑΝΑΒΗΣΟΜΑΙ ΕΝ ΤΩ ΦΟΙΝΙΚΙ ΚΡΑΤΗΣΩ ΤΩΝ ΥΨΕΩΝ ΑΥΤΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΔΗ ΜΑΣΤΟΙ ΣΟΥ ΩΣ ΒΟΤΡΥΕΣ ΤΗΣ ΑΜΠΕΛΟΥ ΚΑΙ ΟΣΜΗ ΡΙΝΟΣ ΣΟΥ ΩΣ ΜΗΛΑ
10 ΚΑΙ ΛΑΡΥΓΞ ΣΟΥ ΩΣ ΟΙΝΟΣ Ο ΑΓΑΘΟΣ ΠΟΡΕΥΟΜΕΝΟΣ ΤΩ ΑΔΕΛΦΙΔΩ ΜΟΥ ΕΙΣ ΕΥΘΥΘΗΤΑ ΙΚΑΝΟΥΜΕΝΟΣ ΧΕΙΛΕΣΙΝ ΜΟΥ ΚΑΙ ΟΔΟΥΣΙΝ
11 ΕΓΩ ΤΩ ΑΔΕΛΦΙΔΩ ΜΟΥ ΚΑΙ ΕΠ' ΕΜΕ Η ΕΠΙΣΤΡΟΦΗ ΑΥΤΟΥ
12 ΕΛΘΕ ΑΔΕΛΦΙΔΕ ΜΟΥ ΕΞΕΛΘΩΜΕΝ ΕΙΣ ΑΓΡΟΝ ΑΥΛΙΣΘΩΜΕΝ ΕΝ ΚΩΜΑΙΣ
13 ΟΡΘΡΙΣΩΜΕΝ ΕΙΣ ΑΜΠΕΛΩΝΑΣ ΙΔΩΜΕΝ ΕΙ ΗΝΘΗΣΕΝ Η ΑΜΠΕΛΟΣ ΗΝΘΗΣΕΝ Ο ΚΥΠΡΙΣΜΟΣ ΗΝΘΗΣΑΝ ΑΙ ΡΟΑΙ ΕΚΕΙ ΔΩΣΩ ΤΟΥΣ ΜΑΣΤΟΥΣ ΜΟΥ ΣΟΙ
14 ΟΙ ΜΑΝΔΡΑΓΟΡΑΙ ΕΔΩΚΑΝ ΟΣΜΗΝ ΚΑΙ ΕΠΙ ΘΥΡΑΙΣ ΗΜΩΝ ΠΑΝΤΑ ΑΚΡΟΔΡΥΑ ΝΕΑ ΠΡΟΣ ΠΑΛΑΙΑ ΑΔΕΛΦΙΔΕ ΜΟΥ ΕΤΗΡΗΣΑ ΣΟΙ

SONG OF SOLOMON CHAPTER 8

1 ΤΙΣ ΔΩΗ ΣΕ ΑΔΕΛΦΙΔΟΝ ΜΟΥ ΘΗΛΑΖΟΝΤΑ ΜΑΣΤΟΥΣ ΜΗΤΡΟΣ ΜΟΥ ΕΥΡΟΥΣΑ ΣΕ ΕΞΩ ΦΙΛΗΣΩ ΣΕ ΚΑΙ ΓΕ ΟΥΚ ΕΞΟΥΔΕΝΩΣΟΥΣΙΝ ΜΟΙ
2 ΠΑΡΑΛΗΜΨΟΜΑΙ ΣΕ ΕΙΣΑΞΩ ΣΕ ΕΙΣ ΟΙΚΟΝ ΜΗΤΡΟΣ ΜΟΥ ΚΑΙ ΕΙΣ ΤΑΜΙΕΙΟΝ ΤΗΣ ΣΥΛΛΑΒΟΥΣΗΣ ΜΕ ΠΟΤΙΩ ΣΕ ΑΠΟ ΟΙΝΟΥ ΤΟΥ ΜΥΡΕΨΙΚΟΥ ΑΠΟ ΝΑΜΑΤΟΣ ΡΟΩΝ ΜΟΥ
3 ΕΥΩΝΥΜΟΣ ΑΥΤΟΥ ΥΠΟ ΤΗΝ ΚΕΦΑΛΗΝ ΜΟΥ ΚΑΙ Η ΔΕΞΙΑ ΑΥΤΟΥ ΠΕΡΙΛΗΜΨΕΤΑΙ ΜΕ
4 ΩΡΚΙΣΑ ΥΜΑΣ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΑΙΣ ΔΥΝΑΜΕΣΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΙΣΧΥΣΕΣΙΝ ΤΟΥ ΑΓΡΟΥ ΤΙ ΕΓΕΙΡΗΤΕ ΚΑΙ ΤΙ ΕΞΕΓΕΙΡΗΤΕ ΤΗΝ ΑΓΑΠΗΝ ΕΩΣ ΑΝ ΘΕΛΗΣΗ
5 ΤΙΣ ΑΥΤΗ Η ΑΝΑΒΑΙΝΟΥΣΑ ΛΕΛΕΥΚΑΝΘΙΣΜΕΝΗ ΕΠΙΣ-ΤΗΡΙΖΟΜΕΝΗ ΕΠΙ ΤΟΝ ΑΔΕΛΦΙΔΟΝ ΑΥΤΗΣ ΥΠΟ ΜΗΛΟΝ ΕΞΗΓΕΙΡΑ ΣΕ ΕΚΕΙ ΩΔΙΝΗΣΕΝ ΣΕ Η ΜΗΤΗΡ ΣΟΥ ΕΚΕΙ ΩΔΙΝΗΣΕΝ ΣΕ Η ΤΕΚΟΥΣΑ ΣΟΥ
6 ΘΕΣ ΜΕ ΩΣ ΣΦΡΑΓΙΔΑ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΩΣ ΣΦΡΑΓΙΔΑ ΕΠΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΣΟΥ ΟΤΙ ΚΡΑΤΑΙΑ ΩΣ ΘΑΝΑΤΟΣ ΑΓΑΠΗ ΣΚΛΗΡΟΣ ΩΣ ΑΔΗΣ ΖΗΛΟΣ ΠΕΡΙΠΤΕΡΑ ΑΥΤΗΣ ΠΕΡΙΠΤΕΡΑ ΠΥΡΟΣ ΦΛΟΓΕΣ ΑΥΤΗΣ
7 ΥΔΩΡ ΠΟΛΥ ΟΥ ΔΥΝΗΣΕΤΑΙ ΣΒΕΣΑΙ ΤΗΝ ΑΓΑΠΗΝ ΚΑΙ ΠΟΤΑΜΟΙ ΟΥ ΣΥΓΚΛΥΣΟΥΣΙΝ ΑΥΤΗΝ ΕΑΝ ΔΩ ΑΝΗΡ ΤΟΝ ΠΑΝΤΑ ΒΙΟΝ ΑΥΤΟΥ ΕΝ ΤΗ ΑΓΑΠΗ ΕΞΟΥΔΕΝΩΣΕΙ ΕΞΟΥΔΕΝΩΣΟΥΣΙΝ ΑΥΤΟΝ
8 ΑΔΕΛΦΗ ΗΜΙΝ ΜΙΚΡΑ ΚΑΙ ΜΑΣΤΟΥΣ ΟΥΚ ΕΧΕΙ ΤΙ ΠΟΙΗΣΩΜΕΝ ΤΗ ΑΔΕΛΦΗ ΗΜΩΝ ΕΝ ΗΜΕΡΑ Η ΕΑΝ ΛΑΛΗΘΗ ΕΝ ΑΥΤΗ
9 ΕΙ ΤΕΙΧΟΣ ΕΣΤΙΝ ΟΙΚΟΔΟΜΗΣΩΜΕΝ ΕΠ' ΑΥΤΗΝ ΕΠΑΛΞΕΙΣ ΑΡΓΥΡΑΣ ΚΑΙ ΕΙ ΘΥΡΑ ΕΣΤΙΝ ΔΙΑΓΡΑΨΩΜΕΝ ΕΠ' ΑΥΤΗΝ ΣΑΝΙΔΑ ΚΕΔΡΙΝΗΝ
10 ΕΓΩ ΤΕΙΧΟΣ ΚΑΙ ΜΑΣΤΟΙ ΜΟΥ ΩΣ ΠΥΡΓΟΙ ΕΓΩ ΗΜΗΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΩΣ ΕΥΡΙΣΚΟΥΣΑ ΕΙΡΗΝΗΝ
11 ΑΜΠΕΛΩΝ ΕΓΕΝΗΘΗ ΤΩ ΣΑΛΩΜΩΝ ΕΝ ΒΕΕΛΑΜΩΝ ΕΔΩΚΕΝ ΤΟΝ ΑΜΠΕΛΩΝΑ ΑΥΤΟΥ ΤΟΙΣ ΤΗΡΟΥΣΙΝ ΑΝΗΡ ΟΙΣΕΙ ΕΝ ΚΑΡΠΩ ΑΥΤΟΥ ΧΙΛΙΟΥΣ ΑΡΓΥΡΙΟΥ
12 ΑΜΠΕΛΩΝ ΜΟΥ ΕΜΟΣ ΕΝΩΠΙΟΝ ΜΟΥ ΟΙ ΧΙΛΙΟΙ ΣΟΙ ΣΑΛΩΜΩΝ ΚΑΙ ΟΙ ΔΙΑΚΟΣΙΟΙ ΤΟΙΣ ΤΗΡΟΥΣΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ
13 Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΚΗΠΟΙΣ ΕΤΑΙΡΟΙ ΠΡΟΣΕΧΟΝΤΕΣ ΤΗ ΦΩΝΗ ΣΟΥ ΑΚΟΥΤΙΣΟΝ ΜΕ
14 ΦΥΓΕ ΑΔΕΛΦΙΔΕ ΜΟΥ ΚΑΙ ΟΜΟΙΩΘΗΤΙ ΤΗ ΔΟΡΚΑΔΙ Η ΤΩ ΝΕΒΡΩ ΤΩΝ ΕΛΑΦΩΝ ΕΠΙ ΟΡΗ ΑΡΩΜΑΤΩΝ

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WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology
• exhortation to justice
• speech of the impious, contrasts of the wicked and the just
• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER 1

1 ΑΓΑΠΗΣΑΤΕ ΔΙΚΑΙΟΣΥΝΗΝ ΟΙ ΚΡΙΝΟΝΤΕΣ ΤΗΝ ΓΗΝ ΦΡΟΝΗΣΑΤΕ ΠΕΡΙ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΑΓΑΘΟΤΗΤΙ ΚΑΙ ΕΝ ΑΠΛΟΤΗΤΙ ΚΑΡΔΙΑΣ ΖΗΤΗΣΑΤΕ ΑΥΤΟΝ

2 ΟΤΙ ΕΥΡΙΣΚΕΤΑΙ ΤΟΙΣ ΜΗ ΠΕΙΡΑΖΟΥΣΙΝ ΑΥΤΟΝ ΕΜΦΑΝΙΖΕΤΑΙ ΔΕ ΤΟΙΣ ΜΗ ΑΠΙΣΤΟΥΣΙΝ ΑΥΤΩ

3 ΣΚΟΛΙΟΙ ΓΑΡ ΛΟΓΙΣΜΟΙ ΧΩΡΙΖΟΥΣΙΝ ΑΠΟ ΘΕΟΥ ΔΟΚΙΜΑΖΟΜΕΝΗ ΤΕ Η ΔΥΝΑΜΙΣ ΕΛΕΓΧΕΙ ΤΟΥΣ ΑΦΡΟΝΑΣ

4 ΟΤΙ ΕΙΣ ΚΑΚΟΤΕΧΝΟΝ ΨΥΧΗΝ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΣΟΦΙΑ ΟΥΔΕ ΚΑΤΟΙΚΗΣΕΙ ΕΝ ΣΩΜΑΤΙ ΚΑΤΑΧΡΕΩ ΑΜΑΡΤΙΑΣ

5 ΑΓΙΟΝ ΓΑΡ ΠΝΕΥΜΑ ΠΑΙΔΕΙΑΣ ΦΕΥΞΕΤΑΙ ΔΟΛΟΝ ΚΑΙ ΑΠΑΝΑΣΤΗΣΕΤΑΙ ΑΠΟ ΛΟΓΙΣΜΩΝ ΑΣΥΝΕΤΩΝ ΚΑΙ ΕΛΕΓΧΘΗΣΕΤΑΙ ΕΠΕΛΘΟΥΣΗΣ ΑΔΙΚΙΑΣ

6 ΦΙΛΑΝΘΡΩΠΟΝ ΓΑΡ ΠΝΕΥΜΑ ΣΟΦΙΑ ΚΑΙ ΟΥΚ ΑΘΩΩΣΕΙ ΒΛΑΣΦΗΜΟΝ ΑΠΟ ΧΕΙΛΕΩΝ ΑΥΤΟΥ ΟΤΙ ΤΩΝ ΝΕΦΡΩΝ ΑΥΤΟΥ ΜΑΡΤΥΣ Ο ΘΕΟΣ ΚΑΙ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΕΠΙΣΚΟΠΟΣ ΑΛΗΘΗΣ ΚΑΙ ΤΗΣ ΓΛΩΣΣΗΣ ΑΚΟΥΣΤΗΣ

7 ΟΤΙ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΠΕΠΛΗΡΩΚΕΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΚΑΙ ΤΟ ΣΥΝΕΧΟΝ ΤΑ ΠΑΝΤΑ ΓΝΩΣΙΝ ΕΧΕΙ ΦΩΝΗΣ

8 ΔΙΑ ΤΟΥΤΟ ΦΘΕΓΓΟΜΕΝΟΣ ΑΔΙΚΑ ΟΥΔΕΙΣ ΜΗ ΛΑΘΗ ΟΥΔΕ ΜΗ ΠΑΡΟΔΕΥΣΗ ΑΥΤΟΝ ΕΛΕΓΧΟΥΣΑ Η ΔΙΚΗ

9 ΕΝ ΓΑΡ ΔΙΑΒΟΥΛΙΟΙΣ ΑΣΕΒΟΥΣ ΕΞΕΤΑΣΙΣ ΕΣΤΑΙ ΛΟΓΩΝ ΔΕ ΑΥΤΟΥ ΑΚΟΗ ΠΡΟΣ ΚΥΡΙΟΝ ΗΞΕΙ ΕΙΣ ΕΛΕΓΧΟΝ ΑΝΟΜΗΜΑΤΩΝ ΑΥΤΟΥ

10 ΟΤΙ ΟΥΣ ΖΗΛΩΣΕΩΣ ΑΚΡΟΑΤΑΙ ΤΑ ΠΑΝΤΑ ΚΑΙ ΘΡΟΥΣ ΓΟΓΓΥΣΜΩΝ ΟΥΚ ΑΠΟΚΡΥΠΤΕΤΑΙ

11 ΦΥΛΑΞΑΣΘΕ ΤΟΙΝΥΝ ΓΟΓΓΥΣΜΟΝ ΑΝΩΦΕΛΗ ΚΑΙ ΑΠΟ ΚΑΤΑΛΑΛΙΑΣ ΦΕΙΣΑΣΘΕ ΓΛΩΣΣΗΣ ΟΤΙ ΦΘΕΓΜΑ ΛΑΘΡΑΙΟΝ ΚΕΝΟΝ ΟΥ ΠΟΡΕΥΣΕΤΑΙ ΣΤΟΜΑ ΔΕ ΚΑΤΑΨΕΥΔΟΜΕΝΟΝ ΑΝΑΙΡΕΙ ΨΥΧΗΝ

12 ΜΗ ΖΗΛΟΥΤΕ ΘΑΝΑΤΟΝ ΕΝ ΠΛΑΝΗ ΖΩΗΣ ΥΜΩΝ ΜΗΔΕ ΕΠΙΣΠΑΣΘΕ ΟΛΕΘΡΟΝ ΕΝ ΕΡΓΟΙΣ ΧΕΙΡΩΝ ΥΜΩΝ

13 ΟΤΙ Ο ΘΕΟΣ ΘΑΝΑΤΟΝ ΟΥΚ ΕΠΟΙΗΣΕΝ ΟΥΔΕ ΤΕΡΠΕΤΑΙ ΕΠ' ΑΠΩΛΕΙΑ ΖΩΝΤΩΝ

14 ΕΚΤΙΣΕΝ ΓΑΡ ΕΙΣ ΤΟ ΕΙΝΑΙ ΤΑ ΠΑΝΤΑ ΚΑΙ ΣΩΤΗΡΙΟΙ ΑΙ ΓΕΝΕΣΕΙΣ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΑΙΣ ΦΑΡΜΑΚΟΝ ΟΛΕΘΡΟΥ ΟΥΤΕ ΑΔΟΥ ΒΑΣΙΛΕΙΟΝ ΕΠΙ ΓΗΣ

15 ΔΙΚΑΙΟΣΥΝΗ ΓΑΡ ΑΘΑΝΑΤΟΣ ΕΣΤΙΝ

16 ΑΣΕΒΕΙΣ ΔΕ ΤΑΙΣ ΧΕΡΣΙΝ ΚΑΙ ΤΟΙΣ ΛΟΓΟΙΣ ΠΡΟΣΕΚΑΛΕΣΑΝΤΟ ΑΥΤΟΝ ΦΙΛΟΝ ΗΓΗΣΑΜΕΝΟΙ ΑΥΤΟΝ ΕΤΑΚΗΣΑΝ

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ΚΑΙ ΣΥΝΘΗΚΗΝ ΕΘΕΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΟΤΙ ΑΞΙΟΙ ΕΙΣΙΝ ΤΗΣ ΕΚΕΙΝΟΥ ΜΕΡΙΔΟΣ ΕΙΝΑΙ

WISDOM OF SOLOMON CHAPTER 2

1 ΕΙΠΟΝ ΓΑΡ ΕΝ ΕΑΥΤΟΙΣ ΛΟΓΙΣΑΜΕΝΟΙ ΟΥΚ ΟΡΘΩΣ ΟΛΙΓΟΣ ΕΣΤΙΝ ΚΑΙ ΛΥΠΗΡΟΣ Ο ΒΙΟΣ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΙΑΣΙΣ ΕΝ ΤΕΛΕΥΤΗ ΑΝΘΡΩΠΟΥ ΚΑΙ ΟΥΚ ΕΓΝΩΣΘΗ Ο ΑΝΑΛΥΣΑΣ ΕΞ ΑΔΟΥ

2 ΟΤΙ ΑΥΤΟΣΧΕΔΙΩΣ ΕΓΕΝΗΘΗΜΕΝ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΕΣΟΜΕΘΑ ΩΣ ΟΥΧ ΥΠΑΡΞΑΝΤΕΣ ΟΤΙ ΚΑΠΝΟΣ Η ΠΝΟΗ ΕΝ ΡΙΣΙΝ ΗΜΩΝ ΚΑΙ Ο ΛΟΓΟΣ ΣΠΙΝΘΗΡ ΕΝ ΚΙΝΗΣΕΙ ΚΑΡΔΙΑΣ ΗΜΩΝ

3 ΟΥ ΣΒΕΣΘΕΝΤΟΣ ΤΕΦΡΑ ΑΠΟΒΗΣΕΤΑΙ ΤΟ ΣΩΜΑ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΔΙΑΧΥΘΗΣΕΤΑΙ ΩΣ ΧΑΥΝΟΣ ΑΗΡ

4 ΚΑΙ ΤΟ ΟΝΟΜΑ ΗΜΩΝ ΕΠΙΛΗΣΘΗΣΕΤΑΙ ΕΝ ΧΡΟΝΩ ΚΑΙ ΟΥΘΕΙΣ ΜΝΗΜΟΝΕΥΣΕΙ ΤΩΝ ΕΡΓΩΝ ΗΜΩΝ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ Ο ΒΙΟΣ ΗΜΩΝ ΩΣ ΙΧΝΗ ΝΕΦΕΛΗΣ ΚΑΙ ΩΣ ΟΜΙΧΛΗ ΔΙΑΣΚΕΔΑΣΘΗΣΕΤΑΙ ΔΙΩΧΘΕΙΣΑ ΥΠΟ ΑΚΤΙΝΩΝ ΗΛΙΟΥ ΚΑΙ ΥΠΟ ΘΕΡΜΟΤΗΤΟΣ ΑΥΤΟΥ ΒΑΡΥΝΘΕΙΣΑ

5 ΣΚΙΑΣ ΓΑΡ ΠΑΡΟΔΟΣ Ο ΚΑΙΡΟΣ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΝΑΠΟΔΙΣΜΟΣ ΤΗΣ ΤΕΛΕΥΤΗΣ ΗΜΩΝ ΟΤΙ ΚΑΤΕΣΦΡΑΓΙΣΘΗ ΚΑΙ ΟΥΔΕΙΣ ΑΝΑΣΤΡΕΦΕΙ

6 ΔΕΥΤΕ ΟΥΝ ΚΑΙ ΑΠΟΛΑΥΣΩΜΕΝ ΤΩΝ ΟΝΤΩΝ ΑΓΑΘΩΝ ΚΑΙ ΧΡΗΣΩΜΕΘΑ ΤΗ ΚΤΙΣΕΙ ΩΣ ΕΝ ΝΕΟΤΗΤΙ ΣΠΟΥΔΑΙΩΣ

7 ΟΙΝΟΥ ΠΟΛΥΤΕΛΟΥΣ ΚΑΙ ΜΥΡΩΝ ΠΛΗΣΘΩΜΕΝ ΚΑΙ ΜΗ ΠΑΡΟΔΕΥΣΑΤΩ ΗΜΑΣ ΑΝΘΟΣ ΕΑΡΟΣ

8 ΣΤΕΨΩΜΕΘΑ ΡΟΔΩΝ ΚΑΛΥΞΙΝ ΠΡΙΝ Η ΜΑΡΑΝΘΗΝΑΙ

9 ΜΗΔΕΙΣ ΗΜΩΝ ΑΜΟΙΡΟΣ ΕΣΤΩ ΤΗΣ ΗΜΕΤΕΡΑΣ ΑΓΕΡΩΧΙΑΣ ΠΑΝΤΑΧΗ ΚΑΤΑΛΙΠΩΜΕΝ ΣΥΜΒΟΛΑ ΤΗΣ ΕΥΦΡΟΣΥΝΗΣ ΟΤΙ ΑΥΤΗ Η ΜΕΡΙΣ ΗΜΩΝ ΚΑΙ Ο ΚΛΗΡΟΣ ΟΥΤΟΣ

10 ΚΑΤΑΔΥΝΑΣΤΕΥΣΩΜΕΝ ΠΕΝΗΤΑ ΔΙΚΑΙΟΝ ΜΗ ΦΕΙΣΩΜΕΘΑ ΧΗΡΑΣ ΜΗΔΕ ΠΡΕΣΒΥΤΟΥ ΕΝΤΡΑΠΩΜΕΝ ΠΟΛΙΑΣ ΠΟΛΥΧΡΟΝΙΟΥΣ

11 ΕΣΤΩ ΔΕ ΗΜΩΝ Η ΙΣΧΥΣ ΝΟΜΟΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΤΟ ΓΑΡ ΑΣΘΕΝΕΣ ΑΧΡΗΣΤΟΝ ΕΛΕΓΧΕΤΑΙ

12 ΕΝΕΔΡΕΥΣΩΜΕΝ ΤΟΝ ΔΙΚΑΙΟΝ ΟΤΙ ΔΥΣΧΡΗΣΤΟΣ ΗΜΙΝ ΕΣΤΙΝ ΚΑΙ ΕΝΑΝΤΙΟΥΤΑΙ ΤΟΙΣ ΕΡΓΟΙΣ ΗΜΩΝ ΚΑΙ ΟΝΕΙΔΙΖΕΙ ΗΜΙΝ ΑΜΑΡΤΗΜΑΤΑ ΝΟΜΟΥ ΚΑΙ ΕΠΙΦΗΜΙΖΕΙ ΗΜΙΝ ΑΜΑΡΤΗΜΑΤΑ ΠΑΙΔΕΙΑΣ ΗΜΩΝ

13 ΕΠΑΓΓΕΛΛΕΤΑΙ ΓΝΩΣΙΝ ΕΧΕΙΝ ΘΕΟΥ ΚΑΙ ΠΑΙΔΑ ΚΥΡΙΟΥ ΕΑΥΤΟΝ ΟΝΟΜΑΖΕΙ

14 ΕΓΕΝΕΤΟ ΗΜΙΝ ΕΙΣ ΕΛΕΓΧΟΝ ΕΝΝΟΙΩΝ ΗΜΩΝ ΒΑΡΥΣ ΕΣΤΙΝ ΗΜΙΝ ΚΑΙ ΒΛΕΠΟΜΕΝΟΣ

15 ΟΤΙ ΑΝΟΜΟΙΟΣ ΤΟΙΣ ΑΛΛΟΙΣ Ο ΒΙΟΣ ΑΥΤΟΥ ΚΑΙ ΕΞΗΛΛΑΓΜΕΝΑΙ ΑΙ ΤΡΙΒΟΙ ΑΥΤΟΥ

16 ΕΙΣ ΚΙΒΔΗΛΟΝ ΕΛΟΓΙΣΘΗΜΕΝ ΑΥΤΩ ΚΑΙ ΑΠΕΧΕΤΑΙ ΤΩΝ ΟΔΩΝ ΗΜΩΝ ΩΣ ΑΠΟ ΑΚΑΘΑΡΣΙΩΝ ΜΑΚΑΡΙΖΕΙ ΕΣΧΑΤΑ ΔΙΚΑΙΩΝ ΚΑΙ ΑΛΑΖΟΝΕΥΕΤΑΙ ΠΑΤΕΡΑ ΘΕΟΝ

17 ΙΔΩΜΕΝ ΕΙ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΑΛΗΘΕΙΣ ΚΑΙ ΠΕΙΡΑΣΩΜΕΝ ΤΑ ΕΝ ΕΚΒΑΣΕΙ ΑΥΤΟΥ

18 ΕΙ ΓΑΡ ΕΣΤΙΝ Ο ΔΙΚΑΙΟΣ ΥΙΟΣ ΘΕΟΥ ΑΝΤΙΛΗΜΨΕΤΑΙ ΑΥΤΟΥ ΚΑΙ ΡΥΣΕΤΑΙ ΑΥΤΟΝ ΕΚ ΧΕΙΡΟΣ ΑΝΘΕΣΤΗΚΟΤΩΝ

19 ΥΒΡΕΙ ΚΑΙ ΒΑΣΑΝΩ ΕΤΑΣΩΜΕΝ ΑΥΤΟΝ ΙΝΑ ΓΝΩΜΕΝ ΤΗΝ ΕΠΙΕΙΚΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΔΟΚΙΜΑΣΩΜΕΝ ΤΗΝ ΑΝΕΞΙΚΑΚΙΑΝ ΑΥΤΟΥ

20 ΘΑΝΑΤΩ ΑΣΧΗΜΟΝΙ ΚΑΤΑΔΙΚΑΣΩΜΕΝ ΑΥΤΟΝ ΕΣΤΑΙ ΓΑΡ ΑΥΤΟΥ ΕΠΙΣΚΟΠΗ ΕΚ ΛΟΓΩΝ ΑΥΤΟΥ

21 ΤΑΥΤΑ ΕΛΟΓΙΣΑΝΤΟ ΚΑΙ ΕΠΛΑΝΗΘΗΣΑΝ ΑΠΕΤΥΦΛΩΣΕΝ ΓΑΡ ΑΥΤΟΥΣ Η ΚΑΚΙΑ ΑΥΤΩΝ

22 ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΜΥΣΤΗΡΙΑ ΘΕΟΥ ΟΥΔΕ ΜΙΣΘΟΝ ΗΛΠΙΣΑΝ ΟΣΙΟΤΗΤΟΣ ΟΥΔΕ ΕΚΡΙΝΑΝ ΓΕΡΑΣ ΨΥΧΩΝ ΑΜΩΜΩΝ

23 ΟΤΙ Ο ΘΕΟΣ ΕΚΤΙΣΕΝ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΠ' ΑΦΘΑΡΣΙΑ ΚΑΙ ΕΙΚΟΝΑ ΤΗΣ ΙΔΙΑΣ ΑΙΔΙΟΤΗΤΟΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟΝ

24 ΦΘΟΝΩ ΔΕ ΔΙΑΒΟΛΟΥ ΘΑΝΑΤΟΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΠΕΙΡΑΖΟΥΣΙΝ ΔΕ ΑΥΤΟΝ ΟΙ ΤΗΣ ΕΚΕΙΝΟΥ ΜΕΡΙΔΟΣ ΟΝΤΕΣ

WISDOM OF SOLOMON CHAPTER 3

1 ΔΙΚΑΙΩΝ ΔΕ ΨΥΧΑΙ ΕΝ ΧΕΙΡΙ ΘΕΟΥ ΚΑΙ ΟΥ ΜΗ ΑΨΗΤΑΙ ΑΥΤΩΝ ΒΑΣΑΝΟΣ

2 ΕΔΟΞΑΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΦΡΟΝΩΝ ΤΕΘΝΑΝΑΙ ΚΑΙ ΕΛΟΓΙΣΘΗ ΚΑΚΩΣΙΣ Η ΕΞΟΔΟΣ ΑΥΤΩΝ

3 ΚΑΙ Η ΑΦ' ΗΜΩΝ ΠΟΡΕΙΑ ΣΥΝΤΡΙΜΜΑ ΟΙ ΔΕ ΕΙΣΙΝ ΕΝ ΕΙΡΗΝΗ

4 ΚΑΙ ΓΑΡ ΕΝ ΟΨΕΙ ΑΝΘΡΩΠΩΝ ΕΑΝ ΚΟΛΑΣΘΩΣΙΝ Η ΕΛΠΙΣ ΑΥΤΩΝ ΑΘΑΝΑΣΙΑΣ ΠΛΗΡΗΣ

5 ΚΑΙ ΟΛΙΓΑ ΠΑΙΔΕΥΘΕΝΤΕΣ ΜΕΓΑΛΑ ΕΥΕΡΓΕΤΗΘΗΣΟΝΤΑΙ ΟΤΙ Ο ΘΕΟΣ ΕΠΕΙΡΑΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΥΡΕΝ ΑΥΤΟΥΣ ΑΞΙΟΥΣ ΕΑΥΤΟΥ

6 ΩΣ ΧΡΥΣΟΝ ΕΝ ΧΩΝΕΥΤΗΡΙΩ ΕΔΟΚΙΜΑΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΩΣ ΟΛΟΚΑΡΠΩΜΑ ΘΥΣΙΑΣ ΠΡΟΣΕΔΕΞΑΤΟ ΑΥΤΟΥΣ

7 ΚΑΙ ΕΝ ΚΑΙΡΩ ΕΠΙΣΚΟΠΗΣ ΑΥΤΩΝ ΑΝΑΛΑΜΨΟΥΣΙΝ ΚΑΙ ΩΣ ΣΠΙΝΘΗΡΕΣ ΕΝ ΚΑΛΑΜΗ ΔΙΑΔΡΑΜΟΥΝΤΑΙ

8 ΚΡΙΝΟΥΣΙΝ ΕΘΝΗ ΚΑΙ ΚΡΑΤΗΣΟΥΣΙΝ ΛΑΩΝ ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΑΥΤΩΝ ΚΥΡΙΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

9 ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΥΤΩ ΣΥΝΗΣΟΥΣΙΝ ΑΛΗΘΕΙΑΝ ΚΑΙ ΟΙ ΠΙΣΤΟΙ ΕΝ ΑΓΑΠΗ ΠΡΟΣΜΕΝΟΥΣΙΝ ΑΥΤΩ ΟΤΙ ΧΑΡΙΣ ΚΑΙ ΕΛΕΟΣ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΑΥΤΟΥ

10 ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΚΑΘΑ ΕΛΟΓΙΣΑΝΤΟ ΕΞΟΥΣΙΝ ΕΠΙΤΙΜΙΑΝ ΟΙ ΑΜΕΛΗΣΑΝΤΕΣ ΤΟΥ ΔΙΚΑΙΟΥ ΚΑΙ ΤΟΥ ΚΥΡΙΟΥ ΑΠΟΣΤΑΝΤΕΣ

11 ΣΟΦΙΑΝ ΓΑΡ ΚΑΙ ΠΑΙΔΕΙΑΝ Ο ΕΞΟΥΘΕΝΩΝ ΤΑΛΑΙΠΩΡΟΣ ΚΑΙ ΚΕΝΗ Η ΕΛΠΙΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΚΟΠΟΙ ΑΝΟΝΗΤΟΙ ΚΑΙ ΑΧΡΗΣΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ

12 ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΑΦΡΟΝΕΣ ΚΑΙ ΠΟΝΗΡΑ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΕΠΙΚΑΤΑΡΑΤΟΣ Η ΓΕΝΕΣΙΣ ΑΥΤΩΝ

13 ΟΤΙ ΜΑΚΑΡΙΑ ΣΤΕΙΡΑ Η ΑΜΙΑΝΤΟΣ ΗΤΙΣ ΟΥΚ ΕΓΝΩ ΚΟΙΤΗΝ ΕΝ ΠΑΡΑΠΤΩΜΑΤΙ ΕΞΕΙ ΚΑΡΠΟΝ ΕΝ ΕΠΙΣΚΟΠΗ ΨΥΧΩΝ

14 ΚΑΙ ΕΥΝΟΥΧΟΣ Ο ΜΗ ΕΡΓΑΣΑΜΕΝΟΣ ΕΝ ΧΕΙΡΙ ΑΝΟΜΗΜΑ ΜΗΔΕ ΕΝΘΥΜΗΘΕΙΣ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΠΟΝΗΡΑ ΔΟΘΗΣΕΤΑΙ ΓΑΡ ΑΥΤΩ ΤΗΣ ΠΙΣΤΕΩΣ ΧΑΡΙΣ ΕΚΛΕΚΤΗ ΚΑΙ ΚΛΗΡΟΣ ΕΝ ΝΑΩ ΚΥΡΙΟΥ ΘΥΜΗΡΕΣΤΕΡΟΣ

15 ΑΓΑΘΩΝ ΓΑΡ ΠΟΝΩΝ ΚΑΡΠΟΣ ΕΥΚΛΕΗΣ ΚΑΙ ΑΔΙΑΠΤΩΤΟΣ Η ΡΙΖΑ ΤΗΣ ΦΡΟΝΗΣΕΩΣ

16 ΤΕΚΝΑ ΔΕ ΜΟΙΧΩΝ ΑΤΕΛΕΣΤΑ ΕΣΤΑΙ ΚΑΙ ΕΚ ΠΑΡΑΝΟΜΟΥ ΚΟΙΤΗΣ ΣΠΕΡΜΑ ΑΦΑΝΙΣΘΗΣΕΤΑΙ

17 ΕΑΝ ΤΕ ΓΑΡ ΜΑΚΡΟΒΙΟΙ ΓΕΝΩΝΤΑΙ ΕΙΣ ΟΥΘΕΝ ΛΟΓΙΣΘΗΣΟΝΤΑΙ ΚΑΙ ΑΤΙΜΟΝ ΕΠ' ΕΣΧΑΤΩΝ ΤΟ ΓΗΡΑΣ ΑΥΤΩΝ

18 ΕΑΝ ΤΕ ΟΞΕΩΣ ΤΕΛΕΥΤΗΣΩΣΙΝ ΟΥΧ ΕΞΟΥΣΙΝ ΕΛΠΙΔΑ ΟΥΔΕ ΕΝ ΗΜΕΡΑ ΔΙΑΓΝΩΣΕΩΣ ΠΑΡΑΜΥΘΙΟΝ

19 ΓΕΝΕΑΣ ΓΑΡ ΑΔΙΚΟΥ ΧΑΛΕΠΑ ΤΑ ΤΕΛΗ

WISDOM OF SOLOMON CHAPTER 4

1 ΚΡΕΙΣΣΩΝ ΑΤΕΚΝΙΑ ΜΕΤΑ ΑΡΕΤΗΣ ΑΘΑΝΑΣΙΑ ΓΑΡ ΕΣΤΙΝ ΕΝ ΜΝΗΜΗ ΑΥΤΗΣ ΟΤΙ ΚΑΙ ΠΑΡΑ ΘΕΩ ΓΙΝΩΣΚΕΤΑΙ ΚΑΙ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ

2 ΠΑΡΟΥΣΑΝ ΤΕ ΜΙΜΟΥΝΤΑΙ ΑΥΤΗΝ ΚΑΙ ΠΟΘΟΥΣΙΝ ΑΠΕΛΘΟΥΣΑΝ ΚΑΙ ΕΝ ΤΩ ΑΙΩΝΙ ΣΤΕΦΑΝΗΦΟΡΟΥΣΑ ΠΟΜΠΕΥΕΙ ΤΟΝ ΤΩΝ ΑΜΙΑΝΤΩΝ ΑΘΛΩΝ ΑΓΩΝΑ ΝΙΚΗΣΑΣΑ

3 ΠΟΛΥΓΟΝΟΝ ΔΕ ΑΣΕΒΩΝ ΠΛΗΘΟΣ ΟΥ ΧΡΗΣΙΜΕΥΣΕΙ ΚΑΙ ΕΚ ΝΟΘΩΝ ΜΟΣΧΕΥΜΑΤΩΝ ΟΥ ΔΩΣΕΙ ΡΙΖΑΝ ΕΙΣ ΒΑΘΟΣ ΟΥΔΕ ΑΣΦΑΛΗ ΒΑΣΙΝ ΕΔΡΑΣΕΙ

4 ΚΑΝ ΓΑΡ ΕΝ ΚΛΑΔΟΙΣ ΠΡΟΣ ΚΑΙΡΟΝ ΑΝΑΘΑΛΗ ΕΠΙΣΦΑΛΩΣ ΒΕΒΗΚΟΤΑ ΥΠΟ ΑΝΕΜΟΥ ΣΑΛΕΥΘΗΣΕΤΑΙ ΚΑΙ ΥΠΟ ΒΙΑΣ ΑΝΕΜΩΝ ΕΚΡΙΖΩΘΗΣΕΤΑΙ

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5 ΠΕΡΙΚΛΑΣΘΗΣΟΝΤΑΙ ΚΛΩΝΕΣ ΑΤΕΛΕΣΤΟΙ ΚΑΙ Ο ΚΑΡΠΟΣ ΑΥΤΩΝ ΑΧΡΗΣΤΟΣ ΑΩΡΟΣ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΕΙΣ ΟΥΘΕΝ ΕΠΙΤΗΔΕΙΟΣ

6 ΕΚ ΓΑΡ ΑΝΟΜΩΝ ΥΠΝΩΝ ΤΕΚΝΑ ΓΕΝΝΩΜΕΝΑ ΜΑΡΤΥΡΕΣ ΕΙΣΙΝ ΠΟΝΗΡΙΑΣ ΚΑΤΑ ΓΟΝΕΩΝ ΕΝ ΕΞΕΤΑΣΜΩ ΑΥΤΩΝ

7 ΔΙΚΑΙΟΣ ΔΕ ΕΑΝ ΦΘΑΣΗ ΤΕΛΕΥΤΗΣΑΙ ΕΝ ΑΝΑΠΑΥΣΕΙ ΕΣΤΑΙ

8 ΓΗΡΑΣ ΓΑΡ ΤΙΜΙΟΝ ΟΥ ΤΟ ΠΟΛΥΧΡΟΝΙΟΝ ΟΥΔΕ ΑΡΙΘΜΩ ΕΤΩΝ ΜΕΜΕΤΡΗΤΑΙ

9 ΠΟΛΙΑ ΔΕ ΕΣΤΙΝ ΦΡΟΝΗΣΙΣ ΑΝΘΡΩΠΟΙΣ ΚΑΙ ΗΛΙΚΙΑ ΓΗΡΩΣ ΒΙΟΣ ΑΚΗΛΙΔΩΤΟΣ

10 ΕΥΑΡΕΣΤΟΣ ΘΕΩ ΓΕΝΟΜΕΝΟΣ ΗΓΑΠΗΘΗ ΚΑΙ ΖΩΝ ΜΕΤΑΞΥ ΑΜΑΡΤΩΛΩΝ ΜΕΤΕΤΕΘΗ

11 ΗΡΠΑΓΗ ΜΗ ΚΑΚΙΑ ΑΛΛΑΞΗ ΣΥΝΕΣΙΝ ΑΥΤΟΥ Η ΔΟΛΟΣ ΑΠΑΤΗΣΗ ΨΥΧΗΝ ΑΥΤΟΥ

12 ΒΑΣΚΑΝΙΑ ΓΑΡ ΦΑΥΛΟΤΗΤΟΣ ΑΜΑΥΡΟΙ ΤΑ ΚΑΛΑ ΚΑΙ ΡΕΜΒΑΣΜΟΣ ΕΠΙΘΥΜΙΑΣ ΜΕΤΑΛΛΕΥΕΙ ΝΟΥΝ ΑΚΑΚΟΝ

13 ΤΕΛΕΙΩΘΕΙΣ ΕΝ ΟΛΙΓΩ ΕΠΛΗΡΩΣΕΝ ΧΡΟΝΟΥΣ ΜΑΚΡΟΥΣ

14 ΑΡΕΣΤΗ ΓΑΡ ΗΝ ΚΥΡΙΩ Η ΨΥΧΗ ΑΥΤΟΥ ΔΙΑ ΤΟΥΤΟ ΕΣΠΕΥΣΕΝ ΕΚ ΜΕΣΟΥ ΠΟΝΗΡΙΑΣ ΟΙ ΔΕ ΛΑΟΙ ΙΔΟΝΤΕΣ ΚΑΙ ΜΗ ΝΟΗΣΑΝΤΕΣ ΜΗΔΕ ΘΕΝΤΕΣ ΕΠΙ ΔΙΑΝΟΙΑ ΤΟ ΤΟΙΟΥΤΟ

15 ΟΤΙ ΧΑΡΙΣ ΚΑΙ ΕΛΕΟΣ ΕΝ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙΣΚΟΠΗ ΕΝ ΤΟΙΣ ΟΣΙΟΙΣ ΑΥΤΟΥ

16 ΚΑΤΑΚΡΙΝΕΙ ΔΕ ΔΙΚΑΙΟΣ ΚΑΜΩΝ ΤΟΥΣ ΖΩΝΤΑΣ ΑΣΕΒΕΙΣ ΚΑΙ ΝΕΟΤΗΣ ΤΕΛΕΣΘΕΙΣΑ ΤΑΧΕΩΣ ΠΟΛΥΕΤΕΣ ΓΗΡΑΣ ΑΔΙΚΟΥ

17 ΟΨΟΝΤΑΙ ΓΑΡ ΤΕΛΕΥΤΗΝ ΣΟΦΟΥ ΚΑΙ ΟΥ ΝΟΗΣΟΥΣΙΝ ΤΙ ΕΒΟΥΛΕΥΣΑΤΟ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΤΙ ΗΣΦΑΛΙΣΑΤΟ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ

18 ΟΨΟΝΤΑΙ ΚΑΙ ΕΞΟΥΘΕΝΗΣΟΥΣΙΝ ΑΥΤΟΥΣ ΔΕ Ο ΚΥΡΙΟΣ ΕΚΓΕΛΑΣΕΤΑΙ

19 ΚΑΙ ΕΣΟΝΤΑΙ ΜΕΤΑ ΤΟΥΤΟ ΕΙΣ ΠΤΩΜΑ ΑΤΙΜΟΝ ΚΑΙ ΕΙΣ ΥΒΡΙΝ ΕΝ ΝΕΚΡΟΙΣ ΔΙ' ΑΙΩΝΟΣ ΟΤΙ ΡΗΞΕΙ ΑΥΤΟΥΣ ΑΦΩΝΟΥΣ ΠΡΗΝΕΙΣ ΚΑΙ ΣΑΛΕΥΣΕΙ ΑΥΤΟΥΣ ΕΚ ΘΕΜΕΛΙΩΝ ΚΑΙ ΕΩΣ ΕΣΧΑΤΟΥ ΧΕΡΣΩΘΗΣΟΝΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΕΝ ΟΔΥΝΗ ΚΑΙ Η ΜΝΗΜΗ ΑΥΤΩΝ ΑΠΟΛΕΙΤΑΙ

20 ΕΛΕΥΣΟΝΤΑΙ ΕΝ ΣΥΛΛΟΓΙΣΜΩ ΑΜΑΡΤΗΜΑΤΩΝ ΑΥΤΩΝ ΔΕΙΛΟΙ ΚΑΙ ΕΛΕΓΞΕΙ ΑΥΤΟΥΣ ΕΞ ΕΝΑΝΤΙΑΣ ΤΑ ΑΝΟΜΗΜΑΤΑ ΑΥΤΩΝ

WISDOM OF SOLOMON CHAPTER 5

1 ΤΟΤΕ ΣΤΗΣΕΤΑΙ ΕΝ ΠΑΡΡΗΣΙΑ ΠΟΛΛΗ Ο ΔΙΚΑΙΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΘΛΙΨΑΝΤΩΝ ΑΥΤΟΝ ΚΑΙ ΤΩΝ ΑΘΕΤΟΥΝΤΩΝ ΤΟΥΣ ΠΟΝΟΥΣ ΑΥΤΟΥ

2 ΙΔΟΝΤΕΣ ΤΑΡΑΧΘΗΣΟΝΤΑΙ ΦΟΒΩ ΔΕΙΝΩ ΚΑΙ ΕΚΣΤΗΣΟΝΤΑΙ ΕΠΙ ΤΩ ΠΑΡΑΔΟΞΩ ΤΗΣ ΣΩΤΗΡΙΑΣ

3 ΕΡΟΥΣΙΝ ΕΝ ΕΑΥΤΟΙΣ ΜΕΤΑΝΟΟΥΝΤΕΣ ΚΑΙ ΔΙΑ ΣΤΕΝΟΧΩΡΙΑΝ ΠΝΕΥΜΑΤΟΣ ΣΤΕΝΑΞΟΝΤΑΙ ΚΑΙ ΕΡΟΥΣΙΝ

4 ΟΥΤΟΣ ΗΝ ΟΝ ΕΣΧΟΜΕΝ ΠΟΤΕ ΕΙΣ ΓΕΛΩΤΑ ΚΑΙ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΟΝΕΙΔΙΣΜΟΥ ΟΙ ΑΦΡΟΝΕΣ ΤΟΝ ΒΙΟΝ ΑΥΤΟΥ ΕΛΟΓΙΣΑΜΕΘΑ ΜΑΝΙΑΝ ΚΑΙ ΤΗΝ ΤΕΛΕΥΤΗΝ ΑΥΤΟΥ ΑΤΙΜΟΝ

5 ΠΩΣ ΚΑΤΕΛΟΓΙΣΘΗ ΕΝ ΥΙΟΙΣ ΘΕΟΥ ΚΑΙ ΕΝ ΑΓΙΟΙΣ Ο ΚΛΗΡΟΣ ΑΥΤΟΥ ΕΣΤΙΝ

6 ΑΡΑ ΕΠΛΑΝΗΘΗΜΕΝ ΑΠΟ ΟΔΟΥ ΑΛΗΘΕΙΑΣ ΚΑΙ ΤΟ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΦΩΣ ΟΥΚ ΕΠΕΛΑΜΨΕΝ ΗΜΙΝ ΚΑΙ Ο ΗΛΙΟΣ ΟΥΚ ΑΝΕΤΕΙΛΕΝ ΗΜΙΝ

7 ΑΝΟΜΙΑΣ ΕΝΕΠΛΗΣΘΗΜΕΝ ΤΡΙΒΟΙΣ ΚΑΙ ΑΠΩΛΕΙΑΣ ΚΑΙ ΔΙΩΔΕΥΣΑΜΕΝ ΕΡΗΜΟΥΣ ΑΒΑΤΟΥΣ ΤΗΝ ΔΕ ΟΔΟΝ ΚΥΡΙΟΥ ΟΥΚ ΕΠΕΓΝΩΜΕΝ

8 ΤΙ ΩΦΕΛΗΣΕΝ ΗΜΑΣ Η ΥΠΕΡΗΦΑΝΙΑ ΚΑΙ ΤΙ ΠΛΟΥΤΟΣ ΜΕΤΑ ΑΛΑΖΟΝΕΙΑΣ ΣΥΜΒΕΒΛΗΤΑΙ ΗΜΙΝ

9 ΠΑΡΗΛΘΕΝ ΕΚΕΙΝΑ ΠΑΝΤΑ ΩΣ ΣΚΙΑ ΚΑΙ ΩΣ ΑΓΓΕΛΙΑ ΠΑΡΑΤΡΕΧΟΥΣΑ

10 ΩΣ ΝΑΥΣ ΔΙΕΡΧΟΜΕΝΗ ΚΥΜΑΙΝΟΜΕΝΟΝ ΥΔΩΡ ΗΣ ΔΙΑΒΑΣΗΣ ΟΥΚ ΕΣΤΙΝ ΙΧΝΟΣ ΕΥΡΕΙΝ ΟΥΔΕ ΑΤΡΑΠΟΝ ΤΡΟΠΙΟΣ ΑΥΤΗΣ ΕΝ ΚΥΜΑΣΙΝ

11 Η ΩΣ ΟΡΝΕΟΥ ΔΙΙΠΤΑΝΤΟΣ ΑΕΡΑ ΟΥΘΕΝ ΕΥΡΙΣΚΕΤΑΙ ΤΕΚΜΗΡΙΟΝ ΠΟΡΕΙΑΣ ΠΛΗΓΗ ΔΕ ΜΑΣΤΙΖΟΜΕΝΟΝ ΤΑΡΣΩΝ ΠΝΕΥΜΑ ΚΟΥΦΟΝ ΚΑΙ ΣΧΙΖΟΜΕΝΟΝ ΒΙΑ ΡΟΙΖΟΥ ΚΙΝΟΥΜΕΝΩΝ ΠΤΕΡΥΓΩΝ ΔΙΩΔΕΥΘΗ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΟΥΧ ΕΥΡΕΘΗ ΣΗΜΕΙΟΝ ΕΠΙΒΑΣΕΩΣ ΕΝ ΑΥΤΩ

12 Η ΩΣ ΒΕΛΟΥΣ ΒΛΗΘΕΝΤΟΣ ΕΠΙ ΣΚΟΠΟΝ ΤΜΗΘΕΙΣ Ο ΑΗΡ ΕΥΘΕΩΣ ΕΙΣ ΕΑΥΤΟΝ ΑΝΕΛΥΘΗ ΩΣ ΑΓΝΟΗΣΑΙ ΤΗΝ ΔΙΟΔΟΝ ΑΥΤΟΥ

13 ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ ΓΕΝΝΗΘΕΝΤΕΣ ΕΞΕΛΙΠΟΜΕΝ ΚΑΙ ΑΡΕΤΗΣ ΜΕΝ ΣΗΜΕΙΟΝ ΟΥΔΕΝ ΕΣΧΟΜΕΝ ΔΕΙΞΑΙ ΕΝ ΔΕ ΤΗ ΚΑΚΙΑ ΗΜΩΝ ΚΑΤΕΔΑΠΑΝΗΘΗΜΕΝ

14 ΟΤΙ ΕΛΠΙΣ ΑΣΕΒΟΥΣ ΩΣ ΦΕΡΟΜΕΝΟΣ ΧΝΟΥΣ ΥΠΟ ΑΝΕΜΟΥ ΚΑΙ ΩΣ ΠΑΧΝΗ ΥΠΟ ΛΑΙΛΑΠΟΣ ΔΙΩΧΘΕΙΣΑ ΛΕΠΤΗ ΚΑΙ ΩΣ ΚΑΠΝΟΣ ΥΠΟ ΑΝΕΜΟΥ ΔΙΕΧΥΘΗ ΚΑΙ ΩΣ ΜΝΕΙΑ ΚΑΤΑΛΥΤΟΥ ΜΟΝΟΗΜΕΡΟΥ ΠΑΡΩΔΕΥΣΕΝ

15 ΔΙΚΑΙΟΙ ΔΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΖΩΣΙΝ ΚΑΙ ΕΝ ΚΥΡΙΩ Ο ΜΙΣΘΟΣ ΑΥΤΩΝ ΚΑΙ Η ΦΡΟΝΤΙΣ ΑΥΤΩΝ ΠΑΡΑ ΥΨΙΣΤΩ

16 ΔΙΑ ΤΟΥΤΟ ΛΗΜΨΟΝΤΑΙ ΤΟ ΒΑΣΙΛΕΙΟΝ ΤΗΣ ΕΥΠΡΕΠΕΙΑΣ ΚΑΙ ΤΟ ΔΙΑΔΗΜΑ ΤΟΥ ΚΑΛΛΟΥΣ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΟΤΙ ΤΗ ΔΕΞΙΑ ΣΚΕΠΑΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΤΩ ΒΡΑΧΙΟΝΙ ΥΠΕΡΑΣΠΙΕΙ ΑΥΤΩΝ

17 ΛΗΜΨΕΤΑΙ ΠΑΝΟΠΛΙΑΝ ΤΟΝ ΖΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΟΠΛΟΠΟΙΗΣΕΙ ΤΗΝ ΚΤΙΣΙΝ ΕΙΣ ΑΜΥΝΑΝ ΕΧΘΡΩΝ

18 ΕΝΔΥΣΕΤΑΙ ΘΩΡΑΚΑ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΠΕΡΙΘΗΣΕΤΑΙ ΚΟΡΥΘΑ ΚΡΙΣΙΝ ΑΝΥΠΟΚΡΙΤΟΝ

19 ΛΗΜΨΕΤΑΙ ΑΣΠΙΔΑ ΑΚΑΤΑΜΑΧΗΤΟΝ ΟΣΙΟΤΗΤΑ

20 ΟΞΥΝΕΙ ΔΕ ΑΠΟΤΟΜΟΝ ΟΡΓΗΝ ΕΙΣ ΡΟΜΦΑΙΑΝ ΣΥΝΕΚΠΟΛΕΜΗΣΕΙ ΔΕ ΑΥΤΩ Ο ΚΟΣΜΟΣ ΕΠΙ ΤΟΥΣ ΠΑΡΑΦΡΟΝΑΣ

21 ΠΟΡΕΥΣΟΝΤΑΙ ΕΥΣΤΟΧΟΙ ΒΟΛΙΔΕΣ ΑΣΤΡΑΠΩΝ ΚΑΙ ΩΣ ΑΠΟ ΕΥΚΥΚΛΟΥ ΤΟΞΟΥ ΤΩΝ ΝΕΦΩΝ ΕΠΙ ΣΚΟΠΟΝ ΑΛΟΥΝΤΑΙ

22 ΚΑΙ ΕΚ ΠΕΤΡΟΒΟΛΟΥ ΘΥΜΟΥ ΠΛΗΡΕΙΣ ΡΙΦΗΣΟΝΤΑΙ ΧΑΛΑΖΑΙ ΑΓΑΝΑΚΤΗΣΕΙ ΚΑΤ' ΑΥΤΩΝ ΥΔΩΡ ΘΑΛΑΣΣΗΣ ΠΟΤΑΜΟΙ ΔΕ ΣΥΓΚΛΥΣΟΥΣΙΝ ΑΠΟΤΟΜΩΣ

23 ΑΝΤΙΣΤΗΣΕΤΑΙ ΑΥΤΟΙΣ ΠΝΕΥΜΑ ΔΥΝΑΜΕΩΣ ΚΑΙ ΩΣ ΛΑΙΛΑΨ ΕΚΛΙΚΜΗΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΡΗΜΩΣΕΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΑΝΟΜΙΑ ΚΑΙ Η ΚΑΚΟΠΡΑΓΙΑ ΠΕΡΙΤΡΕΨΕΙ ΘΡΟΝΟΥΣ ΔΥΝΑΣΤΩΝ

WISDOM OF SOLOMON CHAPTER 6

1 ΑΚΟΥΣΑΤΕ ΟΥΝ ΒΑΣΙΛΕΙΣ ΚΑΙ ΣΥΝΕΤΕ ΜΑΘΕΤΕ ΔΙΚΑΣΤΑΙ ΠΕΡΑΤΩΝ ΓΗΣ

2 ΕΝΩΤΙΣΑΣΘΕ ΟΙ ΚΡΑΤΟΥΝΤΕΣ ΠΛΗΘΟΥΣ ΚΑΙ ΓΕΓΑΥ-ΡΩΜΕΝΟΙ ΕΠΙ ΟΧΛΟΙΣ ΕΘΝΩΝ

3 ΟΤΙ ΕΔΟΘΗ ΠΑΡΑ ΚΥΡΙΟΥ Η ΚΡΑΤΗΣΙΣ ΥΜΙΝ ΚΑΙ Η ΔΥΝΑΣΤΕΙΑ ΠΑΡΑ ΥΨΙΣΤΟΥ ΟΣ ΕΞΕΤΑΣΕΙ ΥΜΩΝ ΤΑ ΕΡΓΑ ΚΑΙ ΤΑΣ ΒΟΥΛΑΣ ΔΙΕΡΕΥΝΗΣΕΙ

4 ΟΤΙ ΥΠΗΡΕΤΑΙ ΟΝΤΕΣ ΤΗΣ ΑΥΤΟΥ ΒΑΣΙΛΕΙΑΣ ΟΥΚ ΕΚΡΙΝΑΤΕ ΟΡΘΩΣ ΟΥΔΕ ΕΦΥΛΑΞΑΤΕ ΝΟΜΟΝ ΟΥΔΕ ΚΑΤΑ ΤΗΝ ΒΟΥΛΗΝ ΤΟΥ ΘΕΟΥ ΕΠΟΡΕΥΘΗΤΕ

5 ΦΡΙΚΤΩΣ ΚΑΙ ΤΑΧΕΩΣ ΕΠΙΣΤΗΣΕΤΑΙ ΥΜΙΝ ΟΤΙ ΚΡΙΣΙΣ ΑΠΟΤΟΜΟΣ ΕΝ ΤΟΙΣ ΥΠΕΡΕΧΟΥΣΙΝ ΓΙΝΕΤΑΙ

6 Ο ΓΑΡ ΕΛΑΧΙΣΤΟΣ ΣΥΓΓΝΩΣΤΟΣ ΕΣΤΙΝ ΕΛΕΟΥΣ ΔΥΝΑΤΟΙ ΔΕ ΔΥΝΑΤΩΣ ΕΤΑΣΘΗΣΟΝΤΑΙ

7 ΟΥ ΓΑΡ ΥΠΟΣΤΕΛΕΙΤΑΙ ΠΡΟΣΩΠΟΝ Ο ΠΑΝΤΩΝ ΔΕΣΠΟΤΗΣ ΟΥΔΕ ΕΝΤΡΑΠΗΣΕΤΑΙ ΜΕΓΕΘΟΣ ΟΤΙ ΜΙΚΡΟΝ ΚΑΙ ΜΕΓΑΝ ΑΥΤΟΣ ΕΠΟΙΗΣΕΝ ΟΜΟΙΩΣ ΤΕ ΠΡΟΝΟΕΙ ΠΕΡΙ ΠΑΝΤΩΝ

8 ΤΟΙΣ ΔΕ ΚΡΑΤΑΙΟΙΣ ΙΣΧΥΡΑ ΕΦΙΣΤΑΤΑΙ ΕΡΕΥΝΑ

9 ΠΡΟΣ ΥΜΑΣ ΟΥΝ Ω ΤΥΡΑΝΝΟΙ ΟΙ ΛΟΓΟΙ ΜΟΥ ΙΝΑ ΜΑΘΗΤΕ ΣΟΦΙΑΝ ΚΑΙ ΜΗ ΠΑΡΑΠΕΣΗΤΕ

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10 ΟΙ ΓΑΡ ΦΥΛΑΞΑΝΤΕΣ ΟΣΙΩΣ ΤΑ ΟΣΙΑ ΟΣΙΩΘΗΣΟΝΤΑΙ ΚΑΙ ΟΙ ΔΙΔΑΧΘΕΝΤΕΣ ΑΥΤΑ ΕΥΡΗΣΟΥΣΙΝ ΑΠΟΛΟΓΙΑΝ
11 ΕΠΙΘΥΜΗΣΑΤΕ ΟΥΝ ΤΩΝ ΛΟΓΩΝ ΜΟΥ ΠΟΘΗΣΑΤΕ ΚΑΙ ΠΑΙΔΕΥΘΗΣΕΣΘΕ
12 ΛΑΜΠΡΑ ΚΑΙ ΑΜΑΡΑΝΤΟΣ ΕΣΤΙΝ Η ΣΟΦΙΑ ΚΑΙ ΕΥΧΕΡΩΣ ΘΕΩΡΕΙΤΑΙ ΥΠΟ ΤΩΝ ΑΓΑΠΩΝΤΩΝ ΑΥΤΗΝ ΚΑΙ ΕΥΡΙΣΚΕΤΑΙ ΥΠΟ ΤΩΝ ΖΗΤΟΥΝΤΩΝ ΑΥΤΗΝ
13 ΦΘΑΝΕΙ ΤΟΥΣ ΕΠΙΘΥΜΟΥΝΤΑΣ ΠΡΟΓΝΩΣΘΗΝΑΙ
14 Ο ΟΡΘΡΙΣΑΣ ΠΡΟΣ ΑΥΤΗΝ ΟΥ ΚΟΠΙΑΣΕΙ ΠΑΡΕΔΡΟΝ ΓΑΡ ΕΥΡΗΣΕΙ ΤΩΝ ΠΥΛΩΝ ΑΥΤΟΥ
15 ΤΟ ΓΑΡ ΕΝΘΥΜΗΘΗΝΑΙ ΠΕΡΙ ΑΥΤΗΣ ΦΡΟΝΗΣΕΩΣ ΤΕΛΕΙΟΤΗΣ ΚΑΙ Ο ΑΓΡΥΠΝΗΣΑΣ ΔΙ' ΑΥΤΗΝ ΤΑΧΕΩΣ ΑΜΕΡΙΜΝΟΣ ΕΣΤΑΙ
16 ΟΤΙ ΤΟΥΣ ΑΞΙΟΥΣ ΑΥΤΗΣ ΑΥΤΗ ΠΕΡΙΕΡΧΕΤΑΙ ΖΗΤΟΥΣΑ ΚΑΙ ΕΝ ΤΑΙΣ ΤΡΙΒΟΙΣ ΦΑΝΤΑΖΕΤΑΙ ΑΥΤΟΙΣ ΕΥΜΕΝΩΣ ΚΑΙ ΕΝ ΠΑΣΗ ΕΠΙΝΟΙΑ ΥΠΑΝΤΑ ΑΥΤΟΙΣ
17 ΑΡΧΗ ΓΑΡ ΑΥΤΗΣ Η ΑΛΗΘΕΣΤΑΤΗ ΠΑΙΔΕΙΑΣ ΕΠΙΘΥΜΙΑ ΦΡΟΝΤΙΣ ΔΕ ΠΑΙΔΕΙΑΣ ΑΓΑΠΗ
18 ΑΓΑΠΗ ΔΕ ΤΗΡΗΣΙΣ ΝΟΜΩΝ ΑΥΤΗΣ ΠΡΟΣΟΧΗ ΔΕ ΝΟΜΩΝ ΒΕΒΑΙΩΣΙΣ ΑΦΘΑΡΣΙΑΣ
19 ΑΦΘΑΡΣΙΑ ΔΕ ΕΓΓΥΣ ΕΙΝΑΙ ΠΟΙΕΙ ΘΕΟΥ
20 ΕΠΙΘΥΜΙΑ ΑΡΑ ΣΟΦΙΑΣ ΑΝΑΓΕΙ ΕΠΙ ΒΑΣΙΛΕΙΑΝ
21 ΕΙ ΟΥΝ ΗΔΕΣΘΕ ΕΠΙ ΘΡΟΝΟΙΣ ΚΑΙ ΣΚΗΠΤΡΟΙΣ ΤΥΡΑΝΝΟΙ ΛΑΩΝ ΤΙΜΗΣΑΤΕ ΣΟΦΙΑΝ ΙΝΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΒΑΣΙΛΕΥΣΗΤΕ
22 ΤΙ ΔΕ ΕΣΤΙΝ ΣΟΦΙΑ ΚΑΙ ΠΩΣ ΕΓΕΝΕΤΟ ΑΠΑΓΓΕΛΩ ΚΑΙ ΟΥΚ ΑΠΟΚΡΥΨΩ ΥΜΙΝ ΜΥΣΤΗΡΙΑ ΑΛΛΑ ΑΠ' ΑΡΧΗΣ ΓΕΝΕΣΕΩΣ ΕΞΙΧΝΙΑΣΩ ΚΑΙ ΘΗΣΩ ΕΙΣ ΤΟ ΕΜΦΑΝΕΣ ΤΗΝ ΓΝΩΣΙΝ ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΠΑΡΟΔΕΥΣΩ ΤΗΝ ΑΛΗΘΕΙΑΝ
23 ΟΥΤΕ ΜΗΝ ΦΘΟΝΩ ΤΕΤΗΚΟΤΙ ΣΥΝΟΔΕΥΣΩ ΟΤΙ ΟΥΤΟΣ ΟΥ ΚΟΙΝΩΝΗΣΕΙ ΣΟΦΙΑ
24 ΠΛΗΘΟΣ ΔΕ ΣΟΦΩΝ ΣΩΤΗΡΙΑ ΚΟΣΜΟΥ ΚΑΙ ΒΑΣΙΛΕΥΣ ΦΡΟΝΙΜΟΣ ΕΥΣΤΑΘΕΙΑ ΔΗΜΟΥ
25 ΩΣΤΕ ΠΑΙΔΕΥΕΣΘΕ ΤΟΙΣ ΡΗΜΑΣΙΝ ΜΟΥ ΚΑΙ ΩΦΕΛΗΘΗΣΕΣΘΕ

WISDOM OF SOLOMON CHAPTER 7

1 ΕΙΜΙ ΜΕΝ ΚΑΓΩ ΘΝΗΤΟΣ ΑΝΘΡΩΠΟΣ ΙΣΟΣ ΑΠΑΣΙΝ ΚΑΙ ΓΗΓΕΝΟΥΣ ΑΠΟΓΟΝΟΣ ΠΡΩΤΟΠΛΑΣΤΟΥ ΚΑΙ ΕΝ ΚΟΙΛΙΑ ΜΗΤΡΟΣ ΕΓΛΥΦΗΝ ΣΑΡΞ
2 ΔΕΚΑΜΗΝΙΑΙΩ ΧΡΟΝΩ ΠΑΓΕΙΣ ΕΝ ΑΙΜΑΤΙ ΕΚ ΣΠΕΡΜΑΤΟΣ ΑΝΔΡΟΣ ΚΑΙ ΗΔΟΝΗΣ ΥΠΝΩ ΣΥΝΕΛΘΟΥΣΗΣ
3 ΚΑΙ ΕΓΩ ΔΕ ΓΕΝΟΜΕΝΟΣ ΕΣΠΑΣΑ ΤΟΝ ΚΟΙΝΟΝ ΑΕΡΑ ΚΑΙ ΕΠΙ ΤΗΝ ΟΜΟΙΟΠΑΘΗ ΚΑΤΕΠΕΣΟΝ ΓΗΝ ΠΡΩΤΗΝ ΦΩΝΗΝ ΤΗΝ ΟΜΟΙΑΝ ΠΑΣΙΝ ΙΣΑ ΚΛΑΙΩΝ
4 ΕΝ ΣΠΑΡΓΑΝΟΙΣ ΑΝΕΤΡΑΦΗΝ ΚΑΙ ΦΡΟΝΤΙΣΙΝ
5 ΟΥΔΕΙΣ ΓΑΡ ΒΑΣΙΛΕΩΝ ΕΤΕΡΑΝ ΕΣΧΕΝ ΓΕΝΕΣΕΩΣ ΑΡΧΗΝ
6 ΜΙΑ ΔΕ ΠΑΝΤΩΝ ΕΙΣΟΔΟΣ ΕΙΣ ΤΟΝ ΒΙΟΝ ΕΞΟΔΟΣ ΤΕ ΙΣΗ
7 ΔΙΑ ΤΟΥΤΟ ΕΥΞΑΜΗΝ ΚΑΙ ΦΡΟΝΗΣΙΣ ΕΔΟΘΗ ΜΟΙ ΕΠΕΚΑΛΕΣΑΜΗΝ ΚΑΙ ΗΛΘΕΝ ΜΟΙ ΠΝΕΥΜΑ ΣΟΦΙΑΣ
8 ΠΡΟΕΚΡΙΝΑ ΑΥΤΗΝ ΣΚΗΠΤΡΩΝ ΚΑΙ ΘΡΟΝΩΝ ΚΑΙ ΠΛΟΥΤΟΝ ΟΥΔΕΝ ΗΓΗΣΑΜΗΝ ΕΝ ΣΥΓΚΡΙΣΕΙ ΑΥΤΗΣ
9 ΟΥΔΕ ΩΜΟΙΩΣΑ ΑΥΤΗ ΛΙΘΟΝ ΑΤΙΜΗΤΟΝ ΟΤΙ Ο ΠΑΣ ΧΡΥΣΟΣ ΕΝ ΟΨΕΙ ΑΥΤΗΣ ΨΑΜΜΟΣ ΟΛΙΓΗ ΚΑΙ ΩΣ ΠΗΛΟΣ ΛΟΓΙΣΘΗΣΕΤΑΙ ΑΡΓΥΡΟΣ ΕΝΑΝΤΙΟΝ ΑΥΤΗΣ
10 ΥΠΕΡ ΥΓΙΕΙΑΝ ΚΑΙ ΕΥΜΟΡΦΙΑΝ ΗΓΑΠΗΣΑ ΑΥΤΗΝ ΚΑΙ ΠΡΟΕΙΛΟΜΗΝ ΑΥΤΗΝ ΑΝΤΙ ΦΩΤΟΣ ΕΧΕΙΝ ΟΤΙ ΑΚΟΙΜΗΤΟΝ ΤΟ ΕΚ ΤΑΥΤΗΣ ΦΕΓΓΟΣ
11 ΗΛΘΕΝ ΔΕ ΜΟΙ ΤΑ ΑΓΑΘΑ ΟΜΟΥ ΠΑΝΤΑ ΜΕΤ' ΑΥΤΗΣ ΚΑΙ ΑΝΑΡΙΘΜΗΤΟΣ ΠΛΟΥΤΟΣ ΕΝ ΧΕΡΣΙΝ ΑΥΤΗΣ
12 ΕΥΦΡΑΝΘΗΝ ΔΕ ΕΠΙ ΠΑΣΙΝ ΟΤΙ ΑΥΤΩΝ ΗΓΕΙΤΑΙ ΣΟΦΙΑ ΗΓΝΟΟΥΝ ΔΕ ΑΥΤΗΝ ΓΕΝΕΤΙΝ ΕΙΝΑΙ ΤΟΥΤΩΝ
13 ΑΔΟΛΩΣ ΤΕ ΕΜΑΘΟΝ ΑΦΘΟΝΩΣ ΤΕ ΜΕΤΑΔΙΔΩΜΙ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΗΣ ΟΥΚ ΑΠΟΚΡΥΠΤΟΜΑΙ
14 ΑΝΕΚΛΙΠΗΣ ΓΑΡ ΘΗΣΑΥΡΟΣ ΕΣΤΙΝ ΑΝΘΡΩΠΟΙΣ ΟΝ ΟΙ ΚΤΗΣΑΜΕΝΟΙ ΠΡΟΣ ΘΕΟΝ ΕΣΤΕΙΛΑΝΤΟ ΦΙΛΙΑΝ ΔΙΑ ΤΑΣ ΕΚ ΠΑΙΔΕΙΑΣ ΔΩΡΕΑΣ ΣΥΣΤΑΘΕΝΤΕΣ
15 ΕΜΟΙ ΔΕ ΔΩΗ Ο ΘΕΟΣ ΕΙΠΕΙΝ ΚΑΤΑ ΓΝΩΜΗΝ ΚΑΙ ΕΝΘΥΜΗΘΗΝΑΙ ΑΞΙΩΣ ΤΩΝ ΔΕΔΟΜΕΝΩΝ ΟΤΙ ΑΥΤΟΣ ΚΑΙ ΤΗΣ ΣΟΦΙΑΣ ΟΔΗΓΟΣ ΕΣΤΙΝ ΚΑΙ ΤΩΝ ΣΟΦΩΝ ΔΙΟΡΘΩΤΗΣ
16 ΕΝ ΓΑΡ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΗΜΕΙΣ ΚΑΙ ΟΙ ΛΟΓΟΙ ΗΜΩΝ ΠΑΣΑ ΤΕ ΦΡΟΝΗΣΙΣ ΚΑΙ ΕΡΓΑΤΕΙΩΝ ΕΠΙΣΤΗΜΗ
17 ΑΥΤΟΣ ΓΑΡ ΜΟΙ ΕΔΩΚΕΝ ΤΩΝ ΟΝΤΩΝ ΓΝΩΣΙΝ ΑΨΕΥΔΗ ΕΙΔΕΝΑΙ ΣΥΣΤΑΣΙΝ ΚΟΣΜΟΥ ΚΑΙ ΕΝΕΡΓΕΙΑΝ ΣΤΟΙΧΕΙΩΝ
18 ΑΡΧΗΝ ΚΑΙ ΤΕΛΟΣ ΚΑΙ ΜΕΣΟΤΗΤΑ ΧΡΟΝΩΝ ΤΡΟΠΩΝ ΑΛΛΑΓΑΣ ΚΑΙ ΜΕΤΑΒΟΛΑΣ ΚΑΙΡΩΝ
19 ΕΝΙΑΥΤΟΥ ΚΥΚΛΟΥΣ ΚΑΙ ΑΣΤΡΩΝ ΘΕΣΕΙΣ
20 ΦΥΣΕΙΣ ΖΩΩΝ ΚΑΙ ΘΥΜΟΥΣ ΘΗΡΙΩΝ ΠΝΕΥΜΑΤΩΝ ΒΙΑΣ ΚΑΙ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΝΘΡΩΠΩΝ ΔΙΑΦΟΡΑΣ ΦΥΤΩΝ ΚΑΙ ΔΥΝΑΜΕΙΣ ΡΙΖΩΝ
21 ΟΣΑ ΤΕ ΕΣΤΙΝ ΚΡΥΠΤΑ ΚΑΙ ΕΜΦΑΝΗ ΕΓΝΩΝ Η ΓΑΡ ΠΑΝΤΩΝ ΤΕΧΝΙΤΙΣ ΕΔΙΔΑΞΕΝ ΜΕ ΣΟΦΙΑ
22 ΕΣΤΙΝ ΓΑΡ ΕΝ ΑΥΤΗ ΠΝΕΥΜΑ ΝΟΕΡΟΝ ΑΓΙΟΝ ΜΟΝΟΓΕΝΕΣ ΠΟΛΥΜΕΡΕΣ ΛΕΠΤΟΝ ΕΥΚΙΝΗΤΟΝ ΤΡΑΝΟΝ ΑΜΟΛΥΝΤΟΝ ΣΑΦΕΣ ΑΠΗΜΑΝΤΟΝ ΦΙΛΑΓΑΘΟΝ ΟΞΥ
23 ΑΚΩΛΥΤΟΝ ΕΥΕΡΓΕΤΙΚΟΝ ΦΙΛΑΝΘΡΩΠΟΝ ΒΕΒΑΙΟΝ ΑΣΦΑΛΕΣ ΑΜΕΡΙΜΝΟΝ ΠΑΝΤΟΔΥΝΑΜΟΝ ΠΑΝΕΠΙΣΚΟΠΟΝ ΚΑΙ ΔΙΑ ΠΑΝΤΩΝ ΧΩΡΟΥΝ ΠΝΕΥΜΑΤΩΝ ΝΟΕΡΩΝ ΚΑΘΑΡΩΝ ΛΕΠΤΟΤΑΤΩΝ
24 ΠΑΣΗΣ ΓΑΡ ΚΙΝΗΣΕΩΣ ΚΙΝΗΤΙΚΩΤΕΡΟΝ ΣΟΦΙΑ ΔΙΗΚΕΙ ΔΕ ΚΑΙ ΧΩΡΕΙ ΔΙΑ ΠΑΝΤΩΝ ΔΙΑ ΤΗΝ ΚΑΘΑΡΟΤΗΤΑ
25 ΑΤΜΙΣ ΓΑΡ ΕΣΤΙΝ ΤΗΣ ΤΟΥ ΘΕΟΥ ΔΥΝΑΜΕΩΣ ΚΑΙ ΑΠΟΡΡΟΙΑ ΤΗΣ ΤΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΔΟΞΗΣ ΕΙΛΙΚΡΙΝΗΣ ΔΙΑ ΤΟΥΤΟ ΟΥΔΕΝ ΜΕΜΙΑΜΜΕΝΟΝ ΕΙΣ ΑΥΤΗΝ ΠΑΡΕΜΠΙΠΤΕΙ
26 ΑΠΑΥΓΑΣΜΑ ΓΑΡ ΕΣΤΙΝ ΦΩΤΟΣ ΑΙΔΙΟΥ ΚΑΙ ΕΣΟΠΤΡΟΝ ΑΚΗΛΙΔΩΤΟΝ ΤΗΣ ΤΟΥ ΘΕΟΥ ΕΝΕΡΓΕΙΑΣ ΚΑΙ ΕΙΚΩΝ ΤΗΣ ΑΓΑΘΟΤΗΤΟΣ ΑΥΤΟΥ
27 ΜΙΑ ΔΕ ΟΥΣΑ ΠΑΝΤΑ ΔΥΝΑΤΑΙ ΚΑΙ ΜΕΝΟΥΣΑ ΕΝ ΑΥΤΗ ΤΑ ΠΑΝΤΑ ΚΑΙΝΙΖΕΙ ΚΑΙ ΚΑΤΑ ΓΕΝΕΑΣ ΕΙΣ ΨΥΧΑΣ ΟΣΙΑΣ ΜΕΤΑΒΑΙΝΟΥΣΑ ΦΙΛΟΥΣ ΘΕΟΥ ΚΑΙ ΠΡΟΦΗΤΑΣ ΚΑΤΑΣΚΕΥΑΖΕΙ
28 ΟΥΘΕΝ ΓΑΡ ΑΓΑΠΑ Ο ΘΕΟΣ ΕΙ ΜΗ ΤΟΝ ΣΟΦΙΑ ΣΥΝΟΙΚΟΥΝΤΑ
29 ΕΣΤΙΝ ΓΑΡ ΑΥΤΗ ΕΥΠΡΕΠΕΣΤΕΡΑ ΗΛΙΟΥ ΚΑΙ ΥΠΕΡ ΠΑΣΑΝ ΑΣΤΡΩΝ ΘΕΣΙΝ ΦΩΤΙ ΣΥΓΚΡΙΝΟΜΕΝΗ ΕΥΡΙΣΚΕΤΑΙ ΠΡΟΤΕΡΑ
30 ΤΟΥΤΟ ΜΕΝ ΓΑΡ ΔΙΑΔΕΧΕΤΑΙ ΝΥΞ ΣΟΦΙΑΣ ΔΕ ΟΥ ΚΑΤΙΣΧΥΕΙ ΚΑΚΙΑ

WISDOM OF SOLOMON CHAPTER 8

1 ΔΙΑΤΕΙΝΕΙ ΔΕ ΑΠΟ ΠΕΡΑΤΟΣ ΕΠΙ ΠΕΡΑΣ ΕΥΡΩΣΤΩΣ ΚΑΙ ΔΙΟΙΚΕΙ ΤΑ ΠΑΝΤΑ ΧΡΗΣΤΩΣ
2 ΤΑΥΤΗΝ ΕΦΙΛΗΣΑ ΚΑΙ ΕΞΕΖΗΤΗΣΑ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ ΚΑΙ ΕΖΗΤΗΣΑ ΝΥΜΦΗΝ ΑΓΑΓΕΣΘΑΙ ΕΜΑΥΤΩ ΚΑΙ ΕΡΑΣΤΗΣ ΕΓΕΝΟΜΗΝ ΤΟΥ ΚΑΛΛΟΥΣ ΑΥΤΗΣ
3 ΕΥΓΕΝΕΙΑΝ ΔΟΞΑΖΕΙ ΣΥΜΒΙΩΣΙΝ ΘΕΟΥ ΕΧΟΥΣΑ ΚΑΙ Ο ΠΑΝΤΩΝ ΔΕΣΠΟΤΗΣ ΗΓΑΠΗΣΕΝ ΑΥΤΗΝ
4 ΜΥΣΤΙΣ ΓΑΡ ΕΣΤΙΝ ΤΗΣ ΤΟΥ ΘΕΟΥ ΕΠΙΣΤΗΜΗΣ ΚΑΙ ΑΙΡΕΤΙΣ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ
5 ΕΙ ΔΕ ΠΛΟΥΤΟΣ ΕΣΤΙΝ ΕΠΙΘΥΜΗΤΟΝ ΚΤΗΜΑ ΕΝ ΒΙΩ ΤΙ ΣΟΦΙΑΣ ΠΛΟΥΣΙΩΤΕΡΟΝ ΤΗΣ ΤΑ ΠΑΝΤΑ ΕΡΓΑΖΟΜΕΝΗΣ
6 ΕΙ ΔΕ ΦΡΟΝΗΣΙΣ ΕΡΓΑΖΕΤΑΙ ΤΙΣ ΑΥΤΗΣ ΤΩΝ ΟΝΤΩΝ ΜΑΛΛΟΝ ΕΣΤΙΝ ΤΕΧΝΙΤΙΣ
7 ΚΑΙ ΕΙ ΔΙΚΑΙΟΣΥΝΗΝ ΑΓΑΠΑ ΤΙΣ ΟΙ ΠΟΝΟΙ ΤΑΥΤΗΣ ΕΙΣΙΝ ΑΡΕΤΑΙ ΣΩΦΡΟΣΥΝΗΝ ΓΑΡ ΚΑΙ ΦΡΟΝΗΣΙΝ ΕΚΔΙΔΑΣΚΕΙ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΑΝΔΡΕΙΑΝ ΩΝ ΧΡΗΣΙΜΩΤΕΡΟΝ ΟΥΔΕΝ ΕΣΤΙΝ ΕΝ ΒΙΩ ΑΝΘΡΩΠΟΙΣ
8 ΕΙ ΔΕ ΚΑΙ ΠΟΛΥΠΕΙΡΙΑΝ ΠΟΘΕΙ ΤΙΣ ΟΙΔΕΝ ΤΑ ΑΡΧΑΙΑ ΚΑΙ ΤΑ ΜΕΛΛΟΝΤΑ ΕΙΚΑΖΕΙ ΕΠΙΣΤΑΤΑΙ ΣΤΡΟΦΑΣ ΛΟΓΩΝ ΚΑΙ

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ΛΥΣΕΙΣ ΑΙΝΙΓΜΑΤΩΝ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΠΡΟΓΙΝΩΣΚΕΙ ΚΑΙ ΕΚΒΑΣΕΙΣ ΚΑΙΡΩΝ ΚΑΙ ΧΡΟΝΩΝ

9 ΕΚΡΙΝΑ ΤΟΙΝΥΝ ΤΑΥΤΗΝ ΑΓΑΓΕΣΘΑΙ ΠΡΟΣ ΣΥΜΒΙΩΣΙΝ ΕΙΔΩΣ ΟΤΙ ΕΣΤΑΙ ΜΟΙ ΣΥΜΒΟΥΛΟΣ ΑΓΑΘΩΝ ΚΑΙ ΠΑΡΑΙΝΕΣΙΣ ΦΡΟΝΤΙΔΩΝ ΚΑΙ ΛΥΠΗΣ

10 ΕΞΩ ΔΙ' ΑΥΤΗΝ ΔΟΞΑΝ ΕΝ ΟΧΛΟΙΣ ΚΑΙ ΤΙΜΗΝ ΠΑΡΑ ΠΡΕΣΒΥΤΕΡΟΙΣ Ο ΝΕΟΣ

11 ΟΞΥΣ ΕΥΡΕΘΗΣΟΜΑΙ ΕΝ ΚΡΙΣΕΙ ΚΑΙ ΕΝ ΟΨΕΙ ΔΥΝΑΣΤΩΝ ΘΑΥΜΑΣΘΗΣΟΜΑΙ

12 ΣΙΓΩΝΤΑ ΜΕ ΠΕΡΙΜΕΝΟΥΣΙΝ ΚΑΙ ΦΘΕΓΓΟΜΕΝΩ ΠΡΟΣΕΞΟΥΣΙΝ ΚΑΙ ΛΑΛΟΥΝΤΟΣ ΕΠΙ ΠΛΕΙΟΝ ΧΕΙΡΑ ΕΠΙΘΗΣΟΥΣΙΝ ΕΠΙ ΣΤΟΜΑ ΑΥΤΩΝ

13 ΕΞΩ ΔΙ' ΑΥΤΗΝ ΑΘΑΝΑΣΙΑΝ ΚΑΙ ΜΝΗΜΗΝ ΑΙΩΝΙΟΝ ΤΟΙΣ ΜΕΤ' ΕΜΕ ΑΠΟΛΕΙΨΩ

14 ΔΙΟΙΚΗΣΩ ΛΑΟΥΣ ΚΑΙ ΕΘΝΗ ΥΠΟΤΑΓΗΣΕΤΑΙ ΜΟΙ

15 ΦΟΒΗΘΗΣΟΝΤΑΙ ΜΕ ΑΚΟΥΣΑΝΤΕΣ ΤΥΡΑΝΝΟΙ ΦΡΙΚΤΟΙ ΕΝ ΠΛΗΘΕΙ ΦΑΝΟΥΜΑΙ ΑΓΑΘΟΣ ΚΑΙ ΕΝ ΠΟΛΕΜΩ ΑΝΔΡΕΙΟΣ

16 ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΠΡΟΣΑΝΑΠΑΥΣΟΜΑΙ ΑΥΤΗ ΟΥ ΓΑΡ ΕΧΕΙ ΠΙΚΡΙΑΝ Η ΣΥΝΑΝΑΣΤΡΟΦΗ ΑΥΤΗΣ ΟΥΔΕ ΟΔΥΝΗΝ Η ΣΥΜΒΙΩΣΙΣ ΑΥΤΗΣ ΑΛΛΑ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΧΑΡΑΝ

17 ΤΑΥΤΑ ΛΟΓΙΣΑΜΕΝΟΣ ΕΝ ΕΜΑΥΤΩ ΚΑΙ ΦΡΟΝΤΙΣΑΣ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΟΤΙ ΑΘΑΝΑΣΙΑ ΕΣΤΙΝ ΕΝ ΣΥΓΓΕΝΕΙΑ ΣΟΦΙΑΣ

18 ΚΑΙ ΕΝ ΦΙΛΙΑ ΑΥΤΗΣ ΤΕΡΨΙΣ ΑΓΑΘΗ ΚΑΙ ΕΝ ΠΟΝΟΙΣ ΧΕΙΡΩΝ ΑΥΤΗΣ ΠΛΟΥΤΟΣ ΑΝΕΚΛΙΠΗΣ ΚΑΙ ΕΝ ΣΥΓΓΥΜΝΑΣΙΑ ΟΜΙΛΙΑΣ ΑΥΤΗΣ ΦΡΟΝΗΣΙΣ ΚΑΙ ΕΥΚΛΕΙΑ ΕΝ ΚΟΙΝΩΝΙΑ ΛΟΓΩΝ ΑΥΤΗΣ ΠΕΡΙΗΕΙΝ ΖΗΤΩΝ ΟΠΩΣ ΛΑΒΩ ΑΥΤΗΝ ΕΙΣ ΕΜΑΥΤΟΝ

19 ΠΑΙΣ ΔΕ ΗΜΗΝ ΕΥΦΥΗΣ ΨΥΧΗΣ ΤΕ ΕΛΑΧΟΝ ΑΓΑΘΗΣ

20 ΜΑΛΛΟΝ ΔΕ ΑΓΑΘΟΣ ΩΝ ΗΛΘΟΝ ΕΙΣ ΣΩΜΑ ΑΜΙΑΝΤΟΝ

21 ΓΝΟΥΣ ΔΕ ΟΤΙ ΟΥΚ ΑΛΛΩΣ ΕΣΟΜΑΙ ΕΓΚΡΑΤΗΣ ΕΑΝ ΜΗ Ο ΘΕΟΣ ΔΩ ΚΑΙ ΤΟΥΤΟ Δ' ΗΝ ΦΡΟΝΗΣΕΩΣ ΤΟ ΕΙΔΕΝΑΙ ΤΙΝΟΣ Η ΧΑΡΙΣ ΕΝΕΤΥΧΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΔΕΗΘΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΟΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ

WISDOM OF SOLOMON CHAPTER 9

1 ΘΕΕ ΠΑΤΕΡΩΝ ΚΑΙ ΚΥΡΙΕ ΤΟΥ ΕΛΕΟΥΣ Ο ΠΟΙΗΣΑΣ ΤΑ ΠΑΝΤΑ ΕΝ ΛΟΓΩ ΣΟΥ

2 ΚΑΙ ΤΗ ΣΟΦΙΑ ΣΟΥ ΚΑΤΑΣΚΕΥΑΣΑΣ ΑΝΘΡΩΠΟΝ ΙΝΑ ΔΕΣΠΟΖΗ ΤΩΝ ΥΠΟ ΣΟΥ ΓΕΝΟΜΕΝΩΝ ΚΤΙΣΜΑΤΩΝ

3 ΚΑΙ ΔΙΕΠΗ ΤΟΝ ΚΟΣΜΟΝ ΕΝ ΟΣΙΟΤΗΤΙ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΕΥΘΥΤΗΤΙ ΨΥΧΗΣ ΚΡΙΣΙΝ ΚΡΙΝΗ

4 ΔΟΣ ΜΟΙ ΤΗΝ ΤΩΝ ΣΩΝ ΘΡΟΝΩΝ ΠΑΡΕΔΡΟΝ ΣΟΦΙΑΝ ΚΑΙ ΜΗ ΜΕ ΑΠΟΔΟΚΙΜΑΣΗΣ ΕΚ ΠΑΙΔΩΝ ΣΟΥ

5 ΟΤΙ ΕΓΩ ΔΟΥΛΟΣ ΣΟΣ ΚΑΙ ΥΙΟΣ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΣΟΥ ΑΝΘΡΩΠΟΣ ΑΣΘΕΝΗΣ ΚΑΙ ΟΛΙΓΟΧΡΟΝΙΟΣ ΚΑΙ ΕΛΑΣΣΩΝ ΕΝ ΣΥΝΕΣΕΙ ΚΡΙΣΕΩΣ ΚΑΙ ΝΟΜΩΝ

6 ΚΑΝ ΓΑΡ ΤΙΣ Η ΤΕΛΕΙΟΣ ΕΝ ΥΙΟΙΣ ΑΝΘΡΩΠΩΝ ΤΗΣ ΑΠΟ ΣΟΥ ΣΟΦΙΑΣ ΑΠΟΥΣΗΣ ΕΙΣ ΟΥΔΕΝ ΛΟΓΙΣΘΗΣΕΤΑΙ

7 ΣΥ ΜΕ ΠΡΟΕΙΛΩ ΒΑΣΙΛΕΑ ΛΑΟΥ ΣΟΥ ΚΑΙ ΔΙΚΑΣΤΗΝ ΥΙΩΝ ΣΟΥ ΚΑΙ ΘΥΓΑΤΕΡΩΝ

8 ΕΙΠΑΣ ΟΙΚΟΔΟΜΗΣΑΙ ΝΑΟΝ ΕΝ ΟΡΕΙ ΑΓΙΩ ΣΟΥ ΚΑΙ ΕΝ ΠΟΛΕΙ ΚΑΤΑΣΚΗΝΩΣΕΩΣ ΣΟΥ ΘΥΣΙΑΣΤΗΡΙΟΝ ΜΙΜΗΜΑ ΣΚΗΝΗΣ ΑΓΙΑΣ ΗΝ ΠΡΟΗΤΟΙΜΑΣΑΣ ΑΠ' ΑΡΧΗΣ

9 ΚΑΙ ΜΕΤΑ ΣΟΥ Η ΣΟΦΙΑ Η ΕΙΔΥΙΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΠΑΡΟΥΣΑ ΟΤΕ ΕΠΟΙΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΕΠΙΣΤΑΜΕΝΗ ΤΙ ΑΡΕΣΤΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΤΙ ΕΥΘΕΣ ΕΝ ΕΝΤΟΛΑΙΣ ΣΟΥ

10 ΕΞΑΠΟΣΤΕΙΛΟΝ ΑΥΤΗΝ ΕΞ ΑΓΙΩΝ ΟΥΡΑΝΩΝ ΚΑΙ ΑΠΟ ΘΡΟΝΟΥ ΔΟΞΗΣ ΣΟΥ ΠΕΜΨΟΝ ΑΥΤΗΝ ΙΝΑ ΣΥΜΠΑΡΟΥΣΑ ΜΟΙ ΚΟΠΙΑΣΗ ΚΑΙ ΓΝΩ ΤΙ ΕΥΑΡΕΣΤΟΝ ΕΣΤΙΝ ΠΑΡΑ ΣΟΙ

11 ΟΙΔΕ ΓΑΡ ΕΚΕΙΝΗ ΠΑΝΤΑ ΚΑΙ ΣΥΝΙΕΙ ΚΑΙ ΟΔΗΓΗΣΕΙ ΜΕ ΕΝ ΤΑΙΣ ΠΡΑΞΕΣΙ ΜΟΥ ΣΩΦΡΟΝΩΣ ΚΑΙ ΦΥΛΑΞΕΙ ΜΕ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΗΣ

12 ΚΑΙ ΕΣΤΑΙ ΠΡΟΣΔΕΚΤΑ ΤΑ ΕΡΓΑ ΜΟΥ ΚΑΙ ΔΙΑΚΡΙΝΩ ΤΟΝ ΛΑΟΝ ΣΟΥ ΔΙΚΑΙΩΣ ΚΑΙ ΕΣΟΜΑΙ ΑΞΙΟΣ ΘΡΟΝΩΝ ΠΑΤΡΟΣ ΜΟΥ

13 ΤΙΣ ΓΑΡ ΑΝΘΡΩΠΟΣ ΓΝΩΣΕΤΑΙ ΒΟΥΛΗΝ ΘΕΟΥ Η ΤΙΣ ΕΝΘΥΜΗΘΗΣΕΤΑΙ ΤΙ ΘΕΛΕΙ Ο ΚΥΡΙΟΣ

14 ΛΟΓΙΣΜΟΙ ΓΑΡ ΘΝΗΤΩΝ ΔΕΙΛΟΙ ΚΑΙ ΕΠΙΣΦΑΛΕΙΣ ΑΙ ΕΠΙΝΟΙΑΙ ΗΜΩΝ

15 ΦΘΑΡΤΟΝ ΓΑΡ ΣΩΜΑ ΒΑΡΥΝΕΙ ΨΥΧΗΝ ΚΑΙ ΒΡΙΘΕΙ ΤΟ ΓΕΩΔΕΣ ΣΚΗΝΟΣ ΝΟΥΝ ΠΟΛΥΦΡΟΝΤΙΔΑ

16 ΚΑΙ ΜΟΛΙΣ ΕΙΚΑΖΟΜΕΝ ΤΑ ΕΠΙ ΓΗΣ ΚΑΙ ΤΑ ΕΝ ΧΕΡΣΙΝ ΕΥΡΙΣΚΟΜΕΝ ΜΕΤΑ ΠΟΝΟΥ ΤΑ ΔΕ ΕΝ ΟΥΡΑΝΟΙΣ ΤΙΣ ΕΞΙΧΝΙΑΣΕΝ

17 ΒΟΥΛΗΝ ΔΕ ΣΟΥ ΤΙΣ ΕΓΝΩ ΕΙ ΜΗ ΣΥ ΕΔΩΚΑΣ ΣΟΦΙΑΝ ΚΑΙ ΕΠΕΜΨΑΣ ΤΟ ΑΓΙΟΝ ΣΟΥ ΠΝΕΥΜΑ ΑΠΟ ΥΨΙΣΤΩΝ

18 ΚΑΙ ΟΥΤΩΣ ΔΙΩΡΘΩΘΗΣΑΝ ΑΙ ΤΡΙΒΟΙ ΤΩΝ ΕΠΙ ΓΗΣ ΚΑΙ ΤΑ ΑΡΕΣΤΑ ΣΟΥ ΕΔΙΔΑΧΘΗΣΑΝ ΑΝΘΡΩΠΟΙ ΚΑΙ ΤΗ ΣΟΦΙΑ ΕΣΩΘΗΣΑΝ

WISDOM OF SOLOMON CHAPTER 10

1 ΑΥΤΗ ΠΡΩΤΟΠΛΑΣΤΟΝ ΠΑΤΕΡΑ ΚΟΣΜΟΥ ΜΟΝΟΝ ΚΤΙΣΘΕΝΤΑ ΔΙΕΦΥΛΑΞΕΝ ΚΑΙ ΕΞΕΙΛΑΤΟ ΑΥΤΟΝ ΕΚ ΠΑΡΑΠΤΩΜΑΤΟΣ ΙΔΙΟΥ

2 ΕΔΩΚΕΝ ΤΕ ΑΥΤΩ ΙΣΧΥΝ ΚΡΑΤΗΣΑΙ ΑΠΑΝΤΩΝ

3 ΑΠΟΣΤΑΣ ΔΕ ΑΠ' ΑΥΤΗΣ ΑΔΙΚΟΣ ΕΝ ΟΡΓΗ ΑΥΤΟΥ ΑΔΕΛΦΟΚΤΟΝΟΙΣ ΣΥΝΑΠΩΛΕΤΟ ΘΥΜΟΙΣ

4 ΔΙ' ΟΝ ΚΑΤΑΚΛΥΖΟΜΕΝΗΝ ΓΗΝ ΠΑΛΙΝ ΕΣΩΣΕΝ ΣΟΦΙΑ ΔΙ' ΕΥΤΕΛΟΥΣ ΞΥΛΟΥ ΤΟΝ ΔΙΚΑΙΟΝ ΚΥΒΕΡΝΗΣΑΣΑ

5 ΑΥΤΗ ΚΑΙ ΕΝ ΟΜΟΝΟΙΑ ΠΟΝΗΡΙΑΣ ΕΘΝΩΝ ΣΥΓΧΥΘΕΝΤΩΝ ΕΓΝΩ ΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΕΤΗΡΗΣΕΝ ΑΥΤΟΝ ΑΜΕΜΠΤΟΝ ΘΕΩ ΚΑΙ ΕΠΙ ΤΕΚΝΟΥ ΣΠΛΑΓΧΝΟΙΣ ΙΣΧΥΡΟΝ ΕΦΥΛΑΞΕΝ

6 ΑΥΤΗ ΔΙΚΑΙΟΝ ΕΞΑΠΟΛΛΥΜΕΝΩΝ ΑΣΕΒΩΝ ΕΡΡΥΣΑΤΟ ΦΥΓΟΝΤΑ ΚΑΤΑΒΑΣΙΟΝ ΠΥΡ ΠΕΝΤΑΠΟΛΕΩΣ

7 ΗΣ ΕΤΙ ΜΑΡΤΥΡΙΟΝ ΤΗΣ ΠΟΝΗΡΙΑΣ ΚΑΠΝΙΖΟΜΕΝΗ ΚΑΘΕΣΤΗΚΕ ΧΕΡΣΟΣ ΚΑΙ ΑΤΕΛΕΣΙΝ ΩΡΑΙΣ ΚΑΡΠΟΦΟΡΟΥΝΤΑ ΦΥΤΑ ΑΠΙΣΤΟΥΣΗΣ ΨΥΧΗΣ ΜΝΗΜΕΙΟΝ ΕΣΤΗΚΥΙΑ ΣΤΗΛΗ ΑΛΟΣ

8 ΣΟΦΙΑΝ ΓΑΡ ΠΑΡΟΔΕΥΣΑΝΤΕΣ ΟΥ ΜΟΝΟΝ ΕΒΛΑΒΗΣΑΝ ΤΟΥ ΜΗ ΓΝΩΝΑΙ ΤΑ ΚΑΛΑ ΑΛΛΑ ΚΑΙ ΤΗΣ ΑΦΡΟΣΥΝΗΣ ΑΠΕΛΙΠΟΝ ΤΩ ΒΙΩ ΜΝΗΜΟΣΥΝΟΝ ΙΝΑ ΕΝ ΟΙΣ ΕΣΦΑΛΗΣΑΝ ΜΗΔΕ ΛΑΘΕΙΝ ΔΥΝΗΘΩΣΙΝ

9 ΣΟΦΙΑ ΔΕ ΤΟΥΣ ΘΕΡΑΠΕΥΟΝΤΑΣ ΑΥΤΗΝ ΕΚ ΠΟΝΩΝ ΕΡΡΥΣΑΤΟ

10 ΑΥΤΗ ΦΥΓΑΔΑ ΟΡΓΗΣ ΑΔΕΛΦΟΥ ΔΙΚΑΙΟΝ ΩΔΗΓΗΣΕΝ ΕΝ ΤΡΙΒΟΙΣ ΕΥΘΕΙΑΙΣ ΕΔΕΙΞΕΝ ΑΥΤΩ ΒΑΣΙΛΕΙΑΝ ΘΕΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΓΝΩΣΙΝ ΑΓΙΩΝ ΕΥΠΟΡΗΣΕΝ ΑΥΤΟΝ ΕΝ ΜΟΧΘΟΙΣ ΚΑΙ ΕΠΛΗΘΥΝΕΝ ΤΟΥΣ ΠΟΝΟΥΣ ΑΥΤΟΥ

11 ΕΝ ΠΛΕΟΝΕΞΙΑ ΚΑΤΙΣΧΥΟΝΤΩΝ ΑΥΤΟΝ ΠΑΡΕΣΤΗ ΚΑΙ ΕΠΛΟΥΤΙΣΕΝ ΑΥΤΟΝ

12 ΔΙΕΦΥΛΑΞΕΝ ΑΥΤΟΝ ΑΠΟ ΕΧΘΡΩΝ ΚΑΙ ΑΠΟ ΕΝΕΔΡΕΥΟΝΤΩΝ ΗΣΦΑΛΙΣΑΤΟ ΚΑΙ ΑΓΩΝΑ ΙΣΧΥΡΟΝ ΕΒΡΑΒΕΥΣΕΝ ΑΥΤΩ ΙΝΑ ΓΝΩ ΟΤΙ ΠΑΝΤΟΣ ΔΥΝΑΤΩΤΕΡΑ ΕΣΤΙΝ ΕΥΣΕΒΕΙΑ

13 ΑΥΤΗ ΠΡΑΘΕΝΤΑ ΔΙΚΑΙΟΝ ΟΥΚ ΕΓΚΑΤΕΛΙΠΕΝ ΑΛΛΑ ΕΞ ΑΜΑΡΤΙΑΣ ΕΡΡΥΣΑΤΟ ΑΥΤΟΝ

14 ΣΥΓΚΑΤΕΒΗ ΑΥΤΩ ΕΙΣ ΛΑΚΚΟΝ ΚΑΙ ΕΝ ΔΕΣΜΟΙΣ ΟΥΚ ΑΦΗΚΕΝ ΑΥΤΟΝ ΕΩΣ ΗΝΕΓΚΕΝ ΑΥΤΩ ΣΚΗΠΤΡΑ ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΕΞΟΥΣΙΑΝ ΤΥΡΑΝΝΟΥΝΤΩΝ ΑΥΤΟΥ ΨΕΥΔΕΙΣ ΤΕ ΕΔΕΙΞΕΝ ΤΟΥΣ ΜΩΜΗΣΑΜΕΝΟΥΣ ΑΥΤΟΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΟΞΑΝ ΑΙΩΝΙΟΝ

15 ΑΥΤΗ ΛΑΟΝ ΟΣΙΟΝ ΚΑΙ ΣΠΕΡΜΑ ΑΜΕΜΠΤΟΝ ΕΡΡΥΣΑΤΟ ΕΞ ΕΘΝΟΥΣ ΘΛΙΒΟΝΤΩΝ

16 ΕΙΣΗΛΘΕΝ ΕΙΣ ΨΥΧΗΝ ΘΕΡΑΠΟΝΤΟΣ ΚΥΡΙΟΥ ΚΑΙ ΑΝΤΕΣΤΗ ΒΑΣΙΛΕΥΣΙΝ ΦΟΒΕΡΟΙΣ ΕΝ ΤΕΡΑΣΙ ΚΑΙ ΣΗΜΕΙΟΙΣ

17 ΑΠΕΔΩΚΕΝ ΟΣΙΟΙΣ ΜΙΣΘΟΝ ΚΟΠΩΝ ΑΥΤΩΝ ΩΔΗΓΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΟΔΩ ΘΑΥΜΑΣΤΗ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ ΕΙΣ ΣΚΕΠΗΝ ΗΜΕΡΑΣ ΚΑΙ ΕΙΣ ΦΛΟΓΑ ΑΣΤΡΩΝ ΤΗΝ ΝΥΚΤΑ

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18 ΔΙΕΒΙΒΑΣΕΝ ΑΥΤΟΥΣ ΘΑΛΑΣΣΑΝ ΕΡΥΘΡΑΝ ΚΑΙ ΔΙΗΓΑΓΕΝ ΑΥΤΟΥΣ ΔΙ' ΥΔΑΤΟΣ ΠΟΛΛΟΥ
19 ΤΟΥΣ ΔΕ ΕΧΘΡΟΥΣ ΑΥΤΩΝ ΚΑΤΕΚΛΥΣΕΝ ΚΑΙ ΕΚ ΒΑΘΟΥΣ ΑΒΥΣΣΟΥ ΑΝΕΒΡΑΣΕΝ ΑΥΤΟΥΣ
20 ΔΙΑ ΤΟΥΤΟ ΔΙΚΑΙΟΙ ΕΣΚΥΛΕΥΣΑΝ ΑΣΕΒΕΙΣ ΚΑΙ ΥΜΝΗΣΑΝ ΚΥΡΙΕ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΣΟΥ ΤΗΝ ΤΕ ΥΠΕΡΜΑΧΟΝ ΣΟΥ ΧΕΙΡΑ ΗΝΕΣΑΝ ΟΜΟΘΥΜΑΔΟΝ
21 ΟΤΙ Η ΣΟΦΙΑ ΗΝΟΙΞΕΝ ΣΤΟΜΑ ΚΩΦΩΝ ΚΑΙ ΓΛΩΣΣΑΣ ΝΗΠΙΩΝ ΕΘΗΚΕΝ ΤΡΑΝΑΣ

WISDOM OF SOLOMON CHAPTER 11

1 ΕΥΟΔΩΣΕΝ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΕΝ ΧΕΙΡΙ ΠΡΟΦΗΤΟΥ ΑΓΙΟΥ
2 ΔΙΩΔΕΥΣΑΝ ΕΡΗΜΟΝ ΑΟΙΚΗΤΟΝ ΚΑΙ ΕΝ ΑΒΑΤΟΙΣ ΕΠΗΞΑΝ ΣΚΗΝΑΣ
3 ΑΝΤΕΣΤΗΣΑΝ ΠΟΛΕΜΙΟΙΣ ΚΑΙ ΕΧΘΡΟΥΣ ΗΜΥΝΑΝΤΟ
4 ΕΔΙΨΗΣΑΝ ΚΑΙ ΕΠΕΚΑΛΕΣΑΝΤΟ ΣΕ ΚΑΙ ΕΔΟΘΗ ΑΥΤΟΙΣ ΕΚ ΠΕΤΡΑΣ ΑΚΡΟΤΟΜΟΥ ΥΔΩΡ ΚΑΙ ΙΑΜΑ ΔΙΨΗΣ ΕΚ ΛΙΘΟΥ ΣΚΛΗΡΟΥ
5 ΔΙ' ΩΝ ΓΑΡ ΕΚΟΛΑΣΘΗΣΑΝ ΟΙ ΕΧΘΡΟΙ ΑΥΤΩΝ ΔΙΑ ΤΟΥΤΩΝ ΑΥΤΟΙ ΑΠΟΡΟΥΝΤΕΣ ΕΥΕΡΓΕΤΗΘΗΣΑΝ
6 ΑΝΤΙ ΜΕΝ ΠΗΓΗΣ ΑΕΝΑΟΥ ΠΟΤΑΜΟΥ ΑΙΜΑΤΙ ΛΥΘΡΩΔΕΙ ΤΑΡΑΧΘΕΝΤΟΣ
7 ΕΙΣ ΕΛΕΓΧΟΝ ΝΗΠΙΟΚΤΟΝΟΥ ΔΙΑΤΑΓΜΑΤΟΣ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΔΑΨΙΛΕΣ ΥΔΩΡ ΑΝΕΛΠΙΣΤΩΣ
8 ΔΕΙΞΑΣ ΔΙΑ ΤΟΥ ΤΟΤΕ ΔΙΨΟΥΣ ΠΩΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΕΚΟΛΑΣΑΣ
9 ΟΤΕ ΓΑΡ ΕΠΕΙΡΑΣΘΗΣΑΝ ΚΑΙΠΕΡ ΕΝ ΕΛΕΕΙ ΠΑΙΔΕΥΟΜΕΝΟΙ ΕΓΝΩΣΑΝ ΠΩΣ ΜΕΤ' ΟΡΓΗΣ ΚΡΙΝΟΜΕΝΟΙ ΑΣΕΒΕΙΣ ΕΒΑΣΑΝΙΖΟΝΤΟ
10 ΤΟΥΤΟΥΣ ΜΕΝ ΓΑΡ ΩΣ ΠΑΤΗΡ ΝΟΥΘΕΤΩΝ ΕΔΟΚΙΜΑΣΑΣ ΕΚΕΙΝΟΥΣ ΔΕ ΩΣ ΑΠΟΤΟΜΟΣ ΒΑΣΙΛΕΥΣ ΚΑΤΑΔΙΚΑΖΩΝ ΕΞΗΤΑΣΑΣ
11 ΚΑΙ ΑΠΟΝΤΕΣ ΔΕ ΚΑΙ ΠΑΡΟΝΤΕΣ ΟΜΟΙΩΣ ΕΤΡΥΧΟΝΤΟ
12 ΔΙΠΛΗ ΓΑΡ ΑΥΤΟΥΣ ΕΛΑΒΕΝ ΛΥΠΗ ΚΑΙ ΣΤΕΝΑΓΜΟΣ ΜΝΗΜΩΝ ΤΩΝ ΠΑΡΕΛΘΟΝΤΩΝ
13 ΟΤΕ ΓΑΡ ΗΚΟΥΣΑΝ ΔΙΑ ΤΩΝ ΙΔΙΩΝ ΚΟΛΑΣΕΩΝ ΕΥΕΡΓΕΤΗΜΕΝΟΥΣ ΑΥΤΟΥΣ ΗΣΘΟΝΤΟ ΤΟΥ ΚΥΡΙΟΥ
14 ΟΝ ΓΑΡ ΕΝ ΕΚΘΕΣΕΙ ΠΑΛΑΙ ΡΙΦΕΝΤΑ ΑΠΕΙΠΟΝ ΧΛΕΥΑΖΟΝΤΕΣ ΕΠΙ ΤΕΛΕΙ ΤΩΝ ΕΚΒΑΣΕΩΝ ΕΘΑΥΜΑΣΑΝ ΟΥΧ ΟΜΟΙΑ ΔΙΚΑΙΟΙΣ ΔΙΨΗΣΑΝΤΕΣ
15 ΑΝΤΙ ΔΕ ΛΟΓΙΣΜΩΝ ΑΣΥΝΕΤΩΝ ΑΔΙΚΙΑΣ ΑΥΤΩΝ ΕΝ ΟΙΣ ΠΛΑΝΗΘΕΝΤΕΣ ΕΘΡΗΣΚΕΥΟΝ ΑΛΟΓΑ ΕΡΠΕΤΑ ΚΑΙ ΚΝΩΔΑΛΑ ΕΥΤΕΛΗ ΕΠΑΠΕΣΤΕΙΛΑΣ ΑΥΤΟΙΣ ΠΛΗΘΟΣ ΑΛΟΓΩΝ ΖΩΩΝ ΕΙΣ ΕΚΔΙΚΗΣΙΝ
16 ΙΝΑ ΓΝΩΣΙΝ ΟΤΙ ΔΙ' ΩΝ ΤΙΣ ΑΜΑΡΤΑΝΕΙ ΔΙΑ ΤΟΥΤΩΝ ΚΟΛΑΖΕΤΑΙ
17 ΟΥ ΓΑΡ ΗΠΟΡΕΙ Η ΠΑΝΤΟΔΥΝΑΜΟΣ ΣΟΥ ΧΕΙΡ ΚΑΙ ΚΤΙΣΑΣΑ ΤΟΝ ΚΟΣΜΟΝ ΕΞ ΑΜΟΡΦΟΥ ΥΛΗΣ ΕΠΙΠΕΜΨΑΙ ΑΥΤΟΙΣ ΠΛΗΘΟΣ ΑΡΚΩΝ Η ΘΡΑΣΕΙΣ ΛΕΟΝΤΑΣ
18 Η ΝΕΟΚΤΙΣΤΟΥΣ ΘΥΜΟΥ ΠΛΗΡΕΙΣ ΘΗΡΑΣ ΑΓΝΩΣΤΟΥΣ ΗΤΟΙ ΠΥΡΠΝΟΟΝ ΦΥΣΩΝΤΑΣ ΑΣΘΜΑ Η ΒΡΟΜΟΝ ΛΙΚΜΩΜΕΝΟΥΣ ΚΑΠΝΟΥ Η ΔΕΙΝΟΥΣ ΑΠ' ΟΜΜΑΤΩΝ ΣΠΙΝΘΗΡΑΣ ΑΣΤΡΑΠΤΟΝΤΑΣ
19 ΩΝ ΟΥ ΜΟΝΟΝ Η ΒΛΑΒΗ ΗΔΥΝΑΤΟ ΣΥΝΕΚΤΡΙΨΑΙ ΑΥΤΟΥΣ ΑΛΛΑ ΚΑΙ Η ΟΨΙΣ ΕΚΦΟΒΗΣΑΣΑ ΔΙΟΛΕΣΑΙ
20 ΚΑΙ ΧΩΡΙΣ ΔΕ ΤΟΥΤΩΝ ΕΝΙ ΠΝΕΥΜΑΤΙ ΠΕΣΕΙΝ ΕΔΥΝΑΝΤΟ ΥΠΟ ΤΗΣ ΔΙΚΗΣ ΔΙΩΧΘΕΝΤΕΣ ΚΑΙ ΛΙΚΜΗΘΕΝΤΕΣ ΥΠΟ ΠΝΕΥΜΑΤΟΣ ΔΥΝΑΜΕΩΣ ΣΟΥ ΑΛΛΑ ΠΑΝΤΑ ΜΕΤΡΩ ΚΑΙ ΑΡΙΘΜΩ ΚΑΙ ΣΤΑΘΜΩ ΔΙΕΤΑΞΑΣ
21 ΤΟ ΓΑΡ ΜΕΓΑΛΩΣ ΙΣΧΥΕΙΝ ΣΟΙ ΠΑΡΕΣΤΙΝ ΠΑΝΤΟΤΕ ΚΑΙ ΚΡΑΤΕΙ ΒΡΑΧΙΟΝΟΣ ΣΟΥ ΤΙΣ ΑΝΤΙΣΤΗΣΕΤΑΙ
22 ΟΤΙ ΩΣ ΡΟΠΗ ΕΚ ΠΛΑΣΤΙΓΓΩΝ ΟΛΟΣ Ο ΚΟΣΜΟΣ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΑΙ ΩΣ ΡΑΝΙΣ ΔΡΟΣΟΥ ΟΡΘΡΙΝΗ ΚΑΤΕΛΘΟΥΣΑ ΕΠΙ ΓΗΝ
23 ΕΛΕΕΙΣ ΔΕ ΠΑΝΤΑΣ ΟΤΙ ΠΑΝΤΑ ΔΥΝΑΣΑΙ ΚΑΙ ΠΑΡΟΡΑΣ ΑΜΑΡΤΗΜΑΤΑ ΑΝΘΡΩΠΩΝ ΕΙΣ ΜΕΤΑΝΟΙΑΝ
24 ΑΓΑΠΑΣ ΓΑΡ ΤΑ ΟΝΤΑ ΠΑΝΤΑ ΚΑΙ ΟΥΔΕΝ ΒΔΕΛΥΣΣΗ ΩΝ ΕΠΟΙΗΣΑΣ ΟΥΔΕ ΓΑΡ ΑΝ ΜΙΣΩΝ ΤΙ ΚΑΤΕΣΚΕΥΑΣΑΣ
25 ΠΩΣ ΔΕ ΔΙΕΜΕΙΝΕΝ ΑΝ ΤΙ ΕΙ ΜΗ ΣΥ ΗΘΕΛΗΣΑΣ Η ΤΟ ΜΗ ΚΛΗΘΕΝ ΥΠΟ ΣΟΥ ΔΙΕΤΗΡΗΘΗ
26 ΦΕΙΔΗ ΔΕ ΠΑΝΤΩΝ ΟΤΙ ΣΑ ΕΣΤΙΝ ΔΕΣΠΟΤΑ ΦΙΛΟΨΥΧΕ

WISDOM OF SOLOMON CHAPTER 12

1 ΤΟ ΓΑΡ ΑΦΘΑΡΤΟΝ ΣΟΥ ΠΝΕΥΜΑ ΕΣΤΙΝ ΕΝ ΠΑΣΙΝ
2 ΔΙΟ ΤΟΥΣ ΠΑΡΑΠΙΠΤΟΝΤΑΣ ΚΑΤ' ΟΛΙΓΟΝ ΕΛΕΓΧΕΙΣ ΚΑΙ ΕΝ ΟΙΣ ΑΜΑΡΤΑΝΟΥΣΙΝ ΥΠΟΜΙΜΝΗΣΚΩΝ ΝΟΥΘΕΤΕΙΣ ΙΝΑ ΑΠΑΛΛΑΓΕΝΤΕΣ ΤΗΣ ΚΑΚΙΑΣ ΠΙΣΤΕΥΣΩΣΙΝ ΕΠΙ ΣΕ ΚΥΡΙΕ
3 ΚΑΙ ΓΑΡ ΤΟΥΣ ΠΑΛΑΙ ΟΙΚΗΤΟΡΑΣ ΤΗΣ ΑΓΙΑΣ ΣΟΥ ΓΗΣ
4 ΜΙΣΗΣΑΣ ΕΠΙ ΤΩ ΕΧΘΙΣΤΑ ΠΡΑΣΣΕΙΝ ΕΡΓΑ ΦΑΡΜΑΚΕΙΩΝ ΚΑΙ ΤΕΛΕΤΑΣ ΑΝΟΣΙΟΥΣ
5 ΤΕΚΝΩΝ ΤΕ ΦΟΝΑΣ ΑΝΕΛΕΗΜΟΝΑΣ ΚΑΙ ΣΠΛΑΓΧΝΟΦΑΓΟΝ ΑΝΘΡΩΠΙΝΩΝ ΣΑΡΚΩΝ ΘΟΙΝΑΝ ΚΑΙ ΑΙΜΑΤΟΣ ΕΚ ΜΕΣΟΥ ΜΥΣΤΑΣ ΘΙΑΣΟΥ
6 ΚΑΙ ΑΥΘΕΝΤΑΣ ΓΟΝΕΙΣ ΨΥΧΩΝ ΑΒΟΗΘΗΤΩΝ ΕΒΟΥΛΗΘΗΣ ΑΠΟΛΕΣΑΙ ΔΙΑ ΧΕΙΡΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ
7 ΙΝΑ ΑΞΙΑΝ ΑΠΟΙΚΙΑΝ ΔΕΞΗΤΑΙ ΘΕΟΥ ΠΑΙΔΩΝ Η ΠΑΡΑ ΣΟΙ ΠΑΣΩΝ ΤΙΜΙΩΤΑΤΗ ΓΗ
8 ΑΛΛΑ ΚΑΙ ΤΟΥΤΩΝ ΩΣ ΑΝΘΡΩΠΩΝ ΕΦΕΙΣΩ ΑΠΕΣΤΕΙΛΑΣ ΤΕ ΠΡΟΔΡΟΜΟΥΣ ΤΟΥ ΣΤΡΑΤΟΠΕΔΟΥ ΣΟΥ ΣΦΗΚΑΣ ΙΝΑ ΑΥΤΟΥΣ ΚΑΤΑ ΒΡΑΧΥ ΕΞΟΛΕΘΡΕΥΣΩΣΙΝ
9 ΟΥΚ ΑΔΥΝΑΤΩΝ ΕΝ ΠΑΡΑΤΑΞΕΙ ΑΣΕΒΕΙΣ ΔΙΚΑΙΟΙΣ ΥΠΟΧΕΙΡΙΟΥΣ ΔΟΥΝΑΙ Η ΘΗΡΙΟΙΣ ΔΕΙΝΟΙΣ Η ΛΟΓΩ ΑΠΟΤΟΜΩ ΥΦ' ΕΝ ΕΚΤΡΙΨΑΙ
10 ΚΡΙΝΩΝ ΔΕ ΚΑΤΑ ΒΡΑΧΥ ΕΔΙΔΟΥΣ ΤΟΠΟΝ ΜΕΤΑΝΟΙΑΣ ΟΥΚ ΑΓΝΟΩΝ ΟΤΙ ΠΟΝΗΡΑ Η ΓΕΝΕΣΙΣ ΑΥΤΩΝ ΚΑΙ ΕΜΦΥΤΟΣ Η ΚΑΚΙΑ ΑΥΤΩΝ ΚΑΙ ΟΤΙ ΟΥ ΜΗ ΑΛΛΑΓΗ Ο ΛΟΓΙΣΜΟΣ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
11 ΣΠΕΡΜΑ ΓΑΡ ΗΝ ΚΑΤΗΡΑΜΕΝΟΝ ΑΠ' ΑΡΧΗΣ ΟΥΔΕ ΕΥΛΑΒΟΥΜΕΝΟΣ ΤΙΝΑ ΕΦ' ΟΙΣ ΗΜΑΡΤΑΝΟΝ ΑΔΕΙΑΝ ΕΔΙΔΟΥΣ
12 ΤΙΣ ΓΑΡ ΕΡΕΙ ΤΙ ΕΠΟΙΗΣΑΣ Η ΤΙΣ ΑΝΤΙΣΤΗΣΕΤΑΙ ΤΩ ΚΡΙΜΑΤΙ ΣΟΥ ΤΙΣ ΔΕ ΕΓΚΑΛΕΣΕΙ ΣΟΙ ΚΑΤΑ ΕΘΝΩΝ ΑΠΟΛΩΛΟΤΩΝ Α ΣΥ ΕΠΟΙΗΣΑΣ Η ΤΙΣ ΕΙΣ ΚΑΤΑΣΤΑΣΙΝ ΣΟΙ ΕΛΕΥΣΕΤΑΙ ΕΚΔΙΚΟΣ ΚΑΤΑ ΑΔΙΚΩΝ ΑΝΘΡΩΠΩΝ
13 ΟΥΤΕ ΓΑΡ ΘΕΟΣ ΕΣΤΙΝ ΠΛΗΝ ΣΟΥ Ω ΜΕΛΕΙ ΠΕΡΙ ΠΑΝΤΩΝ ΙΝΑ ΔΕΙΞΗΣ ΟΤΙ ΟΥΚ ΑΔΙΚΩΣ ΕΚΡΙΝΑΣ
14 ΟΥΤΕ ΒΑΣΙΛΕΥΣ Η ΤΥΡΑΝΝΟΣ ΑΝΤΟΦΘΑΛΜΗΣΑΙ ΔΥΝΗΣΕΤΑΙ ΣΟΙ ΠΕΡΙ ΩΝ ΕΚΟΛΑΣΑΣ
15 ΔΙΚΑΙΟΣ ΔΕ ΩΝ ΔΙΚΑΙΩΣ ΤΑ ΠΑΝΤΑ ΔΙΕΠΕΙΣ ΑΥΤΟΝ ΤΟΝ ΜΗ ΟΦΕΙΛΟΝΤΑ ΚΟΛΑΣΘΗΝΑΙ ΚΑΤΑΔΙΚΑΣΑΙ ΑΛΛΟΤΡΙΟΝ ΗΓΟΥΜΕΝΟΣ ΤΗΣ ΣΗΣ ΔΥΝΑΜΕΩΣ
16 Η ΓΑΡ ΙΣΧΥΣ ΣΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΑΡΧΗ ΚΑΙ ΤΟ ΠΑΝΤΩΝ ΣΕ ΔΕΣΠΟΖΕΙΝ ΠΑΝΤΩΝ ΦΕΙΔΕΣΘΑΙ ΣΕ ΠΟΙΕΙ
17 ΙΣΧΥΝ ΓΑΡ ΕΝΔΕΙΚΝΥΣΑΙ ΑΠΙΣΤΟΥΜΕΝΟΣ ΕΠΙ ΔΥΝΑΜΕΩΣ ΤΕΛΕΙΟΤΗΤΙ ΚΑΙ ΕΝ ΤΟΙΣ ΕΙΔΟΣΙ ΤΟ ΘΡΑΣΟΣ ΕΞΕΛΕΓΧΕΙΣ
18 ΣΥ ΔΕ ΔΕΣΠΟΖΩΝ ΙΣΧΥΟΣ ΕΝ ΕΠΙΕΙΚΕΙΑ ΚΡΙΝΕΙΣ ΚΑΙ ΜΕΤΑ ΠΟΛΛΗΣ ΦΕΙΔΟΥΣ ΔΙΟΙΚΕΙΣ ΗΜΑΣ ΠΑΡΕΣΤΙΝ ΓΑΡ ΣΟΙ ΟΤΑΝ ΘΕΛΗΣ ΤΟ ΔΥΝΑΣΘΑΙ
19 ΕΔΙΔΑΞΑΣ ΔΕ ΣΟΥ ΤΟΝ ΛΑΟΝ ΔΙΑ ΤΩΝ ΤΟΙΟΥΤΩΝ ΕΡΓΩΝ ΟΤΙ ΔΕΙ ΤΟΝ ΔΙΚΑΙΟΝ ΕΙΝΑΙ ΦΙΛΑΝΘΡΩΠΟΝ ΚΑΙ ΕΥΕΛΠΙΔΑΣ ΕΠΟΙΗΣΑΣ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΟΤΙ ΔΙΔΟΙΣ ΕΠΙ ΑΜΑΡΤΗΜΑΣΙΝ ΜΕΤΑΝΟΙΑΝ
20 ΕΙ ΓΑΡ ΕΧΘΡΟΥΣ ΠΑΙΔΩΝ ΣΟΥ ΚΑΙ ΟΦΕΙΛΟΜΕΝΟΥΣ ΘΑΝΑΤΩ ΜΕΤΑ ΤΟΣΑΥΤΗΣ ΕΤΙΜΩΡΗΣΩ ΠΡΟΣΟΧΗΣ ΚΑΙ ΔΙΕΣΕΩΣ ΔΟΥΣ ΧΡΟΝΟΥΣ ΚΑΙ ΤΟΠΟΝ ΔΙ' ΩΝ ΑΠΑΛΛΑΓΩΣΙ ΤΗΣ ΚΑΚΙΑΣ
21 ΜΕΤΑ ΠΟΣΗΣ ΑΚΡΙΒΕΙΑΣ ΕΚΡΙΝΑΣ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΩΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΟΡΚΟΥΣ ΚΑΙ ΣΥΝΘΗΚΑΣ ΕΔΩΚΑΣ ΑΓΑΘΩΝ ΥΠΟΣΧΕΣΕΩΝ
22 ΗΜΑΣ ΟΥΝ ΠΑΙΔΕΥΩΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΗΜΩΝ ΕΝ ΜΥΡΙΟΤΗΤΙ ΜΑΣΤΙΓΟΙΣ ΙΝΑ ΣΟΥ ΤΗΝ ΑΓΑΘΟΤΗΤΑ

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ΜΕΡΙΜΝΩΜΕΝ ΚΡΙΝΟΝΤΕΣ ΚΡΙΝΟΜΕΝΟΙ ΔΕ ΠΡΟΣΔΟΚΩΜΕΝ ΕΛΕΟΣ

23 ΟΘΕΝ ΚΑΙ ΤΟΥΣ ΕΝ ΑΦΡΟΣΥΝΗ ΖΩΗΣ ΒΙΩΣΑΝΤΑΣ ΑΔΙΚΩΣ ΔΙΑ ΤΩΝ ΙΔΙΩΝ ΕΒΑΣΑΝΙΣΑΣ ΒΔΕΛΥΓΜΑΤΩΝ

24 ΚΑΙ ΓΑΡ ΤΩΝ ΠΛΑΝΗΣ ΟΔΩΝ ΜΑΚΡΟΤΕΡΟΝ ΕΠΛΑΝΗΘΗΣΑΝ ΘΕΟΥΣ ΥΠΟΛΑΜΒΑΝΟΝΤΕΣ ΤΑ ΚΑΙ ΕΝ ΖΩΟΙΣ ΤΩΝ ΑΙΣΧΡΩΝ ΑΤΙΜΑ ΝΗΠΙΩΝ ΔΙΚΗΝ ΑΦΡΟΝΩΝ ΨΕΥΣΘΕΝΤΕΣ

25 ΔΙΑ ΤΟΥΤΟ ΩΣ ΠΑΙΣΙΝ ΑΛΟΓΙΣΤΟΙΣ ΤΗΝ ΚΡΙΣΙΝ ΕΙΣ ΕΜΠΑΙΓΜΟΝ ΕΠΕΜΨΑΣ

26 ΟΙ ΔΕ ΠΑΙΓΝΙΟΙΣ ΕΠΙΤΙΜΗΣΕΩΣ ΜΗ ΝΟΥΘΕΤΗΘΕΝΤΕΣ ΑΞΙΑΝ ΘΕΟΥ ΚΡΙΣΙΝ ΠΕΙΡΑΣΟΥΣΙΝ

27 ΕΦ' ΟΙΣ ΓΑΡ ΑΥΤΟΙ ΠΑΣΧΟΝΤΕΣ ΗΓΑΝΑΚΤΟΥΝ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥΣ ΕΔΟΚΟΥΝ ΘΕΟΥΣ ΕΝ ΑΥΤΟΙΣ ΚΟΛΑΖΟΜΕΝΟΙ ΙΔΟΝΤΕΣ ΟΝ ΠΑΛΑΙ ΗΡΝΟΥΝΤΟ ΕΙΔΕΝΑΙ ΘΕΟΝ ΕΠΕΓΝΩΣΑΝ ΑΛΗΘΗ ΔΙΟ ΚΑΙ ΤΟ ΤΕΡΜΑ ΤΗΣ ΚΑΤΑΔΙΚΗΣ ΕΠ' ΑΥΤΟΥΣ ΕΠΗΛΘΕΝ

WISDOM OF SOLOMON CHAPTER 13

1 ΜΑΤΑΙΟΙ ΜΕΝ ΓΑΡ ΠΑΝΤΕΣ ΑΝΘΡΩΠΟΙ ΦΥΣΕΙ ΟΙΣ ΠΑΡΗΝ ΘΕΟΥ ΑΓΝΩΣΙΑ ΚΑΙ ΕΚ ΤΩΝ ΟΡΩΜΕΝΩΝ ΑΓΑΘΩΝ ΟΥΚ ΙΣΧΥΣΑΝ ΕΙΔΕΝΑΙ ΤΟΝ ΟΝΤΑ ΟΥΤΕ ΤΟΙΣ ΕΡΓΟΙΣ ΠΡΟΣΕΧΟΝΤΕΣ ΕΠΕΓΝΩΣΑΝ ΤΟΝ ΤΕΧΝΙΤΗΝ

2 ΑΛΛ' Η ΠΥΡ Η ΠΝΕΥΜΑ Η ΤΑΧΙΝΟΝ ΑΕΡΑ Η ΚΥΚΛΟΝ ΑΣΤΡΩΝ Η ΒΙΑΙΟΝ ΥΔΩΡ Η ΦΩΣΤΗΡΑΣ ΟΥΡΑΝΟΥ ΠΡΥΤΑΝΕΙΣ ΚΟΣΜΟΥ ΘΕΟΥΣ ΕΝΟΜΙΣΑΝ

3 ΩΝ ΕΙ ΜΕΝ ΤΗ ΚΑΛΛΟΝΗ ΤΕΡΠΟΜΕΝΟΙ ΤΑΥΤΑ ΘΕΟΥΣ ΥΠΕΛΑΜΒΑΝΟΝ ΓΝΩΤΩΣΑΝ ΠΟΣΩ ΤΟΥΤΩΝ Ο ΔΕΣΠΟΤΗΣ ΕΣΤΙ ΒΕΛΤΙΩΝ Ο ΓΑΡ ΤΟΥ ΚΑΛΛΟΥΣ ΓΕΝΕΣΙΑΡΧΗΣ ΕΚΤΙΣΕΝ ΑΥΤΑ

4 ΕΙ ΔΕ ΔΥΝΑΜΙΝ ΚΑΙ ΕΝΕΡΓΕΙΑΝ ΕΚΠΛΑΓΕΝΤΕΣ ΝΟΗΣΑΤΩΣΑΝ ΑΠ' ΑΥΤΩΝ ΠΟΣΩ Ο ΚΑΤΑΣΚΕΥΑΣΑΣ ΑΥΤΑ ΔΥΝΑΤΩΤΕΡΟΣ ΕΣΤΙΝ

5 ΕΚ ΓΑΡ ΜΕΓΕΘΟΥΣ ΚΑΙ ΚΑΛΛΟΝΗΣ ΚΤΙΣΜΑΤΩΝ ΑΝΑΛΟΓΩΣ Ο ΓΕΝΕΣΙΟΥΡΓΟΣ ΑΥΤΩΝ ΘΕΩΡΕΙΤΑΙ

6 ΑΛΛ' ΟΜΩΣ ΕΠΙ ΤΟΥΤΟΙΣ ΜΕΜΨΙΣ ΕΣΤΙΝ ΟΛΙΓΗ ΚΑΙ ΓΑΡ ΑΥΤΟΙ ΤΑΧΑ ΠΛΑΝΩΝΤΑΙ ΘΕΟΝ ΖΗΤΟΥΝΤΕΣ ΚΑΙ ΘΕΛΟΝΤΕΣ ΕΥΡΕΙΝ

7 ΕΝ ΓΑΡ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ ΑΝΑΣΤΡΕΦΟΜΕΝΟΙ ΔΙΕΡΕΥΝΩΣΙΝ ΚΑΙ ΠΕΙΘΟΝΤΑΙ ΤΗ ΟΨΕΙ ΟΤΙ ΚΑΛΑ ΤΑ ΒΛΕΠΟΜΕΝΑ

8 ΠΑΛΙΝ Δ' ΟΥΔ' ΑΥΤΟΙ ΣΥΓΓΝΩΣΤΟΙ

9 ΕΙ ΓΑΡ ΤΟΣΟΥΤΟΝ ΙΣΧΥΣΑΝ ΕΙΔΕΝΑΙ ΙΝΑ ΔΥΝΩΝΤΑΙ ΣΤΟΧΑΣΑΣΘΑΙ ΤΟΝ ΑΙΩΝΑ ΤΟΝ ΤΟΥΤΩΝ ΔΕΣΠΟΤΗΝ ΠΩΣ ΤΑΧΙΟΝ ΟΥΧ ΕΥΡΟΝ

10 ΤΑΛΑΙΠΩΡΟΙ ΔΕ ΚΑΙ ΕΝ ΝΕΚΡΟΙΣ ΑΙ ΕΛΠΙΔΕΣ ΑΥΤΩΝ ΟΙΤΙΝΕΣ ΕΚΑΛΕΣΑΝ ΘΕΟΥΣ ΕΡΓΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΩΝ ΧΡΥΣΟΝ ΚΑΙ ΑΡΓΥΡΟΝ ΤΕΧΝΗΣ ΕΜΜΕΛΕΤΗΜΑ ΚΑΙ ΑΠΕΙΚΑΣΜΑΤΑ ΖΩΩΝ Η ΛΙΘΟΝ ΑΧΡΗΣΤΟΝ ΧΕΙΡΟΣ ΕΡΓΟΝ ΑΡΧΑΙΑΣ

11 ΕΙ ΔΕ ΚΑΙ ΤΙΣ ΥΛΟΤΟΜΟΣ ΤΕΚΤΩΝ ΕΥΚΙΝΗΤΟΝ ΦΥΤΟΝ ΕΚΠΡΙΣΑΣ ΠΕΡΙΕΞΥΣΕΝ ΕΥΜΑΘΩΣ ΠΑΝΤΑ ΤΟΝ ΦΛΟΙΟΝ ΑΥΤΟΥ ΚΑΙ ΤΕΧΝΗΣΑΜΕΝΟΣ ΕΥΠΡΕΠΩΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΧΡΗΣΙΜΟΝ ΣΚΕΥΟΣ ΕΙΣ ΥΠΗΡΕΣΙΑΝ ΖΩΗΣ

12 ΤΑ ΔΕ ΑΠΟΒΛΗΜΑΤΑ ΤΗΣ ΕΡΓΑΣΙΑΣ ΕΙΣ ΕΤΟΙΜΑΣΙΑΝ ΤΡΟΦΗΣ ΑΝΑΛΩΣΑΣ ΕΝΕΠΛΗΣΘΗ

13 ΤΟ ΔΕ ΕΞ ΑΥΤΩΝ ΑΠΟΒΛΗΜΑ ΕΙΣ ΟΥΘΕΝ ΕΥΧΡΗΣΤΟΝ ΞΥΛΟΝ ΣΚΟΛΙΟΝ ΚΑΙ ΟΖΟΙΣ ΣΥΜΠΕΦΥΚΟΣ ΛΑΒΩΝ ΕΓΛΥΨΕΝ ΕΝ ΕΠΙΜΕΛΕΙΑ ΑΡΓΙΑΣ ΑΥΤΟΥ ΚΑΙ ΕΜΠΕΙΡΙΑ ΣΥΝΕΣΕΩΣ ΕΤΥΠΩΣΕΝ ΑΥΤΟ ΑΠΕΙΚΑΣΕΝ ΑΥΤΟ ΕΙΚΟΝΙ ΑΝΘΡΩΠΟΥ

14 Η ΖΩΩ ΤΙΝΙ ΕΥΤΕΛΕΙ ΩΜΟΙΩΣΕΝ ΑΥΤΟ ΚΑΤΑΧΡΙΣΑΣ ΜΙΛΤΩ ΚΑΙ ΦΥΚΕΙ ΕΡΥΘΗΝΑΣ ΧΡΟΑΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΚΗΛΙΔΑ ΤΗΝ ΕΝ ΑΥΤΩ ΚΑΤΑΧΡΙΣΑΣ

15 ΚΑΙ ΠΟΙΗΣΑΣ ΑΥΤΩ ΑΥΤΟΥ ΑΞΙΟΝ ΟΙΚΗΜΑ ΕΝ ΤΟΙΧΩ ΕΘΗΚΕΝ ΑΥΤΟ ΑΣΦΑΛΙΣΑΜΕΝΟΣ ΣΙΔΗΡΩ

16 ΙΝΑ ΜΕΝ ΟΥΝ ΜΗ ΚΑΤΑΠΕΣΗ ΠΡΟΕΝΟΗΣΕΝ ΑΥΤΟΥ ΕΙΔΩΣ ΟΤΙ ΑΔΥΝΑΤΕΙ ΕΑΥΤΩ ΒΟΗΘΗΣΑΙ ΚΑΙ ΓΑΡ ΕΣΤΙΝ ΕΙΚΩΝ ΚΑΙ ΧΡΕΙΑΝ ΕΧΕΙ ΒΟΗΘΕΙΑΣ

17 ΠΕΡΙ ΔΕ ΚΤΗΜΑΤΩΝ ΚΑΙ ΓΑΜΩΝ ΑΥΤΟΥ ΚΑΙ ΤΕΚΝΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΟΥΚ ΑΙΣΧΥΝΕΤΑΙ ΤΩ ΑΨΥΧΩ ΠΡΟΣΛΑΛΩΝ ΚΑΙ ΠΕΡΙ ΜΕΝ ΥΓΙΕΙΑΣ ΤΟ ΑΣΘΕΝΕΣ ΕΠΙΚΑΛΕΙΤΑΙ

18 ΠΕΡΙ ΔΕ ΖΩΗΣ ΤΟ ΝΕΚΡΟΝ ΑΞΙΟΙ ΠΕΡΙ ΔΕ ΕΠΙΚΟΥΡΙΑΣ ΤΟ ΑΠΕΙΡΟΤΑΤΟΝ ΙΚΕΤΕΥΕΙ ΠΕΡΙ ΔΕ ΟΔΟΙΠΟΡΙΑΣ ΤΟ ΜΗΔΕ ΒΑΣΕΙ ΧΡΗΣΘΑΙ ΔΥΝΑΜΕΝΟΝ

19 ΠΕΡΙ ΔΕ ΠΟΡΙΣΜΟΥ ΚΑΙ ΕΡΓΑΣΙΑΣ ΚΑΙ ΧΕΙΡΩΝ ΕΠΙΤΥΧΙΑΣ ΤΟ ΑΔΡΑΝΕΣΤΑΤΟΝ ΤΑΙΣ ΧΕΡΣΙΝ ΕΥΔΡΑΝΕΙΑΝ ΑΙΤΕΙΤΑΙ

WISDOM OF SOLOMON CHAPTER 14

1 ΠΛΟΥΝ ΤΙΣ ΠΑΛΙΝ ΣΤΕΛΛΟΜΕΝΟΣ ΚΑΙ ΑΓΡΙΑ ΜΕΛΛΩΝ ΔΙΟΔΕΥΕΙΝ ΚΥΜΑΤΑ ΤΟΥ ΦΕΡΟΝΤΟΣ ΑΥΤΟΝ ΠΛΟΙΟΥ ΣΑΘΡΟΤΕΡΟΝ ΞΥΛΟΝ ΕΠΙΒΟΑΤΑΙ

2 ΕΚΕΙΝΟ ΜΕΝ ΓΑΡ ΟΡΕΞΙΣ ΠΟΡΙΣΜΩΝ ΕΠΕΝΟΗΣΕΝ ΤΕΧΝΙΤΙΣ ΔΕ ΣΟΦΙΑ ΚΑΤΕΣΚΕΥΑΣΕΝ

3 Η ΔΕ ΣΗ ΠΑΤΕΡ ΔΙΑΚΥΒΕΡΝΑ ΠΡΟΝΟΙΑ ΟΤΙ ΕΔΩΚΑΣ ΚΑΙ ΕΝ ΘΑΛΑΣΣΗ ΟΔΟΝ ΚΑΙ ΕΝ ΚΥΜΑΣΙ ΤΡΙΒΟΝ ΑΣΦΑΛΗ

4 ΔΕΙΚΝΥΣ ΟΤΙ ΔΥΝΑΣΑΙ ΕΚ ΠΑΝΤΟΣ ΣΩΖΕΙΝ ΙΝΑ ΚΑΝ ΑΝΕΥ ΤΕΧΝΗΣ ΤΙΣ ΕΠΙΒΗ

5 ΘΕΛΕΙΣ ΔΕ ΜΗ ΑΡΓΑ ΕΙΝΑΙ ΤΑ ΤΗΣ ΣΟΦΙΑΣ ΣΟΥ ΕΡΓΑ ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΕΛΑΧΙΣΤΩ ΞΥΛΩ ΠΙΣΤΕΥΟΥΣΙΝ ΑΝΘΡΩΠΟΙ ΨΥΧΑΣ ΚΑΙ ΔΙΕΛΘΟΝΤΕΣ ΚΛΥΔΩΝΑ ΣΧΕΔΙΑ ΔΙΕΣΩΘΗΣΑΝ

6 ΚΑΙ ΑΡΧΗΣ ΓΑΡ ΑΠΟΛΛΥΜΕΝΩΝ ΥΠΕΡΗΦΑΝΩΝ ΓΙΓΑΝΤΩΝ Η ΕΛΠΙΣ ΤΟΥ ΚΟΣΜΟΥ ΕΠΙ ΣΧΕΔΙΑΣ ΚΑΤΑΦΥΓΟΥΣΑ ΑΠΕΛΙΠΕΝ ΑΙΩΝΙ ΣΠΕΡΜΑ ΓΕΝΕΣΕΩΣ ΤΗ ΣΗ ΚΥΒΕΡΝΗΘΕΙΣΑ ΧΕΙΡΙ

7 ΕΥΛΟΓΗΤΑΙ ΓΑΡ ΞΥΛΟΝ ΔΙ' ΟΥ ΓΙΝΕΤΑΙ ΔΙΚΑΙΟΣΥΝΗ

8 ΤΟ ΧΕΙΡΟΠΟΙΗΤΟΝ ΔΕ ΕΠΙΚΑΤΑΡΑΤΟΝ ΑΥΤΟ ΚΑΙ Ο ΠΟΙΗΣΑΣ ΑΥΤΟ ΟΤΙ Ο ΜΕΝ ΗΡΓΑΖΕΤΟ ΤΟ ΔΕ ΦΘΑΡΤΟΝ ΘΕΟΣ ΩΝΟΜΑΣΘΗ

9 ΕΝ ΙΣΩ ΓΑΡ ΜΙΣΗΤΑ ΘΕΩ ΚΑΙ Ο ΑΣΕΒΩΝ ΚΑΙ Η ΑΣΕΒΕΙΑ ΑΥΤΟΥ

10 ΚΑΙ ΓΑΡ ΤΟ ΠΡΑΧΘΕΝ ΣΥΝ ΤΩ ΔΡΑΣΑΝΤΙ ΚΟΛΑΣΘΗΣΕΤΑΙ

11 ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΕΝ ΕΙΔΩΛΟΙΣ ΕΘΝΩΝ ΕΠΙΣΚΟΠΗ ΕΣΤΑΙ ΟΤΙ ΕΝ ΚΤΙΣΜΑΤΙ ΘΕΟΥ ΕΙΣ ΒΔΕΛΥΓΜΑ ΕΓΕΝΗΘΗΣΑΝ ΚΑΙ ΕΙΣ ΣΚΑΝΔΑΛΑ ΨΥΧΑΙΣ ΑΝΘΡΩΠΩΝ ΚΑΙ ΕΙΣ ΠΑΓΙΔΑ ΠΟΣΙΝ ΑΦΡΟΝΩΝ

12 ΑΡΧΗ ΓΑΡ ΠΟΡΝΕΙΑΣ ΕΠΙΝΟΙΑ ΕΙΔΩΛΩΝ ΕΥΡΕΣΙΣ ΔΕ ΑΥΤΩΝ ΦΘΟΡΑ ΖΩΗΣ

13 ΟΥΤΕ ΓΑΡ ΗΝ ΑΠ' ΑΡΧΗΣ ΟΥΤΕ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΣΤΑΙ

14 ΚΕΝΟΔΟΞΙΑ ΓΑΡ ΑΝΘΡΩΠΩΝ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΣΥΝΤΟΜΟΝ ΑΥΤΩΝ ΤΟ ΤΕΛΟΣ ΕΠΕΝΟΗΘΗ

15 ΑΩΡΩ ΓΑΡ ΠΕΝΘΕΙ ΤΡΥΧΟΜΕΝΟΣ ΠΑΤΗΡ ΤΟΥ ΤΑΧΕΩΣ ΑΦΑΙΡΕΘΕΝΤΟΣ ΤΕΚΝΟΥ ΕΙΚΟΝΑ ΠΟΙΗΣΑΣ ΤΟΝ ΠΟΤΕ ΝΕΚΡΟΝ ΑΝΘΡΩΠΟΝ ΝΥΝ ΩΣ ΘΕΟΝ ΕΤΙΜΗΣΕΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΤΟΙΣ ΥΠΟΧΕΙΡΙΟΙΣ ΜΥΣΤΗΡΙΑ ΚΑΙ ΤΕΛΕΤΑΣ

16 ΕΙΤΑ ΕΝ ΧΡΟΝΩ ΚΡΑΤΥΝΘΕΝ ΤΟ ΑΣΕΒΕΣ ΕΘΟΣ ΩΣ ΝΟΜΟΣ ΕΦΥΛΑΧΘΗ

17 ΚΑΙ ΤΥΡΑΝΝΩΝ ΕΠΙΤΑΓΑΙΣ ΕΘΡΗΣΚΕΥΕΤΟ ΤΑ ΓΛΥΠΤΑ ΟΥΣ ΕΝ ΟΨΕΙ ΜΗ ΔΥΝΑΜΕΝΟΙ ΤΙΜΑΝ ΑΝΘΡΩΠΟΙ ΔΙΑ ΤΟ ΜΑΚΡΑΝ ΟΙΚΕΙΝ ΤΗΝ ΠΟΡΡΩΘΕΝ ΟΨΙΝ ΑΝΑΤΥΠΩΣΑΜΕΝΟΙ ΕΜΦΑΝΗ ΕΙΚΟΝΑ ΤΟΥ ΤΙΜΩΜΕΝΟΥ ΒΑΣΙΛΕΩΣ ΕΠΟΙΗΣΑΝ ΙΝΑ ΩΣ ΠΑΡΟΝΤΑ ΤΟΝ ΑΠΟΝΤΑ ΚΟΛΑΚΕΥΩΣΙΝ ΔΙΑ ΤΗΣ ΣΠΟΥΔΗΣ

18 ΕΙΣ ΕΠΙΤΑΣΙΝ ΔΕ ΘΡΗΣΚΕΙΑΣ ΚΑΙ ΤΟΥΣ ΑΓΝΟΟΥΝΤΑΣ Η ΤΟΥ ΤΕΧΝΙΤΟΥ ΠΡΟΕΤΡΕΨΑΤΟ ΦΙΛΟΤΙΜΙΑ

19 Ο ΜΕΝ ΓΑΡ ΤΑΧΑ ΚΡΑΤΟΥΝΤΙ ΒΟΥΛΟΜΕΝΟΣ ΑΡΕΣΑΙ ΕΞΕΒΙΑΣΑΤΟ ΤΗ ΤΕΧΝΗ ΤΗΝ ΟΜΟΙΟΤΗΤΑ ΕΠΙ ΤΟ ΚΑΛΛΙΟΝ

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20 ΤΟ ΔΕ ΠΛΗΘΟΣ ΕΦΕΛΚΟΜΕΝΟΝ ΔΙΑ ΤΟ ΕΥΧΑΡΙ ΤΗΣ ΕΡΓΑΣΙΑΣ ΤΟΝ ΠΡΟ ΟΛΙΓΟΥ ΤΙΜΗΘΕΝΤΑ ΑΝΘΡΩΠΟΝ ΝΥΝ ΣΕΒΑΣΜΑ ΕΛΟΓΙΣΑΝΤΟ

21 ΚΑΙ ΤΟΥΤΟ ΕΓΕΝΕΤΟ ΤΩ ΒΙΩ ΕΙΣ ΕΝΕΔΡΟΝ ΟΤΙ Η ΣΥΜΦΟΡΑ Η ΤΥΡΑΝΝΙΔΙ ΔΟΥΛΕΥΣΑΝΤΕΣ ΑΝΘΡΩΠΟΙ ΤΟ ΑΚΟΙΝΩΝΗΤΟΝ ΟΝΟΜΑ ΛΙΘΟΙΣ ΚΑΙ ΞΥΛΟΙΣ ΠΕΡΙΕΘΕΣΑΝ

22 ΕΙΤ' ΟΥΚ ΗΡΚΕΣΕΝ ΤΟ ΠΛΑΝΑΣΘΑΙ ΠΕΡΙ ΤΗΝ ΤΟΥ ΘΕΟΥ ΓΝΩΣΙΝ ΑΛΛΑ ΚΑΙ ΕΝ ΜΕΓΑΛΩ ΖΩΝΤΕΣ ΑΓΝΟΙΑΣ ΠΟΛΕΜΩ ΤΑ ΤΟΣΑΥΤΑ ΚΑΚΑ ΕΙΡΗΝΗΝ ΠΡΟΣΑΓΟΡΕΥΟΥΣΙΝ

23 Η ΓΑΡ ΤΕΚΝΟΦΟΝΟΥΣ ΤΕΛΕΤΑΣ Η ΚΡΥΦΙΑ ΜΥΣΤΗΡΙΑ Η ΕΜΜΑΝΕΙΣ ΕΞΑΛΛΩΝ ΘΕΣΜΩΝ ΚΩΜΟΥΣ ΑΓΟΝΤΕΣ

24 ΟΥΤΕ ΒΙΟΥΣ ΟΥΤΕ ΓΑΜΟΥΣ ΚΑΘΑΡΟΥΣ ΕΤΙ ΦΥΛΑΣΣΟΥΣΙΝ ΕΤΕΡΟΣ Δ' ΕΤΕΡΟΝ Η ΛΟΧΩΝ ΑΝΑΙΡΕΙ Η ΝΟΘΕΥΩΝ ΟΔΥΝΑ

25 ΠΑΝΤΑ Δ' ΕΠΙΜΙΞ ΕΧΕΙ ΑΙΜΑ ΚΑΙ ΦΟΝΟΣ ΚΛΟΠΗ ΚΑΙ ΔΟΛΟΣ ΦΘΟΡΑ ΑΠΙΣΤΙΑ ΤΑΡΑΧΟΣ ΕΠΙΟΡΚΙΑ

26 ΘΟΡΥΒΟΣ ΑΓΑΘΩΝ ΧΑΡΙΤΟΣ ΑΜΝΗΣΤΙΑ ΨΥΧΩΝ ΜΙΑΣΜΟΣ ΓΕΝΕΣΕΩΣ ΕΝΑΛΛΑΓΗ ΓΑΜΩΝ ΑΤΑΞΙΑ ΜΟΙΧΕΙΑ ΚΑΙ ΑΣΕΛΓΕΙΑ

27 Η ΓΑΡ ΤΩΝ ΑΝΩΝΥΜΩΝ ΕΙΔΩΛΩΝ ΘΡΗΣΚΕΙΑ ΠΑΝΤΟΣ ΑΡΧΗ ΚΑΚΟΥ ΚΑΙ ΑΙΤΙΑ ΚΑΙ ΠΕΡΑΣ ΕΣΤΙΝ

28 Η ΓΑΡ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΜΕΜΗΝΑΣΙΝ Η ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΨΕΥΔΗ Η ΖΩΣΙΝ ΑΔΙΚΩΣ Η ΕΠΙΟΡΚΟΥΣΙΝ ΤΑΧΕΩΣ

29 ΑΨΥΧΟΙΣ ΓΑΡ ΠΕΠΟΙΘΟΤΕΣ ΕΙΔΩΛΟΙΣ ΚΑΚΩΣ ΟΜΟΣΑΝΤΕΣ ΑΔΙΚΗΘΗΝΑΙ ΟΥ ΠΡΟΣΔΕΧΟΝΤΑΙ

30 ΑΜΦΟΤΕΡΑ ΔΕ ΑΥΤΟΥΣ ΜΕΤΕΛΕΥΣΕΤΑΙ ΤΑ ΔΙΚΑΙΑ ΟΤΙ ΚΑΚΩΣ ΕΦΡΟΝΗΣΑΝ ΠΕΡΙ ΘΕΟΥ ΠΡΟΣΕΧΟΝΤΕΣ ΕΙΔΩΛΟΙΣ ΚΑΙ ΑΔΙΚΩΣ ΩΜΟΣΑΝ ΕΝ ΔΟΛΩ ΚΑΤΑΦΡΟΝΗΣΑΝΤΕΣ ΟΣΙΟΤΗΤΟΣ

31 ΟΥ ΓΑΡ Η ΤΩΝ ΟΜΝΥΜΕΝΩΝ ΔΥΝΑΜΙΣ ΑΛΛ' Η ΤΩΝ ΑΜΑΡΤΑΝΟΝΤΩΝ ΔΙΚΗ ΕΠΕΞΕΡΧΕΤΑΙ ΑΕΙ ΤΗΝ ΤΩΝ ΑΔΙΚΩΝ ΠΑΡΑΒΑΣΙΝ

WISDOM OF SOLOMON CHAPTER 15

1 ΣΥ ΔΕ Ο ΘΕΟΣ ΗΜΩΝ ΧΡΗΣΤΟΣ ΚΑΙ ΑΛΗΘΗΣ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΕΛΕΕΙ ΔΙΟΙΚΩΝ ΤΑ ΠΑΝΤΑ

2 ΚΑΙ ΓΑΡ ΕΑΝ ΑΜΑΡΤΩΜΕΝ ΣΟΙ ΕΣΜΕΝ ΕΙΔΟΤΕΣ ΣΟΥ ΤΟ ΚΡΑΤΟΣ ΟΥΧ ΑΜΑΡΤΗΣΟΜΕΘΑ ΔΕ ΕΙΔΟΤΕΣ ΟΤΙ ΣΟΙ ΛΕΛΟΓΙΣΜΕΘΑ

3 ΤΟ ΓΑΡ ΕΠΙΣΤΑΣΘΑΙ ΣΕ ΟΛΟΚΛΗΡΟΣ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΙΔΕΝΑΙ ΣΟΥ ΤΟ ΚΡΑΤΟΣ ΡΙΖΑ ΑΘΑΝΑΣΙΑΣ

4 ΟΥΤΕ ΓΑΡ ΕΠΛΑΝΗΣΕΝ ΗΜΑΣ ΑΝΘΡΩΠΩΝ ΚΑΚΟΤΕΧΝΟΣ ΕΠΙΝΟΙΑ ΟΥΔΕ ΣΚΙΑΓΡΑΦΩΝ ΠΟΝΟΣ ΑΚΑΡΠΟΣ ΕΙΔΟΣ ΣΠΙΛΩΘΕΝ ΧΡΩΜΑΣΙΝ ΔΙΗΛΛΑΓΜΕΝΟΙΣ

5 ΩΝ ΟΨΙΣ ΑΦΡΟΣΙΝ ΕΙΣ ΟΡΕΞΙΝ ΕΡΧΕΤΑΙ ΠΟΘΕΙ ΤΕ ΝΕΚΡΑΣ ΕΙΚΟΝΟΣ ΕΙΔΟΣ ΑΠΝΟΥΝ

6 ΚΑΚΩΝ ΕΡΑΣΤΑΙ ΑΞΙΟΙ ΤΕ ΤΟΙΟΥΤΩΝ ΕΛΠΙΔΩΝ ΚΑΙ ΟΙ ΔΡΩΝΤΕΣ ΚΑΙ ΟΙ ΠΟΘΟΥΝΤΕΣ ΚΑΙ ΟΙ ΣΕΒΟΜΕΝΟΙ

7 ΚΑΙ ΓΑΡ ΚΕΡΑΜΕΥΣ ΑΠΑΛΗΝ ΓΗΝ ΘΛΙΒΩΝ ΕΠΙΜΟΧΘΟΝ ΠΛΑΣΣΕΙ ΠΡΟΣ ΥΠΗΡΕΣΙΑΝ ΗΜΩΝ ΕΝ ΕΚΑΣΤΟΝ ΑΛΛ' ΕΚ ΤΟΥ ΑΥΤΟΥ ΠΗΛΟΥ ΑΝΕΠΛΑΣΑΤΟ ΤΑ ΤΕ ΤΩΝ ΚΑΘΑΡΩΝ ΕΡΓΩΝ ΔΟΥΛΑ ΣΚΕΥΗ ΤΑ ΤΕ ΕΝΑΝΤΙΑ ΠΑΝΤΑ ΟΜΟΙΩΣ ΤΟΥΤΩΝ ΔΕ ΕΤΕΡΟΥ ΤΙΣ ΕΚΑΣΤΟΥ ΕΣΤΙΝ Η ΧΡΗΣΙΣ ΚΡΙΤΗΣ Ο ΠΗΛΟΥΡΓΟΣ

8 ΚΑΙ ΚΑΚΟΜΟΧΘΟΣ ΘΕΟΝ ΜΑΤΑΙΟΝ ΕΚ ΤΟΥ ΑΥΤΟΥ ΠΛΑΣΣΕΙ ΠΗΛΟΥ ΟΣ ΠΡΟ ΜΙΚΡΟΥ ΕΚ ΓΗΣ ΓΕΝΗΘΕΙΣ ΜΕΤ' ΟΛΙΓΟΝ ΠΟΡΕΥΕΤΑΙ ΕΞ ΗΣ ΕΛΗΜΦΘΗ ΤΟ ΤΗΣ ΨΥΧΗΣ ΑΠΑΙΤΗΘΕΙΣ ΧΡΕΟΣ

9 ΑΛΛ' ΕΣΤΙΝ ΑΥΤΩ ΦΡΟΝΤΙΣ ΟΥΧ ΟΤΙ ΜΕΛΛΕΙ ΚΑΜΝΕΙΝ ΟΥΔ' ΟΤΙ ΒΡΑΧΥΤΕΛΗ ΒΙΟΝ ΕΧΕΙ ΑΛΛ' ΑΝΤΕΡΕΙΔΕΤΑΙ ΜΕΝ ΧΡΥΣΟΥΡΓΟΙΣ ΚΑΙ ΑΡΓΥΡΟΧΟΟΙΣ ΧΑΛΚΟΠΛΑΣΤΑΣ ΤΕ ΜΙΜΕΙΤΑΙ ΚΑΙ ΔΟΞΑΝ ΗΓΕΙΤΑΙ ΟΤΙ ΚΙΒΔΗΛΑ ΠΛΑΣΣΕΙ

10 ΣΠΟΔΟΣ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΓΗΣ ΕΥΤΕΛΕΣΤΕΡΑ Η ΕΛΠΙΣ ΑΥΤΟΥ ΠΗΛΟΥ ΤΕ ΑΤΙΜΟΤΕΡΟΣ Ο ΒΙΟΣ ΑΥΤΟΥ

11 ΟΤΙ ΗΓΝΟΗΣΕΝ ΤΟΝ ΠΛΑΣΑΝΤΑ ΑΥΤΟΝ ΚΑΙ ΤΟΝ ΕΜΠΝΕΥΣΑΝΤΑ ΑΥΤΩ ΨΥΧΗΝ ΕΝΕΡΓΟΥΣΑΝ ΚΑΙ ΕΜΦΥΣΗΣΑΝΤΑ ΠΝΕΥΜΑ ΖΩΤΙΚΟΝ

12 ΑΛΛ' ΕΛΟΓΙΣΑΝΤΟ ΠΑΙΓΝΙΟΝ ΕΙΝΑΙ ΤΗΝ ΖΩΗΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΒΙΟΝ ΠΑΝΗΓΥΡΙΣΜΟΝ ΕΠΙΚΕΡΔΗ ΔΕΙΝ ΓΑΡ ΦΗΣΙΝ ΟΘΕΝ ΔΗ ΚΑΝ ΕΚ ΚΑΚΟΥ ΠΟΡΙΖΕΙΝ

13 ΟΥΤΟΣ ΓΑΡ ΠΑΡΑ ΠΑΝΤΑΣ ΟΙΔΕΝ ΟΤΙ ΑΜΑΡΤΑΝΕΙ ΥΛΗΣ ΓΕΩΔΟΥΣ ΕΥΘΡΑΥΣΤΑ ΣΚΕΥΗ ΚΑΙ ΓΛΥΠΤΑ ΔΗΜΙΟΥΡΓΩΝ

14 ΠΑΝΤΕΣ ΔΕ ΑΦΡΟΝΕΣΤΑΤΟΙ ΚΑΙ ΤΑΛΑΝΕΣ ΥΠΕΡ ΨΥΧΗΝ ΝΗΠΙΟΥ ΟΙ ΕΧΘΡΟΙ ΤΟΥ ΛΑΟΥ ΣΟΥ ΚΑΤΑΔΥΝΑΣΤΕΥΣΑΝΤΕΣ ΑΥΤΟΝ

15 ΟΤΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΙΔΩΛΑ ΤΩΝ ΕΘΝΩΝ ΕΛΟΓΙΣΑΝΤΟ ΘΕΟΥΣ ΟΙΣ ΟΥΤΕ ΟΜΜΑΤΩΝ ΧΡΗΣΙΣ ΕΙΣ ΟΡΑΣΙΝ ΟΥΤΕ ΡΙΝΕΣ ΕΙΣ ΣΥΝΟΛΚΗΝ ΑΕΡΟΣ ΟΥΤΕ ΩΤΑ ΑΚΟΥΕΙΝ ΟΥΤΕ ΔΑΚΤΥΛΟΙ ΧΕΙΡΩΝ ΕΙΣ ΨΗΛΑΦΗΣΙΝ ΚΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΩΝ ΑΡΓΟΙ ΠΡΟΣ ΕΠΙΒΑΣΙΝ

16 ΑΝΘΡΩΠΟΣ ΓΑΡ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΔΕΔΑΝΕΙΣΜΕΝΟΣ ΕΠΛΑΣΕΝ ΑΥΤΟΥΣ ΟΥΔΕΙΣ ΓΑΡ ΑΥΤΩ ΟΜΟΙΟΝ ΑΝΘΡΩΠΟΣ ΙΣΧΥΕΙ ΠΛΑΣΑΙ ΘΕΟΝ

17 ΘΝΗΤΟΣ ΔΕ ΩΝ ΝΕΚΡΟΝ ΕΡΓΑΖΕΤΑΙ ΧΕΡΣΙΝ ΑΝΟΜΟΙΣ ΚΡΕΙΤΤΩΝ ΓΑΡ ΕΣΤΙΝ ΤΩΝ ΣΕΒΑΣΜΑΤΩΝ ΑΥΤΟΥ ΩΝ ΑΥΤΟΣ ΜΕΝ ΕΖΗΣΕΝ ΕΚΕΙΝΑ ΔΕ ΟΥΔΕΠΟΤΕ

18 ΚΑΙ ΤΑ ΖΩΑ ΔΕ ΤΑ ΕΧΘΙΣΤΑ ΣΕΒΟΝΤΑΙ ΑΝΟΙΑ ΓΑΡ ΣΥΓΚΡΙΝΟΜΕΝΑ ΤΩΝ ΑΛΛΩΝ ΕΣΤΙ ΧΕΙΡΟΝΑ

19 ΟΥΔ' ΟΣΟΝ ΕΠΙΠΟΘΗΣΑΙ ΩΣ ΕΝ ΖΩΩΝ ΟΨΕΙ ΚΑΛΑ ΤΥΓΧΑΝΕΙ ΕΚΠΕΦΕΥΓΕΝ ΔΕ ΚΑΙ ΤΟΝ ΤΟΥ ΘΕΟΥ ΕΠΑΙΝΟΝ ΚΑΙ ΤΗΝ ΕΥΛΟΓΙΑΝ ΑΥΤΟΥ

WISDOM OF SOLOMON CHAPTER 16

1 ΔΙΑ ΤΟΥΤΟ ΔΙ' ΟΜΟΙΩΝ ΕΚΟΛΑΣΘΗΣΑΝ ΑΞΙΩΣ ΚΑΙ ΔΙΑ ΠΛΗΘΟΥΣ ΚΝΩΔΑΛΩΝ ΕΒΑΣΑΝΙΣΘΗΣΑΝ

2 ΑΝΘ' ΗΣ ΚΟΛΑΣΕΩΣ ΕΥΕΡΓΕΤΗΣΑΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΙΣ ΕΠΙΘΥΜΙΑΝ ΟΡΕΞΕΩΣ ΞΕΝΗΝ ΓΕΥΣΙΝ ΤΡΟΦΗΝ ΗΤΟΙΜΑΣΑΣ ΟΡΤΥΓΟΜΗΤΡΑΝ

3 ΙΝΑ ΕΚΕΙΝΟΙ ΜΕΝ ΕΠΙΘΥΜΟΥΝΤΕΣ ΤΡΟΦΗΝ ΔΙΑ ΤΗΝ ΕΙΔΕΧΘΕΙΑΝ ΤΩΝ ΕΠΑΠΕΣΤΑΛΜΕΝΩΝ ΚΑΙ ΤΗΝ ΑΝΑΓΚΑΙΑΝ ΟΡΕΞΙΝ ΑΠΟΣΤΡΕΦΩΝΤΑΙ ΑΥΤΟΙ ΔΕ ΕΠ' ΟΛΙΓΟΝ ΕΝΔΕΕΙΣ ΓΕΝΟΜΕΝΟΙ ΚΑΙ ΞΕΝΗΣ ΜΕΤΑΣΧΩΣΙ ΓΕΥΣΕΩΣ

4 ΕΔΕΙ ΓΑΡ ΕΚΕΙΝΟΙΣ ΜΕΝ ΑΠΑΡΑΙΤΗΤΟΝ ΕΝΔΕΙΑΝ ΕΠΕΛΘΕΙΝ ΤΥΡΑΝΝΟΥΣΙΝ ΤΟΥΤΟΙΣ ΔΕ ΜΟΝΟΝ ΔΕΙΧΘΗΝΑΙ ΠΩΣ ΟΙ ΕΧΘΡΟΙ ΑΥΤΩΝ ΕΒΑΣΑΝΙΖΟΝΤΟ

5 ΚΑΙ ΓΑΡ ΟΤΕ ΑΥΤΟΙΣ ΔΕΙΝΟΣ ΕΠΗΛΘΕΝ ΘΗΡΙΩΝ ΘΥΜΟΣ ΔΗΓΜΑΣΙΝ ΤΕ ΣΚΟΛΙΩΝ ΔΙΕΦΘΕΙΡΟΝΤΟ ΟΦΕΩΝ ΟΥ ΜΕΧΡΙ ΤΕΛΟΥΣ ΕΜΕΙΝΕΝ Η ΟΡΓΗ ΣΟΥ

6 ΕΙΣ ΝΟΥΘΕΣΙΑΝ ΔΕ ΠΡΟΣ ΟΛΙΓΟΝ ΕΤΑΡΑΧΘΗΣΑΝ ΣΥΜΒΟΛΟΝ ΕΧΟΝΤΕΣ ΣΩΤΗΡΙΑΣ ΕΙΣ ΑΝΑΜΝΗΣΙΝ ΕΝΤΟΛΗΣ ΝΟΜΟΥ ΣΟΥ

7 Ο ΓΑΡ ΕΠΙΣΤΡΑΦΕΙΣ ΟΥ ΔΙΑ ΤΟ ΘΕΩΡΟΥΜΕΝΟΝ ΕΣΩΖΕΤΟ ΑΛΛΑ ΔΙΑ ΣΕ ΤΟΝ ΠΑΝΤΩΝ ΣΩΤΗΡΑ

8 ΚΑΙ ΕΝ ΤΟΥΤΩ ΔΕ ΕΠΕΙΣΑΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΗΜΩΝ ΟΤΙ ΣΥ ΕΙ Ο ΡΥΟΜΕΝΟΣ ΕΚ ΠΑΝΤΟΣ ΚΑΚΟΥ

9 ΟΥΣ ΜΕΝ ΓΑΡ ΑΚΡΙΔΩΝ ΚΑΙ ΜΥΙΩΝ ΑΠΕΚΤΕΙΝΕΝ ΔΗΓΜΑΤΑ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗ ΙΑΜΑ ΤΗ ΨΥΧΗ ΑΥΤΩΝ ΟΤΙ ΑΞΙΟΙ ΗΣΑΝ ΥΠΟ ΤΟΙΟΥΤΩΝ ΚΟΛΑΣΘΗΝΑΙ

10 ΤΟΥΣ ΔΕ ΥΙΟΥΣ ΣΟΥ ΟΥΔΕ ΙΟΒΟΛΩΝ ΔΡΑΚΟΝΤΩΝ ΕΝΙΚΗΣΑΝ ΟΔΟΝΤΕΣ ΤΟ ΕΛΕΟΣ ΓΑΡ ΣΟΥ ΑΝΤΙΠΑΡΗΛΘΕΝ ΚΑΙ ΙΑΣΑΤΟ ΑΥΤΟΥΣ

11 ΕΙΣ ΓΑΡ ΥΠΟΜΝΗΣΙΝ ΤΩΝ ΛΟΓΙΩΝ ΣΟΥ ΕΝΕΚΕΝΤΡΙΖΟΝΤΟ ΚΑΙ ΟΞΕΩΣ ΔΙΕΣΩΖΟΝΤΟ ΙΝΑ ΜΗ ΕΙΣ ΒΑΘΕΙΑΝ ΕΜΠΕΣΟΝΤΕΣ ΛΗΘΗΝ ΑΠΕΡΙΣΠΑΣΤΟΙ ΓΕΝΩΝΤΑΙ ΤΗΣ ΣΗΣ ΕΥΕΡΓΕΣΙΑΣ

12 ΚΑΙ ΓΑΡ ΟΥΤΕ ΒΟΤΑΝΗ ΟΥΤΕ ΜΑΛΑΓΜΑ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ ΑΛΛΑ Ο ΣΟΣ ΚΥΡΙΕ ΛΟΓΟΣ Ο ΠΑΝΤΑΣ ΙΩΜΕΝΟΣ

13 ΣΥ ΓΑΡ ΖΩΗΣ ΚΑΙ ΘΑΝΑΤΟΥ ΕΞΟΥΣΙΑΝ ΕΧΕΙΣ ΚΑΙ ΚΑΤΑΓΕΙΣ ΕΙΣ ΠΥΛΑΣ ΑΔΟΥ ΚΑΙ ΑΝΑΓΕΙΣ

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14 ΑΝΘΡΩΠΟΣ ΔΕ ΑΠΟΚΤΕΝΝΕΙ ΜΕΝ ΤΗ ΚΑΚΙΑ ΑΥΤΟΥ ΕΞΕΛΘΟΝ ΔΕ ΠΝΕΥΜΑ ΟΥΚ ΑΝΑΣΤΡΕΦΕΙ ΟΥΔΕ ΑΝΑΛΥΕΙ ΨΥΧΗΝ ΠΑΡΑΛΗΜΦΘΕΙΣΑΝ
15 ΤΗΝ ΔΕ ΣΗΝ ΧΕΙΡΑ ΦΥΓΕΙΝ ΑΔΥΝΑΤΟΝ ΕΣΤΙΝ
16 ΑΡΝΟΥΜΕΝΟΙ ΓΑΡ ΣΕ ΕΙΔΕΝΑΙ ΑΣΕΒΕΙΣ ΕΝ ΙΣΧΥΙ ΒΡΑΧΙΟΝΟΣ ΣΟΥ ΕΜΑΣΤΙΓΩΘΗΣΑΝ ΞΕΝΟΙΣ ΥΕΤΟΙΣ ΚΑΙ ΧΑΛΑΖΑΙΣ ΚΑΙ ΟΜΒΡΟΙΣ ΔΙΩΚΟΜΕΝΟΙ ΑΠΑΡΑΙΤΗΤΟΙΣ ΚΑΙ ΠΥΡΙ ΚΑΤΑΝΑΛΙΣΚΟΜΕΝΟΙ
17 ΤΟ ΓΑΡ ΠΑΡΑΔΟΞΟΤΑΤΟΝ ΕΝ ΤΩ ΠΑΝΤΑ ΣΒΕΝΝΥΝΤΙ ΥΔΑΤΙ ΠΛΕΙΟΝ ΕΝΗΡΓΕΙ ΤΟ ΠΥΡ ΥΠΕΡΜΑΧΟΣ ΓΑΡ Ο ΚΟΣΜΟΣ ΕΣΤΙΝ ΔΙΚΑΙΩΝ
18 ΠΟΤΕ ΜΕΝ ΓΑΡ ΗΜΕΡΟΥΤΟ ΦΛΟΞ ΙΝΑ ΜΗ ΚΑΤΑΦΛΕΞΗ ΤΑ ΕΠ' ΑΣΕΒΕΙΣ ΑΠΕΣΤΑΛΜΕΝΑ ΖΩΑ ΑΛΛ' ΑΥΤΟΙ ΒΛΕΠΟΝΤΕΣ ΕΙΔΩΣΙΝ ΟΤΙ ΘΕΟΥ ΚΡΙΣΕΙ ΕΛΑΥΝΟΝΤΑΙ
19 ΠΟΤΕ ΔΕ ΚΑΙ ΜΕΤΑΞΥ ΥΔΑΤΟΣ ΥΠΕΡ ΤΗΝ ΠΥΡΟΣ ΔΥΝΑΜΙΝ ΦΛΕΓΕΙ ΙΝΑ ΑΔΙΚΟΥ ΓΗΣ ΓΕΝΗΜΑΤΑ ΔΙΑΦΘΕΙΡΗ
20 ΑΝΘ' ΩΝ ΑΓΓΕΛΩΝ ΤΡΟΦΗΝ ΕΨΩΜΙΣΑΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΙ ΕΤΟΙΜΟΝ ΑΡΤΟΝ ΑΠ' ΟΥΡΑΝΟΥ ΠΑΡΕΣΧΕΣ ΑΥΤΟΙΣ ΑΚΟΠΙΑΤΩΣ ΠΑΣΑΝ ΗΔΟΝΗΝ ΙΣΧΥΟΝΤΑ ΚΑΙ ΠΡΟΣ ΠΑΣΑΝ ΑΡΜΟΝΙΟΝ ΓΕΥΣΙΝ
21 Η ΜΕΝ ΓΑΡ ΥΠΟΣΤΑΣΙΣ ΣΟΥ ΤΗΝ ΣΗΝ ΠΡΟΣ ΤΕΚΝΑ ΕΝΕΦΑΝΙΖΕΝ ΓΛΥΚΥΤΗΤΑ ΤΗ ΔΕ ΤΟΥ ΠΡΟΣΦΕΡΟΜΕΝΟΥ ΕΠΙΘΥΜΙΑ ΥΠΗΡΕΤΩΝ ΠΡΟΣ Ο ΤΙΣ ΕΒΟΥΛΕΤΟ ΜΕΤΕΚΙΡΝΑΤΟ
22 ΧΙΩΝ ΔΕ ΚΑΙ ΚΡΥΣΤΑΛΛΟΣ ΥΠΕΜΕΙΝΕ ΠΥΡ ΚΑΙ ΟΥΚ ΕΤΗΚΕΤΟ ΙΝΑ ΓΝΩΣΙΝ ΟΤΙ ΤΟΥΣ ΤΩΝ ΕΧΘΡΩΝ ΚΑΡΠΟΥΣ ΚΑΤΕΦΘΕΙΡΕ ΠΥΡ ΦΛΕΓΟΜΕΝΟΝ ΕΝ ΤΗ ΧΑΛΑΖΗ ΚΑΙ ΕΝ ΤΟΙΣ ΥΕΤΟΙΣ ΔΙΑΣΤΡΑΠΤΟΝ
23 ΤΟΥΤΟ ΠΑΛΙΝ Δ' ΙΝΑ ΤΡΑΦΩΣΙΝ ΔΙΚΑΙΟΙ ΚΑΙ ΤΗΣ ΙΔΙΑΣ ΕΠΙΛΕΛΗΣΤΑΙ ΔΥΝΑΜΕΩΣ
24 Η ΓΑΡ ΚΤΙΣΙΣ ΣΟΙ ΤΩ ΠΟΙΗΣΑΝΤΙ ΥΠΗΡΕΤΟΥΣΑ ΕΠΙΤΕΙΝΕΤΑΙ ΕΙΣ ΚΟΛΑΣΙΝ ΚΑΤΑ ΤΩΝ ΑΔΙΚΩΝ ΚΑΙ ΑΝΙΕΤΑΙ ΕΙΣ ΕΥΕΡΓΕΣΙΑΝ ΥΠΕΡ ΤΩΝ ΕΠΙ ΣΟΙ ΠΕΠΟΙΘΟΤΩΝ
25 ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΤΟΤΕ ΕΙΣ ΠΑΝΤΑ ΜΕΤΑΛΛΕΥΟΜΕΝΗ ΤΗ ΠΑΝΤΟΤΡΟΦΩ ΣΟΥ ΔΩΡΕΑ ΥΠΗΡΕΤΕΙ ΠΡΟΣ ΤΗΝ ΤΩΝ ΔΕΟΜΕΝΩΝ ΘΕΛΗΣΙΝ
26 ΙΝΑ ΜΑΘΩΣΙΝ ΟΙ ΥΙΟΙ ΣΟΥ ΟΥΣ ΗΓΑΠΗΣΑΣ ΚΥΡΙΕ ΟΤΙ ΟΥΧ ΑΙ ΓΕΝΕΣΕΙΣ ΤΩΝ ΚΑΡΠΩΝ ΤΡΕΦΟΥΣΙΝ ΑΝΘΡΩΠΟΝ ΑΛΛΑ ΤΟ ΡΗΜΑ ΣΟΥ ΤΟΥΣ ΣΟΙ ΠΙΣΤΕΥΟΝΤΑΣ ΔΙΑΤΗΡΕΙ
27 ΤΟ ΓΑΡ ΥΠΟ ΠΥΡΟΣ ΜΗ ΦΘΕΙΡΟΜΕΝΟΝ ΑΠΛΩΣ ΥΠΟ ΒΡΑΧΕΙΑΣ ΑΚΤΙΝΟΣ ΗΛΙΟΥ ΘΕΡΜΑΙΝΟΜΕΝΟΝ ΕΤΗΚΕΤΟ
28 ΟΠΩΣ ΓΝΩΣΤΟΝ Η ΟΤΙ ΔΕΙ ΦΘΑΝΕΙΝ ΤΟΝ ΗΛΙΟΝ ΕΠ' ΕΥΧΑΡΙΣΤΙΑΝ ΣΟΥ ΚΑΙ ΠΡΟΣ ΑΝΑΤΟΛΗΝ ΦΩΤΟΣ ΕΝΤΥΓΧΑΝΕΙΝ ΣΟΙ
29 ΑΧΑΡΙΣΤΟΥ ΓΑΡ ΕΛΠΙΣ ΩΣ ΧΕΙΜΕΡΙΟΣ ΠΑΧΝΗ ΤΑΚΗΣΕΤΑΙ ΚΑΙ ΡΥΗΣΕΤΑΙ ΩΣ ΥΔΩΡ ΑΧΡΗΣΤΟΝ

WISDOM OF SOLOMON CHAPTER 17

1 ΜΕΓΑΛΑΙ ΓΑΡ ΣΟΥ ΑΙ ΚΡΙΣΕΙΣ ΚΑΙ ΔΥΣΔΙΗΓΗΤΟΙ ΔΙΑ ΤΟΥΤΟ ΑΠΑΙΔΕΥΤΟΙ ΨΥΧΑΙ ΕΠΛΑΝΗΘΗΣΑΝ
2 ΥΠΕΙΛΗΦΟΤΕΣ ΓΑΡ ΚΑΤΑΔΥΝΑΣΤΕΥΕΙΝ ΕΘΝΟΣ ΑΓΙΟΝ ΑΝΟΜΟΙ ΔΕΣΜΙΟΙ ΣΚΟΤΟΥΣ ΚΑΙ ΜΑΚΡΑΣ ΠΕΔΗΤΑΙ ΝΥΚΤΟΣ ΚΑΤΑΚΛΕΙΣΘΕΝΤΕΣ ΟΡΟΦΟΙΣ ΦΥΓΑΔΕΣ ΤΗΣ ΑΙΩΝΙΟΥ ΠΡΟΝΟΙΑΣ ΕΚΕΙΝΤΟ
3 ΛΑΝΘΑΝΕΙΝ ΓΑΡ ΝΟΜΙΖΟΝΤΕΣ ΕΠΙ ΚΡΥΦΑΙΟΙΣ ΑΜΑΡΤΗΜΑΣΙΝ ΑΦΕΓΓΕΙ ΛΗΘΗΣ ΠΑΡΑΚΑΛΥΜΜΑΤΙ ΕΣΚΟΡΠΙΣΘΗΣΑΝ ΘΑΜΒΟΥΜΕΝΟΙ ΔΕΙΝΩΣ ΚΑΙ ΙΝΔΑΛΜΑΣΙΝ ΕΚΤΑΡΑΣΣΟΜΕΝΟΙ
4 ΟΥΔΕ ΓΑΡ Ο ΚΑΤΕΧΩΝ ΑΥΤΟΥΣ ΜΥΧΟΣ ΑΦΟΒΟΥΣ ΔΙΕΦΥΛΑΤΤΕΝ ΗΧΟΙ Δ' ΕΚΤΑΡΑΣΣΟΝΤΕΣ ΑΥΤΟΥΣ ΠΕΡΙΕΚΟΜΠΟΥΝ ΚΑΙ ΦΑΣΜΑΤΑ ΑΜΕΙΔΗΤΟΙΣ ΚΑΤΗΦΗ ΠΡΟΣΩΠΟΙΣ ΕΝΕΦΑΝΙΖΕΤΟ
5 ΚΑΙ ΠΥΡΟΣ ΜΕΝ ΟΥΔΕΜΙΑ ΒΙΑ ΚΑΤΙΣΧΥΕΝ ΦΩΤΙΖΕΙΝ ΟΥΤΕ ΑΣΤΡΩΝ ΕΚΛΑΜΠΡΟΙ ΦΛΟΓΕΣ ΚΑΤΑΥΓΑΖΕΙΝ ΥΠΕΜΕΝΟΝ ΤΗΝ ΣΤΥΓΝΗΝ ΕΚΕΙΝΗΝ ΝΥΚΤΑ
6 ΔΙΕΦΑΙΝΕΤΟ Δ' ΑΥΤΟΙΣ ΜΟΝΟΝ ΑΥΤΟΜΑΤΗ ΠΥΡΑ ΦΟΒΟΥ ΠΛΗΡΗΣ ΕΚΔΕΙΜΑΤΟΥΜΕΝΟΙ ΔΕ ΤΗΣ ΜΗ ΘΕΩΡΟΥΜΕΝΗΣ ΕΚΕΙΝΗΣ ΟΨΕΩΣ ΗΓΟΥΝΤΟ ΧΕΙΡΩ ΤΑ ΒΛΕΠΟΜΕΝΑ
7 ΜΑΓΙΚΗΣ ΔΕ ΕΜΠΑΙΓΜΑΤΑ ΚΑΤΕΚΕΙΤΟ ΤΕΧΝΗΣ ΚΑΙ ΤΗΣ ΕΠΙ ΦΡΟΝΗΣΕΙ ΑΛΑΖΟΝΕΙΑΣ ΕΛΕΓΧΟΣ ΕΦΥΒΡΙΣΤΟΣ
8 ΟΙ ΓΑΡ ΥΠΙΣΧΝΟΥΜΕΝΟΙ ΔΕΙΜΑΤΑ ΚΑΙ ΤΑΡΑΧΑΣ ΑΠΕΛΑΥΝΕΙΝ ΨΥΧΗΣ ΝΟΣΟΥΣΗΣ ΟΥΤΟΙ ΚΑΤΑΓΕΛΑΣΤΟΝ ΕΥΛΑΒΕΙΑΝ ΕΝΟΣΟΥΝ
9 ΚΑΙ ΓΑΡ ΕΙ ΜΗΔΕΝ ΑΥΤΟΥΣ ΤΑΡΑΧΩΔΕΣ ΕΦΟΒΕΙ ΚΝΩΔΑΛΩΝ ΠΑΡΟΔΟΙΣ ΚΑΙ ΕΡΠΕΤΩΝ ΣΥΡΙΓΜΟΙΣ ΕΚΣΕΣΟΒΗΜΕΝΟΙ ΔΙΩΛΛΥΝΤΟ ΕΝΤΡΟΜΟΙ ΚΑΙ ΤΟΝ ΜΗΔΑΜΟΘΕΝ ΦΕΥΚΤΟΝ ΑΕΡΑ ΠΡΟΣΙΔΕΙΝ ΑΡΝΟΥΜΕΝΟΙ
10 ΔΕΙΛΟΝ ΓΑΡ ΙΔΙΩ ΠΟΝΗΡΙΑ ΜΑΡΤΥΡΙ ΚΑΤΑΔΙΚΑΖΟΜΕΝΗ ΑΕΙ ΔΕ ΠΡΟΣΕΙΛΗΦΕΝ ΤΑ ΧΑΛΕΠΑ ΣΥΝΕΧΟΜΕΝΗ ΤΗ ΣΥΝΕΙΔΗΣΕΙ
11 ΟΥΘΕΝ ΓΑΡ ΕΣΤΙΝ ΦΟΒΟΣ ΕΙ ΜΗ ΠΡΟΔΟΣΙΑ ΤΩΝ ΑΠΟ ΛΟΓΙΣΜΟΥ ΒΟΗΘΗΜΑΤΩΝ
12 ΕΝΔΟΘΕΝ ΔΕ ΟΥΣΑ ΗΤΤΩΝ Η ΠΡΟΣΔΟΚΙΑ ΠΛΕΙΟΝΑ ΛΟΓΙΖΕΤΑΙ ΤΗΝ ΑΓΝΟΙΑΝ ΤΗΣ ΠΑΡΕΧΟΥΣΗΣ ΤΗΝ ΒΑΣΑΝΟΝ ΑΙΤΙΑΣ
13 ΟΙ ΔΕ ΤΗΝ ΑΔΥΝΑΤΟΝ ΟΝΤΩΣ ΝΥΚΤΑ ΚΑΙ ΕΞ ΑΔΥΝΑΤΟΥ ΑΔΟΥ ΜΥΧΩΝ ΕΠΕΛΘΟΥΣΑΝ ΤΟΝ ΑΥΤΟΝ ΥΠΝΟΝ ΚΟΙΜΩΜΕΝΟΙ
14 ΤΑ ΜΕΝ ΤΕΡΑΣΙΝ ΗΛΑΥΝΟΝΤΟ ΦΑΝΤΑΣΜΑΤΩΝ ΤΑ ΔΕ ΤΗΣ ΨΥΧΗΣ ΠΑΡΕΛΥΟΝΤΟ ΠΡΟΔΟΣΙΑ ΑΙΦΝΙΔΙΟΣ ΓΑΡ ΑΥΤΟΙΣ ΚΑΙ ΑΠΡΟΣΔΟΚΗΤΟΣ ΦΟΒΟΣ ΕΠΕΧΥΘΗ
15 ΕΙΘ' ΟΥΤΩΣ ΟΣ ΔΗ ΠΟΤ' ΟΥΝ ΗΝ ΕΚΕΙ ΚΑΤΑΠΙΠΤΩΝ ΕΦΡΟΥΡΕΙΤΟ ΕΙΣ ΤΗΝ ΑΣΙΔΗΡΟΝ ΕΙΡΚΤΗΝ ΚΑΤΑΚΛΕΙΣΘΕΙΣ
16 ΕΙ ΤΕ ΓΑΡ ΓΕΩΡΓΟΣ ΗΝ ΤΙΣ Η ΠΟΙΜΗΝ Η ΤΩΝ ΚΑΤ' ΕΡΗΜΙΑΝ ΕΡΓΑΤΗΣ ΜΟΧΘΩΝ ΠΡΟΛΗΜΦΘΕΙΣ ΤΗΝ ΔΥΣΑΛΥΚΤΟΝ ΕΜΕΝΕΝ ΑΝΑΓΚΗΝ ΜΙΑ ΓΑΡ ΑΛΥΣΕΙ ΣΚΟΤΟΥΣ ΠΑΝΤΕΣ ΕΔΕΘΗΣΑΝ
17 ΕΙ ΤΕ ΠΝΕΥΜΑ ΣΥΡΙΖΟΝ Η ΠΕΡΙ ΑΜΦΙΛΑΦΕΙΣ ΚΛΑΔΟΥΣ ΟΡΝΕΩΝ ΗΧΟΣ ΕΥΜΕΛΗΣ Η ΡΥΘΜΟΣ ΥΔΑΤΟΣ ΠΟΡΕΥΟΜΕΝΟΥ ΒΙΑ Η ΚΤΥΠΟΣ ΑΠΗΝΗΣ ΚΑΤΑΡΡΙΠΤΟΜΕΝΩΝ ΠΕΤΡΩΝ
18 Η ΣΚΙΡΤΩΝΤΩΝ ΖΩΩΝ ΔΡΟΜΟΣ ΑΘΕΩΡΗΤΟΣ Η ΩΡΥΟΜΕΝΩΝ ΑΠΗΝΕΣΤΑΤΩΝ ΘΗΡΙΩΝ ΦΩΝΗ Η ΑΝΤΑΝΑΚΛΩΜΕΝΗ ΕΚ ΚΟΙΛΟΤΗΤΟΣ ΟΡΕΩΝ ΗΧΩ ΠΑΡΕΛΥΕΝ ΑΥΤΟΥΣ ΕΚΦΟΒΟΥΝΤΑ
19 ΟΛΟΣ ΓΑΡ Ο ΚΟΣΜΟΣ ΛΑΜΠΡΩ ΚΑΤΕΛΑΜΠΕΤΟ ΦΩΤΙ ΚΑΙ ΑΝΕΜΠΟΔΙΣΤΟΙΣ ΣΥΝΕΙΧΕΤΟ ΕΡΓΟΙΣ
20 ΜΟΝΟΙΣ ΔΕ ΕΚΕΙΝΟΙΣ ΕΠΕΤΕΤΑΤΟ ΒΑΡΕΙΑ ΝΥΞ ΕΙΚΩΝ ΤΟΥ ΜΕΛΛΟΝΤΟΣ ΑΥΤΟΥΣ ΔΙΑΔΕΧΕΣΘΑΙ ΣΚΟΤΟΥΣ ΕΑΥΤΟΙΣ ΔΕ ΗΣΑΝ ΒΑΡΥΤΕΡΟΙ ΣΚΟΤΟΥΣ

WISDOM OF SOLOMON CHAPTER 18

1 ΤΟΙΣ ΔΕ ΟΣΙΟΙΣ ΣΟΥ ΜΕΓΙΣΤΟΝ ΗΝ ΦΩΣ ΩΝ ΦΩΝΗΝ ΜΕΝ ΑΚΟΥΟΝΤΕΣ ΜΟΡΦΗΝ ΔΕ ΟΥΧ ΟΡΩΝΤΕΣ ΟΤΙ ΜΕΝ ΟΥ ΚΑΚΕΙΝΟΙ ΕΠΕΠΟΝΘΕΙΣΑΝ ΕΜΑΚΑΡΙΖΟΝ
2 ΟΤΙ Δ' ΟΥ ΒΛΑΠΤΟΥΣΙΝ ΠΡΟΗΔΙΚΗΜΕΝΟΙ ΗΥΧΑΡΙΣΤΟΥΝ ΚΑΙ ΤΟΥ ΔΙΕΝΕΧΘΗΝΑΙ ΧΑΡΙΝ ΕΔΕΟΝΤΟ
3 ΑΝΘ' ΩΝ ΠΥΡΙΦΛΕΓΗ ΣΤΥΛΟΝ ΟΔΗΓΟΝ ΜΕΝ ΑΓΝΩΣΤΟΥ ΟΔΟΙΠΟΡΙΑΣ ΗΛΙΟΝ ΔΕ ΑΒΛΑΒΗ ΦΙΛΟΤΙΜΟΥ ΞΕΝΙΤΕΙΑΣ ΠΑΡΕΣΧΕΣ
4 ΑΞΙΟΙ ΜΕΝ ΓΑΡ ΕΚΕΙΝΟΙ ΣΤΕΡΗΘΗΝΑΙ ΦΩΤΟΣ ΚΑΙ ΦΥΛΑΚΙΣΘΗΝΑΙ ΣΚΟΤΕΙ ΟΙ ΚΑΤΑΚΛΕΙΣΤΟΥΣ ΦΥΛΑΞΑΝΤΕΣ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΔΙ' ΩΝ ΗΜΕΛΛΕΝ ΤΟ ΑΦΘΑΡΤΟΝ ΝΟΜΟΥ ΦΩΣ ΤΩ ΑΙΩΝΙ ΔΙΔΟΣΘΑΙ
5 ΒΟΥΛΕΥΣΑΜΕΝΟΥΣ Δ' ΑΥΤΟΥΣ ΤΑ ΤΩΝ ΟΣΙΩΝ ΑΠΟΚΤΕΙΝΑΙ ΝΗΠΙΑ ΚΑΙ ΕΝΟΣ ΕΚΤΕΘΕΝΤΟΣ ΤΕΚΝΟΥ ΚΑΙ ΣΩΘΕΝΤΟΣ ΕΙΣ ΕΛΕΓΧΟΝ ΤΟ ΑΥΤΩΝ ΑΦΕΙΛΩ ΠΛΗΘΟΣ ΤΕΚΝΩΝ ΚΑΙ ΟΜΟΘΥΜΑΔΟΝ ΑΠΩΛΕΣΑΣ ΕΝ ΥΔΑΤΙ ΣΦΟΔΡΩ

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6 ΕΚΕΙΝΗ Η ΝΥΞ ΠΡΟΕΓΝΩΣΘΗ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΙΝΑ ΑΣΦΑΛΩΣ ΕΙΔΟΤΕΣ ΟΙΣ ΕΠΙΣΤΕΥΣΑΝ ΟΡΚΟΙΣ ΕΠΕΥΘΥΜΗΣΩΣΙΝ

7 ΠΡΟΣΕΔΕΧΘΗ ΥΠΟ ΛΑΟΥ ΣΟΥ ΣΩΤΗΡΙΑ ΜΕΝ ΔΙΚΑΙΩΝ ΕΧΘΡΩΝ ΔΕ ΑΠΩΛΕΙΑ

8 Ω ΓΑΡ ΕΤΙΜΩΡΗΣΩ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΤΟΥΤΩ ΗΜΑΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΕΔΟΞΑΣΑΣ

9 ΚΡΥΦΗ ΓΑΡ ΕΘΥΣΙΑΖΟΝ ΟΣΙΟΙ ΠΑΙΔΕΣ ΑΓΑΘΩΝ ΚΑΙ ΤΟΝ ΤΗΣ ΘΕΙΟΤΗΤΟΣ ΝΟΜΟΝ ΕΝ ΟΜΟΝΟΙΑ ΔΙΕΘΕΝΤΟ ΤΩΝ ΑΥΤΩΝ ΟΜΟΙΩΣ ΚΑΙ ΑΓΑΘΩΝ ΚΑΙ ΚΙΝΔΥΝΩΝ ΜΕΤΑΛΗΜΨΕΣΘΑΙ ΤΟΥΣ ΑΓΙΟΥΣ ΠΑΤΕΡΩΝ ΗΔΗ ΠΡΟΑΝΑΜΕΛΠΟΝΤΕΣ ΑΙΝΟΥΣ

10 ΑΝΤΗΧΕΙ Δ' ΑΣΥΜΦΩΝΟΣ ΕΧΘΡΩΝ Η ΒΟΗ ΚΑΙ ΟΙΚΤΡΑ ΔΙΕΦΕΡΕΤΟ ΦΩΝΗ ΘΡΗΝΟΥΜΕΝΩΝ ΠΑΙΔΩΝ

11 ΟΜΟΙΑ ΔΕ ΔΙΚΗ ΔΟΥΛΟΣ ΑΜΑ ΔΕΣΠΟΤΗ ΚΟΛΑΣΘΕΙΣ ΚΑΙ ΔΗΜΟΤΗΣ ΒΑΣΙΛΕΙ ΤΑ ΑΥΤΑ ΠΑΣΧΩΝ

12 ΟΜΟΘΥΜΑΔΟΝ ΔΕ ΠΑΝΤΕΣ ΕΝ ΕΝΙ ΟΝΟΜΑΤΙ ΘΑΝΑΤΟΥ ΝΕΚΡΟΥΣ ΕΙΧΟΝ ΑΝΑΡΙΘΜΗΤΟΥΣ ΟΥΔΕ ΓΑΡ ΠΡΟΣ ΤΟ ΘΑΨΑΙ ΟΙ ΖΩΝΤΕΣ ΗΣΑΝ ΙΚΑΝΟΙ ΕΠΕΙ ΠΡΟΣ ΜΙΑΝ ΡΟΠΗΝ Η ΕΝΤΙΜΟΤΕΡΑ ΓΕΝΕΣΙΣ ΑΥΤΩΝ ΔΙΕΦΘΑΡΤΟ

13 ΠΑΝΤΑ ΓΑΡ ΑΠΙΣΤΟΥΝΤΕΣ ΔΙΑ ΤΑΣ ΦΑΡΜΑΚΕΙΑΣ ΕΠΙ ΤΩ ΤΩΝ ΠΡΩΤΟΤΟΚΩΝ ΟΛΕΘΡΩ ΩΜΟΛΟΓΗΣΑΝ ΘΕΟΥ ΥΙΟΝ ΛΑΟΝ ΕΙΝΑΙ

14 ΗΣΥΧΟΥ ΓΑΡ ΣΙΓΗΣ ΠΕΡΙΕΧΟΥΣΗΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΝΥΚΤΟΣ ΕΝ ΙΔΙΩ ΤΑΧΕΙ ΜΕΣΑΖΟΥΣΗΣ

15 Ο ΠΑΝΤΟΔΥΝΑΜΟΣ ΣΟΥ ΛΟΓΟΣ ΑΠ' ΟΥΡΑΝΩΝ ΕΚ ΘΡΟΝΩΝ ΒΑΣΙΛΕΙΩΝ ΑΠΟΤΟΜΟΣ ΠΟΛΕΜΙΣΤΗΣ ΕΙΣ ΜΕΣΟΝ ΤΗΣ ΟΛΕΘΡΙΑΣ ΗΛΑΤΟ ΓΗΣ ΞΙΦΟΣ ΟΞΥ ΤΗΝ ΑΝΥΠΟΚΡΙΤΟΝ ΕΠΙΤΑΓΗΝ ΣΟΥ ΦΕΡΩΝ

16 ΚΑΙ ΣΤΑΣ ΕΠΛΗΡΩΣΕΝ ΤΑ ΠΑΝΤΑ ΘΑΝΑΤΟΥ ΚΑΙ ΟΥΡΑΝΟΥ ΜΕΝ ΗΠΤΕΤΟ ΒΕΒΗΚΕΙ Δ' ΕΠΙ ΓΗΣ

17 ΤΟΤΕ ΠΑΡΑΧΡΗΜΑ ΦΑΝΤΑΣΙΑΙ ΜΕΝ ΟΝΕΙΡΩΝ ΔΕΙΝΩΝ ΕΞΕΤΑΡΑΞΑΝ ΑΥΤΟΥΣ ΦΟΒΟΙ ΔΕ ΕΠΕΣΤΗΣΑΝ ΑΔΟΚΗΤΟΙ

18 ΚΑΙ ΑΛΛΟΣ ΑΛΛΑΧΗ ΡΙΦΕΙΣ ΗΜΙΘΝΗΤΟΣ ΔΙ' ΗΝ ΕΘΝΗΣΚΟΝ ΑΙΤΙΑΝ ΕΝΕΦΑΝΙΖΕΝ

19 ΟΙ ΓΑΡ ΟΝΕΙΡΟΙ ΘΟΡΥΒΗΣΑΝΤΕΣ ΑΥΤΟΥΣ ΤΟΥΤΟ ΠΡΟΕΜΗΝΥΣΑΝ ΙΝΑ ΜΗ ΑΓΝΟΟΥΝΤΕΣ ΔΙ' Ο ΚΑΚΩΣ ΠΑΣΧΟΥΣΙΝ ΑΠΟΛΩΝΤΑΙ

20 ΗΨΑΤΟ ΔΕ ΚΑΙ ΔΙΚΑΙΩΝ ΠΕΙΡΑ ΘΑΝΑΤΟΥ ΚΑΙ ΘΡΑΥΣΙΣ ΕΝ ΕΡΗΜΩ ΕΓΕΝΕΤΟ ΠΛΗΘΟΥΣ ΑΛΛ' ΟΥΚ ΕΠΙ ΠΟΛΥ ΕΜΕΙΝΕΝ Η ΟΡΓΗ

21 ΣΠΕΥΣΑΣ ΓΑΡ ΑΝΗΡ ΑΜΕΜΠΤΟΣ ΠΡΟΕΜΑΧΗΣΕΝ ΤΟ ΤΗΣ ΙΔΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΟΠΛΟΝ ΠΡΟΣΕΥΧΗΝ ΚΑΙ ΘΥΜΙΑΜΑΤΟΣ ΕΞΙΛΑΣΜΟΝ ΚΟΜΙΣΑΣ ΑΝΤΕΣΤΗ ΤΩ ΘΥΜΩ ΚΑΙ ΠΕΡΑΣ ΕΠΕΘΗΚΕ ΤΗ ΣΥΜΦΟΡΑ ΔΕΙΚΝΥΣ ΟΤΙ ΣΟΣ ΕΣΤΙΝ ΘΕΡΑΠΩΝ

22 ΕΝΙΚΗΣΕΝ ΔΕ ΤΟΝ ΧΟΛΟΝ ΟΥΚ ΙΣΧΥΙ ΤΟΥ ΣΩΜΑΤΟΣ ΟΥΧ ΟΠΛΩΝ ΕΝΕΡΓΕΙΑ ΑΛΛΑ ΛΟΓΩ ΤΟΝ ΚΟΛΑΖΟΝΤΑ ΥΠΕΤΑΞΕΝ ΟΡΚΟΥΣ ΠΑΤΕΡΩΝ ΚΑΙ ΔΙΑΘΗΚΑΣ ΥΠΟΜΝΗΣΑΣ

23 ΣΩΡΗΔΟΝ ΓΑΡ ΗΔΗ ΠΕΠΤΩΚΟΤΩΝ ΕΠ' ΑΛΛΗΛΩΝ ΝΕΚΡΩΝ ΜΕΤΑΞΥ ΣΤΑΣ ΑΝΕΚΟΨΕ ΤΗΝ ΟΡΓΗΝ ΚΑΙ ΔΙΕΣΧΙΣΕΝ ΤΗΝ ΠΡΟΣ ΤΟΥΣ ΖΩΝΤΑΣ ΟΔΟΝ

24 ΕΠΙ ΓΑΡ ΠΟΔΗΡΟΥΣ ΕΝΔΥΜΑΤΟΣ ΗΝ ΟΛΟΣ Ο ΚΟΣΜΟΣ ΚΑΙ ΠΑΤΕΡΩΝ ΔΟΞΑΙ ΕΠΙ ΤΕΤΡΑΣΤΙΧΟΥ ΛΙΘΩΝ ΓΛΥΦΗΣ ΚΑΙ ΜΕΓΑΛΩΣΥΝΗ ΣΟΥ ΕΠΙ ΔΙΑΔΗΜΑΤΟΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ

25 ΤΟΥΤΟΙΣ ΕΙΞΕΝ Ο ΟΛΕΘΡΕΥΩΝ ΤΑΥΤΑ ΔΕ ΕΦΟΒΗΘΗ ΗΝ ΓΑΡ ΜΟΝΗ Η ΠΕΙΡΑ ΤΗΣ ΟΡΓΗΣ ΙΚΑΝΗ

WISDOM OF SOLOMON CHAPTER 19

1 ΤΟΙΣ ΔΕ ΑΣΕΒΕΣΙΝ ΜΕΧΡΙ ΤΕΛΟΥΣ ΑΝΕΛΕΗΜΩΝ ΘΥΜΟΣ ΕΠΕΣΤΗ ΠΡΟΗΔΕΙ ΓΑΡ ΑΥΤΩΝ ΚΑΙ ΤΑ ΜΕΛΛΟΝΤΑ

2 ΟΤΙ ΑΥΤΟΙ ΕΠΙΤΡΕΨΑΝΤΕΣ ΤΟΥ ΑΠΙΕΝΑΙ ΚΑΙ ΜΕΤΑ ΣΠΟΥΔΗΣ ΠΡΟΠΕΜΨΑΝΤΕΣ ΑΥΤΟΥΣ ΔΙΩΞΟΥΣΙΝ ΜΕΤΑΜΕΛΗΘΕΝΤΕΣ

3 ΕΤΙ ΓΑΡ ΕΝ ΧΕΡΣΙΝ ΕΧΟΝΤΕΣ ΤΑ ΠΕΝΘΗ ΚΑΙ ΠΡΟΣΟΔΥΡΟΜΕΝΟΙ ΤΑΦΟΙΣ ΝΕΚΡΩΝ ΕΤΕΡΟΝ ΕΠΕΣΠΑΣΑΝΤΟ ΛΟΓΙΣΜΟΝ ΑΝΟΙΑΣ ΚΑΙ ΟΥΣ ΙΚΕΤΕΥΟΝΤΕΣ ΕΞΕΒΑΛΟΝ ΤΟΥΤΟΥΣ ΩΣ ΦΥΓΑΔΑΣ ΕΔΙΩΚΟΝ

4 ΕΙΛΚΕΝ ΓΑΡ ΑΥΤΟΥΣ Η ΑΞΙΑ ΕΠΙ ΤΟΥΤΟ ΤΟ ΠΕΡΑΣ ΑΝΑΓΚΗ ΚΑΙ ΤΩΝ ΣΥΜΒΕΒΗΚΟΤΩΝ ΑΜΝΗΣΤΙΑΝ ΕΝΕΒΑΛΕΝ ΙΝΑ ΤΗΝ ΛΕΙΠΟΥΣΑΝ ΤΑΙΣ ΒΑΣΑΝΟΙΣ ΠΡΟΣΑΝΑΠΛΗΡΩΣΩΣΙΝ ΚΟΛΑΣΙΝ

5 ΚΑΙ Ο ΜΕΝ ΛΑΟΣ ΣΟΥ ΠΑΡΑΔΟΞΟΝ ΟΔΟΙΠΟΡΙΑΝ ΠΕΙΡΑΣΗ ΕΚΕΙΝΟΙ ΔΕ ΞΕΝΟΝ ΕΥΡΩΣΙ ΘΑΝΑΤΟΝ

6 ΟΛΗ ΓΑΡ Η ΚΤΙΣΙΣ ΕΝ ΙΔΙΩ ΓΕΝΕΙ ΠΑΛΙΝ ΑΝΩΘΕΝ ΔΙΕΤΥΠΟΥΤΟ ΥΠΗΡΕΤΟΥΣΑ ΤΑΙΣ ΣΑΙΣ ΕΠΙΤΑΓΑΙΣ ΙΝΑ ΟΙ ΣΟΙ ΠΑΙΔΕΣ ΦΥΛΑΧΘΩΣΙΝ ΑΒΛΑΒΕΙΣ

7 Η ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΣΚΙΑΖΟΥΣΑ ΝΕΦΕΛΗ ΕΚ ΔΕ ΠΡΟΥΦΕΣΤΩΤΟΣ ΥΔΑΤΟΣ ΞΗΡΑΣ ΑΝΑΔΥΣΙΣ ΓΗΣ ΕΘΕΩΡΗΘΗ ΕΞ ΕΡΥΘΡΑΣ ΘΑΛΑΣΣΗΣ ΟΔΟΣ ΑΝΕΜΠΟΔΙΣΤΟΣ ΚΑΙ ΧΛΟΗΦΟΡΟΝ ΠΕΔΙΟΝ ΕΚ ΚΛΥΔΩΝΟΣ ΒΙΑΙΟΥ

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9 ΩΣ ΓΑΡ ΙΠΠΟΙ ΕΝΕΜΗΘΗΣΑΝ ΚΑΙ ΩΣ ΑΜΝΟΙ ΔΙΕΣΚΙΡΤΗΣΑΝ ΑΙΝΟΥΝΤΕΣ ΣΕ ΚΥΡΙΕ ΤΟΝ ΡΥΣΑΜΕΝΟΝ ΑΥΤΟΥΣ

10 ΕΜΕΜΝΗΝΤΟ ΓΑΡ ΕΤΙ ΤΩΝ ΕΝ ΤΗ ΠΑΡΟΙΚΙΑ ΑΥΤΩΝ ΠΩΣ ΑΝΤΙ ΜΕΝ ΓΕΝΕΣΕΩΣ ΖΩΩΝ ΕΞΗΓΑΓΕΝ Η ΓΗ ΣΚΝΙΠΑ ΑΝΤΙ ΔΕ ΕΝΥΔΡΩΝ ΕΞΗΡΕΥΞΑΤΟ Ο ΠΟΤΑΜΟΣ ΠΛΗΘΟΣ ΒΑΤΡΑΧΩΝ

11 ΕΦ' ΥΣΤΕΡΩ ΔΕ ΕΙΔΟΝ ΚΑΙ ΓΕΝΕΣΙΝ ΝΕΑΝ ΟΡΝΕΩΝ ΟΤΕ ΕΠΙΘΥΜΙΑ ΠΡΟΑΧΘΕΝΤΕΣ ΗΤΗΣΑΝΤΟ ΕΔΕΣΜΑΤΑ ΤΡΥΦΗΣ

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13 ΚΑΙ ΑΙ ΤΙΜΩΡΙΑΙ ΤΟΙΣ ΑΜΑΡΤΩΛΟΙΣ ΕΠΗΛΘΟΝ ΟΥΚ ΑΝΕΥ ΤΩΝ ΠΡΟΓΕΓΟΝΟΤΩΝ ΤΕΚΜΗΡΙΩΝ ΤΗ ΒΙΑ ΤΩΝ ΚΕΡΑΥΝΩΝ ΔΙΚΑΙΩΣ ΓΑΡ ΕΠΑΣΧΟΝ ΤΑΙΣ ΙΔΙΑΙΣ ΑΥΤΩΝ ΠΟΝΗΡΙΑΙΣ ΚΑΙ ΓΑΡ ΧΑΛΕΠΩΤΕΡΑΝ ΜΙΣΟΞΕΝΙΑΝ ΕΠΕΤΗΔΕΥΣΑΝ

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WISDOM OF JESUS BEN SIRACH
ECCLESIASTICUS

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

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As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement. However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).*

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH PROLOGUE

1 ΠΟΛΛΩΝ ΚΑΙ ΜΕΓΑΛΩΝ ΗΜΙΝ ΔΙΑ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ

2 ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΤΩΝ ΚΑΤ' ΑΥΤΟΥΣ ΗΚΟΛΟΥΘΗΚΟΤΩΝ ΔΕΔΟΜΕΝΩΝ

3 ΥΠΕΡ ΩΝ ΔΕΟΝ ΕΣΤΙΝ ΕΠΑΙΝΕΙΝ ΤΟΝ ΙΣΡΑΗΛ ΠΑΙΔΕΙΑΣ ΚΑΙ ΣΟΦΙΑΣ

4 ΚΑΙ ΩΣ ΟΥ ΜΟΝΟΝ ΑΥΤΟΥΣ ΤΟΥΣ ΑΝΑΓΙΝΩΣΚΟΝΤΑΣ ΔΕΟΝ ΕΣΤΙΝ ΕΠΙΣΤΗΜΟΝΑΣ ΓΙΝΕΣΘΑΙ

5 ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΕΚΤΟΣ ΔΥΝΑΣΘΑΙ ΤΟΥΣ ΦΙΛΟΜΑ-ΘΟΥΝΤΑΣ ΧΡΗΣΙΜΟΥΣ ΕΙΝΑΙ

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6 ΚΑΙ ΛΕΓΟΝΤΑΣ ΚΑΙ ΓΡΑΦΟΝΤΑΣ
7 Ο ΠΑΠΠΟΣ ΜΟΥ ΙΗΣΟΥΣ ΕΠΙ ΠΛΕΙΟΝ ΕΑΥΤΟΝ ΔΟΥΣ
8 ΕΙΣ ΤΕ ΤΗΝ ΤΟΥ ΝΟΜΟΥ
9 ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ
10 ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΠΑΤΡΙΩΝ ΒΙΒΛΙΩΝ ΑΝΑΓΝΩΣΙΝ
11 ΚΑΙ ΕΝ ΤΟΥΤΟΙΣ ΙΚΑΝΗΝ ΕΞΙΝ ΠΕΡΙΠΟΙΗΣΑΜΕΝΟΣ
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13 ΟΠΩΣ ΟΙ ΦΙΛΟΜΑΘΕΙΣ ΚΑΙ ΤΟΥΤΩΝ ΕΝΟΧΟΙ ΓΕΝΟΜΕΝΟΙ
14 ΠΟΛΛΩ ΜΑΛΛΟΝ ΕΠΙΠΡΟΣΘΩΣΙΝ ΔΙΑ ΤΗΣ ΕΝΝΟΜΟΥ ΒΙΩΣΕΩΣ
15 ΠΑΡΑΚΕΚΛΗΣΘΕ ΟΥΝ
16 ΜΕΤ' ΕΥΝΟΙΑΣ ΚΑΙ ΠΡΟΣΟΧΗΣ
17 ΤΗΝ ΑΝΑΓΝΩΣΙΝ ΠΟΙΕΙΣΘΑΙ
18 ΚΑΙ ΣΥΓΓΝΩΜΗΝ ΕΧΕΙΝ
19 ΕΦ' ΟΙΣ ΑΝ ΔΟΚΩΜΕΝ
20 ΤΩΝ ΚΑΤΑ ΤΗΝ ΕΡΜΗΝΕΙΑΝ ΠΕΦΙΛΟΠΟΝΗΜΕΝΩΝ ΤΙΣΙΝ ΤΩΝ ΛΕΞΕΩΝ ΑΔΥΝΑΜΕΙΝ
21 ΟΥ ΓΑΡ ΙΣΟΔΥΝΑΜΕΙ
22 ΑΥΤΑ ΕΝ ΕΑΥΤΟΙΣ ΕΒΡΑΙΣΤΙ ΛΕΓΟΜΕΝΑ ΚΑΙ ΟΤΑΝ ΜΕΤΑΧΘΗ ΕΙΣ ΕΤΕΡΑΝ ΓΛΩΣΣΑΝ
23 ΟΥ ΜΟΝΟΝ ΔΕ ΤΑΥΤΑ
24 ΑΛΛΑ ΚΑΙ ΑΥΤΟΣ Ο ΝΟΜΟΣ ΚΑΙ ΑΙ ΠΡΟΦΗΤΕΙΑΙ
25 ΚΑΙ ΤΑ ΛΟΙΠΑ ΤΩΝ ΒΙΒΛΙΩΝ
26 ΟΥ ΜΙΚΡΑΝ ΕΧΕΙ ΤΗΝ ΔΙΑΦΟΡΑΝ ΕΝ ΕΑΥΤΟΙΣ ΛΕΓΟΜΕΝΑ
27 ΕΝ ΓΑΡ ΤΩ ΟΓΔΟΩ ΚΑΙ ΤΡΙΑΚΟΣΤΩ ΕΤΕΙ ΕΠΙ ΤΟΥ ΕΥΕΡΓΕΤΟΥ ΒΑΣΙΛΕΩΣ
28 ΠΑΡΑΓΕΝΗΘΕΙΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΣΥΓΧΡΟΝΙΣΑΣ
29 ΕΥΡΩΝ ΟΥ ΜΙΚΡΑΣ ΠΑΙΔΕΙΑΣ ΑΦΟΜΟΙΟΝ
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31 ΠΟΛΛΗΝ ΑΓΡΥΠΝΙΑΝ ΚΑΙ ΕΠΙΣΤΗΜΗΝ ΠΡΟΣΕΝΕΓ-ΚΑΜΕΝΟΣ
32 ΕΝ ΤΩ ΔΙΑΣΤΗΜΑΤΙ ΤΟΥ ΧΡΟΝΟΥ
33 ΠΡΟΣ ΤΟ ΕΠΙ ΠΕΡΑΣ ΑΓΑΓΟΝΤΑ ΤΟ ΒΙΒΛΙΟΝ ΕΚΔΟΣΘΑΙ
34 ΚΑΙ ΤΟΙΣ ΕΝ ΤΗ ΠΑΡΟΙΚΙΑ ΒΟΥΛΟΜΕΝΟΙΣ ΦΙΛΟΜΑΘΕΙΝ
35 ΠΡΟΚΑΤΑΣΚΕΥΑΖΟΜΕΝΟΥΣ ΤΑ ΗΘΗ
36 ΕΝΝΟΜΩΣ ΒΙΟΤΕΥΕΙΝ

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3 ΥΨΟΣ ΟΥΡΑΝΟΥ ΚΑΙ ΠΛΑΤΟΣ ΓΗΣ ΚΑΙ ΑΒΥΣΣΟΝ ΚΑΙ ΣΟΦΙΑΝ ΤΙΣ ΕΞΙΧΝΙΑΣΕΙ
4 ΠΡΟΤΕΡΑ ΠΑΝΤΩΝ ΕΚΤΙΣΤΑΙ ΣΟΦΙΑ ΚΑΙ ΣΥΝΕΣΙΣ ΦΡΟΝΗΣΕΩΣ ΕΞ ΑΙΩΝΟΣ
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8 ΕΙΣ ΕΣΤΙΝ ΣΟΦΟΣ ΦΟΒΕΡΟΣ ΣΦΟΔΡΑ ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ
9 ΚΥΡΙΟΣ ΑΥΤΟΣ ΕΚΤΙΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΕΞΗΡΙΘΜΗΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΞΕΧΕΕΝ ΑΥΤΗΝ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
10 ΜΕΤΑ ΠΑΣΗΣ ΣΑΡΚΟΣ ΚΑΤΑ ΤΗΝ ΔΟΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΧΟΡΗΓΗΣΕΝ ΑΥΤΗΝ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ
11 ΦΟΒΟΣ ΚΥΡΙΟΥ ΔΟΞΑ ΚΑΙ ΚΑΥΧΗΜΑ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΣΤΕΦΑΝΟΣ ΑΓΑΛΛΙΑΜΑΤΟΣ
12 ΦΟΒΟΣ ΚΥΡΙΟΥ ΤΕΡΨΕΙ ΚΑΡΔΙΑΝ ΚΑΙ ΔΩΣΕΙ ΕΥΦΡΟ-ΣΥΝΗΝ ΚΑΙ ΧΑΡΑΝ ΚΑΙ ΜΑΚΡΟΗΜΕΡΕΥΣΙΝ
13 ΤΩ ΦΟΒΟΥΜΕΝΩ ΤΟΝ ΚΥΡΙΟΝ ΕΥ ΕΣΤΑΙ ΕΠ' ΕΣΧΑΤΩΝ ΚΑΙ ΕΝ ΗΜΕΡΑ ΤΕΛΕΥΤΗΣ ΑΥΤΟΥ ΕΥΛΟΓΗΘΗΣΕΤΑΙ
14 ΑΡΧΗ ΣΟΦΙΑΣ ΦΟΒΕΙΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΜΕΤΑ ΠΙΣΤΩΝ ΕΝ ΜΗΤΡΑ ΣΥΝΕΚΤΙΣΘΗ ΑΥΤΟΙΣ
15 ΜΕΤΑ ΑΝΘΡΩΠΩΝ ΘΕΜΕΛΙΟΝ ΑΙΩΝΟΣ ΕΝΟΣΣΕΥΣΕΝ ΚΑΙ ΜΕΤΑ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΩΝ ΕΜΠΙΣΤΕΥΘΗΣΕΤΑΙ
16 ΠΛΗΣΜΟΝΗ ΣΟΦΙΑΣ ΦΟΒΕΙΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΜΕΘΥΣΚΕΙ ΑΥΤΟΥΣ ΑΠΟ ΤΩΝ ΚΑΡΠΩΝ ΑΥΤΗΣ
17 ΠΑΝΤΑ ΤΟΝ ΟΙΚΟΝ ΑΥΤΩΝ ΕΜΠΛΗΣΕΙ ΕΠΙΘΥΜΗΜΑΤΩΝ ΚΑΙ ΤΑ ΑΠΟΔΟΧΕΙΑ ΑΠΟ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΑΥΤΗΣ
18 ΣΤΕΦΑΝΟΣ ΣΟΦΙΑΣ ΦΟΒΟΣ ΚΥΡΙΟΥ ΑΝΑΘΑΛΛΩΝ ΕΙΡΗΝΗΝ ΚΑΙ ΥΓΙΕΙΑΝ ΙΑΣΕΩΣ
19 ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΕΞΗΡΙΘΜΗΣΕΝ ΑΥΤΗΝ ΕΠΙΣΤΗΜΗΝ ΚΑΙ ΓΝΩΣΙΝ ΣΥΝΕΣΕΩΣ ΕΞΩΜΒΡΗΣΕΝ ΚΑΙ ΔΟΞΑΝ ΚΡΑΤΟΥΝΤΩΝ ΑΥΤΗΣ ΑΝΥΨΩΣΕΝ
20 ΡΙΖΑ ΣΟΦΙΑΣ ΦΟΒΕΙΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΟΙ ΚΛΑΔΟΙ ΑΥΤΗΣ ΜΑΚΡΟΗΜΕΡΕΥΣΙΣ
22 ΟΥ ΔΥΝΗΣΕΤΑΙ ΘΥΜΟΣ ΑΔΙΚΟΣ ΔΙΚΑΙΩΘΗΝΑΙ Η ΓΑΡ ΡΟΠΗ ΤΟΥ ΘΥΜΟΥ ΑΥΤΟΥ ΠΤΩΣΙΣ ΑΥΤΩ
23 ΕΩΣ ΚΑΙΡΟΥ ΑΝΘΕΞΕΤΑΙ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΥΣΤΕΡΟΝ ΑΥΤΩ ΑΝΑΔΩΣΕΙ ΕΥΦΡΟΣΥΝΗ
24 ΕΩΣ ΚΑΙΡΟΥ ΚΡΥΨΕΙ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΚΑΙ ΧΕΙΛΗ ΠΟΛΛΩΝ ΕΚΔΙΗΓΗΣΕΤΑΙ ΣΥΝΕΣΙΝ ΑΥΤΟΥ
25 ΕΝ ΘΗΣΑΥΡΟΙΣ ΣΟΦΙΑΣ ΠΑΡΑΒΟΛΑΙ ΕΠΙΣΤΗΜΗΣ ΒΔΕΛΥΓΜΑ ΔΕ ΑΜΑΡΤΩΛΩ ΘΕΟΣΕΒΕΙΑ
26 ΕΠΙΘΥΜΗΣΑΣ ΣΟΦΙΑΝ ΔΙΑΤΗΡΗΣΟΝ ΕΝΤΟΛΑΣ ΚΑΙ ΚΥΡΙΟΣ ΧΟΡΗΓΗΣΕΙ ΣΟΙ ΑΥΤΗΝ
27 ΣΟΦΙΑ ΓΑΡ ΚΑΙ ΠΑΙΔΕΙΑ ΦΟΒΟΣ ΚΥΡΙΟΥ ΚΑΙ Η ΕΥΔΟΚΙΑ ΑΥΤΟΥ ΠΙΣΤΙΣ ΚΑΙ ΠΡΑΟΤΗΣ
28 ΜΗ ΑΠΕΙΘΗΣΗΣ ΦΟΒΩ ΚΥΡΙΟΥ ΚΑΙ ΜΗ ΠΡΟΣΕΛΘΗΣ ΑΥΤΩ ΕΝ ΚΑΡΔΙΑ ΔΙΣΣΗ
29 ΜΗ ΥΠΟΚΡΙΘΗΣ ΕΝ ΣΤΟΜΑΣΙΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΣΟΥ ΠΡΟΣΕΧΕ
30 ΜΗ ΕΞΥΨΟΥ ΣΕΑΥΤΟΝ ΙΝΑ ΜΗ ΠΕΣΗΣ ΚΑΙ ΕΠΑΓΑΓΗΣ ΤΗ ΨΥΧΗ ΣΟΥ ΑΤΙΜΙΑΝ ΚΑΙ ΑΠΟΚΑΛΥΨΕΙ ΚΥΡΙΟΣ ΤΑ ΚΡΥΠΤΑ ΣΟΥ ΚΑΙ ΕΝ ΜΕΣΩ ΣΥΝΑΓΩΓΗΣ ΚΑΤΑΒΑΛΕΙ ΣΕ ΟΤΙ ΟΥ ΠΡΟΣΗΛΘΕΣ ΦΟΒΩ ΚΥΡΙΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΣΟΥ ΠΛΗΡΗΣ ΔΟΛΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 2
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2 ΕΥΘΥΝΟΝ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΚΑΙ ΚΑΡΤΕΡΗΣΟΝ ΚΑΙ ΜΗ ΣΠΕΥΣΗΣ ΕΝ ΚΑΙΡΩ ΕΠΑΓΩΓΗΣ
3 ΚΟΛΛΗΘΗΤΙ ΑΥΤΩ ΚΑΙ ΜΗ ΑΠΟΣΤΗΣ ΙΝΑ ΑΥΞΗΘΗΣ ΕΠ' ΕΣΧΑΤΩΝ ΣΟΥ
4 ΠΑΝ Ο ΕΑΝ ΕΠΑΧΘΗ ΣΟΙ ΔΕΞΑΙ ΚΑΙ ΕΝ ΑΛΛΑΓΜΑΣΙΝ ΤΑΠΕΙΝΩΣΕΩΣ ΣΟΥ ΜΑΚΡΟΘΥΜΗΣΟΝ
5 ΟΤΙ ΕΝ ΠΥΡΙ ΔΟΚΙΜΑΖΕΤΑΙ ΧΡΥΣΟΣ ΚΑΙ ΑΝΘΡΩΠΟΙ ΔΕΚΤΟΙ ΕΝ ΚΑΜΙΝΩ ΤΑΠΕΙΝΩΣΕΩΣ
6 ΠΙΣΤΕΥΣΟΝ ΑΥΤΩ ΚΑΙ ΑΝΤΙΛΗΜΨΕΤΑΙ ΣΟΥ ΕΥΘΥΝΟΝ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΚΑΙ ΕΛΠΙΣΟΝ ΕΠ' ΑΥΤΟΝ
7 ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΑΝΑΜΕΙΝΑΤΕ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΜΗ ΕΚΚΛΙΝΗΤΕ ΙΝΑ ΜΗ ΠΕΣΗΤΕ
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11 ΔΙΟΤΙ ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΕΛΕΗΜΩΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΑΦΙΗΣΙΝ ΑΜΑΡΤΙΑΣ ΚΑΙ ΣΩΖΕΙ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ
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14 ΟΥΑΙ ΥΜΙΝ ΤΟΙΣ ΑΠΟΛΩΛΕΚΟΣΙΝ ΤΗΝ ΥΠΟΜΟΝΗΝ ΚΑΙ ΤΙ ΠΟΙΗΣΕΤΕ ΟΤΑΝ ΕΠΙΣΚΕΠΤΗΤΑΙ Ο ΚΥΡΙΟΣ
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2 Ο ΓΑΡ ΚΥΡΙΟΣ ΕΔΟΞΑΣΕΝ ΠΑΤΕΡΑ ΕΠΙ ΤΕΚΝΟΙΣ ΚΑΙ ΚΡΙΣΙΝ ΜΗΤΡΟΣ ΕΣΤΕΡΕΩΣΕΝ ΕΦ' ΥΙΟΙΣ
3 Ο ΤΙΜΩΝ ΠΑΤΕΡΑ ΕΞΙΛΑΣΚΕΤΑΙ ΑΜΑΡΤΙΑΣ
4 ΚΑΙ ΩΣ Ο ΑΠΟΘΗΣΑΥΡΙΖΩΝ Ο ΔΟΞΑΖΩΝ ΜΗΤΕΡΑ ΑΥΤΟΥ
5 Ο ΤΙΜΩΝ ΠΑΤΕΡΑ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΥΠΟ ΤΕΚΝΩΝ ΚΑΙ ΕΝ ΗΜΕΡΑ ΠΡΟΣΕΥΧΗΣ ΑΥΤΟΥ ΕΙΣΑΚΟΥΣΘΗΣΕΤΑΙ
6 Ο ΔΟΞΑΖΩΝ ΠΑΤΕΡΑ ΜΑΚΡΟΗΜΕΡΕΥΣΕΙ ΚΑΙ Ο ΕΙΣΑΚΟΥΩΝ ΚΥΡΙΟΥ ΑΝΑΠΑΥΣΕΙ ΜΗΤΕΡΑ ΑΥΤΟΥ
7 ΚΑΙ ΩΣ ΔΕΣΠΟΤΑΙΣ ΔΟΥΛΕΥΣΕΙ ΕΝ ΤΟΙΣ ΓΕΝΝΗΣΑΣΙΝ ΑΥΤΟΝ
8 ΕΝ ΕΡΓΩ ΚΑΙ ΛΟΓΩ ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΙΝΑ ΕΠΕΛΘΗ ΣΟΙ ΕΥΛΟΓΙΑ ΠΑΡ' ΑΥΤΟΥ
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13 Ο ΚΡΑΤΩΝ ΑΥΤΗΣ ΚΛΗΡΟΝΟΜΗΣΕΙ ΔΟΞΑΝ ΚΑΙ ΟΥ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΥΛΟΓΕΙ ΚΥΡΙΟΣ
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WISDOM OF JESUS BEN SIRACH CHAPTER 5
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4 ΜΗ ΖΗΤΕΙ ΠΑΡΑ ΚΥΡΙΟΥ ΗΓΕΜΟΝΙΑΝ ΜΗΔΕ ΠΑΡΑ ΒΑΣΙΛΕΩΣ ΚΑΘΕΔΡΑΝ ΔΟΞΗΣ
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24 ΘΥΓΑΤΕΡΕΣ ΣΟΙ ΕΙΣΙΝ ΠΡΟΣΕΧΕ ΤΩ ΣΩΜΑΤΙ ΑΥΤΩΝ ΚΑΙ ΜΗ ΙΛΑΡΩΣΗΣ ΠΡΟΣ ΑΥΤΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ
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26 ΓΥΝΗ ΣΟΙ ΕΣΤΙΝ ΚΑΤΑ ΨΥΧΗΝ ΜΗ ΕΚΒΑΛΗΣ ΑΥΤΗΝ ΚΑΙ ΜΙΣΟΥΜΕΝΗ ΜΗ ΕΜΠΙΣΤΕΥΣΗΣ ΣΕΑΥΤΟΝ
27 ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΣΟΥ ΔΟΞΑΣΟΝ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΜΗΤΡΟΣ ΩΔΙΝΑΣ ΜΗ ΕΠΙΛΑΘΗ
28 ΜΝΗΣΘΗΤΙ ΟΤΙ ΔΙ' ΑΥΤΩΝ ΕΓΕΝΝΗΘΗΣ ΚΑΙ ΤΙ ΑΝΤΑΠΟΔΩΣΕΙΣ ΑΥΤΟΙΣ ΚΑΘΩΣ ΑΥΤΟΙ ΣΟΙ
29 ΕΝ ΟΛΗ ΨΥΧΗ ΣΟΥ ΕΥΛΑΒΟΥ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΑΥΤΟΥ ΘΑΥΜΑΖΕ
30 ΕΝ ΟΛΗ ΔΥΝΑΜΕΙ ΑΓΑΠΗΣΟΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΣΕ ΚΑΙ ΤΟΥΣ ΛΕΙΤΟΥΡΓΟΥΣ ΑΥΤΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ
31 ΦΟΒΟΥ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΔΟΞΑΣΟΝ ΙΕΡΕΑ ΚΑΙ ΔΟΣ ΤΗΝ ΜΕΡΙΔΑ ΑΥΤΩ ΚΑΘΩΣ ΕΝΤΕΤΑΛΤΑΙ ΣΟΙ ΑΠΑΡΧΗΝ ΚΑΙ ΠΕΡΙ ΠΛΗΜΜΕΛΕΙΑΣ ΚΑΙ ΔΟΣΙΝ ΒΡΑΧΙΟΝΩΝ ΚΑΙ ΘΥΣΙΑΝ ΑΓΙΑΣΜΟΥ ΚΑΙ ΑΠΑΡΧΗΝ ΑΓΙΩΝ
32 ΚΑΙ ΠΤΩΧΩ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΙΝΑ ΤΕΛΕΙΩΘΗ Η ΕΥΛΟΓΙΑ ΣΟΥ
33 ΧΑΡΙΣ ΔΟΜΑΤΟΣ ΕΝΑΝΤΙ ΠΑΝΤΟΣ ΖΩΝΤΟΣ ΚΑΙ ΕΠΙ ΝΕΚΡΩ ΜΗ ΑΠΟΚΩΛΥΣΗΣ ΧΑΡΙΝ
34 ΜΗ ΥΣΤΕΡΕΙ ΑΠΟ ΚΛΑΙΟΝΤΩΝ ΚΑΙ ΜΕΤΑ ΠΕΝΘΟΥΝΤΩΝ ΠΕΝΘΗΣΟΝ
35 ΜΗ ΟΚΝΕΙ ΕΠΙΣΚΕΠΤΕΣΘΑΙ ΑΡΡΩΣΤΟΝ ΑΝΘΡΩΠΟΝ ΕΚ ΓΑΡ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΓΑΠΗΘΗΣΗ
36 ΕΝ ΠΑΣΙ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΜΙΜΝΗΣΚΟΥ ΤΑ ΕΣΧΑΤΑ ΣΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΥΧ ΑΜΑΡΤΗΣΕΙΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 8
1 ΜΗ ΔΙΑΜΑΧΟΥ ΜΕΤΑ ΑΝΘΡΩΠΟΥ ΔΥΝΑΣΤΟΥ ΜΗΠΟΤΕ ΕΜΠΕΣΗΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ
2 ΜΗ ΕΡΙΖΕ ΜΕΤΑ ΑΝΘΡΩΠΟΥ ΠΛΟΥΣΙΟΥ ΜΗΠΟΤΕ ΑΝΤΙΣΤΗΣΗ ΣΟΥ ΤΗΝ ΟΛΚΗΝ ΠΟΛΛΟΥΣ ΓΑΡ ΑΠΩΛΕΣΕΝ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΚΑΡΔΙΑΣ ΒΑΣΙΛΕΩΝ ΕΞΕΚΛΙΝΕΝ
3 ΜΗ ΔΙΑΜΑΧΟΥ ΜΕΤΑ ΑΝΘΡΩΠΟΥ ΓΛΩΣΣΩΔΟΥΣ ΚΑΙ ΜΗ ΕΠΙΣΤΟΙΒΑΣΗΣ ΕΠΙ ΤΟ ΠΥΡ ΑΥΤΟΥ ΞΥΛΑ
4 ΜΗ ΠΡΟΣΠΑΙΖΕ ΑΠΑΙΔΕΥΤΩ ΙΝΑ ΜΗ ΑΤΙΜΑΖΩΝΤΑΙ ΟΙ ΠΡΟΓΟΝΟΙ ΣΟΥ
5 ΜΗ ΟΝΕΙΔΙΖΕ ΑΝΘΡΩΠΟΝ ΑΠΟΣΤΡΕΦΟΝΤΑ ΑΠΟ ΑΜΑΡΤΙΑΣ ΜΝΗΣΘΗΤΙ ΟΤΙ ΠΑΝΤΕΣ ΕΣΜΕΝ ΕΝ ΕΠΙΤΙΜΟΙΣ
6 ΜΗ ΑΤΙΜΑΣΗΣ ΑΝΘΡΩΠΟΝ ΕΝ ΓΗΡΑ ΑΥΤΟΥ ΚΑΙ ΓΑΡ ΕΞ ΗΜΩΝ ΓΗΡΑΣΚΟΥΣΙΝ
7 ΜΗ ΕΠΙΧΑΙΡΕ ΕΠΙ ΝΕΚΡΩ ΜΝΗΣΘΗΤΙ ΟΤΙ ΠΑΝΤΕΣ ΤΕΛΕΥΤΩΜΕΝ
8 ΜΗ ΠΑΡΙΔΗΣ ΔΙΗΓΗΜΑ ΣΟΦΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΠΑΡΟΙΜΙΑΙΣ ΑΥΤΩΝ ΑΝΑΣΤΡΕΦΟΥ ΟΤΙ ΠΑΡ' ΑΥΤΩΝ ΜΑΘΗΣΗ ΠΑΙΔΕΙΑΝ ΚΑΙ ΛΕΙΤΟΥΡΓΗΣΑΙ ΜΕΓΙΣΤΑΣΙΝ
9 ΜΗ ΑΣΤΟΧΕΙ ΔΙΗΓΗΜΑΤΟΣ ΓΕΡΟΝΤΩΝ ΚΑΙ ΓΑΡ ΑΥΤΟΙ ΕΜΑΘΟΝ ΠΑΡΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΟΤΙ ΠΑΡ' ΑΥΤΩΝ ΜΑΘΗΣΗ ΣΥΝΕΣΙΝ ΚΑΙ ΕΝ ΚΑΙΡΩ ΧΡΕΙΑΣ ΔΟΥΝΑΙ ΑΠΟΚΡΙΣΙΝ
10 ΜΗ ΕΚΚΑΙΕ ΑΝΘΡΑΚΑΣ ΑΜΑΡΤΩΛΟΥ ΜΗ ΕΜΠΥΡΙΣΘΗΣ ΕΝ ΠΥΡΙ ΦΛΟΓΟΣ ΑΥΤΟΥ
11 ΜΗ ΕΞΑΝΑΣΤΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΒΡΙΣΤΟΥ ΙΝΑ ΜΗ ΕΓΚΑΘΙΣΗ ΩΣ ΕΝΕΔΡΟΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ
12 ΜΗ ΔΑΝΕΙΣΗΣ ΑΝΘΡΩΠΩ ΙΣΧΥΡΟΤΕΡΩ ΣΟΥ ΚΑΙ ΕΑΝ ΔΑΝΕΙΣΗΣ ΩΣ ΑΠΟΛΩΛΕΚΩΣ ΓΙΝΟΥ
13 ΜΗ ΕΓΓΥΗΣΗ ΥΠΕΡ ΔΥΝΑΜΙΝ ΣΟΥ ΚΑΙ ΕΑΝ ΕΓΓΥΗΣΗ ΩΣ ΑΠΟΤΕΙΣΩΝ ΦΡΟΝΤΙΖΕ
14 ΜΗ ΔΙΚΑΖΟΥ ΜΕΤΑ ΚΡΙΤΟΥ ΚΑΤΑ ΓΑΡ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΚΡΙΝΟΥΣΙΝ ΑΥΤΩ
15 ΜΕΤΑ ΤΟΛΜΗΡΟΥ ΜΗ ΠΟΡΕΥΟΥ ΕΝ ΟΔΩ ΙΝΑ ΜΗ ΒΑΡΥΝΗΤΑΙ ΚΑΤΑ ΣΟΥ ΑΥΤΟΣ ΓΑΡ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΠΟΙΗΣΕΙ ΚΑΙ ΤΗ ΑΦΡΟΣΥΝΗ ΑΥΤΟΥ ΣΥΝΑΠΟΛΗ
16 ΜΕΤΑ ΘΥΜΩΔΟΥΣ ΜΗ ΠΟΙΗΣΗΣ ΜΑΧΗΝ ΚΑΙ ΜΗ ΔΙΑΠΟΡΕΥΟΥ ΜΕΤ' ΑΥΤΟΥ ΤΗΝ ΕΡΗΜΟΝ ΟΤΙ ΩΣ ΟΥΔΕΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΑΙΜΑ ΚΑΙ ΟΠΟΥ ΟΥΚ ΕΣΤΙΝ ΒΟΗΘΕΙΑ ΚΑΤΑΒΑΛΕΙ ΣΕ
17 ΜΕΤΑ ΜΩΡΟΥ ΜΗ ΣΥΜΒΟΥΛΕΥΟΥ ΟΥ ΓΑΡ ΔΥΝΗΣΕΤΑΙ ΛΟΓΟΝ ΣΤΕΞΑΙ
18 ΕΝΩΠΙΟΝ ΑΛΛΟΤΡΙΟΥ ΜΗ ΠΟΙΗΣΗΣ ΚΡΥΠΤΟΝ ΟΥ ΓΑΡ ΓΙΝΩΣΚΕΙΣ ΤΙ ΤΕΞΕΤΑΙ
19 ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΜΗ ΕΚΦΑΙΝΕ ΣΗΝ ΚΑΡΔΙΑΝ ΚΑΙ ΜΗ ΑΝΑΦΕΡΕΤΩ ΣΟΙ ΧΑΡΙΝ

WISDOM OF JESUS BEN SIRACH CHAPTER 9
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2 ΜΗ ΔΩΣ ΓΥΝΑΙΚΙ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΕΠΙΒΗΝΑΙ ΑΥΤΗΝ ΕΠΙ ΤΗΝ ΙΣΧΥΝ ΣΟΥ
3 ΜΗ ΥΠΑΝΤΑ ΓΥΝΑΙΚΙ ΕΤΑΙΡΙΖΟΜΕΝΗ ΜΗΠΟΤΕ ΕΜΠΕΣΗΣ ΕΙΣ ΤΑΣ ΠΑΓΙΔΑΣ ΑΥΤΗΣ
4 ΜΕΤΑ ΨΑΛΛΟΥΣΗΣ ΜΗ ΕΝΔΕΛΕΧΙΖΕ ΜΗΠΟΤΕ ΑΛΩΣ ΕΝ ΤΟΙΣ ΕΠΙΧΕΙΡΗΜΑΣΙΝ ΑΥΤΗΣ
5 ΠΑΡΘΕΝΟΝ ΜΗ ΚΑΤΑΜΑΝΘΑΝΕ ΜΗΠΟΤΕ ΣΚΑΝΔΑΛΙΣΘΗΣ ΕΝ ΤΟΙΣ ΕΠΙΤΙΜΙΟΙΣ ΑΥΤΗΣ
6 ΜΗ ΔΩΣ ΠΟΡΝΑΙΣ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΙΝΑ ΜΗ ΑΠΟΛΕΣΗΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΣΟΥ
7 ΜΗ ΠΕΡΙΒΛΕΠΟΥ ΕΝ ΡΥΜΑΙΣ ΠΟΛΕΩΣ ΚΑΙ ΕΝ ΤΑΙΣ ΕΡΗΜΟΙΣ ΑΥΤΗΣ ΜΗ ΠΛΑΝΩ

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8 ΑΠΟΣΤΡΕΨΟΝ ΟΦΘΑΛΜΟΝ ΑΠΟ ΓΥΝΑΙΚΟΣ ΕΥΜΟΡΦΟΥ ΚΑΙ ΜΗ ΚΑΤΑΜΑΝΘΑΝΕ ΚΑΛΛΟΣ ΑΛΛΟΤΡΙΟΝ ΕΝ ΚΑΛΛΕΙ ΓΥΝΑΙΚΟΣ ΠΟΛΛΟΙ ΕΠΛΑΝΗΘΗΣΑΝ ΚΑΙ ΕΚ ΤΟΥΤΟΥ ΦΙΛΙΑ ΩΣ ΠΥΡ ΑΝΑΚΑΙΕΤΑΙ
9 ΜΕΤΑ ΥΠΑΝΔΡΟΥ ΓΥΝΑΙΚΟΣ ΜΗ ΚΑΘΟΥ ΤΟ ΣΥΝΟΛΟΝ ΚΑΙ ΜΗ ΣΥΜΒΟΛΟΚΟΠΗΣΗΣ ΜΕΤ' ΑΥΤΗΣ ΕΝ ΟΙΝΩ ΜΗΠΟΤΕ ΕΚΚΛΙΝΗ Η ΨΥΧΗ ΣΟΥ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ ΟΛΙΣΘΗΣ ΕΙΣ ΑΠΩΛΕΙΑΝ
10 ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΦΙΛΟΝ ΑΡΧΑΙΟΝ Ο ΓΑΡ ΠΡΟΣΦΑΤΟΣ ΟΥΚ ΕΣΤΙΝ ΕΦΙΣΟΣ ΑΥΤΩ ΟΙΝΟΣ ΝΕΟΣ ΦΙΛΟΣ ΝΕΟΣ ΕΑΝ ΠΑΛΑΙΩΘΗ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΠΙΕΣΑΙ ΑΥΤΟΝ
11 ΜΗ ΖΗΛΩΣΗΣ ΔΟΞΑΝ ΑΜΑΡΤΩΛΟΥ ΟΥ ΓΑΡ ΟΙΔΑΣ ΤΙ ΕΣΤΑΙ Η ΚΑΤΑΣΤΡΟΦΗ ΑΥΤΟΥ
12 ΜΗ ΕΥΔΟΚΗΣΗΣ ΕΝ ΕΥΔΟΚΙΑ ΑΣΕΒΩΝ ΜΝΗΣΘΗΤΙ ΟΤΙ ΕΩΣ ΑΔΟΥ ΟΥ ΜΗ ΔΙΚΑΙΩΘΩΣΙΝ
13 ΜΑΚΡΑΝ ΑΠΕΧΕ ΑΠΟ ΑΝΘΡΩΠΟΥ ΟΣ ΕΧΕΙ ΕΞΟΥΣΙΑΝ ΤΟΥ ΦΟΝΕΥΕΙΝ ΚΑΙ ΟΥ ΜΗ ΥΠΟΠΤΕΥΣΗΣ ΦΟΒΟΝ ΘΑΝΑΤΟΥ ΚΑΝ ΠΡΟΣΕΛΘΗΣ ΜΗ ΠΛΗΜΜΕΛΗΣΗΣ ΙΝΑ ΜΗ ΑΦΕΛΗΤΑΙ ΤΗΝ ΖΩΗΝ ΣΟΥ ΕΠΙΓΝΩΘΙ ΟΤΙ ΕΝ ΜΕΣΩ ΠΑΓΙΔΩΝ ΔΙΑΒΑΙΝΕΙΣ ΚΑΙ ΕΠΙ ΕΠΑΛΞΕΩΝ ΠΟΛΕΩΣ ΠΕΡΙΠΑΤΕΙΣ
14 ΚΑΤΑ ΤΗΝ ΙΣΧΥΝ ΣΟΥ ΣΤΟΧΑΣΑΙ ΤΟΥΣ ΠΛΗΣΙΟΝ ΚΑΙ ΜΕΤΑ ΣΟΦΩΝ ΣΥΜΒΟΥΛΕΥΟΥ
15 ΜΕΤΑ ΣΥΝΕΤΩΝ ΕΣΤΩ Ο ΔΙΑΛΟΓΙΣΜΟΣ ΣΟΥ ΚΑΙ ΠΑΣΑ ΔΙΗΓΗΣΙΣ ΣΟΥ ΕΝ ΝΟΜΩ ΥΨΙΣΤΟΥ
16 ΑΝΔΡΕΣ ΔΙΚΑΙΟΙ ΕΣΤΩΣΑΝ ΣΥΝΔΕΙΠΝΟΙ ΣΟΥ ΚΑΙ ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΕΣΤΩ ΤΟ ΚΑΥΧΗΜΑ ΣΟΥ
17 ΕΝ ΧΕΙΡΙ ΤΕΧΝΙΤΩΝ ΕΡΓΟΝ ΕΠΑΙΝΕΣΘΗΣΕΤΑΙ ΚΑΙ Ο ΗΓΟΥΜΕΝΟΣ ΛΑΟΥ ΣΟΦΟΣ ΕΝ ΛΟΓΩ ΑΥΤΟΥ
18 ΦΟΒΕΡΟΣ ΕΝ ΠΟΛΕΙ ΑΥΤΟΥ ΑΝΗΡ ΓΛΩΣΣΩΔΗΣ ΚΑΙ Ο ΠΡΟΠΕΤΗΣ ΕΝ ΛΟΓΩ ΑΥΤΟΥ ΜΙΣΗΘΗΣΕΤΑΙ

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 ΚΡΙΤΗΣ ΣΟΦΟΣ ΠΑΙΔΕΥΣΕΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΗΓΕΜΟΝΙΑ ΣΥΝΕΤΟΥ ΤΕΤΑΓΜΕΝΗ ΕΣΤΑΙ
2 ΚΑΤΑ ΤΟΝ ΚΡΙΤΗΝ ΤΟΥ ΛΑΟΥ ΟΥΤΩΣ ΚΑΙ ΟΙ ΛΕΙΤΟΥΡΓΟΙ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑ ΤΟΝ ΗΓΟΥΜΕΝΟΝ ΤΗΣ ΠΟΛΕΩΣ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΥΤΗΝ
3 ΒΑΣΙΛΕΥΣ ΑΠΑΙΔΕΥΤΟΣ ΑΠΟΛΕΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΠΟΛΙΣ ΟΙΚΙΣΘΗΣΕΤΑΙ ΕΝ ΣΥΝΕΣΕΙ ΔΥΝΑΣΤΩΝ
4 ΕΝ ΧΕΙΡΙ ΚΥΡΙΟΥ Η ΕΞΟΥΣΙΑ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟΝ ΧΡΗΣΙΜΟΝ ΕΓΕΡΕΙ ΕΙΣ ΚΑΙΡΟΝ ΕΠ' ΑΥΤΗΣ
5 ΕΝ ΧΕΙΡΙ ΚΥΡΙΟΥ ΕΥΟΔΙΑ ΑΝΔΡΟΣ ΚΑΙ ΠΡΟΣΩΠΩ ΓΡΑΜΜΑΤΕΩΣ ΕΠΙΘΗΣΕΙ ΔΟΞΑΝ ΑΥΤΟΥ
6 ΕΠΙ ΠΑΝΤΙ ΑΔΙΚΗΜΑΤΙ ΜΗ ΜΗΝΙΑΣΗΣ ΤΩ ΠΛΗΣΙΟΝ ΚΑΙ ΜΗ ΠΡΑΣΣΕ ΜΗΔΕΝ ΕΝ ΕΡΓΟΙΣ ΥΒΡΕΩΣ
7 ΜΙΣΗΤΗ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ ΥΠΕΡΗΦΑΝΙΑ ΚΑΙ ΕΞ ΑΜΦΟΤΕΡΩΝ ΠΛΗΜΜΕΛΗΣ Η ΑΔΙΚΙΑ
8 ΒΑΣΙΛΕΙΑ ΑΠΟ ΕΘΝΟΥΣ ΕΙΣ ΕΘΝΟΣ ΜΕΤΑΓΕΤΑΙ ΔΙΑ ΑΔΙΚΙΑΣ ΚΑΙ ΥΒΡΕΙΣ ΚΑΙ ΧΡΗΜΑΤΑ
9 ΤΙ ΥΠΕΡΗΦΑΝΕΥΕΤΑΙ ΓΗ ΚΑΙ ΣΠΟΔΟΣ ΟΤΙ ΕΝ ΖΩΗ ΕΡΡΙΨΑ ΤΑ ΕΝΔΟΣΘΙΑ ΑΥΤΟΥ
10 ΜΑΚΡΟΝ ΑΡΡΩΣΤΗΜΑ ΣΚΩΠΤΕΙ ΙΑΤΡΟΣ ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΗΜΕΡΟΝ ΚΑΙ ΑΥΡΙΟΝ ΤΕΛΕΥΤΗΣΕΙ
11 ΕΝ ΓΑΡ ΤΩ ΑΠΟΘΑΝΕΙΝ ΑΝΘΡΩΠΟΝ ΚΛΗΡΟΝΟΜΗΣΕΙ ΕΡΠΕΤΑ ΚΑΙ ΘΗΡΙΑ ΚΑΙ ΣΚΩΛΗΚΑΣ
12 ΑΡΧΗ ΥΠΕΡΗΦΑΝΙΑΣ ΑΝΘΡΩΠΟΥ ΑΦΙΣΤΑΣΘΑΙ ΑΠΟ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΠΟΙΗΣΑΝΤΟΣ ΑΥΤΟΝ ΑΠΕΣΤΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ
13 ΟΤΙ ΑΡΧΗ ΥΠΕΡΗΦΑΝΙΑΣ ΑΜΑΡΤΙΑ ΚΑΙ Ο ΚΡΑΤΩΝ ΑΥΤΗΣ ΕΞΟΜΒΡΗΣΕΙ ΒΔΕΛΥΓΜΑ ΔΙΑ ΤΟΥΤΟ ΠΑΡΕΔΟΞΑΣΕΝ ΚΥΡΙΟΣ ΤΑΣ ΕΠΑΓΩΓΑΣ ΚΑΙ ΚΑΤΕΣΤΡΕΨΕΝ ΕΙΣ ΤΕΛΟΣ ΑΥΤΟΥΣ
14 ΘΡΟΝΟΥΣ ΑΡΧΟΝΤΩΝ ΚΑΘΕΙΛΕΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΠΡΑΕΙΣ ΑΝΤ' ΑΥΤΩΝ
15 ΡΙΖΑΣ ΕΘΝΩΝ ΕΞΕΤΙΛΕΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΦΥΤΕΥΣΕΝ ΤΑΠΕΙΝΟΥΣ ΑΝΤ' ΑΥΤΩΝ
16 ΧΩΡΑΣ ΕΘΝΩΝ ΚΑΤΕΣΤΡΕΨΕΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΥΤΑΣ ΕΩΣ ΘΕΜΕΛΙΩΝ ΓΗΣ
17 ΕΞΗΡΕΝ ΕΞ ΑΥΤΩΝ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΑΠΟ ΓΗΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ
18 ΟΥΚ ΕΚΤΙΣΤΑΙ ΑΝΘΡΩΠΟΙΣ ΥΠΕΡΗΦΑΝΙΑ ΟΥΔΕ ΟΡΓΗ ΘΥΜΟΥ ΓΕΝΝΗΜΑΣΙΝ ΓΥΝΑΙΚΩΝ
19 ΣΠΕΡΜΑ ΕΝΤΙΜΟΝ ΠΟΙΟΝ ΣΠΕΡΜΑ ΑΝΘΡΩΠΟΥ ΣΠΕΡΜΑ ΕΝΤΙΜΟΝ ΠΟΙΟΝ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΣΠΕΡΜΑ ΑΤΙΜΟΝ ΠΟΙΟΝ ΣΠΕΡΜΑ ΑΝΘΡΩΠΟΥ ΣΠΕΡΜΑ ΑΤΙΜΟΝ ΠΟΙΟΝ ΟΙ ΠΑΡΑΒΑΙΝΟΝΤΕΣ ΕΝΤΟΛΑΣ
20 ΕΝ ΜΕΣΩ ΑΔΕΛΦΩΝ Ο ΗΓΟΥΜΕΝΟΣ ΑΥΤΩΝ ΕΝΤΙΜΟΣ ΚΑΙ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΚΥΡΙΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ
22 ΠΛΟΥΣΙΟΣ ΚΑΙ ΕΝΔΟΞΟΣ ΚΑΙ ΠΤΩΧΟΣ ΤΟ ΚΑΥΧΗΜΑ ΑΥΤΩΝ ΦΟΒΟΣ ΚΥΡΙΟΥ
23 ΟΥ ΔΙΚΑΙΟΝ ΑΤΙΜΑΣΑΙ ΠΤΩΧΟΝ ΣΥΝΕΤΟΝ ΚΑΙ ΟΥ ΚΑΘΗΚΕΙ ΔΟΞΑΣΑΙ ΑΝΔΡΑ ΑΜΑΡΤΩΛΟΝ
24 ΜΕΓΙΣΤΑΝ ΚΑΙ ΚΡΙΤΗΣ ΚΑΙ ΔΥΝΑΣΤΗΣ ΔΟΞΑΣΘΗΣΕΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΩΝ ΤΙΣ ΜΕΙΖΩΝ ΤΟΥ ΦΟΒΟΥΜΕΝΟΥ ΤΟΝ ΚΥΡΙΟΝ
25 ΟΙΚΕΤΗ ΣΟΦΩ ΕΛΕΥΘΕΡΟΙ ΛΕΙΤΟΥΡΓΗΣΟΥΣΙΝ ΚΑΙ ΑΝΗΡ ΕΠΙΣΤΗΜΩΝ ΟΥ ΓΟΓΓΥΣΕΙ
26 ΜΗ ΣΟΦΙΖΟΥ ΠΟΙΗΣΑΙ ΤΟ ΕΡΓΟΝ ΣΟΥ ΚΑΙ ΜΗ ΔΟΞΑΖΟΥ ΕΝ ΚΑΙΡΩ ΣΤΕΝΟΧΩΡΙΑΣ ΣΟΥ
27 ΚΡΕΙΣΣΩΝ ΕΡΓΑΖΟΜΕΝΟΣ ΚΑΙ ΠΕΡΙΣΣΕΥΩΝ ΕΝ ΠΑΣΙΝ Η ΠΕΡΙΠΑΤΩΝ ΔΟΞΑΖΟΜΕΝΟΣ ΚΑΙ ΑΠΟΡΩΝ ΑΡΤΩΝ
28 ΤΕΚΝΟΝ ΕΝ ΠΡΑΥΤΗΤΙ ΔΟΞΑΣΟΝ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΚΑΙ ΔΟΣ ΑΥΤΗ ΤΙΜΗΝ ΚΑΤΑ ΤΗΝ ΑΞΙΑΝ ΑΥΤΗΣ
29 ΤΟΝ ΑΜΑΡΤΑΝΟΝΤΑ ΕΙΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΤΙΣ ΔΙΚΑΙΩΣΕΙ ΚΑΙ ΤΙΣ ΔΟΞΑΣΕΙ ΤΟΝ ΑΤΙΜΑΖΟΝΤΑ ΤΗΝ ΖΩΗΝ ΑΥΤΟΥ
30 ΠΤΩΧΟΣ ΔΟΞΑΖΕΤΑΙ ΔΙ' ΕΠΙΣΤΗΜΗΝ ΑΥΤΟΥ ΚΑΙ ΠΛΟΥΣΙΟΣ ΔΟΞΑΖΕΤΑΙ ΔΙΑ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΟΥ
31 Ο ΔΕΔΟΞΑΣΜΕΝΟΣ ΕΝ ΠΤΩΧΕΙΑ ΚΑΙ ΕΝ ΠΛΟΥΤΩ ΠΟΣΑΧΩΣ ΚΑΙ Ο ΑΔΟΞΟΣ ΕΝ ΠΛΟΥΤΩ ΚΑΙ ΕΝ ΠΤΩΧΕΙΑ ΠΟΣΑΧΩΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 ΣΟΦΙΑ ΤΑΠΕΙΝΟΥ ΑΝΥΨΩΣΕΙ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΕΝ ΜΕΣΩ ΜΕΓΙΣΤΑΝΩΝ ΚΑΘΙΣΕΙ ΑΥΤΟΝ
2 ΜΗ ΑΙΝΕΣΗΣ ΑΝΔΡΑ ΕΝ ΚΑΛΛΕΙ ΑΥΤΟΥ ΚΑΙ ΜΗ ΒΔΕΛΥΞΗ ΑΝΘΡΩΠΟΝ ΕΝ ΟΡΑΣΕΙ ΑΥΤΟΥ
3 ΜΙΚΡΑ ΕΝ ΠΕΤΕΙΝΟΙΣ ΜΕΛΙΣΣΑ ΚΑΙ ΑΡΧΗ ΓΛΥΚΑΣΜΑΤΩΝ Ο ΚΑΡΠΟΣ ΑΥΤΗΣ
4 ΕΝ ΠΕΡΙΒΟΛΗ ΙΜΑΤΙΩΝ ΜΗ ΚΑΥΧΗΣΗ ΚΑΙ ΕΝ ΗΜΕΡΑ ΔΟΞΗΣ ΜΗ ΕΠΑΙΡΟΥ ΟΤΙ ΘΑΥΜΑΣΤΑ ΤΑ ΕΡΓΑ ΚΥΡΙΟΥ ΚΑΙ ΚΡΥΠΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΑΝΘΡΩΠΟΙΣ
5 ΠΟΛΛΟΙ ΤΥΡΑΝΝΟΙ ΕΚΑΘΙΣΑΝ ΕΠΙ ΕΔΑΦΟΥΣ Ο ΔΕ ΑΝΥΠΟΝΟΗΤΟΣ ΕΦΟΡΕΣΕΝ ΔΙΑΔΗΜΑ
6 ΠΟΛΛΟΙ ΔΥΝΑΣΤΑΙ ΗΤΙΜΑΣΘΗΣΑΝ ΣΦΟΔΡΑ ΚΑΙ ΕΝΔΟΞΟΙ ΠΑΡΕΔΟΘΗΣΑΝ ΕΙΣ ΧΕΙΡΑΣ ΕΤΕΡΩΝ
7 ΠΡΙΝ ΕΞΕΤΑΣΗΣ ΜΗ ΜΕΜΨΗ ΝΟΗΣΟΝ ΠΡΩΤΟΝ ΚΑΙ ΤΟΤΕ ΕΠΙΤΙΜΑ
8 ΠΡΙΝ Η ΑΚΟΥΣΑΙ ΜΗ ΑΠΟΚΡΙΝΟΥ ΚΑΙ ΕΝ ΜΕΣΩ ΛΟΓΩΝ ΜΗ ΠΑΡΕΜΒΑΛΛΟΥ
9 ΠΕΡΙ ΠΡΑΓΜΑΤΟΣ ΟΥ ΟΥΚ ΕΣΤΙΝ ΣΟΙ ΧΡΕΙΑ ΜΗ ΕΡΙΖΕ ΚΑΙ ΕΝ ΚΡΙΣΕΙ ΑΜΑΡΤΩΛΩΝ ΜΗ ΣΥΝΕΔΡΕΥΕ
10 ΤΕΚΝΟΝ ΜΗ ΠΕΡΙ ΠΟΛΛΑ ΕΣΤΩΣΑΝ ΑΙ ΠΡΑΞΕΙΣ ΣΟΥ ΕΑΝ ΠΛΗΘΥΝΗΣ ΟΥΚ ΑΘΩΩΘΗΣΗ ΚΑΙ ΕΑΝ ΔΙΩΚΗΣ ΟΥ ΜΗ ΚΑΤΑΛΑΒΗΣ ΚΑΙ ΟΥ ΜΗ ΕΚΦΥΓΗΣ ΔΙΑΔΡΑΣ
11 ΕΣΤΙΝ ΚΟΠΙΩΝ ΚΑΙ ΠΟΝΩΝ ΚΑΙ ΣΠΕΥΔΩΝ ΚΑΙ ΤΟΣΩ ΜΑΛΛΟΝ ΥΣΤΕΡΕΙΤΑΙ
12 ΕΣΤΙΝ ΝΩΘΡΟΣ ΠΡΟΣΔΕΟΜΕΝΟΣ ΑΝΤΙΛΗΜΨΕΩΣ ΥΣΤΕΡΩΝ ΙΣΧΥΙ ΚΑΙ ΠΤΩΧΕΙΑ ΠΕΡΙΣΣΕΥΕΙ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΕΒΛΕΨΑΝ ΑΥΤΩ ΕΙΣ ΑΓΑΘΑ ΚΑΙ ΑΝΩΡΘΩΣΕΝ ΑΥΤΟΝ ΕΚ ΤΑΠΕΙΝΩΣΕΩΣ ΑΥΤΟΥ

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13 ΚΑΙ ΑΝΥΨΩΣΕΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΘΑΥΜΑΣΑΝ ΕΠ' ΑΥΤΩ ΠΟΛΛΟΙ
14 ΑΓΑΘΑ ΚΑΙ ΚΑΚΑ ΖΩΗ ΚΑΙ ΘΑΝΑΤΟΣ ΠΤΩΧΕΙΑ ΚΑΙ ΠΛΟΥΤΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΕΣΤΙΝ
17 ΔΟΣΙΣ ΚΥΡΙΟΥ ΠΑΡΑΜΕΝΕΙ ΕΥΣΕΒΕΣΙΝ ΚΑΙ Η ΕΥΔΟΚΙΑ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΥΟΔΩΘΗΣΕΤΑΙ
18 ΕΣΤΙΝ ΠΛΟΥΤΩΝ ΑΠΟ ΠΡΟΣΟΧΗΣ ΚΑΙ ΣΦΙΓΓΙΑΣ ΑΥΤΟΥ ΚΑΙ ΑΥΤΗ Η ΜΕΡΙΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ
19 ΕΝ ΤΩ ΕΙΠΕΙΝ ΑΥΤΟΝ ΕΥΡΟΝ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΝΥΝ ΦΑΓΟΜΑΙ ΕΚ ΤΩΝ ΑΓΑΘΩΝ ΜΟΥ ΚΑΙ ΟΥΚ ΟΙΔΕΝ ΤΙΣ ΚΑΙΡΟΣ ΠΑΡΕΛΕΥΣΕΤΑΙ ΚΑΙ ΚΑΤΑΛΕΙΨΕΙ ΑΥΤΑ ΕΤΕΡΟΙΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ
20 ΣΤΗΘΙ ΕΝ ΔΙΑΘΗΚΗ ΣΟΥ ΚΑΙ ΟΜΙΛΕΙ ΕΝ ΑΥΤΗ ΚΑΙ ΕΝ ΤΩ ΕΡΓΩ ΣΟΥ ΠΑΛΑΙΩΘΗΤΙ
21 ΜΗ ΘΑΥΜΑΖΕ ΕΝ ΕΡΓΟΙΣ ΑΜΑΡΤΩΛΟΥ ΠΙΣΤΕΥΕ ΔΕ ΚΥΡΙΩ ΚΑΙ ΕΜΜΕΝΕ ΤΩ ΠΟΝΩ ΣΟΥ ΟΤΙ ΚΟΥΦΟΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΚΥΡΙΟΥ ΔΙΑ ΤΑΧΟΥΣ ΕΞΑΠΙΝΑ ΠΛΟΥΤΙΣΑΙ ΠΕΝΗΤΑ
22 ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΝ ΜΙΣΘΩ ΕΥΣΕΒΟΥΣ ΚΑΙ ΕΝ ΩΡΑ ΤΑΧΙΝΗ ΑΝΑΘΑΛΛΕΙ ΕΥΛΟΓΙΑΝ ΑΥΤΟΥ
23 ΜΗ ΕΙΠΗΣ ΤΙΣ ΕΣΤΙΝ ΜΟΥ ΧΡΕΙΑ ΚΑΙ ΤΙΝΑ ΑΠΟ ΤΟΥ ΝΥΝ ΕΣΤΑΙ ΜΟΥ ΤΑ ΑΓΑΘΑ
24 ΜΗ ΕΙΠΗΣ ΑΥΤΑΡΚΗ ΜΟΙ ΕΣΤΙΝ ΚΑΙ ΤΙ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΚΩΘΗΣΟΜΑΙ
25 ΕΝ ΗΜΕΡΑ ΑΓΑΘΩΝ ΑΜΝΗΣΙΑ ΚΑΚΩΝ ΚΑΙ ΕΝ ΗΜΕΡΑ ΚΑΚΩΝ ΟΥ ΜΝΗΣΘΗΣΕΤΑΙ ΑΓΑΘΩΝ
26 ΟΤΙ ΚΟΥΦΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΕΝ ΗΜΕΡΑ ΤΕΛΕΥΤΗΣ ΑΠΟΔΟΥΝΑΙ ΑΝΘΡΩΠΩ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ
27 ΚΑΚΩΣΙΣ ΩΡΑΣ ΕΠΙΛΗΣΜΟΝΗΝ ΠΟΙΕΙ ΤΡΥΦΗΣ ΚΑΙ ΕΝ ΣΥΝΤΕΛΕΙΑ ΑΝΘΡΩΠΟΥ ΑΠΟΚΑΛΥΨΙΣ ΕΡΓΩΝ ΑΥΤΟΥ
28 ΠΡΟ ΤΕΛΕΥΤΗΣ ΜΗ ΜΑΚΑΡΙΖΕ ΜΗΔΕΝΑ ΚΑΙ ΕΝ ΤΕΚΝΟΙΣ ΑΥΤΟΥ ΓΝΩΣΘΗΣΕΤΑΙ ΑΝΗΡ
29 ΜΗ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΕΙΣΑΓΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΠΟΛΛΑ ΓΑΡ ΤΑ ΕΝΕΔΡΑ ΤΟΥ ΔΟΛΙΟΥ
30 ΠΕΡΔΙΞ ΘΗΡΕΥΤΗΣ ΕΝ ΚΑΡΤΑΛΛΩ ΟΥΤΩΣ ΚΑΡΔΙΑ ΥΠΕΡΗΦΑΝΟΥ ΚΑΙ ΩΣ Ο ΚΑΤΑΣΚΟΠΟΣ ΕΠΙΒΛΕΠΕΙ ΠΤΩΣΙΝ
31 ΤΑ ΓΑΡ ΑΓΑΘΑ ΕΙΣ ΚΑΚΑ ΜΕΤΑΣΤΡΕΦΩΝ ΕΝΕΔΡΕΥΕΙ ΚΑΙ ΕΝ ΤΟΙΣ ΑΙΡΕΤΟΙΣ ΕΠΙΘΗΣΕΙ ΜΩΜΟΝ
32 ΑΠΟ ΣΠΙΝΘΗΡΟΣ ΠΥΡΟΣ ΠΛΗΘΥΝΕΤΑΙ ΑΝΘΡΑΚΙΑ ΚΑΙ ΑΝΘΡΩΠΟΣ ΑΜΑΡΤΩΛΟΣ ΕΙΣ ΑΙΜΑ ΕΝΕΔΡΕΥΕΙ
33 ΠΡΟΣΕΧΕ ΑΠΟ ΚΑΚΟΥΡΓΟΥ ΠΟΝΗΡΑ ΓΑΡ ΤΕΚΤΑΙΝΕΙ ΜΗΠΟΤΕ ΜΩΜΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΩ ΣΟΙ
34 ΕΝΟΙΚΙΣΟΝ ΑΛΛΟΤΡΙΟΝ ΚΑΙ ΔΙΑΣΤΡΕΨΕΙ ΣΕ ΕΝ ΤΑΡΑΧΑΙΣ ΚΑΙ ΑΠΑΛΛΟΤΡΙΩΣΕΙ ΣΕ ΤΩΝ ΙΔΙΩΝ ΣΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 ΕΑΝ ΕΥ ΠΟΙΗΣ ΓΝΩΘΙ ΤΙΝΙ ΠΟΙΕΙΣ ΚΑΙ ΕΣΤΑΙ ΧΑΡΙΣ ΤΟΙΣ ΑΓΑΘΟΙΣ ΣΟΥ
2 ΕΥ ΠΟΙΗΣΟΝ ΕΥΣΕΒΕΙ ΚΑΙ ΕΥΡΗΣΕΙΣ ΑΝΤΑΠΟΔΟΜΑ ΚΑΙ ΕΙ ΜΗ ΠΑΡ' ΑΥΤΟΥ ΑΛΛΑ ΠΑΡΑ ΤΟΥ ΥΨΙΣΤΟΥ
3 ΟΥΚ ΕΣΤΑΙ ΑΓΑΘΑ ΤΩ ΕΝΔΕΛΕΧΙΖΟΝΤΙ ΕΙΣ ΚΑΚΑ ΚΑΙ ΤΩ ΕΛΕΗΜΟΣΥΝΗΝ ΜΗ ΧΑΡΙΖΟΜΕΝΩ
4 ΔΟΣ ΤΩ ΕΥΣΕΒΕΙ ΚΑΙ ΜΗ ΑΝΤΙΛΑΒΗ ΤΟΥ ΑΜΑΡΤΩΛΟΥ
5 ΕΥ ΠΟΙΗΣΟΝ ΤΑΠΕΙΝΩ ΚΑΙ ΜΗ ΔΩΣ ΑΣΕΒΕΙ ΕΜΠΟΔΙΣΟΝ ΤΟΥΣ ΑΡΤΟΥΣ ΑΥΤΟΥ ΚΑΙ ΜΗ ΔΩΣ ΑΥΤΩ ΙΝΑ ΜΗ ΕΝ ΑΥΤΟΙΣ ΣΕ ΔΥΝΑΣΤΕΥΣΗ ΔΙΠΛΑΣΙΑ ΓΑΡ ΚΑΚΑ ΕΥΡΗΣΕΙΣ ΕΝ ΠΑΣΙΝ ΑΓΑΘΟΙΣ ΟΙΣ ΑΝ ΠΟΙΗΣΗΣ ΑΥΤΩ
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10 ΜΗ ΠΙΣΤΕΥΣΗΣ ΤΩ ΕΧΘΡΩ ΣΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΩΣ ΓΑΡ Ο ΧΑΛΚΟΣ ΙΟΥΤΑΙ ΟΥΤΩΣ Η ΠΟΝΗΡΙΑ ΑΥΤΟΥ
11 ΚΑΙ ΕΑΝ ΤΑΠΕΙΝΩΘΗ ΚΑΙ ΠΟΡΕΥΗΤΑΙ ΣΥΓΚΕΚΥΦΩΣ ΕΠΙΣΤΗΣΟΝ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΚΑΙ ΦΥΛΑΞΑΙ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΣΗ ΑΥΤΩ ΩΣ ΕΚΜΕΜΑΧΩΣ ΕΣΟΠΤΡΟΝ ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΟΥΚ ΕΙΣ ΤΕΛΟΣ ΚΑΤΙΩΣΕΝ
12 ΜΗ ΣΤΗΣΗΣ ΑΥΤΟΝ ΠΑΡΑ ΣΕΑΥΤΩ ΜΗ ΑΝΑΤΡΕΨΑΣ ΣΕ ΣΤΗ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΣΟΥ ΜΗ ΚΑΘΙΣΗΣ ΑΥΤΟΝ ΕΚ ΔΕΞΙΩΝ ΣΟΥ ΜΗΠΟΤΕ ΖΗΤΗΣΗ ΤΗΝ ΚΑΘΕΔΡΑΝ ΣΟΥ ΚΑΙ ΕΠ' ΕΣΧΑΤΩΝ ΕΠΙΓΝΩΣΗ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΚΑΙ ΕΠΙ ΤΩΝ ΡΗΜΑΤΩΝ ΜΟΥ ΚΑΤΑΝΥΓΗΣΗ
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17 ΚΑΚΑ ΕΑΝ ΥΠΑΝΤΗΣΗ ΣΟΙ ΕΥΡΗΣΕΙΣ ΑΥΤΟΝ ΠΡΟΤΕΡΟΝ ΕΚΕΙ ΣΟΥ ΚΑΙ ΩΣ ΒΟΗΘΩΝ ΥΠΟΣΧΑΣΕΙ ΠΤΕΡΝΑΝ ΣΟΥ
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WISDOM OF JESUS BEN SIRACH CHAPTER 13

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3 ΠΛΟΥΣΙΟΣ ΗΔΙΚΗΣΕΝ ΚΑΙ ΑΥΤΟΣ ΠΡΟΣΕΝΕΒΡΙΜΗΣΑΤΟ ΠΤΩΧΟΣ ΗΔΙΚΗΤΑΙ ΚΑΙ ΑΥΤΟΣ ΠΡΟΣΔΕΗΘΗΣΕΤΑΙ
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5 ΕΑΝ ΕΧΗΣ ΣΥΜΒΙΩΣΕΤΑΙ ΣΟΙ ΚΑΙ ΑΠΟΚΕΝΩΣΕΙ ΣΕ ΚΑΙ ΑΥΤΟΣ ΟΥ ΠΟΝΕΣΕΙ
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8 ΠΟΝΗΡΟΣ Ο ΒΑΣΚΑΙΝΩΝ ΟΦΘΑΛΜΩ ΑΠΟΣΤΡΕΦΩΝ ΠΡΟΣΩΠΟΝ ΚΑΙ ΥΠΕΡΟΡΩΝ ΨΥΧΑΣ
9 ΠΛΕΟΝΕΚΤΟΥ ΟΦΘΑΛΜΟΣ ΟΥΚ ΕΜΠΙΠΛΑΤΑΙ ΜΕΡΙΔΙ ΚΑΙ ΑΔΙΚΙΑ ΠΟΝΗΡΑ ΑΝΑΞΗΡΑΙΝΕΙ ΨΥΧΗΝ
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16 ΔΟΣ ΚΑΙ ΛΑΒΕ ΚΑΙ ΑΠΑΤΗΣΟΝ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΔΟΥ ΖΗΤΗΣΑΙ ΤΡΥΦΗΝ
17 ΠΑΣΑ ΣΑΡΞ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΟΥΤΑΙ Η ΓΑΡ ΔΙΑΘΗΚΗ ΑΠ' ΑΙΩΝΟΣ ΘΑΝΑΤΩ ΑΠΟΘΑΝΗ
18 ΩΣ ΦΥΛΛΟΝ ΘΑΛΛΟΝ ΕΠΙ ΔΕΝΔΡΟΥ ΔΑΣΕΟΣ ΤΑ ΜΕΝ ΚΑΤΑΒΑΛΛΕΙ ΑΛΛΑ ΔΕ ΦΥΕΙ ΟΥΤΩΣ ΓΕΝΕΑ ΣΑΡΚΟΣ ΚΑΙ ΑΙΜΑΤΟΣ Η ΜΕΝ ΤΕΛΕΥΤΑ ΕΤΕΡΑ ΔΕ ΓΕΝΝΑΤΑΙ
19 ΠΑΝ ΕΡΓΟΝ ΣΗΠΟΜΕΝΟΝ ΕΚΛΕΙΠΕΙ ΚΑΙ Ο ΕΡΓΑΖΟΜΕΝΟΣ ΑΥΤΟ ΜΕΤ' ΑΥΤΟΥ ΑΠΕΛΕΥΣΕΤΑΙ
20 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΣ ΕΝ ΣΟΦΙΑ ΜΕΛΕΤΗΣΕΙ ΚΑΙ ΟΣ ΕΝ ΣΥΝΕΣΕΙ ΑΥΤΟΥ ΔΙΑΛΕΧΘΗΣΕΤΑΙ
21 Ο ΔΙΑΝΟΟΥΜΕΝΟΣ ΤΑΣ ΟΔΟΥΣ ΑΥΤΗΣ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΚΡΥΦΟΙΣ ΑΥΤΗΣ ΕΝΝΟΗΘΗΣΕΤΑΙ
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24 Ο ΚΑΤΑΛΥΩΝ ΣΥΝΕΓΓΥΣ ΤΟΥ ΟΙΚΟΥ ΑΥΤΗΣ ΚΑΙ ΠΗΞΕΙ ΠΑΣΣΑΛΟΝ ΕΝ ΤΟΙΣ ΤΟΙΧΟΙΣ ΑΥΤΗΣ
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27 ΣΚΕΠΑΣΘΗΣΕΤΑΙ ΥΠ' ΑΥΤΗΣ ΑΠΟ ΚΑΥΜΑΤΟΣ ΚΑΙ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΗΣ ΚΑΤΑΛΥΣΕΙ

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19 ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΠΙ ΤΟΥΣ ΦΟΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ ΚΑΙ ΑΥΤΟΣ ΕΠΙΓΝΩΣΕΤΑΙ ΠΑΝ ΕΡΓΟΝ ΑΝΘΡΩΠΟΥ
20 ΟΥΚ ΕΝΕΤΕΙΛΑΤΟ ΟΥΔΕΝΙ ΑΣΕΒΕΙΝ ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΑΝΕΣΙΝ ΟΥΔΕΝΙ ΑΜΑΡΤΑΝΕΙΝ

WISDOM OF JESUS BEN SIRACH CHAPTER 16
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4 ΑΠΟ ΓΑΡ ΕΝΟΣ ΣΥΝΕΤΟΥ ΣΥΝΟΙΚΙΣΘΗΣΕΤΑΙ ΠΟΛΙΣ ΦΥΛΗ ΔΕ ΑΝΟΜΩΝ ΕΡΗΜΩΘΗΣΕΤΑΙ

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5 ΠΟΛΛΑ ΤΟΙΑΥΤΑ ΕΟΡΑΚΕΝ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΚΑΙ ΙΣΧΥΡΟΤΕΡΑ ΤΟΥΤΩΝ ΑΚΗΚΟΕΝ ΤΟ ΟΥΣ ΜΟΥ
6 ΕΝ ΣΥΝΑΓΩΓΗ ΑΜΑΡΤΩΛΩΝ ΕΚΚΑΥΘΗΣΕΤΑΙ ΠΥΡ ΚΑΙ ΕΝ ΕΘΝΕΙ ΑΠΕΙΘΕΙ ΕΞΕΚΑΥΘΗ ΟΡΓΗ
7 ΟΥΚ ΕΞΙΛΑΣΑΤΟ ΠΕΡΙ ΤΩΝ ΑΡΧΑΙΩΝ ΓΙΓΑΝΤΩΝ ΟΙ ΑΠΕΣΤΗΣΑΝ ΤΗ ΙΣΧΥΙ ΑΥΤΩΝ
8 ΟΥΚ ΕΦΕΙΣΑΤΟ ΠΕΡΙ ΤΗΣ ΠΑΡΟΙΚΙΑΣ ΛΩΤ ΟΥΣ ΕΒΔΕΛΥΞΑΤΟ ΔΙΑ ΤΗΝ ΥΠΕΡΗΦΑΝΙΑΝ ΑΥΤΩΝ
9 ΟΥΚ ΗΛΕΗΣΕΝ ΕΘΝΟΣ ΑΠΩΛΕΙΑΣ ΤΟΥΣ ΕΞΗΡΜΕΝΟΥΣ ΕΝ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ
10 ΚΑΙ ΟΥΤΩΣ ΕΞΑΚΟΣΙΑΣ ΧΙΛΙΑΔΑΣ ΠΕΖΩΝ ΤΟΥΣ ΕΠΙΣΥΝΑΧΘΕΝΤΑΣ ΕΝ ΣΚΛΗΡΟΚΑΡΔΙΑ ΑΥΤΩΝ
11 ΚΑΝ Η ΕΙΣ ΣΚΛΗΡΟΤΡΑΧΗΛΟΣ ΘΑΥΜΑΣΤΟΝ ΤΟΥΤΟ ΕΙ ΑΘΩΩΘΗΣΕΤΑΙ ΕΛΕΟΣ ΓΑΡ ΚΑΙ ΟΡΓΗ ΠΑΡ' ΑΥΤΩ ΔΥΝΑΣΤΗΣ ΕΞΙΛΑΣΜΩΝ ΚΑΙ ΕΚΧΕΩΝ ΟΡΓΗΝ
12 ΚΑΤΑ ΤΟ ΠΟΛΥ ΕΛΕΟΣ ΑΥΤΟΥ ΟΥΤΩΣ ΚΑΙ ΠΟΛΥΣ Ο ΕΛΕΓΧΟΣ ΑΥΤΟΥ ΑΝΔΡΑ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΚΡΙΝΕΙ
13 ΟΥΚ ΕΚΦΕΥΞΕΤΑΙ ΕΝ ΑΡΠΑΓΜΑΤΙ ΑΜΑΡΤΩΛΟΣ ΚΑΙ ΟΥ ΜΗ ΚΑΘΥΣΤΕΡΗΣΕΙ ΥΠΟΜΟΝΗ ΕΥΣΕΒΟΥΣ
14 ΠΑΣΗ ΕΛΕΗΜΟΣΥΝΗ ΠΟΙΗΣΕΙ ΤΟΠΟΝ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΕΥΡΗΣΕΙ
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18 ΙΔΟΥ Ο ΟΥΡΑΝΟΣ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΑΒΥΣΣΟΣ ΚΑΙ ΓΗ ΕΝ ΤΗ ΕΠΙΣΚΟΠΗ ΑΥΤΟΥ ΣΑΛΕΥΘΗΣΟΝΤΑΙ
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3 ΚΑΘ' ΕΑΥΤΟΝ ΕΝΕΔΥΣΕΝ ΑΥΤΟΥΣ ΙΣΧΥΝ ΚΑΙ ΚΑΤ' ΕΙΚΟΝΑ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ
4 ΕΘΗΚΕΝ ΤΟΝ ΦΟΒΟΝ ΑΥΤΟΥ ΕΠΙ ΠΑΣΗΣ ΣΑΡΚΟΣ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΕΙΝ ΘΗΡΙΩΝ ΚΑΙ ΠΕΤΕΙΝΩΝ
6 ΔΙΑΒΟΥΛΙΟΝ ΚΑΙ ΓΛΩΣΣΑΝ ΚΑΙ ΟΦΘΑΛΜΟΥΣ ΩΤΑ ΚΑΙ ΚΑΡΔΙΑΝ ΕΔΩΚΕΝ ΔΙΑΝΟΕΙΣΘΑΙ ΑΥΤΟΙΣ
7 ΕΠΙΣΤΗΜΗΝ ΣΥΝΕΣΕΩΣ ΕΝΕΠΛΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΓΑΘΑ ΚΑΙ ΚΑΚΑ ΥΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ
8 ΕΘΗΚΕΝ ΤΟΝ ΟΦΘΑΛΜΟΝ ΑΥΤΟΥ ΕΠΙ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΔΕΙΞΑΙ ΑΥΤΟΙΣ ΤΟ ΜΕΓΑΛΕΙΟΝ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ
10 ΚΑΙ ΟΝΟΜΑ ΑΓΙΑΣΜΟΥ ΑΙΝΕΣΟΥΣΙΝ ΙΝΑ ΔΙΗΓΩΝΤΑΙ ΤΑ ΜΕΓΑΛΕΙΑ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ
11 ΠΡΟΣΕΘΗΚΕΝ ΑΥΤΟΙΣ ΕΠΙΣΤΗΜΗΝ ΚΑΙ ΝΟΜΟΝ ΖΩΗΣ ΕΚΛΗΡΟΔΟΤΗΣΕΝ ΑΥΤΟΙΣ
12 ΔΙΑΘΗΚΗΝ ΑΙΩΝΟΣ ΕΣΤΗΣΕΝ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΑΥΤΟΥ ΥΠΕΔΕΙΞΕΝ ΑΥΤΟΙΣ
13 ΜΕΓΑΛΕΙΟΝ ΔΟΞΗΣ ΕΙΔΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΚΑΙ ΔΟΞΑΝ ΦΩΝΗΣ ΑΥΤΟΥ ΗΚΟΥΣΕΝ ΤΟ ΟΥΣ ΑΥΤΩΝ
14 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΡΟΣΕΧΕΤΕ ΑΠΟ ΠΑΝΤΟΣ ΑΔΙΚΟΥ ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΕΚΑΣΤΩ ΠΕΡΙ ΤΟΥ ΠΛΗΣΙΟΝ
15 ΑΙ ΟΔΟΙ ΑΥΤΩΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΟΥ ΚΡΥΒΗΣΟΝΤΑΙ ΑΠΟ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ
17 ΕΚΑΣΤΩ ΕΘΝΕΙ ΚΑΤΕΣΤΗΣΕΝ ΗΓΟΥΜΕΝΟΝ ΚΑΙ ΜΕΡΙΣ ΚΥΡΙΟΥ ΙΣΡΑΗΛ ΕΣΤΙΝ
19 ΑΠΑΝΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΩΣ Ο ΗΛΙΟΣ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΝΔΕΛΕΧΕΙΣ ΕΠΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ
20 ΟΥΚ ΕΚΡΥΒΗΣΑΝ ΑΙ ΑΔΙΚΙΑΙ ΑΥΤΩΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΩΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ
22 ΕΛΕΗΜΟΣΥΝΗ ΑΝΔΡΟΣ ΩΣ ΣΦΡΑΓΙΣ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΧΑΡΙΝ ΑΝΘΡΩΠΟΥ ΩΣ ΚΟΡΗΝ ΣΥΝΤΗΡΗΣΕΙ
23 ΜΕΤΑ ΤΑΥΤΑ ΕΞΑΝΑΣΤΗΣΕΤΑΙ ΚΑΙ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΟΙΣ ΚΑΙ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΑΥΤΩΝ ΕΙΣ ΚΕΦΑΛΗΝ ΑΥΤΩΝ ΑΠΟΔΩΣΕΙ
24 ΠΛΗΝ ΜΕΤΑΝΟΟΥΣΙΝ ΕΔΩΚΕΝ ΕΠΑΝΟΔΟΝ ΚΑΙ ΠΑΡΕΚΑΛΕΣΕΝ ΕΚΛΕΙΠΟΝΤΑΣ ΥΠΟΜΟΝΗΝ
25 ΕΠΙΣΤΡΕΦΕ ΕΠΙ ΚΥΡΙΟΝ ΚΑΙ ΑΠΟΛΕΙΠΕ ΑΜΑΡΤΙΑΣ ΔΕΗΘΗΤΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΑΙ ΣΜΙΚΡΥΝΟΝ ΠΡΟΣΚΟΜΜΑ
26 ΕΠΑΝΑΓΕ ΕΠΙ ΥΨΙΣΤΟΝ ΚΑΙ ΑΠΟΣΤΡΕΦΕ ΑΠΟ ΑΔΙΚΙΑΣ ΚΑΙ ΣΦΟΔΡΑ ΜΙΣΗΣΟΝ ΒΔΕΛΥΓΜΑ
27 ΥΨΙΣΤΩ ΤΙΣ ΑΙΝΕΣΕΙ ΕΝ ΑΔΟΥ ΑΝΤΙ ΖΩΝΤΩΝ ΚΑΙ ΔΙΔΟΝΤΩΝ ΑΝΘΟΜΟΛΟΓΗΣΙΝ
28 ΑΠΟ ΝΕΚΡΟΥ ΩΣ ΜΗΔΕ ΟΝΤΟΣ ΑΠΟΛΛΥΤΑΙ ΕΞΟΜΟΛΟΓΗΣΙΣ ΖΩΝ ΚΑΙ ΥΓΙΗΣ ΑΙΝΕΣΕΙ ΤΟΝ ΚΥΡΙΟΝ
29 ΩΣ ΜΕΓΑΛΗ Η ΕΛΕΗΜΟΣΥΝΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΞΙΛΑΣΜΟΣ ΤΟΙΣ ΕΠΙΣΤΡΕΦΟΥΣΙΝ ΕΠ' ΑΥΤΟΝ
30 ΟΥ ΓΑΡ ΔΥΝΑΤΑΙ ΠΑΝΤΑ ΕΙΝΑΙ ΕΝ ΑΝΘΡΩΠΟΙΣ ΟΤΙ ΟΥΚ ΑΘΑΝΑΤΟΣ ΥΙΟΣ ΑΝΘΡΩΠΟΥ
31 ΤΙ ΦΩΤΕΙΝΟΤΕΡΟΝ ΗΛΙΟΥ ΚΑΙ ΤΟΥΤΟ ΕΚΛΕΙΠΕΙ ΚΑΙ ΠΟΝΗΡΟΝ ΕΝΘΥΜΗΘΗΣΕΤΑΙ ΣΑΡΞ ΚΑΙ ΑΙΜΑ
32 ΔΥΝΑΜΙΝ ΥΨΟΥΣ ΟΥΡΑΝΟΥ ΑΥΤΟΣ ΕΠΙΣΚΕΠΤΕΤΑΙ ΚΑΙ ΑΝΘΡΩΠΟΙ ΠΑΝΤΕΣ ΓΗ ΚΑΙ ΣΠΟΔΟΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 18
1 Ο ΖΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΚΤΙΣΕΝ ΤΑ ΠΑΝΤΑ ΚΟΙΝΗ
2 ΚΥΡΙΟΣ ΜΟΝΟΣ ΔΙΚΑΙΩΘΗΣΕΤΑΙ
4 ΟΥΘΕΝΙ ΕΞΕΠΟΙΗΣΕΝ ΕΞΑΓΓΕΙΛΑΙ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΚΑΙ ΤΙΣ ΕΞΙΧΝΕΥΣΕΙ ΤΑ ΜΕΓΑΛΕΙΑ ΑΥΤΟΥ
5 ΚΡΑΤΟΣ ΜΕΓΑΛΩΣΥΝΗΣ ΑΥΤΟΥ ΤΙΣ ΕΞΑΡΙΘΜΗΣΕΤΑΙ ΚΑΙ ΤΙΣ ΠΡΟΣΘΗΣΕΙ ΕΚΔΙΗΓΗΣΑΣΘΑΙ ΤΑ ΕΛΕΗ ΑΥΤΟΥ
6 ΟΥΚ ΕΣΤΙΝ ΕΛΑΤΤΩΣΑΙ ΟΥΔΕ ΠΡΟΣΘΕΙΝΑΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΞΙΧΝΙΑΣΑΙ ΤΑ ΘΑΥΜΑΣΙΑ ΤΟΥ ΚΥΡΙΟΥ
7 ΟΤΑΝ ΣΥΝΤΕΛΕΣΗ ΑΝΘΡΩΠΟΣ ΤΟΤΕ ΑΡΧΕΤΑΙ ΚΑΙ ΟΤΑΝ ΠΑΥΣΗΤΑΙ ΤΟΤΕ ΑΠΟΡΗΘΗΣΕΤΑΙ
8 ΤΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΤΙ Η ΧΡΗΣΙΣ ΑΥΤΟΥ ΤΙ ΤΟ ΑΓΑΘΟΝ ΑΥΤΟΥ ΚΑΙ ΤΙ ΤΟ ΚΑΚΟΝ ΑΥΤΟΥ
9 ΑΡΙΘΜΟΣ ΗΜΕΡΩΝ ΑΝΘΡΩΠΟΥ ΠΟΛΛΑ ΕΤΗ ΕΚΑΤΟΝ
10 ΩΣ ΣΤΑΓΩΝ ΥΔΑΤΟΣ ΑΠΟ ΘΑΛΑΣΣΗΣ ΚΑΙ ΨΗΦΟΣ ΑΜΜΟΥ ΟΥΤΩΣ ΟΛΙΓΑ ΕΤΗ ΕΝ ΗΜΕΡΑ ΑΙΩΝΟΣ
11 ΔΙΑ ΤΟΥΤΟ ΕΜΑΚΡΟΘΥΜΗΣΕΝ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΧΕΕΝ ΕΠ' ΑΥΤΟΥΣ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ
12 ΕΙΔΕΝ ΚΑΙ ΕΠΕΓΝΩ ΤΗΝ ΚΑΤΑΣΤΡΟΦΗΝ ΑΥΤΩΝ ΟΤΙ ΠΟΝΗΡΑ ΔΙΑ ΤΟΥΤΟ ΕΠΛΗΘΥΝΕΝ ΤΟΝ ΕΞΙΛΑΣΜΟΝ ΑΥΤΟΥ

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13 ΕΛΕΟΣ ΑΝΘΡΩΠΟΥ ΕΠΙ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΛΕΟΣ ΔΕ ΚΥΡΙΟΥ ΕΠΙ ΠΑΣΑΝ ΣΑΡΚΑ ΕΛΕΓΧΩΝ ΚΑΙ ΠΑΙΔΕΥΩΝ ΚΑΙ ΔΙΔΑΣΚΩΝ ΚΑΙ ΕΠΙΣΤΡΕΦΩΝ ΩΣ ΠΟΙΜΗΝ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ
14 ΤΟΥΣ ΕΚΔΕΧΟΜΕΝΟΥΣ ΠΑΙΔΕΙΑΝ ΕΛΕΑ ΚΑΙ ΤΟΥΣ ΚΑΤΑΣΠΕΥΔΟΝΤΑΣ ΕΠΙ ΤΑ ΚΡΙΜΑΤΑ ΑΥΤΟΥ
15 ΤΕΚΝΟΝ ΕΝ ΑΓΑΘΟΙΣ ΜΗ ΔΩΣ ΜΩΜΟΝ ΚΑΙ ΕΝ ΠΑΣΗ ΔΟΣΕΙ ΛΥΠΗΝ ΛΟΓΩΝ
16 ΟΥΧΙ ΚΑΥΣΩΝΑ ΑΝΑΠΑΥΣΕΙ ΔΡΟΣΟΣ ΟΥΤΩΣ ΚΡΕΙΣΣΩΝ ΛΟΓΟΣ Η ΔΟΣΙΣ
17 ΟΥΚ ΙΔΟΥ ΛΟΓΟΣ ΥΠΕΡ ΔΟΜΑ ΑΓΑΘΟΝ ΚΑΙ ΑΜΦΟΤΕΡΑ ΠΑΡΑ ΑΝΔΡΙ ΚΕΧΑΡΙΤΩΜΕΝΩ
18 ΜΩΡΟΣ ΑΧΑΡΙΣΤΟΣ ΟΝΕΙΔΙΕΙ ΚΑΙ ΔΟΣΙΣ ΒΑΣΚΑΝΟΥ ΕΚΤΗΚΕΙ ΟΦΘΑΛΜΟΥΣ
19 ΠΡΙΝ Η ΛΑΛΗΣΑΙ ΜΑΝΘΑΝΕ ΚΑΙ ΠΡΟ ΑΡΡΩΣΤΙΑΣ ΘΕΡΑΠΕΥΟΥ
20 ΠΡΟ ΚΡΙΣΕΩΣ ΕΞΕΤΑΖΕ ΣΕΑΥΤΟΝ ΚΑΙ ΕΝ ΩΡΑ ΕΠΙΣΚΟΠΗΣ ΕΥΡΗΣΕΙΣ ΕΞΙΛΑΣΜΟΝ
21 ΠΡΙΝ ΑΡΡΩΣΤΗΣΑΙ ΣΕ ΤΑΠΕΙΝΩΘΗΤΙ ΚΑΙ ΕΝ ΚΑΙΡΩ ΑΜΑΡΤΗΜΑΤΩΝ ΔΕΙΞΟΝ ΕΠΙΣΤΡΟΦΗΝ
22 ΜΗ ΕΜΠΟΔΙΣΘΗΣ ΤΟΥ ΑΠΟΔΟΥΝΑΙ ΕΥΧΗΝ ΕΥΚΑΙΡΩΣ ΚΑΙ ΜΗ ΜΕΙΝΗΣ ΕΩΣ ΘΑΝΑΤΟΥ ΔΙΚΑΙΩΘΗΝΑΙ
23 ΠΡΙΝ ΕΥΞΑΣΘΑΙ ΕΤΟΙΜΑΣΟΝ ΣΕΑΥΤΟΝ ΚΑΙ ΜΗ ΓΙΝΟΥ ΩΣ ΑΝΘΡΩΠΟΣ ΠΕΙΡΑΖΩΝ ΤΟΝ ΚΥΡΙΟΝ
24 ΜΝΗΣΘΗΤΙ ΘΥΜΟΥ ΕΝ ΗΜΕΡΑΙΣ ΤΕΛΕΥΤΗΣ ΚΑΙ ΚΑΙΡΟΝ ΕΚΔΙΚΗΣΕΩΣ ΕΝ ΑΠΟΣΤΡΟΦΗ ΠΡΟΣΩΠΟΥ
25 ΜΝΗΣΘΗΤΙ ΚΑΙΡΟΝ ΛΙΜΟΥ ΕΝ ΚΑΙΡΩ ΠΛΗΣΜΟΝΗΣ ΠΤΩΧΕΙΑΝ ΚΑΙ ΕΝΔΕΙΑΝ ΕΝ ΗΜΕΡΑΙΣ ΠΛΟΥΤΟΥ
26 ΑΠΟ ΠΡΩΙΘΕΝ ΕΩΣ ΕΣΠΕΡΑΣ ΜΕΤΑΒΑΛΛΕΙ ΚΑΙΡΟΣ ΚΑΙ ΠΑΝΤΑ ΕΣΤΙΝ ΤΑΧΙΝΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ
27 ΑΝΘΡΩΠΟΣ ΣΟΦΟΣ ΕΝ ΠΑΝΤΙ ΕΥΛΑΒΗΘΗΣΕΤΑΙ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΑΜΑΡΤΙΩΝ ΠΡΟΣΕΞΕΙ ΑΠΟ ΠΛΗΜΜΕΛΕΙΑΣ
28 ΠΑΣ ΣΥΝΕΤΟΣ ΕΓΝΩ ΣΟΦΙΑΝ ΚΑΙ ΤΩ ΕΥΡΟΝΤΙ ΑΥΤΗΝ ΔΩΣΕΙ ΕΞΟΜΟΛΟΓΗΣΙΝ
29 ΣΥΝΕΤΟΙ ΕΝ ΛΟΓΟΙΣ ΚΑΙ ΑΥΤΟΙ ΕΣΟΦΙΣΑΝΤΟ ΚΑΙ ΑΝΩΜΒΡΗΣΑΝ ΠΑΡΟΙΜΙΑΣ ΑΚΡΙΒΕΙΣ
30 ΟΠΙΣΩ ΤΩΝ ΕΠΙΘΥΜΙΩΝ ΣΟΥ ΜΗ ΠΟΡΕΥΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΕΞΕΩΝ ΣΟΥ ΚΩΛΥΟΥ
31 ΕΑΝ ΧΟΡΗΓΗΣΗΣ ΤΗ ΨΥΧΗ ΣΟΥ ΕΥΔΟΚΙΑΝ ΕΠΙΘΥΜΙΑΣ ΠΟΙΗΣΕΙ ΣΕ ΕΠΙΧΑΡΜΑ ΤΩΝ ΕΧΘΡΩΝ ΣΟΥ
32 ΜΗ ΕΥΦΡΑΙΝΟΥ ΕΠΙ ΠΟΛΛΗ ΤΡΥΦΗ ΜΗ ΠΡΟΣΔΕΘΗΣ ΣΥΜΒΟΛΗ ΑΥΤΗΣ
33 ΜΗ ΓΙΝΟΥ ΠΤΩΧΟΣ ΣΥΜΒΟΛΟΚΟΠΩΝ ΕΚ ΔΑΝΕΙΣΜΟΥ ΚΑΙ ΟΥΔΕΝ ΣΟΙ ΕΣΤΙΝ ΕΝ ΜΑΡΣΙΠΠΙΩ

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 ΕΡΓΑΤΗΣ ΜΕΘΥΣΟΣ ΟΥ ΠΛΟΥΤΙΣΘΗΣΕΤΑΙ Ο ΕΞΟΥΘΕΝΩΝ ΤΑ ΟΛΙΓΑ ΚΑΤΑ ΜΙΚΡΟΝ ΠΕΣΕΙΤΑΙ
2 ΟΙΝΟΣ ΚΑΙ ΓΥΝΑΙΚΕΣ ΑΠΟΣΤΗΣΟΥΣΙΝ ΣΥΝΕΤΟΥΣ ΚΑΙ Ο ΚΟΛΛΩΜΕΝΟΣ ΠΟΡΝΑΙΣ ΤΟΛΜΗΡΟΤΕΡΟΣ ΕΣΤΑΙ
3 ΣΗΠΗ ΚΑΙ ΣΚΩΛΗΚΕΣ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΨΥΧΗ ΤΟΛΜΗΡΑ ΕΞΑΡΘΗΣΕΤΑΙ
4 Ο ΤΑΧΥ ΕΜΠΙΣΤΕΥΩΝ ΚΟΥΦΟΣ ΚΑΡΔΙΑ ΚΑΙ Ο ΑΜΑΡΤΑΝΩΝ ΕΙΣ ΨΥΧΗΝ ΑΥΤΟΥ ΠΛΗΜΜΕΛΗΣΕΙ
5 Ο ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΚΑΡΔΙΑ ΚΑΤΑΓΝΩΣΘΗΣΕΤΑΙ
6 ΚΑΙ Ο ΜΙΣΩΝ ΛΑΛΙΑΝ ΕΛΑΤΤΟΝΟΥΤΑΙ ΚΑΚΙΑ
7 ΜΗΔΕΠΟΤΕ ΔΕΥΤΕΡΩΣΗΣ ΛΟΓΟΝ ΚΑΙ ΟΥΘΕΝ ΣΟΙ ΟΥ ΜΗ ΕΛΑΤΤΟΝΩΘΗ
8 ΕΝ ΦΙΛΩ ΚΑΙ ΕΧΘΡΩ ΜΗ ΔΙΗΓΟΥ ΚΑΙ ΕΙ ΜΗ ΕΣΤΙΝ ΣΟΙ ΑΜΑΡΤΙΑ ΜΗ ΑΠΟΚΑΛΥΠΤΕ
9 ΑΚΗΚΟΕΝ ΓΑΡ ΣΟΥ ΚΑΙ ΕΦΥΛΑΞΑΤΟ ΣΕ ΚΑΙ ΕΝ ΚΑΙΡΩ ΜΙΣΗΣΕΙ ΣΕ
10 ΑΚΗΚΟΑΣ ΛΟΓΟΝ ΣΥΝΑΠΟΘΑΝΕΤΩ ΣΟΙ ΘΑΡΣΕΙ ΟΥ ΜΗ ΣΕ ΡΗΞΕΙ
11 ΑΠΟ ΠΡΟΣΩΠΟΥ ΛΟΓΟΥ ΩΔΙΝΗΣΕΙ ΜΩΡΟΣ ΩΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΒΡΕΦΟΥΣ Η ΤΙΚΤΟΥΣΑ
12 ΒΕΛΟΣ ΠΕΠΗΓΟΣ ΕΝ ΜΗΡΩ ΣΑΡΚΟΣ ΟΥΤΩΣ ΛΟΓΟΣ ΕΝ ΚΟΙΛΙΑ ΜΩΡΟΥ
13 ΕΛΕΓΞΟΝ ΦΙΛΟΝ ΜΗΠΟΤΕ ΟΥΚ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΙ ΤΙ ΕΠΟΙΗΣΕΝ ΜΗΠΟΤΕ ΠΡΟΣΘΗ
14 ΕΛΕΓΞΟΝ ΤΟΝ ΠΛΗΣΙΟΝ ΜΗΠΟΤΕ ΟΥΚ ΕΙΠΕΝ ΚΑΙ ΕΙ ΕΙΡΗΚΕΝ ΙΝΑ ΜΗ ΔΕΥΤΕΡΩΣΗ
15 ΕΛΕΓΞΟΝ ΦΙΛΟΝ ΠΟΛΛΑΚΙΣ ΓΑΡ ΓΙΝΕΤΑΙ ΔΙΑΒΟΛΗ ΚΑΙ ΜΗ ΠΑΝΤΙ ΛΟΓΩ ΠΙΣΤΕΥΕ
16 ΕΣΤΙΝ ΟΛΙΣΘΑΝΩΝ ΚΑΙ ΟΥΚ ΑΠΟ ΨΥΧΗΣ ΚΑΙ ΤΙΣ ΟΥΧ ΗΜΑΡΤΕΝ ΕΝ ΤΗ ΓΛΩΣΣΗ ΑΥΤΟΥ
17 ΕΛΕΓΞΟΝ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΠΡΙΝ Η ΑΠΕΙΛΗΣΑΙ ΚΑΙ ΔΟΣ ΤΟΠΟΝ ΝΟΜΩ ΥΨΙΣΤΟΥ
20 ΠΑΣΑ ΣΟΦΙΑ ΦΟΒΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΠΟΙΗΣΙΣ ΝΟΜΟΥ
22 ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΣΟΦΙΑ ΠΟΝΗΡΙΑΣ ΕΠΙΣΤΗΜΗ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΠΟΥ ΒΟΥΛΗ ΑΜΑΡΤΩΛΩΝ ΦΡΟΝΗΣΙΣ
23 ΕΣΤΙΝ ΠΑΝΟΥΡΓΙΑ ΚΑΙ ΑΥΤΗ ΒΔΕΛΥΓΜΑ ΚΑΙ ΕΣΤΙΝ ΑΦΡΩΝ ΕΛΑΤΤΟΥΜΕΝΟΣ ΣΟΦΙΑ
24 ΚΡΕΙΤΤΩΝ ΗΤΤΩΜΕΝΟΣ ΕΝ ΣΥΝΕΣΕΙ ΕΜΦΟΒΟΣ Η ΠΕΡΙΣΣΕΥΩΝ ΕΝ ΦΡΟΝΗΣΕΙ ΚΑΙ ΠΑΡΑΒΑΙΝΩΝ ΝΟΜΟΝ
25 ΕΣΤΙΝ ΠΑΝΟΥΡΓΙΑ ΑΚΡΙΒΗΣ ΚΑΙ ΑΥΤΗ ΑΔΙΚΟΣ ΚΑΙ ΕΣΤΙΝ ΔΙΑΣΤΡΕΦΩΝ ΧΑΡΙΝ ΤΟΥ ΕΚΦΑΝΑΙ ΚΡΙΜΑ
26 ΕΣΤΙΝ ΠΟΝΗΡΕΥΟΜΕΝΟΣ ΣΥΓΚΕΚΥΦΩΣ ΜΕΛΑΝΙΑ ΚΑΙ ΤΑ ΕΝΤΟΣ ΑΥΤΟΥ ΠΛΗΡΗ ΔΟΛΟΥ
27 ΣΥΓΚΡΥΦΩΝ ΠΡΟΣΩΠΟΝ ΚΑΙ ΕΘΕΛΟΚΩΦΩΝ ΟΠΟΥ ΟΥΚ ΕΠΕΓΝΩΣΘΗ ΠΡΟΦΘΑΣΕΙ ΣΕ
28 ΚΑΙ ΕΑΝ ΥΠΟ ΕΛΑΤΤΩΜΑΤΟΣ ΙΣΧΥΟΣ ΚΩΛΥΘΗ ΑΜΑΡΤΕΙΝ ΕΑΝ ΕΥΡΗ ΚΑΙΡΟΝ ΚΑΚΟΠΟΙΗΣΕΙ
29 ΑΠΟ ΟΡΑΣΕΩΣ ΕΠΙΓΝΩΣΘΗΣΕΤΑΙ ΑΝΗΡ ΚΑΙ ΑΠΟ ΑΠΑΝΤΗΣΕΩΣ ΠΡΟΣΩΠΟΥ ΕΠΙΓΝΩΣΘΗΣΕΤΑΙ ΝΟΗΜΩΝ
30 ΣΤΟΛΙΣΜΟΣ ΑΝΔΡΟΣ ΚΑΙ ΓΕΛΩΣ ΟΔΟΝΤΩΝ ΚΑΙ ΒΗΜΑΤΑ ΑΝΘΡΩΠΟΥ ΑΝΑΓΓΕΛΕΙ ΤΑ ΠΕΡΙ ΑΥΤΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 ΕΣΤΙΝ ΕΛΕΓΧΟΣ ΟΣ ΟΥΚ ΕΣΤΙΝ ΩΡΑΙΟΣ ΚΑΙ ΕΣΤΙΝ ΣΙΩΠΩΝ ΚΑΙ ΑΥΤΟΣ ΦΡΟΝΙΜΟΣ
2 ΩΣ ΚΑΛΟΝ ΕΛΕΓΞΑΙ Η ΘΥΜΟΥΣΘΑΙ
3 ΚΑΙ Ο ΑΝΘΟΜΟΛΟΓΟΥΜΕΝΟΣ ΑΠΟ ΕΛΑΤΤΩΣΕΩΣ ΚΩΛΥΘΗΣΕΤΑΙ
4 ΕΠΙΘΥΜΙΑ ΕΥΝΟΥΧΟΥ ΑΠΟΠΑΡΘΕΝΩΣΑΙ ΝΕΑΝΙΔΑ ΟΥΤΩΣ Ο ΠΟΙΩΝ ΕΝ ΒΙΑ ΚΡΙΜΑΤΑ
5 ΕΣΤΙΝ ΣΙΩΠΩΝ ΕΥΡΙΣΚΟΜΕΝΟΣ ΣΟΦΟΣ ΚΑΙ ΕΣΤΙΝ ΜΙΣΗΤΟΣ ΑΠΟ ΠΟΛΛΗΣ ΛΑΛΙΑΣ
6 ΕΣΤΙΝ ΣΙΩΠΩΝ ΟΥ ΓΑΡ ΕΧΕΙ ΑΠΟΚΡΙΣΙΝ ΚΑΙ ΕΣΤΙΝ ΣΙΩΠΩΝ ΕΙΔΩΣ ΚΑΙΡΟΝ
7 ΑΝΘΡΩΠΟΣ ΣΟΦΟΣ ΣΙΓΗΣΕΙ ΕΩΣ ΚΑΙΡΟΥ Ο ΔΕ ΛΑΠΙΣΤΗΣ ΚΑΙ ΑΦΡΩΝ ΥΠΕΡΒΗΣΕΤΑΙ ΚΑΙΡΟΝ
8 Ο ΠΛΕΟΝΑΖΩΝ ΛΟΓΩ ΒΔΕΛΥΧΘΗΣΕΤΑΙ ΚΑΙ Ο ΕΝΕΞΟΥΣΙΑΖΟΜΕΝΟΣ ΜΙΣΗΘΗΣΕΤΑΙ
9 ΕΣΤΙΝ ΕΥΟΔΙΑ ΕΝ ΚΑΚΟΙΣ ΑΝΔΡΙ ΚΑΙ ΕΣΤΙΝ ΕΥΡΕΜΑ ΕΙΣ ΕΛΑΤΤΩΣΙΝ
10 ΕΣΤΙΝ ΔΟΣΙΣ Η ΟΥ ΛΥΣΙΤΕΛΗΣΕΙ ΣΟΙ ΚΑΙ ΕΣΤΙΝ ΔΟΣΙΣ ΗΣ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΔΙΠΛΟΥΝ
11 ΕΣΤΙΝ ΕΛΑΤΤΩΣΙΣ ΕΝΕΚΕΝ ΔΟΞΗΣ ΚΑΙ ΕΣΤΙΝ ΟΣ ΑΠΟ ΤΑΠΕΙΝΩΣΕΩΣ ΗΡΕΝ ΚΕΦΑΛΗΝ
12 ΕΣΤΙΝ ΑΓΟΡΑΖΩΝ ΠΟΛΛΑ ΟΛΙΓΟΥ ΚΑΙ ΑΠΟΤΙΝΝΥΩΝ ΑΥΤΑ ΕΠΤΑΠΛΑΣΙΟΝ
13 Ο ΣΟΦΟΣ ΕΝ ΛΟΓΟΙΣ ΕΑΥΤΟΝ ΠΡΟΣΦΙΛΗ ΠΟΙΗΣΕΙ ΧΑΡΙΤΕΣ ΔΕ ΜΩΡΩΝ ΕΚΧΥΘΗΣΟΝΤΑΙ
14 ΔΟΣΙΣ ΑΦΡΟΝΟΣ ΟΥ ΛΥΣΙΤΕΛΗΣΕΙ ΣΟΙ ΟΙ ΓΑΡ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΑΝΘ' ΕΝΟΣ ΠΟΛΛΟΙ
15 ΟΛΙΓΑ ΔΩΣΕΙ ΚΑΙ ΠΟΛΛΑ ΟΝΕΙΔΙΣΕΙ ΚΑΙ ΑΝΟΙΞΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΩΣ ΚΗΡΥΞ ΣΗΜΕΡΟΝ ΔΑΝΙΕΙ ΚΑΙ ΑΥΡΙΟΝ ΑΠΑΙΤΗΣΕΙ ΜΙΣΗΤΟΣ ΑΝΘΡΩΠΟΣ Ο ΤΟΙΟΥΤΟΣ
16 ΜΩΡΟΣ ΕΡΕΙ ΟΥΧ ΥΠΑΡΧΕΙ ΜΟΙ ΦΙΛΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΧΑΡΙΣ ΤΟΙΣ ΑΓΑΘΟΙΣ ΜΟΥ

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17 ΟΙ ΕΣΘΟΝΤΕΣ ΤΟΝ ΑΡΤΟΝ ΑΥΤΟΥ ΦΑΥΛΟΙ ΓΛΩΣΣΗ ΠΟΣΑΚΙΣ ΚΑΙ ΟΣΟΙ ΚΑΤΑΓΕΛΑΣΟΝΤΑΙ ΑΥΤΟΥ
18 ΟΛΙΣΘΗΜΑ ΑΠΟ ΕΔΑΦΟΥΣ ΜΑΛΛΟΝ Η ΑΠΟ ΓΛΩΣΣΗΣ ΟΥΤΩΣ ΠΤΩΣΙΣ ΚΑΚΩΝ ΚΑΤΑ ΣΠΟΥΔΗΝ ΗΞΕΙ
19 ΑΝΘΡΩΠΟΣ ΑΧΑΡΙΣ ΜΥΘΟΣ ΑΚΑΙΡΟΣ ΕΝ ΣΤΟΜΑΤΙ ΑΠΑΙΔΕΥΤΩΝ ΕΝΔΕΛΕΧΙΣΘΗΣΕΤΑΙ
20 ΑΠΟ ΣΤΟΜΑΤΟΣ ΜΩΡΟΥ ΑΠΟΔΟΚΙΜΑΣΘΗΣΕΤΑΙ ΠΑΡΑΒΟΛΗ ΟΥ ΓΑΡ ΜΗ ΕΙΠΗ ΑΥΤΗΝ ΕΝ ΚΑΙΡΩ ΑΥΤΗΣ
21 ΕΣΤΙΝ ΚΩΛΥΟΜΕΝΟΣ ΑΜΑΡΤΑΝΕΙΝ ΑΠΟ ΕΝΔΕΙΑΣ ΚΑΙ ΕΝ ΤΗ ΑΝΑΠΑΥΣΕΙ ΑΥΤΟΥ ΟΥ ΚΑΤΑΝΥΓΗΣΕΤΑΙ
22 ΕΣΤΙΝ ΑΠΟΛΛΥΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΔΙ' ΑΙΣΧΥΝΗΝ ΚΑΙ ΑΠΟ ΑΦΡΟΝΟΣ ΠΡΟΣΩΠΟΥ ΑΠΟΛΕΙ ΑΥΤΗΝ
23 ΕΣΤΙΝ ΧΑΡΙΝ ΑΙΣΧΥΝΗΣ ΕΠΑΓΓΕΛΛΟΜΕΝΟΣ ΦΙΛΩ ΚΑΙ ΕΚΤΗΣΑΤΟ ΑΥΤΟΝ ΕΧΘΡΟΝ ΔΩΡΕΑΝ
24 ΜΩΜΟΣ ΠΟΝΗΡΟΣ ΕΝ ΑΝΘΡΩΠΩ ΨΕΥΔΟΣ ΕΝ ΣΤΟΜΑΤΙ ΑΠΑΙΔΕΥΤΩΝ ΕΝΔΕΛΕΧΙΣΘΗΣΕΤΑΙ
25 ΑΙΡΕΤΟΝ ΚΛΕΠΤΗΣ Η Ο ΕΝΔΕΛΕΧΙΖΩΝ ΨΕΥΔΕΙ ΑΜΦΟΤΕΡΟΙ ΔΕ ΑΠΩΛΕΙΑΝ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ
26 ΗΘΟΣ ΑΝΘΡΩΠΟΥ ΨΕΥΔΟΥΣ ΑΤΙΜΙΑ ΚΑΙ Η ΑΙΣΧΥΝΗ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΕΝΔΕΛΕΧΩΣ
27 Ο ΣΟΦΟΣ ΕΝ ΛΟΓΟΙΣ ΠΡΟΑΞΕΙ ΕΑΥΤΟΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΦΡΟΝΙΜΟΣ ΑΡΕΣΕΙ ΜΕΓΙΣΤΑΣΙΝ
28 Ο ΕΡΓΑΖΟΜΕΝΟΣ ΓΗΝ ΑΝΥΨΩΣΕΙ ΘΙΜΩΝΙΑΝ ΑΥΤΟΥ ΚΑΙ Ο ΑΡΕΣΚΩΝ ΜΕΓΙΣΤΑΣΙΝ ΕΞΙΛΑΣΕΤΑΙ ΑΔΙΚΙΑΝ
29 ΞΕΝΙΑ ΚΑΙ ΔΩΡΑ ΑΠΟΤΥΦΛΟΙ ΟΦΘΑΛΜΟΥΣ ΣΟΦΩΝ ΚΑΙ ΩΣ ΦΙΜΟΣ ΕΝ ΣΤΟΜΑΤΙ ΑΠΟΤΡΕΠΕΙ ΕΛΕΓΜΟΥΣ
30 ΣΟΦΙΑ ΚΕΚΡΥΜΜΕΝΗ ΚΑΙ ΘΗΣΑΥΡΟΣ ΑΦΑΝΗΣ ΤΙΣ ΩΦΕΛΕΙΑ ΕΝ ΑΜΦΟΤΕΡΟΙΣ
31 ΚΡΕΙΣΣΩΝ ΑΝΘΡΩΠΟΣ ΑΠΟΚΡΥΠΤΩΝ ΤΗΝ ΜΩΡΙΑΝ ΑΥΤΟΥ Η ΑΝΘΡΩΠΟΣ ΑΠΟΚΡΥΠΤΩΝ ΤΗΝ ΣΟΦΙΑΝ ΑΥΤΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 ΤΕΚΝΟΝ ΗΜΑΡΤΕΣ ΜΗ ΠΡΟΣΘΗΣ ΜΗΚΕΤΙ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΡΟΤΕΡΩΝ ΣΟΥ ΔΕΗΘΗΤΙ
2 ΩΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΦΕΩΣ ΦΕΥΓΕ ΑΠΟ ΑΜΑΡΤΙΑΣ ΕΑΝ ΓΑΡ ΠΡΟΣΕΛΘΗΣ ΔΗΞΕΤΑΙ ΣΕ ΟΔΟΝΤΕΣ ΛΕΟΝΤΟΣ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΗΣ ΑΝΑΙΡΟΥΝΤΕΣ ΨΥΧΑΣ ΑΝΘΡΩΠΩΝ
3 ΩΣ ΡΟΜΦΑΙΑ ΔΙΣΤΟΜΟΣ ΠΑΣΑ ΑΝΟΜΙΑ ΤΗ ΠΛΗΓΗ ΑΥΤΗΣ ΟΥΚ ΕΣΤΙΝ ΙΑΣΙΣ
4 ΚΑΤΑΠΛΗΓΜΟΣ ΚΑΙ ΥΒΡΙΣ ΕΡΗΜΩΣΟΥΣΙΝ ΠΛΟΥΤΟΝ ΟΥΤΩΣ ΟΙΚΟΣ ΥΠΕΡΗΦΑΝΟΥ ΕΡΗΜΩΘΗΣΕΤΑΙ
5 ΔΕΗΣΙΣ ΠΤΩΧΟΥ ΕΚ ΣΤΟΜΑΤΟΣ ΕΩΣ ΩΤΙΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΚΡΙΜΑ ΑΥΤΟΥ ΚΑΤΑ ΣΠΟΥΔΗΝ ΕΡΧΕΤΑΙ
6 ΜΙΣΩΝ ΕΛΕΓΜΟΝ ΕΝ ΙΧΝΕΙ ΑΜΑΡΤΩΛΟΥ ΚΑΙ Ο ΦΟΒΟΥΜΕΝΟΣ ΚΥΡΙΟΝ ΕΠΙΣΤΡΕΨΕΙ ΕΝ ΚΑΡΔΙΑ
7 ΓΝΩΣΤΟΣ ΜΑΚΡΟΘΕΝ Ο ΔΥΝΑΤΟΣ ΕΝ ΓΛΩΣΣΗ Ο ΔΕ ΝΟΗΜΩΝ ΟΙΔΕΝ ΕΝ ΤΩ ΟΛΙΣΘΑΝΕΙΝ ΑΥΤΟΝ
8 Ο ΟΙΚΟΔΟΜΩΝ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΕΝ ΧΡΗΜΑΣΙΝ ΑΛΛΟΤΡΙΟΙΣ ΩΣ ΣΥΝΑΓΩΝ ΑΥΤΟΥ ΤΟΥΣ ΛΙΘΟΥΣ ΕΙΣ ΧΕΙΜΩΝΑ
9 ΣΤΙΠΠΥΟΝ ΣΥΝΗΓΜΕΝΟΝ ΣΥΝΑΓΩΓΗ ΑΝΟΜΩΝ ΚΑΙ Η ΣΥΝΤΕΛΕΙΑ ΑΥΤΩΝ ΦΛΟΞ ΠΥΡΟΣ
10 ΟΔΟΣ ΑΜΑΡΤΩΛΩΝ ΩΜΑΛΙΣΜΕΝΗ ΕΚ ΛΙΘΩΝ ΚΑΙ ΕΠ' ΕΣΧΑΤΩΝ ΑΥΤΗΣ ΒΟΘΡΟΣ ΑΔΟΥ
11 Ο ΦΥΛΑΣΣΩΝ ΝΟΜΟΝ ΚΑΤΑΚΡΑΤΕΙ ΤΟΥ ΕΝΝΟΗΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΦΟΒΟΥ ΚΥΡΙΟΥ ΣΟΦΙΑ
12 ΟΥ ΠΑΙΔΕΥΘΗΣΕΤΑΙ ΟΣ ΟΥΚ ΕΣΤΙΝ ΠΑΝΟΥΡΓΟΣ ΕΣΤΙΝ ΔΕ ΠΑΝΟΥΡΓΙΑ ΠΛΗΘΥΝΟΥΣΑ ΠΙΚΡΙΑΝ
13 ΓΝΩΣΙΣ ΣΟΦΟΥ ΩΣ ΚΑΤΑΚΛΥΣΜΟΣ ΠΛΗΘΥΝΘΗΣΕΤΑΙ ΚΑΙ Η ΒΟΥΛΗ ΑΥΤΟΥ ΩΣ ΠΗΓΗ ΖΩΗΣ
14 ΕΓΚΑΤΑ ΜΩΡΟΥ ΩΣ ΑΓΓΕΙΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΚΑΙ ΠΑΣΑΝ ΓΝΩΣΙΝ ΟΥ ΚΡΑΤΗΣΕΙ
15 ΛΟΓΟΝ ΣΟΦΟΝ ΕΑΝ ΑΚΟΥΣΗ ΕΠΙΣΤΗΜΩΝ ΑΙΝΕΣΕΙ ΑΥΤΟΝ ΚΑΙ ΕΠ' ΑΥΤΟΝ ΠΡΟΣΘΗΣΕΙ ΗΚΟΥΣΕΝ Ο ΣΠΑΤΑΛΩΝ ΚΑΙ ΑΠΗΡΕΣΕΝ ΑΥΤΩ ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΑΥΤΟΝ ΟΠΙΣΩ ΤΟΥ ΝΩΤΟΥ ΑΥΤΟΥ
16 ΕΞΗΓΗΣΙΣ ΜΩΡΟΥ ΩΣ ΕΝ ΟΔΩ ΦΟΡΤΙΟΝ ΕΠΙ ΔΕ ΧΕΙΛΟΥΣ ΣΥΝΕΤΟΥ ΕΥΡΕΘΗΣΕΤΑΙ ΧΑΡΙΣ
17 ΣΤΟΜΑ ΦΡΟΝΙΜΟΥ ΖΗΤΗΘΗΣΕΤΑΙ ΕΝ ΕΚΚΛΗΣΙΑ ΚΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΔΙΑΝΟΗΘΗΣΟΝΤΑΙ ΕΝ ΚΑΡΔΙΑ
18 ΩΣ ΟΙΚΟΣ ΗΦΑΝΙΣΜΕΝΟΣ ΟΥΤΩΣ ΜΩΡΩ ΣΟΦΙΑ ΚΑΙ ΓΝΩΣΙΣ ΑΣΥΝΕΤΟΥ ΑΔΙΕΞΕΤΑΣΤΟΙ ΛΟΓΟΙ
19 ΠΕΔΑΙ ΕΝ ΠΟΣΙΝ ΑΝΟΗΤΟΥ ΠΑΙΔΕΙΑ ΚΑΙ ΩΣ ΧΕΙΡΟΠΕΔΑΙ ΕΠΙ ΧΕΙΡΟΣ ΔΕΞΙΑΣ
20 ΜΩΡΟΣ ΕΝ ΓΕΛΩΤΙ ΑΝΥΨΟΙ ΦΩΝΗΝ ΑΥΤΟΥ ΑΝΗΡ ΔΕ ΠΑΝΟΥΡΓΟΣ ΜΟΛΙΣ ΗΣΥΧΗ ΜΕΙΔΙΑΣΕΙ
21 ΩΣ ΚΟΣΜΟΣ ΧΡΥΣΟΥΣ ΦΡΟΝΙΜΩ ΠΑΙΔΕΙΑ ΚΑΙ ΩΣ ΧΛΙΔΩΝ ΕΠΙ ΒΡΑΧΙΟΝΙ ΔΕΞΙΩ
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23 ΑΦΡΩΝ ΑΠΟ ΘΥΡΑΣ ΠΑΡΑΚΥΠΤΕΙ ΕΙΣ ΟΙΚΙΑΝ ΑΝΗΡ ΔΕ ΠΕΠΑΙΔΕΥΜΕΝΟΣ ΕΞΩ ΣΤΗΣΕΤΑΙ
24 ΑΠΑΙΔΕΥΣΙΑ ΑΝΘΡΩΠΟΥ ΑΚΡΟΑΣΘΑΙ ΠΑΡΑ ΘΥΡΑΝ Ο ΔΕ ΦΡΟΝΙΜΟΣ ΒΑΡΥΝΘΗΣΕΤΑΙ ΑΤΙΜΙΑ
25 ΧΕΙΛΗ ΑΛΛΟΤΡΙΩΝ ΕΝ ΤΟΥΤΟΙΣ ΔΙΗΓΗΣΟΝΤΑΙ ΛΟΓΟΙ ΔΕ ΦΡΟΝΙΜΩΝ ΕΝ ΖΥΓΩ ΣΤΑΘΗΣΟΝΤΑΙ
26 ΕΝ ΣΤΟΜΑΤΙ ΜΩΡΩΝ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΚΑΡΔΙΑ ΔΕ ΣΟΦΩΝ ΣΤΟΜΑ ΑΥΤΩΝ
27 ΕΝ ΤΩ ΚΑΤΑΡΑΣΘΑΙ ΑΣΕΒΗ ΤΟΝ ΣΑΤΑΝΑΝ ΑΥΤΟΣ ΚΑΤΑΡΑΤΑΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ
28 ΜΟΛΥΝΕΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ Ο ΨΙΘΥΡΙΖΩΝ ΚΑΙ ΕΝ ΠΑΡΟΙΚΗΣΕΙ ΜΙΣΗΘΗΣΕΤΑΙ

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3 ΑΙΣΧΥΝΗ ΠΑΤΡΟΣ ΕΝ ΓΕΝΝΗΣΕΙ ΑΠΑΙΔΕΥΤΟΥ ΘΥΓΑΤΗΡ ΔΕ ΕΠ' ΕΛΑΤΤΩΣΕΙ ΓΙΝΕΤΑΙ
4 ΘΥΓΑΤΗΡ ΦΡΟΝΙΜΗ ΚΛΗΡΟΝΟΜΗΣΕΙ ΑΝΔΡΑ ΑΥΤΗΣ ΚΑΙ Η ΚΑΤΑΙΣΧΥΝΟΥΣΑ ΕΙΣ ΛΥΠΗΝ ΓΕΝΝΗΣΑΝΤΟΣ
5 ΠΑΤΕΡΑ ΚΑΙ ΑΝΔΡΑ ΚΑΤΑΙΣΧΥΝΕΙ Η ΘΡΑΣΕΙΑ ΚΑΙ ΥΠΟ ΑΜΦΟΤΕΡΩΝ ΑΤΙΜΑΣΘΗΣΕΤΑΙ
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13 ΜΕΤΑ ΑΦΡΟΝΟΣ ΜΗ ΠΛΗΘΥΝΗΣ ΛΟΓΟΝ ΚΑΙ ΠΡΟΣ ΑΣΥΝΕΤΟΝ ΜΗ ΠΟΡΕΥΟΥ ΦΥΛΑΞΑΙ ΑΠ' ΑΥΤΟΥ ΙΝΑ ΜΗ ΚΟΠΟΝ ΕΧΗΣ ΚΑΙ ΟΥ ΜΗ ΜΟΛΥΝΘΗΣ ΕΝ ΤΩ ΕΝΤΙΝΑΓΜΩ ΑΥΤΟΥ ΕΚΚΛΙΝΟΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΥΡΗΣΕΙΣ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΟΥ ΜΗ ΑΚΗΔΙΑΣΗΣ ΕΝ ΤΗ ΑΠΟΝΟΙΑ ΑΥΤΟΥ
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16 ΙΜΑΝΤΩΣΙΣ ΞΥΛΙΝΗ ΕΝΔΕΔΕΜΕΝΗ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΕΝ ΣΥΣΣΕΙΣΜΩ ΟΥ ΔΙΑΛΥΘΗΣΕΤΑΙ ΟΥΤΩΣ ΚΑΡΔΙΑ ΕΣΤΗΡΙΓΜΕΝΗ ΕΠΙ ΔΙΑΝΟΗΜΑΤΟΣ ΒΟΥΛΗΣ ΕΝ ΚΑΙΡΩ ΟΥ ΔΕΙΛΙΑΣΕΙ
17 ΚΑΡΔΙΑ ΗΔΡΑΣΜΕΝΗ ΕΠΙ ΔΙΑΝΟΙΑΣ ΣΥΝΕΣΕΩΣ ΩΣ ΚΟΣΜΟΣ ΨΑΜΜΩΤΟΣ ΤΟΙΧΟΥ ΞΥΣΤΟΥ
18 ΧΑΡΑΚΕΣ ΕΠΙ ΜΕΤΕΩΡΟΥ ΚΕΙΜΕΝΟΙ ΚΑΤΕΝΑΝΤΙ ΑΝΕΜΟΥ ΟΥ ΜΗ ΥΠΟΜΕΙΝΩΣΙΝ ΟΥΤΩΣ ΚΑΡΔΙΑ ΔΕΙΛΗ ΕΠΙ

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ΔΙΑΝΟΗΜΑΤΟΣ ΜΩΡΟΥ ΚΑΤΕΝΑΝΤΙ ΠΑΝΤΟΣ ΦΟΒΟΥ ΟΥ ΜΗ ΥΠΟΜΕΙΝΗ
19 Ο ΝΥΣΣΩΝ ΟΦΘΑΛΜΟΝ ΚΑΤΑΞΕΙ ΔΑΚΡΥΑ ΚΑΙ ΝΥΣΣΩΝ ΚΑΡΔΙΑΝ ΕΚΦΑΙΝΕΙ ΑΙΣΘΗΣΙΝ
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21 ΕΠΙ ΦΙΛΟΝ ΕΑΝ ΣΠΑΣΗΣ ΡΟΜΦΑΙΑΝ ΜΗ ΑΦΕΛΠΙΣΗΣ ΕΣΤΙΝ ΓΑΡ ΕΠΑΝΟΔΟΣ
22 ΕΠΙ ΦΙΛΟΝ ΕΑΝ ΑΝΟΙΞΗΣ ΣΤΟΜΑ ΜΗ ΕΥΛΑΒΗΘΗΣ ΕΣΤΙΝ ΓΑΡ ΔΙΑΛΛΑΓΗ ΠΛΗΝ ΟΝΕΙΔΙΣΜΟΥ ΚΑΙ ΥΠΕΡΗΦΑΝΙΑΣ ΚΑΙ ΜΥΣΤΗΡΙΟΥ ΑΠΟΚΑΛΥΨΕΩΣ ΚΑΙ ΠΛΗΓΗΣ ΔΟΛΙΑΣ ΕΝ ΤΟΥΤΟΙΣ ΑΠΟΦΕΥΞΕΤΑΙ ΠΑΣ ΦΙΛΟΣ
23 ΠΙΣΤΙΝ ΚΤΗΣΑΙ ΕΝ ΠΤΩΧΕΙΑ ΜΕΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΙΝΑ ΕΝ ΤΟΙΣ ΑΓΑΘΟΙΣ ΑΥΤΟΥ ΟΜΟΥ ΠΛΗΣΘΗΣ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ ΔΙΑΜΕΝΕ ΑΥΤΩ ΙΝΑ ΕΝ ΤΗ ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΟΥ ΣΥΓΚΛΗΡΟΝΟΜΗΣΗΣ
24 ΠΡΟ ΠΥΡΟΣ ΑΤΜΙΣ ΚΑΜΙΝΟΥ ΚΑΙ ΚΑΠΝΟΣ ΟΥΤΩΣ ΠΡΟ ΑΙΜΑΤΩΝ ΛΟΙΔΟΡΙΑΙ
25 ΦΙΛΟΝ ΣΚΕΠΑΣΑΙ ΟΥΚ ΑΙΣΧΥΝΘΗΣΟΜΑΙ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΟΥ ΜΗ ΚΡΥΒΩ
26 ΚΑΙ ΕΙ ΚΑΚΑ ΜΟΙ ΣΥΜΒΗΣΕΤΑΙ ΔΙ' ΑΥΤΟΝ ΠΑΣ Ο ΑΚΟΥΩΝ ΦΥΛΑΞΕΤΑΙ ΑΠ' ΑΥΤΟΥ
27 ΤΙΣ ΔΩΣΕΙ ΕΠΙ ΣΤΟΜΑ ΜΟΥ ΦΥΛΑΚΗΝ ΚΑΙ ΕΠΙ ΤΩΝ ΧΕΙΛΕΩΝ ΜΟΥ ΣΦΡΑΓΙΔΑ ΠΑΝΟΥΡΓΟΝ ΙΝΑ ΜΗ ΠΕΣΩ ΑΠ' ΑΥΤΗΣ ΚΑΙ Η ΓΛΩΣΣΑ ΜΟΥ ΑΠΟΛΕΣΗ ΜΕ

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1 ΚΥΡΙΕ ΠΑΤΕΡ ΚΑΙ ΔΕΣΠΟΤΑ ΖΩΗΣ ΜΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΜΕ ΕΝ ΒΟΥΛΗ ΑΥΤΩΝ ΜΗ ΑΦΗΣ ΜΕ ΠΕΣΕΙΝ ΕΝ ΑΥΤΟΙΣ
2 ΤΙΣ ΕΠΙΣΤΗΣΕΙ ΕΠΙ ΤΟΥ ΔΙΑΝΟΗΜΑΤΟΣ ΜΟΥ ΜΑΣΤΙΓΑΣ ΚΑΙ ΕΠΙ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ ΠΑΙΔΕΙΑΝ ΣΟΦΙΑΣ ΙΝΑ ΕΠΙ ΤΟΙΣ ΑΓΝΟΗΜΑΣΙΝ ΜΟΥ ΜΗ ΦΕΙΣΩΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΠΑΡΗ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΑΥΤΩΝ
3 ΟΠΩΣ ΜΗ ΠΛΗΘΥΝΘΩΣΙΝ ΑΙ ΑΓΝΟΙΑΙ ΜΟΥ ΚΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΜΟΥ ΠΛΕΟΝΑΣΩΣΙΝ ΚΑΙ ΠΕΣΟΥΜΑΙ ΕΝΑΝΤΙ ΤΩΝ ΥΠΕΝΑΝΤΙΩΝ ΚΑΙ ΕΠΙΧΑΡΕΙΤΑΙ ΜΟΙ Ο ΕΧΘΡΟΣ ΜΟΥ
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8 ΕΝ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΑΥΤΟΥ ΚΑΤΑΛΗΦΘΗΣΕΤΑΙ ΑΜΑΡΤΩΛΟΣ ΚΑΙ ΛΟΙΔΟΡΟΣ ΚΑΙ ΥΠΕΡΗΦΑΝΟΣ ΣΚΑΝΔΑΛΙΣΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΟΙΣ
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15 ΑΝΘΡΩΠΟΣ ΣΥΝΕΘΙΖΟΜΕΝΟΣ ΛΟΓΟΙΣ ΟΝΕΙΔΙΣΜΟΥ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΟΥ ΜΗ ΠΑΙΔΕΥΘΗ
16 ΔΥΟ ΕΙΔΗ ΠΛΗΘΥΝΟΥΣΙΝ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΠΑΞΕΙ ΟΡΓΗΝ
17 ΨΥΧΗ ΘΕΡΜΗ ΩΣ ΠΥΡ ΚΑΙΟΜΕΝΟΝ ΟΥ ΜΗ ΣΒΕΣΘΗ ΕΩΣ ΑΝ ΚΑΤΑΠΟΘΗ ΑΝΘΡΩΠΟΣ ΠΟΡΝΟΣ ΕΝ ΣΩΜΑΤΙ ΣΑΡΚΟΣ ΑΥΤΟΥ ΟΥ ΜΗ ΠΑΥΣΗΤΑΙ ΕΩΣ ΑΝ ΕΚΚΑΥΣΗ ΠΥΡ ΑΝΘΡΩΠΩ ΠΟΡΝΩ ΠΑΣ ΑΡΤΟΣ ΗΔΥΣ ΟΥ ΜΗ ΚΟΠΑΣΗ ΕΩΣ ΑΝ ΤΕΛΕΥΤΗΣΗ
18 ΑΝΘΡΩΠΟΣ ΠΑΡΑΒΑΙΝΩΝ ΑΠΟ ΤΗΣ ΚΛΙΝΗΣ ΑΥΤΟΥ ΛΕΓΩΝ ΕΝ ΤΗ ΨΥΧΗ ΑΥΤΟΥ ΤΙΣ ΜΕ ΟΡΑ ΣΚΟΤΟΣ ΚΥΚΛΩ ΜΟΥ ΚΑΙ ΟΙ ΤΟΙΧΟΙ ΜΕ ΚΑΛΥΠΤΟΥΣΙΝ ΚΑΙ ΟΥΘΕΙΣ ΜΕ ΟΡΑ ΤΙ ΕΥΛΑΒΟΥΜΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ ΟΥ ΜΗ ΜΝΗΣΘΗΣΕΤΑΙ Ο ΥΨΙΣΤΟΣ
19 ΚΑΙ ΟΦΘΑΛΜΟΙ ΑΝΘΡΩΠΩΝ Ο ΦΟΒΟΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΓΝΩ ΟΤΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΜΥΡΙΟΠΛΑΣΙΩΣ ΗΛΙΟΥ ΦΩΤΕΙΝΟΤΕΡΟΙ ΕΠΙΒΛΕΠΟΝΤΕΣ ΠΑΣΑΣ ΟΔΟΥΣ ΑΝΘΡΩΠΩΝ ΚΑΙ ΚΑΤΑΝΟΟΥΝΤΕΣ ΕΙΣ ΑΠΟΚΡΥΦΑ ΜΕΡΗ
20 ΠΡΙΝ Η ΚΤΙΣΘΗΝΑΙ ΤΑ ΠΑΝΤΑ ΕΓΝΩΣΤΑΙ ΑΥΤΩ ΟΥΤΩΣ ΚΑΙ ΜΕΤΑ ΤΟ ΣΥΝΤΕΛΕΣΘΗΝΑΙ
21 ΟΥΤΟΣ ΕΝ ΠΛΑΤΕΙΑΙΣ ΠΟΛΕΩΣ ΕΚΔΙΚΗΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΟΥΧ ΥΠΕΝΟΗΣΕΝ ΠΙΑΣΘΗΣΕΤΑΙ
22 ΟΥΤΩΣ ΚΑΙ ΓΥΝΗ ΚΑΤΑΛΙΠΟΥΣΑ ΤΟΝ ΑΝΔΡΑ ΚΑΙ ΠΑΡΙΣΤΩΣΑ ΚΛΗΡΟΝΟΜΟΝ ΕΞ ΑΛΛΟΤΡΙΟΥ
23 ΠΡΩΤΟΝ ΜΕΝ ΓΑΡ ΕΝ ΝΟΜΩ ΥΨΙΣΤΟΥ ΗΠΕΙΘΗΣΕΝ ΚΑΙ ΔΕΥΤΕΡΟΝ ΕΙΣ ΑΝΔΡΑ ΑΥΤΗΣ ΕΠΛΗΜΜΕΛΗΣΕΝ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΕΝ ΠΟΡΝΕΙΑ ΕΜΟΙΧΕΥΘΗ ΚΑΙ ΕΞ ΑΛΛΟΤΡΙΟΥ ΑΝΔΡΟΣ ΤΕΚΝΑ ΠΑΡΕΣΤΗΣΕΝ
24 ΑΥΤΗ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΕΞΑΧΘΗΣΕΤΑΙ ΚΑΙ ΕΠΙ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΕΠΙΣΚΟΠΗ ΕΣΤΑΙ
25 ΟΥ ΔΙΑΔΩΣΟΥΣΙΝ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΕΙΣ ΡΙΖΑΝ ΚΑΙ ΟΙ ΚΛΑΔΟΙ ΑΥΤΗΣ ΟΥΚ ΟΙΣΟΥΣΙΝ ΚΑΡΠΟΝ
26 ΚΑΤΑΛΕΙΨΕΙ ΕΙΣ ΚΑΤΑΡΑΝ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΚΑΙ ΤΟ ΟΝΕΙΔΟΣ ΑΥΤΗΣ ΟΥΚ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ
27 ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΟΙ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΟΤΙ ΟΥΘΕΝ ΚΡΕΙΤΤΟΝ ΦΟΒΟΥ ΚΥΡΙΟΥ ΚΑΙ ΟΥΘΕΝ ΓΛΥΚΥΤΕΡΟΝ ΤΟΥ ΠΡΟΣΕΧΕΙΝ ΕΝΤΟΛΑΙΣ ΚΥΡΙΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 24
1 Η ΣΟΦΙΑ ΑΙΝΕΣΕΙ ΨΥΧΗΝ ΑΥΤΗΣ ΚΑΙ ΕΝ ΜΕΣΩ ΛΑΟΥ ΑΥΤΗΣ ΚΑΥΧΗΣΕΤΑΙ
2 ΕΝ ΕΚΚΛΗΣΙΑ ΥΨΙΣΤΟΥ ΣΤΟΜΑ ΑΥΤΗΣ ΑΝΟΙΞΕΙ ΚΑΙ ΕΝΑΝΤΙ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΚΑΥΧΗΣΕΤΑΙ
3 ΕΓΩ ΑΠΟ ΣΤΟΜΑΤΟΣ ΥΨΙΣΤΟΥ ΕΞΗΛΘΟΝ ΚΑΙ ΩΣ ΟΜΙΧΛΗ ΚΑΤΕΚΑΛΥΨΑ ΓΗΝ
4 ΕΓΩ ΕΝ ΥΨΗΛΟΙΣ ΚΑΤΕΣΚΗΝΩΣΑ ΚΑΙ Ο ΘΡΟΝΟΣ ΜΟΥ ΕΝ ΣΤΥΛΩ ΝΕΦΕΛΗΣ
5 ΓΥΡΟΝ ΟΥΡΑΝΟΥ ΕΚΥΚΛΩΣΑ ΜΟΝΗ ΚΑΙ ΕΝ ΒΑΘΕΙ ΑΒΥΣΣΩΝ ΠΕΡΙΕΠΑΤΗΣΑ
6 ΕΝ ΚΥΜΑΣΙΝ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΚΑΙ ΕΝ ΠΑΝΤΙ ΛΑΩ ΚΑΙ ΕΘΝΕΙ ΕΚΤΗΣΑΜΗΝ
7 ΜΕΤΑ ΤΟΥΤΩΝ ΠΑΝΤΩΝ ΑΝΑΠΑΥΣΙΝ ΕΖΗΤΗΣΑ ΚΑΙ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΤΙΝΟΣ ΑΥΛΙΣΘΗΣΟΜΑΙ
8 ΤΟΤΕ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ Ο ΚΤΙΣΤΗΣ ΑΠΑΝΤΩΝ ΚΑΙ Ο ΚΤΙΣΑΣ ΜΕ ΚΑΤΕΠΑΥΣΕΝ ΤΗΝ ΣΚΗΝΗΝ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΕΝ ΙΑΚΩΒ ΚΑΤΑΣΚΗΝΩΣΟΝ ΚΑΙ ΕΝ ΙΣΡΑΗΛ ΚΑΤΑΚΛΗΡΟΝΟΜΗΘΗΤΙ
9 ΠΡΟ ΤΟΥ ΑΙΩΝΟΣ ΑΠ' ΑΡΧΗΣ ΕΚΤΙΣΕΝ ΜΕ ΚΑΙ ΕΩΣ ΑΙΩΝΟΣ ΟΥ ΜΗ ΕΚΛΙΠΩ
10 ΕΝ ΣΚΗΝΗ ΑΓΙΑ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΛΕΙΤΟΥΡΓΗΣΑ ΚΑΙ ΟΥΤΩΣ ΕΝ ΣΙΩΝ ΕΣΤΗΡΙΧΘΗΝ
11 ΕΝ ΠΟΛΕΙ ΗΓΑΠΗΜΕΝΗ ΟΜΟΙΩΣ ΜΕ ΚΑΤΕΠΑΥΣΕΝ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ Η ΕΞΟΥΣΙΑ ΜΟΥ

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12 ΚΑΙ ΕΡΡΙΖΩΣΑ ΕΝ ΛΑΩ ΔΕΔΟΞΑΣΜΕΝΩ ΕΝ ΜΕΡΙΔΙ ΚΥΡΙΟΥ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ
13 ΩΣ ΚΕΔΡΟΣ ΑΝΥΨΩΘΗΝ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΩΣ ΚΥΠΑΡΙΣΣΟΣ ΕΝ ΟΡΕΣΙΝ ΑΕΡΜΩΝ
14 ΩΣ ΦΟΙΝΙΞ ΑΝΥΨΩΘΗΝ ΕΝ ΑΙΓΓΑΔΟΙΣ ΚΑΙ ΩΣ ΦΥΤΑ ΡΟΔΟΥ ΕΝ ΙΕΡΙΧΩ ΩΣ ΕΛΑΙΑ ΕΥΠΡΕΠΗΣ ΕΝ ΠΕΔΙΩ ΚΑΙ ΑΝΥΨΩΘΗΝ ΩΣ ΠΛΑΤΑΝΟΣ
15 ΩΣ ΚΙΝΝΑΜΩΜΟΝ ΚΑΙ ΑΣΠΑΛΑΘΟΣ ΑΡΩΜΑΤΩΝ ΔΕΔΩΚΑ ΟΣΜΗΝ ΚΑΙ ΩΣ ΣΜΥΡΝΑ ΕΚΛΕΚΤΗ ΔΙΕΔΩΚΑ ΕΥΩΔΙΑΝ ΩΣ ΧΑΛΒΑΝΗ ΚΑΙ ΟΝΥΞ ΚΑΙ ΣΤΑΚΤΗ ΚΑΙ ΩΣ ΛΙΒΑΝΟΥ ΑΤΜΙΣ ΕΝ ΣΚΗΝΗ
16 ΕΓΩ ΩΣ ΤΕΡΕΜΙΝΘΟΣ ΕΞΕΤΕΙΝΑ ΚΛΑΔΟΥΣ ΜΟΥ ΚΑΙ ΟΙ ΚΛΑΔΟΙ ΜΟΥ ΚΛΑΔΟΙ ΔΟΞΗΣ ΚΑΙ ΧΑΡΙΤΟΣ
17 ΕΓΩ ΩΣ ΑΜΠΕΛΟΣ ΕΒΛΑΣΤΗΣΑ ΧΑΡΙΝ ΚΑΙ ΤΑ ΑΝΘΗ ΜΟΥ ΚΑΡΠΟΣ ΔΟΞΗΣ ΚΑΙ ΠΛΟΥΤΟΥ
19 ΠΡΟΣΕΛΘΕΤΕ ΠΡΟΣ ΜΕ ΟΙ ΕΠΙΘΥΜΟΥΝΤΕΣ ΜΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΓΕΝΗΜΑΤΩΝ ΜΟΥ ΕΜΠΛΗΣΘΗΤΕ
20 ΤΟ ΓΑΡ ΜΝΗΜΟΣΥΝΟΝ ΜΟΥ ΥΠΕΡ ΤΟ ΜΕΛΙ ΓΛΥΚΥ ΚΑΙ Η ΚΛΗΡΟΝΟΜΙΑ ΜΟΥ ΥΠΕΡ ΜΕΛΙΤΟΣ ΚΗΡΙΟΝ
21 ΟΙ ΕΣΘΙΟΝΤΕΣ ΜΕ ΕΤΙ ΠΕΙΝΑΣΟΥΣΙΝ ΚΑΙ ΟΙ ΠΙΝΟΝΤΕΣ ΜΕ ΕΤΙ ΔΙΨΗΣΟΥΣΙΝ
22 Ο ΥΠΑΚΟΥΩΝ ΜΟΥ ΟΥΚ ΑΙΣΧΥΝΘΗΣΕΤΑΙ ΚΑΙ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΕΝ ΕΜΟΙ ΟΥΧ ΑΜΑΡΤΗΣΟΥΣΙΝ
23 ΤΑΥΤΑ ΠΑΝΤΑ ΒΙΒΛΟΣ ΔΙΑΘΗΚΗΣ ΘΕΟΥ ΥΨΙΣΤΟΥ ΝΟΜΟΝ ΟΝ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΜΩΥΣΗΣ ΚΛΗΡΟΝΟΜΙΑΝ ΣΥΝΑΓΩΓΑΙΣ ΙΑΚΩΒ
25 Ο ΠΙΜΠΛΩΝ ΩΣ ΦΙΣΩΝ ΣΟΦΙΑΝ ΚΑΙ ΩΣ ΤΙΓΡΙΣ ΕΝ ΗΜΕΡΑΙΣ ΝΕΩΝ
26 Ο ΑΝΑΠΛΗΡΩΝ ΩΣ ΕΥΦΡΑΤΗΣ ΣΥΝΕΣΙΝ ΚΑΙ ΩΣ ΙΟΡΔΑΝΗΣ ΕΝ ΗΜΕΡΑΙΣ ΘΕΡΙΣΜΟΥ
27 Ο ΕΚΦΑΙΝΩΝ ΩΣ ΦΩΣ ΠΑΙΔΕΙΑΝ ΩΣ ΓΗΩΝ ΕΝ ΗΜΕΡΑΙΣ ΤΡΥΓΗΤΟΥ
28 ΟΥ ΣΥΝΕΤΕΛΕΣΕΝ Ο ΠΡΩΤΟΣ ΓΝΩΝΑΙ ΑΥΤΗΝ ΚΑΙ ΟΥΤΩΣ Ο ΕΣΧΑΤΟΣ ΟΥΚ ΕΞΙΧΝΙΑΣΕΝ ΑΥΤΗΝ
29 ΑΠΟ ΓΑΡ ΘΑΛΑΣΣΗΣ ΕΠΛΗΘΥΝΘΗ ΔΙΑΝΟΗΜΑ ΑΥΤΗΣ ΚΑΙ Η ΒΟΥΛΗ ΑΥΤΗΣ ΑΠΟ ΑΒΥΣΣΟΥ ΜΕΓΑΛΗΣ
30 ΚΑΓΩ ΩΣ ΔΙΩΡΥΞ ΑΠΟ ΠΟΤΑΜΟΥ ΚΑΙ ΩΣ ΥΔΡΑΓΩΓΟΣ ΕΞΗΛΘΟΝ ΕΙΣ ΠΑΡΑΔΕΙΣΟΝ
31 ΕΙΠΑ ΠΟΤΙΩ ΜΟΥ ΤΟΝ ΚΗΠΟΝ ΚΑΙ ΜΕΘΥΣΩ ΜΟΥ ΤΗΝ ΠΡΑΣΙΑΝ ΚΑΙ ΙΔΟΥ ΕΓΕΝΕΤΟ ΜΟΙ Η ΔΙΩΡΥΞ ΕΙΣ ΠΟΤΑΜΟΝ ΚΑΙ Ο ΠΟΤΑΜΟΣ ΜΟΥ ΕΓΕΝΕΤΟ ΕΙΣ ΘΑΛΑΣΣΑΝ
32 ΕΤΙ ΠΑΙΔΕΙΑΝ ΩΣ ΟΡΘΡΟΝ ΦΩΤΙΩ ΚΑΙ ΕΚΦΑΝΩ ΑΥΤΑ ΕΩΣ ΕΙΣ ΜΑΚΡΑΝ
33 ΕΤΙ ΔΙΔΑΣΚΑΛΙΑΝ ΩΣ ΠΡΟΦΗΤΕΙΑΝ ΕΚΧΕΩ ΚΑΙ ΚΑΤΑΛΕΙΨΩ ΑΥΤΗΝ ΕΙΣ ΓΕΝΕΑΣ ΑΙΩΝΩΝ
34 ΙΔΕΤΕ ΟΤΙ ΟΥΚ ΕΜΟΙ ΜΟΝΩ ΕΚΟΠΙΑΣΑ ΑΛΛ' ΑΠΑΣΙΝ ΤΟΙΣ ΕΚΖΗΤΟΥΣΙΝ ΑΥΤΗΝ

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 ΕΝ ΤΡΙΣΙΝ ΩΡΑΙΣΘΗΝ ΚΑΙ ΑΝΕΣΤΗΝ ΩΡΑΙΑ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ ΟΜΟΝΟΙΑ ΑΔΕΛΦΩΝ ΚΑΙ ΦΙΛΙΑ ΤΩΝ ΠΛΗΣΙΟΝ ΚΑΙ ΓΥΝΗ ΚΑΙ ΑΝΗΡ ΕΑΥΤΟΙΣ ΣΥΜΠΕΡΙΦΕΡΟ-ΜΕΝΟΙ
2 ΤΡΙΑ ΔΕ ΕΙΔΗ ΕΜΙΣΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΚΑΙ ΠΡΟΣΩΧΘΙΣΑ ΣΦΟΔΡΑ ΤΗ ΖΩΗ ΑΥΤΩΝ ΠΤΩΧΟΝ ΥΠΕΡΗΦΑΝΟΝ ΚΑΙ ΠΛΟΥΣΙΟΝ ΨΕΥΣΤΗΝ ΓΕΡΟΝΤΑ ΜΟΙΧΟΝ ΕΛΑΤΤΟΥΜΕΝΟΝ ΣΥΝΕΣΕΙ
3 ΕΝ ΝΕΟΤΗΤΙ ΟΥ ΣΥΝΑΓΕΙΟΧΑΣ ΚΑΙ ΠΩΣ ΑΝ ΕΥΡΟΙΣ ΕΝ ΤΩ ΓΗΡΑ ΣΟΥ
4 ΩΣ ΩΡΑΙΟΝ ΠΟΛΙΑΙΣ ΚΡΙΣΙΣ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΙΣ ΕΠΙΓΝΩΝΑΙ ΒΟΥΛΗΝ
5 ΩΣ ΩΡΑΙΑ ΓΕΡΟΝΤΩΝ ΣΟΦΙΑ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΙΣ ΔΙΑΝΟΗΜΑ ΚΑΙ ΒΟΥΛΗ
6 ΣΤΕΦΑΝΟΣ ΓΕΡΟΝΤΩΝ ΠΟΛΥΠΕΙΡΙΑ ΚΑΙ ΤΟ ΚΑΥΧΗΜΑ ΑΥΤΩΝ ΦΟΒΟΣ ΚΥΡΙΟΥ
7 ΕΝΝΕΑ ΥΠΟΝΟΗΜΑΤΑ ΕΜΑΚΑΡΙΣΑ ΕΝ ΚΑΡΔΙΑ ΚΑΙ ΤΟ ΔΕΚΑΤΟΝ ΕΡΩ ΕΠΙ ΓΛΩΣΣΗΣ ΑΝΘΡΩΠΟΣ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΕΠΙ ΤΕΚΝΟΙΣ ΖΩΝ ΚΑΙ ΒΛΕΠΩΝ ΕΠΙ ΠΤΩΣΕΙ ΕΧΘΡΩΝ
8 ΜΑΚΑΡΙΟΣ Ο ΣΥΝΟΙΚΩΝ ΓΥΝΑΙΚΙ ΣΥΝΕΤΗ ΚΑΙ ΟΣ ΕΝ ΓΛΩΣΣΗ ΟΥΚ ΩΛΙΣΘΗΣΕΝ ΚΑΙ ΟΣ ΟΥΚ ΕΔΟΥΛΕΥΣΕΝ ΑΝΑΞΙΩ ΕΑΥΤΟΥ
9 ΜΑΚΑΡΙΟΣ ΟΣ ΕΥΡΕΝ ΦΡΟΝΗΣΙΝ ΚΑΙ Ο ΔΙΗΓΟΥΜΕΝΟΣ ΕΙΣ ΩΤΑ ΑΚΟΥΟΝΤΩΝ
10 ΩΣ ΜΕΓΑΣ Ο ΕΥΡΩΝ ΣΟΦΙΑΝ ΑΛΛ' ΟΥΚ ΕΣΤΙΝ ΥΠΕΡ ΤΟΝ ΦΟΒΟΥΜΕΝΟΝ ΤΟΝ ΚΥΡΙΟΝ
11 ΦΟΒΟΣ ΚΥΡΙΟΥ ΥΠΕΡ ΠΑΝ ΥΠΕΡΕΒΑΛΕΝ Ο ΚΡΑΤΩΝ ΑΥΤΟΥ ΤΙΝΙ ΟΜΟΙΩΘΗΣΕΤΑΙ
13 ΠΑΣΑΝ ΠΛΗΓΗΝ ΚΑΙ ΜΗ ΠΛΗΓΗΝ ΚΑΡΔΙΑΣ ΚΑΙ ΠΑΣΑΝ ΠΟΝΗΡΙΑΝ ΚΑΙ ΜΗ ΠΟΝΗΡΙΑΝ ΓΥΝΑΙΚΟΣ
14 ΠΑΣΑΝ ΕΠΑΓΩΓΗΝ ΚΑΙ ΜΗ ΕΠΑΓΩΓΗΝ ΜΙΣΟΥΝΤΩΝ ΚΑΙ ΠΑΣΑΝ ΕΚΔΙΚΗΣΙΝ ΚΑΙ ΜΗ ΕΚΔΙΚΗΣΙΝ ΕΧΘΡΩΝ
15 ΟΥΚ ΕΣΤΙΝ ΚΕΦΑΛΗ ΥΠΕΡ ΚΕΦΑΛΗΝ ΟΦΕΩΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΘΥΜΟΣ ΥΠΕΡ ΘΥΜΟΝ ΕΧΘΡΟΥ
16 ΣΥΝΟΙΚΗΣΑΙ ΛΕΟΝΤΙ ΚΑΙ ΔΡΑΚΟΝΤΙ ΕΥΔΟΚΗΣΩ Η ΣΥΝΟΙΚΗΣΑΙ ΜΕΤΑ ΓΥΝΑΙΚΟΣ ΠΟΝΗΡΑΣ
17 ΠΟΝΗΡΙΑ ΓΥΝΑΙΚΟΣ ΑΛΛΟΙΟΙ ΤΗΝ ΟΡΑΣΙΝ ΑΥΤΗΣ ΚΑΙ ΣΚΟΤΟΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΩΣ ΑΡΚΟΣ
18 ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΑΝΑΠΕΣΕΙΤΑΙ Ο ΑΝΗΡ ΑΥΤΗΣ ΚΑΙ ΑΚΟΥΣΙΩΣ ΑΝΕΣΤΕΝΑΞΕΝ ΠΙΚΡΑ
19 ΜΙΚΡΑ ΠΑΣΑ ΚΑΚΙΑ ΠΡΟΣ ΚΑΚΙΑΝ ΓΥΝΑΙΚΟΣ ΚΛΗΡΟΣ ΑΜΑΡΤΩΛΟΥ ΕΠΙΠΕΣΟΙ ΑΥΤΗ
20 ΑΝΑΒΑΣΙΣ ΑΜΜΩΔΗΣ ΕΝ ΠΟΣΙΝ ΠΡΕΣΒΥΤΕΡΟΥ ΟΥΤΩΣ ΓΥΝΗ ΓΛΩΣΣΩΔΗΣ ΑΝΔΡΙ ΗΣΥΧΩ
21 ΜΗ ΠΡΟΣΠΕΣΗΣ ΕΠΙ ΚΑΛΛΟΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΓΥΝΑΙΚΑ ΜΗ ΕΠΙΠΟΘΗΣΗΣ
22 ΟΡΓΗ ΚΑΙ ΑΝΑΙΔΕΙΑ ΚΑΙ ΑΙΣΧΥΝΗ ΜΕΓΑΛΗ ΓΥΝΗ ΕΑΝ ΕΠΙΧΟΡΗΓΗ ΤΩ ΑΝΔΡΙ ΑΥΤΗΣ
23 ΚΑΡΔΙΑ ΤΑΠΕΙΝΗ ΚΑΙ ΠΡΟΣΩΠΟΝ ΣΚΥΘΡΩΠΟΝ ΚΑΙ ΠΛΗΓΗ ΚΑΡΔΙΑΣ ΓΥΝΗ ΠΟΝΗΡΑ ΧΕΙΡΕΣ ΠΑΡΕΙΜΕΝΑΙ ΚΑΙ ΓΟΝΑΤΑ ΠΑΡΑΛΕΛΥΜΕΝΑ ΗΤΙΣ ΟΥ ΜΑΚΑΡΙΕΙ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ
24 ΑΠΟ ΓΥΝΑΙΚΟΣ ΑΡΧΗ ΑΜΑΡΤΙΑΣ ΚΑΙ ΔΙ' ΑΥΤΗΝ ΑΠΟΘΝΗΣΚΟΜΕΝ ΠΑΝΤΕΣ
25 ΜΗ ΔΩΣ ΥΔΑΤΙ ΔΙΕΞΟΔΟΝ ΜΗΔΕ ΓΥΝΑΙΚΙ ΠΟΝΗΡΑ ΠΑΡΡΗΣΙΑΝ
26 ΕΙ ΜΗ ΠΟΡΕΥΕΤΑΙ ΚΑΤΑ ΧΕΙΡΑΣ ΣΟΥ ΑΠΟ ΤΩΝ ΣΑΡΚΩΝ ΣΟΥ ΑΠΟΤΕΜΕ ΑΥΤΗΝ

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 ΓΥΝΑΙΚΟΣ ΑΓΑΘΗΣ ΜΑΚΑΡΙΟΣ Ο ΑΝΗΡ ΚΑΙ ΑΡΙΘΜΟΣ ΤΩΝ ΗΜΕΡΩΝ ΑΥΤΟΥ ΔΙΠΛΑΣΙΟΣ
2 ΓΥΝΗ ΑΝΔΡΕΙΑ ΕΥΦΡΑΙΝΕΙ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΚΑΙ ΤΑ ΕΤΗ ΑΥΤΟΥ ΠΛΗΡΩΣΕΙ ΕΝ ΕΙΡΗΝΗ
3 ΓΥΝΗ ΑΓΑΘΗ ΜΕΡΙΣ ΑΓΑΘΗ ΕΝ ΜΕΡΙΔΙ ΦΟΒΟΥΜΕΝΩΝ ΚΥΡΙΟΝ ΔΟΘΗΣΕΤΑΙ
4 ΠΛΟΥΣΙΟΥ ΔΕ ΚΑΙ ΠΤΩΧΟΥ ΚΑΡΔΙΑ ΑΓΑΘΗ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΠΡΟΣΩΠΟΝ ΙΛΑΡΟΝ
5 ΑΠΟ ΤΡΙΩΝ ΕΥΛΑΒΗΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ ΕΠΙ ΤΩ ΤΕΤΑΡΤΩ ΠΡΟΣΩΠΩ ΕΔΕΗΘΗΝ ΔΙΑΒΟΛΗΝ ΠΟΛΕΩΣ ΚΑΙ ΕΚΚΛΗΣΙΑΝ ΟΧΛΟΥ ΚΑΙ ΚΑΤΑΨΕΥΣΜΟΝ ΥΠΕΡ ΘΑΝΑΤΟΝ ΠΑΝΤΑ ΜΟΧΘΗΡΑ
6 ΑΛΓΟΣ ΚΑΡΔΙΑΣ ΚΑΙ ΠΕΝΘΟΣ ΓΥΝΗ ΑΝΤΙΖΗΛΟΣ ΕΠΙ ΓΥΝΑΙΚΙ ΚΑΙ ΜΑΣΤΙΞ ΓΛΩΣΣΗΣ ΠΑΣΙΝ ΕΠΙΚΟΙΝΩΝΟΥΣΑ
7 ΒΟΟΖΥΓΙΟΝ ΣΑΛΕΥΟΜΕΝΟΝ ΓΥΝΗ ΠΟΝΗΡΑ Ο ΚΡΑΤΩΝ ΑΥΤΗΣ ΩΣ Ο ΔΡΑΣΣΟΜΕΝΟΣ ΣΚΟΡΠΙΟΥ
8 ΟΡΓΗ ΜΕΓΑΛΗ ΓΥΝΗ ΜΕΘΥΣΟΣ ΚΑΙ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ ΟΥ ΣΥΓΚΑΛΥΨΕΙ
9 ΠΟΡΝΕΙΑ ΓΥΝΑΙΚΟΣ ΕΝ ΜΕΤΕΩΡΙΣΜΟΙΣ ΟΦΘΑΛΜΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΒΛΕΦΑΡΟΙΣ ΑΥΤΗΣ ΓΝΩΣΘΗΣΕΤΑΙ
10 ΕΠΙ ΘΥΓΑΤΡΙ ΑΔΙΑΤΡΕΠΤΩ ΣΤΕΡΕΩΣΟΝ ΦΥΛΑΚΗΝ ΙΝΑ ΜΗ ΕΥΡΟΥΣΑ ΑΝΕΣΙΝ ΕΑΥΤΗ ΧΡΗΣΗΤΑΙ

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11 ΟΠΙΣΩ ΑΝΑΙΔΟΥΣ ΟΦΘΑΛΜΟΥ ΦΥΛΑΞΑΙ ΚΑΙ ΜΗ ΘΑΥΜΑΣΗΣ ΕΑΝ ΕΙΣ ΣΕ ΠΛΗΜΜΕΛΗΣΗ
12 ΩΣ ΔΙΨΩΝ ΟΔΟΙΠΟΡΟΣ ΤΟ ΣΤΟΜΑ ΑΝΟΙΞΕΙ ΚΑΙ ΑΠΟ ΠΑΝΤΟΣ ΥΔΑΤΟΣ ΤΟΥ ΣΥΝΕΓΓΥΣ ΠΙΕΤΑΙ ΚΑΤΕΝΑΝΤΙ ΠΑΝΤΟΣ ΠΑΣΣΑΛΟΥ ΚΑΘΗΣΕΤΑΙ ΚΑΙ ΕΝΑΝΤΙ ΒΕΛΟΥΣ ΑΝΟΙΞΕΙ ΦΑΡΕΤΡΑΝ
13 ΧΑΡΙΣ ΓΥΝΑΙΚΟΣ ΤΕΡΨΕΙ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΚΑΙ ΤΑ ΟΣΤΑ ΑΥΤΟΥ ΠΙΑΝΕΙ Η ΕΠΙΣΤΗΜΗ ΑΥΤΗΣ
14 ΔΟΣΙΣ ΚΥΡΙΟΥ ΓΥΝΗ ΣΙΓΗΡΑ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΝΤΑΛΛΑΓΜΑ ΠΕΠΑΙΔΕΥΜΕΝΗΣ ΨΥΧΗΣ
15 ΧΑΡΙΣ ΕΠΙ ΧΑΡΙΤΙ ΓΥΝΗ ΑΙΣΧΥΝΤΗΡΑ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΣΤΑΘΜΟΣ ΠΑΣ ΑΞΙΟΣ ΕΓΚΡΑΤΟΥΣ ΨΥΧΗΣ
16 ΗΛΙΟΣ ΑΝΑΤΕΛΛΩΝ ΕΝ ΥΨΙΣΤΟΙΣ ΚΥΡΙΟΥ ΚΑΙ ΚΑΛΛΟΣ ΑΓΑΘΗΣ ΓΥΝΑΙΚΟΣ ΕΝ ΚΟΣΜΩ ΟΙΚΙΑΣ ΑΥΤΗΣ
17 ΛΥΧΝΟΣ ΕΚΛΑΜΠΩΝ ΕΠΙ ΛΥΧΝΙΑΣ ΑΓΙΑΣ ΚΑΙ ΚΑΛΛΟΣ ΠΡΟΣΩΠΟΥ ΕΠΙ ΗΛΙΚΙΑ ΣΤΑΣΙΜΗ
18 ΣΤΥΛΟΙ ΧΡΥΣΕΟΙ ΕΠΙ ΒΑΣΕΩΣ ΑΡΓΥΡΑΣ ΚΑΙ ΠΟΔΕΣ ΩΡΑΙΟΙ ΕΠΙ ΣΤΕΡΝΟΙΣ ΕΥΣΤΑΘΟΥΣ
28 ΕΠΙ ΔΥΣΙ ΛΕΛΥΠΗΤΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΚΑΙ ΕΠΙ ΤΩ ΤΡΙΤΩ ΘΥΜΟΣ ΜΟΙ ΕΠΗΛΘΕΝ ΑΝΗΡ ΠΟΛΕΜΙΣΤΗΣ ΥΣΤΕΡΩΝ ΔΙ' ΕΝΔΕΙΑΝ ΚΑΙ ΑΝΔΡΕΣ ΣΥΝΕΤΟΙ ΕΑΝ ΣΚΥΒΑΛΙΣΘΩΣΙΝ ΕΠΑΝΑΓΩΝ ΑΠΟ ΔΙΚΑΙΟΣΥΝΗΣ ΕΠΙ ΑΜΑΡΤΙΑΝ Ο ΚΥΡΙΟΣ ΕΤΟΙΜΑΣΕΙ ΕΙΣ ΡΟΜΦΑΙΑΝ ΑΥΤΟΝ
29 ΜΟΛΙΣ ΕΞΕΛΕΙΤΑΙ ΕΜΠΟΡΟΣ ΑΠΟ ΠΛΗΜΜΕΛΕΙΑΣ ΚΑΙ ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΚΑΠΗΛΟΣ ΑΠΟ ΑΜΑΡΤΙΑΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 27
1 ΧΑΡΙΝ ΔΙΑΦΟΡΟΥ ΠΟΛΛΟΙ ΗΜΑΡΤΟΝ ΚΑΙ Ο ΖΗΤΩΝ ΠΛΗΘΥΝΑΙ ΑΠΟΣΤΡΕΨΕΙ ΟΦΘΑΛΜΟΝ
2 ΑΝΑ ΜΕΣΟΝ ΑΡΜΩΝ ΛΙΘΩΝ ΠΑΓΗΣΕΤΑΙ ΠΑΣΣΑΛΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΡΑΣΕΩΣ ΚΑΙ ΑΓΟΡΑΣΜΟΥ ΣΥΝΤΡΙΒΗΣΕΤΑΙ ΑΜΑΡΤΙΑ
3 ΕΑΝ ΜΗ ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΚΡΑΤΗΣΗ ΚΑΤΑ ΣΠΟΥΔΗΝ ΕΝ ΤΑΧΕΙ ΚΑΤΑΣΤΡΑΦΗΣΕΤΑΙ ΑΥΤΟΥ Ο ΟΙΚΟΣ
4 ΕΝ ΣΕΙΣΜΑΤΙ ΚΟΣΚΙΝΟΥ ΔΙΑΜΕΝΕΙ ΚΟΠΡΙΑ ΟΥΤΩΣ ΣΚΥΒΑΛΑ ΑΝΘΡΩΠΟΥ ΕΝ ΛΟΓΙΣΜΩ ΑΥΤΟΥ
5 ΣΚΕΥΗ ΚΕΡΑΜΕΩΣ ΔΟΚΙΜΑΖΕΙ ΚΑΜΙΝΟΣ ΚΑΙ ΠΕΙΡΑΣΜΟΣ ΑΝΘΡΩΠΟΥ ΕΝ ΔΙΑΛΟΓΙΣΜΩ ΑΥΤΟΥ
6 ΓΕΩΡΓΙΟΝ ΞΥΛΟΥ ΕΚΦΑΙΝΕΙ Ο ΚΑΡΠΟΣ ΑΥΤΟΥ ΟΥΤΩΣ ΛΟΓΟΣ ΕΝΘΥΜΗΜΑΤΟΣ ΚΑΡΔΙΑΣ ΑΝΘΡΩΠΟΥ
7 ΠΡΟ ΛΟΓΙΣΜΟΥ ΜΗ ΕΠΑΙΝΕΣΗΣ ΑΝΔΡΑ ΟΥΤΟΣ ΓΑΡ ΠΕΙΡΑΣΜΟΣ ΑΝΘΡΩΠΩΝ
8 ΕΑΝ ΔΙΩΚΗΣ ΤΟ ΔΙΚΑΙΟΝ ΚΑΤΑΛΗΜΨΗ ΚΑΙ ΕΝΔΥΣΗ ΑΥΤΟ ΩΣ ΠΟΔΗΡΗ ΔΟΞΗΣ
9 ΠΕΤΕΙΝΑ ΠΡΟΣ ΤΑ ΟΜΟΙΑ ΑΥΤΟΙΣ ΚΑΤΑΛΥΣΕΙ ΚΑΙ ΑΛΗΘΕΙΑ ΠΡΟΣ ΤΟΥΣ ΕΡΓΑΖΟΜΕΝΟΥΣ ΑΥΤΗΝ ΕΠΑΝΗΞΕΙ
10 ΛΕΩΝ ΘΗΡΑΝ ΕΝΕΔΡΕΥΕΙ ΟΥΤΩΣ ΑΜΑΡΤΙΑ ΕΡΓΑΖΟΜΕΝΟΥΣ ΑΔΙΚΑ
11 ΔΙΗΓΗΣΙΣ ΕΥΣΕΒΟΥΣ ΔΙΑ ΠΑΝΤΟΣ ΣΟΦΙΑ Ο ΔΕ ΑΦΡΩΝ ΩΣ ΣΕΛΗΝΗ ΑΛΛΟΙΟΥΤΑΙ
12 ΕΙΣ ΜΕΣΟΝ ΑΣΥΝΕΤΩΝ ΣΥΝΤΗΡΗΣΟΝ ΚΑΙΡΟΝ ΕΙΣ ΜΕΣΟΝ ΔΕ ΔΙΑΝΟΟΥΜΕΝΩΝ ΕΝΔΕΛΕΧΙΖΕ
13 ΔΙΗΓΗΣΙΣ ΜΩΡΩΝ ΠΡΟΣΟΧΘΙΣΜΑ ΚΑΙ Ο ΓΕΛΩΣ ΑΥΤΩΝ ΕΝ ΣΠΑΤΑΛΗ ΑΜΑΡΤΙΑΣ
14 ΛΑΛΙΑ ΠΟΛΥΟΡΚΟΥ ΑΝΟΡΘΩΣΕΙ ΤΡΙΧΑΣ ΚΑΙ Η ΜΑΧΗ ΑΥΤΩΝ ΕΜΦΡΑΓΜΟΣ ΩΤΙΩΝ
15 ΕΚΧΥΣΙΣ ΑΙΜΑΤΟΣ ΜΑΧΗ ΥΠΕΡΗΦΑΝΩΝ ΚΑΙ Η ΔΙΑΛΟΙΔΟΡΗΣΙΣ ΑΥΤΩΝ ΑΚΟΗ ΜΟΧΘΗΡΑ
16 Ο ΑΠΟΚΑΛΥΠΤΩΝ ΜΥΣΤΗΡΙΑ ΑΠΩΛΕΣΕΝ ΠΙΣΤΙΝ ΚΑΙ ΟΥ ΜΗ ΕΥΡΗ ΦΙΛΟΝ ΠΡΟΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ
17 ΣΤΕΡΞΟΝ ΦΙΛΟΝ ΚΑΙ ΠΙΣΤΩΘΗΤΙ ΜΕΤ' ΑΥΤΟΥ ΕΑΝ ΔΕ ΑΠΟΚΑΛΥΨΗΣ ΤΑ ΜΥΣΤΗΡΙΑ ΑΥΤΟΥ ΜΗ ΚΑΤΑΔΙΩΞΗΣ ΟΠΙΣΩ ΑΥΤΟΥ
18 ΚΑΘΩΣ ΓΑΡ ΑΠΩΛΕΣΕΝ ΑΝΘΡΩΠΟΣ ΤΟΝ ΝΕΚΡΟΝ ΑΥΤΟΥ ΟΥΤΩΣ ΑΠΩΛΕΣΑΣ ΤΗΝ ΦΙΛΙΑΝ ΤΟΥ ΠΛΗΣΙΟΝ
19 ΚΑΙ ΩΣ ΠΕΤΕΙΝΟΝ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΑΠΕΛΥΣΑΣ ΟΥΤΩΣ ΑΦΗΚΑΣ ΤΟΝ ΠΛΗΣΙΟΝ ΚΑΙ ΟΥ ΘΗΡΕΥΣΕΙΣ ΑΥΤΟΝ
20 ΜΗ ΑΥΤΟΝ ΔΙΩΞΗΣ ΟΤΙ ΜΑΚΡΑΝ ΑΠΕΣΤΗ ΚΑΙ ΕΞΕΦΥΓΕΝ ΩΣ ΔΟΡΚΑΣ ΕΚ ΠΑΓΙΔΟΣ
21 ΟΤΙ ΤΡΑΥΜΑ ΕΣΤΙΝ ΚΑΤΑΔΗΣΑΙ ΚΑΙ ΛΟΙΔΟΡΙΑΣ ΕΣΤΙΝ ΔΙΑΛΛΑΓΗ Ο ΔΕ ΑΠΟΚΑΛΥΨΑΣ ΜΥΣΤΗΡΙΑ ΑΦΗΛΠΙΣΕΝ
22 ΔΙΑΝΕΥΩΝ ΟΦΘΑΛΜΩ ΤΕΚΤΑΙΝΕΙ ΚΑΚΑ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΑ ΑΠΟΣΤΗΣΕΙ ΑΠ' ΑΥΤΟΥ
23 ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΣΟΥ ΓΛΥΚΑΝΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΩΝ ΛΟΓΩΝ ΣΟΥ ΕΚΘΑΥΜΑΣΕΙ ΥΣΤΕΡΟΝ ΔΕ ΔΙΑΣΤΡΕΨΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΔΩΣΕΙ ΣΚΑΝΔΑΛΟΝ
24 ΠΟΛΛΑ ΕΜΙΣΗΣΑ ΚΑΙ ΟΥΧ ΩΜΟΙΩΣΑ ΑΥΤΩ ΚΑΙ Ο ΚΥΡΙΟΣ ΜΙΣΗΣΕΙ ΑΥΤΟΝ
25 Ο ΒΑΛΛΩΝ ΛΙΘΟΝ ΕΙΣ ΥΨΟΣ ΕΠΙ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΒΑΛΛΕΙ ΚΑΙ ΠΛΗΓΗ ΔΟΛΙΑ ΔΙΕΛΕΙ ΤΡΑΥΜΑΤΑ
26 Ο ΟΡΥΣΣΩΝ ΒΟΘΡΟΝ ΕΙΣ ΑΥΤΟΝ ΕΜΠΕΣΕΙΤΑΙ ΚΑΙ Ο ΙΣΤΩΝ ΠΑΓΙΔΑ ΕΝ ΑΥΤΗ ΑΛΩΣΕΤΑΙ
27 Ο ΠΟΙΩΝ ΠΟΝΗΡΑ ΕΙΣ ΑΥΤΟΝ ΚΥΛΙΣΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΠΙΓΝΩ ΠΟΘΕΝ ΗΚΕΙ ΑΥΤΩ
28 ΕΜΠΑΙΓΜΟΣ ΚΑΙ ΟΝΕΙΔΙΣΜΟΣ ΥΠΕΡΗΦΑΝΩ ΚΑΙ Η ΕΚΔΙΚΗΣΙΣ ΩΣ ΛΕΩΝ ΕΝΕΔΡΕΥΣΕΙ ΑΥΤΟΝ
29 ΠΑΓΙΔΙ ΑΛΩΣΟΝΤΑΙ ΟΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΠΤΩΣΕΙ ΕΥΣΕΒΩΝ ΚΑΙ ΟΔΥΝΗ ΚΑΤΑΝΑΛΩΣΕΙ ΑΥΤΟΥΣ ΠΡΟ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΩΝ
30 ΜΗΝΙΣ ΚΑΙ ΟΡΓΗ ΚΑΙ ΤΑΥΤΑ ΕΣΤΙΝ ΒΔΕΛΥΓΜΑΤΑ ΚΑΙ ΑΝΗΡ ΑΜΑΡΤΩΛΟΣ ΕΓΚΡΑΤΗΣ ΕΣΤΑΙ ΑΥΤΩΝ

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2 ΑΦΕΣ ΑΔΙΚΗΜΑ ΤΩ ΠΛΗΣΙΟΝ ΣΟΥ ΚΑΙ ΤΟΤΕ ΔΕΗΘΕΝΤΟΣ ΣΟΥ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ ΛΥΘΗΣΟΝΤΑΙ
3 ΑΝΘΡΩΠΟΣ ΑΝΘΡΩΠΩ ΣΥΝΤΗΡΕΙ ΟΡΓΗΝ ΚΑΙ ΠΑΡΑ ΚΥΡΙΟΥ ΖΗΤΕΙ ΙΑΣΙΝ
4 ΕΠ' ΑΝΘΡΩΠΟΝ ΟΜΟΙΟΝ ΑΥΤΩ ΟΥΚ ΕΧΕΙ ΕΛΕΟΣ ΚΑΙ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΟΥ ΔΕΙΤΑΙ
5 ΑΥΤΟΣ ΣΑΡΞ ΩΝ ΔΙΑΤΗΡΕΙ ΜΗΝΙΝ ΤΙΣ ΕΞΙΛΑΣΕΤΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ
6 ΜΝΗΣΘΗΤΙ ΤΑ ΕΣΧΑΤΑ ΚΑΙ ΠΑΥΣΑΙ ΕΧΘΡΑΙΝΩΝ ΚΑΤΑΦΘΟΡΑΝ ΚΑΙ ΘΑΝΑΤΟΝ ΚΑΙ ΕΜΜΕΝΕ ΕΝΤΟΛΑΙΣ
7 ΜΝΗΣΘΗΤΙ ΕΝΤΟΛΩΝ ΚΑΙ ΜΗ ΜΗΝΙΣΗΣ ΤΩ ΠΛΗΣΙΟΝ ΚΑΙ ΔΙΑΘΗΚΗΝ ΥΨΙΣΤΟΥ ΚΑΙ ΠΑΡΙΔΕ ΑΓΝΟΙΑΝ
8 ΑΠΟΣΧΟΥ ΑΠΟ ΜΑΧΗΣ ΚΑΙ ΕΛΑΤΤΩΣΕΙΣ ΑΜΑΡΤΙΑΣ ΑΝΘΡΩΠΟΣ ΓΑΡ ΘΥΜΩΔΗΣ ΕΚΚΑΥΣΕΙ ΜΑΧΗΝ
9 ΚΑΙ ΑΝΗΡ ΑΜΑΡΤΩΛΟΣ ΤΑΡΑΞΕΙ ΦΙΛΟΥΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΕΙΡΗΝΕΥΟΝΤΩΝ ΕΜΒΑΛΕΙ ΔΙΑΒΟΛΗΝ
10 ΚΑΤΑ ΤΗΝ ΥΛΗΝ ΤΟΥ ΠΥΡΟΣ ΟΥΤΩΣ ΕΚΚΑΥΘΗΣΕΤΑΙ ΚΑΙ ΚΑΤΑ ΤΗΝ ΣΤΕΡΕΩΣΙΝ ΤΗΣ ΜΑΧΗΣ ΕΚΚΑΥΘΗΣΕΤΑΙ ΚΑΤΑ ΤΗΝ ΙΣΧΥΝ ΤΟΥ ΑΝΘΡΩΠΟΥ Ο ΘΥΜΟΣ ΑΥΤΟΥ ΕΣΤΑΙ ΚΑΙ ΚΑΤΑ ΤΟΝ ΠΛΟΥΤΟΝ ΑΝΥΨΩΣΕΙ ΟΡΓΗΝ ΑΥΤΟΥ
11 ΕΡΙΣ ΚΑΤΑΣΠΕΥΔΟΜΕΝΗ ΕΚΚΑΙΕΙ ΠΥΡ ΚΑΙ ΜΑΧΗ ΚΑΤΑΣΠΕΥΔΟΥΣΑ ΕΚΧΕΕΙ ΑΙΜΑ
12 ΕΑΝ ΦΥΣΗΣΗΣ ΕΙΣ ΣΠΙΝΘΗΡΑ ΕΚΚΑΗΣΕΤΑΙ ΚΑΙ ΕΑΝ ΠΤΥΣΗΣ ΕΠ' ΑΥΤΟΝ ΣΒΕΣΘΗΣΕΤΑΙ ΚΑΙ ΑΜΦΟΤΕΡΑ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΕΚΠΟΡΕΥΕΤΑΙ
13 ΨΙΘΥΡΟΝ ΚΑΙ ΔΙΓΛΩΣΣΟΝ ΚΑΤΑΡΑΣΑΣΘΕ ΠΟΛΛΟΥΣ ΓΑΡ ΕΙΡΗΝΕΥΟΝΤΑΣ ΑΠΩΛΕΣΕΝ
14 ΓΛΩΣΣΑ ΤΡΙΤΗ ΠΟΛΛΟΥΣ ΕΣΑΛΕΥΣΕΝ ΚΑΙ ΔΙΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΑΠΟ ΕΘΝΟΥΣ ΕΙΣ ΕΘΝΟΣ ΚΑΙ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΚΑΘΕΙΛΕΝ ΚΑΙ ΟΙΚΙΑΣ ΜΕΓΙΣΤΑΝΩΝ ΚΑΤΕΣΤΡΕΨΕΝ
15 ΓΛΩΣΣΑ ΤΡΙΤΗ ΓΥΝΑΙΚΑΣ ΑΝΔΡΕΙΑΣ ΕΞΕΒΑΛΕΝ ΚΑΙ ΕΣΤΕΡΕΣΕΝ ΑΥΤΑΣ ΤΩΝ ΠΟΝΩΝ ΑΥΤΩΝ
16 Ο ΠΡΟΣΕΧΩΝ ΑΥΤΗ ΟΥ ΜΗ ΕΥΡΗ ΑΝΑΠΑΥΣΙΝ ΟΥΔΕ ΚΑΤΑΣΚΗΝΩΣΕΙ ΜΕΘ' ΗΣΥΧΙΑΣ

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17 ΠΛΗΓΗ ΜΑΣΤΙΓΟΣ ΠΟΙΕΙ ΜΩΛΩΠΑ ΠΛΗΓΗ ΔΕ ΓΛΩΣΣΗΣ ΣΥΓΚΛΑΣΕΙ ΟΣΤΑ
18 ΠΟΛΛΟΙ ΕΠΕΣΑΝ ΕΝ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΑΣ ΚΑΙ ΟΥΧ ΩΣ ΟΙ ΠΕΠΤΩΚΟΤΕΣ ΔΙΑ ΓΛΩΣΣΑΝ
19 ΜΑΚΑΡΙΟΣ Ο ΣΚΕΠΑΣΘΕΙΣ ΑΠ' ΑΥΤΗΣ ΟΣ ΟΥ ΔΙΗΛΘΕΝ ΕΝ ΤΩ ΘΥΜΩ ΑΥΤΗΣ ΟΣ ΟΥΧ ΕΙΛΚΥΣΕΝ ΤΟΝ ΖΥΓΟΝ ΑΥΤΗΣ ΚΑΙ ΕΝ ΤΟΙΣ ΔΕΣΜΟΙΣ ΑΥΤΗΣ ΟΥΚ ΕΔΕΘΗ
20 Ο ΓΑΡ ΖΥΓΟΣ ΑΥΤΗΣ ΖΥΓΟΣ ΣΙΔΗΡΟΥΣ ΚΑΙ ΟΙ ΔΕΣΜΟΙ ΑΥΤΗΣ ΔΕΣΜΟΙ ΧΑΛΚΕΙΟΙ
21 ΘΑΝΑΤΟΣ ΠΟΝΗΡΟΣ Ο ΘΑΝΑΤΟΣ ΑΥΤΗΣ ΚΑΙ ΛΥΣΙΤΕΛΗΣ ΜΑΛΛΟΝ Ο ΑΔΗΣ ΑΥΤΗΣ
22 ΟΥ ΜΗ ΚΡΑΤΗΣΗ ΕΥΣΕΒΩΝ ΚΑΙ ΕΝ ΤΗ ΦΛΟΓΙ ΑΥΤΗΣ ΟΥ ΚΑΗΣΟΝΤΑΙ
23 ΟΙ ΚΑΤΑΛΕΙΠΟΝΤΕΣ ΚΥΡΙΟΝ ΕΜΠΕΣΟΥΝΤΑΙ ΕΙΣ ΑΥΤΗΝ ΚΑΙ ΕΝ ΑΥΤΟΙΣ ΕΚΚΑΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΣΒΕΣΘΗ ΕΠΑΠΟΣΤΑΛΗΣΕΤΑΙ ΑΥΤΟΙΣ ΩΣ ΛΕΩΝ ΚΑΙ ΩΣ ΠΑΡΔΑΛΙΣ ΛΥΜΑΝΕΙΤΑΙ ΑΥΤΟΥΣ
24 ΙΔΕ ΠΕΡΙΦΡΑΞΟΝ ΤΟ ΚΤΗΜΑ ΣΟΥ ΑΚΑΝΘΑΙΣ ΤΟ ΑΡΓΥΡΙΟΝ ΣΟΥ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΚΑΤΑΔΗΣΟΝ
25 ΚΑΙ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΠΟΙΗΣΟΝ ΖΥΓΟΝ ΚΑΙ ΣΤΑΘΜΟΝ ΚΑΙ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΠΟΙΗΣΟΝ ΘΥΡΑΝ ΚΑΙ ΜΟΧΛΟΝ
26 ΠΡΟΣΕΧΕ ΜΗΠΩΣ ΟΛΙΣΘΗΣ ΕΝ ΑΥΤΗ ΜΗ ΠΕΣΗΣ ΚΑΤΕΝΑΝΤΙ ΕΝΕΔΡΕΥΟΝΤΟΣ

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1 Ο ΠΟΙΩΝ ΕΛΕΟΣ ΔΑΝΙΕΙ ΤΩ ΠΛΗΣΙΟΝ ΚΑΙ Ο ΕΠΙΣΧΥΩΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΤΗΡΕΙ ΕΝΤΟΛΑΣ
2 ΔΑΝΕΙΣΟΝ ΤΩ ΠΛΗΣΙΟΝ ΕΝ ΚΑΙΡΩ ΧΡΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΠΑΛΙΝ ΑΠΟΔΟΣ ΤΩ ΠΛΗΣΙΟΝ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ
3 ΣΤΕΡΕΩΣΟΝ ΛΟΓΟΝ ΚΑΙ ΠΙΣΤΩΘΗΤΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΕΥΡΗΣΕΙΣ ΤΗΝ ΧΡΕΙΑΝ ΣΟΥ
4 ΠΟΛΛΟΙ ΩΣ ΕΥΡΕΜΑ ΕΝΟΜΙΣΑΝ ΔΑΝΟΣ ΚΑΙ ΠΑΡΕΣΧΟΝ ΚΟΠΟΝ ΤΟΙΣ ΒΟΗΘΗΣΑΣΙΝ ΑΥΤΟΙΣ
5 ΕΩΣ ΟΥ ΛΑΒΗ ΚΑΤΑΦΙΛΗΣΕΙ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΩΝ ΧΡΗΜΑΤΩΝ ΤΟΥ ΠΛΗΣΙΟΝ ΤΑΠΕΙΝΩΣΕΙ ΦΩΝΗΝ ΚΑΙ ΕΝ ΚΑΙΡΩ ΑΠΟΔΟΣΕΩΣ ΠΑΡΕΛΚΥΣΕΙ ΧΡΟΝΟΝ ΚΑΙ ΑΠΟΔΩΣΕΙ ΛΟΓΟΥΣ ΑΚΗΔΙΑΣ ΚΑΙ ΤΟΝ ΚΑΙΡΟΝ ΑΙΤΙΑΣΕΤΑΙ
6 ΕΑΝ ΙΣΧΥΣΗ ΜΟΛΙΣ ΚΟΜΙΣΕΤΑΙ ΤΟ ΗΜΙΣΥ ΚΑΙ ΛΟΓΙΕΙΤΑΙ ΑΥΤΟ ΩΣ ΕΥΡΕΜΑ ΕΙ ΔΕ ΜΗ ΑΠΕΣΤΕΡΗΣΕΝ ΑΥΤΟΝ ΤΩΝ ΧΡΗΜΑΤΩΝ ΑΥΤΟΥ ΚΑΙ ΕΚΤΗΣΑΤΟ ΑΥΤΟΝ ΕΧΘΡΟΝ ΔΩΡΕΑΝ ΚΑΤΑΡΑΣ ΚΑΙ ΛΟΙΔΟΡΙΑΣ ΑΠΟΔΩΣΕΙ ΑΥΤΩ ΚΑΙ ΑΝΤΙ ΔΟΞΗΣ ΑΠΟΔΩΣΕΙ ΑΥΤΩ ΑΤΙΜΙΑΝ
7 ΠΟΛΛΟΙ ΟΥ ΧΑΡΙΝ ΠΟΝΗΡΙΑΣ ΑΠΕΣΤΡΕΨΑΝ ΑΠΟΣΤΕΡΗΘΗΝΑΙ ΔΩΡΕΑΝ ΕΥΛΑΒΗΘΗΣΑΝ
8 ΠΛΗΝ ΕΠΙ ΤΑΠΕΙΝΩ ΜΑΚΡΟΘΥΜΗΣΟΝ ΚΑΙ ΕΠ' ΕΛΕΗΜΟΣΥΝΗ ΜΗ ΠΑΡΕΛΚΥΣΗΣ ΑΥΤΟΝ
9 ΧΑΡΙΝ ΕΝΤΟΛΗΣ ΑΝΤΙΛΑΒΟΥ ΠΕΝΗΤΟΣ ΚΑΙ ΚΑΤΑ ΤΗΝ ΕΝΔΕΙΑΝ ΑΥΤΟΥ ΜΗ ΑΠΟΣΤΡΕΨΗΣ ΑΥΤΟΝ ΚΕΝΟΝ
10 ΑΠΟΛΕΣΟΝ ΑΡΓΥΡΙΟΝ ΔΙ' ΑΔΕΛΦΟΝ ΚΑΙ ΦΙΛΟΝ ΚΑΙ ΜΗ ΙΩΘΗΤΩ ΥΠΟ ΤΟΝ ΛΙΘΟΝ ΕΙΣ ΑΠΩΛΕΙΑΝ
11 ΘΕΣ ΤΟΝ ΘΗΣΑΥΡΟΝ ΣΟΥ ΚΑΤ' ΕΝΤΟΛΑΣ ΥΨΙΣΤΟΥ ΚΑΙ ΛΥΣΙΤΕΛΗΣΕΙ ΣΟΙ ΜΑΛΛΟΝ Η ΤΟ ΧΡΥΣΙΟΝ
12 ΣΥΓΚΛΕΙΣΟΝ ΕΛΕΗΜΟΣΥΝΗΝ ΕΝ ΤΟΙΣ ΤΑΜΙΕΙΟΙΣ ΣΟΥ ΚΑΙ ΑΥΤΗ ΕΞΕΛΕΙΤΑΙ ΣΕ ΕΚ ΠΑΣΗΣ ΚΑΚΩΣΕΩΣ
13 ΥΠΕΡ ΑΣΠΙΔΑ ΚΡΑΤΟΥΣ ΚΑΙ ΥΠΕΡ ΔΟΡΥ ΟΛΚΗΣ ΚΑΤΕΝΑΝΤΙ ΕΧΘΡΟΥ ΠΟΛΕΜΗΣΕΙ ΥΠΕΡ ΣΟΥ
14 ΑΝΗΡ ΑΓΑΘΟΣ ΕΓΓΥΗΣΕΤΑΙ ΤΟΝ ΠΛΗΣΙΟΝ ΚΑΙ Ο ΑΠΟΛΩΛΕΚΩΣ ΑΙΣΧΥΝΗΝ ΕΓΚΑΤΑΛΕΙΨΕΙ ΑΥΤΟΝ
15 ΧΑΡΙΤΑΣ ΕΓΓΥΟΥ ΜΗ ΕΠΙΛΑΘΗ ΕΔΩΚΕΝ ΓΑΡ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΥΠΕΡ ΣΟΥ
16 ΑΓΑΘΑ ΕΓΓΥΟΥ ΑΝΑΤΡΕΨΕΙ ΑΜΑΡΤΩΛΟΣ ΚΑΙ ΑΧΑΡΙΣΤΟΣ ΕΝ ΔΙΑΝΟΙΑ ΕΓΚΑΤΑΛΕΙΨΕΙ ΡΥΣΑΜΕΝΟΝ
17 ΕΓΓΥΗ ΠΟΛΛΟΥΣ ΑΠΩΛΕΣΕΝ ΚΑΤΕΥΘΥΝΟΝΤΑΣ ΚΑΙ ΕΣΑΛΕΥΣΕΝ ΑΥΤΟΥΣ ΩΣ ΚΥΜΑ ΘΑΛΑΣΣΗΣ
18 ΑΝΔΡΑΣ ΔΥΝΑΤΟΥΣ ΑΠΩΚΙΣΕΝ ΚΑΙ ΕΠΛΑΝΗΘΗΣΑΝ ΕΝ ΕΘΝΕΣΙΝ ΑΛΛΟΤΡΙΟΙΣ
19 ΑΜΑΡΤΩΛΟΣ ΕΜΠΕΣΩΝ ΕΙΣ ΕΓΓΥΗΝ ΚΑΙ ΔΙΩΚΩΝ ΕΡΓΟΛΑΒΙΑΣ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΚΡΙΣΕΙΣ
20 ΑΝΤΙΛΑΒΟΥ ΤΟΥ ΠΛΗΣΙΟΝ ΚΑΤΑ ΔΥΝΑΜΙΝ ΣΟΥ ΚΑΙ ΠΡΟΣΕΧΕ ΣΕΑΥΤΩ ΜΗ ΕΜΠΕΣΗΣ
21 ΑΡΧΗ ΖΩΗΣ ΥΔΩΡ ΚΑΙ ΑΡΤΟΣ ΚΑΙ ΙΜΑΤΙΟΝ ΚΑΙ ΟΙΚΟΣ ΚΑΛΥΠΤΩΝ ΑΣΧΗΜΟΣΥΝΗΝ
22 ΚΡΕΙΣΣΩΝ ΒΙΟΣ ΠΤΩΧΟΥ ΥΠΟ ΣΚΕΠΗΝ ΔΟΚΩΝ Η ΕΔΕΣΜΑΤΑ ΛΑΜΠΡΑ ΕΝ ΑΛΛΟΤΡΙΟΙΣ
23 ΕΠΙ ΜΙΚΡΩ ΚΑΙ ΜΕΓΑΛΩ ΕΥΔΟΚΙΑΝ ΕΧΕ ΚΑΙ ΟΝΕΙΔΙΣΜΟΝ ΠΑΡΟΙΚΙΑΣ ΟΥ ΜΗ ΑΚΟΥΣΗΣ
24 ΖΩΗ ΠΟΝΗΡΑ ΕΞ ΟΙΚΙΑΣ ΕΙΣ ΟΙΚΙΑΝ ΚΑΙ ΟΥ ΠΑΡΟΙΚΗΣΕΙΣ ΟΥΚ ΑΝΟΙΞΕΙΣ ΣΤΟΜΑ
25 ΞΕΝΙΕΙΣ ΚΑΙ ΠΟΤΙΕΙΣ ΕΙΣ ΑΧΑΡΙΣΤΑ ΚΑΙ ΠΡΟΣ ΕΠΙ ΤΟΥΤΟΙΣ ΠΙΚΡΑ ΑΚΟΥΣΗ
26 ΠΑΡΕΛΘΕ ΠΑΡΟΙΚΕ ΚΟΣΜΗΣΟΝ ΤΡΑΠΕΖΑΝ ΚΑΙ ΕΙ ΤΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΨΩΜΙΣΟΝ ΜΕ
27 ΕΞΕΛΘΕ ΠΑΡΟΙΚΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΔΟΞΗΣ ΕΠΕΞΕΝΩΤΑΙ ΜΟΙ Ο ΑΔΕΛΦΟΣ ΧΡΕΙΑ ΤΗΣ ΟΙΚΙΑΣ
28 ΒΑΡΕΑ ΤΑΥΤΑ ΑΝΘΡΩΠΩ ΕΧΟΝΤΙ ΦΡΟΝΗΣΙΝ ΕΠΙΤΙΜΗΣΙΣ ΟΙΚΙΑΣ ΚΑΙ ΟΝΕΙΔΙΣΜΟΣ ΔΑΝΕΙΣΤΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 30
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2 Ο ΠΑΙΔΕΥΩΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΟΝΗΣΕΤΑΙ ΕΠ' ΑΥΤΩ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΓΝΩΡΙΜΩΝ ΕΠ' ΑΥΤΩ ΚΑΥΧΗΣΕΤΑΙ
3 Ο ΔΙΔΑΣΚΩΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΠΑΡΑΖΗΛΩΣΕΙ ΤΟΝ ΕΧΘΡΟΝ ΚΑΙ ΕΝΑΝΤΙ ΦΙΛΩΝ ΕΠ' ΑΥΤΩ ΑΓΑΛΛΙΑΣΕΤΑΙ
4 ΕΤΕΛΕΥΤΗΣΕΝ ΑΥΤΟΥ Ο ΠΑΤΗΡ ΚΑΙ ΩΣ ΟΥΚ ΑΠΕΘΑΝΕΝ ΟΜΟΙΟΝ ΓΑΡ ΑΥΤΩ ΚΑΤΕΛΙΠΕΝ ΜΕΤ' ΑΥΤΟΝ
5 ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ ΕΙΔΕΝ ΚΑΙ ΕΥΦΡΑΝΘΗ ΚΑΙ ΕΝ ΤΗ ΤΕΛΕΥΤΗ ΑΥΤΟΥ ΟΥΚ ΕΛΥΠΗΘΗ
6 ΕΝΑΝΤΙΟΝ ΕΧΘΡΩΝ ΚΑΤΕΛΙΠΕΝ ΕΚΔΙΚΟΝ ΚΑΙ ΤΟΙΣ ΦΙΛΟΙΣ ΑΝΤΑΠΟΔΙΔΟΝΤΑ ΧΑΡΙΝ
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8 ΜΑΚΑΡΙΟΣ ΠΛΟΥΣΙΟΣ ΟΣ ΕΥΡΕΘΗ ΑΜΩΜΟΣ ΚΑΙ ΟΣ ΟΠΙΣΩ ΧΡΥΣΙΟΥ ΟΥΚ ΕΠΟΡΕΥΘΗ
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12 ΕΠΙ ΤΡΑΠΕΖΗΣ ΜΕΓΑΛΗΣ ΕΚΑΘΙΣΑΣ ΜΗ ΑΝΟΙΞΗΣ ΕΠ' ΑΥΤΗΣ ΦΑΡΥΓΓΑ ΣΟΥ ΚΑΙ ΜΗ ΕΙΠΗΣ ΠΟΛΛΑ ΓΕ ΤΑ ΕΠ' ΑΥΤΗΣ
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15 ΝΟΕΙ ΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΕΚ ΣΕΑΥΤΟΥ ΚΑΙ ΕΠΙ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ ΔΙΑΝΟΟΥ
16 ΦΑΓΕ ΩΣ ΑΝΘΡΩΠΟΣ ΤΑ ΠΑΡΑΚΕΙΜΕΝΑ ΣΟΙ ΚΑΙ ΜΗ ΔΙΑΜΑΣΩ ΜΗ ΜΙΣΗΘΗΣ
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20 ΥΠΝΟΣ ΥΓΙΕΙΑΣ ΕΠΙ ΕΝΤΕΡΩ ΜΕΤΡΙΩ ΑΝΕΣΤΗ ΠΡΩΙ ΚΑΙ Η ΨΥΧΗ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΠΟΝΟΣ ΑΓΡΥΠΝΙΑΣ ΚΑΙ ΧΟΛΕΡΑΣ ΚΑΙ ΣΤΡΟΦΟΣ ΜΕΤΑ ΑΝΔΡΟΣ ΑΠΛΗΣΤΟΥ
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22 ΑΚΟΥΣΟΝ ΜΟΥ ΤΕΚΝΟΝ ΚΑΙ ΜΗ ΕΞΟΥΔΕΝΗΣΗΣ ΜΕ ΚΑΙ ΕΠ' ΕΣΧΑΤΩΝ ΕΥΡΗΣΕΙΣ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΓΙΝΟΥ ΕΝΤΡΕΧΗΣ ΚΑΙ ΠΑΝ ΑΡΡΩΣΤΗΜΑ ΟΥ ΜΗ ΣΟΙ ΑΠΑΝΤΗΣΗ
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3 ΛΑΛΗΣΟΝ ΠΡΕΣΒΥΤΕΡΕ ΠΡΕΠΕΙ ΓΑΡ ΣΟΙ ΕΝ ΑΚΡΙΒΕΙ ΕΠΙΣΤΗΜΗ ΚΑΙ ΜΗ ΕΜΠΟΔΙΣΗΣ ΜΟΥΣΙΚΑ
4 ΟΠΟΥ ΑΚΡΟΑΜΑ ΜΗ ΕΚΧΕΗΣ ΛΑΛΙΑΝ ΚΑΙ ΑΚΑΙΡΩΣ ΜΗ ΣΟΦΙΖΟΥ
5 ΣΦΡΑΓΙΣ ΑΝΘΡΑΚΟΣ ΕΠΙ ΚΟΣΜΩ ΧΡΥΣΩ ΣΥΓΚΡΙΜΑ ΜΟΥΣΙΚΩΝ ΕΝ ΣΥΜΠΟΣΙΩ ΟΙΝΟΥ
6 ΕΝ ΚΑΤΑΣΚΕΥΑΣΜΑΤΙ ΧΡΥΣΩ ΣΦΡΑΓΙΣ ΣΜΑΡΑΓΔΟΥ ΜΕΛΟΣ ΜΟΥΣΙΚΩΝ ΕΦ' ΗΔΕΙ ΟΙΝΩ
7 ΛΑΛΗΣΟΝ ΝΕΑΝΙΣΚΕ ΕΙ ΧΡΕΙΑ ΣΟΥ ΜΟΛΙΣ ΔΙΣ ΕΑΝ ΕΠΕΡΩΤΗΘΗΣ
8 ΚΕΦΑΛΑΙΩΣΟΝ ΛΟΓΟΝ ΕΝ ΟΛΙΓΟΙΣ ΠΟΛΛΑ ΓΙΝΟΥ ΩΣ ΓΙΝΩΣΚΩΝ ΚΑΙ ΑΜΑ ΣΙΩΠΩΝ
9 ΕΝ ΜΕΣΩ ΜΕΓΙΣΤΑΝΩΝ ΜΗ ΕΞΙΣΑΖΟΥ ΚΑΙ ΕΤΕΡΟΥ ΛΕΓΟΝΤΟΣ ΜΗ ΠΟΛΛΑ ΑΔΟΛΕΣΧΕΙ
10 ΠΡΟ ΒΡΟΝΤΗΣ ΚΑΤΑΣΠΕΥΔΕΙ ΑΣΤΡΑΠΗ ΚΑΙ ΠΡΟ ΑΙΣΧΥΝΤΗΡΟΥ ΠΡΟΕΛΕΥΣΕΤΑΙ ΧΑΡΙΣ
11 ΕΝ ΩΡΑ ΕΞΕΓΕΙΡΟΥ ΚΑΙ ΜΗ ΟΥΡΑΓΕΙ ΑΠΟΤΡΕΧΕ ΕΙΣ ΟΙΚΟΝ ΚΑΙ ΜΗ ΡΑΘΥΜΕΙ
12 ΕΚΕΙ ΠΑΙΖΕ ΚΑΙ ΠΟΙΕΙ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΣΟΥ ΚΑΙ ΜΗ ΑΜΑΡΤΗΣ ΛΟΓΩ ΥΠΕΡΗΦΑΝΩ
13 ΚΑΙ ΕΠΙ ΤΟΥΤΟΙΣ ΕΥΛΟΓΗΣΟΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΣΕ ΚΑΙ ΜΕΘΥΣΚΟΝΤΑ ΣΕ ΑΠΟ ΤΩΝ ΑΓΑΘΩΝ ΑΥΤΟΥ
14 Ο ΦΟΒΟΥΜΕΝΟΣ ΚΥΡΙΟΝ ΕΚΔΕΞΕΤΑΙ ΠΑΙΔΕΙΑΝ ΚΑΙ ΟΙ ΟΡΘΡΙΖΟΝΤΕΣ ΕΥΡΗΣΟΥΣΙΝ ΕΥΔΟΚΙΑΝ
15 Ο ΖΗΤΩΝ ΝΟΜΟΝ ΕΜΠΛΗΣΘΗΣΕΤΑΙ ΑΥΤΟΥ ΚΑΙ Ο ΥΠΟΚΡΙΝΟΜΕΝΟΣ ΣΚΑΝΔΑΛΙΣΘΗΣΕΤΑΙ ΕΝ ΑΥΤΩ
16 ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΚΥΡΙΟΝ ΕΥΡΗΣΟΥΣΙΝ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΩΜΑΤΑ ΩΣ ΦΩΣ ΕΞΑΨΟΥΣΙΝ
17 ΑΝΘΡΩΠΟΣ ΑΜΑΡΤΩΛΟΣ ΕΚΚΛΙΝΕΙ ΕΛΕΓΜΟΝ ΚΑΙ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΕΥΡΗΣΕΙ ΣΥΓΚΡΙΜΑ
18 ΑΝΗΡ ΒΟΥΛΗΣ ΟΥ ΜΗ ΠΑΡΙΔΗ ΔΙΑΝΟΗΜΑ ΑΛΛΟΤΡΙΟΣ ΚΑΙ ΥΠΕΡΗΦΑΝΟΣ ΟΥ ΚΑΤΑΠΤΗΞΕΙ ΦΟΒΟΝ

19 ΑΝΕΥ ΒΟΥΛΗΣ ΜΗΘΕΝ ΠΟΙΗΣΗΣ ΚΑΙ ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΣΕ ΜΗ ΜΕΤΑΜΕΛΟΥ
20 ΕΝ ΟΔΩ ΑΝΤΙΠΤΩΜΑΤΟΣ ΜΗ ΠΟΡΕΥΟΥ ΚΑΙ ΜΗ ΠΡΟΣΚΟΨΗΣ ΕΝ ΛΙΘΩΔΕΣΙΝ
21 ΜΗ ΠΙΣΤΕΥΣΗΣ ΕΝ ΟΔΩ ΑΠΡΟΣΚΟΠΩ
22 ΚΑΙ ΑΠΟ ΤΩΝ ΤΕΚΝΩΝ ΣΟΥ ΦΥΛΑΞΑΙ
23 ΕΝ ΠΑΝΤΙ ΕΡΓΩ ΠΙΣΤΕΥΕ ΤΗ ΨΥΧΗ ΣΟΥ ΚΑΙ ΓΑΡ ΤΟΥΤΟ ΕΣΤΙΝ ΤΗΡΗΣΙΣ ΕΝΤΟΛΩΝ
24 Ο ΠΙΣΤΕΥΩΝ ΝΟΜΩ ΠΡΟΣΕΧΕΙ ΕΝΤΟΛΑΙΣ ΚΑΙ Ο ΠΕΠΟΙΘΩΣ ΚΥΡΙΩ ΟΥΚ ΕΛΑΤΤΩΘΗΣΕΤΑΙ

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WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 ΤΩ ΦΟΒΟΥΜΕΝΩ ΚΥΡΙΟΝ ΟΥΚ ΑΠΑΝΤΗΣΕΙ ΚΑΚΟΝ ΑΛΛ' ΕΝ ΠΕΙΡΑΣΜΩ ΚΑΙ ΠΑΛΙΝ ΕΞΕΛΕΙΤΑΙ

2 ΑΝΗΡ ΣΟΦΟΣ ΟΥ ΜΙΣΗΣΕΙ ΝΟΜΟΝ Ο ΔΕ ΥΠΟΚΡΙΝΟΜΕΝΟΣ ΕΝ ΑΥΤΩ ΩΣ ΕΝ ΚΑΤΑΙΓΙΔΙ ΠΛΟΙΟΝ

3 ΑΝΘΡΩΠΟΣ ΣΥΝΕΤΟΣ ΕΜΠΙΣΤΕΥΣΕΙ ΝΟΜΩ ΚΑΙ Ο ΝΟΜΟΣ ΑΥΤΩ ΠΙΣΤΟΣ ΩΣ ΕΡΩΤΗΜΑ ΔΗΛΩΝ

4 ΕΤΟΙΜΑΣΟΝ ΛΟΓΟΝ ΚΑΙ ΟΥΤΩΣ ΑΚΟΥΣΘΗΣΗ ΣΥΝΔΗΣΟΝ ΠΑΙΔΕΙΑΝ ΚΑΙ ΑΠΟΚΡΙΘΗΤΙ

5 ΤΡΟΧΟΣ ΑΜΑΞΗΣ ΣΠΛΑΓΧΝΑ ΜΩΡΟΥ ΚΑΙ ΩΣ ΑΞΩΝ ΣΤΡΕΦΟΜΕΝΟΣ Ο ΔΙΑΛΟΓΙΣΜΟΣ ΑΥΤΟΥ

6 ΙΠΠΟΣ ΕΙΣ ΟΧΕΙΑΝ ΩΣ ΦΙΛΟΣ ΜΩΚΟΣ ΥΠΟΚΑΤΩ ΠΑΝΤΟΣ ΕΠΙΚΑΘΗΜΕΝΟΥ ΧΡΕΜΕΤΙΖΕΙ

7 ΔΙΑ ΤΙ ΗΜΕΡΑ ΗΜΕΡΑΣ ΥΠΕΡΕΧΕΙ ΚΑΙ ΠΑΝ ΦΩΣ ΗΜΕΡΑΣ ΕΝΙΑΥΤΟΥ ΑΦ' ΗΛΙΟΥ

8 ΕΝ ΓΝΩΣΕΙ ΚΥΡΙΟΥ ΔΙΕΧΩΡΙΣΘΗΣΑΝ ΚΑΙ ΗΛΛΟΙΩΣΕΝ ΚΑΙΡΟΥΣ ΚΑΙ ΕΟΡΤΑΣ

9 ΑΠ' ΑΥΤΩΝ ΑΝΥΨΩΣΕΝ ΚΑΙ ΗΓΙΑΣΕΝ ΚΑΙ ΕΞ ΑΥΤΩΝ ΕΘΗΚΕΝ ΕΙΣ ΑΡΙΘΜΟΝ ΗΜΕΡΩΝ

10 ΚΑΙ ΑΝΘΡΩΠΟΙ ΠΑΝΤΕΣ ΑΠΟ ΕΔΑΦΟΥΣ ΚΑΙ ΕΚ ΓΗΣ ΕΚΤΙΣΘΗ ΑΔΑΜ

11 ΕΝ ΠΛΗΘΕΙ ΕΠΙΣΤΗΜΗΣ ΚΥΡΙΟΣ ΔΙΕΧΩΡΙΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΗΛΛΟΙΩΣΕΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ

12 ΕΞ ΑΥΤΩΝ ΕΥΛΟΓΗΣΕΝ ΚΑΙ ΑΝΥΨΩΣΕΝ ΚΑΙ ΕΞ ΑΥΤΩΝ ΗΓΙΑΣΕΝ ΚΑΙ ΠΡΟΣ ΑΥΤΟΝ ΗΓΓΙΣΕΝ ΑΠ' ΑΥΤΩΝ ΚΑΤΗΡΑΣΑΤΟ ΚΑΙ ΕΤΑΠΕΙΝΩΣΕΝ ΚΑΙ ΑΝΕΣΤΡΕΨΕΝ ΑΥΤΟΥΣ ΑΠΟ ΣΤΑΣΕΩΣ ΑΥΤΩΝ

13 ΩΣ ΠΗΛΟΣ ΚΕΡΑΜΕΩΣ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΠΑΣΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ ΑΥΤΟΥ ΟΥΤΩΣ ΑΝΘΡΩΠΟΙ ΕΝ ΧΕΙΡΙ ΤΟΥ ΠΟΙΗΣΑΝΤΟΣ ΑΥΤΟΥΣ ΑΠΟΔΟΥΝΑΙ ΑΥΤΟΙΣ ΚΑΤΑ ΤΗΝ ΚΡΙΣΙΝ ΑΥΤΟΥ

14 ΑΠΕΝΑΝΤΙ ΤΟΥ ΚΑΚΟΥ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΑΠΕΝΑΝΤΙ ΤΟΥ ΘΑΝΑΤΟΥ Η ΖΩΗ ΟΥΤΩΣ ΑΠΕΝΑΝΤΙ ΕΥΣΕΒΟΥΣ ΑΜΑΡΤΩΛΟΣ

15 ΚΑΙ ΟΥΤΩΣ ΕΜΒΛΕΨΟΝ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΤΟΥ ΥΨΙΣΤΟΥ ΔΥΟ ΔΥΟ ΕΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΕΝΟΣ

16 ΚΑΓΩ ΕΣΧΑΤΟΣ ΗΓΡΥΠΝΗΣΑ ΩΣ ΚΑΛΑΜΩΜΕΝΟΣ ΟΠΙΣΩ ΤΡΥΓΗΤΩΝ

17 ΕΝ ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΦΘΑΣΑ ΚΑΙ ΩΣ ΤΡΥΓΩΝ ΕΠΛΗΡΩΣΑ ΛΗΝΟΝ

18 ΚΑΤΑΝΟΗΣΑΤΕ ΟΤΙ ΟΥΚ ΕΜΟΙ ΜΟΝΩ ΕΚΟΠΙΑΣΑ ΑΛΛΑ ΠΑΣΙΝ ΤΟΙΣ ΖΗΤΟΥΣΙΝ ΠΑΙΔΕΙΑΝ

19 ΑΚΟΥΣΑΤΕ ΜΟΥ ΜΕΓΙΣΤΑΝΕΣ ΛΑΟΥ ΚΑΙ ΟΙ ΗΓΟΥΜΕΝΟΙ ΕΚΚΛΗΣΙΑΣ ΕΝΩΤΙΣΑΣΘΕ

20 ΥΙΩ ΚΑΙ ΓΥΝΑΙΚΙ ΑΔΕΛΦΩ ΚΑΙ ΦΙΛΩ ΜΗ ΔΩΣ ΕΞΟΥΣΙΑΝ ΕΠΙ ΣΕ ΕΝ ΖΩΗ ΣΟΥ ΚΑΙ ΜΗ ΔΩΣ ΕΤΕΡΩ ΤΑ ΧΡΗΜΑΤΑ ΣΟΥ ΙΝΑ ΜΗ ΜΕΤΑΜΕΛΗΘΕΙΣ ΔΕΗ ΠΕΡΙ ΑΥΤΩΝ

21 ΕΩΣ ΕΤΙ ΖΗΣ ΚΑΙ ΠΝΟΗ ΕΝ ΣΟΙ ΜΗ ΑΛΛΑΞΗΣ ΣΕΑΥΤΟΝ ΕΝ ΠΑΣΗ ΣΑΡΚΙ

22 ΚΡΕΙΣΣΟΝ ΓΑΡ ΕΣΤΙΝ ΤΑ ΤΕΚΝΑ ΔΕΗΘΗΝΑΙ ΣΟΥ Η ΣΕ ΕΜΒΛΕΠΕΙΝ ΕΙΣ ΧΕΙΡΑΣ ΥΙΩΝ ΣΟΥ

23 ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΣΟΥ ΓΙΝΟΥ ΥΠΕΡΑΓΩΝ ΜΗ ΔΩΣ ΜΩΜΟΝ ΕΝ ΤΗ ΔΟΞΗ ΣΟΥ

24 ΕΝ ΗΜΕΡΑ ΣΥΝΤΕΛΕΙΑΣ ΗΜΕΡΩΝ ΖΩΗΣ ΣΟΥ ΚΑΙ ΕΝ ΚΑΙΡΩ ΤΕΛΕΥΤΗΣ ΔΙΑΔΟΣ ΚΛΗΡΟΝΟΜΙΑΝ

25 ΧΟΡΤΑΣΜΑΤΑ ΚΑΙ ΡΑΒΔΟΣ ΚΑΙ ΦΟΡΤΙΑ ΟΝΩ ΑΡΤΟΣ ΚΑΙ ΠΑΙΔΕΙΑ ΚΑΙ ΕΡΓΟΝ ΟΙΚΕΤΗ

26 ΕΡΓΑΣΑΙ ΕΝ ΠΑΙΔΙ ΚΑΙ ΕΥΡΗΣΕΙΣ ΑΝΑΠΑΥΣΙΝ ΑΝΕΣ ΧΕΙΡΑΣ ΑΥΤΩ ΚΑΙ ΖΗΤΗΣΕΙ ΕΛΕΥΘΕΡΙΑΝ

27 ΖΥΓΟΣ ΚΑΙ ΙΜΑΣ ΤΡΑΧΗΛΟΝ ΚΑΜΨΟΥΣΙΝ ΚΑΙ ΟΙΚΕΤΗ ΚΑΚΟΥΡΓΩ ΣΤΡΕΒΛΑΙ ΚΑΙ ΒΑΣΑΝΟΙ

28 ΕΜΒΑΛΕ ΑΥΤΟΝ ΕΙΣ ΕΡΓΑΣΙΑΝ ΙΝΑ ΜΗ ΑΡΓΗ ΠΟΛΛΗΝ ΓΑΡ ΚΑΚΙΑΝ ΕΔΙΔΑΞΕΝ Η ΑΡΓΙΑ

29 ΕΙΣ ΕΡΓΑ ΚΑΤΑΣΤΗΣΟΝ ΚΑΘΩΣ ΠΡΕΠΕΙ ΑΥΤΩ ΚΑΝ ΜΗ ΠΕΙΘΑΡΧΗ ΒΑΡΥΝΟΝ ΤΑΣ ΠΕΔΑΣ ΑΥΤΟΥ

30 ΚΑΙ ΜΗ ΠΕΡΙΣΣΕΥΣΗΣ ΕΠΙ ΠΑΣΗ ΣΑΡΚΙ ΚΑΙ ΑΝΕΥ ΚΡΙΣΕΩΣ ΜΗ ΠΟΙΗΣΗΣ ΜΗΔΕΝ

31 ΕΙ ΕΣΤΙΝ ΣΟΙ ΟΙΚΕΤΗΣ ΕΣΤΩ ΩΣ ΣΥ ΟΤΙ ΕΝ ΑΙΜΑΤΙ ΕΚΤΗΣΩ ΑΥΤΟΝ

32 ΕΙ ΕΣΤΙΝ ΣΟΙ ΟΙΚΕΤΗΣ ΑΓΕ ΑΥΤΟΝ ΩΣ ΑΔΕΛΦΟΝ ΟΤΙ ΩΣ Η ΨΥΧΗ ΣΟΥ ΕΠΙΔΕΗΣΕΙΣ ΑΥΤΩ

33 ΕΑΝ ΚΑΚΩΣΗΣ ΑΥΤΟΝ ΚΑΙ ΑΠΑΡΑΣ ΑΠΟΔΡΑ ΕΝ ΠΟΙΑ ΟΔΩ ΖΗΤΗΣΕΙΣ ΑΥΤΟΝ

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1 ΚΕΝΑΙ ΕΛΠΙΔΕΣ ΚΑΙ ΨΕΥΔΕΙΣ ΑΣΥΝΕΤΩ ΑΝΔΡΙ ΚΑΙ ΕΝΥΠΝΙΑ ΑΝΑΠΤΕΡΟΥΣΙΝ ΑΦΡΟΝΑΣ

2 ΩΣ ΔΡΑΣΣΟΜΕΝΟΣ ΣΚΙΑΣ ΚΑΙ ΔΙΩΚΩΝ ΑΝΕΜΟΝ ΟΥΤΩΣ Ο ΕΠΕΧΩΝ ΕΝΥΠΝΙΟΙΣ

3 ΤΟΥΤΟ ΚΑΤΑ ΤΟΥΤΟΥ ΟΡΑΣΙΣ ΕΝΥΠΝΙΩΝ ΚΑΤΕΝΑΝΤΙ ΠΡΟΣΩΠΟΥ ΟΜΟΙΩΜΑ ΠΡΟΣΩΠΟΥ

4 ΑΠΟ ΑΚΑΘΑΡΤΟΥ ΤΙ ΚΑΘΑΡΙΣΘΗΣΕΤΑΙ ΚΑΙ ΑΠΟ ΨΕΥΔΟΥΣ ΤΙ ΑΛΗΘΕΥΣΕΙ

5 ΜΑΝΤΕΙΑΙ ΚΑΙ ΟΙΩΝΙΣΜΟΙ ΚΑΙ ΕΝΥΠΝΙΑ ΜΑΤΑΙΑ ΕΣΤΙΝ ΚΑΙ ΩΣ ΩΔΙΝΟΥΣΗΣ ΦΑΝΤΑΖΕΤΑΙ ΚΑΡΔΙΑ

6 ΕΑΝ ΜΗ ΠΑΡΑ ΥΨΙΣΤΟΥ ΑΠΟΣΤΑΛΗ ΕΝ ΕΠΙΣΚΟΠΗ ΜΗ ΔΩΣ ΕΙΣ ΑΥΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ

7 ΠΟΛΛΟΥΣ ΓΑΡ ΕΠΛΑΝΗΣΕΝ ΤΑ ΕΝΥΠΝΙΑ ΚΑΙ ΕΞΕΠΕΣΟΝ ΕΛΠΙΖΟΝΤΕΣ ΕΠ' ΑΥΤΟΙΣ

8 ΑΝΕΥ ΨΕΥΔΟΥΣ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ ΝΟΜΟΣ ΚΑΙ ΣΟΦΙΑ ΣΤΟΜΑΤΙ ΠΙΣΤΩ ΤΕΛΕΙΩΣΙΣ

9 ΑΝΗΡ ΠΕΠΛΑΝΗΜΕΝΟΣ ΕΓΝΩ ΠΟΛΛΑ ΚΑΙ Ο ΠΟΛΥΠΕΙΡΟΣ ΕΚΔΙΗΓΗΣΕΤΑΙ ΣΥΝΕΣΙΝ

10 ΟΣ ΟΥΚ ΕΠΕΙΡΑΘΗ ΟΛΙΓΑ ΟΙΔΕΝ Ο ΔΕ ΠΕΠΛΑΝΗΜΕΝΟΣ ΠΛΗΘΥΝΕΙ ΠΑΝΟΥΡΓΙΑΝ

11 ΠΟΛΛΑ ΕΩΡΑΚΑ ΕΝ ΤΗ ΑΠΟΠΛΑΝΗΣΕΙ ΜΟΥ ΚΑΙ ΠΛΕΙΟΝΑ ΤΩΝ ΛΟΓΩΝ ΜΟΥ ΣΥΝΕΣΙΣ ΜΟΥ

12 ΠΛΕΟΝΑΚΙΣ ΕΩΣ ΘΑΝΑΤΟΥ ΕΚΙΝΔΥΝΕΥΣΑ ΚΑΙ ΔΙΕΣΩΘΗΝ ΤΟΥΤΩΝ ΧΑΡΙΝ

13 ΠΝΕΥΜΑ ΦΟΒΟΥΜΕΝΩΝ ΚΥΡΙΟΝ ΖΗΣΕΤΑΙ Η ΓΑΡ ΕΛΠΙΣ ΑΥΤΩΝ ΕΠΙ ΤΟΝ ΣΩΖΟΝΤΑ ΑΥΤΟΥΣ

14 Ο ΦΟΒΟΥΜΕΝΟΣ ΚΥΡΙΟΝ ΟΥΔΕΝ ΕΥΛΑΒΗΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΔΕΙΛΙΑΣΗ ΟΤΙ ΑΥΤΟΣ ΕΛΠΙΣ ΑΥΤΟΥ

15 ΦΟΒΟΥΜΕΝΟΥ ΤΟΝ ΚΥΡΙΟΝ ΜΑΚΑΡΙΑ Η ΨΥΧΗ ΤΙΝΙ ΕΠΕΧΕΙ ΚΑΙ ΤΙΣ ΑΥΤΟΥ ΣΤΗΡΙΓΜΑ

16 ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΙ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΑΥΤΟΝ ΥΠΕΡΑΣΠΙΣΜΟΣ ΔΥΝΑΣΤΕΙΑΣ ΚΑΙ ΣΤΗΡΙΓΜΑ ΙΣΧΥΟΣ ΣΚΕΠΗ ΑΠΟ ΚΑΥΣΩΝΟΣ ΚΑΙ ΣΚΕΠΗ ΑΠΟ ΜΕΣΗΜΒΡΙΑΣ ΦΥΛΑΚΗ ΑΠΟ ΠΡΟΣΚΟΜΜΑΤΟΣ ΚΑΙ ΒΟΗΘΕΙΑ ΑΠΟ ΠΤΩΣΕΩΣ

17 ΑΝΥΨΩΝ ΨΥΧΗΝ ΚΑΙ ΦΩΤΙΖΩΝ ΟΦΘΑΛΜΟΥΣ ΙΑΣΙΝ ΔΙΔΟΥΣ ΖΩΗΝ ΚΑΙ ΕΥΛΟΓΙΑΝ

18 ΘΥΣΙΑΖΩΝ ΕΞ ΑΔΙΚΟΥ ΠΡΟΣΦΟΡΑ ΜΕΜΩΜΗΜΕΝΗ ΚΑΙ ΟΥΚ ΕΙΣ ΕΥΔΟΚΙΑΝ ΔΩΡΗΜΑΤΑ ΑΝΟΜΩΝ

19 ΟΥΚ ΕΥΔΟΚΕΙ Ο ΥΨΙΣΤΟΣ ΕΝ ΠΡΟΣΦΟΡΑΙΣ ΑΣΕΒΩΝ ΟΥΔΕ ΕΝ ΠΛΗΘΕΙ ΘΥΣΙΩΝ ΕΞΙΛΑΣΚΕΤΑΙ ΑΜΑΡΤΙΑΣ

20 ΘΥΩΝ ΥΙΟΝ ΕΝΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ Ο ΠΡΟΣΑΓΩΝ ΘΥΣΙΑΝ ΕΚ ΧΡΗΜΑΤΩΝ ΠΕΝΗΤΩΝ

21 ΑΡΤΟΣ ΕΠΙΔΕΟΜΕΝΩΝ ΖΩΗ ΠΤΩΧΩΝ Ο ΑΠΟΣΤΕΡΩΝ ΑΥΤΗΝ ΑΝΘΡΩΠΟΣ ΑΙΜΑΤΩΝ

22 ΦΟΝΕΥΩΝ ΤΟΝ ΠΛΗΣΙΟΝ Ο ΑΦΑΙΡΟΥΜΕΝΟΣ ΕΜΒΙΩΣΙΝ ΚΑΙ ΕΚΧΕΩΝ ΑΙΜΑ Ο ΑΠΟΣΤΕΡΩΝ ΜΙΣΘΟΝ ΜΙΣΘΙΟΥ

23 ΕΙΣ ΟΙΚΟΔΟΜΩΝ ΚΑΙ ΕΙΣ ΚΑΘΑΙΡΩΝ ΤΙ ΩΦΕΛΗΣΑΝ ΠΛΕΙΟΝ Η ΚΟΠΟΥΣ

24 ΕΙΣ ΕΥΧΟΜΕΝΟΣ ΚΑΙ ΕΙΣ ΚΑΤΑΡΩΜΕΝΟΣ ΤΙΝΟΣ ΦΩΝΗΣ ΕΙΣΑΚΟΥΣΕΤΑΙ Ο ΔΕΣΠΟΤΗΣ

25 ΒΑΠΤΙΖΟΜΕΝΟΣ ΑΠΟ ΝΕΚΡΟΥ ΚΑΙ ΠΑΛΙΝ ΑΠΤΟΜΕΝΟΣ ΑΥΤΟΥ ΤΙ ΩΦΕΛΗΣΕΝ ΕΝ ΤΩ ΛΟΥΤΡΩ ΑΥΤΟΥ

26 ΟΥΤΩΣ ΑΝΘΡΩΠΟΣ ΝΗΣΤΕΥΩΝ ΕΠΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΟΥ ΚΑΙ ΠΑΛΙΝ ΠΟΡΕΥΟΜΕΝΟΣ ΚΑΙ ΤΑ ΑΥΤΑ ΠΟΙΩΝ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΑΥΤΟΥ ΤΙΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΚΑΙ ΤΙ ΩΦΕΛΗΣΕΝ ΕΝ ΤΩ ΤΑΠΕΙΝΩΘΗΝΑΙ ΑΥΤΟΝ

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WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 Ο ΣΥΝΤΗΡΩΝ ΝΟΜΟΝ ΠΛΕΟΝΑΖΕΙ ΠΡΟΣΦΟΡΑΣ ΘΥΣΙΑΖΩΝ ΣΩΤΗΡΙΟΥ Ο ΠΡΟΣΕΧΩΝ ΕΝΤΟΛΑΙΣ

2 ΑΝΤΑΠΟΔΙΔΟΥΣ ΧΑΡΙΝ ΠΡΟΣΦΕΡΩΝ ΣΕΜΙΔΑΛΙΝ ΚΑΙ Ο ΠΟΙΩΝ ΕΛΕΗΜΟΣΥΝΗΝ ΘΥΣΙΑΖΩΝ ΑΙΝΕΣΕΩΣ

3 ΕΥΔΟΚΙΑ ΚΥΡΙΟΥ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΠΟΝΗΡΙΑΣ ΚΑΙ ΕΞΙΛΑΣΜΟΣ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΑΔΙΚΙΑΣ

4 ΜΗ ΟΦΘΗΣ ΕΝ ΠΡΟΣΩΠΩ ΚΥΡΙΟΥ ΚΕΝΟΣ ΠΑΝΤΑ ΓΑΡ ΤΑΥΤΑ ΧΑΡΙΝ ΕΝΤΟΛΗΣ

5 ΠΡΟΣΦΟΡΑ ΔΙΚΑΙΟΥ ΛΙΠΑΙΝΕΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ Η ΕΥΩΔΙΑ ΑΥΤΗΣ ΕΝΑΝΤΙ ΥΨΙΣΤΟΥ

6 ΘΥΣΙΑ ΑΝΔΡΟΣ ΔΙΚΑΙΟΥ ΔΕΚΤΗ ΚΑΙ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΗΣ ΟΥΚ ΕΠΙΛΗΣΘΗΣΕΤΑΙ

7 ΕΝ ΑΓΑΘΩ ΟΦΘΑΛΜΩ ΔΟΞΑΣΟΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΜΗ ΣΜΙΚΡΥΝΗΣ ΑΠΑΡΧΗΝ ΧΕΙΡΩΝ ΣΟΥ

8 ΕΝ ΠΑΣΗ ΔΟΣΕΙ ΙΛΑΡΩΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΕΝ ΕΥΦΡΟΣΥΝΗ ΑΓΙΑΣΟΝ ΔΕΚΑΤΗΝ

9 ΔΟΣ ΥΨΙΣΤΩ ΚΑΤΑ ΤΗΝ ΔΟΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΝ ΑΓΑΘΩ ΟΦΘΑΛΜΩ ΚΑΘ' ΕΥΡΕΜΑ ΧΕΙΡΟΣ

10 ΟΤΙ ΚΥΡΙΟΣ ΑΝΤΑΠΟΔΙΔΟΥΣ ΕΣΤΙΝ ΚΑΙ ΕΠΤΑΠΛΑΣΙΑ ΑΝΤΑΠΟΔΩΣΕΙ ΣΟΙ

11 ΜΗ ΔΩΡΟΚΟΠΕΙ ΟΥ ΓΑΡ ΠΡΟΣΔΕΞΕΤΑΙ ΚΑΙ ΜΗ ΕΠΕΧΕ ΘΥΣΙΑ ΑΔΙΚΩ

12 ΟΤΙ ΚΥΡΙΟΣ ΚΡΙΤΗΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΑΡ' ΑΥΤΩ ΔΟΞΑ ΠΡΟΣΩΠΟΥ

13 ΟΥ ΛΗΜΨΕΤΑΙ ΠΡΟΣΩΠΟΝ ΕΠΙ ΠΤΩΧΟΥ ΚΑΙ ΔΕΗΣΙΝ ΗΔΙΚΗΜΕΝΟΥ ΕΙΣΑΚΟΥΣΕΤΑΙ

14 ΟΥ ΜΗ ΥΠΕΡΙΔΗ ΙΚΕΤΕΙΑΝ ΟΡΦΑΝΟΥ ΚΑΙ ΧΗΡΑΝ ΕΑΝ ΕΚΧΕΗ ΛΑΛΙΑΝ

15 ΟΥΧΙ ΔΑΚΡΥΑ ΧΗΡΑΣ ΕΠΙ ΣΙΑΓΟΝΑ ΚΑΤΑΒΑΙΝΕΙ ΚΑΙ Η ΚΑΤΑΒΟΗΣΙΣ ΕΠΙ ΤΩ ΚΑΤΑΓΑΓΟΝΤΙ ΑΥΤΑ

16 ΘΕΡΑΠΕΥΩΝ ΕΝ ΕΥΔΟΚΙΑ ΔΕΧΘΗΣΕΤΑΙ ΚΑΙ Η ΔΕΗΣΙΣ ΑΥΤΟΥ ΕΩΣ ΝΕΦΕΛΩΝ ΣΥΝΑΨΕΙ

17 ΠΡΟΣΕΥΧΗ ΤΑΠΕΙΝΟΥ ΝΕΦΕΛΑΣ ΔΙΗΛΘΕΝ ΚΑΙ ΕΩΣ ΣΥΝΕΓΓΙΣΗ ΟΥ ΜΗ ΠΑΡΑΚΛΗΘΗ

18 ΚΑΙ ΟΥ ΜΗ ΑΠΟΣΤΗ ΕΩΣ ΕΠΙΣΚΕΨΗΤΑΙ Ο ΥΨΙΣΤΟΣ ΚΑΙ ΚΡΙΝΕΙ ΔΙΚΑΙΟΙΣ ΚΑΙ ΠΟΙΗΣΕΙ ΚΡΙΣΙΝ

19 ΚΑΙ Ο ΚΥΡΙΟΣ ΟΥ ΜΗ ΒΡΑΔΥΝΗ ΟΥΔΕ ΜΗ ΜΑΚΡΟΘΥΜΗΣΗ ΕΠ' ΑΥΤΟΙΣ

20 ΕΩΣ ΑΝ ΣΥΝΤΡΙΨΗ ΟΣΦΥΝ ΑΝΕΛΕΗΜΟΝΩΝ ΚΑΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΝΤΑΠΟΔΩΣΕΙ ΕΚΔΙΚΗΣΙΝ

21 ΕΩΣ ΕΞΑΡΗ ΠΛΗΘΟΣ ΥΒΡΙΣΤΩΝ ΚΑΙ ΣΚΗΠΤΡΑ ΑΔΙΚΩΝ ΣΥΝΤΡΙΨΕΙ

22 ΕΩΣ ΑΝΤΑΠΟΔΩ ΑΝΘΡΩΠΩ ΚΑΤΑ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΕΡΓΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΑΥΤΩΝ

23 ΕΩΣ ΚΡΙΝΗ ΤΗΝ ΚΡΙΣΙΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΥΦΡΑΝΕΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΕΛΕΕΙ ΑΥΤΟΥ

24 ΩΡΑΙΟΝ ΕΛΕΟΣ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ ΑΥΤΟΥ ΩΣ ΝΕΦΕΛΑΙ ΥΕΤΟΥ ΕΝ ΚΑΙΡΩ ΑΒΡΟΧΙΑΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 ΕΛΕΗΣΟΝ ΗΜΑΣ ΔΕΣΠΟΤΑ Ο ΘΕΟΣ ΠΑΝΤΩΝ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΚΑΙ ΕΠΙΒΑΛΕ ΤΟΝ ΦΟΒΟΝ ΣΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

2 ΕΠΑΡΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΠΙ ΕΘΝΗ ΑΛΛΟΤΡΙΑ ΚΑΙ ΙΔΕΤΩΣΑΝ ΤΗΝ ΔΥΝΑΣΤΕΙΑΝ ΣΟΥ

3 ΩΣΠΕΡ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΗΓΙΑΣΘΗΣ ΕΝ ΗΜΙΝ ΟΥΤΩΣ ΕΝΩΠΙΟΝ ΗΜΩΝ ΜΕΓΑΛΥΝΘΕΙΗΣ ΕΝ ΑΥΤΟΙΣ

4 ΚΑΙ ΕΠΙΓΝΩΤΩΣΑΝ ΣΕ ΚΑΘΑΠΕΡ ΚΑΙ ΗΜΕΙΣ ΕΠΕΓΝΩΜΕΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΠΛΗΝ ΣΟΥ ΚΥΡΙΕ

5 ΕΓΚΑΙΝΙΣΟΝ ΣΗΜΕΙΑ ΚΑΙ ΑΛΛΟΙΩΣΟΝ ΘΑΥΜΑΣΙΑ ΔΟΞΑΣΟΝ ΧΕΙΡΑ ΚΑΙ ΒΡΑΧΙΟΝΑ ΔΕΞΙΟΝ

6 ΕΓΕΙΡΟΝ ΘΥΜΟΝ ΚΑΙ ΕΚΧΕΟΝ ΟΡΓΗΝ ΕΞΑΡΟΝ ΑΝΤΙΔΙΚΟΝ ΚΑΙ ΕΚΤΡΙΨΟΝ ΕΧΘΡΟΝ

7 ΣΠΕΥΣΟΝ ΚΑΙΡΟΝ ΚΑΙ ΜΝΗΣΘΗΤΙ ΟΡΚΙΣΜΟΥ ΚΑΙ ΕΚΔΙΗΓΗΣΑΣΘΩΣΑΝ ΤΑ ΜΕΓΑΛΕΙΑ ΣΟΥ

8 ΕΝ ΟΡΓΗ ΠΥΡΟΣ ΚΑΤΑΒΡΩΘΗΤΩ Ο ΣΩΖΟΜΕΝΟΣ ΚΑΙ ΟΙ ΚΑΚΟΥΝΤΕΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΥΡΟΙΣΑΝ ΑΠΩΛΕΙΑΝ

9 ΣΥΝΤΡΙΨΟΝ ΚΕΦΑΛΑΣ ΑΡΧΟΝΤΩΝ ΕΧΘΡΩΝ ΛΕΓΟΝΤΩΝ ΟΥΚ ΕΣΤΙΝ ΠΛΗΝ ΗΜΩΝ

10 ΣΥΝΑΓΑΓΕ ΠΑΣΑΣ ΦΥΛΑΣ ΙΑΚΩΒ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΟΝ ΑΥΤΟΥΣ ΚΑΘΩΣ ΑΠ' ΑΡΧΗΣ

11 ΕΛΕΗΣΟΝ ΛΑΟΝ ΚΥΡΙΕ ΚΕΚΛΗΜΕΝΟΝ ΕΠ' ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΙΣΡΑΗΛ ΟΝ ΠΡΩΤΟΓΟΝΩ ΩΜΟΙΩΣΑΣ

12 ΟΙΚΤΙΡΗΣΟΝ ΠΟΛΙΝ ΑΓΙΑΣΜΑΤΟΣ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΤΟΠΟΝ ΚΑΤΑΠΑΥΜΑΤΟΣ ΣΟΥ

13 ΠΛΗΣΟΝ ΣΙΩΝ ΑΡΕΤΑΛΟΓΙΑΣ ΣΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΤΟΝ ΛΑΟΝ ΣΟΥ

14 ΔΟΣ ΜΑΡΤΥΡΙΟΝ ΤΟΙΣ ΕΝ ΑΡΧΗ ΚΤΙΣΜΑΣΙΝ ΣΟΥ ΚΑΙ ΕΓΕΙΡΟΝ ΠΡΟΦΗΤΕΙΑΣ ΤΑΣ ΕΠ' ΟΝΟΜΑΤΙ ΣΟΥ

15 ΔΟΣ ΜΙΣΘΟΝ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΣΕ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΣΟΥ ΕΜΠΙΣΤΕΥΘΗΤΩΣΑΝ

16 ΕΙΣΑΚΟΥΣΟΝ ΚΥΡΙΕ ΔΕΗΣΕΩΣ ΤΩΝ ΙΚΕΤΩΝ ΣΟΥ ΚΑΤΑ ΤΗΝ ΕΥΛΟΓΙΑΝ ΑΑΡΩΝ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΣΟΥ

17 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΕΠΙ ΤΗΣ ΓΗΣ ΟΤΙ ΚΥΡΙΟΣ ΕΙ Ο ΘΕΟΣ ΤΩΝ ΑΙΩΝΩΝ

18 ΠΑΝ ΒΡΩΜΑ ΦΑΓΕΤΑΙ ΚΟΙΛΙΑ ΕΣΤΙΝ ΔΕ ΒΡΩΜΑ ΒΡΩΜΑΤΟΣ ΚΑΛΛΙΟΝ

19 ΦΑΡΥΓΞ ΓΕΥΕΤΑΙ ΒΡΩΜΑΤΑ ΘΗΡΑΣ ΟΥΤΩΣ ΚΑΡΔΙΑ ΣΥΝΕΤΗ ΛΟΓΟΥΣ ΨΕΥΔΕΙΣ

20 ΚΑΡΔΙΑ ΣΤΡΕΒΛΗ ΔΩΣΕΙ ΛΥΠΗΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΠΟΛΥΠΕΙΡΟΣ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΩ

21 ΠΑΝΤΑ ΑΡΡΕΝΑ ΕΠΙΔΕΞΕΤΑΙ ΓΥΝΗ ΕΣΤΙΝ ΔΕ ΘΥΓΑΤΗΡ ΘΥΓΑΤΡΟΣ ΚΡΕΙΣΣΩΝ

22 ΚΑΛΛΟΣ ΓΥΝΑΙΚΟΣ ΙΛΑΡΥΝΕΙ ΠΡΟΣΩΠΟΝ ΚΑΙ ΥΠΕΡ ΠΑΣΑΝ ΕΠΙΘΥΜΙΑΝ ΑΝΘΡΩΠΟΥ ΥΠΕΡΑΓΕΙ

23 ΕΙ ΕΣΤΙΝ ΕΠΙ ΓΛΩΣΣΗΣ ΑΥΤΗΣ ΕΛΕΟΣ ΚΑΙ ΠΡΑΥΤΗΣ ΟΥΚ ΕΣΤΙΝ Ο ΑΝΗΡ ΑΥΤΗΣ ΚΑΘ' ΥΙΟΥΣ ΑΝΘΡΩΠΩΝ

24 Ο ΚΤΩΜΕΝΟΣ ΓΥΝΑΙΚΑ ΕΝΑΡΧΕΤΑΙ ΚΤΗΣΕΩΣ ΒΟΗΘΟΝ ΚΑΤ' ΑΥΤΟΝ ΚΑΙ ΣΤΥΛΟΝ ΑΝΑΠΑΥΣΕΩΣ

25 ΟΥ ΟΥΚ ΕΣΤΙΝ ΦΡΑΓΜΟΣ ΔΙΑΡΠΑΓΗΣΕΤΑΙ ΚΤΗΜΑ ΚΑΙ ΟΥ ΟΥΚ ΕΣΤΙΝ ΓΥΝΗ ΣΤΕΝΑΞΕΙ ΠΛΑΝΩΜΕΝΟΣ

26 ΤΙΣ ΓΑΡ ΠΙΣΤΕΥΣΕΙ ΕΥΖΩΝΩ ΛΗΣΤΗ ΑΦΑΛΛΟΜΕΝΩ ΕΚ ΠΟΛΕΩΣ ΕΙΣ ΠΟΛΙΝ

27 ΟΥΤΩΣ ΑΝΘΡΩΠΩ ΜΗ ΕΧΟΝΤΙ ΝΟΣΣΙΑΝ ΚΑΙ ΚΑΤΑΛΥΟΝΤΙ ΟΥ ΕΑΝ ΟΨΙΣΗ

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 ΠΑΣ ΦΙΛΟΣ ΕΡΕΙ ΕΦΙΛΙΑΣΑ ΚΑΓΩ ΑΛΛ' ΕΣΤΙΝ ΦΙΛΟΣ ΟΝΟΜΑΤΙ ΜΟΝΟΝ ΦΙΛΟΣ

2 ΟΥΧΙ ΛΥΠΗ ΕΝΙ ΕΩΣ ΘΑΝΑΤΟΥ ΕΤΑΙΡΟΣ ΚΑΙ ΦΙΛΟΣ ΤΡΕΠΟΜΕΝΟΣ ΕΙΣ ΕΧΘΡΑΝ

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32 ΑΝΕΥ ΑΥΤΩΝ ΟΥΚ ΟΙΚΙΣΘΗΣΕΤΑΙ ΠΟΛΙΣ ΚΑΙ ΟΥ ΠΑΡΟΙΚΗΣΟΥΣΙΝ ΟΥΔΕ ΠΕΡΙΠΑΤΗΣΟΥΣΙΝ
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2 ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΦΟΒΟΝ ΚΑΡΔΙΑΣ ΕΠΙΝΟΙΑ ΠΡΟΣΔΟΚΙΑΣ ΗΜΕΡΑ ΤΕΛΕΥΤΗΣ
3 ΑΠΟ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΘΡΟΝΟΥ ΕΝΔΟΞΟΥ ΚΑΙ ΕΩΣ ΤΕΤΑΠΕΙΝΩΜΕΝΟΥ ΕΝ ΓΗ ΚΑΙ ΣΠΟΔΩ
4 ΑΠΟ ΦΟΡΟΥΝΤΟΣ ΥΑΚΙΝΘΙΝΟΝ ΚΑΙ ΣΤΕΦΑΝΟΝ ΚΑΙ ΕΩΣ ΠΕΡΙΒΑΛΛΟΜΕΝΟΥ ΩΜΟΛΙΝΟΝ ΘΥΜΟΣ ΚΑΙ ΖΗΛΟΣ ΚΑΙ ΤΑΡΑΧΗ ΚΑΙ ΣΑΛΟΣ ΚΑΙ ΦΟΒΟΣ ΘΑΝΑΤΟΥ ΚΑΙ ΜΗΝΙΑΜΑ ΚΑΙ ΕΡΙΣ
5 ΚΑΙ ΕΝ ΚΑΙΡΩ ΑΝΑΠΑΥΣΕΩΣ ΕΠΙ ΚΟΙΤΗΣ ΥΠΝΟΣ ΝΥΚΤΟΣ ΑΛΛΟΙΟΙ ΓΝΩΣΙΝ ΑΥΤΟΥ
6 ΟΛΙΓΟΝ ΩΣ ΟΥΔΕΝ ΕΝ ΑΝΑΠΑΥΣΕΙ ΚΑΙ ΑΠ' ΕΚΕΙΝΟΥ ΕΝ ΥΠΝΟΙΣ ΩΣ ΕΝ ΗΜΕΡΑ ΣΚΟΠΙΑΣ ΤΕΘΟΡΥΒΗΜΕΝΟΣ ΕΝ ΟΡΑΣΕΙ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΩΣ ΕΚΠΕΦΕΥΓΩΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΠΟΛΕΜΟΥ
7 ΕΝ ΚΑΙΡΩ ΧΡΕΙΑΣ ΑΥΤΟΥ ΕΞΗΓΕΡΘΗ ΚΑΙ ΑΠΟΘΑΥΜΑΖΩΝ ΕΙΣ ΟΥΔΕΝΑ ΦΟΒΟΝ
8 ΜΕΤΑ ΠΑΣΗΣ ΣΑΡΚΟΣ ΑΠΟ ΑΝΘΡΩΠΟΥ ΕΩΣ ΚΤΗΝΟΥΣ ΚΑΙ ΕΠΙ ΑΜΑΡΤΩΛΩΝ ΕΠΤΑΠΛΑΣΙΑ ΠΡΟΣ ΤΑΥΤΑ
9 ΘΑΝΑΤΟΣ ΚΑΙ ΑΙΜΑ ΚΑΙ ΕΡΙΣ ΚΑΙ ΡΟΜΦΑΙΑ ΕΠΑΓΩΓΑΙ ΛΙΜΟΣ ΚΑΙ ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΜΑΣΤΙΞ
10 ΕΠΙ ΤΟΥΣ ΑΝΟΜΟΥΣ ΕΚΤΙΣΘΗ ΤΑΥΤΑ ΠΑΝΤΑ ΚΑΙ ΔΙ' ΑΥΤΟΥΣ ΕΓΕΝΕΤΟ Ο ΚΑΤΑΚΛΥΣΜΟΣ
11 ΠΑΝΤΑ ΟΣΑ ΑΠΟ ΓΗΣ ΕΙΣ ΓΗΝ ΑΝΑΣΤΡΕΦΕΙ ΚΑΙ ΑΠΟ ΥΔΑΤΩΝ ΕΙΣ ΘΑΛΑΣΣΑΝ ΑΝΑΚΑΜΠΤΕΙ
12 ΠΑΝ ΔΩΡΟΝ ΚΑΙ ΑΔΙΚΙΑ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ΚΑΙ ΠΙΣΤΙΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΣΤΗΣΕΤΑΙ
13 ΧΡΗΜΑΤΑ ΑΔΙΚΩΝ ΩΣ ΠΟΤΑΜΟΣ ΞΗΡΑΝΘΗΣΕΤΑΙ ΚΑΙ ΩΣ ΒΡΟΝΤΗ ΜΕΓΑΛΗ ΕΝ ΥΕΤΩ ΕΞΗΧΗΣΕΙ

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14 ΕΝ ΤΩ ΑΝΟΙΞΑΙ ΑΥΤΟΝ ΧΕΙΡΑΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΟΥΤΩΣ ΟΙ ΠΑΡΑΒΑΙΝΟΝΤΕΣ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΕΚΛΕΙΨΟΥΣΙΝ
15 ΕΚΓΟΝΑ ΑΣΕΒΩΝ ΟΥ ΠΛΗΘΥΝΕΙ ΚΛΑΔΟΥΣ ΚΑΙ ΡΙΖΑΙ ΑΚΑΘΑΡΤΟΙ ΕΠ' ΑΚΡΟΤΟΜΟΥ ΠΕΤΡΑΣ
16 ΑΧΙ ΕΠΙ ΠΑΝΤΟΣ ΥΔΑΤΟΣ ΚΑΙ ΧΕΙΛΟΥΣ ΠΟΤΑΜΟΥ ΠΡΟ ΠΑΝΤΟΣ ΧΟΡΤΟΥ ΕΚΤΙΛΗΣΕΤΑΙ
17 ΧΑΡΙΣ ΩΣ ΠΑΡΑΔΕΙΣΟΣ ΕΝ ΕΥΛΟΓΙΑΙΣ ΚΑΙ ΕΛΕΗΜΟΣΥΝΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΔΙΑΜΕΝΕΙ
18 ΖΩΗ ΑΥΤΑΡΚΟΥΣ ΚΑΙ ΕΡΓΑΤΟΥ ΓΛΥΚΑΝΘΗΣΕΤΑΙ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ Ο ΕΥΡΙΣΚΩΝ ΘΗΣΑΥΡΟΝ
19 ΤΕΚΝΑ ΚΑΙ ΟΙΚΟΔΟΜΗ ΠΟΛΕΩΣ ΣΤΗΡΙΖΟΥΣΙΝ ΟΝΟΜΑ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΓΥΝΗ ΑΜΩΜΟΣ ΛΟΓΙΖΕΤΑΙ
20 ΟΙΝΟΣ ΚΑΙ ΜΟΥΣΙΚΑ ΕΥΦΡΑΙΝΟΥΣΙΝ ΚΑΡΔΙΑΝ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΑΓΑΠΗΣΙΣ ΣΟΦΙΑΣ
21 ΑΥΛΟΣ ΚΑΙ ΨΑΛΤΗΡΙΟΝ ΗΔΥΝΟΥΣΙΝ ΜΕΛΗ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΓΛΩΣΣΑ ΗΔΕΙΑ
22 ΧΑΡΙΝ ΚΑΙ ΚΑΛΛΟΣ ΕΠΙΘΥΜΗΣΕΙ ΟΦΘΑΛΜΟΣ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΧΛΟΗΝ ΣΠΟΡΟΥ
23 ΦΙΛΟΣ ΚΑΙ ΕΤΑΙΡΟΣ ΕΙΣ ΚΑΙΡΟΝ ΑΠΑΝΤΩΝΤΕΣ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΓΥΝΗ ΜΕΤΑ ΑΝΔΡΟΣ
24 ΑΔΕΛΦΟΙ ΚΑΙ ΒΟΗΘΕΙΑ ΕΙΣ ΚΑΙΡΟΝ ΘΛΙΨΕΩΣ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΕΛΕΗΜΟΣΥΝΗ ΡΥΣΕΤΑΙ
25 ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΠΙΣΤΗΣΟΥΣΙΝ ΠΟΔΑ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΒΟΥΛΗ ΕΥΔΟΚΙΜΕΙΤΑΙ
26 ΧΡΗΜΑΤΑ ΚΑΙ ΙΣΧΥΣ ΑΝΥΨΩΣΟΥΣΙΝ ΚΑΡΔΙΑΝ ΚΑΙ ΥΠΕΡ ΑΜΦΟΤΕΡΑ ΦΟΒΟΣ ΚΥΡΙΟΥ ΟΥΚ ΕΣΤΙΝ ΕΝ ΦΟΒΩ ΚΥΡΙΟΥ ΕΛΑΤΤΩΣΙΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΠΙΖΗΤΗΣΑΙ ΕΝ ΑΥΤΩ ΒΟΗΘΕΙΑΝ
27 ΦΟΒΟΣ ΚΥΡΙΟΥ ΩΣ ΠΑΡΑΔΕΙΣΟΣ ΕΥΛΟΓΙΑΣ ΚΑΙ ΥΠΕΡ ΠΑΣΑΝ ΔΟΞΑΝ ΕΚΑΛΥΨΕΝ ΑΥΤΟΝ
28 ΤΕΚΝΟΝ ΖΩΗΝ ΕΠΑΙΤΗΣΕΩΣ ΜΗ ΒΙΩΣΗΣ ΚΡΕΙΣΣΟΝ ΑΠΟΘΑΝΕΙΝ Η ΕΠΑΙΤΕΙΝ
29 ΑΝΗΡ ΒΛΕΠΩΝ ΕΙΣ ΤΡΑΠΕΖΑΝ ΑΛΛΟΤΡΙΑΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΥ Ο ΒΙΟΣ ΕΝ ΛΟΓΙΣΜΩ ΖΩΗΣ ΑΛΙΣΓΗΣΕΙ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝ ΕΔΕΣΜΑΣΙΝ ΑΛΛΟΤΡΙΟΙΣ ΑΝΗΡ ΔΕ ΕΠΙΣΤΗΜΩΝ ΚΑΙ ΠΕΠΑΙΔΕΥΜΕΝΟΣ ΦΥΛΑΞΕΤΑΙ
30 ΕΝ ΣΤΟΜΑΤΙ ΑΝΑΙΔΟΥΣ ΓΛΥΚΑΝΘΗΣΕΤΑΙ ΕΠΑΙΤΗΣΙΣ ΚΑΙ ΕΝ ΚΟΙΛΙΑ ΑΥΤΟΥ ΠΥΡ ΚΑΗΣΕΤΑΙ

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 Ω ΘΑΝΑΤΕ ΩΣ ΠΙΚΡΟΝ ΣΟΥ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΕΣΤΙΝ ΑΝΘΡΩΠΩ ΕΙΡΗΝΕΥΟΝΤΙ ΕΝ ΤΟΙΣ ΥΠΑΡΧΟΥΣΙΝ ΑΥΤΟΥ ΑΝΔΡΙ ΑΠΕΡΙΣΠΑΣΤΩ ΚΑΙ ΕΥΟΔΟΥΜΕΝΩ ΕΝ ΠΑΣΙΝ ΚΑΙ ΕΤΙ ΙΣΧΥΟΝΤΙ ΕΠΙΔΕΞΑΣΘΑΙ ΤΡΟΦΗΝ
2 Ω ΘΑΝΑΤΕ ΚΑΛΟΝ ΣΟΥ ΤΟ ΚΡΙΜΑ ΕΣΤΙΝ ΑΝΘΡΩΠΩ ΕΠΙΔΕΟΜΕΝΩ ΚΑΙ ΕΛΑΣΣΟΥΜΕΝΩ ΙΣΧΥΙ ΕΣΧΑΤΟΓΗΡΩ ΚΑΙ ΠΕΡΙΣΠΩΜΕΝΩ ΠΕΡΙ ΠΑΝΤΩΝ ΚΑΙ ΑΠΕΙΘΟΥΝΤΙ ΚΑΙ ΑΠΟΛΩΛΕΚΟΤΙ ΥΠΟΜΟΝΗΝ
3 ΜΗ ΕΥΛΑΒΟΥ ΚΡΙΜΑ ΘΑΝΑΤΟΥ ΜΝΗΣΘΗΤΙ ΠΡΟΤΕΡΩΝ ΣΟΥ ΚΑΙ ΕΣΧΑΤΩΝ
4 ΤΟΥΤΟ ΤΟ ΚΡΙΜΑ ΠΑΡΑ ΚΥΡΙΟΥ ΠΑΣΗ ΣΑΡΚΙ ΚΑΙ ΤΙ ΑΠΑΝΑΙΝΗ ΕΝ ΕΥΔΟΚΙΑ ΥΨΙΣΤΟΥ ΕΙΤΕ ΔΕΚΑ ΕΙΤΕ ΕΚΑΤΟΝ ΕΙΤΕ ΧΙΛΙΑ ΕΤΗ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΔΟΥ ΕΛΕΓΜΟΣ ΖΩΗΣ
5 ΤΕΚΝΑ ΒΔΕΛΥΡΑ ΓΙΝΕΤΑΙ ΤΕΚΝΑ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΣΥΝΑΝΑΣΤΡΕΦΟΜΕΝΑ ΠΑΡΟΙΚΙΑΙΣ ΑΣΕΒΩΝ
6 ΤΕΚΝΩΝ ΑΜΑΡΤΩΛΩΝ ΑΠΟΛΕΙΤΑΙ ΚΛΗΡΟΝΟΜΙΑ ΚΑΙ ΜΕΤΑ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΩΝ ΕΝΔΕΛΕΧΙΕΙ ΟΝΕΙΔΟΣ
7 ΠΑΤΡΙ ΑΣΕΒΕΙ ΜΕΜΨΕΤΑΙ ΤΕΚΝΑ ΟΤΙ ΔΙ' ΑΥΤΟΝ ΟΝΕΙΔΙΣΘΗΣΟΝΤΑΙ
8 ΟΥΑΙ ΥΜΙΝ ΑΝΔΡΕΣ ΑΣΕΒΕΙΣ ΟΙΤΙΝΕΣ ΕΓΚΑΤΕΛΙΠΕΤΕ ΝΟΜΟΝ ΘΕΟΥ ΥΨΙΣΤΟΥ
9 ΚΑΙ ΕΑΝ ΓΕΝΝΗΘΗΤΕ ΕΙΣ ΚΑΤΑΡΑΝ ΓΕΝΝΗΘΗΣΕΣΘΕ ΚΑΙ ΕΑΝ ΑΠΟΘΑΝΗΤΕ ΕΙΣ ΚΑΤΑΡΑΝ ΜΕΡΙΣΘΗΣΕΣΘΕ
10 ΠΑΝΤΑ ΟΣΑ ΕΚ ΓΗΣ ΕΙΣ ΓΗΝ ΑΠΕΛΕΥΣΕΤΑΙ ΟΥΤΩΣ ΑΣΕΒΕΙΣ ΑΠΟ ΚΑΤΑΡΑΣ ΕΙΣ ΑΠΩΛΕΙΑΝ
11 ΠΕΝΘΟΣ ΑΝΘΡΩΠΩΝ ΕΝ ΣΩΜΑΣΙΝ ΑΥΤΩΝ ΟΝΟΜΑ ΔΕ ΑΜΑΡΤΩΛΩΝ ΟΥΚ ΑΓΑΘΟΝ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ
12 ΦΡΟΝΤΙΣΟΝ ΠΕΡΙ ΟΝΟΜΑΤΟΣ ΑΥΤΟ ΓΑΡ ΣΟΙ ΔΙΑΜΕΝΕΙ Η ΧΙΛΙΟΙ ΜΕΓΑΛΟΙ ΘΗΣΑΥΡΟΙ ΧΡΥΣΙΟΥ
13 ΑΓΑΘΗΣ ΖΩΗΣ ΑΡΙΘΜΟΣ ΗΜΕΡΩΝ ΚΑΙ ΑΓΑΘΟΝ ΟΝΟΜΑ ΕΙΣ ΑΙΩΝΑ ΔΙΑΜΕΝΕΙ
14 ΠΑΙΔΕΙΑΝ ΕΝ ΕΙΡΗΝΗ ΣΥΝΤΗΡΗΣΑΤΕ ΤΕΚΝΑ ΣΟΦΙΑ ΔΕ ΚΕΚΡΥΜΜΕΝΗ ΚΑΙ ΘΗΣΑΥΡΟΣ ΑΦΑΝΗΣ ΤΙΣ ΩΦΕΛΕΙΑ ΕΝ ΑΜΦΟΤΕΡΟΙΣ
15 ΚΡΕΙΣΣΩΝ ΑΝΘΡΩΠΟΣ ΑΠΟΚΡΥΠΤΩΝ ΤΗΝ ΜΩΡΙΑΝ ΑΥΤΟΥ Η ΑΝΘΡΩΠΟΣ ΑΠΟΚΡΥΠΤΩΝ ΤΗΝ ΣΟΦΙΑΝ ΑΥΤΟΥ
16 ΤΟΙΓΑΡΟΥΝ ΕΝΤΡΑΠΗΤΕ ΕΠΙ ΤΩ ΡΗΜΑΤΙ ΜΟΥ ΟΥ ΓΑΡ ΕΣΤΙΝ ΠΑΣΑΝ ΑΙΣΧΥΝΗΝ ΔΙΑΦΥΛΑΞΑΙ ΚΑΛΟΝ ΚΑΙ ΟΥ ΠΑΝΤΑ ΠΑΣΙΝ ΕΝ ΠΙΣΤΕΙ ΕΥΔΟΚΙΜΕΙΤΑΙ
17 ΑΙΣΧΥΝΕΣΘΕ ΑΠΟ ΠΑΤΡΟΣ ΚΑΙ ΜΗΤΡΟΣ ΠΕΡΙ ΠΟΡΝΕΙΑΣ ΚΑΙ ΑΠΟ ΗΓΟΥΜΕΝΟΥ ΚΑΙ ΔΥΝΑΣΤΟΥ ΠΕΡΙ ΨΕΥΔΟΥΣ
18 ΑΠΟ ΚΡΙΤΟΥ ΚΑΙ ΑΡΧΟΝΤΟΣ ΠΕΡΙ ΠΛΗΜΜΕΛΕΙΑΣ ΚΑΙ ΑΠΟ ΣΥΝΑΓΩΓΗΣ ΚΑΙ ΛΑΟΥ ΠΕΡΙ ΑΝΟΜΙΑΣ
19 ΑΠΟ ΚΟΙΝΩΝΟΥ ΚΑΙ ΦΙΛΟΥ ΠΕΡΙ ΑΔΙΚΙΑΣ ΚΑΙ ΑΠΟ ΤΟΠΟΥ ΟΥ ΠΑΡΟΙΚΕΙΣ ΠΕΡΙ ΚΛΟΠΗΣ
20 ΑΠΟ ΑΛΗΘΕΙΑΣ ΘΕΟΥ ΚΑΙ ΔΙΑΘΗΚΗΣ ΚΑΙ ΑΠΟ ΠΗΞΕΩΣ ΑΓΚΩΝΟΣ ΕΠ' ΑΡΤΟΙΣ
21 ΑΠΟ ΣΚΟΡΑΚΙΣΜΟΥ ΛΗΜΨΕΩΣ ΚΑΙ ΔΟΣΕΩΣ ΚΑΙ ΑΠΟ ΑΣΠΑΖΟΜΕΝΩΝ ΠΕΡΙ ΣΙΩΠΗΣ
22 ΑΠΟ ΟΡΑΣΕΩΣ ΓΥΝΑΙΚΟΣ ΕΤΑΙΡΑΣ ΚΑΙ ΑΠΟ ΑΠΟΣΤΡΟΦΗΣ ΠΡΟΣΩΠΟΥ ΣΥΓΓΕΝΟΥΣ
23 ΑΠΟ ΑΦΑΙΡΕΣΕΩΣ ΜΕΡΙΔΟΣ ΚΑΙ ΔΟΣΕΩΣ ΚΑΙ ΑΠΟ ΚΑΤΑΝΟΗΣΕΩΣ ΓΥΝΑΙΚΟΣ ΥΠΑΝΔΡΟΥ
24 ΑΠΟ ΠΕΡΙΕΡΓΙΑΣ ΠΑΙΔΙΣΚΗΣ ΑΥΤΟΥ ΚΑΙ ΜΗ ΕΠΙΣΤΗΣ ΕΠΙ ΤΗΝ ΚΟΙΤΗΝ ΑΥΤΗΣ
25 ΑΠΟ ΦΙΛΩΝ ΠΕΡΙ ΛΟΓΩΝ ΟΝΕΙΔΙΣΜΟΥ ΚΑΙ ΜΕΤΑ ΤΟ ΔΟΥΝΑΙ ΜΗ ΟΝΕΙΔΙΖΕ
26 ΑΠΟ ΔΕΥΤΕΡΩΣΕΩΣ ΚΑΙ ΛΟΓΟΥ ΑΚΟΗΣ ΚΑΙ ΑΠΟ ΚΑΛΥΨΕΩΣ ΛΟΓΩΝ ΚΡΥΦΙΩΝ
27 ΚΑΙ ΕΣΗ ΑΙΣΧΥΝΤΗΡΟΣ ΑΛΗΘΙΝΩΣ ΚΑΙ ΕΥΡΙΣΚΩΝ ΧΑΡΙΝ ΕΝΑΝΤΙ ΠΑΝΤΟΣ ΑΝΘΡΩΠΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 ΜΗ ΠΕΡΙ ΤΟΥΤΩΝ ΑΙΣΧΥΝΘΗΣ ΚΑΙ ΜΗ ΛΑΒΗΣ ΠΡΟΣΩΠΟΝ ΤΟΥ ΑΜΑΡΤΑΝΕΙΝ
2 ΠΕΡΙ ΝΟΜΟΥ ΥΨΙΣΤΟΥ ΚΑΙ ΔΙΑΘΗΚΗΣ ΚΑΙ ΠΕΡΙ ΚΡΙΜΑΤΟΣ ΔΙΚΑΙΩΣΑΙ ΤΟΝ ΑΣΕΒΗ
3 ΠΕΡΙ ΛΟΓΟΥ ΚΟΙΝΩΝΟΥ ΚΑΙ ΟΔΟΙΠΟΡΩΝ ΚΑΙ ΠΕΡΙ ΔΟΣΕΩΣ ΚΛΗΡΟΝΟΜΙΑΣ ΕΤΑΙΡΩΝ
4 ΠΕΡΙ ΑΚΡΙΒΕΙΑΣ ΖΥΓΟΥ ΚΑΙ ΣΤΑΘΜΙΩΝ ΚΑΙ ΠΕΡΙ ΚΤΗΣΕΩΣ ΠΟΛΛΩΝ ΚΑΙ ΟΛΙΓΩΝ
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4 ΗΓΟΥΜΕΝΟΙ ΛΑΟΥ ΕΝ ΔΙΑΒΟΥΛΙΟΙΣ ΚΑΙ ΣΥΝΕΣΕΙ ΓΡΑΜΜΑΤΕΙΑΣ ΛΑΟΥ ΣΟΦΟΙ ΛΟΓΟΙ ΕΝ ΠΑΙΔΕΙΑ ΑΥΤΩΝ
5 ΕΚΖΗΤΟΥΝΤΕΣ ΜΕΛΗ ΜΟΥΣΙΚΩΝ ΚΑΙ ΔΙΗΓΟΥΜΕΝΟΙ ΕΠΗ ΕΝ ΓΡΑΦΗ
6 ΑΝΔΡΕΣ ΠΛΟΥΣΙΟΙ ΚΕΧΟΡΗΓΗΜΕΝΟΙ ΙΣΧΥΙ ΕΙΡΗΝΕΥΟΝΤΕΣ ΕΝ ΚΑΤΟΙΚΙΑΙΣ ΑΥΤΩΝ
7 ΠΑΝΤΕΣ ΟΥΤΟΙ ΕΝ ΓΕΝΕΑΙΣ ΕΔΟΞΑΣΘΗΣΑΝ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΩΝ ΚΑΥΧΗΜΑ
8 ΕΙΣΙΝ ΑΥΤΩΝ ΟΙ ΚΑΤΕΛΙΠΟΝ ΟΝΟΜΑ ΤΟΥ ΕΚΔΙΗΓΗΣΑΣΘΑΙ ΕΠΑΙΝΟΥΣ
9 ΚΑΙ ΕΙΣΙΝ ΩΝ ΟΥΚ ΕΣΤΙΝ ΜΝΗΜΟΣΥΝΟΝ ΚΑΙ ΑΠΩΛΟΝΤΟ ΩΣ ΟΥΧ ΥΠΑΡΞΑΝΤΕΣ ΚΑΙ ΕΓΕΝΟΝΤΟ ΩΣ ΟΥ ΓΕΓΟΝΟΤΕΣ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΜΕΤ' ΑΥΤΟΥΣ
10 ΑΛΛ' Η ΟΥΤΟΙ ΑΝΔΡΕΣ ΕΛΕΟΥΣ ΩΝ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΟΥΚ ΕΠΕΛΗΣΘΗΣΑΝ
11 ΜΕΤΑ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΩΝ ΔΙΑΜΕΝΕΙ ΑΓΑΘΗ ΚΛΗΡΟΝΟΜΙΑ ΕΚΓΟΝΑ ΑΥΤΩΝ
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13 ΕΩΣ ΑΙΩΝΟΣ ΜΕΝΕΙ ΣΠΕΡΜΑ ΑΥΤΩΝ ΚΑΙ Η ΔΟΞΑ ΑΥΤΩΝ ΟΥΚ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ
14 ΤΑ ΣΩΜΑΤΑ ΑΥΤΩΝ ΕΝ ΕΙΡΗΝΗ ΕΤΑΦΗ ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΖΗ ΕΙΣ ΓΕΝΕΑΣ
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16 ΕΝΩΧ ΕΥΗΡΕΣΤΗΣΕΝ ΚΥΡΙΩ ΚΑΙ ΜΕΤΕΤΕΘΗ ΥΠΟΔΕΙΓΜΑ ΜΕΤΑΝΟΙΑΣ ΤΑΙΣ ΓΕΝΕΑΙΣ
17 ΝΩΕ ΕΥΡΕΘΗ ΤΕΛΕΙΟΣ ΔΙΚΑΙΟΣ ΕΝ ΚΑΙΡΩ ΟΡΓΗΣ ΕΓΕΝΕΤΟ ΑΝΤΑΛΛΑΓΜΑ ΔΙΑ ΤΟΥΤΟΝ ΕΓΕΝΗΘΗ ΚΑΤΑΛΕΙΜΜΑ ΤΗ ΓΗ ΟΤΕ ΕΓΕΝΕΤΟ ΚΑΤΑΚΛΥΣΜΟΣ
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20 ΟΣ ΣΥΝΕΤΗΡΗΣΕΝ ΝΟΜΟΝ ΥΨΙΣΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΔΙΑΘΗΚΗ ΜΕΤ ΑΥΤΟΥ ΕΝ ΣΑΡΚΙ ΑΥΤΟΥ ΕΣΤΗΣΕΝ ΔΙΑΘΗΚΗΝ ΚΑΙ ΕΝ ΠΕΙΡΑΣΜΩ ΕΥΡΕΘΗ ΠΙΣΤΟΣ
21 ΔΙΑ ΤΟΥΤΟ ΕΝ ΟΡΚΩ ΕΣΤΗΣΕΝ ΑΥΤΩ ΕΝΕΥΛΟΓΗΘΗΝΑΙ ΕΘΝΗ ΕΝ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΠΛΗΘΥΝΑΙ ΑΥΤΟΝ ΩΣ ΧΟΥΝ ΤΗΣ ΓΗΣ ΚΑΙ ΩΣ ΑΣΤΡΑ ΑΝΥΨΩΣΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΙ ΑΥΤΟΥΣ ΑΠΟ ΘΑΛΑΣΣΗΣ ΕΩΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΠΟ ΠΟΤΑΜΟΥ ΕΩΣ ΑΚΡΟΥ ΤΗΣ ΓΗΣ
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WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 ΚΑΙ ΕΞΗΓΑΓΕΝ ΕΞ ΑΥΤΟΥ ΑΝΔΡΑ ΕΛΕΟΥΣ ΕΥΡΙΣΚΟΝΤΑ ΧΑΡΙΝ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΣΗΣ ΣΑΡΚΟΣ ΗΓΑΠΗΜΕΝΟΝ ΥΠΟ ΘΕΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ ΜΩΥΣΗΝ ΟΥ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΕΝ ΕΥΛΟΓΙΑΙΣ
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6 ΑΑΡΩΝ ΥΨΩΣΕΝ ΑΓΙΟΝ ΟΜΟΙΟΝ ΑΥΤΩ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΚ ΦΥΛΗΣ ΛΕΥΙ
7 ΕΣΤΗΣΕΝ ΑΥΤΟΝ ΔΙΑΘΗΚΗΝ ΑΙΩΝΟΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΙΕΡΑΤΕΙΑΝ ΛΑΟΥ ΕΜΑΚΑΡΙΣΕΝ ΑΥΤΟΝ ΕΝ ΕΥΚΟΣΜΙΑ ΚΑΙ ΠΕΡΙΕΖΩΣΕΝ ΑΥΤΟΝ ΠΕΡΙΣΤΟΛΗΝ ΔΟΞΗΣ
8 ΕΝΕΔΥΣΕΝ ΑΥΤΟΝ ΣΥΝΤΕΛΕΙΑΝ ΚΑΥΧΗΜΑΤΟΣ ΚΑΙ ΕΣΤΕΡΕΩΣΕΝ ΑΥΤΟΝ ΣΚΕΥΕΣΙΝ ΙΣΧΥΟΣ ΠΕΡΙΣΚΕΛΗ ΚΑΙ ΠΟΔΗΡΗ ΚΑΙ ΕΠΩΜΙΔΑ
9 ΚΑΙ ΕΚΥΚΛΩΣΕΝ ΑΥΤΟΝ ΡΟΙΣΚΟΙΣ ΧΡΥΣΟΙΣ ΚΩΔΩΣΙΝ ΠΛΕΙΣΤΟΙΣ ΚΥΚΛΟΘΕΝ ΗΧΗΣΑΙ ΦΩΝΗΝ ΕΝ ΒΗΜΑΣΙΝ ΑΥΤΟΥ ΑΚΟΥΣΤΟΝ ΠΟΙΗΣΑΙ ΗΧΟΝ ΕΝ ΝΑΩ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ ΥΙΟΙΣ ΛΑΟΥ ΑΥΤΟΥ
10 ΣΤΟΛΗ ΑΓΙΑ ΧΡΥΣΩ ΚΑΙ ΥΑΚΙΝΘΩ ΚΑΙ ΠΟΡΦΥΡΑ ΕΡΓΩ ΠΟΙΚΙΛΤΟΥ ΛΟΓΕΙΩ ΚΡΙΣΕΩΣ ΔΗΛΟΙΣ ΑΛΗΘΕΙΑΣ ΚΕΚΛΩΣΜΕΝΗ ΚΟΚΚΩ ΕΡΓΩ ΤΕΧΝΙΤΟΥ
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12 ΣΤΕΦΑΝΟΝ ΧΡΥΣΟΥΝ ΕΠΑΝΩ ΚΙΔΑΡΕΩΣ ΕΚΤΥΠΩΜΑ ΣΦΡΑΓΙΔΟΣ ΑΓΙΑΣΜΑΤΟΣ ΚΑΥΧΗΜΑ ΤΙΜΗΣ ΕΡΓΟΝ ΙΣΧΥΟΣ ΕΠΙΘΥΜΗΜΑΤΑ ΟΦΘΑΛΜΩΝ ΚΟΣΜΟΥΜΕΝΑ
13 ΩΡΑΙΑ ΠΡΟ ΑΥΤΟΥ ΟΥ ΓΕΓΟΝΕΝ ΤΟΙΑΥΤΑ ΕΩΣ ΑΙΩΝΟΣ ΟΥΚ ΕΝΕΔΥΣΑΤΟ ΑΛΛΟΓΕΝΗΣ ΠΛΗΝ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΜΟΝΟΝ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΑΥΤΟΥ ΔΙΑ ΠΑΝΤΟΣ
14 ΘΥΣΙΑΙ ΑΥΤΟΥ ΟΛΟΚΑΡΠΩΘΗΣΟΝΤΑΙ ΚΑΘ' ΗΜΕΡΑΝ ΕΝΔΕΛΕΧΩΣ ΔΙΣ
15 ΕΠΛΗΡΩΣΕΝ ΜΩΥΣΗΣ ΤΑΣ ΧΕΙΡΑΣ ΚΑΙ ΕΧΡΙΣΕΝ ΑΥΤΟΝ ΕΝ ΕΛΑΙΩ ΑΓΙΩ ΕΓΕΝΗΘΗ ΑΥΤΩ ΕΙΣ ΔΙΑΘΗΚΗΝ ΑΙΩΝΟΣ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑΙΣ ΟΥΡΑΝΟΥ ΛΕΙΤΟΥΡΓΕΙΝ ΑΥΤΩ ΑΜΑ ΚΑΙ ΙΕΡΑΤΕΥΕΙΝ ΚΑΙ ΕΥΛΟΓΕΙΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΟΝΟΜΑΤΙ
16 ΕΞΕΛΕΞΑΤΟ ΑΥΤΟΝ ΑΠΟ ΠΑΝΤΟΣ ΖΩΝΤΟΣ ΠΡΟΣΑΓΑΓΕΙΝ ΚΑΡΠΩΣΙΝ ΚΥΡΙΩ ΘΥΜΙΑΜΑ ΚΑΙ ΕΥΩΔΙΑΝ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ ΕΞΙΛΑΣΚΕΣΘΑΙ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΣΟΥ
17 ΕΔΩΚΕΝ ΑΥΤΩ ΕΝ ΕΝΤΟΛΑΙΣ ΑΥΤΟΥ ΕΞΟΥΣΙΑΝ ΕΝ ΔΙΑΘΗΚΑΙΣ ΚΡΙΜΑΤΩΝ ΔΙΔΑΞΑΙ ΤΟΝ ΙΑΚΩΒ ΤΑ ΜΑΡΤΥΡΙΑ ΚΑΙ ΕΝ ΝΟΜΩ ΑΥΤΟΥ ΦΩΤΙΣΑΙ ΙΣΡΑΗΛ
18 ΕΠΙΣΥΝΕΣΤΗΣΑΝ ΑΥΤΩ ΑΛΛΟΤΡΙΟΙ ΚΑΙ ΕΖΗΛΩΣΑΝ ΑΥΤΟΝ ΕΝ ΤΗ ΕΡΗΜΩ ΑΝΔΡΕΣ ΟΙ ΠΕΡΙ ΔΑΘΑΝ ΚΑΙ ΑΒΙΡΩΝ ΚΑΙ Η ΣΥΝΑΓΩΓΗ ΚΟΡΕ ΕΝ ΘΥΜΩ ΚΑΙ ΟΡΓΗ
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24 ΔΙΑ ΤΟΥΤΟ ΕΣΤΑΘΗ ΑΥΤΩ ΔΙΑΘΗΚΗ ΕΙΡΗΝΗΣ ΠΡΟΣΤΑΤΕΙΝ ΑΓΙΩΝ ΚΑΙ ΛΑΟΥ ΑΥΤΟΥ ΙΝΑ ΑΥΤΩ Η ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΙΕΡΩΣΥΝΗΣ ΜΕΓΑΛΕΙΟΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ
25 ΚΑΙ ΔΙΑΘΗΚΗ ΤΩ ΔΑΥΙΔ ΥΙΩ ΙΕΣΣΑΙ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΚΛΗΡΟΝΟΜΙΑ ΒΑΣΙΛΕΩΣ ΥΙΟΥ ΕΞ ΥΙΟΥ ΜΟΝΟΥ ΚΛΗΡΟΝΟΜΙΑ ΑΑΡΩΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ
26 ΔΩΗ ΥΜΙΝ ΣΟΦΙΑΝ ΕΝ ΚΑΡΔΙΑ ΥΜΩΝ ΚΡΙΝΕΙΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΙΝΑ ΜΗ ΑΦΑΝΙΣΘΗ ΤΑ ΑΓΑΘΑ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ ΕΙΣ ΓΕΝΕΑΣ ΑΥΤΩΝ

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 ΚΡΑΤΑΙΟΣ ΕΝ ΠΟΛΕΜΩ ΙΗΣΟΥΣ ΝΑΥΗ ΚΑΙ ΔΙΑΔΟΧΟΣ ΜΩΥΣΗ ΕΝ ΠΡΟΦΗΤΕΙΑΙΣ ΟΣ ΕΓΕΝΕΤΟ ΚΑΤΑ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΕΓΑΣ ΕΠΙ ΣΩΤΗΡΙΑ ΕΚΛΕΚΤΩΝ ΑΥΤΟΥ ΕΚΔΙΚΗΣΑΙ ΕΠΕΓΕΙΡΟΜΕΝΟΥΣ ΕΧΘΡΟΥΣ ΟΠΩΣ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΗ ΤΟΝ ΙΣΡΑΗΛ
2 ΩΣ ΕΔΟΞΑΣΘΗ ΕΝ ΤΩ ΕΠΑΡΑΙ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΩ ΕΚΤΕΙΝΑΙ ΡΟΜΦΑΙΑΝ ΕΠΙ ΠΟΛΕΙΣ
3 ΤΙΣ ΠΡΟΤΕΡΟΣ ΑΥΤΟΥ ΟΥΤΩΣ ΕΣΤΗ ΤΟΥΣ ΓΑΡ ΠΟΛΕΜΟΥΣ ΚΥΡΙΟΥ ΑΥΤΟΣ ΕΠΗΓΑΓΕΝ
4 ΟΥΧΙ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΕΝΕΠΟΔΙΣΘΗ Ο ΗΛΙΟΣ ΚΑΙ ΜΙΑ ΗΜΕΡΑ ΕΓΕΝΗΘΗ ΠΡΟΣ ΔΥΟ
5 ΕΠΕΚΑΛΕΣΑΤΟ ΤΟΝ ΥΨΙΣΤΟΝ ΔΥΝΑΣΤΗΝ ΕΝ ΤΩ ΘΛΙΨΑΙ ΑΥΤΟΝ ΕΧΘΡΟΥΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΠΗΚΟΥΣΕΝ ΑΥΤΟΥ ΜΕΓΑΣ ΚΥΡΙΟΣ ΕΝ ΛΙΘΟΙΣ ΧΑΛΑΖΗΣ ΔΥΝΑΜΕΩΣ ΚΡΑΤΑΙΑΣ
6 ΚΑΤΕΡΡΑΞΕΝ ΕΠ' ΕΘΝΟΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΝ ΚΑΤΑΒΑΣΕΙ ΑΠΩΛΕΣΕΝ ΑΝΘΕΣΤΗΚΟΤΑΣ ΙΝΑ ΓΝΩΣΙΝ ΕΘΝΗ ΠΑΝΟΠΛΙΑΝ ΑΥΤΟΥ ΟΤΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ Ο ΠΟΛΕΜΟΣ ΑΥΤΟΥ

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7 ΚΑΙ ΓΑΡ ΕΠΗΚΟΛΟΥΘΗΣΕΝ ΟΠΙΣΩ ΔΥΝΑΣΤΟΥ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΜΩΥΣΕΩΣ ΕΠΟΙΗΣΕΝ ΕΛΕΟΣ ΑΥΤΟΣ ΚΑΙ ΧΑΛΕΒ ΥΙΟΣ ΙΕΦΟΝΝΗ ΑΝΤΙΣΤΗΝΑΙ ΕΝΑΝΤΙ ΕΚΚΛΗΣΙΑΣ ΚΩΛΥΣΑΙ ΛΑΟΝ ΑΠΟ ΑΜΑΡΤΙΑΣ ΚΑΙ ΚΟΠΑΣΑΙ ΓΟΓΓΥΣΜΟΝ ΠΟΝΗΡΙΑΣ
8 ΚΑΙ ΑΥΤΟΙ ΔΥΟ ΟΝΤΕΣ ΔΙΕΣΩΘΗΣΑΝ ΑΠΟ ΕΞΑΚΟΣΙΩΝ ΧΙΛΙΑΔΩΝ ΠΕΖΩΝ ΕΙΣΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΕΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ
9 ΚΑΙ ΕΔΩΚΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΧΑΛΕΒ ΙΣΧΥΝ ΚΑΙ ΕΩΣ ΓΗΡΟΥΣ ΔΙΕΜΕΙΝΕΝ ΑΥΤΩ ΕΠΙΒΗΝΑΙ ΑΥΤΟΝ ΕΠΙ ΤΟ ΥΨΟΣ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΚΑΤΕΣΧΕΝ ΚΛΗΡΟΝΟΜΙΑΝ
10 ΟΠΩΣ ΙΔΩΣΙΝ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΤΙ ΚΑΛΟΝ ΤΟ ΠΟΡΕΥΕΣΘΑΙ ΟΠΙΣΩ ΚΥΡΙΟΥ
11 ΚΑΙ ΟΙ ΚΡΙΤΑΙ ΕΚΑΣΤΟΣ ΤΩ ΑΥΤΟΥ ΟΝΟΜΑΤΙ ΟΣΩΝ ΟΥΚ ΕΞΕΠΟΡΝΕΥΣΕΝ Η ΚΑΡΔΙΑ ΚΑΙ ΟΣΟΙ ΟΥΚ ΑΠΕΣΤΡΑΦΗΣΑΝ ΑΠΟ ΚΥΡΙΟΥ ΕΙΗ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΩΝ ΕΝ ΕΥΛΟΓΙΑΙΣ
12 ΤΑ ΟΣΤΑ ΑΥΤΩΝ ΑΝΑΘΑΛΟΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΩΝ ΑΝΤΙΚΑΤΑΛΛΑΣΣΟΜΕΝΟΝ ΕΦ' ΥΙΟΙΣ ΔΕΔΟΞΑΣΜΕΝΩΝ ΑΥΤΩΝ
13 ΗΓΑΠΗΜΕΝΟΣ ΥΠΟ ΚΥΡΙΟΥ ΑΥΤΟΥ ΣΑΜΟΥΗΛ ΠΡΟ-ΦΗΤΗΣ ΚΥΡΙΟΥ ΚΑΤΕΣΤΗΣΕΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΕΧΡΙΣΕΝ ΑΡΧΟΝΤΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ
14 ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ ΕΚΡΙΝΕΝ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΕΠΕΣΚΕΨΑΤΟ ΚΥΡΙΟΣ ΤΟΝ ΙΑΚΩΒ
15 ΕΝ ΠΙΣΤΕΙ ΑΥΤΟΥ ΗΚΡΙΒΑΣΘΗ ΠΡΟΦΗΤΗΣ ΚΑΙ ΕΓΝΩΣΘΗ ΕΝ ΡΗΜΑΣΙΝ ΑΥΤΟΥ ΠΙΣΤΟΣ ΟΡΑΣΕΩΣ
16 ΚΑΙ ΕΠΕΚΑΛΕΣΑΤΟ ΤΟΝ ΚΥΡΙΟΝ ΔΥΝΑΣΤΗΝ ΕΝ ΤΩ ΘΛΙΨΑΙ ΕΧΘΡΟΥΣ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ ΕΝ ΠΡΟΣΦΟΡΑ ΑΡΝΟΣ ΓΑΛΑΘΗΝΟΥ
17 ΚΑΙ ΕΒΡΟΝΤΗΣΕΝ ΑΠ' ΟΥΡΑΝΟΥ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΝ ΗΧΩ ΜΕΓΑΛΩ ΑΚΟΥΣΤΗΝ ΕΠΟΙΗΣΕΝ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ
18 ΚΑΙ ΕΞΕΤΡΙΨΕΝ ΗΓΟΥΜΕΝΟΥΣ ΤΥΡΙΩΝ ΚΑΙ ΠΑΝΤΑΣ ΑΡΧΟΝΤΑΣ ΦΥΛΙΣΤΙΙΜ
19 ΚΑΙ ΠΡΟ ΚΑΙΡΟΥ ΚΟΙΜΗΣΕΩΣ ΑΙΩΝΟΣ ΕΠΕΜΑΡΤΥΡΑΤΟ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΚΑΙ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΧΡΗΜΑΤΑ ΚΑΙ ΕΩΣ ΥΠΟΔΗΜΑΤΩΝ ΑΠΟ ΠΑΣΗΣ ΣΑΡΚΟΣ ΟΥΚ ΕΙΛΗΦΑ ΚΑΙ ΟΥΚ ΕΝΕΚΑΛΕΣΕΝ ΑΥΤΩ ΑΝΘΡΩΠΟΣ
20 ΚΑΙ ΜΕΤΑ ΤΟ ΥΠΝΩΣΑΙ ΑΥΤΟΝ ΠΡΟΕΦΗΤΕΥΣΕΝ ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΒΑΣΙΛΕΙ ΤΗΝ ΤΕΛΕΥΤΗΝ ΑΥΤΟΥ ΚΑΙ ΑΝΥΨΩΣΕΝ ΕΚ ΓΗΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ ΕΝ ΠΡΟΦΗΤΕΙΑ ΕΞΑΛΕΙΨΑΙ ΑΝΟΜΙΑΝ ΛΑΟΥ

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 ΚΑΙ ΜΕΤΑ ΤΟΥΤΟΝ ΑΝΕΣΤΗ ΝΑΘΑΝ ΠΡΟΦΗΤΕΥΕΙΝ ΕΝ ΗΜΕΡΑΙΣ ΔΑΥΙΔ
2 ΩΣΠΕΡ ΣΤΕΑΡ ΑΦΩΡΙΣΜΕΝΟΝ ΑΠΟ ΣΩΤΗΡΙΟΥ ΟΥΤΩΣ ΔΑΥΙΔ ΑΠΟ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ
3 ΕΝ ΛΕΟΥΣΙΝ ΕΠΑΙΞΕΝ ΩΣ ΕΝ ΕΡΙΦΟΙΣ ΚΑΙ ΕΝ ΑΡΚΟΙΣ ΩΣ ΕΝ ΑΡΝΑΣΙ ΠΡΟΒΑΤΩΝ
4 ΕΝ ΝΕΟΤΗΤΙ ΑΥΤΟΥ ΟΥΧΙ ΑΠΕΚΤΕΙΝΕΝ ΓΙΓΑΝΤΑ ΚΑΙ ΕΞΗΡΕΝ ΟΝΕΙΔΙΣΜΟΝ ΕΚ ΛΑΟΥ ΕΝ ΤΩ ΕΠΑΡΑΙ ΧΕΙΡΑ ΕΝ ΛΙΘΩ ΣΦΕΝΔΟΝΗΣ ΚΑΙ ΚΑΤΑΒΑΛΕΙΝ ΓΑΥΡΙΑΜΑ ΤΟΥ ΓΟΛΙΑΘ
5 ΕΠΕΚΑΛΕΣΑΤΟ ΓΑΡ ΚΥΡΙΟΝ ΤΟΝ ΥΨΙΣΤΟΝ ΚΑΙ ΕΔΩΚΕΝ ΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΟΥ ΚΡΑΤΟΣ ΕΞΑΡΑΙ ΑΝΘΡΩΠΟΝ ΔΥΝΑΤΟΝ ΕΝ ΠΟΛΕΜΩ ΑΝΥΨΩΣΑΙ ΚΕΡΑΣ ΛΑΟΥ ΑΥΤΟΥ
6 ΟΥΤΩΣ ΕΝ ΜΥΡΙΑΣΙΝ ΕΔΟΞΑΣΑΝ ΑΥΤΟΝ ΚΑΙ ΗΝΕΣΑΝ ΑΥΤΟΝ ΕΝ ΕΥΛΟΓΙΑΙΣ ΚΥΡΙΟΥ ΕΝ ΤΩ ΦΕΡΕΣΘΑΙ ΑΥΤΩ ΔΙΑΔΗΜΑ ΔΟΞΗΣ
7 ΕΞΕΤΡΙΨΕΝ ΓΑΡ ΕΧΘΡΟΥΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΞΟΥΔΕΝΩ-ΣΕΝ ΦΥΛΙΣΤΙΙΜ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΕΩΣ ΣΗΜΕΡΟΝ ΣΥΝΕΤΡΙΨΕΝ ΑΥΤΩΝ ΚΕΡΑΣ
8 ΕΝ ΠΑΝΤΙ ΕΡΓΩ ΑΥΤΟΥ ΕΔΩΚΕΝ ΕΞΟΜΟΛΟΓΗΣΙΝ ΑΓΙΩ ΥΨΙΣΤΩ ΡΗΜΑΤΙ ΔΟΞΗΣ ΕΝ ΠΑΣΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΥΜΝΗΣΕΝ ΚΑΙ ΗΓΑΠΗΣΕΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΑΥΤΟΝ
9 ΚΑΙ ΕΣΤΗΣΕΝ ΨΑΛΤΩΔΟΥΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΘΥΣΙΑΣ-ΤΗΡΙΟΥ ΚΑΙ ΕΞ ΗΧΟΥΣ ΑΥΤΩΝ ΓΛΥΚΑΙΝΕΙΝ ΜΕΛΗ
10 ΕΔΩΚΕΝ ΕΝ ΕΟΡΤΑΙΣ ΕΥΠΡΕΠΕΙΑΝ ΚΑΙ ΕΚΟΣΜΗΣΕΝ ΚΑΙΡΟΥΣ ΜΕΧΡΙ ΣΥΝΤΕΛΕΙΑΣ ΕΝ ΤΩ ΑΙΝΕΙΝ ΑΥΤΟΥΣ ΤΟ ΑΓΙΟΝ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΑΠΟ ΠΡΩΙΑΣ ΗΧΕΙΝ ΤΟ ΑΓΙΑΣΜΑ
11 ΚΥΡΙΟΣ ΑΦΕΙΛΕΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΑΝΥΨΩΣΕΝ ΕΙΣ ΑΙΩΝΑ ΤΟ ΚΕΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΙΑΘΗΚΗΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΘΡΟΝΟΝ ΔΟΞΗΣ ΕΝ ΤΩ ΙΣΡΑΗΛ
12 ΜΕΤΑ ΤΟΥΤΟΝ ΑΝΕΣΤΗ ΥΙΟΣ ΕΠΙΣΤΗΜΩΝ ΚΑΙ ΔΙ' ΑΥΤΟΝ ΚΑΤΕΛΥΣΕΝ ΕΝ ΠΛΑΤΥΣΜΩ
13 ΣΑΛΩΜΩΝ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΗΜΕΡΑΙΣ ΕΙΡΗΝΗΣ Ω Ο ΘΕΟΣ ΚΑΤΕΠΑΥΣΕΝ ΚΥΚΛΟΘΕΝ ΙΝΑ ΣΤΗΣΗ ΟΙΚΟΝ ΕΠ' ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΤΟΙΜΑΣΗ ΑΓΙΑΣΜΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
14 ΩΣ ΕΣΟΦΙΣΘΗΣ ΕΝ ΝΕΟΤΗΤΙ ΣΟΥ ΚΑΙ ΕΝΕΠΛΗΣΘΗΣ ΩΣ ΠΟΤΑΜΟΣ ΣΥΝΕΣΕΩΣ
15 ΓΗΝ ΕΠΕΚΑΛΥΨΕΝ Η ΨΥΧΗ ΣΟΥ ΚΑΙ ΕΝΕΠΛΗΣΑΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΑΙΝΙΓΜΑΤΩΝ
16 ΕΙΣ ΝΗΣΟΥΣ ΠΟΡΡΩ ΑΦΙΚΕΤΟ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΗΓΑΠΗΘΗΣ ΕΝ ΤΗ ΕΙΡΗΝΗ ΣΟΥ
17 ΕΝ ΩΔΑΙΣ ΚΑΙ ΠΑΡΟΙΜΙΑΙΣ ΚΑΙ ΠΑΡΑΒΟΛΑΙΣ ΚΑΙ ΕΝ ΕΡΜΗΝΕΙΑΙΣ ΑΠΕΘΑΥΜΑΣΑΝ ΣΕ ΧΩΡΑΙ
18 ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΠΙΚΕΚΛΗΜΕΝΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΣΥΝΗΓΑΓΕΣ ΩΣ ΚΑΣΣΙΤΕΡΟΝ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΩΣ ΜΟΛΙΒΟΝ ΕΠΛΗΘΥΝΑΣ ΑΡΓΥΡΙΟΝ
19 ΠΑΡΑΝΕΚΛΙΝΑΣ ΤΑΣ ΛΑΓΟΝΑΣ ΣΟΥ ΓΥΝΑΙΞΙΝ ΚΑΙ ΕΝΕΞΟΥΣΙΑΣΘΗΣ ΕΝ ΤΩ ΣΩΜΑΤΙ ΣΟΥ
20 ΕΔΩΚΑΣ ΜΩΜΟΝ ΕΝ ΤΗ ΔΟΞΗ ΣΟΥ ΚΑΙ ΕΒΕΒΗΛΩΣΑΣ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΕΠΑΓΑΓΕΙΝ ΟΡΓΗΝ ΕΠΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΚΑΙ ΚΑΤΑΝΥΓΗΝΑΙ ΕΠΙ ΤΗ ΑΦΡΟΣΥΝΗ ΣΟΥ
21 ΓΕΝΕΣΘΑΙ ΔΙΧΑ ΤΥΡΑΝΝΙΔΑ ΚΑΙ ΕΞ ΕΦΡΑΙΜ ΑΡΞΑΙ ΒΑΣΙΛΕΙΑΝ ΑΠΕΙΘΗ
22 Ο ΔΕ ΚΥΡΙΟΣ ΟΥ ΜΗ ΚΑΤΑΛΙΠΗ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΟΥ ΜΗ ΔΙΑΦΘΕΙΡΗ ΑΠΟ ΤΩΝ ΛΟΓΩΝ ΑΥΤΟΥ ΟΥΔΕ ΜΗ ΕΞΑΛΕΙΨΗ ΕΚΛΕΚΤΟΥ ΑΥΤΟΥ ΕΚΓΟΝΑ ΚΑΙ ΣΠΕΡΜΑ ΤΟΥ ΑΓΑΠΗΣΑΝΤΟΣ ΑΥΤΟΝ ΟΥ ΜΗ ΕΞΑΡΗ ΚΑΙ ΤΩ ΙΑΚΩΒ ΕΔΩΚΕΝ ΚΑΤΑΛΕΙΜΜΑ ΚΑΙ ΤΩ ΔΑΥΙΔ ΕΞ ΑΥΤΟΥ ΡΙΖΑΝ
23 ΚΑΙ ΑΝΕΠΑΥΣΑΤΟ ΣΑΛΩΜΩΝ ΜΕΤΑ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΛΙΠΕΝ ΜΕΤ' ΑΥΤΟΝ ΕΚ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΟΥ ΛΑΟΥ ΑΦΡΟΣΥΝΗΝ ΚΑΙ ΕΛΑΣΣΟΥΜΕΝΟΝ ΣΥΝΕΣΕΙ ΡΟΒΟΑΜ ΟΣ ΑΠΕΣΤΗΣΕΝ ΛΑΟΝ ΕΚ ΒΟΥΛΗΣ ΑΥΤΟΥ
24 ΚΑΙ ΙΕΡΟΒΟΑΜ ΥΙΟΣ ΝΑΒΑΤ ΟΣ ΕΞΗΜΑΡΤΕΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΔΩΚΕΝ ΤΩ ΕΦΡΑΙΜ ΟΔΟΝ ΑΜΑΡΤΙΑΣ ΚΑΙ ΕΠΛΗΘΥΝΘΗΣΑΝ ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΩΝ ΣΦΟΔΡΑ ΑΠΟΣΤΗΣΑΙ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΩΝ
25 ΚΑΙ ΠΑΣΑΝ ΠΟΝΗΡΙΑΝ ΕΞΕΖΗΤΗΣΑΝ ΕΩΣ ΕΚΔΙΚΗΣΙΣ ΕΛΘΗ ΕΠ' ΑΥΤΟΥΣ

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 ΚΑΙ ΑΝΕΣΤΗ ΗΛΙΑΣ ΠΡΟΦΗΤΗΣ ΩΣ ΠΥΡ ΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ ΩΣ ΛΑΜΠΑΣ ΕΚΑΙΕΤΟ
2 ΟΣ ΕΠΗΓΑΓΕΝ ΕΠ' ΑΥΤΟΥΣ ΛΙΜΟΝ ΚΑΙ ΤΩ ΖΗΛΩ ΑΥΤΟΥ ΩΛΙΓΟΠΟΙΗΣΕΝ ΑΥΤΟΥΣ
3 ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ ΑΝΕΣΧΕΝ ΟΥΡΑΝΟΝ ΚΑΤΗΓΑΓΕΝ ΟΥΤΩΣ ΤΡΙΣ ΠΥΡ
4 ΩΣ ΕΔΟΞΑΣΘΗΣ ΗΛΙΑ ΕΝ ΘΑΥΜΑΣΙΟΙΣ ΣΟΥ ΚΑΙ ΤΙΣ ΟΜΟΙΟΣ ΣΟΙ ΚΑΥΧΑΣΘΑΙ
5 Ο ΕΓΕΙΡΑΣ ΝΕΚΡΟΝ ΕΚ ΘΑΝΑΤΟΥ ΚΑΙ ΕΞ ΑΔΟΥ ΕΝ ΛΟΓΩ ΥΨΙΣΤΟΥ
6 Ο ΚΑΤΑΓΑΓΩΝ ΒΑΣΙΛΕΙΣ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΔΕΔΟ-ΞΑΣΜΕΝΟΥΣ ΑΠΟ ΚΛΙΝΗΣ ΑΥΤΩΝ
7 ΑΚΟΥΩΝ ΕΝ ΣΙΝΑ ΕΛΕΓΜΟΝ ΚΑΙ ΕΝ ΧΩΡΗΒ ΚΡΙΜΑΤΑ ΕΚΔΙΚΗΣΕΩΣ
8 Ο ΧΡΙΩΝ ΒΑΣΙΛΕΙΣ ΕΙΣ ΑΝΤΑΠΟΔΟΜΑ ΚΑΙ ΠΡΟΦΗΤΑΣ ΔΙΑΔΟΧΟΥΣ ΜΕΤ' ΑΥΤΟΝ
9 Ο ΑΝΑΛΗΜΦΘΕΙΣ ΕΝ ΛΑΙΛΑΠΙ ΠΥΡΟΣ ΕΝ ΑΡΜΑΤΙ ΙΠΠΩΝ ΠΥΡΙΝΩΝ

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10 Ο ΚΑΤΑΓΡΑΦΕΙΣ ΕΝ ΕΛΕΓΜΟΙΣ ΕΙΣ ΚΑΙΡΟΥΣ ΚΟΠΑΣΑΙ ΟΡΓΗΝ ΠΡΟ ΘΥΜΟΥ ΕΠΙΣΤΡΕΨΑΙ ΚΑΡΔΙΑΝ ΠΑΤΡΟΣ ΠΡΟΣ ΥΙΟΝ ΚΑΙ ΚΑΤΑΣΤΗΣΑΙ ΦΥΛΑΣ ΙΑΚΩΒ

11 ΜΑΚΑΡΙΟΙ ΟΙ ΙΔΟΝΤΕΣ ΣΕ ΚΑΙ ΟΙ ΕΝ ΑΓΑΠΗΣΕΙ ΚΕΚΟΙΜΗΜΕΝΟΙ ΚΑΙ ΓΑΡ ΗΜΕΙΣ ΖΩΗ ΖΗΣΟΜΕΘΑ

12 ΗΛΙΑΣ ΟΣ ΕΝ ΛΑΙΛΑΠΙ ΕΣΚΕΠΑΣΘΗ ΚΑΙ ΕΛΙΣΑΙΕ ΕΝΕΠΛΗΣΘΗ ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΟΥΚ ΕΣΑΛΕΥΘΗ ΥΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΟΥ ΚΑΤΕΔΥΝΑΣΤΕΥΣΕΝ ΑΥΤΟΝ ΟΥΔΕΙΣ

13 ΠΑΣ ΛΟΓΟΣ ΟΥΧ ΥΠΕΡΗΡΕΝ ΑΥΤΟΝ ΚΑΙ ΕΝ ΚΟΙΜΗΣΕΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΤΟ ΣΩΜΑ ΑΥΤΟΥ

14 ΚΑΙ ΕΝ ΖΩΗ ΑΥΤΟΥ ΕΠΟΙΗΣΕΝ ΤΕΡΑΤΑ ΚΑΙ ΕΝ ΤΕΛΕΥΤΗ ΘΑΥΜΑΣΙΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

15 ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΟΥ ΜΕΤΕΝΟΗΣΕΝ Ο ΛΑΟΣ ΚΑΙ ΟΥΚ ΑΠΕΣΤΗΣΑΝ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΕΩΣ ΕΠΡΟΝΟΜΕΥΘΗΣΑΝ ΑΠΟ ΓΗΣ ΑΥΤΩΝ ΚΑΙ ΔΙΕΣΚΟΡΠΙΣΘΗΣΑΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ

16 ΚΑΙ ΚΑΤΕΛΕΙΦΘΗ Ο ΛΑΟΣ ΟΛΙΓΟΣΤΟΣ ΚΑΙ ΑΡΧΩΝ ΕΝ ΤΩ ΟΙΚΩ ΔΑΥΙΔ ΤΙΝΕΣ ΜΕΝ ΑΥΤΩΝ ΕΠΟΙΗΣΑΝ ΤΟ ΑΡΕΣΤΟΝ ΤΙΝΕΣ ΔΕ ΕΠΛΗΘΥΝΑΝ ΑΜΑΡΤΙΑΣ

17 ΕΖΕΚΙΑΣ ΩΧΥΡΩΣΕΝ ΤΗΝ ΠΟΛΙΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΕΙΣ ΜΕΣΟΝ ΑΥΤΗΣ ΥΔΩΡ ΩΡΥΞΕΝ ΣΙΔΗΡΩ ΑΚΡΟΤΟΜΟΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΚΡΗΝΑΣ ΕΙΣ ΥΔΑΤΑ

18 ΕΝ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΑΝΕΒΗ ΣΕΝΝΑΧΗΡΙΜ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΡΑΨΑΚΗΝ ΚΑΙ ΑΠΗΡΕΝ ΚΑΙ ΕΠΗΡΕΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΣΙΩΝ ΚΑΙ ΕΜΕΓΑΛΑΥΧΗΣΕΝ ΕΝ ΥΠΕΡΗΦΑΝΙΑ ΑΥΤΟΥ

19 ΤΟΤΕ ΕΣΑΛΕΥΘΗΣΑΝ ΚΑΡΔΙΑΙ ΚΑΙ ΧΕΙΡΕΣ ΑΥΤΩΝ ΚΑΙ ΩΔΙΝΗΣΑΝ ΩΣ ΑΙ ΤΙΚΤΟΥΣΑΙ

20 ΚΑΙ ΕΠΕΚΑΛΕΣΑΝΤΟ ΤΟΝ ΚΥΡΙΟΝ ΤΟΝ ΕΛΕΗΜΟΝΑ ΕΚΠΕΤΑΣΑΝΤΕΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ Ο ΑΓΙΟΣ ΕΞ ΟΥΡΑΝΟΥ ΤΑΧΥ ΕΠΗΚΟΥΣΕΝ ΑΥΤΩΝ ΚΑΙ ΕΛΥΤΡΩΣΑΤΟ ΑΥΤΟΥΣ ΕΝ ΧΕΙΡΙ ΗΣΑΙΟΥ

21 ΕΠΑΤΑΞΕΝ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΕΞΕΤΡΙΨΕΝ ΑΥΤΟΥΣ Ο ΑΓΓΕΛΟΣ ΑΥΤΟΥ

22 ΕΠΟΙΗΣΕΝ ΓΑΡ ΕΖΕΚΙΑΣ ΤΟ ΑΡΕΣΤΟΝ ΚΥΡΙΩ ΚΑΙ ΕΝΙΣΧΥΣΕΝ ΕΝ ΟΔΟΙΣ ΔΑΥΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΣ ΕΝΕΤΕΙΛΑΤΟ ΗΣΑΙΑΣ Ο ΠΡΟΦΗΤΗΣ Ο ΜΕΓΑΣ ΚΑΙ ΠΙΣΤΟΣ ΕΝ ΟΡΑΣΕΙ ΑΥΤΟΥ

23 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΑΝΕΠΟΔΙΣΕΝ Ο ΗΛΙΟΣ ΚΑΙ ΠΡΟΣΕΘΗΚΕΝ ΖΩΗΝ ΒΑΣΙΛΕΙ

24 ΠΝΕΥΜΑΤΙ ΜΕΓΑΛΩ ΕΙΔΕΝ ΤΑ ΕΣΧΑΤΑ ΚΑΙ ΠΑΡΕΚΑΛΕΣΕΝ ΤΟΥΣ ΠΕΝΘΟΥΝΤΑΣ ΕΝ ΣΙΩΝ

25 ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΥΠΕΔΕΙΞΕΝ ΤΑ ΕΣΟΜΕΝΑ ΚΑΙ ΤΑ ΑΠΟΚΡΥΦΑ ΠΡΙΝ Η ΠΑΡΑΓΕΝΕΣΘΑΙ ΑΥΤΑ

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 ΜΝΗΜΟΣΥΝΟΝ ΙΩΣΙΟΥ ΕΙΣ ΣΥΝΘΕΣΙΝ ΘΥΜΙΑΜΑΤΟΣ ΕΣΚΕΥΑΣΜΕΝΟΝ ΕΡΓΩ ΜΥΡΕΨΟΥ ΕΝ ΠΑΝΤΙ ΣΤΟΜΑΤΙ ΩΣ ΜΕΛΙ ΓΛΥΚΑΝΘΗΣΕΤΑΙ ΚΑΙ ΩΣ ΜΟΥΣΙΚΑ ΕΝ ΣΥΜΠΟΣΙΩ ΟΙΝΟΥ

2 ΑΥΤΟΣ ΚΑΤΕΥΘΥΝΘΗ ΕΝ ΕΠΙΣΤΡΟΦΗ ΛΑΟΥ ΚΑΙ ΕΞΗΡΕΝ ΒΔΕΛΥΓΜΑΤΑ ΑΝΟΜΙΑΣ

3 ΚΑΤΕΥΘΥΝΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑΙΣ ΑΝΟΜΩΝ ΚΑΤΙΣΧΥΣΕΝ ΤΗΝ ΕΥΣΕΒΕΙΑΝ

4 ΠΑΡΕΞ ΔΑΥΙΔ ΚΑΙ ΕΖΕΚΙΟΥ ΚΑΙ ΙΩΣΙΟΥ ΠΑΝΤΕΣ ΠΛΗΜΜΕΛΕΙΑΝ ΕΠΛΗΜΜΕΛΗΣΑΝ ΚΑΤΕΛΙΠΟΝ ΓΑΡ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΥΨΙΣΤΟΥ ΟΙ ΒΑΣΙΛΕΙΣ ΙΟΥΔΑ ΕΞΕΛΙΠΟΝ

5 ΕΔΩΚΑΝ ΓΑΡ ΤΟ ΚΕΡΑΣ ΑΥΤΩΝ ΕΤΕΡΟΙΣ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ ΕΘΝΕΙ ΑΛΛΟΤΡΙΩ

6 ΕΝΕΠΥΡΙΣΑΝ ΕΚΛΕΚΤΗΝ ΠΟΛΙΝ ΑΓΙΑΣΜΑΤΟΣ ΚΑΙ ΗΡΗΜΩΣΑΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΗΣ

7 ΕΝ ΧΕΙΡΙ ΙΕΡΕΜΙΟΥ ΕΚΑΚΩΣΑΝ ΓΑΡ ΑΥΤΟΝ ΚΑΙ ΑΥΤΟΣ ΕΝ ΜΗΤΡΑ ΗΓΙΑΣΘΗ ΠΡΟΦΗΤΗΣ ΕΚΡΙΖΟΥΝ ΚΑΙ ΚΑΚΟΥΝ ΚΑΙ ΑΠΟΛΛΥΕΙΝ ΩΣΑΥΤΩΣ ΟΙΚΟΔΟΜΕΙΝ ΚΑΙ ΚΑΤΑΦΥΤΕΥΕΙΝ

8 ΙΕΖΕΚΙΗΛ ΟΣ ΕΙΔΕΝ ΟΡΑΣΙΝ ΔΟΞΗΣ ΗΝ ΥΠΕΔΕΙΞΕΝ ΑΥΤΩ ΕΠΙ ΑΡΜΑΤΟΣ ΧΕΡΟΥΒΙΝ

9 ΚΑΙ ΓΑΡ ΕΜΝΗΣΘΗ ΤΩΝ ΕΧΘΡΩΝ ΕΝ ΟΜΒΡΩ ΚΑΙ ΑΓΑΘΩΣΑΙ ΤΟΥΣ ΕΥΘΥΝΟΝΤΑΣ ΟΔΟΥΣ

10 ΚΑΙ ΤΩΝ ΔΩΔΕΚΑ ΠΡΟΦΗΤΩΝ ΤΑ ΟΣΤΑ ΑΝΑΘΑΛΟΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΩΝ ΠΑΡΕΚΑΛΕΣΑΝ ΓΑΡ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΕΛΥΤΡΩΣΑΝΤΟ ΑΥΤΟΥΣ ΕΝ ΠΙΣΤΕΙ ΕΛΠΙΔΟΣ

11 ΠΩΣ ΜΕΓΑΛΥΝΩΜΕΝ ΤΟΝ ΖΟΡΟΒΑΒΕΛ ΚΑΙ ΑΥΤΟΣ ΩΣ ΣΦΡΑΓΙΣ ΕΠΙ ΔΕΞΙΑΣ ΧΕΙΡΟΣ

12 ΟΥΤΩΣ ΙΗΣΟΥΣ ΥΙΟΣ ΙΩΣΕΔΕΚ ΟΙ ΕΝ ΗΜΕΡΑΙΣ ΑΥΤΩΝ ΩΚΟΔΟΜΗΣΑΝ ΟΙΚΟΝ ΚΑΙ ΑΝΥΨΩΣΑΝ ΝΑΟΝ ΑΓΙΟΝ ΚΥΡΙΩ ΗΤΟΙΜΑΣΜΕΝΟΝ ΕΙΣ ΔΟΞΑΝ ΑΙΩΝΟΣ

13 ΚΑΙ ΝΕΕΜΙΟΥ ΕΠΙ ΠΟΛΥ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΤΟΥ ΕΓΕΙΡΑΝΤΟΣ ΗΜΙΝ ΤΕΙΧΗ ΠΕΠΤΩΚΟΤΑ ΚΑΙ ΣΤΗΣΑΝΤΟΣ ΠΥΛΑΣ ΚΑΙ ΜΟΧΛΟΥΣ ΚΑΙ ΑΝΕΓΕΙΡΑΝΤΟΣ ΤΑ ΟΙΚΟΠΕΔΑ ΗΜΩΝ

14 ΟΥΔΕΙΣ ΕΚΤΙΣΘΗ ΕΠΙ ΤΗΣ ΓΗΣ ΤΟΙΟΥΤΟΣ ΟΙΟΣ ΕΝΩΧ ΚΑΙ ΓΑΡ ΑΥΤΟΣ ΑΝΕΛΗΜΦΘΗ ΑΠΟ ΤΗΣ ΓΗΣ

15 ΟΥΔΕ ΩΣ ΙΩΣΗΦ ΕΓΕΝΝΗΘΗ ΑΝΗΡ ΗΓΟΥΜΕΝΟΣ ΑΔΕΛΦΩΝ ΣΤΗΡΙΓΜΑ ΛΑΟΥ ΚΑΙ ΤΑ ΟΣΤΑ ΑΥΤΟΥ ΕΠΕΣΚΕΠΗΣΑΝ

16 ΣΗΜ ΚΑΙ ΣΗΘ ΕΝ ΑΝΘΡΩΠΟΙΣ ΕΔΟΞΑΣΘΗΣΑΝ ΚΑΙ ΥΠΕΡ ΠΑΝ ΖΩΟΝ ΕΝ ΤΗ ΚΤΙΣΕΙ ΑΔΑΜ

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 ΣΙΜΩΝ ΟΝΙΟΥ ΥΙΟΣ ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΟΣ ΕΝ ΖΩΗ ΑΥΤΟΥ ΥΠΕΡΡΑΨΕΝ ΟΙΚΟΝ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΕΣΤΕΡΕΩΣΕΝ ΝΑΟΝ

2 ΚΑΙ ΥΠ' ΑΥΤΟΥ ΕΘΕΜΕΛΙΩΘΗ ΥΨΟΣ ΔΙΠΛΗΣ ΑΝΑΛΗΜΜΑ ΥΨΗΛΟΝ ΠΕΡΙΒΟΛΟΥ ΙΕΡΟΥ

3 ΕΝ ΗΜΕΡΑΙΣ ΑΥΤΟΥ ΕΛΑΤΟΜΗΘΗ ΑΠΟΔΟΧΕΙΟΝ ΥΔΑΤΩΝ ΛΑΚΚΟΣ ΩΣΕΙ ΘΑΛΑΣΣΗΣ ΤΟ ΠΕΡΙΜΕΤΡΟΝ

4 Ο ΦΡΟΝΤΙΖΩΝ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΑΠΟ ΠΤΩΣΕΩΣ ΚΑΙ ΕΝΙΣΧΥΣΑΣ ΠΟΛΙΝ ΕΝ ΠΟΛΙΟΡΚΗΣΕΙ

5 ΩΣ ΕΔΟΞΑΣΘΗ ΕΝ ΠΕΡΙΣΤΡΟΦΗ ΛΑΟΥ ΕΝ ΕΞΟΔΩ ΟΙΚΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ

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30 ΕΡΓΑΖΕΣΘΕ ΤΟ ΕΡΓΟΝ ΥΜΩΝ ΠΡΟ ΚΑΙΡΟΥ ΚΑΙ ΔΩΣΕΙ ΤΟΝ ΜΙΣΘΟΝ ΥΜΩΝ ΕΝ ΚΑΙΡΩ ΑΥΤΟΥ

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MAJOR PROPHETS

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the

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idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ESAIAS (ISAIAH) CHAPTER 1

1 ΟΡΑΣΙΣ ΗΝ ΕΙΔΕΝ ΗΣΑΙΑΣ ΥΙΟΣ ΑΜΩΣ ΗΝ ΕΙΔΕΝ ΚΑΤΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΚΑΤΑ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΒΑΣΙΛΕΙΑ ΟΖΙΟΥ ΚΑΙ ΙΩΑΘΑΜ ΚΑΙ ΑΧΑΖ ΚΑΙ ΕΖΕΚΙΟΥ ΟΙ ΕΒΑΣΙΛΕΥΣΑΝ ΤΗΣ ΙΟΥΔΑΙΑΣ

2 ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ ΓΗ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΥΙΟΥΣ ΕΓΕΝΝΗΣΑ ΚΑΙ ΥΨΩΣΑ ΑΥΤΟΙ ΔΕ ΜΕ ΗΘΕΤΗΣΑΝ

3 ΕΓΝΩ ΒΟΥΣ ΤΟΝ ΚΤΗΣΑΜΕΝΟΝ ΚΑΙ ΟΝΟΣ ΤΗΝ ΦΑΤΝΗΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΙΣΡΑΗΛ ΔΕ ΜΕ ΟΥΚ ΕΓΝΩ ΚΑΙ Ο ΛΑΟΣ ΜΕ ΟΥ ΣΥΝΗΚΕΝ

4 ΟΥΑΙ ΕΘΝΟΣ ΑΜΑΡΤΩΛΟΝ ΛΑΟΣ ΠΛΗΡΗΣ ΑΜΑΡΤΙΩΝ ΣΠΕΡΜΑ ΠΟΝΗΡΟΝ ΥΙΟΙ ΑΝΟΜΟΙ ΕΓΚΑΤΕΛΙΠΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΡΩΡΓΙΣΑΤΕ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ

5 ΤΙ ΕΤΙ ΠΛΗΓΗΤΕ ΠΡΟΣΤΙΘΕΝΤΕΣ ΑΝΟΜΙΑΝ ΠΑΣΑ ΚΕΦΑΛΗ ΕΙΣ ΠΟΝΟΝ ΚΑΙ ΠΑΣΑ ΚΑΡΔΙΑ ΕΙΣ ΛΥΠΗΝ

6 ΑΠΟ ΠΟΔΩΝ ΕΩΣ ΚΕΦΑΛΗΣ ΟΥΤΕ ΤΡΑΥΜΑ ΟΥΤΕ ΜΩΛΩΨ ΟΥΤΕ ΠΛΗΓΗ ΦΛΕΓΜΑΙΝΟΥΣΑ ΟΥΚ ΕΣΤΙΝ ΜΑΛΑΓΜΑ ΕΠΙΘΕΙΝΑΙ ΟΥΤΕ ΕΛΑΙΟΝ ΟΥΤΕ ΚΑΤΑΔΕΣΜΟΥΣ

7 Η ΓΗ ΥΜΩΝ ΕΡΗΜΟΣ ΑΙ ΠΟΛΕΙΣ ΥΜΩΝ ΠΥΡΙΚΑΥΣΤΟΙ ΤΗΝ ΧΩΡΑΝ ΥΜΩΝ ΕΝΩΠΙΟΝ ΥΜΩΝ ΑΛΛΟΤΡΙΟΙ ΚΑΤΕΣΘΙΟΥΣΙΝ ΑΥΤΗΝ ΚΑΙ ΗΡΗΜΩΤΑΙ ΚΑΤΕΣΤΡΑΜΜΕΝΗ ΥΠΟ ΛΑΩΝ ΑΛΛΟΤΡΙΩΝ

8 ΕΓΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ Η ΘΥΓΑΤΗΡ ΣΙΩΝ ΩΣ ΣΚΗΝΗ ΕΝ ΑΜΠΕΛΩΝΙ ΚΑΙ ΩΣ ΟΠΩΡΟΦΥΛΑΚΙΟΝ ΕΝ ΣΙΚΥΗΡΑΤΩ ΩΣ ΠΟΛΙΣ ΠΟΛΙΟΡΚΟΥΜΕΝΗ

9 ΚΑΙ ΕΙ ΜΗ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΓΚΑΤΕΛΙΠΕΝ ΗΜΙΝ ΣΠΕΡΜΑ ΩΣ ΣΟΔΟΜΑ ΑΝ ΕΓΕΝΗΘΗΜΕΝ ΚΑΙ ΩΣ ΓΟΜΟΡΡΑ ΑΝ ΩΜΟΙΩΘΗΜΕΝ

10 ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΑΡΧΟΝΤΕΣ ΣΟΔΟΜΩΝ ΠΡΟΣΕΧΕΤΕ ΝΟΜΟΝ ΘΕΟΥ ΛΑΟΣ ΓΟΜΟΡΡΑΣ

11 ΤΙ ΜΟΙ ΠΛΗΘΟΣ ΤΩΝ ΘΥΣΙΩΝ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΛΗΡΗΣ ΕΙΜΙ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΡΙΩΝ ΚΑΙ ΣΤΕΑΡ ΑΡΝΩΝ ΚΑΙ ΑΙΜΑ ΤΑΥΡΩΝ ΚΑΙ ΤΡΑΓΩΝ ΟΥ ΒΟΥΛΟΜΑΙ

12 ΟΥΔ' ΕΑΝ ΕΡΧΗΣΘΕ ΟΦΘΗΝΑΙ ΜΟΙ ΤΙΣ ΓΑΡ ΕΞΕ-ΖΗΤΗΣΕΝ ΤΑΥΤΑ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΠΑΤΕΙΝ ΤΗΝ ΑΥΛΗΝ ΜΟΥ

13 ΟΥ ΠΡΟΣΘΗΣΕΣΘΕ ΕΑΝ ΦΕΡΗΤΕ ΣΕΜΙΔΑΛΙΝ ΜΑΤΑΙΟΝ ΘΥΜΙΑΜΑ ΒΔΕΛΥΓΜΑ ΜΟΙ ΕΣΤΙΝ ΤΑΣ ΝΟΥΜΗΝΙΑΣ ΥΜΩΝ ΚΑΙ ΤΑ ΣΑΒΒΑΤΑ ΚΑΙ ΗΜΕΡΑΝ ΜΕΓΑΛΗΝ ΟΥΚ ΑΝΕΧΟΜΑΙ ΝΗΣΤΕΙΑΝ ΚΑΙ ΑΡΓΙΑΝ

14 ΚΑΙ ΤΑΣ ΝΟΥΜΗΝΙΑΣ ΥΜΩΝ ΚΑΙ ΤΑΣ ΕΟΡΤΑΣ ΥΜΩΝ ΜΙΣΕΙ Η ΨΥΧΗ ΜΟΥ ΕΓΕΝΗΘΗΤΕ ΜΟΙ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΟΥΚΕΤΙ ΑΝΗΣΩ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ

15 ΟΤΑΝ ΤΑΣ ΧΕΙΡΑΣ ΕΚΤΕΙΝΗΤΕ ΠΡΟΣ ΜΕ ΑΠΟΣΤΡΕΨΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΑΦ' ΥΜΩΝ ΚΑΙ ΕΑΝ ΠΛΗΘΥΝΗΤΕ ΤΗΝ ΔΕΗΣΙΝ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ ΥΜΩΝ ΑΙ ΓΑΡ ΧΕΙΡΕΣ ΥΜΩΝ ΑΙΜΑΤΟΣ ΠΛΗΡΕΙΣ

16 ΛΟΥΣΑΣΘΕ ΚΑΘΑΡΟΙ ΓΕΝΕΣΘΕ ΑΦΕΛΕΤΕ ΤΑΣ ΠΟΝΗ-ΡΙΑΣ ΑΠΟ ΤΩΝ ΨΥΧΩΝ ΥΜΩΝ ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΜΟΥ ΠΑΥΣΑΣΘΕ ΑΠΟ ΤΩΝ ΠΟΝΗΡΙΩΝ ΥΜΩΝ

17 ΜΑΘΕΤΕ ΚΑΛΟΝ ΠΟΙΕΙΝ ΕΚΖΗΤΗΣΑΤΕ ΚΡΙΣΙΝ ΡΥΣΑΣΘΕ ΑΔΙΚΟΥΜΕΝΟΝ ΚΡΙΝΑΤΕ ΟΡΦΑΝΩ ΚΑΙ ΔΙΚΑΙΩΣΑΤΕ ΧΗΡΑΝ

18 ΚΑΙ ΔΕΥΤΕ ΚΑΙ ΔΙΕΛΕΓΧΘΩΜΕΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΑΝ ΩΣΙΝ ΑΙ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΩΣ ΦΟΙΝΙΚΟΥΝ ΩΣ ΧΙΟΝΑ ΛΕΥΚΑΝΩ ΕΑΝ ΔΕ ΩΣΙΝ ΩΣ ΚΟΚΚΙΝΟΝ ΩΣ ΕΡΙΟΝ ΛΕΥΚΑΝΩ

19 ΚΑΙ ΕΑΝ ΘΕΛΗΤΕ ΚΑΙ ΕΙΣΑΚΟΥΣΗΤΕ ΜΟΥ ΤΑ ΑΓΑΘΑ ΤΗΣ ΓΗΣ ΦΑΓΕΣΘΕ

20 ΕΑΝ ΔΕ ΜΗ ΘΕΛΗΤΕ ΜΗΔΕ ΕΙΣΑΚΟΥΣΗΤΕ ΜΟΥ ΜΑΧΑΙΡΑ ΥΜΑΣ ΚΑΤΕΔΕΤΑΙ ΤΟ ΓΑΡ ΣΤΟΜΑ ΚΥΡΙΟΥ ΕΛΑΛΗΣΕΝ ΤΑΥΤΑ

21 ΠΩΣ ΕΓΕΝΕΤΟ ΠΟΡΝΗ ΠΟΛΙΣ ΠΙΣΤΗ ΣΙΩΝ ΠΛΗΡΗΣ ΚΡΙΣΕΩΣ ΕΝ Η ΔΙΚΑΙΟΣΥΝΗ ΕΚΟΙΜΗΘΗ ΕΝ ΑΥΤΗ ΝΥΝ ΔΕ ΦΟΝΕΥΤΑΙ

22 ΤΟ ΑΡΓΥΡΙΟΝ ΥΜΩΝ ΑΔΟΚΙΜΟΝ ΟΙ ΚΑΠΗΛΟΙ ΣΟΥ ΜΙΣΓΟΥΣΙ ΤΟΝ ΟΙΝΟΝ ΥΔΑΤΙ

23 ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΥ ΑΠΕΙΘΟΥΣΙΝ ΚΟΙΝΩΝΟΙ ΚΛΕΠΤΩΝ ΑΓΑΠΩΝΤΕΣ ΔΩΡΑ ΔΙΩΚΟΝΤΕΣ ΑΝΤΑΠΟΔΟΜΑ ΟΡΦΑΝΟΙΣ ΟΥ ΚΡΙΝΟΝΤΕΣ ΚΑΙ ΚΡΙΣΙΝ ΧΗΡΩΝ ΟΥ ΠΡΟΣΕΧΟΝΤΕΣ

24 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ Ο ΔΕΣΠΟΤΗΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΥΑΙ ΟΙ ΙΣΧΥΟΝΤΕΣ ΙΣΡΑΗΛ ΟΥ ΠΑΥΣΕΤΑΙ ΓΑΡ ΜΟΥ Ο ΘΥΜΟΣ ΕΝ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ ΚΑΙ ΚΡΙΣΙΝ ΕΚ ΤΩΝ ΕΧΘΡΩΝ ΜΟΥ ΠΟΙΗΣΩ

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25 ΚΑΙ ΕΠΑΞΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΠΥΡΩΣΩ ΣΕ ΕΙΣ ΚΑΘΑΡΟΝ ΤΟΥΣ ΔΕ ΑΠΕΙΘΟΥΝΤΑΣ ΑΠΟΛΕΣΩ ΚΑΙ ΑΦΕΛΩ ΠΑΝΤΑΣ ΑΝΟΜΟΥΣ ΑΠΟ ΣΟΥ ΚΑΙ ΠΑΝΤΑΣ ΥΠΕΡΗΦΑΝΟΥΣ ΤΑΠΕΙΝΩΣΩ

26 ΚΑΙ ΕΠΙΣΤΗΣΩ ΤΟΥΣ ΚΡΙΤΑΣ ΣΟΥ ΩΣ ΤΟ ΠΡΟΤΕΡΟΝ ΚΑΙ ΤΟΥΣ ΣΥΜΒΟΥΛΟΥΣ ΣΟΥ ΩΣ ΤΟ ΑΠ' ΑΡΧΗΣ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΚΛΗΘΗΣΗ ΠΟΛΙΣ ΔΙΚΑΙΟΣΥΝΗΣ ΜΗΤΡΟΠΟΛΙΣ ΠΙΣΤΗ ΣΙΩΝ

27 ΜΕΤΑ ΓΑΡ ΚΡΙΜΑΤΟΣ ΣΩΘΗΣΕΤΑΙ Η ΑΙΧΜΑΛΩΣΙΑ ΑΥΤΗΣ ΚΑΙ ΜΕΤΑ ΕΛΕΗΜΟΣΥΝΗΣ

28 ΚΑΙ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΟΙ ΑΝΟΜΟΙ ΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΜΑ ΚΑΙ ΟΙ ΕΓΚΑΤΑΛΕΙΠΟΝΤΕΣ ΤΟΝ ΚΥΡΙΟΝ ΣΥΝΤΕΛΕΣΘΗΣΟΝΤΑΙ

29 ΔΙΟΤΙ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΕΠΙ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ Α ΑΥΤΟΙ ΗΒΟΥΛΟΝΤΟ ΚΑΙ ΕΠΗΣΧΥΝΘΗΣΑΝ ΕΠΙ ΤΟΙΣ ΚΗΠΟΙΣ ΑΥΤΩΝ Α ΕΠΕΘΥΜΗΣΑΝ

30 ΕΣΟΝΤΑΙ ΓΑΡ ΩΣ ΤΕΡΕΒΙΝΘΟΣ ΑΠΟΒΕΒΛΗΚΥΙΑ ΤΑ ΦΥΛΛΑ ΚΑΙ ΩΣ ΠΑΡΑΔΕΙΣΟΣ ΥΔΩΡ ΜΗ ΕΧΩΝ

31 ΚΑΙ ΕΣΤΑΙ Η ΙΣΧΥΣ ΑΥΤΩΝ ΩΣ ΚΑΛΑΜΗ ΣΤΙΠΠΥΟΥ ΚΑΙ ΑΙ ΕΡΓΑΣΙΑΙ ΑΥΤΩΝ ΩΣ ΣΠΙΝΘΗΡΕΣ ΠΥΡΟΣ ΚΑΙ ΚΑΤΑΚΑΥΘΗΣΟΝΤΑΙ ΟΙ ΑΝΟΜΟΙ ΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΜΑ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΣΒΕΣΩΝ

ESAIAS (ISAIAH) CHAPTER 2

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΗΣΑΙΑΝ ΥΙΟΝ ΑΜΩΣ ΠΕΡΙ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΠΕΡΙ ΙΕΡΟΥΣΑΛΗΜ

2 ΟΤΙ ΕΣΤΑΙ ΕΝ ΤΑΙΣ ΕΣΧΑΤΑΙΣ ΗΜΕΡΑΙΣ ΕΜΦΑΝΕΣ ΤΟ ΟΡΟΣ ΚΥΡΙΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΘΕΟΥ ΕΠ' ΑΚΡΩΝ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΥΠΕΡΑΝΩ ΤΩΝ ΒΟΥΝΩΝ ΚΑΙ ΗΞΟΥΣΙΝ ΕΠ' ΑΥΤΟ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

3 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΘΝΗ ΠΟΛΛΑ ΚΑΙ ΕΡΟΥΣΙΝ ΔΕΥΤΕ ΚΑΙ ΑΝΑΒΩΜΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΙΑΚΩΒ ΚΑΙ ΑΝΑΓΓΕΛΕΙ ΗΜΙΝ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΑΙ ΠΟΡΕΥΣΟΜΕΘΑ ΕΝ ΑΥΤΗ ΕΚ ΓΑΡ ΣΙΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΝΟΜΟΣ ΚΑΙ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΞ ΙΕΡΟΥΣΑΛΗΜ

4 ΚΑΙ ΚΡΙΝΕΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΕΛΕΓΞΕΙ ΛΑΟΝ ΠΟΛΥΝ ΚΑΙ ΣΥΓΚΟΨΟΥΣΙΝ ΤΑΣ ΜΑΧΑΙΡΑΣ ΑΥΤΩΝ ΕΙΣ ΑΡΟΤΡΑ ΚΑΙ ΤΑΣ ΖΙΒΥΝΑΣ ΑΥΤΩΝ ΕΙΣ ΔΡΕΠΑΝΑ ΚΑΙ ΟΥ ΛΗΜΨΕΤΑΙ ΕΤΙ ΕΘΝΟΣ ΕΠ' ΕΘΝΟΣ ΜΑΧΑΙΡΑΝ ΚΑΙ ΟΥ ΜΗ ΜΑΘΩΣΙΝ ΕΤΙ ΠΟΛΕΜΕΙΝ

5 ΚΑΙ ΝΥΝ Ο ΟΙΚΟΣ ΤΟΥ ΙΑΚΩΒ ΔΕΥΤΕ ΠΟΡΕΥΘΩΜΕΝ ΤΩ ΦΩΤΙ ΚΥΡΙΟΥ

6 ΑΝΗΚΕΝ ΓΑΡ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΟΤΙ ΕΝΕΠΛΗΣΘΗ ΩΣ ΤΟ ΑΠ' ΑΡΧΗΣ Η ΧΩΡΑ ΑΥΤΩΝ ΚΛΗΔΟΝΙΣΜΩΝ ΩΣ Η ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΤΕΚΝΑ ΠΟΛΛΑ ΑΛΛΟΦΥΛΑ ΕΓΕΝΗΘΗ ΑΥΤΟΙΣ

7 ΕΝΕΠΛΗΣΘΗ ΓΑΡ Η ΧΩΡΑ ΑΥΤΩΝ ΑΡΓΥΡΙΟΥ ΚΑΙ ΧΡΥΣΙΟΥ ΚΑΙ ΟΥΚ ΗΝ ΑΡΙΘΜΟΣ ΤΩΝ ΘΗΣΑΥΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΝΕΠΛΗΣΘΗ Η ΓΗ ΙΠΠΩΝ ΚΑΙ ΟΥΚ ΗΝ ΑΡΙΘΜΟΣ ΤΩΝ ΑΡΜΑΤΩΝ ΑΥΤΩΝ

8 ΚΑΙ ΕΝΕΠΛΗΣΘΗ Η ΓΗ ΒΔΕΛΥΓΜΑΤΩΝ ΤΩΝ ΕΡΓΩΝ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΟΙΣ ΕΠΟΙΗΣΑΝ ΟΙ ΔΑΚΤΥΛΟΙ ΑΥΤΩΝ

9 ΚΑΙ ΕΚΥΨΕΝ ΑΝΘΡΩΠΟΣ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗ ΑΝΗΡ ΚΑΙ ΟΥ ΜΗ ΑΝΗΣΩ ΑΥΤΟΥΣ

10 ΚΑΙ ΝΥΝ ΕΙΣΕΛΘΕΤΕ ΕΙΣ ΤΑΣ ΠΕΤΡΑΣ ΚΑΙ ΚΡΥΠΤΕΣΘΕ ΕΙΣ ΤΗΝ ΓΗΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΦΟΒΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΟΤΑΝ ΑΝΑΣΤΗ ΘΡΑΥΣΑΙ ΤΗΝ ΓΗΝ

11 ΟΙ ΓΑΡ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΥΨΗΛΟΙ Ο ΔΕ ΑΝΘΡΩΠΟΣ ΤΑΠΕΙΝΟΣ ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΤΟ ΥΨΟΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΜΟΝΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

12 ΗΜΕΡΑ ΓΑΡ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΠΙ ΠΑΝΤΑ ΥΒΡΙΣΤΗΝ ΚΑΙ ΥΠΕΡΗΦΑΝΟΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΥΨΗΛΟΝ ΚΑΙ ΜΕΤΕΩΡΟΝ ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ

13 ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΚΕΔΡΟΝ ΤΟΥ ΛΙΒΑΝΟΥ ΤΩΝ ΥΨΗΛΩΝ ΚΑΙ ΜΕΤΕΩΡΩΝ ΚΑΙ ΕΠΙ ΠΑΝ ΔΕΝΔΡΟΝ ΒΑΛΑΝΟΥ ΒΑΣΑΝ

14 ΚΑΙ ΕΠΙ ΠΑΝ ΟΡΟΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΒΟΥΝΟΝ ΥΨΗΛΟΝ

15 ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΠΥΡΓΟΝ ΥΨΗΛΟΝ ΚΑΙ ΕΠΙ ΠΑΝ ΤΕΙΧΟΣ ΥΨΗΛΟΝ

16 ΚΑΙ ΕΠΙ ΠΑΝ ΠΛΟΙΟΝ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΘΕΑΝ ΠΛΟΙΩΝ ΚΑΛΛΟΥΣ

17 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΚΑΙ ΠΕΣΕΙΤΑΙ ΥΨΟΣ ΑΝΘΡΩΠΩΝ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΜΟΝΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

18 ΚΑΙ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΠΑΝΤΑ ΚΑΤΑΚΡΥΨΟΥΣΙΝ

19 ΕΙΣΕΝΕΓΚΑΝΤΕΣ ΕΙΣ ΤΑ ΣΠΗΛΑΙΑ ΚΑΙ ΕΙΣ ΤΑΣ ΣΧΙΣΜΑΣ ΤΩΝ ΠΕΤΡΩΝ ΚΑΙ ΕΙΣ ΤΑΣ ΤΡΩΓΛΑΣ ΤΗΣ ΓΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΦΟΒΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΟΤΑΝ ΑΝΑΣΤΗ ΘΡΑΥΣΑΙ ΤΗΝ ΓΗΝ

20 ΤΗ ΓΑΡ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚΒΑΛΕΙ ΑΝΘΡΩΠΟΣ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΟΥ ΤΑ ΑΡΓΥΡΑ ΚΑΙ ΤΑ ΧΡΥΣΑ Α ΕΠΟΙΗΣΑΝ ΠΡΟΣΚΥΝΕΙΝ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΚΑΙ ΤΑΙΣ ΝΥΚΤΕΡΙΣΙΝ

21 ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΑΣ ΤΡΩΓΛΑΣ ΤΗΣ ΣΤΕΡΕΑΣ ΠΕΤΡΑΣ ΚΑΙ ΕΙΣ ΤΑΣ ΣΧΙΣΜΑΣ ΤΩΝ ΠΕΤΡΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΦΟΒΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΟΤΑΝ ΑΝΑΣΤΗ ΘΡΑΥΣΑΙ ΤΗΝ ΓΗΝ

ESAIAS (ISAIAH) CHAPTER 3

1 ΙΔΟΥ ΔΗ Ο ΔΕΣΠΟΤΗΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΑΦΕΛΕΙ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΙΣΧΥΟΝΤΑ ΚΑΙ ΙΣΧΥΟΥΣΑΝ ΙΣΧΥΝ ΑΡΤΟΥ ΚΑΙ ΙΣΧΥΝ ΥΔΑΤΟΣ

2 ΓΙΓΑΝΤΑ ΚΑΙ ΙΣΧΥΟΝΤΑ ΚΑΙ ΑΝΘΡΩΠΟΝ ΠΟΛΕΜΙΣΤΗΝ ΚΑΙ ΔΙΚΑΣΤΗΝ ΚΑΙ ΠΡΟΦΗΤΗΝ ΚΑΙ ΣΤΟΧΑΣΤΗΝ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΝ

3 ΚΑΙ ΠΕΝΤΗΚΟΝΤΑΡΧΟΝ ΚΑΙ ΘΑΥΜΑΣΤΟΝ ΣΥΜΒΟΥΛΟΝ ΚΑΙ ΣΟΦΟΝ ΑΡΧΙΤΕΚΤΟΝΑ ΚΑΙ ΣΥΝΕΤΟΝ ΑΚΡΟΑΤΗΝ

4 ΚΑΙ ΕΠΙΣΤΗΣΩ ΝΕΑΝΙΣΚΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ ΚΑΙ ΕΜΠΑΙΚΤΑΙ ΚΥΡΙΕΥΣΟΥΣΙΝ ΑΥΤΩΝ

5 ΚΑΙ ΣΥΜΠΕΣΕΙΤΑΙ Ο ΛΑΟΣ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΠΡΟΣΚΟΨΕΙ ΤΟ ΠΑΙΔΙΟΝ ΠΡΟΣ ΤΟΝ ΠΡΕΣΒΥΤΗΝ Ο ΑΤΙΜΟΣ ΠΡΟΣ ΤΟΝ ΕΝΤΙΜΟΝ

6 ΟΤΙ ΕΠΙΛΗΜΨΕΤΑΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ Η ΤΟΥ ΟΙΚΕΙΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΛΕΓΩΝ ΙΜΑΤΙΟΝ ΕΧΕΙΣ ΑΡΧΗΓΟΣ ΗΜΩΝ ΓΕΝΟΥ ΚΑΙ ΤΟ ΒΡΩΜΑ ΤΟ ΕΜΟΝ ΥΠΟ ΣΕ ΕΣΤΩ

7 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΡΕΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΥΚ ΕΣΟΜΑΙ ΣΟΥ ΑΡΧΗΓΟΣ ΟΥ ΓΑΡ ΕΣΤΙΝ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΑΡΤΟΣ ΟΥΔΕ ΙΜΑΤΙΟΝ ΟΥΚ ΕΣΟΜΑΙ ΑΡΧΗΓΟΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ

8 ΟΤΙ ΑΝΕΙΤΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ Η ΙΟΥΔΑΙΑ ΣΥΜΠΕΠΤΩΚΕΝ ΚΑΙ ΑΙ ΓΛΩΣΣΑΙ ΑΥΤΩΝ ΜΕΤΑ ΑΝΟΜΙΑΣ ΤΑ ΠΡΟΣ ΚΥΡΙΟΝ ΑΠΕΙΘΟΥΝΤΕΣ ΔΙΟΤΙ ΝΥΝ ΕΤΑΠΕΙΝΩΘΗ Η ΔΟΞΑ ΑΥΤΩΝ

9 ΚΑΙ Η ΑΙΣΧΥΝΗ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΑΝΤΕΣΤΗ ΑΥΤΟΙΣ ΤΗΝ ΔΕ ΑΜΑΡΤΙΑΝ ΑΥΤΩΝ ΩΣ ΣΟΔΟΜΩΝ ΑΝΗΓΓΕΙΛΑΝ ΚΑΙ ΕΝΕΦΑΝΙΣΑΝ ΟΥΑΙ ΤΗ ΨΥΧΗ ΑΥΤΩΝ ΔΙΟΤΙ ΒΕΒΟΥΛΕΥΝΤΑΙ ΒΟΥΛΗΝ ΠΟΝΗΡΑΝ ΚΑΘ' ΕΑΥΤΩΝ

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10 ΕΙΠΟΝΤΕΣ ΔΗΣΩΜΕΝ ΤΟΝ ΔΙΚΑΙΟΝ ΟΤΙ ΔΥΣΧΡΗΣΤΟΣ ΗΜΙΝ ΕΣΤΙΝ ΤΟΙΝΥΝ ΤΑ ΓΕΝΗΜΑΤΑ ΤΩΝ ΕΡΓΩΝ ΑΥΤΩΝ ΦΑΓΟΝΤΑΙ

11 ΟΥΑΙ ΤΩ ΑΝΟΜΩ ΠΟΝΗΡΑ ΚΑΤΑ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΣΥΜΒΗΣΕΤΑΙ ΑΥΤΩ

12 ΛΑΟΣ ΜΟΥ ΟΙ ΠΡΑΚΤΟΡΕΣ ΥΜΩΝ ΚΑΛΑΜΩΝΤΑΙ ΥΜΑΣ ΚΑΙ ΟΙ ΑΠΑΙΤΟΥΝΤΕΣ ΚΥΡΙΕΥΟΥΣΙΝ ΥΜΩΝ ΛΑΟΣ ΜΟΥ ΟΙ ΜΑΚΑΡΙΖΟΝΤΕΣ ΥΜΑΣ ΠΛΑΝΩΣΙΝ ΥΜΑΣ ΚΑΙ ΤΟΝ ΤΡΙΒΟΝ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΤΑΡΑΣΣΟΥΣΙΝ

13 ΑΛΛΑ ΝΥΝ ΚΑΤΑΣΤΗΣΕΤΑΙ ΕΙΣ ΚΡΙΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΣΤΗΣΕΙ ΕΙΣ ΚΡΙΣΙΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ

14 ΑΥΤΟΣ ΚΥΡΙΟΣ ΕΙΣ ΚΡΙΣΙΝ ΗΞΕΙ ΜΕΤΑ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΜΕΤΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΑΥΤΟΥ ΥΜΕΙΣ ΔΕ ΤΙ ΕΝΕΠΥΡΙΣΑΤΕ ΤΟΝ ΑΜΠΕΛΩΝΑ ΜΟΥ ΚΑΙ Η ΑΡΠΑΓΗ ΤΟΥ ΠΤΩΧΟΥ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΥΜΩΝ

15 ΤΙ ΥΜΕΙΣ ΑΔΙΚΕΙΤΕ ΤΟΝ ΛΑΟΝ ΜΟΥ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΩΝ ΠΤΩΧΩΝ ΚΑΤΑΙΣΧΥΝΕΤΕ

16 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΥΨΩΘΗΣΑΝ ΑΙ ΘΥΓΑΤΕΡΕΣ ΣΙΩΝ ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ΥΨΗΛΩ ΤΡΑΧΗΛΩ ΚΑΙ ΕΝ ΝΕΥΜΑΣΙΝ ΟΦΘΑΛΜΩΝ ΚΑΙ ΤΗ ΠΟΡΕΙΑ ΤΩΝ ΠΟΔΩΝ ΑΜΑ ΣΥΡΟΥΣΑΙ ΤΟΥΣ ΧΙΤΩΝΑΣ ΚΑΙ ΤΟΙΣ ΠΟΣΙΝ ΑΜΑ ΠΑΙΖΟΥΣΑΙ

17 ΚΑΙ ΤΑΠΕΙΝΩΣΕΙ Ο ΘΕΟΣ ΑΡΧΟΥΣΑΣ ΘΥΓΑΤΕΡΑΣ ΣΙΩΝ ΚΑΙ ΚΥΡΙΟΣ ΑΠΟΚΑΛΥΨΕΙ ΤΟ ΣΧΗΜΑ ΑΥΤΩΝ

18 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΑΦΕΛΕΙ ΚΥΡΙΟΣ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΙΜΑΤΙΣΜΟΥ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΚΟΣΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΜΠΛΟΚΙΑ ΚΑΙ ΤΟΥΣ ΚΟΣΥΜΒΟΥΣ ΚΑΙ ΤΟΥΣ ΜΗΝΙΣΚΟΥΣ

19 ΚΑΙ ΤΟ ΚΑΘΕΜΑ ΚΑΙ ΤΟΝ ΚΟΣΜΟΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

20 ΚΑΙ ΤΗΝ ΣΥΝΘΕΣΙΝ ΤΟΥ ΚΟΣΜΟΥ ΤΗΣ ΔΟΞΗΣ ΚΑΙ ΤΟΥΣ ΧΛΙΔΩΝΑΣ ΚΑΙ ΤΑ ΨΕΛΙΑ ΚΑΙ ΤΟ ΕΜΠΛΟΚΙΟΝ ΚΑΙ ΤΑ ΠΕΡΙΔΕΞΙΑ ΚΑΙ ΤΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ΚΑΙ ΤΑ ΕΝΩΤΙΑ

21 ΚΑΙ ΤΑ ΠΕΡΙΠΟΡΦΥΡΑ ΚΑΙ ΤΑ ΜΕΣΟΠΟΡΦΥΡΑ

22 ΚΑΙ ΤΑ ΕΠΙΒΛΗΜΑΤΑ ΤΑ ΚΑΤΑ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΤΑ ΔΙΑΦΑΝΗ ΛΑΚΩΝΙΚΑ

23 ΚΑΙ ΤΑ ΒΥΣΣΙΝΑ ΚΑΙ ΤΑ ΥΑΚΙΝΘΙΝΑ ΚΑΙ ΤΑ ΚΟΚΚΙΝΑ ΚΑΙ ΤΗΝ ΒΥΣΣΟΝ ΣΥΝ ΧΡΥΣΙΩ ΚΑΙ ΥΑΚΙΝΘΩ ΣΥΓΚΑΘΥΦΑΣΜΕΝΑ ΚΑΙ ΘΕΡΙΣΤΡΑ ΚΑΤΑΚΛΙΤΑ

24 ΚΑΙ ΕΣΤΑΙ ΑΝΤΙ ΟΣΜΗΣ ΗΔΕΙΑΣ ΚΟΝΙΟΡΤΟΣ ΚΑΙ ΑΝΤΙ ΖΩΝΗΣ ΣΧΟΙΝΙΩ ΖΩΣΗ ΚΑΙ ΑΝΤΙ ΤΟΥ ΚΟΣΜΟΥ ΤΗΣ ΚΕΦΑΛΗΣ ΤΟΥ ΧΡΥΣΙΟΥ ΦΑΛΑΚΡΩΜΑ ΕΞΕΙΣ ΔΙΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΑΝΤΙ ΤΟΥ ΧΙΤΩΝΟΣ ΤΟΥ ΜΕΣΟΠΟΡΦΥΡΟΥ ΠΕΡΙΖΩΣΗ ΣΑΚΚΟΝ

25 ΚΑΙ Ο ΥΙΟΣ ΣΟΥ Ο ΚΑΛΛΙΣΤΟΣ ΟΝ ΑΓΑΠΑΣ ΜΑΧΑΙΡΑ ΠΕΣΕΙΤΑΙ ΚΑΙ ΟΙ ΙΣΧΥΟΝΤΕΣ ΥΜΩΝ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ

26 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ ΚΑΙ ΠΕΝΘΗΣΟΥΣΙΝ ΑΙ ΘΗΚΑΙ ΤΟΥ ΚΟΣΜΟΥ ΥΜΩΝ ΚΑΙ ΚΑΤΑΛΕΙΦΘΗΣΗ ΜΟΝΗ ΚΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΕΔΑΦΙΣΘΗΣΗ

ESAIAS (ISAIAH) CHAPTER 4

1 ΚΑΙ ΕΠΙΛΗΜΨΟΝΤΑΙ ΕΠΤΑ ΓΥΝΑΙΚΕΣ ΑΝΘΡΩΠΟΥ ΕΝΟΣ ΛΕΓΟΥΣΑΙ ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΦΑΓΟΜΕΘΑ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΗΜΩΝ ΠΕΡΙΒΑΛΟΥΜΕΘΑ ΠΛΗΝ ΤΟ ΟΝΟΜΑ ΤΟ ΣΟΝ ΚΕΚΛΗΣΘΩ ΕΦ' ΗΜΑΣ ΑΦΕΛΕ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΗΜΩΝ

2 ΤΗ ΔΕ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΠΙΛΑΜΨΕΙ Ο ΘΕΟΣ ΕΝ ΒΟΥΛΗ ΜΕΤΑ ΔΟΞΗΣ ΕΠΙ ΤΗΣ ΓΗΣ ΤΟΥ ΥΨΩΣΑΙ ΚΑΙ ΔΟΞΑΣΑΙ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΤΟΥ ΙΣΡΑΗΛ

3 ΚΑΙ ΕΣΤΑΙ ΤΟ ΥΠΟΛΕΙΦΘΕΝ ΕΝ ΣΙΩΝ ΚΑΙ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΑΓΙΟΙ ΚΛΗΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΓΡΑΦΕΝΤΕΣ ΕΙΣ ΖΩΗΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

4 ΟΤΙ ΕΚΠΛΥΝΕΙ ΚΥΡΙΟΣ ΤΟΝ ΡΥΠΟΝ ΤΩΝ ΥΙΩΝ ΚΑΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΣΙΩΝ ΚΑΙ ΤΟ ΑΙΜΑ ΕΚΚΑΘΑΡΙΕΙ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ ΕΝ ΠΝΕΥΜΑΤΙ ΚΡΙΣΕΩΣ ΚΑΙ ΠΝΕΥΜΑΤΙ ΚΑΥΣΕΩΣ

5 ΚΑΙ ΗΞΕΙ ΚΑΙ ΕΣΤΑΙ ΠΑΣ ΤΟΠΟΣ ΤΟΥ ΟΡΟΥΣ ΣΙΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΕΡΙΚΥΚΛΩ ΑΥΤΗΣ ΣΚΙΑΣΕΙ ΝΕΦΕΛΗ ΗΜΕΡΑΣ ΚΑΙ ΩΣ ΚΑΠΝΟΥ ΚΑΙ ΩΣ ΦΩΤΟΣ ΠΥΡΟΣ ΚΑΙΟΜΕΝΟΥ ΝΥΚΤΟΣ ΠΑΣΗ ΤΗ ΔΟΞΗ ΣΚΕΠΑΣΘΗΣΕΤΑΙ

6 ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΣΚΙΑΝ ΑΠΟ ΚΑΥΜΑΤΟΣ ΚΑΙ ΕΝ ΣΚΕΠΗ ΚΑΙ ΕΝ ΑΠΟΚΡΥΦΩ ΑΠΟ ΣΚΛΗΡΟΤΗΤΟΣ ΚΑΙ ΥΕΤΟΥ

ESAIAS (ISAIAH) CHAPTER 5

1 ΑΣΩ ΔΗ ΤΩ ΗΓΑΠΗΜΕΝΩ ΑΣΜΑ ΤΟΥ ΑΓΑΠΗΤΟΥ ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΑΜΠΕΛΩΝ ΕΓΕΝΗΘΗ ΤΩ ΗΓΑΠΗΜΕΝΩ ΕΝ ΚΕΡΑΤΙ ΕΝ ΤΟΠΩ ΠΙΟΝΙ

2 ΚΑΙ ΦΡΑΓΜΟΝ ΠΕΡΙΕΘΗΚΑ ΚΑΙ ΕΧΑΡΑΚΩΣΑ ΚΑΙ ΕΦΥΤΕΥΣΑ ΑΜΠΕΛΟΝ ΣΩΡΗΧ ΚΑΙ ΩΚΟΔΟΜΗΣΑ ΠΥΡΓΟΝ ΕΝ ΜΕΣΩ ΑΥΤΟΥ ΚΑΙ ΠΡΟΛΗΝΙΟΝ ΩΡΥΞΑ ΕΝ ΑΥΤΩ ΚΑΙ ΕΜΕΙΝΑ ΤΟΥ ΠΟΙΗΣΑΙ ΣΤΑΦΥΛΗΝ ΕΠΟΙΗΣΕΝ ΔΕ ΑΚΑΝΘΑΣ

3 ΚΑΙ ΝΥΝ ΑΝΘΡΩΠΟΣ ΤΟΥ ΙΟΥΔΑ ΚΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΡΙΝΑΤΕ ΕΝ ΕΜΟΙ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΜΟΥ

4 ΤΙ ΠΟΙΗΣΩ ΕΤΙ ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑ ΑΥΤΩ ΔΙΟΤΙ ΕΜΕΙΝΑ ΤΟΥ ΠΟΙΗΣΑΙ ΣΤΑΦΥΛΗΝ ΕΠΟΙΗΣΕΝ ΔΕ ΑΚΑΝΘΑΣ

5 ΝΥΝ ΔΕ ΑΝΑΓΓΕΛΩ ΥΜΙΝ ΤΙ ΠΟΙΗΣΩ ΤΩ ΑΜΠΕΛΩΝΙ ΜΟΥ ΑΦΕΛΩ ΤΟΝ ΦΡΑΓΜΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΚΑΘΕΛΩ ΤΟΝ ΤΟΙΧΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ

6 ΚΑΙ ΑΝΗΣΩ ΤΟΝ ΑΜΠΕΛΩΝΑ ΜΟΥ ΚΑΙ ΟΥ ΜΗ ΤΜΗΘΗ ΟΥΔΕ ΜΗ ΣΚΑΦΗ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΕΙΣ ΑΥΤΟΝ ΩΣ ΕΙΣ ΧΕΡΣΟΝ ΑΚΑΝΘΑ ΚΑΙ ΤΑΙΣ ΝΕΦΕΛΑΙΣ ΕΝΤΕΛΟΥΜΑΙ ΤΟΥ ΜΗ ΒΡΕΞΑΙ ΕΙΣ ΑΥΤΟΝ ΥΕΤΟΝ

7 Ο ΓΑΡ ΑΜΠΕΛΩΝ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΣΤΙΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΤΟΥ ΙΟΥΔΑ ΝΕΟΦΥΤΟΝ ΗΓΑΠΗΜΕΝΟΝ ΕΜΕΙΝΑ ΤΟΥ ΠΟΙΗΣΑΙ ΚΡΙΣΙΝ ΕΠΟΙΗΣΕΝ ΔΕ ΑΝΟΜΙΑΝ ΚΑΙ ΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΑΛΛΑ ΚΡΑΥΓΗΝ

8 ΟΥΑΙ ΟΙ ΣΥΝΑΠΤΟΝΤΕΣ ΟΙΚΙΑΝ ΠΡΟΣ ΟΙΚΙΑΝ ΚΑΙ ΑΓΡΟΝ ΠΡΟΣ ΑΓΡΟΝ ΕΓΓΙΖΟΝΤΕΣ ΙΝΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΦΕΛΩΝΤΑΙ ΤΙ ΜΗ ΟΙΚΗΣΕΤΕ ΜΟΝΟΙ ΕΠΙ ΤΗΣ ΓΗΣ

9 ΗΚΟΥΣΘΗ ΓΑΡ ΕΙΣ ΤΑ ΩΤΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΤΑΥΤΑ ΕΑΝ ΓΑΡ ΓΕΝΩΝΤΑΙ ΟΙΚΙΑΙ ΠΟΛΛΑΙ ΕΙΣ ΕΡΗΜΟΝ ΕΣΟΝΤΑΙ ΜΕΓΑΛΑΙ ΚΑΙ ΚΑΛΑΙ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΑΙΣ

10 ΟΥ ΓΑΡ ΕΡΓΩΝΤΑΙ ΔΕΚΑ ΖΕΥΓΗ ΒΟΩΝ ΠΟΙΗΣΕΙ ΚΕΡΑΜΙΟΝ ΕΝ ΚΑΙ Ο ΣΠΕΙΡΩΝ ΑΡΤΑΒΑΣ ΕΞ ΠΟΙΗΣΕΙ ΜΕΤΡΑ ΤΡΙΑ

11 ΟΥΑΙ ΟΙ ΕΓΕΙΡΟΜΕΝΟΙ ΤΟ ΠΡΩΙ ΚΑΙ ΤΟ ΣΙΚΕΡΑ ΔΙΩΚΟΝΤΕΣ ΟΙ ΜΕΝΟΝΤΕΣ ΤΟ ΟΨΕ Ο ΓΑΡ ΟΙΝΟΣ ΑΥΤΟΥΣ ΣΥΓΚΑΥΣΕΙ

12 ΜΕΤΑ ΓΑΡ ΚΙΘΑΡΑΣ ΚΑΙ ΨΑΛΤΗΡΙΟΥ ΚΑΙ ΤΥΜΠΑΝΩΝ ΚΑΙ ΑΥΛΩΝ ΤΟΝ ΟΙΝΟΝ ΠΙΝΟΥΣΙΝ ΤΑ ΔΕ ΕΡΓΑ ΚΥΡΙΟΥ ΟΥΚ ΕΜΒΛΕΠΟΥΣΙΝ ΚΑΙ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΟΥ ΚΑΤΑΝΟΟΥΣΙΝ

13 ΤΟΙΝΥΝ ΑΙΧΜΑΛΩΤΟΣ Ο ΛΑΟΣ ΜΟΥ ΕΓΕΝΗΘΗ ΔΙΑ ΤΟ ΜΗ ΕΙΔΕΝΑΙ ΑΥΤΟΥΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΛΗΘΟΣ ΕΓΕΝΗΘΗ ΝΕΚΡΩΝ ΔΙΑ ΛΙΜΟΝ ΚΑΙ ΔΙΨΑΝ ΥΔΑΤΟΣ

14 ΚΑΙ ΕΠΛΑΤΥΝΕΝ Ο ΑΔΗΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΚΑΙ ΔΙΗΝΟΙΞΕΝ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΤΟΥ ΜΗ ΔΙΑΛΙΠΕΙΝ ΚΑΙ ΚΑΤΑΒΗΣΟΝΤΑΙ ΟΙ ΕΝΔΟΞΟΙ ΚΑΙ ΟΙ ΜΕΓΑΛΟΙ ΚΑΙ ΟΙ ΠΛΟΥΣΙΟΙ ΚΑΙ ΟΙ ΛΟΙΜΟΙ ΑΥΤΗΣ

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15 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΑΤΙΜΑΣΘΗΣΕΤΑΙ ΑΝΗΡ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΟΙ ΜΕΤΕΩΡΟΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ
16 ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΝ ΚΡΙΜΑΤΙ ΚΑΙ Ο ΘΕΟΣ Ο ΑΓΙΟΣ ΔΟΞΑΣΘΗΣΕΤΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ
17 ΚΑΙ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΟΙ ΔΙΗΡΠΑΣΜΕΝΟΙ ΩΣ ΤΑΥΡΟΙ ΚΑΙ ΤΑΣ ΕΡΗΜΟΥΣ ΤΩΝ ΑΠΕΙΛΗΜΜΕΝΩΝ ΑΡΝΕΣ ΦΑΓΟΝΤΑΙ
18 ΟΥΑΙ ΟΙ ΕΠΙΣΠΩΜΕΝΟΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΩΣ ΣΧΟΙΝΙΩ ΜΑΚΡΩ ΚΑΙ ΩΣ ΖΥΓΟΥ ΙΜΑΝΤΙ ΔΑΜΑΛΕΩΣ ΤΑΣ ΑΝΟΜΙΑΣ
19 ΟΙ ΛΕΓΟΝΤΕΣ ΤΟ ΤΑΧΟΣ ΕΓΓΙΣΑΤΩ Α ΠΟΙΗΣΕΙ ΙΝΑ ΙΔΩΜΕΝ ΚΑΙ ΕΛΘΑΤΩ Η ΒΟΥΛΗ ΤΟΥ ΑΓΙΟΥ ΙΣΡΑΗΛ ΙΝΑ ΓΝΩΜΕΝ
20 ΟΥΑΙ ΟΙ ΛΕΓΟΝΤΕΣ ΤΟ ΠΟΝΗΡΟΝ ΚΑΛΟΝ ΚΑΙ ΤΟ ΚΑΛΟΝ ΠΟΝΗΡΟΝ ΟΙ ΤΙΘΕΝΤΕΣ ΤΟ ΣΚΟΤΟΣ ΦΩΣ ΚΑΙ ΤΟ ΦΩΣ ΣΚΟΤΟΣ ΟΙ ΤΙΘΕΝΤΕΣ ΤΟ ΠΙΚΡΟΝ ΓΛΥΚΥ ΚΑΙ ΤΟ ΓΛΥΚΥ ΠΙΚΡΟΝ
21 ΟΥΑΙ ΟΙ ΣΥΝΕΤΟΙ ΕΝ ΕΑΥΤΟΙΣ ΚΑΙ ΕΝΩΠΙΟΝ ΕΑΥΤΩΝ ΕΠΙΣΤΗΜΟΝΕΣ
22 ΟΥΑΙ ΟΙ ΙΣΧΥΟΝΤΕΣ ΥΜΩΝ ΟΙ ΤΟΝ ΟΙΝΟΝ ΠΙΝΟΝΤΕΣ ΚΑΙ ΟΙ ΔΥΝΑΣΤΑΙ ΟΙ ΚΕΡΑΝΝΥΝΤΕΣ ΤΟ ΣΙΚΕΡΑ
23 ΟΙ ΔΙΚΑΙΟΥΝΤΕΣ ΤΟΝ ΑΣΕΒΗ ΕΝΕΚΕΝ ΔΩΡΩΝ ΚΑΙ ΤΟ ΔΙΚΑΙΟΝ ΤΟΥ ΔΙΚΑΙΟΥ ΑΙΡΟΝΤΕΣ
24 ΔΙΑ ΤΟΥΤΟ ΟΝ ΤΡΟΠΟΝ ΚΑΥΘΗΣΕΤΑΙ ΚΑΛΑΜΗ ΥΠΟ ΑΝΘΡΑΚΟΣ ΠΥΡΟΣ ΚΑΙ ΣΥΓΚΑΥΘΗΣΕΤΑΙ ΥΠΟ ΦΛΟΓΟΣ ΑΝΕΙΜΕΝΗΣ Η ΡΙΖΑ ΑΥΤΩΝ ΩΣ ΧΝΟΥΣ ΕΣΤΑΙ ΚΑΙ ΤΟ ΑΝΘΟΣ ΑΥΤΩΝ ΩΣ ΚΟΝΙΟΡΤΟΣ ΑΝΑΒΗΣΕΤΑΙ ΟΥ ΓΑΡ ΗΘΕΛΗΣΑΝ ΤΟΝ ΝΟΜΟΝ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΑΛΛΑ ΤΟ ΛΟΓΙΟΝ ΤΟΥ ΑΓΙΟΥ ΙΣΡΑΗΛ ΠΑΡΩΞΥΝΑΝ
25 ΚΑΙ ΕΘΥΜΩΘΗ ΟΡΓΗ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΠΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΕΠΕΒΑΛΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΩΞΥΝΘΗ ΤΑ ΟΡΗ ΚΑΙ ΕΓΕΝΗΘΗ ΤΑ ΘΝΗΣΙΜΑΙΑ ΑΥΤΩΝ ΩΣ ΚΟΠΡΙΑ ΕΝ ΜΕΣΩ ΟΔΟΥ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΥΤΟΙΣ ΟΥΚ ΑΠΕΣΤΡΑΦΗ Ο ΘΥΜΟΣ ΑΛΛ' ΕΤΙ Η ΧΕΙΡ ΥΨΗΛΗ
26 ΤΟΙΓΑΡΟΥΝ ΑΡΕΙ ΣΥΣΣΗΜΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΙΣ ΜΑΚΡΑΝ ΚΑΙ ΣΥΡΙΕΙ ΑΥΤΟΙΣ ΑΠ' ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΚΑΙ ΙΔΟΥ ΤΑΧΥ ΚΟΥΦΩΣ ΕΡΧΟΝΤΑΙ
27 ΟΥ ΠΕΙΝΑΣΟΥΣΙΝ ΟΥΔΕ ΚΟΠΙΑΣΟΥΣΙΝ ΟΥΔΕ ΝΥΣΤΑΞΟΥΣΙΝ ΟΥΔΕ ΚΟΙΜΗΘΗΣΟΝΤΑΙ ΟΥΔΕ ΛΥΣΟΥΣΙΝ ΤΑΣ ΖΩΝΑΣ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΩΝ ΟΥΔΕ ΜΗ ΡΑΓΩΣΙΝ ΟΙ ΙΜΑΝΤΕΣ ΤΩΝ ΥΠΟΔΗΜΑΤΩΝ ΑΥΤΩΝ
28 ΩΝ ΤΑ ΒΕΛΗ ΟΞΕΙΑ ΕΣΤΙΝ ΚΑΙ ΤΑ ΤΟΞΑ ΑΥΤΩΝ ΕΝΤΕΤΑΜΕΝΑ ΟΙ ΠΟΔΕΣ ΤΩΝ ΙΠΠΩΝ ΑΥΤΩΝ ΩΣ ΣΤΕΡΕΑ ΠΕΤΡΑ ΕΛΟΓΙΣΘΗΣΑΝ ΟΙ ΤΡΟΧΟΙ ΤΩΝ ΑΡΜΑΤΩΝ ΑΥΤΩΝ ΩΣ ΚΑΤΑΙΓΙΣ
29 ΟΡΜΩΣΙΝ ΩΣ ΛΕΟΝΤΕΣ ΚΑΙ ΠΑΡΕΣΤΗΚΑΝ ΩΣ ΣΚΥΜΝΟΣ ΛΕΟΝΤΟΣ ΚΑΙ ΕΠΙΛΗΜΨΕΤΑΙ ΚΑΙ ΒΟΗΣΕΙ ΩΣ ΘΗΡΙΟΥ ΚΑΙ ΕΚΒΑΛΕΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΡΥΟΜΕΝΟΣ ΑΥΤΟΥΣ
30 ΚΑΙ ΒΟΗΣΕΙ ΔΙ' ΑΥΤΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΩΣ ΦΩΝΗ ΘΑΛΑΣΣΗΣ ΚΥΜΑΙΝΟΥΣΗΣ ΚΑΙ ΕΜΒΛΕΨΟΝΤΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΙΔΟΥ ΣΚΟΤΟΣ ΣΚΛΗΡΟΝ ΕΝ ΤΗ ΑΠΟΡΙΑ ΑΥΤΩΝ

ESAIAS (ISAIAH) CHAPTER 6

1 ΚΑΙ ΕΓΕΝΕΤΟ ΤΟΥ ΕΝΙΑΥΤΟΥ ΟΥ ΑΠΕΘΑΝΕΝ ΟΖΙΑΣ Ο ΒΑΣΙΛΕΥΣ ΕΙΔΟΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΘΡΟΝΟΥ ΥΨΗΛΟΥ ΚΑΙ ΕΠΗΡΜΕΝΟΥ ΚΑΙ ΠΛΗΡΗΣ Ο ΟΙΚΟΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ
2 ΚΑΙ ΣΕΡΑΦΙΝ ΕΙΣΤΗΚΕΙΣΑΝ ΚΥΚΛΩ ΑΥΤΟΥ ΕΞ ΠΤΕΡΥΓΕΣ ΤΩ ΕΝΙ ΚΑΙ ΕΞ ΠΤΕΡΥΓΕΣ ΤΩ ΕΝΙ ΚΑΙ ΤΑΙΣ ΜΕΝ ΔΥΣΙΝ ΚΑΤΕΚΑΛΥΠΤΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΤΑΙΣ ΔΥΣΙΝ ΚΑΤΕΚΑΛΥΠΤΟΝ ΤΟΥΣ ΠΟΔΑΣ ΚΑΙ ΤΑΙΣ ΔΥΣΙΝ ΕΠΕΤΑΝΤΟ
3 ΚΑΙ ΕΚΕΚΡΑΓΟΝ ΕΤΕΡΟΣ ΠΡΟΣ ΤΟΝ ΕΤΕΡΟΝ ΚΑΙ ΕΛΕΓΟΝ ΑΓΙΟΣ ΑΓΙΟΣ ΑΓΙΟΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΠΛΗΡΗΣ ΠΑΣΑ Η ΓΗ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ
4 ΚΑΙ ΕΠΗΡΘΗ ΤΟ ΥΠΕΡΘΥΡΟΝ ΑΠΟ ΤΗΣ ΦΩΝΗΣ ΗΣ ΕΚΕΚΡΑΓΟΝ ΚΑΙ Ο ΟΙΚΟΣ ΕΠΛΗΣΘΗ ΚΑΠΝΟΥ
5 ΚΑΙ ΕΙΠΑ Ω ΤΑΛΑΣ ΕΓΩ ΟΤΙ ΚΑΤΑΝΕΝΥΓΜΑΙ ΟΤΙ ΑΝΘΡΩΠΟΣ ΩΝ ΚΑΙ ΑΚΑΘΑΡΤΑ ΧΕΙΛΗ ΕΧΩΝ ΕΝ ΜΕΣΩ ΛΑΟΥ ΑΚΑΘΑΡΤΑ ΧΕΙΛΗ ΕΧΟΝΤΟΣ ΕΓΩ ΟΙΚΩ ΚΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΚΥΡΙΟΝ ΣΑΒΑΩΘ ΕΙΔΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΜΟΥ
6 ΚΑΙ ΑΠΕΣΤΑΛΗ ΠΡΟΣ ΜΕ ΕΝ ΤΩΝ ΣΕΡΑΦΙΝ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΕΙΧΕΝ ΑΝΘΡΑΚΑ ΟΝ ΤΗ ΛΑΒΙΔΙ ΕΛΑΒΕΝ ΑΠΟ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ
7 ΚΑΙ ΗΨΑΤΟ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΚΑΙ ΕΙΠΕΝ ΙΔΟΥ ΗΨΑΤΟ ΤΟΥΤΟ ΤΩΝ ΧΕΙΛΕΩΝ ΣΟΥ ΚΑΙ ΑΦΕΛΕΙ ΤΑΣ ΑΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΣΟΥ ΠΕΡΙΚΑΘΑΡΙΕΙ
8 ΚΑΙ ΗΚΟΥΣΑ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΛΕΓΟΝΤΟΣ ΤΙΝΑ ΑΠΟΣΤΕΙΛΩ ΚΑΙ ΤΙΣ ΠΟΡΕΥΣΕΤΑΙ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΙΠΑ ΙΔΟΥ ΕΙΜΙ ΕΓΩ ΑΠΟΣΤΕΙΛΟΝ ΜΕ
9 ΚΑΙ ΕΙΠΕΝ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΕΙΠΟΝ ΤΩ ΛΑΩ ΤΟΥΤΩ ΑΚΟΗ ΑΚΟΥΣΕΤΕ ΚΑΙ ΟΥ ΜΗ ΣΥΝΗΤΕ ΚΑΙ ΒΛΕΠΟΝΤΕΣ ΒΛΕΨΕΤΕ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ
10 ΕΠΑΧΥΝΘΗ ΓΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΑΥΤΩΝ ΒΑΡΕΩΣ ΗΚΟΥΣΑΝ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΕΚΑΜΜΥΣΑΝ ΜΗΠΟΤΕ ΙΔΩΣΙΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΑΚΟΥΣΩΣΙΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣΙΝ ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΙΑΣΟΜΑΙ ΑΥΤΟΥΣ
11 ΚΑΙ ΕΙΠΑ ΕΩΣ ΠΟΤΕ ΚΥΡΙΕ ΚΑΙ ΕΙΠΕΝ ΕΩΣ ΑΝ ΕΡΗΜΩΘΩΣΙΝ ΠΟΛΕΙΣ ΠΑΡΑ ΤΟ ΜΗ ΚΑΤΟΙΚΕΙΣΘΑΙ ΚΑΙ ΟΙΚΟΙ ΠΑΡΑ ΤΟ ΜΗ ΕΙΝΑΙ ΑΝΘΡΩΠΟΥΣ ΚΑΙ Η ΓΗ ΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ ΕΡΗΜΟΣ
12 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΜΑΚΡΥΝΕΙ Ο ΘΕΟΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΟΙ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΠΛΗΘΥΝΘΗΣΟΝΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ
13 ΚΑΙ ΕΤΙ ΕΠ' ΑΥΤΗΣ ΕΣΤΙΝ ΤΟ ΕΠΙΔΕΚΑΤΟΝ ΚΑΙ ΠΑΛΙΝ ΕΣΤΑΙ ΕΙΣ ΠΡΟΝΟΜΗΝ ΩΣ ΤΕΡΕΒΙΝΘΟΣ ΚΑΙ ΩΣ ΒΑΛΑΝΟΣ ΟΤΑΝ ΕΚΠΕΣΗ ΑΠΟ ΤΗΣ ΘΗΚΗΣ ΑΥΤΗΣ

ESAIAS (ISAIAH) CHAPTER 7

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΧΑΖ ΤΟΥ ΙΩΑΘΑΜ ΤΟΥ ΥΙΟΥ ΟΖΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΑΝΕΒΗ ΡΑΑΣΣΩΝ ΒΑΣΙΛΕΥΣ ΑΡΑΜ ΚΑΙ ΦΑΚΕΕ ΥΙΟΣ ΡΟΜΕΛΙΟΥ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΕΜΗΣΑΙ ΑΥΤΗΝ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ ΠΟΛΙΟΡΚΗΣΑΙ ΑΥΤΗΝ
2 ΚΑΙ ΑΝΗΓΓΕΛΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ ΛΕΓΟΝΤΕΣ ΣΥΝΕΦΩΝΗΣΕΝ ΑΡΑΜ ΠΡΟΣ ΤΟΝ ΕΦΡΑΙΜ ΚΑΙ ΕΞΕΣΤΗ Η ΨΥΧΗ ΑΥΤΟΥ ΚΑΙ Η ΨΥΧΗ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ ΕΝ ΔΡΥΜΩ ΞΥΛΟΝ ΥΠΟ ΠΝΕΥΜΑΤΟΣ ΣΑΛΕΥΘΗ
3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΗΣΑΙΑΝ ΕΞΕΛΘΕ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΧΑΖ ΣΥ ΚΑΙ Ο ΚΑΤΑΛΕΙΦΘΕΙΣ ΙΑΣΟΥΒ Ο ΥΙΟΣ ΣΟΥ ΠΡΟΣ ΤΗΝ ΚΟΛΥΜΒΗΘΡΑΝ ΤΗΣ ΑΝΩ ΟΔΟΥ ΤΟΥ ΑΓΡΟΥ ΤΟΥ ΓΝΑΦΕΩΣ
4 ΚΑΙ ΕΡΕΙΣ ΑΥΤΩ ΦΥΛΑΞΑΙ ΤΟΥ ΗΣΥΧΑΣΑΙ ΚΑΙ ΜΗ ΦΟΒΟΥ ΜΗΔΕ Η ΨΥΧΗ ΣΟΥ ΑΣΘΕΝΕΙΤΩ ΑΠΟ ΤΩΝ ΔΥΟ ΞΥΛΩΝ ΤΩΝ ΔΑΛΩΝ ΤΩΝ ΚΑΠΝΙΖΟΜΕΝΩΝ ΤΟΥΤΩΝ ΟΤΑΝ ΓΑΡ ΟΡΓΗ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΓΕΝΗΤΑΙ ΠΑΛΙΝ ΙΑΣΟΜΑΙ
5 ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΡΑΜ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΡΟΜΕΛΙΟΥ ΟΤΙ ΕΒΟΥΛΕΥΣΑΝΤΟ ΒΟΥΛΗΝ ΠΟΝΗΡΑΝ ΠΕΡΙ ΣΟΥ ΛΕΓΟΝΤΕΣ
6 ΑΝΑΒΗΣΟΜΕΘΑ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΣΥΛΛΑΛΗΣΑΝΤΕΣ ΑΥΤΟΙΣ ΑΠΟΣΤΡΕΨΟΜΕΝ ΑΥΤΟΥΣ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΒΑΣΙΛΕΥΣΟΜΕΝ ΑΥΤΗΣ ΤΟΝ ΥΙΟΝ ΤΑΒΕΗΛ

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7 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΥ ΜΗ ΕΜΜΕΙΝΗ Η ΒΟΥΛΗ ΑΥΤΗ ΟΥΔΕ ΕΣΤΑΙ
8 ΑΛΛ' Η ΚΕΦΑΛΗ ΑΡΑΜ ΔΑΜΑΣΚΟΣ ΑΛΛ' ΕΤΙ ΕΞΗΚΟΝΤΑ ΚΑΙ ΠΕΝΤΕ ΕΤΩΝ ΕΚΛΕΙΨΕΙ Η ΒΑΣΙΛΕΙΑ ΕΦΡΑΙΜ ΑΠΟ ΛΑΟΥ
9 ΚΑΙ Η ΚΕΦΑΛΗ ΕΦΡΑΙΜ ΣΟΜΟΡΩΝ ΚΑΙ Η ΚΕΦΑΛΗ ΣΟΜΟΡΩΝ ΥΙΟΣ ΤΟΥ ΡΟΜΕΛΙΟΥ ΚΑΙ ΕΑΝ ΜΗ ΠΙΣΤΕΥΣΗΤΕ ΟΥΔΕ ΜΗ ΣΥΝΗΤΕ
10 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΚΥΡΙΟΣ ΛΑΛΗΣΑΙ ΤΩ ΑΧΑΖ ΛΕΓΩΝ
11 ΑΙΤΗΣΑΙ ΣΕΑΥΤΩ ΣΗΜΕΙΟΝ ΠΑΡΑ ΚΥΡΙΟΥ ΘΕΟΥ ΣΟΥ ΕΙΣ ΒΑΘΟΣ Η ΕΙΣ ΥΨΟΣ
12 ΚΑΙ ΕΙΠΕΝ ΑΧΑΖ ΟΥ ΜΗ ΑΙΤΗΣΩ ΟΥΔ' ΟΥ ΜΗ ΠΕΙΡΑΣΩ ΚΥΡΙΟΝ
13 ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΔΗ ΟΙΚΟΣ ΔΑΥΙΔ ΜΗ ΜΙΚΡΟΝ ΥΜΙΝ ΑΓΩΝΑ ΠΑΡΕΧΕΙΝ ΑΝΘΡΩΠΟΙΣ ΚΑΙ ΠΩΣ ΚΥΡΙΩ ΠΑΡΕΧΕΤΕ ΑΓΩΝΑ
14 ΔΙΑ ΤΟΥΤΟ ΔΩΣΕΙ ΚΥΡΙΟΣ ΑΥΤΟΣ ΥΜΙΝ ΣΗΜΕΙΟΝ ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΣΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ
15 ΒΟΥΤΥΡΟΝ ΚΑΙ ΜΕΛΙ ΦΑΓΕΤΑΙ ΠΡΙΝ Η ΓΝΩΝΑΙ ΑΥΤΟΝ Η ΠΡΟΕΛΕΣΘΑΙ ΠΟΝΗΡΑ ΕΚΛΕΞΕΤΑΙ ΤΟ ΑΓΑΘΟΝ
16 ΔΙΟΤΙ ΠΡΙΝ Η ΓΝΩΝΑΙ ΤΟ ΠΑΙΔΙΟΝ ΑΓΑΘΟΝ Η ΚΑΚΟΝ ΑΠΕΙΘΕΙ ΠΟΝΗΡΙΑ ΤΟΥ ΕΚΛΕΞΑΣΘΑΙ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ Η ΓΗ ΗΝ ΣΥ ΦΟΒΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΔΥΟ ΒΑΣΙΛΕΩΝ
17 ΑΛΛΑ ΕΠΑΞΕΙ Ο ΘΕΟΣ ΕΠΙ ΣΕ ΚΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΗΜΕΡΑΣ ΑΙ ΟΥΠΩ ΗΚΑΣΙΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΑΦΕΙΛΕΝ ΕΦΡΑΙΜ ΑΠΟ ΙΟΥΔΑ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΣΣΥΡΙΩΝ
18 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΣΥΡΙΕΙ ΚΥΡΙΟΣ ΜΥΙΑΙΣ Ο ΚΥΡΙΕΥΕΙ ΜΕΡΟΥΣ ΠΟΤΑΜΟΥ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΗ ΜΕΛΙΣΣΗ Η ΕΣΤΙΝ ΕΝ ΧΩΡΑ ΑΣΣΥΡΙΩΝ
19 ΚΑΙ ΕΛΕΥΣΟΝΤΑΙ ΠΑΝΤΕΣ ΚΑΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΕΝ ΤΑΙΣ ΦΑΡΑΓΞΙ ΤΗΣ ΧΩΡΑΣ ΚΑΙ ΕΝ ΤΑΙΣ ΤΡΩΓΛΑΙΣ ΤΩΝ ΠΕΤΡΩΝ ΚΑΙ ΕΙΣ ΤΑ ΣΠΗΛΑΙΑ ΚΑΙ ΕΙΣ ΠΑΣΑΝ ΡΑΓΑΔΑ ΚΑΙ ΕΝ ΠΑΝΤΙ ΞΥΛΩ
20 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΞΥΡΗΣΕΙ ΚΥΡΙΟΣ ΤΩ ΞΥΡΩ ΤΩ ΜΕΓΑΛΩ ΚΑΙ ΜΕΜΕΘΥΣΜΕΝΩ Ο ΕΣΤΙΝ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΙ ΤΑΣ ΤΡΙΧΑΣ ΤΩΝ ΠΟΔΩΝ ΚΑΙ ΤΟΝ ΠΩΓΩΝΑ ΑΦΕΛΕΙ
21 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΘΡΕΨΕΙ ΑΝΘΡΩΠΟΣ ΔΑΜΑΛΙΝ ΒΟΩΝ ΚΑΙ ΔΥΟ ΠΡΟΒΑΤΑ
22 ΚΑΙ ΕΣΤΑΙ ΑΠΟ ΤΟΥ ΠΛΕΙΣΤΟΝ ΠΟΙΕΙΝ ΓΑΛΑ ΒΟΥΤΥΡΟΝ ΚΑΙ ΜΕΛΙ ΦΑΓΕΤΑΙ ΠΑΣ Ο ΚΑΤΑΛΕΙΦΘΕΙΣ ΕΠΙ ΤΗΣ ΓΗΣ
23 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΑΣ ΤΟΠΟΣ ΟΥ ΕΑΝ ΩΣΙΝ ΧΙΛΙΑΙ ΑΜΠΕΛΟΙ ΧΙΛΙΩΝ ΣΙΚΛΩΝ ΕΙΣ ΧΕΡΣΟΝ ΕΣΟΝΤΑΙ ΚΑΙ ΕΙΣ ΑΚΑΝΘΑΝ
24 ΜΕΤΑ ΒΕΛΟΥΣ ΚΑΙ ΤΟΞΕΥΜΑΤΟΣ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΚΕΙ ΟΤΙ ΧΕΡΣΟΣ ΚΑΙ ΑΚΑΝΘΑ ΕΣΤΑΙ ΠΑΣΑ Η ΓΗ
25 ΚΑΙ ΠΑΝ ΟΡΟΣ ΑΡΟΤΡΙΩΜΕΝΟΝ ΑΡΟΤΡΙΑΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΠΕΛΘΗ ΕΚΕΙ ΦΟΒΟΣ ΕΣΤΑΙ ΓΑΡ ΑΠΟ ΤΗΣ ΧΕΡΣΟΥ ΚΑΙ ΑΚΑΝΘΗΣ ΕΙΣ ΒΟΣΚΗΜΑ ΠΡΟΒΑΤΟΥ ΚΑΙ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ ΒΟΟΣ

ESAIAS (ISAIAH) CHAPTER 8

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΛΑΒΕ ΣΕΑΥΤΩ ΤΟΜΟΝ ΚΑΙΝΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΓΡΑΨΟΝ ΕΙΣ ΑΥΤΟΝ ΓΡΑΦΙΔΙ ΑΝΘΡΩΠΟΥ ΤΟΥ ΟΞΕΩΣ ΠΡΟΝΟΜΗΝ ΠΟΙΗΣΑΙ ΣΚΥΛΩΝ ΠΑΡΕΣΤΙΝ ΓΑΡ
2 ΚΑΙ ΜΑΡΤΥΡΑΣ ΜΟΙ ΠΟΙΗΣΟΝ ΠΙΣΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΝ ΟΥΡΙΑΝ ΚΑΙ ΤΟΝ ΖΑΧΑΡΙΑΝ ΥΙΟΝ ΒΑΡΑΧΙΟΥ
3 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΠΡΟΣ ΤΗΝ ΠΡΟΦΗΤΙΝ ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΕΝ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΜΟΙ ΚΑΛΕΣΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΤΑΧΕΩΣ ΣΚΥΛΕΥΣΟΝ ΟΞΕΩΣ ΠΡΟΝΟΜΕΥΣΟΝ
4 ΔΙΟΤΙ ΠΡΙΝ Η ΓΝΩΝΑΙ ΤΟ ΠΑΙΔΙΟΝ ΚΑΛΕΙΝ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΛΗΜΨΕΤΑΙ ΔΥΝΑΜΙΝ ΔΑΜΑΣΚΟΥ ΚΑΙ ΤΑ ΣΚΥΛΑ ΣΑΜΑΡΕΙΑΣ ΕΝΑΝΤΙ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ
5 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΚΥΡΙΟΣ ΛΑΛΗΣΑΙ ΜΟΙ ΕΤΙ
6 ΔΙΑ ΤΟ ΜΗ ΒΟΥΛΕΣΘΑΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΤΟ ΥΔΩΡ ΤΟΥ ΣΙΛΩΑΜ ΤΟ ΠΟΡΕΥΟΜΕΝΟΝ ΗΣΥΧΗ ΑΛΛΑ ΒΟΥΛΕΣΘΑΙ ΕΧΕΙΝ ΤΟΝ ΡΑΑΣΣΩΝ ΚΑΙ ΤΟΝ ΥΙΟΝ ΡΟΜΕΛΙΟΥ ΒΑΣΙΛΕΑ ΕΦ' ΥΜΩΝ
7 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΑΝΑΓΕΙ ΚΥΡΙΟΣ ΕΦ' ΥΜΑΣ ΤΟ ΥΔΩΡ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟ ΙΣΧΥΡΟΝ ΚΑΙ ΤΟ ΠΟΛΥ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΕΠΙ ΠΑΣΑΝ ΦΑΡΑΓΓΑ ΥΜΩΝ ΚΑΙ ΠΕΡΙΠΑΤΗΣΕΙ ΕΠΙ ΠΑΝ ΤΕΙΧΟΣ ΥΜΩΝ
8 ΚΑΙ ΑΦΕΛΕΙ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΑΝΘΡΩΠΟΝ ΟΣ ΔΥΝΗΣΕΤΑΙ ΚΕΦΑΛΗΝ ΑΡΑΙ Η ΔΥΝΑΤΟΝ ΣΥΝΤΕΛΕΣΑΣΘΑΙ ΤΙ ΚΑΙ ΕΣΤΑΙ Η ΠΑΡΕΜΒΟΛΗ ΑΥΤΟΥ ΩΣΤΕ ΠΛΗΡΩΣΑΙ ΤΟ ΠΛΑΤΟΣ ΤΗΣ ΧΩΡΑΣ ΣΟΥ ΜΕΘ' ΗΜΩΝ Ο ΘΕΟΣ
9 ΓΝΩΤΕ ΕΘΝΗ ΚΑΙ ΗΤΤΑΣΘΕ ΕΠΑΚΟΥΣΑΤΕ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΙΣΧΥΚΟΤΕΣ ΗΤΤΑΣΘΕ ΕΑΝ ΓΑΡ ΠΑΛΙΝ ΙΣΧΥΣΗΤΕ ΠΑΛΙΝ ΗΤΤΗΘΗΣΕΣΘΕ
10 ΚΑΙ ΗΝ ΑΝ ΒΟΥΛΕΥΣΗΣΘΕ ΒΟΥΛΗΝ ΔΙΑΣΚΕΔΑΣΕΙ ΚΥΡΙΟΣ ΚΑΙ ΛΟΓΟΝ ΟΝ ΕΑΝ ΛΑΛΗΣΗΤΕ ΟΥ ΜΗ ΕΜΜΕΙΝΗ ΥΜΙΝ ΟΤΙ ΜΕΘ' ΗΜΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ
11 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΗ ΙΣΧΥΡΑ ΧΕΙΡΙ ΑΠΕΙΘΟΥΣΙΝ ΤΗ ΠΟΡΕΙΑ ΤΗΣ ΟΔΟΥ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΛΕΓΟΝΤΕΣ
12 ΜΗΠΟΤΕ ΕΙΠΗΤΕ ΣΚΛΗΡΟΝ ΠΑΝ ΓΑΡ Ο ΕΑΝ ΕΙΠΗ Ο ΛΑΟΣ ΟΥΤΟΣ ΣΚΛΗΡΟΝ ΕΣΤΙΝ ΤΟΝ ΔΕ ΦΟΒΟΝ ΑΥΤΟΥ ΟΥ ΜΗ ΦΟΒΗΘΗΤΕ ΟΥΔΕ ΜΗ ΤΑΡΑΧΘΗΤΕ
13 ΚΥΡΙΟΝ ΑΥΤΟΝ ΑΓΙΑΣΑΤΕ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΣΟΥ ΦΟΒΟΣ
14 ΚΑΙ ΕΑΝ ΕΠ' ΑΥΤΩ ΠΕΠΟΙΘΩΣ ΗΣ ΕΣΤΑΙ ΣΟΙ ΕΙΣ ΑΓΙΑΣΜΑ ΚΑΙ ΟΥΧ ΩΣ ΛΙΘΟΥ ΠΡΟΣΚΟΜΜΑΤΙ ΣΥΝΑΝΤΗΣΕΣΘΕ ΑΥΤΩ ΟΥΔΕ ΩΣ ΠΕΤΡΑΣ ΠΤΩΜΑΤΙ Ο ΔΕ ΟΙΚΟΣ ΙΑΚΩΒ ΕΝ ΠΑΓΙΔΙ ΚΑΙ ΕΝ ΚΟΙΛΑΣΜΑΤΙ ΕΓΚΑΘΗΜΕΝΟΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ
15 ΔΙΑ ΤΟΥΤΟ ΑΔΥΝΑΤΗΣΟΥΣΙΝ ΕΝ ΑΥΤΟΙΣ ΠΟΛΛΟΙ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΚΑΙ ΕΓΓΙΟΥΣΙΝ ΚΑΙ ΑΛΩΣΟΝΤΑΙ ΑΝΘΡΩΠΟΙ ΕΝ ΑΣΦΑΛΕΙΑ ΟΝΤΕΣ
16 ΤΟΤΕ ΦΑΝΕΡΟΙ ΕΣΟΝΤΑΙ ΟΙ ΣΦΡΑΓΙΖΟΜΕΝΟΙ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΜΗ ΜΑΘΕΙΝ
17 ΚΑΙ ΕΡΕΙ ΜΕΝΩ ΤΟΝ ΘΕΟΝ ΤΟΝ ΑΠΟΣΤΡΕΨΑΝΤΑ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΙΑΚΩΒ ΚΑΙ ΠΕΠΟΙΘΩΣ ΕΣΟΜΑΙ ΕΠ' ΑΥΤΩ
18 ΙΔΟΥ ΕΓΩ ΚΑΙ ΤΑ ΠΑΙΔΙΑ Α ΜΟΙ ΕΔΩΚΕΝ Ο ΘΕΟΣ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΕΝ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΟΣ ΚΑΤΟΙΚΕΙ ΕΝ ΤΩ ΟΡΕΙ ΣΙΩΝ
19 ΚΑΙ ΕΑΝ ΕΙΠΩΣΙΝ ΠΡΟΣ ΥΜΑΣ ΖΗΤΗΣΑΤΕ ΤΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΦΩΝΟΥΝΤΑΣ ΚΑΙ ΤΟΥΣ ΕΓΓΑΣΤΡΙΜΥΘΟΥΣ ΤΟΥΣ ΚΕΝΟΛΟΓΟΥΝΤΑΣ ΟΙ ΕΚ ΤΗΣ ΚΟΙΛΙΑΣ ΦΩΝΟΥΣΙΝ ΟΥΚ ΕΘΝΟΣ ΠΡΟΣ ΘΕΟΝ ΑΥΤΟΥ ΤΙ ΕΚΖΗΤΟΥΣΙΝ ΠΕΡΙ ΤΩΝ ΖΩΝΤΩΝ ΤΟΥΣ ΝΕΚΡΟΥΣ
20 ΝΟΜΟΝ ΓΑΡ ΕΙΣ ΒΟΗΘΕΙΑΝ ΕΔΩΚΕΝ ΙΝΑ ΕΙΠΩΣΙΝ ΟΥΧ ΩΣ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΠΕΡΙ ΟΥ ΟΥΚ ΕΣΤΙΝ ΔΩΡΑ ΔΟΥΝΑΙ ΠΕΡΙ ΑΥΤΟΥ
21 ΚΑΙ ΗΞΕΙ ΕΦ' ΥΜΑΣ ΣΚΛΗΡΑ ΛΙΜΟΣ ΚΑΙ ΕΣΤΑΙ ΩΣ ΑΝ ΠΕΙΝΑΣΗΤΕ ΛΥΠΗΘΗΣΕΣΘΕ ΚΑΙ ΚΑΚΩΣ ΕΡΕΙΤΕ ΤΟΝ

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ΑΡΧΟΝΤΑ ΚΑΙ ΤΑ ΠΑΤΑΧΡΑ ΚΑΙ ΑΝΑΒΛΕΨΟΝΤΑΙ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΩ

22 ΚΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΤΩ ΕΜΒΛΕΨΟΝΤΑΙ ΚΑΙ ΙΔΟΥ ΘΛΙΨΙΣ ΚΑΙ ΣΤΕΝΟΧΩΡΙΑ ΚΑΙ ΣΚΟΤΟΣ ΑΠΟΡΙΑ ΣΤΕΝΗ ΚΑΙ ΣΚΟΤΟΣ ΩΣΤΕ ΜΗ ΒΛΕΠΕΙΝ

23 ΚΑΙ ΟΥΚ ΑΠΟΡΗΘΗΣΕΤΑΙ Ο ΕΝ ΣΤΕΝΟΧΩΡΙΑ ΩΝ ΕΩΣ ΚΑΙΡΟΥ ΤΟΥΤΟ ΠΡΩΤΟΝ ΠΟΙΕΙ ΤΑΧΥ ΠΟΙΕΙ ΧΩΡΑ ΖΑΒΟΥΛΩΝ Η ΓΗ ΝΕΦΘΑΛΙΜ ΟΔΟΝ ΘΑΛΑΣΣΗΣ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΟΙ ΤΗΝ ΠΑΡΑΛΙΑΝ ΚΑΤΟΙΚΟΥΝΤΕΣ ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΓΑΛΙΛΑΙΑ ΤΩΝ ΕΘΝΩΝ ΤΑ ΜΕΡΗ ΤΗΣ ΙΟΥΔΑΙΑΣ

ESAIAS (ISAIAH) CHAPTER 9

1 Ο ΛΑΟΣ Ο ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΣΚΟΤΕΙ ΙΔΕΤΕ ΦΩΣ ΜΕΓΑ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΧΩΡΑ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΦΩΣ ΛΑΜΨΕΙ ΕΦ' ΥΜΑΣ

2 ΤΟ ΠΛΕΙΣΤΟΝ ΤΟΥ ΛΑΟΥ Ο ΚΑΤΗΓΑΓΕΣ ΕΝ ΕΥΦΡΟΣΥΝΗ ΣΟΥ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΩΣ ΟΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΕΝ ΑΜΗΤΩ ΚΑΙ ΟΝ ΤΡΟΠΟΝ ΟΙ ΔΙΑΙΡΟΥΜΕΝΟΙ ΣΚΥΛΑ

3 ΔΙΟΤΙ ΑΦΗΡΗΤΑΙ Ο ΖΥΓΟΣ Ο ΕΠ' ΑΥΤΩΝ ΚΕΙΜΕΝΟΣ ΚΑΙ Η ΡΑΒΔΟΣ Η ΕΠΙ ΤΟΥ ΤΡΑΧΗΛΟΥ ΑΥΤΩΝ ΤΗΝ ΓΑΡ ΡΑΒΔΟΝ ΤΩΝ ΑΠΑΙΤΟΥΝΤΩΝ ΔΙΕΣΚΕΔΑΣΕΝ ΚΥΡΙΟΣ ΩΣ ΤΗ ΗΜΕΡΑ ΤΗ ΕΠΙ ΜΑΔΙΑΜ

4 ΟΤΙ ΠΑΣΑΝ ΣΤΟΛΗΝ ΕΠΙΣΥΝΗΓΜΕΝΗΝ ΔΟΛΩ ΚΑΙ ΙΜΑΤΙΟΝ ΜΕΤΑ ΚΑΤΑΛΛΑΓΗΣ ΑΠΟΤΕΙΣΟΥΣΙΝ ΚΑΙ ΘΕΛΗΣΟΥΣΙΝ ΕΙ ΕΓΕΝΗΘΗΣΑΝ ΠΥΡΙΚΑΥΣΤΟΙ

5 ΟΤΙ ΠΑΙΔΙΟΝ ΕΓΕΝΝΗΘΗ ΗΜΙΝ ΥΙΟΣ ΚΑΙ ΕΔΟΘΗ ΗΜΙΝ ΟΥ Η ΑΡΧΗ ΕΓΕΝΗΘΗ ΕΠΙ ΤΟΥ ΩΜΟΥ ΑΥΤΟΥ ΚΑΙ ΚΑΛΕΙΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΕΓΑΛΗΣ ΒΟΥΛΗΣ ΑΓΓΕΛΟΣ ΕΓΩ ΓΑΡ ΑΞΩ ΕΙΡΗΝΗΝ ΕΠΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΕΙΡΗΝΗΝ ΚΑΙ ΥΓΙΕΙΑΝ ΑΥΤΩ

6 ΜΕΓΑΛΗ Η ΑΡΧΗ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΕΙΡΗΝΗΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΟΡΙΟΝ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΔΑΥΙΔ ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΚΑΤΟΡΘΩΣΑΙ ΑΥΤΗΝ ΚΑΙ ΑΝΤΙΛΑΒΕΣΘΑΙ ΑΥΤΗΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΚΡΙΜΑΤΙ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ Ο ΖΗΛΟΣ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΠΟΙΗΣΕΙ ΤΑΥΤΑ

7 ΘΑΝΑΤΟΝ ΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΕΠΙ ΙΑΚΩΒ ΚΑΙ ΗΛΘΕΝ ΕΠΙ ΙΣΡΑΗΛ

8 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΣ Ο ΛΑΟΣ ΤΟΥ ΕΦΡΑΙΜ ΚΑΙ ΟΙ ΕΓΚΑΘΗΜΕΝΟΙ ΕΝ ΣΑΜΑΡΕΙΑ ΕΦ' ΥΒΡΕΙ ΚΑΙ ΥΨΗΛΗ ΚΑΡΔΙΑ ΛΕΓΟΝΤΕΣ

9 ΠΛΙΝΘΟΙ ΠΕΠΤΩΚΑΣΙΝ ΑΛΛΑ ΔΕΥΤΕ ΛΑΞΕΥΣΩΜΕΝ ΛΙΘΟΥΣ ΚΑΙ ΕΚΚΟΨΩΜΕΝ ΣΥΚΑΜΙΝΟΥΣ ΚΑΙ ΚΕΔΡΟΥΣ ΚΑΙ ΟΙΚΟΔΟΜΗΣΩΜΕΝ ΕΑΥΤΟΙΣ ΠΥΡΓΟΝ

10 ΚΑΙ ΡΑΞΕΙ Ο ΘΕΟΣ ΤΟΥΣ ΕΠΑΝΙΣΤΑΝΟΜΕΝΟΥΣ ΕΠ' ΟΡΟΣ ΣΙΩΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΩΝ ΔΙΑΣΚΕΔΑΣΕΙ

11 ΣΥΡΙΑΝ ΑΦ' ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ ΚΑΙ ΤΟΥΣ ΕΛΛΗΝΑΣ ΑΦ' ΗΛΙΟΥ ΔΥΣΜΩΝ ΤΟΥΣ ΚΑΤΕΣΘΙΟΝΤΑΣ ΤΟΝ ΙΣΡΑΗΛ ΟΛΩ ΤΩ ΣΤΟΜΑΤΙ ΕΠΙ ΤΟΥΤΟΙΣ ΠΑΣΙΝ ΟΥΚ ΑΠΕΣΤΡΑΦΗ Ο ΘΥΜΟΣ ΑΛΛ' ΕΤΙ Η ΧΕΙΡ ΥΨΗΛΗ

12 ΚΑΙ Ο ΛΑΟΣ ΟΥΚ ΑΠΕΣΤΡΑΦΗ ΕΩΣ ΕΠΛΗΓΗ ΚΑΙ ΤΟΝ ΚΥΡΙΟΝ ΟΥΚ ΕΞΕΖΗΤΗΣΑΝ

13 ΚΑΙ ΑΦΕΙΛΕΝ ΚΥΡΙΟΣ ΑΠΟ ΙΣΡΑΗΛ ΚΕΦΑΛΗΝ ΚΑΙ ΟΥΡΑΝ ΜΕΓΑΝ ΚΑΙ ΜΙΚΡΟΝ ΕΝ ΜΙΑ ΗΜΕΡΑ

14 ΠΡΕΣΒΥΤΗΝ ΚΑΙ ΤΟΥΣ ΤΑ ΠΡΟΣΩΠΑ ΘΑΥΜΑΖΟΝΤΑΣ ΑΥΤΗ Η ΑΡΧΗ ΚΑΙ ΠΡΟΦΗΤΗΝ ΔΙΔΑΣΚΟΝΤΑ ΑΝΟΜΑ ΟΥΤΟΣ Η ΟΥΡΑ

15 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΜΑΚΑΡΙΖΟΝΤΕΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΠΛΑΝΩΝΤΕΣ ΚΑΙ ΠΛΑΝΩΣΙΝ ΟΠΩΣ ΚΑΤΑΠΙΩΣΙΝ ΑΥΤΟΥΣ

16 ΔΙΑ ΤΟΥΤΟ ΕΠΙ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΑΥΤΩΝ ΟΥΚ ΕΥΦΡΑΝΘΗΣΕΤΑΙ Ο ΘΕΟΣ ΚΑΙ ΤΟΥΣ ΟΡΦΑΝΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΧΗΡΑΣ ΑΥΤΩΝ ΟΥΚ ΕΛΕΗΣΕΙ ΟΤΙ ΠΑΝΤΕΣ ΑΝΟΜΟΙ ΚΑΙ ΠΟΝΗΡΟΙ ΚΑΙ ΠΑΝ ΣΤΟΜΑ ΛΑΛΕΙ ΑΔΙΚΑ ΕΠΙ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΟΥΚ ΑΠΕΣΤΡΑΦΗ Ο ΘΥΜΟΣ ΑΛΛ' ΕΤΙ Η ΧΕΙΡ ΥΨΗΛΗ

17 ΚΑΙ ΚΑΥΘΗΣΕΤΑΙ ΩΣ ΠΥΡ Η ΑΝΟΜΙΑ ΚΑΙ ΩΣ ΑΓΡΩΣΤΙΣ ΞΗΡΑ ΒΡΩΘΗΣΕΤΑΙ ΥΠΟ ΠΥΡΟΣ ΚΑΙ ΚΑΥΘΗΣΕΤΑΙ ΕΝ ΤΟΙΣ ΔΑΣΕΣΙ ΤΟΥ ΔΡΥΜΟΥ ΚΑΙ ΣΥΓΚΑΤΑΦΑΓΕΤΑΙ ΤΑ ΚΥΚΛΩ ΤΩΝ ΒΟΥΝΩΝ ΠΑΝΤΑ

18 ΔΙΑ ΘΥΜΟΝ ΟΡΓΗΣ ΚΥΡΙΟΥ ΣΥΓΚΕΚΑΥΤΑΙ Η ΓΗ ΟΛΗ ΚΑΙ ΕΣΤΑΙ Ο ΛΑΟΣ ΩΣ ΥΠΟ ΠΥΡΟΣ ΚΑΤΑΚΕΚΑΥΜΕΝΟΣ ΑΝΘΡΩΠΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΟΥΚ ΕΛΕΗΣΕΙ

19 ΑΛΛΑ ΕΚΚΛΙΝΕΙ ΕΙΣ ΤΑ ΔΕΞΙΑ ΟΤΙ ΠΕΙΝΑΣΕΙ ΚΑΙ ΦΑΓΕΤΑΙ ΕΚ ΤΩΝ ΑΡΙΣΤΕΡΩΝ ΚΑΙ ΟΥ ΜΗ ΕΜΠΛΗΣΘΗ ΑΝΘΡΩΠΟΣ ΕΣΘΩΝ ΤΑΣ ΣΑΡΚΑΣ ΤΟΥ ΒΡΑΧΙΟΝΟΣ ΑΥΤΟΥ

20 ΦΑΓΕΤΑΙ ΓΑΡ ΜΑΝΑΣΣΗ ΤΟΥ ΕΦΡΑΙΜ ΚΑΙ ΕΦΡΑΙΜ ΤΟΥ ΜΑΝΑΣΣΗ ΟΤΙ ΑΜΑ ΠΟΛΙΟΡΚΗΣΟΥΣΙΝ ΤΟΝ ΙΟΥΔΑΝ ΕΠΙ ΤΟΥΤΟΙΣ ΠΑΣΙΝ ΟΥΚ ΑΠΕΣΤΡΑΦΗ Ο ΘΥΜΟΣ ΑΛΛ' ΕΤΙ Η ΧΕΙΡ ΥΨΗΛΗ

ESAIAS (ISAIAH) CHAPTER 10

1 ΟΥΑΙ ΤΟΙΣ ΓΡΑΦΟΥΣΙΝ ΠΟΝΗΡΙΑΝ ΓΡΑΦΟΝΤΕΣ ΓΑΡ ΠΟΝΗΡΙΑΝ ΓΡΑΦΟΥΣΙΝ

2 ΕΚΚΛΙΝΟΝΤΕΣ ΚΡΙΣΙΝ ΠΤΩΧΩΝ ΑΡΠΑΖΟΝΤΕΣ ΚΡΙΜΑ ΠΕΝΗΤΩΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΩΣΤΕ ΕΙΝΑΙ ΑΥΤΟΙΣ ΧΗΡΑΝ ΕΙΣ ΑΡΠΑΓΗΝ ΚΑΙ ΟΡΦΑΝΟΝ ΕΙΣ ΠΡΟΝΟΜΗΝ

3 ΚΑΙ ΤΙ ΠΟΙΗΣΟΥΣΙΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΕΠΙΣΚΟΠΗΣ Η ΓΑΡ ΘΛΙΨΙΣ ΥΜΙΝ ΠΟΡΡΩΘΕΝ ΗΞΕΙ ΚΑΙ ΠΡΟΣ ΤΙΝΑ ΚΑΤΑΦΕΥΞΕΣΘΕ ΤΟΥ ΒΟΗΘΗΘΗΝΑΙ ΚΑΙ ΠΟΥ ΚΑΤΑΛΕΙΨΕΤΕ ΤΗΝ ΔΟΞΑΝ ΥΜΩΝ

4 ΤΟΥ ΜΗ ΕΜΠΕΣΕΙΝ ΕΙΣ ΕΠΑΓΩΓΗΝ ΕΠΙ ΠΑΣΙ ΤΟΥΤΟΙΣ ΟΥΚ ΑΠΕΣΤΡΑΦΗ Ο ΘΥΜΟΣ ΑΛΛ' ΕΤΙ Η ΧΕΙΡ ΥΨΗΛΗ

5 ΟΥΑΙ ΑΣΣΥΡΙΟΙΣ Η ΡΑΒΔΟΣ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΚΑΙ ΟΡΓΗΣ ΕΣΤΙΝ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ

6 ΤΗΝ ΟΡΓΗΝ ΜΟΥ ΕΙΣ ΕΘΝΟΣ ΑΝΟΜΟΝ ΑΠΟΣΤΕΛΩ ΚΑΙ ΤΩ ΕΜΩ ΛΑΩ ΣΥΝΤΑΞΩ ΠΟΙΗΣΑΙ ΣΚΥΛΑ ΚΑΙ ΠΡΟΝΟΜΗΝ ΚΑΙ ΚΑΤΑΠΑΤΕΙΝ ΤΑΣ ΠΟΛΕΙΣ ΚΑΙ ΘΕΙΝΑΙ ΑΥΤΑΣ ΕΙΣ ΚΟΝΙΟΡ-ΤΟΝ

7 ΑΥΤΟΣ ΔΕ ΟΥΧ ΟΥΤΩΣ ΕΝΕΘΥΜΗΘΗ ΚΑΙ ΤΗ ΨΥΧΗ ΟΥΧ ΟΥΤΩΣ ΛΕΛΟΓΙΣΤΑΙ ΑΛΛΑ ΑΠΑΛΛΑΞΕΙ Ο ΝΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΕΘΝΗ ΕΞΟΛΕΘΡΕΥΣΑΙ ΟΥΚ ΟΛΙΓΑ

8 ΚΑΙ ΕΑΝ ΕΙΠΩΣΙΝ ΑΥΤΩ ΣΥ ΜΟΝΟΣ ΕΙ ΑΡΧΩΝ

9 ΚΑΙ ΕΡΕΙ ΟΥΚ ΕΛΑΒΟΝ ΤΗΝ ΧΩΡΑΝ ΤΗΝ ΕΠΑΝΩ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΧΑΛΑΝΝΗ ΟΥ Ο ΠΥΡΓΟΣ ΩΚΟΔΟΜΗΘΗ ΚΑΙ ΕΛΑΒΟΝ ΑΡΑΒΙΑΝ ΚΑΙ ΔΑΜΑΣΚΟΝ ΚΑΙ ΣΑΜΑΡΕΙΑΝ

10 ΟΝ ΤΡΟΠΟΝ ΤΑΥΤΑΣ ΕΛΑΒΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΑΡΧΑΣ ΛΗΜΨΟΜΑΙ ΟΛΟΛΥΞΑΤΕ ΤΑ ΓΛΥΠΤΑ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΣΑΜΑΡΕΙΑ

11 ΟΝ ΤΡΟΠΟΝ ΓΑΡ ΕΠΟΙΗΣΑ ΣΑΜΑΡΕΙΑ ΚΑΙ ΤΟΙΣ ΧΕΙΡΟΠΟΙΗΤΟΙΣ ΑΥΤΗΣ ΟΥΤΩΣ ΠΟΙΗΣΩ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΗΣ

12 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΣΥΝΤΕΛΕΣΗ ΚΥΡΙΟΣ ΠΑΝΤΑ ΠΟΙΩΝ ΕΝ ΤΩ ΟΡΕΙ ΣΙΩΝ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΠΑΞΕΙ ΕΠΙ ΤΟΝ ΝΟΥΝ ΤΟΝ ΜΕΓΑΝ ΤΟΝ ΑΡΧΟΝΤΑ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΕΠΙ ΤΟ ΥΨΟΣ ΤΗΣ ΔΟΞΗΣ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ

13 ΕΙΠΕΝ ΓΑΡ ΤΗ ΙΣΧΥΙ ΠΟΙΗΣΩ ΚΑΙ ΤΗ ΣΟΦΙΑ ΤΗΣ ΣΥΝΕΣΕΩΣ ΑΦΕΛΩ ΟΡΙΑ ΕΘΝΩΝ ΚΑΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΩΝ ΠΡΟΝΟΜΕΥΣΩ ΚΑΙ ΣΕΙΣΩ ΠΟΛΕΙΣ ΚΑΤΟΙΚΟΥΜΕΝΑΣ

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14 ΚΑΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΚΑΤΑΛΗΜΨΟΜΑΙ ΤΗ ΧΕΙΡΙ ΩΣ ΝΟΣΣΙΑΝ ΚΑΙ ΩΣ ΚΑΤΑΛΕΛΕΙΜΜΕΝΑ ΩΑ ΑΡΩ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΟΣ ΔΙΑΦΕΥΞΕΤΑΙ ΜΕ Η ΑΝΤΕΙΠΗ ΜΟΙ

15 ΜΗ ΔΟΞΑΣΘΗΣΕΤΑΙ ΑΞΙΝΗ ΑΝΕΥ ΤΟΥ ΚΟΠΤΟΝΤΟΣ ΕΝ ΑΥΤΗ Η ΥΨΩΘΗΣΕΤΑΙ ΠΡΙΩΝ ΑΝΕΥ ΤΟΥ ΕΛΚΟΝΤΟΣ ΑΥΤΟΝ ΩΣΑΥΤΩΣ ΕΑΝ ΤΙΣ ΑΡΗ ΡΑΒΔΟΝ Η ΞΥΛΟΝ

16 ΚΑΙ ΟΥΧ ΟΥΤΩΣ ΑΛΛΑ ΑΠΟΣΤΕΛΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΙΣ ΤΗΝ ΣΗΝ ΤΙΜΗΝ ΑΤΙΜΙΑΝ ΚΑΙ ΕΙΣ ΤΗΝ ΣΗΝ ΔΟΞΑΝ ΠΥΡ ΚΑΙΟΜΕΝΟΝ ΚΑΥΘΗΣΕΤΑΙ

17 ΚΑΙ ΕΣΤΑΙ ΤΟ ΦΩΣ ΤΟΥ ΙΣΡΑΗΛ ΕΙΣ ΠΥΡ ΚΑΙ ΑΓΙΑΣΕΙ ΑΥΤΟΝ ΕΝ ΠΥΡΙ ΚΑΙΟΜΕΝΩ ΚΑΙ ΦΑΓΕΤΑΙ ΩΣΕΙ ΧΟΡΤΟΝ ΤΗΝ ΥΛΗΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

18 ΑΠΟΣΒΕΣΘΗΣΕΤΑΙ ΤΑ ΟΡΗ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΚΑΙ ΟΙ ΔΡΥΜΟΙ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΑΠΟ ΨΥΧΗΣ ΕΩΣ ΣΑΡΚΩΝ ΚΑΙ ΕΣΤΑΙ Ο ΦΕΥΓΩΝ ΩΣ Ο ΦΕΥΓΩΝ ΑΠΟ ΦΛΟΓΟΣ ΚΑΙΟΜΕΝΗΣ

19 ΚΑΙ ΟΙ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΑΠ' ΑΥΤΩΝ ΕΣΟΝΤΑΙ ΑΡΙΘΜΟΣ ΚΑΙ ΠΑΙΔΙΟΝ ΓΡΑΨΕΙ ΑΥΤΟΥΣ

20 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΥΚΕΤΙ ΠΡΟ-ΣΤΕΘΗΣΕΤΑΙ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΣΩΘΕΝΤΕΣ ΤΟΥ ΙΑΚΩΒ ΟΥΚΕΤΙ ΜΗ ΠΕΠΟΙΘΟΤΕΣ ΩΣΙΝ ΕΠΙ ΤΟΥΣ ΑΔΙΚΗΣΑΝΤΑΣ ΑΥΤΟΥΣ ΑΛΛΑ ΕΣΟΝΤΑΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠΙ ΤΟΝ ΘΕΟΝ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΤΗ ΑΛΗΘΕΙΑ

21 ΚΑΙ ΕΣΤΑΙ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΤΟΥ ΙΑΚΩΒ ΕΠΙ ΘΕΟΝ ΙΣΧΥΟΝΤΑ

22 ΚΑΙ ΕΑΝ ΓΕΝΗΤΑΙ Ο ΛΑΟΣ ΙΣΡΑΗΛ ΩΣ Η ΑΜΜΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΟ ΚΑΤΑΛΕΙΜΜΑ ΑΥΤΩΝ ΣΩΘΗΣΕΤΑΙ ΛΟΓΟΝ ΓΑΡ ΣΥΝΤΕΛΩΝ ΚΑΙ ΣΥΝΤΕΜΝΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ

23 ΟΤΙ ΛΟΓΟΝ ΣΥΝΤΕΤΜΗΜΕΝΟΝ ΠΟΙΗΣΕΙ Ο ΘΕΟΣ ΕΝ ΤΗ ΟΙΚΟΥΜΕΝΗ ΟΛΗ

24 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΜΗ ΦΟΒΟΥ Ο ΛΑΟΣ ΜΟΥ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΣΙΩΝ ΑΠΟ ΑΣΣΥΡΙΩΝ ΟΤΙ ΕΝ ΡΑΒΔΩ ΠΑΤΑΞΕΙ ΣΕ ΠΛΗΓΗΝ ΓΑΡ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΣΕ ΤΟΥ ΙΔΕΙΝ ΟΔΟΝ ΑΙΓΥΠΤΟΥ

25 ΕΤΙ ΓΑΡ ΜΙΚΡΟΝ ΚΑΙ ΠΑΥΣΕΤΑΙ Η ΟΡΓΗ Ο ΔΕ ΘΥΜΟΣ ΜΟΥ ΕΠΙ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ

26 ΚΑΙ ΕΠΕΓΕΡΕΙ Ο ΘΕΟΣ ΕΠ' ΑΥΤΟΥΣ ΚΑΤΑ ΤΗΝ ΠΛΗΓΗΝ ΤΗΝ ΜΑΔΙΑΜ ΕΝ ΤΟΠΩ ΘΛΙΨΕΩΣ ΚΑΙ Ο ΘΥΜΟΣ ΑΥΤΟΥ ΤΗ ΟΔΩ ΤΗ ΚΑΤΑ ΘΑΛΑΣΣΑΝ ΕΙΣ ΤΗΝ ΟΔΟΝ ΤΗΝ ΚΑΤ' ΑΙΓΥΠΤΟΝ

27 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΦΑΙΡΕΘΗΣΕΤΑΙ Ο ΦΟΒΟΣ ΑΥΤΟΥ ΑΠΟ ΣΟΥ ΚΑΙ Ο ΖΥΓΟΣ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΩΜΟΥ ΣΟΥ ΚΑΙ ΚΑΤΑΦΘΑΡΗΣΕΤΑΙ Ο ΖΥΓΟΣ ΑΠΟ ΤΩΝ ΩΜΩΝ ΥΜΩΝ

28 ΗΞΕΙ ΓΑΡ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΓΓΑΙ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΕΙΣ ΜΑΓΕΔΩ ΚΑΙ ΕΝ ΜΑΧΜΑΣ ΘΗΣΕΙ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ

29 ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΦΑΡΑΓΓΑ ΚΑΙ ΗΞΕΙ ΕΙΣ ΑΓΓΑΙ ΦΟΒΟΣ ΛΗΜΨΕΤΑΙ ΡΑΜΑ ΠΟΛΙΝ ΣΑΟΥΛ ΦΕΥΞΕΤΑΙ

30 Η ΘΥΓΑΤΗΡ ΓΑΛΛΙΜ ΕΠΑΚΟΥΣΕΤΑΙ ΛΑΙΣΑ ΕΠΑΚΟΥ-ΣΕΤΑΙ ΑΝΑΘΩΘ

31 ΕΞΕΣΤΗ ΜΑΔΕΒΗΝΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΓΙΒΒΙΡ ΠΑΡΑΚΑΛΕΙΤΕ

32 ΣΗΜΕΡΟΝ ΕΝ ΟΔΩ ΤΟΥ ΜΕΙΝΑΙ ΤΗ ΧΕΙΡΙ ΠΑΡΑΚΑΛΕΙΤΕ ΤΟ ΟΡΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΙΩΝ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΟΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

33 ΙΔΟΥ ΓΑΡ Ο ΔΕΣΠΟΤΗΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΣΥΝΤΑΡΑΣΣΕΙ ΤΟΥΣ ΕΝΔΟΞΟΥΣ ΜΕΤΑ ΙΣΧΥΟΣ ΚΑΙ ΟΙ ΥΨΗΛΟΙ ΤΗ ΥΒΡΕΙ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΚΑΙ ΟΙ ΥΨΗΛΟΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ

34 ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΟΙ ΥΨΗΛΟΙ ΜΑΧΑΙΡΑ Ο ΔΕ ΛΙΒΑΝΟΣ ΣΥΝ ΤΟΙΣ ΥΨΗΛΟΙΣ ΠΕΣΕΙΤΑΙ

ESAIAS (ISAIAH) CHAPTER 11

1 ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΡΑΒΔΟΣ ΕΚ ΤΗΣ ΡΙΖΗΣ ΙΕΣΣΑΙ ΚΑΙ ΑΝΘΟΣ ΕΚ ΤΗΣ ΡΙΖΗΣ ΑΝΑΒΗΣΕΤΑΙ

2 ΚΑΙ ΑΝΑΠΑΥΣΕΤΑΙ ΕΠ' ΑΥΤΟΝ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ ΠΝΕΥΜΑ ΣΟΦΙΑΣ ΚΑΙ ΣΥΝΕΣΕΩΣ ΠΝΕΥΜΑ ΒΟΥΛΗΣ ΚΑΙ ΙΣΧΥΟΣ ΠΝΕΥΜΑ ΓΝΩΣΕΩΣ ΚΑΙ ΕΥΣΕΒΕΙΑΣ

3 ΕΜΠΛΗΣΕΙ ΑΥΤΟΝ ΠΝΕΥΜΑ ΦΟΒΟΥ ΘΕΟΥ ΟΥ ΚΑΤΑ ΤΗΝ ΔΟΞΑΝ ΚΡΙΝΕΙ ΟΥΔΕ ΚΑΤΑ ΤΗΝ ΛΑΛΙΑΝ ΕΛΕΓΞΕΙ

4 ΑΛΛΑ ΚΡΙΝΕΙ ΤΑΠΕΙΝΩ ΚΡΙΣΙΝ ΚΑΙ ΕΛΕΓΞΕΙ ΤΟΥΣ ΤΑΠΕΙΝΟΥΣ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΤΑΞΕΙ ΓΗΝ ΤΩ ΛΟΓΩ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΝ ΠΝΕΥΜΑΤΙ ΔΙΑ ΧΕΙΛΕΩΝ ΑΝΕΛΕΙ ΑΣΕΒΗ

5 ΚΑΙ ΕΣΤΑΙ ΔΙΚΑΙΟΣΥΝΗ ΕΖΩΣΜΕΝΟΣ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΚΑΙ ΑΛΗΘΕΙΑ ΕΙΛΗΜΕΝΟΣ ΤΑΣ ΠΛΕΥΡΑΣ

6 ΚΑΙ ΣΥΜΒΟΣΚΗΘΗΣΕΤΑΙ ΛΥΚΟΣ ΜΕΤΑ ΑΡΝΟΣ ΚΑΙ ΠΑΡΔΑΛΙΣ ΣΥΝΑΝΑΠΑΥΣΕΤΑΙ ΕΡΙΦΩ ΚΑΙ ΜΟΣΧΑΡΙΟΝ ΚΑΙ ΤΑΥΡΟΣ ΚΑΙ ΛΕΩΝ ΑΜΑ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΚΑΙ ΠΑΙΔΙΟΝ ΜΙΚΡΟΝ ΑΞΕΙ ΑΥΤΟΥΣ

7 ΚΑΙ ΒΟΥΣ ΚΑΙ ΑΡΚΟΣ ΑΜΑ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΚΑΙ ΑΜΑ ΤΑ ΠΑΙΔΙΑ ΑΥΤΩΝ ΕΣΟΝΤΑΙ ΚΑΙ ΛΕΩΝ ΚΑΙ ΒΟΥΣ ΑΜΑ ΦΑΓΟΝΤΑΙ ΑΧΥΡΑ

8 ΚΑΙ ΠΑΙΔΙΟΝ ΝΗΠΙΟΝ ΕΠΙ ΤΡΩΓΛΗΝ ΑΣΠΙΔΩΝ ΚΑΙ ΕΠΙ ΚΟΙΤΗΝ ΕΚΓΟΝΩΝ ΑΣΠΙΔΩΝ ΤΗΝ ΧΕΙΡΑ ΕΠΙΒΑΛΕΙ

9 ΚΑΙ ΟΥ ΜΗ ΚΑΚΟΠΟΙΗΣΩΣΙΝ ΟΥΔΕ ΜΗ ΔΥΝΩΝΤΑΙ ΑΠΟΛΕΣΑΙ ΟΥΔΕΝΑ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ ΟΤΙ ΕΝΕΠΛΗΣΘΗ Η ΣΥΜΠΑΣΑ ΤΟΥ ΓΝΩΝΑΙ ΤΟΝ ΚΥΡΙΟΝ ΩΣ ΥΔΩΡ ΠΟΛΥ ΚΑΤΑΚΑΛΥΨΑΙ ΘΑΛΑΣΣΑΣ

10 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ Η ΡΙΖΑ ΤΟΥ ΙΕΣΣΑΙ ΚΑΙ Ο ΑΝΙΣΤΑΜΕΝΟΣ ΑΡΧΕΙΝ ΕΘΝΩΝ ΕΠ' ΑΥΤΩ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ ΚΑΙ ΕΣΤΑΙ Η ΑΝΑΠΑΥΣΙΣ ΑΥΤΟΥ ΤΙΜΗ

11 ΚΑΙ ΕΣΤΑΙ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΡΟΣΘΗΣΕΙ ΚΥΡΙΟΣ ΤΟΥ ΔΕΙΞΑΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΤΟΥ ΖΗΛΩΣΑΙ ΤΟ ΚΑΤΑΛΕΙΦΘΕΝ ΥΠΟΛΟΙΠΟΝ ΤΟΥ ΛΑΟΥ Ο ΑΝ ΚΑΤΑΛΕΙΦΘΗ ΑΠΟ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΑΠΟ ΑΙΓΥΠΤΟΥ ΚΑΙ ΒΑΒΥΛΩΝΙΑΣ ΚΑΙ ΑΙΘΙΟΠΙΑΣ ΚΑΙ ΑΠΟ ΑΙΛΑΜΙΤΩΝ ΚΑΙ ΑΠΟ ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ ΚΑΙ ΕΞ ΑΡΑΒΙΑΣ

12 ΚΑΙ ΑΡΕΙ ΣΗΜΕΙΟΝ ΕΙΣ ΤΑ ΕΘΝΗ ΚΑΙ ΣΥΝΑΞΕΙ ΤΟΥΣ ΑΠΟΛΟΜΕΝΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΤΟΥΣ ΔΙΕΣΠΑΡΜΕΝΟΥΣ ΤΟΥ ΙΟΥΔΑ ΣΥΝΑΞΕΙ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΠΤΕΡΥΓΩΝ ΤΗΣ ΓΗΣ

13 ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ Ο ΖΗΛΟΣ ΕΦΡΑΙΜ ΚΑΙ ΟΙ ΕΧΘΡΟΙ ΙΟΥΔΑ ΑΠΟΛΟΥΝΤΑΙ ΕΦΡΑΙΜ ΟΥ ΖΗΛΩΣΕΙ ΙΟΥΔΑΝ ΚΑΙ ΙΟΥΔΑΣ ΟΥ ΘΛΙΨΕΙ ΕΦΡΑΙΜ

14 ΚΑΙ ΠΕΤΑΣΘΗΣΟΝΤΑΙ ΕΝ ΠΛΟΙΟΙΣ ΑΛΛΟΦΥΛΩΝ ΘΑΛΑΣΣΑΝ ΑΜΑ ΠΡΟΝΟΜΕΥΣΟΥΣΙΝ ΚΑΙ ΤΟΥΣ ΑΦ' ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ ΚΑΙ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΕΠΙ ΜΩΑΒ ΠΡΩΤΟΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙΒΑΛΟΥΣΙΝ ΟΙ ΔΕ ΥΙΟΙ ΑΜΜΩΝ ΠΡΩΤΟΙ ΥΠΑΚΟΥΣΟΝΤΑΙ

15 ΚΑΙ ΕΡΗΜΩΣΕΙ ΚΥΡΙΟΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΠΙΒΑΛΕΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΠΟΤΑΜΟΝ ΠΝΕΥΜΑΤΙ ΒΙΑΙΩ ΚΑΙ ΠΑΤΑΞΕΙ ΕΠΤΑ ΦΑΡΑΓΓΑΣ ΩΣΤΕ ΔΙΑΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΕΝ ΥΠΟΔΗΜΑΣΙΝ

16 ΚΑΙ ΕΣΤΑΙ ΔΙΟΔΟΣ ΤΩ ΚΑΤΑΛΕΙΦΘΕΝΤΙ ΜΟΥ ΛΑΩ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΕΣΤΑΙ ΤΩ ΙΣΡΑΗΛ ΩΣ Η ΗΜΕΡΑ ΟΤΕ ΕΞΗΛΘΕΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

ESAIAS (ISAIAH) CHAPTER 12

1 ΚΑΙ ΕΡΕΙΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΥΛΟΓΗΣΩ ΣΕ ΚΥΡΙΕ ΔΙΟΤΙ ΩΡΓΙΣΘΗΣ ΜΟΙ ΚΑΙ ΑΠΕΣΤΡΕΨΑΣ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΚΑΙ ΗΛΕΗΣΑΣ ΜΕ

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2 ΙΔΟΥ Ο ΘΕΟΣ ΜΟΥ ΣΩΤΗΡ ΜΟΥ ΚΥΡΙΟΣ ΠΕΠΟΙΘΩΣ ΕΣΟΜΑΙ ΕΠ' ΑΥΤΩ ΚΑΙ ΣΩΘΗΣΟΜΑΙ ΕΝ ΑΥΤΩ ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΟΜΑΙ ΔΙΟΤΙ Η ΔΟΞΑ ΜΟΥ ΚΑΙ Η ΑΙΝΕΣΙΣ ΜΟΥ ΚΥΡΙΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΜΟΙ ΕΙΣ ΣΩΤΗΡΙΑΝ
3 ΚΑΙ ΑΝΤΛΗΣΕΤΕ ΥΔΩΡ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΕΚ ΤΩΝ ΠΗΓΩΝ ΤΟΥ ΣΩΤΗΡΙΟΥ
4 ΚΑΙ ΕΡΕΙΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΥΜΝΕΙΤΕ ΚΥΡΙΟΝ ΒΟΑΤΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΑΝΑΓΓΕΙΛΑΤΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΑ ΕΝΔΟΞΑ ΑΥΤΟΥ ΜΙΜΝΗΣΚΕΣΘΕ ΟΤΙ ΥΨΩΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ
5 ΥΜΝΗΣΑΤΕ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΟΤΙ ΥΨΗΛΑ ΕΠΟΙΗΣΕΝ ΑΝΑΓΓΕΙΛΑΤΕ ΤΑΥΤΑ ΕΝ ΠΑΣΗ ΤΗ ΓΗ
6 ΑΓΑΛΛΙΑΣΘΕ ΚΑΙ ΕΥΦΡΑΙΝΕΣΘΕ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΣΙΩΝ ΟΤΙ ΥΨΩΘΗ Ο ΑΓΙΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΜΕΣΩ ΑΥΤΗΣ

ESAIAS (ISAIAH) CHAPTER 13
1 ΟΡΑΣΙΣ ΗΝ ΕΙΔΕΝ ΗΣΑΙΑΣ ΥΙΟΣ ΑΜΩΣ ΚΑΤΑ ΒΑΒΥΛΩΝΟΣ
2 ΕΠ' ΟΡΟΥΣ ΠΕΔΙΝΟΥ ΑΡΑΤΕ ΣΗΜΕΙΟΝ ΥΨΩΣΑΤΕ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΙΣ ΜΗ ΦΟΒΕΙΣΘΕ ΠΑΡΑΚΑΛΕΙΤΕ ΤΗ ΧΕΙΡΙ ΑΝΟΙΞΑΤΕ ΟΙ ΑΡΧΟΝΤΕΣ
3 ΕΓΩ ΣΥΝΤΑΣΣΩ ΚΑΙ ΕΓΩ ΑΓΩ ΑΥΤΟΥΣ ΗΓΙΑΣΜΕΝΟΙ ΕΙΣΙΝ ΚΑΙ ΕΓΩ ΑΓΩ ΑΥΤΟΥΣ ΓΙΓΑΝΤΕΣ ΕΡΧΟΝΤΑΙ ΠΛΗΡΩΣΑΙ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΧΑΙΡΟΝΤΕΣ ΑΜΑ ΚΑΙ ΥΒΡΙΖΟΝΤΕΣ
4 ΦΩΝΗ ΕΘΝΩΝ ΠΟΛΛΩΝ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΟΜΟΙΑ ΕΘΝΩΝ ΠΟΛΛΩΝ ΦΩΝΗ ΒΑΣΙΛΕΩΝ ΚΑΙ ΕΘΝΩΝ ΣΥΝΗΓΜΕΝΩΝ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΝΤΕΤΑΛΤΑΙ ΕΘΝΕΙ ΟΠΛΟΜΑΧΩ
5 ΕΡΧΕΣΘΑΙ ΕΚ ΓΗΣ ΠΟΡΡΩΘΕΝ ΑΠ' ΑΚΡΟΥ ΘΕΜΕΛΙΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΚΥΡΙΟΣ ΚΑΙ ΟΙ ΟΠΛΟΜΑΧΟΙ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΦΘΕΙΡΑΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ
6 ΟΛΟΛΥΖΕΤΕ ΕΓΓΥΣ ΓΑΡ Η ΗΜΕΡΑ ΚΥΡΙΟΥ ΚΑΙ ΣΥΝΤΡΙΒΗ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΗΞΕΙ
7 ΔΙΑ ΤΟΥΤΟ ΠΑΣΑ ΧΕΙΡ ΕΚΛΥΘΗΣΕΤΑΙ ΚΑΙ ΠΑΣΑ ΨΥΧΗ ΑΝΘΡΩΠΟΥ ΔΕΙΛΙΑΣΕΙ
8 ΚΑΙ ΤΑΡΑΧΘΗΣΟΝΤΑΙ ΟΙ ΠΡΕΣΒΕΙΣ ΚΑΙ ΩΔΙΝΕΣ ΑΥΤΟΥΣ ΕΞΟΥΣΙΝ ΩΣ ΓΥΝΑΙΚΟΣ ΤΙΚΤΟΥΣΗΣ ΚΑΙ ΣΥΜΦΟΡΑΣΟΥΣΙΝ ΕΤΕΡΟΣ ΠΡΟΣ ΤΟΝ ΕΤΕΡΟΝ ΚΑΙ ΕΚΣΤΗΣΟΝΤΑΙ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΩΣ ΦΛΟΞ ΜΕΤΑΒΑΛΟΥΣΙΝ
9 ΙΔΟΥ ΓΑΡ ΗΜΕΡΑ ΚΥΡΙΟΥ ΑΝΙΑΤΟΣ ΕΡΧΕΤΑΙ ΘΥΜΟΥ ΚΑΙ ΟΡΓΗΣ ΘΕΙΝΑΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΕΡΗΜΟΝ ΚΑΙ ΤΟΥΣ ΑΜΑΡΤΩΛΟΥΣ ΑΠΟΛΕΣΑΙ ΕΞ ΑΥΤΗΣ
10 ΟΙ ΓΑΡ ΑΣΤΕΡΕΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ Ο ΩΡΙΩΝ ΚΑΙ ΠΑΣ Ο ΚΟΣΜΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΤΟ ΦΩΣ ΟΥ ΔΩΣΟΥΣΙΝ ΚΑΙ ΣΚΟΤΙΣΘΗΣΕΤΑΙ ΤΟΥ ΗΛΙΟΥ ΑΝΑΤΕΛΛΟΝΤΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΟΥ ΔΩΣΕΙ ΤΟ ΦΩΣ ΑΥΤΗΣ
11 ΚΑΙ ΕΝΤΕΛΟΥΜΑΙ ΤΗ ΟΙΚΟΥΜΕΝΗ ΟΛΗ ΚΑΚΑ ΚΑΙ ΤΟΙΣ ΑΣΕΒΕΣΙΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟΛΩ ΥΒΡΙΝ ΑΝΟΜΩΝ ΚΑΙ ΥΒΡΙΝ ΥΠΕΡΗΦΑΝΩΝ ΤΑΠΕΙΝΩΣΩ
12 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΕΝΤΙΜΟΙ ΜΑΛΛΟΝ Η ΤΟ ΧΡΥΣΙΟΝ ΤΟ ΑΠΥΡΟΝ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΜΑΛΛΟΝ ΕΝΤΙΜΟΣ ΕΣΤΑΙ Η Ο ΛΙΘΟΣ Ο ΕΚ ΣΟΥΦΙΡ
13 Ο ΓΑΡ ΟΥΡΑΝΟΣ ΘΥΜΩΘΗΣΕΤΑΙ ΚΑΙ Η ΓΗ ΣΕΙΣΘΗΣΕΤΑΙ ΕΚ ΤΩΝ ΘΕΜΕΛΙΩΝ ΑΥΤΗΣ ΔΙΑ ΘΥΜΟΝ ΟΡΓΗΣ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΤΗ ΗΜΕΡΑ Η ΑΝ ΕΠΕΛΘΗ Ο ΘΥΜΟΣ ΑΥΤΟΥ
14 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΩΣ ΔΟΡΚΑΔΙΟΝ ΦΕΥΓΟΝ ΚΑΙ ΩΣ ΠΡΟΒΑΤΟΝ ΠΛΑΝΩΜΕΝΟΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΣΥΝΑΓΩΝ ΩΣΤΕ ΑΝΘΡΩΠΟΝ ΕΙΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΑΠΟΣΤΡΑΦΗΝΑΙ ΚΑΙ ΑΝΘΡΩΠΟΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΑΥΤΟΥ ΔΙΩΞΑΙ
15 ΟΣ ΓΑΡ ΑΝ ΑΛΩ ΗΤΤΗΘΗΣΕΤΑΙ ΚΑΙ ΟΙΤΙΝΕΣ ΣΥΝΗΓΜΕΝΟΙ ΕΙΣΙΝ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ
16 ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΡΑΞΟΥΣΙΝ ΚΑΙ ΤΑΣ ΟΙΚΙΑΣ ΑΥΤΩΝ ΠΡΟΝΟΜΕΥΣΟΥΣΙΝ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΕΞΟΥΣΙΝ
17 ΙΔΟΥ ΕΠΕΓΕΙΡΩ ΥΜΙΝ ΤΟΥΣ ΜΗΔΟΥΣ ΟΙ ΟΥ ΛΟΓΙΖΟΝΤΑΙ ΑΡΓΥΡΙΟΝ ΟΥΔΕ ΧΡΥΣΙΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ
18 ΤΟΞΕΥΜΑΤΑ ΝΕΑΝΙΣΚΩΝ ΣΥΝΤΡΙΨΟΥΣΙΝ ΚΑΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΟΥ ΜΗ ΕΛΕΗΣΩΣΙΝ ΟΥΔΕ ΕΠΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΟΥ ΦΕΙΣΟΝΤΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ
19 ΚΑΙ ΕΣΤΑΙ ΒΑΒΥΛΩΝ Η ΚΑΛΕΙΤΑΙ ΕΝΔΟΞΟΣ ΥΠΟ ΒΑΣΙΛΕΩΣ ΧΑΛΔΑΙΩΝ ΟΝ ΤΡΟΠΟΝ ΚΑΤΕΣΤΡΕΨΕΝ Ο ΘΕΟΣ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ
20 ΟΥ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΟΥΔΕ ΜΗ ΕΙΣΕΛΘΩΣΙΝ ΕΙΣ ΑΥΤΗΝ ΔΙΑ ΠΟΛΛΩΝ ΓΕΝΕΩΝ ΟΥΔΕ ΜΗ ΔΙΕΛΘΩΣΙΝ ΑΥΤΗΝ ΑΡΑΒΕΣ ΟΥΔΕ ΠΟΙΜΕΝΕΣ ΟΥ ΜΗ ΑΝΑΠΑΥΣΩΝΤΑΙ ΕΝ ΑΥΤΗ
21 ΚΑΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΕΚΕΙ ΘΗΡΙΑ ΚΑΙ ΕΜΠΛΗΣΘΗΣΟΝΤΑΙ ΑΙ ΟΙΚΙΑΙ ΗΧΟΥ ΚΑΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΕΚΕΙ ΣΕΙΡΗΝΕΣ ΚΑΙ ΔΑΙΜΟΝΙΑ ΕΚΕΙ ΟΡΧΗΣΟΝΤΑΙ
22 ΚΑΙ ΟΝΟΚΕΝΤΑΥΡΟΙ ΕΚΕΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΚΑΙ ΝΟΣΣΟΠΟΙΗΣΟΥΣΙΝ ΕΧΙΝΟΙ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΑΥΤΩΝ ΤΑΧΥ ΕΡΧΕΤΑΙ ΚΑΙ ΟΥ ΧΡΟΝΙΕΙ

ESAIAS (ISAIAH) CHAPTER 14
1 ΚΑΙ ΕΛΕΗΣΕΙ ΚΥΡΙΟΣ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΕΚΛΕΞΕΤΑΙ ΕΤΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΚΑΙ Ο ΓΙΩΡΑΣ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ
2 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΥΤΟΥΣ ΕΘΝΗ ΚΑΙ ΕΙΣΑΞΟΥΣΙΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΚΑΙ ΠΛΗΘΥΝΘΗΣΟΝΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΔΟΥΛΟΥΣ ΚΑΙ ΔΟΥΛΑΣ ΚΑΙ ΕΣΟΝΤΑΙ ΑΙΧΜΑΛΩΤΟΙ ΟΙ ΑΙΧΜΑΛΩΤΕΥΣΑΝΤΕΣ ΑΥΤΟΥΣ ΚΑΙ ΚΥΡΙΕΥΘΗΣΟΝΤΑΙ ΟΙ ΚΥΡΙΕΥΣΑΝΤΕΣ ΑΥΤΩΝ
3 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΝΑΠΑΥΣΕΙ ΣΕ Ο ΘΕΟΣ ΕΚ ΤΗΣ ΟΔΥΝΗΣ ΚΑΙ ΤΟΥ ΘΥΜΟΥ ΣΟΥ ΚΑΙ ΤΗΣ ΔΟΥΛΕΙΑΣ ΣΟΥ ΤΗΣ ΣΚΛΗΡΑΣ ΗΣ ΕΔΟΥΛΕΥΣΑΣ ΑΥΤΟΙΣ
4 ΚΑΙ ΛΗΜΨΗ ΤΟΝ ΘΡΗΝΟΝ ΤΟΥΤΟΝ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΡΕΙΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΩΣ ΑΝΑΠΕΠΑΥΤΑΙ Ο ΑΠΑΙΤΩΝ ΚΑΙ ΑΝΑΠΕΠΑΥΤΑΙ Ο ΕΠΙΣΠΟΥΔΑΣΤΗΣ
5 ΣΥΝΕΤΡΙΨΕΝ Ο ΘΕΟΣ ΤΟΝ ΖΥΓΟΝ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΤΟΝ ΖΥΓΟΝ ΤΩΝ ΑΡΧΟΝΤΩΝ
6 ΠΑΤΑΞΑΣ ΕΘΝΟΣ ΘΥΜΩ ΠΛΗΓΗ ΑΝΙΑΤΩ ΠΑΙΩΝ ΕΘΝΟΣ ΠΛΗΓΗΝ ΘΥΜΟΥ Η ΟΥΚ ΕΦΕΙΣΑΤΟ
7 ΑΝΕΠΑΥΣΑΤΟ ΠΕΠΟΙΘΩΣ ΠΑΣΑ Η ΓΗ ΒΟΑ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ
8 ΚΑΙ ΤΑ ΞΥΛΑ ΤΟΥ ΛΙΒΑΝΟΥ ΕΥΦΡΑΝΘΗΣΑΝ ΕΠΙ ΣΟΙ ΚΑΙ Η ΚΕΔΡΟΣ ΤΟΥ ΛΙΒΑΝΟΥ ΑΦ' ΟΥ ΣΥ ΚΕΚΟΙΜΗΣΑΙ ΟΥΚ ΑΝΕΒΗ Ο ΚΟΠΤΩΝ ΗΜΑΣ
9 Ο ΑΔΗΣ ΚΑΤΩΘΕΝ ΕΠΙΚΡΑΝΘΗ ΣΥΝΑΝΤΗΣΑΣ ΣΟΙ ΣΥΝΗΓΕΡΘΗΣΑΝ ΣΟΙ ΠΑΝΤΕΣ ΟΙ ΓΙΓΑΝΤΕΣ ΟΙ ΑΡΞΑΝΤΕΣ ΤΗΣ ΓΗΣ ΟΙ ΕΓΕΙΡΑΝΤΕΣ ΕΚ ΤΩΝ ΘΡΟΝΩΝ ΑΥΤΩΝ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΕΘΝΩΝ
10 ΠΑΝΤΕΣ ΑΠΟΚΡΙΘΗΣΟΝΤΑΙ ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ ΚΑΙ ΣΥ ΕΑΛΩΣ ΩΣΠΕΡ ΚΑΙ ΗΜΕΙΣ ΕΝ ΗΜΙΝ ΔΕ ΚΑΤΕΛΟΓΙΣΘΗΣ
11 ΚΑΤΕΒΗ ΔΕ ΕΙΣ ΑΔΟΥ Η ΔΟΞΑ ΣΟΥ Η ΠΟΛΛΗ ΣΟΥ ΕΥΦΡΟΣΥΝΗ ΥΠΟΚΑΤΩ ΣΟΥ ΣΤΡΩΣΟΥΣΙΝ ΣΗΨΙΝ ΚΑΙ ΤΟ ΚΑΤΑΚΑΛΥΜΜΑ ΣΟΥ ΣΚΩΛΗΞ
12 ΠΩΣ ΕΞΕΠΕΣΕΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ Ο ΕΩΣΦΟΡΟΣ Ο ΠΡΩΙ ΑΝΑΤΕΛΛΩΝ ΣΥΝΕΤΡΙΒΗ ΕΙΣ ΤΗΝ ΓΗΝ Ο ΑΠΟΣΤΕΛΛΩΝ ΠΡΟΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

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13 ΣΥ ΔΕ ΕΙΠΑΣ ΕΝ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΑΒΗΣΟΜΑΙ ΕΠΑΝΩ ΤΩΝ ΑΣΤΡΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΘΗΣΩ ΤΟΝ ΘΡΟΝΟΝ ΜΟΥ ΚΑΘΙΩ ΕΝ ΟΡΕΙ ΥΨΗΛΩ ΕΠΙ ΤΑ ΟΡΗ ΤΑ ΥΨΗΛΑ ΤΑ ΠΡΟΣ ΒΟΡΡΑΝ

14 ΑΝΑΒΗΣΟΜΑΙ ΕΠΑΝΩ ΤΩΝ ΝΕΦΕΛΩΝ ΕΣΟΜΑΙ ΟΜΟΙΟΣ ΤΩ ΥΨΙΣΤΩ

15 ΝΥΝ ΔΕ ΕΙΣ ΑΔΟΥ ΚΑΤΑΒΗΣΗ ΚΑΙ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ

16 ΟΙ ΙΔΟΝΤΕΣ ΣΕ ΘΑΥΜΑΣΟΥΣΙΝ ΕΠΙ ΣΟΙ ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΤΟΣ Ο ΑΝΘΡΩΠΟΣ Ο ΠΑΡΟΞΥΝΩΝ ΤΗΝ ΓΗΝ ΣΕΙΩΝ ΒΑΣΙΛΕΙΣ

17 Ο ΘΕΙΣ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΕΡΗΜΟΝ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΚΑΘΕΙΛΕΝ ΤΟΥΣ ΕΝ ΕΠΑΓΩΓΗ ΟΥΚ ΕΛΥΣΕΝ

18 ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΤΩΝ ΕΘΝΩΝ ΕΚΟΙΜΗΘΗΣΑΝ ΕΝ ΤΙΜΗ ΑΝΘΡΩΠΟΣ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ

19 ΣΥ ΔΕ ΡΙΦΗΣΗ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΩΣ ΝΕΚΡΟΣ ΕΒΔΕΛΥΓΜΕΝΟΣ ΜΕΤΑ ΠΟΛΛΩΝ ΤΕΘΝΗΚΟΤΩΝ ΕΚΚΕΚΕΝΤΗΜΕΝΩΝ ΜΑΧΑΙΡΑΙΣ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΑΔΟΥ ΟΝ ΤΡΟΠΟΝ ΙΜΑΤΙΟΝ ΕΝ ΑΙΜΑΤΙ ΠΕΦΥΡΜΕΝΟΝ ΟΥΚ ΕΣΤΑΙ ΚΑΘΑΡΟΝ

20 ΟΥΤΩΣ ΟΥΔΕ ΣΥ ΕΣΗ ΚΑΘΑΡΟΣ ΔΙΟΤΙ ΤΗΝ ΓΗΝ ΜΟΥ ΑΠΩΛΕΣΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΑΠΕΚΤΕΙΝΑΣ ΟΥ ΜΗ ΜΕΙΝΗΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΣΠΕΡΜΑ ΠΟΝΗΡΟΝ

21 ΕΤΟΙΜΑΣΟΝ ΤΑ ΤΕΚΝΑ ΣΟΥ ΣΦΑΓΗΝΑΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΙΝΑ ΜΗ ΑΝΑΣΤΩΣΙΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΛΗΡΟΝΟΜΗΣΩΣΙΝ ΚΑΙ ΕΜΠΛΗΣΩΣΙ ΤΗΝ ΓΗΝ ΠΟΛΕΩΝ

22 ΚΑΙ ΕΠΑΝΑΣΤΗΣΟΜΑΙ ΑΥΤΟΙΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΚΑΙ ΑΠΟΛΩ ΑΥΤΩΝ ΟΝΟΜΑ ΚΑΙ ΚΑΤΑΛΕΙΜΜΑ ΚΑΙ ΣΠΕΡΜΑ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

23 ΚΑΙ ΘΗΣΩ ΤΗΝ ΒΑΒΥΛΩΝΙΑΝ ΕΡΗΜΟΝ ΩΣΤΕ ΚΑΤΟΙΚΕΙΝ ΕΧΙΝΟΥΣ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΟΥΔΕΝ ΚΑΙ ΘΗΣΩ ΑΥΤΗΝ ΠΗΛΟΥ ΒΑΡΑΘΡΟΝ ΕΙΣ ΑΠΩΛΕΙΑΝ

24 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΝ ΤΡΟΠΟΝ ΕΙΡΗΚΑ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ ΟΝ ΤΡΟΠΟΝ ΒΕΒΟΥΛΕΥΜΑΙ ΟΥΤΩΣ ΜΕΝΕΙ

25 ΤΟΥ ΑΠΟΛΕΣΑΙ ΤΟΥΣ ΑΣΣΥΡΙΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΤΗΣ ΕΜΗΣ ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΕΩΝ ΜΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΑΠ' ΑΥΤΩΝ Ο ΖΥΓΟΣ ΑΥΤΩΝ ΚΑΙ ΤΟ ΚΥΔΟΣ ΑΥΤΩΝ ΑΠΟ ΤΩΝ ΩΜΩΝ ΑΦΑΙΡΕΘΗΣΕΤΑΙ

26 ΑΥΤΗ Η ΒΟΥΛΗ ΗΝ ΒΕΒΟΥΛΕΥΤΑΙ ΚΥΡΙΟΣ ΕΠΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΚΑΙ ΑΥΤΗ Η ΧΕΙΡ Η ΥΨΗΛΗ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ

27 Α ΓΑΡ Ο ΘΕΟΣ Ο ΑΓΙΟΣ ΒΕΒΟΥΛΕΥΤΑΙ ΤΙΣ ΔΙΑΣΚΕΔΑΣΕΙ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΤΗΝ ΥΨΗΛΗΝ ΤΙΣ ΑΠΟΣΤΡΕΨΕΙ

28 ΤΟΥ ΕΤΟΥΣ ΟΥ ΑΠΕΘΑΝΕΝ ΑΧΑΖ Ο ΒΑΣΙΛΕΥΣ ΕΓΕΝΗΘΗ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

29 ΜΗ ΕΥΦΡΑΝΘΕΙΗΤΕ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΦΥΛΟΙ ΣΥΝΕΤΡΙΒΗ ΓΑΡ Ο ΖΥΓΟΣ ΤΟΥ ΠΑΙΟΝΤΟΣ ΥΜΑΣ ΕΚ ΓΑΡ ΣΠΕΡΜΑΤΟΣ ΟΦΕΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚΓΟΝΑ ΑΣΠΙΔΩΝ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΑΥΤΩΝ ΕΞΕΛΕΥΣΟΝΤΑΙ ΟΦΕΙΣ ΠΕΤΟΜΕΝΟΙ

30 ΚΑΙ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΠΤΩΧΟΙ ΔΙ' ΑΥΤΟΥ ΠΤΩΧΟΙ ΔΕ ΑΝΔΡΕΣ ΕΠ' ΕΙΡΗΝΗΣ ΑΝΑΠΑΥΣΟΝΤΑΙ ΑΝΕΛΕΙ ΔΕ ΛΙΜΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΤΟ ΚΑΤΑΛΕΙΜΜΑ ΣΟΥ ΑΝΕΛΕΙ

31 ΟΛΟΛΥΖΕΤΕ ΠΥΛΑΙ ΠΟΛΕΩΝ ΚΕΚΡΑΓΕΤΩΣΑΝ ΠΟΛΕΙΣ ΤΕΤΑΡΑΓΜΕΝΑΙ ΟΙ ΑΛΛΟΦΥΛΟΙ ΠΑΝΤΕΣ ΟΤΙ ΚΑΠΝΟΣ ΑΠΟ ΒΟΡΡΑ ΕΡΧΕΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΤΟΥ ΕΙΝΑΙ

32 ΚΑΙ ΤΙ ΑΠΟΚΡΙΘΗΣΟΝΤΑΙ ΒΑΣΙΛΕΙΣ ΕΘΝΩΝ ΟΤΙ ΚΥΡΙΟΣ ΕΘΕΜΕΛΙΩΣΕΝ ΣΙΩΝ ΚΑΙ ΔΙ' ΑΥΤΟΥ ΣΩΘΗΣΟΝΤΑΙ ΟΙ ΤΑΠΕΙΝΟΙ ΤΟΥ ΛΑΟΥ

ESAIAS (ISAIAH) CHAPTER 15

1 ΤΟ ΡΗΜΑ ΤΟ ΚΑΤΑ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΝΥΚΤΟΣ ΑΠΟΛΕΙΤΑΙ Η ΜΩΑΒΙΤΙΣ ΝΥΚΤΟΣ ΓΑΡ ΑΠΟΛΕΙΤΑΙ ΤΟ ΤΕΙΧΟΣ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ

2 ΛΥΠΕΙΣΘΕ ΕΦ' ΕΑΥΤΟΙΣ ΑΠΟΛΕΙΤΑΙ ΓΑΡ ΚΑΙ ΔΗΒΩΝ ΟΥ Ο ΒΩΜΟΣ ΥΜΩΝ ΕΚΕΙ ΑΝΑΒΗΣΕΣΘΕ ΚΛΑΙΕΙΝ ΕΠΙ ΝΑΒΑΥ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΟΛΟΛΥΖΕΤΕ ΕΠΙ ΠΑΣΗΣ ΚΕΦΑΛΗΣ ΦΑΛΑΚΡΩΜΑ ΠΑΝΤΕΣ ΒΡΑΧΙΟΝΕΣ ΚΑΤΑΤΕΤΜΗΜΕΝΟΙ

3 ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΑΥΤΗΣ ΠΕΡΙΖΩΣΑΣΘΕ ΣΑΚΚΟΥΣ ΚΑΙ ΚΟΠΤΕΣΘΕ ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ ΑΥΤΗΣ ΚΑΙ ΕΝ ΤΑΙΣ ΡΥΜΑΙΣ ΑΥΤΗΣ ΠΑΝΤΕΣ ΟΛΟΛΥΖΕΤΕ ΜΕΤΑ ΚΛΑΥΘΜΟΥ

4 ΟΤΙ ΚΕΚΡΑΓΕΝ ΕΣΕΒΩΝ ΚΑΙ ΕΛΕΑΛΗ ΕΩΣ ΙΑΣΣΑ ΗΚΟΥΣΘΗ Η ΦΩΝΗ ΑΥΤΩΝ ΔΙΑ ΤΟΥΤΟ Η ΟΣΦΥΣ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΒΟΑ Η ΨΥΧΗ ΑΥΤΗΣ ΓΝΩΣΕΤΑΙ

5 Η ΚΑΡΔΙΑ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΒΟΑ ΕΝ ΑΥΤΗ ΕΩΣ ΣΗΓΩΡ ΔΑΜΑΛΙΣ ΓΑΡ ΕΣΤΙΝ ΤΡΙΕΤΗΣ ΕΠΙ ΔΕ ΤΗΣ ΑΝΑΒΑΣΕΩΣ ΤΗΣ ΛΟΥΙΘ ΠΡΟΣ ΣΕ ΚΛΑΙΟΝΤΕΣ ΑΝΑΒΗΣΟΝΤΑΙ ΤΗ ΟΔΩ ΑΡΩΝΙΙΜ ΒΟΑ ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΣΕΙΣΜΟΣ

6 ΤΟ ΥΔΩΡ ΤΗΣ ΝΕΜΡΙΜ ΕΡΗΜΟΝ ΕΣΤΑΙ ΚΑΙ Ο ΧΟΡΤΟΣ ΑΥΤΗΣ ΕΚΛΕΙΨΕΙ ΧΟΡΤΟΣ ΓΑΡ ΧΛΩΡΟΣ ΟΥΚ ΕΣΤΑΙ

7 ΜΗ ΚΑΙ ΟΥΤΩΣ ΜΕΛΛΕΙ ΣΩΘΗΝΑΙ ΕΠΑΞΩ ΓΑΡ ΕΠΙ ΤΗΝ ΦΑΡΑΓΓΑ ΑΡΑΒΑΣ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΥΤΗΝ

8 ΣΥΝΗΨΕΝ ΓΑΡ Η ΒΟΗ ΤΟ ΟΡΙΟΝ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΤΗΣ ΑΓΑΛΛΙΜ ΚΑΙ ΟΛΟΛΥΓΜΟΣ ΑΥΤΗΣ ΕΩΣ ΤΟΥ ΦΡΕΑΤΟΣ ΤΟΥ ΑΙΛΙΜ

9 ΤΟ ΔΕ ΥΔΩΡ ΤΟ ΡΕΜΜΩΝ ΠΛΗΣΘΗΣΕΤΑΙ ΑΙΜΑΤΟΣ ΕΠΑΞΩ ΓΑΡ ΕΠΙ ΡΕΜΜΩΝ ΑΡΑΒΑΣ ΚΑΙ ΑΡΩ ΤΟ ΣΠΕΡΜΑ ΜΩΑΒ ΚΑΙ ΑΡΙΗΛ ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΑΔΑΜΑ

ESAIAS (ISAIAH) CHAPTER 16

1 ΑΠΟΣΤΕΛΩ ΩΣ ΕΡΠΕΤΑ ΕΠΙ ΤΗΝ ΓΗΝ ΜΗ ΠΕΤΡΑ ΕΡΗΜΟΣ ΕΣΤΙΝ ΤΟ ΟΡΟΣ ΣΙΩΝ

2 ΕΣΗ ΓΑΡ ΩΣ ΠΕΤΕΙΝΟΥ ΑΝΙΠΤΑΜΕΝΟΥ ΝΕΟΣΣΟΣ ΑΦΗΡΗΜΕΝΟΣ ΘΥΓΑΤΕΡ ΜΩΑΒ ΕΠΕΙΤΑ ΔΕ ΑΡΝΩΝ

3 ΠΛΕΙΟΝΑ ΒΟΥΛΕΥΟΥ ΠΟΙΕΙΤΕ ΣΚΕΠΗΝ ΠΕΝΘΟΥΣ ΑΥΤΗ ΔΙΑ ΠΑΝΤΟΣ ΕΝ ΜΕΣΗΜΒΡΙΝΗ ΣΚΟΤΙΑ ΦΕΥΓΟΥΣΙΝ ΕΞΕΣΤΗΣΑΝ ΜΗ ΑΠΑΧΘΗΣ

4 ΠΑΡΟΙΚΗΣΟΥΣΙΝ ΣΟΙ ΟΙ ΦΥΓΑΔΕΣ ΜΩΑΒ ΕΣΟΝΤΑΙ ΣΚΕΠΗ ΥΜΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΔΙΩΚΟΝΤΟΣ ΟΤΙ ΗΡΘΗ Η ΣΥΜΜΑΧΙΑ ΣΟΥ ΚΑΙ Ο ΑΡΧΩΝ ΑΠΩΛΕΤΟ Ο ΚΑΤΑΠΑΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

5 ΚΑΙ ΔΙΟΡΘΩΘΗΣΕΤΑΙ ΜΕΤ' ΕΛΕΟΥΣ ΘΡΟΝΟΣ ΚΑΙ ΚΑΘΙΕΤΑΙ ΕΠ' ΑΥΤΟΥ ΜΕΤΑ ΑΛΗΘΕΙΑΣ ΕΝ ΣΚΗΝΗ ΔΑΥΙΔ ΚΡΙΝΩΝ ΚΑΙ ΕΚΖΗΤΩΝ ΚΡΙΜΑ ΚΑΙ ΣΠΕΥΔΩΝ ΔΙΚΑΙΟΣΥΝΗΝ

6 ΗΚΟΥΣΑΜΕΝ ΤΗΝ ΥΒΡΙΝ ΜΩΑΒ ΥΒΡΙΣΤΗΣ ΣΦΟΔΡΑ ΤΗΝ ΥΠΕΡΗΦΑΝΙΑΝ ΕΞΗΡΑΣ ΟΥΧ ΟΥΤΩΣ Η ΜΑΝΤΕΙΑ ΣΟΥ

7 ΟΥΧ ΟΥΤΩΣ ΟΛΟΛΥΞΕΙ ΜΩΑΒ ΕΝ ΓΑΡ ΤΗ ΜΩΑΒΙΤΙΔΙ ΠΑΝΤΕΣ ΟΛΟΛΥΞΟΥΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΔΕΣΕΘ ΜΕΛΕΤΗΣΕΙΣ ΚΑΙ ΟΥΚ ΕΝΤΡΑΠΗΣΗ

8 ΤΑ ΠΕΔΙΑ ΕΣΕΒΩΝ ΠΕΝΘΗΣΕΙ ΑΜΠΕΛΟΣ ΣΕΒΑΜΑ ΚΑΤΑΠΙΝΟΝΤΕΣ ΤΑ ΕΘΝΗ ΚΑΤΑΠΑΤΗΣΑΤΕ ΤΑΣ ΑΜΠΕΛΟΥΣ ΑΥΤΗΣ ΕΩΣ ΙΑΖΗΡ ΟΥ ΜΗ ΣΥΝΑΨΗΤΕ ΠΛΑΝΗΘΗΤΕ ΤΗΝ ΕΡΗΜΟΝ ΟΙ ΑΠΕΣΤΑΛΜΕΝΟΙ ΕΓΚΑΤΕΛΕΙΦΘΗΣΑΝ ΔΙΕΒΗΣΑΝ ΓΑΡ ΤΗΝ ΕΡΗΜΟΝ

9 ΔΙΑ ΤΟΥΤΟ ΚΛΑΥΣΟΜΑΙ ΩΣ ΤΟΝ ΚΛΑΥΘΜΟΝ ΙΑΖΗΡ ΑΜΠΕΛΟΝ ΣΕΒΑΜΑ ΤΑ ΔΕΝΔΡΑ ΣΟΥ ΚΑΤΕΒΑΛΕΝ ΕΣΕΒΩΝ ΚΑΙ ΕΛΕΑΛΗ ΟΤΙ ΕΠΙ ΤΩ ΘΕΡΙΣΜΩ ΚΑΙ ΕΠΙ ΤΩ ΤΡΥΓΗΤΩ ΣΟΥ ΚΑΤΑΠΑΤΗΣΩ ΚΑΙ ΠΑΝΤΑ ΠΕΣΟΥΝΤΑΙ

10 ΚΑΙ ΑΡΘΗΣΕΤΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΕΚ ΤΩΝ ΑΜΠΕΛΩΝΩΝ ΣΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΑΜΠΕΛΩΣΙΝ ΣΟΥ ΟΥ ΜΗ

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ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΠΑΤΗΣΟΥΣΙΝ ΟΙΝΟΝ ΕΙΣ ΤΑ ΥΠΟΛΗΝΙΑ ΠΕΠΑΥΤΑΙ ΓΑΡ

11 ΔΙΑ ΤΟΥΤΟ Η ΚΟΙΛΙΑ ΜΟΥ ΕΠΙ ΜΩΑΒ ΩΣ ΚΙΘΑΡΑ ΗΧΗΣΕΙ ΚΑΙ ΤΑ ΕΝΤΟΣ ΜΟΥ ΩΣΕΙ ΤΕΙΧΟΣ Ο ΕΝΕΚΑΙΝΙΣΑΣ

12 ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΤΟ ΕΝΤΡΑΠΗΝΑΙ ΣΕ ΟΤΙ ΕΚΟΠΙΑΣΕΝ ΜΩΑΒ ΕΠΙ ΤΟΙΣ ΒΩΜΟΙΣ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΑΥΤΗΣ ΩΣΤΕ ΠΡΟΣΕΥΞΑΣΘΑΙ ΚΑΙ ΟΥ ΜΗ ΔΥΝΗΤΑΙ ΕΞΕΛΕΣΘΑΙ ΑΥΤΟΝ

13 ΤΟΥΤΟ ΤΟ ΡΗΜΑ Ο ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΜΩΑΒ ΟΠΟΤΕ ΚΑΙ ΕΛΑΛΗΣΕΝ

14 ΚΑΙ ΝΥΝ ΛΕΓΩ ΕΝ ΤΡΙΣΙΝ ΕΤΕΣΙΝ ΕΤΩΝ ΜΙΣΘΩΤΟΥ ΑΤΙΜΑΣΘΗΣΕΤΑΙ Η ΔΟΞΑ ΜΩΑΒ ΕΝ ΠΑΝΤΙ ΤΩ ΠΛΟΥΤΩ ΤΩ ΠΟΛΛΩ ΚΑΙ ΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ ΟΛΙΓΟΣΤΟΣ ΚΑΙ ΟΥΚ ΕΝΤΙΜΟΣ

ESAIAS (ISAIAH) CHAPTER 17

1 ΤΟ ΡΗΜΑ ΤΟ ΚΑΤΑ ΔΑΜΑΣΚΟΥ ΙΔΟΥ ΔΑΜΑΣΚΟΣ ΑΡΘΗΣΕΤΑΙ ΑΠΟ ΠΟΛΕΩΝ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΠΤΩΣΙΝ

2 ΚΑΤΑΛΕΛΕΙΜΜΕΝΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΙΣ ΚΟΙΤΗΝ ΠΟΙΜΝΙΩΝ ΚΑΙ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΔΙΩΚΩΝ

3 ΚΑΙ ΟΥΚΕΤΙ ΕΣΤΑΙ ΟΧΥΡΑ ΤΟΥ ΚΑΤΑΦΥΓΕΙΝ ΕΦΡΑΙΜ ΚΑΙ ΟΥΚΕΤΙ ΕΣΤΑΙ ΒΑΣΙΛΕΙΑ ΕΝ ΔΑΜΑΣΚΩ ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΤΩΝ ΣΥΡΩΝ ΑΠΟΛΕΙΤΑΙ ΟΥ ΓΑΡ ΣΥ ΒΕΛΤΙΩΝ ΕΙ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΤΗΣ ΔΟΞΗΣ ΑΥΤΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ

4 ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚΛΕΙΨΙΣ ΤΗΣ ΔΟΞΗΣ ΙΑΚΩΒ ΚΑΙ ΤΑ ΠΙΟΝΑ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΣΕΙΣΘΗΣΕΤΑΙ

5 ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΑΝ ΤΙΣ ΣΥΝΑΓΑΓΗ ΑΜΗΤΟΝ ΕΣΤΗΚΟΤΑ ΚΑΙ ΣΠΕΡΜΑ ΣΤΑΧΥΩΝ ΕΝ ΤΩ ΒΡΑΧΙΟΝΙ ΑΥΤΟΥ ΑΜΗΣΗ ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΑΝ ΤΙΣ ΣΥΝΑΓΑΓΗ ΣΤΑΧΥΝ ΕΝ ΦΑΡΑΓΓΙ ΣΤΕΡΕΑ

6 ΚΑΙ ΚΑΤΑΛΕΙΦΘΗ ΕΝ ΑΥΤΗ ΚΑΛΑΜΗ Η ΩΣ ΡΩΓΕΣ ΕΛΑΙΑΣ ΔΥΟ Η ΤΡΕΙΣ ΕΠ' ΑΚΡΟΥ ΜΕΤΕΩΡΟΥ Η ΤΕΣΣΑΡΕΣ Η ΠΕΝΤΕ ΕΠΙ ΤΩΝ ΚΛΑΔΩΝ ΑΥΤΩΝ ΚΑΤΑΛΕΙΦΘΗ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ

7 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΕΠΟΙΘΩΣ ΕΣΤΑΙ ΑΝΘΡΩΠΟΣ ΕΠΙ ΤΩ ΠΟΙΗΣΑΝΤΙ ΑΥΤΟΝ ΟΙ ΔΕ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΕΜΒΛΕΨΟΝΤΑΙ

8 ΚΑΙ ΟΥ ΜΗ ΠΕΠΟΙΘΟΤΕΣ ΩΣΙΝ ΕΠΙ ΤΟΙΣ ΒΩΜΟΙΣ ΟΥΔΕ ΕΠΙ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ Α ΕΠΟΙΗΣΑΝ ΟΙ ΔΑΚΤΥΛΟΙ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΟΨΟΝΤΑΙ ΤΑ ΔΕΝΔΡΑ ΑΥΤΩΝ ΟΥΔΕ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ

9 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΟΝΤΑΙ ΑΙ ΠΟΛΕΙΣ ΣΟΥ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΑΙ ΟΝ ΤΡΟΠΟΝ ΕΓΚΑΤΕΛΙΠΟΝ ΟΙ ΑΜΟΡΡΑΙΟΙ ΚΑΙ ΟΙ ΕΥΑΙΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΕΣΟΝΤΑΙ ΕΡΗΜΟΙ

10 ΔΙΟΤΙ ΚΑΤΕΛΙΠΕΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΣΩΤΗΡΑ ΣΟΥ ΚΑΙ ΚΥΡΙΟΥ ΤΟΥ ΒΟΗΘΟΥ ΣΟΥ ΟΥΚ ΕΜΝΗΣΘΗΣ ΔΙΑ ΤΟΥΤΟ ΦΥΤΕΥΣΕΙΣ ΦΥΤΕΥΜΑ ΑΠΙΣΤΟΝ ΚΑΙ ΣΠΕΡΜΑ ΑΠΙΣΤΟΝ

11 ΤΗ ΔΕ ΗΜΕΡΑ Η ΑΝ ΦΥΤΕΥΣΗΣ ΠΛΑΝΗΘΗΣΗ ΤΟ ΔΕ ΠΡΩΙ ΕΑΝ ΣΠΕΙΡΗΣ ΑΝΘΗΣΕΙ ΕΙΣ ΑΜΗΤΟΝ Η ΑΝ ΗΜΕΡΑ ΚΛΗΡΩΣΗ ΚΑΙ ΩΣ ΠΑΤΗΡ ΑΝΘΡΩΠΟΥ ΚΛΗΡΩΣΗ ΤΟΙΣ ΥΙΟΙΣ ΣΟΥ

12 ΟΥΑΙ ΠΛΗΘΟΣ ΕΘΝΩΝ ΠΟΛΛΩΝ ΩΣ ΘΑΛΑΣΣΑ ΚΥΜΑΙΝΟΥΣΑ ΟΥΤΩΣ ΤΑΡΑΧΘΗΣΕΣΘΕ ΚΑΙ ΝΩΤΟΣ ΕΘΝΩΝ ΠΟΛΛΩΝ ΩΣ ΥΔΩΡ ΗΧΗΣΕΙ

13 ΩΣ ΥΔΩΡ ΠΟΛΥ ΕΘΝΗ ΠΟΛΛΑ ΩΣ ΥΔΑΤΟΣ ΠΟΛΛΟΥ ΒΙΑ ΚΑΤΑΦΕΡΟΜΕΝΟΥ ΚΑΙ ΑΠΟΣΚΟΡΑΚΙΕΙ ΑΥΤΟΝ ΚΑΙ ΠΟΡΡΩ ΑΥΤΟΝ ΔΙΩΞΕΤΑΙ ΩΣ ΧΝΟΥΝ ΑΧΥΡΟΥ ΛΙΚΜΩΝΤΩΝ ΑΠΕΝΑΝΤΙ ΑΝΕΜΟΥ ΚΑΙ ΩΣ ΚΟΝΙΟΡΤΟΝ ΤΡΟΧΟΥ ΚΑΤΑΙΓΙΣ ΦΕΡΟΥΣΑ

14 ΠΡΟΣ ΕΣΠΕΡΑΝ ΕΣΤΑΙ ΠΕΝΘΟΣ ΠΡΙΝ Η ΠΡΩΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΥΤΗ Η ΜΕΡΙΣ ΤΩΝ ΥΜΑΣ ΠΡΟΝΟΜΕΥΣΑΝΤΩΝ ΚΑΙ ΚΛΗΡΟΝΟΜΙΑ ΤΟΙΣ ΥΜΑΣ ΚΛΗΡΟΝΟΜΗΣΑΣΙΝ

ESAIAS (ISAIAH) CHAPTER 18

1 ΟΥΑΙ ΓΗΣ ΠΛΟΙΩΝ ΠΤΕΡΥΓΕΣ ΕΠΕΚΕΙΝΑ ΠΟΤΑΜΩΝ ΑΙΘΙΟΠΙΑΣ

2 Ο ΑΠΟΣΤΕΛΛΩΝ ΕΝ ΘΑΛΑΣΣΗ ΟΜΗΡΑ ΚΑΙ ΕΠΙΣΤΟΛΑΣ ΒΥΒΛΙΝΑΣ ΕΠΑΝΩ ΤΟΥ ΥΔΑΤΟΣ ΠΟΡΕΥΣΟΝΤΑΙ ΓΑΡ ΑΓΓΕΛΟΙ ΚΟΥΦΟΙ ΠΡΟΣ ΕΘΝΟΣ ΜΕΤΕΩΡΟΝ ΚΑΙ ΞΕΝΟΝ ΛΑΟΝ ΚΑΙ ΧΑΛΕΠΟΝ ΤΙΣ ΑΥΤΟΥ ΕΠΕΚΕΙΝΑ ΕΘΝΟΣ ΑΝΕΛΠΙΣΤΟΝ ΚΑΙ ΚΑΤΑΠΕΠΑΤΗΜΕΝΟΝ ΝΥΝ ΟΙ ΠΟΤΑΜΟΙ ΤΗΣ ΓΗΣ

3 ΠΑΝΤΕΣ ΩΣ ΧΩΡΑ ΚΑΤΟΙΚΟΥΜΕΝΗ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ Η ΧΩΡΑ ΑΥΤΩΝ ΩΣΕΙ ΣΗΜΕΙΟΝ ΑΠΟ ΟΡΟΥΣ ΑΡΘΗ ΩΣ ΣΑΛΠΙΓΓΟΣ ΦΩΝΗ ΑΚΟΥΣΤΟΝ ΕΣΤΑΙ

4 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΜΟΙ ΚΥΡΙΟΣ ΑΣΦΑΛΕΙΑ ΕΣΤΑΙ ΕΝ ΤΗ ΕΜΗ ΠΟΛΕΙ ΩΣ ΦΩΣ ΚΑΥΜΑΤΟΣ ΜΕΣΗΜΒΡΙΑΣ ΚΑΙ ΩΣ ΝΕΦΕΛΗ ΔΡΟΣΟΥ ΗΜΕΡΑΣ ΑΜΗΤΟΥ ΕΣΤΑΙ

5 ΠΡΟ ΤΟΥ ΘΕΡΙΣΜΟΥ ΟΤΑΝ ΣΥΝΤΕΛΕΣΘΗ ΑΝΘΟΣ ΚΑΙ ΟΜΦΑΞ ΑΝΘΗΣΗ ΑΝΘΟΣ ΟΜΦΑΚΙΖΟΥΣΑ ΚΑΙ ΑΦΕΛΕΙ ΤΑ ΒΟΤΡΥΔΙΑ ΤΑ ΜΙΚΡΑ ΤΟΙΣ ΔΡΕΠΑΝΟΙΣ ΚΑΙ ΤΑΣ ΚΛΗΜΑΤΙΔΑΣ ΑΦΕΛΕΙ ΚΑΙ ΚΑΤΑΚΟΨΕΙ

6 ΚΑΙ ΚΑΤΑΛΕΙΨΕΙ ΑΜΑ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΣΥΝΑΧΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΕΠ' ΑΥΤΟΝ ΗΞΕΙ

7 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΝΕΝΕΧΘΗΣΕΤΑΙ ΔΩΡΑ ΚΥΡΙΩ ΣΑΒΑΩΘ ΕΚ ΛΑΟΥ ΤΕΘΛΙΜΜΕΝΟΥ ΚΑΙ ΤΕΤΙΛΜΕΝΟΥ ΚΑΙ ΑΠΟ ΛΑΟΥ ΜΕΓΑΛΟΥ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΕΘΝΟΣ ΕΛΠΙΖΟΝ ΚΑΙ ΚΑΤΑΠΕΠΑΤΗΜΕΝΟΝ Ο ΕΣΤΙΝ ΕΝ ΜΕΡΕΙ ΠΟΤΑΜΟΥ ΤΗΣ ΧΩΡΑΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΟΥ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΠΕΚΛΗΘΗ ΟΡΟΣ ΣΙΩΝ

ESAIAS (ISAIAH) CHAPTER 19

1 ΟΡΑΣΙΣ ΑΙΓΥΠΤΟΥ ΙΔΟΥ ΚΥΡΙΟΣ ΚΑΘΗΤΑΙ ΕΠΙ ΝΕΦΕΛΗΣ ΚΟΥΦΗΣ ΚΑΙ ΗΞΕΙ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΑΙΓΥΠΤΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΗΤΤΗΘΗΣΕΤΑΙ ΕΝ ΑΥΤΟΙΣ

2 ΚΑΙ ΕΠΕΓΕΡΘΗΣΟΝΤΑΙ ΑΙΓΥΠΤΙΟΙ ΕΠ' ΑΙΓΥΠΤΙΟΥΣ ΚΑΙ ΠΟΛΕΜΗΣΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΠΟΛΙΣ ΕΠΙ ΠΟΛΙΝ ΚΑΙ ΝΟΜΟΣ ΕΠΙ ΝΟΜΟΝ

3 ΚΑΙ ΤΑΡΑΧΘΗΣΕΤΑΙ ΤΟ ΠΝΕΥΜΑ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ ΔΙΑΣΚΕΔΑΣΩ ΚΑΙ ΕΠΕΡΩΤΗΣΟΥΣΙΝ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΑΓΑΛΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΕΚ ΤΗΣ ΓΗΣ ΦΩΝΟΥΝΤΑΣ ΚΑΙ ΤΟΥΣ ΕΓΓΑΣΤΡΙΜΥΘΟΥΣ

4 ΚΑΙ ΠΑΡΑΔΩΣΩ ΑΙΓΥΠΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΑΝΘΡΩΠΩΝ ΚΥΡΙΩΝ ΣΚΛΗΡΩΝ ΚΑΙ ΒΑΣΙΛΕΙΣ ΣΚΛΗΡΟΙ ΚΥΡΙΕΥΣΟΥΣΙΝ ΑΥΤΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ

5 ΚΑΙ ΠΙΟΝΤΑΙ ΟΙ ΑΙΓΥΠΤΙΟΙ ΥΔΩΡ ΤΟ ΠΑΡΑ ΘΑΛΑΣΣΑΝ Ο ΔΕ ΠΟΤΑΜΟΣ ΕΚΛΕΙΨΕΙ ΚΑΙ ΞΗΡΑΝΘΗΣΕΤΑΙ

6 ΚΑΙ ΕΚΛΕΙΨΟΥΣΙΝ ΟΙ ΠΟΤΑΜΟΙ ΚΑΙ ΑΙ ΔΙΩΡΥΓΕΣ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΞΗΡΑΝΘΗΣΕΤΑΙ ΠΑΣΑ ΣΥΝΑΓΩΓΗ ΥΔΑΤΟΣ ΚΑΙ ΕΝ ΠΑΝΤΙ ΕΛΕΙ ΚΑΛΑΜΟΥ ΚΑΙ ΠΑΠΥΡΟΥ

7 ΚΑΙ ΤΟ ΑΧΙ ΤΟ ΧΛΩΡΟΝ ΠΑΝ ΤΟ ΚΥΚΛΩ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΠΑΝ ΤΟ ΣΠΕΙΡΟΜΕΝΟΝ ΔΙΑ ΤΟΥ ΠΟΤΑΜΟΥ ΞΗΡΑΝΘΗΣΕΤΑΙ ΑΝΕΜΟΦΘΟΡΟΝ

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8 ΚΑΙ ΣΤΕΝΑΞΟΥΣΙΝ ΟΙ ΑΛΕΕΙΣ ΚΑΙ ΣΤΕΝΑΞΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΒΑΛΛΟΝΤΕΣ ΑΓΚΙΣΤΡΟΝ ΕΙΣ ΤΟΝ ΠΟΤΑΜΟΝ ΚΑΙ ΟΙ ΒΑΛΛΟΝΤΕΣ ΣΑΓΗΝΑΣ ΚΑΙ ΟΙ ΑΜΦΙΒΟΛΕΙΣ ΠΕΝΘΗΣΟΥΣΙΝ
9 ΚΑΙ ΑΙΣΧΥΝΗ ΛΗΜΨΕΤΑΙ ΤΟΥΣ ΕΡΓΑΖΟΜΕΝΟΥΣ ΤΟ ΛΙΝΟΝ ΤΟ ΣΧΙΣΤΟΝ ΚΑΙ ΤΟΥΣ ΕΡΓΑΖΟΜΕΝΟΥΣ ΤΗΝ ΒΥΣΣΟΝ
10 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΙΑΖΟΜΕΝΟΙ ΑΥΤΑ ΕΝ ΟΔΥΝΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΤΟΝ ΖΥΘΟΝ ΠΟΙΟΥΝΤΕΣ ΛΥΠΗΘΗΣΟΝΤΑΙ ΚΑΙ ΤΑΣ ΨΥΧΑΣ ΠΟΝΕΣΟΥΣΙΝ
11 ΚΑΙ ΜΩΡΟΙ ΕΣΟΝΤΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΑΝΕΩΣ ΟΙ ΣΟΦΟΙ ΣΥΜΒΟΥΛΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ Η ΒΟΥΛΗ ΑΥΤΩΝ ΜΩΡΑΝΘΗΣΕΤΑΙ ΠΩΣ ΕΡΕΙΤΕ ΤΩ ΒΑΣΙΛΕΙ ΥΙΟΙ ΣΥΝΕΤΩΝ ΗΜΕΙΣ ΥΙΟΙ ΒΑΣΙΛΕΩΝ ΤΩΝ ΕΞ ΑΡΧΗΣ
12 ΠΟΥ ΕΙΣΙΝ ΝΥΝ ΟΙ ΣΟΦΟΙ ΣΟΥ ΚΑΙ ΑΝΑΓΓΕΙΛΑΤΩΣΑΝ ΣΟΙ ΚΑΙ ΕΙΠΑΤΩΣΑΝ ΤΙ ΒΕΒΟΥΛΕΥΤΑΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΠ' ΑΙΓΥΠΤΟΝ
13 ΕΞΕΛΙΠΟΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΑΝΕΩΣ ΚΑΙ ΥΨΩΘΗΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΜΕΜΦΕΩΣ ΚΑΙ ΠΛΑΝΗΣΟΥΣΙΝ ΑΙΓΥΠΤΟΝ ΚΑΤΑ ΦΥΛΑΣ
14 ΚΥΡΙΟΣ ΓΑΡ ΕΚΕΡΑΣΕΝ ΑΥΤΟΙΣ ΠΝΕΥΜΑ ΠΛΑΝΗΣΕΩΣ ΚΑΙ ΕΠΛΑΝΗΣΑΝ ΑΙΓΥΠΤΟΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ ΩΣ ΠΛΑΝΑΤΑΙ Ο ΜΕΘΥΩΝ ΚΑΙ Ο ΕΜΩΝ ΑΜΑ
15 ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΡΓΟΝ Ο ΠΟΙΗΣΕΙ ΚΕΦΑΛΗΝ ΚΑΙ ΟΥΡΑΝ ΑΡΧΗΝ ΚΑΙ ΤΕΛΟΣ
16 ΤΗ ΔΕ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΟΝΤΑΙ ΟΙ ΑΙΓΥΠΤΙΟΙ ΩΣ ΓΥΝΑΙΚΕΣ ΕΝ ΦΟΒΩ ΚΑΙ ΕΝ ΤΡΟΜΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΗΝ ΑΥΤΟΣ ΕΠΙΒΑΛΕΙ ΑΥΤΟΙΣ
17 ΚΑΙ ΕΣΤΑΙ Η ΧΩΡΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΦΟΒΗΤΡΟΝ ΠΑΣ ΟΣ ΕΑΝ ΟΝΟΜΑΣΗ ΑΥΤΗΝ ΑΥΤΟΙΣ ΦΟΒΗΘΗΣΟΝΤΑΙ ΔΙΑ ΤΗΝ ΒΟΥΛΗΝ ΗΝ ΒΕΒΟΥΛΕΥΤΑΙ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΗΝ
18 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΟΝΤΑΙ ΠΕΝΤΕ ΠΟΛΕΙΣ ΕΝ ΑΙΓΥΠΤΩ ΛΑΛΟΥΣΑΙ ΤΗ ΓΛΩΣΣΗ ΤΗ ΧΑΝΑΝΙΤΙΔΙ ΚΑΙ ΟΜΝΥΟΥΣΑΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΠΟΛΙΣ-ΑΣΕΔΕΚ ΚΛΗΘΗΣΕΤΑΙ Η ΜΙΑ ΠΟΛΙΣ
19 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΩ ΚΥΡΙΩ ΕΝ ΧΩΡΑ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΣΤΗΛΗ ΠΡΟΣ ΤΟ ΟΡΙΟΝ ΑΥΤΗΣ ΤΩ ΚΥΡΙΩ
20 ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΣΗΜΕΙΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΥΡΙΩ ΕΝ ΧΩΡΑ ΑΙΓΥΠΤΟΥ ΟΤΙ ΚΕΚΡΑΞΟΝΤΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΔΙΑ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΣΤΕΛΕΙ ΑΥΤΟΙΣ ΚΥΡΙΟΣ ΑΝΘΡΩΠΟΝ ΟΣ ΣΩΣΕΙ ΑΥΤΟΥΣ ΚΡΙΝΩΝ ΣΩΣΕΙ ΑΥΤΟΥΣ
21 ΚΑΙ ΓΝΩΣΤΟΣ ΕΣΤΑΙ ΚΥΡΙΟΣ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΙ ΑΙΓΥΠΤΙΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΘΥΣΙΑΣ ΚΑΙ ΕΥΞΟΝΤΑΙ ΕΥΧΑΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΑΠΟΔΩΣΟΥΣΙΝ
22 ΚΑΙ ΠΑΤΑΞΕΙ ΚΥΡΙΟΣ ΤΟΥΣ ΑΙΓΥΠΤΙΟΥΣ ΠΛΗΓΗ ΜΕΓΑΛΗ ΚΑΙ ΙΑΣΕΤΑΙ ΑΥΤΟΥΣ ΙΑΣΕΙ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΟΝΤΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΣΑΚΟΥΣΕΤΑΙ ΑΥΤΩΝ ΚΑΙ ΙΑΣΕΤΑΙ ΑΥΤΟΥΣ
23 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΟΔΟΣ ΑΙΓΥΠΤΟΥ ΠΡΟΣ ΑΣΣΥΡΙΟΥΣ ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΑΣΣΥΡΙΟΙ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΑΙΓΥΠΤΙΟΙ ΠΟΡΕΥΣΟΝΤΑΙ ΠΡΟΣ ΑΣΣΥΡΙΟΥΣ ΚΑΙ ΔΟΥΛΕΥΣΟΥΣΙΝ ΟΙ ΑΙΓΥΠΤΙΟΙ ΤΟΙΣ ΑΣΣΥΡΙΟΙΣ
24 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΙΣΡΑΗΛ ΤΡΙΤΟΣ ΕΝ ΤΟΙΣ ΑΣΣΥΡΙΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΥΛΟΓΗΜΕΝΟΣ ΕΝ ΤΗ ΓΗ
25 ΗΝ ΕΥΛΟΓΗΣΕΝ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΛΕΓΩΝ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΛΑΟΣ ΜΟΥ Ο ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ Ο ΕΝ ΑΣΣΥΡΙΟΙΣ ΚΑΙ Η ΚΛΗΡΟΝΟΜΙΑ ΜΟΥ ΙΣΡΑΗΛ

ESAIAS (ISAIAH) CHAPTER 20

1 ΤΟΥ ΕΤΟΥΣ ΟΥ ΕΙΣΗΛΘΕΝ ΤΑΝΑΘΑΝ ΕΙΣ ΑΖΩΤΟΝ ΗΝΙΚΑ ΑΠΕΣΤΑΛΗ ΥΠΟ ΑΡΝΑ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΕΠΟΛΕΜΗΣΕΝ ΤΗΝ ΑΖΩΤΟΝ ΚΑΙ ΚΑΤΕΛΑΒΕΤΟ ΑΥΤΗΝ
2 ΤΟΤΕ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΗΣΑΙΑΝ ΛΕΓΩΝ ΠΟΡΕΥΟΥ ΚΑΙ ΑΦΕΛΕ ΤΟΝ ΣΑΚΚΟΝ ΑΠΟ ΤΗΣ ΟΣΦΥΟΣ ΣΟΥ ΚΑΙ ΤΑ ΣΑΝΔΑΛΙΑ ΣΟΥ ΥΠΟΛΥΣΑΙ ΑΠΟ ΤΩΝ ΠΟΔΩΝ ΣΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΟΥΤΩΣ ΠΟΡΕΥΟΜΕΝΟΣ ΓΥΜΝΟΣ ΚΑΙ ΑΝΥΠΟΔΕΤΟΣ
3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΠΕΠΟΡΕΥΤΑΙ ΗΣΑΙΑΣ Ο ΠΑΙΣ ΜΟΥ ΓΥΜΝΟΣ ΚΑΙ ΑΝΥΠΟΔΕΤΟΣ ΤΡΙΑ ΕΤΗ ΕΣΤΑΙ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΤΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΚΑΙ ΑΙΘΙΟΨΙΝ
4 ΟΤΙ ΟΥΤΩΣ ΑΞΕΙ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΙΘΙΟΠΩΝ ΝΕΑΝΙΣΚΟΥΣ ΚΑΙ ΠΡΕΣΒΥΤΑΣ ΓΥΜΝΟΥΣ ΚΑΙ ΑΝΥΠΟΔΕΤΟΥΣ ΑΝΑΚΕΚΑΛΥΜΜΕΝΟΥΣ ΤΗΝ ΑΙΣΧΥΝΗΝ ΑΙΓΥΠΤΟΥ
5 ΚΑΙ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΗΤΤΗΘΕΝΤΕΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΕΠΙ ΤΟΙΣ ΑΙΘΙΟΨΙΝ ΕΦ' ΟΙΣ ΗΣΑΝ ΠΕΠΟΙΘΟΤΕΣ ΟΙ ΑΙΓΥΠΤΙΟΙ ΗΣΑΝ ΓΑΡ ΑΥΤΟΙΣ ΔΟΞΑ
6 ΚΑΙ ΕΡΟΥΣΙΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΝΗΣΩ ΤΑΥΤΗ ΙΔΟΥ ΗΜΕΙΣ ΗΜΕΝ ΠΕΠΟΙΘΟΤΕΣ ΤΟΥ ΦΥΓΕΙΝ ΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΒΟΗΘΕΙΑΝ ΟΙ ΟΥΚ ΕΔΥΝΑΝΤΟ ΣΩΘΗΝΑΙ ΑΠΟ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΠΩΣ ΗΜΕΙΣ ΣΩΘΗΣΟΜΕΘΑ

ESAIAS (ISAIAH) CHAPTER 21

1 ΤΟ ΟΡΑΜΑ ΤΗΣ ΕΡΗΜΟΥ ΩΣ ΚΑΤΑΙΓΙΣ ΔΙ' ΕΡΗΜΟΥ ΔΙΕΛΘΟΙ ΕΞ ΕΡΗΜΟΥ ΕΡΧΟΜΕΝΗ ΕΚ ΓΗΣ ΦΟΒΕΡΟΝ
2 ΤΟ ΟΡΑΜΑ ΚΑΙ ΣΚΛΗΡΟΝ ΑΝΗΓΓΕΛΗ ΜΟΙ Ο ΑΘΕΤΩΝ ΑΘΕΤΕΙ Ο ΑΝΟΜΩΝ ΑΝΟΜΕΙ ΕΠ' ΕΜΟΙ ΟΙ ΑΙΛΑΜΙΤΑΙ ΚΑΙ ΟΙ ΠΡΕΣΒΕΙΣ ΤΩΝ ΠΕΡΣΩΝ ΕΠ' ΕΜΕ ΕΡΧΟΝΤΑΙ ΝΥΝ ΣΤΕΝΑΞΩ ΚΑΙ ΠΑΡΑΚΑΛΕΣΩ ΕΜΑΥΤΟΝ
3 ΔΙΑ ΤΟΥΤΟ ΕΝΕΠΛΗΣΘΗ Η ΟΣΦΥΣ ΜΟΥ ΕΚΛΥΣΕΩΣ ΚΑΙ ΩΔΙΝΕΣ ΕΛΑΒΟΝ ΜΕ ΩΣ ΤΗΝ ΤΙΚΤΟΥΣΑΝ ΗΔΙΚΗΣΑ ΤΟ ΜΗ ΑΚΟΥΣΑΙ ΕΣΠΟΥΔΑΣΑ ΤΟ ΜΗ ΒΛΕΠΕΙΝ
4 Η ΚΑΡΔΙΑ ΜΟΥ ΠΛΑΝΑΤΑΙ ΚΑΙ Η ΑΝΟΜΙΑ ΜΕ ΒΑΠΤΙΖΕΙ Η ΨΥΧΗ ΜΟΥ ΕΦΕΣΤΗΚΕΝ ΕΙΣ ΦΟΒΟΝ
5 ΕΤΟΙΜΑΣΟΝ ΤΗΝ ΤΡΑΠΕΖΑΝ ΠΙΕΤΕ ΦΑΓΕΤΕ ΑΝΑΣΤΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΕΤΟΙΜΑΣΑΤΕ ΘΥΡΕΟΥΣ
6 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΒΑΔΙΣΑΣ ΣΕΑΥΤΩ ΣΤΗΣΟΝ ΣΚΟΠΟΝ ΚΑΙ Ο ΑΝ ΙΔΗΣ ΑΝΑΓΓΕΙΛΟΝ
7 ΚΑΙ ΕΙΔΟΝ ΑΝΑΒΑΤΑΣ ΙΠΠΕΙΣ ΔΥΟ ΑΝΑΒΑΤΗΝ ΟΝΟΥ ΚΑΙ ΑΝΑΒΑΤΗΝ ΚΑΜΗΛΟΥ ΑΚΡΟΑΣΑΙ ΑΚΡΟΑΣΙΝ ΠΟΛΛΗΝ
8 ΚΑΙ ΚΑΛΕΣΟΝ ΟΥΡΙΑΝ ΕΙΣ ΤΗΝ ΣΚΟΠΙΑΝ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΕΣΤΗΝ ΔΙΑ ΠΑΝΤΟΣ ΗΜΕΡΑΣ ΚΑΙ ΕΠΙ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΕΣΤΗΝ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ
9 ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΕΡΧΕΤΑΙ ΑΝΑΒΑΤΗΣ ΣΥΝΩΡΙΔΟΣ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΠΕΠΤΩΚΕΝ ΒΑΒΥΛΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΓΑΛΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΑΥΤΗΣ ΣΥΝΕΤΡΙΒΗΣΑΝ ΕΙΣ ΤΗΝ ΓΗΝ
10 ΑΚΟΥΣΑΤΕ ΟΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΚΑΙ ΟΙ ΟΔΥΝΩΜΕΝΟΙ ΑΚΟΥΣΑΤΕ Α ΗΚΟΥΣΑ ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΑΝΗΓΓΕΙΛΕΝ ΗΜΙΝ
11 ΤΟ ΟΡΑΜΑ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΠΡΟΣ ΕΜΕ ΚΑΛΕΙ ΠΑΡΑ ΤΟΥ ΣΗΙΡ ΦΥΛΑΣΣΕΤΕ ΕΠΑΛΞΕΙΣ
12 ΦΥΛΑΣΣΩ ΤΟ ΠΡΩΙ ΚΑΙ ΤΗΝ ΝΥΚΤΑ ΕΑΝ ΖΗΤΗΣ ΖΗΤΕΙ ΚΑΙ ΠΑΡ' ΕΜΟΙ ΟΙΚΕΙ
13 ΕΝ ΤΩ ΔΡΥΜΩ ΕΣΠΕΡΑΣ ΚΟΙΜΗΘΗΣΗ ΕΝ ΤΗ ΟΔΩ ΔΑΙΔΑΝ

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14 ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΔΙΨΩΝΤΙ ΥΔΩΡ ΦΕΡΕΤΕ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΧΩΡΑ ΘΑΙΜΑΝ ΑΡΤΟΙΣ ΣΥΝΑΝΤΑΤΕ ΤΟΙΣ ΦΕΥΓΟΥΣΙΝ
15 ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΦΕΥΓΟΝΤΩΝ ΚΑΙ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΠΛΑΝΩΜΕΝΩΝ ΚΑΙ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΜΑΧΑΙΡΑΣ ΚΑΙ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΤΟΞΕΥΜΑΤΩΝ ΤΩΝ ΔΙΑΤΕΤΑΜΕΝΩΝ ΚΑΙ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΠΕΠΤΩΚΟΤΩΝ ΕΝ ΤΩ ΠΟΛΕΜΩ
16 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΜΟΙ ΚΥΡΙΟΣ ΕΤΙ ΕΝΙΑΥΤΟΣ ΩΣ ΕΝΙΑΥΤΟΣ ΜΙΣΘΩΤΟΥ ΕΚΛΕΙΨΕΙ Η ΔΟΞΑ ΤΩΝ ΥΙΩΝ ΚΗΔΑΡ
17 ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΩΝ ΤΟΞΕΥΜΑΤΩΝ ΤΩΝ ΙΣΧΥΡΩΝ ΥΙΩΝ ΚΗΔΑΡ ΕΣΤΑΙ ΟΛΙΓΟΝ ΔΙΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ

ESAIAS (ISAIAH) CHAPTER 22
1 ΤΟ ΡΗΜΑ ΤΗΣ ΦΑΡΑΓΓΟΣ ΣΙΩΝ ΤΙ ΕΓΕΝΕΤΟ ΣΟΙ ΝΥΝ ΟΤΙ ΑΝΕΒΗΤΕ ΠΑΝΤΕΣ ΕΙΣ ΔΩΜΑΤΑ
2 ΜΑΤΑΙΑ ΕΝΕΠΛΗΣΘΗ Η ΠΟΛΙΣ ΒΟΩΝΤΩΝ ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΣΟΥ ΟΥ ΤΡΑΥΜΑΤΙΑΙ ΜΑΧΑΙΡΑΣ ΟΥΔΕ ΟΙ ΝΕΚΡΟΙ ΣΟΥ ΝΕΚΡΟΙ ΠΟΛΕΜΟΥ
3 ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΣΟΥ ΠΕΦΕΥΓΑΣΙΝ ΚΑΙ ΟΙ ΑΛΟΝΤΕΣ ΣΚΛΗΡΩΣ ΔΕΔΕΜΕΝΟΙ ΕΙΣΙΝ ΚΑΙ ΟΙ ΙΣΧΥΟΝΤΕΣ ΕΝ ΣΟΙ ΠΟΡΡΩ ΠΕΦΕΥΓΑΣΙΝ
4 ΔΙΑ ΤΟΥΤΟ ΕΙΠΑ ΑΦΕΤΕ ΜΕ ΠΙΚΡΩΣ ΚΛΑΥΣΟΜΑΙ ΜΗ ΚΑΤΙΣΧΥΣΗΤΕ ΠΑΡΑΚΑΛΕΙΝ ΜΕ ΕΠΙ ΤΟ ΣΥΝΤΡΙΜΜΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΤΟΥ ΓΕΝΟΥΣ ΜΟΥ
5 ΟΤΙ ΗΜΕΡΑ ΤΑΡΑΧΗΣ ΚΑΙ ΑΠΩΛΕΙΑΣ ΚΑΙ ΚΑΤΑΠΑΤΗΜΑΤΟΣ ΚΑΙ ΠΛΑΝΗΣΙΣ ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΝ ΦΑΡΑΓΓΙ ΣΙΩΝ ΠΛΑΝΩΝΤΑΙ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΠΛΑΝΩΝΤΑΙ ΕΠΙ ΤΑ ΟΡΗ
6 ΟΙ ΔΕ ΑΙΛΑΜΙΤΑΙ ΕΛΑΒΟΝ ΦΑΡΕΤΡΑΣ ΑΝΑΒΑΤΑΙ ΑΝΘΡΩΠΟΙ ΕΦ' ΙΠΠΟΙΣ ΚΑΙ ΣΥΝΑΓΩΓΗ ΠΑΡΑΤΑΞΕΩΣ
7 ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΕΚΛΕΚΤΑΙ ΦΑΡΑΓΓΕΣ ΣΟΥ ΠΛΗΣΘΗΣΟΝΤΑΙ ΑΡΜΑΤΩΝ ΟΙ ΔΕ ΙΠΠΕΙΣ ΕΜΦΡΑΞΟΥΣΙ ΤΑΣ ΠΥΛΑΣ ΣΟΥ
8 ΚΑΙ ΑΝΑΚΑΛΥΨΟΥΣΙΝ ΤΑΣ ΠΥΛΑΣ ΙΟΥΔΑ ΚΑΙ ΕΜΒΛΕΨΟΝΤΑΙ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΣ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΟΙΚΟΥΣ ΤΗΣ ΠΟΛΕΩΣ
9 ΚΑΙ ΑΝΑΚΑΛΥΨΟΥΣΙΝ ΤΑ ΚΡΥΠΤΑ ΤΩΝ ΟΙΚΩΝ ΤΗΣ ΑΚΡΑΣ ΔΑΥΙΔ ΚΑΙ ΕΙΔΟΣΑΝ ΟΤΙ ΠΛΕΙΟΥΣ ΕΙΣΙΝ ΚΑΙ ΟΤΙ ΑΠΕΣΤΡΕΨΑΝ ΤΟ ΥΔΩΡ ΤΗΣ ΑΡΧΑΙΑΣ ΚΟΛΥΜΒΗΘΡΑΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ
10 ΚΑΙ ΟΤΙ ΚΑΘΕΙΛΟΣΑΝ ΤΟΥΣ ΟΙΚΟΥΣ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΟΧΥΡΩΜΑ ΤΟΥ ΤΕΙΧΟΥΣ ΤΗ ΠΟΛΕΙ
11 ΚΑΙ ΕΠΟΙΗΣΑΤΕ ΕΑΥΤΟΙΣ ΥΔΩΡ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΔΥΟ ΤΕΙΧΕΩΝ ΕΣΩΤΕΡΟΝ ΤΗΣ ΚΟΛΥΜΒΗΘΡΑΣ ΤΗΣ ΑΡΧΑΙΑΣ ΚΑΙ ΟΥΚ ΕΝΕΒΛΕΨΑΤΕ ΕΙΣ ΤΟΝ ΑΠ' ΑΡΧΗΣ ΠΟΙΗΣΑΝΤΑ ΑΥΤΗΝ ΚΑΙ ΤΟΝ ΚΤΙΣΑΝΤΑ ΑΥΤΗΝ ΟΥΚ ΕΙΔΕΤΕ
12 ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΛΑΥΘΜΟΝ ΚΑΙ ΚΟΠΕΤΟΝ ΚΑΙ ΞΥΡΗΣΙΝ ΚΑΙ ΖΩΣΙΝ ΣΑΚΚΩΝ
13 ΑΥΤΟΙ ΔΕ ΕΠΟΙΗΣΑΝΤΟ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΣΦΑΖΟΝΤΕΣ ΜΟΣΧΟΥΣ ΚΑΙ ΘΥΟΝΤΕΣ ΠΡΟΒΑΤΑ ΩΣΤΕ ΦΑΓΕΙΝ ΚΡΕΑ ΚΑΙ ΠΙΕΙΝ ΟΙΝΟΝ ΛΕΓΟΝΤΕΣ ΦΑΓΩΜΕΝ ΚΑΙ ΠΙΩΜΕΝ ΑΥΡΙΟΝ ΓΑΡ ΑΠΟΘΝΗΣΚΟΜΕΝ
14 ΚΑΙ ΑΝΑΚΕΚΑΛΥΜΜΕΝΑ ΤΑΥΤΑ ΕΣΤΙΝ ΕΝ ΤΟΙΣ ΩΣΙΝ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΟΤΙ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ ΥΜΙΝ ΑΥΤΗ Η ΑΜΑΡΤΙΑ ΕΩΣ ΑΝ ΑΠΟΘΑΝΗΤΕ
15 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΠΟΡΕΥΟΥ ΕΙΣ ΤΟ ΠΑΣΤΟΦΟΡΙΟΝ ΠΡΟΣ ΣΟΜΝΑΝ ΤΟΝ ΤΑΜΙΑΝ ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ
16 ΤΙ ΣΥ ΩΔΕ ΚΑΙ ΤΙ ΣΟΙ ΕΣΤΙΝ ΩΔΕ ΟΤΙ ΕΛΑΤΟΜΗΣΑΣ ΣΕΑΥΤΩ ΩΔΕ ΜΝΗΜΕΙΟΝ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΩ ΕΝ ΥΨΗΛΩ ΜΝΗΜΕΙΟΝ ΚΑΙ ΕΓΡΑΨΑΣ ΣΕΑΥΤΩ ΕΝ ΠΕΤΡΑ ΣΚΗΝΗΝ
17 ΙΔΟΥ ΔΗ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΚΒΑΛΕΙ ΚΑΙ ΕΚΤΡΙΨΕΙ ΑΝΔΡΑ ΚΑΙ ΑΦΕΛΕΙ ΤΗΝ ΣΤΟΛΗΝ ΣΟΥ
18 ΚΑΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΣΟΥ ΤΟΝ ΕΝΔΟΞΟΝ ΚΑΙ ΡΙΨΕΙ ΣΕ ΕΙΣ ΧΩΡΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΑΜΕΤΡΗΤΟΝ ΚΑΙ ΕΚΕΙ ΑΠΟΘΑΝΗ ΚΑΙ ΘΗΣΕΙ ΤΟ ΑΡΜΑ ΣΟΥ ΤΟ ΚΑΛΟΝ ΕΙΣ ΑΤΙΜΙΑΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΡΧΟΝΤΟΣ ΣΟΥ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ
19 ΚΑΙ ΑΦΑΙΡΕΘΗΣΗ ΕΚ ΤΗΣ ΟΙΚΟΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΕΚ ΤΗΣ ΣΤΑΣΕΩΣ ΣΟΥ
20 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΛΕΣΩ ΤΟΝ ΠΑΙΔΑ ΜΟΥ ΕΛΙΑΚΙΜ ΤΟΝ ΤΟΥ ΧΕΛΚΙΟΥ
21 ΚΑΙ ΕΝΔΥΣΩ ΑΥΤΟΝ ΤΗΝ ΣΤΟΛΗΝ ΣΟΥ ΚΑΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΣΟΥ ΔΩΣΩ ΑΥΤΩ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΚΑΙ ΤΗΝ ΟΙΚΟΝΟΜΙΑΝ ΣΟΥ ΔΩΣΩ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΩΣ ΠΑΤΗΡ ΤΟΙΣ ΕΝΟΙΚΟΥΣΙΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟΙΣ ΕΝΟΙΚΟΥΣΙΝ ΕΝ ΙΟΥΔΑ
22 ΚΑΙ ΔΩΣΩ ΤΗΝ ΔΟΞΑΝ ΔΑΥΙΔ ΑΥΤΩ ΚΑΙ ΑΡΞΕΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΑΝΤΙΛΕΓΩΝ
23 ΚΑΙ ΣΤΗΣΩ ΑΥΤΟΝ ΑΡΧΟΝΤΑ ΕΝ ΤΟΠΩ ΠΙΣΤΩ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΘΡΟΝΟΝ ΔΟΞΗΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ
24 ΚΑΙ ΕΣΤΑΙ ΠΕΠΟΙΘΩΣ ΕΠ' ΑΥΤΟΝ ΠΑΣ ΕΝΔΟΞΟΣ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΕΠΙΚΡΕΜΑΜΕΝΟΙ ΑΥΤΩ
25 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΚΙΝΗΘΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ Ο ΕΣΤΗΡΙΓΜΕΝΟΣ ΕΝ ΤΟΠΩ ΠΙΣΤΩ ΚΑΙ ΠΕΣΕΙΤΑΙ ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ Η ΔΟΞΑ Η ΕΠ' ΑΥΤΟΝ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ

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1 ΤΟ ΟΡΑΜΑ ΤΥΡΟΥ ΟΛΟΛΥΖΕΤΕ ΠΛΟΙΑ ΚΑΡΧΗΔΟΝΟΣ ΟΤΙ ΑΠΩΛΕΤΟ ΚΑΙ ΟΥΚΕΤΙ ΕΡΧΟΝΤΑΙ ΕΚ ΓΗΣ ΚΙΤΙΑΙΩΝ ΗΚΤΑΙ ΑΙΧΜΑΛΩΤΟΣ
2 ΤΙΝΙ ΟΜΟΙΟΙ ΓΕΓΟΝΑΣΙΝ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΝΗΣΩ ΜΕΤΑΒΟΛΟΙ ΦΟΙΝΙΚΗΣ ΔΙΑΠΕΡΩΝΤΕΣ ΤΗΝ ΘΑΛΑΣΣΑΝ
3 ΕΝ ΥΔΑΤΙ ΠΟΛΛΩ ΣΠΕΡΜΑ ΜΕΤΑΒΟΛΩΝ ΩΣ ΑΜΗΤΟΥ ΕΙΣΦΕΡΟΜΕΝΟΥ ΟΙ ΜΕΤΑΒΟΛΟΙ ΤΩΝ ΕΘΝΩΝ
4 ΑΙΣΧΥΝΘΗΤΙ ΣΙΔΩΝ ΕΙΠΕΝ Η ΘΑΛΑΣΣΑ Η ΔΕ ΙΣΧΥΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΙΠΕΝ ΟΥΚ ΩΔΙΝΟΝ ΟΥΔΕ ΕΤΕΚΟΝ ΟΥΔΕ ΕΞΕΘΡΕΨΑ ΝΕΑΝΙΣΚΟΥΣ ΟΥΔΕ ΥΨΩΣΑ ΠΑΡΘΕΝΟΥΣ
5 ΟΤΑΝ ΔΕ ΑΚΟΥΣΤΟΝ ΓΕΝΗΤΑΙ ΑΙΓΥΠΤΩ ΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ ΟΔΥΝΗ ΠΕΡΙ ΤΥΡΟΥ
6 ΑΠΕΛΘΑΤΕ ΕΙΣ ΚΑΡΧΗΔΟΝΑ ΟΛΟΛΥΞΑΤΕ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΝΗΣΩ ΤΑΥΤΗ
7 ΟΥΧ ΑΥΤΗ ΗΝ ΥΜΩΝ Η ΥΒΡΙΣ Η ΑΠ' ΑΡΧΗΣ ΠΡΙΝ Η ΠΑΡΑΔΟΘΗΝΑΙ ΑΥΤΗΝ
8 ΤΙΣ ΤΑΥΤΑ ΕΒΟΥΛΕΥΣΕΝ ΕΠΙ ΤΥΡΟΝ ΜΗ ΗΣΣΩΝ ΕΣΤΙΝ Η ΟΥΚ ΙΣΧΥΕΙ ΟΙ ΕΜΠΟΡΟΙ ΑΥΤΗΣ ΕΝΔΟΞΟΙ ΑΡΧΟΝΤΕΣ ΤΗΣ ΓΗΣ
9 ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΒΟΥΛΕΥΣΑΤΟ ΠΑΡΑΛΥΣΑΙ ΠΑΣΑΝ ΤΗΝ ΥΒΡΙΝ ΤΩΝ ΕΝΔΟΞΩΝ ΚΑΙ ΑΤΙΜΑΣΑΙ ΠΑΝ ΕΝΔΟΞΟΝ ΕΠΙ ΤΗΣ ΓΗΣ
10 ΕΡΓΑΖΟΥ ΤΗΝ ΓΗΝ ΣΟΥ ΚΑΙ ΓΑΡ ΠΛΟΙΑ ΟΥΚΕΤΙ ΕΡΧΕΤΑΙ ΕΚ ΚΑΡΧΗΔΟΝΟΣ
11 Η ΔΕ ΧΕΙΡ ΣΟΥ ΟΥΚΕΤΙ ΙΣΧΥΕΙ ΚΑΤΑ ΘΑΛΑΣΣΑΝ Η ΠΑΡΟΞΥΝΟΥΣΑ ΒΑΣΙΛΕΙΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΝΕΤΕΙΛΑΤΟ ΠΕΡΙ ΧΑΝΑΑΝ ΑΠΟΛΕΣΑΙ ΑΥΤΗΣ ΤΗΝ ΙΣΧΥΝ

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12 ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΗΤΕ ΤΟΥ ΥΒΡΙΖΕΙΝ ΚΑΙ ΑΔΙΚΕΙΝ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΙΔΩΝΟΣ ΚΑΙ ΕΑΝ ΑΠΕΛΘΗΣ ΕΙΣ ΚΙΤΙΕΙΣ ΟΥΔΕ ΕΚΕΙ ΣΟΙ ΑΝΑΠΑΥΣΙΣ ΕΣΤΑΙ

13 ΚΑΙ ΕΙΣ ΓΗΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΑΥΤΗ ΗΡΗΜΩΤΑΙ ΑΠΟ ΤΩΝ ΑΣΣΥΡΙΩΝ ΟΥΔΕ ΕΚΕΙ ΣΟΙ ΑΝΑΠΑΥΣΙΣ ΕΣΤΑΙ ΟΤΙ Ο ΤΟΙΧΟΣ ΑΥΤΗΣ ΠΕΠΤΩΚΕΝ

14 ΟΛΟΛΥΖΕΤΕ ΠΛΟΙΑ ΚΑΡΧΗΔΟΝΟΣ ΟΤΙ ΑΠΩΛΕΤΟ ΤΟ ΟΧΥΡΩΜΑ ΥΜΩΝ

15 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ ΤΥΡΟΣ ΕΤΗ ΕΒΔΟΜΗΚΟΝΤΑ ΩΣ ΧΡΟΝΟΣ ΒΑΣΙΛΕΩΣ ΩΣ ΧΡΟΝΟΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΕΣΤΑΙ ΜΕΤΑ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΕΣΤΑΙ ΤΥΡΟΣ ΩΣ ΑΣΜΑ ΠΟΡΝΗΣ

16 ΛΑΒΕ ΚΙΘΑΡΑΝ ΡΕΜΒΕΥΣΟΝ ΠΟΛΕΙΣ ΠΟΡΝΗ ΕΠΙΛΕΛΗΣΜΕΝΗ ΚΑΛΩΣ ΚΙΘΑΡΙΣΟΝ ΠΟΛΛΑ ΑΣΟΝ ΙΝΑ ΣΟΥ ΜΝΕΙΑ ΓΕΝΗΤΑΙ

17 ΚΑΙ ΕΣΤΑΙ ΜΕΤΑ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΕΠΙΣΚΟΠΗΝ ΠΟΙΗΣΕΙ Ο ΘΕΟΣ ΤΥΡΟΥ ΚΑΙ ΠΑΛΙΝ ΑΠΟΚΑΤΑΣΤΑΘΗΣΕΤΑΙ ΕΙΣ ΤΟ ΑΡΧΑΙΟΝ ΚΑΙ ΕΣΤΑΙ ΕΜΠΟΡΙΟΝ ΠΑΣΑΙΣ ΤΑΙΣ ΒΑΣΙΛΕΙΑΙΣ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ

18 ΚΑΙ ΕΣΤΑΙ ΑΥΤΗΣ Η ΕΜΠΟΡΙΑ ΚΑΙ Ο ΜΙΣΘΟΣ ΑΓΙΟΝ ΤΩ ΚΥΡΙΩ ΟΥΚ ΑΥΤΟΙΣ ΣΥΝΑΧΘΗΣΕΤΑΙ ΑΛΛΑ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ ΠΑΣΑ Η ΕΜΠΟΡΙΑ ΑΥΤΗΣ ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ ΚΑΙ ΕΜΠΛΗΣΘΗΝΑΙ ΕΙΣ ΣΥΜΒΟΛΗΝ ΜΝΗΜΟΣΥΝΟΝ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

ESAIAS (ISAIAH) CHAPTER 24

1 ΙΔΟΥ ΚΥΡΙΟΣ ΚΑΤΑΦΘΕΙΡΕΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΚΑΙ ΕΡΗΜΩΣΕΙ ΑΥΤΗΝ ΚΑΙ ΑΝΑΚΑΛΥΨΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΚΑΙ ΔΙΑΣΠΕΡΕΙ ΤΟΥΣ ΕΝΟΙΚΟΥΝΤΑΣ ΕΝ ΑΥΤΗ

2 ΚΑΙ ΕΣΤΑΙ Ο ΛΑΟΣ ΩΣ Ο ΙΕΡΕΥΣ ΚΑΙ Ο ΠΑΙΣ ΩΣ Ο ΚΥΡΙΟΣ ΚΑΙ Η ΘΕΡΑΠΑΙΝΑ ΩΣ Η ΚΥΡΙΑ ΕΣΤΑΙ Ο ΑΓΟΡΑΖΩΝ ΩΣ Ο ΠΩΛΩΝ ΚΑΙ Ο ΔΑΝΕΙΖΩΝ ΩΣ Ο ΔΑΝΕΙΖΟΜΕΝΟΣ ΚΑΙ Ο ΟΦΕΙΛΩΝ ΩΣ Ω ΟΦΕΙΛΕΙ

3 ΦΘΟΡΑ ΦΘΑΡΗΣΕΤΑΙ Η ΓΗ ΚΑΙ ΠΡΟΝΟΜΗ ΠΡΟΝΟΜΕΥΘΗΣΕΤΑΙ Η ΓΗ ΤΟ ΓΑΡ ΣΤΟΜΑ ΚΥΡΙΟΥ ΕΛΑΛΗΣΕΝ ΤΑΥΤΑ

4 ΕΠΕΝΘΗΣΕΝ Η ΓΗ ΚΑΙ ΕΦΘΑΡΗ Η ΟΙΚΟΥΜΕΝΗ ΕΠΕΝΘΗΣΑΝ ΟΙ ΥΨΗΛΟΙ ΤΗΣ ΓΗΣ

5 Η ΔΕ ΓΗ ΗΝΟΜΗΣΕΝ ΔΙΑ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΑΥΤΗΝ ΔΙΟΤΙ ΠΑΡΕΒΗΣΑΝ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΗΛΛΑΞΑΝ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ

6 ΔΙΑ ΤΟΥΤΟ ΑΡΑ ΕΔΕΤΑΙ ΤΗΝ ΓΗΝ ΟΤΙ ΗΜΑΡΤΟΣΑΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΥΤΗΝ ΔΙΑ ΤΟΥΤΟ ΠΤΩΧΟΙ ΕΣΟΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΤΗ ΓΗ ΚΑΙ ΚΑΤΑΛΕΙΦΘΗΣΟΝΤΑΙ ΑΝΘΡΩΠΟΙ ΟΛΙΓΟΙ

7 ΠΕΝΘΗΣΕΙ ΟΙΝΟΣ ΠΕΝΘΗΣΕΙ ΑΜΠΕΛΟΣ ΣΤΕΝΑΞΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΤΗΝ ΨΥΧΗΝ

8 ΠΕΠΑΥΤΑΙ ΕΥΦΡΟΣΥΝΗ ΤΥΜΠΑΝΩΝ ΠΕΠΑΥΤΑΙ ΑΥΘΑΔΕΙΑ ΚΑΙ ΠΛΟΥΤΟΣ ΑΣΕΒΩΝ ΠΕΠΑΥΤΑΙ ΦΩΝΗ ΚΙΘΑΡΑΣ

9 ΗΣΧΥΝΘΗΣΑΝ ΟΥΚ ΕΠΙΟΝ ΟΙΝΟΝ ΠΙΚΡΟΝ ΕΓΕΝΕΤΟ ΤΟ ΣΙΚΕΡΑ ΤΟΙΣ ΠΙΝΟΥΣΙΝ

10 ΗΡΗΜΩΘΗ ΠΑΣΑ ΠΟΛΙΣ ΚΛΕΙΣΕΙ ΟΙΚΙΑΝ ΤΟΥ ΜΗ ΕΙΣΕΛΘΕΙΝ

11 ΟΛΟΛΥΖΕΤΕ ΠΕΡΙ ΤΟΥ ΟΙΝΟΥ ΠΑΝΤΑΧΗ ΠΕΠΑΥΤΑΙ ΠΑΣΑ ΕΥΦΡΟΣΥΝΗ ΤΗΣ ΓΗΣ

12 ΚΑΙ ΚΑΤΑΛΕΙΦΘΗΣΟΝΤΑΙ ΠΟΛΕΙΣ ΕΡΗΜΟΙ ΚΑΙ ΟΙΚΟΙ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΑΠΟΛΟΥΝΤΑΙ

13 ΤΑΥΤΑ ΠΑΝΤΑ ΕΣΤΑΙ ΕΝ ΤΗ ΓΗ ΕΝ ΜΕΣΩ ΤΩΝ ΕΘΝΩΝ ΟΝ ΤΡΟΠΟΝ ΕΑΝ ΤΙΣ ΚΑΛΑΜΗΣΗΤΑΙ ΕΛΑΙΑΝ ΟΥΤΩΣ ΚΑΛΑΜΗΣΟΝΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΑΝ ΠΑΥΣΗΤΑΙ Ο ΤΡΥΓΗΤΟΣ

14 ΟΥΤΟΙ ΦΩΝΗ ΒΟΗΣΟΝΤΑΙ ΟΙ ΔΕ ΚΑΤΑΛΕΙΦΘΕΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΑΜΑ ΤΗ ΔΟΞΗ ΚΥΡΙΟΥ ΤΑΡΑΧΘΗΣΕΤΑΙ ΤΟ ΥΔΩΡ ΤΗΣ ΘΑΛΑΣΣΗΣ

15 ΔΙΑ ΤΟΥΤΟ Η ΔΟΞΑ ΚΥΡΙΟΥ ΕΝ ΤΑΙΣ ΝΗΣΟΙΣ ΕΣΤΑΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΝΔΟΞΟΝ ΕΣΤΑΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ

16 ΑΠΟ ΤΩΝ ΠΤΕΡΥΓΩΝ ΤΗΣ ΓΗΣ ΤΕΡΑΤΑ ΗΚΟΥΣΑΜΕΝ ΕΛΠΙΣ ΤΩ ΕΥΣΕΒΕΙ ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΑΙ ΤΟΙΣ ΑΘΕΤΟΥΣΙΝ ΟΙ ΑΘΕΤΟΥΝΤΕΣ ΤΟΝ ΝΟΜΟΝ

17 ΦΟΒΟΣ ΚΑΙ ΒΟΘΥΝΟΣ ΚΑΙ ΠΑΓΙΣ ΕΦ' ΥΜΑΣ ΤΟΥΣ ΕΝΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ

18 ΚΑΙ ΕΣΤΑΙ Ο ΦΕΥΓΩΝ ΤΟΝ ΦΟΒΟΝ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΤΟΝ ΒΟΘΥΝΟΝ Ο ΔΕ ΕΚΒΑΙΝΩΝ ΕΚ ΤΟΥ ΒΟΘΥΝΟΥ ΑΛΩΣΕΤΑΙ ΥΠΟ ΤΗΣ ΠΑΓΙΔΟΣ ΟΤΙ ΘΥΡΙΔΕΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΗΝΕΩΧΘΗΣΑΝ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ ΤΑ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ

19 ΤΑΡΑΧΗ ΤΑΡΑΧΘΗΣΕΤΑΙ Η ΓΗ ΚΑΙ ΑΠΟΡΙΑ ΑΠΟΡΗΘΗΣΕΤΑΙ Η ΓΗ

20 ΕΚΛΙΝΕΝ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ ΩΣ ΟΠΩΡΟΦΥΛΑΚΙΟΝ Η ΓΗ ΩΣ Ο ΜΕΘΥΩΝ ΚΑΙ ΚΡΑΙΠΑΛΩΝ ΚΑΙ ΠΕΣΕΙΤΑΙ ΚΑΙ ΟΥ ΜΗ ΔΥΝΗΤΑΙ ΑΝΑΣΤΗΝΑΙ ΚΑΤΙΣΧΥΣΕΝ ΓΑΡ ΕΠ' ΑΥΤΗΣ Η ΑΝΟΜΙΑ

21 ΚΑΙ ΕΠΑΞΕΙ Ο ΘΕΟΣ ΕΠΙ ΤΟΝ ΚΟΣΜΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΠΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ

22 ΚΑΙ ΣΥΝΑΞΟΥΣΙΝ ΚΑΙ ΑΠΟΚΛΕΙΣΟΥΣΙΝ ΕΙΣ ΟΧΥΡΩΜΑ ΚΑΙ ΕΙΣ ΔΕΣΜΩΤΗΡΙΟΝ ΔΙΑ ΠΟΛΛΩΝ ΓΕΝΕΩΝ ΕΠΙΣΚΟΠΗ ΕΣΤΑΙ ΑΥΤΩΝ

23 ΚΑΙ ΤΑΚΗΣΕΤΑΙ Η ΠΛΙΝΘΟΣ ΚΑΙ ΠΕΣΕΙΤΑΙ ΤΟ ΤΕΙΧΟΣ ΟΤΙ ΒΑΣΙΛΕΥΣΕΙ ΚΥΡΙΟΣ ΕΝ ΣΙΩΝ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΔΟΞΑΣΘΗΣΕΤΑΙ

ESAIAS (ISAIAH) CHAPTER 25

1 ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ ΔΟΞΑΣΩ ΣΕ ΥΜΝΗΣΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΤΙ ΕΠΟΙΗΣΑΣ ΘΑΥΜΑΣΤΑ ΠΡΑΓΜΑΤΑ ΒΟΥΛΗΝ ΑΡΧΑΙΑΝ ΑΛΗΘΙΝΗΝ ΓΕΝΟΙΤΟ ΚΥΡΙΕ

2 ΟΤΙ ΕΘΗΚΑΣ ΠΟΛΕΙΣ ΕΙΣ ΧΩΜΑ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΤΟΥ ΠΕΣΕΙΝ ΑΥΤΩΝ ΤΑ ΘΕΜΕΛΙΑ ΤΩΝ ΑΣΕΒΩΝ ΠΟΛΙΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΥ ΜΗ ΟΙΚΟΔΟΜΗΘΗ

3 ΔΙΑ ΤΟΥΤΟ ΕΥΛΟΓΗΣΕΙ ΣΕ Ο ΛΑΟΣ Ο ΠΤΩΧΟΣ ΚΑΙ ΠΟΛΕΙΣ ΑΝΘΡΩΠΩΝ ΑΔΙΚΟΥΜΕΝΩΝ ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ

4 ΕΓΕΝΟΥ ΓΑΡ ΠΑΣΗ ΠΟΛΕΙ ΤΑΠΕΙΝΗ ΒΟΗΘΟΣ ΚΑΙ ΤΟΙΣ ΑΘΥΜΗΣΑΣΙΝ ΔΙΑ ΕΝΔΕΙΑΝ ΣΚΕΠΗ ΑΠΟ ΑΝΘΡΩΠΩΝ ΠΟΝΗΡΩΝ ΡΥΣΗ ΑΥΤΟΥΣ ΣΚΕΠΗ ΔΙΨΩΝΤΩΝ ΚΑΙ ΠΝΕΥΜΑ ΑΝΘΡΩΠΩΝ ΑΔΙΚΟΥΜΕΝΩΝ

5 ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ ΩΣ ΑΝΘΡΩΠΟΙ ΟΛΙΓΟΨΥΧΟΙ ΔΙΨΩΝΤΕΣ ΕΝ ΣΙΩΝ ΑΠΟ ΑΝΘΡΩΠΩΝ ΑΣΕΒΩΝ ΟΙΣ ΗΜΑΣ ΠΑΡΕΔΩΚΑΣ

6 ΚΑΙ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟΥΤΟ ΠΙΟΝΤΑΙ ΕΥΦΡΟΣΥΝΗΝ ΠΙΟΝΤΑΙ ΟΙΝΟΝ ΧΡΙΣΟΝΤΑΙ ΜΥΡΟΝ

7 ΕΝ ΤΩ ΟΡΕΙ ΤΟΥΤΩ ΠΑΡΑΔΟΣ ΤΑΥΤΑ ΠΑΝΤΑ ΤΟΙΣ ΕΘΝΕΣΙΝ Η ΓΑΡ ΒΟΥΛΗ ΑΥΤΗ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

8 ΚΑΤΕΠΙΕΝ Ο ΘΑΝΑΤΟΣ ΙΣΧΥΣΑΣ ΚΑΙ ΠΑΛΙΝ ΑΦΕΙΛΕΝ Ο ΘΕΟΣ ΠΑΝ ΔΑΚΡΥΟΝ ΑΠΟ ΠΑΝΤΟΣ ΠΡΟΣΩΠΟΥ ΤΟ ΟΝΕΙΔΟΣ ΤΟΥ ΛΑΟΥ ΑΦΕΙΛΕΝ ΑΠΟ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΤΟ ΓΑΡ ΣΤΟΜΑ ΚΥΡΙΟΥ ΕΛΑΛΗΣΕΝ

9 ΚΑΙ ΕΡΟΥΣΙΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΙΔΟΥ Ο ΘΕΟΣ ΗΜΩΝ ΕΦ' Ω ΗΛΠΙΖΟΜΕΝ ΚΑΙ ΗΓΑΛΛΙΩΜΕΘΑ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΜΕΘΑ ΕΠΙ ΤΗ ΣΩΤΗΡΙΑ ΗΜΩΝ

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10 ΟΤΙ ΑΝΑΠΑΥΣΙΝ ΔΩΣΕΙ Ο ΘΕΟΣ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟΥΤΟ ΚΑΙ ΚΑΤΑΠΑΤΗΘΗΣΕΤΑΙ Η ΜΩΑΒΙΤΙΣ ΟΝ ΤΡΟΠΟΝ ΠΑΤΟΥΣΙΝ ΑΛΩΝΑ ΕΝ ΑΜΑΞΑΙΣ
11 ΚΑΙ ΑΝΗΣΕΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΟΝ ΤΡΟΠΟΝ ΚΑΙ ΑΥΤΟΣ ΕΤΑΠΕΙΝΩΣΕΝ ΤΟΥ ΑΠΟΛΕΣΑΙ ΚΑΙ ΤΑΠΕΙΝΩΣΕΙ ΤΗΝ ΥΒΡΙΝ ΑΥΤΟΥ ΕΦ' Α ΤΑΣ ΧΕΙΡΑΣ ΕΠΕΒΑΛΕΝ
12 ΚΑΙ ΤΟ ΥΨΟΣ ΤΗΣ ΚΑΤΑΦΥΓΗΣ ΤΟΥ ΤΟΙΧΟΥ ΣΟΥ ΤΑΠΕΙΝΩΣΕΙ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΕΩΣ ΤΟΥ ΕΔΑΦΟΥΣ

ESAIAS (ISAIAH) CHAPTER 26
1 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΣΟΝΤΑΙ ΤΟ ΑΣΜΑ ΤΟΥΤΟ ΕΠΙ ΓΗΣ ΙΟΥΔΑ ΛΕΓΟΝΤΕΣ ΙΔΟΥ ΠΟΛΙΣ ΟΧΥΡΑ ΚΑΙ ΣΩΤΗΡΙΟΝ ΗΜΩΝ ΘΗΣΕΙ ΤΕΙΧΟΣ ΚΑΙ ΠΕΡΙΤΕΙΧΟΣ
2 ΑΝΟΙΞΑΤΕ ΠΥΛΑΣ ΕΙΣΕΛΘΑΤΩ ΛΑΟΣ ΦΥΛΑΣΣΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΦΥΛΑΣΣΩΝ ΑΛΗΘΕΙΑΝ
3 ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΦΥΛΑΣΣΩΝ ΕΙΡΗΝΗΝ ΟΤΙ ΕΠΙ ΣΟΙ
4 ΗΛΠΙΣΑΝ ΚΥΡΙΕ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ Ο ΘΕΟΣ Ο ΜΕΓΑΣ Ο ΑΙΩΝΙΟΣ
5 ΟΣ ΤΑΠΕΙΝΩΣΑΣ ΚΑΤΗΓΑΓΕΣ ΤΟΥΣ ΕΝΟΙΚΟΥΝΤΑΣ ΕΝ ΥΨΗΛΟΙΣ ΠΟΛΕΙΣ ΟΧΥΡΑΣ ΚΑΤΑΒΑΛΕΙΣ ΚΑΙ ΚΑΤΑΞΕΙΣ ΕΩΣ ΕΔΑΦΟΥΣ

6 ΚΑΙ ΠΑΤΗΣΟΥΣΙΝ ΑΥΤΟΥΣ ΠΟΔΕΣ ΠΡΑΕΩΝ ΚΑΙ ΤΑΠΕΙΝΩΝ
7 ΟΔΟΣ ΕΥΣΕΒΩΝ ΕΥΘΕΙΑ ΕΓΕΝΕΤΟ ΚΑΙ ΠΑΡΕΣΚΕΥΑΣΜΕΝΗ Η ΟΔΟΣ ΤΩΝ ΕΥΣΕΒΩΝ
8 Η ΓΑΡ ΟΔΟΣ ΚΥΡΙΟΥ ΚΡΙΣΙΣ ΗΛΠΙΣΑΜΕΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΠΙ ΤΗ ΜΝΕΙΑ
9 Η ΕΠΙΘΥΜΕΙ Η ΨΥΧΗ ΗΜΩΝ ΕΚ ΝΥΚΤΟΣ ΟΡΘΡΙΖΕΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΠΡΟΣ ΣΕ Ο ΘΕΟΣ ΔΙΟΤΙ ΦΩΣ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΣΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΔΙΚΑΙΟΣΥΝΗΝ ΜΑΘΕΤΕ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ
10 ΠΕΠΑΥΤΑΙ ΓΑΡ Ο ΑΣΕΒΗΣ ΟΥ ΜΗ ΜΑΘΗ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΛΗΘΕΙΑΝ ΟΥ ΜΗ ΠΟΙΗΣΗ ΑΡΘΗΤΩ Ο ΑΣΕΒΗΣ ΙΝΑ ΜΗ ΙΔΗ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ
11 ΚΥΡΙΕ ΥΨΗΛΟΣ ΣΟΥ Ο ΒΡΑΧΙΩΝ ΚΑΙ ΟΥΚ ΗΔΕΙΣΑΝ ΓΝΟΝΤΕΣ ΔΕ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΖΗΛΟΣ ΛΗΜΨΕΤΑΙ ΛΑΟΝ ΑΠΑΙΔΕΥΤΟΝ ΚΑΙ ΝΥΝ ΠΥΡ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΕΔΕΤΑΙ
12 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΕΙΡΗΝΗΝ ΔΟΣ ΗΜΙΝ ΠΑΝΤΑ ΓΑΡ ΑΠΕΔΩΚΑΣ ΗΜΙΝ
13 ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ ΚΤΗΣΑΙ ΗΜΑΣ ΚΥΡΙΕ ΕΚΤΟΣ ΣΟΥ ΑΛΛΟΝ ΟΥΚ ΟΙΔΑΜΕΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΝΟΜΑΖΟΜΕΝ
14 ΟΙ ΔΕ ΝΕΚΡΟΙ ΖΩΗΝ ΟΥ ΜΗ ΙΔΩΣΙΝ ΟΥΔΕ ΙΑΤΡΟΙ ΟΥ ΜΗ ΑΝΑΣΤΗΣΩΣΙΝ ΔΙΑ ΤΟΥΤΟ ΕΠΗΓΑΓΕΣ ΚΑΙ ΑΠΩΛΕΣΑΣ ΚΑΙ ΗΡΑΣ ΠΑΝ ΑΡΣΕΝ ΑΥΤΩΝ
15 ΠΡΟΣΘΕΣ ΑΥΤΟΙΣ ΚΑΚΑ ΚΥΡΙΕ ΠΡΟΣΘΕΣ ΚΑΚΑ ΠΑΣΙΝ ΤΟΙΣ ΕΝΔΟΞΟΙΣ ΤΗΣ ΓΗΣ
16 ΚΥΡΙΕ ΕΝ ΘΛΙΨΕΙ ΕΜΝΗΣΘΗΝ ΣΟΥ ΕΝ ΘΛΙΨΕΙ ΜΙΚΡΑ Η ΠΑΙΔΕΙΑ ΣΟΥ ΗΜΙΝ
17 ΚΑΙ ΩΣ Η ΩΔΙΝΟΥΣΑ ΕΓΓΙΖΕΙ ΤΟΥ ΤΕΚΕΙΝ ΚΑΙ ΕΠΙ ΤΗ ΩΔΙΝΙ ΑΥΤΗΣ ΕΚΕΚΡΑΞΕΝ ΟΥΤΩΣ ΕΓΕΝΗΘΗΜΕΝ ΤΩ ΑΓΑΠΗΤΩ ΣΟΥ ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΣΟΥ ΚΥΡΙΕ
18 ΕΝ ΓΑΣΤΡΙ ΕΛΑΒΟΜΕΝ ΚΑΙ ΩΔΙΝΗΣΑΜΕΝ ΚΑΙ ΕΤΕΚΟΜΕΝ ΠΝΕΥΜΑ ΣΩΤΗΡΙΑΣ ΣΟΥ ΕΠΟΙΗΣΑΜΕΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΛΛΑ ΠΕΣΟΥΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ
19 ΑΝΑΣΤΗΣΟΝΤΑΙ ΟΙ ΝΕΚΡΟΙ ΚΑΙ ΕΓΕΡΘΗΣΟΝΤΑΙ ΟΙ ΕΝ ΤΟΙΣ ΜΝΗΜΕΙΟΙΣ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΟΙ ΕΝ ΤΗ ΓΗ Η ΓΑΡ ΔΡΟΣΟΣ Η ΠΑΡΑ ΣΟΥ ΙΑΜΑ ΑΥΤΟΙΣ ΕΣΤΙΝ Η ΔΕ ΓΗ ΤΩΝ ΑΣΕΒΩΝ ΠΕΣΕΙΤΑΙ
20 ΒΑΔΙΖΕ ΛΑΟΣ ΜΟΥ ΕΙΣΕΛΘΕ ΕΙΣ ΤΑ ΤΑΜΙΕΙΑ ΣΟΥ ΑΠΟΚΛΕΙΣΟΝ ΤΗΝ ΘΥΡΑΝ ΣΟΥ ΑΠΟΚΡΥΒΗΘΙ ΜΙΚΡΟΝ ΟΣΟΝ ΟΣΟΝ ΕΩΣ ΑΝ ΠΑΡΕΛΘΗ Η ΟΡΓΗ ΚΥΡΙΟΥ
21 ΙΔΟΥ ΓΑΡ ΚΥΡΙΟΣ ΑΠΟ ΤΟΥ ΑΓΙΟΥ ΕΠΑΓΕΙ ΤΗΝ ΟΡΓΗΝ ΕΠΙ ΤΟΥΣ ΕΝΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΑΝΑΚΑΛΥΨΕΙ Η ΓΗ ΤΟ ΑΙΜΑ ΑΥΤΗΣ ΚΑΙ ΟΥ ΚΑΤΑΚΑΛΥΨΕΙ ΤΟΥΣ ΑΝΗΡΗΜΕΝΟΥΣ

ESAIAS (ISAIAH) CHAPTER 27
1 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΠΑΞΕΙ Ο ΘΕΟΣ ΤΗΝ ΜΑΧΑΙΡΑΝ ΤΗΝ ΑΓΙΑΝ ΚΑΙ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΤΗΝ ΙΣΧΥΡΑΝ ΕΠΙ ΤΟΝ ΔΡΑΚΟΝΤΑ ΟΦΙΝ ΦΕΥΓΟΝΤΑ ΕΠΙ ΤΟΝ ΔΡΑΚΟΝΤΑ ΟΦΙΝ ΣΚΟΛΙΟΝ ΚΑΙ ΑΝΕΛΕΙ ΤΟΝ ΔΡΑΚΟΝΤΑ
2 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΜΠΕΛΩΝ ΚΑΛΟΣ ΕΠΙΘΥΜΗΜΑ ΕΞΑΡΧΕΙΝ ΚΑΤ' ΑΥΤΗΣ
3 ΕΓΩ ΠΟΛΙΣ ΙΣΧΥΡΑ ΠΟΛΙΣ ΠΟΛΙΟΡΚΟΥΜΕΝΗ ΜΑΤΗΝ ΠΟΤΙΩ ΑΥΤΗΝ ΑΛΩΣΕΤΑΙ ΓΑΡ ΝΥΚΤΟΣ ΗΜΕΡΑΣ ΔΕ ΠΕΣΕΙΤΑΙ ΤΟ ΤΕΙΧΟΣ
4 ΟΥΚ ΕΣΤΙΝ Η ΟΥΚ ΕΠΕΛΑΒΕΤΟ ΑΥΤΗΣ ΤΙΣ ΜΕ ΘΗΣΕΙ ΦΥΛΑΣΣΕΙΝ ΚΑΛΑΜΗΝ ΕΝ ΑΓΡΩ ΔΙΑ ΤΗΝ ΠΟΛΕΜΙΑΝ ΤΑΥΤΗΝ ΗΘΕΤΗΚΑ ΑΥΤΗΝ ΤΟΙΝΥΝ ΔΙΑ ΤΟΥΤΟ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΑΝΤΑ ΟΣΑ ΣΥΝΕΤΑΞΕΝ ΚΑΤΑΚΕΚΑΥΜΑΙ
5 ΒΟΗΣΟΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΗ ΠΟΙΗΣΩΜΕΝ ΕΙΡΗΝΗΝ ΑΥΤΩ ΠΟΙΗΣΩΜΕΝ ΕΙΡΗΝΗΝ
6 ΟΙ ΕΡΧΟΜΕΝΟΙ ΤΕΚΝΑ ΙΑΚΩΒ ΒΛΑΣΤΗΣΕΙ ΚΑΙ ΕΞΑΝΘΗΣΕΙ ΙΣΡΑΗΛ ΚΑΙ ΕΜΠΛΗΣΘΗΣΕΤΑΙ Η ΟΙΚΟΥΜΕΝΗ ΤΟΥ ΚΑΡΠΟΥ ΑΥΤΟΥ
7 ΜΗ ΩΣ ΑΥΤΟΣ ΕΠΑΤΑΞΕΝ ΚΑΙ ΑΥΤΟΣ ΟΥΤΩΣ ΠΛΗΓΗΣΕΤΑΙ ΚΑΙ ΩΣ ΑΥΤΟΣ ΑΝΕΙΛΕΝ ΟΥΤΩΣ ΑΝΑΙΡΕΘΗΣΕΤΑΙ
8 ΜΑΧΟΜΕΝΟΣ ΚΑΙ ΟΝΕΙΔΙΖΩΝ ΕΞΑΠΟΣΤΕΛΕΙ ΑΥΤΟΥΣ ΟΥ ΣΥ ΗΣΘΑ Ο ΜΕΛΕΤΩΝ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΣΚΛΗΡΩ ΑΝΕΛΕΙΝ ΑΥΤΟΥΣ ΠΝΕΥΜΑΤΙ ΘΥΜΟΥ
9 ΔΙΑ ΤΟΥΤΟ ΑΦΑΙΡΕΘΗΣΕΤΑΙ Η ΑΝΟΜΙΑ ΙΑΚΩΒ ΚΑΙ ΤΟΥΤΟ ΕΣΤΙΝ Η ΕΥΛΟΓΙΑ ΑΥΤΟΥ ΟΤΑΝ ΑΦΕΛΩΜΑΙ ΑΥΤΟΥ ΤΗΝ ΑΜΑΡΤΙΑΝ ΟΤΑΝ ΘΩΣΙΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΙΘΟΥΣ ΤΩΝ ΒΩΜΩΝ ΚΑΤΑΚΕΚΟΜΜΕΝΟΥΣ ΩΣ ΚΟΝΙΑΝ ΛΕΠΤΗΝ ΚΑΙ ΟΥ ΜΗ ΜΕΙΝΗ ΤΑ ΔΕΝΔΡΑ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΑΥΤΩΝ ΕΚΚΕΚΟΜΜΕΝΑ ΩΣΠΕΡ ΔΡΥΜΟΣ ΜΑΚΡΑΝ
10 ΤΟ ΚΑΤΟΙΚΟΥΜΕΝΟΝ ΠΟΙΜΝΙΟΝ ΑΝΕΙΜΕΝΟΝ ΕΣΤΑΙ ΩΣ ΠΟΙΜΝΙΟΝ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΝ ΚΑΙ ΕΣΤΑΙ ΠΟΛΥΝ ΧΡΟΝΟΝ ΕΙΣ ΒΟΣΚΗΜΑ ΚΑΙ ΕΚΕΙ ΑΝΑΠΑΥΣΟΝΤΑΙ
11 ΚΑΙ ΜΕΤΑ ΧΡΟΝΟΝ ΟΥΚ ΕΣΤΑΙ ΕΝ ΑΥΤΗ ΠΑΝ ΧΛΩΡΟΝ ΔΙΑ ΤΟ ΞΗΡΑΝΘΗΝΑΙ ΓΥΝΑΙΚΕΣ ΕΡΧΟΜΕΝΑΙ ΑΠΟ ΘΕΑΣ ΔΕΥΤΕ ΟΥ ΓΑΡ ΛΑΟΣ ΕΣΤΙΝ ΕΧΩΝ ΣΥΝΕΣΙΝ ΔΙΑ ΤΟΥΤΟ ΟΥ ΜΗ ΟΙΚΤΙΡΗΣΗ Ο ΠΟΙΗΣΑΣ ΑΥΤΟΥΣ ΟΥΔΕ Ο ΠΛΑΣΑΣ ΑΥΤΟΥΣ ΟΥ ΜΗ ΕΛΕΗΣΗ
12 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΣΥΜΦΡΑΞΕΙ ΚΥΡΙΟΣ ΑΠΟ ΤΗΣ ΔΙΩΡΥΓΟΣ ΤΟΥ ΠΟΤΑΜΟΥ ΕΩΣ ΡΙΝΟΚΟΡΟΥΡΩΝ ΥΜΕΙΣ ΔΕ ΣΥΝΑΓΑΓΕΤΕ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΤΑ ΕΝΑ ΕΝΑ
13 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΣΑΛΠΙΟΥΣΙΝ ΤΗ ΣΑΛΠΙΓΓΙ ΤΗ ΜΕΓΑΛΗ ΚΑΙ ΗΞΟΥΣΙΝ ΟΙ ΑΠΟΛΟΜΕΝΟΙ ΕΝ ΤΗ ΧΩΡΑ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΟΙ ΑΠΟΛΟΜΕΝΟΙ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΤΩ ΚΥΡΙΩ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

ESAIAS (ISAIAH) CHAPTER 28
1 ΟΥΑΙ ΤΩ ΣΤΕΦΑΝΩ ΤΗΣ ΥΒΡΕΩΣ ΟΙ ΜΙΣΘΩΤΟΙ ΕΦΡΑΙΜ ΤΟ ΑΝΘΟΣ ΤΟ ΕΚΠΕΣΟΝ ΕΚ ΤΗΣ ΔΟΞΗΣ ΕΠΙ ΤΗΣ ΚΟΡΥΦΗΣ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΠΑΧΕΟΣ ΟΙ ΜΕΘΥΟΝΤΕΣ ΑΝΕΥ ΟΙΝΟΥ

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2 ΙΔΟΥ ΙΣΧΥΡΟΝ ΚΑΙ ΣΚΛΗΡΟΝ Ο ΘΥΜΟΣ ΚΥΡΙΟΥ ΩΣ ΧΑΛΑΖΑ ΚΑΤΑΦΕΡΟΜΕΝΗ ΟΥΚ ΕΧΟΥΣΑ ΣΚΕΠΗΝ ΒΙΑ ΚΑΤΑΦΕΡΟΜΕΝΗ ΩΣ ΥΔΑΤΟΣ ΠΟΛΥ ΠΛΗΘΟΣ ΣΥΡΟΝ ΧΩΡΑΝ ΤΗ ΓΗ ΠΟΙΗΣΕΙ ΑΝΑΠΑΥΣΙΝ ΤΑΙΣ ΧΕΡΣΙΝ

3 ΚΑΙ ΤΟΙΣ ΠΟΣΙΝ ΚΑΤΑΠΑΤΗΘΗΣΕΤΑΙ Ο ΣΤΕΦΑΝΟΣ ΤΗΣ ΥΒΡΕΩΣ ΟΙ ΜΙΣΘΩΤΟΙ ΤΟΥ ΕΦΡΑΙΜ

4 ΚΑΙ ΕΣΤΑΙ ΤΟ ΑΝΘΟΣ ΤΟ ΕΚΠΕΣΟΝ ΤΗΣ ΕΛΠΙΔΟΣ ΤΗΣ ΔΟΞΗΣ ΕΠ' ΑΚΡΟΥ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΥΨΗΛΟΥ ΩΣ ΠΡΟΔΡΟΜΟΣ ΣΥΚΟΥ Ο ΙΔΩΝ ΑΥΤΟ ΠΡΙΝ Η ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΛΑΒΕΙΝ ΘΕΛΗΣΕΙ ΑΥΤΟ ΚΑΤΑΠΙΕΙΝ

5 ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ Ο ΣΤΕΦΑΝΟΣ ΤΗΣ ΕΛΠΙΔΟΣ Ο ΠΛΑΚΕΙΣ ΤΗΣ ΔΟΞΗΣ ΤΩ ΚΑΤΑΛΕΙΦΘΕΝΤΙ ΜΟΥ ΛΑΩ

6 ΚΑΤΑΛΕΙΦΘΗΣΟΝΤΑΙ ΕΠΙ ΠΝΕΥΜΑΤΙ ΚΡΙΣΕΩΣ ΕΠΙ ΚΡΙΣΙΝ ΚΑΙ ΙΣΧΥΝ ΚΩΛΥΩΝ ΑΝΕΛΕΙΝ

7 ΟΥΤΟΙ ΓΑΡ ΟΙΝΩ ΠΕΠΛΑΝΗΜΕΝΟΙ ΕΙΣΙΝ ΕΠΛΑΝΗΘΗΣΑΝ ΔΙΑ ΤΟ ΣΙΚΕΡΑ ΙΕΡΕΥΣ ΚΑΙ ΠΡΟΦΗΤΗΣ ΕΞΕΣΤΗΣΑΝ ΔΙΑ ΤΟΝ ΟΙΝΟΝ ΕΣΕΙΣΘΗΣΑΝ ΑΠΟ ΤΗΣ ΜΕΘΗΣ ΤΟΥ ΣΙΚΕΡΑ ΕΠΛΑΝΗΘΗΣΑΝ ΤΟΥΤ' ΕΣΤΙ ΦΑΣΜΑ

8 ΑΡΑ ΕΔΕΤΑΙ ΤΑΥΤΗΝ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΗ ΓΑΡ Η ΒΟΥΛΗ ΕΝΕΚΕΝ ΠΛΕΟΝΕΞΙΑΣ

9 ΤΙΝΙ ΑΝΗΓΓΕΙΛΑΜΕΝ ΚΑΚΑ ΚΑΙ ΤΙΝΙ ΑΝΗΓΓΕΙΛΑΜΕΝ ΑΓΓΕΛΙΑΝ ΟΙ ΑΠΟΓΕΓΑΛΑΚΤΙΣΜΕΝΟΙ ΑΠΟ ΓΑΛΑΚΤΟΣ ΟΙ ΑΠΕΣΠΑΣΜΕΝΟΙ ΑΠΟ ΜΑΣΤΟΥ

10 ΘΛΙΨΙΝ ΕΠΙ ΘΛΙΨΙΝ ΠΡΟΣΔΕΧΟΥ ΕΛΠΙΔΑ ΕΠ' ΕΛΠΙΔΙ ΕΤΙ ΜΙΚΡΟΝ ΕΤΙ ΜΙΚΡΟΝ

11 ΔΙΑ ΦΑΥΛΙΣΜΟΝ ΧΕΙΛΕΩΝ ΔΙΑ ΓΛΩΣΣΗΣ ΕΤΕΡΑΣ ΟΤΙ ΛΑΛΗΣΟΥΣΙΝ ΤΩ ΛΑΩ ΤΟΥΤΩ

12 ΛΕΓΟΝΤΕΣ ΑΥΤΩ ΤΟΥΤΟ ΤΟ ΑΝΑΠΑΥΜΑ ΤΩ ΠΕΙΝΩΝΤΙ ΚΑΙ ΤΟΥΤΟ ΤΟ ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΑΝ ΑΚΟΥΕΙΝ

13 ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΤΟ ΛΟΓΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΘΛΙΨΙΣ ΕΠΙ ΘΛΙΨΙΝ ΕΛΠΙΣ ΕΠ' ΕΛΠΙΔΙ ΕΤΙ ΜΙΚΡΟΝ ΕΤΙ ΜΙΚΡΟΝ ΙΝΑ ΠΟΡΕΥΘΩΣΙΝ ΚΑΙ ΠΕΣΩΣΙΝ ΕΙΣ ΤΑ ΟΠΙΣΩ ΚΑΙ ΚΙΝΔΥΝΕΥΣΟΥΣΙΝ ΚΑΙ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΚΑΙ ΑΛΩΣΟΝΤΑΙ

14 ΔΙΑ ΤΟΥΤΟ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΑΝΔΡΕΣ ΤΕΘΛΙΜΜΕΝΟΙ ΚΑΙ ΑΡΧΟΝΤΕΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

15 ΟΤΙ ΕΙΠΑΤΕ ΕΠΟΙΗΣΑΜΕΝ ΔΙΑΘΗΚΗΝ ΜΕΤΑ ΤΟΥ ΑΔΟΥ ΚΑΙ ΜΕΤΑ ΤΟΥ ΘΑΝΑΤΟΥ ΣΥΝΘΗΚΑΣ ΚΑΤΑΙΓΙΣ ΦΕΡΟΜΕΝΗ ΕΑΝ ΠΑΡΕΛΘΗ ΟΥ ΜΗ ΕΛΘΗ ΕΦ' ΗΜΑΣ ΕΘΗΚΑΜΕΝ ΨΕΥΔΟΣ ΤΗΝ ΕΛΠΙΔΑ ΗΜΩΝ ΚΑΙ ΤΩ ΨΕΥΔΕΙ ΣΚΕΠΑΣΘΗΣΟΜΕΘΑ

16 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΜΒΑΛΩ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ ΣΙΩΝ ΛΙΘΟΝ ΠΟΛΥΤΕΛΗ ΕΚΛΕΚΤΟΝ ΑΚΡΟΓΩΝΙΑΙΟΝ ΕΝΤΙΜΟΝ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΗΣ ΚΑΙ Ο ΠΙΣΤΕΥΩΝ ΕΠ' ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙΣΧΥΝΘΗ

17 ΚΑΙ ΘΗΣΩ ΚΡΙΣΙΝ ΕΙΣ ΕΛΠΙΔΑ Η ΔΕ ΕΛΕΗΜΟΣΥΝΗ ΜΟΥ ΕΙΣ ΣΤΑΘΜΟΥΣ ΚΑΙ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΜΑΤΗΝ ΨΕΥΔΕΙ ΟΤΙ ΟΥ ΜΗ ΠΑΡΕΛΘΗ ΥΜΑΣ ΚΑΤΑΙΓΙΣ

18 ΜΗ ΚΑΙ ΑΦΕΛΗ ΥΜΩΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΙ Η ΕΛΠΙΣ ΥΜΩΝ Η ΠΡΟΣ ΤΟΝ ΑΔΗΝ ΟΥ ΜΗ ΕΜΜΕΙΝΗ ΚΑΤΑΙΓΙΣ ΦΕΡΟΜΕΝΗ ΕΑΝ ΕΠΕΛΘΗ ΕΣΕΣΘΕ ΑΥΤΗ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ

19 ΟΤΑΝ ΠΑΡΕΛΘΗ ΛΗΜΨΕΤΑΙ ΥΜΑΣ ΠΡΩΙ ΠΡΩΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΗΜΕΡΑΣ ΚΑΙ ΕΝ ΝΥΚΤΙ ΕΣΤΑΙ ΕΛΠΙΣ ΠΟΝΗΡΑ ΜΑΘΕΤΕ ΑΚΟΥΕΙΝ

20 ΣΤΕΝΟΧΩΡΟΥΜΕΝΟΙ ΟΥ ΔΥΝΑΜΕΘΑ ΜΑΧΕΣΘΑΙ ΑΥΤΟΙ ΔΕ ΑΣΘΕΝΟΥΜΕΝ ΤΟΥ ΗΜΑΣ ΣΥΝΑΧΘΗΝΑΙ

21 ΩΣΠΕΡ ΟΡΟΣ ΑΣΕΒΩΝ ΑΝΑΣΤΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΦΑΡΑΓΓΙ ΓΑΒΑΩΝ ΜΕΤΑ ΘΥΜΟΥ ΠΟΙΗΣΕΙ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΠΙΚΡΙΑΣ ΕΡΓΟΝ Ο ΔΕ ΘΥΜΟΣ ΑΥΤΟΥ ΑΛΛΟΤΡΙΩΣ ΧΡΗΣΕΤΑΙ ΚΑΙ Η ΠΙΚΡΙΑ ΑΥΤΟΥ ΑΛΛΟΤΡΙΑ

22 ΚΑΙ ΥΜΕΙΣ ΜΗ ΕΥΦΡΑΝΘΕΙΗΤΕ ΜΗΔΕ ΙΣΧΥΣΑΤΩΣΑΝ ΥΜΩΝ ΟΙ ΔΕΣΜΟΙ ΔΙΟΤΙ ΣΥΝΤΕΤΕΛΕΣΜΕΝΑ ΚΑΙ ΣΥΝΤΕΤΜΗΜΕΝΑ ΠΡΑΓΜΑΤΑ ΗΚΟΥΣΑ ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ Α ΠΟΙΗΣΕΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

23 ΕΝΩΤΙΖΕΣΘΕ ΚΑΙ ΑΚΟΥΕΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΠΡΟΣΕΧΕΤΕ ΚΑΙ ΑΚΟΥΕΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ

24 ΜΗ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΜΕΛΛΕΙ Ο ΑΡΟΤΡΙΩΝ ΑΡΟΤΡΙΑΝ Η ΣΠΟΡΟΝ ΠΡΟΕΤΟΙΜΑΣΕΙ ΠΡΙΝ ΕΡΓΑΣΑΣΘΑΙ ΤΗΝ ΓΗΝ

25 ΟΥΧ ΟΤΑΝ ΟΜΑΛΙΣΗ ΑΥΤΗΣ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΤΕ ΣΠΕΙΡΕΙ ΜΙΚΡΟΝ ΜΕΛΑΝΘΙΟΝ ΚΑΙ ΚΥΜΙΝΟΝ ΚΑΙ ΠΑΛΙΝ ΣΠΕΙΡΕΙ ΠΥΡΟΝ ΚΑΙ ΚΡΙΘΗΝ ΚΑΙ ΖΕΑΝ ΕΝ ΤΟΙΣ ΟΡΙΟΙΣ ΣΟΥ

26 ΚΑΙ ΠΑΙΔΕΥΘΗΣΗ ΚΡΙΜΑΤΙ ΘΕΟΥ ΣΟΥ ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ

27 ΟΥ ΓΑΡ ΜΕΤΑ ΣΚΛΗΡΟΤΗΤΟΣ ΚΑΘΑΙΡΕΤΑΙ ΤΟ ΜΕΛΑΝΘΙΟΝ ΟΥΔΕ ΤΡΟΧΟΣ ΑΜΑΞΗΣ ΠΕΡΙΑΞΕΙ ΕΠΙ ΤΟ ΚΥΜΙΝΟΝ ΑΛΛΑ ΡΑΒΔΩ ΕΚΤΙΝΑΣΣΕΤΑΙ ΤΟ ΜΕΛΑΝΘΙΟΝ ΤΟ ΔΕ ΚΥΜΙΝΟΝ

28 ΜΕΤΑ ΑΡΤΟΥ ΒΡΩΘΗΣΕΤΑΙ ΟΥ ΓΑΡ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΓΩ ΥΜΙΝ ΟΡΓΙΣΘΗΣΟΜΑΙ ΟΥΔΕ ΦΩΝΗ ΤΗΣ ΠΙΚΡΙΑΣ ΜΟΥ ΚΑΤΑΠΑΤΗΣΕΙ ΥΜΑΣ

29 ΚΑΙ ΤΑΥΤΑ ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΞΗΛΘΕΝ ΤΑ ΤΕΡΑΤΑ ΒΟΥΛΕΥΣΑΣΘΕ ΥΨΩΣΑΤΕ ΜΑΤΑΙΑΝ ΠΑΡΑΚΛΗΣΙΝ

ESAIAS (ISAIAH) CHAPTER 29

1 ΟΥΑΙ ΠΟΛΙΣ ΑΡΙΗΛ ΗΝ ΔΑΥΙΔ ΕΠΟΛΕΜΗΣΕΝ ΣΥΝΑΓΑΓΕΤΕ ΓΕΝΗΜΑΤΑ ΕΝΙΑΥΤΟΝ ΕΠ' ΕΝΙΑΥΤΟΝ ΦΑΓΕΣΘΕ ΓΑΡ ΣΥΝ ΜΩΑΒ

2 ΕΚΘΛΙΨΩ ΓΑΡ ΑΡΙΗΛ ΚΑΙ ΕΣΤΑΙ ΑΥΤΗΣ Η ΙΣΧΥΣ ΚΑΙ ΤΟ ΠΛΟΥΤΟΣ ΕΜΟΙ

3 ΚΑΙ ΚΥΚΛΩΣΩ ΩΣ ΔΑΥΙΔ ΕΠΙ ΣΕ ΚΑΙ ΒΑΛΩ ΠΕΡΙ ΣΕ ΧΑΡΑΚΑ ΚΑΙ ΘΗΣΩ ΠΕΡΙ ΣΕ ΠΥΡΓΟΥΣ

4 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΟΝΤΑΙ ΟΙ ΛΟΓΟΙ ΣΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΣ ΤΗΝ ΓΗΝ ΟΙ ΛΟΓΟΙ ΣΟΥ ΔΥΣΟΝΤΑΙ ΚΑΙ ΕΣΤΑΙ ΩΣ ΟΙ ΦΩΝΟΥΝΤΕΣ ΕΚ ΤΗΣ ΓΗΣ Η ΦΩΝΗ ΣΟΥ ΚΑΙ ΠΡΟΣ ΤΟ ΕΔΑΦΟΣ Η ΦΩΝΗ ΣΟΥ ΑΣΘΕΝΗΣΕΙ

5 ΚΑΙ ΕΣΤΑΙ ΩΣ ΚΟΝΙΟΡΤΟΣ ΑΠΟ ΤΡΟΧΟΥ Ο ΠΛΟΥΤΟΣ ΤΩΝ ΑΣΕΒΩΝ ΚΑΙ ΩΣ ΧΝΟΥΣ ΦΕΡΟΜΕΝΟΣ ΚΑΙ ΕΣΤΑΙ ΩΣ ΣΤΙΓΜΗ ΠΑΡΑΧΡΗΜΑ

6 ΠΑΡΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΠΙΣΚΟΠΗ ΓΑΡ ΕΣΤΑΙ ΜΕΤΑ ΒΡΟΝΤΗΣ ΚΑΙ ΣΕΙΣΜΟΥ ΚΑΙ ΦΩΝΗΣ ΜΕΓΑΛΗΣ ΚΑΤΑΙΓΙΣ ΦΕΡΟΜΕΝΗ ΚΑΙ ΦΛΟΞ ΠΥΡΟΣ ΚΑΤΕΣΘΙΟΥΣΑ

7 ΚΑΙ ΕΣΤΑΙ ΩΣ Ο ΕΝΥΠΝΙΑΖΟΜΕΝΟΣ ΕΝ ΥΠΝΩ Ο ΠΛΟΥΤΟΣ ΤΩΝ ΕΘΝΩΝ ΠΑΝΤΩΝ ΟΣΟΙ ΕΠΕΣΤΡΑΤΕΥΣΑΝ ΕΠΙ ΑΡΙΗΛ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΤΡΑΤΕΥΣΑΜΕΝΟΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΥΝΗΓΜΕΝΟΙ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΘΛΙΒΟΝΤΕΣ ΑΥΤΗΝ

8 ΚΑΙ ΕΣΟΝΤΑΙ ΩΣ ΟΙ ΕΝ ΥΠΝΩ ΠΙΝΟΝΤΕΣ ΚΑΙ ΕΣΘΟΝΤΕΣ ΚΑΙ ΕΞΑΝΑΣΤΑΝΤΩΝ ΜΑΤΑΙΟΝ ΑΥΤΩΝ ΤΟ ΕΝΥΠΝΙΟΝ ΚΑΙ ΟΝ ΤΡΟΠΟΝ ΕΝΥΠΝΙΑΖΕΤΑΙ Ο ΔΙΨΩΝ ΩΣ ΠΙΝΩΝ ΚΑΙ ΕΞΑΝΑΣΤΑΣ ΕΤΙ ΔΙΨΑ Η ΔΕ ΨΥΧΗ ΑΥΤΟΥ ΕΙΣ ΚΕΝΟΝ ΗΛΠΙΣΕΝ ΟΥΤΩΣ ΕΣΤΑΙ Ο ΠΛΟΥΤΟΣ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΟΣΟΙ ΕΠΕΣΤΡΑΤΕΥΣΑΝ ΕΠΙ ΤΟ ΟΡΟΣ ΣΙΩΝ

9 ΕΚΛΥΘΗΤΕ ΚΑΙ ΕΚΣΤΗΤΕ ΚΑΙ ΚΡΑΙΠΑΛΗΣΑΤΕ ΟΥΚ ΑΠΟ ΣΙΚΕΡΑ ΟΥΔΕ ΑΠΟ ΟΙΝΟΥ

10 ΟΤΙ ΠΕΠΟΤΙΚΕΝ ΥΜΑΣ ΚΥΡΙΟΣ ΠΝΕΥΜΑΤΙ ΚΑΤΑΝΥΞΕΩΣ ΚΑΙ ΚΑΜΜΥΣΕΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΡΧΟΝΤΩΝ ΑΥΤΩΝ ΟΙ ΟΡΩΝΤΕΣ ΤΑ ΚΡΥΠΤΑ

11 ΚΑΙ ΕΣΟΝΤΑΙ ΥΜΙΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΩΣ ΟΙ ΛΟΓΟΙ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥ ΕΣΦΡΑΓΙΣΜΕΝΟΥ ΤΟΥΤΟΥ Ο ΕΑΝ

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ΔΩΣΙΝ ΑΥΤΟ ΑΝΘΡΩΠΩ ΕΠΙΣΤΑΜΕΝΩ ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΕΣ ΑΝΑΓΝΩΘΙ ΤΑΥΤΑ ΚΑΙ ΕΡΕΙ ΟΥ ΔΥΝΑΜΑΙ ΑΝΑΓΝΩΝΑΙ ΕΣΦΡΑΓΙΣΤΑΙ ΓΑΡ

12 ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥΤΟ ΕΙΣ ΧΕΙΡΑΣ ΑΝΘΡΩΠΟΥ ΜΗ ΕΠΙΣΤΑΜΕΝΟΥ ΓΡΑΜΜΑΤΑ ΚΑΙ ΕΡΕΙ ΑΥΤΩ ΑΝΑΓΝΩΘΙ ΤΟΥΤΟ ΚΑΙ ΕΡΕΙ ΟΥΚ ΕΠΙΣΤΑΜΑΙ ΓΡΑΜΜΑΤΑ

13 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΓΓΙΖΕΙ ΜΟΙ Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΑΥΤΩΝ ΤΙΜΩΣΙΝ ΜΕ Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ' ΕΜΟΥ ΜΑΤΗΝ ΔΕ ΣΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑΣΚΟΝΤΕΣ ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ ΚΑΙ ΔΙΔΑΣΚΑΛΙΑΣ

14 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΠΡΟΣΘΗΣΩ ΤΟΥ ΜΕΤΑΘΕΙΝΑΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΜΕΤΑΘΗΣΩ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΛΩ ΤΗΝ ΣΟΦΙΑΝ ΤΩΝ ΣΟΦΩΝ ΚΑΙ ΤΗΝ ΣΥΝΕΣΙΝ ΤΩΝ ΣΥΝΕΤΩΝ ΚΡΥΨΩ

15 ΟΥΑΙ ΟΙ ΒΑΘΕΩΣ ΒΟΥΛΗΝ ΠΟΙΟΥΝΤΕΣ ΚΑΙ ΟΥ ΔΙΑ ΚΥΡΙΟΥ ΟΥΑΙ ΟΙ ΕΝ ΚΡΥΦΗ ΒΟΥΛΗΝ ΠΟΙΟΥΝΤΕΣ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΚΟΤΕΙ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΚΑΙ ΕΡΟΥΣΙΝ ΤΙΣ ΗΜΑΣ ΕΩΡΑΚΕΝ ΚΑΙ ΤΙΣ ΗΜΑΣ ΓΝΩΣΕΤΑΙ Η Α ΗΜΕΙΣ ΠΟΙΟΥΜΕΝ

16 ΟΥΧ ΩΣ Ο ΠΗΛΟΣ ΤΟΥ ΚΕΡΑΜΕΩΣ ΛΟΓΙΣΘΗΣΕΣΘΕ ΜΗ ΕΡΕΙ ΤΟ ΠΛΑΣΜΑ ΤΩ ΠΛΑΣΑΝΤΙ ΟΥ ΣΥ ΜΕ ΕΠΛΑΣΑΣ Η ΤΟ ΠΟΙΗΜΑ ΤΩ ΠΟΙΗΣΑΝΤΙ ΟΥ ΣΥΝΕΤΩΣ ΜΕ ΕΠΟΙΗΣΑΣ

17 ΟΥΚΕΤΙ ΜΙΚΡΟΝ ΚΑΙ ΜΕΤΑΤΕΘΗΣΕΤΑΙ Ο ΛΙΒΑΝΟΣ ΩΣ ΤΟ ΟΡΟΣ ΤΟ ΧΕΡΜΕΛ ΚΑΙ ΤΟ ΟΡΟΣ ΤΟ ΧΕΡΜΕΛ ΕΙΣ ΔΡΥΜΟΝ ΛΟΓΙΣΘΗΣΕΤΑΙ

18 ΚΑΙ ΑΚΟΥΣΟΝΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΩΦΟΙ ΛΟΓΟΥΣ ΒΙΒΛΙΟΥ ΚΑΙ ΟΙ ΕΝ ΤΩ ΣΚΟΤΕΙ ΚΑΙ ΟΙ ΕΝ ΤΗ ΟΜΙΧΛΗ ΟΦΘΑΛΜΟΙ ΤΥΦΛΩΝ ΒΛΕΨΟΝΤΑΙ

19 ΚΑΙ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΠΤΩΧΟΙ ΔΙΑ ΚΥΡΙΟΝ ΕΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΟΙ ΑΠΗΛΠΙΣΜΕΝΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΜΠΛΗΣΘΗΣΟΝΤΑΙ ΕΥΦΡΟΣΥΝΗΣ

20 ΕΞΕΛΙΠΕΝ ΑΝΟΜΟΣ ΚΑΙ ΑΠΩΛΕΤΟ ΥΠΕΡΗΦΑΝΟΣ ΚΑΙ ΕΞΩΛΕΘΡΕΥΘΗΣΑΝ ΟΙ ΑΝΟΜΟΥΝΤΕΣ ΕΠΙ ΚΑΚΙΑ

21 ΚΑΙ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΜΑΡΤΕΙΝ ΑΝΘΡΩΠΟΥΣ ΕΝ ΛΟΓΩ ΠΑΝΤΑΣ ΔΕ ΤΟΥΣ ΕΛΕΓΧΟΝΤΑΣ ΕΝ ΠΥΛΑΙΣ ΠΡΟΣΚΟΜΜΑ ΘΗΣΟΥΣΙΝ ΚΑΙ ΕΠΛΑΓΙΑΣΑΝ ΕΝ ΑΔΙΚΟΙΣ ΔΙΚΑΙΟΝ

22 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ ΟΝ ΑΦΩΡΙΣΕΝ ΕΞ ΑΒΡΑΑΜ ΟΥ ΝΥΝ ΑΙΣΧΥΝΘΗΣΕΤΑΙ ΙΑΚΩΒ ΟΥΔΕ ΝΥΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΕΤΑΒΑΛΕΙ ΙΣΡΑΗΛ

23 ΑΛΛ' ΟΤΑΝ ΙΔΩΣΙΝ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΤΑ ΕΡΓΑ ΜΟΥ ΔΙ' ΕΜΕ ΑΓΙΑΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΑΓΙΑΣΟΥΣΙΝ ΤΟΝ ΑΓΙΟΝ ΙΑΚΩΒ ΚΑΙ ΤΟΝ ΘΕΟΝ ΤΟΥ ΙΣΡΑΗΛ ΦΟΒΗΘΗΣΟΝΤΑΙ

24 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΙ ΤΩ ΠΝΕΥΜΑΤΙ ΠΛΑΝΩΜΕΝΟΙ ΣΥΝΕΣΙΝ ΟΙ ΔΕ ΓΟΓΓΥΖΟΝΤΕΣ ΜΑΘΗΣΟΝΤΑΙ ΥΠΑΚΟΥΕΙΝ ΚΑΙ ΑΙ ΓΛΩΣΣΑΙ ΑΙ ΨΕΛΛΙΖΟΥΣΑΙ ΜΑΘΗΣΟΝΤΑΙ ΛΑΛΕΙΝ ΕΙΡΗΝΗΝ

ESAIAS (ISAIAH) CHAPTER 30

1 ΟΥΑΙ ΤΕΚΝΑ ΑΠΟΣΤΑΤΑΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΟΙΗΣΑΤΕ ΒΟΥΛΗΝ ΟΥ ΔΙ' ΕΜΟΥ ΚΑΙ ΣΥΝΘΗΚΑΣ ΟΥ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΟΥ ΠΡΟΣΘΕΙΝΑΙ ΑΜΑΡΤΙΑΣ ΕΦ' ΑΜΑΡΤΙΑΙΣ

2 ΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΚΑΤΑΒΗΝΑΙ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΜΕ ΔΕ ΟΥΚ ΕΠΗΡΩΤΗΣΑΝ ΤΟΥ ΒΟΗΘΗΘΗΝΑΙ ΥΠΟ ΦΑΡΑΩ ΚΑΙ ΣΚΕΠΑΣΘΗΝΑΙ ΥΠΟ ΑΙΓΥΠΤΙΩΝ

3 ΕΣΤΑΙ ΓΑΡ ΥΜΙΝ Η ΣΚΕΠΗ ΦΑΡΑΩ ΕΙΣ ΑΙΣΧΥΝΗΝ ΚΑΙ ΤΟΙΣ ΠΕΠΟΙΘΟΣΙΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΟΝΕΙΔΟΣ

4 ΟΤΙ ΕΙΣΙΝ ΕΝ ΤΑΝΕΙ ΑΡΧΗΓΟΙ ΑΓΓΕΛΟΙ ΠΟΝΗΡΟΙ ΜΑΤΗΝ ΚΟΠΙΑΣΟΥΣΙΝ

5 ΠΡΟΣ ΛΑΟΝ ΟΣ ΟΥΚ ΩΦΕΛΗΣΕΙ ΑΥΤΟΥΣ ΟΥΤΕ ΕΙΣ ΒΟΗΘΕΙΑΝ ΟΥΤΕ ΕΙΣ ΩΦΕΛΕΙΑΝ ΑΛΛΑ ΕΙΣ ΑΙΣΧΥΝΗΝ ΚΑΙ ΟΝΕΙΔΟΣ

6 Η ΟΡΑΣΙΣ ΤΩΝ ΤΕΤΡΑΠΟΔΩΝ ΤΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΤΗ ΘΛΙΨΕΙ ΚΑΙ ΤΗ ΣΤΕΝΟΧΩΡΙΑ ΛΕΩΝ ΚΑΙ ΣΚΥΜΝΟΣ ΛΕΟΝΤΟΣ ΕΚΕΙΘΕΝ ΚΑΙ ΑΣΠΙΔΕΣ ΚΑΙ ΕΚΓΟΝΑ ΑΣΠΙΔΩΝ ΠΕΤΟΜΕΝΩΝ ΟΙ ΕΦΕΡΟΝ ΕΠ' ΟΝΩΝ ΚΑΙ ΚΑΜΗΛΩΝ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΩΝ ΠΡΟΣ ΕΘΝΟΣ Ο ΟΥΚ ΩΦΕΛΗΣΕΙ ΑΥΤΟΥΣ ΕΙΣ ΒΟΗΘΕΙΑΝ ΑΛΛΑ ΕΙΣ ΑΙΣΧΥΝΗΝ ΚΑΙ ΟΝΕΙΔΟΣ

7 ΑΙΓΥΠΤΙΟΙ ΜΑΤΑΙΑ ΚΑΙ ΚΕΝΑ ΩΦΕΛΗΣΟΥΣΙΝ ΥΜΑΣ ΑΠΑΓΓΕΙΛΟΝ ΑΥΤΟΙΣ ΟΤΙ ΜΑΤΑΙΑ Η ΠΑΡΑΚΛΗΣΙΣ ΥΜΩΝ ΑΥΤΗ

8 ΝΥΝ ΟΥΝ ΚΑΘΙΣΑΣ ΓΡΑΨΟΝ ΕΠΙ ΠΥΞΙΟΥ ΤΑΥΤΑ ΚΑΙ ΕΙΣ ΒΙΒΛΙΟΝ ΟΤΙ ΕΣΤΑΙ ΕΙΣ ΗΜΕΡΑΣ ΚΑΙΡΩΝ ΤΑΥΤΑ ΚΑΙ ΕΩΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

9 ΟΤΙ ΛΑΟΣ ΑΠΕΙΘΗΣ ΕΣΤΙΝ ΥΙΟΙ ΨΕΥΔΕΙΣ ΟΙ ΟΥΚ ΗΒΟΥΛΟΝΤΟ ΑΚΟΥΕΙΝ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΘΕΟΥ

10 ΟΙ ΛΕΓΟΝΤΕΣ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΜΗ ΑΝΑΓΓΕΛΛΕΤΕ ΗΜΙΝ ΚΑΙ ΤΟΙΣ ΤΑ ΟΡΑΜΑΤΑ ΟΡΩΣΙΝ ΜΗ ΛΑΛΕΙΤΕ ΗΜΙΝ ΑΛΛΑ ΗΜΙΝ ΛΑΛΕΙΤΕ ΚΑΙ ΑΝΑΓΓΕΛΛΕΤΕ ΗΜΙΝ ΕΤΕΡΑΝ ΠΛΑΝΗΣΙΝ

11 ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΗΜΑΣ ΑΠΟ ΤΗΣ ΟΔΟΥ ΤΑΥΤΗΣ ΑΦΕΛΕΤΕ ΑΦ' ΗΜΩΝ ΤΟΝ ΤΡΙΒΟΝ ΤΟΥΤΟΝ ΚΑΙ ΑΦΕΛΕΤΕ ΑΦ' ΗΜΩΝ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ

12 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΑΓΙΟΣ ΤΟΥ ΙΣΡΑΗΛ ΟΤΙ ΗΠΕΙΘΗΣΑΤΕ ΤΟΙΣ ΛΟΓΟΙΣ ΤΟΥΤΟΙΣ ΚΑΙ ΗΛΠΙΣΑΤΕ ΕΠΙ ΨΕΥΔΕΙ ΚΑΙ ΟΤΙ ΕΓΟΓΓΥΣΑΣ ΚΑΙ ΠΕΠΟΙΘΩΣ ΕΓΕΝΟΥ ΕΠΙ ΤΩ ΛΟΓΩ ΤΟΥΤΩ

13 ΔΙΑ ΤΟΥΤΟ ΕΣΤΑΙ ΥΜΙΝ Η ΑΜΑΡΤΙΑ ΑΥΤΗ ΩΣ ΤΕΙΧΟΣ ΠΙΠΤΟΝ ΠΑΡΑΧΡΗΜΑ ΠΟΛΕΩΣ ΟΧΥΡΑΣ ΕΑΛΩΚΥΙΑΣ ΗΣ ΠΑΡΑΧΡΗΜΑ ΠΑΡΕΣΤΙΝ ΤΟ ΠΤΩΜΑ

14 ΚΑΙ ΤΟ ΠΤΩΜΑ ΑΥΤΗΣ ΕΣΤΑΙ ΩΣ ΣΥΝΤΡΙΜΜΑ ΑΓΓΕΙΟΥ ΟΣΤΡΑΚΙΝΟΥ ΕΚ ΚΕΡΑΜΙΟΥ ΛΕΠΤΑ ΩΣΤΕ ΜΗ ΕΥΡΕΙΝ ΕΝ ΑΥΤΟΙΣ ΟΣΤΡΑΚΟΝ ΕΝ Ω ΠΥΡ ΑΡΕΙΣ ΚΑΙ ΕΝ Ω ΑΠΟΣΥΡΙΕΙΣ ΥΔΩΡ ΜΙΚΡΟΝ

15 ΟΥΤΩ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΑΓΙΟΣ ΤΟΥ ΙΣΡΑΗΛ ΟΤΑΝ ΑΠΟΣΤΡΑΦΕΙΣ ΣΤΕΝΑΞΗΣ ΤΟΤΕ ΣΩΘΗΣΗ ΚΑΙ ΓΝΩΣΗ ΠΟΥ ΗΣΘΑ ΟΤΕ ΕΠΕΠΟΙΘΕΙΣ ΕΠΙ ΤΟΙΣ ΜΑΤΑΙΟΙΣ ΜΑΤΑΙΑ Η ΙΣΧΥΣ ΥΜΩΝ ΕΓΕΝΗΘΗ ΚΑΙ ΟΥΚ ΗΒΟΥΛΕΣΘΕ ΑΚΟΥΕΙΝ

16 ΑΛΛ' ΕΙΠΑΤΕ ΕΦ' ΙΠΠΩΝ ΦΕΥΞΟΜΕΘΑ ΔΙΑ ΤΟΥΤΟ ΦΕΥΞΕΣΘΕ ΚΑΙ ΕΙΠΑΤΕ ΕΠΙ ΚΟΥΦΟΙΣ ΑΝΑΒΑΤΑΙ ΕΣΟΜΕΘΑ ΔΙΑ ΤΟΥΤΟ ΚΟΥΦΟΙ ΕΣΟΝΤΑΙ ΟΙ ΔΙΩΚΟΝΤΕΣ ΥΜΑΣ

17 ΔΙΑ ΦΩΝΗΝ ΕΝΟΣ ΦΕΥΞΟΝΤΑΙ ΧΙΛΙΟΙ ΚΑΙ ΔΙΑ ΦΩΝΗΝ ΠΕΝΤΕ ΦΕΥΞΟΝΤΑΙ ΠΟΛΛΟΙ ΕΩΣ ΑΝ ΚΑΤΑΛΕΙΦΘΗΤΕ ΩΣ ΙΣΤΟΣ ΕΠ' ΟΡΟΥΣ ΚΑΙ ΩΣ ΣΗΜΑΙΑΝ ΦΕΡΩΝ ΕΠΙ ΒΟΥΝΟΥ

18 ΚΑΙ ΠΑΛΙΝ ΜΕΝΕΙ Ο ΘΕΟΣ ΤΟΥ ΟΙΚΤΙΡΗΣΑΙ ΥΜΑΣ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΥΨΩΘΗΣΕΤΑΙ ΤΟΥ ΕΛΕΗΣΑΙ ΥΜΑΣ ΔΙΟΤΙ ΚΡΙΤΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΣΤΙΝ ΚΑΙ ΠΟΥ ΚΑΤΑΛΕΙΨΕΤΕ ΤΗΝ ΔΟΞΑΝ ΥΜΩΝ ΜΑΚΑΡΙΟΙ ΟΙ ΕΜΜΕΝΟΝΤΕΣ ΕΝ ΑΥΤΩ

19 ΔΙΟΤΙ ΛΑΟΣ ΑΓΙΟΣ ΕΝ ΣΙΩΝ ΟΙΚΗΣΕΙ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΛΑΥΘΜΩ ΕΚΛΑΥΣΕΝ ΕΛΕΗΣΟΝ ΜΕ ΕΛΕΗΣΕΙ ΣΕ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΚΡΑΥΓΗΣ ΣΟΥ ΗΝΙΚΑ ΕΙΔΕΝ ΕΠΗΚΟΥΣΕΝ ΣΟΥ

20 ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ ΥΜΙΝ ΑΡΤΟΝ ΘΛΙΨΕΩΣ ΚΑΙ ΥΔΩΡ ΣΤΕΝΟΝ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΕΓΓΙΣΩΣΙΝ ΣΟΙ ΟΙ ΠΛΑΝΩΝΤΕΣ ΣΕ ΟΤΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΨΟΝΤΑΙ ΤΟΥΣ ΠΛΑΝΩΝΤΑΣ ΣΕ

21 ΚΑΙ ΤΑ ΩΤΑ ΣΟΥ ΑΚΟΥΣΟΝΤΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΩΝ ΟΠΙΣΩ ΣΕ ΠΛΑΝΗΣΑΝΤΩΝ ΟΙ ΛΕΓΟΝΤΕΣ ΑΥΤΗ Η ΟΔΟΣ ΠΟΡΕΥΘΩΜΕΝ ΕΝ ΑΥΤΗ ΕΙΤΕ ΔΕΞΙΑ ΕΙΤΕ ΑΡΙΣΤΕΡΑ

22 ΚΑΙ ΕΞΑΡΕΙΣ ΤΑ ΕΙΔΩΛΑ ΤΑ ΠΕΡΙΗΡΓΥΡΩΜΕΝΑ ΚΑΙ ΤΑ ΠΕΡΙΚΕΧΡΥΣΩΜΕΝΑ ΛΕΠΤΑ ΠΟΙΗΣΕΙΣ ΚΑΙ ΛΙΚΜΗΣΕΙΣ ΩΣ ΥΔΩΡ ΑΠΟΚΑΘΗΜΕΝΗΣ ΚΑΙ ΩΣ ΚΟΠΡΟΝ ΩΣΕΙΣ ΑΥΤΑ

23 ΤΟΤΕ ΕΣΤΑΙ Ο ΥΕΤΟΣ ΤΩ ΣΠΕΡΜΑΤΙ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ Ο ΑΡΤΟΣ ΤΟΥ ΓΕΝΗΜΑΤΟΣ ΤΗΣ ΓΗΣ ΣΟΥ ΕΣΤΑΙ ΠΛΗΣΜΟΝΗ

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ΚΑΙ ΛΙΠΑΡΟΣ ΚΑΙ ΒΟΣΚΗΘΗΣΕΤΑΙ ΣΟΥ ΤΑ ΚΤΗΝΗ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΤΟΠΟΝ ΠΙΟΝΑ ΚΑΙ ΕΥΡΥΧΩΡΟΝ

24 ΟΙ ΤΑΥΡΟΙ ΥΜΩΝ ΚΑΙ ΟΙ ΒΟΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΓΗΝ ΦΑΓΟΝΤΑΙ ΑΧΥΡΑ ΑΝΑΠΕΠΟΙΗΜΕΝΑ ΕΝ ΚΡΙΘΗ ΛΕΛΙΚΜΗΜΕΝΑ

25 ΚΑΙ ΕΣΤΑΙ ΕΠΙ ΠΑΝΤΟΣ ΟΡΟΥΣ ΥΨΗΛΟΥ ΚΑΙ ΕΠΙ ΠΑΝΤΟΣ ΒΟΥΝΟΥ ΜΕΤΕΩΡΟΥ ΥΔΩΡ ΔΙΑΠΟΡΕΥΟΜΕΝΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΑΝ ΑΠΟΛΩΝΤΑΙ ΠΟΛΛΟΙ ΚΑΙ ΟΤΑΝ ΠΕΣΩΣΙΝ ΠΥΡΓΟΙ

26 ΚΑΙ ΕΣΤΑΙ ΤΟ ΦΩΣ ΤΗΣ ΣΕΛΗΝΗΣ ΩΣ ΤΟ ΦΩΣ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΤΟ ΦΩΣ ΤΟΥ ΗΛΙΟΥ ΕΣΤΑΙ ΕΠΤΑΠΛΑΣΙΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΟΤΑΝ ΙΑΣΗΤΑΙ ΚΥΡΙΟΣ ΤΟ ΣΥΝΤΡΙΜΜΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΟΔΥΝΗΝ ΤΗΣ ΠΛΗΓΗΣ ΣΟΥ ΙΑΣΕΤΑΙ

27 ΙΔΟΥ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΔΙΑ ΧΡΟΝΟΥ ΕΡΧΕΤΑΙ ΠΟΛΛΟΥ ΚΑΙΟΜΕΝΟΣ Ο ΘΥΜΟΣ ΜΕΤΑ ΔΟΞΗΣ ΤΟ ΛΟΓΙΟΝ ΤΩΝ ΧΕΙΛΕΩΝ ΑΥΤΟΥ ΤΟ ΛΟΓΙΟΝ ΟΡΓΗΣ ΠΛΗΡΕΣ ΚΑΙ Η ΟΡΓΗ ΤΟΥ ΘΥΜΟΥ ΩΣ ΠΥΡ ΕΔΕΤΑΙ

28 ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΩΣ ΥΔΩΡ ΕΝ ΦΑΡΑΓΓΙ ΣΥΡΟΝ ΗΞΕΙ ΕΩΣ ΤΟΥ ΤΡΑΧΗΛΟΥ ΚΑΙ ΔΙΑΙΡΕΘΗΣΕΤΑΙ ΤΟΥ ΕΘΝΗ ΤΑΡΑΞΑΙ ΕΠΙ ΠΛΑΝΗΣΕΙ ΜΑΤΑΙΑ ΚΑΙ ΔΙΩΞΕΤΑΙ ΑΥΤΟΥΣ ΠΛΑΝΗΣΙΣ ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ

29 ΜΗ ΔΙΑ ΠΑΝΤΟΣ ΔΕΙ ΥΜΑΣ ΕΥΦΡΑΙΝΕΣΘΑΙ ΚΑΙ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΤΑ ΑΓΙΑ ΜΟΥ ΔΙΑ ΠΑΝΤΟΣ ΩΣΕΙ ΕΟΡΤΑΖΟΝΤΑΣ ΚΑΙ ΩΣΕΙ ΕΥΦΡΑΙΝΟΜΕΝΟΥΣ ΕΙΣΕΛΘΕΙΝ ΜΕΤΑ ΑΥΛΟΥ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟΥ ΚΥΡΙΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΟΥ ΙΣΡΑΗΛ

30 ΚΑΙ ΑΚΟΥΣΤΗΝ ΠΟΙΗΣΕΙ Ο ΘΕΟΣ ΤΗΝ ΔΟΞΑΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΘΥΜΟΝ ΤΟΥ ΒΡΑΧΙΟΝΟΣ ΑΥΤΟΥ ΔΕΙΞΕΙ ΜΕΤΑ ΘΥΜΟΥ ΚΑΙ ΟΡΓΗΣ ΚΑΙ ΦΛΟΓΟΣ ΚΑΤΕΣΘΙΟΥΣΗΣ ΚΕΡΑΥΝΩΣΕΙ ΒΙΑΙΩΣ ΚΑΙ ΩΣ ΥΔΩΡ ΚΑΙ ΧΑΛΑΖΑ ΣΥΓΚΑΤΑΦΕΡΟΜΕΝΗ ΒΙΑ

31 ΔΙΑ ΓΑΡ ΦΩΝΗΝ ΚΥΡΙΟΥ ΗΤΤΗΘΗΣΟΝΤΑΙ ΑΣΣΥΡΙΟΙ ΤΗ ΠΛΗΓΗ Η ΑΝ ΠΑΤΑΞΗ ΑΥΤΟΥΣ

32 ΚΑΙ ΕΣΤΑΙ ΑΥΤΩ ΚΥΚΛΟΘΕΝ ΟΘΕΝ ΗΝ ΑΥΤΩ Η ΕΛΠΙΣ ΤΗΣ ΒΟΗΘΕΙΑΣ ΕΦ' Η ΑΥΤΟΣ ΕΠΕΠΟΙΘΕΙ ΑΥΤΟΙ ΜΕΤΑ ΑΥΛΩΝ ΚΑΙ ΚΙΘΑΡΑΣ ΠΟΛΕΜΗΣΟΥΣΙΝ ΑΥΤΟΝ ΕΚ ΜΕΤΑΒΟΛΗΣ

33 ΣΥ ΓΑΡ ΠΡΟ ΗΜΕΡΩΝ ΑΠΑΙΤΗΘΗΣΗ ΜΗ ΚΑΙ ΣΟΙ ΗΤΟΙΜΑΣΘΗ ΒΑΣΙΛΕΥΕΙΝ ΦΑΡΑΓΓΑ ΒΑΘΕΙΑΝ ΞΥΛΑ ΚΕΙΜΕΝΑ ΠΥΡ ΚΑΙ ΞΥΛΑ ΠΟΛΛΑ Ο ΘΥΜΟΣ ΚΥΡΙΟΥ ΩΣ ΦΑΡΑΓΞ ΥΠΟ ΘΕΙΟΥ ΚΑΙΟΜΕΝΗ

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1 ΟΥΑΙ ΟΙ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΠΙ ΒΟΗΘΕΙΑΝ ΟΙ ΕΦ' ΙΠΠΟΙΣ ΠΕΠΟΙΘΟΤΕΣ ΚΑΙ ΕΦ' ΑΡΜΑΣΙΝ ΕΣΤΙΝ ΓΑΡ ΠΟΛΛΑ ΚΑΙ ΕΦ' ΙΠΠΟΙΣ ΠΛΗΘΟΣ ΣΦΟΔΡΑ ΚΑΙ ΟΥΚ ΗΣΑΝ ΠΕΠΟΙΘΟΤΕΣ ΕΠΙ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΤΟΝ ΘΕΟΝ ΟΥΚ ΕΞΕΖΗΤΗΣΑΝ

2 ΚΑΙ ΑΥΤΟΣ ΣΟΦΟΣ ΗΓΕΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΚΑ ΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ ΟΥ ΜΗ ΑΘΕΤΗΘΗ ΚΑΙ ΕΠΑΝΑΣΤΗΣΕΤΑΙ ΕΠ' ΟΙΚΟΥΣ ΑΝΘΡΩΠΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΕΛΠΙΔΑ ΑΥΤΩΝ ΤΗΝ ΜΑΤΑΙΑΝ

3 ΑΙΓΥΠΤΙΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΟΥ ΘΕΟΝ ΙΠΠΩΝ ΣΑΡΚΑΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΒΟΗΘΕΙΑ Ο ΔΕ ΚΥΡΙΟΣ ΕΠΑΞΕΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΚΟΠΙΑΣΟΥΣΙΝ ΟΙ ΒΟΗΘΟΥΝΤΕΣ ΚΑΙ ΑΜΑ ΠΑΝΤΕΣ ΑΠΟΛΟΥΝΤΑΙ

4 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΜΟΙ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΕΑΝ ΒΟΗΣΗ Ο ΛΕΩΝ Η Ο ΣΚΥΜΝΟΣ ΕΠΙ ΤΗ ΘΗΡΑ Η ΕΛΑΒΕΝ ΚΑΙ ΚΕΚΡΑΞΗ ΕΠ' ΑΥΤΗ ΕΩΣ ΑΝ ΕΜΠΛΗΣΘΗ ΤΑ ΟΡΗ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΚΑΙ ΗΤΤΗΘΗΣΑΝ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΘΥΜΟΥ ΕΠΤΟΗΘΗΣΑΝ ΟΥΤΩΣ ΚΑΤΑΒΗΣΕΤΑΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΠΙΣΤΡΑΤΕΥΣΑΙ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΣΙΩΝ ΕΠΙ ΤΑ ΟΡΗ ΑΥΤΗΣ

5 ΩΣ ΟΡΝΕΑ ΠΕΤΟΜΕΝΑ ΟΥΤΩΣ ΥΠΕΡΑΣΠΙΕΙ ΚΥΡΙΟΣ ΥΠΕΡ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΞΕΛΕΙΤΑΙ ΚΑΙ ΠΕΡΙΠΟΙΗΣΕΤΑΙ ΚΑΙ ΣΩΣΕΙ

6 ΕΠΙΣΤΡΑΦΗΤΕ ΟΙ ΤΗΝ ΒΑΘΕΙΑΝ ΒΟΥΛΗΝ ΒΟΥΛΕΥΟΜΕΝΟΙ ΚΑΙ ΑΝΟΜΟΝ

7 ΟΤΙ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΠΑΡΝΗΣΟΝΤΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΑΥΤΩΝ ΤΑ ΑΡΓΥΡΑ ΚΑΙ ΤΑ ΧΡΥΣΑ Α ΕΠΟΙΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΑΥΤΩΝ

8 ΚΑΙ ΠΕΣΕΙΤΑΙ ΑΣΣΟΥΡ ΟΥ ΜΑΧΑΙΡΑ ΑΝΔΡΟΣ ΟΥΔΕ ΜΑΧΑΙΡΑ ΑΝΘΡΩΠΟΥ ΚΑΤΑΦΑΓΕΤΑΙ ΑΥΤΟΝ ΚΑΙ ΦΕΥΞΕΤΑΙ ΟΥΚ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΑΧΑΙΡΑΣ ΟΙ ΔΕ ΝΕΑΝΙΣΚΟΙ ΕΣΟΝΤΑΙ ΕΙΣ ΗΤΤΗΜΑ

9 ΠΕΤΡΑ ΓΑΡ ΠΕΡΙΛΗΜΦΘΗΣΟΝΤΑΙ ΩΣ ΧΑΡΑΚΙ ΚΑΙ ΗΤΤΗΘΗΣΟΝΤΑΙ Ο ΔΕ ΦΕΥΓΩΝ ΑΛΩΣΕΤΑΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΑΚΑΡΙΟΣ ΟΣ ΕΧΕΙ ΕΝ ΣΙΩΝ ΣΠΕΡΜΑ ΚΑΙ ΟΙΚΕΙΟΥΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

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1 ΙΔΟΥ ΓΑΡ ΒΑΣΙΛΕΥΣ ΔΙΚΑΙΟΣ ΒΑΣΙΛΕΥΣΕΙ ΚΑΙ ΑΡΧΟΝΤΕΣ ΜΕΤΑ ΚΡΙΣΕΩΣ ΑΡΞΟΥΣΙΝ

2 ΚΑΙ ΕΣΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΚΡΥΠΤΩΝ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΚΑΙ ΚΡΥΒΗΣΕΤΑΙ ΩΣ ΑΦ' ΥΔΑΤΟΣ ΦΕΡΟΜΕΝΟΥ ΚΑΙ ΦΑΝΗΣΕΤΑΙ ΕΝ ΣΙΩΝ ΩΣ ΠΟΤΑΜΟΣ ΦΕΡΟΜΕΝΟΣ ΕΝΔΟΞΟΣ ΕΝ ΓΗ ΔΙΨΩΣΗ

3 ΚΑΙ ΟΥΚΕΤΙ ΕΣΟΝΤΑΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΝΘΡΩΠΟΙΣ ΑΛΛΑ ΤΑ ΩΤΑ ΔΩΣΟΥΣΙΝ ΑΚΟΥΕΙΝ

4 ΚΑΙ Η ΚΑΡΔΙΑ ΤΩΝ ΑΣΘΕΝΟΥΝΤΩΝ ΠΡΟΣΕΞΕΙ ΤΟΥ ΑΚΟΥΕΙΝ ΚΑΙ ΑΙ ΓΛΩΣΣΑΙ ΑΙ ΨΕΛΛΙΖΟΥΣΑΙ ΤΑΧΥ ΜΑΘΗΣΟΝΤΑΙ ΛΑΛΕΙΝ ΕΙΡΗΝΗΝ

5 ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΕΙΠΩΣΙΝ ΤΩ ΜΩΡΩ ΑΡΧΕΙΝ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΕΙΠΩΣΙΝ ΟΙ ΥΠΗΡΕΤΑΙ ΣΟΥ ΣΙΓΑ

6 Ο ΓΑΡ ΜΩΡΟΣ ΜΩΡΑ ΛΑΛΗΣΕΙ ΚΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΜΑΤΑΙΑ ΝΟΗΣΕΙ ΤΟΥ ΣΥΝΤΕΛΕΙΝ ΑΝΟΜΑ ΚΑΙ ΛΑΛΕΙΝ ΠΡΟΣ ΚΥΡΙΟΝ ΠΛΑΝΗΣΙΝ ΤΟΥ ΔΙΑΣΠΕΙΡΑΙ ΨΥΧΑΣ ΠΕΙΝΩΣΑΣ ΚΑΙ ΤΑΣ ΨΥΧΑΣ ΤΑΣ ΔΙΨΩΣΑΣ ΚΕΝΑΣ ΠΟΙΗΣΑΙ

7 Η ΓΑΡ ΒΟΥΛΗ ΤΩΝ ΠΟΝΗΡΩΝ ΑΝΟΜΑ ΒΟΥΛΕΥΣΕΤΑΙ ΚΑΤΑΦΘΕΙΡΑΙ ΤΑΠΕΙΝΟΥΣ ΕΝ ΛΟΓΟΙΣ ΑΔΙΚΟΙΣ ΚΑΙ ΔΙΑΣΚΕΔΑΣΑΙ ΛΟΓΟΥΣ ΤΑΠΕΙΝΩΝ ΕΝ ΚΡΙΣΕΙ

8 ΟΙ ΔΕ ΕΥΣΕΒΕΙΣ ΣΥΝΕΤΑ ΕΒΟΥΛΕΥΣΑΝΤΟ ΚΑΙ ΑΥΤΗ Η ΒΟΥΛΗ ΜΕΝΕΙ

9 ΓΥΝΑΙΚΕΣ ΠΛΟΥΣΙΑΙ ΑΝΑΣΤΗΤΕ ΚΑΙ ΑΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΘΥΓΑΤΕΡΕΣ ΕΝ ΕΛΠΙΔΙ ΑΚΟΥΣΑΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ

10 ΗΜΕΡΑΣ ΕΝΙΑΥΤΟΥ ΜΝΕΙΑΝ ΠΟΙΗΣΑΣΘΕ ΕΝ ΟΔΥΝΗ ΜΕΤ' ΕΛΠΙΔΟΣ ΑΝΗΛΩΤΑΙ Ο ΤΡΥΓΗΤΟΣ ΠΕΠΑΥΤΑΙ Ο ΣΠΟΡΟΣ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΕΛΘΗ

11 ΕΚΣΤΗΤΕ ΛΥΠΗΘΗΤΕ ΑΙ ΠΕΠΟΙΘΥΙΑΙ ΕΚΔΥΣΑΣΘΕ ΓΥΜΝΑΙ ΓΕΝΕΣΘΕ ΠΕΡΙΖΩΣΑΣΘΕ ΣΑΚΚΟΥΣ ΤΑΣ ΟΣΦΥΑΣ

12 ΚΑΙ ΕΠΙ ΤΩΝ ΜΑΣΤΩΝ ΚΟΠΤΕΣΘΕ ΑΠΟ ΑΓΡΟΥ ΕΠΙΘΥΜΗΜΑΤΟΣ ΚΑΙ ΑΜΠΕΛΟΥ ΓΕΝΗΜΑΤΟΣ

13 Η ΓΗ ΤΟΥ ΛΑΟΥ ΜΟΥ ΑΚΑΝΘΑ ΚΑΙ ΧΟΡΤΟΣ ΑΝΑΒΗΣΕΤΑΙ ΚΑΙ ΕΚ ΠΑΣΗΣ ΟΙΚΙΑΣ ΕΥΦΡΟΣΥΝΗ ΑΡΘΗΣΕΤΑΙ ΠΟΛΙΣ ΠΛΟΥΣΙΑ

14 ΟΙΚΟΙ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΟΙ ΠΛΟΥΤΟΝ ΠΟΛΕΩΣ ΚΑΙ ΟΙΚΟΥΣ ΕΠΙΘΥΜΗΤΟΥΣ ΑΦΗΣΟΥΣΙΝ ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΚΩΜΑΙ ΣΠΗΛΑΙΑ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΕΥΦΡΟΣΥΝΗ ΟΝΩΝ ΑΓΡΙΩΝ ΒΟΣΚΗΜΑΤΑ ΠΟΙΜΕΝΩΝ

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15 ΕΩΣ ΑΝ ΕΠΕΛΘΗ ΕΦ' ΥΜΑΣ ΠΝΕΥΜΑ ΑΦ' ΥΨΗΛΟΥ ΚΑΙ ΕΣΤΑΙ ΕΡΗΜΟΣ Ο ΧΕΡΜΕΛ ΚΑΙ Ο ΧΕΡΜΕΛ ΕΙΣ ΔΡΥΜΟΝ ΛΟΓΙΣΘΗΣΕΤΑΙ

16 ΚΑΙ ΑΝΑΠΑΥΣΕΤΑΙ ΕΝ ΤΗ ΕΡΗΜΩ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΕΝ ΤΩ ΚΑΡΜΗΛΩ ΚΑΤΟΙΚΗΣΕΙ

17 ΚΑΙ ΕΣΤΑΙ ΤΑ ΕΡΓΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΙΡΗΝΗ ΚΑΙ ΚΡΑΤΗΣΕΙ Η ΔΙΚΑΙΟΣΥΝΗ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΠΕΠΟΙΘΟΤΕΣ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

18 ΚΑΙ ΚΑΤΟΙΚΗΣΕΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΝ ΠΟΛΕΙ ΕΙΡΗΝΗΣ ΚΑΙ ΕΝΟΙΚΗΣΕΙ ΠΕΠΟΙΘΩΣ ΚΑΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΜΕΤΑ ΠΛΟΥΤΟΥ

19 Η ΔΕ ΧΑΛΑΖΑ ΕΑΝ ΚΑΤΑΒΗ ΟΥΚ ΕΦ' ΥΜΑΣ ΗΞΕΙ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΤΟΙΣ ΔΡΥΜΟΙΣ ΠΕΠΟΙΘΟΤΕΣ ΩΣ ΟΙ ΕΝ ΤΗ ΠΕΔΙΝΗ

20 ΜΑΚΑΡΙΟΙ ΟΙ ΣΠΕΙΡΟΝΤΕΣ ΕΠΙ ΠΑΝ ΥΔΩΡ ΟΥ ΒΟΥΣ ΚΑΙ ΟΝΟΣ ΠΑΤΕΙ

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1 ΟΥΑΙ ΤΟΙΣ ΤΑΛΑΙΠΩΡΟΥΣΙΝ ΥΜΑΣ ΥΜΑΣ ΔΕ ΟΥΔΕΙΣ ΠΟΙΕΙ ΤΑΛΑΙΠΩΡΟΥΣ ΚΑΙ Ο ΑΘΕΤΩΝ ΥΜΑΣ ΟΥΚ ΑΘΕΤΕΙ ΑΛΩΣΟΝΤΑΙ ΟΙ ΑΘΕΤΟΥΝΤΕΣ ΚΑΙ ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ ΚΑΙ ΩΣ ΣΗΣ ΕΠΙ ΙΜΑΤΙΟΥ ΟΥΤΩΣ ΗΤΤΗΘΗΣΟΝΤΑΙ

2 ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΗΜΑΣ ΕΠΙ ΣΟΙ ΓΑΡ ΠΕΠΟΙΘΑΜΕΝ ΕΓΕΝΗΘΗ ΤΟ ΣΠΕΡΜΑ ΤΩΝ ΑΠΕΙΘΟΥΝΤΩΝ ΕΙΣ ΑΠΩΛΕΙΑΝ Η ΔΕ ΣΩΤΗΡΙΑ ΗΜΩΝ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ

3 ΔΙΑ ΦΩΝΗΝ ΤΟΥ ΦΟΒΟΥ ΣΟΥ ΕΞΕΣΤΗΣΑΝ ΛΑΟΙ ΑΠΟ ΤΟΥ ΦΟΒΟΥ ΣΟΥ ΚΑΙ ΔΙΕΣΠΑΡΗΣΑΝ ΤΑ ΕΘΝΗ

4 ΝΥΝ ΔΕ ΣΥΝΑΧΘΗΣΕΤΑΙ ΤΑ ΣΚΥΛΑ ΥΜΩΝ ΜΙΚΡΟΥ ΚΑΙ ΜΕΓΑΛΟΥ ΟΝ ΤΡΟΠΟΝ ΕΑΝ ΤΙΣ ΣΥΝΑΓΑΓΗ ΑΚΡΙΔΑΣ ΟΥΤΩΣ ΕΜΠΑΙΞΟΥΣΙΝ ΥΜΙΝ

5 ΑΓΙΟΣ Ο ΘΕΟΣ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΥΨΗΛΟΙΣ ΕΝΕΠΛΗΣΘΗ ΣΙΩΝ ΚΡΙΣΕΩΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΣ

6 ΕΝ ΝΟΜΩ ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ ΕΝ ΘΗΣΑΥΡΟΙΣ Η ΣΩΤΗΡΙΑ ΗΜΩΝ ΕΚΕΙ ΣΟΦΙΑ ΚΑΙ ΕΠΙΣΤΗΜΗ ΚΑΙ ΕΥΣΕΒΕΙΑ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΟΥΤΟΙ ΕΙΣΙΝ ΘΗΣΑΥΡΟΙ ΔΙΚΑΙΟΣΥΝΗΣ

7 ΙΔΟΥ ΔΗ ΕΝ ΤΩ ΦΟΒΩ ΥΜΩΝ ΑΥΤΟΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΟΥΣ ΕΦΟΒΕΙΣΘΕ ΦΟΒΗΘΗΣΟΝΤΑΙ ΑΦ' ΥΜΩΝ ΑΓΓΕΛΟΙ ΓΑΡ ΑΠΟΣΤΑΛΗΣΟΝΤΑΙ ΑΞΙΟΥΝΤΕΣ ΕΙΡΗΝΗΝ ΠΙΚΡΩΣ ΚΛΑΙΟΝΤΕΣ ΠΑΡΑΚΑΛΟΥΝΤΕΣ ΕΙΡΗΝΗΝ

8 ΕΡΗΜΩΘΗΣΟΝΤΑΙ ΓΑΡ ΑΙ ΤΟΥΤΩΝ ΟΔΟΙ ΠΕΠΑΥΤΑΙ Ο ΦΟΒΟΣ ΤΩΝ ΕΘΝΩΝ ΚΑΙ Η ΠΡΟΣ ΤΟΥΤΟΥΣ ΔΙΑΘΗΚΗ ΑΙΡΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΛΟΓΙΣΗΣΘΕ ΑΥΤΟΥΣ ΑΝΘΡΩΠΟΥΣ

9 ΕΠΕΝΘΗΣΕΝ Η ΓΗ ΗΣΧΥΝΘΗ Ο ΛΙΒΑΝΟΣ ΕΛΗ ΕΓΕΝΕΤΟ Ο ΣΑΡΩΝ ΦΑΝΕΡΑ ΕΣΤΑΙ Η ΓΑΛΙΛΑΙΑ ΚΑΙ Ο ΚΑΡΜΗΛΟΣ

10 ΝΥΝ ΑΝΑΣΤΗΣΟΜΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΝΥΝ ΔΟΞΑΣΘΗΣΟΜΑΙ ΝΥΝ ΥΨΩΘΗΣΟΜΑΙ

11 ΝΥΝ ΟΨΕΣΘΕ ΝΥΝ ΑΙΣΘΗΘΗΣΕΣΘΕ ΜΑΤΑΙΑ ΕΣΤΑΙ Η ΙΣΧΥΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΥΜΩΝ ΠΥΡ ΥΜΑΣ ΚΑΤΕΔΕΤΑΙ

12 ΚΑΙ ΕΣΟΝΤΑΙ ΕΘΝΗ ΚΑΤΑΚΕΚΑΥΜΕΝΑ ΩΣ ΑΚΑΝΘΑ ΕΝ ΑΓΡΩ ΕΡΡΙΜΜΕΝΗ ΚΑΙ ΚΑΤΑΚΕΚΑΥΜΕΝΗ

13 ΑΚΟΥΣΟΝΤΑΙ ΟΙ ΠΟΡΡΩΘΕΝ Α ΕΠΟΙΗΣΑ ΓΝΩΣΟΝΤΑΙ ΟΙ ΕΓΓΙΖΟΝΤΕΣ ΤΗΝ ΙΣΧΥΝ ΜΟΥ

14 ΑΠΕΣΤΗΣΑΝ ΟΙ ΕΝ ΣΙΩΝ ΑΝΟΜΟΙ ΛΗΜΨΕΤΑΙ ΤΡΟΜΟΣ ΤΟΥΣ ΑΣΕΒΕΙΣ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ ΟΤΙ ΠΥΡ ΚΑΙΕΤΑΙ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ ΤΟΝ ΤΟΠΟΝ ΤΟΝ ΑΙΩΝΙΟΝ

15 ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΛΑΛΩΝ ΕΥΘΕΙΑΝ ΟΔΟΝ ΜΙΣΩΝ ΑΝΟΜΙΑΝ ΚΑΙ ΑΔΙΚΙΑΝ ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ ΑΠΟΣΕΙΟΜΕΝΟΣ ΑΠΟ ΔΩΡΩΝ ΒΑΡΥΝΩΝ ΤΑ ΩΤΑ ΙΝΑ ΜΗ ΑΚΟΥΣΗ ΚΡΙΣΙΝ ΑΙΜΑΤΟΣ ΚΑΜΜΥΩΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΙΝΑ ΜΗ ΙΔΗ ΑΔΙΚΙΑΝ

16 ΟΥΤΟΣ ΟΙΚΗΣΕΙ ΕΝ ΥΨΗΛΩ ΣΠΗΛΑΙΩ ΠΕΤΡΑΣ ΙΣΧΥΡΑΣ ΑΡΤΟΣ ΑΥΤΩ ΔΟΘΗΣΕΤΑΙ ΚΑΙ ΤΟ ΥΔΩΡ ΑΥΤΟΥ ΠΙΣΤΟΝ

17 ΒΑΣΙΛΕΑ ΜΕΤΑ ΔΟΞΗΣ ΟΨΕΣΘΕ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΟΨΟΝΤΑΙ ΓΗΝ ΠΟΡΡΩΘΕΝ

18 Η ΨΥΧΗ ΥΜΩΝ ΜΕΛΕΤΗΣΕΙ ΦΟΒΟΝ ΠΟΥ ΕΙΣΙΝ ΟΙ ΓΡΑΜΜΑΤΙΚΟΙ ΠΟΥ ΕΙΣΙΝ ΟΙ ΣΥΜΒΟΥΛΕΥΟΝΤΕΣ ΠΟΥ ΕΣΤΙΝ Ο ΑΡΙΘΜΩΝ ΤΟΥΣ ΤΡΕΦΟΜΕΝΟΥΣ

19 ΜΙΚΡΟΝ ΚΑΙ ΜΕΓΑΝ ΛΑΟΝ Ω ΟΥ ΣΥΝΕΒΟΥΛΕΥΣΑΝΤΟ ΟΥΔΕ ΗΔΕΙ ΒΑΘΥΦΩΝΟΝ ΩΣΤΕ ΜΗ ΑΚΟΥΣΑΙ ΛΑΟΣ ΠΕΦΑΥΛΙΣΜΕΝΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΤΩ ΑΚΟΥΟΝΤΙ ΣΥΝΕΣΙΣ

20 ΙΔΟΥ ΣΙΩΝ Η ΠΟΛΙΣ ΤΟ ΣΩΤΗΡΙΟΝ ΗΜΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΨΟΝΤΑΙ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΣ ΠΛΟΥΣΙΑ ΣΚΗΝΑΙ ΑΙ ΟΥ ΜΗ ΣΕΙΣΘΩΣΙΝ ΟΥΔΕ ΜΗ ΚΙΝΗΘΩΣΙΝ ΟΙ ΠΑΣΣΑΛΟΙ ΤΗΣ ΣΚΗΝΗΣ ΑΥΤΗΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΟΥΔΕ ΤΑ ΣΧΟΙΝΙΑ ΑΥΤΗΣ ΟΥ ΜΗ ΔΙΑΡΡΑΓΩΣΙΝ

21 ΟΤΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΜΕΓΑ ΥΜΙΝ ΤΟΠΟΣ ΥΜΙΝ ΕΣΤΑΙ ΠΟΤΑΜΟΙ ΚΑΙ ΔΙΩΡΥΓΕΣ ΠΛΑΤΕΙΣ ΚΑΙ ΕΥΡΥΧΩΡΟΙ ΟΥ ΠΟΡΕΥΣΗ ΤΑΥΤΗΝ ΤΗΝ ΟΔΟΝ ΟΥΔΕ ΠΟΡΕΥΣΕΤΑΙ ΠΛΟΙΟΝ ΕΛΑΥΝΟΝ

22 Ο ΓΑΡ ΘΕΟΣ ΜΟΥ ΜΕΓΑΣ ΕΣΤΙΝ ΟΥ ΠΑΡΕΛΕΥΣΕΤΑΙ ΜΕ ΚΥΡΙΟΣ ΚΡΙΤΗΣ ΗΜΩΝ ΚΥΡΙΟΣ ΑΡΧΩΝ ΗΜΩΝ ΚΥΡΙΟΣ ΒΑΣΙΛΕΥΣ ΗΜΩΝ ΚΥΡΙΟΣ ΟΥΤΟΣ ΗΜΑΣ ΣΩΣΕΙ

23 ΕΡΡΑΓΗΣΑΝ ΤΑ ΣΧΟΙΝΙΑ ΣΟΥ ΟΤΙ ΟΥΚ ΕΝΙΣΧΥΣΕΝ Ο ΙΣΤΟΣ ΣΟΥ ΕΚΛΙΝΕΝ ΟΥ ΧΑΛΑΣΕΙ ΤΑ ΙΣΤΙΑ ΟΥΚ ΑΡΕΙ ΣΗΜΕΙΟΝ ΕΩΣ ΟΥ ΠΑΡΑΔΟΘΗ ΕΙΣ ΠΡΟΝΟΜΗΝ ΤΟΙΝΥΝ ΠΟΛΛΟΙ ΧΩΛΟΙ ΠΡΟΝΟΜΗΝ ΠΟΙΗΣΟΥΣΙΝ

24 ΚΑΙ ΟΥ ΜΗ ΕΙΠΗ ΚΟΠΙΩ Ο ΛΑΟΣ Ο ΕΝΟΙΚΩΝ ΕΝ ΑΥΤΟΙΣ ΑΦΕΘΗ ΓΑΡ ΑΥΤΟΙΣ Η ΑΜΑΡΤΙΑ

ESAIAS (ISAIAH) CHAPTER 34

1 ΠΡΟΣΑΓΑΓΕΤΕ ΕΘΝΗ ΚΑΙ ΑΚΟΥΣΑΤΕ ΑΡΧΟΝΤΕΣ ΑΚΟΥΣΑΤΩ Η ΓΗ ΚΑΙ ΟΙ ΕΝ ΑΥΤΗ Η ΟΙΚΟΥΜΕΝΗ ΚΑΙ Ο ΛΑΟΣ Ο ΕΝ ΑΥΤΗ

2 ΔΙΟΤΙ ΘΥΜΟΣ ΚΥΡΙΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΟΡΓΗ ΕΠΙ ΤΟΝ ΑΡΙΘΜΟΝ ΑΥΤΩΝ ΤΟΥ ΑΠΟΛΕΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΥΣ ΕΙΣ ΣΦΑΓΗΝ

3 ΟΙ ΔΕ ΤΡΑΥΜΑΤΙΑΙ ΑΥΤΩΝ ΡΙΦΗΣΟΝΤΑΙ ΚΑΙ ΟΙ ΝΕΚΡΟΙ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΑΥΤΩΝ Η ΟΣΜΗ ΚΑΙ ΒΡΑΧΗΣΕΤΑΙ ΤΑ ΟΡΗ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΩΝ

4 ΚΑΙ ΕΛΙΓΗΣΕΤΑΙ Ο ΟΥΡΑΝΟΣ ΩΣ ΒΙΒΛΙΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΑΣΤΡΑ ΠΕΣΕΙΤΑΙ ΩΣ ΦΥΛΛΑ ΕΞ ΑΜΠΕΛΟΥ ΚΑΙ ΩΣ ΠΙΠΤΕΙ ΦΥΛΛΑ ΑΠΟ ΣΥΚΗΣ

5 ΕΜΕΘΥΣΘΗ Η ΜΑΧΑΙΡΑ ΜΟΥ ΕΝ ΤΩ ΟΥΡΑΝΩ ΙΔΟΥ ΕΠΙ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΤΑΒΗΣΕΤΑΙ ΚΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΗΣ ΑΠΩΛΕΙΑΣ ΜΕΤΑ ΚΡΙΣΕΩΣ

6 Η ΜΑΧΑΙΡΑ ΚΥΡΙΟΥ ΕΝΕΠΛΗΣΘΗ ΑΙΜΑΤΟΣ ΕΠΑΧΥΝΘΗ ΑΠΟ ΣΤΕΑΤΟΣ ΑΡΝΩΝ ΚΑΙ ΑΠΟ ΣΤΕΑΤΟΣ ΤΡΑΓΩΝ ΚΑΙ ΚΡΙΩΝ ΟΤΙ ΘΥΣΙΑ ΚΥΡΙΩ ΕΝ ΒΟΣΟΡ ΚΑΙ ΣΦΑΓΗ ΜΕΓΑΛΗ ΕΝ ΤΗ ΙΔΟΥΜΑΙΑ

7 ΚΑΙ ΣΥΜΠΕΣΟΥΝΤΑΙ ΟΙ ΑΔΡΟΙ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΟΙ ΚΡΙΟΙ ΚΑΙ ΟΙ ΤΑΥΡΟΙ ΚΑΙ ΜΕΘΥΣΘΗΣΕΤΑΙ Η ΓΗ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΚΑΙ ΑΠΟ ΤΟΥ ΣΤΕΑΤΟΣ ΑΥΤΩΝ ΕΜΠΛΗΣΘΗΣΕΤΑΙ

8 ΗΜΕΡΑ ΓΑΡ ΚΡΙΣΕΩΣ ΚΥΡΙΟΥ ΚΑΙ ΕΝΙΑΥΤΟΣ ΑΝΤΑΠΟΔΟΣΕΩΣ ΚΡΙΣΕΩΣ ΣΙΩΝ

9 ΚΑΙ ΣΤΡΑΦΗΣΟΝΤΑΙ ΑΥΤΗΣ ΑΙ ΦΑΡΑΓΓΕΣ ΕΙΣ ΠΙΣΣΑΝ ΚΑΙ Η ΓΗ ΑΥΤΗΣ ΕΙΣ ΘΕΙΟΝ ΚΑΙ ΕΣΤΑΙ ΑΥΤΗΣ Η ΓΗ ΚΑΙΟΜΕΝΗ ΩΣ ΠΙΣΣΑ

10 ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ Ο ΚΑΠΝΟΣ ΑΥΤΗΣ ΑΝΩ ΕΙΣ ΓΕΝΕΑΣ ΕΡΗΜΩΘΗΣΕΤΑΙ ΚΑΙ ΕΙΣ ΧΡΟΝΟΝ ΠΟΛΥΝ

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11 ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ ΟΡΝΕΑ ΚΑΙ ΕΧΙΝΟΙ ΚΑΙ ΙΒΕΙΣ ΚΑΙ ΚΟΡΑΚΕΣ ΚΑΙ ΕΠΙΒΛΗΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΗΝ ΣΠΑΡΤΙΟΝ ΓΕΩΜΕΤΡΙΑΣ ΕΡΗΜΟΥ ΚΑΙ ΟΝΟΚΕΝΤΑΥΡΟΙ ΟΙΚΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ

12 ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΗΣ ΟΥΚ ΕΣΟΝΤΑΙ ΟΙ ΓΑΡ ΒΑΣΙΛΕΙΣ ΑΥΤΗΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΗΣ ΚΑΙ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΑΥΤΗΣ ΕΣΟΝΤΑΙ ΕΙΣ ΑΠΩΛΕΙΑΝ

13 ΚΑΙ ΑΝΑΦΥΣΕΙ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ ΑΚΑΝΘΙΝΑ ΞΥΛΑ ΚΑΙ ΕΙΣ ΤΑ ΟΧΥΡΩΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΕΣΤΑΙ ΕΠΑΥΛΙΣ ΣΕΙΡΗΝΩΝ ΚΑΙ ΑΥΛΗ ΣΤΡΟΥΘΩΝ

14 ΚΑΙ ΣΥΝΑΝΤΗΣΟΥΣΙΝ ΔΑΙΜΟΝΙΑ ΟΝΟΚΕΝΤΑΥΡΟΙΣ ΚΑΙ ΒΟΗΣΟΥΣΙΝ ΕΤΕΡΟΣ ΠΡΟΣ ΤΟΝ ΕΤΕΡΟΝ ΕΚΕΙ ΑΝΑΠΑΥΣΟΝΤΑΙ ΟΝΟΚΕΝΤΑΥΡΟΙ ΕΥΡΟΝ ΓΑΡ ΑΥΤΟΙΣ ΑΝΑΠΑΥΣΙΝ

15 ΕΚΕΙ ΕΝΟΣΣΕΥΣΕΝ ΕΧΙΝΟΣ ΚΑΙ ΕΣΩΣΕΝ Η ΓΗ ΤΑ ΠΑΙΔΙΑ ΑΥΤΗΣ ΜΕΤΑ ΑΣΦΑΛΕΙΑΣ ΕΚΕΙ ΕΛΑΦΟΙ ΣΥΝΗΝΤΗΣΑΝ ΚΑΙ ΕΙΔΟΝ ΤΑ ΠΡΟΣΩΠΑ ΑΛΛΗΛΩΝ

16 ΑΡΙΘΜΩ ΠΑΡΗΛΘΟΝ ΚΑΙ ΜΙΑ ΑΥΤΩΝ ΟΥΚ ΑΠΩΛΕΤΟ ΕΤΕΡΑ ΤΗΝ ΕΤΕΡΑΝ ΟΥΚ ΕΖΗΤΗΣΑΝ ΟΤΙ ΚΥΡΙΟΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΣΥΝΗΓΑΓΕΝ ΑΥΤΑΣ

17 ΚΑΙ ΑΥΤΟΣ ΕΠΙΒΑΛΕΙ ΑΥΤΟΙΣ ΚΛΗΡΟΥΣ ΚΑΙ Η ΧΕΙΡ ΑΥΤΟΥ ΔΙΕΜΕΡΙΣΕΝ ΒΟΣΚΕΣΘΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΚΛΗΡΟΝΟΜΗΣΕΤΕ ΕΙΣ ΓΕΝΕΑΣ ΓΕΝΕΩΝ ΑΝΑΠΑΥΣΟΝΤΑΙ ΕΠ' ΑΥΤΗΣ

ESAIAS (ISAIAH) CHAPTER 35

1 ΕΥΦΡΑΝΘΗΤΙ ΕΡΗΜΟΣ ΔΙΨΩΣΑ ΑΓΑΛΛΙΑΣΘΩ ΕΡΗΜΟΣ ΚΑΙ ΑΝΘΕΙΤΩ ΩΣ ΚΡΙΝΟΝ

2 ΚΑΙ ΕΞΑΝΘΗΣΕΙ ΚΑΙ ΑΓΑΛΛΙΑΣΕΤΑΙ ΤΑ ΕΡΗΜΑ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ Η ΔΟΞΑ ΤΟΥ ΛΙΒΑΝΟΥ ΕΔΟΘΗ ΑΥΤΗ ΚΑΙ Η ΤΙΜΗ ΤΟΥ ΚΑΡΜΗΛΟΥ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΟΨΕΤΑΙ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ ΚΑΙ ΤΟ ΥΨΟΣ ΤΟΥ ΘΕΟΥ

3 ΙΣΧΥΣΑΤΕ ΧΕΙΡΕΣ ΑΝΕΙΜΕΝΑΙ ΚΑΙ ΓΟΝΑΤΑ ΠΑΡΑΛΕΛΥΜΕΝΑ

4 ΠΑΡΑΚΑΛΕΣΑΤΕ ΟΙ ΟΛΙΓΟΨΥΧΟΙ ΤΗ ΔΙΑΝΟΙΑ ΙΣΧΥΣΑΤΕ ΜΗ ΦΟΒΕΙΣΘΕ ΙΔΟΥ Ο ΘΕΟΣ ΗΜΩΝ ΚΡΙΣΙΝ ΑΝΤΑΠΟΔΙΔΩΣΙΝ ΚΑΙ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΟΣ ΗΞΕΙ ΚΑΙ ΣΩΣΕΙ ΗΜΑΣ

5 ΤΟΤΕ ΑΝΟΙΧΘΗΣΟΝΤΑΙ ΟΦΘΑΛΜΟΙ ΤΥΦΛΩΝ ΚΑΙ ΩΤΑ ΚΩΦΩΝ ΑΚΟΥΣΟΝΤΑΙ

6 ΤΟΤΕ ΑΛΕΙΤΑΙ ΩΣ ΕΛΑΦΟΣ Ο ΧΩΛΟΣ ΚΑΙ ΤΡΑΝΗ ΕΣΤΑΙ ΓΛΩΣΣΑ ΜΟΓΙΛΑΛΩΝ ΟΤΙ ΕΡΡΑΓΗ ΕΝ ΤΗ ΕΡΗΜΩ ΥΔΩΡ ΚΑΙ ΦΑΡΑΓΞ ΕΝ ΓΗ ΔΙΨΩΣΗ

7 ΚΑΙ Η ΑΝΥΔΡΟΣ ΕΣΤΑΙ ΕΙΣ ΕΛΗ ΚΑΙ ΕΙΣ ΤΗΝ ΔΙΨΩΣΑΝ ΓΗΝ ΠΗΓΗ ΥΔΑΤΟΣ ΕΣΤΑΙ ΕΚΕΙ ΕΥΦΡΟΣΥΝΗ ΟΡΝΕΩΝ ΕΠΑΥΛΙΣ ΚΑΛΑΜΟΥ ΚΑΙ ΕΛΗ

8 ΕΚΕΙ ΕΣΤΑΙ ΟΔΟΣ ΚΑΘΑΡΑ ΚΑΙ ΟΔΟΣ ΑΓΙΑ ΚΛΗΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΠΑΡΕΛΘΗ ΕΚΕΙ ΑΚΑΘΑΡΤΟΣ ΟΥΔΕ ΕΣΤΑΙ ΕΚΕΙ ΟΔΟΣ ΑΚΑΘΑΡΤΟΣ ΟΙ ΔΕ ΔΙΕΣΠΑΡΜΕΝΟΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΠΛΑΝΗΘΩΣΙΝ

9 ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΚΕΙ ΛΕΩΝ ΟΥΔΕ ΤΩΝ ΘΗΡΙΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΟΥ ΜΗ ΑΝΑΒΗ ΕΠ' ΑΥΤΗΝ ΟΥΔΕ ΜΗ ΕΥΡΕΘΗ ΕΚΕΙ ΑΛΛΑ ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΛΕΛΥΤΡΩΜΕΝΟΙ

10 ΚΑΙ ΣΥΝΗΓΜΕΝΟΙ ΔΙΑ ΚΥΡΙΟΝ ΑΠΟΣΤΡΑΦΗΣΟΝΤΑΙ ΚΑΙ ΗΞΟΥΣΙΝ ΕΙΣ ΣΙΩΝ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΑΙΩΝΙΟΣ ΥΠΕΡ ΚΕΦΑΛΗΣ ΑΥΤΩΝ ΕΠΙ ΓΑΡ ΚΕΦΑΛΗΣ ΑΥΤΩΝ ΑΙΝΕΣΙΣ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΤΑΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ ΑΠΕΔΡΑ ΟΔΥΝΗ ΚΑΙ ΛΥΠΗ ΚΑΙ ΣΤΕΝΑΓΜΟΣ

ESAIAS (ISAIAH) CHAPTER 36

1 ΚΑΙ ΕΓΕΝΕΤΟ ΤΟΥ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΟΥ ΕΤΟΥΣ ΒΑΣΙΛΕΥΟΝΤΟΣ ΕΖΕΚΙΟΥ ΑΝΕΒΗ ΣΕΝΝΑΧΗΡΙΜ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΤΑΣ ΟΧΥΡΑΣ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΑΣ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΡΑΨΑΚΗΝ ΕΚ ΛΑΧΙΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΖΕΚΙΑΝ ΜΕΤΑ ΔΥΝΑΜΕΩΣ ΠΟΛΛΗΣ ΚΑΙ ΕΣΤΗ ΕΝ ΤΩ ΥΔΡΑΓΩΓΩ ΤΗΣ ΚΟΛΥΜΒΗΘΡΑΣ ΤΗΣ ΑΝΩ ΕΝ ΤΗ ΟΔΩ ΤΟΥ ΑΓΡΟΥ ΤΟΥ ΓΝΑΦΕΩΣ

3 ΚΑΙ ΕΞΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΑΚΙΜ Ο ΤΟΥ ΧΕΛΚΙΟΥ Ο ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΣΟΜΝΑΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΙ ΙΩΑΧ Ο ΤΟΥ ΑΣΑΦ Ο ΥΠΟΜΝΗΜΑΤΟΓΡΑΦΟΣ

4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΡΑΨΑΚΗΣ ΕΙΠΑΤΕ ΕΖΕΚΙΑ ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ Ο ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΤΙ ΠΕΠΟΙΘΩΣ ΕΙ

5 ΜΗ ΕΝ ΒΟΥΛΗ Η ΛΟΓΟΙΣ ΧΕΙΛΕΩΝ ΠΑΡΑΤΑΞΙΣ ΓΙΝΕΤΑΙ ΚΑΙ ΝΥΝ ΕΠΙ ΤΙΝΙ ΠΕΠΟΙΘΑΣ ΟΤΙ ΑΠΕΙΘΕΙΣ ΜΟΙ

6 ΙΔΟΥ ΠΕΠΟΙΘΩΣ ΕΙ ΕΠΙ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΚΑΛΑΜΙΝΗΝ ΤΗΝ ΤΕΘΛΑΣΜΕΝΗΝ ΤΑΥΤΗΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΟΣ ΑΝ ΕΠ' ΑΥΤΗΝ ΕΠΙΣΤΗΡΙΣΘΗ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΟΥΤΩΣ ΕΣΤΙΝ ΦΑΡΑΩ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΥΤΩ

7 ΕΙ ΔΕ ΛΕΓΕΤΕ ΕΠΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΠΕΠΟΙΘΑΜΕΝ

8 ΝΥΝ ΜΕΙΧΘΗΤΕ ΤΩ ΚΥΡΙΩ ΜΟΥ ΤΩ ΒΑΣΙΛΕΙ ΑΣΣΥΡΙΩΝ ΚΑΙ ΔΩΣΩ ΥΜΙΝ ΔΙΣΧΙΛΙΑΝ ΙΠΠΟΝ ΕΙ ΔΥΝΗΣΕΣΘΕ ΔΟΥΝΑΙ ΑΝΑΒΑΤΑΣ ΕΠ' ΑΥΤΟΥΣ

9 ΚΑΙ ΠΩΣ ΔΥΝΑΣΘΕ ΑΠΟΣΤΡΕΨΑΙ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΟΠΑΡΧΟΥ ΕΝΟΣ ΟΙΚΕΤΑΙ ΕΙΣΙΝ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠ' ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΙΠΠΟΝ ΚΑΙ ΑΝΑΒΑΤΗΝ

10 ΚΑΙ ΝΥΝ ΜΗ ΑΝΕΥ ΚΥΡΙΟΥ ΑΝΕΒΗΜΕΝ ΕΠΙ ΤΗΝ ΧΩΡΑΝ ΤΑΥΤΗΝ ΠΟΛΕΜΗΣΑΙ ΑΥΤΗΝ

11 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΛΙΑΚΙΜ ΚΑΙ ΣΟΜΝΑΣ ΚΑΙ ΙΩΑΧ ΛΑΛΗΣΟΝ ΠΡΟΣ ΤΟΥΣ ΠΑΙΔΑΣ ΣΟΥ ΣΥΡΙΣΤΙ ΑΚΟΥΟΜΕΝ ΓΑΡ ΗΜΕΙΣ ΚΑΙ ΜΗ ΛΑΛΕΙ ΠΡΟΣ ΗΜΑΣ ΙΟΥΔΑΙΣΤΙ ΚΑΙ ΙΝΑ ΤΙ ΛΑΛΕΙΣ ΕΙΣ ΤΑ ΩΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΩΝ ΕΠΙ ΤΩ ΤΕΙΧΕΙ

12 ΚΑΙ ΕΙΠΕΝ ΡΑΨΑΚΗΣ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΥΜΩΝ Η ΠΡΟΣ ΥΜΑΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ Ο ΚΥΡΙΟΣ ΜΟΥ ΛΑΛΗΣΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΧΙ ΠΡΟΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΤΩ ΤΕΙΧΕΙ ΙΝΑ ΦΑΓΩΣΙΝ ΚΟΠΡΟΝ ΚΑΙ ΠΙΩΣΙΝ ΟΥΡΟΝ ΜΕΘ' ΥΜΩΝ ΑΜΑ

13 ΚΑΙ ΕΣΤΗ ΡΑΨΑΚΗΣ ΚΑΙ ΕΒΟΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΙΟΥΔΑΙΣΤΙ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

14 ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΜΗ ΑΠΑΤΑΤΩ ΥΜΑΣ ΕΖΕΚΙΑΣ ΛΟΓΟΙΣ ΟΙ ΟΥ ΔΥΝΗΣΟΝΤΑΙ ΡΥΣΑΣΘΑΙ ΥΜΑΣ

15 ΚΑΙ ΜΗ ΛΕΓΕΤΩ ΥΜΙΝ ΕΖΕΚΙΑΣ ΟΤΙ ΡΥΣΕΤΑΙ ΥΜΑΣ Ο ΘΕΟΣ ΚΑΙ ΟΥ ΜΗ ΠΑΡΑΔΟΘΗ Η ΠΟΛΙΣ ΑΥΤΗ ΕΝ ΧΕΙΡΙ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

16 ΜΗ ΑΚΟΥΕΤΕ ΕΖΕΚΙΟΥ ΤΑΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΕΙ ΒΟΥΛΕΣΘΕ ΕΥΛΟΓΗΘΗΝΑΙ ΕΚΠΟΡΕΥΕΣΘΕ ΠΡΟΣ ΜΕ ΚΑΙ ΦΑΓΕΣΘΕ ΕΚΑΣΤΟΣ ΤΗΝ ΑΜΠΕΛΟΝ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΣΥΚΑΣ ΚΑΙ ΠΙΕΣΘΕ ΥΔΩΡ ΤΟΥ ΛΑΚΚΟΥ ΥΜΩΝ

17 ΕΩΣ ΑΝ ΕΛΘΩ ΚΑΙ ΛΑΒΩ ΥΜΑΣ ΕΙΣ ΓΗΝ ΩΣ Η ΓΗ ΥΜΩΝ ΓΗ ΣΙΤΟΥ ΚΑΙ ΟΙΝΟΥ ΚΑΙ ΑΡΤΩΝ ΚΑΙ ΑΜΠΕΛΩΝΩΝ

18 ΜΗ ΥΜΑΣ ΑΠΑΤΑΤΩ ΕΖΕΚΙΑΣ ΛΕΓΩΝ Ο ΘΕΟΣ ΥΜΩΝ ΡΥΣΕΤΑΙ ΥΜΑΣ ΜΗ ΕΡΡΥΣΑΝΤΟ ΟΙ ΘΕΟΙ ΤΩΝ ΕΘΝΩΝ ΕΚΑΣΤΟΣ ΤΗΝ ΕΑΥΤΟΥ ΧΩΡΑΝ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

19 ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΑΙΜΑΘ ΚΑΙ ΑΡΦΑΘ ΚΑΙ ΠΟΥ Ο ΘΕΟΣ ΤΗΣ ΠΟΛΕΩΣ ΣΕΠΦΑΡΙΜ ΜΗ ΕΔΥΝΑΝΤΟ ΡΥΣΑΣΘΑΙ ΣΑΜΑΡΕΙΑΝ ΕΚ ΧΕΙΡΟΣ ΜΟΥ

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20 ΤΙΣ ΤΩΝ ΘΕΩΝ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΤΟΥΤΩΝ ΕΡΡΥΣΑΤΟ ΤΗΝ ΓΗΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΟΤΙ ΡΥΣΕΤΑΙ Ο ΘΕΟΣ ΙΕΡΟΥΣΑΛΗΜ ΕΚ ΧΕΙΡΟΣ ΜΟΥ

21 ΚΑΙ ΕΣΙΩΠΗΣΑΝ ΚΑΙ ΟΥΔΕΙΣ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΛΟΓΟΝ ΔΙΑ ΤΟ ΠΡΟΣΤΑΞΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΜΗΔΕΝΑ ΑΠΟΚΡΙΘΗΝΑΙ

22 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΛΙΑΚΙΜ Ο ΤΟΥ ΧΕΛΚΙΟΥ Ο ΟΙΚΟΝΟΜΟΣ ΚΑΙ ΣΟΜΝΑΣ Ο ΓΡΑΜΜΑΤΕΥΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΙΩΑΧ Ο ΤΟΥ ΑΣΑΦ Ο ΥΠΟΜΝΗΜΑΤΟΓΡΑΦΟΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΕΣΧΙΣΜΕΝΟΙ ΤΟΥΣ ΧΙΤΩΝΑΣ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΑΥΤΩ ΤΟΥΣ ΛΟΓΟΥΣ ΡΑΨΑΚΟΥ

ESAIAS (ISAIAH) CHAPTER 37

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΚΟΥΣΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΕΖΕΚΙΑΝ ΕΣΧΙΣΕΝ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΣΑΚΚΟΝ ΠΕΡΙΕΒΑΛΕΤΟ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΛΙΑΚΙΜ ΤΟΝ ΟΙΚΟΝΟΜΟΝ ΚΑΙ ΣΟΜΝΑΝ ΤΟΝ ΓΡΑΜΜΑΤΕΑ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΩΝ ΙΕΡΕΩΝ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥΣ ΣΑΚΚΟΥΣ ΠΡΟΣ ΗΣΑΙΑΝ ΥΙΟΝ ΑΜΩΣ ΤΟΝ ΠΡΟΦΗΤΗΝ

3 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΕΖΕΚΙΑΣ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΚΑΙ ΟΝΕΙΔΙΣΜΟΥ ΚΑΙ ΕΛΕΓΜΟΥ ΚΑΙ ΟΡΓΗΣ Η ΣΗΜΕΡΟΝ ΗΜΕΡΑ ΟΤΙ ΗΚΕΙ Η ΩΔΙΝ ΤΗ ΤΙΚΤΟΥΣΗ ΙΣΧΥΝ ΔΕ ΟΥΚ ΕΧΕΙ ΤΟΥ ΤΕΚΕΙΝ

4 ΕΙΣΑΚΟΥΣΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΡΑΨΑΚΟΥ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΩΝ ΟΝΕΙΔΙΖΕΙΝ ΘΕΟΝ ΖΩΝΤΑ ΚΑΙ ΟΝΕΙΔΙΖΕΙΝ ΛΟΓΟΥΣ ΟΥΣ ΗΚΟΥΣΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΔΕΗΘΗΣΗ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΕΡΙ ΤΩΝ ΚΑΤΑΛΕΛΕΙΜΜΕΝΩΝ ΤΟΥΤΩΝ

5 ΚΑΙ ΗΛΘΟΝ ΟΙ ΠΑΙΔΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΣ ΗΣΑΙΑΝ

6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΗΣΑΙΑΣ ΟΥΤΩΣ ΕΡΕΙΤΕ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΥΜΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΤΩΝ ΛΟΓΩΝ ΩΝ ΗΚΟΥΣΑΣ ΟΥΣ ΩΝΕΙΔΙΣΑΝ ΜΕ ΟΙ ΠΡΕΣΒΕΙΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ

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18 ΕΠ' ΑΛΗΘΕΙΑΣ ΓΑΡ ΗΡΗΜΩΣΑΝ ΒΑΣΙΛΕΙΣ ΑΣΣΥΡΙΩΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΚΑΙ ΤΗΝ ΧΩΡΑΝ ΑΥΤΩΝ

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35 ΥΠΕΡΑΣΠΙΩ ΥΠΕΡ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΤΟΥ ΣΩΣΑΙ ΑΥΤΗΝ ΔΙ' ΕΜΕ ΚΑΙ ΔΙΑ ΔΑΥΙΔ ΤΟΝ ΠΑΙΔΑ ΜΟΥ

36 ΚΑΙ ΕΞΗΛΘΕΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΑΝΕΙΛΕΝ ΕΚ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΤΩΝ ΑΣΣΥΡΙΩΝ ΕΚΑΤΟΝ ΟΓΔΟΗΚΟΝΤΑ

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ΠΕΝΤΕ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΞΑΝΑΣΤΑΝΤΕΣ ΤΟ ΠΡΩΙ ΕΥΡΟΝ ΠΑΝΤΑ ΤΑ ΣΩΜΑΤΑ ΝΕΚΡΑ

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ESAIAS (ISAIAH) CHAPTER 38

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6 ΚΑΙ ΕΚ ΧΕΙΡΟΣ ΒΑΣΙΛΕΩΣ ΑΣΣΥΡΙΩΝ ΣΩΣΩ ΣΕ ΚΑΙ ΥΠΕΡ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΥΠΕΡΑΣΠΙΩ

7 ΤΟΥΤΟ ΔΕ ΣΟΙ ΤΟ ΣΗΜΕΙΟΝ ΠΑΡΑ ΚΥΡΙΟΥ ΟΤΙ Ο ΘΕΟΣ ΠΟΙΗΣΕΙ ΤΟ ΡΗΜΑ ΤΟΥΤΟ

8 ΤΗΝ ΣΚΙΑΝ ΤΩΝ ΑΝΑΒΑΘΜΩΝ ΟΥΣ ΚΑΤΕΒΗ Ο ΗΛΙΟΣ ΤΟΥΣ ΔΕΚΑ ΑΝΑΒΑΘΜΟΥΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΑΠΟΣΤΡΕΨΩ ΤΟΝ ΗΛΙΟΝ ΤΟΥΣ ΔΕΚΑ ΑΝΑΒΑΘΜΟΥΣ ΚΑΙ ΑΝΕΒΗ Ο ΗΛΙΟΣ ΤΟΥΣ ΔΕΚΑ ΑΝΑΒΑΘΜΟΥΣ ΟΥΣ ΚΑΤΕΒΗ Η ΣΚΙΑ

9 ΠΡΟΣΕΥΧΗ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΗΝΙΚΑ ΕΜΑΛΑΚΙΣΘΗ ΚΑΙ ΑΝΕΣΤΗ ΕΚ ΤΗΣ ΜΑΛΑΚΙΑΣ ΑΥΤΟΥ

10 ΕΓΩ ΕΙΠΑ ΕΝ ΤΩ ΥΨΕΙ ΤΩΝ ΗΜΕΡΩΝ ΜΟΥ ΕΝ ΠΥΛΑΙΣ ΑΔΟΥ ΚΑΤΑΛΕΙΨΩ ΤΑ ΕΤΗ ΤΑ ΕΠΙΛΟΙΠΑ

11 ΕΙΠΑ ΟΥΚΕΤΙ ΜΗ ΙΔΩ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥΚΕΤΙ ΜΗ ΙΔΩ ΑΝΘΡΩΠΟΝ

12 ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΜΟΥ ΚΑΤΕΛΙΠΟΝ ΤΟ ΛΟΙΠΟΝ ΤΗΣ ΖΩΗΣ ΜΟΥ ΕΞΗΛΘΕΝ ΚΑΙ ΑΠΗΛΘΕΝ ΑΠ' ΕΜΟΥ ΩΣΠΕΡ Ο ΚΑΤΑΛΥΩΝ ΣΚΗΝΗΝ ΠΗΞΑΣ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΠΑΡ' ΕΜΟΙ ΕΓΕΝΕΤΟ ΩΣ ΙΣΤΟΣ ΕΡΙΘΟΥ ΕΓΓΙΖΟΥΣΗΣ ΕΚΤΕΜΕΙΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΠΑΡΕΔΟΘΗΝ

13 ΕΩΣ ΠΡΩΙ ΩΣ ΛΕΟΝΤΙ ΟΥΤΩΣ ΤΑ ΟΣΤΑ ΜΟΥ ΣΥΝΕΤΡΙΨΕΝ ΑΠΟ ΓΑΡ ΤΗΣ ΗΜΕΡΑΣ ΕΩΣ ΤΗΣ ΝΥΚΤΟΣ ΠΑΡΕΔΟΘΗΝ

14 ΩΣ ΧΕΛΙΔΩΝ ΟΥΤΩΣ ΦΩΝΗΣΩ ΚΑΙ ΩΣ ΠΕΡΙΣΤΕΡΑ ΟΥΤΩΣ ΜΕΛΕΤΗΣΩ ΕΞΕΛΙΠΟΝ ΓΑΡ ΜΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΤΟΥ ΒΛΕΠΕΙΝ ΕΙΣ ΤΟ ΥΨΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΟΣ ΕΞΕΙΛΑΤΟ ΜΕ

15 ΚΑΙ ΑΦΕΙΛΑΤΟ ΜΟΥ ΤΗΝ ΟΔΥΝΗΝ ΤΗΣ ΨΥΧΗΣ

16 ΚΥΡΙΕ ΠΕΡΙ ΑΥΤΗΣ ΓΑΡ ΑΝΗΓΓΕΛΗ ΣΟΙ ΚΑΙ ΕΞΗΓΕΙΡΑΣ ΜΟΥ ΤΗΝ ΠΝΟΗΝ ΚΑΙ ΠΑΡΑΚΛΗΘΕΙΣ ΕΖΗΣΑ

17 ΕΙΛΟΥ ΓΑΡ ΜΟΥ ΤΗΝ ΨΥΧΗΝ ΙΝΑ ΜΗ ΑΠΟΛΗΤΑΙ ΚΑΙ ΑΠΕΡΡΙΨΑΣ ΟΠΙΣΩ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ

18 ΟΥ ΓΑΡ ΟΙ ΕΝ ΑΔΟΥ ΑΙΝΕΣΟΥΣΙΝ ΣΕ ΟΥΔΕ ΟΙ ΑΠΟΘΑΝΟΝΤΕΣ ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ ΟΥΔΕ ΕΛΠΙΟΥΣΙΝ ΟΙ ΕΝ ΑΔΟΥ ΤΗΝ ΕΛΕΗΜΟΣΥΝΗΝ ΣΟΥ

19 ΟΙ ΖΩΝΤΩΣ ΕΥΛΟΓΗΣΟΥΣΙΝ ΣΕ ΟΝ ΤΡΟΠΟΝ ΚΑΓΩ ΑΠΟ ΓΑΡ ΤΗΣ ΣΗΜΕΡΟΝ ΠΑΙΔΙΑ ΠΟΙΗΣΩ Α ΑΝΑΓΓΕΛΟΥΣΙΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ

20 ΚΥΡΙΕ ΤΗΣ ΣΩΤΗΡΙΑΣ ΜΟΥ ΚΑΙ ΟΥ ΠΑΥΣΟΜΑΙ ΕΥΛΟΓΩΝ ΣΕ ΜΕΤΑ ΨΑΛΤΗΡΙΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΜΟΥ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ

21 ΚΑΙ ΕΙΠΕΝ ΗΣΑΙΑΣ ΠΡΟΣ ΕΖΕΚΙΑΝ ΛΑΒΕ ΠΑΛΑΘΗΝ ΕΚ ΣΥΚΩΝ ΚΑΙ ΤΡΙΨΟΝ ΚΑΙ ΚΑΤΑΠΛΑΣΑΙ ΚΑΙ ΥΓΙΗΣ ΕΣΗ

22 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΤΟΥΤΟ ΤΟ ΣΗΜΕΙΟΝ ΟΤΙ ΑΝΑΒΗΣΟΜΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ

ESAIAS (ISAIAH) CHAPTER 39

1 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΠΕΣΤΕΙΛΕΝ ΜΑΡΩΔΑΧ ΥΙΟΣ ΤΟΥ ΛΑΑΔΑΝ Ο ΒΑΣΙΛΕΥΣ ΤΗΣ ΒΑΒΥΛΩΝΙΑΣ ΕΠΙΣΤΟΛΑΣ ΚΑΙ ΠΡΕΣΒΕΙΣ ΚΑΙ ΔΩΡΑ ΕΖΕΚΙΑ ΗΚΟΥΣΕΝ ΓΑΡ ΟΤΙ ΕΜΑΛΑΚΙΣΘΗ ΕΩΣ ΘΑΝΑΤΟΥ ΚΑΙ ΑΝΕΣΤΗ

2 ΚΑΙ ΕΧΑΡΗ ΕΠ' ΑΥΤΟΙΣ ΕΖΕΚΙΑΣ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΝΕΧΩΘΑ ΚΑΙ ΤΗΣ ΣΤΑΚΤΗΣ ΚΑΙ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ ΚΑΙ ΤΟΥ ΜΥΡΟΥ ΚΑΙ ΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΟΥ ΧΡΥΣΙΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΟΙΚΟΥΣ ΤΩΝ ΣΚΕΥΩΝ ΤΗΣ ΓΑΖΗΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΗΝ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΗΝ ΟΥΘΕΝ Ο ΟΥΚ ΕΔΕΙΞΕΝ ΕΖΕΚΙΑΣ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ

3 ΚΑΙ ΗΛΘΕΝ ΗΣΑΙΑΣ Ο ΠΡΟΦΗΤΗΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΕΖΕΚΙΑΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΛΕΓΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΟΥΤΟΙ ΚΑΙ ΠΟΘΕΝ ΗΚΑΣΙΝ ΠΡΟΣ ΣΕ ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΕΚ ΓΗΣ ΠΟΡΡΩΘΕΝ ΗΚΑΣΙΝ ΠΡΟΣ ΜΕ ΕΚ ΒΑΒΥΛΩΝΟΣ

4 ΚΑΙ ΕΙΠΕΝ ΗΣΑΙΑΣ ΤΙ ΕΙΔΟΣΑΝ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΠΑΝΤΑ ΤΑ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΕΙΔΟΣΑΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ Ο ΟΥΚ ΕΙΔΟΣΑΝ ΑΛΛΑ ΚΑΙ ΤΑ ΕΝ ΤΟΙΣ ΘΗΣΑΥΡΟΙΣ ΜΟΥ

5 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΗΣΑΙΑΣ ΑΚΟΥΣΟΝ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΣΑΒΑΩΘ

6 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΟΣΑ ΣΥΝΗΓΑΓΟΝ ΟΙ ΠΑΤΕΡΕΣ ΣΟΥ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΗΞΕΙ ΚΑΙ ΟΥΔΕΝ ΟΥ ΜΗ ΚΑΤΑΛΙΠΩΣΙΝ ΕΙΠΕΝ ΔΕ Ο ΘΕΟΣ

7 ΟΤΙ ΚΑΙ ΑΠΟ ΤΩΝ ΤΕΚΝΩΝ ΣΟΥ ΩΝ ΕΓΕΝΝΗΣΑΣ ΛΗΜ-ΨΟΝΤΑΙ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΣΠΑΔΟΝΤΑΣ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΒΑΒΥΛΩΝΙΩΝ

8 ΚΑΙ ΕΙΠΕΝ ΕΖΕΚΙΑΣ ΠΡΟΣ ΗΣΑΙΑΝ ΑΓΑΘΟΣ Ο ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΓΕΝΕΣΘΩ ΔΗ ΕΙΡΗΝΗ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΜΟΥ

ESAIAS (ISAIAH) CHAPTER 40

1 ΠΑΡΑΚΑΛΕΙΤΕ ΠΑΡΑΚΑΛΕΙΤΕ ΤΟΝ ΛΑΟΝ ΜΟΥ ΛΕΓΕΙ Ο ΘΕΟΣ

2 ΙΕΡΕΙΣ ΛΑΛΗΣΑΤΕ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΑΚΑΛΕΣΑΤΕ ΑΥΤΗΝ ΟΤΙ ΕΠΛΗΣΘΗ Η ΤΑΠΕΙΝΩΣΙΣ ΑΥΤΗΣ ΛΕΛΥΤΑΙ ΑΥΤΗΣ Η ΑΜΑΡΤΙΑ ΟΤΙ ΕΔΕΞΑΤΟ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΔΙΠΛΑ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΑΥΤΗΣ

3 ΦΩΝΗ ΒΟΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑΣ ΠΟΙΕΙΤΕ ΤΑΣ ΤΡΙΒΟΥΣ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

4 ΠΑΣΑ ΦΑΡΑΓΞ ΠΛΗΡΩΘΗΣΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟΣ ΚΑΙ ΒΟΥΝΟΣ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΠΑΝΤΑ ΤΑ ΣΚΟΛΙΑ ΕΙΣ ΕΥΘΕΙΑΝ ΚΑΙ Η ΤΡΑΧΕΙΑ ΕΙΣ ΠΕΔΙΑ

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5 ΚΑΙ ΟΦΘΗΣΕΤΑΙ Η ΔΟΞΑ ΚΥΡΙΟΥ ΚΑΙ ΟΨΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ
6 ΦΩΝΗ ΛΕΓΟΝΤΟΣ ΒΟΗΣΟΝ ΚΑΙ ΕΙΠΑ ΤΙ ΒΟΗΣΩ ΠΑΣΑ ΣΑΡΞ ΧΟΡΤΟΣ ΚΑΙ ΠΑΣΑ ΔΟΞΑ ΑΝΘΡΩΠΟΥ ΩΣ ΑΝΘΟΣ ΧΟΡΤΟΥ
7 ΕΞΗΡΑΝΘΗ Ο ΧΟΡΤΟΣ ΚΑΙ ΤΟ ΑΝΘΟΣ ΕΞΕΠΕΣΕΝ
8 ΤΟ ΔΕ ΡΗΜΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
9 ΕΠ' ΟΡΟΣ ΥΨΗΛΟΝ ΑΝΑΒΗΘΙ Ο ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΣΙΩΝ ΥΨΩΣΟΝ ΤΗ ΙΣΧΥΙ ΤΗΝ ΦΩΝΗΝ ΣΟΥ Ο ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΙΕΡΟΥΣΑΛΗΜ ΥΨΩΣΑΤΕ ΜΗ ΦΟΒΕΙΣΘΕ ΕΙΠΟΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΙΔΟΥ Ο ΘΕΟΣ ΥΜΩΝ
10 ΙΔΟΥ ΚΥΡΙΟΣ ΜΕΤΑ ΙΣΧΥΟΣ ΕΡΧΕΤΑΙ ΚΑΙ Ο ΒΡΑΧΙΩΝ ΜΕΤΑ ΚΥΡΙΕΙΑΣ ΙΔΟΥ Ο ΜΙΣΘΟΣ ΑΥΤΟΥ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΤΟ ΕΡΓΟΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ
11 ΩΣ ΠΟΙΜΗΝ ΠΟΙΜΑΝΕΙ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΚΑΙ ΤΩ ΒΡΑΧΙΟΝΙ ΑΥΤΟΥ ΣΥΝΑΞΕΙ ΑΡΝΑΣ ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΣ ΠΑΡΑΚΑΛΕΣΕΙ
12 ΤΙΣ ΕΜΕΤΡΗΣΕΝ ΤΗ ΧΕΙΡΙ ΤΟ ΥΔΩΡ ΚΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΣΠΙΘΑΜΗ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΔΡΑΚΙ ΤΙΣ ΕΣΤΗΣΕΝ ΤΑ ΟΡΗ ΣΤΑΘΜΩ ΚΑΙ ΤΑΣ ΝΑΠΑΣ ΖΥΓΩ
13 ΤΙΣ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ ΚΑΙ ΤΙΣ ΑΥΤΟΥ ΣΥΜΒΟΥΛΟΣ ΕΓΕΝΕΤΟ ΟΣ ΣΥΜΒΙΒΑ ΑΥΤΟΝ
14 Η ΠΡΟΣ ΤΙΝΑ ΣΥΝΕΒΟΥΛΕΥΣΑΤΟ ΚΑΙ ΣΥΝΕΒΙΒΑΣΕΝ ΑΥΤΟΝ Η ΤΙΣ ΕΔΕΙΞΕΝ ΑΥΤΩ ΚΡΙΣΙΝ Η ΟΔΟΝ ΣΥΝΕΣΕΩΣ ΤΙΣ ΕΔΕΙΞΕΝ ΑΥΤΩ
15 ΕΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΩΣ ΣΤΑΓΩΝ ΑΠΟ ΚΑΔΟΥ ΚΑΙ ΩΣ ΡΟΠΗ ΖΥΓΟΥ ΕΛΟΓΙΣΘΗΣΑΝ ΚΑΙ ΩΣ ΣΙΕΛΟΣ ΛΟΓΙΣΘΗΣΟΝΤΑΙ
16 Ο ΔΕ ΛΙΒΑΝΟΣ ΟΥΧ ΙΚΑΝΟΣ ΕΙΣ ΚΑΥΣΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΤΕΤΡΑΠΟΔΑ ΟΥΧ ΙΚΑΝΑ ΕΙΣ ΟΛΟΚΑΡΠΩΣΙΝ
17 ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΩΣ ΟΥΔΕΝ ΕΙΣΙ ΚΑΙ ΕΙΣ ΟΥΘΕΝ ΕΛΟΓΙΣΘΗΣΑΝ
18 ΤΙΝΙ ΩΜΟΙΩΣΑΤΕ ΚΥΡΙΟΝ ΚΑΙ ΤΙΝΙ ΟΜΟΙΩΜΑΤΙ ΩΜΟΙΩΣΑΤΕ ΑΥΤΟΝ
19 ΜΗ ΕΙΚΟΝΑ ΕΠΟΙΗΣΕΝ ΤΕΚΤΩΝ Η ΧΡΥΣΟΧΟΟΣ ΧΩΝΕΥΣΑΣ ΧΡΥΣΙΟΝ ΠΕΡΙΕΧΡΥΣΩΣΕΝ ΑΥΤΟΝ ΟΜΟΙΩΜΑ ΚΑΤΕΣΚΕΥΑΣΕΝ ΑΥΤΟΝ
20 ΞΥΛΟΝ ΓΑΡ ΑΣΗΠΤΟΝ ΕΚΛΕΓΕΤΑΙ ΤΕΚΤΩΝ ΚΑΙ ΣΟΦΩΣ ΖΗΤΕΙ ΠΩΣ ΣΤΗΣΕΙ ΑΥΤΟΥ ΕΙΚΟΝΑ ΚΑΙ ΙΝΑ ΜΗ ΣΑΛΕΥΗΤΑΙ
21 ΟΥ ΓΝΩΣΕΣΘΕ ΟΥΚ ΑΚΟΥΣΕΣΘΕ ΟΥΚ ΑΝΗΓΓΕΛΗ ΕΞ ΑΡΧΗΣ ΥΜΙΝ ΟΥΚ ΕΓΝΩΤΕ ΤΑ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ
22 Ο ΚΑΤΕΧΩΝ ΤΟΝ ΓΥΡΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΗ ΩΣ ΑΚΡΙΔΕΣ Ο ΣΤΗΣΑΣ ΩΣ ΚΑΜΑΡΑΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΔΙΑΤΕΙΝΑΣ ΩΣ ΣΚΗΝΗΝ ΚΑΤΟΙΚΕΙΝ
23 Ο ΔΙΔΟΥΣ ΑΡΧΟΝΤΑΣ ΕΙΣ ΟΥΔΕΝ ΑΡΧΕΙΝ ΤΗΝ ΔΕ ΓΗΝ ΩΣ ΟΥΔΕΝ ΕΠΟΙΗΣΕΝ
24 ΟΥ ΓΑΡ ΜΗ ΣΠΕΙΡΩΣΙΝ ΟΥΔΕ ΜΗ ΦΥΤΕΥΣΩΣΙΝ ΟΥΔΕ ΜΗ ΡΙΖΩΘΗ ΕΙΣ ΤΗΝ ΓΗΝ Η ΡΙΖΑ ΑΥΤΩΝ ΕΠΝΕΥΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΞΗΡΑΝΘΗΣΑΝ ΚΑΙ ΚΑΤΑΙΓΙΣ ΩΣ ΦΡΥΓΑΝΑ ΑΝΑΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ
25 ΝΥΝ ΟΥΝ ΤΙΝΙ ΜΕ ΩΜΟΙΩΣΑΤΕ ΚΑΙ ΥΨΩΘΗΣΟΜΑΙ ΕΙΠΕΝ Ο ΑΓΙΟΣ
26 ΑΝΑΒΛΕΨΑΤΕ ΕΙΣ ΥΨΟΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΥΜΩΝ ΚΑΙ ΙΔΕΤΕ ΤΙΣ ΚΑΤΕΔΕΙΞΕΝ ΠΑΝΤΑ ΤΑΥΤΑ Ο ΕΚΦΕΡΩΝ ΚΑΤΑ ΑΡΙΘΜΟΝ ΤΟΝ ΚΟΣΜΟΝ ΑΥΤΟΥ ΠΑΝΤΑΣ ΕΠ' ΟΝΟΜΑΤΙ ΚΑΛΕΣΕΙ ΑΠΟ ΠΟΛΛΗΣ ΔΟΞΗΣ ΚΑΙ ΕΝ ΚΡΑΤΕΙ ΙΣΧΥΟΣ ΟΥΔΕΝ ΣΕ ΕΛΑΘΕΝ
27 ΜΗ ΓΑΡ ΕΙΠΗΣ ΙΑΚΩΒ ΚΑΙ ΤΙ ΕΛΑΛΗΣΑΣ ΙΣΡΑΗΛ ΑΠΕΚΡΥΒΗ Η ΟΔΟΣ ΜΟΥ ΑΠΟ ΤΟΥ ΘΕΟΥ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ ΤΗΝ ΚΡΙΣΙΝ ΑΦΕΙΛΕΝ ΚΑΙ ΑΠΕΣΤΗ
28 ΚΑΙ ΝΥΝ ΟΥΚ ΕΓΝΩΣ ΕΙ ΜΗ ΗΚΟΥΣΑΣ ΘΕΟΣ ΑΙΩΝΙΟΣ Ο ΘΕΟΣ Ο ΚΑΤΑΣΚΕΥΑΣΑΣ ΤΑ ΑΚΡΑ ΤΗΣ ΓΗΣ ΟΥ ΠΕΙΝΑΣΕΙ ΟΥΔΕ ΚΟΠΙΑΣΕΙ ΟΥΔΕ ΕΣΤΙΝ ΕΞΕΥΡΕΣΙΣ ΤΗΣ ΦΡΟΝΗΣΕΩΣ ΑΥΤΟΥ
29 ΔΙΔΟΥΣ ΤΟΙΣ ΠΕΙΝΩΣΙΝ ΙΣΧΥΝ ΚΑΙ ΤΟΙΣ ΜΗ ΟΔΥΝΩΜΕΝΟΙΣ ΛΥΠΗΝ
30 ΠΕΙΝΑΣΟΥΣΙΝ ΓΑΡ ΝΕΩΤΕΡΟΙ ΚΑΙ ΚΟΠΙΑΣΟΥΣΙΝ ΝΕΑΝΙΣΚΟΙ ΚΑΙ ΕΚΛΕΚΤΟΙ ΑΝΙΣΧΥΕΣ ΕΣΟΝΤΑΙ
31 ΟΙ ΔΕ ΥΠΟΜΕΝΟΝΤΕΣ ΤΟΝ ΘΕΟΝ ΑΛΛΑΞΟΥΣΙΝ ΙΣΧΥΝ ΠΤΕΡΟΦΥΗΣΟΥΣΙΝ ΩΣ ΑΕΤΟΙ ΔΡΑΜΟΥΝΤΑΙ ΚΑΙ ΟΥ ΚΟΠΙΑΣΟΥΣΙΝ ΒΑΔΙΟΥΝΤΑΙ ΚΑΙ ΟΥ ΠΕΙΝΑΣΟΥΣΙΝ

ESAIAS (ISAIAH) CHAPTER 41

1 ΕΓΚΑΙΝΙΖΕΣΘΕ ΠΡΟΣ ΜΕ ΝΗΣΟΙ ΟΙ ΓΑΡ ΑΡΧΟΝΤΕΣ ΑΛΛΑΞΟΥΣΙΝ ΙΣΧΥΝ ΕΓΓΙΣΑΤΩΣΑΝ ΚΑΙ ΛΑΛΗΣΑΤΩΣΑΝ ΑΜΑ ΤΟΤΕ ΚΡΙΣΙΝ ΑΝΑΓΓΕΙΛΑΤΩΣΑΝ
2 ΤΙΣ ΕΞΗΓΕΙΡΕΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΕΚΑΛΕΣΕΝ ΑΥΤΗΝ ΚΑΤΑ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΠΟΡΕΥΣΕΤΑΙ ΔΩΣΕΙ ΕΝΑΝΤΙΟΝ ΕΘΝΩΝ ΚΑΙ ΒΑΣΙΛΕΙΣ ΕΚΣΤΗΣΕΙ ΚΑΙ ΔΩΣΕΙ ΕΙΣ ΓΗΝ ΤΑΣ ΜΑΧΑΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΩΣ ΦΡΥΓΑΝΑ ΕΞΩΣΜΕΝΑ ΤΑ ΤΟΞΑ ΑΥΤΩΝ
3 ΚΑΙ ΔΙΩΞΕΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΕΝ ΕΙΡΗΝΗ Η ΟΔΟΣ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ
4 ΤΙΣ ΕΝΗΡΓΗΣΕΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΑΥΤΑ ΕΚΑΛΕΣΕΝ ΑΥΤΗΝ Ο ΚΑΛΩΝ ΑΥΤΗΝ ΑΠΟ ΓΕΝΕΩΝ ΑΡΧΗΣ ΕΓΩ ΘΕΟΣ ΠΡΩΤΟΣ ΚΑΙ ΕΙΣ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΕΓΩ ΕΙΜΙ
5 ΕΙΔΟΣΑΝ ΕΘΝΗ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΤΑ ΑΚΡΑ ΤΗΣ ΓΗΣ ΗΓΓΙΣΑΝ ΚΑΙ ΗΛΘΟΣΑΝ ΑΜΑ
6 ΚΡΙΝΩΝ ΕΚΑΣΤΟΣ ΤΩ ΠΛΗΣΙΟΝ ΚΑΙ ΤΩ ΑΔΕΛΦΩ ΒΟΗΘΗΣΑΙ ΚΑΙ ΕΡΕΙ
7 ΙΣΧΥΣΕΝ ΑΝΗΡ ΤΕΚΤΩΝ ΚΑΙ ΧΑΛΚΕΥΣ ΤΥΠΤΩΝ ΣΦΥΡΗ ΑΜΑ ΕΛΑΥΝΩΝ ΠΟΤΕ ΜΕΝ ΕΡΕΙ ΣΥΜΒΛΗΜΑ ΚΑΛΟΝ ΕΣΤΙΝ ΙΣΧΥΡΩΣΑΝ ΑΥΤΑ ΕΝ ΗΛΟΙΣ ΘΗΣΟΥΣΙΝ ΑΥΤΑ ΚΑΙ ΟΥ ΚΙΝΗΘΗΣΟΝΤΑΙ
8 ΣΥ ΔΕ ΙΣΡΑΗΛ ΠΑΙΣ ΜΟΥ ΙΑΚΩΒ ΟΝ ΕΞΕΛΕΞΑΜΗΝ ΣΠΕΡΜΑ ΑΒΡΑΑΜ ΟΝ ΗΓΑΠΗΣΑ
9 ΟΥ ΑΝΤΕΛΑΒΟΜΗΝ ΑΠ' ΑΚΡΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΚ ΤΩΝ ΣΚΟΠΙΩΝ ΑΥΤΗΣ ΕΚΑΛΕΣΑ ΣΕ ΚΑΙ ΕΙΠΑ ΣΟΙ ΠΑΙΣ ΜΟΥ ΕΙ ΕΞΕΛΕΞΑΜΗΝ ΣΕ ΚΑΙ ΟΥΚ ΕΓΚΑΤΕΛΙΠΟΝ ΣΕ
10 ΜΗ ΦΟΒΟΥ ΜΕΤΑ ΣΟΥ ΓΑΡ ΕΙΜΙ ΜΗ ΠΛΑΝΩ ΕΓΩ ΓΑΡ ΕΙΜΙ Ο ΘΕΟΣ ΣΟΥ Ο ΕΝΙΣΧΥΣΑΣ ΣΕ ΚΑΙ ΕΒΟΗΘΗΣΑ ΣΟΙ ΚΑΙ ΗΣΦΑΛΙΣΑΜΗΝ ΣΕ ΤΗ ΔΕΞΙΑ ΤΗ ΔΙΚΑΙΑ ΜΟΥ
11 ΙΔΟΥ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΚΑΙ ΕΝΤΡΑΠΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΣΟΙ ΕΣΟΝΤΑΙ ΓΑΡ ΩΣ ΟΥΚ ΟΝΤΕΣ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΤΙΔΙΚΟΙ ΣΟΥ
12 ΖΗΤΗΣΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΕΥΡΗΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΟΙ ΠΑΡΟΙΝΗΣΟΥΣΙΝ ΕΙΣ ΣΕ ΕΣΟΝΤΑΙ ΓΑΡ ΩΣ ΟΥΚ ΟΝΤΕΣ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΟΙ ΑΝΤΙΠΟΛΕΜΟΥΝΤΕΣ ΣΕ
13 ΟΤΙ ΕΓΩ Ο ΘΕΟΣ ΣΟΥ Ο ΚΡΑΤΩΝ ΤΗΣ ΔΕΞΙΑΣ ΣΟΥ Ο ΛΕΓΩΝ ΣΟΙ ΜΗ ΦΟΒΟΥ
14 ΙΑΚΩΒ ΟΛΙΓΟΣΤΟΣ ΙΣΡΑΗΛ ΕΓΩ ΕΒΟΗΘΗΣΑ ΣΟΙ ΛΕΓΕΙ Ο ΘΕΟΣ Ο ΛΥΤΡΟΥΜΕΝΟΣ ΣΕ ΙΣΡΑΗΛ
15 ΙΔΟΥ ΕΠΟΙΗΣΑ ΣΕ ΩΣ ΤΡΟΧΟΥΣ ΑΜΑΞΗΣ ΑΛΟΩΝΤΑΣ ΚΑΙΝΟΥΣ ΠΡΙΣΤΗΡΟΕΙΔΕΙΣ ΚΑΙ ΑΛΟΗΣΕΙΣ ΟΡΗ ΚΑΙ ΛΕΠΤΥΝΕΙΣ ΒΟΥΝΟΥΣ ΚΑΙ ΩΣ ΧΝΟΥΝ ΘΗΣΕΙΣ
16 ΚΑΙ ΛΙΚΜΗΣΕΙΣ ΚΑΙ ΑΝΕΜΟΣ ΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΙΓΙΣ ΔΙΑΣΠΕΡΕΙ ΑΥΤΟΥΣ ΣΥ ΔΕ ΕΥΦΡΑΝΘΗΣΗ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΙΣΡΑΗΛ ΚΑΙ ΑΓΑΛΛΙΑΣΟΝΤΑΙ
17 ΟΙ ΠΤΩΧΟΙ ΚΑΙ ΟΙ ΕΝΔΕΕΙΣ ΖΗΤΗΣΟΥΣΙΝ ΓΑΡ ΥΔΩΡ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Η ΓΛΩΣΣΑ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΔΙΨΗΣ ΕΞΗΡΑΝΘΗ

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ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΓΩ ΕΠΑΚΟΥΣΟΜΑΙ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΩ ΑΥΤΟΥΣ

18 ΑΛΛΑ ΑΝΟΙΞΩ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΠΟΤΑΜΟΥΣ ΚΑΙ ΕΝ ΜΕΣΩ ΠΕΔΙΩΝ ΠΗΓΑΣ ΠΟΙΗΣΩ ΤΗΝ ΕΡΗΜΟΝ ΕΙΣ ΕΛΗ ΚΑΙ ΤΗΝ ΔΙΨΩΣΑΝ ΓΗΝ ΕΝ ΥΔΡΑΓΩΓΟΙΣ

19 ΘΗΣΩ ΕΙΣ ΤΗΝ ΑΝΥΔΡΟΝ ΓΗΝ ΚΕΔΡΟΝ ΚΑΙ ΠΥΞΟΝ ΚΑΙ ΜΥΡΣΙΝΗΝ ΚΑΙ ΚΥΠΑΡΙΣΣΟΝ ΚΑΙ ΛΕΥΚΗΝ

20 ΙΝΑ ΙΔΩΣΙΝ ΚΑΙ ΓΝΩΣΙΝ ΚΑΙ ΕΝΝΟΗΘΩΣΙΝ ΚΑΙ ΕΠΙΣΤΩΝΤΑΙ ΑΜΑ ΟΤΙ ΧΕΙΡ ΚΥΡΙΟΥ ΕΠΟΙΗΣΕΝ ΤΑΥΤΑ ΠΑΝΤΑ ΚΑΙ Ο ΑΓΙΟΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΤΕΔΕΙΞΕΝ

21 ΕΓΓΙΖΕΙ Η ΚΡΙΣΙΣ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΓΓΙΣΑΝ ΑΙ ΒΟΥΛΑΙ ΥΜΩΝ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΙΑΚΩΒ

22 ΕΓΓΙΣΑΤΩΣΑΝ ΚΑΙ ΑΝΑΓΓΕΙΛΑΤΩΣΑΝ ΥΜΙΝ Α ΣΥΜΒΗΣΕΤΑΙ Η ΤΑ ΠΡΟΤΕΡΑ ΤΙΝΑ ΗΝ ΕΙΠΑΤΕ ΚΑΙ ΕΠΙΣΤΗΣΟΜΕΝ ΤΟΝ ΝΟΥΝ ΚΑΙ ΓΝΩΣΟΜΕΘΑ ΤΙ ΤΑ ΕΣΧΑΤΑ ΚΑΙ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΕΙΠΑΤΕ ΗΜΙΝ

23 ΑΝΑΓΓΕΙΛΑΤΕ ΗΜΙΝ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΕΠ' ΕΣΧΑΤΟΥ ΚΑΙ ΓΝΩΣΟΜΕΘΑ ΟΤΙ ΘΕΟΙ ΕΣΤΕ ΕΥ ΠΟΙΗΣΑΤΕ ΚΑΙ ΚΑΚΩΣΑΤΕ ΚΑΙ ΘΑΥΜΑΣΟΜΕΘΑ ΚΑΙ ΟΨΟΜΕΘΑ ΑΜΑ

24 ΟΤΙ ΠΟΘΕΝ ΕΣΤΕ ΥΜΕΙΣ ΚΑΙ ΠΟΘΕΝ Η ΕΡΓΑΣΙΑ ΥΜΩΝ ΕΚ ΓΗΣ ΒΔΕΛΥΓΜΑ ΕΞΕΛΕΞΑΝΤΟ ΥΜΑΣ

25 ΕΓΩ ΔΕ ΗΓΕΙΡΑ ΤΟΝ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΤΟΝ ΑΦ' ΗΛΙΟΥ ΑΝΑΤΟΛΩΝ ΚΛΗΘΗΣΟΝΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΡΧΕΣΘΩΣΑΝ ΑΡΧΟΝΤΕΣ ΚΑΙ ΩΣ ΠΗΛΟΣ ΚΕΡΑΜΕΩΣ ΚΑΙ ΩΣ ΚΕΡΑΜΕΥΣ ΚΑΤΑΠΑΤΩΝ ΤΟΝ ΠΗΛΟΝ ΟΥΤΩΣ ΚΑΤΑΠΑΤΗΘΗΣΕΣΘΕ

26 ΤΙΣ ΓΑΡ ΑΝΑΓΓΕΛΕΙ ΤΑ ΕΞ ΑΡΧΗΣ ΙΝΑ ΓΝΩΜΕΝ ΚΑΙ ΤΑ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΕΡΟΥΜΕΝ ΟΤΙ ΑΛΗΘΗ ΕΣΤΙΝ ΟΥΚ ΕΣΤΙΝ Ο ΠΡΟΛΕΓΩΝ ΟΥΔΕ Ο ΑΚΟΥΩΝ ΥΜΩΝ ΤΟΥΣ ΛΟΓΟΥΣ

27 ΑΡΧΗΝ ΣΙΩΝ ΔΩΣΩ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΑΚΑΛΕΣΩ ΕΙΣ ΟΔΟΝ

28 ΑΠΟ ΓΑΡ ΤΩΝ ΕΘΝΩΝ ΙΔΟΥ ΟΥΔΕΙΣ ΚΑΙ ΑΠΟ ΤΩΝ ΕΙΔΩΛΩΝ ΑΥΤΩΝ ΟΥΚ ΗΝ Ο ΑΝΑΓΓΕΛΛΩΝ ΚΑΙ ΕΑΝ ΕΡΩΤΗΣΩ ΑΥΤΟΥΣ ΠΟΘΕΝ ΕΣΤΕ ΟΥ ΜΗ ΑΠΟΚΡΙΘΩΣΙΝ ΜΟΙ

29 ΕΙΣΙΝ ΓΑΡ ΟΙ ΠΟΙΟΥΝΤΕΣ ΥΜΑΣ ΚΑΙ ΜΑΤΗΝ ΟΙ ΠΛΑΝΩΝΤΕΣ ΥΜΑΣ

ESAIAS (ISAIAH) CHAPTER 42

1 ΙΑΚΩΒ Ο ΠΑΙΣ ΜΟΥ ΑΝΤΙΛΗΜΨΟΜΑΙ ΑΥΤΟΥ ΙΣΡΑΗΛ Ο ΕΚΛΕΚΤΟΣ ΜΟΥ ΠΡΟΣΕΔΕΞΑΤΟ ΑΥΤΟΝ Η ΨΥΧΗ ΜΟΥ ΕΔΩΚΑ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ ΚΡΙΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΞΟΙΣΕΙ

2 ΟΥ ΚΕΚΡΑΞΕΤΑΙ ΟΥΔΕ ΑΝΗΣΕΙ ΟΥΔΕ ΑΚΟΥΣΘΗΣΕΤΑΙ ΕΞΩ Η ΦΩΝΗ ΑΥΤΟΥ

3 ΚΑΛΑΜΟΝ ΤΕΘΛΑΣΜΕΝΟΝ ΟΥ ΣΥΝΤΡΙΨΕΙ ΚΑΙ ΛΙΝΟΝ ΚΑΠΝΙΖΟΜΕΝΟΝ ΟΥ ΣΒΕΣΕΙ ΑΛΛΑ ΕΙΣ ΑΛΗΘΕΙΑΝ ΕΞΟΙΣΕΙ ΚΡΙΣΙΝ

4 ΑΝΑΛΑΜΨΕΙ ΚΑΙ ΟΥ ΘΡΑΥΣΘΗΣΕΤΑΙ ΕΩΣ ΑΝ ΘΗ ΕΠΙ ΤΗΣ ΓΗΣ ΚΡΙΣΙΝ ΚΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ

5 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΠΗΞΑΣ ΑΥΤΟΝ Ο ΣΤΕΡΕΩΣΑΣ ΤΗΝ ΓΗΝ ΚΑΙ ΤΑ ΕΝ ΑΥΤΗ ΚΑΙ ΔΙΔΟΥΣ ΠΝΟΗΝ ΤΩ ΛΑΩ ΤΩ ΕΠ' ΑΥΤΗΣ ΚΑΙ ΠΝΕΥΜΑ ΤΟΙΣ ΠΑΤΟΥΣΙΝ ΑΥΤΗΝ

6 ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΚΑΛΕΣΑ ΣΕ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΚΡΑΤΗΣΩ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΚΑΙ ΕΝΙΣΧΥΣΩ ΣΕ ΚΑΙ ΕΔΩΚΑ ΣΕ ΕΙΣ ΔΙΑΘΗΚΗΝ ΓΕΝΟΥΣ ΕΙΣ ΦΩΣ ΕΘΝΩΝ

7 ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΥΣ ΤΥΦΛΩΝ ΕΞΑΓΑΓΕΙΝ ΕΚ ΔΕΣΜΩΝ ΔΕΔΕΜΕΝΟΥΣ ΚΑΙ ΕΞ ΟΙΚΟΥ ΦΥΛΑΚΗΣ ΚΑΘΗΜΕΝΟΥΣ ΕΝ ΣΚΟΤΕΙ

8 ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥΤΟ ΜΟΥ ΕΣΤΙΝ ΤΟ ΟΝΟΜΑ ΤΗΝ ΔΟΞΑΝ ΜΟΥ ΕΤΕΡΩ ΟΥ ΔΩΣΩ ΟΥΔΕ ΤΑΣ ΑΡΕΤΑΣ ΜΟΥ ΤΟΙΣ ΓΛΥΠΤΟΙΣ

9 ΤΑ ΑΠ' ΑΡΧΗΣ ΙΔΟΥ ΗΚΑΣΙΝ ΚΑΙ ΚΑΙΝΑ Α ΕΓΩ ΑΝΑΓΓΕΛΩ ΚΑΙ ΠΡΟ ΤΟΥ ΑΝΑΤΕΙΛΑΙ ΕΔΗΛΩΘΗ ΥΜΙΝ

10 ΥΜΝΗΣΑΤΕ ΤΩ ΚΥΡΙΩ ΥΜΝΟΝ ΚΑΙΝΟΝ Η ΑΡΧΗ ΑΥΤΟΥ ΔΟΞΑΖΕΤΕ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΑΠ' ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΟΙ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΛΕΟΝΤΕΣ ΑΥΤΗΝ ΑΙ ΝΗΣΟΙ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΥΤΑΣ

11 ΕΥΦΡΑΝΘΗΤΙ ΕΡΗΜΟΣ ΚΑΙ ΑΙ ΚΩΜΑΙ ΑΥΤΗΣ ΕΠΑΥΛΕΙΣ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΚΗΔΑΡ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΠΕΤΡΑΝ ΑΠ' ΑΚΡΩΝ ΤΩΝ ΟΡΕΩΝ ΒΟΗΣΟΥΣΙΝ

12 ΔΩΣΟΥΣΙΝ ΤΩ ΘΕΩ ΔΟΞΑΝ ΤΑΣ ΑΡΕΤΑΣ ΑΥΤΟΥ ΕΝ ΤΑΙΣ ΝΗΣΟΙΣ ΑΝΑΓΓΕΛΟΥΣΙΝ

13 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΣΥΝΤΡΙΨΕΙ ΠΟΛΕΜΟΝ ΕΠΕΓΕΡΕΙ ΖΗΛΟΝ ΚΑΙ ΒΟΗΣΕΤΑΙ ΕΠΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ ΜΕΤΑ ΙΣΧΥΟΣ

14 ΕΣΙΩΠΗΣΑ ΜΗ ΚΑΙ ΑΕΙ ΣΙΩΠΗΣΟΜΑΙ ΚΑΙ ΑΝΕΞΟΜΑΙ ΕΚΑΡΤΕΡΗΣΑ ΩΣ Η ΤΙΚΤΟΥΣΑ ΕΚΣΤΗΣΩ ΚΑΙ ΞΗΡΑΝΩ ΑΜΑ

15 ΚΑΙ ΘΗΣΩ ΠΟΤΑΜΟΥΣ ΕΙΣ ΝΗΣΟΥΣ ΚΑΙ ΕΛΗ ΞΗΡΑΝΩ

16 ΚΑΙ ΑΞΩ ΤΥΦΛΟΥΣ ΕΝ ΟΔΩ Η ΟΥΚ ΕΓΝΩΣΑΝ ΚΑΙ ΤΡΙΒΟΥΣ ΟΥΣ ΟΥΚ ΗΔΕΙΣΑΝ ΠΑΤΗΣΑΙ ΠΟΙΗΣΩ ΑΥΤΟΥΣ ΠΟΙΗΣΩ ΑΥΤΟΙΣ ΤΟ ΣΚΟΤΟΣ ΕΙΣ ΦΩΣ ΚΑΙ ΤΑ ΣΚΟΛΙΑ ΕΙΣ ΕΥΘΕΙΑΝ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΠΟΙΗΣΩ ΚΑΙ ΟΥΚ ΕΓΚΑΤΑΛΕΙΨΩ ΑΥΤΟΥΣ

17 ΑΥΤΟΙ ΔΕ ΑΠΕΣΤΡΑΦΗΣΑΝ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΙΣΧΥΝΘΗΤΕ ΑΙΣΧΥΝΗΝ ΟΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠΙ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΟΙ ΛΕΓΟΝΤΕΣ ΤΟΙΣ ΧΩΝΕΥΤΟΙΣ ΥΜΕΙΣ ΕΣΤΕ ΘΕΟΙ ΗΜΩΝ

18 ΟΙ ΚΩΦΟΙ ΑΚΟΥΣΑΤΕ ΚΑΙ ΟΙ ΤΥΦΛΟΙ ΑΝΑΒΛΕΨΑΤΕ ΙΔΕΙΝ

19 ΚΑΙ ΤΙΣ ΤΥΦΛΟΣ ΑΛΛ' Η ΟΙ ΠΑΙΔΕΣ ΜΟΥ ΚΑΙ ΚΩΦΟΙ ΑΛΛ' Η ΟΙ ΚΥΡΙΕΥΟΝΤΕΣ ΑΥΤΩΝ ΚΑΙ ΕΤΥΦΛΩΘΗΣΑΝ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΘΕΟΥ

20 ΕΙΔΕΤΕ ΠΛΕΟΝΑΚΙΣ ΚΑΙ ΟΥΚ ΕΦΥΛΑΞΑΣΘΕ ΗΝΟΙΓΜΕΝΑ ΤΑ ΩΤΑ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ

21 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΒΟΥΛΕΤΟ ΙΝΑ ΔΙΚΑΙΩΘΗ ΚΑΙ ΜΕΓΑΛΥΝΗ ΑΙΝΕΣΙΝ ΚΑΙ ΕΙΔΟΝ

22 ΚΑΙ ΕΓΕΝΕΤΟ Ο ΛΑΟΣ ΠΕΠΡΟΝΟΜΕΥΜΕΝΟΣ ΚΑΙ ΔΙΗΡΠΑΣΜΕΝΟΣ Η ΓΑΡ ΠΑΓΙΣ ΕΝ ΤΟΙΣ ΤΑΜΙΕΙΟΙΣ ΠΑΝΤΑΧΟΥ ΚΑΙ ΕΝ ΟΙΚΟΙΣ ΑΜΑ ΟΠΟΥ ΕΚΡΥΨΑΝ ΑΥΤΟΥΣ ΕΓΕΝΟΝΤΟ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΞΑΙΡΟΥΜΕΝΟΣ ΑΡΠΑΓΜΑ ΚΑΙ ΟΥΚ ΗΝ Ο ΛΕΓΩΝ ΑΠΟΔΟΣ

23 ΤΙΣ ΕΝ ΥΜΙΝ ΟΣ ΕΝΩΤΙΕΙΤΑΙ ΤΑΥΤΑ ΕΙΣΑΚΟΥΣΕΤΑΙ ΕΙΣ ΤΑ ΕΠΕΡΧΟΜΕΝΑ

24 ΤΙΣ ΕΔΩΚΕΝ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΤΟΙΣ ΠΡΟΝΟΜΕΥΟΥΣΙΝ ΑΥΤΟΝ ΟΥΧΙ Ο ΘΕΟΣ Ω ΗΜΑΡΤΟΣΑΝ ΑΥΤΩ ΚΑΙ ΟΥΚ ΕΒΟΥΛΟΝΤΟ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΟΥΔΕ ΑΚΟΥΕΙΝ ΤΟΥ ΝΟΜΟΥ ΑΥΤΟΥ

25 ΚΑΙ ΕΠΗΓΑΓΕΝ ΕΠ' ΑΥΤΟΥΣ ΟΡΓΗΝ ΘΥΜΟΥ ΑΥΤΟΥ ΚΑΙ ΚΑΤΙΣΧΥΣΕΝ ΑΥΤΟΥΣ ΠΟΛΕΜΟΣ ΚΑΙ ΟΙ ΣΥΜΦΛΕΓΟΝΤΕΣ ΑΥΤΟΥΣ ΚΥΚΛΩ ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΕΚΑΣΤΟΣ ΑΥΤΩΝ ΟΥΔΕ ΕΘΕΝΤΟ ΕΠΙ ΨΥΧΗΝ

ESAIAS (ISAIAH) CHAPTER 43

1 ΚΑΙ ΝΥΝ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΟΙΗΣΑΣ ΣΕ ΙΑΚΩΒ Ο ΠΛΑΣΑΣ ΣΕ ΙΣΡΑΗΛ ΜΗ ΦΟΒΟΥ ΟΤΙ ΕΛΥΤΡΩΣΑΜΗΝ ΣΕ ΕΚΑΛΕΣΑ ΣΕ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΜΟΣ ΕΙ ΣΥ

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2 ΚΑΙ ΕΑΝ ΔΙΑΒΑΙΝΗΣ ΔΙ' ΥΔΑΤΟΣ ΜΕΤΑ ΣΟΥ ΕΙΜΙ ΚΑΙ ΠΟΤΑΜΟΙ ΟΥ ΣΥΓΚΛΥΣΟΥΣΙΝ ΣΕ ΚΑΙ ΕΑΝ ΔΙΕΛΘΗΣ ΔΙΑ ΠΥΡΟΣ ΟΥ ΜΗ ΚΑΤΑΚΑΥΘΗΣ ΦΛΟΞ ΟΥ ΚΑΤΑΚΑΥΣΕΙ ΣΕ

3 ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ Ο ΑΓΙΟΣ ΙΣΡΑΗΛ Ο ΣΩΖΩΝ ΣΕ ΕΠΟΙΗΣΑ ΣΟΥ ΑΛΛΑΓΜΑ ΑΙΓΥΠΤΟΝ ΚΑΙ ΑΙΘΙΟΠΙΑΝ ΚΑΙ ΣΟΗΝΗΝ ΥΠΕΡ ΣΟΥ

4 ΑΦ' ΟΥ ΕΝΤΙΜΟΣ ΕΓΕΝΟΥ ΕΝΑΝΤΙΟΝ ΜΟΥ ΕΔΟΞΑΣΘΗΣ ΚΑΓΩ ΣΕ ΗΓΑΠΗΣΑ ΚΑΙ ΔΩΣΩ ΑΝΘΡΩΠΟΥΣ ΠΟΛΛΟΥΣ ΥΠΕΡ ΣΟΥ ΚΑΙ ΑΡΧΟΝΤΑΣ ΥΠΕΡ ΤΗΣ ΚΕΦΑΛΗΣ ΣΟΥ

5 ΜΗ ΦΟΒΟΥ ΟΤΙ ΜΕΤΑ ΣΟΥ ΕΙΜΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΑΞΩ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΑΠΟ ΔΥΣΜΩΝ ΣΥΝΑΞΩ ΣΕ

6 ΕΡΩ ΤΩ ΒΟΡΡΑ ΑΓΕ ΚΑΙ ΤΩ ΛΙΒΙ ΜΗ ΚΩΛΥΕ ΑΓΕ ΤΟΥΣ ΥΙΟΥΣ ΜΟΥ ΑΠΟ ΓΗΣ ΠΟΡΡΩΘΕΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΜΟΥ ΑΠ' ΑΚΡΩΝ ΤΗΣ ΓΗΣ

7 ΠΑΝΤΑΣ ΟΣΟΙ ΕΠΙΚΕΚΛΗΝΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΝ ΓΑΡ ΤΗ ΔΟΞΗ ΜΟΥ ΚΑΤΕΣΚΕΥΑΣΑ ΑΥΤΟΝ ΚΑΙ ΕΠΛΑΣΑ ΚΑΙ ΕΠΟΙΗΣΑ ΑΥΤΟΝ

8 ΚΑΙ ΕΞΗΓΑΓΟΝ ΛΑΟΝ ΤΥΦΛΟΝ ΚΑΙ ΟΦΘΑΛΜΟΙ ΕΙΣΙΝ ΩΣΑΥΤΩΣ ΤΥΦΛΟΙ ΚΑΙ ΚΩΦΟΙ ΤΑ ΩΤΑ ΕΧΟΝΤΕΣ

9 ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΣΥΝΗΧΘΗΣΑΝ ΑΜΑ ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΑΡΧΟΝΤΕΣ ΕΞ ΑΥΤΩΝ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΤΑΥΤΑ Η ΤΑ ΕΞ ΑΡΧΗΣ ΤΙΣ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ ΑΓΑΓΕΤΩΣΑΝ ΤΟΥΣ ΜΑΡΤΥΡΑΣ ΑΥΤΩΝ ΚΑΙ ΔΙΚΑΙΩΘΗΤΩΣΑΝ ΚΑΙ ΕΙΠΑΤΩΣΑΝ ΑΛΗΘΗ

10 ΓΕΝΕΣΘΕ ΜΟΙ ΜΑΡΤΥΡΕΣ ΚΑΓΩ ΜΑΡΤΥΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΑΙ Ο ΠΑΙΣ ΟΝ ΕΞΕΛΕΞΑΜΗΝ ΙΝΑ ΓΝΩΤΕ ΚΑΙ ΠΙΣΤΕΥΣΗΤΕ ΚΑΙ ΣΥΝΗΤΕ ΟΤΙ ΕΓΩ ΕΙΜΙ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΟΥΚ ΕΓΕΝΕΤΟ ΑΛΛΟΣ ΘΕΟΣ ΚΑΙ ΜΕΤ' ΕΜΕ ΟΥΚ ΕΣΤΑΙ

11 ΕΓΩ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΑΡΕΞ ΕΜΟΥ ΣΩΖΩΝ

12 ΑΝΗΓΓΕΙΛΑ ΚΑΙ ΕΣΩΣΑ ΩΝΕΙΔΙΣΑ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΥΜΙΝ ΑΛΛΟΤΡΙΟΣ ΥΜΕΙΣ ΕΜΟΙ ΜΑΡΤΥΡΕΣ ΚΑΓΩ ΜΑΡΤΥΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ

13 ΕΤΙ ΑΠ' ΑΡΧΗΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ Ο ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΕΞΑΙΡΟΥΜΕΝΟΣ ΠΟΙΗΣΩ ΚΑΙ ΤΙΣ ΑΠΟΣΤΡΕΨΕΙ ΑΥΤΟ

14 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΛΥΤΡΟΥΜΕΝΟΣ ΥΜΑΣ Ο ΑΓΙΟΣ ΙΣΡΑΗΛ ΕΝΕΚΕΝ ΥΜΩΝ ΑΠΟΣΤΕΛΩ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΕΠΕΓΕΡΩ ΠΑΝΤΑΣ ΦΕΥΓΟΝΤΑΣ ΚΑΙ ΧΑΛΔΑΙΟΙ ΕΝ ΠΛΟΙΟΙΣ ΔΕΘΗΣΟΝΤΑΙ

15 ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΑΓΙΟΣ ΥΜΩΝ Ο ΚΑΤΑΔΕΙΞΑΣ ΙΣΡΑΗΛ ΒΑΣΙΛΕΑ ΥΜΩΝ

16 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΔΙΔΟΥΣ ΟΔΟΝ ΕΝ ΘΑΛΑΣΣΗ ΚΑΙ ΕΝ ΥΔΑΤΙ ΙΣΧΥΡΩ ΤΡΙΒΟΝ

17 Ο ΕΞΑΓΑΓΩΝ ΑΡΜΑΤΑ ΚΑΙ ΙΠΠΟΝ ΚΑΙ ΟΧΛΟΝ ΙΣΧΥΡΟΝ ΑΛΛΑ ΕΚΟΙΜΗΘΗΣΑΝ ΚΑΙ ΟΥΚ ΑΝΑΣΤΗΣΟΝΤΑΙ ΕΣΒΕΣΘΗΣΑΝ ΩΣ ΛΙΝΟΝ ΕΣΒΕΣΜΕΝΟΝ

18 ΜΗ ΜΝΗΜΟΝΕΥΕΤΕ ΤΑ ΠΡΩΤΑ ΚΑΙ ΤΑ ΑΡΧΑΙΑ ΜΗ ΣΥΛΛΟΓΙΖΕΣΘΕ

19 ΙΔΟΥ ΠΟΙΩ ΚΑΙΝΑ Α ΝΥΝ ΑΝΑΤΕΛΕΙ ΚΑΙ ΓΝΩΣΕΣΘΕ ΑΥΤΑ ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΤΗ ΕΡΗΜΩ ΟΔΟΝ ΚΑΙ ΕΝ ΤΗ ΑΝΥΔΡΩ ΠΟΤΑΜΟΥΣ

20 ΕΥΛΟΓΗΣΕΙ ΜΕ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΣΕΙΡΗΝΕΣ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΣΤΡΟΥΘΩΝ ΟΤΙ ΕΔΩΚΑ ΕΝ ΤΗ ΕΡΗΜΩ ΥΔΩΡ ΚΑΙ ΠΟΤΑΜΟΥΣ ΕΝ ΤΗ ΑΝΥΔΡΩ ΠΟΤΙΣΑΙ ΤΟ ΓΕΝΟΣ ΜΟΥ ΤΟ ΕΚΛΕΚΤΟΝ

21 ΛΑΟΝ ΜΟΥ ΟΝ ΠΕΡΙΕΠΟΙΗΣΑΜΗΝ ΤΑΣ ΑΡΕΤΑΣ ΜΟΥ ΔΙΗΓΕΙΣΘΑΙ

22 ΟΥ ΝΥΝ ΕΚΑΛΕΣΑ ΣΕ ΙΑΚΩΒ ΟΥΔΕ ΚΟΠΙΑΣΑΙ ΣΕ ΕΠΟΙΗΣΑ ΙΣΡΑΗΛ

23 ΟΥΚ ΕΜΟΙ ΠΡΟΒΑΤΑ ΤΗΣ ΟΛΟΚΑΡΠΩΣΕΩΣ ΣΟΥ ΟΥΔΕ ΕΝ ΤΑΙΣ ΘΥΣΙΑΙΣ ΣΟΥ ΕΔΟΞΑΣΑΣ ΜΕ ΟΥΔΕ ΕΓΚΟΠΟΝ ΕΠΟΙΗΣΑ ΣΕ ΕΝ ΛΙΒΑΝΩ

24 ΟΥΔΕ ΕΚΤΗΣΩ ΜΟΙ ΑΡΓΥΡΙΟΥ ΘΥΜΙΑΜΑ ΟΥΔΕ ΤΟ ΣΤΕΑΡ ΤΩΝ ΘΥΣΙΩΝ ΣΟΥ ΕΠΕΘΥΜΗΣΑ ΑΛΛΑ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΣΟΥ ΚΑΙ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΣΟΥ ΠΡΟΕΣΤΗΝ ΣΟΥ

25 ΕΓΩ ΕΙΜΙ ΕΓΩ ΕΙΜΙ Ο ΕΞΑΛΕΙΦΩΝ ΤΑΣ ΑΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΟΥ ΜΗ ΜΝΗΣΘΗΣΟΜΑΙ

26 ΣΥ ΔΕ ΜΝΗΣΘΗΤΙ ΚΑΙ ΚΡΙΘΩΜΕΝ ΛΕΓΕ ΣΥ ΤΑΣ ΑΝΟΜΙΑΣ ΣΟΥ ΠΡΩΤΟΣ ΙΝΑ ΔΙΚΑΙΩΘΗΣ

27 ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ ΗΝΟΜΗΣΑΝ ΕΙΣ ΕΜΕ

28 ΚΑΙ ΕΜΙΑΝΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΤΑ ΑΓΙΑ ΜΟΥ ΚΑΙ ΕΔΩΚΑ ΑΠΟΛΕΣΑΙ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ

ESAIAS (ISAIAH) CHAPTER 44

1 ΝΥΝ ΔΕ ΑΚΟΥΣΟΝ ΠΑΙΣ ΜΟΥ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΟΝ ΕΞΕΛΕΞΑΜΗΝ

2 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΟΙΗΣΑΣ ΣΕ ΚΑΙ Ο ΠΛΑΣΑΣ ΣΕ ΕΚ ΚΟΙΛΙΑΣ ΕΤΙ ΒΟΗΘΗΘΗΣΗ ΜΗ ΦΟΒΟΥ ΠΑΙΣ ΜΟΥ ΙΑΚΩΒ ΚΑΙ Ο ΗΓΑΠΗΜΕΝΟΣ ΙΣΡΑΗΛ ΟΝ ΕΞΕΛΕΞΑΜΗΝ

3 ΟΤΙ ΕΓΩ ΔΩΣΩ ΥΔΩΡ ΕΝ ΔΙΨΕΙ ΤΟΙΣ ΠΟΡΕΥΟΜΕΝΟΙΣ ΕΝ ΑΝΥΔΡΩ ΕΠΙΘΗΣΩ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΠΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΤΑΣ ΕΥΛΟΓΙΑΣ ΜΟΥ ΕΠΙ ΤΑ ΤΕΚΝΑ ΣΟΥ

4 ΚΑΙ ΑΝΑΤΕΛΟΥΣΙΝ ΩΣΕΙ ΧΟΡΤΟΣ ΑΝΑ ΜΕΣΟΝ ΥΔΑΤΟΣ ΚΑΙ ΩΣ ΙΤΕΑ ΕΠΙ ΠΑΡΑΡΡΕΟΝ ΥΔΩΡ

5 ΟΥΤΟΣ ΕΡΕΙ ΤΟΥ ΘΕΟΥ ΕΙΜΙ ΚΑΙ ΟΥΤΟΣ ΒΟΗΣΕΤΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΙΑΚΩΒ ΚΑΙ ΕΤΕΡΟΣ ΕΠΙΓΡΑΨΕΙ ΤΟΥ ΘΕΟΥ ΕΙΜΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΙΣΡΑΗΛ

6 ΟΥΤΩΣ ΛΕΓΕΙ Ο ΘΕΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΙΣΡΑΗΛ Ο ΡΥΣΑΜΕΝΟΣ ΑΥΤΟΝ ΘΕΟΣ ΣΑΒΑΩΘ ΕΓΩ ΠΡΩΤΟΣ ΚΑΙ ΕΓΩ ΜΕΤΑ ΤΑΥΤΑ ΠΛΗΝ ΕΜΟΥ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ

7 ΤΙΣ ΩΣΠΕΡ ΕΓΩ ΣΤΗΤΩ ΚΑΛΕΣΑΤΩ ΚΑΙ ΕΤΟΙΜΑΣΑΤΩ ΜΟΙ ΑΦ' ΟΥ ΕΠΟΙΗΣΑ ΑΝΘΡΩΠΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΠΡΟ ΤΟΥ ΕΛΘΕΙΝ ΑΝΑΓΓΕΙΛΑΤΩΣΑΝ ΥΜΙΝ

8 ΜΗ ΠΑΡΑΚΑΛΥΠΤΕΣΘΕ ΟΥΚ ΑΠ' ΑΡΧΗΣ ΗΝΩΤΙΣΑΣΘΕ ΚΑΙ ΑΠΗΓΓΕΙΛΑ ΥΜΙΝ ΜΑΡΤΥΡΕΣ ΥΜΕΙΣ ΕΣΤΕ ΕΙ ΕΣΤΙΝ ΘΕΟΣ ΠΛΗΝ ΕΜΟΥ ΚΑΙ ΟΥΚ ΗΣΑΝ ΤΟΤΕ

9 ΟΙ ΠΛΑΣΣΟΝΤΕΣ ΚΑΙ ΓΛΥΦΟΝΤΕΣ ΠΑΝΤΕΣ ΜΑΤΑΙΟΙ ΟΙ ΠΟΙΟΥΝΤΕΣ ΤΑ ΚΑΤΑΘΥΜΙΑ ΑΥΤΩΝ Α ΟΥΚ ΩΦΕΛΗΣΕΙ ΑΥΤΟΥΣ ΑΛΛΑ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ

10 ΠΑΝΤΕΣ ΟΙ ΠΛΑΣΣΟΝΤΕΣ ΘΕΟΝ ΚΑΙ ΓΛΥΦΟΝΤΕΣ ΑΝΩΦΕΛΗ

11 ΚΑΙ ΠΑΝΤΕΣ ΟΘΕΝ ΕΓΕΝΟΝΤΟ ΕΞΗΡΑΝΘΗΣΑΝ ΚΑΙ ΚΩΦΟΙ ΑΠΟ ΑΝΘΡΩΠΩΝ ΣΥΝΑΧΘΗΤΩΣΑΝ ΠΑΝΤΕΣ ΚΑΙ ΣΤΗΤΩΣΑΝ ΑΜΑ ΕΝΤΡΑΠΗΤΩΣΑΝ ΚΑΙ ΑΙΣΧΥΝΘΗΤΩΣΑΝ ΑΜΑ

12 ΟΤΙ ΩΞΥΝΕΝ ΤΕΚΤΩΝ ΣΙΔΗΡΟΝ ΣΚΕΠΑΡΝΩ ΕΙΡΓΑΣΑΤΟ ΑΥΤΟ ΚΑΙ ΕΝ ΤΕΡΕΤΡΩ ΕΤΡΗΣΕΝ ΑΥΤΟ ΕΙΡΓΑΣΑΤΟ ΑΥΤΟ ΕΝ ΤΩ ΒΡΑΧΙΟΝΙ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΙΝΑΣΕΙ ΚΑΙ ΑΣΘΕΝΗΣΕΙ ΚΑΙ ΟΥ ΜΗ ΠΙΗ ΥΔΩΡ ΕΚΛΕΞΑΜΕΝΟΣ

13 ΤΕΚΤΩΝ ΞΥΛΟΝ ΕΣΤΗΣΕΝ ΑΥΤΟ ΕΝ ΜΕΤΡΩ ΚΑΙ ΕΝ ΚΟΛΛΗ ΕΡΡΥΘΜΙΣΕΝ ΑΥΤΟ ΕΠΟΙΗΣΕΝ ΑΥΤΟ ΩΣ ΜΟΡΦΗΝ ΑΝΔΡΟΣ ΚΑΙ ΩΣ ΩΡΑΙΟΤΗΤΑ ΑΝΘΡΩΠΟΥ ΣΤΗΣΑΙ ΑΥΤΟ ΕΝ ΟΙΚΩ

14 Ο ΕΚΟΨΕΝ ΞΥΛΟΝ ΕΚ ΤΟΥ ΔΡΥΜΟΥ Ο ΕΦΥΤΕΥΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΥΕΤΟΣ ΕΜΗΚΥΝΕΝ

15 ΙΝΑ Η ΑΝΘΡΩΠΟΙΣ ΕΙΣ ΚΑΥΣΙΝ ΚΑΙ ΛΑΒΩΝ ΑΠ' ΑΥΤΟΥ ΕΘΕΡΜΑΝΘΗ ΚΑΙ ΚΑΥΣΑΝΤΕΣ ΕΠΕΨΑΝ ΑΡΤΟΥΣ ΕΠ' ΑΥΤΩΝ ΤΟ ΔΕ ΛΟΙΠΟΝ ΕΙΡΓΑΣΑΝΤΟ ΕΙΣ ΘΕΟΥΣ ΚΑΙ ΠΡΟΣΚΥΝΟΥΣΙΝ ΑΥΤΟΥΣ

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16 ΟΥ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΚΑΤΕΚΑΥΣΑΝ ΕΝ ΠΥΡΙ ΚΑΙ ΚΑΥΣΑΝΤΕΣ ΕΠΕΨΑΝ ΑΡΤΟΥΣ ΕΠ' ΑΥΤΩΝ ΚΑΙ ΕΠ' ΑΥΤΟΥ ΚΡΕΑΣ ΟΠΤΗΣΑΣ ΕΦΑΓΕΝ ΚΑΙ ΕΝΕΠΛΗΣΘΗ ΚΑΙ ΘΕΡΜΑΝΘΕΙΣ ΕΙΠΕΝ ΗΔΥ ΜΟΙ ΟΤΙ ΕΘΕΡΜΑΝΘΗΝ ΚΑΙ ΕΙΔΟΝ ΠΥΡ

17 ΤΟ ΔΕ ΛΟΙΠΟΝ ΕΠΟΙΗΣΕΝ ΕΙΣ ΘΕΟΝ ΓΛΥΠΤΟΝ ΚΑΙ ΠΡΟΣΚΥΝΕΙ ΑΥΤΩ ΚΑΙ ΠΡΟΣΕΥΧΕΤΑΙ ΛΕΓΩΝ ΕΞΕΛΟΥ ΜΕ ΟΤΙ ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ

18 ΟΥΚ ΕΓΝΩΣΑΝ ΦΡΟΝΗΣΑΙ ΟΤΙ ΑΠΗΜΑΥΡΩΘΗΣΑΝ ΤΟΥ ΒΛΕΠΕΙΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥ ΝΟΗΣΑΙ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ

19 ΚΑΙ ΟΥΚ ΕΛΟΓΙΣΑΤΟ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΔΕ ΑΝΕΛΟΓΙΣΑΤΟ ΕΝ ΤΗ ΨΥΧΗ ΑΥΤΟΥ ΟΥΔΕ ΕΓΝΩ ΤΗ ΦΡΟΝΗΣΕΙ ΟΤΙ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΚΑΤΕΚΑΥΣΕΝ ΕΝ ΠΥΡΙ ΚΑΙ ΕΠΕΨΕΝ ΕΠΙ ΤΩΝ ΑΝΘΡΑΚΩΝ ΑΥΤΟΥ ΑΡΤΟΥΣ ΚΑΙ ΟΠΤΗΣΑΣ ΚΡΕΑΣ ΕΦΑΓΕΝ ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΑΥΤΟΥ ΕΙΣ ΒΔΕΛΥΓΜΑ ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΡΟΣΚΥΝΟΥΣΙΝ ΑΥΤΩ

20 ΓΝΩΤΕ ΟΤΙ ΣΠΟΔΟΣ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΚΑΙ ΠΛΑΝΩΝΤΑΙ ΚΑΙ ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΕΞΕΛΕΣΘΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΙΔΕΤΕ ΟΥΚ ΕΡΕΙΤΕ ΟΤΙ ΨΕΥΔΟΣ ΕΝ ΤΗ ΔΕΞΙΑ ΜΟΥ

21 ΜΝΗΣΘΗΤΙ ΤΑΥΤΑ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΟΤΙ ΠΑΙΣ ΜΟΥ ΕΙ ΣΥ ΕΠΛΑΣΑ ΣΕ ΠΑΙΔΑ ΜΟΥ ΚΑΙ ΣΥ ΙΣΡΑΗΛ ΜΗ ΕΠΙΛΑΝΘΑΝΟΥ ΜΟΥ

22 ΙΔΟΥ ΓΑΡ ΑΠΗΛΕΙΨΑ ΩΣ ΝΕΦΕΛΗΝ ΤΑΣ ΑΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΩΣ ΓΝΟΦΟΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΣΟΥ ΕΠΙΣΤΡΑΦΗΤΙ ΠΡΟΣ ΜΕ ΚΑΙ ΛΥΤΡΩΣΟΜΑΙ ΣΕ

23 ΕΥΦΡΑΝΘΗΤΕ ΟΥΡΑΝΟΙ ΟΤΙ ΗΛΕΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΙΣΡΑΗΛ ΣΑΛΠΙΣΑΤΕ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ ΒΟΗΣΑΤΕ ΟΡΗ ΕΥΦΡΟΣΥΝΗΝ ΟΙ ΒΟΥΝΟΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΕΛΥΤΡΩΣΑΤΟ Ο ΘΕΟΣ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΔΟΞΑΣΘΗΣΕΤΑΙ

24 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΛΥΤΡΟΥΜΕΝΟΣ ΣΕ ΚΑΙ Ο ΠΛΑΣΣΩΝ ΣΕ ΕΚ ΚΟΙΛΙΑΣ ΕΓΩ ΚΥΡΙΟΣ Ο ΣΥΝΤΕΛΩΝ ΠΑΝΤΑ ΕΞΕΤΕΙΝΑ ΤΟΝ ΟΥΡΑΝΟΝ ΜΟΝΟΣ ΚΑΙ ΕΣΤΕΡΕΩΣΑ ΤΗΝ ΓΗΝ ΤΙΣ ΕΤΕΡΟΣ

25 ΔΙΑΣΚΕΔΑΣΕΙ ΣΗΜΕΙΑ ΕΓΓΑΣΤΡΙΜΥΘΩΝ ΚΑΙ ΜΑΝΤΕΙΑΣ ΑΠΟ ΚΑΡΔΙΑΣ ΑΠΟΣΤΡΕΦΩΝ ΦΡΟΝΙΜΟΥΣ ΕΙΣ ΤΑ ΟΠΙΣΩ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ ΜΩΡΕΥΩΝ

26 ΚΑΙ ΙΣΤΩΝ ΡΗΜΑΤΑ ΠΑΙΔΟΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΤΩΝ ΑΓΓΕΛΩΝ ΑΥΤΟΥ ΑΛΗΘΕΥΩΝ Ο ΛΕΓΩΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΟΙΚΗΘΗΣΗ ΚΑΙ ΤΑΙΣ ΠΟΛΕΣΙΝ ΤΗΣ ΙΟΥΔΑΙΑΣ ΟΙΚΟΔΟΜΗΘΗΣΕΣΘΕ ΚΑΙ ΤΑ ΕΡΗΜΑ ΑΥΤΗΣ ΑΝΑΤΕΛΕΙ

27 Ο ΛΕΓΩΝ ΤΗ ΑΒΥΣΣΩ ΕΡΗΜΩΘΗΣΗ ΚΑΙ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΣΟΥ ΞΗΡΑΝΩ

28 Ο ΛΕΓΩΝ ΚΥΡΩ ΦΡΟΝΕΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΕΛΗΜΑΤΑ ΜΟΥ ΠΟΙΗΣΕΙ Ο ΛΕΓΩΝ ΙΕΡΟΥΣΑΛΗΜ ΟΙΚΟΔΟΜΗΘΗΣΗ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΑΓΙΟΝ ΜΟΥ ΘΕΜΕΛΙΩΣΩ

ESAIAS (ISAIAH) CHAPTER 45

1 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΩ ΧΡΙΣΤΩ ΜΟΥ ΚΥΡΩ ΟΥ ΕΚΡΑΤΗΣΑ ΤΗΣ ΔΕΞΙΑΣ ΕΠΑΚΟΥΣΑΙ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΕΘΝΗ ΚΑΙ ΙΣΧΥΝ ΒΑΣΙΛΕΩΝ ΔΙΑΡΡΗΞΩ ΑΝΟΙΞΩ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΘΥΡΑΣ ΚΑΙ ΠΟΛΕΙΣ ΟΥ ΣΥΓΚΛΕΙΣΘΗΣΟΝΤΑΙ

2 ΕΓΩ ΕΜΠΡΟΣΘΕΝ ΣΟΥ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΟΡΗ ΟΜΑΛΙΩ ΘΥΡΑΣ ΧΑΛΚΑΣ ΣΥΝΤΡΙΨΩ ΚΑΙ ΜΟΧΛΟΥΣ ΣΙΔΗΡΟΥΣ ΣΥΓΚΛΑΣΩ

3 ΚΑΙ ΔΩΣΩ ΣΟΙ ΘΗΣΑΥΡΟΥΣ ΣΚΟΤΕΙΝΟΥΣ ΑΠΟΚΡΥΦΟΥΣ ΑΟΡΑΤΟΥΣ ΑΝΟΙΞΩ ΣΟΙ ΙΝΑ ΓΝΩΣ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΚΑΛΩΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΘΕΟΣ ΙΣΡΑΗΛ

4 ΕΝΕΚΕΝ ΙΑΚΩΒ ΤΟΥ ΠΑΙΔΟΣ ΜΟΥ ΚΑΙ ΙΣΡΑΗΛ ΤΟΥ ΕΚΛΕΚΤΟΥ ΜΟΥ ΕΓΩ ΚΑΛΕΣΩ ΣΕ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΠΡΟΣΔΕΞΟΜΑΙ ΣΕ ΣΥ ΔΕ ΟΥΚ ΕΓΝΩΣ ΜΕ

5 ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΙ ΠΛΗΝ ΕΜΟΥ ΘΕΟΣ ΚΑΙ ΟΥΚ ΗΔΕΙΣ ΜΕ

6 ΙΝΑ ΓΝΩΣΙΝ ΟΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΚΑΙ ΟΙ ΑΠΟ ΔΥΣΜΩΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΛΗΝ ΕΜΟΥ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΙ

7 ΕΓΩ Ο ΚΑΤΑΣΚΕΥΑΣΑΣ ΦΩΣ ΚΑΙ ΠΟΙΗΣΑΣ ΣΚΟΤΟΣ Ο ΠΟΙΩΝ ΕΙΡΗΝΗΝ ΚΑΙ ΚΤΙΖΩΝ ΚΑΚΑ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΟΙΩΝ ΤΑΥΤΑ ΠΑΝΤΑ

8 ΕΥΦΡΑΝΘΗΤΩ Ο ΟΥΡΑΝΟΣ ΑΝΩΘΕΝ ΚΑΙ ΑΙ ΝΕΦΕΛΑΙ ΡΑΝΑΤΩΣΑΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΝΑΤΕΙΛΑΤΩ Η ΓΗ ΕΛΕΟΣ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΑΝΑΤΕΙΛΑΤΩ ΑΜΑ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΚΤΙΣΑΣ ΣΕ

9 ΠΟΙΟΝ ΒΕΛΤΙΟΝ ΚΑΤΕΣΚΕΥΑΣΑ ΩΣ ΠΗΛΟΝ ΚΕΡΑΜΕΩΣ ΜΗ Ο ΑΡΟΤΡΙΩΝ ΑΡΟΤΡΙΑΣΕΙ ΤΗΝ ΓΗΝ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΜΗ ΕΡΕΙ Ο ΠΗΛΟΣ ΤΩ ΚΕΡΑΜΕΙ ΤΙ ΠΟΙΕΙΣ ΟΤΙ ΟΥΚ ΕΡΓΑΖΗ ΟΥΔΕ ΕΧΕΙΣ ΧΕΙΡΑΣ

10 Ο ΛΕΓΩΝ ΤΩ ΠΑΤΡΙ ΤΙ ΓΕΝΝΗΣΕΙΣ ΚΑΙ ΤΗ ΜΗΤΡΙ ΤΙ ΩΔΙΝΗΣΕΙΣ

11 ΟΤΙ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΑΓΙΟΣ ΙΣΡΑΗΛ Ο ΠΟΙΗΣΑΣ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΕΡΩΤΗΣΑΤΕ ΜΕ ΠΕΡΙ ΤΩΝ ΥΙΩΝ ΜΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΜΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΕΡΓΩΝ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΕΝΤΕΙΛΑΣΘΕ ΜΟΙ

12 ΕΓΩ ΕΠΟΙΗΣΑ ΓΗΝ ΚΑΙ ΑΝΘΡΩΠΟΝ ΕΠ' ΑΥΤΗΣ ΕΓΩ ΤΗ ΧΕΙΡΙ ΜΟΥ ΕΣΤΕΡΕΩΣΑ ΤΟΝ ΟΥΡΑΝΟΝ ΕΓΩ ΠΑΣΙ ΤΟΙΣ ΑΣΤΡΟΙΣ ΕΝΕΤΕΙΛΑΜΗΝ

13 ΕΓΩ ΗΓΕΙΡΑ ΑΥΤΟΝ ΜΕΤΑ ΔΙΚΑΙΟΣΥΝΗΣ ΒΑΣΙΛΕΑ ΚΑΙ ΠΑΣΑΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ ΕΥΘΕΙΑΙ ΟΥΤΟΣ ΟΙΚΟΔΟΜΗΣΕΙ ΤΗΝ ΠΟΛΙΝ ΜΟΥ ΚΑΙ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΕΠΙΣΤΡΕΨΕΙ ΟΥ ΜΕΤΑ ΛΥΤΡΩΝ ΟΥΔΕ ΜΕΤΑ ΔΩΡΩΝ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΑΒΑΩΘ

14 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΕΚΟΠΙΑΣΕΝ ΑΙΓΥΠΤΟΣ ΚΑΙ ΕΜΠΟΡΙΑ ΑΙΘΙΟΠΩΝ ΚΑΙ ΟΙ ΣΕΒΩΙΝ ΑΝΔΡΕΣ ΥΨΗΛΟΙ ΕΠΙ ΣΕ ΔΙΑΒΗΣΟΝΤΑΙ ΚΑΙ ΣΟΙ ΕΣΟΝΤΑΙ ΔΟΥΛΟΙ ΚΑΙ ΟΠΙΣΩ ΣΟΥ ΑΚΟΛΟΥΘΗΣΟΥΣΙΝ ΔΕΔΕΜΕΝΟΙ ΧΕΙΡΟΠΕΔΑΙΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΣΟΙ ΚΑΙ ΕΝ ΣΟΙ ΠΡΟΣΕΥΞΟΝΤΑΙ ΟΤΙ ΕΝ ΣΟΙ Ο ΘΕΟΣ ΕΣΤΙΝ ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΠΛΗΝ ΣΟΥ

15 ΣΥ ΓΑΡ ΕΙ ΘΕΟΣ ΚΑΙ ΟΥΚ ΗΔΕΙΜΕΝ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΣΩΤΗΡ

16 ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΚΑΙ ΕΝΤΡΑΠΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΑΥΤΩ ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΙΣΧΥΝΗ ΕΓΚΑΙΝΙΖΕΣΘΕ ΠΡΟΣ ΜΕ ΝΗΣΟΙ

17 ΙΣΡΑΗΛ ΣΩΖΕΤΑΙ ΥΠΟ ΚΥΡΙΟΥ ΣΩΤΗΡΙΑΝ ΑΙΩΝΙΟΝ ΟΥΚ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΟΥΔΕ ΜΗ ΕΝΤΡΑΠΩΣΙΝ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

18 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΠΟΙΗΣΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΥΤΟΣ Ο ΘΕΟΣ Ο ΚΑΤΑΔΕΙΞΑΣ ΤΗΝ ΓΗΝ ΚΑΙ ΠΟΙΗΣΑΣ ΑΥΤΗΝ ΑΥΤΟΣ ΔΙΩΡΙΣΕΝ ΑΥΤΗΝ ΟΥΚ ΕΙΣ ΚΕΝΟΝ ΕΠΟΙΗΣΕΝ ΑΥΤΗΝ ΑΛΛΑ ΚΑΤΟΙΚΕΙΣΘΑΙ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΙ

19 ΟΥΚ ΕΝ ΚΡΥΦΗ ΛΕΛΑΛΗΚΑ ΟΥΔΕ ΕΝ ΤΟΠΩ ΓΗΣ ΣΚΟΤΕΙΝΩ ΟΥΚ ΕΙΠΑ ΤΩ ΣΠΕΡΜΑΤΙ ΙΑΚΩΒ ΜΑΤΑΙΟΝ ΖΗΤΗΣΑΤΕ ΕΓΩ ΕΙΜΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΛΑΛΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΑΝΑΓΓΕΛΛΩΝ ΑΛΗΘΕΙΑΝ

20 ΣΥΝΑΧΘΗΤΕ ΚΑΙ ΗΚΕΤΕ ΒΟΥΛΕΥΣΑΣΘΕ ΑΜΑ ΟΙ ΣΩΖΟΜΕΝΟΙ ΑΠΟ ΤΩΝ ΕΘΝΩΝ ΟΥΚ ΕΓΝΩΣΑΝ ΟΙ ΑΙΡΟΝΤΕΣ ΤΟ ΞΥΛΟΝ ΓΛΥΜΜΑ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΩΣ ΠΡΟΣ ΘΕΟΥΣ ΟΙ ΟΥ ΣΩΖΟΥΣΙΝ

21 ΕΙ ΑΝΑΓΓΕΛΟΥΣΙΝ ΕΓΓΙΣΑΤΩΣΑΝ ΙΝΑ ΓΝΩΣΙΝ ΑΜΑ ΤΙΣ ΑΚΟΥΣΤΑ ΕΠΟΙΗΣΕΝ ΤΑΥΤΑ ΑΠ' ΑΡΧΗΣ ΤΟΤΕ ΑΝΗΓΓΕΛΗ

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ΥΜΙΝ ΕΓΩ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΛΛΟΣ ΠΛΗΝ ΕΜΟΥ ΔΙΚΑΙΟΣ ΚΑΙ ΣΩΤΗΡ ΟΥΚ ΕΣΤΙΝ ΠΑΡΕΞ ΕΜΟΥ

22 ΕΠΙΣΤΡΑΦΗΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΣΩΘΗΣΕΣΘΕ ΟΙ ΑΠ' ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΛΛΟΣ

23 ΚΑΤ' ΕΜΑΥΤΟΥ ΟΜΝΥΩ Η ΜΗΝ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΔΙΚΑΙΟΣΥΝΗ ΟΙ ΛΟΓΟΙ ΜΟΥ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΝΤΑΙ ΟΤΙ ΕΜΟΙ ΚΑΜΨΕΙ ΠΑΝ ΓΟΝΥ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΕΤΑΙ ΠΑΣΑ ΓΛΩΣΣΑ ΤΩ ΘΕΩ

24 ΛΕΓΩΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΔΟΞΑ ΠΡΟΣ ΑΥΤΟΝ ΗΞΟΥΣΙΝ ΚΑΙ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΦΟΡΙΖΟΝΤΕΣ ΕΑΥΤΟΥΣ

25 ΑΠΟ ΚΥΡΙΟΥ ΔΙΚΑΙΩΘΗΣΟΝΤΑΙ ΚΑΙ ΕΝ ΤΩ ΘΕΩ ΕΝΔΟΞΑΣΘΗΣΟΝΤΑΙ ΠΑΝ ΤΟ ΣΠΕΡΜΑ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ

ESAIAS (ISAIAH) CHAPTER 46

1 ΕΠΕΣΕ ΒΗΛ ΣΥΝΕΤΡΙΒΗ ΔΑΓΩΝ ΕΓΕΝΕΤΟ ΤΑ ΓΛΥΠΤΑ ΑΥΤΩΝ ΕΙΣ ΘΗΡΙΑ ΚΑΙ ΚΤΗΝΗ ΑΙΡΕΤΕ ΑΥΤΑ ΚΑΤΑΔΕΔΕΜΕΝΑ ΩΣ ΦΟΡΤΙΟΝ ΚΟΠΙΩΝΤΙ

2 ΚΑΙ ΠΕΙΝΩΝΤΙ ΚΑΙ ΕΚΛΕΛΥΜΕΝΩ ΟΥΚ ΙΣΧΥΟΝΤΙ ΑΜΑ ΟΙ ΟΥ ΔΥΝΗΣΟΝΤΑΙ ΣΩΘΗΝΑΙ ΑΠΟ ΠΟΛΕΜΟΥ ΑΥΤΟΙ ΔΕ ΑΙΧΜΑΛΩΤΟΙ ΗΧΘΗΣΑΝ

3 ΑΚΟΥΣΑΤΕ ΜΟΥ ΟΙΚΟΣ ΤΟΥ ΙΑΚΩΒ ΚΑΙ ΠΑΝ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΙΣΡΑΗΛ ΟΙ ΑΙΡΟΜΕΝΟΙ ΕΚ ΚΟΙΛΙΑΣ ΚΑΙ ΠΑΙΔΕΥΟΜΕΝΟΙ ΕΚ ΠΑΙΔΙΟΥ

4 ΕΩΣ ΓΗΡΟΥΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΕΩΣ ΑΝ ΚΑΤΑΓΗΡΑΣΗΤΕ ΕΓΩ ΕΙΜΙ ΕΓΩ ΑΝΕΧΟΜΑΙ ΥΜΩΝ ΕΓΩ ΕΠΟΙΗΣΑ ΚΑΙ ΕΓΩ ΑΝΗΣΩ ΕΓΩ ΑΝΑΛΗΜΨΟΜΑΙ ΚΑΙ ΣΩΣΩ ΥΜΑΣ

5 ΤΙΝΙ ΜΕ ΩΜΟΙΩΣΑΤΕ ΙΔΕΤΕ ΤΕΧΝΑΣΑΣΘΕ ΟΙ ΠΛΑΝΩΜΕΝΟΙ

6 ΟΙ ΣΥΜΒΑΛΛΟΜΕΝΟΙ ΧΡΥΣΙΟΝ ΕΚ ΜΑΡΣΙΠΠΙΟΥ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΝ ΖΥΓΩ ΣΤΗΣΟΥΣΙΝ ΕΝ ΣΤΑΘΜΩ ΚΑΙ ΜΙΣΘΩΣΑΜΕΝΟΙ ΧΡΥΣΟΧΟΟΝ ΕΠΟΙΗΣΑΝ ΧΕΙΡΟΠΟΙΗΤΑ ΚΑΙ ΚΥΨΑΝΤΕΣ ΠΡΟΣΚΥΝΟΥΣΙΝ ΑΥΤΟΙΣ

7 ΑΙΡΟΥΣΙΝ ΑΥΤΟ ΕΠΙ ΤΩΝ ΩΜΩΝ ΚΑΙ ΠΟΡΕΥΟΝΤΑΙ ΕΑΝ ΔΕ ΘΩΣΙΝ ΑΥΤΟ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ ΜΕΝΕΙ ΟΥ ΜΗ ΚΙΝΗΘΗ ΚΑΙ ΟΣ ΑΝ ΒΟΗΣΗ ΠΡΟΣ ΑΥΤΟΝ ΟΥ ΜΗ ΕΙΣΑΚΟΥΣΗ ΑΠΟ ΚΑΚΩΝ ΟΥ ΜΗ ΣΩΣΗ ΑΥΤΟΝ

8 ΜΝΗΣΘΗΤΕ ΤΑΥΤΑ ΚΑΙ ΣΤΕΝΑΞΑΤΕ ΜΕΤΑΝΟΗΣΑΤΕ ΟΙ ΠΕΠΛΑΝΗΜΕΝΟΙ ΕΠΙΣΤΡΕΨΑΤΕ ΤΗ ΚΑΡΔΙΑ

9 ΚΑΙ ΜΝΗΣΘΗΤΕ ΤΑ ΠΡΟΤΕΡΑ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΟΤΙ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΙ ΠΛΗΝ ΕΜΟΥ

10 ΑΝΑΓΓΕΛΛΩΝ ΠΡΟΤΕΡΟΝ ΤΑ ΕΣΧΑΤΑ ΠΡΙΝ ΑΥΤΑ ΓΕΝΕΣΘΑΙ ΚΑΙ ΑΜΑ ΣΥΝΕΤΕΛΕΣΘΗ ΚΑΙ ΕΙΠΑ ΠΑΣΑ ΜΟΥ Η ΒΟΥΛΗ ΣΤΗΣΕΤΑΙ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΒΕΒΟΥΛΕΥΜΑΙ ΠΟΙΗΣΩ

11 ΚΑΛΩΝ ΑΠ' ΑΝΑΤΟΛΩΝ ΠΕΤΕΙΝΟΝ ΚΑΙ ΑΠΟ ΓΗΣ ΠΟΡΡΩΘΕΝ ΠΕΡΙ ΩΝ ΒΕΒΟΥΛΕΥΜΑΙ ΕΛΑΛΗΣΑ ΚΑΙ ΗΓΑΓΟΝ ΕΚΤΙΣΑ ΚΑΙ ΕΠΟΙΗΣΑ ΗΓΑΓΟΝ ΑΥΤΟΝ ΚΑΙ ΕΥΟΔΩΣΑ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ

12 ΑΚΟΥΣΑΤΕ ΜΟΥ ΟΙ ΑΠΟΛΩΛΕΚΟΤΕΣ ΤΗΝ ΚΑΡΔΙΑΝ ΟΙ ΜΑΚΡΑΝ ΑΠΟ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ

13 ΗΓΓΙΣΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΜΟΥ ΚΑΙ ΤΗΝ ΣΩΤΗΡΙΑΝ ΤΗΝ ΠΑΡ' ΕΜΟΥ ΟΥ ΒΡΑΔΥΝΩ ΔΕΔΩΚΑ ΕΝ ΣΙΩΝ ΣΩΤΗΡΙΑΝ ΤΩ ΙΣΡΑΗΛ ΕΙΣ ΔΟΞΑΣΜΑ

ESAIAS (ISAIAH) CHAPTER 47

1 ΚΑΤΑΒΗΘΙ ΚΑΘΙΣΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΠΑΡΘΕΝΟΣ ΘΥΓΑΤΗΡ ΒΑΒΥΛΩΝΟΣ ΕΙΣΕΛΘΕ ΕΙΣ ΤΟ ΣΚΟΤΟΣ ΘΥΓΑΤΗΡ ΧΑΛΔΑΙΩΝ ΟΤΙ ΟΥΚΕΤΙ ΠΡΟΣΤΕΘΗΣΗ ΚΛΗΘΗΝΑΙ ΑΠΑΛΗ ΚΑΙ ΤΡΥΦΕΡΑ

2 ΛΑΒΕ ΜΥΛΟΝ ΑΛΕΣΟΝ ΑΛΕΥΡΟΝ ΑΠΟΚΑΛΥΨΑΙ ΤΟ ΚΑΤΑΚΑΛΥΜΜΑ ΣΟΥ ΑΝΑΚΑΛΥΨΑΙ ΤΑΣ ΠΟΛΙΑΣ ΑΝΑΣΥΡΑΙ ΤΑΣ ΚΝΗΜΑΣ ΔΙΑΒΗΘΙ ΠΟΤΑΜΟΥΣ

3 ΑΝΑΚΑΛΥΦΘΗΣΕΤΑΙ Η ΑΙΣΧΥΝΗ ΣΟΥ ΦΑΝΗΣΟΝΤΑΙ ΟΙ ΟΝΕΙΔΙΣΜΟΙ ΣΟΥ ΤΟ ΔΙΚΑΙΟΝ ΕΚ ΣΟΥ ΛΗΜΨΟΜΑΙ ΟΥΚΕΤΙ ΜΗ ΠΑΡΑΔΩ ΑΝΘΡΩΠΟΙΣ

4 ΕΙΠΕΝ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΝΟΜΑ ΑΥΤΩ ΑΓΙΟΣ ΙΣΡΑΗΛ

5 ΚΑΘΙΣΟΝ ΚΑΤΑΝΕΝΥΓΜΕΝΗ ΕΙΣΕΛΘΕ ΕΙΣ ΤΟ ΣΚΟΤΟΣ ΘΥΓΑΤΗΡ ΧΑΛΔΑΙΩΝ ΟΥΚΕΤΙ ΜΗ ΚΛΗΘΗΣ ΙΣΧΥΣ ΒΑΣΙΛΕΙΑΣ

6 ΠΑΡΩΞΥΝΘΗΝ ΕΠΙ ΤΩ ΛΑΩ ΜΟΥ ΕΜΙΑΝΑΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΜΟΥ ΕΓΩ ΕΔΩΚΑ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΣΥ ΔΕ ΟΥΚ ΕΔΩΚΑΣ ΑΥΤΟΙΣ ΕΛΕΟΣ ΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΕΒΑΡΥΝΑΣ ΤΟΝ ΖΥΓΟΝ ΣΦΟΔΡΑ

7 ΚΑΙ ΕΙΠΑΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΣΟΜΑΙ ΑΡΧΟΥΣΑ ΟΥΚ ΕΝΟΗΣΑΣ ΤΑΥΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΥΔΕ ΕΜΝΗΣΘΗΣ ΤΑ ΕΣΧΑΤΑ

8 ΝΥΝ ΔΕ ΑΚΟΥΣΟΝ ΤΑΥΤΑ Η ΤΡΥΦΕΡΑ Η ΚΑΘΗΜΕΝΗ ΠΕΠΟΙΘΥΙΑ Η ΛΕΓΟΥΣΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΕΡΑ ΟΥ ΚΑΘΙΩ ΧΗΡΑ ΟΥΔΕ ΓΝΩΣΟΜΑΙ ΟΡΦΑΝΕΙΑΝ

9 ΝΥΝ ΔΕ ΗΞΕΙ ΕΞΑΙΦΝΗΣ ΕΠΙ ΣΕ ΤΑ ΔΥΟ ΤΑΥΤΑ ΕΝ ΜΙΑ ΗΜΕΡΑ ΧΗΡΕΙΑ ΚΑΙ ΑΤΕΚΝΙΑ ΗΞΕΙ ΕΞΑΙΦΝΗΣ ΕΠΙ ΣΕ ΕΝ ΤΗ ΦΑΡΜΑΚΕΙΑ ΣΟΥ ΕΝ ΤΗ ΙΣΧΥΙ ΤΩΝ ΕΠΑΟΙΔΩΝ ΣΟΥ ΣΦΟΔΡΑ

10 ΤΗ ΕΛΠΙΔΙ ΤΗΣ ΠΟΝΗΡΙΑΣ ΣΟΥ ΣΥ ΓΑΡ ΕΙΠΑΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΕΡΑ ΓΝΩΘΙ ΟΤΙ Η ΣΥΝΕΣΙΣ ΤΟΥΤΩΝ ΚΑΙ Η ΠΟΡΝΕΙΑ ΣΟΥ ΕΣΤΑΙ ΣΟΙ ΑΙΣΧΥΝΗ ΚΑΙ ΕΙΠΑΣ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΤΕΡΑ

11 ΚΑΙ ΗΞΕΙ ΕΠΙ ΣΕ ΑΠΩΛΕΙΑ ΚΑΙ ΟΥ ΜΗ ΓΝΩΣ ΒΟΘΥΝΟΣ ΚΑΙ ΕΜΠΕΣΗ ΕΙΣ ΑΥΤΟΝ ΚΑΙ ΗΞΕΙ ΕΠΙ ΣΕ ΤΑΛΑΙΠΩΡΙΑ ΚΑΙ ΟΥ ΜΗ ΔΥΝΗΣΗ ΚΑΘΑΡΑ ΓΕΝΕΣΘΑΙ ΚΑΙ ΗΞΕΙ ΕΠΙ ΣΕ ΕΞΑΠΙΝΗΣ ΑΠΩΛΕΙΑ ΚΑΙ ΟΥ ΜΗ ΓΝΩΣ

12 ΣΤΗΘΙ ΝΥΝ ΕΝ ΤΑΙΣ ΕΠΑΟΙΔΑΙΣ ΣΟΥ ΚΑΙ ΤΗ ΠΟΛΛΗ ΦΑΡΜΑΚΕΙΑ ΣΟΥ Α ΕΜΑΝΘΑΝΕΣ ΕΚ ΝΕΟΤΗΤΟΣ ΣΟΥ ΕΙ ΔΥΝΗΣΗ ΩΦΕΛΗΘΗΝΑΙ

13 ΚΕΚΟΠΙΑΚΑΣ ΕΝ ΤΑΙΣ ΒΟΥΛΑΙΣ ΣΟΥ ΣΤΗΤΩΣΑΝ ΚΑΙ ΣΩΣΑΤΩΣΑΝ ΣΕ ΟΙ ΑΣΤΡΟΛΟΓΟΙ ΤΟΥ ΟΥΡΑΝΟΥ ΟΙ ΟΡΩΝΤΕΣ ΤΟΥΣ ΑΣΤΕΡΑΣ ΑΝΑΓΓΕΙΛΑΤΩΣΑΝ ΣΟΙ ΤΙ ΜΕΛΛΕΙ ΕΠΙ ΣΕ ΕΡΧΕΣΘΑΙ

14 ΙΔΟΥ ΠΑΝΤΕΣ ΩΣ ΦΡΥΓΑΝΑ ΕΠΙ ΠΥΡΙ ΚΑΤΑΚΑΗΣΟΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΞΕΛΩΝΤΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΩΝ ΕΚ ΦΛΟΓΟΣ ΟΤΙ ΕΧΕΙΣ ΑΝΘΡΑΚΑΣ ΠΥΡΟΣ ΚΑΘΙΣΑΙ ΕΠ' ΑΥΤΟΥΣ

15 ΟΥΤΟΙ ΕΣΟΝΤΑΙ ΣΟΙ ΒΟΗΘΕΙΑ ΕΚΟΠΙΑΣΑΣ ΕΝ ΤΗ ΜΕΤΑΒΟΛΗ ΣΟΥ ΕΚ ΝΕΟΤΗΤΟΣ ΑΝΘΡΩΠΟΣ ΚΑΘ' ΕΑΥΤΟΝ ΕΠΛΑΝΗΘΗ ΣΟΙ ΔΕ ΟΥΚ ΕΣΤΑΙ ΣΩΤΗΡΙΑ

ESAIAS (ISAIAH) CHAPTER 48

1 ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ ΟΙΚΟΣ ΙΑΚΩΒ ΟΙ ΚΕΚΛΗΜΕΝΟΙ ΤΩ ΟΝΟΜΑΤΙ ΙΣΡΑΗΛ ΚΑΙ ΟΙ ΕΞ ΙΟΥΔΑ ΕΞΕΛΘΟΝΤΕΣ ΟΙ ΟΜΝΥΟΝΤΕΣ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΜΙΜΝΗΣΚΟΜΕΝΟΙ ΟΥ ΜΕΤΑ ΑΛΗΘΕΙΑΣ ΟΥΔΕ ΜΕΤΑ ΔΙΚΑΙΟΣΥΝΗΣ

2 ΚΑΙ ΑΝΤΕΧΟΜΕΝΟΙ ΤΩ ΟΝΟΜΑΤΙ ΤΗΣ ΠΟΛΕΩΣ ΤΗΣ ΑΓΙΑΣ ΚΑΙ ΕΠΙ ΤΩ ΘΕΩ ΤΟΥ ΙΣΡΑΗΛ ΑΝΤΙΣΤΗΡΙΖΟΜΕΝΟΙ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΝΟΜΑ ΑΥΤΩ

3 ΤΑ ΠΡΟΤΕΡΑ ΕΤΙ ΑΝΗΓΓΕΙΛΑ ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΕΞΗΛΘΕΝ ΚΑΙ ΑΚΟΥΣΤΟΝ ΕΓΕΝΕΤΟ ΕΞΑΠΙΝΑ ΕΠΟΙΗΣΑ ΚΑΙ ΕΠΗΛΘΕΝ

4 ΓΙΝΩΣΚΩ ΕΓΩ ΟΤΙ ΣΚΛΗΡΟΣ ΕΙ ΚΑΙ ΝΕΥΡΟΝ ΣΙΔΗΡΟΥΝ Ο ΤΡΑΧΗΛΟΣ ΣΟΥ ΚΑΙ ΤΟ ΜΕΤΩΠΟΝ ΣΟΥ ΧΑΛΚΟΥΝ

5 ΚΑΙ ΑΝΗΓΓΕΙΛΑ ΣΟΙ ΠΑΛΑΙ ΠΡΙΝ ΕΛΘΕΙΝ ΕΠΙ ΣΕ ΑΚΟΥΣΤΟΝ ΣΟΙ ΕΠΟΙΗΣΑ ΜΗ ΕΙΠΗΣ ΟΤΙ ΤΑ ΕΙΔΩΛΑ ΜΟΥ ΕΠΟΙΗΣΑΝ ΚΑΙ ΜΗ ΕΙΠΗΣ ΟΤΙ ΤΑ ΓΛΥΠΤΑ ΚΑΙ ΤΑ ΧΩΝΕΥΤΑ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ

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6 ΗΚΟΥΣΑΤΕ ΠΑΝΤΑ ΚΑΙ ΥΜΕΙΣ ΟΥΚ ΕΓΝΩΤΕ ΑΛΛΑ ΚΑΙ ΑΚΟΥΣΤΑ ΣΟΙ ΕΠΟΙΗΣΑ ΤΑ ΚΑΙΝΑ ΑΠΟ ΤΟΥ ΝΥΝ Α ΜΕΛΛΕΙ ΓΙΝΕΣΘΑΙ ΚΑΙ ΟΥΚ ΕΙΠΑΣ

7 ΝΥΝ ΓΙΝΕΤΑΙ ΚΑΙ ΟΥ ΠΑΛΑΙ ΚΑΙ ΟΥ ΠΡΟΤΕΡΑΙΣ ΗΜΕΡΑΙΣ ΗΚΟΥΣΑΣ ΑΥΤΑ ΜΗ ΕΙΠΗΣ ΟΤΙ ΝΑΙ ΓΙΝΩΣΚΩ ΑΥΤΑ

8 ΟΥΤΕ ΕΓΝΩΣ ΟΥΤΕ ΗΠΙΣΤΩ ΟΥΤΕ ΑΠ' ΑΡΧΗΣ ΗΝΟΙΞΑ ΣΟΥ ΤΑ ΩΤΑ ΕΓΝΩΝ ΓΑΡ ΟΤΙ ΑΘΕΤΩΝ ΑΘΕΤΗΣΕΙΣ ΚΑΙ ΑΝΟΜΟΣ ΕΤΙ ΕΚ ΚΟΙΛΙΑΣ ΚΛΗΘΗΣΗ

9 ΕΝΕΚΕΝ ΤΟΥ ΕΜΟΥ ΟΝΟΜΑΤΟΣ ΔΕΙΞΩ ΣΟΙ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΚΑΙ ΤΑ ΕΝΔΟΞΑ ΜΟΥ ΕΠΑΞΩ ΕΠΙ ΣΟΙ ΙΝΑ ΜΗ ΕΞΟΛΕΘΡΕΥΣΩ ΣΕ

10 ΙΔΟΥ ΠΕΠΡΑΚΑ ΣΕ ΟΥΧ ΕΝΕΚΕΝ ΑΡΓΥΡΙΟΥ ΕΞΕΙΛΑΜΗΝ ΔΕ ΣΕ ΕΚ ΚΑΜΙΝΟΥ ΠΤΩΧΕΙΑΣ

11 ΕΝΕΚΕΝ ΕΜΟΥ ΠΟΙΗΣΩ ΣΟΙ ΟΤΙ ΤΟ ΕΜΟΝ ΟΝΟΜΑ ΒΕΒΗΛΟΥΤΑΙ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΜΟΥ ΕΤΕΡΩ ΟΥ ΔΩΣΩ

12 ΑΚΟΥΕ ΜΟΥ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΟΝ ΕΓΩ ΚΑΛΩ ΕΓΩ ΕΙΜΙ ΠΡΩΤΟΣ ΚΑΙ ΕΓΩ ΕΙΜΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

13 ΚΑΙ Η ΧΕΙΡ ΜΟΥ ΕΘΕΜΕΛΙΩΣΕΝ ΤΗΝ ΓΗΝ ΚΑΙ Η ΔΕΞΙΑ ΜΟΥ ΕΣΤΕΡΕΩΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΛΕΣΩ ΑΥΤΟΥΣ ΚΑΙ ΣΤΗΣΟΝΤΑΙ ΑΜΑ

14 ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΚΑΙ ΑΚΟΥΣΟΝΤΑΙ ΤΙΣ ΑΥΤΟΙΣ ΑΝΗΓΓΕΙΛΕΝ ΤΑΥΤΑ ΑΓΑΠΩΝ ΣΕ ΕΠΟΙΗΣΑ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΕΠΙ ΒΑΒΥΛΩΝΑ ΤΟΥ ΑΡΑΙ ΣΠΕΡΜΑ ΧΑΛΔΑΙΩΝ

15 ΕΓΩ ΕΛΑΛΗΣΑ ΕΓΩ ΕΚΑΛΕΣΑ ΗΓΑΓΟΝ ΑΥΤΟΝ ΚΑΙ ΕΥΟΔΩΣΑ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ

16 ΠΡΟΣΑΓΑΓΕΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ ΟΥΚ ΑΠ' ΑΡΧΗΣ ΕΝ ΚΡΥΦΗ ΕΛΑΛΗΣΑ ΟΥΔΕ ΕΝ ΤΟΠΩ ΓΗΣ ΣΚΟΤΕΙΝΩ ΗΝΙΚΑ ΕΓΕΝΕΤΟ ΕΚΕΙ ΗΜΗΝ ΚΑΙ ΝΥΝ ΚΥΡΙΟΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ

17 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ Ο ΑΓΙΟΣ ΙΣΡΑΗΛ ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΣΟΥ ΔΕΔΕΙΧΑ ΣΟΙ ΤΟΥ ΕΥΡΕΙΝ ΣΕ ΤΗΝ ΟΔΟΝ ΕΝ Η ΠΟΡΕΥΣΗ ΕΝ ΑΥΤΗ

18 ΚΑΙ ΕΙ ΗΚΟΥΣΑΣ ΤΩΝ ΕΝΤΟΛΩΝ ΜΟΥ ΕΓΕΝΕΤΟ ΑΝ ΩΣΕΙ ΠΟΤΑΜΟΣ Η ΕΙΡΗΝΗ ΣΟΥ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΩΣ ΚΥΜΑ ΘΑΛΑΣΣΗΣ

19 ΚΑΙ ΕΓΕΝΕΤΟ ΑΝ ΩΣ Η ΑΜΜΟΣ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΤΗΣ ΚΟΙΛΙΑΣ ΣΟΥ ΩΣ Ο ΧΟΥΣ ΤΗΣ ΓΗΣ ΟΥΔΕ ΝΥΝ ΟΥ ΜΗ ΕΞΟΛΕΘΡΕΥΘΗΣ ΟΥΔΕ ΑΠΟΛΕΙΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΝΩΠΙΟΝ ΜΟΥ

20 ΕΞΕΛΘΕ ΕΚ ΒΑΒΥΛΩΝΟΣ ΦΕΥΓΩΝ ΑΠΟ ΤΩΝ ΧΑΛΔΑΙΩΝ ΦΩΝΗΝ ΕΥΦΡΟΣΥΝΗΣ ΑΝΑΓΓΕΙΛΑΤΕ ΚΑΙ ΑΚΟΥΣΤΟΝ ΓΕΝΕΣΘΩ ΤΟΥΤΟ ΑΠΑΓΓΕΙΛΑΤΕ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΛΕΓΕΤΕ ΕΡΡΥΣΑΤΟ ΚΥΡΙΟΣ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ ΙΑΚΩΒ

21 ΚΑΙ ΕΑΝ ΔΙΨΗΣΩΣΙΝ ΔΙ' ΕΡΗΜΟΥ ΑΞΕΙ ΑΥΤΟΥΣ ΥΔΩΡ ΕΚ ΠΕΤΡΑΣ ΕΞΑΞΕΙ ΑΥΤΟΙΣ ΣΧΙΣΘΗΣΕΤΑΙ ΠΕΤΡΑ ΚΑΙ ΡΥΗΣΕΤΑΙ ΥΔΩΡ ΚΑΙ ΠΙΕΤΑΙ Ο ΛΑΟΣ ΜΟΥ

22 ΟΥΚ ΕΣΤΙΝ ΧΑΙΡΕΙΝ ΤΟΙΣ ΑΣΕΒΕΣΙΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

ESAIAS (ISAIAH) CHAPTER 49

1 ΑΚΟΥΣΑΤΕ ΜΟΥ ΝΗΣΟΙ ΚΑΙ ΠΡΟΣΕΧΕΤΕ ΕΘΝΗ ΔΙΑ ΧΡΟΝΟΥ ΠΟΛΛΟΥ ΣΤΗΣΕΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΜΟΥ

2 ΚΑΙ ΕΘΗΚΕΝ ΤΟ ΣΤΟΜΑ ΜΟΥ ΩΣΕΙ ΜΑΧΑΙΡΑΝ ΟΞΕΙΑΝ ΚΑΙ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΟΥ ΕΚΡΥΨΕΝ ΜΕ ΕΘΗΚΕΝ ΜΕ ΩΣ ΒΕΛΟΣ ΕΚΛΕΚΤΟΝ ΚΑΙ ΕΝ ΤΗ ΦΑΡΕΤΡΑ ΑΥΤΟΥ ΕΣΚΕΠΑΣΕΝ ΜΕ

3 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΔΟΥΛΟΣ ΜΟΥ ΕΙ ΣΥ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΣΟΙ ΔΟΞΑΣΘΗΣΟΜΑΙ

4 ΚΑΙ ΕΓΩ ΕΙΠΑ ΚΕΝΩΣ ΕΚΟΠΙΑΣΑ ΚΑΙ ΕΙΣ ΜΑΤΑΙΟΝ ΚΑΙ ΕΙΣ ΟΥΔΕΝ ΕΔΩΚΑ ΤΗΝ ΙΣΧΥΝ ΜΟΥ ΔΙΑ ΤΟΥΤΟ Η ΚΡΙΣΙΣ ΜΟΥ ΠΑΡΑ ΚΥΡΙΩ ΚΑΙ Ο ΠΟΝΟΣ ΜΟΥ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΜΟΥ

5 ΚΑΙ ΝΥΝ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΠΛΑΣΑΣ ΜΕ ΕΚ ΚΟΙΛΙΑΣ ΔΟΥΛΟΝ ΕΑΥΤΩ ΤΟΥ ΣΥΝΑΓΑΓΕΙΝ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΙΣΡΑΗΛ ΠΡΟΣ ΑΥΤΟΝ ΣΥΝΑΧΘΗΣΟΜΑΙ ΚΑΙ ΔΟΞΑΣΘΗΣΟΜΑΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΚΑΙ Ο ΘΕΟΣ ΜΟΥ ΕΣΤΑΙ ΜΟΥ ΙΣΧΥΣ

6 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΜΕΓΑ ΣΟΙ ΕΣΤΙΝ ΤΟΥ ΚΛΗΘΗΝΑΙ ΣΕ ΠΑΙΔΑ ΜΟΥ ΤΟΥ ΣΤΗΣΑΙ ΤΑΣ ΦΥΛΑΣ ΙΑΚΩΒ ΚΑΙ ΤΗΝ ΔΙΑΣΠΟΡΑΝ ΤΟΥ ΙΣΡΑΗΛ ΕΠΙΣΤΡΕΨΑΙ ΙΔΟΥ ΤΕΘΕΙΚΑ ΣΕ ΕΙΣ ΔΙΑΘΗΚΗΝ ΓΕΝΟΥΣ ΕΙΣ ΦΩΣ ΕΘΝΩΝ ΤΟΥ ΕΙΝΑΙ ΣΕ ΕΙΣ ΣΩΤΗΡΙΑΝ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ

7 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΑΓΙΑΣΑΤΕ ΤΟΝ ΦΑΥΛΙΖΟΝΤΑ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΤΟΝ ΒΔΕΛΥΣΣΟΜΕΝΟΝ ΥΠΟ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΔΟΥΛΩΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΒΑΣΙΛΕΙΣ ΟΨΟΝΤΑΙ ΑΥΤΟΝ ΚΑΙ ΑΝΑΣΤΗΣΟΝΤΑΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΑΥΤΩ ΕΝΕΚΕΝ ΚΥΡΙΟΥ ΟΤΙ ΠΙΣΤΟΣ ΕΣΤΙΝ Ο ΑΓΙΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΞΕΛΕΞΑΜΗΝ ΣΕ

8 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙΡΩ ΔΕΚΤΩ ΕΠΗΚΟΥΣΑ ΣΟΥ ΚΑΙ ΕΝ ΗΜΕΡΑ ΣΩΤΗΡΙΑΣ ΕΒΟΗΘΗΣΑ ΣΟΙ ΚΑΙ ΕΔΩΚΑ ΣΕ ΕΙΣ ΔΙΑΘΗΚΗΝ ΕΘΝΩΝ ΤΟΥ ΚΑΤΑΣΤΗΣΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΑΙ ΚΛΗΡΟΝΟΜΙΑΝ ΕΡΗΜΟΥ

9 ΛΕΓΟΝΤΑ ΤΟΙΣ ΕΝ ΔΕΣΜΟΙΣ ΕΞΕΛΘΑΤΕ ΚΑΙ ΤΟΙΣ ΕΝ ΤΩ ΣΚΟΤΕΙ ΑΝΑΚΑΛΥΦΘΗΝΑΙ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΤΡΙΒΟΙΣ Η ΝΟΜΗ ΑΥΤΩΝ

10 ΟΥ ΠΕΙΝΑΣΟΥΣΙΝ ΟΥΔΕ ΔΙΨΗΣΟΥΣΙΝ ΟΥΔΕ ΠΑΤΑΞΕΙ ΑΥΤΟΥΣ ΚΑΥΣΩΝ ΟΥΔΕ Ο ΗΛΙΟΣ ΑΛΛΑ Ο ΕΛΕΩΝ ΑΥΤΟΥΣ ΠΑΡΑΚΑΛΕΣΕΙ ΚΑΙ ΔΙΑ ΠΗΓΩΝ ΥΔΑΤΩΝ ΑΞΕΙ ΑΥΤΟΥΣ

11 ΚΑΙ ΘΗΣΩ ΠΑΝ ΟΡΟΣ ΕΙΣ ΟΔΟΝ ΚΑΙ ΠΑΣΑΝ ΤΡΙΒΟΝ ΕΙΣ ΒΟΣΚΗΜΑ ΑΥΤΟΙΣ

12 ΙΔΟΥ ΟΥΤΟΙ ΠΟΡΡΩΘΕΝ ΕΡΧΟΝΤΑΙ ΟΥΤΟΙ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΟΥΤΟΙ ΑΠΟ ΘΑΛΑΣΣΗΣ ΑΛΛΟΙ ΔΕ ΕΚ ΓΗΣ ΠΕΡΣΩΝ

13 ΕΥΦΡΑΙΝΕΣΘΕ ΟΥΡΑΝΟΙ ΚΑΙ ΑΓΑΛΛΙΑΣΘΩ Η ΓΗ ΡΗΞΑΤΩΣΑΝ ΤΑ ΟΡΗ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΔΙΚΑΙΟΣΥΝΗΝ ΟΤΙ ΗΛΕΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΤΑΠΕΙΝΟΥΣ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΠΑΡΕΚΑΛΕΣΕΝ

14 ΕΙΠΕΝ ΔΕ ΣΙΩΝ ΕΓΚΑΤΕΛΙΠΕΝ ΜΕ ΚΥΡΙΟΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΕΠΕΛΑΘΕΤΟ ΜΟΥ

15 ΜΗ ΕΠΙΛΗΣΕΤΑΙ ΓΥΝΗ ΤΟΥ ΠΑΙΔΙΟΥ ΑΥΤΗΣ ΤΟΥ ΜΗ ΕΛΕΗΣΑΙ ΤΑ ΕΚΓΟΝΑ ΤΗΣ ΚΟΙΛΙΑΣ ΑΥΤΗΣ ΕΙ ΔΕ ΚΑΙ ΕΠΙΛΑΘΟΙΤΟ ΤΑΥΤΑ ΓΥΝΗ ΑΛΛ' ΕΓΩ ΟΥΚ ΕΠΙΛΗΣΟΜΑΙ ΣΟΥ ΕΙΠΕΝ ΚΥΡΙΟΣ

16 ΙΔΟΥ ΕΠΙ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ ΕΖΩΓΡΑΦΗΣΑ ΣΟΥ ΤΑ ΤΕΙΧΗ ΚΑΙ ΕΝΩΠΙΟΝ ΜΟΥ ΕΙ ΔΙΑ ΠΑΝΤΟΣ

17 ΚΑΙ ΤΑΧΥ ΟΙΚΟΔΟΜΗΘΗΣΗ ΥΦ' ΩΝ ΚΑΘΗΡΕΘΗΣ ΚΑΙ ΟΙ ΕΡΗΜΩΣΑΝΤΕΣ ΣΕ ΕΚ ΣΟΥ ΕΞΕΛΕΥΣΟΝΤΑΙ

18 ΑΡΟΝ ΚΥΚΛΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΚΑΙ ΙΔΕ ΠΑΝΤΑΣ ΙΔΟΥ ΣΥΝΗΧΘΗΣΑΝ ΚΑΙ ΗΛΘΟΣΑΝ ΠΡΟΣ ΣΕ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΤΙ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΕΝΔΥΣΗ ΚΑΙ ΠΕΡΙΘΗΣΗ ΑΥΤΟΥΣ ΩΣ ΚΟΣΜΟΝ ΝΥΜΦΗΣ

19 ΟΤΙ ΤΑ ΕΡΗΜΑ ΣΟΥ ΚΑΙ ΤΑ ΔΙΕΦΘΑΡΜΕΝΑ ΚΑΙ ΤΑ ΠΕΠΤΩΚΟΤΑ ΝΥΝ ΣΤΕΝΟΧΩΡΗΣΕΙ ΑΠΟ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΚΑΙ ΜΑΚΡΥΝΘΗΣΟΝΤΑΙ ΑΠΟ ΣΟΥ ΟΙ ΚΑΤΑΠΙΝΟΝΤΕΣ ΣΕ

20 ΕΡΟΥΣΙΝ ΓΑΡ ΕΙΣ ΤΑ ΩΤΑ ΣΟΥ ΟΙ ΥΙΟΙ ΣΟΥ ΟΥΣ ΑΠΟΛΩΛΕΚΑΣ ΣΤΕΝΟΣ ΜΟΙ Ο ΤΟΠΟΣ ΠΟΙΗΣΟΝ ΜΟΙ ΤΟΠΟΝ ΙΝΑ ΚΑΤΟΙΚΗΣΩ

21 ΚΑΙ ΕΡΕΙΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΤΙΣ ΕΓΕΝΝΗΣΕΝ ΜΟΙ ΤΟΥΤΟΥΣ ΕΓΩ ΔΕ ΑΤΕΚΝΟΣ ΚΑΙ ΧΗΡΑ ΤΟΥΤΟΥΣ ΔΕ ΤΙΣ ΕΞΕΘΡΕΨΕΝ ΜΟΙ ΕΓΩ ΔΕ ΚΑΤΕΛΕΙΦΘΗΝ ΜΟΝΗ ΟΥΤΟΙ ΔΕ ΜΟΙ ΠΟΥ ΗΣΑΝ

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22 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΑΙΡΩ ΕΙΣ ΤΑ ΕΘΝΗ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΚΑΙ ΕΙΣ ΤΑΣ ΝΗΣΟΥΣ ΑΡΩ ΣΥΣΣΗΜΟΝ ΜΟΥ ΚΑΙ ΑΞΟΥΣΙΝ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΕΝ ΚΟΛΠΩ ΤΑΣ ΔΕ ΘΥΓΑΤΕΡΑΣ ΣΟΥ ΕΠ' ΩΜΩΝ ΑΡΟΥΣΙΝ

23 ΚΑΙ ΕΣΟΝΤΑΙ ΒΑΣΙΛΕΙΣ ΤΙΘΗΝΟΙ ΣΟΥ ΑΙ ΔΕ ΑΡΧΟΥΣΑΙ ΤΡΟΦΟΙ ΣΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΣΟΙ ΚΑΙ ΤΟΝ ΧΟΥΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ ΛΕΙΞΟΥΣΙΝ ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΑΙΣΧΥΝΘΗΣΗ

24 ΜΗ ΛΗΜΨΕΤΑΙ ΤΙΣ ΠΑΡΑ ΓΙΓΑΝΤΟΣ ΣΚΥΛΑ ΚΑΙ ΕΑΝ ΑΙΧΜΑΛΩΤΕΥΣΗ ΤΙΣ ΑΔΙΚΩΣ ΣΩΘΗΣΕΤΑΙ

25 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΤΙΣ ΑΙΧΜΑΛΩΤΕΥΣΗ ΓΙΓΑΝΤΑ ΛΗΜΨΕΤΑΙ ΣΚΥΛΑ ΛΑΜΒΑΝΩΝ ΔΕ ΠΑΡΑ ΙΣΧΥΟΝΤΟΣ ΣΩΘΗΣΕΤΑΙ ΕΓΩ ΔΕ ΤΗΝ ΚΡΙΣΙΝ ΣΟΥ ΚΡΙΝΩ ΚΑΙ ΕΓΩ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΡΥΣΟΜΑΙ

26 ΚΑΙ ΦΑΓΟΝΤΑΙ ΟΙ ΘΛΙΨΑΝΤΕΣ ΣΕ ΤΑΣ ΣΑΡΚΑΣ ΑΥΤΩΝ ΚΑΙ ΠΙΟΝΤΑΙ ΩΣ ΟΙΝΟΝ ΝΕΟΝ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΚΑΙ ΜΕΘΥΣΘΗΣΟΝΤΑΙ ΚΑΙ ΑΙΣΘΑΝΘΗΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ ΚΑΙ ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΣ ΙΣΧΥΟΣ ΙΑΚΩΒ

ESAIAS (ISAIAH) CHAPTER 50

1 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΙΟΝ ΤΟ ΒΙΒΛΙΟΝ ΤΟΥ ΑΠΟΣΤΑΣΙΟΥ ΤΗΣ ΜΗΤΡΟΣ ΥΜΩΝ Ω ΕΞΑΠΕΣΤΕΙΛΑ ΑΥΤΗΝ Η ΤΙΝΙ ΥΠΟΧΡΕΩ ΠΕΠΡΑΚΑ ΥΜΑΣ ΙΔΟΥ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΥΜΩΝ ΕΠΡΑΘΗΤΕ ΚΑΙ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΥΜΩΝ ΕΞΑΠΕΣΤΕΙΛΑ ΤΗΝ ΜΗΤΕΡΑ ΥΜΩΝ

2 ΤΙ ΟΤΙ ΗΛΘΟΝ ΚΑΙ ΟΥΚ ΗΝ ΑΝΘΡΩΠΟΣ ΕΚΑΛΕΣΑ ΚΑΙ ΟΥΚ ΗΝ Ο ΥΠΑΚΟΥΩΝ ΜΗ ΟΥΚ ΙΣΧΥΕΙ Η ΧΕΙΡ ΜΟΥ ΤΟΥ ΡΥΣΑΣΘΑΙ Η ΟΥΚ ΙΣΧΥΩ ΤΟΥ ΕΞΕΛΕΣΘΑΙ ΙΔΟΥ ΤΗ ΑΠΕΙΛΗ ΜΟΥ ΕΞΕΡΗΜΩΣΩ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΘΗΣΩ ΠΟΤΑΜΟΥΣ ΕΡΗΜΟΥΣ ΚΑΙ ΞΗΡΑΝΘΗΣΟΝΤΑΙ ΟΙ ΙΧΘΥΕΣ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΜΗ ΕΙΝΑΙ ΥΔΩΡ ΚΑΙ ΑΠΟΘΑΝΟΥΝΤΑΙ ΕΝ ΔΙΨΕΙ

3 ΚΑΙ ΕΝΔΥΣΩ ΤΟΝ ΟΥΡΑΝΟΝ ΣΚΟΤΟΣ ΚΑΙ ΘΗΣΩ ΩΣ ΣΑΚΚΟΝ ΤΟ ΠΕΡΙΒΟΛΑΙΟΝ ΑΥΤΟΥ

4 ΚΥΡΙΟΣ ΔΙΔΩΣΙΝ ΜΟΙ ΓΛΩΣΣΑΝ ΠΑΙΔΕΙΑΣ ΤΟΥ ΓΝΩΝΑΙ ΕΝ ΚΑΙΡΩ ΗΝΙΚΑ ΔΕΙ ΕΙΠΕΙΝ ΛΟΓΟΝ ΕΘΗΚΕΝ ΜΟΙ ΠΡΩΙ ΠΡΟΣΕΘΗΚΕΝ ΜΟΙ ΩΤΙΟΝ ΑΚΟΥΕΙΝ

5 ΚΑΙ Η ΠΑΙΔΕΙΑ ΚΥΡΙΟΥ ΑΝΟΙΓΕΙ ΜΟΥ ΤΑ ΩΤΑ ΕΓΩ ΔΕ ΟΥΚ ΑΠΕΙΘΩ ΟΥΔΕ ΑΝΤΙΛΕΓΩ

6 ΤΟΝ ΝΩΤΟΝ ΜΟΥ ΔΕΔΩΚΑ ΕΙΣ ΜΑΣΤΙΓΑΣ ΤΑΣ ΔΕ ΣΙΑΓΟΝΑΣ ΜΟΥ ΕΙΣ ΡΑΠΙΣΜΑΤΑ ΤΟ ΔΕ ΠΡΟΣΩΠΟΝ ΜΟΥ ΟΥΚ ΑΠΕΣΤΡΕΨΑ ΑΠΟ ΑΙΣΧΥΝΗΣ ΕΜΠΤΥΣΜΑΤΩΝ

7 ΚΑΙ ΚΥΡΙΟΣ ΒΟΗΘΟΣ ΜΟΥ ΕΓΕΝΗΘΗ ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΝΕΤΡΑΠΗΝ ΑΛΛΑ ΕΘΗΚΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΩΣ ΣΤΕΡΕΑΝ ΠΕΤΡΑΝ ΚΑΙ ΕΓΝΩΝ ΟΤΙ ΟΥ ΜΗ ΑΙΣΧΥΝΘΩ

8 ΟΤΙ ΕΓΓΙΖΕΙ Ο ΔΙΚΑΙΩΣΑΣ ΜΕ ΤΙΣ Ο ΚΡΙΝΟΜΕΝΟΣ ΜΟΙ ΑΝΤΙΣΤΗΤΩ ΜΟΙ ΑΜΑ ΚΑΙ ΤΙΣ Ο ΚΡΙΝΟΜΕΝΟΣ ΜΟΙ ΕΓΓΙΣΑΤΩ ΜΟΙ

9 ΙΔΟΥ ΚΥΡΙΟΣ ΒΟΗΘΕΙ ΜΟΙ ΤΙΣ ΚΑΚΩΣΕΙ ΜΕ ΙΔΟΥ ΠΑΝΤΕΣ ΥΜΕΙΣ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΩΘΗΣΕΣΘΕ ΚΑΙ ΩΣ ΣΗΣ ΚΑΤΑΦΑΓΕΤΑΙ ΥΜΑΣ

10 ΤΙΣ ΕΝ ΥΜΙΝ Ο ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΚΟΥΣΑΤΩ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΠΑΙΔΟΣ ΑΥΤΟΥ ΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΣΚΟΤΕΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ ΦΩΣ ΠΕΠΟΙΘΑΤΕ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΑΝΤΙΣΤΗΡΙΣΑΣΘΕ ΕΠΙ ΤΩ ΘΕΩ

11 ΙΔΟΥ ΠΑΝΤΕΣ ΥΜΕΙΣ ΠΥΡ ΚΑΙΕΤΕ ΚΑΙ ΚΑΤΙΣΧΥΕΤΕ ΦΛΟΓΑ ΠΟΡΕΥΕΣΘΕ ΤΩ ΦΩΤΙ ΤΟΥ ΠΥΡΟΣ ΥΜΩΝ ΚΑΙ ΤΗ ΦΛΟΓΙ Η ΕΞΕΚΑΥΣΑΤΕ ΔΙ' ΕΜΕ ΕΓΕΝΕΤΟ ΤΑΥΤΑ ΥΜΙΝ ΕΝ ΛΥΠΗ ΚΟΙΜΗΘΗΣΕΣΘΕ

ESAIAS (ISAIAH) CHAPTER 51

1 ΑΚΟΥΣΑΤΕ ΜΟΥ ΟΙ ΔΙΩΚΟΝΤΕΣ ΤΟ ΔΙΚΑΙΟΝ ΚΑΙ ΖΗΤΟΥΝΤΕΣ ΤΟΝ ΚΥΡΙΟΝ ΕΜΒΛΕΨΑΤΕ ΕΙΣ ΤΗΝ ΣΤΕΡΕΑΝ ΠΕΤΡΑΝ ΗΝ ΕΛΑΤΟΜΗΣΑΤΕ ΚΑΙ ΕΙΣ ΤΟΝ ΒΟΘΥΝΟΝ ΤΟΥ ΛΑΚΚΟΥ ΟΝ ΩΡΥΞΑΤΕ

2 ΕΜΒΛΕΨΑΤΕ ΕΙΣ ΑΒΡΑΑΜ ΤΟΝ ΠΑΤΕΡΑ ΥΜΩΝ ΚΑΙ ΕΙΣ ΣΑΡΡΑΝ ΤΗΝ ΩΔΙΝΟΥΣΑΝ ΥΜΑΣ ΟΤΙ ΕΙΣ ΗΝ ΚΑΙ ΕΚΑΛΕΣΑ ΑΥΤΟΝ ΚΑΙ ΕΥΛΟΓΗΣΑ ΑΥΤΟΝ ΚΑΙ ΗΓΑΠΗΣΑ ΑΥΤΟΝ ΚΑΙ ΕΠΛΗΘΥΝΑ ΑΥΤΟΝ

3 ΚΑΙ ΣΕ ΝΥΝ ΠΑΡΑΚΑΛΕΣΩ ΣΙΩΝ ΚΑΙ ΠΑΡΕΚΑΛΕΣΑ ΠΑΝΤΑ ΤΑ ΕΡΗΜΑ ΑΥΤΗΣ ΚΑΙ ΘΗΣΩ ΤΑ ΕΡΗΜΑ ΑΥΤΗΣ ΩΣ ΠΑΡΑΔΕΙΣΟΝ ΚΥΡΙΟΥ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΕΥΡΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ ΕΞΟΜΟΛΟΓΗΣΙΝ ΚΑΙ ΦΩΝΗΝ ΑΙΝΕΣΕΩΣ

4 ΑΚΟΥΣΑΤΕ ΜΟΥ ΑΚΟΥΣΑΤΕ ΛΑΟΣ ΜΟΥ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΠΡΟΣ ΜΕ ΕΝΩΤΙΣΑΣΘΕ ΟΤΙ ΝΟΜΟΣ ΠΑΡ' ΕΜΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ Η ΚΡΙΣΙΣ ΜΟΥ ΕΙΣ ΦΩΣ ΕΘΝΩΝ

5 ΕΓΓΙΖΕΙ ΤΑΧΥ Η ΔΙΚΑΙΟΣΥΝΗ ΜΟΥ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΩΣ ΦΩΣ ΤΟ ΣΩΤΗΡΙΟΝ ΜΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΒΡΑΧΙΟΝΑ ΜΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ ΕΜΕ ΝΗΣΟΙ ΥΠΟΜΕΝΟΥΣΙΝ ΚΑΙ ΕΙΣ ΤΟΝ ΒΡΑΧΙΟΝΑ ΜΟΥ ΕΛΠΙΟΥΣΙΝ

6 ΑΡΑΤΕ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΥΜΩΝ ΚΑΙ ΕΜΒΛΕΨΑΤΕ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΤΩ ΟΤΙ Ο ΟΥΡΑΝΟΣ ΩΣ ΚΑΠΝΟΣ ΕΣΤΕΡΕΩΘΗ Η ΔΕ ΓΗ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΩΘΗΣΕΤΑΙ ΟΙ ΔΕ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΓΗΝ ΩΣΠΕΡ ΤΑΥΤΑ ΑΠΟΘΑ-ΝΟΥΝΤΑΙ ΤΟ ΔΕ ΣΩΤΗΡΙΟΝ ΜΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΣΤΑΙ Η ΔΕ ΔΙΚΑΙΟΣΥΝΗ ΜΟΥ ΟΥ ΜΗ ΕΚΛΙΠΗ

7 ΑΚΟΥΣΑΤΕ ΜΟΥ ΟΙ ΕΙΔΟΤΕΣ ΚΡΙΣΙΝ ΛΑΟΣ ΜΟΥ ΟΥ Ο ΝΟΜΟΣ ΜΟΥ ΕΝ ΤΗ ΚΑΡΔΙΑ ΥΜΩΝ ΜΗ ΦΟΒΕΙΣΘΕ ΟΝΕΙΔΙΣΜΟΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΤΩ ΦΑΥΛΙΣΜΩ ΑΥΤΩΝ ΜΗ ΗΤΤΑΣΘΕ

8 ΩΣΠΕΡ ΓΑΡ ΙΜΑΤΙΟΝ ΒΡΩΘΗΣΕΤΑΙ ΥΠΟ ΧΡΟΝΟΥ ΚΑΙ ΩΣ ΕΡΙΑ ΒΡΩΘΗΣΕΤΑΙ ΥΠΟ ΣΗΤΟΣ Η ΔΕ ΔΙΚΑΙΟΣΥΝΗ ΜΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΣΤΑΙ ΤΟ ΔΕ ΣΩΤΗΡΙΟΝ ΜΟΥ ΕΙΣ ΓΕΝΕΑΣ ΓΕΝΕΩΝ

9 ΕΞΕΓΕΙΡΟΥ ΕΞΕΓΕΙΡΟΥ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝΔΥΣΑΙ ΤΗΝ ΙΣΧΥΝ ΤΟΥ ΒΡΑΧΙΟΝΟΣ ΣΟΥ ΕΞΕΓΕΙΡΟΥ ΩΣ ΕΝ ΑΡΧΗ ΗΜΕΡΑΣ ΩΣ ΓΕΝΕΑ ΑΙΩΝΟΣ ΟΥ ΣΥ ΕΙ

10 Η ΕΡΗΜΟΥΣΑ ΘΑΛΑΣΣΑΝ ΥΔΩΡ ΑΒΥΣΣΟΥ ΠΛΗΘΟΣ Η ΘΕΙΣΑ ΤΑ ΒΑΘΗ ΤΗΣ ΘΑΛΑΣΣΗΣ ΟΔΟΝ ΔΙΑΒΑΣΕΩΣ ΡΥΟΜΕΝΟΙΣ

11 ΚΑΙ ΛΕΛΥΤΡΩΜΕΝΟΙΣ ΥΠΟ ΓΑΡ ΚΥΡΙΟΥ ΑΠΟΣΤΡΑΦΗ-ΣΟΝΤΑΙ ΚΑΙ ΗΞΟΥΣΙΝ ΕΙΣ ΣΙΩΝ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΚΑΙ ΑΓΑΛΛΙΑΜΑΤΟΣ ΑΙΩΝΙΟΥ ΕΠΙ ΓΑΡ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΩΝ ΑΓΑΛΛΙΑΣΙΣ ΚΑΙ ΑΙΝΕΣΙΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΚΑΤΑΛΗΜΨΕΤΑΙ ΑΥΤΟΥΣ ΑΠΕΔΡΑ ΟΔΥΝΗ ΚΑΙ ΛΥΠΗ ΚΑΙ ΣΤΕΝΑΓΜΟΣ

12 ΕΓΩ ΕΙΜΙ ΕΓΩ ΕΙΜΙ Ο ΠΑΡΑΚΑΛΩΝ ΣΕ ΓΝΩΘΙ ΤΙΝΑ ΕΥΛΑΒΗΘΕΙΣΑ ΕΦΟΒΗΘΗΣ ΑΠΟ ΑΝΘΡΩΠΟΥ ΘΝΗΤΟΥ ΚΑΙ ΑΠΟ ΥΙΟΥ ΑΝΘΡΩΠΟΥ ΟΙ ΩΣΕΙ ΧΟΡΤΟΣ ΕΞΗΡΑΝΘΗΣΑΝ

13 ΚΑΙ ΕΠΕΛΑΘΟΥ ΘΕΟΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΣΕ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΘΕΜΕΛΙΩΣΑΝΤΑ ΤΗΝ ΓΗΝ ΚΑΙ ΕΦΟΒΟΥ ΑΕΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΛΙΒΟΝΤΟΣ ΣΕ ΟΝ ΤΡΟΠΟΝ ΓΑΡ ΕΒΟΥΛΕΥΣΑΤΟ ΤΟΥ ΑΡΑΙ ΣΕ ΚΑΙ ΝΥΝ ΠΟΥ Ο ΘΥΜΟΣ ΤΟΥ ΘΛΙΒΟΝΤΟΣ ΣΕ

14 ΕΝ ΓΑΡ ΤΩ ΣΩΖΕΣΘΑΙ ΣΕ ΟΥ ΣΤΗΣΕΤΑΙ ΟΥΔΕ ΧΡΟΝΙΕΙ

15 ΟΤΙ ΕΓΩ Ο ΘΕΟΣ ΣΟΥ Ο ΤΑΡΑΣΣΩΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΗΧΩΝ ΤΑ ΚΥΜΑΤΑ ΑΥΤΗΣ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΝΟΜΑ ΜΟΙ

16 ΘΗΣΩ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΙΣ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΥΠΟ ΤΗΝ ΣΚΙΑΝ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΣΚΕΠΑΣΩ ΣΕ ΕΝ Η ΕΣΤΗΣΑ ΤΟΝ

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ΟΥΡΑΝΟΝ ΚΑΙ ΕΘΕΜΕΛΙΩΣΑ ΤΗΝ ΓΗΝ ΚΑΙ ΕΡΕΙ ΣΙΩΝ ΛΑΟΣ ΜΟΥ ΕΙ ΣΥ

17 ΕΞΕΓΕΙΡΟΥ ΕΞΕΓΕΙΡΟΥ ΑΝΑΣΤΗΘΙ ΙΕΡΟΥΣΑΛΗΜ Η ΠΙΟΥΣΑ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΘΥΜΟΥ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΤΟ ΠΟΤΗΡΙΟΝ ΓΑΡ ΤΗΣ ΠΤΩΣΕΩΣ ΤΟ ΚΟΝΔΥ ΤΟΥ ΘΥΜΟΥ ΕΞΕΠΙΕΣ ΚΑΙ ΕΞΕΚΕΝΩΣΑΣ

18 ΚΑΙ ΟΥΚ ΗΝ Ο ΠΑΡΑΚΑΛΩΝ ΣΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΤΕΚΝΩΝ ΣΟΥ ΩΝ ΕΤΕΚΕΣ ΚΑΙ ΟΥΚ ΗΝ Ο ΑΝΤΙΛΑΜ-ΒΑΝΟΜΕΝΟΣ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΟΥΔΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΥΙΩΝ ΣΟΥ ΩΝ ΥΨΩΣΑΣ

19 ΔΥΟ ΤΑΥΤΑ ΑΝΤΙΚΕΙΜΕΝΑ ΣΟΙ ΤΙΣ ΣΟΙ ΣΥΛΛΥΠΗΘΗΣΕΤΑΙ ΠΤΩΜΑ ΚΑΙ ΣΥΝΤΡΙΜΜΑ ΛΙΜΟΣ ΚΑΙ ΜΑΧΑΙΡΑ ΤΙΣ ΣΕ ΠΑΡΑΚΑΛΕΣΕΙ

20 ΟΙ ΥΙΟΙ ΣΟΥ ΟΙ ΑΠΟΡΟΥΜΕΝΟΙ ΟΙ ΚΑΘΕΥΔΟΝΤΕΣ ΕΠ' ΑΚΡΟΥ ΠΑΣΗΣ ΕΞΟΔΟΥ ΩΣ ΣΕΥΤΛΙΟΝ ΗΜΙΕΦΘΟΝ ΟΙ ΠΛΗΡΕΙΣ ΘΥΜΟΥ ΚΥΡΙΟΥ ΕΚΛΕΛΥΜΕΝΟΙ ΔΙΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ

21 ΔΙΑ ΤΟΥΤΟ ΑΚΟΥΕ ΤΕΤΑΠΕΙΝΩΜΕΝΗ ΚΑΙ ΜΕΘΥΟΥΣΑ ΟΥΚ ΑΠΟ ΟΙΝΟΥ

22 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΚΡΙΝΩΝ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΙΔΟΥ ΕΙΛΗΦΑ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΤΟ ΠΟΤΗΡΙΟΝ ΤΗΣ ΠΤΩΣΕΩΣ ΤΟ ΚΟΝΔΥ ΤΟΥ ΘΥΜΟΥ ΚΑΙ ΟΥ ΠΡΟΣΘΗΣΗ ΕΤΙ ΠΙΕΙΝ ΑΥΤΟ

23 ΚΑΙ ΕΜΒΑΛΩ ΑΥΤΟ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΤΩΝ ΑΔΙΚΗΣΑΝΤΩΝ ΣΕ ΚΑΙ ΤΩΝ ΤΑΠΕΙΝΩΣΑΝΤΩΝ ΣΕ ΟΙ ΕΙΠΑΝ ΤΗ ΨΥΧΗ ΣΟΥ ΚΥΨΟΝ ΙΝΑ ΠΑΡΕΛΘΩΜΕΝ ΚΑΙ ΕΘΗΚΑΣ ΙΣΑ ΤΗ ΓΗ ΤΑ ΜΕΤΑΦΡΕΝΑ ΣΟΥ ΕΞΩ ΤΟΙΣ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙΣ

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1 ΕΞΕΓΕΙΡΟΥ ΕΞΕΓΕΙΡΟΥ ΣΙΩΝ ΕΝΔΥΣΑΙ ΤΗΝ ΙΣΧΥΝ ΣΟΥ ΣΙΩΝ ΚΑΙ ΕΝΔΥΣΑΙ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΣ Η ΑΓΙΑ ΟΥΚΕΤΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΔΙΕΛΘΕΙΝ ΔΙΑ ΣΟΥ ΑΠΕΡΙΤΜΗΤΟΣ ΚΑΙ ΑΚΑΘΑΡΤΟΣ

2 ΕΚΤΙΝΑΞΑΙ ΤΟΝ ΧΟΥΝ ΚΑΙ ΑΝΑΣΤΗΘΙ ΚΑΘΙΣΟΝ ΙΕΡΟΥΣΑΛΗΜ ΕΚΔΥΣΑΙ ΤΟΝ ΔΕΣΜΟΝ ΤΟΥ ΤΡΑΧΗΛΟΥ ΣΟΥ Η ΑΙΧΜΑΛΩΤΟΣ ΘΥΓΑΤΗΡ ΣΙΩΝ

3 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΩΡΕΑΝ ΕΠΡΑΘΗΤΕ ΚΑΙ ΟΥ ΜΕΤΑ ΑΡΓΥΡΙΟΥ ΛΥΤΡΩΘΗΣΕΣΘΕ

4 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΤΕΒΗ Ο ΛΑΟΣ ΜΟΥ ΤΟ ΠΡΟΤΕΡΟΝ ΠΑΡΟΙΚΗΣΑΙ ΕΚΕΙ ΚΑΙ ΕΙΣ ΑΣΣΥΡΙΟΥΣ ΒΙΑ ΗΧΘΗΣΑΝ

5 ΚΑΙ ΝΥΝ ΤΙ ΩΔΕ ΕΣΤΕ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΤΙ ΕΛΗΜΦΘΗ Ο ΛΑΟΣ ΜΟΥ ΔΩΡΕΑΝ ΘΑΥΜΑΖΕΤΕ ΚΑΙ ΟΛΟΛΥΖΕΤΕ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙ' ΥΜΑΣ ΔΙΑ ΠΑΝΤΟΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΒΛΑΣΦΗΜΕΙΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

6 ΔΙΑ ΤΟΥΤΟ ΓΝΩΣΕΤΑΙ Ο ΛΑΟΣ ΜΟΥ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΤΙ ΕΓΩ ΕΙΜΙ ΑΥΤΟΣ Ο ΛΑΛΩΝ ΠΑΡΕΙΜΙ

7 ΩΣ ΩΡΑ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΩΣ ΠΟΔΕΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΥ ΑΚΟΗΝ ΕΙΡΗΝΗΣ ΩΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΑΓΑΘΑ ΟΤΙ ΑΚΟΥΣΤΗΝ ΠΟΙΗΣΩ ΤΗΝ ΣΩΤΗΡΙΑΝ ΣΟΥ ΛΕΓΩΝ ΣΙΩΝ ΒΑΣΙΛΕΥΣΕΙ ΣΟΥ Ο ΘΕΟΣ

8 ΟΤΙ ΦΩΝΗ ΤΩΝ ΦΥΛΑΣΣΟΝΤΩΝ ΣΕ ΥΨΩΘΗ ΚΑΙ ΤΗ ΦΩΝΗ ΑΜΑ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΟΤΙ ΟΦΘΑΛΜΟΙ ΠΡΟΣ ΟΦΘΑΛΜΟΥΣ ΟΨΟΝΤΑΙ ΗΝΙΚΑ ΑΝ ΕΛΕΗΣΗ ΚΥΡΙΟΣ ΤΗΝ ΣΙΩΝ

9 ΡΗΞΑΤΩ ΕΥΦΡΟΣΥΝΗΝ ΑΜΑ ΤΑ ΕΡΗΜΑ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΗΛΕΗΣΕΝ ΚΥΡΙΟΣ ΑΥΤΗΝ ΚΑΙ ΕΡΡΥΣΑΤΟ ΙΕΡΟΥΣΑΛΗΜ

10 ΚΑΙ ΑΠΟΚΑΛΥΨΕΙ ΚΥΡΙΟΣ ΤΟΝ ΒΡΑΧΙΟΝΑ ΑΥΤΟΥ ΤΟΝ ΑΓΙΟΝ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΟΨΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΑΚΡΑ ΤΗΣ ΓΗΣ ΤΗΝ ΣΩΤΗΡΙΑΝ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ

11 ΑΠΟΣΤΗΤΕ ΑΠΟΣΤΗΤΕ ΕΞΕΛΘΑΤΕ ΕΚΕΙΘΕΝ ΚΑΙ ΑΚΑΘΑΡΤΟΥ ΜΗ ΑΠΤΕΣΘΕ ΕΞΕΛΘΑΤΕ ΕΚ ΜΕΣΟΥ ΑΥΤΗΣ ΑΦΟΡΙΣΘΗΤΕ ΟΙ ΦΕΡΟΝΤΕΣ ΤΑ ΣΚΕΥΗ ΚΥΡΙΟΥ

12 ΟΤΙ ΟΥ ΜΕΤΑ ΤΑΡΑΧΗΣ ΕΞΕΛΕΥΣΕΣΘΕ ΟΥΔΕ ΦΥΓΗ ΠΟΡΕΥΣΕΣΘΕ ΠΟΡΕΥΣΕΤΑΙ ΓΑΡ ΠΡΟΤΕΡΟΣ ΥΜΩΝ ΚΥΡΙΟΣ ΚΑΙ Ο ΕΠΙΣΥΝΑΓΩΝ ΥΜΑΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ

13 ΙΔΟΥ ΣΥΝΗΣΕΙ Ο ΠΑΙΣ ΜΟΥ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΚΑΙ ΔΟΞΑΣΘΗΣΕΤΑΙ ΣΦΟΔΡΑ

14 ΟΝ ΤΡΟΠΟΝ ΕΚΣΤΗΣΟΝΤΑΙ ΕΠΙ ΣΕ ΠΟΛΛΟΙ ΟΥΤΩΣ ΑΔΟΞΗΣΕΙ ΑΠΟ ΑΝΘΡΩΠΩΝ ΤΟ ΕΙΔΟΣ ΣΟΥ ΚΑΙ Η ΔΟΞΑ ΣΟΥ ΑΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ

15 ΟΥΤΩΣ ΘΑΥΜΑΣΟΝΤΑΙ ΕΘΝΗ ΠΟΛΛΑ ΕΠ' ΑΥΤΩ ΚΑΙ ΣΥΝΕΞΟΥΣΙΝ ΒΑΣΙΛΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΟΤΙ ΟΙΣ ΟΥΚ ΑΝΗΓΓΕΛΗ ΠΕΡΙ ΑΥΤΟΥ ΟΨΟΝΤΑΙ ΚΑΙ ΟΙ ΟΥΚ ΑΚΗΚΟΑΣΙΝ ΣΥΝΗΣΟΥΣΙΝ

ESAIAS (ISAIAH) CHAPTER 53

1 ΚΥΡΙΕ ΤΙΣ ΕΠΙΣΤΕΥΣΕΝ ΤΗ ΑΚΟΗ ΗΜΩΝ ΚΑΙ Ο ΒΡΑΧΙΩΝ ΚΥΡΙΟΥ ΤΙΝΙ ΑΠΕΚΑΛΥΦΘΗ

2 ΑΝΗΓΓΕΙΛΑΜΕΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΩΣ ΠΑΙΔΙΟΝ ΩΣ ΡΙΖΑ ΕΝ ΓΗ ΔΙΨΩΣΗ ΟΥΚ ΕΣΤΙΝ ΕΙΔΟΣ ΑΥΤΩ ΟΥΔΕ ΔΟΞΑ ΚΑΙ ΕΙΔΟΜΕΝ ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΕΙΧΕΝ ΕΙΔΟΣ ΟΥΔΕ ΚΑΛΛΟΣ

3 ΑΛΛΑ ΤΟ ΕΙΔΟΣ ΑΥΤΟΥ ΑΤΙΜΟΝ ΕΚΛΕΙΠΟΝ ΠΑΡΑ ΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ ΑΝΘΡΩΠΟΣ ΕΝ ΠΛΗΓΗ ΩΝ ΚΑΙ ΕΙΔΩΣ ΦΕΡΕΙΝ ΜΑΛΑΚΙΑΝ ΟΤΙ ΑΠΕΣΤΡΑΠΤΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΗΤΙΜΑΣΘΗ ΚΑΙ ΟΥΚ ΕΛΟΓΙΣΘΗ

4 ΟΥΤΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΦΕΡΕΙ ΚΑΙ ΠΕΡΙ ΗΜΩΝ ΟΔΥΝΑΤΑΙ ΚΑΙ ΗΜΕΙΣ ΕΛΟΓΙΣΑΜΕΘΑ ΑΥΤΟΝ ΕΙΝΑΙ ΕΝ ΠΟΝΩ ΚΑΙ ΕΝ ΠΛΗΓΗ ΚΑΙ ΕΝ ΚΑΚΩΣΕΙ

5 ΑΥΤΟΣ ΔΕ ΕΤΡΑΥΜΑΤΙΣΘΗ ΔΙΑ ΤΑΣ ΑΝΟΜΙΑΣ ΗΜΩΝ ΚΑΙ ΜΕΜΑΛΑΚΙΣΤΑΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΠΑΙΔΕΙΑ ΕΙΡΗΝΗΣ ΗΜΩΝ ΕΠ' ΑΥΤΟΝ ΤΩ ΜΩΛΩΠΙ ΑΥΤΟΥ ΗΜΕΙΣ ΙΑΘΗΜΕΝ

6 ΠΑΝΤΕΣ ΩΣ ΠΡΟΒΑΤΑ ΕΠΛΑΝΗΘΗΜΕΝ ΑΝΘΡΩΠΟΣ ΤΗ ΟΔΩ ΑΥΤΟΥ ΕΠΛΑΝΗΘΗ ΚΑΙ ΚΥΡΙΟΣ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΗΜΩΝ

7 ΚΑΙ ΑΥΤΟΣ ΔΙΑ ΤΟ ΚΕΚΑΚΩΣΘΑΙ ΟΥΚ ΑΝΟΙΓΕΙ ΤΟ ΣΤΟΜΑ ΩΣ ΠΡΟΒΑΤΟΝ ΕΠΙ ΣΦΑΓΗΝ ΗΧΘΗ ΚΑΙ ΩΣ ΑΜΝΟΣ ΕΝΑΝΤΙΟΝ ΤΟΥ ΚΕΙΡΟΝΤΟΣ ΑΥΤΟΝ ΑΦΩΝΟΣ ΟΥΤΩΣ ΟΥΚ ΑΝΟΙΓΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ

8 ΕΝ ΤΗ ΤΑΠΕΙΝΩΣΕΙ Η ΚΡΙΣΙΣ ΑΥΤΟΥ ΗΡΘΗ ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΣ ΔΙΗΓΗΣΕΤΑΙ ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ Η ΖΩΗ ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΑΝΟΜΙΩΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΗΧΘΗ ΕΙΣ ΘΑΝΑΤΟΝ

9 ΚΑΙ ΔΩΣΩ ΤΟΥΣ ΠΟΝΗΡΟΥΣ ΑΝΤΙ ΤΗΣ ΤΑΦΗΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΠΛΟΥΣΙΟΥΣ ΑΝΤΙ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΟΥ ΟΤΙ ΑΝΟΜΙΑΝ ΟΥΚ ΕΠΟΙΗΣΕΝ ΟΥΔΕ ΕΥΡΕΘΗ ΔΟΛΟΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ

10 ΚΑΙ ΚΥΡΙΟΣ ΒΟΥΛΕΤΑΙ ΚΑΘΑΡΙΣΑΙ ΑΥΤΟΝ ΤΗΣ ΠΛΗΓΗΣ ΕΑΝ ΔΩΤΕ ΠΕΡΙ ΑΜΑΡΤΙΑΣ Η ΨΥΧΗ ΥΜΩΝ ΟΨΕΤΑΙ ΣΠΕΡΜΑ ΜΑΚΡΟΒΙΟΝ ΚΑΙ ΒΟΥΛΕΤΑΙ ΚΥΡΙΟΣ ΑΦΕΛΕΙΝ

11 ΑΠΟ ΤΟΥ ΠΟΝΟΥ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ ΔΕΙΞΑΙ ΑΥΤΩ ΦΩΣ ΚΑΙ ΠΛΑΣΑΙ ΤΗ ΣΥΝΕΣΕΙ ΔΙΚΑΙΩΣΑΙ ΔΙΚΑΙΟΝ ΕΥ ΔΟΥ-ΛΕΥΟΝΤΑ ΠΟΛΛΟΙΣ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΑΥΤΟΣ ΑΝΟΙΣΕΙ

12 ΔΙΑ ΤΟΥΤΟ ΑΥΤΟΣ ΚΛΗΡΟΝΟΜΗΣΕΙ ΠΟΛΛΟΥΣ ΚΑΙ ΤΩΝ ΙΣΧΥΡΩΝ ΜΕΡΙΕΙ ΣΚΥΛΑ ΑΝΘ' ΩΝ ΠΑΡΕΔΟΘΗ ΕΙΣ ΘΑΝΑΤΟΝ Η ΨΥΧΗ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΑΝΟΜΟΙΣ ΕΛΟΓΙΣΘΗ ΚΑΙ ΑΥΤΟΣ ΑΜΑΡΤΙΑΣ ΠΟΛΛΩΝ ΑΝΗΝΕΓΚΕΝ ΚΑΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΠΑΡΕΔΟΘΗ

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1 ΕΥΦΡΑΝΘΗΤΙ ΣΤΕΙΡΑ Η ΟΥ ΤΙΚΤΟΥΣΑ ΡΗΞΟΝ ΚΑΙ ΒΟΗΣΟΝ Η ΟΥΚ ΩΔΙΝΟΥΣΑ ΟΤΙ ΠΟΛΛΑ ΤΑ ΤΕΚΝΑ ΤΗΣ ΕΡΗΜΟΥ ΜΑΛΛΟΝ Η ΤΗΣ ΕΧΟΥΣΗΣ ΤΟΝ ΑΝΔΡΑ ΕΙΠΕΝ ΓΑΡ ΚΥΡΙΟΣ

2 ΠΛΑΤΥΝΟΝ ΤΟΝ ΤΟΠΟΝ ΤΗΣ ΣΚΗΝΗΣ ΣΟΥ ΚΑΙ ΤΩΝ ΑΥΛΑΙΩΝ ΣΟΥ ΠΗΞΟΝ ΜΗ ΦΕΙΣΗ ΜΑΚΡΥΝΟΝ ΤΑ ΣΧΟΙΝΙΣΜΑΤΑ ΣΟΥ ΚΑΙ ΤΟΥΣ ΠΑΣΣΑΛΟΥΣ ΣΟΥ ΚΑΤΙΣΧΥΣΟΝ

3 ΕΤΙ ΕΙΣ ΤΑ ΔΕΞΙΑ ΚΑΙ ΕΙΣ ΤΑ ΑΡΙΣΤΕΡΑ ΕΚΠΕΤΑΣΟΝ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΣΟΥ ΕΘΝΗ ΚΛΗΡΟΝΟΜΗΣΕΙ ΚΑΙ ΠΟΛΕΙΣ ΗΡΗΜΩΜΕΝΑΣ ΚΑΤΟΙΚΙΕΙΣ

4 ΜΗ ΦΟΒΟΥ ΟΤΙ ΚΑΤΗΣΧΥΝΘΗΣ ΜΗΔΕ ΕΝΤΡΑΠΗΣ ΟΤΙ ΩΝΕΙΔΙΣΘΗΣ ΟΤΙ ΑΙΣΧΥΝΗΝ ΑΙΩΝΙΟΝ ΕΠΙΛΗΣΗ ΚΑΙ ΟΝΕΙΔΟΣ ΤΗΣ ΧΗΡΕΙΑΣ ΣΟΥ ΟΥ ΜΗ ΜΝΗΣΘΗΣΗ

5 ΟΤΙ ΚΥΡΙΟΣ Ο ΠΟΙΩΝ ΣΕ ΚΥΡΙΟΣ ΣΑΒΑΩΘ ΟΝΟΜΑ ΑΥΤΩ ΚΑΙ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ ΑΥΤΟΣ ΘΕΟΣ ΙΣΡΑΗΛ ΠΑΣΗ ΤΗ ΓΗ ΚΛΗΘΗΣΕΤΑΙ

6 ΟΥΧ ΩΣ ΓΥΝΑΙΚΑ ΚΑΤΑΛΕΛΕΙΜΜΕΝΗΝ ΚΑΙ ΟΛΙΓΟΨΥΧΟΝ ΚΕΚΛΗΚΕΝ ΣΕ ΚΥΡΙΟΣ ΟΥΔ' ΩΣ ΓΥΝΑΙΚΑ ΕΚ ΝΕΟΤΗΤΟΣ ΜΕΜΙΣΗΜΕΝΗΝ ΕΙΠΕΝ Ο ΘΕΟΣ ΣΟΥ

7 ΧΡΟΝΟΝ ΜΙΚΡΟΝ ΚΑΤΕΛΙΠΟΝ ΣΕ ΚΑΙ ΜΕΤΑ ΕΛΕΟΥΣ ΜΕΓΑΛΟΥ ΕΛΕΗΣΩ ΣΕ

8 ΕΝ ΘΥΜΩ ΜΙΚΡΩ ΑΠΕΣΤΡΕΨΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠΟ ΣΟΥ ΚΑΙ ΕΝ ΕΛΕΕΙ ΑΙΩΝΙΩ ΕΛΕΗΣΩ ΣΕ ΕΙΠΕΝ Ο ΡΥΣΑΜΕΝΟΣ ΣΕ ΚΥΡΙΟΣ

9 ΑΠΟ ΤΟΥ ΥΔΑΤΟΣ ΤΟΥ ΕΠΙ ΝΩΕ ΤΟΥΤΟ ΜΟΙ ΕΣΤΙΝ ΚΑΘΟΤΙ ΩΜΟΣΑ ΑΥΤΩ ΕΝ ΤΩ ΧΡΟΝΩ ΕΚΕΙΝΩ ΤΗ ΓΗ ΜΗ ΘΥΜΩΘΗΣΕΣΘΑΙ ΕΠΙ ΣΟΙ ΕΤΙ ΜΗΔΕ ΕΝ ΑΠΕΙΛΗ ΣΟΥ

10 ΤΑ ΟΡΗ ΜΕΤΑΣΤΗΣΕΣΘΑΙ ΟΥΔΕ ΟΙ ΒΟΥΝΟΙ ΣΟΥ ΜΕΤΑΚΙΝΗΘΗΣΟΝΤΑΙ ΟΥΤΩΣ ΟΥΔΕ ΤΟ ΠΑΡ' ΕΜΟΥ ΣΟΙ ΕΛΕΟΣ ΕΚΛΕΙΨΕΙ ΟΥΔΕ Η ΔΙΑΘΗΚΗ ΤΗΣ ΕΙΡΗΝΗΣ ΣΟΥ ΟΥ ΜΗ ΜΕΤΑΣΤΗ ΕΙΠΕΝ ΓΑΡ ΚΥΡΙΟΣ ΙΛΕΩΣ ΣΟΙ

11 ΤΑΠΕΙΝΗ ΚΑΙ ΑΚΑΤΑΣΤΑΤΟΣ ΟΥ ΠΑΡΕΚΛΗΘΗΣ ΙΔΟΥ ΕΓΩ ΕΤΟΙΜΑΖΩ ΣΟΙ ΑΝΘΡΑΚΑ ΤΟΝ ΛΙΘΟΝ ΣΟΥ ΚΑΙ ΤΑ ΘΕΜΕΛΙΑ ΣΟΥ ΣΑΠΦΕΙΡΟΝ

12 ΚΑΙ ΘΗΣΩ ΤΑΣ ΕΠΑΛΞΕΙΣ ΣΟΥ ΙΑΣΠΙΝ ΚΑΙ ΤΑΣ ΠΥΛΑΣ ΣΟΥ ΛΙΘΟΥΣ ΚΡΥΣΤΑΛΛΟΥ ΚΑΙ ΤΟΝ ΠΕΡΙΒΟΛΟΝ ΣΟΥ ΛΙΘΟΥΣ ΕΚΛΕΚΤΟΥΣ

13 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΔΙΔΑΚΤΟΥΣ ΘΕΟΥ ΚΑΙ ΕΝ ΠΟΛΛΗ ΕΙΡΗΝΗ ΤΑ ΤΕΚΝΑ ΣΟΥ

14 ΚΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΟΙΚΟΔΟΜΗΘΗΣΗ ΑΠΕΧΟΥ ΑΠΟ ΑΔΙΚΟΥ ΚΑΙ ΟΥ ΦΟΒΗΘΗΣΗ ΚΑΙ ΤΡΟΜΟΣ ΟΥΚ ΕΓΓΙΕΙ ΣΟΙ

15 ΙΔΟΥ ΠΡΟΣΗΛΥΤΟΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ ΣΟΙ ΔΙ' ΕΜΟΥ ΚΑΙ ΕΠΙ ΣΕ ΚΑΤΑΦΕΥΞΟΝΤΑΙ

16 ΙΔΟΥ ΕΓΩ ΚΤΙΖΩ ΣΕ ΟΥΧ ΩΣ ΧΑΛΚΕΥΣ ΦΥΣΩΝ ΑΝΘΡΑΚΑΣ ΚΑΙ ΕΚΦΕΡΩΝ ΣΚΕΥΟΣ ΕΙΣ ΕΡΓΟΝ ΕΓΩ ΔΕ ΕΚΤΙΣΑ ΣΕ ΟΥΚ ΕΙΣ ΑΠΩΛΕΙΑΝ ΦΘΕΙΡΑΙ

17 ΠΑΝ ΣΚΕΥΟΣ ΦΘΑΡΤΟΝ ΕΠΙ ΣΕ ΟΥΚ ΕΥΟΔΩΣΩ ΚΑΙ ΠΑΣΑ ΦΩΝΗ ΑΝΑΣΤΗΣΕΤΑΙ ΕΠΙ ΣΕ ΕΙΣ ΚΡΙΣΙΝ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΗΤΤΗΣΕΙΣ ΟΙ ΔΕ ΕΝΟΧΟΙ ΣΟΥ ΕΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΕΣΤΙΝ ΚΛΗΡΟΝΟΜΙΑ ΤΟΙΣ ΘΕΡΑΠΕΥΟΥΣΙΝ ΚΥΡΙΟΝ ΚΑΙ ΥΜΕΙΣ ΕΣΕΣΘΕ ΜΟΙ ΔΙΚΑΙΟΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

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1 ΟΙ ΔΙΨΩΝΤΕΣ ΠΟΡΕΥΕΣΘΕ ΕΦ' ΥΔΩΡ ΚΑΙ ΟΣΟΙ ΜΗ ΕΧΕΤΕ ΑΡΓΥΡΙΟΝ ΒΑΔΙΣΑΝΤΕΣ ΑΓΟΡΑΣΑΤΕ ΚΑΙ ΠΙΕΤΕ ΑΝΕΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΙΜΗΣ ΟΙΝΟΥ ΚΑΙ ΣΤΕΑΡ

2 ΙΝΑ ΤΙ ΤΙΜΑΣΘΕ ΑΡΓΥΡΙΟΥ ΚΑΙ ΤΟΝ ΜΟΧΘΟΝ ΥΜΩΝ ΟΥΚ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΦΑΓΕΣΘΕ ΑΓΑΘΑ ΚΑΙ ΕΝΤΡΥΦΗΣΕΙ ΕΝ ΑΓΑΘΟΙΣ Η ΨΥΧΗ ΥΜΩΝ

3 ΠΡΟΣΕΧΕΤΕ ΤΟΙΣ ΩΤΙΟΙΣ ΥΜΩΝ ΚΑΙ ΕΠΑΚΟΛΟΥΘΗΣΑΤΕ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΕΠΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΖΗΣΕΤΑΙ ΕΝ ΑΓΑΘΟΙΣ Η ΨΥΧΗ ΥΜΩΝ ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΥΜΙΝ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ ΤΑ ΟΣΙΑ ΔΑΥΙΔ ΤΑ ΠΙΣΤΑ

4 ΙΔΟΥ ΜΑΡΤΥΡΙΟΝ ΕΝ ΕΘΝΕΣΙΝ ΔΕΔΩΚΑ ΑΥΤΟΝ ΑΡΧΟΝΤΑ ΚΑΙ ΠΡΟΣΤΑΣΣΟΝΤΑ ΕΘΝΕΣΙΝ

5 ΕΘΝΗ Α ΟΥΚ ΗΔΕΙΣΑΝ ΣΕ ΕΠΙΚΑΛΕΣΟΝΤΑΙ ΣΕ ΚΑΙ ΛΑΟΙ ΟΙ ΟΥΚ ΕΠΙΣΤΑΝΤΑΙ ΣΕ ΕΠΙ ΣΕ ΚΑΤΑΦΕΥΞΟΝΤΑΙ ΕΝΕΚΕΝ ΤΟΥ ΘΕΟΥ ΣΟΥ ΤΟΥ ΑΓΙΟΥ ΙΣΡΑΗΛ ΟΤΙ ΕΔΟΞΑΣΕΝ ΣΕ

6 ΖΗΤΗΣΑΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΝ ΤΩ ΕΥΡΙΣΚΕΙΝ ΑΥΤΟΝ ΕΠΙΚΑΛΕΣΑΣΘΕ ΗΝΙΚΑ Δ' ΑΝ ΕΓΓΙΖΗ ΥΜΙΝ

7 ΑΠΟΛΙΠΕΤΩ Ο ΑΣΕΒΗΣ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΚΑΙ ΑΝΗΡ ΑΝΟΜΟΣ ΤΑΣ ΒΟΥΛΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙΣΤΡΑΦΗΤΩ ΕΠΙ ΚΥΡΙΟΝ ΚΑΙ ΕΛΕΗΘΗΣΕΤΑΙ ΟΤΙ ΕΠΙ ΠΟΛΥ ΑΦΗΣΕΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ

8 ΟΥ ΓΑΡ ΕΙΣΙΝ ΑΙ ΒΟΥΛΑΙ ΜΟΥ ΩΣΠΕΡ ΑΙ ΒΟΥΛΑΙ ΥΜΩΝ ΟΥΔΕ ΩΣΠΕΡ ΑΙ ΟΔΟΙ ΥΜΩΝ ΑΙ ΟΔΟΙ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

9 ΑΛΛ' ΩΣ ΑΠΕΧΕΙ Ο ΟΥΡΑΝΟΣ ΑΠΟ ΤΗΣ ΓΗΣ ΟΥΤΩΣ ΑΠΕΧΕΙ Η ΟΔΟΣ ΜΟΥ ΑΠΟ ΤΩΝ ΟΔΩΝ ΥΜΩΝ ΚΑΙ ΤΑ ΔΙΑΝΟΗΜΑΤΑ ΥΜΩΝ ΑΠΟ ΤΗΣ ΔΙΑΝΟΙΑΣ ΜΟΥ

10 ΩΣ ΓΑΡ ΕΑΝ ΚΑΤΑΒΗ ΥΕΤΟΣ Η ΧΙΩΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΥ ΜΗ ΑΠΟΣΤΡΑΦΗ ΕΩΣ ΑΝ ΜΕΘΥΣΗ ΤΗΝ ΓΗΝ ΚΑΙ ΕΚΤΕΚΗ ΚΑΙ ΕΚΒΛΑΣΤΗΣΗ ΚΑΙ ΔΩ ΣΠΕΡΜΑ ΤΩ ΣΠΕΙΡΟΝΤΙ ΚΑΙ ΑΡΤΟΝ ΕΙΣ ΒΡΩΣΙΝ

11 ΟΥΤΩΣ ΕΣΤΑΙ ΤΟ ΡΗΜΑ ΜΟΥ Ο ΕΑΝ ΕΞΕΛΘΗ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΟΥ ΜΗ ΑΠΟΣΤΡΑΦΗ ΕΩΣ ΑΝ ΣΥΝΤΕΛΕΣΘΗ ΟΣΑ ΗΘΕΛΗΣΑ ΚΑΙ ΕΥΟΔΩΣΩ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΚΑΙ ΤΑ ΕΝΤΑΛΜΑΤΑ ΜΟΥ

12 ΕΝ ΓΑΡ ΕΥΦΡΟΣΥΝΗ ΕΞΕΛΕΥΣΕΣΘΕ ΚΑΙ ΕΝ ΧΑΡΑ ΔΙΔΑΧΘΗΣΕΣΘΕ ΤΑ ΓΑΡ ΟΡΗ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΕΞΑΛΟΥΝΤΑΙ ΠΡΟΣΔΕΧΟΜΕΝΟΙ ΥΜΑΣ ΕΝ ΧΑΡΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΑΓΡΟΥ ΕΠΙΚΡΟΤΗΣΕΙ ΤΟΙΣ ΚΛΑΔΟΙΣ

13 ΚΑΙ ΑΝΤΙ ΤΗΣ ΣΤΟΙΒΗΣ ΑΝΑΒΗΣΕΤΑΙ ΚΥΠΑΡΙΣΣΟΣ ΑΝΤΙ ΔΕ ΤΗΣ ΚΟΝΥΖΗΣ ΑΝΑΒΗΣΕΤΑΙ ΜΥΡΣΙΝΗ ΚΑΙ ΕΣΤΑΙ ΚΥΡΙΟΣ ΕΙΣ ΟΝΟΜΑ ΚΑΙ ΕΙΣ ΣΗΜΕΙΟΝ ΑΙΩΝΙΟΝ ΚΑΙ ΟΥΚ ΕΚΛΕΙΨΕΙ

ESAIAS (ISAIAH) CHAPTER 56

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΦΥΛΑΣΣΕΣΘΕ ΚΡΙΣΙΝ ΠΟΙΗΣΑΤΕ ΔΙΚΑΙΟΣΥΝΗΝ ΗΓΓΙΣΕΝ ΓΑΡ ΤΟ ΣΩΤΗΡΙΟΝ ΜΟΥ ΠΑΡΑ-ΓΙΝΕΣΘΑΙ ΚΑΙ ΤΟ ΕΛΕΟΣ ΜΟΥ ΑΠΟΚΑΛΥΦΘΗΝΑΙ

2 ΜΑΚΑΡΙΟΣ ΑΝΗΡ Ο ΠΟΙΩΝ ΤΑΥΤΑ ΚΑΙ ΑΝΘΡΩΠΟΣ Ο ΑΝΤΕΧΟΜΕΝΟΣ ΑΥΤΩΝ ΚΑΙ ΦΥΛΑΣΣΩΝ ΤΑ ΣΑΒΒΑΤΑ ΜΗ ΒΕΒΗΛΟΥΝ ΚΑΙ ΔΙΑΤΗΡΩΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΜΗ ΠΟΙΕΙΝ ΑΔΙΚΗΜΑ

3 ΜΗ ΛΕΓΕΤΩ Ο ΑΛΛΟΓΕΝΗΣ Ο ΠΡΟΣΚΕΙΜΕΝΟΣ ΠΡΟΣ ΚΥΡΙΟΝ ΑΦΟΡΙΕΙ ΜΕ ΑΡΑ ΚΥΡΙΟΣ ΑΠΟ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΜΗ ΛΕΓΕΤΩ Ο ΕΥΝΟΥΧΟΣ ΟΤΙ ΕΓΩ ΕΙΜΙ ΞΥΛΟΝ ΞΗΡΟΝ

4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΟΙΣ ΕΥΝΟΥΧΟΙΣ ΟΣΟΙ ΑΝ ΦΥΛΑΞΩΝΤΑΙ ΤΑ ΣΑΒΒΑΤΑ ΜΟΥ ΚΑΙ ΕΚΛΕΞΩΝΤΑΙ Α ΕΓΩ ΘΕΛΩ ΚΑΙ ΑΝΤΕΧΩΝΤΑΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΜΟΥ

5 ΔΩΣΩ ΑΥΤΟΙΣ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΚΑΙ ΕΝ ΤΩ ΤΕΙΧΕΙ ΜΟΥ ΤΟΠΟΝ ΟΝΟΜΑΣΤΟΝ ΚΡΕΙΤΤΩ ΥΙΩΝ ΚΑΙ ΘΥΓΑΤΕΡΩΝ ΟΝΟΜΑ ΑΙΩΝΙΟΝ ΔΩΣΩ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΚΛΕΙΨΕΙ

6 ΚΑΙ ΤΟΙΣ ΑΛΛΟΓΕΝΕΣΙ ΤΟΙΣ ΠΡΟΣΚΕΙΜΕΝΟΙΣ ΚΥΡΙΩ ΔΟΥΛΕΥΕΙΝ ΑΥΤΩ ΚΑΙ ΑΓΑΠΑΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΕΙΝΑΙ ΑΥΤΩ ΕΙΣ ΔΟΥΛΟΥΣ ΚΑΙ ΔΟΥΛΑΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΦΥΛΑΣΣΟΜΕΝΟΥΣ ΤΑ ΣΑΒΒΑΤΑ ΜΟΥ ΜΗ ΒΕΒΗΛΟΥΝ ΚΑΙ ΑΝΤΕΧΟΜΕΝΟΥΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΜΟΥ

7 ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ ΚΑΙ ΕΥΦΡΑΝΩ ΑΥΤΟΥΣ ΕΝ ΤΩ ΟΙΚΩ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΤΑ

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ΟΛΟΚΑΥΤΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΑΙ ΘΥΣΙΑΙ ΑΥΤΩΝ ΕΣΟΝΤΑΙ ΔΕΚΤΑΙ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΜΟΥ Ο ΓΑΡ ΟΙΚΟΣ ΜΟΥ ΟΙΚΟΣ ΠΡΟΣΕΥΧΗΣ ΚΛΗΘΗΣΕΤΑΙ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

8 ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΣΥΝΑΓΩΝ ΤΟΥΣ ΔΙΕΣΠΑΡΜΕΝΟΥΣ ΙΣΡΑΗΛ ΟΤΙ ΣΥΝΑΞΩ ΕΠ' ΑΥΤΟΝ ΣΥΝΑΓΩΓΗΝ

9 ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΑ ΑΓΡΙΑ ΔΕΥΤΕ ΦΑΓΕΤΕ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΔΡΥΜΟΥ

10 ΙΔΕΤΕ ΟΤΙ ΠΑΝΤΕΣ ΕΚΤΕΤΥΦΛΩΝΤΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΦΡΟΝΗΣΑΙ ΠΑΝΤΕΣ ΚΥΝΕΣ ΕΝΕΟΙ ΟΥ ΔΥΝΗΣΟΝΤΑΙ ΥΛΑΚΤΕΙΝ ΕΝΥΠΝΙΑΖΟΜΕΝΟΙ ΚΟΙΤΗΝ ΦΙΛΟΥΝΤΕΣ ΝΥΣΤΑΞΑΙ

11 ΚΑΙ ΟΙ ΚΥΝΕΣ ΑΝΑΙΔΕΙΣ ΤΗ ΨΥΧΗ ΟΥΚ ΕΙΔΟΤΕΣ ΠΛΗΣΜΟΝΗΝ ΚΑΙ ΕΙΣΙΝ ΠΟΝΗΡΟΙ ΟΥΚ ΕΙΔΟΤΕΣ ΣΥΝΕΣΙΝ ΠΑΝΤΕΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΕΞΗΚΟΛΟΥΘΗΣΑΝ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΟ ΕΑΥΤΟΥ

ESAIAS (ISAIAH) CHAPTER 57

1 ΙΔΕΤΕ ΩΣ Ο ΔΙΚΑΙΟΣ ΑΠΩΛΕΤΟ ΚΑΙ ΟΥΔΕΙΣ ΕΚΔΕΧΕΤΑΙ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΑΝΔΡΕΣ ΔΙΚΑΙΟΙ ΑΙΡΟΝΤΑΙ ΚΑΙ ΟΥΔΕΙΣ ΚΑΤΑΝΟΕΙ ΑΠΟ ΓΑΡ ΠΡΟΣΩΠΟΥ ΑΔΙΚΙΑΣ ΗΡΤΑΙ Ο ΔΙΚΑΙΟΣ

2 ΕΣΤΑΙ ΕΝ ΕΙΡΗΝΗ Η ΤΑΦΗ ΑΥΤΟΥ ΗΡΤΑΙ ΕΚ ΤΟΥ ΜΕΣΟΥ

3 ΥΜΕΙΣ ΔΕ ΠΡΟΣΑΓΑΓΕΤΕ ΩΔΕ ΥΙΟΙ ΑΝΟΜΟΙ ΣΠΕΡΜΑ ΜΟΙΧΩΝ ΚΑΙ ΠΟΡΝΗΣ

4 ΕΝ ΤΙΝΙ ΕΝΕΤΡΥΦΗΣΑΤΕ ΚΑΙ ΕΠΙ ΤΙΝΑ ΗΝΟΙΞΑΤΕ ΤΟ ΣΤΟΜΑ ΥΜΩΝ ΚΑΙ ΕΠΙ ΤΙΝΑ ΕΧΑΛΑΣΑΤΕ ΤΗΝ ΓΛΩΣΣΑΝ ΥΜΩΝ ΟΥΧ ΥΜΕΙΣ ΕΣΤΕ ΤΕΚΝΑ ΑΠΩΛΕΙΑΣ ΣΠΕΡΜΑ ΑΝΟΜΟΝ

5 ΟΙ ΠΑΡΑΚΑΛΟΥΝΤΕΣ ΕΠΙ ΤΑ ΕΙΔΩΛΑ ΥΠΟ ΔΕΝΔΡΑ ΔΑΣΕΑ ΣΦΑΖΟΝΤΕΣ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΕΝ ΤΑΙΣ ΦΑΡΑΓΞΙΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΕΤΡΩΝ

6 ΕΚΕΙΝΗ ΣΟΥ Η ΜΕΡΙΣ ΟΥΤΟΣ ΣΟΥ Ο ΚΛΗΡΟΣ ΚΑΚΕΙΝΟΙΣ ΕΞΕΧΕΑΣ ΣΠΟΝΔΑΣ ΚΑΚΕΙΝΟΙΣ ΑΝΗΝΕΓΚΑΣ ΘΥΣΙΑΣ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥΝ ΟΥΚ ΟΡΓΙΣΘΗΣΟΜΑΙ

7 ΕΠ' ΟΡΟΣ ΥΨΗΛΟΝ ΚΑΙ ΜΕΤΕΩΡΟΝ ΕΚΕΙ ΣΟΥ Η ΚΟΙΤΗ ΚΑΚΕΙ ΑΝΕΒΙΒΑΣΑΣ ΘΥΣΙΑΣ

8 ΚΑΙ ΟΠΙΣΩ ΤΩΝ ΣΤΑΘΜΩΝ ΤΗΣ ΘΥΡΑΣ ΣΟΥ ΕΘΗΚΑΣ ΜΝΗΜΟΣΥΝΑ ΣΟΥ ΩΟΥ ΟΤΙ ΕΑΝ ΑΠ' ΕΜΟΥ ΑΠΟΣΤΗΣ ΠΛΕΙΟΝ ΤΙ ΕΞΕΙΣ ΗΓΑΠΗΣΑΣ ΤΟΥΣ ΚΟΙΜΩΜΕΝΟΥΣ ΜΕΤΑ ΣΟΥ

9 ΚΑΙ ΕΠΛΗΘΥΝΑΣ ΤΗΝ ΠΟΡΝΕΙΑΝ ΣΟΥ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΠΟΛΛΟΥΣ ΕΠΟΙΗΣΑΣ ΤΟΥΣ ΜΑΚΡΑΝ ΑΠΟ ΣΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑΣ ΠΡΕΣΒΕΙΣ ΥΠΕΡ ΤΑ ΟΡΙΑ ΣΟΥ ΚΑΙ ΑΠΕΣ-ΤΡΕΨΑΣ ΚΑΙ ΕΤΑΠΕΙΝΩΘΗΣ ΕΩΣ ΑΔΟΥ

10 ΤΑΙΣ ΠΟΛΥΟΔΙΑΙΣ ΣΟΥ ΕΚΟΠΙΑΣΑΣ ΚΑΙ ΟΥΚ ΕΙΠΑΣ ΠΑΥΣΟΜΑΙ ΕΝΙΣΧΥΟΥΣΑ ΟΤΙ ΕΠΡΑΞΑΣ ΤΑΥΤΑ ΔΙΑ ΤΟΥΤΟ ΟΥ ΚΑΤΕΔΕΗΘΗΣ ΜΟΥ

11 ΣΥ ΤΙΝΑ ΕΥΛΑΒΗΘΕΙΣΑ ΕΦΟΒΗΘΗΣ ΚΑΙ ΕΨΕΥΣΩ ΜΕ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣ ΜΟΥ ΟΥΔΕ ΕΛΑΒΕΣ ΜΕ ΕΙΣ ΤΗΝ ΔΙΑΝΟΙΑΝ ΟΥΔΕ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΚΑΓΩ ΣΕ ΙΔΩΝ ΠΑΡΟΡΩ ΚΑΙ ΕΜΕ ΟΥΚ ΕΦΟΒΗΘΗΣ

12 ΚΑΓΩ ΑΠΑΓΓΕΛΩ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΜΟΥ ΚΑΙ ΤΑ ΚΑΚΑ ΣΟΥ Α ΟΥΚ ΩΦΕΛΗΣΟΥΣΙΝ ΣΕ

13 ΟΤΑΝ ΑΝΑΒΟΗΣΗΣ ΕΞΕΛΕΣΘΩΣΑΝ ΣΕ ΕΝ ΤΗ ΘΛΙΨΕΙ ΣΟΥ ΤΟΥΤΟΥΣ ΓΑΡ ΠΑΝΤΑΣ ΑΝΕΜΟΣ ΛΗΜΨΕΤΑΙ ΚΑΙ ΑΠΟΙΣΕΙ ΚΑΤΑΙΓΙΣ ΟΙ ΔΕ ΑΝΤΕΧΟΜΕΝΟΙ ΜΟΥ ΚΤΗΣΟΝΤΑΙ ΓΗΝ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ

14 ΚΑΙ ΕΡΟΥΣΙΝ ΚΑΘΑΡΙΣΑΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΟΔΟΥΣ ΚΑΙ ΑΡΑΤΕ ΣΚΩΛΑ ΑΠΟ ΤΗΣ ΟΔΟΥ ΤΟΥ ΛΑΟΥ ΜΟΥ

15 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΥΨΙΣΤΟΣ Ο ΕΝ ΥΨΗΛΟΙΣ ΚΑΤΟΙΚΩΝ ΤΟΝ ΑΙΩΝΑ ΑΓΙΟΣ ΕΝ ΑΓΙΟΙΣ ΟΝΟΜΑ ΑΥΤΩ ΚΥΡΙΟΣ ΥΨΙΣΤΟΣ ΕΝ ΑΓΙΟΙΣ ΑΝΑΠΑΥΟΜΕΝΟΣ ΚΑΙ ΟΛΙΓΟΨΥΧΟΙΣ ΔΙΔΟΥΣ ΜΑΚΡΟΘΥΜΙΑΝ ΚΑΙ ΔΙΔΟΥΣ ΖΩΗΝ ΤΟΙΣ ΣΥΝΤΕΤΡΙΜΜΕΝΟΙΣ ΤΗΝ ΚΑΡΔΙΑΝ

16 ΟΥΚ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΚΔΙΚΗΣΩ ΥΜΑΣ ΟΥΔΕ ΔΙΑ ΠΑΝΤΟΣ ΟΡΓΙΣΘΗΣΟΜΑΙ ΥΜΙΝ ΠΝΕΥΜΑ ΓΑΡ ΠΑΡ' ΕΜΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΠΝΟΗΝ ΠΑΣΑΝ ΕΓΩ ΕΠΟΙΗΣΑ

17 ΔΙ' ΑΜΑΡΤΙΑΝ ΒΡΑΧΥ ΤΙ ΕΛΥΠΗΣΑ ΑΥΤΟΝ ΚΑΙ ΕΠΑΤΑΞΑ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΡΕΨΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΛΥΠΗΘΗ ΚΑΙ ΕΠΟΡΕΥΘΗ ΣΤΥΓΝΟΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ

18 ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΕΩΡΑΚΑ ΚΑΙ ΙΑΣΑΜΗΝ ΑΥΤΟΝ ΚΑΙ ΠΑΡΕΚΑΛΕΣΑ ΑΥΤΟΝ ΚΑΙ ΕΔΩΚΑ ΑΥΤΩ ΠΑΡΑΚΛΗΣΙΝ ΑΛΗΘΙΝΗΝ

19 ΕΙΡΗΝΗΝ ΕΠ' ΕΙΡΗΝΗΝ ΤΟΙΣ ΜΑΚΡΑΝ ΚΑΙ ΤΟΙΣ ΕΓΓΥΣ ΟΥΣΙΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΑΣΟΜΑΙ ΑΥΤΟΥΣ

20 ΟΙ ΔΕ ΑΔΙΚΟΙ ΟΥΤΩΣ ΚΛΥΔΩΝΙΣΘΗΣΟΝΤΑΙ ΚΑΙ ΑΝΑΠΑΥΣΑΣΘΑΙ ΟΥ ΔΥΝΗΣΟΝΤΑΙ

21 ΟΥΚ ΕΣΤΙΝ ΧΑΙΡΕΙΝ ΤΟΙΣ ΑΣΕΒΕΣΙΝ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ

ESAIAS (ISAIAH) CHAPTER 58

1 ΑΝΑΒΟΗΣΟΝ ΕΝ ΙΣΧΥΙ ΚΑΙ ΜΗ ΦΕΙΣΗ ΩΣ ΣΑΛΠΙΓΓΑ ΥΨΩΣΟΝ ΤΗΝ ΦΩΝΗΝ ΣΟΥ ΚΑΙ ΑΝΑΓΓΕΙΛΟΝ ΤΩ ΛΑΩ ΜΟΥ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΩ ΟΙΚΩ ΙΑΚΩΒ ΤΑΣ ΑΝΟΜΙΑΣ ΑΥΤΩΝ

2 ΕΜΕ ΗΜΕΡΑΝ ΕΞ ΗΜΕΡΑΣ ΖΗΤΟΥΣΙΝ ΚΑΙ ΓΝΩΝΑΙ ΜΟΥ ΤΑΣ ΟΔΟΥΣ ΕΠΙΘΥΜΟΥΣΙΝ ΩΣ ΛΑΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΠΕΠΟΙΗΚΩΣ ΚΑΙ ΚΡΙΣΙΝ ΘΕΟΥ ΑΥΤΟΥ ΜΗ ΕΓΚΑΤΑΛΕΛΟΙΠΩΣ ΑΙΤΟΥΣΙΝ ΜΕ ΝΥΝ ΚΡΙΣΙΝ ΔΙΚΑΙΑΝ ΚΑΙ ΕΓΓΙΖΕΙΝ ΘΕΩ ΕΠΙΘΥΜΟΥΣΙΝ

3 ΛΕΓΟΝΤΕΣ ΤΙ ΟΤΙ ΕΝΗΣΤΕΥΣΑΜΕΝ ΚΑΙ ΟΥΚ ΕΙΔΕΣ ΕΤΑΠΕΙΝΩΣΑΜΕΝ ΤΑΣ ΨΥΧΑΣ ΗΜΩΝ ΚΑΙ ΟΥΚ ΕΓΝΩΣ ΕΝ ΓΑΡ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΩΝ ΝΗΣΤΕΙΩΝ ΥΜΩΝ ΕΥΡΙΣΚΕΤΕ ΤΑ ΘΕΛΗΜΑΤΑ ΥΜΩΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΥΠΟΧΕΙΡΙΟΥΣ ΥΜΩΝ ΥΠΟΝΥΣΣΕΤΕ

4 ΕΙ ΕΙΣ ΚΡΙΣΕΙΣ ΚΑΙ ΜΑΧΑΣ ΝΗΣΤΕΥΕΤΕ ΚΑΙ ΤΥΠΤΕΤΕ ΠΥΓΜΑΙΣ ΤΑΠΕΙΝΟΝ ΙΝΑ ΤΙ ΜΟΙ ΝΗΣΤΕΥΕΤΕ ΩΣ ΣΗΜΕΡΟΝ ΑΚΟΥΣΘΗΝΑΙ ΕΝ ΚΡΑΥΓΗ ΤΗΝ ΦΩΝΗΝ ΥΜΩΝ

5 ΟΥ ΤΑΥΤΗΝ ΤΗΝ ΝΗΣΤΕΙΑΝ ΕΞΕΛΕΞΑΜΗΝ ΚΑΙ ΗΜΕΡΑΝ ΤΑΠΕΙΝΟΥΝ ΑΝΘΡΩΠΟΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΟΥΔ' ΑΝ ΚΑΜΨΗΣ ΩΣ ΚΡΙΚΟΝ ΤΟΝ ΤΡΑΧΗΛΟΝ ΣΟΥ ΚΑΙ ΣΑΚΚΟΝ ΚΑΙ ΣΠΟΔΟΝ ΥΠΟΣΤΡΩΣΗ ΟΥΔ' ΟΥΤΩΣ ΚΑΛΕΣΕΤΕ ΝΗΣΤΕΙΑΝ ΔΕΚΤΗΝ

6 ΟΥΧΙ ΤΟΙΑΥΤΗΝ ΝΗΣΤΕΙΑΝ ΕΓΩ ΕΞΕΛΕΞΑΜΗΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΛΛΑ ΛΥΕ ΠΑΝΤΑ ΣΥΝΔΕΣΜΟΝ ΑΔΙΚΙΑΣ ΔΙΑΛΥΕ ΣΤΡΑΓΓΑΛΙΑΣ ΒΙΑΙΩΝ ΣΥΝΑΛΛΑΓΜΑΤΩΝ ΑΠΟΣΤΕΛΛΕ ΤΕΘΡΑΥΣΜΕΝΟΥΣ ΕΝ ΑΦΕΣΕΙ ΚΑΙ ΠΑΣΑΝ ΣΥΓΓΡΑΦΗΝ ΑΔΙΚΟΝ ΔΙΑΣΠΑ

7 ΔΙΑΘΡΥΠΤΕ ΠΕΙΝΩΝΤΙ ΤΟΝ ΑΡΤΟΝ ΣΟΥ ΚΑΙ ΠΤΩΧΟΥΣ ΑΣΤΕΓΟΥΣ ΕΙΣΑΓΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΕΑΝ ΙΔΗΣ ΓΥΜΝΟΝ ΠΕΡΙΒΑΛΕ ΚΑΙ ΑΠΟ ΤΩΝ ΟΙΚΕΙΩΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΟΥΧ ΥΠΕΡΟΨΗ

8 ΤΟΤΕ ΡΑΓΗΣΕΤΑΙ ΠΡΟΙΜΟΝ ΤΟ ΦΩΣ ΣΟΥ ΚΑΙ ΤΑ ΙΑΜΑΤΑ ΣΟΥ ΤΑΧΥ ΑΝΑΤΕΛΕΙ ΚΑΙ ΠΡΟΠΟΡΕΥΣΕΤΑΙ ΕΜΠΡΟΣΘΕΝ ΣΟΥ Η ΔΙΚΑΙΟΣΥΝΗ ΣΟΥ ΚΑΙ Η ΔΟΞΑ ΤΟΥ ΘΕΟΥ ΠΕΡΙΣΤΕΛΕΙ ΣΕ

9 ΤΟΤΕ ΒΟΗΣΗ ΚΑΙ Ο ΘΕΟΣ ΕΙΣΑΚΟΥΣΕΤΑΙ ΣΟΥ ΕΤΙ ΛΑΛΟΥΝΤΟΣ ΣΟΥ ΕΡΕΙ ΙΔΟΥ ΠΑΡΕΙΜΙ ΕΑΝ ΑΦΕΛΗΣ ΑΠΟ ΣΟΥ ΣΥΝΔΕΣΜΟΝ ΚΑΙ ΧΕΙΡΟΤΟΝΙΑΝ ΚΑΙ ΡΗΜΑ ΓΟΓΓΥΣΜΟΥ

10 ΚΑΙ ΔΩΣ ΠΕΙΝΩΝΤΙ ΤΟΝ ΑΡΤΟΝ ΕΚ ΨΥΧΗΣ ΣΟΥ ΚΑΙ ΨΥΧΗΝ ΤΕΤΑΠΕΙΝΩΜΕΝΗΝ ΕΜΠΛΗΣΗΣ ΤΟΤΕ ΑΝΑΤΕΛΕΙ ΕΝ

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ΤΩ ΣΚΟΤΕΙ ΤΟ ΦΩΣ ΣΟΥ ΚΑΙ ΤΟ ΣΚΟΤΟΣ ΣΟΥ ΩΣ ΜΕΣΗΜΒΡΙΑ

11 ΚΑΙ ΕΣΤΑΙ Ο ΘΕΟΣ ΣΟΥ ΜΕΤΑ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ ΚΑΙ ΕΜΠΛΗΣΘΗΣΗ ΚΑΘΑΠΕΡ ΕΠΙΘΥΜΕΙ Η ΨΥΧΗ ΣΟΥ ΚΑΙ ΤΑ ΟΣΤΑ ΣΟΥ ΠΙΑΝΘΗΣΕΤΑΙ ΚΑΙ ΕΣΗ ΩΣ ΚΗΠΟΣ ΜΕΘΥΩΝ ΚΑΙ ΩΣ ΠΗΓΗ ΗΝ ΜΗ ΕΞΕΛΙΠΕΝ ΥΔΩΡ ΚΑΙ ΤΑ ΟΣΤΑ ΣΟΥ ΩΣ ΒΟΤΑΝΗ ΑΝΑΤΕΛΕΙ ΚΑΙ ΠΙΑΝΘΗΣΕΤΑΙ ΚΑΙ ΚΛΗΡΟΝΟ-ΜΗΣΟΥΣΙ ΓΕΝΕΑΣ ΓΕΝΕΩΝ

12 ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΟΝΤΑΙ ΣΟΥ ΑΙ ΕΡΗΜΟΙ ΑΙΩΝΙΟΙ ΚΑΙ ΕΣΤΑΙ ΣΟΥ ΤΑ ΘΕΜΕΛΙΑ ΑΙΩΝΙΑ ΓΕΝΕΩΝ ΓΕΝΕΑΙΣ ΚΑΙ ΚΛΗΘΗΣΗ ΟΙΚΟΔΟΜΟΣ ΦΡΑΓΜΩΝ ΚΑΙ ΤΟΥΣ ΤΡΙΒΟΥΣ ΤΟΥΣ ΑΝΑ ΜΕΣΟΝ ΠΑΥΣΕΙΣ

13 ΕΑΝ ΑΠΟΣΤΡΕΨΗΣ ΤΟΝ ΠΟΔΑ ΣΟΥ ΑΠΟ ΤΩΝ ΣΑΒΒΑΤΩΝ ΤΟΥ ΜΗ ΠΟΙΕΙΝ ΤΑ ΘΕΛΗΜΑΤΑ ΣΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΑΓΙΑ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΑ ΣΑΒΒΑΤΑ ΤΡΥΦΕΡΑ ΑΓΙΑ ΤΩ ΘΕΩ ΣΟΥ ΟΥΚ ΑΡΕΙΣ ΤΟΝ ΠΟΔΑ ΣΟΥ ΕΠ' ΕΡΓΩ ΟΥΔΕ ΛΑΛΗΣΕΙΣ ΛΟΓΟΝ ΕΝ ΟΡΓΗ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ

14 ΚΑΙ ΕΣΗ ΠΕΠΟΙΘΩΣ ΕΠΙ ΚΥΡΙΟΝ ΚΑΙ ΑΝΑΒΙΒΑΣΕΙ ΣΕ ΕΠΙ ΤΑ ΑΓΑΘΑ ΤΗΣ ΓΗΣ ΚΑΙ ΨΩΜΙΕΙ ΣΕ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΙΑΚΩΒ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΤΟ ΓΑΡ ΣΤΟΜΑ ΚΥΡΙΟΥ ΕΛΑΛΗΣΕΝ ΤΑΥΤΑ

ESAIAS (ISAIAH) CHAPTER 59

1 ΜΗ ΟΥΚ ΙΣΧΥΕΙ Η ΧΕΙΡ ΚΥΡΙΟΥ ΤΟΥ ΣΩΣΑΙ Η ΕΒΑΡΥΝΕΝ ΤΟ ΟΥΣ ΑΥΤΟΥ ΤΟΥ ΜΗ ΕΙΣΑΚΟΥΣΑΙ

2 ΑΛΛΑ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΥΜΩΝ ΔΙΙΣΤΩΣΙΝ ΑΝΑ ΜΕΣΟΝ ΥΜΩΝ ΚΑΙ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ ΑΠΕΣΤΡΕΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΦ' ΥΜΩΝ ΤΟΥ ΜΗ ΕΛΕΗΣΑΙ

3 ΑΙ ΓΑΡ ΧΕΙΡΕΣ ΥΜΩΝ ΜΕΜΟΛΥΜΜΕΝΑΙ ΑΙΜΑΤΙ ΚΑΙ ΟΙ ΔΑΚΤΥΛΟΙ ΥΜΩΝ ΕΝ ΑΜΑΡΤΙΑΙΣ ΤΑ ΔΕ ΧΕΙΛΗ ΥΜΩΝ ΕΛΑΛΗΣΕΝ ΑΝΟΜΙΑΝ ΚΑΙ Η ΓΛΩΣΣΑ ΥΜΩΝ ΑΔΙΚΙΑΝ ΜΕΛΕΤΑ

4 ΟΥΔΕΙΣ ΛΑΛΕΙ ΔΙΚΑΙΑ ΟΥΔΕ ΕΣΤΙΝ ΚΡΙΣΙΣ ΑΛΗΘΙΝΗ ΠΕΠΟΙΘΑΣΙΝ ΕΠΙ ΜΑΤΑΙΟΙΣ ΚΑΙ ΛΑΛΟΥΣΙΝ ΚΕΝΑ ΟΤΙ ΚΥΟΥΣΙΝ ΠΟΝΟΝ ΚΑΙ ΤΙΚΤΟΥΣΙΝ ΑΝΟΜΙΑΝ

5 ΩΑ ΑΣΠΙΔΩΝ ΕΡΡΗΞΑΝ ΚΑΙ ΙΣΤΟΝ ΑΡΑΧΝΗΣ ΥΦΑΙΝΟΥΣΙΝ ΚΑΙ Ο ΜΕΛΛΩΝ ΤΩΝ ΩΩΝ ΑΥΤΩΝ ΦΑΓΕΙΝ ΣΥΝΤΡΙΨΑΣ ΟΥΡΙΟΝ ΕΥΡΕΝ ΚΑΙ ΕΝ ΑΥΤΩ ΒΑΣΙΛΙΣΚΟΣ

6 Ο ΙΣΤΟΣ ΑΥΤΩΝ ΟΥΚ ΕΣΤΑΙ ΕΙΣ ΙΜΑΤΙΟΝ ΟΥΔΕ ΜΗ ΠΕΡΙΒΑΛΩΝΤΑΙ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΩΝ ΤΑ ΓΑΡ ΕΡΓΑ ΑΥΤΩΝ ΕΡΓΑ ΑΝΟΜΙΑΣ

7 ΟΙ ΔΕ ΠΟΔΕΣ ΑΥΤΩΝ ΕΠΙ ΠΟΝΗΡΙΑΝ ΤΡΕΧΟΥΣΙΝ ΤΑΧΙΝΟΙ ΕΚΧΕΑΙ ΑΙΜΑ ΚΑΙ ΟΙ ΔΙΑΛΟΓΙΣΜΟΙ ΑΥΤΩΝ ΔΙΑΛΟΓΙΣΜΟΙ ΑΦΡΟΝΩΝ ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ

8 ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗΣ ΟΥΚ ΟΙΔΑΣΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΚΡΙΣΙΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΑΙ ΓΑΡ ΤΡΙΒΟΙ ΑΥΤΩΝ ΔΙΕΣΤΡΑΜ-ΜΕΝΑΙ ΑΣ ΔΙΟΔΕΥΟΥΣΙΝ ΚΑΙ ΟΥΚ ΟΙΔΑΣΙΝ ΕΙΡΗΝΗΝ

9 ΔΙΑ ΤΟΥΤΟ ΑΠΕΣΤΗ Η ΚΡΙΣΙΣ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΛΑΒΗ ΑΥΤΟΥΣ ΔΙΚΑΙΟΣΥΝΗ ΥΠΟΜΕΙΝΑΝΤΩΝ ΑΥΤΩΝ ΦΩΣ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ ΣΚΟΤΟΣ ΜΕΙΝΑΝΤΕΣ ΑΥΓΗΝ ΕΝ ΑΩΡΙΑ ΠΕΡΙΕΠΑΤΗΣΑΝ

10 ΨΗΛΑΦΗΣΟΥΣΙΝ ΩΣ ΤΥΦΛΟΙ ΤΟΙΧΟΝ ΚΑΙ ΩΣ ΟΥΧ ΥΠΑΡΧΟΝΤΩΝ ΟΦΘΑΛΜΩΝ ΨΗΛΑΦΗΣΟΥΣΙΝ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΕΝ ΜΕΣΗΜΒΡΙΑ ΩΣ ΕΝ ΜΕΣΟΝΥΚΤΙΩ ΩΣ ΑΠΟΘΝΗΣΚΟΝΤΕΣ ΣΤΕΝΑΞΟΥΣΙΝ

11 ΩΣ ΑΡΚΟΣ ΚΑΙ ΩΣ ΠΕΡΙΣΤΕΡΑ ΑΜΑ ΠΟΡΕΥΣΟΝΤΑΙ ΑΝΕΜΕΙΝΑΜΕΝ ΚΡΙΣΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΣΩΤΗΡΙΑ ΜΑΚΡΑΝ ΑΦΕΣΤΗΚΕΝ ΑΦ' ΗΜΩΝ

12 ΠΟΛΛΗ ΓΑΡ ΗΜΩΝ Η ΑΝΟΜΙΑ ΕΝΑΝΤΙΟΝ ΣΟΥ ΚΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΗΜΩΝ ΑΝΤΕΣΤΗΣΑΝ ΗΜΙΝ ΑΙ ΓΑΡ ΑΝΟΜΙΑΙ ΗΜΩΝ ΕΝ ΗΜΙΝ ΚΑΙ ΤΑ ΑΔΙΚΗΜΑΤΑ ΗΜΩΝ ΕΓΝΩΜΕΝ

13 ΗΣΕΒΗΣΑΜΕΝ ΚΑΙ ΕΨΕΥΣΑΜΕΘΑ ΚΑΙ ΑΠΕΣΤΗΜΕΝ ΑΠΟ ΟΠΙΣΘΕΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΛΑΛΗΣΑΜΕΝ ΑΔΙΚΑ ΚΑΙ ΗΠΕΙΘΗΣΑΜΕΝ ΕΚΥΟΜΕΝ ΚΑΙ ΕΜΕΛΕΤΗΣΑΜΕΝ ΑΠΟ ΚΑΡΔΙΑΣ ΗΜΩΝ ΛΟΓΟΥΣ ΑΔΙΚΟΥΣ

14 ΚΑΙ ΑΠΕΣΤΗΣΑΜΕΝ ΟΠΙΣΩ ΤΗΝ ΚΡΙΣΙΝ ΚΑΙ Η ΔΙΚΑΙΟΣΥΝΗ ΜΑΚΡΑΝ ΑΦΕΣΤΗΚΕΝ ΟΤΙ ΚΑΤΑΝΑΛΩΘΗ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ Η ΑΛΗΘΕΙΑ ΚΑΙ ΔΙ' ΕΥΘΕΙΑΣ ΟΥΚ ΗΔΥΝΑΝΤΟ ΔΙΕΛΘΕΙΝ

15 ΚΑΙ Η ΑΛΗΘΕΙΑ ΗΡΤΑΙ ΚΑΙ ΜΕΤΕΣΤΗΣΑΝ ΤΗΝ ΔΙΑΝΟΙΑΝ ΤΟΥ ΣΥΝΙΕΝΑΙ ΚΑΙ ΕΙΔΕΝ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΗΡΕΣΕΝ ΑΥΤΩ ΟΤΙ ΟΥΚ ΗΝ ΚΡΙΣΙΣ

16 ΚΑΙ ΕΙΔΕΝ ΚΑΙ ΟΥΚ ΗΝ ΑΝΗΡ ΚΑΙ ΚΑΤΕΝΟΗΣΕΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΑΝΤΙΛΗΜΨΟΜΕΝΟΣ ΚΑΙ ΗΜΥΝΑΤΟ ΑΥΤΟΥΣ ΤΩ ΒΡΑΧΙΟΝΙ ΑΥΤΟΥ ΚΑΙ ΤΗ ΕΛΕΗΜΟΣΥΝΗ ΕΣΤΗΡΙΣΑΤΟ

17 ΚΑΙ ΕΝΕΔΥΣΑΤΟ ΔΙΚΑΙΟΣΥΝΗΝ ΩΣ ΘΩΡΑΚΑ ΚΑΙ ΠΕΡΙΕΘΕΤΟ ΠΕΡΙΚΕΦΑΛΑΙΑΝ ΣΩΤΗΡΙΟΥ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΙΜΑΤΙΟΝ ΕΚΔΙΚΗΣΕΩΣ ΚΑΙ ΤΟ ΠΕΡΙΒΟΛΑΙΟΝ

18 ΩΣ ΑΝΤΑΠΟΔΩΣΩΝ ΑΝΤΑΠΟΔΟΣΙΝ ΟΝΕΙΔΟΣ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ

19 ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΟΙ ΑΠΟ ΔΥΣΜΩΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΟΙ ΑΠ' ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΤΟ ΟΝΟΜΑ ΤΟ ΕΝΔΟΞΟΝ ΗΞΕΙ ΓΑΡ ΩΣ ΠΟΤΑΜΟΣ ΒΙΑΙΟΣ Η ΟΡΓΗ ΠΑΡΑ ΚΥΡΙΟΥ ΗΞΕΙ ΜΕΤΑ ΘΥΜΟΥ

20 ΚΑΙ ΗΞΕΙ ΕΝΕΚΕΝ ΣΙΩΝ Ο ΡΥΟΜΕΝΟΣ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΑΣΕΒΕΙΑΣ ΑΠΟ ΙΑΚΩΒ

21 ΚΑΙ ΑΥΤΗ ΑΥΤΟΙΣ Η ΠΑΡ' ΕΜΟΥ ΔΙΑΘΗΚΗ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΕΜΟΝ Ο ΕΣΤΙΝ ΕΠΙ ΣΟΙ ΚΑΙ ΤΑ ΡΗΜΑΤΑ Α ΕΔΩΚΑ ΕΙΣ ΤΟ ΣΤΟΜΑ ΣΟΥ ΟΥ ΜΗ ΕΚΛΙΠΗ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΣΟΥ ΕΙΠΕΝ ΓΑΡ ΚΥΡΙΟΣ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

ESAIAS (ISAIAH) CHAPTER 60

1 ΦΩΤΙΖΟΥ ΦΩΤΙΖΟΥ ΙΕΡΟΥΣΑΛΗΜ ΗΚΕΙ ΓΑΡ ΣΟΥ ΤΟ ΦΩΣ ΚΑΙ Η ΔΟΞΑ ΚΥΡΙΟΥ ΕΠΙ ΣΕ ΑΝΑΤΕΤΑΛΚΕΝ

2 ΙΔΟΥ ΣΚΟΤΟΣ ΚΑΙ ΓΝΟΦΟΣ ΚΑΛΥΨΕΙ ΓΗΝ ΕΠ' ΕΘΝΗ ΕΠΙ ΔΕ ΣΕ ΦΑΝΗΣΕΤΑΙ ΚΥΡΙΟΣ ΚΑΙ Η ΔΟΞΑ ΑΥΤΟΥ ΕΠΙ ΣΕ ΟΦΘΗΣΕΤΑΙ

3 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΒΑΣΙΛΕΙΣ ΤΩ ΦΩΤΙ ΣΟΥ ΚΑΙ ΕΘΝΗ ΤΗ ΛΑΜΠΡΟΤΗΤΙ ΣΟΥ

4 ΑΡΟΝ ΚΥΚΛΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΚΑΙ ΙΔΕ ΣΥΝΗΓΜΕΝΑ ΤΑ ΤΕΚΝΑ ΣΟΥ ΙΔΟΥ ΗΚΑΣΙΝ ΠΑΝΤΕΣ ΟΙ ΥΙΟΙ ΣΟΥ ΜΑΚΡΟΘΕΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΣΟΥ ΕΠ' ΩΜΩΝ ΑΡΘΗΣΟΝΤΑΙ

5 ΤΟΤΕ ΟΨΗ ΚΑΙ ΦΟΒΗΘΗΣΗ ΚΑΙ ΕΚΣΤΗΣΗ ΤΗ ΚΑΡΔΙΑ ΟΤΙ ΜΕΤΑΒΑΛΕΙ ΕΙΣ ΣΕ ΠΛΟΥΤΟΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΘΝΩΝ ΚΑΙ ΛΑΩΝ ΚΑΙ ΗΞΟΥΣΙΝ ΣΟΙ

6 ΑΓΕΛΑΙ ΚΑΜΗΛΩΝ ΚΑΙ ΚΑΛΥΨΟΥΣΙΝ ΣΕ ΚΑΜΗΛΟΙ ΜΑΔΙΑΜ ΚΑΙ ΓΑΙΦΑ ΠΑΝΤΕΣ ΕΚ ΣΑΒΑ ΗΞΟΥΣΙΝ ΦΕΡΟΝΤΕΣ ΧΡΥΣΙΟΝ ΚΑΙ ΛΙΒΑΝΟΝ ΟΙΣΟΥΣΙΝ ΚΑΙ ΤΟ ΣΩΤΗΡΙΟΝ ΚΥΡΙΟΥ ΕΥΑΓΓΕΛΙΟΥΝΤΑΙ

7 ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΒΑΤΑ ΚΗΔΑΡ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΣΟΙ ΚΑΙ ΚΡΙΟΙ ΝΑΒΑΙΩΘ ΗΞΟΥΣΙΝ ΣΟΙ ΚΑΙ ΑΝΕΝΕΧΘΗΣΕΤΑΙ ΔΕΚΤΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΜΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΜΟΥ ΔΟΞΑΣΘΗΣΕΤΑΙ

8 ΤΙΝΕΣ ΟΙΔΕ ΩΣ ΝΕΦΕΛΑΙ ΠΕΤΑΝΤΑΙ ΚΑΙ ΩΣ ΠΕΡΙΣΤΕΡΑΙ ΣΥΝ ΝΕΟΣΣΟΙΣ

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9 ΕΜΕ ΝΗΣΟΙ ΥΠΕΜΕΙΝΑΝ ΚΑΙ ΠΛΟΙΑ ΘΑΡΣΙΣ ΕΝ ΠΡΩΤΟΙΣ ΑΓΑΓΕΙΝ ΤΑ ΤΕΚΝΑ ΣΟΥ ΜΑΚΡΟΘΕΝ ΚΑΙ ΤΟΝ ΑΡΓΥΡΟΝ ΚΑΙ ΤΟΝ ΧΡΥΣΟΝ ΜΕΤ' ΑΥΤΩΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟ ΑΓΙΟΝ ΚΑΙ ΔΙΑ ΤΟ ΤΟΝ ΑΓΙΟΝ ΤΟΥ ΙΣΡΑΗΛ ΕΝΔΟΞΟΝ ΕΙΝΑΙ

10 ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΑΛΛΟΓΕΝΕΙΣ ΤΑ ΤΕΙΧΗ ΣΟΥ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΠΑΡΑΣΤΗΣΟΝΤΑΙ ΣΟΙ ΔΙΑ ΓΑΡ ΟΡΓΗΝ ΜΟΥ ΕΠΑΤΑΞΑ ΣΕ ΚΑΙ ΔΙΑ ΕΛΕΟΝ ΗΓΑΠΗΣΑ ΣΕ

11 ΚΑΙ ΑΝΟΙΧΘΗΣΟΝΤΑΙ ΑΙ ΠΥΛΑΙ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΟΥ ΚΛΕΙΣΘΗΣΟΝΤΑΙ ΕΙΣΑΓΑΓΕΙΝ ΠΡΟΣ ΣΕ ΔΥΝΑΜΙΝ ΕΘΝΩΝ ΚΑΙ ΒΑΣΙΛΕΙΣ ΑΓΟΜΕΝΟΥΣ

12 ΤΑ ΓΑΡ ΕΘΝΗ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΟΙΤΙΝΕΣ ΟΥ ΔΟΥΛΕΥΣΟΥΣΙΝ ΣΟΙ ΑΠΟΛΟΥΝΤΑΙ ΚΑΙ ΤΑ ΕΘΝΗ ΕΡΗΜΙΑ ΕΡΗΜΩΘΗΣΟΝΤΑΙ

13 ΚΑΙ Η ΔΟΞΑ ΤΟΥ ΛΙΒΑΝΟΥ ΠΡΟΣ ΣΕ ΗΞΕΙ ΕΝ ΚΥΠΑΡΙΣΣΩ ΚΑΙ ΠΕΥΚΗ ΚΑΙ ΚΕΔΡΩ ΑΜΑ ΔΟΞΑΣΑΙ ΤΟΝ ΤΟΠΟΝ ΤΟΝ ΑΓΙΟΝ ΜΟΥ

14 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΠΡΟΣ ΣΕ ΔΕΔΟΙΚΟΤΕΣ ΥΙΟΙ ΤΑΠΕΙΝΩΣΑΝΤΩΝ ΣΕ ΚΑΙ ΠΑΡΟΞΥΝΑΝΤΩΝ ΣΕ ΚΑΙ ΚΛΗΘΗΣΗ ΠΟΛΙΣ ΚΥΡΙΟΥ ΣΙΩΝ ΑΓΙΟΥ ΙΣΡΑΗΛ

15 ΔΙΑ ΤΟ ΓΕΓΕΝΗΣΘΑΙ ΣΕ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΗΝ ΚΑΙ ΜΕΜΙΣΗΜΕΝΗΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΒΟΗΘΩΝ ΚΑΙ ΘΗΣΩ ΣΕ ΑΓΑΛΛΙΑΜΑ ΑΙΩΝΙΟΝ ΕΥΦΡΟΣΥΝΗΝ ΓΕΝΕΩΝ ΓΕΝΕΑΙΣ

16 ΚΑΙ ΘΗΛΑΣΕΙΣ ΓΑΛΑ ΕΘΝΩΝ ΚΑΙ ΠΛΟΥΤΟΝ ΒΑΣΙΛΕΩΝ ΦΑΓΕΣΑΙ ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΣΩΖΩΝ ΣΕ ΚΑΙ ΕΞΑΙΡΟΥΜΕΝΟΣ ΣΕ ΘΕΟΣ ΙΣΡΑΗΛ

17 ΚΑΙ ΑΝΤΙ ΧΑΛΚΟΥ ΟΙΣΩ ΣΟΙ ΧΡΥΣΙΟΝ ΑΝΤΙ ΔΕ ΣΙΔΗΡΟΥ ΟΙΣΩ ΣΟΙ ΑΡΓΥΡΙΟΝ ΑΝΤΙ ΔΕ ΞΥΛΩΝ ΟΙΣΩ ΣΟΙ ΧΑΛΚΟΝ ΑΝΤΙ ΔΕ ΛΙΘΩΝ ΣΙΔΗΡΟΝ ΚΑΙ ΔΩΣΩ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΣΟΥ ΕΝ ΕΙΡΗΝΗ ΚΑΙ ΤΟΥΣ ΕΠΙΣΚΟΠΟΥΣ ΣΟΥ ΕΝ ΔΙΚΑΙΟΣΥΝΗ

18 ΚΑΙ ΟΥΚ ΑΚΟΥΣΘΗΣΕΤΑΙ ΕΤΙ ΑΔΙΚΙΑ ΕΝ ΤΗ ΓΗ ΣΟΥ ΟΥΔΕ ΣΥΝΤΡΙΜΜΑ ΟΥΔΕ ΤΑΛΑΙΠΩΡΙΑ ΕΝ ΤΟΙΣ ΟΡΙΟΙΣ ΣΟΥ ΑΛΛΑ ΚΛΗΘΗΣΕΤΑΙ ΣΩΤΗΡΙΟΝ ΤΑ ΤΕΙΧΗ ΣΟΥ ΚΑΙ ΑΙ ΠΥΛΑΙ ΣΟΥ ΓΛΥΜΜΑ

19 ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΣΟΙ Ο ΗΛΙΟΣ ΕΙΣ ΦΩΣ ΗΜΕΡΑΣ ΟΥΔΕ ΑΝΑΤΟΛΗ ΣΕΛΗΝΗΣ ΦΩΤΙΕΙ ΣΟΙ ΤΗΝ ΝΥΚΤΑ ΑΛΛ' ΕΣΤΑΙ ΣΟΙ ΚΥΡΙΟΣ ΦΩΣ ΑΙΩΝΙΟΝ ΚΑΙ Ο ΘΕΟΣ ΔΟΞΑ ΣΟΥ

20 ΟΥ ΓΑΡ ΔΥΣΕΤΑΙ Ο ΗΛΙΟΣ ΣΟΙ ΚΑΙ Η ΣΕΛΗΝΗ ΣΟΙ ΟΥΚ ΕΚΛΕΙΨΕΙ ΕΣΤΑΙ ΓΑΡ ΚΥΡΙΟΣ ΣΟΙ ΦΩΣ ΑΙΩΝΙΟΝ ΚΑΙ ΑΝΑΠΛΗΡΩΘΗΣΟΝΤΑΙ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΠΕΝΘΟΥΣ ΣΟΥ

21 ΚΑΙ Ο ΛΑΟΣ ΣΟΥ ΠΑΣ ΔΙΚΑΙΟΣ ΚΑΙ ΔΙ' ΑΙΩΝΟΣ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΤΗΝ ΓΗΝ ΦΥΛΑΣΣΩΝ ΤΟ ΦΥΤΕΥΜΑ ΕΡΓΑ ΧΕΙΡΩΝ ΑΥΤΟΥ ΕΙΣ ΔΟΞΑΝ

22 Ο ΟΛΙΓΟΣΤΟΣ ΕΣΤΑΙ ΕΙΣ ΧΙΛΙΑΔΑΣ ΚΑΙ Ο ΕΛΑΧΙΣΤΟΣ ΕΙΣ ΕΘΝΟΣ ΜΕΓΑ ΕΓΩ ΚΥΡΙΟΣ ΚΑΤΑ ΚΑΙΡΟΝ ΣΥΝΑΞΩ ΑΥΤΟΥΣ

ESAIAS (ISAIAH) CHAPTER 61

1 ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΠ' ΕΜΕ ΟΥ ΕΙΝΕΚΕΝ ΕΧΡΙΣΕΝ ΜΕ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΠΤΩΧΟΙΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΙΑΣΑΣΘΑΙ ΤΟΥΣ ΣΥΝΤΕΤΡΙΜΜΕΝΟΥΣ ΤΗ ΚΑΡΔΙΑ ΚΗΡΥΞΑΙ ΑΙΧΜΑΛΩΤΟΙΣ ΑΦΕΣΙΝ ΚΑΙ ΤΥΦΛΟΙΣ ΑΝΑΒΛΕΨΙΝ

2 ΚΑΛΕΣΑΙ ΕΝΙΑΥΤΟΝ ΚΥΡΙΟΥ ΔΕΚΤΟΝ ΚΑΙ ΗΜΕΡΑΝ ΑΝΤΑΠΟΔΟΣΕΩΣ ΠΑΡΑΚΑΛΕΣΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΕΝΘΟΥΝΤΑΣ

3 ΔΟΘΗΝΑΙ ΤΟΙΣ ΠΕΝΘΟΥΣΙΝ ΣΙΩΝ ΔΟΞΑΝ ΑΝΤΙ ΣΠΟΔΟΥ ΑΛΕΙΜΜΑ ΕΥΦΡΟΣΥΝΗΣ ΤΟΙΣ ΠΕΝΘΟΥΣΙΝ ΚΑΤΑΣΤΟΛΗΝ ΔΟΞΗΣ ΑΝΤΙ ΠΝΕΥΜΑΤΟΣ ΑΚΗΔΙΑΣ ΚΑΙ ΚΛΗΘΗΣΟΝΤΑΙ ΓΕΝΕΑΙ ΔΙΚΑΙΟΣΥΝΗΣ ΦΥΤΕΥΜΑ ΚΥΡΙΟΥ ΕΙΣ ΔΟΞΑΝ

4 ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΕΡΗΜΟΥΣ ΑΙΩΝΙΑΣ ΕΞΗΡΗΜΩΜΕΝΑΣ ΠΡΟΤΕΡΟΝ ΕΞΑΝΑΣΤΗΣΟΥΣΙΝ ΚΑΙ ΚΑΙΝΙΟΥΣΙΝ ΠΟΛΕΙΣ ΕΡΗΜΟΥΣ ΕΞΗΡΗΜΩΜΕΝΑΣ ΕΙΣ ΓΕΝΕΑΣ

5 ΚΑΙ ΗΞΟΥΣΙΝ ΑΛΛΟΓΕΝΕΙΣ ΠΟΙΜΑΙΝΟΝΤΕΣ ΤΑ ΠΡΟΒΑΤΑ ΣΟΥ ΚΑΙ ΑΛΛΟΦΥΛΟΙ ΑΡΟΤΗΡΕΣ ΚΑΙ ΑΜΠΕΛΟΥΡΓΟΙ

6 ΥΜΕΙΣ ΔΕ ΙΕΡΕΙΣ ΚΥΡΙΟΥ ΚΛΗΘΗΣΕΣΘΕ ΛΕΙΤΟΥΡΓΟΙ ΘΕΟΥ ΙΣΧΥΝ ΕΘΝΩΝ ΚΑΤΕΔΕΣΘΕ ΚΑΙ ΕΝ ΤΩ ΠΛΟΥΤΩ ΑΥΤΩΝ ΘΑΥΜΑΣΘΗΣΕΣΘΕ

7 ΟΥΤΩΣ ΕΚ ΔΕΥΤΕΡΑΣ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΑΙΩΝΙΟΣ ΥΠΕΡ ΚΕΦΑΛΗΣ ΑΥΤΩΝ

8 ΕΓΩ ΓΑΡ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΑΓΑΠΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΜΙΣΩΝ ΑΡΠΑΓΜΑΤΑ ΕΞ ΑΔΙΚΙΑΣ ΚΑΙ ΔΩΣΩ ΤΟΝ ΜΟΧΘΟΝ ΑΥΤΩΝ ΔΙΚΑΙΟΙΣ ΚΑΙ ΔΙΑΘΗΚΗΝ ΑΙΩΝΙΟΝ ΔΙΑΘΗΣΟΜΑΙ ΑΥΤΟΙΣ

9 ΚΑΙ ΓΝΩΣΘΗΣΕΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟ ΣΠΕΡΜΑ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΑΥΤΩΝ ΠΑΣ Ο ΟΡΩΝ ΑΥΤΟΥΣ ΕΠΙΓΝΩΣΕΤΑΙ ΑΥΤΟΥΣ ΟΤΙ ΟΥΤΟΙ ΕΙΣΙΝ ΣΠΕΡΜΑ ΗΥΛΟΓΗΜΕΝΟΝ ΥΠΟ ΘΕΟΥ

10 ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΕΠΙ ΚΥΡΙΟΝ ΑΓΑΛΛΙΑΣΘΩ Η ΨΥΧΗ ΜΟΥ ΕΠΙ ΤΩ ΚΥΡΙΩ ΕΝΕΔΥΣΕΝ ΓΑΡ ΜΕ ΙΜΑΤΙΟΝ ΣΩΤΗΡΙΟΥ ΚΑΙ ΧΙΤΩΝΑ ΕΥΦΡΟΣΥΝΗΣ ΩΣ ΝΥΜΦΙΩ ΠΕΡΙΕΘΗΚΕΝ ΜΟΙ ΜΙΤΡΑΝ ΚΑΙ ΩΣ ΝΥΜΦΗΝ ΚΑΤΕΚΟΣΜΗΣΕΝ ΜΕ ΚΟΣΜΩ

11 ΚΑΙ ΩΣ ΓΗΝ ΑΥΞΟΥΣΑΝ ΤΟ ΑΝΘΟΣ ΑΥΤΗΣ ΚΑΙ ΩΣ ΚΗΠΟΣ ΤΑ ΣΠΕΡΜΑΤΑ ΑΥΤΟΥ ΟΥΤΩΣ ΑΝΑΤΕΛΕΙ ΚΥΡΙΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΕΝΑΝΤΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ

ESAIAS (ISAIAH) CHAPTER 62

1 ΔΙΑ ΣΙΩΝ ΟΥ ΣΙΩΠΗΣΟΜΑΙ ΚΑΙ ΔΙΑ ΙΕΡΟΥΣΑΛΗΜ ΟΥΚ ΑΝΗΣΩ ΕΩΣ ΑΝ ΕΞΕΛΘΗ ΩΣ ΦΩΣ Η ΔΙΚΑΙΟΣΥΝΗ ΜΟΥ ΤΟ ΔΕ ΣΩΤΗΡΙΟΝ ΜΟΥ ΩΣ ΛΑΜΠΑΣ ΚΑΥΘΗΣΕΤΑΙ

2 ΚΑΙ ΟΨΟΝΤΑΙ ΕΘΝΗ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΚΑΙ ΒΑΣΙΛΕΙΣ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΚΑΙ ΚΑΛΕΣΕΙ ΣΕ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟ ΚΑΙΝΟΝ Ο Ο ΚΥΡΙΟΣ ΟΝΟΜΑΣΕΙ ΑΥΤΟ

3 ΚΑΙ ΕΣΗ ΣΤΕΦΑΝΟΣ ΚΑΛΛΟΥΣ ΕΝ ΧΕΙΡΙ ΚΥΡΙΟΥ ΚΑΙ ΔΙΑΔΗΜΑ ΒΑΣΙΛΕΙΑΣ ΕΝ ΧΕΙΡΙ ΘΕΟΥ ΣΟΥ

4 ΚΑΙ ΟΥΚΕΤΙ ΚΛΗΘΗΣΗ ΚΑΤΑΛΕΛΕΙΜΜΕΝΗ ΚΑΙ Η ΓΗ ΣΟΥ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΕΡΗΜΟΣ ΣΟΙ ΓΑΡ ΚΛΗΘΗΣΕΤΑΙ ΘΕΛΗΜΑ ΕΜΟΝ ΚΑΙ ΤΗ ΓΗ ΣΟΥ ΟΙΚΟΥΜΕΝΗ

5 ΚΑΙ ΩΣ ΣΥΝΟΙΚΩΝ ΝΕΑΝΙΣΚΟΣ ΠΑΡΘΕΝΩ ΟΥΤΩΣ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΣΟΥ ΜΕΤΑ ΣΟΥ ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΝΥΜΦΙΟΣ ΕΠΙ ΝΥΜΦΗ ΟΥΤΩΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΕΠΙ ΣΟΙ

6 ΚΑΙ ΕΠΙ ΤΩΝ ΤΕΙΧΕΩΝ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΕΣΤΗΣΑ ΦΥΛΑΚΑΣ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΟΙ ΔΙΑ ΤΕΛΟΥΣ ΟΥ ΣΙΩΠΗΣΟΝΤΑΙ ΜΙΜΝΗΣΚΟΜΕΝΟΙ ΚΥΡΙΟΥ

7 ΟΥΚ ΕΣΤΙΝ ΓΑΡ ΥΜΙΝ ΟΜΟΙΟΣ ΕΑΝ ΔΙΟΡΘΩΣΗ ΚΑΙ ΠΟΙΗΣΗ ΙΕΡΟΥΣΑΛΗΜ ΑΓΑΥΡΙΑΜΑ ΕΠΙ ΤΗΣ ΓΗΣ

8 ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΚΑΤΑ ΤΗΣ ΔΕΞΙΑΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑ ΤΗΣ ΙΣΧΥΟΣ ΤΟΥ ΒΡΑΧΙΟΝΟΣ ΑΥΤΟΥ ΕΙ ΕΤΙ ΔΩΣΩ ΤΟΝ ΣΙΤΟΝ ΣΟΥ ΚΑΙ ΤΑ ΒΡΩΜΑΤΑ ΣΟΥ ΤΟΙΣ ΕΧΘΡΟΙΣ ΣΟΥ ΚΑΙ ΕΙ ΕΤΙ ΠΙΟΝΤΑΙ ΥΙΟΙ ΑΛΛΟΤΡΙΟΙ ΤΟΝ ΟΙΝΟΝ ΣΟΥ ΕΦ' Ω ΕΜΟΧΘΗΣΑΣ

9 ΑΛΛ' Η ΟΙ ΣΥΝΑΓΟΝΤΕΣ ΦΑΓΟΝΤΑΙ ΑΥΤΑ ΚΑΙ ΑΙΝΕΣΟΥΣΙΝ ΚΥΡΙΟΝ ΚΑΙ ΟΙ ΣΥΝΑΓΟΝΤΕΣ ΠΙΟΝΤΑΙ ΑΥΤΑ ΕΝ ΤΑΙΣ ΕΠΑΥΛΕΣΙΝ ΤΑΙΣ ΑΓΙΑΙΣ ΜΟΥ

10 ΠΟΡΕΥΕΣΘΕ ΔΙΑ ΤΩΝ ΠΥΛΩΝ ΜΟΥ ΚΑΙ ΟΔΟΠΟΙΗΣΑΤΕ ΤΩ ΛΑΩ ΜΟΥ ΚΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΕΚ ΤΗΣ ΟΔΟΥ ΔΙΑΡΡΙΨΑΤΕ ΕΞΑΡΑΤΕ ΣΥΣΣΗΜΟΝ ΕΙΣ ΤΑ ΕΘΝΗ

11 ΙΔΟΥ ΓΑΡ ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΑΚΟΥΣΤΟΝ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΕΙΠΑΤΕ ΤΗ ΘΥΓΑΤΡΙ ΣΙΩΝ ΙΔΟΥ ΣΟΙ Ο ΣΩΤΗΡ

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ΠΑΡΑΓΙΝΕΤΑΙ ΕΧΩΝ ΤΟΝ ΕΑΥΤΟΥ ΜΙΣΘΟΝ ΚΑΙ ΤΟ ΕΡΓΟΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ

12 ΚΑΙ ΚΑΛΕΣΕΙ ΑΥΤΟΝ ΛΑΟΝ ΑΓΙΟΝ ΛΕΛΥΤΡΩΜΕΝΟΝ ΥΠΟ ΚΥΡΙΟΥ ΣΥ ΔΕ ΚΛΗΘΗΣΗ ΕΠΙΖΗΤΟΥΜΕΝΗ ΠΟΛΙΣ ΚΑΙ ΟΥΚ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΗ

ESAIAS (ISAIAH) CHAPTER 63

1 ΤΙΣ ΟΥΤΟΣ Ο ΠΑΡΑΓΙΝΟΜΕΝΟΣ ΕΞ ΕΔΩΜ ΕΡΥΘΗΜΑ ΙΜΑΤΙΩΝ ΕΚ ΒΟΣΟΡ ΟΥΤΩΣ ΩΡΑΙΟΣ ΕΝ ΣΤΟΛΗ ΒΙΑ ΜΕΤΑ ΙΣΧΥΟΣ ΕΓΩ ΔΙΑΛΕΓΟΜΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΚΡΙΣΙΝ ΣΩΤΗΡΙΟΥ

2 ΔΙΑ ΤΙ ΣΟΥ ΕΡΥΘΡΑ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΤΑ ΕΝΔΥΜΑΤΑ ΣΟΥ ΩΣ ΑΠΟ ΠΑΤΗΤΟΥ ΛΗΝΟΥ

3 ΠΛΗΡΗΣ ΚΑΤΑΠΕΠΑΤΗΜΕΝΗΣ ΚΑΙ ΤΩΝ ΕΘΝΩΝ ΟΥΚ ΕΣΤΙΝ ΑΝΗΡ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΚΑΤΕΠΑΤΗΣΑ ΑΥΤΟΥΣ ΕΝ ΘΥΜΩ ΚΑΙ ΚΑΤΕΘΛΑΣΑ ΑΥΤΟΥΣ ΩΣ ΓΗΝ ΚΑΙ ΚΑΤΗΓΑΓΟΝ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΕΙΣ ΓΗΝ

4 ΗΜΕΡΑ ΓΑΡ ΑΝΤΑΠΟΔΟΣΕΩΣ ΕΠΗΛΘΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΝΙΑΥΤΟΣ ΛΥΤΡΩΣΕΩΣ ΠΑΡΕΣΤΙΝ

5 ΚΑΙ ΕΠΕΒΛΕΨΑ ΚΑΙ ΟΥΔΕΙΣ ΒΟΗΘΟΣ ΚΑΙ ΠΡΟΣΕΝΟΗΣΑ ΚΑΙ ΟΥΘΕΙΣ ΑΝΤΕΛΑΜΒΑΝΕΤΟ ΚΑΙ ΕΡΡΥΣΑΤΟ ΑΥΤΟΥΣ Ο ΒΡΑΧΙΩΝ ΜΟΥ ΚΑΙ Ο ΘΥΜΟΣ ΜΟΥ ΕΠΕΣΤΗ

6 ΚΑΙ ΚΑΤΕΠΑΤΗΣΑ ΑΥΤΟΥΣ ΤΗ ΟΡΓΗ ΜΟΥ ΚΑΙ ΚΑΤΗΓΑΓΟΝ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΕΙΣ ΓΗΝ

7 ΤΟΝ ΕΛΕΟΝ ΚΥΡΙΟΥ ΕΜΝΗΣΘΗΝ ΤΑΣ ΑΡΕΤΑΣ ΚΥΡΙΟΥ ΕΝ ΠΑΣΙΝ ΟΙΣ Ο ΚΥΡΙΟΣ ΗΜΙΝ ΑΝΤΑΠΟΔΙΔΩΣΙΝ ΚΥΡΙΟΣ ΚΡΙΤΗΣ ΑΓΑΘΟΣ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΕΠΑΓΕΙ ΗΜΙΝ ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΟΥΧ Ο ΛΑΟΣ ΜΟΥ ΤΕΚΝΑ ΟΥ ΜΗ ΑΘΕΤΗΣΩΣΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ ΕΙΣ ΣΩΤΗΡΙΑΝ

9 ΕΚ ΠΑΣΗΣ ΘΛΙΨΕΩΣ ΟΥ ΠΡΕΣΒΥΣ ΟΥΔΕ ΑΓΓΕΛΟΣ ΑΛΛ' ΑΥΤΟΣ ΚΥΡΙΟΣ ΕΣΩΣΕΝ ΑΥΤΟΥΣ ΔΙΑ ΤΟ ΑΓΑΠΑΝ ΑΥΤΟΥΣ ΚΑΙ ΦΕΙΔΕΣΘΑΙ ΑΥΤΩΝ ΑΥΤΟΣ ΕΛΥΤΡΩΣΑΤΟ ΑΥΤΟΥΣ ΚΑΙ ΑΝΕΛΑΒΕΝ ΑΥΤΟΥΣ ΚΑΙ ΥΨΩΣΕΝ ΑΥΤΟΥΣ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΑΙΩΝΟΣ

10 ΑΥΤΟΙ ΔΕ ΗΠΕΙΘΗΣΑΝ ΚΑΙ ΠΑΡΩΞΥΝΑΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΡΑΦΗ ΑΥΤΟΙΣ ΕΙΣ ΕΧΘΡΑΝ ΚΑΙ ΑΥΤΟΣ ΕΠΟΛΕΜΗΣΕΝ ΑΥΤΟΥΣ

11 ΚΑΙ ΕΜΝΗΣΘΗ ΗΜΕΡΩΝ ΑΙΩΝΙΩΝ Ο ΑΝΑΒΙΒΑΣΑΣ ΕΚ ΤΗΣ ΓΗΣ ΤΟΝ ΠΟΙΜΕΝΑ ΤΩΝ ΠΡΟΒΑΤΩΝ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΙΣ ΕΝ ΑΥΤΟΙΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ

12 Ο ΑΓΑΓΩΝ ΤΗ ΔΕΞΙΑ ΜΩΥΣΗΝ Ο ΒΡΑΧΙΩΝ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΚΑΤΙΣΧΥΣΕΝ ΥΔΩΡ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΩ ΟΝΟΜΑ ΑΙΩΝΙΟΝ

13 ΗΓΑΓΕΝ ΑΥΤΟΥΣ ΔΙΑ ΤΗΣ ΑΒΥΣΣΟΥ ΩΣ ΙΠΠΟΝ ΔΙ' ΕΡΗΜΟΥ ΚΑΙ ΟΥΚ ΕΚΟΠΙΑΣΑΝ

14 ΚΑΙ ΩΣ ΚΤΗΝΗ ΔΙΑ ΠΕΔΙΟΥ ΚΑΤΕΒΗ ΠΝΕΥΜΑ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΩΔΗΓΗΣΕΝ ΑΥΤΟΥΣ ΟΥΤΩΣ ΗΓΑΓΕΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΠΟΙΗΣΑΙ ΣΕΑΥΤΩ ΟΝΟΜΑ ΔΟΞΗΣ

15 ΕΠΙΣΤΡΕΨΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΙΔΕ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΑΓΙΟΥ ΣΟΥ ΚΑΙ ΔΟΞΗΣ ΠΟΥ ΕΣΤΙΝ Ο ΖΗΛΟΣ ΣΟΥ ΚΑΙ Η ΙΣΧΥΣ ΣΟΥ ΠΟΥ ΕΣΤΙΝ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΕΛΕΟΥΣ ΣΟΥ ΚΑΙ ΤΩΝ ΟΙΚΤΙΡΜΩΝ ΣΟΥ ΟΤΙ ΑΝΕΣΧΟΥ ΗΜΩΝ

16 ΣΥ ΓΑΡ ΗΜΩΝ ΕΙ ΠΑΤΗΡ ΟΤΙ ΑΒΡΑΑΜ ΟΥΚ ΕΓΝΩ ΗΜΑΣ ΚΑΙ ΙΣΡΑΗΛ ΟΥΚ ΕΠΕΓΝΩ ΗΜΑΣ ΑΛΛΑ ΣΥ ΚΥΡΙΕ ΠΑΤΗΡ ΗΜΩΝ ΡΥΣΑΙ ΗΜΑΣ ΑΠ' ΑΡΧΗΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΕΣΤΙΝ

17 ΤΙ ΕΠΛΑΝΗΣΑΣ ΗΜΑΣ ΚΥΡΙΕ ΑΠΟ ΤΗΣ ΟΔΟΥ ΣΟΥ ΕΣΚΛΗΡΥΝΑΣ ΗΜΩΝ ΤΑΣ ΚΑΡΔΙΑΣ ΤΟΥ ΜΗ ΦΟΒΕΙΣΘΑΙ ΣΕ ΕΠΙΣΤΡΕΨΟΝ ΔΙΑ ΤΟΥΣ ΔΟΥΛΟΥΣ ΣΟΥ ΔΙΑ ΤΑΣ ΦΥΛΑΣ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ

18 ΙΝΑ ΜΙΚΡΟΝ ΚΛΗΡΟΝΟΜΗΣΩΜΕΝ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΑΓΙΟΥ ΣΟΥ ΟΙ ΥΠΕΝΑΝΤΙΟΙ ΗΜΩΝ ΚΑΤΕΠΑΤΗΣΑΝ ΤΟ ΑΓΙΑΣΜΑ ΣΟΥ

19 ΕΓΕΝΟΜΕΘΑ ΩΣ ΤΟ ΑΠ' ΑΡΧΗΣ ΟΤΕ ΟΥΚ ΗΡΞΑΣ ΗΜΩΝ ΟΥΔΕ ΕΠΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΦ' ΗΜΑΣ ΕΑΝ ΑΝΟΙΞΗΣ ΤΟΝ ΟΥΡΑΝΟΝ ΤΡΟΜΟΣ ΛΗΜΨΕΤΑΙ ΑΠΟ ΣΟΥ ΟΡΗ ΚΑΙ ΤΑΚΗΣΟΝΤΑΙ

ESAIAS (ISAIAH) CHAPTER 64

1 ΩΣ ΚΗΡΟΣ ΑΠΟ ΠΥΡΟΣ ΤΗΚΕΤΑΙ ΚΑΙ ΚΑΤΑΚΑΥΣΕΙ ΠΥΡ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΚΑΙ ΦΑΝΕΡΟΝ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΝ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΕΘΝΗ ΤΑΡΑΧΘΗΣΟΝΤΑΙ

2 ΟΤΑΝ ΠΟΙΗΣ ΤΑ ΕΝΔΟΞΑ ΤΡΟΜΟΣ ΛΗΜΨΕΤΑΙ ΑΠΟ ΣΟΥ ΟΡΗ

3 ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΟΥΚ ΗΚΟΥΣΑΜΕΝ ΟΥΔΕ ΟΙ ΟΦΘΑΛΜΟΙ ΗΜΩΝ ΕΙΔΟΝ ΘΕΟΝ ΠΛΗΝ ΣΟΥ ΚΑΙ ΤΑ ΕΡΓΑ ΣΟΥ Α ΠΟΙΗΣΕΙΣ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΕΛΕΟΝ

4 ΣΥΝΑΝΤΗΣΕΤΑΙ ΓΑΡ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΤΟ ΔΙΚΑΙΟΝ ΚΑΙ ΤΩΝ ΟΔΩΝ ΣΟΥ ΜΝΗΣΘΗΣΟΝΤΑΙ ΙΔΟΥ ΣΥ ΩΡΓΙΣΘΗΣ ΚΑΙ ΗΜΕΙΣ ΗΜΑΡΤΟΜΕΝ ΔΙΑ ΤΟΥΤΟ ΕΠΛΑΝΗΘΗΜΕΝ

5 ΚΑΙ ΕΓΕΝΗΘΗΜΕΝ ΩΣ ΑΚΑΘΑΡΤΟΙ ΠΑΝΤΕΣ ΗΜΕΙΣ ΩΣ ΡΑΚΟΣ ΑΠΟΚΑΘΗΜΕΝΗΣ ΠΑΣΑ Η ΔΙΚΑΙΟΣΥΝΗ ΗΜΩΝ ΚΑΙ ΕΞΕΡΡΥΗΜΕΝ ΩΣ ΦΥΛΛΑ ΔΙΑ ΤΑΣ ΑΝΟΜΙΑΣ ΗΜΩΝ ΟΥΤΩΣ ΑΝΕΜΟΣ ΟΙΣΕΙ ΗΜΑΣ

6 ΚΑΙ ΟΥΚ ΕΣΤΙΝ Ο ΕΠΙΚΑΛΟΥΜΕΝΟΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ Ο ΜΝΗΣΘΕΙΣ ΑΝΤΙΛΑΒΕΣΘΑΙ ΣΟΥ ΟΤΙ ΑΠΕΣΤΡΕΨΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΑΦ' ΗΜΩΝ ΚΑΙ ΠΑΡΕΔΩΚΑΣ ΗΜΑΣ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ

7 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΠΑΤΗΡ ΗΜΩΝ ΣΥ ΗΜΕΙΣ ΔΕ ΠΗΛΟΣ ΕΡΓΟΝ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΠΑΝΤΕΣ

8 ΜΗ ΟΡΓΙΖΟΥ ΗΜΙΝ ΣΦΟΔΡΑ ΚΑΙ ΜΗ ΕΝ ΚΑΙΡΩ ΜΝΗΣΘΗΣ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΚΑΙ ΝΥΝ ΕΠΙΒΛΕΨΟΝ ΟΤΙ ΛΑΟΣ ΣΟΥ ΠΑΝΤΕΣ ΗΜΕΙΣ

9 ΠΟΛΙΣ ΤΟΥ ΑΓΙΟΥ ΣΟΥ ΕΓΕΝΗΘΗ ΕΡΗΜΟΣ ΣΙΩΝ ΩΣ ΕΡΗΜΟΣ ΕΓΕΝΗΘΗ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΚΑΤΑΡΑΝ

10 Ο ΟΙΚΟΣ ΤΟ ΑΓΙΟΝ ΗΜΩΝ ΚΑΙ Η ΔΟΞΑ ΗΝ ΗΥΛΟΓΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΕΓΕΝΗΘΗ ΠΥΡΙΚΑΥΣΤΟΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝΔΟΞΑ ΣΥΝΕΠΕΣΕΝ

11 ΚΑΙ ΕΠΙ ΠΑΣΙ ΤΟΥΤΟΙΣ ΑΝΕΣΧΟΥ ΚΥΡΙΕ ΚΑΙ ΕΣΙΩΠΗΣΑΣ ΚΑΙ ΕΤΑΠΕΙΝΩΣΑΣ ΗΜΑΣ ΣΦΟΔΡΑ

ESAIAS (ISAIAH) CHAPTER 65

1 ΕΜΦΑΝΗΣ ΕΓΕΝΟΜΗΝ ΤΟΙΣ ΕΜΕ ΜΗ ΖΗΤΟΥΣΙΝ ΕΥΡΕΘΗΝ ΤΟΙΣ ΕΜΕ ΜΗ ΕΠΕΡΩΤΩΣΙΝ ΕΙΠΑ ΙΔΟΥ ΕΙΜΙ ΤΩ ΕΘΝΕΙ ΟΙ ΟΥΚ ΕΚΑΛΕΣΑΝ ΜΟΥ ΤΟ ΟΝΟΜΑ

2 ΕΞΕΠΕΤΑΣΑ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΠΡΟΣ ΛΑΟΝ ΑΠΕΙΘΟΥΝΤΑ ΚΑΙ ΑΝΤΙΛΕΓΟΝΤΑ ΟΙ ΟΥΚ ΕΠΟΡΕΥΘΗΣΑΝ ΟΔΩ ΑΛΗΘΙΝΗ ΑΛΛ' ΟΠΙΣΩ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ

3 Ο ΛΑΟΣ ΟΥΤΟΣ Ο ΠΑΡΟΞΥΝΩΝ ΜΕ ΕΝΑΝΤΙΟΝ ΕΜΟΥ ΔΙΑ ΠΑΝΤΟΣ ΑΥΤΟΙ ΘΥΣΙΑΖΟΥΣΙΝ ΕΝ ΤΟΙΣ ΚΗΠΟΙΣ ΚΑΙ ΘΥΜΙΩΣΙΝ ΕΠΙ ΤΑΙΣ ΠΛΙΝΘΟΙΣ ΤΟΙΣ ΔΑΙΜΟΝΙΟΙΣ Α ΟΥΚ ΕΣΤΙΝ

4 ΚΑΙ ΕΝ ΤΟΙΣ ΜΝΗΜΑΣΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΚΟΙΜΩΝΤΑΙ ΔΙ' ΕΝΥΠΝΙΑ ΟΙ ΕΣΘΟΝΤΕΣ ΚΡΕΑ ΥΕΙΑ ΚΑΙ ΖΩΜΟΝ ΘΥΣΙΩΝ ΜΕΜΟΛΥΜΜΕΝΑ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΑΥΤΩΝ

5 ΟΙ ΛΕΓΟΝΤΕΣ ΠΟΡΡΩ ΑΠ' ΕΜΟΥ ΜΗ ΕΓΓΙΣΗΣ ΜΟΥ ΟΤΙ ΚΑΘΑΡΟΣ ΕΙΜΙ ΟΥΤΟΣ ΚΑΠΝΟΣ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΠΥΡ ΚΑΙΕΤΑΙ ΕΝ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

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6 ΙΔΟΥ ΓΕΓΡΑΠΤΑΙ ΕΝΩΠΙΟΝ ΜΟΥ ΟΥ ΣΙΩΠΗΣΩ ΕΩΣ ΑΝ ΑΠΟΔΩ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΩΝ

7 ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΙ ΕΘΥΜΙΑΣΑΝ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΒΟΥΝΩΝ ΩΝΕΙΔΙΣΑΝ ΜΕ ΑΠΟΔΩΣΩ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΥΤΩΝ

8 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΕΥΡΕΘΗΣΕΤΑΙ Ο ΡΩΞ ΕΝ ΤΩ ΒΟΤΡΥΙ ΚΑΙ ΕΡΟΥΣΙΝ ΜΗ ΛΥΜΗΝΗ ΑΥΤΟΝ ΟΤΙ ΕΥΛΟΓΙΑ ΚΥΡΙΟΥ ΕΣΤΙΝ ΕΝ ΑΥΤΩ ΟΥΤΩΣ ΠΟΙΗΣΩ ΕΝΕΚΕΝ ΤΟΥ ΔΟΥΛΕΥΟΝΤΟΣ ΜΟΙ ΤΟΥΤΟΥ ΕΝΕΚΕΝ ΟΥ ΜΗ ΑΠΟΛΕΣΩ ΠΑΝΤΑΣ

9 ΚΑΙ ΕΞΑΞΩ ΤΟ ΕΞ ΙΑΚΩΒ ΣΠΕΡΜΑ ΚΑΙ ΤΟ ΕΞ ΙΟΥΔΑ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΕΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΟΙ ΕΚΛΕΚΤΟΙ ΜΟΥ ΚΑΙ ΟΙ ΔΟΥΛΟΙ ΜΟΥ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΚΕΙ

10 ΚΑΙ ΕΣΟΝΤΑΙ ΕΝ ΤΩ ΔΡΥΜΩ ΕΠΑΥΛΕΙΣ ΠΟΙΜΝΙΩΝ ΚΑΙ ΦΑΡΑΓΞ ΑΧΩΡ ΕΙΣ ΑΝΑΠΑΥΣΙΝ ΒΟΥΚΟΛΙΩΝ ΤΩ ΛΑΩ ΜΟΥ ΟΙ ΕΖΗΤΗΣΑΝ ΜΕ

11 ΥΜΕΙΣ ΔΕ ΟΙ ΕΓΚΑΤΑΛΙΠΟΝΤΕΣ ΜΕ ΚΑΙ ΕΠΙΛΑΝΘΑΝΟΜΕΝΟΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ ΚΑΙ ΕΤΟΙΜΑΖΟΝΤΕΣ ΤΩ ΔΑΙΜΟΝΙ ΤΡΑΠΕΖΑΝ ΚΑΙ ΠΛΗΡΟΥΝΤΕΣ ΤΗ ΤΥΧΗ ΚΕΡΑΣΜΑ

12 ΕΓΩ ΠΑΡΑΔΩΣΩ ΥΜΑΣ ΕΙΣ ΜΑΧΑΙΡΑΝ ΠΑΝΤΕΣ ΕΝ ΣΦΑΓΗ ΠΕΣΕΙΣΘΕ ΟΤΙ ΕΚΑΛΕΣΑ ΥΜΑΣ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΑΤΕ ΕΛΑΛΗΣΑ ΚΑΙ ΠΑΡΗΚΟΥΣΑΤΕ ΚΑΙ ΕΠΟΙΗΣΑΤΕ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΕΜΟΥ ΚΑΙ Α ΟΥΚ ΕΒΟΥΛΟΜΗΝ ΕΞΕΛΕΞΑΣΘΕ

13 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΜΟΙ ΦΑΓΟΝΤΑΙ ΥΜΕΙΣ ΔΕ ΠΕΙΝΑΣΕΤΕ ΙΔΟΥ ΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΜΟΙ ΠΙΟΝΤΑΙ ΥΜΕΙΣ ΔΕ ΔΙΨΗΣΕΤΕ ΙΔΟΥ ΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΜΟΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΥΜΕΙΣ ΔΕ ΑΙΣΧΥΝΘΗΣΕΣΘΕ

14 ΙΔΟΥ ΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΜΟΙ ΑΓΑΛΛΙΑΣΟΝΤΑΙ ΕΝ ΕΥΦΡΟΣΥΝΗ ΥΜΕΙΣ ΔΕ ΚΕΚΡΑΞΕΣΘΕ ΔΙΑ ΤΟΝ ΠΟΝΟΝ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΑΠΟ ΣΥΝΤΡΙΒΗΣ ΠΝΕΥΜΑΤΟΣ ΟΛΟΛΥΞΕΤΕ

15 ΚΑΤΑΛΕΙΨΕΤΕ ΓΑΡ ΤΟ ΟΝΟΜΑ ΥΜΩΝ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΜΟΥ ΥΜΑΣ ΔΕ ΑΝΕΛΕΙ ΚΥΡΙΟΣ ΤΟΙΣ ΔΕ ΔΟΥΛΕΥΟΥΣΙΝ ΑΥΤΩ ΚΛΗΘΗΣΕΤΑΙ ΟΝΟΜΑ ΚΑΙΝΟΝ

16 Ο ΕΥΛΟΓΗΘΗΣΕΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΕΥΛΟΓΗΣΟΥΣΙΝ ΓΑΡ ΤΟΝ ΘΕΟΝ ΤΟΝ ΑΛΗΘΙΝΟΝ ΚΑΙ ΟΙ ΟΜΝΥΟΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ ΟΜΟΥΝΤΑΙ ΤΟΝ ΘΕΟΝ ΤΟΝ ΑΛΗΘΙΝΟΝ ΕΠΙΛΗΣΟΝΤΑΙ ΓΑΡ ΤΗΝ ΘΛΙΨΙΝ ΑΥΤΩΝ ΤΗΝ ΠΡΩΤΗΝ ΚΑΙ ΟΥΚ ΑΝΑΒΗΣΕΤΑΙ ΑΥΤΩΝ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ

17 ΕΣΤΑΙ ΓΑΡ Ο ΟΥΡΑΝΟΣ ΚΑΙΝΟΣ ΚΑΙ Η ΓΗ ΚΑΙΝΗ ΚΑΙ ΟΥ ΜΗ ΜΝΗΣΘΩΣΙΝ ΤΩΝ ΠΡΟΤΕΡΩΝ ΟΥΔ' ΟΥ ΜΗ ΕΠΕΛΘΗ ΑΥΤΩΝ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ

18 ΑΛΛ' ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΑΓΑΛΛΙΑΜΑ ΕΥΡΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ ΟΤΙ ΙΔΟΥ ΕΓΩ ΠΟΙΩ ΙΕΡΟΥΣΑΛΗΜ ΑΓΑΛΛΙΑΜΑ ΚΑΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΥΦΡΟΣΥΝΗΝ

19 ΚΑΙ ΑΓΑΛΛΙΑΣΟΜΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΜΑΙ ΕΠΙ ΤΩ ΛΑΩ ΜΟΥ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΑΚΟΥΣΘΗ ΕΝ ΑΥΤΗ ΦΩΝΗ ΚΛΑΥΘΜΟΥ ΟΥΔΕ ΦΩΝΗ ΚΡΑΥΓΗΣ

20 ΚΑΙ ΟΥ ΜΗ ΓΕΝΗΤΑΙ ΕΚΕΙ ΑΩΡΟΣ ΚΑΙ ΠΡΕΣΒΥΤΗΣ ΟΣ ΟΥΚ ΕΜΠΛΗΣΕΙ ΤΟΝ ΧΡΟΝΟΝ ΑΥΤΟΥ ΕΣΤΑΙ ΓΑΡ Ο ΝΕΟΣ ΕΚΑΤΟΝ ΕΤΩΝ Ο ΔΕ ΑΠΟΘΝΗΣΚΩΝ ΑΜΑΡΤΩΛΟΣ ΕΚΑΤΟΝ ΕΤΩΝ ΚΑΙ ΕΠΙΚΑΤΑΡΑΤΟΣ ΕΣΤΑΙ

21 ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΟΙΚΙΑΣ ΚΑΙ ΑΥΤΟΙ ΕΝΟΙΚΗΣΟΥΣΙΝ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΟΥΣΙΝ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΑΥΤΟΙ ΦΑΓΟΝΤΑΙ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΩΝ

22 ΚΑΙ ΟΥ ΜΗ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΚΑΙ ΑΛΛΟΙ ΕΝΟΙΚΗΣΟΥΣΙΝ ΚΑΙ ΟΥ ΜΗ ΦΥΤΕΥΣΟΥΣΙΝ ΚΑΙ ΑΛΛΟΙ ΦΑΓΟΝΤΑΙ ΚΑΤΑ ΓΑΡ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ ΕΣΟΝΤΑΙ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΑ ΕΡΓΑ ΤΩΝ ΠΟΝΩΝ ΑΥΤΩΝ ΠΑΛΑΙΩΣΟΥΣΙΝ

23 ΟΙ ΔΕ ΕΚΛΕΚΤΟΙ ΜΟΥ ΟΥ ΚΟΠΙΑΣΟΥΣΙΝ ΕΙΣ ΚΕΝΟΝ ΟΥΔΕ ΤΕΚΝΟΠΟΙΗΣΟΥΣΙΝ ΕΙΣ ΚΑΤΑΡΑΝ ΟΤΙ ΣΠΕΡΜΑ ΗΥΛΟΓΗΜΕΝΟΝ ΥΠΟ ΘΕΟΥ ΕΣΤΙΝ ΚΑΙ ΤΑ ΕΚΓΟΝΑ ΑΥΤΩΝ ΜΕΤ' ΑΥΤΩΝ ΕΣΟΝΤΑΙ

24 ΚΑΙ ΕΣΤΑΙ ΠΡΙΝ ΚΕΚΡΑΞΑΙ ΑΥΤΟΥΣ ΕΓΩ ΕΠΑΚΟΥΣΟΜΑΙ ΑΥΤΩΝ ΕΤΙ ΛΑΛΟΥΝΤΩΝ ΑΥΤΩΝ ΕΡΩ ΤΙ ΕΣΤΙΝ

25 ΤΟΤΕ ΛΥΚΟΙ ΚΑΙ ΑΡΝΕΣ ΒΟΣΚΗΘΗΣΟΝΤΑΙ ΑΜΑ ΚΑΙ ΛΕΩΝ ΩΣ ΒΟΥΣ ΦΑΓΕΤΑΙ ΑΧΥΡΑ ΟΦΙΣ ΔΕ ΓΗΝ ΩΣ ΑΡΤΟΝ ΟΥΚ ΑΔΙΚΗΣΟΥΣΙΝ ΟΥΔΕ ΜΗ ΛΥΜΑΝΟΥΝΤΑΙ ΕΠΙ ΤΩ ΟΡΕΙ ΤΩ ΑΓΙΩ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

ESAIAS (ISAIAH) CHAPTER 66

1 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΟΥΡΑΝΟΣ ΜΟΙ ΘΡΟΝΟΣ Η ΔΕ ΓΗ ΥΠΟΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝ ΜΟΥ ΠΟΙΟΝ ΟΙΚΟΝ ΟΙΚΟΔΟΜΗΣΕΤΕ ΜΟΙ Η ΠΟΙΟΣ ΤΟΠΟΣ ΤΗΣ ΚΑΤΑΠΑΥΣΕΩΣ ΜΟΥ

2 ΠΑΝΤΑ ΓΑΡ ΤΑΥΤΑ ΕΠΟΙΗΣΕΝ Η ΧΕΙΡ ΜΟΥ ΚΑΙ ΕΣΤΙΝ ΕΜΑ ΠΑΝΤΑ ΤΑΥΤΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΠΙ ΤΙΝΑ ΕΠΙΒΛΕΨΩ ΑΛΛ' Η ΕΠΙ ΤΟΝ ΤΑΠΕΙΝΟΝ ΚΑΙ ΗΣΥΧΙΟΝ ΚΑΙ ΤΡΕΜΟΝΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ

3 Ο ΔΕ ΑΝΟΜΟΣ Ο ΘΥΩΝ ΜΟΙ ΜΟΣΧΟΝ ΩΣ Ο ΑΠΟΚΤΕΝΝΩΝ ΚΥΝΑ Ο ΔΕ ΑΝΑΦΕΡΩΝ ΣΕΜΙΔΑΛΙΝ ΩΣ ΑΙΜΑ ΥΕΙΟΝ Ο ΔΙΔΟΥΣ ΛΙΒΑΝΟΝ ΕΙΣ ΜΝΗΜΟΣΥΝΟΝ ΩΣ ΒΛΑΣΦΗΜΟΣ ΚΑΙ ΟΥΤΟΙ ΕΞΕΛΕΞΑΝΤΟ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ Α Η ΨΥΧΗ ΑΥΤΩΝ ΗΘΕΛΗΣΕΝ

4 ΚΑΓΩ ΕΚΛΕΞΟΜΑΙ ΤΑ ΕΜΠΑΙΓΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΝΤΑΠΟΔΩΣΩ ΑΥΤΟΙΣ ΟΤΙ ΕΚΑΛΕΣΑ ΑΥΤΟΥΣ ΚΑΙ ΟΥΧ ΥΠΗΚΟΥΣΑΝ ΜΟΥ ΕΛΑΛΗΣΑ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΜΟΥ ΚΑΙ Α ΟΥΚ ΕΒΟΥΛΟΜΗΝ ΕΞΕΛΕΞΑΝΤΟ

5 ΑΚΟΥΣΑΤΕ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΟΙ ΤΡΕΜΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΕΙΠΑΤΕ ΑΔΕΛΦΟΙ ΗΜΩΝ ΤΟΙΣ ΜΙΣΟΥΣΙΝ ΗΜΑΣ ΚΑΙ ΒΔΕΛΥΣΣΟΜΕΝΟΙΣ ΙΝΑ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΔΟΞΑΣΘΗ ΚΑΙ ΟΦΘΗ ΕΝ ΤΗ ΕΥΦΡΟΣΥΝΗ ΑΥΤΩΝ ΚΑΚΕΙΝΟΙ ΑΙΣΧΥΝΘΗΣΟΝΤΑΙ

6 ΦΩΝΗ ΚΡΑΥΓΗΣ ΕΚ ΠΟΛΕΩΣ ΦΩΝΗ ΕΚ ΝΑΟΥ ΦΩΝΗ ΚΥΡΙΟΥ ΑΝΤΑΠΟΔΙΔΟΝΤΟΣ ΑΝΤΑΠΟΔΟΣΙΝ ΤΟΙΣ ΑΝΤΙΚΕΙΜΕΝΟΙΣ

7 ΠΡΙΝ Η ΤΗΝ ΩΔΙΝΟΥΣΑΝ ΤΕΚΕΙΝ ΠΡΙΝ ΕΛΘΕΙΝ ΤΟΝ ΠΟΝΟΝ ΤΩΝ ΩΔΙΝΩΝ ΕΞΕΦΥΓΕΝ ΚΑΙ ΕΤΕΚΕΝ ΑΡΣΕΝ

8 ΤΙΣ ΗΚΟΥΣΕΝ ΤΟΙΟΥΤΟ ΚΑΙ ΤΙΣ ΕΩΡΑΚΕΝ ΟΥΤΩΣ Η ΩΔΙΝΕΝ ΓΗ ΕΝ ΜΙΑ ΗΜΕΡΑ Η ΚΑΙ ΕΤΕΧΘΗ ΕΘΝΟΣ ΕΙΣ ΑΠΑΞ ΟΤΙ ΩΔΙΝΕΝ ΚΑΙ ΕΤΕΚΕΝ ΣΙΩΝ ΤΑ ΠΑΙΔΙΑ ΑΥΤΗΣ

9 ΕΓΩ ΔΕ ΕΔΩΚΑ ΤΗΝ ΠΡΟΣΔΟΚΙΑΝ ΤΑΥΤΗΝ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣ ΜΟΥ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥΚ ΙΔΟΥ ΕΓΩ ΓΕΝΝΩΣΑΝ ΚΑΙ ΣΤΕΙΡΑΝ ΕΠΟΙΗΣΑ ΕΙΠΕΝ Ο ΘΕΟΣ

10 ΕΥΦΡΑΝΘΗΤΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΑΝΗΓΥΡΙΣΑΤΕ ΕΝ ΑΥΤΗ ΠΑΝΤΕΣ ΟΙ ΑΓΑΠΩΝΤΕΣ ΑΥΤΗΝ ΧΑΡΗΤΕ ΧΑΡΑ ΠΑΝΤΕΣ ΟΣΟΙ ΠΕΝΘΕΙΤΕ ΕΠ' ΑΥΤΗΣ

11 ΙΝΑ ΘΗΛΑΣΗΤΕ ΚΑΙ ΕΜΠΛΗΣΘΗΤΕ ΑΠΟ ΜΑΣΤΟΥ ΠΑΡΑΚΛΗΣΕΩΣ ΑΥΤΗΣ ΙΝΑ ΕΚΘΗΛΑΣΑΝΤΕΣ ΤΡΥΦΗΣΗΤΕ ΑΠΟ ΕΙΣΟΔΟΥ ΔΟΞΗΣ ΑΥΤΗΣ

12 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΚΚΛΙΝΩ ΕΙΣ ΑΥΤΟΥΣ ΩΣ ΠΟΤΑΜΟΣ ΕΙΡΗΝΗΣ ΚΑΙ ΩΣ ΧΕΙΜΑΡΡΟΥΣ ΕΠΙΚΛΥΖΩΝ ΔΟΞΑΝ ΕΘΝΩΝ ΤΑ ΠΑΙΔΙΑ ΑΥΤΩΝ ΕΠ' ΩΜΩΝ ΑΡΘΗΣΟΝΤΑΙ ΚΑΙ ΕΠΙ ΓΟΝΑΤΩΝ ΠΑΡΑΚΛΗΘΗΣΟΝΤΑΙ

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13 ΩΣ ΕΙ ΤΙΝΑ ΜΗΤΗΡ ΠΑΡΑΚΑΛΕΣΕΙ ΟΥΤΩΣ ΚΑΙ ΕΓΩ ΠΑΡΑΚΑΛΕΣΩ ΥΜΑΣ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΑΚΛΗΘΗΣΕΣΘΕ
14 ΚΑΙ ΟΨΕΣΘΕ ΚΑΙ ΧΑΡΗΣΕΤΑΙ ΥΜΩΝ Η ΚΑΡΔΙΑ ΚΑΙ ΤΑ ΟΣΤΑ ΥΜΩΝ ΩΣ ΒΟΤΑΝΗ ΑΝΑΤΕΛΕΙ ΚΑΙ ΓΝΩΣΘΗΣΕΤΑΙ Η ΧΕΙΡ ΚΥΡΙΟΥ ΤΟΙΣ ΣΕΒΟΜΕΝΟΙΣ ΑΥΤΟΝ ΚΑΙ ΑΠΕΙΛΗΣΕΙ ΤΟΙΣ ΑΠΕΙΘΟΥΣΙΝ
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22 ΟΝ ΤΡΟΠΟΝ ΓΑΡ Ο ΟΥΡΑΝΟΣ ΚΑΙΝΟΣ ΚΑΙ Η ΓΗ ΚΑΙΝΗ Α ΕΓΩ ΠΟΙΩ ΜΕΝΕΙ ΕΝΩΠΙΟΝ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΤΩΣ ΣΤΗΣΕΤΑΙ ΤΟ ΣΠΕΡΜΑ ΥΜΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΥΜΩΝ
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24 ΚΑΙ ΕΞΕΛΕΥΣΟΝΤΑΙ ΚΑΙ ΟΨΟΝΤΑΙ ΤΑ ΚΩΛΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΩΝ ΠΑΡΑΒΕΒΗΚΟΤΩΝ ΕΝ ΕΜΟΙ Ο ΓΑΡ ΣΚΩΛΗΞ ΑΥΤΩΝ ΟΥ ΤΕΛΕΥΤΗΣΕΙ ΚΑΙ ΤΟ ΠΥΡ ΑΥΤΩΝ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΟΡΑΣΙΝ ΠΑΣΗ ΣΑΡΚΙ

THE BOOK OF THE PROPHET JEREMIAS (JEREMIAH)

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

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JEREMIAS (JEREMIAH) CHAPTER 1

1 ΤΟ ΡΗΜΑ ΤΟΥ ΘΕΟΥ Ο ΕΓΕΝΕΤΟ ΕΠΙ ΙΕΡΕΜΙΑΝ ΤΟΝ ΤΟΥ ΧΕΛΚΙΟΥ ΕΚ ΤΩΝ ΙΕΡΕΩΝ ΟΣ ΚΑΤΩΚΕΙ ΕΝ ΑΝΑΘΩΘ ΕΝ ΓΗ ΒΕΝΙΑΜΙΝ

2 ΟΣ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΙΩΣΙΑ ΥΙΟΥ ΑΜΩΣ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΤΟΥΣ ΤΡΙΣΚΑΙΔΕΚΑΤΟΥ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΙΩΑΚΙΜ ΥΙΟΥ ΙΩΣΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΩΣ ΕΝΔΕΚΑΤΟΥ ΕΤΟΥΣ ΣΕΔΕΚΙΑ ΥΙΟΥ ΙΩΣΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΩΣ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΩ ΠΕΜΠΤΩ ΜΗΝΙ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

5 ΠΡΟ ΤΟΥ ΜΕ ΠΛΑΣΑΙ ΣΕ ΕΝ ΚΟΙΛΙΑ ΕΠΙΣΤΑΜΑΙ ΣΕ ΚΑΙ ΠΡΟ ΤΟΥ ΣΕ ΕΞΕΛΘΕΙΝ ΕΚ ΜΗΤΡΑΣ ΗΓΙΑΚΑ ΣΕ ΠΡΟΦΗΤΗΝ ΕΙΣ ΕΘΝΗ ΤΕΘΕΙΚΑ ΣΕ

6 ΚΑΙ ΕΙΠΑ Ω ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΙΔΟΥ ΟΥΚ ΕΠΙΣΤΑΜΑΙ ΛΑΛΕΙΝ ΟΤΙ ΝΕΩΤΕΡΟΣ ΕΓΩ ΕΙΜΙ

7 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΜΗ ΛΕΓΕ ΟΤΙ ΝΕΩΤΕΡΟΣ ΕΓΩ ΕΙΜΙ ΟΤΙ ΠΡΟΣ ΠΑΝΤΑΣ ΟΥΣ ΕΑΝ ΕΞΑΠΟΣΤΕΙΛΩ ΣΕ ΠΟΡΕΥΣΗ ΚΑΙ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΝΤΕΙΛΩΜΑΙ ΣΟΙ ΛΑΛΗΣΕΙΣ

8 ΜΗ ΦΟΒΗΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΜΕΤΑ ΣΟΥ ΕΓΩ ΕΙΜΙ ΤΟΥ ΕΞΑΙΡΕΙΣΘΑΙ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

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11 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΤΙ ΣΥ ΟΡΑΣ ΙΕΡΕΜΙΑ ΚΑΙ ΕΙΠΑ ΒΑΚΤΗΡΙΑΝ ΚΑΡΥΙΝΗΝ

12 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΚΑΛΩΣ ΕΩΡΑΚΑΣ ΔΙΟΤΙ ΕΓΡΗΓΟΡΑ ΕΓΩ ΕΠΙ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΥΣ

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18 ΙΔΟΥ ΤΕΘΕΙΚΑ ΣΕ ΕΝ ΤΗ ΣΗΜΕΡΟΝ ΗΜΕΡΑ ΩΣ ΠΟΛΙΝ ΟΧΥΡΑΝ ΚΑΙ ΩΣ ΤΕΙΧΟΣ ΧΑΛΚΟΥΝ ΟΧΥΡΟΝ ΑΠΑΣΙΝ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΙΟΥΔΑ ΚΑΙ ΤΟΙΣ ΑΡΧΟΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ

19 ΚΑΙ ΠΟΛΕΜΗΣΟΥΣΙΝ ΣΕ ΚΑΙ ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΠΡΟΣ ΣΕ ΔΙΟΤΙ ΜΕΤΑ ΣΟΥ ΕΓΩ ΕΙΜΙ ΤΟΥ ΕΞΑΙΡΕΙΣΘΑΙ ΣΕ ΕΙΠΕΝ ΚΥΡΙΟΣ

JEREMIAS (JEREMIAH) CHAPTER 2

2 ΚΑΙ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΜΝΗΣΘΗΝ ΕΛΕΟΥΣ ΝΕΟΤΗΤΟΣ ΣΟΥ ΚΑΙ ΑΓΑΠΗΣ ΤΕΛΕΙΩΣΕΩΣ ΣΟΥ ΤΟΥ ΕΞΑΚΟΛΟΥΘΗΣΑΙ ΣΕ ΤΩ ΑΓΙΩ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ

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4 ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΙΚΟΣ ΙΑΚΩΒ ΚΑΙ ΠΑΣΑ ΠΑΤΡΙΑ ΟΙΚΟΥ ΙΣΡΑΗΛ

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7 ΚΑΙ ΕΙΣΗΓΑΓΟΝ ΥΜΑΣ ΕΙΣ ΤΟΝ ΚΑΡΜΗΛΟΝ ΤΟΥ ΦΑΓΕΙΝ ΥΜΑΣ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΑΓΑΘΑ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΑΤΕ ΚΑΙ ΕΜΙΑΝΑΤΕ ΤΗΝ ΓΗΝ ΜΟΥ ΚΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΜΟΥ ΕΘΕΣΘΕ ΕΙΣ ΒΔΕΛΥΓΜΑ

8 ΟΙ ΙΕΡΕΙΣ ΟΥΚ ΕΙΠΑΝ ΠΟΥ ΕΣΤΙΝ ΚΥΡΙΟΣ ΚΑΙ ΟΙ ΑΝΤΕΧΟΜΕΝΟΙ ΤΟΥ ΝΟΜΟΥ ΟΥΚ ΗΠΙΣΤΑΝΤΟ ΜΕ ΚΑΙ ΟΙ ΠΟΙΜΕΝΕΣ ΗΣΕΒΟΥΝ ΕΙΣ ΕΜΕ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΕΠΡΟΦΗΤΕΥΟΝ ΤΗ ΒΑΑΛ ΚΑΙ ΟΠΙΣΩ ΑΝΩΦΕΛΟΥΣ ΕΠΟΡΕΥΘΗΣΑΝ

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23 ΠΩΣ ΕΡΕΙΣ ΟΥΚ ΕΜΙΑΝΘΗΝ ΚΑΙ ΟΠΙΣΩ ΤΗΣ ΒΑΑΛ ΟΥΚ ΕΠΟΡΕΥΘΗΝ ΙΔΕ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΕΝ ΤΩ ΠΟΛΥΑΝΔΡΙΩ ΚΑΙ

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ΓΝΩΘΙ ΤΙ ΕΠΟΙΗΣΑΣ ΟΨΕ ΦΩΝΗ ΑΥΤΗΣ ΩΛΟΛΥΞΕΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΗΣ

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JEREMIAS (JEREMIAH) CHAPTER 3

1 ΕΑΝ ΕΞΑΠΟΣΤΕΙΛΗ ΑΝΗΡ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΠΕΛΘΗ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΓΕΝΗΤΑΙ ΑΝΔΡΙ ΕΤΕΡΩ ΜΗ ΑΝΑΚΑΜΠΤΟΥΣΑ ΑΝΑΚΑΜΨΕΙ ΠΡΟΣ ΑΥΤΟΝ ΕΤΙ ΟΥ ΜΙΑΙΝΟΜΕΝΗ ΜΙΑΝΘΗΣΕΤΑΙ Η ΓΥΝΗ ΕΚΕΙΝΗ ΚΑΙ ΣΥ ΕΞΕΠΟΡΝΕΥΣΑΣ ΕΝ ΠΟΙΜΕΣΙΝ ΠΟΛΛΟΙΣ ΚΑΙ ΑΝΕΚΑΜΠΤΕΣ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

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JEREMIAS (JEREMIAH) CHAPTER 5
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ΙΔΟΥ ΟΜΟΘΥΜΑΔΟΝ ΣΥΝΕΤΡΙΨΑΝ ΖΥΓΟΝ ΔΙΕΡΡΗΞΑΝ ΔΕΣΜΟΥΣ

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20 ΑΝΑΓΓΕΙΛΑΤΕ ΤΑΥΤΑ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ ΚΑΙ ΑΚΟΥΣΘΗΤΩ ΕΝ ΤΩ ΙΟΥΔΑ

21 ΑΚΟΥΣΑΤΕ ΔΗ ΤΑΥΤΑ ΛΑΟΣ ΜΩΡΟΣ ΚΑΙ ΑΚΑΡΔΙΟΣ ΟΦΘΑΛΜΟΙ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΒΛΕΠΟΥΣΙΝ ΩΤΑ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΑΚΟΥΟΥΣΙΝ

22 ΜΗ ΕΜΕ ΟΥ ΦΟΒΗΘΗΣΕΣΘΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Η ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΟΥΚ ΕΥΛΑΒΗΘΗΣΕΣΘΕ ΤΟΝ ΤΑΞΑΝΤΑ ΑΜΜΟΝ ΟΡΙΟΝ ΤΗ ΘΑΛΑΣΣΗ ΠΡΟΣΤΑΓΜΑ ΑΙΩΝΙΟΝ ΚΑΙ ΟΥΧ ΥΠΕΡΒΗΣΕΤΑΙ ΑΥΤΟ ΚΑΙ ΤΑΡΑΧΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΔΥΝΗΣΕΤΑΙ ΚΑΙ ΗΧΗΣΟΥΣΙΝ ΤΑ ΚΥΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΟΥΧ ΥΠΕΡΒΗΣΕΤΑΙ ΑΥΤΟ

23 ΤΩ ΔΕ ΛΑΩ ΤΟΥΤΩ ΕΓΕΝΗΘΗ ΚΑΡΔΙΑ ΑΝΗΚΟΟΣ ΚΑΙ ΑΠΕΙΘΗΣ ΚΑΙ ΕΞΕΚΛΙΝΑΝ ΚΑΙ ΑΠΗΛΘΟΣΑΝ

24 ΚΑΙ ΟΥΚ ΕΙΠΟΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ ΦΟΒΗΘΩΜΕΝ ΔΗ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΤΟΝ ΔΙΔΟΝΤΑ ΗΜΙΝ ΥΕΤΟΝ ΠΡΟΙΜΟΝ ΚΑΙ ΟΨΙΜΟΝ ΚΑΤΑ ΚΑΙΡΟΝ ΠΛΗΡΩΣΕΩΣ ΠΡΟΣΤΑΓΜΑΤΟΣ ΘΕΡΙΣΜΟΥ ΚΑΙ ΕΦΥΛΑΞΕΝ ΗΜΙΝ

25 ΑΙ ΑΝΟΜΙΑΙ ΥΜΩΝ ΕΞΕΚΛΙΝΑΝ ΤΑΥΤΑ ΚΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΑΠΕΣΤΗΣΑΝ ΤΑ ΑΓΑΘΑ ΑΦ' ΥΜΩΝ

26 ΟΤΙ ΕΥΡΕΘΗΣΑΝ ΕΝ ΤΩ ΛΑΩ ΜΟΥ ΑΣΕΒΕΙΣ ΚΑΙ ΠΑΓΙΔΑΣ ΕΣΤΗΣΑΝ ΔΙΑΦΘΕΙΡΑΙ ΑΝΔΡΑΣ ΚΑΙ ΣΥΝΕΛΑΜΒΑΝΟΣΑΝ

27 ΩΣ ΠΑΓΙΣ ΕΦΕΣΤΑΜΕΝΗ ΠΛΗΡΗΣ ΠΕΤΕΙΝΩΝ ΟΥΤΩΣ ΟΙ ΟΙΚΟΙ ΑΥΤΩΝ ΠΛΗΡΕΙΣ ΔΟΛΟΥ ΔΙΑ ΤΟΥΤΟ ΕΜΕΓΑΛΥΝΘΗΣΑΝ ΚΑΙ ΕΠΛΟΥΤΗΣΑΝ

28 ΚΑΙ ΠΑΡΕΒΗΣΑΝ ΚΡΙΣΙΝ ΟΥΚ ΕΚΡΙΝΑΝ ΚΡΙΣΙΝ ΟΡΦΑΝΟΥ ΚΑΙ ΚΡΙΣΙΝ ΧΗΡΑΣ ΟΥΚ ΕΚΡΙΝΟΣΑΝ

29 ΜΗ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥΚ ΕΠΙΣΚΕΨΟΜΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ Η ΕΝ ΕΘΝΕΙ ΤΩ ΤΟΙΟΥΤΩ ΟΥΚ ΕΚΔΙΚΗΣΕΙ Η ΨΥΧΗ ΜΟΥ

30 ΕΚΣΤΑΣΙΣ ΚΑΙ ΦΡΙΚΤΑ ΕΓΕΝΗΘΗ ΕΠΙ ΤΗΣ ΓΗΣ

31 ΟΙ ΠΡΟΦΗΤΑΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΑΔΙΚΑ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΕΠΕΚΡΟΤΗΣΑΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΗΓΑΠΗΣΕΝ ΟΥΤΩΣ ΚΑΙ ΤΙ ΠΟΙΗΣΕΤΕ ΕΙΣ ΤΑ ΜΕΤΑ ΤΑΥΤΑ

JEREMIAS (JEREMIAH) CHAPTER 6

1 ΕΝΙΣΧΥΣΑΤΕ ΥΙΟΙ ΒΕΝΙΑΜΙΝ ΕΚ ΜΕΣΟΥ ΤΗΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΘΕΚΟΥΕ ΣΗΜΑΝΑΤΕ ΣΑΛΠΙΓΓΙ ΚΑΙ ΥΠΕΡ ΒΑΙΘΑΧΑΡΜΑ ΑΡΑΤΕ ΣΗΜΕΙΟΝ ΟΤΙ ΚΑΚΑ ΕΚΚΕΚΥΦΕΝ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΣΥΝΤΡΙΒΗ ΜΕΓΑΛΗ ΓΙΝΕΤΑΙ

2 ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΤΟ ΥΨΟΣ ΣΟΥ ΘΥΓΑΤΕΡ ΣΙΩΝ

3 ΕΙΣ ΑΥΤΗΝ ΗΞΟΥΣΙΝ ΠΟΙΜΕΝΕΣ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΑΥΤΩΝ ΚΑΙ ΠΗΞΟΥΣΙΝ ΕΠ' ΑΥΤΗΝ ΣΚΗΝΑΣ ΚΥΚΛΩ ΚΑΙ ΠΟΙΜΑΝΟΥΣΙΝ ΕΚΑΣΤΟΣ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ

4 ΠΑΡΑΣΚΕΥΑΣΑΣΘΕ ΕΠ' ΑΥΤΗΝ ΕΙΣ ΠΟΛΕΜΟΝ ΑΝΑΣΤΗΤΕ ΚΑΙ ΑΝΑΒΩΜΕΝ ΕΠ' ΑΥΤΗΝ ΜΕΣΗΜΒΡΙΑΣ ΟΥΑΙ ΗΜΙΝ ΟΤΙ ΚΕΚΛΙΚΕΝ Η ΗΜΕΡΑ ΟΤΙ ΕΚΛΕΙΠΟΥΣΙΝ ΑΙ ΣΚΙΑΙ ΤΗΣ ΕΣΠΕΡΑΣ

5 ΑΝΑΣΤΗΤΕ ΚΑΙ ΑΝΑΒΩΜΕΝ ΕΝ ΤΗ ΝΥΚΤΙ ΚΑΙ ΔΙΑΦΘΕΙΡΩΜΕΝ ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΗΣ

6 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΚΚΟΨΟΝ ΤΑ ΞΥΛΑ ΑΥΤΗΣ ΕΚΧΕΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΔΥΝΑΜΙΝ Ω ΠΟΛΙΣ ΨΕΥΔΗΣ ΟΛΗ ΚΑΤΑΔΥΝΑΣΤΕΙΑ ΕΝ ΑΥΤΗ

7 ΩΣ ΨΥΧΕΙ ΛΑΚΚΟΣ ΥΔΩΡ ΟΥΤΩΣ ΨΥΧΕΙ ΚΑΚΙΑ ΑΥΤΗΣ ΑΣΕΒΕΙΑ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑ ΑΚΟΥΣΘΗΣΕΤΑΙ ΕΝ ΑΥΤΗ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΗΣ ΔΙΑ ΠΑΝΤΟΣ ΠΟΝΩ ΚΑΙ ΜΑΣΤΙΓΙ

8 ΠΑΙΔΕΥΘΗΣΗ ΙΕΡΟΥΣΑΛΗΜ ΜΗ ΑΠΟΣΤΗ Η ΨΥΧΗ ΜΟΥ ΑΠΟ ΣΟΥ ΜΗ ΠΟΙΗΣΩ ΣΕ ΑΒΑΤΟΝ ΓΗΝ ΗΤΙΣ ΟΥ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ

9 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΛΑΜΑΣΘΕ ΚΑΛΑΜΑΣΘΕ ΩΣ ΑΜΠΕΛΟΝ ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΟΥ ΙΣΡΑΗΛ ΕΠΙΣΤΡΕΨΑΤΕ ΩΣ Ο ΤΡΥΓΩΝ ΕΠΙ ΤΟΝ ΚΑΡΤΑΛΛΟΝ ΑΥΤΟΥ

10 ΠΡΟΣ ΤΙΝΑ ΛΑΛΗΣΩ ΚΑΙ ΔΙΑΜΑΡΤΥΡΩΜΑΙ ΚΑΙ ΑΚΟΥΣΕΤΑΙ ΙΔΟΥ ΑΠΕΡΙΤΜΗΤΑ ΤΑ ΩΤΑ ΑΥΤΩΝ ΚΑΙ ΟΥ ΔΥΝΑΝΤΑΙ ΑΚΟΥΕΙΝ ΙΔΟΥ ΤΟ ΡΗΜΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΟΥ ΜΗ ΒΟΥΛΗΘΩΣΙΝ ΑΥΤΟ ΑΚΟΥΣΑΙ

11 ΚΑΙ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΠΛΗΣΑ ΚΑΙ ΕΠΕΣΧΟΝ ΚΑΙ ΟΥ ΣΥΝΕΤΕΛΕΣΑ ΑΥΤΟΥΣ ΕΚΧΕΩ ΕΠΙ ΝΗΠΙΑ ΕΞΩΘΕΝ ΚΑΙ ΕΠΙ ΣΥΝΑΓΩΓΗΝ ΝΕΑΝΙΣΚΩΝ ΑΜΑ ΟΤΙ ΑΝΗΡ ΚΑΙ ΓΥΝΗ ΣΥΛΛΗΜΦΘΗΣΟΝΤΑΙ ΠΡΕΣΒΥΤΕΡΟΣ ΜΕΤΑ ΠΛΗΡΟΥΣ ΗΜΕΡΩΝ

12 ΚΑΙ ΜΕΤΑΣΤΡΑΦΗΣΟΝΤΑΙ ΑΙ ΟΙΚΙΑΙ ΑΥΤΩΝ ΕΙΣ ΕΤΕΡΟΥΣ ΑΓΡΟΙ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΟΤΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

13 ΟΤΙ ΑΠΟ ΜΙΚΡΟΥ ΑΥΤΩΝ ΚΑΙ ΕΩΣ ΜΕΓΑΛΟΥ ΠΑΝΤΕΣ ΣΥΝΕΤΕΛΕΣΑΝΤΟ ΑΝΟΜΑ ΑΠΟ ΙΕΡΕΩΣ ΚΑΙ ΕΩΣ ΨΕΥΔΟΠΡΟΦΗΤΟΥ ΠΑΝΤΕΣ ΕΠΟΙΗΣΑΝ ΨΕΥΔΗ

14 ΚΑΙ ΙΩΝΤΟ ΤΟ ΣΥΝΤΡΙΜΜΑ ΤΟΥ ΛΑΟΥ ΜΟΥ ΕΞΟΥΘΕΝΟΥΝΤΕΣ ΚΑΙ ΛΕΓΟΝΤΕΣ ΕΙΡΗΝΗ ΕΙΡΗΝΗ ΚΑΙ ΠΟΥ ΕΣΤΙΝ ΕΙΡΗΝΗ

15 ΚΑΤΗΣΧΥΝΘΗΣΑΝ ΟΤΙ ΕΞΕΛΙΠΟΣΑΝ ΚΑΙ ΟΥΔ' ΩΣ ΚΑΤΑΙΣΧΥΝΟΜΕΝΟΙ ΚΑΤΗΣΧΥΝΘΗΣΑΝ ΚΑΙ ΤΗΝ ΑΤΙΜΙΑΝ ΑΥΤΩΝ ΟΥΚ ΕΓΝΩΣΑΝ ΔΙΑ ΤΟΥΤΟ ΠΕΣΟΥΝΤΑΙ ΕΝ ΤΗ

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ΠΤΩΣΕΙ ΑΥΤΩΝ ΚΑΙ ΕΝ ΚΑΙΡΩ ΕΠΙΣΚΟΠΗΣ ΑΥΤΩΝ ΑΠΟΛΟΥΝΤΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ

16 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΤΗΤΕ ΕΠΙ ΤΑΙΣ ΟΔΟΙΣ ΚΑΙ ΙΔΕΤΕ ΚΑΙ ΕΡΩΤΗΣΑΤΕ ΤΡΙΒΟΥΣ ΚΥΡΙΟΥ ΑΙΩΝΙΟΥΣ ΚΑΙ ΙΔΕΤΕ ΠΟΙΑ ΕΣΤΙΝ Η ΟΔΟΣ Η ΑΓΑΘΗ ΚΑΙ ΒΑΔΙΖΕΤΕ ΕΝ ΑΥΤΗ ΚΑΙ ΕΥΡΗΣΕΤΕ ΑΓΝΙΣΜΟΝ ΤΑΙΣ ΨΥΧΑΙΣ ΥΜΩΝ ΚΑΙ ΕΙΠΑΝ ΟΥ ΠΟΡΕΥΣΟΜΕΘΑ

17 ΚΑΤΕΣΤΑΚΑ ΕΦ' ΥΜΑΣ ΣΚΟΠΟΥΣ ΑΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΕΙΠΑΝ ΟΥΚ ΑΚΟΥΣΟΜΕΘΑ

18 ΔΙΑ ΤΟΥΤΟ ΗΚΟΥΣΑΝ ΤΑ ΕΘΝΗ ΚΑΙ ΟΙ ΠΟΙΜΑΙΝΟΝΤΕΣ ΤΑ ΠΟΙΜΝΙΑ ΑΥΤΩΝ

19 ΑΚΟΥΕ ΓΗ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΚΑ ΤΟΝ ΚΑΡΠΟΝ ΑΠΟΣΤΡΟΦΗΣ ΑΥΤΩΝ ΟΤΙ ΤΩΝ ΛΟΓΩΝ ΜΟΥ ΟΥ ΠΡΟΣΕΣΧΟΝ ΚΑΙ ΤΟΝ ΝΟΜΟΝ ΜΟΥ ΑΠΩΣΑΝΤΟ

20 ΙΝΑ ΤΙ ΜΟΙ ΛΙΒΑΝΟΝ ΕΚ ΣΑΒΑ ΦΕΡΕΤΕ ΚΑΙ ΚΙΝΝΑΜΩΜΟΝ ΕΚ ΓΗΣ ΜΑΚΡΟΘΕΝ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΥΜΩΝ ΟΥΚ ΕΙΣΙΝ ΔΕΚΤΑ ΚΑΙ ΑΙ ΘΥΣΙΑΙ ΥΜΩΝ ΟΥΧ ΗΔΥΝΑΝ ΜΟΙ

21 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΑΣΘΕΝΕΙΑΝ ΚΑΙ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ ΠΑΤΕΡΕΣ ΚΑΙ ΥΙΟΙ ΑΜΑ ΓΕΙΤΩΝ ΚΑΙ Ο ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΑΠΟΛΟΥΝΤΑΙ

22 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΛΑΟΣ ΕΡΧΕΤΑΙ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΕΘΝΗ ΕΞΕΓΕΡΘΗΣΕΤΑΙ ΑΠ' ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ

23 ΤΟΞΟΝ ΚΑΙ ΖΙΒΥΝΗΝ ΚΡΑΤΗΣΟΥΣΙΝ ΙΤΑΜΟΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΛΕΗΣΕΙ ΦΩΝΗ ΑΥΤΟΥ ΩΣ ΘΑΛΑΣΣΑ ΚΥΜΑΙΝΟΥΣΑ ΕΦ' ΙΠΠΟΙΣ ΚΑΙ ΑΡΜΑΣΙΝ ΠΑΡΑΤΑΞΕΤΑΙ ΩΣ ΠΥΡ ΕΙΣ ΠΟΛΕΜΟΝ ΠΡΟΣ ΣΕ ΘΥΓΑΤΕΡ ΣΙΩΝ

24 ΗΚΟΥΣΑΜΕΝ ΤΗΝ ΑΚΟΗΝ ΑΥΤΩΝ ΠΑΡΕΛΥΘΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΗΜΩΝ ΘΛΙΨΙΣ ΚΑΤΕΣΧΕΝ ΗΜΑΣ ΩΔΙΝΕΣ ΩΣ ΤΙΚΤΟΥΣΗΣ

25 ΜΗ ΕΚΠΟΡΕΥΕΣΘΕ ΕΙΣ ΑΓΡΟΝ ΚΑΙ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΜΗ ΒΑΔΙΖΕΤΕ ΟΤΙ ΡΟΜΦΑΙΑ ΤΩΝ ΕΧΘΡΩΝ ΠΑΡΟΙΚΕΙ ΚΥΚΛΟΘΕΝ

26 ΘΥΓΑΤΕΡ ΛΑΟΥ ΜΟΥ ΠΕΡΙΖΩΣΑΙ ΣΑΚΚΟΝ ΚΑΤΑΠΑΣΑΙ ΕΝ ΣΠΟΔΩ ΠΕΝΘΟΣ ΑΓΑΠΗΤΟΥ ΠΟΙΗΣΑΙ ΣΕΑΥΤΗ ΚΟΠΕΤΟΝ ΟΙΚΤΡΟΝ ΟΤΙ ΕΞΑΙΦΝΗΣ ΗΞΕΙ ΤΑΛΑΙΠΩΡΙΑ ΕΦ' ΥΜΑΣ

27 ΔΟΚΙΜΑΣΤΗΝ ΔΕΔΩΚΑ ΣΕ ΕΝ ΛΑΟΙΣ ΔΕΔΟΚΙΜΑΣΜΕΝΟΙΣ ΚΑΙ ΓΝΩΣΗ ΜΕ ΕΝ ΤΩ ΔΟΚΙΜΑΣΑΙ ΜΕ ΤΗΝ ΟΔΟΝ ΑΥΤΩΝ

28 ΠΑΝΤΕΣ ΑΝΗΚΟΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΣΚΟΛΙΩΣ ΧΑΛΚΟΣ ΚΑΙ ΣΙΔΗΡΟΣ ΠΑΝΤΕΣ ΔΙΕΦΘΑΡΜΕΝΟΙ ΕΙΣΙΝ

29 ΕΞΕΛΙΠΕΝ ΦΥΣΗΤΗΡ ΑΠΟ ΠΥΡΟΣ ΕΞΕΛΙΠΕΝ ΜΟΛΙΒΟΣ ΕΙΣ ΚΕΝΟΝ ΑΡΓΥΡΟΚΟΠΟΣ ΑΡΓΥΡΟΚΟΠΕΙ ΠΟΝΗΡΙΑ ΑΥΤΩΝ ΟΥΚ ΕΤΑΚΗ

30 ΑΡΓΥΡΙΟΝ ΑΠΟΔΕΔΟΚΙΜΑΣΜΕΝΟΝ ΚΑΛΕΣΑΤΕ ΑΥΤΟΥΣ ΟΤΙ ΑΠΕΔΟΚΙΜΑΣΕΝ ΑΥΤΟΥΣ ΚΥΡΙΟΣ

JEREMIAS (JEREMIAH) CHAPTER 7

2 ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΠΑΣΑ Η ΙΟΥΔΑΙΑ

3 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΔΙΟΡΘΩΣΑΤΕ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΚΑΙ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΚΑΙ ΚΑΤΟΙΚΙΩ ΥΜΑΣ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ

4 ΜΗ ΠΕΠΟΙΘΑΤΕ ΕΦ' ΕΑΥΤΟΙΣ ΕΠΙ ΛΟΓΟΙΣ ΨΕΥΔΕΣΙΝ ΟΤΙ ΤΟ ΠΑΡΑΠΑΝ ΟΥΚ ΩΦΕΛΗΣΟΥΣΙΝ ΥΜΑΣ ΛΕΓΟΝΤΕΣ ΝΑΟΣ ΚΥΡΙΟΥ ΝΑΟΣ ΚΥΡΙΟΥ ΕΣΤΙΝ

5 ΟΤΙ ΕΑΝ ΔΙΟΡΘΟΥΝΤΕΣ ΔΙΟΡΘΩΣΗΤΕ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΚΑΙ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΚΑΙ ΠΟΙΟΥΝΤΕΣ ΠΟΙΗΣΗΤΕ ΚΡΙΣΙΝ ΑΝΑ ΜΕΣΟΝ ΑΝΔΡΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ

6 ΚΑΙ ΠΡΟΣΗΛΥΤΟΝ ΚΑΙ ΟΡΦΑΝΟΝ ΚΑΙ ΧΗΡΑΝ ΜΗ ΚΑΤΑΔΥΝΑΣΤΕΥΣΗΤΕ ΚΑΙ ΑΙΜΑ ΑΘΩΟΝ ΜΗ ΕΚΧΕΗΤΕ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΜΗ ΠΟΡΕΥΗΣΘΕ ΕΙΣ ΚΑΚΟΝ ΥΜΙΝ

7 ΚΑΙ ΚΑΤΟΙΚΙΩ ΥΜΑΣ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΕΝ ΓΗ Η ΕΔΩΚΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΕΞ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΑΙΩΝΟΣ

8 ΕΙ ΔΕ ΥΜΕΙΣ ΠΕΠΟΙΘΑΤΕ ΕΠΙ ΛΟΓΟΙΣ ΨΕΥΔΕΣΙΝ ΟΘΕΝ ΟΥΚ ΩΦΕΛΗΘΗΣΕΣΘΕ

9 ΚΑΙ ΦΟΝΕΥΕΤΕ ΚΑΙ ΜΟΙΧΑΣΘΕ ΚΑΙ ΚΛΕΠΤΕΤΕ ΚΑΙ ΟΜΝΥΕΤΕ ΕΠ' ΑΔΙΚΩ ΚΑΙ ΕΘΥΜΙΑΤΕ ΤΗ ΒΑΑΛ ΚΑΙ ΕΠΟΡΕΥΕΣΘΕ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΩΝ ΟΥΚ ΟΙΔΑΤΕ ΤΟΥ ΚΑΚΩΣ ΕΙΝΑΙ ΥΜΙΝ

10 ΚΑΙ ΗΛΘΕΤΕ ΚΑΙ ΕΣΤΗΤΕ ΕΝΩΠΙΟΝ ΕΜΟΥ ΕΝ ΤΩ ΟΙΚΩ ΟΥ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΩ ΚΑΙ ΕΙΠΑΤΕ ΑΠΕΣΧΗΜΕΘΑ ΤΟΥ ΜΗ ΠΟΙΕΙΝ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΤΑΥΤΑ

11 ΜΗ ΣΠΗΛΑΙΟΝ ΛΗΣΤΩΝ Ο ΟΙΚΟΣ ΜΟΥ ΟΥ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΩ ΕΚΕΙ ΕΝΩΠΙΟΝ ΥΜΩΝ ΚΑΙ ΕΓΩ ΙΔΟΥ ΕΩΡΑΚΑ ΛΕΓΕΙ ΚΥΡΙΟΣ

12 ΟΤΙ ΠΟΡΕΥΘΗΤΕ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΜΟΥ ΤΟΝ ΕΝ ΣΗΛΩΜ ΟΥ ΚΑΤΕΣΚΗΝΩΣΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΚΕΙ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΙΔΕΤΕ Α ΕΠΟΙΗΣΑ ΑΥΤΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΑΚΙΑΣ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ

13 ΚΑΙ ΝΥΝ ΑΝΘ' ΩΝ ΕΠΟΙΗΣΑΤΕ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΤΑΥΤΑ ΚΑΙ ΕΛΑΛΗΣΑ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΕΚΑΛΕΣΑ ΥΜΑΣ ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗΤΕ

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15 ΚΑΙ ΑΠΟΡΡΙΨΩ ΥΜΑΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΘΩΣ ΑΠΕΡΡΙΨΑ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΥΜΩΝ ΠΑΝ ΤΟ ΣΠΕΡΜΑ ΕΦΡΑΙΜ

16 ΚΑΙ ΣΥ ΜΗ ΠΡΟΣΕΥΧΟΥ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΜΗ ΑΞΙΟΥ ΤΟΥ ΕΛΕΗΘΗΝΑΙ ΑΥΤΟΥΣ ΚΑΙ ΜΗ ΕΥΧΟΥ ΚΑΙ ΜΗ ΠΡΟΣΕΛΘΗΣ ΜΟΙ ΠΕΡΙ ΑΥΤΩΝ ΟΤΙ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ

17 Η ΟΥΧ ΟΡΑΣ ΤΙ ΑΥΤΟΙ ΠΟΙΟΥΣΙΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΙΕΡΟΥΣΑΛΗΜ

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20 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΟΡΓΗ ΚΑΙ ΘΥΜΟΣ ΜΟΥ ΧΕΙΤΑΙ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΠΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΕΠΙ ΠΑΝ ΞΥΛΟΝ ΤΟΥ ΑΓΡΟΥ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΓΕΝΗΜΑΤΑ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΥΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

21 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΥΜΩΝ ΣΥΝΑΓΑΓΕΤΕ ΜΕΤΑ ΤΩΝ ΘΥΣΙΩΝ ΥΜΩΝ ΚΑΙ ΦΑΓΕΤΕ ΚΡΕΑ

22 ΟΤΙ ΟΥΚ ΕΛΑΛΗΣΑ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΟΙΣ ΕΝ ΗΜΕΡΑ Η ΑΝΗΓΑΓΟΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΠΕΡΙ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΑΙ ΘΥΣΙΑΣ

23 ΑΛΛ' Η ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΑΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΘΕΟΝ ΚΑΙ ΥΜΕΙΣ ΕΣΕΣΘΕ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΠΟΡΕΥΕΣΘΕ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΑΙΣ ΑΝ ΕΝΤΕΙΛΩΜΑΙ ΥΜΙΝ ΟΠΩΣ ΑΝ ΕΥ Η ΥΜΙΝ

24 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΟΥ ΠΡΟΣΕΣΧΕΝ ΤΟ ΟΥΣ ΑΥΤΩΝ ΑΛΛ' ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΤΟΙΣ ΕΝΘΥΜΗΜΑΣΙΝ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΤΗΣ ΚΑΚΗΣ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΤΑ ΟΠΙΣΘΕΝ ΚΑΙ ΟΥΚ ΕΙΣ ΤΑ ΕΜΠΡΟΣΘΕΝ

25 ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΞΗΛΘΟΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΥΜΑΣ ΠΑΝΤΑΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΜΟΥ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΗΜΕΡΑΣ ΚΑΙ ΟΡΘΡΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑ

26 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΟΥ ΠΡΟΣΕΣΧΕΝ ΤΟ ΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΣΚΛΗΡΥΝΑΝ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΩΝ ΥΠΕΡ ΤΟΥΣ ΠΑΤΕΡΑΣ ΑΥΤΩΝ

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28 ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΤΟΥΤΟ ΤΟ ΕΘΝΟΣ Ο ΟΥΚ ΗΚΟΥΣΕΝ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΟΥΔΕ ΕΔΕΞΑΤΟ ΠΑΙΔΕΙΑΝ ΕΞΕΛΙΠΕΝ Η ΠΙΣΤΙΣ ΕΚ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ

29 ΚΕΙΡΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ ΚΑΙ ΑΠΟΡΡΙΠΤΕ ΚΑΙ ΑΝΑΛΑΒΕ ΕΠΙ ΧΕΙΛΕΩΝ ΘΡΗΝΟΝ ΟΤΙ ΑΠΕΔΟΚΙΜΑΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΑΠΩΣΑΤΟ ΤΗΝ ΓΕΝΕΑΝ ΤΗΝ ΠΟΙΟΥΣΑΝ ΤΑΥΤΑ

30 ΟΤΙ ΕΠΟΙΗΣΑΝ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΤΟ ΠΟΝΗΡΟΝ ΕΝΑΝΤΙΟΝ ΕΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΤΑΞΑΝ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ ΕΝ ΤΩ ΟΙΚΩ ΟΥ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ ΤΟΥ ΜΙΑΝΑΙ ΑΥΤΟΝ

31 ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΤΟΝ ΒΩΜΟΝ ΤΟΥ ΤΑΦΕΘ ΟΣ ΕΣΤΙΝ ΕΝ ΦΑΡΑΓΓΙ ΥΙΟΥ ΕΝΝΟΜ ΤΟΥ ΚΑΤΑΚΑΙΕΙΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΕΝ ΠΥΡΙ Ο ΟΥΚ ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΔΙΕΝΟΗΘΗΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ

32 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΕΡΟΥΣΙΝ ΕΤΙ ΒΩΜΟΣ ΤΟΥ ΤΑΦΕΘ ΚΑΙ ΦΑΡΑΓΞ ΥΙΟΥ ΕΝΝΟΜ ΑΛΛ' Η ΦΑΡΑΓΞ ΤΩΝ ΑΝΗΡΗΜΕΝΩΝ ΚΑΙ ΘΑΨΟΥΣΙΝ ΕΝ ΤΩ ΤΑΦΕΘ ΔΙΑ ΤΟ ΜΗ ΥΠΑΡΧΕΙΝ ΤΟΠΟΝ

33 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΝΕΚΡΟΙ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΕΙΣ ΒΡΩΣΙΝ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΑΠΟΣΟΒΩΝ

34 ΚΑΙ ΚΑΤΑΛΥΣΩ ΕΚ ΠΟΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΕΚ ΔΙΟΔΩΝ ΙΕΡΟΥΣΑΛΗΜ ΦΩΝΗΝ ΕΥΦΡΑΙΝΟΜΕΝΩΝ ΚΑΙ ΦΩΝΗΝ ΧΑΙΡΟΝΤΩΝ ΦΩΝΗΝ ΝΥΜΦΙΟΥ ΚΑΙ ΦΩΝΗΝ ΝΥΜΦΗΣ ΟΤΙ ΕΙΣ ΕΡΗΜΩΣΙΝ ΕΣΤΑΙ ΠΑΣΑ Η ΓΗ

JEREMIAS (JEREMIAH) CHAPTER 8

1 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΞΟΙΣΟΥΣΙΝ ΤΑ ΟΣΤΑ ΤΩΝ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΤΑ ΟΣΤΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΑΥΤΟΥ ΚΑΙ ΤΑ ΟΣΤΑ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΤΑ ΟΣΤΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΤΑ ΟΣΤΑ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΙΕΡΟΥΣΑΛΗΜ ΕΚ ΤΩΝ ΤΑΦΩΝ ΑΥΤΩΝ

2 ΚΑΙ ΨΥΞΟΥΣΙΝ ΑΥΤΑ ΠΡΟΣ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΤΗΝ ΣΕΛΗΝΗΝ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΣΤΕΡΑΣ ΚΑΙ ΠΡΟΣ ΠΑΣΑΝ ΤΗΝ ΣΤΡΑΤΙΑΝ ΤΟΥ ΟΥΡΑΝΟΥ Α ΗΓΑΠΗΣΑΝ ΚΑΙ ΟΙΣ ΕΔΟΥΛΕΥΣΑΝ ΚΑΙ ΩΝ ΕΠΟΡΕΥΘΗΣΑΝ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΩΝ ΑΝΤΕΙΧΟΝΤΟ ΚΑΙ ΟΙΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΟΙΣ ΟΥ ΚΟΠΗΣΟΝΤΑΙ ΚΑΙ ΟΥ ΤΑΦΗΣΟΝΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΠΑΡΑΔΕΙΓΜΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

3 ΟΤΙ ΕΙΛΟΝΤΟ ΤΟΝ ΘΑΝΑΤΟΝ Η ΤΗΝ ΖΩΗΝ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΟΙΣ ΚΑΤΑΛΕΙΦΘΕΙΣΙΝ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΕΚΕΙΝΗΣ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΥ ΕΑΝ ΕΞΩΣΩ ΑΥΤΟΥΣ ΕΚΕΙ

4 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΗ Ο ΠΙΠΤΩΝ ΟΥΚ ΑΝΙΣΤΑΤΑΙ Η Ο ΑΠΟΣΤΡΕΦΩΝ ΟΥΚ ΕΠΙΣΤΡΕΦΕΙ

5 ΔΙΑ ΤΙ ΑΠΕΣΤΡΕΨΕΝ Ο ΛΑΟΣ ΜΟΥ ΟΥΤΟΣ ΑΠΟΣΤΡΟΦΗΝ ΑΝΑΙΔΗ ΚΑΙ ΚΑΤΕΚΡΑΤΗΘΗΣΑΝ ΕΝ ΤΗ ΠΡΟΑΙΡΕΣΕΙ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΑΝ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ

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7 ΚΑΙ Η ΑΣΙΔΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΓΝΩ ΤΟΝ ΚΑΙΡΟΝ ΑΥΤΗΣ ΤΡΥΓΩΝ ΚΑΙ ΧΕΛΙΔΩΝ ΑΓΡΟΥ ΣΤΡΟΥΘΙΑ ΕΦΥΛΑΞΑΝ ΚΑΙΡΟΥΣ ΕΙΣΟΔΩΝ ΑΥΤΩΝ Ο ΔΕ ΛΑΟΣ ΜΟΥ ΟΥΚ ΕΓΝΩ ΤΑ ΚΡΙΜΑΤΑ ΚΥΡΙΟΥ

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13 ΚΑΙ ΣΥΝΑΞΟΥΣΙΝ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΚ ΕΣΤΙΝ ΣΤΑΦΥΛΗ ΕΝ ΤΑΙΣ ΑΜΠΕΛΟΙΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΣΥΚΑ ΕΝ ΤΑΙΣ ΣΥΚΑΙΣ ΚΑΙ ΤΑ ΦΥΛΛΑ ΚΑΤΕΡΡΥΗΚΕΝ

14 ΕΠΙ ΤΙ ΗΜΕΙΣ ΚΑΘΗΜΕΘΑ ΣΥΝΑΧΘΗΤΕ ΚΑΙ ΕΙΣΕΛΘΩΜΕΝ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΟΧΥΡΑΣ ΚΑΙ ΑΠΟΡΡΙΦΩΜΕΝ ΟΤΙ Ο ΘΕΟΣ ΑΠΕΡΡΙΨΕΝ ΗΜΑΣ ΚΑΙ ΕΠΟΤΙΣΕΝ ΗΜΑΣ ΥΔΩΡ ΧΟΛΗΣ ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ

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18 ΑΝΙΑΤΑ ΜΕΤ' ΟΔΥΝΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΑΠΟΡΟΥΜΕΝΗΣ

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20 ΔΙΗΛΘΕΝ ΘΕΡΟΣ ΠΑΡΗΛΘΕΝ ΑΜΗΤΟΣ ΚΑΙ ΗΜΕΙΣ ΟΥ ΔΙΕΣΩΘΗΜΕΝ

21 ΕΠΙ ΣΥΝΤΡΙΜΜΑΤΙ ΘΥΓΑΤΡΟΣ ΛΑΟΥ ΜΟΥ ΕΣΚΟΤΩΘΗΝ ΑΠΟΡΙΑ ΚΑΤΙΣΧΥΣΑΝ ΜΕ ΩΔΙΝΕΣ ΩΣ ΤΙΚΤΟΥΣΗΣ

22 ΜΗ ΡΗΤΙΝΗ ΟΥΚ ΕΣΤΙΝ ΕΝ ΓΑΛΑΑΔ Η ΙΑΤΡΟΣ ΟΥΚ ΕΣΤΙΝ ΕΚΕΙ ΔΙΑ ΤΙ ΟΥΚ ΑΝΕΒΗ ΙΑΣΙΣ ΘΥΓΑΤΡΟΣ ΛΑΟΥ ΜΟΥ

23 ΤΙΣ ΔΩΣΕΙ ΚΕΦΑΛΗ ΜΟΥ ΥΔΩΡ ΚΑΙ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΠΗΓΗΝ ΔΑΚΡΥΩΝ ΚΑΙ ΚΛΑΥΣΟΜΑΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΥΤΟΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΤΟΥΣ ΤΕΤΡΑΥΜΑΤΙΣΜΕΝΟΥΣ ΘΥΓΑΤΡΟΣ ΛΑΟΥ ΜΟΥ

JEREMIAS (JEREMIAH) CHAPTER 9

1 ΤΙΣ ΔΩΗ ΜΟΙ ΕΝ ΤΗ ΕΡΗΜΩ ΣΤΑΘΜΟΝ ΕΣΧΑΤΟΝ ΚΑΙ ΚΑΤΑΛΕΙΨΩ ΤΟΝ ΛΑΟΝ ΜΟΥ ΚΑΙ ΑΠΕΛΕΥΣΟΜΑΙ ΑΠ' ΑΥΤΩΝ ΟΤΙ ΠΑΝΤΕΣ ΜΟΙΧΩΝΤΑΙ ΣΥΝΟΔΟΣ ΑΘΕΤΟΥΝΤΩΝ

2 ΚΑΙ ΕΝΕΤΕΙΝΑΝ ΤΗΝ ΓΛΩΣΣΑΝ ΑΥΤΩΝ ΩΣ ΤΟΞΟΝ ΨΕΥΔΟΣ ΚΑΙ ΟΥ ΠΙΣΤΙΣ ΕΝΙΣΧΥΣΕΝ ΕΠΙ ΤΗΣ ΓΗΣ ΟΤΙ ΕΚ ΚΑΚΩΝ ΕΙΣ ΚΑΚΑ ΕΞΗΛΘΟΣΑΝ ΚΑΙ ΕΜΕ ΟΥΚ ΕΓΝΩΣΑΝ

3 ΕΚΑΣΤΟΣ ΑΠΟ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΦΥΛΑΞΑΣΘΕ ΚΑΙ ΕΠ' ΑΔΕΛΦΟΙΣ ΑΥΤΩΝ ΜΗ ΠΕΠΟΙΘΑΤΕ ΟΤΙ ΠΑΣ ΑΔΕΛΦΟΣ ΠΤΕΡΝΗ ΠΤΕΡΝΙΕΙ ΚΑΙ ΠΑΣ ΦΙΛΟΣ ΔΟΛΙΩΣ ΠΟΡΕΥΣΕΤΑΙ

4 ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΟΥ ΦΙΛΟΥ ΑΥΤΟΥ ΚΑΤΑΠΑΙΞΕΤΑΙ ΑΛΗΘΕΙΑΝ ΟΥ ΜΗ ΛΑΛΗΣΩΣΙΝ ΜΕΜΑΘΗΚΕΝ Η ΓΛΩΣΣΑ ΑΥΤΩΝ ΛΑΛΕΙΝ ΨΕΥΔΗ ΗΔΙΚΗΣΑΝ ΚΑΙ ΟΥ ΔΙΕΛΙΠΟΝ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ

5 ΤΟΚΟΣ ΕΠΙ ΤΟΚΩ ΔΟΛΟΣ ΕΠΙ ΔΟΛΩ ΟΥΚ ΗΘΕΛΟΝ ΕΙΔΕΝΑΙ ΜΕ

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ΥΜΙΝ ΕΝΕΚΕΝ ΤΙΝΟΣ ΑΠΩΛΕΤΟ Η ΓΗ ΑΝΗΦΘΗ ΩΣ ΕΡΗΜΟΣ ΠΑΡΑ ΤΟ ΜΗ ΔΙΟΔΕΥΕΣΘΑΙ ΑΥΤΗΝ

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20 ΟΤΙ ΑΝΕΒΗ ΘΑΝΑΤΟΣ ΔΙΑ ΤΩΝ ΘΥΡΙΔΩΝ ΥΜΩΝ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΥΜΩΝ ΤΟΥ ΕΚΤΡΙΨΑΙ ΝΗΠΙΑ ΕΞΩΘΕΝ ΚΑΙ ΝΕΑΝΙΣΚΟΥΣ ΑΠΟ ΤΩΝ ΠΛΑΤΕΙΩΝ

21 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΝΕΚΡΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΙΣ ΠΑΡΑΔΕΙΓΜΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΠΕΔΙΟΥ ΤΗΣ ΓΗΣ ΥΜΩΝ ΚΑΙ ΩΣ ΧΟΡΤΟΣ ΟΠΙΣΩ ΘΕΡΙΖΟΝΤΟΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΣΥΝΑΓΩΝ

22 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΣΟΦΟΣ ΕΝ ΤΗ ΣΟΦΙΑ ΑΥΤΟΥ ΚΑΙ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΙΣΧΥΡΟΣ ΕΝ ΤΗ ΙΣΧΥΙ ΑΥΤΟΥ ΚΑΙ ΜΗ ΚΑΥΧΑΣΘΩ Ο ΠΛΟΥΣΙΟΣ ΕΝ ΤΩ ΠΛΟΥΤΩ ΑΥΤΟΥ

23 ΑΛΛ' Η ΕΝ ΤΟΥΤΩ ΚΑΥΧΑΣΘΩ Ο ΚΑΥΧΩΜΕΝΟΣ ΣΥΝΙΕΙΝ ΚΑΙ ΓΙΝΩΣΚΕΙΝ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΠΟΙΩΝ ΕΛΕΟΣ ΚΑΙ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΙ ΤΗΣ ΓΗΣ ΟΤΙ ΕΝ ΤΟΥΤΟΙΣ ΤΟ ΘΕΛΗΜΑ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

24 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΠΙΣΚΕΨΟΜΑΙ ΕΠΙ ΠΑΝΤΑΣ ΠΕΡΙΤΕΤΜΗΜΕΝΟΥΣ ΑΚΡΟΒΥΣΤΙΑΣ ΑΥΤΩΝ

25 ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΠΙ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΕΠΙ ΕΔΩΜ ΚΑΙ ΕΠΙ ΥΙΟΥΣ ΑΜΜΩΝ ΚΑΙ ΕΠΙ ΥΙΟΥΣ ΜΩΑΒ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΠΕΡΙΚΕΙΡΟΜΕΝΟΝ ΤΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΤΗ ΕΡΗΜΩ ΟΤΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΑΠΕΡΙΤΜΗΤΑ ΣΑΡΚΙ ΚΑΙ ΠΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΑΠΕΡΙΤΜΗΤΟΙ ΚΑΡΔΙΑΣ ΑΥΤΩΝ

JEREMIAS (JEREMIAH) CHAPTER 10

1 ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΝ ΕΛΑΛΗΣΕΝ ΕΦ' ΥΜΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ

2 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΤΩΝ ΕΘΝΩΝ ΜΗ ΜΑΝΘΑΝΕΤΕ ΚΑΙ ΑΠΟ ΤΩΝ ΣΗΜΕΙΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΜΗ ΦΟΒΕΙΣΘΕ ΟΤΙ ΦΟΒΟΥΝΤΑΙ ΑΥΤΑ ΤΟΙΣ ΠΡΟΣΩΠΟΙΣ ΑΥΤΩΝ

3 ΟΤΙ ΤΑ ΝΟΜΙΜΑ ΤΩΝ ΕΘΝΩΝ ΜΑΤΑΙΑ ΞΥΛΟΝ ΕΣΤΙΝ ΕΚ ΤΟΥ ΔΡΥΜΟΥ ΕΚΚΕΚΟΜΜΕΝΟΝ ΕΡΓΟΝ ΤΕΚΤΟΝΟΣ ΚΑΙ ΧΩΝΕΥΜΑ

4 ΑΡΓΥΡΙΩ ΚΑΙ ΧΡΥΣΙΩ ΚΕΚΑΛΛΩΠΙΣΜΕΝΑ ΕΣΤΙΝ ΕΝ ΣΦΥΡΑΙΣ ΚΑΙ ΗΛΟΙΣ ΕΣΤΕΡΕΩΣΑΝ ΑΥΤΑ ΚΑΙ ΟΥ ΚΙΝΗΘΗΣΟΝΤΑΙ

9 ΑΡΓΥΡΙΟΝ ΤΟΡΕΥΤΟΝ ΕΣΤΙΝ ΟΥ ΠΟΡΕΥΣΟΝΤΑΙ ΑΡΓΥΡΙΟΝ ΠΡΟΣΒΛΗΤΟΝ ΑΠΟ ΘΑΡΣΙΣ ΗΞΕΙ ΧΡΥΣΙΟΝ ΜΩΦΑΖ ΚΑΙ ΧΕΙΡ ΧΡΥΣΟΧΟΩΝ ΕΡΓΑ ΤΕΧΝΙΤΩΝ ΠΑΝΤΑ ΥΑΚΙΝΘΟΝ ΚΑΙ ΠΟΡΦΥΡΑΝ ΕΝΔΥΣΟΥΣΙΝ ΑΥΤΑ

5 ΑΙΡΟΜΕΝΑ ΑΡΘΗΣΟΝΤΑΙ ΟΤΙ ΟΥΚ ΕΠΙΒΗΣΟΝΤΑΙ ΜΗ ΦΟΒΗΘΗΤΕ ΑΥΤΑ ΟΤΙ ΟΥ ΜΗ ΚΑΚΟΠΟΙΗΣΩΣΙΝ ΚΑΙ ΑΓΑΘΟΝ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΟΙΣ

11 ΟΥΤΩΣ ΕΡΕΙΤΕ ΑΥΤΟΙΣ ΘΕΟΙ ΟΙ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΟΥΚ ΕΠΟΙΗΣΑΝ ΑΠΟΛΕΣΘΩΣΑΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΥΠΟΚΑΤΩΘΕΝ ΤΟΥ ΟΥΡΑΝΟΥ ΤΟΥΤΟΥ

12 ΚΥΡΙΟΣ Ο ΠΟΙΗΣΑΣ ΤΗΝ ΓΗΝ ΕΝ ΤΗ ΙΣΧΥΙ ΑΥΤΟΥ Ο ΑΝΟΡΘΩΣΑΣ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΤΗ ΣΟΦΙΑ ΑΥΤΟΥ ΚΑΙ ΤΗ ΦΡΟΝΗΣΕΙ ΑΥΤΟΥ ΕΞΕΤΕΙΝΕΝ ΤΟΝ ΟΥΡΑΝΟΝ

13 ΚΑΙ ΠΛΗΘΟΣ ΥΔΑΤΟΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΑΝΗΓΑΓΕΝ ΝΕΦΕΛΑΣ ΕΞ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΑΣΤΡΑΠΑΣ ΕΙΣ ΥΕΤΟΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΞΗΓΑΓΕΝ ΦΩΣ ΕΚ ΘΗΣΑΥΡΩΝ ΑΥΤΟΥ

14 ΕΜΩΡΑΝΘΗ ΠΑΣ ΑΝΘΡΩΠΟΣ ΑΠΟ ΓΝΩΣΕΩΣ ΚΑΤΗΣΧΥΝΘΗ ΠΑΣ ΧΡΥΣΟΧΟΟΣ ΕΠΙ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΑΥΤΟΥ ΟΤΙ ΨΕΥΔΗ ΕΧΩΝΕΥΣΑΝ ΟΥΚ ΕΣΤΙΝ ΠΝΕΥΜΑ ΕΝ ΑΥΤΟΙΣ

15 ΜΑΤΑΙΑ ΕΣΤΙΝ ΕΡΓΑ ΕΜΠΕΠΑΙΓΜΕΝΑ ΕΝ ΚΑΙΡΩ ΕΠΙΣΚΟΠΗΣ ΑΥΤΩΝ ΑΠΟΛΟΥΝΤΑΙ

16 ΟΥΚ ΕΣΤΙΝ ΤΟΙΑΥΤΗ ΜΕΡΙΣ ΤΩ ΙΑΚΩΒ ΟΤΙ Ο ΠΛΑΣΑΣ ΤΑ ΠΑΝΤΑ ΑΥΤΟΣ ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΟΥ ΚΥΡΙΟΣ ΟΝΟΜΑ ΑΥΤΩ

17 ΣΥΝΗΓΑΓΕΝ ΕΞΩΘΕΝ ΤΗΝ ΥΠΟΣΤΑΣΙΝ ΣΟΥ ΚΑΤΟΙΚΟΥΣΑ ΕΝ ΕΚΛΕΚΤΟΙΣ

18 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΣΚΕΛΙΖΩ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΕΝ ΘΛΙΨΕΙ ΟΠΩΣ ΕΥΡΕΘΗ Η ΠΛΗΓΗ ΣΟΥ

19 ΟΥΑΙ ΕΠΙ ΣΥΝΤΡΙΜΜΑΤΙ ΣΟΥ ΑΛΓΗΡΑ Η ΠΛΗΓΗ ΣΟΥ ΚΑΓΩ ΕΙΠΑ ΟΝΤΩΣ ΤΟΥΤΟ ΤΟ ΤΡΑΥΜΑ ΜΟΥ ΚΑΙ ΚΑΤΕΛΑΒΕΝ ΜΕ

20 Η ΣΚΗΝΗ ΜΟΥ ΕΤΑΛΑΙΠΩΡΗΣΕΝ ΩΛΕΤΟ ΚΑΙ ΠΑΣΑΙ ΑΙ ΔΕΡΡΕΙΣ ΜΟΥ ΔΙΕΣΠΑΣΘΗΣΑΝ ΟΙ ΥΙΟΙ ΜΟΥ ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΟΥΚ ΕΙΣΙΝ ΟΥΚ ΕΣΤΙΝ ΕΤΙ ΤΟΠΟΣ ΤΗΣ ΣΚΗΝΗΣ ΜΟΥ ΤΟΠΟΣ ΤΩΝ ΔΕΡΡΕΩΝ ΜΟΥ

21 ΟΤΙ ΟΙ ΠΟΙΜΕΝΕΣ ΗΦΡΟΝΕΥΣΑΝΤΟ ΚΑΙ ΤΟΝ ΚΥΡΙΟΝ ΟΥΚ ΕΞΕΖΗΤΗΣΑΝ ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΝΟΗΣΕΝ ΠΑΣΑ Η ΝΟΜΗ ΚΑΙ ΔΙΕΣΚΟΡΠΙΣΘΗΣΑΝ

22 ΦΩΝΗ ΑΚΟΗΣ ΙΔΟΥ ΕΡΧΕΤΑΙ ΚΑΙ ΣΕΙΣΜΟΣ ΜΕΓΑΣ ΕΚ ΓΗΣ ΒΟΡΡΑ ΤΟΥ ΤΑΞΑΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΚΟΙΤΗΝ ΣΤΡΟΥΘΩΝ

23 ΟΙΔΑ ΚΥΡΙΕ ΟΤΙ ΟΥΧΙ ΤΟΥ ΑΝΘΡΩΠΟΥ Η ΟΔΟΣ ΑΥΤΟΥ ΟΥΔΕ ΑΝΗΡ ΠΟΡΕΥΣΕΤΑΙ ΚΑΙ ΚΑΤΟΡΘΩΣΕΙ ΠΟΡΕΙΑΝ ΑΥΤΟΥ

24 ΠΑΙΔΕΥΣΟΝ ΗΜΑΣ ΚΥΡΙΕ ΠΛΗΝ ΕΝ ΚΡΙΣΕΙ ΚΑΙ ΜΗ ΕΝ ΘΥΜΩ ΙΝΑ ΜΗ ΟΛΙΓΟΥΣ ΗΜΑΣ ΠΟΙΗΣΗΣ

25 ΕΚΧΕΟΝ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΕΠΙ ΕΘΝΗ ΤΑ ΜΗ ΕΙΔΟΤΑ ΣΕ ΚΑΙ ΕΠΙ ΓΕΝΕΑΣ ΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΥΚ ΕΠΕΚΑΛΕΣΑΝΤΟ ΟΤΙ ΚΑΤΕΦΑΓΟΝ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΕΞΑΝΗΛΩΣΑΝ ΑΥΤΟΝ ΚΑΙ ΤΗΝ ΝΟΜΗΝ ΑΥΤΟΥ ΗΡΗΜΩΣΑΝ

JEREMIAS (JEREMIAH) CHAPTER 11

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ

2 ΑΚΟΥΣΑΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΥΤΗΣ ΚΑΙ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΑΝΔΡΑΣ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΑΝΘΡΩΠΟΣ ΟΣ ΟΥΚ ΑΚΟΥΣΕΤΑΙ ΤΩΝ ΛΟΓΩΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΥΤΗΣ

4 ΗΣ ΕΝΕΤΕΙΛΑΜΗΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΕΝ ΗΜΕΡΑ Η ΑΝΗΓΑΓΟΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΚ ΚΑΜΙΝΟΥ ΤΗΣ ΣΙΔΗΡΑΣ ΛΕΓΩΝ ΑΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΚΑΙ ΠΟΙΗΣΑΤΕ ΠΑΝΤΑ ΟΣΑ ΕΑΝ ΕΝΤΕΙΛΩΜΑΙ ΥΜΙΝ ΚΑΙ ΕΣΕΣΘΕ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΘΕΟΝ

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5 ΟΠΩΣ ΣΤΗΣΩ ΤΟΝ ΟΡΚΟΝ ΜΟΥ ΟΝ ΩΜΟΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΟΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΚΑΘΩΣ Η ΗΜΕΡΑ ΑΥΤΗ ΚΑΙ ΑΠΕΚΡΙΘΗΝ ΚΑΙ ΕΙΠΑ ΓΕΝΟΙΤΟ ΚΥΡΙΕ

6 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΑΝΑΓΝΩΘΙ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΛΕΓΩΝ ΑΚΟΥΣΑΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΑΥΤΗΣ ΚΑΙ ΠΟΙΗΣΑΤΕ ΑΥΤΟΥΣ

8 ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΑΝ

9 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΕΥΡΕΘΗ ΣΥΝΔΕΣΜΟΣ ΕΝ ΑΝΔΡΑΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΙΕΡΟΥΣΑΛΗΜ

10 ΕΠΕΣΤΡΑΦΗΣΑΝ ΕΠΙ ΤΑΣ ΑΔΙΚΙΑΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΤΩΝ ΠΡΟΤΕΡΟΝ ΟΙ ΟΥΚ ΗΘΕΛΟΝ ΕΙΣΑΚΟΥΣΑΙ ΤΩΝ ΛΟΓΩΝ ΜΟΥ ΚΑΙ ΙΔΟΥ ΑΥΤΟΙ ΒΑΔΙΖΟΥΣΙΝ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΑΥΤΟΙΣ ΚΑΙ ΔΙΕΣΚΕΔΑΣΑΝ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ ΟΙΚΟΣ ΙΟΥΔΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΗΝ ΔΙΕΘΕΜΗΝ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΑΥΤΩΝ

11 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΚΑ ΕΞ ΩΝ ΟΥ ΔΥΝΗΣΟΝΤΑΙ ΕΞΕΛΘΕΙΝ ΕΞ ΑΥΤΩΝ ΚΑΙ ΚΕΚΡΑΞΟΝΤΑΙ ΠΡΟΣ ΜΕ ΚΑΙ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ ΑΥΤΩΝ

12 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΠΟΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΕΚΡΑΞΟΝΤΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ ΟΙΣ ΑΥΤΟΙ ΘΥΜΙΩΣΙΝ ΑΥΤΟΙΣ ΜΗ ΣΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΕΝ ΚΑΙΡΩ ΤΩΝ ΚΑΚΩΝ ΑΥΤΩΝ

13 ΟΤΙ ΚΑΤ' ΑΡΙΘΜΟΝ ΤΩΝ ΠΟΛΕΩΝ ΣΟΥ ΗΣΑΝ ΘΕΟΙ ΣΟΥ ΙΟΥΔΑ ΚΑΙ ΚΑΤ' ΑΡΙΘΜΟΝ ΕΞΟΔΩΝ ΤΗΣ ΙΕΡΟΥΣΑΛΗΜ ΕΤΑΞΑΤΕ ΒΩΜΟΥΣ ΘΥΜΙΑΝ ΤΗ ΒΑΑΛ

14 ΚΑΙ ΣΥ ΜΗ ΠΡΟΣΕΥΧΟΥ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΜΗ ΑΞΙΟΥ ΠΕΡΙ ΑΥΤΩΝ ΕΝ ΔΕΗΣΕΙ ΚΑΙ ΠΡΟΣΕΥΧΗ ΟΤΙ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΝ Ω ΕΠΙΚΑΛΟΥΝΤΑΙ ΜΕ ΕΝ ΚΑΙΡΩ ΚΑΚΩΣΕΩΣ ΑΥΤΩΝ

15 ΤΙ Η ΗΓΑΠΗΜΕΝΗ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΕΠΟΙΗΣΕΝ ΒΔΕΛΥΓΜΑ ΜΗ ΕΥΧΑΙ ΚΑΙ ΚΡΕΑ ΑΓΙΑ ΑΦΕΛΟΥΣΙΝ ΑΠΟ ΣΟΥ ΤΑΣ ΚΑΚΙΑΣ ΣΟΥ Η ΤΟΥΤΟΙΣ ΔΙΑΦΕΥΞΗ

16 ΕΛΑΙΑΝ ΩΡΑΙΑΝ ΕΥΣΚΙΟΝ ΤΩ ΕΙΔΕΙ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΦΩΝΗΝ ΠΕΡΙΤΟΜΗΣ ΑΥΤΗΣ ΑΝΗΦΘΗ ΠΥΡ ΕΠ' ΑΥΤΗΝ ΜΕΓΑΛΗ Η ΘΛΙΨΙΣ ΕΠΙ ΣΕ ΗΧΡΕΩΘΗΣΑΝ ΟΙ ΚΛΑΔΟΙ ΑΥΤΗΣ

17 ΚΑΙ ΚΥΡΙΟΣ Ο ΚΑΤΑΦΥΤΕΥΣΑΣ ΣΕ ΕΛΑΛΗΣΕΝ ΕΠΙ ΣΕ ΚΑΚΑ ΑΝΤΙ ΤΗΣ ΚΑΚΙΑΣ ΟΙΚΟΥ ΙΣΡΑΗΛ ΚΑΙ ΟΙΚΟΥ ΙΟΥΔΑ ΟΤΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΤΟΥ ΠΑΡΟΡΓΙΣΑΙ ΜΕ ΕΝ ΤΩ ΘΥΜΙΑΝ ΑΥΤΟΥΣ ΤΗ ΒΑΑΛ

18 ΚΥΡΙΕ ΓΝΩΡΙΣΟΝ ΜΟΙ ΚΑΙ ΓΝΩΣΟΜΑΙ ΤΟΤΕ ΕΙΔΟΝ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΩΝ

19 ΕΓΩ ΔΕ ΩΣ ΑΡΝΙΟΝ ΑΚΑΚΟΝ ΑΓΟΜΕΝΟΝ ΤΟΥ ΘΥΕΣΘΑΙ ΟΥΚ ΕΓΝΩΝ ΕΠ' ΕΜΕ ΕΛΟΓΙΣΑΝΤΟ ΛΟΓΙΣΜΟΝ ΠΟΝΗΡΟΝ ΛΕΓΟΝΤΕΣ ΔΕΥΤΕ ΚΑΙ ΕΜΒΑΛΩΜΕΝ ΞΥΛΟΝ ΕΙΣ ΤΟΝ ΑΡΤΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΤΡΙΨΩΜΕΝ ΑΥΤΟΝ ΑΠΟ ΓΗΣ ΖΩΝΤΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΟΥ ΜΗ ΜΝΗΣΘΗ ΕΤΙ

20 ΚΥΡΙΕ ΚΡΙΝΩΝ ΔΙΚΑΙΑ ΔΟΚΙΜΑΖΩΝ ΝΕΦΡΟΥΣ ΚΑΙ ΚΑΡΔΙΑΣ ΙΔΟΙΜΙ ΤΗΝ ΠΑΡΑ ΣΟΥ ΕΚΔΙΚΗΣΙΝ ΕΞ ΑΥΤΩΝ ΟΤΙ ΠΡΟΣ ΣΕ ΑΠΕΚΑΛΥΨΑ ΤΟ ΔΙΚΑΙΩΜΑ ΜΟΥ

21 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΟΥΣ ΑΝΔΡΑΣ ΑΝΑΘΩΘ ΤΟΥΣ ΖΗΤΟΥΝΤΑΣ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΤΟΥΣ ΛΕΓΟΝΤΑΣ ΟΥ ΜΗ ΠΡΟΦΗΤΕΥΣΗΣ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΙ ΔΕ ΜΗ ΑΠΟΘΑΝΗ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΗΜΩΝ

22 ΙΔΟΥ ΕΓΩ ΕΠΙΣΚΕΨΟΜΑΙ ΕΠ' ΑΥΤΟΥΣ ΟΙ ΝΕΑΝΙΣΚΟΙ ΑΥΤΩΝ ΕΝ ΜΑΧΑΙΡΑ ΑΠΟΘΑΝΟΥΝΤΑΙ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΩΝ ΤΕΛΕΥΤΗΣΟΥΣΙΝ ΕΝ ΛΙΜΩ

23 ΚΑΙ ΕΓΚΑΤΑΛΕΙΜΜΑ ΟΥΚ ΕΣΤΑΙ ΑΥΤΩΝ ΟΤΙ ΕΠΑΞΩ ΚΑΚΑ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΑΝΑΘΩΘ ΕΝ ΕΝΙΑΥΤΩ ΕΠΙΣΚΕΨΕΩΣ ΑΥΤΩΝ

JEREMIAS (JEREMIAH) CHAPTER 12

1 ΔΙΚΑΙΟΣ ΕΙ ΚΥΡΙΕ ΟΤΙ ΑΠΟΛΟΓΗΣΟΜΑΙ ΠΡΟΣ ΣΕ ΠΛΗΝ ΚΡΙΜΑΤΑ ΛΑΛΗΣΩ ΠΡΟΣ ΣΕ ΤΙ ΟΤΙ ΟΔΟΣ ΑΣΕΒΩΝ ΕΥΟΔΟΥΤΑΙ ΕΥΘΗΝΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΑΘΕΤΟΥΝΤΕΣ ΑΘΕΤΗΜΑΤΑ

2 ΕΦΥΤΕΥΣΑΣ ΑΥΤΟΥΣ ΚΑΙ ΕΡΡΙΖΩΘΗΣΑΝ ΕΤΕΚΝΟΠΟΙΗΣΑΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΚΑΡΠΟΝ ΕΓΓΥΣ ΕΙ ΣΥ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΠΟΡΡΩ ΑΠΟ ΤΩΝ ΝΕΦΡΩΝ ΑΥΤΩΝ

3 ΚΑΙ ΣΥ ΚΥΡΙΕ ΓΙΝΩΣΚΕΙΣ ΜΕ ΔΕΔΟΚΙΜΑΚΑΣ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΕΝΑΝΤΙΟΝ ΣΟΥ ΑΓΝΙΣΟΝ ΑΥΤΟΥΣ ΕΙΣ ΗΜΕΡΑΝ ΣΦΑΓΗΣ ΑΥΤΩΝ

4 ΕΩΣ ΠΟΤΕ ΠΕΝΘΗΣΕΙ Η ΓΗ ΚΑΙ ΠΑΣ Ο ΧΟΡΤΟΣ ΤΟΥ ΑΓΡΟΥ ΞΗΡΑΝΘΗΣΕΤΑΙ ΑΠΟ ΚΑΚΙΑΣ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΝ ΑΥΤΗ ΗΦΑΝΙΣΘΗΣΑΝ ΚΤΗΝΗ ΚΑΙ ΠΕΤΕΙΝΑ ΟΤΙ ΕΙΠΑΝ ΟΥΚ ΟΨΕΤΑΙ Ο ΘΕΟΣ ΟΔΟΥΣ ΗΜΩΝ

5 ΣΟΥ ΟΙ ΠΟΔΕΣ ΤΡΕΧΟΥΣΙΝ ΚΑΙ ΕΚΛΥΟΥΣΙΝ ΣΕ ΠΩΣ ΠΑΡΑΣΚΕΥΑΣΗ ΕΦ' ΙΠΠΟΙΣ ΚΑΙ ΕΝ ΓΗ ΕΙΡΗΝΗΣ ΣΥ ΠΕΠΟΙΘΑΣ ΠΩΣ ΠΟΙΗΣΕΙΣ ΕΝ ΦΡΥΑΓΜΑΤΙ ΤΟΥ ΙΟΡΔΑΝΟΥ

6 ΟΤΙ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΣΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΚΑΙ ΟΥΤΟΙ ΗΘΕΤΗΣΑΝ ΣΕ ΚΑΙ ΑΥΤΟΙ ΕΒΟΗΣΑΝ ΕΚ ΤΩΝ ΟΠΙΣΩ ΣΟΥ ΕΠΙΣΥΝΗΧΘΗΣΑΝ ΜΗ ΠΙΣΤΕΥΣΗΣ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΛΑΛΗΣΟΥΣΙΝ ΠΡΟΣ ΣΕ ΚΑΛΑ

7 ΕΓΚΑΤΑΛΕΛΟΙΠΑ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΑΦΗΚΑ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΜΟΥ ΕΔΩΚΑ ΤΗΝ ΗΓΑΠΗΜΕΝΗΝ ΨΥΧΗΝ ΜΟΥ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΥΤΗΣ

8 ΕΓΕΝΗΘΗ Η ΚΛΗΡΟΝΟΜΙΑ ΜΟΥ ΕΜΟΙ ΩΣ ΛΕΩΝ ΕΝ ΔΡΥΜΩ ΕΔΩΚΕΝ ΕΠ' ΕΜΕ ΤΗΝ ΦΩΝΗΝ ΑΥΤΗΣ ΔΙΑ ΤΟΥΤΟ ΕΜΙΣΗΣΑ ΑΥΤΗΝ

9 ΜΗ ΣΠΗΛΑΙΟΝ ΥΑΙΝΗΣ Η ΚΛΗΡΟΝΟΜΙΑ ΜΟΥ ΕΜΟΙ Η ΣΠΗΛΑΙΟΝ ΚΥΚΛΩ ΑΥΤΗΣ ΒΑΔΙΣΑΤΕ ΣΥΝΑΓΑΓΕΤΕ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΕΛΘΕΤΩΣΑΝ ΤΟΥ ΦΑΓΕΙΝ ΑΥΤΗΝ

10 ΠΟΙΜΕΝΕΣ ΠΟΛΛΟΙ ΔΙΕΦΘΕΙΡΑΝ ΤΟΝ ΑΜΠΕΛΩΝΑ ΜΟΥ ΕΜΟΛΥΝΑΝ ΤΗΝ ΜΕΡΙΔΑ ΜΟΥ ΕΔΩΚΑΝ ΜΕΡΙΔΑ ΕΠΙΘΥΜΗΤΗΝ ΜΟΥ ΕΙΣ ΕΡΗΜΟΝ ΑΒΑΤΟΝ

11 ΕΤΕΘΗ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΑΠΩΛΕΙΑΣ ΔΙ' ΕΜΕ ΑΦΑΝΙΣΜΩ ΗΦΑΝΙΣΘΗ ΠΑΣΑ Η ΓΗ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΝΗΡ ΤΙΘΕΜΕΝΟΣ ΕΝ ΚΑΡΔΙΑ

12 ΕΠΙ ΠΑΣΑΝ ΔΙΕΚΒΟΛΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΗΛΘΟΝ ΤΑΛΑΙΠΩΡΟΥΝΤΕΣ ΟΤΙ ΜΑΧΑΙΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΤΑΦΑΓΕΤΑΙ ΑΠ' ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΕΩΣ ΑΚΡΟΥ ΤΗΣ ΓΗΣ ΟΥΚ ΕΣΤΙΝ ΕΙΡΗΝΗ ΠΑΣΗ ΣΑΡΚΙ

13 ΣΠΕΙΡΑΤΕ ΠΥΡΟΥΣ ΚΑΙ ΑΚΑΝΘΑΣ ΘΕΡΙΣΑΤΕ ΟΙ ΚΛΗΡΟΙ ΑΥΤΩΝ ΟΥΚ ΩΦΕΛΗΣΟΥΣΙΝ ΑΥΤΟΥΣ ΑΙΣΧΥΝΘΗΤΕ ΑΠΟ ΚΑΥΧΗΣΕΩΣ ΥΜΩΝ ΑΠΟ ΟΝΕΙΔΙΣΜΟΥ ΕΝΑΝΤΙ ΚΥΡΙΟΥ

14 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΓΕΙΤΟΝΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΤΩΝ ΑΠΤΟΜΕΝΩΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΗΣ ΕΜΕΡΙΣΑ ΤΩ ΛΑΩ ΜΟΥ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΑΠΟΣΠΩ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΙΟΥΔΑΝ ΕΚΒΑΛΩ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ

15 ΚΑΙ ΕΣΤΑΙ ΜΕΤΑ ΤΟ ΕΚΒΑΛΕΙΝ ΜΕ ΑΥΤΟΥΣ ΕΠΙΣΤΡΕΨΩ ΚΑΙ ΕΛΕΗΣΩ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΟΙΚΙΩ ΑΥΤΟΥΣ ΕΚΑΣΤΟΝ ΕΙΣ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΝ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΟΥ

16 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΜΑΘΟΝΤΕΣ ΜΑΘΩΣΙΝ ΤΗΝ ΟΔΟΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΟΥ ΟΜΝΥΕΙΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΖΗ ΚΥΡΙΟΣ ΚΑΘΩΣ ΕΔΙΔΑΞΑΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΟΜΝΥΕΙΝ ΤΗ ΒΑΑΛ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΟΝΤΑΙ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΜΟΥ

17 ΕΑΝ ΔΕ ΜΗ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΕΞΑΡΩ ΤΟ ΕΘΝΟΣ ΕΚΕΙΝΟ ΕΞΑΡΣΕΙ ΚΑΙ ΑΠΩΛΕΙΑ

JEREMIAS (JEREMIAH) CHAPTER 13

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΒΑΔΙΣΟΝ ΚΑΙ ΚΤΗΣΑΙ ΣΕΑΥΤΩ ΠΕΡΙΖΩΜΑ ΛΙΝΟΥΝ ΚΑΙ ΠΕΡΙΘΟΥ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΣΟΥ ΚΑΙ ΕΝ ΥΔΑΤΙ ΟΥ ΔΙΕΛΕΥΣΕΤΑΙ

2 ΚΑΙ ΕΚΤΗΣΑΜΗΝ ΤΟ ΠΕΡΙΖΩΜΑ ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΚΑΙ ΠΕΡΙΕΘΗΚΑ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΜΟΥ

3 ΚΑΙ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

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4 ΛΑΒΕ ΤΟ ΠΕΡΙΖΩΜΑ ΤΟ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΣΟΥ ΚΑΙ ΑΝΑΣΤΗΘΙ ΚΑΙ ΒΑΔΙΣΟΝ ΕΠΙ ΤΟΝ ΕΥΦΡΑΤΗΝ ΚΑΙ ΚΑΤΑΚΡΥΨΟΝ ΑΥΤΟ ΕΚΕΙ ΕΝ ΤΗ ΤΡΥΜΑΛΙΑ ΤΗΣ ΠΕΤΡΑΣ

5 ΚΑΙ ΕΠΟΡΕΥΘΗΝ ΚΑΙ ΕΚΡΥΨΑ ΑΥΤΟ ΕΝ ΤΩ ΕΥΦΡΑΤΗ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΥΡΙΟΣ

6 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΘ' ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΑΝΑΣΤΗΘΙ ΒΑΔΙΣΟΝ ΕΠΙ ΤΟΝ ΕΥΦΡΑΤΗΝ ΚΑΙ ΛΑΒΕ ΕΚΕΙΘΕΝ ΤΟ ΠΕΡΙΖΩΜΑ Ο ΕΝΕΤΕΙΛΑΜΗΝ ΣΟΙ ΤΟΥ ΚΑΤΑΚΡΥΨΑΙ ΕΚΕΙ

7 ΚΑΙ ΕΠΟΡΕΥΘΗΝ ΕΠΙ ΤΟΝ ΕΥΦΡΑΤΗΝ ΠΟΤΑΜΟΝ ΚΑΙ ΩΡΥΞΑ ΚΑΙ ΕΛΑΒΟΝ ΤΟ ΠΕΡΙΖΩΜΑ ΕΚ ΤΟΥ ΤΟΠΟΥ ΟΥ ΚΑΤΩΡΥΞΑ ΑΥΤΟ ΕΚΕΙ ΚΑΙ ΙΔΟΥ ΔΙΕΦΘΑΡΜΕΝΟΝ ΗΝ Ο ΟΥ ΜΗ ΧΡΗΣΘΗ ΕΙΣ ΟΥΘΕΝ

8 ΚΑΙ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

9 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΤΩ ΦΘΕΡΩ ΤΗΝ ΥΒΡΙΝ ΙΟΥΔΑ ΚΑΙ ΤΗΝ ΥΒΡΙΝ ΙΕΡΟΥΣΑΛΗΜ

10 ΤΗΝ ΠΟΛΛΗΝ ΤΑΥΤΗΝ ΥΒΡΙΝ ΤΟΥΣ ΜΗ ΒΟΥΛΟΜΕΝΟΥΣ ΥΠΑΚΟΥΕΙΝ ΤΩΝ ΛΟΓΩΝ ΜΟΥ ΚΑΙ ΠΟΡΕΥΘΕΝΤΑΣ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΥ ΠΡΟΣΚΥΝΕΙΝ ΑΥΤΟΙΣ ΚΑΙ ΕΣΟΝΤΑΙ ΩΣΠΕΡ ΤΟ ΠΕΡΙΖΩΜΑ ΤΟΥΤΟ Ο ΟΥ ΧΡΗΣΘΗΣΕΤΑΙ ΕΙΣ ΟΥΘΕΝ

11 ΟΤΙ ΚΑΘΑΠΕΡ ΚΟΛΛΑΤΑΙ ΤΟ ΠΕΡΙΖΩΜΑ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΥΤΩΣ ΕΚΟΛΛΗΣΑ ΠΡΟΣ ΕΜΑΥΤΟΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΠΑΝ ΟΙΚΟΝ ΙΟΥΔΑ ΤΟΥ ΓΕΝΕΣΘΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΟΝΟΜΑΣΤΟΝ ΚΑΙ ΕΙΣ ΚΑΥΧΗΜΑ ΚΑΙ ΕΙΣ ΔΟΞΑΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΜΟΥ

12 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΠΑΣ ΑΣΚΟΣ ΠΛΗΡΩΘΗΣΕΤΑΙ ΟΙΝΟΥ ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΕΙΠΩΣΙΝ ΠΡΟΣ ΣΕ ΜΗ ΓΝΟΝΤΕΣ ΟΥ ΓΝΩΣΟΜΕΘΑ ΟΤΙ ΠΑΣ ΑΣΚΟΣ ΠΛΗΡΩΘΗΣΕΤΑΙ ΟΙΝΟΥ

13 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΠΛΗΡΩ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΥΙΟΥΣ ΔΑΥΙΔ ΕΠΙ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΜΕΘΥΣΜΑΤΙ

14 ΚΑΙ ΔΙΑΣΚΟΡΠΙΩ ΑΥΤΟΥΣ ΑΝΔΡΑ ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΠΑΤΕΡΑΣ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΕΝ ΤΩ ΑΥΤΩ ΟΥΚ ΕΠΙΠΟΘΗΣΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΟΥ ΦΕΙΣΟΜΑΙ ΚΑΙ ΟΥΚ ΟΙΚΤΙΡΗΣΩ ΑΠΟ ΔΙΑΦΘΟΡΑΣ ΑΥΤΩΝ

15 ΑΚΟΥΣΑΤΕ ΚΑΙ ΕΝΩΤΙΣΑΣΘΕ ΚΑΙ ΜΗ ΕΠΑΙΡΕΣΘΕ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ

16 ΔΟΤΕ ΤΩ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΔΟΞΑΝ ΠΡΟ ΤΟΥ ΣΥΣΚΟΤΑΣΑΙ ΚΑΙ ΠΡΟΣ ΤΟΥ ΠΡΟΣΚΟΨΑΙ ΠΟΔΑΣ ΥΜΩΝ ΕΠ' ΟΡΗ ΣΚΟΤΕΙΝΑ ΚΑΙ ΑΝΑΜΕΝΕΙΤΕ ΕΙΣ ΦΩΣ ΚΑΙ ΕΚΕΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΚΑΙ ΤΕΘΗΣΟΝΤΑΙ ΕΙΣ ΣΚΟΤΟΣ

17 ΕΑΝ ΔΕ ΜΗ ΑΚΟΥΣΗΤΕ ΚΕΚΡΥΜΜΕΝΩΣ ΚΛΑΥΣΕΤΑΙ Η ΨΥΧΗ ΥΜΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΒΡΕΩΣ ΚΑΙ ΚΑΤΑΞΟΥΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΔΑΚΡΥΑ ΟΤΙ ΣΥΝΕΤΡΙΒΗ ΤΟ ΠΟΙΜΝΙΟΝ ΚΥΡΙΟΥ

18 ΕΙΠΑΤΕ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΤΟΙΣ ΔΥΝΑΣΤΕΥΟΥΣΙΝ ΤΑΠΕΙΝΩΘΗΤΕ ΚΑΙ ΚΑΘΙΣΑΤΕ ΟΤΙ ΚΑΘΗΡΕΘΗ ΑΠΟ ΚΕΦΑΛΗΣ ΥΜΩΝ ΣΤΕΦΑΝΟΣ ΔΟΞΗΣ ΥΜΩΝ

19 ΠΟΛΕΙΣ ΑΙ ΠΡΟΣ ΝΟΤΟΝ ΣΥΝΕΚΛΕΙΣΘΗΣΑΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΑΝΟΙΓΩΝ ΑΠΩΚΙΣΘΗ ΙΟΥΔΑΣ ΣΥΝΕΤΕΛΕΣΕΝ ΑΠΟΙΚΙΑΝ ΤΕΛΕΙΑΝ

20 ΑΝΑΛΑΒΕ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΙΔΕ ΤΟΥΣ ΕΡΧΟΜΕΝΟΥΣ ΑΠΟ ΒΟΡΡΑ ΠΟΥ ΕΣΤΙΝ ΤΟ ΠΟΙΜΝΙΟΝ Ο ΕΔΟΘΗ ΣΟΙ ΠΡΟΒΑΤΑ ΔΟΞΗΣ ΣΟΥ

21 ΤΙ ΕΡΕΙΣ ΟΤΑΝ ΕΠΙΣΚΕΠΤΩΝΤΑΙ ΣΕ ΚΑΙ ΣΥ ΕΔΙΔΑΞΑΣ ΑΥΤΟΥΣ ΕΠΙ ΣΕ ΜΑΘΗΜΑΤΑ ΕΙΣ ΑΡΧΗΝ ΟΥΚ ΩΔΙΝΕΣ ΚΑΘΕΞΟΥΣΙΝ ΣΕ ΚΑΘΩΣ ΓΥΝΑΙΚΑ ΤΙΚΤΟΥΣΑΝ

22 ΚΑΙ ΕΑΝ ΕΙΠΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΔΙΑ ΤΙ ΑΠΗΝΤΗΣΕΝ ΜΟΙ ΤΑΥΤΑ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΑΔΙΚΙΑΣ ΣΟΥ ΑΝΕΚΑΛΥΦΘΗ ΤΑ ΟΠΙΣΘΙΑ ΣΟΥ ΠΑΡΑΔΕΙΓΜΑΤΙΣΘΗΝΑΙ ΤΑΣ ΠΤΕΡΝΑΣ ΣΟΥ

23 ΕΙ ΑΛΛΑΞΕΤΑΙ ΑΙΘΙΟΨ ΤΟ ΔΕΡΜΑ ΑΥΤΟΥ ΚΑΙ ΠΑΡΔΑΛΙΣ ΤΑ ΠΟΙΚΙΛΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΥΜΕΙΣ ΔΥΝΗΣΕΣΘΕ ΕΥ ΠΟΙΗΣΑΙ ΜΕΜΑΘΗΚΟΤΕΣ ΤΑ ΚΑΚΑ

24 ΚΑΙ ΔΙΕΣΠΕΙΡΑ ΑΥΤΟΥΣ ΩΣ ΦΡΥΓΑΝΑ ΦΕΡΟΜΕΝΑ ΥΠΟ ΑΝΕΜΟΥ ΕΙΣ ΕΡΗΜΟΝ

25 ΟΥΤΟΣ Ο ΚΛΗΡΟΣ ΣΟΥ ΚΑΙ ΜΕΡΙΣ ΤΟΥ ΑΠΕΙΘΕΙΝ ΥΜΑΣ ΕΜΟΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΩΣ ΕΠΕΛΑΘΟΥ ΜΟΥ ΚΑΙ ΗΛΠΙΣΑΣ ΕΠΙ ΨΕΥΔΕΣΙΝ

26 ΚΑΓΩ ΑΠΟΚΑΛΥΨΩ ΤΑ ΟΠΙΣΩ ΣΟΥ ΕΠΙ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΟΦΘΗΣΕΤΑΙ Η ΑΤΙΜΙΑ ΣΟΥ

27 ΚΑΙ Η ΜΟΙΧΕΙΑ ΣΟΥ ΚΑΙ Ο ΧΡΕΜΕΤΙΣΜΟΣ ΣΟΥ ΚΑΙ Η ΑΠΑΛΛΟΤΡΙΩΣΙΣ ΤΗΣ ΠΟΡΝΕΙΑΣ ΣΟΥ ΕΠΙ ΤΩΝ ΒΟΥΝΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΑΓΡΟΙΣ ΕΩΡΑΚΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΣΟΥ ΟΥΑΙ ΣΟΙ ΙΕΡΟΥΣΑΛΗΜ ΟΤΙ ΟΥΚ ΕΚΑΘΑΡΙΣΘΗΣ ΟΠΙΣΩ ΜΟΥ ΕΩΣ ΤΙΝΟΣ ΕΤΙ

JEREMIAS (JEREMIAH) CHAPTER 14

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΠΕΡΙ ΤΗΣ ΑΒΡΟΧΙΑΣ

2 ΕΠΕΝΘΗΣΕΝ Η ΙΟΥΔΑΙΑ ΚΑΙ ΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΕΚΕΝΩΘΗΣΑΝ ΚΑΙ ΕΣΚΟΤΩΘΗΣΑΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ Η ΚΡΑΥΓΗ ΤΗΣ ΙΕΡΟΥΣΑΛΗΜ ΑΝΕΒΗ

3 ΚΑΙ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΑΥΤΗΣ ΑΠΕΣΤΕΙΛΑΝ ΤΟΥΣ ΝΕΩΤΕΡΟΥΣ ΑΥΤΩΝ ΕΦ' ΥΔΩΡ ΗΛΘΟΣΑΝ ΕΠΙ ΤΑ ΦΡΕΑΤΑ ΚΑΙ ΟΥΧ ΕΥΡΟΣΑΝ ΥΔΩΡ ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΤΑ ΑΓΓΕΙΑ ΑΥΤΩΝ ΚΕΝΑ

4 ΚΑΙ ΤΑ ΕΡΓΑ ΤΗΣ ΓΗΣ ΕΞΕΛΙΠΕΝ ΟΤΙ ΟΥΚ ΗΝ ΥΕΤΟΣ ΗΣΧΥΝΘΗΣΑΝ ΓΕΩΡΓΟΙ ΕΠΕΚΑΛΥΨΑΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΩΝ

5 ΚΑΙ ΕΛΑΦΟΙ ΕΝ ΑΓΡΩ ΕΤΕΚΟΝ ΚΑΙ ΕΓΚΑΤΕΛΙΠΟΝ ΟΤΙ ΟΥΚ ΗΝ ΒΟΤΑΝΗ

6 ΟΝΟΙ ΑΓΡΙΟΙ ΕΣΤΗΣΑΝ ΕΠΙ ΝΑΠΑΣ ΕΙΛΚΥΣΑΝ ΑΝΕΜΟΝ ΕΞΕΛΙΠΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΟΤΙ ΟΥΚ ΗΝ ΧΟΡΤΟΣ ΑΠΟ ΛΑΟΥ ΑΔΙΚΙΑΣ

7 ΕΙ ΑΙ ΑΜΑΡΤΙΑΙ ΗΜΩΝ ΑΝΤΕΣΤΗΣΑΝ ΗΜΙΝ ΚΥΡΙΕ ΠΟΙΗΣΟΝ ΗΜΙΝ ΕΝΕΚΕΝ ΣΟΥ ΟΤΙ ΠΟΛΛΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΗΜΩΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΟΤΙ ΣΟΙ ΗΜΑΡΤΟΜΕΝ

8 ΥΠΟΜΟΝΗ ΙΣΡΑΗΛ ΚΥΡΙΕ ΚΑΙ ΣΩΖΕΙΣ ΕΝ ΚΑΙΡΩ ΚΑΚΩΝ ΙΝΑ ΤΙ ΕΓΕΝΗΘΗΣ ΩΣΕΙ ΠΑΡΟΙΚΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΩΣ ΑΥΤΟΧΘΩΝ ΕΚΚΛΙΝΩΝ ΕΙΣ ΚΑΤΑΛΥΜΑ

9 ΜΗ ΕΣΗ ΩΣΠΕΡ ΑΝΘΡΩΠΟΣ ΥΠΝΩΝ Η ΩΣ ΑΝΗΡ ΟΥ ΔΥΝΑΜΕΝΟΣ ΣΩΖΕΙΝ ΚΑΙ ΣΥ ΕΝ ΗΜΙΝ ΕΙ ΚΥΡΙΕ ΚΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΙΚΕΚΛΗΤΑΙ ΕΦ' ΗΜΑΣ ΜΗ ΕΠΙΛΑΘΗ ΗΜΩΝ

10 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΩ ΛΑΩ ΤΟΥΤΩ ΗΓΑΠΗΣΑΝ ΚΙΝΕΙΝ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΦΕΙΣΑΝΤΟ ΚΑΙ Ο ΘΕΟΣ ΟΥΚ ΕΥΔΟΚΗΣΕΝ ΕΝ ΑΥΤΟΙΣ ΝΥΝ ΜΝΗΣΘΗΣΕΤΑΙ ΤΩΝ ΑΔΙΚΙΩΝ ΑΥΤΩΝ

11 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΜΗ ΠΡΟΣΕΥΧΟΥ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΕΙΣ ΑΓΑΘΑ

12 ΟΤΙ ΕΑΝ ΝΗΣΤΕΥΣΩΣΙΝ ΟΥΚ ΕΙΣΑΚΟΥΣΟΜΑΙ ΤΗΣ ΔΕΗΣΕΩΣ ΑΥΤΩΝ ΚΑΙ ΕΑΝ ΠΡΟΣΕΝΕΓΚΩΣΙΝ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΘΥΣΙΑΣ ΟΥΚ ΕΥΔΟΚΗΣΩ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΕΝ ΜΑΧΑΙΡΑ ΚΑΙ ΕΝ ΛΙΜΩ ΚΑΙ ΕΝ ΘΑΝΑΤΩ ΕΓΩ ΣΥΝΤΕΛΕΣΩ ΑΥΤΟΥΣ

13 ΚΑΙ ΕΙΠΑ Ω ΚΥΡΙΕ ΙΔΟΥ ΟΙ ΠΡΟΦΗΤΑΙ ΑΥΤΩΝ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΟΥΚ ΟΨΕΣΘΕ ΜΑΧΑΙΡΑΝ ΟΥΔΕ ΛΙΜΟΣ ΕΣΤΑΙ ΕΝ ΥΜΙΝ ΟΤΙ ΑΛΗΘΕΙΑΝ ΚΑΙ ΕΙΡΗΝΗΝ ΔΩΣΩ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ

14 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΨΕΥΔΗ ΟΙ ΠΡΟΦΗΤΑΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΛΑΛΗΣΑ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΟΡΑΣΕΙΣ ΨΕΥΔΕΙΣ ΚΑΙ ΜΑΝΤΕΙΑΣ ΚΑΙ ΟΙΩΝΙΣΜΑΤΑ ΚΑΙ ΠΡΟΑΙΡΕΣΕΙΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΥΜΙΝ

15 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΕΡΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΠΡΟΦΗΤΕΥΟΝΤΩΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΨΕΥΔΗ ΚΑΙ

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ΕΓΩ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ ΟΙ ΛΕΓΟΥΣΙΝ ΜΑΧΑΙΡΑ ΚΑΙ ΛΙΜΟΣ ΟΥΚ ΕΣΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΤΑΥΤΗΣ ΕΝ ΘΑΝΑΤΩ ΝΟΣΕΡΩ ΑΠΟΘΑΝΟΥΝΤΑΙ ΚΑΙ ΕΝ ΛΙΜΩ ΣΥΝΤΕΛΕΣΘΗΣΟΝΤΑΙ ΟΙ ΠΡΟΦΗΤΑΙ

16 ΚΑΙ Ο ΛΑΟΣ ΟΙΣ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΕΣΟΝΤΑΙ ΕΡΡΙΜΜΕΝΟΙ ΕΝ ΤΑΙΣ ΔΙΟΔΟΙΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΑΧΑΙΡΑΣ ΚΑΙ ΤΟΥ ΛΙΜΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΘΑΠΤΩΝ ΑΥΤΟΥΣ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΩΝ ΚΑΙ ΕΚΧΕΩ ΕΠ' ΑΥΤΟΥΣ ΤΑ ΚΑΚΑ ΑΥΤΩΝ

17 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΚΑΤΑΓΑΓΕΤΕ ΕΠ' ΟΦΘΑΛΜΟΥΣ ΥΜΩΝ ΔΑΚΡΥΑ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΚΑΙ ΜΗ ΔΙΑΛΙΠΕΤΩΣΑΝ ΟΤΙ ΣΥΝΤΡΙΜΜΑΤΙ ΣΥΝΕΤΡΙΒΗ ΘΥΓΑΤΗΡ ΛΑΟΥ ΜΟΥ ΚΑΙ ΠΛΗΓΗ ΟΔΥΝΗΡΑ ΣΦΟΔΡΑ

18 ΕΑΝ ΕΞΕΛΘΩ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΙΔΟΥ ΤΡΑΥΜΑΤΙΑΙ ΜΑΧΑΙΡΑΣ ΚΑΙ ΕΑΝ ΕΙΣΕΛΘΩ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΙΔΟΥ ΠΟΝΟΣ ΛΙΜΟΥ ΟΤΙ ΙΕΡΕΥΣ ΚΑΙ ΠΡΟΦΗΤΗΣ ΕΠΟΡΕΥΘΗΣΑΝ ΕΙΣ ΓΗΝ ΗΝ ΟΥΚ ΗΔΕΙΣΑΝ

19 ΜΗ ΑΠΟΔΟΚΙΜΑΖΩΝ ΑΠΕΔΟΚΙΜΑΣΑΣ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΑΠΟ ΣΙΩΝ ΑΠΕΣΤΗ Η ΨΥΧΗ ΣΟΥ ΙΝΑ ΤΙ ΕΠΑΙΣΑΣ ΗΜΑΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΙΑΣΙΣ ΥΠΕΜΕΙΝΑΜΕΝ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΟΥΚ ΗΝ ΑΓΑΘΑ ΕΙΣ ΚΑΙΡΟΝ ΙΑΣΕΩΣ ΚΑΙ ΙΔΟΥ ΤΑΡΑΧΗ

20 ΕΓΝΩΜΕΝ ΚΥΡΙΕ ΑΜΑΡΤΗΜΑΤΑ ΗΜΩΝ ΑΔΙΚΙΑΣ ΠΑΤΕΡΩΝ ΗΜΩΝ ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΕΝΑΝΤΙΟΝ ΣΟΥ

21 ΚΟΠΑΣΟΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΣΟΥ ΜΗ ΑΠΟΛΕΣΗΣ ΘΡΟΝΟΝ ΔΟΞΗΣ ΣΟΥ ΜΝΗΣΘΗΤΙ ΜΗ ΔΙΑΣΚΕΔΑΣΗΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΣΟΥ ΤΗΝ ΜΕΘ' ΗΜΩΝ

22 ΜΗ ΕΣΤΙΝ ΕΝ ΕΙΔΩΛΟΙΣ ΤΩΝ ΕΘΝΩΝ ΥΕΤΙΖΩΝ ΚΑΙ ΕΙ Ο ΟΥΡΑΝΟΣ ΔΩΣΕΙ ΠΛΗΣΜΟΝΗΝ ΑΥΤΟΥ ΟΥΧΙ ΣΥ ΕΙ ΑΥΤΟΣ ΚΑΙ ΥΠΟΜΕΝΟΥΜΕΝ ΣΕ ΟΤΙ ΣΥ ΕΠΟΙΗΣΑΣ ΠΑΝΤΑ ΤΑΥΤΑ

JEREMIAS (JEREMIAH) CHAPTER 15

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΕΑΝ ΣΤΗ ΜΩΥΣΗΣ ΚΑΙ ΣΑΜΟΥΗΛ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΟΥΚ ΕΣΤΙΝ Η ΨΥΧΗ ΜΟΥ ΠΡΟΣ ΑΥΤΟΥΣ ΕΞΑΠΟΣΤΕΙΛΟΝ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΞΕΛΘΕΤΩΣΑΝ

2 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΕΙΠΩΣΙΝ ΠΡΟΣ ΣΕ ΠΟΥ ΕΞΕΛΕΥΣΟΜΕΘΑ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΣΟΙ ΕΙΣ ΘΑΝΑΤΟΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΟΣΟΙ ΕΙΣ ΜΑΧΑΙΡΑΝ ΕΙΣ ΜΑΧΑΙΡΑΝ ΚΑΙ ΟΣΟΙ ΕΙΣ ΛΙΜΟΝ ΕΙΣ ΛΙΜΟΝ ΚΑΙ ΟΣΟΙ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ

3 ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠ' ΑΥΤΟΥΣ ΤΕΣΣΑΡΑ ΕΙΔΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΗΝ ΜΑΧΑΙΡΑΝ ΕΙΣ ΣΦΑΓΗΝ ΚΑΙ ΤΟΥΣ ΚΥΝΑΣ ΕΙΣ ΔΙΑΣΠΑΣΜΟΝ ΚΑΙ ΤΑ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΕΙΣ ΔΙΑΦΘΟΡΑΝ

4 ΚΑΙ ΠΑΡΑΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΑΝΑΓΚΑΣ ΠΑΣΑΙΣ ΤΑΙΣ ΒΑΣΙΛΕΙΑΙΣ ΤΗΣ ΓΗΣ ΔΙΑ ΜΑΝΑΣΣΗ ΥΙΟΝ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

5 ΤΙΣ ΦΕΙΣΕΤΑΙ ΕΠΙ ΣΟΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΙΣ ΔΕΙΛΙΑΣΕΙ ΕΠΙ ΣΟΙ Η ΤΙΣ ΑΝΑΚΑΜΨΕΙ ΕΙΣ ΕΙΡΗΝΗΝ ΣΟΙ

6 ΣΥ ΑΠΕΣΤΡΑΦΗΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΠΙΣΩ ΠΟΡΕΥΣΗ ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΚΑΙ ΔΙΑΦΘΕΡΩ ΣΕ ΚΑΙ ΟΥΚΕΤΙ ΑΝΗΣΩ ΑΥΤΟΥΣ

7 ΚΑΙ ΔΙΑΣΠΕΡΩ ΑΥΤΟΥΣ ΕΝ ΔΙΑΣΠΟΡΑ ΕΝ ΠΥΛΑΙΣ ΛΑΟΥ ΜΟΥ ΗΤΕΚΝΩΘΗΣΑΝ ΑΠΩΛΕΣΑΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΔΙΑ ΤΑΣ ΚΑΚΙΑΣ ΑΥΤΩΝ

8 ΕΠΛΗΘΥΝΘΗΣΑΝ ΧΗΡΑΙ ΑΥΤΩΝ ΥΠΕΡ ΤΗΝ ΑΜΜΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΠΗΓΑΓΟΝ ΕΠΙ ΜΗΤΕΡΑ ΝΕΑΝΙΣΚΟΥ ΤΑΛΑΙΠΩΡΙΑΝ ΕΝ ΜΕΣΗΜΒΡΙΑ ΕΠΕΡΡΙΨΑ ΕΠ' ΑΥΤΗΝ ΕΞΑΙΦΝΗΣ ΤΡΟΜΟΝ ΚΑΙ ΣΠΟΥΔΗΝ

9 ΕΚΕΝΩΘΗ Η ΤΙΚΤΟΥΣΑ ΕΠΤΑ ΑΠΕΚΑΚΗΣΕΝ Η ΨΥΧΗ ΑΥΤΗΣ ΕΠΕΔΥ Ο ΗΛΙΟΣ ΑΥΤΗ ΕΤΙ ΜΕΣΟΥΣΗΣ ΤΗΣ ΗΜΕΡΑΣ ΚΑΤΗΣΧΥΝΘΗ ΚΑΙ ΩΝΕΙΔΙΣΘΗ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΑΥΤΩΝ ΕΙΣ ΜΑΧΑΙΡΑΝ ΔΩΣΩ ΕΝΑΝΤΙΟΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ

10 ΟΙΜΜΟΙ ΕΓΩ ΜΗΤΕΡ ΩΣ ΤΙΝΑ ΜΕ ΕΤΕΚΕΣ ΑΝΔΡΑ ΔΙΚΑΖΟΜΕΝΟΝ ΚΑΙ ΔΙΑΚΡΙΝΟΜΕΝΟΝ ΠΑΣΗ ΤΗ ΓΗ ΟΥΤΕ ΩΦΕΛΗΣΑ ΟΥΤΕ ΩΦΕΛΗΣΕΝ ΜΕ ΟΥΔΕΙΣ Η ΙΣΧΥΣ ΜΟΥ ΕΞΕΛΙΠΕΝ ΕΝ ΤΟΙΣ ΚΑΤΑΡΩΜΕΝΟΙΣ ΜΕ

11 ΓΕΝΟΙΤΟ ΔΕΣΠΟΤΑ ΚΑΤΕΥΘΥΝΟΝΤΩΝ ΑΥΤΩΝ ΕΙ ΜΗ ΠΑΡΕΣΤΗΝ ΣΟΙ ΕΝ ΚΑΙΡΩ ΤΩΝ ΚΑΚΩΝ ΑΥΤΩΝ ΚΑΙ ΕΝ ΚΑΙΡΩ ΘΛΙΨΕΩΣ ΑΥΤΩΝ ΕΙΣ ΑΓΑΘΑ ΠΡΟΣ ΤΟΝ ΕΧΘΡΟΝ

12 ΕΙ ΓΝΩΣΘΗΣΕΤΑΙ ΣΙΔΗΡΟΣ ΚΑΙ ΠΕΡΙΒΟΛΑΙΟΝ ΧΑΛΚΟΥΝ

13 Η ΙΣΧΥΣ ΣΟΥ ΚΑΙ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΣΟΥ ΕΙΣ ΠΡΟΝΟΜΗΝ ΔΩΣΩ ΑΝΤΑΛΛΑΓΜΑ ΔΙΑ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΣΟΥ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΟΡΙΟΙΣ ΣΟΥ

14 ΚΑΙ ΚΑΤΑΔΟΥΛΩΣΩ ΣΕ ΚΥΚΛΩ ΤΟΙΣ ΕΧΘΡΟΙΣ ΣΟΥ ΕΝ ΤΗ ΓΗ Η ΟΥΚ ΗΔΕΙΣ ΟΤΙ ΠΥΡ ΕΚΚΕΚΑΥΤΑΙ ΕΚ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΕΦ' ΥΜΑΣ ΚΑΥΘΗΣΕΤΑΙ

15 ΚΥΡΙΕ ΜΝΗΣΘΗΤΙ ΜΟΥ ΚΑΙ ΕΠΙΣΚΕΨΑΙ ΜΕ ΚΑΙ ΑΘΩΩΣΟΝ ΜΕ ΑΠΟ ΤΩΝ ΚΑΤΑΔΙΩΚΟΝΤΩΝ ΜΕ ΜΗ ΕΙΣ ΜΑΚΡΟΘΥΜΙΑΝ ΓΝΩΘΙ ΩΣ ΕΛΑΒΟΝ ΠΕΡΙ ΣΟΥ ΟΝΕΙΔΙΣΜΟΝ

16 ΥΠΟ ΤΩΝ ΑΘΕΤΟΥΝΤΩΝ ΤΟΥΣ ΛΟΓΟΥΣ ΣΟΥ ΣΥΝΤΕΛΕΣΟΝ ΑΥΤΟΥΣ ΚΑΙ ΕΣΤΑΙ Ο ΛΟΓΟΣ ΣΟΥ ΕΜΟΙ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΧΑΡΑΝ ΚΑΡΔΙΑΣ ΜΟΥ ΟΤΙ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠ' ΕΜΟΙ ΚΥΡΙΕ ΠΑΝΤΟΚΡΑΤΩΡ

17 ΟΥΚ ΕΚΑΘΙΣΑ ΕΝ ΣΥΝΕΔΡΙΩ ΑΥΤΩΝ ΠΑΙΖΟΝΤΩΝ ΑΛΛΑ ΕΥΛΑΒΟΥΜΗΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΧΕΙΡΟΣ ΣΟΥ ΚΑΤΑ ΜΟΝΑΣ ΕΚΑΘΗΜΗΝ ΟΤΙ ΠΙΚΡΙΑΣ ΕΝΕΠΛΗΣΘΗΝ

18 ΙΝΑ ΤΙ ΟΙ ΛΥΠΟΥΝΤΕΣ ΜΕ ΚΑΤΙΣΧΥΟΥΣΙΝ ΜΟΥ Η ΠΛΗΓΗ ΜΟΥ ΣΤΕΡΕΑ ΠΟΘΕΝ ΙΑΘΗΣΟΜΑΙ ΓΙΝΟΜΕΝΗ ΕΓΕΝΗΘΗ ΜΟΙ ΩΣ ΥΔΩΡ ΨΕΥΔΕΣ ΟΥΚ ΕΧΟΝ ΠΙΣΤΙΝ

19 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΕΠΙΣΤΡΕΨΗΣ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΩ ΣΕ ΚΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΣΤΗΣΗ ΚΑΙ ΕΑΝ ΕΞΑΓΑΓΗΣ ΤΙΜΙΟΝ ΑΠΟ ΑΝΑΞΙΟΥ ΩΣ ΣΤΟΜΑ ΜΟΥ ΕΣΗ ΚΑΙ ΑΝΑΣΤΡΕΨΟΥΣΙΝ ΑΥΤΟΙ ΠΡΟΣ ΣΕ ΚΑΙ ΣΥ ΟΥΚ ΑΝΑΣΤΡΕΨΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ

20 ΚΑΙ ΔΩΣΩ ΣΕ ΤΩ ΛΑΩ ΤΟΥΤΩ ΩΣ ΤΕΙΧΟΣ ΟΧΥΡΟΝ ΧΑΛΚΟΥΝ ΚΑΙ ΠΟΛΕΜΗΣΟΥΣΙΝ ΠΡΟΣ ΣΕ ΚΑΙ ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΠΡΟΣ ΣΕ ΔΙΟΤΙ ΜΕΤΑ ΣΟΥ ΕΙΜΙ ΤΟΥ ΣΩΖΕΙΝ ΣΕ

21 ΚΑΙ ΕΞΑΙΡΕΙΣΘΑΙ ΣΕ ΕΚ ΧΕΙΡΟΣ ΠΟΝΗΡΩΝ ΚΑΙ ΛΥΤΡΩΣΟΜΑΙ ΣΕ ΕΚ ΧΕΙΡΟΣ ΛΟΙΜΩΝ

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1 ΚΑΙ ΣΥ ΜΗ ΛΑΒΗΣ ΓΥΝΑΙΚΑ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ

2 ΚΑΙ ΟΥ ΓΕΝΝΗΘΗΣΕΤΑΙ ΣΟΙ ΥΙΟΣ ΟΥΔΕ ΘΥΓΑΤΗΡ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ

3 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΕΡΙ ΤΩΝ ΥΙΩΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΤΩΝ ΓΕΝΝΩΜΕΝΩΝ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΠΕΡΙ ΤΩΝ ΜΗΤΕΡΩΝ ΑΥΤΩΝ ΤΩΝ ΤΕΤΟΚΥΙΩΝ ΑΥΤΟΥΣ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΤΩΝ ΓΕΓΕΝΝΗΚΟΤΩΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΓΗ ΤΑΥΤΗ

4 ΕΝ ΘΑΝΑΤΩ ΝΟΣΕΡΩ ΑΠΟΘΑΝΟΥΝΤΑΙ ΟΥ ΚΟΠΗΣΟΝΤΑΙ ΚΑΙ ΟΥ ΤΑΦΗΣΟΝΤΑΙ ΕΙΣ ΠΑΡΑΔΕΙΓΜΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΕΣΟΝΤΑΙ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΕΝ ΛΙΜΩ ΣΥΝΤΕΛΕΣΘΗΣΟΝΤΑΙ

5 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΗ ΕΙΣΕΛΘΗΣ ΕΙΣ ΘΙΑΣΟΝ ΑΥΤΩΝ ΚΑΙ ΜΗ ΠΟΡΕΥΘΗΣ ΤΟΥ ΚΟΨΑΣΘΑΙ ΚΑΙ ΜΗ ΠΕΝΘΗΣΗΣ ΑΥΤΟΥΣ ΟΤΙ ΑΦΕΣΤΑΚΑ ΤΗΝ ΕΙΡΗΝΗΝ ΜΟΥ ΑΠΟ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ

6 ΟΥ ΜΗ ΚΟΨΩΝΤΑΙ ΑΥΤΟΥΣ ΟΥΔΕ ΕΝΤΟΜΙΔΑΣ ΟΥ ΜΗ ΠΟΙΗΣΩΣΙΝ ΚΑΙ ΟΥ ΞΥΡΗΣΟΝΤΑΙ

7 ΚΑΙ ΟΥ ΜΗ ΚΛΑΣΘΗ ΑΡΤΟΣ ΕΝ ΠΕΝΘΕΙ ΑΥΤΩΝ ΕΙΣ ΠΑΡΑΚΛΗΣΙΝ ΕΠΙ ΤΕΘΝΗΚΟΤΙ ΟΥ ΠΟΤΙΟΥΣΙΝ ΑΥΤΟΝ ΠΟΤΗΡΙΟΝ ΕΙΣ ΠΑΡΑΚΛΗΣΙΝ ΕΠΙ ΠΑΤΡΙ ΚΑΙ ΜΗΤΡΙ ΑΥΤΟΥ

8 ΕΙΣ ΟΙΚΙΑΝ ΠΟΤΟΥ ΟΥΚ ΕΙΣΕΛΕΥΣΗ ΣΥΓΚΑΘΙΣΑΙ ΜΕΤ' ΑΥΤΩΝ ΤΟΥ ΦΑΓΕΙΝ ΚΑΙ ΠΙΕΙΝ

9 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΚΑΤΑΛΥΩ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΕΝΩΠΙΟΝ ΤΩΝ

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ΟΦΘΑΛΜΩΝ ΥΜΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΥΜΩΝ ΦΩΝΗΝ ΧΑΡΑΣ ΚΑΙ ΦΩΝΗΝ ΕΥΦΡΟΣΥΝΗΣ ΦΩΝΗΝ ΝΥΜΦΙΟΥ ΚΑΙ ΦΩΝΗΝ ΝΥΜΦΗΣ

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27 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΜΗ ΕΙΣΑΚΟΥΣΗΤΕ ΜΟΥ ΤΟΥ ΑΓΙΑΖΕΙΝ ΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΣΑΒΒΑΤΩΝ ΤΟΥ ΜΗ ΑΙΡΕΙΝ ΒΑΣΤΑΓΜΑΤΑ

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ΚΑΙ ΜΗ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΤΑΙΣ ΠΥΛΑΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΚΑΙ ΑΝΑΨΩ ΠΥΡ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΑΥΤΗΣ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΑΜΦΟΔΑ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

JEREMIAS (JEREMIAH) CHAPTER 18

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ

2 ΑΝΑΣΤΗΘΙ ΚΑΙ ΚΑΤΑΒΗΘΙ ΕΙΣ ΟΙΚΟΝ ΤΟΥ ΚΕΡΑΜΕΩΣ ΚΑΙ ΕΚΕΙ ΑΚΟΥΣΗ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ

3 ΚΑΙ ΚΑΤΕΒΗΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΚΕΡΑΜΕΩΣ ΚΑΙ ΙΔΟΥ ΑΥΤΟΣ ΕΠΟΙΕΙ ΕΡΓΟΝ ΕΠΙ ΤΩΝ ΛΙΘΩΝ

4 ΚΑΙ ΔΙΕΠΕΣΕΝ ΤΟ ΑΓΓΕΙΟΝ Ο ΑΥΤΟΣ ΕΠΟΙΕΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΚΑΙ ΠΑΛΙΝ ΑΥΤΟΣ ΕΠΟΙΗΣΕΝ ΑΥΤΟ ΑΓΓΕΙΟΝ ΕΤΕΡΟΝ ΚΑΘΩΣ ΗΡΕΣΕΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΟΥ ΠΟΙΗΣΑΙ

5 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

6 ΕΙ ΚΑΘΩΣ Ο ΚΕΡΑΜΕΥΣ ΟΥΤΟΣ ΟΥ ΔΥΝΗΣΟΜΑΙ ΤΟΥ ΠΟΙΗΣΑΙ ΥΜΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΩΣ Ο ΠΗΛΟΣ ΤΟΥ ΚΕΡΑΜΕΩΣ ΥΜΕΙΣ ΕΣΤΕ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΜΟΥ

7 ΠΕΡΑΣ ΛΑΛΗΣΩ ΕΠΙ ΕΘΝΟΣ Η ΕΠΙ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΕΞΑΡΑΙ ΑΥΤΟΥΣ ΚΑΙ ΤΟΥ ΑΠΟΛΛΥΕΙΝ

8 ΚΑΙ ΕΠΙΣΤΡΑΦΗ ΤΟ ΕΘΝΟΣ ΕΚΕΙΝΟ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ ΑΥΤΩΝ ΚΑΙ ΜΕΤΑΝΟΗΣΩ ΠΕΡΙ ΤΩΝ ΚΑΚΩΝ ΩΝ ΕΛΟΓΙΣΑΜΗΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ

9 ΚΑΙ ΠΕΡΑΣ ΛΑΛΗΣΩ ΕΠΙ ΕΘΝΟΣ ΚΑΙ ΕΠΙ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΑΝΟΙΚΟΔΟΜΕΙΣΘΑΙ ΚΑΙ ΤΟΥ ΚΑΤΑΦΥΤΕΥΕΣΘΑΙ

10 ΚΑΙ ΠΟΙΗΣΩΣΙΝ ΤΑ ΠΟΝΗΡΑ ΕΝΑΝΤΙΟΝ ΜΟΥ ΤΟΥ ΜΗ ΑΚΟΥΕΙΝ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΚΑΙ ΜΕΤΑΝΟΗΣΩ ΠΕΡΙ ΤΩΝ ΑΓΑΘΩΝ ΩΝ ΕΛΑΛΗΣΑ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ

11 ΚΑΙ ΝΥΝ ΕΙΠΟΝ ΠΡΟΣ ΑΝΔΡΑΣ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΙΔΟΥ ΕΓΩ ΠΛΑΣΣΩ ΕΦ' ΥΜΑΣ ΚΑΚΑ ΚΑΙ ΛΟΓΙΖΟΜΑΙ ΕΦ' ΥΜΑΣ ΛΟΓΙΣΜΟΝ ΑΠΟΣΤΡΑΦΗΤΩ ΔΗ ΕΚΑΣΤΟΣ ΑΠΟ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΚΑΛΛΙΟΝΑ ΠΟΙΗΣΕΤΕ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ

12 ΚΑΙ ΕΙΠΑΝ ΑΝΔΡΙΟΥΜΕΘΑ ΟΤΙ ΟΠΙΣΩ ΤΩΝ ΑΠΟΣΤΡΟΦΩΝ ΗΜΩΝ ΠΟΡΕΥΣΟΜΕΘΑ ΚΑΙ ΕΚΑΣΤΟΣ ΤΑ ΑΡΕΣΤΑ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΠΟΙΗΣΟΜΕΝ

13 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΡΩΤΗΣΑΤΕ ΔΗ ΕΝ ΕΘΝΕΣΙΝ ΤΙΣ ΗΚΟΥΣΕΝ ΤΟΙΑΥΤΑ ΦΡΙΚΤΑ Α ΕΠΟΙΗΣΕΝ ΣΦΟΔΡΑ ΠΑΡΘΕΝΟΣ ΙΣΡΑΗΛ

14 ΜΗ ΕΚΛΕΙΨΟΥΣΙΝ ΑΠΟ ΠΕΤΡΑΣ ΜΑΣΤΟΙ Η ΧΙΩΝ ΑΠΟ ΤΟΥ ΛΙΒΑΝΟΥ ΜΗ ΕΚΚΛΙΝΕΙ ΥΔΩΡ ΒΙΑΙΩΣ ΑΝΕΜΩ ΦΕΡΟΜΕΝΟΝ

15 ΟΤΙ ΕΠΕΛΑΘΟΝΤΟ ΜΟΥ Ο ΛΑΟΣ ΜΟΥ ΕΙΣ ΚΕΝΟΝ ΕΘΥΜΙΑΣΑΝ ΚΑΙ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ ΣΧΟΙΝΟΥΣ ΑΙΩΝΙΟΥΣ ΤΟΥ ΕΠΙΒΗΝΑΙ ΤΡΙΒΟΥΣ ΟΥΚ ΕΧΟΝΤΑΣ ΟΔΟΝ ΕΙΣ ΠΟΡΕΙΑΝ

16 ΤΟΥ ΤΑΞΑΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΣΥΡΙΓΜΑ ΑΙΩΝΙΟΝ ΠΑΝΤΕΣ ΟΙ ΔΙΑΠΟΡΕΥΟΜΕΝΟΙ ΔΙ' ΑΥΤΗΣ ΕΚΣΤΗΣΟΝΤΑΙ ΚΑΙ ΚΙΝΗΣΟΥΣΙΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΩΝ

17 ΩΣ ΑΝΕΜΟΝ ΚΑΥΣΩΝΑ ΔΙΑΣΠΕΡΩ ΑΥΤΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΔΕΙΞΩ ΑΥΤΟΙΣ ΗΜΕΡΑΝ ΑΠΩΛΕΙΑΣ ΑΥΤΩΝ

18 ΚΑΙ ΕΙΠΑΝ ΔΕΥΤΕ ΛΟΓΙΣΩΜΕΘΑ ΕΠΙ ΙΕΡΕΜΙΑΝ ΛΟΓΙΣΜΟΝ ΟΤΙ ΟΥΚ ΑΠΟΛΕΙΤΑΙ ΝΟΜΟΣ ΑΠΟ ΙΕΡΕΩΣ ΚΑΙ ΒΟΥΛΗ ΑΠΟ ΣΥΝΕΤΟΥ ΚΑΙ ΛΟΓΟΣ ΑΠΟ ΠΡΟΦΗΤΟΥ ΔΕΥΤΕ ΚΑΙ ΠΑΤΑΞΩΜΕΝ ΑΥΤΟΝ ΕΝ ΓΛΩΣΣΗ ΚΑΙ ΑΚΟΥΣΟΜΕΘΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ

19 ΕΙΣΑΚΟΥΣΟΝ ΜΟΥ ΚΥΡΙΕ ΚΑΙ ΕΙΣΑΚΟΥΣΟΝ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΔΙΚΑΙΩΜΑΤΟΣ ΜΟΥ

20 ΕΙ ΑΝΤΑΠΟΔΙΔΟΤΑΙ ΑΝΤΙ ΑΓΑΘΩΝ ΚΑΚΑ ΟΤΙ ΣΥΝΕΛΑΛΗΣΑΝ ΡΗΜΑΤΑ ΚΑΤΑ ΤΗΣ ΨΥΧΗΣ ΜΟΥ ΚΑΙ ΤΗΝ ΚΟΛΑΣΙΝ ΑΥΤΩΝ ΕΚΡΥΨΑΝ ΜΟΙ ΜΝΗΣΘΗΤΙ ΕΣΤΗΚΟΤΟΣ ΜΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΤΟΥ ΛΑΛΗΣΑΙ ΥΠΕΡ ΑΥΤΩΝ ΑΓΑΘΑ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΑΠ' ΑΥΤΩΝ

21 ΔΙΑ ΤΟΥΤΟ ΔΟΣ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΕΙΣ ΛΙΜΟΝ ΚΑΙ ΑΘΡΟΙΣΟΝ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΜΑΧΑΙΡΑΣ ΓΕΝΕΣΘΩΣΑΝ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΑΤΕΚΝΟΙ ΚΑΙ ΧΗΡΑΙ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΩΝ ΓΕΝΕΣΘΩΣΑΝ ΑΝΗΡΗΜΕΝΟΙ ΘΑΝΑΤΩ ΚΑΙ ΟΙ ΝΕΑΝΙΣΚΟΙ ΑΥΤΩΝ ΠΕΠΤΩΚΟΤΕΣ ΜΑΧΑΙΡΑ ΕΝ ΠΟΛΕΜΩ

22 ΓΕΝΗΘΗΤΩ ΚΡΑΥΓΗ ΕΝ ΤΑΙΣ ΟΙΚΙΑΙΣ ΑΥΤΩΝ ΕΠΑΞΕΙΣ ΕΠ' ΑΥΤΟΥΣ ΛΗΣΤΑΣ ΑΦΝΩ ΟΤΙ ΕΝΕΧΕΙΡΗΣΑΝ ΛΟΓΟΝ ΕΙΣ ΣΥΛΛΗΜΨΙΝ ΜΟΥ ΚΑΙ ΠΑΓΙΔΑΣ ΕΚΡΥΨΑΝ ΕΠ' ΕΜΕ

23 ΚΑΙ ΣΥ ΚΥΡΙΕ ΕΓΝΩΣ ΑΠΑΣΑΝ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΩΝ ΕΠ' ΕΜΕ ΕΙΣ ΘΑΝΑΤΟΝ ΜΗ ΑΘΩΩΣΗΣ ΤΑΣ ΑΔΙΚΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΜΗ ΕΞΑΛΕΙΨΗΣ ΓΕΝΕΣΘΩ Η ΑΣΘΕΝΕΙΑ ΑΥΤΩΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΝ ΚΑΙΡΩ ΘΥΜΟΥ ΣΟΥ ΠΟΙΗΣΟΝ ΕΝ ΑΥΤΟΙΣ

JEREMIAS (JEREMIAH) CHAPTER 19

1 ΤΟΤΕ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΒΑΔΙΣΟΝ ΚΑΙ ΚΤΗΣΑΙ ΒΙΚΟΝ ΠΕΠΛΑΣΜΕΝΟΝ ΟΣΤΡΑΚΙΝΟΝ ΚΑΙ ΑΞΕΙΣ ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥ ΛΑΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΩΝ ΙΕΡΕΩΝ

2 ΚΑΙ ΕΞΕΛΕΥΣΗ ΕΙΣ ΤΟ ΠΟΛΥΑΝΔΡΙΟΝ ΥΙΩΝ ΤΩΝ ΤΕΚΝΩΝ ΑΥΤΩΝ Ο ΕΣΤΙΝ ΕΠΙ ΤΩΝ ΠΡΟΘΥΡΩΝ ΠΥΛΗΣ ΤΗΣ ΧΑΡΣΙΘ ΚΑΙ ΑΝΑΓΝΩΘΙ ΕΚΕΙ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΑΝ ΛΑΛΗΣΩ ΠΡΟΣ ΣΕ

3 ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΒΑΣΙΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΑΝΔΡΕΣ ΙΟΥΔΑ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙ ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΤΑΥΤΑΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΚΑ ΩΣΤΕ ΠΑΝΤΟΣ ΑΚΟΥΟΝΤΟΣ ΑΥΤΑ ΗΧΗΣΕΙ ΑΜΦΟΤΕΡΑ ΤΑ ΩΤΑ ΑΥΤΟΥ

4 ΑΝΘ' ΩΝ ΕΓΚΑΤΕΛΙΠΟΝ ΜΕ ΚΑΙ ΑΠΗΛΛΟΤΡΙΩΣΑΝ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΘΥΜΙΑΣΑΝ ΕΝ ΑΥΤΩ ΘΕΟΙΣ ΑΛΛΟΤΡΙΟΙΣ ΟΙΣ ΟΥΚ ΗΔΕΙΣΑΝ ΑΥΤΟΙ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΙΟΥΔΑ ΕΠΛΗΣΑΝ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΑΙΜΑΤΩΝ ΑΘΩΩΝ

5 ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΥΨΗΛΑ ΤΗ ΒΑΑΛ ΤΟΥ ΚΑΤΑΚΑΙΕΙΝ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΩΝ ΕΝ ΠΥΡΙ Α ΟΥΚ ΕΝΕΤΕΙΛΑΜΗΝ ΟΥΔΕ ΕΛΑΛΗΣΑ ΟΥΔΕ ΔΙΕΝΟΗΘΗΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΜΟΥ

6 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΟΥ ΚΛΗΘΗΣΕΤΑΙ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΕΤΙ ΔΙΑΠΤΩΣΙΣ ΚΑΙ ΠΟΛΥΑΝΔΡΙΟΝ ΥΙΟΥ ΕΝΝΟΜ ΑΛΛ' Η ΠΟΛΥΑΝΔΡΙΟΝ ΤΗΣ ΣΦΑΓΗΣ

7 ΚΑΙ ΣΦΑΞΩ ΤΗΝ ΒΟΥΛΗΝ ΙΟΥΔΑ ΚΑΙ ΤΗΝ ΒΟΥΛΗΝ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΚΑΤΑΒΑΛΩ ΑΥΤΟΥΣ ΕΝ ΜΑΧΑΙΡΑ ΕΝΑΝΤΙΟΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΤΩΝ ΖΗΤΟΥΝΤΩΝ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΚΑΙ ΔΩΣΩ ΤΟΥΣ ΝΕΚΡΟΥΣ ΑΥΤΩΝ ΕΙΣ ΒΡΩΣΙΝ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ

8 ΚΑΙ ΤΑΞΩ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΙΣ ΣΥΡΙΓΜΟΝ ΠΑΣ Ο ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΣ ΕΠ' ΑΥΤΗΣ ΣΚΥΘΡΩΠΑΣΕΙ ΚΑΙ ΣΥΡΙΕΙ ΥΠΕΡ ΠΑΣΗΣ ΤΗΣ ΠΛΗΓΗΣ ΑΥΤΗΣ

9 ΚΑΙ ΕΔΟΝΤΑΙ ΤΑΣ ΣΑΡΚΑΣ ΤΩΝ ΥΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΣΑΡΚΑΣ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΚΑΣΤΟΣ ΤΑΣ ΣΑΡΚΑΣ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΔΟΝΤΑΙ ΕΝ ΤΗ ΠΕΡΙΟΧΗ ΚΑΙ ΕΝ ΤΗ ΠΟΛΙΟΡΚΙΑ Η ΠΟΛΙΟΡΚΗΣΟΥΣΙΝ ΑΥΤΟΥΣ ΟΙ ΕΧΘΡΟΙ ΑΥΤΩΝ

10 ΚΑΙ ΣΥΝΤΡΙΨΕΙΣ ΤΟΝ ΒΙΚΟΝ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΜΕΤΑ ΣΟΥ

11 ΚΑΙ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΤΩΣ ΣΥΝΤΡΙΨΩ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΚΑΘΩΣ ΣΥΝΤΡΙΒΕΤΑΙ ΑΓΓΟΣ ΟΣΤΡΑΚΙΝΟΝ Ο ΟΥ ΔΥΝΗΣΕΤΑΙ ΙΑΘΗΝΑΙ ΕΤΙ

12 ΟΥΤΩΣ ΠΟΙΗΣΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΚΑΙ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΑΥΤΩ ΤΟΥ ΔΟΘΗΝΑΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΩΣ ΤΗΝ ΔΙΑΠΙΠΤΟΥΣΑΝ

13 ΚΑΙ ΟΙ ΟΙΚΟΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙ ΟΙΚΟΙ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΕΣΟΝΤΑΙ ΚΑΘΩΣ Ο ΤΟΠΟΣ Ο ΔΙΑΠΙΠΤΩΝ ΤΩΝ ΑΚΑΘΑΡΣΙΩΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΙΚΙΑΙΣ ΕΝ ΑΙΣ ΕΘΥΜΙΑΣΑΝ

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ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ ΑΥΤΩΝ ΠΑΣΗ ΤΗ ΣΤΡΑΤΙΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΣΠΕΙΣΑΝ ΣΠΟΝΔΑΣ ΘΕΟΙΣ ΑΛΛΟΤΡΙΟΙΣ

14 ΚΑΙ ΗΛΘΕΝ ΙΕΡΕΜΙΑΣ ΑΠΟ ΤΗΣ ΔΙΑΠΤΩΣΕΩΣ ΟΥ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΕΚΕΙ ΤΟΥ ΠΡΟΦΗΤΕΥΣΑΙ ΚΑΙ ΕΣΤΗ ΕΝ ΤΗ ΑΥΛΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ

15 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΚΑΙ ΕΠΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΗΣ ΚΑΙ ΕΠΙ ΤΑΣ ΚΩΜΑΣ ΑΥΤΗΣ ΑΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΛΑΛΗΣΑ ΕΠ' ΑΥΤΗΝ ΟΤΙ ΕΣΚΛΗΡΥΝΑΝ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΩΝ ΤΟΥ ΜΗ ΕΙΣΑΚΟΥΕΙΝ ΤΩΝ ΛΟΓΩΝ ΜΟΥ

JEREMIAS (JEREMIAH) CHAPTER 20

1 ΚΑΙ ΗΚΟΥΣΕΝ ΠΑΣΧΩΡ ΥΙΟΣ ΕΜΜΗΡ Ο ΙΕΡΕΥΣ ΚΑΙ ΟΥΤΟΣ ΗΝ ΚΑΘΕΣΤΑΜΕΝΟΣ ΗΓΟΥΜΕΝΟΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΟΥ ΙΕΡΕΜΙΟΥ ΠΡΟΦΗΤΕΥΟΝΤΟΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ

2 ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΚΑΙ ΕΝΕΒΑΛΕΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΚΑΤΑΡΡΑΚΤΗΝ ΟΣ ΗΝ ΕΝ ΠΥΛΗ ΟΙΚΟΥ ΑΠΟΤΕΤΑΓΜΕΝΟΥ ΤΟΥ ΥΠΕΡΩΟΥ ΟΣ ΗΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΞΗΓΑΓΕΝ ΠΑΣΧΩΡ ΤΟΝ ΙΕΡΕΜΙΑΝ ΕΚ ΤΟΥ ΚΑΤΑΡΡΑΚΤΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΙΕΡΕΜΙΑΣ ΟΥΧΙ ΠΑΣΧΩΡ ΕΚΑΛΕΣΕΝ ΚΥΡΙΟΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΑΛΛ' Η ΜΕΤΟΙΚΟΝ

4 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΣΕ ΕΙΣ ΜΕΤΟΙΚΙΑΝ ΣΥΝ ΠΑΣΙ ΤΟΙΣ ΦΙΛΟΙΣ ΣΟΥ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΕΝ ΜΑΧΑΙΡΑ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΨΟΝΤΑΙ ΚΑΙ ΣΕ ΚΑΙ ΠΑΝΤΑ ΙΟΥΔΑΝ ΔΩΣΩ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΜΕΤΟΙΚΙΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΚΟΨΟΥΣΙΝ ΑΥΤΟΥΣ ΕΝ ΜΑΧΑΙΡΑΙΣ

5 ΚΑΙ ΔΩΣΩ ΤΗΝ ΠΑΣΑΝ ΙΣΧΥΝ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΝΟΥΣ ΑΥΤΗΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΥΤΟΥ ΚΑΙ ΑΞΟΥΣΙΝ ΑΥΤΟΥΣ ΕΙΣ ΒΑΒΥΛΩΝΑ

6 ΚΑΙ ΣΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΠΟΡΕΥΣΕΣΘΕ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΚΑΙ ΕΝ ΒΑΒΥΛΩΝΙ ΑΠΟΘΑΝΗ ΚΑΙ ΕΚΕΙ ΤΑΦΗΣΗ ΣΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΦΙΛΟΙ ΣΟΥ ΟΙΣ ΕΠΡΟΦΗΤΕΥΣΑΣ ΑΥΤΟΙΣ ΨΕΥΔΗ

7 ΗΠΑΤΗΣΑΣ ΜΕ ΚΥΡΙΕ ΚΑΙ ΗΠΑΤΗΘΗΝ ΕΚΡΑΤΗΣΑΣ ΚΑΙ ΗΔΥΝΑΣΘΗΣ ΕΓΕΝΟΜΗΝ ΕΙΣ ΓΕΛΩΤΑ ΠΑΣΑΝ ΗΜΕΡΑΝ ΔΙΕΤΕΛΕΣΑ ΜΥΚΤΗΡΙΖΟΜΕΝΟΣ

8 ΟΤΙ ΠΙΚΡΩ ΛΟΓΩ ΜΟΥ ΓΕΛΑΣΟΜΑΙ ΑΘΕΣΙΑΝ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑΝ ΕΠΙΚΑΛΕΣΟΜΑΙ ΟΤΙ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΕΜΟΙ ΚΑΙ ΕΙΣ ΧΛΕΥΑΣΜΟΝ ΠΑΣΑΝ ΗΜΕΡΑΝ ΜΟΥ

9 ΚΑΙ ΕΙΠΑ ΟΥ ΜΗ ΟΝΟΜΑΣΩ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΟΥ ΜΗ ΛΑΛΗΣΩ ΕΤΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΠΥΡ ΚΑΙΟΜΕΝΟΝ ΦΛΕΓΟΝ ΕΝ ΤΟΙΣ ΟΣΤΕΟΙΣ ΜΟΥ ΚΑΙ ΠΑΡΕΙΜΑΙ ΠΑΝΤΟΘΕΝ ΚΑΙ ΟΥ ΔΥΝΑΜΑΙ ΦΕΡΕΙΝ

10 ΟΤΙ ΗΚΟΥΣΑ ΨΟΓΟΝ ΠΟΛΛΩΝ ΣΥΝΑΘΡΟΙΖΟΜΕΝΩΝ ΚΥΚΛΟΘΕΝ ΕΠΙΣΥΣΤΗΤΕ ΚΑΙ ΕΠΙΣΥΣΤΩΜΕΝ ΑΥΤΩ ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΦΙΛΟΙ ΑΥΤΟΥ ΤΗΡΗΣΑΤΕ ΤΗΝ ΕΠΙΝΟΙΑΝ ΑΥΤΟΥ ΕΙ ΑΠΑΤΗΘΗΣΕΤΑΙ ΚΑΙ ΔΥΝΗΣΟΜΕΘΑ ΑΥΤΩ ΚΑΙ ΛΗΜΨΟΜΕΘΑ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΗΜΩΝ ΕΞ ΑΥΤΟΥ

11 ΚΑΙ ΚΥΡΙΟΣ ΜΕΤ' ΕΜΟΥ ΚΑΘΩΣ ΜΑΧΗΤΗΣ ΙΣΧΥΩΝ ΔΙΑ ΤΟΥΤΟ ΕΔΙΩΞΑΝ ΚΑΙ ΝΟΗΣΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΗΣΧΥΝΘΗΣΑΝ ΣΦΟΔΡΑ ΟΤΙ ΟΥΚ ΕΝΟΗΣΑΝ ΑΤΙΜΙΑΣ ΑΥΤΩΝ ΑΙ ΔΙ' ΑΙΩΝΟΣ ΟΥΚ ΕΠΙΛΗΣΘΗΣΟΝΤΑΙ

12 ΚΥΡΙΕ ΔΟΚΙΜΑΖΩΝ ΔΙΚΑΙΑ ΣΥΝΙΩΝ ΝΕΦΡΟΥΣ ΚΑΙ ΚΑΡΔΙΑΣ ΙΔΟΙΜΙ ΤΗΝ ΠΑΡΑ ΣΟΥ ΕΚΔΙΚΗΣΙΝ ΕΝ ΑΥΤΟΙΣ ΟΤΙ ΠΡΟΣ ΣΕ ΑΠΕΚΑΛΥΨΑ ΤΑ ΑΠΟΛΟΓΗΜΑΤΑ ΜΟΥ

13 ΑΣΑΤΕ ΤΩ ΚΥΡΙΩ ΑΙΝΕΣΑΤΕ ΑΥΤΩ ΟΤΙ ΕΞΕΙΛΑΤΟ ΨΥΧΗΝ ΠΕΝΗΤΟΣ ΕΚ ΧΕΙΡΟΣ ΠΟΝΗΡΕΥΟΜΕΝΩΝ

14 ΕΠΙΚΑΤΑΡΑΤΟΣ Η ΗΜΕΡΑ ΕΝ Η ΕΤΕΧΘΗΝ ΕΝ ΑΥΤΗ Η ΗΜΕΡΑ ΕΝ Η ΕΤΕΚΕΝ ΜΕ Η ΜΗΤΗΡ ΜΟΥ ΜΗ ΕΣΤΩ ΕΠΕΥΚΤΗ

15 ΕΠΙΚΑΤΑΡΑΤΟΣ Ο ΑΝΘΡΩΠΟΣ Ο ΕΥΑΓΓΕΛΙΣΑΜΕΝΟΣ ΤΩ ΠΑΤΡΙ ΜΟΥ ΛΕΓΩΝ ΕΤΕΧΘΗ ΣΟΙ ΑΡΣΕΝ ΕΥΦΡΑΙΝΟΜΕΝΟΣ

16 ΕΣΤΩ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΩΣ ΑΙ ΠΟΛΕΙΣ ΑΣ ΚΑΤΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ ΕΝ ΘΥΜΩ ΚΑΙ ΟΥ ΜΕΤΕΜΕΛΗΘΗ ΑΚΟΥΣΑΤΩ ΚΡΑΥΓΗΣ ΤΟ ΠΡΩΙ ΚΑΙ ΑΛΑΛΑΓΜΟΥ ΜΕΣΗΜΒΡΙΑΣ

17 ΟΤΙ ΟΥΚ ΑΠΕΚΤΕΙΝΕΝ ΜΕ ΕΝ ΜΗΤΡΑ ΜΗΤΡΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΜΟΙ Η ΜΗΤΗΡ ΜΟΥ ΤΑΦΟΣ ΜΟΥ ΚΑΙ Η ΜΗΤΡΑ ΣΥΛΛΗΜΨΕΩΣ ΑΙΩΝΙΑΣ

18 ΙΝΑ ΤΙ ΤΟΥΤΟ ΕΞΗΛΘΟΝ ΕΚ ΜΗΤΡΑΣ ΤΟΥ ΒΛΕΠΕΙΝ ΚΟΠΟΥΣ ΚΑΙ ΠΟΝΟΥΣ ΚΑΙ ΔΙΕΤΕΛΕΣΑΝ ΕΝ ΑΙΣΧΥΝΗ ΑΙ ΗΜΕΡΑΙ ΜΟΥ

JEREMIAS (JEREMIAH) CHAPTER 21

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΟΤΕ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΣΕΔΕΚΙΑΣ ΤΟΝ ΠΑΣΧΩΡ ΥΙΟΝ ΜΕΛΧΙΟΥ ΚΑΙ ΣΟΦΟΝΙΑΝ ΥΙΟΝ ΜΑΑΣΑΙΟΥ ΤΟΝ ΙΕΡΕΑ ΛΕΓΩΝ

2 ΕΠΕΡΩΤΗΣΟΝ ΠΕΡΙ ΗΜΩΝ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΦΕΣΤΗΚΕΝ ΕΦ' ΗΜΑΣ ΕΙ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΘΑΥΜΑΣΙΑ ΑΥΤΟΥ ΚΑΙ ΑΠΕΛΕΥΣΕΤΑΙ ΑΦ' ΗΜΩΝ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΕΡΕΜΙΑΣ ΟΥΤΩΣ ΕΡΕΙΤΕ ΠΡΟΣ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ

4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΜΕΤΑΣΤΡΕΦΩ ΤΑ ΟΠΛΑ ΤΑ ΠΟΛΕΜΙΚΑ ΕΝ ΟΙΣ ΥΜΕΙΣ ΠΟΛΕΜΕΙΤΕ ΕΝ ΑΥΤΟΙΣ ΠΡΟΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΤΟΥΣ ΣΥΓΚΕΚΛΕΙΚΟΤΑΣ ΥΜΑΣ ΕΞΩΘΕΝ ΤΟΥ ΤΕΙΧΟΥΣ ΕΙΣ ΤΟ ΜΕΣΟΝ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ

5 ΚΑΙ ΠΟΛΕΜΗΣΩ ΕΓΩ ΥΜΑΣ ΕΝ ΧΕΙΡΙ ΕΚΤΕΤΑΜΕΝΗ ΚΑΙ ΕΝ ΒΡΑΧΙΟΝΙ ΚΡΑΤΑΙΩ ΜΕΤΑ ΘΥΜΟΥ ΚΑΙ ΟΡΓΗΣ ΚΑΙ ΠΑΡΟΡΓΙΣΜΟΥ ΜΕΓΑΛΟΥ

6 ΚΑΙ ΠΑΤΑΞΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΤΑ ΚΤΗΝΗ ΕΝ ΘΑΝΑΤΩ ΜΕΓΑΛΩ ΚΑΙ ΑΠΟΘΑΝΟΥΝΤΑΙ

7 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΩΣΩ ΤΟΝ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΛΑΟΝ ΤΟΝ ΚΑΤΑΛΕΙΦΘΕΝΤΑ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΑΠΟ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΛΙΜΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΜΑΧΑΙΡΑΣ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΥΤΩΝ ΤΩΝ ΖΗΤΟΥΝΤΩΝ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΚΟΨΟΥΣΙΝ ΑΥΤΟΥΣ ΕΝ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΑΣ ΟΥ ΦΕΙΣΟΜΑΙ ΕΠ' ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΜΗ ΟΙΚΤΙΡΗΣΩ ΑΥΤΟΥΣ

8 ΚΑΙ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΕΔΩΚΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΥΜΩΝ ΤΗΝ ΟΔΟΝ ΤΗΣ ΖΩΗΣ ΚΑΙ ΤΗΝ ΟΔΟΝ ΤΟΥ ΘΑΝΑΤΟΥ

9 Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΑΠΟΘΑΝΕΙΤΑΙ ΕΝ ΜΑΧΑΙΡΑ ΚΑΙ ΕΝ ΛΙΜΩ ΚΑΙ Ο ΕΚΠΟΡΕΥΟΜΕΝΟΣ ΠΡΟΣΧΩΡΗΣΑΙ ΠΡΟΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΤΟΥΣ ΣΥΓΚΕΚΛΕΙΚΟΤΑΣ ΥΜΑΣ ΖΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ Η ΨΥΧΗ ΑΥΤΟΥ ΕΙΣ ΣΚΥΛΑ ΚΑΙ ΖΗΣΕΤΑΙ

10 ΔΙΟΤΙ ΕΣΤΗΡΙΚΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΕΙΣ ΚΑΚΑ ΚΑΙ ΟΥΚ ΕΙΣ ΑΓΑΘΑ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΚΑΙ ΚΑΤΑΚΑΥΣΕΙ ΑΥΤΗΝ ΕΝ ΠΥΡΙ

11 Ο ΟΙΚΟΣ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ

12 ΟΙΚΟΣ ΔΑΥΙΔ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΡΙΝΑΤΕ ΤΟ ΠΡΩΙ ΚΡΙΜΑ ΚΑΙ ΚΑΤΕΥΘΥΝΑΤΕ ΚΑΙ ΕΞΕΛΕΣΘΕ ΔΙΗΡΠΑΣΜΕΝΟΝ ΕΚ ΧΕΙΡΟΣ ΑΔΙΚΟΥΝΤΟΣ ΑΥΤΟΝ ΟΠΩΣ ΜΗ ΑΝΑΦΘΗ ΩΣ ΠΥΡ Η ΟΡΓΗ ΜΟΥ ΚΑΙ ΚΑΥΘΗΣΕΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΣΒΕΣΩΝ

13 ΙΔΟΥ ΕΓΩ ΠΡΟΣ ΣΕ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΤΗΝ ΚΟΙΛΑΔΑ ΣΟΡ ΤΗΝ ΠΕΔΙΝΗΝ ΤΟΥΣ ΛΕΓΟΝΤΑΣ ΤΙΣ ΠΤΟΗΣΕΙ ΗΜΑΣ Η ΤΙΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΗΜΩΝ

14 ΚΑΙ ΑΝΑΨΩ ΠΥΡ ΕΝ ΤΩ ΔΡΥΜΩ ΑΥΤΗΣ ΚΑΙ ΕΔΕΤΑΙ ΠΑΝΤΑ ΤΑ ΚΥΚΛΩ ΑΥΤΗΣ

JEREMIAS (JEREMIAH) CHAPTER 22

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΡΕΥΟΥ ΚΑΙ ΚΑΤΑΒΗΘΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΛΑΛΗΣΕΙΣ ΕΚΕΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ

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2 ΚΑΙ ΕΡΕΙΣ ΑΚΟΥΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΒΑΣΙΛΕΥ ΙΟΥΔΑ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΘΡΟΝΟΥ ΔΑΥΙΔ ΣΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ ΚΑΙ Ο ΛΑΟΣ ΣΟΥ ΚΑΙ ΟΙ ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΤΑΙΣ ΠΥΛΑΙΣ ΤΑΥΤΑΙΣ
3 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΙΕΙΤΕ ΚΡΙΣΙΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΕΞΑΙΡΕΙΣΘΕ ΔΙΗΡΠΑΣΜΕΝΟΝ ΕΚ ΧΕΙΡΟΣ ΑΔΙΚΟΥΝΤΟΣ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣΗΛΥΤΟΝ ΚΑΙ ΟΡΦΑΝΟΝ ΚΑΙ ΧΗΡΑΝ ΜΗ ΚΑΤΑΔΥΝΑΣΤΕΥΕΤΕ ΚΑΙ ΜΗ ΑΣΕΒΕΙΤΕ ΚΑΙ ΑΙΜΑ ΑΘΩΟΝ ΜΗ ΕΚΧΕΗΤΕ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ
4 ΔΙΟΤΙ ΕΑΝ ΠΟΙΟΥΝΤΕΣ ΠΟΙΗΣΗΤΕ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΤΟΥ ΟΙΚΟΥ ΤΟΥΤΟΥ ΒΑΣΙΛΕΙΣ ΚΑΘΗΜΕΝΟΙ ΕΠΙ ΘΡΟΝΟΥ ΔΑΥΙΔ ΚΑΙ ΕΠΙΒΕΒΗΚΟΤΕΣ ΕΦ' ΑΡΜΑΤΩΝ ΚΑΙ ΙΠΠΩΝ ΑΥΤΟΙ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΩΝ ΚΑΙ Ο ΛΑΟΣ ΑΥΤΩΝ
5 ΕΑΝ ΔΕ ΜΗ ΠΟΙΗΣΗΤΕ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΤ' ΕΜΑΥΤΟΥ ΩΜΟΣΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΤΙ ΕΙΣ ΕΡΗΜΩΣΙΝ ΕΣΤΑΙ Ο ΟΙΚΟΣ ΟΥΤΟΣ
6 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΤΑ ΤΟΥ ΟΙΚΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΓΑΛΑΑΔ ΣΥ ΜΟΙ ΑΡΧΗ ΤΟΥ ΛΙΒΑΝΟΥ ΕΑΝ ΜΗ ΘΩ ΣΕ ΕΙΣ ΕΡΗΜΟΝ ΠΟΛΕΙΣ ΜΗ ΚΑΤΟΙΚΗΘΗΣΟΜΕΝΑΣ
7 ΚΑΙ ΕΠΑΞΩ ΕΠΙ ΣΕ ΑΝΔΡΑ ΟΛΕΘΡΕΥΟΝΤΑ ΚΑΙ ΤΟΝ ΠΕΛΕΚΥΝ ΑΥΤΟΥ ΚΑΙ ΕΚΚΟΨΟΥΣΙΝ ΤΑΣ ΕΚΛΕΚΤΑΣ ΚΕΔΡΟΥΣ ΣΟΥ ΚΑΙ ΕΜΒΑΛΟΥΣΙΝ ΕΙΣ ΤΟ ΠΥΡ
8 ΚΑΙ ΔΙΕΛΕΥΣΟΝΤΑΙ ΕΘΝΗ ΔΙΑ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΚΑΙ ΕΡΟΥΣΙΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΔΙΑ ΤΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΟΥΤΩΣ ΤΗ ΠΟΛΕΙ ΤΗ ΜΕΓΑΛΗ ΤΑΥΤΗ
9 ΚΑΙ ΕΡΟΥΣΙΝ ΑΝΘ' ΩΝ ΕΓΚΑΤΕΛΙΠΟΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΚΥΡΙΟΥ ΘΕΟΥ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΘΕΟΙΣ ΑΛΛΟΤΡΙΟΙΣ ΚΑΙ ΕΔΟΥΛΕΥΣΑΝ ΑΥΤΟΙΣ
10 ΜΗ ΚΛΑΙΕΤΕ ΤΟΝ ΤΕΘΝΗΚΟΤΑ ΜΗΔΕ ΘΡΗΝΕΙΤΕ ΑΥΤΟΝ ΚΛΑΥΣΑΤΕ ΚΛΑΥΘΜΩ ΤΟΝ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΟΤΙ ΟΥΚ ΕΠΙΣΤΡΕΨΕΙ ΕΤΙ ΚΑΙ ΟΥ ΜΗ ΙΔΗ ΤΗΝ ΓΗΝ ΠΑΤΡΙΔΟΣ ΑΥΤΟΥ
11 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΣΕΛΛΗΜ ΥΙΟΝ ΙΩΣΙΑ ΤΟΝ ΒΑΣΙΛΕΥΟΝΤΑ ΑΝΤΙ ΙΩΣΙΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΣ ΕΞΗΛΘΕΝ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΟΥΚ ΑΝΑΣΤΡΕΨΕΙ ΕΚΕΙ ΟΥΚΕΤΙ
12 ΑΛΛ' Η ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΜΕΤΩΚΙΣΑ ΑΥΤΟΝ ΕΚΕΙ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΟΥΚ ΟΨΕΤΑΙ ΕΤΙ
13 Ω Ο ΟΙΚΟΔΟΜΩΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΟΥ ΜΕΤΑ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΤΑ ΥΠΕΡΩΑ ΑΥΤΟΥ ΟΥΚ ΕΝ ΚΡΙΜΑΤΙ ΠΑΡΑ ΤΩ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΡΓΑΤΑΙ ΔΩΡΕΑΝ ΚΑΙ ΤΟΝ ΜΙΣΘΟΝ ΑΥΤΟΥ ΟΥ ΜΗ ΑΠΟΔΩΣΕΙ ΑΥΤΩ
14 ΩΚΟΔΟΜΗΣΑΣ ΣΕΑΥΤΩ ΟΙΚΟΝ ΣΥΜΜΕΤΡΟΝ ΥΠΕΡΩΑ ΡΙΠΙΣΤΑ ΔΙΕΣΤΑΛΜΕΝΑ ΘΥΡΙΣΙΝ ΚΑΙ ΕΞΥΛΩΜΕΝΑ ΕΝ ΚΕΔΡΩ ΚΑΙ ΚΕΧΡΙΣΜΕΝΑ ΕΝ ΜΙΛΤΩ
15 ΜΗ ΒΑΣΙΛΕΥΣΕΙΣ ΟΤΙ ΣΥ ΠΑΡΟΞΥΝΗ ΕΝ ΑΧΑΖ ΤΩ ΠΑΤΡΙ ΣΟΥ ΟΥ ΦΑΓΟΝΤΑΙ ΚΑΙ ΟΥ ΠΙΟΝΤΑΙ ΒΕΛΤΙΟΝ ΗΝ ΣΕ ΠΟΙΕΙΝ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΛΗΝ
16 ΟΥΚ ΕΓΝΩΣΑΝ ΟΥΚ ΕΚΡΙΝΑΝ ΚΡΙΣΙΝ ΤΑΠΕΙΝΩ ΟΥΔΕ ΚΡΙΣΙΝ ΠΕΝΗΤΟΣ ΟΥ ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΜΗ ΓΝΩΝΑΙ ΣΕ ΕΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
17 ΙΔΟΥ ΟΥΚ ΕΙΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΟΥΔΕ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΛΗ ΑΛΛ' ΕΙΣ ΤΗΝ ΠΛΕΟΝΕΞΙΑΝ ΣΟΥ ΚΑΙ ΕΙΣ ΤΟ ΑΙΜΑ ΤΟ ΑΘΩΟΝ ΤΟΥ ΕΚΧΕΕΙΝ ΑΥΤΟ ΚΑΙ ΕΙΣ ΑΔΙΚΗΜΑ ΚΑΙ ΕΙΣ ΦΟΝΟΝ ΤΟΥ ΠΟΙΕΙΝ
18 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΙΩΑΚΙΜ ΥΙΟΝ ΙΩΣΙΑ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΟΥΑΙ ΕΠΙ ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟΝ ΟΥ ΜΗ ΚΟΨΩΝΤΑΙ ΑΥΤΟΝ Ω ΑΔΕΛΦΕ ΟΥΔΕ ΜΗ ΚΛΑΥΣΟΝΤΑΙ ΑΥΤΟΝ ΟΙΜΜΟΙ ΚΥΡΙΕ
19 ΤΑΦΗΝ ΟΝΟΥ ΤΑΦΗΣΕΤΑΙ ΣΥΜΨΗΣΘΕΙΣ ΡΙΦΗΣΕΤΑΙ ΕΠΕΚΕΙΝΑ ΤΗΣ ΠΥΛΗΣ ΙΕΡΟΥΣΑΛΗΜ
20 ΑΝΑΒΗΘΙ ΕΙΣ ΤΟΝ ΛΙΒΑΝΟΝ ΚΑΙ ΚΕΚΡΑΞΟΝ ΚΑΙ ΕΙΣ ΤΗΝ ΒΑΣΑΝ ΔΟΣ ΤΗΝ ΦΩΝΗΝ ΣΟΥ ΚΑΙ ΒΟΗΣΟΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΟΤΙ ΣΥΝΕΤΡΙΒΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΕΡΑΣΤΑΙ ΣΟΥ
21 ΕΛΑΛΗΣΑ ΠΡΟΣ ΣΕ ΕΝ ΤΗ ΠΑΡΑΠΤΩΣΕΙ ΣΟΥ ΚΑΙ ΕΙΠΑΣ ΟΥΚ ΑΚΟΥΣΟΜΑΙ ΑΥΤΗ Η ΟΔΟΣ ΣΟΥ ΕΚ ΝΕΟΤΗΤΟΣ ΣΟΥ ΟΥΚ ΗΚΟΥΣΑΣ ΤΗΣ ΦΩΝΗΣ ΜΟΥ
22 ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΣΟΥ ΠΟΙΜΑΝΕΙ ΑΝΕΜΟΣ ΚΑΙ ΟΙ ΕΡΑΣΤΑΙ ΣΟΥ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΕΞΕΛΕΥΣΟΝΤΑΙ ΟΤΙ ΤΟΤΕ ΑΙΣΧΥΝΘΗΣΗ ΚΑΙ ΑΤΙΜΩΘΗΣΗ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΦΙΛΟΥΝΤΩΝ ΣΕ
23 ΚΑΤΟΙΚΟΥΣΑ ΕΝ ΤΩ ΛΙΒΑΝΩ ΕΝΝΟΣΣΕΥΟΥΣΑ ΕΝ ΤΑΙΣ ΚΕΔΡΟΙΣ ΚΑΤΑΣΤΕΝΑΞΕΙΣ ΕΝ ΤΩ ΕΛΘΕΙΝ ΣΟΙ ΩΔΙΝΑΣ ΩΣ ΤΙΚΤΟΥΣΗΣ
24 ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΓΕΝΟΜΕΝΟΣ ΓΕΝΗΤΑΙ ΙΕΧΟΝΙΑΣ ΥΙΟΣ ΙΩΑΚΙΜ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΑΠΟΣΦΡΑΓΙΣΜΑ ΕΠΙ ΤΗΣ ΧΕΙΡΟΣ ΤΗΣ ΔΕΞΙΑΣ ΜΟΥ ΕΚΕΙΘΕΝ ΕΚΣΠΑΣΩ ΣΕ
25 ΚΑΙ ΠΑΡΑΔΩΣΩ ΣΕ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΖΗΤΟΥΝΤΩΝ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΩΝ ΣΥ ΕΥΛΑΒΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΧΑΛΔΑΙΩΝ
26 ΚΑΙ ΑΠΟΡΡΙΨΩ ΣΕ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ ΤΗΝ ΤΕΚΟΥΣΑΝ ΣΕ ΕΙΣ ΓΗΝ ΟΥ ΟΥΚ ΕΤΕΧΘΗΣ ΕΚΕΙ ΚΑΙ ΕΚΕΙ ΑΠΟΘΑΝΕΙΣΘΕ
27 ΕΙΣ ΔΕ ΤΗΝ ΓΗΝ ΗΝ ΑΥΤΟΙ ΕΥΧΟΝΤΑΙ ΤΑΙΣ ΨΥΧΑΙΣ ΑΥΤΩΝ ΟΥ ΜΗ ΑΠΟΣΤΡΕΨΩΣΙΝ
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29 ΓΗ ΓΗ ΑΚΟΥΕ ΛΟΓΟΝ ΚΥΡΙΟΥ
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38 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΝΘ' ΩΝ ΕΙΠΑΤΕ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΛΗΜΜΑ ΚΥΡΙΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΥΜΑΣ ΛΕΓΩΝ ΟΥΚ ΕΡΕΙΤΕ ΛΗΜΜΑ ΚΥΡΙΟΥ

39 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΛΑΜΒΑΝΩ ΚΑΙ ΡΑΣΣΩ ΥΜΑΣ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΗΝ ΕΔΩΚΑ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ

40 ΚΑΙ ΔΩΣΩ ΕΦ' ΥΜΑΣ ΟΝΕΙΔΙΣΜΟΝ ΑΙΩΝΙΟΝ ΚΑΙ ΑΤΙΜΙΑΝ ΑΙΩΝΙΟΝ ΗΤΙΣ ΟΥΚ ΕΠΙΛΗΣΘΗΣΕΤΑΙ

7 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΟΥΚ ΕΡΟΥΣΙΝ ΕΤΙ ΖΗ ΚΥΡΙΟΣ ΟΣ ΑΝΗΓΑΓΕΝ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ

8 ΑΛΛΑ ΖΗ ΚΥΡΙΟΣ ΟΣ ΣΥΝΗΓΑΓΕΝ ΑΠΑΝ ΤΟ ΣΠΕΡΜΑ ΙΣΡΑΗΛ ΑΠΟ ΓΗΣ ΒΟΡΡΑ ΚΑΙ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΧΩΡΩΝ ΟΥ ΕΞΩΣΕΝ ΑΥΤΟΥΣ ΕΚΕΙ ΚΑΙ ΑΠΕΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΩΝ

JEREMIAS (JEREMIAH) CHAPTER 24

1 ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΔΥΟ ΚΑΛΑΘΟΥΣ ΣΥΚΩΝ ΚΕΙΜΕΝΟΥΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΝΑΟΥ ΚΥΡΙΟΥ ΜΕΤΑ ΤΟ ΑΠΟΙΚΙΣΑΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΤΟΝ ΙΕΧΟΝΙΑΝ ΥΙΟΝ ΙΩΑΚΙΜ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΤΕΧΝΙΤΑΣ ΚΑΙ ΤΟΥΣ ΔΕΣΜΩΤΑΣ ΚΑΙ ΤΟΥΣ ΠΛΟΥΣΙΟΥΣ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΙΣ ΒΑΒΥΛΩΝΑ

2 Ο ΚΑΛΑΘΟΣ Ο ΕΙΣ ΣΥΚΩΝ ΧΡΗΣΤΩΝ ΣΦΟΔΡΑ ΩΣ ΤΑ ΣΥΚΑ ΤΑ ΠΡΟΙΜΑ ΚΑΙ Ο ΚΑΛΑΘΟΣ Ο ΕΤΕΡΟΣ ΣΥΚΩΝ ΠΟΝΗΡΩΝ ΣΦΟΔΡΑ Α ΟΥ ΒΡΩΘΗΣΕΤΑΙ ΑΠΟ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ

3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΤΙ ΣΥ ΟΡΑΣ ΙΕΡΕΜΙΑ ΚΑΙ ΕΙΠΑ ΣΥΚΑ ΤΑ ΧΡΗΣΤΑ ΧΡΗΣΤΑ ΛΙΑΝ ΚΑΙ ΤΑ ΠΟΝΗΡΑ ΠΟΝΗΡΑ ΛΙΑΝ Α ΟΥ ΒΡΩΘΗΣΕΤΑΙ ΑΠΟ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

5 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΩΣ ΤΑ ΣΥΚΑ ΤΑ ΧΡΗΣΤΑ ΤΑΥΤΑ ΟΥΤΩΣ ΕΠΙΓΝΩΣΟΜΑΙ ΤΟΥΣ ΑΠΟΙΚΙΣΘΕΝΤΑΣ ΙΟΥΔΑ ΟΥΣ ΕΞΑΠΕΣΤΑΛΚΑ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΕΙΣ ΓΗΝ ΧΑΛΔΑΙΩΝ ΕΙΣ ΑΓΑΘΑ

6 ΚΑΙ ΣΤΗΡΙΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΑΓΑΘΑ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΕΙΣ ΑΓΑΘΑ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΚΑΘΕΛΩ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΩ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΕΚΤΙΛΩ

7 ΚΑΙ ΔΩΣΩ ΑΥΤΟΙΣ ΚΑΡΔΙΑΝ ΤΟΥ ΕΙΔΕΝΑΙ ΑΥΤΟΥΣ ΕΜΕ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΟΤΙ ΕΠΙΣΤΡΑΦΗΣΟΝΤΑΙ ΕΠ' ΕΜΕ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ

8 ΚΑΙ ΩΣ ΤΑ ΣΥΚΑ ΤΑ ΠΟΝΗΡΑ Α ΟΥ ΒΡΩΘΗΣΕΤΑΙ ΑΠΟ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΤΩΣ ΠΑΡΑΔΩΣΩ ΤΟΝ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΜΕΓΙΣΤΑΝΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥΣ ΥΠΟΛΕΛΕΙΜΜΕΝΟΥΣ ΕΝ ΤΗ ΓΗ ΤΑΥΤΗ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΑΙΓΥΠΤΩ

9 ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΔΙΑΣΚΟΡΠΙΣΜΟΝ ΕΙΣ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΚΑΙ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΚΑΙ ΕΙΣ ΜΙΣΟΣ ΚΑΙ ΕΙΣ ΚΑΤΑΡΑΝ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΟΥ ΕΞΩΣΑ ΑΥΤΟΥΣ ΕΚΕΙ

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10 ΚΑΙ ΑΠΟΣΤΕΛΩ ΕΙΣ ΑΥΤΟΥΣ ΤΟΝ ΛΙΜΟΝ ΚΑΙ ΤΟΝ ΘΑΝΑΤΟΝ ΚΑΙ ΤΗΝ ΜΑΧΑΙΡΑΝ ΕΩΣ ΑΝ ΕΚΛΙΠΩΣΙΝ ΑΠΟ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΑΥΤΟΙΣ

JEREMIAS (JEREMIAH) CHAPTER 25

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΕΠΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΙΟΥΔΑ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΤΟΥ ΙΩΑΚΙΜ ΥΙΟΥ ΙΩΣΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΟΝ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΛΕΓΩΝ

3 ΕΝ ΤΡΙΣΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΙΩΣΙΑ ΥΙΟΥ ΑΜΩΣ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΙΚΟΣΙ ΚΑΙ ΤΡΙΑ ΕΤΗ ΚΑΙ ΕΛΑΛΗΣΑ ΠΡΟΣ ΥΜΑΣ ΟΡΘΡΙΖΩΝ ΚΑΙ ΛΕΓΩΝ

4 ΚΑΙ ΑΠΕΣΤΕΛΛΟΝ ΠΡΟΣ ΥΜΑΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΜΟΥ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΟΡΘΡΟΥ ΑΠΟΣΤΕΛΛΩΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΤΕ ΚΑΙ ΟΥ ΠΡΟΣΕΣΧΕΤΕ ΤΟΙΣ ΩΣΙΝ ΥΜΩΝ

5 ΛΕΓΩΝ ΑΠΟΣΤΡΑΦΗΤΕ ΕΚΑΣΤΟΣ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΑΠΟ ΤΩΝ ΠΟΝΗΡΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΥΜΩΝ ΚΑΙ ΚΑΤΟΙΚΗΣΕΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΑΠ' ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΑΙΩΝΟΣ

6 ΜΗ ΠΟΡΕΥΕΣΘΕ ΟΠΙΣΩ ΘΕΩΝ ΑΛΛΟΤΡΙΩΝ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΥ ΠΡΟΣΚΥΝΕΙΝ ΑΥΤΟΙΣ ΟΠΩΣ ΜΗ ΠΑΡΟΡΓΙΖΗΤΕ ΜΕ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΤΟΥ ΚΑΚΩΣΑΙ ΥΜΑΣ

7 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ ΜΟΥ

8 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΕΙΔΗ ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ ΤΟΙΣ ΛΟΓΟΙΣ ΜΟΥ

9 ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΚΑΙ ΛΗΜΨΟΜΑΙ ΤΗΝ ΠΑΤΡΙΑΝ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΑΞΩ ΑΥΤΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΑΥΤΗΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΑ ΚΥΚΛΩ ΑΥΤΗΣ ΚΑΙ ΕΞΕΡΗΜΩΣΩ ΑΥΤΟΥΣ ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΙΣ ΣΥΡΙΓΜΟΝ ΚΑΙ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΑΙΩΝΙΟΝ

10 ΚΑΙ ΑΠΟΛΩ ΑΠ' ΑΥΤΩΝ ΦΩΝΗΝ ΧΑΡΑΣ ΚΑΙ ΦΩΝΗΝ ΕΥΦΡΟΣΥΝΗΣ ΦΩΝΗΝ ΝΥΜΦΙΟΥ ΚΑΙ ΦΩΝΗΝ ΝΥΜΦΗΣ ΟΣΜΗΝ ΜΥΡΟΥ ΚΑΙ ΦΩΣ ΛΥΧΝΟΥ

11 ΚΑΙ ΕΣΤΑΙ ΠΑΣΑ Η ΓΗ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΔΟΥΛΕΥΣΟΥΣΙΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ

12 ΚΑΙ ΕΝ ΤΩ ΠΛΗΡΩΘΗΝΑΙ ΤΑ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΕΚΔΙΚΗΣΩ ΤΟ ΕΘΝΟΣ ΕΚΕΙΝΟ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΟΥΣ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΑΙΩΝΙΟΝ

13 ΚΑΙ ΕΠΑΞΩ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΟΥΣ ΕΛΑΛΗΣΑ ΚΑΤ' ΑΥΤΗΣ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ

14 Α ΕΠΡΟΦΗΤΕΥΣΕΝ ΙΕΡΕΜΙΑΣ ΕΠΙ ΤΑ ΕΘΝΗ ΤΑ ΑΙΛΑΜ

15 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΥΝΤΡΙΒΗΤΩ ΤΟ ΤΟΞΟΝ ΑΙΛΑΜ ΑΡΧΗ ΔΥΝΑΣΤΕΙΑΣ ΑΥΤΩΝ

16 ΚΑΙ ΕΠΑΞΩ ΕΠΙ ΑΙΛΑΜ ΤΕΣΣΑΡΑΣ ΑΝΕΜΟΥΣ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΑΚΡΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΔΙΑΣΠΕΡΩ ΑΥΤΟΥΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΑΝΕΜΟΙΣ ΤΟΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΘΝΟΣ Ο ΟΥΧ ΗΞΕΙ ΕΚΕΙ ΟΙ ΕΞΩΣΜΕΝΟΙ ΑΙΛΑΜ

17 ΚΑΙ ΠΤΟΗΣΩ ΑΥΤΟΥΣ ΕΝΑΝΤΙΟΝ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΤΩΝ ΖΗΤΟΥΝΤΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΩΝ ΚΑΙ ΕΠΑΞΩ ΕΠ' ΑΥΤΟΥΣ ΚΑΚΑ ΚΑΤΑ ΤΗΝ ΟΡΓΗΝ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΚΑΙ ΕΠΑΠΟΣΤΕΛΩ ΟΠΙΣΩ ΑΥΤΩΝ ΤΗΝ ΜΑΧΑΙΡΑΝ ΜΟΥ ΕΩΣ ΤΟΥ ΕΞΑΝΑΛΩΣΑΙ ΑΥΤΟΥΣ

18 ΚΑΙ ΘΗΣΩ ΤΟΝ ΘΡΟΝΟΝ ΜΟΥ ΕΝ ΑΙΛΑΜ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΕΚΕΙΘΕΝ ΒΑΣΙΛΕΑ ΚΑΙ ΜΕΓΙΣΤΑΝΑΣ

19 ΚΑΙ ΕΣΤΑΙ ΕΠ' ΕΣΧΑΤΟΥ ΤΩΝ ΗΜΕΡΩΝ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΑΙΛΑΜ ΛΕΓΕΙ ΚΥΡΙΟΣ

20 ΕΝ ΑΡΧΗ ΒΑΣΙΛΕΥΟΝΤΟΣ ΣΕΔΕΚΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΓΕΝΕΤΟ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΠΕΡΙ ΑΙΛΑΜ

JEREMIAS (JEREMIAH) CHAPTER 26

2 ΤΗ ΑΙΓΥΠΤΩ ΕΠΙ ΔΥΝΑΜΙΝ ΦΑΡΑΩ ΝΕΧΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΟΣ ΗΝ ΕΠΙ ΤΩ ΠΟΤΑΜΩ ΕΥΦΡΑΤΗ ΕΝ ΧΑΡΧΑΜΙΣ ΟΝ ΕΠΑΤΑΞΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΤΕΤΑΡΤΩ ΙΩΑΚΙΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

3 ΑΝΑΛΑΒΕΤΕ ΟΠΛΑ ΚΑΙ ΑΣΠΙΔΑΣ ΚΑΙ ΠΡΟΣΑΓΑΓΕΤΕ ΕΙΣ ΠΟΛΕΜΟΝ

4 ΕΠΙΣΑΞΑΤΕ ΤΟΥΣ ΙΠΠΟΥΣ ΕΠΙΒΗΤΕ ΟΙ ΙΠΠΕΙΣ ΚΑΙ ΚΑΤΑΣΤΗΤΕ ΕΝ ΤΑΙΣ ΠΕΡΙΚΕΦΑΛΑΙΑΙΣ ΥΜΩΝ ΠΡΟΒΑΛΕΤΕ ΤΑ ΔΟΡΑΤΑ ΚΑΙ ΕΝΔΥΣΑΣΘΕ ΤΟΥΣ ΘΩΡΑΚΑΣ ΥΜΩΝ

5 ΤΙ ΟΤΙ ΑΥΤΟΙ ΠΤΟΟΥΝΤΑΙ ΚΑΙ ΑΠΟΧΩΡΟΥΣΙΝ ΟΠΙΣΩ ΔΙΟΤΙ ΟΙ ΙΣΧΥΡΟΙ ΑΥΤΩΝ ΚΟΠΗΣΟΝΤΑΙ ΦΥΓΗ ΕΦΥΓΟΝ ΚΑΙ ΟΥΚ ΑΝΕΣΤΡΕΨΑΝ ΠΕΡΙΕΧΟΜΕΝΟΙ ΚΥΚΛΟΘΕΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

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JEREMIAS (JEREMIAH) CHAPTER 28

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΞΕΓΕΙΡΩ ΕΠΙ ΒΑΒΥΛΩΝΑ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΧΑΛΔΑΙΟΥΣ ΑΝΕΜΟΝ ΚΑΥΣΩΝΑ ΔΙΑΦΘΕΙΡΟΝΤΑ
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JEREMIAS (JEREMIAH) CHAPTER 31

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26 ΜΕΘΥΣΑΤΕ ΑΥΤΟΝ ΟΤΙ ΕΠΙ ΚΥΡΙΟΝ ΕΜΕΓΑΛΥΝΘΗ ΚΑΙ ΕΠΙΚΡΟΥΣΕΙ ΜΩΑΒ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΓΕΛΩΤΑ ΚΑΙ ΑΥΤΟΣ

27 ΚΑΙ ΕΙ ΜΗ ΕΙΣ ΓΕΛΟΙΑΣΜΟΝ ΗΝ ΣΟΙ ΙΣΡΑΗΛ ΕΙ ΕΝ ΚΛΟΠΑΙΣ ΣΟΥ ΕΥΡΕΘΗ ΟΤΙ ΕΠΟΛΕΜΕΙΣ ΑΥΤΟΝ

28 ΚΑΤΕΛΙΠΟΝ ΤΑΣ ΠΟΛΕΙΣ ΚΑΙ ΩΚΗΣΑΝ ΕΝ ΠΕΤΡΑΙΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΜΩΑΒ ΕΓΕΝΗΘΗΣΑΝ ΩΣ ΠΕΡΙΣΤΕΡΑΙ ΝΟΣΣΕΥΟΥΣΑΙ ΕΝ ΠΕΤΡΑΙΣ ΣΤΟΜΑΤΙ ΒΟΘΥΝΟΥ

29 ΗΚΟΥΣΑ ΥΒΡΙΝ ΜΩΑΒ ΥΒΡΙΣΕΝ ΛΙΑΝ ΥΒΡΙΝ ΑΥΤΟΥ ΚΑΙ ΥΠΕΡΗΦΑΝΙΑΝ ΑΥΤΟΥ ΚΑΙ ΥΨΩΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ

30 ΕΓΩ ΔΕ ΕΓΝΩΝ ΕΡΓΑ ΑΥΤΟΥ ΟΥΧΙ ΤΟ ΙΚΑΝΟΝ ΑΥΤΟΥ ΟΥΧ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ

31 ΔΙΑ ΤΟΥΤΟ ΕΠΙ ΜΩΑΒ ΟΛΟΛΥΖΕΤΕ ΠΑΝΤΟΘΕΝ ΒΟΗΣΑΤΕ ΕΠ' ΑΝΔΡΑΣ ΚΙΡΑΔΑΣ ΑΥΧΜΟΥ

32 ΩΣ ΚΛΑΥΘΜΟΝ ΙΑΖΗΡ ΑΠΟΚΛΑΥΣΟΜΑΙ ΣΟΙ ΑΜΠΕΛΟΣ ΣΕΒΗΜΑ ΚΛΗΜΑΤΑ ΣΟΥ ΔΙΗΛΘΕΝ ΘΑΛΑΣΣΑΝ ΙΑΖΗΡ ΗΨΑΝΤΟ ΕΠΙ ΟΠΩΡΑΝ ΣΟΥ ΕΠΙ ΤΡΥΓΗΤΑΙΣ ΣΟΥ ΟΛΕΘΡΟΣ ΕΠΕΠΕΣΕΝ

33 ΣΥΝΕΨΗΣΘΗ ΧΑΡΜΟΣΥΝΗ ΚΑΙ ΕΥΦΡΟΣΥΝΗ ΕΚ ΤΗΣ ΜΩΑΒΙΤΙΔΟΣ ΚΑΙ ΟΙΝΟΣ ΗΝ ΕΠΙ ΛΗΝΟΙΣ ΣΟΥ ΠΡΩΙ ΟΥΚ ΕΠΑΤΗΣΑΝ ΟΥΔΕ ΔΕΙΛΗΣ ΟΥΚ ΕΠΟΙΗΣΑΝ ΑΙΔΑΔ

34 ΑΠΟ ΚΡΑΥΓΗΣ ΕΣΕΒΩΝ ΕΩΣ ΕΛΕΑΛΗ ΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΔΩΚΑΝ ΦΩΝΗΝ ΑΥΤΩΝ ΑΠΟ ΖΟΓΟΡ ΕΩΣ ΩΡΩΝΑΙΜ ΚΑΙ ΑΓΛΑΘ-ΣΑΛΙΣΙΑ ΟΤΙ ΚΑΙ ΤΟ ΥΔΩΡ ΝΕΒΡΙΜ ΕΙΣ ΚΑΤΑΚΑΥΜΑ ΕΣΤΑΙ

35 ΚΑΙ ΑΠΟΛΩ ΤΟΝ ΜΩΑΒ ΦΗΣΙΝ ΚΥΡΙΟΣ ΑΝΑΒΑΙΝΟΝΤΑ ΕΠΙ ΒΩΜΟΝ ΚΑΙ ΘΥΜΙΩΝΤΑ ΘΕΟΙΣ ΑΥΤΟΥ

36 ΔΙΑ ΤΟΥΤΟ ΚΑΡΔΙΑ ΜΟΥ ΜΩΑΒ ΩΣΠΕΡ ΑΥΛΟΙ ΒΟΜΒΗΣΟΥΣΙΝ ΚΑΡΔΙΑ ΜΟΥ ΕΠ' ΑΝΘΡΩΠΟΥΣ ΚΙΡΑΔΑΣ ΩΣΠΕΡ ΑΥΛΟΣ ΒΟΜΒΗΣΕΙ ΔΙΑ ΤΟΥΤΟ Α ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΑΠΩΛΕΤΟ ΑΠΟ ΑΝΘΡΩΠΟΥ

37 ΠΑΣΑΝ ΚΕΦΑΛΗΝ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΞΥΡΗΣΟΝΤΑΙ ΚΑΙ ΠΑΣ ΠΩΓΩΝ ΞΥΡΗΘΗΣΕΤΑΙ ΚΑΙ ΠΑΣΑΙ ΧΕΙΡΕΣ ΚΟΨΟΝΤΑΙ ΚΑΙ ΕΠΙ ΠΑΣΗΣ ΟΣΦΥΟΣ ΣΑΚΚΟΣ

38 ΚΑΙ ΕΠΙ ΠΑΝΤΩΝ ΤΩΝ ΔΩΜΑΤΩΝ ΜΩΑΒ ΚΑΙ ΕΠΙ ΠΛΑΤΕΙΑΙΣ ΑΥΤΗΣ ΟΤΙ ΣΥΝΕΤΡΙΨΑ ΤΟΝ ΜΩΑΒ ΦΗΣΙΝ ΚΥΡΙΟΣ ΩΣ ΑΓΓΕΙΟΝ ΟΥ ΟΥΚ ΕΣΤΙΝ ΧΡΕΙΑ ΑΥΤΟΥ

39 ΠΩΣ ΚΑΤΗΛΛΑΞΕΝ ΠΩΣ ΕΣΤΡΕΨΕΝ ΝΩΤΟΝ ΜΩΑΒ ΗΣΧΥΝΘΗ ΚΑΙ ΕΓΕΝΕΤΟ ΜΩΑΒ ΕΙΣ ΓΕΛΩΤΑ ΚΑΙ ΕΓΚΟΤΗΜΑ ΠΑΣΙΝ ΤΟΙΣ ΚΥΚΛΩ ΑΥΤΗΣ

40 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ

41 ΕΛΗΜΦΘΗ ΑΚΚΑΡΙΩΘ ΚΑΙ ΤΑ ΟΧΥΡΩΜΑΤΑ ΣΥΝΕΛΗΜΦΘΗ

42 ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΜΩΑΒ ΑΠΟ ΟΧΛΟΥ ΟΤΙ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΕΜΕΓΑΛΥΝΘΗ

43 ΠΑΓΙΣ ΚΑΙ ΦΟΒΟΣ ΚΑΙ ΒΟΘΥΝΟΣ ΕΠΙ ΣΟΙ ΚΑΘΗΜΕΝΟΣ ΜΩΑΒ

44 Ο ΦΕΥΓΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΦΟΒΟΥ ΕΜΠΕΣΕΙΤΑΙ ΕΙΣ ΤΟΝ ΒΟΘΥΝΟΝ ΚΑΙ Ο ΑΝΑΒΑΙΝΩΝ ΕΚ ΤΟΥ ΒΟΘΥΝΟΥ ΣΥΛΛΗΜΦΘΗΣΕΤΑΙ ΕΝ ΤΗ ΠΑΓΙΔΙ ΟΤΙ ΕΠΑΞΩ ΤΑΥΤΑ ΕΠΙ ΜΩΑΒ ΕΝ ΕΝΙΑΥΤΩ ΕΠΙΣΚΕΨΕΩΣ ΑΥΤΗΣ

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13 ΟΣΑ ΕΠΡΟΦΗΤΕΥΣΕΝ ΙΕΡΕΜΙΑΣ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

15 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΛΑΒΕ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΟΙΝΟΥ ΤΟΥ ΑΚΡΑΤΟΥ ΤΟΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΜΟΥ ΚΑΙ ΠΟΤΙΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΠΡΟΣ Α ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣΕ ΠΡΟΣ ΑΥΤΟΥΣ

16 ΚΑΙ ΠΙΟΝΤΑΙ ΚΑΙ ΕΞΕΜΟΥΝΤΑΙ ΚΑΙ ΜΑΝΗΣΟΝΤΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΜΑΧΑΙΡΑΣ ΗΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ

17 ΚΑΙ ΕΛΑΒΟΝ ΤΟ ΠΟΤΗΡΙΟΝ ΕΚ ΧΕΙΡΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΠΟΤΙΣΑ ΤΑ ΕΘΝΗ ΠΡΟΣ Α ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΑ

18 ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΒΑΣΙΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΑΡΧΟΝΤΑΣ ΑΥΤΟΥ ΤΟΥ ΘΕΙΝΑΙ ΑΥΤΑΣ ΕΙΣ ΕΡΗΜΩΣΙΝ ΚΑΙ ΕΙΣ ΑΒΑΤΟΝ ΚΑΙ ΕΙΣ ΣΥΡΙΓΜΟΝ

19 ΚΑΙ ΤΟΝ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΜΕΓΙΣΤΑΝΑΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ

20 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΣΥΜΜΙΚΤΟΥΣ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΒΑΣΙΛΕΙΣ ΑΛΛΟΦΥΛΩΝ ΤΗΝ ΑΣΚΑΛΩΝΑ ΚΑΙ ΤΗΝ ΓΑΖΑΝ ΚΑΙ ΤΗΝ ΑΚΚΑΡΩΝ ΚΑΙ ΤΟ ΕΠΙΛΟΙΠΟΝ ΑΖΩΤΟΥ

21 ΚΑΙ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΤΗΝ ΜΩΑΒΙΤΙΝ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ

22 ΚΑΙ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΤΥΡΟΥ ΚΑΙ ΒΑΣΙΛΕΙΣ ΣΙΔΩΝΟΣ ΚΑΙ ΒΑΣΙΛΕΙΣ ΤΟΥΣ ΕΝ ΤΩ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ

23 ΚΑΙ ΤΗΝ ΔΑΙΔΑΝ ΚΑΙ ΤΗΝ ΘΑΙΜΑΝ ΚΑΙ ΤΗΝ ΡΩΣ ΚΑΙ ΠΑΝ ΠΕΡΙΚΕΚΑΡΜΕΝΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ

24 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΣΥΜΜΙΚΤΟΥΣ ΤΟΥΣ ΚΑΤΑΛΥΟΝΤΑΣ ΕΝ ΤΗ ΕΡΗΜΩ

25 ΚΑΙ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΑΙΛΑΜ ΚΑΙ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΠΕΡΣΩΝ

26 ΚΑΙ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΑΠΟ ΑΠΗΛΙΩΤΟΥ ΤΟΥΣ ΠΟΡΡΩ ΚΑΙ ΤΟΥΣ ΕΓΓΥΣ ΕΚΑΣΤΟΝ ΠΡΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΑΣ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ

27 ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΙΕΤΕ ΚΑΙ ΜΕΘΥΣΘΗΤΕ ΚΑΙ ΕΞΕΜΕΣΑΤΕ ΚΑΙ ΠΕΣΕΙΣΘΕ ΚΑΙ ΟΥ ΜΗ ΑΝΑΣΤΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΜΑΧΑΙΡΑΣ ΗΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΑΝΑ ΜΕΣΟΝ ΥΜΩΝ

28 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΜΗ ΒΟΥΛΩΝΤΑΙ ΔΕΞΑΣΘΑΙ ΤΟ ΠΟΤΗΡΙΟΝ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΩΣΤΕ ΠΙΕΙΝ ΚΑΙ ΕΡΕΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΙΟΝΤΕΣ ΠΙΕΣΘΕ

29 ΟΤΙ ΕΝ ΠΟΛΕΙ ΕΝ Η ΩΝΟΜΑΣΘΗ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΗΝ ΕΓΩ ΑΡΧΟΜΑΙ ΚΑΚΩΣΑΙ ΚΑΙ ΥΜΕΙΣ ΚΑΘΑΡΣΕΙ ΟΥ ΜΗ ΚΑΘΑΡΙΣΘΗΤΕ ΟΤΙ ΜΑΧΑΙΡΑΝ ΕΓΩ ΚΑΛΩ ΕΠΙ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ

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30 ΚΑΙ ΣΥ ΠΡΟΦΗΤΕΥΣΕΙΣ ΕΠ' ΑΥΤΟΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΕΡΕΙΣ ΚΥΡΙΟΣ ΑΦ' ΥΨΗΛΟΥ ΧΡΗΜΑΤΙΕΙ ΑΠΟ ΤΟΥ ΑΓΙΟΥ ΑΥΤΟΥ ΔΩΣΕΙ ΦΩΝΗΝ ΑΥΤΟΥ ΛΟΓΟΝ ΧΡΗΜΑΤΙΕΙ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ ΚΑΙ ΑΙΔΑΔ ΩΣΠΕΡ ΤΡΥΓΩΝΤΕΣ ΑΠΟΚΡΙΘΗΣΟΝΤΑΙ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ

31 ΗΚΕΙ ΟΛΕΘΡΟΣ ΕΠΙ ΜΕΡΟΣ ΤΗΣ ΓΗΣ ΟΤΙ ΚΡΙΣΙΣ ΤΩ ΚΥΡΙΩ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΡΙΝΕΤΑΙ ΑΥΤΟΣ ΠΡΟΣ ΠΑΣΑΝ ΣΑΡΚΑ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΕΔΟΘΗΣΑΝ ΕΙΣ ΜΑΧΑΙΡΑΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

32 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΚΑΚΑ ΕΡΧΕΤΑΙ ΑΠΟ ΕΘΝΟΥΣ ΕΠΙ ΕΘΝΟΣ ΚΑΙ ΛΑΙΛΑΨ ΜΕΓΑΛΗ ΕΚΠΟΡΕΥΕΤΑΙ ΑΠ' ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ

33 ΚΑΙ ΕΣΟΝΤΑΙ ΤΡΑΥΜΑΤΙΑΙ ΥΠΟ ΚΥΡΙΟΥ ΕΝ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΚ ΜΕΡΟΥΣ ΤΗΣ ΓΗΣ ΚΑΙ ΕΩΣ ΕΙΣ ΜΕΡΟΣ ΤΗΣ ΓΗΣ ΟΥ ΜΗ ΚΑΤΟΡΥΓΩΣΙΝ ΕΙΣ ΚΟΠΡΙΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΕΣΟΝΤΑΙ

34 ΑΛΑΛΑΞΑΤΕ ΠΟΙΜΕΝΕΣ ΚΑΙ ΚΕΚΡΑΞΑΤΕ ΚΑΙ ΚΟΠΤΕΣΘΕ ΟΙ ΚΡΙΟΙ ΤΩΝ ΠΡΟΒΑΤΩΝ ΟΤΙ ΕΠΛΗΡΩΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΥΜΩΝ ΕΙΣ ΣΦΑΓΗΝ ΚΑΙ ΠΕΣΕΙΣΘΕ ΩΣΠΕΡ ΟΙ ΚΡΙΟΙ ΟΙ ΕΚΛΕΚΤΟΙ

35 ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΦΥΓΗ ΑΠΟ ΤΩΝ ΠΟΙΜΕΝΩΝ ΚΑΙ ΣΩΤΗΡΙΑ ΑΠΟ ΤΩΝ ΚΡΙΩΝ ΤΩΝ ΠΡΟΒΑΤΩΝ

36 ΦΩΝΗ ΚΡΑΥΓΗΣ ΤΩΝ ΠΟΙΜΕΝΩΝ ΚΑΙ ΑΛΑΛΑΓΜΟΣ ΤΩΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΤΩΝ ΚΡΙΩΝ ΟΤΙ ΩΛΕΘΡΕΥΣΕΝ ΚΥΡΙΟΣ ΤΑ ΒΟΣΚΗΜΑΤΑ ΑΥΤΩΝ

37 ΚΑΙ ΠΑΥΣΕΤΑΙ ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΗΣ ΕΙΡΗΝΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΡΓΗΣ ΘΥΜΟΥ ΜΟΥ

38 ΕΓΚΑΤΕΛΙΠΕΝ ΩΣΠΕΡ ΛΕΩΝ ΚΑΤΑΛΥΜΑ ΑΥΤΟΥ ΟΤΙ ΕΓΕΝΗΘΗ Η ΓΗ ΑΥΤΩΝ ΕΙΣ ΑΒΑΤΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΜΑΧΑΙΡΑΣ ΤΗΣ ΜΕΓΑΛΗΣ

JEREMIAS (JEREMIAH) CHAPTER 33

1 ΕΝ ΑΡΧΗ ΒΑΣΙΛΕΩΣ ΙΩΑΚΙΜ ΥΙΟΥ ΙΩΣΙΑ ΕΓΕΝΗΘΗ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΠΑΡΑ ΚΥΡΙΟΥ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΤΗΘΙ ΕΝ ΑΥΛΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΧΡΗΜΑΤΙΕΙΣ ΑΠΑΣΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΕΡΧΟΜΕΝΟΙΣ ΠΡΟΣΚΥΝΕΙΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΑΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΣΥΝΕΤΑΞΑ ΣΟΙ ΑΥΤΟΙΣ ΧΡΗΜΑΤΙΣΑΙ ΜΗ ΑΦΕΛΗΣ ΡΗΜΑ

3 ΙΣΩΣ ΑΚΟΥΣΟΝΤΑΙ ΚΑΙ ΑΠΟΣΤΡΑΦΗΣΟΝΤΑΙ ΕΚΑΣΤΟΣ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΠΑΥΣΟΜΑΙ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΩΝ ΕΓΩ ΛΟΓΙΖΟΜΑΙ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ ΕΝΕΚΕΝ ΤΩΝ ΠΟΝΗΡΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΩΝ

4 ΚΑΙ ΕΡΕΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΑΝ ΜΗ ΑΚΟΥΣΗΤΕ ΜΟΥ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΝ ΤΟΙΣ ΝΟΜΙΜΟΙΣ ΜΟΥ ΟΙΣ ΕΔΩΚΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΥΜΩΝ

5 ΕΙΣΑΚΟΥΕΙΝ ΤΩΝ ΛΟΓΩΝ ΤΩΝ ΠΑΙΔΩΝ ΜΟΥ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΥΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΠΡΟΣ ΥΜΑΣ ΟΡΘΡΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΤΕ ΜΟΥ

6 ΚΑΙ ΔΩΣΩ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΩΣΠΕΡ ΣΗΛΩΜ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΔΩΣΩ ΕΙΣ ΚΑΤΑΡΑΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

7 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΤΟΥ ΙΕΡΕΜΙΟΥ ΛΑΛΟΥΝΤΟΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΙΕΡΕΜΙΟΥ ΠΑΥΣΑΜΕΝΟΥ ΛΑΛΟΥΝΤΟΣ ΠΑΝΤΑ Α ΣΥΝΕΤΑΞΕΝ ΑΥΤΩ ΚΥΡΙΟΣ ΛΑΛΗΣΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΚΑΙ ΣΥΝΕΛΑΒΟΣΑΝ ΑΥΤΟΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΨΕΥΔΟ-ΠΡΟΦΗΤΑΙ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΛΕΓΩΝ ΘΑΝΑΤΩ ΑΠΟΘΑΝΗ

9 ΟΤΙ ΕΠΡΟΦΗΤΕΥΣΑΣ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΛΕΓΩΝ ΩΣΠΕΡ ΣΗΛΩΜ ΕΣΤΑΙ Ο ΟΙΚΟΣ ΟΥΤΟΣ ΚΑΙ Η ΠΟΛΙΣ ΑΥΤΗ ΕΡΗΜΩΘΗΣΕΤΑΙ ΑΠΟ ΚΑΤΟΙΚΟΥΝΤΩΝ ΚΑΙ ΕΞΕΚΚΛΗΣΙΑΣΘΗ ΠΑΣ Ο ΛΑΟΣ ΕΠΙ ΙΕΡΕΜΙΑΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

10 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΙΟΥΔΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΚΑΙ ΑΝΕΒΗΣΑΝ ΕΞ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΠΡΟΘΥΡΟΙΣ ΠΥΛΗΣ ΚΥΡΙΟΥ ΤΗΣ ΚΑΙΝΗΣ

11 ΚΑΙ ΕΙΠΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΚΡΙΣΙΣ ΘΑΝΑΤΟΥ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ ΟΤΙ ΕΠΡΟΦΗΤΕΥΣΕΝ ΚΑΤΑ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΚΑΘΩΣ ΗΚΟΥΣΑΤΕ ΕΝ ΤΟΙΣ ΩΣΙΝ ΥΜΩΝ

12 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΛΕΓΩΝ ΚΥΡΙΟΣ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΠΡΟΦΗΤΕΥΣΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΣ ΗΚΟΥΣΑΤΕ

13 ΚΑΙ ΝΥΝ ΒΕΛΤΙΟΥΣ ΠΟΙΗΣΑΤΕ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΚΑΙ ΤΑ ΕΡΓΑ ΥΜΩΝ ΚΑΙ ΑΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΚΑΙ ΠΑΥΣΕΤΑΙ ΚΥΡΙΟΣ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΩΝ ΕΛΑΛΗΣΕΝ ΕΦ' ΥΜΑΣ

14 ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΝ ΧΕΡΣΙΝ ΥΜΩΝ ΠΟΙΗΣΑΤΕ ΜΟΙ ΩΣ ΣΥΜΦΕΡΕΙ ΚΑΙ ΩΣ ΒΕΛΤΙΟΝ ΥΜΙΝ

15 ΑΛΛ' Η ΓΝΟΝΤΕΣ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΙ ΑΝΑΙΡΕΙΤΕ ΜΕ ΑΙΜΑ ΑΘΩΟΝ ΔΙΔΟΤΕ ΕΦ' ΥΜΑΣ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΑΥΤΗ ΟΤΙ ΕΝ ΑΛΗΘΕΙΑ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΚΥΡΙΟΣ ΠΡΟΣ ΥΜΑΣ ΛΑΛΗΣΑΙ ΕΙΣ ΤΑ ΩΤΑ ΥΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ

16 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΨΕΥΔΟΠΡΟΦΗΤΑΣ ΟΥΚ ΕΣΤΙΝ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ ΚΡΙΣΙΣ ΘΑΝΑΤΟΥ ΟΤΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΗΜΑΣ

17 ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΑΝΔΡΕΣ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΙΠΑΝ ΠΑΣΗ ΤΗ ΣΥΝΑΓΩΓΗ ΤΟΥ ΛΑΟΥ

18 ΜΙΧΑΙΑΣ Ο ΜΩΡΑΘΙΤΗΣ ΗΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΙΠΕΝ ΠΑΝΤΙ ΤΩ ΛΑΩ ΙΟΥΔΑ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΙΩΝ ΩΣ ΑΓΡΟΣ ΑΡΟΤΡΙΑΘΗΣΕΤΑΙ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΑΒΑΤΟΝ ΕΣΤΑΙ ΚΑΙ ΤΟ ΟΡΟΣ ΤΟΥ ΟΙΚΟΥ ΕΙΣ ΑΛΣΟΣ ΔΡΥΜΟΥ

19 ΜΗ ΑΝΕΛΩΝ ΑΝΕΙΛΕΝ ΑΥΤΟΝ ΕΖΕΚΙΑΣ ΚΑΙ ΠΑΣ ΙΟΥΔΑ ΟΥΧΙ ΟΤΙ ΕΦΟΒΗΘΗΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΟΤΙ ΕΔΕΗΘΗΣΑΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΠΑΥΣΑΤΟ ΚΥΡΙΟΣ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΩΝ ΕΛΑΛΗΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΗΜΕΙΣ ΕΠΟΙΗΣΑΜΕΝ ΚΑΚΑ ΜΕΓΑΛΑ ΕΠΙ ΨΥΧΑΣ ΗΜΩΝ

20 ΚΑΙ ΑΝΘΡΩΠΟΣ ΗΝ ΠΡΟΦΗΤΕΥΩΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΟΥΡΙΑΣ ΥΙΟΣ ΣΑΜΑΙΟΥ ΕΚ ΚΑΡΙΑΘΙΑΡΙΜ ΚΑΙ ΕΠΡΟΦΗ-ΤΕΥΣΕΝ ΠΕΡΙ ΤΗΣ ΓΗΣ ΤΑΥΤΗΣ ΚΑΤΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΙΕΡΕΜΙΟΥ

21 ΚΑΙ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΙΩΑΚΙΜ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΖΗΤΟΥΝ ΑΠΟΚΤΕΙΝΑΙ ΑΥΤΟΝ ΚΑΙ ΗΚΟΥΣΕΝ ΟΥΡΙΑΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΑΙΓΥΠΤΟΝ

22 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΝΔΡΑΣ ΕΙΣ ΑΙΓΥΠΤΟΝ

23 ΚΑΙ ΕΞΗΓΑΓΟΣΑΝ ΑΥΤΟΝ ΕΚΕΙΘΕΝ ΚΑΙ ΕΙΣΗΓΑΓΟΣΑΝ ΑΥΤΟΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΕΝ ΜΑΧΑΙΡΑ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΜΝΗΜΑ ΥΙΩΝ ΛΑΟΥ ΑΥΤΟΥ

24 ΠΛΗΝ ΧΕΙΡ ΑΧΙΚΑΜ ΥΙΟΥ ΣΑΦΑΝ ΗΝ ΜΕΤΑ ΙΕΡΕΜΙΟΥ ΤΟΥ ΜΗ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΤΟΥ ΛΑΟΥ ΤΟΥ ΜΗ ΑΝΕΛΕΙΝ ΑΥΤΟΝ

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2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΟΙΗΣΟΝ ΔΕΣΜΟΥΣ ΚΑΙ ΚΛΟΙΟΥΣ ΚΑΙ ΠΕΡΙΘΟΥ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΣΟΥ

3 ΚΑΙ ΑΠΟΣΤΕΛΕΙΣ ΑΥΤΟΥΣ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΜΩΑΒ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΤΥΡΟΥ ΚΑΙ ΠΡΟΣ ΒΑΣΙΛΕΑ ΣΙΔΩΝΟΣ ΕΝ ΧΕΡΣΙΝ ΑΓΓΕΛΩΝ ΑΥΤΩΝ ΤΩΝ ΕΡΧΟΜΕΝΩΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΩΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ

4 ΚΑΙ ΣΥΝΤΑΞΕΙΣ ΑΥΤΟΙΣ ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ΑΥΤΩΝ ΕΙΠΕΙΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΟΥΤΩΣ ΕΡΕΙΤΕ ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ΥΜΩΝ

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5 ΟΤΙ ΕΓΩ ΕΠΟΙΗΣΑ ΤΗΝ ΓΗΝ ΕΝ ΤΗ ΙΣΧΥΙ ΜΟΥ ΤΗ ΜΕΓΑΛΗ ΚΑΙ ΕΝ ΤΩ ΕΠΙΧΕΙΡΩ ΜΟΥ ΤΩ ΥΨΗΛΩ ΚΑΙ ΔΩΣΩ ΑΥΤΗΝ Ω ΕΑΝ ΔΟΞΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΜΟΥ

6 ΕΔΩΚΑ ΤΗΝ ΓΗΝ ΤΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ ΔΟΥΛΕΥΕΙΝ ΑΥΤΩ ΚΑΙ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΕΡΓΑΖΕΣΘΑΙ ΑΥΤΩ

8 ΚΑΙ ΤΟ ΕΘΝΟΣ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΟΣΟΙ ΕΑΝ ΜΗ ΕΜΒΑΛΩΣΙΝ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΩΝ ΥΠΟ ΤΟΝ ΖΥΓΟΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΜΑΧΑΙΡΑ ΚΑΙ ΕΝ ΛΙΜΩ ΕΠΙΣΚΕΨΟΜΑΙ ΑΥΤΟΥΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΩΣ ΕΚΛΙΠΩΣΙΝ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ

9 ΚΑΙ ΥΜΕΙΣ ΜΗ ΑΚΟΥΕΤΕ ΤΩΝ ΨΕΥΔΟΠΡΟΦΗΤΩΝ ΥΜΩΝ ΚΑΙ ΤΩΝ ΜΑΝΤΕΥΟΜΕΝΩΝ ΥΜΙΝ ΚΑΙ ΤΩΝ ΕΝΥΠΝΙΑΖΟΜΕΝΩΝ ΥΜΙΝ ΚΑΙ ΤΩΝ ΟΙΩΝΙΣΜΑΤΩΝ ΥΜΩΝ ΚΑΙ ΤΩΝ ΦΑΡΜΑΚΩΝ ΥΜΩΝ ΤΩΝ ΛΕΓΟΝΤΩΝ ΟΥ ΜΗ ΕΡΓΑΣΗΣΘΕ ΤΩ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ

10 ΟΤΙ ΨΕΥΔΗ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΥΜΙΝ ΠΡΟΣ ΤΟ ΜΑΚΡΥΝΑΙ ΥΜΑΣ ΑΠΟ ΤΗΣ ΓΗΣ ΥΜΩΝ

11 ΚΑΙ ΤΟ ΕΘΝΟΣ Ο ΕΑΝ ΕΙΣΑΓΑΓΗ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΥΠΟ ΤΟΝ ΖΥΓΟΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΡΓΑΣΗΤΑΙ ΑΥΤΩ ΚΑΙ ΚΑΤΑΛΕΙΨΩ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΟΥ ΚΑΙ ΕΡΓΑΤΑΙ ΑΥΤΩ ΚΑΙ ΕΝΟΙΚΗΣΕΙ ΕΝ ΑΥΤΗ

12 ΚΑΙ ΠΡΟΣ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΕΛΑΛΗΣΑ ΚΑΤΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΛΕΓΩΝ ΕΙΣΑΓΑΓΕΤΕ ΤΟΝ ΤΡΑΧΗΛΟΝ ΥΜΩΝ

14 ΚΑΙ ΕΡΓΑΣΑΣΘΕ ΤΩ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ ΟΤΙ ΑΔΙΚΑ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΥΜΙΝ

15 ΟΤΙ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΠ' ΑΔΙΚΩ ΠΡΟΣ ΤΟ ΑΠΟΛΕΣΑΙ ΥΜΑΣ ΚΑΙ ΑΠΟΛΕΙΣΘΕ ΥΜΕΙΣ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΥΜΩΝ ΟΙ ΠΡΟΦΗΤΕΥΟΝΤΕΣ ΥΜΙΝ ΕΠ' ΑΔΙΚΩ ΨΕΥΔΗ

16 ΥΜΙΝ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΟΥΤΩ ΚΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΕΛΑΛΗΣΑ ΛΕΓΩΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΜΗ ΑΚΟΥΕΤΕ ΤΩΝ ΛΟΓΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΠΡΟΦΗΤΕΥΟΝΤΩΝ ΥΜΙΝ ΛΕΓΟΝΤΩΝ ΙΔΟΥ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΠΙΣΤΡΕΨΕΙ ΕΚ ΒΑΒΥΛΩΝΟΣ ΟΤΙ ΑΔΙΚΑ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΥΜΙΝ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ

18 ΕΙ ΠΡΟΦΗΤΑΙ ΕΙΣΙΝ ΚΑΙ ΕΙ ΕΣΤΙΝ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΝ ΑΥΤΟΙΣ ΑΠΑΝΤΗΣΑΤΩΣΑΝ ΜΟΙ

19 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΙ ΤΩΝ ΕΠΙΛΟΙΠΩΝ ΣΚΕΥΩΝ

20 ΩΝ ΟΥΚ ΕΛΑΒΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΟΤΕ ΑΠΩΚΙΣΕΝ ΤΟΝ ΙΕΧΟΝΙΑΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ

22 ΕΙΣ ΒΑΒΥΛΩΝΑ ΕΙΣΕΛΕΥΣΕΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

JEREMIAS (JEREMIAH) CHAPTER 35

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΕΤΑΡΤΩ ΕΤΕΙ ΣΕΔΕΚΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΝ ΜΗΝΙ ΤΩ ΠΕΜΠΤΩ ΕΙΠΕΝ ΜΟΙ ΑΝΑΝΙΑΣ ΥΙΟΣ ΑΖΩΡ Ο ΨΕΥΔΟΠΡΟΦΗΤΗΣ Ο ΑΠΟ ΓΑΒΑΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΛΕΓΩΝ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΥΝΕΤΡΙΨΑ ΤΟΝ ΖΥΓΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

3 ΕΤΙ ΔΥΟ ΕΤΗ ΗΜΕΡΩΝ ΕΓΩ ΑΠΟΣΤΡΕΨΩ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ

4 ΚΑΙ ΙΕΧΟΝΙΑΝ ΚΑΙ ΤΗΝ ΑΠΟΙΚΙΑΝ ΙΟΥΔΑ ΟΤΙ ΣΥΝΤΡΙΨΩ ΤΟΝ ΖΥΓΟΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

5 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΠΡΟΣ ΑΝΑΝΙΑΝ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΕΣΤΗΚΟΤΩΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

6 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΑΛΗΘΩΣ ΟΥΤΩ ΠΟΙΗΣΑΙ ΚΥΡΙΟΣ ΣΤΗΣΑΙ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΟΝ ΣΥ ΠΡΟΦΗΤΕΥΕΙΣ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΑΠΟΙΚΙΑΝ ΕΚ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

7 ΠΛΗΝ ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΝ ΕΓΩ ΛΕΓΩ ΕΙΣ ΤΑ ΩΤΑ ΥΜΩΝ ΚΑΙ ΕΙΣ ΤΑ ΩΤΑ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ

8 ΟΙ ΠΡΟΦΗΤΑΙ ΟΙ ΓΕΓΟΝΟΤΕΣ ΠΡΟΤΕΡΟΙ ΜΟΥ ΚΑΙ ΠΡΟΤΕΡΟΙ ΥΜΩΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΑΝ ΕΠΙ ΓΗΣ ΠΟΛΛΗΣ ΚΑΙ ΕΠΙ ΒΑΣΙΛΕΙΑΣ ΜΕΓΑΛΑΣ ΕΙΣ ΠΟΛΕΜΟΝ

9 Ο ΠΡΟΦΗΤΗΣ Ο ΠΡΟΦΗΤΕΥΣΑΣ ΕΙΣ ΕΙΡΗΝΗΝ ΕΛΘΟΝΤΟΣ ΤΟΥ ΛΟΓΟΥ ΓΝΩΣΟΝΤΑΙ ΤΟΝ ΠΡΟΦΗΤΗΝ ΟΝ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΙΣ ΚΥΡΙΟΣ ΕΝ ΠΙΣΤΕΙ

10 ΚΑΙ ΕΛΑΒΕΝ ΑΝΑΝΙΑΣ ΕΝ ΟΦΘΑΛΜΟΙΣ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΤΟΥΣ ΚΛΟΙΟΥΣ ΑΠΟ ΤΟΥ ΤΡΑΧΗΛΟΥ ΙΕΡΕΜΙΟΥ ΚΑΙ ΣΥΝΕΤΡΙΨΕΝ ΑΥΤΟΥΣ

11 ΚΑΙ ΕΙΠΕΝ ΑΝΑΝΙΑΣ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΛΕΓΩΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΥΤΩΣ ΣΥΝΤΡΙΨΩ ΤΟΝ ΖΥΓΟΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΑΠΟ ΤΡΑΧΗΛΩΝ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΩΧΕΤΟ ΙΕΡΕΜΙΑΣ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ

12 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΜΕΤΑ ΤΟ ΣΥΝΤΡΙΨΑΙ ΑΝΑΝΙΑΝ ΤΟΥΣ ΚΛΟΙΟΥΣ ΑΠΟ ΤΟΥ ΤΡΑΧΗΛΟΥ ΑΥΤΟΥ ΛΕΓΩΝ

13 ΒΑΔΙΖΕ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΝΑΝΙΑΝ ΛΕΓΩΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΛΟΙΟΥΣ ΞΥΛΙΝΟΥΣ ΣΥΝΕΤΡΙΨΑΣ ΚΑΙ ΠΟΙΗΣΩ ΑΝΤ' ΑΥΤΩΝ ΚΛΟΙΟΥΣ ΣΙΔΗΡΟΥΣ

14 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΖΥΓΟΝ ΣΙΔΗΡΟΥΝ ΕΘΗΚΑ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΕΡΓΑΖΕΣΘΑΙ ΤΩ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ

15 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΤΩ ΑΝΑΝΙΑ ΟΥΚ ΑΠΕΣΤΑΛΚΕΝ ΣΕ ΚΥΡΙΟΣ ΚΑΙ ΠΕΠΟΙΘΕΝΑΙ ΕΠΟΙΗΣΑΣ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΕΠ' ΑΔΙΚΩ

16 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΞΑΠΟΣΤΕΛΛΩ ΣΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΤΟΥΤΩ ΤΩ ΕΝΙΑΥΤΩ ΑΠΟΘΑΝΗ

17 ΚΑΙ ΑΠΕΘΑΝΕΝ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ

JEREMIAS (JEREMIAH) CHAPTER 36

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΤΗΣ ΒΙΒΛΟΥ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΙΕΡΕΜΙΑΣ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΑΠΟΙΚΙΑΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΨΕΥΔΟΠΡΟΦΗΤΑΣ ΕΠΙΣΤΟΛΗΝ ΕΙΣ ΒΑΒΥΛΩΝΑ ΤΗ ΑΠΟΙΚΙΑ ΚΑΙ ΠΡΟΣ ΑΠΑΝΤΑ ΤΟΝ ΛΑΟΝ

2 ΥΣΤΕΡΟΝ ΕΞΕΛΘΟΝΤΟΣ ΙΕΧΟΝΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΗΣ ΒΑΣΙΛΙΣΣΗΣ ΚΑΙ ΤΩΝ ΕΥΝΟΥΧΩΝ ΚΑΙ ΠΑΝΤΟΣ ΕΛΕΥΘΕΡΟΥ ΚΑΙ ΔΕΣΜΩΤΟΥ ΚΑΙ ΤΕΧΝΙΤΟΥ ΕΞ ΙΕΡΟΥΣΑΛΗΜ

3 ΕΝ ΧΕΙΡΙ ΕΛΕΑΣΑ ΥΙΟΥ ΣΑΦΑΝ ΚΑΙ ΓΑΜΑΡΙΟΥ ΥΙΟΥ ΧΕΛΚΙΟΥ ΟΝ ΑΠΕΣΤΕΙΛΕΝ ΣΕΔΕΚΙΑΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ ΠΡΟΣ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΛΕΓΩΝ

4 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΠΙ ΤΗΝ ΑΠΟΙΚΙΑΝ ΗΝ ΑΠΩΚΙΣΑ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ

5 ΟΙΚΟΔΟΜΗΣΑΤΕ ΟΙΚΟΥΣ ΚΑΙ ΚΑΤΟΙΚΗΣΑΤΕ ΚΑΙ ΦΥΤΕΥΣΑΤΕ ΠΑΡΑΔΕΙΣΟΥΣ ΚΑΙ ΦΑΓΕΤΕ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΩΝ

6 ΚΑΙ ΛΑΒΕΤΕ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΕΚΝΟΠΟΙΗΣΑΤΕ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΚΑΙ ΛΑΒΕΤΕ ΤΟΙΣ ΥΙΟΙΣ ΥΜΩΝ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΑΝΔΡΑΣΙΝ ΔΟΤΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΜΗ ΣΜΙΚΡΥΝΘΗΤΕ

7 ΚΑΙ ΖΗΤΗΣΑΤΕ ΕΙΣ ΕΙΡΗΝΗΝ ΤΗΣ ΓΗΣ ΕΙΣ ΗΝ ΑΠΩΚΙΣΑ ΥΜΑΣ ΕΚΕΙ ΚΑΙ ΠΡΟΣΕΥΞΑΣΘΕ ΠΕΡΙ ΑΥΤΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΟΤΙ ΕΝ ΕΙΡΗΝΗ ΑΥΤΗΣ ΕΣΤΑΙ ΕΙΡΗΝΗ ΥΜΙΝ

8 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΜΗ ΑΝΑΠΕΙΘΕΤΩΣΑΝ ΥΜΑΣ ΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΟΙ ΕΝ ΥΜΙΝ ΚΑΙ ΜΗ ΑΝΑΠΕΙΘΕΤΩΣΑΝ ΥΜΑΣ ΟΙ ΜΑΝΤΕΙΣ ΥΜΩΝ ΚΑΙ ΜΗ ΑΚΟΥΕΤΕ ΕΙΣ ΤΑ ΕΝΥΠΝΙΑ ΥΜΩΝ Α ΥΜΕΙΣ ΕΝΥΠΝΙΑΖΕΣΘΕ

9 ΟΤΙ ΑΔΙΚΑ ΑΥΤΟΙ ΠΡΟΦΗΤΕΥΟΥΣΙΝ ΥΜΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ

10 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΟΤΑΝ ΜΕΛΛΗ ΠΛΗΡΟΥΣΘΑΙ ΒΑΒΥΛΩΝΙ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΕΠΙΣΚΕΨΟΜΑΙ ΥΜΑΣ ΚΑΙ ΕΠΙΣΤΗΣΩ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΦ' ΥΜΑΣ ΤΟΥ ΤΟΝ ΛΑΟΝ ΥΜΩΝ ΑΠΟΣΤΡΕΨΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

11 ΚΑΙ ΛΟΓΙΟΥΜΑΙ ΕΦ' ΥΜΑΣ ΛΟΓΙΣΜΟΝ ΕΙΡΗΝΗΣ ΚΑΙ ΟΥ ΚΑΚΑ ΤΟΥ ΔΟΥΝΑΙ ΥΜΙΝ ΤΑΥΤΑ

12 ΚΑΙ ΠΡΟΣΕΥΞΑΣΘΕ ΠΡΟΣ ΜΕ ΚΑΙ ΕΙΣΑΚΟΥΣΟΜΑΙ ΥΜΩΝ

13 ΚΑΙ ΕΚΖΗΤΗΣΑΤΕ ΜΕ ΚΑΙ ΕΥΡΗΣΕΤΕ ΜΕ ΟΤΙ ΖΗΤΗΣΕΤΕ ΜΕ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΥΜΩΝ

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14 ΚΑΙ ΕΠΙΦΑΝΟΥΜΑΙ ΥΜΙΝ
15 ΟΤΙ ΕΙΠΑΤΕ ΚΑΤΕΣΤΗΣΕΝ ΗΜΙΝ ΚΥΡΙΟΣ ΠΡΟΦΗΤΑΣ ΕΝ ΒΑΒΥΛΩΝΙ
21 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΠΙ ΑΧΙΑΒ ΚΑΙ ΕΠΙ ΣΕΔΕΚΙΑΝ ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥ-ΛΩΝΟΣ ΚΑΙ ΠΑΤΑΞΕΙ ΑΥΤΟΥΣ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΥΜΩΝ
22 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΠ' ΑΥΤΩΝ ΚΑΤΑΡΑΝ ΕΝ ΠΑΣΗ ΤΗ ΑΠΟΙΚΙΑ ΙΟΥΔΑ ΕΝ ΒΑΒΥΛΩΝΙ ΛΕΓΟΝΤΕΣ ΠΟΙΗΣΑΙ ΣΕ ΚΥΡΙΟΣ ΩΣ ΣΕΔΕΚΙΑΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΩΣ ΑΧΙΑΒ ΟΥΣ ΑΠΕΤΗΓΑΝΙΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΠΥΡΙ
23 ΔΙ' ΗΝ ΕΠΟΙΗΣΑΝ ΑΝΟΜΙΑΝ ΕΝ ΙΣΡΑΗΛ ΚΑΙ ΕΜΟΙΧΩΝΤΟ ΤΑΣ ΓΥΝΑΙΚΑΣ ΤΩΝ ΠΟΛΙΤΩΝ ΑΥΤΩΝ ΚΑΙ ΛΟΓΟΝ ΕΧΡΗΜΑΤΙΣΑΝ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΟΝ ΟΥ ΣΥΝΕΤΑΞΑ ΑΥΤΟΙΣ ΚΑΙ ΕΓΩ ΜΑΡΤΥΣ ΦΗΣΙΝ ΚΥΡΙΟΣ
24 ΚΑΙ ΠΡΟΣ ΣΑΜΑΙΑΝ ΤΟΝ ΝΕΛΑΜΙΤΗΝ ΕΡΕΙΣ
25 ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΣΕ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΠΡΟΣ ΣΟΦΟΝΙΑΝ ΥΙΟΝ ΜΑΑΣΑΙΟΥ ΤΟΝ ΙΕΡΕΑ ΕΙΠΕ
26 ΚΥΡΙΟΣ ΕΔΩΚΕΝ ΣΕ ΕΙΣ ΙΕΡΕΑ ΑΝΤΙ ΙΩΔΑΕ ΤΟΥ ΙΕΡΕΩΣ ΓΕΝΕΣΘΑΙ ΕΠΙΣΤΑΤΗΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΠΡΟΦΗΤΕΥΟΝΤΙ ΚΑΙ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΜΑΙΝΟ-ΜΕΝΩ ΚΑΙ ΔΩΣΕΙΣ ΑΥΤΟΝ ΕΙΣ ΤΟ ΑΠΟΚΛΕΙΣΜΑ ΚΑΙ ΕΙΣ ΤΟΝ ΚΑΤΑΡΡΑΚΤΗΝ
27 ΚΑΙ ΝΥΝ ΔΙΑ ΤΙ ΣΥΝΕΛΟΙΔΟΡΗΣΑΤΕ ΙΕΡΕΜΙΑΝ ΤΟΝ ΕΞ ΑΝΑΘΩΘ ΤΟΝ ΠΡΟΦΗΤΕΥΣΑΝΤΑ ΥΜΙΝ
28 ΟΥ ΔΙΑ ΤΟΥΤΟ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΥΜΑΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΛΕΓΩΝ ΜΑΚΡΑΝ ΕΣΤΙΝ ΟΙΚΟΔΟΜΗΣΑΤΕ ΟΙΚΙΑΣ ΚΑΙ ΚΑΤΟΙΚΗΣΑΤΕ ΚΑΙ ΦΥΤΕΥΣΑΤΕ ΚΗΠΟΥΣ ΚΑΙ ΦΑΓΕΣΘΕ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΩΝ
29 ΚΑΙ ΑΝΕΓΝΩ ΣΟΦΟΝΙΑΣ ΤΟ ΒΙΒΛΙΟΝ ΕΙΣ ΤΑ ΩΤΑ ΙΕΡΕΜΙΟΥ
30 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ
31 ΑΠΟΣΤΕΙΛΟΝ ΠΡΟΣ ΤΗΝ ΑΠΟΙΚΙΑΝ ΛΕΓΩΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΠΙ ΣΑΜΑΙΑΝ ΤΟΝ ΝΕΛΑΜΙΤΗΝ ΕΠΕΙΔΗ ΕΠΡΟΦΗΤΕΥΣΕΝ ΥΜΙΝ ΣΑΜΑΙΑΣ ΚΑΙ ΕΓΩ ΟΥΚ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΝ ΚΑΙ ΠΕΠΟΙΘΕΝΑΙ ΕΠΟΙΗΣΕΝ ΥΜΑΣ ΕΠ' ΑΔΙΚΟΙΣ
32 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙΣΚΕΨΟΜΑΙ ΕΠΙ ΣΑΜΑΙΑΝ ΚΑΙ ΕΠΙ ΤΟ ΓΕΝΟΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΥΤΩΝ ΑΝΘΡΩΠΟΣ ΕΝ ΜΕΣΩ ΥΜΩΝ ΤΟΥ ΙΔΕΙΝ ΤΑ ΑΓΑΘΑ Α ΕΓΩ ΠΟΙΗΣΩ ΥΜΙΝ ΟΥΚ ΟΨΟΝΤΑΙ

JEREMIAS (JEREMIAH) CHAPTER 37
1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΠΑΡΑ ΚΥΡΙΟΥ ΕΙΠΕΙΝ
2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΛΕΓΩΝ ΓΡΑΨΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΧΡΗΜΑΤΙΣΑ ΠΡΟΣ ΣΕ ΕΠΙ ΒΙΒΛΙΟΥ
3 ΟΤΙ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΠΟΙΚΙΑΝ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΕΔΩΚΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΚΥΡΙΕΥΣΟΥΣΙΝ ΑΥΤΗΣ
4 ΚΑΙ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΟΥΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΠΙ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ
5 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΦΩΝΗΝ ΦΟΒΟΥ ΑΚΟΥΣΕΣΘΕ ΦΟΒΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΙΡΗΝΗ
6 ΕΡΩΤΗΣΑΤΕ ΚΑΙ ΙΔΕΤΕ ΕΙ ΕΤΕΚΕΝ ΑΡΣΕΝ ΚΑΙ ΠΕΡΙ ΦΟΒΟΥ ΕΝ Ω ΚΑΘΕΞΟΥΣΙΝ ΟΣΦΥΝ ΚΑΙ ΣΩΤΗΡΙΑΝ ΔΙΟΤΙ ΕΩΡΑΚΑ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΕΣΤΡΑΦΗΣΑΝ ΠΡΟΣΩΠΑ ΕΙΣ ΙΚΤΕΡΟΝ
7 ΕΓΕΝΗΘΗ ΟΤΙ ΜΕΓΑΛΗ Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΤΟΙΑΥΤΗ ΚΑΙ ΧΡΟΝΟΣ ΣΤΕΝΟΣ ΕΣΤΙΝ ΤΩ ΙΑΚΩΒ ΚΑΙ ΑΠΟ ΤΟΥΤΟΥ ΣΩΘΗΣΕΤΑΙ
8 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΥΝΤΡΙΨΩ ΤΟΝ ΖΥΓΟΝ ΑΠΟ ΤΟΥ ΤΡΑΧΗΛΟΥ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΔΕΣΜΟΥΣ ΑΥΤΩΝ ΔΙΑΡΡΗΞΩ ΚΑΙ ΟΥΚ ΕΡΓΩΝΤΑΙ ΑΥΤΟΙ ΕΤΙ ΑΛΛΟΤΡΙΟΙΣ
9 ΚΑΙ ΕΡΓΩΝΤΑΙ ΤΩ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΔΑΥΙΔ ΒΑΣΙΛΕΑ ΑΥΤΩΝ ΑΝΑΣΤΗΣΩ ΑΥΤΟΙΣ
12 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΑΝΕΣΤΗΣΑ ΣΥΝΤΡΙΜΜΑ ΑΛΓΗΡΑ Η ΠΛΗΓΗ ΣΟΥ
13 ΟΥΚ ΕΣΤΙΝ ΚΡΙΝΩΝ ΚΡΙΣΙΝ ΣΟΥ ΕΙΣ ΑΛΓΗΡΟΝ ΙΑΤΡΕΥΘΗΣ ΩΦΕΛΕΙΑ ΟΥΚ ΕΣΤΙΝ ΣΟΙ
14 ΠΑΝΤΕΣ ΟΙ ΦΙΛΟΙ ΣΟΥ ΕΠΕΛΑΘΟΝΤΟ ΣΟΥ ΟΥ ΜΗ ΕΠΕΡΩΤΗΣΟΥΣΙΝ ΟΤΙ ΠΛΗΓΗΝ ΕΧΘΡΟΥ ΕΠΑΙΣΑ ΣΕ ΠΑΙΔΕΙΑΝ ΣΤΕΡΕΑΝ ΕΠΙ ΠΑΣΑΝ ΑΔΙΚΙΑΝ ΣΟΥ ΕΠΛΗΘΥΝΑΝ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ
16 ΔΙΑ ΤΟΥΤΟ ΠΑΝΤΕΣ ΟΙ ΕΣΘΟΝΤΕΣ ΣΕ ΒΡΩΘΗΣΟΝΤΑΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΣΟΥ ΚΡΕΑΣ ΑΥΤΩΝ ΠΑΝ ΕΔΟΝΤΑΙ ΕΠΙ ΠΛΗΘΟΣ ΑΔΙΚΙΩΝ ΣΟΥ ΕΠΛΗΘΥΝΘΗΣΑΝ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ ΕΠΟΙΗΣΑΝ ΤΑΥΤΑ ΣΟΙ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΙΑΦΟΡΟΥΝΤΕΣ ΣΕ ΕΙΣ ΔΙΑΦΟΡΗΜΑ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΟΝΟΜΕΥΟΝΤΑΣ ΣΕ ΔΩΣΩ ΕΙΣ ΠΡΟΝΟΜΗΝ
17 ΟΤΙ ΑΝΑΞΩ ΤΟ ΙΑΜΑ ΣΟΥ ΑΠΟ ΠΛΗΓΗΣ ΟΔΥΝΗΡΑΣ ΙΑΤΡΕΥΣΩ ΣΕ ΦΗΣΙΝ ΚΥΡΙΟΣ ΟΤΙ ΕΣΠΑΡΜΕΝΗ ΕΚΛΗΘΗΣ ΘΗΡΕΥΜΑ ΥΜΩΝ ΕΣΤΙΝ ΟΤΙ ΖΗΤΩΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΗΝ
18 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΠΟΙΚΙΑΝ ΙΑΚΩΒ ΚΑΙ ΑΙΧΜΑΛΩΣΙΑΝ ΑΥΤΟΥ ΕΛΕΗΣΩ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΠΟΛΙΣ ΕΠΙ ΤΟ ΥΨΟΣ ΑΥΤΗΣ ΚΑΙ Ο ΝΑΟΣ ΚΑΤΑ ΤΟ ΚΡΙΜΑ ΑΥΤΟΥ ΚΑΘΕΔΕΙΤΑΙ
19 ΚΑΙ ΕΞΕΛΕΥΣΟΝΤΑΙ ΑΠ' ΑΥΤΩΝ ΑΔΟΝΤΕΣ ΚΑΙ ΦΩΝΗ ΠΑΙΖΟΝΤΩΝ ΚΑΙ ΠΛΕΟΝΑΣΩ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΕΛΑΤΤΩ-ΘΩΣΙΝ
20 ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΟΙ ΥΙΟΙ ΑΥΤΩΝ ΩΣ ΤΟ ΠΡΟΤΕΡΟΝ ΚΑΙ ΤΑ ΜΑΡΤΥΡΙΑ ΑΥΤΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΟΥ ΟΡΘΩΘΗΣΕΤΑΙ ΚΑΙ ΕΠΙΣΚΕΨΟΜΑΙ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΑΥΤΟΥΣ
21 ΚΑΙ ΕΣΟΝΤΑΙ ΙΣΧΥΡΟΤΕΡΟΙ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ Ο ΑΡΧΩΝ ΑΥΤΟΥ ΕΞ ΑΥΤΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΣΤΡΕΨΟΥΣΙΝ ΠΡΟΣ ΜΕ ΟΤΙ ΤΙΣ ΕΣΤΙΝ ΟΥΤΟΣ ΟΣ ΕΔΩΚΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΠΡΟΣ ΜΕ ΦΗΣΙΝ ΚΥΡΙΟΣ
23 ΟΤΙ ΟΡΓΗ ΚΥΡΙΟΥ ΕΞΗΛΘΕΝ ΘΥΜΩΔΗΣ ΕΞΗΛΘΕΝ ΟΡΓΗ ΣΤΡΕΦΟΜΕΝΗ ΕΠ' ΑΣΕΒΕΙΣ ΗΞΕΙ
24 ΟΥ ΜΗ ΑΠΟΣΤΡΑΦΗ ΟΡΓΗ ΘΥΜΟΥ ΚΥΡΙΟΥ ΕΩΣ ΠΟΙΗΣΗ ΚΑΙ ΕΩΣ ΚΑΤΑΣΤΗΣΗ ΕΓΧΕΙΡΗΜΑ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΕΠ' ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΓΝΩΣΕΣΘΕ ΑΥΤΑ

JEREMIAS (JEREMIAH) CHAPTER 38
1 ΕΝ ΤΩ ΧΡΟΝΩ ΕΚΕΙΝΩ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΣΟΜΑΙ ΕΙΣ ΘΕΟΝ ΤΩ ΓΕΝΕΙ ΙΣΡΑΗΛ ΚΑΙ ΑΥΤΟΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ
2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΥΡΟΝ ΘΕΡΜΟΝ ΕΝ ΕΡΗΜΩ ΜΕΤΑ ΟΛΩΛΟΤΩΝ ΕΝ ΜΑΧΑΙΡΑ ΒΑΔΙΣΑΤΕ ΚΑΙ ΜΗ ΟΛΕΣΗΤΕ ΤΟΝ ΙΣΡΑΗΛ
3 ΚΥΡΙΟΣ ΠΟΡΡΩΘΕΝ ΩΦΘΗ ΑΥΤΩ ΑΓΑΠΗΣΙΝ ΑΙΩΝΙΑΝ ΗΓΑΠΗΣΑ ΣΕ ΔΙΑ ΤΟΥΤΟ ΕΙΛΚΥΣΑ ΣΕ ΕΙΣ ΟΙΚΤΙΡΗΜΑ
4 ΕΤΙ ΟΙΚΟΔΟΜΗΣΩ ΣΕ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΗ ΠΑΡΘΕΝΟΣ ΙΣΡΑΗΛ ΕΤΙ ΛΗΜΨΗ ΤΥΜΠΑΝΟΝ ΣΟΥ ΚΑΙ ΕΞΕΛΕΥΣΗ ΜΕΤΑ ΣΥΝΑΓΩΓΗΣ ΠΑΙΖΟΝΤΩΝ
5 ΕΤΙ ΦΥΤΕΥΣΑΤΕ ΑΜΠΕΛΩΝΑΣ ΕΝ ΟΡΕΣΙΝ ΣΑΜΑΡΕΙΑΣ ΦΥΤΕΥΣΑΤΕ ΚΑΙ ΑΙΝΕΣΑΤΕ
6 ΟΤΙ ΕΣΤΙΝ ΗΜΕΡΑ ΚΛΗΣΕΩΣ ΑΠΟΛΟΓΟΥΜΕΝΩΝ ΕΝ ΟΡΕΣΙΝ ΕΦΡΑΙΜ ΑΝΑΣΤΗΤΕ ΚΑΙ ΑΝΑΒΗΤΕ ΕΙΣ ΣΙΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ
7 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩ ΙΑΚΩΒ ΕΥΦΡΑΝΘΗΤΕ ΚΑΙ ΧΡΕΜΕΤΙΣΑΤΕ ΕΠΙ ΚΕΦΑΛΗΝ ΕΘΝΩΝ ΑΚΟΥΣΤΑ ΠΟΙΗΣΑΤΕ ΚΑΙ ΑΙΝΕΣΑΤΕ ΕΙΠΑΤΕ ΕΣΩΣΕΝ ΚΥΡΙΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΤΟ ΚΑΤΑΛΟΙΠΟΝ ΤΟΥ ΙΣΡΑΗΛ
8 ΙΔΟΥ ΕΓΩ ΑΓΩ ΑΥΤΟΥΣ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΑΠ' ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ ΕΝ ΕΟΡΤΗ ΦΑΣΕΚ ΚΑΙ ΤΕΚΝΟΠΟΙΗΣΗ ΟΧΛΟΝ ΠΟΛΥΝ ΚΑΙ ΑΠΟΣΤΡΕΨΟΥΣΙΝ ΩΔΕ
9 ΕΝ ΚΛΑΥΘΜΩ ΕΞΗΛΘΟΝ ΚΑΙ ΕΝ ΠΑΡΑΚΛΗΣΕΙ ΑΝΑΞΩ ΑΥΤΟΥΣ ΑΥΛΙΖΩΝ ΕΠΙ ΔΙΩΡΥΓΑΣ ΥΔΑΤΩΝ ΕΝ ΟΔΩ ΟΡΘΗ

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ΚΑΙ ΟΥ ΜΗ ΠΛΑΝΗΘΩΣΙΝ ΕΝ ΑΥΤΗ ΟΤΙ ΕΓΕΝΟΜΗΝ ΤΩ ΙΣΡΑΗΛ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΕΦΡΑΙΜ ΠΡΩΤΟΤΟΚΟΣ ΜΟΥ ΕΣΤΙΝ

10 ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΕΘΝΗ ΚΑΙ ΑΝΑΓΓΕΙΛΑΤΕ ΕΙΣ ΝΗΣΟΥΣ ΤΑΣ ΜΑΚΡΟΤΕΡΟΝ ΕΙΠΑΤΕ Ο ΛΙΚΜΗΣΑΣ ΤΟΝ ΙΣΡΑΗΛ ΣΥΝΑΞΕΙ ΑΥΤΟΝ ΚΑΙ ΦΥΛΑΞΕΙ ΑΥΤΟΝ ΩΣ Ο ΒΟΣΚΩΝ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ

11 ΟΤΙ ΕΛΥΤΡΩΣΑΤΟ ΚΥΡΙΟΣ ΤΟΝ ΙΑΚΩΒ ΕΞΕΙΛΑΤΟ ΑΥΤΟΝ ΕΚ ΧΕΙΡΟΣ ΣΤΕΡΕΩΤΕΡΩΝ ΑΥΤΟΥ

12 ΚΑΙ ΗΞΟΥΣΙΝ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΕΝ ΤΩ ΟΡΕΙ ΣΙΩΝ ΚΑΙ ΗΞΟΥΣΙΝ ΕΠ' ΑΓΑΘΑ ΚΥΡΙΟΥ ΕΠΙ ΓΗΝ ΣΙΤΟΥ ΚΑΙ ΟΙΝΟΥ ΚΑΙ ΚΑΡΠΩΝ ΚΑΙ ΚΤΗΝΩΝ ΚΑΙ ΠΡΟΒΑΤΩΝ ΚΑΙ ΕΣΤΑΙ Η ΨΥΧΗ ΑΥΤΩΝ ΩΣΠΕΡ ΞΥΛΟΝ ΕΓΚΑΡΠΟΝ ΚΑΙ ΟΥ ΠΕΙΝΑΣΟΥΣΙΝ ΕΤΙ

13 ΤΟΤΕ ΧΑΡΗΣΟΝΤΑΙ ΠΑΡΘΕΝΟΙ ΕΝ ΣΥΝΑΓΩΓΗ ΝΕΑΝΙΣΚΩΝ ΚΑΙ ΠΡΕΣΒΥΤΑΙ ΧΑΡΗΣΟΝΤΑΙ ΚΑΙ ΣΤΡΕΨΩ ΤΟ ΠΕΝΘΟΣ ΑΥΤΩΝ ΕΙΣ ΧΑΡΜΟΝΗΝ ΚΑΙ ΠΟΙΗΣΩ ΑΥΤΟΥΣ ΕΥΦΡΑΙΝΟΜΕΝΟΥΣ

14 ΜΕΓΑΛΥΝΩ ΚΑΙ ΜΕΘΥΣΩ ΤΗΝ ΨΥΧΗΝ ΤΩΝ ΙΕΡΕΩΝ ΥΙΩΝ ΛΕΥΙ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΤΩΝ ΑΓΑΘΩΝ ΜΟΥ ΕΜΠΛΗΣΘΗΣΕΤΑΙ

15 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥΣΘΗ ΘΡΗΝΟΥ ΚΑΙ ΚΛΑΥΘΜΟΥ ΚΑΙ ΟΔΥΡΜΟΥ ΡΑΧΗΛ ΑΠΟΚΛΑΙΟΜΕΝΗ ΟΥΚ ΗΘΕΛΕΝ ΠΑΥΣΑΣΘΑΙ ΕΠΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΗΣ ΟΤΙ ΟΥΚ ΕΙΣΙΝ

16 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΔΙΑΛΙΠΕΤΩ Η ΦΩΝΗ ΣΟΥ ΑΠΟ ΚΛΑΥΘΜΟΥ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΑΠΟ ΔΑΚΡΥΩΝ ΣΟΥ ΟΤΙ ΕΣΤΙΝ ΜΙΣΘΟΣ ΤΟΙΣ ΣΟΙΣ ΕΡΓΟΙΣ ΚΑΙ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΕΚ ΓΗΣ ΕΧΘΡΩΝ

17 ΜΟΝΙΜΟΝ ΤΟΙΣ ΣΟΙΣ ΤΕΚΝΟΙΣ

18 ΑΚΟΗΝ ΗΚΟΥΣΑ ΕΦΡΑΙΜ ΟΔΥΡΟΜΕΝΟΥ ΕΠΑΙΔΕΥΣΑΣ ΜΕ ΚΑΙ ΕΠΑΙΔΕΥΘΗΝ ΕΓΩ ΩΣΠΕΡ ΜΟΣΧΟΣ ΟΥΚ ΕΔΙΔΑΧΘΗΝ ΕΠΙΣΤΡΕΨΟΝ ΜΕ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΟΤΙ ΣΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ

19 ΟΤΙ ΥΣΤΕΡΟΝ ΑΙΧΜΑΛΩΣΙΑΣ ΜΟΥ ΜΕΤΕΝΟΗΣΑ ΚΑΙ ΥΣΤΕΡΟΝ ΤΟΥ ΓΝΩΝΑΙ ΜΕ ΕΣΤΕΝΑΞΑ ΕΦ' ΗΜΕΡΑΣ ΑΙΣΧΥΝΗΣ ΚΑΙ ΥΠΕΔΕΙΞΑ ΣΟΙ ΟΤΙ ΕΛΑΒΟΝ ΟΝΕΙΔΙΣΜΟΝ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ

20 ΥΙΟΣ ΑΓΑΠΗΤΟΣ ΕΦΡΑΙΜ ΕΜΟΙ ΠΑΙΔΙΟΝ ΕΝΤΡΥΦΩΝ ΟΤΙ ΑΝΘ' ΩΝ ΟΙ ΛΟΓΟΙ ΜΟΥ ΕΝ ΑΥΤΩ ΜΝΕΙΑ ΜΝΗΣΘΗΣΟΜΑΙ ΑΥΤΟΥ ΔΙΑ ΤΟΥΤΟ ΕΣΠΕΥΣΑ ΕΠ' ΑΥΤΩ ΕΛΕΩΝ ΕΛΕΗΣΩ ΑΥΤΟΝ ΦΗΣΙΝ ΚΥΡΙΟΣ

21 ΣΤΗΣΟΝ ΣΕΑΥΤΗΝ ΣΙΩΝ ΠΟΙΗΣΟΝ ΤΙΜΩΡΙΑΝ ΔΟΣ ΚΑΡΔΙΑΝ ΣΟΥ ΕΙΣ ΤΟΥΣ ΩΜΟΥΣ ΟΔΟΝ ΗΝ ΕΠΟΡΕΥΘΗΣ ΑΠΟΣΤΡΑΦΗΤΙ ΠΑΡΘΕΝΟΣ ΙΣΡΑΗΛ ΑΠΟΣΤΡΑΦΗΤΙ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΣΟΥ ΠΕΝΘΟΥΣΑ

22 ΕΩΣ ΠΟΤΕ ΑΠΟΣΤΡΕΨΕΙΣ ΘΥΓΑΤΗΡ ΗΤΙΜΩΜΕΝΗ ΟΤΙ ΕΚΤΙΣΕΝ ΚΥΡΙΟΣ ΣΩΤΗΡΙΑΝ ΕΙΣ ΚΑΤΑΦΥΤΕΥΣΙΝ ΚΑΙΝΗΝ ΕΝ ΣΩΤΗΡΙΑ ΠΕΡΙΕΛΕΥΣΟΝΤΑΙ ΑΝΘΡΩΠΟΙ

23 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΤΙ ΕΡΟΥΣΙΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΕΝ ΓΗ ΙΟΥΔΑ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΑΥΤΟΥ ΟΤΑΝ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΑΥΤΟΥ ΕΥΛΟΓΗΜΕΝΟΣ ΚΥΡΙΟΣ ΕΠΙ ΔΙΚΑΙΟΝ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ

24 ΚΑΙ ΕΝΟΙΚΟΥΝΤΕΣ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΑΥΤΟΥ ΑΜΑ ΓΕΩΡΓΩ ΚΑΙ ΑΡΘΗΣΕΤΑΙ ΕΝ ΠΟΙΜΝΙΩ

25 ΟΤΙ ΕΜΕΘΥΣΑ ΠΑΣΑΝ ΨΥΧΗΝ ΔΙΨΩΣΑΝ ΚΑΙ ΠΑΣΑΝ ΨΥΧΗΝ ΠΕΙΝΩΣΑΝ ΕΝΕΠΛΗΣΑ

26 ΔΙΑ ΤΟΥΤΟ ΕΞΗΓΕΡΘΗΝ ΚΑΙ ΕΙΔΟΝ ΚΑΙ Ο ΥΠΝΟΣ ΜΟΥ ΗΔΥΣ ΜΟΙ ΕΓΕΝΗΘΗ

27 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΣΠΕΡΩ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΤΟΝ ΙΟΥΔΑΝ ΣΠΕΡΜΑ ΑΝΘΡΩΠΟΥ ΚΑΙ ΣΠΕΡΜΑ ΚΤΗΝΟΥΣ

28 ΚΑΙ ΕΣΤΑΙ ΩΣΠΕΡ ΕΓΡΗΓΟΡΟΥΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΘΑΙΡΕΙΝ ΚΑΙ ΚΑΚΟΥΝ ΟΥΤΩΣ ΓΡΗΓΟΡΗΣΩ ΕΠ' ΑΥΤΟΥΣ ΤΟΥ ΟΙΚΟΔΟΜΕΙΝ ΚΑΙ ΚΑΤΑΦΥΤΕΥΕΙΝ ΦΗΣΙΝ ΚΥΡΙΟΣ

29 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΟΥ ΜΗ ΕΙΠΩΣΙΝ ΟΙ ΠΑΤΕΡΕΣ ΕΦΑΓΟΝ ΟΜΦΑΚΑ ΚΑΙ ΟΙ ΟΔΟΝΤΕΣ ΤΩΝ ΤΕΚΝΩΝ ΗΜΩΔΙΑΣΑΝ

30 ΑΛΛ' Η ΕΚΑΣΤΟΣ ΕΝ ΤΗ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΤΟΥ ΦΑΓΟΝΤΟΣ ΤΟΝ ΟΜΦΑΚΑ ΑΙΜΩΔΙΑΣΟΥΣΙΝ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΟΥ

31 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΚΑΙ ΤΩ ΟΙΚΩ ΙΟΥΔΑ ΔΙΑΘΗΚΗΝ ΚΑΙΝΗΝ

32 ΟΥ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΗΝ ΔΙΕΘΕΜΗΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΕΠΙΛΑΒΟΜΕΝΟΥ ΜΟΥ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΩΝ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΤΙ ΑΥΤΟΙ ΟΥΚ ΕΝΕΜΕΙΝΑΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΜΟΥ ΚΑΙ ΕΓΩ ΗΜΕΛΗΣΑ ΑΥΤΩΝ ΦΗΣΙΝ ΚΥΡΙΟΣ

33 ΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ ΗΝ ΔΙΑΘΗΣΟΜΑΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΜΕΤΑ ΤΑΣ ΗΜΕΡΑΣ ΕΚΕΙΝΑΣ ΦΗΣΙΝ ΚΥΡΙΟΣ ΔΙΔΟΥΣ ΔΩΣΩ ΝΟΜΟΥΣ ΜΟΥ ΕΙΣ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΓΡΑΨΩ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΚΑΙ ΑΥΤΟΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ

34 ΚΑΙ ΟΥ ΜΗ ΔΙΔΑΞΩΣΙΝ ΕΚΑΣΤΟΣ ΤΟΝ ΠΟΛΙΤΗΝ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΛΕΓΩΝ ΓΝΩΘΙ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΠΑΝΤΕΣ ΕΙΔΗΣΟΥΣΙΝ ΜΕ ΑΠΟ ΜΙΚΡΟΥ ΑΥΤΩΝ ΚΑΙ ΕΩΣ ΜΕΓΑΛΟΥ ΑΥΤΩΝ ΟΤΙ ΙΛΕΩΣ ΕΣΟΜΑΙ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΝΗΣΘΩ ΕΤΙ

35 ΕΑΝ ΥΨΩΘΗ Ο ΟΥΡΑΝΟΣ ΕΙΣ ΤΟ ΜΕΤΕΩΡΟΝ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΕΑΝ ΤΑΠΕΙΝΩΘΗ ΤΟ ΕΔΑΦΟΣ ΤΗΣ ΓΗΣ ΚΑΤΩ ΚΑΙ ΕΓΩ ΟΥΚ ΑΠΟΔΟΚΙΜΩ ΤΟ ΓΕΝΟΣ ΙΣΡΑΗΛ ΦΗΣΙΝ ΚΥΡΙΟΣ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΑΝ

36 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΔΟΥΣ ΤΟΝ ΗΛΙΟΝ ΕΙΣ ΦΩΣ ΤΗΣ ΗΜΕΡΑΣ ΣΕΛΗΝΗΝ ΚΑΙ ΑΣΤΕΡΑΣ ΕΙΣ ΦΩΣ ΤΗΣ ΝΥΚΤΟΣ ΚΑΙ ΚΡΑΥΓΗΝ ΕΝ ΘΑΛΑΣΣΗ ΚΑΙ ΕΒΟΜΒΗΣΕΝ ΤΑ ΚΥΜΑΤΑ ΑΥΤΗΣ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΟΝΟΜΑ ΑΥΤΩ

37 ΕΑΝ ΠΑΥΣΩΝΤΑΙ ΟΙ ΝΟΜΟΙ ΟΥΤΟΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΤΟ ΓΕΝΟΣ ΙΣΡΑΗΛ ΠΑΥΣΕΤΑΙ ΓΕΝΕΣΘΑΙ ΕΘΝΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ

38 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΠΟΛΙΣ ΤΩ ΚΥΡΙΩ ΑΠΟ ΠΥΡΓΟΥ ΑΝΑΜΕΗΛ ΕΩΣ ΠΥΛΗΣ ΤΗΣ ΓΩΝΙΑΣ

39 ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ Η ΔΙΑΜΕΤΡΗΣΙΣ ΑΥΤΗΣ ΑΠΕΝΑΝΤΙ ΑΥΤΩΝ ΕΩΣ ΒΟΥΝΩΝ ΓΑΡΗΒ ΚΑΙ ΠΕΡΙΚΥΚΛΩΘΗΣΕΤΑΙ ΚΥΚΛΩ ΕΞ ΕΚΛΕΚΤΩΝ ΛΙΘΩΝ

40 ΚΑΙ ΠΑΝΤΕΣ ΑΣΑΡΗΜΩΘ ΕΩΣ ΝΑΧΑΛ ΚΕΔΡΩΝ ΕΩΣ ΓΩΝΙΑΣ ΠΥΛΗΣ ΙΠΠΩΝ ΑΝΑΤΟΛΗΣ ΑΓΙΑΣΜΑ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΚΕΤΙ ΟΥ ΜΗ ΕΚΛΙΠΗ ΚΑΙ ΟΥ ΜΗ ΚΑΘΑΙΡΕΘΗ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ

JEREMIAS (JEREMIAH) CHAPTER 39

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΔΕΚΑΤΩ ΤΩ ΒΑΣΙΛΕΙ ΣΕΔΕΚΙΑ ΟΥΤΟΣ ΕΝΙΑΥΤΟΣ ΟΚΤΩΚΑΙΔΕΚΑΤΟΣ ΤΩ ΒΑΣΙΛΕΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ

2 ΚΑΙ ΔΥΝΑΜΙΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΧΑΡΑΚΩΣΕΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΙΕΡΕΜΙΑΣ ΕΦΥΛΑΣΣΕΤΟ ΕΝ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ Η ΕΣΤΙΝ ΕΝ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ

3 ΕΝ Η ΚΑΤΕΚΛΕΙΣΕΝ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΣΕΔΕΚΙΑΣ ΛΕΓΩΝ ΔΙΑ ΤΙ ΣΥ ΠΡΟΦΗΤΕΥΕΙΣ ΛΕΓΩΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΙΔΩΜΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΕΝ ΧΕΡΣΙΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΛΗΜΨΕΤΑΙ ΑΥΤΗΝ

4 ΚΑΙ ΣΕΔΕΚΙΑΣ ΟΥ ΜΗ ΣΩΘΗ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΟΤΙ ΠΑΡΑΔΟΣΕΙ ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΛΑΛΗΣΕΙ ΣΤΟΜΑ ΑΥΤΟΥ ΠΡΟΣ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΟΨΟΝΤΑΙ

5 ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΣΕΔΕΚΙΑΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΕΚΕΙ ΚΑΘΙΕΙΤΑΙ

6 ΚΑΙ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΓΕΝΗΘΗ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ

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42 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΘΑ ΕΠΗΓΑΓΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΠΑΝΤΑ ΤΑ ΚΑΚΑ ΤΑ ΜΕΓΑΛΑ ΤΑΥΤΑ ΟΥΤΩΣ ΕΓΩ ΕΠΑΞΩ ΕΠ' ΑΥΤΟΥΣ ΠΑΝΤΑ ΤΑ ΑΓΑΘΑ Α ΕΛΑΛΗΣΑ ΕΠ' ΑΥΤΟΥΣ

43 ΚΑΙ ΚΤΗΘΗΣΟΝΤΑΙ ΕΤΙ ΑΓΡΟΙ ΕΝ ΤΗ ΓΗ Η ΣΥ ΛΕΓΕΙΣ ΑΒΑΤΟΣ ΕΣΤΙΝ ΑΠΟ ΑΝΘΡΩΠΩΝ ΚΑΙ ΚΤΗΝΟΥΣ ΚΑΙ ΠΑΡΕΔΟΘΗΣΑΝ ΕΙΣ ΧΕΙΡΑΣ ΧΑΛΔΑΙΩΝ

44 ΚΑΙ ΚΤΗΣΟΝΤΑΙ ΑΓΡΟΥΣ ΕΝ ΑΡΓΥΡΙΩ ΚΑΙ ΓΡΑΨΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΣΦΡΑΓΙΗ ΚΑΙ ΔΙΑΜΑΡΤΥΡΗ ΜΑΡΤΥΡΑΣ ΕΝ ΓΗ ΒΕΝΙΑΜΙΝ ΚΑΙ ΚΥΚΛΩ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΣΕΦΗΛΑ

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ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΝΑΓΕΒ ΟΤΙ ΑΠΟΣΤΡΕΨΩ ΤΑΣ ΑΠΟΙΚΙΑΣ ΑΥΤΩΝ

JEREMIAS (JEREMIAH) CHAPTER 40

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΔΕΥΤΕΡΟΝ ΚΑΙ ΑΥΤΟΣ ΗΝ ΕΤΙ ΔΕΔΕΜΕΝΟΣ ΕΝ ΤΗ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ ΛΕΓΩΝ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΟΙΩΝ ΓΗΝ ΚΑΙ ΠΛΑΣΣΩΝ ΑΥΤΗΝ ΤΟΥ ΑΝΟΡΘΩΣΑΙ ΑΥΤΗΝ ΚΥΡΙΟΣ ΟΝΟΜΑ ΑΥΤΩ

3 ΚΕΚΡΑΞΟΝ ΠΡΟΣ ΜΕ ΚΑΙ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΣΟΙ ΚΑΙ ΑΠΑΓΓΕΛΩ ΣΟΙ ΜΕΓΑΛΑ ΚΑΙ ΙΣΧΥΡΑ Α ΟΥΚ ΕΓΝΩΣ ΑΥΤΑ

4 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΠΕΡΙ ΟΙΚΩΝ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΚΑΙ ΠΕΡΙ ΟΙΚΩΝ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΤΩΝ ΚΑΘΗΡΗΜΕΝΩΝ ΕΙΣ ΧΑΡΑΚΑΣ ΚΑΙ ΠΡΟΜΑΧΩΝΑΣ

5 ΤΟΥ ΜΑΧΕΣΘΑΙ ΠΡΟΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΚΑΙ ΠΛΗΡΩΣΑΙ ΑΥΤΗΝ ΤΩΝ ΝΕΚΡΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΥΣ ΕΠΑΤΑΞΑ ΕΝ ΟΡΓΗ ΜΟΥ ΚΑΙ ΕΝ ΘΥΜΩ ΜΟΥ ΚΑΙ ΑΠΕΣΤΡΕΨΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΠΕΡΙ ΠΑΣΩΝ ΤΩΝ ΠΟΝΗΡΙΩΝ ΑΥΤΩΝ

6 ΙΔΟΥ ΕΓΩ ΑΝΑΓΩ ΑΥΤΗ ΣΥΝΟΥΛΩΣΙΝ ΚΑΙ ΙΑΜΑ ΚΑΙ ΦΑΝΕΡΩΣΩ ΑΥΤΟΙΣ ΕΙΣΑΚΟΥΕΙΝ ΚΑΙ ΙΑΤΡΕΥΣΩ ΑΥΤΗΝ ΚΑΙ ΠΟΙΗΣΩ ΑΥΤΟΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΠΙΣΤΙΝ

7 ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΤΗΝ ΑΠΟΙΚΙΑΝ ΙΟΥΔΑ ΚΑΙ ΤΗΝ ΑΠΟΙΚΙΑΝ ΙΣΡΑΗΛ ΚΑΙ ΟΙΚΟΔΟΜΗΣΩ ΑΥΤΟΥΣ ΚΑΘΩΣ ΤΟ ΠΡΟΤΕΡΟΝ

8 ΚΑΙ ΚΑΘΑΡΙΩ ΑΥΤΟΥΣ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΑΔΙΚΙΩΝ ΑΥΤΩΝ ΩΝ ΗΜΑΡΤΟΣΑΝ ΜΟΙ ΚΑΙ ΟΥ ΜΗ ΜΝΗΣΘΗΣΟΜΑΙ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΩΝ ΗΜΑΡΤΟΝ ΜΟΙ ΚΑΙ ΑΠΕΣΤΗΣΑΝ ΑΠ' ΕΜΟΥ

9 ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΕΙΣ ΑΙΝΕΣΙΝ ΚΑΙ ΕΙΣ ΜΕΓΑΛΕΙΟΤΗΤΑ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ ΟΙΤΙΝΕΣ ΑΚΟΥ-ΣΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΑΓΑΘΑ Α ΕΓΩ ΠΟΙΗΣΩ ΚΑΙ ΦΟΒΗΘΗ-ΣΟΝΤΑΙ ΚΑΙ ΠΙΚΡΑΝΘΗΣΟΝΤΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΑΓΑΘΩΝ ΚΑΙ ΠΕΡΙ ΠΑΣΗΣ ΤΗΣ ΕΙΡΗΝΗΣ ΗΣ ΕΓΩ ΠΟΙΗΣΩ ΑΥΤΟΙΣ

10 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΤΙ ΑΚΟΥΣΘΗΣΕΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ Ω ΥΜΕΙΣ ΛΕΓΕΤΕ ΕΡΗΜΟΣ ΕΣΤΙΝ ΑΠΟ ΑΝΘΡΩΠΩΝ ΚΑΙ ΚΤΗΝΩΝ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΑΙΣ ΗΡΗΜΩΜΕΝΑΙΣ ΠΑΡΑ ΤΟ ΜΗ ΕΙΝΑΙ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΗ

11 ΦΩΝΗ ΕΥΦΡΟΣΥΝΗΣ ΚΑΙ ΦΩΝΗ ΧΑΡΜΟΣΥΝΗΣ ΦΩΝΗ ΝΥΜΦΙΟΥ ΚΑΙ ΦΩΝΗ ΝΥΜΦΗΣ ΦΩΝΗ ΛΕΓΟΝΤΩΝ ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΟΤΙ ΧΡΗΣΤΟΣ ΚΥΡΙΟΣ ΟΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟ ΕΛΕΟΣ ΑΥΤΟΥ ΚΑΙ ΕΙΣΟΙΣΟΥΣΙΝ ΔΩΡΑ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΟΤΙ ΑΠΟΣΤΡΕΨΩ ΠΑΣΑΝ ΤΗΝ ΑΠΟΙΚΙΑΝ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΚΑΤΑ ΤΟ ΠΡΟΤΕΡΟΝ ΕΙΠΕΝ ΚΥΡΙΟΣ

12 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ ΕΤΙ ΕΣΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ ΤΩ ΕΡΗΜΩ ΠΑΡΑ ΤΟ ΜΗ ΕΙΝΑΙ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΟΣ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΟΥ ΚΑΤΑΛΥΜΑΤΑ ΠΟΙΜΕΝΩΝ ΚΟΙΤΑΖΟΝΤΩΝ ΠΡΟΒΑΤΑ

13 ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΟΡΕΙΝΗΣ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΣΕΦΗΛΑ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΤΗΣ ΝΑΓΕΒ ΚΑΙ ΕΝ ΓΗ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΚΥΚΛΩ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΕΤΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΠΡΟΒΑΤΑ ΕΠΙ ΧΕΙΡΑ ΑΡΙΘΜΟΥΝΤΟΣ ΕΙΠΕΝ ΚΥΡΙΟΣ

JEREMIAS (JEREMIAH) CHAPTER 41

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΠΑΝ ΤΟ ΣΤΡΑΤΟΠΕΔΟΝ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑ Η ΓΗ ΑΡΧΗΣ ΑΥΤΟΥ ΕΠΟΛΕΜΟΥΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΠΑΣΑΣ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΛΕΓΩΝ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΒΑΔΙΣΟΝ ΠΡΟΣ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΙΟΥΔΑ ΚΑΙ ΕΡΕΙΣ ΑΥΤΩ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΑΡΑΔΟΣΕΙ ΠΑΡΑΔΟΘΗΣΕΤΑΙ Η ΠΟΛΙΣ ΑΥΤΗ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΣΥΛΛΗΜΨΕΤΑΙ ΑΥΤΗΝ ΚΑΙ ΚΑΥΣΕΙ ΑΥΤΗΝ ΕΝ ΠΥΡΙ

3 ΚΑΙ ΣΥ ΟΥ ΜΗ ΣΩΘΗΣ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ ΚΑΙ ΣΥΛΛΗΜΨΕΙ ΣΥΛΛΗΜΦΘΗΣΗ ΚΑΙ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΔΟΘΗΣΗ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΟΨΟΝΤΑΙ ΚΑΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΜΕΤΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΛΑΛΗΣΕΙ ΚΑΙ ΕΙΣ ΒΑΒΥΛΩΝΑ ΕΙΣΕΛΕΥΣΗ

4 ΑΛΛΑ ΑΚΟΥΣΟΝ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΣΕΔΕΚΙΑ ΒΑΣΙΛΕΥ ΙΟΥΔΑ ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

5 ΕΝ ΕΙΡΗΝΗ ΑΠΟΘΑΝΗ ΚΑΙ ΩΣ ΕΚΛΑΥΣΑΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΣΟΥ ΤΟΥΣ ΒΑΣΙΛΕΥΣΑΝΤΑΣ ΠΡΟΤΕΡΟΝ ΣΟΥ ΚΛΑΥΣΟΝΤΑΙ ΚΑΙ ΣΕ ΚΑΙ Ω ΑΔΩΝ ΚΟΨΟΝΤΑΙ ΣΕ ΟΤΙ ΛΟΓΟΝ ΕΓΩ ΕΛΑΛΗΣΑ ΕΙΠΕΝ ΚΥΡΙΟΣ

6 ΚΑΙ ΕΛΑΛΗΣΕΝ ΙΕΡΕΜΙΑΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΣΕΔΕΚΙΑΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

7 ΚΑΙ Η ΔΥΝΑΜΙΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΠΟΛΕΜΕΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΕΠΙ ΛΑΧΙΣ ΚΑΙ ΕΠΙ ΑΖΗΚΑ ΟΤΙ ΑΥΤΑΙ ΚΑΤΕΛΕΙΦΘΗΣΑΝ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΠΟΛΕΙΣ ΟΧΥΡΑΙ

8 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΠΑΡΑ ΚΥΡΙΟΥ ΜΕΤΑ ΤΟ ΣΥΝΤΕΛΕΣΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΣΕΔΕΚΙΑΝ ΔΙΑΘΗΚΗΝ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟΥ ΚΑΛΕΣΑΙ ΑΦΕΣΙΝ

9 ΤΟΥ ΕΞΑΠΟΣΤΕΙΛΑΙ ΕΚΑΣΤΟΝ ΤΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΝ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΑΥΤΟΥ ΤΟΝ ΕΒΡΑΙΟΝ ΚΑΙ ΤΗΝ ΕΒΡΑΙΑΝ ΕΛΕΥΘΕΡΟΥΣ ΠΡΟΣ ΤΟ ΜΗ ΔΟΥΛΕΥΕΙΝ ΑΝΔΡΑ ΕΞ ΙΟΥΔΑ

10 ΚΑΙ ΕΠΕΣΤΡΑΦΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΙ ΕΙΣΕΛΘΟΝΤΕΣ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΤΟΥ ΑΠΟΣΤΕΙΛΑΙ ΕΚΑΣΤΟΝ ΤΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΝ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΑΥΤΟΥ

11 ΚΑΙ ΕΩΣΑΝ ΑΥΤΟΥΣ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ

12 ΚΑΙ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ

13 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΕΓΩ ΕΘΕΜΗΝ ΔΙΑΘΗΚΗΝ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΕΝ ΤΗ ΗΜΕΡΑ Η ΕΞΕΙΛΑΜΗΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ ΛΕΓΩΝ

14 ΟΤΑΝ ΠΛΗΡΩΘΗ ΕΞ ΕΤΗ ΑΠΟΣΤΕΛΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΤΟΝ ΕΒΡΑΙΟΝ ΟΣ ΠΡΑΘΗΣΕΤΑΙ ΣΟΙ ΚΑΙ ΕΡΓΑΤΑΙ ΣΟΙ ΕΞ ΕΤΗ ΚΑΙ ΕΞΑΠΟΣΤΕΛΕΙΣ ΑΥΤΟΝ ΕΛΕΥΘΕΡΟΝ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΟΥΚ ΕΚΛΙΝΑΝ ΤΟ ΟΥΣ ΑΥΤΩΝ

15 ΚΑΙ ΕΠΕΣΤΡΕΨΑΝ ΣΗΜΕΡΟΝ ΠΟΙΗΣΑΙ ΤΟ ΕΥΘΕΣ ΠΡΟ ΟΦΘΑΛΜΩΝ ΜΟΥ ΤΟΥ ΚΑΛΕΣΑΙ ΑΦΕΣΙΝ ΕΚΑΣΤΟΝ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΕΛΕΣΑΝ ΔΙΑΘΗΚΗΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΝ ΤΩ ΟΙΚΩ ΟΥ ΕΠΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΩ

16 ΚΑΙ ΕΠΕΣΤΡΕΨΑΤΕ ΚΑΙ ΕΒΕΒΗΛΩΣΑΤΕ ΤΟ ΟΝΟΜΑ ΜΟΥ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΕΚΑΣΤΟΝ ΤΟΝ ΠΑΙΔΑ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΝ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΑΥΤΟΥ ΟΥΣ ΕΞΑΠΕΣΤΕΙΛΑΤΕ ΕΛΕΥΘΕΡΟΥΣ ΤΗ ΨΥΧΗ ΑΥΤΩΝ ΥΜΙΝ ΕΙΣ ΠΑΙΔΑΣ ΚΑΙ ΠΑΙΔΙΣΚΑΣ

17 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΥΜΕΙΣ ΟΥΚ ΗΚΟΥΣΑΤΕ ΜΟΥ ΤΟΥ ΚΑΛΕΣΑΙ ΑΦΕΣΙΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΙΔΟΥ ΕΓΩ ΚΑΛΩ ΑΦΕΣΙΝ ΥΜΙΝ ΕΙΣ ΜΑΧΑΙΡΑΝ ΚΑΙ ΕΙΣ ΤΟΝ ΘΑΝΑΤΟΝ ΚΑΙ ΕΙΣ ΤΟΝ ΛΙΜΟΝ ΚΑΙ ΔΩΣΩ ΥΜΑΣ ΕΙΣ ΔΙΑΣΠΟΡΑΝ ΠΑΣΑΙΣ ΤΑΙΣ ΒΑΣΙΛΕΙΑΙΣ ΤΗΣ ΓΗΣ

18 ΚΑΙ ΔΩΣΩ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΠΑΡΕΛΗΛΥΘΟΤΑΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΤΟΥΣ ΜΗ ΣΤΗΣΑΝΤΑΣ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΗΝ ΕΠΟΙΗΣΑΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΟΥ ΤΟΝ ΜΟΣΧΟΝ ΟΝ ΕΠΟΙΗΣΑΝ ΕΡΓΑΖΕΣΘΑΙ ΑΥΤΩ

19 ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΔΥΝΑΣΤΑΣ ΚΑΙ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΤΟΝ ΛΑΟΝ

20 ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΤΟΙΣ ΕΧΘΡΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΣΤΑΙ ΤΑ ΘΗΝΗΣΙΜΑΙΑ ΑΥΤΩΝ ΒΡΩΣΙΣ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ

21 ΚΑΙ ΤΟΝ ΣΕΔΕΚΙΑΝ ΒΑΣΙΛΕΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΩΝ ΔΩΣΩ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ

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ΔΥΝΑΜΙΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΤΟΙΣ ΑΠΟΤΡΕΧΟΥΣΙΝ ΑΠ' ΑΥΤΩΝ

22 ΙΔΟΥ ΕΓΩ ΣΥΝΤΑΣΣΩ ΦΗΣΙΝ ΚΥΡΙΟΣ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΚΑΙ ΠΟΛΕΜΗΣΟΥΣΙΝ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΑΥΤΗΝ ΚΑΙ ΚΑΤΑΚΑΥΣΟΥΣΙΝ ΑΥΤΗΝ ΕΝ ΠΥΡΙ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΔΩΣΩ ΑΥΤΑΣ ΕΡΗΜΟΥΣ ΑΠΟ ΚΑΤΟΙΚΟΥΝΤΩΝ

JEREMIAS (JEREMIAH) CHAPTER 42

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΠΑΡΑ ΚΥΡΙΟΥ ΕΝ ΗΜΕΡΑΙΣ ΙΩΑΚΙΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΛΕΓΩΝ

2 ΒΑΔΙΣΟΝ ΕΙΣ ΟΙΚΟΝ ΑΡΧΑΒΙΝ ΚΑΙ ΑΞΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΙΣ ΜΙΑΝ ΤΩΝ ΑΥΛΩΝ ΚΑΙ ΠΟΤΙΕΙΣ ΑΥΤΟΥΣ ΟΙΝΟΝ

3 ΚΑΙ ΕΞΗΓΑΓΟΝ ΤΟΝ ΙΕΖΟΝΙΑΝ ΥΙΟΝ ΙΕΡΕΜΙΝ ΥΙΟΥ ΧΑΒΑΣΙΝ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΟΙΚΙΑΝ ΑΡΧΑΒΙΝ

4 ΚΑΙ ΕΙΣΗΓΑΓΟΝ ΑΥΤΟΥΣ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΙΣ ΤΟ ΠΑΣΤΟΦΟΡΙΟΝ ΥΙΩΝ ΑΝΑΝΙΟΥ ΥΙΟΥ ΓΟΔΟΛΙΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΟΥ Ο ΕΣΤΙΝ ΕΓΓΥΣ ΤΟΥ ΟΙΚΟΥ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩΝ ΕΠΑΝΩ ΤΟΥ ΟΙΚΟΥ ΜΑΑΣΑΙΟΥ ΥΙΟΥ ΣΕΛΩΜ ΤΟΥ ΦΥΛΑΣΣΟΝΤΟΣ ΤΗΝ ΑΥΛΗΝ

5 ΚΑΙ ΕΔΩΚΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΚΕΡΑΜΙΟΝ ΟΙΝΟΥ ΚΑΙ ΠΟΤΗΡΙΑ ΚΑΙ ΕΙΠΑ ΠΙΕΤΕ ΟΙΝΟΝ

6 ΚΑΙ ΕΙΠΑΝ ΟΥ ΜΗ ΠΙΩΜΕΝ ΟΙΝΟΝ ΟΤΙ ΙΩΝΑΔΑΒ ΥΙΟΣ ΡΗΧΑΒ Ο ΠΑΤΗΡ ΗΜΩΝ ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΛΕΓΩΝ ΟΥ ΜΗ ΠΙΗΤΕ ΟΙΝΟΝ ΥΜΕΙΣ ΚΑΙ ΟΙ ΥΙΟΙ ΥΜΩΝ ΕΩΣ ΑΙΩΝΟΣ

7 ΚΑΙ ΟΙΚΙΑΝ ΟΥ ΜΗ ΟΙΚΟΔΟΜΗΣΗΤΕ ΚΑΙ ΣΠΕΡΜΑ ΟΥ ΜΗ ΣΠΕΙΡΗΤΕ ΚΑΙ ΑΜΠΕΛΩΝ ΟΥΚ ΕΣΤΑΙ ΥΜΙΝ ΟΤΙ ΕΝ ΣΚΗΝΑΙΣ ΟΙΚΗΣΕΤΕ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΥΜΩΝ ΟΠΩΣ ΑΝ ΖΗΣΗΤΕ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΦ' ΗΣ ΔΙΑΤΡΙΒΕΤΕ ΥΜΕΙΣ ΕΠ' ΑΥΤΗΣ

8 ΚΑΙ ΗΚΟΥΣΑΜΕΝ ΤΗΣ ΦΩΝΗΣ ΙΩΝΑΔΑΒ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΠΡΟΣ ΤΟ ΜΗ ΠΙΕΙΝ ΟΙΝΟΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΗΜΩΝ ΗΜΕΙΣ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΗΜΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΗΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΗΜΩΝ

9 ΚΑΙ ΠΡΟΣ ΤΟ ΜΗ ΟΙΚΟΔΟΜΕΙΝ ΟΙΚΙΑΣ ΤΟΥ ΚΑΤΟΙΚΕΙΝ ΕΚΕΙ ΚΑΙ ΑΜΠΕΛΩΝ ΚΑΙ ΑΓΡΟΣ ΚΑΙ ΣΠΕΡΜΑ ΟΥΚ ΕΓΕΝΕΤΟ ΗΜΙΝ

10 ΚΑΙ ΩΚΗΣΑΜΕΝ ΕΝ ΣΚΗΝΑΙΣ ΚΑΙ ΗΚΟΥΣΑΜΕΝ ΚΑΙ ΕΠΟΙΗΣΑΜΕΝ ΚΑΤΑ ΠΑΝΤΑ Α ΕΝΕΤΕΙΛΑΤΟ ΗΜΙΝ ΙΩΝΑΔΑΒ Ο ΠΑΤΗΡ ΗΜΩΝ

11 ΚΑΙ ΕΓΕΝΗΘΗ ΟΤΕ ΑΝΕΒΗ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΠΑΜΕΝ ΕΙΣΕΛΘΑΤΕ ΚΑΙ ΕΙΣΕΛΘΩΜΕΝ ΕΙΣ ΙΕΡΟΥ-ΣΑΛΗΜ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΩΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΩΚΟΥΜΕΝ ΕΚΕΙ

12 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

13 ΟΥΤΩΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΡΕΥΟΥ ΚΑΙ ΕΙΠΟΝ ΑΝΘΡΩΠΩ ΙΟΥΔΑ ΚΑΙ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΙΕΡΟΥΣΑΛΗΜ ΟΥ ΜΗ ΛΑΒΗΤΕ ΠΑΙΔΕΙΑΝ ΤΟΥ ΑΚΟΥΕΙΝ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ

14 ΕΣΤΗΣΑΝ ΡΗΜΑ ΥΙΟΙ ΙΩΝΑΔΑΒ ΥΙΟΥ ΡΗΧΑΒ Ο ΕΝΕΤΕΙΛΑΤΟ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟ ΜΗ ΠΙΕΙΝ ΟΙΝΟΝ ΚΑΙ ΟΥΚ ΕΠΙΟΣΑΝ ΚΑΙ ΕΓΩ ΕΛΑΛΗΣΑ ΠΡΟΣ ΥΜΑΣ ΟΡΘΡΟΥ ΚΑΙ ΕΛΑΛΗΣΑ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ

15 ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΥΜΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΜΟΥ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΛΕΓΩΝ ΑΠΟΣΤΡΑΦΗΤΕ ΕΚΑΣΤΟΣ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΒΕΛΤΙΩ ΠΟΙΗΣΑΤΕ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΚΑΙ ΟΥ ΠΟΡΕΥΣΕΣΘΕ ΟΠΙΣΩ ΘΕΩΝ ΕΤΕΡΩΝ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΑΥΤΟΙΣ ΚΑΙ ΟΙΚΗΣΕΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣ ΕΔΩΚΑ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΚΛΙΝΑΤΕ ΤΑ ΩΤΑ ΥΜΩΝ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ

16 ΚΑΙ ΕΣΤΗΣΑΝ ΥΙΟΙ ΙΩΝΑΔΑΒ ΥΙΟΥ ΡΗΧΑΒ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ Ο ΔΕ ΛΑΟΣ ΟΥΤΟΣ ΟΥΚ ΗΚΟΥΣΑΝ ΜΟΥ

17 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΦΕΡΩ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΛΑΛΗΣΑ ΕΠ' ΑΥΤΟΥΣ

18 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΠΕΙΔΗ ΗΚΟΥΣΑΝ ΥΙΟΙ ΙΩΝΑΔΑΒ ΥΙΟΥ ΡΗΧΑΒ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΠΟΙΕΙΝ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ Ο ΠΑΤΗΡ ΑΥΤΩΝ

19 ΟΥ ΜΗ ΕΚΛΙΠΗ ΑΝΗΡ ΤΩΝ ΥΙΩΝ ΙΩΝΑΔΑΒ ΥΙΟΥ ΡΗΧΑΒ ΠΑΡΕΣΤΗΚΩΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΟΥ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΓΗΣ

JEREMIAS (JEREMIAH) CHAPTER 43

1 ΚΑΙ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΤΕΤΑΡΤΩ ΙΩΑΚΙΜ ΥΙΟΥ ΙΩΣΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΛΑΒΕ ΣΕΑΥΤΩ ΧΑΡΤΙΟΝ ΒΙΒΛΙΟΥ ΚΑΙ ΓΡΑΨΟΝ ΕΠ' ΑΥΤΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΧΡΗΜΑΤΙΣΑ ΠΡΟΣ ΣΕ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΛΑΛΗΣΑΝΤΟΣ ΜΟΥ ΠΡΟΣ ΣΕ ΑΦ' ΗΜΕΡΩΝ ΙΩΣΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ

3 ΙΣΩΣ ΑΚΟΥΣΕΤΑΙ Ο ΟΙΚΟΣ ΙΟΥΔΑ ΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΓΩ ΛΟΓΙΖΟΜΑΙ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ ΙΝΑ ΑΠΟΣΤΡΕΨΩΣΙΝ ΑΠΟ ΟΔΟΥ ΑΥΤΩΝ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΙΛΕΩΣ ΕΣΟΜΑΙ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ

4 ΚΑΙ ΕΚΑΛΕΣΕΝ ΙΕΡΕΜΙΑΣ ΤΟΝ ΒΑΡΟΥΧ ΥΙΟΝ ΝΗΡΙΟΥ ΚΑΙ ΕΓΡΑΨΕΝ ΑΠΟ ΣΤΟΜΑΤΟΣ ΙΕΡΕΜΙΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΚΥΡΙΟΥ ΟΥΣ ΕΧΡΗΜΑΤΙΣΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣ ΧΑΡΤΙΟΝ ΒΙΒΛΙΟΥ

5 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ ΙΕΡΕΜΙΑΣ ΤΩ ΒΑΡΟΥΧ ΛΕΓΩΝ ΕΓΩ ΦΥΛΑΣΣΟΜΑΙ ΟΥ ΜΗ ΔΥΝΩΜΑΙ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

6 ΚΑΙ ΑΝΑΓΝΩΣΗ ΕΝ ΤΩ ΧΑΡΤΙΩ ΤΟΥΤΩ ΕΙΣ ΤΑ ΩΤΑ ΤΟΥ ΛΑΟΥ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΕΝ ΗΜΕΡΑ ΝΗΣΤΕΙΑΣ ΚΑΙ ΕΝ ΩΣΙ ΠΑΝΤΟΣ ΙΟΥΔΑ ΤΩΝ ΕΡΧΟΜΕΝΩΝ ΕΚ ΠΟΛΕΩΣ ΑΥΤΩΝ ΑΝΑΓΝΩΣΗ ΑΥΤΟΙΣ

7 ΙΣΩΣ ΠΕΣΕΙΤΑΙ ΕΛΕΟΣ ΑΥΤΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟΣΤΡΕΨΟΥΣΙΝ ΕΚ ΤΗΣ ΟΔΟΥ ΑΥΤΩΝ ΤΗΣ ΠΟΝΗΡΑΣ ΟΤΙ ΜΕΓΑΣ Ο ΘΥΜΟΣ ΚΑΙ Η ΟΡΓΗ ΚΥΡΙΟΥ ΗΝ ΕΛΑΛΗΣΕΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ

8 ΚΑΙ ΕΠΟΙΗΣΕΝ ΒΑΡΟΥΧ ΚΑΤΑ ΠΑΝΤΑ Α ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ ΙΕΡΕΜΙΑΣ ΤΟΥ ΑΝΑΓΝΩΝΑΙ ΕΝ ΤΩ ΒΙΒΛΙΩ ΛΟΓΟΥΣ ΚΥΡΙΟΥ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

9 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΟΓΔΟΩ ΒΑΣΙΛΕΙ ΙΩΑΚΙΜ ΤΩ ΜΗΝΙ ΤΩ ΕΝΑΤΩ ΕΞΕΚΚΛΗΣΙΑΣΑΝ ΝΗΣΤΕΙΑΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΠΑΣ Ο ΛΑΟΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙΚΟΣ ΙΟΥΔΑ

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11 ΚΑΙ ΗΚΟΥΣΕΝ ΜΙΧΑΙΑΣ ΥΙΟΣ ΓΑΜΑΡΙΟΥ ΥΙΟΥ ΣΑΦΑΝ ΑΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΚΥΡΙΟΥ ΕΚ ΤΟΥ ΒΙΒΛΙΟΥ

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ΚΑΙ ΗΚΕ ΚΑΙ ΕΛΑΒΕΝ ΒΑΡΟΥΧ ΤΟ ΧΑΡΤΙΟΝ ΚΑΙ ΚΑΤΕΒΗ ΠΡΟΣ ΑΥΤΟΥΣ

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27 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΜΕΤΑ ΤΟ ΚΑΤΑΚΑΥΣΑΙ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟ ΧΑΡΤΙΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΓΡΑΨΕΝ ΒΑΡΟΥΧ ΑΠΟ ΣΤΟΜΑΤΟΣ ΙΕΡΕΜΙΟΥ ΛΕΓΩΝ

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JEREMIAS (JEREMIAH) CHAPTER 44

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4 ΚΑΙ ΙΕΡΕΜΙΑΣ ΗΛΘΕΝ ΚΑΙ ΔΙΗΛΘΕΝ ΔΙΑ ΜΕΣΟΥ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΟΥΚ ΕΔΩΚΑΝ ΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΤΗΣ ΦΥΛΑΚΗΣ

5 ΚΑΙ ΔΥΝΑΜΙΣ ΦΑΡΑΩ ΕΞΗΛΘΕΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΧΑΛΔΑΙΟΙ ΤΗΝ ΑΚΟΗΝ ΑΥΤΩΝ ΚΑΙ ΑΝΕΒΗΣΑΝ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ

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10 ΚΑΙ ΕΑΝ ΠΑΤΑΞΗΤΕ ΠΑΣΑΝ ΔΥΝΑΜΙΝ ΤΩΝ ΧΑΛΔΑΙΩΝ ΤΟΥΣ ΠΟΛΕΜΟΥΝΤΑΣ ΥΜΑΣ ΚΑΙ ΚΑΤΑΛΕΙΦΘΩΣΙΝ ΤΙΝΕΣ ΕΚΚΕΚΕΝΤΗΜΕΝΟΙ ΕΚΑΣΤΟΣ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ ΟΥΤΟΙ ΑΝΑΣΤΗΣΟΝΤΑΙ ΚΑΙ ΚΑΥΣΟΥΣΙΝ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΕΝ ΠΥΡΙ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΑΝΕΒΗ Η ΔΥΝΑΜΙΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΔΥΝΑΜΕΩΣ ΦΑΡΑΩ

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13 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΣ ΕΝ ΠΥΛΗ ΒΕΝΙΑΜΙΝ ΚΑΙ ΕΚΕΙ ΑΝΘΡΩΠΟΣ ΠΑΡ' Ω ΚΑΤΕΛΥΕΝ ΣΑΡΟΥΙΑΣ ΥΙΟΣ ΣΕΛΕΜΙΟΥ ΥΙΟΥ ΑΝΑΝΙΟΥ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΤΟΝ ΙΕΡΕΜΙΑΝ ΛΕΓΩΝ ΠΡΟΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΣΥ ΦΕΥΓΕΙΣ

14 ΚΑΙ ΕΙΠΕΝ ΨΕΥΔΟΣ ΟΥΚ ΕΙΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΕΓΩ ΦΕΥΓΩ ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΣΑΡΟΥΙΑΣ ΤΟΝ ΙΕΡΕΜΙΑΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΝ ΠΡΟΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ

15 ΚΑΙ ΕΠΙΚΡΑΝΘΗΣΑΝ ΟΙ ΑΡΧΟΝΤΕΣ ΕΠΙ ΙΕΡΕΜΙΑΝ ΚΑΙ ΕΠΑΤΑΞΑΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΙΩΝΑΘΑΝ ΤΟΥ ΓΡΑΜΜΑΤΕΩΣ ΟΤΙ ΤΑΥΤΗΝ ΕΠΟΙΗΣΑΝ ΕΙΣ ΟΙΚΙΑΝ ΦΥΛΑΚΗΣ

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17 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΣΕΔΕΚΙΑΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΝ ΚΑΙ ΗΡΩΤΑ ΑΥΤΟΝ Ο ΒΑΣΙΛΕΥΣ ΚΡΥΦΑΙΩΣ ΕΙΠΕΙΝ ΕΙ ΕΣΤΙΝ ΛΟΓΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΕΣΤΙΝ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΠΑΡΑΔΟΘΗΣΗ

18 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΤΩ ΒΑΣΙΛΕΙ ΤΙ ΗΔΙΚΗΣΑ ΣΕ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΣΟΥ ΚΑΙ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΟΤΙ ΣΥ ΔΙΔΩΣ ΜΕ ΕΙΣ ΟΙΚΙΑΝ ΦΥΛΑΚΗΣ

19 ΚΑΙ ΠΟΥ ΕΙΣΙΝ ΟΙ ΠΡΟΦΗΤΑΙ ΥΜΩΝ ΟΙ ΠΡΟΦΗΤΕΥΣΑΝΤΕΣ ΥΜΙΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥ ΜΗ ΕΛΘΗ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ

20 ΚΑΙ ΝΥΝ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΠΕΣΕΤΩ ΤΟ ΕΛΕΟΣ ΜΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΤΙ ΑΠΟΣΤΡΕΦΕΙΣ ΜΕ ΕΙΣ ΟΙΚΙΑΝ ΙΩΝΑΘΑΝ ΤΟΥ ΓΡΑΜΜΑΤΕΩΣ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΩ ΕΚΕΙ

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ΑΡΤΟΙ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΙΕΡΕΜΙΑΣ ΕΝ ΤΗ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ

JEREMIAS (JEREMIAH) CHAPTER 45

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6 ΚΑΙ ΕΡΡΙΨΑΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΜΕΛΧΙΟΥ ΥΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΣ ΗΝ ΕΝ ΤΗ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ ΚΑΙ ΕΧΑΛΑΣΑΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΚΑΙ ΕΝ ΤΩ ΛΑΚΚΩ ΟΥΚ ΗΝ ΥΔΩΡ ΑΛΛ' Η ΒΟΡΒΟΡΟΣ ΚΑΙ ΗΝ ΕΝ ΤΩ ΒΟΡΒΟΡΩ

7 ΚΑΙ ΗΚΟΥΣΕΝ ΑΒΔΕΜΕΛΕΧ Ο ΑΙΘΙΟΨ ΚΑΙ ΑΥΤΟΣ ΕΝ ΟΙΚΙΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΕΔΩΚΑΝ ΙΕΡΕΜΙΑΝ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΗΝ ΕΝ ΤΗ ΠΥΛΗ ΒΕΝΙΑΜΙΝ

8 ΚΑΙ ΕΞΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΕΙΠΕΝ

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10 ΚΑΙ ΕΝΕΤΕΙΛΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΑΒΔΕΜΕΛΕΧ ΛΕΓΩΝ ΛΑΒΕ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΕΝΤΕΥΘΕΝ ΤΡΙΑΚΟΝΤΑ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΑΝΑΓΑΓΕ ΑΥΤΟΝ ΕΚ ΤΟΥ ΛΑΚΚΟΥ ΙΝΑ ΜΗ ΑΠΟΘΑΝΗ

11 ΚΑΙ ΕΛΑΒΕΝ ΑΒΔΕΜΕΛΕΧ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΝ ΥΠΟΓΕΙΟΝ ΚΑΙ ΕΛΑΒΕΝ ΕΚΕΙΘΕΝ ΠΑΛΑΙΑ ΡΑΚΗ ΚΑΙ ΠΑΛΑΙΑ ΣΧΟΙΝΙΑ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΑ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ

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20 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΟΥ ΜΗ ΠΑΡΑΔΩΣΙΝ ΣΕ ΑΚΟΥΣΟΝ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΝ ΕΓΩ ΛΕΓΩ ΠΡΟΣ ΣΕ ΚΑΙ ΒΕΛΤΙΟΝ ΕΣΤΑΙ ΣΟΙ ΚΑΙ ΖΗΣΕΤΑΙ Η ΨΥΧΗ ΣΟΥ

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22 ΚΑΙ ΙΔΟΥ ΠΑΣΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΚΑΤΑΛΕΙΦΘΕΙΣΑΙ ΕΝ ΟΙΚΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΞΗΓΟΝΤΟ ΠΡΟΣ ΑΡΧΟΝΤΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΑΥΤΑΙ ΕΛΕΓΟΝ ΗΠΑΤΗΣΑΝ ΣΕ ΚΑΙ ΔΥΝΗΣΟΝΤΑΙ ΣΟΙ ΑΝΔΡΕΣ ΕΙΡΗΝΙΚΟΙ ΣΟΥ ΚΑΙ ΚΑΤΑΛΥΣΟΥΣΙΝ ΕΝ ΟΛΙΣΘΗΜΑΣΙΝ ΠΟΔΑΣ ΣΟΥ ΑΠΕΣΤΡΕΨΑΝ ΑΠΟ ΣΟΥ

23 ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΣΟΥ ΚΑΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΕΞΑΞΟΥΣΙΝ ΠΡΟΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΚΑΙ ΣΥ ΟΥ ΜΗ ΣΩΘΗΣ ΟΤΙ ΕΝ ΧΕΙΡΙ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΣΥΛΛΗΜΦΘΗΣΗ ΚΑΙ Η ΠΟΛΙΣ ΑΥΤΗ ΚΑΤΑΚΑΥΘΗΣΕΤΑΙ

24 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΑΝΘΡΩΠΟΣ ΜΗ ΓΝΩΤΩ ΕΚ ΤΩΝ ΛΟΓΩΝ ΤΟΥΤΩΝ ΚΑΙ ΣΥ ΟΥ ΜΗ ΑΠΟΘΑΝΗΣ

25 ΚΑΙ ΕΑΝ ΑΚΟΥΣΩΣΙΝ ΟΙ ΑΡΧΟΝΤΕΣ ΟΤΙ ΕΛΑΛΗΣΑ ΣΟΙ ΚΑΙ ΕΛΘΩΣΙΝ ΠΡΟΣ ΣΕ ΚΑΙ ΕΙΠΩΣΙΝ ΣΟΙ ΑΝΑΓΓΕΙΛΟΝ ΗΜΙΝ ΤΙ ΕΛΑΛΗΣΕΝ ΣΟΙ Ο ΒΑΣΙΛΕΥΣ ΜΗ ΚΡΥΨΗΣ ΑΦ' ΗΜΩΝ ΚΑΙ ΟΥ ΜΗ ΑΝΕΛΩΜΕΝ ΣΕ ΚΑΙ ΤΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΣΕ Ο ΒΑΣΙΛΕΥΣ

26 ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΡΙΠΤΩ ΕΓΩ ΤΟ ΕΛΕΟΣ ΜΟΥ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΣ ΤΟ ΜΗ ΑΠΟΣΤΡΕΨΑΙ ΜΕ ΕΙΣ ΟΙΚΙΑΝ ΙΩΝΑΘΑΝ ΑΠΟΘΑΝΕΙΝ ΕΚΕΙ

27 ΚΑΙ ΗΛΘΟΣΑΝ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΚΑΙ ΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΚΑΤΑ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΟΥΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΑΠΕΣΙΩΠΗΣΑΝ ΟΤΙ ΟΥΚ ΗΚΟΥΣΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ

28 ΚΑΙ ΕΚΑΘΙΣΕΝ ΙΕΡΕΜΙΑΣ ΕΝ ΤΗ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ ΕΩΣ ΧΡΟΝΟΥ ΟΥ ΣΥΝΕΛΗΜΦΘΗ ΙΕΡΟΥΣΑΛΗΜ

JEREMIAS (JEREMIAH) CHAPTER 46

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΝΑΤΩ ΤΟΥ ΣΕΔΕΚΙΑ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΔΕΚΑΤΩ ΠΑΡΕΓΕΝΕΤΟ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΟΛΙΟΡΚΟΥΝ ΑΥΤΗΝ

2 ΚΑΙ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΕΤΕΙ ΤΟΥ ΣΕΔΕΚΙΑ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΤΕΤΑΡΤΩ ΕΝΑΤΗ ΤΟΥ ΜΗΝΟΣ ΕΡΡΑΓΗ Η ΠΟΛΙΣ

3 ΚΑΙ ΕΙΣΗΛΘΟΝ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΠΥΛΗ ΤΗ ΜΕΣΗ ΝΑΡΓΑΛΑΣΑΡ ΚΑΙ ΣΑΜΑΓΩΘ ΚΑΙ ΝΑΒΟΥΣΑΧΑΡ ΚΑΙ ΝΑΒΟΥΣΑΡΙΣ ΚΑΙ ΝΑΓΑΡΓΑΣΝΑΣΕΡ ΡΑΒΑΜΑΓ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΗΓΕΜΟΝΕΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

14 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΑΙ ΕΛΑΒΟΝ ΤΟΝ ΙΕΡΕΜΙΑΝ ΕΞ ΑΥΛΗΣ ΤΗΣ ΦΥΛΑΚΗΣ ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΟΝ ΠΡΟΣ ΤΟΝ ΓΟΔΟΛΙΑΝ ΥΙΟΝ ΑΧΙΚΑΜ ΥΙΟΥ ΣΑΦΑΝ ΚΑΙ ΕΞΗΓΑΓΟΝ ΑΥΤΟΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ

15 ΚΑΙ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΝ ΤΗ ΑΥΛΗ ΤΗΣ ΦΥΛΑΚΗΣ ΛΕΓΩΝ

16 ΠΟΡΕΥΟΥ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΒΔΕΜΕΛΕΧ ΤΟΝ ΑΙΘΙΟΠΑ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΙΔΟΥ ΕΓΩ ΦΕΡΩ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΑΥΤΗΝ ΕΙΣ ΚΑΚΑ ΚΑΙ ΟΥΚ ΕΙΣ ΑΓΑΘΑ

17 ΚΑΙ ΣΩΣΩ ΣΕ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΟΥ ΜΗ ΔΩΣΩ ΣΕ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΩΝ ΣΥ ΦΟΒΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

18 ΟΤΙ ΣΩΖΩΝ ΣΩΣΩ ΣΕ ΚΑΙ ΕΝ ΡΟΜΦΑΙΑ ΟΥ ΜΗ ΠΕΣΗΣ ΚΑΙ ΕΣΤΑΙ Η ΨΥΧΗ ΣΟΥ ΕΙΣ ΕΥΡΕΜΑ ΟΤΙ ΕΠΕΠΟΙΘΕΙΣ ΕΠ' ΕΜΟΙ ΦΗΣΙΝ ΚΥΡΙΟΣ

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JEREMIAS (JEREMIAH) CHAPTER 47

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΥΣΤΕΡΟΝ ΜΕΤΑ ΤΟ ΑΠΟΣΤΕΙΛΑΙ ΑΥΤΟΝ ΝΑΒΟΥΖΑΡΔΑΝ ΤΟΝ ΑΡΧΙΜΑΓΕΙΡΟΝ ΤΟΝ ΕΚ ΔΑΜΑΝ ΕΝ ΤΩ ΛΑΒΕΙΝ ΑΥΤΟΝ ΕΝ ΧΕΙΡΟΠΕΔΑΙΣ ΕΝ ΜΕΣΩ ΑΠΟΙΚΙΑΣ ΙΟΥΔΑ ΤΩΝ ΗΓΜΕΝΩΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

2 ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΟΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΛΑΛΗΣΕΝ ΤΑ ΚΑΚΑ ΤΑΥΤΑ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

3 ΚΑΙ ΕΠΟΙΗΣΕΝ ΚΥΡΙΟΣ ΟΤΙ ΗΜΑΡΤΕΤΕ ΑΥΤΩ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ ΑΥΤΟΥ ΤΗΣ ΦΩΝΗΣ

4 ΙΔΟΥ ΕΛΥΣΑ ΣΕ ΑΠΟ ΤΩΝ ΧΕΙΡΟΠΕΔΩΝ ΤΩΝ ΕΠΙ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΕΙ ΚΑΛΟΝ ΕΝΑΝΤΙΟΝ ΣΟΥ ΕΛΘΕΙΝ ΜΕΤ' ΕΜΟΥ ΕΙΣ ΒΑΒΥΛΩΝΑ ΗΚΕ ΚΑΙ ΘΗΣΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΕΠΙ ΣΕ

5 ΕΙ ΔΕ ΜΗ ΑΠΟΤΡΕΧΕ ΚΑΙ ΑΝΑΣΤΡΕΨΟΝ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΥΙΟΝ ΑΧΙΚΑΜ ΥΙΟΥ ΣΑΦΑΝ ΟΝ ΚΑΤΕΣΤΗΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΓΗ ΙΟΥΔΑ ΚΑΙ ΟΙΚΗΣΟΝ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΕΝ ΓΗ ΙΟΥΔΑ ΕΙΣ ΑΠΑΝΤΑ ΤΑ ΑΓΑΘΑ ΕΝ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΠΟΡΕΥΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΔΩΡΑ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ

6 ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΕΙΣ ΜΑΣΣΗΦΑ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΤΟΥ ΚΑΤΑΛΕΙΦΘΕΝΤΟΣ ΕΝ ΤΗ ΓΗ

7 ΚΑΙ ΗΚΟΥΣΑΝ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΗΣ ΕΝ ΑΓΡΩ ΑΥΤΟΙ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΩΝ ΟΤΙ ΚΑΤΕΣΤΗΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΤΟΝ ΓΟΔΟΛΙΑΝ ΕΝ ΤΗ ΓΗ ΚΑΙ ΠΑΡΕΚΑΤΕΘΕΤΟ ΑΥΤΩ ΑΝΔΡΑΣ ΚΑΙ ΓΥΝΑΙΚΑΣ ΑΥΤΩΝ ΟΥΣ ΟΥΚ ΑΠΩΚΙΣΕΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

8 ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΕΙΣ ΜΑΣΣΗΦΑ ΙΣΜΑΗΛ ΥΙΟΣ ΝΑΘΑΝΙΟΥ ΚΑΙ ΙΩΑΝΑΝ ΥΙΟΣ ΚΑΡΗΕ ΚΑΙ ΣΑΡΑΙΑΣ ΥΙΟΣ ΘΑΝΑΕΜΕΘ ΚΑΙ ΥΙΟΙ ΩΦΕ ΤΟΥ ΝΕΤΩΦΑΤΙ ΚΑΙ ΙΕΖΟΝΙΑΣ ΥΙΟΣ ΤΟΥ ΜΟΧΑΤΙ ΑΥΤΟΙ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΩΝ

9 ΚΑΙ ΩΜΟΣΕΝ ΑΥΤΟΙΣ ΓΟΔΟΛΙΑΣ ΚΑΙ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΑΥΤΩΝ ΛΕΓΩΝ ΜΗ ΦΟΒΗΘΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΠΑΙΔΩΝ ΤΩΝ ΧΑΛΔΑΙΩΝ ΚΑΤΟΙΚΗΣΑΤΕ ΕΝ ΤΗ ΓΗ ΚΑΙ ΕΡΓΑΣΑΣΘΕ ΤΩ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΒΕΛΤΙΟΝ ΕΣΤΑΙ ΥΜΙΝ

10 ΚΑΙ ΙΔΟΥ ΕΓΩ ΚΑΘΗΜΑΙ ΕΝΑΝΤΙΟΝ ΥΜΩΝ ΕΙΣ ΜΑΣΣΗΦΑ ΣΤΗΝΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΧΑΛΔΑΙΩΝ ΟΙ ΑΝ ΕΛΘΩΣΙΝ ΕΦ' ΥΜΑΣ ΚΑΙ ΥΜΕΙΣ ΣΥΝΑΓΑΓΕΤΕ ΟΙΝΟΝ ΚΑΙ ΟΠΩΡΑΝ ΚΑΙ ΣΥΝΑΓΑΓΕΤΕ ΕΛΑΙΟΝ ΚΑΙ ΒΑΛΕΤΕ ΕΙΣ ΤΑ ΑΓΓΕΙΑ ΥΜΩΝ ΚΑΙ ΟΙΚΗΣΑΤΕ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΙΣ ΚΑΤΕΚΡΑΤΗΣΑΤΕ

11 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΙΟΥΔΑΙΟΙ ΟΙ ΕΝ ΓΗ ΜΩΑΒ ΚΑΙ ΕΝ ΥΙΟΙΣ ΑΜΜΩΝ ΚΑΙ ΟΙ ΕΝ ΤΗ ΙΔΟΥΜΑΙΑ ΚΑΙ ΟΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΗΚΟΥΣΑΝ ΟΤΙ ΕΔΩΚΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΤΑ-ΛΕΙΜΜΑ ΤΩ ΙΟΥΔΑ ΚΑΙ ΟΤΙ ΚΑΤΕΣΤΗΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΤΟΝ ΓΟΔΟΛΙΑΝ ΥΙΟΝ ΑΧΙΚΑΜ

12 ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΕΙΣ ΓΗΝ ΙΟΥΔΑ ΕΙΣ ΜΑΣΣΗΦΑ ΚΑΙ ΣΥΝΗΓΑΓΟΝ ΟΙΝΟΝ ΚΑΙ ΟΠΩΡΑΝ ΠΟΛΛΗΝ ΣΦΟΔΡΑ ΚΑΙ ΕΛΑΙΟΝ

13 ΚΑΙ ΙΩΑΝΑΝ ΥΙΟΣ ΚΑΡΗΕ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΟΙ ΕΝ ΤΟΙΣ ΑΓΡΟΙΣ ΗΛΘΟΝ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΕΙΣ ΜΑΣΣΗΦΑ

14 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΕΙ ΓΝΩΣΕΙ ΓΙΝΩΣΚΕΙΣ ΟΤΙ ΒΕΛΙΣΑ ΒΑΣΙΛΕΥΣ ΥΙΩΝ ΑΜΜΩΝ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΣΕ ΤΟΝ ΙΣΜΑΗΛ ΠΑΤΑΞΑΙ ΣΟΥ ΨΥΧΗΝ ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΣΕΝ ΑΥΤΟΙΣ ΓΟΔΟΛΙΑΣ

15 ΚΑΙ ΙΩΑΝΑΝ ΕΙΠΕΝ ΤΩ ΓΟΔΟΛΙΑ ΚΡΥΦΑΙΩΣ ΕΝ ΜΑΣΣΗΦΑ ΠΟΡΕΥΣΟΜΑΙ ΔΗ ΚΑΙ ΠΑΤΑΞΩ ΤΟΝ ΙΣΜΑΗΛ ΚΑΙ ΜΗΘΕΙΣ ΓΝΩΤΩ ΜΗ ΠΑΤΑΞΗ ΣΟΥ ΨΥΧΗΝ ΚΑΙ ΔΙΑΣΠΑΡΗ ΠΑΣ ΙΟΥΔΑ ΟΙ ΣΥΝΗΓΜΕΝΟΙ ΠΡΟΣ ΣΕ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΙΟΥΔΑ

16 ΚΑΙ ΕΙΠΕΝ ΓΟΔΟΛΙΑΣ ΠΡΟΣ ΙΩΑΝΑΝ ΜΗ ΠΟΙΗΣΗΣ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ ΟΤΙ ΨΕΥΔΗ ΣΥ ΛΕΓΕΙΣ ΠΕΡΙ ΙΣΜΑΗΛ

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1 ΚΑΙ ΕΓΕΝΕΤΟ ΤΩ ΜΗΝΙ ΤΩ ΕΒΔΟΜΩ ΗΛΘΕΝ ΙΣΜΑΗΛ ΥΙΟΣ ΝΑΘΑΝΙΟΥ ΥΙΟΥ ΕΛΑΣΑ ΑΠΟ ΓΕΝΟΥΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΔΕΚΑ ΑΝΔΡΕΣ ΜΕΤ' ΑΥΤΟΥ ΠΡΟΣ ΓΟΔΟΛΙΑΝ ΕΙΣ ΜΑΣΣΗΦΑ ΚΑΙ ΕΦΑΓΟΝ ΕΚΕΙ ΑΡΤΟΝ ΑΜΑ

2 ΚΑΙ ΑΝΕΣΤΗ ΙΣΜΑΗΛ ΚΑΙ ΟΙ ΔΕΚΑ ΑΝΔΡΕΣ ΟΙ ΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΕΠΑΤΑΞΑΝ ΤΟΝ ΓΟΔΟΛΙΑΝ ΟΝ ΚΑΤΕΣΤΗΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΠΙ ΤΗΣ ΓΗΣ

3 ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΥΣ ΟΝΤΑΣ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΜΑΣΣΗΦΑ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΤΟΥΣ ΕΥΡΕΘΕΝΤΑΣ ΕΚΕΙ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΤΗ ΗΜΕΡΑ ΤΗ ΔΕΥΤΕΡΑ ΠΑΤΑΞΑΝΤΟΣ ΑΥΤΟΥ ΤΟΝ ΓΟΔΟΛΙΑΝ ΚΑΙ ΑΝΘΡΩΠΟΣ ΟΥΚ ΕΓΝΩ

5 ΚΑΙ ΗΛΘΟΣΑΝ ΑΝΔΡΕΣ ΑΠΟ ΣΥΧΕΜ ΚΑΙ ΑΠΟ ΣΑΛΗΜ ΚΑΙ ΑΠΟ ΣΑΜΑΡΕΙΑΣ ΟΓΔΟΗΚΟΝΤΑ ΑΝΔΡΕΣ ΕΞΥΡΗΜΕΝΟΙ ΠΩΓΩΝΑΣ ΚΑΙ ΔΙΕΡΡΗΓΜΕΝΟΙ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΚΟΠΤΟΜΕΝΟΙ ΚΑΙ ΜΑΝΑΑ ΚΑΙ ΛΙΒΑΝΟΣ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ ΤΟΥ ΕΙΣΕΝΕΓΚΕΙΝ ΕΙΣ ΟΙΚΟΝ ΚΥΡΙΟΥ

6 ΚΑΙ ΕΞΗΛΘΕΝ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΑΥΤΟΙΣ ΙΣΜΑΗΛ ΑΥΤΟΙ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΕΚΛΑΙΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΙΣΕΛΘΕΤΕ ΠΡΟΣ ΓΟΔΟΛΙΑΝ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΕΙΣΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΕΙΣ ΤΟ ΜΕΣΟΝ ΤΗΣ ΠΟΛΕΩΣ ΕΣΦΑΞΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΦΡΕΑΡ

8 ΚΑΙ ΔΕΚΑ ΑΝΔΡΕΣ ΕΥΡΕΘΗΣΑΝ ΕΚΕΙ ΚΑΙ ΕΙΠΑΝ ΤΩ ΙΣΜΑΗΛ ΜΗ ΑΝΕΛΗΣ ΗΜΑΣ ΟΤΙ ΕΙΣΙΝ ΗΜΙΝ ΘΗΣΑΥΡΟΙ ΕΝ ΑΓΡΩ ΠΥΡΟΙ ΚΑΙ ΚΡΙΘΑΙ ΜΕΛΙ ΚΑΙ ΕΛΑΙΟΝ ΚΑΙ ΠΑΡΗΛΘΕΝ ΚΑΙ ΟΥΚ ΑΝΕΙΛΕΝ ΑΥΤΟΥΣ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ

9 ΚΑΙ ΤΟ ΦΡΕΑΡ ΕΙΣ Ο ΕΡΡΙΨΕΝ ΕΚΕΙ ΙΣΜΑΗΛ ΠΑΝΤΑΣ ΟΥΣ ΕΠΑΤΑΞΕΝ ΦΡΕΑΡ ΜΕΓΑ ΤΟΥΤΟ ΕΣΤΙΝ Ο ΕΠΟΙΗΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΣΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΒΑΑΣΑ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΤΟΥΤΟ ΕΝΕΠΛΗΣΕΝ ΙΣΜΑΗΛ ΤΡΑΥΜΑΤΙΩΝ

10 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΙΣΜΑΗΛ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΝ ΚΑΤΑΛΕΙΦΘΕΝΤΑ ΕΙΣ ΜΑΣΣΗΦΑ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΣ ΠΑΡΕΚΑΤΕΘΕΤΟ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΤΩ ΓΟΔΟΛΙΑ ΥΙΩ ΑΧΙΚΑΜ ΚΑΙ ΩΧΕΤΟ ΕΙΣ ΤΟ ΠΕΡΑΝ ΥΙΩΝ ΑΜΜΩΝ

11 ΚΑΙ ΗΚΟΥΣΕΝ ΙΩΑΝΑΝ ΥΙΟΣ ΚΑΡΗΕ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΠΟΙΗΣΕΝ ΙΣΜΑΗΛ

12 ΚΑΙ ΗΓΑΓΟΝ ΑΠΑΝ ΤΟ ΣΤΡΑΤΟΠΕΔΟΝ ΑΥΤΩΝ ΚΑΙ ΩΧΟΝΤΟ ΠΟΛΕΜΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΥΡΟΝ ΑΥΤΟΝ ΕΠΙ ΥΔΑΤΟΣ ΠΟΛΛΟΥ ΕΝ ΓΑΒΑΩΝ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΙΔΟΝ ΠΑΣ Ο ΛΑΟΣ Ο ΜΕΤΑ ΙΣΜΑΗΛ ΤΟΝ ΙΩΑΝΑΝ ΚΑΙ ΤΟΥΣ ΗΓΕΜΟΝΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΗΣ ΜΕΤ' ΑΥΤΟΥ

14 ΚΑΙ ΑΝΕΣΤΡΕΨΑΝ ΠΡΟΣ ΙΩΑΝΑΝ

15 ΚΑΙ ΙΣΜΑΗΛ ΕΣΩΘΗ ΣΥΝ ΟΚΤΩ ΑΝΘΡΩΠΟΙΣ ΚΑΙ ΩΧΕΤΟ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ

16 ΚΑΙ ΕΛΑΒΕΝ ΙΩΑΝΑΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΛΑΟΥ ΟΥΣ ΑΠΕΣΤΡΕΨΕΝ ΑΠΟ ΙΣΜΑΗΛ ΔΥΝΑΤΟΥΣ ΑΝΔΡΑΣ ΕΝ ΠΟΛΕΜΩ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΛΟΙΠΑ ΚΑΙ ΤΟΥΣ ΕΥΝΟΥΧΟΥΣ ΟΥΣ ΑΠΕΣΤΡΕΨΕΝ ΑΠΟ ΓΑΒΑΩΝ

17 ΚΑΙ ΩΧΟΝΤΟ ΚΑΙ ΕΚΑΘΙΣΑΝ ΕΝ ΓΑΒΗΡΩΘ-ΧΑΜΑΑΜ ΤΗΝ ΠΡΟΣ ΒΗΘΛΕΕΜ ΤΟΥ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΑΙΓΥΠΤΟΝ

18 ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΧΑΛΔΑΙΩΝ ΟΤΙ ΕΦΟΒΗΘΗΣΑΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΤΙ ΕΠΑΤΑΞΕΝ ΙΣΜΑΗΛ ΤΟΝ ΓΟΔΟΛΙΑΝ ΟΝ ΚΑΤΕΣΤΗΣΕΝ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΝ ΤΗ ΓΗ

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1 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΙΩΑΝΑΝ ΚΑΙ ΑΖΑΡΙΑΣ ΥΙΟΣ ΜΑΑΣΑΙΟΥ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ

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2 ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΠΕΣΕΤΩ ΔΗ ΤΟ ΕΛΕΟΣ ΗΜΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΠΡΟΣΕΥΞΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΕΡΙ ΤΩΝ ΚΑΤΑΛΟΙΠΩΝ ΤΟΥΤΩΝ ΟΤΙ ΚΑΤΕΛΕΙΦΘΗΜΕΝ ΟΛΙΓΟΙ ΑΠΟ ΠΟΛΛΩΝ ΚΑΘΩΣ ΟΙ ΟΦΘΑΛΜΟΙ ΣΟΥ ΒΛΕΠΟΥΣΙΝ

3 ΚΑΙ ΑΝΑΓΓΕΙΛΑΤΩ ΗΜΙΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΤΗΝ ΟΔΟΝ Η ΠΟΡΕΥΣΟΜΕΘΑ ΕΝ ΑΥΤΗ ΚΑΙ ΛΟΓΟΝ ΟΝ ΠΟΙΗΣΟΜΕΝ

4 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΕΡΕΜΙΑΣ ΗΚΟΥΣΑ ΙΔΟΥ ΕΓΩ ΠΡΟΣΕΥΞΟΜΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΚΑΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΥΜΩΝ ΚΑΙ ΕΣΤΑΙ Ο ΛΟΓΟΣ ΟΝ ΑΝ ΑΠΟΚΡΙΘΗΣΕΤΑΙ ΚΥΡΙΟΣ ΑΝΑΓΓΕΛΩ ΥΜΙΝ ΟΥ ΜΗ ΚΡΥΨΩ ΑΦ' ΥΜΩΝ ΡΗΜΑ

5 ΚΑΙ ΑΥΤΟΙ ΕΙΠΑΝ ΤΩ ΙΕΡΕΜΙΑ ΕΣΤΩ ΚΥΡΙΟΣ ΕΝ ΗΜΙΝ ΕΙΣ ΜΑΡΤΥΡΑ ΔΙΚΑΙΟΝ ΚΑΙ ΠΙΣΤΟΝ ΕΙ ΜΗ ΚΑΤΑ ΠΑΝΤΑ ΤΟΝ ΛΟΓΟΝ ΟΝ ΑΝ ΑΠΟΣΤΕΙΛΗ ΣΕ ΚΥΡΙΟΣ ΠΡΟΣ ΗΜΑΣ ΟΥΤΩΣ ΠΟΙΗΣΟΜΕΝ

6 ΚΑΙ ΕΑΝ ΑΓΑΘΟΝ ΚΑΙ ΕΑΝ ΚΑΚΟΝ ΤΗΝ ΦΩΝΗΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΟΥ ΗΜΕΙΣ ΑΠΟΣΤΕΛΛΟΜΕΝ ΣΕ ΠΡΟΣ ΑΥΤΟΝ ΑΚΟΥΣΟΜΕΘΑ ΙΝΑ ΒΕΛΤΙΟΝ ΗΜΙΝ ΓΕΝΗΤΑΙ ΟΤΙ ΑΚΟΥΣΟΜΕΘΑ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

7 ΚΑΙ ΕΓΕΝΗΘΗ ΜΕΤΑ ΔΕΚΑ ΗΜΕΡΑΣ ΕΓΕΝΗΘΗ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ

8 ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΙΩΑΝΑΝ ΚΑΙ ΤΟΥΣ ΗΓΕΜΟΝΑΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ

9 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ

10 ΕΑΝ ΚΑΘΙΣΑΝΤΕΣ ΚΑΘΙΣΗΤΕ ΕΝ ΤΗ ΓΗ ΤΑΥΤΗ ΟΙΚΟΔΟΜΗΣΩ ΥΜΑΣ ΚΑΙ ΟΥ ΜΗ ΚΑΘΕΛΩ ΚΑΙ ΦΥΤΕΥΣΩ ΥΜΑΣ ΚΑΙ ΟΥ ΜΗ ΕΚΤΙΛΩ ΟΤΙ ΑΝΑΠΕΠΑΥΜΑΙ ΕΠΙ ΤΟΙΣ ΚΑΚΟΙΣ ΟΙΣ ΕΠΟΙΗΣΑ ΥΜΙΝ

11 ΜΗ ΦΟΒΗΘΗΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΟΥ ΥΜΕΙΣ ΦΟΒΕΙΣΘΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΜΗ ΦΟΒΗΘΗΤΕ ΦΗΣΙΝ ΚΥΡΙΟΣ ΟΤΙ ΜΕΘ' ΥΜΩΝ ΕΓΩ ΕΙΜΙ ΤΟΥ ΕΞΑΙΡΕΙΣΘΑΙ ΥΜΑΣ ΚΑΙ ΣΩΖΕΙΝ ΥΜΑΣ ΕΚ ΧΕΙΡΟΣ ΑΥΤΟΥ

12 ΚΑΙ ΔΩΣΩ ΥΜΙΝ ΕΛΕΟΣ ΚΑΙ ΕΛΕΗΣΩ ΥΜΑΣ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΗΝ ΥΜΩΝ

13 ΚΑΙ ΕΙ ΛΕΓΕΤΕ ΥΜΕΙΣ ΟΥ ΜΗ ΚΑΘΙΣΩΜΕΝ ΕΝ ΤΗ ΓΗ ΤΑΥΤΗ ΠΡΟΣ ΤΟ ΜΗ ΑΚΟΥΣΑΙ ΦΩΝΗΣ ΚΥΡΙΟΥ

14 ΟΤΙ ΕΙΣ ΓΗΝ ΑΙΓΥΠΤΟΥ ΕΙΣΕΛΕΥΣΟΜΕΘΑ ΚΑΙ ΟΥ ΜΗ ΙΔΩΜΕΝ ΠΟΛΕΜΟΝ ΚΑΙ ΦΩΝΗΝ ΣΑΛΠΙΓΓΟΣ ΟΥ ΜΗ ΑΚΟΥΣΩΜΕΝ ΚΑΙ ΕΝ ΑΡΤΟΙΣ ΟΥ ΜΗ ΠΕΙΝΑΣΩΜΕΝ ΚΑΙ ΕΚΕΙ ΟΙΚΗΣΟΜΕΝ

15 ΔΙΑ ΤΟΥΤΟ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΑΝ ΥΜΕΙΣ ΔΩΤΕ ΤΟ ΠΡΟΣΩΠΟΝ ΥΜΩΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΙΣΕΛΘΗΤΕ ΕΚΕΙ ΚΑΤΟΙΚΕΙΝ

16 ΚΑΙ ΕΣΤΑΙ Η ΡΟΜΦΑΙΑ ΗΝ ΥΜΕΙΣ ΦΟΒΕΙΣΘΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΗΣ ΕΥΡΗΣΕΙ ΥΜΑΣ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ ΚΑΙ Ο ΛΙΜΟΣ ΟΥ ΥΜΕΙΣ ΛΟΓΟΝ ΕΧΕΤΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΤΑΛΗΜΨΕΤΑΙ ΥΜΑΣ ΟΠΙΣΩ ΥΜΩΝ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΕΚΕΙ ΑΠΟΘΑΝΕΙΣΘΕ

17 ΚΑΙ ΕΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΓΕΝΕΙΣ ΟΙ ΘΕΝΤΕΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΕΙΣ ΓΗΝ ΑΙΓΥΠΤΟΥ ΕΝΟΙΚΕΙΝ ΕΚΕΙ ΕΚΛΕΙΨΟΥΣΙΝ ΕΝ ΤΗ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΤΩ ΛΙΜΩ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΥΤΩΝ ΟΥΘΕΙΣ ΣΩΖΟΜΕΝΟΣ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΩΝ ΕΓΩ ΕΠΑΓΩ ΕΠ' ΑΥΤΟΥΣ

18 ΟΤΙ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΘΩΣ ΕΣΤΑΞΕΝ Ο ΘΥΜΟΣ ΜΟΥ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΟΥΤΩΣ ΣΤΑΞΕΙ Ο ΘΥΜΟΣ ΜΟΥ ΕΦ' ΥΜΑΣ ΕΙΣΕΛΘΟΝΤΩΝ ΥΜΩΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΣΕΣΘΕ ΕΙΣ ΑΒΑΤΟΝ ΚΑΙ ΥΠΟΧΕΙΡΙΟΙ ΚΑΙ ΕΙΣ ΑΡΑΝ ΚΑΙ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ ΟΥΚΕΤΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ

19 Α ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΦ' ΥΜΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΙΟΥΔΑ ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΝΥΝ ΓΝΟΝΤΕΣ ΓΝΩΣΕΣΘΕ

20 ΟΤΙ ΕΠΟΝΗΡΕΥΣΑΣΘΕ ΕΝ ΨΥΧΑΙΣ ΥΜΩΝ ΑΠΟΣΤΕΙΛΑΝΤΕΣ ΜΕ ΛΕΓΟΝΤΕΣ ΠΡΟΣΕΥΞΑΙ ΠΕΡΙ ΗΜΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΚΑΤΑ ΠΑΝΤΑ Α ΕΑΝ ΛΑΛΗΣΗ ΣΟΙ ΚΥΡΙΟΣ ΠΟΙΗΣΟΜΕΝ

21 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΤΕ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΗΣ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΠΡΟΣ ΥΜΑΣ

22 ΚΑΙ ΝΥΝ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΕΚΛΕΙΨΕΤΕ ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΥΜΕΙΣ ΒΟΥΛΕΣΘΕ ΕΙΣΕΛΘΕΙΝ ΚΑΤΟΙΚΕΙΝ ΕΚΕΙ

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1 ΚΑΙ ΕΓΕΝΗΘΗ ΩΣ ΕΠΑΥΣΑΤΟ ΙΕΡΕΜΙΑΣ ΛΕΓΩΝ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΚΥΡΙΟΥ ΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ

2 ΚΑΙ ΕΙΠΕΝ ΑΖΑΡΙΑΣ ΥΙΟΣ ΜΑΑΣΑΙΟΥ ΚΑΙ ΙΩΑΝΑΝ ΥΙΟΣ ΚΑΡΗΕ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΟΙ ΕΙΠΑΝΤΕΣ ΤΩ ΙΕΡΕΜΙΑ ΛΕΓΟΝΤΕΣ ΨΕΥΔΗ ΟΥΚ ΑΠΕΣΤΕΙΛΕΝ ΣΕ ΚΥΡΙΟΣ ΠΡΟΣ ΗΜΑΣ ΛΕΓΩΝ ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΑΙΓΥΠΤΟΝ ΟΙΚΕΙΝ ΕΚΕΙ

3 ΑΛΛ' Η ΒΑΡΟΥΧ ΥΙΟΣ ΝΗΡΙΟΥ ΣΥΜΒΑΛΛΕΙ ΣΕ ΠΡΟΣ ΗΜΑΣ ΙΝΑ ΔΩΣ ΗΜΑΣ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΤΟΥ ΘΑΝΑΤΩΣΑΙ ΗΜΑΣ ΚΑΙ ΑΠΟΙΚΙΣΘΗΝΑΙ ΗΜΑΣ ΕΙΣ ΒΑΒΥΛΩΝΑ

4 ΚΑΙ ΟΥΚ ΗΚΟΥΣΕΝ ΙΩΑΝΑΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΚΑΤΟΙΚΗΣΑΙ ΕΝ ΓΗ ΙΟΥΔΑ

5 ΚΑΙ ΕΛΑΒΕΝ ΙΩΑΝΑΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΗΓΕΜΟΝΕΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΙΟΥΔΑ ΤΟΥΣ ΑΠΟΣΤΡΕΨΑΝΤΑΣ ΚΑΤΟΙΚΕΙΝ ΕΝ ΤΗ ΓΗ

6 ΤΟΥΣ ΔΥΝΑΤΟΥΣ ΑΝΔΡΑΣ ΚΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΤΑ ΝΗΠΙΑ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΑΣ ΨΥΧΑΣ ΑΣ ΚΑΤΕΛΙΠΕΝ ΝΑΒΟΥΖΑΡΔΑΝ ΜΕΤΑ ΓΟΔΟΛΙΟΥ ΥΙΟΥ ΑΧΙΚΑΜ ΚΑΙ ΙΕΡΕΜΙΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ ΒΑΡΟΥΧ ΥΙΟΝ ΝΗΡΙΟΥ

7 ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΟΤΙ ΟΥΚ ΗΚΟΥΣΑΝ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΑΦΝΑΣ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΕΝ ΤΑΦΝΑΣ ΛΕΓΩΝ

9 ΛΑΒΕ ΣΕΑΥΤΩ ΛΙΘΟΥΣ ΜΕΓΑΛΟΥΣ ΚΑΙ ΚΑΤΑΚΡΥΨΟΝ ΑΥΤΟΥΣ ΕΝ ΠΡΟΘΥΡΟΙΣ ΕΝ ΠΥΛΗ ΤΗΣ ΟΙΚΙΑΣ ΦΑΡΑΩ ΕΝ ΤΑΦΝΑΣ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΑΝΔΡΩΝ ΙΟΥΔΑ

10 ΚΑΙ ΕΡΕΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΚΑΙ ΑΞΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΘΗΣΕΙ ΑΥΤΟΥ ΤΟΝ ΘΡΟΝΟΝ ΕΠΑΝΩ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΩΝ ΚΑΤΕΚΡΥΨΑΣ ΚΑΙ ΑΡΕΙ ΤΑ ΟΠΛΑ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΥΣ

11 ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΚΑΙ ΠΑΤΑΞΕΙ ΓΗΝ ΑΙΓΥΠΤΟΥ ΟΥΣ ΕΙΣ ΘΑΝΑΤΟΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΟΥΣ ΕΙΣ ΑΠΟΙΚΙΣΜΟΝ ΕΙΣ ΑΠΟΙΚΙΣΜΟΝ ΚΑΙ ΟΥΣ ΕΙΣ ΡΟΜΦΑΙΑΝ ΕΙΣ ΡΟΜΦΑΙΑΝ

12 ΚΑΙ ΚΑΥΣΕΙ ΠΥΡ ΕΝ ΟΙΚΙΑΙΣ ΘΕΩΝ ΑΥΤΩΝ ΚΑΙ ΕΜΠΥΡΙΕΙ ΑΥΤΑΣ ΚΑΙ ΑΠΟΙΚΙΕΙ ΑΥΤΟΥΣ ΚΑΙ ΦΘΕΙΡΙΕΙ ΓΗΝ ΑΙΓΥΠΤΟΥ ΩΣΠΕΡ ΦΘΕΙΡΙΖΕΙ ΠΟΙΜΗΝ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΝ ΕΙΡΗΝΗ

13 ΚΑΙ ΣΥΝΤΡΙΨΕΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΗΛΙΟΥ ΠΟΛΕΩΣ ΤΟΥΣ ΕΝ ΩΝ ΚΑΙ ΤΑΣ ΟΙΚΙΑΣ ΑΥΤΩΝ ΚΑΤΑΚΑΥΣΕΙ ΕΝ ΠΥΡΙ

JEREMIAS (JEREMIAH) CHAPTER 51

1 Ο ΛΟΓΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΠΡΟΣ ΙΕΡΕΜΙΑΝ ΑΠΑΣΙΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΚΑΙ ΤΟΙΣ ΚΑΘΗΜΕΝΟΙΣ ΕΝ ΜΑΓΔΩΛΩ ΚΑΙ ΕΝ ΤΑΦΝΑΣ ΚΑΙ ΕΝ ΓΗ ΠΑΘΟΥΡΗΣ ΛΕΓΩΝ

2 ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΥΜΕΙΣ ΕΩΡΑΚΑΤΕ ΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΠΗΓΑΓΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΙΟΥΔΑ ΚΑΙ ΙΔΟΥ ΕΙΣΙΝ ΕΡΗΜΟΙ ΑΠΟ ΕΝΟΙΚΩΝ

3 ΑΠΟ ΠΡΟΣΩΠΟΥ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ ΗΣ ΕΠΟΙΗΣΑΝ ΠΑΡΑΠΙΚΡΑΝΑΙ ΜΕ ΠΟΡΕΥΘΕΝΤΕΣ ΘΥΜΙΑΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΟΙΣ ΟΥΚ ΕΓΝΩΤΕ

4 ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΠΡΟΣ ΥΜΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΜΟΥ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΟΡΘΡΟΥ ΚΑΙ ΑΠΕΣΤΕΙΛΑ ΛΕΓΩΝ ΜΗ ΠΟΙΗΣΗΤΕ ΤΟ ΠΡΑΓΜΑ ΤΗΣ ΜΟΛΥΝΣΕΩΣ ΤΑΥΤΗΣ ΗΣ ΕΜΙΣΗΣΑ

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5 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΟΥΚ ΕΚΛΙΝΑΝ ΤΟ ΟΥΣ ΑΥΤΩΝ ΑΠΟΣΤΡΕΨΑΙ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΑΥΤΩΝ ΠΡΟΣ ΤΟ ΜΗ ΘΥΜΙΑΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ

6 ΚΑΙ ΕΣΤΑΞΕΝ Η ΟΡΓΗ ΜΟΥ ΚΑΙ Ο ΘΥΜΟΣ ΜΟΥ ΚΑΙ ΕΞΕΚΑΥΘΗ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΕΡΗΜΩΣΙΝ ΚΑΙ ΕΙΣ ΑΒΑΤΟΝ ΩΣ Η ΗΜΕΡΑ ΑΥΤΗ

7 ΚΑΙ ΝΥΝ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΙΝΑ ΤΙ ΥΜΕΙΣ ΠΟΙΕΙΤΕ ΚΑΚΑ ΜΕΓΑΛΑ ΕΠΙ ΨΥΧΑΙΣ ΥΜΩΝ ΕΚΚΟΨΑΙ ΥΜΩΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΓΥΝΑΙΚΑ ΝΗΠΙΟΝ ΚΑΙ ΘΗΛΑΖΟΝΤΑ ΕΚ ΜΕΣΟΥ ΙΟΥΔΑ ΠΡΟΣ ΤΟ ΜΗ ΚΑΤΑΛΕΙΦΘΗΝΑΙ ΥΜΩΝ ΜΗΔΕΝΑ

8 ΠΑΡΑΠΙΚΡΑΝΑΙ ΜΕ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΘΥΜΙΑΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΕΙΣ ΗΝ ΕΙΣΗΛΘΑΤΕ ΕΝΟΙΚΕΙΝ ΕΚΕΙ ΙΝΑ ΕΚΚΟΠΗΤΕ ΚΑΙ ΙΝΑ ΓΕΝΗΣΘΕ ΕΙΣ ΚΑΤΑΡΑΝ ΚΑΙ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΗΣ ΓΗΣ

9 ΜΗ ΕΠΙΛΕΛΗΣΘΕ ΥΜΕΙΣ ΤΩΝ ΚΑΚΩΝ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΚΑΙ ΤΩΝ ΚΑΚΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΤΩΝ ΚΑΚΩΝ ΤΩΝ ΑΡΧΟΝΤΩΝ ΥΜΩΝ ΚΑΙ ΤΩΝ ΚΑΚΩΝ ΤΩΝ ΓΥΝΑΙΚΩΝ ΥΜΩΝ ΩΝ ΕΠΟΙΗΣΑΝ ΕΝ ΓΗ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ

10 ΚΑΙ ΟΥΚ ΕΠΑΥΣΑΝΤΟ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΟΥΚ ΑΝΤΕΙΧΟΝΤΟ ΤΩΝ ΠΡΟΣΤΑΓΜΑΤΩΝ ΜΟΥ ΩΝ ΕΔΩΚΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ

11 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΦΙΣΤΗΜΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ

12 ΤΟΥ ΑΠΟΛΕΣΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥΣ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΕΚΛΕΙΨΟΥΣΙΝ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΚΑΙ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΕΙΣ ΚΑΤΑΡΑΝ

13 ΚΑΙ ΕΠΙΣΚΕΨΟΜΑΙ ΕΠΙ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΩΣ ΕΠΕΣΚΕΨΑΜΗΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΚΑΙ ΕΝ ΘΑΝΑΤΩ

14 ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΣΕΣΩΣΜΕΝΟΣ ΟΥΘΕΙΣ ΤΩΝ ΕΠΙΛΟΙΠΩΝ ΙΟΥΔΑ ΤΩΝ ΠΑΡΟΙΚΟΥΝΤΩΝ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΕΙΣ ΓΗΝ ΙΟΥΔΑ ΕΦ' ΗΝ ΑΥΤΟΙ ΕΛΠΙΖΟΥΣΙΝ ΤΑΙΣ ΨΥΧΑΙΣ ΑΥΤΩΝ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΕΚΕΙ ΟΥ ΜΗ ΕΠΙΣΤΡΕΨΩΣΙΝ ΑΛΛ' Η ΑΝΑΣΕΣΩΣΜΕΝΟΙ

15 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΤΩ ΙΕΡΕΜΙΑ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΟΙ ΓΝΟΝΤΕΣ ΟΤΙ ΘΥΜΙΩΣΙΝ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΘΕΟΙΣ ΕΤΕΡΟΙΣ ΚΑΙ ΠΑΣΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΣΥΝΑΓΩΓΗ ΜΕΓΑΛΗ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΙ ΚΑΘΗΜΕΝΟΙ ΕΝ ΓΗ ΑΙΓΥΠΤΩ ΕΝ ΠΑΘΟΥΡΗ ΛΕΓΟΝΤΕΣ

16 Ο ΛΟΓΟΣ ΟΝ ΕΛΑΛΗΣΑΣ ΠΡΟΣ ΗΜΑΣ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΟΥΚ ΑΚΟΥΣΟΜΕΝ ΣΟΥ

17 ΟΤΙ ΠΟΙΟΥΝΤΕΣ ΠΟΙΗΣΟΜΕΝ ΠΑΝΤΑ ΤΟΝ ΛΟΓΟΝ ΟΣ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΗΜΩΝ ΘΥΜΙΑΝ ΤΗ ΒΑΣΙΛΙΣΣΗ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΣΠΕΝΔΕΙΝ ΑΥΤΗ ΣΠΟΝΔΑΣ ΚΑΘΑ ΕΠΟΙΗΣΑΜΕΝ ΗΜΕΙΣ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΗΜΩΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΗΜΩΝ ΕΝ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΛΗΣΘΗΜΕΝ ΑΡΤΩΝ ΚΑΙ ΕΓΕΝΟΜΕΘΑ ΧΡΗΣΤΟΙ ΚΑΙ ΚΑΚΑ ΟΥΚ ΕΙΔΟΜΕΝ

18 ΚΑΙ ΩΣ ΔΙΕΛΙΠΟΜΕΝ ΘΥΜΙΩΝΤΕΣ ΤΗ ΒΑΣΙΛΙΣΣΗ ΤΟΥ ΟΥΡΑΝΟΥ ΗΛΑΤΤΩΘΗΜΕΝ ΠΑΝΤΕΣ ΚΑΙ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΕΞΕΛΙΠΟΜΕΝ

19 ΚΑΙ ΟΤΙ ΗΜΕΙΣ ΘΥΜΙΩΜΕΝ ΤΗ ΒΑΣΙΛΙΣΣΗ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΣΠΕΙΣΑΜΕΝ ΑΥΤΗ ΣΠΟΝΔΑΣ ΜΗ ΑΝΕΥ ΤΩΝ ΑΝΔΡΩΝ ΗΜΩΝ ΕΠΟΙΗΣΑΜΕΝ ΑΥΤΗ ΧΑΥΩΝΑΣ ΚΑΙ ΕΣΠΕΙΣΑΜΕΝ ΣΠΟΝΔΑΣ ΑΥΤΗ

20 ΚΑΙ ΕΙΠΕΝ ΙΕΡΕΜΙΑΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΟΙΣ ΔΥΝΑΤΟΙΣ ΚΑΙ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΚΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ ΤΟΙΣ ΑΠΟΚΡΙΘΕΙΣΙΝ ΑΥΤΩ ΛΟΓΟΥΣ ΛΕΓΩΝ

21 ΟΥΧΙ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ ΟΥ ΕΘΥΜΙΑΣΑΤΕ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΙΟΥΔΑ ΚΑΙ ΕΞΩΘΕΝ ΙΕΡΟΥΣΑΛΗΜ ΥΜΕΙΣ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΥΜΩΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΥΜΩΝ ΚΑΙ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΕΜΝΗΣΘΗ ΚΥΡΙΟΣ ΚΑΙ ΑΝΕΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ

22 ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ ΚΥΡΙΟΣ ΕΤΙ ΦΕΡΕΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΠΟΝΗΡΙΑΣ ΠΡΑΓΜΑΤΩΝ ΥΜΩΝ ΑΠΟ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΩΝ ΕΠΟΙΗΣΑΤΕ ΚΑΙ ΕΓΕΝΗΘΗ Η ΓΗ ΥΜΩΝ ΕΙΣ ΕΡΗΜΩΣΙΝ ΚΑΙ ΕΙΣ ΑΒΑΤΟΝ ΚΑΙ ΕΙΣ ΑΡΑΝ ΩΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΑΥΤΗ

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34 ΕΙΠΟΝ ΑΥΤΩ ΟΥΤΩΣ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΟΥ ΟΥΣ ΕΓΩ ΩΚΟΔΟΜΗΣΑ ΕΓΩ ΚΑΘΑΙΡΩ ΚΑΙ ΟΥΣ ΕΓΩ ΕΦΥΤΕΥΣΑ ΕΓΩ ΕΚΤΙΛΛΩ

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JEREMIAS (JEREMIAH) CHAPTER 52

1 ΟΝΤΟΣ ΕΙΚΟΣΤΟΥ ΚΑΙ ΕΝΟΣ ΕΤΟΥΣ ΣΕΔΕΚΙΟΥ ΕΝ ΤΩ ΒΑΣΙΛΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΔΕΚΑ ΕΤΗ ΕΒΑΣΙΛΕΥΣΕΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΝΟΜΑ ΤΗ ΜΗΤΡΙ ΑΥΤΟΥ ΑΜΙΤΑΑΛ ΘΥΓΑΤΗΡ ΙΕΡΕΜΙΟΥ ΕΚ ΛΟΒΕΝΑ

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ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΠΕΡΙΕΧΑΡΑΚΩΣΑΝ ΑΥΤΗΝ ΚΑΙ ΠΕΡΙΩΚΟΔΟΜΗΣΑΝ ΑΥΤΗΝ ΤΕΤΡΑΠΕΔΟΙΣ ΛΙΘΟΙΣ ΚΥΚΛΩ

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6 ΕΝ ΤΗ ΕΝΑΤΗ ΤΟΥ ΜΗΝΟΣ ΚΑΙ ΕΣΤΕΡΕΩΘΗ Ο ΛΙΜΟΣ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΟΥΚ ΗΣΑΝ ΑΡΤΟΙ ΤΩ ΛΑΩ ΤΗΣ ΓΗΣ

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17 ΚΑΙ ΤΟΥΣ ΣΤΥΛΟΥΣ ΤΟΥΣ ΧΑΛΚΟΥΣ ΤΟΥΣ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΤΑΣ ΒΑΣΕΙΣ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΧΑΛΚΗΝ ΤΗΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΣΥΝΕΤΡΙΨΑΝ ΟΙ ΧΑΛΔΑΙΟΙ ΚΑΙ ΕΛΑΒΟΝ ΤΟΝ ΧΑΛΚΟΝ ΑΥΤΩΝ ΚΑΙ ΑΠΗΝΕΓΚΑΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

18 ΚΑΙ ΤΗΝ ΣΤΕΦΑΝΗΝ ΚΑΙ ΤΑΣ ΦΙΑΛΑΣ ΚΑΙ ΤΑΣ ΚΡΕΑΓΡΑΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΧΑΛΚΑ ΕΝ ΟΙΣ ΕΛΕΙΤΟΥΡΓΟΥΝ ΕΝ ΑΥΤΟΙΣ

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24 ΚΑΙ ΕΛΑΒΕΝ Ο ΑΡΧΙΜΑΓΕΙΡΟΣ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΠΡΩΤΟΝ ΚΑΙ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΔΕΥΤΕΡΕΥΟΝΤΑ ΚΑΙ ΤΟΥΣ ΤΡΕΙΣ ΤΟΥΣ ΦΥΛΑΤΤΟΝΤΑΣ ΤΗΝ ΟΔΟΝ

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THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

LAMENTATIONS OF JEREMIAH CHAPTER 1

1A ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΟ ΑΙΧΜΑΛΩΤΙΣΘΗΝΑΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΡΗΜΩΘΗΝΑΙ ΕΚΑΘΙΣΕΝ ΙΕΡΕΜΙΑΣ ΚΛΑΙΩΝ ΚΑΙ ΕΘΡΗΝΗΣΕΝ ΤΟΝ ΘΡΗΝΟΝ ΤΟΥΤΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΙΠΕΝ

1 ΠΩΣ ΕΚΑΘΙΣΕΝ ΜΟΝΗ Η ΠΟΛΙΣ Η ΠΕΠΛΗΘΥΜΜΕΝΗ ΛΑΩΝ ΕΓΕΝΗΘΗ ΩΣ ΧΗΡΑ ΠΕΠΛΗΘΥΜΜΕΝΗ ΕΝ ΕΘΝΕΣΙΝ ΑΡΧΟΥΣΑ ΕΝ ΧΩΡΑΙΣ ΕΓΕΝΗΘΗ ΕΙΣ ΦΟΡΟΝ

2 ΚΛΑΙΟΥΣΑ ΕΚΛΑΥΣΕΝ ΕΝ ΝΥΚΤΙ ΚΑΙ ΤΑ ΔΑΚΡΥΑ ΑΥΤΗΣ ΕΠΙ ΤΩΝ ΣΙΑΓΟΝΩΝ ΑΥΤΗΣ ΚΑΙ ΟΥΧ ΥΠΑΡΧΕΙ Ο ΠΑΡΑΚΑΛΩΝ ΑΥΤΗΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΑΓΑΠΩΝΤΩΝ ΑΥΤΗΝ ΠΑΝΤΕΣ ΟΙ ΦΙΛΟΥΝΤΕΣ ΑΥΤΗΝ ΗΘΕΤΗΣΑΝ ΕΝ ΑΥΤΗ ΕΓΕΝΟΝΤΟ ΑΥΤΗ ΕΙΣ ΕΧΘΡΟΥΣ

3 ΜΕΤΩΚΙΣΘΗ Η ΙΟΥΔΑΙΑ ΑΠΟ ΤΑΠΕΙΝΩΣΕΩΣ ΑΥΤΗΣ ΚΑΙ ΑΠΟ ΠΛΗΘΟΥΣ ΔΟΥΛΕΙΑΣ ΑΥΤΗΣ ΕΚΑΘΙΣΕΝ ΕΝ ΕΘΝΕΣΙΝ ΟΥΧ ΕΥΡΕΝ ΑΝΑΠΑΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΑΔΙΩΚΟΝΤΕΣ ΑΥΤΗΝ ΚΑΤΕΛΑΒΟΝ ΑΥΤΗΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΘΛΙΒΟΝΤΩΝ

4 ΟΔΟΙ ΣΙΩΝ ΠΕΝΘΟΥΣΙΝ ΠΑΡΑ ΤΟ ΜΗ ΕΙΝΑΙ ΕΡΧΟΜΕΝΟΥΣ ΕΝ ΕΟΡΤΗ ΠΑΣΑΙ ΑΙ ΠΥΛΑΙ ΑΥΤΗΣ ΗΦΑΝΙΣΜΕΝΑΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΗΣ ΑΝΑΣΤΕΝΑΖΟΥΣΙΝ ΑΙ ΠΑΡΘΕΝΟΙ ΑΥΤΗΣ ΑΓΟΜΕΝΑΙ ΚΑΙ ΑΥΤΗ ΠΙΚΡΑΙΝΟΜΕΝΗ ΕΝ ΕΑΥΤΗ

5 ΕΓΕΝΟΝΤΟ ΟΙ ΘΛΙΒΟΝΤΕΣ ΑΥΤΗΝ ΕΙΣ ΚΕΦΑΛΗΝ ΚΑΙ ΟΙ ΕΧΘΡΟΙ ΑΥΤΗΣ ΕΥΘΗΝΟΥΣΑΝ ΟΤΙ ΚΥΡΙΟΣ ΕΤΑΠΕΙΝΩΣΕΝ ΑΥΤΗΝ ΕΠΙ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΑΣΕΒΕΙΩΝ ΑΥΤΗΣ ΤΑ ΝΗΠΙΑ ΑΥΤΗΣ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΘΛΙΒΟΝΤΟΣ

6 ΚΑΙ ΕΞΗΛΘΕΝ ΕΚ ΘΥΓΑΤΡΟΣ ΣΙΩΝ ΠΑΣΑ Η ΕΥΠΡΕΠΕΙΑ ΑΥΤΗΣ ΕΓΕΝΟΝΤΟ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΗΣ ΩΣ ΚΡΙΟΙ ΟΥΧ ΕΥΡΙΣΚΟΝΤΕΣ ΝΟΜΗΝ ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΕΝ ΟΥΚ ΙΣΧΥΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΔΙΩΚΟΝΤΟΣ

7 ΕΜΝΗΣΘΗ ΙΕΡΟΥΣΑΛΗΜ ΗΜΕΡΩΝ ΤΑΠΕΙΝΩΣΕΩΣ ΑΥΤΗΣ ΚΑΙ ΑΠΩΣΜΩΝ ΑΥΤΗΣ ΠΑΝΤΑ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΑΥΤΗΣ ΟΣΑ ΗΝ ΕΞ ΗΜΕΡΩΝ ΑΡΧΑΙΩΝ ΕΝ ΤΩ ΠΕΣΕΙΝ ΤΟΝ ΛΑΟΝ ΑΥΤΗΣ ΕΙΣ ΧΕΙΡΑΣ ΘΛΙΒΟΝΤΟΣ ΚΑΙ ΟΥΚ ΗΝ Ο ΒΟΗΘΩΝ ΑΥΤΗ ΙΔΟΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΑΥΤΗΣ ΕΓΕΛΑΣΑΝ ΕΠΙ ΜΕΤΟΙΚΕΣΙΑ ΑΥΤΗΣ

8 ΑΜΑΡΤΙΑΝ ΗΜΑΡΤΕΝ ΙΕΡΟΥΣΑΛΗΜ ΔΙΑ ΤΟΥΤΟ ΕΙΣ ΣΑΛΟΝ ΕΓΕΝΕΤΟ ΠΑΝΤΕΣ ΟΙ ΔΟΞΑΖΟΝΤΕΣ ΑΥΤΗΝ ΕΤΑΠΕΙΝΩΣΑΝ ΑΥΤΗΝ ΕΙΔΟΝ ΓΑΡ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ ΚΑΙ ΓΕ ΑΥΤΗ ΣΤΕΝΑΖΟΥΣΑ ΚΑΙ ΑΠΕΣΤΡΑΦΗ ΟΠΙΣΩ

9 ΑΚΑΘΑΡΣΙΑ ΑΥΤΗΣ ΠΡΟΣ ΠΟΔΩΝ ΑΥΤΗΣ ΟΥΚ ΕΜΝΗΣΘΗ ΕΣΧΑΤΑ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΒΙΒΑΣΕΝ ΥΠΕΡΟΓΚΑ ΟΥΚ ΕΣΤΙΝ Ο ΠΑΡΑΚΑΛΩΝ ΑΥΤΗΝ ΙΔΕ ΚΥΡΙΕ ΤΗΝ ΤΑΠΕΙΝΩΣΙΝ ΜΟΥ ΟΤΙ ΕΜΕΓΑΛΥΝΘΗ ΕΧΘΡΟΣ

10 ΧΕΙΡΑ ΑΥΤΟΥ ΕΞΕΠΕΤΑΣΕΝ ΘΛΙΒΩΝ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΑΥΤΗΣ ΕΙΔΕΝ ΓΑΡ ΕΘΝΗ ΕΙΣΕΛΘΟΝΤΑ ΕΙΣ ΤΟ ΑΓΙΑΣΜΑ ΑΥΤΗΣ Α ΕΝΕΤΕΙΛΩ ΜΗ ΕΙΣΕΛΘΕΙΝ ΑΥΤΑ ΕΙΣ ΕΚΚΛΗΣΙΑΝ ΣΟΥ

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ΕΚΛΕΚΤΟΥΣ ΜΟΥ ΛΗΝΟΝ ΕΠΑΤΗΣΕΝ ΚΥΡΙΟΣ ΠΑΡΘΕΝΩ ΘΥΓΑΤΡΙ ΙΟΥΔΑ ΕΠΙ ΤΟΥΤΟΙΣ ΕΓΩ ΚΛΑΙΩ

16 Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΚΑΤΗΓΑΓΕΝ ΥΔΩΡ ΟΤΙ ΕΜΑΚΡΥΝΘΗ ΑΠ' ΕΜΟΥ Ο ΠΑΡΑΚΑΛΩΝ ΜΕ Ο ΕΠΙΣΤΡΕΦΩΝ ΨΥΧΗΝ ΜΟΥ ΕΓΕΝΟΝΤΟ ΟΙ ΥΙΟΙ ΜΟΥ ΗΦΑΝΙΣΜΕΝΟΙ ΟΤΙ ΕΚΡΑΤΑΙΩΘΗ Ο ΕΧΘΡΟΣ

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20 ΙΔΕ ΚΥΡΙΕ ΟΤΙ ΘΛΙΒΟΜΑΙ Η ΚΟΙΛΙΑ ΜΟΥ ΕΤΑΡΑΧΘΗ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΕΣΤΡΑΦΗ ΕΝ ΕΜΟΙ ΟΤΙ ΠΑΡΑΠΙΚΡΑΙΝΟΥΣΑ ΠΑΡΕΠΙΚΡΑΝΑ ΕΞΩΘΕΝ ΗΤΕΚΝΩΣΕΝ ΜΕ ΜΑΧΑΙΡΑ ΩΣΠΕΡ ΘΑΝΑΤΟΣ ΕΝ ΟΙΚΩ

21 ΑΚΟΥΣΑΤΕ ΔΗ ΟΤΙ ΣΤΕΝΑΖΩ ΕΓΩ ΟΥΚ ΕΣΤΙΝ Ο ΠΑΡΑΚΑΛΩΝ ΜΕ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΗΚΟΥΣΑΝ ΤΑ ΚΑΚΑ ΜΟΥ ΚΑΙ ΕΧΑΡΗΣΑΝ ΟΤΙ ΣΥ ΕΠΟΙΗΣΑΣ ΕΠΗΓΑΓΕΣ ΗΜΕΡΑΝ ΕΚΑΛΕΣΑΣ ΚΑΙΡΟΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΟΜΟΙΟΙ ΕΜΟΙ

22 ΕΙΣΕΛΘΟΙ ΠΑΣΑ Η ΚΑΚΙΑ ΑΥΤΩΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΕΠΙΦΥΛΛΙΣΟΝ ΑΥΤΟΙΣ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΝ ΕΠΙΦΥΛΛΙΔΑ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΑΜΑΡΤΗΜΑΤΩΝ ΜΟΥ ΟΤΙ ΠΟΛΛΟΙ ΟΙ ΣΤΕΝΑΓΜΟΙ ΜΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΛΥΠΕΙΤΑΙ

LAMENTATIONS OF JEREMIAH CHAPTER 2

1 ΠΩΣ ΕΓΝΟΦΩΣΕΝ ΕΝ ΟΡΓΗ ΑΥΤΟΥ ΚΥΡΙΟΣ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΙΩΝ ΚΑΤΕΡΡΙΨΕΝ ΕΞ ΟΥΡΑΝΟΥ ΕΙΣ ΓΗΝ ΔΟΞΑΣΜΑ ΙΣΡΑΗΛ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗ ΥΠΟΠΟΔΙΟΥ ΠΟΔΩΝ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΑΥΤΟΥ

2 ΚΑΤΕΠΟΝΤΙΣΕΝ ΚΥΡΙΟΣ ΟΥ ΦΕΙΣΑΜΕΝΟΣ ΠΑΝΤΑ ΤΑ ΩΡΑΙΑ ΙΑΚΩΒ ΚΑΘΕΙΛΕΝ ΕΝ ΘΥΜΩ ΑΥΤΟΥ ΤΑ ΟΧΥΡΩΜΑΤΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΙΟΥΔΑ ΕΚΟΛΛΗΣΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΕΒΕΒΗΛΩΣΕΝ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΑΥΤΗΣ

3 ΣΥΝΕΚΛΑΣΕΝ ΕΝ ΟΡΓΗ ΘΥΜΟΥ ΑΥΤΟΥ ΠΑΝ ΚΕΡΑΣ ΙΣΡΑΗΛ ΑΠΕΣΤΡΕΨΕΝ ΟΠΙΣΩ ΔΕΞΙΑΝ ΑΥΤΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΕΧΘΡΟΥ ΚΑΙ ΑΝΗΨΕΝ ΕΝ ΙΑΚΩΒ ΩΣ ΠΥΡ ΦΛΟΓΑ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΠΑΝΤΑ ΤΑ ΚΥΚΛΩ

4 ΕΝΕΤΕΙΝΕΝ ΤΟΞΟΝ ΑΥΤΟΥ ΩΣ ΕΧΘΡΟΣ ΕΣΤΕΡΕΩΣΕΝ ΔΕΞΙΑΝ ΑΥΤΟΥ ΩΣ ΥΠΕΝΑΝΤΙΟΣ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΠΑΝΤΑ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΟΦΘΑΛΜΩΝ ΜΟΥ ΕΝ ΣΚΗΝΗ ΘΥΓΑΤΡΟΣ ΣΙΩΝ ΕΞΕΧΕΕΝ ΩΣ ΠΥΡ ΤΟΝ ΘΥΜΟΝ ΑΥΤΟΥ

5 ΕΓΕΝΗΘΗ ΚΥΡΙΟΣ ΩΣ ΕΧΘΡΟΣ ΚΑΤΕΠΟΝΤΙΣΕΝ ΙΣΡΑΗΛ ΚΑΤΕΠΟΝΤΙΣΕΝ ΠΑΣΑΣ ΤΑΣ ΒΑΡΕΙΣ ΑΥΤΗΣ ΔΙΕΦΘΕΙΡΕΝ ΤΑ ΟΧΥΡΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΕΠΛΗΘΥΝΕΝ ΤΗ ΘΥΓΑΤΡΙ ΙΟΥΔΑ ΤΑΠΕΙΝΟΥΜΕΝΗΝ ΚΑΙ ΤΕΤΑΠΕΙΝΩΜΕΝΗΝ

6 ΚΑΙ ΔΙΕΠΕΤΑΣΕΝ ΩΣ ΑΜΠΕΛΟΝ ΤΟ ΣΚΗΝΩΜΑ ΑΥΤΟΥ ΔΙΕΦΘΕΙΡΕΝ ΕΟΡΤΗΝ ΑΥΤΟΥ ΕΠΕΛΑΘΕΤΟ ΚΥΡΙΟΣ Ο ΕΠΟΙΗΣΕΝ ΕΝ ΣΙΩΝ ΕΟΡΤΗΣ ΚΑΙ ΣΑΒΒΑΤΟΥ ΚΑΙ ΠΑΡΩΞΥΝΕΝ ΕΜΒΡΙΜΗΜΑΤΙ ΟΡΓΗΣ ΑΥΤΟΥ ΒΑΣΙΛΕΑ ΚΑΙ ΙΕΡΕΑ ΚΑΙ ΑΡΧΟΝΤΑ

7 ΑΠΩΣΑΤΟ ΚΥΡΙΟΣ ΘΥΣΙΑΣΤΗΡΙΟΝ ΑΥΤΟΥ ΑΠΕΤΙΝΑΞΕΝ ΑΓΙΑΣΜΑ ΑΥΤΟΥ ΣΥΝΕΤΡΙΨΕΝ ΕΝ ΧΕΙΡΙ ΕΧΘΡΟΥ ΤΕΙΧΟΣ ΒΑΡΕΩΝ ΑΥΤΗΣ ΦΩΝΗΝ ΕΔΩΚΑΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΩΣ ΕΝ ΗΜΕΡΑ ΕΟΡΤΗΣ

8 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ ΤΟΥ ΔΙΑΦΘΕΙΡΑΙ ΤΕΙΧΟΣ ΘΥΓΑΤΡΟΣ ΣΙΩΝ ΕΞΕΤΕΙΝΕΝ ΜΕΤΡΟΝ ΟΥΚ ΑΠΕΣΤΡΕΨΕΝ ΧΕΙΡΑ ΑΥΤΟΥ ΑΠΟ ΚΑΤΑΠΑΤΗΜΑΤΟΣ ΚΑΙ ΕΠΕΝΘΗΣΕΝ ΤΟ ΠΡΟΤΕΙΧΙΣΜΑ ΚΑΙ ΤΕΙΧΟΣ ΟΜΟΘΥΜΑΔΟΝ ΗΣΘΕΝΗΣΕΝ

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10 ΕΚΑΘΙΣΑΝ ΕΙΣ ΤΗΝ ΓΗΝ ΕΣΙΩΠΗΣΑΝ ΠΡΕΣΒΥΤΕΡΟΙ ΘΥΓΑΤΡΟΣ ΣΙΩΝ ΑΝΕΒΙΒΑΣΑΝ ΧΟΥΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΩΝ ΠΕΡΙΕΖΩΣΑΝΤΟ ΣΑΚΚΟΥΣ ΚΑΤΗΓΑΓΟΝ ΕΙΣ ΓΗΝ ΑΡΧΗΓΟΥΣ ΠΑΡΘΕΝΟΥΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

11 ΕΞΕΛΙΠΟΝ ΕΝ ΔΑΚΡΥΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΤΑΡΑΧΘΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΞΕΧΥΘΗ ΕΙΣ ΓΗΝ Η ΔΟΞΑ ΜΟΥ ΕΠΙ ΤΟ ΣΥΝΤΡΙΜΜΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΤΟΥ ΛΑΟΥ ΜΟΥ ΕΝ ΤΩ ΕΚΛΙΠΕΙΝ ΝΗΠΙΟΝ ΚΑΙ ΘΗΛΑΖΟΝΤΑ ΕΝ ΠΛΑΤΕΙΑΙΣ ΠΟΛΕΩΣ

12 ΤΑΙΣ ΜΗΤΡΑΣΙΝ ΑΥΤΩΝ ΕΙΠΑΝ ΠΟΥ ΣΙΤΟΣ ΚΑΙ ΟΙΝΟΣ ΕΝ ΤΩ ΕΚΛΥΕΣΘΑΙ ΑΥΤΟΥΣ ΩΣ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΠΛΑΤΕΙΑΙΣ ΠΟΛΕΩΣ ΕΝ ΤΩ ΕΚΧΕΙΣΘΑΙ ΨΥΧΑΣ ΑΥΤΩΝ ΕΙΣ ΚΟΛΠΟΝ ΜΗΤΕΡΩΝ ΑΥΤΩΝ

13 ΤΙ ΜΑΡΤΥΡΗΣΩ ΣΟΙ Η ΤΙ ΟΜΟΙΩΣΩ ΣΟΙ ΘΥΓΑΤΕΡ ΙΕΡΟΥΣΑΛΗΜ ΤΙΣ ΣΩΣΕΙ ΣΕ ΚΑΙ ΠΑΡΑΚΑΛΕΣΕΙ ΣΕ ΠΑΡΘΕΝΟΣ ΘΥΓΑΤΕΡ ΣΙΩΝ ΟΤΙ ΕΜΕΓΑΛΥΝΘΗ ΠΟΤΗΡΙΟΝ ΣΥΝΤΡΙΒΗΣ ΣΟΥ ΤΙΣ ΙΑΣΕΤΑΙ ΣΕ

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18 ΕΒΟΗΣΕΝ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΕΙΧΗ ΣΙΩΝ ΚΑΤΑΓΑΓΕΤΕ ΩΣ ΧΕΙΜΑΡΡΟΥΣ ΔΑΚΡΥΑ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΜΗ ΔΩΣ ΕΚΝΗΨΙΝ ΣΕΑΥΤΗ ΜΗ ΣΙΩΠΗΣΑΙΤΟ ΘΥΓΑΤΕΡ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ

19 ΑΝΑΣΤΑ ΑΓΑΛΛΙΑΣΑΙ ΕΝ ΝΥΚΤΙ ΕΙΣ ΑΡΧΑΣ ΦΥΛΑΚΗΣ ΣΟΥ ΕΚΧΕΟΝ ΩΣ ΥΔΩΡ ΚΑΡΔΙΑΝ ΣΟΥ ΑΠΕΝΑΝΤΙ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΑΡΟΝ ΠΡΟΣ ΑΥΤΟΝ ΧΕΙΡΑΣ ΣΟΥ ΠΕΡΙ ΨΥΧΗΣ ΝΗΠΙΩΝ ΣΟΥ ΤΩΝ ΕΚΛΥΟΜΕΝΩΝ ΛΙΜΩ ΕΠ' ΑΡΧΗΣ ΠΑΣΩΝ ΕΞΟΔΩΝ

20 ΙΔΕ ΚΥΡΙΕ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΤΙΝΙ ΕΠΕΦΥΛΛΙΣΑΣ ΟΥΤΩΣ ΕΙ ΦΑΓΟΝΤΑΙ ΓΥΝΑΙΚΕΣ ΚΑΡΠΟΝ ΚΟΙΛΙΑΣ ΑΥΤΩΝ ΕΠΙΦΥΛΛΙΔΑ ΕΠΟΙΗΣΕΝ ΜΑΓΕΙΡΟΣ ΦΟΝΕΥΘΗΣΟΝΤΑΙ ΝΗΠΙΑ ΘΗΛΑΖΟΝΤΑ ΜΑΣΤΟΥΣ ΑΠΟΚΤΕΝΕΙΣ ΕΝ ΑΓΙΑΣΜΑΤΙ ΚΥΡΙΟΥ ΙΕΡΕΑ ΚΑΙ ΠΡΟΦΗΤΗΝ

21 ΕΚΟΙΜΗΘΗΣΑΝ ΕΙΣ ΤΗΝ ΕΞΟΔΟΝ ΠΑΙΔΑΡΙΟΝ ΚΑΙ ΠΡΕΣΒΥΤΗΣ ΠΑΡΘΕΝΟΙ ΜΟΥ ΚΑΙ ΝΕΑΝΙΣΚΟΙ ΜΟΥ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΑΠΕΚΤΕΙΝΑΣ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΣΟΥ ΕΜΑΓΕΙΡΕΥΣΑΣ ΟΥΚ ΕΦΕΙΣΩ

22 ΕΚΑΛΕΣΕΝ ΗΜΕΡΑΝ ΕΟΡΤΗΣ ΠΑΡΟΙΚΙΑΣ ΜΟΥ ΚΥΚΛΟΘΕΝ ΚΑΙ ΟΥΚ ΕΓΕΝΟΝΤΟ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΚΥΡΙΟΥ ΑΝΑΣΩΖΟΜΕΝΟΣ ΚΑΙ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΣ ΩΣ ΕΠΕΚΡΑΤΗΣΑ ΚΑΙ ΕΠΛΗΘΥΝΑ ΕΧΘΡΟΥΣ ΜΟΥ ΠΑΝΤΑΣ

LAMENTATIONS OF JEREMIAH CHAPTER 3

1 ΕΓΩ ΑΝΗΡ Ο ΒΛΕΠΩΝ ΠΤΩΧΕΙΑΝ ΕΝ ΡΑΒΔΩ ΘΥΜΟΥ ΑΥΤΟΥ ΕΠ' ΕΜΕ

2 ΠΑΡΕΛΑΒΕΝ ΜΕ ΚΑΙ ΑΠΗΓΑΓΕΝ ΕΙΣ ΣΚΟΤΟΣ ΚΑΙ ΟΥ ΦΩΣ

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3 ΠΛΗΝ ΕΝ ΕΜΟΙ ΕΠΕΣΤΡΕΨΕΝ ΧΕΙΡΑ ΑΥΤΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ
4 ΕΠΑΛΑΙΩΣΕΝ ΣΑΡΚΑΣ ΜΟΥ ΚΑΙ ΔΕΡΜΑ ΜΟΥ ΟΣΤΕΑ ΜΟΥ ΣΥΝΕΤΡΙΨΕΝ
5 ΑΝΩΚΟΔΟΜΗΣΕΝ ΚΑΤ' ΕΜΟΥ ΚΑΙ ΕΚΥΚΛΩΣΕΝ ΚΕΦΑΛΗΝ ΜΟΥ ΚΑΙ ΕΜΟΧΘΗΣΕΝ
6 ΕΝ ΣΚΟΤΕΙΝΟΙΣ ΕΚΑΘΙΣΕΝ ΜΕ ΩΣ ΝΕΚΡΟΥΣ ΑΙΩΝΟΣ
7 ΑΝΩΚΟΔΟΜΗΣΕΝ ΚΑΤ' ΕΜΟΥ ΚΑΙ ΟΥΚ ΕΞΕΛΕΥΣΟΜΑΙ ΕΒΑΡΥΝΕΝ ΧΑΛΚΟΝ ΜΟΥ
8 ΚΑΙ ΓΕ ΚΕΚΡΑΞΟΜΑΙ ΚΑΙ ΒΟΗΣΩ ΑΠΕΦΡΑΞΕΝ ΠΡΟΣΕΥΧΗΝ ΜΟΥ
9 ΑΝΩΚΟΔΟΜΗΣΕΝ ΟΔΟΥΣ ΜΟΥ ΕΝΕΦΡΑΞΕΝ ΤΡΙΒΟΥΣ ΜΟΥ ΕΤΑΡΑΞΕΝ
10 ΑΡΚΟΣ ΕΝΕΔΡΕΥΟΥΣΑ ΑΥΤΟΣ ΜΟΙ ΛΕΩΝ ΕΝ ΚΡΥΦΑΙΟΙΣ
11 ΚΑΤΕΔΙΩΞΕΝ ΑΦΕΣΤΗΚΟΤΑ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΜΕ ΕΘΕΤΟ ΜΕ ΗΦΑΝΙΣΜΕΝΗΝ
12 ΕΝΕΤΕΙΝΕΝ ΤΟΞΟΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΗΛΩΣΕΝ ΜΕ ΩΣ ΣΚΟΠΟΝ ΕΙΣ ΒΕΛΟΣ
13 ΕΙΣΗΓΑΓΕΝ ΤΟΙΣ ΝΕΦΡΟΙΣ ΜΟΥ ΙΟΥΣ ΦΑΡΕΤΡΑΣ ΑΥΤΟΥ
14 ΕΓΕΝΗΘΗΝ ΓΕΛΩΣ ΠΑΝΤΙ ΛΑΩ ΜΟΥ ΨΑΛΜΟΣ ΑΥΤΩΝ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ
15 ΕΧΟΡΤΑΣΕΝ ΜΕ ΠΙΚΡΙΑΣ ΕΜΕΘΥΣΕΝ ΜΕ ΧΟΛΗΣ
16 ΚΑΙ ΕΞΕΒΑΛΕΝ ΨΗΦΩ ΟΔΟΝΤΑΣ ΜΟΥ ΕΨΩΜΙΣΕΝ ΜΕ ΣΠΟΔΟΝ
17 ΚΑΙ ΑΠΩΣΑΤΟ ΕΞ ΕΙΡΗΝΗΣ ΨΥΧΗΝ ΜΟΥ ΕΠΕΛΑΘΟΜΗΝ ΑΓΑΘΑ
18 ΚΑΙ ΕΙΠΑ ΑΠΩΛΕΤΟ ΝΕΙΚΟΣ ΜΟΥ ΚΑΙ Η ΕΛΠΙΣ ΜΟΥ ΑΠΟ ΚΥΡΙΟΥ
19 ΕΜΝΗΣΘΗΝ ΑΠΟ ΠΤΩΧΕΙΑΣ ΜΟΥ ΚΑΙ ΕΚ ΔΙΩΓΜΟΥ ΜΟΥ ΠΙΚΡΙΑΣ ΚΑΙ ΧΟΛΗΣ ΜΟΥ
20 ΜΝΗΣΘΗΣΕΤΑΙ ΚΑΙ ΚΑΤΑΔΟΛΕΣΧΗΣΕΙ ΕΠ' ΕΜΕ Η ΨΥΧΗ ΜΟΥ
21 ΤΑΥΤΗΝ ΤΑΞΩ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΔΙΑ ΤΟΥΤΟ ΥΠΟΜΕΝΩ
25 ΑΓΑΘΟΣ ΚΥΡΙΟΣ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΑΥΤΟΝ ΨΥΧΗ Η ΖΗΤΗΣΕΙ ΑΥΤΟΝ ΑΓΑΘΟΝ
26 ΚΑΙ ΥΠΟΜΕΝΕΙ ΚΑΙ ΗΣΥΧΑΣΕΙ ΕΙΣ ΤΟ ΣΩΤΗΡΙΟΝ ΚΥΡΙΟΥ
27 ΑΓΑΘΟΝ ΑΝΔΡΙ ΟΤΑΝ ΑΡΗ ΖΥΓΟΝ ΕΝ ΝΕΟΤΗΤΙ ΑΥΤΟΥ
28 ΚΑΘΗΣΕΤΑΙ ΚΑΤΑ ΜΟΝΑΣ ΚΑΙ ΣΙΩΠΗΣΕΤΑΙ ΟΤΙ ΗΡΕΝ ΕΦ' ΕΑΥΤΩ
30 ΔΩΣΕΙ ΤΩ ΠΑΙΟΝΤΙ ΑΥΤΟΝ ΣΙΑΓΟΝΑ ΧΟΡΤΑΣΘΗΣΕΤΑΙ ΟΝΕΙΔΙΣΜΩΝ
31 ΟΤΙ ΟΥΚ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΠΩΣΕΤΑΙ ΚΥΡΙΟΣ
32 ΟΤΙ Ο ΤΑΠΕΙΝΩΣΑΣ ΟΙΚΤΙΡΗΣΕΙ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΕΛΕΟΥΣ ΑΥΤΟΥ
33 ΟΤΙ ΟΥΚ ΑΠΕΚΡΙΘΗ ΑΠΟ ΚΑΡΔΙΑΣ ΑΥΤΟΥ ΚΑΙ ΕΤΑΠΕΙΝΩΣΕΝ ΥΙΟΥΣ ΑΝΔΡΟΣ
34 ΤΟΥ ΤΑΠΕΙΝΩΣΑΙ ΥΠΟ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΠΑΝΤΑΣ ΔΕΣΜΙΟΥΣ ΓΗΣ
35 ΤΟΥ ΕΚΚΛΙΝΑΙ ΚΡΙΣΙΝ ΑΝΔΡΟΣ ΚΑΤΕΝΑΝΤΙ ΠΡΟΣΩΠΟΥ ΥΨΙΣΤΟΥ
36 ΚΑΤΑΔΙΚΑΣΑΙ ΑΝΘΡΩΠΟΝ ΕΝ ΤΩ ΚΡΙΝΕΣΘΑΙ ΑΥΤΟΝ ΚΥΡΙΟΣ ΟΥΚ ΕΙΠΕΝ
37 ΤΙΣ ΟΥΤΩΣ ΕΙΠΕΝ ΚΑΙ ΕΓΕΝΗΘΗ ΚΥΡΙΟΣ ΟΥΚ ΕΝΕΤΕΙΛΑΤΟ
38 ΕΚ ΣΤΟΜΑΤΟΣ ΥΨΙΣΤΟΥ ΟΥΚ ΕΞΕΛΕΥΣΕΤΑΙ ΤΑ ΚΑΚΑ ΚΑΙ ΤΟ ΑΓΑΘΟΝ
39 ΤΙ ΓΟΓΓΥΣΕΙ ΑΝΘΡΩΠΟΣ ΖΩΝ ΑΝΗΡ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ
40 ΕΞΗΡΕΥΝΗΘΗ Η ΟΔΟΣ ΗΜΩΝ ΚΑΙ ΗΤΑΣΘΗ ΚΑΙ ΕΠΙΣΤΡΕΨΩΜΕΝ ΕΩΣ ΚΥΡΙΟΥ
41 ΑΝΑΛΑΒΩΜΕΝ ΚΑΡΔΙΑΣ ΗΜΩΝ ΕΠΙ ΧΕΙΡΩΝ ΠΡΟΣ ΥΨΗΛΟΝ ΕΝ ΟΥΡΑΝΩ
42 ΗΜΑΡΤΗΣΑΜΕΝ ΗΣΕΒΗΣΑΜΕΝ ΚΑΙ ΟΥΧ ΙΛΑΣΘΗΣ
43 ΕΠΕΣΚΕΠΑΣΑΣ ΕΝ ΘΥΜΩ ΚΑΙ ΑΠΕΔΙΩΞΑΣ ΗΜΑΣ ΑΠΕΚΤΕΙΝΑΣ ΟΥΚ ΕΦΕΙΣΩ
44 ΕΠΕΣΚΕΠΑΣΑΣ ΝΕΦΕΛΗΝ ΣΕΑΥΤΩ ΕΙΝΕΚΕΝ ΠΡΟΣΕΥΧΗΣ
45 ΚΑΜΜΥΣΑΙ ΜΕ ΚΑΙ ΑΠΩΣΘΗΝΑΙ ΕΘΗΚΑΣ ΗΜΑΣ ΕΝ ΜΕΣΩ ΤΩΝ ΛΑΩΝ
46 ΔΙΗΝΟΙΞΑΝ ΕΦ' ΗΜΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΗΜΩΝ
47 ΦΟΒΟΣ ΚΑΙ ΘΥΜΟΣ ΕΓΕΝΗΘΗ ΗΜΙΝ ΕΠΑΡΣΙΣ ΚΑΙ ΣΥΝΤΡΙΒΗ
48 ΑΦΕΣΕΙΣ ΥΔΑΤΩΝ ΚΑΤΑΞΕΙ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΕΠΙ ΤΟ ΣΥΝΤΡΙΜΜΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΤΟΥ ΛΑΟΥ ΜΟΥ
49 Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΚΑΤΕΠΟΘΗ ΚΑΙ ΟΥ ΣΙΓΗΣΟΜΑΙ ΤΟΥ ΜΗ ΕΙΝΑΙ ΕΚΝΗΨΙΝ
50 ΕΩΣ ΟΥ ΔΙΑΚΥΨΗ ΚΑΙ ΙΔΗ ΚΥΡΙΟΣ ΕΞ ΟΥΡΑΝΟΥ
51 Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΕΠΙΦΥΛΛΙΕΙ ΕΠΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΠΑΡΑ ΠΑΣΑΣ ΘΥΓΑΤΕΡΑΣ ΠΟΛΕΩΣ
52 ΘΗΡΕΥΟΝΤΕΣ ΕΘΗΡΕΥΣΑΝ ΜΕ ΩΣ ΣΤΡΟΥΘΙΟΝ ΟΙ ΕΧΘΡΟΙ ΜΟΥ ΔΩΡΕΑΝ
53 ΕΘΑΝΑΤΩΣΑΝ ΕΝ ΛΑΚΚΩ ΖΩΗΝ ΜΟΥ ΚΑΙ ΕΠΕΘΗΚΑΝ ΛΙΘΟΝ ΕΠ' ΕΜΟΙ
54 ΥΠΕΡΕΧΥΘΗ ΥΔΩΡ ΕΠΙ ΚΕΦΑΛΗΝ ΜΟΥ ΕΙΠΑ ΑΠΩΣΜΑΙ
55 ΕΠΕΚΑΛΕΣΑΜΗΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΥΡΙΕ ΕΚ ΛΑΚΚΟΥ ΚΑΤΩΤΑΤΟΥ
56 ΦΩΝΗΝ ΜΟΥ ΗΚΟΥΣΑΣ ΜΗ ΚΡΥΨΗΣ ΤΑ ΩΤΑ ΣΟΥ ΕΙΣ ΤΗΝ ΔΕΗΣΙΝ ΜΟΥ
57 ΕΙΣ ΤΗΝ ΒΟΗΘΕΙΑΝ ΜΟΥ ΗΓΓΙΣΑΣ ΕΝ Η ΣΕ ΗΜΕΡΑ ΕΠΕΚΑΛΕΣΑΜΗΝ ΕΙΠΑΣ ΜΟΙ ΜΗ ΦΟΒΟΥ
58 ΕΔΙΚΑΣΑΣ ΚΥΡΙΕ ΤΑΣ ΔΙΚΑΣ ΤΗΣ ΨΥΧΗΣ ΜΟΥ ΕΛΥΤΡΩΣΩ ΤΗΝ ΖΩΗΝ ΜΟΥ
59 ΕΙΔΕΣ ΚΥΡΙΕ ΤΑΣ ΤΑΡΑΧΑΣ ΜΟΥ ΕΚΡΙΝΑΣ ΤΗΝ ΚΡΙΣΙΝ ΜΟΥ
60 ΕΙΔΕΣ ΠΑΣΑΝ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΑΥΤΩΝ ΕΙΣ ΠΑΝΤΑΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ ΕΝ ΕΜΟΙ
61 ΗΚΟΥΣΑΣ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΥΤΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ ΚΑΤ' ΕΜΟΥ
62 ΧΕΙΛΗ ΕΠΑΝΙΣΤΑΝΟΜΕΝΩΝ ΜΟΙ ΚΑΙ ΜΕΛΕΤΑΣ ΑΥΤΩΝ ΚΑΤ' ΕΜΟΥ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ
63 ΚΑΘΕΔΡΑΝ ΑΥΤΩΝ ΚΑΙ ΑΝΑΣΤΑΣΙΝ ΑΥΤΩΝ ΕΠΙΒΛΕΨΟΝ ΕΠΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ
64 ΑΠΟΔΩΣΕΙΣ ΑΥΤΟΙΣ ΑΝΤΑΠΟΔΟΜΑ ΚΥΡΙΕ ΚΑΤΑ ΤΑ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ
65 ΑΠΟΔΩΣΕΙΣ ΑΥΤΟΙΣ ΥΠΕΡΑΣΠΙΣΜΟΝ ΚΑΡΔΙΑΣ ΜΟΧΘΟΝ ΣΟΥ ΑΥΤΟΙΣ
66 ΚΑΤΑΔΙΩΞΕΙΣ ΕΝ ΟΡΓΗ ΚΑΙ ΕΞΑΝΑΛΩΣΕΙΣ ΑΥΤΟΥΣ ΥΠΟΚΑΤΩ ΤΟΥ ΟΥΡΑΝΟΥ ΚΥΡΙΕ

LAMENTATIONS OF JEREMIAH CHAPTER 4

1 ΠΩΣ ΑΜΑΥΡΩΘΗΣΕΤΑΙ ΧΡΥΣΙΟΝ ΑΛΛΟΙΩΘΗΣΕΤΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΤΟ ΑΓΑΘΟΝ ΕΞΕΧΥΘΗΣΑΝ ΛΙΘΟΙ ΑΓΙΟΙ ΕΠ' ΑΡΧΗΣ ΠΑΣΩΝ ΕΞΟΔΩΝ
2 ΥΙΟΙ ΣΙΩΝ ΟΙ ΤΙΜΙΟΙ ΟΙ ΕΠΗΡΜΕΝΟΙ ΕΝ ΧΡΥΣΙΩ ΠΩΣ ΕΛΟΓΙΣΘΗΣΑΝ ΕΙΣ ΑΓΓΕΙΑ ΟΣΤΡΑΚΙΝΑ ΕΡΓΑ ΧΕΙΡΩΝ ΚΕΡΑΜΕΩΣ
3 ΚΑΙ ΓΕ ΔΡΑΚΟΝΤΕΣ ΕΞΕΔΥΣΑΝ ΜΑΣΤΟΥΣ ΕΘΗΛΑΣΑΝ ΣΚΥΜΝΟΙ ΑΥΤΩΝ ΘΥΓΑΤΕΡΕΣ ΛΑΟΥ ΜΟΥ ΕΙΣ ΑΝΙΑΤΟΝ ΩΣ ΣΤΡΟΥΘΙΟΝ ΕΝ ΕΡΗΜΩ
4 ΕΚΟΛΛΗΘΗ Η ΓΛΩΣΣΑ ΘΗΛΑΖΟΝΤΟΣ ΠΡΟΣ ΤΟΝ ΦΑΡΥΓΓΑ ΑΥΤΟΥ ΕΝ ΔΙΨΕΙ ΝΗΠΙΑ ΗΤΗΣΑΝ ΑΡΤΟΝ Ο ΔΙΑΚΛΩΝ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΙΣ
5 ΟΙ ΕΣΘΟΝΤΕΣ ΤΑΣ ΤΡΥΦΑΣ ΗΦΑΝΙΣΘΗΣΑΝ ΕΝ ΤΑΙΣ ΕΞΟΔΟΙΣ ΟΙ ΤΙΘΗΝΟΥΜΕΝΟΙ ΕΠΙ ΚΟΚΚΩΝ ΠΕΡΙΕΒΑΛΟΝΤΟ ΚΟΠΡΙΑΣ
6 ΚΑΙ ΕΜΕΓΑΛΥΝΘΗ ΑΝΟΜΙΑ ΘΥΓΑΤΡΟΣ ΛΑΟΥ ΜΟΥ ΥΠΕΡ ΑΝΟΜΙΑΣ ΣΟΔΟΜΩΝ ΤΗΣ ΚΑΤΕΣΤΡΑΜΜΕΝΗΣ ΩΣΠΕΡ ΣΠΟΥΔΗ ΚΑΙ ΟΥΚ ΕΠΟΝΕΣΑΝ ΕΝ ΑΥΤΗ ΧΕΙΡΑΣ

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7 ΕΚΑΘΑΡΙΩΘΗΣΑΝ ΝΑΖΙΡΑΙΟΙ ΑΥΤΗΣ ΥΠΕΡ ΧΙΟΝΑ ΕΛΑΜΨΑΝ ΥΠΕΡ ΓΑΛΑ ΕΠΥΡΡΩΘΗΣΑΝ ΥΠΕΡ ΛΙΘΟΥΣ ΣΑΠΦΕΙΡΟΥ ΤΟ ΑΠΟΣΠΑΣΜΑ ΑΥΤΩΝ

8 ΕΣΚΟΤΑΣΕΝ ΥΠΕΡ ΑΣΒΟΛΗΝ ΤΟ ΕΙΔΟΣ ΑΥΤΩΝ ΟΥΚ ΕΠΕΓΝΩΣΘΗΣΑΝ ΕΝ ΤΑΙΣ ΕΞΟΔΟΙΣ ΕΠΑΓΗ ΔΕΡΜΑ ΑΥΤΩΝ ΕΠΙ ΤΑ ΟΣΤΕΑ ΑΥΤΩΝ ΕΞΗΡΑΝΘΗΣΑΝ ΕΓΕΝΗΘΗΣΑΝ ΩΣΠΕΡ ΞΥΛΟΝ

9 ΚΑΛΟΙ ΗΣΑΝ ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΡΟΜΦΑΙΑΣ Η ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΛΙΜΟΥ ΕΠΟΡΕΥΘΗΣΑΝ ΕΚΚΕΚΕΝΤΗΜΕΝΟΙ ΑΠΟ ΓΕΝΗΜΑΤΩΝ ΑΓΡΩΝ

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THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 500-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of

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Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

BARUCH CHAPTER 1

1 ΚΑΙ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΤΟΥ ΒΙΒΛΙΟΥ ΟΥΣ ΕΓΡΑΨΕΝ ΒΑΡΟΥΧ ΥΙΟΣ ΝΗΡΙΟΥ ΥΙΟΥ ΜΑΑΣΑΙΟΥ ΥΙΟΥ ΣΕΔΕΚΙΟΥ ΥΙΟΥ ΑΣΑΔΙΟΥ ΥΙΟΥ ΧΕΛΚΙΟΥ ΕΝ ΒΑΒΥΛΩΝΙ

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3 ΚΑΙ ΑΝΕΓΝΩ ΒΑΡΟΥΧ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΒΙΒΛΙΟΥ ΤΟΥΤΟΥ ΕΝ ΩΣΙΝ ΙΕΧΟΝΙΟΥ ΥΙΟΥ ΙΩΑΚΙΜ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΝ ΩΣΙ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΤΩΝ ΕΡΧΟΜΕΝΩΝ ΠΡΟΣ ΤΗΝ ΒΙΒΛΟΝ

4 ΚΑΙ ΕΝ ΩΣΙΝ ΤΩΝ ΔΥΝΑΤΩΝ ΚΑΙ ΥΙΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΕΝ ΩΣΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΕΝ ΩΣΙ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΠΑΝΤΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΝ ΒΑΒΥΛΩΝΙ ΕΠΙ ΠΟΤΑΜΟΥ ΣΟΥΔ

5 ΚΑΙ ΕΚΛΑΙΟΝ ΚΑΙ ΕΝΗΣΤΕΥΟΝ ΚΑΙ ΗΥΧΟΝΤΟ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

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6 ΚΑΙ ΣΥΝΗΓΑΓΟΝ ΑΡΓΥΡΙΟΝ ΚΑΘΑ ΕΚΑΣΤΟΥ ΗΔΥΝΑΤΟ Η ΧΕΙΡ

7 ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΡΟΣ ΙΩΑΚΙΜ ΥΙΟΝ ΧΕΛΚΙΟΥ ΥΙΟΥ ΣΑΛΩΜ ΤΟΝ ΙΕΡΕΑ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΥΣ ΕΥΡΕΘΕΝΤΑΣ ΜΕΤ' ΑΥΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

8 ΕΝ ΤΩ ΛΑΒΕΙΝ ΑΥΤΟΝ ΤΑ ΣΚΕΥΗ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΑ ΕΞΕΝΕΧΘΕΝΤΑ ΕΚ ΤΟΥ ΝΑΟΥ ΑΠΟΣΤΡΕΨΑΙ ΕΙΣ ΓΗΝ ΙΟΥΔΑ ΤΗ ΔΕΚΑΤΗ ΤΟΥ ΣΙΟΥΑΝ ΣΚΕΥΗ ΑΡΓΥΡΑ Α ΕΠΟΙΗΣΕΝ ΣΕΔΕΚΙΑΣ ΥΙΟΣ ΙΩΣΙΑ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑ

9 ΜΕΤΑ ΤΟ ΑΠΟΙΚΙΣΑΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΤΟΝ ΙΕΧΟΝΙΑΝ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΔΕΣΜΩΤΑΣ ΚΑΙ ΤΟΥΣ ΔΥΝΑΤΟΥΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΤΗΣ ΓΗΣ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΒΑΒΥΛΩΝΑ

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12 ΚΑΙ ΔΩΣΕΙ ΚΥΡΙΟΣ ΙΣΧΥΝ ΗΜΙΝ ΚΑΙ ΦΩΤΙΣΕΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΗΜΩΝ ΚΑΙ ΖΗΣΟΜΕΘΑ ΥΠΟ ΤΗΝ ΣΚΙΑΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΥΠΟ ΤΗΝ ΣΚΙΑΝ ΒΑΛΤΑΣΑΡ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΔΟΥΛΕΥΣΟΜΕΝ ΑΥΤΟΙΣ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΙ ΕΥΡΗΣΟΜΕΝ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ

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BARUCH CHAPTER 2

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5 ΚΑΙ ΕΓΕΝΗΘΗΣΑΝ ΥΠΟΚΑΤΩ ΚΑΙ ΟΥΚ ΕΠΑΝΩ ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΚΥΡΙΩ ΘΕΩ ΗΜΩΝ ΠΡΟΣ ΤΟ ΜΗ ΑΚΟΥΕΙΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ

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10 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΜΕΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΚΥΡΙΟΥ ΟΙΣ ΕΔΩΚΕΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΗΜΩΝ

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28 ΚΑΙ ΑΠΩΛΟΝΤΟ ΠΑΡΑ ΤΟ ΜΗ ΕΧΕΙΝ ΦΡΟΝΗΣΙΝ ΑΠΩΛΟΝΤΟ ΔΙΑ ΤΗΝ ΑΒΟΥΛΙΑΝ ΑΥΤΩΝ

29 ΤΙΣ ΑΝΕΒΗ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΚΑΤΕΒΙΒΑΣΕΝ ΑΥΤΗΝ ΕΚ ΤΩΝ ΝΕΦΕΛΩΝ

30 ΤΙΣ ΔΙΕΒΗ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΥΡΕΝ ΑΥΤΗΝ ΚΑΙ ΟΙΣΕΙ ΑΥΤΗΝ ΧΡΥΣΙΟΥ ΕΚΛΕΚΤΟΥ

31 ΟΥΚ ΕΣΤΙΝ Ο ΓΙΝΩΣΚΩΝ ΤΗΝ ΟΔΟΝ ΑΥΤΗΣ ΟΥΔΕ Ο ΕΝΘΥΜΟΥΜΕΝΟΣ ΤΗΝ ΤΡΙΒΟΝ ΑΥΤΗΣ

32 ΑΛΛΑ Ο ΕΙΔΩΣ ΤΑ ΠΑΝΤΑ ΓΙΝΩΣΚΕΙ ΑΥΤΗΝ ΕΞΕΥΡΕΝ ΑΥΤΗΝ ΤΗ ΣΥΝΕΣΕΙ ΑΥΤΟΥ Ο ΚΑΤΑΣΚΕΥΑΣΑΣ ΤΗΝ ΓΗΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΧΡΟΝΟΝ ΕΝΕΠΛΗΣΕΝ ΑΥΤΗΝ ΚΤΗΝΩΝ ΤΕΤΡΑΠΟΔΩΝ

33 Ο ΑΠΟΣΤΕΛΛΩΝ ΤΟ ΦΩΣ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟ ΚΑΙ ΥΠΗΚΟΥΣΕΝ ΑΥΤΩ ΤΡΟΜΩ

34 ΟΙ ΔΕ ΑΣΤΕΡΕΣ ΕΛΑΜΨΑΝ ΕΝ ΤΑΙΣ ΦΥΛΑΚΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΥΦΡΑΝΘΗΣΑΝ

35 ΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΟΝ ΠΑΡΕΣΜΕΝ ΕΛΑΜΨΑΝ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΤΩ ΠΟΙΗΣΑΝΤΙ ΑΥΤΟΥΣ

36 ΟΥΤΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΟΥ ΛΟΓΙΣΘΗΣΕΤΑΙ ΕΤΕΡΟΣ ΠΡΟΣ ΑΥΤΟΝ

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37 ΕΞΕΥΡΕΝ ΠΑΣΑΝ ΟΔΟΝ ΕΠΙΣΤΗΜΗΣ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΙΑΚΩΒ ΤΩ ΠΑΙΔΙ ΑΥΤΟΥ ΚΑΙ ΙΣΡΑΗΛ ΤΩ ΗΓΑΠΗΜΕΝΩ ΥΠ' ΑΥΤΟΥ

38 ΜΕΤΑ ΤΟΥΤΟ ΕΠΙ ΤΗΣ ΓΗΣ ΩΦΘΗ ΚΑΙ ΕΝ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΣΥΝΑΝΕΣΤΡΑΦΗ

BARUCH CHAPTER 4

1 ΑΥΤΗ Η ΒΙΒΛΟΣ ΤΩΝ ΠΡΟΣΤΑΓΜΑΤΩΝ ΤΟΥ ΘΕΟΥ ΚΑΙ Ο ΝΟΜΟΣ Ο ΥΠΑΡΧΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΠΑΝΤΕΣ ΟΙ ΚΡΑΤΟΥΝΤΕΣ ΑΥΤΗΣ ΕΙΣ ΖΩΗΝ ΟΙ ΔΕ ΚΑΤΑΛΕΙΠΟΝΤΕΣ ΑΥΤΗΝ ΑΠΟΘΑΝΟΥΝΤΑΙ

2 ΕΠΙΣΤΡΕΦΟΥ ΙΑΚΩΒ ΚΑΙ ΕΠΙΛΑΒΟΥ ΑΥΤΗΣ ΔΙΟΔΕΥΣΟΝ ΠΡΟΣ ΤΗΝ ΛΑΜΨΙΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΦΩΤΟΣ ΑΥΤΗΣ

3 ΜΗ ΔΩΣ ΕΤΕΡΩ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΚΑΙ ΤΑ ΣΥΜΦΕΡΟΝΤΑ ΣΟΙ ΕΘΝΕΙ ΑΛΛΟΤΡΙΩ

4 ΜΑΚΑΡΙΟΙ ΕΣΜΕΝ ΙΣΡΑΗΛ ΟΤΙ ΤΑ ΑΡΕΣΤΑ ΤΩ ΘΕΩ ΗΜΙΝ ΓΝΩΣΤΑ ΕΣΤΙΝ

5 ΘΑΡΣΕΙΤΕ ΛΑΟΣ ΜΟΥ ΜΝΗΜΟΣΥΝΟΝ ΙΣΡΑΗΛ

6 ΕΠΡΑΘΗΤΕ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΥΚ ΕΙΣ ΑΠΩΛΕΙΑΝ ΔΙΑ ΔΕ ΤΟ ΠΑΡΟΡΓΙΣΑΙ ΥΜΑΣ ΤΟΝ ΘΕΟΝ ΠΑΡΕΔΟΘΗΤΕ ΤΟΙΣ ΥΠΕΝΑΝΤΙΟΙΣ

7 ΠΑΡΩΞΥΝΑΤΕ ΓΑΡ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΥΜΑΣ ΘΥΣΑΝΤΕΣ ΔΑΙΜΟΝΙΟΙΣ ΚΑΙ ΟΥ ΘΕΩ

8 ΕΠΕΛΑΘΕΣΘΕ ΔΕ ΤΟΝ ΤΡΟΦΕΥΣΑΝΤΑ ΥΜΑΣ ΘΕΟΝ ΑΙΩΝΙΟΝ ΕΛΥΠΗΣΑΤΕ ΔΕ ΚΑΙ ΤΗΝ ΕΚΘΡΕΨΑΣΑΝ ΥΜΑΣ ΙΕΡΟΥΣΑΛΗΜ

9 ΕΙΔΕΝ ΓΑΡ ΤΗΝ ΕΠΕΛΘΟΥΣΑΝ ΥΜΙΝ ΟΡΓΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΙΠΕΝ ΑΚΟΥΣΑΤΕ ΑΙ ΠΑΡΟΙΚΟΙ ΣΙΩΝ ΕΠΗΓΑΓΕΝ ΜΟΙ Ο ΘΕΟΣ ΠΕΝΘΟΣ ΜΕΓΑ

10 ΕΙΔΟΝ ΓΑΡ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΩΝ ΥΙΩΝ ΜΟΥ ΚΑΙ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΗΝ ΕΠΗΓΑΓΕΝ ΑΥΤΟΙΣ Ο ΑΙΩΝΙΟΣ

11 ΕΘΡΕΨΑ ΓΑΡ ΑΥΤΟΥΣ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΕΞΑΠΕΣΤΕΙΛΑ ΔΕ ΜΕΤΑ ΚΛΑΥΘΜΟΥ ΚΑΙ ΠΕΝΘΟΥΣ

12 ΜΗΔΕΙΣ ΕΠΙΧΑΙΡΕΤΩ ΜΟΙ ΤΗ ΧΗΡΑ ΚΑΙ ΚΑΤΑΛΕΙΦΘΕΙΣΗ ΥΠΟ ΠΟΛΛΩΝ ΗΡΗΜΩΘΗΝ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΩΝ ΤΕΚΝΩΝ ΜΟΥ ΔΙΟΤΙ ΕΞΕΚΛΙΝΑΝ ΕΚ ΝΟΜΟΥ ΘΕΟΥ

13 ΔΙΚΑΙΩΜΑΤΑ ΔΕ ΑΥΤΟΥ ΟΥΚ ΕΓΝΩΣΑΝ ΟΥΔΕ ΕΠΟΡΕΥΘΗΣΑΝ ΟΔΟΙΣ ΕΝΤΟΛΩΝ ΘΕΟΥ ΟΥΔΕ ΤΡΙΒΟΥΣ ΠΑΙΔΕΙΑΣ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΕΠΕΒΗΣΑΝ

14 ΕΛΘΑΤΩΣΑΝ ΑΙ ΠΑΡΟΙΚΟΙ ΣΙΩΝ ΚΑΙ ΜΝΗΣΘΗΤΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΩΝ ΥΙΩΝ ΜΟΥ ΚΑΙ ΘΥΓΑΤΕΡΩΝ ΗΝ ΕΠΗΓΑΓΕΝ ΑΥΤΟΙΣ Ο ΑΙΩΝΙΟΣ

15 ΕΠΗΓΑΓΕΝ ΓΑΡ ΕΠ' ΑΥΤΟΥΣ ΕΘΝΟΣ ΜΑΚΡΟΘΕΝ ΕΘΝΟΣ ΑΝΑΙΔΕΣ ΚΑΙ ΑΛΛΟΓΛΩΣΣΟΝ ΟΙ ΟΥΚ ΗΣΧΥΝΘΗΣΑΝ ΠΡΕΣΒΥΤΗΝ ΟΥΔΕ ΠΑΙΔΙΟΝ ΗΛΕΗΣΑΝ

16 ΚΑΙ ΑΠΗΓΑΓΟΝ ΤΟΥΣ ΑΓΑΠΗΤΟΥΣ ΤΗΣ ΧΗΡΑΣ ΚΑΙ ΑΠΟ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΤΗΝ ΜΟΝΗΝ ΗΡΗΜΩΣΑΝ

17 ΕΓΩ ΔΕ ΤΙ ΔΥΝΑΤΗ ΒΟΗΘΗΣΑΙ ΥΜΙΝ

18 Ο ΓΑΡ ΕΠΑΓΑΓΩΝ ΤΑ ΚΑΚΑ ΥΜΙΝ ΕΞΕΛΕΙΤΑΙ ΥΜΑΣ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΥΜΩΝ

19 ΒΑΔΙΖΕΤΕ ΤΕΚΝΑ ΒΑΔΙΖΕΤΕ ΕΓΩ ΓΑΡ ΚΑΤΕΛΕΙΦΘΗΝ ΕΡΗΜΟΣ

20 ΕΞΕΔΥΣΑΜΗΝ ΤΗΝ ΣΤΟΛΗΝ ΤΗΣ ΕΙΡΗΝΗΣ ΕΝΕΔΥΣΑΜΗΝ ΔΕ ΣΑΚΚΟΝ ΤΗΣ ΔΕΗΣΕΩΣ ΜΟΥ ΚΕΚΡΑΞΟΜΑΙ ΠΡΟΣ ΤΟΝ ΑΙΩΝΙΟΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΜΟΥ

21 ΘΑΡΣΕΙΤΕ ΤΕΚΝΑ ΒΟΗΣΑΤΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΞΕΛΕΙΤΑΙ ΥΜΑΣ ΕΚ ΔΥΝΑΣΤΕΙΑΣ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ

22 ΕΓΩ ΓΑΡ ΗΛΠΙΣΑ ΕΠΙ ΤΩ ΑΙΩΝΙΩ ΤΗΝ ΣΩΤΗΡΙΑΝ ΥΜΩΝ ΚΑΙ ΗΛΘΕΝ ΜΟΙ ΧΑΡΑ ΠΑΡΑ ΤΟΥ ΑΓΙΟΥ ΕΠΙ ΤΗ ΕΛΕΗΜΟΣΥΝΗ Η ΗΞΕΙ ΥΜΙΝ ΕΝ ΤΑΧΕΙ ΠΑΡΑ ΤΟΥ ΑΙΩΝΙΟΥ ΣΩΤΗΡΟΣ ΥΜΩΝ

23 ΕΞΕΠΕΜΨΑ ΓΑΡ ΥΜΑΣ ΜΕΤΑ ΠΕΝΘΟΥΣ ΚΑΙ ΚΛΑΥΘΜΟΥ ΑΠΟΔΩΣΕΙ ΔΕ ΜΟΙ Ο ΘΕΟΣ ΥΜΑΣ ΜΕΤΑ ΧΑΡΜΟΣΥΝΗΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

24 ΩΣΠΕΡ ΓΑΡ ΝΥΝ ΕΩΡΑΚΑΣΙΝ ΑΙ ΠΑΡΟΙΚΟΙ ΣΙΩΝ ΤΗΝ ΥΜΕΤΕΡΑΝ ΑΙΧΜΑΛΩΣΙΑΝ ΟΥΤΩΣ ΟΨΟΝΤΑΙ ΕΝ ΤΑΧΕΙ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΣΩΤΗΡΙΑΝ Η ΕΠΕΛΕΥΣΕΤΑΙ ΥΜΙΝ ΜΕΤΑ ΔΟΞΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΛΑΜΠΡΟΤΗΤΟΣ ΤΟΥ ΑΙΩΝΙΟΥ

25 ΤΕΚΝΑ ΜΑΚΡΟΘΥΜΗΣΑΤΕ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΠΕΛΘΟΥΣΑΝ ΥΜΙΝ ΟΡΓΗΝ ΚΑΤΕΔΙΩΞΕΝ ΣΕ Ο ΕΧΘΡΟΣ ΣΟΥ ΚΑΙ ΟΨΕΙ ΑΥΤΟΥ ΤΗΝ ΑΠΩΛΕΙΑΝ ΕΝ ΤΑΧΕΙ ΚΑΙ ΕΠΙ ΤΡΑΧΗΛΟΥΣ ΑΥΤΩΝ ΕΠΙΒΗΣΗ

26 ΟΙ ΤΡΥΦΕΡΟΙ ΜΟΥ ΕΠΟΡΕΥΘΗΣΑΝ ΟΔΟΥΣ ΤΡΑΧΕΙΑΣ ΗΡΘΗΣΑΝ ΩΣ ΠΟΙΜΝΙΟΝ ΗΡΠΑΣΜΕΝΟΝ ΥΠΟ ΕΧΘΡΩΝ

27 ΘΑΡΣΗΣΑΤΕ ΤΕΚΝΑ ΚΑΙ ΒΟΗΣΑΤΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΣΤΑΙ ΓΑΡ ΥΜΩΝ ΥΠΟ ΤΟΥ ΕΠΑΓΟΝΤΟΣ ΜΝΕΙΑ

28 ΩΣΠΕΡ ΓΑΡ ΕΓΕΝΕΤΟ Η ΔΙΑΝΟΙΑ ΥΜΩΝ ΕΙΣ ΤΟ ΠΛΑΝΗΘΗΝΑΙ ΑΠΟ ΤΟΥ ΘΕΟΥ ΔΕΚΑΠΛΑΣΙΑΣΑΤΕ ΕΠΙΣΤΡΑΦΕΝΤΕΣ ΖΗΤΗΣΑΙ ΑΥΤΟΝ

29 Ο ΓΑΡ ΕΠΑΓΑΓΩΝ ΥΜΙΝ ΤΑ ΚΑΚΑ ΕΠΑΞΕΙ ΥΜΙΝ ΤΗΝ ΑΙΩΝΙΟΝ ΕΥΦΡΟΣΥΝΗΝ ΜΕΤΑ ΤΗΣ ΣΩΤΗΡΙΑΣ ΥΜΩΝ

30 ΘΑΡΣΕΙ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΑΚΑΛΕΣΕΙ ΣΕ Ο ΟΝΟΜΑΣΑΣ ΣΕ

31 ΔΕΙΛΑΙΟΙ ΟΙ ΣΕ ΚΑΚΩΣΑΝΤΕΣ ΚΑΙ ΕΠΙΧΑΡΕΝΤΕΣ ΤΗ ΣΗ ΠΤΩΣΕΙ

32 ΔΕΙΛΑΙΑΙ ΑΙ ΠΟΛΕΙΣ ΑΙΣ ΕΔΟΥΛΕΥΣΑΝ ΤΑ ΤΕΚΝΑ ΣΟΥ ΔΕΙΛΑΙΑ Η ΔΕΞΑΜΕΝΗ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ

33 ΩΣΠΕΡ ΓΑΡ ΕΧΑΡΗ ΕΠΙ ΤΗ ΣΗ ΠΤΩΣΕΙ ΚΑΙ ΕΥΦΡΑΝΘΗ ΕΠΙ ΤΩ ΠΤΩΜΑΤΙ ΣΟΥ ΟΥΤΩΣ ΛΥΠΗΘΗΣΕΤΑΙ ΕΠΙ ΤΗ ΕΑΥΤΗΣ ΕΡΗΜΙΑ

34 ΚΑΙ ΠΕΡΙΕΛΩ ΑΥΤΗΣ ΤΟ ΑΓΑΛΛΙΑΜΑ ΤΗΣ ΠΟΛΥΟΧΛΙΑΣ ΚΑΙ ΤΟ ΑΓΑΥΡΙΑΜΑ ΑΥΤΗΣ ΕΣΤΑΙ ΕΙΣ ΠΕΝΘΟΣ

35 ΠΥΡ ΓΑΡ ΕΠΕΛΕΥΣΕΤΑΙ ΑΥΤΗ ΠΑΡΑ ΤΟΥ ΑΙΩΝΙΟΥ ΕΙΣ ΗΜΕΡΑΣ ΜΑΚΡΑΣ ΚΑΙ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ ΥΠΟ ΔΑΙΜΟΝΙΩΝ ΤΟΝ ΠΛΕΙΟΝΑ ΧΡΟΝΟΝ

36 ΠΕΡΙΒΛΕΨΑΙ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΙΔΕ ΤΗΝ ΕΥΦΡΟΣΥΝΗΝ ΤΗΝ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΣΟΙ ΕΡΧΟΜΕΝΗΝ

37 ΙΔΟΥ ΕΡΧΟΝΤΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΟΥΣ ΕΞΑΠΕΣΤΕΙΛΑΣ ΕΡΧΟΝΤΑΙ ΣΥΝΗΓΜΕΝΟΙ ΑΠ' ΑΝΑΤΟΛΩΝ ΕΩΣ ΔΥΣΜΩΝ ΤΩ ΡΗΜΑΤΙ ΤΟΥ ΑΓΙΟΥ ΧΑΙΡΟΝΤΕΣ ΤΗ ΤΟΥ ΘΕΟΥ ΔΟΞΗ

BARUCH CHAPTER 5

1 ΕΚΔΥΣΑΙ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ ΣΤΟΛΗΝ ΤΟΥ ΠΕΝΘΟΥΣ ΚΑΙ ΤΗΣ ΚΑΚΩΣΕΩΣ ΣΟΥ ΚΑΙ ΕΝΔΥΣΑΙ ΤΗΝ ΕΥΠΡΕΠΕΙΑΝ ΤΗΣ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΔΟΞΗΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

2 ΠΕΡΙΒΑΛΟΥ ΤΗΝ ΔΙΠΛΟΙΔΑ ΤΗΣ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΕΠΙΘΟΥ ΤΗΝ ΜΙΤΡΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΑΙΩΝΙΟΥ

3 Ο ΓΑΡ ΘΕΟΣ ΔΕΙΞΕΙ ΤΗ ΥΠ' ΟΥΡΑΝΟΝ ΠΑΣΗ ΤΗΝ ΣΗΝ ΛΑΜΠΡΟΤΗΤΑ

4 ΚΛΗΘΗΣΕΤΑΙ ΓΑΡ ΣΟΥ ΤΟ ΟΝΟΜΑ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΙΡΗΝΗ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΔΟΞΑ ΘΕΟΣΕΒΕΙΑΣ

5 ΑΝΑΣΤΗΘΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥ ΥΨΗΛΟΥ ΚΑΙ ΠΕΡΙΒΛΕΨΑΙ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΙΔΕ ΣΟΥ ΣΥΝΗΓΜΕΝΑ ΤΑ ΤΕΚΝΑ ΑΠΟ ΗΛΙΟΥ ΔΥΣΜΩΝ ΕΩΣ ΑΝΑΤΟΛΩΝ ΤΩ ΡΗΜΑΤΙ ΤΟΥ ΑΓΙΟΥ ΧΑΙΡΟΝΤΑΣ ΤΗ ΤΟΥ ΘΕΟΥ ΜΝΕΙΑ

6 ΕΞΗΛΘΟΝ ΓΑΡ ΠΑΡΑ ΣΟΥ ΠΕΖΟΙ ΑΓΟΜΕΝΟΙ ΥΠΟ ΕΧΘΡΩΝ ΕΙΣΑΓΕΙ ΔΕ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΠΡΟΣ ΣΕ ΑΙΡΟΜΕΝΟΥΣ ΜΕΤΑ ΔΟΞΗΣ ΩΣ ΘΡΟΝΟΝ ΒΑΣΙΛΕΙΑΣ

7 ΣΥΝΕΤΑΞΕΝ ΓΑΡ Ο ΘΕΟΣ ΤΑΠΕΙΝΟΥΣΘΑΙ ΠΑΝ ΟΡΟΣ ΥΨΗΛΟΝ ΚΑΙ ΘΙΝΑΣ ΑΕΝΑΟΥΣ ΚΑΙ ΦΑΡΑΓΓΑΣ ΠΛΗΡΟΥΣΘΑΙ ΕΙΣ ΟΜΑΛΙΣΜΟΝ ΤΗΣ ΓΗΣ ΙΝΑ ΒΑΔΙΣΗ ΙΣΡΑΗΛ ΑΣΦΑΛΩΣ ΤΗ ΤΟΥ ΘΕΟΥ ΔΟΞΗ

8 ΕΣΚΙΑΣΑΝ ΔΕ ΚΑΙ ΟΙ ΔΡΥΜΟΙ ΚΑΙ ΠΑΝ ΞΥΛΟΝ ΕΥΩΔΙΑΣ ΤΩ ΙΣΡΑΗΛ ΠΡΟΣΤΑΓΜΑΤΙ ΤΟΥ ΘΕΟΥ

9 ΗΓΗΣΕΤΑΙ ΓΑΡ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΜΕΤ' ΕΥΦΡΟΣΥΝΗΣ ΤΩ ΦΩΤΙ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΣΥΝ ΕΛΕΗΜΟΣΥΝΗ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΤΗ ΠΑΡ' ΑΥΤΟΥ

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EPISTLE OF JEREMIAH

Letter of Jeremiah; also: Prayer of Jeremiah
or Addition to 1 Baruch (Baruch, Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH / PRAYER OF JEREMIAH
(1 BARUCH CHAPTER 6 - Addition to 1 Baruch)

1Α ΑΝΤΙΓΡΑΦΟΝ ΕΠΙΣΤΟΛΗΣ ΗΣ ΑΠΕΣΤΕΙΛΕΝ ΙΕΡΕΜΙΑΣ ΠΡΟΣ ΤΟΥΣ ΑΧΘΗΣΟΜΕΝΟΥΣ ΑΙΧΜΑΛΩΤΟΥΣ ΕΙΣ ΒΑΒΥΛΩΝΑ ΥΠΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΒΑΒΥΛΩΝΙΩΝ ΑΝΑΓΓΕΙΛΑΙ ΑΥΤΟΙΣ ΚΑΘΟΤΙ ΕΠΕΤΑΓΗ ΑΥΤΩ ΥΠΟ ΤΟΥ ΘΕΟΥ

1 ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΣ ΗΜΑΡΤΗΚΑΤΕ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΑΧΘΗΣΕΣΘΕ ΕΙΣ ΒΑΒΥΛΩΝΑ ΑΙΧΜΑΛΩΤΟΙ ΥΠΟ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΤΩΝ ΒΑΒΥΛΩΝΙΩΝ

2 ΕΙΣΕΛΘΟΝΤΕΣ ΟΥΝ ΕΙΣ ΒΑΒΥΛΩΝΑ ΕΣΕΣΘΕ ΕΚΕΙ ΕΤΗ ΠΛΕΙΟΝΑ ΚΑΙ ΧΡΟΝΟΝ ΜΑΚΡΟΝ ΕΩΣ ΓΕΝΕΩΝ ΕΠΤΑ ΜΕΤΑ ΤΟΥΤΟ ΔΕ ΕΞΑΞΩ ΥΜΑΣ ΕΚΕΙΘΕΝ ΜΕΤ' ΕΙΡΗΝΗΣ

3 ΝΥΝΙ ΔΕ ΟΨΕΣΘΕ ΕΝ ΒΑΒΥΛΩΝΙ ΘΕΟΥΣ ΑΡΓΥΡΟΥΣ ΚΑΙ ΧΡΥΣΟΥΣ ΚΑΙ ΞΥΛΙΝΟΥΣ ΕΠ' ΩΜΟΙΣ ΑΙΡΟΜΕΝΟΥΣ ΔΕΙΚΝΥΝΤΑΣ ΦΟΒΟΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

4 ΕΥΛΑΒΗΘΗΤΕ ΟΥΝ ΜΗ ΚΑΙ ΥΜΕΙΣ ΑΦΟΜΟΙΩΘΕΝΤΕΣ ΤΟΙΣ ΑΛΛΟΦΥΛΟΙΣ ΑΦΟΜΟΙΩΘΗΤΕ ΚΑΙ ΦΟΒΟΣ ΥΜΑΣ ΛΑΒΗ ΕΠ' ΑΥΤΟΙΣ

5 ΙΔΟΝΤΑΣ ΟΧΛΟΝ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΟΠΙΣΘΕΝ ΑΥΤΩΝ ΠΡΟΣΚΥΝΟΥΝΤΑΣ ΑΥΤΑ ΕΙΠΑΤΕ ΔΕ ΤΗ ΔΙΑΝΟΙΑ ΣΟΙ ΔΕΙ ΠΡΟΣΚΥΝΕΙΝ ΔΕΣΠΟΤΑ

6 Ο ΓΑΡ ΑΓΓΕΛΟΣ ΜΟΥ ΜΕΘ' ΥΜΩΝ ΕΣΤΙΝ ΑΥΤΟΣ ΤΕ ΕΚΖΗΤΩΝ ΤΑΣ ΨΥΧΑΣ ΥΜΩΝ

7 ΓΛΩΣΣΑ ΓΑΡ ΑΥΤΩΝ ΕΣΤΙΝ ΚΑΤΕΞΥΣΜΕΝΗ ΥΠΟ ΤΕΚΤΟΝΟΣ ΑΥΤΑ ΤΕ ΠΕΡΙΧΡΥΣΑ ΚΑΙ ΠΕΡΙΑΡΓΥΡΑ ΨΕΥΔΗ Δ' ΕΣΤΙΝ ΚΑΙ ΟΥ ΔΥΝΑΝΤΑΙ ΛΑΛΕΙΝ

8 ΚΑΙ ΩΣΠΕΡ ΠΑΡΘΕΝΩ ΦΙΛΟΚΟΣΜΩ ΛΑΜΒΑΝΟΝΤΕΣ ΧΡΥΣΙΟΝ ΚΑΤΑΣΚΕΥΑΖΟΥΣΙΝ ΣΤΕΦΑΝΟΥΣ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΤΩΝ ΘΕΩΝ ΑΥΤΩΝ

9 ΕΣΤΙ ΔΕ ΚΑΙ ΟΤΕ ΥΦΑΙΡΟΥΜΕΝΟΙ ΟΙ ΙΕΡΕΙΣ ΑΠΟ ΤΩΝ ΘΕΩΝ ΑΥΤΩΝ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΙΣ ΕΑΥΤΟΥΣ ΚΑΤΑΝΑΛΩΣΟΥΣΙΝ ΔΩΣΟΥΣΙΝ ΔΕ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΤΑΙΣ ΕΠΙ ΤΟΥ ΤΕΓΟΥΣ ΠΟΡΝΑΙΣ

10 ΚΟΣΜΟΥΣΙ ΤΕ ΑΥΤΟΥΣ ΩΣ ΑΝΘΡΩΠΟΥΣ ΤΟΙΣ ΕΝΔΥΜΑΣΙΝ ΘΕΟΥΣ ΑΡΓΥΡΟΥΣ ΚΑΙ ΧΡΥΣΟΥΣ ΚΑΙ ΞΥΛΙΝΟΥΣ ΟΥΤΟΙ ΔΕ ΟΥ ΔΙΑΣΩΖΟΝΤΑΙ ΑΠΟ ΙΟΥ ΚΑΙ ΒΡΩΜΑΤΩΝ

11 ΠΕΡΙΒΕΒΛΗΜΕΝΩΝ ΑΥΤΩΝ ΙΜΑΤΙΣΜΟΝ ΠΟΡΦΥΡΟΥΝ ΕΚΜΑΣΣΟΝΤΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΔΙΑ ΤΟΝ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΚΟΝΙΟΡΤΟΝ ΟΣ ΕΣΤΙΝ ΠΛΕΙΩΝ ΕΠ' ΑΥΤΟΙΣ

12 ΚΑΙ ΣΚΗΠΤΡΟΝ ΕΧΕΙ ΩΣ ΑΝΘΡΩΠΟΣ ΚΡΙΤΗΣ ΧΩΡΑΣ ΟΣ ΤΟΝ ΕΙΣ ΑΥΤΟΝ ΑΜΑΡΤΑΝΟΝΤΑ ΟΥΚ ΑΝΕΛΕΙ

13 ΕΧΕΙ ΔΕ ΕΓΧΕΙΡΙΔΙΟΝ ΕΝ ΔΕΞΙΑ ΚΑΙ ΠΕΛΕΚΥΝ ΕΑΥΤΟΝ ΔΕ ΕΚ ΠΟΛΕΜΟΥ ΚΑΙ ΛΗΣΤΩΝ ΟΥΚ ΕΞΕΛΕΙΤΑΙ

14 ΟΘΕΝ ΓΝΩΡΙΜΟΙ ΕΙΣΙΝ ΟΥΚ ΟΝΤΕΣ ΘΕΟΙ ΜΗ ΟΥΝ ΦΟΒΗΘΗΤΕ ΑΥΤΟΥΣ

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15 ΩΣΠΕΡ ΓΑΡ ΣΚΕΥΟΣ ΑΝΘΡΩΠΟΥ ΣΥΝΤΡΙΒΕΝ ΑΧΡΕΙΟΝ ΓΙΝΕΤΑΙ ΤΟΙΟΥΤΟΙ ΥΠΑΡΧΟΥΣΙΝ ΟΙ ΘΕΟΙ ΑΥΤΩΝ ΚΑΘΙΔΡΥΜΕΝΩΝ ΑΥΤΩΝ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ

16 ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΠΛΗΡΕΙΣ ΕΙΣΙΝ ΚΟΝΙΟΡΤΟΥ ΑΠΟ ΤΩΝ ΠΟΔΩΝ ΤΩΝ ΕΙΣΠΟΡΕΥΟΜΕΝΩΝ

17 ΚΑΙ ΩΣΠΕΡ ΤΙΝΙ ΗΔΙΚΗΚΟΤΙ ΒΑΣΙΛΕΑ ΠΕΡΙΠΕΦΡΑΓΜΕΝΑΙ ΕΙΣΙΝ ΑΙ ΑΥΛΑΙ ΩΣ ΕΠΙ ΘΑΝΑΤΩ ΑΠΗΓΜΕΝΩ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΟΧΥΡΟΥΣΙΝ ΟΙ ΙΕΡΕΙΣ ΘΥΡΩΜΑΣΙΝ ΤΕ ΚΑΙ ΚΛΕΙΘΡΟΙΣ ΚΑΙ ΜΟΧΛΟΙΣ ΟΠΩΣ ΥΠΟ ΤΩΝ ΛΗΣΤΩΝ ΜΗ ΣΥΛΗΘΩΣΙ

18 ΛΥΧΝΟΥΣ ΚΑΙΟΥΣΙΝ ΚΑΙ ΠΛΕΙΟΥΣ Η ΕΑΥΤΟΙΣ ΩΝ ΟΥΔΕΝΑ ΔΥΝΑΝΤΑΙ ΙΔΕΙΝ

19 ΕΣΤΙΝ ΜΕΝ ΩΣΠΕΡ ΔΟΚΟΣ ΤΩΝ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΤΑΣ ΔΕ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΦΑΣΙΝ ΕΚΛΕΙΧΕΣΘΑΙ ΤΩΝ ΑΠΟ ΤΗΣ ΓΗΣ ΕΡΠΕΤΩΝ ΚΑΤΕΣΘΟΝΤΩΝ ΑΥΤΟΥΣ ΤΕ ΚΑΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΑΥΤΩΝ ΟΥΚ ΑΙΣΘΑΝΟΝΤΑΙ

20 ΜΕΜΕΛΑΝΩΜΕΝΟΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΚΑΠΝΟΥ ΤΟΥ ΕΚ ΤΗΣ ΟΙΚΙΑΣ

21 ΕΠΙ ΤΟ ΣΩΜΑ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΕΦΙΠΤΑΝΤΑΙ ΝΥΚΤΕΡΙΔΕΣ ΧΕΛΙΔΟΝΕΣ ΚΑΙ ΤΑ ΟΡΝΕΑ ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΟΙ ΑΙΛΟΥΡΟΙ

22 ΟΘΕΝ ΓΝΩΣΕΣΘΕ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΘΕΟΙ ΜΗ ΟΥΝ ΦΟΒΕΙΣΘΕ ΑΥΤΑ

23 ΤΟ ΓΑΡ ΧΡΥΣΙΟΝ Ο ΠΕΡΙΚΕΙΝΤΑΙ ΕΙΣ ΚΑΛΛΟΣ ΕΑΝ ΜΗ ΤΙΣ ΕΚΜΑΞΗ ΤΟΝ ΙΟΝ ΟΥ ΜΗ ΣΤΙΛΨΩΣΙΝ ΟΥΔΕ ΓΑΡ ΟΤΕ ΕΧΩΝΕΥΟΝΤΟ ΗΣΘΑΝΟΝΤΟ

24 ΕΚ ΠΑΣΗΣ ΤΙΜΗΣ ΗΓΟΡΑΣΜΕΝΑ ΕΣΤΙΝ ΕΝ ΟΙΣ ΟΥΚ ΕΣΤΙΝ ΠΝΕΥΜΑ

25 ΑΝΕΥ ΠΟΔΩΝ ΕΠ' ΩΜΟΙΣ ΦΕΡΟΝΤΑΙ ΕΝΔΕΙΚΝΥΜΕΝΟΙ ΤΗΝ ΕΑΥΤΩΝ ΑΤΙΜΙΑΝ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΑΙΣΧΥΝΟΝΤΑΙ ΤΕ ΚΑΙ ΟΙ ΘΕΡΑΠΕΥΟΝΤΕΣ ΑΥΤΑ ΔΙΑ ΤΟ ΜΗΠΟΤΕ ΕΠΙ ΤΗΝ ΓΗΝ ΠΕΣΗ ΔΙ' ΑΥΤΩΝ ΑΝΙΣΤΑΣΘΑΙ

26 ΜΗΤΕ ΕΑΝ ΤΙΣ ΑΥΤΟ ΟΡΘΟΝ ΣΤΗΣΗ ΔΙ' ΕΑΥΤΟΥ ΚΙΝΗΘΗΣΕΤΑΙ ΜΗΤΕ ΕΑΝ ΚΛΙΘΗ ΟΥ ΜΗ ΟΡΘΩΘΗ ΑΛΛ' ΩΣΠΕΡ ΝΕΚΡΟΙΣ ΤΑ ΔΩΡΑ ΑΥΤΟΙΣ ΠΑΡΑΤΙΘΕΤΑΙ

27 ΤΑΣ ΔΕ ΘΥΣΙΑΣ ΑΥΤΩΝ ΑΠΟΔΟΜΕΝΟΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΩΝ ΚΑΤΑΧΡΩΝΤΑΙ ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΑΠ' ΑΥΤΩΝ ΤΑΡΙΧΕΥΟΥΣΑΙ ΟΥΤΕ ΠΤΩΧΩ ΟΥΤΕ ΑΔΥΝΑΤΩ ΜΕΤΑΔΙΔΟΑΣΙΝ ΤΩΝ ΘΥΣΙΩΝ ΑΥΤΩΝ ΑΠΟΚΑΘΗΜΕΝΗ ΚΑΙ ΛΕΧΩ ΑΠΤΟΝΤΑΙ

28 ΓΝΟΝΤΕΣ ΟΥΝ ΑΠΟ ΤΟΥΤΩΝ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΘΕΟΙ ΜΗ ΦΟΒΗΘΗΤΕ ΑΥΤΟΥΣ

29 ΠΟΘΕΝ ΓΑΡ ΚΛΗΘΕΙΗΣΑΝ ΘΕΟΙ ΟΤΙ ΓΥΝΑΙΚΕΣ ΠΑΡΑΤΙΘΕΑΣΙΝ ΘΕΟΙΣ ΑΡΓΥΡΟΙΣ ΚΑΙ ΧΡΥΣΟΙΣ ΚΑΙ ΞΥΛΙΝΟΙΣ

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THE BOOK OF THE PROPHET EZEKIEL

Greek: Iezekiel; Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple,

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explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL (JEZEKIEL) CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΡΙΑΚΟΣΤΩ ΕΤΕΙ ΕΝ ΤΩ ΤΕΤΑΡΤΩ ΜΗΝΙ ΠΕΜΠΤΗ ΤΟΥ ΜΗΝΟΣ ΚΑΙ ΕΓΩ ΗΜΗΝ ΕΝ ΜΕΣΩ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΗΝΟΙΧΘΗΣΑΝ ΟΙ ΟΥΡΑΝΟΙ ΚΑΙ ΕΙΔΟΝ ΟΡΑΣΕΙΣ ΘΕΟΥ

2 ΠΕΜΠΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΟ ΤΟ ΕΤΟΣ ΤΟ ΠΕΜΠΤΟΝ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΩΑΚΙΜ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΕΖΕΚΙΗΛ ΥΙΟΝ ΒΟΥΖΙ ΤΟΝ ΙΕΡΕΑ ΕΝ ΓΗ ΧΑΛΔΑΙΩΝ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΕΓΕΝΕΤΟ ΕΠ' ΕΜΕ ΧΕΙΡ ΚΥΡΙΟΥ

4 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΠΝΕΥΜΑ ΕΞΑΙΡΟΝ ΗΡΧΕΤΟ ΑΠΟ ΒΟΡΡΑ ΚΑΙ ΝΕΦΕΛΗ ΜΕΓΑΛΗ ΕΝ ΑΥΤΩ ΚΑΙ ΦΕΓΓΟΣ ΚΥΚΛΩ ΑΥΤΟΥ ΚΑΙ ΠΥΡ ΕΞΑΣΤΡΑΠΤΟΝ ΚΑΙ ΕΝ ΤΩ ΜΕΣΩ ΑΥΤΟΥ ΩΣ ΟΡΑΣΙΣ ΗΛΕΚΤΡΟΥ ΕΝ ΜΕΣΩ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΦΕΓΓΟΣ ΕΝ ΑΥΤΩ

5 ΚΑΙ ΕΝ ΤΩ ΜΕΣΩ ΩΣ ΟΜΟΙΩΜΑ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΚΑΙ ΑΥΤΗ Η ΟΡΑΣΙΣ ΑΥΤΩΝ ΟΜΟΙΩΜΑ ΑΝΘΡΩΠΟΥ ΕΠ' ΑΥΤΟΙΣ

6 ΚΑΙ ΤΕΣΣΑΡΑ ΠΡΟΣΩΠΑ ΤΩ ΕΝΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΠΤΕΡΥΓΕΣ ΤΩ ΕΝΙ

7 ΚΑΙ ΤΑ ΣΚΕΛΗ ΑΥΤΩΝ ΟΡΘΑ ΚΑΙ ΠΤΕΡΩΤΟΙ ΟΙ ΠΟΔΕΣ ΑΥΤΩΝ ΚΑΙ ΣΠΙΝΘΗΡΕΣ ΩΣ ΕΞΑΣΤΡΑΠΤΩΝ ΧΑΛΚΟΣ ΚΑΙ ΕΛΑΦΡΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ

8 ΚΑΙ ΧΕΙΡ ΑΝΘΡΩΠΟΥ ΥΠΟΚΑΤΩΘΕΝ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΑΥΤΩΝ ΚΑΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΤΩΝ ΤΕΣΣΑΡΩΝ

9 ΟΥΚ ΕΠΕΣΤΡΕΦΟΝΤΟ ΕΝ ΤΩ ΒΑΔΙΖΕΙΝ ΑΥΤΑ ΕΚΑΣΤΟΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΕΠΟΡΕΥΟΝΤΟ

10 ΚΑΙ ΟΜΟΙΩΣΙΣ ΤΩΝ ΠΡΟΣΩΠΩΝ ΑΥΤΩΝ ΠΡΟΣΩΠΟΝ ΑΝΘΡΩΠΟΥ ΚΑΙ ΠΡΟΣΩΠΟΝ ΛΕΟΝΤΟΣ ΕΚ ΔΕΞΙΩΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΚΑΙ ΠΡΟΣΩΠΟΝ ΜΟΣΧΟΥ ΕΞ ΑΡΙΣΤΕΡΩΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΚΑΙ ΠΡΟΣΩΠΟΝ ΑΕΤΟΥ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ

11 ΚΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ ΕΚΤΕΤΑΜΕΝΑΙ ΑΝΩΘΕΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΕΚΑΤΕΡΩ ΔΥΟ ΣΥΝΕΖΕΥΓΜΕΝΑΙ ΠΡΟΣ ΑΛΛΗΛΑΣ ΚΑΙ ΔΥΟ ΕΠΕΚΑΛΥΠΤΟΝ ΕΠΑΝΩ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΩΝ

12 ΚΑΙ ΕΚΑΤΕΡΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΟΡΕΥΕΤΟ ΟΥ ΑΝ ΗΝ ΤΟ ΠΝΕΥΜΑ ΠΟΡΕΥΟΜΕΝΟΝ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΟΥΚ ΕΠΕΣΤΡΕΦΟΝ

13 ΚΑΙ ΕΝ ΜΕΣΩ ΤΩΝ ΖΩΩΝ ΟΡΑΣΙΣ ΩΣ ΑΝΘΡΑΚΩΝ ΠΥΡΟΣ ΚΑΙΟΜΕΝΩΝ ΩΣ ΟΨΙΣ ΛΑΜΠΑΔΩΝ ΣΥΣΤΡΕΦΟΜΕΝΩΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΖΩΩΝ ΚΑΙ ΦΕΓΓΟΣ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΕΚ ΤΟΥ ΠΥΡΟΣ ΕΞΕΠΟΡΕΥΕΤΟ ΑΣΤΡΑΠΗ

15 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΤΡΟΧΟΣ ΕΙΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΧΟΜΕΝΟΣ ΤΩΝ ΖΩΩΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ

16 ΚΑΙ ΤΟ ΕΙΔΟΣ ΤΩΝ ΤΡΟΧΩΝ ΩΣ ΕΙΔΟΣ ΘΑΡΣΙΣ ΚΑΙ ΟΜΟΙΩΜΑ ΕΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΚΑΙ ΤΟ ΕΡΓΟΝ ΑΥΤΩΝ ΗΝ ΚΑΘΩΣ ΑΝ ΕΙΗ ΤΡΟΧΟΣ ΕΝ ΤΡΟΧΩ

17 ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΑΥΤΩΝ ΕΠΟΡΕΥΟΝΤΟ ΟΥΚ ΕΠΕΣΤΡΕΦΟΝ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ

18 ΟΥΔ' ΟΙ ΝΩΤΟΙ ΑΥΤΩΝ ΚΑΙ ΥΨΟΣ ΗΝ ΑΥΤΟΙΣ ΚΑΙ ΕΙΔΟΝ ΑΥΤΑ ΚΑΙ ΟΙ ΝΩΤΟΙ ΑΥΤΩΝ ΠΛΗΡΕΙΣ ΟΦΘΑΛΜΩΝ ΚΥΚΛΟΘΕΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ

19 ΚΑΙ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΤΑ ΖΩΑ ΕΠΟΡΕΥΟΝΤΟ ΟΙ ΤΡΟΧΟΙ ΕΧΟΜΕΝΟΙ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΩ ΕΞΑΙΡΕΙΝ ΤΑ ΖΩΑ ΑΠΟ ΤΗΣ ΓΗΣ ΕΞΗΡΟΝΤΟ ΟΙ ΤΡΟΧΟΙ

20 ΟΥ ΑΝ ΗΝ Η ΝΕΦΕΛΗ ΕΚΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΕΠΟΡΕΥΟΝΤΟ ΤΑ ΖΩΑ ΚΑΙ ΟΙ ΤΡΟΧΟΙ ΚΑΙ ΕΞΗΡΟΝΤΟ ΣΥΝ ΑΥΤΟΙΣ ΔΙΟΤΙ ΠΝΕΥΜΑ ΖΩΗΣ ΗΝ ΕΝ ΤΟΙΣ ΤΡΟΧΟΙΣ

21 ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΕΝ ΤΩ ΕΣΤΑΝΑΙ ΑΥΤΑ ΕΙΣΤΗΚΕΙΣΑΝ ΚΑΙ ΕΝ ΤΩ ΕΞΑΙΡΕΙΝ ΑΥΤΑ ΑΠΟ ΤΗΣ ΓΗΣ ΕΞΗΡΟΝΤΟ ΣΥΝ ΑΥΤΟΙΣ ΟΤΙ ΠΝΕΥΜΑ ΖΩΗΣ ΗΝ ΕΝ ΤΟΙΣ ΤΡΟΧΟΙΣ

22 ΚΑΙ ΟΜΟΙΩΜΑ ΥΠΕΡ ΚΕΦΑΛΗΣ ΑΥΤΟΙΣ ΤΩΝ ΖΩΩΝ ΩΣΕΙ ΣΤΕΡΕΩΜΑ ΩΣ ΟΡΑΣΙΣ ΚΡΥΣΤΑΛΛΟΥ ΕΚΤΕΤΑΜΕΝΟΝ ΕΠΙ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ ΕΠΑΝΩΘΕΝ

23 ΚΑΙ ΥΠΟΚΑΤΩ ΤΟΥ ΣΤΕΡΕΩΜΑΤΟΣ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ ΕΚΤΕΤΑΜΕΝΑΙ ΠΤΕΡΥΣΣΟΜΕΝΑΙ ΕΤΕΡΑ ΤΗ ΕΤΕΡΑ ΕΚΑΣΤΩ ΔΥΟ ΣΥΝΕΖΕΥΓΜΕΝΑΙ ΕΠΙΚΑΛΥΠΤΟΥΣΑΙ ΤΑ ΣΩΜΑΤΑ ΑΥΤΩΝ

24 ΚΑΙ ΗΚΟΥΟΝ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ ΩΣ ΦΩΝΗΝ ΥΔΑΤΟΣ ΠΟΛΛΟΥ ΚΑΙ ΕΝ ΤΩ ΕΣΤΑΝΑΙ ΑΥΤΑ ΚΑΤΕΠΑΥΟΝ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ

25 ΚΑΙ ΙΔΟΥ ΦΩΝΗ ΥΠΕΡΑΝΩΘΕΝ ΤΟΥ ΣΤΕΡΕΩΜΑΤΟΣ ΤΟΥ ΟΝΤΟΣ ΥΠΕΡ ΚΕΦΑΛΗΣ ΑΥΤΩΝ

26 ΩΣ ΟΡΑΣΙΣ ΛΙΘΟΥ ΣΑΠΦΕΙΡΟΥ ΟΜΟΙΩΜΑ ΘΡΟΝΟΥ ΕΠ' ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΥ ΟΜΟΙΩΜΑΤΟΣ ΤΟΥ ΘΡΟΝΟΥ ΟΜΟΙΩΜΑ ΩΣ ΕΙΔΟΣ ΑΝΘΡΩΠΟΥ ΑΝΩΘΕΝ

27 ΚΑΙ ΕΙΔΟΝ ΩΣ ΟΨΙΝ ΗΛΕΚΤΡΟΥ ΑΠΟ ΟΡΑΣΕΩΣ ΟΣΦΥΟΣ ΚΑΙ ΕΠΑΝΩ ΚΑΙ ΑΠΟ ΟΡΑΣΕΩΣ ΟΣΦΥΟΣ ΚΑΙ ΕΩΣ ΚΑΤΩ ΕΙΔΟΝ ΩΣ ΟΡΑΣΙΝ ΠΥΡΟΣ ΚΑΙ ΤΟ ΦΕΓΓΟΣ ΑΥΤΟΥ ΚΥΚΛΩ

28 ΩΣ ΟΡΑΣΙΣ ΤΟΞΟΥ ΟΤΑΝ Η ΕΝ ΤΗ ΝΕΦΕΛΗ ΕΝ ΗΜΕΡΑ ΥΕΤΟΥ ΟΥΤΩΣ Η ΣΤΑΣΙΣ ΤΟΥ ΦΕΓΓΟΥΣ ΚΥΚΛΟΘΕΝ ΑΥΤΗ Η ΟΡΑΣΙΣ ΟΜΟΙΩΜΑΤΟΣ ΔΟΞΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΠΙΠΤΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΝ ΛΑΛΟΥΝΤΟΣ

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EZEKIEL (JEZEKIEL) CHAPTER 2

1 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΘΙ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΣΟΥ ΚΑΙ ΛΑΛΗΣΩ ΠΡΟΣ ΣΕ

2 ΚΑΙ ΗΛΘΕΝ ΕΠ' ΕΜΕ ΠΝΕΥΜΑ ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΚΑΙ ΕΞΗΡΕΝ ΜΕ ΚΑΙ ΕΣΤΗΣΕΝ ΜΕ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΚΑΙ ΗΚΟΥΟΝ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΠΡΟΣ ΜΕ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΞΑΠΟΣΤΕΛΛΩ ΕΓΩ ΣΕ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΤΟΥΣ ΠΑΡΑΠΙΚΡΑΙΝΟΝΤΑΣ ΜΕ ΟΙΤΙΝΕΣ ΠΑΡΕΠΙΚΡΑΝΑΝ ΜΕ ΑΥΤΟΙ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ

4 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

5 ΕΑΝ ΑΡΑ ΑΚΟΥΣΩΣΙΝ Η ΠΤΟΗΘΩΣΙΝ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΠΡΟΦΗΤΗΣ ΕΙ ΣΥ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

6 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΜΗ ΦΟΒΗΘΗΣ ΑΥΤΟΥΣ ΜΗΔΕ ΕΚΣΤΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΔΙΟΤΙ ΠΑΡΟΙΣΤΡΗΣΟΥΣΙ ΚΑΙ ΕΠΙΣΥΣΤΗΣΟΝΤΑΙ ΕΠΙ ΣΕ ΚΥΚΛΩ ΚΑΙ ΕΝ ΜΕΣΩ ΣΚΟΡΠΙΩΝ ΣΥ ΚΑΤΟΙΚΕΙΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΩΝ ΜΗ ΦΟΒΗΘΗΣ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΜΗ ΕΚΣΤΗΣ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

7 ΚΑΙ ΛΑΛΗΣΕΙΣ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΠΡΟΣ ΑΥΤΟΥΣ ΕΑΝ ΑΡΑ ΑΚΟΥΣΩΣΙΝ Η ΠΤΟΗΘΩΣΙΝ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

8 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΑΚΟΥΕ ΤΟΥ ΛΑΛΟΥΝΤΟΣ ΠΡΟΣ ΣΕ ΜΗ ΓΙΝΟΥ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΚΑΘΩΣ Ο ΟΙΚΟΣ Ο ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΧΑΝΕ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΦΑΓΕ Α ΕΓΩ ΔΙΔΩΜΙ ΣΟΙ

9 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΧΕΙΡ ΕΚΤΕΤΑΜΕΝΗ ΠΡΟΣ ΜΕ ΚΑΙ ΕΝ ΑΥΤΗ ΚΕΦΑΛΙΣ ΒΙΒΛΙΟΥ

10 ΚΑΙ ΑΝΕΙΛΗΣΕΝ ΑΥΤΗΝ ΕΝΩΠΙΟΝ ΕΜΟΥ ΚΑΙ ΕΝ ΑΥΤΗ ΓΕΓΡΑΜΜΕΝΑ ΗΝ ΤΑ ΟΠΙΣΘΕΝ ΚΑΙ ΤΑ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΕΓΕΓΡΑΠΤΟ ΕΙΣ ΑΥΤΗΝ ΘΡΗΝΟΣ ΚΑΙ ΜΕΛΟΣ ΚΑΙ ΟΥΑΙ

EZEKIEL (JEZEKIEL) CHAPTER 3

1 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΚΑΤΑΦΑΓΕ ΤΗΝ ΚΕΦΑΛΙΔΑ ΤΑΥΤΗΝ ΚΑΙ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

2 ΚΑΙ ΔΙΗΝΟΙΞΑ ΤΟ ΣΤΟΜΑ ΜΟΥ ΚΑΙ ΕΨΩΜΙΣΕΝ ΜΕ ΤΗΝ ΚΕΦΑΛΙΔΑ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΟ ΣΤΟΜΑ ΣΟΥ ΦΑΓΕΤΑΙ ΚΑΙ Η ΚΟΙΛΙΑ ΣΟΥ ΠΛΗΣΘΗΣΕΤΑΙ ΤΗΣ ΚΕΦΑΛΙΔΟΣ ΤΑΥΤΗΣ ΤΗΣ ΔΕΔΟΜΕΝΗΣ ΕΙΣ ΣΕ ΚΑΙ ΕΦΑΓΟΝ ΑΥΤΗΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΜΟΥ ΩΣ ΜΕΛΙ ΓΛΥΚΑΖΟΝ

4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΒΑΔΙΖΕ ΕΙΣΕΛΘΕ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΛΑΛΗΣΟΝ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΠΡΟΣ ΑΥΤΟΥΣ

5 ΔΙΟΤΙ ΟΥ ΠΡΟΣ ΛΑΟΝ ΒΑΘΥΧΕΙΛΟΝ ΚΑΙ ΒΑΡΥΓΛΩΣΣΟΝ ΣΥ ΕΞΑΠΟΣΤΕΛΗ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ

6 ΟΥΔΕ ΠΡΟΣ ΛΑΟΥΣ ΠΟΛΛΟΥΣ ΑΛΛΟΦΩΝΟΥΣ Η ΑΛΛΟΓΛΩΣΣΟΥΣ ΟΥΔΕ ΣΤΙΒΑΡΟΥΣ ΤΗ ΓΛΩΣΣΗ ΟΝΤΑΣ ΩΝ ΟΥΚ ΑΚΟΥΣΗ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΙ ΠΡΟΣ ΤΟΙΟΥΤΟΥΣ ΕΞΑΠΕΣΤΕΙΛΑ ΣΕ ΟΥΤΟΙ ΑΝ ΕΙΣΗΚΟΥΣΑΝ ΣΟΥ

7 Ο ΔΕ ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΟΥ ΜΗ ΘΕΛΗΣΩΣΙΝ ΕΙΣΑΚΟΥΣΑΙ ΣΟΥ ΔΙΟΤΙ ΟΥ ΒΟΥΛΟΝΤΑΙ ΕΙΣΑΚΟΥΕΙΝ ΜΟΥ ΟΤΙ ΠΑΣ Ο ΟΙΚΟΣ ΙΣΡΑΗΛ ΦΙΛΟΝΕΙΚΟΙ ΕΙΣΙΝ ΚΑΙ ΣΚΛΗΡΟΚΑΡΔΙΟΙ

8 ΚΑΙ ΙΔΟΥ ΔΕΔΩΚΑ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΔΥΝΑΤΟΝ ΚΑΤΕΝΑΝΤΙ ΤΩΝ ΠΡΟΣΩΠΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟ ΝΕΙΚΟΣ ΣΟΥ ΚΑΤΙΣΧΥΣΩ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΝΕΙΚΟΥΣ ΑΥΤΩΝ

9 ΚΑΙ ΕΣΤΑΙ ΔΙΑ ΠΑΝΤΟΣ ΚΡΑΤΑΙΟΤΕΡΟΝ ΠΕΤΡΑΣ ΜΗ ΦΟΒΗΘΗΣ ΑΠ' ΑΥΤΩΝ ΜΗΔΕ ΠΤΟΗΘΗΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

10 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΛΕΛΑΛΗΚΑ ΜΕΤΑ ΣΟΥ ΛΑΒΕ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΣΟΥ ΑΚΟΥΕ

11 ΚΑΙ ΒΑΔΙΖΕ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΚΑΙ ΛΑΛΗΣΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΑΡΑ ΑΚΟΥΣΩΣΙΝ ΕΑΝ ΑΡΑ ΕΝΔΩΣΙΝ

12 ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΠΝΕΥΜΑ ΚΑΙ ΗΚΟΥΣΑ ΚΑΤΟΠΙΣΘΕΝ ΜΟΥ ΦΩΝΗΝ ΣΕΙΣΜΟΥ ΜΕΓΑΛΟΥ ΕΥΛΟΓΗΜΕΝΗ Η ΔΟΞΑ ΚΥΡΙΟΥ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ

13 ΚΑΙ ΕΙΔΟΝ ΦΩΝΗΝ ΠΤΕΡΥΓΩΝ ΤΩΝ ΖΩΩΝ ΠΤΕΡΥΣΣΟΜΕΝΩΝ ΕΤΕΡΑ ΠΡΟΣ ΤΗΝ ΕΤΕΡΑΝ ΚΑΙ ΦΩΝΗ ΤΩΝ ΤΡΟΧΩΝ ΕΧΟΜΕΝΗ ΑΥΤΩΝ ΚΑΙ ΦΩΝΗ ΤΟΥ ΣΕΙΣΜΟΥ

14 ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΕΞΗΡΕΝ ΜΕ ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΚΑΙ ΕΠΟΡΕΥΘΗΝ ΕΝ ΟΡΜΗ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΟΥ ΚΑΙ ΧΕΙΡ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΕΠ' ΕΜΕ ΚΡΑΤΑΙΑ

15 ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΜΕΤΕΩΡΟΣ ΚΑΙ ΠΕΡΙΗΛΘΟΝ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΤΟΥΣ ΟΝΤΑΣ ΕΚΕΙ ΚΑΙ ΕΚΑΘΙΣΑ ΕΚΕΙ ΕΠΤΑ ΗΜΕΡΑΣ ΑΝΑΣΤΡΕΦΟΜΕΝΟΣ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

16 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

17 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΚΟΠΟΝ ΔΕΔΩΚΑ ΣΕ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΚΑΙ ΑΚΟΥΣΗ ΕΚ ΣΤΟΜΑΤΟΣ ΜΟΥ ΛΟΓΟΝ ΚΑΙ ΔΙΑΠΕΙΛΗΣΗ ΑΥΤΟΙΣ ΠΑΡ' ΕΜΟΥ

18 ΕΝ ΤΩ ΛΕΓΕΙΝ ΜΕ ΤΩ ΑΝΟΜΩ ΘΑΝΑΤΩ ΘΑΝΑΤΩΘΗΣΗ ΚΑΙ ΟΥ ΔΙΕΣΤΕΙΛΩ ΑΥΤΩ ΟΥΔΕ ΕΛΑΛΗΣΑΣ ΤΟΥ ΔΙΑΣΤΕΙΛΑΣΘΑΙ ΤΩ ΑΝΟΜΩ ΑΠΟΣΤΡΕΨΑΙ ΑΠΟ ΤΩΝ ΟΔΩΝ ΑΥΤΟΥ ΤΟΥ ΖΗΣΑΙ ΑΥΤΟΝ Ο ΑΝΟΜΟΣ ΕΚΕΙΝΟΣ ΤΗ ΑΔΙΚΙΑ ΑΥΤΟΥ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΣΟΥ ΕΚΖΗΤΗΣΩ

19 ΚΑΙ ΣΥ ΕΑΝ ΔΙΑΣΤΕΙΛΗ ΤΩ ΑΝΟΜΩ ΚΑΙ ΜΗ ΑΠΟΣΤΡΕΨΗ ΑΠΟ ΤΗΣ ΑΝΟΜΙΑΣ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ Ο ΑΝΟΜΟΣ ΕΚΕΙΝΟΣ ΕΝ ΤΗ ΑΔΙΚΙΑ ΑΥΤΟΥ ΑΠΟΘΑΝΕΙΤΑΙ ΚΑΙ ΣΥ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΡΥΣΗ

20 ΚΑΙ ΕΝ ΤΩ ΑΠΟΣΤΡΕΦΕΙΝ ΔΙΚΑΙΟΝ ΑΠΟ ΤΩΝ ΔΙΚΑΙΟΣΥΝΩΝ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΠΑΡΑΠΤΩΜΑ ΚΑΙ ΔΩΣΩ ΤΗΝ ΒΑΣΑΝΟΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΥΤΟΣ ΑΠΟΘΑΝΕΙΤΑΙ ΟΤΙ ΟΥ ΔΙΕΣΤΕΙΛΩ ΑΥΤΩ ΚΑΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΟΥ ΑΠΟΘΑΝΕΙΤΑΙ ΔΙΟΤΙ ΟΥ ΜΗ ΜΝΗΣΘΩΣΙΝ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΑΥΤΟΥ ΑΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΣΟΥ ΕΚΖΗΤΗΣΩ

21 ΣΥ ΔΕ ΕΑΝ ΔΙΑΣΤΕΙΛΗ ΤΩ ΔΙΚΑΙΩ ΤΟΥ ΜΗ ΑΜΑΡΤΕΙΝ ΚΑΙ ΑΥΤΟΣ ΜΗ ΑΜΑΡΤΗ Ο ΔΙΚΑΙΟΣ ΖΩΗ ΖΗΣΕΤΑΙ ΟΤΙ ΔΙΕΣΤΕΙΛΩ ΑΥΤΩ ΚΑΙ ΣΥ ΤΗΝ ΣΕΑΥΤΟΥ ΨΥΧΗΝ ΡΥΣΗ

22 ΚΑΙ ΕΓΕΝΕΤΟ ΕΠ' ΕΜΕ ΧΕΙΡ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΝΑΣΤΗΘΙ ΚΑΙ ΕΞΕΛΘΕ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΕΚΕΙ ΛΑΛΗΘΗΣΕΤΑΙ ΠΡΟΣ ΣΕ

23 ΚΑΙ ΑΝΕΣΤΗΝ ΚΑΙ ΕΞΗΛΘΟΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΙΔΟΥ ΕΚΕΙ ΔΟΞΑ ΚΥΡΙΟΥ ΕΙΣΤΗΚΕΙ ΚΑΘΩΣ Η ΟΡΑΣΙΣ ΚΑΙ ΚΑΘΩΣ Η ΔΟΞΑ ΗΝ ΕΙΔΟΝ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΠΙΠΤΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ

24 ΚΑΙ ΗΛΘΕΝ ΕΠ' ΕΜΕ ΠΝΕΥΜΑ ΚΑΙ ΕΣΤΗΣΕΝ ΜΕ ΕΠΙ ΠΟΔΑΣ ΜΟΥ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΜΕ ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΕΙΣΕΛΘΕ ΚΑΙ ΕΓΚΛΕΙΣΘΗΤΙ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΣΟΥ

25 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΙΔΟΥ ΔΕΔΟΝΤΑΙ ΕΠΙ ΣΕ ΔΕΣΜΟΙ ΚΑΙ ΔΗΣΟΥΣΙΝ ΣΕ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΟΥ ΜΗ ΕΞΕΛΘΗΣ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ

26 ΚΑΙ ΤΗΝ ΓΛΩΣΣΑΝ ΣΟΥ ΣΥΝΔΗΣΩ ΚΑΙ ΑΠΟΚΩΦΩΘΗΣΗ ΚΑΙ ΟΥΚ ΕΣΗ ΑΥΤΟΙΣ ΕΙΣ ΑΝΔΡΑ ΕΛΕΓΧΟΝΤΑ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

27 ΚΑΙ ΕΝ ΤΩ ΛΑΛΕΙΝ ΜΕ ΠΡΟΣ ΣΕ ΑΝΟΙΞΩ ΤΟ ΣΤΟΜΑ ΣΟΥ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΑΚΟΥΩΝ ΑΚΟΥΕΤΩ ΚΑΙ Ο ΑΠΕΙΘΩΝ ΑΠΕΙΘΕΙΤΩ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

EZEKIEL (JEZEKIEL) CHAPTER 4

1 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΣΕΑΥΤΩ ΠΛΙΝΘΟΝ ΚΑΙ ΘΗΣΕΙΣ ΑΥΤΗΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΚΑΙ ΔΙΑΓΡΑΨΕΙΣ ΕΠ' ΑΥΤΗΝ ΠΟΛΙΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ

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2 ΚΑΙ ΔΩΣΕΙΣ ΕΠ' ΑΥΤΗΝ ΠΕΡΙΟΧΗΝ ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙΣ ΕΠ' ΑΥΤΗΝ ΠΡΟΜΑΧΩΝΑΣ ΚΑΙ ΠΕΡΙΒΑΛΕΙΣ ΕΠ' ΑΥΤΗΝ ΧΑΡΑΚΑ ΚΑΙ ΔΩΣΕΙΣ ΕΠ' ΑΥΤΗΝ ΠΑΡΕΜΒΟΛΑΣ ΚΑΙ ΤΑΞΕΙΣ ΤΑΣ ΒΕΛΟΣΤΑΣΕΙΣ ΚΥΚΛΩ

3 ΚΑΙ ΣΥ ΛΑΒΕ ΣΕΑΥΤΩ ΤΗΓΑΝΟΝ ΣΙΔΗΡΟΥΝ ΚΑΙ ΘΗΣΕΙΣ ΑΥΤΟ ΤΟΙΧΟΝ ΣΙΔΗΡΟΥΝ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΤΟΙΜΑΣΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΥΓΚΛΕΙΣΜΩ ΚΑΙ ΣΥΓΚΛΕΙΣΕΙΣ ΑΥΤΗΝ ΣΗΜΕΙΟΝ ΕΣΤΙΝ ΤΟΥΤΟ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ

4 ΚΑΙ ΣΥ ΚΟΙΜΗΘΗΣΗ ΕΠΙ ΤΟ ΠΛΕΥΡΟΝ ΣΟΥ ΤΟ ΑΡΙΣΤΕΡΟΝ ΚΑΙ ΘΗΣΕΙΣ ΤΑΣ ΑΔΙΚΙΑΣ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΕΠ' ΑΥΤΟΥ ΚΑΤΑ ΑΡΙΘΜΟΝ ΤΩΝ ΗΜΕΡΩΝ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΕΚΑΤΟΝ ΑΣ ΚΟΙΜΗΘΗΣΗ ΕΠ' ΑΥΤΟΥ ΚΑΙ ΛΗΜΨΗ ΤΑΣ ΑΔΙΚΙΑΣ ΑΥΤΩΝ

5 ΚΑΙ ΕΓΩ ΔΕΔΩΚΑ ΣΟΙ ΤΑΣ ΔΥΟ ΑΔΙΚΙΑΣ ΑΥΤΩΝ ΕΙΣ ΑΡΙΘΜΟΝ ΗΜΕΡΩΝ ΕΝΕΝΗΚΟΝΤΑ ΚΑΙ ΕΚΑΤΟΝ ΗΜΕΡΑΣ ΚΑΙ ΛΗΜΨΗ ΤΑΣ ΑΔΙΚΙΑΣ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ

6 ΚΑΙ ΣΥΝΤΕΛΕΣΕΙΣ ΤΑΥΤΑ ΠΑΝΤΑ ΚΑΙ ΚΟΙΜΗΘΗΣΗ ΕΠΙ ΤΟ ΠΛΕΥΡΟΝ ΣΟΥ ΤΟ ΔΕΞΙΟΝ ΚΑΙ ΛΗΜΨΗ ΤΑΣ ΑΔΙΚΙΑΣ ΤΟΥ ΟΙΚΟΥ ΙΟΥΔΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΗΜΕΡΑΝ ΕΙΣ ΕΝΙΑΥΤΟΝ ΤΕΘΕΙΚΑ ΣΟΙ

7 ΚΑΙ ΕΙΣ ΤΟΝ ΣΥΓΚΛΕΙΣΜΟΝ ΙΕΡΟΥΣΑΛΗΜ ΕΤΟΙΜΑΣΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΣΟΥ ΣΤΕΡΕΩΣΕΙΣ ΚΑΙ ΠΡΟΦΗΤΕΥΣΕΙΣ ΕΠ' ΑΥΤΗΝ

8 ΚΑΙ ΕΓΩ ΙΔΟΥ ΔΕΔΩΚΑ ΕΠΙ ΣΕ ΔΕΣΜΟΥΣ ΚΑΙ ΜΗ ΣΤΡΑΦΗΣ ΑΠΟ ΤΟΥ ΠΛΕΥΡΟΥ ΣΟΥ ΕΠΙ ΤΟ ΠΛΕΥΡΟΝ ΣΟΥ ΕΩΣ ΟΥ ΣΥΝΤΕΛΕΣΘΩΣΙΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΣΥΓΚΛΕΙΣΜΟΥ ΣΟΥ

9 ΚΑΙ ΣΥ ΛΑΒΕ ΣΕΑΥΤΩ ΠΥΡΟΥΣ ΚΑΙ ΚΡΙΘΑΣ ΚΑΙ ΚΥΑΜΟΝ ΚΑΙ ΦΑΚΟΝ ΚΑΙ ΚΕΓΧΡΟΝ ΚΑΙ ΟΛΥΡΑΝ ΚΑΙ ΕΜΒΑΛΕΙΣ ΑΥΤΑ ΕΙΣ ΑΓΓΟΣ ΕΝ ΟΣΤΡΑΚΙΝΟΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΑΥΤΑ ΣΑΥΤΩ ΕΙΣ ΑΡΤΟΥΣ ΚΑΙ ΚΑΤ' ΑΡΙΘΜΟΝ ΤΩΝ ΗΜΕΡΩΝ ΑΣ ΣΥ ΚΑΘΕΥΔΕΙΣ ΕΠΙ ΤΟΥ ΠΛΕΥΡΟΥ ΣΟΥ ΕΝΕΝΗΚΟΝΤΑ ΚΑΙ ΕΚΑΤΟΝ ΗΜΕΡΑΣ ΦΑΓΕΣΑΙ ΑΥΤΑ

10 ΚΑΙ ΤΟ ΒΡΩΜΑ ΣΟΥ Ο ΦΑΓΕΣΑΙ ΕΝ ΣΤΑΘΜΩ ΕΙΚΟΣΙ ΣΙΚΛΟΥΣ ΤΗΝ ΗΜΕΡΑΝ ΑΠΟ ΚΑΙΡΟΥ ΕΩΣ ΚΑΙΡΟΥ ΦΑΓΕΣΑΙ ΑΥΤΑ

11 ΚΑΙ ΥΔΩΡ ΕΝ ΜΕΤΡΩ ΠΙΕΣΑΙ ΤΟ ΕΚΤΟΝ ΤΟΥ ΙΝ ΑΠΟ ΚΑΙΡΟΥ ΕΩΣ ΚΑΙΡΟΥ ΠΙΕΣΑΙ

12 ΚΑΙ ΕΓΚΡΥΦΙΑΝ ΚΡΙΘΙΝΟΝ ΦΑΓΕΣΑΙ ΑΥΤΑ ΕΝ ΒΟΛΒΙ ΤΟΙΣ ΚΟΠΡΟΥ ΑΝΘΡΩΠΙΝΗΣ ΕΓΚΡΥΨΕΙΣ ΑΥΤΑ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ

13 ΚΑΙ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΟΥΤΩΣ ΦΑΓΟΝΤΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΑΚΑΘΑΡΤΑ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

14 ΚΑΙ ΕΙΠΑ ΜΗΔΑΜΩΣ ΚΥΡΙΕ ΘΕΕ ΤΟΥ ΙΣΡΑΗΛ ΙΔΟΥ Η ΨΥΧΗ ΜΟΥ ΟΥ ΜΕΜΙΑΝΤΑΙ ΕΝ ΑΚΑΘΑΡΣΙΑ ΚΑΙ ΘΝΗΣΙΜΑΙΟΝ ΚΑΙ ΘΗΡΙΑΛΩΤΟΝ ΟΥ ΒΕΒΡΩΚΑ ΑΠΟ ΓΕΝΕΣΕΩΣ ΜΟΥ ΕΩΣ ΤΟΥ ΝΥΝ ΟΥΔΕ ΕΙΣΕΛΗΛΥΘΕΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ ΠΑΝ ΚΡΕΑΣ ΕΩΛΟΝ

15 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΙΔΟΥ ΔΕΔΩΚΑ ΣΟΙ ΒΟΛΒΙΤΑ ΒΟΩΝ ΑΝΤΙ ΤΩΝ ΒΟΛΒΙΤΩΝ ΤΩΝ ΑΝΘΡΩΠΙΝΩΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟΥΣ ΑΡΤΟΥΣ ΣΟΥ ΕΠ' ΑΥΤΩΝ

16 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΙΔΟΥ ΕΓΩ ΣΥΝΤΡΙΒΩ ΣΤΗΡΙΓΜΑ ΑΡΤΟΥ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΦΑ-ΓΟΝΤΑΙ ΑΡΤΟΝ ΕΝ ΣΤΑΘΜΩ ΚΑΙ ΕΝ ΕΝΔΕΙΑ ΚΑΙ ΥΔΩΡ ΕΝ ΜΕΤΡΩ ΚΑΙ ΕΝ ΑΦΑΝΙΣΜΩ ΠΙΟΝΤΑΙ

17 ΟΠΩΣ ΕΝΔΕΕΙΣ ΓΕΝΩΝΤΑΙ ΑΡΤΟΥ ΚΑΙ ΥΔΑΤΟΣ ΚΑΙ ΑΦΑΝΙΣΘΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΚΑΙ ΤΑΚΗΣΟΝΤΑΙ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ

EZEKIEL (JEZEKIEL) CHAPTER 5

1 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΣΕΑΥΤΩ ΡΟΜΦΑΙΑΝ ΟΞΕΙΑΝ ΥΠΕΡ ΞΥΡΟΝ ΚΟΥΡΕΩΣ ΚΤΗΣΗ ΑΥΤΗΝ ΣΕΑΥΤΩ ΚΑΙ ΕΠΑΞΕΙΣ ΑΥΤΗΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ ΚΑΙ ΕΠΙ ΤΟΝ ΠΩΓΩΝΑ ΣΟΥ ΚΑΙ ΛΗΜΨΗ ΖΥΓΟΝ ΣΤΑΘΜΙΩΝ ΚΑΙ ΔΙΑΣΤΗΣΕΙΣ ΑΥΤΟΥΣ

2 ΤΟ ΤΕΤΑΡΤΟΝ ΕΝ ΠΥΡΙ ΑΝΑΚΑΥΣΕΙΣ ΕΝ ΜΕΣΗ ΤΗ ΠΟΛΕΙ ΚΑΤΑ ΤΗΝ ΠΛΗΡΩΣΙΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΥ ΣΥΓΚΛΕΙΣΜΟΥ ΚΑΙ ΛΗΜΨΗ ΤΟ ΤΕΤΑΡΤΟΝ ΚΑΙ ΚΑΤΑΚΑΥΣΕΙΣ ΑΥΤΟ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΚΑΤΑΚΟΨΕΙΣ ΕΝ ΡΟΜΦΑΙΑ ΚΥΚΛΩ ΑΥΤΗΣ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΔΙΑΣΚΟΡΠΙΣΕΙΣ ΤΩ ΠΝΕΥΜΑΤΙ ΚΑΙ ΜΑΧΑΙΡΑΝ ΕΚΚΕΝΩΣΩ ΟΠΙΣΩ ΑΥΤΩΝ

3 ΚΑΙ ΛΗΜΨΗ ΕΚΕΙΘΕΝ ΟΛΙΓΟΥΣ ΕΝ ΑΡΙΘΜΩ ΚΑΙ ΣΥΜΠΕΡΙΛΗΜΨΗ ΑΥΤΟΥΣ ΤΗ ΑΝΑΒΟΛΗ ΣΟΥ

4 ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΛΗΜΨΗ ΕΤΙ ΚΑΙ ΡΙΨΕΙΣ ΑΥΤΟΥΣ ΕΙΣ ΜΕΣΟΝ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΚΑΤΑΚΑΥΣΕΙΣ ΑΥΤΟΥΣ ΕΝ ΠΥΡΙ ΕΞ ΑΥΤΗΣ ΕΞΕΛΕΥΣΕΤΑΙ ΠΥΡ ΚΑΙ ΕΡΕΙΣ ΠΑΝΤΙ ΟΙΚΩ ΙΣΡΑΗΛ

5 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΥΤΗ Η ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΜΕΣΩ ΤΩΝ ΕΘΝΩΝ ΤΕΘΕΙΚΑ ΑΥΤΗΝ ΚΑΙ ΤΑΣ ΚΥΚΛΩ ΑΥΤΗΣ ΧΩΡΑΣ

6 ΚΑΙ ΕΡΕΙΣ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΤΗ ΑΝΟΜΩ ΕΚ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΤΑ ΝΟΜΙΜΑ ΜΟΥ ΕΚ ΤΩΝ ΧΩΡΩΝ ΤΩΝ ΚΥΚΛΩ ΑΥΤΗΣ ΔΙΟΤΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΑΠΩΣΑΝΤΟ ΚΑΙ ΕΝ ΤΟΙΣ ΝΟΜΙΜΟΙΣ ΜΟΥ ΟΥΚ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΑΥΤΟΙΣ

7 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ Η ΑΦΟΡΜΗ ΥΜΩΝ ΕΚ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΚΥΚΛΩ ΥΜΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΝΟΜΙΜΟΙΣ ΜΟΥ ΟΥΚ ΕΠΟΡΕΥΘΗΤΕ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΟΥΚ ΕΠΟΙΗΣΑΤΕ ΑΛΛ' ΟΥΔΕ ΚΑΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΚΥΚΛΩ ΥΜΩΝ ΟΥ ΠΕΠΟΙΗΚΑΤΕ

8 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΜΕΣΩ ΣΟΥ ΚΡΙΜΑ ΕΝΩΠΙΟΝ ΤΩΝ ΕΘΝΩΝ

9 ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΣΟΙ Α ΟΥ ΠΕΠΟΙΗΚΑ ΚΑΙ Α ΟΥ ΠΟΙΗΣΩ ΟΜΟΙΑ ΑΥΤΟΙΣ ΕΤΙ ΚΑΤΑ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΣΟΥ

10 ΔΙΑ ΤΟΥΤΟ ΠΑΤΕΡΕΣ ΦΑΓΟΝΤΑΙ ΤΕΚΝΑ ΕΝ ΜΕΣΩ ΣΟΥ ΚΑΙ ΤΕΚΝΑ ΦΑΓΟΝΤΑΙ ΠΑΤΕΡΑΣ ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΣΟΙ ΚΡΙΜΑΤΑ ΚΑΙ ΔΙΑΣΚΟΡΠΙΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΣΟΥ ΕΙΣ ΠΑΝΤΑ ΑΝΕΜΟΝ

11 ΔΙΑ ΤΟΥΤΟ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙ ΜΗ ΑΝΘ' ΩΝ ΤΑ ΑΓΙΑ ΜΟΥ ΕΜΙΑΝΑΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΒΔΕΛΥΓΜΑΣΙΝ ΣΟΥ ΚΑΓΩ ΑΠΩΣΟΜΑΙ ΣΕ ΟΥ ΦΕΙΣΕΤΑΙ ΜΟΥ Ο ΟΦΘΑΛΜΟΣ ΚΑΓΩ ΟΥΚ ΕΛΕΗΣΩ

12 ΤΟ ΤΕΤΑΡΤΟΝ ΣΟΥ ΕΝ ΘΑΝΑΤΩ ΑΝΑΛΩΘΗΣΕΤΑΙ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΣΟΥ ΕΝ ΛΙΜΩ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ ΕΝ ΜΕΣΩ ΣΟΥ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΣΟΥ ΕΙΣ ΠΑΝΤΑ ΑΝΕΜΟΝ ΣΚΟΡΠΙΩ ΑΥΤΟΥΣ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΣΟΥ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΟΥΝΤΑΙ ΚΥΚΛΩ ΣΟΥ ΚΑΙ ΜΑΧΑΙΡΑΝ ΕΚΚΕΝΩΣΩ ΟΠΙΣΩ ΑΥΤΩΝ

13 ΚΑΙ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ Ο ΘΥΜΟΣ ΜΟΥ ΚΑΙ Η ΟΡΓΗ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΠΙΓΝΩΣΗ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ ΕΝ ΖΗΛΩ ΜΟΥ ΕΝ ΤΩ ΣΥΝΤΕΛΕΣΑΙ ΜΕ ΤΗΝ ΟΡΓΗΝ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ

14 ΚΑΙ ΘΗΣΟΜΑΙ ΣΕ ΕΙΣ ΕΡΗΜΟΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΣΟΥ ΚΥΚΛΩ ΣΟΥ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣ ΔΙΟΔΕΥΟΝΤΟΣ

15 ΚΑΙ ΕΣΗ ΣΤΕΝΑΚΤΗ ΚΑΙ ΔΗΛΑΙΣΤΗ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΙΣ ΚΥΚΛΩ ΣΟΥ ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΜΕ ΕΝ ΣΟΙ ΚΡΙΜΑΤΑ ΕΝ ΕΚΔΙΚΗΣΕΙ ΘΥΜΟΥ ΜΟΥ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ

16 ΕΝ ΤΩ ΕΞΑΠΟΣΤΕΙΛΑΙ ΜΕ ΤΑΣ ΒΟΛΙΔΑΣ ΜΟΥ ΤΟΥ ΛΙΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΕΚΛΕΙΨΙΝ ΚΑΙ ΣΥΝΤΡΙΨΩ ΣΤΗΡΙΓΜΑ ΑΡΤΟΥ ΣΟΥ

17 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΕΠΙ ΣΕ ΛΙΜΟΝ ΚΑΙ ΘΗΡΙΑ ΠΟΝΗΡΑ ΚΑΙ ΤΙΜΩΡΗΣΟΜΑΙ ΣΕ ΚΑΙ ΘΑΝΑΤΟΣ ΚΑΙ ΑΙΜΑ ΔΙΕΛΕΥΣΟΝΤΑΙ ΕΠΙ ΣΕ ΚΑΙ ΡΟΜΦΑΙΑΝ ΕΠΑΞΩ ΕΠΙ ΣΕ ΚΥΚΛΟΘΕΝ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ

EZEKIEL (JEZEKIEL) CHAPTER 6

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΤΑ ΟΡΗ ΙΣΡΑΗΛ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΑ

3 ΚΑΙ ΕΡΕΙΣ ΤΑ ΟΡΗ ΙΣΡΑΗΛ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΙ ΤΟΙΣ ΒΟΥΝΟΙΣ ΚΑΙ ΤΑΙΣ ΦΑΡΑΓΞΙΝ ΚΑΙ ΤΑΙΣ ΝΑΠΑΙΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΦ' ΥΜΑΣ ΡΟΜΦΑΙΑΝ ΚΑΙ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ ΤΑ ΥΨΗΛΑ ΥΜΩΝ

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4 ΚΑΙ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΥΜΩΝ ΚΑΙ ΤΑ ΤΕΜΕΝΗ ΥΜΩΝ ΚΑΙ ΚΑΤΑΒΑΛΩ ΤΡΑΥΜΑΤΙΑΣ ΥΜΩΝ ΕΝΩΠΙΟΝ ΤΩΝ ΕΙΔΩΛΩΝ ΥΜΩΝ

5 ΚΑΙ ΔΙΑΣΚΟΡΠΙΩ ΤΑ ΟΣΤΑ ΥΜΩΝ ΚΥΚΛΩ ΤΩΝ ΘΥΣΙΑΣΤΗΡΙΩΝ ΥΜΩΝ

6 ΕΝ ΠΑΣΗ ΤΗ ΚΑΤΟΙΚΙΑ ΥΜΩΝ ΑΙ ΠΟΛΕΙΣ ΕΞΕΡΗΜΩΘΗΣΟΝΤΑΙ ΚΑΙ ΤΑ ΥΨΗΛΑ ΑΦΑΝΙΣΘΗΣΕΤΑΙ ΟΠΩΣ ΕΞΟΛΕΘΡΕΥΘΗ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΥΜΩΝ ΚΑΙ ΣΥΝΤΡΙΒΗ-ΣΟΝΤΑΙ ΤΑ ΕΙΔΩΛΑ ΥΜΩΝ ΚΑΙ ΕΞΑΡΘΗΣΕΤΑΙ ΤΑ ΤΕΜΕΝΗ ΥΜΩΝ

7 ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΤΡΑΥΜΑΤΙΑΙ ΕΝ ΜΕΣΩ ΥΜΩΝ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

8 ΕΝ ΤΩ ΓΕΝΕΣΘΑΙ ΕΞ ΥΜΩΝ ΑΝΑΣΩΖΟΜΕΝΟΥΣ ΕΚ ΡΟΜΦΑΙΑΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΤΩ ΔΙΑΣΚΟΡΠΙΣΜΩ ΥΜΩΝ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ

9 ΚΑΙ ΜΝΗΣΘΗΣΟΝΤΑΙ ΜΟΥ ΟΙ ΑΝΑΣΩΖΟΜΕΝΟΙ ΕΞ ΥΜΩΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΥ ΗΧΜΑΛΩΤΕΥΘΗΣΑΝ ΕΚΕΙ ΟΜΩΜΟΚΑ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ ΤΗ ΕΚΠΟΡΝΕΥΟΥΣΗ ΑΠ' ΕΜΟΥ ΚΑΙ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΑΥΤΩΝ ΤΟΙΣ ΠΟΡΝΕΥΟΥΣΙΝ ΟΠΙΣΩ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΩΝ ΚΑΙ ΚΟΨΟΝΤΑΙ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΒΔΕΛΥΓΜΑΣΙΝ ΑΥΤΩΝ

10 ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ

11 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΡΟΤΗΣΟΝ ΤΗ ΧΕΙΡΙ ΚΑΙ ΨΟΦΗΣΟΝ ΤΩ ΠΟΔΙ ΚΑΙ ΕΙΠΟΝ ΕΥΓΕ ΕΥΓΕ ΕΠΙ ΠΑΣΙΝ ΤΟΙΣ ΒΔΕΛΥΓΜΑΣΙΝ ΟΙΚΟΥ ΙΣΡΑΗΛ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΘΑΝΑΤΩ ΚΑΙ ΕΝ ΛΙΜΩ ΠΕΣΟΥΝΤΑΙ

12 Ο ΕΓΓΥΣ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΕΙΤΑΙ Ο ΔΕ ΜΑΚΡΑΝ ΕΝ ΘΑΝΑΤΩ ΤΕΛΕΥΤΗΣΕΙ ΚΑΙ Ο ΠΕΡΙΕΧΟΜΕΝΟΣ ΕΝ ΛΙΜΩ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ ΚΑΙ ΣΥΝΤΕΛΕΣΩ ΤΗΝ ΟΡΓΗΝ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ

13 ΚΑΙ ΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΕΙΝΑΙ ΤΟΥΣ ΤΡΑΥΜΑΤΙΑΣ ΥΜΩΝ ΕΝ ΜΕΣΩ ΤΩΝ ΕΙΔΩΛΩΝ ΥΜΩΝ ΚΥΚΛΩ ΤΩΝ ΘΥΣΙΑΣΤΗΡΙΩΝ ΥΜΩΝ ΕΠΙ ΠΑΝΤΑ ΒΟΥΝΟΝ ΥΨΗΛΟΝ ΚΑΙ ΥΠΟΚΑΤΩ ΔΕΝΔΡΟΥ ΣΥΣΚΙΟΥ ΟΥ ΕΔΩΚΑΝ ΕΚΕΙ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΠΑΣΙ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ

14 ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΘΗΣΟΜΑΙ ΤΗΝ ΓΗΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΙΣ ΟΛΕΘΡΟΝ ΑΠΟ ΤΗΣ ΕΡΗΜΟΥ ΔΕΒΛΑΘΑ ΕΚ ΠΑΣΗΣ ΤΗΣ ΚΑΤΟΙΚΙΑΣ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

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2 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΗ ΓΗ ΤΟΥ ΙΣΡΑΗΛ ΠΕΡΑΣ ΗΚΕΙ ΤΟ ΠΕΡΑΣ ΗΚΕΙ ΕΠΙ ΤΑΣ ΤΕΣΣΑΡΑΣ ΠΤΕΡΥΓΑΣ ΤΗΣ ΓΗΣ

3 ΗΚΕΙ ΤΟ ΠΕΡΑΣ

4 ΕΠΙ ΣΕ ΤΟΝ ΚΑΤΟΙΚΟΥΝΤΑ ΤΗΝ ΓΗΝ ΗΚΕΙ Ο ΚΑΙΡΟΣ ΗΓΓΙΚΕΝ Η ΗΜΕΡΑ ΟΥ ΜΕΤΑ ΘΟΡΥΒΩΝ ΟΥΔΕ ΜΕΤΑ ΩΔΙΝΩΝ

5 ΝΥΝ ΕΓΓΥΘΕΝ ΕΚΧΕΩ ΤΗΝ ΟΡΓΗΝ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΣΥΝΤΕΛΕΣΩ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΝ ΣΟΙ ΚΑΙ ΚΡΙΝΩ ΣΕ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΣΟΥ ΚΑΙ ΔΩΣΩ ΕΠΙ ΣΕ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΣΟΥ

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7 ΝΥΝ ΤΟ ΠΕΡΑΣ ΠΡΟΣ ΣΕ ΚΑΙ ΑΠΟΣΤΕΛΩ ΕΓΩ ΕΠΙ ΣΕ ΚΑΙ ΕΚΔΙΚΗΣΩ ΣΕ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΣΟΥ ΚΑΙ ΔΩΣΩ ΕΠΙ ΣΕ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΣΟΥ

8 ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΕΠΙ ΣΕ ΟΥΔΕ ΜΗ ΕΛΕΗΣΩ ΔΙΟΤΙ ΤΗΝ ΟΔΟΝ ΣΟΥ ΕΠΙ ΣΕ ΔΩΣΩ ΚΑΙ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΣΟΥ ΕΝ ΜΕΣΩ ΣΟΥ ΕΣΤΑΙ ΚΑΙ ΕΠΙΓΝΩΣΗ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

9 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

10 ΙΔΟΥ ΤΟ ΠΕΡΑΣ ΗΚΕΙ ΙΔΟΥ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΙ ΚΑΙ Η ΡΑΒΔΟΣ ΗΝΘΗΚΕΝ Η ΥΒΡΙΣ ΕΞΑΝΕΣΤΗΚΕΝ

11 ΚΑΙ ΣΥΝΤΡΙΨΕΙ ΣΤΗΡΙΓΜΑ ΑΝΟΜΟΥ ΚΑΙ ΟΥ ΜΕΤΑ ΘΟΡΥΒΟΥ ΟΥΔΕ ΜΕΤΑ ΣΠΟΥΔΗΣ

12 ΗΚΕΙ Ο ΚΑΙΡΟΣ ΙΔΟΥ Η ΗΜΕΡΑ Ο ΚΤΩΜΕΝΟΣ ΜΗ ΧΑΙΡΕΤΩ ΚΑΙ Ο ΠΩΛΩΝ ΜΗ ΘΡΗΝΕΙΤΩ

13 ΔΙΟΤΙ Ο ΚΤΩΜΕΝΟΣ ΠΡΟΣ ΤΟΝ ΠΩΛΟΥΝΤΑ ΟΥΚΕΤΙ ΜΗ ΕΠΙΣΤΡΕΨΗ ΚΑΙ ΑΝΘΡΩΠΟΣ ΕΝ ΟΦΘΑΛΜΩ ΖΩΗΣ ΑΥΤΟΥ ΟΥ ΚΡΑΤΗΣΕΙ

14 ΣΑΛΠΙΣΑΤΕ ΕΝ ΣΑΛΠΙΓΓΙ ΚΑΙ ΚΡΙΝΑΤΕ ΤΑ ΣΥΜΠΑΝΤΑ

15 Ο ΠΟΛΕΜΟΣ ΕΝ ΡΟΜΦΑΙΑ ΕΞΩΘΕΝ ΚΑΙ Ο ΛΙΜΟΣ ΚΑΙ Ο ΘΑΝΑΤΟΣ ΕΣΩΘΕΝ Ο ΕΝ ΤΩ ΠΕΔΙΩ ΕΝ ΡΟΜΦΑΙΑ ΤΕΛΕΥΤΗΣΕΙ ΤΟΥΣ ΔΕ ΕΝ ΤΗ ΠΟΛΕΙ ΛΙΜΟΣ ΚΑΙ ΘΑΝΑΤΟΣ ΣΥΝΤΕΛΕΣΕΙ

16 ΚΑΙ ΑΝΑΣΩΘΗΣΟΝΤΑΙ ΟΙ ΑΝΑΣΩΖΟΜΕΝΟΙ ΕΞ ΑΥΤΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΠΑΝΤΑΣ ΑΠΟΚΤΕΝΩ ΕΚΑΣΤΟΝ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΟΥ

17 ΠΑΣΑΙ ΧΕΙΡΕΣ ΕΚΛΥΘΗΣΟΝΤΑΙ ΚΑΙ ΠΑΝΤΕΣ ΜΗΡΟΙ ΜΟΛΥΝΘΗΣΟΝΤΑΙ ΥΓΡΑΣΙΑ

18 ΚΑΙ ΠΕΡΙΖΩΣΟΝΤΑΙ ΣΑΚΚΟΥΣ ΚΑΙ ΚΑΛΥΨΕΙ ΑΥΤΟΥΣ ΘΑΜΒΟΣ ΚΑΙ ΕΠΙ ΠΑΝ ΠΡΟΣΩΠΟΝ ΑΙΣΧΥΝΗ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΚΕΦΑΛΗΝ ΦΑΛΑΚΡΩΜΑ

19 ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΩΝ ΡΙΦΗΣΕΤΑΙ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΑΥΤΩΝ ΥΠΕΡΟΦΘΗΣΕΤΑΙ ΑΙ ΨΥΧΑΙ ΑΥΤΩΝ ΟΥ ΜΗ ΕΜΠΛΗΣΘΩΣΙΝ ΚΑΙ ΑΙ ΚΟΙΛΙΑΙ ΑΥΤΩΝ ΟΥ ΜΗ ΠΛΗΡΩΘΩΣΙΝ ΔΙΟΤΙ ΒΑΣΑΝΟΣ ΤΩΝ ΑΔΙΚΙΩΝ ΑΥΤΩΝ ΕΓΕΝΕΤΟ

20 ΕΚΛΕΚΤΑ ΚΟΣΜΟΥ ΕΙΣ ΥΠΕΡΗΦΑΝΙΑΝ ΕΘΕΝΤΟ ΑΥΤΑ ΚΑΙ ΕΙΚΟΝΑΣ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΑΥΤΩΝ ΕΠΟΙΗΣΑΝ ΕΞ ΑΥΤΩΝ ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΔΕΔΩΚΑ ΑΥΤΑ ΑΥΤΟΙΣ ΕΙΣ ΑΚΑΘΑΡΣΙΑΝ

21 ΚΑΙ ΠΑΡΑΔΩΣΩ ΑΥΤΑ ΕΙΣ ΧΕΙΡΑΣ ΑΛΛΟΤΡΙΩΝ ΤΟΥ ΔΙΑΡΠΑΣΑΙ ΑΥΤΑ ΚΑΙ ΤΟΙΣ ΛΟΙΜΟΙΣ ΤΗΣ ΓΗΣ ΕΙΣ ΣΚΥΛΑ ΚΑΙ ΒΕΒΗΛΩΣΟΥΣΙΝ ΑΥΤΑ

22 ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΜΙΑΝΟΥΣΙΝ ΤΗΝ ΕΠΙΣΚΟΠΗΝ ΜΟΥ ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΑΥΤΑ ΑΦΥΛΑΚΤΩΣ ΚΑΙ ΒΕΒΗΛΩΣΟΥΣΙΝ ΑΥΤΑ

23 ΚΑΙ ΠΟΙΗΣΟΥΣΙ ΦΥΡΜΟΝ ΔΙΟΤΙ Η ΓΗ ΠΛΗΡΗΣ ΛΑΩΝ ΚΑΙ Η ΠΟΛΙΣ ΠΛΗΡΗΣ ΑΝΟΜΙΑΣ

24 ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΤΟ ΦΡΥΑΓΜΑ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΩΝ ΚΑΙ ΜΙΑΝΘΗΣΕΤΑΙ ΤΑ ΑΓΙΑ ΑΥΤΩΝ

25 ΕΞΙΛΑΣΜΟΣ ΗΞΕΙ ΚΑΙ ΖΗΤΗΣΕΙ ΕΙΡΗΝΗΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ

26 ΟΥΑΙ ΕΠΙ ΟΥΑΙ ΕΣΤΑΙ ΚΑΙ ΑΓΓΕΛΙΑ ΕΠ' ΑΓΓΕΛΙΑΝ ΕΣΤΑΙ ΚΑΙ ΖΗΤΗΘΗΣΕΤΑΙ ΟΡΑΣΙΣ ΕΚ ΠΡΟΦΗΤΟΥ ΚΑΙ ΝΟΜΟΣ ΑΠΟΛΕΙΤΑΙ ΕΞ ΙΕΡΕΩΣ ΚΑΙ ΒΟΥΛΗ ΕΚ ΠΡΕΣΒΥΤΕΡΩΝ

27 ΑΡΧΩΝ ΕΝΔΥΣΕΤΑΙ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ ΠΑΡΑΛΥΘΗΣΟΝΤΑΙ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΠΟΙΗΣΩ ΑΥΤΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΚΡΙΜΑΣΙΝ ΑΥΤΩΝ ΕΚΔΙΚΗΣΩ ΑΥΤΟΥΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 8

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2 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΟΜΟΙΩΜΑ ΑΝΔΡΟΣ ΑΠΟ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΚΑΙ ΕΩΣ ΚΑΤΩ ΠΥΡ ΚΑΙ ΑΠΟ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΥΠΕΡΑΝΩ ΩΣ ΟΡΑΣΙΣ ΗΛΕΚΤΡΟΥ

3 ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΟΜΟΙΩΜΑ ΧΕΙΡΟΣ ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΤΗΣ ΚΟΡΥΦΗΣ ΜΟΥ ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΠΝΕΥΜΑ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΗΓΑΓΕΝ ΜΕ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΟΡΑΣΕΙ ΘΕΟΥ ΕΠΙ ΤΑ ΠΡΟΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΕΣΩΤΕΡΑΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΟΥ ΗΝ Η ΣΤΗΛΗ ΤΟΥ ΚΤΩΜΕΝΟΥ

4 ΚΑΙ ΙΔΟΥ ΕΚΕΙ ΗΝ ΔΟΞΑ ΚΥΡΙΟΥ ΘΕΟΥ ΙΣΡΑΗΛ ΚΑΤΑ ΤΗΝ ΟΡΑΣΙΝ ΗΝ ΕΙΔΟΝ ΕΝ ΤΩ ΠΕΔΙΩ

5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΑΝΑΒΛΕΨΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΑΝΕΒΛΕΨΑ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΜΟΥ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΙΔΟΥ ΑΠΟ ΒΟΡΡΑ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ

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6 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΩΡΑΚΑΣ ΤΙ ΟΥΤΟΙ ΠΟΙΟΥΣΙΝ ΑΝΟΜΙΑΣ ΜΕΓΑΛΑΣ ΠΟΙΟΥΣΙΝ ΩΔΕ ΤΟΥ ΑΠΕΧΕΣΘΑΙ ΑΠΟ ΤΩΝ ΑΓΙΩΝ ΜΟΥ ΚΑΙ ΕΤΙ ΟΨΕΙ ΑΝΟΜΙΑΣ ΜΕΙΖΟΝΑΣ

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8 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΟΡΥΞΟΝ ΚΑΙ ΩΡΥΞΑ ΚΑΙ ΙΔΟΥ ΘΥΡΑ ΜΙΑ

9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΕΙΣΕΛΘΕ ΚΑΙ ΙΔΕ ΤΑΣ ΑΝΟΜΙΑΣ ΑΣ ΟΥΤΟΙ ΠΟΙΟΥΣΙΝ ΩΔΕ

10 ΚΑΙ ΕΙΣΗΛΘΟΝ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΜΑΤΑΙΑ ΒΔΕΛΥΓΜΑΤΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΙΔΩΛΑ ΟΙΚΟΥ ΙΣΡΑΗΛ ΔΙΑΓΕΓΡΑΜΜΕΝΑ ΕΠ' ΑΥΤΟΥ ΚΥΚΛΩ

11 ΚΑΙ ΕΒΔΟΜΗΚΟΝΤΑ ΑΝΔΡΕΣ ΕΚ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΟΙΚΟΥ ΙΣΡΑΗΛ ΚΑΙ ΙΕΖΟΝΙΑΣ Ο ΤΟΥ ΣΑΦΑΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΙΣΤΗΚΕΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΚΑΙ ΕΚΑΣΤΟΣ ΘΥΜΙΑΤΗΡΙΟΝ ΑΥΤΟΥ ΕΙΧΕΝ ΕΝ ΤΗ ΧΕΙΡΙ ΚΑΙ Η ΑΤΜΙΣ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ ΑΝΕΒΑΙΝΕΝ

12 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΩΡΑΚΑΣ Α ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΠΟΙΟΥΣΙΝ ΕΚΑΣΤΟΣ ΑΥΤΩΝ ΕΝ ΤΩ ΚΟΙΤΩΝΙ ΤΩ ΚΡΥΠΤΩ ΑΥΤΩΝ ΔΙΟΤΙ ΕΙΠΑΝ ΟΥΧ ΟΡΑ Ο ΚΥΡΙΟΣ ΕΓΚΑΤΑΛΕΛΟΙΠΕΝ ΚΥΡΙΟΣ ΤΗΝ ΓΗΝ

13 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΕΤΙ ΟΨΕΙ ΑΝΟΜΙΑΣ ΜΕΙΖΟΝΑΣ ΑΣ ΟΥΤΟΙ ΠΟΙΟΥΣΙΝ

14 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΑ ΠΡΟΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΙΔΟΥ ΕΚΕΙ ΓΥΝΑΙΚΕΣ ΚΑΘΗΜΕΝΑΙ ΘΡΗΝΟΥΣΑΙ ΤΟΝ ΘΑΜΜΟΥΖ

15 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΩΡΑΚΑΣ ΚΑΙ ΕΤΙ ΟΨΕΙ ΕΠΙΤΗΔΕΥΜΑΤΑ ΜΕΙΖΟΝΑ ΤΟΥΤΩΝ

16 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΝ ΕΣΩΤΕΡΑΝ ΚΑΙ ΙΔΟΥ ΕΠΙ ΤΩΝ ΠΡΟΘΥΡΩΝ ΤΟΥ ΝΑΟΥ ΚΥΡΙΟΥ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΙΛΑΜ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΩΣ ΕΙΚΟΣΙ ΑΝΔΡΕΣ ΤΑ ΟΠΙΣΘΙΑ ΑΥΤΩΝ ΠΡΟΣ ΤΟΝ ΝΑΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΑΠΕΝΑΝΤΙ ΚΑΙ ΟΥΤΟΙ ΠΡΟΣΚΥΝΟΥΣΙΝ ΤΩ ΗΛΙΩ

17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΕΩΡΑΚΑΣ ΥΙΕ ΑΝΘΡΩΠΟΥ ΜΗ ΜΙΚΡΑ ΤΩ ΟΙΚΩ ΙΟΥΔΑ ΤΟΥ ΠΟΙΕΙΝ ΤΑΣ ΑΝΟΜΙΑΣ ΑΣ ΠΕΠΟΙΗΚΑΣΙΝ ΩΔΕ ΔΙΟΤΙ ΕΠΛΗΣΑΝ ΤΗΝ ΓΗΝ ΑΝΟΜΙΑΣ ΚΑΙ ΙΔΟΥ ΑΥΤΟΙ ΩΣ ΜΥΚΤΗΡΙΖΟΝΤΕΣ

18 ΚΑΙ ΕΓΩ ΠΟΙΗΣΩ ΑΥΤΟΙΣ ΜΕΤΑ ΘΥΜΟΥ ΟΥ ΦΕΙΣΕΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΟΥΔΕ ΜΗ ΕΛΕΗΣΩ

EZEKIEL (JEZEKIEL) CHAPTER 9

1 ΚΑΙ ΑΝΕΚΡΑΓΕΝ ΕΙΣ ΤΑ ΩΤΑ ΜΟΥ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΩΝ ΗΓΓΙΚΕΝ Η ΕΚΔΙΚΗΣΙΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΚΑΣΤΟΣ ΕΙΧΕΝ ΤΑ ΣΚΕΥΗ ΤΗΣ ΕΞΟΛΕΘΡΕΥΣΕΩΣ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ

2 ΚΑΙ ΙΔΟΥ ΕΞ ΑΝΔΡΕΣ ΗΡΧΟΝΤΟ ΑΠΟ ΤΗΣ ΟΔΟΥ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΥΨΗΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΕΚΑΣΤΟΥ ΠΕΛΥΞ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΑΝΗΡ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΝΔΕΔΥΚΩΣ ΠΟΔΗΡΗ ΚΑΙ ΖΩΝΗ ΣΑΠΦΕΙΡΟΥ ΕΠΙ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΟΣΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΧΟΜΕΝΟΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΧΑΛΚΟΥ

3 ΚΑΙ ΔΟΞΑ ΘΕΟΥ ΤΟΥ ΙΣΡΑΗΛ ΑΝΕΒΗ ΑΠΟ ΤΩΝ ΧΕΡΟΥΒΙΝ Η ΟΥΣΑ ΕΠ' ΑΥΤΩΝ ΕΙΣ ΤΟ ΑΙΘΡΙΟΝ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟΝ ΑΝΔΡΑ ΤΟΝ ΕΝΔΕΔΥΚΟΤΑ ΤΟΝ ΠΟΔΗΡΗ ΟΣ ΕΙΧΕΝ ΕΠΙ ΤΗΣ ΟΣΦΥΟΣ ΑΥΤΟΥ ΤΗΝ ΖΩΝΗΝ

4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΔΙΕΛΘΕ ΜΕΣΗΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΔΟΣ ΤΟ ΣΗΜΕΙΟΝ ΕΠΙ ΤΑ ΜΕΤΩΠΑ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΚΑΤΑΣΤΕΝΑΖΟΝΤΩΝ ΚΑΙ ΤΩΝ ΚΑΤΩΔΥΝΩΜΕΝΩΝ ΕΠΙ ΠΑΣΑΙΣ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΤΑΙΣ ΓΙΝΟΜΕΝΑΙΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ

5 ΚΑΙ ΤΟΥΤΟΙΣ ΕΙΠΕΝ ΑΚΟΥΟΝΤΟΣ ΜΟΥ ΠΟΡΕΥΕΣΘΕ ΟΠΙΣΩ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΚΟΠΤΕΤΕ ΚΑΙ ΜΗ ΦΕΙΔΕΣΘΕ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΥΜΩΝ ΚΑΙ ΜΗ ΕΛΕΗΣΗΤΕ

6 ΠΡΕΣΒΥΤΕΡΟΝ ΚΑΙ ΝΕΑΝΙΣΚΟΝ ΚΑΙ ΠΑΡΘΕΝΟΝ ΚΑΙ ΝΗΠΙΑ ΚΑΙ ΓΥΝΑΙΚΑΣ ΑΠΟΚΤΕΙΝΑΤΕ ΕΙΣ ΕΞΑΛΕΙΨΙΝ ΕΠΙ ΔΕ ΠΑΝΤΑΣ ΕΦ' ΟΥΣ ΕΣΤΙΝ ΤΟ ΣΗΜΕΙΟΝ ΜΗ ΕΓΓΙΣΗΤΕ ΚΑΙ ΑΠΟ ΤΩΝ ΑΓΙΩΝ ΜΟΥ ΑΡΞΑΣΘΕ ΚΑΙ ΗΡΞΑΝΤΟ ΑΠΟ ΤΩΝ ΑΝΔΡΩΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΟΙ ΗΣΑΝ ΕΣΩ ΕΝ ΤΩ ΟΙΚΩ

7 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΙΑΝΑΤΕ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΠΛΗΣΑΤΕ ΤΑΣ ΟΔΟΥΣ ΝΕΚΡΩΝ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΚΟΠΤΕΤΕ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΚΟΠΤΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΠΙΠΤΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ ΚΑΙ ΑΝΕΒΟΗΣΑ ΚΑΙ ΕΙΠΑ ΟΙΜΜΟΙ ΚΥΡΙΕ ΕΞΑΛΕΙΦΕΙΣ ΣΥ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΤΩ ΕΚΧΕΑΙ ΣΕ ΤΟΝ ΘΥΜΟΝ ΣΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΔΙΚΙΑ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΜΕΜΕΓΑΛΥΝΤΑΙ ΣΦΟΔΡΑ ΣΦΟΔΡΑ ΟΤΙ ΕΠΛΗΣΘΗ Η ΓΗ ΛΑΩΝ ΠΟΛΛΩΝ ΚΑΙ Η ΠΟΛΙΣ ΕΠΛΗΣΘΗ ΑΔΙΚΙΑΣ ΚΑΙ ΑΚΑΘΑΡΣΙΑΣ ΟΤΙ ΕΙΠΑΝ ΕΓΚΑΤΑΛΕΛΟΙΠΕΝ ΚΥΡΙΟΣ ΤΗΝ ΓΗΝ ΟΥΚ ΕΦΟΡΑ Ο ΚΥΡΙΟΣ

10 ΚΑΙ ΟΥ ΦΕΙΣΕΤΑΙ ΜΟΥ Ο ΟΦΘΑΛΜΟΣ ΟΥΔΕ ΜΗ ΕΛΕΗΣΩ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΕΙΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΔΕΔΩΚΑ

11 ΚΑΙ ΙΔΟΥ Ο ΑΝΗΡ Ο ΕΝΔΕΔΥΚΩΣ ΤΟΝ ΠΟΔΗΡΗ ΚΑΙ ΕΖΩΣΜΕΝΟΣ ΤΗ ΖΩΝΗ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΚΡΙΝΑΤΟ ΛΕΓΩΝ ΠΕΠΟΙΗΚΑ ΚΑΘΩΣ ΕΝΕΤΕΙΛΩ ΜΟΙ

EZEKIEL (JEZEKIEL) CHAPTER 10

1 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΕΠΑΝΩ ΤΟΥ ΣΤΕΡΕΩΜΑΤΟΣ ΤΟΥ ΥΠΕΡ ΚΕΦΑΛΗΣ ΤΩΝ ΧΕΡΟΥΒΙΝ ΩΣ ΛΙΘΟΣ ΣΑΠΦΕΙΡΟΥ ΟΜΟΙΩΜΑ ΘΡΟΝΟΥ ΕΠ' ΑΥΤΩΝ

2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΤΟΝ ΕΝΔΕΔΥΚΟΤΑ ΤΗΝ ΣΤΟΛΗΝ ΕΙΣΕΛΘΕ ΕΙΣ ΤΟ ΜΕΣΟΝ ΤΩΝ ΤΡΟΧΩΝ ΤΩΝ ΥΠΟΚΑΤΩ ΤΩΝ ΧΕΡΟΥΒΙΝ ΚΑΙ ΠΛΗΣΟΝ ΤΑΣ ΔΡΑΚΑΣ ΣΟΥ ΑΝΘΡΑΚΩΝ ΠΥΡΟΣ ΕΚ ΜΕΣΟΥ ΤΩΝ ΧΕΡΟΥΒΙΝ ΚΑΙ ΔΙΑΣΚΟΡΠΙΣΟΝ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΝΩΠΙΟΝ ΜΟΥ

3 ΚΑΙ ΤΑ ΧΕΡΟΥΒΙΝ ΕΙΣΤΗΚΕΙ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΟΙΚΟΥ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΤΟΝ ΑΝΔΡΑ ΚΑΙ Η ΝΕΦΕΛΗ ΕΠΛΗΣΕΝ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΣΩΤΕΡΑΝ

4 ΚΑΙ ΑΠΗΡΕΝ Η ΔΟΞΑ ΚΥΡΙΟΥ ΑΠΟ ΤΩΝ ΧΕΡΟΥΒΙΝ ΕΙΣ ΤΟ ΑΙΘΡΙΟΝ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΠΛΗΣΕΝ ΤΟΝ ΟΙΚΟΝ Η ΝΕΦΕΛΗ ΚΑΙ Η ΑΥΛΗ ΕΠΛΗΣΘΗ ΤΟΥ ΦΕΓΓΟΥΣ ΤΗΣ ΔΟΞΗΣ ΚΥΡΙΟΥ

5 ΚΑΙ ΦΩΝΗ ΤΩΝ ΠΤΕΡΥΓΩΝ ΤΩΝ ΧΕΡΟΥΒΙΝ ΗΚΟΥΕΤΟ ΕΩΣ ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΕΞΩΤΕΡΑΣ ΩΣ ΦΩΝΗ ΘΕΟΥ ΣΑΔΔΑΙ ΛΑΛΟΥΝΤΟΣ

6 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΝΤΕΛΛΕΣΘΑΙ ΑΥΤΟΝ ΤΩ ΑΝΔΡΙ ΤΩ ΕΝΔΕΔΥΚΟΤΙ ΤΗΝ ΣΤΟΛΗΝ ΤΗΝ ΑΓΙΑΝ ΛΕΓΩΝ ΛΑΒΕ ΠΥΡ ΕΚ ΜΕΣΟΥ ΤΩΝ ΤΡΟΧΩΝ ΕΚ ΜΕΣΟΥ ΤΩΝ ΧΕΡΟΥΒΙΝ ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΙ ΕΣΤΗ ΕΧΟΜΕΝΟΣ ΤΩΝ ΤΡΟΧΩΝ

7 ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΙΣ ΜΕΣΟΝ ΤΟΥ ΠΥΡΟΣ ΤΟΥ ΟΝΤΟΣ ΕΝ ΜΕΣΩ ΤΩΝ ΧΕΡΟΥΒΙΝ ΚΑΙ ΕΛΑΒΕΝ ΚΑΙ ΕΔΩΚΕΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΤΟΥ ΕΝΔΕΔΥΚΟΤΟΣ ΤΗΝ ΣΤΟΛΗΝ ΤΗΝ ΑΓΙΑΝ ΚΑΙ ΕΛΑΒΕΝ ΚΑΙ ΕΞΗΛΘΕΝ

8 ΚΑΙ ΕΙΔΟΝ ΤΑ ΧΕΡΟΥΒΙΝ ΟΜΟΙΩΜΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΩΝ ΥΠΟΚΑΤΩΘΕΝ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ

9 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΤΡΟΧΟΙ ΤΕΣΣΑΡΕΣ ΕΙΣΤΗΚΕΙΣΑΝ ΕΧΟΜΕΝΟΙ ΤΩΝ ΧΕΡΟΥΒΙΝ ΤΡΟΧΟΣ ΕΙΣ ΕΧΟΜΕΝΟΣ ΧΕΡΟΥΒ ΕΝΟΣ ΚΑΙ Η ΟΨΙΣ ΤΩΝ ΤΡΟΧΩΝ ΩΣ ΟΨΙΣ ΛΙΘΟΥ ΑΝΘΡΑΚΟΣ

10 ΚΑΙ Η ΟΨΙΣ ΑΥΤΩΝ ΟΜΟΙΩΜΑ ΕΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ Η ΤΡΟΧΟΣ ΕΝ ΜΕΣΩ ΤΡΟΧΟΥ

11 ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ ΕΙΣ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΑΥΤΩΝ ΕΠΟΡΕΥΟΝΤΟ ΟΥΚ ΕΠΕΣΤΡΕΦΟΝ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ ΟΤΙ ΕΙΣ ΟΝ ΑΝ ΤΟΠΟΝ ΕΠΕΒΛΕΨΕΝ Η ΑΡΧΗ Η ΜΙΑ ΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΟΥΚ ΕΠΕΣΤΡΕΦΟΝ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΑ

12 ΚΑΙ ΟΙ ΝΩΤΟΙ ΑΥΤΩΝ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΩΝ ΚΑΙ ΑΙ ΠΤΕΡΥΓΕΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΤΡΟΧΟΙ ΠΛΗΡΕΙΣ ΟΦΘΑΛΜΩΝ ΚΥΚΛΟΘΕΝ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΤΡΟΧΟΙΣ ΑΥΤΩΝ

13 ΤΟΙΣ ΔΕ ΤΡΟΧΟΙΣ ΤΟΥΤΟΙΣ ΕΠΕΚΛΗΘΗ ΓΕΛΓΕΛ ΑΚΟΥΟΝΤΟΣ ΜΟΥ

15 ΚΑΙ ΗΡΑΝ ΤΑ ΧΕΡΟΥΒΙΝ ΤΟΥΤΟ ΤΟ ΖΩΟΝ Ο ΕΙΔΟΝ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ

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16 ΚΑΙ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΤΑ ΧΕΡΟΥΒΙΝ ΕΠΟΡΕΥΟΝΤΟ ΟΙ ΤΡΟΧΟΙ ΚΑΙ ΟΥΤΟΙ ΕΧΟΜΕΝΟΙ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΩ ΕΞΑΙΡΕΙΝ ΤΑ ΧΕΡΟΥΒΙΝ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΩΝ ΤΟΥ ΜΕΤΕΩΡΙΖΕΣΘΑΙ ΑΠΟ ΤΗΣ ΓΗΣ ΟΥΚ ΕΠΕΣΤΡΕΦΟΝ ΟΙ ΤΡΟΧΟΙ ΑΥΤΩΝ

17 ΕΝ ΤΩ ΕΣΤΑΝΑΙ ΑΥΤΑ ΕΙΣΤΗΚΕΙΣΑΝ ΚΑΙ ΕΝ ΤΩ ΜΕΤΕΩΡΙΖΕΣΘΑΙ ΑΥΤΑ ΕΜΕΤΕΩΡΙΖΟΝΤΟ ΜΕΤ' ΑΥΤΩΝ ΔΙΟΤΙ ΠΝΕΥΜΑ ΖΩΗΣ ΕΝ ΑΥΤΟΙΣ ΗΝ

18 ΚΑΙ ΕΞΗΛΘΕΝ ΔΟΞΑ ΚΥΡΙΟΥ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΠΕΒΗ ΕΠΙ ΤΑ ΧΕΡΟΥΒΙΝ

19 ΚΑΙ ΑΝΕΛΑΒΟΝ ΤΑ ΧΕΡΟΥΒΙΝ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΩΝ ΚΑΙ ΕΜΕΤΕΩΡΙΣΘΗΣΑΝ ΑΠΟ ΤΗΣ ΓΗΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΕΝ ΤΩ ΕΞΕΛΘΕΙΝ ΑΥΤΑ ΚΑΙ ΟΙ ΤΡΟΧΟΙ ΕΧΟΜΕΝΟΙ ΑΥΤΩΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΑ ΠΡΟΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΣ ΑΠΕΝΑΝΤΙ ΚΑΙ ΔΟΞΑ ΘΕΟΥ ΙΣΡΑΗΛ ΗΝ ΕΠ' ΑΥΤΩΝ ΥΠΕΡΑΝΩ

20 ΤΟΥΤΟ ΤΟ ΖΩΟΝ ΕΣΤΙΝ Ο ΕΙΔΟΝ ΥΠΟΚΑΤΩ ΘΕΟΥ ΙΣΡΑΗΛ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΕΓΝΩΝ ΟΤΙ ΧΕΡΟΥΒΙΝ ΕΣΤΙΝ

21 ΤΕΣΣΑΡΑ ΠΡΟΣΩΠΑ ΤΩ ΕΝΙ ΚΑΙ ΟΚΤΩ ΠΤΕΡΥΓΕΣ ΤΩ ΕΝΙ ΚΑΙ ΟΜΟΙΩΜΑ ΧΕΙΡΩΝ ΑΝΘΡΩΠΟΥ ΥΠΟΚΑΤΩΘΕΝ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ

22 ΚΑΙ ΟΜΟΙΩΣΙΣ ΤΩΝ ΠΡΟΣΩΠΩΝ ΑΥΤΩΝ ΤΑΥΤΑ ΤΑ ΠΡΟΣΩΠΑ ΕΣΤΙΝ Α ΕΙΔΟΝ ΥΠΟΚΑΤΩ ΤΗΣ ΔΟΞΗΣ ΘΕΟΥ ΙΣΡΑΗΛ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΑΥΤΑ ΕΚΑΣΤΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΕΠΟΡΕΥΟΝΤΟ

EZEKIEL (JEZEKIEL) CHAPTER 11

1 ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΠΝΕΥΜΑ ΚΑΙ ΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΟΥ ΟΙΚΟΥ ΚΥΡΙΟΥ ΤΗΝ ΚΑΤΕΝΑΝΤΙ ΤΗΝ ΒΛΕΠΟΥΣΑΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΙ ΙΔΟΥ ΕΠΙ ΤΩΝ ΠΡΟΘΥΡΩΝ ΤΗΣ ΠΥΛΗΣ ΩΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΑΝΔΡΕΣ ΚΑΙ ΕΙΔΟΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΤΟΝ ΙΕΖΟΝΙΑΝ ΤΟΝ ΤΟΥ ΕΖΕΡ ΚΑΙ ΦΑΛΤΙΑΝ ΤΟΝ ΤΟΥ ΒΑΝΑΙΟΥ ΤΟΥΣ ΑΦΗΓΟΥΜΕΝΟΥΣ ΤΟΥ ΛΑΟΥ

2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΟΥΤΟΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΛΟΓΙΖΟΜΕΝΟΙ ΜΑΤΑΙΑ ΚΑΙ ΒΟΥΛΕΥΟΜΕΝΟΙ ΒΟΥΛΗΝ ΠΟΝΗΡΑΝ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ

3 ΟΙ ΛΕΓΟΝΤΕΣ ΟΥΧΙ ΠΡΟΣΦΑΤΩΣ ΩΚΟΔΟΜΗΝΤΑΙ ΑΙ ΟΙΚΙΑΙ ΑΥΤΗ ΕΣΤΙΝ Ο ΛΕΒΗΣ ΗΜΕΙΣ ΔΕ ΤΑ ΚΡΕΑ

4 ΔΙΑ ΤΟΥΤΟ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΟΥΣ ΠΡΟΦΗΤΕΥΣΟΝ ΥΙΕ ΑΝΘΡΩΠΟΥ

5 ΚΑΙ ΕΠΕΣΕΝ ΕΠ' ΕΜΕ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΛΕΓΕ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΤΩΣ ΕΙΠΑΤΕ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ ΤΑ ΔΙΑΒΟΥΛΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΥΜΩΝ ΕΓΩ ΕΠΙΣΤΑΜΑΙ

6 ΕΠΛΗΘΥΝΑΤΕ ΝΕΚΡΟΥΣ ΥΜΩΝ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΚΑΙ ΕΝΕΠΛΗΣΑΤΕ ΤΑΣ ΟΔΟΥΣ ΑΥΤΗΣ ΤΡΑΥΜΑΤΙΩΝ

7 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΥΜΩΝ ΟΥΣ ΕΠΑΤΑΞΑΤΕ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΟΥΤΟΙ ΕΙΣΙΝ ΤΑ ΚΡΕΑ ΑΥΤΗ ΔΕ Ο ΛΕΒΗΣ ΕΣΤΙΝ ΚΑΙ ΥΜΑΣ ΕΞΑΞΩ ΕΚ ΜΕΣΟΥ ΑΥΤΗΣ

8 ΡΟΜΦΑΙΑΝ ΦΟΒΕΙΣΘΕ ΚΑΙ ΡΟΜΦΑΙΑΝ ΕΠΑΞΩ ΕΦ' ΥΜΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

9 ΚΑΙ ΕΞΑΞΩ ΥΜΑΣ ΕΚ ΜΕΣΟΥ ΑΥΤΗΣ ΚΑΙ ΠΑΡΑΔΩΣΩ ΥΜΑΣ ΕΙΣ ΧΕΙΡΑΣ ΑΛΛΟΤΡΙΩΝ ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΥΜΙΝ ΚΡΙΜΑΤΑ

10 ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΕΙΣΘΕ ΕΠΙ ΤΩΝ ΟΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ ΚΡΙΝΩ ΥΜΑΣ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

11 ΑΥΤΗ ΥΜΙΝ ΟΥΚ ΕΣΤΑΙ ΕΙΣ ΛΕΒΗΤΑ ΚΑΙ ΥΜΕΙΣ ΟΥ ΜΗ ΓΕΝΗΣΘΕ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΕΙΣ ΚΡΕΑ ΕΠΙ ΤΩΝ ΟΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ ΚΡΙΝΩ ΥΜΑΣ

12 ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΡΟΦΗΤΕΥΕΙΝ ΜΕ ΚΑΙ ΦΑΛΤΙΑΣ Ο ΤΟΥ ΒΑΝΑΙΟΥ ΑΠΕΘΑΝΕΝ ΚΑΙ ΠΙΠΤΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ ΚΑΙ ΑΝΕΒΟΗΣΑ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΙ ΕΙΠΑ ΟΙΜΜΟΙ ΟΙΜΜΟΙ ΚΥΡΙΕ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΣΥ ΠΟΙΕΙΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΙΣΡΑΗΛ

14 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

15 ΥΙΕ ΑΝΘΡΩΠΟΥ ΟΙ ΑΔΕΛΦΟΙ ΣΟΥ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΣΟΥ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΣΥΝΤΕΤΕΛΕΣΤΑΙ ΟΙΣ ΕΙΠΑΝ ΑΥΤΟΙΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΕΡΟΥΣΑΛΗΜ ΜΑΚΡΑΝ ΑΠΕΧΕΤΕ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ ΗΜΙΝ ΔΕΔΟΤΑΙ Η ΓΗ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ

16 ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΤΙ ΑΠΩΣΟΜΑΙ ΑΥΤΟΥΣ ΕΙΣ ΤΑ ΕΘΝΗ ΚΑΙ ΔΙΑΣΚΟΡΠΙΩ ΑΥΤΟΥΣ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΑΓΙΑΣΜΑ ΜΙΚΡΟΝ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΟΥ ΑΝ ΕΙΣΕΛΘΩΣΙΝ ΕΚΕΙ

17 ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΙΣΔΕΞΟΜΑΙ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΧΩΡΩΝ ΟΥ ΔΙΕΣΠΕΙΡΑ ΑΥΤΟΥΣ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΔΩΣΩ ΑΥΤΟΙΣ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ

18 ΚΑΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΚΕΙ ΚΑΙ ΕΞΑΡΟΥΣΙΝ ΠΑΝΤΑ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΗΣ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΑΝΟΜΙΑΣ ΑΥΤΗΣ ΕΞ ΑΥΤΗΣ

19 ΚΑΙ ΔΩΣΩ ΑΥΤΟΙΣ ΚΑΡΔΙΑΝ ΕΤΕΡΑΝ ΚΑΙ ΠΝΕΥΜΑ ΚΑΙΝΟΝ ΔΩΣΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΚΣΠΑΣΩ ΤΗΝ ΚΑΡΔΙΑΝ ΤΗΝ ΛΙΘΙΝΗΝ ΕΚ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΩΝ ΚΑΙ ΔΩΣΩ ΑΥΤΟΙΣ ΚΑΡΔΙΑΝ ΣΑΡΚΙΝΗΝ

20 ΟΠΩΣ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΜΟΥ ΠΟΡΕΥΩΝΤΑΙ ΚΑΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΦΥΛΑΣΣΩΝΤΑΙ ΚΑΙ ΠΟΙΩΣΙΝ ΑΥΤΑ ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ

21 ΚΑΙ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ ΩΣ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΕΠΟΡΕΥΕΤΟ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΕΙΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΔΕΔΩΚΑ ΛΕΓΕΙ ΚΥΡΙΟΣ

22 ΚΑΙ ΕΞΗΡΑΝ ΤΑ ΧΕΡΟΥΒΙΝ ΤΑΣ ΠΤΕΡΥΓΑΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΤΡΟΧΟΙ ΕΧΟΜΕΝΟΙ ΑΥΤΩΝ ΚΑΙ Η ΔΟΞΑ ΘΕΟΥ ΙΣΡΑΗΛ ΕΠ' ΑΥΤΑ ΥΠΕΡΑΝΩ ΑΥΤΩΝ

23 ΚΑΙ ΑΝΕΒΗ Η ΔΟΞΑ ΚΥΡΙΟΥ ΕΚ ΜΕΣΗΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΣΤΗ ΕΠΙ ΤΟΥ ΟΡΟΥΣ Ο ΗΝ ΑΠΕΝΑΝΤΙ ΤΗΣ ΠΟΛΕΩΣ

24 ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΠΝΕΥΜΑ ΚΑΙ ΗΓΑΓΕΝ ΜΕ ΕΙΣ ΓΗΝ ΧΑΛΔΑΙΩΝ ΕΙΣ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΕΝ ΟΡΑΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΚΑΙ ΑΝΕΒΗΝ ΑΠΟ ΤΗΣ ΟΡΑΣΕΩΣ ΗΣ ΕΙΔΟΝ

25 ΚΑΙ ΕΛΑΛΗΣΑ ΠΡΟΣ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥ ΚΥΡΙΟΥ ΟΥΣ ΕΔΕΙΞΕΝ ΜΟΙ

EZEKIEL (JEZEKIEL) CHAPTER 12

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΙΚΙΩΝ ΑΥΤΩΝ ΣΥ ΚΑΤΟΙΚΕΙΣ ΟΙ ΕΧΟΥΣΙΝ ΟΦΘΑΛΜΟΥΣ ΤΟΥ ΒΛΕΠΕΙΝ ΚΑΙ ΟΥ ΒΛΕΠΟΥΣΙΝ ΚΑΙ ΩΤΑ ΕΧΟΥΣΙΝ ΤΟΥ ΑΚΟΥΕΙΝ ΚΑΙ ΟΥΚ ΑΚΟΥΟΥΣΙΝ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

3 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΟΙΗΣΟΝ ΣΕΑΥΤΩ ΣΚΕΥΗ ΑΙΧΜΑΛΩΣΙΑΣ ΗΜΕΡΑΣ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΚΑΙ ΑΙΧΜΑΛΩΤΕΥΘΗΣΗ ΕΚ ΤΟΥ ΤΟΠΟΥ ΣΟΥ ΕΙΣ ΕΤΕΡΟΝ ΤΟΠΟΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΟΠΩΣ ΙΔΩΣΙΝ ΔΙΟΤΙ ΟΙΚΟΣ ΠΑΡΑΠΙΚΡΑΙΝΩΝ ΕΣΤΙΝ

4 ΚΑΙ ΕΞΟΙΣΕΙΣ ΤΑ ΣΚΕΥΗ ΣΟΥ ΩΣ ΣΚΕΥΗ ΑΙΧΜΑΛΩΣΙΑΣ ΗΜΕΡΑΣ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΚΑΙ ΣΥ ΕΞΕΛΕΥΣΗ ΕΣΠΕΡΑΣ ΩΣ ΕΚΠΟΡΕΥΕΤΑΙ ΑΙΧΜΑΛΩΤΟΣ

5 ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΔΙΟΡΥΞΟΝ ΣΕΑΥΤΩ ΕΙΣ ΤΟΝ ΤΟΙΧΟΝ ΚΑΙ ΔΙΕΞΕΛΕΥΣΗ ΔΙ' ΑΥΤΟΥ

6 ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΕΠ' ΩΜΩΝ ΑΝΑΛΗΜΦΘΗΣΗ ΚΑΙ ΚΕΚΡΥΜΜΕΝΟΣ ΕΞΕΛΕΥΣΗ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΣΥΓΚΑΛΥΨΕΙΣ ΚΑΙ ΟΥ ΜΗ ΙΔΗΣ ΤΗΝ ΓΗΝ ΔΙΟΤΙ ΤΕΡΑΣ ΔΕΔΩΚΑ ΣΕ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ

7 ΚΑΙ ΕΠΟΙΗΣΑ ΟΥΤΩΣ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΑΙ ΣΚΕΥΗ ΕΞΗΝΕΓΚΑ ΩΣ ΣΚΕΥΗ ΑΙΧΜΑΛΩΣΙΑΣ ΗΜΕΡΑΣ ΚΑΙ ΕΣΠΕΡΑΣ ΔΙΩΡΥΞΑ ΕΜΑΥΤΩ ΤΟΝ ΤΟΙΧΟΝ ΚΑΙ ΚΕΚΡΥΜΜΕΝΟΣ ΕΞΗΛΘΟΝ ΕΠ' ΩΜΩΝ ΑΝΕΛΗΜΦΘΗΝ ΕΝΩΠΙΟΝ ΑΥΤΩΝ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΤΟ ΠΡΩΙ ΛΕΓΩΝ

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18 ΚΑΙ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥΑΙ ΤΑΙΣ ΣΥΡΡΑΠΤΟΥΣΑΙΣ ΠΡΟΣΚΕΦΑΛΑΙΑ ΕΠΙ ΠΑΝΤΑ ΑΓΚΩΝΑ ΧΕΙΡΟΣ ΚΑΙ ΠΟΙΟΥΣΑΙΣ ΕΠΙΒΟΛΑΙΑ ΕΠΙ ΠΑΣΑΝ ΚΕΦΑΛΗΝ ΠΑΣΗΣ ΗΛΙΚΙΑΣ ΤΟΥ ΔΙΑΣΤΡΕΦΕΙΝ ΨΥΧΑΣ ΑΙ ΨΥΧΑΙ ΔΙΕΣΤΡΑΦΗΣΑΝ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΨΥΧΑΣ ΠΕΡΙΕΠΟΙΟΥΝΤΟ

19 ΚΑΙ ΕΒΕΒΗΛΟΥΝ ΜΕ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΝΕΚΕΝ ΔΡΑΚΟΣ ΚΡΙΘΩΝ ΚΑΙ ΕΝΕΚΕΝ ΚΛΑΣΜΑΤΩΝ ΑΡΤΟΥ ΤΟΥ ΑΠΟΚΤΕΙΝΑΙ ΨΥΧΑΣ ΑΣ ΟΥΚ ΕΔΕΙ ΑΠΟΘΑΝΕΙΝ ΚΑΙ ΤΟΥ ΠΕΡΙΠΟΙΗΣΑΣΘΑΙ ΨΥΧΑΣ ΑΣ ΟΥΚ ΕΔΕΙ ΖΗΣΑΙ ΕΝ ΤΩ ΑΠΟΦΘΕΓΓΕΣΘΑΙ ΥΜΑΣ ΛΑΩ ΕΙΣΑΚΟΥΟΝΤΙ ΜΑΤΑΙΑ ΑΠΟΦΘΕΓΜΑΤΑ

20 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΤΑ ΠΡΟΣΚΕΦΑΛΑΙΑ ΥΜΩΝ ΕΦ' Α ΥΜΕΙΣ ΣΥΣΤΡΕΦΕΤΕ ΕΚΕΙ ΨΥΧΑΣ ΚΑΙ ΔΙΑΡΡΗΞΩ ΑΥΤΑ ΑΠΟ ΤΩΝ ΒΡΑΧΙΟΝΩΝ ΥΜΩΝ

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ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΤΑΣ ΨΥΧΑΣ ΑΣ ΥΜΕΙΣ ΕΚΣΤΡΕΦΕΤΕ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΕΙΣ ΔΙΑΣΚΟΡΠΙΣΜΟΝ

21 ΚΑΙ ΔΙΑΡΡΗΞΩ ΤΑ ΕΠΙΒΟΛΑΙΑ ΥΜΩΝ ΚΑΙ ΡΥΣΟΜΑΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΚ ΧΕΙΡΟΣ ΥΜΩΝ ΚΑΙ ΟΥΚΕΤΙ ΕΣΟΝΤΑΙ ΕΝ ΧΕΡΣΙΝ ΥΜΩΝ ΕΙΣ ΣΥΣΤΡΟΦΗΝ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

22 ΑΝΘ' ΩΝ ΔΙΕΣΤΡΕΦΕΤΕ ΚΑΡΔΙΑΝ ΔΙΚΑΙΟΥ ΑΔΙΚΩΣ ΚΑΙ ΕΓΩ ΟΥ ΔΙΕΣΤΡΕΦΟΝ ΑΥΤΟΝ ΚΑΙ ΤΟΥ ΚΑΤΙΣΧΥΣΑΙ ΧΕΙΡΑΣ ΑΝΟΜΟΥ ΤΟ ΚΑΘΟΛΟΥ ΜΗ ΑΠΟΣΤΡΕΨΑΙ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΖΗΣΑΙ ΑΥΤΟΝ

23 ΔΙΑ ΤΟΥΤΟ ΨΕΥΔΗ ΟΥ ΜΗ ΙΔΗΤΕ ΚΑΙ ΜΑΝΤΕΙΑΣ ΟΥ ΜΗ ΜΑΝΤΕΥΣΗΣΘΕ ΕΤΙ ΚΑΙ ΡΥΣΟΜΑΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΚ ΧΕΙΡΟΣ ΥΜΩΝ ΚΑΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 14

1 ΚΑΙ ΗΛΘΟΝ ΠΡΟΣ ΜΕ ΑΝΔΡΕΣ ΕΚ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΚΑΘΙΣΑΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

3 ΥΙΕ ΑΝΘΡΩΠΟΥ ΟΙ ΑΝΔΡΕΣ ΟΥΤΟΙ ΕΘΕΝΤΟ ΤΑ ΔΙΑΝΟΗΜΑΤΑ ΑΥΤΩΝ ΕΠΙ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΚΟΛΑΣΙΝ ΤΩΝ ΑΔΙΚΙΩΝ ΑΥΤΩΝ ΕΘΗΚΑΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΕΙ ΑΠΟΚΡΙΝΟΜΕΝΟΣ ΑΠΟΚΡΙΘΩ ΑΥΤΟΙΣ

4 ΔΙΑ ΤΟΥΤΟ ΛΑΛΗΣΟΝ ΑΥΤΟΙΣ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘΡΩΠΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΟΣ ΑΝ ΘΗ ΤΑ ΔΙΑΝΟΗΜΑΤΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΚΟΛΑΣΙΝ ΤΗΣ ΑΔΙΚΙΑΣ ΑΥΤΟΥ ΤΑΞΗ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΕΛΘΗ ΠΡΟΣ ΤΟΝ ΠΡΟΦΗΤΗΝ ΕΓΩ ΚΥΡΙΟΣ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΑΥΤΩ ΕΝ ΟΙΣ ΕΝΕΧΕΤΑΙ Η ΔΙΑΝΟΙΑ ΑΥΤΟΥ

5 ΟΠΩΣ ΠΛΑΓΙΑΣΗ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΤΑ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΤΑΣ ΑΠΗΛΛΟΤΡΙΩΜΕΝΑΣ ΑΠ' ΕΜΟΥ ΕΝ ΤΟΙΣ ΕΝΘΥΜΗΜΑΣΙΝ ΑΥΤΩΝ

6 ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΕΠΙΣΤΡΑΦΗΤΕ ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΑΠΟ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΥΜΩΝ ΚΑΙ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΑΣΕΒΕΙΩΝ ΥΜΩΝ ΚΑΙ ΕΠΙΣΤΡΕΨΑΤΕ ΤΑ ΠΡΟΣΩΠΑ ΥΜΩΝ

7 ΔΙΟΤΙ ΑΝΘΡΩΠΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΚ ΤΩΝ ΠΡΟΣΗΛΥΤΩΝ ΤΩΝ ΠΡΟΣΗΛΥΤΕΥΟΝΤΩΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΟΣ ΑΝ ΑΠΑΛΛΟΤΡΙΩΘΗ ΑΠ' ΕΜΟΥ ΚΑΙ ΘΗΤΑΙ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΚΟΛΑΣΙΝ ΤΗΣ ΑΔΙΚΙΑΣ ΑΥΤΟΥ ΤΑΞΗ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΕΛΘΗ ΠΡΟΣ ΤΟΝ ΠΡΟΦΗΤΗΝ ΤΟΥ ΕΠΕΡΩΤΗΣΑΙ ΑΥΤΟΝ ΕΝ ΕΜΟΙ ΕΓΩ ΚΥΡΙΟΣ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΑΥΤΩ ΕΝ Ω ΕΝΕΧΕΤΑΙ ΕΝ ΑΥΤΩ

8 ΚΑΙ ΣΤΗΡΙΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΚΕΙΝΟΝ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΟΝ ΕΙΣ ΕΡΗΜΟΝ ΚΑΙ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΕΞΑΡΩ ΑΥΤΟΝ ΕΚ ΜΕΣΟΥ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

9 ΚΑΙ Ο ΠΡΟΦΗΤΗΣ ΕΑΝ ΠΛΑΝΗΘΗ ΚΑΙ ΛΑΛΗΣΗ ΕΓΩ ΚΥΡΙΟΣ ΠΕΠΛΑΝΗΚΑ ΤΟΝ ΠΡΟΦΗΤΗΝ ΕΚΕΙΝΟΝ ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΑΦΑΝΙΩ ΑΥΤΟΝ ΕΚ ΜΕΣΟΥ ΤΟΥ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ

10 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΤΗΝ ΑΔΙΚΙΑΝ ΑΥΤΩΝ ΚΑΤΑ ΤΟ ΑΔΙΚΗΜΑ ΤΟΥ ΕΠΕΡΩΤΩΝΤΟΣ ΚΑΙ ΚΑΤΑ ΤΟ ΑΔΙΚΗΜΑ ΟΜΟΙΩΣ ΤΩ ΠΡΟΦΗΤΗ ΕΣΤΑΙ

11 ΟΠΩΣ ΜΗ ΠΛΑΝΑΤΑΙ ΕΤΙ Ο ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΑΠ' ΕΜΟΥ ΚΑΙ ΙΝΑ ΜΗ ΜΙΑΙΝΩΝΤΑΙ ΕΤΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΠΑΡΑΠΤΩΜΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

12 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

13 ΥΙΕ ΑΝΘΡΩΠΟΥ ΓΗ ΕΑΝ ΑΜΑΡΤΗ ΜΟΙ ΤΟΥ ΠΑΡΑΠΕΣΕΙΝ ΠΑΡΑΠΤΩΜΑ ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΣΥΝΤΡΙΨΩ ΑΥΤΗΣ ΣΤΗΡΙΓΜΑ ΑΡΤΟΥ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΕΠ' ΑΥΤΗΝ ΛΙΜΟΝ ΚΑΙ ΕΞΑΡΩ ΕΞ ΑΥΤΗΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΗ

14 ΚΑΙ ΕΑΝ ΩΣΙΝ ΟΙ ΤΡΕΙΣ ΑΝΔΡΕΣ ΟΥΤΟΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΝΩΕ ΚΑΙ ΔΑΝΙΗΛ ΚΑΙ ΙΩΒ ΑΥΤΟΙ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΩΝ ΣΩΘΗΣΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

15 ΕΑΝ ΚΑΙ ΘΗΡΙΑ ΠΟΝΗΡΑ ΕΠΑΓΩ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΙΜΩΡΗΣΟΜΑΙ ΑΥΤΗΝ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΔΙΟΔΕΥΩΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΘΗΡΙΩΝ

16 ΚΑΙ ΟΙ ΤΡΕΙΣ ΑΝΔΡΕΣ ΟΥΤΟΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΩΣΙ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙ ΥΙΟΙ Η ΘΥΓΑΤΕΡΕΣ ΣΩΘΗΣΟΝΤΑΙ ΑΛΛ' Η ΑΥΤΟΙ ΜΟΝΟΙ ΣΩΘΗΣΟΝΤΑΙ Η ΔΕ ΓΗ ΕΣΤΑΙ ΕΙΣ ΟΛΕΘΡΟΝ

17 Η ΚΑΙ ΡΟΜΦΑΙΑΝ ΕΑΝ ΕΠΑΓΩ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΚΑΙ ΕΙΠΩ ΡΟΜΦΑΙΑ ΔΙΕΛΘΑΤΩ ΔΙΑ ΤΗΣ ΓΗΣ ΚΑΙ ΕΞΑΡΩ ΕΞ ΑΥΤΗΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΟΣ

18 ΚΑΙ ΟΙ ΤΡΕΙΣ ΑΝΔΡΕΣ ΟΥΤΟΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥ ΜΗ ΡΥΣΩΝΤΑΙ ΥΙΟΥΣ ΟΥΔΕ ΘΥΓΑΤΕΡΑΣ ΑΥΤΟΙ ΜΟΝΟΙ ΣΩΘΗΣΟΝΤΑΙ

19 Η ΚΑΙ ΘΑΝΑΤΟΝ ΕΠΑΠΟΣΤΕΙΛΩ ΕΠΙ ΤΗΝ ΓΗΝ ΕΚΕΙΝΗΝ ΚΑΙ ΕΚΧΕΩ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΠ' ΑΥΤΗΝ ΕΝ ΑΙΜΑΤΙ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΕΞ ΑΥΤΗΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΟΣ

20 ΚΑΙ ΝΩΕ ΚΑΙ ΔΑΝΙΗΛ ΚΑΙ ΙΩΒ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΥΙΟΙ Η ΘΥΓΑΤΕΡΕΣ ΥΠΟΛΕΙΦΘΩΣΙΝ ΑΥΤΟΙ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΩΝ ΡΥΣΟΝΤΑΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ

21 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΑΝ ΔΕ ΚΑΙ ΤΑΣ ΤΕΣΣΑΡΑΣ ΕΚΔΙΚΗΣΕΙΣ ΜΟΥ ΤΑΣ ΠΟΝΗΡΑΣ ΡΟΜΦΑΙΑΝ ΚΑΙ ΛΙΜΟΝ ΚΑΙ ΘΗΡΙΑ ΠΟΝΗΡΑ ΚΑΙ ΘΑΝΑΤΟΝ ΕΞΑΠΟΣΤΕΙΛΩ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΕΞ ΑΥΤΗΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΟΣ

22 ΚΑΙ ΙΔΟΥ ΥΠΟΛΕΛΕΙΜΜΕΝΟΙ ΕΝ ΑΥΤΗ ΟΙ ΑΝΑΣΕΣΩΣΜΕΝΟΙ ΑΥΤΗΣ ΟΙ ΕΞΑΓΟΥΣΙΝ ΕΞ ΑΥΤΗΣ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΙΔΟΥ ΑΥΤΟΙ ΕΚΠΟΡΕΥΟΝΤΑΙ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΟΨΕΣΘΕ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΜΕΤΑΜΕΛΗΘΗΣΕΣΘΕ ΕΠΙ ΤΑ ΚΑΚΑ Α ΕΠΗΓΑΓΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΠΑΝΤΑ ΤΑ ΚΑΚΑ Α ΕΠΗΓΑΓΟΝ ΕΠ' ΑΥΤΗΝ

23 ΚΑΙ ΠΑΡΑΚΑΛΕΣΟΥΣΙΝ ΥΜΑΣ ΔΙΟΤΙ ΟΨΕΣΘΕ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΟΥ ΜΑΤΗΝ ΠΕΠΟΙΗΚΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑ ΕΝ ΑΥΤΗ ΛΕΓΕΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 15

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΙ ΑΝ ΓΕΝΟΙΤΟ ΤΟ ΞΥΛΟΝ ΤΗΣ ΑΜΠΕΛΟΥ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΞΥΛΩΝ ΤΩΝ ΚΛΗΜΑΤΩΝ ΤΩΝ ΟΝΤΩΝ ΕΝ ΤΟΙΣ ΞΥΛΟΙΣ ΤΟΥ ΔΡΥΜΟΥ

3 ΕΙ ΛΗΜΨΟΝΤΑΙ ΕΞ ΑΥΤΗΣ ΞΥΛΟΝ ΤΟΥ ΠΟΙΗΣΑΙ ΕΙΣ ΕΡΓΑΣΙΑΝ ΕΙ ΛΗΜΨΟΝΤΑΙ ΕΞ ΑΥΤΗΣ ΠΑΣΣΑΛΟΝ ΤΟΥ ΚΡΕΜΑΣΑΙ ΕΠ' ΑΥΤΟΝ ΠΑΝ ΣΚΕΥΟΣ

4 ΠΑΡΕΞ ΠΥΡΙ ΔΕΔΟΤΑΙ ΕΙΣ ΑΝΑΛΩΣΙΝ ΤΗΝ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΚΑΘΑΡΣΙΝ ΑΠ' ΑΥΤΗΣ ΑΝΑΛΙΣΚΕΙ ΤΟ ΠΥΡ ΚΑΙ ΕΚΛΕΙΠΕΙ ΕΙΣ ΤΕΛΟΣ ΜΗ ΧΡΗΣΙΜΟΝ ΕΣΤΑΙ ΕΙΣ ΕΡΓΑΣΙΑΝ

5 ΟΥΔΕ ΕΤΙ ΑΥΤΟΥ ΟΝΤΟΣ ΟΛΟΚΛΗΡΟΥ ΟΥΚ ΕΣΤΑΙ ΕΙΣ ΕΡΓΑΣΙΑΝ ΜΗ ΟΤΙ ΕΑΝ ΚΑΙ ΠΥΡ ΑΥΤΟ ΑΝΑΛΩΣΗ ΕΙΣ ΤΕΛΟΣ ΕΙ ΕΣΤΑΙ ΕΤΙ ΕΙΣ ΕΡΓΑΣΙΑΝ

6 ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΤΟ ΞΥΛΟΝ ΤΗΣ ΑΜΠΕΛΟΥ ΕΝ ΤΟΙΣ ΞΥΛΟΙΣ ΤΟΥ ΔΡΥΜΟΥ Ο ΔΕΔΩΚΑ ΑΥΤΟ ΤΩ ΠΥΡΙ ΕΙΣ ΑΝΑΛΩΣΙΝ ΟΥΤΩΣ ΔΕΔΩΚΑ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ

7 ΚΑΙ ΔΩΣΩ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΠΥΡΟΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΚΑΙ ΠΥΡ ΑΥΤΟΥΣ ΚΑΤΑΦΑΓΕΤΑΙ ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΣΤΗΡΙΣΑΙ ΜΕ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ

8 ΚΑΙ ΔΩΣΩ ΤΗΝ ΓΗΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΑΝΘ' ΩΝ ΠΑΡΕΠΕΣΟΝ ΠΑΡΑΠΤΩΜΑΤΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 16

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

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2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΔΙΑΜΑΡΤΥΡΑΙ ΤΗ ΙΕΡΟΥΣΑΛΗΜ ΤΑΣ ΑΝΟΜΙΑΣ ΑΥΤΗΣ

3 ΚΑΙ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΗ ΙΕΡΟΥΣΑΛΗΜ Η ΡΙΖΑ ΣΟΥ ΚΑΙ Η ΓΕΝΕΣΙΣ ΣΟΥ ΕΚ ΓΗΣ ΧΑΝΑΑΝ Ο ΠΑΤΗΡ ΣΟΥ ΑΜΟΡΡΑΙΟΣ ΚΑΙ Η ΜΗΤΗΡ ΣΟΥ ΧΕΤΤΑΙΑ

4 ΚΑΙ Η ΓΕΝΕΣΙΣ ΣΟΥ ΕΝ Η ΗΜΕΡΑ ΕΤΕΧΘΗΣ ΟΥΚ ΕΔΗΣΑΝ ΤΟΥΣ ΜΑΣΤΟΥΣ ΣΟΥ ΚΑΙ ΕΝ ΥΔΑΤΙ ΟΥΚ ΕΛΟΥΣΘΗΣ ΟΥΔΕ ΑΛΙ ΗΛΙΣΘΗΣ ΚΑΙ ΣΠΑΡΓΑΝΟΙΣ ΟΥΚ ΕΣΠΑΡΓΑΝΩΘΗΣ

5 ΟΥΔΕ ΕΦΕΙΣΑΤΟ Ο ΟΦΘΑΛΜΟΣ ΜΟΥ ΕΠΙ ΣΟΙ ΤΟΥ ΠΟΙΗΣΑΙ ΣΟΙ ΕΝ ΕΚ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΤΟΥ ΠΑΘΕΙΝ ΤΙ ΕΠΙ ΣΟΙ ΚΑΙ ΑΠΕΡΡΙΦΗΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΕΔΙΟΥ ΤΗ ΣΚΟ-ΛΙΟΤΗΤΙ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΕΝ Η ΗΜΕΡΑ ΕΤΕΧΘΗΣ

6 ΚΑΙ ΔΙΗΛΘΟΝ ΕΠΙ ΣΕ ΚΑΙ ΕΙΔΟΝ ΣΕ ΠΕΦΥΡΜΕΝΗΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΣΟΥ ΚΑΙ ΕΙΠΑ ΣΟΙ ΕΚ ΤΟΥ ΑΙΜΑΤΟΣ ΣΟΥ ΖΩΗ

7 ΠΛΗΘΥΝΟΥ ΚΑΘΩΣ Η ΑΝΑΤΟΛΗ ΤΟΥ ΑΓΡΟΥ ΔΕΔΩΚΑ ΣΕ ΚΑΙ ΕΠΛΗΘΥΝΘΗΣ ΚΑΙ ΕΜΕΓΑΛΥΝΘΗΣ ΚΑΙ ΕΙΣΗΛΘΕΣ ΕΙΣ ΠΟΛΕΙΣ ΠΟΛΕΩΝ ΟΙ ΜΑΣΤΟΙ ΣΟΥ ΑΝΩΡΘΩΘΗΣΑΝ ΚΑΙ Η ΘΡΙΞ ΣΟΥ ΑΝΕΤΕΙΛΕΝ ΣΥ ΔΕ ΗΣΘΑ ΓΥΜΝΗ ΚΑΙ ΑΣΧΗΜΟ-ΝΟΥΣΑ

8 ΚΑΙ ΔΙΗΛΘΟΝ ΔΙΑ ΣΟΥ ΚΑΙ ΕΙΔΟΝ ΣΕ ΚΑΙ ΙΔΟΥ ΚΑΙΡΟΣ ΣΟΥ ΚΑΙΡΟΣ ΚΑΤΑΛΥΟΝΤΩΝ ΚΑΙ ΔΙΕΠΕΤΑΣΑ ΤΑΣ ΠΤΕΡΥΓΑΣ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΕΚΑΛΥΨΑ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΣΟΥ ΚΑΙ ΩΜΟΣΑ ΣΟΙ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΝ ΔΙΑΘΗΚΗ ΜΕΤΑ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΓΕΝΟΥ ΜΟΙ

9 ΚΑΙ ΕΛΟΥΣΑ ΣΕ ΕΝ ΥΔΑΤΙ ΚΑΙ ΑΠΕΠΛΥΝΑ ΤΟ ΑΙΜΑ ΣΟΥ ΑΠΟ ΣΟΥ ΚΑΙ ΕΧΡΙΣΑ ΣΕ ΕΝ ΕΛΑΙΩ

10 ΚΑΙ ΕΝΕΔΥΣΑ ΣΕ ΠΟΙΚΙΛΑ ΚΑΙ ΥΠΕΔΗΣΑ ΣΕ ΥΑΚΙΝΘΟΝ ΚΑΙ ΕΖΩΣΑ ΣΕ ΒΥΣΣΩ ΚΑΙ ΠΕΡΙΕΒΑΛΟΝ ΣΕ ΤΡΙΧΑΠΤΩ

11 ΚΑΙ ΕΚΟΣΜΗΣΑ ΣΕ ΚΟΣΜΩ ΚΑΙ ΠΕΡΙΕΘΗΚΑ ΨΕΛΙΑ ΠΕΡΙ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ ΚΑΙ ΚΑΘΕΜΑ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΣΟΥ

12 ΚΑΙ ΕΔΩΚΑ ΕΝΩΤΙΟΝ ΠΕΡΙ ΤΟΝ ΜΥΚΤΗΡΑ ΣΟΥ ΚΑΙ ΤΡΟΧΙΣΚΟΥΣ ΕΠΙ ΤΑ ΩΤΑ ΣΟΥ ΚΑΙ ΣΤΕΦΑΝΟΝ ΚΑΥΧΗΣΕΩΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΣΟΥ

13 ΚΑΙ ΕΚΟΣΜΗΘΗΣ ΧΡΥΣΙΩ ΚΑΙ ΑΡΓΥΡΙΩ ΚΑΙ ΤΑ ΠΕΡΙ-ΒΟΛΑΙΑ ΣΟΥ ΒΥΣΣΙΝΑ ΚΑΙ ΤΡΙΧΑΠΤΑ ΚΑΙ ΠΟΙΚΙΛΑ ΣΕΜΙΔΑΛΙΝ ΚΑΙ ΕΛΑΙΟΝ ΚΑΙ ΜΕΛΙ ΕΦΑΓΕΣ ΚΑΙ ΕΓΕΝΟΥ ΚΑΛΗ ΣΦΟΔΡΑ

14 ΚΑΙ ΕΞΗΛΘΕΝ ΣΟΥ ΟΝΟΜΑ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΝ ΤΩ ΚΑΛΛΕΙ ΣΟΥ ΔΙΟΤΙ ΣΥΝΤΕΤΕΛΕΣΜΕΝΟΝ ΗΝ ΕΝ ΕΥΠΡΕΠΕΙΑ ΕΝ ΤΗ ΩΡΑΙΟΤΗΤΙ Η ΕΤΑΞΑ ΕΠΙ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

15 ΚΑΙ ΕΠΕΠΟΙΘΕΙΣ ΕΝ ΤΩ ΚΑΛΛΕΙ ΣΟΥ ΚΑΙ ΕΠΟΡΝΕΥΣΑΣ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΞΕΧΕΑΣ ΤΗΝ ΠΟΡΝΕΙΑΝ ΣΟΥ ΕΠΙ ΠΑΝΤΑ ΠΑΡΟΔΟΝ Ο ΟΥΚ ΕΣΤΑΙ

16 ΚΑΙ ΕΛΑΒΕΣ ΕΚ ΤΩΝ ΙΜΑΤΙΩΝ ΣΟΥ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΗ ΕΙΔΩΛΑ ΡΑΠΤΑ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΕΠ' ΑΥΤΑ ΚΑΙ ΟΥ ΜΗ ΕΙΣΕΛΘΗΣ ΟΥΔΕ ΜΗ ΓΕΝΗΤΑΙ

17 ΚΑΙ ΕΛΑΒΕΣ ΤΑ ΣΚΕΥΗ ΤΗΣ ΚΑΥΧΗΣΕΩΣ ΣΟΥ ΕΚ ΤΟΥ ΧΡΥΣΙΟΥ ΜΟΥ ΚΑΙ ΕΚ ΤΟΥ ΑΡΓΥΡΙΟΥ ΜΟΥ ΕΞ ΩΝ ΕΔΩΚΑ ΣΟΙ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΗ ΕΙΚΟΝΑΣ ΑΡΣΕΝΙΚΑΣ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΕΝ ΑΥΤΑΙΣ

18 ΚΑΙ ΕΛΑΒΕΣ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΤΟΝ ΠΟΙΚΙΛΟΝ ΣΟΥ ΚΑΙ ΠΕΡΙΕΒΑΛΕΣ ΑΥΤΑ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΜΟΥ ΚΑΙ ΤΟ ΘΥΜΙΑΜΑ ΜΟΥ ΕΘΗΚΑΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ

19 ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΜΟΥ ΟΥΣ ΕΔΩΚΑ ΣΟΙ ΣΕΜΙΔΑΛΙΝ ΚΑΙ ΕΛΑΙΟΝ ΚΑΙ ΜΕΛΙ ΕΨΩΜΙΣΑ ΣΕ ΚΑΙ ΕΘΗΚΑΣ ΑΥΤΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΕΙΣ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΚΑΙ ΕΓΕΝΕΤΟ ΛΕΓΕΙ ΚΥΡΙΟΣ

20 ΚΑΙ ΕΛΑΒΕΣ ΤΟΥΣ ΥΙΟΥΣ ΣΟΥ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΣΟΥ ΑΣ ΕΓΕΝΝΗΣΑΣ ΚΑΙ ΕΘΥΣΑΣ ΑΥΤΑ ΑΥΤΟΙΣ ΕΙΣ ΑΝΑΛΩΣΙΝ ΩΣ ΜΙΚΡΑ ΕΞΕΠΟΡΝΕΥΣΑΣ

21 ΚΑΙ ΕΣΦΑΞΑΣ ΤΑ ΤΕΚΝΑ ΣΟΥ ΚΑΙ ΕΔΩΚΑΣ ΑΥΤΑ ΕΝ ΤΩ ΑΠΟΤΡΟΠΙΑΖΕΣΘΑΙ ΣΕ ΕΝ ΑΥΤΟΙΣ

22 ΤΟΥΤΟ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΠΟΡΝΕΙΑΝ ΣΟΥ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΝΗΠΙΟΤΗΤΟΣ ΣΟΥ ΟΤΕ ΗΣΘΑ ΓΥΜΝΗ ΚΑΙ ΑΣΧΗΜΟΝΟΥΣΑ ΚΑΙ ΠΕΦΥΡΜΕΝΗ ΕΝ ΤΩ ΑΙΜΑΤΙ ΣΟΥ ΕΖΗΣΑΣ

23 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΠΑΣΑΣ ΤΑΣ ΚΑΚΙΑΣ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

24 ΚΑΙ ΩΚΟΔΟΜΗΣΑΣ ΣΕΑΥΤΗ ΟΙΚΗΜΑ ΠΟΡΝΙΚΟΝ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΗ ΕΚΘΕΜΑ ΕΝ ΠΑΣΗ ΠΛΑΤΕΙΑ

25 ΚΑΙ ΕΠ' ΑΡΧΗΣ ΠΑΣΗΣ ΟΔΟΥ ΩΚΟΔΟΜΗΣΑΣ ΤΑ ΠΟΡΝΕΙΑ ΣΟΥ ΚΑΙ ΕΛΥΜΗΝΩ ΤΟ ΚΑΛΛΟΣ ΣΟΥ ΚΑΙ ΔΙΗΓΑΓΕΣ ΤΑ ΣΚΕΛΗ ΣΟΥ ΠΑΝΤΙ ΠΑΡΟΔΩ ΚΑΙ ΕΠΛΗΘΥΝΑΣ ΤΗΝ ΠΟΡΝΕΙΑΝ ΣΟΥ

26 ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΑΙΓΥΠΤΟΥ ΤΟΥΣ ΟΜΟΡΟΥΝΤΑΣ ΣΟΙ ΤΟΥΣ ΜΕΓΑΛΟΣΑΡΚΟΥΣ ΚΑΙ ΠΟΛΛΑΧΩΣ ΕΞΕΠΟΡΝΕΥΣΑΣ ΤΟΥ ΠΑΡΟΡΓΙΣΑΙ ΜΕ

27 ΕΑΝ ΔΕ ΕΚΤΕΙΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΕΞΑΡΩ ΤΑ ΝΟΜΙΜΑ ΣΟΥ ΚΑΙ ΠΑΡΑΔΩΣΩ ΣΕ ΕΙΣ ΨΥΧΑΣ ΜΙΣΟΥΝΤΩΝ ΣΕ ΘΥΓΑΤΕΡΑΣ ΑΛΛΟΦΥΛΩΝ ΤΑΣ ΕΚΚΛΙΝΟΥΣΑΣ ΣΕ ΕΚ ΤΗΣ ΟΔΟΥ ΣΟΥ ΗΣ ΗΣΕΒΗΣΑΣ

28 ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΕΠΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΑΣΣΟΥΡ ΚΑΙ ΟΥΔ' ΟΥΤΩΣ ΕΝΕΠΛΗΣΘΗΣ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΚΑΙ ΟΥΚ ΕΝΕΠΙΠΛΩ

29 ΚΑΙ ΕΠΛΗΘΥΝΑΣ ΤΑΣ ΔΙΑΘΗΚΑΣ ΣΟΥ ΠΡΟΣ ΓΗΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΟΥΔΕ ΕΝ ΤΟΥΤΟΙΣ ΕΝΕΠΛΗΣΘΗΣ

30 ΤΙ ΔΙΑΘΩ ΤΗΝ ΘΥΓΑΤΕΡΑ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΣΕ ΤΑΥΤΑ ΠΑΝΤΑ ΕΡΓΑ ΓΥΝΑΙΚΟΣ ΠΟΡΝΗΣ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΣ ΤΡΙΣΣΩΣ

31 ΕΝ ΤΑΙΣ ΘΥΓΑΤΡΑΣΙΝ ΣΟΥ ΤΟ ΠΟΡΝΕΙΟΝ ΣΟΥ ΩΚΟΔΟΜΗΣΑΣ ΕΠΙ ΠΑΣΗΣ ΑΡΧΗΣ ΟΔΟΥ ΚΑΙ ΤΗΝ ΒΑΣΙΝ ΣΟΥ ΕΠΟΙΗΣΑΣ ΕΝ ΠΑΣΗ ΠΛΑΤΕΙΑ ΚΑΙ ΕΓΕΝΟΥ ΩΣ ΠΟΡΝΗ ΣΥΝΑΓΟΥΣΑ ΜΙΣΘΩΜΑΤΑ

32 Η ΓΥΝΗ Η ΜΟΙΧΩΜΕΝΗ ΟΜΟΙΑ ΣΟΙ ΠΑΡΑ ΤΟΥ ΑΝΔΡΟΣ ΑΥΤΗΣ ΛΑΜΒΑΝΟΥΣΑ ΜΙΣΘΩΜΑΤΑ

33 ΠΑΣΙ ΤΟΙΣ ΕΚΠΟΡΝΕΥΣΑΣΙΝ ΑΥΤΗΝ ΠΡΟΣΕΔΙΔΟΥ ΜΙΣΘΩΜΑΤΑ ΚΑΙ ΣΥ ΔΕΔΩΚΑΣ ΜΙΣΘΩΜΑΤΑ ΠΑΣΙ ΤΟΙΣ ΕΡΑΣΤΑΙΣ ΣΟΥ ΚΑΙ ΕΦΟΡΤΙΖΕΣ ΑΥΤΟΥΣ ΤΟΥ ΕΡΧΕΣΘΑΙ ΠΡΟΣ ΣΕ ΚΥΚΛΟΘΕΝ ΕΝ ΤΗ ΠΟΡΝΕΙΑ ΣΟΥ

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EZEKIEL (JEZEKIEL) CHAPTER 17

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Ο ΠΟΙΩΝ ΕΝΑΝΤΙΑ ΚΑΙ ΠΑΡΑΒΑΙΝΩΝ ΔΙΑΘΗΚΗΝ ΕΙ ΣΩΘΗΣΕΤΑΙ

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22 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΛΗΜΨΟΜΑΙ ΕΓΩ ΕΚ ΤΩΝ ΕΠΙΛΕΚΤΩΝ ΤΗΣ ΚΕΔΡΟΥ ΕΚ ΚΟΡΥΦΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΑΠΟΚΝΙΩ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΩ ΕΓΩ ΕΠ' ΟΡΟΣ ΥΨΗΛΟΝ ΚΑΙ ΚΡΕΜΑΣΩ ΑΥΤΟΝ

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EZEKIEL (JEZEKIEL) CHAPTER 18

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΙ ΥΜΙΝ Η ΠΑΡΑΒΟΛΗ ΑΥΤΗ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΛΕΓΟΝΤΕΣ ΟΙ ΠΑΤΕΡΕΣ ΕΦΑΓΟΝ ΟΜΦΑΚΑ ΚΑΙ ΟΙ ΟΔΟΝΤΕΣ ΤΩΝ ΤΕΚΝΩΝ ΕΓΟΜΦΙΑΣΑΝ

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15 ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΟΥ ΒΕΒΡΩΚΕΝ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΟΥΚ ΕΘΕΤΟ ΕΙΣ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΟΙΚΟΥ ΙΣΡΑΗΛ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΟΥΚ ΕΜΙΑΝΕΝ

16 ΚΑΙ ΑΝΘΡΩΠΟΝ ΟΥ ΚΑΤΕΔΥΝΑΣΤΕΥΣΕΝ ΚΑΙ ΕΝΕΧΥΡΑΣΜΟΝ ΟΥΚ ΕΝΕΧΥΡΑΣΕΝ ΚΑΙ ΑΡΠΑΓΜΑ ΟΥΧ ΗΡΠΑΣΕΝ ΤΟΝ ΑΡΤΟΝ ΑΥΤΟΥ ΤΩ ΠΕΙΝΩΝΤΙ ΕΔΩΚΕΝ ΚΑΙ ΓΥΜΝΟΝ ΠΕΡΙΕΒΑΛΕΝ

17 ΚΑΙ ΑΠ' ΑΔΙΚΙΑΣ ΑΠΕΣΤΡΕΨΕ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΤΟΚΟΝ ΟΥΔΕ ΠΛΕΟΝΑΣΜΟΝ ΟΥΚ ΕΛΑΒΕΝ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΜΟΥ ΕΠΟΡΕΥΘΗ ΟΥ ΤΕΛΕΥΤΗΣΕΙ ΕΝ ΑΔΙΚΙΑΙΣ ΠΑΤΡΟΣ ΑΥΤΟΥ ΖΩΗ ΖΗΣΕΤΑΙ

18 Ο ΔΕ ΠΑΤΗΡ ΑΥΤΟΥ ΕΑΝ ΘΛΙΨΕΙ ΘΛΙΨΗ ΚΑΙ ΑΡΠΑΣΗ ΑΡΠΑΓΜΑ ΕΝΑΝΤΙΑ ΕΠΟΙΗΣΕΝ ΕΝ ΜΕΣΩ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ ΕΝ ΤΗ ΑΔΙΚΙΑ ΑΥΤΟΥ

19 ΚΑΙ ΕΡΕΙΤΕ ΤΙ ΟΤΙ ΟΥΚ ΕΛΑΒΕΝ ΤΗΝ ΑΔΙΚΙΑΝ Ο ΥΙΟΣ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΤΙ Ο ΥΙΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΕΛΕΟΣ ΕΠΟΙΗΣΕΝ ΠΑΝΤΑ ΤΑ ΝΟΜΙΜΑ ΜΟΥ ΣΥΝΕΤΗΡΗΣΕΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΑΥΤΑ ΖΩΗ ΖΗΣΕΤΑΙ

20 Η ΔΕ ΨΥΧΗ Η ΑΜΑΡΤΑΝΟΥΣΑ ΑΠΟΘΑΝΕΙΤΑΙ Ο ΔΕ ΥΙΟΣ ΟΥ ΛΗΜΨΕΤΑΙ ΤΗΝ ΑΔΙΚΙΑΝ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΟΥΔΕ Ο ΠΑΤΗΡ ΛΗΜΨΕΤΑΙ ΤΗΝ ΑΔΙΚΙΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΔΙΚΑΙΟΣΥΝΗ ΔΙΚΑΙΟΥ ΕΠ' ΑΥΤΟΝ ΕΣΤΑΙ ΚΑΙ ΑΝΟΜΙΑ ΑΝΟΜΟΥ ΕΠ' ΑΥΤΟΝ ΕΣΤΑΙ

21 ΚΑΙ Ο ΑΝΟΜΟΣ ΕΑΝ ΑΠΟΣΤΡΕΨΗ ΕΚ ΠΑΣΩΝ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΟΥ ΩΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΦΥΛΑΞΗΤΑΙ ΠΑΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΠΟΙΗΣΗ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΕΛΕΟΣ ΖΩΗ ΖΗΣΕΤΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗ

22 ΠΑΝΤΑ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΠΟΙΗΣΕΝ ΟΥ ΜΝΗΣΘΗΣΕΤΑΙ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ Η ΕΠΟΙΗΣΕΝ ΖΗΣΕΤΑΙ

23 ΜΗ ΘΕΛΗΣΕΙ ΘΕΛΗΣΩ ΤΟΝ ΘΑΝΑΤΟΝ ΤΟΥ ΑΝΟΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΩΣ ΤΟ ΑΠΟΣΤΡΕΨΑΙ ΑΥΤΟΝ ΕΚ ΤΗΣ ΟΔΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΖΗΝ ΑΥΤΟΝ

24 ΕΝ ΔΕ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΔΙΚΑΙΟΝ ΕΚ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΑΔΙΚΙΑΝ ΚΑΤΑ ΠΑΣΑΣ ΤΑΣ ΑΝΟΜΙΑΣ ΑΣ ΕΠΟΙΗΣΕΝ Ο ΑΝΟΜΟΣ ΠΑΣΑΙ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΑΥΤΟΥ ΑΣ ΕΠΟΙΗΣΕΝ ΟΥ ΜΗ ΜΝΗΣΘΩΣΙΝ ΕΝ ΤΩ ΠΑΡΑΠΤΩΜΑΤΙ ΑΥΤΟΥ Ω ΠΑΡΕΠΕΣΕΝ ΚΑΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΟΥ ΑΙΣ ΗΜΑΡΤΕΝ ΕΝ ΑΥΤΑΙΣ ΑΠΟΘΑΝΕΙΤΑΙ

25 ΚΑΙ ΕΙΠΑΤΕ ΟΥ ΚΑΤΕΥΘΥΝΕΙ Η ΟΔΟΣ ΚΥΡΙΟΥ ΑΚΟΥΣΑΤΕ ΔΗ ΠΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΜΗ Η ΟΔΟΣ ΜΟΥ ΟΥ ΚΑΤΕΥΘΥΝΕΙ ΟΥΧΙ Η ΟΔΟΣ ΥΜΩΝ ΟΥ ΚΑΤΕΥΘΥΝΕΙ

26 ΕΝ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΤΟΝ ΔΙΚΑΙΟΝ ΕΚ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΠΑΡΑΠΤΩΜΑ ΚΑΙ ΑΠΟΘΑΝΗ ΕΝ ΤΩ ΠΑΡΑΠΤΩΜΑΤΙ Ω ΕΠΟΙΗΣΕΝ ΕΝ ΑΥΤΩ ΑΠΟΘΑΝΕΙΤΑΙ

27 ΚΑΙ ΕΝ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΑΝΟΜΟΝ ΑΠΟ ΤΗΣ ΑΝΟΜΙΑΣ ΑΥΤΟΥ ΗΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΠΟΙΗΣΗ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΟΥΤΟΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΦΥΛΑΞΕΝ

28 ΚΑΙ ΑΠΕΣΤΡΕΨΕΝ ΕΚ ΠΑΣΩΝ ΤΩΝ ΑΣΕΒΕΙΩΝ ΑΥΤΟΥ ΩΝ ΕΠΟΙΗΣΕΝ ΖΩΗ ΖΗΣΕΤΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗ

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29 ΚΑΙ ΛΕΓΟΥΣΙΝ Ο ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΟΥ ΚΑΤΟΡΘΟΙ Η ΟΔΟΣ ΚΥΡΙΟΥ ΜΗ Η ΟΔΟΣ ΜΟΥ ΟΥ ΚΑΤΟΡΘΟΙ ΟΙΚΟΣ ΙΣΡΑΗΛ ΟΥΧΙ Η ΟΔΟΣ ΥΜΩΝ ΟΥ ΚΑΤΟΡΘΟΙ

30 ΕΚΑΣΤΟΝ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΡΙΝΩ ΥΜΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙΣΤΡΑΦΗΤΕ ΚΑΙ ΑΠΟΣΤΡΕΨΑΤΕ ΕΚ ΠΑΣΩΝ ΤΩΝ ΑΣΕΒΕΙΩΝ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΥΜΙΝ ΕΙΣ ΚΟΛΑΣΙΝ ΑΔΙΚΙΑΣ

31 ΑΠΟΡΡΙΨΑΤΕ ΑΠΟ ΕΑΥΤΩΝ ΠΑΣΑΣ ΤΑΣ ΑΣΕΒΕΙΑΣ ΥΜΩΝ ΑΣ ΗΣΕΒΗΣΑΤΕ ΕΙΣ ΕΜΕ ΚΑΙ ΠΟΙΗΣΑΤΕ ΕΑΥΤΟΙΣ ΚΑΡΔΙΑΝ ΚΑΙΝΗΝ ΚΑΙ ΠΝΕΥΜΑ ΚΑΙΝΟΝ ΚΑΙ ΙΝΑ ΤΙ ΑΠΟΘΝΗΣΚΕΤΕ ΟΙΚΟΣ ΙΣΡΑΗΛ

32 ΔΙΟΤΙ ΟΥ ΘΕΛΩ ΤΟΝ ΘΑΝΑΤΟΝ ΤΟΥ ΑΠΟΘΝΗΣΚΟΝΤΟΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 19

1 ΚΑΙ ΣΥ ΛΑΒΕ ΘΡΗΝΟΝ ΕΠΙ ΤΟΝ ΑΡΧΟΝΤΑ ΤΟΥ ΙΣΡΑΗΛ

2 ΚΑΙ ΕΡΕΙΣ ΤΙ Η ΜΗΤΗΡ ΣΟΥ ΣΚΥΜΝΟΣ ΕΝ ΜΕΣΩ ΛΕΟΝΤΩΝ ΕΓΕΝΗΘΗ ΕΝ ΜΕΣΩ ΛΕΟΝΤΩΝ ΕΠΛΗΘΥΝΕΝ ΣΚΥΜΝΟΥΣ ΑΥΤΗΣ

3 ΚΑΙ ΑΠΕΠΗΔΗΣΕΝ ΕΙΣ ΤΩΝ ΣΚΥΜΝΩΝ ΑΥΤΗΣ ΛΕΩΝ ΕΓΕΝΕΤΟ ΚΑΙ ΕΜΑΘΕΝ ΤΟΥ ΑΡΠΑΖΕΙΝ ΑΡΠΑΓΜΑΤΑ ΑΝΘΡΩΠΟΥΣ ΕΦΑΓΕΝ

4 ΚΑΙ ΗΚΟΥΣΑΝ ΚΑΤ' ΑΥΤΟΥ ΕΘΝΗ ΕΝ ΤΗ ΔΙΑΦΘΟΡΑ ΑΥΤΩΝ ΣΥΝΕΛΗΜΦΘΗ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΝ ΚΗΜΩ ΕΙΣ ΓΗΝ ΑΙΓΥΠΤΟΥ

5 ΚΑΙ ΕΙΔΕΝ ΟΤΙ ΑΠΩΣΤΑΙ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΑΠΩΛΕΤΟ Η ΥΠΟΣΤΑΣΙΣ ΑΥΤΗΣ ΚΑΙ ΕΛΑΒΕΝ ΑΛΛΟΝ ΕΚ ΤΩΝ ΣΚΥΜΝΩΝ ΑΥΤΗΣ ΛΕΟΝΤΑ ΕΤΑΞΕΝ ΑΥΤΟΝ

6 ΚΑΙ ΑΝΕΣΤΡΕΦΕΤΟ ΕΝ ΜΕΣΩ ΛΕΟΝΤΩΝ ΛΕΩΝ ΕΓΕΝΕΤΟ ΚΑΙ ΕΜΑΘΕΝ ΑΡΠΑΖΕΙΝ ΑΡΠΑΓΜΑΤΑ ΑΝΘΡΩΠΟΥΣ ΕΦΑΓΕΝ

7 ΚΑΙ ΕΝΕΜΕΤΟ ΤΩ ΘΡΑΣΕΙ ΑΥΤΟΥ ΚΑΙ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΞΗΡΗΜΩΣΕΝ ΚΑΙ ΗΦΑΝΙΣΕΝ ΓΗΝ ΚΑΙ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΗΣ ΑΠΟ ΦΩΝΗΣ ΩΡΥΜΑΤΟΣ ΑΥΤΟΥ

8 ΚΑΙ ΕΔΩΚΑΝ ΕΠ' ΑΥΤΟΝ ΕΘΝΗ ΕΚ ΧΩΡΩΝ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΞΕΠΕΤΑΣΑΝ ΕΠ' ΑΥΤΟΝ ΔΙΚΤΥΑ ΑΥΤΩΝ ΕΝ ΔΙΑΦΘΟΡΑ ΑΥΤΩΝ ΣΥΝΕΛΗΜΦΘΗ

9 ΚΑΙ ΕΘΕΝΤΟ ΑΥΤΟΝ ΕΝ ΚΗΜΩ ΚΑΙ ΕΝ ΓΑΛΕΑΓΡΑ ΗΛΘΕΝ ΠΡΟΣ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΟΠΩΣ ΜΗ ΑΚΟΥΣΘΗ Η ΦΩΝΗ ΑΥΤΟΥ ΕΠΙ ΤΑ ΟΡΗ ΤΟΥ ΙΣΡΑΗΛ

10 Η ΜΗΤΗΡ ΣΟΥ ΩΣ ΑΜΠΕΛΟΣ ΩΣ ΑΝΘΟΣ ΕΝ ΡΟΑ ΕΝ ΥΔΑΤΙ ΠΕΦΥΤΕΥΜΕΝΗ Ο ΚΑΡΠΟΣ ΑΥΤΗΣ ΚΑΙ Ο ΒΛΑΣΤΟΣ ΑΥΤΗΣ ΕΓΕΝΕΤΟ ΕΞ ΥΔΑΤΟΣ ΠΟΛΛΟΥ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΗ ΡΑΒΔΟΣ ΙΣΧΥΟΣ ΕΠΙ ΦΥΛΗΝ ΗΓΟΥΜΕΝΩΝ ΚΑΙ ΥΨΩΘΗ ΤΩ ΜΕΓΕΘΕΙ ΑΥΤΗΣ ΕΝ ΜΕΣΩ ΣΤΕΛΕΧΩΝ ΚΑΙ ΕΙΔΕΝ ΤΟ ΜΕΓΕΘΟΣ ΑΥΤΗΣ ΕΝ ΠΛΗΘΕΙ ΚΛΗΜΑΤΩΝ ΑΥΤΗΣ

12 ΚΑΙ ΚΑΤΕΚΛΑΣΘΗ ΕΝ ΘΥΜΩ ΕΠΙ ΓΗΝ ΕΡΡΙΦΗ ΚΑΙ ΑΝΕΜΟΣ Ο ΚΑΥΣΩΝ ΕΞΗΡΑΝΕΝ ΤΑ ΕΚΛΕΚΤΑ ΑΥΤΗΣ ΕΞΕΔΙΚΗΘΗ ΚΑΙ ΕΞΗΡΑΝΘΗ Η ΡΑΒΔΟΣ ΙΣΧΥΟΣ ΑΥΤΗΣ ΠΥΡ ΑΝΗΛΩΣΕΝ ΑΥΤΗΝ

13 ΚΑΙ ΝΥΝ ΠΕΦΥΤΕΥΚΑΝ ΑΥΤΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΓΗ ΑΝΥΔΡΩ

14 ΚΑΙ ΕΞΗΛΘΕΝ ΠΥΡ ΕΚ ΡΑΒΔΟΥ ΕΚΛΕΚΤΩΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΗΝ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΑΥΤΗ ΡΑΒΔΟΣ ΙΣΧΥΟΣ ΦΥΛΗ ΕΙΣ ΠΑΡΑΒΟΛΗΝ ΘΡΗΝΟΥ ΕΣΤΙΝ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΘΡΗΝΟΝ

EZEKIEL (JEZEKIEL) CHAPTER 20

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΒΔΟΜΩ ΕΝ ΤΩ ΠΕΜΠΤΩ ΜΗΝΙ ΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΗΛΘΟΝ ΑΝΔΡΕΣ ΕΚ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΟΙΚΟΥ ΙΣΡΑΗΛ ΕΠΕΡΩΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΚΑΘΙΣΑΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

3 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΛΗΣΟΝ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙ ΕΠΕΡΩΤΗΣΑΙ ΜΕ ΥΜΕΙΣ ΕΡΧΕΣΘΕ ΖΩ ΕΓΩ ΕΙ ΑΠΟΚΡΙΘΗΣΟΜΑΙ ΥΜΙΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

4 ΕΙ ΕΚΔΙΚΗΣΩ ΑΥΤΟΥΣ ΕΚΔΙΚΗΣΕΙ ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΑΣ ΑΝΟΜΙΑΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΩΝ ΔΙΑΜΑΡΤΥΡΑΙ ΑΥΤΟΙΣ

5 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΗΡΕΤΙΣΑ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΓΝΩΡΙΣΘΗΝ ΤΩ ΣΠΕΡΜΑΤΙ ΟΙΚΟΥ ΙΑΚΩΒ ΚΑΙ ΕΓΝΩΣΘΗΝ ΑΥΤΟΙΣ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΝΤΕΛΑΒΟΜΗΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΑΥΤΩΝ ΛΕΓΩΝ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ

6 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΑΝΤΕΛΑΒΟΜΗΝ ΤΗ ΧΕΙΡΙ ΜΟΥ ΑΥΤΩΝ ΤΟΥ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΗΤΟΙΜΑΣΑ ΑΥΤΟΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΚΗΡΙΟΝ ΕΣΤΙΝ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

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40 ΔΙΟΤΙ ΕΠΙ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΑΓΙΟΥ ΜΟΥ ΕΠ' ΟΡΟΥΣ ΥΨΗΛΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΕΚΕΙ ΔΟΥΛΕΥΣΟΥΣΙΝ ΜΟΙ ΠΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΕΚΕΙ ΠΡΟΣΔΕΞΟΜΑΙ ΚΑΙ ΕΚΕΙ ΕΠΙΣΚΕΨΟΜΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΥΜΩΝ ΚΑΙ ΤΑΣ ΑΠΑΡΧΑΣ ΤΩΝ ΑΦΟΡΙΣΜΩΝ ΥΜΩΝ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΑΣΜΑΣΙΝ ΥΜΩΝ

41 ΕΝ ΟΣΜΗ ΕΥΩΔΙΑΣ ΠΡΟΣΔΕΞΟΜΑΙ ΥΜΑΣ ΕΝ ΤΩ ΕΞΑΓΑΓΕΙΝ ΜΕ ΥΜΑΣ ΕΚ ΤΩΝ ΛΑΩΝ ΚΑΙ ΕΙΣΔΕΧΕΣΘΑΙ ΥΜΑΣ ΕΚ ΤΩΝ ΧΩΡΩΝ ΕΝ ΑΙΣ ΔΙΕΣΚΟΡΠΙΣΘΗΤΕ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΑΓΙΑΣΘΗΣΟΜΑΙ ΕΝ ΥΜΙΝ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΤΩΝ ΛΑΩΝ

42 ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΕΙΣΑΓΑΓΕΙΝ ΜΕ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ ΕΙΣ ΤΗΝ ΓΗΝ ΕΙΣ ΗΝ ΗΡΑ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΗΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΥΜΩΝ

43 ΚΑΙ ΜΝΗΣΘΗΣΕΣΘΕ ΕΚΕΙ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΚΑΙ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΕΝ ΟΙΣ ΕΜΙΑΙΝΕΣΘΕ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΚΟΨΕΣΘΕ ΤΑ ΠΡΟΣΩΠΑ ΥΜΩΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΚΑΚΙΑΙΣ ΥΜΩΝ

44 ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΜΕ ΟΥΤΩΣ ΥΜΙΝ ΟΠΩΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΜΗ ΒΕΒΗΛΩΘΗ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΤΑΣ ΚΑΚΑΣ ΚΑΙ ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΤΑ ΔΙΕΦΘΑΡΜΕΝΑ ΛΕΓΕΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 21

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΘΑΙΜΑΝ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΕΠΙ ΔΑΡΩΜ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠΙ ΔΡΥΜΟΝ ΗΓΟΥΜΕΝΟΝ ΝΑΓΕΒ

3 ΚΑΙ ΕΡΕΙΣ ΤΩ ΔΡΥΜΩ ΝΑΓΕΒ ΑΚΟΥΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΑΝΑΠΤΩ ΕΝ ΣΟΙ ΠΥΡ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΕΝ ΣΟΙ ΠΑΝ ΞΥΛΟΝ ΧΛΩΡΟΝ ΚΑΙ ΠΑΝ ΞΥΛΟΝ ΞΗΡΟΝ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ Η ΦΛΟΞ Η ΕΞΑΦΘΕΙΣΑ ΚΑΙ ΚΑΤΑΚΑΥΘΗΣΕΤΑΙ ΕΝ ΑΥΤΗ ΠΑΝ ΠΡΟΣΩΠΟΝ ΑΠΟ ΑΠΗΛΙΩΤΟΥ ΕΩΣ ΒΟΡΡΑ

4 ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΠΑΣΑ ΣΑΡΞ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΞΕΚΑΥΣΑ ΑΥΤΟ ΚΑΙ ΟΥ ΣΒΕΣΘΗΣΕΤΑΙ

5 ΚΑΙ ΕΙΠΑ ΜΗΔΑΜΩΣ ΚΥΡΙΕ ΚΥΡΙΕ ΑΥΤΟΙ ΛΕΓΟΥΣΙΝ ΠΡΟΣ ΜΕ ΟΥΧΙ ΠΑΡΑΒΟΛΗ ΕΣΤΙΝ ΛΕΓΟΜΕΝΗ ΑΥΤΗ

6 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

7 ΔΙΑ ΤΟΥΤΟ ΠΡΟΦΗΤΕΥΣΟΝ ΥΙΕ ΑΝΘΡΩΠΟΥ ΚΑΙ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΠΙΒΛΕΨΟΝ ΕΠΙ ΤΑ ΑΓΙΑ ΑΥΤΩΝ ΚΑΙ ΠΡΟΦΗΤΕΥΣΕΙΣ ΕΠΙ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ

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9 ΑΝΘ' ΩΝ ΕΞΟΛΕΘΡΕΥΣΩ ΕΚ ΣΟΥ ΑΔΙΚΟΝ ΚΑΙ ΑΝΟΜΟΝ ΟΥΤΩΣ ΕΞΕΛΕΥΣΕΤΑΙ ΤΟ ΕΓΧΕΙΡΙΔΙΟΝ ΜΟΥ ΕΚ ΤΟΥ ΚΟΛΕΟΥ ΑΥΤΟΥ ΕΠΙ ΠΑΣΑΝ ΣΑΡΚΑ ΑΠΟ ΑΠΗΛΙΩΤΟΥ ΕΩΣ ΒΟΡΡΑ

10 ΚΑΙ ΕΠΙΓΝΩΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΞΕΣΠΑΣΑ ΤΟ ΕΓΧΕΙΡΙΔΙΟΝ ΜΟΥ ΕΚ ΤΟΥ ΚΟΛΕΟΥ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΑΠΟΣΤΡΕΨΕΙ ΟΥΚΕΤΙ

11 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΚΑΤΑΣΤΕΝΑΞΟΝ ΕΝ ΣΥΝΤΡΙΒΗ ΟΣΦΥΟΣ ΣΟΥ ΚΑΙ ΕΝ ΟΔΥΝΑΙΣ ΣΤΕΝΑΞΕΙΣ ΚΑΤ' ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ

12 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΕΙΠΩΣΙΝ ΠΡΟΣ ΣΕ ΕΝΕΚΑ ΤΙΝΟΣ ΣΥ ΣΤΕΝΑΖΕΙΣ ΚΑΙ ΕΡΕΙΣ ΕΠΙ ΤΗ ΑΓΓΕΛΙΑ ΔΙΟΤΙ ΕΡΧΕΤΑΙ ΚΑΙ ΘΡΑΥΣΘΗΣΕΤΑΙ ΠΑΣΑ ΚΑΡΔΙΑ ΚΑΙ ΠΑΣΑΙ ΧΕΙΡΕΣ ΠΑΡΑΛΥΘΗΣΟΝΤΑΙ ΚΑΙ ΕΚΨΥΞΕΙ ΠΑΣΑ ΣΑΡΞ ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ ΚΑΙ ΠΑΝΤΕΣ ΜΗΡΟΙ ΜΟΛΥΝΘΗΣΟΝΤΑΙ ΥΓΡΑΣΙΑ ΙΔΟΥ ΕΡΧΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

13 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

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14 ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΡΟΦΗΤΕΥΣΟΝ ΚΑΙ ΕΡΕΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΠΟΝ ΡΟΜΦΑΙΑ ΡΟΜΦΑΙΑ ΟΞΥΝΟΥ ΚΑΙ ΘΥΜΩΘΗΤΙ
15 ΟΠΩΣ ΣΦΑΞΗΣ ΣΦΑΓΙΑ ΟΞΥΝΟΥ ΟΠΩΣ ΓΕΝΗ ΕΙΣ ΣΤΙΛΒΩΣΙΝ ΕΤΟΙΜΗ ΕΙΣ ΠΑΡΑΛΥΣΙΝ ΣΦΑΖΕ ΕΞΟΥΔΕΝΕΙ ΑΠΩΘΟΥ ΠΑΝ ΞΥΛΟΝ
16 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΕΤΟΙΜΗΝ ΤΟΥ ΚΡΑΤΕΙΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΞΗΚΟΝΗΘΗ ΡΟΜΦΑΙΑ ΕΣΤΙΝ ΕΤΟΙΜΗ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΗΝ ΕΙΣ ΧΕΙΡΑ ΑΠΟΚΕΝΤΟΥΝΤΟΣ
17 ΑΝΑΚΡΑΓΕ ΚΑΙ ΟΛΟΛΥΞΟΝ ΥΙΕ ΑΝΘΡΩΠΟΥ ΟΤΙ ΑΥΤΗ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΛΑΩ ΜΟΥ ΑΥΤΗ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΑΦΗΓΟΥΜΕΝΟΙΣ ΤΟΥ ΙΣΡΑΗΛ ΠΑΡΟΙΚΗΣΟΥΣΙΝ ΕΠΙ ΡΟΜΦΑΙΑ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΛΑΩ ΜΟΥ ΔΙΑ ΤΟΥΤΟ ΚΡΟΤΗΣΟΝ ΕΠΙ ΤΗΝ ΧΕΙΡΑ ΣΟΥ
18 ΟΤΙ ΔΕΔΙΚΑΙΩΤΑΙ ΚΑΙ ΤΙ ΕΙ ΚΑΙ ΦΥΛΗ ΑΠΩΣΘΗ ΟΥΚ ΕΣΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ
19 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΡΟΦΗΤΕΥΣΟΝ ΚΑΙ ΚΡΟΤΗΣΟΝ ΧΕΙΡΑ ΕΠΙ ΧΕΙΡΑ ΚΑΙ ΔΙΠΛΑΣΙΑΣΟΝ ΡΟΜΦΑΙΑΝ Η ΤΡΙΤΗ ΡΟΜΦΑΙΑ ΤΡΑΥΜΑΤΙΩΝ ΕΣΤΙΝ ΡΟΜΦΑΙΑ ΤΡΑΥΜΑΤΙΩΝ Η ΜΕΓΑΛΗ ΚΑΙ ΕΚΣΤΗΣΕΙ ΑΥΤΟΥΣ
20 ΟΠΩΣ ΘΡΑΥΣΘΗ Η ΚΑΡΔΙΑ ΚΑΙ ΠΛΗΘΥΝΘΩΣΙΝ ΟΙ ΑΣΘΕΝΟΥΝΤΕΣ ΕΠΙ ΠΑΣΑΝ ΠΥΛΗΝ ΑΥΤΩΝ ΠΑΡΑΔΕΔΟΝΤΑΙ ΕΙΣ ΣΦΑΓΙΑ ΡΟΜΦΑΙΑΣ ΕΥ ΓΕΓΟΝΕΝ ΕΙΣ ΣΦΑΓΗΝ ΕΥ ΓΕΓΟΝΕΝ ΕΙΣ ΣΤΙΛΒΩΣΙΝ
21 ΔΙΑΠΟΡΕΥΟΥ ΟΞΥΝΟΥ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ ΟΥ ΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΞΕΓΕΙΡΗΤΑΙ
22 ΚΑΙ ΕΓΩ ΔΕ ΚΡΟΤΗΣΩ ΧΕΙΡΑ ΜΟΥ ΠΡΟΣ ΧΕΙΡΑ ΜΟΥ ΚΑΙ ΕΝΑΦΗΣΩ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ
23 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
24 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΔΙΑΤΑΞΟΝ ΣΕΑΥΤΩ ΔΥΟ ΟΔΟΥΣ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΡΟΜΦΑΙΑΝ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΚ ΧΩΡΑΣ ΜΙΑΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΑΙ ΔΥΟ ΚΑΙ ΧΕΙΡ ΕΝ ΑΡΧΗ ΟΔΟΥ ΠΟΛΕΩΣ ΕΠ' ΑΡΧΗΣ
25 ΟΔΟΥ ΔΙΑΤΑΞΕΙΣ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΡΟΜΦΑΙΑΝ ΕΠΙ ΡΑΒΒΑΘ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΠΙ ΤΗΝ ΙΟΥΔΑΙΑΝ ΚΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΜΕΣΩ ΑΥΤΗΣ
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27 ΕΓΕΝΕΤΟ ΤΟ ΜΑΝΤΕΙΟΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΒΑΛΕΙΝ ΧΑΡΑΚΑ ΤΟΥ ΔΙΑΝΟΙΞΑΙ ΣΤΟΜΑ ΕΝ ΒΟΗ ΥΨΩΣΑΙ ΦΩΝΗΝ ΜΕΤΑ ΚΡΑΥΓΗΣ ΤΟΥ ΒΑΛΕΙΝ ΧΑΡΑΚΑ ΕΠΙ ΤΑΣ ΠΥΛΑΣ ΑΥΤΗΣ ΚΑΙ ΒΑΛΕΙΝ ΧΩΜΑ ΚΑΙ ΟΙΚΟΔΟΜΗΣΑΙ ΒΕΛΟΣΤΑΣΕΙΣ
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42 ΚΑΙ ΦΩΝΗΝ ΑΡΜΟΝΙΑΣ ΑΝΕΚΡΟΥΟΝΤΟ ΚΑΙ ΠΡΟΣ ΑΝΔΡΑΣ ΕΚ ΠΛΗΘΟΥΣ ΑΝΘΡΩΠΩΝ ΗΚΟΝΤΑΣ ΕΚ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΕΔΙΔΟΣΑΝ ΨΕΛΙΑ ΕΠΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΣΤΕΦΑΝΟΝ ΚΑΥΧΗΣΕΩΣ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ

43 ΚΑΙ ΕΙΠΑ ΟΥΚ ΕΝ ΤΟΥΤΟΙΣ ΜΟΙΧΕΥΟΥΣΙΝ ΚΑΙ ΕΡΓΑ ΠΟΡΝΗΣ ΚΑΙ ΑΥΤΗ ΕΞΕΠΟΡΝΕΥΣΕΝ

44 ΚΑΙ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΠΡΟΣ ΑΥΤΗΝ ΟΝ ΤΡΟΠΟΝ ΕΙΣΠΟΡΕΥΟΝΤΑΙ ΠΡΟΣ ΓΥΝΑΙΚΑ ΠΟΡΝΗΝ ΟΥΤΩΣ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΠΡΟΣ ΟΟΛΑΝ ΚΑΙ ΠΡΟΣ ΟΟΛΙΒΑΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΝΟΜΙΑΝ

45 ΚΑΙ ΑΝΔΡΕΣ ΔΙΚΑΙΟΙ ΑΥΤΟΙ ΕΚΔΙΚΗΣΟΥΣΙΝ ΑΥΤΑΣ ΕΚΔΙΚΗΣΕΙ ΜΟΙΧΑΛΙΔΟΣ ΚΑΙ ΕΚΔΙΚΗΣΕΙ ΑΙΜΑΤΟΣ ΟΤΙ ΜΟΙΧΑΛΙΔΕΣ ΕΙΣΙΝ ΚΑΙ ΑΙΜΑ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ

46 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΑΝΑΓΑΓΕ ΕΠ' ΑΥΤΑΣ ΟΧΛΟΝ ΚΑΙ ΔΟΣ ΕΝ ΑΥΤΑΙΣ ΤΑΡΑΧΗΝ ΚΑΙ ΔΙΑΡΠΑΓΗΝ

47 ΚΑΙ ΛΙΘΟΒΟΛΗΣΟΝ ΕΠ' ΑΥΤΑΣ ΛΙΘΟΙΣ ΟΧΛΩΝ ΚΑΙ ΚΑΤΑΚΕΝΤΕΙ ΑΥΤΑΣ ΕΝ ΤΟΙΣ ΞΙΦΕΣΙΝ ΑΥΤΩΝ ΥΙΟΥΣ ΑΥΤΩΝ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΑΥΤΩΝ ΑΠΟΚΤΕΝΟΥΣΙ ΚΑΙ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΕΜΠΡΗΣΟΥΣΙΝ

48 ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΑΣΕΒΕΙΑΝ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΠΑΙΔΕΥΘΗΣΟΝΤΑΙ ΠΑΣΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΚΑΙ ΟΥ ΜΗ ΠΟΙΗΣΟΥΣΙΝ ΚΑΤΑ ΤΑΣ ΑΣΕΒΕΙΑΣ ΑΥΤΩΝ

49 ΚΑΙ ΔΟΘΗΣΕΤΑΙ Η ΑΣΕΒΕΙΑ ΥΜΩΝ ΕΦ' ΥΜΑΣ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΩΝ ΕΝΘΥΜΗΜΑΤΩΝ ΥΜΩΝ ΛΗΜΨΕΣΘΕ ΚΑΙ ΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 24

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΕΝΑΤΩ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΔΕΚΑΤΩ ΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΓΡΑΨΟΝ ΣΕΑΥΤΩ ΕΙΣ ΗΜΕΡΑΝ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΑΦ' ΗΣ ΑΠΗΡΕΙΣΑΤΟ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΗΣ ΣΗΜΕΡΟΝ

3 ΚΑΙ ΕΙΠΟΝ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΠΑΡΑΠΙΚΡΑΙΝΟΝΤΑ ΠΑΡΑΒΟΛΗΝ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙΣΤΗΣΟΝ ΤΟΝ ΛΕΒΗΤΑ ΚΑΙ ΕΚΧΕΟΝ ΕΙΣ ΑΥΤΟΝ ΥΔΩΡ

4 ΚΑΙ ΕΜΒΑΛΕ ΕΙΣ ΑΥΤΟΝ ΤΑ ΔΙΧΟΤΟΜΗΜΑΤΑ ΠΑΝ ΔΙΧΟΤΟΜΗΜΑ ΚΑΛΟΝ ΣΚΕΛΟΣ ΚΑΙ ΩΜΟΝ ΕΚΣΕΣΑΡΚΙΣΜΕΝΑ ΑΠΟ ΤΩΝ ΟΣΤΩΝ

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7 ΟΤΙ ΑΙΜΑ ΑΥΤΗΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΕΣΤΙΝ ΕΠΙ ΛΕΩΠΕΤΡΙΑΝ ΤΕΤΑΧΑ ΑΥΤΟ ΟΥΚ ΕΚΚΕΧΥΚΑ ΑΥΤΟ ΕΠΙ ΤΗΝ ΓΗΝ ΤΟΥ ΚΑΛΥΨΑΙ ΕΠ' ΑΥΤΟ ΓΗΝ

8 ΤΟΥ ΑΝΑΒΗΝΑΙ ΘΥΜΟΝ ΕΙΣ ΕΚΔΙΚΗΣΙΝ ΕΚΔΙΚΗΘΗΝΑΙ ΔΕΔΩΚΑ ΤΟ ΑΙΜΑ ΑΥΤΗΣ ΕΠΙ ΛΕΩΠΕΤΡΙΑΝ ΤΟΥ ΜΗ ΚΑΛΥΨΑΙ ΑΥΤΟ

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10 ΚΑΙ ΠΛΗΘΥΝΩ ΤΑ ΞΥΛΑ ΚΑΙ ΑΝΑΚΑΥΣΩ ΤΟ ΠΥΡ ΟΠΩΣ ΤΑΚΗ ΤΑ ΚΡΕΑ ΚΑΙ ΕΛΑΤΤΩΘΗ Ο ΖΩΜΟΣ

11 ΚΑΙ ΣΤΗ ΕΠΙ ΤΟΥΣ ΑΝΘΡΑΚΑΣ ΟΠΩΣ ΠΡΟΣΚΑΥΘΗ ΚΑΙ ΘΕΡΜΑΝΘΗ Ο ΧΑΛΚΟΣ ΑΥΤΗΣ ΚΑΙ ΤΑΚΗ ΕΝ ΜΕΣΩ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΗΣ ΚΑΙ ΕΚΛΙΠΗ Ο ΙΟΣ ΑΥΤΗΣ

12 ΚΑΙ ΟΥ ΜΗ ΕΞΕΛΘΗ ΕΞ ΑΥΤΗΣ ΠΟΛΥΣ Ο ΙΟΣ ΑΥΤΗΣ ΚΑΤΑΙΣΧΥΝΘΗΣΕΤΑΙ Ο ΙΟΣ ΑΥΤΗΣ

13 ΑΝΘ' ΩΝ ΕΜΙΑΙΝΟΥ ΣΥ ΚΑΙ ΤΙ ΕΑΝ ΜΗ ΚΑΘΑΡΙΣΘΗΣ ΕΤΙ ΕΩΣ ΟΥ ΕΜΠΛΗΣΩ ΤΟΝ ΘΥΜΟΝ ΜΟΥ

14 ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ ΚΑΙ ΗΞΕΙ ΚΑΙ ΠΟΙΗΣΩ ΟΥ ΔΙΑΣΤΕΛΩ ΟΥΔΕ ΜΗ ΕΛΕΗΣΩ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΣΟΥ ΚΑΙ ΚΑΤΑ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΣΟΥ ΚΡΙΝΩ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΑ ΤΟΥΤΟ ΕΓΩ ΚΡΙΝΩ ΣΕ ΚΑΤΑ ΤΑ ΑΙΜΑΤΑ ΣΟΥ ΚΑΙ ΚΑΤΑ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΣΟΥ ΚΡΙΝΩ ΣΕ Η ΑΚΑΘΑΡΤΟΣ Η ΟΝΟΜΑΣΤΗ ΚΑΙ ΠΟΛΛΗ ΤΟΥ ΠΑΡΑΠΙΚΡΑΙΝΕΙΝ

15 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

16 ΥΙΕ ΑΝΘΡΩΠΟΥ ΙΔΟΥ ΕΓΩ ΛΑΜΒΑΝΩ ΕΚ ΣΟΥ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΤΩΝ ΟΦΘΑΛΜΩΝ ΣΟΥ ΕΝ ΠΑΡΑΤΑΞΕΙ ΟΥ ΜΗ ΚΟΠΗΣ ΟΥΔΕ ΜΗ ΚΛΑΥΣΘΗΣ

17 ΣΤΕΝΑΓΜΟΣ ΑΙΜΑΤΟΣ ΟΣΦΥΟΣ ΠΕΝΘΟΥΣ ΕΣΤΙΝ ΟΥΚ ΕΣΤΑΙ ΤΟ ΤΡΙΧΩΜΑ ΣΟΥ ΣΥΜΠΕΠΛΕΓΜΕΝΟΝ ΕΠΙ ΣΕ ΚΑΙ ΤΑ ΥΠΟΔΗΜΑΤΑ ΣΟΥ ΕΝ ΤΟΙΣ ΠΟΣΙΝ ΣΟΥ ΟΥ ΜΗ ΠΑΡΑΚΛΗΘΗΣ ΕΝ ΧΕΙΛΕΣΙΝ ΑΥΤΩΝ ΚΑΙ ΑΡΤΟΝ ΑΝΔΡΩΝ ΟΥ ΜΗ ΦΑΓΗΣ

18 ΚΑΙ ΕΛΑΛΗΣΑ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΤΟ ΠΡΩΙ ΟΝ ΤΡΟΠΟΝ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΑΙ ΑΠΕΘΑΝΕΝ Η ΓΥΝΗ ΜΟΥ ΕΣΠΕΡΑΣ ΚΑΙ ΕΠΟΙΗΣΑ ΤΟ ΠΡΩΙ ΟΝ ΤΡΟΠΟΝ ΕΠΕΤΑΓΗ ΜΟΙ

19 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ Ο ΛΑΟΣ ΟΥΚ ΑΝΑΓΓΕΛΕΙΣ ΗΜΙΝ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ Α ΣΥ ΠΟΙΕΙΣ

20 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΟΥΣ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΕΓΕΝΕΤΟ ΛΕΓΩΝ

21 ΕΙΠΟΝ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΒΕΒΗΛΩ ΤΑ ΑΓΙΑ ΜΟΥ ΦΡΥΑΓΜΑ ΙΣΧΥΟΣ ΥΜΩΝ ΕΠΙΘΥΜΗΜΑΤΑ ΟΦΘΑΛΜΩΝ ΥΜΩΝ ΚΑΙ ΥΠΕΡ ΩΝ ΦΕΙΔΟΝΤΑΙ ΑΙ ΨΥΧΑΙ ΥΜΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΥΜΩΝ ΟΥΣ ΕΓΚΑΤΕΛΙΠΕΤΕ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΟΥΝΤΑΙ

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22 ΚΑΙ ΠΟΙΗΣΕΤΕ ΟΝ ΤΡΟΠΟΝ ΠΕΠΟΙΗΚΑ ΑΠΟ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΟΥ ΠΑΡΑΚΛΗΘΗΣΕΣΘΕ ΚΑΙ ΑΡΤΟΝ ΑΝΔΡΩΝ ΟΥ ΦΑΓΕΣΘΕ
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24 ΚΑΙ ΕΣΤΑΙ ΙΕΖΕΚΙΗΛ ΥΜΙΝ ΕΙΣ ΤΕΡΑΣ ΚΑΤΑ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΕΝ ΠΟΙΗΣΕΤΕ ΟΤΑΝ ΕΛΘΗ ΤΑΥΤΑ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ
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26 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΗΞΕΙ Ο ΑΝΑΣΩΖΟΜΕΝΟΣ ΠΡΟΣ ΣΕ ΤΟΥ ΑΝΑΓΓΕΙΛΑΙ ΣΟΙ ΕΙΣ ΤΑ ΩΤΑ
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2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΟΥΣ
3 ΚΑΙ ΕΡΕΙΣ ΤΟΙΣ ΥΙΟΙΣ ΑΜΜΩΝ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΠΕΧΑΡΗΤΕ ΕΠΙ ΤΑ ΑΓΙΑ ΜΟΥ ΟΤΙ ΕΒΕΒΗΛΩΘΗ ΚΑΙ ΕΠΙ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ ΟΤΙ ΗΦΑΝΙΣΘΗ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΟΥΔΑ ΟΤΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ
4 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΠΑΡΑΔΙΔΩΜΙ ΥΜΑΣ ΤΟΙΣ ΥΙΟΙΣ ΚΕΔΕΜ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΟΥΣΙΝ ΕΝ ΤΗ ΑΠΑΡΤΙΑ ΑΥΤΩΝ ΕΝ ΣΟΙ ΚΑΙ ΔΩΣΟΥΣΙΝ ΕΝ ΣΟΙ ΤΑ ΣΚΗΝΩΜΑΤΑ ΑΥΤΩΝ ΑΥΤΟΙ ΦΑΓΟΝΤΑΙ ΤΟΥΣ ΚΑΡΠΟΥΣ ΣΟΥ ΚΑΙ ΑΥΤΟΙ ΠΙΟΝΤΑΙ ΤΗΝ ΠΙΟΤΗΤΑ ΣΟΥ
5 ΚΑΙ ΔΩΣΩ ΤΗΝ ΠΟΛΙΝ ΤΟΥ ΑΜΜΩΝ ΕΙΣ ΝΟΜΑΣ ΚΑΜΗΛΩΝ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΕΙΣ ΝΟΜΗΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ
6 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΚΡΟΤΗΣΑΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΚΑΙ ΕΠΕΨΟΦΗΣΑΣ ΤΩ ΠΟΔΙ ΣΟΥ ΚΑΙ ΕΠΕΧΑΡΑΣ ΕΚ ΨΥΧΗΣ ΣΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ
7 ΔΙΑ ΤΟΥΤΟ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΔΩΣΩ ΣΕ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΣΕ ΕΚ ΤΩΝ ΛΑΩΝ ΚΑΙ ΑΠΟΛΩ ΣΕ ΕΚ ΤΩΝ ΧΩΡΩΝ ΑΠΩΛΕΙΑ ΚΑΙ ΕΠΙΓΝΩΣΗ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ
8 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΙΠΕΝ ΜΩΑΒ ΙΔΟΥ ΟΝ ΤΡΟΠΟΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ
9 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΠΑΡΑΛΥΩ ΤΟΝ ΩΜΟΝ ΜΩΑΒ ΑΠΟ ΠΟΛΕΩΝ ΑΚΡΩΤΗΡΙΩΝ ΑΥΤΟΥ ΕΚΛΕΚΤΗΝ ΓΗΝ ΟΙΚΟΝ ΑΣΙΜΟΥΘ ΕΠΑΝΩ ΠΗΓΗΣ ΠΟΛΕΩΣ ΠΑΡΑΘΑΛΑΣΣΙΑΣ
10 ΤΟΙΣ ΥΙΟΙΣ ΚΕΔΕΜ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΑΜΜΩΝ ΔΕΔΩΚΑ ΑΥΤΟΥΣ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΟΠΩΣ ΜΗ ΜΝΕΙΑ ΓΕΝΗΤΑΙ ΤΩΝ ΥΙΩΝ ΑΜΜΩΝ
11 ΚΑΙ ΕΙΣ ΜΩΑΒ ΠΟΙΗΣΩ ΕΚΔΙΚΗΣΙΝ ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ
12 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΠΟΙΗΣΕΝ Η ΙΔΟΥΜΑΙΑ ΕΝ ΤΩ ΕΚΔΙΚΗΣΑΙ ΑΥΤΟΥΣ ΕΚΔΙΚΗΣΙΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΚΑΙ ΕΜΝΗΣΙΚΑΚΗΣΑΝ ΚΑΙ ΕΞΕΔΙΚΗΣΑΝ ΔΙΚΗΝ
13 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΕΞ ΑΥΤΗΣ ΑΝΘΡΩΠΟΝ ΚΑΙ ΚΤΗΝΟΣ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΗΝ ΕΡΗΜΟΝ ΚΑΙ ΕΚ ΘΑΙΜΑΝ ΔΙΩΚΟΜΕΝΟΙ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΟΥΝΤΑΙ
14 ΚΑΙ ΔΩΣΩ ΕΚΔΙΚΗΣΙΝ ΜΟΥ ΕΠΙ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΕΝ ΧΕΙΡΙ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΕΝ ΤΗ ΙΔΟΥΜΑΙΑ ΚΑΤΑ ΤΗΝ ΟΡΓΗΝ ΜΟΥ ΚΑΙ ΚΑΤΑ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ
15 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΠΟΙΗΣΑΝ ΟΙ ΑΛΛΟΦΥΛΟΙ ΕΝ ΕΚΔΙΚΗΣΕΙ ΚΑΙ ΕΞΑΝΕΣΤΗΣΑΝ ΕΚΔΙΚΗΣΙΝ ΕΠΙΧΑΙΡΟΝΤΕΣ ΕΚ ΨΥΧΗΣ ΤΟΥ ΕΞΑΛΕΙΨΑΙ ΕΩΣ ΑΙΩΝΟΣ
16 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΚΡΗΤΑΣ ΚΑΙ ΑΠΟΛΩ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΠΑΡΑΛΙΑΝ
17 ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΑΥΤΟΙΣ ΕΚΔΙΚΗΣΕΙΣ ΜΕΓΑΛΑΣ ΚΑΙ ΕΠΙΓΝΩΣΟΝΤΑΙ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΕΝ ΤΩ ΔΟΥΝΑΙ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ

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1 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΕΤΕΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΑΝΘ' ΩΝ ΕΙΠΕΝ ΣΟΡ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΥΓΕ ΣΥΝΕΤΡΙΒΗ ΑΠΟΛΩΛΕΝ ΤΑ ΕΘΝΗ ΕΠΕΣΤΡΑΦΗ ΠΡΟΣ ΜΕ Η ΠΛΗΡΗΣ ΗΡΗΜΩΤΑΙ
3 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΣΟΡ ΚΑΙ ΑΝΑΞΩ ΕΠΙ ΣΕ ΕΘΝΗ ΠΟΛΛΑ ΩΣ ΑΝΑΒΑΙΝΕΙ Η ΘΑΛΑΣΣΑ ΤΟΙΣ ΚΥΜΑΣΙΝ ΑΥΤΗΣ
4 ΚΑΙ ΚΑΤΑΒΑΛΟΥΣΙΝ ΤΑ ΤΕΙΧΗ ΣΟΡ ΚΑΙ ΚΑΤΑΒΑΛΟΥΣΙ ΤΟΥΣ ΠΥΡΓΟΥΣ ΣΟΥ ΚΑΙ ΛΙΚΜΗΣΩ ΤΟΝ ΧΟΥΝ ΑΥΤΗΣ ΑΠ' ΑΥΤΗΣ ΚΑΙ ΔΩΣΩ ΑΥΤΗΝ ΕΙΣ ΛΕΩΠΕΤΡΙΑΝ
5 ΨΥΓΜΟΣ ΣΑΓΗΝΩΝ ΕΣΤΑΙ ΕΝ ΜΕΣΩ ΘΑΛΑΣΣΗΣ ΟΤΙ ΕΓΩ ΛΕΛΑΛΗΚΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΣΤΑΙ ΕΙΣ ΠΡΟΝΟΜΗΝ ΤΟΙΣ ΕΘΝΕΣΙΝ
6 ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΗΣ ΑΙ ΕΝ ΤΩ ΠΕΔΙΩ ΜΑΧΑΙΡΑ ΑΝΑΙΡΕΘΗΣΟΝΤΑΙ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ
7 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΣΕ ΣΟΡ ΤΟΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΑ ΒΑΒΥΛΩΝΟΣ ΑΠΟ ΤΟΥ ΒΟΡΡΑ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΕΣΤΙΝ ΜΕΘ' ΙΠΠΩΝ ΚΑΙ ΑΡΜΑΤΩΝ ΚΑΙ ΙΠΠΕΩΝ ΚΑΙ ΣΥΝΑΓΩΓΗΣ ΕΘΝΩΝ ΠΟΛΛΩΝ ΣΦΟΔΡΑ
8 ΟΥΤΟΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΣΟΥ ΤΑΣ ΕΝ ΤΩ ΠΕΔΙΩ ΜΑΧΑΙΡΑ ΑΝΕΛΕΙ ΚΑΙ ΔΩΣΕΙ ΕΠΙ ΣΕ ΠΡΟΦΥΛΑΚΗΝ ΚΑΙ ΠΕΡΙΟΙΚΟΔΟΜΗΣΕΙ ΚΑΙ ΠΟΙΗΣΕΙ ΕΠΙ ΣΕ ΚΥΚΛΩ ΧΑΡΑΚΑ ΚΑΙ ΠΕΡΙΣΤΑΣΙΝ ΟΠΛΩΝ ΚΑΙ ΤΑΣ ΛΟΓΧΑΣ ΑΥΤΟΥ ΑΠΕΝΑΝΤΙ ΣΟΥ ΔΩΣΕΙ
9 ΤΑ ΤΕΙΧΗ ΣΟΥ ΚΑΙ ΤΟΥΣ ΠΥΡΓΟΥΣ ΣΟΥ ΚΑΤΑΒΑΛΕΙ ΕΝ ΤΑΙΣ ΜΑΧΑΙΡΑΙΣ ΑΥΤΟΥ
10 ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ ΤΩΝ ΙΠΠΩΝ ΑΥΤΟΥ ΚΑΤΑΚΑΛΥΨΕΙ ΣΕ Ο ΚΟΝΙΟΡΤΟΣ ΑΥΤΩΝ ΚΑΙ ΑΠΟ ΤΗΣ ΦΩΝΗΣ ΤΩΝ ΙΠΠΕΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΤΡΟΧΩΝ ΤΩΝ ΑΡΜΑΤΩΝ ΑΥΤΟΥ ΣΕΙΣΘΗΣΕΤΑΙ ΤΑ ΤΕΙΧΗ ΣΟΥ ΕΙΣΠΟΡΕΥΟΜΕΝΟΥ ΑΥΤΟΥ ΤΑΣ ΠΥΛΑΣ ΣΟΥ ΩΣ ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΠΟΛΙΝ ΕΚ ΠΕΔΙΟΥ
11 ΕΝ ΤΑΙΣ ΟΠΛΑΙΣ ΤΩΝ ΙΠΠΩΝ ΑΥΤΟΥ ΚΑΤΑΠΑΤΗΣΟΥΣΙΝ ΣΟΥ ΠΑΣΑΣ ΤΑΣ ΠΛΑΤΕΙΑΣ ΤΟΝ ΛΑΟΝ ΣΟΥ ΜΑΧΑΙΡΑ ΑΝΕΛΕΙ ΚΑΙ ΤΗΝ ΥΠΟΣΤΑΣΙΝ ΣΟΥ ΤΗΣ ΙΣΧΥΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΤΑΞΕΙ
12 ΚΑΙ ΠΡΟΝΟΜΕΥΣΕΙ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΚΑΙ ΣΚΥΛΕΥΣΕΙ ΤΑ ΥΠΑΡΧΟΝΤΑ ΣΟΥ ΚΑΙ ΚΑΤΑΒΑΛΕΙ ΣΟΥ ΤΑ ΤΕΙΧΗ ΚΑΙ ΤΟΥΣ ΟΙΚΟΥΣ ΣΟΥ ΤΟΥΣ ΕΠΙΘΥΜΗΤΟΥΣ ΚΑΘΕΛΕΙ ΚΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΣΟΥ ΚΑΙ ΤΑ ΞΥΛΑ ΣΟΥ ΚΑΙ ΤΟΝ ΧΟΥΝ ΣΟΥ ΕΙΣ ΜΕΣΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΜΒΑΛΕΙ
13 ΚΑΙ ΚΑΤΑΛΥΣΕΙ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΜΟΥΣΙΚΩΝ ΣΟΥ ΚΑΙ Η ΦΩΝΗ ΤΩΝ ΨΑΛΤΗΡΙΩΝ ΣΟΥ ΟΥ ΜΗ ΑΚΟΥΣΘΗ ΕΤΙ
14 ΚΑΙ ΔΩΣΩ ΣΕ ΕΙΣ ΛΕΩΠΕΤΡΙΑΝ ΨΥΓΜΟΣ ΣΑΓΗΝΩΝ ΕΣΗ ΟΥ ΜΗ ΟΙΚΟΔΟΜΗΘΗΣ ΕΤΙ ΟΤΙ ΕΓΩ ΕΛΑΛΗΣΑ ΛΕΓΕΙ ΚΥΡΙΟΣ
15 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΤΗ ΣΟΡ ΟΥΚ ΑΠΟ ΦΩΝΗΣ ΤΗΣ ΠΤΩΣΕΩΣ ΣΟΥ ΕΝ ΤΩ ΣΤΕΝΑΞΑΙ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΤΩ ΣΠΑΣΑΙ ΜΑΧΑΙΡΑΝ ΕΝ ΜΕΣΩ ΣΟΥ ΣΕΙΣΘΗΣΟΝΤΑΙ ΑΙ ΝΗΣΟΙ
16 ΚΑΙ ΚΑΤΑΒΗΣΟΝΤΑΙ ΑΠΟ ΤΩΝ ΘΡΟΝΩΝ ΑΥΤΩΝ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΕΚ ΤΩΝ ΕΘΝΩΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΦΕΛΟΥΝΤΑΙ ΤΑΣ ΜΙΤΡΑΣ ΑΠΟ ΤΩΝ ΚΕΦΑΛΩΝ ΑΥΤΩΝ ΚΑΙ

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ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΤΟΝ ΠΟΙΚΙΛΟΝ ΑΥΤΩΝ ΕΚΔΥΣΟΝΤΑΙ ΕΚΣΤΑΣΕΙ ΕΚΣΤΗΣΟΝΤΑΙ ΕΠΙ ΓΗΝ ΚΑΘΕΔΟΥΝΤΑΙ ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΤΗΝ ΑΠΩΛΕΙΑΝ ΑΥΤΩΝ ΚΑΙ ΣΤΕΝΑΞΟΥΣΙΝ ΕΠΙ ΣΕ

17 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΕΠΙ ΣΕ ΘΡΗΝΟΝ ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ ΠΩΣ ΚΑΤΕΛΥΘΗΣ ΕΚ ΘΑΛΑΣΣΗΣ Η ΠΟΛΙΣ Η ΕΠΑΙΝΕΣΤΗ Η ΔΟΥΣΑ ΤΟΝ ΦΟΒΟΝ ΑΥΤΗΣ ΠΑΣΙ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΑΥΤΗΝ

18 ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΑΙ ΝΗΣΟΙ ΑΦ' ΗΜΕΡΑΣ ΠΤΩΣΕΩΣ ΣΟΥ

19 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΟΤΑΝ ΔΩ ΣΕ ΠΟΛΙΝ ΗΡΗΜΩΜΕΝΗΝ ΩΣ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΜΗ ΚΑΤΟΙΚΗΘΗΣΟΜΕΝΑΣ ΕΝ ΤΩ ΑΝΑΓΑΓΕΙΝ ΜΕ ΕΠΙ ΣΕ ΤΗΝ ΑΒΥΣΣΟΝ ΚΑΙ ΚΑΤΑΚΑΛΥΨΗ ΣΕ ΥΔΩΡ ΠΟΛΥ

20 ΚΑΙ ΚΑΤΑΒΙΒΑΣΩ ΣΕ ΠΡΟΣ ΤΟΥΣ ΚΑΤΑΒΑΙΝΟΝΤΑΣ ΕΙΣ ΒΟΘΡΟΝ ΠΡΟΣ ΛΑΟΝ ΑΙΩΝΟΣ ΚΑΙ ΚΑΤΟΙΚΙΩ ΣΕ ΕΙΣ ΒΑΘΗ ΤΗΣ ΓΗΣ ΩΣ ΕΡΗΜΟΝ ΑΙΩΝΙΟΝ ΜΕΤΑ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΒΟΘΡΟΝ ΟΠΩΣ ΜΗ ΚΑΤΟΙΚΗΘΗΣ ΜΗΔΕ ΑΝΑΣΤΑΘΗΣ ΕΠΙ ΓΗΣ ΖΩΗΣ

21 ΑΠΩΛΕΙΑΝ ΣΕ ΔΩΣΩ ΚΑΙ ΟΥΧ ΥΠΑΡΞΕΙΣ ΕΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 27

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΕΠΙ ΣΟΡ ΘΡΗΝΟΝ

3 ΚΑΙ ΕΡΕΙΣ ΤΗ ΣΟΡ ΤΗ ΚΑΤΟΙΚΟΥΣΗ ΕΠΙ ΤΗΣ ΕΙΣΟΔΟΥ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΩ ΕΜΠΟΡΙΩ ΤΩΝ ΛΑΩΝ ΑΠΟ ΝΗΣΩΝ ΠΟΛΛΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΗ ΣΟΡ ΣΥ ΕΙΠΑΣ ΕΓΩ ΠΕΡΙΕΘΗΚΑ ΕΜΑΥΤΗ ΚΑΛΛΟΣ ΜΟΥ

4 ΕΝ ΚΑΡΔΙΑ ΘΑΛΑΣΣΗΣ ΤΩ ΒΕΕΛΙΜ ΥΙΟΙ ΣΟΥ ΠΕΡΙΕΘΗΚΑΝ ΣΟΙ ΚΑΛΛΟΣ

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29 ΚΑΙ ΚΑΤΑΒΗΣΟΝΤΑΙ ΑΠΟ ΤΩΝ ΠΛΟΙΩΝ ΠΑΝΤΕΣ ΟΙ ΚΩΠΗΛΑΤΑΙ ΣΟΥ ΚΑΙ ΟΙ ΕΠΙΒΑΤΑΙ ΚΑΙ ΟΙ ΠΡΩΡΕΙΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΠΙ ΤΗΝ ΓΗΝ ΣΤΗΣΟΝΤΑΙ

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33 ΠΟΣΟΝ ΤΙΝΑ ΕΥΡΕΣ ΜΙΣΘΟΝ ΑΠΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΝΕΠΛΗΣΑΣ ΕΘΝΗ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ ΣΟΥ ΚΑΙ ΑΠΟ ΤΟΥ ΣΥΜΜΙΚΤΟΥ ΣΟΥ ΕΠΛΟΥΤΙΣΑΣ ΠΑΝΤΑΣ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ

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EZEKIEL (JEZEKIEL) CHAPTER 28

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12 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΘΡΗΝΟΝ ΕΠΙ ΤΟΝ ΑΡΧΟΝΤΑ ΤΥΡΟΥ ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΣΥ ΑΠΟΣΦΡΑΓΙΣΜΑ ΟΜΟΙΩΣΕΩΣ ΚΑΙ ΣΤΕΦΑΝΟΣ ΚΑΛΛΟΥΣ
13 ΕΝ ΤΗ ΤΡΥΦΗ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΤΟΥ ΘΕΟΥ ΕΓΕΝΗΘΗΣ ΠΑΝ ΛΙΘΟΝ ΧΡΗΣΤΟΝ ΕΝΔΕΔΕΣΑΙ ΣΑΡΔΙΟΝ ΚΑΙ ΤΟΠΑΖΙΟΝ ΚΑΙ ΣΜΑΡΑΓΔΟΝ ΚΑΙ ΑΝΘΡΑΚΑ ΚΑΙ ΣΑΠΦΕΙΡΟΝ ΚΑΙ ΙΑΣΠΙΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΛΙΓΥΡΙΟΝ ΚΑΙ ΑΧΑΤΗΝ ΚΑΙ ΑΜΕΘΥΣΤΟΝ ΚΑΙ ΧΡΥΣΟΛΙΘΟΝ ΚΑΙ ΒΗΡΥΛΛΙΟΝ ΚΑΙ ΟΝΥΧΙΟΝ ΚΑΙ ΧΡΥΣΙΟΥ ΕΝΕΠΛΗΣΑΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΣΟΥ ΚΑΙ ΤΑΣ ΑΠΟΘΗΚΑΣ ΣΟΥ ΕΝ ΣΟΙ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΕΚΤΙΣΘΗΣ ΣΥ
14 ΜΕΤΑ ΤΟΥ ΧΕΡΟΥΒ ΕΘΗΚΑ ΣΕ ΕΝ ΟΡΕΙ ΑΓΙΩ ΘΕΟΥ ΕΓΕΝΗΘΗΣ ΕΝ ΜΕΣΩ ΛΙΘΩΝ ΠΥΡΙΝΩΝ
15 ΕΓΕΝΗΘΗΣ ΑΜΩΜΟΣ ΣΥ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΣΟΥ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΣΥ ΕΚΤΙΣΘΗΣ ΕΩΣ ΕΥΡΕΘΗ ΤΑ ΑΔΙΚΗΜΑΤΑ ΕΝ ΣΟΙ
16 ΑΠΟ ΠΛΗΘΟΥΣ ΤΗΣ ΕΜΠΟΡΙΑΣ ΣΟΥ ΕΠΛΗΣΑΣ ΤΑ ΤΑΜΙΕΙΑ ΣΟΥ ΑΝΟΜΙΑΣ ΚΑΙ ΗΜΑΡΤΕΣ ΚΑΙ ΕΤΡΑΥΜΑΤΙΣΘΗΣ ΑΠΟ ΟΡΟΥΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΗΓΑΓΕΝ ΣΕ ΤΟ ΧΕΡΟΥΒ ΕΚ ΜΕΣΟΥ ΛΙΘΩΝ ΠΥΡΙΝΩΝ
17 ΥΨΩΘΗ Η ΚΑΡΔΙΑ ΣΟΥ ΕΠΙ ΤΩ ΚΑΛΛΕΙ ΣΟΥ ΔΙΕΦΘΑΡΗ Η ΕΠΙΣΤΗΜΗ ΣΟΥ ΜΕΤΑ ΤΟΥ ΚΑΛΛΟΥΣ ΣΟΥ ΔΙΑ ΠΛΗΘΟΣ ΑΜΑΡΤΙΩΝ ΣΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΕΡΡΙΨΑ ΣΕ ΕΝΑΝΤΙΟΝ ΒΑΣΙΛΕΩΝ ΕΔΩΚΑ ΣΕ ΠΑΡΑΔΕΙΓΜΑΤΙΣΘΗΝΑΙ
18 ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΑΜΑΡΤΙΩΝ ΣΟΥ ΚΑΙ ΤΩΝ ΑΔΙΚΙΩΝ ΤΗΣ ΕΜΠΟΡΙΑΣ ΣΟΥ ΕΒΕΒΗΛΩΣΑΣ ΤΑ ΙΕΡΑ ΣΟΥ ΚΑΙ ΕΞΑΞΩ ΠΥΡ ΕΚ ΜΕΣΟΥ ΣΟΥ ΤΟΥΤΟ ΚΑΤΑΦΑΓΕΤΑΙ ΣΕ ΚΑΙ ΔΩΣΩ ΣΕ ΕΙΣ ΣΠΟΔΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΣΟΥ ΕΝΑΝΤΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΟΡΩΝΤΩΝ ΣΕ
19 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΠΙΣΤΑΜΕΝΟΙ ΣΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΣΤΥΓΝΑΣΟΥΣΙΝ ΕΠΙ ΣΕ ΑΠΩΛΕΙΑ ΕΓΕΝΟΥ ΚΑΙ ΟΥΧ ΥΠΑΡΞΕΙΣ ΕΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
20 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
21 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΣΙΔΩΝΑ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΗΝ
22 ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΣΙΔΩΝ ΚΑΙ ΕΝΔΟΞΑΣΘΗΣΟΜΑΙ ΕΝ ΣΟΙ ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΠΟΙΗΣΑΙ ΜΕ ΕΝ ΣΟΙ ΚΡΙΜΑΤΑ ΚΑΙ ΑΓΙΑΣΘΗΣΟΜΑΙ ΕΝ ΣΟΙ
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24 ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΟΥΚΕΤΙ ΤΩ ΟΙΚΩ ΤΟΥ ΙΣΡΑΗΛ ΣΚΟΛΟΨ ΠΙΚΡΙΑΣ ΚΑΙ ΑΚΑΝΘΑ ΟΔΥΝΗΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΠΕΡΙΚΥΚΛΩ ΑΥΤΩΝ ΤΩΝ ΑΤΙΜΑΣΑΝΤΩΝ ΑΥΤΟΥΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ
25 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΚΑΙ ΣΥΝΑΞΩ ΤΟΝ ΙΣΡΑΗΛ ΕΚ ΤΩΝ ΕΘΝΩΝ ΟΥ ΔΙΕΣΚΟΡΠΙΣΘΗΣΑΝ ΕΚΕΙ ΚΑΙ ΑΓΙΑΣΘΗΣΟΜΑΙ ΕΝ ΑΥΤΟΙΣ ΕΝΩΠΙΟΝ ΤΩΝ ΛΑΩΝ ΚΑΙ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΗΝ ΔΕΔΩΚΑ ΤΩ ΔΟΥΛΩ ΜΟΥ ΙΑΚΩΒ
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EZEKIEL (JEZEKIEL) CHAPTER 29
1 ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΔΕΚΑΤΩ ΕΝ ΤΩ ΔΕΚΑΤΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΕΠ' ΑΙΓΥΠΤΟΝ ΟΛΗΝ
3 ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΦΑΡΑΩ ΤΟΝ ΔΡΑΚΟΝΤΑ ΤΟΝ ΜΕΓΑΝ ΤΟΝ ΕΓΚΑΘΗΜΕΝΟΝ ΕΝ ΜΕΣΩ ΠΟΤΑΜΩΝ ΑΥΤΟΥ ΤΟΝ ΛΕΓΟΝΤΑ ΕΜΟΙ ΕΙΣΙΝ ΟΙ ΠΟΤΑΜΟΙ ΚΑΙ ΕΓΩ ΕΠΟΙΗΣΑ ΑΥΤΟΥΣ
4 ΚΑΙ ΕΓΩ ΔΩΣΩ ΠΑΓΙΔΑΣ ΕΙΣ ΤΑΣ ΣΙΑΓΟΝΑΣ ΣΟΥ ΚΑΙ ΠΡΟΣΚΟΛΛΗΣΩ ΤΟΥΣ ΙΧΘΥΣ ΤΟΥ ΠΟΤΑΜΟΥ ΣΟΥ ΠΡΟΣ ΤΑΣ ΠΤΕΡΥΓΑΣ ΣΟΥ ΚΑΙ ΑΝΑΞΩ ΣΕ ΕΚ ΜΕΣΟΥ ΤΟΥ ΠΟΤΑΜΟΥ ΣΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΧΘΥΑΣ ΤΟΥ ΠΟΤΑΜΟΥ ΣΟΥ
5 ΚΑΙ ΚΑΤΑΒΑΛΩ ΣΕ ΕΝ ΤΑΧΕΙ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΧΘΥΑΣ ΤΟΥ ΠΟΤΑΜΟΥ ΣΟΥ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΕΔΙΟΥ ΠΕΣΗ ΚΑΙ ΟΥ ΜΗ ΣΥΝΑΧΘΗΣ ΚΑΙ ΟΥ ΜΗ ΠΕΡΙΣΤΑΛΗΣ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΔΕΔΩΚΑ ΣΕ ΕΙΣ ΚΑΤΑΒΡΩΜΑ
6 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΙΓΥΠΤΟΝ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΓΕΝΗΘΗΣ ΡΑΒΔΟΣ ΚΑΛΑΜΙΝΗ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ
7 ΟΤΕ ΕΠΕΛΑΒΟΝΤΟ ΣΟΥ ΤΗ ΧΕΙΡΙ ΑΥΤΩΝ ΕΘΛΑΣΘΗΣ ΚΑΙ ΟΤΕ ΕΠΕΚΡΑΤΗΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΠΑΣΑ ΧΕΙΡ ΚΑΙ ΟΤΕ ΕΠΑΝΕΠΑΥΣΑΝΤΟ ΕΠΙ ΣΕ ΣΥΝΕΤΡΙΒΗΣ ΚΑΙ ΣΥΝΕΚΛΑΣΑΣ ΑΥΤΩΝ ΠΑΣΑΝ ΟΣΦΥΝ
8 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΑΓΩ ΕΠΙ ΣΕ ΡΟΜΦΑΙΑΝ ΚΑΙ ΑΠΟΛΩ ΑΝΘΡΩΠΟΥΣ ΑΠΟ ΣΟΥ ΚΑΙ ΚΤΗΝΗ
9 ΚΑΙ ΕΣΤΑΙ Η ΓΗ ΑΙΓΥΠΤΟΥ ΑΠΩΛΕΙΑ ΚΑΙ ΕΡΗΜΟΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΑΝΤΙ ΤΟΥ ΛΕΓΕΙΝ ΣΕ ΟΙ ΠΟΤΑΜΟΙ ΕΜΟΙ ΕΙΣΙΝ ΚΑΙ ΕΓΩ ΕΠΟΙΗΣΑ ΑΥΤΟΥΣ
10 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΣΟΥ ΚΑΙ ΔΩΣΩ ΓΗΝ ΑΙΓΥΠΤΟΥ ΕΙΣ ΕΡΗΜΟΝ ΚΑΙ ΡΟΜΦΑΙΑΝ ΚΑΙ ΑΠΩΛΕΙΑΝ ΑΠΟ ΜΑΓΔΩΛΟΥ ΚΑΙ ΣΥΗΝΗΣ ΚΑΙ ΕΩΣ ΟΡΙΩΝ ΑΙΘΙΟΠΩΝ
11 ΟΥ ΜΗ ΔΙΕΛΘΗ ΕΝ ΑΥΤΗ ΠΟΥΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΠΟΥΣ ΚΤΗΝΟΥΣ ΟΥ ΜΗ ΔΙΕΛΘΗ ΑΥΤΗΝ ΚΑΙ ΟΥ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ
12 ΚΑΙ ΔΩΣΩ ΤΗΝ ΓΗΝ ΑΥΤΗΣ ΑΠΩΛΕΙΑΝ ΕΝ ΜΕΣΩ ΓΗΣ ΗΡΗΜΩΜΕΝΗΣ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΑΥΤΗΣ ΕΝ ΜΕΣΩ ΠΟΛΕΩΝ ΗΡΗΜΩΜΕΝΩΝ ΕΣΟΝΤΑΙ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΚΑΙ ΔΙΑΣΠΕΡΩ ΑΙΓΥΠΤΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΛΙΚΜΗΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΩΡΑΣ
13 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΜΕΤΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΣΥΝΑΞΩ ΤΟΥΣ ΑΙΓΥΠΤΙΟΥΣ ΑΠΟ ΤΩΝ ΕΘΝΩΝ ΟΥ ΔΙΕΣΚΟΡΠΙΣΘΗΣΑΝ ΕΚΕΙ
14 ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΚΑΙ ΚΑΤΟΙΚΙΣΩ ΑΥΤΟΥΣ ΕΝ ΓΗ ΠΑΘΟΥΡΗΣ ΕΝ ΤΗ ΓΗ ΟΘΕΝ ΕΛΗΜΦΘΗΣΑΝ ΚΑΙ ΕΣΤΑΙ ΑΡΧΗ ΤΑΠΕΙΝΗ
15 ΠΑΡΑ ΠΑΣΑΣ ΤΑΣ ΑΡΧΑΣ ΟΥ ΜΗ ΥΨΩΘΗ ΕΤΙ ΕΠΙ ΤΑ ΕΘΝΗ ΚΑΙ ΟΛΙΓΟΣΤΟΥΣ ΑΥΤΟΥΣ ΠΟΙΗΣΩ ΤΟΥ ΜΗ ΕΙΝΑΙ ΑΥΤΟΥΣ ΠΛΕΙΟΝΑΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

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16 ΚΑΙ ΟΥΚΕΤΙ ΕΣΟΝΤΑΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΕΙΣ ΕΛΠΙΔΑ ΑΝΑΜΙΜΝΗΣΚΟΥΣΑΝ ΑΝΟΜΙΑΝ ΕΝ ΤΩ ΑΥΤΟΥΣ ΑΚΟΛΟΥΘΗΣΑΙ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

17 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΒΔΟΜΩ ΚΑΙ ΕΙΚΟΣΤΩ ΕΤΕΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

18 ΥΙΕ ΑΝΘΡΩΠΟΥ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΚΑΤΕΔΟΥΛΩΣΑΤΟ ΑΥΤΟΥ ΤΗΝ ΔΥΝΑΜΙΝ ΔΟΥΛΕΙΑ ΜΕΓΑΛΗ ΕΠΙ ΤΥΡΟΥ ΠΑΣΑ ΚΕΦΑΛΗ ΦΑΛΑΚΡΑ ΚΑΙ ΠΑΣ ΩΜΟΣ ΜΑΔΩΝ ΚΑΙ ΜΙΣΘΟΣ ΟΥΚ ΕΓΕΝΗΘΗ ΑΥΤΩ ΚΑΙ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΟΥ ΕΠΙ ΤΥΡΟΥ ΚΑΙ ΤΗΣ ΔΟΥΛΕΙΑΣ ΗΣ ΕΔΟΥΛΕΥΣΑΝ ΕΠ' ΑΥΤΗΝ

19 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΔΙΔΩΜΙ ΤΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΙ ΒΑΒΥΛΩΝΟΣ ΓΗΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΡΟΝΟΜΕΥΣΕΙ ΤΗΝ ΠΡΟΝΟΜΗΝ ΑΥΤΗΣ ΚΑΙ ΣΚΥΛΕΥΣΕΙ ΤΑ ΣΚΥΛΑ ΑΥΤΗΣ ΚΑΙ ΕΣΤΑΙ ΜΙΣΘΟΣ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΟΥ

20 ΑΝΤΙ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΑΥΤΟΥ ΗΣ ΕΔΟΥΛΕΥΣΕΝ ΕΠΙ ΤΥΡΟΝ ΔΕΔΩΚΑ ΑΥΤΩ ΓΗΝ ΑΙΓΥΠΤΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

21 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΝΑΤΕΛΕΙ ΚΕΡΑΣ ΠΑΝΤΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΚΑΙ ΣΟΙ ΔΩΣΩ ΣΤΟΜΑ ΑΝΕΩΓΜΕΝΟΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 30

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΡΟΦΗΤΕΥΣΟΝ ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ω Ω Η ΗΜΕΡΑ

3 ΟΤΙ ΕΓΓΥΣ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΕΡΑ ΠΕΡΑΣ ΕΘΝΩΝ ΕΣΤΑΙ

4 ΚΑΙ ΗΞΕΙ ΜΑΧΑΙΡΑ ΕΠ' ΑΙΓΥΠΤΙΟΥΣ ΚΑΙ ΕΣΤΑΙ ΤΑΡΑΧΗ ΕΝ ΤΗ ΑΙΘΙΟΠΙΑ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΤΕΤΡΑΥΜΑΤΙΣΜΕΝΟΙ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΣΥΜΠΕΣΕΙΤΑΙ ΑΥΤΗΣ ΤΑ ΘΕΜΕΛΙΑ

5 ΠΕΡΣΑΙ ΚΑΙ ΚΡΗΤΕΣ ΚΑΙ ΛΥΔΟΙ ΚΑΙ ΛΙΒΥΕΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΠΙΜΙΚΤΟΙ ΚΑΙ ΤΩΝ ΥΙΩΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΜΟΥ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ ΕΝ ΑΥΤΗ

6 ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΤΑ ΑΝΤΙΣΤΗΡΙΓΜΑΤΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ Η ΥΒΡΙΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΗΣ ΑΠΟ ΜΑΓΔΩΛΟΥ ΕΩΣ ΣΥΗΝΗΣ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ ΕΝ ΑΥΤΗ ΛΕΓΕΙ ΚΥΡΙΟΣ

7 ΚΑΙ ΕΡΗΜΩΘΗΣΕΤΑΙ ΕΝ ΜΕΣΩ ΧΩΡΩΝ ΗΡΗΜΩΜΕΝΩΝ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΕΝ ΜΕΣΩ ΠΟΛΕΩΝ ΗΡΗΜΩΜΕΝΩΝ ΕΣΟΝΤΑΙ

8 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΟΤΑΝ ΔΩ ΠΥΡ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΣΥΝΤΡΙΒΩΣΙ ΠΑΝΤΕΣ ΟΙ ΒΟΗΘΟΥΝΤΕΣ ΑΥΤΗ

9 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΞΕΛΕΥΣΟΝΤΑΙ ΑΓΓΕΛΟΙ ΣΠΕΥΔΟΝΤΕΣ ΑΦΑΝΙΣΑΙ ΤΗΝ ΑΙΘΙΟΠΙΑΝ ΚΑΙ ΕΣΤΑΙ ΤΑΡΑΧΗ ΕΝ ΑΥΤΟΙΣ ΕΝ ΤΗ ΗΜΕΡΑ ΑΙΓΥΠΤΟΥ ΟΤΙ ΙΔΟΥ ΗΚΕΙ

10 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΚΑΙ ΑΠΟΛΩ ΠΛΗΘΟΣ ΑΙΓΥΠΤΙΩΝ ΔΙΑ ΧΕΙΡΟΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

11 ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΛΟΙΜΟΙ ΑΠΟ ΕΘΝΩΝ ΑΠΕΣΤΑΛΜΕΝΟΙ ΑΠΟΛΕΣΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΚΚΕΝΩΣΟΥΣΙΝ ΠΑΝΤΕΣ ΤΑΣ ΜΑΧΑΙΡΑΣ ΑΥΤΩΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΠΛΗΣΘΗΣΕΤΑΙ Η ΓΗ ΤΡΑΥΜΑΤΙΩΝ

12 ΚΑΙ ΔΩΣΩ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΑΥΤΩΝ ΕΡΗΜΟΥΣ ΚΑΙ ΑΠΟΛΩ ΤΗΝ ΓΗΝ ΚΑΙ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΗΣ ΕΝ ΧΕΡΣΙΝ ΑΛΛΟΤΡΙΩΝ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ

13 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΚΑΙ ΑΠΟΛΩ ΜΕΓΙΣΤΑΝΑΣ ΑΠΟ ΜΕΜΦΕΩΣ ΚΑΙ ΑΡΧΟΝΤΑΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΕΤΙ

14 ΚΑΙ ΑΠΟΛΩ ΓΗΝ ΠΑΘΟΥΡΗΣ ΚΑΙ ΔΩΣΩ ΠΥΡ ΕΠΙ ΤΑΝΙΝ ΚΑΙ ΠΟΙΗΣΩ ΕΚΔΙΚΗΣΙΝ ΕΝ ΔΙΟΣΠΟΛΕΙ

15 ΚΑΙ ΕΚΧΕΩ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΠΙ ΣΑΙΝ ΤΗΝ ΙΣΧΥΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΠΟΛΩ ΤΟ ΠΛΗΘΟΣ ΜΕΜΦΕΩΣ

16 ΚΑΙ ΔΩΣΩ ΠΥΡ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΤΑΡΑΧΗΝ ΤΑΡΑΧΘΗΣΕΤΑΙ ΣΥΗΝΗ ΚΑΙ ΕΝ ΔΙΟΣΠΟΛΕΙ ΕΣΤΑΙ ΕΚΡΗΓΜΑ ΚΑΙ ΔΙΑΧΥΘΗΣΕΤΑΙ ΥΔΑΤΑ

17 ΝΕΑΝΙΣΚΟΙ ΗΛΙΟΥ ΠΟΛΕΩΣ ΚΑΙ ΒΟΥΒΑΣΤΟΥ ΕΝ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΠΟΡΕΥΣΟΝΤΑΙ

18 ΚΑΙ ΕΝ ΤΑΦΝΑΣ ΣΥΣΚΟΤΑΣΕΙ Η ΗΜΕΡΑ ΕΝ ΤΩ ΣΥΝΤΡΙΨΑΙ ΜΕ ΕΚΕΙ ΤΑ ΣΚΗΠΤΡΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΕΚΕΙ Η ΥΒΡΙΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΗΣ ΚΑΙ ΑΥΤΗΝ ΝΕΦΕΛΗ ΚΑΛΥΨΕΙ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΑΥΤΗΣ ΑΙΧΜΑΛΩΤΟΙ ΑΧΘΗΣΟΝΤΑΙ

19 ΚΑΙ ΠΟΙΗΣΩ ΚΡΙΜΑ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

20 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΕΤΕΙ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΕΒΔΟΜΗ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

21 ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΦΑΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΣΥΝΕΤΡΙΨΑ ΚΑΙ ΙΔΟΥ ΟΥ ΚΑΤΕΔΕΘΗ ΤΟΥ ΔΟΘΗΝΑΙ ΙΑΣΙΝ ΤΟΥ ΔΟΘΗΝΑΙ ΕΠ' ΑΥΤΟΝ ΜΑΛΑΓΜΑ ΤΟΥ ΔΟΘΗΝΑΙ ΙΣΧΥΝ ΕΠΙΛΑΒΕΣΘΑΙ ΜΑΧΑΙΡΑΣ

22 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΣΥΝΤΡΙΨΩ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΑΥΤΟΥ ΤΟΥΣ ΙΣΧΥΡΟΥΣ ΚΑΙ ΤΟΥΣ ΤΕΤΑΜΕΝΟΥΣ ΚΑΙ ΚΑΤΑΒΑΛΩ ΤΗΝ ΜΑΧΑΙΡΑΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΟΥ

23 ΚΑΙ ΔΙΑΣΠΕΡΩ ΑΙΓΥΠΤΟΝ ΕΙΣ ΤΑ ΕΘΝΗ ΚΑΙ ΛΙΚΜΗΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΩΡΑΣ

24 ΚΑΙ ΚΑΤΙΣΧΥΣΩ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΔΩΣΩ ΤΗΝ ΡΟΜΦΑΙΑΝ ΜΟΥ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΕΠΑΞΕΙ ΑΥΤΗΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΠΡΟΝΟΜΕΥΣΕΙ ΤΗΝ ΠΡΟΝΟΜΗΝ ΑΥΤΗΣ ΚΑΙ ΣΚΥΛΕΥΣΕΙ ΤΑ ΣΚΥΛΑ ΑΥΤΗΣ

25 ΚΑΙ ΕΝΙΣΧΥΣΩ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΟΙ ΔΕ ΒΡΑΧΙΟΝΕΣ ΦΑΡΑΩ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΔΟΥΝΑΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΜΟΥ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΚΤΕΝΕΙ ΑΥΤΗΝ ΕΠΙ ΓΗΝ ΑΙΓΥΠΤΟΥ

26 ΚΑΙ ΔΙΑΣΠΕΡΩ ΑΙΓΥΠΤΟΝ ΕΙΣ ΤΑ ΕΘΝΗ ΚΑΙ ΛΙΚΜΗΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΧΩΡΑΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 31

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΕΤΕΙ ΕΝ ΤΩ ΤΡΙΤΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΙΠΟΝ ΠΡΟΣ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΩ ΠΛΗΘΕΙ ΑΥΤΟΥ ΤΙΝΙ ΩΜΟΙΩΣΑΣ ΣΕΑΥΤΟΝ ΕΝ ΤΩ ΥΨΕΙ ΣΟΥ

3 ΙΔΟΥ ΑΣΣΟΥΡ ΚΥΠΑΡΙΣΣΟΣ ΕΝ ΤΩ ΛΙΒΑΝΩ ΚΑΙ ΚΑΛΟΣ ΤΑΙΣ ΠΑΡΑΦΥΑΣΙΝ ΚΑΙ ΥΨΗΛΟΣ ΤΩ ΜΕΓΕΘΕΙ ΕΙΣ ΜΕΣΟΝ ΝΕΦΕΛΩΝ ΕΓΕΝΕΤΟ Η ΑΡΧΗ ΑΥΤΟΥ

4 ΥΔΩΡ ΕΞΕΘΡΕΨΕΝ ΑΥΤΟΝ Η ΑΒΥΣΣΟΣ ΥΨΩΣΕΝ ΑΥΤΟΝ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΑΥΤΗΣ ΗΓΑΓΕΝ ΚΥΚΛΩ ΤΩΝ ΦΥΤΩΝ ΑΥΤΟΥ ΚΑΙ ΤΑ ΣΥΣΤΕΜΑΤΑ ΑΥΤΗΣ ΕΞΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΠΕΔΙΟΥ

5 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΥΨΩΘΗ ΤΟ ΜΕΓΕΘΟΣ ΑΥΤΟΥ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΠΕΔΙΟΥ ΚΑΙ ΕΠΛΑΤΥΝΘΗΣΑΝ ΟΙ ΚΛΑΔΟΙ ΑΥΤΟΥ ΑΦ' ΥΔΑΤΟΣ ΠΟΛΛΟΥ

6 ΕΝ ΤΑΙΣ ΠΑΡΑΦΥΑΣΙΝ ΑΥΤΟΥ ΕΝΟΣΣΕΥΣΑΝ ΠΑΝΤΑ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΥΠΟΚΑΤΩ ΤΩΝ ΚΛΑΔΩΝ ΑΥΤΟΥ ΕΓΕΝΝΩΣΑΝ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΠΕΔΙΟΥ ΕΝ ΤΗ ΣΚΙΑ ΑΥΤΟΥ ΚΑΤΩΚΗΣΕΝ ΠΑΝ ΠΛΗΘΟΣ ΕΘΝΩΝ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΛΟΣ ΕΝ ΤΩ ΥΨΕΙ ΑΥΤΟΥ ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΚΛΑΔΩΝ ΑΥΤΟΥ ΟΤΙ ΕΓΕΝΗΘΗΣΑΝ ΑΙ ΡΙΖΑΙ ΑΥΤΟΥ ΕΙΣ ΥΔΩΡ ΠΟΛΥ

8 ΚΥΠΑΡΙΣΣΟΙ ΤΟΙΑΥΤΑΙ ΟΥΚ ΕΓΕΝΗΘΗΣΑΝ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΙΤΥΕΣ ΟΥΧ ΟΜΟΙΑΙ ΤΑΙΣ

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ΠΑΡΑΦΥΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΛΑΤΑΙ ΟΥΚ ΕΓΕΝΟΝΤΟ ΟΜΟΙΑΙ ΤΟΙΣ ΚΛΑΔΟΙΣ ΑΥΤΟΥ ΠΑΝ ΞΥΛΟΝ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΤΟΥ ΘΕΟΥ ΟΥΧ ΩΜΟΙΩΘΗ ΑΥΤΩ ΕΝ ΤΩ ΚΑΛΛΕΙ ΑΥΤΟΥ

9 ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΚΛΑΔΩΝ ΑΥΤΟΥ ΚΑΙ ΕΖΗΛΩΣΕΝ ΑΥΤΟΝ ΤΑ ΞΥΛΑ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ ΤΗΣ ΤΡΥΦΗΣ ΤΟΥ ΘΕΟΥ

10 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΝΘ' ΩΝ ΕΓΕΝΟΥ ΜΕΓΑΣ ΤΩ ΜΕΓΕΘΕΙ ΚΑΙ ΕΔΩΚΑΣ ΤΗΝ ΑΡΧΗΝ ΣΟΥ ΕΙΣ ΜΕΣΟΝ ΝΕΦΕΛΩΝ ΚΑΙ ΕΙΔΟΝ ΕΝ ΤΩ ΥΨΩΘΗΝΑΙ ΑΥΤΟΝ

11 ΚΑΙ ΠΑΡΕΔΩΚΑ ΑΥΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΑΡΧΟΝΤΟΣ ΕΘΝΩΝ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΗΝ ΑΠΩΛΕΙΑΝ ΑΥΤΟΥ

12 ΚΑΙ ΕΞΩΛΕΘΡΕΥΣΑΝ ΑΥΤΟΝ ΑΛΛΟΤΡΙΟΙ ΛΟΙΜΟΙ ΑΠΟ ΕΘΝΩΝ ΚΑΙ ΚΑΤΕΒΑΛΟΝ ΑΥΤΟΝ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΦΑΡΑΓΞΙΝ ΕΠΕΣΑΝ ΟΙ ΚΛΑΔΟΙ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΡΙΒΗ ΤΑ ΣΤΕΛΕΧΗ ΑΥΤΟΥ ΕΝ ΠΑΝΤΙ ΠΕΔΙΩ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΑΠΟ ΤΗΣ ΣΚΕΠΗΣ ΑΥΤΩΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΗΦΑΝΙΣΑΝ ΑΥΤΟΝ

13 ΕΠΙ ΤΗΝ ΠΤΩΣΙΝ ΑΥΤΟΥ ΑΝΕΠΑΥΣΑΝΤΟ ΠΑΝΤΑ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΠΙ ΤΑ ΣΤΕΛΕΧΗ ΑΥΤΟΥ ΕΓΕΝΟΝΤΟ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ

14 ΟΠΩΣ ΜΗ ΥΨΩΘΩΣΙΝ ΕΝ ΤΩ ΜΕΓΕΘΕΙ ΑΥΤΩΝ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΑ ΕΝ ΤΩ ΥΔΑΤΙ ΚΑΙ ΟΥΚ ΕΔΩΚΑΝ ΤΗΝ ΑΡΧΗΝ ΑΥΤΩΝ ΕΙΣ ΜΕΣΟΝ ΝΕΦΕΛΩΝ ΚΑΙ ΟΥΚ ΕΣΤΗΣΑΝ ΕΝ ΤΩ ΥΨΕΙ ΑΥΤΩΝ ΠΡΟΣ ΑΥΤΑ ΠΑΝΤΕΣ ΟΙ ΠΙΝΟΝΤΕΣ ΥΔΩΡ ΠΑΝΤΕΣ ΕΔΟΘΗΣΑΝ ΕΙΣ ΘΑΝΑΤΟΝ ΕΙΣ ΓΗΣ ΒΑΘΟΣ ΕΝ ΜΕΣΩ ΥΙΩΝ ΑΝΘΡΩΠΩΝ ΠΡΟΣ ΚΑΤΑΒΑΙΝΟΝΤΑΣ ΕΙΣ ΒΟΘΡΟΝ

15 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΕΝ Η ΗΜΕΡΑ ΚΑΤΕΒΗ ΕΙΣ ΑΔΟΥ ΕΠΕΝΘΗΣΕΝ ΑΥΤΟΝ Η ΑΒΥΣΣΟΣ ΚΑΙ ΕΠΕΣΤΗΣΑ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΑΥΤΗΣ ΚΑΙ ΕΚΩΛΥΣΑ ΠΛΗΘΟΣ ΥΔΑΤΟΣ ΚΑΙ ΕΣΚΟΤΑΣΕΝ ΕΠ' ΑΥΤΟΝ Ο ΛΙΒΑΝΟΣ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΠΕΔΙΟΥ ΕΠ' ΑΥΤΩ ΕΞΕΛΥΘΗΣΑΝ

16 ΑΠΟ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΠΤΩΣΕΩΣ ΑΥΤΟΥ ΕΣΕΙΣΘΗΣΑΝ ΤΑ ΕΘΝΗ ΟΤΕ ΚΑΤΕΒΙΒΑΖΟΝ ΑΥΤΟΝ ΕΙΣ ΑΔΟΥ ΜΕΤΑ ΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΛΑΚΚΟΝ ΚΑΙ ΠΑΡΕΚΑΛΟΥΝ ΑΥΤΟΝ ΕΝ ΓΗ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΗΣ ΤΡΥΦΗΣ ΚΑΙ ΤΑ ΕΚΛΕΚΤΑ ΤΟΥ ΛΙΒΑΝΟΥ ΠΑΝΤΑ ΤΑ ΠΙΝΟΝΤΑ ΥΔΩΡ

17 ΚΑΙ ΓΑΡ ΑΥΤΟΙ ΚΑΤΕΒΗΣΑΝ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΑΔΟΥ ΕΝ ΤΟΙΣ ΤΡΑΥΜΑΤΙΑΙΣ ΑΠΟ ΜΑΧΑΙΡΑΣ ΚΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΑΥΤΟΥ ΕΝ ΜΕΣΩ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ ΑΠΩΛΟΝΤΟ

18 ΤΙΝΙ ΩΜΟΙΩΘΗΣ ΚΑΤΑΒΗΘΙ ΚΑΙ ΚΑΤΑΒΙΒΑΣΘΗΤΙ ΜΕΤΑ ΤΩΝ ΞΥΛΩΝ ΤΗΣ ΤΡΥΦΗΣ ΕΙΣ ΓΗΣ ΒΑΘΟΣ ΕΝ ΜΕΣΩ ΑΠΕΡΙΤΜΗΤΩΝ ΚΟΙΜΗΘΗΣΗ ΜΕΤΑ ΤΡΑΥΜΑΤΙΩΝ ΜΑΧΑΙΡΑΣ ΟΥΤΩΣ ΦΑΡΑΩ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 32

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΝΔΕΚΑΤΩ ΕΤΕΙ ΕΝ ΤΩ ΔΩΔΕΚΑΤΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΘΡΗΝΟΝ ΕΠΙ ΦΑΡΑΩ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΡΕΙΣ ΑΥΤΩ ΛΕΟΝΤΙ ΕΘΝΩΝ ΩΜΟΙΩΘΗΣ ΚΑΙ ΣΥ ΩΣ ΔΡΑΚΩΝ Ο ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΕΚΕΡΑΤΙΖΕΣ ΤΟΙΣ ΠΟΤΑΜΟΙΣ ΣΟΥ ΚΑΙ ΕΤΑΡΑΣΣΕΣ ΥΔΩΡ ΤΟΙΣ ΠΟΣΙΝ ΣΟΥ ΚΑΙ ΚΑΤΕΠΑΤΕΙΣ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΣΟΥ

3 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΠΕΡΙΒΑΛΩ ΕΠΙ ΣΕ ΔΙΚΤΥΑ ΛΑΩΝ ΠΟΛΛΩΝ ΚΑΙ ΑΝΑΞΩ ΣΕ ΕΝ ΤΩ ΑΓΚΙΣΤΡΩ ΜΟΥ

4 ΚΑΙ ΕΚΤΕΝΩ ΣΕ ΕΠΙ ΤΗΝ ΓΗΝ ΠΕΔΙΑ ΠΛΗΣΘΗΣΕΤΑΙ ΣΟΥ ΚΑΙ ΕΠΙΚΑΘΙΩ ΕΠΙ ΣΕ ΠΑΝΤΑ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΜΠΛΗΣΩ ΕΚ ΣΟΥ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

5 ΚΑΙ ΔΩΣΩ ΤΑΣ ΣΑΡΚΑΣ ΣΟΥ ΕΠΙ ΤΑ ΟΡΗ ΚΑΙ ΕΜΠΛΗΣΩ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΣΟΥ

6 ΚΑΙ ΠΟΤΙΣΘΗΣΕΤΑΙ Η ΓΗ ΑΠΟ ΤΩΝ ΠΡΟΧΩΡΗΜΑΤΩΝ ΣΟΥ ΑΠΟ ΤΟΥ ΠΛΗΘΟΥΣ ΣΟΥ ΕΠΙ ΤΩΝ ΟΡΕΩΝ ΦΑΡΑΓΓΑΣ ΕΜΠΛΗΣΩ ΑΠΟ ΣΟΥ

7 ΚΑΙ ΚΑΤΑΚΑΛΥΨΩ ΕΝ ΤΩ ΣΒΕΣΘΗΝΑΙ ΣΕ ΟΥΡΑΝΟΝ ΚΑΙ ΣΥΣΚΟΤΑΣΩ ΤΑ ΑΣΤΡΑ ΑΥΤΟΥ ΗΛΙΟΝ ΕΝ ΝΕΦΕΛΗ ΚΑΛΥΨΩ ΚΑΙ ΣΕΛΗΝΗ ΟΥ ΜΗ ΦΑΝΗ ΤΟ ΦΩΣ ΑΥΤΗΣ

8 ΠΑΝΤΑ ΤΑ ΦΑΙΝΟΝΤΑ ΦΩΣ ΕΝ ΤΩ ΟΥΡΑΝΩ ΣΥΣΚΟΤΑΣΟΥΣΙΝ ΕΠΙ ΣΕ ΚΑΙ ΔΩΣΩ ΣΚΟΤΟΣ ΕΠΙ ΤΗΝ ΓΗΝ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

9 ΚΑΙ ΠΑΡΟΡΓΙΩ ΚΑΡΔΙΑΝ ΛΑΩΝ ΠΟΛΛΩΝ ΗΝΙΚΑ ΑΝ ΑΓΩ ΑΙΧΜΑΛΩΣΙΑΝ ΣΟΥ ΕΙΣ ΤΑ ΕΘΝΗ ΕΙΣ ΓΗΝ ΗΝ ΟΥΚ ΕΓΝΩΣ

10 ΚΑΙ ΣΤΥΓΝΑΣΟΥΣΙΝ ΕΠΙ ΣΕ ΕΘΝΗ ΠΟΛΛΑ ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΕΚΣΤΑΣΕΙ ΕΚΣΤΗΣΟΝΤΑΙ ΕΝ ΤΩ ΠΕΤΑΣΘΑΙ ΤΗΝ ΡΟΜΦΑΙΑΝ ΜΟΥ ΕΠΙ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΠΡΟΣΔΕΧΟΜΕΝΟΙ ΤΗΝ ΠΤΩΣΙΝ ΑΥΤΩΝ ΑΦ' ΗΜΕΡΑΣ ΠΤΩΣΕΩΣ ΣΟΥ

11 ΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΡΟΜΦΑΙΑ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ ΗΞΕΙ ΣΟΙ

12 ΕΝ ΜΑΧΑΙΡΑΙΣ ΓΙΓΑΝΤΩΝ ΚΑΙ ΚΑΤΑΒΑΛΩ ΤΗΝ ΙΣΧΥΝ ΣΟΥ ΛΟΙΜΟΙ ΑΠΟ ΕΘΝΩΝ ΠΑΝΤΕΣ ΚΑΙ ΑΠΟΛΟΥΣΙ ΤΗΝ ΥΒΡΙΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΣΥΝΤΡΙΒΗΣΕΤΑΙ ΠΑΣΑ Η ΙΣΧΥΣ ΑΥΤΗΣ

13 ΚΑΙ ΑΠΟΛΩ ΠΑΝΤΑ ΤΑ ΚΤΗΝΗ ΑΥΤΗΣ ΑΦ' ΥΔΑΤΟΣ ΠΟΛΛΟΥ ΚΑΙ ΟΥ ΜΗ ΤΑΡΑΞΗ ΑΥΤΟ ΕΤΙ ΠΟΥΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΙΧΝΟΣ ΚΤΗΝΩΝ ΟΥ ΜΗ ΚΑΤΑΠΑΤΗΣΗ ΑΥΤΟ

14 ΟΥΤΩΣ ΤΟΤΕ ΗΣΥΧΑΣΕΙ ΤΑ ΥΔΑΤΑ ΑΥΤΩΝ ΚΑΙ ΟΙ ΠΟΤΑΜΟΙ ΑΥΤΩΝ ΩΣ ΕΛΑΙΟΝ ΠΟΡΕΥΣΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

15 ΟΤΑΝ ΔΩ ΑΙΓΥΠΤΟΝ ΕΙΣ ΑΠΩΛΕΙΑΝ ΚΑΙ ΕΡΗΜΩΘΗ Η ΓΗ ΣΥΝ ΤΗ ΠΛΗΡΩΣΕΙ ΑΥΤΗΣ ΟΤΑΝ ΔΙΑΣΠΕΙΡΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΑΥΤΗ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

16 ΘΡΗΝΟΣ ΕΣΤΙΝ ΚΑΙ ΘΡΗΝΗΣΕΙΣ ΑΥΤΟΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΤΩΝ ΕΘΝΩΝ ΘΡΗΝΗΣΟΥΣΙΝ ΑΥΤΟΝ ΕΠ' ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΙΣΧΥΝ ΑΥΤΗΣ ΘΡΗΝΗΣΟΥΣΙΝ ΑΥΤΗΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

17 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΔΩΔΕΚΑΤΩ ΕΤΕΙ ΤΟΥ ΠΡΩΤΟΥ ΜΗΝΟΣ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

18 ΥΙΕ ΑΝΘΡΩΠΟΥ ΘΡΗΝΗΣΟΝ ΕΠΙ ΤΗΝ ΙΣΧΥΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΚΑΤΑΒΙΒΑΣΟΥΣΙΝ ΑΥΤΗΣ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΑ ΕΘΝΗ ΝΕΚΡΑΣ ΕΙΣ ΤΟ ΒΑΘΟΣ ΤΗΣ ΓΗΣ ΠΡΟΣ ΤΟΥΣ ΚΑΤΑΒΑΙΝΟΝΤΑΣ ΕΙΣ ΒΟΘΡΟΝ

20 ΕΝ ΜΕΣΩ ΤΡΑΥΜΑΤΙΩΝ ΜΑΧΑΙΡΑΣ ΠΕΣΟΥΝΤΑΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΚΟΙΜΗΘΗΣΕΤΑΙ ΠΑΣΑ Η ΙΣΧΥΣ ΑΥΤΟΥ

21 ΚΑΙ ΕΡΟΥΣΙΝ ΣΟΙ ΟΙ ΓΙΓΑΝΤΕΣ ΕΝ ΒΑΘΕΙ ΒΟΘΡΟΥ ΓΙΝΟΥ ΤΙΝΟΣ ΚΡΕΙΤΤΩΝ ΕΙ ΚΑΤΑΒΗΘΙ ΚΑΙ ΚΟΙΜΗΘΗΤΙ ΜΕΤΑ ΑΠΕΡΙΤΜΗΤΩΝ ΕΝ ΜΕΣΩ ΤΡΑΥΜΑΤΙΩΝ ΜΑΧΑΙΡΑΣ

22 ΕΚΕΙ ΑΣΣΟΥΡ ΚΑΙ ΠΑΣΑ Η ΣΥΝΑΓΩΓΗ ΑΥΤΟΥ ΠΑΝΤΕΣ ΤΡΑΥΜΑΤΙΑΙ ΕΚΕΙ ΕΔΟΘΗΣΑΝ ΚΑΙ Η ΤΑΦΗ ΑΥΤΩΝ ΕΝ ΒΑΘΕΙ ΒΟΘΡΟΥ ΚΑΙ ΕΓΕΝΗΘΗ Η ΣΥΝΑΓΩΓΗ ΑΥΤΟΥ ΠΕΡΙΚΥΚΛΩ ΤΟΥ ΜΝΗΜΑΤΟΣ ΑΥΤΟΥ ΠΑΝΤΕΣ ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΟΙ ΠΕΠΤΩΚΟΤΕΣ ΜΑΧΑΙΡΑ

23 ΟΙ ΔΟΝΤΕΣ ΤΟΝ ΦΟΒΟΝ ΑΥΤΩΝ ΕΠΙ ΓΗΣ ΖΩΗΣ

24 ΕΚΕΙ ΑΙΛΑΜ ΚΑΙ ΠΑΣΑ Η ΔΥΝΑΜΙΣ ΑΥΤΟΥ ΠΕΡΙΚΥΚΛΩ ΤΟΥ ΜΝΗΜΑΤΟΣ ΑΥΤΟΥ ΠΑΝΤΕΣ ΟΙ ΤΡΑΥΜΑΤΙΑΙ ΟΙ ΠΕΠΤΩΚΟΤΕΣ ΜΑΧΑΙΡΑ ΚΑΙ ΟΙ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΑΠΕΡΙΤΜΗΤΟΙ ΕΙΣ ΓΗΣ ΒΑΘΟΣ ΟΙ ΔΕΔΩΚΟΤΕΣ ΑΥΤΩΝ ΦΟΒΟΝ ΕΠΙ ΓΗΣ ΖΩΗΣ ΚΑΙ ΕΛΑΒΟΣΑΝ ΤΗΝ ΒΑΣΑΝΟΝ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΒΟΘΡΟΝ

25 ΕΝ ΜΕΣΩ ΤΡΑΥΜΑΤΙΩΝ

26 ΕΚΕΙ ΕΔΟΘΗΣΑΝ ΜΟΣΟΧ ΚΑΙ ΘΟΒΕΛ ΚΑΙ ΠΑΣΑ Η ΙΣΧΥΣ ΑΥΤΩΝ ΠΕΡΙΚΥΚΛΩ ΤΟΥ ΜΝΗΜΑΤΟΣ ΑΥΤΟΥ ΠΑΝΤΕΣ ΤΡΑΥΜΑΤΙΑΙ ΑΥΤΟΥ ΠΑΝΤΕΣ ΑΠΕΡΙΤΜΗΤΟΙ ΤΡΑΥΜΑΤΙΑΙ ΑΠΟ ΜΑΧΑΙΡΑΣ ΟΙ ΔΕΔΩΚΟΤΕΣ ΤΟΝ ΦΟΒΟΝ ΑΥΤΩΝ ΕΠΙ ΓΗΣ ΖΩΗΣ

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ΤΩΝ ΟΣΤΩΝ ΑΥΤΩΝ ΟΤΙ ΕΞΕΦΟΒΗΣΑΝ ΓΙΓΑΝΤΑΣ ΕΝ ΓΗ ΖΩΗΣ
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30 ΕΚΕΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΟΥ ΒΟΡΡΑ ΠΑΝΤΕΣ ΣΤΡΑΤΗΓΟΙ ΑΣΣΟΥΡ ΟΙ ΚΑΤΑΒΑΙΝΟΝΤΕΣ ΤΡΑΥΜΑΤΙΑΙ ΣΥΝ ΤΩ ΦΟΒΩ ΑΥΤΩΝ ΚΑΙ ΤΗ ΙΣΧΥΙ ΑΥΤΩΝ ΕΚΟΙΜΗΘΗΣΑΝ ΑΠΕΡΙΤΜΗΤΟΙ ΜΕΤΑ ΤΡΑΥΜΑΤΙΩΝ ΜΑΧΑΙΡΑΣ ΚΑΙ ΑΠΗΝΕΓΚΑΝ ΤΗΝ ΒΑΣΑΝΟΝ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΕΙΣ ΒΟΘΡΟΝ
31 ΕΚΕΙΝΟΥΣ ΟΨΕΤΑΙ ΒΑΣΙΛΕΥΣ ΦΑΡΑΩ ΚΑΙ ΠΑΡΑΚΛΗΘΗΣΕΤΑΙ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΙΣΧΥΝ ΑΥΤΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ
32 ΟΤΙ ΔΕΔΩΚΑ ΤΟΝ ΦΟΒΟΝ ΑΥΤΟΥ ΕΠΙ ΓΗΣ ΖΩΗΣ ΚΑΙ ΚΟΙΜΗΘΗΣΕΤΑΙ ΕΝ ΜΕΣΩ ΑΠΕΡΙΤΜΗΤΩΝ ΜΕΤΑ ΤΡΑΥΜΑΤΙΩΝ ΜΑΧΑΙΡΑΣ ΦΑΡΑΩ ΚΑΙ ΠΑΝ ΤΟ ΠΛΗΘΟΣ ΑΥΤΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 33
1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΛΗΣΟΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΓΗ ΕΦ' ΗΝ ΑΝ ΕΠΑΓΩ ΡΟΜΦΑΙΑΝ ΚΑΙ ΛΑΒΗ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΑΝΘΡΩΠΟΝ ΕΝΑ ΕΞ ΑΥΤΩΝ ΚΑΙ ΔΩΣΙΝ ΑΥΤΟΝ ΕΑΥΤΟΙΣ ΕΙΣ ΣΚΟΠΟΝ
3 ΚΑΙ ΙΔΗ ΤΗΝ ΡΟΜΦΑΙΑΝ ΕΡΧΟΜΕΝΗΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΣΑΛΠΙΣΗ ΤΗ ΣΑΛΠΙΓΓΙ ΚΑΙ ΣΗΜΑΝΗ ΤΩ ΛΑΩ
4 ΚΑΙ ΑΚΟΥΣΗ Ο ΑΚΟΥΣΑΣ ΤΗΝ ΦΩΝΗΝ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΜΗ ΦΥΛΑΞΗΤΑΙ ΚΑΙ ΕΠΕΛΘΗ Η ΡΟΜΦΑΙΑ ΚΑΙ ΚΑΤΑΛΑΒΗ ΑΥΤΟΝ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΕΣΤΑΙ
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6 ΚΑΙ Ο ΣΚΟΠΟΣ ΕΑΝ ΙΔΗ ΤΗΝ ΡΟΜΦΑΙΑΝ ΕΡΧΟΜΕΝΗΝ ΚΑΙ ΜΗ ΣΗΜΑΝΗ ΤΗ ΣΑΛΠΙΓΓΙ ΚΑΙ Ο ΛΑΟΣ ΜΗ ΦΥΛΑΞΗΤΑΙ ΚΑΙ ΕΛΘΟΥΣΑ Η ΡΟΜΦΑΙΑ ΛΑΒΗ ΕΞ ΑΥΤΩΝ ΨΥΧΗΝ ΑΥΤΗ ΔΙΑ ΤΗΝ ΑΥΤΗΣ ΑΝΟΜΙΑΝ ΕΛΗΜΦΘΗ ΚΑΙ ΤΟ ΑΙΜΑ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΣΚΟΠΟΥ ΕΚΖΗΤΗΣΩ
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10 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΙΠΟΝ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΟΥΤΩΣ ΕΛΑΛΗΣΑΤΕ ΛΕΓΟΝΤΕΣ ΑΙ ΠΛΑΝΑΙ ΗΜΩΝ ΚΑΙ ΑΙ ΑΝΟΜΙΑΙ ΗΜΩΝ ΕΦ' ΗΜΙΝ ΕΙΣΙΝ ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΗΜΕΙΣ ΤΗΚΟΜΕΘΑ ΚΑΙ ΠΩΣ ΖΗΣΟΜΕΘΑ
11 ΕΙΠΟΝ ΑΥΤΟΙΣ ΖΩ ΕΓΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥ ΒΟΥΛΟΜΑΙ ΤΟΝ ΘΑΝΑΤΟΝ ΤΟΥ ΑΣΕΒΟΥΣ ΩΣ ΤΟ ΑΠΟΣΤΡΕΨΑΙ ΤΟΝ ΑΣΕΒΗ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΚΑΙ ΖΗΝ ΑΥΤΟΝ ΑΠΟΣΤΡΟΦΗ ΑΠΟΣΤΡΕΨΑΤΕ ΑΠΟ ΤΗΣ ΟΔΟΥ ΥΜΩΝ ΚΑΙ ΙΝΑ ΤΙ ΑΠΟΘΝΗΣΚΕΤΕ ΟΙΚΟΣ ΙΣΡΑΗΛ
12 ΕΙΠΟΝ ΠΡΟΣ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΔΙΚΑΙΟΣΥΝΗ ΔΙΚΑΙΟΥ ΟΥ ΜΗ ΕΞΕΛΗΤΑΙ ΑΥΤΟΝ ΕΝ Η ΑΝ ΗΜΕΡΑ ΠΛΑΝΗΘΗ ΚΑΙ ΑΝΟΜΙΑ ΑΣΕΒΟΥΣ ΟΥ ΜΗ ΚΑΚΩΣΗ ΑΥΤΟΝ ΕΝ Η ΑΝ ΗΜΕΡΑ ΑΠΟΣΤΡΕΨΗ ΑΠΟ ΤΗΣ ΑΝΟΜΙΑΣ ΑΥΤΟΥ ΚΑΙ ΔΙΚΑΙΟΣ ΟΥ ΜΗ ΔΥΝΗΤΑΙ ΣΩΘΗΝΑΙ
13 ΕΝ ΤΩ ΕΙΠΑΙ ΜΕ ΤΩ ΔΙΚΑΙΩ ΟΥΤΟΣ ΠΕΠΟΙΘΕΝ ΕΠΙ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΑΝΟΜΙΑΝ ΠΑΣΑΙ ΑΙ ΔΙΚΑΙΟΣΥΝΑΙ ΑΥΤΟΥ ΟΥ ΜΗ ΑΝΑΜΝΗΣΘΩΣΙΝ ΕΝ ΤΗ ΑΔΙΚΙΑ ΑΥΤΟΥ Η ΕΠΟΙΗΣΕΝ ΕΝ ΑΥΤΗ ΑΠΟΘΑΝΕΙΤΑΙ
14 ΚΑΙ ΕΝ ΤΩ ΕΙΠΑΙ ΜΕ ΤΩ ΑΣΕΒΕΙ ΘΑΝΑΤΩ ΘΑΝΑΤΩΘΗΣΗ ΚΑΙ ΑΠΟΣΤΡΕΨΗ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ
15 ΚΑΙ ΕΝΕΧΥΡΑΣΜΑ ΑΠΟΔΩ ΚΑΙ ΑΡΠΑΓΜΑ ΑΠΟΤΕΙΣΗ ΕΝ ΠΡΟΣΤΑΓΜΑΣΙΝ ΖΩΗΣ ΔΙΑΠΟΡΕΥΗΤΑΙ ΤΟΥ ΜΗ ΠΟΙΗΣΑΙ ΑΔΙΚΟΝ ΖΩΗ ΖΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΗ
16 ΠΑΣΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΑΥΤΟΥ ΑΣ ΗΜΑΡΤΕΝ ΟΥ ΜΗ ΑΝΑΜΝΗΣΘΩΣΙΝ ΟΤΙ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΟΙΗΣΕΝ ΕΝ ΑΥΤΟΙΣ ΖΗΣΕΤΑΙ
17 ΚΑΙ ΕΡΟΥΣΙΝ ΟΙ ΥΙΟΙ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΥΚ ΕΥΘΕΙΑ Η ΟΔΟΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΥΤΗ Η ΟΔΟΣ ΑΥΤΩΝ ΟΥΚ ΕΥΘΕΙΑ
18 ΕΝ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΔΙΚΑΙΟΝ ΑΠΟ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΑΝΟΜΙΑΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ ΕΝ ΑΥΤΑΙΣ
19 ΚΑΙ ΕΝ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΤΟΝ ΑΜΑΡΤΩΛΟΝ ΑΠΟ ΤΗΣ ΑΝΟΜΙΑΣ ΑΥΤΟΥ ΚΑΙ ΠΟΙΗΣΗ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΝ ΑΥΤΟΙΣ ΑΥΤΟΣ ΖΗΣΕΤΑΙ
20 ΚΑΙ ΤΟΥΤΟ ΕΣΤΙΝ Ο ΕΙΠΑΤΕ ΟΥΚ ΕΥΘΕΙΑ Η ΟΔΟΣ ΚΥΡΙΟΥ ΕΚΑΣΤΟΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ ΚΡΙΝΩ ΥΜΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ
21 ΚΑΙ ΕΓΕΝΗΘΗ ΕΝ ΤΩ ΔΩΔΕΚΑΤΩ ΕΤΕΙ ΕΝ ΤΩ ΔΩΔΕΚΑΤΩ ΜΗΝΙ ΠΕΜΠΤΗ ΤΟΥ ΜΗΝΟΣ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΗΜΩΝ ΗΛΘΕΝ Ο ΑΝΑΣΩΘΕΙΣ ΠΡΟΣ ΜΕ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΛΕΓΩΝ ΕΑΛΩ Η ΠΟΛΙΣ
22 ΚΑΙ ΕΓΕΝΗΘΗ ΕΠ' ΕΜΕ ΧΕΙΡ ΚΥΡΙΟΥ ΕΣΠΕΡΑΣ ΠΡΙΝ ΕΛΘΕΙΝ ΑΥΤΟΝ ΚΑΙ ΗΝΟΙΞΕΝ ΜΟΥ ΤΟ ΣΤΟΜΑ ΕΩΣ ΗΛΘΕΝ ΠΡΟΣ ΜΕ ΤΟ ΠΡΩΙ ΚΑΙ ΑΝΟΙΧΘΕΝ ΜΟΥ ΤΟ ΣΤΟΜΑ ΟΥ ΣΥΝΕΣΧΕΘΗ ΕΤΙ
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25 ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΑΥΤΟΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ
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28 ΚΑΙ ΔΩΣΩ ΤΗΝ ΓΗΝ ΕΡΗΜΟΝ ΚΑΙ ΑΠΟΛΕΙΤΑΙ Η ΥΒΡΙΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΗΣ ΚΑΙ ΕΡΗΜΩΘΗΣΕΤΑΙ ΤΑ ΟΡΗ ΤΟΥ ΙΣΡΑΗΛ ΔΙΑ ΤΟ ΜΗ ΕΙΝΑΙ ΔΙΑΠΟΡΕΥΟΜΕΝΟΝ
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EZEKIEL (JEZEKIEL) CHAPTER 34
1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

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2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΤΟΥ ΙΣΡΑΗΛ ΠΡΟΦΗΤΕΥΣΟΝ ΚΑΙ ΕΙΠΟΝ ΤΟΙΣ ΠΟΙΜΕΣΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ Ω ΠΟΙΜΕΝΕΣ ΙΣΡΑΗΛ ΜΗ ΒΟΣΚΟΥΣΙΝ ΠΟΙΜΕΝΕΣ ΕΑΥΤΟΥΣ ΟΥ ΤΑ ΠΡΟΒΑΤΑ ΒΟΣΚΟΥΣΙΝ ΟΙ ΠΟΙΜΕΝΕΣ

3 ΙΔΟΥ ΤΟ ΓΑΛΑ ΚΑΤΕΣΘΕΤΕ ΚΑΙ ΤΑ ΕΡΙΑ ΠΕΡΙΒΑΛΛΕΣΘΕ ΚΑΙ ΤΟ ΠΑΧΥ ΣΦΑΖΕΤΕ ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΟΥ ΒΟΣΚΕΤΕ

4 ΤΟ ΗΣΘΕΝΗΚΟΣ ΟΥΚ ΕΝΙΣΧΥΣΑΤΕ ΚΑΙ ΤΟ ΚΑΚΩΣ ΕΧΟΝ ΟΥΚ ΕΣΩΜΑΤΟΠΟΙΗΣΑΤΕ ΚΑΙ ΤΟ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΟΥ ΚΑΤΕΔΗΣΑΤΕ ΚΑΙ ΤΟ ΠΛΑΝΩΜΕΝΟΝ ΟΥΚ ΕΠΕΣΤΡΕΨΑΤΕ ΚΑΙ ΤΟ ΑΠΟΛΩΛΟΣ ΟΥΚ ΕΖΗΤΗΣΑΤΕ ΚΑΙ ΤΟ ΙΣΧΥΡΟΝ ΚΑΤΕΙΡΓΑΣΑΣΘΕ ΜΟΧΘΩ

5 ΚΑΙ ΔΙΕΣΠΑΡΗ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΔΙΑ ΤΟ ΜΗ ΕΙΝΑΙ ΠΟΙΜΕΝΑΣ ΚΑΙ ΕΓΕΝΗΘΗ ΕΙΣ ΚΑΤΑΒΡΩΜΑ ΠΑΣΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΥ ΑΓΡΟΥ

6 ΚΑΙ ΔΙΕΣΠΑΡΗ ΜΟΥ ΤΑ ΠΡΟΒΑΤΑ ΕΝ ΠΑΝΤΙ ΟΡΕΙ ΚΑΙ ΕΠΙ ΠΑΝ ΒΟΥΝΟΝ ΥΨΗΛΟΝ ΚΑΙ ΕΠΙ ΠΡΟΣΩΠΟΥ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΔΙΕΣΠΑΡΗ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΚΖΗΤΩΝ ΟΥΔΕ Ο ΑΠΟΣΤΡΕΦΩΝ

7 ΔΙΑ ΤΟΥΤΟ ΠΟΙΜΕΝΕΣ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ

8 ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΕΙ ΜΗΝ ΑΝΤΙ ΤΟΥ ΓΕΝΕΣΘΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΓΕΝΕΣΘΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΕΙΣ ΚΑΤΑΒΡΩΜΑ ΠΑΣΙ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΥ ΠΕΔΙΟΥ ΠΑΡΑ ΤΟ ΜΗ ΕΙΝΑΙ ΠΟΙΜΕΝΑΣ ΚΑΙ ΟΥΚ ΕΞΕΖΗΤΗΣΑΝ ΟΙ ΠΟΙΜΕΝΕΣ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΕΒΟΣΚΗΣΑΝ ΟΙ ΠΟΙΜΕΝΕΣ ΕΑΥΤΟΥΣ ΤΑ ΔΕ ΠΡΟΒΑΤΑ ΜΟΥ ΟΥΚ ΕΒΟΣΚΗΣΑΝ

9 ΑΝΤΙ ΤΟΥΤΟΥ ΠΟΙΜΕΝΕΣ

10 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΚΑΙ ΕΚΖΗΤΗΣΩ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΑΥΤΟΥΣ ΤΟΥ ΜΗ ΠΟΙΜΑΙΝΕΙΝ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΟΥ ΒΟΣΚΗΣΟΥΣΙΝ ΕΤΙ ΟΙ ΠΟΙΜΕΝΕΣ ΑΥΤΑ ΚΑΙ ΕΞΕΛΟΥΜΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΑΥΤΟΙΣ ΕΤΙ ΕΙΣ ΚΑΤΑΒΡΩΜΑ

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13 ΚΑΙ ΕΞΑΞΩ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΑΠΟ ΤΩΝ ΧΩΡΩΝ ΚΑΙ ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΚΑΙ ΒΟΣΚΗΣΩ ΑΥΤΟΥΣ ΕΠΙ ΤΑ ΟΡΗ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΤΑΙΣ ΦΑΡΑΓΞΙΝ ΚΑΙ ΕΝ ΠΑΣΗ ΚΑΤΟΙΚΙΑ ΤΗΣ ΓΗΣ

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15 ΕΓΩ ΒΟΣΚΗΣΩ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΕΓΩ ΑΝΑΠΑΥΣΩ ΑΥΤΑ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

16 ΤΟ ΑΠΟΛΩΛΟΣ ΖΗΤΗΣΩ ΚΑΙ ΤΟ ΠΛΑΝΩΜΕΝΟΝ ΕΠΙΣΤΡΕΨΩ ΚΑΙ ΤΟ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΚΑΤΑΔΗΣΩ ΚΑΙ ΤΟ ΕΚΛΕΙΠΟΝ ΕΝΙΣΧΥΣΩ ΚΑΙ ΤΟ ΙΣΧΥΡΟΝ ΦΥΛΑΞΩ ΚΑΙ ΒΟΣΚΗΣΩ ΑΥΤΑ ΜΕΤΑ ΚΡΙΜΑΤΟΣ

17 ΚΑΙ ΥΜΕΙΣ ΠΡΟΒΑΤΑ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΙΑΚΡΙΝΩ ΑΝΑ ΜΕΣΟΝ ΠΡΟΒΑΤΟΥ ΚΑΙ ΠΡΟΒΑΤΟΥ ΚΡΙΩΝ ΚΑΙ ΤΡΑΓΩΝ

18 ΚΑΙ ΟΥΧ ΙΚΑΝΟΝ ΥΜΙΝ ΟΤΙ ΤΗΝ ΚΑΛΗΝ ΝΟΜΗΝ ΕΝΕΜΕΣΘΕ ΚΑΙ ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΗΣ ΝΟΜΗΣ ΥΜΩΝ ΚΑΤΕΠΑΤΕΙΤΕ ΤΟΙΣ ΠΟΣΙΝ ΥΜΩΝ ΚΑΙ ΤΟ ΚΑΘΕΣΤΗΚΟΣ ΥΔΩΡ ΕΠΙΝΕΤΕ ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΤΟΙΣ ΠΟΣΙΝ ΥΜΩΝ ΕΤΑΡΑΣΣΕΤΕ

19 ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΤΑ ΠΑΤΗΜΑΤΑ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΕΝΕΜΟΝΤΟ ΚΑΙ ΤΟ ΤΕΤΑΡΑΓΜΕΝΟΝ ΥΔΩΡ ΥΠΟ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΕΠΙΝΟΝ

20 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΔΙΑΚΡΙΝΩ ΑΝΑ ΜΕΣΟΝ ΠΡΟΒΑΤΟΥ ΙΣΧΥΡΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΠΡΟΒΑΤΟΥ ΑΣΘΕΝΟΥΣ

21 ΕΠΙ ΤΑΙΣ ΠΛΕΥΡΑΙΣ ΚΑΙ ΤΟΙΣ ΩΜΟΙΣ ΥΜΩΝ ΔΙΩΘΕΙΣΘΕ ΚΑΙ ΤΟΙΣ ΚΕΡΑΣΙΝ ΥΜΩΝ ΕΚΕΡΑΤΙΖΕΤΕ ΚΑΙ ΠΑΝ ΤΟ ΕΚΛΕΙΠΟΝ ΕΞΕΘΛΙΒΕΤΕ

22 ΚΑΙ ΣΩΣΩ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΟΥ ΜΗ ΩΣΙΝ ΕΤΙ ΕΙΣ ΠΡΟΝΟΜΗΝ ΚΑΙ ΚΡΙΝΩ ΑΝΑ ΜΕΣΟΝ ΚΡΙΟΥ ΠΡΟΣ ΚΡΙΟΝ

23 ΚΑΙ ΑΝΑΣΤΗΣΩ ΕΠ' ΑΥΤΟΥΣ ΠΟΙΜΕΝΑ ΕΝΑ ΚΑΙ ΠΟΙΜΑΝΕΙ ΑΥΤΟΥΣ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΔΑΥΙΔ ΚΑΙ ΕΣΤΑΙ ΑΥΤΩΝ ΠΟΙΜΗΝ

24 ΚΑΙ ΕΓΩ ΚΥΡΙΟΣ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΚΑΙ ΔΑΥΙΔ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΑΡΧΩΝ ΕΓΩ ΚΥΡΙΟΣ ΕΛΑΛΗΣΑ

25 ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΤΩ ΔΑΥΙΔ ΔΙΑΘΗΚΗΝ ΕΙΡΗΝΗΣ ΚΑΙ ΑΦΑΝΙΩ ΘΗΡΙΑ ΠΟΝΗΡΑ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΥΠΝΩΣΟΥΣΙΝ ΕΝ ΤΟΙΣ ΔΡΥΜΟΙΣ

26 ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΠΕΡΙΚΥΚΛΩ ΤΟΥ ΟΡΟΥΣ ΜΟΥ ΚΑΙ ΔΩΣΩ ΤΟΝ ΥΕΤΟΝ ΥΜΙΝ ΥΕΤΟΝ ΕΥΛΟΓΙΑΣ

27 ΚΑΙ ΤΑ ΞΥΛΑ ΤΑ ΕΝ ΤΩ ΠΕΔΙΩ ΔΩΣΕΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΩΝ ΚΑΙ Η ΓΗ ΔΩΣΕΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΕΝ ΕΛΠΙΔΙ ΕΙΡΗΝΗΣ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΣΥΝΤΡΙΨΑΙ ΜΕ ΤΟΝ ΖΥΓΟΝ ΑΥΤΩΝ ΚΑΙ ΕΞΕΛΟΥΜΑΙ ΑΥΤΟΥΣ ΕΚ ΧΕΙΡΟΣ ΤΩΝ ΚΑΤΑΔΟΥΛΩΣΑΜΕΝΩΝ ΑΥΤΟΥΣ

28 ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΕΤΙ ΕΝ ΠΡΟΝΟΜΗ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΤΑ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΟΥΚΕΤΙ ΜΗ ΦΑΓΩΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΕΛΠΙΔΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΚΦΟΒΩΝ ΑΥΤΟΥΣ

29 ΚΑΙ ΑΝΑΣΤΗΣΩ ΑΥΤΟΙΣ ΦΥΤΟΝ ΕΙΡΗΝΗΣ ΚΑΙ ΟΥΚΕΤΙ ΕΣΟΝΤΑΙ ΑΠΟΛΛΥΜΕΝΟΙ ΛΙΜΩ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥ ΜΗ ΕΝΕΓΚΩΣΙΝ ΕΤΙ ΟΝΕΙΔΙΣΜΟΝ ΕΘΝΩΝ

30 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΚΑΙ ΑΥΤΟΙ ΛΑΟΣ ΜΟΥ ΟΙΚΟΣ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ

31 ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΠΡΟΒΑΤΑ ΠΟΙΜΝΙΟΥ ΜΟΥ ΕΣΤΕ ΚΑΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 35

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΠΙΣΤΡΕΨΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠ' ΟΡΟΣ ΣΗΙΡ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΟ

3 ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΟΡΟΣ ΣΗΙΡ ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΣΕ ΚΑΙ ΔΩΣΩ ΣΕ ΕΡΗΜΟΝ ΚΑΙ ΕΡΗΜΩΘΗΣΗ

4 ΚΑΙ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΕΡΗΜΙΑΝ ΠΟΙΗΣΩ ΚΑΙ ΣΥ ΕΡΗΜΟΣ ΕΣΗ ΚΑΙ ΓΝΩΣΗ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ

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6 ΔΙΑ ΤΟΥΤΟ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΕΙ ΜΗΝ ΕΙΣ ΑΙΜΑ ΗΜΑΡΤΕΣ ΚΑΙ ΑΙΜΑ ΣΕ ΔΙΩΞΕΤΑΙ

7 ΚΑΙ ΔΩΣΩ ΤΟ ΟΡΟΣ ΣΗΙΡ ΕΙΣ ΕΡΗΜΟΝ ΚΑΙ ΗΡΗΜΩΜΕΝΟΝ ΚΑΙ ΑΠΟΛΩ ΑΠ' ΑΥΤΟΥ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΚΤΗΝΗ

8 ΚΑΙ ΕΜΠΛΗΣΩ ΤΩΝ ΤΡΑΥΜΑΤΙΩΝ ΣΟΥ ΤΟΥΣ ΒΟΥΝΟΥΣ ΚΑΙ ΤΑΣ ΦΑΡΑΓΓΑΣ ΣΟΥ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΠΕΔΙΟΙΣ ΣΟΥ ΤΕΤΡΑΥΜΑΤΙΣΜΕΝΟΙ ΜΑΧΑΙΡΑ ΠΕΣΟΥΝΤΑΙ ΕΝ ΣΟΙ

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35 ΚΑΙ ΕΡΟΥΣΙΝ Η ΓΗ ΕΚΕΙΝΗ Η ΗΦΑΝΙΣΜΕΝΗ ΕΓΕΝΗΘΗ ΩΣ ΚΗΠΟΣ ΤΡΥΦΗΣ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΑΙ ΕΡΗΜΟΙ ΚΑΙ ΗΦΑΝΙΣΜΕΝΑΙ ΚΑΙ ΚΑΤΕΣΚΑΜΜΕΝΑΙ ΟΧΥΡΑΙ ΕΚΑΘΙΣΑΝ
36 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΤΑ ΕΘΝΗ ΟΣΑ ΑΝ ΚΑΤΑΛΕΙΦΘΩΣΙΝ ΚΥΚΛΩ ΥΜΩΝ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΩΚΟΔΟΜΗΣΑ ΤΑΣ ΚΑΘΗΡΗΜΕΝΑΣ ΚΑΙ ΚΑΤΕΦΥΤΕΥΣΑ ΤΑΣ ΗΦΑΝΙΣΜΕΝΑΣ ΕΓΩ ΚΥΡΙΟΣ ΕΛΑΛΗΣΑ ΚΑΙ ΠΟΙΗΣΩ

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37 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΤΙ ΤΟΥΤΟ ΖΗΤΗΘΗΣΟΜΑΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ ΠΛΗΘΥΝΩ ΑΥΤΟΥΣ ΩΣ ΠΡΟΒΑΤΑ ΑΝΘΡΩΠΟΥΣ
38 ΩΣ ΠΡΟΒΑΤΑ ΑΓΙΑ ΩΣ ΠΡΟΒΑΤΑ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΑΥΤΗΣ ΟΥΤΩΣ ΕΣΟΝΤΑΙ ΑΙ ΠΟΛΕΙΣ ΑΙ ΕΡΗΜΟΙ ΠΛΗΡΕΙΣ ΠΡΟΒΑΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ

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2 ΚΑΙ ΠΕΡΙΗΓΑΓΕΝ ΜΕ ΕΠ' ΑΥΤΑ ΚΥΚΛΟΘΕΝ ΚΥΚΛΩ ΚΑΙ ΙΔΟΥ ΠΟΛΛΑ ΣΦΟΔΡΑ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΟΥ ΠΕΔΙΟΥ ΞΗΡΑ ΣΦΟΔΡΑ
3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΙ ΖΗΣΕΤΑΙ ΤΑ ΟΣΤΑ ΤΑΥΤΑ ΚΑΙ ΕΙΠΑ ΚΥΡΙΕ ΣΥ ΕΠΙΣΤΗ ΤΑΥΤΑ
4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠΙ ΤΑ ΟΣΤΑ ΤΑΥΤΑ ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΤΑ ΟΣΤΑ ΤΑ ΞΗΡΑ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ
5 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΟΙΣ ΟΣΤΕΟΙΣ ΤΟΥΤΟΙΣ ΙΔΟΥ ΕΓΩ ΦΕΡΩ ΕΙΣ ΥΜΑΣ ΠΝΕΥΜΑ ΖΩΗΣ
6 ΚΑΙ ΔΩΣΩ ΕΦ' ΥΜΑΣ ΝΕΥΡΑ ΚΑΙ ΑΝΑΞΩ ΕΦ' ΥΜΑΣ ΣΑΡΚΑΣ ΚΑΙ ΕΚΤΕΝΩ ΕΦ' ΥΜΑΣ ΔΕΡΜΑ ΚΑΙ ΔΩΣΩ ΠΝΕΥΜΑ ΜΟΥ ΕΙΣ ΥΜΑΣ ΚΑΙ ΖΗΣΕΣΘΕ ΚΑΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ
7 ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΑ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΜΕ ΠΡΟΦΗΤΕΥΣΑΙ ΚΑΙ ΙΔΟΥ ΣΕΙΣΜΟΣ ΚΑΙ ΠΡΟΣΗΓΑΓΕ ΤΑ ΟΣΤΑ ΕΚΑΤΕΡΟΝ ΠΡΟΣ ΤΗΝ ΑΡΜΟΝΙΑΝ ΑΥΤΟΥ
8 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΕΠ' ΑΥΤΑ ΝΕΥΡΑ ΚΑΙ ΣΑΡΚΕΣ ΕΦΥΟΝΤΟ ΚΑΙ ΑΝΕΒΑΙΝΕΝ ΕΠ' ΑΥΤΑ ΔΕΡΜΑ ΕΠΑΝΩ ΚΑΙ ΠΝΕΥΜΑ ΟΥΚ ΗΝ ΕΝ ΑΥΤΟΙΣ
9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΠΡΟΦΗΤΕΥΣΟΝ ΥΙΕ ΑΝΘΡΩΠΟΥ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠΙ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΕΙΠΟΝ ΤΩ ΠΝΕΥΜΑΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΠΝΕΥΜΑΤΩΝ ΕΛΘΕ ΚΑΙ ΕΜΦΥΣΗΣΟΝ ΕΙΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΖΗΣΑΤΩΣΑΝ
10 ΚΑΙ ΕΠΡΟΦΗΤΕΥΣΑ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΑΥΤΟΥΣ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΕΖΗΣΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΩΝ ΠΟΔΩΝ ΑΥΤΩΝ ΣΥΝΑΓΩΓΗ ΠΟΛΛΗ ΣΦΟΔΡΑ
11 ΚΑΙ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΥΙΕ ΑΝΘΡΩ-ΠΟΥ ΤΑ ΟΣΤΑ ΤΑΥΤΑ ΠΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΕΣΤΙΝ ΚΑΙ ΑΥΤΟΙ ΛΕΓΟΥΣΙΝ ΞΗΡΑ ΓΕΓΟΝΕΝ ΤΑ ΟΣΤΑ ΗΜΩΝ ΑΠΟΛΩΛΕΝ Η ΕΛΠΙΣ ΗΜΩΝ ΔΙΑΠΕΦΩΝΗΚΑΜΕΝ
12 ΔΙΑ ΤΟΥΤΟ ΠΡΟΦΗΤΕΥΣΟΝ ΚΑΙ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΑΝΟΙΓΩ ΥΜΩΝ ΤΑ ΜΝΗΜΑΤΑ ΚΑΙ ΑΝΑΞΩ ΥΜΑΣ ΕΚ ΤΩΝ ΜΝΗΜΑΤΩΝ ΥΜΩΝ ΚΑΙ ΕΙΣΑΞΩ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ
13 ΚΑΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΑΝΟΙΞΑΙ ΜΕ ΤΟΥΣ ΤΑΦΟΥΣ ΥΜΩΝ ΤΟΥ ΑΝΑΓΑΓΕΙΝ ΜΕ ΕΚ ΤΩΝ ΤΑΦΩΝ ΤΟΝ ΛΑΟΝ ΜΟΥ
14 ΚΑΙ ΔΩΣΩ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΙΣ ΥΜΑΣ ΚΑΙ ΖΗΣΕΣΘΕ ΚΑΙ ΘΗΣΟΜΑΙ ΥΜΑΣ ΕΠΙ ΤΗΝ ΓΗΝ ΥΜΩΝ ΚΑΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΚΥΡΙΟΣ ΛΕΛΑΛΗΚΑ ΚΑΙ ΠΟΙΗΣΩ ΛΕΓΕΙ ΚΥΡΙΟΣ
15 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
16 ΥΙΕ ΑΝΘΡΩΠΟΥ ΛΑΒΕ ΣΕΑΥΤΩ ΡΑΒΔΟΝ ΚΑΙ ΓΡΑΨΟΝ ΕΠ' ΑΥΤΗΝ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΤΟΥΣ ΠΡΟΣΚΕΙΜΕΝΟΥΣ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΡΑΒΔΟΝ ΔΕΥΤΕΡΑΝ ΛΗΜΨΗ ΣΕΑΥΤΩ ΚΑΙ ΓΡΑΨΕΙΣ ΑΥΤΗΝ ΤΩ ΙΩΣΗΦ ΡΑΒΔΟΝ ΕΦΡΑΙΜ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΤΟΥΣ ΠΡΟΣΤΕ-ΘΕΝΤΑΣ ΠΡΟΣ ΑΥΤΟΝ
17 ΚΑΙ ΣΥΝΑΨΕΙΣ ΑΥΤΑΣ ΠΡΟΣ ΑΛΛΗΛΑΣ ΣΑΥΤΩ ΕΙΣ ΡΑΒΔΟΝ ΜΙΑΝ ΤΟΥ ΔΗΣΑΙ ΑΥΤΑΣ ΚΑΙ ΕΣΟΝΤΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ
18 ΚΑΙ ΕΣΤΑΙ ΟΤΑΝ ΛΕΓΩΣΙΝ ΠΡΟΣ ΣΕ ΟΙ ΥΙΟΙ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΥΚ ΑΝΑΓΓΕΛΕΙΣ ΗΜΙΝ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΣΟΙ
19 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΛΗΜΨΟΜΑΙ ΤΗΝ ΦΥΛΗΝ ΙΩΣΗΦ ΤΗΝ ΔΙΑ ΧΕΙΡΟΣ ΕΦΡΑΙΜ ΚΑΙ ΤΑΣ ΦΥΛΑΣ ΙΣΡΑΗΛ ΤΑΣ ΠΡΟΣΚΕΙΜΕΝΑΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΔΩΣΩ ΑΥΤΟΥΣ ΕΠΙ ΤΗΝ ΦΥΛΗΝ ΙΟΥΔΑ ΚΑΙ ΕΣΟΝΤΑΙ ΕΙΣ ΡΑΒΔΟΝ ΜΙΑΝ ΕΝ ΤΗ ΧΕΙΡΙ ΙΟΥΔΑ
20 ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΡΑΒΔΟΙ ΕΦ' ΑΙΣ ΣΥ ΕΓΡΑΨΑΣ ΕΠ' ΑΥΤΑΙΣ ΕΝ ΤΗ ΧΕΙΡΙ ΣΟΥ ΕΝΩΠΙΟΝ ΑΥΤΩΝ
21 ΚΑΙ ΕΡΕΙΣ ΑΥΤΟΙΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΛΑΜΒΑΝΩ ΠΑΝΤΑ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΚ ΜΕΣΟΥ ΤΩΝ ΕΘΝΩΝ ΟΥ ΕΙΣΗΛΘΟΣΑΝ ΕΚΕΙ ΚΑΙ ΣΥΝΑΞΩ ΑΥΤΟΥΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΠΕΡΙΚΥΚΛΩ ΑΥΤΩΝ ΚΑΙ ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ
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23 ΙΝΑ ΜΗ ΜΙΑΙΝΩΝΤΑΙ ΕΤΙ ΕΝ ΤΟΙΣ ΕΙΔΩΛΟΙΣ ΑΥΤΩΝ ΚΑΙ ΡΥΣΟΜΑΙ ΑΥΤΟΥΣ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ ΩΝ ΗΜΑΡΤΟΣΑΝ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΚΑΘΑΡΙΩ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΚΥΡΙΟΣ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ
24 ΚΑΙ Ο ΔΟΥΛΟΣ ΜΟΥ ΔΑΥΙΔ ΑΡΧΩΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΚΑΙ ΠΟΙΜΗΝ ΕΙΣ ΕΣΤΑΙ ΠΑΝΤΩΝ ΟΤΙ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΜΟΥ ΠΟΡΕΥΣΟΝΤΑΙ ΚΑΙ ΤΑ ΚΡΙΜΑΤΑ ΜΟΥ ΦΥΛΑΞΟΝΤΑΙ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΑΥΤΑ
25 ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΗΝ ΕΓΩ ΔΕΔΩΚΑ ΤΩ ΔΟΥΛΩ ΜΟΥ ΙΑΚΩΒ ΟΥ ΚΑΤΩΚΗΣΑΝ ΕΚΕΙ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΠ' ΑΥΤΗΣ ΑΥΤΟΙ ΚΑΙ ΔΑΥΙΔ Ο ΔΟΥΛΟΣ ΜΟΥ ΑΡΧΩΝ ΑΥΤΩΝ ΕΣΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
26 ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΑΥΤΟΙΣ ΔΙΑΘΗΚΗΝ ΕΙΡΗΝΗΣ ΔΙΑΘΗΚΗ ΑΙΩΝΙΑ ΕΣΤΑΙ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΘΗΣΩ ΤΑ ΑΓΙΑ ΜΟΥ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
27 ΚΑΙ ΕΣΤΑΙ Η ΚΑΤΑΣΚΗΝΩΣΙΣ ΜΟΥ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΘΕΟΣ ΚΑΙ ΑΥΤΟΙ ΜΟΥ ΕΣΟΝΤΑΙ ΛΑΟΣ
28 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΤΑ ΕΘΝΗ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΑΓΙΑΖΩΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΕΙΝΑΙ ΤΑ ΑΓΙΑ ΜΟΥ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

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1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
2 ΥΙΕ ΑΝΘΡΩΠΟΥ ΣΤΗΡΙΣΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΓΩΓ ΚΑΙ ΤΗΝ ΓΗΝ ΤΟΥ ΜΑΓΩΓ ΑΡΧΟΝΤΑ ΡΩΣ ΜΟΣΟΧ ΚΑΙ ΘΟΒΕΛ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠ' ΑΥΤΟΝ
3 ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΓΩΓ ΑΡΧΟΝΤΑ ΡΩΣ ΜΟΣΟΧ ΚΑΙ ΘΟΒΕΛ
4 ΚΑΙ ΣΥΝΑΞΩ ΣΕ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΙΠΠΟΥΣ ΚΑΙ ΙΠΠΕΙΣ ΕΝΔΕΔΥΜΕΝΟΥΣ ΘΩΡΑΚΑΣ ΠΑΝΤΑΣ ΣΥΝΑΓΩΓΗ ΠΟΛΛΗ ΠΕΛΤΑΙ ΚΑΙ ΠΕΡΙΚΕΦΑΛΑΙΑΙ ΚΑΙ ΜΑΧΑΙΡΑΙ
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17 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΙΠΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΠΟΝ ΠΑΝΤΙ ΟΡΝΕΩ ΠΕΤΕΙΝΩ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΠΕΔΙΟΥ ΣΥΝΑΧΘΗΤΕ ΚΑΙ ΕΡΧΕΣΘΕ ΣΥΝΑΧΘΗΤΕ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΠΕΡΙΚΥΚΛΩ ΕΠΙ ΤΗΝ ΘΥΣΙΑΝ ΜΟΥ ΗΝ ΤΕΘΥΚΑ ΥΜΙΝ ΘΥΣΙΑΝ ΜΕΓΑΛΗΝ ΕΠΙ ΤΑ ΟΡΗ ΙΣΡΑΗΛ ΚΑΙ ΦΑΓΕΣΘΕ ΚΡΕΑ ΚΑΙ ΠΙΕΣΘΕ ΑΙΜΑ

18 ΚΡΕΑ ΓΙΓΑΝΤΩΝ ΦΑΓΕΣΘΕ ΚΑΙ ΑΙΜΑ ΑΡΧΟΝΤΩΝ ΤΗΣ ΓΗΣ ΠΙΕΣΘΕ ΚΡΙΟΥΣ ΚΑΙ ΜΟΣΧΟΥΣ ΚΑΙ ΤΡΑΓΟΥΣ ΚΑΙ ΟΙ ΜΟΣΧΟΙ ΕΣΤΕΑΤΩΜΕΝΟΙ ΠΑΝΤΕΣ

19 ΚΑΙ ΦΑΓΕΣΘΕ ΣΤΕΑΡ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΚΑΙ ΠΙΕΣΘΕ ΑΙΜΑ ΕΙΣ ΜΕΘΗΝ ΑΠΟ ΤΗΣ ΘΥΣΙΑΣ ΜΟΥ ΗΣ ΕΘΥΣΑ ΥΜΙΝ

20 ΚΑΙ ΕΜΠΛΗΣΘΗΣΕΣΘΕ ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ ΜΟΥ ΙΠΠΟΝ ΚΑΙ ΑΝΑΒΑΤΗΝ ΓΙΓΑΝΤΑ ΚΑΙ ΠΑΝΤΑ ΑΝΔΡΑ ΠΟΛΕΜΙΣΤΗΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

21 ΚΑΙ ΔΩΣΩ ΤΗΝ ΔΟΞΑΝ ΜΟΥ ΕΝ ΥΜΙΝ ΚΑΙ ΟΨΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΝ ΚΡΙΣΙΝ ΜΟΥ ΗΝ ΕΠΟΙΗΣΑ ΚΑΙ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΗΝ ΕΠΗΓΑΓΟΝ ΕΠ' ΑΥΤΟΥΣ

22 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΙΚΟΣ ΙΣΡΑΗΛ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΚΑΙ ΕΠΕΚΕΙΝΑ

23 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΤΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΗΧΜΑΛΩΤΕΥΘΗΣΑΝ ΟΙΚΟΣ ΙΣΡΑΗΛ ΑΝΘ' ΩΝ ΗΘΕΤΗΣΑΝ ΕΙΣ ΕΜΕ ΚΑΙ ΑΠΕΣΤΡΕΨΑ ΤΟ ΠΡΟΣΩΠΟΝ

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ΜΟΥ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΠΑΡΕΔΩΚΑ ΑΥΤΟΥΣ ΕΙΣ ΧΕΙΡΑΣ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΠΕΣΑΝ ΠΑΝΤΕΣ ΜΑΧΑΙΡΑ

24 ΚΑΤΑ ΤΑΣ ΑΚΑΘΑΡΣΙΑΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΑ ΑΝΟΜΗΜΑΤΑ ΑΥΤΩΝ ΕΠΟΙΗΣΑ ΑΥΤΟΙΣ ΚΑΙ ΑΠΕΣΤΡΕΨΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ

25 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ ΝΥΝ ΑΠΟΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΙΑΚΩΒ ΚΑΙ ΕΛΕΗΣΩ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΖΗΛΩΣΩ ΔΙΑ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΜΟΥ

26 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΤΗΝ ΑΤΙΜΙΑΝ ΕΑΥΤΩΝ ΚΑΙ ΤΗΝ ΑΔΙΚΙΑΝ ΗΝ ΗΔΙΚΗΣΑΝ ΕΝ ΤΩ ΚΑΤΟΙΚΙΣΘΗΝΑΙ ΑΥΤΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΑΥΤΩΝ ΕΠ' ΕΙΡΗΝΗΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΚΦΟΒΩΝ

27 ΕΝ ΤΩ ΑΠΟΣΤΡΕΨΑΙ ΜΕ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΣΥΝΑΓΑΓΕΙΝ ΜΕ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΧΩΡΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΑΓΙΑΣΘΗΣΟΜΑΙ ΕΝ ΑΥΤΟΙΣ ΕΝΩΠΙΟΝ ΤΩΝ ΕΘΝΩΝ

28 ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΕΝ ΤΩ ΕΠΙΦΑΝΗΝΑΙ ΜΕ ΑΥΤΟΙΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

29 ΚΑΙ ΟΥΚ ΑΠΟΣΤΡΕΨΩ ΟΥΚΕΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΑΠ' ΑΥΤΩΝ ΑΝΘ' ΟΥ ΕΞΕΧΕΑ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 40

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΕΜΠΤΩ ΚΑΙ ΕΙΚΟΣΤΩ ΕΤΕΙ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΗΜΩΝ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΕΝ ΤΩ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΩ ΕΤΕΙ ΜΕΤΑ ΤΟ ΑΛΩΝΑΙ ΤΗΝ ΠΟΛΙΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΓΕΝΕΤΟ ΕΠ' ΕΜΕ ΧΕΙΡ ΚΥΡΙΟΥ ΚΑΙ ΗΓΑΓΕΝ ΜΕ

2 ΕΝ ΟΡΑΣΕΙ ΘΕΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΘΗΚΕΝ ΜΕ ΕΠ' ΟΡΟΥΣ ΥΨΗΛΟΥ ΣΦΟΔΡΑ ΚΑΙ ΕΠ' ΑΥΤΟΥ ΩΣΕΙ ΟΙΚΟΔΟΜΗ ΠΟΛΕΩΣ ΑΠΕΝΑΝΤΙ

3 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΚΕΙ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΚΑΙ Η ΟΡΑΣΙΣ ΑΥΤΟΥ ΗΝ ΩΣΕΙ ΟΡΑΣΙΣ ΧΑΛΚΟΥ ΣΤΙΛΒΟΝΤΟΣ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΗΝ ΣΠΑΡΤΙΟΝ ΟΙΚΟΔΟΜΩΝ ΚΑΙ ΚΑΛΑΜΟΣ ΜΕΤΡΟΥ ΚΑΙ ΑΥΤΟΣ ΕΙΣΤΗΚΕΙ ΕΠΙ ΤΗΣ ΠΥΛΗΣ

4 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ Ο ΑΝΗΡ ΕΩΡΑΚΑΣ ΥΙΕ ΑΝΘΡΩΠΟΥ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΙΔΕ ΚΑΙ ΕΝ ΤΟΙΣ ΩΣΙΝ ΣΟΥ ΑΚΟΥΕ ΚΑΙ ΤΑΞΟΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΠΑΝΤΑ ΟΣΑ ΕΓΩ ΔΕΙΚΝΥΩ ΣΟΙ ΔΙΟΤΙ ΕΝΕΚΑ ΤΟΥ ΔΕΙΞΑΙ ΣΟΙ ΕΙΣΕΛΗΛΥΘΑΣ ΩΔΕ ΚΑΙ ΔΕΙΞΕΙΣ ΠΑΝΤΑ ΟΣΑ ΣΥ ΟΡΑΣ ΤΩ ΟΙΚΩ ΤΟΥ ΙΣΡΑΗΛ

5 ΚΑΙ ΙΔΟΥ ΠΕΡΙΒΟΛΟΣ ΕΞΩΘΕΝ ΤΟΥ ΟΙΚΟΥ ΚΥΚΛΩ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΤΟΥ ΑΝΔΡΟΣ ΚΑΛΑΜΟΣ ΤΟ ΜΕΤΡΟΝ ΠΗΧΩΝ ΕΞ ΕΝ ΠΗΧΕΙ ΚΑΙ ΠΑΛΑΙΣΤΗΣ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΠΡΟΤΕΙΧΙΣΜΑ ΠΛΑΤΟΣ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΚΑΙ ΤΟ ΥΨΟΣ ΑΥΤΟΥ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ

6 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΒΛΕΠΟΥΣΑΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΕΝ ΕΠΤΑ ΑΝΑΒΑΘΜΟΙΣ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ

7 ΚΑΙ ΤΟ ΘΕΕ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΜΗΚΟΣ ΚΑΙ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΠΛΑΤΟΣ ΚΑΙ ΤΟ ΑΙΛΑΜ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΑΙΗΛΑΘΑ ΠΗΧΩΝ ΕΞ ΚΑΙ ΤΟ ΘΕΕ ΤΟ ΔΕΥΤΕΡΟΝ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΠΛΑΤΟΣ ΚΑΙ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΜΗΚΟΣ ΚΑΙ ΤΟ ΑΙΛΑΜ ΠΗΧΕΩΝ ΠΕΝΤΕ

8 ΚΑΙ ΤΟ ΘΕΕ ΤΟ ΤΡΙΤΟΝ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΠΛΑΤΟΣ ΚΑΙ ΙΣΟΝ ΤΩ ΚΑΛΑΜΩ ΤΟ ΜΗΚΟΣ

9 ΚΑΙ ΤΟ ΑΙΛΑΜ ΤΟΥ ΠΥΛΩΝΟΣ ΠΛΗΣΙΟΝ ΤΟΥ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΠΗΧΩΝ ΟΚΤΩ ΚΑΙ ΤΑ ΑΙΛΕΥ ΠΗΧΩΝ ΔΥΟ ΚΑΙ ΤΟ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΕΣΩΘΕΝ

10 ΚΑΙ ΤΑ ΘΕΕ ΤΗΣ ΠΥΛΗΣ ΘΕΕ ΚΑΤΕΝΑΝΤΙ ΤΡΕΙΣ ΕΝΘΕΝ ΚΑΙ ΤΡΕΙΣ ΕΝΘΕΝ ΚΑΙ ΜΕΤΡΟΝ ΕΝ ΤΟΙΣ ΤΡΙΣΙΝ ΚΑΙ ΜΕΤΡΟΝ ΕΝ ΤΟΙΣ ΑΙΛΑΜ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ

11 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΠΛΑΤΟΣ ΤΗΣ ΘΥΡΑΣ ΤΟΥ ΠΥΛΩΝΟΣ ΠΗΧΩΝ ΔΕΚΑ ΚΑΙ ΤΟ ΕΥΡΟΣ ΤΟΥ ΠΥΛΩΝΟΣ ΠΗΧΩΝ ΔΕΚΑ ΤΡΙΩΝ

12 ΚΑΙ ΠΗΧΥΣ ΕΠΙΣΥΝΑΓΟΜΕΝΟΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΩΝ ΘΕΙΜ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΚΑΙ ΤΟ ΘΕΕ ΠΗΧΩΝ ΕΞ ΕΝΘΕΝ ΚΑΙ ΠΗΧΩΝ ΕΞ ΕΝΘΕΝ

13 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΗΝ ΠΥΛΗΝ ΑΠΟ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΘΕΕ ΕΠΙ ΤΟΝ ΤΟΙΧΟΝ ΤΟΥ ΘΕΕ ΠΛΑΤΟΣ ΠΗΧΕΙΣ ΕΙΚΟΣΙ ΠΕΝΤΕ ΑΥΤΗ ΠΥΛΗ ΕΠΙ ΠΥΛΗΝ

14 ΚΑΙ ΤΟ ΑΙΘΡΙΟΝ ΤΟΥ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΕΞΗΚΟΝΤΑ ΠΗΧΕΙΣ ΕΙΚΟΣΙ ΘΕΙΜ ΤΗΣ ΠΥΛΗΣ ΚΥΚΛΩ

15 ΚΑΙ ΤΟ ΑΙΘΡΙΟΝ ΤΗΣ ΠΥΛΗΣ ΕΞΩΘΕΝ ΕΙΣ ΤΟ ΑΙΘΡΙΟΝ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΕΣΩΘΕΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ

16 ΚΑΙ ΘΥΡΙΔΕΣ ΚΡΥΠΤΑΙ ΕΠΙ ΤΑ ΘΕΙΜ ΚΑΙ ΕΠΙ ΤΑ ΑΙΛΑΜ ΕΣΩΘΕΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΑΥΛΗΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΩΣΑΥΤΩΣ ΤΟΙΣ ΑΙΛΑΜ ΘΥΡΙΔΕΣ ΚΥΚΛΩ ΕΣΩΘΕΝ ΚΑΙ ΕΠΙ ΤΟ ΑΙΛΑΜ ΦΟΙΝΙΚΕΣ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ

17 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΣΩΤΕΡΑΝ ΚΑΙ ΙΔΟΥ ΠΑΣΤΟΦΟΡΙΑ ΚΑΙ ΠΕΡΙΣΤΥΛΑ ΚΥΚΛΩ ΤΗΣ ΑΥΛΗΣ ΤΡΙΑΚΟΝΤΑ ΠΑΣΤΟΦΟΡΙΑ ΕΝ ΤΟΙΣ ΠΕΡΙΣΤΥΛΟΙΣ

18 ΚΑΙ ΑΙ ΣΤΟΑΙ ΚΑΤΑ ΝΩΤΟΥ ΤΩΝ ΠΥΛΩΝ ΚΑΤΑ ΤΟ ΜΗΚΟΣ ΤΩΝ ΠΥΛΩΝ ΤΟ ΠΕΡΙΣΤΥΛΟΝ ΤΟ ΥΠΟΚΑΤΩ

19 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΠΛΑΤΟΣ ΤΗΣ ΑΥΛΗΣ ΑΠΟ ΤΟΥ ΑΙΘΡΙΟΥ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΕΞΩΤΕΡΑΣ ΕΣΩΘΕΝ ΕΠΙ ΤΟ ΑΙΘΡΙΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΕΞΩ ΠΗΧΕΙΣ ΕΚΑΤΟΝ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΠΙ ΒΟΡΡΑΝ

20 ΚΑΙ ΙΔΟΥ ΠΥΛΗ ΒΛΕΠΟΥΣΑ ΠΡΟΣ ΒΟΡΡΑΝ ΤΗ ΑΥΛΗ ΤΗ ΕΞΩΤΕΡΑ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΑΥΤΗΝ ΤΟ ΤΕ ΜΗΚΟΣ ΑΥΤΗΣ ΚΑΙ ΤΟ ΠΛΑΤΟΣ

21 ΚΑΙ ΤΑ ΘΕΕ ΤΡΕΙΣ ΕΝΘΕΝ ΚΑΙ ΤΡΕΙΣ ΕΝΘΕΝ ΚΑΙ ΤΑ ΑΙΛΕΥ ΚΑΙ ΤΑ ΑΙΛΑΜΜΩ ΚΑΙ ΤΟΥΣ ΦΟΙΝΙΚΑΣ ΑΥΤΗΣ ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΤΑ ΤΑ ΜΕΤΡΑ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΤΟ ΜΗΚΟΣ ΑΥΤΗΣ ΚΑΙ ΠΗΧΩΝ ΕΙΚΟΣΙ ΠΕΝΤΕ ΤΟ ΕΥΡΟΣ ΑΥΤΗΣ

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9 ΚΑΙ ΕΥΡΟΣ ΤΟΥ ΤΟΙΧΟΥ ΤΗΣ ΠΛΕΥΡΑΣ ΕΞΩΘΕΝ ΠΗΧΩΝ ΠΕΝΤΕ ΚΑΙ ΤΑ ΑΠΟΛΟΙΠΑ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΠΛΕΥΡΩΝ ΤΟΥ ΟΙΚΟΥ

10 ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΕΞΕΔΡΩΝ ΕΥΡΟΣ ΠΗΧΩΝ ΕΙΚΟΣΙ ΤΟ ΠΕΡΙΦΕΡΕΣ ΤΩ ΟΙΚΩ ΚΥΚΛΩ

11 ΚΑΙ ΑΙ ΘΥΡΑΙ ΤΩΝ ΕΞΕΔΡΩΝ ΕΠΙ ΤΟ ΑΠΟΛΟΙΠΟΝ ΤΗΣ ΘΥΡΑΣ ΤΗΣ ΜΙΑΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ Η ΘΥΡΑ Η ΜΙΑ ΠΡΟΣ ΝΟΤΟΝ ΚΑΙ ΤΟ ΕΥΡΟΣ ΤΟΥ ΦΩΤΟΣ ΤΟΥ ΑΠΟΛΟΙΠΟΥ ΠΗΧΩΝ ΠΕΝΤΕ ΠΛΑΤΟΣ ΚΥΚΛΟΘΕΝ

12 ΚΑΙ ΤΟ ΔΙΟΡΙΖΟΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΑΠΟΛΟΙΠΟΥ ΩΣ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΠΗΧΩΝ ΕΒΔΟΜΗΚΟΝΤΑ ΠΛΑΤΟΣ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΔΙΟΡΙΖΟΝΤΟΣ ΠΗΧΕΩΝ ΠΕΝΤΕ ΕΥΡΟΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΜΗΚΟΣ ΑΥΤΟΥ ΠΗΧΕΩΝ ΕΝΕΝΗΚΟΝΤΑ

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15 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΜΗΚΟΣ ΤΟΥ ΔΙΟΡΙΖΟΝΤΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΑΠΟΛΟΙΠΟΥ ΤΩΝ ΚΑΤΟΠΙΣΘΕΝ ΤΟΥ ΟΙΚΟΥ ΕΚΕΙΝΟΥ ΚΑΙ ΤΑ ΑΠΟΛΟΙΠΑ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΠΗΧΕΩΝ ΕΚΑΤΟΝ ΤΟ ΜΗΚΟΣ ΚΑΙ Ο ΝΑΟΣ ΚΑΙ ΑΙ ΓΩΝΙΑΙ ΚΑΙ ΤΟ ΑΙΛΑΜ ΤΟ ΕΞΩΤΕΡΟΝ

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20 ΕΚ ΤΟΥ ΕΔΑΦΟΥΣ ΕΩΣ ΤΟΥ ΦΑΤΝΩΜΑΤΟΣ ΤΑ ΧΕΡΟΥΒΙΝ ΚΑΙ ΟΙ ΦΟΙΝΙΚΕΣ ΔΙΑΓΕΓΛΥΜΜΕΝΟΙ

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22 ΘΥΣΙΑΣΤΗΡΙΟΥ ΞΥΛΙΝΟΥ ΠΗΧΩΝ ΤΡΙΩΝ ΤΟ ΥΨΟΣ ΑΥΤΟΥ ΚΑΙ ΤΟ ΜΗΚΟΣ ΠΗΧΩΝ ΔΥΟ ΚΑΙ ΤΟ ΕΥΡΟΣ ΠΗΧΩΝ ΔΥΟ ΚΑΙ ΚΕΡΑΤΑ ΕΙΧΕΝ ΚΑΙ Η ΒΑΣΙΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΤΟΙΧΟΙ ΑΥΤΟΥ

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ΞΥΛΙΝΟΙ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΥΤΗ Η ΤΡΑΠΕΖΑ Η ΠΡΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ

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EZEKIEL (JEZEKIEL) CHAPTER 42

1 ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΤΕΡΑΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΤΕΝΑΝΤΙ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΚΑΙ ΙΔΟΥ ΕΞΕΔΡΑΙ ΠΕΝΤΕ ΕΧΟΜΕΝΑΙ ΤΟΥ ΑΠΟΛΟΙΠΟΥ ΚΑΙ ΕΧΟΜΕΝΑΙ ΤΟΥ ΔΙΟΡΙΖΟΝΤΟΣ ΠΡΟΣ ΒΟΡΡΑΝ

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8 ΟΤΙ ΤΟ ΜΗΚΟΣ ΤΩΝ ΕΞΕΔΡΩΝ ΤΩΝ ΒΛΕΠΟΥΣΩΝ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΤΕΡΑΝ ΠΗΧΩΝ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΑΥΤΑΙ ΕΙΣΙΝ ΑΝΤΙΠΡΟΣΩΠΟΙ ΤΑΥΤΑΙΣ ΤΟ ΠΑΝ ΠΗΧΩΝ ΕΚΑΤΟΝ

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14 ΟΥΚ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΚΕΙ ΠΑΡΕΞ ΤΩΝ ΙΕΡΕΩΝ ΟΥΚ ΕΞΕΛΕΥΣΟΝΤΑΙ ΕΚ ΤΟΥ ΑΓΙΟΥ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΤΕΡΑΝ ΟΠΩΣ ΔΙΑ ΠΑΝΤΟΣ ΑΓΙΟΙ ΩΣΙΝ ΟΙ ΠΡΟΣΑΓΟΝΤΕΣ ΚΑΙ ΜΗ ΑΠΤΩΝΤΑΙ ΤΟΥ ΣΤΟΛΙΣΜΟΥ ΑΥΤΩΝ ΕΝ ΟΙΣ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΕΝ ΑΥΤΟΙΣ ΔΙΟΤΙ ΑΓΙΑ ΕΣΤΙΝ ΚΑΙ ΕΝΔΥΣΟΝΤΑΙ ΙΜΑΤΙΑ ΕΤΕΡΑ ΟΤΑΝ ΑΠΤΩΝΤΑΙ ΤΟΥ ΛΑΟΥ

15 ΚΑΙ ΣΥΝΕΤΕΛΕΣΘΗ Η ΔΙΑΜΕΤΡΗΣΙΣ ΤΟΥ ΟΙΚΟΥ ΕΣΩΘΕΝ ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ ΚΑΘ' ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΥΠΟΔΕΙΓΜΑ ΤΟΥ ΟΙΚΟΥ ΚΥΚΛΟΘΕΝ ΕΝ ΔΙΑΤΑΞΕΙ

16 ΚΑΙ ΕΣΤΗ ΚΑΤΑ ΝΩΤΟΥ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΤΩ ΚΑΛΑΜΩ ΤΟΥ ΜΕΤΡΟΥ

17 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΟΥ ΒΟΡΡΑ ΠΗΧΕΙΣ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΤΩ ΚΑΛΑΜΩ ΤΟΥ ΜΕΤΡΟΥ

18 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΤΟ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΤΩ ΚΑΛΑΜΩ ΤΟΥ ΜΕΤΡΟΥ

19 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΠΡΟΣ ΝΟΤΟΝ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΝΟΤΟΥ ΠΕΝΤΑΚΟΣΙΟΥΣ ΕΝ ΤΩ ΚΑΛΑΜΩ ΤΟΥ ΜΕΤΡΟΥ

20 ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΤΟΥ ΑΥΤΟΥ ΚΑΛΑΜΟΥ ΚΑΙ ΔΙΕΤΑΞΕΝ ΑΥΤΟΝ ΚΑΙ ΠΕΡΙΒΟΛΟΝ ΑΥΤΩΝ ΚΥΚΛΩ ΠΕΝΤΑΚΟΣΙΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΠΕΝΤΑΚΟΣΙΩΝ ΠΗΧΩΝ ΕΥΡΟΣ ΤΟΥ ΔΙΑΣΤΕΛΛΕΙΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΠΡΟΤΕΙΧΙΣΜΑΤΟΣ ΤΟΥ ΕΝ ΔΙΑΤΑΞΕΙ ΤΟΥ ΟΙΚΟΥ

EZEKIEL (JEZEKIEL) CHAPTER 43

1 ΚΑΙ ΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΒΛΕΠΟΥΣΑΝ ΚΑΤΑ ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ

2 ΚΑΙ ΙΔΟΥ ΔΟΞΑ ΘΕΟΥ ΙΣΡΑΗΛ ΗΡΧΕΤΟ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΦΩΝΗ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΩΣ ΦΩΝΗ ΔΙΠΛΑΣΙΑΖΟΝΤΩΝ ΠΟΛΛΩΝ ΚΑΙ Η ΓΗ ΕΞΕΛΑΜΠΕΝ ΩΣ ΦΕΓΓΟΣ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΚΥΚΛΟΘΕΝ

3 ΚΑΙ Η ΟΡΑΣΙΣ ΗΝ ΕΙΔΟΝ ΚΑΤΑ ΤΗΝ ΟΡΑΣΙΝ ΗΝ ΕΙΔΟΝ ΟΤΕ ΕΙΣΕΠΟΡΕΥΟΜΗΝ ΤΟΥ ΧΡΙΣΑΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ Η ΟΡΑΣΙΣ ΤΟΥ ΑΡΜΑΤΟΣ ΟΥ ΕΙΔΟΝ ΚΑΤΑ ΤΗΝ ΟΡΑΣΙΝ ΗΝ ΕΙΔΟΝ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ ΠΙΠΤΩ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ

4 ΚΑΙ ΔΟΞΑ ΚΥΡΙΟΥ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΚΑΤΑ ΑΝΑΤΟΛΑΣ

5 ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΠΝΕΥΜΑ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΣΩΤΕΡΑΝ ΚΑΙ ΙΔΟΥ ΠΛΗΡΗΣ ΔΟΞΗΣ ΚΥΡΙΟΥ Ο ΟΙΚΟΣ

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7 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΕΩΡΑΚΑΣ ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΟΝ ΤΟΠΟΝ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ ΚΑΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥ ΙΧΝΟΥΣ ΤΩΝ ΠΟΔΩΝ ΜΟΥ ΕΝ ΟΙΣ ΚΑΤΑΣΚΗΝΩΣΕΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΜΕΣΩ ΟΙΚΟΥ ΙΣΡΑΗΛ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΟΥ ΒΕΒΗΛΩΣΟΥΣΙΝ ΟΥΚΕΤΙ ΟΙΚΟΣ ΙΣΡΑΗΛ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΜΟΥ ΑΥΤΟΙ ΚΑΙ ΟΙ ΗΓΟΥΜΕΝΟΙ ΑΥΤΩΝ ΕΝ ΤΗ ΠΟΡΝΕΙΑ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΦΟΝΟΙΣ ΤΩΝ ΗΓΟΥΜΕΝΩΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

8 ΕΝ ΤΩ ΤΙΘΕΝΑΙ ΑΥΤΟΥΣ ΤΟ ΠΡΟΘΥΡΟΝ ΜΟΥ ΕΝ ΤΟΙΣ ΠΡΟΘΥΡΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΦΛΙΑΣ ΜΟΥ ΕΧΟΜΕΝΑΣ ΤΩΝ ΦΛΙΩΝ ΑΥΤΩΝ ΚΑΙ ΕΔΩΚΑΝ ΤΟΝ ΤΟΙΧΟΝ ΜΟΥ ΩΣ ΣΥΝΕΧΟΜΕΝΟΝ ΕΜΟΥ ΚΑΙ ΑΥΤΩΝ ΚΑΙ ΕΒΕΒΗΛΩΣΑΝ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΜΟΥ ΕΝ ΤΑΙΣ ΑΝΟΜΙΑΙΣ ΑΥΤΩΝ ΑΙΣ ΕΠΟΙΟΥΝ ΚΑΙ ΕΞΕΤΡΙΨΑ ΑΥΤΟΥΣ ΕΝ ΘΥΜΩ ΜΟΥ ΚΑΙ ΕΝ ΦΟΝΩ

9 ΚΑΙ ΝΥΝ ΑΠΩΣΑΣΘΩΣΑΝ ΤΗΝ ΠΟΡΝΕΙΑΝ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΦΟΝΟΥΣ ΤΩΝ ΗΓΟΥΜΕΝΩΝ ΑΥΤΩΝ ΑΠ' ΕΜΟΥ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΩ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΤΟΝ ΑΙΩΝΑ

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10 ΚΑΙ ΣΥ ΥΙΕ ΑΝΘΡΩΠΟΥ ΔΕΙΞΟΝ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΚΟΠΑΣΟΥΣΙΝ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΟΡΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΔΙΑΤΑΞΙΝ ΑΥΤΟΥ
11 ΚΑΙ ΑΥΤΟΙ ΛΗΜΨΟΝΤΑΙ ΤΗΝ ΚΟΛΑΣΙΝ ΑΥΤΩΝ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΑΝ ΚΑΙ ΔΙΑΓΡΑΨΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΤΑΣ ΕΞΟΔΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΥΠΟΣΤΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΝΟΜΙΜΑ ΑΥΤΟΥ ΓΝΩΡΙΕΙΣ ΑΥΤΟΙΣ ΚΑΙ ΔΙΑΓΡΑΨΕΙΣ ΕΝΑΝΤΙΟΝ ΑΥΤΩΝ ΚΑΙ ΦΥΛΑΞΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΑΥΤΑ
12 ΚΑΙ ΤΗΝ ΔΙΑΓΡΑΦΗΝ ΤΟΥ ΟΙΚΟΥ ΕΠΙ ΤΗΣ ΚΟΡΥΦΗΣ ΤΟΥ ΟΡΟΥΣ ΠΑΝΤΑ ΤΑ ΟΡΙΑ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ ΑΓΙΑ ΑΓΙΩΝ
13 ΚΑΙ ΤΑΥΤΑ ΤΑ ΜΕΤΡΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΝ ΠΗΧΕΙ ΤΟΥ ΠΗΧΕΟΣ ΚΑΙ ΠΑΛΑΙΣΤΗΣ ΚΟΛΠΩΜΑ ΒΑΘΟΣ ΕΠΙ ΠΗΧΥΝ ΚΑΙ ΠΗΧΥΣ ΤΟ ΕΥΡΟΣ ΚΑΙ ΓΕΙΣΟΣ ΕΠΙ ΤΟ ΧΕΙΛΟΣ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ ΣΠΙΘΑΜΗΣ ΚΑΙ ΤΟΥΤΟ ΤΟ ΥΨΟΣ ΤΟΥ ΘΥΣΙΑΣ-ΤΗΡΙΟΥ
14 ΕΚ ΒΑΘΟΥΣ ΤΗΣ ΑΡΧΗΣ ΤΟΥ ΚΟΙΛΩΜΑΤΟΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΤΟ ΜΕΓΑ ΤΟ ΥΠΟΚΑΤΩΘΕΝ ΠΗΧΩΝ ΔΥΟ ΚΑΙ ΤΟ ΕΥΡΟΣ ΠΗΧΕΟΣ ΚΑΙ ΑΠΟ ΤΟΥ ΙΛΑΣΤΗΡΙΟΥ ΤΟΥ ΜΙΚΡΟΥ ΕΠΙ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΤΟ ΜΕΓΑ ΠΗΧΕΙΣ ΤΕΣΣΑΡΕΣ ΚΑΙ ΕΥΡΟΣ ΠΗΧΥΣ
15 ΚΑΙ ΤΟ ΑΡΙΗΛ ΠΗΧΩΝ ΤΕΣΣΑΡΩΝ ΚΑΙ ΑΠΟ ΤΟΥ ΑΡΙΗΛ ΚΑΙ ΥΠΕΡΑΝΩ ΤΩΝ ΚΕΡΑΤΩΝ ΠΗΧΥΣ
16 ΚΑΙ ΤΟ ΑΡΙΗΛ ΠΗΧΩΝ ΔΩΔΕΚΑ ΜΗΚΟΥΣ ΕΠΙ ΠΗΧΕΙΣ ΔΩΔΕΚΑ ΠΛΑΤΟΥΣ ΤΕΤΡΑΓΩΝΟΝ ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΑΥΤΟΥ
17 ΚΑΙ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΠΗΧΩΝ ΔΕΚΑ ΤΕΣΣΑΡΩΝ ΤΟ ΜΗΚΟΣ ΕΠΙ ΠΗΧΕΙΣ ΔΕΚΑ ΤΕΣΣΑΡΑΣ ΤΟ ΕΥΡΟΣ ΕΠΙ ΤΕΣΣΑΡΑ ΜΕΡΗ ΑΥΤΟΥ ΚΑΙ ΤΟ ΓΕΙΣΟΣ ΑΥΤΩ ΚΥΚΛΟΘΕΝ ΚΥΚΛΟΥΜΕΝΟΝ ΑΥΤΩ ΗΜΙΣΥ ΠΗΧΕΟΣ ΚΑΙ ΤΟ ΚΥΚΛΩΜΑ ΑΥΤΟΥ ΠΗΧΥΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΟΙ ΚΛΙΜΑΚΤΗΡΕΣ ΑΥΤΟΥ ΒΛΕΠΟΝΤΕΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ
18 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΥΙΕ ΑΝΘΡΩΠΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΤΑΥΤΑ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΝ ΗΜΕΡΑ ΠΟΙΗΣΕΩΣ ΑΥΤΟΥ ΤΟΥ ΑΝΑΦΕΡΕΙΝ ΕΠ' ΑΥΤΟΥ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΠΡΟΣΧΕΕΙΝ ΠΡΟΣ ΑΥΤΟ ΑΙΜΑ
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28 ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΕΓΩ ΚΛΗΡΟΝΟΜΙΑ ΑΥΤΟΙΣ ΚΑΙ ΚΑΤΑΣΧΕΣΙΣ ΑΥΤΟΙΣ ΟΥ ΔΟΘΗΣΕΤΑΙ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΟΤΙ ΕΓΩ ΚΑΤΑΣΧΕΣΙΣ ΑΥΤΩΝ

29 ΚΑΙ ΤΑΣ ΘΥΣΙΑΣ ΚΑΙ ΤΑ ΥΠΕΡ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΑ ΥΠΕΡ ΑΓΝΟΙΑΣ ΟΥΤΟΙ ΦΑΓΟΝΤΑΙ ΚΑΙ ΠΑΝ ΑΦΟΡΙΣΜΑ ΕΝ ΤΩ ΙΣΡΑΗΛ ΑΥΤΟΙΣ ΕΣΤΑΙ

30 ΑΠΑΡΧΑΙ ΠΑΝΤΩΝ ΚΑΙ ΤΑ ΠΡΩΤΟΤΟΚΑ ΠΑΝΤΩΝ ΚΑΙ ΤΑ ΑΦΑΙΡΕΜΑΤΑ ΠΑΝΤΑ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΑΠΑΡΧΩΝ ΥΜΩΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΕΣΤΑΙ ΚΑΙ ΤΑ ΠΡΩΤΟΓΕΝΗΜΑΤΑ ΥΜΩΝ ΔΩΣΕΤΕ ΤΩ ΙΕΡΕΙ ΤΟΥ ΘΕΙΝΑΙ ΕΥΛΟΓΙΑΣ ΥΜΩΝ ΕΠΙ ΤΟΥΣ ΟΙΚΟΥΣ ΥΜΩΝ

31 ΚΑΙ ΠΑΝ ΘΝΗΣΙΜΑΙΟΝ ΚΑΙ ΘΗΡΙΑΛΩΤΟΝ ΕΚ ΤΩΝ ΠΕΤΕΙΝΩΝ ΚΑΙ ΕΚ ΤΩΝ ΚΤΗΝΩΝ ΟΥ ΦΑΓΟΝΤΑΙ ΟΙ ΙΕΡΕΙΣ

EZEKIEL (JEZEKIEL) CHAPTER 45

1 ΚΑΙ ΕΝ ΤΩ ΚΑΤΑΜΕΤΡΕΙΣΘΑΙ ΥΜΑΣ ΤΗΝ ΓΗΝ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΑΦΟΡΙΕΙΤΕ ΑΠΑΡΧΗΝ ΤΩ ΚΥΡΙΩ ΑΓΙΟΝ ΑΠΟ ΤΗΣ ΓΗΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΜΗΚΟΣ ΚΑΙ ΕΥΡΟΣ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΑΓΙΟΝ ΕΣΤΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΟΡΙΟΙΣ ΑΥΤΟΥ ΚΥΚΛΟΘΕΝ

2 ΚΑΙ ΕΣΤΑΙ ΕΚ ΤΟΥΤΟΥ ΕΙΣ ΑΓΙΑΣΜΑ ΠΕΝΤΑΚΟΣΙΟΙ ΕΠΙ ΠΕΝΤΑΚΟΣΙΟΥΣ ΤΕΤΡΑΓΩΝΟΝ ΚΥΚΛΟΘΕΝ ΚΑΙ ΠΗΧΕΙΣ ΠΕΝΤΗΚΟΝΤΑ ΔΙΑΣΤΗΜΑ ΑΥΤΩ ΚΥΚΛΟΘΕΝ

3 ΚΑΙ ΕΚ ΤΑΥΤΗΣ ΤΗΣ ΔΙΑΜΕΤΡΗΣΕΩΣ ΔΙΑΜΕΤΡΗΣΕΙΣ ΜΗΚΟΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΥΡΟΣ ΔΕΚΑ ΧΙΛΙΑΔΑΣ ΚΑΙ ΕΝ ΑΥΤΗ ΕΣΤΑΙ ΤΟ ΑΓΙΑΣΜΑ ΑΓΙΑ ΤΩΝ ΑΓΙΩΝ

4 ΑΠΟ ΤΗΣ ΓΗΣ ΕΣΤΑΙ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΤΟΙΣ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΕΝ ΤΩ ΑΓΙΩ ΚΑΙ ΕΣΤΑΙ ΤΟΙΣ ΕΓΓΙΖΟΥΣΙ ΛΕΙΤΟΥΡΓΕΙΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΤΟΠΟΣ ΕΙΣ ΟΙΚΟΥΣ ΑΦΩΡΙΣΜΕΝΟΥΣ ΤΩ ΑΓΙΑΣΜΩ ΑΥΤΩΝ

5 ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΧΙΛΙΑΔΕΣ ΜΗΚΟΣ ΚΑΙ ΕΥΡΟΣ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΣΤΑΙ ΤΟΙΣ ΛΕΥΙΤΑΙΣ ΤΟΙΣ ΛΕΙΤΟΥΡΓΟΥΣΙΝ ΤΩ ΟΙΚΩ ΑΥΤΟΙΣ ΕΙΣ ΚΑΤΑΣΧΕΣΙΝ ΠΟΛΕΙΣ ΤΟΥ ΚΑΤΟΙΚΕΙΝ

6 ΚΑΙ ΤΗΝ ΚΑΤΑΣΧΕΣΙΝ ΤΗΣ ΠΟΛΕΩΣ ΔΩΣΕΙΣ ΠΕΝΤΕ ΧΙΛΙΑΔΑΣ ΕΥΡΟΣ ΚΑΙ ΜΗΚΟΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΟΝ ΤΡΟΠΟΝ Η ΑΠΑΡΧΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΙ ΟΙΚΩ ΙΣΡΑΗΛ ΕΣΟΝΤΑΙ

7 ΚΑΙ ΤΩ ΗΓΟΥΜΕΝΩ ΕΚ ΤΟΥΤΟΥ ΚΑΙ ΑΠΟ ΤΟΥΤΟΥ ΕΙΣ ΤΑΣ ΑΠΑΡΧΑΣ ΤΩΝ ΑΓΙΩΝ ΕΙΣ ΚΑΤΑΣΧΕΣΙΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΩΝ ΑΠΑΡΧΩΝ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΤΗΣ ΠΟΛΕΩΣ ΤΑ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΤΟ ΜΗΚΟΣ ΩΣ ΜΙΑ ΤΩΝ ΜΕΡΙΔΩΝ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΟ ΜΗΚΟΣ ΕΠΙ ΤΑ ΟΡΙΑ ΤΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΤΗΣ ΓΗΣ

8 ΚΑΙ ΕΣΤΑΙ ΑΥΤΩ ΕΙΣ ΚΑΤΑΣΧΕΣΙΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΟΥ ΚΑΤΑΔΥΝΑΣΤΕΥΣΟΥΣΙΝ ΟΥΚΕΤΙ ΟΙ ΑΦΗΓΟΥΜΕΝΟΙ ΤΟΥ ΙΣΡΑΗΛ ΤΟΝ ΛΑΟΝ ΜΟΥ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΤΑ ΦΥΛΑΣ ΑΥΤΩΝ

9 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ ΙΚΑΝΟΥΣΘΩ ΥΜΙΝ ΟΙ ΑΦΗΓΟΥΜΕΝΟΙ ΤΟΥ ΙΣΡΑΗΛ ΑΔΙΚΙΑΝ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑΝ ΑΦΕΛΕΣΘΕ ΚΑΙ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΠΟΙΗΣΑΤΕ ΕΞΑΡΑΤΕ ΚΑΤΑΔΥΝΑΣΤΕΙΑΝ ΑΠΟ ΤΟΥ ΛΑΟΥ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ

10 ΖΥΓΟΣ ΔΙΚΑΙΟΣ ΚΑΙ ΜΕΤΡΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΧΟΙΝΙΞ ΔΙΚΑΙΑ ΕΣΤΩ ΥΜΙΝ

11 ΤΟ ΜΕΤΡΟΝ ΚΑΙ Η ΧΟΙΝΙΞ ΟΜΟΙΩΣ ΜΙΑ ΕΣΤΑΙ ΤΟΥ ΛΑΜΒΑΝΕΙΝ ΤΟ ΔΕΚΑΤΟΝ ΤΟΥ ΓΟΜΟΡ Η ΧΟΙΝΙΞ ΚΑΙ ΤΟ ΔΕΚΑΤΟΝ ΤΟΥ ΓΟΜΟΡ ΤΟ ΜΕΤΡΟΝ ΠΡΟΣ ΤΟ ΓΟΜΟΡ ΕΣΤΑΙ ΙΣΟΝ

12 ΚΑΙ ΤΟ ΣΤΑΘΜΙΟΝ ΕΙΚΟΣΙ ΟΒΟΛΟΙ ΟΙ ΠΕΝΤΕ ΣΙΚΛΟΙ ΠΕΝΤΕ ΚΑΙ ΟΙ ΔΕΚΑ ΣΙΚΛΟΙ ΔΕΚΑ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΣΙΚΛΟΙ Η ΜΝΑ ΕΣΤΑΙ ΥΜΙΝ

13 ΚΑΙ ΑΥΤΗ Η ΑΠΑΡΧΗ ΗΝ ΑΦΟΡΙΕΙΤΕ ΕΚΤΟΝ ΤΟΥ ΜΕΤΡΟΥ ΑΠΟ ΤΟΥ ΓΟΜΟΡ ΤΟΥ ΠΥΡΟΥ ΚΑΙ ΤΟ ΕΚΤΟΝ ΤΟΥ ΟΙΦΙ ΑΠΟ ΤΟΥ ΚΟΡΟΥ ΤΩΝ ΚΡΙΘΩΝ

14 ΚΑΙ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΕΛΑΙΟΥ ΚΟΤΥΛΗΝ ΕΛΑΙΟΥ ΑΠΟ ΔΕΚΑ ΚΟΤΥΛΩΝ ΟΤΙ ΑΙ ΔΕΚΑ ΚΟΤΥΛΑΙ ΕΙΣΙΝ ΓΟΜΟΡ

15 ΚΑΙ ΠΡΟΒΑΤΟΝ ΑΠΟ ΤΩΝ ΔΕΚΑ ΠΡΟΒΑΤΩΝ ΑΦΑΙΡΕΜΑ ΕΚ ΠΑΣΩΝ ΤΩΝ ΠΑΤΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ ΕΙΣ ΘΥΣΙΑΣ ΚΑΙ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΕΙΣ ΣΩΤΗΡΙΟΥ ΤΟΥ ΕΞΙΛΑΣΚΕΣΘΑΙ ΠΕΡΙ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ

16 ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΔΩΣΕΙ ΤΗΝ ΑΠΑΡΧΗΝ ΤΑΥΤΗΝ ΤΩ ΑΦΗΓΟΥΜΕΝΩ ΤΟΥ ΙΣΡΑΗΛ

17 ΚΑΙ ΔΙΑ ΤΟΥ ΑΦΗΓΟΥΜΕΝΟΥ ΕΣΤΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΑΙ ΘΥΣΙΑΙ ΚΑΙ ΑΙ ΣΠΟΝΔΑΙ ΕΣΟΝΤΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΝΟΥΜΗΝΙΑΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΣΑΒΒΑΤΟΙΣ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΕΟΡΤΑΙΣ ΟΙΚΟΥ ΙΣΡΑΗΛ ΑΥΤΟΣ ΠΟΙΗΣΕΙ ΤΑ ΥΠΕΡ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΗΝ ΘΥΣΙΑΝ ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΤΑ ΤΟΥ ΣΩΤΗΡΙΟΥ ΤΟΥ ΕΞΙΛΑΣΚΕΣΘΑΙ ΥΠΕΡ ΤΟΥ ΟΙΚΟΥ ΙΣΡΑΗΛ

18 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΛΗΜΨΕΣΘΕ ΜΟΣΧΟΝ ΕΚ ΒΟΩΝ ΑΜΩΜΟΝ ΤΟΥ ΕΞΙΛΑΣΑΣΘΑΙ ΤΟ ΑΓΙΟΝ

19 ΚΑΙ ΛΗΜΨΕΤΑΙ Ο ΙΕΡΕΥΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΕΞΙΛΑΣΜΟΥ ΚΑΙ ΔΩΣΕΙ ΕΠΙ ΤΑΣ ΦΛΙΑΣ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΠΙ

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ΤΑΣ ΤΕΣΣΑΡΑΣ ΓΩΝΙΑΣ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΕΠΙ ΤΑΣ ΦΛΙΑΣ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΕΣΩΤΕΡΑΣ

20 ΚΑΙ ΟΥΤΩΣ ΠΟΙΗΣΕΙΣ ΕΝ ΤΩ ΕΒΔΟΜΩ ΜΗΝΙ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΛΗΜΨΗ ΠΑΡ' ΕΚΑΣΤΟΥ ΑΠΟΜΟΙΡΑΝ ΚΑΙ ΕΞΙΛΑΣΕΣΘΕ ΤΟΝ ΟΙΚΟΝ

21 ΚΑΙ ΕΝ ΤΩ ΠΡΩΤΩ ΜΗΝΙ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΕΣΤΑΙ ΥΜΙΝ ΤΟ ΠΑΣΧΑ ΕΟΡΤΗ ΕΠΤΑ ΗΜΕΡΑΣ ΑΖΥΜΑ ΕΔΕΣΘΕ

22 ΚΑΙ ΠΟΙΗΣΕΙ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΠΕΡ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΥΠΕΡ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΤΗΣ ΓΗΣ ΜΟΣΧΟΝ ΥΠΕΡ ΑΜΑΡΤΙΑΣ

23 ΚΑΙ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΤΗΣ ΕΟΡΤΗΣ ΠΟΙΗΣΕΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΤΩ ΚΥΡΙΩ ΕΠΤΑ ΜΟΣΧΟΥΣ ΚΑΙ ΕΠΤΑ ΚΡΙΟΥΣ ΑΜΩΜΟΥΣ ΚΑΘ' ΗΜΕΡΑΝ ΤΑΣ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΙ ΥΠΕΡ ΑΜΑΡΤΙΑΣ ΕΡΙΦΟΝ ΑΙΓΩΝ ΚΑΘ' ΗΜΕΡΑΝ

24 ΚΑΙ ΘΥΣΙΑΝ ΠΕΜΜΑ ΤΩ ΜΟΣΧΩ ΚΑΙ ΠΕΜΜΑ ΤΩ ΚΡΙΩ ΠΟΙΗΣΕΙΣ ΚΑΙ ΕΛΑΙΟΥ ΤΟ ΙΝ ΤΩ ΠΕΜΜΑΤΙ

25 ΚΑΙ ΕΝ ΤΩ ΕΒΔΟΜΩ ΜΗΝΙ ΠΕΝΤΕΚΑΙΔΕΚΑΤΗ ΤΟΥ ΜΗΝΟΣ ΕΝ ΤΗ ΕΟΡΤΗ ΠΟΙΗΣΕΙΣ ΚΑΤΑ ΤΑ ΑΥΤΑ ΕΠΤΑ ΗΜΕΡΑΣ ΚΑΘΩΣ ΤΑ ΥΠΕΡ ΤΗΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΚΑΘΩΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΚΑΘΩΣ ΤΟ ΜΑΝΑΑ ΚΑΙ ΚΑΘΩΣ ΤΟ ΕΛΑΙΟΝ

EZEKIEL (JEZEKIEL) CHAPTER 46

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ ΠΥΛΗ Η ΕΝ ΤΗ ΑΥΛΗ ΤΗ ΕΣΩΤΕΡΑ Η ΒΛΕΠΟΥΣΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΣΤΑΙ ΚΕΚΛΕΙΣΜΕΝΗ ΕΞ ΗΜΕΡΑΣ ΤΑΣ ΕΝΕΡΓΟΥΣ ΕΝ ΔΕ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΑΝΟΙΧΘΗΣΕΤΑΙ ΚΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΝΟΥΜΗΝΙΑΣ ΑΝΟΙΧΘΗΣΕΤΑΙ

2 ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΟΥ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΕΞΩΘΕΝ ΚΑΙ ΣΤΗΣΕΤΑΙ ΕΠΙ ΤΑ ΠΡΟΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΠΟΙΗΣΟΥΣΙΝ ΟΙ ΙΕΡΕΙΣ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΤΟΥ ΣΩΤΗΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΣΕΙ ΕΠΙ ΤΟΥ ΠΡΟΘΥΡΟΥ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ Η ΠΥΛΗ ΟΥ ΜΗ ΚΛΕΙΣΘΗ ΕΩΣ ΕΣΠΕΡΑΣ

3 ΚΑΙ ΠΡΟΣΚΥΝΗΣΕΙ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΚΑΤΑ ΤΑ ΠΡΟΘΥΡΑ ΤΗΣ ΠΥΛΗΣ ΕΚΕΙΝΗΣ ΕΝ ΤΟΙΣ ΣΑΒΒΑΤΟΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΝΟΥΜΗΝΙΑΙΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ

4 ΚΑΙ ΤΑ ΟΛΟΚΑΥΤΩΜΑΤΑ ΠΡΟΣΟΙΣΕΙ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΤΩ ΚΥΡΙΩ ΕΝ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΕΞ ΑΜΝΟΥΣ ΑΜΩΜΟΥΣ ΚΑΙ ΚΡΙΟΝ ΑΜΩΜΟΝ

5 ΚΑΙ ΜΑΝΑΑ ΠΕΜΜΑ ΤΩ ΚΡΙΩ ΚΑΙ ΤΟΙΣ ΑΜΝΟΙΣ ΘΥΣΙΑΝ ΔΟΜΑ ΧΕΙΡΟΣ ΑΥΤΟΥ ΚΑΙ ΕΛΑΙΟΥ ΤΟ ΙΝ ΤΩ ΠΕΜΜΑΤΙ

6 ΚΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΝΟΥΜΗΝΙΑΣ ΜΟΣΧΟΝ ΑΜΩΜΟΝ ΚΑΙ ΕΞ ΑΜΝΟΥΣ ΚΑΙ ΚΡΙΟΣ ΑΜΩΜΟΣ ΕΣΤΑΙ

7 ΚΑΙ ΠΕΜΜΑ ΤΩ ΚΡΙΩ ΚΑΙ ΠΕΜΜΑ ΤΩ ΜΟΣΧΩ ΕΣΤΑΙ ΜΑΝΑΑ ΚΑΙ ΤΟΙΣ ΑΜΝΟΙΣ ΚΑΘΩΣ ΕΑΝ ΕΚΠΟΙΗ Η ΧΕΙΡ ΑΥΤΟΥ ΚΑΙ ΕΛΑΙΟΥ ΤΟ ΙΝ ΤΩ ΠΕΜΜΑΤΙ

8 ΚΑΙ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΤΟΝ ΑΦΗΓΟΥΜΕΝΟΝ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΟΥ ΑΙΛΑΜ ΤΗΣ ΠΥΛΗΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΚΑΙ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΕΞΕΛΕΥΣΕΤΑΙ

9 ΚΑΙ ΟΤΑΝ ΕΙΣΠΟΡΕΥΗΤΑΙ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΠΡΟΣΚΥΝΕΙΝ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΝΟΤΟΝ ΚΑΙ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΝΟΤΟΝ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΟΥΚ ΑΝΑΣΤΡΕΨΕΙ ΚΑΤΑ ΤΗΝ ΠΥΛΗΝ ΗΝ ΕΙΣΕΛΗΛΥΘΕΝ ΑΛΛ' Η ΚΑΤ' ΕΥΘΥ ΑΥΤΗΣ ΕΞΕΛΕΥΣΕΤΑΙ

10 ΚΑΙ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΝ ΤΩ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΥΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΩ ΕΚΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΥΣ ΕΞΕΛΕΥΣΕΤΑΙ

11 ΚΑΙ ΕΝ ΤΑΙΣ ΕΟΡΤΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΠΑΝΗΓΥΡΕΣΙΝ ΕΣΤΑΙ ΤΟ ΜΑΝΑΑ ΠΕΜΜΑ ΤΩ ΜΟΣΧΩ ΚΑΙ ΠΕΜΜΑ ΤΩ ΚΡΙΩ ΚΑΙ ΤΟΙΣ ΑΜΝΟΙΣ ΚΑΘΩΣ ΑΝ ΕΚΠΟΙΗ Η ΧΕΙΡ ΑΥΤΟΥ ΚΑΙ ΕΛΑΙΟΥ ΤΟ ΙΝ ΤΩ ΠΕΜΜΑΤΙ

12 ΕΑΝ ΔΕ ΠΟΙΗΣΗ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΟΜΟΛΟΓΙΑΝ ΟΛΟΚΑΥΤΩΜΑ ΣΩΤΗΡΙΟΥ ΤΩ ΚΥΡΙΩ ΚΑΙ ΑΝΟΙΞΕΙ ΕΑΥΤΩ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΒΛΕΠΟΥΣΑΝ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΠΟΙΗΣΕΙ ΤΟ ΟΛΟΚΑΥΤΩΜΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΤΟΥ ΣΩΤΗΡΙΟΥ ΑΥΤΟΥ ΟΝ ΤΡΟΠΟΝ ΠΟΙΕΙ ΕΝ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΚΛΕΙΣΕΙ ΤΑΣ ΘΥΡΑΣ ΜΕΤΑ ΤΟ ΕΞΕΛΘΕΙΝ ΑΥΤΟΝ

13 ΚΑΙ ΑΜΝΟΝ ΕΝΙΑΥΣΙΟΝ ΑΜΩΜΟΝ ΠΟΙΗΣΕΙ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΚΑΘ' ΗΜΕΡΑΝ ΤΩ ΚΥΡΙΩ ΠΡΩΙ ΠΟΙΗΣΕΙ ΑΥΤΟΝ

14 ΚΑΙ ΜΑΝΑΑ ΠΟΙΗΣΕΙ ΕΠ' ΑΥΤΩ ΤΟ ΠΡΩΙ ΕΚΤΟΝ ΤΟΥ ΜΕΤΡΟΥ ΚΑΙ ΕΛΑΙΟΥ ΤΟ ΤΡΙΤΟΝ ΤΟΥ ΙΝ ΤΟΥ ΑΝΑΜΕΙΞΑΙ ΤΗΝ ΣΕΜΙΔΑΛΙΝ ΜΑΝΑΑ ΤΩ ΚΥΡΙΩ ΠΡΟΣΤΑΓΜΑ ΔΙΑ ΠΑΝΤΟΣ

15 ΠΟΙΗΣΕΤΕ ΤΟΝ ΑΜΝΟΝ ΚΑΙ ΤΟ ΜΑΝΑΑ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΠΟΙΗΣΕΤΕ ΤΟ ΠΡΩΙ ΟΛΟΚΑΥΤΩΜΑ ΔΙΑ ΠΑΝΤΟΣ

16 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ ΕΑΝ ΔΩ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΔΟΜΑ ΕΝΙ ΕΚ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΤΟΥΤΟ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΕΣΤΑΙ ΚΑΤΑΣΧΕΣΙΣ ΕΝ ΚΛΗΡΟΝΟΜΙΑ

17 ΕΑΝ ΔΕ ΔΩ ΔΟΜΑ ΕΝΙ ΤΩΝ ΠΑΙΔΩΝ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΑΥΤΩ ΕΩΣ ΤΟΥ ΕΤΟΥΣ ΤΗΣ ΑΦΕΣΕΩΣ ΚΑΙ ΑΠΟΔΩΣΕΙ ΤΩ ΑΦΗΓΟΥΜΕΝΩ ΠΛΗΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΑΥΤΟΙΣ ΕΣΤΑΙ

18 ΚΑΙ ΟΥ ΜΗ ΛΑΒΗ Ο ΑΦΗΓΟΥΜΕΝΟΣ ΕΚ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΤΟΥ ΛΑΟΥ ΚΑΤΑΔΥΝΑΣΤΕΥΣΑΙ ΑΥΤΟΥΣ ΕΚ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΑΥΤΟΥ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΙ ΤΟΙΣ ΥΙΟΙΣ ΑΥΤΟΥ ΟΠΩΣ ΜΗ ΔΙΑΣΚΟΡΠΙΖΗΤΑΙ Ο ΛΑΟΣ ΜΟΥ ΕΚΑΣΤΟΣ ΕΚ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΑΥΤΟΥ

19 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΕΙΣΟΔΟΝ ΤΗΣ ΚΑΤΑ ΝΩΤΟΥ ΤΗΣ ΠΥΛΗΣ ΕΙΣ ΤΗΝ ΕΞΕΔΡΑΝ ΤΩΝ ΑΓΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΤΗΝ ΒΛΕΠΟΥΣΑΝ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΙΔΟΥ ΤΟΠΟΣ ΕΚΕΙ ΚΕΧΩΡΙΣΜΕΝΟΣ

20 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΥΤΟΣ Ο ΤΟΠΟΣ ΕΣΤΙΝ ΟΥ ΕΨΗΣΟΥΣΙΝ ΕΚΕΙ ΟΙ ΙΕΡΕΙΣ ΤΑ ΥΠΕΡ ΑΓΝΟΙΑΣ ΚΑΙ ΤΑ ΥΠΕΡ ΑΜΑΡΤΙΑΣ ΚΑΙ ΕΚΕΙ ΠΕΨΟΥΣΙ ΤΟ ΜΑΝΑΑ ΤΟ ΠΑΡΑΠΑΝ ΤΟΥ ΜΗ ΕΚΦΕΡΕΙΝ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΤΕΡΑΝ ΤΟΥ ΑΓΙΑΖΕΙΝ ΤΟΝ ΛΑΟΝ

21 ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΤΕΡΑΝ ΚΑΙ ΠΕΡΙΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΙΔΟΥ ΑΥΛΗ ΚΑΤΑ ΤΟ ΚΛΙΤΟΣ ΤΗΣ ΑΥΛΗΣ ΑΥΛΗ ΚΑΤΑ ΤΟ ΚΛΙΤΟΣ ΤΗΣ ΑΥΛΗΣ

22 ΕΠΙ ΤΑ ΤΕΣΣΑΡΑ ΚΛΙΤΗ ΤΗΣ ΑΥΛΗΣ ΑΥΛΗ ΜΙΚΡΑ ΜΗΚΟΣ ΠΗΧΩΝ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΥΡΟΣ ΠΗΧΩΝ ΤΡΙΑΚΟΝΤΑ ΜΕΤΡΟΝ ΕΝ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ

23 ΚΑΙ ΕΞΕΔΡΑΙ ΚΥΚΛΩ ΕΝ ΑΥΤΑΙΣ ΚΥΚΛΩ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΚΑΙ ΜΑΓΕΙΡΕΙΑ ΓΕΓΟΝΟΤΑ ΥΠΟΚΑΤΩ ΤΩΝ ΕΞΕΔΡΩΝ ΚΥΚΛΩ

24 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΥΤΟΙ ΟΙ ΟΙΚΟΙ ΤΩΝ ΜΑΓΕΙΡΕΙΩΝ ΟΥ ΕΨΗΣΟΥΣΙΝ ΕΚΕΙ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΤΩ ΟΙΚΩ ΤΑ ΘΥΜΑΤΑ ΤΟΥ ΛΑΟΥ

EZEKIEL (JEZEKIEL) CHAPTER 47

1 ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΑ ΠΡΟΘΥΡΑ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΙΔΟΥ ΥΔΩΡ ΕΞΕΠΟΡΕΥΕΤΟ ΥΠΟΚΑΤΩΘΕΝ ΤΟΥ ΑΙΘΡΙΟΥ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΟΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΟΙΚΟΥ ΕΒΛΕΠΕΝ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΤΟ ΥΔΩΡ ΚΑΤΕΒΑΙΝΕΝ ΑΠΟ ΤΟΥ ΚΛΙΤΟΥΣ ΤΟΥ ΔΕΞΙΟΥ ΑΠΟ ΝΟΤΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ

2 ΚΑΙ ΕΞΗΓΑΓΕΝ ΜΕ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΠΕΡΙΗΓΑΓΕΝ ΜΕ ΤΗΝ ΟΔΟΝ ΕΞΩΘΕΝ ΠΡΟΣ ΤΗΝ ΠΥΛΗΝ ΤΗΣ ΑΥΛΗΣ ΤΗΣ ΒΛΕΠΟΥΣΗΣ ΚΑΤ' ΑΝΑΤΟΛΑΣ ΚΑΙ ΙΔΟΥ ΤΟ ΥΔΩΡ ΚΑΤΕΦΕΡΕΤΟ ΑΠΟ ΤΟΥ ΚΛΙΤΟΥΣ ΤΟΥ ΔΕΞΙΟΥ

3 ΚΑΘΩΣ ΕΞΟΔΟΣ ΑΝΔΡΟΣ ΕΞ ΕΝΑΝΤΙΑΣ ΚΑΙ ΜΕΤΡΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΧΙΛΙΟΥΣ ΕΝ ΤΩ ΜΕΤΡΩ ΚΑΙ ΔΙΗΛΘΕΝ ΕΝ ΤΩ ΥΔΑΤΙ ΥΔΩΡ ΑΦΕΣΕΩΣ

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4 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΧΙΛΙΟΥΣ ΚΑΙ ΔΙΗΛΘΕΝ ΕΝ ΤΩ ΥΔΑΤΙ ΥΔΩΡ ΕΩΣ ΤΩΝ ΜΗΡΩΝ ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΧΙΛΙΟΥΣ ΚΑΙ ΔΙΗΛΘΕΝ ΥΔΩΡ ΕΩΣ ΟΣΦΥΟΣ
5 ΚΑΙ ΔΙΕΜΕΤΡΗΣΕΝ ΧΙΛΙΟΥΣ ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ ΔΙΕΛΘΕΙΝ ΟΤΙ ΕΞΥΒΡΙΖΕΝ ΤΟ ΥΔΩΡ ΩΣ ΡΟΙΖΟΣ ΧΕΙΜΑΡΡΟΥ ΟΝ ΟΥ ΔΙΑΒΗΣΟΝΤΑΙ
6 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΕΙ ΕΩΡΑΚΑΣ ΥΙΕ ΑΝΘΡΩΠΟΥ ΚΑΙ ΗΓΑΓΕΝ ΜΕ ΕΠΙ ΤΟ ΧΕΙΛΟΣ ΤΟΥ ΠΟΤΑΜΟΥ
7 ΕΝ ΤΗ ΕΠΙΣΤΡΟΦΗ ΜΟΥ ΚΑΙ ΙΔΟΥ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΤΟΥ ΠΟΤΑΜΟΥ ΔΕΝΔΡΑ ΠΟΛΛΑ ΣΦΟΔΡΑ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ
8 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΤΟ ΥΔΩΡ ΤΟΥΤΟ ΤΟ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΤΗΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΚΑΤΕΒΑΙΝΕΝ ΕΠΙ ΤΗΝ ΑΡΑΒΙΑΝ ΚΑΙ ΗΡΧΕΤΟ ΕΩΣ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΠΙ ΤΟ ΥΔΩΡ ΤΗΣ ΔΙΕΚΒΟΛΗΣ ΚΑΙ ΥΓΙΑΣΕΙ ΤΑ ΥΔΑΤΑ
9 ΚΑΙ ΕΣΤΑΙ ΠΑΣΑ ΨΥΧΗ ΤΩΝ ΖΩΩΝ ΤΩΝ ΕΚΖΕΟΝΤΩΝ ΕΠΙ ΠΑΝΤΑ ΕΦ' Α ΑΝ ΕΠΕΛΘΗ ΕΚΕΙ Ο ΠΟΤΑΜΟΣ ΖΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΕΚΕΙ ΙΧΘΥΣ ΠΟΛΥΣ ΣΦΟΔΡΑ ΟΤΙ ΗΚΕΙ ΕΚΕΙ ΤΟ ΥΔΩΡ ΤΟΥΤΟ ΚΑΙ ΥΓΙΑΣΕΙ ΚΑΙ ΖΗΣΕΤΑΙ ΠΑΝ ΕΦ' Ο ΑΝ ΕΠΕΛΘΗ Ο ΠΟΤΑΜΟΣ ΕΚΕΙ ΖΗΣΕΤΑΙ
10 ΚΑΙ ΣΤΗΣΟΝΤΑΙ ΕΚΕΙ ΑΛΕΕΙΣ ΑΠΟ ΑΙΝΓΑΔΙΝ ΕΩΣ ΑΙΝΑΓΑΛΙΜ ΨΥΓΜΟΣ ΣΑΓΗΝΩΝ ΕΣΤΑΙ ΚΑΘ' ΑΥΤΗΝ ΕΣΤΑΙ ΚΑΙ ΟΙ ΙΧΘΥΕΣ ΑΥΤΗΣ ΩΣ ΟΙ ΙΧΘΥΕΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΠΛΗΘΟΣ ΠΟΛΥ ΣΦΟΔΡΑ
11 ΚΑΙ ΕΝ ΤΗ ΔΙΕΚΒΟΛΗ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΗ ΕΠΙΣΤΡΟΦΗ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΗ ΥΠΕΡΑΡΣΕΙ ΑΥΤΟΥ ΟΥ ΜΗ ΥΓΙΑΣΩΣΙΝ ΕΙΣ ΑΛΑΣ ΔΕΔΟΝΤΑΙ
12 ΚΑΙ ΕΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΑΝΑΒΗΣΕΤΑΙ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΑΥΤΟΥ ΕΝΘΕΝ ΚΑΙ ΕΝΘΕΝ ΠΑΝ ΞΥΛΟΝ ΒΡΩΣΙΜΟΝ ΟΥ ΜΗ ΠΑΛΑΙΩΘΗ ΕΠ' ΑΥΤΟΥ ΟΥΔΕ ΜΗ ΕΚΛΙΠΗ Ο ΚΑΡΠΟΣ ΑΥΤΟΥ ΤΗΣ ΚΑΙΝΟΤΗΤΟΣ ΑΥΤΟΥ ΠΡΩΤΟΒΟΛΗΣΕΙ ΔΙΟΤΙ ΤΑ ΥΔΑΤΑ ΑΥΤΩΝ ΕΚ ΤΩΝ ΑΓΙΩΝ ΤΑΥΤΑ ΕΚΠΟΡΕΥΕΤΑΙ ΚΑΙ ΕΣΤΑΙ Ο ΚΑΡΠΟΣ ΑΥΤΩΝ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΑΝΑΒΑΣΙΣ ΑΥΤΩΝ ΕΙΣ ΥΓΙΕΙΑΝ
13 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ ΤΑΥΤΑ ΤΑ ΟΡΙΑ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΤΕ ΤΗΣ ΓΗΣ ΤΑΙΣ ΔΩΔΕΚΑ ΦΥΛΑΙΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΠΡΟΣΘΕΣΙΣ ΣΧΟΙΝΙΣΜΑΤΟΣ
14 ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΤΕ ΑΥΤΗΝ ΕΚΑΣΤΟΣ ΚΑΘΩΣ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΕΙΣ ΗΝ ΗΡΑ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΤΟΥ ΔΟΥΝΑΙ ΑΥΤΗΝ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΚΑΙ ΠΕΣΕΙΤΑΙ Η ΓΗ ΑΥΤΗ ΥΜΙΝ ΕΝ ΚΛΗΡΟΝΟΜΙΑ
15 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΡΙΑ ΤΗΣ ΓΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΑΠΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΤΗΣ ΚΑΤΑΒΑΙΝΟΥΣΗΣ ΚΑΙ ΠΕΡΙΣΧΙΖΟΥΣΗΣ ΤΗΣ ΕΙΣΟΔΟΥ ΗΜΑΘ ΣΕΔΔΑΔΑ
16 ΒΗΡΩΘΑ ΣΕΒΡΑΙΜ ΗΛΙΑΜ ΑΝΑ ΜΕΣΟΝ ΟΡΙΩΝ ΔΑΜΑΣΚΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΟΡΙΩΝ ΗΜΑΘ ΑΥΛΗ ΤΟΥ ΣΑΥΝΑΝ ΑΙ ΕΙΣΙΝ ΕΠΑΝΩ ΤΩΝ ΟΡΙΩΝ ΑΥΡΑΝΙΤΙΔΟΣ
17 ΤΑΥΤΑ ΤΑ ΟΡΙΑ ΑΠΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΑΠΟ ΤΗΣ ΑΥΛΗΣ ΤΟΥ ΑΙΝΑΝ ΟΡΙΑ ΔΑΜΑΣΚΟΥ ΚΑΙ ΤΑ ΠΡΟΣ ΒΟΡΡΑΝ
18 ΚΑΙ ΤΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΑΥΡΑΝΙΤΙΔΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΔΑΜΑΣΚΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΑΛΑΑΔΙΤΙΔΟΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΗΣ ΤΟΥ ΙΣΡΑΗΛ Ο ΙΟΡΔΑΝΗΣ ΔΙΟΡΙΖΕΙ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΦΟΙΝΙΚΩΝΟΣ ΤΑΥΤΑ ΤΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ
19 ΚΑΙ ΤΑ ΠΡΟΣ ΝΟΤΟΝ ΚΑΙ ΛΙΒΑ ΑΠΟ ΘΑΙΜΑΝ ΚΑΙ ΦΟΙΝΙΚΩΝΟΣ ΕΩΣ ΥΔΑΤΟΣ ΜΑΡΙΜΩΘ ΚΑΔΗΣ ΠΑΡΕΚΤΕΙΝΟΝ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΜΕΓΑΛΗΝ ΤΟΥΤΟ ΤΟ ΜΕΡΟΣ ΝΟΤΟΣ ΚΑΙ ΛΙΨ
20 ΤΟΥΤΟ ΤΟ ΜΕΡΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΟΡΙΖΕΙ ΕΩΣ ΚΑΤΕΝΑΝΤΙ ΤΗΣ ΕΙΣΟΔΟΥ ΗΜΑΘ ΕΩΣ ΕΙΣΟΔΟΥ ΑΥΤΟΥ ΤΑΥΤΑ ΕΣΤΙΝ ΤΑ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΗΜΑΘ
21 ΚΑΙ ΔΙΑΜΕΡΙΣΕΤΕ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΑΥΤΟΙΣ ΤΑΙΣ ΦΥΛΑΙΣ ΤΟΥ ΙΣΡΑΗΛ
22 ΒΑΛΕΙΤΕ ΑΥΤΗΝ ΕΝ ΚΛΗΡΩ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΠΡΟΣΗΛΥΤΟΙΣ ΤΟΙΣ ΠΑΡΟΙΚΟΥΣΙΝ ΕΝ ΜΕΣΩ ΥΜΩΝ ΟΙΤΙΝΕΣ ΕΓΕΝΝΗΣΑΝ ΥΙΟΥΣ ΕΝ ΜΕΣΩ ΥΜΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΥΜΙΝ ΩΣ ΑΥΤΟΧΘΟΝΕΣ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΟΥ ΙΣΡΑΗΛ ΜΕΘ' ΥΜΩΝ ΦΑΓΟΝΤΑΙ ΕΝ ΚΛΗΡΟΝΟΜΙΑ ΕΝ ΜΕΣΩ ΤΩΝ ΦΥΛΩΝ ΤΟΥ ΙΣΡΑΗΛ
23 ΚΑΙ ΕΣΟΝΤΑΙ ΕΝ ΦΥΛΗ ΠΡΟΣΗΛΥΤΩΝ ΕΝ ΤΟΙΣ ΠΡΟΣΗΛΥΤΟΙΣ ΤΟΙΣ ΜΕΤ' ΑΥΤΩΝ ΕΚΕΙ ΔΩΣΕΤΕ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΙΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΘΕΟΣ

EZEKIEL (JEZEKIEL) CHAPTER 48

1 ΚΑΙ ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΦΥΛΩΝ ΑΠΟ ΤΗΣ ΑΡΧΗΣ ΤΗΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΤΑ ΤΟ ΜΕΡΟΣ ΤΗΣ ΚΑΤΑΒΑΣΕΩΣ ΤΟΥ ΠΕΡΙΣΧΙΖΟΝΤΟΣ ΕΠΙ ΤΗΝ ΕΙΣΟΔΟΝ ΤΗΣ ΗΜΑΘ ΑΥΛΗΣ ΤΟΥ ΑΙΝΑΝ ΟΡΙΟΝ ΔΑΜΑΣΚΟΥ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΤΑ ΜΕΡΟΣ ΗΜΑΘ ΑΥΛΗΣ ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΤΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΔΑΝ ΜΙΑ
2 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΤΟΥ ΔΑΝ ΤΑ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΑΣΗΡ ΜΙΑ
3 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΑΣΗΡ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΝΕΦΘΑΛΙΜ ΜΙΑ
4 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΝΕΦΘΑΛΙ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΜΑΝΑΣΣΗ ΜΙΑ
5 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΜΑΝΑΣΣΗ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΕΦΡΑΙΜ ΜΙΑ
6 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΕΦΡΑΙΜ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΡΟΥΒΗΝ ΜΙΑ
7 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΡΟΥΒΗΝ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΙΟΥΔΑ ΜΙΑ
8 ΚΑΙ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΙΟΥΔΑ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΕΣΤΑΙ Η ΑΠΑΡΧΗ ΤΟΥ ΑΦΟΡΙΣΜΟΥ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΕΥΡΟΣ ΚΑΙ ΜΗΚΟΣ ΚΑΘΩΣ ΜΙΑ ΤΩΝ ΜΕΡΙΔΩΝ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΕΩΣ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΣΤΑΙ ΤΟ ΑΓΙΟΝ ΕΝ ΜΕΣΩ ΑΥΤΩΝ
9 ΑΠΑΡΧΗ ΗΝ ΑΦΟΡΙΟΥΣΙ ΤΩ ΚΥΡΙΩ ΜΗΚΟΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΥΡΟΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΧΙΛΙΑΔΕΣ
10 ΤΟΥΤΩΝ ΕΣΤΑΙ Η ΑΠΑΡΧΗ ΤΩΝ ΑΓΙΩΝ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΠΡΟΣ ΒΟΡΡΑΝ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΠΛΑΤΟΣ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΠΛΑΤΟΣ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΚΑΙ ΠΡΟΣ ΝΟΤΟΝ ΜΗΚΟΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΝΤΕ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΟ ΟΡΟΣ ΤΩΝ ΑΓΙΩΝ ΕΣΤΑΙ ΕΝ ΜΕΣΩ ΑΥΤΟΥ
11 ΤΟΙΣ ΙΕΡΕΥΣΙ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΥΙΟΙΣ ΣΑΔΔΟΥΚ ΤΟΙΣ ΦΥΛΑΣΣΟΥΣΙ ΤΑΣ ΦΥΛΑΚΑΣ ΤΟΥ ΟΙΚΟΥ ΟΙΤΙΝΕΣ ΟΥΚ ΕΠΛΑΝΗΘΗΣΑΝ ΕΝ ΤΗ ΠΛΑΝΗΣΕΙ ΥΙΩΝ ΙΣΡΑΗΛ ΟΝ ΤΡΟΠΟΝ ΕΠΛΑΝΗΘΗΣΑΝ ΟΙ ΛΕΥΙΤΑΙ
12 ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ Η ΑΠΑΡΧΗ ΔΕΔΟΜΕΝΗ ΕΚ ΤΩΝ ΑΠΑΡΧΩΝ ΤΗΣ ΓΗΣ ΑΓΙΟΝ ΑΓΙΩΝ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΛΕΥΙΤΩΝ
13 ΤΟΙΣ ΔΕ ΛΕΥΙΤΑΙΣ ΤΑ ΕΧΟΜΕΝΑ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΙΕΡΕΩΝ ΜΗΚΟΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΥΡΟΣ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΠΑΝ ΤΟ ΜΗΚΟΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΚΑΙ ΕΥΡΟΣ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ
14 ΟΥ ΠΡΑΘΗΣΕΤΑΙ ΕΞ ΑΥΤΟΥ ΟΥΔΕ ΚΑΤΑΜΕΤΡΗΘΗΣΕΤΑΙ ΟΥΔΕ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΤΑ ΠΡΩΤΟΓΕΝΗΜΑΤΑ ΤΗΣ ΓΗΣ ΟΤΙ ΑΓΙΟΝ ΕΣΤΙΝ ΤΩ ΚΥΡΙΩ
15 ΤΑΣ ΔΕ ΠΕΝΤΕ ΧΙΛΙΑΔΑΣ ΤΑΣ ΠΕΡΙΣΣΑΣ ΕΠΙ ΤΩ ΠΛΑΤΕΙ ΕΠΙ ΤΑΙΣ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΣΙΝ ΠΡΟΤΕΙΧΙΣΜΑ ΕΣΤΑΙ ΤΗ ΠΟΛΕΙ ΕΙΣ ΤΗΝ ΚΑΤΟΙΚΙΑΝ ΚΑΙ ΕΙΣ ΔΙΑΣΤΗΜΑ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ Η ΠΟΛΙΣ ΕΝ ΜΕΣΩ ΑΥΤΟΥ
16 ΚΑΙ ΤΑΥΤΑ ΤΑ ΜΕΤΡΑ ΑΥΤΗΣ ΑΠΟ ΤΩΝ ΠΡΟΣ ΒΟΡΡΑΝ ΠΕΝΤΑΚΟΣΙΟΙ ΚΑΙ ΤΕΤΡΑΚΙΣΧΙΛΙΟΙ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΣ ΝΟΤΟΝ ΠΕΝΤΑΚΟΣΙΟΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΠΕΝΤΑΚΟΣΙΟΙ ΚΑΙ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΚΑΙ ΑΠΟ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΤΕΤΡΑΚΙΣΧΙΛΙΟΥΣ ΠΕΝΤΑΚΟΣΙΟΥΣ
17 ΚΑΙ ΕΣΤΑΙ ΔΙΑΣΤΗΜΑ ΤΗ ΠΟΛΕΙ ΠΡΟΣ ΒΟΡΡΑΝ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΠΡΟΣ ΝΟΤΟΝ ΔΙΑΚΟΣΙΟΙ ΚΑΙ

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ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΔΙΑΚΟΣΙΟΙ ΠΕΝΤΗΚΟΝΤΑ

18 ΚΑΙ ΤΟ ΠΕΡΙΣΣΟΝ ΤΟΥ ΜΗΚΟΥΣ ΤΟ ΕΧΟΜΕΝΟΝ ΤΩΝ ΑΠΑΡΧΩΝ ΤΩΝ ΑΓΙΩΝ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΔΕΚΑ ΧΙΛΙΑΔΕΣ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΣΟΝΤΑΙ ΑΙ ΑΠΑΡΧΑΙ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΕΣΤΑΙ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ ΕΙΣ ΑΡΤΟΥΣ ΤΟΙΣ ΕΡΓΑΖΟΜΕΝΟΙΣ ΤΗΝ ΠΟΛΙΝ

19 ΟΙ ΔΕ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΠΟΛΙΝ ΕΡΓΩΝΤΑΙ ΑΥΤΗΝ ΕΚ ΠΑΣΩΝ ΤΩΝ ΦΥΛΩΝ ΤΟΥ ΙΣΡΑΗΛ

20 ΠΑΣΑ Η ΑΠΑΡΧΗ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΕΣ ΕΠΙ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΤΕΤΡΑΓΩΝΟΝ ΑΦΟΡΙΕΙΤΕ ΑΥΤΟΥ ΤΗΝ ΑΠΑΡΧΗΝ ΤΟΥ ΑΓΙΟΥ ΑΠΟ ΤΗΣ ΚΑΤΑΣΧΕΣΕΩΣ ΤΗΣ ΠΟΛΕΩΣ

21 ΤΟ ΔΕ ΠΕΡΙΣΣΟΝ ΤΩ ΑΦΗΓΟΥΜΕΝΩ ΕΚ ΤΟΥΤΟΥ ΚΑΙ ΕΚ ΤΟΥΤΟΥ ΑΠΟ ΤΩΝ ΑΠΑΡΧΩΝ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΣΧΕΣΙΝ ΤΗΣ ΠΟΛΕΩΣ ΕΠΙ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΜΗΚΟΣ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΕΠΙ ΠΕΝΤΕ ΚΑΙ ΕΙΚΟΣΙ ΧΙΛΙΑΔΑΣ ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΤΩΝ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΕΧΟΜΕΝΑ ΤΩΝ ΜΕΡΙΔΩΝ ΤΟΥ ΑΦΗΓΟΥΜΕΝΟΥ ΚΑΙ ΕΣΤΑΙ Η ΑΠΑΡΧΗ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΤΟ ΑΓΙΑΣΜΑ ΤΟΥ ΟΙΚΟΥ ΕΝ ΜΕΣΩ ΑΥΤΗΣ

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34 ΚΑΙ ΤΑ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΤΕΤΡΑΚΙΣΧΙΛΙΟΙ ΚΑΙ ΠΕΝΤΑΚΟΣΙΟΙ ΜΕΤΡΩ ΚΑΙ ΠΥΛΑΙ ΤΡΕΙΣ ΠΥΛΗ ΓΑΔ ΜΙΑ ΚΑΙ ΠΥΛΗ ΑΣΗΡ ΜΙΑ ΚΑΙ ΠΥΛΗ ΝΕΦΘΑΛΙΜ ΜΙΑ

35 ΚΥΚΛΩΜΑ ΔΕΚΑ ΚΑΙ ΟΚΤΩ ΧΙΛΙΑΔΕΣ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΗΣ ΠΟΛΕΩΣ ΑΦ' ΗΣ ΑΝ ΗΜΕΡΑΣ ΓΕΝΗΤΑΙ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ

THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Prayer of Azarias & the Song of the Three Holy Children; Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

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[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah [3:24-45] and Song of the Three Holy Children [3:46-87]; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BC. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

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DANIEL CHAPTER 1

1 ΕΠΙ ΒΑΣΙΛΕΩΣ ΙΩΑΚΙΜ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΤΟΥΣ ΤΡΙΤΟΥ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΠΟΛΙΟΡΚΕΙ ΑΥΤΗΝ

2 ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΗΝ ΚΥΡΙΟΣ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΙ ΙΩΑΚΙΜ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΜΕΡΟΣ ΤΙ ΤΩΝ ΙΕΡΩΝ ΣΚΕΥΩΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΗΝΕΓΚΕΝ ΑΥΤΑ ΕΙΣ ΒΑΒΥΛΩΝΑ ΚΑΙ ΑΠΗΡΕΙΣΑΤΟ ΑΥΤΑ ΕΝ ΤΩ ΕΙΔΩΛΙΩ ΑΥΤΟΥ

3 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΒΙΕΣΔΡΙ ΤΩ ΕΑΥΤΟΥ ΑΡΧΙΕΥΝΟΥΧΩ ΑΓΑΓΕΙΝ ΑΥΤΩ ΕΚ ΤΩΝ ΥΙΩΝ ΤΩΝ ΜΕΓΙΣΤΑΝΩΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΕΚ ΤΟΥ ΒΑΣΙΛΙΚΟΥ ΓΕΝΟΥΣ ΚΑΙ ΕΚ ΤΩΝ ΕΠΙΛΕΚΤΩΝ

4 ΝΕΑΝΙΣΚΟΥΣ ΑΜΩΜΟΥΣ ΚΑΙ ΕΥΕΙΔΕΙΣ ΚΑΙ ΕΠΙΣΤΗΜΟΝΑΣ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΚΑΙ ΓΡΑΜΜΑΤΙΚΟΥΣ ΚΑΙ ΣΥΝΕΤΟΥΣ ΚΑΙ ΣΟΦΟΥΣ ΚΑΙ ΙΣΧΥΟΝΤΑΣ ΩΣΤΕ ΕΙΝΑΙ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΔΙΔΑΞΑΙ ΑΥΤΟΥΣ ΓΡΑΜΜΑΤΑ ΚΑΙ ΔΙΑΛΕΚΤΟΝ ΧΑΛΔΑΙΚΗΝ

5 ΚΑΙ ΔΙΔΟΣΘΑΙ ΑΥΤΟΙΣ ΕΚΘΕΣΙΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΑΠΟ ΤΗΣ ΒΑΣΙΛΙΚΗΣ ΤΡΑΠΕΖΗΣ ΚΑΙ ΑΠΟ ΤΟΥ ΟΙΝΟΥ ΟΥ ΠΙΝΕΙ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΚΠΑΙΔΕΥΣΑΙ ΑΥΤΟΥΣ ΕΤΗ ΤΡΙΑ ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΣΤΗΣΑΙ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

6 ΚΑΙ ΗΣΑΝ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΤΩΝ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΔΑΝΙΗΛ ΑΝΑΝΙΑΣ ΜΙΣΑΗΛ ΑΖΑΡΙΑΣ

7 ΚΑΙ ΕΠΕΘΗΚΕΝ ΑΥΤΟΙΣ Ο ΑΡΧΙΕΥΝΟΥΧΟΣ ΟΝΟΜΑΤΑ ΤΩ ΜΕΝ ΔΑΝΙΗΛ ΒΑΛΤΑΣΑΡ ΤΩ ΔΕ ΑΝΑΝΙΑ ΣΕΔΡΑΧ ΚΑΙ ΤΩ ΜΙΣΑΗΛ ΜΙΣΑΧ ΚΑΙ ΤΩ ΑΖΑΡΙΑ ΑΒΔΕΝΑΓΩ

8 ΚΑΙ ΕΝΕΘΥΜΗΘΗ ΔΑΝΙΗΛ ΕΝ ΤΗ ΚΑΡΔΙΑ ΟΠΩΣ ΜΗ ΑΛΙΣΓΗΘΗ ΕΝ ΤΩ ΔΕΙΠΝΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΝ Ω ΠΙΝΕΙ ΟΙΝΩ ΚΑΙ ΗΞΙΩΣΕ ΤΟΝ ΑΡΧΙΕΥΝΟΥΧΟΝ ΙΝΑ ΜΗ ΣΥΜΜΟΛΥΝΘΗ

9 ΚΑΙ ΕΔΩΚΕ ΚΥΡΙΟΣ ΤΩ ΔΑΝΙΗΛ ΤΙΜΗΝ ΚΑΙ ΧΑΡΙΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΑΡΧΙΕΥΝΟΥΧΟΥ

10 ΚΑΙ ΕΙΠΕΝ Ο ΑΡΧΙΕΥΝΟΥΧΟΣ ΤΩ ΔΑΝΙΗΛ ΑΓΩΝΙΩ ΤΟΝ ΚΥΡΙΟΝ ΜΟΥ ΤΟΝ ΒΑΣΙΛΕΑ ΤΟΝ ΕΚΤΑΞΑΝΤΑ ΤΗΝ ΒΡΩΣΙΝ ΥΜΩΝ ΚΑΙ ΤΗΝ ΠΟΣΙΝ ΥΜΩΝ ΙΝΑ ΜΗ ΙΔΗ ΤΑ ΠΡΟΣΩΠΑ ΥΜΩΝ ΔΙΑΤΕΤΡΑΜΜΕΝΑ ΚΑΙ ΑΣΘΕΝΗ ΠΑΡΑ ΤΟΥΣ ΣΥΝΤΡΕΦΟΜΕΝΟΥΣ ΥΜΙΝ ΝΕΑΝΙΑΣ ΤΩΝ ΑΛΛΟΓΕΝΩΝ ΚΑΙ ΚΙΝΔΥΝΕΥΣΩ ΤΩ ΙΔΙΩ ΤΡΑΧΗΛΩ

11 ΚΑΙ ΕΙΠΕΝ ΔΑΝΙΗΛ ΑΒΙΕΣΔΡΙ ΤΩ ΑΝΑΔΕΙΧΘΕΝΤΙ ΑΡΧΙΕΥΝΟΥΧΩ ΕΠΙ ΤΟΝ ΔΑΝΙΗΛ ΑΝΑΝΙΑΝ ΜΙΣΑΗΛ ΑΖΑΡΙΑΝ

12 ΠΕΙΡΑΣΟΝ ΔΗ ΤΟΥΣ ΠΑΙΔΑΣ ΣΟΥ ΕΦ' ΗΜΕΡΑΣ ΔΕΚΑ ΚΑΙ ΔΟΘΗΤΩ ΗΜΙΝ ΑΠΟ ΤΩΝ ΟΣΠΡΙΩΝ ΤΗΣ ΓΗΣ ΩΣΤΕ ΚΑΠΤΕΙΝ ΚΑΙ ΥΔΡΟΠΟΤΕΙΝ

13 ΚΑΙ ΕΑΝ ΦΑΝΗ Η ΟΨΙΣ ΗΜΩΝ ΔΙΑΤΕΤΡΑΜΜΕΝΗ ΠΑΡΑ ΤΟΥΣ ΑΛΛΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΤΟΥΣ ΕΣΘΙΟΝΤΑΣ ΑΠΟ ΤΟΥ ΒΑΣΙΛΙΚΟΥ ΔΕΙΠΝΟΥ ΚΑΘΩΣ ΕΑΝ ΘΕΛΗΣ ΟΥΤΩ ΧΡΗΣΑΙ ΤΟΙΣ ΠΑΙΣΙ ΣΟΥ

14 ΚΑΙ ΕΧΡΗΣΑΤΟ ΑΥΤΟΙΣ ΤΟΝ ΤΡΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΠΕΙΡΑΣΕΝ ΑΥΤΟΥΣ ΗΜΕΡΑΣ ΔΕΚΑ

15 ΜΕΤΑ ΔΕ ΤΑΣ ΔΕΚΑ ΗΜΕΡΑΣ ΕΦΑΝΗ Η ΟΨΙΣ ΑΥΤΩΝ ΚΑΛΗ ΚΑΙ Η ΕΞΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΚΡΕΙΣΣΩΝ ΤΩΝ ΑΛΛΩΝ ΝΕΑΝΙΣΚΩΝ ΤΩΝ ΕΣΘΙΟΝΤΩΝ ΤΟ ΒΑΣΙΛΙΚΟΝ ΔΕΙΠΝΟΝ

16 ΚΑΙ ΗΝ ΑΒΙΕΣΔΡΙ ΑΝΑΙΡΟΥΜΕΝΟΣ ΤΟ ΔΕΙΠΝΟΝ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΑΥΤΩΝ ΚΑΙ ΑΝΤΕΔΙΔΟΥ ΑΥΤΟΙΣ ΑΠΟ ΤΩΝ ΟΣΠΡΙΩΝ

17 ΚΑΙ ΤΟΙΣ ΝΕΑΝΙΣΚΟΙΣ ΕΔΩΚΕΝ Ο ΚΥΡΙΟΣ ΕΠΙΣΤΗΜΗΝ ΚΑΙ ΣΥΝΕΣΙΝ ΚΑΙ ΦΡΟΝΗΣΙΝ ΕΝ ΠΑΣΗ ΓΡΑΜΜΑΤΙΚΗ ΤΕΧΝΗ ΚΑΙ ΤΩ ΔΑΝΙΗΛ ΕΔΩΚΕ ΣΥΝΕΣΙΝ ΕΝ ΠΑΝΤΙ ΡΗΜΑΤΙ ΚΑΙ ΟΡΑΜΑΤΙ ΚΑΙ ΕΝΥΠΝΙΟΙΣ ΚΑΙ ΕΝ ΠΑΣΗ ΣΟΦΙΑ

18 ΜΕΤΑ ΔΕ ΤΑΣ ΗΜΕΡΑΣ ΤΑΥΤΑΣ ΕΠΕΤΑΞΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΙΣΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣΗΧΘΗΣΑΝ ΑΠΟ ΤΟΥ ΑΡΧΙΕΥΝΟΥΧΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ

19 ΚΑΙ ΩΜΙΛΗΣΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗ ΕΝ ΤΟΙΣ ΣΟΦΟΙΣ ΟΜΟΙΟΣ ΤΩ ΔΑΝΙΗΛ ΚΑΙ ΑΝΑΝΙΑ ΚΑΙ ΜΙΣΑΗΛ ΚΑΙ ΑΖΑΡΙΑ ΚΑΙ ΗΣΑΝ ΠΑΡΑ ΤΩ ΒΑΣΙΛΕΙ

20 ΚΑΙ ΕΝ ΠΑΝΤΙ ΛΟΓΩ ΚΑΙ ΣΥΝΕΣΕΙ ΚΑΙ ΠΑΙΔΕΙΑ ΟΣΑ ΕΖΗΤΗΣΕ ΠΑΡ' ΑΥΤΩΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΤΕΛΑΒΕΝ ΑΥΤΟΥΣ ΣΟΦΩΤΕΡΟΥΣ ΔΕΚΑΠΛΑΣΙΩΣ ΥΠΕΡ ΤΟΥΣ ΣΟΦΙΣΤΑΣ ΚΑΙ ΤΟΥΣ ΦΙΛΟΣΟΦΟΥΣ ΤΟΥΣ ΕΝ ΠΑΣΗ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΕΔΟΞΑΣΕΝ ΑΥΤΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΑΝΕΔΕΙΞΕΝ ΑΥΤΟΥΣ ΣΟΦΟΥΣ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΑΥΤΟΥ ΕΝ ΠΡΑΓΜΑΣΙΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

21 ΚΑΙ ΗΝ ΔΑΝΙΗΛ ΕΩΣ ΤΟΥ ΠΡΩΤΟΥ ΕΤΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΚΥΡΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ

DANIEL CHAPTER 2

1 ΚΑΙ ΕΝ ΤΩ ΕΤΕΙ ΤΩ ΔΕΥΤΕΡΩ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΣΥΝΕΒΗ ΕΙΣ ΟΡΑΜΑΤΑ ΚΑΙ ΕΝΥΠΝΙΑ ΕΜΠΕΣΕΙΝ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΤΑΡΑΧΘΗΝΑΙ ΕΝ ΤΩ ΕΝΥΠΝΙΩ ΑΥΤΟΥ ΚΑΙ Ο ΥΠΝΟΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΑΠ' ΑΥΤΟΥ

2 ΚΑΙ ΕΠΕΤΑΞΕΝ Ο ΒΑΣΙΛΕΥΣ ΕΙΣΕΝΕΧΘΗΝΑΙ ΤΟΥΣ ΕΠΑΟΙΔΟΥΣ ΚΑΙ ΤΟΥΣ ΜΑΓΟΥΣ ΚΑΙ ΤΟΥΣ ΦΑΡΜΑΚΟΥΣ ΤΩΝ ΧΑΛΔΑΙΩΝ ΑΝΑΓΓΕΙΛΑΙ ΤΩ ΒΑΣΙΛΕΙ ΤΑ ΕΝΥΠΝΙΑ ΑΥΤΟΥ ΚΑΙ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΕΣΤΗΣΑΝ ΠΑΡΑ ΤΩ ΒΑΣΙΛΕΙ

3 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΕΝΥΠΝΙΟΝ ΕΩΡΑΚΑ ΚΑΙ ΕΚΙΝΗΘΗ ΜΟΥ ΤΟ ΠΝΕΥΜΑ ΕΠΙΓΝΩΝΑΙ ΟΥΝ ΘΕΛΩ ΤΟ ΕΝΥΠΝΙΟΝ

4 ΚΑΙ ΕΛΑΛΗΣΑΝ ΟΙ ΧΑΛΔΑΙΟΙ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΣΥΡΙΣΤΙ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΤΟΝ ΑΙΩΝΑ ΖΗΘΙ ΑΝΑΓΓΕΙΛΟΝ ΤΟ ΕΝΥΠΝΙΟΝ ΣΟΥ ΤΟΙΣ ΠΑΙΣΙ ΣΟΥ ΚΑΙ ΗΜΕΙΣ ΣΟΙ ΦΡΑΣΟΜΕΝ ΤΗΝ ΣΥΓΚΡΙΣΙΝ ΑΥΤΟΥ

5 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΕΙΠΕ ΤΟΙΣ ΧΑΛΔΑΙΟΙΣ ΟΤΙ ΕΑΝ ΜΗ ΑΠΑΓΓΕΙΛΗΤΕ ΜΟΙ ΕΠ' ΑΛΗΘΕΙΑΣ ΤΟ ΕΝΥΠΝΙΟΝ ΚΑΙ ΤΗΝ ΤΟΥΤΟΥ ΣΥΓΚΡΙΣΙΝ ΔΗΛΩΣΗΤΕ ΜΟΙ ΠΑΡΑΔΕΙΓΜΑΤΙΣΘΗΣΕΣΘΕ ΚΑΙ ΑΝΑΛΗΦΘΗΣΕΤΑΙ ΥΜΩΝ ΤΑ ΥΠΑΡΧΟΝΤΑ ΕΙΣ ΤΟ ΒΑΣΙΛΙΚΟΝ

6 ΕΑΝ ΔΕ ΤΟ ΕΝΥΠΝΙΟΝ ΔΙΑΣΑΦΗΣΗΤΕ ΜΟΙ ΚΑΙ ΤΗΝ ΤΟΥΤΟΥ ΣΥΓΚΡΙΣΙΝ ΑΝΑΓΓΕΙΛΗΤΕ ΛΗΨΕΣΘΕ ΔΟΜΑΤΑ ΠΑΝΤΟΙΑ ΚΑΙ ΔΟΞΑΣΘΗΣΕΣΘΕ ΥΠ' ΕΜΟΥ ΔΗΛΩΣΑΤΕ ΜΟΙ ΤΟ ΕΝΥΠΝΙΟΝ ΚΑΙ ΚΡΙΝΑΤΕ

7 ΑΠΕΚΡΙΘΗΣΑΝ ΔΕ ΕΚ ΔΕΥΤΕΡΟΥ ΛΕΓΟΝΤΕΣ ΒΑΣΙΛΕΥ ΤΟ ΟΡΑΜΑ ΕΙΠΟΝ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΣΟΥ ΚΡΙΝΟΥΣΙ ΠΡΟΣ ΤΑΥΤΑ

8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΒΑΣΙΛΕΥΣ ΕΠ' ΑΛΗΘΕΙΑΣ ΟΙΔΑ ΟΤΙ ΚΑΙΡΟΝ ΥΜΕΙΣ ΕΞΑΓΟΡΑΖΕΤΕ ΚΑΘΑΠΕΡ ΕΩΡΑΚΑΤΕ ΟΤΙ ΑΠΕΣΤΗ ΑΠ' ΕΜΟΥ ΤΟ ΠΡΑΓΜΑ ΚΑΘΑΠΕΡ ΟΥΝ ΠΡΟΣΤΕΤΑΧΑ ΟΥΤΩΣ ΕΣΤΑΙ

9 ΕΑΝ ΜΗ ΤΟ ΕΝΥΠΝΙΟΝ ΑΠΑΓΓΕΙΛΗΤΕ ΜΟΙ ΕΠ' ΑΛΗΘΕΙΑΣ ΚΑΙ ΤΗΝ ΤΟΥΤΟΥ ΣΥΓΚΡΙΣΙΝ ΔΗΛΩΣΗΤΕ ΘΑΝΑΤΩ ΠΕΡΙΠΕΣΕΙΣΘΕ ΣΥΝΕΙΠΑΣΘΕ ΓΑΡ ΛΟΓΟΥΣ ΨΕΥΔΕΙΣ ΠΟΙΗΣΑΣΘΑΙ ΕΠ' ΕΜΟΥ ΕΩΣ ΑΝ Ο ΚΑΙΡΟΣ ΑΛΛΟΙΩΘΗ ΝΥΝ ΟΥΝ ΕΑΝ ΤΟ ΡΗΜΑ ΕΙΠΗΤΕ ΜΟΙ Ο ΤΗΝ ΝΥΚΤΑ ΕΩΡΑΚΑ ΓΝΩΣΟΜΑΙ ΟΤΙ ΚΑΙ ΤΗΝ ΤΟΥΤΟΥ ΚΡΙΣΙΝ ΔΗΛΩΣΕΤΕ

10 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΟΙ ΧΑΛΔΑΙΟΙ ΕΠΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΟΤΙ ΟΥΔΕΙΣ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΔΥΝΗΣΕΤΑΙ ΕΙΠΕΙΝ ΤΩ ΒΑΣΙΛΕΙ Ο ΕΩΡΑΚΕ ΚΑΘΑΠΕΡ ΣΥ ΕΡΩΤΑΣ ΚΑΙ ΠΑΣ ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΣ ΔΥΝΑΣΤΗΣ ΤΟΙΟΥΤΟ ΠΡΑΓΜΑ ΟΥΚ ΕΠΕΡΩΤΑ ΠΑΝΤΑ ΣΟΦΟΝ ΚΑΙ ΜΑΓΟΝ ΚΑΙ ΧΑΛΔΑΙΟΝ

11 ΚΑΙ Ο ΛΟΓΟΣ ΟΝ ΖΗΤΕΙΣ ΒΑΣΙΛΕΥ ΒΑΡΥΣ ΕΣΤΙ ΚΑΙ ΕΠΙΔΟΞΟΣ ΚΑΙ ΟΥΔΕΙΣ ΕΣΤΙΝ ΟΣ ΔΗΛΩΣΕΙ ΤΑΥΤΑ ΤΩ ΒΑΣΙΛΕΙ ΕΙ ΜΗΤΙ ΑΓΓΕΛΟΣ ΟΥ ΟΥΚ ΕΣΤΙ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΜΕΤΑ ΠΑΣΗΣ ΣΑΡΚΟΣ ΟΘΕΝ ΟΥΚ ΕΝΔΕΧΕΤΑΙ ΓΕΝΕΣΘΑΙ ΚΑΘΑΠΕΡ ΟΙΕΙ

12 ΤΟΤΕ Ο ΒΑΣΙΛΕΥΣ ΣΤΥΓΝΟΣ ΓΕΝΟΜΕΝΟΣ ΚΑΙ ΠΕΡΙΛΥΠΟΣ ΠΡΟΣΕΤΑΞΕΝ ΕΞΑΓΑΓΕΙΝ ΠΑΝΤΑΣ ΤΟΥΣ ΣΟΦΟΥΣ ΤΗΣ ΒΑΒΥΛΩΝΙΑΣ

13 ΚΑΙ ΕΔΟΓΜΑΤΙΣΘΗ ΠΑΝΤΑΣ ΑΠΟΚΤΕΙΝΑΙ ΕΖΗΤΗΘΗ ΔΕ Ο ΔΑΝΙΗΛ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΧΑΡΙΝ ΤΟΥ ΣΥΝΑΠΟΛΕΣΘΑΙ

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14 ΤΟΤΕ ΔΑΝΙΗΛ ΕΙΠΕ ΒΟΥΛΗΝ ΚΑΙ ΓΝΩΜΗΝ ΗΝ ΕΙΧΕΝ ΑΡΙΩΧΗ ΤΩ ΑΡΧΙΜΑΓΕΙΡΩ ΤΟΥ ΒΑΣΙΛΕΩΣ Ω ΠΡΟΣΕΤΑΞΕΝ ΕΞΑΓΑΓΕΙΝ ΤΟΥΣ ΣΟΦΙΣΤΑΣ ΤΗΣ ΒΑΒΥΛΩΝΙΑΣ

15 ΚΑΙ ΕΠΥΝΘΑΝΕΤΟ ΑΥΤΟΥ ΛΕΓΩΝ ΠΕΡΙ ΤΙΝΟΣ ΔΟΓΜΑΤΙΖΕΤΑΙ ΠΙΚΡΩΣ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΤΕ ΤΟ ΠΡΟΣΤΑΓΜΑ ΕΣΗΜΑΝΕΝ Ο ΑΡΙΩΧΗΣ ΤΩ ΔΑΝΙΗΛ

16 Ο ΔΕ ΔΑΝΙΗΛ ΕΙΣΗΛΘΕ ΤΑΧΕΩΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΗΞΙΩΣΕΝ ΙΝΑ ΔΟΘΗ ΑΥΤΩ ΧΡΟΝΟΣ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΔΗΛΩΣΗ ΠΑΝΤΑ ΕΠΙ ΤΟΥ ΒΑΣΙΛΕΩΣ

17 ΤΟΤΕ ΑΠΕΛΘΩΝ ΔΑΝΙΗΛ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΤΩ ΑΝΑΝΙΑ ΚΑΙ ΜΙΣΑΗΛ ΚΑΙ ΑΖΑΡΙΑ ΤΟΙΣ ΣΥΝΕΤΑΙΡΟΙΣ ΥΠΕΔΕΙΞΕ ΠΑΝΤΑ

18 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕ ΝΗΣΤΕΙΑΝ ΚΑΙ ΔΕΗΣΙΝ ΚΑΙ ΤΙΜΩΡΙΑΝ ΖΗΤΗΣΑΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΟΥ ΥΨΙΣΤΟΥ ΠΕΡΙ ΤΟΥ ΜΥΣΤΗΡΙΟΥ ΤΟΥΤΟΥ ΟΠΩΣ ΜΗ ΕΚΔΟΘΩΣΙ ΔΑΝΙΗΛ ΚΑΙ ΟΙ ΜΕΤ' ΑΥΤΟΥ ΕΙΣ ΑΠΩΛΕΙΑΝ ΑΜΑ ΤΟΙΣ ΣΟΦΙΣΤΑΙΣ ΒΑΒΥΛΩΝΟΣ

19 ΤΟΤΕ ΤΩ ΔΑΝΙΗΛ ΕΝ ΟΡΑΜΑΤΙ ΕΝ ΑΥΤΗ ΤΗ ΝΥΚΤΙ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΞΕΦΑΝΘΗ ΕΥΣΗΜΩΣ ΤΟΤΕ ΔΑΝΙΗΛ ΕΥΛΟΓΗΣΕ ΤΟΝ ΚΥΡΙΟΝ ΤΟΝ ΥΨΙΣΤΟΝ

20 ΚΑΙ ΕΚΦΩΝΗΣΑΣ ΕΙΠΕΝ ΕΣΤΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΕΥΛΟΓΗΜΕΝΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΟΤΙ Η ΣΟΦΙΑ ΚΑΙ Η ΜΕΓΑΛΩΣΥΝΗ ΑΥΤΟΥ ΕΣΤΙ

21 ΚΑΙ ΑΥΤΟΣ ΑΛΛΟΙΟΙ ΚΑΙΡΟΥΣ ΚΑΙ ΧΡΟΝΟΥΣ ΜΕΘΙΣΤΩΝ ΒΑΣΙΛΕΙΣ ΚΑΙ ΚΑΘΙΣΤΩΝ ΔΙΔΟΥΣ ΣΟΦΟΙΣ ΣΟΦΙΑΝ ΚΑΙ ΣΥΝΕΣΙΝ ΤΟΙΣ ΕΝ ΕΠΙΣΤΗΜΗ ΟΥΣΙΝ

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DANIEL CHAPTER 3

1 ΕΤΟΥΣ ΟΚΤΩΚΑΙΔΕΚΑΤΟΥ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΔΙΟΙΚΩΝ ΠΟΛΕΙΣ ΚΑΙ ΧΩΡΑΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΑΠΟ ΙΝΔΙΚΗΣ ΕΩΣ ΑΙΘΙΟΠΙΑΣ ΕΠΟΙΗΣΕΝ ΕΙΚΟΝΑ ΧΡΥΣΗΝ ΤΟ ΥΨΟΣ ΑΥΤΗΣ ΠΗΧΩΝ ΕΞΗΚΟΝΤΑ ΚΑΙ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΠΗΧΩΝ ΕΞ ΚΑΙ ΕΣΤΗΣΕΝ ΑΥΤΗΝ ΕΝ ΠΕΔΙΩ ΤΟΥ ΠΕΡΙΒΟΛΟΥ ΧΩΡΑΣ ΒΑΒΥΛΩΝΙΑΣ

2 ΚΑΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΕΥΩΝ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΟΛΗΣ ΑΠΕΣΤΕΙΛΕΝ ΕΠΙΣΥΝΑΓΑΓΕΙΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΦΥΛΑΣ ΚΑΙ ΓΛΩΣΣΑΣ ΣΑΤΡΑΠΑΣ ΣΤΡΑΤΗΓΟΥΣ ΤΟΠΑΡΧΑΣ ΚΑΙ ΥΠΑΤΟΥΣ ΔΙΟΙΚΗΤΑΣ ΚΑΙ ΤΟΥΣ ΕΠ' ΕΞΟΥΣΙΩΝ ΚΑΤΑ ΧΩΡΑΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΕΓΚΑΙΝΙΣΜΟΝ ΤΗΣ ΕΙΚΟΝΟΣ ΤΗΣ ΧΡΥΣΗΣ ΗΝ ΕΣΤΗΣΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ Ο ΒΑΣΙΛΕΥΣ

3 ΚΑΙ ΕΣΤΗΣΑΝ ΟΙ ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ ΚΑΤΕΝΑΝΤΙ ΤΗΣ ΕΙΚΟΝΟΣ

4 ΚΑΙ Ο ΚΗΡΥΞ ΕΚΗΡΥΞΕ ΤΟΙΣ ΟΧΛΟΙΣ ΥΜΙΝ ΠΑΡΑΓΓΕΛΛΕΤΑΙ ΕΘΝΗ ΚΑΙ ΧΩΡΑΙ ΛΑΟΙ ΚΑΙ ΓΛΩΣΣΑΙ

5 ΟΤΑΝ ΑΚΟΥΣΗΤΕ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΣΥΡΙΓΓΟΣ ΚΑΙ ΚΙΘΑΡΑΣ ΣΑΜΒΥΚΗΣ ΚΑΙ ΨΑΛΤΗΡΙΟΥ ΣΥΜΦΩΝΙΑΣ ΚΑΙ ΠΑΝΤΟΣ ΓΕΝΟΥΣ ΜΟΥΣΙΚΩΝ ΠΕΣΟΝΤΕΣ ΠΡΟΣΚΥΝΗΣΑΤΕ ΤΗ ΕΙΚΟΝΙ ΤΗ ΧΡΥΣΗ ΗΝ ΕΣΤΗΣΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ

6 ΚΑΙ ΠΑΣ ΟΣ ΑΝ ΜΗ ΠΕΣΩΝ ΠΡΟΣΚΥΝΗΣΗ ΕΜΒΑΛΟΥΣΙΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΤΗΝ ΚΑΙΟΜΕΝΗΝ

7 ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΤΕ ΗΚΟΥΣΑΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΠΑΝΤΟΣ ΗΧΟΥ ΜΟΥΣΙΚΩΝ ΠΙΠΤΟΝΤΑ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΦΥΛΑΙ ΚΑΙ ΓΛΩΣΣΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΗ ΕΙΚΟΝΙ ΤΗ ΧΡΥΣΗ ΗΝ ΕΣΤΗΣΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΚΑΤΕΝΑΝΤΙ ΤΟΥΤΟΥ

8 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΠΡΟΣΕΛΘΟΝΤΕΣ ΑΝΔΡΕΣ ΧΑΛΔΑΙΟΙ ΔΙΕΒΑΛΟΝ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ

9 ΚΑΙ ΥΠΟΛΑΒΟΝΤΕΣ ΕΙΠΟΝ ΚΥΡΙΕ ΒΑΣΙΛΕΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΖΗΘΙ

10 ΣΥ ΒΑΣΙΛΕΥ ΠΡΟΣΕΤΑΞΑΣ ΚΑΙ ΕΚΡΙΝΑΣ ΙΝΑ ΠΑΣ ΑΝΘΡΩΠΟΣ ΟΣ ΑΝ ΑΚΟΥΣΗ ΤΗΣ ΦΩΝΗΣ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΠΑΝΤΟΣ ΗΧΟΥ ΜΟΥΣΙΚΩΝ ΠΕΣΩΝ ΠΡΟΣΚΥΝΗΣΗ ΤΗ ΕΙΚΟΝΙ ΤΗ ΧΡΥΣΗ

11 ΚΑΙ ΟΣ ΑΝ ΜΗ ΠΕΣΩΝ ΠΡΟΣΚΥΝΗΣΗ ΕΜΒΛΗΘΗΣΕΤΑΙ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΤΗΝ ΚΑΙΟΜΕΝΗΝ

12 ΕΙΣΙ ΔΕ ΤΙΝΕΣ ΑΝΔΡΕΣ ΙΟΥΔΑΙΟΙ ΟΥΣ ΚΑΤΕΣΤΗΣΑΣ ΕΠΙ ΤΗΣ ΧΩΡΑΣ ΤΗΣ ΒΑΒΥΛΩΝΙΑΣ ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΓΩ ΟΙ ΑΝΘΡΩΠΟΙ ΕΚΕΙΝΟΙ ΟΥΚ ΕΦΟΒΗΘΗΣΑΝ ΣΟΥ ΤΗΝ ΕΝΤΟΛΗΝ ΚΑΙ ΤΩ ΕΙΔΩΛΩ ΣΟΥ ΟΥΚ ΕΛΑΤΡΕΥΣΑΝ ΚΑΙ ΤΗ ΕΙΚΟΝΙ ΣΟΥ ΤΗ ΧΡΥΣΗ Η ΕΣΤΗΣΑΣ ΟΥ ΠΡΟΣΕΚΥΝΗΣΑΝ

13 ΤΟΤΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΘΥΜΩΘΕΙΣ ΟΡΓΗ ΠΡΟΣΕΤΑΞΕΝ ΑΓΑΓΕΙΝ ΤΟΝ ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΓΩ ΤΟΤΕ ΟΙ ΑΝΘΡΩΠΟΙ ΗΧΘΗΣΑΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

14 ΟΥΣ ΚΑΙ ΣΥΝΙΔΩΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ Ο ΒΑΣΙΛΕΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΙΑ ΤΙ ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΓΩ ΤΟΙΣ ΘΕΟΙΣ ΜΟΥ ΟΥ ΛΑΤΡΕΥΕΤΕ ΚΑΙ ΤΗ ΕΙΚΟΝΙ ΤΗ ΧΡΥΣΗ ΗΝ ΕΣΤΗΣΑ ΟΥ ΠΡΟΣΚΥΝΕΙΤΕ

15 ΚΑΙ ΝΥΝ ΕΙ ΜΕΝ ΕΧΕΤΕ ΕΤΟΙΜΩΣ ΑΜΑ ΤΩ ΑΚΟΥΣΑΙ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΠΑΝΤΟΣ ΗΧΟΥ ΜΟΥΣΙΚΩΝ ΠΕΣΟΝΤΕΣ ΠΡΟΣΚΥΝΗΣΑΙ ΤΗ ΕΙΚΟΝΙ ΤΗ ΧΡΥΣΗ Η ΕΣΤΗΣΑ ΕΙ ΔΕ ΜΗ ΓΕ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΜΗ ΠΡΟΣΚΥΝΗΣΑΝΤΩΝ ΥΜΩΝ ΑΥΘΩΡΙ ΕΜΒΛΗΘΗΣΕΣΘΕ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΤΗΝ ΚΑΙΟΜΕΝΗΝ ΚΑΙ ΠΟΙΟΣ ΘΕΟΣ ΕΞΕΛΕΙΤΑΙ ΥΜΑΣ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ

16 ΑΠΟΚΡΙΘΕΝΤΕΣ ΔΕ ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΓΩ ΕΙΠΑΝ ΤΩ ΒΑΣΙΛΕΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥ ΟΥ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΗΜΕΙΣ ΕΠΙ ΤΗ ΕΠΙΤΑΓΗ ΤΑΥΤΗ ΑΠΟΚΡΙΘΗΝΑΙ ΣΟΙ

17 ΕΣΤΙ ΓΑΡ ΘΕΟΣ ΕΝ ΟΥΡΑΝΟΙΣ ΕΙΣ ΚΥΡΙΟΣ ΗΜΩΝ ΟΝ ΦΟΒΟΥΜΕΘΑ ΟΣ ΕΣΤΙ ΔΥΝΑΤΟΣ ΕΞΕΛΕΣΘΑΙ ΗΜΑΣ ΕΚ ΤΗΣ ΚΑΜΙΝΟΥ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΒΑΣΙΛΕΥ ΕΞΕΛΕΙΤΑΙ ΗΜΑΣ

18 ΚΑΙ ΤΟΤΕ ΦΑΝΕΡΟΝ ΣΟΙ ΕΣΤΑΙ ΟΤΙ ΟΥΤΕ ΤΩ ΕΙΔΩΛΩ ΣΟΥ ΛΑΤΡΕΥΟΜΕΝ ΟΥΤΕ ΤΗ ΕΙΚΟΝΙ ΣΟΥ ΤΗ ΧΡΥΣΗ ΗΝ ΕΣΤΗΣΑΣ ΠΡΟΣΚΥΝΟΥΜΕΝ

19 ΤΟΤΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΠΛΗΣΘΗ ΘΥΜΟΥ ΚΑΙ Η ΜΟΡΦΗ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΗΛΛΟΙΩΘΗ ΚΑΙ ΕΠΕΤΑΞΕ ΚΑΗΝΑΙ ΤΗΝ ΚΑΜΙΝΟΝ ΕΠΤΑΠΛΑΣΙΩΣ ΠΑΡ' Ο ΕΔΕΙ ΑΥΤΗΝ ΚΑΗΝΑΙ

20 ΚΑΙ ΑΝΔΡΑΣ ΙΣΧΥΡΟΤΑΤΟΥΣ ΤΩΝ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΕΠΕΤΑΞΕ ΣΥΜΠΟΔΙΣΑΝΤΑΣ ΤΟΝ ΣΕΔΡΑΧ ΜΙΣΑΧ ΑΒΔΕΝΑΓΩ ΕΜΒΑΛΕΙΝ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΤΗΝ ΚΑΙΟΜΕΝΗΝ

21 ΤΟΤΕ ΟΙ ΑΝΔΡΕΣ ΕΚΕΙΝΟΙ ΣΥΝΕΠΟΔΙΣΘΗΣΑΝ ΕΧΟΝΤΕΣ ΤΑ ΥΠΟΔΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΤΙΑΡΑΣ ΑΥΤΩΝ ΕΠΙ ΤΩΝ ΚΕΦΑΛΩΝ ΑΥΤΩΝ ΣΥΝ ΤΩ ΙΜΑΤΙΣΜΩ ΑΥΤΩΝ ΚΑΙ ΕΒΛΗΘΗΣΑΝ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ

22 ΕΠΕΙΔΗ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΗΠΕΙΓΕΝ ΚΑΙ Η ΚΑΜΙΝΟΣ ΕΞΕΚΑΥΘΗ ΥΠΕΡ ΤΟ ΠΡΟΤΕΡΟΝ ΕΠΤΑΠΛΑΣΙΩΣ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΟΙ ΠΡΟΧΕΙΡΙΣΘΕΝΤΕΣ ΣΥΜΠΟΔΙΣΑΝΤΕΣ ΑΥΤΟΥΣ ΚΑΙ ΠΡΟΣΑΓΑΓΟΝΤΕΣ ΤΗ ΚΑΜΙΝΩ ΕΝΕΒΑΛΟΣΑΝ ΕΙΣ ΑΥΤΗΝ

23 ΤΟΥΣ ΜΕΝ ΟΥΝ ΑΝΔΡΑΣ ΤΟΥΣ ΣΥΜΠΟΔΙΣΑΝΤΑΣ ΤΟΥΣ ΠΕΡΙ ΤΟΝ ΑΖΑΡΙΑΝ ΕΞΕΛΘΟΥΣΑ Η ΦΛΟΞ ΕΚ ΤΗΣ ΚΑΜΙΝΟΥ ΕΝΕΠΥΡΙΣΕ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΙ ΔΕ ΣΥΝΕΤΗΡΗΘΗΣΑΝ

THE PRAYER OF AZARIAS (AZARIAH)
[Part of the Book of Odes; Source: Codex Alexandrinus]

24 ΟΥΤΩΣ ΟΥΝ ΠΡΟΣΗΥΞΑΤΟ ΑΝΑΝΙΑΣ ΚΑΙ ΑΖΑΡΙΑΣ ΚΑΙ ΜΙΣΑΗΛ ΚΑΙ ΥΜΝΗΣΑΝ ΤΩ ΚΥΡΙΩ ΟΤΕ ΑΥΤΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣΕΤΑΞΕΝ ΕΜΒΛΗΘΗΝΑΙ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ

25 ΣΤΑΣ ΔΕ ΑΖΑΡΙΑΣ ΠΡΟΣΗΥΞΑΤΟ ΟΥΤΩΣ ΚΑΙ ΑΝΟΙΞΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΕΞΩΜΟΛΟΓΕΙΤΟ ΤΩ ΚΥΡΙΩ ΑΜΑ ΤΟΙΣ ΣΥΝΕΤΑΙΡΟΙΣ ΑΥΤΟΥ ΕΝ ΜΕΣΩ ΤΩ ΠΥΡΙ ΥΠΟΚΑΙΟΜΕΝΗΣ ΤΗΣ ΚΑΜΙΝΟΥ ΥΠΟ ΤΩΝ ΧΑΛΔΑΙΩΝ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΑΝ

26 ΕΥΛΟΓΗΤΟΣ ΕΙ ΚΥΡΙΕ Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΚΑΙ ΑΙΝΕΤΟΝ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΝ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ

27 ΟΤΙ ΔΙΚΑΙΟΣ ΕΙ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΑΛΗΘΙΝΑ ΚΑΙ ΑΙ ΟΔΟΙ ΣΟΥ ΕΥΘΕΙΑΙ ΚΑΙ ΠΑΣΑΙ ΑΙ ΚΡΙΣΕΙΣ ΣΟΥ ΑΛΗΘΙΝΑΙ

28 ΚΑΙ ΚΡΙΜΑΤΑ ΑΛΗΘΕΙΑΣ ΕΠΟΙΗΣΑΣ ΚΑΤΑ ΠΑΝΤΑ Α ΕΠΗΓΑΓΕΣ ΗΜΙΝ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΣΟΥ ΤΗΝ ΑΓΙΑΝ ΤΗΝ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΙΕΡΟΥΣΑΛΗΜ ΔΙΟΤΙ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΚΡΙΣΕΙ ΕΠΟΙΗΣΑΣ ΠΑΝΤΑ ΤΑΥΤΑ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ

29 ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΕΝ ΠΑΣΙ ΚΑΙ ΗΝΟΜΗΣΑΜΕΝ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΣΟΥ ΚΑΙ ΕΞΗΜΑΡΤΟΜΕΝ ΕΝ ΠΑΣΙ ΚΑΙ ΤΩΝ ΕΝΤΟΛΩΝ ΤΟΥ ΝΟΜΟΥ ΣΟΥ ΟΥΧ ΥΠΗΚΟΥΣΑΜΕΝ

30 ΟΥΔΕ ΣΥΝΕΤΗΡΗΣΑΜΕΝ ΟΥΔΕ ΕΠΟΙΗΣΑΜΕΝ ΚΑΘΩΣ ΕΝΕΤΕΙΛΩ ΗΜΙΝ ΙΝΑ ΕΥ ΗΜΙΝ ΓΕΝΗΤΑΙ

31 ΚΑΙ ΝΥΝ ΠΑΝΤΑ ΟΣΑ ΗΜΙΝ ΕΠΗΓΑΓΕΣ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΕΝ ΑΛΗΘΙΝΗ ΚΡΙΣΕΙ ΕΠΟΙΗΣΑΣ

32 ΚΑΙ ΠΑΡΕΔΩΚΑΣ ΗΜΑΣ ΕΙΣ ΧΕΙΡΑΣ ΕΧΘΡΩΝ ΗΜΩΝ ΑΝΟΜΩΝ ΚΑΙ ΕΧΘΙΣΤΩΝ ΑΠΟΣΤΑΤΩΝ ΚΑΙ ΒΑΣΙΛΕΙ ΑΔΙΚΩ ΚΑΙ ΠΟΝΗΡΟΤΑΤΩ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

33 ΚΑΙ ΝΥΝ ΟΥΚ ΕΣΤΙΝ ΗΜΙΝ ΑΝΟΙΞΑΙ ΤΟ ΣΤΟΜΑ ΑΙΣΧΥΝΗ ΚΑΙ ΟΝΕΙΔΟΣ ΕΓΕΝΗΘΗ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΚΑΙ ΤΟΙΣ ΣΕΒΟΜΕΝΟΙΣ ΣΕ

34 ΜΗ ΠΑΡΑΔΩΣ ΗΜΑΣ ΕΙΣ ΤΕΛΟΣ ΔΙΑ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΜΗ ΔΙΑΣΚΕΔΑΣΗΣ ΣΟΥ ΤΗΝ ΔΙΑΘΗΚΗΝ

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THE SONG OF THE THREE CHILDREN
[Part of the Book of Odes; Source: Codex Alexandrinus]

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25 ΕΙΣ ΦΥΛΑΚΗΝ ΑΠΑΞΟΥΣΙ ΣΕ ΚΑΙ ΕΙΣ ΤΟΠΟΝ ΕΡΗΜΟΝ ΑΠΟΣΤΕΛΟΥΣΙ ΣΕ

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27 ΚΥΡΙΟΣ ΖΗ ΕΝ ΟΥΡΑΝΩ ΚΑΙ Η ΕΞΟΥΣΙΑ ΑΥΤΟΥ ΕΠΙ ΠΑΣΗ ΤΗ ΓΗ ΑΥΤΟΥ ΔΕΗΘΗΤΙ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΣΟΥ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΑΔΙΚΙΑΣ ΣΟΥ ΕΝ ΕΛΕΗΜΟΣΥΝΑΙΣ ΛΥΤΡΩΣΑΙ ΙΝΑ ΕΠΙΕΙΚΕΙΑ ΔΟΘΗ ΣΟΙ ΚΑΙ ΠΟΛΥΗΜΕΡΟΣ ΓΕΝΗ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΚΑΙ ΜΗ ΚΑΤΑΦΘΕΙΡΗ ΣΕ ΤΟΥΤΟΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΓΑΠΗΣΟΝ ΑΚΡΙΒΗΣ ΓΑΡ ΜΟΥ Ο ΛΟΓΟΣ ΚΑΙ ΠΛΗΡΗΣ Ο ΧΡΟΝΟΣ ΣΟΥ

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29 ΚΑΙ ΜΕΤΑ ΜΗΝΑΣ ΔΩΔΕΚΑ Ο ΒΑΣΙΛΕΥΣ ΕΠΙ ΤΩΝ ΤΕΙΧΩΝ ΤΗΣ ΠΟΛΕΩΣ ΜΕΤΑ ΠΑΣΗΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΠΕΡΙΕΠΑΤΕΙ ΚΑΙ ΕΠΙ ΤΩΝ ΠΥΡΓΩΝ ΑΥΤΗΣ ΔΙΕΠΟΡΕΥΕΤΟ

30 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΗ ΕΣΤΙ ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ ΗΝ ΕΓΩ ΩΚΟΔΟΜΗΣΑ ΚΑΙ ΟΙΚΟΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ ΕΝ ΙΣΧΥΙ ΚΡΑΤΟΥΣ ΜΟΥ ΚΛΗΘΗΣΕΤΑΙ ΕΙΣ ΤΙΜΗΝ ΤΗΣ ΔΟΞΗΣ ΜΟΥ

31 ΚΑΙ ΕΠΙ ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΛΟΓΟΥ ΑΥΤΟΥ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΗΚΟΥΣΕ ΣΟΙ ΛΕΓΕΤΑΙ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥ Η ΒΑΣΙΛΕΙΑ ΒΑΒΥΛΩΝΟΣ ΑΦΗΡΗΤΑΙ ΣΟΥ ΚΑΙ ΕΤΕΡΩ ΔΙΔΟΤΑΙ ΕΞΟΥΘΕΝΗΜΕΝΩ ΑΝΘΡΩΠΩ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΙΔΟΥ ΕΓΩ ΚΑΘΙΣΤΗΜΙ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ ΚΑΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΣΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΣΟΥ ΚΑΙ ΤΗΝ ΤΡΥΦΗΝ ΣΟΥ ΠΑΡΑΛΗΨΕΤΑΙ ΟΠΩΣ ΕΠΙΓΝΩΣ ΟΤΙ ΕΞΟΥΣΙΑΝ ΕΧΕΙ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ Ω ΕΑΝ ΒΟΥΛΗΤΑΙ ΔΩΣΕΙ ΑΥΤΗΝ ΕΩΣ ΔΕ ΗΛΙΟΥ ΑΝΑΤΟΛΗΣ ΒΑΣΙΛΕΥΣ ΕΤΕΡΟΣ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΚΑΙ ΚΡΑΤΗΣΕΙ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΚΑΙ ΤΗΣ ΙΣΧΥΟΣ ΣΟΥ ΚΑΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΣΟΥ

32 ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΔΙΩΞΟΝΤΑΙ ΣΕ ΕΠΙ ΕΤΗ ΕΠΤΑ ΚΑΙ ΟΥ ΜΗ ΟΦΘΗΣ ΟΥΔ' ΟΥ ΜΗ ΛΑΛΗΣΗΣ ΜΕΤΑ ΠΑΝΤΟΣ ΑΝΘΡΩΠΟΥ ΧΟΡΤΟΝ ΩΣ ΒΟΥΝ ΣΕ ΨΩΜΙΣΟΥΣΙ ΚΑΙ ΑΠΟ ΤΗΣ ΧΛΟΗΣ ΤΗΣ ΓΗΣ ΕΣΤΑΙ Η ΝΟΜΗ ΣΟΥ ΙΔΟΥ ΑΝΤΙ ΤΗΣ ΔΟΞΗΣ ΣΟΥ ΔΗΣΟΥΣΙ ΣΕ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΗΣ ΤΡΥΦΗΣ ΣΟΥ ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΣΟΥ ΕΤΕΡΟΣ ΕΞΕΙ

33 ΕΩΣ ΔΕ ΠΡΩΙ ΠΑΝΤΑ ΤΕΛΕΣΘΗΣΕΤΑΙ ΕΠΙ ΣΕ ΝΑΒΟΥΧΟ-ΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΟΥΧ ΥΣΤΕΡΗΣΕΙ ΑΠΟ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΟΥΘΕΝ

33A ΕΓΩ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΒΑΒΥΛΩΝΟΣ ΕΠΤΑ ΕΤΗ ΕΠΕΔΗΘΗΝ ΧΟΡΤΟΝ ΩΣ ΒΟΥΝ ΕΨΩΜΙΣΑΝ ΜΕ ΚΑΙ ΑΠΟ ΤΗΣ ΧΛΟΗΣ ΤΗΣ ΓΗΣ ΗΣΘΙΟΝ ΚΑΙ ΜΕΤΑ ΕΤΗ ΕΠΤΑ ΕΔΩΚΑ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΙΣ ΔΕΗΣΙΝ ΚΑΙ ΗΞΙΩΣΑ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΠΕΡΙ ΤΩΝ ΑΓΝΟΙΩΝ ΜΟΥ ΤΟΥ ΘΕΟΥ ΤΩΝ ΘΕΩΝ ΤΟΥ ΜΕΓΑΛΟΥ ΕΔΕΗΘΗΝ

33B ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΜΟΥ ΕΓΕΝΟΝΤΟ ΩΣ ΠΤΕΡΥΓΕΣ ΑΕΤΟΥ ΟΙ ΟΝΥΧΕΣ ΜΟΥ ΩΣΕΙ ΛΕΟΝΤΟΣ ΗΛΛΟΙΩΘΗ Η ΣΑΡΞ ΜΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΓΥΜΝΟΣ ΠΕΡΙΕΠΑΤΟΥΝ ΜΕΤΑ ΤΩΝ ΘΗΡΙΩΝ ΤΗΣ ΓΗΣ ΕΝΥΠΝΙΟΝ ΕΙΔΟΝ ΚΑΙ ΥΠΟΝΟΙΑΙ ΜΕ ΕΙΛΗΦΑΣΙ ΚΑΙ ΔΙΑ ΧΡΟΝΟΥ ΥΠΝΟΣ ΜΕ ΕΛΑΒΕ ΠΟΛΥΣ ΚΑΙ ΝΥΣΤΑΓΜΟΣ ΕΠΕΠΕΣΕ ΜΟΙ

34 ΚΑΙ ΕΠΙ ΣΥΝΤΕΛΕΙΑ ΤΩΝ ΕΠΤΑ ΕΤΩΝ Ο ΧΡΟΝΟΣ ΜΟΥ ΤΗΣ ΑΠΟΛΥΤΡΩΣΕΩΣ ΗΛΘΕ ΚΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΜΟΥ ΚΑΙ ΑΙ ΑΓΝΟΙΑΙ ΜΟΥ ΕΠΛΗΡΩΘΗΣΑΝ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΔΕΗΘΗΝ ΠΕΡΙ ΤΩΝ ΑΓΝΟΙΩΝ ΜΟΥ ΤΟΥ ΘΕΟΥ ΤΩΝ ΘΕΩΝ ΤΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΣ ΕΙΣ ΕΚΑΛΕΣΕ ΜΕ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΩΝ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΔΟΥΛΕΥΣΟΝ ΤΩ ΘΕΩ ΤΟΥ ΟΥΡΑΝΟΥ ΤΩ ΑΓΙΩ ΚΑΙ ΔΟΣ ΔΟΞΑΝ ΤΩ ΥΨΙΣΤΩ ΤΟ ΒΑΣΙΛΕΙΟΝ ΤΟΥ ΕΘΝΟΥΣ ΣΟΥ ΣΟΙ ΑΠΟΔΙΔΟΤΑΙ

36 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΑΠΟΚΑΤΕΣΤΑΘΗ Η ΒΑΣΙΛΕΙΑ ΜΟΥ ΕΜΟΙ ΚΑΙ Η ΔΟΞΑ ΜΟΥ ΑΠΕΔΟΘΗ ΜΟΙ

37 ΤΩ ΥΨΙΣΤΩ ΑΝΘΟΜΟΛΟΓΟΥΜΑΙ ΚΑΙ ΑΙΝΩ ΤΩ ΚΤΙΣΑΝΤΙ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΑΣ ΘΑΛΑΣΣΑΣ ΚΑΙ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΟΙΣ ΕΞΟΜΟΛΟΓΟΥΜΑΙ ΚΑΙ ΑΙΝΩ ΟΤΙ ΑΥΤΟΣ ΕΣΤΙ ΘΕΟΣ ΤΩΝ ΘΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΤΩΝ ΚΥΡΙΩΝ ΚΑΙ ΒΑΣΙΛΕΥΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΟΤΙ ΑΥΤΟΣ ΠΟΙΕΙ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΚΑΙ ΑΛΛΟΙΟΙ ΚΑΙΡΟΥΣ ΚΑΙ ΧΡΟΝΟΥΣ ΑΦΑΙΡΩΝ ΒΑΣΙΛΕΙΑΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΑΘΙΣΤΩΝ ΕΤΕΡΟΥΣ ΑΝΤ' ΑΥΤΩΝ

37A ΑΠΟ ΤΟΥ ΝΥΝ ΑΥΤΩ ΛΑΤΡΕΥΣΩ ΚΑΙ ΑΠΟ ΤΟΥ ΦΟΒΟΥ ΑΥΤΟΥ ΤΡΟΜΟΣ ΕΙΛΗΦΕ ΜΕ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ ΑΥΤΟΥ ΑΙΝΩ ΟΙ ΓΑΡ ΘΕΟΙ ΤΩΝ ΕΘΝΩΝ ΟΥΚ ΕΧΟΥΣΙΝ ΕΝ ΕΑΥΤΟΙΣ ΙΣΧΥΝ ΑΠΟΣΤΡΕΨΑΙ ΒΑΣΙΛΕΙΑΝ ΒΑΣΙΛΕΩΣ ΕΙΣ ΕΤΕΡΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΑΠΟΚΤΕΙΝΑΙ ΚΑΙ ΖΗΝ ΠΟΙΗΣΑΙ ΚΑΙ ΠΟΙΗΣΑΙ ΣΗΜΕΙΑ ΚΑΙ ΘΑΥΜΑΣΙΑ ΜΕΓΑΛΑ ΚΑΙ ΦΟΒΕΡΑ ΚΑΙ ΑΛΛΟΙΩΣΑΙ ΥΠΕΡΜΕΓΕΘΗ ΠΡΑΓΜΑΤΑ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΕΝ ΕΜΟΙ Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΗΛΛΟΙΩΣΕΝ ΕΠ' ΕΜΟΙ ΜΕΓΑΛΑ ΠΡΑΓΜΑΤΑ ΕΓΩ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ ΠΕΡΙ ΤΗΣ ΨΥΧΗΣ ΜΟΥ ΤΩ ΥΨΙΣΤΩ ΘΥΣΙΑΣ ΠΡΟΣΟΙΣΩ ΕΙΣ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΤΟ ΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΟΙΗΣΩ ΕΓΩ ΚΑΙ Ο ΛΑΟΣ ΜΟΥ ΤΟ ΕΘΝΟΣ ΜΟΥ ΚΑΙ ΑΙ ΧΩΡΑΙ ΜΟΥ ΑΙ ΕΝ ΤΗ ΕΞΟΥΣΙΑ ΜΟΥ ΚΑΙ ΟΣΟΙ ΕΛΑΛΗΣΑΝ ΕΙΣ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΣΟΙ ΑΝ ΚΑΤΑΛΗΦΘΩΣΙ ΛΑΛΟΥΝΤΕΣ ΤΙ ΤΟΥΤΟΥΣ ΚΑΤΑΚΡΙΝΩ ΘΑΝΑΤΩ

37B ΕΓΡΑΨΕ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΕΠΙΣΤΟΛΗΝ ΕΓΚΥΚΛΙΟΝ ΠΑΣΙ ΤΟΙΣ ΚΑΤΑ ΤΟΠΟΝ ΕΘΝΕΣΙ ΚΑΙ ΧΩΡΑΙΣ ΚΑΙ ΓΛΩΣΣΑΙΣ ΠΑΣΑΙΣ ΤΑΙΣ ΟΙΚΟΥΣΑΙΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΧΩΡΑΙΣ ΕΝ ΓΕΝΕΑΙΣ ΚΑΙ ΓΕΝΕΑΙΣ ΚΥΡΙΩ ΤΩ ΘΕΩ ΤΟΥ ΟΥΡΑΝΟΥ ΑΙΝΕΙΤΕ ΚΑΙ ΘΥΣΙΑΝ ΚΑΙ ΠΡΟΣΦΟΡΑΝ ΠΡΟΣΦΕΡΕΤΕ ΑΥΤΩ ΕΝΔΟΞΩΣ ΕΓΩ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΝΘΟΜΟΛΟΓΟΥΜΑΙ ΑΥΤΩ ΕΝΔΟΞΩΣ ΟΤΙ ΟΥΤΩΣ ΕΠΟΙΗΣΕ ΜΕΤ' ΕΜΟΥ ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΕΚΑΘΙΣΕ ΜΕ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΜΟΥ ΚΑΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΜΟΥ ΚΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ ΕΝ ΤΩ ΛΑΩ ΜΟΥ ΕΚΡΑΤΗΣΑ ΚΑΙ Η ΜΕΓΑΛΩΣΥΝΗ ΜΟΥ ΑΠΟΚΑΤΕΣΤΑΘΗ ΜΟΙ

37C ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΒΑΣΙΛΕΥΣ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙ ΚΑΙ ΠΑΣΑΙΣ ΤΑΙΣ ΧΩΡΑΙΣ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΟΙΚΟΥΣΙΝ ΕΝ ΑΥΤΑΙΣ ΕΙΡΗΝΗ ΥΜΙΝ ΠΛΗΘΥΝΘΕΙΗ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΚΑΙ ΝΥΝ ΥΠΟΔΕΙΞΩ ΥΜΙΝ ΤΑΣ ΠΡΑΞΕΙΣ ΑΣ ΕΠΟΙΗΣΕ ΜΕΤ' ΕΜΟΥ Ο ΘΕΟΣ Ο ΜΕΓΑΣ ΕΔΟΞΕ ΔΕ ΜΟΙ ΑΠΟΔΕΙΞΑΙ ΥΜΙΝ ΚΑΙ ΤΟΙΣ ΣΟΦΙΣΤΑΙΣ ΥΜΩΝ ΟΤΙ ΕΣΤΙ ΘΕΟΣ ΚΑΙ ΤΑ ΘΑΥΜΑΣΙΑ ΑΥΤΟΥ ΜΕΓΑΛΑ ΤΟ ΒΑΣΙΛΕΙΟΝ ΑΥΤΟΥ ΒΑΣΙΛΕΙΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ Η ΕΞΟΥΣΙΑ ΑΥΤΟΥ ΑΠΟ ΓΕΝΕΩΝ ΕΙΣ ΓΕΝΕΑΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΠΙΣΤΟΛΑΣ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΓΕΝΗΘΕΝΤΩΝ ΑΥΤΩ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙ ΤΟΙΣ ΟΥΣΙΝ ΥΠΟ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ

37D ΒΑΛΤΑΣΑΡ Ο ΒΑΣΙΛΕΥΣ ΕΠΟΙΗΣΕ ΔΟΧΗΝ ΜΕΓΑΛΗΝ ΕΝ ΗΜΕΡΑ ΕΓΚΑΙΝΙΣΜΟΥ ΤΩΝ ΒΑΣΙΛΕΙΩΝ ΑΥΤΟΥ ΚΑΙ ΑΠΟ ΤΩΝ ΜΕΓΙΣΤΑΝΩΝ ΑΥΤΟΥ ΕΚΑΛΕΣΕΝ ΑΝΔΡΑΣ ΔΙΣΧΙΛΙΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΒΑΛΤΑΣΑΡ ΑΝΥΨΟΥΜΕΝΟΣ ΑΠΟ ΤΟΥ ΟΙΝΟΥ ΚΑΙ ΚΑΥΧΩΜΕΝΟΣ ΕΠΗΝΕΣΕ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ ΤΩΝ ΕΘΝΩΝ ΤΟΥΣ ΧΩΝΕΥΤΟΥΣ ΚΑΙ ΓΛΥΠΤΟΥΣ ΕΝ ΤΩ ΤΟΠΩ ΑΥΤΟΥ ΚΑΙ ΤΩ ΘΕΩ ΤΩ ΥΨΙΣΤΩ ΟΥΚ ΕΔΩΚΕΝ ΑΙΝΕΣΙΝ ΕΝ ΑΥΤΗ ΤΗ ΝΥΚΤΙ ΕΞΗΛΘΟΝ ΔΑΚΤΥΛΟΙ ΩΣΕΙ ΑΝΘΡΩΠΟΥ ΚΑΙ ΕΠΕΓΡΑΨΑΝ ΕΠΙ ΤΟΥ ΤΟΙΧΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΚΟΝΙΑΜΑΤΟΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΛΥΧΝΟΥΣ ΜΑΝΗ ΦΑΡΕΣ ΘΕΚΕΛ ΕΣΤΙ ΔΕ Η ΕΡΜΗΝΕΙΑ ΑΥΤΩΝ ΜΑΝΗ ΗΡΙΘΜΗΤΑΙ ΦΑΡΕΣ ΕΞΗΡΤΑΙ ΘΕΚΕΛ ΕΣΤΑΤΑΙ

DANIEL CHAPTER 5

1 ΒΑΛΤΑΣΑΡ Ο ΒΑΣΙΛΕΥΣ ΕΠΟΙΗΣΕΝ ΕΣΤΙΑΤΟΡΙΑΝ ΜΕΓΑΛΗΝ ΤΟΙΣ ΕΤΑΙΡΟΙΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙΝΕΝ ΟΙΝΟΝ

2 ΚΑΙ ΑΝΥΨΩΘΗ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΕΝΕΓΚΑΙ ΤΑ ΣΚΕΥΗ ΤΑ ΧΡΥΣΑ ΚΑΙ ΤΑ ΑΡΓΥΡΑ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ Α ΗΝΕΓΚΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙΝΟΧΟΗΣΑΙ ΕΝ ΑΥΤΟΙΣ ΤΟΙΣ ΕΤΑΙΡΟΙΣ ΑΥΤΟΥ

3 ΚΑΙ ΗΝΕΧΘΗ ΚΑΙ ΕΠΙΝΟΝ ΕΝ ΑΥΤΟΙΣ

4 ΚΑΙ ΗΥΛΟΓΟΥΝ ΤΑ ΕΙΔΩΛΑ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΑΥΤΩΝ ΚΑΙ ΤΟΝ ΘΕΟΝ ΤΟΥ ΑΙΩΝΟΣ ΟΥΚ ΕΥΛΟΓΗΣΑΝ ΤΟΝ ΕΧΟΝΤΑ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΑΥΤΩΝ

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5 ΕΝ ΑΥΤΗ ΤΗ ΩΡΑ ΕΚΕΙΝΗ ΕΞΗΛΘΟΝ ΔΑΚΤΥΛΟΙ ΩΣΕΙ ΧΕΙΡΟΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΕΓΡΑΨΑΝ ΕΠΙ ΤΟΥ ΤΟΙΧΟΥ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΚΟΝΙΑΜΑΤΟΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΦΩΤΟΣ ΕΝΑΝΤΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΛΤΑΣΑΡ ΚΑΙ ΕΙΔΕ ΧΕΙΡΑ ΓΡΑΦΟΥΣΑΝ

6 ΚΑΙ Η ΟΡΑΣΙΣ ΑΥΤΟΥ ΗΛΛΟΙΩΘΗ ΚΑΙ ΦΟΒΟΙ ΚΑΙ ΥΠΟΝΟΙΑΙ ΑΥΤΟΝ ΚΑΤΕΣΠΕΥΔΟΝ ΕΣΠΕΥΣΕΝ ΟΥΝ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΕΞΑΝΕΣΤΗ ΚΑΙ ΕΩΡΑ ΤΗΝ ΓΡΑΦΗΝ ΕΚΕΙΝΗΝ ΚΑΙ ΟΙ ΣΥΝΕΤΑΙΡΟΙ ΚΥΚΛΩ ΑΥΤΟΥ ΕΚΑΥΧΩΝΤΟ

7 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΦΩΝΗΣΕ ΦΩΝΗ ΜΕΓΑΛΗ ΚΑΛΕΣΑΙ ΤΟΥΣ ΕΠΑΟΙΔΟΥΣ ΚΑΙ ΦΑΡΜΑΚΟΥΣ ΚΑΙ ΧΑΛΔΑΙΟΥΣ ΚΑΙ ΓΑΖΑΡΗΝΟΥΣ ΑΠΑΓΓΕΙΛΑΙ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΚΑΙ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΕΠΙ ΘΕΩΡΙΑΝ ΙΔΕΙΝ ΤΗΝ ΓΡΑΦΗΝ ΚΑΙ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΟΥΚ ΕΔΥΝΑΝΤΟ ΣΥΓΚΡΙΝΑΙ ΤΩ ΒΑΣΙΛΕΙ ΤΟΤΕ Ο ΒΑΣΙΛΕΥΣ ΕΞΕΘΗΚΕ ΠΡΟΣΤΑΓΜΑ ΛΕΓΩΝ ΠΑΣ ΑΝΗΡ ΟΣ ΑΝ ΥΠΟΔΕΙΞΗ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΣΤΟΛΙΕΙ ΑΥΤΟΝ ΠΟΡΦΥΡΑΝ ΚΑΙ ΜΑΝΙΑΚΗΝ ΧΡΥΣΟΥΝ ΠΕΡΙΘΗΣΕΙ ΑΥΤΩ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ ΕΞΟΥΣΙΑ ΤΟΥ ΤΡΙΤΟΥ ΜΕΡΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ

8 ΚΑΙ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΟΙ ΕΠΑΟΙΔΟΙ ΚΑΙ ΦΑΡΜΑΚΟΙ ΚΑΙ ΓΑΖΑΡΗΝΟΙ ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ ΟΥΔΕΙΣ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΑΠΑΓΓΕΙΛΑΙ

9 ΤΟΤΕ Ο ΒΑΣΙΛΕΥΣ ΕΚΑΛΕΣΕ ΤΗΝ ΒΑΣΙΛΙΣΣΑΝ ΠΕΡΙ ΤΟΥ ΣΗΜΕΙΟΥ ΚΑΙ ΥΠΕΔΕΙΞΕΝ ΑΥΤΗ ΩΣ ΜΕΓΑ ΕΣΤΙ ΚΑΙ ΟΤΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΟΥ ΔΥΝΑΤΑΙ ΑΠΑΓΓΕΙΛΑΙ ΤΩ ΒΑΣΙΛΕΙ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ

10 ΤΟΤΕ Η ΒΑΣΙΛΙΣΣΑ ΕΜΝΗΣΘΗ ΠΡΟΣ ΑΥΤΟΝ ΠΕΡΙ ΤΟΥ ΔΑΝΙΗΛ ΟΣ ΗΝ ΕΚ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΤΗΣ ΙΟΥΔΑΙΑΣ

11 ΚΑΙ ΕΙΠΕ ΤΩ ΒΑΣΙΛΕΙ Ο ΑΝΘΡΩΠΟΣ ΕΠΙΣΤΗΜΩΝ ΗΝ ΚΑΙ ΣΟΦΟΣ ΚΑΙ ΥΠΕΡΕΧΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΣΟΦΟΥΣ ΒΑΒΥΛΩΝΟΣ

12 ΚΑΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΝ ΑΥΤΩ ΕΣΤΙ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΟΥ ΠΑΤΡΟΣ ΣΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΥΓΚΡΙΜΑΤΑ ΥΠΕΡΟΓΚΑ ΥΠΕΔΕΙΞΕ ΝΑΒΟΥΧΟΔΟΝΟΣΟΡ ΤΩ ΠΑΤΡΙ ΣΟΥ

13 ΤΟΤΕ ΔΑΝΙΗΛ ΕΙΣΗΧΘΗ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΒΑΣΙΛΕΥΣ ΕΙΠΕΝ ΑΥΤΩ

16 Ω ΔΑΝΙΗΛ ΔΥΝΗ ΜΟΙ ΥΠΟΔΕΙΞΑΙ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΚΑΙ ΣΤΟΛΙΩ ΣΕ ΠΟΡΦΥΡΑΝ ΚΑΙ ΜΑΝΙΑΚΗΝ ΧΡΥΣΟΥΝ ΠΕΡΙΘΗΣΩ ΣΟΙ ΚΑΙ ΕΞΕΙΣ ΕΞΟΥΣΙΑΝ ΤΟΥ ΤΡΙΤΟΥ ΜΕΡΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ

17 ΤΟΤΕ ΔΑΝΙΗΛ ΕΣΤΗ ΚΑΤΕΝΑΝΤΙ ΤΗΣ ΓΡΑΦΗΣ ΚΑΙ ΑΝΕΓΝΩ ΚΑΙ ΟΥΤΩΣ ΑΠΕΚΡΙΘΗ ΤΩ ΒΑΣΙΛΕΙ ΑΥΤΗ Η ΓΡΑΦΗ ΗΡΙΘΜΗΤΑΙ ΚΑΤΕΛΟΓΙΣΘΗ ΕΞΗΡΤΑΙ ΚΑΙ ΕΣΤΗ Η ΓΡΑΨΑΣΑ ΧΕΙΡ ΚΑΙ ΑΥΤΗ Η ΣΥΓΚΡΙΣΙΣ ΑΥΤΩΝ

23 ΒΑΣΙΛΕΥ ΣΥ ΕΠΟΙΗΣΩ ΕΣΤΙΑΤΟΡΙΑΝ ΤΟΙΣ ΦΙΛΟΙΣ ΣΟΥ ΚΑΙ ΕΠΙΝΕΣ ΟΙΝΟΝ ΚΑΙ ΤΑ ΣΚΕΥΗ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ ΗΝΕΧΘΗ ΣΟΙ ΚΑΙ ΕΠΙΝΕΤΕ ΕΝ ΑΥΤΟΙΣ ΣΥ ΚΑΙ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΣΟΥ ΚΑΙ ΗΝΕΣΑΤΕ ΠΑΝΤΑ ΤΑ ΕΙΔΩΛΑ ΤΑ ΧΕΙΡΟΠΟΙΗΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΤΩ ΘΕΩ ΤΩ ΖΩΝΤΙ ΟΥΚ ΕΥΛΟΓΗΣΑΤΕ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΣΟΥ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΤΟ ΒΑΣΙΛΕΙΟΝ ΣΟΥ ΑΥΤΟΣ ΕΔΩΚΕ ΣΟΙ ΚΑΙ ΟΥΚ ΕΥΛΟΓΗΣΑΣ ΑΥΤΟΝ ΟΥΔΕ ΗΝΕΣΑΣ ΑΥΤΩ

26 ΤΟΥΤΟ ΤΟ ΣΥΓΚΡΙΜΑ ΤΗΣ ΓΡΑΦΗΣ ΗΡΙΘΜΗΤΑΙ Ο ΧΡΟΝΟΣ ΣΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΠΟΛΗΓΕΙ Η ΒΑΣΙΛΕΙΑ ΣΟΥ ΣΥΝΤΕΤΜΗΤΑΙ ΚΑΙ ΣΥΝΤΕΤΕΛΕΣΤΑΙ Η ΒΑΣΙΛΕΙΑ ΣΟΥ ΤΟΙΣ ΜΗΔΟΙΣ ΚΑΙ ΤΟΙΣ ΠΕΡΣΑΙΣ ΔΙΔΟΤΑΙ

29 ΤΟΤΕ ΒΑΛΤΑΣΑΡ Ο ΒΑΣΙΛΕΥΣ ΕΝΕΔΥΣΕ ΤΟΝ ΔΑΝΙΗΛ ΠΟΡΦΥΡΑΝ ΚΑΙ ΜΑΝΙΑΚΗΝ ΧΡΥΣΟΥΝ ΠΕΡΙΕΘΗΚΕΝ ΑΥΤΩ ΚΑΙ ΕΔΩΚΕΝ ΕΞΟΥΣΙΑΝ ΑΥΤΩ ΤΟΥ ΤΡΙΤΟΥ ΜΕΡΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ

30 ΚΑΙ ΤΟ ΣΥΓΚΡΙΜΑ ΕΠΗΛΘΕ ΒΑΛΤΑΣΑΡ ΤΩ ΒΑΣΙΛΕΙ ΚΑΙ ΤΟ ΒΑΣΙΛΕΙΟΝ ΕΞΗΡΤΑΙ ΑΠΟ ΤΩΝ ΧΑΛΔΑΙΩΝ ΚΑΙ ΕΔΟΘΗ ΤΟΙΣ ΜΗΔΟΙΣ ΚΑΙ ΤΟΙΣ ΠΕΡΣΑΙΣ

DANIEL CHAPTER 6

1 ΚΑΙ ΑΡΤΑΞΕΡΞΗΣ Ο ΤΩΝ ΜΗΔΩΝ ΠΑΡΕΛΑΒΕ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΔΑΡΕΙΟΣ ΠΛΗΡΗΣ ΤΩΝ ΗΜΕΡΩΝ ΚΑΙ ΕΝΔΟΞΟΣ ΕΝ ΓΗΡΕΙ

2 ΚΑΙ ΚΑΤΕΣΤΗΣΕ ΣΑΤΡΑΠΑΣ ΕΚΑΤΟΝ ΕΙΚΟΣΙ ΕΠΤΑ ΕΠΙ ΠΑΣΗΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ

3 ΚΑΙ ΕΠ' ΑΥΤΩΝ ΑΝΔΡΑΣ ΤΡΕΙΣ ΗΓΟΥΜΕΝΟΥΣ ΑΥΤΩΝ ΚΑΙ ΔΑΝΙΗΛ ΕΙΣ ΗΝ ΤΩΝ ΤΡΙΩΝ ΑΝΔΡΩΝ

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5 ΟΤΕ ΔΕ ΕΒΟΥΛΕΥΣΑΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΤΑΣΤΗΣΑΙ ΤΟΝ ΔΑΝΙΗΛ ΕΠΙ ΠΑΣΗΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΤΟΤΕ ΒΟΥΛΗΝ ΚΑΙ ΓΝΩΜΗΝ ΕΒΟΥΛΕΥΣΑΝΤΟ ΕΝ ΕΑΥΤΟΙΣ ΟΙ ΔΥΟ ΝΕΑΝΙΣΚΟΙ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΛΕΓΟΝΤΕΣ ΕΠΕΙ ΟΥΔΕΜΙΑΝ ΑΜΑΡΤΙΑΝ ΟΥΔΕ ΑΓΝΟΙΑΝ ΗΥΡΙΣΚΟΝ ΚΑΤΑ ΤΟΥ ΔΑΝΙΗΛ ΠΕΡΙ ΗΣ ΚΑΤΗΓΟΡΗΣΟΥΣΙΝ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

6 ΚΑΙ ΕΙΠΑΝ ΔΕΥΤΕ ΣΤΗΣΩΜΕΝ ΟΡΙΣΜΟΝ ΚΑΘ' ΕΑΥΤΩΝ ΟΤΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΟΥΚ ΑΞΙΩΣΕΙ ΑΞΙΩΜΑ ΚΑΙ ΟΥ ΜΗ ΕΥΞΗΤΑΙ ΕΥΧΗΝ ΑΠΟ ΠΑΝΤΟΣ ΘΕΟΥ ΕΩΣ ΗΜΕΡΩΝ ΤΡΙΑΚΟΝΤΑ ΑΛΛ' Η ΠΑΡΑ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙ ΔΕ ΜΗ ΑΠΟΘΑΝΕΙΤΑΙ ΙΝΑ ΗΤΤΗΣΩΣΙ ΤΟΝ ΔΑΝΙΗΛ ΕΝΑΝΤΙΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΡΙΦΗ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΤΩΝ ΛΕΟΝΤΩΝ ΗΔΕΙΣΑΝ ΓΑΡ ΟΤΙ ΔΑΝΙΗΛ ΠΡΟΣΕΥΧΕΤΑΙ ΚΑΙ ΔΕΙΤΑΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΟΥ ΤΡΙΣ ΤΗΣ ΗΜΕΡΑΣ

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8 ΟΡΙΣΜΟΝ ΚΑΙ ΣΤΑΣΙΝ ΕΣΤΗΣΑΜΕΝ ΟΤΙ ΠΑΣ ΑΝΘΡΩΠΟΣ ΟΣ ΑΝ ΕΥΞΗΤΑΙ ΕΥΧΗΝ Η ΑΞΙΩΣΗ ΑΞΙΩΜΑ ΤΙ ΠΑΡΑ ΠΑΝΤΟΣ ΘΕΟΥ ΕΩΣ ΗΜΕΡΩΝ ΤΡΙΑΚΟΝΤΑ ΑΛΛ' Η ΠΑΡΑ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΡΙΦΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΤΩΝ ΛΕΟΝΤΩΝ

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14 ΚΑΙ ΕΙΠΑΝ ΙΔΟΥ ΕΥΡΟΜΕΝ ΔΑΝΙΗΛ ΤΟΝ ΦΙΛΟΝ ΣΟΥ ΕΥΧΟΜΕΝΟΝ ΚΑΙ ΔΕΟΜΕΝΟΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΟΥ ΤΡΙΣ ΤΗΣ ΗΜΕΡΑΣ

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29 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΔΑΡΕΙΟΣ ΠΡΟΣΕΤΕΘΗ ΠΡΟΣ ΤΟ ΓΕΝΟΣ ΑΥΤΟΥ ΚΑΙ ΔΑΝΙΗΛ ΚΑΤΕΣΤΑΘΗ ΕΠΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΔΑΡΕΙΟΥ ΚΑΙ ΚΥΡΟΣ Ο ΠΕΡΣΗΣ ΠΑΡΕΛΑΒΕ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ

DANIEL CHAPTER 7

1 ΕΤΟΥΣ ΠΡΩΤΟΥ ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΛΤΑΣΑΡ ΧΩΡΑΣ ΒΑΒΥΛΩΝΙΑΣ ΔΑΝΙΗΛ ΟΡΑΜΑ ΕΙΔΕ ΠΑΡΑ ΚΕΦΑΛΗΝ ΕΠΙ ΤΗΣ ΚΟΙΤΗΣ ΑΥΤΟΥ ΤΟΤΕ ΔΑΝΙΗΛ ΤΟ ΟΡΑΜΑ Ο ΕΙΔΕΝ ΕΓΡΑΨΕΝ ΕΙΣ ΚΕΦΑΛΑΙΑ ΛΟΓΩΝ

2 ΕΠΙ ΤΗΣ ΚΟΙΤΗΣ ΜΟΥ ΕΘΕΩΡΟΥΝ ΚΑΘ' ΥΠΝΟΥΣ ΝΥΚΤΟΣ ΚΑΙ ΙΔΟΥ ΤΕΣΣΑΡΕΣ ΑΝΕΜΟΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝΕΠΕΣΟΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΜΕΓΑΛΗΝ

3 ΚΑΙ ΤΕΣΣΑΡΑ ΘΗΡΙΑ ΑΝΕΒΑΙΝΟΝ ΕΚ ΤΗΣ ΘΑΛΑΣΣΗΣ ΔΙΑΦΕΡΟΝΤΑ ΕΝ ΠΑΡΑ ΤΟ ΕΝ

4 ΤΟ ΠΡΩΤΟΝ ΩΣΕΙ ΛΕΑΙΝΑ ΕΧΟΥΣΑ ΠΤΕΡΑ ΩΣΕΙ ΑΕΤΟΥ ΕΘΕΩΡΟΥΝ ΕΩΣ ΟΤΟΥ ΕΤΙΛΗ ΤΑ ΠΤΕΡΑ ΑΥΤΗΣ ΚΑΙ ΗΡΘΗ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΙ ΠΟΔΩΝ ΑΝΘΡΩΠΙΝΩΝ ΕΣΤΑΘΗ ΚΑΙ ΑΝΘΡΩΠΙΝΗ ΚΑΡΔΙΑ ΕΔΟΘΗ ΑΥΤΗ

5 ΚΑΙ ΙΔΟΥ ΜΕΤ' ΑΥΤΗΝ ΑΛΛΟ ΘΗΡΙΟΝ ΟΜΟΙΩΣΙΝ ΕΧΟΝ ΑΡΚΟΥ ΚΑΙ ΕΠΙ ΤΟΥ ΕΝΟΣ ΠΛΕΥΡΟΥ ΕΣΤΑΘΗ ΚΑΙ ΤΡΙΑ ΠΛΕΥΡΑ ΗΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΗΣ ΚΑΙ ΟΥΤΩΣ ΕΙΠΕΝ ΑΝΑΣΤΑ ΚΑΤΑΦΑΓΕ ΣΑΡΚΑΣ ΠΟΛΛΑΣ

6 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΘΕΩΡΟΥΝ ΘΗΡΙΟΝ ΑΛΛΟ ΩΣΕΙ ΠΑΡΔΑΛΙΝ ΚΑΙ ΠΤΕΡΑ ΤΕΣΣΑΡΑ ΕΠΕΤΕΙΝΟΝ ΕΠΑΝΩ ΑΥΤΟΥ ΚΑΙ ΤΕΣΣΑΡΕΣ ΚΕΦΑΛΑΙ ΤΩ ΘΗΡΙΩ ΚΑΙ ΓΛΩΣΣΑ ΕΔΟΘΗ ΑΥΤΩ

7 ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΕΘΕΩΡΟΥΝ ΕΝ ΟΡΑΜΑΤΙ ΤΗΣ ΝΥΚΤΟΣ ΘΗΡΙΟΝ ΤΕΤΑΡΤΟΝ ΦΟΒΕΡΟΝ ΚΑΙ Ο ΦΟΒΟΣ ΑΥΤΟΥ ΥΠΕΡΦΕΡΩΝ ΙΣΧΥΙ ΕΧΟΝ ΟΔΟΝΤΑΣ ΣΙΔΗΡΟΥΣ ΜΕΓΑΛΟΥΣ ΕΣΘΙΟΝ ΚΑΙ ΚΟΠΑΝΙΖΟΝ ΚΥΚΛΩ ΤΟΙΣ ΠΟΣΙ ΚΑΤΑΠΑΤΟΥΝ ΔΙΑΦΟΡΩΣ ΧΡΩΜΕΝΟΝ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΠΡΟ ΑΥΤΟΥ ΘΗΡΙΑ ΕΙΧΕ ΔΕ ΚΕΡΑΤΑ ΔΕΚΑ

8 ΚΑΙ ΒΟΥΛΑΙ ΠΟΛΛΑΙ ΕΝ ΤΟΙΣ ΚΕΡΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΙΔΟΥ ΑΛΛΟ ΕΝ ΚΕΡΑΣ ΑΝΕΦΥΗ ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ ΜΙΚΡΟΝ ΕΝ ΤΟΙΣ ΚΕΡΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΡΙΑ ΤΩΝ ΚΕΡΑΤΩΝ ΤΩΝ ΠΡΩΤΩΝ ΕΞΗΡΑΝΘΗΣΑΝ ΔΙ' ΑΥΤΟΥ ΚΑΙ ΙΔΟΥ ΟΦΘΑΛΜΟΙ ΩΣΠΕΡ ΟΦΘΑΛΜΟΙ ΑΝΘΡΩΠΙΝΟΙ ΕΝ ΤΩ ΚΕΡΑΤΙ ΤΟΥΤΩ ΚΑΙ ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ ΚΑΙ ΕΠΟΙΕΙ ΠΟΛΕΜΟΝ ΠΡΟΣ ΤΟΥΣ ΑΓΙΟΥΣ

9 ΕΘΕΩΡΟΥΝ ΕΩΣ ΟΤΕ ΘΡΟΝΟΙ ΕΤΕΘΗΣΑΝ ΚΑΙ ΠΑΛΑΙΟΣ ΗΜΕΡΩΝ ΕΚΑΘΗΤΟ ΕΧΩΝ ΠΕΡΙΒΟΛΗΝ ΩΣΕΙ ΧΙΟΝΑ ΚΑΙ ΤΟ ΤΡΙΧΩΜΑ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΩΣΕΙ ΕΡΙΟΝ ΛΕΥΚΟΝ ΚΑΘΑΡΟΝ Ο ΘΡΟΝΟΣ ΩΣΕΙ ΦΛΟΞ ΠΥΡΟΣ

10 ΚΑΙ ΕΞΕΠΟΡΕΥΕΤΟ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΠΟΤΑΜΟΣ ΠΥΡΟΣ ΧΙΛΙΑΙ ΧΙΛΙΑΔΕΣ ΕΘΕΡΑΠΕΥΟΝ ΑΥΤΟΝ ΚΑΙ ΜΥΡΙΑΙ ΜΥΡΙΑΔΕΣ ΠΑΡΕΙΣΤΗΚΕΙΣΑΝ ΑΥΤΩ ΚΑΙ ΚΡΙΤΗΡΙΟΝ ΕΚΑΘΙΣΕ ΚΑΙ ΒΙΒΛΟΙ ΗΝΕΩΧΘΗΣΑΝ

11 ΕΘΕΩΡΟΥΝ ΤΟΤΕ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΛΟΓΩΝ ΤΩΝ ΜΕΓΑΛΩΝ ΩΝ ΤΟ ΚΕΡΑΣ ΕΛΑΛΕΙ ΚΑΙ ΑΠΕΤΥΜΠΑΝΙΣΘΗ ΤΟ ΘΗΡΙΟΝ ΚΑΙ ΑΠΩΛΕΤΟ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΚΑΙ ΕΔΟΘΗ ΕΙΣ ΚΑΥΣΙΝ ΠΥΡΟΣ

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18 ΚΑΙ ΠΑΡΑΛΗΨΟΝΤΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΓΙΟΙ ΥΨΙΣΤΟΥ ΚΑΙ ΚΑΘΕΞΟΥΣΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΕΩΣ ΤΟΥ ΑΙΩΝΟΣ ΤΩΝ ΑΙΩΝΩΝ

19 ΤΟΤΕ ΗΘΕΛΟΝ ΕΞΑΚΡΙΒΑΣΑΣΘΑΙ ΠΕΡΙ ΤΟΥ ΘΗΡΙΟΥ ΤΟΥ ΤΕΤΑΡΤΟΥ ΤΟΥ ΔΙΑΦΘΕΙΡΟΝΤΟΣ ΠΑΝΤΑ ΚΑΙ ΥΠΕΡΦΟΒΟΥ ΚΑΙ ΙΔΟΥ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΟΥ ΣΙΔΗΡΟΙ ΚΑΙ ΟΙ ΟΝΥΧΕΣ

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ΑΥΤΟΥ ΧΑΛΚΟΙ ΚΑΤΕΣΘΙΟΝΤΕΣ ΠΑΝΤΑΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΚΑΤΑΠΑΤΟΥΝΤΕΣ ΤΟΙΣ ΠΟΣΙ

20 ΚΑΙ ΠΕΡΙ ΤΩΝ ΔΕΚΑ ΚΕΡΑΤΩΝ ΑΥΤΟΥ ΤΩΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΚΑΙ ΤΟΥ ΕΝΟΣ ΤΟΥ ΑΛΛΟΥ ΤΟΥ ΠΡΟΣΦΥΕΝΤΟΣ ΚΑΙ ΕΞΕΠΕΣΑΝ ΔΙ' ΑΥΤΟΥ ΤΡΙΑ ΚΑΙ ΤΟ ΚΕΡΑΣ ΕΚΕΙΝΟ ΕΙΧΕΝ ΟΦΘΑΛΜΟΥΣ ΚΑΙ ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ ΚΑΙ Η ΠΡΟΣΟΨΙΣ ΑΥΤΟΥ ΥΠΕΡΕΦΕΡΕ ΤΑ ΑΛΛΑ

21 ΚΑΙ ΚΑΤΕΝΟΟΥΝ ΤΟ ΚΕΡΑΣ ΕΚΕΙΝΟ ΠΟΛΕΜΟΝ ΣΥΝΙΣΤΑΜΕΝΟΝ ΠΡΟΣ ΤΟΥΣ ΑΓΙΟΥΣ ΚΑΙ ΤΡΟΠΟΥΜΕΝΟΝ ΑΥΤΟΥΣ

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23 ΚΑΙ ΕΡΡΕΘΗ ΜΟΙ ΠΕΡΙ ΤΟΥ ΘΗΡΙΟΥ ΤΟΥ ΤΕΤΑΡΤΟΥ ΟΤΙ ΒΑΣΙΛΕΙΑ ΤΕΤΑΡΤΗ ΕΣΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΗΤΙΣ ΔΙΟΙΣΕΙ ΠΑΡΑ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΑΝΑΣΤΑΤΩΣΕΙ ΑΥΤΗΝ ΚΑΙ ΚΑΤΑΛΕΑΝΕΙ ΑΥΤΗΝ

24 ΚΑΙ ΤΑ ΔΕΚΑ ΚΕΡΑΤΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΔΕΚΑ ΒΑΣΙΛΕΙΣ ΣΤΗΣΟΝΤΑΙ ΚΑΙ Ο ΑΛΛΟΣ ΒΑΣΙΛΕΥΣ ΜΕΤΑ ΤΟΥΤΟΥΣ ΣΤΗΣΕΤΑΙ ΚΑΙ ΑΥΤΟΣ ΔΙΟΙΣΕΙ ΚΑΚΟΙΣ ΥΠΕΡ ΤΟΥΣ ΠΡΩΤΟΥΣ ΚΑΙ ΤΡΕΙΣ ΒΑΣΙΛΕΙΣ ΤΑΠΕΙΝΩΣΕΙ

25 ΚΑΙ ΡΗΜΑΤΑ ΕΙΣ ΤΟΝ ΥΨΙΣΤΟΝ ΛΑΛΗΣΕΙ ΚΑΙ ΤΟΥΣ ΑΓΙΟΥΣ ΤΟΥ ΥΨΙΣΤΟΥ ΚΑΤΑΤΡΙΨΕΙ ΚΑΙ ΠΡΟΣΔΕΞΕΤΑΙ ΑΛΛΟΙΩΣΑΙ ΚΑΙΡΟΥΣ ΚΑΙ ΝΟΜΟΝ ΚΑΙ ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΠΑΝΤΑ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΩΣ ΚΑΙΡΟΥ ΚΑΙ ΚΑΙΡΩΝ ΚΑΙ ΕΩΣ ΗΜΙΣΟΥΣ ΚΑΙΡΟΥ

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27 ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΚΑΙ ΤΗΝ ΜΕΓΑΛΕΙΟΤΗΤΑ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΑΡΧΗΝ ΠΑΣΩΝ ΤΩΝ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΒΑΣΙΛΕΙΩΝ ΕΔΩΚΕ ΛΑΩ ΑΓΙΩ ΥΨΙΣΤΟΥ ΒΑΣΙΛΕΥΣΑΙ ΒΑΣΙΛΕΙΑΝ ΑΙΩΝΙΟΝ ΚΑΙ ΠΑΣΑΙ ΑΙ ΕΞΟΥΣΙΑΙ ΑΥΤΩ ΥΠΟΤΑΓΗΣΟΝΤΑΙ ΚΑΙ ΠΕΙΘΑΡΧΗΣΟΥΣΙΝ ΑΥΤΩ

28 ΕΩΣ ΚΑΤΑΣΤΡΟΦΗΣ ΤΟΥ ΛΟΓΟΥ ΕΓΩ ΔΑΝΙΗΛ ΣΦΟΔΡΑ ΕΚΣΤΑΣΕΙ ΠΕΡΙΕΙΧΟΜΗΝ ΚΑΙ Η ΕΞΙΣ ΜΟΥ ΔΙΗΝΕΓΚΕΝ ΕΜΟΙ ΚΑΙ ΤΟ ΡΗΜΑ ΕΝ ΚΑΡΔΙΑ ΜΟΥ ΕΣΤΗΡΙΞΑ

DANIEL CHAPTER 8

1 ΕΤΟΥΣ ΤΡΙΤΟΥ ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΛΤΑΣΑΡ ΟΡΑΣΙΣ ΗΝ ΕΙΔΟΝ ΕΓΩ ΔΑΝΙΗΛ ΜΕΤΑ ΤΟ ΙΔΕΙΝ ΜΕ ΤΗΝ ΠΡΩΤΗΝ

2 ΚΑΙ ΕΙΔΟΝ ΕΝ ΤΩ ΟΡΑΜΑΤΙ ΤΟΥ ΕΝΥΠΝΙΟΥ ΜΟΥ ΕΜΟΥ ΟΝΤΟΣ ΕΝ ΣΟΥΣΟΙΣ ΤΗ ΠΟΛΕΙ ΗΤΙΣ ΕΣΤΙΝ ΕΝ ΕΛΥΜΑΙΔΙ ΧΩΡΑ ΕΤΙ ΟΝΤΟΣ ΜΟΥ ΠΡΟΣ ΤΗ ΠΥΛΗ ΑΙΛΑΜ

3 ΑΝΑΒΛΕΨΑΣ ΕΙΔΟΝ ΚΡΙΟΝ ΕΝΑ ΜΕΓΑΝ ΕΣΤΩΤΑ ΑΠΕΝΑΝΤΙ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΕΙΧΕ ΚΕΡΑΤΑ ΚΑΙ ΤΟ ΕΝ ΥΨΗΛΟΤΕΡΟΝ ΤΟΥ ΕΤΕΡΟΥ ΚΑΙ ΤΟ ΥΨΗΛΟΤΕΡΟΝ ΑΝΕΒΑΙΝΕ

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DANIEL CHAPTER 9

1 ΕΤΟΥΣ ΠΡΩΤΟΥ ΕΠΙ ΔΑΡΕΙΟΥ ΤΟΥ ΞΕΡΞΟΥ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΗΣ ΜΗΔΙΚΗΣ ΟΙ ΕΒΑΣΙΛΕΥΣΑΝ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΧΑΛΔΑΙΩΝ

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11 ΚΑΙ ΠΑΣ ΙΣΡΑΗΛ ΕΓΚΑΤΕΛΙΠΕ ΤΟΝ ΝΟΜΟΝ ΣΟΥ ΚΑΙ ΑΠΕΣΤΗΣΑΝ ΤΟΥ ΜΗ ΑΚΟΥΣΑΙ ΤΗΣ ΦΩΝΗΣ ΣΟΥ ΚΑΙ ΕΠΗΛΘΕΝ ΕΦ' ΗΜΑΣ Η ΚΑΤΑΡΑ ΚΑΙ Ο ΟΡΚΟΣ Ο ΓΕΓΡΑΜΜΕΝΟΣ ΕΝ ΤΩ ΝΟΜΩ ΜΩΣΗ ΠΑΙΔΟΣ ΤΟΥ ΘΕΟΥ ΟΤΙ ΗΜΑΡΤΟΜΕΝ ΑΥΤΩ

12 ΚΑΙ ΕΣΤΗΣΕΝ ΗΜΙΝ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΑΥΤΟΥ ΟΣΑ ΕΛΑΛΗΣΕΝ ΕΦ' ΗΜΑΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΡΙΤΑΣ ΗΜΩΝ ΟΣΑ ΕΚΡΙΝΑΣ ΗΜΙΝ ΕΠΑΓΑΓΕΙΝ ΕΦ' ΗΜΑΣ ΚΑΚΑ ΜΕΓΑΛΑ ΟΙΑ ΟΥΚ ΕΓΕΝΗΘΗ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΘΟΤΙ ΕΓΕΝΗΘΗ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

13 ΚΑΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΔΙΑΘΗΚΗ ΜΩΣΗ ΠΑΝΤΑ ΤΑ ΚΑΚΑ ΕΠΗΛΘΕΝ ΗΜΙΝ ΚΑΙ ΟΥΚ ΕΞΕΖΗΤΗΣΑΜΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΚΑΙ ΔΙΑΝΟΗΘΗΝΑΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΚΥΡΙΕ

14 ΚΑΙ ΗΓΡΥΠΝΗΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΠΙ ΤΑ ΚΑΚΑ ΚΑΙ ΕΠΗΓΑΓΕΝ ΕΦ' ΗΜΑΣ ΟΤΙ ΔΙΚΑΙΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΕΠΙ ΠΑΝΤΑ ΟΣΑ ΑΝ ΠΟΙΗΣΗ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΜΕΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ

15 ΚΑΙ ΝΥΝ ΔΕΣΠΟΤΑ ΚΥΡΙΕ Ο ΘΕΟΣ ΗΜΩΝ Ο ΕΞΑΓΑΓΩΝ ΤΟΝ ΛΑΟΝ ΣΟΥ ΕΞ ΑΙΓΥΠΤΟΥ ΤΩ ΒΡΑΧΙΟΝΙ ΣΟΥ ΤΩ ΥΨΗΛΩ ΚΑΙ ΕΠΟΙΗΣΑΣ ΣΕΑΥΤΩ ΟΝΟΜΑ ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΑΥΤΗΝ ΗΜΑΡΤΟΜΕΝ ΗΓΝΟΗΚΑΜΕΝ

16 ΔΕΣΠΟΤΑ ΚΑΤΑ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΣΟΥ ΑΠΟΣΤΡΑΦΗΤΩ Ο ΘΥΜΟΣ ΣΟΥ ΚΑΙ Η ΟΡΓΗ ΣΟΥ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΣΟΥ ΙΕΡΟΥΣΑΛΗΜ ΟΡΟΥΣ ΤΟΥ ΑΓΙΟΥ ΣΟΥ ΟΤΙ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΗΜΩΝ ΚΑΙ ΕΝ ΤΑΙΣ ΑΓΝΟΙΑΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ Ο ΔΗΜΟΣ ΣΟΥ ΚΥΡΙΕ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΠΕΡΙΚΥΚΛΩ ΗΜΩΝ

17 ΚΑΙ ΝΥΝ ΕΠΑΚΟΥΣΟΝ ΔΕΣΠΟΤΑ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΚΑΙ ΕΠΙ ΤΑΣ ΔΕΗΣΕΙΣ ΜΟΥ ΚΑΙ ΕΠΙΒΛΕΨΑΤΩ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΣΟΥ ΤΟ ΕΡΗΜΟΝ ΕΝΕΚΕΝ ΤΩΝ ΔΟΥΛΩΝ ΣΟΥ ΔΕΣΠΟΤΑ

18 ΠΡΟΣΧΕΣ ΚΥΡΙΕ ΤΟ ΟΥΣ ΣΟΥ ΚΑΙ ΕΠΑΚΟΥΣΟΝ ΜΟΥ ΑΝΟΙΞΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΚΑΙ ΙΔΕ ΤΗΝ ΕΡΗΜΩΣΙΝ ΗΜΩΝ ΚΑΙ ΤΗΣ ΠΟΛΕΩΣ ΣΟΥ ΕΦ' ΗΣ ΕΠΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠ' ΑΥΤΗΣ ΟΥ ΓΑΡ ΕΠΙ ΤΑΙΣ ΔΙΚΑΙΟΣΥΝΑΙΣ ΗΜΩΝ ΗΜΕΙΣ ΔΕΟΜΕΘΑ ΕΝ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΗΜΩΝ ΕΝΩΠΙΟΝ ΣΟΥ ΑΛΛΑ ΔΙΑ ΤΟ ΣΟΝ ΕΛΕΟΣ

19 ΚΥΡΙΕ ΣΥ ΙΛΑΤΕΥΣΟΝ ΚΥΡΙΕ ΕΠΑΚΟΥΣΟΝ ΚΑΙ ΠΟΙΗΣΟΝ ΚΑΙ ΜΗ ΧΡΟΝΙΣΗΣ ΕΝΕΚΑ ΣΕΑΥΤΟΥ ΔΕΣΠΟΤΑ ΟΤΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΠΕΚΛΗΘΗ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΣΟΥ ΣΙΩΝ ΚΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΣΟΥ ΙΣΡΑΗΛ

20 ΚΑΙ ΕΩΣ ΕΓΩ ΕΛΑΛΟΥΝ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΚΑΙ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ ΚΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΔΕΟΜΕΝΟΣ ΕΝ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΘΕΟΥ ΜΟΥ ΚΑΙ ΥΠΕΡ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΑΓΙΟΥ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

21 ΚΑΙ ΕΤΙ ΛΑΛΟΥΝΤΟΣ ΜΟΥ ΕΝ ΤΗ ΠΡΟΣΕΥΧΗ ΜΟΥ ΚΑΙ ΙΔΟΥ Ο ΑΝΗΡ ΟΝ ΕΙΔΟΝ ΕΝ ΤΩ ΥΠΝΩ ΜΟΥ ΤΗΝ ΑΡΧΗΝ ΓΑΒΡΙΗΛ ΤΑΧΕΙ ΦΕΡΟΜΕΝΟΣ ΠΡΟΣΗΓΓΙΣΕ ΜΟΙ ΕΝ ΩΡΑ ΘΥΣΙΑΣ ΕΣΠΕΡΙΝΗΣ

22 ΚΑΙ ΠΡΟΣΗΛΘΕ ΚΑΙ ΕΛΑΛΗΣΕ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΕΙΠΕΝ ΔΑΝΙΗΛ ΑΡΤΙ ΕΞΗΛΘΟΝ ΥΠΟΔΕΙΞΑΙ ΣΟΙ ΔΙΑΝΟΙΑΝ

23 ΕΝ ΑΡΧΗ ΤΗΣ ΔΕΗΣΕΩΣ ΣΟΥ ΕΞΗΛΘΕ ΠΡΟΣΤΑΓΜΑ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΕΓΩ ΗΛΘΟΝ ΥΠΟΔΕΙΞΑΙ ΣΟΙ ΟΤΙ ΕΛΕΕΙΝΟΣ ΕΙ ΚΑΙ ΔΙΑΝΟΗΘΗΤΙ ΤΟ ΠΡΟΣΤΑΓΜΑ

24 ΕΒΔΟΜΗΚΟΝΤΑ ΕΒΔΟΜΑΔΕΣ ΕΚΡΙΘΗΣΑΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΣΟΥ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΣΙΩΝ ΣΥΝΤΕΛΕΣΘΗΝΑΙ ΤΗΝ ΑΜΑΡΤΙΑΝ ΚΑΙ ΤΑΣ ΑΔΙΚΙΑΣ ΣΠΑΝΙΣΑΙ ΚΑΙ ΑΠΑΛΕΙΨΑΙ ΤΑΣ ΑΔΙΚΙΑΣ ΚΑΙ ΔΙΑΝΟΗΘΗΝΑΙ ΤΟ ΟΡΑΜΑ ΚΑΙ ΔΟΘΗΝΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΑΙΩΝΙΟΝ ΚΑΙ ΣΥΝΤΕΛΕΣΘΗΝΑΙ ΤΟ ΟΡΑΜΑ ΚΑΙ ΕΥΦΡΑΝΑΙ ΑΓΙΟΝ ΑΓΙΩΝ

25 ΚΑΙ ΓΝΩΣΗ ΚΑΙ ΔΙΑΝΟΗΘΗΣΗ ΚΑΙ ΕΥΦΡΑΝΘΗΣΗ ΚΑΙ ΕΥΡΗΣΕΙΣ ΠΡΟΣΤΑΓΜΑΤΑ ΑΠΟΚΡΙΘΗΝΑΙ ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΝ ΚΥΡΙΩ

26 ΚΑΙ ΜΕΤΑ ΕΠΤΑ ΚΑΙ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΕΞΗΚΟΝΤΑ ΔΥΟ ΑΠΟΣΤΑΘΗΣΕΤΑΙ ΧΡΙΣΜΑ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΚΑΙ ΒΑΣΙΛΕΙΑ ΕΘΝΩΝ ΦΘΕΡΕΙ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΟ ΑΓΙΟΝ ΜΕΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΗΞΕΙ Η ΣΥΝΤΕΛΕΙΑ ΑΥΤΟΥ ΜΕΤ' ΟΡΓΗΣ ΚΑΙ ΕΩΣ ΚΑΙΡΟΥ ΣΥΝΤΕΛΕΙΑΣ ΑΠΟ ΠΟΛΕΜΟΥ ΠΟΛΕΜΗΘΗΣΕΤΑΙ

27 ΚΑΙ ΔΥΝΑΣΤΕΥΣΕΙ Η ΔΙΑΘΗΚΗ ΕΙΣ ΠΟΛΛΟΥΣ ΚΑΙ ΠΑΛΙΝ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΕΙΣ ΠΛΑΤΟΣ ΚΑΙ ΜΗΚΟΣ ΚΑΙ ΚΑΤΑ ΣΥΝΤΕΛΕΙΑΝ ΚΑΙΡΩΝ ΚΑΙ ΜΕΤΑ ΕΠΤΑ ΚΑΙ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙΡΟΥΣ ΚΑΙ ΕΞΗΚΟΝΤΑ ΔΥΟ ΕΤΗ ΕΩΣ ΚΑΙΡΟΥ ΣΥΝΤΕΛΕΙΑΣ ΠΟΛΕΜΟΥ ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ Η ΕΡΗΜΩΣΙΣ ΕΝ ΤΩ ΚΑΤΙΣΧΥΣΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΕΠΙ ΠΟΛΛΑΣ ΕΒΔΟΜΑΔΑΣ ΚΑΙ ΕΝ ΤΩ ΤΕΛΕΙ ΤΗΣ ΕΒΔΟΜΑΔΟΣ ΑΡΘΗΣΕΤΑΙ Η ΘΥΣΙΑ ΚΑΙ Η ΣΠΟΝΔΗ ΚΑΙ ΕΠΙ ΤΟ ΙΕΡΟΝ ΒΔΕΛΥΓΜΑ ΤΩΝ ΕΡΗΜΩΣΕΩΝ ΕΣΤΑΙ ΕΩΣ ΣΥΝΤΕΛΕΙΑΣ ΚΑΙ ΣΥΝΤΕΛΕΙΑ ΔΟΘΗΣΕΤΑΙ ΕΠΙ ΤΗΝ ΕΡΗΜΩΣΙΝ

DANIEL CHAPTER 10

1 ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΠΡΩΤΩ ΚΥΡΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΠΡΟΣΤΑΓΜΑ ΕΔΕΙΧΘΗ ΤΩ ΔΑΝΙΗΛ ΟΣ ΕΠΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΒΑΛΤΑΣΑΡ ΚΑΙ ΑΛΗΘΕΣ ΤΟ ΟΡΑΜΑ ΚΑΙ ΤΟ ΠΡΟΣΤΑΓΜΑ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΟ ΙΣΧΥΡΟΝ ΔΙΑΝΟΗΘΗΣΕΤΑΙ ΤΟ ΠΡΟΣΤΑΓΜΑ ΚΑΙ ΔΙΕΝΟΗΘΗΝ ΑΥΤΟ ΕΝ ΟΡΑΜΑΤΙ

2 ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΓΩ ΔΑΝΙΗΛ ΗΜΗΝ ΠΕΝΘΩΝ ΤΡΕΙΣ ΕΒΔΟΜΑΔΑΣ

3 ΑΡΤΟΝ ΕΠΙΘΥΜΙΩΝ ΟΥΚ ΕΦΑΓΟΝ ΚΑΙ ΚΡΕΑΣ ΚΑΙ ΟΙΝΟΣ ΟΥΚ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ ΕΛΑΙΟΝ ΟΥΚ

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ΗΛΕΙΨΑΜΗΝ ΕΩΣ ΤΟΥ ΣΥΝΤΕΛΕΣΑΙ ΜΕ ΤΑΣ ΤΡΕΙΣ ΕΒΔΟΜΑΔΑΣ ΤΩΝ ΗΜΕΡΩΝ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΤΗ ΗΜΕΡΑ ΤΗ ΤΕΤΑΡΤΗ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΠΡΩΤΟΥ ΚΑΙ ΕΓΩ ΗΜΗΝ ΕΠΙ ΤΟΥ ΧΕΙΛΟΥΣ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΟΣ ΕΣΤΙ ΤΙΓΡΗΣ

5 ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΕΙΣ ΕΝΔΕΔΥΜΕΝΟΣ ΒΥΣΣΙΝΑ ΚΑΙ ΤΗΝ ΟΣΦΥΝ ΠΕΡΙΕΖΩΣΜΕΝΟΣ ΒΥΣΣΙΝΩ ΚΑΙ ΕΚ ΜΕΣΟΥ ΑΥΤΟΥ ΦΩΣ

6 ΚΑΙ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΩΣΕΙ ΘΑΡΣΙΣ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΩΣΕΙ ΟΡΑΣΙΣ ΑΣΤΡΑΠΗΣ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΩΣΕΙ ΛΑΜΠΑΔΕΣ ΠΥΡΟΣ ΚΑΙ ΟΙ ΒΡΑΧΙΟΝΕΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΠΟΔΕΣ ΩΣΕΙ ΧΑΛΚΟΣ ΕΞΑΣΤΡΑΠΤΩΝ ΚΑΙ ΦΩΝΗ ΛΑΛΙΑΣ ΑΥΤΟΥ ΩΣΕΙ ΦΩΝΗ ΘΟΡΥΒΟΥ

7 ΚΑΙ ΕΙΔΟΝ ΕΓΩ ΔΑΝΙΗΛ ΤΗΝ ΟΡΑΣΙΝ ΤΗΝ ΜΕΓΑΛΗΝ ΤΑΥΤΗΝ ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΟΝΤΕΣ ΜΕΤ' ΕΜΟΥ ΟΥΚ ΕΙΔΟΣΑΝ ΤΗΝ ΟΡΑΣΙΝ ΤΑΥΤΗΝ ΚΑΙ ΦΟΒΟΣ ΙΣΧΥΡΟΣ ΕΠΕΠΕΣΕΝ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΑΠΕΔΡΑΣΑΝ ΕΝ ΣΠΟΥΔΗ

8 ΚΑΙ ΕΓΩ ΚΑΤΕΛΕΙΦΘΗΝ ΜΟΝΟΣ ΚΑΙ ΕΙΔΟΝ ΤΗΝ ΟΡΑΣΙΝ ΤΗΝ ΜΕΓΑΛΗΝ ΤΑΥΤΗΝ ΚΑΙ ΟΥΚ ΕΓΚΑΤΕΛΕΙΦΘΗ ΕΝ ΕΜΟΙ ΙΣΧΥΣ ΚΑΙ ΙΔΟΥ ΠΝΕΥΜΑ ΕΠΕΣΤΡΑΦΗ ΕΠ' ΕΜΕ ΕΙΣ ΦΘΟΡΑΝ ΚΑΙ ΟΥ ΚΑΤΙΣΧΥΣΑ

9 ΚΑΙ ΟΥΚ ΗΚΟΥΣΑ ΤΗΝ ΦΩΝΗΝ ΛΑΛΙΑΣ ΑΥΤΟΥ ΕΓΩ ΗΜΗΝ ΠΕΠΤΩΚΩΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠΙ ΤΗΝ ΓΗΝ

10 ΚΑΙ ΙΔΟΥ ΧΕΙΡΑ ΠΡΟΣΗΓΑΓΕ ΜΟΙ ΚΑΙ ΗΓΕΙΡΕ ΜΕ ΕΠΙ ΤΩΝ ΓΟΝΑΤΩΝ ΕΠΙ ΤΑ ΙΧΝΗ ΤΩΝ ΠΟΔΩΝ ΜΟΥ

11 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΔΑΝΙΗΛ ΑΝΘΡΩΠΟΣ ΕΛΕΕΙΝΟΣ ΕΙ ΔΙΑΝΟΗΘΗΤΙ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΟΙΣ ΕΓΩ ΛΑΛΩ ΕΠΙ ΣΕ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥ ΤΟΠΟΥ ΣΟΥ ΑΡΤΙ ΓΑΡ ΑΠΕΣΤΑΛΗΝ ΕΠΙ ΣΕ ΚΑΙ ΕΝ ΤΩ ΛΑΛΗΣΑΙ ΑΥΤΟΝ ΜΕΤ' ΕΜΟΥ ΤΟ ΠΡΟΣΤΑΓΜΑ ΤΟΥΤΟ ΕΣΤΗΝ ΤΡΕΜΩΝ

12 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΜΗ ΦΟΒΟΥ ΔΑΝΙΗΛ ΟΤΙ ΑΠΟ ΤΗΣ ΗΜΕΡΑΣ ΤΗΣ ΠΡΩΤΗΣ ΗΣ ΕΔΩΚΑΣ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΔΙΑΝΟΗΘΗΝΑΙ ΚΑΙ ΤΑΠΕΙΝΩΘΗΝΑΙ ΕΝΑΝΤΙΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΣΟΥ ΕΙΣΗΚΟΥΣΘΗ ΤΟ ΡΗΜΑ ΣΟΥ ΚΑΙ ΕΓΩ ΕΙΣΗΛΘΟΝ ΕΝ ΤΩ ΡΗΜΑΤΙ ΣΟΥ

13 ΚΑΙ Ο ΣΤΡΑΤΗΓΟΣ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ ΑΝΘΕΙΣΤΗΚΕΙ ΕΝΑΝΤΙΟΝ ΜΟΥ ΕΙΚΟΣΙ ΚΑΙ ΜΙΑΝ ΗΜΕΡΑΝ ΚΑΙ ΙΔΟΥ ΜΙΧΑΗΛ ΕΙΣ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩΝ ΠΡΩΤΩΝ ΕΠΗΛΘΕ ΒΟΗΘΗΣΑΙ ΜΟΙ ΚΑΙ ΑΥΤΟΝ ΕΚΕΙ ΚΑΤΕΛΙΠΟΝ ΜΕΤΑ ΤΟΥ ΣΤΡΑΤΗΓΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΕΡΣΩΝ

14 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΗΛΘΟΝ ΥΠΟΔΕΙΞΑΙ ΣΟΙ ΤΙ ΥΠΑΝΤΗΣΕΤΑΙ ΤΩ ΛΑΩ ΣΟΥ ΕΠ' ΕΣΧΑΤΟΥ ΤΩΝ ΗΜΕΡΩΝ ΕΤΙ ΓΑΡ ΟΡΑΣΙΣ ΕΙΣ ΗΜΕΡΑΣ

15 ΚΑΙ ΕΝ ΤΩ ΑΥΤΟΝ ΛΑΛΗΣΑΙ ΜΕΤ' ΕΜΟΥ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΤΑΥΤΑ ΕΔΩΚΑ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΣΙΩΠΗΣΑ

16 ΚΑΙ ΙΔΟΥ ΩΣ ΟΜΟΙΩΣΙΣ ΧΕΙΡΟΣ ΑΝΘΡΩΠΟΥ ΗΨΑΤΟ ΜΟΥ ΤΩΝ ΧΕΙΛΕΩΝ ΚΑΙ ΗΝΟΙΞΑ ΤΟ ΣΤΟΜΑ ΜΟΥ ΚΑΙ ΕΛΑΛΗΣΑ ΚΑΙ ΕΙΠΑ ΤΩ ΕΣΤΗΚΟΤΙ ΑΠΕΝΑΝΤΙ ΜΟΥ ΚΥΡΙΕ ΚΑΙ ΩΣ ΟΡΑΣΙΣ ΑΠΕΣΤΡΑΦΗ ΕΠΙ ΤΟ ΠΛΕΥΡΟΝ ΜΟΥ ΕΠ' ΕΜΕ ΚΑΙ ΟΥΚ ΗΝ ΕΝ ΕΜΟΙ ΙΣΧΥΣ

17 ΚΑΙ ΠΩΣ ΔΥΝΗΣΕΤΑΙ Ο ΠΑΙΣ ΛΑΛΗΣΑΙ ΜΕΤΑ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΚΑΙ ΕΓΩ ΗΣΘΕΝΗΣΑ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΕΝ ΕΜΟΙ ΙΣΧΥΣ ΚΑΙ ΠΝΕΥΜΑ ΟΥ ΚΑΤΕΛΕΙΦΘΗ ΕΝ ΕΜΟΙ

18 ΚΑΙ ΠΡΟΣΕΘΗΚΕ ΚΑΙ ΗΨΑΤΟ ΜΟΥ ΩΣ ΟΡΑΣΙΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΚΑΤΙΣΧΥΣΕ ΜΕ

19 ΚΑΙ ΕΙΠΕ ΜΟΙ ΑΝΘΡΩΠΟΣ ΕΛΕΕΙΝΟΣ ΕΙ ΜΗ ΦΟΒΟΥ ΥΓΙΑΙΝΕ ΑΝΔΡΙΖΟΥ ΚΑΙ ΙΣΧΥΕ ΚΑΙ ΕΝ ΤΩ ΛΑΛΗΣΑΙ ΑΥΤΟΝ ΜΕΤ' ΕΜΟΥ ΙΣΧΥΣΑ ΚΑΙ ΕΙΠΑ ΛΑΛΗΣΑΤΩ Ο ΚΥΡΙΟΣ ΜΟΥ ΟΤΙ ΕΝΙΣΧΥΣΕ ΜΕ

20 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΓΙΝΩΣΚΕΙΣ ΤΙ ΗΛΘΟΝ ΠΡΟΣ ΣΕ ΚΑΙ ΝΥΝ ΕΠΙΣΤΡΕΨΩ ΔΙΑΜΑΧΕΣΘΑΙ ΜΕΤΑ ΤΟΥ ΣΤΡΑΤΗΓΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΠΕΡΣΩΝ ΚΑΙ ΕΓΩ ΕΞΕΠΟΡΕΥΟΜΗΝ ΚΑΙ ΙΔΟΥ ΣΤΡΑΤΗΓΟΣ ΕΛΛΗΝΩΝ ΕΙΣΕΠΟΡΕΥΕΤΟ

21 ΚΑΙ ΜΑΛΑ ΥΠΟΔΕΙΞΩ ΣΟΙ ΤΑ ΠΡΩΤΑ ΕΝ ΑΠΟΓΡΑΦΗ ΑΛΗΘΕΙΑΣ ΚΑΙ ΟΥΘΕΙΣ ΗΝ Ο ΒΟΗΘΩΝ ΜΕΤ' ΕΜΟΥ ΥΠΕΡ ΤΟΥΤΩΝ ΑΛΛ' Η ΜΙΧΑΗΛ Ο ΑΓΓΕΛΟΣ

DANIEL CHAPTER 11

1 ΚΑΙ ΕΝ ΤΩ ΕΝΙΑΥΤΩ ΤΩ ΠΡΩΤΩ ΚΥΡΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΙΠΕΝ ΜΟΙ ΕΝΙΣΧΥΣΑΙ ΚΑΙ ΑΝΔΡΙΖΕΣΘΑΙ

2 ΚΑΙ ΝΥΝ ΗΛΘΟΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΥΠΟΔΕΙΞΑΙ ΣΟΙ ΙΔΟΥ ΤΡΕΙΣ ΒΑΣΙΛΕΙΣ ΑΝΘΕΣΤΗΚΑΣΙΝ ΕΝ ΤΗ ΠΕΡΣΙΔΙ ΚΑΙ Ο ΤΕΤΑΡΤΟΣ ΠΛΟΥΤΗΣΕΙ ΠΛΟΥΤΟΝ ΜΕΓΑΝ ΠΑΡΑ ΠΑΝΤΑΣ ΚΑΙ ΕΝ ΤΩ ΚΑΤΙΣΧΥΣΑΙ ΑΥΤΟΝ ΕΝ ΤΩ ΠΛΟΥΤΩ ΑΥΤΟΥ ΕΠΑΝΑΣΤΗΣΕΤΑΙ ΠΑΝΤΙ ΒΑΣΙΛΕΙ ΕΛΛΗΝΩΝ

3 ΚΑΙ ΣΤΗΣΕΤΑΙ ΒΑΣΙΛΕΥΣ ΔΥΝΑΤΟΣ ΚΑΙ ΚΥΡΙΕΥΣΕΙ ΚΥΡΙΕΙΑΣ ΠΟΛΛΗΣ ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΘΩΣ ΑΝ ΒΟΥΛΗΤΑΙ

4 ΚΑΙ ΕΝ ΤΩ ΑΝΑΣΤΗΝΑΙ ΑΥΤΟΝ ΣΥΝΤΡΙΒΗΣΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΜΕΡΙΣΘΗΣΕΤΑΙ ΕΙΣ ΤΟΥΣ ΤΕΣΣΑΡΑΣ ΑΝΕΜΟΥΣ ΤΟΥ ΟΥΡΑΝΟΥ ΟΥ ΚΑΤΑ ΤΗΝ ΑΛΚΗΝ ΑΥΤΟΥ ΟΥΔΕ ΚΑΤΑ ΤΗΝ ΚΥΡΙΕΙΑΝ ΑΥΤΟΥ ΗΝ ΕΔΥΝΑΣΤΕΥΣΕ ΟΤΙ ΑΠΟΣΤΑΘΗΣΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΕΤΕΡΟΥΣ ΔΙΔΑΞΕΙ ΤΑΥΤΑ

5 ΚΑΙ ΕΝΙΣΧΥΣΕΙ ΒΑΣΙΛΕΙΑΝ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΙΣ ΕΚ ΤΩΝ ΔΥΝΑΣΤΩΝ ΚΑΤΙΣΧΥΣΕΙ ΑΥΤΟΝ ΚΑΙ ΔΥΝΑΣΤΕΥΣΕΙ ΔΥΝΑΣΤΕΙΑ ΜΕΓΑΛΗ Η ΔΥΝΑΣΤΕΙΑ ΑΥΤΟΥ

6 ΚΑΙ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΕΝΙΑΥΤΩΝ ΑΞΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΗΝ ΒΟΡΡΑ ΠΟΙΗΣΑΣΘΑΙ ΣΥΝΘΗΚΑΣ ΚΑΙ ΟΥ ΜΗ ΚΑΤΙΣΧΥΣΗ ΟΤΙ Ο ΒΡΑΧΙΩΝ ΑΥΤΟΥ ΟΥ ΣΤΗΣΕΙ ΙΣΧΥΝ ΚΑΙ Ο ΒΡΑΧΙΩΝ ΑΥΤΟΥ ΝΑΡΚΗΣΕΙ ΚΑΙ ΤΩΝ ΣΥΜΠΟΡΕΥΟΜΕΝΩΝ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΜΕΝΕΙ ΕΙΣ ΩΡΑΣ

7 ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΦΥΤΟΝ ΕΚ ΤΗΣ ΡΙΖΗΣ ΑΥΤΟΥ ΚΑΘ' ΕΑΥΤΟΝ ΚΑΙ ΗΞΕΙ ΕΠΙ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΕΝ ΙΣΧΥΙ ΑΥΤΟΥ ΒΑΣΙΛΕΥΣ ΒΟΡΡΑ ΚΑΙ ΠΟΙΗΣΕΙ ΤΑΡΑΧΗΝ ΚΑΙ ΚΑΤΙΣΧΥΣΕΙ

8 ΚΑΙ ΤΟΥΣ ΘΕΟΥΣ ΑΥΤΩΝ ΚΑΤΑΣΤΡΕΨΕΙ ΜΕΤΑ ΤΩΝ ΧΩΝΕΥΤΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟΥΣ ΟΧΛΟΥΣ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΣΚΕΥΩΝ ΤΩΝ ΕΠΙΘΥΜΗΜΑΤΩΝ ΑΥΤΩΝ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΑΠΟΙΣΟΥΣΙΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΣΤΑΙ ΕΤΟΣ ΒΑΣΙΛΕΙ ΒΟΡΡΑ

9 ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΒΑΣΙΛΕΙΑΝ ΑΙΓΥΠΤΟΥ ΗΜΕΡΑΣ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΕΠΙ ΤΗΝ ΓΗΝ ΑΥΤΟΥ

10 ΚΑΙ Ο ΥΙΟΣ ΑΥΤΟΥ ΚΑΙ ΕΡΕΘΙΣΘΗΣΕΤΑΙ ΚΑΙ ΣΥΝΑΞΕΙ ΣΥΝΑΓΩΓΗΝ ΟΧΛΟΥ ΠΟΛΛΟΥ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΚΑΤ' ΑΥΤΗΝ ΚΑΤΑΣΥΡΩΝ ΠΑΡΕΛΕΥΣΕΤΑΙ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΠΑΡΟΞΥΝΘΗΣΕΤΑΙ ΕΠΙ ΠΟΛΥ

11 ΚΑΙ ΟΡΓΙΣΘΗΣΕΤΑΙ ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΟΛΕΜΗΣΕΙ ΜΕΤΑ ΒΑΣΙΛΕΩΣ ΒΟΡΡΑ ΚΑΙ ΠΑΡΑΔΟΘΗΣΕΤΑΙ Η ΣΥΝΑΓΩΓΗ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ

12 ΚΑΙ ΛΗΨΕΤΑΙ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΚΑΙ ΤΑΡΑΞΕΙ ΠΟΛΛΟΥΣ ΚΑΙ ΟΥ ΜΗ ΦΟΒΗΘΗ

13 ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΒΑΣΙΛΕΥΣ ΒΟΡΡΑ ΚΑΙ ΣΥΝΑΞΕΙ ΠΟΛΕΩΣ ΣΥΝΑΓΩΓΗΝ ΜΕΙΖΟΝΑ ΠΑΡΑ ΤΗΝ ΠΡΩΤΗΝ ΚΑΤΑ ΣΥΝΤΕΛΕΙΑΝ ΚΑΙΡΟΥ ΕΝΙΑΥΤΟΥ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΑΥΤΗΝ ΕΠ' ΑΥΤΟΝ ΕΝ ΟΧΛΩ ΠΟΛΛΩ ΚΑΙ ΕΝ ΧΡΗΜΑΣΙ ΠΟΛΛΟΙΣ

14 ΚΑΙ ΕΝ ΤΟΙΣ ΚΑΙΡΟΙΣ ΕΚΕΙΝΟΙΣ ΔΙΑΝΟΙΑΙ ΑΝΑΣΤΗΣΟΝΤΑΙ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΕΙ ΤΑ ΠΕΠΤΩΚΟΤΑ ΤΟΥ ΕΘΝΟΥΣ ΣΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΕΙΣ ΤΟ ΑΝΑΣΤΗΣΑΙ ΤΗΝ ΠΡΟΦΗΤΕΙΑΝ ΚΑΙ ΠΡΟΣΚΟΨΟΥΣΙ

15 ΚΑΙ ΕΠΕΛΕΥΣΕΤΑΙ ΒΑΣΙΛΕΥΣ ΒΟΡΡΑ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΤΑ ΔΟΡΑΤΑ ΑΥΤΟΥ ΚΑΙ ΛΗΨΕΤΑΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΟΧΥΡΑΝ ΚΑΙ ΟΙ ΒΡΑΧΙΟΝΕΣ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΣΤΗΣΟΝΤΑΙ ΜΕΤΑ ΤΩΝ ΔΥΝΑΣΤΩΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΥΤΩ ΙΣΧΥΣ ΕΙΣ ΤΟ ΑΝΤΙΣΤΗΝΑΙ ΑΥΤΩ

16 ΚΑΙ ΠΟΙΗΣΕΙ Ο ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΕΠ' ΑΥΤΟΝ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΑΝΘΕΣΤΗΚΩΣ ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ ΚΑΙ ΣΤΗΣΕΤΑΙ ΕΝ ΤΗ ΧΩΡΑ ΚΑΙ ΕΠΙΤΕΛΕΣΘΗΣΕΤΑΙ ΠΑΝΤΑ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ

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17 ΚΑΙ ΔΩΣΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΕΛΘΕΙΝ ΒΙΑ ΠΑΝ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ ΚΑΙ ΣΥΝΘΗΚΑΣ ΜΕΤ' ΑΥΤΟΥ ΠΟΙΗΣΕΤΑΙ ΚΑΙ ΘΥΓΑΤΕΡΑ ΑΝΘΡΩΠΟΥ ΔΩΣΕΙ ΑΥΤΩ ΕΙΣ ΤΟ ΦΘΕΙΡΑΙ ΑΥΤΗΝ ΚΑΙ ΟΥ ΠΕΙΣΕΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ

18 ΚΑΙ ΔΩΣΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΛΗΨΕΤΑΙ ΠΟΛΛΟΥΣ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΟΡΓΗΝ ΟΝΕΙΔΙΣΜΟΥ ΑΥΤΩΝ ΕΝ ΟΡΚΩ ΚΑΤΑ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΥΤΟΥ

19 ΕΠΙΣΤΡΕΨΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΕΙΣ ΤΟ ΚΑΤΙΣΧΥΣΑΙ ΤΗΝ ΧΩΡΑΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΚΟΨΕΙ ΚΑΙ ΠΕΣΕΙΤΑΙ ΚΑΙ ΟΥΧ ΕΥΡΕΘΗΣΕΤΑΙ

20 ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΕΚ ΤΗΣ ΡΙΖΗΣ ΑΥΤΟΥ ΦΥΤΟΝ ΒΑΣΙΛΕΙΑΣ ΕΙΣ ΑΝΑΣΤΑΣΙΝ ΑΝΗΡ ΤΥΠΤΩΝ ΔΟΞΑΝ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΕΣΧΑΤΑΙΣ ΣΥΝΤΡΙΒΗΣΕΤΑΙ ΚΑΙ ΟΥΚ ΕΝ ΟΡΓΗ ΟΥΔΕ ΕΝ ΠΟΛΕΜΩ

21 ΚΑΙ ΑΝΑΣΤΗΣΕΤΑΙ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΕΥΚΑΤΑΦΡΟΝΗΤΟΣ ΚΑΙ ΟΥ ΔΟΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΝ ΔΟΞΑ ΒΑΣΙΛΕΩΣ ΚΑΙ ΗΞΕΙ ΕΞΑΠΙΝΑ ΚΑΤΙΣΧΥΣΕΙ ΒΑΣΙΛΕΥΣ ΕΝ ΚΛΗΡΟΔΟΣΙΑ ΑΥΤΟΥ

22 ΚΑΙ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΤΟΥΣ ΣΥΝΤΡΙΒΕΝΤΑΣ ΣΥΝΤΡΙΨΕΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ

23 ΚΑΙ ΜΕΤΑ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΑΙ ΔΗΜΟΥ ΣΥΝΤΑΓΕΝΤΟΣ ΜΕΤ' ΑΥΤΟΥ ΠΟΙΗΣΕΙ ΨΕΥΔΟΣ ΚΑΙ ΕΠΙ ΕΘΝΟΣ ΙΣΧΥΡΟΝ ΕΝ ΟΛΙΓΟΣΤΩ ΕΘΝΕΙ

24 ΕΞΑΠΙΝΑ ΕΡΗΜΩΣΕΙ ΠΟΛΙΝ ΚΑΙ ΠΟΙΗΣΕΙ ΟΣΑ ΟΥΚ ΕΠΟΙΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ ΟΥΔΕ ΟΙ ΠΑΤΕΡΕΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΠΡΟΝΟΜΗΝ ΚΑΙ ΣΚΥΛΑ ΚΑΙ ΧΡΗΜΑΤΑ ΑΥΤΟΙΣ ΔΩΣΕΙ ΚΑΙ ΕΠΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΙΣΧΥΡΑΝ ΔΙΑΝΟΗΘΗΣΕΤΑΙ ΚΑΙ ΟΙ ΛΟΓΙΣΜΟΙ ΑΥΤΟΥ ΕΙΣ ΜΑΤΗΝ

25 ΚΑΙ ΕΓΕΡΘΗΣΕΤΑΙ Η ΙΣΧΥΣ ΑΥΤΟΥ ΚΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΒΑΣΙΛΕΑ ΑΙΓΥΠΤΟΥ ΕΝ ΟΧΛΩ ΠΟΛΛΩ ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΕΡΕΘΙΣΘΗΣΕΤΑΙ ΕΙΣ ΠΟΛΕΜΟΝ ΕΝ ΟΧΛΩ ΙΣΧΥΡΩ ΣΦΟΔΡΑ ΛΙΑΝ ΚΑΙ ΟΥ ΣΤΗΣΕΤΑΙ ΟΤΙ ΔΙΑΝΟΗΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΝ ΔΙΑΝΟΙΑ

26 ΚΑΙ ΚΑΤΑΝΑΛΩΣΟΥΣΙΝ ΑΥΤΟΝ ΜΕΡΙΜΝΑΙ ΑΥΤΟΥ ΚΑΙ ΑΠΟΣΤΡΕΨΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΠΑΡΕΛΕΥΣΕΤΑΙ ΚΑΙ ΚΑΤΑΣΥΡΙΕΙ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΤΡΑΥΜΑΤΙΑΙ ΠΟΛΛΟΙ

27 ΚΑΙ ΔΥΟ ΒΑΣΙΛΕΙΣ ΜΟΝΟΙ ΔΕΙΠΝΗΣΟΥΣΙΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΕΠΙ ΜΙΑΣ ΤΡΑΠΕΖΗΣ ΦΑΓΟΝΤΑΙ ΚΑΙ ΨΕΥΔΟΛΟΓΗΣΟΥΣΙ ΚΑΙ ΟΥΚ ΕΥΟΔΩΘΗΣΟΝΤΑΙ ΕΤΙ ΓΑΡ ΣΥΝΤΕΛΕΙΑ ΕΙΣ ΚΑΙΡΟΝ

28 ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΑΥΤΟΥ ΕΝ ΧΡΗΜΑΣΙ ΠΟΛΛΟΙΣ ΚΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΑΓΙΟΥ ΠΟΙΗΣΕΙ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΕΠΙ ΤΗΝ ΧΩΡΑΝ ΑΥΤΟΥ

29 ΕΙΣ ΚΑΙΡΟΝ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΩΣ Η ΠΡΩΤΗ ΚΑΙ Η ΕΣΧΑΤΗ

30 ΚΑΙ ΗΞΟΥΣΙ ΡΩΜΑΙΟΙ ΚΑΙ ΕΞΩΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΕΜΒΡΙΜΗΣΟΝΤΑΙ ΑΥΤΩ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΟΡΓΙΣΘΗΣΕΤΑΙ ΕΠΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΙ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΔΙΑΝΟΗΘΗΣΕΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΑΝΘ' ΩΝ ΕΓΚΑΤΕΛΙΠΟΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΑΓΙΟΥ

31 ΚΑΙ ΒΡΑΧΙΟΝΕΣ ΠΑΡ' ΑΥΤΟΥ ΣΤΗΣΟΝΤΑΙ ΚΑΙ ΜΙΑΝΟΥΣΙ ΤΟ ΑΓΙΟΝ ΤΟΥ ΦΟΒΟΥ ΚΑΙ ΑΠΟΣΤΗΣΟΥΣΙ ΤΗΝ ΘΥΣΙΑΝ ΚΑΙ ΔΩΣΟΥΣΙ ΒΔΕΛΥΓΜΑ ΕΡΗΜΩΣΕΩΣ

32 ΚΑΙ ΕΝ ΑΜΑΡΤΙΑΙΣ ΔΙΑΘΗΚΗΣ ΜΙΑΝΟΥΣΙΝ ΕΝ ΣΚΛΗΡΩ ΛΑΩ ΚΑΙ Ο ΔΗΜΟΣ Ο ΓΙΝΩΣΚΩΝ ΤΑΥΤΑ ΚΑΤΙΣΧΥΣΟΥΣΙ ΚΑΙ ΠΟΙΗΣΟΥΣΙ

33 ΚΑΙ ΕΝΝΟΟΥΜΕΝΟΙ ΤΟΥ ΕΘΝΟΥΣ ΣΥΝΗΣΟΥΣΙΝ ΕΙΣ ΠΟΛΛΟΥΣ ΚΑΙ ΠΡΟΣΚΟΨΟΥΣΙ ΡΟΜΦΑΙΑ ΚΑΙ ΠΑΛΑΙΩΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΚΑΙ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΚΑΙ ΕΝ ΠΡΟΝΟΜΗ ΗΜΕΡΩΝ ΚΗΛΙΔΩΘΗΣΟΝΤΑΙ

34 ΚΑΙ ΟΤΑΝ ΣΥΝΤΡΙΒΩΝΤΑΙ ΣΥΝΑΞΟΥΣΙΝ ΙΣΧΥΝ ΒΡΑΧΕΙΑΝ ΚΑΙ ΕΠΙΣΥΝΑΧΘΗΣΟΝΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΠΟΛΛΟΙ ΕΠΙ ΠΟΛΕΩΣ ΚΑΙ ΠΟΛΛΟΙ ΩΣ ΕΝ ΚΛΗΡΟΔΟΣΙΑ

35 ΚΑΙ ΕΚ ΤΩΝ ΣΥΝΙΕΝΤΩΝ ΔΙΑΝΟΗΘΗΣΟΝΤΑΙ ΕΙΣ ΤΟ ΚΑΘΑΡΙΣΑΙ ΕΑΥΤΟΥΣ ΚΑΙ ΕΙΣ ΤΟ ΕΚΛΕΓΗΝΑΙ ΚΑΙ ΕΙΣ ΤΟ ΚΑΘΑΡΙΣΘΗΝΑΙ ΕΩΣ ΚΑΙΡΟΥ ΣΥΝΤΕΛΕΙΑΣ ΕΤΙ ΓΑΡ ΚΑΙΡΟΣ ΕΙΣ ΩΡΑΣ

36 ΚΑΙ ΠΟΙΗΣΕΙ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΠΑΡΟΡΓΙΣΘΗΣΕΤΑΙ ΚΑΙ ΥΨΩΘΗΣΕΤΑΙ ΕΠΙ ΠΑΝΤΑ ΘΕΟΝ ΚΑΙ ΕΠΙ ΤΟΝ ΘΕΟΝ ΤΩΝ ΘΕΩΝ ΕΞΑΛΛΑ ΛΑΛΗΣΕΙ ΚΑΙ ΕΥΟΔΩΘΗΣΕΤΑΙ ΕΩΣ ΑΝ ΣΥΝΤΕΛΕΣΘΗ Η ΟΡΓΗ ΕΙΣ ΑΥΤΟΝ ΓΑΡ ΣΥΝΤΕΛΕΙΑ ΓΙΝΕΤΑΙ

37 ΚΑΙ ΕΠΙ ΤΟΥΣ ΘΕΟΥΣ ΤΩΝ ΠΑΤΕΡΩΝ ΑΥΤΟΥ ΟΥ ΜΗ ΠΡΟΝΟΗΘΗ ΚΑΙ ΕΝ ΕΠΙΘΥΜΙΑ ΓΥΝΑΙΚΟΣ ΟΥ ΜΗ ΠΡΟΝΟΗΘΗ ΟΤΙ ΕΝ ΠΑΝΤΙ ΥΨΩΘΗΣΕΤΑΙ ΚΑΙ ΥΠΟΤΑΓΗΣΕΤΑΙ ΑΥΤΩ ΕΘΝΗ ΙΣΧΥΡΑ

38 ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΑΥΤΟΥ ΚΙΝΗΣΕΙ ΚΑΙ ΘΕΟΝ ΟΝ ΟΥΚ ΕΓΝΩΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΟΥ ΤΙΜΗΣΕΙ ΕΝ ΧΡΥΣΙΩ ΚΑΙ ΑΡΓΥΡΙΩ ΚΑΙ ΛΙΘΩ ΠΟΛΥΤΕΛΕΙ ΚΑΙ ΕΝ ΕΠΙΘΥΜΗΜΑΣΙ

39 ΠΟΙΗΣΕΙ ΠΟΛΕΩΝ ΚΑΙ ΕΙΣ ΟΧΥΡΩΜΑ ΙΣΧΥΡΟΝ ΗΞΕΙ ΜΕΤΑ ΘΕΟΥ ΑΛΛΟΤΡΙΟΥ ΟΥ ΕΑΝ ΕΠΙΓΝΩ ΠΛΗΘΥΝΕΙ ΔΟΞΑΝ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΕΙ ΑΥΤΟΥ ΕΠΙ ΠΟΛΥ ΚΑΙ ΧΩΡΑΝ ΑΠΟΜΕΡΙΕΙ ΕΙΣ ΔΩΡΕΑΝ

40 ΚΑΙ ΚΑΘ' ΩΡΑΝ ΣΥΝΤΕΛΕΙΑΣ ΣΥΓΚΕΡΑΤΙΣΘΗΣΕΤΑΙ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΠΟΡΓΙΣΘΗΣΕΤΑΙ ΑΥΤΩ ΒΑΣΙΛΕΥΣ ΒΟΡΡΑ ΕΝ ΑΡΜΑΣΙ ΚΑΙ ΕΝ ΙΠΠΟΙΣ ΠΟΛΛΟΙΣ ΚΑΙ ΕΝ ΠΛΟΙΟΙΣ ΠΟΛΛΟΙΣ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΧΩΡΑΝ ΑΙΓΥΠΤΟΥ

41 ΚΑΙ ΕΠΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΜΟΥ

42 ΚΑΙ ΕΝ ΧΩΡΑ ΑΙΓΥΠΤΟΥ ΟΥΚ ΕΣΤΑΙ ΕΝ ΑΥΤΗ ΔΙΑΣΩΖΟΜΕΝΟΣ

43 ΚΑΙ ΚΡΑΤΗΣΕΙ ΤΟΥ ΤΟΠΟΥ ΤΟΥ ΧΡΥΣΙΟΥ ΚΑΙ ΤΟΥ ΤΟΠΟΥ ΤΟΥ ΑΡΓΥΡΙΟΥ ΚΑΙ ΠΑΣΗΣ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΛΙΒΥΕΣ ΚΑΙ ΑΙΘΙΟΠΕΣ ΕΣΟΝΤΑΙ ΕΝ ΤΩ ΟΧΛΩ ΑΥΤΟΥ

44 ΚΑΙ ΑΚΟΗ ΤΑΡΑΞΕΙ ΑΥΤΟΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΒΟΡΡΑ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΝ ΘΥΜΩ ΙΣΧΥΡΩ ΚΑΙ ΡΟΜΦΑΙΑ ΑΦΑΝΙΣΑΙ ΚΑΙ ΑΠΟΚΤΕΙΝΑΙ ΠΟΛΛΟΥΣ

45 ΚΑΙ ΣΤΗΣΕΙ ΑΥΤΟΥ ΤΗΝ ΣΚΗΝΗΝ ΤΟΤΕ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΘΑΛΑΣΣΩΝ ΚΑΙ ΤΟΥ ΟΡΟΥΣ ΤΗΣ ΘΕΛΗΣΕΩΣ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΗΞΕΙ ΩΡΑ ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΒΟΗΘΩΝ ΑΥΤΩ

DANIEL CHAPTER 12

1 ΚΑΙ ΚΑΤΑ ΤΗΝ ΩΡΑΝ ΕΚΕΙΝΗΝ ΠΑΡΕΛΕΥΣΕΤΑΙ ΜΙΧΑΗΛ Ο ΑΓΓΕΛΟΣ Ο ΜΕΓΑΣ Ο ΕΣΤΗΚΩΣ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΛΑΟΥ ΣΟΥ ΕΚΕΙΝΗ Η ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΟΙΑ ΟΥΚ ΕΓΕΝΗΘΗ ΑΦ' ΟΥ ΕΓΕΝΗΘΗΣΑΝ ΕΩΣ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΨΩΘΗΣΕΤΑΙ ΠΑΣ Ο ΛΑΟΣ ΟΣ ΑΝ ΕΥΡΕΘΗ ΕΓΓΕΓΡΑΜΜΕΝΟΣ ΕΝ ΤΩ ΒΙΒΛΙΩ

2 ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΚΑΘΕΥΔΟΝΤΩΝ ΕΝ ΤΩ ΠΛΑΤΕΙ ΤΗΣ ΓΗΣ ΑΝΑΣΤΗΣΟΝΤΑΙ ΟΙ ΜΕΝ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΟΙ ΔΕ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΟΙ ΔΕ ΕΙΣ ΔΙΑΣΠΟΡΑΝ ΚΑΙ ΑΙΣΧΥΝΗΝ ΑΙΩΝΙΟΝ

3 ΚΑΙ ΟΙ ΣΥΝΙΕΝΤΕΣ ΦΑΝΟΥΣΙΝ ΩΣ ΦΩΣΤΗΡΕΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΙ ΚΑΤΙΣΧΥΟΝΤΕΣ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΩΣΕΙ ΤΑ ΑΣΤΡΑ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ

4 ΚΑΙ ΣΥ ΔΑΝΙΗΛ ΚΑΛΥΨΟΝ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΣΦΡΑΓΙΣΑΙ ΤΟ ΒΙΒΛΙΟΝ ΕΩΣ ΚΑΙΡΟΥ ΣΥΝΤΕΛΕΙΑΣ ΕΩΣ ΑΝ ΑΠΟΜΑΝΩΣΙΝ ΟΙ ΠΟΛΛΟΙ ΚΑΙ ΠΛΗΣΘΗ Η ΓΗ ΑΔΙΚΙΑΣ

5 ΚΑΙ ΕΙΔΟΝ ΕΓΩ ΔΑΝΙΗΛ ΚΑΙ ΙΔΟΥ ΔΥΟ ΕΤΕΡΟΙ ΕΙΣΤΗΚΕΙΣΑΝ ΕΙΣ ΕΝΘΕΝ ΤΟΥ ΠΟΤΑΜΟΥ ΚΑΙ ΕΙΣ ΕΝΘΕΝ

6 ΚΑΙ ΕΙΠΑ ΤΩ ΕΝΙ ΤΩ ΠΕΡΙΒΕΒΛΗΜΕΝΩ ΤΑ ΒΥΣΣΙΝΑ ΤΩ ΕΠΑΝΩ ΠΟΤΕ ΟΥΝ ΣΥΝΤΕΛΕΙΑ ΩΝ ΕΙΡΗΚΑΣ ΜΟΙ ΤΩΝ ΘΑΥΜΑΣΤΩΝ ΚΑΙ Ο ΚΑΘΑΡΙΣΜΟΣ ΤΟΥΤΩΝ

7 ΚΑΙ ΗΚΟΥΣΑ ΤΟΥ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥ ΤΑ ΒΥΣΣΙΝΑ ΟΣ ΗΝ ΕΠΑΝΩ ΤΟΥ ΥΔΑΤΟΣ ΤΟΥ ΠΟΤΑΜΟΥ ΕΩΣ ΚΑΙΡΟΥ ΣΥΝΤΕΛΕΙΑΣ ΚΑΙ ΥΨΩΣΕ ΤΗΝ ΔΕΞΙΑΝ ΚΑΙ ΤΗΝ ΑΡΙΣΤΕΡΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΩΜΟΣΕ ΤΟΝ ΖΩΝΤΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΘΕΟΝ ΟΤΙ ΕΙΣ ΚΑΙΡΟΝ ΚΑΙ ΚΑΙΡΟΥΣ ΚΑΙ ΗΜΙΣΥ ΚΑΙΡΟΥ Η ΣΥΝΤΕΛΕΙΑ ΧΕΙΡΩΝ ΑΦΕΣΕΩΣ ΛΑΟΥ ΑΓΙΟΥ ΚΑΙ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ ΠΑΝΤΑ ΤΑΥΤΑ

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8 ΚΑΙ ΕΓΩ ΗΚΟΥΣΑ ΚΑΙ ΟΥ ΔΙΕΝΟΗΘΗΝ ΠΑΡ' ΑΥΤΟΝ ΤΟΝ ΚΑΙΡΟΝ ΚΑΙ ΕΙΠΑ ΚΥΡΙΕ ΤΙΣ Η ΛΥΣΙΣ ΤΟΥ ΛΟΓΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΙΝΟΣ ΑΙ ΠΑΡΑΒΟΛΑΙ ΑΥΤΑΙ
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HISTORY OF SUSANNA

also called Susanna and the Elders
or (1st) Addition to Daniel
(Hebrew Title: Shoshana)
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses

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from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

DANIEL CHAPTER 13

SUSANNA AND THE ELDERS

6 ΚΑΙ ΗΡΧΟΝΤΟ ΚΡΙΣΕΙΣ ΕΞ ΑΛΛΩΝ ΠΟΛΕΩΝ ΠΡΟΣ ΑΥΤΟΥΣ

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ΓΑΓΟΝΤΕΣ ΕΡΡΙΨΑΝ ΕΙΣ ΦΑΡΑΓΓΑ ΤΟΤΕ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΡΡΙΨΕ ΠΥΡ ΔΙΑ ΜΕΣΟΥ ΑΥΤΩΝ ΚΑΙ ΕΣΩΘΗ ΑΙΜΑ ΑΝΑΙΤΙΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

63 ΔΙΑ ΤΟΥΤΟ ΟΙ ΝΕΩΤΕΡΟΙ ΑΓΑΠΗΤΟΙ ΙΑΚΩΒ ΕΝ ΤΗ ΑΠΛΟΤΗΤΙ ΑΥΤΩΝ ΚΑΙ ΗΜΕΙΣ ΦΥΛΑΣΣΩΜΕΘΑ ΕΙΣ ΥΙΟΥΣ ΔΥΝΑΤΟΥΣ ΝΕΩΤΕΡΟΥΣ ΕΥΣΕΒΗΣΟΥΣΙ ΓΑΡ ΝΕΩΤΕΡΟΙ ΚΑΙ ΕΣΤΑΙ ΕΝ ΑΥΤΟΙΣ ΠΝΕΥΜΑ ΕΠΙΣΤΗΜΗΣ ΚΑΙ ΣΥΝΕΣΕΩΣ ΕΙΣ ΑΙΩΝΑ ΑΙΩΝΟΣ

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel

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remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

DANIEL CHAPTER 14
BEL AND THE DRAGON

1 ΕΚ ΠΡΟΦΗΤΕΙΑΣ ΑΜΒΑΚΟΥΜ ΥΙΟΥ ΙΗΣΟΥ ΕΚ ΤΗΣ ΦΥΛΗΣ ΛΕΥΙ

2 ΑΝΘΡΩΠΟΣ ΤΙΣ ΗΝ ΙΕΡΕΥΣ Ω ΟΝΟΜΑ ΔΑΝΙΗΛ ΥΙΟΣ ΑΒΑΛ ΣΥΜΒΙΩΤΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΑΒΥΛΩΝΟΣ

3 ΚΑΙ ΗΝ ΕΙΔΩΛΟΝ ΒΗΛ Ο ΕΣΕΒΟΝΤΟ ΟΙ ΒΑΒΥΛΩΝΙΟΙ ΑΝΗΛΙΣΚΕΤΟ ΔΕ ΑΥΤΩ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΣΕΜΙΔΑΛΕΩΣ ΑΡΤΑΒΑΙ ΔΕΚΑ ΔΥΟ ΚΑΙ ΠΡΟΒΑΤΑ ΤΕΣΣΑΡΑ ΚΑΙ ΕΛΑΙΟΥ ΜΕΤΡΗΤΑΙ ΕΞ

4 ΚΑΙ Ο ΒΑΣΙΛΕΥΣ ΕΣΕΒΕΤΟ ΑΥΤΟΝ ΚΑΙ ΕΠΟΡΕΥΕΤΟ Ο ΒΑΣΙΛΕΥΣ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΚΑΙ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤΩ ΔΑΝΙΗΛ ΔΕ ΠΡΟΣΗΥΧΕΤΟ ΠΡΟΣ ΚΥΡΙΟΝ

5 ΚΑΙ ΕΙΠΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΩ ΔΑΝΙΗΛ ΔΙΑ ΤΙ ΟΥ ΠΡΟΣΚΥΝΕΙΣ ΤΩ ΒΗΛ ΚΑΙ ΕΙΠΕ ΔΑΝΙΗΛ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΟΥΔΕΝΑ ΣΕΒΟΜΑΙ ΕΓΩ ΕΙ ΜΗ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΟΝ ΚΤΙΣΑΝΤΑ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΧΟΝΤΑ ΠΑΣΗΣ ΣΑΡΚΟΣ ΚΥΡΙΕΙΑΝ

6 ΕΙΠΕΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩ ΟΥΤΟΣ ΟΥΝ ΟΥΚ ΕΣΤΙ ΘΕΟΣ ΟΥΧ ΟΡΑΣ ΟΣΑ ΕΙΣ ΑΥΤΟΝ ΔΑΠΑΝΑΤΑΙ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ

7 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΔΑΝΙΗΛ ΜΗΔΑΜΩΣ ΜΗΔΕΙΣ ΣΕ ΠΑΡΑΛΟΓΙΖΕΣΘΩ ΟΥΤΟΣ ΓΑΡ ΕΣΩΘΕΝ ΜΕΝ ΠΗΛΙΝΟΣ ΕΣΤΙΝ ΕΞΩΘΕΝ ΔΕ ΧΑΛΚΟΥΣ ΟΜΝΥΩ ΔΕ ΣΟΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΤΩΝ ΘΕΩΝ ΟΤΙ ΟΥΘΕΝ ΒΕΒΡΩΚΕ ΠΩΠΟΤΕ ΟΥΤΟΣ

8 ΚΑΙ ΘΥΜΩΘΕΙΣ Ο ΒΑΣΙΛΕΥΣ ΕΚΑΛΕΣΕ ΤΟΥΣ ΠΡΟΕΣΤΗΚΟΤΑΣ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΑΡΑΔΕΙΞΑΤΕ ΤΟΝ ΕΣΘΙΟΝΤΑ ΤΑ ΠΑΡΑΣΚΕΥΑΖΟΜΕΝΑ ΤΩ ΒΗΛ ΕΙ ΔΕ ΜΗ ΓΕ ΑΠΟΘΑΝΕΙΣΘΕ Η ΔΑΝΙΗΛ Ο ΦΑΣΚΩΝ ΜΗ ΕΣΘΙΕΣΘΑΙ ΑΥΤΑ ΥΠ' ΑΥΤΟΥ ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΟΣ Ο ΒΗΛ ΕΣΤΙΝ Ο ΚΑΤΕΣΘΙΩΝ ΑΥΤΑ

9 ΕΙΠΕ ΔΕ ΔΑΝΙΗΛ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΓΙΝΕΣΘΩ ΟΥΤΩΣ ΕΑΝ ΜΗ ΠΑΡΑΔΕΙΞΩ ΟΤΙ ΟΥΚ ΕΣΤΙΝ Ο ΒΗΛ Ο ΚΑΤΕΣΘΙΩΝ ΤΑΥΤΑ ΑΠΟΘΑΝΟΥΜΑΙ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΑΡ' ΕΜΟΥ ΗΣΑΝ ΔΕ ΤΩ ΒΗΛ ΙΕΡΕΙΣ ΕΒΔΟΜΗΚΟΝΤΑ ΧΩΡΙΣ ΓΥΝΑΙΚΩΝ ΚΑΙ ΤΕΚΝΩΝ

10 ΗΓΑΓΟΝ ΔΕ ΤΟΝ ΒΑΣΙΛΕΑ ΕΙΣ ΤΟ ΕΙΔΩΛΙΟΝ

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13 ΗΡΕΣΕ ΔΕ Ο ΛΟΓΟΣ ΤΩ ΒΑΣΙΛΕΙ

14 Ο ΔΕ ΔΑΝΙΗΛ ΕΚΕΛΕΥΣΕ ΤΟΥΣ ΠΑΡ' ΑΥΤΟΥ ΕΚΒΑΛΟΝΤΑΣ ΠΑΝΤΑΣ ΕΚ ΤΟΥ ΝΑΟΥ ΚΑΤΑΣΗΣΑΙ ΟΛΟΝ ΤΟΝ ΝΑΟΝ ΣΠΟΔΩ ΟΥΘΕΝΟΣ ΤΩΝ ΕΚΤΟΣ ΑΥΤΟΥ ΕΙΔΟΤΟΣ ΚΑΙ ΤΟΤΕ ΤΟΝ ΝΑΟΝ ΕΚΕΛΕΥΣΕ ΣΦΡΑΓΙΣΑΙ ΤΩ ΤΟΥ ΒΑΣΙΛΕΩΣ ΔΑΚΤΥΛΙΩ ΚΑΙ ΤΟΙΣ ΔΑΚΤΥΛΙΟΙΣ ΤΙΝΩΝ ΕΝΔΟΞΩΝ ΙΕΡΕΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΟΥΤΩΣ

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19 ΚΑΙ ΕΓΕΛΑΣΕ ΔΑΝΙΗΛ ΣΦΟΔΡΑ ΚΑΙ ΕΙΠΕΝ ΤΩ ΒΑΣΙΛΕΙ ΔΕΥΡΟ ΙΔΕ ΤΟΝ ΔΟΛΟΝ ΤΩΝ ΙΕΡΕΩΝ ΚΑΙ ΕΙΠΕΝ ΔΑΝΙΗΛ ΒΑΣΙΛΕΥ ΤΑΥΤΑ ΤΑ ΙΧΝΗ ΤΙΝΟΣ ΕΣΤΙ

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27 ΚΑΙ ΛΑΒΩΝ Ο ΔΑΝΙΗΛ ΠΙΣΣΗΣ ΜΝΑΣ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΣΤΕΑΡ ΚΑΙ ΤΡΙΧΑΣ ΗΨΗΣΕΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΕΠΟΙΗΣΕ ΜΑΖΑΝ ΚΑΙ ΕΝΕΒΑΛΕΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΤΟΥ ΔΡΑΚΟΝΤΟΣ ΚΑΙ ΦΑΓΩΝ ΔΙΕΡΡΑΓΗ ΚΑΙ ΕΔΕΙΞΕΝ ΑΥΤΟΝ ΤΩ ΒΑΣΙΛΕΙ ΛΕΓΩΝ ΟΥ ΤΑΥΤΑ ΣΕΒΕΣΘΕ ΒΑΣΙΛΕΥ

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31 ΗΝ ΔΕ ΛΑΚΚΟΣ ΕΝ Ω ΕΤΡΕΦΟΝΤΟ ΛΕΟΝΤΕΣ ΕΠΤΑ ΟΙΣ ΠΑΡΕΔΙΔΟΝΤΟ ΟΙ ΕΠΙΒΟΥΛΟΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΧΟΡΗΓΕΙΤΟ ΑΥΤΟΙΣ ΚΑΘ' ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΤΩΝ ΕΠΙΘΑΝΑΤΙΩΝ ΣΩΜΑΤΑ ΔΥΟ ΚΑΙ ΕΝΕΒΑΛΟΣΑΝ ΤΟΝ ΔΑΝΙΗΛ ΟΙ ΟΧΛΟΙ ΕΙΣ ΕΚΕΙΝΟΝ ΤΟΝ ΛΑΚΚΟΝ ΙΝΑ ΚΑΤΑΒΡΩΘΗ ΚΑΙ ΜΗΔΕ ΤΑΦΗΣ ΤΥΧΗ ΚΑΙ ΗΝ ΕΝ ΤΩ ΛΑΚΚΩ ΔΑΝΙΗΛ ΗΜΕΡΑΣ ΕΞ

33 ΚΑΙ ΕΓΕΝΕΤΟ ΤΗ ΗΜΕΡΑ ΤΗ ΕΚΤΗ ΚΑΙ ΗΝ ΑΜΒΑΚΟΥΜ ΕΧΩΝ ΑΡΤΟΥΣ ΕΝΤΕΘΡΥΜΜΕΝΟΥΣ ΕΝ ΣΚΑΦΗ ΕΝ ΕΨΗΜΑΤΙ ΚΑΙ ΣΤΑΜΝΟΝ ΟΙΝΟΥ ΚΕΚΕΡΑΣΜΕΝΟΥ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΠΡΟΣ ΤΟΥΣ ΘΕΡΙΣΤΑΣ

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35 ΚΑΙ ΕΙΠΕΝ ΑΜΒΑΚΟΥΜ ΚΥΡΙΕ Ο ΘΕΟΣ ΟΥΧ ΕΩΡΑΚΑ ΤΗΝ ΒΑΒΥΛΩΝΑ ΚΑΙ ΤΟΝ ΛΑΚΚΟΝ ΟΥ ΓΙΝΩΣΚΩ ΠΟΥ ΕΣΤΙ

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38 ΚΑΙ ΕΙΠΕ ΔΑΝΙΗΛ ΕΜΝΗΣΘΗ ΓΑΡ ΜΟΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΜΗ ΕΓΚΑΤΑΛΕΙΠΩΝ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΑΥΤΟΝ

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40 ΕΞΗΛΘΕ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΜΕΤΑ ΤΑΥΤΑ ΠΕΝΘΩΝ ΤΟΝ ΔΑΝΙΗΛ ΚΑΙ ΕΓΚΥΨΑΣ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΟΡΑ ΑΥΤΟΝ ΚΑΘΗΜΕΝΟΝ

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42 ΚΑΙ ΕΞΗΓΑΓΕΝ Ο ΒΑΣΙΛΕΥΣ ΤΟΝ ΔΑΝΙΗΛ ΕΚ ΤΟΥ ΛΑΚΚΟΥ ΚΑΙ ΤΟΥΣ ΑΙΤΙΟΥΣ ΤΗΣ ΑΠΩΛΕΙΑΣ ΑΥΤΟΥ ΕΝΕΒΑΛΕΝ ΕΙΣ ΤΟΝ ΛΑΚΚΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΔΑΝΙΗΛ ΚΑΙ ΚΑΤΕΒΡΩΘΗΣΑΝ

THE TREI ASAR

(THE TWELVE LITTLE PROPHET BOOKS)

1st, THE BOOK OF THE PROPHET HOSEA

Greek: Osee; Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA (OSEE) CHAPTER 1

1 ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΣ ΕΓΕΝΗΘΗ ΠΡΟΣ ΩΣΗΕ ΤΟΝ ΤΟΥ ΒΕΗΡΙ ΕΝ ΗΜΕΡΑΙΣ ΟΖΙΟΥ ΚΑΙ ΙΩΑΘΑΜ ΚΑΙ ΑΧΑΖ ΚΑΙ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΙΕΡΟΒΟΑΜ ΥΙΟΥ ΙΩΑΣ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ

2 ΑΡΧΗ ΛΟΓΟΥ ΚΥΡΙΟΥ ΠΡΟΣ ΩΣΗΕ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΩΣΗΕ ΒΑΔΙΖΕ ΛΑΒΕ ΣΕΑΥΤΩ ΓΥΝΑΙΚΑ ΠΟΡΝΕΙΑΣ ΚΑΙ ΤΕΚΝΑ ΠΟΡΝΕΙΑΣ ΔΙΟΤΙ ΕΚΠΟΡΝΕΥΟΥΣΑ ΕΚΠΟΡΝΕΥΣΕΙ Η ΓΗ ΑΠΟ ΟΠΙΣΘΕΝ ΤΟΥ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΠΟΡΕΥΘΗ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΓΟΜΕΡ ΘΥΓΑΤΕΡΑ ΔΕΒΗΛΑΙΜ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΚΑΙ ΕΤΕΚΕΝ ΑΥΤΩ ΥΙΟΝ

4 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑΛΕΣΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΕΖΡΑΕΛ ΔΙΟΤΙ ΕΤΙ ΜΙΚΡΟΝ ΚΑΙ ΕΚΔΙΚΗΣΩ ΤΟ ΑΙΜΑ ΤΟΥ ΙΕΖΡΑΕΛ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΟΥ ΚΑΙ ΚΑΤΑΠΑΥΣΩ ΒΑΣΙΛΕΙΑΝ ΟΙΚΟΥ ΙΣΡΑΗΛ

5 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΣΥΝΤΡΙΨΩ ΤΟ ΤΟΞΟΝ ΤΟΥ ΙΣΡΑΗΛ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΟΥ ΙΕΖΡΑΕΛ

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6 ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΕΤΙ ΚΑΙ ΕΤΕΚΕΝ ΘΥΓΑΤΕΡΑ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΚΑΛΕΣΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΟΥΚ-ΗΛΕΗΜΕΝΗ ΔΙΟΤΙ ΟΥ ΜΗ ΠΡΟΣΘΗΣΩ ΕΤΙ ΕΛΕΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΑΛΛ' Η ΑΝΤΙΤΑΣΣΟΜΕΝΟΣ ΑΝΤΙΤΑΞΟΜΑΙ ΑΥΤΟΙΣ
7 ΤΟΥΣ ΔΕ ΥΙΟΥΣ ΙΟΥΔΑ ΕΛΕΗΣΩ ΚΑΙ ΣΩΣΩ ΑΥΤΟΥΣ ΕΝ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ ΚΑΙ ΟΥ ΣΩΣΩ ΑΥΤΟΥΣ ΕΝ ΤΟΞΩ ΟΥΔΕ ΕΝ ΡΟΜΦΑΙΑ ΟΥΔΕ ΕΝ ΠΟΛΕΜΩ ΟΥΔΕ ΕΝ ΑΡΜΑΣΙΝ ΟΥΔΕ ΕΝ ΙΠΠΟΙΣ ΟΥΔΕ ΕΝ ΙΠΠΕΥΣΙΝ
8 ΚΑΙ ΑΠΕΓΑΛΑΚΤΙΣΕΝ ΤΗΝ ΟΥΚ-ΗΛΕΗΜΕΝΗΝ ΚΑΙ ΣΥΝΕΛΑΒΕΝ ΕΤΙ ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ
9 ΚΑΙ ΕΙΠΕΝ ΚΑΛΕΣΟΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΟΥ-ΛΑΟΣ-ΜΟΥ ΔΙΟΤΙ ΥΜΕΙΣ ΟΥ ΛΑΟΣ ΜΟΥ ΚΑΙ ΕΓΩ ΟΥΚ ΕΙΜΙ ΥΜΩΝ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 2

1 ΚΑΙ ΗΝ Ο ΑΡΙΘΜΟΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΩΣ Η ΑΜΜΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ Η ΟΥΚ ΕΚΜΕΤΡΗΘΗΣΕΤΑΙ ΟΥΔΕ ΕΞΑΡΙΘΜΗΘΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙΣ ΟΥ ΛΑΟΣ ΜΟΥ ΥΜΕΙΣ ΕΚΕΙ ΚΛΗΘΗΣΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΖΩΝΤΟΣ
2 ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΟΙ ΥΙΟΙ ΙΟΥΔΑ ΚΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΘΗΣΟΝΤΑΙ ΕΑΥΤΟΙΣ ΑΡΧΗΝ ΜΙΑΝ ΚΑΙ ΑΝΑΒΗΣΟΝΤΑΙ ΕΚ ΤΗΣ ΓΗΣ ΟΤΙ ΜΕΓΑΛΗ Η ΗΜΕΡΑ ΤΟΥ ΙΕΖΡΑΕΛ
3 ΕΙΠΑΤΕ ΤΩ ΑΔΕΛΦΩ ΥΜΩΝ ΛΑΟΣ-ΜΟΥ ΚΑΙ ΤΗ ΑΔΕΛΦΗ ΥΜΩΝ ΗΛΕΗΜΕΝΗ
4 ΚΡΙΘΗΤΕ ΠΡΟΣ ΤΗΝ ΜΗΤΕΡΑ ΥΜΩΝ ΚΡΙΘΗΤΕ ΟΤΙ ΑΥΤΗ ΟΥ ΓΥΝΗ ΜΟΥ ΚΑΙ ΕΓΩ ΟΥΚ ΑΝΗΡ ΑΥΤΗΣ ΚΑΙ ΕΞΑΡΩ ΤΗΝ ΠΟΡΝΕΙΑΝ ΑΥΤΗΣ ΕΚ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΙ ΤΗΝ ΜΟΙΧΕΙΑΝ ΑΥΤΗΣ ΕΚ ΜΕΣΟΥ ΜΑΣΤΩΝ ΑΥΤΗΣ
5 ΟΠΩΣ ΑΝ ΕΚΔΥΣΩ ΑΥΤΗΝ ΓΥΜΝΗΝ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΩ ΑΥΤΗΝ ΚΑΘΩΣ ΗΜΕΡΑ ΓΕΝΕΣΕΩΣ ΑΥΤΗΣ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΗΝ ΩΣ ΕΡΗΜΟΝ ΚΑΙ ΤΑΞΩ ΑΥΤΗΝ ΩΣ ΓΗΝ ΑΝΥΔΡΟΝ ΚΑΙ ΑΠΟΚΤΕΝΩ ΑΥΤΗΝ ΕΝ ΔΙΨΕΙ
6 ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΟΥ ΜΗ ΕΛΕΗΣΩ ΟΤΙ ΤΕΚΝΑ ΠΟΡΝΕΙΑΣ ΕΣΤΙΝ
7 ΟΤΙ ΕΞΕΠΟΡΝΕΥΣΕΝ Η ΜΗΤΗΡ ΑΥΤΩΝ ΚΑΤΗΣΧΥΝΕΝ Η ΤΕΚΟΥΣΑ ΑΥΤΑ ΕΙΠΕΝ ΓΑΡ ΑΚΟΛΟΥΘΗΣΩ ΟΠΙΣΩ ΤΩΝ ΕΡΑΣΤΩΝ ΜΟΥ ΤΩΝ ΔΙΔΟΝΤΩΝ ΜΟΙ ΤΟΥΣ ΑΡΤΟΥΣ ΜΟΥ ΚΑΙ ΤΟ ΥΔΩΡ ΜΟΥ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΚΑΙ ΤΑ ΟΘΟΝΙΑ ΜΟΥ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΜΟΥ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΜΟΙ ΚΑΘΗΚΕΙ
8 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΦΡΑΣΣΩ ΤΗΝ ΟΔΟΝ ΑΥΤΗΣ ΕΝ ΣΚΟΛΟΨΙΝ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΤΑΣ ΟΔΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΤΡΙΒΟΝ ΑΥΤΗΣ ΟΥ ΜΗ ΕΥΡΗ
9 ΚΑΙ ΚΑΤΑΔΙΩΞΕΤΑΙ ΤΟΥΣ ΕΡΑΣΤΑΣ ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΛΑΒΗ ΑΥΤΟΥΣ ΚΑΙ ΖΗΤΗΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΕΥΡΗ ΑΥΤΟΥΣ ΚΑΙ ΕΡΕΙ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΜΟΥ ΤΟΝ ΠΡΟΤΕΡΟΝ ΟΤΙ ΚΑΛΩΣ ΜΟΙ ΗΝ ΤΟΤΕ Η ΝΥΝ
10 ΚΑΙ ΑΥΤΗ ΟΥΚ ΕΓΝΩ ΟΤΙ ΕΓΩ ΔΕΔΩΚΑ ΑΥΤΗ ΤΟΝ ΣΙΤΟΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΕΠΛΗΘΥΝΑ ΑΥΤΗ ΑΥΤΗ ΔΕ ΑΡΓΥΡΑ ΚΑΙ ΧΡΥΣΑ ΕΠΟΙΗΣΕΝ ΤΗ ΒΑΑΛ
11 ΔΙΑ ΤΟΥΤΟ ΕΠΙΣΤΡΕΨΩ ΚΑΙ ΚΟΜΙΟΥΜΑΙ ΤΟΝ ΣΙΤΟΝ ΜΟΥ ΚΑΘ' ΩΡΑΝ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΜΟΥ ΕΝ ΚΑΙΡΩ ΑΥΤΟΥ ΚΑΙ ΑΦΕΛΟΥΜΑΙ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΚΑΙ ΤΑ ΟΘΟΝΙΑ ΜΟΥ ΤΟΥ ΜΗ ΚΑΛΥΠΤΕΙΝ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΑΥΤΗΣ
12 ΚΑΙ ΝΥΝ ΑΠΟΚΑΛΥΨΩ ΤΗΝ ΑΚΑΘΑΡΣΙΑΝ ΑΥΤΗΣ ΕΝΩΠΙΟΝ ΤΩΝ ΕΡΑΣΤΩΝ ΑΥΤΗΣ ΚΑΙ ΟΥΔΕΙΣ ΟΥ ΜΗ ΕΞΕΛΗΤΑΙ ΑΥΤΗΝ ΕΚ ΧΕΙΡΟΣ ΜΟΥ
13 ΚΑΙ ΑΠΟΣΤΡΕΨΩ ΠΑΣΑΣ ΤΑΣ ΕΥΦΡΟΣΥΝΑΣ ΑΥΤΗΣ ΕΟΡΤΑΣ ΑΥΤΗΣ ΚΑΙ ΤΑΣ ΝΟΥΜΗΝΙΑΣ ΑΥΤΗΣ ΚΑΙ ΤΑ ΣΑΒΒΑΤΑ ΑΥΤΗΣ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΑΝΗΓΥΡΕΙΣ ΑΥΤΗΣ
14 ΚΑΙ ΑΦΑΝΙΩ ΑΜΠΕΛΟΝ ΑΥΤΗΣ ΚΑΙ ΤΑΣ ΣΥΚΑΣ ΑΥΤΗΣ ΟΣΑ ΕΙΠΕΝ ΜΙΣΘΩΜΑΤΑ ΜΟΥ ΤΑΥΤΑ ΕΣΤΙΝ Α ΕΔΩΚΑΝ ΜΟΙ ΟΙ ΕΡΑΣΤΑΙ ΜΟΥ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΑ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΑΥΤΑ ΤΑ ΘΗΡΙΑ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΑ ΕΡΠΕΤΑ ΤΗΣ ΓΗΣ
15 ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠ' ΑΥΤΗΝ ΤΑΣ ΗΜΕΡΑΣ ΤΩΝ ΒΑΑΛΙΜ ΕΝ ΑΙΣ ΕΠΕΘΥΕΝ ΑΥΤΟΙΣ ΚΑΙ ΠΕΡΙΕΤΙΘΕΤΟ ΤΑ ΕΝΩΤΙΑ ΑΥΤΗΣ ΚΑΙ ΤΑ ΚΑΘΟΡΜΙΑ ΑΥΤΗΣ ΚΑΙ ΕΠΟΡΕΥΕΤΟ ΟΠΙΣΩ ΤΩΝ ΕΡΑΣΤΩΝ ΑΥΤΗΣ ΕΜΟΥ ΔΕ ΕΠΕΛΑΘΕΤΟ ΛΕΓΕΙ ΚΥΡΙΟΣ
16 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΠΛΑΝΩ ΑΥΤΗΝ ΚΑΙ ΤΑΞΩ ΑΥΤΗΝ ΕΙΣ ΕΡΗΜΟΝ ΚΑΙ ΛΑΛΗΣΩ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΗΣ
17 ΚΑΙ ΔΩΣΩ ΑΥΤΗ ΤΑ ΚΤΗΜΑΤΑ ΑΥΤΗΣ ΕΚΕΙΘΕΝ ΚΑΙ ΤΗΝ ΚΟΙΛΑΔΑ ΑΧΩΡ ΔΙΑΝΟΙΞΑΙ ΣΥΝΕΣΙΝ ΑΥΤΗΣ ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΕΚΕΙ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΝΗΠΙΟΤΗΤΟΣ ΑΥΤΗΣ ΚΑΙ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΑΝΑΒΑΣΕΩΣ ΑΥΤΗΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ
18 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΛΕΣΕΙ ΜΕ Ο ΑΝΗΡ ΜΟΥ ΚΑΙ ΟΥ ΚΑΛΕΣΕΙ ΜΕ ΕΤΙ ΒΑΑΛΙΜ
19 ΚΑΙ ΕΞΑΡΩ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΒΑΑΛΙΜ ΕΚ ΣΤΟΜΑΤΟΣ ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΜΝΗΣΘΩΣΙΝ ΟΥΚΕΤΙ ΤΑ ΟΝΟΜΑΤΑ ΑΥΤΩΝ
20 ΚΑΙ ΔΙΑΘΗΣΟΜΑΙ ΑΥΤΟΙΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΔΙΑΘΗΚΗΝ ΜΕΤΑ ΤΩΝ ΘΗΡΙΩΝ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΜΕΤΑ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΜΕΤΑ ΤΩΝ ΕΡΠΕΤΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΤΟΞΟΝ ΚΑΙ ΡΟΜΦΑΙΑΝ ΚΑΙ ΠΟΛΕΜΟΝ ΣΥΝΤΡΙΨΩ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΟΙΚΙΩ ΣΕ ΕΠ' ΕΛΠΙΔΙ
21 ΚΑΙ ΜΝΗΣΤΕΥΣΟΜΑΙ ΣΕ ΕΜΑΥΤΩ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΜΝΗΣΤΕΥΣΟΜΑΙ ΣΕ ΕΜΑΥΤΩ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΝ ΚΡΙΜΑΤΙ ΚΑΙ ΕΝ ΕΛΕΕΙ ΚΑΙ ΕΝ ΟΙΚΤΙΡΜΟΙΣ
22 ΚΑΙ ΜΝΗΣΤΕΥΣΟΜΑΙ ΣΕ ΕΜΑΥΤΩ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΕΠΙΓΝΩΣΗ ΤΟΝ ΚΥΡΙΟΝ
23 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΑΚΟΥΣΟΜΑΙ ΤΩ ΟΥΡΑΝΩ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΕΠΑΚΟΥΣΕΤΑΙ ΤΗ ΓΗ
24 ΚΑΙ Η ΓΗ ΕΠΑΚΟΥΣΕΤΑΙ ΤΟΝ ΣΙΤΟΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΑΥΤΑ ΕΠΑΚΟΥΣΕΤΑΙ ΤΩ ΙΕΖΡΑΕΛ
25 ΚΑΙ ΣΠΕΡΩ ΑΥΤΗΝ ΕΜΑΥΤΩ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΛΕΗΣΩ ΤΗΝ ΟΥΚ-ΗΛΕΗΜΕΝΗΝ ΚΑΙ ΕΡΩ ΤΩ ΟΥ-ΛΑΩ-ΜΟΥ ΛΑΟΣ ΜΟΥ ΕΙ ΣΥ ΚΑΙ ΑΥΤΟΣ ΕΡΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΕΙ ΣΥ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 3

1 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΕΤΙ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΑΓΑΠΗΣΟΝ ΓΥΝΑΙΚΑ ΑΓΑΠΩΣΑΝ ΠΟΝΗΡΑ ΚΑΙ ΜΟΙΧΑΛΙΝ ΚΑΘΩΣ ΑΓΑΠΑ Ο ΘΕΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΚΑΙ ΑΥΤΟΙ ΑΠΟΒΛΕΠΟΥΣΙΝ ΕΠΙ ΘΕΟΥΣ ΑΛΛΟΤΡΙΟΥΣ ΚΑΙ ΦΙΛΟΥΣΙΝ ΠΕΜΜΑΤΑ ΜΕΤΑ ΣΤΑΦΙΔΩΝ
2 ΚΑΙ ΕΜΙΣΘΩΣΑΜΗΝ ΕΜΑΥΤΩ ΠΕΝΤΕΚΑΙΔΕΚΑ ΑΡΓΥΡΙΟΥ ΚΑΙ ΓΟΜΟΡ ΚΡΙΘΩΝ ΚΑΙ ΝΕΒΕΛ ΟΙΝΟΥ
3 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΗΝ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΘΗΣΗ ΕΠ' ΕΜΟΙ ΚΑΙ ΟΥ ΜΗ ΠΟΡΝΕΥΣΗΣ ΟΥΔΕ ΜΗ ΓΕΝΗ ΑΝΔΡΙ ΕΤΕΡΩ ΚΑΙ ΕΓΩ ΕΠΙ ΣΟΙ
4 ΔΙΟΤΙ ΗΜΕΡΑΣ ΠΟΛΛΑΣ ΚΑΘΗΣΟΝΤΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΥΚ ΟΝΤΟΣ ΒΑΣΙΛΕΩΣ ΟΥΔΕ ΟΝΤΟΣ ΑΡΧΟΝΤΟΣ ΟΥΔΕ ΟΥΣΗΣ ΘΥΣΙΑΣ ΟΥΔΕ ΟΝΤΟΣ ΘΥΣΙΑΣΤΗΡΙΟΥ ΟΥΔΕ ΙΕΡΑΤΕΙΑΣ ΟΥΔΕ ΔΗΛΩΝ
5 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙΖΗΤΗΣΟΥΣΙΝ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΔΑΥΙΔ ΤΟΝ ΒΑΣΙΛΕΑ ΑΥΤΩΝ ΚΑΙ ΕΚΣΤΗΣΟΝΤΑΙ ΕΠΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΠΙ ΤΟΙΣ ΑΓΑΘΟΙΣ ΑΥΤΟΥ ΕΠ' ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 4

1 ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΥΙΟΙ ΙΣΡΑΗΛ ΔΙΟΤΙ ΚΡΙΣΙΣ ΤΩ ΚΥΡΙΩ ΠΡΟΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΔΙΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΛΗΘΕΙΑ ΟΥΔΕ ΕΛΕΟΣ ΟΥΔΕ ΕΠΙΓΝΩΣΙΣ ΘΕΟΥ ΕΠΙ ΤΗΣ ΓΗΣ
2 ΑΡΑ ΚΑΙ ΨΕΥΔΟΣ ΚΑΙ ΦΟΝΟΣ ΚΑΙ ΚΛΟΠΗ ΚΑΙ ΜΟΙΧΕΙΑ ΚΕΧΥΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΑΙΜΑΤΑ ΕΦ' ΑΙΜΑΣΙΝ ΜΙΣΓΟΥΣΙΝ
3 ΔΙΑ ΤΟΥΤΟ ΠΕΝΘΗΣΕΙ Η ΓΗ ΚΑΙ ΣΜΙΚΡΥΝΘΗΣΕΤΑΙ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΑΥΤΗΝ ΣΥΝ ΤΟΙΣ ΘΗΡΙΟΙΣ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΣΥΝ ΤΟΙΣ ΕΡΠΕΤΟΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΣΥΝ ΤΟΙΣ ΠΕΤΕΙΝΟΙΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΙ ΙΧΘΥΕΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΚΛΕΙΨΟΥΣΙΝ

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4 ΟΠΩΣ ΜΗΔΕΙΣ ΜΗΤΕ ΔΙΚΑΖΗΤΑΙ ΜΗΤΕ ΕΛΕΓΧΗ ΜΗΔΕΙΣ Ο ΔΕ ΛΑΟΣ ΜΟΥ ΩΣ ΑΝΤΙΛΕΓΟΜΕΝΟΣ ΙΕΡΕΥΣ
5 ΚΑΙ ΑΣΘΕΝΗΣΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΑΣΘΕΝΗΣΕΙ ΚΑΙ ΠΡΟΦΗΤΗΣ ΜΕΤΑ ΣΟΥ ΝΥΚΤΙ ΩΜΟΙΩΣΑ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ
6 ΩΜΟΙΩΘΗ Ο ΛΑΟΣ ΜΟΥ ΩΣ ΟΥΚ ΕΧΩΝ ΓΝΩΣΙΝ ΟΤΙ ΣΥ ΕΠΙΓΝΩΣΙΝ ΑΠΩΣΩ ΚΑΓΩ ΑΠΩΣΟΜΑΙ ΣΕ ΤΟΥ ΜΗ ΙΕΡΑΤΕΥΕΙΝ ΜΟΙ ΚΑΙ ΕΠΕΛΑΘΟΥ ΝΟΜΟΝ ΘΕΟΥ ΣΟΥ ΚΑΓΩ ΕΠΙΛΗΣΟΜΑΙ ΤΕΚΝΩΝ ΣΟΥ
7 ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ ΟΥΤΩΣ ΗΜΑΡΤΟΝ ΜΟΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ ΕΙΣ ΑΤΙΜΙΑΝ ΘΗΣΟΜΑΙ
8 ΑΜΑΡΤΙΑΣ ΛΑΟΥ ΜΟΥ ΦΑΓΟΝΤΑΙ ΚΑΙ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ ΛΗΜΨΟΝΤΑΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ
9 ΚΑΙ ΕΣΤΑΙ ΚΑΘΩΣ Ο ΛΑΟΣ ΟΥΤΩΣ ΚΑΙ Ο ΙΕΡΕΥΣ ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠ' ΑΥΤΟΝ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΚΑΙ ΤΑ ΔΙΑΒΟΥΛΙΑ ΑΥΤΟΥ ΑΝΤΑΠΟΔΩΣΩ ΑΥΤΩ
10 ΚΑΙ ΦΑΓΟΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΜΠΛΗΣΘΩΣΙΝ ΕΠΟΡΝΕΥΣΑΝ ΚΑΙ ΟΥ ΜΗ ΚΑΤΕΥΘΥΝΩΣΙΝ ΔΙΟΤΙ ΤΟΝ ΚΥΡΙΟΝ ΕΓΚΑΤΕΛΙΠΟΝ ΤΟΥ ΦΥΛΑΞΑΙ
11 ΠΟΡΝΕΙΑΝ ΚΑΙ ΟΙΝΟΝ ΚΑΙ ΜΕΘΥΣΜΑ ΕΔΕΞΑΤΟ ΚΑΡΔΙΑ ΛΑΟΥ ΜΟΥ
12 ΕΝ ΣΥΜΒΟΛΟΙΣ ΕΠΗΡΩΤΩΝ ΚΑΙ ΕΝ ΡΑΒΔΟΙΣ ΑΥΤΟΥ ΑΠΗΓΓΕΛΛΟΝ ΑΥΤΩ ΠΝΕΥΜΑΤΙ ΠΟΡΝΕΙΑΣ ΕΠΛΑΝΗΘΗΣΑΝ ΚΑΙ ΕΞΕΠΟΡΝΕΥΣΑΝ ΑΠΟ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ
13 ΕΠΙ ΤΑΣ ΚΟΡΥΦΑΣ ΤΩΝ ΟΡΕΩΝ ΕΘΥΣΙΑΖΟΝ ΚΑΙ ΕΠΙ ΤΟΥΣ ΒΟΥΝΟΥΣ ΕΘΥΟΝ ΥΠΟΚΑΤΩ ΔΡΥΟΣ ΚΑΙ ΛΕΥΚΗΣ ΚΑΙ ΔΕΝΔΡΟΥ ΣΥΣΚΙΑΖΟΝΤΟΣ ΟΤΙ ΚΑΛΟΝ ΣΚΕΠΗ ΔΙΑ ΤΟΥΤΟ ΕΚΠΟΡΝΕΥΣΟΥΣΙΝ ΑΙ ΘΥΓΑΤΕΡΕΣ ΥΜΩΝ ΚΑΙ ΑΙ ΝΥΜΦΑΙ ΥΜΩΝ ΜΟΙΧΕΥΣΟΥΣΙΝ
14 ΚΑΙ ΟΥ ΜΗ ΕΠΙΣΚΕΨΩΜΑΙ ΕΠΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΟΤΑΝ ΠΟΡΝΕΥΩΣΙΝ ΚΑΙ ΕΠΙ ΤΑΣ ΝΥΜΦΑΣ ΥΜΩΝ ΟΤΑΝ ΜΟΙΧΕΥΩΣΙΝ ΔΙΟΤΙ ΚΑΙ ΑΥΤΟΙ ΜΕΤΑ ΤΩΝ ΠΟΡΝΩΝ ΣΥΝΕΦΥΡΟΝΤΟ ΚΑΙ ΜΕΤΑ ΤΩΝ ΤΕΤΕΛΕΣΜΕΝΩΝ ΕΘΥΟΝ ΚΑΙ Ο ΛΑΟΣ Ο ΣΥΝΙΩΝ ΣΥΝΕΠΛΕΚΕΤΟ ΜΕΤΑ ΠΟΡΝΗΣ
15 ΣΥ ΔΕ ΙΣΡΑΗΛ ΜΗ ΑΓΝΟΕΙ ΚΑΙ ΙΟΥΔΑ ΜΗ ΕΙΣΠΟΡΕΥΕΣΘΕ ΕΙΣ ΓΑΛΓΑΛΑ ΚΑΙ ΜΗ ΑΝΑΒΑΙΝΕΤΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΩΝ ΚΑΙ ΜΗ ΟΜΝΥΕΤΕ ΖΩΝΤΑ ΚΥΡΙΟΝ
16 ΟΤΙ ΩΣ ΔΑΜΑΛΙΣ ΠΑΡΟΙΣΤΡΩΣΑ ΠΑΡΟΙΣΤΡΗΣΕΝ ΙΣΡΑΗΛ ΝΥΝ ΝΕΜΗΣΕΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΩΣ ΑΜΝΟΝ ΕΝ ΕΥΡΥΧΩΡΩ
17 ΜΕΤΟΧΟΣ ΕΙΔΩΛΩΝ ΕΦΡΑΙΜ ΕΘΗΚΕΝ ΕΑΥΤΩ ΣΚΑΝΔΑΛΑ
18 ΗΡΕΤΙΣΕΝ ΧΑΝΑΝΑΙΟΥΣ ΠΟΡΝΕΥΟΝΤΕΣ ΕΞΕΠΟΡΝΕΥΣΑΝ ΗΓΑΠΗΣΑΝ ΑΤΙΜΙΑΝ ΕΚ ΦΡΥΑΓΜΑΤΟΣ ΑΥΤΩΝ
19 ΣΥΣΤΡΟΦΗ ΠΝΕΥΜΑΤΟΣ ΣΥ ΕΙ ΕΝ ΤΑΙΣ ΠΤΕΡΥΞΙΝ ΑΥΤΗΣ ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΕΚ ΤΩΝ ΘΥΣΙΑΣΤΗΡΙΩΝ ΑΥΤΩΝ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 5

1 ΑΚΟΥΣΑΤΕ ΤΑΥΤΑ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΠΡΟΣΕΧΕΤΕ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ Ο ΟΙΚΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝΩΤΙΖΕΣΘΕ ΔΙΟΤΙ ΠΡΟΣ ΥΜΑΣ ΕΣΤΙΝ ΤΟ ΚΡΙΜΑ ΟΤΙ ΠΑΓΙΣ ΕΓΕΝΗΘΗΤΕ ΤΗ ΣΚΟΠΙΑ ΚΑΙ ΩΣ ΔΙΚΤΥΟΝ ΕΚΤΕΤΑΜΕΝΟΝ ΕΠΙ ΤΟ ΙΤΑΒΥΡΙΟΝ
2 Ο ΟΙ ΑΓΡΕΥΟΝΤΕΣ ΤΗΝ ΘΗΡΑΝ ΚΑΤΕΠΗΞΑΝ ΕΓΩ ΔΕ ΠΑΙΔΕΥΤΗΣ ΥΜΩΝ
3 ΕΓΩ ΕΓΝΩΝ ΤΟΝ ΕΦΡΑΙΜ ΚΑΙ ΙΣΡΑΗΛ ΟΥΚ ΑΠΕΣΤΙΝ ΑΠ' ΕΜΟΥ ΔΙΟΤΙ ΝΥΝ ΕΞΕΠΟΡΝΕΥΣΕΝ ΕΦΡΑΙΜ ΕΜΙΑΝΘΗ ΙΣΡΑΗΛ
4 ΟΥΚ ΕΔΩΚΑΝ ΤΑ ΔΙΑΒΟΥΛΙΑ ΑΥΤΩΝ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΟΤΙ ΠΝΕΥΜΑ ΠΟΡΝΕΙΑΣ ΕΝ ΑΥΤΟΙΣ ΕΣΤΙΝ ΤΟΝ ΔΕ ΚΥΡΙΟΝ ΟΥΚ ΕΠΕΓΝΩΣΑΝ
5 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ Η ΥΒΡΙΣ ΤΟΥ ΙΣΡΑΗΛ ΕΙΣ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΙΣΡΑΗΛ ΚΑΙ ΕΦΡΑΙΜ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΑΣΘΕΝΗΣΕΙ ΚΑΙ ΙΟΥΔΑΣ ΜΕΤ' ΑΥΤΩΝ
6 ΜΕΤΑ ΠΡΟΒΑΤΩΝ ΚΑΙ ΜΟΣΧΩΝ ΠΟΡΕΥΣΟΝΤΑΙ ΤΟΥ ΕΚΖΗΤΗΣΑΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΟΥ ΜΗ ΕΥΡΩΣΙΝ ΑΥΤΟΝ ΟΤΙ ΕΞΕΚΛΙΝΕΝ ΑΠ' ΑΥΤΩΝ
7 ΟΤΙ ΤΟΝ ΚΥΡΙΟΝ ΕΓΚΑΤΕΛΙΠΟΝ ΟΤΙ ΤΕΚΝΑ ΑΛΛΟΤΡΙΑ ΕΓΕΝΝΗΘΗΣΑΝ ΑΥΤΟΙΣ ΝΥΝ ΚΑΤΑΦΑΓΕΤΑΙ ΑΥΤΟΥΣ Η ΕΡΥΣΙΒΗ ΚΑΙ ΤΟΥΣ ΚΛΗΡΟΥΣ ΑΥΤΩΝ
8 ΣΑΛΠΙΣΑΤΕ ΣΑΛΠΙΓΓΙ ΕΠΙ ΤΟΥΣ ΒΟΥΝΟΥΣ ΗΧΗΣΑΤΕ ΕΠΙ ΤΩΝ ΥΨΗΛΩΝ ΚΗΡΥΞΑΤΕ ΕΝ ΤΩ ΟΙΚΩ ΩΝ ΕΞΕΣΤΗ ΒΕΝΙΑΜΙΝ
9 ΕΦΡΑΙΜ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΕΓΕΝΕΤΟ ΕΝ ΗΜΕΡΑΙΣ ΕΛΕΓΧΟΥ ΕΝ ΤΑΙΣ ΦΥΛΑΙΣ ΤΟΥ ΙΣΡΑΗΛ ΕΔΕΙΞΑ ΠΙΣΤΑ
10 ΕΓΕΝΟΝΤΟ ΟΙ ΑΡΧΟΝΤΕΣ ΙΟΥΔΑ ΩΣ ΜΕΤΑΤΙΘΕΝΤΕΣ ΟΡΙΑ ΕΠ' ΑΥΤΟΥΣ ΕΚΧΕΩ ΩΣ ΥΔΩΡ ΤΟ ΟΡΜΗΜΑ ΜΟΥ
11 ΚΑΤΕΔΥΝΑΣΤΕΥΣΕΝ ΕΦΡΑΙΜ ΤΟΝ ΑΝΤΙΔΙΚΟΝ ΑΥΤΟΥ ΚΑΤΕΠΑΤΗΣΕΝ ΚΡΙΜΑ ΟΤΙ ΗΡΞΑΤΟ ΠΟΡΕΥΕΣΘΑΙ ΟΠΙΣΩ ΤΩΝ ΜΑΤΑΙΩΝ
12 ΚΑΙ ΕΓΩ ΩΣ ΤΑΡΑΧΗ ΤΩ ΕΦΡΑΙΜ ΚΑΙ ΩΣ ΚΕΝΤΡΟΝ ΤΩ ΟΙΚΩ ΙΟΥΔΑ
13 ΚΑΙ ΕΙΔΕΝ ΕΦΡΑΙΜ ΤΗΝ ΝΟΣΟΝ ΑΥΤΟΥ ΚΑΙ ΙΟΥΔΑΣ ΤΗΝ ΟΔΥΝΗΝ ΑΥΤΟΥ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΦΡΑΙΜ ΠΡΟΣ ΑΣΣΥΡΙΟΥΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΕΣΒΕΙΣ ΠΡΟΣ ΒΑΣΙΛΕΑ ΙΑΡΙΜ ΚΑΙ ΑΥΤΟΣ ΟΥΚ ΗΔΥΝΑΣΘΗ ΙΑΣΑΣΘΑΙ ΥΜΑΣ ΚΑΙ ΟΥ ΜΗ ΔΙΑΠΑΥΣΗ ΕΞ ΥΜΩΝ ΟΔΥΝΗ
14 ΔΙΟΤΙ ΕΓΩ ΕΙΜΙ ΩΣ ΠΑΝΘΗΡ ΤΩ ΕΦΡΑΙΜ ΚΑΙ ΩΣ ΛΕΩΝ ΤΩ ΟΙΚΩ ΙΟΥΔΑ ΚΑΙ ΕΓΩ ΑΡΠΩΜΑΙ ΚΑΙ ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΛΗΜΨΟΜΑΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΞΑΙΡΟΥΜΕΝΟΣ
15 ΠΟΡΕΥΣΟΜΑΙ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΜΟΥ ΕΩΣ ΟΥ ΑΦΑΝΙΣΘΩΣΙΝ ΚΑΙ ΕΠΙΖΗΤΗΣΟΥΣΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΝ ΘΛΙΨΕΙ ΑΥΤΩΝ ΟΡΘΡΙΟΥΣΙ ΠΡΟΣ ΜΕ ΛΕΓΟΝΤΕΣ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 6

1 ΠΟΡΕΥΘΩΜΕΝ ΚΑΙ ΕΠΙΣΤΡΕΨΩΜΕΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΗΜΩΝ ΟΤΙ ΑΥΤΟΣ ΗΡΠΑΚΕΝ ΚΑΙ ΙΑΣΕΤΑΙ ΗΜΑΣ ΠΑΤΑΞΕΙ ΚΑΙ ΜΟΤΩΣΕΙ ΗΜΑΣ
2 ΥΓΙΑΣΕΙ ΗΜΑΣ ΜΕΤΑ ΔΥΟ ΗΜΕΡΑΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΑΝΑΣΤΗΣΟΜΕΘΑ ΚΑΙ ΖΗΣΟΜΕΘΑ ΕΝΩΠΙΟΝ ΑΥΤΟΥ
3 ΚΑΙ ΓΝΩΣΟΜΕΘΑ ΔΙΩΞΟΜΕΝ ΤΟΥ ΓΝΩΝΑΙ ΤΟΝ ΚΥΡΙΟΝ ΩΣ ΟΡΘΡΟΝ ΕΤΟΙΜΟΝ ΕΥΡΗΣΟΜΕΝ ΑΥΤΟΝ ΚΑΙ ΗΞΕΙ ΩΣ ΥΕΤΟΣ ΗΜΙΝ ΠΡΟΙΜΟΣ ΚΑΙ ΟΨΙΜΟΣ ΤΗ ΓΗ
4 ΤΙ ΣΟΙ ΠΟΙΗΣΩ ΕΦΡΑΙΜ ΤΙ ΣΟΙ ΠΟΙΗΣΩ ΙΟΥΔΑ ΤΟ ΔΕ ΕΛΕΟΣ ΥΜΩΝ ΩΣ ΝΕΦΕΛΗ ΠΡΩΙΝΗ ΚΑΙ ΩΣ ΔΡΟΣΟΣ ΟΡΘΡΙΝΗ ΠΟΡΕΥΟΜΕΝΗ
5 ΔΙΑ ΤΟΥΤΟ ΑΠΕΘΕΡΙΣΑ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΥΜΩΝ ΑΠΕΚΤΕΙΝΑ ΑΥΤΟΥΣ ΕΝ ΡΗΜΑΣΙΝ ΣΤΟΜΑΤΟΣ ΜΟΥ ΚΑΙ ΤΟ ΚΡΙΜΑ ΜΟΥ ΩΣ ΦΩΣ ΕΞΕΛΕΥΣΕΤΑΙ
6 ΔΙΟΤΙ ΕΛΕΟΣ ΘΕΛΩ ΚΑΙ ΟΥ ΘΥΣΙΑΝ ΚΑΙ ΕΠΙΓΝΩΣΙΝ ΘΕΟΥ Η ΟΛΟΚΑΥΤΩΜΑΤΑ
7 ΑΥΤΟΙ ΔΕ ΕΙΣΙΝ ΩΣ ΑΝΘΡΩΠΟΣ ΠΑΡΑΒΑΙΝΩΝ ΔΙΑΘΗΚΗΝ ΕΚΕΙ ΚΑΤΕΦΡΟΝΗΣΕΝ ΜΟΥ
8 ΓΑΛΑΑΔ ΠΟΛΙΣ ΕΡΓΑΖΟΜΕΝΗ ΜΑΤΑΙΑ ΤΑΡΑΣΣΟΥΣΑ ΥΔΩΡ
9 ΚΑΙ Η ΙΣΧΥΣ ΣΟΥ ΑΝΔΡΟΣ ΠΕΙΡΑΤΟΥ ΕΚΡΥΨΑΝ ΙΕΡΕΙΣ ΟΔΟΝ ΚΥΡΙΟΥ ΕΦΟΝΕΥΣΑΝ ΣΙΚΙΜΑ ΟΤΙ ΑΝΟΜΙΑΝ ΕΠΟΙΗΣΑΝ
10 ΕΝ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΕΙΔΟΝ ΦΡΙΚΩΔΗ ΕΚΕΙ ΠΟΡΝΕΙΑΝ ΤΟΥ ΕΦΡΑΙΜ ΕΜΙΑΝΘΗ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ
11 ΑΡΧΟΥ ΤΡΥΓΑΝ ΣΕΑΥΤΩ ΕΝ ΤΩ ΕΠΙΣΤΡΕΦΕΙΝ ΜΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΛΑΟΥ ΜΟΥ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 7

1 ΕΝ ΤΩ ΙΑΣΑΣΘΑΙ ΜΕ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ Η ΑΔΙΚΙΑ ΕΦΡΑΙΜ ΚΑΙ Η ΚΑΚΙΑ ΣΑΜΑΡΕΙΑΣ ΟΤΙ ΗΡΓΑΣΑΝΤΟ ΨΕΥΔΗ ΚΑΙ ΚΛΕΠΤΗΣ ΠΡΟΣ ΑΥΤΟΝ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΚΔΙΔΥΣΚΩΝ ΛΗΣΤΗΣ ΕΝ ΤΗ ΟΔΩ ΑΥΤΟΥ
2 ΟΠΩΣ ΣΥΝΑΔΩΣΙΝ ΩΣ ΣΥΝΑΔΟΝΤΕΣ ΤΗ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΑΣΑΣ ΤΑΣ ΚΑΚΙΑΣ ΑΥΤΩΝ ΕΜΝΗΣΘΗΝ ΝΥΝ ΕΚΥΚΛΩΣΕΝ ΑΥΤΟΥΣ ΤΑ ΔΙΑΒΟΥΛΙΑ ΑΥΤΩΝ ΑΠΕΝΑΝΤΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΜΟΥ ΕΓΕΝΟΝΤΟ
3 ΕΝ ΤΑΙΣ ΚΑΚΙΑΙΣ ΑΥΤΩΝ ΕΥΦΡΑΝΑΝ ΒΑΣΙΛΕΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΨΕΥΔΕΣΙΝ ΑΥΤΩΝ ΑΡΧΟΝΤΑΣ

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4 ΠΑΝΤΕΣ ΜΟΙΧΕΥΟΝΤΕΣ ΩΣ ΚΛΙΒΑΝΟΣ ΚΑΙΟΜΕΝΟΣ ΕΙΣ ΠΕΨΙΝ ΚΑΤΑΚΑΥΜΑΤΟΣ ΑΠΟ ΤΗΣ ΦΛΟΓΟΣ ΑΠΟ ΦΥΡΑΣΕΩΣ ΣΤΕΑΤΟΣ ΕΩΣ ΤΟΥ ΖΥΜΩΘΗΝΑΙ ΑΥΤΟ

5 ΑΙ ΗΜΕΡΑΙ ΤΩΝ ΒΑΣΙΛΕΩΝ ΥΜΩΝ ΗΡΞΑΝΤΟ ΟΙ ΑΡΧΟΝΤΕΣ ΘΥΜΟΥΣΘΑΙ ΕΞ ΟΙΝΟΥ ΕΞΕΤΕΙΝΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΜΕΤΑ ΛΟΙΜΩΝ

6 ΔΙΟΤΙ ΑΝΕΚΑΥΘΗΣΑΝ ΩΣ ΚΛΙΒΑΝΟΣ ΑΙ ΚΑΡΔΙΑΙ ΑΥΤΩΝ ΕΝ ΤΩ ΚΑΤΑΡΑΣΣΕΙΝ ΑΥΤΟΥΣ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ ΥΠΝΟΥ ΕΦΡΑΙΜ ΕΝΕΠΛΗΣΘΗ ΠΡΩΙ ΕΓΕΝΗΘΗ ΑΝΕΚΑΥΘΗ ΩΣ ΠΥΡΟΣ ΦΕΓΓΟΣ

7 ΠΑΝΤΕΣ ΕΘΕΡΜΑΝΘΗΣΑΝ ΩΣ ΚΛΙΒΑΝΟΣ ΚΑΙ ΚΑΤΕΦΑΓΟΝ ΤΟΥΣ ΚΡΙΤΑΣ ΑΥΤΩΝ ΠΑΝΤΕΣ ΟΙ ΒΑΣΙΛΕΙΣ ΑΥΤΩΝ ΕΠΕΣΑΝ ΟΥΚ ΗΝ Ο ΕΠΙΚΑΛΟΥΜΕΝΟΣ ΕΝ ΑΥΤΟΙΣ ΠΡΟΣ ΜΕ

8 ΕΦΡΑΙΜ ΕΝ ΤΟΙΣ ΛΑΟΙΣ ΑΥΤΟΥ ΣΥΝΑΝΕΜΕΙΓΝΥΤΟ ΕΦΡΑΙΜ ΕΓΕΝΕΤΟ ΕΓΚΡΥΦΙΑΣ ΟΥ ΜΕΤΑΣΤΡΕΦΟΜΕΝΟΣ

9 ΚΑΤΕΦΑΓΟΝ ΑΛΛΟΤΡΙΟΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΟΥ ΑΥΤΟΣ ΔΕ ΟΥΚ ΕΠΕΓΝΩ ΚΑΙ ΠΟΛΙΑΙ ΕΞΗΝΘΗΣΑΝ ΑΥΤΩ ΚΑΙ ΑΥΤΟΣ ΟΥΚ ΕΓΝΩ

10 ΚΑΙ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ Η ΥΒΡΙΣ ΙΣΡΑΗΛ ΕΙΣ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΟΥΚ ΕΠΕΣΤΡΕΨΑΝ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΞΕΖΗΤΗΣΑΝ ΑΥΤΟΝ ΕΝ ΠΑΣΙ ΤΟΥΤΟΙΣ

11 ΚΑΙ ΗΝ ΕΦΡΑΙΜ ΩΣ ΠΕΡΙΣΤΕΡΑ ΑΝΟΥΣ ΟΥΚ ΕΧΟΥΣΑ ΚΑΡΔΙΑΝ ΑΙΓΥΠΤΟΝ ΕΠΕΚΑΛΕΙΤΟ ΚΑΙ ΕΙΣ ΑΣΣΥΡΙΟΥΣ ΕΠΟΡΕΥΘΗΣΑΝ

12 ΚΑΘΩΣ ΑΝ ΠΟΡΕΥΩΝΤΑΙ ΕΠΙΒΑΛΩ ΕΠ' ΑΥΤΟΥΣ ΤΟ ΔΙΚΤΥΟΝ ΜΟΥ ΚΑΘΩΣ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΞΩ ΑΥΤΟΥΣ ΠΑΙΔΕΥΣΩ ΑΥΤΟΥΣ ΕΝ ΤΗ ΑΚΟΗ ΤΗΣ ΘΛΙΨΕΩΣ ΑΥΤΩΝ

13 ΟΥΑΙ ΑΥΤΟΙΣ ΟΤΙ ΑΠΕΠΗΔΗΣΑΝ ΑΠ' ΕΜΟΥ ΔΕΙΛΑΙΟΙ ΕΙΣΙΝ ΟΤΙ ΗΣΕΒΗΣΑΝ ΕΙΣ ΕΜΕ ΕΓΩ ΔΕ ΕΛΥΤΡΩΣΑΜΗΝ ΑΥΤΟΥΣ ΑΥΤΟΙ ΔΕ ΚΑΤΕΛΑΛΗΣΑΝ ΚΑΤ' ΕΜΟΥ ΨΕΥΔΗ

14 ΚΑΙ ΟΥΚ ΕΒΟΗΣΑΝ ΠΡΟΣ ΜΕ ΑΙ ΚΑΡΔΙΑΙ ΑΥΤΩΝ ΑΛΛ' Η ΩΛΟΛΥΖΟΝ ΕΝ ΤΑΙΣ ΚΟΙΤΑΙΣ ΑΥΤΩΝ ΕΠΙ ΣΙΤΩ ΚΑΙ ΟΙΝΩ ΚΑΤΕΤΕΜΝΟΝΤΟ ΕΠΑΙΔΕΥΘΗΣΑΝ ΕΝ ΕΜΟΙ

15 ΚΑΓΩ ΚΑΤΙΣΧΥΣΑ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΑΥΤΩΝ ΚΑΙ ΕΙΣ ΕΜΕ ΕΛΟΓΙΣΑΝΤΟ ΠΟΝΗΡΑ

16 ΑΠΕΣΤΡΑΦΗΣΑΝ ΕΙΣ ΟΥΘΕΝ ΕΓΕΝΟΝΤΟ ΩΣ ΤΟΞΟΝ ΕΝΤΕΤΑΜΕΝΟΝ ΠΕΣΟΥΝΤΑΙ ΕΝ ΡΟΜΦΑΙΑ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ ΔΙ' ΑΠΑΙΔΕΥΣΙΑΝ ΓΛΩΣΣΗΣ ΑΥΤΩΝ ΟΥΤΟΣ Ο ΦΑΥΛΙΣΜΟΣ ΑΥΤΩΝ ΕΝ ΓΗ ΑΙΓΥΠΤΩ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 8

1 ΕΙΣ ΚΟΛΠΟΝ ΑΥΤΩΝ ΩΣ ΓΗ ΩΣ ΑΕΤΟΣ ΕΠ' ΟΙΚΟΝ ΚΥΡΙΟΥ ΑΝΘ' ΩΝ ΠΑΡΕΒΗΣΑΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΝΟΜΟΥ ΜΟΥ ΗΣΕΒΗΣΑΝ

2 ΕΜΕ ΚΕΚΡΑΞΟΝΤΑΙ Ο ΘΕΟΣ ΕΓΝΩΚΑΜΕΝ ΣΕ

3 ΟΤΙ ΙΣΡΑΗΛ ΑΠΕΣΤΡΕΨΑΤΟ ΑΓΑΘΑ ΕΧΘΡΟΝ ΚΑΤΕΔΙΩΞΑΝ

4 ΕΑΥΤΟΙΣ ΕΒΑΣΙΛΕΥΣΑΝ ΚΑΙ ΟΥ ΔΙ' ΕΜΟΥ ΗΡΞΑΝ ΚΑΙ ΟΥΚ ΕΓΝΩΡΙΣΑΝ ΜΟΙ ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΩΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΑΥΤΩΝ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΕΙΔΩΛΑ ΟΠΩΣ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ

5 ΑΠΟΤΡΙΨΑΙ ΤΟΝ ΜΟΣΧΟΝ ΣΟΥ ΣΑΜΑΡΕΙΑ ΠΑΡΩΞΥΝΘΗ Ο ΘΥΜΟΣ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΕΩΣ ΤΙΝΟΣ ΟΥ ΜΗ ΔΥΝΩΝΤΑΙ ΚΑΘΑΡΙΣΘΗΝΑΙ

6 ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΑΥΤΟ ΤΕΚΤΩΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΟΥ ΘΕΟΣ ΕΣΤΙΝ ΔΙΟΤΙ ΠΛΑΝΩΝ ΗΝ Ο ΜΟΣΧΟΣ ΣΟΥ ΣΑΜΑΡΕΙΑ

7 ΟΤΙ ΑΝΕΜΟΦΘΟΡΑ ΕΣΠΕΙΡΑΝ ΚΑΙ Η ΚΑΤΑΣΤΡΟΦΗ ΑΥΤΩΝ ΕΚΔΕΞΕΤΑΙ ΑΥΤΑ ΔΡΑΓΜΑ ΟΥΚ ΕΧΟΝ ΙΣΧΥΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΛΕΥΡΟΝ ΕΑΝ ΔΕ ΚΑΙ ΠΟΙΗΣΗ ΑΛΛΟΤΡΙΟΙ ΚΑΤΑΦΑΓΟΝΤΑΙ ΑΥΤΟ

8 ΚΑΤΕΠΟΘΗ ΙΣΡΑΗΛ ΝΥΝ ΕΓΕΝΕΤΟ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΩΣ ΣΚΕΥΟΣ ΑΧΡΗΣΤΟΝ

9 ΟΤΙ ΑΥΤΟΙ ΑΝΕΒΗΣΑΝ ΕΙΣ ΑΣΣΥΡΙΟΥΣ ΑΝΕΘΑΛΕΝ ΚΑΘ' ΕΑΥΤΟΝ ΕΦΡΑΙΜ ΔΩΡΑ ΗΓΑΠΗΣΑΝ

10 ΔΙΑ ΤΟΥΤΟ ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΝΥΝ ΕΙΣΔΕΞΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΚΟΠΑΣΟΥΣΙΝ ΜΙΚΡΟΝ ΤΟΥ ΧΡΙΕΙΝ ΒΑΣΙΛΕΑ ΚΑΙ ΑΡΧΟΝΤΑΣ

11 ΟΤΙ ΕΠΛΗΘΥΝΕΝ ΕΦΡΑΙΜ ΘΥΣΙΑΣΤΗΡΙΑ ΕΙΣ ΑΜΑΡΤΙΑΣ ΕΓΕΝΟΝΤΟ ΑΥΤΩ ΘΥΣΙΑΣΤΗΡΙΑ ΗΓΑΠΗΜΕΝΑ

12 ΚΑΤΑΓΡΑΨΩ ΑΥΤΩ ΠΛΗΘΟΣ ΚΑΙ ΤΑ ΝΟΜΙΜΑ ΑΥΤΟΥ ΕΙΣ ΑΛΛΟΤΡΙΑ ΕΛΟΓΙΣΘΗΣΑΝ ΘΥΣΙΑΣΤΗΡΙΑ ΤΑ ΗΓΑΠΗΜΕΝΑ

13 ΔΙΟΤΙ ΕΑΝ ΘΥΣΩΣΙΝ ΘΥΣΙΑΝ ΚΑΙ ΦΑΓΩΣΙΝ ΚΡΕΑ ΚΥΡΙΟΣ ΟΥ ΠΡΟΣΔΕΞΕΤΑΙ ΑΥΤΑ ΝΥΝ ΜΝΗΣΘΗΣΕΤΑΙ ΤΑΣ ΑΔΙΚΙΑΣ ΑΥΤΩΝ ΚΑΙ ΕΚΔΙΚΗΣΕΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΑΥΤΟΙ ΕΙΣ ΑΙΓΥΠΤΟΝ ΑΠΕΣΤΡΕΨΑΝ ΚΑΙ ΕΝ ΑΣΣΥΡΙΟΙΣ ΑΚΑΘΑΡΤΑ ΦΑΓΟΝΤΑΙ

14 ΚΑΙ ΕΠΕΛΑΘΕΤΟ ΙΣΡΑΗΛ ΤΟΥ ΠΟΙΗΣΑΝΤΟΣ ΑΥΤΟΝ ΚΑΙ ΩΚΟΔΟΜΗΣΑΝ ΤΕΜΕΝΗ ΚΑΙ ΙΟΥΔΑΣ ΕΠΛΗΘΥΝΕΝ ΠΟΛΕΙΣ ΤΕΤΕΙΧΙΣΜΕΝΑΣ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΙΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΩΝ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 9

1 ΜΗ ΧΑΙΡΕ ΙΣΡΑΗΛ ΜΗΔΕ ΕΥΦΡΑΙΝΟΥ ΚΑΘΩΣ ΟΙ ΛΑΟΙ ΔΙΟΤΙ ΕΠΟΡΝΕΥΣΑΣ ΑΠΟ ΤΟΥ ΘΕΟΥ ΣΟΥ ΗΓΑΠΗΣΑΣ ΔΟΜΑΤΑ ΕΠΙ ΠΑΝΤΑ ΑΛΩΝΑ ΣΙΤΟΥ

2 ΑΛΩΝ ΚΑΙ ΛΗΝΟΣ ΟΥΚ ΕΓΝΩ ΑΥΤΟΥΣ ΚΑΙ Ο ΟΙΝΟΣ ΕΨΕΥΣΑΤΟ ΑΥΤΟΥΣ

3 ΟΥ ΚΑΤΩΚΗΣΑΝ ΕΝ ΤΗ ΓΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΤΩΚΗΣΕΝ ΕΦΡΑΙΜ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΝ ΑΣΣΥΡΙΟΙΣ ΑΚΑΘΑΡΤΑ ΦΑΓΟΝΤΑΙ

4 ΟΥΚ ΕΣΠΕΙΣΑΝ ΤΩ ΚΥΡΙΩ ΟΙΝΟΝ ΚΑΙ ΟΥΧ ΗΔΥΝΑΝ ΑΥΤΩ ΑΙ ΘΥΣΙΑΙ ΑΥΤΩΝ ΩΣ ΑΡΤΟΣ ΠΕΝΘΟΥΣ ΑΥΤΟΙΣ ΠΑΝΤΕΣ ΟΙ ΕΣΘΟΝΤΕΣ ΑΥΤΑ ΜΙΑΝΘΗΣΟΝΤΑΙ ΔΙΟΤΙ ΟΙ ΑΡΤΟΙ ΑΥΤΩΝ ΤΑΙΣ ΨΥΧΑΙΣ ΑΥΤΩΝ ΟΥΚ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

5 ΤΙ ΠΟΙΗΣΕΤΕ ΕΝ ΗΜΕΡΑ ΠΑΝΗΓΥΡΕΩΣ ΚΑΙ ΕΝ ΗΜΕΡΑ ΕΟΡΤΗΣ ΤΟΥ ΚΥΡΙΟΥ

6 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΠΟΡΕΥΣΟΝΤΑΙ ΕΚ ΤΑΛΑΙΠΩΡΙΑΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΚΔΕΞΕΤΑΙ ΑΥΤΟΥΣ ΜΕΜΦΙΣ ΚΑΙ ΘΑΨΕΙ ΑΥΤΟΥΣ ΜΑΧΜΑΣ ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΩΝ ΟΛΕΘΡΟΣ ΚΛΗΡΟΝΟΜΗΣΕΙ ΑΚΑΝΘΑΙ ΕΝ ΤΟΙΣ ΣΚΗΝΩΜΑΣΙΝ ΑΥΤΩΝ

7 ΗΚΑΣΙΝ ΑΙ ΗΜΕΡΑΙ ΤΗΣ ΕΚΔΙΚΗΣΕΩΣ ΗΚΑΣΙΝ ΑΙ ΗΜΕΡΑΙ ΤΗΣ ΑΝΤΑΠΟΔΟΣΕΩΣ ΣΟΥ ΚΑΙ ΚΑΚΩΘΗΣΕΤΑΙ ΙΣΡΑΗΛ ΩΣΠΕΡ Ο ΠΡΟΦΗΤΗΣ Ο ΠΑΡΕΞΕΣΤΗΚΩΣ ΑΝΘΡΩΠΟΣ Ο ΠΝΕΥΜΑΤΟΦΟΡΟΣ ΥΠΟ ΤΟΥ ΠΛΗΘΟΥΣ ΤΩΝ ΑΔΙΚΙΩΝ ΣΟΥ ΕΠΛΗΘΥΝΘΗ ΜΑΝΙΑ ΣΟΥ

8 ΣΚΟΠΟΣ ΕΦΡΑΙΜ ΜΕΤΑ ΘΕΟΥ ΠΡΟΦΗΤΗΣ ΠΑΓΙΣ ΣΚΟΛΙΑ ΕΠΙ ΠΑΣΑΣ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΜΑΝΙΑΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΤΕΠΗΞΑΝ

9 ΕΦΘΑΡΗΣΑΝ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΤΟΥ ΒΟΥΝΟΥ ΜΝΗΣΘΗΣΕΤΑΙ ΑΔΙΚΙΑΣ ΑΥΤΟΥ ΕΚΔΙΚΗΣΕΙ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ

10 ΩΣ ΣΤΑΦΥΛΗΝ ΕΝ ΕΡΗΜΩ ΕΥΡΟΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΩΣ ΣΚΟΠΟΝ ΕΝ ΣΥΚΗ ΠΡΟΙΜΟΝ ΕΙΔΟΝ ΠΑΤΕΡΑΣ ΑΥΤΩΝ ΑΥΤΟΙ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΤΟΝ ΒΕΕΛΦΕΓΩΡ ΚΑΙ ΑΠΗΛΛΟΤΡΙΩΘΗΣΑΝ ΕΙΣ ΑΙΣΧΥΝΗΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΟΙ ΗΓΑΠΗΜΕΝΟΙ ΩΣ ΟΙ ΕΒΔΕΛΥΓΜΕΝΟΙ

11 ΕΦΡΑΙΜ ΩΣ ΟΡΝΕΟΝ ΕΞΕΠΕΤΑΣΘΗ ΑΙ ΔΟΞΑΙ ΑΥΤΩΝ ΕΚ ΤΟΚΩΝ ΚΑΙ ΩΔΙΝΩΝ ΚΑΙ ΣΥΛΛΗΜΨΕΩΝ

12 ΔΙΟΤΙ ΚΑΙ ΕΑΝ ΕΚΘΡΕΨΩΣΙΝ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΑΤΕΚΝΩΘΗΣΟΝΤΑΙ ΕΞ ΑΝΘΡΩΠΩΝ ΔΙΟΤΙ ΚΑΙ ΟΥΑΙ ΑΥΤΟΙΣ ΕΣΤΙΝ ΣΑΡΞ ΜΟΥ ΕΞ ΑΥΤΩΝ

13 ΕΦΡΑΙΜ ΟΝ ΤΡΟΠΟΝ ΕΙΔΟΝ ΕΙΣ ΘΗΡΑΝ ΠΑΡΕΣΤΗΣΑΝ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΚΑΙ ΕΦΡΑΙΜ ΤΟΥ ΕΞΑΓΑΓΕΙΝ ΕΙΣ ΑΠΟΚΕΝΤΗΣΙΝ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ

14 ΔΟΣ ΑΥΤΟΙΣ ΚΥΡΙΕ ΤΙ ΔΩΣΕΙΣ ΑΥΤΟΙΣ ΔΟΣ ΑΥΤΟΙΣ ΜΗΤΡΑΝ ΑΤΕΚΝΟΥΣΑΝ ΚΑΙ ΜΑΣΤΟΥΣ ΞΗΡΟΥΣ

15 ΠΑΣΑΙ ΑΙ ΚΑΚΙΑΙ ΑΥΤΩΝ ΕΙΣ ΓΑΛΓΑΛ ΟΤΙ ΕΚΕΙ ΑΥΤΟΥΣ ΕΜΙΣΗΣΑ ΔΙΑ ΤΑΣ ΚΑΚΙΑΣ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΜΟΥ ΕΚΒΑΛΩ ΑΥΤΟΥΣ ΟΥ ΜΗ ΠΡΟΣΘΗΣΩ ΤΟΥ

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ΑΓΑΠΗΣΑΙ ΑΥΤΟΥΣ ΠΑΝΤΕΣ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ ΑΠΕΙΘΟΥΝΤΕΣ
16 ΕΠΟΝΕΣΕΝ ΕΦΡΑΙΜ ΤΑΣ ΡΙΖΑΣ ΑΥΤΟΥ ΕΞΗΡΑΝΘΗ ΚΑΡΠΟΝ ΟΥΚΕΤΙ ΜΗ ΕΝΕΓΚΗ ΔΙΟΤΙ ΚΑΙ ΕΑΝ ΓΕΝΝΗΣΩΣΙΝ ΑΠΟΚΤΕΝΩ ΤΑ ΕΠΙΘΥΜΗΜΑΤΑ ΚΟΙΛΙΑΣ ΑΥΤΩΝ
17 ΑΠΩΣΕΤΑΙ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΟΤΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΑΥΤΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΠΛΑΝΗΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 10
1 ΑΜΠΕΛΟΣ ΕΥΚΛΗΜΑΤΟΥΣΑ ΙΣΡΑΗΛ Ο ΚΑΡΠΟΣ ΑΥΤΗΣ ΕΥΘΗΝΩΝ ΚΑΤΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΚΑΡΠΩΝ ΑΥΤΟΥ ΕΠΛΗΘΥΝΕΝ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΚΑΤΑ ΤΑ ΑΓΑΘΑ ΤΗΣ ΓΗΣ ΑΥΤΟΥ ΩΚΟΔΟΜΗΣΕΝ ΣΤΗΛΑΣ
2 ΕΜΕΡΙΣΑΝ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΝΥΝ ΑΦΑΝΙΣΘΗΣΟΝΤΑΙ ΑΥΤΟΣ ΚΑΤΑΣΚΑΨΕΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΩΝ ΤΑΛΑΙΠΩΡΗΣΟΥΣΙΝ ΑΙ ΣΤΗΛΑΙ ΑΥΤΩΝ
3 ΔΙΟΤΙ ΝΥΝ ΕΡΟΥΣΙΝ ΟΥΚ ΕΣΤΙΝ ΒΑΣΙΛΕΥΣ ΗΜΙΝ ΟΤΙ ΟΥΚ ΕΦΟΒΗΘΗΜΕΝ ΤΟΝ ΚΥΡΙΟΝ Ο ΔΕ ΒΑΣΙΛΕΥΣ ΤΙ ΠΟΙΗΣΕΙ ΗΜΙΝ
4 ΛΑΛΩΝ ΡΗΜΑΤΑ ΠΡΟΦΑΣΕΙΣ ΨΕΥΔΕΙΣ ΔΙΑΘΗΣΕΤΑΙ ΔΙΑΘΗΚΗΝ ΑΝΑΤΕΛΕΙ ΩΣ ΑΓΡΩΣΤΙΣ ΚΡΙΜΑ ΕΠΙ ΧΕΡΣΟΝ ΑΓΡΟΥ
5 ΤΩ ΜΟΣΧΩ ΤΟΥ ΟΙΚΟΥ ΩΝ ΠΑΡΟΙΚΗΣΟΥΣΙΝ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΣΑΜΑΡΕΙΑΝ ΟΤΙ ΕΠΕΝΘΗΣΕΝ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΚΑΘΩΣ ΠΑΡΕΠΙΚΡΑΝΑΝ ΑΥΤΟΝ ΕΠΙΧΑΡΟΥΝΤΑΙ ΕΠΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΟΤΙ ΜΕΤΩΚΙΣΘΗ ΑΠ' ΑΥΤΟΥ
6 ΚΑΙ ΑΥΤΟΝ ΕΙΣ ΑΣΣΥΡΙΟΥΣ ΔΗΣΑΝΤΕΣ ΑΠΗΝΕΓΚΑΝ ΞΕΝΙΑ ΤΩ ΒΑΣΙΛΕΙ ΙΑΡΙΜ ΕΝ ΔΟΜΑΤΙ ΕΦΡΑΙΜ ΔΕΞΕΤΑΙ ΚΑΙ ΑΙΣΧΥΝΘΗΣΕΤΑΙ ΙΣΡΑΗΛ ΕΝ ΤΗ ΒΟΥΛΗ ΑΥΤΟΥ
7 ΑΠΕΡΡΙΨΕΝ ΣΑΜΑΡΕΙΑ ΒΑΣΙΛΕΑ ΑΥΤΗΣ ΩΣ ΦΡΥΓΑΝΟΝ ΕΠΙ ΠΡΟΣΩΠΟΥ ΥΔΑΤΟΣ
8 ΚΑΙ ΕΞΑΡΘΗΣΟΝΤΑΙ ΒΩΜΟΙ ΩΝ ΑΜΑΡΤΗΜΑΤΑ ΤΟΥ ΙΣΡΑΗΛ ΑΚΑΝΘΑΙ ΚΑΙ ΤΡΙΒΟΛΟΙ ΑΝΑΒΗΣΟΝΤΑΙ ΕΠΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΩΝ ΚΑΙ ΕΡΟΥΣΙΝ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΛΥΨΑΤΕ ΗΜΑΣ ΚΑΙ ΤΟΙΣ ΒΟΥΝΟΙΣ ΠΕΣΑΤΕ ΕΦ' ΗΜΑΣ
9 ΑΦ' ΟΥ ΟΙ ΒΟΥΝΟΙ ΗΜΑΡΤΕΝ ΙΣΡΑΗΛ ΕΚΕΙ ΕΣΤΗΣΑΝ ΟΥ ΜΗ ΚΑΤΑΛΑΒΗ ΑΥΤΟΥΣ ΕΝ ΤΩ ΒΟΥΝΩ ΠΟΛΕΜΟΣ ΕΠΙ ΤΑ ΤΕΚΝΑ ΑΔΙΚΙΑΣ
10 ΗΛΘΕΝ ΠΑΙΔΕΥΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΣΥΝΑΧΘΗΣΟΝΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΛΑΟΙ ΕΝ ΤΩ ΠΑΙΔΕΥΕΣΘΑΙ ΑΥΤΟΥΣ ΕΝ ΤΑΙΣ ΔΥΣΙΝ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ
11 ΕΦΡΑΙΜ ΔΑΜΑΛΙΣ ΔΕΔΙΔΑΓΜΕΝΗ ΑΓΑΠΑΝ ΝΕΙΚΟΣ ΕΓΩ ΔΕ ΕΠΕΛΕΥΣΟΜΑΙ ΕΠΙ ΤΟ ΚΑΛΛΙΣΤΟΝ ΤΟΥ ΤΡΑΧΗΛΟΥ ΑΥΤΗΣ ΕΠΙΒΙΒΩ ΕΦΡΑΙΜ ΚΑΙ ΠΑΡΑΣΙΩΠΗΣΟΜΑΙ ΙΟΥΔΑΝ ΕΝΙΣΧΥΣΕΙ ΑΥΤΩ ΙΑΚΩΒ
12 ΣΠΕΙΡΑΤΕ ΕΑΥΤΟΙΣ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΤΡΥΓΗΣΑΤΕ ΕΙΣ ΚΑΡΠΟΝ ΖΩΗΣ ΦΩΤΙΣΑΤΕ ΕΑΥΤΟΙΣ ΦΩΣ ΓΝΩΣΕΩΣ ΕΚΖΗΤΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΓΕΝΗΜΑΤΑ ΔΙΚΑΙΟΣΥΝΗΣ ΥΜΙΝ
13 ΙΝΑ ΤΙ ΠΑΡΕΣΙΩΠΗΣΑΤΕ ΑΣΕΒΕΙΑΝ ΚΑΙ ΤΑΣ ΑΔΙΚΙΑΣ ΑΥΤΗΣ ΕΤΡΥΓΗΣΑΤΕ ΕΦΑΓΕΤΕ ΚΑΡΠΟΝ ΨΕΥΔΗ ΟΤΙ ΗΛΠΙΣΑΣ ΕΝ ΤΟΙΣ ΑΡΜΑΣΙΝ ΣΟΥ ΕΝ ΠΛΗΘΕΙ ΔΥΝΑΜΕΩΣ ΣΟΥ
14 ΚΑΙ ΕΞΑΝΑΣΤΗΣΕΤΑΙ ΑΠΩΛΕΙΑ ΕΝ ΤΩ ΛΑΩ ΣΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΠΕΡΙΤΕΤΕΙΧΙΣΜΕΝΑ ΣΟΥ ΟΙΧΗΣΕΤΑΙ ΩΣ ΑΡΧΩΝ ΣΑΛΑΜΑΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΙΕΡΟΒΑΑΛ ΕΝ ΗΜΕΡΑΙΣ ΠΟΛΕΜΟΥ ΜΗΤΕΡΑ ΕΠΙ ΤΕΚΝΟΙΣ ΗΔΑΦΙΣΑΝ
15 ΟΥΤΩΣ ΠΟΙΗΣΩ ΥΜΙΝ ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΑΚΙΩΝ ΥΜΩΝ ΟΡΘΡΟΥ ΑΠΕΡΡΙΦΗΣΑΝ ΑΠΕΡΡΙΦΗ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 11
1 ΔΙΟΤΙ ΝΗΠΙΟΣ ΙΣΡΑΗΛ ΚΑΙ ΕΓΩ ΗΓΑΠΗΣΑ ΑΥΤΟΝ ΚΑΙ ΕΞ ΑΙΓΥΠΤΟΥ ΜΕΤΕΚΑΛΕΣΑ ΤΑ ΤΕΚΝΑ ΑΥΤΟΥ
2 ΚΑΘΩΣ ΜΕΤΕΚΑΛΕΣΑ ΑΥΤΟΥΣ ΟΥΤΩΣ ΑΠΩΧΟΝΤΟ ΕΚ ΠΡΟΣΩΠΟΥ ΜΟΥ ΑΥΤΟΙ ΤΟΙΣ ΒΑΑΛΙΜ ΕΘΥΟΝ ΚΑΙ ΤΟΙΣ ΓΛΥΠΤΟΙΣ ΕΘΥΜΙΩΝ
3 ΚΑΙ ΕΓΩ ΣΥΝΕΠΟΔΙΣΑ ΤΟΝ ΕΦΡΑΙΜ ΑΝΕΛΑΒΟΝ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΒΡΑΧΙΟΝΑ ΜΟΥ ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΟΤΙ ΙΑΜΑΙ ΑΥΤΟΥΣ
4 ΕΝ ΔΙΑΦΘΟΡΑ ΑΝΘΡΩΠΩΝ ΕΞΕΤΕΙΝΑ ΑΥΤΟΥΣ ΕΝ ΔΕΣΜΟΙΣ ΑΓΑΠΗΣΕΩΣ ΜΟΥ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΩΣ ΡΑΠΙΖΩΝ ΑΝΘΡΩΠΟΣ ΕΠΙ ΤΑΣ ΣΙΑΓΟΝΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙΒΛΕΨΟΜΑΙ ΠΡΟΣ ΑΥΤΟΝ ΔΥΝΗΣΟΜΑΙ ΑΥΤΩ
5 ΚΑΤΩΚΗΣΕΝ ΕΦΡΑΙΜ ΕΝ ΑΙΓΥΠΤΩ ΚΑΙ ΑΣΣΟΥΡ ΑΥΤΟΣ ΒΑΣΙΛΕΥΣ ΑΥΤΟΥ ΟΤΙ ΟΥΚ ΗΘΕΛΗΣΕΝ ΕΠΙΣΤΡΕΨΑΙ
6 ΚΑΙ ΗΣΘΕΝΗΣΕΝ ΡΟΜΦΑΙΑ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΟΥ ΚΑΙ ΦΑΓΟΝΤΑΙ ΕΚ ΤΩΝ ΔΙΑΒΟΥΛΙΩΝ ΑΥΤΩΝ
7 ΚΑΙ Ο ΛΑΟΣ ΑΥΤΟΥ ΕΠΙΚΡΕΜΑΜΕΝΟΣ ΕΚ ΤΗΣ ΚΑΤΟΙΚΙΑΣ ΑΥΤΟΥ ΚΑΙ Ο ΘΕΟΣ ΕΠΙ ΤΑ ΤΙΜΙΑ ΑΥΤΟΥ ΘΥΜΩΘΗΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΥΨΩΣΗ ΑΥΤΟΝ
8 ΤΙ ΣΕ ΔΙΑΘΩ ΕΦΡΑΙΜ ΥΠΕΡΑΣΠΙΩ ΣΟΥ ΙΣΡΑΗΛ ΤΙ ΣΕ ΔΙΑΘΩ ΩΣ ΑΔΑΜΑ ΘΗΣΟΜΑΙ ΣΕ ΚΑΙ ΩΣ ΣΕΒΩΙΜ ΜΕΤΕΣΤΡΑΦΗ Η ΚΑΡΔΙΑ ΜΟΥ ΕΝ ΤΩ ΑΥΤΩ ΣΥΝΕΤΑΡΑΧΘΗ Η ΜΕΤΑΜΕΛΕΙΑ ΜΟΥ
9 ΟΥ ΜΗ ΠΟΙΗΣΩ ΚΑΤΑ ΤΗΝ ΟΡΓΗΝ ΤΟΥ ΘΥΜΟΥ ΜΟΥ ΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΩ ΤΟΥ ΕΞΑΛΕΙΦΘΗΝΑΙ ΤΟΝ ΕΦΡΑΙΜ ΔΙΟΤΙ ΘΕΟΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΣ ΕΝ ΣΟΙ ΑΓΙΟΣ ΚΑΙ ΟΥΚ ΕΙΣΕΛΕΥΣΟΜΑΙ ΕΙΣ ΠΟΛΙΝ
10 ΟΠΙΣΩ ΚΥΡΙΟΥ ΠΟΡΕΥΣΟΜΑΙ ΩΣ ΛΕΩΝ ΕΡΕΥΞΕΤΑΙ ΟΤΙ ΑΥΤΟΣ ΩΡΥΣΕΤΑΙ ΚΑΙ ΕΚΣΤΗΣΟΝΤΑΙ ΤΕΚΝΑ ΥΔΑΤΩΝ
11 ΚΑΙ ΕΚΣΤΗΣΟΝΤΑΙ ΩΣ ΟΡΝΕΟΝ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΩΣ ΠΕΡΙΣΤΕΡΑ ΕΚ ΓΗΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΩ ΑΥΤΟΥΣ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 12
1 ΕΚΥΚΛΩΣΕΝ ΜΕ ΕΝ ΨΕΥΔΕΙ ΕΦΡΑΙΜ ΚΑΙ ΕΝ ΑΣΕΒΕΙΑΙΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ ΙΟΥΔΑ ΝΥΝ ΕΓΝΩ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΚΑΙ ΛΑΟΣ ΑΓΙΟΣ ΚΕΚΛΗΣΕΤΑΙ ΘΕΟΥ
2 Ο ΔΕ ΕΦΡΑΙΜ ΠΟΝΗΡΟΝ ΠΝΕΥΜΑ ΕΔΙΩΞΕΝ ΚΑΥΣΩΝΑ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΚΕΝΑ ΚΑΙ ΜΑΤΑΙΑ ΕΠΛΗΘΥΝΕΝ ΚΑΙ ΔΙΑΘΗΚΗΝ ΜΕΤΑ ΑΣΣΥΡΙΩΝ ΔΙΕΘΕΤΟ ΚΑΙ ΕΛΑΙΟΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΝΕΠΟΡΕΥΕΤΟ
3 ΚΑΙ ΚΡΙΣΙΣ ΤΩ ΚΥΡΙΩ ΠΡΟΣ ΙΟΥΔΑΝ ΤΟΥ ΕΚΔΙΚΗΣΑΙ ΤΟΝ ΙΑΚΩΒ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΟΥ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΩ
4 ΕΝ ΤΗ ΚΟΙΛΙΑ ΕΠΤΕΡΝΙΣΕΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΕΝ ΚΟΠΟΙΣ ΑΥΤΟΥ ΕΝΙΣΧΥΣΕΝ ΠΡΟΣ ΘΕΟΝ
5 ΚΑΙ ΕΝΙΣΧΥΣΕΝ ΜΕΤΑ ΑΓΓΕΛΟΥ ΚΑΙ ΗΔΥΝΑΣΘΗ ΕΚΛΑΥΣΑΝ ΚΑΙ ΕΔΕΗΘΗΣΑΝ ΜΟΥ ΕΝ ΤΩ ΟΙΚΩ ΩΝ ΕΥΡΟΣΑΝ ΜΕ ΚΑΙ ΕΚΕΙ ΕΛΑΛΗΘΗ ΠΡΟΣ ΑΥΤΟΝ
6 Ο ΔΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΕΣΤΑΙ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΟΥ
7 ΚΑΙ ΣΥ ΕΝ ΘΕΩ ΣΟΥ ΕΠΙΣΤΡΕΨΕΙΣ ΕΛΕΟΝ ΚΑΙ ΚΡΙΜΑ ΦΥΛΑΣΣΟΥ ΚΑΙ ΕΓΓΙΖΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ
8 ΧΑΝΑΑΝ ΕΝ ΧΕΙΡΙ ΑΥΤΟΥ ΖΥΓΟΣ ΑΔΙΚΙΑΣ ΚΑΤΑΔΥΝΑΣΤΕΥΕΙΝ ΗΓΑΠΗΣΕ
9 ΚΑΙ ΕΙΠΕΝ ΕΦΡΑΙΜ ΠΛΗΝ ΠΕΠΛΟΥΤΗΚΑ ΕΥΡΗΚΑ ΑΝΑΨΥΧΗΝ ΕΜΑΥΤΩ ΠΑΝΤΕΣ ΟΙ ΠΟΝΟΙ ΑΥΤΟΥ ΟΥΧ ΕΥΡΕΘΗΣΟΝΤΑΙ ΑΥΤΩ ΔΙ' ΑΔΙΚΙΑΣ ΑΣ ΗΜΑΡΤΕΝ
10 ΕΓΩ ΔΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΑΝΗΓΑΓΟΝ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΕΤΙ ΚΑΤΟΙΚΙΩ ΣΕ ΕΝ ΣΚΗΝΑΙΣ ΚΑΘΩΣ ΗΜΕΡΑ ΕΟΡΤΗΣ
11 ΚΑΙ ΛΑΛΗΣΩ ΠΡΟΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΕΓΩ ΟΡΑΣΕΙΣ ΕΠΛΗΘΥΝΑ ΚΑΙ ΕΝ ΧΕΡΣΙΝ ΠΡΟΦΗΤΩΝ ΩΜΟΙΩΘΗΝ
12 ΕΙ ΜΗ ΓΑΛΑΑΔ ΕΣΤΙΝ ΑΡΑ ΨΕΥΔΕΙΣ ΗΣΑΝ ΕΝ ΓΑΛΓΑΛ ΑΡΧΟΝΤΕΣ ΘΥΣΙΑΖΟΝΤΕΣ ΚΑΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΑΥΤΩΝ ΩΣ ΧΕΛΩΝΑΙ ΕΠΙ ΧΕΡΣΟΝ ΑΓΡΟΥ

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13 ΚΑΙ ΑΝΕΧΩΡΗΣΕΝ ΙΑΚΩΒ ΕΙΣ ΠΕΔΙΟΝ ΣΥΡΙΑΣ ΚΑΙ ΕΔΟΥΛΕΥΣΕΝ ΙΣΡΑΗΛ ΕΝ ΓΥΝΑΙΚΙ ΚΑΙ ΕΝ ΓΥΝΑΙΚΙ ΕΦΥΛΑΞΑΤΟ
14 ΚΑΙ ΕΝ ΠΡΟΦΗΤΗ ΑΝΗΓΑΓΕΝ ΚΥΡΙΟΣ ΤΟΝ ΙΣΡΑΗΛ ΕΞ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΝ ΠΡΟΦΗΤΗ ΔΙΕΦΥΛΑΧΘΗ
15 ΕΘΥΜΩΣΕΝ ΕΦΡΑΙΜ ΚΑΙ ΠΑΡΩΡΓΙΣΕΝ ΚΑΙ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΠ' ΑΥΤΟΝ ΕΚΧΥΘΗΣΕΤΑΙ ΚΑΙ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΥΤΟΥ ΑΝΤΑΠΟΔΩΣΕΙ ΑΥΤΩ ΚΥΡΙΟΣ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 13
1 ΚΑΤΑ ΤΟΝ ΛΟΓΟΝ ΕΦΡΑΙΜ ΔΙΚΑΙΩΜΑΤΑ ΑΥΤΟΣ ΕΛΑΒΕΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΘΕΤΟ ΑΥΤΑ ΤΗ ΒΑΑΛ ΚΑΙ ΑΠΕΘΑΝΕΝ
2 ΚΑΙ ΠΡΟΣΕΘΕΤΟ ΤΟΥ ΑΜΑΡΤΑΝΕΙΝ ΕΤΙ ΚΑΙ ΕΠΟΙΗΣΑΝ ΕΑΥΤΟΙΣ ΧΩΝΕΥΜΑ ΕΚ ΤΟΥ ΑΡΓΥΡΙΟΥ ΑΥΤΩΝ ΚΑΤ' ΕΙΚΟΝΑ ΕΙΔΩΛΩΝ ΕΡΓΑ ΤΕΚΤΟΝΩΝ ΣΥΝΤΕΤΕΛΕΣΜΕΝΑ ΑΥΤΟΙΣ ΑΥΤΟΙ ΛΕΓΟΥΣΙΝ ΘΥΣΑΤΕ ΑΝΘΡΩΠΟΥΣ ΜΟΣΧΟΙ ΓΑΡ ΕΚΛΕΛΟΙΠΑΣΙΝ
3 ΔΙΑ ΤΟΥΤΟ ΕΣΟΝΤΑΙ ΩΣ ΝΕΦΕΛΗ ΠΡΩΙΝΗ ΚΑΙ ΩΣ ΔΡΟΣΟΣ ΟΡΘΡΙΝΗ ΠΟΡΕΥΟΜΕΝΗ ΩΣΠΕΡ ΧΝΟΥΣ ΑΠΟΦΥΣΩΜΕΝΟΣ ΑΦ' ΑΛΩΝΟΣ ΚΑΙ ΩΣ ΑΤΜΙΣ ΑΠΟ ΑΚΡΙΔΩΝ
4 ΕΓΩ ΔΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΣΤΕΡΕΩΝ ΟΥΡΑΝΟΝ ΚΑΙ ΚΤΙΖΩΝ ΓΗΝ ΟΥ ΑΙ ΧΕΙΡΕΣ ΕΚΤΙΣΑΝ ΠΑΣΑΝ ΤΗΝ ΣΤΡΑΤΙΑΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΥ ΠΑΡΕΔΕΙΞΑ ΣΟΙ ΑΥΤΑ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΟΠΙΣΩ ΑΥΤΩΝ ΚΑΙ ΕΓΩ ΑΝΗΓΑΓΟΝ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΘΕΟΝ ΠΛΗΝ ΕΜΟΥ ΟΥ ΓΝΩΣΗ ΚΑΙ ΣΩΖΩΝ ΟΥΚ ΕΣΤΙΝ ΠΑΡΕΞ ΕΜΟΥ
5 ΕΓΩ ΕΠΟΙΜΑΙΝΟΝ ΣΕ ΕΝ ΤΗ ΕΡΗΜΩ ΕΝ ΓΗ ΑΟΙΚΗΤΩ
6 ΚΑΤΑ ΤΑΣ ΝΟΜΑΣ ΑΥΤΩΝ ΚΑΙ ΕΝΕΠΛΗΣΘΗΣΑΝ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΚΑΙ ΥΨΩΘΗΣΑΝ ΑΙ ΚΑΡΔΙΑΙ ΑΥΤΩΝ ΕΝΕΚΑ ΤΟΥΤΟΥ ΕΠΕΛΑΘΟΝΤΟ ΜΟΥ
7 ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΩΣ ΠΑΝΘΗΡ ΚΑΙ ΩΣ ΠΑΡΔΑΛΙΣ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΑΣΣΥΡΙΩΝ
8 ΑΠΑΝΤΗΣΟΜΑΙ ΑΥΤΟΙΣ ΩΣ ΑΡΚΟΣ ΑΠΟΡΟΥΜΕΝΗ ΚΑΙ ΔΙΑΡΡΗΞΩ ΣΥΓΚΛΕΙΣΜΟΝ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΦΑΓΟΝΤΑΙ ΑΥΤΟΥΣ ΕΚΕΙ ΣΚΥΜΝΟΙ ΔΡΥΜΟΥ ΘΗΡΙΑ ΑΓΡΟΥ ΔΙΑΣΠΑΣΕΙ ΑΥΤΟΥΣ
9 ΤΗ ΔΙΑΦΘΟΡΑ ΣΟΥ ΙΣΡΑΗΛ ΤΙΣ ΒΟΗΘΗΣΕΙ
10 ΠΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΟΥΤΟΣ ΚΑΙ ΔΙΑΣΩΣΑΤΩ ΣΕ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΣΟΥ ΚΡΙΝΑΤΩ ΣΕ ΟΝ ΕΙΠΑΣ ΔΟΣ ΜΟΙ ΒΑΣΙΛΕΑ ΚΑΙ ΑΡΧΟΝΤΑ
11 ΚΑΙ ΕΔΩΚΑ ΣΟΙ ΒΑΣΙΛΕΑ ΕΝ ΟΡΓΗ ΜΟΥ ΚΑΙ ΕΣΧΟΝ ΕΝ ΤΩ ΘΥΜΩ ΜΟΥ
12 ΣΥΣΤΡΟΦΗΝ ΑΔΙΚΙΑΣ ΕΦΡΑΙΜ ΕΓΚΕΚΡΥΜΜΕΝΗ Η ΑΜΑΡΤΙΑ ΑΥΤΟΥ
13 ΩΔΙΝΕΣ ΩΣ ΤΙΚΤΟΥΣΗΣ ΗΞΟΥΣΙΝ ΑΥΤΩ ΟΥΤΟΣ Ο ΥΙΟΣ ΣΟΥ ΟΥ ΦΡΟΝΙΜΟΣ ΔΙΟΤΙ ΟΥ ΜΗ ΥΠΟΣΤΗ ΕΝ ΣΥΝΤΡΙΒΗ ΤΕΚΝΩΝ
14 ΕΚ ΧΕΙΡΟΣ ΑΔΟΥ ΡΥΣΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΚ ΘΑΝΑΤΟΥ ΛΥΤΡΩΣΟΜΑΙ ΑΥΤΟΥΣ ΠΟΥ Η ΔΙΚΗ ΣΟΥ ΘΑΝΑΤΕ ΠΟΥ ΤΟ ΚΕΝΤΡΟΝ ΣΟΥ ΑΔΗ ΠΑΡΑΚΛΗΣΙΣ ΚΕΚΡΥΠΤΑΙ ΑΠΟ ΟΦΘΑΛΜΩΝ ΜΟΥ
15 ΔΙΟΤΙ ΟΥΤΟΣ ΑΝΑ ΜΕΣΟΝ ΑΔΕΛΦΩΝ ΔΙΑΣΤΕΛΕΙ ΕΠΑΞΕΙ ΑΝΕΜΟΝ ΚΑΥΣΩΝΑ ΚΥΡΙΟΣ ΕΚ ΤΗΣ ΕΡΗΜΟΥ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΑΝΑΞΗΡΑΝΕΙ ΤΑΣ ΦΛΕΒΑΣ ΑΥΤΟΥ ΕΞΕΡΗΜΩΣΕΙ ΤΑΣ ΠΗΓΑΣ ΑΥΤΟΥ ΑΥΤΟΣ ΚΑΤΑΞΗΡΑΝΕΙ ΤΗΝ ΓΗΝ ΑΥΤΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΕΠΙΘΥΜΗΤΑ ΑΥΤΟΥ

TREI ASAR 1, HOSEA (OSEE) CHAPTER 14
1 ΑΦΑΝΙΣΘΗΣΕΤΑΙ ΣΑΜΑΡΕΙΑ ΟΤΙ ΑΝΤΕΣΤΗ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΥΤΗΣ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΟΥΝΤΑΙ ΑΥΤΟΙ ΚΑΙ ΤΑ ΥΠΟΤΙΤΘΙΑ ΑΥΤΩΝ ΕΔΑΦΙΣΘΗΣΟΝΤΑΙ ΚΑΙ ΑΙ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΙ ΑΥΤΩΝ ΔΙΑΡΡΑΓΗΣΟΝΤΑΙ
2 ΕΠΙΣΤΡΑΦΗΤΙ ΙΣΡΑΗΛ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΔΙΟΤΙ ΗΣΘΕΝΗΣΑΣ ΕΝ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΣΟΥ
3 ΛΑΒΕΤΕ ΜΕΘ' ΕΑΥΤΩΝ ΛΟΓΟΥΣ ΚΑΙ ΕΠΙΣΤΡΑΦΗΤΕ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ ΕΙΠΑΤΕ ΑΥΤΩ ΟΠΩΣ ΜΗ ΛΑΒΗΤΕ ΑΔΙΚΙΑΝ ΚΑΙ ΛΑΒΗΤΕ ΑΓΑΘΑ ΚΑΙ ΑΝΤΑΠΟΔΩΣΟΜΕΝ ΚΑΡΠΟΝ ΧΕΙΛΕΩΝ ΗΜΩΝ
4 ΑΣΣΟΥΡ ΟΥ ΜΗ ΣΩΣΗ ΗΜΑΣ ΕΦ' ΙΠΠΟΝ ΟΥΚ ΑΝΑΒΗΣΟΜΕΘΑ ΟΥΚΕΤΙ ΜΗ ΕΙΠΩΜΕΝ ΘΕΟΙ ΗΜΩΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΗΜΩΝ Ο ΕΝ ΣΟΙ ΕΛΕΗΣΕΙ ΟΡΦΑΝΟΝ
5 ΙΑΣΟΜΑΙ ΤΑΣ ΚΑΤΟΙΚΙΑΣ ΑΥΤΩΝ ΑΓΑΠΗΣΩ ΑΥΤΟΥΣ ΟΜΟΛΟΓΩΣ ΟΤΙ ΑΠΕΣΤΡΕΨΕΝ Η ΟΡΓΗ ΜΟΥ ΑΠ' ΑΥΤΩΝ
6 ΕΣΟΜΑΙ ΩΣ ΔΡΟΣΟΣ ΤΩ ΙΣΡΑΗΛ ΑΝΘΗΣΕΙ ΩΣ ΚΡΙΝΟΝ ΚΑΙ ΒΑΛΕΙ ΤΑΣ ΡΙΖΑΣ ΑΥΤΟΥ ΩΣ Ο ΛΙΒΑΝΟΣ
7 ΠΟΡΕΥΣΟΝΤΑΙ ΟΙ ΚΛΑΔΟΙ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ ΩΣ ΕΛΑΙΑ ΚΑΤΑΚΑΡΠΟΣ ΚΑΙ Η ΟΣΦΡΑΣΙΑ ΑΥΤΟΥ ΩΣ ΛΙΒΑΝΟΥ
8 ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΚΑΙ ΚΑΘΙΟΥΝΤΑΙ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΑΥΤΟΥ ΖΗΣΟΝΤΑΙ ΚΑΙ ΜΕΘΥΣΘΗΣΟΝΤΑΙ ΣΙΤΩ ΚΑΙ ΕΞΑΝΘΗΣΕΙ ΩΣ ΑΜΠΕΛΟΣ ΤΟ ΜΝΗΜΟΣΥΝΟΝ ΑΥΤΟΥ ΩΣ ΟΙΝΟΣ ΛΙΒΑΝΟΥ
9 ΤΩ ΕΦΡΑΙΜ ΤΙ ΑΥΤΩ ΕΤΙ ΚΑΙ ΕΙΔΩΛΟΙΣ ΕΓΩ ΕΤΑΠΕΙΝΩΣΑ ΑΥΤΟΝ ΚΑΙ ΕΓΩ ΚΑΤΙΣΧΥΣΩ ΑΥΤΟΝ ΕΓΩ ΩΣ ΑΡΚΕΥΘΟΣ ΠΥΚΑΖΟΥΣΑ ΕΞ ΕΜΟΥ Ο ΚΑΡΠΟΣ ΣΟΥ ΕΥΡΗΤΑΙ
10 ΤΙΣ ΣΟΦΟΣ ΚΑΙ ΣΥΝΗΣΕΙ ΤΑΥΤΑ Η ΣΥΝΕΤΟΣ ΚΑΙ ΕΠΙΓΝΩΣΕΤΑΙ ΑΥΤΑ ΔΙΟΤΙ ΕΥΘΕΙΑΙ ΑΙ ΟΔΟΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΔΙΚΑΙΟΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΝ ΑΥΤΑΙΣ ΟΙ ΔΕ ΑΣΕΒΕΙΣ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΑΥΤΑΙΣ

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2nd, THE BOOK OF THE PROPHET JOEL

Greek: Ioel; Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΣ ΕΓΕΝΗΘΗ ΠΡΟΣ ΙΩΗΛ ΤΟΝ ΤΟΥ ΒΑΘΟΥΗΛ

2 ΑΚΟΥΣΑΤΕ ΔΗ ΤΑΥΤΑ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΚΑΙ ΕΝΩΤΙΣΑΣΘΕ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΓΗΝ ΕΙ ΓΕΓΟΝΕΝ ΤΟΙΑΥΤΑ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΥΜΩΝ Η ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ

3 ΥΠΕΡ ΑΥΤΩΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΥΜΩΝ ΔΙΗΓΗΣΑΣΘΕ ΚΑΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΕΙΣ ΓΕΝΕΑΝ ΕΤΕΡΑΝ

4 ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΗΣ ΚΑΜΠΗΣ ΚΑΤΕΦΑΓΕΝ Η ΑΚΡΙΣ ΚΑΙ ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΗΣ ΑΚΡΙΔΟΣ ΚΑΤΕΦΑΓΕΝ Ο ΒΡΟΥΧΟΣ ΚΑΙ ΤΑ ΚΑΤΑΛΟΙΠΑ ΤΟΥ ΒΡΟΥΧΟΥ ΚΑΤΕΦΑΓΕΝ Η ΕΡΥΣΙΒΗ

5 ΕΚΝΗΨΑΤΕ ΟΙ ΜΕΘΥΟΝΤΕΣ ΕΞ ΟΙΝΟΥ ΑΥΤΩΝ ΚΑΙ ΚΛΑΥΣΑΤΕ ΘΡΗΝΗΣΑΤΕ ΠΑΝΤΕΣ ΟΙ ΠΙΝΟΝΤΕΣ ΟΙΝΟΝ ΕΙΣ ΜΕΘΗΝ ΟΤΙ ΕΞΗΡΤΑΙ ΕΚ ΣΤΟΜΑΤΟΣ ΥΜΩΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΧΑΡΑ

6 ΟΤΙ ΕΘΝΟΣ ΑΝΕΒΗ ΕΠΙ ΤΗΝ ΓΗΝ ΜΟΥ ΙΣΧΥΡΟΝ ΚΑΙ ΑΝΑΡΙΘΜΗΤΟΝ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΟΥ ΟΔΟΝΤΕΣ ΛΕΟΝΤΟΣ ΚΑΙ ΑΙ ΜΥΛΑΙ ΑΥΤΟΥ ΣΚΥΜΝΟΥ

7 ΕΘΕΤΟ ΤΗΝ ΑΜΠΕΛΟΝ ΜΟΥ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΤΑΣ ΣΥΚΑΣ ΜΟΥ ΕΙΣ ΣΥΓΚΛΑΣΜΟΝ ΕΡΕΥΝΩΝ ΕΞΗΡΕΥΝΗΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΡΡΙΨΕΝ ΕΛΕΥΚΑΝΕΝ ΚΛΗΜΑΤΑ ΑΥΤΗΣ

8 ΘΡΗΝΗΣΟΝ ΠΡΟΣ ΜΕ ΥΠΕΡ ΝΥΜΦΗΝ ΠΕΡΙΕΖΩΣΜΕΝΗΝ ΣΑΚΚΟΝ ΕΠΙ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ ΤΟΝ ΠΑΡΘΕΝΙΚΟΝ

9 ΕΞΗΡΤΑΙ ΘΥΣΙΑ ΚΑΙ ΣΠΟΝΔΗ ΕΞ ΟΙΚΟΥ ΚΥΡΙΟΥ ΠΕΝΘΕΙΤΕ ΟΙ ΙΕΡΕΙΣ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΘΥΣΙΑΣΤΗΡΙΩ

10 ΟΤΙ ΤΕΤΑΛΑΙΠΩΡΗΚΕΝ ΤΑ ΠΕΔΙΑ ΠΕΝΘΕΙΤΩ Η ΓΗ ΟΤΙ ΤΕΤΑΛΑΙΠΩΡΗΚΕΝ ΣΙΤΟΣ ΕΞΗΡΑΝΘΗ ΟΙΝΟΣ ΩΛΙΓΩΘΗ ΕΛΑΙΟΝ

11 ΕΞΗΡΑΝΘΗΣΑΝ ΟΙ ΓΕΩΡΓΟΙ ΘΡΗΝΕΙΤΕ ΚΤΗΜΑΤΑ ΥΠΕΡ ΠΥΡΟΥ ΚΑΙ ΚΡΙΘΗΣ ΟΤΙ ΑΠΟΛΩΛΕΝ ΤΡΥΓΗΤΟΣ ΕΞ ΑΓΡΟΥ

12 Η ΑΜΠΕΛΟΣ ΕΞΗΡΑΝΘΗ ΚΑΙ ΑΙ ΣΥΚΑΙ ΩΛΙΓΩΘΗΣΑΝ ΡΟΑ ΚΑΙ ΦΟΙΝΙΞ ΚΑΙ ΜΗΛΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΑΓΡΟΥ ΕΞΗΡΑΝΘΗΣΑΝ ΟΤΙ ΗΣΧΥΝΑΝ ΧΑΡΑΝ ΟΙ ΥΙΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ

13 ΠΕΡΙΖΩΣΑΣΘΕ ΚΑΙ ΚΟΠΤΕΣΘΕ ΟΙ ΙΕΡΕΙΣ ΘΡΗΝΕΙΤΕ ΟΙ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΘΥΣΙΑΣΤΗΡΙΩ ΕΙΣΕΛΘΑΤΕ ΥΠΝΩΣΑΤΕ ΕΝ ΣΑΚΚΟΙΣ ΛΕΙΤΟΥΡΓΟΥΝΤΕΣ ΘΕΩ ΟΤΙ ΑΠΕΣΧΗΚΕΝ ΕΞ ΟΙΚΟΥ ΘΕΟΥ ΥΜΩΝ ΘΥΣΙΑ ΚΑΙ ΣΠΟΝΔΗ

14 ΑΓΙΑΣΑΤΕ ΝΗΣΤΕΙΑΝ ΚΗΡΥΞΑΤΕ ΘΕΡΑΠΕΙΑΝ ΣΥΝΑΓΑΓΕΤΕ ΠΡΕΣΒΥΤΕΡΟΥΣ ΠΑΝΤΑΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΓΗΝ ΕΙΣ ΟΙΚΟΝ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΚΕΚΡΑΞΑΤΕ ΠΡΟΣ ΚΥΡΙΟΝ ΕΚΤΕΝΩΣ

15 ΟΙΜΜΟΙ ΟΙΜΜΟΙ ΟΙΜΜΟΙ ΕΙΣ ΗΜΕΡΑΝ ΟΤΙ ΕΓΓΥΣ ΗΜΕΡΑ ΚΥΡΙΟΥ ΚΑΙ ΩΣ ΤΑΛΑΙΠΩΡΙΑ ΕΚ ΤΑΛΑΙΠΩΡΙΑΣ ΗΞΕΙ

16 ΚΑΤΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΥΜΩΝ ΒΡΩΜΑΤΑ ΕΞΩΛΕΘΡΕΥΘΗ ΕΞ ΟΙΚΟΥ ΘΕΟΥ ΥΜΩΝ ΕΥΦΡΟΣΥΝΗ ΚΑΙ ΧΑΡΑ

17 ΕΣΚΙΡΤΗΣΑΝ ΔΑΜΑΛΕΙΣ ΕΠΙ ΤΑΙΣ ΦΑΤΝΑΙΣ ΑΥΤΩΝ ΗΦΑΝΙΣΘΗΣΑΝ ΘΗΣΑΥΡΟΙ ΚΑΤΕΣΚΑΦΗΣΑΝ ΛΗΝΟΙ ΟΤΙ ΕΞΗΡΑΝΘΗ ΣΙΤΟΣ

18 ΤΙ ΑΠΟΘΗΣΟΜΕΝ ΕΑΥΤΟΙΣ ΕΚΛΑΥΣΑΝ ΒΟΥΚΟΛΙΑ ΒΟΩΝ ΟΤΙ ΟΥΧ ΥΠΗΡΧΕΝ ΝΟΜΗ ΑΥΤΟΙΣ ΚΑΙ ΤΑ ΠΟΙΜΝΙΑ ΤΩΝ ΠΡΟΒΑΤΩΝ ΗΦΑΝΙΣΘΗΣΑΝ

19 ΠΡΟΣ ΣΕ ΚΥΡΙΕ ΒΟΗΣΟΜΑΙ ΟΤΙ ΠΥΡ ΑΝΗΛΩΣΕΝ ΤΑ ΩΡΑΙΑ ΤΗΣ ΕΡΗΜΟΥ ΚΑΙ ΦΛΟΞ ΑΝΗΨΕΝ ΠΑΝΤΑ ΤΑ ΞΥΛΑ ΤΟΥ ΑΓΡΟΥ

20 ΚΑΙ ΤΑ ΚΤΗΝΗ ΤΟΥ ΠΕΔΙΟΥ ΑΝΕΒΛΕΨΑΝ ΠΡΟΣ ΣΕ ΟΤΙ ΕΞΗΡΑΝΘΗΣΑΝ ΑΦΕΣΕΙΣ ΥΔΑΤΩΝ ΚΑΙ ΠΥΡ ΚΑΤΕΦΑΓΕΝ ΤΑ ΩΡΑΙΑ ΤΗΣ ΕΡΗΜΟΥ

TREI ASAR 2, JOEL CHAPTER 2

1 ΣΑΛΠΙΣΑΤΕ ΣΑΛΠΙΓΓΙ ΕΝ ΣΙΩΝ ΚΗΡΥΞΑΤΕ ΕΝ ΟΡΕΙ ΑΓΙΩ ΜΟΥ ΚΑΙ ΣΥΓΧΥΘΗΤΩΣΑΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΓΗΝ ΔΙΟΤΙ ΠΑΡΕΣΤΙΝ ΗΜΕΡΑ ΚΥΡΙΟΥ ΟΤΙ ΕΓΓΥΣ

2 ΗΜΕΡΑ ΣΚΟΤΟΥΣ ΚΑΙ ΓΝΟΦΟΥ ΗΜΕΡΑ ΝΕΦΕΛΗΣ ΚΑΙ ΟΜΙΧΛΗΣ ΩΣ ΟΡΘΡΟΣ ΧΥΘΗΣΕΤΑΙ ΕΠΙ ΤΑ ΟΡΗ ΛΑΟΣ ΠΟΛΥΣ ΚΑΙ ΙΣΧΥΡΟΣ ΟΜΟΙΟΣ ΑΥΤΩ ΟΥ ΓΕΓΟΝΕΝ ΑΠΟ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΜΕΤ' ΑΥΤΟΝ ΟΥ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΕΩΣ ΕΤΩΝ ΕΙΣ ΓΕΝΕΑΣ ΓΕΝΕΩΝ

3 ΤΑ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΠΥΡ ΑΝΑΛΙΣΚΟΝ ΚΑΙ ΤΑ ΟΠΙΣΩ ΑΥΤΟΥ ΑΝΑΠΤΟΜΕΝΗ ΦΛΟΞ ΩΣ ΠΑΡΑΔΕΙΣΟΣ ΤΡΥΦΗΣ Η ΓΗ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΚΑΙ ΤΑ ΟΠΙΣΘΕΝ ΑΥΤΟΥ ΠΕΔΙΟΝ ΑΦΑΝΙΣΜΟΥ ΚΑΙ ΑΝΑΣΩΖΟΜΕΝΟΣ ΟΥΚ ΕΣΤΑΙ ΑΥΤΩ

4 ΩΣ ΟΡΑΣΙΣ ΙΠΠΩΝ Η ΟΨΙΣ ΑΥΤΩΝ ΚΑΙ ΩΣ ΙΠΠΕΙΣ ΟΥΤΩΣ ΚΑΤΑΔΙΩΞΟΝΤΑΙ

5 ΩΣ ΦΩΝΗ ΑΡΜΑΤΩΝ ΕΠΙ ΤΑΣ ΚΟΡΥΦΑΣ ΤΩΝ ΟΡΕΩΝ ΕΞΑΛΟΥΝΤΑΙ ΚΑΙ ΩΣ ΦΩΝΗ ΦΛΟΓΟΣ ΠΥΡΟΣ ΚΑΤΕΣΘΙΟΥΣΗΣ ΚΑΛΑΜΗΝ ΚΑΙ ΩΣ ΛΑΟΣ ΠΟΛΥΣ ΚΑΙ ΙΣΧΥΡΟΣ ΠΑΡΑΤΑΣΣΟΜΕΝΟΣ ΕΙΣ ΠΟΛΕΜΟΝ

6 ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΣΥΝΤΡΙΒΗΣΟΝΤΑΙ ΛΑΟΙ ΠΑΝ ΠΡΟΣΩΠΟΝ ΩΣ ΠΡΟΣΚΑΥΜΑ ΧΥΤΡΑΣ

7 ΩΣ ΜΑΧΗΤΑΙ ΔΡΑΜΟΥΝΤΑΙ ΚΑΙ ΩΣ ΑΝΔΡΕΣ ΠΟΛΕΜΙΣΤΑΙ ΑΝΑΒΗΣΟΝΤΑΙ ΕΠΙ ΤΑ ΤΕΙΧΗ ΚΑΙ ΕΚΑΣΤΟΣ ΕΝ ΤΗ ΟΔΩ ΑΥΤΟΥ ΠΟΡΕΥΣΕΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΚΚΛΙΝΩΣΙΝ ΤΑΣ ΤΡΙΒΟΥΣ ΑΥΤΩΝ

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9 ΤΗΣ ΠΟΛΕΩΣ ΕΠΙΛΗΜΨΟΝΤΑΙ ΚΑΙ ΕΠΙ ΤΩΝ ΤΕΙΧΕΩΝ ΔΡΑΜΟΥΝΤΑΙ ΚΑΙ ΕΠΙ ΤΑΣ ΟΙΚΙΑΣ ΑΝΑΒΗΣΟΝΤΑΙ ΚΑΙ ΔΙΑ ΘΥΡΙΔΩΝ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΩΣ ΚΛΕΠΤΑΙ

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12 ΚΑΙ ΝΥΝ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΕΠΙΣΤΡΑΦΗΤΕ ΠΡΟΣ ΜΕ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΕΝ ΝΗΣΤΕΙΑ ΚΑΙ ΕΝ ΚΛΑΥΘΜΩ ΚΑΙ ΕΝ ΚΟΠΕΤΩ

13 ΚΑΙ ΔΙΑΡΡΗΞΑΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΜΗ ΤΑ ΙΜΑΤΙΑ ΥΜΩΝ ΚΑΙ ΕΠΙΣΤΡΑΦΗΤΕ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΥΜΩΝ

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ΟΤΙ ΕΛΕΗΜΩΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ ΕΣΤΙΝ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ ΚΑΙ ΜΕΤΑΝΟΩΝ ΕΠΙ ΤΑΙΣ ΚΑΚΙΑΙΣ

14 ΤΙΣ ΟΙΔΕΝ ΕΙ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΜΕΤΑΝΟΗΣΕΙ ΚΑΙ ΥΠΟΛΕΙΨΕΤΑΙ ΟΠΙΣΩ ΑΥΤΟΥ ΕΥΛΟΓΙΑΝ ΘΥΣΙΑΝ ΚΑΙ ΣΠΟΝΔΗΝ ΚΥΡΙΩ ΤΩ ΘΕΩ ΗΜΩΝ

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21 ΘΑΡΣΕΙ ΓΗ ΧΑΙΡΕ ΚΑΙ ΕΥΦΡΑΙΝΟΥ ΟΤΙ ΕΜΕΓΑΛΥΝΕΝ ΚΥΡΙΟΣ ΤΟΥ ΠΟΙΗΣΑΙ

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23 ΚΑΙ ΤΑ ΤΕΚΝΑ ΣΙΩΝ ΧΑΙΡΕΤΕ ΚΑΙ ΕΥΦΡΑΙΝΕΣΘΕ ΕΠΙ ΤΩ ΚΥΡΙΩ ΘΕΩ ΥΜΩΝ ΔΙΟΤΙ ΕΔΩΚΕΝ ΥΜΙΝ ΤΑ ΒΡΩΜΑΤΑ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΒΡΕΞΕΙ ΥΜΙΝ ΥΕΤΟΝ ΠΡΟΙΜΟΝ ΚΑΙ ΟΨΙΜΟΝ ΚΑΘΩΣ ΕΜΠΡΟΣΘΕΝ

24 ΚΑΙ ΠΛΗΣΘΗΣΟΝΤΑΙ ΑΙ ΑΛΩΝΕΣ ΣΙΤΟΥ ΚΑΙ ΥΠΕΡΕΚΧΥΘΗΣΟΝΤΑΙ ΑΙ ΛΗΝΟΙ ΟΙΝΟΥ ΚΑΙ ΕΛΑΙΟΥ

25 ΚΑΙ ΑΝΤΑΠΟΔΩΣΩ ΥΜΙΝ ΑΝΤΙ ΤΩΝ ΕΤΩΝ ΩΝ ΚΑΤΕΦΑΓΕΝ Η ΑΚΡΙΣ ΚΑΙ Ο ΒΡΟΥΧΟΣ ΚΑΙ Η ΕΡΥΣΙΒΗ ΚΑΙ Η ΚΑΜΠΗ Η ΔΥΝΑΜΙΣ ΜΟΥ Η ΜΕΓΑΛΗ ΗΝ ΕΞΑΠΕΣΤΕΙΛΑ ΕΙΣ ΥΜΑΣ

26 ΚΑΙ ΦΑΓΕΣΘΕ ΕΣΘΙΟΝΤΕΣ ΚΑΙ ΕΜΠΛΗΣΘΗΣΕΣΘΕ ΚΑΙ ΑΙΝΕΣΕΤΕ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ Α ΕΠΟΙΗΣΕΝ ΜΕΘ' ΥΜΩΝ ΕΙΣ ΘΑΥΜΑΣΙΑ ΚΑΙ ΟΥ ΜΗ ΚΑΤΑΙΣΧΥΝΘΗ Ο ΛΑΟΣ ΜΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

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TREI ASAR 2, JOEL CHAPTER 3

1 ΚΑΙ ΕΣΤΑΙ ΜΕΤΑ ΤΑΥΤΑ ΚΑΙ ΕΚΧΕΩ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΟΥ ΕΠΙ ΠΑΣΑΝ ΣΑΡΚΑ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΥΣΙΝ ΟΙ ΥΙΟΙ ΥΜΩΝ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΥΜΩΝ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΥΜΩΝ ΕΝΥΠΝΙΑ ΕΝΥΠΝΙΑΣΘΗΣΟΝΤΑΙ ΚΑΙ ΟΙ ΝΕΑΝΙΣΚΟΙ ΥΜΩΝ ΟΡΑΣΕΙΣ ΟΨΟΝΤΑΙ

2 ΚΑΙ ΕΠΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΚΑΙ ΕΠΙ ΤΑΣ ΔΟΥΛΑΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΚΧΕΩ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΟΥ

3 ΚΑΙ ΔΩΣΩ ΤΕΡΑΤΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΑΙΜΑ ΚΑΙ ΠΥΡ ΚΑΙ ΑΤΜΙΔΑ ΚΑΠΝΟΥ

4 Ο ΗΛΙΟΣ ΜΕΤΑΣΤΡΑΦΗΣΕΤΑΙ ΕΙΣ ΣΚΟΤΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΕΙΣ ΑΙΜΑ ΠΡΙΝ ΕΛΘΕΙΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΠΙΦΑΝΗ

5 ΚΑΙ ΕΣΤΑΙ ΠΑΣ ΟΣ ΑΝ ΕΠΙΚΑΛΕΣΗΤΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΣΩΘΗΣΕΤΑΙ ΟΤΙ ΕΝ ΤΩ ΟΡΕΙ ΣΙΩΝ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΑΙ ΑΝΑΣΩΖΟΜΕΝΟΣ ΚΑΘΟΤΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΟΥΣ ΚΥΡΙΟΣ ΠΡΟΣΚΕΚΛΗΤΑΙ

TREI ASAR 2, JOEL CHAPTER 4

1 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΤΑΝ ΕΠΙΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ

2 ΚΑΙ ΣΥΝΑΞΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΚΑΤΑΞΩ ΑΥΤΑ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΙΩΣΑΦΑΤ ΚΑΙ ΔΙΑΚΡΙΘΗΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΕΚΕΙ ΥΠΕΡ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΙΣΡΑΗΛ ΟΙ ΔΙΕΣΠΑΡΗΣΑΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΤΗΝ ΓΗΝ ΜΟΥ ΚΑΤΑΔΙΕΙΛΑΝΤΟ

3 ΚΑΙ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ ΚΑΙ ΕΔΩΚΑΝ ΤΑ ΠΑΙΔΑΡΙΑ ΠΟΡΝΑΙΣ ΚΑΙ ΤΑ ΚΟΡΑΣΙΑ ΕΠΩΛΟΥΝ ΑΝΤΙ ΟΙΝΟΥ ΚΑΙ ΕΠΙΝΟΝ

4 ΚΑΙ ΤΙ ΚΑΙ ΥΜΕΙΣ ΕΜΟΙ ΤΥΡΟΣ ΚΑΙ ΣΙΔΩΝ ΚΑΙ ΠΑΣΑ ΓΑΛΙΛΑΙΑ ΑΛΛΟΦΥΛΩΝ ΜΗ ΑΝΤΑΠΟΔΟΜΑ ΥΜΕΙΣ ΑΝΤΑΠΟΔΙΔΟΤΕ ΜΟΙ Η ΜΝΗΣΙΚΑΚΕΙΤΕ ΥΜΕΙΣ ΕΠ' ΕΜΟΙ ΟΞΕΩΣ ΚΑΙ ΤΑΧΕΩΣ ΑΝΤΑΠΟΔΩΣΩ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΥΜΩΝ ΕΙΣ ΚΕΦΑΛΑΣ ΥΜΩΝ

5 ΑΝΘ' ΩΝ ΤΟ ΑΡΓΥΡΙΟΝ ΜΟΥ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΜΟΥ ΕΛΑΒΕΤΕ ΚΑΙ ΤΑ ΕΠΙΛΕΚΤΑ ΜΟΥ ΚΑΙ ΤΑ ΚΑΛΑ ΕΙΣΗΝΕΓΚΑΤΕ ΕΙΣ ΤΟΥΣ ΝΑΟΥΣ ΥΜΩΝ

6 ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΟΥΔΑ ΚΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΕΔΟΣΘΕ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΕΛΛΗΝΩΝ ΟΠΩΣ ΕΞΩΣΗΤΕ ΑΥΤΟΥΣ ΕΚ ΤΩΝ ΟΡΙΩΝ ΑΥΤΩΝ

7 ΙΔΟΥ ΕΓΩ ΕΞΕΓΕΙΡΩ ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΤΟΠΟΥ ΟΥ ΑΠΕΔΟΣΘΕ ΑΥΤΟΥΣ ΕΚΕΙ ΚΑΙ ΑΝΤΑΠΟΔΩΣΩ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΥΜΩΝ ΕΙΣ ΚΕΦΑΛΑΣ ΥΜΩΝ

8 ΚΑΙ ΑΠΟΔΩΣΟΜΑΙ ΤΟΥΣ ΥΙΟΥΣ ΥΜΩΝ ΚΑΙ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΥΜΩΝ ΕΙΣ ΧΕΙΡΑΣ ΥΙΩΝ ΙΟΥΔΑ ΚΑΙ ΑΠΟΔΩΣΟΝΤΑΙ ΑΥΤΟΥΣ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ ΕΙΣ ΕΘΝΟΣ ΜΑΚΡΑΝ ΑΠΕΧΟΝ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ

9 ΚΗΡΥΞΑΤΕ ΤΑΥΤΑ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΓΙΑΣΑΤΕ ΠΟΛΕΜΟΝ ΕΞΕΓΕΙΡΑΤΕ ΤΟΥΣ ΜΑΧΗΤΑΣ ΠΡΟΣΑΓΑΓΕΤΕ ΚΑΙ ΑΝΑΒΑΙΝΕΤΕ ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΠΟΛΕΜΙΣΤΑΙ

10 ΣΥΓΚΟΨΑΤΕ ΤΑ ΑΡΟΤΡΑ ΥΜΩΝ ΕΙΣ ΡΟΜΦΑΙΑΣ ΚΑΙ ΤΑ ΔΡΕΠΑΝΑ ΥΜΩΝ ΕΙΣ ΣΕΙΡΟΜΑΣΤΑΣ Ο ΑΔΥΝΑΤΟΣ ΛΕΓΕΤΩ ΟΤΙ ΙΣΧΥΩ ΕΓΩ

11 ΣΥΝΑΘΡΟΙΖΕΣΘΕ ΚΑΙ ΕΙΣΠΟΡΕΥΕΣΘΕ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΥΚΛΟΘΕΝ ΚΑΙ ΣΥΝΑΧΘΗΤΕ ΕΚΕΙ Ο ΠΡΑΥΣ ΕΣΤΩ ΜΑΧΗΤΗΣ

12 ΕΞΕΓΕΙΡΕΣΘΩΣΑΝ ΚΑΙ ΑΝΑΒΑΙΝΕΤΩΣΑΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΙΩΣΑΦΑΤ ΔΙΟΤΙ ΕΚΕΙ ΚΑΘΙΩ ΤΟΥ ΔΙΑΚΡΙΝΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΥΚΛΟΘΕΝ

13 ΕΞΑΠΟΣΤΕΙΛΑΤΕ ΔΡΕΠΑΝΑ ΟΤΙ ΠΑΡΕΣΤΗΚΕΝ ΤΡΥΓΗΤΟΣ ΕΙΣΠΟΡΕΥΕΣΘΕ ΠΑΤΕΙΤΕ ΔΙΟΤΙ ΠΛΗΡΗΣ Η ΛΗΝΟΣ ΥΠΕΡΕΚΧΕΙΤΑΙ ΤΑ ΥΠΟΛΗΝΙΑ ΟΤΙ ΠΕΠΛΗΘΥΝΤΑΙ ΤΑ ΚΑΚΑ ΑΥΤΩΝ

14 ΗΧΟΙ ΕΞΗΧΗΣΑΝ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΗΣ ΔΙΚΗΣ ΟΤΙ ΕΓΓΥΣ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΝ ΤΗ ΚΟΙΛΑΔΙ ΤΗΣ ΔΙΚΗΣ

15 Ο ΗΛΙΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΣΥΣΚΟΤΑΣΟΥΣΙΝ ΚΑΙ ΟΙ ΑΣΤΕΡΕΣ ΔΥΣΟΥΣΙΝ ΦΕΓΓΟΣ ΑΥΤΩΝ

16 Ο ΔΕ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ ΑΝΑΚΕΚΡΑΞΕΤΑΙ ΚΑΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΔΩΣΕΙ ΦΩΝΗΝ ΑΥΤΟΥ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ Ο ΟΥΡΑΝΟΣ ΚΑΙ Η ΓΗ Ο ΔΕ ΚΥΡΙΟΣ ΦΕΙΣΕΤΑΙ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΙΣΧΥΣΕΙ ΚΥΡΙΟΣ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

17 ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ Ο ΚΑΤΑΣΚΗΝΩΝ ΕΝ ΣΙΩΝ ΕΝ ΟΡΕΙ ΑΓΙΩ ΜΟΥ ΚΑΙ ΕΣΤΑΙ ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΣ ΑΓΙΑ ΚΑΙ ΑΛΛΟΓΕΝΕΙΣ ΟΥ ΔΙΕΛΕΥΣΟΝΤΑΙ ΔΙ' ΑΥΤΗΣ ΟΥΚΕΤΙ

18 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΠΟΣΤΑΛΑΞΕΙ ΤΑ ΟΡΗ ΓΛΥΚΑΣΜΟΝ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΡΥΗΣΟΝΤΑΙ ΓΑΛΑ ΚΑΙ ΠΑΣΑΙ ΑΙ ΑΦΕΣΕΙΣ ΙΟΥΔΑ ΡΥΗΣΟΝΤΑΙ ΥΔΑΤΑ ΚΑΙ ΠΗΓΗ ΕΞ ΟΙΚΟΥ ΚΥΡΙΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΠΟΤΙΕΙ ΤΟΝ ΧΕΙΜΑΡΡΟΥΝ ΤΩΝ ΣΧΟΙΝΩΝ

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19 ΑΙΓΥΠΤΟΣ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΕΣΤΑΙ ΚΑΙ Η ΙΔΟΥΜΑΙΑ ΕΙΣ ΠΕΔΙΟΝ ΑΦΑΝΙΣΜΟΥ ΕΣΤΑΙ ΕΞ ΑΔΙΚΙΩΝ ΥΙΩΝ ΙΟΥΔΑ ΑΝΘ' ΩΝ ΕΞΕΧΕΑΝ ΑΙΜΑ ΔΙΚΑΙΟΝ ΕΝ ΤΗ ΓΗ ΑΥΤΩΝ
20 Η ΔΕ ΙΟΥΔΑΙΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΓΕΝΕΑΣ ΓΕΝΕΩΝ
21 ΚΑΙ ΕΚΔΙΚΗΣΩ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΚΑΙ ΟΥ ΜΗ ΑΘΩΩΣΩ ΚΑΙ ΚΥΡΙΟΣ ΚΑΤΑΣΚΗΝΩΣΕΙ ΕΝ ΣΙΩΝ

3rd, THE BOOK OF THE PROPHET AMOS

Greek: Amos; Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1
1 ΛΟΓΟΙ ΑΜΩΣ ΟΙ ΕΓΕΝΟΝΤΟ ΕΝ ΝΑΚΚΑΡΙΜ ΕΚ ΘΕΚΟΥΕ ΟΥΣ ΕΙΔΕΝ ΥΠΕΡ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΗΜΕΡΑΙΣ ΟΖΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΕΝ ΗΜΕΡΑΙΣ ΙΕΡΟΒΟΑΜ ΤΟΥ ΙΩΑΣ ΒΑΣΙΛΕΩΣ ΙΣΡΑΗΛ ΠΡΟ ΔΥΟ ΕΤΩΝ ΤΟΥ ΣΕΙΣΜΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ ΕΦΘΕΓΞΑΤΟ ΚΑΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΕΔΩΚΕΝ ΦΩΝΗΝ ΑΥΤΟΥ ΚΑΙ ΕΠΕΝΘΗΣΑΝ ΑΙ ΝΟΜΑΙ ΤΩΝ ΠΟΙΜΕΝΩΝ ΚΑΙ ΕΞΗΡΑΝΘΗ Η ΚΟΡΥΦΗ ΤΟΥ ΚΑΡΜΗΛΟΥ
3 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΔΑΜΑΣΚΟΥ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΝ ΑΝΘ' ΩΝ ΕΠΡΙΖΟΝ ΠΡΙΟΣΙΝ ΣΙΔΗΡΟΙΣ ΤΑΣ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΣ ΤΩΝ ΕΝ ΓΑΛΑΑΔ
4 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΖΑΗΛ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΥΙΟΥ ΑΔΕΡ

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5 ΚΑΙ ΣΥΝΤΡΙΨΩ ΜΟΧΛΟΥΣ ΔΑΜΑΣΚΟΥ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΚ ΠΕΔΙΟΥ ΩΝ ΚΑΙ ΚΑΤΑΚΟΨΩ ΦΥΛΗΝ ΕΞ ΑΝΔΡΩΝ ΧΑΡΡΑΝ ΚΑΙ ΑΙΧΜΑΛΩΤΕΥΘΗΣΕΤΑΙ ΛΑΟΣ ΣΥΡΙΑΣ ΕΠΙΚΛΗΤΟΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

6 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΓΑΖΗΣ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΥΣ ΕΝΕΚΕΝ ΤΟΥ ΑΙΧΜΑΛΩΤΕΥΣΑΙ ΑΥΤΟΥΣ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΣΑΛΩΜΩΝ ΤΟΥ ΣΥΓΚΛΕΙΣΑΙ ΕΙΣ ΤΗΝ ΙΔΟΥΜΑΙΑΝ

7 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΠΙ ΤΑ ΤΕΙΧΗ ΓΑΖΗΣ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΑΥΤΗΣ

8 ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΞ ΑΖΩΤΟΥ ΚΑΙ ΕΞΑΡΘΗΣΕΤΑΙ ΦΥΛΗ ΕΞ ΑΣΚΑΛΩΝΟΣ ΚΑΙ ΕΠΑΞΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΑΚΚΑΡΩΝ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΩΝ ΑΛΛΟΦΥΛΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

9 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΤΥΡΟΥ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΗΝ ΑΝΘ' ΩΝ ΣΥΝΕΚΛΕΙΣΑΝ ΑΙΧΜΑΛΩΣΙΑΝ ΤΟΥ ΣΑΛΩΜΩΝ ΕΙΣ ΤΗΝ ΙΔΟΥΜΑΙΑΝ ΚΑΙ ΟΥΚ ΕΜΝΗΣΘΗΣΑΝ ΔΙΑΘΗΚΗΣ ΑΔΕΛΦΩΝ

10 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΠΙ ΤΑ ΤΕΙΧΗ ΤΥΡΟΥ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΑΥΤΗΣ

11 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΥΣ ΕΝΕΚΑ ΤΟΥ ΔΙΩΞΑΙ ΑΥΤΟΥΣ ΕΝ ΡΟΜΦΑΙΑ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΕΛΥΜΗΝΑΤΟ ΜΗΤΡΑΝ ΕΠΙ ΓΗΣ ΚΑΙ ΗΡΠΑΣΕΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΦΡΙΚΗΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΟΡΜΗΜΑ ΑΥΤΟΥ ΕΦΥΛΑΞΕΝ ΕΙΣ ΝΕΙΚΟΣ

12 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΙΣ ΘΑΙΜΑΝ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΤΕΙΧΕΩΝ ΑΥΤΗΣ

13 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΥΙΩΝ ΑΜΜΩΝ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΝ ΑΝΘ' ΩΝ ΑΝΕΣΧΙΖΟΝ ΤΑΣ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΣ ΤΩΝ ΓΑΛΑΑΔΙΤΩΝ ΟΠΩΣ ΕΜΠΛΑΤΥΝΩΣΙΝ ΤΑ ΟΡΙΑ ΑΥΤΩΝ

14 ΚΑΙ ΑΝΑΨΩ ΠΥΡ ΕΠΙ ΤΑ ΤΕΙΧΗ ΡΑΒΒΑ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΑΥΤΗΣ ΜΕΤΑ ΚΡΑΥΓΗΣ ΕΝ ΗΜΕΡΑ ΠΟΛΕΜΟΥ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ ΕΝ ΗΜΕΡΑ ΣΥΝΤΕΛΕΙΑΣ ΑΥΤΗΣ

15 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΑΥΤΗΣ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΟΙ ΙΕΡΕΙΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΛΕΓΕΙ ΚΥΡΙΟΣ

TREI ASAR 3, AMOS CHAPTER 2

1 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΜΩΑΒ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΝ ΑΝΘ' ΩΝ ΚΑΤΕΚΑΥΣΑΝ ΤΑ ΟΣΤΑ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΕΙΣ ΚΟΝΙΑΝ

2 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΠΙ ΜΩΑΒ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΤΩΝ ΠΟΛΕΩΝ ΑΥΤΗΣ ΚΑΙ ΑΠΟΘΑΝΕΙΤΑΙ ΕΝ ΑΔΥΝΑΜΙΑ ΜΩΑΒ ΜΕΤΑ ΚΡΑΥΓΗΣ ΚΑΙ ΜΕΤΑ ΦΩΝΗΣ ΣΑΛΠΙΓΓΟΣ

3 ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΚΡΙΤΗΝ ΕΞ ΑΥΤΗΣ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΑΥΤΗΣ ΑΠΟΚΤΕΝΩ ΜΕΤ' ΑΥΤΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΥΙΩΝ ΙΟΥΔΑ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΝ ΕΝΕΚΑ ΤΟΥ ΑΠΩΣΑΣΘΑΙ ΑΥΤΟΥΣ ΤΟΝ ΝΟΜΟΝ ΚΥΡΙΟΥ ΚΑΙ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΑΥΤΟΥ ΟΥΚ ΕΦΥΛΑΞΑΝΤΟ ΚΑΙ ΕΠΛΑΝΗΣΕΝ ΑΥΤΟΥΣ ΤΑ ΜΑΤΑΙΑ ΑΥΤΩΝ Α ΕΠΟΙΗΣΑΝ ΟΙΣ ΕΞΗΚΟΛΟΥΘΗΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ ΟΠΙΣΩ ΑΥΤΩΝ

5 ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΥΡ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΘΕΜΕΛΙΑ ΙΕΡΟΥΣΑΛΗΜ

6 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΑΙΣ ΤΡΙΣΙΝ ΑΣΕΒΕΙΑΙΣ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙ ΤΑΙΣ ΤΕΣΣΑΡΣΙΝ ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΟΜΑΙ ΑΥΤΟΝ ΑΝΘ' ΩΝ ΑΠΕΔΟΝΤΟ ΑΡΓΥΡΙΟΥ ΔΙΚΑΙΟΝ ΚΑΙ ΠΕΝΗΤΑ ΕΝΕΚΕΝ ΥΠΟΔΗΜΑΤΩΝ

7 ΤΑ ΠΑΤΟΥΝΤΑ ΕΠΙ ΤΟΝ ΧΟΥΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΚΟΝΔΥΛΙΖΟΝ ΕΙΣ ΚΕΦΑΛΑΣ ΠΤΩΧΩΝ ΚΑΙ ΟΔΟΝ ΤΑΠΕΙΝΩΝ ΕΞΕΚΛΙΝΑΝ ΚΑΙ ΥΙΟΣ ΚΑΙ ΠΑΤΗΡ ΑΥΤΟΥ ΕΙΣΕΠΟΡΕΥΟΝΤΟ ΠΡΟΣ ΤΗΝ ΑΥΤΗΝ ΠΑΙΔΙΣΚΗΝ ΟΠΩΣ ΒΕΒΗΛΩΣΩΣΙΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ

8 ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΔΕΣΜΕΥΟΝΤΕΣ ΣΧΟΙΝΙΟΙΣ ΠΑΡΑΠΕΤΑΣΜΑΤΑ ΕΠΟΙΟΥΝ ΕΧΟΜΕΝΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΟΙΝΟΝ ΕΚ ΣΥΚΟΦΑΝΤΙΩΝ ΕΠΙΝΟΝ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ

9 ΕΓΩ ΔΕ ΕΞΗΡΑ ΤΟΝ ΑΜΟΡΡΑΙΟΝ ΕΚ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΟΥ ΗΝ ΚΑΘΩΣ ΥΨΟΣ ΚΕΔΡΟΥ ΤΟ ΥΨΟΣ ΑΥΤΟΥ ΚΑΙ ΙΣΧΥΡΟΣ ΗΝ ΩΣ ΔΡΥΣ ΚΑΙ ΕΞΗΡΑ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΕΠΑΝΩΘΕΝ ΚΑΙ ΤΑΣ ΡΙΖΑΣ ΑΥΤΟΥ ΥΠΟΚΑΤΩΘΕΝ

10 ΚΑΙ ΕΓΩ ΑΝΗΓΑΓΟΝ ΥΜΑΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΠΕΡΙΗΓΑΓΟΝ ΥΜΑΣ ΕΝ ΤΗ ΕΡΗΜΩ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΤΟΥ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΓΗΝ ΤΩΝ ΑΜΟΡΡΑΙΩΝ

11 ΚΑΙ ΕΛΑΒΟΝ ΕΚ ΤΩΝ ΥΙΩΝ ΥΜΩΝ ΕΙΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΕΚ ΤΩΝ ΝΕΑΝΙΣΚΩΝ ΥΜΩΝ ΕΙΣ ΑΓΙΑΣΜΟΝ ΜΗ ΟΥΚ ΕΣΤΙΝ ΤΑΥΤΑ ΥΙΟΙ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ

12 ΚΑΙ ΕΠΟΤΙΖΕΤΕ ΤΟΥΣ ΗΓΙΑΣΜΕΝΟΥΣ ΟΙΝΟΝ ΚΑΙ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΕΝΕΤΕΛΛΕΣΘΕ ΛΕΓΟΝΤΕΣ ΟΥ ΜΗ ΠΡΟΦΗΤΕΥΣΗΤΕ

13 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΚΥΛΙΩ ΥΠΟΚΑΤΩ ΥΜΩΝ ΟΝ ΤΡΟΠΟΝ ΚΥΛΙΕΤΑΙ Η ΑΜΑΞΑ Η ΓΕΜΟΥΣΑ ΚΑΛΑΜΗΣ

14 ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΦΥΓΗ ΕΚ ΔΡΟΜΕΩΣ ΚΑΙ Ο ΚΡΑΤΑΙΟΣ ΟΥ ΜΗ ΚΡΑΤΗΣΗ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ ΚΑΙ Ο ΜΑΧΗΤΗΣ ΟΥ ΜΗ ΣΩΣΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ

15 ΚΑΙ Ο ΤΟΞΟΤΗΣ ΟΥ ΜΗ ΥΠΟΣΤΗ ΚΑΙ Ο ΟΞΥΣ ΤΟΙΣ ΠΟΣΙΝ ΑΥΤΟΥ ΟΥ ΜΗ ΔΙΑΣΩΘΗ ΟΥΔΕ Ο ΙΠΠΕΥΣ ΟΥ ΜΗ ΣΩΣΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ

16 ΚΑΙ ΕΥΡΗΣΕΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΕΝ ΔΥΝΑΣΤΕΙΑΙΣ Ο ΓΥΜΝΟΣ ΔΙΩΞΕΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ

TREI ASAR 3, AMOS CHAPTER 3

1 ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΟΝ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΦ' ΥΜΑΣ ΟΙΚΟΣ ΙΣΡΑΗΛ ΚΑΙ ΚΑΤΑ ΠΑΣΗΣ ΦΥΛΗΣ ΗΣ ΑΝΗΓΑΓΟΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΛΕΓΩΝ

2 ΠΛΗΝ ΥΜΑΣ ΕΓΝΩΝ ΕΚ ΠΑΣΩΝ ΦΥΛΩΝ ΤΗΣ ΓΗΣ ΔΙΑ ΤΟΥΤΟ ΕΚΔΙΚΗΣΩ ΕΦ' ΥΜΑΣ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ

3 ΕΙ ΠΟΡΕΥΣΟΝΤΑΙ ΔΥΟ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΘΟΛΟΥ ΕΑΝ ΜΗ ΓΝΩΡΙΣΩΣΙΝ ΕΑΥΤΟΥΣ

4 ΕΙ ΕΡΕΥΞΕΤΑΙ ΛΕΩΝ ΕΚ ΤΟΥ ΔΡΥΜΟΥ ΑΥΤΟΥ ΘΗΡΑΝ ΟΥΚ ΕΧΩΝ ΕΙ ΔΩΣΕΙ ΣΚΥΜΝΟΣ ΦΩΝΗΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΜΑΝΔΡΑΣ ΑΥΤΟΥ ΚΑΘΟΛΟΥ ΕΑΝ ΜΗ ΑΡΠΑΣΗ ΤΙ

5 ΕΙ ΠΕΣΕΙΤΑΙ ΟΡΝΕΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΑΝΕΥ ΙΞΕΥΤΟΥ ΕΙ ΣΧΑΣΘΗΣΕΤΑΙ ΠΑΓΙΣ ΕΠΙ ΤΗΣ ΓΗΣ ΑΝΕΥ ΤΟΥ ΣΥΛΛΑΒΕΙΝ ΤΙ

6 ΕΙ ΦΩΝΗΣΕΙ ΣΑΛΠΙΓΞ ΕΝ ΠΟΛΕΙ ΚΑΙ ΛΑΟΣ ΟΥ ΠΤΟΗΘΗΣΕΤΑΙ ΕΙ ΕΣΤΑΙ ΚΑΚΙΑ ΕΝ ΠΟΛΕΙ ΗΝ ΚΥΡΙΟΣ ΟΥΚ ΕΠΟΙΗΣΕΝ

7 ΔΙΟΤΙ ΟΥ ΜΗ ΠΟΙΗΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΠΡΑΓΜΑ ΕΑΝ ΜΗ ΑΠΟΚΑΛΥΨΗ ΠΑΙΔΕΙΑΝ ΑΥΤΟΥ ΠΡΟΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΤΟΥΣ ΠΡΟΦΗΤΑΣ

8 ΛΕΩΝ ΕΡΕΥΞΕΤΑΙ ΚΑΙ ΤΙΣ ΟΥ ΦΟΒΗΘΗΣΕΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΕΛΑΛΗΣΕΝ ΚΑΙ ΤΙΣ ΟΥ ΠΡΟΦΗΤΕΥΣΕΙ

9 ΑΠΑΓΓΕΙΛΑΤΕ ΧΩΡΑΙΣ ΕΝ ΑΣΣΥΡΙΟΙΣ ΚΑΙ ΕΠΙ ΤΑΣ ΧΩΡΑΣ ΤΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΙΠΑΤΕ ΣΥΝΑΧΘΗΤΕ ΕΠΙ ΤΟ ΟΡΟΣ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΙΔΕΤΕ ΘΑΥΜΑΣΤΑ ΠΟΛΛΑ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΙ ΤΗΝ ΚΑΤΑΔΥΝΑΣΤΕΙΑΝ ΤΗΝ ΕΝ ΑΥΤΗ

10 ΚΑΙ ΟΥΚ ΕΓΝΩ Α ΕΣΤΑΙ ΕΝΑΝΤΙΟΝ ΑΥΤΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΙ ΘΗΣΑΥΡΙΖΟΝΤΕΣ ΑΔΙΚΙΑΝ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑΝ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΑΥΤΩΝ

11 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΥΡΟΣ ΚΥΚΛΟΘΕΝ Η ΓΗ ΣΟΥ ΕΡΗΜΩΘΗΣΕΤΑΙ ΚΑΙ ΚΑΤΑΞΕΙ ΕΚ ΣΟΥ ΙΣΧΥΝ ΣΟΥ ΚΑΙ ΔΙΑΡΠΑΓΗΣΟΝΤΑΙ ΑΙ ΧΩΡΑΙ ΣΟΥ

12 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ ΕΚΣΠΑΣΗ Ο ΠΟΙΜΗΝ ΕΚ ΣΤΟΜΑΤΟΣ ΤΟΥ ΛΕΟΝΤΟΣ ΔΥΟ ΣΚΕΛΗ Η ΛΟΒΟΝ ΩΤΙΟΥ ΟΥΤΩΣ ΕΚΣΠΑΣΘΗΣΟΝΤΑΙ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΣΑΜΑΡΕΙΑ ΚΑΤΕΝΑΝΤΙ ΦΥΛΗΣ ΚΑΙ ΕΝ ΔΑΜΑΣΚΩ ΙΕΡΕΙΣ

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13 ΑΚΟΥΣΑΤΕ ΚΑΙ ΕΠΙΜΑΡΤΥΡΑΣΘΕ ΤΩ ΟΙΚΩ ΙΑΚΩΒ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ
14 ΔΙΟΤΙ ΕΝ ΤΗ ΗΜΕΡΑ ΟΤΑΝ ΕΚΔΙΚΩ ΑΣΕΒΕΙΑΣ ΤΟΥ ΙΣΡΑΗΛ ΕΠ' ΑΥΤΟΝ ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠΙ ΤΑ ΘΥΣΙΑΣΤΗΡΙΑ ΒΑΙΘΗΛ ΚΑΙ ΚΑΤΑΣΚΑΦΗΣΕΤΑΙ ΤΑ ΚΕΡΑΤΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΕΠΙ ΤΗΝ ΓΗΝ
15 ΣΥΓΧΕΩ ΚΑΙ ΠΑΤΑΞΩ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΠΕΡΙΠΤΕΡΟΝ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΘΕΡΙΝΟΝ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ ΟΙΚΟΙ ΕΛΕΦΑΝΤΙΝΟΙ ΚΑΙ ΠΡΟΣΤΕΘΗΣΟΝΤΑΙ ΟΙΚΟΙ ΕΤΕΡΟΙ ΠΟΛΛΟΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

TREI ASAR 3, AMOS CHAPTER 4

1 ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΔΑΜΑΛΕΙΣ ΤΗΣ ΒΑΣΑΝΙΤΙΔΟΣ ΑΙ ΕΝ ΤΩ ΟΡΕΙ ΤΗΣ ΣΑΜΑΡΕΙΑΣ ΑΙ ΚΑΤΑΔΥΝΑΣΤΕΥΟΥΣΑΙ ΠΤΩΧΟΥΣ ΚΑΙ ΚΑΤΑΠΑΤΟΥΣΑΙ ΠΕΝΗΤΑΣ ΑΙ ΛΕΓΟΥΣΑΙ ΤΟΙΣ ΚΥΡΙΟΙΣ ΑΥΤΩΝ ΕΠΙΔΟΤΕ ΗΜΙΝ ΟΠΩΣ ΠΙΩΜΕΝ
2 ΟΜΝΥΕΙ ΚΥΡΙΟΣ ΚΑΤΑ ΤΩΝ ΑΓΙΩΝ ΑΥΤΟΥ ΔΙΟΤΙ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΕΦ' ΥΜΑΣ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΥΜΑΣ ΕΝ ΟΠΛΟΙΣ ΚΑΙ ΤΟΥΣ ΜΕΘ' ΥΜΩΝ ΕΙΣ ΛΕΒΗΤΑΣ ΥΠΟΚΑΙΟΜΕΝΟΥΣ ΕΜΒΑΛΟΥΣΙΝ ΕΜΠΥΡΟΙ ΛΟΙΜΟΙ
3 ΚΑΙ ΕΞΕΝΕΧΘΗΣΕΣΘΕ ΓΥΜΝΑΙ ΚΑΤΕΝΑΝΤΙ ΑΛΛΗΛΩΝ ΚΑΙ ΑΠΟΡΡΙΦΗΣΕΣΘΕ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟ ΡΕΜΜΑΝ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ
4 ΕΙΣΗΛΘΑΤΕ ΕΙΣ ΒΑΙΘΗΛ ΚΑΙ ΗΝΟΜΗΣΑΤΕ ΚΑΙ ΕΙΣ ΓΑΛΓΑΛΑ ΕΠΛΗΘΥΝΑΤΕ ΤΟΥ ΑΣΕΒΗΣΑΙ ΚΑΙ ΗΝΕΓΚΑΤΕ ΕΙΣ ΤΟ ΠΡΩΙ ΘΥΣΙΑΣ ΥΜΩΝ ΕΙΣ ΤΗΝ ΤΡΙΗΜΕΡΙΑΝ ΤΑ ΕΠΙΔΕΚΑΤΑ ΥΜΩΝ
5 ΚΑΙ ΑΝΕΓΝΩΣΑΝ ΕΞΩ ΝΟΜΟΝ ΚΑΙ ΕΠΕΚΑΛΕΣΑΝΤΟ ΟΜΟΛΟΓΙΑΣ ΑΠΑΓΓΕΙΛΑΤΕ ΟΤΙ ΤΑΥΤΑ ΗΓΑΠΗΣΑΝ ΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ
6 ΚΑΙ ΕΓΩ ΔΩΣΩ ΥΜΙΝ ΓΟΜΦΙΑΣΜΟΝ ΟΔΟΝΤΩΝ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΠΟΛΕΣΙΝ ΥΜΩΝ ΚΑΙ ΕΝΔΕΙΑΝ ΑΡΤΩΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΤΟΠΟΙΣ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
7 ΚΑΙ ΕΓΩ ΑΝΕΣΧΟΝ ΕΞ ΥΜΩΝ ΤΟΝ ΥΕΤΟΝ ΠΡΟ ΤΡΙΩΝ ΜΗΝΩΝ ΤΟΥ ΤΡΥΓΗΤΟΥ ΚΑΙ ΒΡΕΞΩ ΕΠΙ ΠΟΛΙΝ ΜΙΑΝ ΕΠΙ ΔΕ ΠΟΛΙΝ ΜΙΑΝ ΟΥ ΒΡΕΞΩ ΜΕΡΙΣ ΜΙΑ ΒΡΑΧΗΣΕΤΑΙ ΚΑΙ ΜΕΡΙΣ ΕΦ' ΗΝ ΟΥ ΒΡΕΞΩ ΕΠ' ΑΥΤΗΝ ΞΗΡΑΝΘΗΣΕΤΑΙ
8 ΚΑΙ ΣΥΝΑΘΡΟΙΣΘΗΣΟΝΤΑΙ ΔΥΟ ΚΑΙ ΤΡΕΙΣ ΠΟΛΕΙΣ ΕΙΣ ΠΟΛΙΝ ΜΙΑΝ ΤΟΥ ΠΙΕΙΝ ΥΔΩΡ ΚΑΙ ΟΥ ΜΗ ΕΜΠΛΗΣΘΩΣΙΝ ΚΑΙ ΟΥΚ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
9 ΕΠΑΤΑΞΑ ΥΜΑΣ ΕΝ ΠΥΡΩΣΕΙ ΚΑΙ ΕΝ ΙΚΤΕΡΩ ΕΠΛΗΘΥΝΑΤΕ ΚΗΠΟΥΣ ΥΜΩΝ ΑΜΠΕΛΩΝΑΣ ΥΜΩΝ ΚΑΙ ΣΥΚΩΝΑΣ ΥΜΩΝ ΚΑΙ ΕΛΑΙΩΝΑΣ ΥΜΩΝ ΚΑΤΕΦΑΓΕΝ Η ΚΑΜΠΗ ΚΑΙ ΟΥΔ' ΩΣ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
10 ΕΞΑΠΕΣΤΕΙΛΑ ΕΙΣ ΥΜΑΣ ΘΑΝΑΤΟΝ ΕΝ ΟΔΩ ΑΙΓΥΠΤΟΥ ΚΑΙ ΑΠΕΚΤΕΙΝΑ ΕΝ ΡΟΜΦΑΙΑ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΥΜΩΝ ΜΕΤΑ ΑΙΧΜΑΛΩΣΙΑΣ ΙΠΠΩΝ ΣΟΥ ΚΑΙ ΑΝΗΓΑΓΟΝ ΕΝ ΠΥΡΙ ΤΑΣ ΠΑΡΕΜΒΟΛΑΣ ΥΜΩΝ ΕΝ ΤΗ ΟΡΓΗ ΜΟΥ ΚΑΙ ΟΥΔ' ΩΣ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
11 ΚΑΤΕΣΤΡΕΨΑ ΥΜΑΣ ΚΑΘΩΣ ΚΑΤΕΣΤΡΕΨΕΝ Ο ΘΕΟΣ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ ΚΑΙ ΕΓΕΝΕΣΘΕ ΩΣ ΔΑΛΟΣ ΕΞΕΣΠΑΣΜΕΝΟΣ ΕΚ ΠΥΡΟΣ ΚΑΙ ΟΥΔ' ΩΣ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ
12 ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΠΟΙΗΣΩ ΣΟΙ ΙΣΡΑΗΛ ΠΛΗΝ ΟΤΙ ΟΥΤΩΣ ΠΟΙΗΣΩ ΣΟΙ ΕΤΟΙΜΑΖΟΥ ΤΟΥ ΕΠΙΚΑΛΕΙΣΘΑΙ ΤΟΝ ΘΕΟΝ ΣΟΥ ΙΣΡΑΗΛ
13 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΣΤΕΡΕΩΝ ΒΡΟΝΤΗΝ ΚΑΙ ΚΤΙΖΩΝ ΠΝΕΥΜΑ ΚΑΙ ΑΠΑΓΓΕΛΛΩΝ ΕΙΣ ΑΝΘΡΩΠΟΥΣ ΤΟΝ ΧΡΙΣΤΟΝ ΑΥΤΟΥ ΠΟΙΩΝ ΟΡΘΡΟΝ ΚΑΙ ΟΜΙΧΛΗΝ ΚΑΙ ΕΠΙΒΑΙΝΩΝ ΕΠΙ ΤΑ ΥΨΗ ΤΗΣ ΓΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΟΝΟΜΑ ΑΥΤΩ

TREI ASAR 3, AMOS CHAPTER 5

1 ΑΚΟΥΣΑΤΕ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΤΟΥΤΟΝ ΟΝ ΕΓΩ ΛΑΜΒΑΝΩ ΕΦ' ΥΜΑΣ ΘΡΗΝΟΝ ΟΙΚΟΣ ΙΣΡΑΗΛ
2 ΕΠΕΣΕΝ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΗ ΤΟΥ ΑΝΑΣΤΗΝΑΙ ΠΑΡΘΕΝΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΣΦΑΛΕΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΗΣ ΟΥΚ ΕΣΤΙΝ Ο ΑΝΑΣΤΗΣΩΝ ΑΥΤΗΝ
3 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ Η ΠΟΛΙΣ ΕΞ ΗΣ ΕΞΕΠΟΡΕΥΟΝΤΟ ΧΙΛΙΟΙ ΥΠΟΛΕΙΦΘΗΣΟΝΤΑΙ ΕΚΑΤΟΝ ΚΑΙ ΕΞ ΗΣ ΕΞΕΠΟΡΕΥΟΝΤΟ ΕΚΑΤΟΝ ΥΠΟΛΕΙΦΘΗΣΟΝΤΑΙ ΔΕΚΑ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ
4 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΡΟΣ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΕΚΖΗΤΗΣΑΤΕ ΜΕ ΚΑΙ ΖΗΣΕΣΘΕ
5 ΚΑΙ ΜΗ ΕΚΖΗΤΕΙΤΕ ΒΑΙΘΗΛ ΚΑΙ ΕΙΣ ΓΑΛΓΑΛΑ ΜΗ ΕΙΣΠΟΡΕΥΕΣΘΕ ΚΑΙ ΕΠΙ ΤΟ ΦΡΕΑΡ ΤΟΥ ΟΡΚΟΥ ΜΗ ΔΙΑΒΑΙΝΕΤΕ ΟΤΙ ΓΑΛΓΑΛΑ ΑΙΧΜΑΛΩΤΕΥΟΜΕΝΗ ΑΙΧΜΑΛΩΤΕΥΘΗΣΕΤΑΙ ΚΑΙ ΒΑΙΘΗΛ ΕΣΤΑΙ ΩΣ ΟΥΧ ΥΠΑΡΧΟΥΣΑ
6 ΕΚΖΗΤΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΖΗΣΑΤΕ ΟΠΩΣ ΜΗ ΑΝΑΛΑΜΨΗ ΩΣ ΠΥΡ Ο ΟΙΚΟΣ ΙΩΣΗΦ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΑΥΤΟΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΣΒΕΣΩΝ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ
7 ΚΥΡΙΟΣ Ο ΠΟΙΩΝ ΕΙΣ ΥΨΟΣ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΙΣ ΓΗΝ ΕΘΗΚΕΝ
8 ΠΟΙΩΝ ΠΑΝΤΑ ΚΑΙ ΜΕΤΑΣΚΕΥΑΖΩΝ ΚΑΙ ΕΚΤΡΕΠΩΝ ΕΙΣ ΤΟ ΠΡΩΙ ΣΚΙΑΝ ΘΑΝΑΤΟΥ ΚΑΙ ΗΜΕΡΑΝ ΕΙΣ ΝΥΚΤΑ ΣΥΣΚΟΤΑΖΩΝ Ο ΠΡΟΣΚΑΛΟΥΜΕΝΟΣ ΤΟ ΥΔΩΡ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΚΧΕΩΝ ΑΥΤΟ ΕΠΙ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΟΝΟΜΑ ΑΥΤΩ
9 Ο ΔΙΑΙΡΩΝ ΣΥΝΤΡΙΜΜΟΝ ΕΠ' ΙΣΧΥΝ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑΝ ΕΠΙ ΟΧΥΡΩΜΑ ΕΠΑΓΩΝ
10 ΕΜΙΣΗΣΑΝ ΕΝ ΠΥΛΑΙΣ ΕΛΕΓΧΟΝΤΑ ΚΑΙ ΛΟΓΟΝ ΟΣΙΟΝ ΕΒΔΕΛΥΞΑΝΤΟ
11 ΔΙΑ ΤΟΥΤΟ ΑΝΘ' ΩΝ ΚΑΤΕΚΟΝΔΥΛΙΖΕΤΕ ΠΤΩΧΟΥΣ ΚΑΙ ΔΩΡΑ ΕΚΛΕΚΤΑ ΕΔΕΞΑΣΘΕ ΠΑΡ' ΑΥΤΩΝ ΟΙΚΟΥΣ ΞΥΣΤΟΥΣ ΩΚΟΔΟΜΗΣΑΤΕ ΚΑΙ ΟΥ ΜΗ ΚΑΤΟΙΚΗΣΗΤΕ ΕΝ ΑΥΤΟΙΣ ΑΜΠΕΛΩΝΑΣ ΕΠΙΘΥΜΗΤΟΥΣ ΕΦΥΤΕΥΣΑΤΕ ΚΑΙ ΟΥ ΜΗ ΠΙΗΤΕ ΤΟΝ ΟΙΝΟΝ ΕΞ ΑΥΤΩΝ
12 ΟΤΙ ΕΓΝΩΝ ΠΟΛΛΑΣ ΑΣΕΒΕΙΑΣ ΥΜΩΝ ΚΑΙ ΙΣΧΥΡΑΙ ΑΙ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΚΑΤΑΠΑΤΟΥΝΤΕΣ ΔΙΚΑΙΟΝ ΛΑΜΒΑΝΟΝΤΕΣ ΑΛΛΑΓΜΑΤΑ ΚΑΙ ΠΕΝΗΤΑΣ ΕΝ ΠΥΛΑΙΣ ΕΚΚΛΙΝΟΝΤΕΣ
13 ΔΙΑ ΤΟΥΤΟ Ο ΣΥΝΙΩΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΣΙΩΠΗΣΕΤΑΙ ΟΤΙ ΚΑΙΡΟΣ ΠΟΝΗΡΟΣ ΕΣΤΙΝ
14 ΕΚΖΗΤΗΣΑΤΕ ΤΟ ΚΑΛΟΝ ΚΑΙ ΜΗ ΤΟ ΠΟΝΗΡΟΝ ΟΠΩΣ ΖΗΣΗΤΕ ΚΑΙ ΕΣΤΑΙ ΟΥΤΩΣ ΜΕΘ' ΥΜΩΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΟΝ ΤΡΟΠΟΝ ΕΙΠΑΤΕ
15 ΜΕΜΙΣΗΚΑΜΕΝ ΤΑ ΠΟΝΗΡΑ ΚΑΙ ΗΓΑΠΗΚΑΜΕΝ ΤΑ ΚΑΛΑ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΑΤΕ ΕΝ ΠΥΛΑΙΣ ΚΡΙΜΑ ΟΠΩΣ ΕΛΕΗΣΗ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΤΟΥΣ ΠΕΡΙΛΟΙΠΟΥΣ ΤΟΥ ΙΩΣΗΦ
16 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΕΝ ΠΑΣΑΙΣ ΠΛΑΤΕΙΑΙΣ ΚΟΠΕΤΟΣ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΟΔΟΙΣ ΡΗΘΗΣΕΤΑΙ ΟΥΑΙ ΟΥΑΙ ΚΛΗΘΗΣΕΤΑΙ ΓΕΩΡΓΟΣ ΕΙΣ ΠΕΝΘΟΣ ΚΑΙ ΚΟΠΕΤΟΝ ΚΑΙ ΕΙΣ ΕΙΔΟΤΑΣ ΘΡΗΝΟΝ
17 ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΟΔΟΙΣ ΚΟΠΕΤΟΣ ΔΙΟΤΙ ΔΙΕΛΕΥΣΟΜΑΙ ΔΙΑ ΜΕΣΟΥ ΣΟΥ ΕΙΠΕΝ ΚΥΡΙΟΣ
18 ΟΥΑΙ ΟΙ ΕΠΙΘΥΜΟΥΝΤΕΣ ΤΗΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΙΝΑ ΤΙ ΑΥΤΗ ΥΜΙΝ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ ΣΚΟΤΟΣ ΚΑΙ ΟΥ ΦΩΣ
19 ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ ΦΥΓΗ ΑΝΘΡΩΠΟΣ ΕΚ ΠΡΟΣΩΠΟΥ ΤΟΥ ΛΕΟΝΤΟΣ ΚΑΙ ΕΜΠΕΣΗ ΑΥΤΩ Η ΑΡΚΟΣ ΚΑΙ ΕΙΣΠΗΔΗΣΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΚΑΙ ΑΠΕΡΕΙΣΗΤΑΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΤΟΙΧΟΝ ΚΑΙ ΔΑΚΗ ΑΥΤΟΝ Ο ΟΦΙΣ
20 ΟΥΧΙ ΣΚΟΤΟΣ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΟΥ ΦΩΣ ΚΑΙ ΓΝΟΦΟΣ ΟΥΚ ΕΧΩΝ ΦΕΓΓΟΣ ΑΥΤΗ
21 ΜΕΜΙΣΗΚΑ ΑΠΩΣΜΑΙ ΕΟΡΤΑΣ ΥΜΩΝ ΚΑΙ ΟΥ ΜΗ ΟΣΦΡΑΝΘΩ ΕΝ ΤΑΙΣ ΠΑΝΗΓΥΡΕΣΙΝ ΥΜΩΝ
22 ΔΙΟΤΙ ΚΑΙ ΕΑΝ ΕΝΕΓΚΗΤΕ ΜΟΙ ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΘΥΣΙΑΣ ΥΜΩΝ ΟΥ ΠΡΟΣΔΕΞΟΜΑΙ ΑΥΤΑ ΚΑΙ ΣΩΤΗΡΙΟΥ ΕΠΙΦΑΝΕΙΑΣ ΥΜΩΝ ΟΥΚ ΕΠΙΒΛΕΨΟΜΑΙ
23 ΜΕΤΑΣΤΗΣΟΝ ΑΠ' ΕΜΟΥ ΗΧΟΝ ΩΔΩΝ ΣΟΥ ΚΑΙ ΨΑΛΜΟΝ ΟΡΓΑΝΩΝ ΣΟΥ ΟΥΚ ΑΚΟΥΣΟΜΑΙ

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24 ΚΑΙ ΚΥΛΙΣΘΗΣΕΤΑΙ ΩΣ ΥΔΩΡ ΚΡΙΜΑ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΩΣ ΧΕΙΜΑΡΡΟΥΣ ΑΒΑΤΟΣ
25 ΜΗ ΣΦΑΓΙΑ ΚΑΙ ΘΥΣΙΑΣ ΠΡΟΣΗΝΕΓΚΑΤΕ ΜΟΙ ΕΝ ΤΗ ΕΡΗΜΩ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΤΗ ΟΙΚΟΣ ΙΣΡΑΗΛ
26 ΚΑΙ ΑΝΕΛΑΒΕΤΕ ΤΗΝ ΣΚΗΝΗΝ ΤΟΥ ΜΟΛΟΧ ΚΑΙ ΤΟ ΑΣΤΡΟΝ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΡΑΙΦΑΝ ΤΟΥΣ ΤΥΠΟΥΣ ΑΥΤΩΝ ΟΥΣ ΕΠΟΙΗΣΑΤΕ ΕΑΥΤΟΙΣ
27 ΚΑΙ ΜΕΤΟΙΚΙΩ ΥΜΑΣ ΕΠΕΚΕΙΝΑ ΔΑΜΑΣΚΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΟΝΟΜΑ ΑΥΤΩ

TREI ASAR 3, AMOS CHAPTER 6
1 ΟΥΑΙ ΤΟΙΣ ΕΞΟΥΘΕΝΟΥΣΙΝ ΣΙΩΝ ΚΑΙ ΤΟΙΣ ΠΕΠΟΙΘΟΣΙΝ ΕΠΙ ΤΟ ΟΡΟΣ ΣΑΜΑΡΕΙΑΣ ΑΠΕΤΡΥΓΗΣΑΝ ΑΡΧΑΣ ΕΘΝΩΝ ΚΑΙ ΕΙΣΗΛΘΟΝ ΑΥΤΟΙ ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ
2 ΔΙΑΒΗΤΕ ΠΑΝΤΕΣ ΚΑΙ ΙΔΕΤΕ ΚΑΙ ΔΙΕΛΘΑΤΕ ΕΚΕΙΘΕΝ ΕΙΣ ΕΜΑΘ ΡΑΒΒΑ ΚΑΙ ΚΑΤΑΒΗΤΕ ΕΚΕΙΘΕΝ ΕΙΣ ΓΕΘ ΑΛΛΟΦΥΛΩΝ ΤΑΣ ΚΡΑΤΙΣΤΑΣ ΕΚ ΠΑΣΩΝ ΤΩΝ ΒΑΣΙΛΕΙΩΝ ΤΟΥΤΩΝ ΕΙ ΠΛΕΟΝΑ ΤΑ ΟΡΙΑ ΑΥΤΩΝ ΕΣΤΙΝ ΤΩΝ ΥΜΕΤΕΡΩΝ ΟΡΙΩΝ
3 ΟΙ ΕΡΧΟΜΕΝΟΙ ΕΙΣ ΗΜΕΡΑΝ ΚΑΚΗΝ ΟΙ ΕΓΓΙΖΟΝΤΕΣ ΚΑΙ ΕΦΑΠΤΟΜΕΝΟΙ ΣΑΒΒΑΤΩΝ ΨΕΥΔΩΝ
4 ΟΙ ΚΑΘΕΥΔΟΝΤΕΣ ΕΠΙ ΚΛΙΝΩΝ ΕΛΕΦΑΝΤΙΝΩΝ ΚΑΙ ΚΑΤΑΣΠΑΤΑΛΩΝΤΕΣ ΕΠΙ ΤΑΙΣ ΣΤΡΩΜΝΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΣΘΟΝΤΕΣ ΕΡΙΦΟΥΣ ΕΚ ΠΟΙΜΝΙΩΝ ΚΑΙ ΜΟΣΧΑΡΙΑ ΕΚ ΜΕΣΟΥ ΒΟΥΚΟΛΙΩΝ ΓΑΛΑΘΗΝΑ
5 ΟΙ ΕΠΙΚΡΟΤΟΥΝΤΕΣ ΠΡΟΣ ΤΗΝ ΦΩΝΗΝ ΤΩΝ ΟΡΓΑΝΩΝ ΩΣ ΕΣΤΩΤΑ ΕΛΟΓΙΣΑΝΤΟ ΚΑΙ ΟΥΧ ΩΣ ΦΕΥΓΟΝΤΑ
6 ΟΙ ΠΙΝΟΝΤΕΣ ΤΟΝ ΔΙΥΛΙΣΜΕΝΟΝ ΟΙΝΟΝ ΚΑΙ ΤΑ ΠΡΩΤΑ ΜΥΡΑ ΧΡΙΟΜΕΝΟΙ ΚΑΙ ΟΥΚ ΕΠΑΣΧΟΝ ΟΥΔΕΝ ΕΠΙ ΤΗ ΣΥΝΤΡΙΒΗ ΙΩΣΗΦ
7 ΔΙΑ ΤΟΥΤΟ ΝΥΝ ΑΙΧΜΑΛΩΤΟΙ ΕΣΟΝΤΑΙ ΑΠ' ΑΡΧΗΣ ΔΥΝΑΣΤΩΝ ΚΑΙ ΕΞΑΡΘΗΣΕΤΑΙ ΧΡΕΜΕΤΙΣΜΟΣ ΙΠΠΩΝ ΕΞ ΕΦΡΑΙΜ
8 ΟΤΙ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΚΑΘ' ΕΑΥΤΟΥ ΔΙΟΤΙ ΒΔΕΛΥΣΣΟΜΑΙ ΕΓΩ ΠΑΣΑΝ ΤΗΝ ΥΒΡΙΝ ΙΑΚΩΒ ΚΑΙ ΤΑΣ ΧΩΡΑΣ ΑΥΤΟΥ ΜΕΜΙΣΗΚΑ ΚΑΙ ΕΞΑΡΩ ΠΟΛΙΝ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΑΥΤΗΝ
9 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΥΠΟΛΕΙΦΘΩΣΙΝ ΔΕΚΑ ΑΝΔΡΕΣ ΕΝ ΟΙΚΙΑ ΜΙΑ ΚΑΙ ΑΠΟΘΑΝΟΥΝΤΑΙ ΚΑΙ ΥΠΟΛΕΙΦΘΗΣΟΝΤΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ
10 ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΟΙ ΟΙΚΕΙΟΙ ΑΥΤΩΝ ΚΑΙ ΠΑΡΑΒΙΩΝΤΑΙ ΤΟΥ ΕΞΕΝΕΓΚΑΙ ΤΑ ΟΣΤΑ ΑΥΤΩΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΚΑΙ ΕΡΕΙ ΤΟΙΣ ΠΡΟΕΣΤΗΚΟΣΙ ΤΗΣ ΟΙΚΙΑΣ ΕΙ ΕΤΙ ΥΠΑΡΧΕΙ ΠΑΡΑ ΣΟΙ ΚΑΙ ΕΡΕΙ ΟΥΚΕΤΙ ΚΑΙ ΕΡΕΙ ΣΙΓΑ ΕΝΕΚΑ ΤΟΥ ΜΗ ΟΝΟΜΑΣΑΙ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ
11 ΔΙΟΤΙ ΙΔΟΥ ΚΥΡΙΟΣ ΕΝΤΕΛΛΕΤΑΙ ΚΑΙ ΠΑΤΑΞΕΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΜΕΓΑΝ ΘΛΑΣΜΑΣΙΝ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΤΟΝ ΜΙΚΡΟΝ ΡΑΓΜΑΣΙΝ
12 ΕΙ ΔΙΩΞΟΝΤΑΙ ΕΝ ΠΕΤΡΑΙΣ ΙΠΠΟΙ ΕΙ ΠΑΡΑΣΙΩΠΗΣΟΝΤΑΙ ΕΝ ΘΗΛΕΙΑΙΣ ΟΤΙ ΥΜΕΙΣ ΕΞΕΣΤΡΕΨΑΤΕ ΕΙΣ ΘΥΜΟΝ ΚΡΙΜΑ ΚΑΙ ΚΑΡΠΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΕΙΣ ΠΙΚΡΙΑΝ
13 ΟΙ ΕΥΦΡΑΙΝΟΜΕΝΟΙ ΕΠ' ΟΥΔΕΝΙ ΛΟΓΩ ΟΙ ΛΕΓΟΝΤΕΣ ΟΥΚ ΕΝ ΤΗ ΙΣΧΥΙ ΗΜΩΝ ΕΣΧΟΜΕΝ ΚΕΡΑΤΑ
14 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΠΕΓΕΙΡΩ ΕΦ' ΥΜΑΣ ΟΙΚΟΣ ΤΟΥ ΙΣΡΑΗΛ ΕΘΝΟΣ ΚΑΙ ΕΚΘΛΙΨΟΥΣΙΝ ΥΜΑΣ ΤΟΥ ΜΗ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΕΜΑΘ ΚΑΙ ΕΩΣ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΤΩΝ ΔΥΣΜΩΝ

TREI ASAR 3, AMOS CHAPTER 7
1 ΟΥΤΩΣ ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΚΑΙ ΙΔΟΥ ΕΠΙΓΟΝΗ ΑΚΡΙΔΩΝ ΕΡΧΟΜΕΝΗ ΕΩΘΙΝΗ ΚΑΙ ΙΔΟΥ ΒΡΟΥΧΟΣ ΕΙΣ ΓΩΓ Ο ΒΑΣΙΛΕΥΣ
2 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΣΥΝΤΕΛΕΣΗ ΤΟΥ ΚΑΤΑΦΑΓΕΙΝ ΤΟΝ ΧΟΡΤΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΙΠΑ ΚΥΡΙΕ ΚΥΡΙΕ ΙΛΕΩΣ ΓΕΝΟΥ ΤΙΣ ΑΝΑΣΤΗΣΕΙ ΤΟΝ ΙΑΚΩΒ ΟΤΙ ΟΛΙΓΟΣΤΟΣ ΕΣΤΙΝ
3 ΜΕΤΑΝΟΗΣΟΝ ΚΥΡΙΕ ΕΠΙ ΤΟΥΤΩ ΚΑΙ ΤΟΥΤΟ ΟΥΚ ΕΣΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ
4 ΟΥΤΩΣ ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΚΑΙ ΙΔΟΥ ΕΚΑΛΕΣΕΝ ΤΗΝ ΔΙΚΗΝ ΕΝ ΠΥΡΙ ΚΥΡΙΟΣ ΚΑΙ ΚΑΤΕΦΑΓΕ ΤΗΝ ΑΒΥΣΣΟΝ ΤΗΝ ΠΟΛΛΗΝ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΤΗΝ ΜΕΡΙΔΑ
5 ΚΑΙ ΕΙΠΑ ΚΥΡΙΕ ΚΥΡΙΕ ΚΟΠΑΣΟΝ ΔΗ ΤΙΣ ΑΝΑΣΤΗΣΕΙ ΤΟΝ ΙΑΚΩΒ ΟΤΙ ΟΛΙΓΟΣΤΟΣ ΕΣΤΙΝ
6 ΜΕΤΑΝΟΗΣΟΝ ΚΥΡΙΕ ΕΠΙ ΤΟΥΤΩ ΚΑΙ ΤΟΥΤΟ ΟΥ ΜΗ ΓΕΝΗΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ
7 ΟΥΤΩΣ ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΕΣΤΗΚΩΣ ΕΠΙ ΤΕΙΧΟΥΣ ΑΔΑΜΑΝΤΙΝΟΥ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΑΔΑΜΑΣ
8 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΤΙ ΣΥ ΟΡΑΣ ΑΜΩΣ ΚΑΙ ΕΙΠΑ ΑΔΑΜΑΝΤΑ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΙΔΟΥ ΕΓΩ ΕΝΤΑΣΣΩ ΑΔΑΜΑΝΤΑ ΕΝ ΜΕΣΩ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΩ ΤΟΥ ΠΑΡΕΛΘΕΙΝ ΑΥΤΟΝ
9 ΚΑΙ ΑΦΑΝΙΣΘΗΣΟΝΤΑΙ ΒΩΜΟΙ ΤΟΥ ΓΕΛΩΤΟΣ ΚΑΙ ΑΙ ΤΕΛΕΤΑΙ ΤΟΥ ΙΣΡΑΗΛ ΕΞΕΡΗΜΩΘΗΣΟΝΤΑΙ ΚΑΙ ΑΝΑΣΤΗΣΟΜΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΕΡΟΒΟΑΜ ΕΝ ΡΟΜΦΑΙΑ
10 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΜΑΣΙΑΣ Ο ΙΕΡΕΥΣ ΒΑΙΘΗΛ ΠΡΟΣ ΙΕΡΟΒΟΑΜ ΒΑΣΙΛΕΑ ΙΣΡΑΗΛ ΛΕΓΩΝ ΣΥΣΤΡΟΦΑΣ ΠΟΙΕΙΤΑΙ ΚΑΤΑ ΣΟΥ ΑΜΩΣ ΕΝ ΜΕΣΩ ΟΙΚΟΥ ΙΣΡΑΗΛ ΟΥ ΜΗ ΔΥΝΗΤΑΙ Η ΓΗ ΥΠΕΝΕΓΚΕΙΝ ΑΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΑΥΤΟΥ
11 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΑΜΩΣ ΕΝ ΡΟΜΦΑΙΑ ΤΕΛΕΥΤΗΣΕΙ ΙΕΡΟΒΟΑΜ Ο ΔΕ ΙΣΡΑΗΛ ΑΙΧΜΑΛΩΤΟΣ ΑΧΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΟΥ
12 ΚΑΙ ΕΙΠΕΝ ΑΜΑΣΙΑΣ ΠΡΟΣ ΑΜΩΣ Ο ΟΡΩΝ ΒΑΔΙΖΕ ΕΚΧΩΡΗΣΟΝ ΕΙΣ ΓΗΝ ΙΟΥΔΑ ΚΑΙ ΕΚΕΙ ΚΑΤΑΒΙΟΥ ΚΑΙ ΕΚΕΙ ΠΡΟΦΗΤΕΥΣΕΙΣ
13 ΕΙΣ ΔΕ ΒΑΙΘΗΛ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΗΣ ΤΟΥ ΠΡΟΦΗΤΕΥΣΑΙ ΟΤΙ ΑΓΙΑΣΜΑ ΒΑΣΙΛΕΩΣ ΕΣΤΙΝ ΚΑΙ ΟΙΚΟΣ ΒΑΣΙΛΕΙΑΣ ΕΣΤΙΝ
14 ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΜΩΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΜΑΣΙΑΝ ΟΥΚ ΗΜΗΝ ΠΡΟΦΗΤΗΣ ΕΓΩ ΟΥΔΕ ΥΙΟΣ ΠΡΟΦΗΤΟΥ ΑΛΛ' Η ΑΙΠΟΛΟΣ ΗΜΗΝ ΚΑΙ ΚΝΙΖΩΝ ΣΥΚΑΜΙΝΑ
15 ΚΑΙ ΑΝΕΛΑΒΕΝ ΜΕ ΚΥΡΙΟΣ ΕΚ ΤΩΝ ΠΡΟΒΑΤΩΝ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΒΑΔΙΖΕ ΠΡΟΦΗΤΕΥΣΟΝ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ
16 ΚΑΙ ΝΥΝ ΑΚΟΥΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΣΥ ΛΕΓΕΙΣ ΜΗ ΠΡΟΦΗΤΕΥΕ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΟΥ ΜΗ ΟΧΛΑΓΩΓΗΣΗΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ
17 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Η ΓΥΝΗ ΣΟΥ ΕΝ ΤΗ ΠΟΛΕΙ ΠΟΡΝΕΥΣΕΙ ΚΑΙ ΟΙ ΥΙΟΙ ΣΟΥ ΚΑΙ ΑΙ ΘΥΓΑΤΕΡΕΣ ΣΟΥ ΕΝ ΡΟΜΦΑΙΑ ΠΕΣΟΥΝΤΑΙ ΚΑΙ Η ΓΗ ΣΟΥ ΕΝ ΣΧΟΙΝΙΩ ΚΑΤΑΜΕΤΡΗΘΗΣΕΤΑΙ ΚΑΙ ΣΥ ΕΝ ΓΗ ΑΚΑΘΑΡΤΩ ΤΕΛΕΥΤΗΣΕΙΣ Ο ΔΕ ΙΣΡΑΗΛ ΑΙΧΜΑΛΩΤΟΣ ΑΧΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΟΥ

TREI ASAR 3, AMOS CHAPTER 8
1 ΟΥΤΩΣ ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΚΑΙ ΙΔΟΥ ΑΓΓΟΣ ΙΞΕΥΤΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΤΙ ΣΥ ΒΛΕΠΕΙΣ ΑΜΩΣ ΚΑΙ ΕΙΠΑ ΑΓΓΟΣ ΙΞΕΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΗΚΕΙ ΤΟ ΠΕΡΑΣ ΕΠΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΙΣΡΑΗΛ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΩ ΤΟΥ ΠΑΡΕΛΘΕΙΝ ΑΥΤΟΝ
3 ΚΑΙ ΟΛΟΛΥΞΕΙ ΤΑ ΦΑΤΝΩΜΑΤΑ ΤΟΥ ΝΑΟΥ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΛΥΣ Ο ΠΕΠΤΩΚΩΣ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΕΠΙΡΡΙΨΩ ΣΙΩΠΗΝ
4 ΑΚΟΥΣΑΤΕ ΔΗ ΤΑΥΤΑ ΟΙ ΕΚΤΡΙΒΟΝΤΕΣ ΕΙΣ ΤΟ ΠΡΩΙ ΠΕΝΗΤΑ ΚΑΙ ΚΑΤΑΔΥΝΑΣΤΕΥΟΝΤΕΣ ΠΤΩΧΟΥΣ ΑΠΟ ΤΗΣ ΓΗΣ
5 ΟΙ ΛΕΓΟΝΤΕΣ ΠΟΤΕ ΔΙΕΛΕΥΣΕΤΑΙ Ο ΜΗΝ ΚΑΙ ΕΜΠΟΛΗΣΟΜΕΝ ΚΑΙ ΤΑ ΣΑΒΒΑΤΑ ΚΑΙ ΑΝΟΙΞΟΜΕΝ ΘΗΣΑΥΡΟΥΣ ΤΟΥ ΠΟΙΗΣΑΙ ΜΙΚΡΟΝ ΜΕΤΡΟΝ ΚΑΙ ΤΟΥ ΜΕΓΑΛΥΝΑΙ ΣΤΑΘΜΙΑ ΚΑΙ ΠΟΙΗΣΑΙ ΖΥΓΟΝ ΑΔΙΚΟΝ
6 ΤΟΥ ΚΤΑΣΘΑΙ ΕΝ ΑΡΓΥΡΙΩ ΠΤΩΧΟΥΣ ΚΑΙ ΤΑΠΕΙΝΟΝ ΑΝΤΙ ΥΠΟΔΗΜΑΤΩΝ ΚΑΙ ΑΠΟ ΠΑΝΤΟΣ ΓΕΝΗΜΑΤΟΣ ΕΜΠΟΡΕΥΣΟΜΕΘΑ
7 ΟΜΝΥΕΙ ΚΥΡΙΟΣ ΚΑΘ' ΥΠΕΡΗΦΑΝΙΑΣ ΙΑΚΩΒ ΕΙ ΕΠΙΛΗΣΘΗΣΕΤΑΙ ΕΙΣ ΝΕΙΚΟΣ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΥΜΩΝ

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8 ΚΑΙ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥ ΤΑΡΑΧΘΗΣΕΤΑΙ Η ΓΗ ΚΑΙ ΠΕΝΘΗΣΕΙ ΠΑΣ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΑΥΤΗ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΩΣ ΠΟΤΑΜΟΣ ΣΥΝΤΕΛΕΙΑ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΩΣ ΠΟΤΑΜΟΣ ΑΙΓΥΠΤΟΥ

9 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΑΙ ΔΥΣΕΤΑΙ Ο ΗΛΙΟΣ ΜΕΣΗΜΒΡΙΑΣ ΚΑΙ ΣΥΣΚΟΤΑΣΕΙ ΕΠΙ ΤΗΣ ΓΗΣ ΕΝ ΗΜΕΡΑ ΤΟ ΦΩΣ

10 ΚΑΙ ΜΕΤΑΣΤΡΕΨΩ ΤΑΣ ΕΟΡΤΑΣ ΥΜΩΝ ΕΙΣ ΠΕΝΘΟΣ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΩΔΑΣ ΥΜΩΝ ΕΙΣ ΘΡΗΝΟΝ ΚΑΙ ΑΝΑΒΙΒΩ ΕΠΙ ΠΑΣΑΝ ΟΣΦΥΝ ΣΑΚΚΟΝ ΚΑΙ ΕΠΙ ΠΑΣΑΝ ΚΕΦΑΛΗΝ ΦΑΛΑΚΡΩΜΑ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΟΝ ΩΣ ΠΕΝΘΟΣ ΑΓΑΠΗΤΟΥ ΚΑΙ ΤΟΥΣ ΜΕΤ' ΑΥΤΟΥ ΩΣ ΗΜΕΡΑΝ ΟΔΥΝΗΣ

11 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΞΑΠΟΣ-ΤΕΛΩ ΛΙΜΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΟΥ ΛΙΜΟΝ ΑΡΤΟΥ ΟΥΔΕ ΔΙΨΑΝ ΥΔΑΤΟΣ ΑΛΛΑ ΛΙΜΟΝ ΤΟΥ ΑΚΟΥΣΑΙ ΛΟΓΟΝ ΚΥΡΙΟΥ

12 ΚΑΙ ΣΑΛΕΥΘΗΣΟΝΤΑΙ ΥΔΑΤΑ ΕΩΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΑΠΟ ΒΟΡΡΑ ΕΩΣ ΑΝΑΤΟΛΩΝ ΠΕΡΙΔΡΑΜΟΥΝΤΑΙ ΖΗΤΟΥΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΚΥΡΙΟΥ ΚΑΙ ΟΥ ΜΗ ΕΥΡΩΣΙΝ

13 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚΛΕΙΨΟΥΣΙΝ ΑΙ ΠΑΡΘΕΝΟΙ ΑΙ ΚΑΛΑΙ ΚΑΙ ΟΙ ΝΕΑΝΙΣΚΟΙ ΕΝ ΔΙΨΕΙ

14 ΟΙ ΟΜΝΥΟΝΤΕΣ ΚΑΤΑ ΤΟΥ ΙΛΑΣΜΟΥ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΟΙ ΛΕΓΟΝΤΕΣ ΖΗ Ο ΘΕΟΣ ΣΟΥ ΔΑΝ ΚΑΙ ΖΗ Ο ΘΕΟΣ ΣΟΥ ΒΗΡΣΑΒΕΕ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΑΝΑΣΤΩΣΙΝ ΕΤΙ

TREI ASAR 3, AMOS CHAPTER 9

1 ΕΙΔΟΝ ΤΟΝ ΚΥΡΙΟΝ ΕΦΕΣΤΩΤΑ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΕΙΠΕΝ ΠΑΤΑΞΟΝ ΕΠΙ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΚΑΙ ΣΕΙΣΘΗΣΕΤΑΙ ΤΑ ΠΡΟΠΥΛΑ ΚΑΙ ΔΙΑΚΟΨΟΝ ΕΙΣ ΚΕΦΑΛΑΣ ΠΑΝΤΩΝ ΚΑΙ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΑΥΤΩΝ ΕΝ ΡΟΜΦΑΙΑ ΑΠΟΚΤΕΝΩ ΟΥ ΜΗ ΔΙΑΦΥΓΗ ΕΞ ΑΥΤΩΝ ΦΕΥΓΩΝ ΚΑΙ ΟΥ ΜΗ ΔΙΑΣΩΘΗ ΕΞ ΑΥΤΩΝ ΑΝΑΣΩΖΟΜΕΝΟΣ

2 ΕΑΝ ΚΑΤΟΡΥΓΩΣΙΝ ΕΙΣ ΑΔΟΥ ΕΚΕΙΘΕΝ Η ΧΕΙΡ ΜΟΥ ΑΝΑΣΠΑΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΑΝ ΑΝΑΒΩΣΙΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΚΕΙΘΕΝ ΚΑΤΑΞΩ ΑΥΤΟΥΣ

3 ΕΑΝ ΕΓΚΡΥΒΩΣΙΝ ΕΙΣ ΤΗΝ ΚΟΡΥΦΗΝ ΤΟΥ ΚΑΡΜΗΛΟΥ ΕΚΕΙΘΕΝ ΕΞΕΡΕΥΝΗΣΩ ΚΑΙ ΛΗΜΨΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΑΝ ΚΑΤΑΔΥΣΩΣΙΝ ΕΞ ΟΦΘΑΛΜΩΝ ΜΟΥ ΕΙΣ ΤΑ ΒΑΘΗ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΚΕΙ ΕΝΤΕΛΟΥΜΑΙ ΤΩ ΔΡΑΚΟΝΤΙ ΚΑΙ ΔΗΞΕΤΑΙ ΑΥΤΟΥΣ

4 ΚΑΙ ΕΑΝ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΩΝ ΕΧΘΡΩΝ ΑΥΤΩΝ ΕΚΕΙ ΕΝΤΕΛΟΥΜΑΙ ΤΗ ΡΟΜΦΑΙΑ ΚΑΙ ΑΠΟΚΤΕΝΕΙ ΑΥΤΟΥΣ ΚΑΙ ΣΤΗΡΙΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΕΙΣ ΚΑΚΑ ΚΑΙ ΟΥΚ ΕΙΣ ΑΓΑΘΑ

5 ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ Ο ΕΦΑΠΤΟΜΕΝΟΣ ΤΗΣ ΓΗΣ ΚΑΙ ΣΑΛΕΥΩΝ ΑΥΤΗΝ ΚΑΙ ΠΕΝΘΗΣΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΥΤΗΝ ΚΑΙ ΑΝΑΒΗΣΕΤΑΙ ΩΣ ΠΟΤΑΜΟΣ ΣΥΝΤΕΛΕΙΑ ΑΥΤΗΣ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΩΣ ΠΟΤΑΜΟΣ ΑΙΓΥΠΤΟΥ

6 Ο ΟΙΚΟΔΟΜΩΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΑΒΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΘΕΜΕΛΙΩΝ Ο ΠΡΟΣΚΑΛΟΥΜΕΝΟΣ ΤΟ ΥΔΩΡ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΚΧΕΩΝ ΑΥΤΟ ΕΠΙ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΗΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΟΝΟΜΑ ΑΥΤΩ

7 ΟΥΧ ΩΣ ΥΙΟΙ ΑΙΘΙΟΠΩΝ ΥΜΕΙΣ ΕΣΤΕ ΕΜΟΙ ΥΙΟΙ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΥ ΤΟΝ ΙΣΡΑΗΛ ΑΝΗΓΑΓΟΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΤΟΥΣ ΑΛΛΟΦΥΛΟΥΣ ΕΚ ΚΑΠΠΑΔΟΚΙΑΣ ΚΑΙ ΤΟΥΣ ΣΥΡΟΥΣ ΕΚ ΒΟΘΡΟΥ

8 ΙΔΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΕΞΑΡΩ ΑΥΤΗΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΠΛΗΝ ΟΤΙ ΟΥΚ ΕΙΣ ΤΕΛΟΣ ΕΞΑΡΩ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ ΛΕΓΕΙ ΚΥΡΙΟΣ

9 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΚΑΙ ΛΙΚΜΙΩ ΕΝ ΠΑΣΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΙΣΡΑΗΛ ΟΝ ΤΡΟΠΟΝ ΛΙΚΜΑΤΑΙ ΕΝ ΤΩ ΛΙΚΜΩ ΚΑΙ ΟΥ ΜΗ ΠΕΣΗ ΣΥΝΤΡΙΜΜΑ ΕΠΙ ΤΗΝ ΓΗΝ

10 ΕΝ ΡΟΜΦΑΙΑ ΤΕΛΕΥΤΗΣΟΥΣΙ ΠΑΝΤΕΣ ΑΜΑΡΤΩΛΟΙ ΛΑΟΥ ΜΟΥ ΟΙ ΛΕΓΟΝΤΕΣ ΟΥ ΜΗ ΕΓΓΙΣΗ ΟΥΔ' ΟΥ ΜΗ ΓΕΝΗΤΑΙ ΕΦ' ΗΜΑΣ ΤΑ ΚΑΚΑ

11 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΑΝΑΣΤΗΣΩ ΤΗΝ ΣΚΗΝΗΝ ΔΑΥΙΔ ΤΗΝ ΠΕΠΤΩΚΥΙΑΝ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΤΑ ΠΕΠΤΩΚΟΤΑ ΑΥΤΗΣ ΚΑΙ ΤΑ ΚΑΤΕΣΚΑΜΜΕΝΑ ΑΥΤΗΣ ΑΝΑΣΤΗΣΩ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΑΥΤΗΝ ΚΑΘΩΣ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΑΙΩΝΟΣ

12 ΟΠΩΣ ΕΚΖΗΤΗΣΩΣΙΝ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΦ' ΟΥΣ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΟΙΩΝ ΤΑΥΤΑ

13 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΚΑΤΑΛΗΜ-ΨΕΤΑΙ Ο ΑΛΟΗΤΟΣ ΤΟΝ ΤΡΥΓΗΤΟΝ ΚΑΙ ΠΕΡΚΑΣΕΙ Η ΣΤΑΦΥΛΗ ΕΝ ΤΩ ΣΠΟΡΩ ΚΑΙ ΑΠΟΣΤΑΛΑΞΕΙ ΤΑ ΟΡΗ ΓΛΥΚΑΣΜΟΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΒΟΥΝΟΙ ΣΥΜΦΥΤΟΙ ΕΣΟΝΤΑΙ

14 ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΛΑΟΥ ΜΟΥ ΙΣΡΑΗΛ ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΠΟΛΕΙΣ ΤΑΣ ΗΦΑΝΙΣΜΕΝΑΣ ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΟΥΣΙΝ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΠΙΟΝΤΑΙ ΤΟΝ ΟΙΝΟΝ ΑΥΤΩΝ ΚΑΙ ΦΥΤΕΥΣΟΥΣΙΝ ΚΗΠΟΥΣ ΚΑΙ ΦΑΓΟΝΤΑΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΩΝ

15 ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΩ ΑΥΤΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΚΑΙ ΟΥ ΜΗ ΕΚΣΠΑΣΘΩΣΙΝ ΟΥΚΕΤΙ ΑΠΟ ΤΗΣ ΓΗΣ ΑΥΤΩΝ ΗΣ ΕΔΩΚΑ ΑΥΤΟΙΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ

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4 th, THE BOOK OF THE PROPHET OBADIAH

Greek: Obdias, Abdias; Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADIAH (OBDIAS) CHAPTER 1

1 ΟΡΑΣΙΣ ΑΒΔΙΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΗ ΙΔΟΥΜΑΙΑ ΑΚΟΗΝ ΗΚΟΥΣΑ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΙ ΠΕΡΙΟΧΗΝ ΕΙΣ ΤΑ ΕΘΝΗ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΝΑΣΤΗΤΕ ΚΑΙ ΕΞΑΝΑΣΤΩΜΕΝ ΕΠ' ΑΥΤΗΝ ΕΙΣ ΠΟΛΕΜΟΝ

2 ΙΔΟΥ ΟΛΙΓΟΣΤΟΝ ΔΕΔΩΚΑ ΣΕ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΗΤΙΜΩΜΕΝΟΣ ΣΥ ΕΙ ΣΦΟΔΡΑ

3 ΥΠΕΡΗΦΑΝΙΑ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΕΠΗΡΕΝ ΣΕ ΚΑΤΑΣΚΗΝΟΥΝΤΑ ΕΝ ΤΑΙΣ ΟΠΑΙΣ ΤΩΝ ΠΕΤΡΩΝ ΥΨΩΝ ΚΑΤΟΙΚΙΑΝ ΑΥΤΟΥ ΛΕΓΩΝ ΕΝ ΚΑΡΔΙΑ ΑΥΤΟΥ ΤΙΣ ΜΕ ΚΑΤΑΞΕΙ ΕΠΙ ΤΗΝ ΓΗΝ

4 ΕΑΝ ΜΕΤΕΩΡΙΣΘΗΣ ΩΣ ΑΕΤΟΣ ΚΑΙ ΕΑΝ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΑΣΤΡΩΝ ΘΗΣ ΝΟΣΣΙΑΝ ΣΟΥ ΕΚΕΙΘΕΝ ΚΑΤΑΞΩ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ

5 ΕΙ ΚΛΕΠΤΑΙ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΣΕ Η ΛΗΣΤΑΙ ΝΥΚΤΟΣ ΠΟΥ ΑΝ ΑΠΕΡΡΙΦΗΣ ΟΥΚ ΑΝ ΕΚΛΕΨΑΝ ΤΑ ΙΚΑΝΑ ΕΑΥΤΟΙΣ ΚΑΙ ΕΙ ΤΡΥΓΗΤΑΙ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΣΕ ΟΥΚ ΑΝ ΥΠΕΛΙΠΟΝΤΟ ΕΠΙΦΥΛΛΙΔΑ

6 ΠΩΣ ΕΞΗΡΕΥΝΗΘΗ ΗΣΑΥ ΚΑΙ ΚΑΤΕΛΗΜΦΘΗ ΑΥΤΟΥ ΤΑ ΚΕΚΡΥΜΜΕΝΑ

7 ΕΩΣ ΤΩΝ ΟΡΙΩΝ ΣΟΥ ΕΞΑΠΕΣΤΕΙΛΑΝ ΣΕ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΣΟΥ ΑΝΤΕΣΤΗΣΑΝ ΣΟΙ ΗΔΥΝΑΣΘΗΣΑΝ ΠΡΟΣ ΣΕ ΑΝΔΡΕΣ ΕΙΡΗΝΙΚΟΙ ΣΟΥ ΕΘΗΚΑΝ ΕΝΕΔΡΑ ΥΠΟΚΑΤΩ ΣΟΥ ΟΥΚ ΕΣΤΙΝ ΣΥΝΕΣΙΣ ΑΥΤΟΙΣ

8 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΠΟΛΩ ΣΟΦΟΥΣ ΕΚ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΣΥΝΕΣΙΝ ΕΞ ΟΡΟΥΣ ΗΣΑΥ

9 ΚΑΙ ΠΤΟΗΘΗΣΟΝΤΑΙ ΟΙ ΜΑΧΗΤΑΙ ΣΟΥ ΟΙ ΕΚ ΘΑΙΜΑΝ ΟΠΩΣ ΕΞΑΡΘΗ ΑΝΘΡΩΠΟΣ ΕΞ ΟΡΟΥΣ ΗΣΑΥ

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10 ΔΙΑ ΤΗΝ ΣΦΑΓΗΝ ΚΑΙ ΤΗΝ ΑΣΕΒΕΙΑΝ ΤΗΝ ΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΙΑΚΩΒ ΚΑΙ ΚΑΛΥΨΕΙ ΣΕ ΑΙΣΧΥΝΗ ΚΑΙ ΕΞΑΡΘΗΣΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
11 ΑΦ' ΗΣ ΗΜΕΡΑΣ ΑΝΤΕΣΤΗΣ ΕΞ ΕΝΑΝΤΙΑΣ ΕΝ ΗΜΕΡΑ ΑΙΧΜΑΛΩΤΕΥΟΝΤΩΝ ΑΛΛΟΓΕΝΩΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΚΑΙ ΑΛΛΟΤΡΙΟΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΠΥΛΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ ΚΑΙ ΣΥ ΗΣ ΩΣ ΕΙΣ ΕΞ ΑΥΤΩΝ
12 ΚΑΙ ΜΗ ΕΠΙΔΗΣ ΗΜΕΡΑΝ ΑΔΕΛΦΟΥ ΣΟΥ ΕΝ ΗΜΕΡΑ ΑΛΛΟΤΡΙΩΝ ΚΑΙ ΜΗ ΕΠΙΧΑΡΗΣ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΙΟΥΔΑ ΕΝ ΗΜΕΡΑ ΑΠΩΛΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΜΗ ΜΕΓΑΛΟΡΡΗΜΟΝΗΣΗΣ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ
13 ΜΗΔΕ ΕΙΣΕΛΘΗΣ ΕΙΣ ΠΥΛΑΣ ΛΑΩΝ ΕΝ ΗΜΕΡΑ ΠΟΝΩΝ ΑΥΤΩΝ ΜΗΔΕ ΕΠΙΔΗΣ ΚΑΙ ΣΥ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΟΛΕΘΡΟΥ ΑΥΤΩΝ ΜΗΔΕ ΣΥΝΕΠΙΘΗ ΕΠΙ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΑΠΩΛΕΙΑΣ ΑΥΤΩΝ
14 ΜΗΔΕ ΕΠΙΣΤΗΣ ΕΠΙ ΤΑΣ ΔΙΕΚΒΟΛΑΣ ΑΥΤΩΝ ΤΟΥ ΕΞΟΛΕΘΡΕΥΣΑΙ ΤΟΥΣ ΑΝΑΣΩΖΟΜΕΝΟΥΣ ΑΥΤΩΝ ΜΗΔΕ ΣΥΓΚΛΕΙΣΗΣ ΤΟΥΣ ΦΕΥΓΟΝΤΑΣ ΕΞ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ
15 ΔΙΟΤΙ ΕΓΓΥΣ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΣ ΟΥΤΩΣ ΕΣΤΑΙ ΣΟΙ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΣΟΥ ΑΝΤΑΠΟΔΟΘΗΣΕΤΑΙ ΕΙΣ ΚΕΦΑΛΗΝ ΣΟΥ
16 ΔΙΟΤΙ ΟΝ ΤΡΟΠΟΝ ΕΠΙΕΣ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ ΠΙΟΝΤΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΙΝΟΝ ΠΙΟΝΤΑΙ ΚΑΙ ΚΑΤΑΒΗΣΟΝΤΑΙ ΚΑΙ ΕΣΟΝΤΑΙ ΚΑΘΩΣ ΟΥΧ ΥΠΑΡΧΟΝΤΕΣ
17 ΕΝ ΔΕ ΤΩ ΟΡΕΙ ΣΙΩΝ ΕΣΤΑΙ Η ΣΩΤΗΡΙΑ ΚΑΙ ΕΣΤΑΙ ΑΓΙΟΝ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ Ο ΟΙΚΟΣ ΙΑΚΩΒ ΤΟΥΣ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΝΤΑΣ ΑΥΤΟΥΣ
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20 ΚΑΙ ΤΗΣ ΜΕΤΟΙΚΕΣΙΑΣ Η ΑΡΧΗ ΑΥΤΗ ΤΟΙΣ ΥΙΟΙΣ ΙΣΡΑΗΛ ΓΗ ΤΩΝ ΧΑΝΑΝΑΙΩΝ ΕΩΣ ΣΑΡΕΠΤΩΝ ΚΑΙ Η ΜΕΤΟΙΚΕΣΙΑ ΙΕΡΟΥΣΑΛΗΜ ΕΩΣ ΕΦΡΑΘΑ ΚΑΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΤΑΣ ΠΟΛΕΙΣ ΤΟΥ ΝΑΓΕΒ
21 ΚΑΙ ΑΝΑΒΗΣΟΝΤΑΙ ΑΝΔΡΕΣ ΣΕΣΩΣΜΕΝΟΙ ΕΞ ΟΡΟΥΣ ΣΙΩΝ ΤΟΥ ΕΚΔΙΚΗΣΑΙ ΤΟ ΟΡΟΣ ΗΣΑΥ ΚΑΙ ΕΣΤΑΙ ΤΩ ΚΥΡΙΩ Η ΒΑΣΙΛΕΙΑ

5th, THE BOOK OF THE PROPHET JONAH

Greek: Jonas; Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction*

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and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAH (JONAS) CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΩΝΑΝ ΤΟΝ ΤΟΥ ΑΜΑΘΙ ΛΕΓΩΝ

2 ΑΝΑΣΤΗΘΙ ΚΑΙ ΠΟΡΕΥΘΗΤΙ ΕΙΣ ΝΙΝΕΥΗ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΚΗΡΥΞΟΝ ΕΝ ΑΥΤΗ ΟΤΙ ΑΝΕΒΗ Η ΚΡΑΥΓΗ ΤΗΣ ΚΑΚΙΑΣ ΑΥΤΗΣ ΠΡΟΣ ΜΕ

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3 ΚΑΙ ΑΝΕΣΤΗ ΙΩΝΑΣ ΤΟΥ ΦΥΓΕΙΝ ΕΙΣ ΘΑΡΣΙΣ ΕΚ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΙΟΠΠΗΝ ΚΑΙ ΕΥΡΕΝ ΠΛΟΙΟΝ ΒΑΔΙΖΟΝ ΕΙΣ ΘΑΡΣΙΣ ΚΑΙ ΕΔΩΚΕΝ ΤΟ ΝΑΥΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΝΕΒΗ ΕΙΣ ΑΥΤΟ ΤΟΥ ΠΛΕΥΣΑΙ ΜΕΤ' ΑΥΤΩΝ ΕΙΣ ΘΑΡΣΙΣ ΕΚ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ

4 ΚΑΙ ΚΥΡΙΟΣ ΕΞΗΓΕΙΡΕΝ ΠΝΕΥΜΑ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΚΛΥΔΩΝ ΜΕΓΑΣ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΤΟ ΠΛΟΙΟΝ ΕΚΙΝΔΥΝΕΥΕΝ ΣΥΝΤΡΙΒΗΝΑΙ

5 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΝΑΥΤΙΚΟΙ ΚΑΙ ΑΝΕΒΟΩΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ ΚΑΙ ΕΚΒΟΛΗΝ ΕΠΟΙΗΣΑΝΤΟ ΤΩΝ ΣΚΕΥΩΝ ΤΩΝ ΕΝ ΤΩ ΠΛΟΙΩ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΟΥ ΚΟΥΦΙΣΘΗΝΑΙ ΑΠ' ΑΥΤΩΝ ΙΩΝΑΣ ΔΕ ΚΑΤΕΒΗ ΕΙΣ ΤΗΝ ΚΟΙΛΗΝ ΤΟΥ ΠΛΟΙΟΥ ΚΑΙ ΕΚΑΘΕΥΔΕΝ ΚΑΙ ΕΡΡΕΓΧΕΝ

6 ΚΑΙ ΠΡΟΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ Ο ΠΡΩΡΕΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΣΥ ΡΕΓΧΕΙΣ ΑΝΑΣΤΑ ΚΑΙ ΕΠΙΚΑΛΟΥ ΤΟΝ ΘΕΟΝ ΣΟΥ ΟΠΩΣ ΔΙΑΣΩΣΗ Ο ΘΕΟΣ ΗΜΑΣ ΚΑΙ ΜΗ ΑΠΟΛΩΜΕΘΑ

7 ΚΑΙ ΕΙΠΕΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΔΕΥΤΕ ΒΑΛΩΜΕΝ ΚΛΗΡΟΥΣ ΚΑΙ ΕΠΙΓΝΩΜΕΝ ΤΙΝΟΣ ΕΝΕΚΕΝ Η ΚΑΚΙΑ ΑΥΤΗ ΕΣΤΙΝ ΕΝ ΗΜΙΝ ΚΑΙ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ ΚΑΙ ΕΠΕΣΕΝ Ο ΚΛΗΡΟΣ ΕΠΙ ΙΩΝΑΝ

8 ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΑΥΤΟΝ ΑΠΑΓΓΕΙΛΟΝ ΗΜΙΝ ΤΙΝΟΣ ΕΝΕΚΕΝ Η ΚΑΚΙΑ ΑΥΤΗ ΕΣΤΙΝ ΕΝ ΗΜΙΝ ΤΙΣ ΣΟΥ Η ΕΡΓΑΣΙΑ ΕΣΤΙΝ ΚΑΙ ΠΟΘΕΝ ΕΡΧΗ ΚΑΙ ΕΚ ΠΟΙΑΣ ΧΩΡΑΣ ΚΑΙ ΕΚ ΠΟΙΟΥ ΛΑΟΥ ΕΙ ΣΥ

9 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΔΟΥΛΟΣ ΚΥΡΙΟΥ ΕΓΩ ΕΙΜΙ ΚΑΙ ΤΟΝ ΚΥΡΙΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΕΓΩ ΣΕΒΟΜΑΙ ΟΣ ΕΠΟΙΗΣΕΝ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΗΝ ΞΗΡΑΝ

10 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΦΟΒΟΝ ΜΕΓΑΝ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΤΟΥΤΟ ΕΠΟΙΗΣΑΣ ΔΙΟΤΙ ΕΓΝΩΣΑΝ ΟΙ ΑΝΔΡΕΣ ΟΤΙ ΕΚ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΗΝ ΦΕΥΓΩΝ ΟΤΙ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ

11 ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΣΟΙ ΠΟΙΗΣΩΜΕΝ ΚΑΙ ΚΟΠΑΣΕΙ Η ΘΑΛΑΣΣΑ ΑΦ' ΗΜΩΝ ΟΤΙ Η ΘΑΛΑΣΣΑ ΕΠΟΡΕΥΕΤΟ ΚΑΙ ΕΞΗΓΕΙΡΕΝ ΜΑΛΛΟΝ ΚΛΥΔΩΝΑ

12 ΚΑΙ ΕΙΠΕΝ ΙΩΝΑΣ ΠΡΟΣ ΑΥΤΟΥΣ ΑΡΑΤΕ ΜΕ ΚΑΙ ΕΜΒΑΛΕΤΕ ΜΕ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΚΟΠΑΣΕΙ Η ΘΑΛΑΣΣΑ ΑΦ' ΥΜΩΝ ΔΙΟΤΙ ΕΓΝΩΚΑ ΕΓΩ ΟΤΙ ΔΙ' ΕΜΕ Ο ΚΛΥΔΩΝ Ο ΜΕΓΑΣ ΟΥΤΟΣ ΕΦ' ΥΜΑΣ ΕΣΤΙΝ

13 ΚΑΙ ΠΑΡΕΒΙΑΖΟΝΤΟ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΠΡΟΣ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥΚ ΗΔΥΝΑΝΤΟ ΟΤΙ Η ΘΑΛΑΣΣΑ ΕΠΟΡΕΥΕΤΟ ΚΑΙ ΕΞΗΓΕΙΡΕΤΟ ΜΑΛΛΟΝ ΕΠ' ΑΥΤΟΥΣ

14 ΚΑΙ ΑΝΕΒΟΗΣΑΝ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΑΝ ΜΗΔΑΜΩΣ ΚΥΡΙΕ ΜΗ ΑΠΟΛΩΜΕΘΑ ΕΝΕΚΕΝ ΤΗΣ ΨΥΧΗΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥΤΟΥ ΚΑΙ ΜΗ ΔΩΣ ΕΦ' ΗΜΑΣ ΑΙΜΑ ΔΙΚΑΙΟΝ ΟΤΙ ΣΥ ΚΥΡΙΕ ΟΝ ΤΡΟΠΟΝ ΕΒΟΥΛΟΥ ΠΕΠΟΙΗΚΑΣ

15 ΚΑΙ ΕΛΑΒΟΝ ΤΟΝ ΙΩΝΑΝ ΚΑΙ ΕΞΕΒΑΛΟΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΣΤΗ Η ΘΑΛΑΣΣΑ ΕΚ ΤΟΥ ΣΑΛΟΥ ΑΥΤΗΣ

16 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΟΙ ΑΝΔΡΕΣ ΦΟΒΩ ΜΕΓΑΛΩ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΘΥΣΑΝ ΘΥΣΙΑΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΥΞΑΝΤΟ ΕΥΧΑΣ

TREI ASAR 5, JONAH (JONAS) CHAPTER 2

1 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ ΚΥΡΙΟΣ ΚΗΤΕΙ ΜΕΓΑΛΩ ΚΑΤΑΠΙΕΙΝ ΤΟΝ ΙΩΝΑΝ ΚΑΙ ΗΝ ΙΩΝΑΣ ΕΝ ΤΗ ΚΟΙΛΙΑ ΤΟΥ ΚΗΤΟΥΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΤΡΕΙΣ ΝΥΚΤΑΣ

2 ΚΑΙ ΠΡΟΣΗΥΞΑΤΟ ΙΩΝΑΣ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΟΥ ΕΚ ΤΗΣ ΚΟΙΛΙΑΣ ΤΟΥ ΚΗΤΟΥΣ

3 ΚΑΙ ΕΙΠΕΝ ΕΒΟΗΣΑ ΕΝ ΘΛΙΨΕΙ ΜΟΥ ΠΡΟΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΜΟΥ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΜΟΥ ΕΚ ΚΟΙΛΙΑΣ ΑΔΟΥ ΚΡΑΥΓΗΣ ΜΟΥ ΗΚΟΥΣΑΣ ΦΩΝΗΣ ΜΟΥ

4 ΑΠΕΡΡΙΨΑΣ ΜΕ ΕΙΣ ΒΑΘΗ ΚΑΡΔΙΑΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΠΟΤΑΜΟΙ ΜΕ ΕΚΥΚΛΩΣΑΝ ΠΑΝΤΕΣ ΟΙ ΜΕΤΕΩΡΙΣΜΟΙ ΣΟΥ ΚΑΙ ΤΑ ΚΥΜΑΤΑ ΣΟΥ ΕΠ' ΕΜΕ ΔΙΗΛΘΟΝ

5 ΚΑΙ ΕΓΩ ΕΙΠΑ ΑΠΩΣΜΑΙ ΕΞ ΟΦΘΑΛΜΩΝ ΣΟΥ ΑΡΑ ΠΡΟΣΘΗΣΩ ΤΟΥ ΕΠΙΒΛΕΨΑΙ ΠΡΟΣ ΤΟΝ ΝΑΟΝ ΤΟΝ ΑΓΙΟΝ ΣΟΥ

6 ΠΕΡΙΕΧΥΘΗ ΥΔΩΡ ΜΟΙ ΕΩΣ ΨΥΧΗΣ ΑΒΥΣΣΟΣ ΕΚΥΚΛΩΣΕΝ ΜΕ ΕΣΧΑΤΗ ΕΔΥ Η ΚΕΦΑΛΗ ΜΟΥ ΕΙΣ ΣΧΙΣΜΑΣ ΟΡΕΩΝ

7 ΚΑΤΕΒΗΝ ΕΙΣ ΓΗΝ ΗΣ ΟΙ ΜΟΧΛΟΙ ΑΥΤΗΣ ΚΑΤΟΧΟΙ ΑΙΩΝΙΟΙ ΚΑΙ ΑΝΑΒΗΤΩ ΦΘΟΡΑ ΖΩΗΣ ΜΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ ΜΟΥ

8 ΕΝ ΤΩ ΕΚΛΕΙΠΕΙΝ ΑΠ' ΕΜΟΥ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΤΟΥ ΚΥΡΙΟΥ ΕΜΝΗΣΘΗΝ ΚΑΙ ΕΛΘΟΙ ΠΡΟΣ ΣΕ Η ΠΡΟΣΕΥΧΗ ΜΟΥ ΕΙΣ ΝΑΟΝ ΑΓΙΟΝ ΣΟΥ

9 ΦΥΛΑΣΣΟΜΕΝΟΙ ΜΑΤΑΙΑ ΚΑΙ ΨΕΥΔΗ ΕΛΕΟΣ ΑΥΤΩΝ ΕΓΚΑΤΕΛΙΠΟΝ

10 ΕΓΩ ΔΕ ΜΕΤΑ ΦΩΝΗΣ ΑΙΝΕΣΕΩΣ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΕΩΣ ΘΥΣΩ ΣΟΙ ΟΣΑ ΗΥΞΑΜΗΝ ΑΠΟΔΩΣΩ ΣΟΙ ΣΩΤΗΡΙΟΥ ΤΩ ΚΥΡΙΩ

11 ΚΑΙ ΠΡΟΣΕΤΑΓΗ ΤΩ ΚΗΤΕΙ ΚΑΙ ΕΞΕΒΑΛΕΝ ΤΟΝ ΙΩΝΑΝ ΕΠΙ ΤΗΝ ΞΗΡΑΝ

TREI ASAR 5, JONAH (JONAS) CHAPTER 3

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΩΝΑΝ ΕΚ ΔΕΥΤΕΡΟΥ ΛΕΓΩΝ

2 ΑΝΑΣΤΗΘΙ ΚΑΙ ΠΟΡΕΥΘΗΤΙ ΕΙΣ ΝΙΝΕΥΗ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΚΗΡΥΞΟΝ ΕΝ ΑΥΤΗ ΚΑΤΑ ΤΟ ΚΗΡΥΓΜΑ ΤΟ ΕΜΠΡΟΣΘΕΝ Ο ΕΓΩ ΕΛΑΛΗΣΑ ΠΡΟΣ ΣΕ

3 ΚΑΙ ΑΝΕΣΤΗ ΙΩΝΑΣ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΝΙΝΕΥΗ ΚΑΘΩΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ Η ΔΕ ΝΙΝΕΥΗ ΗΝ ΠΟΛΙΣ ΜΕΓΑΛΗ ΤΩ ΘΕΩ ΩΣΕΙ ΠΟΡΕΙΑΣ ΟΔΟΥ ΗΜΕΡΩΝ ΤΡΙΩΝ

4 ΚΑΙ ΗΡΞΑΤΟ ΙΩΝΑΣ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΩΣΕΙ ΠΟΡΕΙΑΝ ΗΜΕΡΑΣ ΜΙΑΣ ΚΑΙ ΕΚΗΡΥΞΕΝ ΚΑΙ ΕΙΠΕΝ ΕΤΙ ΤΡΕΙΣ ΗΜΕΡΑΙ ΚΑΙ ΝΙΝΕΥΗ ΚΑΤΑΣΤΡΑΦΗΣΕΤΑΙ

5 ΚΑΙ ΕΝΕΠΙΣΤΕΥΣΑΝ ΟΙ ΑΝΔΡΕΣ ΝΙΝΕΥΗ ΤΩ ΘΕΩ ΚΑΙ ΕΚΗΡΥΞΑΝ ΝΗΣΤΕΙΑΝ ΚΑΙ ΕΝΕΔΥΣΑΝΤΟ ΣΑΚΚΟΥΣ ΑΠΟ ΜΕΓΑΛΟΥ ΑΥΤΩΝ ΕΩΣ ΜΙΚΡΟΥ ΑΥΤΩΝ

6 ΚΑΙ ΗΓΓΙΣΕΝ Ο ΛΟΓΟΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΝΙΝΕΥΗ ΚΑΙ ΕΞΑΝΕΣΤΗ ΑΠΟ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΙΛΑΤΟ ΤΗΝ ΣΤΟΛΗΝ ΑΥΤΟΥ ΑΦ' ΕΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΒΑΛΕΤΟ ΣΑΚΚΟΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΠΙ ΣΠΟΔΟΥ

7 ΚΑΙ ΕΚΗΡΥΧΘΗ ΚΑΙ ΕΡΡΕΘΗ ΕΝ ΤΗ ΝΙΝΕΥΗ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΠΑΡΑ ΤΩΝ ΜΕΓΙΣΤΑΝΩΝ ΑΥΤΟΥ ΛΕΓΩΝ ΟΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΟΙ ΒΟΕΣ ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΜΗ ΓΕΥΣΑΣΘΩΣΑΝ ΜΗΔΕΝ ΜΗΔΕ ΝΕΜΕΣΘΩΣΑΝ ΜΗΔΕ ΥΔΩΡ ΠΙΕΤΩΣΑΝ

8 ΚΑΙ ΠΕΡΙΕΒΑΛΟΝΤΟ ΣΑΚΚΟΥΣ ΟΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΑΝΕΒΟΗΣΑΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΚΤΕΝΩΣ ΚΑΙ ΑΠΕΣΤΡΕΨΑΝ ΕΚΑΣΤΟΣ ΑΠΟ ΤΗΣ ΟΔΟΥ ΑΥΤΟΥ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΙ ΑΠΟ ΤΗΣ ΑΔΙΚΙΑΣ ΤΗΣ ΕΝ ΧΕΡΣΙΝ ΑΥΤΩΝ ΛΕΓΟΝΤΕΣ

9 ΤΙΣ ΟΙΔΕΝ ΕΙ ΜΕΤΑΝΟΗΣΕΙ Ο ΘΕΟΣ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΕΞ ΟΡΓΗΣ ΘΥΜΟΥ ΑΥΤΟΥ ΚΑΙ ΟΥ ΜΗ ΑΠΟΛΩΜΕΘΑ

10 ΚΑΙ ΕΙΔΕΝ Ο ΘΕΟΣ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΟΤΙ ΑΠΕΣΤΡΕΨΑΝ ΑΠΟ ΤΩΝ ΟΔΩΝ ΑΥΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΜΕΤΕΝΟΗΣΕΝ Ο ΘΕΟΣ ΕΠΙ ΤΗ ΚΑΚΙΑ Η ΕΛΑΛΗΣΕΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ

TREI ASAR 5, JONAH (JONAS) CHAPTER 4

1 ΚΑΙ ΕΛΥΠΗΘΗ ΙΩΝΑΣ ΛΥΠΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΣΥΝΕΧΥΘΗ

2 ΚΑΙ ΠΡΟΣΕΥΞΑΤΟ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΕΙΠΕΝ Ω ΚΥΡΙΕ ΟΥΧ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΜΟΥ ΕΤΙ ΟΝΤΟΣ ΜΟΥ ΕΝ ΤΗ ΓΗ ΜΟΥ ΔΙΑ ΤΟΥΤΟ ΠΡΟΕΦΘΑΣΑ ΤΟΥ ΦΥΓΕΙΝ ΕΙΣ ΘΑΡΣΙΣ ΔΙΟΤΙ ΕΓΝΩΝ ΟΤΙ ΣΥ ΕΛΕΗΜΩΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΠΟΛΥΕΛΕΟΣ ΚΑΙ ΜΕΤΑΝΟΩΝ ΕΠΙ ΤΑΙΣ ΚΑΚΙΑΙΣ

3 ΚΑΙ ΝΥΝ ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΛΑΒΕ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΑΠ' ΕΜΟΥ ΟΤΙ ΚΑΛΟΝ ΤΟ ΑΠΟΘΑΝΕΙΝ ΜΕ Η ΖΗΝ ΜΕ

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4 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΙΩΝΑΝ ΕΙ ΣΦΟΔΡΑ ΛΕΛΥΠΗΣΑΙ ΣΥ
5 ΚΑΙ ΕΞΗΛΘΕΝ ΙΩΝΑΣ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΑΠΕΝΑΝΤΙ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΠΟΙΗΣΕΝ ΕΑΥΤΩ ΕΚΕΙ ΣΚΗΝΗΝ ΚΑΙ ΕΚΑΘΗΤΟ ΥΠΟΚΑΤΩ ΑΥΤΗΣ ΕΝ ΣΚΙΑ ΕΩΣ ΟΥ ΑΠΙΔΗ ΤΙ ΕΣΤΑΙ ΤΗ ΠΟΛΕΙ
6 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΚΟΛΟΚΥΝΘΗ ΚΑΙ ΑΝΕΒΗ ΥΠΕΡ ΚΕΦΑΛΗΣ ΤΟΥ ΙΩΝΑ ΤΟΥ ΕΙΝΑΙ ΣΚΙΑΝ ΥΠΕΡΑΝΩ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΤΟΥ ΣΚΙΑΖΕΙΝ ΑΥΤΩ ΑΠΟ ΤΩΝ ΚΑΚΩΝ ΑΥΤΟΥ ΚΑΙ ΕΧΑΡΗ ΙΩΝΑΣ ΕΠΙ ΤΗ ΚΟΛΟΚΥΝΘΗ ΧΑΡΑΝ ΜΕΓΑΛΗΝ
7 ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ Ο ΘΕΟΣ ΣΚΩΛΗΚΙ ΕΩΘΙΝΗ ΤΗ ΕΠΑΥΡΙΟΝ ΚΑΙ ΕΠΑΤΑΞΕΝ ΤΗΝ ΚΟΛΟΚΥΝΘΑΝ ΚΑΙ ΑΠΕΞΗΡΑΝΘΗ
8 ΚΑΙ ΕΓΕΝΕΤΟ ΑΜΑ ΤΩ ΑΝΑΤΕΙΛΑΙ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΠΡΟΣΕΤΑΞΕΝ Ο ΘΕΟΣ ΠΝΕΥΜΑΤΙ ΚΑΥΣΩΝΟΣ ΣΥΓΚΑΙΟΝΤΙ ΚΑΙ ΕΠΑΤΑΞΕΝ Ο ΗΛΙΟΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΙΩΝΑ ΚΑΙ ΩΛΙΓΟΨΥΧΗΣΕΝ ΚΑΙ ΑΠΕΛΕΓΕΤΟ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΚΑΛΟΝ ΜΟΙ ΑΠΟΘΑΝΕΙΝ ΜΕ Η ΖΗΝ
9 ΚΑΙ ΕΙΠΕΝ Ο ΘΕΟΣ ΠΡΟΣ ΙΩΝΑΝ ΕΙ ΣΦΟΔΡΑ ΛΕΛΥΠΗΣΑΙ ΣΥ ΕΠΙ ΤΗ ΚΟΛΟΚΥΝΘΗ ΚΑΙ ΕΙΠΕΝ ΣΦΟΔΡΑ ΛΕΛΥΠΗΜΑΙ ΕΓΩ ΕΩΣ ΘΑΝΑΤΟΥ
10 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΣΥ ΕΦΕΙΣΩ ΥΠΕΡ ΤΗΣ ΚΟΛΟΚΥΝΘΗΣ ΥΠΕΡ ΗΣ ΟΥΚ ΕΚΑΚΟΠΑΘΗΣΑΣ ΕΠ' ΑΥΤΗΝ ΚΑΙ ΟΥΚ ΕΞΕΘΡΕΨΑΣ ΑΥΤΗΝ Η ΕΓΕΝΗΘΗ ΥΠΟ ΝΥΚΤΑ ΚΑΙ ΥΠΟ ΝΥΚΤΑ ΑΠΩΛΕΤΟ
11 ΕΓΩ ΔΕ ΟΥ ΦΕΙΣΟΜΑΙ ΥΠΕΡ ΝΙΝΕΥΗ ΤΗΣ ΠΟΛΕΩΣ ΤΗΣ ΜΕΓΑΛΗΣ ΕΝ Η ΚΑΤΟΙΚΟΥΣΙΝ ΠΛΕΙΟΥΣ Η ΔΩΔΕΚΑ ΜΥΡΙΑΔΕΣ ΑΝΘΡΩΠΩΝ ΟΙΤΙΝΕΣ ΟΥΚ ΕΓΝΩΣΑΝ ΔΕΞΙΑΝ ΑΥΤΩΝ Η ΑΡΙΣΤΕΡΑΝ ΑΥΤΩΝ ΚΑΙ ΚΤΗΝΗ ΠΟΛΛΑ

6th, THE BOOK OF THE PROPHET MICAH

Greek Michaeas; Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah or Micha is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and

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Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel. Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 1

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΙΧΑΙΑΝ ΤΟΝ ΤΟΥ ΜΩΡΑΣΘΙ ΕΝ ΗΜΕΡΑΙΣ ΙΩΑΘΑΜ ΚΑΙ ΑΧΑΖ ΚΑΙ ΕΖΕΚΙΟΥ ΒΑΣΙΛΕΩΝ ΙΟΥΔΑ ΥΠΕΡ ΩΝ ΕΙΔΕΝ ΠΕΡΙ ΣΑΜΑΡΕΙΑΣ ΚΑΙ ΠΕΡΙ ΙΕΡΟΥΣΑΛΗΜ

2 ΑΚΟΥΣΑΤΕ ΛΑΟΙ ΛΟΓΟΥΣ ΚΑΙ ΠΡΟΣΕΧΕΤΩ Η ΓΗ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΝ ΑΥΤΗ ΚΑΙ ΕΣΤΑΙ ΚΥΡΙΟΣ ΕΝ ΥΜΙΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΚΥΡΙΟΣ ΕΞ ΟΙΚΟΥ ΑΓΙΟΥ ΑΥΤΟΥ

3 ΔΙΟΤΙ ΙΔΟΥ ΚΥΡΙΟΣ ΕΚΠΟΡΕΥΕΤΑΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΒΗΣΕΤΑΙ ΚΑΙ ΕΠΙΒΗΣΕΤΑΙ ΕΠΙ ΤΑ ΥΨΗ ΤΗΣ ΓΗΣ

4 ΚΑΙ ΣΑΛΕΥΘΗΣΕΤΑΙ ΤΑ ΟΡΗ ΥΠΟΚΑΤΩΘΕΝ ΑΥΤΟΥ ΚΑΙ ΑΙ ΚΟΙΛΑΔΕΣ ΤΑΚΗΣΟΝΤΑΙ ΩΣ ΚΗΡΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΠΥΡΟΣ ΚΑΙ ΩΣ ΥΔΩΡ ΚΑΤΑΦΕΡΟΜΕΝΟΝ ΕΝ ΚΑΤΑΒΑΣΕΙ

5 ΔΙΑ ΑΣΕΒΕΙΑΝ ΙΑΚΩΒ ΠΑΝΤΑ ΤΑΥΤΑ ΚΑΙ ΔΙΑ ΑΜΑΡΤΙΑΝ ΟΙΚΟΥ ΙΣΡΑΗΛ ΤΙΣ Η ΑΣΕΒΕΙΑ ΤΟΥ ΙΑΚΩΒ ΟΥ ΣΑΜΑΡΕΙΑ ΚΑΙ ΤΙΣ Η ΑΜΑΡΤΙΑ ΟΙΚΟΥ ΙΟΥΔΑ ΟΥΧΙ ΙΕΡΟΥΣΑΛΗΜ

6 ΚΑΙ ΘΗΣΟΜΑΙ ΣΑΜΑΡΕΙΑΝ ΕΙΣ ΟΠΩΡΟΦΥΛΑΚΙΟΝ ΑΓΡΟΥ ΚΑΙ ΕΙΣ ΦΥΤΕΙΑΝ ΑΜΠΕΛΩΝΟΣ ΚΑΙ ΚΑΤΑΣΠΑΣΩ ΕΙΣ ΧΑΟΣ ΤΟΥΣ ΛΙΘΟΥΣ ΑΥΤΗΣ ΚΑΙ ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΗΣ ΑΠΟΚΑΛΥΨΩ

7 ΚΑΙ ΠΑΝΤΑ ΤΑ ΓΛΥΠΤΑ ΑΥΤΗΣ ΚΑΤΑΚΟΨΟΥΣΙΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΜΙΣΘΩΜΑΤΑ ΑΥΤΗΣ ΕΜΠΡΗΣΟΥΣΙΝ ΕΝ ΠΥΡΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΙΔΩΛΑ ΑΥΤΗΣ ΘΗΣΟΜΑΙ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΔΙΟΤΙ ΕΚ ΜΙΣΘΩΜΑΤΩΝ ΠΟΡΝΕΙΑΣ ΣΥΝΗΓΑΓΕΝ ΚΑΙ ΕΚ ΜΙΣΘΩΜΑΤΩΝ ΠΟΡΝΕΙΑΣ ΣΥΝΕΣΤΡΕΨΕΝ

8 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΚΟΨΕΤΑΙ ΚΑΙ ΘΡΗΝΗΣΕΙ ΠΟΡΕΥΣΕΤΑΙ ΑΝΥΠΟΔΕΤΟΣ ΚΑΙ ΓΥΜΝΗ ΠΟΙΗΣΕΤΑΙ ΚΟΠΕΤΟΝ ΩΣ ΔΡΑΚΟΝΤΩΝ ΚΑΙ ΠΕΝΘΟΣ ΩΣ ΘΥΓΑΤΕΡΩΝ ΣΕΙΡΗΝΩΝ

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9 ΟΤΙ ΚΑΤΕΚΡΑΤΗΣΕΝ Η ΠΛΗΓΗ ΑΥΤΗΣ ΔΙΟΤΙ ΗΛΘΕΝ ΕΩΣ ΙΟΥΔΑ ΚΑΙ ΗΨΑΤΟ ΕΩΣ ΠΥΛΗΣ ΛΑΟΥ ΜΟΥ ΕΩΣ ΙΕΡΟΥΣΑΛΗΜ
10 ΟΙ ΕΝ ΓΕΘ ΜΗ ΜΕΓΑΛΥΝΕΣΘΕ ΟΙ ΕΝ ΑΚΙΜ ΜΗ ΑΝΟΙΚΟΔΟΜΕΙΤΕ ΕΞ ΟΙΚΟΥ ΚΑΤΑ ΓΕΛΩΤΑ ΓΗΝ ΚΑΤΑΠΑΣΑΣΘΕ ΚΑΤΑ ΓΕΛΩΤΑ ΥΜΩΝ
11 ΚΑΤΟΙΚΟΥΣΑ ΚΑΛΩΣ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΗΣ ΟΥΚ ΕΞΗΛΘΕΝ ΚΑΤΟΙΚΟΥΣΑ ΣΕΝΝΑΑΝ ΚΟΨΑΣΘΑΙ ΟΙΚΟΝ ΕΧΟΜΕΝΟΝ ΑΥΤΗΣ ΛΗΜΨΕΤΑΙ ΕΞ ΥΜΩΝ ΠΛΗΓΗΝ ΟΔΥΝΗΣ
12 ΤΙΣ ΗΡΞΑΤΟ ΕΙΣ ΑΓΑΘΑ ΚΑΤΟΙΚΟΥΣΗ ΟΔΥΝΑΣ ΟΤΙ ΚΑΤΕΒΗ ΚΑΚΑ ΠΑΡΑ ΚΥΡΙΟΥ ΕΠΙ ΠΥΛΑΣ ΙΕΡΟΥΣΑΛΗΜ
13 ΨΟΦΟΣ ΑΡΜΑΤΩΝ ΚΑΙ ΙΠΠΕΥΟΝΤΩΝ ΚΑΤΟΙΚΟΥΣΑ ΛΑΧΙΣ ΑΡΧΗΓΟΣ ΑΜΑΡΤΙΑΣ ΑΥΤΗ ΕΣΤΙΝ ΤΗ ΘΥΓΑΤΡΙ ΣΙΩΝ ΟΤΙ ΕΝ ΣΟΙ ΕΥΡΕΘΗΣΑΝ ΑΣΕΒΕΙΑΙ ΤΟΥ ΙΣΡΑΗΛ
14 ΔΙΑ ΤΟΥΤΟ ΔΩΣΕΙΣ ΕΞΑΠΟΣΤΕΛΛΟΜΕΝΟΥΣ ΕΩΣ ΚΛΗΡΟΝΟΜΙΑΣ ΓΕΘ ΟΙΚΟΥΣ ΜΑΤΑΙΟΥΣ ΕΙΣ ΚΕΝΑ ΕΓΕΝΕΤΟ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ ΤΟΥ ΙΣΡΑΗΛ
15 ΕΩΣ ΤΟΥΣ ΚΛΗΡΟΝΟΜΟΥΣ ΑΓΑΓΩ ΣΟΙ ΚΑΤΟΙΚΟΥΣΑ ΛΑΧΙΣ ΚΛΗΡΟΝΟΜΙΑ ΕΩΣ ΟΔΟΛΛΑΜ ΗΞΕΙ Η ΔΟΞΑ ΤΗΣ ΘΥΓΑΤΡΟΣ ΙΣΡΑΗΛ
16 ΞΥΡΗΣΑΙ ΚΑΙ ΚΕΙΡΑΙ ΕΠΙ ΤΑ ΤΕΚΝΑ ΤΑ ΤΡΥΦΕΡΑ ΣΟΥ ΕΜΠΛΑΤΥΝΟΝ ΤΗΝ ΧΗΡΕΙΑΝ ΣΟΥ ΩΣ ΑΕΤΟΣ ΟΤΙ ΗΧΜΑΛΩΤΕΥΘΗΣΑΝ ΑΠΟ ΣΟΥ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 2
1 ΕΓΕΝΟΝΤΟ ΛΟΓΙΖΟΜΕΝΟΙ ΚΟΠΟΥΣ ΚΑΙ ΕΡΓΑΖΟΜΕΝΟΙ ΚΑΚΑ ΕΝ ΤΑΙΣ ΚΟΙΤΑΙΣ ΑΥΤΩΝ ΚΑΙ ΑΜΑ ΤΗ ΗΜΕΡΑ ΣΥΝΕΤΕΛΟΥΝ ΑΥΤΑ ΔΙΟΤΙ ΟΥΚ ΗΡΑΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ
2 ΚΑΙ ΕΠΕΘΥΜΟΥΝ ΑΓΡΟΥΣ ΚΑΙ ΔΙΗΡΠΑΖΟΝ ΟΡΦΑΝΟΥΣ ΚΑΙ ΟΙΚΟΥΣ ΚΑΤΕΔΥΝΑΣΤΕΥΟΝ ΚΑΙ ΔΙΗΡΠΑΖΟΝ ΑΝΔΡΑ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΑΝΔΡΑ ΚΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ
3 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΛΟΓΙΖΟΜΑΙ ΕΠΙ ΤΗΝ ΦΥΛΗΝ ΤΑΥΤΗΝ ΚΑΚΑ ΕΞ ΩΝ ΟΥ ΜΗ ΑΡΗΤΕ ΤΟΥΣ ΤΡΑΧΗΛΟΥΣ ΥΜΩΝ ΚΑΙ ΟΥ ΜΗ ΠΟΡΕΥΘΗΤΕ ΟΡΘΟΙ ΕΞΑΙΦΝΗΣ ΟΤΙ ΚΑΙΡΟΣ ΠΟΝΗΡΟΣ ΕΣΤΙΝ
4 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΗΜΦΘΗΣΕΤΑΙ ΕΦ' ΥΜΑΣ ΠΑΡΑΒΟΛΗ ΚΑΙ ΘΡΗΝΗΘΗΣΕΤΑΙ ΘΡΗΝΟΣ ΕΝ ΜΕΛΕΙ ΛΕΓΩΝ ΤΑΛΑΙΠΩΡΙΑ ΕΤΑΛΑΙΠΩΡΗΣΑΜΕΝ ΜΕΡΙΣ ΛΑΟΥ ΜΟΥ ΚΑΤΕΜΕΤΡΗΘΗ ΕΝ ΣΧΟΙΝΙΩ ΚΑΙ ΟΥΚ ΗΝ Ο ΚΩΛΥΣΩΝ ΑΥΤΟΝ ΤΟΥ ΑΠΟΣΤΡΕΨΑΙ ΟΙ ΑΓΡΟΙ ΗΜΩΝ ΔΙΕΜΕΡΙΣΘΗΣΑΝ
5 ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΣΤΑΙ ΣΟΙ ΒΑΛΛΩΝ ΣΧΟΙΝΙΟΝ ΕΝ ΚΛΗΡΩ ΕΝ ΕΚΚΛΗΣΙΑ ΚΥΡΙΟΥ
6 ΜΗ ΚΛΑΙΕΤΕ ΔΑΚΡΥΣΙΝ ΜΗΔΕ ΔΑΚΡΥΕΤΩΣΑΝ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥ ΓΑΡ ΑΠΩΣΕΤΑΙ ΟΝΕΙΔΗ
7 Ο ΛΕΓΩΝ ΟΙΚΟΣ ΙΑΚΩΒ ΠΑΡΩΡΓΙΣΕΝ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΙ ΤΑΥΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΟΥ ΕΣΤΙΝ ΟΥΧ ΟΙ ΛΟΓΟΙ ΑΥΤΟΥ ΕΙΣΙΝ ΚΑΛΟΙ ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΟΡΘΟΙ ΠΕΠΟΡΕΥΝΤΑΙ
8 ΚΑΙ ΕΜΠΡΟΣΘΕΝ Ο ΛΑΟΣ ΜΟΥ ΕΙΣ ΕΧΘΡΑΝ ΑΝΤΕΣΤΗ ΚΑΤΕΝΑΝΤΙ ΤΗΣ ΕΙΡΗΝΗΣ ΑΥΤΟΥ ΤΗΝ ΔΟΡΑΝ ΑΥΤΟΥ ΕΞΕΔΕΙΡΑΝ ΤΟΥ ΑΦΕΛΕΣΘΑΙ ΕΛΠΙΔΑ ΣΥΝΤΡΙΜΜΟΝ ΠΟΛΕΜΟΥ
9 ΔΙΑ ΤΟΥΤΟ ΗΓΟΥΜΕΝΟΙ ΛΑΟΥ ΜΟΥ ΑΠΟΡΡΙΦΗΣΟΝΤΑΙ ΕΚ ΤΩΝ ΟΙΚΙΩΝ ΤΡΥΦΗΣ ΑΥΤΩΝ ΔΙΑ ΤΑ ΠΟΝΗΡΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΑΥΤΩΝ ΕΞΩΣΘΗΣΑΝ ΕΓΓΙΣΑΤΕ ΟΡΕΣΙΝ ΑΙΩΝΙΟΙΣ
10 ΑΝΑΣΤΗΘΙ ΚΑΙ ΠΟΡΕΥΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΣΟΙ ΑΥΤΗ Η ΑΝΑΠΑΥΣΙΣ ΕΝΕΚΕΝ ΑΚΑΘΑΡΣΙΑΣ ΔΙΕΦΘΑΡΗΤΕ ΦΘΟΡΑ
11 ΚΑΤΕΔΙΩΧΘΗΤΕ ΟΥΔΕΝΟΣ ΔΙΩΚΟΝΤΟΣ ΠΝΕΥΜΑ ΕΣΤΗΣΕΝ ΨΕΥΔΟΣ ΕΣΤΑΛΑΞΕΝ ΣΟΙ ΕΙΣ ΟΙΝΟΝ ΚΑΙ ΜΕΘΥΣΜΑ ΚΑΙ ΕΣΤΑΙ ΕΚ ΤΗΣ ΣΤΑΓΟΝΟΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ
12 ΣΥΝΑΓΟΜΕΝΟΣ ΣΥΝΑΧΘΗΣΕΤΑΙ ΙΑΚΩΒ ΣΥΝ ΠΑΣΙΝ ΕΚΔΕΧΟΜΕΝΟΣ ΕΚΔΕΞΟΜΑΙ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΙΣΡΑΗΛ ΕΠΙ ΤΟ ΑΥΤΟ ΘΗΣΟΜΑΙ ΤΗΝ ΑΠΟΣΤΡΟΦΗΝ ΑΥΤΩΝ ΩΣ ΠΡΟΒΑΤΑ ΕΝ ΘΛΙΨΕΙ ΩΣ ΠΟΙΜΝΙΟΝ ΕΝ ΜΕΣΩ ΚΟΙΤΗΣ ΑΥΤΩΝ ΕΞΑΛΟΥΝΤΑΙ ΕΞ ΑΝΘΡΩΠΩΝ
13 ΔΙΑ ΤΗΣ ΔΙΑΚΟΠΗΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ ΔΙΕΚΟΨΑΝ ΚΑΙ ΔΙΗΛΘΟΝ ΠΥΛΗΝ ΚΑΙ ΕΞΗΛΘΟΝ ΔΙ' ΑΥΤΗΣ ΚΑΙ ΕΞΗΛΘΕΝ Ο ΒΑΣΙΛΕΥΣ ΑΥΤΩΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΩΝ Ο ΔΕ ΚΥΡΙΟΣ ΗΓΗΣΕΤΑΙ ΑΥΤΩΝ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 3
1 ΚΑΙ ΕΡΕΙ ΑΚΟΥΣΑΤΕ ΔΗ ΤΑΥΤΑ ΑΙ ΑΡΧΑΙ ΟΙΚΟΥ ΙΑΚΩΒ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΟΙΚΟΥ ΙΣΡΑΗΛ ΟΥΧ ΥΜΙΝ ΕΣΤΙΝ ΤΟΥ ΓΝΩΝΑΙ ΤΟ ΚΡΙΜΑ
2 ΟΙ ΜΙΣΟΥΝΤΕΣ ΤΑ ΚΑΛΑ ΚΑΙ ΖΗΤΟΥΝΤΕΣ ΤΑ ΠΟΝΗΡΑ ΑΡΠΑΖΟΝΤΕΣ ΤΑ ΔΕΡΜΑΤΑ ΑΥΤΩΝ ΑΠ' ΑΥΤΩΝ ΚΑΙ ΤΑΣ ΣΑΡΚΑΣ ΑΥΤΩΝ ΑΠΟ ΤΩΝ ΟΣΤΕΩΝ ΑΥΤΩΝ
3 ΟΝ ΤΡΟΠΟΝ ΚΑΤΕΦΑΓΟΝ ΤΑΣ ΣΑΡΚΑΣ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΤΑ ΔΕΡΜΑΤΑ ΑΥΤΩΝ ΑΠΟ ΤΩΝ ΟΣΤΕΩΝ ΑΥΤΩΝ ΕΞΕΔΕΙΡΑΝ ΚΑΙ ΤΑ ΟΣΤΕΑ ΑΥΤΩΝ ΣΥΝΕΘΛΑΣΑΝ ΚΑΙ ΕΜΕΛΙΣΑΝ ΩΣ ΣΑΡΚΑΣ ΕΙΣ ΛΕΒΗΤΑ ΚΑΙ ΩΣ ΚΡΕΑ ΕΙΣ ΧΥΤΡΑΝ
4 ΟΥΤΩΣ ΚΕΚΡΑΞΟΝΤΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΟΥΚ ΕΙΣΑΚΟΥΣΕΤΑΙ ΑΥΤΩΝ ΚΑΙ ΑΠΟΣΤΡΕΨΕΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΑΠ' ΑΥΤΩΝ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΑΝΘ' ΩΝ ΕΠΟΝΗΡΕΥΣΑΝΤΟ ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΑΥΤΩΝ ΕΠ' ΑΥΤΟΥΣ
5 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΤΟΥΣ ΠΛΑΝΩΝΤΑΣ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΥΣ ΔΑΚΝΟΝΤΑΣ ΕΝ ΤΟΙΣ ΟΔΟΥΣΙΝ ΑΥΤΩΝ ΚΑΙ ΚΗΡΥΣΣΟΝΤΑΣ ΕΠ' ΑΥΤΟΝ ΕΙΡΗΝΗΝ ΚΑΙ ΟΥΚ ΕΔΟΘΗ ΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΗΓΕΙΡΑΝ ΕΠ' ΑΥΤΟΝ ΠΟΛΕΜΟΝ
6 ΔΙΑ ΤΟΥΤΟ ΝΥΞ ΥΜΙΝ ΕΣΤΑΙ ΕΞ ΟΡΑΣΕΩΣ ΚΑΙ ΣΚΟΤΙΑ ΥΜΙΝ ΕΣΤΑΙ ΕΚ ΜΑΝΤΕΙΑΣ ΚΑΙ ΔΥΣΕΤΑΙ Ο ΗΛΙΟΣ ΕΠΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΣΥΣΚΟΤΑΣΕΙ ΕΠ' ΑΥΤΟΥΣ Η ΗΜΕΡΑ
7 ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΟΙ ΟΡΩΝΤΕΣ ΤΑ ΕΝΥΠΙΝΙΑ ΚΑΙ ΚΑΤΑΓΕΛΑΣΘΗΣΟΝΤΑΙ ΟΙ ΜΑΝΤΕΙΣ ΚΑΙ ΚΑΤΑΛΑΛΗΣΟΥΣΙΝ ΚΑΤ' ΑΥΤΩΝ ΠΑΝΤΕΣ ΑΥΤΟΙ ΔΙΟΤΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΙΣΑΚΟΥΩΝ ΑΥΤΩΝ
8 ΕΑΝ ΜΗ ΕΓΩ ΕΜΠΛΗΣΩ ΙΣΧΥΝ ΕΝ ΠΝΕΥΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΚΡΙΜΑΤΟΣ ΚΑΙ ΔΥΝΑΣΤΕΙΑΣ ΤΟΥ ΑΠΑΓΓΕΙΛΑΙ ΤΩ ΙΑΚΩΒ ΑΣΕΒΕΙΑΣ ΑΥΤΟΥ ΚΑΙ ΤΩ ΙΣΡΑΗΛ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ
9 ΑΚΟΥΣΑΤΕ ΔΗ ΤΑΥΤΑ ΟΙ ΗΓΟΥΜΕΝΟΙ ΟΙΚΟΥ ΙΑΚΩΒ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΟΙΚΟΥ ΙΣΡΑΗΛ ΟΙ ΒΔΕΛΥΣΣΟΜΕΝΟΙ ΚΡΙΜΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΟΡΘΑ ΔΙΑΣΤΡΕΦΟΝΤΕΣ
10 ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΣΙΩΝ ΕΝ ΑΙΜΑΣΙΝ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΑΔΙΚΙΑΙΣ
11 ΟΙ ΗΓΟΥΜΕΝΟΙ ΑΥΤΗΣ ΜΕΤΑ ΔΩΡΩΝ ΕΚΡΙΝΟΝ ΚΑΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΗΣ ΜΕΤΑ ΜΙΣΘΟΥ ΑΠΕΚΡΙΝΟΝΤΟ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΑΥΤΗΣ ΜΕΤΑ ΑΡΓΥΡΙΟΥ ΕΜΑΝΤΕΥΟΝΤΟ ΚΑΙ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΕΠΑΝΕΠΑΥΟΝΤΟ ΛΕΓΟΝΤΕΣ ΟΥΧΙ ΚΥΡΙΟΣ ΕΝ ΗΜΙΝ ΕΣΤΙΝ ΟΥ ΜΗ ΕΠΕΛΘΗ ΕΦ' ΗΜΑΣ ΚΑΚΑ
12 ΔΙΑ ΤΟΥΤΟ ΔΙ' ΥΜΑΣ ΣΙΩΝ ΩΣ ΑΓΡΟΣ ΑΡΟΤΡΙΑΘΗΣΕΤΑΙ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΟΠΩΡΟΦΥΛΑΚΙΟΝ ΕΣΤΑΙ ΚΑΙ ΤΟ ΟΡΟΣ ΤΟΥ ΟΙΚΟΥ ΩΣ ΑΛΣΟΣ ΔΡΥΜΟΥ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 4
1 ΚΑΙ ΕΣΤΑΙ ΕΠ' ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΕΜΦΑΝΕΣ ΤΟ ΟΡΟΣ ΤΟΥ ΚΥΡΙΟΥ ΕΤΟΙΜΟΝ ΕΠΙ ΤΑΣ ΚΟΡΥΦΑΣ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΜΕΤΕΩΡΙΣΘΗΣΕΤΑΙ ΥΠΕΡΑΝΩ ΤΩΝ ΒΟΥΝΩΝ ΚΑΙ ΣΠΕΥΣΟΥΣΙΝ ΠΡΟΣ ΑΥΤΟ ΛΑΟΙ
2 ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΘΝΗ ΠΟΛΛΑ ΚΑΙ ΕΡΟΥΣΙΝ ΔΕΥΤΕ ΑΝΑΒΩΜΕΝ ΕΙΣ ΤΟ ΟΡΟΣ ΚΥΡΙΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΙΑΚΩΒ ΚΑΙ ΔΕΙΞΟΥΣΙΝ ΗΜΙΝ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΚΑΙ ΠΟΡΕΥΣΟΜΕΘΑ ΕΝ ΤΑΙΣ ΤΡΙΒΟΙΣ ΑΥΤΟΥ ΟΤΙ ΕΚ ΣΙΩΝ ΕΞΕΛΕΥΣΕΤΑΙ ΝΟΜΟΣ ΚΑΙ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΞ ΙΕΡΟΥΣΑΛΗΜ
3 ΚΑΙ ΚΡΙΝΕΙ ΑΝΑ ΜΕΣΟΝ ΛΑΩΝ ΠΟΛΛΩΝ ΚΑΙ ΕΞΕΛΕΓΞΕΙ ΕΘΝΗ ΙΣΧΥΡΑ ΕΩΣ ΕΙΣ ΓΗΝ ΜΑΚΡΑΝ ΚΑΙ ΚΑΤΑΚΟΨΟΥΣΙΝ ΤΑΣ ΡΟΜΦΑΙΑΣ ΑΥΤΩΝ ΕΙΣ ΑΡΟΤΡΑ ΚΑΙ ΤΑ ΔΟΡΑΤΑ ΑΥΤΩΝ ΕΙΣ ΔΡΕΠΑΝΑ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΑΝΤΑΡΗ ΕΘΝΟΣ ΕΠ' ΕΘΝΟΣ ΡΟΜΦΑΙΑΝ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΜΑΘΩΣΙΝ ΠΟΛΕΜΕΙΝ
4 ΚΑΙ ΑΝΑΠΑΥΣΕΤΑΙ ΕΚΑΣΤΟΣ ΥΠΟΚΑΤΩ ΑΜΠΕΛΟΥ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΣ ΥΠΟΚΑΤΩ ΣΥΚΗΣ ΑΥΤΟΥ ΚΑΙ ΟΥΚ

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ΕΣΤΑΙ Ο ΕΚΦΟΒΩΝ ΔΙΟΤΙ ΤΟ ΣΤΟΜΑ ΚΥΡΙΟΥ ΠΑΝΤΟ-ΚΡΑΤΟΡΟΣ ΕΛΑΛΗΣΕΝ ΤΑΥΤΑ

5 ΟΤΙ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ ΠΟΡΕΥΣΟΝΤΑΙ ΕΚΑΣΤΟΣ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΗΜΕΙΣ ΔΕ ΠΟΡΕΥΣΟΜΕΘΑ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΘΕΟΥ ΗΜΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΠΕΚΕΙΝΑ

6 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΣΥΝΑΞΩ ΤΗΝ ΣΥΝΤΕΤΡΙΜΜΕΝΗΝ ΚΑΙ ΤΗΝ ΕΞΩΣΜΕΝΗΝ ΕΙΣΔΕΞΟΜΑΙ ΚΑΙ ΟΥΣ ΑΠΩΣΑΜΗΝ

7 ΚΑΙ ΘΗΣΟΜΑΙ ΤΗΝ ΣΥΝΤΕΤΡΙΜΜΕΝΗΝ ΕΙΣ ΥΠΟΛΕΙΜΜΑ ΚΑΙ ΤΗΝ ΑΠΩΣΜΕΝΗΝ ΕΙΣ ΕΘΝΟΣ ΙΣΧΥΡΟΝ ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΟΥΣ ΕΝ ΟΡΕΙ ΣΙΩΝ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΙ ΕΩΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8 ΚΑΙ ΣΥ ΠΥΡΓΟΣ ΠΟΙΜΝΙΟΥ ΑΥΧΜΩΔΗΣ ΘΥΓΑΤΕΡ ΣΙΩΝ ΕΠΙ ΣΕ ΗΞΕΙ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ Η ΑΡΧΗ Η ΠΡΩΤΗ ΒΑΣΙΛΕΙΑ ΕΚ ΒΑΒΥΛΩΝΟΣ ΤΗ ΘΥΓΑΤΡΙ ΙΕΡΟΥΣΑΛΗΜ

9 ΚΑΙ ΝΥΝ ΙΝΑ ΤΙ ΕΓΝΩΣ ΚΑΚΑ ΜΗ ΒΑΣΙΛΕΥΣ ΟΥΚ ΗΝ ΣΟΙ Η Η ΒΟΥΛΗ ΣΟΥ ΑΠΩΛΕΤΟ ΟΤΙ ΚΑΤΕΚΡΑΤΗΣΑΝ ΣΟΥ ΩΔΙΝΕΣ ΩΣ ΤΙΚΤΟΥΣΗΣ

10 ΩΔΙΝΕ ΚΑΙ ΑΝΔΡΙΖΟΥ ΚΑΙ ΕΓΓΙΖΕ ΘΥΓΑΤΕΡ ΣΙΩΝ ΩΣ ΤΙΚΤΟΥΣΑ ΔΙΟΤΙ ΝΥΝ ΕΞΕΛΕΥΣΗ ΕΚ ΠΟΛΕΩΣ ΚΑΙ ΚΑΤΑΣ-ΚΗΝΩΣΕΙΣ ΕΝ ΠΕΔΙΩ ΚΑΙ ΗΞΕΙΣ ΕΩΣ ΒΑΒΥΛΩΝΟΣ ΕΚΕΙΘΕΝ ΡΥΣΕΤΑΙ ΣΕ ΚΑΙ ΕΚΕΙΘΕΝ ΛΥΤΡΩΣΕΤΑΙ ΣΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΣΟΥ

11 ΚΑΙ ΝΥΝ ΕΠΙΣΥΝΗΧΘΗ ΕΠΙ ΣΕ ΕΘΝΗ ΠΟΛΛΑ ΟΙ ΛΕΓΟΝΤΕΣ ΕΠΙΧΑΡΟΥΜΕΘΑ ΚΑΙ ΕΠΟΨΟΝΤΑΙ ΕΠΙ ΣΙΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΗΜΩΝ

12 ΑΥΤΟΙ ΔΕ ΟΥΚ ΕΓΝΩΣΑΝ ΤΟΝ ΛΟΓΙΣΜΟΝ ΚΥΡΙΟΥ ΚΑΙ ΟΥ ΣΥΝΗΚΑΝ ΤΗΝ ΒΟΥΛΗΝ ΑΥΤΟΥ ΟΤΙ ΣΥΝΗΓΑΓΕΝ ΑΥΤΟΥΣ ΩΣ ΔΡΑΓΜΑΤΑ ΑΛΩΝΟΣ

13 ΑΝΑΣΤΗΘΙ ΚΑΙ ΑΛΟΑ ΑΥΤΟΥΣ ΘΥΓΑΤΕΡ ΣΙΩΝ ΟΤΙ ΤΑ ΚΕΡΑΤΑ ΣΟΥ ΘΗΣΟΜΑΙ ΣΙΔΗΡΑ ΚΑΙ ΤΑΣ ΟΠΛΑΣ ΣΟΥ ΘΗΣΟΜΑΙ ΧΑΛΚΑΣ ΚΑΙ ΚΑΤΑΤΗΞΕΙΣ ΕΝ ΑΥΤΟΙΣ ΕΘΝΗ ΚΑΙ ΛΕΠΤΥΝΕΙΣ ΛΑΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΑΝΑΘΗΣΕΙΣ ΤΩ ΚΥΡΙΩ ΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ ΚΑΙ ΤΗΝ ΙΣΧΥΝ ΑΥΤΩΝ ΤΩ ΚΥΡΙΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

14 ΝΥΝ ΕΜΦΡΑΧΘΗΣΕΤΑΙ ΘΥΓΑΤΗΡ ΕΦΡΑΙΜ ΕΝ ΦΡΑΓΜΩ ΣΥΝΟΧΗΝ ΕΤΑΞΕΝ ΕΦ' ΗΜΑΣ ΕΝ ΡΑΒΔΩ ΠΑΤΑΞΟΥΣΙΝ ΕΠΙ ΣΙΑΓΟΝΑ ΤΑΣ ΦΥΛΑΣ ΤΟΥ ΙΣΡΑΗΛ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 5

1 ΚΑΙ ΣΥ ΒΗΘΛΕΕΜ ΟΙΚΟΣ ΤΟΥ ΕΦΡΑΘΑ ΟΛΙΓΟΣΤΟΣ ΕΙ ΤΟΥ ΕΙΝΑΙ ΕΝ ΧΙΛΙΑΣΙΝ ΙΟΥΔΑ ΕΚ ΣΟΥ ΜΟΙ ΕΞΕΛΕΥΣΕΤΑΙ ΤΟΥ ΕΙΝΑΙ ΕΙΣ ΑΡΧΟΝΤΑ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΑΙ ΕΞΟΔΟΙ ΑΥΤΟΥ ΑΠ' ΑΡΧΗΣ ΕΞ ΗΜΕΡΩΝ ΑΙΩΝΟΣ

2 ΔΙΑ ΤΟΥΤΟ ΔΩΣΕΙ ΑΥΤΟΥΣ ΕΩΣ ΚΑΙΡΟΥ ΤΙΚΤΟΥΣΗΣ ΤΕΞΕΤΑΙ ΚΑΙ ΟΙ ΕΠΙΛΟΙΠΟΙ ΤΩΝ ΑΔΕΛΦΩΝ ΑΥΤΩΝ ΕΠΙΣΤΡΕΨΟΥΣΙΝ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ

3 ΚΑΙ ΣΤΗΣΕΤΑΙ ΚΑΙ ΟΨΕΤΑΙ ΚΑΙ ΠΟΙΜΑΝΕΙ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΕΝ ΙΣΧΥΙ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΤΗ ΔΟΞΗ ΤΟΥ ΟΝΟΜΑΤΟΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΥΠΑΡΞΟΥΣΙΝ ΔΙΟΤΙ ΝΥΝ ΜΕΓΑΛΥΝΘΗΣΕΤΑΙ ΕΩΣ ΑΚΡΩΝ ΤΗΣ ΓΗΣ

4 ΚΑΙ ΕΣΤΑΙ ΑΥΤΗ ΕΙΡΗΝΗ ΟΤΑΝ ΑΣΣΥΡΙΟΣ ΕΠΕΛΘΗ ΕΠΙ ΤΗΝ ΓΗΝ ΥΜΩΝ ΚΑΙ ΟΤΑΝ ΕΠΙΒΗ ΕΠΙ ΤΗΝ ΧΩΡΑΝ ΥΜΩΝ ΚΑΙ ΕΠΕΓΕΡΘΗΣΟΝΤΑΙ ΕΠ' ΑΥΤΟΝ ΕΠΤΑ ΠΟΙΜΕΝΕΣ ΚΑΙ ΟΚΤΩ ΔΗΓΜΑΤΑ ΑΝΘΡΩΠΩΝ

5 ΚΑΙ ΠΟΙΜΑΝΟΥΣΙΝ ΤΟΝ ΑΣΣΟΥΡ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΤΗΝ ΓΗΝ ΤΟΥ ΝΕΒΡΩΔ ΕΝ ΤΗ ΤΑΦΡΩ ΑΥΤΗΣ ΚΑΙ ΡΥΣΕΤΑΙ ΕΚ ΤΟΥ ΑΣΣΟΥΡ ΟΤΑΝ ΕΠΕΛΘΗ ΕΠΙ ΤΗΝ ΓΗΝ ΥΜΩΝ ΚΑΙ ΟΤΑΝ ΕΠΙΒΗ ΕΠΙ ΤΑ ΟΡΙΑ ΥΜΩΝ

6 ΚΑΙ ΕΣΤΑΙ ΤΟ ΥΠΟΛΕΙΜΜΑ ΤΟΥ ΙΑΚΩΒ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΝ ΜΕΣΩ ΛΑΩΝ ΠΟΛΛΩΝ ΩΣ ΔΡΟΣΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΠΙΠΤΟΥΣΑ ΚΑΙ ΩΣ ΑΡΝΕΣ ΕΠΙ ΑΓΡΩΣΤΙΝ ΟΠΩΣ ΜΗ ΣΥΝΑΧΘΗ ΜΗΔΕΙΣ ΜΗΔΕ ΥΠΟΣΤΗ ΕΝ ΥΙΟΙΣ ΑΝΘΡΩΠΩΝ

7 ΚΑΙ ΕΣΤΑΙ ΤΟ ΥΠΟΛΕΙΜΜΑ ΤΟΥ ΙΑΚΩΒ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΝ ΜΕΣΩ ΛΑΩΝ ΠΟΛΛΩΝ ΩΣ ΛΕΩΝ ΕΝ ΚΤΗΝΕΣΙΝ ΕΝ ΤΩ ΔΡΥΜΩ ΚΑΙ ΩΣ ΣΚΥΜΝΟΣ ΕΝ ΠΟΙΜΝΙΟΙΣ ΠΡΟΒΑΤΩΝ ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ ΔΙΕΛΘΗ ΚΑΙ ΔΙΑΣΤΕΙΛΑΣ ΑΡΠΑΣΗ ΚΑΙ ΜΗ Η Ο ΕΞΑΙΡΟΥΜΕΝΟΣ

8 ΥΨΩΘΗΣΕΤΑΙ Η ΧΕΙΡ ΣΟΥ ΕΠΙ ΤΟΥΣ ΘΛΙΒΟΝΤΑΣ ΣΕ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΧΘΡΟΙ ΣΟΥ ΕΞΟΛΕΘΡΕΥΘΗΣΟΝΤΑΙ

9 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΩ ΤΟΥΣ ΙΠΠΟΥΣ ΣΟΥ ΕΚ ΜΕΣΟΥ ΣΟΥ ΚΑΙ ΑΠΟΛΩ ΤΑ ΑΡΜΑΤΑ ΣΟΥ

10 ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΤΑΣ ΠΟΛΕΙΣ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ ΕΞΑΡΩ ΠΑΝΤΑ ΤΑ ΟΧΥΡΩΜΑΤΑ ΣΟΥ

11 ΚΑΙ ΕΞΑΡΩ ΤΑ ΦΑΡΜΑΚΑ ΣΟΥ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΚΑΙ ΑΠΟΦΘΕΓΓΟΜΕΝΟΙ ΟΥΚ ΕΣΟΝΤΑΙ ΕΝ ΣΟΙ

12 ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΤΑ ΓΛΥΠΤΑ ΣΟΥ ΚΑΙ ΤΑΣ ΣΤΗΛΑΣ ΣΟΥ ΕΚ ΜΕΣΟΥ ΣΟΥ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΚΥΝΗΣΗΣ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ

13 ΚΑΙ ΕΚΚΟΨΩ ΤΑ ΑΛΣΗ ΣΟΥ ΕΚ ΜΕΣΟΥ ΣΟΥ ΚΑΙ ΑΦΑΝΙΩ ΤΑΣ ΠΟΛΕΙΣ ΣΟΥ

14 ΚΑΙ ΠΟΙΗΣΩ ΕΝ ΟΡΓΗ ΚΑΙ ΕΝ ΘΥΜΩ ΕΚΔΙΚΗΣΙΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΝΘ' ΩΝ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 6

1 ΑΚΟΥΣΑΤΕ ΔΗ ΛΟΓΟΝ ΚΥΡΙΟΥ ΚΥΡΙΟΣ ΕΙΠΕΝ ΑΝΑΣΤΗΘΙ ΚΡΙΘΗΤΙ ΠΡΟΣ ΤΑ ΟΡΗ ΚΑΙ ΑΚΟΥΣΑΤΩΣΑΝ ΟΙ ΒΟΥΝΟΙ ΦΩΝΗΝ ΣΟΥ

2 ΑΚΟΥΣΑΤΕ ΒΟΥΝΟΙ ΤΗΝ ΚΡΙΣΙΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΙ ΦΑΡΑΓΓΕΣ ΘΕΜΕΛΙΑ ΤΗΣ ΓΗΣ ΟΤΙ ΚΡΙΣΙΣ ΤΩ ΚΥΡΙΩ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΙ ΜΕΤΑ ΤΟΥ ΙΣΡΑΗΛ ΔΙΕΛΕΓΧΘΗΣΕΤΑΙ

3 ΛΑΟΣ ΜΟΥ ΤΙ ΕΠΟΙΗΣΑ ΣΟΙ Η ΤΙ ΕΛΥΠΗΣΑ ΣΕ Η ΤΙ ΠΑΡΗΝΩΧΛΗΣΑ ΣΟΙ ΑΠΟΚΡΙΘΗΤΙ ΜΟΙ

4 ΔΙΟΤΙ ΑΝΗΓΑΓΟΝ ΣΕ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞ ΟΙΚΟΥ ΔΟΥΛΕΙΑΣ ΕΛΥΤΡΩΣΑΜΗΝ ΣΕ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΤΟΝ ΜΩΥΣΗΝ ΚΑΙ ΑΑΡΩΝ ΚΑΙ ΜΑΡΙΑΜ

5 ΛΑΟΣ ΜΟΥ ΜΝΗΣΘΗΤΙ ΔΗ ΤΙ ΕΒΟΥΛΕΥΣΑΤΟ ΚΑΤΑ ΣΟΥ ΒΑΛΑΚ ΒΑΣΙΛΕΥΣ ΜΩΑΒ ΚΑΙ ΤΙ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΒΑΛΑΑΜ ΥΙΟΣ ΤΟΥ ΒΕΩΡ ΑΠΟ ΤΩΝ ΣΧΟΙΝΩΝ ΕΩΣ ΤΟΥ ΓΑΛΓΑΛ ΟΠΩΣ ΓΝΩΣΘΗ Η ΔΙΚΑΙΟΣΥΝΗ ΤΟΥ ΚΥΡΙΟΥ

6 ΕΝ ΤΙΝΙ ΚΑΤΑΛΑΒΩ ΤΟΝ ΚΥΡΙΟΝ ΑΝΤΙΛΗΜΨΟΜΑΙ ΘΕΟΥ ΜΟΥ ΥΨΙΣΤΟΥ ΕΙ ΚΑΤΑΛΗΜΨΟΜΑΙ ΑΥΤΟΝ ΕΝ ΟΛΟΚΑΥ-ΤΩΜΑΣΙΝ ΕΝ ΜΟΣΧΟΙΣ ΕΝΙΑΥΣΙΟΙΣ

7 ΕΙ ΠΡΟΣΔΕΞΕΤΑΙ ΚΥΡΙΟΣ ΕΝ ΧΙΛΙΑΣΙΝ ΚΡΙΩΝ Η ΕΝ ΜΥΡΙΑΣΙΝ ΧΕΙΜΑΡΡΩΝ ΠΙΟΝΩΝ ΕΙ ΔΩ ΠΡΩΤΟΤΟΚΑ ΜΟΥ ΑΣΕΒΕΙΑΣ ΚΑΡΠΟΝ ΚΟΙΛΙΑΣ ΜΟΥ ΥΠΕΡ ΑΜΑΡΤΙΑΣ ΨΥΧΗΣ ΜΟΥ

8 ΕΙ ΑΝΗΓΓΕΛΗ ΣΟΙ ΑΝΘΡΩΠΕ ΤΙ ΚΑΛΟΝ Η ΤΙ ΚΥΡΙΟΣ ΕΚΖΗΤΕΙ ΠΑΡΑ ΣΟΥ ΑΛΛ' Η ΤΟΥ ΠΟΙΕΙΝ ΚΡΙΜΑ ΚΑΙ ΑΓΑΠΑΝ ΕΛΕΟΝ ΚΑΙ ΕΤΟΙΜΟΝ ΕΙΝΑΙ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΜΕΤΑ ΚΥΡΙΟΥ ΘΕΟΥ ΣΟΥ

9 ΦΩΝΗ ΚΥΡΙΟΥ ΤΗ ΠΟΛΕΙ ΕΠΙΚΛΗΘΗΣΕΤΑΙ ΚΑΙ ΣΩΣΕΙ ΦΟΒΟΥΜΕΝΟΥΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΑΚΟΥΕ ΦΥΛΗ ΚΑΙ ΤΙΣ ΚΟΣΜΗΣΕΙ ΠΟΛΙΝ

10 ΜΗ ΠΥΡ ΚΑΙ ΟΙΚΟΣ ΑΝΟΜΟΥ ΘΗΣΑΥΡΙΖΩΝ ΘΗΣΑΥΡΟΥΣ ΑΝΟΜΟΥΣ ΚΑΙ ΜΕΤΑ ΥΒΡΕΩΣ ΑΔΙΚΙΑ

11 ΕΙ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΕΝ ΖΥΓΩ ΑΝΟΜΟΣ ΚΑΙ ΕΝ ΜΑΡΣΙΠΠΩ ΣΤΑΘΜΙΑ ΔΟΛΟΥ

12 ΕΞ ΩΝ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΩΝ ΑΣΕΒΕΙΑΣ ΕΠΛΗΣΑΝ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΑΥΤΗΝ ΕΛΑΛΟΥΝ ΨΕΥΔΗ ΚΑΙ Η ΓΛΩΣΣΑ ΑΥΤΩΝ ΥΨΩΘΗ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ

13 ΚΑΙ ΕΓΩ ΑΡΞΟΜΑΙ ΤΟΥ ΠΑΤΑΞΑΙ ΣΕ ΑΦΑΝΙΩ ΣΕ ΕΠΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΣΟΥ

14 ΣΥ ΦΑΓΕΣΑΙ ΚΑΙ ΟΥ ΜΗ ΕΜΠΛΗΣΘΗΣ ΚΑΙ ΣΚΟΤΑΣΕΙ ΕΝ ΣΟΙ ΚΑΙ ΕΚΝΕΥΣΕΙ ΚΑΙ ΟΥ ΜΗ ΔΙΑΣΩΘΗΣ ΚΑΙ ΟΣΟΙ ΕΑΝ ΔΙΑΣΩΘΩΣΙΝ ΕΙΣ ΡΟΜΦΑΙΑΝ ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ

15 ΣΥ ΣΠΕΡΕΙΣ ΚΑΙ ΟΥ ΜΗ ΑΜΗΣΗΣ ΣΥ ΠΙΕΣΕΙΣ ΕΛΑΙΑΝ ΚΑΙ ΟΥ ΜΗ ΑΛΕΙΨΗ ΕΛΑΙΟΝ ΚΑΙ ΟΙΝΟΝ ΚΑΙ ΟΥ ΜΗ ΠΙΗΤΕ ΚΑΙ ΑΦΑΝΙΣΘΗΣΕΤΑΙ ΝΟΜΙΜΑ ΛΑΟΥ ΜΟΥ

16 ΚΑΙ ΕΦΥΛΑΞΑΣ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΖΑΜΒΡΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΡΓΑ ΟΙΚΟΥ ΑΧΑΑΒ ΚΑΙ ΕΠΟΡΕΥΘΗΤΕ ΕΝ ΤΑΙΣ ΒΟΥΛΑΙΣ

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ΑΥΤΩΝ ΟΠΩΣ ΠΑΡΑΔΩ ΣΕ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΑΥΤΗΝ ΕΙΣ ΣΥΡΙΣΜΟΝ ΚΑΙ ΟΝΕΙΔΗ ΛΑΩΝ ΛΗΜΨΕΣΘΕ

TREI ASAR 6, MICHA (MICHAEAS) CHAPTER 7

1 ΟΙΜΜΟΙ ΟΤΙ ΕΓΕΝΟΜΗΝ ΩΣ ΣΥΝΑΓΩΝ ΚΑΛΑΜΗΝ ΕΝ ΑΜΗΤΩ ΚΑΙ ΩΣ ΕΠΙΦΥΛΛΙΔΑ ΕΝ ΤΡΥΓΗΤΩ ΟΥΧ ΥΠΑΡΧΟΝΤΟΣ ΒΟΤΡΥΟΣ ΤΟΥ ΦΑΓΕΙΝ ΤΑ ΠΡΩΤΟΓΟΝΑ ΟΙΜΜΟΙ ΨΥΧΗ

2 ΟΤΙ ΑΠΟΛΩΛΕΝ ΕΥΛΑΒΗΣ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΚΑΤΟΡΘΩΝ ΕΝ ΑΝΘΡΩΠΟΙΣ ΟΥΧ ΥΠΑΡΧΕΙ ΠΑΝΤΕΣ ΕΙΣ ΑΙΜΑΤΑ ΔΙΚΑΖΟΝΤΑΙ ΕΚΑΣΤΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΕΚΘΛΙΒΟΥΣΙΝ ΕΚΘΛΙΒΗ

3 ΕΠΙ ΤΟ ΚΑΚΟΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΤΟΙΜΑΖΟΥΣΙΝ Ο ΑΡΧΩΝ ΑΙΤΕΙ ΚΑΙ Ο ΚΡΙΤΗΣ ΕΙΡΗΝΙΚΟΥΣ ΛΟΓΟΥΣ ΕΛΑΛΗΣΕΝ ΚΑΤΑΘΥΜΙΟΝ ΨΥΧΗΣ ΑΥΤΟΥ ΕΣΤΙΝ ΚΑΙ ΕΞΕΛΟΥΜΑΙ

4 ΤΑ ΑΓΑΘΑ ΑΥΤΩΝ ΩΣ ΣΗΣ ΕΚΤΡΩΓΩΝ ΚΑΙ ΒΑΔΙΖΩΝ ΕΠΙ ΚΑΝΟΝΟΣ ΕΝ ΗΜΕΡΑ ΣΚΟΠΙΑΣ ΟΥΑΙ ΟΥΑΙ ΑΙ ΕΚΔΙΚΗΣΕΙΣ ΣΟΥ ΗΚΑΣΙΝ ΝΥΝ ΕΣΟΝΤΑΙ ΚΛΑΥΘΜΟΙ ΑΥΤΩΝ

5 ΜΗ ΚΑΤΑΠΙΣΤΕΥΕΤΕ ΕΝ ΦΙΛΟΙΣ ΚΑΙ ΜΗ ΕΛΠΙΖΕΤΕ ΕΠΙ ΗΓΟΥΜΕΝΟΙΣ ΑΠΟ ΤΗΣ ΣΥΓΚΟΙΤΟΥ ΣΟΥ ΦΥΛΑΞΑΙ ΤΟΥ ΑΝΑΘΕΣΘΑΙ ΤΙ ΑΥΤΗ

6 ΔΙΟΤΙ ΥΙΟΣ ΑΤΙΜΑΖΕΙ ΠΑΤΕΡΑ ΘΥΓΑΤΗΡ ΕΠΑΝΑΣΤΗΣΕΤΑΙ ΕΠΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΗΣ ΝΥΜΦΗ ΕΠΙ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤΗΣ ΕΧΘΡΟΙ ΑΝΔΡΟΣ ΠΑΝΤΕΣ ΟΙ ΑΝΔΡΕΣ ΟΙ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ

7 ΕΓΩ ΔΕ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΕΠΙΒΛΕΨΟΜΑΙ ΥΠΟΜΕΝΩ ΕΠΙ ΤΩ ΘΕΩ ΤΩ ΣΩΤΗΡΙ ΜΟΥ ΕΙΣΑΚΟΥΣΕΤΑΙ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ

8 ΜΗ ΕΠΙΧΑΙΡΕ ΜΟΙ Η ΕΧΘΡΑ ΜΟΥ ΟΤΙ ΠΕΠΤΩΚΑ ΚΑΙ ΑΝΑΣΤΗΣΟΜΑΙ ΔΙΟΤΙ ΕΑΝ ΚΑΘΙΣΩ ΕΝ ΤΩ ΣΚΟΤΕΙ ΚΥΡΙΟΣ ΦΩΤΙΕΙ ΜΟΙ

9 ΟΡΓΗΝ ΚΥΡΙΟΥ ΥΠΟΙΣΩ ΟΤΙ ΗΜΑΡΤΟΝ ΑΥΤΩ ΕΩΣ ΤΟΥ ΔΙΚΑΙΩΣΑΙ ΑΥΤΟΝ ΤΗΝ ΔΙΚΗΝ ΜΟΥ ΚΑΙ ΠΟΙΗΣΕΙ ΤΟ ΚΡΙΜΑ ΜΟΥ ΚΑΙ ΕΞΑΞΕΙ ΜΕ ΕΙΣ ΤΟ ΦΩΣ ΟΨΟΜΑΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ

10 ΚΑΙ ΟΨΕΤΑΙ Η ΕΧΘΡΑ ΜΟΥ ΚΑΙ ΠΕΡΙΒΑΛΕΙΤΑΙ ΑΙΣΧΥΝΗΝ Η ΛΕΓΟΥΣΑ ΠΡΟΣ ΜΕ ΠΟΥ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΕΠΟΨΟΝΤΑΙ ΑΥΤΗΝ ΝΥΝ ΕΣΤΑΙ ΕΙΣ ΚΑΤΑΠΑΤΗΜΑ ΩΣ ΠΗΛΟΣ ΕΝ ΤΑΙΣ ΟΔΟΙΣ

11 ΗΜΕΡΑΣ ΑΛΟΙΦΗΣ ΠΛΙΝΘΟΥ ΕΞΑΛΕΙΨΙΣ ΣΟΥ Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΑΠΟΤΡΙΨΕΤΑΙ ΝΟΜΙΜΑ ΣΟΥ

12 Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΣΟΥ ΗΞΟΥΣΙΝ ΕΙΣ ΟΜΑΛΙΣΜΟΝ ΚΑΙ ΕΙΣ ΔΙΑΜΕΡΙΣΜΟΝ ΑΣΣΥΡΙΩΝ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΣΟΥ ΑΙ ΟΧΥΡΑΙ ΕΙΣ ΔΙΑΜΕΡΙΣΜΟΝ ΑΠΟ ΤΥΡΟΥ ΕΩΣ ΤΟΥ ΠΟΤΑΜΟΥ ΣΥΡΙΑΣ ΗΜΕΡΑ ΥΔΑΤΟΣ ΚΑΙ ΘΟΡΥΒΟΥ

13 ΚΑΙ ΕΣΤΑΙ Η ΓΗ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΣΥΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΑΥΤΗΝ ΕΚ ΚΑΡΠΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΑΥΤΩΝ

14 ΠΟΙΜΑΙΝΕ ΛΑΟΝ ΣΟΥ ΕΝ ΡΑΒΔΩ ΣΟΥ ΠΡΟΒΑΤΑ ΚΛΗΡΟΝΟΜΙΑΣ ΣΟΥ ΚΑΤΑΣΚΗΝΟΥΝΤΑΣ ΚΑΘ' ΕΑΥΤΟΥΣ ΔΡΥΜΟΝ ΕΝ ΜΕΣΩ ΤΟΥ ΚΑΡΜΗΛΟΥ ΝΕΜΗΣΟΝΤΑΙ ΤΗΝ ΒΑΣΑΝΙΤΙΝ ΚΑΙ ΤΗΝ ΓΑΛΑΑΔΙΤΙΝ ΚΑΘΩΣ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΑΙΩΝΟΣ

15 ΚΑΙ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΕΞΟΔΙΑΣ ΣΟΥ ΕΞ ΑΙΓΥΠΤΟΥ ΟΨΕΣΘΕ ΘΑΥΜΑΣΤΑ

16 ΟΨΟΝΤΑΙ ΕΘΝΗ ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΕΚ ΠΑΣΗΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΩΝ ΕΠΙΘΗΣΟΥΣΙΝ ΧΕΙΡΑΣ ΕΠΙ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΤΑ ΩΤΑ ΑΥΤΩΝ ΑΠΟΚΩΦΩΘΗΣΟΝΤΑΙ

17 ΛΕΙΞΟΥΣΙΝ ΧΟΥΝ ΩΣ ΟΦΕΙΣ ΣΥΡΟΝΤΕΣ ΓΗΝ ΣΥΓΧΥΘΗΣΟΝΤΑΙ ΕΝ ΣΥΓΚΛΕΙΣΜΩ ΑΥΤΩΝ ΕΠΙ ΤΩ ΚΥΡΙΩ ΘΕΩ ΗΜΩΝ ΕΚΣΤΗΣΟΝΤΑΙ ΚΑΙ ΦΟΒΗΘΗΣΟΝΤΑΙ ΑΠΟ ΣΟΥ

18 ΤΙΣ ΘΕΟΣ ΩΣΠΕΡ ΣΥ ΕΞΑΙΡΩΝ ΑΔΙΚΙΑΣ ΚΑΙ ΥΠΕΡΒΑΙΝΩΝ ΑΣΕΒΕΙΑΣ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΥ ΣΥΝΕΣΧΕΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΟΡΓΗΝ ΑΥΤΟΥ ΟΤΙ ΘΕΛΗΤΗΣ ΕΛΕΟΥΣ ΕΣΤΙΝ

19 ΑΥΤΟΣ ΕΠΙΣΤΡΕΨΕΙ ΚΑΙ ΟΙΚΤΙΡΗΣΕΙ ΗΜΑΣ ΚΑΤΑΔΥΣΕΙ ΤΑΣ ΑΔΙΚΙΑΣ ΗΜΩΝ ΚΑΙ ΑΠΟΡΡΙΦΗΣΟΝΤΑΙ ΕΙΣ ΤΑ ΒΑΘΗ ΤΗΣ ΘΑΛΑΣΣΗΣ ΠΑΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ

20 ΔΩΣΕΙΣ ΑΛΗΘΕΙΑΝ ΤΩ ΙΑΚΩΒ ΕΛΕΟΝ ΤΩ ΑΒΡΑΑΜ ΚΑΘΟΤΙ ΩΜΟΣΑΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΗΜΩΝ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΤΑΣ ΕΜΠΡΟΣΘΕΝ

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7th, THE BOOK OF THE PROPHET NAHUM

Greek: Naum; Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM (NAUM) CHAPTER 1

1 ΛΗΜΜΑ ΝΙΝΕΥΗ ΒΙΒΛΙΟΝ ΟΡΑΣΕΩΣ ΝΑΟΥΜ ΤΟΥ ΕΛΚΕΣΑΙΟΥ

2 ΘΕΟΣ ΖΗΛΩΤΗΣ ΚΑΙ ΕΚΔΙΚΩΝ ΚΥΡΙΟΣ ΕΚΔΙΚΩΝ ΚΥΡΙΟΣ ΜΕΤΑ ΘΥΜΟΥ ΕΚΔΙΚΩΝ ΚΥΡΙΟΣ ΤΟΥΣ ΥΠΕΝΑΝΤΙΟΥΣ ΑΥΤΟΥ ΚΑΙ ΕΞΑΙΡΩΝ ΑΥΤΟΣ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ

3 ΚΥΡΙΟΣ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΜΕΓΑΛΗ Η ΙΣΧΥΣ ΑΥΤΟΥ ΚΑΙ ΑΘΩΩΝ ΟΥΚ ΑΘΩΩΣΕΙ ΚΥΡΙΟΣ ΕΝ ΣΥΝΤΕΛΕΙΑ ΚΑΙ ΕΝ ΣΥΣΣΕΙΣΜΩ Η ΟΔΟΣ ΑΥΤΟΥ ΚΑΙ ΝΕΦΕΛΑΙ ΚΟΝΙΟΡΤΟΣ ΠΟΔΩΝ ΑΥΤΟΥ

4 ΑΠΕΙΛΩΝ ΘΑΛΑΣΣΗ ΚΑΙ ΞΗΡΑΙΝΩΝ ΑΥΤΗΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΕΞΕΡΗΜΩΝ ΩΛΙΓΩΘΗ Η ΒΑΣΑΝΙΤΙΣ ΚΑΙ Ο ΚΑΡΜΗΛΟΣ ΚΑΙ ΤΑ ΕΞΑΝΘΟΥΝΤΑ ΤΟΥ ΛΙΒΑΝΟΥ ΕΞΕΛΙΠΕΝ

5 ΤΑ ΟΡΗ ΕΣΕΙΣΘΗΣΑΝ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΟΙ ΒΟΥΝΟΙ ΕΣΑΛΕΥΘΗΣΑΝ ΚΑΙ ΑΝΕΣΤΑΛΗ Η ΓΗ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ Η ΣΥΜΠΑΣΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΗ

6 ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΡΓΗΣ ΑΥΤΟΥ ΤΙΣ ΥΠΟΣΤΗΣΕΤΑΙ ΚΑΙ ΤΙΣ ΑΝΤΙΣΤΗΣΕΤΑΙ ΕΝ ΟΡΓΗ ΘΥΜΟΥ ΑΥΤΟΥ Ο ΘΥΜΟΣ ΑΥΤΟΥ ΤΗΚΕΙ ΑΡΧΑΣ ΚΑΙ ΑΙ ΠΕΤΡΑΙ ΔΙΕΘΡΥΒΗΣΑΝ ΑΠ' ΑΥΤΟΥ

7 ΧΡΗΣΤΟΣ ΚΥΡΙΟΣ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΑΥΤΟΝ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΚΑΙ ΓΙΝΩΣΚΩΝ ΤΟΥΣ ΕΥΛΑΒΟΥΜΕΝΟΥΣ ΑΥΤΟΝ

8 ΚΑΙ ΕΝ ΚΑΤΑΚΛΥΣΜΩ ΠΟΡΕΙΑΣ ΣΥΝΤΕΛΕΙΑΝ ΠΟΙΗΣΕΤΑΙ ΤΟΥΣ ΕΠΕΓΕΙΡΟΜΕΝΟΥΣ ΚΑΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΟΥ ΔΙΩΞΕΤΑΙ ΣΚΟΤΟΣ

9 ΤΙ ΛΟΓΙΖΕΣΘΕ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΣΥΝΤΕΛΕΙΑΝ ΑΥΤΟΣ ΠΟΙΗΣΕΤΑΙ ΟΥΚ ΕΚΔΙΚΗΣΕΙ ΔΙΣ ΕΠΙ ΤΟ ΑΥΤΟ ΕΝ ΘΛΙΨΕΙ

10 ΟΤΙ ΕΩΣ ΘΕΜΕΛΙΟΥ ΑΥΤΩΝ ΧΕΡΣΩΘΗΣΕΤΑΙ ΚΑΙ ΩΣ ΣΜΙΛΑΞ ΠΕΡΙΠΛΕΚΟΜΕΝΗ ΒΡΩΘΗΣΕΤΑΙ ΚΑΙ ΩΣ ΚΑΛΑΜΗ ΞΗΡΑΣΙΑΣ ΜΕΣΤΗ

11 ΕΚ ΣΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΛΟΓΙΣΜΟΣ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΠΟΝΗΡΑ ΛΟΓΙΖΟΜΕΝΟΣ ΕΝΑΝΤΙΑ

12 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΤΑΡΧΩΝ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΚΑΙ ΟΥΤΩΣ ΔΙΑΣΤΑΛΗΣΟΝΤΑΙ ΚΑΙ Η ΑΚΟΗ ΣΟΥ ΟΥΚ ΕΝΑΚΟΥΣΘΗΣΕΤΑΙ ΕΤΙ

13 ΚΑΙ ΝΥΝ ΣΥΝΤΡΙΨΩ ΤΗΝ ΡΑΒΔΟΝ ΑΥΤΟΥ ΑΠΟ ΣΟΥ ΚΑΙ ΤΟΥΣ ΔΕΣΜΟΥΣ ΣΟΥ ΔΙΑΡΡΗΞΩ

14 ΚΑΙ ΕΝΤΕΛΕΙΤΑΙ ΥΠΕΡ ΣΟΥ ΚΥΡΙΟΣ ΟΥ ΣΠΑΡΗΣΕΤΑΙ ΕΚ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ ΕΤΙ ΕΞ ΟΙΚΟΥ ΘΕΟΥ ΣΟΥ ΕΞΟΛΕΘΡΕΥΣΩ ΤΑ ΓΛΥΠΤΑ ΚΑΙ ΧΩΝΕΥΤΑ ΘΗΣΟΜΑΙ ΤΑΦΗΝ ΣΟΥ ΟΤΙ ΤΑΧΕΙΣ

TREI ASAR 7, NAHUM (NAUM) CHAPTER 2

1 ΙΔΟΥ ΕΠΙ ΤΑ ΟΡΗ ΟΙ ΠΟΔΕΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΥ ΚΑΙ ΑΠΑΓΓΕΛΛΟΝΤΟΣ ΕΙΡΗΝΗΝ ΕΟΡΤΑΖΕ ΙΟΥΔΑ ΤΑΣ ΕΟΡΤΑΣ ΣΟΥ ΑΠΟΔΟΣ ΤΑΣ ΕΥΧΑΣ ΣΟΥ ΔΙΟΤΙ ΟΥ ΜΗ ΠΡΟΣΘΗΣΩΣΙΝ ΕΤΙ ΤΟΥ ΔΙΕΛΘΕΙΝ ΔΙΑ ΣΟΥ ΕΙΣ ΠΑΛΑΙΩΣΙΝ ΣΥΝΤΕΤΕΛΕΣΤΑΙ ΕΞΗΡΤΑΙ

2 ΑΝΕΒΗ ΕΜΦΥΣΩΝ ΕΙΣ ΠΡΟΣΩΠΟΝ ΣΟΥ ΕΞΑΙΡΟΥΜΕΝΟΣ ΕΚ ΘΛΙΨΕΩΣ ΣΚΟΠΕΥΣΟΝ ΟΔΟΝ ΚΡΑΤΗΣΟΝ ΟΣΦΥΟΣ ΑΝΔΡΙΣΑΙ ΤΗ ΙΣΧΥΙ ΣΦΟΔΡΑ

3 ΔΙΟΤΙ ΑΠΕΣΤΡΕΨΕΝ ΚΥΡΙΟΣ ΤΗΝ ΥΒΡΙΝ ΙΑΚΩΒ ΚΑΘΩΣ ΥΒΡΙΝ ΤΟΥ ΙΣΡΑΗΛ ΔΙΟΤΙ ΕΚΤΙΝΑΣΣΟΝΤΕΣ ΕΞΕΤΙΝΑΞΑΝ ΑΥΤΟΥΣ ΚΑΙ ΤΑ ΚΛΗΜΑΤΑ ΑΥΤΩΝ ΔΙΕΦΘΕΙΡΑΝ

4 ΟΠΛΑ ΔΥΝΑΣΤΕΙΑΣ ΑΥΤΩΝ ΕΞ ΑΝΘΡΩΠΩΝ ΑΝΔΡΑΣ ΔΥΝΑΤΟΥΣ ΕΜΠΑΙΖΟΝΤΑΣ ΕΝ ΠΥΡΙ ΑΙ ΗΝΙΑΙ ΤΩΝ ΑΡΜΑΤΩΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΕΤΟΙΜΑΣΙΑΣ ΑΥΤΟΥ ΚΑΙ ΟΙ ΙΠΠΕΙΣ ΘΟΡΥΒΗΘΗΣΟΝΤΑΙ

5 ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΚΑΙ ΣΥΓΧΥΘΗΣΟΝΤΑΙ ΤΑ ΑΡΜΑΤΑ ΚΑΙ ΣΥΜΠΛΑΚΗΣΟΝΤΑΙ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ Η ΟΡΑΣΙΣ ΑΥΤΩΝ ΩΣ ΛΑΜΠΑΔΕΣ ΠΥΡΟΣ ΚΑΙ ΩΣ ΑΣΤΡΑΠΑΙ ΔΙΑΤΡΕΧΟΥΣΑΙ

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6 ΚΑΙ ΜΝΗΣΘΗΣΟΝΤΑΙ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΑΥΤΩΝ ΚΑΙ ΦΕΥΞΟΝΤΑΙ ΗΜΕΡΑΣ ΚΑΙ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΤΗ ΠΟΡΕΙΑ ΑΥΤΩΝ ΚΑΙ ΣΠΕΥΣΟΥΣΙΝ ΕΠΙ ΤΑ ΤΕΙΧΗ ΚΑΙ ΕΤΟΙΜΑΣΟΥΣΙΝ ΤΑΣ ΠΡΟΦΥΛΑΚΑΣ ΑΥΤΩΝ

7 ΠΥΛΑΙ ΤΩΝ ΠΟΤΑΜΩΝ ΔΙΗΝΟΙΧΘΗΣΑΝ ΚΑΙ ΤΑ ΒΑΣΙΛΕΙΑ ΔΙΕΠΕΣΕΝ

8 ΚΑΙ Η ΥΠΟΣΤΑΣΙΣ ΑΠΕΚΑΛΥΦΘΗ ΚΑΙ ΑΥΤΗ ΑΝΕΒΑΙΝΕΝ ΚΑΙ ΑΙ ΔΟΥΛΑΙ ΑΥΤΗΣ ΗΓΟΝΤΟ ΚΑΘΩΣ ΠΕΡΙΣΤΕΡΑΙ ΦΘΕΓΓΟΜΕΝΑΙ ΕΝ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ

9 ΚΑΙ ΝΙΝΕΥΗ ΩΣ ΚΟΛΥΜΒΗΘΡΑ ΥΔΑΤΟΣ ΤΑ ΥΔΑΤΑ ΑΥΤΗΣ ΚΑΙ ΑΥΤΟΙ ΦΕΥΓΟΝΤΕΣ ΟΥΚ ΕΣΤΗΣΑΝ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΠΙΒΛΕΠΩΝ

10 ΔΙΗΡΠΑΖΟΝ ΤΟ ΑΡΓΥΡΙΟΝ ΔΙΗΡΠΑΖΟΝ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΟΥΚ ΗΝ ΠΕΡΑΣ ΤΟΥ ΚΟΣΜΟΥ ΑΥΤΗΣ ΒΕΒΑΡΥΝΤΑΙ ΥΠΕΡ ΠΑΝΤΑ ΤΑ ΣΚΕΥΗ ΤΑ ΕΠΙΘΥΜΗΤΑ ΑΥΤΗΣ

11 ΕΚΤΙΝΑΓΜΟΣ ΚΑΙ ΑΝΑΤΙΝΑΓΜΟΣ ΚΑΙ ΕΚΒΡΑΣΜΟΣ ΚΑΙ ΚΑΡΔΙΑΣ ΘΡΑΥΣΜΟΣ ΚΑΙ ΥΠΟΛΥΣΙΣ ΓΟΝΑΤΩΝ ΚΑΙ ΩΔΙΝΕΣ ΕΠΙ ΠΑΣΑΝ ΟΣΦΥΝ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΠΑΝΤΩΝ ΩΣ ΠΡΟΣΚΑΥΜΑ ΧΥΤΡΑΣ

12 ΠΟΥ ΕΣΤΙΝ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΤΩΝ ΛΕΟΝΤΩΝ ΚΑΙ Η ΝΟΜΗ Η ΟΥΣΑ ΤΟΙΣ ΣΚΥΜΝΟΙΣ ΟΥ ΕΠΟΡΕΥΘΗ ΛΕΩΝ ΤΟΥ ΕΙΣΕΛΘΕΙΝ ΕΚΕΙ ΣΚΥΜΝΟΣ ΛΕΟΝΤΟΣ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΚΦΟΒΩΝ

13 ΛΕΩΝ ΗΡΠΑΣΕΝ ΤΑ ΙΚΑΝΑ ΤΟΙΣ ΣΚΥΜΝΟΙΣ ΑΥΤΟΥ ΚΑΙ ΑΠΕΠΝΙΞΕΝ ΤΟΙΣ ΛΕΟΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΠΛΗΣΕΝ ΘΗΡΑΣ ΝΟΣΣΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΑΥΤΟΥ ΑΡΠΑΓΗΣ

14 ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΕΚΚΑΥΣΩ ΕΝ ΚΑΠΝΩ ΠΛΗΘΟΣ ΣΟΥ ΚΑΙ ΤΟΥΣ ΛΕΟΝΤΑΣ ΣΟΥ ΚΑΤΑΦΑΓΕΤΑΙ ΡΟΜΦΑΙΑ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΩ ΕΚ ΤΗΣ ΓΗΣ ΤΗΝ ΘΗΡΑΝ ΣΟΥ ΚΑΙ ΟΥ ΜΗ ΑΚΟΥΣΘΗ ΟΥΚΕΤΙ ΤΑ ΕΡΓΑ ΣΟΥ

TREI ASAR 7, NAHUM (NAUM) CHAPTER 3

1 Ω ΠΟΛΙΣ ΑΙΜΑΤΩΝ ΟΛΗ ΨΕΥΔΗΣ ΑΔΙΚΙΑΣ ΠΛΗΡΗΣ ΟΥ ΨΗΛΑΦΗΘΗΣΕΤΑΙ ΘΗΡΑ

2 ΦΩΝΗ ΜΑΣΤΙΓΩΝ ΚΑΙ ΦΩΝΗ ΣΕΙΣΜΟΥ ΤΡΟΧΩΝ ΚΑΙ ΙΠΠΟΥ ΔΙΩΚΟΝΤΟΣ ΚΑΙ ΑΡΜΑΤΟΣ ΑΝΑΒΡΑΣΣΟΝΤΟΣ

3 ΚΑΙ ΙΠΠΕΩΣ ΑΝΑΒΑΙΝΟΝΤΟΣ ΚΑΙ ΣΤΙΛΒΟΥΣΗΣ ΡΟΜΦΑΙΑΣ ΚΑΙ ΕΞΑΣΤΡΑΠΤΟΝΤΩΝ ΟΠΛΩΝ ΚΑΙ ΠΛΗΘΟΥΣ ΤΡΑΥΜΑΤΙΩΝ ΚΑΙ ΒΑΡΕΙΑΣ ΠΤΩΣΕΩΣ ΚΑΙ ΟΥΚ ΗΝ ΠΕΡΑΣ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΥΤΗΣ ΚΑΙ ΑΣΘΕΝΗΣΟΥΣΙΝ ΕΝ ΤΟΙΣ ΣΩΜΑΣΙΝ ΑΥΤΩΝ

4 ΑΠΟ ΠΛΗΘΟΥΣ ΠΟΡΝΕΙΑΣ ΠΟΡΝΗ ΚΑΛΗ ΚΑΙ ΕΠΙΧΑΡΗΣ ΗΓΟΥΜΕΝΗ ΦΑΡΜΑΚΩΝ Η ΠΩΛΟΥΣΑ ΕΘΝΗ ΕΝ ΤΗ ΠΟΡΝΕΙΑ ΑΥΤΗΣ ΚΑΙ ΦΥΛΑΣ ΕΝ ΤΟΙΣ ΦΑΡΜΑΚΟΙΣ ΑΥΤΗΣ

5 ΙΔΟΥ ΕΓΩ ΕΠΙ ΣΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟ-ΚΡΑΤΩΡ ΚΑΙ ΑΠΟΚΑΛΥΨΩ ΤΑ ΟΠΙΣΩ ΣΟΥ ΕΠΙ ΤΟ ΠΡΟΣΩΠΟΝ ΣΟΥ ΚΑΙ ΔΕΙΞΩ ΕΘΝΕΣΙΝ ΤΗΝ ΑΙΣΧΥΝΗΝ ΣΟΥ ΚΑΙ ΒΑΣΙΛΕΙΑΙΣ ΤΗΝ ΑΤΙΜΙΑΝ ΣΟΥ

6 ΚΑΙ ΕΠΙΡΡΙΨΩ ΕΠΙ ΣΕ ΒΔΕΛΥΓΜΟΝ ΚΑΤΑ ΤΑΣ ΑΚΑ-ΘΑΡΣΙΑΣ ΣΟΥ ΚΑΙ ΘΗΣΟΜΑΙ ΣΕ ΕΙΣ ΠΑΡΑΔΕΙΓΜΑ

7 ΚΑΙ ΕΣΤΑΙ ΠΑΣ Ο ΟΡΩΝ ΣΕ ΑΠΟΠΗΔΗΣΕΤΑΙ ΑΠΟ ΣΟΥ ΚΑΙ ΕΡΕΙ ΔΕΙΛΑΙΑ ΝΙΝΕΥΗ ΤΙΣ ΣΤΕΝΑΞΕΙ ΑΥΤΗΝ ΠΟΘΕΝ ΖΗΤΗΣΩ ΠΑΡΑΚΛΗΣΙΝ ΑΥΤΗ

8 ΕΤΟΙΜΑΣΑΙ ΜΕΡΙΔΑ ΑΡΜΟΣΑΙ ΧΟΡΔΗΝ ΕΤΟΙΜΑΣΑΙ ΜΕΡΙΔΑ ΑΜΩΝ Η ΚΑΤΟΙΚΟΥΣΑ ΕΝ ΠΟΤΑΜΟΙΣ ΥΔΩΡ ΚΥΚΛΩ ΑΥΤΗΣ ΗΣ Η ΑΡΧΗ ΘΑΛΑΣΣΑ ΚΑΙ ΥΔΩΡ ΤΑ ΤΕΙΧΗ ΑΥΤΗΣ

9 ΚΑΙ ΑΙΘΙΟΠΙΑ Η ΙΣΧΥΣ ΑΥΤΗΣ ΚΑΙ ΑΙΓΥΠΤΟΣ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΕΡΑΣ ΤΗΣ ΦΥΓΗΣ ΚΑΙ ΛΙΒΥΕΣ ΕΓΕΝΟΝΤΟ ΒΟΗΘΟΙ ΑΥΤΗΣ

10 ΚΑΙ ΑΥΤΗ ΕΙΣ ΜΕΤΟΙΚΕΣΙΑΝ ΠΟΡΕΥΣΕΤΑΙ ΑΙΧΜΑΛΩΤΟΣ ΚΑΙ ΤΑ ΝΗΠΙΑ ΑΥΤΗΣ ΕΔΑΦΙΟΥΣΙΝ ΕΠ' ΑΡΧΑΣ ΠΑΣΩΝ ΤΩΝ ΟΔΩΝ ΑΥΤΗΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΝΔΟΞΑ ΑΥΤΗΣ ΒΑΛΟΥΣΙΝ ΚΛΗΡΟΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΑΥΤΗΣ ΔΕΘΗΣΟΝΤΑΙ ΧΕΙΡΟΠΕΔΑΙΣ

11 ΚΑΙ ΣΥ ΜΕΘΥΣΘΗΣΗ ΚΑΙ ΕΣΗ ΥΠΕΡΕΩΡΑΜΕΝΗ ΚΑΙ ΣΥ ΖΗΤΗΣΕΙΣ ΣΕΑΥΤΗ ΣΤΑΣΙΝ ΕΞ ΕΧΘΡΩΝ

12 ΠΑΝΤΑ ΤΑ ΟΧΥΡΩΜΑΤΑ ΣΟΥ ΣΥΚΑΙ ΣΚΟΠΟΥΣ ΕΧΟΥΣΑΙ ΕΑΝ ΣΑΛΕΥΘΩΣΙΝ ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΕΙΣ ΣΤΟΜΑ ΕΣΘΟΝΤΟΣ

13 ΙΔΟΥ Ο ΛΑΟΣ ΣΟΥ ΩΣ ΓΥΝΑΙΚΕΣ ΕΝ ΣΟΙ ΤΟΙΣ ΕΧΘΡΟΙΣ ΣΟΥ ΑΝΟΙΓΟΜΕΝΑΙ ΑΝΟΙΧΘΗΣΟΝΤΑΙ ΠΥΛΑΙ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ ΚΑΤΑΦΑΓΕΤΑΙ ΠΥΡ ΤΟΥΣ ΜΟΧΛΟΥΣ ΣΟΥ

14 ΥΔΩΡ ΠΕΡΙΟΧΗΣ ΕΠΙΣΠΑΣΑΙ ΣΕΑΥΤΗ ΚΑΙ ΚΑΤΑΚΡΑΤΗΣΟΝ ΤΩΝ ΟΧΥΡΩΜΑΤΩΝ ΣΟΥ ΕΜΒΗΘΙ ΕΙΣ ΠΗΛΟΝ ΚΑΙ ΣΥΜΠΑΤΗΘΗΤΙ ΕΝ ΑΧΥΡΟΙΣ ΚΑΤΑΚΡΑΤΗΣΟΝ ΥΠΕΡ ΠΛΙΝΘΟΝ

15 ΕΚΕΙ ΚΑΤΑΦΑΓΕΤΑΙ ΣΕ ΠΥΡ ΕΞΟΛΕΘΡΕΥΣΕΙ ΣΕ ΡΟΜΦΑΙΑ ΚΑΤΑΦΑΓΕΤΑΙ ΣΕ ΩΣ ΑΚΡΙΣ ΚΑΙ ΒΑΡΥΝΘΗΣΗ ΩΣ ΒΡΟΥΧΟΣ

16 ΕΠΛΗΘΥΝΑΣ ΤΑΣ ΕΜΠΟΡΙΑΣ ΣΟΥ ΥΠΕΡ ΤΑ ΑΣΤΡΑ ΤΟΥ ΟΥΡΑΝΟΥ ΒΡΟΥΧΟΣ ΩΡΜΗΣΕΝ ΚΑΙ ΕΞΕΠΕΤΑΣΘΗ

17 ΕΞΗΛΑΤΟ ΩΣ ΑΤΤΕΛΕΒΟΣ Ο ΣΥΜΜΙΚΤΟΣ ΣΟΥ ΩΣ ΑΚΡΙΣ ΕΠΙΒΕΒΗΚΥΙΑ ΕΠΙ ΦΡΑΓΜΟΝ ΕΝ ΗΜΕΡΑΙΣ ΠΑΓΟΥΣ Ο ΗΛΙΟΣ ΑΝΕΤΕΙΛΕΝ ΚΑΙ ΑΦΗΛΑΤΟ ΚΑΙ ΟΥΚ ΕΓΝΩ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΟΥΑΙ ΑΥΤΟΙΣ

18 ΕΝΥΣΤΑΞΑΝ ΟΙ ΠΟΙΜΕΝΕΣ ΣΟΥ ΒΑΣΙΛΕΥΣ ΑΣΣΥΡΙΟΣ ΕΚΟΙΜΙΣΕΝ ΤΟΥΣ ΔΥΝΑΣΤΑΣ ΣΟΥ ΑΠΗΡΕΝ Ο ΛΑΟΣ ΣΟΥ ΕΠΙ ΤΑ ΟΡΗ ΚΑΙ ΟΥΚ ΗΝ Ο ΕΚΔΕΧΟΜΕΝΟΣ

19 ΟΥΚ ΕΣΤΙΝ ΙΑΣΙΣ ΤΗ ΣΥΝΤΡΙΒΗ ΣΟΥ ΕΦΛΕΓΜΑΝΕΝ Η ΠΛΗΓΗ ΣΟΥ ΠΑΝΤΕΣ ΟΙ ΑΚΟΥΟΝΤΕΣ ΤΗΝ ΑΓΓΕΛΙΑΝ ΣΟΥ ΚΡΟΤΗΣΟΥΣΙΝ ΧΕΙΡΑΣ ΕΠΙ ΣΕ ΔΙΟΤΙ ΕΠΙ ΤΙΝΑ ΟΥΚ ΕΠΗΛΘΕΝ Η ΚΑΚΙΑ ΣΟΥ ΔΙΑ ΠΑΝΤΟΣ

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8th, THE BOOK OF THE PROPHET HABAKUK

Greek: Ambacum; Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk or Habakuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKKUK CHAPTER 1

1 ΤΟ ΛΗΜΜΑ Ο ΕΙΔΕΝ ΑΜΒΑΚΟΥΜ Ο ΠΡΟΦΗΤΗΣ

2 ΕΩΣ ΤΙΝΟΣ ΚΥΡΙΕ ΚΕΚΡΑΞΟΜΑΙ ΚΑΙ ΟΥ ΜΗ ΕΙΣΑΚΟΥΣΗΣ ΒΟΗΣΟΜΑΙ ΠΡΟΣ ΣΕ ΑΔΙΚΟΥΜΕΝΟΣ ΚΑΙ ΟΥ ΣΩΣΕΙΣ

3 ΙΝΑ ΤΙ ΜΟΙ ΕΔΕΙΞΑΣ ΚΟΠΟΥΣ ΚΑΙ ΠΟΝΟΥΣ ΕΠΙΒΛΕΠΕΙΝ ΤΑΛΑΙΠΩΡΙΑΝ ΚΑΙ ΑΣΕΒΕΙΑΝ ΕΞ ΕΝΑΝΤΙΑΣ ΜΟΥ ΓΕΓΟΝΕΝ ΚΡΙΣΙΣ ΚΑΙ Ο ΚΡΙΤΗΣ ΛΑΜΒΑΝΕΙ

4 ΔΙΑ ΤΟΥΤΟ ΔΙΕΣΚΕΔΑΣΤΑΙ ΝΟΜΟΣ ΚΑΙ ΟΥ ΔΙΕΞΑΓΕΤΑΙ ΕΙΣ ΤΕΛΟΣ ΚΡΙΜΑ ΟΤΙ Ο ΑΣΕΒΗΣ ΚΑΤΑΔΥΝΑΣΤΕΥΕΙ ΤΟΝ ΔΙΚΑΙΟΝ ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΤΟ ΚΡΙΜΑ ΔΙΕΣΤΡΑΜΜΕΝΟΝ

5 ΙΔΕΤΕ ΟΙ ΚΑΤΑΦΡΟΝΗΤΑΙ ΚΑΙ ΕΠΙΒΛΕΨΑΤΕ ΚΑΙ ΘΑΥΜΑΣΑΤΕ ΘΑΥΜΑΣΙΑ ΚΑΙ ΑΦΑΝΙΣΘΗΤΕ ΔΙΟΤΙ ΕΡΓΟΝ ΕΓΩ ΕΡΓΑΖΟΜΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΥΜΩΝ Ο ΟΥ ΜΗ ΠΙΣΤΕΥΣΗΤΕ ΕΑΝ ΤΙΣ ΕΚΔΙΗΓΗΤΑΙ

6 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΞΕΓΕΙΡΩ ΕΦ' ΥΜΑΣ ΤΟΥΣ ΧΑΛΔΑΙΟΥΣ ΤΟΥΣ ΜΑΧΗΤΑΣ ΤΟ ΕΘΝΟΣ ΤΟ ΠΙΚΡΟΝ ΚΑΙ ΤΟ ΤΑΧΙΝΟΝ ΤΟ ΠΟΡΕΥΟΜΕΝΟΝ ΕΠΙ ΤΑ ΠΛΑΤΗ ΤΗΣ ΓΗΣ ΤΟΥ ΚΑΤΑΚΛΗ-ΡΟΝΟΜΗΣΑΙ ΣΚΗΝΩΜΑΤΑ ΟΥΚ ΑΥΤΟΥ

7 ΦΟΒΕΡΟΣ ΚΑΙ ΕΠΙΦΑΝΗΣ ΕΣΤΙΝ ΕΞ ΑΥΤΟΥ ΤΟ ΚΡΙΜΑ ΑΥΤΟΥ ΕΣΤΑΙ ΚΑΙ ΤΟ ΛΗΜΜΑ ΑΥΤΟΥ ΕΞ ΑΥΤΟΥ ΕΞΕΛΕΥΣΕΤΑΙ

8 ΚΑΙ ΕΞΑΛΟΥΝΤΑΙ ΥΠΕΡ ΠΑΡΔΑΛΕΙΣ ΟΙ ΙΠΠΟΙ ΑΥΤΟΥ ΚΑΙ ΟΞΥΤΕΡΟΙ ΥΠΕΡ ΤΟΥΣ ΛΥΚΟΥΣ ΤΗΣ ΑΡΑΒΙΑΣ ΚΑΙ ΕΞΙΠΠΑΣΟΝΤΑΙ ΟΙ ΙΠΠΕΙΣ ΑΥΤΟΥ ΚΑΙ ΟΡΜΗΣΟΥΣΙΝ ΜΑΚΡΟΘΕΝ ΚΑΙ ΠΕΤΑΣΘΗΣΟΝΤΑΙ ΩΣ ΑΕΤΟΣ ΠΡΟΘΥΜΟΣ ΕΙΣ ΤΟ ΦΑΓΕΙΝ

9 ΣΥΝΤΕΛΕΙΑ ΕΙΣ ΑΣΕΒΕΙΣ ΗΞΕΙ ΑΝΘΕΣΤΗΚΟΤΑΣ ΠΡΟΣΩΠΟΙΣ ΑΥΤΩΝ ΕΞ ΕΝΑΝΤΙΑΣ ΚΑΙ ΣΥΝΑΞΕΙ ΩΣ ΑΜΜΟΝ ΑΙΧΜΑΛΩΣΙΑΝ

10 ΚΑΙ ΑΥΤΟΣ ΕΝ ΒΑΣΙΛΕΥΣΙΝ ΕΝΤΡΥΦΗΣΕΙ ΚΑΙ ΤΥΡΑΝΝΟΙ ΠΑΙΓΝΙΑ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΕΙΣ ΠΑΝ ΟΧΥΡΩΜΑ ΕΜΠΑΙΞΕΤΑΙ ΚΑΙ ΒΑΛΕΙ ΧΩΜΑ ΚΑΙ ΚΡΑΤΗΣΕΙ ΑΥΤΟΥ

11 ΤΟΤΕ ΜΕΤΑΒΑΛΕΙ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΔΙΕΛΕΥΣΕΤΑΙ ΚΑΙ ΕΞΙΛΑΣΕΤΑΙ ΑΥΤΗ Η ΙΣΧΥΣ ΤΩ ΘΕΩ ΜΟΥ

12 ΟΥΧΙ ΣΥ ΑΠ' ΑΡΧΗΣ ΚΥΡΙΕ Ο ΘΕΟΣ Ο ΑΓΙΟΣ ΜΟΥ ΚΑΙ ΟΥ ΜΗ ΑΠΟΘΑΝΩΜΕΝ ΚΥΡΙΕ ΕΙΣ ΚΡΙΜΑ ΤΕΤΑΧΑΣ ΑΥΤΟΝ ΚΑΙ ΕΠΛΑΣΕΝ ΜΕ ΤΟΥ ΕΛΕΓΧΕΙΝ ΠΑΙΔΕΙΑΝ ΑΥΤΟΥ

13 ΚΑΘΑΡΟΣ ΟΦΘΑΛΜΟΣ ΤΟΥ ΜΗ ΟΡΑΝ ΠΟΝΗΡΑ ΚΑΙ ΕΠΙΒΛΕΠΕΙΝ ΕΠΙ ΠΟΝΟΥΣ ΟΥ ΔΥΝΗΣΗ ΙΝΑ ΤΙ ΕΠΙΒΛΕΠΕΙΣ ΕΠΙ ΚΑΤΑΦΡΟΝΟΥΝΤΑΣ ΠΑΡΑΣΙΩΠΗΣΗ ΕΝ ΤΩ ΚΑΤΑΠΙΝΕΙΝ ΑΣΕΒΗ ΤΟΝ ΔΙΚΑΙΟΝ

14 ΚΑΙ ΠΟΙΗΣΕΙΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΩΣ ΤΟΥΣ ΙΧΘΥΑΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΩΣ ΤΑ ΕΡΠΕΤΑ ΤΑ ΟΥΚ ΕΧΟΝΤΑ ΗΓΟΥΜΕΝΟΝ

15 ΣΥΝΤΕΛΕΙΑΝ ΕΝ ΑΓΚΙΣΤΡΩ ΑΝΕΣΠΑΣΕΝ ΚΑΙ ΕΙΛΚΥΣΕΝ ΑΥΤΟΝ ΕΝ ΑΜΦΙΒΛΗΣΤΡΩ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΑΥΤΟΝ ΕΝ ΤΑΙΣ ΣΑΓΗΝΑΙΣ ΑΥΤΟΥ ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΚΑΙ ΧΑΡΗΣΕΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΟΥ

16 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΘΥΣΕΙ ΤΗ ΣΑΓΗΝΗ ΑΥΤΟΥ ΚΑΙ ΘΥΜΙΑΣΕΙ ΤΩ ΑΜΦΙΒΛΗΣΤΡΩ ΑΥΤΟΥ ΟΤΙ ΕΝ ΑΥΤΟΙΣ ΕΛΙΠΑΝΕΝ ΜΕΡΙΔΑ ΑΥΤΟΥ ΚΑΙ ΤΑ ΒΡΩΜΑΤΑ ΑΥΤΟΥ ΕΚΛΕΚΤΑ

17 ΔΙΑ ΤΟΥΤΟ ΑΜΦΙΒΑΛΕΙ ΤΟ ΑΜΦΙΒΛΗΣΤΡΟΝ ΑΥΤΟΥ ΚΑΙ ΔΙΑ ΠΑΝΤΟΣ ΑΠΟΚΤΕΝΝΕΙΝ ΕΘΝΗ ΟΥ ΦΕΙΣΕΤΑΙ

TREI ASAR 8, HABAKKUK CHAPTER 2

1 ΕΠΙ ΤΗΣ ΦΥΛΑΚΗΣ ΜΟΥ ΣΤΗΣΟΜΑΙ ΚΑΙ ΕΠΙΒΗΣΟΜΑΙ ΕΠΙ ΠΕΤΡΑΝ ΚΑΙ ΑΠΟΣΚΟΠΕΥΣΩ ΤΟΥ ΙΔΕΙΝ ΤΙ ΛΑΛΗΣΕΙ ΕΝ ΕΜΟΙ ΚΑΙ ΤΙ ΑΠΟΚΡΙΘΩ ΕΠΙ ΤΟΝ ΕΛΕΓΧΟΝ ΜΟΥ

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2 ΚΑΙ ΑΠΕΚΡΙΘΗ ΠΡΟΣ ΜΕ ΚΥΡΙΟΣ ΚΑΙ ΕΙΠΕΝ ΓΡΑΨΟΝ ΟΡΑΣΙΝ ΚΑΙ ΣΑΦΩΣ ΕΠΙ ΠΥΞΙΟΝ ΟΠΩΣ ΔΙΩΚΗ Ο ΑΝΑΓΙΝΩΣΚΩΝ ΑΥΤΑ

3 ΔΙΟΤΙ ΕΤΙ ΟΡΑΣΙΣ ΕΙΣ ΚΑΙΡΟΝ ΚΑΙ ΑΝΑΤΕΛΕΙ ΕΙΣ ΠΕΡΑΣ ΚΑΙ ΟΥΚ ΕΙΣ ΚΕΝΟΝ ΕΑΝ ΥΣΤΕΡΗΣΗ ΥΠΟΜΕΙΝΟΝ ΑΥΤΟΝ ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΗΞΕΙ ΚΑΙ ΟΥ ΜΗ ΧΡΟΝΙΣΗ

4 ΕΑΝ ΥΠΟΣΤΕΙΛΗΤΑΙ ΟΥΚ ΕΥΔΟΚΕΙ Η ΨΥΧΗ ΜΟΥ ΕΝ ΑΥΤΩ Ο ΔΕ ΔΙΚΑΙΟΣ ΕΚ ΠΙΣΤΕΩΣ ΜΟΥ ΖΗΣΕΤΑΙ

5 Ο ΔΕ ΚΑΤΟΙΝΩΜΕΝΟΣ ΚΑΙ ΚΑΤΑΦΡΟΝΗΤΗΣ ΑΝΗΡ ΑΛΑΖΩΝ ΟΥΔΕΝ ΜΗ ΠΕΡΑΝΗ ΟΣ ΕΠΛΑΤΥΝΕΝ ΚΑΘΩΣ Ο ΑΔΗΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΚΑΙ ΟΥΤΟΣ ΩΣ ΘΑΝΑΤΟΣ ΟΥΚ ΕΜΠΙΠΛΑΜΕΝΟΣ ΚΑΙ ΕΠΙΣΥΝΑΞΕΙ ΕΠ' ΑΥΤΟΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΕΙΣΔΕΞΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ

6 ΟΥΧΙ ΤΑΥΤΑ ΠΑΝΤΑ ΠΑΡΑΒΟΛΗΝ ΚΑΤ' ΑΥΤΟΥ ΛΗΜ-ΨΟΝΤΑΙ ΚΑΙ ΠΡΟΒΛΗΜΑ ΕΙΣ ΔΙΗΓΗΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΑΙ Ο ΠΛΗΘΥΝΩΝ ΕΑΥΤΩ ΤΑ ΟΥΚ ΟΝΤΑ ΑΥΤΟΥ ΕΩΣ ΤΙΝΟΣ ΚΑΙ ΒΑΡΥΝΩΝ ΤΟΝ ΚΛΟΙΟΝ ΑΥΤΟΥ ΣΤΙΒΑΡΩΣ

7 ΟΤΙ ΕΞΑΙΦΝΗΣ ΑΝΑΣΤΗΣΟΝΤΑΙ ΔΑΚΝΟΝΤΕΣ ΑΥΤΟΝ ΚΑΙ ΕΚΝΗΨΟΥΣΙΝ ΟΙ ΕΠΙΒΟΥΛΟΙ ΣΟΥ ΚΑΙ ΕΣΗ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΑΥΤΟΙΣ

8 ΔΙΟΤΙ ΣΥ ΕΣΚΥΛΕΥΣΑΣ ΕΘΝΗ ΠΟΛΛΑ ΣΚΥΛΕΥΣΟΥΣΙΝ ΣΕ ΠΑΝΤΕΣ ΟΙ ΥΠΟΛΕΛΕΙΜΜΕΝΟΙ ΛΑΟΙ ΔΙ' ΑΙΜΑΤΑ ΑΝΘΡΩΠΩΝ ΚΑΙ ΑΣΕΒΕΙΑΣ ΓΗΣ ΚΑΙ ΠΟΛΕΩΣ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΑΥΤΗΝ

9 Ω Ο ΠΛΕΟΝΕΚΤΩΝ ΠΛΕΟΝΕΞΙΑΝ ΚΑΚΗΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΤΟΥ ΤΑΞΑΙ ΕΙΣ ΥΨΟΣ ΝΟΣΣΙΑΝ ΑΥΤΟΥ ΤΟΥ ΕΚΣΠΑΣΘΗΝΑΙ ΕΚ ΧΕΙΡΟΣ ΚΑΚΩΝ

10 ΕΒΟΥΛΕΥΣΩ ΑΙΣΧΥΝΗΝ ΤΩ ΟΙΚΩ ΣΟΥ ΣΥΝΕΠΕΡΑΝΑΣ ΛΑΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΕΞΗΜΑΡΤΕΝ Η ΨΥΧΗ ΣΟΥ

11 ΔΙΟΤΙ ΛΙΘΟΣ ΕΚ ΤΟΙΧΟΥ ΒΟΗΣΕΤΑΙ ΚΑΙ ΚΑΝΘΑΡΟΣ ΕΚ ΞΥΛΟΥ ΦΘΕΓΞΕΤΑΙ ΑΥΤΑ

12 ΟΥΑΙ Ο ΟΙΚΟΔΟΜΩΝ ΠΟΛΙΝ ΕΝ ΑΙΜΑΣΙΝ ΚΑΙ ΕΤΟΙ-ΜΑΖΩΝ ΠΟΛΙΝ ΕΝ ΑΔΙΚΙΑΙΣ

13 ΟΥ ΤΑΥΤΑ ΕΣΤΙΝ ΠΑΡΑ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΚΑΙ ΕΞΕΛΙΠΟΝ ΛΑΟΙ ΙΚΑΝΟΙ ΕΝ ΠΥΡΙ ΚΑΙ ΕΘΝΗ ΠΟΛΛΑ ΩΛΙΓΟΨΥΧΗΣΑΝ

14 ΟΤΙ ΠΛΗΣΘΗΣΕΤΑΙ Η ΓΗ ΤΟΥ ΓΝΩΝΑΙ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ ΩΣ ΥΔΩΡ ΚΑΤΑΚΑΛΥΨΕΙ ΑΥΤΟΥΣ

15 Ω Ο ΠΟΤΙΖΩΝ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΑΝΑΤΡΟΠΗ ΘΟΛΕΡΑ ΚΑΙ ΜΕΘΥΣΚΩΝ ΟΠΩΣ ΕΠΙΒΛΕΠΗ ΕΠΙ ΤΑ ΣΠΗΛΑΙΑ ΑΥΤΩΝ

16 ΠΛΗΣΜΟΝΗΝ ΑΤΙΜΙΑΣ ΕΚ ΔΟΞΗΣ ΠΙΕ ΚΑΙ ΣΥ ΚΑΙ ΔΙΑΣΑΛΕΥΘΗΤΙ ΚΑΙ ΣΕΙΣΘΗΤΙ ΕΚΥΚΛΩΣΕΝ ΕΠΙ ΣΕ ΠΟΤΗΡΙΟΝ ΔΕΞΙΑΣ ΚΥΡΙΟΥ ΚΑΙ ΣΥΝΗΧΘΗ ΑΤΙΜΙΑ ΕΠΙ ΤΗΝ ΔΟΞΑΝ ΣΟΥ

17 ΔΙΟΤΙ ΑΣΕΒΕΙΑ ΤΟΥ ΛΙΒΑΝΟΥ ΚΑΛΥΨΕΙ ΣΕ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑ ΘΗΡΙΩΝ ΠΤΟΗΣΕΙ ΣΕ ΔΙΑ ΑΙΜΑΤΑ ΑΝΘΡΩΠΩΝ ΚΑΙ ΑΣΕΒΕΙΑΣ ΓΗΣ ΚΑΙ ΠΟΛΕΩΣ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΑΥΤΗΝ

18 ΤΙ ΩΦΕΛΕΙ ΓΛΥΠΤΟΝ ΟΤΙ ΕΓΛΥΨΑΝ ΑΥΤΟ ΕΠΛΑΣΑΝ ΑΥΤΟ ΧΩΝΕΥΜΑ ΦΑΝΤΑΣΙΑΝ ΨΕΥΔΗ ΟΤΙ ΠΕΠΟΙΘΕΝ Ο ΠΛΑΣΑΣ ΕΠΙ ΤΟ ΠΛΑΣΜΑ ΑΥΤΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΕΙΔΩΛΑ ΚΩΦΑ

19 ΟΥΑΙ Ο ΛΕΓΩΝ ΤΩ ΞΥΛΩ ΕΚΝΗΨΟΝ ΕΞΕΓΕΡΘΗΤΙ ΚΑΙ ΤΩ ΛΙΘΩ ΥΨΩΘΗΤΙ ΚΑΙ ΑΥΤΟ ΕΣΤΙΝ ΦΑΝΤΑΣΙΑ ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΕΛΑΣΜΑ ΧΡΥΣΙΟΥ ΚΑΙ ΑΡΓΥΡΙΟΥ ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΩ

20 Ο ΔΕ ΚΥΡΙΟΣ ΕΝ ΝΑΩ ΑΓΙΩ ΑΥΤΟΥ ΕΥΛΑΒΕΙΣΘΩ ΑΠΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΑΣΑ Η ΓΗ

TREI ASAR 8, HABAKKUK CHAPTER 3

1 ΠΡΟΣΕΥΧΗ ΑΜΒΑΚΟΥΜ ΤΟΥ ΠΡΟΦΗΤΟΥ ΜΕΤΑ ΩΔΗΣ

2 ΚΥΡΙΕ ΕΙΣΑΚΗΚΟΑ ΤΗΝ ΑΚΟΗΝ ΣΟΥ ΚΑΙ ΕΦΟΒΗΘΗΝ ΚΑΤΕΝΟΗΣΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΕΞΕΣΤΗΝ ΕΝ ΜΕΣΩ ΔΥΟ ΖΩΩΝ ΓΝΩΣΘΗΣΗ ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΤΑ ΕΤΗ ΕΠΙΓΝΩΣΘΗΣΗ ΕΝ ΤΩ ΠΑΡΕΙΝΑΙ ΤΟΝ ΚΑΙΡΟΝ ΑΝΑΔΕΙΧΘΗΣΗ ΕΝ ΤΩ ΤΑΡΑ-ΧΘΗΝΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΕΝ ΟΡΓΗ ΕΛΕΟΥΣ ΜΝΗΣΘΗΣΗ

3 Ο ΘΕΟΣ ΕΚ ΘΑΙΜΑΝ ΗΞΕΙ ΚΑΙ Ο ΑΓΙΟΣ ΕΞ ΟΡΟΥΣ ΚΑΤΑΣΚΙΟΥ ΔΑΣΕΟΣ ΔΙΑΨΑΛΜΑ ΕΚΑΛΥΨΕΝ ΟΥΡΑΝΟΥΣ Η ΑΡΕΤΗ ΑΥΤΟΥ ΚΑΙ ΑΙΝΕΣΕΩΣ ΑΥΤΟΥ ΠΛΗΡΗΣ Η ΓΗ

4 ΚΑΙ ΦΕΓΓΟΣ ΑΥΤΟΥ ΩΣ ΦΩΣ ΕΣΤΑΙ ΚΕΡΑΤΑ ΕΝ ΧΕΡΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΘΕΤΟ ΑΓΑΠΗΣΙΝ ΚΡΑΤΑΙΑΝ ΙΣΧΥΟΣ ΑΥΤΟΥ

5 ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΠΟΡΕΥΣΕΤΑΙ ΛΟΓΟΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΕΝ ΠΕΔΙΛΟΙΣ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ

6 ΕΣΤΗ ΚΑΙ ΕΣΑΛΕΥΘΗ Η ΓΗ ΕΠΕΒΛΕΨΕΝ ΚΑΙ ΔΙΕΤΑΚΗ ΕΘΝΗ ΔΙΕΘΡΥΒΗ ΤΑ ΟΡΗ ΒΙΑ ΕΤΑΚΗΣΑΝ ΒΟΥΝΟΙ ΑΙΩΝΙΟΙ

7 ΠΟΡΕΙΑΣ ΑΙΩΝΙΑΣ ΑΥΤΟΥ ΑΝΤΙ ΚΟΠΩΝ ΕΙΔΟΝ ΣΚΗΝΩΜΑΤΑ ΑΙΘΙΟΠΩΝ ΠΤΟΗΘΗΣΟΝΤΑΙ ΚΑΙ ΑΙ ΣΚΗΝΑΙ ΓΗΣ ΜΑΔΙΑΜ

8 ΜΗ ΕΝ ΠΟΤΑΜΟΙΣ ΩΡΓΙΣΘΗΣ ΚΥΡΙΕ Η ΕΝ ΠΟΤΑΜΟΙΣ Ο ΘΥΜΟΣ ΣΟΥ Η ΕΝ ΘΑΛΑΣΣΗ ΤΟ ΟΡΜΗΜΑ ΣΟΥ ΟΤΙ ΕΠΙΒΗΣΗ ΕΠΙ ΤΟΥΣ ΙΠΠΟΥΣ ΣΟΥ ΚΑΙ Η ΙΠΠΑΣΙΑ ΣΟΥ ΣΩΤΗΡΙΑ

9 ΕΝΤΕΙΝΩΝ ΕΝΤΕΝΕΙΣ ΤΟ ΤΟΞΟΝ ΣΟΥ ΕΠΙ ΤΑ ΣΚΗΠΤΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΑΨΑΛΜΑ ΠΟΤΑΜΩΝ ΡΑΓΗΣΕΤΑΙ ΓΗ

10 ΟΨΟΝΤΑΙ ΣΕ ΚΑΙ ΩΔΙΝΗΣΟΥΣΙΝ ΛΑΟΙ ΣΚΟΡΠΙΖΩΝ ΥΔΑΤΑ ΠΟΡΕΙΑΣ ΑΥΤΟΥ ΕΔΩΚΕΝ Η ΑΒΥΣΣΟΣ ΦΩΝΗΝ ΑΥΤΗΣ ΥΨΟΣ ΦΑΝΤΑΣΙΑΣ ΑΥΤΗΣ

11 ΕΠΗΡΘΗ Ο ΗΛΙΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΕΣΤΗ ΕΝ ΤΗ ΤΑΞΕΙ ΑΥΤΗΣ ΕΙΣ ΦΩΣ ΒΟΛΙΔΕΣ ΣΟΥ ΠΟΡΕΥΣΟΝΤΑΙ ΕΙΣ ΦΕΓΓΟΣ ΑΣΤΡΑΠΗΣ ΟΠΛΩΝ ΣΟΥ

12 ΕΝ ΑΠΕΙΛΗ ΟΛΙΓΩΣΕΙΣ ΓΗΝ ΚΑΙ ΕΝ ΘΥΜΩ ΚΑΤΑΞΕΙΣ ΕΘΝΗ

13 ΕΞΗΛΘΕΣ ΕΙΣ ΣΩΤΗΡΙΑΝ ΛΑΟΥ ΣΟΥ ΤΟΥ ΣΩΣΑΙ ΤΟΥΣ ΧΡΙΣΤΟΥΣ ΣΟΥ ΕΒΑΛΕΣ ΕΙΣ ΚΕΦΑΛΑΣ ΑΝΟΜΩΝ ΘΑΝΑΤΟΝ ΕΞΗΓΕΙΡΑΣ ΔΕΣΜΟΥΣ ΕΩΣ ΤΡΑΧΗΛΟΥ ΔΙΑΨΑΛΜΑ

14 ΔΙΕΚΟΨΑΣ ΕΝ ΕΚΣΤΑΣΕΙ ΚΕΦΑΛΑΣ ΔΥΝΑΣΤΩΝ ΣΕΙΣΘΗΣΟΝΤΑΙ ΕΝ ΑΥΤΗ ΔΙΑΝΟΙΞΟΥΣΙΝ ΧΑΛΙΝΟΥΣ ΑΥΤΩΝ ΩΣ ΕΣΘΩΝ ΠΤΩΧΟΣ ΛΑΘΡΑ

15 ΚΑΙ ΕΠΕΒΙΒΑΣΑΣ ΕΙΣ ΘΑΛΑΣΣΑΝ ΤΟΥΣ ΙΠΠΟΥΣ ΣΟΥ ΤΑΡΑΣΣΟΝΤΑΣ ΥΔΩΡ ΠΟΛΥ

16 ΕΦΥΛΑΞΑΜΗΝ ΚΑΙ ΕΠΤΟΗΘΗ Η ΚΟΙΛΙΑ ΜΟΥ ΑΠΟ ΦΩΝΗΣ ΠΡΟΣΕΥΧΗΣ ΧΕΙΛΕΩΝ ΜΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΤΡΟΜΟΣ ΕΙΣ ΤΑ ΟΣΤΑ ΜΟΥ ΚΑΙ ΥΠΟΚΑΤΩΘΕΝ ΜΟΥ ΕΤΑΡΑΧΘΗ Η ΕΞΙΣ ΜΟΥ ΑΝΑΠΑΥΣΟΜΑΙ ΕΝ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΙΣ ΛΑΟΝ ΠΑΡΟΙΚΙΑΣ ΜΟΥ

17 ΔΙΟΤΙ ΣΥΚΗ ΟΥ ΚΑΡΠΟΦΟΡΗΣΕΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΓΕΝΗΜΑΤΑ ΕΝ ΤΑΙΣ ΑΜΠΕΛΟΙΣ ΨΕΥΣΕΤΑΙ ΕΡΓΟΝ ΕΛΑΙΑΣ ΚΑΙ ΤΑ ΠΕΔΙΑ ΟΥ ΠΟΙΗΣΕΙ ΒΡΩΣΙΝ ΕΞΕΛΙΠΟΝ ΑΠΟ ΒΡΩΣΕΩΣ ΠΡΟΒΑΤΑ ΚΑΙ ΟΥΧ ΥΠΑΡΧΟΥΣΙΝ ΒΟΕΣ ΕΠΙ ΦΑΤΝΑΙΣ

18 ΕΓΩ ΔΕ ΕΝ ΤΩ ΚΥΡΙΩ ΑΓΑΛΛΙΑΣΟΜΑΙ ΧΑΡΗΣΟΜΑΙ ΕΠΙ ΤΩ ΘΕΩ ΤΩ ΣΩΤΗΡΙ ΜΟΥ

19 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΔΥΝΑΜΙΣ ΜΟΥ ΚΑΙ ΤΑΞΕΙ ΤΟΥΣ ΠΟΔΑΣ ΜΟΥ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ ΕΠΙ ΤΑ ΥΨΗΛΑ ΕΠΙΒΙΒΑ ΜΕ ΤΟΥ ΝΙΚΗΣΑΙ ΕΝ ΤΗ ΩΔΗ ΑΥΤΟΥ

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9th, THE BOOK OF THE PROPHET ZEPHANIAH

Greek: Sophonias; Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides".

The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC).

Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEPHANIAH CHAPTER 1

1 ΛΟΓΟΣ ΚΥΡΙΟΥ ΟΣ ΕΓΕΝΗΘΗ ΠΡΟΣ ΣΟΦΟΝΙΑΝ ΤΟΝ ΤΟΥ ΧΟΥΣΙ ΥΙΟΝ ΓΟΔΟΛΙΟΥ ΤΟΥ ΑΜΑΡΙΟΥ ΤΟΥ ΕΖΕΚΙΟΥ ΕΝ ΗΜΕΡΑΙΣ ΙΩΣΙΟΥ ΥΙΟΥ ΑΜΩΝ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ

2 ΕΚΛΕΙΨΕΙ ΕΚΛΙΠΕΤΩ ΠΑΝΤΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

3 ΕΚΛΙΠΕΤΩ ΑΝΘΡΩΠΟΣ ΚΑΙ ΚΤΗΝΗ ΕΚΛΙΠΕΤΩ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΟΙ ΙΧΘΥΕΣ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΞΑΡΩ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

4 ΚΑΙ ΕΚΤΕΝΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΙΟΥΔΑΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΞΑΡΩ ΕΚ ΤΟΥ ΤΟΠΟΥ ΤΟΥΤΟΥ ΤΑ ΟΝΟΜΑΤΑ ΤΗΣ ΒΑΑΛ ΚΑΙ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΙΕΡΕΩΝ

5 ΚΑΙ ΤΟΥΣ ΠΡΟΣΚΥΝΟΥΝΤΑΣ ΕΠΙ ΤΑ ΔΩΜΑΤΑ ΤΗ ΣΤΡΑΤΙΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΟΥΣ ΟΜΝΥΟΝΤΑΣ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥΣ ΟΜΝΥΟΝΤΑΣ ΚΑΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΑΥΤΩΝ

6 ΚΑΙ ΤΟΥΣ ΕΚΚΛΙΝΟΝΤΑΣ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥΣ ΜΗ ΖΗΤΗΣΑΝΤΑΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΤΟΥΣ ΜΗ ΑΝΤΕΧΟΜΕΝΟΥΣ ΤΟΥ ΚΥΡΙΟΥ

7 ΕΥΛΑΒΕΙΣΘΕ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΔΙΟΤΙ ΕΓΓΥΣ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΟΤΙ ΗΤΟΙΜΑΚΕΝ ΚΥΡΙΟΣ ΤΗΝ ΘΥΣΙΑΝ ΑΥΤΟΥ ΗΓΙΑΚΕΝ ΤΟΥΣ ΚΛΗΤΟΥΣ ΑΥΤΟΥ

8 ΚΑΙ ΕΣΤΑΙ ΕΝ ΗΜΕΡΑ ΘΥΣΙΑΣ ΚΥΡΙΟΥ ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΕΝΔΕΔΥΜΕΝΟΥΣ ΕΝΔΥΜΑΤΑ ΑΛΛΟΤΡΙΑ

9 ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠΙ ΠΑΝΤΑΣ ΕΜΦΑΝΩΣ ΕΠΙ ΤΑ ΠΡΟΠΥΛΑ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΤΟΥΣ ΠΛΗΡΟΥΝΤΑΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΑΣΕΒΕΙΑΣ ΚΑΙ ΔΟΛΟΥ

10 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΦΩΝΗ ΚΡΑΥΓΗΣ ΑΠΟ ΠΥΛΗΣ ΑΠΟΚΕΝΤΟΥΝΤΩΝ ΚΑΙ ΟΛΟΛΥΓΜΟΣ ΑΠΟ ΤΗΣ ΔΕΥΤΕΡΑΣ ΚΑΙ ΣΥΝΤΡΙΜΜΟΣ ΜΕΓΑΣ ΑΠΟ ΤΩΝ ΒΟΥΝΩΝ

11 ΘΡΗΝΗΣΑΤΕ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΚΑΤΑΚΕΚΟΜΜΕΝΗΝ ΟΤΙ ΩΜΟΙΩΘΗ ΠΑΣ Ο ΛΑΟΣ ΧΑΝΑΑΝ ΕΞΩΛΕΘΡΕΥΘΗΣΑΝ ΠΑΝΤΕΣ ΟΙ ΕΠΗΡΜΕΝΟΙ ΑΡΓΥΡΙΩ

12 ΚΑΙ ΕΣΤΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΕΞΕΡΕΥΝΗΣΩ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΜΕΤΑ ΛΥΧΝΟΥ ΚΑΙ ΕΚΔΙΚΗΣΩ ΕΠΙ ΤΟΥΣ ΑΝΔΡΑΣ ΤΟΥΣ ΚΑΤΑΦΡΟΝΟΥΝΤΑΣ ΕΠΙ ΤΑ ΦΥΛΑΓΜΑΤΑ ΑΥΤΩΝ ΟΙ ΛΕΓΟΝΤΕΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΟΥ ΜΗ ΑΓΑΘΟΠΟΙΗΣΗ ΚΥΡΙΟΣ ΟΥΔ' ΟΥ ΜΗ ΚΑΚΩΣΗ

13 ΚΑΙ ΕΣΤΑΙ Η ΔΥΝΑΜΙΣ ΑΥΤΩΝ ΕΙΣ ΔΙΑΡΠΑΓΗΝ ΚΑΙ ΟΙ ΟΙΚΟΙ ΑΥΤΩΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΟΙΚΙΑΣ ΚΑΙ ΟΥ ΜΗ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΚΑΤΑΦΥΤΕΥΣΟΥΣΙΝ ΑΜΠΕΛΩΝΑΣ ΚΑΙ ΟΥ ΜΗ ΠΙΩΣΙΝ ΤΟΝ ΟΙΝΟΝ ΑΥΤΩΝ

14 ΟΤΙ ΕΓΓΥΣ Η ΗΜΕΡΑ ΚΥΡΙΟΥ Η ΜΕΓΑΛΗ ΕΓΓΥΣ ΚΑΙ ΤΑΧΕΙΑ ΣΦΟΔΡΑ ΦΩΝΗ ΗΜΕΡΑΣ ΚΥΡΙΟΥ ΠΙΚΡΑ ΚΑΙ ΣΚΛΗΡΑ ΤΕΤΑΚΤΑΙ ΔΥΝΑΤΗ

15 ΗΜΕΡΑ ΟΡΓΗΣ Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΗΜΕΡΑ ΘΛΙΨΕΩΣ ΚΑΙ ΑΝΑΓΚΗΣ ΗΜΕΡΑ ΑΩΡΙΑΣ ΚΑΙ ΑΦΑΝΙΣΜΟΥ ΗΜΕΡΑ ΣΚΟΤΟΥΣ ΚΑΙ ΓΝΟΦΟΥ ΗΜΕΡΑ ΝΕΦΕΛΗΣ ΚΑΙ ΟΜΙΧΛΗΣ

16 ΗΜΕΡΑ ΣΑΛΠΙΓΓΟΣ ΚΑΙ ΚΡΑΥΓΗΣ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΤΑΣ ΟΧΥΡΑΣ ΚΑΙ ΕΠΙ ΤΑΣ ΓΩΝΙΑΣ ΤΑΣ ΥΨΗΛΑΣ

17 ΚΑΙ ΕΚΘΛΙΨΩ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΠΟΡΕΥΣΟΝΤΑΙ ΩΣ ΤΥΦΛΟΙ ΟΤΙ ΤΩ ΚΥΡΙΩ ΕΞΗΜΑΡΤΟΝ ΚΑΙ ΕΚΧΕΕΙ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΩΣ ΧΟΥΝ ΚΑΙ ΤΑΣ ΣΑΡΚΑΣ ΑΥΤΩΝ ΩΣ ΒΟΛΒΙΤΑ

18 ΚΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΑΥΤΩΝ ΚΑΙ ΤΟ ΧΡΥΣΙΟΝ ΑΥΤΩΝ ΟΥ ΜΗ ΔΥΝΗΤΑΙ ΕΞΕΛΕΣΘΑΙ ΑΥΤΟΥΣ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΠΥΡΙ ΖΗΛΟΥΣ ΑΥΤΟΥ ΚΑΤΑΝΑΛΩΘΗΣΕΤΑΙ ΠΑΣΑ Η ΓΗ ΔΙΟΤΙ ΣΥΝΤΕΛΕΙΑΝ ΚΑΙ ΣΠΟΥΔΗΝ ΠΟΙΗΣΕΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ

TREI ASAR 9, ZEPHANIAH CHAPTER 2

1 ΣΥΝΑΧΘΗΤΕ ΚΑΙ ΣΥΝΔΕΘΗΤΕ ΤΟ ΕΘΝΟΣ ΤΟ ΑΠΑΙΔΕΥΤΟΝ

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2 ΠΡΟ ΤΟΥ ΓΕΝΕΣΘΑΙ ΥΜΑΣ ΩΣ ΑΝΘΟΣ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΝ ΠΡΟ ΤΟΥ ΕΠΕΛΘΕΙΝ ΕΦ' ΥΜΑΣ ΟΡΓΗΝ ΚΥΡΙΟΥ ΠΡΟ ΤΟΥ ΕΠΕΛΘΕΙΝ ΕΦ' ΥΜΑΣ ΗΜΕΡΑΝ ΘΥΜΟΥ ΚΥΡΙΟΥ

3 ΖΗΤΗΣΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΕΣ ΤΑΠΕΙΝΟΙ ΓΗΣ ΚΡΙΜΑ ΕΡΓΑΖΕΣΘΕ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΖΗΤΗΣΑΤΕ ΚΑΙ ΑΠΟΚΡΙΝΕΣΘΕ ΑΥΤΑ ΟΠΩΣ ΣΚΕΠΑΣΘΗΤΕ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΚΥΡΙΟΥ

4 ΔΙΟΤΙ ΓΑΖΑ ΔΙΗΡΠΑΣΜΕΝΗ ΕΣΤΑΙ ΚΑΙ ΑΣΚΑΛΩΝ ΕΣΤΑΙ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΑΖΩΤΟΣ ΜΕΣΗΜΒΡΙΑΣ ΕΚΡΙΦΗΣΕΤΑΙ ΚΑΙ ΑΚΚΑΡΩΝ ΕΚΡΙΖΩΘΗΣΕΤΑΙ

5 ΟΥΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΟ ΣΧΟΙΝΙΣΜΑ ΤΗΣ ΘΑΛΑΣΣΗΣ ΠΑΡΟΙΚΟΙ ΚΡΗΤΩΝ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΦ' ΥΜΑΣ ΧΑΝΑΑΝ ΓΗ ΑΛΛΟΦΥΛΩΝ ΚΑΙ ΑΠΟΛΩ ΥΜΑΣ ΕΚ ΚΑΤΟΙΚΙΑΣ

6 ΚΑΙ ΕΣΤΑΙ ΚΡΗΤΗ ΝΟΜΗ ΠΟΙΜΝΙΩΝ ΚΑΙ ΜΑΝΔΡΑ ΠΡΟΒΑΤΩΝ

7 ΚΑΙ ΕΣΤΑΙ ΤΟ ΣΧΟΙΝΙΣΜΑ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΟΙΚΟΥ ΙΟΥΔΑ ΕΠ' ΑΥΤΟΥΣ ΝΕΜΗΣΟΝΤΑΙ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΑΣΚΑΛΩΝΟΣ ΔΕΙΛΗΣ ΚΑΤΑΛΥΣΟΥΣΙΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΥΙΩΝ ΙΟΥΔΑ ΟΤΙ ΕΠΕΣΚΕΠΤΑΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΚΑΙ ΑΠΕΣΤΡΕΨΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΑΥΤΩΝ

8 ΗΚΟΥΣΑ ΟΝΕΙΔΙΣΜΟΥΣ ΜΩΑΒ ΚΑΙ ΚΟΝΔΥΛΙΣΜΟΥΣ ΥΙΩΝ ΑΜΜΩΝ ΕΝ ΟΙΣ ΩΝΕΙΔΙΖΟΝ ΤΟΝ ΛΑΟΝ ΜΟΥ ΚΑΙ ΕΜΕΓΑΛΥΝΟΝΤΟ ΕΠΙ ΤΑ ΟΡΙΑ ΜΟΥ

9 ΔΙΑ ΤΟΥΤΟ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ Ο ΘΕΟΣ ΙΣΡΑΗΛ ΔΙΟΤΙ ΜΩΑΒ ΩΣ ΣΟΔΟΜΑ ΕΣΤΑΙ ΚΑΙ ΟΙ ΥΙΟΙ ΑΜΜΩΝ ΩΣ ΓΟΜΟΡΡΑ ΚΑΙ ΔΑΜΑΣΚΟΣ ΕΚΛΕΛΕΙΜΜΕΝΗ ΩΣ ΘΙΜΩΝΙΑ ΑΛΩΝΟΣ ΚΑΙ ΗΦΑΝΙΣΜΕΝΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΛΑΟΥ ΜΟΥ ΔΙΑΡΠΩΝΤΑΙ ΑΥΤΟΥΣ ΚΑΙ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΕΘΝΟΥΣ ΜΟΥ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΑΥΤΟΥΣ

10 ΑΥΤΗ ΑΥΤΟΙΣ ΑΝΤΙ ΤΗΣ ΥΒΡΕΩΣ ΑΥΤΩΝ ΔΙΟΤΙ ΩΝΕΙΔΙΣΑΝ ΚΑΙ ΕΜΕΓΑΛΥΝΘΗΣΑΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΤΟΝ ΠΑΝΤΟΚΡΑΤΟΡΑ

11 ΕΠΙΦΑΝΗΣΕΤΑΙ ΚΥΡΙΟΣ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΕΙ ΠΑΝΤΑΣ ΤΟΥΣ ΘΕΟΥΣ ΤΩΝ ΕΘΝΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΑΥΤΩ ΕΚΑΣΤΟΣ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΟΥ ΠΑΣΑΙ ΑΙ ΝΗΣΟΙ ΤΩΝ ΕΘΝΩΝ

12 ΚΑΙ ΥΜΕΙΣ ΑΙΘΙΟΠΕΣ ΤΡΑΥΜΑΤΙΑΙ ΡΟΜΦΑΙΑΣ ΜΟΥ ΕΣΤΕ

13 ΚΑΙ ΕΚΤΕΝΕΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΕΠΙ ΒΟΡΡΑΝ ΚΑΙ ΑΠΟΛΕΙ ΤΟΝ ΑΣΣΥΡΙΟΝ ΚΑΙ ΘΗΣΕΙ ΤΗΝ ΝΙΝΕΥΗ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΑΝΥΔΡΟΝ ΩΣ ΕΡΗΜΟΝ

14 ΚΑΙ ΝΕΜΗΣΟΝΤΑΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΠΟΙΜΝΙΑ ΚΑΙ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΗΣ ΓΗΣ ΚΑΙ ΧΑΜΑΙΛΕΟΝΤΕΣ ΚΑΙ ΕΧΙΝΟΙ ΕΝ ΤΟΙΣ ΦΑΤΝΩΜΑΣΙΝ ΑΥΤΗΣ ΚΟΙΤΑΣΘΗΣΟΝΤΑΙ ΚΑΙ ΘΗΡΙΑ ΦΩΝΗΣΕΙ ΕΝ ΤΟΙΣ ΔΙΟΡΥΓΜΑΣΙΝ ΑΥΤΗΣ ΚΟΡΑΚΕΣ ΕΝ ΤΟΙΣ ΠΥΛΩΣΙΝ ΑΥΤΗΣ ΔΙΟΤΙ ΚΕΔΡΟΣ ΤΟ ΑΝΑΣΤΗΜΑ ΑΥΤΗΣ

15 ΑΥΤΗ Η ΠΟΛΙΣ Η ΦΑΥΛΙΣΤΡΙΑ Η ΚΑΤΟΙΚΟΥΣΑ ΕΠ' ΕΛΠΙΔΙ Η ΛΕΓΟΥΣΑ ΕΝ ΚΑΡΔΙΑ ΑΥΤΗΣ ΕΓΩ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΜΕΤ' ΕΜΕ ΕΤΙ ΠΩΣ ΕΓΕΝΗΘΗ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΝΟΜΗ ΘΗΡΙΩΝ ΠΑΣ Ο ΔΙΑΠΟΡΕΥΟΜΕΝΟΣ ΔΙ' ΑΥΤΗΣ ΣΥΡΙΕΙ ΚΑΙ ΚΙΝΗΣΕΙ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ

TREI ASAR 9, ZEPHANIAH CHAPTER 3

1 Ω Η ΕΠΙΦΑΝΗΣ ΚΑΙ ΑΠΟΛΕΛΥΤΡΩΜΕΝΗ Η ΠΟΛΙΣ Η ΠΕΡΙΣΤΕΡΑ

2 ΟΥΚ ΕΙΣΗΚΟΥΣΕΝ ΦΩΝΗΣ ΟΥΚ ΕΔΕΞΑΤΟ ΠΑΙΔΕΙΑΝ ΕΠΙ ΤΩ ΚΥΡΙΩ ΟΥΚ ΕΠΕΠΟΙΘΕΙ ΚΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΥΤΗΣ ΟΥΚ ΗΓΓΙΣΕΝ

3 ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΗΣ ΕΝ ΑΥΤΗ ΩΣ ΛΕΟΝΤΕΣ ΩΡΥΟΜΕΝΟΙ ΟΙ ΚΡΙΤΑΙ ΑΥΤΗΣ ΩΣ ΛΥΚΟΙ ΤΗΣ ΑΡΑΒΙΑΣ ΟΥΧ ΥΠΕΛΙΠΟΝΤΟ ΕΙΣ ΤΟ ΠΡΩΙ

4 ΟΙ ΠΡΟΦΗΤΑΙ ΑΥΤΗΣ ΠΝΕΥΜΑΤΟΦΟΡΟΙ ΑΝΔΡΕΣ ΚΑΤΑΦΡΟΝΗΤΑΙ ΟΙ ΙΕΡΕΙΣ ΑΥΤΗΣ ΒΕΒΗΛΟΥΣΙΝ ΤΑ ΑΓΙΑ ΚΑΙ ΑΣΕΒΟΥΣΙΝ ΝΟΜΟΝ

5 Ο ΔΕ ΚΥΡΙΟΣ ΔΙΚΑΙΟΣ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΚΑΙ ΟΥ ΜΗ ΠΟΙΗΣΗ ΑΔΙΚΟΝ ΠΡΩΙ ΠΡΩΙ ΔΩΣΕΙ ΚΡΙΜΑ ΑΥΤΟΥ ΕΙΣ ΦΩΣ ΚΑΙ ΟΥΚ ΑΠΕΚΡΥΒΗ ΚΑΙ ΟΥΚ ΕΓΝΩ ΑΔΙΚΙΑΝ ΕΝ ΑΠΑΙΤΗΣΕΙ ΚΑΙ ΟΥΚ ΕΙΣ ΝΕΙΚΟΣ ΑΔΙΚΙΑΝ

6 ΕΝ ΔΙΑΦΘΟΡΑ ΚΑΤΕΣΠΑΣΑ ΥΠΕΡΗΦΑΝΟΥΣ ΗΦΑΝΙΣΘΗΣΑΝ ΓΩΝΙΑΙ ΑΥΤΩΝ ΕΞΕΡΗΜΩΣΩ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΤΟ ΠΑΡΑΠΑΝ ΤΟΥ ΜΗ ΔΙΟΔΕΥΕΙΝ ΕΞΕΛΙΠΟΝ ΑΙ ΠΟΛΕΙΣ ΑΥΤΩΝ ΠΑΡΑ ΤΟ ΜΗΔΕΝΑ ΥΠΑΡΧΕΙΝ ΜΗΔΕ ΚΑΤΟΙΚΕΙΝ

7 ΕΙΠΑ ΠΛΗΝ ΦΟΒΕΙΣΘΕ ΜΕ ΚΑΙ ΔΕΞΑΣΘΕ ΠΑΙΔΕΙΑΝ ΚΑΙ ΟΥ ΜΗ ΕΞΟΛΕΘΡΕΥΘΗΤΕ ΕΞ ΟΦΘΑΛΜΩΝ ΑΥΤΗΣ ΠΑΝΤΑ ΟΣΑ ΕΞΕΔΙΚΗΣΑ ΕΠ' ΑΥΤΗΝ ΕΤΟΙΜΑΖΟΥ ΟΡΘΡΙΣΟΝ ΔΙΕΦΘΑΡΤΑΙ ΠΑΣΑ Η ΕΠΙΦΥΛΛΙΣ ΑΥΤΩΝ

8 ΔΙΑ ΤΟΥΤΟ ΥΠΟΜΕΙΝΟΝ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΣ ΗΜΕΡΑΝ ΑΝΑΣΤΑΣΕΩΣ ΜΟΥ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΔΙΟΤΙ ΤΟ ΚΡΙΜΑ ΜΟΥ ΕΙΣ ΣΥΝΑΓΩΓΑΣ ΕΘΝΩΝ ΤΟΥ ΕΙΣΔΕΞΑΣΘΑΙ ΒΑΣΙΛΕΙΣ ΤΟΥ ΕΚΧΕΑΙ ΕΠ' ΑΥΤΟΥΣ ΠΑΣΑΝ ΟΡΓΗΝ ΘΥΜΟΥ ΜΟΥ ΔΙΟΤΙ ΕΝ ΠΥΡΙ ΖΗΛΟΥΣ ΜΟΥ ΚΑΤΑΝΑΛΩΘΗΣΕΤΑΙ ΠΑΣΑ Η ΓΗ

9 ΟΤΙ ΤΟΤΕ ΜΕΤΑΣΤΡΕΨΩ ΕΠΙ ΛΑΟΥΣ ΓΛΩΣΣΑΝ ΕΙΣ ΓΕΝΕΑΝ ΑΥΤΗΣ ΤΟΥ ΕΠΙΚΑΛΕΙΣΘΑΙ ΠΑΝΤΑΣ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟΥ ΔΟΥΛΕΥΕΙΝ ΑΥΤΩ ΥΠΟ ΖΥΓΟΝ ΕΝΑ

10 ΕΚ ΠΕΡΑΤΩΝ ΠΟΤΑΜΩΝ ΑΙΘΙΟΠΙΑΣ ΟΙΣΟΥΣΙΝ ΘΥΣΙΑΣ ΜΟΙ

11 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΟΥ ΜΗ ΚΑΤΑΙΣΧΥΝΘΗΣ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΣΟΥ ΩΝ ΗΣΕΒΗΣΑΣ ΕΙΣ ΕΜΕ ΟΤΙ ΤΟΤΕ ΠΕΡΙΕΛΩ ΑΠΟ ΣΟΥ ΤΑ ΦΑΥΛΙΣΜΑΤΑ ΤΗΣ ΥΒΡΕΩΣ ΣΟΥ ΚΑΙ ΟΥΚΕΤΙ ΜΗ ΠΡΟΣΘΗΣ ΤΟΥ ΜΕΓΑΛΑΥΧΗΣΑΙ ΕΠΙ ΤΟ ΟΡΟΣ ΤΟ ΑΓΙΟΝ ΜΟΥ

12 ΚΑΙ ΥΠΟΛΕΙΨΟΜΑΙ ΕΝ ΣΟΙ ΛΑΟΝ ΠΡΑΥΝ ΚΑΙ ΤΑΠΕΙΝΟΝ ΚΑΙ ΕΥΛΑΒΗΘΗΣΟΝΤΑΙ ΑΠΟ ΤΟΥ ΟΝΟΜΑΤΟΣ ΚΥΡΙΟΥ

13 ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΟΥ ΠΟΙΗΣΟΥΣΙΝ ΑΔΙΚΙΑΝ ΚΑΙ ΟΥ ΛΑΛΗΣΟΥΣΙΝ ΜΑΤΑΙΑ ΚΑΙ ΟΥ ΜΗ ΕΥΡΕΘΗ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΓΛΩΣΣΑ ΔΟΛΙΑ ΔΙΟΤΙ ΑΥΤΟΙ ΝΕΜΗΣΟΝΤΑΙ ΚΑΙ ΚΟΙΤΑΣΘΗΣΟΝΤΑΙ ΚΑΙ ΟΥΚ ΕΣΤΑΙ Ο ΕΚΦΟΒΩΝ ΑΥΤΟΥΣ

14 ΧΑΙΡΕ ΣΦΟΔΡΑ ΘΥΓΑΤΕΡ ΣΙΩΝ ΚΗΡΥΣΣΕ ΘΥΓΑΤΕΡ ΙΕΡΟΥΣΑΛΗΜ ΕΥΦΡΑΙΝΟΥ ΚΑΙ ΚΑΤΑΤΕΡΠΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΘΥΓΑΤΕΡ ΙΕΡΟΥΣΑΛΗΜ

15 ΠΕΡΙΕΙΛΕΝ ΚΥΡΙΟΣ ΤΑ ΑΔΙΚΗΜΑΤΑ ΣΟΥ ΛΕΛΥΤΡΩΤΑΙ ΣΕ ΕΚ ΧΕΙΡΟΣ ΕΧΘΡΩΝ ΣΟΥ ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΥΡΙΟΣ ΕΝ ΜΕΣΩ ΣΟΥ ΟΥΚ ΟΨΗ ΚΑΚΑ ΟΥΚΕΤΙ

16 ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΕΡΕΙ ΚΥΡΙΟΣ ΤΗ ΙΕΡΟΥΣΑΛΗΜ ΘΑΡΣΕΙ ΣΙΩΝ ΜΗ ΠΑΡΕΙΣΘΩΣΑΝ ΑΙ ΧΕΙΡΕΣ ΣΟΥ

17 ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΝ ΣΟΙ ΔΥΝΑΤΟΣ ΣΩΣΕΙ ΣΕ ΕΠΑΞΕΙ ΕΠΙ ΣΕ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΚΑΙΝΙΕΙ ΣΕ ΕΝ ΤΗ ΑΓΑΠΗΣΕΙ ΑΥΤΟΥ ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΠΙ ΣΕ ΕΝ ΤΕΡΨΕΙ ΩΣ ΕΝ ΗΜΕΡΑ ΕΟΡΤΗΣ

18 ΚΑΙ ΣΥΝΑΞΩ ΤΟΥΣ ΣΥΝΤΕΤΡΙΜΜΕΝΟΥΣ ΟΥΑΙ ΤΙΣ ΕΛΑΒΕΝ ΕΠ' ΑΥΤΗΝ ΟΝΕΙΔΙΣΜΟΝ

19 ΙΔΟΥ ΕΓΩ ΠΟΙΩ ΕΝ ΣΟΙ ΕΝΕΚΕΝ ΣΟΥ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΣΩΣΩ ΤΗΝ ΕΚΠΕΠΙΕΣΜΕΝΗΝ ΚΑΙ ΤΗΝ ΑΠΩΣΜΕΝΗΝ ΕΙΣΔΕΞΟΜΑΙ ΚΑΙ ΘΗΣΟΜΑΙ ΑΥΤΟΥΣ ΕΙΣ ΚΑΥΧΗΜΑ ΚΑΙ ΟΝΟΜΑΣΤΟΥΣ ΕΝ ΠΑΣΗ ΤΗ ΓΗ

20 ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΟΤΑΝ ΚΑΛΩΣ ΥΜΙΝ ΠΟΙΗΣΩ ΚΑΙ ΕΝ ΤΩ ΚΑΙΡΩ ΟΤΑΝ ΕΙΣΔΕΞΩΜΑΙ ΥΜΑΣ ΔΙΟΤΙ ΔΩΣΩ ΥΜΑΣ ΟΝΟΜΑΣΤΟΥΣ ΚΑΙ ΕΙΣ ΚΑΥΧΗΜΑ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΛΑΟΙΣ ΤΗΣ ΓΗΣ ΕΝ ΤΩ ΕΠΙΣΤΡΕΦΕΙΝ ΜΕ ΤΗΝ ΑΙΧΜΑΛΩΣΙΑΝ ΥΜΩΝ ΕΝΩΠΙΟΝ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

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10th, THE BOOK OF THE PROPHET HAGGAI

Greek: Aggaeus; Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 1

1 ΕΝ ΤΩ ΔΕΥΤΕΡΩ ΕΤΕΙ ΕΠΙ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΕΚΤΩ ΜΙΑ ΤΟΥ ΜΗΝΟΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΝ ΧΕΙΡΙ ΑΓΓΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΩΝ ΕΙΠΟΝ ΔΗ ΠΡΟΣ ΖΟΡΟΒΑΒΕΛ ΤΟΝ ΤΟΥ ΣΑΛΑΘΙΗΛ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΙΗΣΟΥΝ ΤΟΝ ΤΟΥ ΙΩΣΕΔΕΚ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΜΕΓΑΝ ΛΕΓΩΝ

2 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΛΕΓΩΝ Ο ΛΑΟΣ ΟΥΤΟΣ ΛΕΓΟΥΣΙΝ ΟΥΧ ΗΚΕΙ Ο ΚΑΙΡΟΣ ΤΟΥ ΟΙΚΟΔΟΜΗΣΑΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

3 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΝ ΧΕΙΡΙ ΑΓΓΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΩΝ

4 ΕΙ ΚΑΙΡΟΣ ΥΜΙΝ ΜΕΝ ΕΣΤΙΝ ΤΟΥ ΟΙΚΕΙΝ ΕΝ ΟΙΚΟΙΣ ΥΜΩΝ ΚΟΙΛΟΣΤΑΘΜΟΙΣ Ο ΔΕ ΟΙΚΟΣ ΟΥΤΟΣ ΕΞΗΡΗΜΩΤΑΙ

5 ΚΑΙ ΝΥΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΤΑΞΑΤΕ ΔΗ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΕΙΣ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ

6 ΕΣΠΕΙΡΑΤΕ ΠΟΛΛΑ ΚΑΙ ΕΙΣΗΝΕΓΚΑΤΕ ΟΛΙΓΑ ΕΦΑΓΕΤΕ ΚΑΙ ΟΥΚ ΕΙΣ ΠΛΗΣΜΟΝΗΝ ΕΠΙΕΤΕ ΚΑΙ ΟΥΚ ΕΙΣ ΜΕΘΗΝ ΠΕΡΙΕΒΑΛΕΣΘΕ ΚΑΙ ΟΥΚ ΕΘΕΡΜΑΝΘΗΤΕ ΕΝ ΑΥΤΟΙΣ ΚΑΙ Ο ΤΟΥΣ ΜΙΣΘΟΥΣ ΣΥΝΑΓΩΝ ΣΥΝΗΓΑΓΕΝ ΕΙΣ ΔΕΣΜΟΝ ΤΕΤΡΥΠΗΜΕΝΟΝ

7 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕΣΘΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΕΙΣ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ

8 ΑΝΑΒΗΤΕ ΕΠΙ ΤΟ ΟΡΟΣ ΚΑΙ ΚΟΨΑΤΕ ΞΥΛΑ ΚΑΙ ΟΙΚΟΔΟΜΗΣΑΤΕ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΥΔΟΚΗΣΩ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝΔΟΞΑΣΘΗΣΟΜΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ

9 ΕΠΕΒΛΕΨΑΤΕ ΕΙΣ ΠΟΛΛΑ ΚΑΙ ΕΓΕΝΕΤΟ ΟΛΙΓΑ ΚΑΙ ΕΙΣΗΝΕΧΘΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΞΕΦΥΣΗΣΑ ΑΥΤΑ ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΑΝΘ' ΩΝ Ο ΟΙΚΟΣ ΜΟΥ ΕΣΤΙΝ ΕΡΗΜΟΣ ΥΜΕΙΣ ΔΕ ΔΙΩΚΕΤΕ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

10 ΔΙΑ ΤΟΥΤΟ ΑΝΕΞΕΙ Ο ΟΥΡΑΝΟΣ ΑΠΟ ΔΡΟΣΟΥ ΚΑΙ Η ΓΗ ΥΠΟΣΤΕΛΕΙΤΑΙ ΤΑ ΕΚΦΟΡΙΑ ΑΥΤΗΣ

11 ΚΑΙ ΕΠΑΞΩ ΡΟΜΦΑΙΑΝ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΠΙ ΤΑ ΟΡΗ ΚΑΙ ΕΠΙ ΤΟΝ ΣΙΤΟΝ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΝΟΝ ΚΑΙ ΕΠΙ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΟΣΑ ΕΚΦΕΡΕΙ Η ΓΗ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΠΙ ΤΑ ΚΤΗΝΗ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΝΟΥΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ

12 ΚΑΙ ΗΚΟΥΣΕΝ ΖΟΡΟΒΑΒΕΛ Ο ΤΟΥ ΣΑΛΑΘΙΗΛ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΚΑΙ ΙΗΣΟΥΣ Ο ΤΟΥ ΙΩΣΕΔΕΚ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΟΥ ΛΑΟΥ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΛΟΓΩΝ ΑΓΓΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΘΟΤΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΕΦΟΒΗΘΗ Ο ΛΑΟΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ

13 ΚΑΙ ΕΙΠΕΝ ΑΓΓΑΙΟΣ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΤΩ ΛΑΩ ΕΓΩ ΕΙΜΙ ΜΕΘ' ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

14 ΚΑΙ ΕΞΗΓΕΙΡΕΝ ΚΥΡΙΟΣ ΤΟ ΠΝΕΥΜΑ ΖΟΡΟΒΑΒΕΛ ΤΟΥ ΣΑΛΑΘΙΗΛ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΙΗΣΟΥ ΤΟΥ ΙΩΣΕΔΕΚ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΩΝ ΚΑΤΑΛΟΙΠΩΝ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΚΑΙ ΕΠΟΙΟΥΝ ΕΡΓΑ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΘΕΟΥ ΑΥΤΩΝ

15 ΤΗ ΤΕΤΡΑΔΙ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΕΚΤΟΥ ΤΩ ΔΕΥΤΕΡΩ ΕΤΕΙ ΕΠΙ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ

TREI ASAR 10, HAGGAI (AGGAEUS) CHAPTER 2

1 ΤΩ ΕΒΔΟΜΩ ΜΗΝΙ ΜΙΑ ΚΑΙ ΕΙΚΑΔΙ ΤΟΥ ΜΗΝΟΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΧΕΙΡΙ ΑΓΓΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΩΝ

2 ΕΙΠΟΝ ΔΗ ΠΡΟΣ ΖΟΡΟΒΑΒΕΛ ΤΟΝ ΤΟΥ ΣΑΛΑΘΙΗΛ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΚΑΙ ΠΡΟΣ ΙΗΣΟΥΝ ΤΟΝ ΤΟΥ ΙΩΣΕΔΕΚ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΜΕΓΑΝ ΚΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΤΑΛΟΙΠΟΥΣ ΤΟΥ ΛΑΟΥ ΛΕΓΩΝ

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3 ΤΙΣ ΕΞ ΥΜΩΝ ΟΣ ΕΙΔΕΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΟΥ ΤΗ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΠΩΣ ΥΜΕΙΣ ΒΛΕΠΕΤΕ ΑΥΤΟΝ ΝΥΝ ΚΑΘΩΣ ΟΥΧ ΥΠΑΡΧΟΝΤΑ ΕΝΩΠΙΟΝ ΥΜΩΝ

4 ΚΑΙ ΝΥΝ ΚΑΤΙΣΧΥΕ ΖΟΡΟΒΑΒΕΛ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΚΑΤΙΣΧΥΕ ΙΗΣΟΥ Ο ΤΟΥ ΙΩΣΕΔΕΚ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΚΑΙ ΚΑΤΙΣΧΥΕΤΩ ΠΑΣ Ο ΛΑΟΣ ΤΗΣ ΓΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΠΟΙΕΙΤΕ ΔΙΟΤΙ ΜΕΘ' ΥΜΩΝ ΕΓΩ ΕΙΜΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

5 ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΦΕΣΤΗΚΕΝ ΕΝ ΜΕΣΩ ΥΜΩΝ ΘΑΡΣΕΙΤΕ

6 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΤΙ ΑΠΑΞ ΕΓΩ ΣΕΙΣΩ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΗΝ ΞΗΡΑΝ

7 ΚΑΙ ΣΥΣΣΕΙΣΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΗΞΕΙ ΤΑ ΕΚΛΕΚΤΑ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΠΛΗΣΩ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΔΟΞΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

8 ΕΜΟΝ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΕΜΟΝ ΤΟ ΧΡΥΣΙΟΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

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23 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΛΗΜΨΟΜΑΙ ΣΕ ΖΟΡΟΒΑΒΕΛ ΤΟΝ ΤΟΥ ΣΑΛΑΘΙΗΛ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΘΗΣΟΜΑΙ ΣΕ ΩΣ ΣΦΡΑΓΙΔΑ ΔΙΟΤΙ ΣΕ ΗΡΕΤΙΣΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

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11th, THE BOOK OF THE PROPHET ZECHARIAH

Greek: Zacharias; Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet (superior teacher). This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

TREI ASAR 11, ZECHARIAH CHAPTER 1

1 ΕΝ ΤΩ ΟΓΔΟΩ ΜΗΝΙ ΕΤΟΥΣ ΔΕΥΤΕΡΟΥ ΕΠΙ ΔΑΡΕΙΟΥ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΖΑΧΑΡΙΑΝ ΤΟΝ ΤΟΥ ΒΑΡΑΧΙΟΥ ΥΙΟΝ ΑΔΔΩ ΤΟΝ ΠΡΟΦΗΤΗΝ ΛΕΓΩΝ

2 ΩΡΓΙΣΘΗ ΚΥΡΙΟΣ ΕΠΙ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΟΡΓΗΝ ΜΕΓΑΛΗΝ

3 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΠΙΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΟΜΑΙ ΠΡΟΣ ΥΜΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ

4 ΚΑΙ ΜΗ ΓΙΝΕΣΘΕ ΚΑΘΩΣ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΟΙΣ ΕΝΕΚΑΛΕΣΑΝ ΑΥΤΟΙΣ ΟΙ ΠΡΟΦΗΤΑΙ ΟΙ ΕΜΠΡΟΣΘΕΝ ΛΕΓΟΝΤΕΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΑΠΟΣΤΡΕΨΑΤΕ ΑΠΟ ΤΩΝ ΟΔΩΝ ΥΜΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ ΥΜΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΟΥ ΠΡΟΣΕΣΧΟΝ ΤΟΥ ΕΙΣΑΚΟΥΣΑΙ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ

5 ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΠΟΥ ΕΙΣΙΝ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΜΗ ΤΟΝ ΑΙΩΝΑ ΖΗΣΟΝΤΑΙ

6 ΠΛΗΝ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΚΑΙ ΤΑ ΝΟΜΙΜΑ ΜΟΥ ΔΕΧΕΣΘΕ ΟΣΑ ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΕΝ ΠΝΕΥΜΑΤΙ ΜΟΥ ΤΟΙΣ ΔΟΥΛΟΙΣ ΜΟΥ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΟΙ ΚΑΤΕΛΑΒΟΣΑΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΚΑΙ ΕΙΠΑΝ ΚΑΘΩΣ ΠΑΡΑΤΕΤΑΚΤΑΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΤΟΥ ΠΟΙΗΣΑΙ ΚΑΤΑ ΤΑΣ ΟΔΟΥΣ ΥΜΩΝ ΚΑΙ ΚΑΤΑ ΤΑ ΕΠΙΤΗΔΕΥΜΑΤΑ ΥΜΩΝ ΟΥΤΩΣ ΕΠΟΙΗΣΕΝ ΥΜΙΝ

7 ΤΗ ΤΕΤΡΑΔΙ ΚΑΙ ΕΙΚΑΔΙ ΤΩ ΕΝΔΕΚΑΤΩ ΜΗΝΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΜΗΝ ΣΑΒΑΤ ΕΝ ΤΩ ΔΕΥΤΕΡΩ ΕΤΕΙ ΕΠΙ ΔΑΡΕΙΟΥ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΖΑΧΑΡΙΑΝ ΤΟΝ ΤΟΥ ΒΑΡΑΧΙΟΥ ΥΙΟΝ ΑΔΔΩ ΤΟΝ ΠΡΟΦΗΤΗΝ ΛΕΓΩΝ

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14 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΑΝΑΚΡΑΓΕ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΖΗΛΩΚΑ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΝ ΣΙΩΝ ΖΗΛΟΝ ΜΕΓΑΝ

15 ΚΑΙ ΟΡΓΗΝ ΜΕΓΑΛΗΝ ΕΓΩ ΟΡΓΙΖΟΜΑΙ ΕΠΙ ΤΑ ΕΘΝΗ ΤΑ ΣΥΝΕΠΙΤΙΘΕΜΕΝΑ ΑΝΘ' ΩΝ ΕΓΩ ΜΕΝ ΩΡΓΙΣΘΗΝ ΟΛΙΓΑ ΑΥΤΟΙ ΔΕ ΣΥΝΕΠΕΘΕΝΤΟ ΕΙΣ ΚΑΚΑ

16 ΔΙΑ ΤΟΥΤΟ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΠΙΣΤΡΕΨΩ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΟΙΚΤΙΡΜΩ ΚΑΙ Ο ΟΙΚΟΣ ΜΟΥ ΑΝΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΕΝ ΑΥΤΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΜΕΤΡΟΝ ΕΚΤΑΘΗΣΕΤΑΙ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΤΙ

17 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΑΝΑΚΡΑΓΕ ΛΕΓΩΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΤΙ ΔΙΑΧΥΘΗΣΟΝΤΑΙ ΠΟΛΕΙΣ ΕΝ ΑΓΑΘΟΙΣ ΚΑΙ ΕΛΕΗΣΕΙ ΚΥΡΙΟΣ ΕΤΙ ΤΗΝ ΣΙΩΝ ΚΑΙ ΑΙΡΕΤΙΕΙ ΕΤΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ

TREI ASAR 11, ZECHARIAH CHAPTER 2

1 ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΤΕΣΣΑΡΑ ΚΕΡΑΤΑ

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2 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΤΟΝ ΛΑΛΟΥΝΤΑ ΕΝ ΕΜΟΙ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΚΥΡΙΕ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΤΑΥΤΑ ΤΑ ΚΕΡΑΤΑ ΤΑ ΔΙΑΣΚΟΡΠΙΣΑΝΤΑ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΟΝ ΙΣΡΑΗΛ
3 ΚΑΙ ΕΔΕΙΞΕΝ ΜΟΙ ΚΥΡΙΟΣ ΤΕΣΣΑΡΑΣ ΤΕΚΤΟΝΑΣ
4 ΚΑΙ ΕΙΠΑ ΤΙ ΟΥΤΟΙ ΕΡΧΟΝΤΑΙ ΠΟΙΗΣΑΙ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΤΑΥΤΑ ΤΑ ΚΕΡΑΤΑ ΤΑ ΔΙΑΣΚΟΡΠΙΣΑΝΤΑ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΟΝ ΙΣΡΑΗΛ ΚΑΤΕΑΞΑΝ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΩΝ ΗΡΕΝ ΚΕΦΑΛΗΝ ΚΑΙ ΕΙΣΗΛΘΟΝ ΟΥΤΟΙ ΤΟΥ ΟΞΥΝΑΙ ΑΥΤΑ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΤΑ ΤΕΣΣΑΡΑ ΚΕΡΑΤΑ ΤΑ ΕΘΝΗ ΤΑ ΕΠΑΙΡΟΜΕΝΑ ΚΕΡΑΣ ΕΠΙ ΤΗΝ ΓΗΝ ΚΥΡΙΟΥ ΤΟΥ ΔΙΑΣΚΟΡΠΙΣΑΙ ΑΥΤΗΝ
5 ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΣΧΟΙΝΙΟΝ ΓΕΩΜΕΤΡΙΚΟΝ
6 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΟΝ ΠΟΥ ΣΥ ΠΟΡΕΥΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΔΙΑΜΕΤΡΗΣΑΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΙΔΕΙΝ ΠΗΛΙΚΟΝ ΤΟ ΠΛΑΤΟΣ ΑΥΤΗΣ ΕΣΤΙΝ ΚΑΙ ΠΗΛΙΚΟΝ ΤΟ ΜΗΚΟΣ
7 ΚΑΙ ΙΔΟΥ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΕΙΣΤΗΚΕΙ ΚΑΙ ΑΓΓΕΛΟΣ ΕΤΕΡΟΣ ΕΞΕΠΟΡΕΥΕΤΟ ΕΙΣ ΣΥΝΑΝΤΗΣΙΝ ΑΥΤΩ
8 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΩΝ ΔΡΑΜΕ ΚΑΙ ΛΑΛΗΣΟΝ ΠΡΟΣ ΤΟΝ ΝΕΑΝΙΑΝ ΕΚΕΙΝΟΝ ΛΕΓΩΝ ΚΑΤΑΚΑΡΠΩΣ ΚΑΤΟΙΚΗΘΗΣΕΤΑΙ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΠΛΗΘΟΥΣ ΑΝΘΡΩΠΩΝ ΚΑΙ ΚΤΗΝΩΝ ΕΝ ΜΕΣΩ ΑΥΤΗΣ
9 ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΕΙΧΟΣ ΠΥΡΟΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΙΣ ΔΟΞΑΝ ΕΣΟΜΑΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ
10 Ω Ω ΦΕΥΓΕΤΕ ΑΠΟ ΓΗΣ ΒΟΡΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΟΤΙ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΑΝΕΜΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΣΥΝΑΞΩ ΥΜΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ
11 ΕΙΣ ΣΙΩΝ ΑΝΑΣΩΖΕΣΘΕ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΘΥΓΑΤΕΡΑ ΒΑΒΥΛΩΝΟΣ
12 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΟΠΙΣΩ ΔΟΞΗΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΕΠΙ ΤΑ ΕΘΝΗ ΤΑ ΣΚΥΛΕΥΣΑΝΤΑ ΥΜΑΣ ΔΙΟΤΙ Ο ΑΠΤΟΜΕΝΟΣ ΥΜΩΝ ΩΣ ΑΠΤΟΜΕΝΟΣ ΤΗΣ ΚΟΡΗΣ ΤΟΥ ΟΦΘΑΛΜΟΥ ΑΥΤΟΥ
13 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΠΙΦΕΡΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΣΚΥΛΑ ΤΟΙΣ ΔΟΥΛΕΥΟΥΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΑΠΕΣΤΑΛΚΕΝ ΜΕ
14 ΤΕΡΠΟΥ ΚΑΙ ΕΥΦΡΑΙΝΟΥ ΘΥΓΑΤΕΡ ΣΙΩΝ ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΡΧΟΜΑΙ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΩ ΕΝ ΜΕΣΩ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ
15 ΚΑΙ ΚΑΤΑΦΕΥΞΟΝΤΑΙ ΕΘΝΗ ΠΟΛΛΑ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΕΣΟΝΤΑΙ ΑΥΤΩ ΕΙΣ ΛΑΟΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΟΥΣΙΝ ΕΝ ΜΕΣΩ ΣΟΥ ΚΑΙ ΕΠΙΓΝΩΣΗ ΟΤΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΞΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΣΕ
16 ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΕΙ ΚΥΡΙΟΣ ΤΟΝ ΙΟΥΔΑΝ ΤΗΝ ΜΕΡΙΔΑ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΙΑΝ ΚΑΙ ΑΙΡΕΤΙΕΙ ΕΤΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ
17 ΕΥΛΑΒΕΙΣΘΩ ΠΑΣΑ ΣΑΡΞ ΑΠΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΔΙΟΤΙ ΕΞΕΓΗΓΕΡΤΑΙ ΕΚ ΝΕΦΕΛΩΝ ΑΓΙΩΝ ΑΥΤΟΥ

TREI ASAR 11, ZECHARIAH CHAPTER 3

1 ΚΑΙ ΕΔΕΙΞΕΝ ΜΟΙ ΙΗΣΟΥΝ ΤΟΝ ΙΕΡΕΑ ΤΟΝ ΜΕΓΑΝ ΕΣΤΩΤΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΓΓΕΛΟΥ ΚΥΡΙΟΥ ΚΑΙ Ο ΔΙΑΒΟΛΟΣ ΕΙΣΤΗΚΕΙ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ ΤΟΥ ΑΝΤΙΚΕΙΣΘΑΙ ΑΥΤΩ
2 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΤΟΝ ΔΙΑΒΟΛΟΝ ΕΠΙΤΙΜΗΣΑΙ ΚΥΡΙΟΣ ΕΝ ΣΟΙ ΔΙΑΒΟΛΕ ΚΑΙ ΕΠΙΤΙΜΗΣΑΙ ΚΥΡΙΟΣ ΕΝ ΣΟΙ Ο ΕΚΛΕΞΑΜΕΝΟΣ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΟΥΚ ΙΔΟΥ ΤΟΥΤΟ ΩΣ ΔΑΛΟΣ ΕΞΕΣΠΑΣΜΕΝΟΣ ΕΚ ΠΥΡΟΣ
3 ΚΑΙ ΙΗΣΟΥΣ ΗΝ ΕΝΔΕΔΥΜΕΝΟΣ ΙΜΑΤΙΑ ΡΥΠΑΡΑ ΚΑΙ ΕΙΣΤΗΚΕΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΑΓΓΕΛΟΥ
4 ΚΑΙ ΑΠΕΚΡΙΘΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΥΣ ΕΣΤΗΚΟΤΑΣ ΠΡΟ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΛΕΓΩΝ ΑΦΕΛΕΤΕ ΤΑ ΙΜΑΤΙΑ ΤΑ ΡΥΠΑΡΑ ΑΠ' ΑΥΤΟΥ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΙΔΟΥ ΑΦΗΡΗΚΑ ΤΑΣ ΑΝΟΜΙΑΣ ΣΟΥ ΚΑΙ ΕΝΔΥΣΑΤΕ ΑΥΤΟΝ ΠΟΔΗΡΗ
5 ΚΑΙ ΕΠΙΘΕΤΕ ΚΙΔΑΡΙΝ ΚΑΘΑΡΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΒΑΛΟΝ ΑΥΤΟΝ ΙΜΑΤΙΑ ΚΑΙ ΕΠΕΘΗΚΑΝ ΚΙΔΑΡΙΝ ΚΑΘΑΡΑΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΙΣΤΗΚΕΙ
6 ΚΑΙ ΔΙΕΜΑΡΤΥΡΑΤΟ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΙΗΣΟΥΝ ΛΕΓΩΝ
7 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΑΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΜΟΥ ΠΟΡΕΥΗ ΚΑΙ ΕΑΝ ΤΑ ΠΡΟΣΤΑΓΜΑΤΑ ΜΟΥ ΦΥΛΑΞΗΣ ΚΑΙ ΣΥ ΔΙΑΚΡΙΝΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΚΑΙ ΕΑΝ ΔΙΑΦΥΛΑΞΗΣ ΚΑΙ ΓΕ ΤΗΝ ΑΥΛΗΝ ΜΟΥ ΚΑΙ ΔΩΣΩ ΣΟΙ ΑΝΑΣΤΡΕΦΟΜΕΝΟΥΣ ΕΝ ΜΕΣΩ ΤΩΝ ΕΣΤΗΚΟΤΩΝ ΤΟΥΤΩΝ
8 ΑΚΟΥΕ ΔΗ ΙΗΣΟΥ Ο ΙΕΡΕΥΣ Ο ΜΕΓΑΣ ΣΥ ΚΑΙ ΟΙ ΠΛΗΣΙΟΝ ΣΟΥ ΟΙ ΚΑΘΗΜΕΝΟΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΔΙΟΤΙ ΑΝΔΡΕΣ ΤΕΡΑΤΟΣΚΟΠΟΙ ΕΙΣΙ ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΑΓΩ ΤΟΝ ΔΟΥΛΟΝ ΜΟΥ ΑΝΑΤΟΛΗΝ
9 ΔΙΟΤΙ Ο ΛΙΘΟΣ ΟΝ ΕΔΩΚΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΙΗΣΟΥ ΕΠΙ ΤΟΝ ΛΙΘΟΝ ΤΟΝ ΕΝΑ ΕΠΤΑ ΟΦΘΑΛΜΟΙ ΕΙΣΙΝ ΙΔΟΥ ΕΓΩ ΟΡΥΣΣΩ ΒΟΘΡΟΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΨΗΛΑΦΗΣΩ ΠΑΣΑΝ ΤΗΝ ΑΔΙΚΙΑΝ ΤΗΣ ΓΗΣ ΕΚΕΙΝΗΣ ΕΝ ΗΜΕΡΑ ΜΙΑ
10 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΣΥΓΚΑΛΕΣΕΤΕ ΕΚΑΣΤΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΥΠΟΚΑΤΩ ΑΜΠΕΛΟΥ ΚΑΙ ΥΠΟΚΑΤΩ ΣΥΚΗΣ

TREI ASAR 11, ZECHARIAH CHAPTER 4

1 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΚΑΙ ΕΞΗΓΕΙΡΕΝ ΜΕ ΟΝ ΤΡΟΠΟΝ ΟΤΑΝ ΕΞΕΓΕΡΘΗ ΑΝΘΡΩΠΟΣ ΕΞ ΥΠΝΟΥ ΑΥΤΟΥ
2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΤΙ ΣΥ ΒΛΕΠΕΙΣ ΚΑΙ ΕΙΠΑ ΕΩΡΑΚΑ ΚΑΙ ΙΔΟΥ ΛΥΧΝΙΑ ΧΡΥΣΗ ΟΛΗ ΚΑΙ ΤΟ ΛΑΜΠΑΔΙΟΝ ΕΠΑΝΩ ΑΥΤΗΣ ΚΑΙ ΕΠΤΑ ΛΥΧΝΟΙ ΕΠΑΝΩ ΑΥΤΗΣ ΚΑΙ ΕΠΤΑ ΕΠΑΡΥΣΤΡΙΔΕΣ ΤΟΙΣ ΛΥΧΝΟΙΣ ΤΟΙΣ ΕΠΑΝΩ ΑΥΤΗΣ
3 ΚΑΙ ΔΥΟ ΕΛΑΙΑΙ ΕΠΑΝΩ ΑΥΤΗΣ ΜΙΑ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΛΑΜΠΑΔΙΟΥ ΚΑΙ ΜΙΑ ΕΞ ΕΥΩΝΥΜΩΝ
4 ΚΑΙ ΕΠΗΡΩΤΗΣΑ ΚΑΙ ΕΙΠΟΝ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΤΟΝ ΛΑΛΟΥΝΤΑ ΕΝ ΕΜΟΙ ΛΕΓΩΝ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΚΥΡΙΕ
5 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΥ ΓΙΝΩΣΚΕΙΣ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΚΑΙ ΕΙΠΑ ΟΥΧΙ ΚΥΡΙΕ
6 ΚΑΙ ΑΠΕΚΡΙΘΗ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΟΥΤΟΣ Ο ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΖΟΡΟΒΑΒΕΛ ΛΕΓΩΝ ΟΥΚ ΕΝ ΔΥΝΑΜΕΙ ΜΕΓΑΛΗ ΟΥΔΕ ΕΝ ΙΣΧΥΙ ΑΛΛ' Η ΕΝ ΠΝΕΥΜΑΤΙ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ
7 ΤΙΣ ΕΙ ΣΥ ΤΟ ΟΡΟΣ ΤΟ ΜΕΓΑ ΠΡΟ ΠΡΟΣΩΠΟΥ ΖΟΡΟΒΑΒΕΛ ΤΟΥ ΚΑΤΟΡΘΩΣΑΙ ΚΑΙ ΕΞΟΙΣΩ ΤΟΝ ΛΙΘΟΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΙΣΟΤΗΤΑ ΧΑΡΙΤΟΣ ΧΑΡΙΤΑ ΑΥΤΗΣ
8 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
9 ΑΙ ΧΕΙΡΕΣ ΖΟΡΟΒΑΒΕΛ ΕΘΕΜΕΛΙΩΣΑΝ ΤΟΝ ΟΙΚΟΝ ΤΟΥΤΟΝ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΑΥΤΟΥ ΕΠΙΤΕΛΕΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΕΠΙΓΝΩΣΗ ΔΙΟΤΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΞΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΣΕ
10 ΔΙΟΤΙ ΤΙΣ ΕΞΟΥΔΕΝΩΣΕΝ ΕΙΣ ΗΜΕΡΑΣ ΜΙΚΡΑΣ ΚΑΙ ΧΑΡΟΥΝΤΑΙ ΚΑΙ ΟΨΟΝΤΑΙ ΤΟΝ ΛΙΘΟΝ ΤΟΝ ΚΑΣΣΙΤΕΡΙΝΟΝ ΕΝ ΧΕΙΡΙ ΖΟΡΟΒΑΒΕΛ ΕΠΤΑ ΟΥΤΟΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΙΣΙΝ ΟΙ ΕΠΙΒΛΕΠΟΝΤΕΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ
11 ΚΑΙ ΑΠΕΚΡΙΘΗΝ ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΑΙ ΔΥΟ ΕΛΑΙΑΙ ΑΥΤΑΙ ΑΙ ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΛΥΧΝΙΑΣ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ
12 ΚΑΙ ΕΠΗΡΩΤΗΣΑ ΕΚ ΔΕΥΤΕΡΟΥ ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΟΙ ΔΥΟ ΚΛΑΔΟΙ ΤΩΝ ΕΛΑΙΩΝ ΟΙ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΤΩΝ ΔΥΟ ΜΥΞΩΤΗΡΩΝ ΤΩΝ ΧΡΥΣΩΝ ΤΩΝ ΕΠΙΧΕΟΝΤΩΝ ΚΑΙ ΕΠΑΝΑΓΟΝΤΩΝ ΤΑΣ ΕΠΑΡΥΣΤΡΙΔΑΣ ΤΑΣ ΧΡΥΣΑΣ
13 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΥΚ ΟΙΔΑΣ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΚΑΙ ΕΙΠΑ ΟΥΧΙ ΚΥΡΙΕ
14 ΚΑΙ ΕΙΠΕΝ ΟΥΤΟΙ ΟΙ ΔΥΟ ΥΙΟΙ ΤΗΣ ΠΙΟΤΗΤΟΣ ΠΑΡΕΣΤΗΚΑΣΙΝ ΤΩ ΚΥΡΙΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

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TREI ASAR 11, ZECHARIAH CHAPTER 5

1 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΔΡΕΠΑΝΟΝ ΠΕΤΟΜΕΝΟΝ

2 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΤΙ ΣΥ ΒΛΕΠΕΙΣ ΚΑΙ ΕΙΠΑ ΕΓΩ ΟΡΩ ΔΡΕΠΑΝΟΝ ΠΕΤΟΜΕΝΟΝ ΜΗΚΟΣ ΠΗΧΕΩΝ ΕΙΚΟΣΙ ΚΑΙ ΠΛΑΤΟΣ ΠΗΧΕΩΝ ΔΕΚΑ

3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΥΤΗ Η ΑΡΑ Η ΕΚΠΟΡΕΥΟΜΕΝΗ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ ΔΙΟΤΙ ΠΑΣ Ο ΚΛΕΠΤΗΣ ΕΚ ΤΟΥΤΟΥ ΕΩΣ ΘΑΝΑΤΟΥ ΕΚΔΙΚΗΘΗΣΕΤΑΙ ΚΑΙ ΠΑΣ Ο ΕΠΙΟΡΚΟΣ ΕΚ ΤΟΥΤΟΥ ΕΩΣ ΘΑΝΑΤΟΥ ΕΚΔΙΚΗΘΗΣΕΤΑΙ

4 ΚΑΙ ΕΞΟΙΣΩ ΑΥΤΟ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΚΛΕΠΤΟΥ ΚΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΟΜΝΥΟΝΤΟΣ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΠΙ ΨΕΥΔΕΙ ΚΑΙ ΚΑΤΑΛΥΣΕΙ ΕΝ ΜΕΣΩ ΤΟΥ ΟΙΚΟΥ ΑΥΤΟΥ ΚΑΙ ΣΥΝΤΕΛΕΣΕΙ ΑΥΤΟΝ ΚΑΙ ΤΑ ΞΥΛΑ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΑΥΤΟΥ

5 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΑΝΑΒΛΕΨΟΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΣΟΥ ΚΑΙ ΙΔΕ ΤΙ ΤΟ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΤΟΥΤΟ

6 ΚΑΙ ΕΙΠΑ ΤΙ ΕΣΤΙΝ ΚΑΙ ΕΙΠΕΝ ΤΟΥΤΟ ΤΟ ΜΕΤΡΟΝ ΤΟ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ Η ΑΔΙΚΙΑ ΑΥΤΩΝ ΕΝ ΠΑΣΗ ΤΗ ΓΗ

7 ΚΑΙ ΙΔΟΥ ΤΑΛΑΝΤΟΝ ΜΟΛΙΒΟΥ ΕΞΑΙΡΟΜΕΝΟΝ ΚΑΙ ΙΔΟΥ ΜΙΑ ΓΥΝΗ ΕΚΑΘΗΤΟ ΕΝ ΜΕΣΩ ΤΟΥ ΜΕΤΡΟΥ

8 ΚΑΙ ΕΙΠΕΝ ΑΥΤΗ ΕΣΤΙΝ Η ΑΝΟΜΙΑ ΚΑΙ ΕΡΡΙΨΕΝ ΑΥΤΗΝ ΕΝ ΜΕΣΩ ΤΟΥ ΜΕΤΡΟΥ ΚΑΙ ΕΡΡΙΨΕΝ ΤΟΝ ΛΙΘΟΝ ΤΟΥ ΜΟΛΙΒΟΥ ΕΙΣ ΤΟ ΣΤΟΜΑ ΑΥΤΗΣ

9 ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΔΥΟ ΓΥΝΑΙΚΕΣ ΕΚΠΟΡΕΥΟΜΕΝΑΙ ΚΑΙ ΠΝΕΥΜΑ ΕΝ ΤΑΙΣ ΠΤΕΡΥΞΙΝ ΑΥΤΩΝ ΚΑΙ ΑΥΤΑΙ ΕΙΧΟΝ ΠΤΕΡΥΓΑΣ ΩΣ ΠΤΕΡΥΓΑΣ ΕΠΟΠΟΣ ΚΑΙ ΑΝΕΛΑΒΟΝ ΤΟ ΜΕΤΡΟΝ ΑΝΑ ΜΕΣΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΟΥΡΑΝΟΥ

10 ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΤΟΝ ΛΑΛΟΥΝΤΑ ΕΝ ΕΜΟΙ ΠΟΥ ΑΥΤΑΙ ΑΠΟΦΕΡΟΥΣΙΝ ΤΟ ΜΕΤΡΟΝ

11 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΕ ΟΙΚΟΔΟΜΗΣΑΙ ΑΥΤΩ ΟΙΚΙΑΝ ΕΝ ΓΗ ΒΑΒΥΛΩΝΟΣ ΚΑΙ ΕΤΟΙΜΑΣΑΙ ΚΑΙ ΘΗΣΟΥΣΙΝ ΑΥΤΟ ΕΚΕΙ ΕΠΙ ΤΗΝ ΕΤΟΙΜΑΣΙΑΝ ΑΥΤΟΥ

TREI ASAR 11, ZECHARIAH CHAPTER 6

1 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΚΑΙ ΗΡΑ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΙΔΟΥ ΤΕΣΣΑΡΑ ΑΡΜΑΤΑ ΕΚΠΟΡΕΥΟΜΕΝΑ ΕΚ ΜΕΣΟΥ ΔΥΟ ΟΡΕΩΝ ΚΑΙ ΤΑ ΟΡΗ ΗΝ ΟΡΗ ΧΑΛΚΑ

2 ΕΝ ΤΩ ΑΡΜΑΤΙ ΤΩ ΠΡΩΤΩ ΙΠΠΟΙ ΠΥΡΡΟΙ ΚΑΙ ΕΝ ΤΩ ΑΡΜΑΤΙ ΤΩ ΔΕΥΤΕΡΩ ΙΠΠΟΙ ΜΕΛΑΝΕΣ

3 ΚΑΙ ΕΝ ΤΩ ΑΡΜΑΤΙ ΤΩ ΤΡΙΤΩ ΙΠΠΟΙ ΛΕΥΚΟΙ ΚΑΙ ΕΝ ΤΩ ΑΡΜΑΤΙ ΤΩ ΤΕΤΑΡΤΩ ΙΠΠΟΙ ΠΟΙΚΙΛΟΙ ΨΑΡΟΙ

4 ΚΑΙ ΑΠΕΚΡΙΘΗΝ ΚΑΙ ΕΙΠΑ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΤΟΝ ΛΑΛΟΥΝΤΑ ΕΝ ΕΜΟΙ ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ ΚΥΡΙΕ

5 ΚΑΙ ΑΠΕΚΡΙΘΗ Ο ΑΓΓΕΛΟΣ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΚΑΙ ΕΙΠΕΝ ΤΑΥΤΑ ΕΣΤΙΝ ΟΙ ΤΕΣΣΑΡΕΣ ΑΝΕΜΟΙ ΤΟΥ ΟΥΡΑΝΟΥ ΕΚΠΟΡΕΥΟΝΤΑΙ ΠΑΡΑΣΤΗΝΑΙ ΤΩ ΚΥΡΙΩ ΠΑΣΗΣ ΤΗΣ ΓΗΣ

6 ΕΝ Ω ΗΣΑΝ ΟΙ ΙΠΠΟΙ ΟΙ ΜΕΛΑΝΕΣ ΕΞΕΠΟΡΕΥΟΝΤΟ ΕΠΙ ΓΗΝ ΒΟΡΡΑ ΚΑΙ ΟΙ ΛΕΥΚΟΙ ΕΞΕΠΟΡΕΥΟΝΤΟ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΠΟΙΚΙΛΟΙ ΕΞΕΠΟΡΕΥΟΝΤΟ ΕΠΙ ΓΗΝ ΝΟΤΟΥ

7 ΚΑΙ ΟΙ ΨΑΡΟΙ ΕΞΕΠΟΡΕΥΟΝΤΟ ΚΑΙ ΕΠΕΒΛΕΠΟΝ ΤΟΥ ΠΟΡΕΥΕΣΘΑΙ ΤΟΥ ΠΕΡΙΟΔΕΥΣΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙΠΕΝ ΠΟΡΕΥΕΣΘΕ ΚΑΙ ΠΕΡΙΟΔΕΥΣΑΤΕ ΤΗΝ ΓΗΝ ΚΑΙ ΠΕΡΙΩΔΕΥΣΑΝ ΤΗΝ ΓΗΝ

8 ΚΑΙ ΑΝΕΒΟΗΣΕΝ ΚΑΙ ΕΛΑΛΗΣΕΝ ΠΡΟΣ ΜΕ ΛΕΓΩΝ ΙΔΟΥ ΟΙ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΕΠΙ ΓΗΝ ΒΟΡΡΑ ΑΝΕΠΑΥΣΑΝ ΤΟΝ ΘΥΜΟΝ ΜΟΥ ΕΝ ΓΗ ΒΟΡΡΑ

9 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

10 ΛΑΒΕ ΤΑ ΕΚ ΤΗΣ ΑΙΧΜΑΛΩΣΙΑΣ ΠΑΡΑ ΤΩΝ ΑΡΧΟΝΤΩΝ ΚΑΙ ΠΑΡΑ ΤΩΝ ΧΡΗΣΙΜΩΝ ΑΥΤΗΣ ΚΑΙ ΠΑΡΑ ΤΩΝ ΕΠΕΓΝΩΚΟΤΩΝ ΑΥΤΗΝ ΚΑΙ ΕΙΣΕΛΕΥΣΗ ΣΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΙΩΣΙΟΥ ΤΟΥ ΣΟΦΟΝΙΟΥ ΤΟΥ ΗΚΟΝΤΟΣ ΕΚ ΒΑΒΥΛΩΝΟΣ

11 ΚΑΙ ΛΗΨΗ ΑΡΓΥΡΙΟΝ ΚΑΙ ΧΡΥΣΙΟΝ ΚΑΙ ΠΟΙΗΣΕΙΣ ΣΤΕΦΑΝΟΥΣ ΚΑΙ ΕΠΙΘΗΣΕΙΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΙΗΣΟΥ ΤΟΥ ΙΩΣΕΔΕΚ ΤΟΥ ΙΕΡΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ

12 ΚΑΙ ΕΡΕΙΣ ΠΡΟΣ ΑΥΤΟΝ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΙΔΟΥ ΑΝΗΡ ΑΝΑΤΟΛΗ ΟΝΟΜΑ ΑΥΤΩ ΚΑΙ ΥΠΟΚΑΤΩΘΕΝ ΑΥΤΟΥ ΑΝΑΤΕΛΕΙ ΚΑΙ ΟΙΚΟΔΟΜΗΣΕΙ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ

13 ΚΑΙ ΑΥΤΟΣ ΛΗΜΨΕΤΑΙ ΑΡΕΤΗΝ ΚΑΙ ΚΑΘΙΕΤΑΙ ΚΑΙ ΚΑΤΑΡΞΕΙ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ ΚΑΙ ΕΣΤΑΙ Ο ΙΕΡΕΥΣ ΕΚ ΔΕΞΙΩΝ ΑΥΤΟΥ ΚΑΙ ΒΟΥΛΗ ΕΙΡΗΝΙΚΗ ΕΣΤΑΙ ΑΝΑ ΜΕΣΟΝ ΑΜΦΟΤΕΡΩΝ

14 Ο ΔΕ ΣΤΕΦΑΝΟΣ ΕΣΤΑΙ ΤΟΙΣ ΥΠΟΜΕΝΟΥΣΙΝ ΚΑΙ ΤΟΙΣ ΧΡΗΣΙΜΟΙΣ ΑΥΤΗΣ ΚΑΙ ΤΟΙΣ ΕΠΕΓΝΩΚΟΣΙΝ ΑΥΤΗΝ ΚΑΙ ΕΙΣ ΧΑΡΙΤΑ ΥΙΟΥ ΣΟΦΟΝΙΟΥ ΚΑΙ ΕΙΣ ΨΑΛΜΟΝ ΕΝ ΟΙΚΩ ΚΥΡΙΟΥ

15 ΚΑΙ ΟΙ ΜΑΚΡΑΝ ΑΠ' ΑΥΤΩΝ ΗΞΟΥΣΙΝ ΚΑΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΚΑΙ ΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΑΠΕΣΤΑΛΚΕΝ ΜΕ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΕΙΣΑΚΟΥΟΝΤΕΣ ΕΙΣΑΚΟΥΣΗΤΕ ΤΗΣ ΦΩΝΗΣ ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΥΜΩΝ

TREI ASAR 11, ZECHARIAH CHAPTER 7

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΕΤΑΡΤΩ ΕΤΕΙ ΕΠΙ ΔΑΡΕΙΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΖΑΧΑΡΙΑΝ ΤΕΤΡΑΔΙ ΤΟΥ ΜΗΝΟΣ ΤΟΥ ΕΝΑΤΟΥ ΟΣ ΕΣΤΙΝ ΧΑΣΕΛΕΥ

2 ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΒΑΙΘΗΛ ΣΑΡΑΣΑΡ ΚΑΙ ΑΡΒΕΣΕΕΡ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΟΙ ΑΝΔΡΕΣ ΑΥΤΟΥ ΤΟΥ ΕΞΙΛΑΣΑΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ

3 ΛΕΓΩΝ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΤΟΥΣ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΛΕΓΩΝ ΕΙΣΕΛΗΛΥΘΕΝ ΩΔΕ ΕΝ ΤΩ ΜΗΝΙ ΤΩ ΠΕΜΠΤΩ ΤΟ ΑΓΙΑΣΜΑ ΚΑΘΟΤΙ ΕΠΟΙΗΣΑ ΗΔΗ ΙΚΑΝΑ ΕΤΗ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΤΩΝ ΔΥΝΑΜΕΩΝ ΠΡΟΣ ΜΕ ΛΕΓΩΝ

5 ΕΙΠΟΝ ΠΡΟΣ ΑΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΙΕΡΕΙΣ ΛΕΓΩΝ ΕΑΝ ΝΗΣΤΕΥΣΗΤΕ Η ΚΟΨΗΣΘΕ ΕΝ ΤΑΙΣ ΠΕΜΠΤΑΙΣ Η ΕΝ ΤΑΙΣ ΕΒΔΟΜΑΙΣ ΚΑΙ ΙΔΟΥ ΕΒΔΟΜΗΚΟΝΤΑ ΕΤΗ ΜΗ ΝΗΣΤΕΙΑΝ ΝΕΝΗΣΤΕΥΚΑΤΕ ΜΟΙ

6 ΚΑΙ ΕΑΝ ΦΑΓΗΤΕ Η ΠΙΗΤΕ ΟΥΧ ΥΜΕΙΣ ΕΣΘΕΤΕ ΚΑΙ ΥΜΕΙΣ ΠΙΝΕΤΕ

7 ΟΥΧ ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΕΙΣΙΝ ΟΥΣ ΕΛΑΛΗΣΕΝ ΚΥΡΙΟΣ ΕΝ ΧΕΡΣΙΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΟΤΕ ΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΟΙΚΟΥΜΕΝΗ ΚΑΙ ΕΥΘΗΝΟΥΣΑ ΚΑΙ ΑΙ ΠΟΛΕΙΣ ΑΥΤΗΣ ΚΥΚΛΟΘΕΝ ΚΑΙ Η ΟΡΕΙΝΗ ΚΑΙ Η ΠΕΔΙΝΗ ΚΑΤΩΚΕΙΤΟ

8 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΖΑΧΑΡΙΑΝ ΛΕΓΩΝ

9 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΡΙΜΑ ΔΙΚΑΙΟΝ ΚΡΙΝΑΤΕ ΚΑΙ ΕΛΕΟΣ ΚΑΙ ΟΙΚΤΙΡΜΟΝ ΠΟΙΕΙΤΕ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ

10 ΚΑΙ ΧΗΡΑΝ ΚΑΙ ΟΡΦΑΝΟΝ ΚΑΙ ΠΡΟΣΗΛΥΤΟΝ ΚΑΙ ΠΕΝΗΤΑ ΜΗ ΚΑΤΑΔΥΝΑΣΤΕΥΕΤΕ ΚΑΙ ΚΑΚΙΑΝ ΕΚΑΣΤΟΣ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΜΗ ΜΝΗΣΙΚΑΚΕΙΤΩ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ

11 ΚΑΙ ΗΠΕΙΘΗΣΑΝ ΤΟΥ ΠΡΟΣΕΧΕΙΝ ΚΑΙ ΕΔΩΚΑΝ ΝΩΤΟΝ ΠΑΡΑΦΡΟΝΟΥΝΤΑ ΚΑΙ ΤΑ ΩΤΑ ΑΥΤΩΝ ΕΒΑΡΥΝΑΝ ΤΟΥ ΜΗ ΕΙΣΑΚΟΥΕΙΝ

12 ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΕΤΑΞΑΝ ΑΠΕΙΘΗ ΤΟΥ ΜΗ ΕΙΣΑΚΟΥΕΙΝ ΤΟΥ ΝΟΜΟΥ ΜΟΥ ΚΑΙ ΤΟΥΣ ΛΟΓΟΥΣ ΟΥΣ ΕΞΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΝ ΠΝΕΥΜΑΤΙ ΑΥΤΟΥ ΕΝ ΧΕΡΣΙΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΟΡΓΗ ΜΕΓΑΛΗ ΠΑΡΑ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ

13 ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΙΠΕΝ ΚΑΙ ΟΥΚ ΕΙΣΗΚΟΥΣΑΝ ΑΥΤΟΥ ΟΥΤΩΣ ΚΕΚΡΑΞΟΝΤΑΙ ΚΑΙ ΟΥ ΜΗ ΕΙΣΑΚΟΥΣΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

14 ΚΑΙ ΕΚΒΑΛΩ ΑΥΤΟΥΣ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ Α ΟΥΚ ΕΓΝΩΣΑΝ ΚΑΙ Η ΓΗ ΑΦΑΝΙΣΘΗΣΕΤΑΙ ΚΑΤΟΠΙΣΘΕΝ ΑΥΤΩΝ

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ΕΚ ΔΙΟΔΕΥΟΝΤΟΣ ΚΑΙ ΕΞ ΑΝΑΣΤΡΕΦΟΝΤΟΣ ΚΑΙ ΕΤΑΞΑΝ ΓΗΝ ΕΚΛΕΚΤΗΝ ΕΙΣ ΑΦΑΝΙΣΜΟΝ

TREI ASAR 11, ZECHARIAH CHAPTER 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΛΕΓΩΝ
2 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΖΗΛΩΣΑ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΝ ΣΙΩΝ ΖΗΛΟΝ ΜΕΓΑΝ ΚΑΙ ΘΥΜΩ ΜΕΓΑΛΩ ΕΖΗΛΩΣΑ ΑΥΤΗΝ
3 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΕΠΙ ΣΙΩΝ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΩ ΕΝ ΜΕΣΩ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΛΗΘΗΣΕΤΑΙ Η ΙΕΡΟΥΣΑΛΗΜ ΠΟΛΙΣ Η ΑΛΗΘΙΝΗ ΚΑΙ ΤΟ ΟΡΟΣ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΟΡΟΣ ΑΓΙΟΝ
4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΤΙ ΚΑΘΗΣΟΝΤΑΙ ΠΡΕΣΒΥΤΕΡΟΙ ΚΑΙ ΠΡΕΣΒΥΤΕΡΑΙ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΚΑΣΤΟΣ ΤΗΝ ΡΑΒΔΟΝ ΑΥΤΟΥ ΕΧΩΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΑΠΟ ΠΛΗΘΟΥΣ ΗΜΕΡΩΝ
5 ΚΑΙ ΑΙ ΠΛΑΤΕΙΑΙ ΤΗΣ ΠΟΛΕΩΣ ΠΛΗΣΘΗΣΟΝΤΑΙ ΠΑΙΔΑΡΙΩΝ ΚΑΙ ΚΟΡΑΣΙΩΝ ΠΑΙΖΟΝΤΩΝ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΑΥΤΗΣ
6 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΔΙΟΤΙ ΕΙ ΑΔΥΝΑΤΗΣΕΙ ΕΝΩΠΙΟΝ ΤΩΝ ΚΑΤΑΛΟΙΠΩΝ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΜΗ ΚΑΙ ΕΝΩΠΙΟΝ ΕΜΟΥ ΑΔΥΝΑΤΗΣΕΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ
7 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΙΔΟΥ ΕΓΩ ΑΝΑΣΩΖΩ ΤΟΝ ΛΑΟΝ ΜΟΥ ΑΠΟ ΓΗΣ ΑΝΑΤΟΛΩΝ ΚΑΙ ΑΠΟ ΓΗΣ ΔΥΣΜΩΝ
8 ΚΑΙ ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΣΚΗΝΩΣΩ ΕΝ ΜΕΣΩ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ ΚΑΙ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΝ ΔΙΚΑΙΟΣΥΝΗ
9 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΤΙΣΧΥΕΤΩΣΑΝ ΑΙ ΧΕΙΡΕΣ ΥΜΩΝ ΤΩΝ ΑΚΟΥΟΝΤΩΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΚ ΣΤΟΜΑΤΟΣ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΦ' ΗΣ ΗΜΕΡΑΣ ΤΕΘΕΜΕΛΙΩΤΑΙ Ο ΟΙΚΟΣ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΚΑΙ Ο ΝΑΟΣ ΑΦ' ΟΥ ΩΚΟΔΟΜΗΤΑΙ
10 ΔΙΟΤΙ ΠΡΟ ΤΩΝ ΗΜΕΡΩΝ ΕΚΕΙΝΩΝ Ο ΜΙΣΘΟΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΥΚ ΕΣΤΑΙ ΕΙΣ ΟΝΗΣΙΝ ΚΑΙ Ο ΜΙΣΘΟΣ ΤΩΝ ΚΤΗΝΩΝ ΟΥΧ ΥΠΑΡΞΕΙ ΚΑΙ ΤΩ ΕΚΠΟΡΕΥΟΜΕΝΩ ΚΑΙ ΤΩ ΕΙΣΠΟΡΕΥΟΜΕΝΩ ΟΥΚ ΕΣΤΑΙ ΕΙΡΗΝΗ ΑΠΟ ΤΗΣ ΘΛΙΨΕΩΣ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΚΑΣΤΟΝ ΕΠΙ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ
11 ΚΑΙ ΝΥΝ ΟΥ ΚΑΤΑ ΤΑΣ ΗΜΕΡΑΣ ΤΑΣ ΕΜΠΡΟΣΘΕΝ ΕΓΩ ΠΟΙΩ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ
12 ΑΛΛ' Η ΔΕΙΞΩ ΕΙΡΗΝΗΝ Η ΑΜΠΕΛΟΣ ΔΩΣΕΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΗΣ ΚΑΙ Η ΓΗ ΔΩΣΕΙ ΤΑ ΓΕΝΗΜΑΤΑ ΑΥΤΗΣ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΔΩΣΕΙ ΤΗΝ ΔΡΟΣΟΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΩ ΤΟΙΣ ΚΑΤΑΛΟΙΠΟΙΣ ΤΟΥ ΛΑΟΥ ΜΟΥ ΠΑΝΤΑ ΤΑΥΤΑ
13 ΚΑΙ ΕΣΤΑΙ ΟΝ ΤΡΟΠΟΝ ΗΤΕ ΕΝ ΚΑΤΑΡΑ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΟΙΚΟΣ ΙΟΥΔΑ ΚΑΙ ΟΙΚΟΣ ΙΣΡΑΗΛ ΟΥΤΩΣ ΔΙΑΣΩΣΩ ΥΜΑΣ ΚΑΙ ΕΣΕΣΘΕ ΕΝ ΕΥΛΟΓΙΑ ΘΑΡΣΕΙΤΕ ΚΑΙ ΚΑΤΙΣΧΥΕΤΕ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΥΜΩΝ
14 ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΟΝ ΤΡΟΠΟΝ ΔΙΕΝΟΗΘΗΝ ΤΟΥ ΚΑΚΩΣΑΙ ΥΜΑΣ ΕΝ ΤΩ ΠΑΡΟΡΓΙΣΑΙ ΜΕ ΤΟΥΣ ΠΑΤΕΡΑΣ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΟΥ ΜΕΤΕΝΟΗΣΑ
15 ΟΥΤΩΣ ΠΑΡΑΤΕΤΑΓΜΑΙ ΚΑΙ ΔΙΑΝΕΝΟΗΜΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΤΟΥ ΚΑΛΩΣ ΠΟΙΗΣΑΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΘΑΡΣΕΙΤΕ
16 ΟΥΤΟΙ ΟΙ ΛΟΓΟΙ ΟΥΣ ΠΟΙΗΣΕΤΕ ΛΑΛΕΙΤΕ ΑΛΗΘΕΙΑΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΚΡΙΜΑ ΕΙΡΗΝΙΚΟΝ ΚΡΙΝΑΤΕ ΕΝ ΤΑΙΣ ΠΥΛΑΙΣ ΥΜΩΝ
17 ΚΑΙ ΕΚΑΣΤΟΣ ΤΗΝ ΚΑΚΙΑΝ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΜΗ ΛΟΓΙΖΕΣΘΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΚΑΙ ΟΡΚΟΝ ΨΕΥΔΗ ΜΗ ΑΓΑΠΑΤΕ ΔΙΟΤΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΜΙΣΗΣΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ
18 ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΠΡΟΣ ΜΕ ΛΕΓΩΝ
19 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΝΗΣΤΕΙΑ Η ΤΕΤΡΑΣ ΚΑΙ ΝΗΣΤΕΙΑ Η ΠΕΜΠΤΗ ΚΑΙ ΝΗΣΤΕΙΑ Η ΕΒΔΟΜΗ ΚΑΙ ΝΗΣΤΕΙΑ Η ΔΕΚΑΤΗ ΕΣΟΝΤΑΙ ΤΩ ΟΙΚΩ ΙΟΥΔΑ ΕΙΣ ΧΑΡΑΝ ΚΑΙ ΕΙΣ ΕΥΦΡΟΣΥΝΗΝ ΚΑΙ ΕΙΣ ΕΟΡΤΑΣ ΑΓΑΘΑΣ ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΣΘΕ ΚΑΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΚΑΙ ΤΗΝ ΕΙΡΗΝΗΝ ΑΓΑΠΗΣΑΤΕ
20 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΤΙ ΗΞΟΥΣΙΝ ΛΑΟΙ ΠΟΛΛΟΙ ΚΑΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΠΟΛΕΙΣ ΠΟΛΛΑΣ
21 ΚΑΙ ΣΥΝΕΛΕΥΣΟΝΤΑΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΠΕΝΤΕ ΠΟΛΕΙΣ ΕΙΣ ΜΙΑΝ ΠΟΛΙΝ ΛΕΓΟΝΤΕΣ ΠΟΡΕΥΘΩΜΕΝ ΔΕΗΘΗΝΑΙ ΤΟΥ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΚΖΗΤΗΣΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΠΟΡΕΥΣΟΜΑΙ ΚΑΓΩ
22 ΚΑΙ ΗΞΟΥΣΙΝ ΛΑΟΙ ΠΟΛΛΟΙ ΚΑΙ ΕΘΝΗ ΠΟΛΛΑ ΕΚΖΗΤΗΣΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΟΥ ΕΞΙΛΑΣΚΕΣΘΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΚΥΡΙΟΥ
23 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΑΝ ΕΠΙΛΑΒΩΝΤΑΙ ΔΕΚΑ ΑΝΔΡΕΣ ΕΚ ΠΑΣΩΝ ΤΩΝ ΓΛΩΣΣΩΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΕΠΙΛΑΒΩΝΤΑΙ ΤΟΥ ΚΡΑΣΠΕΔΟΥ ΑΝΔΡΟΣ ΙΟΥΔΑΙΟΥ ΛΕΓΟΝΤΕΣ ΠΟΡΕΥΣΟΜΕΘΑ ΜΕΤΑ ΣΟΥ ΔΙΟΤΙ ΑΚΗΚΟΑΜΕΝ ΟΤΙ Ο ΘΕΟΣ ΜΕΘ' ΥΜΩΝ ΕΣΤΙΝ

TREI ASAR 11, ZECHARIAH CHAPTER 9

1 ΛΗΜΜΑ ΛΟΓΟΥ ΚΥΡΙΟΥ ΕΝ ΓΗ ΣΕΔΡΑΧ ΚΑΙ ΔΑΜΑΣΚΟΥ ΘΥΣΙΑ ΑΥΤΟΥ ΔΙΟΤΙ ΚΥΡΙΟΣ ΕΦΟΡΑ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΠΑΣΑΣ ΦΥΛΑΣ ΤΟΥ ΙΣΡΑΗΛ
2 ΚΑΙ ΕΜΑΘ ΕΝ ΤΟΙΣ ΟΡΙΟΙΣ ΑΥΤΗΣ ΤΥΡΟΣ ΚΑΙ ΣΙΔΩΝ ΔΙΟΤΙ ΕΦΡΟΝΗΣΑΝ ΣΦΟΔΡΑ
3 ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΤΥΡΟΣ ΟΧΥΡΩΜΑΤΑ ΕΑΥΤΗ ΚΑΙ ΕΘΗΣΑΥΡΙΣΕΝ ΑΡΓΥΡΙΟΝ ΩΣ ΧΟΥΝ ΚΑΙ ΣΥΝΗΓΑΓΕΝ ΧΡΥΣΙΟΝ ΩΣ ΠΗΛΟΝ ΟΔΩΝ
4 ΔΙΑ ΤΟΥΤΟ ΚΥΡΙΟΣ ΚΛΗΡΟΝΟΜΗΣΕΙ ΑΥΤΗΝ ΚΑΙ ΠΑΤΑΞΕΙ ΕΙΣ ΘΑΛΑΣΣΑΝ ΔΥΝΑΜΙΝ ΑΥΤΗΣ ΚΑΙ ΑΥΤΗ ΕΝ ΠΥΡΙ ΚΑΤΑΝΑΛΩΘΗΣΕΤΑΙ
5 ΟΨΕΤΑΙ ΑΣΚΑΛΩΝ ΚΑΙ ΦΟΒΗΘΗΣΕΤΑΙ ΚΑΙ ΓΑΖΑ ΚΑΙ ΟΔΥΝΗΘΗΣΕΤΑΙ ΣΦΟΔΡΑ ΚΑΙ ΑΚΚΑΡΩΝ ΟΤΙ ΗΣΧΥΝΘΗ ΕΠΙ ΤΩ ΠΑΡΑΠΤΩΜΑΤΙ ΑΥΤΗΣ ΚΑΙ ΑΠΟΛΕΙΤΑΙ ΒΑΣΙΛΕΥΣ ΕΚ ΓΑΖΗΣ ΚΑΙ ΑΣΚΑΛΩΝ ΟΥ ΜΗ ΚΑΤΟΙΚΗΘΗ
6 ΚΑΙ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΑΛΛΟΓΕΝΕΙΣ ΕΝ ΑΖΩΤΩ ΚΑΙ ΚΑΘΕΛΩ ΥΒΡΙΝ ΑΛΛΟΦΥΛΩΝ
7 ΚΑΙ ΕΞΑΡΩ ΤΟ ΑΙΜΑ ΑΥΤΩΝ ΕΚ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΤΑ ΒΔΕΛΥΓΜΑΤΑ ΑΥΤΩΝ ΕΚ ΜΕΣΟΥ ΟΔΟΝΤΩΝ ΑΥΤΩΝ ΚΑΙ ΥΠΟΛΕΙΦΘΗΣΕΤΑΙ ΚΑΙ ΟΥΤΟΣ ΤΩ ΘΕΩ ΗΜΩΝ ΚΑΙ ΕΣΟΝΤΑΙ ΩΣ ΧΙΛΙΑΡΧΟΣ ΕΝ ΙΟΥΔΑ ΚΑΙ ΑΚΚΑΡΩΝ ΩΣ Ο ΙΕΒΟΥΣΑΙΟΣ
8 ΚΑΙ ΥΠΟΣΤΗΣΟΜΑΙ ΤΩ ΟΙΚΩ ΜΟΥ ΑΝΑΣΤΗΜΑ ΤΟΥ ΜΗ ΔΙΑΠΟΡΕΥΕΣΘΑΙ ΜΗΔΕ ΑΝΑΚΑΜΠΤΕΙΝ ΚΑΙ ΟΥ ΜΗ ΕΠΕΛΘΗ ΕΠ' ΑΥΤΟΥΣ ΟΥΚΕΤΙ ΕΞΕΛΑΥΝΩΝ ΔΙΟΤΙ ΝΥΝ ΕΩΡΑΚΑ ΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΜΟΥ
9 ΧΑΙΡΕ ΣΦΟΔΡΑ ΘΥΓΑΤΕΡ ΣΙΩΝ ΚΗΡΥΣΣΕ ΘΥΓΑΤΕΡ ΙΕΡΟΥΣΑΛΗΜ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΕΡΧΕΤΑΙ ΣΟΙ ΔΙΚΑΙΟΣ ΚΑΙ ΣΩΖΩΝ ΑΥΤΟΣ ΠΡΑΥΣ ΚΑΙ ΕΠΙΒΕΒΗΚΩΣ ΕΠΙ ΥΠΟΖΥΓΙΟΝ ΚΑΙ ΠΩΛΟΝ ΝΕΟΝ
10 ΚΑΙ ΕΞΟΛΕΘΡΕΥΣΕΙ ΑΡΜΑΤΑ ΕΞ ΕΦΡΑΙΜ ΚΑΙ ΙΠΠΟΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ ΤΟΞΟΝ ΠΟΛΕΜΙΚΟΝ ΚΑΙ ΠΛΗΘΟΣ ΚΑΙ ΕΙΡΗΝΗ ΕΞ ΕΘΝΩΝ ΚΑΙ ΚΑΤΑΡΞΕΙ ΥΔΑΤΩΝ ΕΩΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΠΟΤΑΜΩΝ ΔΙΕΚΒΟΛΑΣ ΓΗΣ
11 ΚΑΙ ΣΥ ΕΝ ΑΙΜΑΤΙ ΔΙΑΘΗΚΗΣ ΕΞΑΠΕΣΤΕΙΛΑΣ ΔΕΣΜΙΟΥΣ ΣΟΥ ΕΚ ΛΑΚΚΟΥ ΟΥΚ ΕΧΟΝΤΟΣ ΥΔΩΡ
12 ΚΑΘΗΣΕΣΘΕ ΕΝ ΟΧΥΡΩΜΑΤΙ ΔΕΣΜΙΟΙ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΚΑΙ ΑΝΤΙ ΜΙΑΣ ΗΜΕΡΑΣ ΠΑΡΟΙΚΕΣΙΑΣ ΣΟΥ ΔΙΠΛΑ ΑΝΤΑΠΟΔΩΣΩ ΣΟΙ
13 ΔΙΟΤΙ ΕΝΕΤΕΙΝΑ ΣΕ ΙΟΥΔΑ ΕΜΑΥΤΩ ΤΟΞΟΝ ΕΠΛΗΣΑ ΤΟΝ ΕΦΡΑΙΜ ΚΑΙ ΕΠΕΓΕΡΩ ΤΑ ΤΕΚΝΑ ΣΟΥ ΣΙΩΝ ΕΠΙ ΤΑ

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ΤΕΚΝΑ ΤΩΝ ΕΛΛΗΝΩΝ ΚΑΙ ΨΗΛΑΦΗΣΩ ΣΕ ΩΣ ΡΟΜΦΑΙΑΝ ΜΑΧΗΤΟΥ

14 ΚΑΙ ΚΥΡΙΟΣ ΕΣΤΑΙ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΩΣ ΑΣΤΡΑΠΗ ΒΟΛΙΣ ΚΑΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΝ ΣΑΛΠΙΓΓΙ ΣΑΛΠΙΕΙ ΚΑΙ ΠΟΡΕΥΣΕΤΑΙ ΕΝ ΣΑΛΩ ΑΠΕΙΛΗΣ ΑΥΤΟΥ

15 ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΥΠΕΡΑΣΠΙΕΙ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΝΑΛΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΑΧΩΣΟΥΣΙΝ ΑΥΤΟΥΣ ΕΝ ΛΙΘΟΙΣ ΣΦΕΝΔΟΝΗΣ ΚΑΙ ΕΚΠΙΟΝΤΑΙ ΑΥΤΟΥΣ ΩΣ ΟΙΝΟΝ ΚΑΙ ΠΛΗΣΟΥΣΙΝ ΩΣ ΦΙΑΛΑΣ ΘΥΣΙΑΣΤΗΡΙΟΝ

16 ΚΑΙ ΣΩΣΕΙ ΑΥΤΟΥΣ ΚΥΡΙΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΩΣ ΠΡΟΒΑΤΑ ΛΑΟΝ ΑΥΤΟΥ ΔΙΟΤΙ ΛΙΘΟΙ ΑΓΙΟΙ ΚΥΛΙΟΝΤΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΑΥΤΟΥ

17 ΟΤΙ ΕΙ ΤΙ ΑΓΑΘΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙ ΤΙ ΚΑΛΟΝ ΠΑΡ' ΑΥΤΟΥ ΣΙΤΟΣ ΝΕΑΝΙΣΚΟΙΣ ΚΑΙ ΟΙΝΟΣ ΕΥΩΔΙΑΖΩΝ ΕΙΣ ΠΑΡΘΕΝΟΥΣ

TREI ASAR 11, ZECHARIAH CHAPTER 10

1 ΑΙΤΕΙΣΘΕ ΥΕΤΟΝ ΠΑΡΑ ΚΥΡΙΟΥ ΚΑΘ' ΩΡΑΝ ΠΡΟΙΜΟΝ ΚΑΙ ΟΨΙΜΟΝ ΚΥΡΙΟΣ ΕΠΟΙΗΣΕΝ ΦΑΝΤΑΣΙΑΣ ΚΑΙ ΥΕΤΟΝ ΧΕΙΜΕΡΙΝΟΝ ΔΩΣΕΙ ΑΥΤΟΙΣ ΕΚΑΣΤΩ ΒΟΤΑΝΗΝ ΕΝ ΑΓΡΩ

2 ΔΙΟΤΙ ΟΙ ΑΠΟΦΘΕΓΓΟΜΕΝΟΙ ΕΛΑΛΗΣΑΝ ΚΟΠΟΥΣ ΚΑΙ ΟΙ ΜΑΝΤΕΙΣ ΟΡΑΣΕΙΣ ΨΕΥΔΕΙΣ ΚΑΙ ΤΑ ΕΝΥΠΝΙΑ ΨΕΥΔΗ ΕΛΑΛΟΥΝ ΜΑΤΑΙΑ ΠΑΡΕΚΑΛΟΥΝ ΔΙΑ ΤΟΥΤΟ ΕΞΗΡΘΗΣΑΝ ΩΣ ΠΡΟΒΑΤΑ ΚΑΙ ΕΚΑΚΩΘΗΣΑΝ ΔΙΟΤΙ ΟΥΚ ΗΝ ΙΑΣΙΣ

3 ΕΠΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΠΑΡΩΞΥΝΘΗ Ο ΘΥΜΟΣ ΜΟΥ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΜΝΟΥΣ ΕΠΙΣΚΕΨΟΜΑΙ ΚΑΙ ΕΠΙΣΚΕΨΕΤΑΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΚΑΙ ΤΑΞΕΙ ΑΥΤΟΥΣ ΩΣ ΙΠΠΟΝ ΕΥΠΡΕΠΗ ΑΥΤΟΥ ΕΝ ΠΟΛΕΜΩ

4 ΚΑΙ ΕΞ ΑΥΤΟΥ ΕΠΕΒΛΕΨΕΝ ΚΑΙ ΕΞ ΑΥΤΟΥ ΕΤΑΞΕΝ ΚΑΙ ΕΞ ΑΥΤΟΥ ΤΟΞΟΝ ΕΝ ΘΥΜΩ ΕΞ ΑΥΤΟΥ ΕΞΕΛΕΥΣΕΤΑΙ ΠΑΣ Ο ΕΞΕΛΑΥΝΩΝ ΕΝ ΤΩ ΑΥΤΩ

5 ΚΑΙ ΕΣΟΝΤΑΙ ΩΣ ΜΑΧΗΤΑΙ ΠΑΤΟΥΝΤΕΣ ΠΗΛΟΝ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΕΝ ΠΟΛΕΜΩ ΚΑΙ ΠΑΡΑΤΑΞΟΝΤΑΙ ΔΙΟΤΙ ΚΥΡΙΟΣ ΜΕΤ' ΑΥΤΩΝ ΚΑΙ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΑΝΑΒΑΤΑΙ ΙΠΠΩΝ

6 ΚΑΙ ΚΑΤΙΣΧΥΣΩ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΙΩΣΗΦ ΣΩΣΩ ΚΑΙ ΚΑΤΟΙΚΙΩ ΑΥΤΟΥΣ ΟΤΙ ΗΓΑΠΗΣΑ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΟΝ ΤΡΟΠΟΝ ΟΥΚ ΑΠΕΣΤΡΕΨΑΜΗΝ ΑΥΤΟΥΣ ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΑΥΤΩΝ ΚΑΙ ΕΠΑΚΟΥΣΟΜΑΙ ΑΥΤΟΙΣ

7 ΚΑΙ ΕΣΟΝΤΑΙ ΩΣ ΜΑΧΗΤΑΙ ΤΟΥ ΕΦΡΑΙΜ ΚΑΙ ΧΑΡΗΣΕΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΩΣ ΕΝ ΟΙΝΩ ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΟΨΟΝΤΑΙ ΚΑΙ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΚΑΙ ΧΑΡΕΙΤΑΙ Η ΚΑΡΔΙΑ ΑΥΤΩΝ ΕΠΙ ΤΩ ΚΥΡΙΩ

8 ΣΗΜΑΝΩ ΑΥΤΟΙΣ ΚΑΙ ΕΙΣΔΕΞΟΜΑΙ ΑΥΤΟΥΣ ΔΙΟΤΙ ΛΥΤΡΩΣΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΠΛΗΘΥΝΘΗΣΟΝΤΑΙ ΚΑΘΟΤΙ ΗΣΑΝ ΠΟΛΛΟΙ

9 ΚΑΙ ΣΠΕΡΩ ΑΥΤΟΥΣ ΕΝ ΛΑΟΙΣ ΚΑΙ ΟΙ ΜΑΚΡΑΝ ΜΝΗΣΘΗΣΟΝΤΑΙ ΜΟΥ ΕΚΘΡΕΨΟΥΣΙΝ ΤΑ ΤΕΚΝΑ ΑΥΤΩΝ ΚΑΙ ΕΠΙΣΤΡΕΨΟΥΣΙΝ

10 ΚΑΙ ΕΠΙΣΤΡΕΨΩ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΕΞ ΑΣΣΥΡΙΩΝ ΕΙΣΔΕΞΟΜΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣ ΤΗΝ ΓΑΛΑΑΔΙΤΙΝ ΚΑΙ ΕΙΣ ΤΟΝ ΛΙΒΑΝΟΝ ΕΙΣΑΞΩ ΑΥΤΟΥΣ ΚΑΙ ΟΥ ΜΗ ΥΠΟΛΕΙΦΘΗ ΕΞ ΑΥΤΩΝ ΟΥΔΕ ΕΙΣ

11 ΚΑΙ ΔΙΕΛΕΥΣΟΝΤΑΙ ΕΝ ΘΑΛΑΣΣΗ ΣΤΕΝΗ ΚΑΙ ΠΑΤΑΞΟΥΣΙΝ ΕΝ ΘΑΛΑΣΣΗ ΚΥΜΑΤΑ ΚΑΙ ΞΗΡΑΝΘΗΣΕΤΑΙ ΠΑΝΤΑ ΤΑ ΒΑΘΗ ΠΟΤΑΜΩΝ ΚΑΙ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΠΑΣΑ ΥΒΡΙΣ ΑΣΣΥΡΙΩΝ ΚΑΙ ΣΚΗΠΤΡΟΝ ΑΙΓΥΠΤΟΥ ΠΕΡΙΑΙΡΕΘΗΣΕΤΑΙ

12 ΚΑΙ ΚΑΤΙΣΧΥΣΩ ΑΥΤΟΥΣ ΕΝ ΚΥΡΙΩ ΘΕΩ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΚΑΤΑΚΑΥΧΗΣΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ

TREI ASAR 11, ZECHARIAH CHAPTER 11

1 ΔΙΑΝΟΙΞΟΝ Ο ΛΙΒΑΝΟΣ ΤΑΣ ΘΥΡΑΣ ΣΟΥ ΚΑΙ ΚΑΤΑΦΑΓΕΤΩ ΠΥΡ ΤΑΣ ΚΕΔΡΟΥΣ ΣΟΥ

2 ΟΛΟΛΥΞΑΤΩ ΠΙΤΥΣ ΔΙΟΤΙ ΠΕΠΤΩΚΕΝ ΚΕΔΡΟΣ ΟΤΙ ΜΕΓΑΛΩΣ ΜΕΓΙΣΤΑΝΕΣ ΕΤΑΛΑΙΠΩΡΗΣΑΝ ΟΛΟΛΥΞΑΤΕ ΔΡΥΕΣ ΤΗΣ ΒΑΣΑΝΙΤΙΔΟΣ ΟΤΙ ΚΑΤΕΣΠΑΣΘΗ Ο ΔΡΥΜΟΣ Ο ΣΥΜΦΥΤΟΣ

3 ΦΩΝΗ ΘΡΗΝΟΥΝΤΩΝ ΠΟΙΜΕΝΩΝ ΟΤΙ ΤΕΤΑΛΑΙΠΩΡΗΚΕΝ Η ΜΕΓΑΛΩΣΥΝΗ ΑΥΤΩΝ ΦΩΝΗ ΩΡΥΟΜΕΝΩΝ ΛΕΟΝΤΩΝ ΟΤΙ ΤΕΤΑΛΑΙΠΩΡΗΚΕΝ ΤΟ ΦΡΥΑΓΜΑ ΤΟΥ ΙΟΡΔΑΝΟΥ

4 ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΟΙΜΑΙΝΕΤΕ ΤΑ ΠΡΟΒΑΤΑ ΤΗΣ ΣΦΑΓΗΣ

5 Α ΟΙ ΚΤΗΣΑΜΕΝΟΙ ΚΑΤΕΣΦΑΖΟΝ ΚΑΙ ΟΥ ΜΕΤΕΜΕΛΟΝΤΟ ΚΑΙ ΟΙ ΠΩΛΟΥΝΤΕΣ ΑΥΤΑ ΕΛΕΓΟΝ ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΚΑΙ ΠΕΠΛΟΥΤΗΚΑΜΕΝ ΚΑΙ ΟΙ ΠΟΙΜΕΝΕΣ ΑΥΤΩΝ ΟΥΚ ΕΠΑΣΧΟΝ ΟΥΔΕΝ ΕΠ' ΑΥΤΟΙΣ

6 ΔΙΑ ΤΟΥΤΟ ΟΥ ΦΕΙΣΟΜΑΙ ΟΥΚΕΤΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΤΗΝ ΓΗΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΙΔΟΥ ΕΓΩ ΠΑΡΑΔΙΔΩΜΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΚΑΣΤΟΝ ΕΙΣ ΧΕΙΡΑΣ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΧΕΙΡΑΣ ΒΑΣΙΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΚΟΨΟΥΣΙΝ ΤΗΝ ΓΗΝ ΚΑΙ ΟΥ ΜΗ ΕΞΕΛΩΜΑΙ ΕΚ ΧΕΙΡΟΣ ΑΥΤΩΝ

7 ΚΑΙ ΠΟΙΜΑΝΩ ΤΑ ΠΡΟΒΑΤΑ ΤΗΣ ΣΦΑΓΗΣ ΕΙΣ ΤΗΝ ΧΑΝΑΑΝΙΤΙΝ ΚΑΙ ΛΗΜΨΟΜΑΙ ΕΜΑΥΤΩ ΔΥΟ ΡΑΒΔΟΥΣ ΤΗΝ ΜΙΑΝ ΕΚΑΛΕΣΑ ΚΑΛΛΟΣ ΚΑΙ ΤΗΝ ΕΤΕΡΑΝ ΕΚΑΛΕΣΑ ΣΧΟΙΝΙΣΜΑ ΚΑΙ ΠΟΙΜΑΝΩ ΤΑ ΠΡΟΒΑΤΑ

8 ΚΑΙ ΕΞΑΡΩ ΤΟΥΣ ΤΡΕΙΣ ΠΟΙΜΕΝΑΣ ΕΝ ΜΗΝΙ ΕΝΙ ΚΑΙ ΒΑΡΥΝΘΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ ΕΠ' ΑΥΤΟΥΣ ΚΑΙ ΓΑΡ ΑΙ ΨΥΧΑΙ ΑΥΤΩΝ ΕΠΩΡΥΟΝΤΟ ΕΠ' ΕΜΕ

9 ΚΑΙ ΕΙΠΑ ΟΥ ΠΟΙΜΑΝΩ ΥΜΑΣ ΤΟ ΑΠΟΘΝΗΣΚΟΝ ΑΠΟΘΝΗΣΚΕΤΩ ΚΑΙ ΤΟ ΕΚΛΕΙΠΟΝ ΕΚΛΕΙΠΕΤΩ ΚΑΙ ΤΑ ΚΑΤΑΛΟΙΠΑ ΚΑΤΕΣΘΙΕΤΩΣΑΝ ΕΚΑΣΤΟΣ ΤΑΣ ΣΑΡΚΑΣ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ

10 ΚΑΙ ΛΗΜΨΟΜΑΙ ΤΗΝ ΡΑΒΔΟΝ ΜΟΥ ΤΗΝ ΚΑΛΗΝ ΚΑΙ ΑΠΟΡΡΙΨΩ ΑΥΤΗΝ ΤΟΥ ΔΙΑΣΚΕΔΑΣΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΗΝ ΔΙΕΘΕΜΗΝ ΠΡΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ

11 ΚΑΙ ΔΙΑΣΚΕΔΑΣΘΗΣΕΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΟΙ ΧΑΝΑΝΑΙΟΙ ΤΑ ΠΡΟΒΑΤΑ ΤΑ ΦΥΛΑΣΣΟΜΕΝΑ ΔΙΟΤΙ ΛΟΓΟΣ ΚΥΡΙΟΥ ΕΣΤΙΝ

12 ΚΑΙ ΕΡΩ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙ ΚΑΛΟΝ ΕΝΩΠΙΟΝ ΥΜΩΝ ΕΣΤΙΝ ΔΟΤΕ ΣΤΗΣΑΝΤΕΣ ΤΟΝ ΜΙΣΘΟΝ ΜΟΥ Η ΑΠΕΙΠΑΣΘΕ ΚΑΙ ΕΣΤΗΣΑΝ ΤΟΝ ΜΙΣΘΟΝ ΜΟΥ ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΟΥΣ

13 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΚΑΘΕΣ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΧΩΝΕΥΤΗΡΙΟΝ ΚΑΙ ΣΚΕΨΑΙ ΕΙ ΔΟΚΙΜΟΝ ΕΣΤΙΝ ΟΝ ΤΡΟΠΟΝ ΕΔΟΚΙΜΑΣΘΗΝ ΥΠΕΡ ΑΥΤΩΝ ΚΑΙ ΕΛΑΒΟΝ ΤΟΥΣ ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΟΥΣ ΚΑΙ ΕΝΕΒΑΛΟΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΥΡΙΟΥ ΕΙΣ ΤΟ ΧΩΝΕΥΤΗΡΙΟΝ

14 ΚΑΙ ΑΠΕΡΡΙΨΑ ΤΗΝ ΡΑΒΔΟΝ ΤΗΝ ΔΕΥΤΕΡΑΝ ΤΟ ΣΧΟΙΝΙΣΜΑ ΤΟΥ ΔΙΑΣΚΕΔΑΣΑΙ ΤΗΝ ΚΑΤΑΣΧΕΣΙΝ ΑΝΑ ΜΕΣΟΝ ΙΟΥΔΑ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΙΣΡΑΗΛ

15 ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΠΡΟΣ ΜΕ ΕΤΙ ΛΑΒΕ ΣΕΑΥΤΩ ΣΚΕΥΗ ΠΟΙΜΕΝΙΚΑ ΠΟΙΜΕΝΟΣ ΑΠΕΙΡΟΥ

16 ΔΙΟΤΙ ΙΔΟΥ ΕΓΩ ΕΞΕΓΕΙΡΩ ΠΟΙΜΕΝΑ ΕΠΙ ΤΗΝ ΓΗΝ ΤΟ ΕΚΛΙΜΠΑΝΟΝ ΟΥ ΜΗ ΕΠΙΣΚΕΨΗΤΑΙ ΚΑΙ ΤΟ ΔΙΕΣΚΟΡΠΙΣΜΕΝΟΝ ΟΥ ΜΗ ΖΗΤΗΣΗ ΚΑΙ ΤΟ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΟΥ ΜΗ ΙΑΣΗΤΑΙ ΚΑΙ ΤΟ ΟΛΟΚΛΗΡΟΝ ΟΥ ΜΗ ΚΑΤΕΥΘΥΝΗ ΚΑΙ ΤΑ ΚΡΕΑ ΤΩΝ ΕΚΛΕΚΤΩΝ ΚΑΤΑΦΑΓΕΤΑΙ ΚΑΙ ΤΟΥΣ ΑΣΤΡΑΓΑΛΟΥΣ ΑΥΤΩΝ ΕΚΣΤΡΕΨΕΙ

17 Ω ΟΙ ΠΟΙΜΑΙΝΟΝΤΕΣ ΤΑ ΜΑΤΑΙΑ ΚΑΙ ΟΙ ΚΑΤΑΛΕΛΟΙΠΟΤΕΣ ΤΑ ΠΡΟΒΑΤΑ ΜΑΧΑΙΡΑ ΕΠΙ ΤΟΥΣ ΒΡΑΧΙΟΝΑΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΟΝ ΟΦΘΑΛΜΟΝ ΤΟΝ ΔΕΞΙΟΝ ΑΥΤΟΥ Ο ΒΡΑΧΙΩΝ ΑΥΤΟΥ ΞΗΡΑΙΝΟΜΕΝΟΣ ΞΗΡΑΝΘΗΣΕΤΑΙ ΚΑΙ Ο ΟΦΘΑΛΜΟΣ Ο ΔΕΞΙΟΣ ΑΥΤΟΥ ΕΚΤΥΦΛΟΥΜΕΝΟΣ ΕΚΤΥΦΛΩΘΗΣΕΤΑΙ

TREI ASAR 11, ZECHARIAH CHAPTER 12

1 ΛΗΜΜΑ ΛΟΓΟΥ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΚΤΕΙΝΩΝ ΟΥΡΑΝΟΝ ΚΑΙ ΘΕΜΕΛΙΩΝ ΓΗΝ ΚΑΙ ΠΛΑΣΣΩΝ ΠΝΕΥΜΑ ΑΝΘΡΩΠΟΥ ΕΝ ΑΥΤΩ

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2 ΙΔΟΥ ΕΓΩ ΤΙΘΗΜΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΠΡΟΘΥΡΑ ΣΑΛΕΥΟΜΕΝΑ ΠΑΣΙ ΤΟΙΣ ΛΑΟΙΣ ΚΥΚΛΩ ΚΑΙ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΕΣΤΑΙ ΠΕΡΙΟΧΗ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ

3 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΘΗΣΟΜΑΙ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΛΙΘΟΝ ΚΑΤΑΠΑΤΟΥΜΕΝΟΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΠΑΣ Ο ΚΑΤΑΠΑΤΩΝ ΑΥΤΗΝ ΕΜΠΑΙΖΩΝ ΕΜΠΑΙΞΕΤΑΙ ΚΑΙ ΕΠΙΣΥΝΑΧΘΗΣΟΝΤΑΙ ΕΠ' ΑΥΤΗΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΗΣ ΓΗΣ

4 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΑΤΑΞΩ ΠΑΝΤΑ ΙΠΠΟΝ ΕΝ ΕΚΣΤΑΣΕΙ ΚΑΙ ΤΟΝ ΑΝΑΒΑΤΗΝ ΑΥΤΟΥ ΕΝ ΠΑΡΑΦΡΟΝΗΣΕΙ ΕΠΙ ΔΕ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΔΙΑΝΟΙΞΩ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΜΟΥ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΠΠΟΥΣ ΤΩΝ ΛΑΩΝ ΠΑΤΑΞΩ ΕΝ ΑΠΟΤΥΦΛΩΣΕΙ

5 ΚΑΙ ΕΡΟΥΣΙΝ ΟΙ ΧΙΛΙΑΡΧΟΙ ΙΟΥΔΑ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΕΥΡΗΣΟΜΕΝ ΕΑΥΤΟΙΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΘΕΩ ΑΥΤΩΝ

6 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΘΗΣΟΜΑΙ ΤΟΥΣ ΧΙΛΙΑΡΧΟΥΣ ΙΟΥΔΑ ΩΣ ΔΑΛΟΝ ΠΥΡΟΣ ΕΝ ΞΥΛΟΙΣ ΚΑΙ ΩΣ ΛΑΜΠΑΔΑ ΠΥΡΟΣ ΕΝ ΚΑΛΑΜΗ ΚΑΙ ΚΑΤΑΦΑΓΟΝΤΑΙ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ ΚΥΚΛΟΘΕΝ ΚΑΙ ΚΑΤΟΙΚΗΣΕΙ ΙΕΡΟΥΣΑΛΗΜ ΕΤΙ ΚΑΘ' ΕΑΥΤΗΝ

7 ΚΑΙ ΣΩΣΕΙ ΚΥΡΙΟΣ ΤΑ ΣΚΗΝΩΜΑΤΑ ΙΟΥΔΑ ΚΑΘΩΣ ΑΠ' ΑΡΧΗΣ ΟΠΩΣ ΜΗ ΜΕΓΑΛΥΝΗΤΑΙ ΚΑΥΧΗΜΑ ΟΙΚΟΥ ΔΑΥΙΔ ΚΑΙ ΕΠΑΡΣΙΣ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΙΕΡΟΥΣΑΛΗΜ ΕΠΙ ΤΟΝ ΙΟΥΔΑΝ

8 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΥΠΕΡΑΣΠΙΕΙ ΚΥΡΙΟΣ ΥΠΕΡ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΑΙ Ο ΑΣΘΕΝΩΝ ΕΝ ΑΥΤΟΙΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΩΣ ΟΙΚΟΣ ΔΑΥΙΔ Ο ΔΕ ΟΙΚΟΣ ΔΑΥΙΔ ΩΣ ΟΙΚΟΣ ΘΕΟΥ ΩΣ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΝΩΠΙΟΝ ΑΥΤΩΝ

9 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΖΗΤΗΣΩ ΤΟΥ ΕΞΑΡΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΑ ΕΠΕΡΧΟΜΕΝΑ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ

10 ΚΑΙ ΕΚΧΕΩ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΔΑΥΙΔ ΚΑΙ ΕΠΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΕΡΟΥΣΑΛΗΜ ΠΝΕΥΜΑ ΧΑΡΙΤΟΣ ΚΑΙ ΟΙΚΤΙΡΜΟΥ ΚΑΙ ΕΠΙΒΛΕΨΟΝΤΑΙ ΠΡΟΣ ΜΕ ΑΝΘ' ΩΝ ΚΑΤΩΡΧΗΣΑΝΤΟ ΚΑΙ ΚΟΨΟΝΤΑΙ ΕΠ' ΑΥΤΟΝ ΚΟΠΕΤΟΝ ΩΣ ΕΠ' ΑΓΑΠΗΤΟΝ ΚΑΙ ΟΔΥΝΗΘΗΣΟΝΤΑΙ ΟΔΥΝΗΝ ΩΣ ΕΠΙ ΠΡΩΤΟΤΟΚΩ

11 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΜΕΓΑΛΥΝΘΗΣΕΤΑΙ Ο ΚΟΠΕΤΟΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣ ΚΟΠΕΤΟΣ ΡΟΩΝΟΣ ΕΝ ΠΕΔΙΩ ΕΚΚΟΠΤΟΜΕΝΟΥ

12 ΚΑΙ ΚΟΨΕΤΑΙ Η ΓΗ ΚΑΤΑ ΦΥΛΑΣ ΦΥΛΑΣ ΦΥΛΗ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ ΦΥΛΗ ΟΙΚΟΥ ΔΑΥΙΔ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ ΦΥΛΗ ΟΙΚΟΥ ΝΑΘΑΝ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ

13 ΦΥΛΗ ΟΙΚΟΥ ΛΕΥΙ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ ΦΥΛΗ ΤΟΥ ΣΥΜΕΩΝ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ

14 ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΑΙ ΥΠΟΛΕΛΕΙΜΜΕΝΑΙ ΦΥΛΗ ΚΑΘ' ΕΑΥΤΗΝ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΩΝ ΚΑΘ' ΕΑΥΤΑΣ

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1 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΠΑΣ ΤΟΠΟΣ ΔΙΑΝΟΙΓΟΜΕΝΟΣ ΕΝ ΤΩ ΟΙΚΩ ΔΑΥΙΔ

2 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΞΟΛΕΘΡΕΥΣΩ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΕΙΔΩΛΩΝ ΑΠΟ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥΚΕΤΙ ΕΣΤΑΙ ΑΥΤΩΝ ΜΝΕΙΑ ΚΑΙ ΤΟΥΣ ΨΕΥΔΟΠΡΟΦΗΤΑΣ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΚΑΘΑΡΤΟΝ ΕΞΑΡΩ ΑΠΟ ΤΗΣ ΓΗΣ

3 ΚΑΙ ΕΣΤΑΙ ΕΑΝ ΠΡΟΦΗΤΕΥΣΗ ΑΝΘΡΩΠΟΣ ΕΤΙ ΚΑΙ ΕΡΕΙ ΠΡΟΣ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΟΙ ΓΕΝΝΗΣΑΝΤΕΣ ΑΥΤΟΝ ΟΥ ΖΗΣΗ ΟΤΙ ΨΕΥΔΗ ΕΛΑΛΗΣΑΣ ΕΠ' ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΚΑΙ ΣΥΜΠΟΔΙΟΥΣΙΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΟΙ ΓΕΝΝΗΣΑΝΤΕΣ ΑΥΤΟΝ ΕΝ ΤΩ ΠΡΟΦΗΤΕΥΕΙΝ ΑΥΤΟΝ

4 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΚΑΤΑΙΣΧΥΝΘΗΣΟΝΤΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΕΚΑΣΤΟΣ ΕΚ ΤΗΣ ΟΡΑΣΕΩΣ ΑΥΤΟΥ ΕΝ ΤΩ ΠΡΟΦΗΤΕΥΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΝΔΥΣΟΝΤΑΙ ΔΕΡΡΙΝ ΤΡΙΧΙΝΗΝ ΑΝΘ' ΩΝ ΕΨΕΥΣΑΝΤΟ

5 ΚΑΙ ΕΡΕΙ ΟΥΚ ΕΙΜΙ ΠΡΟΦΗΤΗΣ ΕΓΩ ΔΙΟΤΙ ΑΝΘΡΩΠΟΣ ΕΡΓΑΖΟΜΕΝΟΣ ΤΗΝ ΓΗΝ ΕΓΩ ΕΙΜΙ ΟΤΙ ΑΝΘΡΩΠΟΣ ΕΓΕΝΝΗΣΕΝ ΜΕ ΕΚ ΝΕΟΤΗΤΟΣ ΜΟΥ

6 ΚΑΙ ΕΡΩ ΠΡΟΣ ΑΥΤΟΝ ΤΙ ΑΙ ΠΛΗΓΑΙ ΑΥΤΑΙ ΑΝΑ ΜΕΣΟΝ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΚΑΙ ΕΡΕΙ ΑΣ ΕΠΛΗΓΗΝ ΕΝ ΤΩ ΟΙΚΩ ΤΩ ΑΓΑΠΗΤΩ ΜΟΥ

7 ΡΟΜΦΑΙΑ ΕΞΕΓΕΡΘΗΤΙ ΕΠΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΜΟΥ ΚΑΙ ΕΠ' ΑΝΔΡΑ ΠΟΛΙΤΗΝ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΑΤΑΞΑΤΕ ΤΟΥΣ ΠΟΙΜΕΝΑΣ ΚΑΙ ΕΚΣΠΑΣΑΤΕ ΤΑ ΠΡΟΒΑΤΑ ΚΑΙ ΕΠΑΞΩ ΤΗΝ ΧΕΙΡΑ ΜΟΥ ΕΠΙ ΤΟΥΣ ΠΟΙΜΕΝΑΣ

8 ΚΑΙ ΕΣΤΑΙ ΕΝ ΠΑΣΗ ΤΗ ΓΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΑ ΔΥΟ ΜΕΡΗ ΕΞΟΛΕΘΡΕΥΘΗΣΕΤΑΙ ΚΑΙ ΕΚΛΕΙΨΕΙ ΤΟ ΔΕ ΤΡΙΤΟΝ ΥΠΟΛΕΙΦΘΗΣΕΤΑΙ ΕΝ ΑΥΤΗ

9 ΚΑΙ ΔΙΑΞΩ ΤΟ ΤΡΙΤΟΝ ΔΙΑ ΠΥΡΟΣ ΚΑΙ ΠΥΡΩΣΩ ΑΥΤΟΥΣ ΩΣ ΠΥΡΟΥΤΑΙ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΔΟΚΙΜΩ ΑΥΤΟΥΣ ΩΣ ΔΟΚΙΜΑΖΕΤΑΙ ΤΟ ΧΡΥΣΙΟΝ ΑΥΤΟΣ ΕΠΙΚΑΛΕΣΕΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΓΩ ΕΠΑΚΟΥΣΟΜΑΙ ΑΥΤΩ ΚΑΙ ΕΡΩ ΛΑΟΣ ΜΟΥ ΟΥΤΟΣ ΕΣΤΙΝ ΚΑΙ ΑΥΤΟΣ ΕΡΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ

TREI ASAR 11, ZECHARIAH CHAPTER 14

1 ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΔΙΑΜΕΡΙΣΘΗΣΕΤΑΙ ΤΑ ΣΚΥΛΑ ΣΟΥ ΕΝ ΣΟΙ

2 ΚΑΙ ΕΠΙΣΥΝΑΞΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΑΛΩΣΕΤΑΙ Η ΠΟΛΙΣ ΚΑΙ ΔΙΑΡΠΑΓΗΣΟΝΤΑΙ ΑΙ ΟΙΚΙΑΙ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΜΟΛΥΝΘΗΣΟΝΤΑΙ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΤΟ ΗΜΙΣΥ ΤΗΣ ΠΟΛΕΩΣ ΕΝ ΑΙΧΜΑΛΩΣΙΑ ΟΙ ΔΕ ΚΑΤΑΛΟΙΠΟΙ ΤΟΥ ΛΑΟΥ ΜΟΥ ΟΥ ΜΗ ΕΞΟΛΕΘΡΕΥΘΩΣΙΝ ΕΚ ΤΗΣ ΠΟΛΕΩΣ

3 ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΚΥΡΙΟΣ ΚΑΙ ΠΑΡΑΤΑΞΕΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΚΕΙΝΟΙΣ ΚΑΘΩΣ ΗΜΕΡΑ ΠΑΡΑΤΑΞΕΩΣ ΑΥΤΟΥ ΕΝ ΗΜΕΡΑ ΠΟΛΕΜΟΥ

4 ΚΑΙ ΣΤΗΣΟΝΤΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΠΙ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΤΟ ΚΑΤΕΝΑΝΤΙ ΙΕΡΟΥΣΑΛΗΜ ΕΞ ΑΝΑΤΟΛΩΝ ΚΑΙ ΣΧΙΣΘΗΣΕΤΑΙ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΠΡΟΣ ΑΝΑΤΟΛΑΣ ΚΑΙ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΠΡΟΣ ΘΑΛΑΣΣΑΝ ΧΑΟΣ ΜΕΓΑ ΣΦΟΔΡΑ ΚΑΙ ΚΛΙΝΕΙ ΤΟ ΗΜΙΣΥ ΤΟΥ ΟΡΟΥΣ ΠΡΟΣ ΒΟΡΡΑΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΠΡΟΣ ΝΟΤΟΝ

5 ΚΑΙ ΕΜΦΡΑΧΘΗΣΕΤΑΙ ΦΑΡΑΓΞ ΟΡΕΩΝ ΜΟΥ ΚΑΙ ΕΓΚΟΛΛΗΘΗΣΕΤΑΙ ΦΑΡΑΓΞ ΟΡΕΩΝ ΕΩΣ ΙΑΣΟΛ ΚΑΙ ΕΜΦΡΑΧΘΗΣΕΤΑΙ ΚΑΘΩΣ ΕΝΕΦΡΑΓΗ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΟΥ ΣΕΙΣΜΟΥ ΕΝ ΗΜΕΡΑΙΣ ΟΖΙΟΥ ΒΑΣΙΛΕΩΣ ΙΟΥΔΑ ΚΑΙ ΗΞΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΜΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΙΟΙ ΜΕΤ' ΑΥΤΟΥ

6 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΟΥΚ ΕΣΤΑΙ ΦΩΣ ΚΑΙ ΨΥΧΟΣ ΚΑΙ ΠΑΓΟΣ

7 ΕΣΤΑΙ ΜΙΑΝ ΗΜΕΡΑΝ ΚΑΙ Η ΗΜΕΡΑ ΕΚΕΙΝΗ ΓΝΩΣΤΗ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΧ ΗΜΕΡΑ ΚΑΙ ΟΥ ΝΥΞ ΚΑΙ ΠΡΟΣ ΕΣΠΕΡΑΝ ΕΣΤΑΙ ΦΩΣ

8 ΚΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΞΕΛΕΥΣΕΤΑΙ ΥΔΩΡ ΖΩΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΠΡΩΤΗΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΕΣΧΑΤΗΝ ΚΑΙ ΕΝ ΘΕΡΕΙ ΚΑΙ ΕΝ ΕΑΡΙ ΕΣΤΑΙ ΟΥΤΩΣ

9 ΚΑΙ ΕΣΤΑΙ ΚΥΡΙΟΣ ΕΙΣ ΒΑΣΙΛΕΑ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΚΥΡΙΟΣ ΕΙΣ ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝ

10 ΚΥΚΛΩΝ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΕΡΗΜΟΝ ΑΠΟ ΓΑΒΕ ΕΩΣ ΡΕΜΜΩΝ ΚΑΤΑ ΝΟΤΟΝ ΙΕΡΟΥΣΑΛΗΜ ΡΑΜΑ ΔΕ ΕΠΙ ΤΟΠΟΥ ΜΕΝΕΙ ΑΠΟ ΤΗΣ ΠΥΛΗΣ ΒΕΝΙΑΜΙΝ ΕΩΣ ΤΟΥ ΤΟΠΟΥ ΤΗΣ ΠΥΛΗΣ ΤΗΣ ΠΡΩΤΗΣ ΕΩΣ ΤΗΣ ΠΥΛΗΣ ΤΩΝ ΓΩΝΙΩΝ ΚΑΙ ΕΩΣ ΤΟΥ ΠΥΡΓΟΥ ΑΝΑΝΕΗΛ ΕΩΣ ΤΩΝ ΥΠΟΛΗΝΙΩΝ ΤΟΥ ΒΑΣΙΛΕΩΣ

11 ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΑΥΤΗ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΑΝΑΘΕΜΑ ΕΤΙ ΚΑΙ ΚΑΤΟΙΚΗΣΕΙ ΙΕΡΟΥΣΑΛΗΜ ΠΕΠΟΙΘΟΤΩΣ

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12 ΚΑΙ ΑΥΤΗ ΕΣΤΑΙ Η ΠΤΩΣΙΣ ΗΝ ΚΟΨΕΙ ΚΥΡΙΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΑΟΥΣ ΟΣΟΙ ΕΠΕΣΤΡΑΤΕΥΣΑΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΤΑΚΗΣΟΝΤΑΙ ΑΙ ΣΑΡΚΕΣ ΑΥΤΩΝ ΕΣΤΗΚΟΤΩΝ ΑΥΤΩΝ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΩΝ ΡΥΗΣΟΝΤΑΙ ΕΚ ΤΩΝ ΟΠΩΝ ΑΥΤΩΝ ΚΑΙ Η ΓΛΩΣΣΑ ΑΥΤΩΝ ΤΑΚΗΣΕΤΑΙ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ

13 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΚΣΤΑΣΙΣ ΚΥΡΙΟΥ ΕΠ' ΑΥΤΟΥΣ ΜΕΓΑΛΗ ΚΑΙ ΕΠΙΛΗΜΨΟΝΤΑΙ ΕΚΑΣΤΟΣ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΣΥΜΠΛΑΚΗΣΕΤΑΙ Η ΧΕΙΡ ΑΥΤΟΥ ΠΡΟΣ ΧΕΙΡΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ

14 ΚΑΙ Ο ΙΟΥΔΑΣ ΠΑΡΑΤΑΞΕΤΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΣΥΝΑΞΕΙ ΤΗΝ ΙΣΧΥΝ ΠΑΝΤΩΝ ΤΩΝ ΛΑΩΝ ΚΥΚΛΟΘΕΝ ΧΡΥΣΙΟΝ ΚΑΙ ΑΡΓΥΡΙΟΝ ΚΑΙ ΙΜΑΤΙΣΜΟΝ ΕΙΣ ΠΛΗΘΟΣ ΣΦΟΔΡΑ

15 ΚΑΙ ΑΥΤΗ ΕΣΤΑΙ Η ΠΤΩΣΙΣ ΤΩΝ ΙΠΠΩΝ ΚΑΙ ΤΩΝ ΗΜΙΟΝΩΝ ΚΑΙ ΤΩΝ ΚΑΜΗΛΩΝ ΚΑΙ ΤΩΝ ΟΝΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΚΤΗΝΩΝ ΤΩΝ ΟΝΤΩΝ ΕΝ ΤΑΙΣ ΠΑΡΕΜΒΟΛΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΤΑ ΤΗΝ ΠΤΩΣΙΝ ΤΑΥΤΗΝ

16 ΚΑΙ ΕΣΤΑΙ ΟΣΟΙ ΕΑΝ ΚΑΤΑΛΕΙΦΘΩΣΙΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΤΩΝ ΕΛΘΟΝΤΩΝ ΕΠΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΝΑΒΗ-ΣΟΝΤΑΙ ΚΑΤ' ΕΝΙΑΥΤΟΝ ΤΟΥ ΠΡΟΣΚΥΝΗΣΑΙ ΤΩ ΒΑΣΙΛΕΙ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΚΑΙ ΤΟΥ ΕΟΡΤΑΖΕΙΝ ΤΗΝ ΕΟΡΤΗΝ ΤΗΣ ΣΚΗΝΟΠΗΓΙΑΣ

17 ΚΑΙ ΕΣΤΑΙ ΟΣΟΙ ΕΑΝ ΜΗ ΑΝΑΒΩΣΙΝ ΕΚ ΠΑΣΩΝ ΤΩΝ ΦΥΛΩΝ ΤΗΣ ΓΗΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΟΥ ΠΡΟΣΚΥΝΗΣΑΙ ΤΩ ΒΑΣΙΛΕΙ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΚΑΙ ΟΥΤΟΙ ΕΚΕΙΝΟΙΣ ΠΡΟΣΤΕΘΗΣΟΝΤΑΙ

18 ΕΑΝ ΔΕ ΦΥΛΗ ΑΙΓΥΠΤΟΥ ΜΗ ΑΝΑΒΗ ΜΗΔΕ ΕΛΘΗ ΕΚΕΙ ΚΑΙ ΕΠΙ ΤΟΥΤΟΙΣ ΕΣΤΑΙ Η ΠΤΩΣΙΣ ΗΝ ΠΑΤΑΞΕΙ ΚΥΡΙΟΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΣΑ ΕΑΝ ΜΗ ΑΝΑΒΗ ΤΟΥ ΕΟΡΤΑΣΑΙ ΤΗΝ ΕΟΡΤΗΝ ΤΗΣ ΣΚΗΝΟΠΗΓΙΑΣ

19 ΑΥΤΗ ΕΣΤΑΙ Η ΑΜΑΡΤΙΑ ΑΙΓΥΠΤΟΥ ΚΑΙ Η ΑΜΑΡΤΙΑ ΠΑΝΤΩΝ ΤΩΝ ΕΘΝΩΝ ΟΣΑ ΑΝ ΜΗ ΑΝΑΒΗ ΤΟΥ ΕΟΡΤΑΣΑΙ ΤΗΝ ΕΟΡΤΗΝ ΤΗΣ ΣΚΗΝΟΠΗΓΙΑΣ

20 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΣΤΑΙ ΤΟ ΕΠΙ ΤΟΝ ΧΑΛΙΝΟΝ ΤΟΥ ΙΠΠΟΥ ΑΓΙΟΝ ΤΩ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΛΕΒΗΤΕΣ ΟΙ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΩΣ ΦΙΑΛΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

21 ΚΑΙ ΕΣΤΑΙ ΠΑΣ ΛΕΒΗΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΤΩ ΙΟΥΔΑ ΑΓΙΟΝ ΤΩ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ ΚΑΙ ΗΞΟΥΣΙΝ ΠΑΝΤΕΣ ΟΙ ΘΥΣΙΑΖΟΝΤΕΣ ΚΑΙ ΛΗΜΨΟΝΤΑΙ ΕΞ ΑΥΤΩΝ ΚΑΙ ΕΨΗΣΟΥΣΙΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΧΑΝΑΝΑΙΟΣ ΟΥΚΕΤΙ ΕΝ ΤΩ ΟΙΚΩ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

12th, THE BOOK OF THE PROPHET MALACHI

Greek: Malachias; Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 ΛΗΜΜΑ ΛΟΓΟΥ ΚΥΡΙΟΥ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΕΝ ΧΕΙΡΙ ΑΓΓΕΛΟΥ ΑΥΤΟΥ ΘΕΣΘΕ ΔΗ ΕΠΙ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ

2 ΗΓΑΠΗΣΑ ΥΜΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΗΓΑΠΗΣΑΣ ΗΜΑΣ ΟΥΚ ΑΔΕΛΦΟΣ ΗΝ ΗΣΑΥ ΤΟΥ ΙΑΚΩΒ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΗΓΑΠΗΣΑ ΤΟΝ ΙΑΚΩΒ

3 ΤΟΝ ΔΕ ΗΣΑΥ ΕΜΙΣΗΣΑ ΚΑΙ ΕΤΑΞΑ ΤΑ ΟΡΙΑ ΑΥΤΟΥ ΕΙΣ ΑΦΑΝΙΣΜΟΝ ΚΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ ΕΙΣ ΔΟΜΑΤΑ ΕΡΗΜΟΥ

4 ΔΙΟΤΙ ΕΡΕΙ Η ΙΔΟΥΜΑΙΑ ΚΑΤΕΣΤΡΑΠΤΑΙ ΚΑΙ ΕΠΙΣΤΡΕΨΩΜΕΝ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩΜΕΝ ΤΑΣ ΕΡΗΜΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΑΥΤΟΙ ΟΙΚΟΔΟΜΗΣΟΥΣΙΝ ΚΑΙ ΕΓΩ ΚΑΤΑΣΤΡΕΨΩ ΚΑΙ ΕΠΙΚΛΗΘΗΣΕΤΑΙ ΑΥΤΟΙΣ ΟΡΙΑ ΑΝΟΜΙΑΣ ΚΑΙ ΛΑΟΣ ΕΦ' ΟΝ ΠΑΡΑΤΕΤΑΚΤΑΙ ΚΥΡΙΟΣ ΕΩΣ ΑΙΩΝΟΣ

5 ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΥΜΩΝ ΟΨΟΝΤΑΙ ΚΑΙ ΥΜΕΙΣ ΕΡΕΙΤΕ ΕΜΕΓΑΛΥΝΘΗ ΚΥΡΙΟΣ ΥΠΕΡΑΝΩ ΤΩΝ ΟΡΙΩΝ ΤΟΥ ΙΣΡΑΗΛ

6 ΥΙΟΣ ΔΟΞΑΖΕΙ ΠΑΤΕΡΑ ΚΑΙ ΔΟΥΛΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΟΥ ΚΑΙ ΕΙ ΠΑΤΗΡ ΕΙΜΙ ΕΓΩ ΠΟΥ ΕΣΤΙΝ Η ΔΟΞΑ ΜΟΥ ΚΑΙ ΕΙ ΚΥΡΙΟΣ ΕΙΜΙ ΕΓΩ ΠΟΥ ΕΣΤΙΝ Ο ΦΟΒΟΣ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΥΜΕΙΣ ΟΙ ΙΕΡΕΙΣ ΟΙ ΦΑΥΛΙΖΟΝΤΕΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΕΦΑΥΛΙΣΑΜΕΝ ΤΟ ΟΝΟΜΑ ΣΟΥ

7 ΠΡΟΣΑΓΟΝΤΕΣ ΠΡΟΣ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΜΟΥ ΑΡΤΟΥΣ ΗΛΙΣΓΗΜΕΝΟΥΣ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΗΛΙΣΓΗΣΑΜΕΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΛΕΓΕΙΝ ΥΜΑΣ ΤΡΑΠΕΖΑ ΚΥΡΙΟΥ ΕΞΟΥΔΕΝΩΜΕΝΗ ΕΣΤΙΝ ΚΑΙ ΤΑ ΕΠΙΤΙΘΕΜΕΝΑ ΒΡΩΜΑΤΑ ΕΞΟΥΔΕΝΩΜΕΝΑ

8 ΔΙΟΤΙ ΕΑΝ ΠΡΟΣΑΓΑΓΗΤΕ ΤΥΦΛΟΝ ΕΙΣ ΘΥΣΙΑΝ ΟΥ ΚΑΚΟΝ ΚΑΙ ΕΑΝ ΠΡΟΣΑΓΑΓΗΤΕ ΧΩΛΟΝ Η ΑΡΡΩΣΤΟΝ ΟΥ ΚΑΚΟΝ ΠΡΟΣΑΓΑΓΕ ΔΗ ΑΥΤΟ ΤΩ ΗΓΟΥΜΕΝΩ ΣΟΥ ΕΙ ΠΡΟΣΔΕΞΕΤΑΙ ΑΥΤΟ ΕΙ ΛΗΜΨΕΤΑΙ ΠΡΟΣΩΠΟΝ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

9 ΚΑΙ ΝΥΝ ΕΞΙΛΑΣΚΕΣΘΕ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΘΕΟΥ ΥΜΩΝ ΚΑΙ ΔΕΗΘΗΤΕ ΑΥΤΟΥ ΕΝ ΧΕΡΣΙΝ ΥΜΩΝ ΓΕΓΟΝΕΝ ΤΑΥΤΑ ΕΙ ΛΗΜΨΟΜΑΙ ΕΞ ΥΜΩΝ ΠΡΟΣΩΠΑ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

10 ΔΙΟΤΙ ΚΑΙ ΕΝ ΥΜΙΝ ΣΥΓΚΛΕΙΣΘΗΣΟΝΤΑΙ ΘΥΡΑΙ ΚΑΙ ΟΥΚ ΑΝΑΨΕΤΕ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΜΟΥ ΔΩΡΕΑΝ ΟΥΚ ΕΣΤΙΝ ΜΟΥ ΘΕΛΗΜΑ ΕΝ ΥΜΙΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΘΥΣΙΑΝ ΟΥ ΠΡΟΣΔΕΞΟΜΑΙ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ

11 ΔΙΟΤΙ ΑΠ' ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΕΩΣ ΔΥΣΜΩΝ ΤΟ ΟΝΟΜΑ ΜΟΥ ΔΕΔΟΞΑΣΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΘΥΜΙΑΜΑ ΠΡΟΣΑΓΕΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΘΥΣΙΑ ΚΑΘΑΡΑ ΔΙΟΤΙ ΜΕΓΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

12 ΥΜΕΙΣ ΔΕ ΒΕΒΗΛΟΥΤΕ ΑΥΤΟ ΕΝ ΤΩ ΛΕΓΕΙΝ ΥΜΑΣ ΤΡΑΠΕΖΑ ΚΥΡΙΟΥ ΗΛΙΣΓΗΜΕΝΗ ΕΣΤΙΝ ΚΑΙ ΤΑ ΕΠΙΤΙΘΕΜΕΝΑ ΕΞΟΥΔΕΝΩΝΤΑΙ ΒΡΩΜΑΤΑ ΑΥΤΟΥ

13 ΚΑΙ ΕΙΠΑΤΕ ΤΑΥΤΑ ΕΚ ΚΑΚΟΠΑΘΕΙΑΣ ΕΣΤΙΝ ΚΑΙ ΕΞΕΦΥΣΗΣΑ ΑΥΤΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΕΙΣΕΦΕΡΕΤΕ ΑΡΠΑΓΜΑΤΑ ΚΑΙ ΤΑ ΧΩΛΑ ΚΑΙ ΤΑ ΕΝΟΧΛΟΥΜΕΝΑ ΚΑΙ ΕΑΝ ΦΕΡΗΤΕ ΤΗΝ ΘΥΣΙΑΝ ΕΙ ΠΡΟΣΔΕΞΟΜΑΙ ΑΥΤΑ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

14 ΚΑΙ ΕΠΙΚΑΤΑΡΑΤΟΣ ΟΣ ΗΝ ΔΥΝΑΤΟΣ ΚΑΙ ΥΠΗΡΧΕΝ ΕΝ ΤΩ ΠΟΙΜΝΙΩ ΑΥΤΟΥ ΑΡΣΕΝ ΚΑΙ ΕΥΧΗ ΑΥΤΟΥ ΕΠ' ΑΥΤΩ ΚΑΙ ΘΥΕΙ ΔΙΕΦΘΑΡΜΕΝΟΝ ΤΩ ΚΥΡΙΩ ΔΙΟΤΙ ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΕΓΩ ΕΙΜΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠΙΦΑΝΕΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ

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TREI ASAR 12, MALACHI CHAPTER 2

1 ΚΑΙ ΝΥΝ Η ΕΝΤΟΛΗ ΑΥΤΗ ΠΡΟΣ ΥΜΑΣ ΟΙ ΙΕΡΕΙΣ

2 ΕΑΝ ΜΗ ΑΚΟΥΣΗΤΕ ΚΑΙ ΕΑΝ ΜΗ ΘΗΣΘΕ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΥΜΩΝ ΤΟΥ ΔΟΥΝΑΙ ΔΟΞΑΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΕΞΑΠΟΣΤΕΛΩ ΕΦ' ΥΜΑΣ ΤΗΝ ΚΑΤΑΡΑΝ ΚΑΙ ΕΠΙΚΑΤΑΡΑΣΟΜΑΙ ΤΗΝ ΕΥΛΟΓΙΑΝ ΥΜΩΝ ΚΑΙ ΚΑΤΑΡΑΣΟΜΑΙ ΑΥΤΗΝ ΚΑΙ ΔΙΑΣΚΕΔΑΣΩ ΤΗΝ ΕΥΛΟΓΙΑΝ ΥΜΩΝ ΚΑΙ ΟΥΚ ΕΣΤΑΙ ΕΝ ΥΜΙΝ ΟΤΙ ΥΜΕΙΣ ΟΥ ΤΙΘΕΣΘΕ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΥΜΩΝ

3 ΙΔΟΥ ΕΓΩ ΑΦΟΡΙΖΩ ΥΜΙΝ ΤΟΝ ΩΜΟΝ ΚΑΙ ΣΚΟΡΠΙΩ ΗΝΥΣΤΡΟΝ ΕΠΙ ΤΑ ΠΡΟΣΩΠΑ ΥΜΩΝ ΗΝΥΣΤΡΟΝ ΕΟΡΤΩΝ ΥΜΩΝ ΚΑΙ ΛΗΜΨΟΜΑΙ ΥΜΑΣ ΕΙΣ ΤΟ ΑΥΤΟ

4 ΚΑΙ ΕΠΙΓΝΩΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΕΞΑΠΕΣΤΑΛΚΑ ΠΡΟΣ ΥΜΑΣ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ ΤΟΥ ΕΙΝΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΜΟΥ ΠΡΟΣ ΤΟΥΣ ΛΕΥΙΤΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

5 Η ΔΙΑΘΗΚΗ ΜΟΥ ΗΝ ΜΕΤ' ΑΥΤΟΥ ΤΗΣ ΖΩΗΣ ΚΑΙ ΤΗΣ ΕΙΡΗΝΗΣ ΚΑΙ ΕΔΩΚΑ ΑΥΤΩ ΕΝ ΦΟΒΩ ΦΟΒΕΙΣΘΑΙ ΜΕ ΚΑΙ ΑΠΟ ΠΡΟΣΩΠΟΥ ΟΝΟΜΑΤΟΣ ΜΟΥ ΣΤΕΛΛΕΣΘΑΙ ΑΥΤΟΝ

6 ΝΟΜΟΣ ΑΛΗΘΕΙΑΣ ΗΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΑΔΙΚΙΑ ΟΥΧ ΕΥΡΕΘΗ ΕΝ ΧΕΙΛΕΣΙΝ ΑΥΤΟΥ ΕΝ ΕΙΡΗΝΗ ΚΑΤΕΥΘΥΝΩΝ ΕΠΟΡΕΥΘΗ ΜΕΤ' ΕΜΟΥ ΚΑΙ ΠΟΛΛΟΥΣ ΕΠΕΣΤΡΕΨΕΝ ΑΠΟ ΑΔΙΚΙΑΣ

7 ΟΤΙ ΧΕΙΛΗ ΙΕΡΕΩΣ ΦΥΛΑΞΕΤΑΙ ΓΝΩΣΙΝ ΚΑΙ ΝΟΜΟΝ ΕΚΖΗΤΗΣΟΥΣΙΝ ΕΚ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΔΙΟΤΙ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΕΣΤΙΝ

8 ΥΜΕΙΣ ΔΕ ΕΞΕΚΛΙΝΑΤΕ ΕΚ ΤΗΣ ΟΔΟΥ ΚΑΙ ΠΟΛΛΟΥΣ ΗΣΘΕΝΗΣΑΤΕ ΕΝ ΝΟΜΩ ΔΙΕΦΘΕΙΡΑΤΕ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΟΥ ΛΕΥΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

9 ΚΑΓΩ ΔΕΔΩΚΑ ΥΜΑΣ ΕΞΟΥΔΕΝΩΜΕΝΟΥΣ ΚΑΙ ΠΑΡΕΙΜΕΝΟΥΣ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΑΝΘ' ΩΝ ΥΜΕΙΣ ΟΥΚ ΕΦΥΛΑΞΑΣΘΕ ΤΑΣ ΟΔΟΥΣ ΜΟΥ ΑΛΛΑ ΕΛΑΜΒΑΝΕΤΕ ΠΡΟΣΩΠΑ ΕΝ ΝΟΜΩ

10 ΟΥΧΙ ΘΕΟΣ ΕΙΣ ΕΚΤΙΣΕΝ ΥΜΑΣ ΟΥΧΙ ΠΑΤΗΡ ΕΙΣ ΠΑΝΤΩΝ ΥΜΩΝ ΤΙ ΟΤΙ ΕΓΚΑΤΕΛΙΠΕΤΕ ΕΚΑΣΤΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΤΟΥ ΒΕΒΗΛΩΣΑΙ ΤΗΝ ΔΙΑΘΗΚΗΝ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ

11 ΕΓΚΑΤΕΛΕΙΦΘΗ ΙΟΥΔΑΣ ΚΑΙ ΒΔΕΛΥΓΜΑ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΔΙΟΤΙ ΕΒΕΒΗΛΩΣΕΝ ΙΟΥΔΑΣ ΤΑ ΑΓΙΑ ΚΥΡΙΟΥ ΕΝ ΟΙΣ ΗΓΑΠΗΣΕΝ ΚΑΙ ΕΠΕΤΗΔΕΥΣΕΝ ΕΙΣ ΘΕΟΥΣ ΑΛΛΟΤΡΙΟΥΣ

12 ΕΞΟΛΕΘΡΕΥΣΕΙ ΚΥΡΙΟΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΠΟΙΟΥΝΤΑ ΤΑΥΤΑ ΕΩΣ ΚΑΙ ΤΑΠΕΙΝΩΘΗ ΕΚ ΣΚΗΝΩΜΑΤΩΝ ΙΑΚΩΒ ΚΑΙ ΕΚ ΠΡΟΣΑΓΟΝΤΩΝ ΘΥΣΙΑΝ ΤΩ ΚΥΡΙΩ ΠΑΝΤΟΚΡΑΤΟΡΙ

13 ΚΑΙ ΤΑΥΤΑ Α ΕΜΙΣΟΥΝ ΕΠΟΙΕΙΤΕ ΕΚΑΛΥΠΤΕΤΕ ΔΑΚΡΥΣΙΝ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΚΛΑΥΘΜΩ ΚΑΙ ΣΤΕΝΑΓΜΩ ΕΚ ΚΟΠΩΝ ΕΤΙ ΑΞΙΟΝ ΕΠΙΒΛΕΨΑΙ ΕΙΣ ΘΥΣΙΑΝ Η ΛΑΒΕΙΝ ΔΕΚΤΟΝ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΥΜΩΝ

14 ΚΑΙ ΕΙΠΑΤΕ ΕΝΕΚΕΝ ΤΙΝΟΣ ΟΤΙ ΚΥΡΙΟΣ ΔΙΕΜΑΡΤΥΡΑΤΟ ΑΝΑ ΜΕΣΟΝ ΣΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΓΥΝΑΙΚΟΣ ΝΕΟΤΗΤΟΣ ΣΟΥ ΗΝ ΕΓΚΑΤΕΛΙΠΕΣ ΚΑΙ ΑΥΤΗ ΚΟΙΝΩΝΟΣ ΣΟΥ ΚΑΙ ΓΥΝΗ ΔΙΑΘΗΚΗΣ ΣΟΥ

15 ΚΑΙ ΟΥΚ ΑΛΛΟΣ ΕΠΟΙΗΣΕΝ ΚΑΙ ΥΠΟΛΕΙΜΜΑ ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΙΠΑΤΕ ΤΙ ΑΛΛΟ ΑΛΛ' Η ΣΠΕΡΜΑ ΖΗΤΕΙ Ο ΘΕΟΣ ΚΑΙ ΦΥΛΑΞΑΣΘΕ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΥΜΩΝ ΚΑΙ ΓΥΝΑΙΚΑ ΝΕΟΤΗΤΟΣ ΣΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ

16 ΑΛΛΑ ΕΑΝ ΜΙΣΗΣΑΣ ΕΞΑΠΟΣΤΕΙΛΗΣ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΚΑΛΥΨΕΙ ΑΣΕΒΕΙΑ ΕΠΙ ΤΑ ΕΝΘΥΜΗΜΑΤΑ ΣΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΦΥΛΑΞΑΣΘΕ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΥΜΩΝ ΚΑΙ ΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΤΕ

17 ΟΙ ΠΑΡΟΞΥΝΟΝΤΕΣ ΤΟΝ ΘΕΟΝ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΥΜΩΝ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΠΑΡΩΞΥΝΑΜΕΝ ΑΥΤΟΝ ΕΝ ΤΩ ΛΕΓΕΙΝ ΥΜΑΣ ΠΑΣ ΠΟΙΩΝ ΠΟΝΗΡΟΝ ΚΑΛΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΑΥΤΟΙΣ ΑΥΤΟΣ ΕΥΔΟΚΗΣΕΝ ΚΑΙ ΠΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ

TREI ASAR 12, MALACHI CHAPTER 3

1 ΙΔΟΥ ΕΓΩ ΕΞΑΠΟΣΤΕΛΛΩ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΥ ΚΑΙ ΕΠΙΒΛΕΨΕΤΑΙ ΟΔΟΝ ΠΡΟ ΠΡΟΣΩΠΟΥ ΜΟΥ ΚΑΙ ΕΞΑΙΦΝΗΣ ΗΞΕΙ ΕΙΣ ΤΟΝ ΝΑΟΝ ΕΑΥΤΟΥ ΚΥΡΙΟΣ ΟΝ ΥΜΕΙΣ ΖΗΤΕΙΤΕ ΚΑΙ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΟΝ ΥΜΕΙΣ ΘΕΛΕΤΕ ΙΔΟΥ ΕΡΧΕΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

2 ΚΑΙ ΤΙΣ ΥΠΟΜΕΝΕΙ ΗΜΕΡΑΝ ΕΙΣΟΔΟΥ ΑΥΤΟΥ Η ΤΙΣ ΥΠΟΣΤΗΣΕΤΑΙ ΕΝ ΤΗ ΟΠΤΑΣΙΑ ΑΥΤΟΥ ΔΙΟΤΙ ΑΥΤΟΣ ΕΙΣΠΟΡΕΥΕΤΑΙ ΩΣ ΠΥΡ ΧΩΝΕΥΤΗΡΙΟΥ ΚΑΙ ΩΣ ΠΟΑ ΠΛΥΝΟΝΤΩΝ

3 ΚΑΙ ΚΑΘΙΕΙΤΑΙ ΧΩΝΕΥΩΝ ΚΑΙ ΚΑΘΑΡΙΖΩΝ ΩΣ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΩΣ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΚΑΘΑΡΙΣΕΙ ΤΟΥΣ ΥΙΟΥΣ ΛΕΥΙ ΚΑΙ ΧΕΕΙ ΑΥΤΟΥΣ ΩΣ ΤΟ ΧΡΥΣΙΟΝ ΚΑΙ ΩΣ ΤΟ ΑΡΓΥΡΙΟΝ ΚΑΙ ΕΣΟΝΤΑΙ ΤΩ ΚΥΡΙΩ ΠΡΟΣΑΓΟΝΤΕΣ ΘΥΣΙΑΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ

4 ΚΑΙ ΑΡΕΣΕΙ ΤΩ ΚΥΡΙΩ ΘΥΣΙΑ ΙΟΥΔΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΘΩΣ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΚΑΘΩΣ ΤΑ ΕΤΗ ΤΑ ΕΜΠΡΟΣΘΕΝ

5 ΚΑΙ ΠΡΟΣΑΞΩ ΠΡΟΣ ΥΜΑΣ ΕΝ ΚΡΙΣΕΙ ΚΑΙ ΕΣΟΜΑΙ ΜΑΡΤΥΣ ΤΑΧΥΣ ΕΠΙ ΤΑΣ ΦΑΡΜΑΚΟΥΣ ΚΑΙ ΕΠΙ ΤΑΣ ΜΟΙΧΑΛΙΔΑΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΟΜΝΥΟΝΤΑΣ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΠΙ ΨΕΥΔΕΙ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΠΟΣΤΕΡΟΥΝΤΑΣ ΜΙΣΘΟΝ ΜΙΣΘΩΤΟΥ ΚΑΙ ΤΟΥΣ ΚΑΤΑΔΥΝΑΣΤΕΥΟΝΤΑΣ ΧΗΡΑΝ ΚΑΙ ΤΟΥΣ ΚΟΝΔΥΛΙΖΟΝΤΑΣ ΟΡΦΑΝΟΥΣ ΚΑΙ ΤΟΥΣ ΕΚΚΛΙΝΟΝΤΑΣ ΚΡΙΣΙΝ ΠΡΟΣΗΛΥΤΟΥ ΚΑΙ ΤΟΥΣ ΜΗ ΦΟΒΟΥΜΕΝΟΥΣ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

6 ΔΙΟΤΙ ΕΓΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ ΚΑΙ ΟΥΚ ΗΛΛΟΙΩΜΑΙ ΚΑΙ ΥΜΕΙΣ ΥΙΟΙ ΙΑΚΩΒ ΟΥΚ ΑΠΕΧΕΣΘΕ

7 ΑΠΟ ΤΩΝ ΑΔΙΚΙΩΝ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΕΞΕΚΛΙΝΑΤΕ ΝΟΜΙΜΑ ΜΟΥ ΚΑΙ ΟΥΚ ΕΦΥΛΑΞΑΣΘΕ ΕΠΙΣΤΡΕΨΑΤΕ ΠΡΟΣ ΜΕ ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΟΜΑΙ ΠΡΟΣ ΥΜΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΕΠΙΣΤΡΕΨΩΜΕΝ

8 ΕΙ ΠΤΕΡΝΙΕΙ ΑΝΘΡΩΠΟΣ ΘΕΟΝ ΔΙΟΤΙ ΥΜΕΙΣ ΠΤΕΡΝΙΖΕΤΕ ΜΕ ΚΑΙ ΕΡΕΙΤΕ ΕΝ ΤΙΝΙ ΕΠΤΕΡΝΙΚΑΜΕΝ ΣΕ ΟΤΙ ΤΑ ΕΠΙΔΕΚΑΤΑ ΚΑΙ ΑΙ ΑΠΑΡΧΑΙ ΜΕΘ' ΥΜΩΝ ΕΙΣΙΝ

9 ΚΑΙ ΑΠΟΒΛΕΠΟΝΤΕΣ ΥΜΕΙΣ ΑΠΟΒΛΕΠΕΤΕ ΚΑΙ ΕΜΕ ΥΜΕΙΣ ΠΤΕΡΝΙΖΕΤΕ ΤΟ ΕΘΝΟΣ ΣΥΝΕΤΕΛΕΣΘΗ

10 ΚΑΙ ΕΙΣΗΝΕΓΚΑΤΕ ΠΑΝΤΑ ΤΑ ΕΚΦΟΡΙΑ ΕΙΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΚΑΙ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΕΣΤΑΙ Η ΔΙΑΡΠΑΓΗ ΑΥΤΟΥ ΕΠΙΣΚΕΨΑΣΘΕ ΔΗ ΕΝ ΤΟΥΤΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΑΝ ΜΗ ΑΝΟΙΞΩ ΥΜΙΝ ΤΟΥΣ ΚΑΤΑΡΡΑΚΤΑΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΚΧΕΩ ΥΜΙΝ ΤΗΝ ΕΥΛΟΓΙΑΝ ΜΟΥ ΕΩΣ ΤΟΥ ΙΚΑΝΩΘΗΝΑΙ

11 ΚΑΙ ΔΙΑΣΤΕΛΩ ΥΜΙΝ ΕΙΣ ΒΡΩΣΙΝ ΚΑΙ ΟΥ ΜΗ ΔΙΑΦΘΕΙΡΩ ΥΜΩΝ ΤΟΝ ΚΑΡΠΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΟΥ ΜΗ ΑΣΘΕΝΗΣΗ ΥΜΩΝ Η ΑΜΠΕΛΟΣ Η ΕΝ ΤΩ ΑΓΡΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

12 ΚΑΙ ΜΑΚΑΡΙΟΥΣΙΝ ΥΜΑΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΔΙΟΤΙ ΕΣΕΣΘΕ ΥΜΕΙΣ ΓΗ ΘΕΛΗΤΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

13 ΕΒΑΡΥΝΑΤΕ ΕΠ' ΕΜΕ ΤΟΥΣ ΛΟΓΟΥΣ ΥΜΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΕΙΠΑΤΕ ΕΝ ΤΙΝΙ ΚΑΤΕΛΑΛΗΣΑΜΕΝ ΚΑΤΑ ΣΟΥ

14 ΕΙΠΑΤΕ ΜΑΤΑΙΟΣ Ο ΔΟΥΛΕΥΩΝ ΘΕΩ ΚΑΙ ΤΙ ΠΛΕΟΝ ΟΤΙ ΕΦΥΛΑΞΑΜΕΝ ΤΑ ΦΥΛΑΓΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΔΙΟΤΙ ΕΠΟΡΕΥΘΗΜΕΝ ΙΚΕΤΑΙ ΠΡΟ ΠΡΟΣΩΠΟΥ ΚΥΡΙΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ

15 ΚΑΙ ΝΥΝ ΗΜΕΙΣ ΜΑΚΑΡΙΖΟΜΕΝ ΑΛΛΟΤΡΙΟΥΣ ΚΑΙ ΑΝΟΙΚΟΔΟΜΟΥΝΤΑΙ ΠΑΝΤΕΣ ΠΟΙΟΥΝΤΕΣ ΑΝΟΜΑ ΚΑΙ ΑΝΤΕΣΤΗΣΑΝ ΘΕΩ ΚΑΙ ΕΣΩΘΗΣΑΝ

16 ΤΑΥΤΑ ΚΑΤΕΛΑΛΗΣΑΝ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΕΣΧΕΝ ΚΥΡΙΟΣ ΚΑΙ ΕΙΣΗΚΟΥΣΕΝ ΚΑΙ ΕΓΡΑΨΕΝ ΒΙΒΛΙΟΝ ΜΝΗΜΟΣΥΝΟΥ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΥΛΑΒΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ

17 ΚΑΙ ΕΣΟΝΤΑΙ ΜΟΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΕΙΣ ΗΜΕΡΑΝ ΗΝ ΕΓΩ ΠΟΙΩ ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ ΚΑΙ ΑΙΡΕΤΙΩ ΑΥΤΟΥΣ ΟΝ ΤΡΟΠΟΝ ΑΙΡΕΤΙΖΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΔΟΥΛΕΥΟΝΤΑ ΑΥΤΩ

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18 ΚΑΙ ΕΠΙΣΤΡΑΦΗΣΕΣΘΕ ΚΑΙ ΟΨΕΣΘΕ ΑΝΑ ΜΕΣΟΝ ΔΙΚΑΙΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΑΝΟΜΟΥ ΚΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΔΟΥΛΕΥΟΝΤΟΣ ΘΕΩ ΚΑΙ ΤΟΥ ΜΗ ΔΟΥΛΕΥΟΝΤΟΣ

19 ΔΙΟΤΙ ΙΔΟΥ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΡΧΕΤΑΙ ΚΑΙΟΜΕΝΗ ΩΣ ΚΛΙΒΑΝΟΣ ΚΑΙ ΦΛΕΞΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΓΕΝΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΝΟΜΑ ΚΑΛΑΜΗ ΚΑΙ ΑΝΑΨΕΙ ΑΥΤΟΥΣ Η ΗΜΕΡΑ Η ΕΡΧΟΜΕΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΟΥ ΜΗ ΥΠΟΛΕΙΦΘΗ ΕΞ ΑΥΤΩΝ ΡΙΖΑ ΟΥΔΕ ΚΛΗΜΑ

20 ΚΑΙ ΑΝΑΤΕΛΕΙ ΥΜΙΝ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΗΛΙΟΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΙΑΣΙΣ ΕΝ ΤΑΙΣ ΠΤΕΡΥΞΙΝ ΑΥΤΟΥ ΚΑΙ ΕΞΕΛΕΥΣΕΣΘΕ ΚΑΙ ΣΚΙΡΤΗΣΕΤΕ ΩΣ ΜΟΣΧΑΡΙΑ ΕΚ ΔΕΣΜΩΝ ΑΝΕΙΜΕΝΑ

21 ΚΑΙ ΚΑΤΑΠΑΤΗΣΕΤΕ ΑΝΟΜΟΥΣ ΔΙΟΤΙ ΕΣΟΝΤΑΙ ΣΠΟΔΟΣ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΕΝ ΤΗ ΗΜΕΡΑ Η ΕΓΩ ΠΟΙΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

22 ΚΑΙ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΥΜΙΝ ΗΛΙΑΝ ΤΟΝ ΘΕΣΒΙΤΗΝ ΠΡΙΝ ΕΛΘΕΙΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΠΙΦΑΝΗ

23 ΟΣ ΑΠΟΚΑΤΑΣΤΗΣΕΙ ΚΑΡΔΙΑΝ ΠΑΤΡΟΣ ΠΡΟΣ ΥΙΟΝ ΚΑΙ ΚΑΡΔΙΑΝ ΑΝΘΡΩΠΟΥ ΠΡΟΣ ΤΟΝ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΜΗ ΕΛΘΩ ΚΑΙ ΠΑΤΑΞΩ ΤΗΝ ΓΗΝ ΑΡΔΗΝ

24 ΜΝΗΣΘΗΤΕ ΝΟΜΟΥ ΜΩΥΣΗ ΤΟΥ ΔΟΥΛΟΥ ΜΟΥ ΚΑΘΟΤΙ ΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΩ ΕΝ ΧΩΡΗΒ ΠΡΟΣ ΠΑΝΤΑ ΤΟΝ ΙΣΡΑΗΛ ΠΡΟΣΤΑΓΜΑΤΑ ΚΑΙ ΔΙΚΑΙΩΜΑΤΑ

THE LETTER OF ARISTEAS

Epistle of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 2nd Century B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Titus Flavius Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the

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translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

1 ΑΞΙΟΛΟΓΟΥ ΔΙΗΓΗΣΕΩΣ Ω ΦΙΛΟΚΡΑΤΕΣ ΠΕΡΙ ΤΗΣ ΓΕΝΗΘΕΙΣΗΣ ΗΜΙΝ ΕΝΤΥΧΙΑΣ ΠΡΟΣ ΕΛΕΑΖΑΡΟΝ ΤΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΡΧΙΕΡΕΑ ΣΥΝΕΣΤΑΜΕΝΗΣ ΔΙΑ ΤΟ ΣΕ ΠΕΡΙ ΠΟΛΛΟΥ ΠΕΠΟΙΗΣΘΑΙ ΠΑΡ ΕΚΑΣΤΑ ΥΠΟΜΙΜΝΗΣΚΩΝ ΣΥΝΑΚΟΥΣΑΙ ΠΕΡΙ ΩΝ ΑΠΕΣΤΑΛΗΜΕΝ ΚΑΙ ΔΙΑ ΤΙ ΠΕΠΕΙΡΑΜΑΙ ΣΑΦΩΣ ΕΚΘΕΣΘΑΙ ΣΟΙ ΚΑΤΕΙΛΗΦΩΣ ΗΝ ΕΧΕΙΣ ΦΙΛΟΜΑΘΗ ΔΙΑΘΕΣΙΝ

2 ΟΠΕΡ ΜΕΓΙΣΤΟΝ ΕΣΤΙΝ ΑΝΘΡΩΠΩ ΠΡΟΣΜΑΝΘΑΝΕΙΝ ΑΕΙ ΤΙ ΚΑΙ ΠΡΟΣΛΑΜΒΑΝΕΙΝ ΗΤΟΙ ΚΑΤΑ ΤΑΣ ΙΣΤΟΡΙΑΣ Η ΚΑΙ ΚΑΤ ΑΥΤΟ ΤΟ ΠΡΑΓΜΑ ΠΕΠΕΙΡΑΜΕΝΩ ΟΥΤΩ ΓΑΡ ΚΑΤΑΣΚΕΥΑΖΕΤΑΙ ΨΥΧΗΣ ΚΑΘΑΡΑ ΔΙΑΘΕΣΙΣ ΑΝΑΛΑΒΟΥΣΑ ΤΑ ΚΑΛΛΙΣΤΑ ΚΑΙ ΠΡΟΣ ΤΟ ΠΑΝΤΩΝ ΚΥΡΙΩΤΑΤΟΝ ΝΕΝΕΥΚΥΙΑ ΤΗΝ ΕΥΣΕΒΕΙΑΝ ΑΠΛΑΝΕΙ ΚΕΧΡΗΜΕΝΗ ΚΑΝΟΝΙ ΔΙΟΙΚΕΙ

3 ΤΗΝ ΠΡΟΑΙΡΕΣΙΝ ΕΧΟΝΤΕΣ ΗΜΕΙΣ ΠΡΟΣ ΤΟ ΠΕΡΙΕΡΓΩΣ ΤΑ ΘΕΙΑ ΚΑΤΑΝΟΕΙΝ ΕΑΥΤΟΥΣ ΕΠΕΔΩΚΑΜΕΝ ΕΙΣ ΤΟΝ ΠΡΟΕΙΡΗΜΕΝΟΝ ΑΝΔΡΑ ΠΡΕΣΒΕΙΑΝ ΚΑΛΟΚΑΓΑΘΙΑ ΚΑΙ ΔΟΞΗ ΠΡΟΤΕΤΙΜΗΜΕΝΟΝ ΥΠΟ ΤΕ ΤΩΝ ΠΟΛΙΤΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΚΑΙ ΚΑΤΑΚΕΚΤΗΜΕΝΟΝ ΜΕΓΙΣΤΗΝ ΩΦΕΛΕΙΑΝ ΤΟΙΣ ΣΥΝ ΕΑΥΤΩ ΚΑΙ ΤΟΙΣ ΚΑΤΑ ΤΟΥΣ ΑΛΛΟΥΣ ΤΟΠΟΥΣ ΠΟΛΙΤΑΙΣ ΠΡΟΣ ΤΗΝ ΕΡΜΗΝΕΙΑΝ ΤΟΥ ΘΕΙΟΥ ΝΟΜΟΥ ΔΙΑ ΤΟ ΓΕΓΡΑΦΘΑΙ ΠΑΡ ΑΥΤΟΙΣ ΕΝ ΔΙΦΘΕΡΑΙΣ ΕΒΡΑΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ

4 ΗΝ ΔΗ ΚΑΙ ΕΠΟΙΗΣΑΜΕΘΑ ΗΜΕΙΣ ΣΠΟΥΔΗ ΛΑΒΟΝΤΕΣ ΚΑΙΡΟΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΠΕΡΙ ΤΩΝ ΜΕΤΟΙΚΙΣΘΕΝΤΩΝ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΚ ΤΗΣ ΙΟΥΔΑΙΑΣ ΥΠΟ ΠΑΤΡΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΩΤΩΣ ΚΕΚΤΗΜΕΝΟΥ ΤΗΝ ΤΕ ΠΟΛΙΝ ΚΑΙ ΚΑΤΑ ΤΗΝ ΑΙΓΥΠΤΟΝ ΠΑΡΕΙΛΗΦΟΤΟΣ ΑΞΙΟΝ ΕΣΤΙ ΚΑΙ ΤΑΥΤΑ ΣΟΙ ΔΗΛΩΣΑΙ

5 ΠΕΠΕΙΣΜΑΙ ΓΑΡ ΣΕ ΜΑΛΛΟΝ ΕΧΟΝΤΑ ΠΡΟΣΚΛΙΣΙΝ ΠΡΟΣ ΤΗΝ ΣΕΜΝΟΤΗΤΑ ΚΑΙ ΤΗΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΔΙΑΘΕΣΙΝ ΤΩΝ ΚΑΤΑ ΤΗΝ ΣΕΜΝΗΝ ΝΟΜΟΘΕΣΙΑΝ ΔΙΕΞΑΓΟΝΤΩΝ ΠΕΡΙ ΩΝ ΠΡΟΑΙΡΟΥΜΕΘΑ {ΔΗΛΟΥΝ ΑΣΜΕΝΩΣ ΣΕ} ΑΚΟΥΣΕΣΘΑΙ ΠΡΟΣΦΑΤΩΣ ΠΑΡΑΓΕΓΕΝΗΜΕΝΟΝ ΕΚ ΤΗΣ ΝΗΣΟΥ ΠΡΟΣ ΗΜΕΙΣ ΚΑΙ ΒΟΥΛΟΜΕΝΟΝ ΣΥΝΑΚΟΥΕΙΝ ΟΣΑ ΠΡΟΣ ΕΠΙΣ-ΚΕΥΗΝ ΨΥΧΗΣ ΥΠΑΡΧΕΙ

6 ΚΑΙ ΠΡΟΤΕΡΟΝ ΔΕ ΔΙΕΠΕΜΨΑΜΗΝ ΣΟΙ ΠΕΡΙ ΩΝ ΕΝΟΜΙΖΟΝ ΑΞΙΟΜΝΗΜΟΝΕΥΤΩΝ ΕΙΝΑΙ ΤΗΝ ΑΝΑΓΡΑΦΗΝ ΗΝ ΜΕΤΕΛΑΒΟΜΕΝ ΠΑΡΑ ΤΩΝ ΚΑΤΑ ΤΗΝ ΛΟΓΙΩΤΑΤΗΝ ΑΙΓΥΠΤΟΝ ΛΟΓΙΩΤΑΤΗΝ ΑΡΧΙΕΡΕΩΝ ΠΕΡΙ ΤΟΥ ΓΕΝΟΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

7 ΦΙΛΟΜΑΘΩΣ ΓΑΡ ΕΧΟΝΤΙ ΣΟΙ ΠΕΡΙ ΤΩΝ ΔΥΝΑΜΕΝΩΝ ΩΦΕΛΗΣΑΙ ΔΙΑΝΟΙΑΝ ΔΕΟΝ ΕΣΤΙ ΜΕΤΑΔΙΔΟΝΑΙ ΜΑΛΙΣΤΑ ΜΕΝ ΠΑΣΙ ΤΟΙΣ ΟΜΟΙΟΙΣ ΠΟΛΛΩ ΔΕ ΜΑΛΛΟΝ ΣΟΙ ΓΝΗΣΙΑΝ ΕΧΟΝΤΙ ΤΗΝ ΑΙΡΕΣΙΝ ΟΥ ΜΟΝΟΝ ΚΑΤΑ ΤΟ ΣΥΓΓΕΝΕΣ ΑΔΕΛΦΩ ΚΑΘΕΣΤΩΤΙ ΤΟΝ ΤΡΟΠΟΝ ΑΛΛΑ ΚΑΙ ΤΗ ΠΡΟΣ ΤΟ ΚΑΛΟΝ ΟΡΜΗ ΤΟΝ ΑΥΤΟΝ ΟΝΤΑ ΗΜΙΝ

8 ΧΡΥΣΟΥ ΓΑΡ ΧΑΡΙΣ Η ΚΑΤΑΣΚΕΥΗ ΤΙΣ ΑΛΛΗ ΤΩΝ ΤΕΤΙΜΗΜΕΝΩΝ ΠΑΡΑ ΤΟΙΣ ΚΕΝΟΔΟΞΟΙΣ ΩΦΕΛΕΙΣΑΝ ΟΥΚ ΕΧΕΙ ΤΗΝ ΑΥΤΗΝ ΟΣΟΝ Η ΠΑΙΔΕΙΑΣ ΑΓΩΓΗ ΚΑΙ Η ΠΕΡΙ ΤΟΥΤΩΝ ΦΡΟΝΤΙΣ ΙΝΑ ΔΕ ΜΗ ΠΕΡΙ ΤΩΝ ΠΡΟΛΕΓΟΜΕΝΩΝ ΜΗΚΥΝΟΝΤΕΣ ΑΔΟΛΕΣΧΟΝ ΤΙ ΠΟΙΩΜΕΝ ΕΠΙ ΤΟ ΣΥΝΕΧΕΣ ΤΗΣ ΔΙΗΓΗΣΕΩΣ ΕΠΑΝΗΞΟΜΕΝ

9 ΚΑΤΑΣΤΑΘΕΙΣ ΕΠΙ ΤΗΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΒΙΒΛΙΟΘΗΚΗΣ ΔΗΜΗΤΡΙΟΣ Ο ΦΑΛΗΡΕΥΣ ΕΧΡΗΜΑΤΙΣΘΗ ΠΟΛΛΑ ΔΙΑΦΟΡΑ ΠΡΟΣ ΤΟ ΣΥΝΑΓΑΓΕΙΝ ΕΙ ΔΥΝΑΤΟΝ ΑΠΑΝΤΑ ΤΑ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΒΙΒΛΙΑ ΚΑΙ ΠΟΙΟΥΜΕΝΟΣ ΑΓΟΡΑΣΜΟΥΣ ΚΑΙ ΜΕΤΑΓΡΑΦΑΣ ΕΠΙ ΤΕΛΟΣ ΗΓΑΓΕΝ ΟΣΟΝ ΕΦ ΕΑΥΤΩ ΤΗΝ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΘΕΣΙΝ

10 ΠΑΡΟΝΤΩΝ ΟΥΝ ΗΜΩΝ ΕΡΩΤΗΘΕΙΣ ΠΟΣΑΙ ΤΙΝΕΣ ΜΥΡΙΑΔΕΣ ΤΥΓΧΑΝΟΥΣΙ ΒΙΒΛΙΩΝ ΕΙΠΕΝ ῾ΥΠΕΡ ΤΑΣ ΕΙΚΟΣΙ ΒΑΣΙΛΕΥ ΣΠΟΥΔΑΣΩ Δ ΕΝ ΟΛΙΓΩ ΧΡΟΝΩ ΠΡΟΣ ΤΟ ΠΛΗΡΩΘΗΝΑΙ ΠΕΝΤΗΚΟΝΤΑ ΜΥΡΙΑΔΑΣ ΤΑ ΛΟΙΠΑ ΠΡΟΣΗΓΓΕΛΤΑΙ ΔΕ ΜΟΙ ΚΑΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΝΟΜΙΜΑ ΜΕΤΑΓΡΑΦΗΣ ΑΞΙΑ ΚΑΙ ΤΗΣ ΠΑΡΑ ΣΟΙ ΒΙΒΛΙΟΘΗΚΗΣ ΕΙΝΑΙ

11 ΤΙ ΤΟ ΚΩΛΥΟΝ ΟΥΝ ΕΙΠΕΝ ΕΣΤΙ ΣΕ ΤΟΥΤΟ ΠΟΙΗΣΑΙ ΠΑΝΤΑ ΓΑΡ ΥΠΟΤΕΤΑΚΤΑΙ ΣΟΙ ΤΑ ΠΡΟΣ ΤΗΝ ΧΡΕΙΑΝΟ ΔΕ ΔΗΜΗΤΡΙΟΣ ΕΙΠΕΝ ΕΡΜΗΝΕΙΑΣ ΠΡΟΣΔΕΙΤΑΙ ΧΑΡΑΚΤΗΡΣΙ ΓΑΡ ΙΔΙΟΙΣ ΚΑΤΑ ΙΟΥΔΑΙΩΝ ΧΡΩΝΤΑΙ ΚΑΘΑΠΕΡ ΑΙΓΥΠΤΙΟΙ ΤΗ ΤΩΝ ΓΡΑΜΜΑΤΩΝ ΘΕΣΕΙ ΚΑΘΟ ΚΑΙ ΦΩΝΗΝ ΙΔΙΑΝ ΕΧΟΥΣΙΝ ΥΠΟΛΑΜΒΑΝΟΝΤΑΙ ΣΥΡΙΑΚΗ ΧΡΗΣΘΑΙ ΤΟ Δ ΟΥΚ ΕΣΤΙΝ ΑΛΛ ΕΤΕΡΟΣ ΤΡΟΠΟΣ ΜΕΤΑΛΑΒΩΝ ΔΕ ΕΚΑΣΤΑ Ο ΒΑΣΙΛΕΥΣ ΕΙΠΕ ΓΡΑΦΗΝΑΙ ΠΡΟΣ ΤΟΝ ΑΡΧΙΕΡΕΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΠΩΣ ΤΑ ΠΡΟΕΙΡΗΜΕΝΑ ΤΕΛΕΙΩΣΙΝ ΛΑΒΗ

12 ΝΟΜΙΣΑΣ ΔΕ ΕΓΩ ΚΑΙΡΟΝ ΕΙΝΑΙ ΠΕΡΙ ΩΝ ΠΟΛΛΑΚΙΣ ΗΞΙΩΚΕΙΝ ΣΩΣΙΒΙΟΝ ΤΕ ΤΟΝ ΤΑΡΑΝΤΙΝΟΝ ΚΑΙ ΑΝΔΡΕΑΝ ΤΟΥΣ ΑΡΧΙΣΩΜΑΤΟΦΥΛΑΚΑΣ ΠΕΡΙ ΤΗΣ ΑΠΟΛΥΤΡΩΣΕΩΣ ΤΩΝ ΜΕΤΗΓΜΕΝΩΝ ΕΚ ΤΗΣ ΙΟΥΔΑΙΑΣ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ-ΕΚΕΙΝΟΣ ΓΑΡ ΕΠΕΛΘΩΝ ΤΑ ΚΑΤΑ ΚΟΙΛΗΝ ΣΥΡΙΑΝ ΚΑΙ ΦΟΙΝΙΚΗΝ ΑΠΑΝΤΑ ΣΥΓΧΡΩΜΕΝΟΣ ΕΥΗΜΕΡΙΑ ΜΕΤΑ ΑΝΔΡΕΙΑΣ ΤΟΥΣ ΜΕΝ ΜΕΤΩΚΙΖΕΝ ΟΥΣ ΔΕ ΗΧΜΑΛΩΤΙΖΕ ΦΟΒΩ ΠΑΝΤΑ ΥΠΟΧΕΙΡΙΑ ΠΟΙΟΥΜΕΝΟΣ ΕΝ ΟΣΩ ΚΑΙ ΠΡΟΣ ΔΕΚΑ ΜΥΡΙΑΔΑΣ ΕΚ ΤΗΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΧΩΡΑΣ ΕΙΣ ΑΙΓΥΠΤΟΝ ΜΕΤΗΓΑΓΕΝ

13 ΑΦ ΩΝ ΩΣΕΙ ΤΡΕΙΣ ΜΥΡΙΑΔΑΣ ΚΑΘΟΠΛΙΣΑΣ ΑΝΔΡΩΝ ΕΚΛΕΚΤΩΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΚΑΤΩΚΙΣΕΝ ΕΝ ΤΟΙΣ ΦΡΟΥΡΙΟΙΣ (ΗΔΗ ΜΕΝ ΚΑΙ ΠΡΟΤΕΡΟΝ ΙΚΑΝΩΝ ΕΙΣΕΛΗΛΥΘΟΤΩΝ ΣΥΝ ΤΩ ΠΕΡΣΗ ΚΑΙ ΠΡΟ ΤΟΥΤΩΝ ΕΤΕΡΩΝ ΣΥΜΜΑΧΙΩΝ ΕΞΑΠΕΣΤΑΛΜΕΝΩΝ ΠΡΟΣ ΤΟΝ ΤΩΝ ΑΙΘΙΟΠΩΝ ΒΑΣΙΛΕΑ ΜΑΧΕΣΘΑΙ ΣΥΝ ΨΑΜΜΙΤΙΧΩ ΑΛΛ ΟΥ ΤΟΣΟΥΤΟΙ ΤΩ ΠΛΗΘΕΙ ΠΑΡΕΓΕΝΗΘΗΣΑΝ ΟΣΟΥΣ ΠΤΟΛΕΜΑΙΟΣ Ο ΤΟΥ ΛΑΓΟΥ ΜΕΤΗΓΑΓΕ)

14 ΚΑΘΩΣ ΔΕ ΠΡΟΕΙΠΟΜΕΝ ΕΠΙΛΕΞΑΣ ΤΟΥΣ ΑΡΙΣΤΟΥΣ ΤΑΙΣ ΗΛΙΚΙΑΙΣ ΚΑΙ ΡΩΜΗ ΔΙΑΦΕΡΟΝΤΑΣ ΚΑΘΩΠΛΙΣΕ ΤΟ ΔΕ ΛΟΙΠΟΝ ΧΥΜΑ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΝΕΩΤΕΡΩΝ ΕΤΙ ΔΕ ΓΥΝΑΙΚΩΝ ΕΙΑΣΕΝ ΕΙΣ ΤΗΝ ΟΙΚΕΤΙΑΝ ΟΥΧ ΟΥΤΩΣ ΤΗ ΠΡΟΑΙΡΕΣΕΙ ΚΑΤΑ ΨΥΧΗΝ ΕΧΩΝ ΩΣ ΚΑΤΑΚΡΑΤΟΥΜΕΝΟΣ ΥΠΟ ΤΩΝ ΣΤΡΑΤΙΩΤΩΝ ΔΙ ΑΣ ΕΠΕΠΟΙΗΝΤΟ ΧΡΕΙΑΣ ΕΝ ΤΟΙΣ ΠΟΛΕΜΙΚΟΙΣ ΑΓΩΣΙΝ- ΗΜΕΙΣ ΔΕ ΕΠΕΙ ΤΙΝΑ ΠΑΡΕΥΡΕΣΙΝ ΕΙΣ ΤΗΝ ΑΠΟΛΥΣΙΝ ΑΥΤΩΝ ΑΠΕΛΑΒΟΜΕΝ ΚΑΘΩΣ ΠΡΟΔΕΔΗ-ΛΩΤΑΙ ΤΟΙΟΥΤΟΙΣ ΕΧΡΗΣΑΜΕΘΑ ΛΟΓΟΙΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ

15 ΜΗΠΟΤΕ ΑΛΟΓΟΝ Η ΕΛΕΓΧΕΣΘΑΙ ΥΠ ΑΥΤΩΝ ΤΩΝ ΠΡΑΓΜΑΤΩΝ Ω ΒΑΣΙΛΕΥ ΤΗΣ ΓΑΡ ΝΟΜΟΘΕΣΙΑΣ ΚΕΙΜΕΝΗΣ ΠΑΣΙ ΤΟΙΣ ᾿ΙΟΥΔΑΙΟΙΣ ΗΝ ΗΜΕΙΣ ΟΥ ΜΟΝΟΝ ΜΕΤΑΓΡΑΨΑΙ ΕΠΙΝΟΟΥΜΕΝ ΑΛΛΑ ΚΑΙ ΔΙΕΡΜΗΝΕΥΣΑΙ ΤΙΝΑ ΛΟΓΟΝ ΕΞΟΜΕΝ ΠΡΟΣ ΑΠΟΣΤΟΛΗΝ ΕΝ ΟΙΚΕΤΙΑΙΣ ΥΠΑΡΧΟΝΤΩΝ ΕΝ ΤΗ ΣΗ ΒΑΣΙΛΕΙΑ ΠΛΗΘΩΝ ΙΚΑΝΩΝ ΑΛΛΑ ΤΕΛΕΙΑ ΚΑΙ ΠΛΟΥΣΙΑ ΨΥΧΗ ΑΠΟΛΥΣΟΝ ΤΟΥΣ ΣΥΝΕΧΟΜΕΝΟΥΣ ΕΝ ΤΑΛΑΙΠΩΡΙΑΙΣ ΚΑΤΕΥΘΥΝΟΝΤΑΣ ΣΟΥ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΤΕΘΕΙΚΟΤΟΣ ΑΥΤΟΙΣ ΘΕΟΥ ΤΟΝ ΝΟΜΟΝ ΚΑΘΩΣ ΠΕΡΙΕΙΡΓΑΣΜΑΙ

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16 ΤΟΝ ΓΑΡ ΠΑΝΤΩΝ ΕΠΟΠΤΗΝ ΚΑΙ ΚΤΙΣΤΗΝ ΘΕΟΝ ΟΥΤΟΙ ΣΕΒΟΝΤΑ ΟΝ ΚΑΙ ΠΑΝΤΕΣ ΗΜΕΙΣ ΔΕ ΒΑΣΙΛΕΥ ΠΡΟΣΟΝΟΜΑΖΟΝΤΕΣ ΕΤΕΡΩΣ ΖΗΝΑ ΚΑΙ ΔΙΑ ΤΟΥΤΟ Δ ΟΥΚ ΑΝΟΙΚΕΙΩΣ ΟΙ ΠΡΩΤΟΙ ΔΙΕΣΗΜΑΝΑΝ ΔΙ ΟΝ ΖΩΟΠΟΙΟΥΝΤΑΙ ΤΑ ΠΑΝΤΑ ΚΑΙ ΓΙΝΕΤΑΙ ΤΟΥΤΟΝ ΑΠΑΝΤΩΝ ΗΓΕΙΣΘΑΙ ΤΕ ΚΑΙ ΚΥΡΙΕΥΕΙΝ ΥΠΕΡΗΡΚΩΣ ΔΕ ΣΥΜΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ ΤΗ ΛΑΜΠΡΟΤΗΤΙ ΤΗΣ ΨΥΧΗΣ ΑΠΟΛΥΣΙΝ ΠΟΙΗΣΑΙ ΤΩΝ ΕΝΕΧΟΜΕΝΩΝ ΤΑΙΣ ΟΙΚΕΤΙΑΙΣ

17 ΟΥΔΕ ΠΟΛΥΝ ΧΡΟΝΟΝ ΕΠΙΣΧΩΝ ΚΑΙ ΗΜΩΝ ΚΑΤΑ ΨΥΧΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΥΧΟΜΕΝΩΝ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΟΥ ΚΑΤΑΣΚΕΥΑΣΑΙ ΠΡΟΣ ΤΟ ΤΟΥΣ ΑΠΑΝΤΑΣ ΑΠΟΛΥΘΗΝΑΙ (ΚΤΙΣΜΑ ΓΑΡ ΟΝ ΘΕΟΥ ΤΟ ΓΕΝΟΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΜΕΤΑΛΛΟΙΟΥΤΑΙ ΚΑΙ ΤΡΕΠΕΤΑΙ ΠΑΛΙΝ ΥΠ ΑΥΤΟΥ ΔΙΟ ΠΟΛΛΑΧΩΣ ΚΑΙ ΠΟΙΚΙΛΩΣ ΕΠΕΚΑΛΟΥΜΗΝ ΤΟΝ ΚΥΡΙΕΥΟΝΤΑ ΚΑΤΑ ΚΑΡΔΙΑΝ ΙΝΑ ΣΥΝΑΝΑΓΚΑΣΘΗ ΚΑΘΩΣ ΗΞΙΟΥΝ ΕΠΙΤΕΛΕΣΑΙ

18 ΜΕΓΑΛΗΝ ΓΑΡ ΕΙΧΟΝ ΕΛΠΙΔΑ ΠΕΡΙ ΣΩΤΗΡΙΑΣ ΑΝΘΡΩΠΩΝ ΠΡΟΤΙΘΕΜΕΝΟΣ ΛΟΓΟΝ ΟΤΙ ΤΗΝ ΕΠΙΤΕΛΕΙΑΝ Ο ΘΕΟΣ ΠΟΙΗΣΕΙ ΤΩΝ ΑΞΙΟΥΜΕΝΩΝ Ο ΓΑΡ ΠΡΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΚΑΛΩΝ ΕΡΓΩΝ ΕΠΙΜΕΛΕΙΑΝ ΕΝ ΟΣΙΟΤΗΤΙ ΝΟΜΙΖΟΥΣΙΝ ΑΝΘΡΩΠΟΙ ΠΟΙΕΙΝ ΚΑΤΕΥΘΥΝΕΙ ΤΑΣ ΠΡΑΞΕΙΣ ΚΑΙ ΤΑΣ ΕΠΙΒΟΛΑΣ Ο ΚΥΡΙΕΥΩΝ ΑΠΑΝΤΩΝ ΘΕΟΣ)

19 Ο ΔΕ ΔΙΑΝΑΚΥΨΑΣ ΚΑΙ ΠΡΟΣΒΛΕΨΑΣ ΙΛΑΡΩ ΤΩ ΠΡΟΣΩΠΩ ΠΟΣΑΣ ΥΠΟΛΑΜΒΑΝΕΙΣ ΜΥΡΙΑΔΑΣ ΕΣΕΣΘΑΙ ΕΦΗ ΠΑΡΕΣΤΩΣ ΔΕ ΑΝΔΡΕΑΣ ΑΠΕΦΗΝΑΤΟ ΒΡΑΧΕΙ ΠΛΕΙΟΝ ΜΥΡΙΑΔΩΝ ΔΕΚΑ Ο ΔΕ ΜΙΚΡΟΝ ΓΕ ΕΙΠΕΝ ΑΡΙΣΤΕΑΣ ΗΜΑΣ ΑΞΙΟΙ ΠΡΑΓΜΑ ΣΩΣΙΒΙΟΣ ΔΕ ΚΑΙ ΤΩΝ ΠΑΡΟΝΤΩΝ ΤΙΝΕΣ ΤΟΥΤ ΕΙΠΟΝ ΚΑΙ ΓΑΡ ΑΞΙΟΝ ΕΣΤΙ ΤΗΣ ΣΗΣ ΜΕΓΑΛΟΨΥΧΙΑΣ ΟΠΩΣ ΧΑΡΙΣΤΗΡΙΟΝ ΑΝΑΘΗ ΤΩ ΜΕΓΙΣΤΩ ΘΕΩ ΤΗΝ ΤΟΥΤΩΝ ΑΠΟΛΥΣΙΝ ΜΕΓΙΣΤΩΣ ΓΑΡ ΤΕΤΙΜΗΜΕΝΟΣ ΥΠΟ ΤΟΥ ΚΡΑΤΟΥΝΤΟΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΟΣ ΥΠΕΡ ΤΟΥΣ ΠΡΟΓΟΝΟΥΣ ΕΙ ΚΑΙ ΜΕΓΙΣΤΑ ΠΟΙΗΣΕΙΣ ΧΑΡΙΣΤΗΡΙΑ ΚΑΘΗΚΟΝ ΕΣΤΙ ΣΟΙ

20 ΔΙΑΧΥΘΕΙΣ ΔΕ ΕΥ ΜΑΛΑ ΤΟΙΣ ΟΨΩΝΙΟΙΣ ΕΙΠΕ ΠΡΟΣΘΕΙΝΑΙ ΚΑΙ ΣΩΜΑΤΟΣ ΕΚΑΣΤΟΥ ΚΟΜΙΖΕΣΘΑΙ ΔΡΑΧΜΑΣ ΕΙΚΟΣΙ ΚΑΙ ΠΕΡΙ ΤΟΥΤΩΝ ΕΚΘΕΙΝΑΙ ΠΡΟΣΤΑΓΜΑ ΤΑΣ ΔΕ ΑΠΟΓΡΑΦΑΣ ΠΟΙΕΙΣΘΑΙ ΠΑΡ ΑΥΤΑ ΜΕΓΑΛΕΙΩΣ ΧΡΗΣΑΜΕΝΟΣ ΤΗ ΠΡΟΘΥΜΙΑ ΤΟΥ ΘΕΟΥ ΤΗΝ ΠΑΣΑΝ ΕΠΙΤΕΛΕΣΑΝΤΟΣ ΗΜΩΝ ΠΡΟΑΙΡΕΣΙΝ ΚΑΙ ΣΥΝΑΝΑΓΚΑΣΑΝΤΟΣ ΑΥΤΟΝ ΑΠΟΛΥΤΡΩΣΑΙ ΜΗ ΜΟΝΟΝ ΤΟΥΣ ΣΥΝΕΛΗΛΥΘΟΤΑΣ ΤΩ ΣΤΡΑΤΟΠΕΔΩ ΤΟΥ ΠΑΤΡΟΣ ΑΛΛΑ ΚΑΙ ΕΙ ΤΙΝΕΣ ΠΡΟΗΣΑΝ Η ΜΕΤΑ ΤΑΥΤΑ ΠΑΡΕΙΣΗΧΘΗΣΑΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΥΠΕΡ ΤΑ ΤΕΤΡΑΚΟΣΙΑ ΤΑΛΑΝΤΑ ΤΗΝ ΔΟΣΙΝ ΑΠΕΦΑΙΝΟΝ ΕΙΝΑΙ

21 ΚΑΙ ΤΟΥ ΠΡΟΣΤΑΓΜΑΤΟΣ ΔΕ ΤΟ ΑΝΤΙΓΡΑΦΟΝ ΟΥΚ ΑΧΡΗΣΤΟΝ ΟΙΟΜΑΙ ΚΑΤΑΚΕΧΩΡΙΣΘΑΙ ΠΟΛΛΩ ΓΑΡ Η ΜΕΓΑΛΟΜΟΙΡΙΑ ΦΑΝΕΡΩΤΕΡΑ ΚΑΙ ΕΥΔΗΛΟΣ ΕΣΤΑΙ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΘΕΟΥ ΚΑΤΙΣΧΥΟΝΤΟΣ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΩΤΗΡΙΑΝ ΓΕΝΕΣΘΑΙ ΠΛΗΘΕΣΙΝ ΙΚΑΝΟΙΣ

22 ΗΝ ΔΕ ΤΟΙΟΥΤΟ ΤΟΥ ΒΑΣΙΛΕΩΣ ΠΡΟΣΤΑΞΑΝΤΟΣ- ΟΣΟΙ ΤΩΝ ΣΥΝΕΣΤΡΑΤΕΥΜΕΝΩΝ ΤΩ ΠΑΤΡΙ ΗΜΩΝ ΕΙΣ ΤΟΥΣ ΚΑΤΑ ΣΥΡΙΑΝ ΚΑΙ ΦΟΙΝΙΚΗΝ ΤΟΠΟΥΣ ΕΠΕΛΘΟΝΤΕΣ ΤΗΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΧΩΡΑΝ ΕΓΚΡΑΤΕΙΣ ΕΓΕΝΟΝΤΟ ΣΩΜΑΤΩΝ ΙΟΥΔΑΙΚΩΝ ΚΑΙ ΤΑΥΤΑ ΔΙΑΚΕΚΟΜΙΚΑΣΙΝ ΕΙΣ ΤΕ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΤΗΝ ΧΩΡΑΝ Η ΚΑΙ ΠΕΠΡΑΚΑΣΙΝ ΕΤΕΡΟΙΣ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΕΙ ΤΙΝΕΣ ΠΡΟΗΣΑΝ Η ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΙΝ ΕΙΣΗΓΜΕΝΟΙ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΠΟΛΥΕΙΝ ΠΑΡΑ ΧΡΗΜΑ ΤΟΥΣ ΕΧΟΝΤΑΣ ΚΟΜΙΖΟΜΕΝΟΥΣ ΑΥΤΙΚΑ ΕΚΑΣΤΟΥ ΣΩΜΑΤΟΣ ΔΡΑΧΜΑΣ ΕΙΚΟΣΙ ΤΟΥΣ ΜΕΝ ΣΤΡΑΤΙΩΤΑΣ ΤΗ ΤΩΝ ΟΨΩΝΙΩΝ ΔΟΣΕΙ ΤΟΥΣ ΔΕ ΛΟΙΠΟΥΣ ΑΠΟ ΤΗΣ ΒΑΣΙΛΙΚΗΣ ΤΡΑΠΕΖΗΣ

23 ΝΟΜΙΖΟΜΕΝ ΓΑΡ ΚΑΙ ΠΑΡΑ ΤΗΝ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΒΟΥΛΗΣΙΝ ΚΑΙ ΠΑΡΑ ΤΟ ΚΑΛΩΣ ΕΧΟΝ ΗΧΜΑΛΩΤΕΥΣΘΑΙ ΤΟΥΤΟΥΣ ΔΙΑ ΔΕ ΤΗΝ ΣΤΡΑΤΙΩΤΙΚΗΝ ΠΡΟΠΕΤΕΙΑΝ ΤΗΝ ΤΕ ΧΩΡΑΝ ΑΥΤΩΝ ΚΑΤΕΦΘΑΡΘΑΙ ΚΑΙ ΤΗΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΜΕΤΑΓΩΓΗΝ ΕΙΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΓΕΓΟΝΕΝΑΙ ΙΚΑΝΗ ΓΑΡ ΗΝ Η ΠΑΡΑ ΤΟ ΠΕΔΙΟΝ ΓΕΓΟΝΥΙΑ ΕΚ ΤΩΝ ΣΤΡΑΤΙΩΤΩΝ ΩΦΕΛΕΙΑ ΔΙΟ ΠΑΝΤΕΛΩΣ ΑΝΕΠΙΕΙΚΗΣ ΕΣΤΙ ΚΑΙ Η ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑΔΥΝΑΣΤΕΙΑ

24 ΠΑΣΙΝ ΟΥΝ ΑΝΘΡΩΠΟΙΣ ΤΟ ΔΙΚΑΙΟΝ ΑΠΟΝΕΜΕΙΝ ΟΜΟΛΟΓΟΥΜΕΝΟΙ ΠΟΛΛΩ ΔΕ ΜΑΛΛΟΝ ΤΟΙΣ ΑΛΟΓΩΣ ΚΑΤΑΔΥΝΑΣΤΕΥΟΜΕΝΟΙΣ ΚΑΙ ΚΑΤΑ ΠΑΝ ΕΚΖΗΤΟΥΝΤΕΣ ΤΟ ΚΑΛΩΣ ΕΧΟΝ ΠΡΟΣ ΤΕ ΤΟ ΔΙΚΑΙΟΝ ΚΑΙ ΤΗΝ ΚΑΤΑ ΠΑΝΤΩΝ ΕΥΣΕΒΕΙΑΝ ΠΡΟΣΤΕΤΑΧΑΜΕΝ ΟΣΑ ΤΩΝ ΙΟΥΔΑΙΚΩΝ ΕΣΤΙ ΣΩΜΑΤΩΝ ΕΝ ΟΙΚΕΤΙΑΙΣ {ΠΑΝΤΑΧΗ} ΚΑΘ ΟΝΤΙΝΟΥΝ ΤΡΟΠΟΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΚΟΜΙΖΟΜΕΝΟΥΣ ΤΟΥΣ ΕΧΟΝΤΑΣ ΤΟ ΠΡΟΚΕΙΜΕΝΟΝ ΚΕΦΑΛΑΙΟΝ ΑΠΟΛΥΕΙΝ ΚΑΙ ΜΗΔΕΝΑ ΚΑΚΟΣΧΟΛΩΣ ΠΕΡΙ ΤΟΥΤΩΝ ΜΗΔΕΝ ΟΙΚΟΝΟΜΕΙΝ ΤΑΣ Δ ΑΠΟΓΡΑΦΑΣ ΕΝ ΗΜΕΡΑΙΣ ΤΡΙΣΙΝ ΑΦ ΗΣ ΗΜΕΡΑΣ ΕΚΚΕΙΤΑΙ ΤΟ ΠΡΟΣΤΑΓΜΑ ΠΟΙΕΙΣΘΑΙ ΠΡΟΣ ΤΟΥΣ ΚΑΘΕΣΤΑΜΕΝΟΥΣ ΠΕΡΙ ΤΟΥΤΩΝ ΚΑΤΑΔΕΙΚΝΥΝΤΑΣ ΕΥΘΥ ΚΑΙ ΤΑ ΣΩΜΑΤΑ

25 ΔΙΕΙΛΗΦΑΜΕΝ ΓΑΡ ΚΑΙ ΗΜΙΝ ΣΥΜΦΕΡΕΙΝ ΚΑΙ ΤΟΙΣ ΠΡΑΓΜΑΣΙ ΤΟΥΤ ΕΠΙΤΕΛΕΣΘΗΝΑΙ ΤΟΝ ΔΕ ΒΟΥΛΟΜΕΝΟΝ ΠΡΟΣΑΓΓΕΛΛΕΙΝ ΠΕΡΙ ΤΩΝ ΑΠΕΙΘΗΣΑΝΤΩΝ ΕΦ Ω ΤΟΥ ΦΑΝΕΝΤΟΣ ΕΝΟΧΟΥ ΤΗΝ ΚΥΡΙΑΝ ΕΞΕΙΝ ΤΑ ΔΕ ΥΠΑΡΧΟΝΤΑ ΤΩΝ ΤΟΙΟΥΤΩΝ ΕΙΣ ΤΟ ΒΑΣΙΛΙΚΟΝ ΑΝΑΛΗΦΘΗΣΕΤΑΙ

26 ΕΙΣΔΟΘΕΝΤΟΣ ΤΟΥ ΠΡΟΣΤΑΓΜΑΤΟΣ ΟΠΩΣ ΕΠΑΝΑΓΝΩΣΘΗ ΤΩ ΒΑΣΙΛΕΙ ΤΑ ΑΛΛΑ ΠΑΝΤ ΕΧΟΝΤΟΣ ΠΛΗΝ ΤΟΥ ΚΑΙ ΕΙ ΤΙΝΕΣ ΠΡΟΗΣΑΝ Η ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΙΣΗΓΜΕΝΟΙ ΕΙΣΙ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΥΤΟΣ ΤΟΥΤΟ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣΕΘΗΚΕ ΜΕΓΑΛΟΜΟΙΡΙΑ ΚΑΙ ΜΕΓΑΛΟΨΥΧΙΑ ΧΡΗΣΑΜΕΝΟΣ ΕΚΕΛΕΥΣΕ ΤΕ ΤΩΝ ΔΙΑΦΟΡΩΝ ΔΟΣΙΝ ΑΘΡΟΑΝ ΟΥΣΑΝ ΑΠΟΜΕΡΙΣΑΙ ΤΟΙΣ ΥΠΗΡΕΤΑΙΣ ΤΩΝ ΤΑΓΜΑΤΩΝ ΚΑΙ ΒΑΣΙΛΙΚΟΙΣ ΤΡΑΠΕΖΙΤΑΙΣ

27 ΟΥΤΩ ΔΟΧΘΕΝ ΕΚΕΚΥΡΩΤΟ ΕΝ ΗΜΕΡΑΙΣ ΕΠΤΑ ΠΛΕΙΟΝ ΔΕ ΤΑΛΑΝΤΩΝ ΕΞΑΚΟΣΙΩΝ ΕΞΗΚΟΝΤΑ Η ΔΟΣΙΣ ΕΓΕΓΟΝΕΙ ΠΟΛΛΑ ΓΑΡ ΚΑΙ ΤΩΝ ΕΠΙΜΑΣΤΙΔΙΩΝ ΤΕΚΝΩΝ ΣΥΝ ΤΑΙΣ ΜΗΤΡΑΣΙΝ ΕΛΕΥΘΕΡΟΥΝΤΟ ΠΡΟΣΑΝΕΝΕΧΘΕΝΤΟΣ ΕΙ ΚΑΙ ΠΕΡΙ ΤΟΥΤΩΝ ΕΙΚΟΣΑΔΡΑΧΜΙΑ ΔΟΘΗΣΕΤΑΙ ΚΑΙ ΤΟΥΤ ΕΚΕΛΕΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΠΟΙΕΙΝ ΟΛΟΣΧΕΡΩΣ ΠΕΡΙ ΤΟΥ ΔΟΞΑΝΤΟΣ ΑΠΑΝΤ ΕΠΙΤΕΛΩΝ

28 ΩΣ ΔΕ ΚΑΤΕΠΡΑΧΘΗ ΤΑΥΤΑ ΤΟΝ ΔΗΜΗΤΡΙΟΝ ΕΚΕΛΕΥΣΕΝ ΕΙΣΔΟΥΝΑΙ ΠΕΡΙ ΤΗΣ ΤΩΝ Ἰ ΟΥΔΑΙΚΩΝ ΒΙΒΛΙΩΝ ΑΝΑΓΡΑΦΗΣ ΠΑΝΤΑ ΓΑΡ ΔΙΑ ΠΡΟΣΤΑΓΜΑΤΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΑΣΦΑΛΕΙΑΣ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙ ΤΟΥΤΟΙΣ ΔΙΩΚΕΙΤΟ ΚΑΙ ΟΥΔΕΝ ΑΠΕΡΡΙΜΜΕΝΩΣ ΟΥΔ ΕΙΚΗ ΔΙΟΠΕΡ ΚΑΙ ΤΟ ΤΗΣ ΕΙΣΔΟΣΕΩΣ ΚΑΙ ΤΑ ΤΩΝ ΕΠΙΣΤΟΛΩΝ ΑΝΤΙΓΡΑΦΑ ΚΑΤΑΚΕΧΩΡΙΚΑ ΚΑΙ ΤΟ ΤΩΝ ΑΠΕΣΤΑΛΜΕΝΩΝ ΠΛΗΘΟΣ ΚΑΙ ΤΗΝ ΕΚΑΣΤΟΥ ΚΑΤΑΣΚΕΥΗΝ ΔΙΑ ΤΟ ΜΕΓΑΛΟΜΟΙΡΙΑ ΚΑΙ ΤΕΧΝΗ ΔΙΑΦΕΡΕΙΝ ΕΚΑΣΤΟΝ ΑΥΤΩΝ ΤΗΣ ΔΕ ΕΙΣΔΟΣΕΩΣ ΕΣΤΙΝ ΑΝΤΙΓΡΑΦΟΝ ΤΟΔΕ

29 ΒΑΣΙΛΕΙ ΜΕΓΑΛΩ ΠΑΡΑ ΔΗΜΗΤΡΙΟΥ ΠΡΟΣΤΑΞΑΝΤΟΣ ΣΟΥ ΒΑΣΙΛΕΥ ΠΕΡΙ ΤΩΝ ΑΠΟΛΙΠΟΝΤΩΝ ΕΙΣ ΤΗΝ ΣΥΜΠΛΗΡΩΣΙΝ ΤΗΣ ΒΙΒΛΙΟΘΗΚΗΣ ΒΙΒΛΙΩΝ ΟΠΩΣ ΕΠΙΣΥΝΑΧΘΗ ΚΑΙ ΤΑ ΔΙΑΠΕΠΤΩΚΟΤΑ ΤΥΧΗ ΤΗΣ ΠΡΟΣΗΚΟΥΣΗΣ ΕΠΙΣΚΕΥΗΣ ΠΕΠΟΙΗΜΕΝΟΣ ΟΥ ΠΑΡΕΡΓΩΣ ΤΗΝ ΕΝ ΤΟΥΤΟΙΣ ΕΠΙΜΕΛΕΙΑΝ ΠΡΟΣΑΝΑΦΕΡΩ ΣΟΙ ΤΑΔΕ

30 ΤΟΥ ΝΟΜΟΥ ΤΩΝ ΙΟΥΔΑΙΩΝ ΒΙΒΛΙΑ ΣΥΝ ΕΤΕΡΟΙΣ ΟΛΙΓΟΙΣ ΤΙΣΙΝ ΑΠΟΛΕΙΠΕΙ ΤΥΓΧΑΝΕΙ ΓΑΡ ΕΒΡΑΙΚΟΙΣ ΓΡΑΜΜΑΣΙ ΚΑΙ ΦΩΝΗ ΛΕΓΟΜΕΝΑ ΑΜΕΛΕΣΤΕΡΟΝ ΔΕ ΚΑΙ ΟΥΧ ΩΣ ΥΠΑΡΧΕΙ ΣΕΣΗΜΑΝΤΑΙ ΚΑΘΩΣ ΥΠΟ ΤΩΝ ΕΙΔΟΤΩΝ ΠΡΟΣΑΝΑΦΕΡΕΤΑΙ ΠΡΟΝΟΙΑΣ ΓΑΡ ΒΑΣΙΛΙΚΗΣ ΟΥ ΤΕΤΕΥΧΕ

31 ΔΕΟΝ ΔΕ ΕΣΤΙ ΚΑΙ ΤΑΥΘ ΥΠΑΡΧΕΙΝ ΠΑΡΑ ΣΟΙ ΔΙΗΚΡΙΒΩΜΕΝΑ ΔΙΑ ΤΟ ΚΑΙ ΦΙΛΟΣΟΦΩΤΕΡΑΝ ΕΙΝΑΙ ΚΑΙ ΑΚΕΡΑΙΟΝ ΤΗΝ ΝΟΜΟΘΕΣΙΑΝ ΤΑΥΤΗΝ ΩΣ ΑΝ ΟΥΣΑΝ ΘΕΙΑΝ ΔΙΟ ΠΟΡΡΩ ΓΕΓΟΝΑΣΙΝ ΟΙ ΤΕ ΣΥΓΓΡΑΦΕΙΣ ΚΑΙ ΠΟΙΗΤΑΙ ΚΑΙ ΤΟ ΤΩΝ ΙΣΤΟΡΙΚΩΝ ΠΛΗΘΟΣ ΤΗΣ ΕΠΙΜΝΗΣΕΩΣ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΒΙΒΛΙΩΝ ΚΑΙ ΤΩΝ ΚΑΤ ΑΥΤΑ ΠΕΠΟΛΙΤΕΥΜΕΝΩΝ ΚΑΙ ΠΟΛΙΤΕΥΟΜΕΝΩΝ ΑΝΔΡΩΝ ΔΙΑ ΤΟ ΑΓΝΗΝ ΤΙΝΑ ΚΑΙ ΣΕΜΝΗΝ ΕΙΝΑΙ ΤΗΝ ΕΝ ΑΥΤΟΙΣ ΘΕΩΡΙΑΝ ΩΣ ΦΗΣΙΝ Ἑ ΚΑΤΑΙΟΣ Ο ΑΒΔΗΡΙΤΗΣ

32 ΕΑΝ ΟΥΝ ΦΑΙΝΗΤΑΙ ΒΑΣΙΛΕΥ ΓΡΑΦΗΣΕΤΑΙ ΠΡΟΣ ΤΟΝ ΑΡΧΙΕΡΕΑ ΤΟΝ ΕΝ Ἰ ΕΡΟΣΟΛΥΜΟΙΣ ΑΠΟΣΤΕΙΛΑΙ ΤΟΥΣ

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ΜΑΛΙΣΤΑ ΚΑΛΩΣ ΒΕΒΙΩΚΟΤΑΣ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΥΣ ΟΝΤΑΣ ΑΝΔΡΑΣ ΕΜΠΕΙΡΟΥΣ ΤΩΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΤΟΝ ΕΑΥΤΩΝ ΑΦ ΕΚΑΣΤΗΣ ΦΥΛΗΣ ΕΞ ΟΠΩΣ ΤΟ ΣΥΜΦΩΝΟΝ ΕΚ ΤΩΝ ΠΛΕΙΟΝΩΝ ΕΞΕΤΑΣΑΝΤΕΣ ΚΑΙ ΛΑΒΟΝΤΕΣ ΤΟ ΚΑΤΑ ΤΗΝ ΕΡΜΗΝΕΙΑΝ ΑΚΡΙΒΕΣ ΑΞΙΩΣ ΚΑΙ ΤΩΝ ΠΡΑΓΜΑΤΩΝ ΚΑΙ ΤΗΣ ΣΗΣ ΠΡΟΑΙΡΕΣΕΩΣ ΘΩΜΕΝ ΕΥΣΗΜΩΣ ΕΥΤΥΧΕΙ ΔΙΑ ΠΑΝΤΟΣ

33 ΤΗΣ ΔΕ ΕΙΣΔΟΣΕΩΣ ΤΑΥΤΗΣ ΓΕΝΟΜΕΝΗΣ ΕΚΕΛΕΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΓΡΑΦΗΝΑΙ ΠΡΟΣ ΤΟΝ ΕΛΕΑΖΑΡΟΝ ΠΕΡΙ ΤΟΥΤΩΝ ΣΗΜΑΝΑΝΤΑΣ ΚΑΙ ΤΗΝ ΓΕΝΟΜΕΝΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΤΩΝ ΑΙΧΜΑΛΩΤΩΝ ΕΔΩΚΕ ΔΕ ΚΑΙ ΕΙΣ ΚΑΤΑΣΚΕΥΗΝ ΚΡΑΤΗΡΩΝ ΤΕ ΚΑΙ ΦΙΑΛΩΝ ΚΑΙ ΤΡΑΠΕΖΗΣ ΚΑΙ ΣΠΟΝΔΕΙΩΝ ΧΡΥΣΙΟΥ ΜΕΝ ΟΛΚΗΣ ΤΑΛΑΝΤΑ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΑΡΓΥΡΙΟΥ ΤΑΛΑΝΤΑ ΕΒΔΟΜΗΚΟΝΤΑ ΚΑΙ ΛΙΘΩΝ ΙΚΑΝΟΝ ΤΙ ΠΛΗΘΟΣ· ΕΚΕΛΕΥΣΕ ΔΕ ΤΟΥΣ ΡΙΣΚΟΦΥΛΑΚΑΣ ΤΟΙΣ ΤΕΧΝΙΤΑΙΣ ΩΝ ΑΝ ΠΡΟΑΙΡΩΝΤΑΙ ΤΗΝ ΕΚΛΟΓΗΝ ΔΙΔΟΝΑΙ· ΚΑΙ ΝΟΜΙΣΜΑΤΟΣ ΕΙΣ ΘΥΣΙΑΣ ΚΑΙ ΑΛΛΑ ΠΡΟΣ ΤΑΛΑΝΤΑ ΕΚΑΤΟΝ

34 ΔΗΛΩΣΟΜΕΝ ΔΕ ΣΟΙ ΠΕΡΙ ΤΗΣ ΚΑΤΑΣΚΕΥΗΣ ΩΣ ΑΝ ΤΑ ΤΩΝ ΕΠΙΣΤΟΛΩΝ ΑΝΤΙΓΡΑΦΑ ΔΙΕΛΘΩΜΕΝ ΗΝ ΔΕ Η ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΙΣΤΟΛΗ ΤΟΝ ΤΥΠΟΝ ΕΧΟΥΣΑ ΤΟΥΤΟΝ

35 ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΕΛΕΑΖΑΡΩ ΑΡΧΙΕΡΕΙ ΧΑΙΡΕΙΝ ΚΑΙ ΕΡΡΩΣΘΑΙ ΕΠΕΙ ΣΥΜΒΑΙΝΕΙ ΠΛΕΙΟΝΑΣ ΤΩΝ Ἰ0ΥΔΑΙΩΝ ΕΙΣ ΤΗΝ ΗΜΕΤΕΡΑΝ ΧΩΡΑΝ ΚΑΤΩΚΙΣΘΑΙ ΓΕΝΗΘΕΝΤΑΣ ΑΝΑΣΠΑΣΤΟΥΣ ΕΚ ΤΩΝ ΙΕΡΟΣΟΛΥΜΩΝ ΥΠΟ ΠΕΡΣΩΝ ΚΑΘ ΟΝ ΕΠΕΚΡΑΤΟΥΝ ΧΡΟΝΟΝ ΕΤΙ ΔΕ ΚΑΙ ΣΥΝΕΛΗΛΥΘΕΝΑΙ ΤΩ ΠΑΤΡΙ ΗΜΩΝ ΕΙΣ ΤΗΝ ΑΙΓΥΠΤΟΝ ΑΙΧΜΑΛΩΤΟΥΣ

36 ΑΦ ΩΝ ΠΛΕΙΟΝΑΣ ΕΙΣ ΤΟ ΣΤΡΑΤΙΩΤΙΚΟΝ ΣΥΝΤΑΓΜΑ ΚΑΤΕΧΩΡΙΣΕΝ ΕΠΙ ΜΕΙΖΟΣΙ ΜΙΣΘΟΦΟΡΙΑΙΣ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΤΟΥΣ ΠΡΟΟΝΤΑΣ ΚΡΙΝΑΣ ΠΙΣΤΟΥΣ ΦΡΟΥΡΙΑ ΚΤΙΣΑΣ ΑΠΕΔΩΚΕΝ ΑΥΤΟΙΣ ΟΠΩΣ ΤΟ ΤΩΝ ΑΙΓΥΠΤΙΩΝ ΕΘΝΟΣ ΦΟΒΟΣ ΜΗ ΕΧΗ ΔΙΑ ΤΟΥΤΩΝ ΚΑΙ ΗΜΕΙΣ ΔΕ ΠΑΡΑΛΑΒΟΝΤΕΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΦΙΛΑΝΘΡΩΠΟΤΕΡΟΝ ΑΠΑΝΤΩΜΕΝ ΤΟΙΣ ΠΑΣΙ ΠΟΛΥ ΔΕ ΜΑΛΛΟΝ ΤΟΙΣ ΣΟΙΣ ΠΟΛΙΤΑΙΣ·

37 ΥΠΕΡ ΔΕΚΑ ΜΥΡΙΑΔΑΣ ΑΙΧΜΑΛΩΤΩΝ ΗΛΕΥΘΕΡΩΚΑΜΕΝ ΑΠΟΔΟΝΤΕΣ ΤΟΙΣ ΚΡΑΤΟΥΣΙ ΤΗΝ ΚΑΤ ΑΞΙΑΝ ΑΡΓΥΡΙΚΗΝ ΤΙΜΗΝ ΔΙΟΡΘΟΥΜΕΝΟΙ ΚΑΙ ΕΙ ΤΙ ΚΑΚΩΣ ΕΠΡΑΧΘΗ ΔΙΑ ΤΑΣ ΤΩΝ ΟΧΛΩΝ ΟΡΜΑΣ ΔΙΕΙΛΗΦΟΤΕΣ ΕΥΣΕΒΩΣ ΤΟΥΤΟ ΠΡΑΞΑΙ ΚΑΙ ΤΩ ΜΕΓΙΣΤΩ ΘΕΩ ΧΑΡΙΣΤΙΚΟΝ ΑΝΑΤΙΘΕΝΤΕΣ ΟΣ ΗΜΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΝ ΕΙΡΗΝΗ ΚΑΙ ΔΟΞΗ ΚΡΑΤΙΣΤΗ ΠΑΡ ΟΛΗΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΔΙΑΤΕΤΗΡΗΚΕΝ ΕΙΣ ΤΕ ΤΟ ΣΤΡΑΤΕΥΜΑ ΤΟΥΣ ΑΚΜΑΙΟΤΑΤΟΥΣ ΤΑΙΣ ΗΛΙΚΙΑΙΣ ΤΕΤΑΧΑΜΕΝ ΤΟΥΣ ΔΕ ΔΥΝΑΜΕΝΟΥΣ ΚΑΙ ΠΕΡΙ ΗΜΑΣ ΕΙΝΑΙ ΤΗΣ ΠΕΡΙ ΤΗΝ ΑΥΛΗΝ ΠΙΣΤΕΩΣ ΑΞΙΟΥΣ ΕΠΙ ΧΡΕΙΩΝ ΚΑΘΕΣΤΑΚΑΜΕΝ

38 ΒΟΥΛΟΜΕΝΩΝ Δ ΗΜΩΝ ΚΑΙ ΤΟΥΤΟΙΣ ΧΑΡΙΖΕΣΘΑΙ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΙΟΥΔΑΙΟΙΣ ΚΑΙ ΤΟΙΣ ΜΕΤΕΠΕΙΤΑ ΠΡΟΗΡΗΜΕΘΑ ΤΟΝ ΝΟΜΟΝ ΥΜΩΝ ΜΕΘΕΡΜΗΝΕΥΘΗΝΑΙ ΓΡΑΜΜΑΣΙΝ ΕΛΛΗΝΙΚΟΙΣ ΕΚ ΤΩΝ ΠΑΡ ΥΜΩΝ ΛΕΓΟΜΕΝΩΝ ΕΒΡΑΙΚΩΝ ΓΡΑΜΜΑΤΩΝ ΙΝ ΥΠΑΡΧΗ ΚΑΙ ΤΑΥΤΑ ΠΑΡ ΥΜΙΝ ΕΝ ΒΙΒΛΙΟΘΗΚΗ ΣΥΝ ΤΟΙΣ ΑΛΛΟΙΣ ΒΑΣΙΛΙΚΟΙΣ ΒΙΒΛΙΟΙΣ

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ΒΟΥΛΕΣΘΑΙ ΚΑΙ ΠΕΝΤΑΠΛΗΝ ΤΟΙΣ ΜΕΓΕΘΕΣΙ ΠΟΙΗΣΑΙ ΔΙΣΤΑΖΕΙΝ ΔΕ ΜΗΠΟΤΕ ΑΧΡΗΣΤΟΣ ΓΕΝΗΤΑΙ ΠΡΟΣ ΤΑΣ ΛΕΙΤΟΥΡΓΙΑΣ

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ΑΡΓΥΡΟΙ ΛΕΙΑΝ ΕΙΧΟΝ ΤΗΝ ΔΙΑΣΚΕΥΗΝ ΕΝΟΠΤΡΟΝ ΔΗ ΓΕΓΟΝΥΙΑΝ ΠΡΟΣ ΑΥΤΟ ΤΟΥΤΟ ΘΑΥΜΑΣΙΩΣ ΕΧΟΥΣΑΝ ΩΣΤΕ ΠΑΝ ΤΟ ΠΡΟΣΑΧΘΕΝ ΑΠΑΥΓΑΖΕΣΘΑΙ ΣΑΦΕΣΤΕΡΟΝ ΜΑΛΛΟΝ Η ΕΝ ΤΟΙΣ ΚΑΤΟΠΡΟΙΣ

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THE GREEK NEW TESTAMENT

The original Greek text of the Codex Sinaiticus
Commissioned by Emperor Flavius Constantinus in 325 A.D.

Editor: Lord Henfield

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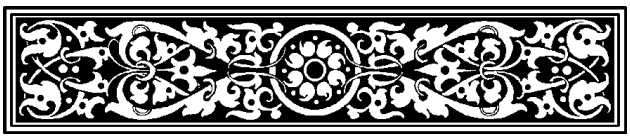

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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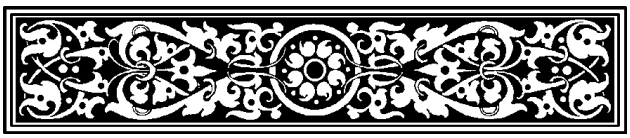

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  1. *The First Epistle of John*
  2. *The Second Epistle of John*
  3. *The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

ACCORDING TO MATTHEW CHAPTER 1

1 ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΥΙΟΥ ΔΑΥΕΙΔ ΥΙΟΥ ΑΒΡΑΑΜ

2 ΑΒΡΑΑΜ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΣΑΑΚ ΙΣΑΑΚ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΑΚΩΒ ΙΑΚΩΒ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΟΥΔΑΝ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ

3 ΙΟΥΔΑΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΦΑΡΕΣ ΚΑΙ ΤΟΝ ΖΑΡΑ ΕΚ ΤΗΣ ΘΑΜΑΡ ΦΑΡΕΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΣΡΩΜ ΕΣΡΩΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΡΑΜ

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4 ΑΡΑΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΜΙΝΑΔΑΒ ΑΜΙΝΑΔΑΒ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΝΑΑΣΣΩΝ ΝΑΑΣΣΩΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΜΩΝ

5 ΣΑΛΜΩΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΒΟΕΣ ΕΚ ΤΗΣ ΡΑΧΑΒ ΒΟΕΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΒΗΔ ΕΚ ΤΗΣ ΡΟΥΘ ΙΩΒΗΔ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΕΣΣΑΙ

6 ΙΕΣΣΑΙ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΔΑΥΕΙΔ ΤΟΝ ΒΑΣΙΛΕΑ ΔΑΥΕΙΔ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΟΛΟΜΩΝΑ ΕΚ ΤΗΣ ΤΟΥ ΟΥΡΙΟΥ

7 ΣΟΛΟΜΩΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΡΟΒΟΑΜ ΡΟΒΟΑΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΒΙΑ ΑΒΙΑ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΣΑΦ

8 ΑΣΑΦ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΣΑΦΑΤ ΙΩΣΑΦΑΤ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΡΑΜ ΙΩΡΑΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΟΖΕΙΑΝ

9 ΟΖΕΙΑΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΑΘΑΜ ΙΩΑΘΑΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΑΖ ΑΧΑΖ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΖΕΚΙΑΝ

10 ΕΖΕΚΙΑΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΝΑΣΣΗ ΜΑΝΑΣΣΗΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΜΩΣ ΑΜΩΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΣΕΙΑΝ

11 ΙΩΣΕΙΑΣ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΕΧΟΝΙΑΝ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥ ΕΠΙ ΤΗΣ ΜΕΤΟΙΚΕΣΙΑΣ ΒΑΒΥΛΩΝΟΣ

12 ΜΕΤΑ ΔΕ ΤΗΝ ΜΕΤΟΙΚΕΣΙΑΝ ΒΑΒΥΛΩΝΟΣ ΙΕΧΟΝΙΑΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΛΑΘΙΗΛ ΣΑΛΑΘΙΗΛ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΖΟΡΟΒΑΒΕΛ

13 ΖΟΡΟΒΑΒΕΛ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΒΙΟΥΔ ΑΒΙΟΥΔ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΛΙΑΚΕΙΜ ΕΛΙΑΚΕΙΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΖΩΡ

14 ΑΖΩΡ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΣΑΔΩΚ ΣΑΔΩΚ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΑΧΕΙΜ ΑΧΕΙΜ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΛΙΟΥΔ

15 ΕΛΙΟΥΔ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΕΛΕΑΖΑΡ ΕΛΕΑΖΑΡ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΜΑΘΘΑΝ ΜΑΘΘΑΝ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΑΚΩΒ

16 ΙΑΚΩΒ ΔΕ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΩΣΗΦ ΤΟΝ ΑΝΔΡΑ ΜΑΡΙΑΣ ΕΞ ΗΣ ΕΓΕΝΝΗΘΗ ΙΗΣΟΥΣ Ο ΛΕΓΟΜΕΝΟΣ ΧΡΙΣΤΟΣ

17 ΠΑΣΑΙ ΟΥΝ ΑΙ ΓΕΝΕΑΙ ΑΠΟ ΑΒΡΑΑΜ ΕΩΣ ΔΑΥΕΙΔ ΓΕΝΕΑΙ ΔΕΚΑΤΕΣΣΑΡΕΣ ΚΑΙ ΑΠΟ ΔΑΥΕΙΔ ΕΩΣ ΤΗΣ ΜΕΤΟΙΚΕΣΙΑΣ ΒΑΒΥΛΩΝΟΣ ΓΕΝΕΑΙ ΔΕΚΑΤΕΣΣΑΡΕΣ ΚΑΙ ΑΠΟ ΤΗΣ ΜΕΤΟΙΚΕΣΙΑΣ ΒΑΒΥΛΩΝΟΣ ΕΩΣ ΤΟΥ ΧΡΙΣΤΟΥ ΓΕΝΕΑΙ ΔΕΚΑΤΕΣΣΑΡΕΣ

18 ΤΟΥ ΔΕ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Η ΓΕΝΕΣΙΣ ΟΥΤΩΣ ΗΝ ΜΝΗΣΤΕΥΘΕΙΣΗΣ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΜΑΡΙΑΣ ΤΩ ΙΩΣΗΦ ΠΡΙΝ Η ΣΥΝΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΥΡΕΘΗ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑ ΕΚ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ

19 ΙΩΣΗΦ ΔΕ Ο ΑΝΗΡ ΑΥΤΗΣ ΔΙΚΑΙΟΣ ΩΝ ΚΑΙ ΜΗ ΘΕΛΩΝ ΑΥΤΗΝ ΔΕΙΓΜΑΤΙΣΑΙ ΕΒΟΥΛΗΘΗ ΛΑΘΡΑ ΑΠΟΛΥΣΑΙ ΑΥΤΗΝ

20 ΤΑΥΤΑ ΔΕ ΑΥΤΟΥ ΕΝΘΥΜΗΘΕΝΤΟΣ ΙΔΟΥ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΤ ΟΝΑΡ ΕΦΑΝΗ ΑΥΤΩ ΛΕΓΩΝ ΙΩΣΗΦ ΥΙΟΣ ΔΑΥΕΙΔ ΜΗ ΦΟΒΗΘΗΣ ΠΑΡΑΛΑΒΕΙΝ ΜΑΡΙΑΜ ΤΗΝ ΓΥΝΑΙΚΑ ΣΟΥ ΤΟ ΓΑΡ ΕΝ ΑΥΤΗ ΓΕΝΝΗΘΕΝ ΕΚ ΠΝΕΥΜΑΤΟΣ ΕΣΤΙΝ ΑΓΙΟΥ

21 ΤΕΞΕΤΑΙ ΔΕ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΝ ΑΥΤΟΣ ΓΑΡ ΣΩΣΕΙ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ

22 ΤΟΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΥΠΟ ΚΥΡΙΟΥ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ

23 ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΣΤΡΙ ΕΞΕΙ ΚΑΙ ΤΕΞΕΤΑΙ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ ΜΕΘ ΗΜΩΝ Ο ΘΕΟΣ

24 ΕΓΕΡΘΕΙΣ ΔΕ ΙΩΣΗΦ ΑΠΟ ΤΟΥ ΥΠΝΟΥ ΕΠΟΙΗΣΕΝ ΩΣ ΠΡΟΣΕΤΑΞΕΝ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

25 ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ ΕΩΣ ΟΥ ΕΤΕΚΕΝ ΥΙΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΝ

ACCORDING TO MATTHEW CHAPTER 2

(Magoi: A Magos is a Greek word of Persian origin and it means Teacher, Master or Rabbi. It refers to the fact that Judaism and the Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East for hundreds of years. Verse 23: Nazoraios: Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments..)

1 ΤΟΥ ΔΕ ΙΗΣΟΥ ΓΕΝΝΗΘΕΝΤΟΣ ΕΝ ΒΗΘΛΕΕΜ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΝ ΗΜΕΡΑΙΣ ΗΡΩΔΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΙΔΟΥ ΜΑΓΟΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΠΑΡΕΓΕΝΟΝΤΟ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ

2 ΛΕΓΟΝΤΕΣ ΠΟΥ ΕΣΤΙΝ Ο ΤΕΧΘΕΙΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΙΔΟΜΕΝ ΓΑΡ ΑΥΤΟΥ ΤΟΝ ΑΣΤΕΡΑ ΕΝ ΤΗ ΑΝΑΤΟΛΗ ΚΑΙ ΗΛΘΟΜΕΝ ΠΡΟΣΚΥΝΗΣΑΙ ΑΥΤΩ

3 ΑΚΟΥΣΑΣ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ ΕΤΑΡΑΧΘΗ ΚΑΙ ΠΑΣΑ ΙΕΡΟΣΟΛΥΜΑ ΜΕΤ ΑΥΤΟΥ

4 ΚΑΙ ΣΥΝΑΓΑΓΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ ΕΠΥΝΘΑΝΕΤΟ ΠΑΡ ΑΥΤΩΝ ΠΟΥ Ο ΧΡΙΣΤΟΣ ΓΕΝΝΑΤΑΙ

5 ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΕΝ ΒΗΘΛΕΕΜ ΤΗΣ ΙΟΥΔΑΙΑΣ ΟΥΤΩΣ ΓΑΡ ΓΕΓΡΑΠΤΑΙ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ

6 ΚΑΙ ΣΥ ΒΗΘΛΕΕΜ ΓΗ ΙΟΥΔΑ ΟΥΔΑΜΩΣ ΕΛΑΧΙΣΤΗ ΕΙ ΕΝ ΤΟΙΣ ΗΓΕΜΟΣΙΝ ΙΟΥΔΑ ΕΚ ΣΟΥ ΓΑΡ ΕΞΕΛΕΥΣΕΤΑΙ ΗΓΟΥΜΕΝΟΣ ΟΣΤΙΣ ΠΟΙΜΑΝΕΙ ΤΟΝ ΛΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ

7 ΤΟΤΕ ΗΡΩΔΗΣ ΛΑΘΡΑ ΚΑΛΕΣΑΣ ΤΟΥΣ ΜΑΓΟΥΣ ΗΚΡΙΒΩΣΕΝ ΠΑΡ ΑΥΤΩΝ ΤΟΝ ΧΡΟΝΟΝ ΤΟΥ ΦΑΙΝΟΜΕΝΟΥ ΑΣΤΕΡΟΣ

8 ΚΑΙ ΠΕΜΨΑΣ ΑΥΤΟΥΣ ΕΙΣ ΒΗΘΛΕΕΜ ΕΙΠΕΝ ΠΟΡΕΥΘΕΝΤΕΣ ΕΞΕΤΑΣΑΤΕ ΑΚΡΙΒΩΣ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ ΕΠΑΝ ΔΕ ΕΥΡΗΤΕ ΑΠΑΓΓΕΙΛΑΤΕ ΜΟΙ ΟΠΩΣ ΚΑΓΩ ΕΛΘΩΝ ΠΡΟΣΚΥΝΗΣΩ ΑΥΤΩ

9 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΙΔΟΥ Ο ΑΣΤΗΡ ΟΝ ΕΙΔΟΝ ΕΝ ΤΗ ΑΝΑΤΟΛΗ ΠΡΟΗΓΕΝ ΑΥΤΟΥΣ ΕΩΣ ΕΛΘΩΝ ΕΣΤΑΘΗ ΕΠΑΝΩ ΟΥ ΗΝ ΤΟ ΠΑΙΔΙΟΝ

10 ΙΔΟΝΤΕΣ ΔΕ ΤΟΝ ΑΣΤΕΡΑ ΕΧΑΡΗΣΑΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΣΦΟΔΡΑ

11 ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΕΙΔΟΝ ΤΟ ΠΑΙΔΙΟΝ ΜΕΤΑ ΜΑΡΙΑΣ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΠΕΣΟΝΤΕΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΩ ΚΑΙ ΑΝΟΙΞΑΝΤΕΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΑΥΤΩΝ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΔΩΡΑ ΧΡΥΣΟΝ ΚΑΙ ΛΙΒΑΝΟΝ ΚΑΙ ΣΜΥΡΝΑΝ

12 ΚΑΙ ΧΡΗΜΑΤΙΣΘΕΝΤΕΣ ΚΑΤ ΟΝΑΡ ΜΗ ΑΝΑΚΑΜΨΑΙ ΠΡΟΣ ΗΡΩΔΗΝ ΔΙ ΑΛΛΗΣ ΟΔΟΥ ΑΝΕΧΩΡΗΣΑΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΑΥΤΩΝ

13 ΑΝΑΧΩΡΗΣΑΝΤΩΝ ΔΕ ΑΥΤΩΝ ΙΔΟΥ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΦΑΙΝΕΤΑΙ ΚΑΤ ΟΝΑΡ ΤΩ ΙΩΣΗΦ ΛΕΓΩΝ ΕΓΕΡΘΕΙΣ ΠΑΡΑΛΑΒΕ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΦΕΥΓΕ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΙΣΘΙ ΕΚΕΙ ΕΩΣ ΑΝ ΕΙΠΩ ΣΟΙ ΜΕΛΛΕΙ ΓΑΡ ΗΡΩΔΗΣ ΖΗΤΕΙΝ ΤΟ ΠΑΙΔΙΟΝ ΤΟΥ ΑΠΟΛΕΣΑΙ ΑΥΤΟ

14 Ο ΔΕ ΕΓΕΡΘΕΙΣ ΠΑΡΕΛΑΒΕΝ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΝΥΚΤΟΣ ΚΑΙ ΑΝΕΧΩΡΗΣΕΝ ΕΙΣ ΑΙΓΥΠΤΟΝ

15 ΚΑΙ ΗΝ ΕΚΕΙ ΕΩΣ ΤΗΣ ΤΕΛΕΥΤΗΣ ΗΡΩΔΟΥ ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΥΠΟ ΚΥΡΙΟΥ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ ΕΞ ΑΙΓΥΠΤΟΥ ΕΚΑΛΕΣΑ ΤΟΝ ΥΙΟΝ ΜΟΥ

16 ΤΟΤΕ ΗΡΩΔΗΣ ΙΔΩΝ ΟΤΙ ΕΝΕΠΑΙΧΘΗ ΥΠΟ ΤΩΝ ΜΑΓΩΝ ΕΘΥΜΩΘΗ ΛΙΑΝ ΚΑΙ ΑΠΟΣΤΕΙΛΑΣ ΑΝΕΙΛΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΙΔΑΣ ΤΟΥΣ ΕΝ ΒΗΘΛΕΕΜ ΚΑΙ ΕΝ ΠΑΣΙ ΤΟΙΣ ΟΡΙΟΙΣ ΑΥΤΗΣ ΑΠΟ ΔΙΕΤΟΥΣ ΚΑΙ ΚΑΤΩΤΕΡΩ ΚΑΤΑ ΤΟΝ ΧΡΟΝΟΝ ΟΝ ΗΚΡΙΒΩΣΕΝ ΠΑΡΑ ΤΩΝ ΜΑΓΩΝ

17 ΤΟΤΕ ΕΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΙΕΡΕΜΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ

18 ΦΩΝΗ ΕΝ ΡΑΜΑ ΗΚΟΥΣΘΗ ΚΛΑΥΘΜΟΣ ΚΑΙ ΟΔΥΡΜΟΣ ΠΟΛΥΣ ΡΑΧΗΛ ΚΛΑΙΟΥΣΑ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΠΑΡΑΚΛΗΘΗΝΑΙ ΟΤΙ ΟΥΚ ΕΙΣΙΝ

19 ΤΕΛΕΥΤΗΣΑΝΤΟΣ ΔΕ ΤΟΥ ΗΡΩΔΟΥ ΙΔΟΥ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΦΑΙΝΕΤΑΙ ΚΑΤ ΟΝΑΡ ΤΩ ΙΩΣΗΦ ΕΝ ΑΙΓΥΠΤΩ

20 ΛΕΓΩΝ ΕΓΕΡΘΕΙΣ ΠΑΡΑΛΑΒΕ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΠΟΡΕΥΟΥ ΕΙΣ ΓΗΝ ΙΣΡΑΗΛ ΤΕΘΝΗΚΑΣΙΝ ΓΑΡ ΟΙ ΖΗΤΟΥΝΤΕΣ ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΠΑΙΔΙΟΥ

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21 Ο ΔΕ ΕΓΕΡΘΕΙΣ ΠΑΡΕΛΑΒΕΝ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΓΗΝ ΙΣΡΑΗΛ
22 ΑΚΟΥΣΑΣ ΔΕ ΟΤΙ ΑΡΧΕΛΑΟΣ ΒΑΣΙΛΕΥΕΙ ΤΗΣ ΙΟΥΔΑΙΑΣ ΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΗΡΩΔΟΥ ΕΦΟΒΗΘΗ ΕΚΕΙ ΑΠΕΛΘΕΙΝ ΧΡΗΜΑΤΙΣΘΕΙΣ ΔΕ ΚΑΤ ΟΝΑΡ ΑΝΕΧΩΡΗΣΕΝ ΕΙΣ ΤΑ ΜΕΡΗ ΤΗΣ ΓΑΛΙΛΑΙΑΣ
23 ΚΑΙ ΕΛΘΩΝ ΚΑΤΩΚΗΣΕΝ ΕΙΣ ΠΟΛΙΝ ΛΕΓΟΜΕΝΗΝ ΝΑΖΑΡΕΘ ΟΠΩΣ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΤΙ ΝΑΖΩΡΑΙΟΣ ΚΛΗΘΗΣΕΤΑΙ

ACCORDING TO MATTHEW CHAPTER 3
(Baptism and John the Baptist or Baptiser [Ioannes o Baptistis]: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, the characters surrounding the main character are also relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B: Maps & Charts.)
1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΠΑΡΑΓΙΝΕΤΑΙ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΣΤΗΣ ΚΗΡΥΣΣΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΤΗΣ ΙΟΥΔΑΙΑΣ
2 ΛΕΓΩΝ ΜΕΤΑΝΟΕΙΤΕ ΗΓΓΙΚΕΝ ΓΑΡ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
3 ΟΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΡΗΘΕΙΣ ΔΙΑ ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ ΦΩΝΗ ΒΟΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑΣ ΠΟΙΕΙΤΕ ΤΑΣ ΤΡΙΒΟΥΣ ΑΥΤΟΥ
4 ΑΥΤΟΣ ΔΕ Ο ΙΩΑΝΝΗΣ ΕΙΧΕΝ ΤΟ ΕΝΔΥΜΑ ΑΥΤΟΥ ΑΠΟ ΤΡΙΧΩΝ ΚΑΜΗΛΟΥ ΚΑΙ ΖΩΝΗΝ ΔΕΡΜΑΤΙΝΗΝ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ Η ΔΕ ΤΡΟΦΗ ΗΝ ΑΥΤΟΥ ΑΚΡΙΔΕΣ ΚΑΙ ΜΕΛΙ ΑΓΡΙΟΝ
5 ΤΟΤΕ ΕΞΕΠΟΡΕΥΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΠΑΣΑ Η ΙΟΥΔΑΙΑ ΚΑΙ ΠΑΣΑ Η ΠΕΡΙΧΩΡΟΣ ΤΟΥ ΙΟΡΔΑΝΟΥ
6 ΚΑΙ ΕΒΑΠΤΙΖΟΝΤΟ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΠΟΤΑΜΩ ΥΠ ΑΥΤΟΥ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ
7 ΙΔΩΝ ΔΕ ΠΟΛΛΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ ΕΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΟ ΒΑΠΤΙΣΜΑ ΕΙΠΕΝ ΑΥΤΟΙΣ ΓΕΝΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΤΙΣ ΥΠΕΔΕΙΞΕΝ ΥΜΙΝ ΦΥΓΕΙΝ ΑΠΟ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΟΡΓΗΣ
8 ΠΟΙΗΣΑΤΕ ΟΥΝ ΚΑΡΠΟΝ ΑΞΙΟΝ ΤΗΣ ΜΕΤΑΝΟΙΑΣ
9 ΚΑΙ ΜΗ ΔΟΞΗΤΕ ΛΕΓΕΙΝ ΕΝ ΕΑΥΤΟΙΣ ΠΑΤΕΡΑ ΕΧΟΜΕΝ ΤΟΝ ΑΒΡΑΑΜ ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΤΙ ΔΥΝΑΤΑΙ Ο ΘΕΟΣ ΕΚ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΕΓΕΙΡΑΙ ΤΕΚΝΑ ΤΩ ΑΒΡΑΑΜ
10 ΗΔΗ ΔΕ Η ΑΞΙΝΗ ΠΡΟΣ ΤΗΝ ΡΙΖΑΝ ΤΩΝ ΔΕΝΔΡΩΝ ΚΕΙΤΑΙ ΠΑΝ ΟΥΝ ΔΕΝΔΡΟΝ ΜΗ ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΚΑΛΟΝ ΕΚΚΟΠΤΕΤΑΙ ΚΑΙ ΕΙΣ ΠΥΡ ΒΑΛΛΕΤΑΙ
11 ΕΓΩ ΜΕΝ ΥΜΑΣ ΒΑΠΤΙΖΩ ΕΝ ΥΔΑΤΙ ΕΙΣ ΜΕΤΑΝΟΙΑΝ Ο ΔΕ ΟΠΙΣΩ ΜΟΥ ΕΡΧΟΜΕΝΟΣ ΙΣΧΥΡΟΤΕΡΟΣ ΜΟΥ ΕΣΤΙΝ ΟΥ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΤΑ ΥΠΟΔΗΜΑΤΑ ΒΑΣΤΑΣΑΙ ΑΥΤΟΣ ΥΜΑΣ ΒΑΠΤΙΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ
12 ΟΥ ΤΟ ΠΤΥΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΚΑΙ ΔΙΑΚΑΘΑΡΙΕΙ ΤΗΝ ΑΛΩΝΑ ΑΥΤΟΥ ΚΑΙ ΣΥΝΑΞΕΙ ΤΟΝ ΣΙΤΟΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΑΠΟΘΗΚΗΝ ΤΟ ΔΕ ΑΧΥΡΟΝ ΚΑΤΑΚΑΥΣΕΙ ΠΥΡΙ ΑΣΒΕΣΤΩ
13 ΤΟΤΕ ΠΑΡΑΓΙΝΕΤΑΙ Ο ΙΗΣΟΥΣ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΠΙ ΤΟΝ ΙΟΡΔΑΝΗΝ ΠΡΟΣ ΤΟΝ ΙΩΑΝΝΗΝ ΤΟΥ ΒΑΠΤΙΣΘΗΝΑΙ ΥΠ ΑΥΤΟΥ
14 Ο ΔΕ ΔΙΕΚΩΛΥΕΝ ΑΥΤΟΝ ΛΕΓΩΝ ΕΓΩ ΧΡΕΙΑΝ ΕΧΩ ΥΠΟ ΣΟΥ ΒΑΠΤΙΣΘΗΝΑΙ ΚΑΙ ΣΥ ΕΡΧΗ ΠΡΟΣ ΜΕ
15 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΑΦΕΣ ΑΡΤΙ ΟΥΤΩΣ ΓΑΡ ΠΡΕΠΟΝ ΕΣΤΙΝ ΗΜΙΝ ΠΛΗΡΩΣΑΙ ΠΑΣΑΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΟΤΕ ΑΦΙΗΣΙΝ ΑΥΤΟΝ
16 ΒΑΠΤΙΣΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΥΘΥΣ ΑΝΕΒΗ ΑΠΟ ΤΟΥ ΥΔΑΤΟΣ ΚΑΙ ΙΔΟΥ ΑΝΕΩΧΘΗΣΑΝ ΟΙ ΟΥΡΑΝΟΙ ΚΑΙ ΕΙΔΕΝ ΠΝΕΥΜΑ ΘΕΟΥ ΚΑΤΑΒΑΙΝΟΝ ΩΣΕΙ ΠΕΡΙΣΤΕΡΑΝ ΕΡΧΟΜΕΝΟΝ ΕΠ ΑΥΤΟΝ
17 ΚΑΙ ΙΔΟΥ ΦΩΝΗ ΕΚ ΤΩΝ ΟΥΡΑΝΩΝ ΛΕΓΟΥΣΑ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΕΝ Ω ΕΥΔΟΚΗΣΑ

ACCORDING TO MATTHEW CHAPTER 4
1 ΤΟΤΕ Ο ΙΗΣΟΥΣ ΑΝΗΧΘΗ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΥΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΠΕΙΡΑΣΘΗΝΑΙ ΥΠΟ ΤΟΥ ΔΙΑΒΟΛΟΥ
2 ΚΑΙ ΝΗΣΤΕΥΣΑΣ ΗΜΕΡΑΣ ΤΕΣΣΕΡΑΚΟΝΤΑ ΚΑΙ ΤΕΣΣΕΡΑΚΟΝΤΑ ΝΥΚΤΑΣ ΥΣΤΕΡΟΝ ΕΠΕΙΝΑΣΕΝ
3 ΚΑΙ ΠΡΟΣΕΛΘΩΝ Ο ΠΕΙΡΑΖΩΝ ΕΙΠΕΝ ΑΥΤΩ ΕΙ ΥΙΟΣ ΕΙ ΤΟΥ ΘΕΟΥ ΕΙΠΕ ΙΝΑ ΟΙ ΛΙΘΟΙ ΟΥΤΟΙ ΑΡΤΟΙ ΓΕΝΩΝΤΑΙ
4 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΓΕΓΡΑΠΤΑΙ ΟΥΚ ΕΠ ΑΡΤΩ ΜΟΝΩ ΖΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΑΛΛ ΕΠΙ ΠΑΝΤΙ ΡΗΜΑΤΙ ΕΚΠΟΡΕΥΟΜΕΝΩ ΔΙΑ ΣΤΟΜΑΤΟΣ ΘΕΟΥ
5 ΤΟΤΕ ΠΑΡΑΛΑΜΒΑΝΕΙ ΑΥΤΟΝ Ο ΔΙΑΒΟΛΟΣ ΕΙΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΚΑΙ ΕΣΤΗΣΕΝ ΑΥΤΟΝ ΕΠΙ ΤΟ ΠΤΕΡΥΓΙΟΝ ΤΟΥ ΙΕΡΟΥ
6 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΙ ΥΙΟΣ ΕΙ ΤΟΥ ΘΕΟΥ ΒΑΛΕ ΣΕΑΥΤΟΝ ΚΑΤΩ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΙ ΣΟΥ ΚΑΙ ΕΠΙ ΧΕΙΡΩΝ ΑΡΟΥΣΙΝ ΣΕ ΜΗΠΟΤΕ ΠΡΟΣΚΟΨΗΣ ΠΡΟΣ ΛΙΘΟΝ ΤΟΝ ΠΟΔΑ ΣΟΥ
7 ΕΦΗ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΠΑΛΙΝ ΓΕΓΡΑΠΤΑΙ ΟΥΚ ΕΚΠΕΙΡΑΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ
8 ΠΑΛΙΝ ΠΑΡΑΛΑΜΒΑΝΕΙ ΑΥΤΟΝ Ο ΔΙΑΒΟΛΟΣ ΕΙΣ ΟΡΟΣ ΥΨΗΛΟΝ ΛΙΑΝ ΚΑΙ ΔΕΙΚΝΥΣΙΝ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ
9 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΤΑΥΤΑ ΣΟΙ ΠΑΝΤΑ ΔΩΣΩ ΕΑΝ ΠΕΣΩΝ ΠΡΟΣΚΥΝΗΣΗΣ ΜΟΙ
10 ΤΟΤΕ ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΥΠΑΓΕ ΣΑΤΑΝΑ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΠΡΟΣΚΥΝΗΣΕΙΣ ΚΑΙ ΑΥΤΩ ΜΟΝΩ ΛΑΤΡΕΥΣΕΙΣ
11 ΤΟΤΕ ΑΦΙΗΣΙΝ ΑΥΤΟΝ Ο ΔΙΑΒΟΛΟΣ ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΙ ΠΡΟΣΗΛΘΟΝ ΚΑΙ ΔΙΗΚΟΝΟΥΝ ΑΥΤΩ
12 ΑΚΟΥΣΑΣ ΔΕ ΟΤΙ ΙΩΑΝΝΗΣ ΠΑΡΕΔΟΘΗ ΑΝΕΧΩΡΗΣΕΝ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ
13 ΚΑΙ ΚΑΤΑΛΙΠΩΝ ΤΗΝ ΝΑΖΑΡΑ ΕΛΘΩΝ ΚΑΤΩΚΗΣΕΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΤΗΝ ΠΑΡΑΘΑΛΑΣΣΙΑΝ ΕΝ ΟΡΙΟΙΣ ΖΑΒΟΥΛΩΝ ΚΑΙ ΝΕΦΘΑΛΕΙΜ
14 ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ
15 ΓΗ ΖΑΒΟΥΛΩΝ ΚΑΙ ΓΗ ΝΕΦΘΑΛΕΙΜ ΟΔΟΝ ΘΑΛΑΣΣΗΣ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΓΑΛΙΛΑΙΑ ΤΩΝ ΕΘΝΩΝ
16 Ο ΛΑΟΣ Ο ΚΑΘΗΜΕΝΟΣ ΕΝ ΣΚΟΤΕΙ ΦΩΣ ΕΙΔΕΝ ΜΕΓΑ ΚΑΙ ΤΟΙΣ ΚΑΘΗΜΕΝΟΙΣ ΕΝ ΧΩΡΑ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΦΩΣ ΑΝΕΤΕΙΛΕΝ ΑΥΤΟΙΣ
17 ΑΠΟ ΤΟΤΕ ΗΡΞΑΤΟ Ο ΙΗΣΟΥΣ ΚΗΡΥΣΣΕΙΝ ΚΑΙ ΛΕΓΕΙΝ ΜΕΤΑΝΟΕΙΤΕ ΗΓΓΙΚΕΝ ΓΑΡ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
18 ΠΕΡΙΠΑΤΩΝ ΔΕ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΙΔΕΝ ΔΥΟ ΑΔΕΛΦΟΥΣ ΣΙΜΩΝΑ ΤΟΝ ΛΕΓΟΜΕΝΟΝ ΠΕΤΡΟΝ ΚΑΙ ΑΝΔΡΕΑΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΒΑΛΛΟΝΤΑΣ ΑΜΦΙΒΛΗΣΤΡΟΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΗΣΑΝ ΓΑΡ ΑΛΕΕΙΣ
19 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΔΕΥΤΕ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΠΟΙΗΣΩ ΥΜΑΣ ΑΛΕΕΙΣ ΑΝΘΡΩΠΩΝ
20 ΟΙ ΔΕ ΕΥΘΕΩΣ ΑΦΕΝΤΕΣ ΤΑ ΔΙΚΤΥΑ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ
21 ΚΑΙ ΠΡΟΒΑΣ ΕΚΕΙΘΕΝ ΕΙΔΕΝ ΑΛΛΟΥΣ ΔΥΟ ΑΔΕΛΦΟΥΣ ΙΑΚΩΒΟΝ ΤΟΝ ΤΟΥ ΖΕΒΕΔΑΙΟΥ ΚΑΙ ΙΩΑΝΝΗΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΠΛΟΙΩ ΜΕΤΑ ΖΕΒΕΔΑΙΟΥ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ ΚΑΤΑΡΤΙΖΟΝΤΑΣ ΤΑ ΔΙΚΤΥΑ ΑΥΤΩΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ
22 ΟΙ ΔΕ ΕΥΘΕΩΣ ΑΦΕΝΤΕΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ
23 ΚΑΙ ΠΕΡΙΗΓΕΝ ΕΝ ΟΛΗ ΤΗ ΓΑΛΙΛΑΙΑ ΔΙΔΑΣΚΩΝ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΑΥΤΩΝ ΚΑΙ ΚΗΡΥΣΣΩΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΘΕΡΑΠΕΥΩΝ ΠΑΣΑΝ ΝΟΣΟΝ ΚΑΙ ΠΑΣΑΝ ΜΑΛΑΚΙΑΝ ΕΝ ΤΩ ΛΑΩ
24 ΚΑΙ ΑΠΗΛΘΕΝ Η ΑΚΟΗ ΑΥΤΟΥ ΕΙΣ ΟΛΗΝ ΤΗΝ ΣΥΡΙΑΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΚΩΣ ΕΧΟΝΤΑΣ ΠΟΙΚΙΛΑΙΣ ΝΟΣΟΙΣ ΚΑΙ ΒΑΣΑΝΟΙΣ ΣΥΝΕΧΟΜΕΝΟΥΣ ΚΑΙ

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ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ ΚΑΙ ΣΕΛΗΝΙΑΖΟΜΕΝΟΥΣ ΚΑΙ ΠΑΡΑΛΥΤΙΚΟΥΣ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ
25 ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΟΧΛΟΙ ΠΟΛΛΟΙ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΔΕΚΑΠΟΛΕΩΣ ΚΑΙ ΙΕΡΟΣΟΛΥΜΩΝ ΚΑΙ ΙΟΥΔΑΙΑΣ ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ

ACCORDING TO MATTHEW CHAPTER 5

(The Chapters 5 to 7 quote the whole Sermon on the Mount in which Jesus appeared as a new Moses. Verse 17:(The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of the [second half of the] Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21.)

1 ΙΔΩΝ ΔΕ ΤΟΥΣ ΟΧΛΟΥΣ ΑΝΕΒΗ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΚΑΘΙΣΑΝΤΟΣ ΑΥΤΟΥ ΠΡΟΣΗΛΘΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ
2 ΚΑΙ ΑΝΟΙΞΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΕΔΙΔΑΣΚΕΝ ΑΥΤΟΥΣ ΛΕΓΩΝ
3 ΜΑΚΑΡΙΟΙ ΟΙ ΠΤΩΧΟΙ ΤΩ ΠΝΕΥΜΑΤΙ ΟΤΙ ΑΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
4 ΜΑΚΑΡΙΟΙ ΟΙ ΠΡΑΕΙΣ ΟΤΙ ΑΥΤΟΙ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ ΤΗΝ ΓΗΝ
5 ΜΑΚΑΡΙΟΙ ΟΙ ΠΕΝΘΟΥΝΤΕΣ ΟΤΙ ΑΥΤΟΙ ΠΑΡΑΚΛΗΘΗΣΟΝΤΑΙ
6 ΜΑΚΑΡΙΟΙ ΟΙ ΠΕΙΝΩΝΤΕΣ ΚΑΙ ΔΙΨΩΝΤΕΣ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΟΤΙ ΑΥΤΟΙ ΧΟΡΤΑΣΘΗΣΟΝΤΑΙ
7 ΜΑΚΑΡΙΟΙ ΟΙ ΕΛΕΗΜΟΝΕΣ ΟΤΙ ΑΥΤΟΙ ΕΛΕΗΘΗΣΟΝΤΑΙ
8 ΜΑΚΑΡΙΟΙ ΟΙ ΚΑΘΑΡΟΙ ΤΗ ΚΑΡΔΙΑ ΟΤΙ ΑΥΤΟΙ ΤΟΝ ΘΕΟΝ ΟΨΟΝΤΑΙ
9 ΜΑΚΑΡΙΟΙ ΟΙ ΕΙΡΗΝΟΠΟΙΟΙ ΟΤΙ ΑΥΤΟΙ ΥΙΟΙ ΘΕΟΥ ΚΛΗΘΗΣΟΝΤΑΙ
10 ΜΑΚΑΡΙΟΙ ΟΙ ΔΕΔΙΩΓΜΕΝΟΙ ΕΝΕΚΕΝ ΔΙΚΑΙΟΣΥΝΗΣ ΟΤΙ ΑΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
11 ΜΑΚΑΡΙΟΙ ΕΣΤΕ ΟΤΑΝ ΟΝΕΙΔΙΣΩΣΙΝ ΥΜΑΣ ΚΑΙ ΔΙΩΞΩΣΙΝ ΚΑΙ ΕΙΠΩΣΙΝ ΠΑΝ ΠΟΝΗΡΟΝ ΚΑΘ ΥΜΩΝ ΨΕΥΔΟΜΕΝΟΙ ΕΝΕΚΕΝ ΕΜΟΥ
12 ΧΑΙΡΕΤΕ ΚΑΙ ΑΓΑΛΛΙΑΣΘΕ ΟΤΙ Ο ΜΙΣΘΟΣ ΥΜΩΝ ΠΟΛΥΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΟΥΤΩΣ ΓΑΡ ΕΔΙΩΞΑΝ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΤΟΥΣ ΠΡΟ ΥΜΩΝ
13 ΥΜΕΙΣ ΕΣΤΕ ΤΟ ΑΛΑΣ ΤΗΣ ΓΗΣ ΕΑΝ ΔΕ ΤΟ ΑΛΑΣ ΜΩΡΑΝΘΗ ΕΝ ΤΙΝΙ ΑΛΙΣΘΗΣΕΤΑΙ ΕΙΣ ΟΥΔΕΝ ΙΣΧΥΕΙ ΕΤΙ ΕΙ ΜΗ ΒΛΗΘΕΝ ΕΞΩ ΚΑΤΑΠΑΤΕΙΣΘΑΙ ΥΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ
14 ΥΜΕΙΣ ΕΣΤΕ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ ΟΥ ΔΥΝΑΤΑΙ ΠΟΛΙΣ ΚΡΥΒΗΝΑΙ ΕΠΑΝΩ ΟΡΟΥΣ ΚΕΙΜΕΝΗ
15 ΟΥΔΕ ΚΑΙΟΥΣΙΝ ΛΥΧΝΟΝ ΚΑΙ ΤΙΘΕΑΣΙΝ ΑΥΤΟΝ ΥΠΟ ΤΟΝ ΜΟΔΙΟΝ ΑΛΛ ΕΠΙ ΤΗΝ ΛΥΧΝΙΑΝ ΚΑΙ ΛΑΜΠΕΙ ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΤΗ ΟΙΚΙΑ
16 ΟΥΤΩΣ ΛΑΜΨΑΤΩ ΤΟ ΦΩΣ ΥΜΩΝ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΠΩΣ ΙΔΩΣΙΝ ΥΜΩΝ ΤΑ ΚΑΛΑ ΕΡΓΑ ΚΑΙ ΔΟΞΑΣΩΣΙΝ ΤΟΝ ΠΑΤΕΡΑ ΥΜΩΝ ΤΟΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
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ACCORDING TO MATTHEW CHAPTER 6

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26 ΚΑΙ ΠΑΣ Ο ΑΚΟΥΩΝ ΜΟΥ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΜΗ ΠΟΙΩΝ ΑΥΤΟΥΣ ΟΜΟΙΩΘΗΣΕΤΑΙ ΑΝΔΡΙ ΜΩΡΩ ΟΣΤΙΣ ΩΚΟΔΟΜΗΣΕΝ ΑΥΤΟΥ ΤΗΝ ΟΙΚΙΑΝ ΕΠΙ ΤΗΝ ΑΜΜΟΝ

27 ΚΑΙ ΚΑΤΕΒΗ Η ΒΡΟΧΗ ΚΑΙ ΗΛΘΟΝ ΟΙ ΠΟΤΑΜΟΙ ΚΑΙ ΕΠΝΕΥΣΑΝ ΟΙ ΑΝΕΜΟΙ ΚΑΙ ΠΡΟΣΕΚΟΨΑΝ ΤΗ ΟΙΚΙΑ ΕΚΕΙΝΗ ΚΑΙ ΕΠΕΣΕΝ ΚΑΙ ΗΝ Η ΠΤΩΣΙΣ ΑΥΤΗΣ ΜΕΓΑΛΗ

28 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΕΣΕΝ Ο ΙΗΣΟΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΞΕΠΛΗΣΣΟΝΤΟ ΟΙ ΟΧΛΟΙ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ

29 ΗΝ ΓΑΡ ΔΙΔΑΣΚΩΝ ΑΥΤΟΥΣ ΩΣ ΕΞΟΥΣΙΑΝ ΕΧΩΝ ΚΑΙ ΟΥΧ ΩΣ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΑΥΤΩΝ

ACCORDING TO MATTHEW CHAPTER 8

1 ΚΑΤΑΒΑΝΤΙ ΔΕ ΑΥΤΩ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΟΧΛΟΙ ΠΟΛΛΟΙ

2 ΚΑΙ ΙΔΟΥ ΛΕΠΡΟΣ ΠΡΟΣΕΛΘΩΝ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤΩ ΛΕΓΩΝ ΚΥΡΙΕ ΕΑΝ ΘΕΛΗΣ ΔΥΝΑΣΑΙ ΜΕ ΚΑΘΑΡΙΣΑΙ

3 ΚΑΙ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΗΨΑΤΟ ΑΥΤΟΥ ΛΕΓΩΝ ΘΕΛΩ ΚΑΘΑΡΙΣΘΗΤΙ ΚΑΙ ΕΥΘΕΩΣ ΕΚΑΘΕΡΙΣΘΗ ΑΥΤΟΥ Η ΛΕΠΡΑ

4 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΟΡΑ ΜΗΔΕΝΙ ΕΙΠΗΣ ΑΛΛΑ ΥΠΑΓΕ ΣΕΑΥΤΟΝ ΔΕΙΞΟΝ ΤΩ ΙΕΡΕΙ ΚΑΙ ΠΡΟΣΕΝΕΓΚΟΝ ΤΟ ΔΩΡΟΝ Ο ΠΡΟΣΕΤΑΞΕΝ ΜΩΥΣΗΣ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ

5 ΕΙΣΕΛΘΟΝΤΟΣ ΔΕ ΑΥΤΟΥ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ ΕΚΑΤΟΝΤΑΡΧΗΣ ΠΑΡΑΚΑΛΩΝ ΑΥΤΟΝ

6 ΚΑΙ ΛΕΓΩΝ ΚΥΡΙΕ Ο ΠΑΙΣ ΜΟΥ ΒΕΒΛΗΤΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΠΑΡΑΛΥΤΙΚΟΣ ΔΕΙΝΩΣ ΒΑΣΑΝΙΖΟΜΕΝΟΣ

7 ΛΕΓΕΙ ΑΥΤΩ ΕΓΩ ΕΛΘΩΝ ΘΕΡΑΠΕΥΣΩ ΑΥΤΟΝ

8 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΕΚΑΤΟΝΤΑΡΧΗΣ ΕΦΗ ΚΥΡΙΕ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΙΝΑ ΜΟΥ ΥΠΟ ΤΗΝ ΣΤΕΓΗΝ ΕΙΣΕΛΘΗΣ ΑΛΛΑ ΜΟΝΟΝ ΕΙΠΕ ΛΟΓΩ ΚΑΙ ΙΑΘΗΣΕΤΑΙ Ο ΠΑΙΣ ΜΟΥ

9 ΚΑΙ ΓΑΡ ΕΓΩ ΑΝΘΡΩΠΟΣ ΕΙΜΙ ΥΠΟ ΕΞΟΥΣΙΑΝ ΕΧΩΝ ΥΠ ΕΜΑΥΤΟΝ ΣΤΡΑΤΙΩΤΑΣ ΚΑΙ ΛΕΓΩ ΤΟΥΤΩ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΑΛΛΩ ΕΡΧΟΥ ΚΑΙ ΕΡΧΕΤΑΙ ΚΑΙ ΤΩ ΔΟΥΛΩ ΜΟΥ ΠΟΙΗΣΟΝ ΤΟΥΤΟ ΚΑΙ ΠΟΙΕΙ

10 ΑΚΟΥΣΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΘΑΥΜΑΣΕΝ ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΑΚΟΛΟΥΘΟΥΣΙΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥΔΕ ΕΝ ΤΩ ΙΣΡΑΗΛ ΤΟΣΑΥΤΗΝΝ ΠΙΣΤΙΝ ΕΥΡΟΝ

11 ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΠΟΛΛΟΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΔΥΣΜΩΝ ΗΞΟΥΣΙΝ ΚΑΙ ΑΝΑΚΛΙΘΗΣΟΝΤΑΙ ΜΕΤΑ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

12 ΟΙ ΔΕ ΥΙΟΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΟ ΣΚΟΤΟΣ ΤΟ ΕΞΩΤΕΡΟΝ ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟΣ ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤΩΝ

13 ΚΑΙ ΕΙΠΕΝ Ο ΙΗΣΟΥΣ ΤΩ ΕΚΑΤΟΝΤΑΡΧΗ ΥΠΑΓΕ ΩΣ ΕΠΙΣΤΕΥΣΑΣ ΓΕΝΗΘΗΤΩ ΣΟΙ ΚΑΙ ΙΑΘΗ Ο ΠΑΙΣ ΕΝ ΤΗ ΩΡΑ ΕΚΕΙΝΗ

14 ΚΑΙ ΕΛΘΩΝ Ο ΙΗΣΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΠΕΤΡΟΥ ΕΙΔΕΝ ΤΗΝ ΠΕΝΘΕΡΑΝ ΑΥΤΟΥ ΒΕΒΛΗΜΕΝΗΝ ΚΑΙ ΠΥΡΕΣΣΟΥΣΑΝ

15 ΚΑΙ ΗΨΑΤΟ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΗΣ ΚΑΙ ΑΦΗΚΕΝ ΑΥΤΗΝ Ο ΠΥΡΕΤΟΣ ΚΑΙ ΗΓΕΡΘΗ ΚΑΙ ΔΙΗΚΟΝΕΙ ΑΥΤΩ

16 ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΕΞΕΒΑΛΕΝ ΤΑ ΠΝΕΥΜΑΤΑ ΛΟΓΩ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΚΩΣ ΕΧΟΝΤΑΣ ΕΘΕΡΑΠΕΥΣΕΝ

17 ΟΠΩΣ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ ΑΥΤΟΣ ΤΑΣ ΑΣΘΕΝΕΙΑΣ ΗΜΩΝ ΕΛΑΒΕΝ ΚΑΙ ΤΑΣ ΝΟΣΟΥΣ ΕΒΑΣΤΑΣΕΝ

18 ΙΔΩΝ ΔΕ Ο ΙΗΣΟΥΣ ΠΟΛΛΟΥΣ ΟΧΛΟΥΣ ΠΕΡΙ ΑΥΤΟΝ ΕΚΕΛΕΥΣΕΝ ΑΠΕΛΘΕΙΝ ΕΙΣ ΤΟ ΠΕΡΑΝ

19 ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΕΙΣ ΓΡΑΜΜΑΤΕΥΣ ΕΙΠΕΝ ΑΥΤΩ ΔΙΔΑΣΚΑΛΕ ΑΚΟΛΟΥΘΗΣΩ ΣΟΙ ΟΠΟΥ ΕΑΝ ΑΠΕΡΧΗ

20 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΑΙ ΑΛΩΠΕΚΕΣ ΦΩΛΕΟΥΣ ΕΧΟΥΣΙΝ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΣΚΗΝΩΣΕΙΣ Ο ΔΕ ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΥΚ ΕΧΕΙ ΠΟΥ ΤΗΝ ΚΕΦΑΛΗΝ ΚΛΙΝΗ

21 ΕΤΕΡΟΣ ΔΕ ΤΩΝ ΜΑΘΗΤΩΝ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΕ ΕΠΙΤΡΕΨΟΝ ΜΟΙ ΠΡΩΤΟΝ ΑΠΕΛΘΕΙΝ ΚΑΙ ΘΑΨΑΙ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ

22 Ο ΔΕ ΛΕΓΕΙ ΑΥΤΩ ΑΚΟΛΟΥΘΕΙ ΜΟΙ ΚΑΙ ΑΦΕΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΘΑΨΑΙ ΤΟΥΣ ΕΑΥΤΩΝ ΝΕΚΡΟΥΣ

23 ΚΑΙ ΕΜΒΑΝΤΙ ΑΥΤΩ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ

24 ΚΑΙ ΙΔΟΥ ΣΕΙΣΜΟΣ ΜΕΓΑΣ ΕΓΕΝΕΤΟ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΩΣΤΕ ΤΟ ΠΛΟΙΟΝ ΚΑΛΥΠΤΕΣΘΑΙ ΥΠΟ ΤΩΝ ΚΥΜΑΤΩΝ ΑΥΤΟΣ ΔΕ ΕΚΑΘΕΥΔΕΝ

25 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΗΓΕΙΡΑΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΚΥΡΙΕ ΣΩΣΟΝ ΑΠΟΛΛΥΜΕΘΑ

26 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙ ΔΕΙΛΟΙ ΕΣΤΕ ΟΛΙΓΟΠΙΣΤΟΙ ΤΟΤΕ ΕΓΕΡΘΕΙΣ ΕΠΕΤΙΜΗΣΕΝ ΤΟΙΣ ΑΝΕΜΟΙΣ ΚΑΙ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΕΓΕΝΕΤΟ ΓΑΛΗΝΗ ΜΕΓΑΛΗ

27 ΟΙ ΔΕ ΑΝΘΡΩΠΟΙ ΕΘΑΥΜΑΣΑΝ ΛΕΓΟΝΤΕΣ ΠΟΤΑΠΟΣ ΕΣΤΙΝ ΟΥΤΟΣ ΟΤΙ ΚΑΙ ΟΙ ΑΝΕΜΟΙ ΚΑΙ Η ΘΑΛΑΣΣΑ ΑΥΤΩ ΥΠΑΚΟΥΟΥΣΙΝ

28 ΚΑΙ ΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ΠΕΡΑΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΤΩΝ ΓΑΔΑΡΗΝΩΝ ΥΠΗΝΤΗΣΑΝ ΑΥΤΩ ΔΥΟ ΔΑΙΜΟΝΙΖΟΜΕΝΟΙ ΕΚ ΤΩΝ ΜΝΗΜΕΙΩΝ ΕΞΕΡΧΟΜΕΝΟΙ ΧΑΛΕΠΟΙ ΛΙΑΝ ΩΣΤΕ ΜΗ ΙΣΧΥΕΙΝ ΤΙΝΑ ΠΑΡΕΛΘΕΙΝ ΔΙΑ ΤΗΣ ΟΔΟΥ ΕΚΕΙΝΗΣ

29 ΚΑΙ ΙΔΟΥ ΕΚΡΑΞΑΝ ΛΕΓΟΝΤΕΣ ΤΙ ΗΜΙΝ ΚΑΙ ΣΟΙ ΥΙΕ ΤΟΥ ΘΕΟΥ ΗΛΘΕΣ ΩΔΕ ΠΡΟ ΚΑΙΡΟΥ ΒΑΣΑΝΙΣΑΙ ΗΜΑΣ

30 ΗΝ ΔΕ ΜΑΚΡΑΝ ΑΠ ΑΥΤΩΝ ΑΓΕΛΗ ΧΟΙΡΩΝ ΠΟΛΛΩΝ ΒΟΣΚΟΜΕΝΗ

31 ΟΙ ΔΕ ΔΑΙΜΟΝΕΣ ΠΑΡΕΚΑΛΟΥΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΕΙ ΕΚΒΑΛΛΕΙΣ ΗΜΑΣ ΑΠΟΣΤΕΙΛΟΝ ΗΜΑΣ ΕΙΣ ΤΗΝ ΑΓΕΛΗΝ ΤΩΝ ΧΟΙΡΩΝ

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32 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΥΠΑΓΕΤΕ ΟΙ ΔΕ ΕΞΕΛΘΟΝΤΕΣ ΑΠΗΛΘΟΝ ΕΙΣ ΤΟΥΣ ΧΟΙΡΟΥΣ ΚΑΙ ΙΔΟΥ ΩΡΜΗΣΕΝ ΠΑΣΑ Η ΑΓΕΛΗ ΚΑΤΑ ΤΟΥ ΚΡΗΜΝΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΑΠΕΘΑΝΟΝ ΕΝ ΤΟΙΣ ΥΔΑΣΙΝ

33 ΟΙ ΔΕ ΒΟΣΚΟΝΤΕΣ ΕΦΥΓΟΝ ΚΑΙ ΑΠΕΛΘΟΝΤΕΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΑΠΗΓΓΕΙΛΑΝ ΠΑΝΤΑ ΚΑΙ ΤΑ ΤΩΝ ΔΑΙΜΟΝΙΖΟΜΕΝΩΝ

34 ΚΑΙ ΙΔΟΥ ΠΑΣΑ Η ΠΟΛΙΣ ΕΞΗΛΘΕΝ ΕΙΣ ΥΠΑΝΤΗΣΙΝ ΤΟΥ ΙΗΣΟΥ ΚΑΙ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΠΑΡΕΚΑΛΕΣΑΝ ΟΠΩΣ ΜΕΤΑΒΗ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΑΥΤΩΝ

ACCORDING TO MATTHEW CHAPTER 9

1 ΚΑΙ ΕΜΒΑΣ ΕΙΣ ΠΛΟΙΟΝ ΔΙΕΠΕΡΑΣΕΝ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΙΔΙΑΝ ΠΟΛΙΝ

2 ΚΑΙ ΙΔΟΥ ΠΡΟΣΕΦΕΡΟΝ ΑΥΤΩ ΠΑΡΑΛΥΤΙΚΟΝ ΕΠΙ ΚΛΙΝΗΣ ΒΕΒΛΗΜΕΝΟΝ ΚΑΙ ΙΔΩΝ Ο ΙΗΣΟΥΣ ΤΗΝ ΠΙΣΤΙΝ ΑΥΤΩΝ ΕΙΠΕΝ ΤΩ ΠΑΡΑΛΥΤΙΚΩ ΘΑΡΣΕΙ ΤΕΚΝΟΝ ΑΦΙΕΝΤΑΙ ΣΟΥ ΑΙ ΑΜΑΡΤΙΑΙ

3 ΚΑΙ ΙΔΟΥ ΤΙΝΕΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΕΙΠΟΝ ΕΝ ΕΑΥΤΟΙΣ ΟΥΤΟΣ ΒΛΑΣΦΗΜΕΙ

4 ΚΑΙ ΙΔΩΝ Ο ΙΗΣΟΥΣ ΤΑΣ ΕΝΘΥΜΗΣΕΙΣ ΑΥΤΩΝ ΕΙΠΕΝ ΙΝΑΤΙ ΕΝΘΥΜΕΙΣΘΕ ΠΟΝΗΡΑ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ

5 ΤΙ ΓΑΡ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ ΕΙΠΕΙΝ ΑΦΙΕΝΤΑΙ ΣΟΥ ΑΙ ΑΜΑΡΤΙΑΙ Η ΕΙΠΕΙΝ ΕΓΕΙΡΕ ΚΑΙ ΠΕΡΙΠΑΤΕΙ

6 ΙΝΑ ΔΕ ΕΙΔΗΤΕ ΟΤΙ ΕΞΟΥΣΙΑΝ ΕΧΕΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΑΦΙΕΝΑΙ ΑΜΑΡΤΙΑΣ ΤΟΤΕ ΛΕΓΕΙ ΤΩ ΠΑΡΑΛΥΤΙΚΩ ΕΓΕΡΘΕΙΣ ΑΡΟΝ ΣΟΥ ΤΗΝ ΚΛΙΝΗΝ ΚΑΙ ΥΠΑΓΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ

7 ΚΑΙ ΕΓΕΡΘΕΙΣ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

8 ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΟΧΛΟΙ ΕΦΟΒΗΘΗΣΑΝ ΚΑΙ ΕΔΟΞΑΣΑΝ ΤΟΝ ΘΕΟΝ ΤΟΝ ΔΟΝΤΑ ΕΞΟΥΣΙΑΝ ΤΟΙΑΥΤΗΝ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ

9 ΚΑΙ ΠΑΡΑΓΩΝ Ο ΙΗΣΟΥΣ ΕΚΕΙΘΕΝ ΕΙΔΕΝ ΑΝΘΡΩΠΟΝ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟ ΤΕΛΩΝΙΟΝ ΜΑΘΘΑΙΟΝ ΛΕΓΟΜΕΝΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΑΚΟΛΟΥΘΕΙ ΜΟΙ ΚΑΙ ΑΝΑΣΤΑΣ ΗΚΟΛΟΥΘΗΣΕΙ ΑΥΤΩ

10 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΥ ΑΝΑΚΕΙΜΕΝΟΥ ΕΝ ΤΗ ΟΙΚΙΑ ΙΔΟΥ ΠΟΛΛΟΙ ΤΕΛΩΝΑΙ ΚΑΙ ΑΜΑΡΤΩΛΟΙ ΕΛΘΟΝΤΕΣ ΣΥΝΑΝΕΚΕΙΝΤΟ ΤΩ ΙΗΣΟΥ ΚΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ

11 ΚΑΙ ΙΔΟΝΤΕΣ ΟΙ ΦΑΡΙΣΑΙΟΙ ΕΛΕΓΟΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΔΙΑΤΙ ΜΕΤΑ ΤΩΝ ΤΕΛΩΝΩΝ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΕΣΘΙΕΙ Ο ΔΙΔΑΣΚΑΛΟΣ ΥΜΩΝ

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ACCORDING TO MATTHEW CHAPTER 10

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19 ΟΤΑΝ ΔΕ ΠΑΡΑΔΩΣΙΝ ΥΜΑΣ ΜΗ ΜΕΡΙΜΝΗΣΗΤΕ ΠΩΣ Η ΤΙ ΛΑΛΗΣΗΤΕ ΔΟΘΗΣΕΤΑΙ ΓΑΡ ΥΜΙΝ ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΤΙ ΛΑΛΗΣΗΤΕ
20 ΟΥ ΓΑΡ ΥΜΕΙΣ ΕΣΤΕ ΟΙ ΛΑΛΟΥΝΤΕΣ ΑΛΛΑ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ ΤΟ ΛΑΛΟΥΝ ΕΝ ΥΜΙΝ
21 ΠΑΡΑΔΩΣΕΙ ΔΕ ΑΔΕΛΦΟΣ ΑΔΕΛΦΟΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΠΑΤΗΡ ΤΕΚΝΟΝ ΚΑΙ ΕΠΑΝΑΣΤΗΣΟΝΤΑΙ ΤΕΚΝΑ ΕΠΙ ΓΟΝΕΙΣ ΚΑΙ ΘΑΝΑΤΩΣΟΥΣΙΝ ΑΥΤΟΥΣ
22 ΚΑΙ ΕΣΕΣΘΕ ΜΙΣΟΥΜΕΝΟΙ ΥΠΟ ΠΑΝΤΩΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ Ο ΔΕ ΥΠΟΜΕΙΝΑΣ ΕΙΣ ΤΕΛΟΣ ΟΥΤΟΣ ΣΩΘΗΣΕΤΑΙ
23 ΟΤΑΝ ΔΕ ΔΙΩΚΩΣΙΝ ΥΜΑΣ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΦΕΥΓΕΤΕ ΕΙΣ ΤΗΝ ΕΤΕΡΑΝ ΑΜΗΝ ΓΑΡ ΛΕΓΩ ΥΜΙΝ ΟΥ ΜΗ ΤΕΛΕΣΗΤΕ ΤΑΣ ΠΟΛΕΙΣ ΤΟΥ ΙΣΡΑΗΛ ΕΩΣ ΕΛΘΗ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ
24 ΟΥΚ ΕΣΤΙΝ ΜΑΘΗΤΗΣ ΥΠΕΡ ΤΟΝ ΔΙΔΑΣΚΑΛΟΝ ΟΥΔΕ ΔΟΥΛΟΣ ΥΠΕΡ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΟΥ
25 ΑΡΚΕΤΟΝ ΤΩ ΜΑΘΗΤΗ ΙΝΑ ΓΕΝΗΤΑΙ ΩΣ Ο ΔΙΔΑΣΚΑΛΟΣ ΑΥΤΟΥ ΚΑΙ Ο ΔΟΥΛΟΣ ΩΣ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΕΙ ΤΟΝ ΟΙΚΟΔΕΣΠΟΤΗΝ ΒΕΕΛΖΕΒΟΥΛ ΕΠΕΚΑΛΕΣΑΝ ΠΟΣΩ ΜΑΛ-ΛΟΝ ΤΟΥΣ ΟΙΚΙΑΚΟΥΣ ΑΥΤΟΥ
26 ΜΗ ΟΥΝ ΦΟΒΗΘΗΤΕ ΑΥΤΟΥΣ ΟΥΔΕΝ ΓΑΡ ΕΣΤΙΝ ΚΕΚΑΛΥΜΜΕΝΟΝ Ο ΟΥΚ ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ ΚΑΙ ΚΡΥΠΤΟΝ Ο ΟΥ ΓΝΩΣΘΗΣΕΤΑΙ
27 Ο ΛΕΓΩ ΥΜΙΝ ΕΝ ΤΗ ΣΚΟΤΙΑ ΕΙΠΑΤΕ ΕΝ ΤΩ ΦΩΤΙ ΚΑΙ Ο ΕΙΣ ΤΟ ΟΥΣ ΑΚΟΥΕΤΕ ΚΗΡΥΞΑΤΕ ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ
28 ΚΑΙ ΜΗ ΦΟΒΕΙΣΘΕ ΑΠΟ ΤΩΝ ΑΠΟΚΤΕΝΝΟΝΤΩΝ ΤΟ ΣΩΜΑ ΤΗΝ ΔΕ ΨΥΧΗΝ ΜΗ ΔΥΝΑΜΕΝΩΝ ΑΠΟΚΤΕΙΝΑΙ ΦΟΒΕΙΣΘΕ ΔΕ ΜΑΛΛΟΝ ΤΟΝ ΔΥΝΑΜΕΝΟΝ ΚΑΙ ΨΥΧΗΝ ΚΑΙ ΣΩΜΑ ΑΠΟΛΕΣΑΙ ΕΝ ΓΕΕΝΝΗ
29 ΟΥΧΙ ΔΥΟ ΣΤΡΟΥΘΙΑ ΑΣΣΑΡΙΟΥ ΠΩΛΕΙΤΑΙ ΚΑΙ ΕΝ ΕΞ ΑΥΤΩΝ ΟΥ ΠΕΣΕΙΤΑΙ ΕΠΙ ΤΗΝ ΓΗΝ ΑΝΕΥ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ
30 ΥΜΩΝ ΔΕ ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΤΗΣ ΚΕΦΑΛΗΣ ΠΑΣΑΙ ΗΡΙΘΜΗΜΕΝΑΙ ΕΙΣΙΝ
31 ΜΗ ΟΥΝ ΦΟΒΕΙΣΘΕ ΠΟΛΛΩΝ ΣΤΡΟΥΘΙΩΝ ΔΙΑΦΕΡΕΤΕ ΥΜΕΙΣ
32 ΠΑΣ ΟΥΝ ΟΣΤΙΣ ΟΜΟΛΟΓΗΣΕΙ ΕΝ ΕΜΟΙ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΜΟΛΟΓΗΣΩ ΚΑΓΩ ΕΝ ΑΥΤΩ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ
33 ΟΣΤΙΣ Δ ΑΝ ΑΡΝΗΣΗΤΑΙ ΜΕ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΡΝΗΣΟΜΑΙ ΚΑΓΩ ΑΥΤΟΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ
34 ΜΗ ΝΟΜΙΣΗΤΕ ΟΤΙ ΗΛΘΟΝ ΒΑΛΕΙΝ ΕΙΡΗΝΗΝ ΕΠΙ ΤΗΝ ΓΗΝ ΟΥΚ ΗΛΘΟΝ ΒΑΛΕΙΝ ΕΙΡΗΝΗΝ ΑΛΛΑ ΜΑΧΑΙΡΑΝ
35 ΗΛΘΟΝ ΓΑΡ ΔΙΧΑΣΑΙ ΑΝΘΡΩΠΟΝ ΚΑΤΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΚΑΙ ΘΥΓΑΤΕΡΑ ΚΑΤΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΗΣ ΚΑΙ ΝΥΜΦΗΝ ΚΑΤΑ ΤΗΣ ΠΕΝΘΕΡΑΣ ΑΥΤΗΣ
36 ΚΑΙ ΕΧΘΡΟΙ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΙ ΟΙΚΙΑΚΟΙ ΑΥΤΟΥ
37 Ο ΦΙΛΩΝ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΥΠΕΡ ΕΜΕ ΟΥΚ ΕΣΤΙΝ ΜΟΥ ΑΞΙΟΣ ΚΑΙ Ο ΦΙΛΩΝ ΥΙΟΝ Η ΘΥΓΑΤΕΡΑ ΥΠΕΡ ΕΜΕ ΟΥΚ ΕΣΤΙΝ ΜΟΥ ΑΞΙΟΣ
38 ΚΑΙ ΟΣ ΟΥ ΛΑΜΒΑΝΕΙ ΤΟΝ ΣΤΑΥΡΟΝ ΑΥΤΟΥ ΚΑΙ ΑΚΟΛΟΥΘΕΙ ΟΠΙΣΩ ΜΟΥ ΟΥΚ ΕΣΤΙΝ ΜΟΥ ΑΞΙΟΣ
39 Ο ΕΥΡΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΑΠΟΛΕΣΕΙ ΑΥΤΗΝ ΚΑΙ Ο ΑΠΟΛΕΣΑΣ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝΕΚΕΝ ΕΜΟΥ ΕΥΡΗΣΕΙ ΑΥΤΗΝ
40 Ο ΔΕΧΟΜΕΝΟΣ ΥΜΑΣ ΕΜΕ ΔΕΧΕΤΑΙ ΚΑΙ Ο ΕΜΕ ΔΕΧΟΜΕΝΟΣ ΔΕΧΕΤΑΙ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΜΕ
41 Ο ΔΕΧΟΜΕΝΟΣ ΠΡΟΦΗΤΗΝ ΕΙΣ ΟΝΟΜΑ ΠΡΟΦΗΤΟΥ ΜΙΣΘΟΝ ΠΡΟΦΗΤΟΥ ΛΗΜΨΕΤΑΙ ΚΑΙ Ο ΔΕΧΟΜΕΝΟΣ ΔΙΚΑΙΟΝ ΕΙΣ ΟΝΟΜΑ ΔΙΚΑΙΟΥ ΜΙΣΘΟΝ ΔΙΚΑΙΟΥ ΛΗΜΨΕΤΑΙ
42 ΚΑΙ ΟΣ ΑΝ ΠΟΤΙΣΗ ΕΝΑ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ ΠΟΤΗΡΙΟΝ ΨΥΧΡΟΥ ΜΟΝΟΝ ΕΙΣ ΟΝΟΜΑ ΜΑΘΗΤΟΥ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥ ΜΗ ΑΠΟΛΕΣΗ ΤΟΝ ΜΙΣΘΟΝ ΑΥΤΟΥ

ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today, only 5-7 km from the city centre. Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city [with all the trappings] from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria [Egypt]. Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΕΣΕΝ Ο ΙΗΣΟΥΣ ΔΙΑΤΑΣΣΩΝ ΤΟΙΣ ΔΩΔΕΚΑ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΜΕΤΕΒΗ ΕΚΕΙΘΕΝ ΤΟΥ ΔΙΔΑΣΚΕΙΝ ΚΑΙ ΚΗΡΥΣΣΕΙΝ ΕΝ ΤΑΙΣ ΠΟΛΕΣΙΝ ΑΥΤΩΝ
2 Ο ΔΕ ΙΩΑΝΝΗΣ ΑΚΟΥΣΑΣ ΕΝ ΤΩ ΔΕΣΜΩΤΗΡΙΩ ΤΑ ΕΡΓΑ ΤΟΥ ΧΡΙΣΤΟΥ ΠΕΜΨΑΣ ΔΙΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ
3 ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙ Ο ΕΡΧΟΜΕΝΟΣ Η ΕΤΕΡΟΝ ΠΡΟΣ-ΔΟΚΩΜΕΝ
4 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΘΕΝΤΕΣ ΑΠΑΓΓΕΙΛΑΤΕ ΙΩΑΝΝΗ Α ΑΚΟΥΕΤΕ ΚΑΙ ΒΛΕΠΕΤΕ
5 ΤΥΦΛΟΙ ΑΝΑΒΛΕΠΟΥΣΙΝ ΚΑΙ ΧΩΛΟΙ ΠΕΡΙΠΑΤΟΥΣΙΝ ΛΕΠΡΟΙ ΚΑΘΑΡΙΖΟΝΤΑΙ ΚΑΙ ΚΩΦΟΙ ΑΚΟΥΟΥΣΙΝ ΚΑΙ ΝΕΚΡΟΙ ΕΓΕΙΡΟΝΤΑΙ ΚΑΙ ΠΤΩΧΟΙ ΕΥΑΓΓΕΛΙΖΟΝΤΑΙ
6 ΚΑΙ ΜΑΚΑΡΙΟΣ ΕΣΤΙΝ ΟΣ ΕΑΝ ΜΗ ΣΚΑΝΔΑΛΙΣΘΗ ΕΝ ΕΜΟΙ
7 ΤΟΥΤΩΝ ΔΕ ΠΟΡΕΥΟΜΕΝΩΝ ΗΡΞΑΤΟ Ο ΙΗΣΟΥΣ ΛΕΓΕΙΝ ΤΟΙΣ ΟΧΛΟΙΣ ΠΕΡΙ ΙΩΑΝΝΟΥ ΤΙ ΕΞΗΛΘΑΤΕ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΘΕΑΣΑΣΘΑΙ ΚΑΛΑΜΟΝ ΥΠΟ ΑΝΕΜΟΥ ΣΑΛΕΥΟΜΕΝΟΝ

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8 ΑΛΛΑ ΤΙ ΕΞΗΛΘΑΤΕ ΙΔΕΙΝ ΑΝΘΡΩΠΟΝ ΕΝ ΜΑΛΑΚΟΙΣ ΗΜΦΙΕΣΜΕΝΟΝ ΙΔΟΥ ΟΙ ΤΑ ΜΑΛΑΚΑ ΦΟΡΟΥΝΤΕΣ ΕΝ ΤΟΙΣ ΟΙΚΟΙΣ ΤΩΝ ΒΑΣΙΛΕΩΝ

9 ΑΛΛΑ ΤΙ ΕΞΗΛΘΑΤΕ ΠΡΟΦΗΤΗΝ ΙΔΕΙΝ ΝΑΙ ΛΕΓΩ ΥΜΙΝ ΚΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΠΡΟΦΗΤΟΥ

10 ΟΥΤΟΣ ΕΣΤΙΝ ΠΕΡΙ ΟΥ ΓΕΓΡΑΠΤΑΙ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΥ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΣ ΚΑΤΑΣΚΕΥΑΣΕΙ ΤΗΝ ΟΔΟΝ ΣΟΥ ΕΜΠΡΟΣΘΕΝ ΣΟΥ

11 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥΚ ΕΓΗΓΕΡΤΑΙ ΕΝ ΓΕΝΝΗΤΟΙΣ ΓΥΝΑΙΚΩΝ ΜΕΙΖΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ Ο ΔΕ ΜΙΚΡΟΤΕΡΟΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΜΕΙΖΩΝ ΑΥΤΟΥ ΕΣΤΙΝ

12 ΑΠΟ ΔΕ ΤΩΝ ΗΜΕΡΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ ΕΩΣ ΑΡΤΙ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΒΙΑΖΕΤΑΙ ΚΑΙ ΒΙΑΣΤΑΙ ΑΡΠΑΖΟΥΣΙΝ ΑΥΤΗΝ

13 ΠΑΝΤΕΣ ΓΑΡ ΟΙ ΠΡΟΦΗΤΑΙ ΚΑΙ Ο ΝΟΜΟΣ ΕΩΣ ΙΩΑΝΝΟΥ ΕΠΡΟΦΗΤΕΥΣΑΝ

14 ΚΑΙ ΕΙ ΘΕΛΕΤΕ ΔΕΞΑΣΘΑΙ ΑΥΤΟΣ ΕΣΤΙΝ ΗΛΕΙΑΣ Ο ΜΕΛΛΩΝ ΕΡΧΕΣΘΑΙ

15 Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΤΩ

16 ΤΙΝΙ ΔΕ ΟΜΟΙΩΣΩ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΗΝ ΟΜΟΙΑ ΕΣΤΙΝ ΠΑΙΔΙΟΙΣ ΚΑΘΗΜΕΝΟΙΣ ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ Α ΠΡΟΣΦΩ-ΝΟΥΝΤΑ ΤΟΙΣ ΕΤΕΡΟΙΣ

17 ΛΕΓΟΥΣΙΝ ΗΥΛΗΣΑΜΕΝ ΥΜΙΝ ΚΑΙ ΟΥΚ ΩΡΧΗΣΑΣΘΕ ΕΘΡΗΝΗΣΑΜΕΝ ΚΑΙ ΟΥΚ ΕΚΟΨΑΣΘΕ

18 ΗΛΘΕΝ ΓΑΡ ΙΩΑΝΝΗΣ ΜΗΤΕ ΕΣΘΙΩΝ ΜΗΤΕ ΠΙΝΩΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΔΑΙΜΟΝΙΟΝ ΕΧΕΙ

19 ΗΛΘΕΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΣΘΙΩΝ ΚΑΙ ΠΙΝΩΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΦΑΓΟΣ ΚΑΙ ΟΙΝΟΠΟΤΗΣ ΤΕΛΩΝΩΝ ΦΙΛΟΣ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΕΔΙΚΑΙΩΘΗ Η ΣΟΦΙΑ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΗΣ

20 ΤΟΤΕ ΗΡΞΑΤΟ ΟΝΕΙΔΙΖΕΙΝ ΤΑΣ ΠΟΛΕΙΣ ΕΝ ΑΙΣ ΕΓΕ-ΝΟΝΤΟ ΑΙ ΠΛΕΙΣΤΑΙ ΔΥΝΑΜΕΙΣ ΑΥΤΟΥ ΟΤΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ

21 ΟΥΑΙ ΣΟΙ ΧΟΡΑΖΙΝ ΟΥΑΙ ΣΟΙ ΒΗΘΣΑΙΔΑΝ ΟΤΙ ΕΙ ΕΝ ΤΥΡΩ ΚΑΙ ΣΙΔΩΝΙ ΕΓΕΝΟΝΤΟ ΑΙ ΔΥΝΑΜΕΙΣ ΑΙ ΓΕΝΟΜΕΝΑΙ ΕΝ ΥΜΙΝ ΠΑΛΑΙ ΑΝ ΕΝ ΣΑΚΚΩ ΚΑΙ ΣΠΟΔΩ ΜΕΤΕΝΟΗΣΑΝ

22 ΠΛΗΝ ΛΕΓΩ ΥΜΙΝ ΤΥΡΩ ΚΑΙ ΣΙΔΩΝΙ ΑΝΕΚΤΟΤΕΡΟΝ ΕΣΤΑΙ ΕΝ ΗΜΕΡΑ ΚΡΙΣΕΩΣ Η ΥΜΙΝ

23 ΚΑΙ ΣΥ ΚΑΦΑΡΝΑΟΥΜ ΜΗ ΕΩΣ ΟΥΡΑΝΟΥ ΥΨΩΘΗΣΗ ΕΩΣ ΑΔΟΥ ΚΑΤΑΒΙΒΑΣΘΗΣΗ ΟΤΙ ΕΙ ΕΝ ΣΟΔΟΜΟΙΣ ΕΓΕΝΗΘΗΣΑΝ ΑΙ ΔΥΝΑΜΕΙΣ ΑΙ ΓΕΝΟΜΕΝΑΙ ΕΝ ΣΟΙ ΕΜΕΙΝΕΝ ΑΝ ΜΕΧΡΙ ΤΗΣ ΣΗΜΕΡΟΝ

24 ΠΛΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΓΗ ΣΟΔΟΜΩΝ ΑΝΕΚΤΟΤΕΡΟΝ ΕΣΤΑΙ ΕΝ ΗΜΕΡΑ ΚΡΙΣΕΩΣ Η ΣΟΙ

25 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΕΞΟΜΟΛΟΓΟΥΜΑΙ ΣΟΙ ΠΑΤΕΡ ΚΥΡΙΕ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΗΣ ΓΗΣ ΟΤΙ ΕΚΡΥΨΑΣ ΤΑΥΤΑ ΑΠΟ ΣΟΦΩΝ ΚΑΙ ΣΥΝΕΤΩΝ ΚΑΙ ΑΠΕΚΑΛΥΨΑΣ ΑΥΤΑ ΝΗΠΙΟΙΣ

26 ΝΑΙ Ο ΠΑΤΗΡ ΟΤΙ ΟΥΤΩΣ ΕΥΔΟΚΙΑ ΕΓΕΝΕΤΟ ΕΜΠΡΟΣ-ΘΕΝ ΣΟΥ

27 ΠΑΝΤΑ ΜΟΙ ΠΑΡΕΔΟΘΗ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΟΥΔΕΙΣ ΕΠΙΓΙΝΩΣΚΕΙ ΤΟΝ ΥΙΟΝ ΕΙ ΜΗ Ο ΠΑΤΗΡ ΟΥΔΕ ΤΟΝ ΠΑΤΕΡΑ ΤΙΣ ΕΠΙΓΙΝΩΣΚΕΙ ΕΙ ΜΗ Ο ΥΙΟΣ ΚΑΙ Ω ΕΑΝ ΒΟΥΛΗΤΑΙ Ο ΥΙΟΣ ΑΠΟΚΑΛΥΨΑΙ

28 ΔΕΥΤΕ ΠΡΟΣ ΜΕ ΠΑΝΤΕΣ ΟΙ ΚΟΠΙΩΝΤΕΣ ΚΑΙ ΠΕΦΟΡΤΙΣ-ΜΕΝΟΙ ΚΑΓΩ ΑΝΑΠΑΥΣΩ ΥΜΑΣ

29 ΑΡΑΤΕ ΤΟΝ ΖΥΓΟΝ ΜΟΥ ΕΦ ΥΜΑΣ ΚΑΙ ΜΑΘΕΤΕ ΑΠ ΕΜΟΥ ΟΤΙ ΠΡΑΥΣ ΕΙΜΙ ΚΑΙ ΤΑΠΕΙΝΟΣ ΤΗ ΚΑΡΔΙΑ ΚΑΙ ΕΥΡΗΣΕΤΕ ΑΝΑΠΑΥΣΙΝ ΤΑΙΣ ΨΥΧΑΙΣ ΥΜΩΝ

30 Ο ΓΑΡ ΖΥΓΟΣ ΜΟΥ ΧΡΗΣΤΟΣ ΚΑΙ ΤΟ ΦΟΡΤΙΟΝ ΜΟΥ ΕΛΑΦΡΟΝ ΕΣΤΙΝ

ACCORDING TO MATTHEW CHAPTER 12

(Jesus defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because one day of no work in a week meant a tax loss of circa 14% for the Roman state. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages and has been hailed as a great social achievement..)

1 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΕΠΟΡΕΥΘΗ Ο ΙΗΣΟΥΣ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΔΙΑ ΤΩΝ ΣΠΟΡΙΜΩΝ ΟΙ ΔΕ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΠΕΙΝΑΣΑΝ ΚΑΙ ΗΡΞΑΝΤΟ ΤΙΛΛΕΙΝ ΣΤΑΧΥΑΣ ΚΑΙ ΕΣΘΙΕΙΝ

2 ΟΙ ΔΕ ΦΑΡΙΣΑΙΟΙ ΙΔΟΝΤΕΣ ΕΙΠΑΝ ΑΥΤΩ ΙΔΟΥ ΟΙ ΜΑΘΗΤΑΙ ΣΟΥ ΠΟΙΟΥΣΙΝ Ο ΟΥΚ ΕΞΕΣΤΙΝ ΠΟΙΕΙΝ ΕΝ ΣΑΒΒΑΤΩ

3 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥΚ ΑΝΕΓΝΩΤΕ ΤΙ ΕΠΟΙΗΣΕΝ ΔΑΥΕΙΔ ΟΤΕ ΕΠΕΙΝΑΣΕΝ ΚΑΙ ΟΙ ΜΕΤ ΑΥΤΟΥ

4 ΠΩΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΦΑΓΟΝ Ο ΟΥΚ ΕΞΟΝ ΗΝ ΑΥΤΩ ΦΑΓΕΙΝ ΟΥΔΕ ΤΟΙΣ ΜΕΤ ΑΥΤΟΥ ΕΙ ΜΗ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΜΟΝΟΙΣ

5 Η ΟΥΚ ΑΝΕΓΝΩΤΕ ΕΝ ΤΩ ΝΟΜΩ ΟΤΙ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΟΙ ΙΕΡΕΙΣ ΕΝ ΤΩ ΙΕΡΩ ΤΟ ΣΑΒΒΑΤΟΝ ΒΕΒΗΛΟΥΣΙΝ ΚΑΙ ΑΝΑΙΤΙΟΙ ΕΙΣΙΝ

6 ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΤΟΥ ΙΕΡΟΥ ΜΕΙΖΟΝ ΕΣΤΙΝ ΩΔΕ

7 ΕΙ ΔΕ ΕΓΝΩΚΕΙΤΕ ΤΙ ΕΣΤΙΝ ΕΛΕΟΣ ΘΕΛΩ ΚΑΙ ΟΥ ΘΥΣΙΑΝ ΟΥΚ ΑΝ ΚΑΤΕΔΙΚΑΣΑΤΕ ΤΟΥΣ ΑΝΑΙΤΙΟΥΣ

8 ΚΥΡΙΟΣ ΓΑΡ ΕΣΤΙΝ ΤΟΥ ΣΑΒΒΑΤΟΥ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ

9 ΚΑΙ ΜΕΤΑΒΑΣ ΕΚΕΙΘΕΝ ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΑΥΤΩΝ

10 ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΧΕΙΡΑ ΕΧΩΝ ΞΗΡΑΝ ΚΑΙ ΕΠΗ-ΡΩΤΗΣΑΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΕΙ ΕΞΕΣΤΙΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΘΕΡΑΠΕΥΣΑΙ ΙΝΑ ΚΑΤΗΓΟΡΗΣΩΣΙΝ ΑΥΤΟΥ

11 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙΣ ΕΣΤΑΙ ΕΞ ΥΜΩΝ ΑΝΘΡΩΠΟΣ ΟΣ ΕΞΕΙ ΠΡΟΒΑΤΟΝ ΕΝ ΚΑΙ ΕΑΝ ΕΜΠΕΣΗ ΤΟΥΤΟ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΕΙΣ ΒΟΘΥΝΟΝ ΟΥΧΙ ΚΡΑΤΗΣΕΙ ΑΥΤΟ ΚΑΙ ΕΓΕΡΕΙ

12 ΠΟΣΩ ΟΥΝ ΔΙΑΦΕΡΕΙ ΑΝΘΡΩΠΟΣ ΠΡΟΒΑΤΟΥ ΩΣΤΕ ΕΞΕΣΤΙΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΚΑΛΩΣ ΠΟΙΕΙΝ

13 ΤΟΤΕ ΛΕΓΕΙ ΤΩ ΑΝΘΡΩΠΩ ΕΚΤΕΙΝΟΝ ΣΟΥ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΚΑΙ ΑΠΕΚΑΤΕΣΤΑΘΗ ΥΓΙΗΣ ΩΣ Η ΑΛΛΗ

14 ΕΞΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΦΑΡΙΣΑΙΟΙ ΣΥΜΒΟΥΛΙΟΝ ΕΛΑΒΟΝ ΚΑΤ ΑΥΤΟΥ ΟΠΩΣ ΑΥΤΟΝ ΑΠΟΛΕΣΩΣΙΝ

15 Ο ΔΕ ΙΗΣΟΥΣ ΓΝΟΥΣ ΑΝΕΧΩΡΗΣΕΝ ΕΚΕΙΘΕΝ ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΠΟΛΛΟΙ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ ΠΑΝΤΑΣ

16 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΦΑΝΕΡΟΝ ΑΥΤΟΝ ΠΟΙΗΣΩΣΙΝ

17 ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ

18 ΙΔΟΥ Ο ΠΑΙΣ ΜΟΥ ΟΝ ΗΡΕΤΙΣΑ Ο ΑΓΑΠΗΤΟΣ ΜΟΥ ΕΙΣ ΟΝ ΗΥΔΟΚΗΣΕΝ Η ΨΥΧΗ ΜΟΥ ΘΗΣΩ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΕΠ ΑΥΤΟΝ ΚΑΙ ΚΡΙΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΠΑΓΓΕΛΕΙ

19 ΟΥΚ ΕΡΙΣΕΙ ΟΥΔΕ ΚΡΑΥΓΑΣΕΙ ΟΥΔΕ ΑΚΟΥΣΕΙ ΤΙΣ ΕΝ ΤΑΙΣ ΠΛΑΤΕΙΑΙΣ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ

20 ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ ΟΥ ΚΑΤΕΑΞΕΙ ΚΑΙ ΛΙΝΟΝ ΤΥΦΟΜΕΝΟΝ ΟΥ ΣΒΕΣΕΙ ΕΩΣ ΑΝ ΕΚΒΑΛΗ ΕΙΣ ΝΙΚΟΣ ΤΗΝ ΚΡΙΣΙΝ

21 ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ

22 ΤΟΤΕ ΠΡΟΣΗΝΕΧΘΗ ΑΥΤΩ ΔΑΙΜΟΝΙΖΟΜΕΝΟΣ ΤΥΦΛΟΣ ΚΑΙ ΚΩΦΟΣ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΝ ΩΣΤΕ ΤΟΝ ΚΩΦΟΝ ΛΑΛΕΙΝ ΚΑΙ ΒΛΕΠΕΙΝ

23 ΚΑΙ ΕΞΙΣΤΑΝΤΟ ΠΑΝΤΕΣ ΟΙ ΟΧΛΟΙ ΚΑΙ ΕΛΕΓΟΝ ΜΗΤΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΔΑΥΕΙΔ

24 ΟΙ ΔΕ ΦΑΡΙΣΑΙΟΙ ΑΚΟΥΣΑΝΤΕΣ ΕΙΠΟΝ ΟΥΤΟΣ ΟΥΚ ΕΚΒΑΛΛΕΙ ΤΑ ΔΑΙΜΟΝΙΑ ΕΙ ΜΗ ΕΝ ΤΩ ΒΕΕΛΖΕΒΟΥΛ ΑΡΧΟΝΤΙ ΤΩΝ ΔΑΙΜΟΝΙΩΝ

25 ΕΙΔΩΣ ΔΕ ΤΑΣ ΕΝΘΥΜΗΣΕΙΣ ΑΥΤΩΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΑΣΑ ΒΑΣΙΛΕΙΑ ΜΕΡΙΣΘΕΙΣΑ ΚΑΘ ΕΑΥΤΗΣ ΕΡΗΜΟΥΤΑΙ ΚΑΙ ΠΑΣΑ ΠΟΛΙΣ Η ΟΙΚΙΑ ΜΕΡΙΣΘΕΙΣΑ ΚΑΘ ΕΑΥΤΗΣ ΟΥ ΣΤΑΘΗΣΕΤΑΙ

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26 ΚΑΙ ΕΙ Ο ΣΑΤΑΝΑΣ ΤΟΝ ΣΑΤΑΝΑΝ ΕΚΒΑΛΛΕΙ ΕΦ ΕΑΥΤΟΝ ΕΜΕΡΙΣΘΗ ΠΩΣ ΟΥΝ ΣΤΑΘΗΣΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

27 ΚΑΙ ΕΙ ΕΓΩ ΕΝ ΒΕΕΛΖΕΒΟΥΛ ΕΚΒΑΛΛΩ ΤΑ ΔΑΙΜΟΝΙΑ ΟΙ ΥΙΟΙ ΥΜΩΝ ΕΝ ΤΙΝΙ ΕΚΒΑΛΛΟΥΣΙΝ ΔΙΑ ΤΟΥΤΟ ΑΥΤΟΙ ΚΡΙΤΑΙ ΕΣΟΝΤΑΙ ΥΜΩΝ

28 ΕΙ ΔΕ ΕΝ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΕΓΩ ΕΚΒΑΛΛΩ ΤΑ ΔΑΙΜΟΝΙΑ ΑΡΑ ΕΦΘΑΣΕΝ ΕΦ ΥΜΑΣ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ

29 Η ΠΩΣ ΔΥΝΑΤΑΙ ΤΙΣ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΟΥ ΙΣΧΥΡΟΥ ΚΑΙ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΑΡΠΑΣΑΙ ΕΑΝ ΜΗ ΠΡΩΤΟΝ ΔΗΣΗ ΤΟΝ ΙΣΧΥΡΟΝ ΚΑΙ ΤΟΤΕ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΔΙΑΡΠΑΣΗ

30 Ο ΜΗ ΩΝ ΜΕΤ ΕΜΟΥ ΚΑΤ ΕΜΟΥ ΕΣΤΙΝ ΚΑΙ Ο ΜΗ ΣΥΝΑΓΩΝ ΜΕΤ ΕΜΟΥ ΣΚΟΡΠΙΖΕΙ

31 ΔΙΑ ΤΟΥΤΟ ΛΕΓΩ ΥΜΙΝ ΠΑΣΑ ΑΜΑΡΤΙΑ ΚΑΙ ΒΛΑΣΦΗΜΙΑ ΑΦΕΘΗΣΕΤΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ Η ΔΕ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΒΛΑΣΦΗΜΙΑ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ

32 ΚΑΙ ΟΣ ΕΑΝ ΕΙΠΗ ΛΟΓΟΝ ΚΑΤΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ ΟΣ Δ ΑΝ ΕΙΠΗ ΚΑΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΑΓΙΟΥ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ ΟΥΤΕ ΕΝ ΤΟΥΤΩ ΤΩ ΑΙΩΝΙ ΟΥΤΕ ΕΝ ΤΩ ΜΕΛΛΟΝΤΙ

33 Η ΠΟΙΗΣΑΤΕ ΤΟ ΔΕΝΔΡΟΝ ΚΑΛΟΝ ΚΑΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΚΑΛΟΝ Η ΠΟΙΗΣΑΤΕ ΤΟ ΔΕΝΔΡΟΝ ΣΑΠΡΟΝ ΚΑΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΣΑΠΡΟΝ ΕΚ ΓΑΡ ΤΟΥ ΚΑΡΠΟΥ ΤΟ ΔΕΝΔΡΟΝ ΓΙΝΩΣΚΕΤΑΙ

34 ΓΕΝΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΠΩΣ ΔΥΝΑΣΘΕ ΑΓΑΘΑ ΛΑΛΕΙΝ ΠΟΝΗΡΟΙ ΟΝΤΕΣ ΕΚ ΓΑΡ ΤΟΥ ΠΕΡΙΣΣΕΥΜΑΤΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΤΟ ΣΤΟΜΑ ΛΑΛΕΙ

35 Ο ΑΓΑΘΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ ΑΓΑΘΟΥ ΘΗΣΑΥΡΟΥ ΕΚΒΑΛΛΕΙ ΤΑ ΑΓΑΘΑ ΚΑΙ Ο ΠΟΝΗΡΟΣ ΑΝΘΡΩΠΟΣ ΕΚ ΤΟΥ ΠΟΝΗΡΟΥ ΘΗΣΑΥΡΟΥ ΕΚΒΑΛΛΕΙ ΠΟΝΗΡΑ

36 ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΠΑΝ ΡΗΜΑ ΑΡΓΟΝ Ο ΛΑΛΗΣΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΑΠΟΔΩΣΟΥΣΙΝ ΠΕΡΙ ΑΥΤΟΥ ΛΟΓΟΝ ΕΝ ΗΜΕΡΑ ΚΡΙΣΕΩΣ

37 ΕΚ ΓΑΡ ΤΩΝ ΛΟΓΩΝ ΣΟΥ ΔΙΚΑΙΩΘΗΣΗ ΚΑΙ ΕΚ ΤΩΝ ΛΟΓΩΝ ΣΟΥ ΚΑΤΑΔΙΚΑΣΘΗΣΗ

38 ΤΟΤΕ ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΤΙΝΕΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΚΑΙ ΦΑΡΙΣΑΙΩΝ ΛΕΓΟΝΤΕΣ ΔΙΔΑΣΚΑΛΕ ΘΕΛΟΜΕΝ ΑΠΟ ΣΟΥ ΣΗΜΕΙΟΝ ΙΔΕΙΝ

39 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΓΕΝΕΑ ΠΟΝΗΡΑ ΚΑΙ ΜΟΙΧΑΛΙΣ ΣΗΜΕΙΟΝ ΕΠΙΖΗΤΕΙ ΚΑΙ ΣΗΜΕΙΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΗ ΕΙ ΜΗ ΤΟ ΣΗΜΕΙΟΝ ΙΩΝΑ ΤΟΥ ΠΡΟΦΗΤΟΥ

40 ΩΣΠΕΡ ΓΑΡ ΗΝ ΙΩΝΑΣ ΕΝ ΤΗ ΚΟΙΛΙΑ ΤΟΥ ΚΗΤΟΥΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΤΡΕΙΣ ΝΥΚΤΑΣ ΟΥΤΩΣ ΕΣΤΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΝ ΤΗ ΚΑΡΔΙΑ ΤΗΣ ΓΗΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΤΡΕΙΣ ΝΥΚΤΑΣ

41 ΑΝΔΡΕΣ ΝΙΝΕΥΕΙΤΑΙ ΑΝΑΣΤΗΣΟΝΤΑΙ ΕΝ ΤΗ ΚΡΙΣΕΙ ΜΕΤΑ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ ΚΑΙ ΚΑΤΑΚΡΙΝΟΥΣΙΝ ΑΥΤΗΝ ΟΤΙ ΜΕΤΕΝΟΗΣΑΝ ΕΙΣ ΤΟ ΚΗΡΥΓΜΑ ΙΩΝΑ ΚΑΙ ΙΔΟΥ ΠΛΕΙΟΝ ΙΩΝΑ ΩΔΕ

42 ΒΑΣΙΛΙΣΣΑ ΝΟΤΟΥ ΕΓΕΡΘΗΣΕΤΑΙ ΕΝ ΤΗ ΚΡΙΣΕΙ ΜΕΤΑ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ ΚΑΙ ΚΑΤΑΚΡΙΝΕΙ ΑΥΤΗΝ ΟΤΙ ΗΛΘΕΝ ΕΚ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΑΚΟΥΣΑΙ ΤΗΝ ΣΟΦΙΑΝ ΣΟΛΟΜΩΝΟΣ ΚΑΙ ΙΔΟΥ ΠΛΕΙΟΝ ΣΟΛΟΜΩΝΟΣ ΩΔΕ

43 ΟΤΑΝ ΔΕ ΤΟ ΑΚΑΘΑΡΤΟΝ ΠΝΕΥΜΑ ΕΞΕΛΘΗ ΑΠΟ ΤΟΥ ΑΝΘΡΩΠΟΥ ΔΙΕΡΧΕΤΑΙ ΔΙ ΑΝΥΔΡΩΝ ΤΟΠΩΝ ΖΗΤΟΥΝ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΕΙ

44 ΤΟΤΕ ΛΕΓΕΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΕΠΙΣΤΡΕΨΩ ΟΘΕΝ ΕΞΗΛΘΟΝ ΚΑΙ ΕΛΘΟΝ ΕΥΡΙΣΚΕΙ ΣΧΟΛΑΖΟΝΤΑ ΚΑΙ ΣΕΣΑΡΩΜΕΝΟΝ ΚΑΙ ΚΕΚΟΣΜΗΜΕΝΟΝ

45 ΤΟΤΕ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΠΑΡΑΛΑΜΒΑΝΕΙ ΜΕΘ ΕΑΥΤΟΥ ΕΠΤΑ ΕΤΕΡΑ ΠΝΕΥΜΑΤΑ ΠΟΝΗΡΟΤΕΡΑ ΕΑΥΤΟΥ ΚΑΙ ΕΙΣΕΛΘΟΝΤΑ ΚΑΤΟΙΚΕΙ ΕΚΕΙ ΚΑΙ ΓΙΝΕΤΑΙ ΤΑ ΕΣΧΑΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟΥ ΧΕΙΡΟΝΑ ΤΩΝ ΠΡΩΤΩΝ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ ΤΗ ΠΟΝΗΡΑ

46 ΕΤΙ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΤΟΙΣ ΟΧΛΟΙΣ ΙΔΟΥ Η ΜΗΤΗΡ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΕΙΣΤΗΚΕΙΣΑΝ ΕΞΩ ΖΗΤΟΥΝΤΕΣ ΑΥΤΩ ΛΑΛΗΣΑΙ

47 ΑΔΕΛΦΟΙ ΣΟΥ ΕΞΩ ΕΣΤΗΚΑΣΙΝ ΖΗΤΟΥΝΤΕΣ ΣΟΙ ΛΑΛΗΣΑΙ]

48 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΤΩ ΛΕΓΟΝΤΙ ΑΥΤΩ ΤΙΣ ΕΣΤΙΝ Η ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΤΙΝΕΣ ΕΙΣΙΝ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ

49 ΚΑΙ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΕΠΙ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΕΙΠΕΝ ΙΔΟΥ Η ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ

50 ΟΣΤΙΣ ΓΑΡ ΑΝ ΠΟΙΗΣΗ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ ΑΥΤΟΣ ΜΟΥ ΑΔΕΛΦΟΣ ΚΑΙ ΑΔΕΛΦΗ ΚΑΙ ΜΗΤΗΡ ΕΣΤΙΝ

ACCORDING TO MATTHEW CHAPTER 13

(Verse 55 mentions Jesus' entire family by name: "Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James [Iakobos], and Joseph [Joses], and Simon, and Judas (Iudah, Yehuda; Didymus Judas Thomas)? And his sisters, are they not all with us?" By the way: Greek term tektonos means "builder, stone mason," not carpenter or furniture maker.)

1 ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ ΕΞΕΛΘΩΝ Ο ΙΗΣΟΥΣ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΕΚΑΘΗΤΟ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ

2 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΟΧΛΟΙ ΠΟΛΛΟΙ ΩΣΤΕ ΑΥΤΟΝ ΕΙΣ ΠΛΟΙΟΝ ΕΜΒΑΝΤΑ ΚΑΘΗΣΘΑΙ ΚΑΙ ΠΑΣ Ο ΟΧΛΟΣ ΕΠΙ ΤΟΝ ΑΙΓΙΑΛΟΝ ΕΙΣΤΗΚΕΙ

3 ΚΑΙ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ ΠΟΛΛΑ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΛΕΓΩΝ ΙΔΟΥ ΕΞΗΛΘΕΝ Ο ΣΠΕΙΡΩΝ ΤΟΥ ΣΠΕΙΡΕΙΝ

4 ΚΑΙ ΕΝ ΤΩ ΣΠΕΙΡΕΙΝ ΑΥΤΟΝ Α ΜΕΝ ΕΠΕΣΕΝ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΚΑΙ ΕΛΘΕΝ ΤΑ ΠΕΤΕΙΝΑ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΑ

5 ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΑ ΠΕΤΡΩΔΗ ΟΠΟΥ ΟΥΚ ΕΙΧΕΝ ΓΗΝ ΠΟΛΛΗΝ ΚΑΙ ΕΥΘΕΩΣ ΕΞΑΝΕΤΕΙΛΕΝ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΒΑΘΟΣ ΓΗΣ

6 ΗΛΙΟΥ ΔΕ ΑΝΑΤΕΙΛΑΝΤΟΣ ΕΚΑΥΜΑΤΙΣΘΗ ΚΑΙ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΡΙΖΑΝ ΕΞΗΡΑΝΘΗ

7 ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΑΣ ΑΚΑΝΘΑΣ ΚΑΙ ΑΝΕΒΗΣΑΝ ΑΙ ΑΚΑΝΘΑΙ ΚΑΙ ΕΠΝΙΞΑΝ ΑΥΤΑ

8 ΑΛΛΑ ΔΕ ΕΠΕΣΕΝ ΕΠΙ ΤΗΝ ΓΗΝ ΤΗΝ ΚΑΛΗΝ ΚΑΙ ΕΔΙΔΟΥ ΚΑΡΠΟΝ Ο ΜΕΝ ΕΚΑΤΟΝ Ο ΔΕ ΕΞΗΚΟΝΤΑ Ο ΔΕ ΤΡΙΑΚΟΝΤΑ

9 Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΤΩ

10 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΕΙΠΑΝ ΑΥΤΩ ΔΙΑΤΙ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΛΑΛΕΙΣ ΑΥΤΟΙΣ

11 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΤΙ ΥΜΙΝ ΔΕΔΟΤΑΙ ΓΝΩΝΑΙ ΤΑ ΜΥΣΤΗΡΙΑ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΩΝ ΟΥΡΑΝΩΝ ΕΚΕΙΝΟΙΣ ΔΕ ΟΥ ΔΕΔΟΤΑΙ

12 ΟΣΤΙΣ ΓΑΡ ΕΧΕΙ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ ΚΑΙ ΠΕΡΙΣΣΕΥΘΗΣΕΤΑΙ ΟΣΤΙΣ ΔΕ ΟΥΚ ΕΧΕΙ ΚΑΙ Ο ΕΧΕΙ ΑΡΘΗΣΕΤΑΙ ΑΠ ΑΥΤΟΥ

13 ΔΙΑ ΤΟΥΤΟ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΑΥΤΟΙΣ ΛΑΛΩ ΟΤΙ ΒΛΕΠΟΝΤΕΣ ΟΥ ΒΛΕΠΟΥΣΙΝ ΚΑΙ ΑΚΟΥΟΝΤΕΣ ΟΥΚ ΑΚΟΥΟΥΣΙΝ ΟΥΔΕ ΣΥΝΙΟΥΣΙΝ

14 ΚΑΙ ΑΝΑΠΛΗΡΟΥΤΑΙ ΑΥΤΟΙΣ Η ΠΡΟΦΗΤΕΙΑ ΗΣΑΙΟΥ Η ΛΕΓΟΥΣΑ ΑΚΟΗ ΑΚΟΥΣΕΤΕ ΚΑΙ ΟΥ ΜΗ ΣΥΝΗΤΕ ΚΑΙ ΒΛΕΠΟΝΤΕΣ ΒΛΕΨΕΤΕ ΚΑΙ ΟΥ ΜΗ ΙΔΗΤΕ

15 ΕΠΑΧΥΝΘΗ ΓΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΒΑΡΕΩΣ ΗΚΟΥΣΑΝ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΕΚΑΜΜΥΣΑΝ ΜΗΠΟΤΕ ΙΔΩΣΙΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΑΚΟΥΣΩΣΙΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣΙΝ ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΙΑΣΟΜΑΙ ΑΥΤΟΥΣ

16 ΥΜΩΝ ΔΕ ΜΑΚΑΡΙΟΙ ΟΙ ΟΦΘΑΛΜΟΙ ΟΤΙ ΒΛΕΠΟΥΣΙΝ ΚΑΙ ΤΑ ΩΤΑ ΥΜΩΝ ΟΤΙ ΑΚΟΥΟΥΣΙΝ

17 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΟΛΛΟΙ ΠΡΟΦΗΤΑΙ ΚΑΙ ΔΙΚΑΙΟΙ ΕΠΕΘΥΜΗΣΑΝ ΙΔΕΙΝ Α ΒΛΕΠΕΤΕ ΚΑΙ ΟΥΚ ΙΔΑΝ ΚΑΙ ΑΚΟΥΣΑΙ Α ΑΚΟΥΕΤΕ ΚΑΙ ΟΥΚ ΗΚΟΥΣΑΝ

18 ΥΜΕΙΣ ΟΥΝ ΑΚΟΥΣΑΤΕ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΟΥ ΣΠΕΙΡΑΝΤΟΣ

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19 ΠΑΝΤΟΣ ΑΚΟΥΟΝΤΟΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΚΑΙ ΜΗ ΣΥΝΙΕΝΤΟΣ ΕΡΧΕΤΑΙ Ο ΠΟΝΗΡΟΣ ΚΑΙ ΑΡΠΑΖΕΙ ΤΟ ΕΣΠΑΡΜΕΝΟΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΣΠΑΡΕΙΣ

20 Ο ΔΕ ΕΠΙ ΤΑ ΠΕΤΡΩΔΗ ΣΠΑΡΕΙΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΩΝ ΚΑΙ ΕΥΘΥΣ ΜΕΤΑ ΧΑΡΑΣ ΛΑΜΒΑΝΩΝ ΑΥΤΟΝ

21 ΟΥΚ ΕΧΕΙ ΔΕ ΡΙΖΑΝ ΕΝ ΕΑΥΤΩ ΑΛΛΑ ΠΡΟΣΚΑΙΡΟΣ ΕΣΤΙΝ ΓΕΝΟΜΕΝΗΣ ΔΕ ΘΛΙΨΕΩΣ Η ΔΙΩΓΜΟΥ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΕΥΘΥΣ ΣΚΑΝΔΑΛΙΖΕΤΑΙ

22 Ο ΔΕ ΕΙΣ ΤΑΣ ΑΚΑΝΘΑΣ ΣΠΑΡΕΙΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΩΝ ΚΑΙ Η ΜΕΡΙΜΝΑ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ Η ΑΠΑΤΗ ΤΟΥ ΠΛΟΥΤΟΥ ΣΥΜΠΝΙΓΕΙ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΑΚΑΡΠΟΣ ΓΙΝΕΤΑΙ

23 Ο ΔΕ ΕΠΙ ΤΗΝ ΚΑΛΗΝ ΓΗΝ ΣΠΑΡΕΙΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΩΝ ΚΑΙ ΣΥΝΙΕΙΣ ΟΣ ΔΗ ΚΑΡΠΟΦΟΡΕΙ ΚΑΙ ΠΟΙΕΙ Ο ΜΕΝ ΕΚΑΤΟΝ Ο ΔΕ ΕΞΗΚΟΝΤΑ Ο ΔΕ ΤΡΙΑΚΟΝΤΑ

24 ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΩΜΟΙΩΘΗ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩ ΣΠΕΙΡΑΝΤΙ ΚΑΛΟΝ ΣΠΕΡΜΑ ΕΝ ΤΩ ΑΓΡΩ ΑΥΤΟΥ

25 ΕΝ ΔΕ ΤΩ ΚΑΘΕΥΔΕΙΝ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΗΛΘΕΝ ΑΥΤΟΥ Ο ΕΧΘΡΟΣ ΚΑΙ ΕΠΕΣΠΕΙΡΕΝ ΖΙΖΑΝΙΑ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΣΙΤΟΥ ΚΑΙ ΑΠΗΛΘΕΝ

26 ΟΤΕ ΔΕ ΕΒΛΑΣΤΗΣΕΝ Ο ΧΟΡΤΟΣ ΚΑΙ ΚΑΡΠΟΝ ΕΠΟΙΗΣΕΝ ΤΟΤΕ ΕΦΑΝΗ ΚΑΙ ΤΑ ΖΙΖΑΝΙΑ

27 ΠΡΟΣΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΟΙΚΟΔΕΣΠΟΤΟΥ ΕΙΠΟΝ ΑΥΤΩ ΚΥΡΙΕ ΟΥΧΙ ΚΑΛΟΝ ΣΠΕΡΜΑ ΕΣΠΕΙΡΑΣ ΕΝ ΤΩ ΣΩ ΑΓΡΩ ΠΟΘΕΝ ΟΥΝ ΕΧΕΙ ΖΙΖΑΝΙΑ

28 Ο ΔΕ ΕΦΗ ΑΥΤΟΙΣ ΕΧΘΡΟΣ ΑΝΘΡΩΠΟΣ ΤΟΥΤΟ ΕΠΟΙΗΣΕΝ ΟΙ ΔΕ ΔΟΥΛΟΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΘΕΛΕΙΣ ΟΥΝ ΑΠΕΛΘΟΝΤΕΣ ΣΥΛΛΕΞΩΜΕΝ ΑΥΤΑ

29 Ο ΔΕ ΦΗΣΙΝ ΟΥ ΜΗΠΟΤΕ ΣΥΛΛΕΓΟΝΤΕΣ ΤΑ ΖΙΖΑΝΙΑ ΕΚΡΙΖΩΣΗΤΕ ΑΜΑ ΑΥΤΟΙΣ ΤΟΝ ΣΙΤΟΝ

30 ΑΦΕΤΕ ΣΥΝΑΥΞΑΝΕΣΘΑΙ ΑΜΦΟΤΕΡΑ ΜΕΧΡΙ ΤΟΥ ΘΕΡΙΣΜΟΥ ΚΑΙ ΕΝ ΚΑΙΡΩ ΤΟΥ ΘΕΡΙΣΜΟΥ ΕΡΩ ΤΟΙΣ ΘΕΡΙΣΤΑΙΣ ΣΥΛΛΕΞΑΤΕ ΠΡΩΤΟΝ ΤΑ ΖΙΖΑΝΙΑ ΚΑΙ ΔΗΣΑΤΕ ΑΥΤΑ ΕΙΣ ΔΕΣΜΑΣ ΠΡΟΣ ΤΟ ΚΑΤΑΚΑΥΣΑΙ ΑΥΤΑ ΤΟΝ ΔΕ ΣΙΤΟΝ ΣΥΝΑΓΑΓΕΤΕ ΕΙΣ ΤΗΝ ΑΠΟΘΗΚΗΝ ΜΟΥ

31 ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΠΑΡΕΘΗΚΕΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΟΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΚΟΚΚΩ ΣΙΝΑΠΕΩΣ ΟΝ ΛΑΒΩΝ ΑΝΘΡΩΠΟΣ ΕΣΠΕΙΡΕΝ ΕΝ ΤΩ ΑΓΡΩ ΑΥΤΟΥ

32 Ο ΜΙΚΡΟΤΕΡΟΝ ΜΕΝ ΕΣΤΙΝ ΠΑΝΤΩΝ ΤΩΝ ΣΠΕΡΜΑΤΩΝ ΟΤΑΝ ΔΕ ΑΥΞΗΘΗ ΜΕΙΖΟΝ ΤΩΝ ΛΑΧΑΝΩΝ ΕΣΤΙΝ ΚΑΙ ΓΙΝΕΤΑΙ ΔΕΝΔΡΟΝ ΩΣΤΕ ΕΛΘΕΙΝ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΚΑΤΑΣΚΗΝΟΥΝ ΕΝ ΤΟΙΣ ΚΛΑΔΟΙΣ ΑΥΤΟΥ

33 ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ ΟΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΖΥΜΗ ΗΝ ΛΑΒΟΥΣΑ ΓΥΝΗ ΕΝΕΚΡΥΨΕΝ ΕΙΣ ΑΛΕΥΡΟΥ ΣΑΤΑ ΤΡΙΑ ΕΩΣ ΟΥ ΕΖΥΜΩΘΗ ΟΛΟΝ

34 ΤΑΥΤΑ ΠΑΝΤΑ ΕΛΑΛΗΣΕΝ Ο ΙΗΣΟΥΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΤΟΙΣ ΟΧΛΟΙΣ ΚΑΙ ΧΩΡΙΣ ΠΑΡΑΒΟΛΗΣ ΟΥΔΕΝ ΕΛΑΛΕΙ ΑΥΤΟΙΣ

35 ΟΠΩΣ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΗΣΑΙΟΥ ΛΕΓΟΝΤΟΣ ΑΝΟΙΞΩ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ ΕΡΕΥΞΟΜΑΙ ΚΕΚΡΥΜΜΕΝΑ ΑΠΟ ΚΑΤΑΒΟΛΗΣ

36 ΤΟΤΕ ΑΦΕΙΣ ΤΟΥΣ ΟΧΛΟΥΣ ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΦΡΑΣΟΝ ΗΜΙΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΩΝ ΖΙΖΑΝΙΩΝ ΤΟΥ ΑΓΡΟΥ

37 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ Ο ΣΠΕΙΡΩΝ ΤΟ ΚΑΛΟΝ ΣΠΕΡΜΑ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ

38 Ο ΔΕ ΑΓΡΟΣ ΕΣΤΙΝ Ο ΚΟΣΜΟΣ ΤΟ ΔΕ ΚΑΛΟΝ ΣΠΕΡΜΑ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΥΙΟΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΑ ΔΕ ΖΙΖΑΝΙΑ ΕΙΣΙΝ ΟΙ ΥΙΟΙ ΤΟΥ ΠΟΝΗΡΟΥ

39 Ο ΔΕ ΕΧΘΡΟΣ Ο ΣΠΕΙΡΑΣ ΑΥΤΑ ΕΣΤΙΝ Ο ΔΙΑΒΟΛΟΣ Ο ΔΕ ΘΕΡΙΣΜΟΣ ΣΥΝΤΕΛΕΙΑ ΑΙΩΝΟΣ ΕΣΤΙΝ ΟΙ ΔΕ ΘΕΡΙΣΤΑΙ ΑΓΓΕΛΟΙ ΕΙΣΙΝ

40 ΩΣΠΕΡ ΟΥΝ ΣΥΛΛΕΓΕΤΑΙ ΤΑ ΖΙΖΑΝΙΑ ΚΑΙ ΠΥΡΙ ΚΑΤΑΚΑΙΕΤΑΙ ΟΥΤΩΣ ΕΣΤΑΙ ΕΝ ΤΗ ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ

41 ΑΠΟΣΤΕΛΕΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΑΥΤΟΥ ΚΑΙ ΣΥΛΛΕΞΟΥΣΙΝ ΕΚ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΠΑΝΤΑ ΤΑ ΣΚΑΝΔΑΛΑ ΚΑΙ ΤΟΥΣ ΠΟΙΟΥΝΤΑΣ ΤΗΝ ΑΝΟΜΙΑΝ

42 ΚΑΙ ΒΑΛΟΥΣΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟΣ ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤΩΝ

43 ΤΟΤΕ ΟΙ ΔΙΚΑΙΟΙ ΕΚΛΑΜΨΟΥΣΙΝ ΩΣ Ο ΗΛΙΟΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΩΝ Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΤΩ

44 ΟΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΘΗΣΑΥΡΩ ΚΕΚΡΥΜΜΕΝΩ ΕΝ ΤΩ ΑΓΡΩ ΟΝ ΕΥΡΩΝ ΑΝΘΡΩΠΟΣ ΕΚΡΥΨΕΝ ΚΑΙ ΑΠΟ ΤΗΣ ΧΑΡΑΣ ΑΥΤΟΥ ΥΠΑΓΕΙ ΚΑΙ ΠΩΛΕΙ ΠΑΝΤΑ ΟΣΑ ΕΧΕΙ ΚΑΙ ΑΓΟΡΑΖΕΙ ΤΟΝ ΑΓΡΟΝ ΕΚΕΙΝΟΝ

45 ΠΑΛΙΝ ΟΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩ ΕΜΠΟΡΩ ΖΗΤΟΥΝΤΙ ΚΑΛΟΥΣ ΜΑΡΓΑΡΙΤΑΣ

46 ΕΥΡΩΝ ΔΕ ΕΝΑ ΠΟΛΥΤΙΜΟΝ ΜΑΡΓΑΡΙΤΗΝ ΑΠΕΛΘΩΝ ΠΕΠΡΑΚΕΝ ΠΑΝΤΑ ΟΣΑ ΕΙΧΕΝ ΚΑΙ ΗΓΟΡΑΣΕΝ ΑΥΤΟΝ

47 ΠΑΛΙΝ ΟΜΟΙΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΣΑΓΗΝΗ ΒΛΗΘΕΙΣΗ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΚ ΠΑΝΤΟΣ ΓΕΝΟΥΣ ΣΥΝΑΓΑΓΟΥΣΗ

48 ΗΝ ΟΤΕ ΕΠΛΗΡΩΘΗ ΑΝΑΒΙΒΑΣΑΝΤΕΣ ΕΠΙ ΤΟΝ ΑΙΓΙΑΛΟΝ ΚΑΙ ΚΑΘΙΣΑΝΤΕΣ ΣΥΝΕΛΕΞΑΝ ΤΑ ΚΑΛΑ ΕΙΣ ΑΓΓΗ ΤΑ ΔΕ ΣΑΠΡΑ ΕΞΩ ΕΒΑΛΟΝ

49 ΟΥΤΩΣ ΕΣΤΑΙ ΕΝ ΤΗ ΣΥΝΤΕΛΕΙΑ ΤΟΥ ΑΙΩΝΟΣ ΕΞΕΛΕΥΣΟΝΤΑΙ ΟΙ ΑΓΓΕΛΟΙ ΚΑΙ ΑΦΟΡΙΟΥΣΙΝ ΤΟΥΣ ΠΟΝΗΡΟΥΣ ΕΚ ΜΕΣΟΥ ΤΩΝ ΔΙΚΑΙΩΝ

50 ΚΑΙ ΒΑΛΟΥΣΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΚΑΜΙΝΟΝ ΤΟΥ ΠΥΡΟΣ ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟΣ ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤΩΝ

51 ΣΥΝΗΚΑΤΕ ΤΑΥΤΑ ΠΑΝΤΑ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΝΑΙ

52 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΙΑ ΤΟΥΤΟ ΠΑΣ ΓΡΑΜΜΑΤΕΥΣ ΜΑΘΗΤΕΥΘΕΙΣ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΟΜΟΙΟΣ ΕΣΤΙΝ ΑΝΘΡΩΠΩ ΟΙΚΟΔΕΣΠΟΤΗ ΟΣΤΙΣ ΕΚΒΑΛΛΕΙ ΕΚ ΤΟΥ ΘΗΣΑΥΡΟΥ ΑΥΤΟΥ ΚΑΙΝΑ ΚΑΙ ΠΑΛΑΙΑ

53 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΕΣΕΝ Ο ΙΗΣΟΥΣ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΑΥΤΑΣ ΜΕΤΗΡΕΝ ΕΚΕΙΘΕΝ

54 ΚΑΙ ΕΛΘΩΝ ΕΙΣ ΤΗΝ ΠΑΤΡΙΔΑ ΑΥΤΟΥ ΕΔΙΔΑΣΚΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΑΥΤΩΝ ΩΣΤΕ ΕΚΠΛΗΣΣΕΣΘΑΙ ΑΥΤΟΥΣ ΚΑΙ ΛΕΓΕΙΝ ΠΟΘΕΝ ΤΟΥΤΩ Η ΣΟΦΙΑ ΑΥΤΗ ΚΑΙ ΑΙ ΔΥΝΑΜΕΙΣ

55 ΟΥΧ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΤΟΥ ΤΕΚΤΟΝΟΣ ΥΙΟΣ ΟΥΧ Η ΜΗΤΗΡ ΑΥΤΟΥ ΛΕΓΕΤΑΙ ΜΑΡΙΑΜ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΙΑΚΩΒΟΣ ΚΑΙ ΙΩΣΗΦ ΚΑΙ ΣΙΜΩΝ ΚΑΙ ΙΟΥΔΑΣ

56 ΚΑΙ ΑΙ ΑΔΕΛΦΑΙ ΑΥΤΟΥ ΟΥΧΙ ΠΑΣΑΙ ΠΡΟΣ ΗΜΑΣ ΕΙΣΙΝ ΠΟΘΕΝ ΟΥΝ ΤΟΥΤΩ ΤΑΥΤΑ ΠΑΝΤΑ

57 ΚΑΙ ΕΣΚΑΝΔΑΛΙΖΟΝΤΟ ΕΝ ΑΥΤΩ Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥΚ ΕΣΤΙΝ ΠΡΟΦΗΤΗΣ ΑΤΙΜΟΣ ΕΙ ΜΗ ΕΝ ΤΗ ΙΔΙΑ ΠΑΤΡΙΔΙ ΚΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ

58 ΚΑΙ ΟΥΚ ΕΠΟΙΗΣΕΝ ΕΚΕΙ ΔΥΝΑΜΕΙΣ ΠΟΛΛΑΣ ΔΙΑ ΤΗΝ ΑΠΙΣΤΙΑΝ ΑΥΤΩΝ

ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of General Flavius Titus before he became emperor..)

1 ΕΝ ΕΚΕΙΝΩ ΤΩ ΚΑΙΡΩ ΗΚΟΥΣΕΝ ΗΡΩΔΗΣ Ο ΤΕΤΡΑΑΡΧΗΣ ΤΗΝ ΑΚΟΗΝ ΙΗΣΟΥ

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2 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΠΑΙΣΙΝ ΑΥΤΟΥ ΟΥΤΟΣ ΕΣΤΙΝ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΣΤΗΣ ΑΥΤΟΣ ΗΓΕΡΘΗ ΑΠΟ ΤΩΝ ΝΕΚΡΩΝ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΑΙ ΔΥΝΑΜΕΙΣ ΕΝΕΡΓΟΥΣΙΝ ΕΝ ΑΥΤΩ

3 Ο ΓΑΡ ΗΡΩΔΗΣ ΚΡΑΤΗΣΑΣ ΤΟΝ ΙΩΑΝΝΗΝ ΕΔΗΣΕΝ ΚΑΙ ΕΝ ΦΥΛΑΚΗ ΑΠΕΘΕΤΟ ΔΙΑ ΗΡΩΔΙΑΔΑ ΤΗΝ ΓΥΝΑΙΚΑ [ΦΙΛΙΠΠΟΥ] ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ

4 ΕΛΕΓΕΝ ΓΑΡ Ο ΙΩΑΝΝΗΣ ΑΥΤΩ ΟΥΚ ΕΞΕΣΤΙΝ ΣΟΙ ΕΧΕΙΝ ΑΥΤΗΝ

5 ΚΑΙ ΘΕΛΩΝ ΑΥΤΟΝ ΑΠΟΚΤΕΙΝΑΙ ΕΦΟΒΗΘΗ ΤΟΝ ΟΧΛΟΝ ΟΤΙ ΩΣ ΠΡΟΦΗΤΗΝ ΑΥΤΟΝ ΕΙΧΟΝ

6 ΓΕΝΕΣΙΟΙΣ ΔΕ ΓΕΝΟΜΕΝΟΙΣ ΤΟΥ ΗΡΩΔΟΥ ΩΡΧΗΣΑΤΟ Η ΘΥΓΑΤΗΡ ΤΗΣ ΗΡΩΔΙΑΔΟΣ ΕΝ ΤΩ ΜΕΣΩ ΚΑΙ ΗΡΕΣΕΝ ΤΩ ΗΡΩΔΗ

7 ΟΘΕΝ ΜΕΘ ΟΡΚΟΥ ΩΜΟΛΟΓΗΣΕΝ ΑΥΤΗ ΔΟΥΝΑΙ Ο ΕΑΝ ΑΙΤΗΣΗΤΑΙ

8 Η ΔΕ ΠΡΟΒΙΒΑΣΘΕΙΣΑ ΥΠΟ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΗΣ ΔΟΣ ΜΟΙ ΦΗΣΙΝ ΩΔΕ ΕΠΙ ΠΙΝΑΚΙ ΤΗΝ ΚΕΦΑΛΗΝ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ

9 ΚΑΙ ΛΥΠΗΘΕΙΣ Ο ΒΑΣΙΛΕΥΣ ΔΙΑ ΤΟΥΣ ΟΡΚΟΥΣ ΚΑΙ ΤΟΥΣ ΣΥΝΑΝΑΚΕΙΜΕΝΟΥΣ ΕΚΕΛΕΥΣΕΝ ΔΟΘΗΝΑΙ

10 ΚΑΙ ΠΕΜΨΑΣ ΑΠΕΚΕΦΑΛΙΣΕΝ ΙΩΑΝΝΗΝ ΕΝ ΤΗ ΦΥΛΑΚΗ

11 ΚΑΙ ΗΝΕΧΘΗ Η ΚΕΦΑΛΗ ΑΥΤΟΥ ΕΠΙ ΠΙΝΑΚΙ ΚΑΙ ΕΔΟΘΗ ΤΩ ΚΟΡΑΣΙΩ ΚΑΙ ΗΝΕΓΚΕΝ ΤΗ ΜΗΤΡΙ ΑΥΤΗΣ

12 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΗΡΑΝ ΤΟ ΠΤΩΜΑ ΚΑΙ ΕΘΑΨΑΝ ΑΥΤΟΝ ΚΑΙ ΕΛΘΟΝΤΕΣ ΑΠΗΓΓΕΙΛΑΝ ΤΩ ΙΗΣΟΥ

13 ΑΚΟΥΣΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΑΝΕΧΩΡΗΣΕΝ ΕΚΕΙΘΕΝ ΕΝ ΠΛΟΙΩ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΚΑΤ ΙΔΙΑΝ ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΟΧΛΟΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΠΕΖΟΙ ΑΠΟ ΤΩΝ ΠΟΛΕΩΝ

14 ΚΑΙ ΕΞΕΛΘΩΝ ΕΙΔΕΝ ΠΟΛΥΝ ΟΧΛΟΝ ΚΑΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΠ ΑΥΤΟΙΣ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΤΟΥΣ ΑΡΡΩΣΤΟΥΣ ΑΥΤΩΝ

15 ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΛΕΓΟΝΤΕΣ ΕΡΗΜΟΣ ΕΣΤΙΝ Ο ΤΟΠΟΣ ΚΑΙ Η ΩΡΑ ΠΑΡΗΛΘΕΝ ΗΔΗ ΑΠΟΛΥΣΟΝ ΟΥΝ ΤΟΥΣ ΟΧΛΟΥΣ ΙΝΑ ΑΠΕΛΘΟΝΤΕΣ ΕΙΣ ΤΑΣ ΚΩΜΑΣ ΑΓΟΡΑΣΩΣΙΝ ΕΑΥΤΟΙΣ ΒΡΩΜΑΤΑ

16 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΑΠΕΛΘΕΙΝ ΔΟΤΕ ΑΥΤΟΙΣ ΥΜΕΙΣ ΦΑΓΕΙΝ

17 ΟΙ ΔΕ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΥΚ ΕΧΟΜΕΝ ΩΔΕ ΕΙ ΜΗ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΔΥΟ ΙΧΘΥΑΣ

18 Ο ΔΕ ΕΙΠΕΝ ΦΕΡΕΤΕ ΜΟΙ ΩΔΕ ΑΥΤΟΥΣ

19 ΚΑΙ ΚΕΛΕΥΣΑΣ ΤΟΥΣ ΟΧΛΟΥΣ ΑΝΑΚΛΙΘΗΝΑΙ ΕΠΙ ΤΟΥ ΧΟΡΤΟΥ ΛΑΒΩΝ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΙΧΘΥΑΣ ΑΝΑΒΛΕΨΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΥΛΟΓΗΣΕΝ ΚΑΙ ΚΛΑΣΑΣ ΕΔΩΚΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΤΟΥΣ ΑΡΤΟΥΣ ΟΙ ΔΕ ΜΑΘΗΤΑΙ ΤΟΙΣ ΟΧΛΟΙΣ

20 ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ ΚΑΙ ΗΡΑΝ ΤΟ ΠΕΡΙΣΣΕΥΟΝ ΤΩΝ ΚΛΑΣΜΑΤΩΝ ΔΩΔΕΚΑ ΚΟΦΙΝΟΥΣ ΠΛΗΡΕΙΣ

21 ΟΙ ΔΕ ΕΣΘΙΟΝΤΕΣ ΗΣΑΝ ΑΝΔΡΕΣ ΩΣΕΙ ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ ΧΩΡΙΣ ΓΥΝΑΙΚΩΝ ΚΑΙ ΠΑΙΔΙΩΝ

22 ΚΑΙ ΗΝΑΓΚΑΣΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΕΜΒΗΝΑΙ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΠΡΟΑΓΕΙΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΕΩΣ ΟΥ ΑΠΟΛΥΣΗ ΤΟΥΣ ΟΧΛΟΥΣ

23 ΚΑΙ ΑΠΟΛΥΣΑΣ ΤΟΥΣ ΟΧΛΟΥΣ ΑΝΕΒΗ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΤ ΙΔΙΑΝ ΠΡΟΣΕΥΞΑΣΘΑΙ ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΜΟΝΟΣ ΗΝ ΕΚΕΙ

24 ΤΟ ΔΕ ΠΛΟΙΟΝ ΗΔΗ ΜΕΣΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΗΝ ΒΑΣΑΝΙΖΟΜΕΝΟΝ ΥΠΟ ΤΩΝ ΚΥΜΑΤΩΝ ΗΝ ΓΑΡ ΕΝΑΝΤΙΟΣ Ο ΑΝΕΜΟΣ

25 ΤΕΤΑΡΤΗ ΔΕ ΦΥΛΑΚΗ ΤΗΣ ΝΥΚΤΟΣ ΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΕΡΙΠΑΤΩΝ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ

26 ΙΔΟΝΤΕΣ ΔΕ ΑΥΤΟΝ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΠΕΡΙΠΑΤΟΥΝΤΑ ΕΤΑΡΑΧΘΗΣΑΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΦΑΝΤΑΣΜΑ ΕΣΤΙΝ ΚΑΙ ΑΠΟ ΤΟΥ ΦΟΒΟΥ ΕΚΡΑΞΑΝ

27 ΕΥΘΥΣ ΔΕ ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΘΑΡΣΕΙΤΕ ΕΓΩ ΕΙΜΙ ΜΗ ΦΟΒΕΙΣΘΕ

28 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΑΥΤΩ Ο ΠΕΤΡΟΣ ΕΙΠΕΝ ΚΥΡΙΕ ΕΙ ΣΥ ΕΙ ΚΕΛΕΥΣΟΝ ΜΕ ΕΛΘΕΙΝ ΠΡΟΣ ΣΕ ΕΠΙ ΤΑ ΥΔΑΤΑ

29 Ο ΔΕ ΕΙΠΕΝ ΕΛΘΕ ΚΑΙ ΚΑΤΑΒΑΣ ΑΠΟ ΤΟΥ ΠΛΟΙΟΥ ΠΕΤΡΟΣ ΠΕΡΙΕΠΑΤΗΣΕΝ ΕΠΙ ΤΑ ΥΔΑΤΑ ΚΑΙ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ

30 ΒΛΕΠΩΝ ΔΕ ΤΟΝ ΑΝΕΜΟΝ ΕΦΟΒΗΘΗ ΚΑΙ ΑΡΞΑΜΕΝΟΣ ΚΑΤΑΠΟΝΤΙΖΕΣΘΑΙ ΕΚΡΑΞΕΝ ΛΕΓΩΝ ΚΥΡΙΕ ΣΩΣΟΝ ΜΕ

31 ΕΥΘΕΩΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΕΠΕΛΑΒΕΤΟ ΑΥΤΟΥ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΟΛΙΓΟΠΙΣΤΕ ΕΙΣ ΤΙ ΕΔΙΣΤΑΣΑΣ

32 ΚΑΙ ΑΝΑΒΑΝΤΩΝ ΑΥΤΩΝ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΕΚΟΠΑΣΕΝ Ο ΑΝΕΜΟΣ

33 ΟΙ ΔΕ ΕΝ ΤΩ ΠΛΟΙΩ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΑΛΗΘΩΣ ΘΕΟΥ ΥΙΟΣ ΕΙ

34 ΚΑΙ ΔΙΑΠΕΡΑΣΑΝΤΕΣ ΗΛΘΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΙΣ ΓΕΝΝΗΣΑΡΕΤ

35 ΚΑΙ ΕΠΙΓΝΟΝΤΕΣ ΑΥΤΟΝ ΟΙ ΑΝΔΡΕΣ ΤΟΥ ΤΟΠΟΥ ΕΚΕΙΝΟΥ ΑΠΕΣΤΕΙΛΑΝ ΕΙΣ ΟΛΗΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΕΚΕΙΝΗΝ ΚΑΙ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΚΩΣ ΕΧΟΝΤΑΣ

36 ΚΑΙ ΠΑΡΕΚΑΛΟΥΝ ΑΥΤΟΝ ΙΝΑ ΜΟΝΟΝ ΑΨΩΝΤΑΙ ΤΟΥ ΚΡΑΣΠΕΔΟΥ ΤΟΥ ΙΜΑΤΙΟΥ ΑΥΤΟΥ ΚΑΙ ΟΣΟΙ ΗΨΑΝΤΟ ΔΙΕΣΩΘΗΣΑΝ

ACCORDING TO MATTHEW CHAPTER 15

(Verse 15: The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries..)

1 ΤΟΤΕ ΠΡΟΣΕΡΧΟΝΤΑΙ ΤΩ ΙΗΣΟΥ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΛΕΓΟΝΤΕΣ

2 ΔΙΑΤΙ ΟΙ ΜΑΘΗΤΑΙ ΣΟΥ ΠΑΡΑΒΑΙΝΟΥΣΙΝ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΟΥ ΓΑΡ ΝΙΠΤΟΝΤΑΙ ΤΑΣ ΧΕΙΡΑΣ ΟΤΑΝ ΑΡΤΟΝ ΕΣΘΙΩΣΙΝ

3 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΙΑΤΙ ΚΑΙ ΥΜΕΙΣ ΠΑΡΑΒΑΙΝΕΤΕ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΥΜΩΝ

4 Ο ΓΑΡ ΘΕΟΣ ΕΣΕΤΕΙΛΑΤΟ ΛΕΓΩΝ ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ Ο ΚΑΚΟΛΟΓΩΝ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΘΑΝΑΤΩ ΤΕΛΕΥΤΑΤΩ

5 ΥΜΕΙΣ ΔΕ ΛΕΓΕΤΕ ΟΣ ΑΝ ΕΙΠΗ ΤΩ ΠΑΤΡΙ Η ΤΗ ΜΗΤΡΙ ΔΩΡΟΝ Ο ΕΑΝ ΕΞ ΕΜΟΥ ΩΦΕΛΗΘΗΣ ΟΥ ΜΗ ΤΙΜΗΣΕΙ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ Η ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ

6 ΚΑΙ ΗΚΥΡΩΣΑΤΕ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΥΜΩΝ

7 ΥΠΟΚΡΙΤΑΙ ΚΑΛΩΣ ΕΠΡΟΦΗΤΕΥΣΕΝ ΠΕΡΙ ΥΜΩΝ ΗΣΑΙΑΣ ΛΕΓΩΝ

8 Ο ΛΑΟΣ ΟΥΤΟΣ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΜΕ ΤΙΜΑ Η ΔΕ ΚΑΡΔΙΑ ΑΥΤΩΝ ΠΟΡΡΩ ΑΠΕΧΕΙ ΑΠ ΕΜΟΥ

9 ΜΑΤΗΝ ΔΕ ΣΕΒΟΝΤΑΙ ΜΕ ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ ΕΝΤΑΛΜΑΤΑ ΑΝΘΡΩΠΩΝ

10 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΝ ΟΧΛΟΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΚΟΥΕΤΕ ΚΑΙ ΣΥΝΙΕΤΕ

11 ΟΥ ΤΟ ΕΙΣΕΡΧΟΜΕΝΟΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΑΛΛΑ ΤΟ ΕΚΠΟΡΕΥΟΜΕΝΟΝ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΤΟΥΤΟ ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ

12 ΤΟΤΕ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙΔΑΣ ΟΤΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΑΚΟΥΣΑΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΕΣΚΑΝΔΑΛΙΣΘΗΣΑΝ

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13 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΠΑΣΑ ΦΥΤΕΙΑ ΗΝ ΟΥΚ ΕΦΥΤΕΥΣΕΝ Ο ΠΑΤΗΡ ΜΟΥ Ο ΟΥΡΑΝΙΟΣ ΕΚΡΙΖΩΘΗΣΕΤΑΙ
14 ΑΦΕΤΕ ΑΥΤΟΥΣ ΟΔΗΓΟΙ ΕΙΣΙΝ ΤΥΦΛΟΙ ΤΥΦΛΩΝ ΤΥΦΛΟΣ ΔΕ ΤΥΦΛΟΝ ΕΑΝ ΟΔΗΓΗ ΑΜΦΟΤΕΡΟΙ ΕΙΣ ΒΟΘΥΝΟΝ ΠΕΣΟΥΝΤΑΙ
15 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΠΕΤΡΟΣ ΕΙΠΕΝ ΑΥΤΩ ΦΡΑΣΟΝ ΗΜΙΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ
16 Ο ΔΕ ΕΙΠΕΝ ΑΚΜΗΝ ΚΑΙ ΥΜΕΙΣ ΑΣΥΝΕΤΟΙ ΕΣΤΕ
17 ΟΥ ΝΟΕΙΤΕ ΟΤΙ ΠΑΝ ΤΟ ΕΙΣΠΟΡΕΥΟΜΕΝΟΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΕΙΣ ΤΗΝ ΚΟΙΛΙΑΝ ΧΩΡΕΙ ΚΑΙ ΕΙΣ ΑΦΕΔΡΩΝΑ ΕΚΒΑΛΛΕΤΑΙ
18 ΤΑ ΔΕ ΕΚΠΟΡΕΥΟΜΕΝΑ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΕΚ ΤΗΣ ΚΑΡΔΙΑΣ ΕΞΕΡΧΕΤΑΙ ΚΑΚΕΙΝΑ ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ
19 ΕΚ ΓΑΡ ΤΗΣ ΚΑΡΔΙΑΣ ΕΞΕΡΧΟΝΤΑΙ ΔΙΑΛΟΓΙΣΜΟΙ ΠΟΝΗΡΟΙ ΦΟΝΟΙ ΜΟΙΧΕΙΑΙ ΠΟΡΝΕΙΑΙ ΚΛΟΠΑΙ ΨΕΥΔΟΜΑΡ-ΤΥΡΙΑΙ ΒΛΑΣΦΗΜΙΑΙ
20 ΤΑΥΤΑ ΕΣΤΙΝ ΤΑ ΚΟΙΝΟΥΝΤΑ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟ ΔΕ ΑΝΙΠΤΟΙΣ ΧΕΡΣΙΝ ΦΑΓΕΙΝ ΟΥ ΚΟΙΝΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ
21 ΚΑΙ ΕΞΕΛΘΩΝ ΕΚΕΙΘΕΝ Ο ΙΗΣΟΥΣ ΑΝΕΧΩΡΗΣΕΝ ΕΙΣ ΤΑ ΜΕΡΗ ΤΥΡΟΥ ΚΑΙ ΣΙΔΩΝΟΣ
22 ΚΑΙ ΙΔΟΥ ΓΥΝΗ ΧΑΝΑΝΑΙΑ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΕΚΕΙΝΩΝ ΕΞΕΛΘΟΥΣΑ ΕΚΡΑΖΕΝ ΛΕΓΟΥΣΑ ΕΛΕΗΣΟΝ ΜΕ ΚΥΡΙΕ ΥΙΟΣ ΔΑΥΕΙΔ Η ΘΥΓΑΤΗΡ ΜΟΥ ΚΑΚΩΣ ΔΑΙΜΟΝΙΖΕΤΑΙ
23 Ο ΔΕ ΟΥΚ ΑΠΕΚΡΙΘΗ ΑΥΤΗ ΛΟΓΟΝ ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΗΡΩΤΟΥΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΑΠΟΛΥ-ΣΟΝ ΑΥΤΗΝ ΟΤΙ ΚΡΑΖΕΙ ΟΠΙΣΘΕΝ ΗΜΩΝ
24 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥΚ ΑΠΕΣΤΑΛΗΝ ΕΙ ΜΗ ΕΙΣ ΤΑ ΠΡΟΒΑΤΑ ΤΑ ΑΠΟΛΩΛΟΤΑ ΟΙΚΟΥ ΙΣΡΑΗΛ
25 Η ΔΕ ΕΛΘΟΥΣΑ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤΩ ΛΕΓΟΥΣΑ ΚΥΡΙΕ ΒΟΗΘΕΙ ΜΟΙ
26 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥΚ ΕΞΕΣΤΙΝ ΛΑΒΕΙΝ ΤΟΝ ΑΡΤΟΝ ΤΩΝ ΤΕΚΝΩΝ ΚΑΙ ΒΑΛΕΙΝ ΤΟΙΣ ΚΥΝΑΡΙΟΙΣ
27 Η ΔΕ ΕΙΠΕΝ ΝΑΙ ΚΥΡΙΕ ΚΑΙ ΓΑΡ ΤΑ ΚΥΝΑΡΙΑ ΕΣΘΙΕΙ ΑΠΟ ΤΩΝ ΨΙΧΙΩΝ ΤΩΝ ΠΙΠΤΟΝΤΩΝ ΑΠΟ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΩΝ ΚΥΡΙΩΝ ΑΥΤΩΝ
28 ΤΟΤΕ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΗ Ω ΓΥΝΑΙ ΜΕΓΑΛΗ ΣΟΥ Η ΠΙΣΤΙΣ ΓΕΝΗΘΗΤΩ ΣΟΙ ΩΣ ΘΕΛΕΙΣ ΚΑΙ ΙΑΘΗ Η ΘΥΓΑΤΗΡ ΑΥΤΗΣ ΑΠΟ ΤΗΣ ΩΡΑΣ ΕΚΕΙΝΗΣ
29 ΚΑΙ ΜΕΤΑΒΑΣ ΕΚΕΙΘΕΝ Ο ΙΗΣΟΥΣ ΗΛΘΕΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΑΝΑΒΑΣ ΕΙΣ ΤΟ ΟΡΟΣ ΕΚΑΘΗΤΟ ΕΚΕΙ
30 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΧΛΟΙ ΠΟΛΛΟΙ ΕΧΟΝΤΕΣ ΜΕΘ ΕΑΥΤΩΝ ΧΩΛΟΥΣ ΤΥΦΛΟΥΣ ΚΩΦΟΥΣ ΚΥΛΛΟΥΣ ΚΑΙ ΕΤΕΡΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΕΡΙΨΑΝ ΑΥΤΟΥΣ ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ
31 ΩΣΤΕ ΤΟΝ ΟΧΛΟΝ ΘΑΥΜΑΣΑΙ ΒΛΕΠΟΝΤΑΣ ΚΩΦΟΥΣ ΛΑΛΟΥΝΤΑΣ ΚΥΛΛΟΥΣ ΥΓΙΕΙΣ ΚΑΙ ΧΩΛΟΥΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΚΑΙ ΤΥΦΛΟΥΣ ΒΛΕΠΟΝΤΑΣ ΚΑΙ ΕΔΟΞΑΣΑΝ ΤΟΝ ΘΕΟΝ ΙΣΡΑΗΛ
32 Ο ΔΕ ΙΗΣΟΥΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΕΙΠΕΝ ΣΠΛΑΓΧΝΙΖΟΜΑΙ ΕΠΙ ΤΟΝ ΟΧΛΟΝ ΟΤΙ ΗΔΗ ΗΜΕΡΑΙ ΤΡΕΙΣ ΠΡΟΣΜΕΝΟΥΣΙΝ ΜΟΙ ΚΑΙ ΟΥΚ ΕΧΟΥΣΙΝ ΤΙ ΦΑΓΩΣΙΝ ΚΑΙ ΑΠΟΛΥΣΑΙ ΑΥΤΟΥΣ ΝΗΣΤΕΙΣ ΟΥ ΘΕΛΩ ΜΗΠΟΤΕ ΕΚΛΥΘΩΣΙΝ ΕΝ ΤΗ ΟΔΩ
33 ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΠΟΘΕΝ ΗΜΙΝ ΕΝ ΕΡΗΜΙΑ ΑΡΤΟΙ ΤΟΣΟΥΤΟΙ ΩΣΤΕ ΧΟΡΤΑΣΑΙ ΟΧΛΟΝ ΤΟΣΟΥ-ΤΟΝ
34 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΠΟΣΟΥΣ ΑΡΤΟΥΣ ΕΧΕΤΕ ΟΙ ΔΕ ΕΙΠΟΝ ΕΠΤΑ ΚΑΙ ΟΛΙΓΑ ΙΧΘΥΔΙΑ
35 ΚΑΙ ΠΑΡΑΓΓΕΙΛΑΣ ΤΩ ΟΧΛΩ ΑΝΑΠΕΣΕΙΝ ΕΠΙ ΤΗΝ ΓΗΝ
36 ΕΛΑΒΕΝ ΤΟΥΣ ΕΠΤΑ ΑΡΤΟΥΣ ΚΑΙ ΤΟΥΣ ΙΧΘΥΑΣ ΚΑΙ ΕΥΧΑΡΙΣΤΗΣΑΣ ΕΚΛΑΣΕΝ ΚΑΙ ΕΔΙΔΟΥ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΟΙ ΔΕ ΜΑΘΗΤΑΙ ΤΟΙΣ ΟΧΛΟΙΣ
37 ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ ΚΑΙ ΤΟ ΠΕΡΙΣΣΕΥΟΝ ΤΩΝ ΚΛΑΣΜΑΤΩΝ ΗΡΑΝ ΕΠΤΑ ΣΠΥΡΙΔΑΣ ΠΛΗΡΕΙΣ
38 ΟΙ ΔΕ ΕΣΘΙΟΝΤΕΣ ΗΣΑΝ ΤΕΤΡΑΚΙΣΧΙΛΙΟΙ ΑΝΔΡΕΣ ΧΩΡΙΣ ΠΑΙΔΙΩΝ ΚΑΙ ΓΥΝΑΙΚΩΝ
39 ΚΑΙ ΑΠΟΛΥΣΑΣ ΤΟΥΣ ΟΧΛΟΥΣ ΕΝΕΒΗ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΑ ΟΡΙΑ ΜΑΓΑΔΑΝ

ACCORDING TO MATTHEW CHAPTER 16

(Verses 6-7: Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)

1 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΣΑΔΔΟΥΚΑΙΟΙ ΠΕΙΡΑΖΟΝΤΕΣ ΕΠΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΣΗΜΕΙΟΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΠΙΔΕΙΞΑΙ ΑΥΤΟΙΣ
2 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ [ΟΨΙΑΣ ΓΕΝΟΜΕΝΗΣ ΛΕΓΕΤΕ ΕΥΔΙΑ ΠΥΡΡΑΖΕΙ ΓΑΡ Ο ΟΥΡΑΝΟΣ
3 ΚΑΙ ΠΡΩΙ ΣΗΜΕΡΟΝ ΧΕΙΜΩΝ ΠΥΡΡΑΖΕΙ ΓΑΡ ΣΤΥΓΝΑΖΩΝ Ο ΟΥΡΑΝΟΣ ΤΟ ΜΕΝ ΠΡΟΣΩΠΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΓΙΝΩΣΚΕΤΕ ΔΙΑΚΡΙΝΕΙΝ ΤΑ ΔΕ ΣΗΜΕΙΑ ΤΩΝ ΚΑΙΡΩΝ ΟΥ ΔΥΝΑΣΘΕ]
4 ΓΕΝΕΑ ΠΟΝΗΡΑ ΚΑΙ ΜΟΙΧΑΛΙΣ ΣΗΜΕΙΟΝ ΕΠΙΖΗΤΕΙ ΚΑΙ ΣΗΜΕΙΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΗ ΕΙ ΜΗ ΤΟ ΣΗΜΕΙΟΝ ΙΩΝΑ ΚΑΙ ΚΑΤΑΛΙΠΩΝ ΑΥΤΟΥΣ ΑΠΗΛΘΕΝ
5 ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΕΙΣ ΤΟ ΠΕΡΑΝ ΕΠΕΛΑΘΟΝΤΟ ΑΡΤΟΥΣ ΛΑΒΕΙΝ
6 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΡΑΤΕ ΚΑΙ ΠΡΟΣΕΧΕΤΕ ΑΠΟ ΤΗΣ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ
7 ΟΙ ΔΕ ΔΙΕΛΟΓΙΖΟΝΤΟ ΕΝ ΕΑΥΤΟΙΣ ΛΕΓΟΝΤΕΣ ΟΤΙ ΑΡΤΟΥΣ ΟΥΚ ΕΛΑΒΟΜΕΝ
8 ΓΝΟΥΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΤΙ ΔΙΑΛΟΓΙΖΕΣΘΕ ΕΝ ΕΑΥΤΟΙΣ ΟΛΙΓΟΠΙΣΤΟΙ ΟΤΙ ΑΡΤΟΥΣ ΟΥΚ ΕΛΑΒΕΤΕ
9 ΟΥΠΩ ΝΟΕΙΤΕ ΟΥΔΕ ΜΝΗΜΟΝΕΥΕΤΕ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΤΩΝ ΠΕΝΤΑΚΙΣΧΙΛΙΩΝ ΚΑΙ ΠΟΣΟΥΣ ΚΟΦΙΝΟΥΣ ΕΛΑΒΕΤΕ
10 ΟΥΔΕ ΤΟΥΣ ΕΠΤΑ ΑΡΤΟΥΣ ΤΩΝ ΤΕΤΡΑΚΙΣΧΙΛΙΩΝ ΚΑΙ ΠΟΣΑΣ ΣΠΥΡΙΔΑΣ ΕΛΑΒΕΤΕ
11 ΠΩΣ ΟΥ ΝΟΕΙΤΕ ΟΤΙ ΟΥ ΠΕΡΙ ΑΡΤΩΝ ΕΙΠΟΝ ΥΜΙΝ ΠΡΟΣΕΧΕΤΕ ΔΕ ΑΠΟ ΤΗΣ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ
12 ΤΟΤΕ ΣΥΝΗΚΑΝ ΟΤΙ ΟΥΚ ΕΙΠΕΝ ΠΡΟΣΕΧΕΙΝ ΑΠΟ ΤΗΣ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΣΑΔΔΟΥΚΙΑΝ ΑΛΛΑ ΑΠΟ ΤΗΣ ΔΙΔΑΧΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΣΑΔΔΟΥΚΙΑΝ
13 ΕΛΘΩΝ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΣ ΤΑ ΜΕΡΗ ΚΑΙΣΑΡΕΙΑΣ ΤΗΣ ΦΙΛΙΠΠΟΥ ΗΡΩΤΑ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΛΕΓΩΝ ΤΙΝΑ ΛΕΓΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΕΙΝΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ
14 ΟΙ ΔΕ ΕΙΠΑΝ ΟΙ ΜΕΝ ΙΩΑΝΝΗΝ ΤΟΝ ΒΑΠΤΙΣΤΗΝ ΑΛΛΟΙ ΔΕ ΗΛΕΙΑΝ ΕΤΕΡΟΙ ΔΕ ΙΕΡΕΜΙΑΝ Η ΕΝΑ ΤΩΝ ΠΡΟΦΗΤΩΝ
15 ΛΕΓΕΙ ΑΥΤΟΙΣ ΥΜΕΙΣ ΔΕ ΤΙΝΑ ΜΕ ΛΕΓΕΤΕ ΕΙΝΑΙ
16 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΣΙΜΩΝ ΠΕΤΡΟΣ ΕΙΠΕΝ ΣΥ ΕΙ Ο ΧΡΙΣΤΟΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ
17 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΜΑΚΑΡΙΟΣ ΕΙ ΣΙΜΩΝ ΒΑΡΙΩΝΑ ΟΤΙ ΣΑΡΞ ΚΑΙ ΑΙΜΑ ΟΥΚ ΑΠΕΚΑΛΥΨΕΝ ΣΟΙ ΑΛΛ Ο ΠΑΤΗΡ ΜΟΥ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
18 ΚΑΓΩ ΔΕ ΣΟΙ ΛΕΓΩ ΟΤΙ ΣΥ ΕΙ ΠΕΤΡΟΣ ΚΑΙ ΕΠΙ ΤΑΥΤΗ ΤΗ ΠΕΤΡΑ ΟΙΚΟΔΟΜΗΣΩ ΜΟΥ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΠΥΛΑΙ ΑΔΟΥ ΟΥ ΚΑΤΙΣΧΥΣΟΥΣΙΝ ΑΥΤΗΣ
19 ΔΩΣΩ ΣΟΙ ΤΑΣ ΚΛΕΙΔΑΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΩΝ ΟΥΡΑΝΩΝ ΚΑΙ Ο ΕΑΝ ΔΗΣΗΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΣΤΑΙ ΔΕΔΕΜΕΝΟΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ Ο ΕΑΝ ΛΥΣΗΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΣΤΑΙ ΛΕΛΥ-ΜΕΝΟΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
20 ΤΟΤΕ ΔΙΕΣΤΕΙΛΑΤΟ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΙΝΑ ΜΗΔΕΝΙ ΕΙΠΩΣΙΝ ΟΤΙ ΑΥΤΟΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ
21 ΑΠΟ ΤΟΤΕ ΗΡΞΑΤΟ Ο ΙΗΣΟΥΣ ΔΕΙΚΝΥΕΙΝ ΤΟΙΣ ΜΑΘΗ-ΤΑΙΣ ΑΥΤΟΥ ΟΤΙ ΔΕΙ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΑΠΕΛΘΕΙΝ ΚΑΙ ΠΟΛΛΑ ΠΑΘΕΙΝ ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΑΡΧΙΕΡΕΩΝ

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ΚΑΙ ΓΡΑΜΜΑΤΕΩΝ ΚΑΙ ΑΠΟΚΤΑΝΘΗΝΑΙ ΚΑΙ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ ΕΓΕΡΘΗΝΑΙ

22 ΚΑΙ ΠΡΟΣΛΑΒΟΜΕΝΟΣ ΑΥΤΟΝ Ο ΠΕΤΡΟΣ ΗΡΞΑΤΟ ΕΠΙΤΙΜΑΝ ΑΥΤΩ ΛΕΓΩΝ ΙΛΕΩΣ ΣΟΙ ΚΥΡΙΕ ΟΥ ΜΗ ΕΣΤΑΙ ΣΟΙ ΤΟΥΤΟ

23 Ο ΔΕ ΣΤΡΑΦΕΙΣ ΕΙΠΕΝ ΤΩ ΠΕΤΡΩ ΥΠΑΓΕ ΟΠΙΣΩ ΜΟΥ ΣΑΤΑΝΑ ΣΚΑΝΔΑΛΟΝ ΕΙ ΕΜΟΥ ΟΤΙ ΟΥ ΦΡΟΝΕΙΣ ΤΑ ΤΟΥ ΘΕΟΥ ΑΛΛΑ ΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ

24 ΤΟΤΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΕΙ ΤΙΣ ΘΕΛΕΙ ΟΠΙΣΩ ΜΟΥ ΕΛΘΕΙΝ ΑΠΑΡΝΗΣΑΣΘΩ ΕΑΥΤΟΝ ΚΑΙ ΑΡΑΤΩ ΤΟΝ ΣΤΑΥΡΟΝ ΑΥΤΟΥ ΚΑΙ ΑΚΟΛΟΥΘΕΙΤΩ ΜΟΙ

25 ΟΣ ΓΑΡ ΕΑΝ ΘΕΛΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΣΩΣΑΙ ΑΠΟΛΕΣΕΙ ΑΥΤΗΝ ΟΣ Δ ΑΝ ΑΠΟΛΕΣΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝΕΚΕΝ ΕΜΟΥ ΕΥΡΗΣΕΙ ΑΥΤΗΝ

26 ΤΙ ΓΑΡ ΩΦΕΛΗΘΗΣΕΤΑΙ ΑΝΘΡΩΠΟΣ ΕΑΝ ΤΟΝ ΚΟΣΜΟΝ ΟΛΟΝ ΚΕΡΔΗΣΗ ΤΗΝ ΔΕ ΨΥΧΗΝ ΑΥΤΟΥ ΖΗΜΙΩΘΗ Η ΤΙ ΔΩΣΕΙ ΑΝΘΡΩΠΟΣ ΑΝΤΑΛΛΑΓΜΑ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ

27 ΜΕΛΛΕΙ ΓΑΡ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΡΧΕΣΘΑΙ ΕΝ ΤΗ ΔΟΞΗ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΜΕΤΑ ΤΩΝ ΑΓΓΕΛΩΝ ΑΥΤΟΥ ΚΑΙ ΤΟΤΕ ΑΠΟΔΩΣΕΙ ΕΚΑΣΤΩ ΚΑΤΑ ΤΗΝ ΠΡΑΞΙΝ ΑΥΤΟΥ

28 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΙΣΙΝ ΤΙΝΕΣ ΤΩΝ ΩΔΕ ΕΣΤΩΤΩΝ ΟΙΤΙΝΕΣ ΟΥ ΜΗ ΓΕΥΣΩΝΤΑΙ ΘΑΝΑΤΟΥ ΕΩΣ ΑΝ ΙΔΩΣΙΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΡΧΟΜΕΝΟΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ

ACCORDING TO MATTHEW CHAPTER 17

1 ΚΑΙ ΜΕΘ ΗΜΕΡΑΣ ΕΞ ΠΑΡΑΛΑΜΒΑΝΕΙ Ο ΙΗΣΟΥΣ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΙΑΚΩΒΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΝΑΦΕΡΕΙ ΑΥΤΟΥΣ ΕΙΣ ΟΡΟΣ ΥΨΗΛΟΝ ΚΑΤ ΙΔΙΑΝ

2 ΚΑΙ ΜΕΤΕΜΟΡΦΩΘΗ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ ΚΑΙ ΕΛΑΜΨΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΩΣ Ο ΗΛΙΟΣ ΤΑ ΔΕ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΛΕΥΚΑ ΩΣ ΤΟ ΦΩΣ

3 ΚΑΙ ΙΔΟΥ ΩΦΘΗ ΑΥΤΟΙΣ ΜΩΥΣΗΣ ΚΑΙ ΗΛΕΙΑΣ ΣΥΝΛΑΛΟΥΝΤΕΣ ΜΕΤ ΑΥΤΟΥ

4 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΠΕΤΡΟΣ ΕΙΠΕΝ ΤΩ ΙΗΣΟΥ ΚΥΡΙΕ ΚΑΛΟΝ ΕΣΤΙΝ ΗΜΑΣ ΩΔΕ ΕΙΝΑΙ ΕΙ ΘΕΛΕΙΣ ΠΟΙΗΣΩ ΩΔΕ ΤΡΕΙΣ ΣΚΗΝΑΣ ΣΟΙ ΜΙΑΝ ΚΑΙ ΜΩΥΣΕΙ ΜΙΑΝ ΚΑΙ ΗΛΕΙΑ ΜΙΑΝ

5 ΕΤΙ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΙΔΟΥ ΝΕΦΕΛΗ ΦΩΤΕΙΝΗ ΕΠΕΣΚΙΑΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΙΔΟΥ ΦΩΝΗ ΕΚ ΤΗΣ ΝΕΦΕΛΗΣ ΛΕΓΟΥΣΑ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΕΝ Ω ΕΥΔΟΚΗΣΑ ΑΚΟΥΕΤΕ ΑΥΤΟΥ

6 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΕΠΕΣΑΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΑΥΤΩΝ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΣΦΟΔΡΑ

7 ΚΑΙ ΠΡΟΣΗΛΘΕΝ Ο ΙΗΣΟΥΣ ΚΑΙ ΑΨΑΜΕΝΟΣ ΑΥΤΩΝ ΕΙΠΕΝ ΕΓΕΡΘΗΤΕ ΚΑΙ ΜΗ ΦΟΒΕΙΣΘΕ

8 ΕΠΑΡΑΝΤΕΣ ΔΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΟΥΔΕΝΑ ΕΙΔΟΝ ΕΙ ΜΗ ΤΟΝ ΙΗΣΟΥΝ ΜΟΝΟΝ

9 ΚΑΙ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΟΡΟΥΣ ΕΝΕΤΕΙΛΑΤΟ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΛΕΓΩΝ ΜΗΔΕΝΙ ΕΙΠΗΤΕ ΤΟ ΟΡΑΜΑ ΕΩΣ ΟΥ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ ΝΕΚΡΩΝ ΕΓΕΡΘΗ

10 ΚΑΙ ΕΠΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΛΕΓΟΝΤΕΣ ΤΙ ΟΥΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΛΕΓΟΥΣΙΝ ΟΤΙ ΗΛΕΙΑΝ ΔΕΙ ΕΛΘΕΙΝ ΠΡΩΤΟΝ

11 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΗΛΕΙΑΣ ΜΕΝ ΕΡΧΕΤΑΙ ΚΑΙ ΑΠΟΚΑΤΑΣΤΗΣΕΙ ΠΑΝΤΑ

12 ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΗΛΕΙΑΣ ΗΔΗ ΗΛΘΕΝ ΚΑΙ ΟΥΚ ΕΠΕΓΝΩΣΑΝ ΑΥΤΟΝ ΑΛΛΑ ΕΠΟΙΗΣΑΝ ΕΝ ΑΥΤΩ ΟΣΑ ΗΘΕΛΗΣΑΝ ΟΥΤΩΣ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΜΕΛΛΕΙ ΠΑΣΧΕΙΝ ΥΠ ΑΥΤΩΝ

13 ΤΟΤΕ ΣΥΝΗΚΑΝ ΟΙ ΜΑΘΗΤΑΙ ΟΤΙ ΠΕΡΙ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ

14 ΚΑΙ ΕΛΘΟΝΤΩΝ ΠΡΟΣ ΤΟΝ ΟΧΛΟΝ ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ ΑΝΘΡΩΠΟΣ ΓΟΝΥΠΕΤΩΝ ΑΥΤΟΝ

15 ΚΑΙ ΛΕΓΩΝ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΜΟΥ ΤΟΝ ΥΙΟΝ ΟΤΙ ΣΕΛΗΝΙΑΖΕΤΑΙ ΚΑΙ ΚΑΚΩΣ ΠΑΣΧΕΙ ΠΟΛΛΑΚΙΣ ΓΑΡ ΠΙΠΤΕΙ ΕΙΣ ΤΟ ΠΥΡ ΚΑΙ ΠΟΛΛΑΚΙΣ ΕΙΣ ΤΟ ΥΔΩΡ

16 ΚΑΙ ΠΡΟΣΗΝΕΓΚΑ ΑΥΤΟΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΣΟΥ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ ΑΥΤΟΝ ΘΕΡΑΠΕΥΣΑΙ

17 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ Ω ΓΕΝΕΑ ΑΠΙΣΤΟΣ ΚΑΙ ΔΙΕΣΤΡΑΜΜΕΝΗ ΕΩΣ ΠΟΤΕ ΜΕΘ ΥΜΩΝ ΕΣΟΜΑΙ ΕΩΣ ΠΟΤΕ ΑΝΕΞΟΜΑΙ ΥΜΩΝ ΦΕΡΕΤΕ ΜΟΙ ΑΥΤΟΝ ΩΔΕ

18 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΚΑΙ ΕΞΗΛΘΕΝ ΑΠ ΑΥΤΟΥ ΤΟ ΔΑΙΜΟΝΙΟΝ ΚΑΙ ΕΘΕΡΑΠΕΥΘΗ Ο ΠΑΙΣ ΑΠΟ ΤΗΣ ΩΡΑΣ ΕΚΕΙΝΗΣ

19 ΤΟΤΕ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΤΩ ΙΗΣΟΥ ΚΑΤ ΙΔΙΑΝ ΕΙΠΟΝ ΔΙΑ ΤΙ ΗΜΕΙΣ ΟΥΚ ΗΔΥΝΗΘΗΜΕΝ ΕΚΒΑΛΕΙΝ ΑΥΤΟ

20 Ο ΔΕ ΛΕΓΕΙ ΑΥΤΟΙΣ ΔΙΑ ΤΗΝ ΟΛΙΓΟΠΙΣΤΙΑΝ ΥΜΩΝ ΑΜΗΝ ΓΑΡ ΛΕΓΩ ΥΜΙΝ ΕΑΝ ΕΧΗΤΕ ΠΙΣΤΙΝ ΩΣ ΚΟΚΚΟΝ ΣΙΝΑΠΕΩΣ ΕΡΕΙΤΕ ΤΩ ΟΡΕΙ ΤΟΥΤΩ ΜΕΤΑΒΑ ΕΝΘΕΝ ΕΚΕΙ ΚΑΙ ΜΕΤΑΒΗΣΕΤΑΙ ΚΑΙ ΟΥΔΕΝ ΑΔΥΝΑΤΗΣΕΙ ΥΜΙΝ

22 ΣΥΣΤΡΕΦΟΜΕΝΩΝ ΔΕ ΑΥΤΩΝ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΜΕΛΛΕΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑΔΙΔΟΣΘΑΙ ΕΙΣ ΧΕΙΡΑΣ ΑΝΘΡΩΠΩΝ

23 ΚΑΙ ΑΠΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ ΕΓΕΡΘΗΣΕΤΑΙ ΚΑΙ ΕΛΥΠΗΘΗΣΑΝ ΣΦΟΔΡΑ

24 ΕΛΘΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΠΡΟΣΗΛΘΟΝ ΟΙ ΤΑ ΔΙΔΡΑΧΜΑ ΛΑΜΒΑΝΟΝΤΕΣ ΤΩ ΠΕΤΡΩ ΚΑΙ ΕΙΠΑΝ Ο ΔΙΔΑΣΚΑΛΟΣ ΥΜΩΝ ΟΥ ΤΕΛΕΙ ΔΙΔΡΑΧΜΑ

25 ΛΕΓΕΙ ΝΑΙ ΚΑΙ ΕΙΣΕΛΘΟΝΤΑ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΠΡΟΕΦΘΑΣΕΝ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΛΕΓΩΝ ΤΙ ΣΟΙ ΔΟΚΕΙ ΣΙΜΩΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΑΠΟ ΤΙΝΩΝ ΛΑΜΒΑΝΟΥΣΙΝ ΤΕΛΗ Η ΚΗΝΣΟΝ ΑΠΟ ΤΩΝ ΥΙΩΝ ΑΥΤΩΝ Η ΑΠΟ ΤΩΝ ΑΛΛΟΤΡΙΩΝ

26 ΕΙΠΟΝΤΟΣ ΔΕ ΑΠΟ ΤΩΝ ΑΛΛΟΤΡΙΩΝ ΕΦΗ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΑΡΑΓΕ ΕΛΕΥΘΕΡΟΙ ΕΙΣΙΝ ΟΙ ΥΙΟΙ

27 ΙΝΑ ΔΕ ΜΗ ΣΚΑΝΔΑΛΙΣΩΜΕΝ ΑΥΤΟΥΣ ΠΟΡΕΥΘΕΙΣ ΕΙΣ ΘΑΛΑΣΣΑΝ ΒΑΛΕ ΑΓΚΙΣΤΡΟΝ ΚΑΙ ΤΟΝ ΑΝΑΒΑΝΤΑ ΠΡΩΤΟΝ ΙΧΘΥΝ ΑΡΟΝ ΚΑΙ ΑΝΟΙΞΑΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΕΥΡΗΣΕΙΣ ΣΤΑΤΗΡΑ ΕΚΕΙΝΟΝ ΛΑΒΩΝ ΔΟΣ ΑΥΤΟΙΣ ΑΝΤΙ ΕΜΟΥ ΚΑΙ ΣΟΥ

ACCORDING TO MATTHEW CHAPTER 18

1 ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΠΡΟΣΗΛΘΟΝ ΟΙ ΜΑΘΗΤΑΙ ΤΩ ΙΗΣΟΥ ΛΕΓΟΝΤΕΣ ΤΙΣ ΑΡΑ ΜΕΙΖΩΝ ΕΣΤΙΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

2 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΠΑΙΔΙΟΝ ΕΣΤΗΣΕΝ ΑΥΤΟ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

3 ΚΑΙ ΕΙΠΕΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΕΑΝ ΜΗ ΣΤΡΑΦΗΤΕ ΚΑΙ ΓΕΝΗΣΘΕ ΩΣ ΤΑ ΠΑΙΔΙΑ ΟΥ ΜΗ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ

4 ΟΣΤΙΣ ΟΥΝ ΤΑΠΕΙΝΩΣΕΙ ΕΑΥΤΟΝ ΩΣ ΤΟ ΠΑΙΔΙΟΝ ΤΟΥΤΟ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΜΕΙΖΩΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

5 ΚΑΙ ΟΣ ΕΑΝ ΔΕΞΗΤΑΙ ΕΝ ΠΑΙΔΙΟΝ ΤΟΙΟΥΤΟ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΜΕ ΔΕΧΕΤΑΙ

6 ΟΣ Δ ΑΝ ΣΚΑΝΔΑΛΙΣΗ ΕΝΑ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ ΤΩΝ ΠΙΣΤΕΥΟΝΤΩΝ ΕΙΣ ΕΜΕ ΣΥΜΦΕΡΕΙ ΑΥΤΩ ΙΝΑ ΚΡΕΜΑΣΘΗ ΜΥΛΟΣ ΟΝΙΚΟΣ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΠΟΝΤΙΣΘΗ ΕΝ ΤΩ ΠΕΛΑΓΕΙ ΤΗΣ ΘΑΛΑΣΣΗΣ

7 ΟΥΑΙ ΤΩ ΚΟΣΜΩ ΑΠΟ ΤΩΝ ΣΚΑΝΔΑΛΩΝ ΑΝΑΓΚΗ ΓΑΡ ΕΣΤΙΝ ΕΛΘΕΙΝ ΤΑ ΣΚΑΝΔΑΛΑ ΠΛΗΝ ΟΥΑΙ ΤΩ ΑΝΘΡΩΠΩ ΔΙ ΟΥ ΤΟ ΣΚΑΝΔΑΛΟΝ ΕΡΧΕΤΑΙ

8 ΕΙ ΔΕ Η ΧΕΙΡ ΣΟΥ Η Ο ΠΟΥΣ ΣΟΥ ΣΚΑΝΔΑΛΙΖΕΙ ΣΕ ΕΚΚΟΨΟΝ ΑΥΤΟΝ ΚΑΙ ΒΑΛΕ ΑΠΟ ΣΟΥ ΚΑΛΟΝ ΣΟΙ ΕΣΤΙΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΖΩΗΝ ΚΥΛΛΟΝ Η ΧΩΛΟΝ Η ΔΥΟ ΧΕΙΡΑΣ Η ΔΥΟ ΠΟΔΑΣ ΕΧΟΝΤΑ ΒΛΗΘΗΝΑΙ ΕΙΣ ΤΟ ΠΥΡ ΤΟ ΑΙΩΝΙΟΝ

9 ΚΑΙ ΕΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΣΚΑΝΔΑΛΙΖΕΙ ΣΕ ΕΞΕΛΕ ΑΥΤΟΝ ΚΑΙ ΒΑΛΕ ΑΠΟ ΣΟΥ ΚΑΛΟΝ ΣΟΙ ΕΣΤΙΝ ΜΟΝΟΦΘΑΛΜΟΝ ΕΙΣ ΤΗΝ ΖΩΗΝ ΕΙΣΕΛΘΕΙΝ Η ΔΥΟ ΟΦΘΑΛΜΟΥΣ ΕΧΟΝΤΑ ΒΛΗΘΗΝΑΙ ΕΙΣ ΤΗΝ ΓΕΕΝΝΑΝ ΤΟΥ ΠΥΡΟΣ

10 ΟΡΑΤΕ ΜΗ ΚΑΤΑΦΡΟΝΗΣΗΤΕ ΕΝΟΣ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΤΙ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΩΝ ΕΝ ΟΥΡΑΝΟΙΣ ΔΙΑ ΠΑΝΤΟΣ ΒΛΕΠΟΥΣΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ

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12 ΤΙ ΥΜΙΝ ΔΟΚΕΙ ΕΑΝ ΓΕΝΗΤΑΙ ΤΙΝΙ ΑΝΘΡΩΠΩ ΕΚΑΤΟΝ ΠΡΟΒΑΤΑ ΚΑΙ ΠΛΑΝΗΘΗ ΕΝ ΕΞ ΑΥΤΩΝ ΟΥΧΙ ΑΦΗΣΕΙ ΤΑ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΕΠΙ ΤΑ ΟΡΗ ΚΑΙ ΠΟΡΕΥΘΕΙΣ ΖΗΤΕΙ ΤΟ ΠΛΑΝΩΜΕΝΟΝ

13 ΚΑΙ ΕΑΝ ΓΕΝΗΤΑΙ ΕΥΡΕΙΝ ΑΥΤΟ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΧΑΙΡΕΙ ΕΠ ΑΥΤΩ ΜΑΛΛΟΝ Η ΕΠΙ ΤΟΙΣ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΤΟΙΣ ΜΗ ΠΕΠΛΑΝΗΜΕΝΟΙΣ

14 ΟΥΤΩΣ ΟΥΚ ΕΣΤΙΝ ΘΕΛΗΜΑ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ ΙΝΑ ΑΠΟΛΗΤΑΙ ΕΝ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ

15 ΕΑΝ ΔΕ ΑΜΑΡΤΗΣΗ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΥΠΑΓΕ ΕΛΕΓΞΟΝ ΑΥΤΟΝ ΜΕΤΑΞΥ ΣΟΥ ΚΑΙ ΑΥΤΟΥ ΜΟΝΟΥ ΕΑΝ ΣΟΥ ΑΚΟΥΣΗ ΕΚΕΡΔΗΣΑΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ

16 ΕΑΝ ΔΕ ΜΗ ΑΚΟΥΣΗ ΠΑΡΑΛΑΒΕ ΜΕΤΑ ΣΕΑΤΟΥ ΕΤΙ ΕΝΑ Η ΔΥΟ ΙΝΑ ΕΠΙ ΣΤΟΜΑΤΟΣ ΔΥΟ ΜΑΡΤΥΡΩΝ Η ΤΡΙΩΝ ΣΤΑΘΗ ΠΑΝ ΡΗΜΑ

17 ΕΑΝ ΔΕ ΠΑΡΑΚΟΥΣΗ ΑΥΤΩΝ ΕΙΠΟΝ ΤΗ ΕΚΚΛΗΣΙΑ ΕΑΝ ΔΕ ΚΑΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΠΑΡΑΚΟΥΣΗ ΕΣΤΩ ΣΟΙ ΩΣΠΕΡ Ο ΕΘΝΙΚΟΣ ΚΑΙ Ο ΤΕΛΩΝΗΣ

18 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΣΑ ΕΑΝ ΔΗΣΗΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΕΣΤΑΙ ΔΕΔΕΜΕΝΑ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΟΣΑ ΕΑΝ ΛΥΣΗΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΕΣΤΑΙ ΛΕΛΥΜΕΝΑ ΕΝ ΟΥΡΑΝΩ

19 ΠΑΛΙΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΑΝ ΔΥΟ ΣΥΜΦΩΝΗΣΟΥΣΙΝ ΕΞ ΥΜΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΠΕΡΙ ΠΑΝΤΟΣ ΠΡΑΓΜΑΤΟΣ ΟΥ ΕΑΝ ΑΙΤΗΣΩΝΤΑΙ ΓΕΝΗΣΕΤΑΙ ΑΥΤΟΙΣ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙΣ

20 ΟΥ ΓΑΡ ΕΙΣΙΝ ΔΥΟ Η ΤΡΕΙΣ ΣΥΝΗΓΜΕΝΟΙ ΕΙΣ ΤΟ ΕΜΟΝ ΟΝΟΜΑ ΕΚΕΙ ΕΙΜΙ ΕΝ ΜΕΣΩ ΑΥΤΩΝ

21 ΤΟΤΕ ΠΡΟΣΕΛΘΩΝ Ο ΠΕΤΡΟΣ ΕΙΠΕΝ ΑΥΤΩ ΚΥΡΙΕ ΠΟΣΑΚΙΣ ΑΜΑΡΤΗΣΕΙ ΕΙΣ ΕΜΕ Ο ΑΔΕΛΦΟΣ ΜΟΥ ΚΑΙ ΑΦΗΣΩ ΑΥΤΩ ΕΩΣ ΕΠΤΑΚΙΣ

22 ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΟΥ ΛΕΓΩ ΣΟΙ ΕΩΣ ΕΠΤΑΚΙΣ ΑΛΛΑ ΕΩΣ ΕΒΔΟΜΗΚΟΝΤΑΚΙΣ ΕΠΤΑ

23 ΔΙΑ ΤΟΥΤΟ ΩΜΟΙΩΘΗ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩ ΒΑΣΙΛΕΙ ΟΣ ΗΘΕΛΗΣΕΝ ΣΥΝΑΡΑΙ ΛΟΓΟΝ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ

24 ΑΡΞΑΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΣΥΝΑΙΡΕΙΝ ΠΡΟΣΗΝΕΧΘΗ ΕΙΣ ΑΥΤΩ ΟΦΕΙΛΕΤΗΣ ΜΥΡΙΩΝ ΤΑΛΑΝΤΩΝ

25 ΜΗ ΕΧΟΝΤΟΣ ΔΕ ΑΥΤΟΥ ΑΠΟΔΟΥΝΑΙ ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΠΡΑΘΗΝΑΙ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΤΑ ΤΕΚΝΑ ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΕΙΧΕΝ ΚΑΙ ΑΠΟΔΟΘΗΝΑΙ

26 ΠΕΣΩΝ ΟΥΝ Ο ΔΟΥΛΟΣ ΕΚΕΙΝΟΣ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤΩ ΛΕΓΩΝ ΜΑΚΡΟΘΥΜΗΣΟΝ ΕΠ ΕΜΟΙ ΚΑΙ ΠΑΝΤΑ ΑΠΟΔΩΣΩ ΣΟΙ

27 ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΔΕ Ο ΚΥΡΙΟΣ ΤΟΥ ΔΟΥΛΟΥ ΕΚΕΙΝΟΥ ΑΠΕΛΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΤΟ ΔΑΝΕΙΟΝ ΑΦΗΚΕΝ ΑΥΤΩ

28 ΕΞΕΛΘΩΝ ΔΕ Ο ΔΟΥΛΟΣ ΕΚΕΙΝΟΣ ΕΥΡΕΝ ΕΝΑ ΤΩΝ ΣΥΝΔΟΥΛΩΝ ΑΥΤΟΥ ΟΣ ΩΦΕΙΛΕΝ ΑΥΤΩ ΕΚΑΤΟΝ ΔΗΝΑΡΙΑ ΚΑΙ ΚΡΑΤΗΣΑΣ ΑΥΤΟΝ ΕΠΝΙΓΕΝ ΛΕΓΩΝ ΑΠΟΔΟΣ ΕΙ ΤΙ ΟΦΕΙΛΕΙΣ

29 ΠΕΣΩΝ ΟΥΝ Ο ΣΥΝΔΟΥΛΟΣ ΑΥΤΟΥ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ ΛΕΓΩΝ ΜΑΚΡΟΘΥΜΗΣΟΝ ΕΠ ΕΜΟΙ ΚΑΙ ΑΠΟΔΩΣΩ ΣΟΙ

30 Ο ΔΕ ΟΥΚ ΗΘΕΛΕΝ ΑΛΛΑ ΑΠΕΛΘΩΝ ΕΒΑΛΕΝ ΑΥΤΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΕΩΣ ΑΠΟΔΩ ΤΟ ΟΦΕΙΛΟΜΕΝΟΝ

31 ΙΔΟΝΤΕΣ ΟΥΝ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΟΥ ΤΑ ΓΕΝΟΜΕΝΑ ΕΛΥΠΗΘΗΣΑΝ ΣΦΟΔΡΑ ΚΑΙ ΕΛΘΟΝΤΕΣ ΔΙΕΣΑΦΗΣΑΝ ΤΩ ΚΥΡΙΩ ΕΑΥΤΩΝ ΠΑΝΤΑ ΤΑ ΓΕΝΟΜΕΝΑ

32 ΤΟΤΕ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΛΕΓΕΙ ΑΥΤΩ ΔΟΥΛΕ ΠΟΝΗΡΕ ΠΑΣΑΝ ΤΗΝ ΟΦΕΙΛΗΝ ΕΚΕΙΝΗΝ ΑΦΗΚΑ ΣΟΙ ΕΠΕΙ ΠΑΡΕΚΑΛΕΣΑΣ ΜΕ

33 ΟΥΚ ΕΔΕΙ ΚΑΙ ΣΕ ΕΛΕΗΣΑΙ ΤΟΝ ΣΥΝΔΟΥΛΟΝ ΣΟΥ ΩΣ ΚΑΓΩ ΣΕ ΗΛΕΗΣΑ

34 ΚΑΙ ΟΡΓΙΣΘΕΙΣ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΤΟΙΣ ΒΑΣΑΝΙΣΤΑΙΣ ΕΩΣ ΟΥ ΑΠΟΔΩ ΠΑΝ ΤΟ ΟΦΕΙΛΟΜΕΝΟΝ ΑΥΤΩ

35 ΟΥΤΩΣ ΚΑΙ Ο ΠΑΤΗΡ ΜΟΥ Ο ΟΥΡΑΝΙΟΣ ΠΟΙΗΣΕΙ ΥΜΙΝ ΕΑΝ ΜΗ ΑΦΗΤΕ ΕΚΑΣΤΟΣ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ ΑΠΟ ΤΩΝ ΚΑΡΔΙΩΝ ΥΜΩΝ

ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Daoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak. Verse 29: By obeying the second half of the Ten Commandments, [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)

1 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΕΣΕΝ Ο ΙΗΣΟΥΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΜΕΤΗΡΕΝ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΤΑ ΟΡΙΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ

2 ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΟΧΛΟΙ ΠΟΛΛΟΙ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ ΕΚΕΙ

3 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΦΑΡΙΣΑΙΟΙ ΠΕΙΡΑΖΟΝΤΕΣ ΑΥΤΟΝ ΚΑΙ ΛΕΓΟΝΤΕΣ ΕΙ ΕΞΕΣΤΙΝ ΑΠΟΛΥΣΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΤΑ ΠΑΣΑΝ ΑΙΤΙΑΝ

4 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥΚ ΑΝΕΓΝΩΤΕ ΟΤΙ Ο ΠΟΙΣΑΣ ΑΠ ΑΡΧΗΣ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ

5 ΚΑΙ ΕΙΠΕΝ ΕΝΕΚΑ ΤΟΥΤΟΥ ΚΑΤΑΛΕΙΨΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΚΟΛΛΗΘΗΣΕΤΑΙ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΥΟ ΕΙΣ ΣΑΡΚΑ ΜΙΑΝ

6 ΩΣΤΕ ΟΥΚΕΤΙ ΕΙΣΙΝ ΔΥΟ ΑΛΛΑ ΣΑΡΞ ΜΙΑ Ο ΟΥΝ Ο ΘΕΟΣ ΣΥΝΕΖΕΥΞΕΝ ΑΝΘΡΩΠΟΣ ΜΗ ΧΩΡΙΖΕΤΩ

7 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΤΙ ΟΥΝ ΜΩΥΣΗΣ ΕΝΕΤΕΙΛΑΤΟ ΔΟΥΝΑΙ ΒΙΒΛΙΟΝ ΑΠΟΣΤΑΣΙΟΥ ΚΑΙ ΑΠΟΛΥΣΑΙ

8 ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΤΙ ΜΩΥΣΗΣ ΠΡΟΣ ΤΗΝ ΣΚΛΗΡΟΚΑΡΔΙΑΝ ΥΜΩΝ ΕΠΕΤΡΕΨΕΝ ΥΜΙΝ ΑΠΟΛΥΣΑΙ ΤΑΣ ΓΥΝΑΙΚΑΣ ΥΜΩΝ ΑΠ ΑΡΧΗΣ ΔΕ ΟΥ ΓΕΓΟΝΕΝ ΟΥΤΩΣ

9 ΛΕΓΩ ΔΕ ΥΜΙΝ ΟΤΙ ΟΣ ΑΝ ΑΠΟΛΥΣΗ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΜΗ ΕΠΙ ΠΟΡΝΕΙΑ ΚΑΙ ΓΑΜΗΣΗ ΑΛΛΗΝ ΜΟΙΧΑΤΑΙ

10 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΕΙ ΟΥΤΩΣ ΕΣΤΙΝ Η ΑΙΤΙΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΜΕΤΑ ΤΗΣ ΓΥΝΑΙΚΟΣ ΟΥ ΣΥΜΦΕΡΕΙ ΓΑΜΗΣΑΙ

11 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥ ΠΑΝΤΕΣ ΧΩΡΟΥΣΙΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥΤΟΝ ΑΛΛ ΟΙΣ ΔΕΔΟΤΑΙ

12 ΕΙΣΙΝ ΓΑΡ ΕΥΝΟΥΧΟΙ ΟΙΤΙΝΕΣ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΕΓΕΝΝΗΘΗΣΑΝ ΟΥΤΩΣ ΚΑΙ ΕΙΣΙΝ ΕΥΝΟΥΧΟΙ ΟΙΤΙΝΕΣ ΕΥΝΟΥΧΙΣΘΗΣΑΝ ΥΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΕΙΣΙΝ ΕΥΝΟΥΧΟΙ ΟΙΤΙΝΕΣ ΕΥΝΟΥΧΙΣΑΝ ΕΑΥΤΟΥΣ ΔΙΑ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ Ο ΔΥΝΑΜΕΝΟΣ ΧΩΡΕΙΝ ΧΩΡΕΙΤΩ

13 ΤΟΤΕ ΠΡΟΣΗΝΕΧΘΗΣΑΝ ΑΥΤΩ ΠΑΙΔΙΑ ΙΝΑ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙΘΗ ΑΥΤΟΙΣ ΚΑΙ ΠΡΟΣΕΥΞΗΤΑΙ ΟΙ ΔΕ ΜΑΘΗΤΑΙ ΕΠΕΤΙΜΗΣΑΝ ΑΥΤΟΙΣ

14 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΦΕΤΕ ΤΑ ΠΑΙΔΙΑ ΚΑΙ ΜΗ ΚΩΛΥΕΤΕ ΑΥΤΑ ΕΛΘΕΙΝ ΠΡΟΣ ΕΜΕ ΤΩΝ ΓΑΡ ΤΟΙΟΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

15 ΚΑΙ ΕΠΙΘΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΙΣ ΕΠΟΡΕΥΘΗ ΕΚΕΙΘΕΝ

16 ΚΑΙ ΙΔΟΥ ΕΙΣ ΠΡΟΣΕΛΘΩΝ ΑΥΤΩ ΕΙΠΕΝ ΔΙΔΑΣΚΑΛΕ ΤΙ ΑΓΑΘΟΝ ΠΟΙΗΣΩ ΙΝΑ ΣΧΩ ΖΩΗΝ ΑΙΩΝΙΟΝ

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17 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΜΕ ΕΡΩΤΑΣ ΠΕΡΙ ΤΟΥ ΑΓΑΘΟΥ ΕΙΣ ΕΣΤΙΝ Ο ΑΓΑΘΟΣ ΕΙ ΔΕ ΘΕΛΕΙΣ ΕΙΣ ΤΗΝ ΖΩΗΝ ΕΙΣΕΛΘΕΙΝ ΤΗΡΗΣΟΝ ΤΑΣ ΕΝΤΟΛΑΣ
18 ΠΟΙΑΣ ΦΗΣΙΝ Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΤΟ ΟΥ ΦΟΝΕΥΣΕΙΣ ΟΥ ΜΟΙΧΕΥΣΕΙΣ ΟΥ ΚΛΕΨΕΙΣ ΟΥ ΨΕΥΔΟΜΑΡΤΥΡΗΣΕΙΣ
19 ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ
20 ΛΕΓΕΙ ΑΥΤΩ Ο ΝΕΑΝΙΣΚΟΣ ΠΑΝΤΑ ΤΑΥΤΑ ΕΦΥΛΑΞΑ ΤΙ ΕΤΙ ΥΣΤΕΡΩ
21 ΕΦΗ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΕΙ ΘΕΛΕΙΣ ΤΕΛΕΙΟΣ ΕΙΝΑΙ ΥΠΑΓΕ ΠΩΛΗΣΟΝ ΣΟΥ ΤΑ ΥΠΑΡΧΟΝΤΑ ΚΑΙ ΔΟΣ ΠΤΩΧΟΙΣ ΚΑΙ ΕΞΕΙΣ ΘΗΣΑΥΡΟΝ ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΔΕΥΡΟ ΑΚΟΛΟΥΘΕΙ ΜΟΙ
22 ΑΚΟΥΣΑΣ ΔΕ Ο ΝΕΑΝΙΣΚΟΣ ΑΠΗΛΘΕΝ ΛΥΠΟΥΜΕΝΟΣ ΗΝ ΓΑΡ ΕΧΩΝ ΚΤΗΜΑΤΑ ΠΟΛΛΑ
23 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΛΟΥΣΙΟΣ ΔΥΣΚΟΛΩΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ
24 ΠΑΛΙΝ ΔΕ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΥΚΟΠΩΤΕΡΟΝ ΕΣΤΙΝ ΚΑΜΗΛΟΝ ΔΙΑ ΤΡΥΠΗΜΑΤΟΣ ΡΑΦΙΔΟΣ ΕΙΣΕΛΘΕΙΝ Η ΠΛΟΥΣΙΟΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ
25 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΜΑΘΗΤΑΙ ΕΞΕΠΛΗΣΣΟΝΤΟ ΣΦΟΔΡΑ ΛΕΓΟΝΤΕΣ ΤΙΣ ΑΡΑ ΔΥΝΑΤΑΙ ΣΩΘΗΝΑΙ
26 ΕΜΒΛΕΨΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΤΟΥΤΟ ΑΔΥΝΑΤΟΝ ΕΣΤΙΝ ΠΑΡΑ ΔΕ ΘΕΩ ΔΥΝΑΤΑ ΠΑΝΤΑ
27 ΤΟΤΕ ΑΠΟΚΡΙΘΕΙΣ Ο ΠΕΤΡΟΣ ΕΙΠΕΝ ΑΥΤΩ ΙΔΟΥ ΗΜΕΙΣ ΑΦΗΚΑΜΕΝ ΠΑΝΤΑ ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΜΕΝ ΣΟΙ ΤΙ ΑΡΑ ΕΣΤΑΙ ΗΜΙΝ
28 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΥΜΕΙΣ ΟΙ ΑΚΟΛΟΥΘΗΣΑΝΤΕΣ ΜΟΙ ΕΝ ΤΗ ΠΑΛΙΝΓΕΝΕΣΙΑ ΟΤΑΝ ΚΑΘΙΣΗ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΙ ΘΡΟΝΟΥ ΔΟΞΗΣ ΑΥΤΟΥ ΚΑΘΙΣΕΣΘΕ ΚΑΙ ΑΥΤΟΙ ΕΠΙ ΔΩΔΕΚΑ ΘΡΟΝΟΥΣ ΚΡΙΝΟΝΤΕΣ ΤΑΣ ΔΩΔΕΚΑ ΦΥΛΑΣ ΤΟΥ ΙΣΡΑΗΛ
29 ΚΑΙ ΠΑΣ ΟΣΤΙΣ ΑΦΗΚΕΝ ΑΔΕΛΦΟΥΣ Η ΑΔΕΛΦΑΣ Η ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ Η ΤΕΚΝΑ Η ΑΓΡΟΥΣ Η ΟΙΚΙΑΣ ΕΝΕΚΑ ΤΟΥ ΕΜΟΥ ΟΝΟΜΑΤΟΣ ΠΟΛΛΑΠΛΑΣΙΟΝΑ ΛΗΜΨΕΤΑΙ ΚΑΙ ΖΩΗΝ ΑΙΩΝΙΟΝ ΚΛΗΡΟΝΟΜΗΣΕΙ
30 ΠΟΛΛΟΙ ΔΕ ΕΣΟΝΤΑΙ ΠΡΩΤΟΙ ΕΣΧΑΤΟΙ ΚΑΙ ΕΣΧΑΤΟΙ ΠΡΩΤΟΙ

ACCORDING TO MATTHEW CHAPTER 20

1 ΟΜΟΙΑ ΓΑΡ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩ ΟΙΚΟΔΕΣΠΟΤΗ ΟΣΤΙΣ ΕΞΗΛΘΕΝ ΑΜΑ ΠΡΩΙ ΜΙΣΘΩΣΑΣΘΑΙ ΕΡΓΑΤΑΣ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΑΥΤΟΥ
2 ΣΥΜΦΩΝΗΣΑΣ ΔΕ ΜΕΤΑ ΤΩΝ ΕΡΓΑΤΩΝ ΕΚ ΔΗΝΑΡΙΟΥ ΤΗΝ ΗΜΕΡΑΝ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΑΥΤΟΥ
3 ΚΑΙ ΕΞΕΛΘΩΝ ΠΕΡΙ ΤΡΙΤΗΝ ΩΡΑΝ ΕΙΔΕΝ ΑΛΛΟΥΣ ΕΣΤΩΤΑΣ ΕΝ ΤΗ ΑΓΟΡΑ ΑΡΓΟΥΣ
4 ΚΑΙ ΕΚΕΙΝΟΙΣ ΕΙΠΕΝ ΥΠΑΓΕΤΕ ΚΑΙ ΥΜΕΙΣ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΚΑΙ Ο ΕΑΝ Η ΔΙΚΑΙΟΝ ΔΩΣΩ ΥΜΙΝ
5 ΟΙ ΔΕ ΑΠΗΛΘΟΝ ΠΑΛΙΝ ΔΕ ΕΞΕΛΘΩΝ ΠΕΡΙ ΕΚΤΗΝ ΚΑΙ ΕΝΑΤΗΝ ΩΡΑΝ ΕΠΟΙΗΣΕΝ ΩΣΑΥΤΩΣ
6 ΠΕΡΙ ΔΕ ΤΗΝ ΕΝΔΕΚΑΤΗΝ ΕΞΕΛΘΩΝ ΕΥΡΕΝ ΑΛΛΟΥΣ ΕΣΤΩΤΑΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙ ΩΔΕ ΕΣΤΗΚΑΤΕ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΑΡΓΟΙ
7 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΤΙ ΟΥΔΕΙΣ ΗΜΑΣ ΕΜΙΣΘΩΣΑΤΟ ΛΕΓΕΙ ΑΥΤΟΙΣ ΥΠΑΓΕΤΕ ΚΑΙ ΥΜΕΙΣ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ
8 ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΛΕΓΕΙ Ο ΚΥΡΙΟΣ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΤΩ ΕΠΙΤΡΟΠΩ ΑΥΤΟΥ ΚΑΛΕΣΟΝ ΤΟΥΣ ΕΡΓΑΤΑΣ ΚΑΙ ΑΠΟΔΟΣ ΤΟΝ ΜΙΣΘΟΝ ΑΡΞΑΜΕΝΟΣ ΑΠΟ ΤΩΝ ΕΣΧΑΤΩΝ ΕΩΣ ΤΩΝ ΠΡΩΤΩΝ
9 ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΠΕΡΙ ΤΗΝ ΕΝΔΕΚΑΤΗΝ ΩΡΑΝ ΕΛΑΒΟΝ ΑΝΑ ΔΗΝΑΡΙΟΝ
10 ΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΠΡΩΤΟΙ ΕΝΟΜΙΣΑΝ ΟΤΙ ΠΛΕΙΟΝ ΛΗΜΨΟΝΤΑΙ ΚΑΙ ΕΛΑΒΟΝ ΤΟ ΑΝΑ ΔΗΝΑΡΙΟΝ ΚΑΙ ΑΥΤΟΙ
11 ΛΑΒΟΝΤΕΣ ΔΕ ΕΓΟΓΓΥΖΟΝ ΚΑΤΑ ΤΟΥ ΟΙΚΟΔΕΣΠΟΤΟΥ
12 ΛΕΓΟΝΤΕΣ ΟΥΤΟΙ ΟΙ ΕΣΧΑΤΟΙ ΜΙΑΝ ΩΡΑΝ ΕΠΟΙΗΣΑΝ ΚΑΙ ΙΣΟΥΣ ΑΥΤΟΥΣ ΗΜΙΝ ΕΠΟΙΗΣΑΣ ΤΟΙΣ ΒΑΣΤΑΣΑΣΙ ΤΟ ΒΑΡΟΣ ΤΗΣ ΗΜΕΡΑΣ ΚΑΙ ΤΟΝ ΚΑΥΣΩΝΑ
13 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΝΙ ΑΥΤΩΝ ΕΙΠΕΝ ΕΤΑΙΡΕ ΟΥΚ ΑΔΙΚΩ ΣΕ ΟΥΧΙ ΔΗΝΑΡΙΟΥ ΣΥΝΕΦΩΝΗΣΑΣ ΜΟΙ
14 ΑΡΟΝ ΤΟ ΣΟΝ ΚΑΙ ΥΠΑΓΕ ΘΕΛΩ ΔΕ ΤΟΥΤΩ ΤΩ ΕΣΧΑΤΩ ΔΟΥΝΑΙ ΩΣ ΚΑΙ ΣΟΙ
15 Η ΟΥΚ ΕΞΕΣΤΙΝ ΜΟΙ Ο ΘΕΛΩ ΠΟΙΗΣΑΙ ΕΝ ΤΟΙΣ ΕΜΟΙΣ Η Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΠΟΝΗΡΟΣ ΕΣΤΙΝ ΟΤΙ ΕΓΩ ΑΓΑΘΟΣ ΕΙΜΙ
16 ΟΥΤΩΣ ΕΣΟΝΤΑΙ ΟΙ ΕΣΧΑΤΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΠΡΩΤΟΙ ΕΣΧΑΤΟΙ
17 ΚΑΙ ΑΝΑΒΑΙΝΩΝ Ο ΙΗΣΟΥΣ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΑΡΕΛΑΒΕΝ ΤΟΥΣ ΔΩΔΕΚΑ ΚΑΤ ΙΔΙΑΝ ΚΑΙ ΕΝ ΤΗ ΟΔΩ ΕΙΠΕΝ ΑΥΤΟΙΣ
18 ΙΔΟΥ ΑΝΑΒΑΙΝΟΜΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΤΟΙΣ ΑΡΧΙΕΡΕΥΣΙΝ ΚΑΙ ΓΡΑΜΜΑΤΕΥΣΙΝ ΚΑΙ ΚΑΤΑΚΡΙΝΟΥΣΙΝ ΑΥΤΟΝ ΕΙΣ ΘΑΝΑΤΟΝ
19 ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙΝ ΑΥΤΟΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΙΣ ΤΟ ΕΜΠΑΙΞΑΙ ΚΑΙ ΜΑΣΤΙΓΩΣΑΙ ΚΑΙ ΣΤΑΥΡΩΣΑΙ ΚΑΙ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ ΕΓΕΡΘΗΣΕΤΑΙ
20 ΤΟΤΕ ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ Η ΜΗΤΗΡ ΤΩΝ ΥΙΩΝ ΖΕΒΕΔΑΙΟΥ ΜΕΤΑ ΤΩΝ ΥΙΩΝ ΑΥΤΗΣ ΠΡΟΣΚΥΝΟΥΣΑ ΚΑΙ ΑΙΤΟΥΣΑ ΤΙ ΠΑΡ ΑΥΤΟΥ
21 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΗ ΤΙ ΘΕΛΕΙΣ ΛΕΓΕΙ ΑΥΤΩ ΕΙΠΕ ΙΝΑ ΚΑΘΙΣΩΣΙΝ ΟΥΤΟΙ ΟΙ ΔΥΟ ΥΙΟΙ ΜΟΥ ΕΙΣ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΕΙΣ ΕΞ ΕΥΩΝΥΜΩΝ ΣΟΥ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ
22 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΟΥΚ ΟΙΔΑΤΕ ΤΙ ΑΙΤΕΙΣΘΕ ΔΥΝΑΣΘΕ ΠΙΕΙΝ ΤΟ ΠΟΤΗΡΙΟΝ Ο ΕΓΩ ΜΕΛΛΩ ΠΙΝΕΙΝ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΔΥΝΑΜΕΘΑ
23 ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΟ ΜΕΝ ΠΟΤΗΡΙΟΝ ΜΟΥ ΠΙΕΣΘΕ ΤΟ ΔΕ ΚΑΘΙΣΑΙ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΚΑΙ ΕΞ ΕΥΩΝΥΜΩΝ ΟΥΚ ΕΣΤΙΝ ΕΜΟΝ ΤΟΥΤΟ ΔΟΥΝΑΙ ΑΛΛ ΟΙΣ ΗΤΟΙΜΑΣΤΑΙ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
24 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΔΕΚΑ ΗΓΑΝΑΚΤΗΣΑΝ ΠΕΡΙ ΤΩΝ ΔΥΟ ΑΔΕΛΦΩΝ
25 Ο ΔΕ ΙΗΣΟΥΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΑΥΤΟΥΣ ΕΙΠΕΝ ΟΙΔΑΤΕ ΟΤΙ ΟΙ ΑΡΧΟΝΤΕΣ ΤΩΝ ΕΘΝΩΝ ΚΑΤΑΚΥΡΙΕΥΟΥΣΙΝ ΑΥΤΩΝ ΚΑΙ ΟΙ ΜΕΓΑΛΟΙ ΚΑΤΕΞΟΥΣΙΑΖΟΥΣΙΝ ΑΥΤΩΝ
26 ΟΥΧ ΟΥΤΩΣ ΕΣΤΑΙ ΕΝ ΥΜΙΝ ΑΛΛ ΟΣ ΕΑΝ ΘΕΛΗ ΕΝ ΥΜΙΝ ΜΕΓΑΣ ΓΕΝΕΣΘΑΙ ΕΣΤΑΙ ΥΜΩΝ ΔΙΑΚΟΝΟΣ
27 ΚΑΙ ΟΣ ΑΝ ΘΕΛΗ ΕΝ ΥΜΙΝ ΕΙΝΑΙ ΠΡΩΤΟΣ ΕΣΤΑΙ ΥΜΩΝ ΔΟΥΛΟΣ
28 ΩΣΠΕΡ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΥΚ ΗΛΘΕΝ ΔΙΑΚΟΝΗΘΗΝΑΙ ΑΛΛΑ ΔΙΑΚΟΝΗΣΑΙ ΚΑΙ ΔΟΥΝΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΛΥΤΡΟΝ ΑΝΤΙ ΠΟΛΛΩΝ
29 ΚΑΙ ΕΚΠΟΡΕΥΟΜΕΝΩΝ ΑΥΤΩΝ ΑΠΟ ΙΕΡΕΙΧΩ ΗΚΟΛΟΥΘΗΣΕΝ ΑΥΤΩ ΟΧΛΟΣ ΠΟΛΥΣ
30 ΚΑΙ ΙΔΟΥ ΔΥΟ ΤΥΦΛΟΙ ΚΑΘΗΜΕΝΟΙ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΑΚΟΥΣΑΝΤΕΣ ΟΤΙ ΙΗΣΟΥΣ ΠΑΡΑΓΕΙ ΕΚΡΑΞΑΝ ΛΕΓΟΝΤΕΣ ΕΛΕΗΣΟΝ ΗΜΑΣ ΥΙΕ ΔΑΥΕΙΔ
31 Ο ΔΕ ΟΧΛΟΣ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΟΙΣ ΙΝΑ ΣΙΩΠΗΣΩΣΙΝ ΟΙ ΔΕ ΜΕΙΖΟΝ ΕΚΡΑΞΑΝ ΛΕΓΟΝΤΕΣ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΗΜΑΣ ΥΙΕ ΔΑΥΕΙΔ
32 ΚΑΙ ΣΤΑΣ Ο ΙΗΣΟΥΣ ΕΦΩΝΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΕΙΠΕΝ ΤΙ ΘΕΛΕΤΕ ΠΟΙΗΣΩ ΥΜΙΝ
33 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΚΥΡΙΕ ΙΝΑ ΑΝΟΙΓΩΣΙΝ ΟΙ ΟΦΘΑΛΜΟΙ ΗΜΩΝ
34 ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΗΨΑΤΟ ΤΩΝ ΟΜΜΑΤΩΝ ΑΥΤΩΝ ΚΑΙ ΕΥΘΕΩΣ ΑΝΕΒΛΕΨΑΝ ΚΑΙ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ

ACCORDING TO MATTHEW CHAPTER 21

1 ΚΑΙ ΟΤΕ ΗΓΓΙΣΑΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΒΗΘΦΑΓΗ ΕΙΣ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΤΟΤΕ ΙΗΣΟΥΣ ΑΠΕΣΤΕΙΛΕΝ ΔΥΟ ΜΑΘΗΤΑΣ

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2 ΛΕΓΩΝ ΑΥΤΟΙΣ ΠΟΡΕΥΕΣΘΕ ΕΙΣ ΤΗΝ ΚΩΜΗΝ ΤΗΝ ΚΑΤΕΝΑΝΤΙ ΥΜΩΝ ΚΑΙ ΕΥΘΥΣ ΕΥΡΗΣΕΤΕ ΟΝΟΝ ΔΕΔΕΜΕΝΗΝ ΚΑΙ ΠΩΛΟΝ ΜΕΤ ΑΥΤΗΣ ΛΥΣΑΝΤΕΣ ΑΓΑΓΕΤΕ ΜΟΙ

3 ΚΑΙ ΕΑΝ ΤΙΣ ΥΜΙΝ ΕΙΠΗ ΤΙ ΕΡΕΙΤΕ ΟΤΙ Ο ΚΥΡΙΟΣ ΑΥΤΩΝ ΧΡΕΙΑΝ ΕΧΕΙ ΕΥΘΥΣ ΔΕ ΑΠΟΣΤΕΛΕΙ ΑΥΤΟΥΣ

4 ΤΟΥΤΟ ΔΕ ΓΕΓΟΝΕΝ ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ

5 ΕΙΠΑΤΕ ΤΗ ΘΥΓΑΤΡΙ ΣΙΩΝ ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΕΡΧΕΤΑΙ ΣΟΙ ΠΡΑΥΣ ΚΑΙ ΕΠΙΒΕΒΗΚΩΣ ΕΠΙ ΟΝΟΝ ΚΑΙ ΕΠΙ ΠΩΛΟΝ ΥΙΟΝ ΥΠΟΖΥΓΙΟΥ

6 ΠΟΡΕΥΘΕΝΤΕΣ ΔΕ ΟΙ ΜΑΘΗΤΑΙ ΚΑΙ ΠΟΙΗΣΑΝΤΕΣ ΚΑΘΩΣ ΠΡΟΣΕΤΕΑΞΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ

7 ΗΓΑΓΟΝ ΤΗΝ ΟΝΟΝ ΚΑΙ ΤΟΝ ΠΩΛΟΝ ΚΑΙ ΕΠΕΘΗΚΑΝ ΕΠ ΑΥΤΩΝ ΤΑ ΙΜΑΤΙΑ ΚΑΙ ΕΠΕΚΑΘΙΣΕΝ ΕΠΑΝΩ ΑΥΤΩΝ

8 Ο ΔΕ ΠΛΕΙΣΤΟΣ ΟΧΛΟΣ ΕΣΤΡΩΣΑΝ ΕΑΥΤΩΝ ΤΑ ΙΜΑΤΙΑ ΕΝ ΤΗ ΟΔΩ ΑΛΛΟΙ ΔΕ ΕΚΟΠΤΟΝ ΚΛΑΔΟΥΣ ΑΠΟ ΤΩΝ ΔΕΝΔΡΩΝ ΚΑΙ ΕΣΤΡΩΣΑΝ ΕΝ ΤΗ ΟΔΩ

9 ΟΙ ΔΕ ΟΧΛΟΙ ΟΙ ΠΡΟΑΓΟΝΤΕΣ ΑΥΤΟΝ ΚΑΙ ΟΙ ΑΚΟΛΟΥΘΟΥΝΤΕΣ ΕΚΡΑΖΟΝ ΛΕΓΟΝΤΕΣ ΩΣΑΝΝΑ ΤΩ ΥΙΩ ΔΑΥΕΙΔ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΩΣΑΝΝΑ ΕΝ ΤΟΙΣ ΥΨΙΣΤΟΙΣ

10 ΚΑΙ ΕΙΣΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΕΣΕΙΣΘΗ ΠΑΣΑ Η ΠΟΛΙΣ ΛΕΓΟΥΣΑ ΤΙΣ ΕΣΤΙΝ ΟΥΤΟΣ

11 ΟΙ ΔΕ ΟΧΛΟΙ ΕΛΕΓΟΝ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΠΡΟΦΗΤΗΣ ΙΗΣΟΥΣ Ο ΑΠΟ ΝΑΖΑΡΕΘ ΤΗΣ ΓΑΛΙΛΑΙΑΣ

12 ΚΑΙ ΕΙΣΗΛΘΕΝ ΙΗΣΟΥΣ ΕΙΣ ΤΟ ΙΕΡΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΞΕΒΑΛΕΝ ΠΑΝΤΑΣ ΤΟΥΣ ΠΩΛΟΥΝΤΑΣ ΚΑΙ ΑΓΟΡΑΖΟΝΤΑΣ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΤΑΣ ΤΡΑΠΕΖΑΣ ΤΩΝ ΚΟΛΛΥΒΙΣΤΩΝ ΚΑΤΕΣΤΡΕΨΕΝ ΚΑΙ ΤΑΣ ΚΑΘΕΔΡΑΣ ΤΩΝ ΠΩΛΟΥΝΤΩΝ ΤΑΣ ΠΕΡΙΣΤΕΡΑΣ

13 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΓΕΓΡΑΠΤΑΙ Ο ΟΙΚΟΣ ΜΟΥ ΟΙΚΟΣ ΠΡΟΣΕΥΧΗΣ ΚΛΗΘΗΣΕΤΑΙ ΥΜΕΙΣ ΔΕ ΑΥΤΟΝ ΠΟΙΕΙΤΕ ΣΠΗΛΑΙΟΝ ΛΗΣΤΩΝ

14 ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΤΥΦΛΟΙ ΚΑΙ ΧΩΛΟΙ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΑΥΤΟΥΣ

15 ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΑ ΘΑΥΜΑΣΙΑ Α ΕΠΟΙΗΣΕΝ ΚΑΙ ΤΟΥΣ ΠΑΙΔΑΣ ΤΟΥΣ ΚΡΑΖΟΝΤΑΣ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΛΕΓΟΝΤΑΣ ΩΣΑΝΝΑ ΤΩ ΥΙΩ ΔΑΥΕΙΔ ΗΓΑΝΑΚΤΗΣΑΝ

16 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΑΚΟΥΕΙΣ ΤΙ ΟΥΤΟΙ ΛΕΓΟΥΣΙΝ Ο ΔΕ ΙΗΣΟΥΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΝΑΙ ΟΥΔΕΠΟΤΕ ΑΝΕΓΝΩΤΕ ΟΤΙ ΕΚ ΣΤΟΜΑΤΟΣ ΝΗΠΙΩΝ ΚΑΙ ΘΗΛΑΖΟΝΤΩΝ ΚΑΤΗΡΤΙΣΩ ΑΙΝΟΝ

17 ΚΑΙ ΚΑΤΑΛΙΠΩΝ ΑΥΤΟΥΣ ΕΞΗΛΘΕΝ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΕΙΣ ΒΗΘΑΝΙΑΝ ΚΑΙ ΗΥΛΙΣΘΗ ΕΚΕΙ

18 ΠΡΩΙ ΔΕ ΕΠΑΝΑΓΑΓΩΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΕΠΕΙΝΑΣΕΝ

19 ΚΑΙ ΙΔΩΝ ΣΥΚΗΝ ΜΙΑΝ ΕΠΙ ΤΗΣ ΟΔΟΥ ΗΛΘΕΝ ΕΠ ΑΥΤΗΝ ΚΑΙ ΟΥΔΕΝ ΕΥΡΕΝ ΕΝ ΑΥΤΗ ΕΙ ΜΗ ΦΥΛΛΑ ΜΟΝΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΗ ΟΥ ΜΗΚΕΤΙ ΕΚ ΣΟΥ ΚΑΡΠΟΣ ΓΕΝΗΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΕΞΗΡΑΝΘΗ ΠΑΡΑΧΡΗΜΑ Η ΣΥΚΗ

20 ΚΑΙ ΙΔΟΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΕΘΑΥΜΑΣΑΝ ΛΕΓΟΝΤΕΣ ΠΩΣ ΠΑΡΑΧΡΗΜΑ ΕΞΗΡΑΝΘΗ Η ΣΥΚΗ

21 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΕΑΝ ΕΧΗΤΕ ΠΙΣΤΙΝ ΚΑΙ ΜΗ ΔΙΑΚΡΙΘΗΤΕ ΟΥ ΜΟΝΟΝ ΤΟ ΤΗΣ ΣΥΚΗΣ ΠΟΙΗΣΕΤΕ ΑΛΛΑ ΚΑΝ ΤΩ ΟΡΕΙ ΤΟΥΤΩ ΕΙΠΗΤΕ ΑΡΘΗΤΙ ΚΑΙ ΒΛΗΘΗΤΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΓΕΝΗΣΕΤΑΙ

22 ΚΑΙ ΠΑΝΤΑ ΟΣΑ ΑΝ ΑΙΤΗΣΗΤΕ ΕΝ ΤΗ ΠΡΟΣΕΥΧΗ ΠΙΣΤΕΥΟΝΤΕΣ ΛΗΜΨΕΣΘΕ

23 ΚΑΙ ΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟ ΙΕΡΟΝ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΔΙΔΑΣΚΟΝΤΙ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ ΛΕΓΟΝΤΕΣ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΕΙΣ ΚΑΙ ΤΙΣ ΣΟΙ ΕΔΩΚΕΝ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΑΥΤΗΝ

24 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΡΩΤΗΣΩ ΥΜΑΣ ΚΑΓΩ ΛΟΓΟΝ ΕΝΑ ΟΝ ΕΑΝ ΕΙΠΗΤΕ ΜΟΙ ΚΑΓΩ ΥΜΙΝ ΕΡΩ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩ

25 ΤΟ ΒΑΠΤΙΣΜΑ ΤΟ ΙΩΑΝΝΟΥ ΠΟΘΕΝ ΗΝ ΕΞ ΟΥΡΑΝΟΥ Η ΕΞ ΑΝΘΡΩΠΩΝ ΟΙ ΔΕ ΔΙΕΛΟΓΙΖΟΝΤΟ ΠΑΡ ΕΑΥΤΟΙΣ ΛΕΓΟΝΤΕΣ

26 ΕΑΝ ΕΙΠΩΜΕΝ ΕΞ ΟΥΡΑΝΟΥ ΕΡΕΙ ΗΜΙΝ ΔΙΑ ΤΙ ΟΥΝ ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ ΕΑΝ ΔΕ ΕΙΠΩΜΕΝ ΕΞ ΑΝΘΡΩΠΩΝ ΦΟΒΟΥΜΕΘΑ ΤΟΝ ΟΧΛΟΝ ΠΑΝΤΕΣ ΓΑΡ ΩΣ ΠΡΟΦΗΤΗΝ ΕΧΟΥΣΙΝ ΤΟΝ ΙΩΑΝΝΗΝ

27 ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ ΤΩ ΙΗΣΟΥ ΕΙΠΑΝ ΟΥΚ ΟΙΔΑΜΕΝ ΕΦΗ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΣ ΟΥΔΕ ΕΓΩ ΛΕΓΩ ΥΜΙΝ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩ

28 ΤΙ ΔΕ ΥΜΙΝ ΔΟΚΕΙ ΑΝΘΡΩΠΟΣ ΕΙΧΕΝ ΤΕΚΝΑ ΔΥΟ ΠΡΟΣΕΛΘΩΝ ΤΩ ΠΡΩΤΩ ΕΙΠΕΝ ΤΕΚΝΟΝ ΥΠΑΓΕ ΣΗΜΕΡΟΝ ΕΡΓΑΖΟΥ ΕΝ ΤΩ ΑΜΠΕΛΩΝΙ

29 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΟΥ ΘΕΛΩ ΥΣΤΕΡΟΝ ΔΕ ΜΕΤΑΜΕΛΗΘΕΙΣ ΑΠΗΛΘΕΝ

30 ΠΡΟΣΕΛΘΩΝ ΔΕ ΤΩ ΕΤΕΡΩ ΕΙΠΕΝ ΩΣΑΥΤΩΣ Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΕΓΩ ΚΥΡΙΕ ΚΑΙ ΟΥΚ ΑΠΗΛΘΕΝ

31 ΤΙΣ ΕΚ ΤΩΝ ΔΥΟ ΕΠΟΙΗΣΕΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΠΑΤΡΟΣ ΛΕΓΟΥΣΙΝ Ο ΠΡΩΤΟΣ ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΙ ΤΕΛΩΝΑΙ ΚΑΙ ΑΙ ΠΟΡΝΑΙ ΠΡΟΑΓΟΥΣΙΝ ΥΜΑΣ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ

32 ΗΛΘΕΝ ΓΑΡ ΙΩΑΝΝΗΣ ΠΡΟΣ ΥΜΑΣ ΕΝ ΟΔΩ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ ΟΙ ΔΕ ΤΕΛΩΝΑΙ ΚΑΙ ΑΙ ΠΟΡΝΑΙ ΕΠΙΣΤΕΥΣΑΝ ΑΥΤΩ ΥΜΕΙΣ ΔΕ ΙΔΟΝΤΕΣ ΟΥ ΜΕΤΕΜΕΛΗΘΗΤΕ ΥΣΤΕΡΟΝ ΤΟΥ ΠΙΣΤΕΥΣΑΙ ΑΥΤΩ

33 ΑΛΛΗΝ ΠΑΡΑΒΟΛΗΝ ΑΚΟΥΣΑΤΕ ΑΝΘΡΩΠΟΣ ΗΝ ΟΙΚΟΔΕΣΠΟΤΗΣ ΟΣΤΙΣ ΕΦΥΤΕΥΣΕΝ ΑΜΠΕΛΩΝΑ ΚΑΙ ΦΡΑΓΜΟΝ ΑΥΤΩ ΠΕΡΙΕΘΗΚΕΝ ΚΑΙ ΩΡΥΞΕΝ ΕΝ ΑΥΤΩ ΛΗΝΟΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΠΥΡΓΟΝ ΚΑΙ ΕΞΕΔΕΤΟ ΑΥΤΟΝ ΓΕΩΡΓΟΙΣ ΚΑΙ ΑΠΕΔΗΜΗΣΕΝ

34 ΟΤΕ ΔΕ ΗΓΓΙΣΕΝ Ο ΚΑΙΡΟΣ ΤΩΝ ΚΑΡΠΩΝ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟΥΣ ΓΕΩΡΓΟΥΣ ΛΑΒΕΙΝ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΟΥ

35 ΚΑΙ ΛΑΒΟΝΤΕΣ ΟΙ ΓΕΩΡΓΟΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΟΝ ΜΕΝ ΕΔΕΙΡΑΝ ΟΝ ΔΕ ΑΠΕΚΤΕΙΝΑΝ ΟΝ ΔΕ ΕΛΙΘΟΒΟΛΗΣΑΝ

36 ΠΑΛΙΝ ΑΠΕΣΤΕΙΛΕΝ ΑΛΛΟΥΣ ΔΟΥΛΟΥΣ ΠΛΕΙΟΝΑΣ ΤΩΝ ΠΡΩΤΩΝ ΚΑΙ ΕΠΟΙΗΣΑΝ ΑΥΤΟΙΣ ΩΣΑΥΤΩΣ

37 ΥΣΤΕΡΟΝ ΔΕ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΛΕΓΩΝ ΕΝΤΡΑΠΗΣΟΝΤΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ

38 ΟΙ ΔΕ ΓΕΩΡΓΟΙ ΙΔΟΝΤΕΣ ΤΟΝ ΥΙΟΝ ΕΙΠΟΝ ΕΝ ΕΑΥΤΟΙΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΚΛΗΡΟΝΟΜΟΣ ΔΕΥΤΕ ΑΠΟΚΤΕΙΝΩΜΕΝ ΑΥΤΟΝ ΚΑΙ ΣΧΩΜΕΝ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΑΥΤΟΥ

39 ΚΑΙ ΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΕΞΕΒΑΛΟΝ ΕΞΩ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ

40 ΟΤΑΝ ΟΥΝ ΕΛΘΗ Ο ΚΥΡΙΟΣ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΤΙ ΠΟΙΗΣΕΙ ΤΟΙΣ ΓΕΩΡΓΟΙΣ ΕΚΕΙΝΟΙΣ

41 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΚΑΚΟΥΣ ΚΑΚΩΣ ΑΠΟΛΕΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΕΚΔΩΣΕΤΑΙ ΑΛΛΟΙΣ ΓΕΩΡΓΟΙΣ ΟΙΤΙΝΕΣ ΑΠΟΔΩΣΟΥΣΙΝ ΑΥΤΩ ΤΟΥΣ ΚΑΡΠΟΥΣ ΕΝ ΤΟΙΣ ΚΑΙΡΟΙΣ ΑΥΤΩΝ

42 ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΟΥΔΕΠΟΤΕ ΑΝΕΓΝΩΤΕ ΕΝ ΤΑΙΣ ΓΡΑΦΑΙΣ ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΟΥΤΟΣ ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ ΠΑΡΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΑΥΤΗ ΚΑΙ ΕΣΤΙΝ ΘΑΥΜΑΣΤΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΗΜΩΝ

43 ΔΙΑ ΤΟΥΤΟ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΑΡΘΗΣΕΤΑΙ ΑΦ ΥΜΩΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΕΘΝΕΙ ΠΟΙΟΥΝΤΙ ΤΟΥΣ ΚΑΡΠΟΥΣ ΑΥΤΗΣ

45 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΑΥΤΟΥ ΕΓΝΩΣΑΝ ΟΤΙ ΠΕΡΙ ΑΥΤΩΝ ΛΕΓΕΙ

46 ΚΑΙ ΖΗΤΟΥΝΤΕΣ ΑΥΤΟΝ ΚΡΑΤΗΣΑΙ ΕΦΟΒΗΘΗΣΑΝ ΤΟΥΣ ΟΧΛΟΥΣ ΕΠΕΙ ΕΙΣ ΠΡΟΦΗΤΗΝ ΑΥΤΟΝ ΕΙΧΟΝ

ACCORDING TO MATTHEW CHAPTER 22

1 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΠΑΛΙΝ ΕΙΠΕΝ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΑΥΤΟΙΣ ΛΕΓΩΝ

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2 ΩΜΟΙΩΘΗ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ ΑΝΘΡΩΠΩ ΒΑΣΙΛΕΙ ΟΣΤΙΣ ΕΠΟΙΗΣΕΝ ΓΑΜΟΥΣ ΤΩ ΥΙΩ ΑΥΤΟΥ
3 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΚΑΛΕΣΑΙ ΤΟΥΣ ΚΕΚΛΗΜΕΝΟΥΣ ΕΙΣ ΤΟΥΣ ΓΑΜΟΥΣ ΚΑΙ ΟΥΚ ΗΘΕΛΟΝ ΕΛΘΕΙΝ
4 ΠΑΛΙΝ ΑΠΕΣΤΕΙΛΕΝ ΑΛΛΟΥΣ ΔΟΥΛΟΥΣ ΛΕΓΩΝ ΕΙΠΑΤΕ ΤΟΙΣ ΚΕΚΛΗΜΕΝΟΙΣ ΙΔΟΥ ΤΟ ΑΡΙΣΤΟΝ ΜΟΥ ΗΤΟΙΜΑΚΑ ΟΙ ΤΑΥΡΟΙ ΜΟΥ ΚΑΙ ΤΑ ΣΙΤΙΣΤΑ ΤΕΘΥΜΕΝΑ ΚΑΙ ΠΑΝΤΑ ΕΤΟΙΜΑ ΔΕΥΤΕ ΕΙΣ ΤΟΥΣ ΓΑΜΟΥΣ
5 ΟΙ ΔΕ ΑΜΕΛΗΣΑΝΤΕΣ ΑΠΗΛΘΟΝ ΟΣ ΜΕΝ ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΑΓΡΟΝ ΟΣ ΔΕ ΕΠΙ ΤΗΝ ΕΜΠΟΡΙΑΝ ΑΥΤΟΥ
6 ΟΙ ΔΕ ΛΟΙΠΟΙ ΚΡΑΤΗΣΑΝΤΕΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΥΒΡΙΣΑΝ ΚΑΙ ΑΠΕΚΤΕΙΝΑΝ
7 Ο ΔΕ ΒΑΣΙΛΕΥΣ ΩΡΓΙΣΘΗ ΚΑΙ ΠΕΜΨΑΣ ΤΑ ΣΤΡΑΤΕΥΜΑΤΑ ΑΥΤΟΥ ΑΠΩΛΕΣΕΝ ΤΟΥΣ ΦΟΝΕΙΣ ΕΚΕΙΝΟΥΣ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΑΥΤΩΝ ΕΝΕΠΡΗΣΕΝ
8 ΤΟΤΕ ΛΕΓΕΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ Ο ΜΕΝ ΓΑΜΟΣ ΕΤΟΙΜΟΣ ΕΣΤΙΝ ΟΙ ΔΕ ΚΕΚΛΗΜΕΝΟΙ ΟΥΚ ΗΣΑΝ ΑΞΙΟΙ
9 ΠΟΡΕΥΕΣΘΕ ΟΥΝ ΕΠΙ ΤΑΣ ΔΙΕΞΟΔΟΥΣ ΤΩΝ ΟΔΩΝ ΚΑΙ ΟΣΟΥΣ ΕΑΝ ΕΥΡΗΤΕ ΚΑΛΕΣΑΤΕ ΕΙΣ ΤΟΥΣ ΓΑΜΟΥΣ
10 ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΟΙ ΔΟΥΛΟΙ ΕΚΕΙΝΟΙ ΕΙΣ ΤΑΣ ΟΔΟΥΣ ΣΥΝΗΓΑΓΟΝ ΠΑΝΤΑΣ ΟΣΟΥΣ ΕΥΡΟΝ ΠΟΝΗΡΟΥΣ ΤΕ ΚΑΙ ΑΓΑΘΟΥΣ ΚΑΙ ΕΠΛΗΣΘΗ Ο ΝΥΜΦΩΝ ΑΝΑΚΕΙΜΕΝΩΝ
11 ΕΙΣΕΛΘΩΝ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΘΕΑΣΑΣΘΑΙ ΤΟΥΣ ΑΝΑΚΕΙΜΕΝΟΥΣ ΕΙΔΕΝ ΕΚΕΙ ΑΝΘΡΩΠΟΝ ΟΥΚ ΕΝΔΕΔΥΜΕΝΟΝ ΕΝΔΥΜΑ ΓΑΜΟΥ
12 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΤΑΙΡΕ ΠΩΣ ΕΙΣΗΛΘΕΣ ΩΔΕ ΜΗ ΕΧΩΝ ΕΝΔΥΜΑ ΓΑΜΟΥ Ο ΔΕ ΕΦΙΜΩΘΗ
13 ΤΟΤΕ Ο ΒΑΣΙΛΕΥΣ ΕΙΠΕΝ ΤΟΙΣ ΔΙΑΚΟΝΟΙΣ ΔΗΣΑΝΤΕΣ ΑΥΤΟΥ ΠΟΔΑΣ ΚΑΙ ΧΕΙΡΑΣ ΕΚΒΑΛΕΤΕ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΚΟΤΟΣ ΤΟ ΕΞΩΤΕΡΟΝ ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟΣ ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤΩΝ
14 ΠΟΛΛΟΙ ΓΑΡ ΕΙΣΙΝ ΚΛΗΤΟΙ ΟΛΙΓΟΙ ΔΕ ΕΚΛΕΚΤΟΙ
15 ΤΟΤΕ ΠΟΡΕΥΘΕΝΤΕΣ ΟΙ ΦΑΡΙΣΑΙΟΙ ΣΥΜΒΟΥΛΙΟΝ ΕΛΑΒΟΝ ΟΠΩΣ ΑΥΤΟΝ ΠΑΓΙΔΕΥΣΩΣΙΝ ΕΝ ΛΟΓΩ
16 ΚΑΙ ΑΠΟΣΤΕΛΛΟΥΣΙΝ ΑΥΤΩ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΗΡΩΔΙΑΝΩΝ ΛΕΓΟΝΤΑΣ ΔΙΔΑΣΚΑΛΕ ΟΙΔΑΜΕΝ ΟΤΙ ΑΛΗΘΗΣ ΕΙ ΚΑΙ ΤΗΝ ΟΔΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΑΛΗΘΕΙΑ ΔΙΔΑΣΚΕΙΣ ΚΑΙ ΟΥ ΜΕΛΕΙ ΣΟΙ ΠΕΡΙ ΟΥΔΕΝΟΣ ΟΥ ΓΑΡ ΒΛΕΠΕΙΣ ΕΙΣ ΠΡΟΣΩΠΟΝ ΑΝΘΡΩΠΩΝ
17 ΕΙΠΟΝ ΟΥΝ ΗΜΙΝ ΤΙ ΣΟΙ ΔΟΚΕΙ ΕΞΕΣΤΙΝ ΔΟΥΝΑΙ ΚΗΝΣΟΝ ΚΑΙΣΑΡΙ Η ΟΥ
18 ΓΝΟΥΣ ΔΕ Ο ΙΗΣΟΥΣ ΤΗΝ ΠΟΝΗΡΙΑΝ ΑΥΤΩΝ ΕΙΠΕΝ ΤΙ ΜΕ ΠΕΙΡΑΖΕΤΕ ΥΠΟΚΡΙΤΑΙ
19 ΕΠΙΔΕΙΞΑΤΕ ΜΟΙ ΤΟ ΝΟΜΙΣΜΑ ΤΟΥ ΚΗΝΣΟΥ ΟΙ ΔΕ ΠΡΟΣΗΝΕΓΚΑΝ ΑΥΤΩ ΔΗΝΑΡΙΟΝ
20 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΤΙΝΟΣ Η ΕΙΚΩΝ ΑΥΤΗ ΚΑΙ Η ΕΠΙΓΡΑΦΗ
21 ΛΕΓΟΥΣΙΝ ΚΑΙΣΑΡΟΣ ΤΟΤΕ ΛΕΓΕΙ ΑΥΤΟΙΣ ΑΠΟΔΟΤΕ ΟΥΝ ΤΑ ΚΑΙΣΑΡΟΣ ΚΑΙΣΑΡΙ ΚΑΙ ΤΑ ΤΟΥ ΘΕΟΥ ΤΩ ΘΕΩ
22 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΕΘΑΥΜΑΣΑΝ ΚΑΙ ΑΦΕΝΤΕΣ ΑΥΤΟΝ ΑΠΗΛΘΑΝ
23 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΣΑΔΔΟΥΚΑΙΟΙ ΛΕΓΟΝΤΕΣ ΜΗ ΕΙΝΑΙ ΑΝΑΣΤΑΣΙΝ ΚΑΙ ΕΠΗΡΩΤΗΣΑΝ ΑΥΤΟΝ
24 ΛΕΓΟΝΤΕΣ ΔΙΔΑΣΚΑΛΕ ΜΩΥΣΗΣ ΕΙΠΕΝ ΕΑΝ ΤΙΣ ΑΠΟΘΑΝΗ ΜΗ ΕΧΩΝ ΤΕΚΝΑ ΕΠΙΓΑΜΒΡΕΥΣΕΙ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΙ ΣΠΕΡΜΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ
25 ΗΣΑΝ ΔΕ ΠΑΡ ΗΜΙΝ ΕΠΤΑ ΑΔΕΛΦΟΙ ΚΑΙ Ο ΠΡΩΤΟΣ ΓΗΜΑΣ ΕΤΕΛΕΥΤΗΣΕΝ ΚΑΙ ΜΗ ΕΧΩΝ ΣΠΕΡΜΑ ΑΦΗΚΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ
26 ΟΜΟΙΩΣ ΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΚΑΙ Ο ΤΡΙΤΟΣ ΕΩΣ ΤΩΝ ΕΠΤΑ
27 ΥΣΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ ΑΠΕΘΑΝΕΝ Η ΓΥΝΗ
28 ΕΝ ΤΗ ΑΝΑΣΤΑΣΕΙ ΟΥΝ ΤΙΝΟΣ ΤΩΝ ΕΠΤΑ ΕΣΤΑΙ ΓΥΝΗ ΠΑΝΤΕΣ ΓΑΡ ΕΣΧΟΝ ΑΥΤΗΝ
29 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΛΑΝΑΣΘΕ ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ ΜΗΔΕ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΘΕΟΥ
30 ΕΝ ΓΑΡ ΤΗ ΑΝΑΣΤΑΣΕΙ ΟΥΤΕ ΓΑΜΟΥΣΙΝ ΟΥΤΕ ΓΑΜΙΖΟΝΤΑΙ ΑΛΛ ΩΣ ΑΓΓΕΛΟΙ ΘΕΟΥ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΙΣΙΝ
31 ΠΕΡΙ ΔΕ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΩΝ ΝΕΚΡΩΝ ΟΥΚ ΑΝΕΓΝΩΤΕ ΤΟ ΡΗΘΕΝ ΥΜΙΝ ΥΠΟ ΤΟΥ ΘΕΟΥ ΛΕΓΟΝΤΟΣ
32 ΕΓΩ ΕΙΜΙ Ο ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ Ο ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ Ο ΘΕΟΣ ΙΑΚΩΒ ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΝΕΚΡΩΝ ΑΛΛΑ ΖΩΝΤΩΝ
33 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΟΧΛΟΙ ΕΞΕΠΛΗΣΣΟΝΤΟ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ
34 ΟΙ ΔΕ ΦΑΡΙΣΑΙΟΙ ΑΚΟΥΣΑΝΤΕΣ ΟΤΙ ΕΦΙΜΩΣΕΝ ΤΟΥΣ ΣΑΔΔΟΥΚΑΙΟΥΣ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ

35 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΕΙΣ ΕΞ ΑΥΤΩΝ ΝΟΜΙΚΟΣ ΠΕΙΡΑΖΩΝ ΑΥΤΟΝ
36 ΔΙΔΑΣΚΑΛΕ ΠΟΙΑ ΕΝΤΟΛΗ ΜΕΓΑΛΗ ΕΝ ΤΩ ΝΟΜΩ
37 Ο ΔΕ ΕΦΗ ΑΥΤΩ ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΝ ΟΛΗ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΨΥΧΗ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ
38 ΑΥΤΗ ΕΣΤΙΝ Η ΜΕΓΑΛΗ ΚΑΙ ΠΡΩΤΗ ΕΝΤΟΛΗ
39 ΔΕΥΤΕΡΑ ΟΜΟΙΑ ΑΥΤΗ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ
40 ΕΝ ΤΑΥΤΑΙΣ ΤΑΙΣ ΔΥΣΙΝ ΕΝΤΟΛΑΙΣ ΟΛΟΣ Ο ΝΟΜΟΣ ΚΡΕΜΑΤΑΙ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ
41 ΣΥΝΗΓΜΕΝΩΝ ΔΕ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ Ο ΙΗΣΟΥΣ
42 ΛΕΓΩΝ ΤΙ ΥΜΙΝ ΔΟΚΕΙ ΠΕΡΙ ΤΟΥ ΧΡΙΣΤΟΥ ΤΙΝΟΣ ΥΙΟΣ ΕΣΤΙΝ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΤΟΥ ΔΑΥΕΙΔ
43 ΛΕΓΕΙ ΑΥΤΟΙΣ ΠΩΣ ΟΥΝ ΔΑΥΕΙΔ ΕΝ ΠΝΕΥΜΑΤΙ ΚΑΛΕΙ ΚΥΡΙΟΝ ΑΥΤΟΝ ΛΕΓΩΝ
44 ΕΙΠΕΝ ΚΥΡΙΟΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩΣ ΑΝ ΘΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΣΟΥ
45 ΕΙ ΟΥΝ ΔΑΥΕΙΔ ΚΑΛΕΙ ΑΥΤΟΝ ΚΥΡΙΟΝ ΠΩΣ ΥΙΟΣ ΑΥΤΟΥ ΕΣΤΙΝ
46 ΚΑΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΑΠΟΚΡΙΘΗΝΑΙ ΑΥΤΩ ΛΟΓΟΝ ΟΥΔΕ ΕΤΟΛΜΗΣΕΝ ΤΙΣ ΑΠ ΕΚΕΙΝΗΣ ΤΗΣ ΗΜΕΡΑΣ ΕΠΕΡΩΤΗΣΑΙ ΑΥΤΟΝ ΟΥΚΕΤΙ

ACCORDING TO MATTHEW CHAPTER 23
1 ΤΟΤΕ Ο ΙΗΣΟΥΣ ΕΛΑΛΗΣΕΝ ΤΟΙΣ ΟΧΛΟΙΣ ΚΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ
2 ΛΕΓΩΝ ΕΠΙ ΤΗΣ ΜΩΥΣΕΩΣ ΚΑΘΕΔΡΑΣ ΕΚΑΘΙΣΑΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ
3 ΠΑΝΤΑ ΟΥΝ ΟΣΑ ΕΑΝ ΕΙΠΩΣΙΝ ΥΜΙΝ ΠΟΙΗΣΑΤΕ ΚΑΙ ΤΗΡΕΙΤΕ ΚΑΤΑ ΔΕ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΜΗ ΠΟΙΕΙΤΕ ΛΕΓΟΥΣΙΝ ΓΑΡ ΚΑΙ ΟΥ ΠΟΙΟΥΣΙΝ
4 ΔΕΣΜΕΥΟΥΣΙΝ ΔΕ ΦΟΡΤΙΑ ΒΑΡΕΑ ΚΑΙ ΕΠΙΤΙΘΕΑΣΙΝ ΕΠΙ ΤΟΥΣ ΩΜΟΥΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΥΤΟΙ ΔΕ ΤΩ ΔΑΚΤΥΛΩ ΑΥΤΩΝ ΟΥ ΘΕΛΟΥΣΙΝ ΚΙΝΗΣΑΙ ΑΥΤΑ
5 ΠΑΝΤΑ ΔΕ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΠΟΙΟΥΣΙΝ ΠΡΟΣ ΤΟ ΘΕΑΘΗΝΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΠΛΑΤΥΝΟΥΣΙΝ ΓΑΡ ΤΑ ΦΥΛΑΚΤΗΡΙΑ ΑΥΤΩΝ ΚΑΙ ΜΕΓΑΛΥΝΟΥΣΙΝ ΤΑ ΚΡΑΣΠΕΔΑ
6 ΦΙΛΟΥΣΙΝ ΔΕ ΤΗΝ ΠΡΩΤΟΚΛΙΣΙΑΝ ΕΝ ΤΟΙΣ ΔΕΙΠΝΟΙΣ ΚΑΙ ΤΑΣ ΠΡΩΤΟΚΑΘΕΔΡΙΑΣ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ
7 ΚΑΙ ΤΟΥΣ ΑΣΠΑΣΜΟΥΣ ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ ΚΑΙ ΚΑΛΕΙΣΘΑΙ ΥΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΡΑΒΒΕΙ
8 ΥΜΕΙΣ ΔΕ ΜΗ ΚΛΗΘΗΤΕ ΡΑΒΒΕΙ ΕΙΣ ΓΑΡ ΕΣΤΙΝ ΥΜΩΝ Ο ΔΙΔΑΣΚΑΛΟΣ ΠΑΝΤΕΣ ΔΕ ΥΜΕΙΣ ΑΔΕΛΦΟΙ ΕΣΤΕ
9 ΚΑΙ ΠΑΤΕΡΑ ΜΗ ΚΑΛΕΣΗΤΕ ΥΜΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΙΣ ΓΑΡ ΕΣΤΙΝ ΥΜΩΝ Ο ΠΑΤΗΡ Ο ΟΥΡΑΝΙΟΣ
10 ΜΗΔΕ ΚΛΗΘΗΤΕ ΚΑΘΗΓΗΤΑΙ ΟΤΙ ΚΑΘΗΓΗΤΗΣ ΥΜΩΝ ΕΣΤΙΝ ΕΙΣ Ο ΧΡΙΣΤΟΣ
11 Ο ΔΕ ΜΕΙΖΩΝ ΥΜΩΝ ΕΣΤΑΙ ΥΜΩΝ ΔΙΑΚΟΝΟΣ
12 ΟΣΤΙΣ ΔΕ ΥΨΩΣΕΙ ΕΑΥΤΟΝ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΚΑΙ ΟΣΤΙΣ ΤΑΠΕΙΝΩΣΕΙ ΕΑΥΤΟΝ ΥΨΩΘΗΣΕΤΑΙ

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13 ΟΥΑΙ ΔΕ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΚΛΕΙΕΤΕ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΥΜΕΙΣ ΓΑΡ ΟΥΚ ΕΙΣΕΡΧΕΣΘΕ ΟΥΔΕ ΤΟΥΣ ΕΙΣΕΡΧΟΜΕΝΟΥΣ ΑΦΙΕΤΕ ΕΙΣΕΛΘΕΙΝ

15 ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΠΕΡΙΑΓΕΤΕ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΗΝ ΞΗΡΑΝ ΠΟΙΗΣΑΙ ΕΝΑ ΠΡΟΣΗΛΥΤΟΝ ΚΑΙ ΟΤΑΝ ΓΕΝΗΤΑΙ ΠΟΙΕΙΤΕ ΑΥΤΟΝ ΥΙΟΝ ΓΕΕΝΝΗΣ ΔΙΠΛΟΤΕΡΟΝ ΥΜΩΝ

16 ΟΥΑΙ ΥΜΙΝ ΟΔΗΓΟΙ ΤΥΦΛΟΙ ΟΙ ΛΕΓΟΝΤΕΣ ΟΣ ΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΝΑΩ ΟΥΔΕΝ ΕΣΤΙΝ ΟΣ Δ ΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΧΡΥΣΩ ΤΟΥ ΝΑΟΥ ΟΦΕΙΛΕΙ

17 ΜΩΡΟΙ ΚΑΙ ΤΥΦΛΟΙ ΤΙΣ ΓΑΡ ΜΕΙΖΩΝ ΕΣΤΙΝ Ο ΧΡΥΣΟΣ Η Ο ΝΑΟΣ Ο ΑΓΙΑΣΑΣ ΤΟΝ ΧΡΥΣΟΝ

18 ΚΑΙ ΟΣ ΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΟΥΔΕΝ ΕΣΤΙΝ ΟΣ Δ ΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΔΩΡΩ ΤΩ ΕΠΑΝΩ ΑΥΤΟΥ ΟΦΕΙΛΕΙ

19 ΤΥΦΛΟΙ ΤΙ ΓΑΡ ΜΕΙΖΟΝ ΤΟ ΔΩΡΟΝ Η ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΑΓΙΑΖΟΝ ΤΟ ΔΩΡΟΝ

20 Ο ΟΥΝ ΟΜΟΣΑΣ ΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΟΜΝΥΕΙ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΠΑΝΩ ΑΥΤΟΥ

21 ΚΑΙ Ο ΟΜΟΣΑΣ ΕΝ ΤΩ ΝΑΩ ΟΜΝΥΕΙ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΤΩ ΚΑΤΟΙΚΟΥΝΤΙ ΑΥΤΟΝ

22 ΚΑΙ Ο ΟΜΟΣΑΣ ΕΝ ΤΩ ΟΥΡΑΝΩ ΟΜΝΥΕΙ ΕΝ ΤΩ ΘΡΟΝΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΑΝΩ ΑΥΤΟΥ

23 ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΑΠΟΔΕΚΑΤΟΥΤΕ ΤΟ ΗΔΥΟΣΜΟΝ ΚΑΙ ΤΟ ΑΝΗΘΟΝ ΚΑΙ ΤΟ ΚΥΜΙΝΟΝ ΚΑΙ ΑΦΗΚΑΤΕ ΤΑ ΒΑΡΥΤΕΡΑ ΤΟΥ ΝΟΜΟΥ ΤΗΝ ΚΡΙΣΙΝ ΚΑΙ ΤΟ ΕΛΕΟΣ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ ΤΑΥΤΑ ΕΔΕΙ ΠΟΙΗΣΑΙ ΚΑΚΕΙΝΑ ΜΗ ΑΦΙΕΝΑΙ

24 ΟΔΗΓΟΙ ΤΥΦΛΟΙ ΟΙ ΔΙΥΛΙΖΟΝΤΕΣ ΤΟΝ ΚΩΝΩΠΑ ΤΗΝ ΔΕ ΚΑΜΗΛΟΝ ΚΑΤΑΠΙΝΟΝΤΕΣ

25 ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΚΑΘΑΡΙΖΕΤΕ ΤΟ ΕΞΩΘΕΝ ΤΟΥ ΠΟΤΗΡΙΟΥ ΚΑΙ ΤΗΣ ΠΑΡΟΨΙΔΟΣ ΕΣΩΘΕΝ ΔΕ ΓΕΜΟΥΣΙΝ ΕΞ ΑΡΠΑΓΗΣ ΚΑΙ ΑΚΡΑΣΙΑΣ

26 ΦΑΡΙΣΑΙΕ ΤΥΦΛΕ ΚΑΘΑΡΙΣΟΝ ΠΡΩΤΟΝ ΤΟ ΕΝΤΟΣ ΤΟΥ ΠΟΤΗΡΙΟΥ ΙΝΑ ΓΕΝΗΤΑΙ ΚΑΙ ΤΟ ΕΚΤΟΣ ΑΥΤΟΥ ΚΑΘΑΡΟΝ

27 ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΠΑΡΟΜΟΙΑΖΕΤΕ ΤΑΦΟΙΣ ΚΕΚΟΝΙΑΜΕΝΟΙΣ ΟΙΤΙΝΕΣ ΕΞΩΘΕΝ ΜΕΝ ΦΑΙΝΟΝΤΑΙ ΩΡΑΙΟΙ ΕΣΩΘΕΝ ΔΕ ΓΕΜΟΥΣΙΝ ΟΣΤΕΩΝ ΝΕΚΡΩΝ ΚΑΙ ΠΑΣΗΣ ΑΚΑΘΑΡΣΙΑΣ

28 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΕΞΩΘΕΝ ΜΕΝ ΦΑΙΝΕΣΘΕ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΔΙΚΑΙΟΙ ΕΣΩΘΕΝ ΔΕ ΕΣΤΕ ΜΕΣΤΟΙ ΥΠΟΚΡΙΣΕΩΣ ΚΑΙ ΑΝΟΜΙΑΣ

29 ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΟΙΚΟΔΟΜΕΙΤΕ ΤΟΥΣ ΤΑΦΟΥΣ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΚΟΣΜΕΙΤΕ ΤΑ ΜΝΗΜΕΙΑ ΤΩΝ ΔΙΚΑΙΩΝ

30 ΚΑΙ ΛΕΓΕΤΕ ΕΙ ΗΜΕΘΑ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΟΥΚ ΑΝ ΗΜΕΘΑ ΚΟΙΝΩΝΟΙ ΑΥΤΩΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΩΝ ΠΡΟΦΗΤΩΝ

31 ΩΣΤΕ ΜΑΡΤΥΡΕΙΤΕ ΕΑΥΤΟΙΣ ΟΤΙ ΥΙΟΙ ΕΣΤΕ ΤΩΝ ΦΟΝΕΥΣΑΝΤΩΝ ΤΟΥΣ ΠΡΟΦΗΤΑΣ

32 ΚΑΙ ΥΜΕΙΣ ΠΛΗΡΩΣΑΤΕ ΤΟ ΜΕΤΡΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ

33 ΟΦΕΙΣ ΓΕΝΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΠΩΣ ΦΥΓΗΤΕ ΑΠΟ ΤΗΣ ΚΡΙΣΕΩΣ ΤΗΣ ΓΕΕΝΝΗΣ

34 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΠΡΟΣ ΥΜΑΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΣΟΦΟΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΕΙΤΕ ΚΑΙ ΣΤΑΥΡΩΣΕΤΕ ΚΑΙ ΕΞ ΑΥΤΩΝ ΜΑΣΤΙΓΩΣΕΤΕ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΥΜΩΝ ΚΑΙ ΔΙΩΞΕΤΕ ΑΠΟ ΠΟΛΕΩΣ ΕΙΣ ΠΟΛΙΝ

35 ΟΠΩΣ ΕΛΘΗ ΕΦ ΥΜΑΣ ΠΑΝ ΑΙΜΑ ΔΙΚΑΙΟΝ ΕΚΧΥΝΝΟΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΑΒΕΛ ΤΟΥ ΔΙΚΑΙΟΥ ΕΩΣ ΤΟΥ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΒΑΡΑΧΙΟΥ ΟΝ ΕΦΟΝΕΥΣΑΤΕ ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ

36 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΗΞΕΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΠΙ ΤΗΝ ΓΕΝΕΑΝ ΤΑΥΤΗΝ

37 ΙΕΡΟΥΣΑΛΗΜ ΙΕΡΟΥΣΑΛΗΜ Η ΑΠΟΚΤΕΙΝΟΥΣΑ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΛΙΘΟΒΟΛΟΥΣΑ ΤΟΥΣ ΑΠΕΣΤΑΛΜΕΝΟΥΣ ΠΡΟΣ ΑΥΤΗΝ ΠΟΣΑΚΙΣ ΗΘΕΛΗΣΑ ΕΠΙΣΥΝΑΓΑΓΕΙΝ ΤΑ ΤΕΚΝΑ ΣΟΥ ΟΝ ΤΡΟΠΟΝ ΟΡΝΙΣ ΕΠΙΣΥΝΑΓΕΙ ΤΑ ΝΟΣΣΙΑ ΑΥΤΗΣ ΥΠΟ ΤΑΣ ΠΤΕΡΥΓΑΣ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΑΤΕ

38 ΙΔΟΥ ΑΦΙΕΤΑΙ ΥΜΙΝ Ο ΟΙΚΟΣ ΥΜΩΝ ΕΡΗΜΟΣ

39 ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΥ ΜΗ ΜΕ ΙΔΗΤΕ ΑΠ ΑΡΤΙ ΕΩΣ ΑΝ ΕΙΠΗΤΕ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry. In Verse 2, this "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)

1 ΚΑΙ ΕΞΕΛΘΩΝ Ο ΙΗΣΟΥΣ ΑΠΟ ΤΟΥ ΙΕΡΟΥ ΕΠΟΡΕΥΕΤΟ ΚΑΙ ΠΡΟΣΗΛΘΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΠΙΔΕΙΞΑΙ ΑΥΤΩ ΤΑΣ ΟΙΚΟΔΟΜΑΣ ΤΟΥ ΙΕΡΟΥ

2 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΥ ΒΛΕΠΕΤΕ ΤΑΥΤΑ ΠΑΝΤΑ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥ ΜΗ ΑΦΕΘΗ ΩΔΕ ΛΙΘΟΣ ΕΠΙ ΛΙΘΟΝ ΟΣ ΟΥ ΚΑΤΑΛΥΘΗΣΕΤΑΙ

3 ΚΑΘΗΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΟΡΟΥΣ ΤΩΝ ΕΛΑΙΩΝ ΠΡΟΣΗΛΘΟΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΚΑΤ ΙΔΙΑΝ ΛΕΓΟΝΤΕΣ ΕΙΠΕ ΗΜΙΝ ΠΟΤΕ ΤΑΥΤΑ ΕΣΤΑΙ ΚΑΙ ΤΙ ΤΟ ΣΗΜΕΙΟΝ ΤΗΣ ΣΗΣ ΠΑΡΟΥΣΙΑΣ ΚΑΙ ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΑΙΩΝΟΣ

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ACCORDING TO MATTHEW CHAPTER 25
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ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.

The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.).)

1 ΚΑΙ ΕΓΕΝΕΤΟ ΟΤΕ ΕΤΕΛΕΣΕΝ Ο ΙΗΣΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΕΙΠΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ

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59 ΟΙ ΔΕ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΤΟ ΣΥΝΕΔΡΙΟΝ ΟΛΟΝ ΕΖΗΤΟΥΝ ΨΕΥΔΟΜΑΡΤΥΡΙΑΝ ΚΑΤΑ ΤΟΥ ΙΗΣΟΥ ΟΠΩΣ ΑΥΤΟΝ ΘΑΝΑΤΩΣΟΥΣΙΝ
60 ΚΑΙ ΟΥΧ ΕΥΡΟΝ ΠΟΛΛΩΝ ΠΡΟΣΕΛΘΟΝΤΩΝ ΨΕΥΔΟΜΑΡΤΥΡΩΝ ΥΣΤΕΡΟΝ ΔΕ ΠΡΟΣΕΛΘΟΝΤΕΣ ΔΥΟ
61 ΕΙΠΟΝ ΟΥΤΟΣ ΕΦΗ ΔΥΝΑΜΑΙ ΚΑΤΑΛΥΣΑΙ ΤΟΝ ΝΑΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΙΑ ΤΡΙΩΝ ΗΜΕΡΩΝ ΑΥΤΟΝ ΟΙΚΟΔΟΜΗΣΑΙ
62 ΚΑΙ ΑΝΑΣΤΑΣ Ο ΑΡΧΙΕΡΕΥΣ ΕΙΠΕΝ ΑΥΤΩ ΟΥΔΕΝ ΑΠΟΚΡΙΝΗ ΤΙ ΟΥΤΟΙ ΣΟΥ ΚΑΤΑΜΑΡΤΥΡΟΥΣΙΝ
63 Ο ΔΕ ΙΗΣΟΥΣ ΕΣΙΩΠΑ ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΑΡΧΙΕΡΕΥΣ ΕΙΠΕΝ ΑΥΤΩ ΕΞΟΡΚΙΖΩ ΣΕ ΚΑΤΑ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ ΙΝΑ ΗΜΙΝ ΕΙΠΗΣ ΕΙ ΣΥ ΕΙ Ο ΧΡΙΣΤΟΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ
64 ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΣΥ ΕΙΠΑΣ ΠΛΗΝ ΛΕΓΩ ΥΜΙΝ ΑΠ ΑΡΤΙ ΟΨΕΣΘΕ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΘΗΜΕΝΟΝ ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΡΧΟΜΕΝΟΝ ΕΠΙ ΤΩΝ ΝΕΦΕΛΩΝ ΤΟΥ ΟΥΡΑΝΟΥ

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65 ΤΟΤΕ Ο ΑΡΧΙΕΡΕΥΣ ΔΙΕΡΡΗΞΕΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΛΕΓΩΝ ΕΒΛΑΣΦΗΜΗΣΕΝ ΤΙ ΕΤΙ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΜΑΡΤΥΡΩΝ ΙΔΕ ΝΥΝ ΗΚΟΥΣΑΤΕ ΤΗΝ ΒΛΑΣΦΗΜΙΑΝ

66 ΤΙ ΥΜΙΝ ΔΟΚΕΙ ΟΙ ΔΕ ΑΠΟΚΡΙΘΕΝΤΕΣ ΕΙΠΟΝ ΕΝΟΧΟΣ ΘΑΝΑΤΟΥ ΕΣΤΙΝ

67 ΤΟΤΕ ΕΝΕΠΤΥΣΑΝ ΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΚΑΙ ΕΚΟΛΑΦΙΣΑΝ ΑΥΤΟΝ ΟΙ ΔΕ ΕΡΑΠΙΣΑΝ

68 ΛΕΓΟΝΤΕΣ ΠΡΟΦΗΤΕΥΣΟΝ ΗΜΙΝ ΧΡΙΣΤΕ ΤΙΣ ΕΣΤΙΝ Ο ΠΑΙΣΑΣ ΣΕ

69 Ο ΔΕ ΠΕΤΡΟΣ ΕΚΑΘΗΤΟ ΕΞΩ ΕΝ ΤΗ ΑΥΛΗ ΚΑΙ ΠΡΟΣΗΛΘΕΝ ΑΥΤΩ ΜΙΑ ΠΑΙΔΙΣΚΗ ΛΕΓΟΥΣΑ ΚΑΙ ΣΥ ΗΣΘΑ ΜΕΤΑ ΙΗΣΟΥ ΤΟΥ ΓΑΛΙΛΑΙΟΥ

70 Ο ΔΕ ΗΡΝΗΣΑΤΟ ΕΜΠΡΟΣΘΕΝ ΠΑΝΤΩΝ ΛΕΓΩΝ ΟΥΚ ΟΙΔΑ ΤΙ ΛΕΓΕΙΣ

71 ΕΞΕΛΘΟΝΤΑ ΔΕ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΠΥΛΩΝΑ ΕΙΔΕΝ ΑΥΤΟΝ ΑΛΛΗ ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΕΚΕΙ ΟΥΤΟΣ ΗΝ ΜΕΤΑ ΙΗΣΟΥ ΤΟΥ ΝΑΖΩΡΑΙΟΥ

72 ΚΑΙ ΠΑΛΙΝ ΗΡΝΗΣΑΤΟ ΜΕΤΑ ΟΡΚΟΥ ΟΤΙ ΟΥΚ ΟΙΔΑ ΤΟΝ ΑΝΘΡΩΠΟΝ

73 ΜΕΤΑ ΜΙΚΡΟΝ ΔΕ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΕΣΤΩΤΕΣ ΕΙΠΟΝ ΤΩ ΠΕΤΡΩ ΑΛΗΘΩΣ ΚΑΙ ΣΥ ΕΞ ΑΥΤΩΝ ΕΙ ΚΑΙ ΓΑΡ Η ΛΑΛΙΑ ΣΟΥ ΔΗΛΟΝ ΣΕ ΠΟΙΕΙ

74 ΤΟΤΕ ΗΡΞΑΤΟ ΚΑΤΑΘΕΜΑΤΙΖΕΙΝ ΚΑΙ ΟΜΝΥΕΙΝ ΟΤΙ ΟΥΚ ΟΙΔΑ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΕΥΘΕΩΣ ΑΛΕΚΤΩΡ ΕΦΩΝΗΣΕΝ

75 ΚΑΙ ΕΜΝΗΣΘΗ Ο ΠΕΤΡΟΣ ΤΟΥ ΡΗΜΑΤΟΣ ΙΗΣΟΥ ΕΙΡΗΚΟΤΟΣ ΟΤΙ ΠΡΙΝ ΑΛΕΚΤΟΡΑ ΦΩΝΗΣΑΙ ΤΡΙΣ ΑΠΑΡΝΗΣΗ ΜΕ ΚΑΙ ΕΞΕΛΘΩΝ ΕΞΩ ΕΚΛΑΥΣΕΝ ΠΙΚΡΩΣ

ACCORDING TO MATTHEW CHAPTER 27

(Verses 35-38: On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross, as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.

Verse 38: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.

Verse 57: There is no place called Arimathaias; this name is the hidden author's signature of Joseph [b]ar Mathaias [Heb for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 ΠΡΩΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΣΥΜΒΟΥΛΙΟΝ ΕΛΑΒΟΝ ΠΑΝΤΕΣ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ ΚΑΤΑ ΤΟΥ ΙΗΣΟΥ ΩΣΤΕ ΘΑΝΑΤΩΣΑΙ ΑΥΤΟΝ

2 ΚΑΙ ΔΗΣΑΝΤΕΣ ΑΥΤΟΝ ΑΠΗΓΑΓΟΝ ΚΑΙ ΠΑΡΕΔΩΚΑΝ ΠΕΙΛΑΤΩ ΤΩ ΗΓΕΜΟΝΙ

3 ΤΟΤΕ ΙΔΩΝ ΙΟΥΔΑΣ Ο ΠΑΡΑΔΙΔΟΥΣ ΑΥΤΟΝ ΟΤΙ ΚΑΤΕΚΡΙΘΗ ΜΕΤΑΜΕΛΗΘΕΙΣ ΕΣΤΡΕΨΕΝ ΤΑ ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΙΑ ΤΟΙΣ ΑΡΧΙΕΡΕΥΣΙΝ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΙΣ

4 ΛΕΓΩΝ ΗΜΑΡΤΟΝ ΠΑΡΑΔΟΥΣ ΑΙΜΑ ΑΘΩΟΝ ΟΙ ΔΕ ΕΙΠΟΝ ΤΙ ΠΡΟΣ ΗΜΑΣ ΣΥ ΟΨΗ

5 ΚΑΙ ΡΙΨΑΣ ΤΑ ΑΡΓΥΡΙΑ ΕΙΣ ΤΟΝ ΝΑΟΝ ΑΝΕΧΩΡΗΣΕΝ ΚΑΙ ΑΠΕΛΘΩΝ ΑΠΗΓΞΑΤΟ

6 ΟΙ ΔΕ ΑΡΧΙΕΡΕΙΣ ΛΑΒΟΝΤΕΣ ΤΑ ΑΡΓΥΡΙΑ ΕΙΠΑΝ ΟΥΚ ΕΞΕΣΤΙΝ ΒΑΛΕΙΝ ΑΥΤΑ ΕΙΣ ΤΟΝ ΚΟΡΒΑΝΑΝ ΕΠΕΙ ΤΙΜΗ ΑΙΜΑΤΟΣ ΕΣΤΙΝ

7 ΣΥΜΒΟΥΛΙΟΝ ΔΕ ΛΑΒΟΝΤΕΣ ΗΓΟΡΑΣΑΝ ΕΞ ΑΥΤΩΝ ΤΟΝ ΑΓΡΟΝ ΤΟΥ ΚΕΡΑΜΕΩΣ ΕΙΣ ΤΑΦΗΝ ΤΟΙΣ ΞΕΝΟΙΣ

8 ΔΙΟ ΕΚΛΗΘΗ Ο ΑΓΡΟΣ ΕΚΕΙΝΟΣ ΑΓΡΟΣ ΑΙΜΑΤΟΣ ΕΩΣ ΤΗΣ ΣΗΜΕΡΟΝ

9 ΤΟΤΕ ΕΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΔΙΑ ΙΕΡΕΜΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ ΚΑΙ ΕΛΑΒΟΝ ΤΑ ΤΡΙΑΚΟΝΤΑ ΑΡΓΥΡΙΑ ΤΗΝ ΤΙΜΗΝ ΤΟΥ ΤΕΤΙΜΗΜΕΝΟΥ ΟΝ ΕΤΙΜΗΣΑΝΤΟ ΑΠΟ ΥΙΩΝ ΙΣΡΑΗΛ

10 ΚΑΙ ΕΔΩΚΑΝ ΑΥΤΑ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΤΟΥ ΚΕΡΑΜΕΩΣ ΚΑΘΑ ΣΥΝΕΤΑΞΕΝ ΜΟΙ ΚΥΡΙΟΣ

11 Ο ΔΕ ΙΗΣΟΥΣ ΕΣΤΑΘΗ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΗΓΕΜΟΝΟΣ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ Ο ΗΓΕΜΩΝ ΛΕΓΩΝ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ Ο ΔΕ ΙΗΣΟΥΣ ΕΦΗ ΣΥ ΛΕΓΕΙΣ

12 ΚΑΙ ΕΝ ΤΩ ΚΑΤΗΓΟΡΕΙΣΘΑΙ ΑΥΤΟΝ ΥΠΟ ΤΩΝ ΑΡΧΙΕΡΕΩΝ ΚΑΙ ΠΡΕΣΒΥΤΕΡΩΝ ΟΥΔΕΝ ΑΠΕΚΡΙΝΑΤΟ

13 ΤΟΤΕ ΛΕΓΕΙ ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΟΥΚ ΑΚΟΥΕΙΣ ΠΟΣΑ ΣΟΥ ΚΑΤΑΜΑΡΤΥΡΟΥΣΙΝ

14 ΚΑΙ ΟΥΚ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΠΡΟΣ ΟΥΔΕ ΕΝ ΡΗΜΑ ΩΣΤΕ ΘΑΥΜΑΖΕΙΝ ΤΟΝ ΗΓΕΜΟΝΑ ΛΙΑΝ

15 ΚΑΤΑ ΔΕ ΕΟΡΤΗΝ ΕΙΩΘΕΙ Ο ΗΓΕΜΩΝ ΑΠΟΛΥΕΙΝ ΕΝΑ ΤΩ ΟΧΛΩ ΔΕΣΜΙΟΝ ΟΝ ΗΘΕΛΟΝ

16 ΕΙΧΟΝ ΔΕ ΤΟΤΕ ΔΕΣΜΙΟΝ ΕΠΙΣΗΜΟΝ ΛΕΓΟΜΕΝΟΝ ΒΑΡΑΒΒΑΝ

17 ΣΥΝΗΓΜΕΝΩΝ ΟΥΝ ΑΥΤΩΝ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΤΙΝΑ ΘΕΛΕΤΕ ΑΠΟΛΥΣΩ ΥΜΙΝ ΒΑΡΑΒΒΑΝ Η ΙΗΣΟΥΝ ΤΟΝ ΛΕΓΟΜΕΝΟΝ ΧΡΙΣΤΟΝ

18 ΗΔΕΙ ΓΑΡ ΟΤΙ ΔΙΑ ΦΘΟΝΟΝ ΠΑΡΕΔΩΚΑΝ ΑΥΤΟΝ

19 ΚΑΘΗΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ Η ΓΥΝΗ ΑΥΤΟΥ ΛΕΓΟΥΣΑ ΜΗΔΕΝ ΣΟΙ ΚΑΙ ΤΩ ΔΙΚΑΙΩ ΕΚΕΙΝΩ ΠΟΛΛΑ ΓΑΡ ΕΠΑΘΟΝ ΣΗΜΕΡΟΝ ΚΑΤ ΟΝΑΡ ΔΙ ΑΥΤΟΝ

20 ΟΙ ΔΕ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΕΠΕΙΣΑΝ ΤΟΥΣ ΟΧΛΟΥΣ ΙΝΑ ΑΙΤΗΣΩΝΤΑΙ ΤΟΝ ΒΑΡΑΒΒΑΝ ΤΟΝ ΔΕ ΙΗΣΟΥΝ ΑΠΟΛΕΣΩΣΙΝ

21 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΗΓΕΜΩΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙΝΑ ΘΕΛΕΤΕ ΑΠΟ ΤΩΝ ΔΥΟ ΑΠΟΛΥΣΩ ΥΜΙΝ ΟΙ ΔΕ ΕΙΠΑΝ ΤΟΝ ΒΑΡΑΒΒΑΝ

22 ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΤΙ ΟΥΝ ΠΟΙΗΣΩ ΙΗΣΟΥΝ ΤΟΝ ΛΕΓΟΜΕΝΟΝ ΧΡΙΣΤΟΝ ΛΕΓΟΥΣΙΝ ΠΑΝΤΕΣ ΣΤΑΥΡΩΘΗΤΩ

23 Ο ΔΕ ΕΦΗ ΤΙ ΓΑΡ ΚΑΚΟΝ ΕΠΟΙΗΣΕΝ ΟΙ ΔΕ ΠΕΡΙΣΣΩΣ ΕΚΡΑΖΟΝ ΛΕΓΟΝΤΕΣ ΣΤΑΥΡΩΘΗΤΩ

24 ΙΔΩΝ ΔΕ Ο ΠΕΙΛΑΤΟΣ ΟΤΙ ΟΥΔΕΝ ΩΦΕΛΕΙ ΑΛΛΑ ΜΑΛΛΟΝ ΘΟΡΥΒΟΣ ΓΙΝΕΤΑΙ ΛΑΒΩΝ ΥΔΩΡ ΑΠΕΝΙΨΑΤΟ ΤΑΣ ΧΕΙΡΑΣ ΑΠΕΝΑΝΤΙ ΤΟΥ ΟΧΛΟΥ ΛΕΓΩΝ ΑΘΩΟΣ ΕΙΜΙ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥΤΟΥ ΥΜΕΙΣ ΟΨΕΣΘΕ

25 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΠΑΣ Ο ΛΑΟΣ ΕΙΠΕΝ ΤΟ ΑΙΜΑ ΑΥΤΟΥ ΕΦ ΗΜΑΣ ΚΑΙ ΕΠΙ ΤΑ ΤΕΚΝΑ ΗΜΩΝ

26 ΤΟΤΕ ΑΠΕΛΥΣΕΝ ΑΥΤΟΙΣ ΤΟΝ ΒΑΡΑΒΒΑΝ ΤΟΝ ΔΕ ΙΗΣΟΥΝ ΦΡΑΓΕΛΛΩΣΑΣ ΠΑΡΕΔΩΚΕΝ ΙΝΑ ΣΤΑΥΡΩΘΗ

27 ΤΟΤΕ ΟΙ ΣΤΡΑΤΙΩΤΑΙ ΤΟΥ ΗΓΕΜΟΝΟΣ ΠΑΡΑΛΑΒΟΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ ΣΥΝΗΓΑΓΟΝ ΕΠ ΑΥΤΟΝ ΟΛΗΝ ΤΗΝ ΣΠΕΙΡΑΝ

28 ΚΑΙ ΕΚΔΥΣΑΝΤΕΣ ΑΥΤΟΝ ΧΛΑΜΥΔΑ ΚΟΚΚΙΝΗΝ ΠΕΡΙΕΘΗΚΑΝ ΑΥΤΩ

29 ΚΑΙ ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ ΑΚΑΝΘΩΝ ΕΠΕΘΗΚΑΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΚΑΙ ΚΑΛΑΜΟΝ ΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΟΥ ΚΑΙ ΓΟΝΥΠΕΤΗΣΑΝΤΕΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΕΝΕΠΑΙΞΑΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΧΑΙΡΕ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

30 ΚΑΙ ΕΜΠΤΥΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ ΕΛΑΒΟΝ ΤΟΝ ΚΑΛΑΜΟΝ ΚΑΙ ΕΤΥΠΤΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ

31 ΚΑΙ ΟΤΕ ΕΝΕΠΑΙΞΑΝ ΑΥΤΩ ΕΞΕΔΥΣΑΝΤΕΣ ΑΥΤΟΝ ΤΗΝ ΧΛΑΜΥΔΑ ΕΝΕΔΥΣΑΝ ΑΥΤΟΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΤΑΥΡΩΣΑΙ

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19 ΠΟΡΕΥΘΕΝΤΕΣ ΜΑΘΗΤΕΥΣΑΤΕ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΒΑΠΤΙΖΟΝΤΕΣ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΟΥ ΥΙΟΥ ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ
20 ΔΙΔΑΣΚΟΝΤΕΣ ΑΥΤΟΥΣ ΤΗΡΕΙΝ ΠΑΝΤΑ ΟΣΑ ΕΝΕΤΕΙΛΑΜΗΝ ΥΜΙΝ ΚΑΙ ΙΔΟΥ ΕΓΩ ΜΕΘ ΥΜΩΝ ΕΙΜΙ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΕΩΣ ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ ΤΟΥ ΑΙΩΝΟΣΟΙ ΔΕ ΠΟΡΕΥΘΕΝΤΕΣ ΗΣΦΑΛΙΣΑΝΤΟ ΤΟΝ ΤΑΦΟΝ ΣΦΡΑΓΙΣΑΝΤΕΣ ΤΟΝ ΛΙΘΟΝ ΜΕΤΑ ΤΗΣ ΚΟΥΣΤΩΔΙΑΣ

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Iohannes Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called John Mark (Latin: Iohannes Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.
There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses
The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.
It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

ACCORDING TO MARK 1

1 ΑΡΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

2 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΗΣΑΙΑ ΤΩ ΠΡΟΦΗΤΗ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΤΟΝ ΑΓΓΕΛΟΝ ΜΟΥ ΠΡΟ ΠΡΟΣΩΠΟΥ ΣΟΥ ΟΣ ΚΑΤΑΣΚΕΥΑΣΕΙ ΤΗΝ ΟΔΟΝ ΣΟΥ

3 ΦΩΝΗ ΒΟΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑΣ ΠΟΙΕΙΤΕ ΤΑΣ ΤΡΙΒΟΥΣ ΑΥΤΟΥ

4 ΕΓΕΝΕΤΟ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΖΩΝ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΚΗΡΥΣΣΩΝ ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ ΕΙΣ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ

5 ΚΑΙ ΕΞΕΠΟΡΕΥΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΠΑΣΑ Η ΙΟΥΔΑΙΑ ΧΩΡΑ ΚΑΙ ΟΙ ΙΕΡΟΣΟΛΥΜΕΙΤΑΙ ΠΑΝΤΕΣ ΚΑΙ ΕΒΑΠΤΙΖΟΝΤΟ ΥΠ ΑΥΤΟΥ ΕΝ ΤΩ ΙΟΡΔΑΝΗ ΠΟΤΑΜΩ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ

6 ΚΑΙ ΗΝ Ο ΙΩΑΝΝΗΣ ΕΝΔΕΔΥΜΕΝΟΣ ΤΡΙΧΑΣ ΚΑΜΗΛΟΥ ΚΑΙ ΖΩΝΗΝ ΔΕΡΜΑΤΙΝΗΝ ΠΕΡΙ ΤΗΝ ΟΣΦΥΝ ΑΥΤΟΥ ΚΑΙ ΕΣΘΙΩΝ ΑΚΡΙΔΑΣ ΚΑΙ ΜΕΛΙ ΑΓΡΙΟΝ

7 ΚΑΙ ΕΚΗΡΥΣΣΕΝ ΛΕΓΩΝ ΕΡΧΕΤΑΙ Ο ΙΣΧΥΡΟΤΕΡΟΣ ΜΟΥ ΟΠΙΣΩ ΜΟΥ ΟΥ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΚΥΨΑΣ ΛΥΣΑΙ ΤΟΝ ΙΜΑΝΤΑ ΤΩΝ ΥΠΟΔΗΜΑΤΩΝ ΑΥΤΟΥ

8 ΕΓΩ ΕΒΑΠΤΙΣΑ ΥΜΑΣ ΥΔΑΤΙ ΑΥΤΟΣ ΔΕ ΒΑΠΤΙΣΕΙ ΥΜΑΣ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ

9 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΗΛΘΕΝ ΙΗΣΟΥΣ ΑΠΟ ΝΑΖΑΡΕΤ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΕΒΑΠΤΙΣΘΗ ΕΙΣ ΤΟΝ ΙΟΡΔΑΝΗΝ ΥΠΟ ΙΩΑΝΝΟΥ

10 ΚΑΙ ΕΥΘΥΣ ΑΝΑΒΑΙΝΩΝ ΕΚ ΤΟΥ ΥΔΑΤΟΣ ΕΙΔΕΝ ΣΧΙΖΟΜΕΝΟΥΣ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΩΣ ΠΕΡΙΣΤΕΡΑΝ ΚΑΤΑΒΑΙΝΟΝ ΕΙΣ ΑΥΤΟΝ

11 ΚΑΙ ΦΩΝΗ ΕΚ ΤΩΝ ΟΥΡΑΝΩΝ ΣΥ ΕΙ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΕΝ ΣΟΙ ΕΥΔΟΚΗΣΑ

12 ΚΑΙ ΕΥΘΥΣ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΝ ΕΚΒΑΛΛΕΙ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ

13 ΚΑΙ ΗΝ ΕΝ ΤΗ ΕΡΗΜΩ ΤΕΣΣΕΡΑΚΟΝΤΑ ΗΜΕΡΑΣ ΠΕΙΡΑΖΟΜΕΝΟΣ ΥΠΟ ΤΟΥ ΣΑΤΑΝΑ ΚΑΙ ΗΝ ΜΕΤΑ ΤΩΝ ΘΗΡΙΩΝ ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΔΙΗΚΟΝΟΥΝ ΑΥΤΩ

14 ΜΕΤΑ ΔΕ ΤΟ ΠΑΡΑΔΟΘΗΝΑΙ ΤΟΝ ΙΩΑΝΝΗΝ ΗΛΘΕΝ Ο ΙΗΣΟΥΣ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΚΗΡΥΣΣΩΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ

15 ΟΤΙ ΠΕΠΛΗΡΩΤΑΙ Ο ΚΑΙΡΟΣ ΚΑΙ ΗΓΓΙΚΕΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΜΕΤΑΝΟΕΙΤΕ ΚΑΙ ΠΙΣΤΕΥΕΤΕ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ

16 ΚΑΙ ΠΑΡΑΓΩΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΙΔΕΝ ΣΙΜΩΝΑ ΚΑΙ ΑΝΔΡΕΑΝ ΤΟΝ ΑΔΕΛΦΟΝ ΣΙΜΩΝΟΣ ΑΜΦΙΒΑΛΛΟΝΤΑΣ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΗΣΑΝ ΓΑΡ ΑΛΕΕΙΣ

17 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΔΕΥΤΕ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΠΟΙΗΣΩ ΥΜΑΣ ΓΕΝΕΣΘΑΙ ΑΛΕΕΙΣ ΑΝΘΡΩΠΩΝ

18 ΚΑΙ ΕΥΘΥΣ ΑΦΕΝΤΕΣ ΤΑ ΔΙΚΤΥΑ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ

19 ΚΑΙ ΠΡΟΒΑΣ ΟΛΙΓΟΝ ΕΙΔΕΝ ΙΑΚΩΒΟΝ ΤΟΝ ΤΟΥ ΖΕΒΕΔΑΙΟΥ ΚΑΙ ΙΩΑΝΝΗΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΥΣ ΕΝ ΤΩ ΠΛΟΙΩ ΚΑΤΑΡΤΙΖΟΝΤΑΣ ΤΑ ΔΙΚΤΥΑ

20 ΚΑΙ ΕΥΘΥΣ ΕΚΑΛΕΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΑΦΕΝΤΕΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΩΝ ΖΕΒΕΔΑΙΟΝ ΕΝ ΤΩ ΠΛΟΙΩ ΜΕΤΑ ΤΩΝ ΜΙΣΘΩΤΩΝ ΑΠΗΛΘΟΝ ΟΠΙΣΩ ΑΥΤΟΥ

21 ΚΑΙ ΕΙΣΠΟΡΕΥΟΝΤΑΙ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΚΑΙ ΕΥΘΥΣ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΕΔΙΔΑΣΚΕΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝΝ

22 ΚΑΙ ΕΞΕΠΛΗΣΣΟΝΤΟ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ ΗΝ ΓΑΡ ΔΙΔΑΣΚΩΝ ΑΥΤΟΥΣ ΩΣ ΕΞΟΥΣΙΑΝ ΕΧΩΝ ΚΑΙ ΟΥΧ ΩΣ ΟΙ ΓΡΑΜΜΑΤΕΙΣ

23 ΚΑΙ ΕΥΘΥΣ ΗΝ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΑΥΤΩΝ ΑΝΘΡΩΠΟΣ ΕΝ ΠΝΕΥΜΑΤΙ ΑΚΑΘΑΡΤΩ ΚΑΙ ΑΝΕΚΡΑΞΕΝ

24 ΛΕΓΩΝ ΤΙ ΗΜΙΝ ΚΑΙ ΣΟΙ ΙΗΣΟΥ ΝΑΖΑΡΗΝΕ ΗΛΘΕΣ ΑΠΟΛΕΣΑΙ ΗΜΑΣ ΟΙΔΑΜΕΝ ΣΕ ΤΙΣ ΕΙ Ο ΑΓΙΟΣ ΤΟΥ ΘΕΟΥ

25 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΦΙΜΩΘΗΤΙ ΚΑΙ ΕΞΕΛΘΕ ΕΞ ΑΥΤΟΥ

26 ΚΑΙ ΣΠΑΡΑΞΑΝ ΑΥΤΟΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΚΑΘΑΡΤΟΝ ΚΑΙ ΦΩΝΗΣΑΝ ΦΩΝΗ ΜΕΓΑΛΗ ΕΞΗΛΘΕΝ ΕΞ ΑΥΤΟΥ

27 ΚΑΙ ΕΘΑΜΒΗΘΗΣΑΝ ΑΠΑΝΤΕΣ ΩΣΤΕ ΣΥΖΗΤΕΙΝ ΑΥΤΟΥΣ ΛΕΓΟΝΤΑΣ ΤΙ ΕΣΤΙΝ ΤΟΥΤΟ ΔΙΔΑΧΗ ΚΑΙΝΗ ΚΑΤ ΕΞΟΥΣΙΑΝ ΚΑΙ ΤΟΙΣ ΠΝΕΥΜΑΣΙ ΤΟΙΣ ΑΚΑΘΑΡΤΟΙΣ ΕΠΙΤΑΣΣΕΙ ΚΑΙ ΥΠΑΚΟΥΟΥΣΙΝ ΑΥΤΩ

28 ΚΑΙ ΕΞΗΛΘΕΝ Η ΑΚΟΗ ΑΥΤΟΥ ΕΥΘΥΣ ΠΑΝΤΑΧΟΥ ΕΙΣ ΟΛΗΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ

29 ΚΑΙ ΕΥΘΥΣ ΕΚ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΕΞΕΛΘΟΝΤΕΣ ΗΛΘΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΙΜΩΝΟΣ ΚΑΙ ΑΝΔΡΕΟΥ ΜΕΤΑ ΙΑΚΩΒΟΥ ΚΑΙ ΙΩΑΝΝΟΥ

30 Η ΔΕ ΠΕΝΘΕΡΑ ΣΙΜΩΝΟΣ ΚΑΤΕΚΕΙΤΟ ΠΥΡΕΣΣΟΥΣΑ ΚΑΙ ΕΥΘΥΣ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΕΡΙ ΑΥΤΗΣ

31 ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΗΓΕΙΡΕΝ ΑΥΤΗΝ ΚΡΑΤΗΣΑΣ ΤΗΣ ΧΕΙΡΟΣ ΚΑΙ ΑΦΗΚΕΝ ΑΥΤΗΝ Ο ΠΥΡΕΤΟΣ ΚΑΙ ΔΙΗΚΟΝΕΙ ΑΥΤΟΙΣ

32 ΟΨΙΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΟΤΕ ΕΔΥ Ο ΗΛΙΟΣ ΕΦΕΡΟΝ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΚΩΣ ΕΧΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥΣ

33 ΚΑΙ ΗΝ ΟΛΗ Η ΠΟΛΙΣ ΕΠΙΣΥΝΗΓΜΕΝΗ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ

34 ΚΑΙ ΕΘΕΡΑΠΕΥΣΕΝ ΠΟΛΛΟΥΣ ΚΑΚΩΣ ΕΧΟΝΤΑΣ ΠΟΙΚΙΛΑΙΣ ΝΟΣΟΙΣ ΚΑΙ ΔΑΙΜΟΝΙΑ ΠΟΛΛΑ ΕΞΕΒΑΛΕΝ ΚΑΙ ΟΥΚ ΗΦΙΕΝ ΛΑΛΕΙΝ ΤΑ ΔΑΙΜΟΝΙΑ ΟΤΙ ΗΔΕΙΣΑΝ ΑΥΤΟΝ

35 ΚΑΙ ΠΡΩΙ ΕΝΝΥΧΑ ΛΙΑΝ ΑΝΑΣΤΑΣ ΕΞΗΛΘΕΝ ΚΑΙ ΑΠΗΛΘΕΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΚΑΚΕΙ ΠΡΟΣΗΥΧΕΤΟ

36 ΚΑΙ ΚΑΤΕΔΙΩΞΕΝ ΑΥΤΟΝ ΣΙΜΩΝ ΚΑΙ ΟΙ ΜΕΤ ΑΥΤΟΥ

37 ΚΑΙ ΕΥΡΟΝ ΑΥΤΟΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΤΙ ΠΑΝΤΕΣ ΖΗΤΟΥΣΙΝ ΣΕ

38 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΑΓΩΜΕΝ ΑΛΛΑΧΟΥ ΕΙΣ ΤΑΣ ΕΧΟΜΕΝΑΣ ΚΩΜΟΠΟΛΕΙΣ ΙΝΑ ΚΑΚΕΙ ΚΗΡΥΞΩ ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΕΞΗΛΘΟΝ

39 ΚΑΙ ΗΛΘΕΝ ΚΗΡΥΣΣΩΝ ΕΙΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΑΥΤΩΝ ΕΙΣ ΟΛΗΝ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΚΑΙ ΤΑ ΔΑΙΜΟΝΙΑ ΕΚΒΑΛΛΩΝ

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40 ΚΑΙ ΕΡΧΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΛΕΠΡΟΣ ΠΑΡΑΚΑΛΩΝ ΑΥΤΟΝ ΚΑΙ ΓΟΝΥΠΕΤΩΝ ΛΕΓΩΝ ΑΥΤΩ ΟΤΙ ΕΑΝ ΘΕΛΗΣ ΔΥΝΑΣΑΙ ΜΕ ΚΑΘΑΡΙΣΑΙ
41 ΚΑΙ ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΗΨΑΤΟ ΚΑΙ ΛΕΓΕΙ ΘΕΛΩ ΚΑΘΑΡΙΣΘΗΤΙ
42 ΚΑΙ ΕΥΘΥΣ ΑΠΗΛΘΕΝ ΑΠ ΑΥΤΟΥ Η ΛΕΠΡΑ ΚΑΙ ΕΚΑΘΕΡΙΣΘΗ
43 ΚΑΙ ΕΜΒΡΙΜΗΣΑΜΕΝΟΣ ΑΥΤΩ ΕΥΘΥΣ ΕΞΕΒΑΛΕΝ ΑΥΤΟΝ
44 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΟΡΑ ΜΗΔΕΝΙ ΜΗΔΕΝ ΕΙΠΗΣ ΑΛΛΑ ΥΠΑΓΕ ΣΕΑΥΤΟΝ ΔΕΙΞΟΝ ΤΩ ΙΕΡΕΙ ΚΑΙ ΠΡΟΣΕΝΕΓΚΕ ΠΕΡΙ ΤΟΥ ΚΑΘΑΡΙΣΜΟΥ ΣΟΥ Α ΠΡΟΣΕΤΑΞΕΝ ΜΩΥΣΗΣ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ
45 Ο ΔΕ ΕΞΕΛΘΩΝ ΗΡΞΑΤΟ ΚΗΡΥΣΣΕΙΝ ΠΟΛΛΑ ΚΑΙ ΔΙΑΦΗΜΙΖΕΙΝ ΤΟΝ ΛΟΓΟΝ ΩΣΤΕ ΜΗΚΕΤΙ ΑΥΤΟΝ ΔΥΝΑΣΘΑΙ ΕΙΣ ΠΟΛΙΝ ΦΑΝΕΡΩΣ ΕΙΣΕΛΘΕΙΝ ΑΛΛ ΕΞΩ ΕΠ ΕΡΗΜΟΙΣ ΤΟΠΟΙΣ ΗΝ ΚΑΙ ΗΡΧΟΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΠΑΝΤΟΘΕΝ

ACCORDING TO MARK 2
1 ΚΑΙ ΕΙΣΕΛΘΩΝ ΠΑΛΙΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΔΙ ΗΜΕΡΩΝ ΗΚΟΥΣΘΗ ΟΤΙ ΕΝ ΟΙΚΩ ΕΣΤΙΝ
2 ΚΑΙ ΣΥΝΗΧΘΗΣΑΝ ΠΟΛΛΟΙ ΩΣΤΕ ΜΗΚΕΤΙ ΧΩΡΕΙΝ ΜΗΔΕ ΤΑ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΕΛΑΛΕΙ ΑΥΤΟΙΣ ΤΟΝ ΛΟΓΟΝ
3 ΚΑΙ ΕΡΧΟΝΤΑΙ ΦΕΡΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΝ ΠΑΡΑΛΥΤΙΚΟΝ ΑΙΡΟΜΕΝΟΝ ΥΠΟ ΤΕΣΣΑΡΩΝ
4 ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΙ ΠΡΟΣΕΝΕΓΚΑΙ ΑΥΤΩ ΔΙΑ ΤΟΝ ΟΧΛΟΝ ΑΠΕΣΤΕΓΑΣΑΝ ΤΗΝ ΣΤΕΓΗΝ ΟΠΟΥ ΗΝ ΚΑΙ ΕΞΟΡΥΞΑΝΤΕΣ ΧΑΛΩΣΙ ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΟΠΟΥ Ο ΠΑΡΑΛΥΤΙΚΟΣ ΚΑΤΕΚΕΙΤΟ
5 ΚΑΙ ΙΔΩΝ Ο ΙΗΣΟΥΣ ΤΗΝ ΠΙΣΤΙΝ ΑΥΤΩΝ ΛΕΓΕΙ ΤΩ ΠΑΡΑΛΥΤΙΚΩ ΤΕΚΝΟΝ ΑΦΙΕΝΤΑΙ ΣΟΥ ΑΙ ΑΜΑΡΤΙΑΙ
6 ΗΣΑΝ ΔΕ ΤΙΝΕΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΕΚΕΙ ΚΑΘΗΜΕΝΟΙ ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ
7 ΤΙ ΟΥΤΟΣ ΟΥΤΩΣ ΛΑΛΕΙ ΒΛΑΣΦΗΜΕΙ ΤΙΣ ΔΥΝΑΤΑΙ ΑΦΙΕΝΑΙ ΑΜΑΡΤΙΑΣ ΕΙ ΜΗ ΕΙΣ Ο ΘΕΟΣ
8 ΚΑΙ ΕΥΘΥΣ ΕΠΙΓΝΟΥΣ Ο ΙΗΣΟΥΣ ΤΩ ΠΝΕΥΜΑΤΙ ΑΥΤΟΥ ΟΤΙ ΟΥΤΩΣ ΔΙΑΛΟΓΙΖΟΝΤΑΙ ΕΝ ΕΑΥΤΟΙΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙ ΤΑΥΤΑ ΔΙΑΛΟΓΙΖΕΣΘΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ
9 ΤΙ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ ΕΙΠΕΙΝ ΤΩ ΠΑΡΑΛΥΤΙΚΩ ΑΦΙΕΝΤΑΙ ΣΟΥ ΑΙ ΑΜΑΡΤΙΑΙ Η ΕΙΠΕΙΝ ΕΓΕΙΡΕ ΚΑΙ ΑΡΟΝ ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΣΟΥ ΚΑΙ ΥΠΑΓΕ
10 ΙΝΑ ΔΕ ΕΙΔΗΤΕ ΟΤΙ ΕΞΟΥΣΙΑΝ ΕΧΕΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΙ ΤΗΣ ΓΗΣ ΑΦΙΕΝΑΙ ΑΜΑΡΤΙΑΣ ΛΕΓΕΙ ΤΩ ΠΑΡΑΛΥΤΙΚΩ
11 ΣΟΙ ΛΕΓΩ ΕΓΕΙΡΕ ΑΡΟΝ ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΣΟΥ ΚΑΙ ΥΠΑΓΕ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ
12 ΚΑΙ ΗΓΕΡΘΗ ΚΑΙ ΕΥΘΥΣ ΑΡΑΣ ΤΟΝ ΚΡΑΒΑΤΤΟΝ ΕΞΗΛΘΕΝ ΕΜΠΡΟΣΘΕΝ ΠΑΝΤΩΝ ΩΣΤΕ ΕΞΙΣΤΑΣΘΑΙ ΠΑΝΤΑΣ ΚΑΙ ΔΟΞΑΖΕΙΝ ΤΟΝ ΘΕΟΝ ΛΕΓΟΝΤΑΣ ΟΤΙ ΟΥΤΩΣ ΟΥΔΕΠΟΤΕ ΕΙΔΑΜΕΝ
13 ΚΑΙ ΕΞΗΛΘΕΝ ΠΑΛΙΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΑΣ Ο ΟΧΛΟΣ ΗΡΧΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΑΥΤΟΥΣ
14 ΚΑΙ ΠΑΡΑΓΩΝ ΕΙΔΕΝ ΛΕΥΙΝ ΤΟΝ ΤΟΥ ΑΛΦΑΙΟΥ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟ ΤΕΛΩΝΙΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΑΚΟΛΟΥΘΕΙ ΜΟΙ ΚΑΙ ΑΝΑΣΤΑΣ ΗΚΟΛΟΥΘΗΣΕΝ ΑΥΤΩ
15 ΚΑΙ ΓΙΝΕΤΑΙ ΚΑΤΑΚΕΙΣΘΑΙ ΑΥΤΟΝ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ ΚΑΙ ΠΟΛΛΟΙ ΤΕΛΩΝΑΙ ΚΑΙ ΑΜΑΡΤΩΛΟΙ ΣΥΝΑΝΕΚΕΙΝΤΟ ΤΩ ΙΗΣΟΥ ΚΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΗΣΑΝ ΓΑΡ ΠΟΛΛΟΙ ΚΑΙ ΗΚΟΛΟΥΘΟΥΝ ΑΥΤΩ
16 ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΙΔΟΝΤΕΣ ΟΤΙ ΗΣΘΙΕΝ ΜΕΤΑ ΤΩΝ ΤΕΛΩΝΩΝ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΕΛΕΓΟΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΟΤΙ ΜΕΤΑ ΤΩΝ ΤΕΛΩΝΩΝ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΕΣΘΙΕΙ ΚΑΙ ΠΙΝΕΙ
17 ΚΑΙ ΑΚΟΥΣΑΣ Ο ΙΗΣΟΥΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΙΣΧΥΟΝΤΕΣ ΙΑΤΡΟΥ ΑΛΛ ΟΙ ΚΑΚΩΣ ΕΧΟΝΤΕΣ ΟΥΚ ΗΛΘΟΝ ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ ΑΛΛΑ ΑΜΑΡΤΩΛΟΥΣ
18 ΚΑΙ ΗΣΑΝ ΟΙ ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΝΗΣΤΕΥΟΝΤΕΣ ΚΑΙ ΕΡΧΟΝΤΑΙ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΔΙΑΤΙ ΟΙ ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΝΗΣΤΕΥΟΥΣΙΝ ΟΙ ΔΕ ΣΟΙ ΜΑΘΗΤΑΙ ΟΥ ΝΗΣΤΕΥΟΥΣΙΝ
19 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΜΗ ΔΥΝΑΝΤΑΙ ΟΙ ΥΙΟΙ ΤΟΥ ΝΥΜΦΩΝΟΣ ΕΝ Ω Ο ΝΥΜΦΙΟΣ ΜΕΤ ΑΥΤΩΝ ΕΣΤΙΝ ΝΗΣΤΕΥΕΙΝ ΟΣΟΝ ΧΡΟΝΟΝ ΕΧΟΥΣΙΝ ΤΟΝ ΝΥΜΦΙΟΝ ΜΕΤ ΑΥΤΩΝ ΟΥ ΔΥΝΑΝΤΑΙ ΝΗΣΤΕΥΕΙΝ
20 ΕΛΕΥΣΟΝΤΑΙ ΔΕ ΗΜΕΡΑΙ ΟΤΑΝ ΑΠΑΡΘΗ ΑΠ ΑΥΤΩΝ Ο ΝΥΜΦΙΟΣ ΚΑΙ ΤΟΤΕ ΝΗΣΤΕΥΣΟΥΣΙΝ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ
21 ΟΥΔΕΙΣ ΕΠΙΒΛΗΜΑ ΡΑΚΟΥΣ ΑΓΝΑΦΟΥ ΕΠΙΡΑΠΤΕΙ ΕΠΙ ΙΜΑΤΙΟΝ ΠΑΛΑΙΟΝ ΕΙ ΔΕ ΜΗ ΑΙΡΕΙ ΤΟ ΠΛΗΡΩΜΑ ΑΠ ΑΥΤΟΥ ΤΟ ΚΑΙΝΟΝ ΤΟΥ ΠΑΛΑΙΟΥ ΚΑΙ ΧΕΙΡΟΝ ΣΧΙΣΜΑ ΓΙΝΕΤΑΙ
22 ΚΑΙ ΟΥΔΕΙΣ ΒΑΛΛΕΙ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΠΑΛΑΙΟΥΣ ΕΙ ΔΕ ΜΗ ΡΗΞΕΙ Ο ΟΙΝΟΣ ΤΟΥΣ ΑΣΚΟΥΣ ΚΑΙ Ο ΟΙΝΟΣ ΑΠΟΛΛΥΤΑΙ ΚΑΙ ΟΙ ΑΣΚΟΙ
23 ΚΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΠΑΡΑΠΟΡΕΥΕΣΘΑΙ ΔΙΑ ΤΩΝ ΣΠΟΡΙΜΩΝ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΗΡΞΑΝΤΟ ΟΔΟΝ ΠΟΙΕΙΝ ΤΙΛΛΟΝΤΕΣ ΤΟΥΣ ΣΤΑΧΥΑΣ
24 ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΕΛΕΓΟΝ ΑΥΤΩ ΙΔΕ ΤΙ ΠΟΙΟΥΣΙΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ Ο ΟΥΚ ΕΞΕΣΤΙΝ
25 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΥΔΕΠΟΤΕ ΑΝΕΓΝΩΤΕ ΤΙ ΕΠΟΙΗΣΕΝ ΔΑΥΕΙΔ ΟΤΕ ΧΡΕΙΑΝ ΕΣΧΕΝ ΚΑΙ ΕΠΕΙΝΑΣΕΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΜΕΤ ΑΥΤΟΥ
26 ΠΩΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΑΒΙΑΘΑΡ ΑΡΧΙΕΡΕΩΣ ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΦΑΓΕΝ ΟΥΣ ΟΥΚ ΕΞΕΣΤΙΝ ΦΑΓΕΙΝ ΕΙ ΜΗ ΤΟΥΣ ΙΕΡΕΙΣ ΚΑΙ ΕΔΩΚΕΝ ΚΑΙ ΤΟΙΣ ΣΥΝ ΑΥΤΩ ΟΥΣΙΝ
27 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΤΟ ΣΑΒΒΑΤΟΝ ΔΙΑ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΓΕΝΕΤΟ ΚΑΙ ΟΥΧ Ο ΑΝΘΡΩΠΟΣ ΔΙΑ ΤΟ ΣΑΒΒΑΤΟΝ
28 ΩΣΤΕ ΚΥΡΙΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΤΟΥ ΣΑΒΒΑΤΟΥ

ACCORDING TO MARK 3
1 ΚΑΙ ΕΙΣΗΛΘΕΝ ΠΑΛΙΝ ΕΙΣ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΗΝ ΕΚΕΙ ΑΝΘΡΩΠΟΣ ΕΞΗΡΑΜΜΕΝΗΝ ΕΧΩΝ ΤΗΝ ΧΕΙΡΑ
2 ΚΑΙ ΠΑΡΕΤΗΡΟΥΝ ΑΥΤΟΝ ΕΙ ΕΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΘΕΡΑΠΕΥΕΙ ΑΥΤΟΝ ΙΝΑ ΚΑΤΗΓΟΡΗΣΩΣΙΝ ΑΥΤΟΥ
3 ΚΑΙ ΛΕΓΕΙ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΤΗΝ ΞΗΡΑΝ ΧΕΙΡΑ ΕΧΟΝΤΙ ΕΓΕΙΡΕ ΕΙΣ ΤΟ ΜΕΣΟΝ
4 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΞΕΣΤΙΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ ΑΓΑΘΟΝ ΠΟΙΗΣΑΙ Η ΚΑΚΟΠΟΙΗΣΑΙ ΨΥΧΗΝ ΣΩΣΑΙ Η ΑΠΟΚΤΕΙΝΑΙ ΟΙ ΔΕ ΕΣΙΩΠΩΝ
5 ΚΑΙ ΠΕΡΙΒΛΕΨΑΜΕΝΟΣ ΑΥΤΟΥΣ ΜΕΤ ΟΡΓΗΣ ΣΥΝΛΥΠΟΥΜΕΝΟΣ ΕΠΙ ΤΗ ΠΩΡΩΣΕΙ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΛΕΓΕΙ ΤΩ ΑΝΘΡΩΠΩ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΞΕΤΕΙΝΕΝ ΚΑΙ ΑΠΕΚΑΤΕΣΤΑΘΗ Η ΧΕΙΡ ΑΥΤΟΥ
6 ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΟΙ ΦΑΡΙΣΑΙΟΙ ΕΥΘΥΣ ΜΕΤΑ ΤΩΝ ΗΡΩΔΙΑΝΩΝ ΣΥΜΒΟΥΛΙΟΝ ΕΠΟΙΗΣΑΝ ΚΑΤ ΑΥΤΟΥ ΟΠΩΣ ΑΥΤΟΝ ΑΠΟΛΕΣΩΣΙΝ
7 ΚΑΙ Ο ΙΗΣΟΥΣ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΑΝΕΧΩΡΗΣΕΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΟΛΥ ΠΛΗΘΟΣ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΗΚΟΛΟΥΘΗΣΑΝ
8 ΚΑΙ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΚΑΙ ΑΠΟ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΠΕΡΙ ΤΥΡΟΝ ΚΑΙ ΣΙΔΩΝΑ ΠΛΗΘΟΣ ΠΟΛΥ ΑΚΟΥΟΝΤΕΣ ΟΣΑ ΕΠΟΙΕΙ ΗΛΘΟΝ ΠΡΟΣ ΑΥΤΟΝ
9 ΚΑΙ ΕΙΠΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΙΝΑ ΠΛΟΙΑΡΙΟΝ ΠΡΟΣΚΑΡΤΕΡΗ ΑΥΤΩ ΔΙΑ ΤΟΝ ΟΧΛΟΝ ΙΝΑ ΜΗ ΘΛΙΒΩΣΙΝ ΑΥΤΟΝ
10 ΠΟΛΛΟΥΣ ΓΑΡ ΕΘΕΡΑΠΕΥΣΕΝ ΩΣΤΕ ΕΠΙΠΙΠΤΕΙΝ ΑΥΤΩ ΙΝΑ ΑΥΤΟΥ ΑΨΩΝΤΑΙ ΟΣΟΙ ΕΙΧΟΝ ΜΑΣΤΙΓΑΣ
11 ΚΑΙ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑ ΑΚΑΘΑΡΤΑ ΟΤΑΝ ΑΥΤΟΝ ΕΘΕΩΡΟΥΝ ΠΡΟΣΕΠΙΠΤΟΝ ΑΥΤΩ ΚΑΙ ΕΚΡΑΖΟΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΣΥ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ

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12 ΚΑΙ ΠΟΛΛΑ ΕΠΕΤΙΜΑ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΑΥΤΟΝ ΦΑΝΕΡΟΝ ΠΟΙΗΣΩΣΙΝ
13 ΚΑΙ ΑΝΑΒΑΙΝΕΙ ΕΙΣ ΤΟ ΟΡΟΣ ΚΑΙ ΠΡΟΣΚΑΛΕΙΤΑΙ ΟΥΣ ΗΘΕΛΕΝ ΑΥΤΟΣ ΚΑΙ ΑΠΗΛΘΟΝ ΠΡΟΣ ΑΥΤΟΝ
14 ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΩΔΕΚΑ ΙΝΑ ΩΣΙΝ ΜΕΤ ΑΥΤΟΥ ΚΑΙ ΙΝΑ ΑΠΟΣΤΕΛΛΗ ΑΥΤΟΥΣ ΚΗΡΥΣΣΕΙΝ
15 ΚΑΙ ΕΧΕΙΝ ΕΞΟΥΣΙΑΝ ΕΚΒΑΛΛΕΙΝ ΤΑ ΔΑΙΜΟΝΙΑ
16 ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟΥΣ ΔΩΔΕΚΑ ΚΑΙ ΕΠΕΘΗΚΕΝ ΟΝΟΜΑ ΤΩ ΣΙΜΩΝΙ ΠΕΤΡΟΝ
17 ΚΑΙ ΙΑΚΩΒΟΝ ΤΟΝ ΤΟΥ ΖΕΒΕΔΑΙΟΥ ΚΑΙ ΙΩΑΝΝΗΝ ΤΟΝ ΑΔΕΛΦΟΝ ΤΟΥ ΙΑΚΩΒΟΥ ΚΑΙ ΕΠΕΘΗΚΕΝ ΑΥΤΟΙΣ ΟΝΟΜΑΤΑ ΒΟΑΝΗΡΓΕΣ Ο ΕΣΤΙΝ ΥΙΟΙ ΒΡΟΝΤΗΣ
18 ΚΑΙ ΑΝΔΡΕΑΝ ΚΑΙ ΦΙΛΙΠΠΟΝ ΚΑΙ ΒΑΡΘΟΛΟΜΑΙΟΝ ΚΑΙ ΜΑΘΘΑΙΟΝ ΚΑΙ ΘΩΜΑΝ ΚΑΙ ΙΑΚΩΒΟΝ ΤΟΝ ΤΟΥ ΑΛΦΑΙΟΥ ΚΑΙ ΘΑΔΔΑΙΟΝ ΚΑΙ ΣΙΜΩΝΑ ΤΟΝ ΚΑΝΑΝΑΙΟΝ
19 ΚΑΙ ΙΟΥΔΑΝ ΙΣΚΑΡΙΩΘ ΟΣ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΟΙΚΟΝ
20 ΚΑΙ ΣΥΝΕΡΧΕΤΑΙ ΠΑΛΙΝ ΟΧΛΟΣ ΩΣΤΕ ΜΗ ΔΥΝΑΣΘΑΙ ΑΥΤΟΥΣ ΜΗΤΕ ΑΡΤΟΝ ΦΑΓΕΙΝ
21 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΠΑΡ ΑΥΤΟΥ ΕΞΗΛΘΟΝ ΚΡΑΤΗΣΑΙ ΑΥΤΟΝ ΕΛΕΓΟΝ ΓΑΡ ΟΤΙ ΕΞΕΣΤΗ
22 ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΟΙ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΚΑΤΑΒΑΝΤΕΣ ΕΛΕΓΟΝ ΟΤΙ ΒΕΕΛΖΕΒΟΥΛ ΕΧΕΙ ΚΑΙ ΟΤΙ ΕΝ ΤΩ ΑΡΧΟΝΤΙ ΤΩΝ ΔΑΙΜΟΝΙΩΝ ΕΚΒΑΛΛΕΙ ΤΑ ΔΑΙΜΟΝΙΑ
23 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΑΥΤΟΥΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΠΩΣ ΔΥΝΑΤΑΙ ΣΑΤΑΝΑΣ ΣΑΤΑΝΑΝ ΕΚΒΑΛΛΕΙΝ
24 ΚΑΙ ΕΑΝ ΒΑΣΙΛΕΙΑ ΕΦ ΕΑΥΤΗΝ ΜΕΡΙΣΘΗ ΟΥ ΔΥΝΑΤΑΙ ΣΤΑΘΗΝΑΙ Η ΒΑΣΙΛΕΙΑ ΕΚΕΙΝΗ
25 ΚΑΙ ΕΑΝ ΟΙΚΙΑ ΕΦ ΕΑΥΤΗΝ ΜΕΡΙΣΘΗ ΟΥ ΔΥΝΗΣΕΤΑΙ Η ΟΙΚΙΑ ΕΚΕΙΝΗ ΣΤΑΘΗΝΑΙ
26 ΚΑΙ ΕΙ Ο ΣΑΤΑΝΑΣ ΑΝΕΣΤΗ ΕΦ ΕΑΥΤΟΝ ΕΜΕΡΙΣΘΗ ΚΑΙ ΟΥ ΔΥΝΑΤΑΙ ΣΤΗΝΑΙ ΑΛΛΑ ΤΕΛΟΣ ΕΧΕΙ
27 ΑΛΛ ΟΥ ΔΥΝΑΤΑΙ ΟΥΔΕΙΣ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΤΟΥ ΙΣΧΥΡΟΥ ΕΙΣΕΛΘΩΝ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΔΙΑΡΠΑΣΑΙ ΕΑΝ ΜΗ ΠΡΩΤΟΝ ΤΟΝ ΙΣΧΥΡΟΝ ΔΗΣΗ ΚΑΙ ΤΟΤΕ ΤΗΝ ΟΙΚΙΑΝ ΑΥΤΟΥ ΔΙΑΡΠΑΣΕΙ
28 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΑΝΤΑ ΑΦΕΘΗΣΕΤΑΙ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΚΑΙ ΑΙ ΒΛΑΣΦΗΜΙΑΙ ΟΣΑ ΑΝ ΒΛΑΣΦΗΜΗΣΩΣΙΝ
29 ΟΣ Δ ΑΝ ΒΛΑΣΦΗΜΗΣΗ ΕΙΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΟΥΚ ΕΧΕΙ ΑΦΕΣΙΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΛΛΑ ΕΝΟΧΟΣ ΕΣΤΑΙ ΑΙΩΝΙΟΥ ΑΜΑΡΤΗΜΑΤΟΣ
30 ΟΤΙ ΕΛΕΓΟΝ ΠΝΕΥΜΑ ΑΚΑΘΑΡΤΟΝ ΕΧΕΙ
31 ΚΑΙ ΕΡΧΕΤΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΕΞΩ ΣΤΗΚΟΝΤΕΣ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΛΟΥΝΤΕΣ ΑΥΤΟΝ
32 ΚΑΙ ΕΚΑΘΗΤΟ ΠΕΡΙ ΑΥΤΟΝ ΟΧΛΟΣ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΙΔΟΥ Η ΜΗΤΗΡ ΣΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΣΟΥ ΚΑΙ ΑΙ ΑΔΕΛΦΑΙ ΣΟΥ ΕΞΩ ΖΗΤΟΥΣΙΝ ΣΕ
33 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΟΙΣ ΛΕΓΕΙ ΤΙΣ ΕΣΤΙΝ Η ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ
34 ΚΑΙ ΠΕΡΙΒΛΕΨΑΜΕΝΟΣ ΤΟΥΣ ΠΕΡΙ ΑΥΤΟΝ ΚΥΚΛΩ ΚΑΘΗΜΕΝΟΥΣ ΛΕΓΕΙ ΙΔΕ Η ΜΗΤΗΡ ΜΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΜΟΥ
35 ΟΣ ΑΝ ΠΟΙΗΣΗ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΟΥΤΟΣ ΑΔΕΛΦΟΣ ΜΟΥ ΚΑΙ ΑΔΕΛΦΗ ΚΑΙ ΜΗΤΗΡ ΕΣΤΙΝ

ACCORDING TO MARK 4

1 ΚΑΙ ΠΑΛΙΝ ΗΡΞΑΤΟ ΔΙΔΑΣΚΕΙΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΣΥΝΑΓΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΟΧΛΟΣ ΠΛΕΙΣΤΟΣ ΩΣΤΕ ΑΥΤΟΝ ΕΙΣ ΠΛΟΙΟΝ ΕΜΒΑΝΤΑ ΚΑΘΗΣΘΑΙ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΠΑΣ Ο ΟΧΛΟΣ ΠΡΟΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΠΙ ΤΗΣ ΓΗΣ ΗΣΑΝ
2 ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΑΥΤΟΥΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΠΟΛΛΑ ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΕΝ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ
3 ΑΚΟΥΕΤΕ ΙΔΟΥ ΕΞΗΛΘΕΝ Ο ΣΠΕΙΡΩΝ ΣΠΕΙΡΑΙ
4 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΣΠΕΙΡΕΙΝ Ο ΜΕΝ ΕΠΕΣΕΝ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΚΑΙ ΗΛΘΕΝ ΤΑ ΠΕΤΕΙΝΑ ΚΑΙ ΚΑΤΕΦΑΓΕΝ ΑΥΤΟ
5 ΚΑΙ ΑΛΛΟ ΕΠΕΣΕΝ ΕΠΙ ΤΟ ΠΕΤΡΩΔΕΣ ΠΟΥ ΟΥΚ ΕΙΧΕΝ ΓΗΝ ΠΟΛΛΗΝ ΚΑΙ ΕΥΘΥΣ ΕΞΑΝΕΤΕΙΛΕΝ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΒΑΘΟΣ ΓΗΣ
6 ΚΑΙ ΟΤΕ ΑΝΕΤΕΙΛΕΝ Ο ΗΛΙΟΣ ΕΚΑΥΜΑΤΙΣΘΗ ΚΑΙ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΡΙΖΑΝ ΕΞΗΡΑΝΘΗ
7 ΚΑΙ ΑΛΛΟ ΕΠΕΣΕΝ ΕΙΣ ΤΑΣ ΑΚΑΝΘΑΣ ΚΑΙ ΑΝΕΒΗΣΑΝ ΑΙ ΑΚΑΝΘΑΙ ΚΑΙ ΣΥΝΕΠΝΙΞΑΝ ΑΥΤΟ ΚΑΙ ΚΑΡΠΟΝ ΟΥΚ ΕΔΩΚΕΝ
8 ΚΑΙ ΑΛΛΑ ΕΠΕΣΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ ΚΑΛΗΝ ΚΑΙ ΕΔΙΔΟΥ ΚΑΡΠΟΝ ΑΝΑΒΑΙΝΟΝΤΑ ΚΑΙ ΑΥΞΑΝΟΜΕΝΟΝ ΚΑΙ ΕΦΕΡΕΝ ΕΙΣ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΙΣ ΕΞΗΚΟΝΤΑ ΚΑΙ ΕΙΣ ΕΚΑΤΟΝ
9 ΚΑΙ ΕΛΕΓΕΝ ΟΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ ΑΚΟΥΕΤΩ
10 ΚΑΙ ΟΤΕ ΕΓΕΝΕΤΟ ΚΑΤΑ ΜΟΝΑΣ ΗΡΩΤΟΥΝ ΑΥΤΟΝ ΟΙ ΠΕΡΙ ΑΥΤΟΝ ΣΥΝ ΤΟΙΣ ΔΩΔΕΚΑ ΤΑΣ ΠΑΡΑΒΟΛΑΣ
11 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΥΜΙΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΔΕΔΟΤΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ ΕΚΕΙΝΟΙΣ ΔΕ ΤΟΙΣ ΕΞΩ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΠΑΝΤΑ ΓΙΝΕΤΑΙ
12 ΙΝΑ ΒΛΕΠΟΝΤΕΣ ΒΛΕΠΩΣΙΝ ΚΑΙ ΜΗ ΙΔΩΣΙΝ ΚΑΙ ΑΚΟΥΟΝΤΕΣ ΑΚΟΥΩΣΙΝ ΚΑΙ ΜΗ ΣΥΝΙΩΣΙΝ ΜΗΠΟΤΕ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΑΦΕΘΗ ΑΥΤΟΙΣ
13 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΥΚ ΟΙΔΑΤΕ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ ΚΑΙ ΠΩΣ ΠΑΣΑΣ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΓΝΩΣΕΣΘΕ
14 Ο ΣΠΕΙΡΩΝ ΤΟΝ ΛΟΓΟΝ ΣΠΕΙΡΕΙ
15 ΟΥΤΟΙ ΔΕ ΕΙΣΙΝ ΟΙ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΟΠΟΥ ΣΠΕΙΡΕΤΑΙ Ο ΛΟΓΟΣ ΚΑΙ ΟΤΑΝ ΑΚΟΥΣΩΣΙΝ ΕΥΘΥΣ ΕΡΧΕΤΑΙ Ο ΣΑΤΑΝΑΣ ΚΑΙ ΑΙΡΕΙ ΤΟΝ ΛΟΓΟΝ ΤΟΝ ΕΣΠΑΡΜΕΝΟΝ ΕΝ ΑΥΤΟΙΣ
16 ΚΑΙ ΟΥΤΟΙ ΟΜΟΙΩΣ ΕΙΣΙΝ ΟΙ ΕΠΙ ΤΑ ΠΕΤΡΩΔΗ ΣΠΕΙΡΟΜΕΝΟΙ ΟΙ ΟΤΑΝ ΑΚΟΥΣΩΣΙΝ ΤΟΝ ΛΟΓΟΝ ΕΥΘΥΣ ΜΕΤΑ ΧΑΡΑΣ ΛΑΜΒΑΝΟΥΣΙΝ ΑΥΤΟΝ
17 ΚΑΙ ΟΥΚ ΕΧΟΥΣΙΝ ΡΙΖΑΝ ΕΝ ΕΑΥΤΟΙΣ ΑΛΛΑ ΠΡΟΣΚΑΙΡΟΙ ΕΙΣΙΝ ΕΙΤΑ ΓΕΝΟΜΕΝΗΣ ΘΛΙΨΕΩΣ Η ΔΙΩΓΜΟΥ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΕΥΘΥΣ ΣΚΑΝΔΑΛΙΖΟΝΤΑΙ
18 ΚΑΙ ΑΛΛΟΙ ΕΙΣΙΝ ΟΙ ΕΠΙ ΤΑΣ ΑΚΑΝΘΑΣ ΣΠΕΙΡΟΜΕΝΟΙ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΣΑΝΤΕΣ
19 ΚΑΙ ΑΙ ΜΕΡΙΜΝΑΙ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ Η ΑΠΑΤΗ ΤΟΥ ΠΛΟΥΤΟΥ ΚΑΙ ΑΙ ΠΕΡΙ ΤΑ ΛΟΙΠΑ ΕΠΙΘΥΜΙΑΙ ΕΙΣΠΟΡΕΥΟΜΕΝΑΙ ΣΥΝΠΝΙΓΟΥΣΙΝ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΑΚΑΡΠΟΣ ΓΙΝΕΤΑΙ
20 ΚΑΙ ΕΚΕΙΝΟΙ ΕΙΣΙΝ ΟΙ ΕΠΙ ΤΗΝ ΓΗΝ ΤΗΝ ΚΑΛΗΝ ΣΠΑΡΕΝΤΕΣ ΟΙΤΙΝΕΣ ΑΚΟΥΟΥΣΙΝ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΠΑΡΑΔΕΧΟΝΤΑΙ ΚΑΙ ΚΑΡΠΟΦΟΡΟΥΣΙΝ ΕΝ ΤΡΙΑΚΟΝΤΑ ΚΑΙ ΕΝ ΕΞΗΚΟΝΤΑ ΚΑΙ ΕΝ ΕΚΑΤΟΝ
21 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΤΙ ΜΗΤΙ ΕΡΧΕΤΑΙ Ο ΛΥΧΝΟΣ ΙΝΑ ΥΠΟ ΤΟΝ ΜΟΔΙΟΝ ΤΕΘΗ Η ΥΠΟ ΤΗΝ ΚΛΙΝΗΝ ΟΥΧ ΙΝΑ ΕΠΙ ΤΗΝ ΛΥΧΝΙΑΝ ΤΕΘΗ
22 ΟΥ ΓΑΡ ΕΣΤΙΝ ΤΙ ΚΡΥΠΤΟΝ ΕΑΝ ΜΗ ΙΝΑ ΦΑΝΕΡΩΘΗ ΟΥΔΕ ΕΓΕΝΕΤΟ ΑΠΟΚΡΥΦΟΝ ΑΛΛ ΙΝΑ ΕΛΘΗ ΕΙΣ ΦΑΝΕΡΟΝ
23 ΕΙ ΤΙΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ ΑΚΟΥΕΤΩ
24 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΒΛΕΠΕΤΕ ΤΙ ΑΚΟΥΕΤΕ ΕΝ Ω ΜΕΤΡΩ ΜΕΤΡΕΙΤΕ ΜΕΤΡΗΘΗΣΕΤΑΙ ΥΜΙΝ ΚΑΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΥΜΙΝ
25 ΟΣ ΓΑΡ ΕΧΕΙ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ ΚΑΙ ΟΣ ΟΥΚ ΕΧΕΙ ΚΑΙ Ο ΕΧΕΙ ΑΡΘΗΣΕΤΑΙ ΑΠ ΑΥΤΟΥ
26 ΚΑΙ ΕΛΕΓΕΝ ΟΥΤΩΣ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΩΣ ΑΝΘΡΩΠΟΣ ΒΑΛΗ ΤΟΝ ΣΠΟΡΟΝ ΕΠΙ ΤΗΣ ΓΗΣ
27 ΚΑΙ ΚΑΘΕΥΔΗ ΚΑΙ ΕΓΕΙΡΗΤΑΙ ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ ΚΑΙ Ο ΣΠΟΡΟΣ ΒΛΑΣΤΑ ΚΑΙ ΜΗΚΥΝΗΤΑΙ ΩΣ ΟΥΚ ΟΙΔΕΝ ΑΥΤΟΣ
28 ΑΥΤΟΜΑΤΗ Η ΓΗ ΚΑΡΠΟΦΟΡΕΙ ΠΡΩΤΟΝ ΧΟΡΤΟΝ ΕΙΤΕΝ ΣΤΑΧΥΝ ΕΙΠΕΝ ΠΛΗΡΗΣ ΣΙΤΟΣ ΕΝ ΤΩ ΣΤΑΧΥΙ
29 ΟΤΑΝ ΔΕ ΠΑΡΑΔΟΙ Ο ΚΑΡΠΟΣ ΕΥΘΥΣ ΑΠΟΣΤΕΛΛΕΙ ΤΟ ΔΡΕΠΑΝΟΝ ΟΤΙ ΠΑΡΕΣΤΗΚΕΝ Ο ΘΕΡΙΣΜΟΣ
30 ΚΑΙ ΕΛΕΓΕΝ ΠΩΣ ΟΜΟΙΩΣΩΜΕΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ Η ΕΝ ΤΙΝΙ ΑΥΤΗΝ ΠΑΡΑΒΟΛΗ ΘΩΜΕΝ
31 ΩΣ ΚΟΚΚΩ ΣΙΝΑΠΕΩΣ ΟΣ ΟΤΑΝ ΣΠΑΡΗ ΕΠΙ ΤΗΣ ΓΗΣ ΜΙΚΡΟΤΕΡΟΝ ΟΝ ΠΑΝΤΩΝ ΤΩΝ ΣΠΕΡΜΑΤΩΝ ΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

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32 ΚΑΙ ΟΤΑΝ ΣΠΑΡΗ ΑΝΑΒΑΙΝΕΙ ΚΑΙ ΓΙΝΕΤΑΙ ΜΕΙΖΟΝ ΠΑΝΤΩΝ ΤΩΝ ΛΑΧΑΝΩΝ ΚΑΙ ΠΟΙΕΙ ΚΛΑΔΟΥΣ ΜΕΓΑΛΟΥΣ ΩΣΤΕ ΔΥΝΑΣΘΑΙ ΥΠΟ ΤΗΝ ΣΚΙΑΝ ΑΥΤΟΥ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΣΚΗΝΟΥΝ

33 ΚΑΙ ΤΟΙΑΥΤΑΙΣ ΠΑΡΑΒΟΛΑΙΣ ΠΟΛΛΑΙΣ ΕΛΑΛΕΙ ΑΥΤΟΙΣ ΤΟΝ ΛΟΓΟΝ ΚΑΘΩΣ ΗΔΥΝΑΝΤΟ ΑΚΟΥΕΙΝ

34 ΧΩΡΙΣ ΔΕ ΠΑΡΑΒΟΛΗΣ ΟΥΚ ΕΛΑΛΕΙ ΑΥΤΟΙΣ ΚΑΤ ΙΔΙΑΝ ΔΕ ΤΟΙΣ ΙΔΙΟΙΣ ΜΑΘΗΤΑΙΣ ΕΠΕΛΥΕΝ ΠΑΝΤΑ

35 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΟΨΙΑΣ ΓΕΝΟΜΕΝΗΣ ΔΙΕΛΘΩΜΕΝ ΕΙΣ ΤΟ ΠΕΡΑΝ

36 ΚΑΙ ΑΦΕΝΤΕΣ ΤΟΝ ΟΧΛΟΝ ΠΑΡΑΛΑΜΒΑΝΟΥΣΙΝ ΑΥΤΟΝ ΩΣ ΗΝ ΕΝ ΤΩ ΠΛΟΙΩ ΚΑΙ ΑΛΛΑ ΠΛΟΙΑ ΗΣΑΝ ΜΕΤ ΑΥΤΟΥ

37 ΚΑΙ ΓΙΝΕΤΑΙ ΛΑΙΛΑΨ ΜΕΓΑΛΗ ΑΝΕΜΟΥ ΚΑΙ ΤΑ ΚΥΜΑΤΑ ΕΠΕΒΑΛΛΕΝ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΩΣΤΕ ΗΔΗ ΓΕΜΙΖΕΣΘΑΙ ΤΟ ΠΛΟΙΟΝ

38 ΚΑΙ ΗΝ ΑΥΤΟΣ ΕΝ ΤΗ ΠΡΥΜΝΗ ΕΠΙ ΤΟ ΠΡΟΣΚΕΦΑΛΑΙΟΝ ΚΑΘΕΥΔΩΝ ΚΑΙ ΕΓΕΙΡΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΔΙΔΑΣΚΑΛΕ ΟΥ ΜΕΛΕΙ ΣΟΙ ΟΤΙ ΑΠΟΛΛΥΜΕΘΑ

39 ΚΑΙ ΔΙΕΓΕΡΘΕΙΣ ΕΠΕΤΙΜΗΣΕΝ ΤΩ ΑΝΕΜΩ ΚΑΙ ΕΙΠΕΝ ΤΗ ΘΑΛΑΣΣΗ ΣΙΩΠΑ ΠΕΦΙΜΩΣΟ ΚΑΙ ΕΚΟΠΑΣΕΝ Ο ΑΝΕΜΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΓΑΛΗΝΗ ΜΕΓΑΛΗ

40 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΔΕΙΛΟΙ ΕΣΤΕ ΟΥΤΩΣ ΠΩΣ ΟΥΚ ΕΧΕΤΕ ΠΙΣΤΙΝ

41 ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΦΟΒΟΝ ΜΕΓΑΝ ΚΑΙ ΕΛΕΓΟΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΤΙΣ ΑΡΑ ΟΥΤΟΣ ΕΣΤΙΝ ΟΤΙ ΚΑΙ Ο ΑΝΕΜΟΣ ΚΑΙ Η ΘΑΛΑΣΣΑ ΑΥΤΩ ΥΠΑΚΟΥΕΙ

ACCORDING TO MARK 5

1 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΤΩΝ ΓΕΡΑΣΗΝΩΝ

2 ΚΑΙ ΕΞΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΕΚ ΤΟΥ ΠΛΟΙΟΥ ΕΥΘΥΣ ΥΠΗΝΤΗΣΕΝ ΑΥΤΩ ΕΚ ΤΩΝ ΜΝΗΜΕΙΩΝ ΑΝΘΡΩΠΟΣ ΕΝ ΠΝΕΥΜΑΤΙ ΑΚΑΘΑΡΤΩ

3 ΟΣ ΤΗΝ ΚΑΤΟΙΚΗΣΙΝ ΕΙΧΕΝ ΕΝ ΤΟΙΣ ΜΝΗΜΑΣΙΝ ΚΑΙ ΟΥΔΕ ΑΛΥΣΕΙ ΟΥΚΕΤΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΑΥΤΟΝ ΔΗΣΑΙ

4 ΔΙΑ ΤΟ ΑΥΤΟΝ ΠΟΛΛΑΚΙΣ ΠΕΔΑΙΣ ΚΑΙ ΑΛΥΣΕΣΙΝ ΔΕΔΕΣΘΑΙ ΚΑΙ ΔΙΕΣΠΑΣΘΑΙ ΥΠ ΑΥΤΟΥ ΤΑΣ ΑΛΥΣΕΙΣ ΚΑΙ ΤΑΣ ΠΕΔΑΣ ΣΥΝΤΕΤΡΙΦΘΑΙ ΚΑΙ ΟΥΔΕΙΣ ΙΣΧΥΕΝ ΑΥΤΟΝ ΔΑΜΑΣΑΙ

5 ΚΑΙ ΔΙΑΠΑΝΤΟΣ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΕΝ ΤΟΙΣ ΜΝΗΜΑΣΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΗΝ ΚΡΑΖΩΝ ΚΑΙ ΚΑΤΑΚΟΠΤΩΝ ΕΑΥΤΟΝ ΛΙΘΟΙΣ

6 ΚΑΙ ΙΔΩΝ ΤΟΝ ΙΗΣΟΥΝ ΑΠΟ ΜΑΚΡΟΘΕΝ ΕΔΡΑΜΕΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΕΝ ΑΥΤΩ

7 ΚΑΙ ΚΡΑΞΑΣ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΕΙ ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ ΙΗΣΟΥ ΥΙΕ ΤΟΥ ΘΕΟΥ ΤΟΥ ΥΨΙΣΤΟΥ ΟΡΚΙΖΩ ΣΕ ΤΟΝ ΘΕΟΝ ΜΗ ΜΕ ΒΑΣΑΝΙΣΗΣ

8 ΕΛΕΓΕΝ ΓΑΡ ΑΥΤΩ ΕΞΕΛΘΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΚΑΘΑΡΤΟΝ ΕΚ ΤΟΥ ΑΝΘΡΩΠΟΥ

9 ΚΑΙ ΕΠΗΡΩΤΑ ΑΥΤΟΝ ΤΙ ΟΝΟΜΑ ΣΟΙ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΛΕΓΙΩΝ ΟΝΟΜΑ ΜΟΙ ΟΤΙ ΠΟΛΛΟΙ ΕΣΜΕΝ

10 ΚΑΙ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ ΠΟΛΛΑ ΙΝΑ ΜΗ ΑΥΤΑ ΑΠΟΣΤΕΙΛΗ ΕΞΩ ΤΗΣ ΧΩΡΑΣ

11 ΗΝ ΔΕ ΕΚΕΙ ΠΡΟΣ ΤΩ ΟΡΕΙ ΑΓΕΛΗ ΧΟΙΡΩΝ ΜΕΓΑΛΗ ΒΟΣΚΟΜΕΝΗ

12 ΚΑΙ ΠΑΡΕΚΑΛΕΣΑΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΠΕΜΨΟΝ ΗΜΑΣ ΕΙΣ ΤΟΥΣ ΧΟΙΡΟΥΣ ΙΝΑ ΕΙΣ ΑΥΤΟΥΣ ΕΙΣΕΛΘΩΜΕΝ

13 ΚΑΙ ΕΠΕΤΡΕΨΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΛΘΟΝΤΑ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑ ΑΚΑΘΑΡΤΑ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟΥΣ ΧΟΙΡΟΥΣ ΚΑΙ ΩΡΜΗΣΕΝ Η ΑΓΕΛΗ ΚΑΤΑ ΤΟΥ ΚΡΗΜΝΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΩΣ ΔΙΣΧΙΛΙΟΙ ΚΑΙ ΕΠΝΙΓΟΝΤΟ ΕΝ ΤΗ ΘΑΛΑΣΣΗ

14 ΚΑΙ ΟΙ ΒΟΣΚΟΝΤΕΣ ΑΥΤΟΥΣ ΕΦΥΓΟΝ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΓΡΟΥΣ ΚΑΙ ΗΛΘΟΝ ΙΔΕΙΝ ΤΙ ΕΣΤΙΝ ΤΟ ΓΕΓΟΝΟΣ

15 ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΘΕΩΡΟΥΣΙΝ ΤΟΝ ΔΑΙΜΟΝΙΖΟΜΕΝΟΝ ΚΑΘΗΜΕΝΟΝ ΙΜΑΤΙΣΜΕΝΟΝ ΚΑΙ ΣΩΦΡΟΝΟΥΝΤΑ ΤΟΝ ΕΣΧΗΚΟΤΑ ΤΟΝ ΛΕΓΙΩΝΑ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ

16 ΚΑΙ ΔΙΗΓΗΣΑΝΤΟ ΑΥΤΟΙΣ ΟΙ ΙΔΟΝΤΕΣ ΠΩΣ ΕΓΕΝΕΤΟ ΤΩ ΔΑΙΜΟΝΙΖΟΜΕΝΩ ΚΑΙ ΠΕΡΙ ΤΩΝ ΧΟΙΡΩΝ

17 ΚΑΙ ΗΡΞΑΝΤΟ ΠΑΡΑΚΑΛΕΙΝ ΑΥΤΟΝ ΑΠΕΛΘΕΙΝ ΑΠΟ ΤΩΝ ΟΡΙΩΝ ΑΥΤΩΝ

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20 ΚΑΙ ΑΠΗΛΘΕΝ ΚΑΙ ΗΡΞΑΤΟ ΚΗΡΥΣΣΕΙΝ ΕΝ ΤΗ ΔΕΚΑΠΟΛΕΙ ΟΣΑ ΕΠΟΙΗΣΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΚΑΙ ΠΑΝΤΕΣ ΕΘΑΥΜΑΖΟΝ

21 ΚΑΙ ΔΙΑΠΕΡΑΣΑΝΤΟΣ ΤΟΥ ΙΗΣΟΥ ΕΝ ΤΩ ΠΛΟΙΩ ΕΙΣ ΤΟ ΠΕΡΑΝ ΠΑΛΙΝ ΣΥΝΗΧΘΗ ΟΧΛΟΣ ΠΟΛΥΣ ΕΠ ΑΥΤΟΝ ΚΑΙ ΗΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ

22 ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΤΩΝ ΑΡΧΙΣΥΝΑΓΩΓΩΝ ΟΝΟΜΑΤΙ ΙΑΕΙΡΟΣ ΚΑΙ ΙΔΩΝ ΑΥΤΟΝ ΠΙΠΤΕΙ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ

23 ΚΑΙ ΠΑΡΑΚΑΛΕΙ ΑΥΤΟΝ ΠΟΛΛΑ ΛΕΓΩΝ ΟΤΙ ΤΟ ΘΥΓΑΤΡΙΟΝ ΜΟΥ ΕΣΧΑΤΩΣ ΕΧΕΙ ΙΝΑ ΕΛΘΩΝ ΕΠΙΘΗΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΗ ΙΝΑ ΣΩΘΗ ΚΑΙ ΖΗΣΗ

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25 ΚΑΙ ΓΥΝΗ ΟΥΣΑ ΕΝ ΡΥΣΕΙ ΑΙΜΑΤΟΣ ΔΩΔΕΚΑ ΕΤΗ

26 ΚΑΙ ΠΟΛΛΑ ΠΑΘΟΥΣΑ ΥΠΟ ΠΟΛΛΩΝ ΙΑΤΡΩΝ ΚΑΙ ΔΑΠΑΝΗΣΑΣΑ ΤΑ ΠΑΡ ΕΑΥΤΗΣ ΠΑΝΤΑ ΚΑΙ ΜΗΔΕΝ ΩΦΕΛΗΘΕΙΣΑ ΑΛΛΑ ΜΑΛΛΟΝ ΕΙΣ ΤΟ ΧΕΙΡΟΝ ΕΛΘΟΥΣΑ

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28 ΕΛΕΓΕΝ ΓΑΡ ΟΤΙ ΕΑΝ ΑΨΩΜΑΙ ΚΑΝ ΤΩΝ ΙΜΑΤΙΩΝ ΑΥΤΟΥ ΣΩΘΗΣΟΜΑΙ

29 ΚΑΙ ΕΥΘΥΣ ΕΞΗΡΑΝΘΗ Η ΠΗΓΗ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΗΣ ΚΑΙ ΕΓΝΩ ΤΩ ΣΩΜΑΤΙ ΟΤΙ ΙΑΤΑΙ ΑΠΟ ΤΗΣ ΜΑΣΤΙΓΟΣ

30 ΚΑΙ ΕΥΘΥΣ Ο ΙΗΣΟΥΣ ΕΠΙΓΝΟΥΣ ΕΝ ΕΑΥΤΩ ΤΗΝ ΕΞ ΑΥΤΟΥ ΔΥΝΑΜΙΝ ΕΞΕΛΘΟΥΣΑΝ ΕΠΙΣΤΡΑΦΕΙΣ ΕΝ ΤΩ ΟΧΛΩ ΕΛΕΓΕΝ ΤΙΣ ΜΟΥ ΗΨΑΤΟ ΤΩΝ ΙΜΑΤΙΩΝ

31 ΚΑΙ ΕΛΕΓΟΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΒΛΕΠΕΙΣ ΤΟΝ ΟΧΛΟΝ ΣΥΝΘΛΙΒΟΝΤΑ ΣΕ ΚΑΙ ΛΕΓΕΙΣ ΤΙΣ ΜΟΥ ΗΨΑΤΟ

32 ΚΑΙ ΠΕΡΙΕΒΛΕΠΕΤΟ ΙΔΕΙΝ ΤΗΝ ΤΟΥΤΟ ΠΟΙΗΣΑΣΑΝ

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34 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΗ ΘΥΓΑΤΕΡ Η ΠΙΣΤΙΣ ΣΟΥ ΣΕΣΩΚΕΝ ΣΕ ΥΠΑΓΕ ΕΙΣ ΕΙΡΗΝΗΝ ΚΑΙ ΙΣΘΙ ΥΓΙΗΣ ΑΠΟ ΤΗΣ ΜΑΣΤΙΓΟΣ ΣΟΥ

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36 Ο ΔΕ ΙΗΣΟΥΣ ΠΑΡΑΚΟΥΣΑΣ ΤΟΝ ΛΟΓΟΝ ΛΑΛΟΥΜΕΝΟΝ ΛΕΓΕΙ ΤΩ ΑΡΧΙΣΥΝΑΓΩΓΩ ΜΗ ΦΟΒΟΥ ΜΟΝΟΝ ΠΙΣΤΕΥΕ

37 ΚΑΙ ΟΥΚ ΑΦΗΚΕΝ ΟΥΔΕΝΑ ΜΕΤ ΑΥΤΟΥ ΣΥΝΑΚΟΛΟΥΘΗΣΑΙ ΕΙ ΜΗ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΙΑΚΩΒΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΤΟΝ ΑΔΕΛΦΟΝ ΙΑΚΩΒΟΥ

38 ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΡΧΙΣΥΝΑΓΩΓΟΥ ΚΑΙ ΘΕΩΡΕΙ ΘΟΡΥΒΟΝ ΚΑΙ ΚΛΑΙΟΝΤΑΣ ΚΑΙ ΑΛΑΛΑΖΟΝΤΑΣ ΠΟΛΛΑ

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42 ΚΑΙ ΕΥΘΥΣ ΑΝΕΣΤΗ ΤΟ ΚΟΡΑΣΙΟΝ ΚΑΙ ΠΕΡΙΕΠΑΤΕΙ ΗΝ ΓΑΡ ΕΤΩΝ ΔΩΔΕΚΑ ΚΑΙ ΕΞΕΣΤΗΣΑΝ ΕΥΘΥΣ ΕΚΣΤΑΣΕΙ ΜΕΓΑΛΗ

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43 ΚΑΙ ΔΙΕΣΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΠΟΛΛΑ ΙΝΑ ΜΗΔΕΙΣ ΓΝΟΙ ΤΟΥΤΟ ΚΑΙ ΕΙΠΕΝ ΔΟΘΗΝΑΙ ΑΥΤΗ ΦΑΓΕΙΝ

ACCORDING TO MARK 6

(Verse 3 mentions Jesus' entire family by name: "Is not this the carpenter, the son of Mary, and brother of James [Iakobos] and Joses [Yosef] and Judah [Yehuda; Didymus Judas Thomas] and Simon? And are not his sisters here with us?" By the way: The Greek term tekton means "builder, stone mason," not carpenter or furniture maker.)

1 ΚΑΙ ΕΞΗΛΘΕΝ ΕΚΕΙΘΕΝ ΚΑΙ ΕΡΧΕΤΑΙ ΕΙΣ ΤΗΝ ΠΑΤΡΙΔΑ ΑΥΤΟΥ ΚΑΙ ΑΚΟΛΟΥΘΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ

2 ΚΑΙ ΓΕΝΟΜΕΝΟΥ ΣΑΒΒΑΤΟΥ ΗΡΞΑΤΟ ΔΙΔΑΣΚΕΙΝ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΚΑΙ ΟΙ ΠΟΛΛΟΙ ΑΚΟΥΟΝΤΕΣ ΕΞΕΠΛΗΣΣΟΝΤΟ ΛΕΓΟΝΤΕΣ ΠΟΘΕΝ ΤΟΥΤΩ ΤΑΥΤΑ ΚΑΙ ΤΙΣ Η ΣΟΦΙΑ Η ΔΟΘΕΙΣΑ ΤΟΥΤΩ ΚΑΙ ΔΥΝΑΜΕΙΣ ΤΟΙΑΥΤΑΙ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΓΙΝΟΝΤΑΙ

3 ΟΥΚ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΤΕΚΤΩΝ Ο ΥΙΟΣ ΤΗΣ ΜΑΡΙΑΣ ΚΑΙ ΑΔΕΛΦΟΣ ΙΑΚΩΒΟΥ ΚΑΙ ΙΩΣΗΤΟΣ ΚΑΙ ΙΟΥΔΑ ΚΑΙ ΣΙΜΩΝΟΣ ΚΑΙ ΟΥΚ ΕΙΣΙΝ ΑΙ ΑΔΕΛΦΑΙ ΑΥΤΟΥ ΩΔΕ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΕΣΚΑΝΔΑΛΙΖΟΝΤΟ ΕΝ ΑΥΤΩ

4 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΦΗΤΗΣ ΑΤΙΜΟΣ ΕΙ ΜΗ ΕΝ ΤΗ ΠΑΤΡΙΔΙ ΕΑΥΤΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΣΥΓΓΕΝΕΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ

5 ΚΑΙ ΟΥΚ ΕΔΥΝΑΤΟ ΕΚΕΙ ΠΟΙΗΣΑΙ ΟΥΔΕΜΙΑΝ ΔΥΝΑΜΙΝ ΕΙ ΜΗ ΟΛΙΓΟΙΣ ΑΡΡΩΣΤΟΙΣ ΕΠΙΘΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΕΘΕΡΑΠΕΥΣΕΝ

6 ΚΑΙ ΕΘΑΥΜΑΣΕΝ ΔΙΑ ΤΗΝ ΑΠΙΣΤΙΑΝ ΑΥΤΩΝ ΚΑΙ ΠΕΡΙΗΓΕΝ ΤΑΣ ΚΩΜΑΣ ΚΥΚΛΩ ΔΙΔΑΣΚΩΝ

7 ΚΑΙ ΠΡΟΣΚΑΛΕΙΤΑΙ ΤΟΥΣ ΔΩΔΕΚΑ ΚΑΙ ΗΡΞΑΤΟ ΑΥΤΟΥΣ ΑΠΟΣΤΕΛΛΕΙΝ ΔΥΟ ΔΥΟ ΚΑΙ ΕΔΙΔΟΥ ΑΥΤΟΙΣ ΕΞΟΥΣΙΑΝ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΤΩΝ ΑΚΑΘΑΡΤΩΝ

8 ΚΑΙ ΠΑΡΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΙΝΑ ΜΗΔΕΝ ΑΙΡΩΣΙΝ ΕΙΣ ΟΔΟΝ ΕΙ ΜΗ ΡΑΒΔΟΝ ΜΟΝΟΝ ΜΗ ΑΡΤΟΝ ΜΗ ΠΗΡΑΝ ΜΗ ΕΙΣ ΤΗΝ ΖΩΝΗΝ ΧΑΛΚΟΝ

9 ΑΛΛΑ ΥΠΟΔΕΔΕΜΕΝΟΥΣ ΣΑΝΔΑΛΙΑ ΚΑΙ ΜΗ ΕΝΔΥΣΗΣΘΑΙ ΔΥΟ ΧΙΤΩΝΑΣ

10 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΠΟΥ ΕΑΝ ΕΙΣΕΛΘΗΤΕ ΕΙΣ ΟΙΚΙΑΝ ΕΚΕΙ ΜΕΝΕΤΕ ΕΩΣ ΑΝ ΕΞΕΛΘΗΤΕ ΕΚΕΙΘΕΝ

11 ΚΑΙ ΟΣ ΑΝ ΤΟΠΟΣ ΜΗ ΔΕΞΗΤΑΙ ΥΜΑΣ ΜΗΔΕ ΑΚΟΥΣΩΣΙΝ ΥΜΩΝ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΕΚΕΙΘΕΝ ΕΚΤΙΝΑΞΑΤΕ ΤΟΝ ΧΟΥΝ ΤΟΝ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ

12 ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΕΚΗΡΥΞΑΝ ΙΝΑ ΜΕΤΑΝΟΩΣΙΝ

13 ΚΑΙ ΔΑΙΜΟΝΙΑ ΠΟΛΛΑ ΕΞΕΒΑΛΛΟΝ ΚΑΙ ΗΛΕΙΦΟΝ ΕΛΑΙΩ ΠΟΛΛΟΥΣ ΑΡΡΩΣΤΟΥΣ ΚΑΙ ΕΘΕΡΑΠΕΥΟΝ

14 ΚΑΙ ΗΚΟΥΣΕΝ Ο ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ ΦΑΝΕΡΟΝ ΓΑΡ ΕΓΕΝΕΤΟ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΛΕΓΕΝ ΟΤΙ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΖΩΝ ΕΓΗΓΕΡΤΑΙ ΕΚ ΝΕΚΡΩΝ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΕΝΕΡΓΟΥΣΙΝ ΑΙ ΔΥΝΑΜΕΙΣ ΕΝ ΑΥΤΩ

15 ΑΛΛΟΙ ΔΕ ΕΛΕΓΟΝ ΟΤΙ ΗΛΕΙΑΣ ΕΣΤΙΝ ΑΛΛΟΙ ΔΕ ΕΛΕΓΟΝ ΟΤΙ ΠΡΟΦΗΤΗΣ ΩΣ ΕΙΣ ΤΩΝ ΠΡΟΦΗΤΩΝ

16 ΑΚΟΥΣΑΣ ΔΕ Ο ΗΡΩΔΗΣ ΕΛΕΓΕΝ ΟΝ ΕΓΩ ΑΠΕΚΕ-ΦΑΛΙΣΑ ΙΩΑΝΝΗΝ ΟΥΤΟΣ ΗΓΕΡΘΗ

17 ΑΥΤΟΣ ΓΑΡ Ο ΗΡΩΔΗΣ ΑΠΟΣΤΕΙΛΑΣ ΕΚΡΑΤΗΣΕΝ ΤΟΝ ΙΩΑΝΝΗΝ ΚΑΙ ΕΔΗΣΕΝ ΑΥΤΟΝ ΕΝ ΦΥΛΑΚΗ ΔΙΑ ΗΡΩΔΙΑΔΑ ΤΗΝ ΓΥΝΑΙΚΑ ΦΙΛΙΠΠΟΥ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΟΤΙ ΑΥΤΗΝ ΕΓΑΜΗΣΕΝ

18 ΕΛΕΓΕΝ ΓΑΡ Ο ΙΩΑΝΝΗΣ ΤΩ ΗΡΩΔΗ ΟΤΙ ΟΥΚ ΕΞΕΣΤΙΝ ΣΟΙ ΕΧΕΙΝ ΤΗΝ ΓΥΝΑΙΚΑ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ

19 Η ΔΕ ΗΡΩΔΙΑΣ ΕΝΕΙΧΕΝ ΑΥΤΩ ΚΑΙ ΗΘΕΛΕΝ ΑΥΤΟΝ ΑΠΟΚΤΕΙΝΑΙ ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ

20 Ο ΓΑΡ ΗΡΩΔΗΣ ΕΦΟΒΕΙΤΟ ΤΟΝ ΙΩΑΝΝΗΝ ΕΙΔΩΣ ΑΥΤΟΝ ΑΝΔΡΑ ΔΙΚΑΙΟΝ ΚΑΙ ΑΓΙΟΝ ΚΑΙ ΣΥΝΕΤΗΡΕΙ ΑΥΤΟΝ ΚΑΙ ΑΚΟΥΣΑΣ ΑΥΤΟΥ ΠΟΛΛΑ ΗΠΟΡΕΙ ΚΑΙ ΗΔΕΩΣ ΑΥΤΟΥ ΗΚΟΥΕΝ

21 ΚΑΙ ΓΕΝΟΜΕΝΗΣ ΗΜΕΡΑΣ ΕΥΚΑΙΡΟΥ ΟΤΕ ΗΡΩΔΗΣ ΤΟΙΣ ΓΕΝΕΣΙΟΙΣ ΑΥΤΟΥ ΔΕΙΠΝΟΝ ΕΠΟΙΗΣΕΝ ΤΟΙΣ ΜΕΓΙΣΤΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΤΟΙΣ ΧΙΛΙΑΡΧΟΙΣ ΚΑΙ ΤΟΙΣ ΠΡΩΤΟΙΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ

22 ΚΑΙ ΕΙΣΕΛΘΟΥΣΗΣ ΤΗΣ ΘΥΓΑΤΡΟΣ ΑΥΤΗΣ ΤΗΣ ΗΡΩΔΙΑΔΟΣ ΚΑΙ ΟΡΧΗΣΑΜΕΝΗΣ ΗΡΕΣΕΝ ΤΩ ΗΡΩΔΗ ΚΑΙ ΤΟΙΣ ΣΥΝΑΝΑΚΕΙΜΕΝΟΙΣ Ο ΔΕ ΒΑΣΙΛΕΥΣ ΕΙΠΕΝ ΤΩ ΚΟΡΑΣΙΩ ΑΙΤΗΣΟΝ ΜΕ Ο ΕΑΝ ΘΕΛΗΣ ΚΑΙ ΔΩΣΩ ΣΟΙ

23 ΚΑΙ ΩΜΟΣΕΝ ΑΥΤΗ ΟΤΙ Ο ΕΑΝ ΜΕ ΑΙΤΗΣΗΣ ΔΩΣΩ ΣΟΙ ΕΩΣ ΗΜΙΣΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΜΟΥ

24 ΚΑΙ ΕΞΕΛΘΟΥΣΑ ΕΙΠΕΝ ΤΗ ΜΗΤΡΙ ΑΥΤΗΣ ΤΙ ΑΙΤΗΣΩΜΑΙ Η ΔΕ ΕΙΠΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΖΟΝΤΟΣ

25 ΚΑΙ ΕΙΣΕΛΘΟΥΣΑ ΕΥΘΥΣ ΜΕΤΑ ΣΠΟΥΔΗΣ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΗΤΗΣΑΤΟ ΛΕΓΟΥΣΑ ΘΕΛΩ ΙΝΑ ΕΞΑΥΤΗΣ ΔΩΣ ΜΟΙ ΕΠΙ ΠΙΝΑΚΙ ΤΗΝ ΚΕΦΑΛΗΝ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ

26 ΚΑΙ ΠΕΡΙΛΥΠΟΣ ΓΕΝΟΜΕΝΟΣ Ο ΒΑΣΙΛΕΥΣ ΔΙΑ ΤΟΥΣ ΟΡΚΟΥΣ ΚΑΙ ΤΟΥΣ ΑΝΑΚΕΙΜΕΝΟΥΣ ΟΥΚ ΗΘΕΛΗΣΕΝ ΑΘΕΤΗΣΑΙ ΑΥΤΗΝ

27 ΚΑΙ ΕΥΘΥΣ ΑΠΟΣΤΕΙΛΑΣ Ο ΒΑΣΙΛΕΥΣ ΣΠΕΚΟΥΛΑΤΟΡΑ ΕΠΕΤΑΞΕΝ ΕΝΕΓΚΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ

28 ΚΑΙ ΑΠΕΛΘΩΝ ΑΠΕΚΕΦΑΛΙΣΕΝ ΑΥΤΟΝ ΕΝ ΤΗ ΦΥΛΑΚΗ ΚΑΙ ΗΝΕΓΚΕΝ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΙΝΑΚΙ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΣΙΩ ΚΑΙ ΤΟ ΚΟΡΑΣΙΟΝ ΕΔΩΚΕΝ ΑΥΤΗΝ ΤΗ ΜΗΤΡΙ ΑΥΤΗΣ

29 ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΗΛΘΑΝ ΚΑΙ ΗΡΑΝ ΤΟ ΠΤΩΜΑ ΑΥΤΟΥ ΚΑΙ ΕΘΗΚΑΝ ΑΥΤΟ ΕΝ ΜΝΗΜΕΙΩ

30 ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΟΙ ΑΠΟΣΤΟΛΟΙ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΑΠΗΓΓΕΙΛΑΝ ΑΥΤΩ ΠΑΝΤΑ ΟΣΑ ΕΠΟΙΗΣΑΝ ΚΑΙ ΕΔΙΔΑΞΑΝ

31 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΔΕΥΤΕ ΥΜΕΙΣ ΑΥΤΟΙ ΚΑΤ ΙΔΙΑΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΚΑΙ ΑΝΑΠΑΥΣΑΣΘΕ ΟΛΙΓΟΝ ΗΣΑΝ ΓΑΡ ΟΙ ΕΡΧΟΜΕΝΟΙ ΚΑΙ ΟΙ ΥΠΑΓΟΝΤΕΣ ΠΟΛΛΟΙ ΚΑΙ ΟΥΔΕ ΦΑΓΕΙΝ ΕΥΚΑΙΡΟΥΝ

32 ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΤΩ ΠΛΟΙΩ ΚΑΤ ΙΔΙΑΝ

33 ΚΑΙ ΕΙΔΟΝ ΑΥΤΟΥΣ ΥΠΑΓΟΝΤΑΣ ΚΑΙ ΕΠΕΓΝΩΣΑΝ ΑΥΤΟΥΣ ΠΟΛΛΟΙ ΚΑΙ ΠΕΖΗ ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΠΟΛΕΩΝ ΣΥΝΕΔΡΑΜΟΝ ΕΚΕΙ ΚΑΙ ΠΡΟΗΛΘΟΝ ΑΥΤΟΥΣ

34 ΚΑΙ ΕΞΕΛΘΩΝ ΕΙΔΕΝ ΠΟΛΥΝ ΟΧΛΟΝ ΚΑΙ ΕΣΠΛΑΓΧΝΙ-ΣΘΗ ΕΠ ΑΥΤΟΥΣ ΟΤΙ ΗΣΑΝ ΩΣ ΠΡΟΒΑΤΑ ΜΗ ΕΧΟΝΤΑ ΠΟΙΜΕΝΑ ΚΑΙ ΗΡΞΑΤΟ ΔΙΔΑΣΚΕΙΝ ΑΥΤΟΥΣ ΠΟΛΛΑ

35 ΚΑΙ ΗΔΗ ΩΡΑΣ ΠΟΛΛΗΣ ΓΕΝΟΜΕΝΗΣ ΠΡΟΣΕΛΘΟΝΤΕΣ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΛΕΓΟΝ ΟΤΙ ΕΡΗΜΟΣ ΕΣΤΙΝ Ο ΤΟΠΟΣ ΚΑΙ ΗΔΗ ΩΡΑ ΠΟΛΛΗ

36 ΑΠΟΛΥΣΟΝ ΑΥΤΟΥΣ ΙΝΑ ΑΠΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΥΣ ΚΥΚΛΩ ΑΓΡΟΥΣ ΚΑΙ ΚΩΜΑΣ ΑΓΟΡΑΣΩΣΙΝ ΕΑΥΤΟΙΣ ΤΙ ΦΑΓΩΣΙΝ

37 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΟΤΕ ΑΥΤΟΙΣ ΥΜΕΙΣ ΦΑΓΕΙΝ ΚΑΙ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΑΠΕΛΘΟΝΤΕΣ ΑΓΟΡΑΣΩΜΕΝ ΔΗΝΑΡΙΩΝ ΔΙΑΚΟΣΙΩΝ ΑΡΤΟΥΣ ΚΑΙ ΔΩΣΟΜΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ

38 Ο ΔΕ ΛΕΓΕΙ ΑΥΤΟΙΣ ΠΟΣΟΥΣ ΑΡΤΟΥΣ ΕΧΕΤΕ ΥΠΑΓΕΤΕ ΙΔΕΤΕ ΚΑΙ ΓΝΟΝΤΕΣ ΛΕΓΟΥΣΙΝ ΠΕΝΤΕ ΚΑΙ ΔΥΟ ΙΧΘΥΑΣ

39 ΚΑΙ ΕΠΕΤΑΞΕΝ ΑΥΤΟΙΣ ΑΝΑΚΛΙΝΑΙ ΠΑΝΤΑΣ ΣΥΜΠΟΣΙΑ ΣΥΜΠΟΣΙΑ ΕΠΙ ΤΩ ΧΛΩΡΩ ΧΟΡΤΩ

40 ΚΑΙ ΑΝΕΠΕΣΑΝ ΠΡΑΣΙΑΙ ΠΡΑΣΙΑΙ ΚΑΤΑ ΕΚΑΤΟΝ ΚΑΙ ΚΑΤΑ ΠΕΝΤΗΚΟΝΤΑ

41 ΚΑΙ ΛΑΒΩΝ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΙΧΘΥΑΣ ΑΝΑΒΛΕΨΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΥΛΟΓΗΣΕΝ ΚΑΙ ΚΑΤΕΚΛΑΣΕΝ ΤΟΥΣ ΑΡΤΟΥΣ ΚΑΙ ΕΔΙΔΟΥ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΙΝΑ ΠΑΡΑΤΙΘΩΣΙΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΙΧΘΥΑΣ ΕΜΕΡΙΣΕΝ ΠΑΣΙΝ

42 ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ

43 ΚΑΙ ΗΡΑΝ ΚΛΑΣΜΑΤΩΝ ΔΩΔΕΚΑ ΚΟΦΙΝΩΝ ΠΛΗΡΩ-ΜΑΤΑ ΚΑΙ ΑΠΟ ΤΩΝ ΙΧΘΥΩΝ

44 ΚΑΙ ΗΣΑΝ ΟΙ ΦΑΓΟΝΤΕΣ ΤΟΥΣ ΑΡΤΟΥΣ ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ ΑΝΔΡΕΣ

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ACCORDING TO MARK 7

(Verse 26 refers to a Greek-speaking Syro-Phoenician, that is a Canaanite woman. The original inhabitants of Canaan were expelled from the south of Canaan by Hebrews after the time of Moses [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, weights, currency (the shekel), calendar, etc.] have remained the same for centuries..)

1 ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΕΛΘΟΝΤΕΣ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ
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36 ΚΑΙ ΔΙΕΣΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΙΝΑ ΜΗΔΕΝΙ ΛΕΓΩΣΙΝ ΟΣΟΝ ΔΕ ΑΥΤΟΙΣ ΔΙΕΣΤΕΛΛΕΤΟ ΑΥΤΟΙ ΜΑΛΛΟΝ ΠΕΡΙΣΣΟΤΕΡΟΝ ΕΚΗΡΥΣΣΟΝ
37 ΚΑΙ ΥΠΕΡΠΕΡΙΣΣΩΣ ΕΞΕΠΛΗΣΣΟΝΤΟ ΛΕΓΟΝΤΕΣ ΚΑΛΩΣ ΠΑΝΤΑ ΠΕΠΟΙΗΚΕΝ ΚΑΙ ΤΟΥΣ ΚΩΦΟΥΣ ΠΟΙΕΙ ΑΚΟΥΕΙΝ ΚΑΙ ΑΛΑΛΟΥΣ ΛΑΛΕΙΝ

ACCORDING TO MARK 8

1 ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΠΑΛΙΝ ΠΟΛΛΟΥ ΟΧΛΟΥ ΟΝΤΟΣ ΚΑΙ ΜΗ ΕΧΟΝΤΩΝ ΤΙ ΦΑΓΩΣΙΝ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΛΕΓΕΙ ΑΥΤΟΙΣ
2 ΣΠΛΑΓΧΝΙΖΟΜΑΙ ΕΠΙ ΤΟΝ ΟΧΛΟΝ ΟΤΙ ΗΔΗ ΗΜΕΡΑΙ ΤΡΕΙΣ ΠΡΟΣΜΕΝΟΥΣΙΝ ΜΟΙ ΚΑΙ ΟΥΚ ΕΧΟΥΣΙΝ ΤΙ ΦΑΓΩΣΙΝ
3 ΚΑΙ ΕΑΝ ΑΠΟΛΥΣΩ ΑΥΤΟΥΣ ΝΗΣΤΕΙΣ ΕΙΣ ΟΙΚΟΝ ΑΥΤΩΝ ΕΚΛΥΘΗΣΟΝΤΑΙ ΕΝ ΤΗ ΟΔΩ ΚΑΙ ΤΙΝΕΣ ΑΥΤΩΝ ΑΠΟ ΜΑΚΡΟΘΕΝ ΗΚΑΣΙΝ
4 ΚΑΙ ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΟΤΙ ΠΟΘΕΝ ΤΟΥΤΟΥΣ ΔΥΝΗΣΕΤΑΙ ΤΙΣ ΩΔΕ ΧΟΡΤΑΣΑΙ ΑΡΤΩΝ ΕΠ ΕΡΗΜΙΑΣ
5 ΚΑΙ ΗΡΩΤΑ ΑΥΤΟΥΣ ΠΟΣΟΥΣ ΕΧΕΤΕ ΑΡΤΟΥΣ ΟΙ ΔΕ ΕΙΠΑΝ ΕΠΤΑ
6 ΚΑΙ ΠΑΡΑΓΓΕΛΛΕΙ ΤΩ ΟΧΛΩ ΑΝΑΠΕΣΕΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΛΑΒΩΝ ΤΟΥΣ ΕΠΤΑ ΑΡΤΟΥΣ ΕΥΧΑΡΙΣΤΗΣΑΣ ΕΚΛΑΣΕΝ ΚΑΙ ΕΔΙΔΟΥ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΙΝΑ ΠΑΡΑΤΙΘΩΣΙΝ ΚΑΙ ΠΑΡΕΘΗΚΑΝ ΤΩ ΟΧΛΩ
7 ΚΑΙ ΕΙΧΑΝ ΙΧΘΥΔΙΑ ΟΛΙΓΑ ΚΑΙ ΕΥΛΟΓΗΣΑΣ ΑΥΤΑ ΠΑΡΕΘΗΚΕΝ
8 ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ ΚΑΙ ΗΡΑΝ ΠΕΡΙΣΣΕΥΜΑΤΑ ΚΛΑΣΜΑΤΩΝ ΕΠΤΑ ΣΠΥΡΙΔΑΣ
9 ΗΣΑΝ ΔΕ ΩΣ ΤΕΤΡΑΚΙΣΧΙΛΙΟΙ ΚΑΙ ΑΠΕΛΥΣΕΝ ΑΥΤΟΥΣ
10 ΚΑΙ ΕΥΘΥΣ ΕΜΒΑΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΗΛΘΕΝ ΕΙΣ ΤΑ ΜΕΡΗ ΔΑΛΜΑΝΟΥΘΑ
11 ΚΑΙ ΕΞΗΛΘΟΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΗΡΞΑΝΤΟ ΣΥΖΗΤΕΙΝ ΑΥΤΩ ΖΗΤΟΥΝΤΕΣ ΠΑΡ ΑΥΤΟΥ ΣΗΜΕΙΟΝ ΑΠΟ ΤΟΥ ΟΥΡΑΝΟΥ ΠΕΙΡΑΖΟΝΤΕΣ ΑΥΤΟΝ
12 ΚΑΙ ΑΝΑΣΤΕΝΑΞΑΣ ΤΩ ΠΝΕΥΜΑΤΙ ΑΥΤΟΥ ΛΕΓΕΙ ΤΙ Η ΓΕΝΕΑ ΑΥΤΗ ΖΗΤΕΙ ΣΗΜΕΙΟΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΕΙ ΔΟΘΗΣΕΤΑΙ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ ΣΗΜΕΙΟΝ
13 ΚΑΙ ΑΦΕΙΣ ΑΥΤΟΥΣ ΠΑΛΙΝ ΕΜΒΑΣ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟ ΠΕΡΑΝ
14 ΚΑΙ ΕΠΕΛΑΘΟΝΤΟ ΛΑΒΕΙΝ ΑΡΤΟΥΣ ΚΑΙ ΕΙ ΜΗ ΕΝΑ ΑΡΤΟΝ ΟΥΚ ΕΙΧΟΝ ΜΕΘ ΕΑΥΤΩΝ ΕΝ ΤΩ ΠΛΟΙΩ
15 ΚΑΙ ΔΙΕΣΤΕΛΛΕΤΟ ΑΥΤΟΙΣ ΛΕΓΩΝ ΟΡΑΤΕ ΒΛΕΠΕΤΕ ΑΠΟ ΤΗΣ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΤΗΣ ΖΥΜΗΣ ΗΡΩΔΟΥ
16 ΚΑΙ ΔΙΕΛΟΓΙΖΟΝΤΟ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΟΤΙ ΑΡΤΟΥΣ ΟΥΚ ΕΧΟΜΕΝ
17 ΚΑΙ ΓΝΟΥΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙ ΔΙΑΛΟΓΙΖΕΣΘΕ ΟΤΙ ΑΡΤΟΥΣ ΟΥΚ ΕΧΕΤΕ ΟΥΠΩ ΝΟΕΙΤΕ ΟΥΔΕ ΣΥΝΙΕΤΕ ΕΤΙ ΠΕΠΩΡΩΜΕΝΗΝ ΕΧΕΤΕ ΤΗΝ ΚΑΡΔΙΑΝ ΥΜΩΝ
18 ΟΦΘΑΛΜΟΥΣ ΕΧΟΝΤΕΣ ΟΥ ΒΛΕΠΕΤΕ ΚΑΙ ΩΤΑ ΕΧΟΝΤΕΣ ΟΥΚ ΑΚΟΥΕΤΕ ΚΑΙ ΟΥ ΜΝΗΜΟΝΕΥΕΤΕ
19 ΟΤΕ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΕΚΛΑΣΑ ΕΙΣ ΤΟΥΣ ΠΕΝΤΑΚΙΣΧΙΛΙΟΥΣ ΚΑΙ ΠΟΣΟΥΣ ΚΟΦΙΝΟΥΣ ΚΛΑΣΜΑΤΩΝ ΠΛΗΡΕΙΣ ΗΡΑΤΕ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΔΩΔΕΚΑ
20 ΟΤΕ ΚΑΙ ΤΟΥΣ ΕΠΤΑ ΕΙΣ ΤΟΥΣ ΤΕΤΡΑΚΙΣΧΙΛΙΟΥΣ ΠΟΣΩΝ ΣΠΥΡΙΔΩΝ ΠΛΗΡΩΜΑΤΑ ΚΛΑΣΜΑΤΩΝ ΗΡΑΤΕ ΚΑΙ ΛΕΓΟΥΣΙΝ ΕΠΤΑ
21 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΥΠΩ ΣΥΝΙΕΤΕ
22 ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΙΣ ΒΗΘΣΑΙΔΑΝ ΚΑΙ ΦΕΡΟΥΣΙΝ ΑΥΤΩ ΤΥΦΛΟΝ ΚΑΙ ΠΑΡΑΚΑΛΟΥΣΙΝ ΑΥΤΟΝ ΙΝΑ ΑΥΤΟΥ ΑΨΗΤΑΙ
23 ΚΑΙ ΕΠΙΛΑΒΟΜΕΝΟΣ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΤΥΦΛΟΥ ΕΞΗΝΕΓΚΕΝ ΑΥΤΟΝ ΕΞΩ ΤΗΣ ΚΩΜΗΣ ΚΑΙ ΠΤΥΣΑΣ ΕΙΣ ΤΑ ΟΜΜΑΤΑ ΑΥΤΟΥ ΕΠΙΘΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩ ΕΠΗΡΩΤΑ ΑΥΤΟΝ ΕΙ ΤΙ ΒΛΕΠΕΙ
24 ΚΑΙ ΑΝΑΒΛΕΨΑΣ ΕΛΕΓΕΝ ΒΛΕΠΩ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΟΤΙ ΩΣ ΔΕΝΔΡΑ ΟΡΩ ΠΕΡΙΠΑΤΟΥΝΤΑΣ
25 ΕΙΤΑ ΠΑΛΙΝ ΕΠΕΘΗΚΕΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΚΑΙ ΔΙΕΒΛΕΨΕΝ ΚΑΙ ΑΠΕΚΑΤΕΣΤΗ ΚΑΙ ΕΝΕΒΛΕΠΕΝ ΔΗΛΑΥΓΩΣ ΑΠΑΝΤΑ
26 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΑΥΤΟΥ ΛΕΓΩΝ ΜΗ ΕΙΣ ΤΗΝ ΚΩΜΗΝ ΕΙΣΕΛΘΗΣ
27 ΚΑΙ ΕΞΗΛΘΕΝ Ο ΙΗΣΟΥΣ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΚΩΜΑΣ ΚΑΙΣΑΡΕΙΑΣ ΤΗΣ ΦΙΛΙΠΠΟΥ ΚΑΙ ΕΝ ΤΗ ΟΔΩ ΕΠΗΡΩΤΑ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΛΕΓΩΝ ΑΥΤΟΙΣ ΤΙΝΑ ΜΕ ΛΕΓΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΕΙΝΑΙ
28 ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΛΕΓΟΝΤΕΣ ΟΤΙ ΙΩΑΝΝΗΝ ΤΟΝ ΒΑΠΤΙΣΤΗΝ ΚΑΙ ΑΛΛΟΙ ΗΛΕΙΑΝ ΑΛΛΟΙ ΔΕ ΟΤΙ ΕΙΣ ΤΩΝ ΠΡΟΦΗΤΩΝ
29 ΚΑΙ ΑΥΤΟΣ ΕΠΗΡΩΤΑ ΑΥΤΟΥΣ ΥΜΕΙΣ ΔΕ ΤΙΝΑ ΜΕ ΛΕΓΕΤΕ ΕΙΝΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΠΕΤΡΟΣ ΛΕΓΕΙ ΑΥΤΩ ΣΥ ΕΙ Ο ΧΡΙΣΤΟΣ
30 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΟΙΣ ΙΝΑ ΜΗΔΕΝΙ ΛΕΓΩΣΙΝ ΠΕΡΙ ΑΥΤΟΥ
31 ΚΑΙ ΗΡΞΑΤΟ ΔΙΔΑΣΚΕΙΝ ΑΥΤΟΥΣ ΟΤΙ ΔΕΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΟΛΛΑ ΠΑΘΕΙΝ ΚΑΙ ΑΠΟΔΟΚΙΜΑΣΘΗΝΑΙ ΥΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΤΩΝ ΑΡΧΙΕΡΕΩΝ ΚΑΙ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΚΑΙ ΑΠΟΚΤΑΝΘΗΝΑΙ ΚΑΙ ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΑΝΑΣΤΗΝΑΙ
32 ΚΑΙ ΠΑΡΡΗΣΙΑ ΤΟΝ ΛΟΓΟΝ ΕΛΑΛΕΙ ΚΑΙ ΠΡΟΣΛΑΒΟΜΕΝΟΣ Ο ΠΕΤΡΟΣ ΑΥΤΟΝ ΗΡΞΑΤΟ ΕΠΙΤΙΜΑΝ ΑΥΤΩ
33 Ο ΔΕ ΕΠΙΣΤΡΑΦΕΙΣ ΚΑΙ ΙΔΩΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΕΠΕΤΙΜΗΣΕΝ ΠΕΤΡΩ ΚΑΙ ΛΕΓΕΙ ΥΠΑΓΕ ΟΠΙΣΩ ΜΟΥ ΣΑΤΑΝΑ ΟΤΙ ΟΥ ΦΡΟΝΕΙΣ ΤΑ ΤΟΥ ΘΕΟΥ ΑΛΛΑ ΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ
34 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΝ ΟΧΛΟΝ ΣΥΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΣΤΙΣ ΘΕΛΕΙ ΟΠΙΣΩ ΜΟΥ ΑΚΟΛΟΥΘΕΙΝ ΑΠΑΡΝΗΣΑΣΘΩ ΕΑΥΤΟΝ ΚΑΙ ΑΡΑΤΩ ΤΟΝ ΣΤΑΥΡΟΝ ΑΥΤΟΥ ΚΑΙ ΑΚΟΛΟΥΘΕΙΤΩ ΜΟΙ
35 ΟΣ ΓΑΡ ΕΑΝ ΘΕΛΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΣΩΣΑΙ ΑΠΟΛΕΣΕΙ ΑΥΤΗΝ ΟΣ Δ ΑΝ ΑΠΟΛΕΣΕΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ ΕΝΕΚΕΝ ΕΜΟΥ ΚΑΙ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΣΩΣΕΙ ΑΥΤΗΝ
36 ΤΙ ΓΑΡ ΩΦΕΛΕΙ ΑΝΘΡΩΠΟΝ ΚΕΡΔΗΣΑΙ ΤΟΝ ΚΟΣΜΟΝ ΟΛΟΝ ΚΑΙ ΖΗΜΙΩΘΗΝΑΙ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ
37 ΤΙ ΓΑΡ ΔΟΙ ΑΝΘΡΩΠΟΣ ΑΝΤΑΛΛΑΓΜΑ ΤΗΣ ΨΥΧΗΣ ΑΥΤΟΥ
38 ΟΣ ΓΑΡ ΕΑΝ ΕΠΑΙΣΧΥΝΘΗ ΜΕ ΚΑΙ ΤΟΥΣ ΕΜΟΥΣ ΛΟΓΟΥΣ ΕΝ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ ΤΗ ΜΟΙΧΑΛΙΔΙ ΚΑΙ ΑΜΑΡΤΩΛΩ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΑΙΣΧΥΝΘΗΣΕΤΑΙ ΑΥΤΟΝ ΟΤΑΝ ΕΛΘΗ ΕΝ ΤΗ ΔΟΞΗ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΜΕΤΑ ΤΩΝ ΑΓΓΕΛΩΝ ΤΩΝ ΑΓΙΩΝ

ACCORDING TO MARK 9

1 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΙΣΙΝ ΤΙΝΕΣ ΩΔΕ ΤΩΝ ΕΣΤΗΚΟΤΩΝ ΟΙΤΙΝΕΣ ΟΥ ΜΗ ΓΕΥΣΩΝΤΑΙ ΘΑΝΑΤΟΥ ΕΩΣ ΑΝ ΙΔΩΣΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΛΗΛΥΘΥΙΑΝ ΕΝ ΔΥΝΑΜΕΙ
2 ΚΑΙ ΜΕΤΑ ΗΜΕΡΑΣ ΕΞ ΠΑΡΑΛΑΜΒΑΝΕΙ Ο ΙΗΣΟΥΣ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΤΟΝ ΙΑΚΩΒΟΝ ΚΑΙ ΤΟΝ ΙΩΑΝΝΗΝ ΚΑΙ ΑΝΑΦΕΡΕΙ ΑΥΤΟΥΣ ΕΙΣ ΟΡΟΣ ΥΨΗΛΟΝ ΚΑΤ ΙΔΙΑΝ ΜΟΝΟΥΣ ΚΑΙ ΜΕΤΕΜΟΡΦΩΘΗ ΕΜΠΡΟΣΘΕΝ ΑΥΤΩΝ
3 ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΣΤΙΛΒΟΝΤΑ ΛΕΥΚΑ ΛΙΑΝ ΟΙΑ ΓΝΑΦΕΥΣ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥ ΔΥΝΑΤΑΙ ΟΥΤΩΣ ΛΕΥΚΑΝΑΙ
4 ΚΑΙ ΩΦΘΗ ΑΥΤΟΙΣ ΗΛΕΙΑΣ ΣΥΝ ΜΩΥΣΕΙ ΚΑΙ ΗΣΑΝ ΣΥΝΛΑΛΟΥΝΤΕΣ ΤΩ ΙΗΣΟΥ
5 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΠΕΤΡΟΣ ΛΕΓΕΙ ΤΩ ΙΗΣΟΥ ΡΑΒΒΕΙ ΚΑΛΟΝ ΕΣΤΙΝ ΗΜΑΣ ΩΔΕ ΕΙΝΑΙ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΤΡΕΙΣ ΣΚΗΝΑΣ ΣΟΙ ΜΙΑΝ ΚΑΙ ΜΩΥΣΕΙ ΜΙΑΝ ΚΑΙ ΗΛΕΙΑ ΜΙΑΝ
6 ΟΥ ΓΑΡ ΗΔΕΙ ΤΙ ΑΠΟΚΡΙΘΗ ΕΚΦΟΒΟΙ ΓΑΡ ΕΓΕΝΟΝΤΟ
7 ΚΑΙ ΕΓΕΝΕΤΟ ΝΕΦΕΛΗ ΕΠΙΣΚΙΑΖΟΥΣΑ ΑΥΤΟΙΣ ΚΑΙ ΕΓΕΝΕΤΟ ΦΩΝΗ ΕΚ ΤΗΣ ΝΕΦΕΛΗΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΑΚΟΥΕΤΕ ΑΥΤΟΥ

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8 ΚΑΙ ΕΞΑΠΙΝΑ ΠΕΡΙΒΛΕΨΑΜΕΝΟΙ ΟΥΚΕΤΙ ΟΥΔΕΝΑ ΕΙΔΟΝ ΑΛΛΑ ΤΟΝ ΙΗΣΟΥΝ ΜΟΝΟΝ ΜΕΘ ΕΑΥΤΩΝ
9 ΚΑΙ ΚΑΤΑΒΑΙΝΟΝΤΩΝ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΔΙΕΣΤΕΙΛΑΤΟ ΑΥΤΟΙΣ ΙΝΑ ΜΗΔΕΝΙ Α ΕΙΔΟΝ ΔΙΗΓΗΣΩΝΤΑΙ ΕΙ ΜΗ ΟΤΑΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΗ
10 ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΕΚΡΑΤΗΣΑΝ ΠΡΟΣ ΕΑΥΤΟΥΣ ΣΥΖΗΤΟΥΝΤΕΣ ΤΙ ΕΣΤΙΝ ΤΟ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΗΝΑΙ
11 ΚΑΙ ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΛΕΓΟΥΣΙΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΟΤΙ ΗΛΕΙΑΝ ΔΕΙ ΕΛΘΕΙΝ ΠΡΩΤΟΝ
12 Ο ΔΕ ΕΦΗ ΑΥΤΟΙΣ ΗΛΕΙΑΣ ΕΛΘΩΝ ΠΡΩΤΟΝ ΑΠΟΚΑΘΙΣΤΑΝΕΙ ΠΑΝΤΑ ΚΑΙ ΠΩΣ ΓΕΓΡΑΠΤΑΙ ΕΠΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΙΝΑ ΠΟΛΛΑ ΠΑΘΗ ΚΑΙ ΕΞΟΥΘΕΝΩΘΗ
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14 ΚΑΙ ΕΛΘΟΝΤΕΣ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΕΙΔΟΝ ΟΧΛΟΝ ΠΟΛΥΝ ΠΕΡΙ ΑΥΤΟΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΣΥΖΗΤΟΥΝΤΑΣ ΠΡΟΣ ΑΥΤΟΥΣ
15 ΚΑΙ ΕΥΘΥΣ ΠΑΣ Ο ΟΧΛΟΣ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΕΞΕΘΑΜΒΗΘΗΣΑΝ ΚΑΙ ΠΡΟΣΤΡΕΧΟΝΤΕΣ ΗΣΠΑΖΟΝΤΟ ΑΥΤΟΝ
16 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ ΤΙ ΣΥΖΗΤΕΙΤΕ ΠΡΟΣ ΑΥΤΟΥΣ
17 ΚΑΙ ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΕΙΣ ΕΚ ΤΟΥ ΟΧΛΟΥ ΔΙΔΑΣΚΑΛΕ ΗΝΕΓΚΑ ΤΟΝ ΥΙΟΝ ΜΟΥ ΠΡΟΣ ΣΕ ΕΧΟΝΤΑ ΠΝΕΥΜΑ ΑΛΑΛΟΝ
18 ΚΑΙ ΟΠΟΥ ΕΑΝ ΑΥΤΟΝ ΚΑΤΑΛΑΒΗ ΡΗΣΣΕΙ ΚΑΙ ΑΦΡΙΖΕΙ ΚΑΙ ΤΡΙΖΕΙ ΤΟΥΣ ΟΔΟΝΤΑΣ ΚΑΙ ΞΗΡΑΙΝΕΤΑΙ ΚΑΙ ΕΙΠΑ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΣΟΥ ΙΝΑ ΑΥΤΟ ΕΚΒΑΛΩΣΙΝ ΚΑΙ ΟΥΚ ΙΣΧΥΣΑΝ
19 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΟΙΣ ΛΕΓΕΙ Ω ΓΕΝΕΑ ΑΠΙΣΤΟΣ ΕΩΣ ΠΟΤΕ ΠΡΟΣ ΥΜΑΣ ΕΣΟΜΑΙ ΕΩΣ ΠΟΤΕ ΑΝΕΞΟΜΑΙ ΥΜΩΝ ΦΕΡΕΤΕ ΑΥΤΟΝ ΠΡΟΣ ΜΕ
20 ΚΑΙ ΗΝΕΓΚΑΝ ΑΥΤΟΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΙΔΩΝ ΑΥΤΟΝ ΤΟ ΠΝΕΥΜΑ ΕΥΘΥΣ ΣΥΝΕΣΠΑΡΑΞΕΝ ΑΥΤΟΝ ΚΑΙ ΠΕΣΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΚΥΛΙΕΤΟ ΑΦΡΙΖΩΝ
21 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΠΟΣΟΣ ΧΡΟΝΟΣ ΕΣΤΙΝ ΩΣ ΤΟΥΤΟ ΓΕΓΟΝΕΝ ΑΥΤΩ Ο ΔΕ ΕΙΠΕΝ ΕΚ ΠΑΙΔΙΟΘΕΝ
22 ΚΑΙ ΠΟΛΛΑΚΙΣ ΚΑΙ ΕΙΣ ΠΥΡ ΑΥΤΟΝ ΕΒΑΛΕΝ ΚΑΙ ΕΙΣ ΥΔΑΤΑ ΙΝΑ ΑΠΟΛΕΣΗ ΑΥΤΟΝ ΑΛΛΑ ΕΙ ΤΙ ΔΥΝΗ ΒΟΗΘΗΣΟΝ ΗΜΙΝ ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΕΦ ΗΜΑΣ
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25 ΙΔΩΝ ΔΕ Ο ΙΗΣΟΥΣ ΟΤΙ ΕΠΙΣΥΝΤΡΕΧΕΙ Ο ΟΧΛΟΣ ΕΠΕΤΙΜΗΣΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΚΑΘΑΡΤΩ ΛΕΓΩΝ ΑΥΤΩ ΤΟ ΑΛΑΛΟΝ ΚΑΙ ΚΩΦΟΝ ΠΝΕΥΜΑ ΕΓΩ ΕΠΙΤΑΣΣΩ ΣΟΙ ΕΞΕΛΘΕ ΕΞ ΑΥΤΟΥ ΚΑΙ ΜΗΚΕΤΙ ΕΙΣΕΛΘΗΣ ΕΙΣ ΑΥΤΟΝ
26 ΚΑΙ ΚΡΑΞΑΣ ΚΑΙ ΠΟΛΛΑ ΣΠΑΡΑΞΑΣ ΕΞΗΛΘΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΩΣΕΙ ΝΕΚΡΟΣ ΩΣΤΕ ΤΟΥΣ ΠΟΛΛΟΥΣ ΛΕΓΕΙΝ ΟΤΙ ΑΠΕΘΑΝΕΝ
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28 ΚΑΙ ΕΙΣΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΕΙΣ ΟΙΚΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΚΑΤ ΙΔΙΑΝ ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΟΤΙ ΗΜΕΙΣ ΟΥΚ ΗΔΥΝΗΘΗΜΕΝ ΕΚΒΑΛΕΙΝ ΑΥΤΟ
29 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΟΥΤΟ ΤΟ ΓΕΝΟΣ ΕΝ ΟΥΔΕΝΙ ΔΥΝΑΤΑΙ ΕΞΕΛΘΕΙΝ ΕΙ ΜΗ ΕΝ ΠΡΟΣΕΥΧΗ
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31 ΕΔΙΔΑΣΚΕΝ ΓΑΡ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΤΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΑΡΑΔΙΔΟΤΑΙ ΕΙΣ ΧΕΙΡΑΣ ΑΝΘΡΩΠΩΝ ΚΑΙ ΑΠΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΑΠΟΚΤΑΝΘΕΙΣ ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΑΝΑΣΤΗΣΕΤΑΙ
32 ΟΙ ΔΕ ΗΓΝΟΟΥΝ ΤΟ ΡΗΜΑ ΚΑΙ ΕΦΟΒΟΥΝΤΟ ΑΥΤΟΝ ΕΠΕΡΩΤΗΣΑΙ
33 ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΚΑΙ ΕΝ ΤΗ ΟΙΚΙΑ ΓΕΝΟΜΕΝΟΣ ΕΠΗΡΩΤΑ ΑΥΤΟΥΣ ΤΙ ΕΝ ΤΗ ΟΔΩ ΔΙΕΛΟΓΙΖΕΣΘΕ
34 ΟΙ ΔΕ ΕΣΙΩΠΩΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΓΑΡ ΔΙΕΛΕΧΘΗΣΑΝ ΕΝ ΤΗ ΟΔΩ ΤΙΣ ΜΕΙΖΩΝ
35 ΚΑΙ ΚΑΘΙΣΑΣ ΕΦΩΝΗΣΕΝ ΤΟΥΣ ΔΩΔΕΚΑ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΙ ΤΙΣ ΘΕΛΕΙ ΠΡΩΤΟΣ ΕΙΝΑΙ ΕΣΤΑΙ ΠΑΝΤΩΝ ΕΣΧΑΤΟΣ ΚΑΙ ΠΑΝΤΩΝ ΔΙΑΚΟΝΟΣ
36 ΚΑΙ ΛΑΒΩΝ ΠΑΙΔΙΟΝ ΕΣΤΗΣΕΝ ΑΥΤΟ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΚΑΙ ΕΝΑΓΚΑΛΙΣΑΜΕΝΟΣ ΑΥΤΟ ΕΙΠΕΝ ΑΥΤΟΙΣ
37 ΟΣ ΑΝ ΕΝ ΤΩΝ ΠΑΙΔΙΩΝ ΤΟΥΤΩΝ ΔΕΞΗΤΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΜΕ ΔΕΧΕΤΑΙ ΚΑΙ ΟΣ ΑΝ ΕΜΕ ΔΕΧΗΤΑΙ ΟΥΚ ΕΜΕ ΔΕΧΕΤΑΙ ΑΛΛΑ ΤΟΝ ΑΠΟΣΤΕΙΛΑΝΤΑ ΜΕ
38 ΕΦΗ ΑΥΤΩ Ο ΙΩΑΝΝΗΣ ΔΙΔΑΣΚΑΛΕ ΕΙΔΟΜΕΝ ΤΙΝΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΕΚΒΑΛΛΟΝΤΑ ΔΑΙΜΟΝΙΑ ΟΣ ΟΥΚ ΗΚΟΛΟΥΘΕΙ ΗΜΙΝ ΚΑΙ ΕΚΩΛΥΟΜΕΝ ΑΥΤΟΝ ΟΤΙ ΟΥΚ ΗΚΟΛΟΥΘΕΙ ΗΜΙΝ
39 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΜΗ ΚΩΛΥΕΤΕ ΑΥΤΟΝ ΟΥΔΕΙΣ ΓΑΡ ΕΣΤΙΝ ΟΣ ΠΟΙΗΣΕΙ ΔΥΝΑΜΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΔΥΝΗΣΕΤΑΙ ΤΑΧΥ ΚΑΚΟΛΟΓΗΣΑΙ ΜΕ
40 ΟΣ ΓΑΡ ΟΥΚ ΕΣΤΙΝ ΚΑΘ ΗΜΩΝ ΥΠΕΡ ΗΜΩΝ ΕΣΤΙΝ
41 ΟΣ ΓΑΡ ΑΝ ΠΟΤΙΣΗ ΥΜΑΣ ΠΟΤΗΡΙΟΝ ΥΔΑΤΟΣ ΕΝ ΟΝΟΜΑΤΙ ΜΟΥ ΟΤΙ ΧΡΙΣΤΟΥ ΕΣΤΕ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΥ ΜΗ ΑΠΟΛΕΣΗ ΤΟΝ ΜΙΣΘΟΝ ΑΥΤΟΥ
42 ΚΑΙ ΟΣ ΑΝ ΣΚΑΝΔΑΛΙΣΗ ΕΝΑ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ ΤΩΝ ΠΙΣΤΕΥΟΝΤΩΝ ΚΑΛΟΝ ΕΣΤΙΝ ΑΥΤΩ ΜΑΛΛΟΝ ΕΙ ΠΕΡΙΚΕΙΤΑΙ ΜΥΛΟΣ ΟΝΙΚΟΣ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΒΕΒΛΗΤΑΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ
43 ΚΑΙ ΕΑΝ ΣΚΑΝΔΑΛΙΣΗ ΣΕ Η ΧΕΙΡ ΣΟΥ ΑΠΟΚΟΨΟΝ ΑΥΤΗΝ ΚΑΛΟΝ ΕΣΤΙΝ ΣΕ ΚΥΛΛΟΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΖΩΗΝ Η ΤΑΣ ΔΥΟ ΧΕΙΡΑΣ ΕΧΟΝΤΑ ΑΠΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΓΕΕΝΝΑΝ ΕΙΣ ΤΟ ΠΥΡ ΤΟ ΑΣΒΕΣΤΟΝ
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47 ΚΑΙ ΕΑΝ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΣΚΑΝΔΑΛΙΖΗ ΣΕ ΕΚΒΑΛΕ ΑΥΤΟΝ ΚΑΛΟΝ ΣΕ ΕΣΤΙΝ ΜΟΝΟΦΘΑΛΜΟΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ Η ΔΥΟ ΟΦΘΑΛΜΟΥΣ ΕΧΟΝΤΑ ΒΛΗΘΗΝΑΙ ΕΙΣ ΤΗΝ ΓΕΕΝΝΑΝ
48 ΟΠΟΥ Ο ΣΚΩΛΗΞ ΑΥΤΩΝ ΟΥ ΤΕΛΕΥΤΑ ΚΑΙ ΤΟ ΠΥΡ ΟΥ ΣΒΕΝΝΥΤΑΙ
49 ΠΑΣ ΓΑΡ ΠΥΡΙ ΑΛΙΣΘΗΣΕΤΑΙ
50 ΚΑΛΟΝ ΤΟ ΑΛΑ ΕΑΝ ΔΕ ΤΟ ΑΛΑ ΑΝΑΛΟΝ ΓΕΝΗΤΑΙ ΕΝ ΤΙΝΙ ΑΥΤΟ ΑΡΤΥΣΕΤΕ ΕΧΕΤΕ ΕΝ ΕΑΥΤΟΙΣ ΑΛΑ ΚΑΙ ΕΙΡΗΝΕΥΕΤΕ ΕΝ ΑΛΛΗΛΟΙΣ

ACCORDING TO MARK 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20.

All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak..)

1 ΚΑΙ ΕΚΕΙΘΕΝ ΑΝΑΣΤΑΣ ΕΡΧΕΤΑΙ ΕΙΣ ΤΑ ΟΡΙΑ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΠΕΡΑΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΣΥΜΠΟΡΕΥΟΝΤΑΙ

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ΠΑΛΙΝ ΟΧΛΟΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΩΣ ΕΙΩΘΕΙ ΠΑΛΙΝ ΕΔΙΔΑΣ-ΚΕΝ ΑΥΤΟΥΣ

2 ΚΑΙ ΠΡΟΣΕΛΘΟΝΤΕΣ ΟΙ ΦΑΡΙΣΑΙΟΙ ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΕΙ ΕΞΕΣΤΙΝ ΑΝΔΡΙ ΓΥΝΑΙΚΑ ΑΠΟΛΥΣΑΙ ΠΕΙΡΑΖΟΝΤΕΣ ΑΥΤΟΝ

3 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΥΜΙΝ ΕΝΕΤΕΙΛΑΤΟ ΜΩΥΣΗΣ

4 ΟΙ ΔΕ ΕΙΠΑΝ ΕΠΕΤΡΕΨΕΝ ΜΩΥΣΗΣ ΒΙΒΛΙΟΝ ΑΠΟΣΤΑΣΙΟΥ ΓΡΑΨΑΙ ΚΑΙ ΑΠΟΛΥΣΑΙ

5 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΡΟΣ ΤΗΝ ΣΚΛΗΡΟΚΑΡΔΙΑΝ ΥΜΩΝ ΕΓΡΑΨΕΝ ΥΜΙΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ

6 ΑΠΟ ΔΕ ΑΡΧΗΣ ΚΤΙΣΕΩΣ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΕΠΟΙΗΣΕΝ ΑΥΤΟΥΣ

7 ΕΝΕΚΕΝ ΤΟΥΤΟΥ ΚΑΤΑΛΕΙΨΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ

8 ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΥΟ ΕΙΣ ΣΑΡΚΑ ΜΙΑΝ ΩΣΤΕ ΟΥΚΕΤΙ ΕΙΣΙΝ ΔΥΟ ΑΛΛΑ ΜΙΑ ΣΑΡΞ

9 Ο ΟΥΝ Ο ΘΕΟΣ ΣΥΝΕΖΕΥΞΕΝ ΑΝΘΡΩΠΟΣ ΜΗ ΧΩΡΙΖΕΤΩ

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ACCORDING TO MARK 11

1 ΚΑΙ ΟΤΕ ΕΓΓΙΖΟΥΣΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΕΙΣ ΒΗΘΑΝΙΑΝ ΠΡΟΣ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΑΠΟΣΤΕΛΛΕΙ ΔΥΟ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ

2 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΥΠΑΓΕΤΕ ΕΙΣ ΤΗΝ ΚΩΜΗΝ ΤΗΝ ΚΑΤΕΝΑΝΤΙ ΥΜΩΝ ΚΑΙ ΕΥΘΥΣ ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΕΙΣ ΑΥΤΗΝ ΕΥΡΗΣΕΤΕ ΠΩΛΟΝ ΔΕΔΕΜΕΝΟΝ ΕΦ ΟΝ ΟΥΔΕΙΣ ΑΝΘΡΩΠΩΝ ΟΥΠΩ ΚΕΚΑΘΙΚΕΝ ΛΥΣΑΤΕ ΑΥΤΟΝ ΚΑΙ ΦΕΡΕΤΕ

3 ΚΑΙ ΕΑΝ ΤΙΣ ΥΜΙΝ ΕΙΠΗ ΤΙ ΠΟΙΕΙΤΕ ΤΟΥΤΟ ΕΙΠΑΤΕ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΧΡΕΙΑΝ ΕΧΕΙ ΚΑΙ ΕΥΘΥΣ ΑΥΤΟΝ ΑΠΟΣ-ΤΕΛΛΕΙ ΠΑΛΙΝ ΩΔΕ

4 ΚΑΙ ΑΠΗΛΘΟΝ ΚΑΙ ΕΥΡΟΝ ΤΟΝ ΠΩΛΟΝ ΔΕΔΕΜΕΝΟΝ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ ΕΞΩ ΕΠΙ ΤΟΥ ΑΜΦΟΔΟΥ ΚΑΙ ΛΥΟΥΣΙΝ ΑΥΤΟΝ

5 ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΕΚΕΙ ΕΣΤΗΚΟΤΩΝ ΕΛΕΓΟΝ ΑΥΤΟΙΣ ΤΙ ΠΟΙΕΙΤΕ ΛΥΟΝΤΕΣ ΤΟΝ ΠΩΛΟΝ

6 ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΟΙΣ ΚΑΘΩΣ ΕΙΠΕΝ Ο ΙΗΣΟΥΣ ΚΑΙ ΑΦΗΚΑΝ ΑΥΤΟΥΣ

7 ΚΑΙ ΦΕΡΟΥΣΙΝ ΤΟΝ ΠΩΛΟΝ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΠΙΒΑΛΛΟΥΣΙΝ ΑΥΤΩ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΠ ΑΥΤΟΝ

8 ΚΑΙ ΠΟΛΛΟΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΕΣΤΡΩΣΑΝ ΕΙΣ ΤΗΝ ΟΔΟΝ ΑΛΛΟΙ ΔΕ ΣΤΙΒΑΔΑΣ ΚΟΨΑΝΤΕΣ ΕΚ ΤΩΝ ΑΓΡΩΝ

9 ΚΑΙ ΟΙ ΠΡΟΑΓΟΝΤΕΣ ΚΑΙ ΟΙ ΑΚΟΛΟΥΘΟΥΝΤΕΣ ΕΚΡΑΖΟΝ ΩΣΑΝΝΑ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

10 ΕΥΛΟΓΗΜΕΝΗ Η ΕΡΧΟΜΕΝΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΔΑΥΕΙΔ ΩΣΑΝΝΑ ΕΝ ΤΟΙΣ ΥΨΙΣΤΟΙΣ

11 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΕΙΣ ΤΟ ΙΕΡΟΝ ΚΑΙ ΠΕΡΙΒΛΕΨΑΜΕΝΟΣ ΠΑΝΤΑ ΟΨΕ ΗΔΗ ΟΥΣΗΣ ΤΗΣ ΩΡΑΣ ΕΞΗΛΘΕΝ ΕΙΣ ΒΗΘΑΝΙΑΝ ΜΕΤΑ ΤΩΝ ΔΩΔΕΚΑ

12 ΚΑΙ ΤΗ ΕΠΑΥΡΙΟΝ ΕΞΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΑΠΟ ΒΗΘΑΝΙΑΣ ΕΠΕΙΝΑΣΕΝ

13 ΚΑΙ ΙΔΩΝ ΣΥΚΗΝ ΑΠΟ ΜΑΚΡΟΘΕΝ ΕΧΟΥΣΑΝ ΦΥΛΛΑ ΗΛΘΕΝ ΕΙ ΑΡΑ ΤΙ ΕΥΡΗΣΕΙ ΕΝ ΑΥΤΗ ΚΑΙ ΕΛΘΩΝ ΕΠ ΑΥΤΗΝ ΟΥΔΕΝ ΕΥΡΕΝ ΕΙ ΜΗ ΦΥΛΛΑ Ο ΓΑΡ ΚΑΙΡΟΣ ΟΥΚ ΗΝ ΣΥΚΩΝ

14 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΗ ΜΗΚΕΤΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΚ ΣΟΥ ΜΗΔΕΙΣ ΚΑΡΠΟΝ ΦΑΓΟΙ ΚΑΙ ΗΚΟΥΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ

15 ΚΑΙ ΕΡΧΟΝΤΑΙ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟ ΙΕΡΟΝ ΗΡΞΑΤΟ ΕΚΒΑΛΛΕΙΝ ΤΟΥΣ ΠΩΛΟΥΝΤΑΣ ΚΑΙ ΤΟΥΣ ΑΓΟΡΑΖΟΝΤΑΣ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΤΑΣ ΤΡΑΠΕΖΑΣ ΤΩΝ ΚΟΛΛΥΒΙΣΤΩΝ ΚΑΙ ΤΑΣ ΚΑΘΕΔΡΑΣ ΤΩΝ ΠΩΛΟΥΝΤΩΝ ΤΑΣ ΠΕΡΙΣΤΕΡΑΣ ΚΑΤΕΣΤΡΕΨΕΝ

16 ΚΑΙ ΟΥΚ ΗΦΙΕΝ ΙΝΑ ΤΙΣ ΔΙΕΝΕΓΚΗ ΣΚΕΥΟΣ ΔΙΑ ΤΟΥ ΙΕΡΟΥ

17 ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΥ ΓΕΓΡΑΠΤΑΙ ΟΤΙ Ο ΟΙΚΟΣ ΜΟΥ ΟΙΚΟΣ ΠΡΟΣΕΥΧΗΣ ΚΛΗΘΗΣΕΤΑΙ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΥΜΕΙΣ ΔΕ ΠΕΠΟΙΗΚΑΤΕ ΑΥΤΟΝ ΣΠΗΛΑΙΟΝ ΛΗΣΤΩΝ

18 ΚΑΙ ΗΚΟΥΣΑΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΕΖΗΤΟΥΝ ΠΩΣ ΑΥΤΟΝ ΑΠΟΛΕΣΩΣΙΝ ΕΦΟΒΟΥΝΤΟ ΓΑΡ ΑΥΤΟΝ ΠΑΣ ΓΑΡ Ο ΟΧΛΟΣ ΕΞΕΠΛΗΣΣΟΝΤΟ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ

19 ΚΑΙ ΟΤΑΝ ΟΨΕ ΕΓΕΝΕΤΟ ΕΞΕΠΟΡΕΥΟΝΤΟ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ

20 ΚΑΙ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙ ΠΡΩΙ ΕΙΔΟΝ ΤΗΝ ΣΥΚΗΝ ΕΞΗΡΑΜΜΕΝΗΝ ΕΚ ΡΙΖΩΝ

21 ΚΑΙ ΑΝΑΜΝΗΣΘΕΙΣ Ο ΠΕΤΡΟΣ ΛΕΓΕΙ ΑΥΤΩ ΡΑΒΒΕΙ ΙΔΕ Η ΣΥΚΗ ΗΝ ΚΑΤΗΡΑΣΩ ΕΞΗΡΑΝΤΑΙ

22 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΧΕΤΕ ΠΙΣΤΙΝ ΘΕΟΥ

23 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΣ ΑΝ ΕΙΠΗ ΤΩ ΟΡΕΙ ΤΟΥΤΩ ΑΡΘΗΤΙ ΚΑΙ ΒΛΗΘΗΤΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΜΗ ΔΙΑΚΡΙΘΗ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΑΛΛΑ ΠΙΣΤΕΥΗ ΟΤΙ Ο ΛΑΛΕΙ ΓΙΝΕΤΑΙ ΕΣΤΑΙ ΑΥΤΩ

24 ΔΙΑ ΤΟΥΤΟ ΛΕΓΩ ΥΜΙΝ ΠΑΝΤΑ ΟΣΑ ΠΡΟΣΕΥΧΕΣΘΕ ΚΑΙ ΑΙΤΕΙΣΘΕ ΠΙΣΤΕΥΕΤΕ ΟΤΙ ΕΛΑΒΕΤΕ ΚΑΙ ΕΣΤΑΙ ΥΜΙΝ

25 ΚΑΙ ΟΤΑΝ ΣΤΗΚΕΤΕ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΑΦΙΕΤΕ ΕΙ ΤΙ ΕΧΕΤΕ ΚΑΤΑ ΤΙΝΟΣ ΙΝΑ ΚΑΙ Ο ΠΑΤΗΡ ΥΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΑΦΗ ΥΜΙΝ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΥΜΩΝ

27 ΚΑΙ ΕΡΧΟΝΤΑΙ ΠΑΛΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΕΝ ΤΩ ΙΕΡΩ ΠΕΡΙΠΑΤΟΥΝΤΟΣ ΑΥΤΟΥ ΕΡΧΟΝΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ

28 ΚΑΙ ΕΛΕΓΟΝ ΑΥΤΩ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΕΙΣ Η ΤΙΣ ΣΟΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΑΥΤΗΝ ΕΔΩΚΕΝ ΙΝΑ ΤΑΥΤΑ ΠΟΙΗΣ

29 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΠΕΡΩΤΗΣΩ ΥΜΑΣ ΕΝΑ ΛΟΓΟΝ ΚΑΙ ΑΠΟΚΡΙΘΗΤΕ ΜΟΙ ΚΑΙ ΕΡΩ ΥΜΙΝ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩ

30 ΤΟ ΒΑΠΤΙΣΜΑ ΤΟ ΙΩΑΝΝΟΥ ΕΞ ΟΥΡΑΝΟΥ ΗΝ Η ΕΞ ΑΝΘΡΩΠΩΝ ΑΠΟΚΡΙΘΗΤΕ ΜΟΙ

31 ΚΑΙ ΔΙΕΛΟΓΙΖΟΝΤΟ ΠΡΟΣ ΕΑΥΤΟΥΣ ΛΕΓΟΝΤΕΣ ΕΑΝ ΕΙΠΩΜΕΝ ΕΞ ΟΥΡΑΝΟΥ ΕΡΕΙ ΔΙΑΤΙ ΟΥΝ ΟΥΚ ΕΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ

32 ΑΛΛΑ ΕΙΠΩΜΕΝ ΕΞ ΑΝΘΡΩΠΩΝ ΕΦΟΒΟΥΝΤΟ ΤΟΝ ΛΑΟΝ ΑΠΑΝΤΕΣ ΓΑΡ ΕΙΧΟΝ ΤΟΝ ΙΩΑΝΝΗΝ ΟΝΤΩΣ ΟΤΙ ΠΡΟΦΗΤΗΣ ΗΝ

33 ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ ΤΩ ΙΗΣΟΥ ΛΕΓΟΥΣΙΝ ΟΥΚ ΟΙΔΑΜΕΝ ΚΑΙ Ο ΙΗΣΟΥΣ ΛΕΓΕΙ ΑΥΤΟΙΣ ΟΥΔΕ ΕΓΩ ΛΕΓΩ ΥΜΙΝ ΕΝ ΠΟΙΑ ΕΞΟΥΣΙΑ ΤΑΥΤΑ ΠΟΙΩ

ACCORDING TO MARK 12

1 ΚΑΙ ΗΡΞΑΤΟ ΑΥΤΟΙΣ ΕΝ ΠΑΡΑΒΟΛΑΙΣ ΛΑΛΕΙΝ ΑΜΠΕ-ΛΩΝΑ ΑΝΘΡΩΠΟΣ ΕΦΥΤΕΥΣΕΝ ΚΑΙ ΠΕΡΙΕΘΗΚΕΝ ΦΡΑΓΜΟΝ ΚΑΙ ΩΡΥΞΕΝ ΥΠΟΛΗΝΙΟΝ ΚΑΙ ΩΚΟΔΟΜΗΣΕΝ ΠΥΡΓΟΝ ΚΑΙ ΕΞΕΔΕΤΟ ΑΥΤΟΝ ΓΕΩΡΓΟΙΣ ΚΑΙ ΑΠΕΔΗΜΗΣΕΝ

2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΤΟΥΣ ΓΕΩΡΓΟΥΣ ΤΩ ΚΑΙΡΩ ΔΟΥΛΟΝ ΙΝΑ ΠΑΡΑ ΤΩΝ ΓΕΩΡΓΩΝ ΛΑΒΗ ΑΠΟ ΤΩΝ ΚΑΡΠΩΝ ΤΟΥ ΑΜΠΕΛΩΝΟΣ

3 ΚΑΙ ΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΕΔΕΙΡΑΝ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΚΕΝΟΝ

4 ΚΑΙ ΠΑΛΙΝ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΛΛΟΝ ΔΟΥΛΟΝ ΚΑΚΕΙΝΟΝ ΕΚΕΦΑΛΙΩΣΑΝ ΚΑΙ ΗΤΙΜΑΣΑΝ

5 ΚΑΙ ΑΛΛΟΝ ΑΠΕΣΤΕΙΛΕΝ ΚΑΚΕΙΝΟΝ ΑΠΕΚΤΕΙΝΑΝ ΚΑΙ ΠΟΛΛΟΥΣ ΑΛΛΟΥΣ ΟΥΣ ΜΕΝ ΔΕΡΟΝΤΕΣ ΟΥΣ ΔΕ ΑΠΟ-ΚΤΕΝΝΟΝΤΕΣ

6 ΕΤΙ ΕΝΑ ΕΙΧΕΝ ΥΙΟΝ ΑΓΑΠΗΤΟΝ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΝ ΕΣΧΑΤΟΝ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΩΝ ΟΤΙ ΕΝΤΡΑΠΗΣΟΝΤΑΙ ΤΟΝ ΥΙΟΝ ΜΟΥ

7 ΕΚΕΙΝΟΙ ΔΕ ΟΙ ΓΕΩΡΓΟΙ ΠΡΟΣ ΕΑΥΤΟΥΣ ΕΙΠΑΝ ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΚΛΗΡΟΝΟΜΟΣ ΔΕΥΤΕ ΑΠΟΚΤΕΙΝΩΜΕΝ ΑΥΤΟΝ ΚΑΙ ΗΜΩΝ ΕΣΤΑΙ Η ΚΛΗΡΟΝΟΜΙΑ

8 ΚΑΙ ΛΑΒΟΝΤΕΣ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΝ ΚΑΙ ΕΞΕΒΑΛΟΝ ΑΥΤΟΝ ΕΞΩ ΤΟΥ ΑΜΠΕΛΩΝΟΣ

9 ΤΙ ΠΟΙΗΣΕΙ Ο ΚΥΡΙΟΣ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΕΛΕΥΣΕΤΑΙ ΚΑΙ ΑΠΟΛΕΣΕΙ ΤΟΥΣ ΓΕΩΡΓΟΥΣ ΚΑΙ ΔΩΣΕΙ ΤΟΝ ΑΜΠΕΛΩΝΑ ΑΛΛΟΙΣ

10 ΟΥΔΕ ΤΗΝ ΓΡΑΦΗΝ ΤΑΥΤΗΝ ΑΝΕΓΝΩΤΕ ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΟΥΤΟΣ ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ

11 ΠΑΡΑ ΚΥΡΙΟΥ ΕΓΕΝΕΤΟ ΑΥΤΗ ΚΑΙ ΕΣΤΙΝ ΘΑΥΜΑΣΤΗ ΕΝ ΟΦΘΑΛΜΟΙΣ ΗΜΩΝ

12 ΚΑΙ ΕΖΗΤΟΥΝ ΑΥΤΟΝ ΚΡΑΤΗΣΑΙ ΚΑΙ ΕΦΟΒΗΘΗΣΑΝ ΤΟΝ ΟΧΛΟΝ ΕΓΝΩΣΑΝ ΓΑΡ ΟΤΙ ΠΡΟΣ ΑΥΤΟΥΣ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΕΙΠΕΝ ΚΑΙ ΑΦΕΝΤΕΣ ΑΥΤΟΝ ΑΠΗΛΘΟΝ

13 ΚΑΙ ΑΠΟΣΤΕΛΛΟΥΣΙΝ ΠΡΟΣ ΑΥΤΟΝ ΤΙΝΑΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΤΩΝ ΗΡΩΔΙΑΝΩΝ ΙΝΑ ΑΥΤΟΝ ΑΓΡΕΥΣΩΣΙΝ ΛΟΓΩ

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14 ΚΑΙ ΕΛΘΟΝΤΕΣ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΔΙΔΑΣΚΑΛΕ ΟΙΔΑΜΕΝ ΟΤΙ ΑΛΗΘΗΣ ΕΙ ΚΑΙ ΟΥ ΜΕΛΕΙ ΣΟΙ ΠΕΡΙ ΟΥΔΕΝΟΣ ΟΥ ΓΑΡ ΒΛΕΠΕΙΣ ΕΙΣ ΠΡΟΣΩΠΟΝ ΑΝΘΡΩΠΩΝ ΑΛΛ ΕΠ ΑΛΗΘΕΙΑΣ ΤΗΝ ΟΔΟΝ ΤΟΥ ΘΕΟΥ ΔΙΔΑΣΚΕΙΣ ΕΞΕΣΤΙΝ ΚΗΝΣΟΝ ΚΑΙΣΑΡΙ ΔΟΥΝΑΙ Η ΟΥ ΔΩΜΕΝ Η ΜΗ ΔΩΜΕΝ
15 Ο ΔΕ ΙΔΩΝ ΑΥΤΩΝ ΤΗΝ ΥΠΟΚΡΙΣΙΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΙ ΜΕ ΠΕΙΡΑΖΕΤΕ ΦΕΡΕΤΕ ΜΟΙ ΔΗΝΑΡΙΟΝ ΙΝΑ ΙΔΩ
16 ΟΙ ΔΕ ΗΝΕΓΚΑΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙΝΟΣ Η ΕΙΚΩΝ ΑΥΤΗ ΚΑΙ Η ΕΠΙΓΡΑΦΗ ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΚΑΙΣΑΡΟΣ
17 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΑ ΚΑΙΣΑΡΟΣ ΑΠΟΔΟΤΕ ΚΑΙΣΑΡΙ ΚΑΙ ΤΑ ΤΟΥ ΘΕΟΥ ΤΩ ΘΕΩ ΚΑΙ ΕΞΕΘΑΥΜΑΖΟΝ ΕΠ ΑΥΤΩ
18 ΚΑΙ ΕΡΧΟΝΤΑΙ ΣΑΔΔΟΥΚΑΙΟΙ ΠΡΟΣ ΑΥΤΟΝ ΟΙΤΙΝΕΣ ΛΕΓΟΥΣΙΝ ΑΝΑΣΤΑΣΙΝ ΜΗ ΕΙΝΑΙ ΚΑΙ ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ
19 ΔΙΔΑΣΚΑΛΕ ΜΩΥΣΗΣ ΕΓΡΑΨΕΝ ΗΜΙΝ ΟΤΙ ΕΑΝ ΤΙΝΟΣ ΑΔΕΛΦΟΣ ΑΠΟΘΑΝΗ ΚΑΙ ΚΑΤΑΛΙΠΗ ΓΥΝΑΙΚΑ ΚΑΙ ΜΗ ΑΦΗ ΤΕΚΝΟΝ ΙΝΑ ΛΑΒΗ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΕΞΑΝΑΣΤΗΣΗ ΣΠΕΡΜΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ
20 ΕΠΤΑ ΑΔΕΛΦΟΙ ΗΣΑΝ ΚΑΙ Ο ΠΡΩΤΟΣ ΕΛΑΒΕΝ ΓΥΝΑΙΚΑ ΚΑΙ ΑΠΟΘΝΗΣΚΩΝ ΟΥΚ ΑΦΗΚΕΝ ΣΠΕΡΜΑ
21 ΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΕΛΑΒΕΝ ΑΥΤΗΝ ΚΑΙ ΑΠΕΘΑΝΕΝ ΜΗ ΚΑΤΑΛΙΠΩΝ ΣΠΕΡΜΑ ΚΑΙ Ο ΤΡΙΤΟΣ ΩΣΑΥΤΩΣ
22 ΚΑΙ ΟΙ ΕΠΤΑ ΟΥΚ ΑΦΗΚΑΝ ΣΠΕΡΜΑ ΕΣΧΑΤΟΝ ΠΑΝΤΩΝ ΚΑΙ Η ΓΥΝΗ ΑΠΕΘΑΝΕΝ
23 ΕΝ ΤΗ ΑΝΑΣΤΑΣΕΙ ΟΤΑΝ ΑΝΑΣΤΩΣΙΝ ΤΙΝΟΣ ΑΥΤΩΝ ΕΣΤΑΙ ΓΥΝΗ ΟΙ ΓΑΡ ΕΠΤΑ ΕΣΧΟΝ ΑΥΤΗΝ ΓΥΝΑΙΚΑ
24 ΕΦΗ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΟΥ ΔΙΑ ΤΟΥΤΟ ΠΛΑΝΑΣΘΕ ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ ΜΗΔΕ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΘΕΟΥ
25 ΟΤΑΝ ΓΑΡ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΩΣΙΝ ΟΥΤΕ ΓΑΜΟΥΣΙΝ ΟΥΤΕ ΓΑΜΙΖΟΝΤΑΙ ΑΛΛ ΕΙΣΙΝ ΩΣ ΑΓΓΕΛΟΙ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
26 ΠΕΡΙ ΔΕ ΤΩΝ ΝΕΚΡΩΝ ΟΤΙ ΕΓΕΙΡΟΝΤΑΙ ΟΥΚ ΑΝΕΓΝΩΤΕ ΕΝ ΤΗ ΒΙΒΛΩ ΜΩΥΣΕΩΣ ΕΠΙ ΤΟΥ ΒΑΤΟΥ ΠΩΣ ΕΙΠΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΛΕΓΩΝ ΕΓΩ Ο ΘΕΟΣ ΑΒΡΑΑΜ ΚΑΙ Ο ΘΕΟΣ ΙΣΑΑΚ ΚΑΙ Ο ΘΕΟΣ ΙΑΚΩΒ
27 ΟΥΚ ΕΣΤΙΝ ΘΕΟΣ ΝΕΚΡΩΝ ΑΛΛΑ ΖΩΝΤΩΝ ΠΟΛΥ ΠΛΑΝΑΣΘΕ
28 ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΕΙΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΑΚΟΥΣΑΣ ΑΥΤΩΝ ΣΥΖΗΤΟΥΝΤΩΝ ΙΔΩΝ ΟΤΙ ΚΑΛΩΣ ΑΠΕΚΡΙΘΗ ΑΥΤΟΙΣ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΠΟΙΑ ΕΣΤΙΝ ΕΝΤΟΛΗ ΠΡΩΤΗ ΠΑΝΤΩΝ
29 ΑΠΕΚΡΙΘΗ Ο ΙΗΣΟΥΣ ΟΤΙ ΠΡΩΤΗ ΕΣΤΙΝ ΑΚΟΥΕ ΙΣΡΑΗΛ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΗΜΩΝ ΚΥΡΙΟΣ ΕΙΣ ΕΣΤΙΝ
30 ΚΑΙ ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΔΙΑΝΟΙΑΣ ΣΟΥ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΙΣΧΥΟΣ ΣΟΥ
31 ΔΕΥΤΕΡΑ ΑΥΤΗ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ ΜΕΙΖΩΝ ΤΟΥΤΩΝ ΑΛΛΗ ΕΝΤΟΛΗ ΟΥΚ ΕΣΤΙΝ
32 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΓΡΑΜΜΑΤΕΥΣ ΚΑΛΩΣ ΔΙΔΑΣΚΑΛΕ ΕΠ ΑΛΗΘΕΙΑΣ ΕΙΠΕΣ ΟΤΙ ΕΙΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΑΛΛΟΣ ΠΛΗΝ ΑΥΤΟΥ
33 ΚΑΙ ΤΟ ΑΓΑΠΑΝ ΑΥΤΟΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΣΥΝΕΣΕΩΣ ΚΑΙ ΕΞ ΟΛΗΣ ΤΗΣ ΙΣΧΥΟΣ ΚΑΙ ΤΟ ΑΓΑΠΑΝ ΤΟΝ ΠΛΗΣΙΟΝ ΩΣ ΕΑΥΤΟΝ ΠΕΡΙΣΣΟΤΕΡΟΝ ΕΣΤΙΝ ΠΑΝΤΩΝ ΤΩΝ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΚΑΙ ΤΩΝ ΘΥΣΙΩΝ
34 ΚΑΙ Ο ΙΗΣΟΥΣ ΙΔΩΝ ΑΥΤΟΝ ΟΤΙ ΝΟΥΝΕΧΩΣ ΑΠΕΚΡΙΘΗ ΕΙΠΕΝ ΑΥΤΩ ΟΥ ΜΑΚΡΑΝ ΕΙ ΑΠΟ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΥΔΕΙΣ ΟΥΚΕΤΙ ΕΤΟΛΜΑ ΑΥΤΟΝ ΕΠΕΡΩΤΗΣΑΙ
35 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΛΕΓΕΝ ΔΙΔΑΣΚΩΝ ΕΝ ΤΩ ΙΕΡΩ ΠΩΣ ΛΕΓΟΥΣΙΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΟΤΙ Ο ΧΡΙΣΤΟΣ ΥΙΟΣ ΔΑΥΕΙΔ ΕΣΤΙΝ
36 ΑΥΤΟΣ ΔΑΥΕΙΔ ΕΙΠΕΝ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΓΙΩ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΩ ΚΥΡΙΩ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩΣ ΑΝ ΘΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΥΠΟΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ
37 ΑΥΤΟΣ ΔΑΥΕΙΔ ΛΕΓΕΙ ΑΥΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΟΘΕΝ ΑΥΤΟΥ ΕΣΤΙΝ ΥΙΟΣ ΚΑΙ Ο ΠΟΛΥΣ ΟΧΛΟΣ ΗΚΟΥΕΝ ΑΥΤΟΥ ΗΔΕΩΣ
38 ΚΑΙ ΕΝ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ ΕΛΕΓΕΝ ΒΛΕΠΕΤΕ ΑΠΟ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΤΩΝ ΘΕΛΟΝΤΩΝ ΕΝ ΣΤΟΛΑΙΣ ΠΕΡΙΠΑΤΕΙΝ ΚΑΙ ΑΣΠΑΣΜΟΥΣ ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ
39 ΚΑΙ ΠΡΩΤΟΚΑΘΕΔΡΙΑΣ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΚΑΙ ΠΡΩΤΟΚΛΙΣΙΑΣ ΕΝ ΤΟΙΣ ΔΕΙΠΝΟΙΣ
40 ΟΙ ΚΑΤΕΣΘΙΟΝΤΕΣ ΤΑΣ ΟΙΚΙΑΣ ΤΩΝ ΧΗΡΩΝ ΚΑΙ ΠΡΟΦΑΣΕΙ ΜΑΚΡΑ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΟΥΤΟΙ ΛΗΜΨΟΝΤΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΚΡΙΜΑ
41 ΚΑΙ ΚΑΘΙΣΑΣ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΓΑΖΟΦΥΛΑΚΙΟΥ ΕΘΕΩΡΕΙ ΠΩΣ Ο ΟΧΛΟΣ ΒΑΛΛΕΙ ΧΑΛΚΟΝ ΕΙΣ ΤΟ ΓΑΖΟΦΥΛΑΚΙΟΝ ΚΑΙ ΠΟΛΛΟΙ ΠΛΟΥΣΙΟΙ ΕΒΑΛΛΟΝ ΠΟΛΛΑ
42 ΚΑΙ ΕΛΘΟΥΣΑ ΜΙΑ ΧΗΡΑ ΠΤΩΧΗ ΕΒΑΛΕΝ ΛΕΠΤΑ ΔΥΟ Ο ΕΣΤΙΝ ΚΟΔΡΑΝΤΗΣ
43 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ Η ΧΗΡΑ ΑΥΤΗ Η ΠΤΩΧΗ ΠΛΕΙΟΝ ΠΑΝΤΩΝ ΒΕΒΛΗΚΕΝ ΤΩΝ ΒΑΛΛΟΝΤΩΝ ΕΙΣ ΤΟ ΓΑΖΟΦΥΛΑΚΙΟΝ
44 ΠΑΝΤΕΣ ΓΑΡ ΕΚ ΤΟΥ ΠΕΡΙΣΣΕΥΟΝΤΟΣ ΑΥΤΟΙΣ ΕΒΑΛΟΝ ΑΥΤΗ ΔΕ ΕΚ ΤΗΣ ΥΣΤΕΡΗΣΕΩΣ ΑΥΤΗΣ ΠΑΝΤΑ ΟΣΑ ΕΙΧΕΝ ΕΒΑΛΕΝ ΟΛΟΝ ΤΟΝ ΒΙΟΝ ΑΥΤΗΣ

ACCORDING TO MARK 13
1 ΚΑΙ ΕΚΠΟΡΕΥΟΜΕΝΟΥ ΑΥΤΟΥ ΕΚ ΤΟΥ ΙΕΡΟΥ ΛΕΓΕΙ ΑΥΤΩ ΕΙΣ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΔΙΔΑΣΚΑΛΕ ΙΔΕ ΠΟΤΑΠΟΙ ΛΙΘΟΙ ΚΑΙ ΠΟΤΑΠΑΙ ΟΙΚΟΔΟΜΑΙ
2 ΚΑΙ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΒΛΕΠΕΙΣ ΤΑΥΤΑΣ ΤΑΣ ΜΕΓΑΛΑΣ ΟΙΚΟΔΟΜΑΣ ΟΥ ΜΗ ΑΦΕΘΗ ΛΙΘΟΣ ΕΠΙ ΛΙΘΟΝ ΟΣ ΟΥ ΜΗ ΚΑΤΑΛΥΘΗ
3 ΚΑΙ ΚΑΘΗΜΕΝΟΥ ΑΥΤΟΥ ΕΙΣ ΤΟ ΟΡΟΣ ΤΩΝ ΕΛΑΙΩΝ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΙΕΡΟΥ ΕΠΗΡΩΤΑ ΑΥΤΟΝ ΚΑΤ ΙΔΙΑΝ Ο ΠΕΤΡΟΣ ΚΑΙ ΙΑΚΩΒΟΣ ΚΑΙ ΙΩΑΝΝΗΣ ΚΑΙ ΑΝΔΡΕΑΣ
4 ΕΙΠΟΝ ΗΜΙΝ ΠΟΤΕ ΤΑΥΤΑ ΕΣΤΑΙ ΚΑΙ ΤΙ ΤΟ ΣΗΜΕΙΟΝ ΟΤΑΝ ΜΕΛΛΗ ΤΑΥΤΑ ΣΥΝΤΕΛΕΙΣΘΑΙ ΠΑΝΤΑ
5 Ο ΔΕ ΙΗΣΟΥΣ ΗΡΞΑΤΟ ΛΕΓΕΙΝ ΑΥΤΟΙΣ ΒΛΕΠΕΤΕ ΜΗ ΤΙΣ ΥΜΑΣ ΠΛΑΝΗΣΗ
6 ΠΟΛΛΟΙ ΕΛΕΥΣΟΝΤΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΛΕΓΟΝΤΕΣ ΟΤΙ ΕΓΩ ΕΙΜΙ ΚΑΙ ΠΟΛΛΟΥΣ ΠΛΑΝΗΣΟΥΣΙΝ
7 ΟΤΑΝ ΔΕ ΑΚΟΥΣΗΤΕ ΠΟΛΕΜΟΥΣ ΚΑΙ ΑΚΟΑΣ ΠΟΛΕΜΩΝ ΜΗ ΘΡΟΕΙΣΘΕ ΔΕΙ ΓΕΝΕΣΘΑΙ ΑΛΛ ΟΥΠΩ ΤΟ ΤΕΛΟΣ
8 ΕΓΕΡΘΗΣΕΤΑΙ ΓΑΡ ΕΘΝΟΣ ΕΠ ΕΘΝΟΣ ΚΑΙ ΒΑΣΙΛΕΙΑ ΕΠΙ ΒΑΣΙΛΕΙΑΝ ΕΣΟΝΤΑΙ ΣΕΙΣΜΟΙ ΚΑΤΑ ΤΟΠΟΥΣ ΕΣΟΝΤΑΙ ΛΙΜΟΙ ΑΡΧΗ ΩΔΙΝΩΝ ΤΑΥΤΑ
9 ΑΡΧΗ ΩΔΙΝΩΝ ΤΑΥΤΑ ΒΛΕΠΕΤΕ ΔΕ ΥΜΕΙΣ ΕΑΥΤΟΥΣ ΠΑΡΑΔΩΣΟΥΣΙΝ ΥΜΑΣ ΕΙΣ ΣΥΝΕΔΡΙΑ ΚΑΙ ΕΙΣ ΣΥΝΑΓΩΓΑΣ ΔΑΡΗΣΕΣΘΕ ΚΑΙ ΕΠΙ ΗΓΕΜΟΝΩΝ ΚΑΙ ΒΑΣΙΛΕΩΝ ΣΤΑΘΗΣΕΣΘΕ ΕΝΕΚΕΝ ΕΜΟΥ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ
10 ΚΑΙ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΠΡΩΤΟΝ ΔΕΙ ΚΗΡΥΧΘΗΝΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ
11 ΚΑΙ ΟΤΑΝ ΑΓΩΣΙΝ ΥΜΑΣ ΠΑΡΑΔΙΔΟΝΤΕΣ ΜΗ ΠΡΟΜΕΡΙΜΝΑΤΕ ΤΙ ΛΑΛΗΣΗΤΕ ΑΛΛ Ο ΕΑΝ ΔΟΘΗ ΥΜΙΝ ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΤΟΥΤΟ ΛΑΛΕΙΤΕ ΟΥ ΓΑΡ ΕΣΤΕ ΥΜΕΙΣ ΟΙ ΛΑΛΟΥΝΤΕΣ ΑΛΛΑ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ
12 ΚΑΙ ΠΑΡΑΔΩΣΕΙ ΑΔΕΛΦΟΣ ΑΔΕΛΦΟΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΠΑΤΗΡ ΤΕΚΝΟΝ ΚΑΙ ΕΠΑΝΑΣΤΗΣΟΝΤΑΙ ΤΕΚΝΑ ΕΠΙ ΓΟΝΕΙΣ ΚΑΙ ΘΑΝΑΤΩΣΟΥΣΙΝ ΑΥΤΟΥΣ
13 ΚΑΙ ΕΣΕΣΘΕ ΜΙΣΟΥΜΕΝΟΙ ΥΠΟ ΠΑΝΤΩΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ Ο ΔΕ ΥΠΟΜΕΙΝΑΣ ΕΙΣ ΤΕΛΟΣ ΟΥΤΟΣ ΣΩΘΗΣΕΤΑΙ
14 ΟΤΑΝ ΔΕ ΙΔΗΤΕ ΤΟ ΒΔΕΛΥΓΜΑ ΤΗΣ ΕΡΗΜΩΣΕΩΣ ΕΣΤΗΚΟΤΑ ΟΠΟΥ ΟΥ ΔΕΙ Ο ΑΝΑΓΙΝΩΣΚΩΝ ΝΟΕΙΤΩ ΤΟΤΕ ΟΙ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΦΕΥΓΕΤΩΣΑΝ ΕΙΣ ΤΑ ΟΡΗ
15 Ο ΔΕ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΜΗ ΚΑΤΑΒΑΤΩ ΜΗΔΕ ΕΙΣΕΛΘΑΤΩ ΑΡΑΙ ΤΙ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ

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16 ΚΑΙ Ο ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΜΗ ΕΠΙΣΤΡΕΨΑΤΩ ΕΙΣ ΤΑ ΟΠΙΣΩ ΑΡΑΙ ΤΟ ΙΜΑΤΙΟΝ ΑΥΤΟΥ
17 ΟΥΑΙ ΔΕ ΤΑΙΣ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΙΣ ΚΑΙ ΤΑΙΣ ΘΗΛΑΖΟΥΣΑΙΣ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ
18 ΠΡΟΣΕΥΧΕΣΘΕ ΔΕ ΙΝΑ ΜΗ ΓΕΝΗΤΑΙ ΧΕΙΜΩΝΟΣ
19 ΕΣΟΝΤΑΙ ΓΑΡ ΑΙ ΗΜΕΡΑΙ ΕΚΕΙΝΑΙ ΘΛΙΨΙΣ ΟΙΑ ΟΥ ΓΕΓΟΝΕΝ ΤΟΙΑΥΤΗ ΑΠ ΑΡΧΗΣ ΚΤΙΣΕΩΣ ΗΝ ΕΚΤΙΣΕΝ Ο ΘΕΟΣ ΕΩΣ ΤΟΥ ΝΥΝ ΚΑΙ ΟΥ ΜΗ ΓΕΝΗΤΑΙ
20 ΚΑΙ ΕΙ ΜΗ ΕΚΟΛΟΒΩΣΕΝ ΚΥΡΙΟΣ ΤΑΣ ΗΜΕΡΑΣ ΟΥΚ ΑΝ ΕΣΩΘΗ ΠΑΣΑ ΣΑΡΞ ΑΛΛΑ ΔΙΑ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΟΥΣ ΕΞΕΛΕΞΑΤΟ ΕΚΟΛΟΒΩΣΕΝ ΤΑΣ ΗΜΕΡΑΣ
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36 ΜΗ ΕΛΘΩΝ ΕΞΑΙΦΝΗΣ ΕΥΡΗ ΥΜΑΣ ΚΑΘΕΥΔΟΝΤΑΣ
37 Ο ΔΕ ΥΜΙΝ ΛΕΓΩ ΠΑΣΙΝ ΛΕΓΩ ΓΡΗΓΟΡΕΙΤΕ

ACCORDING TO MARK 14

(Verse 24: The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484..)

1 ΗΝ ΔΕ ΤΟ ΠΑΣΧΑ ΚΑΙ ΤΑ ΑΖΥΜΑ ΜΕΤΑ ΔΥΟ ΗΜΕΡΑΣ ΚΑΙ ΕΖΗΤΟΥΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΠΩΣ ΑΥΤΟΝ ΕΝ ΔΟΛΩ ΚΡΑΤΗΣΑΝΤΕΣ ΑΠΟΚΤΕΙΝΩΣΙΝ
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14 ΚΑΙ ΟΠΟΥ ΕΑΝ ΕΙΣΕΛΘΗ ΕΙΠΑΤΕ ΤΩ ΟΙΚΟΔΕΣΠΟΤΗ ΟΤΙ Ο ΔΙΔΑΣΚΑΛΟΣ ΛΕΓΕΙ ΠΟΥ ΕΣΤΙΝ ΤΟ ΚΑΤΑΛΥΜΑ ΜΟΥ ΟΠΟΥ ΤΟ ΠΑΣΧΑ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΜΟΥ ΦΑΓΩ
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28 ΑΛΛΑ ΜΕΤΑ ΤΟ ΕΓΕΡΘΗΝΑΙ ΜΕ ΠΡΟΑΞΩ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ

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29 Ο ΔΕ ΠΕΤΡΟΣ ΕΦΗ ΑΥΤΩ ΕΙ ΚΑΙ ΠΑΝΤΕΣ ΣΚΑΝΔΑΛΙΣΘΗΣΟΝΤΑΙ ΑΛΛ ΟΥΚ ΕΓΩ
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ACCORDING TO MARK 15

(Verses 24-27: On the crucifixion of Jesus, see Matthew, introduction Chapter 27.

Verse 27: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Verse 57: There is no place called Arimathaias; this name is the hidden author's signature of Joseph [b]ar Mathaias [Heb for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias..)

1 ΚΑΙ ΕΥΘΥΣ ΠΡΩΙ ΣΥΜΒΟΥΛΙΟΝ ΕΤΟΙΜΑΣΑΝΤΕΣ ΟΙ ΑΡΧΙΕΡΕΙΣ ΜΕΤΑ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΤΩΝ ΓΡΑΜΜΑ-

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ΤΕΩΝ ΚΑΙ ΟΛΟΝ ΤΟ ΣΥΝΕΔΡΙΟΝ ΔΗΣΑΝΤΕΣ ΤΟΝ ΙΗΣΟΥΝ ΑΠΗΝΕΓΚΑΝ ΚΑΙ ΠΑΡΕΔΩΚΑΝ ΠΕΙΛΑΤΩ
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10 ΕΓΙΝΩΣΚΕΝ ΓΑΡ ΟΤΙ ΔΙΑ ΦΘΟΝΟΝ ΠΑΡΑΔΕΔΩΚΕΙΣΑΝ ΑΥΤΟΝ ΟΙ ΑΡΧΙΕΡΕΙΣ
11 ΟΙ ΔΕ ΑΡΧΙΕΡΕΙΣ ΑΝΕΣΕΙΣΑΝ ΤΟΝ ΟΧΛΟΝ ΙΝΑ ΜΑΛΛΟΝ ΤΟΝ ΒΑΡΑΒΒΑΝ ΑΠΟΛΥΣΗ ΑΥΤΟΙΣ
12 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΠΑΛΙΝ ΑΠΟΚΡΙΘΕΙΣ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΤΙ ΟΥΝ ΘΕΛΕΤΕ ΠΟΙΗΣΩ ΟΝ ΛΕΓΕΤΕ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΙΟΥΔΑΙΩΝ
13 ΟΙ ΔΕ ΠΑΛΙΝ ΕΚΡΑΞΑΝ ΣΤΑΥΡΩΣΟΝ ΑΥΤΟΝ
14 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΤΙ ΓΑΡ ΕΠΟΙΗΣΕΝ ΚΑΚΟΝ ΟΙ ΔΕ ΠΕΡΙΣΣΩΣ ΕΚΡΑΞΑΝ ΣΤΑΥΡΩΣΟΝ ΑΥΤΟΝ
15 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΒΟΥΛΟΜΕΝΟΣ ΠΟΙΗΣΑΙ ΤΟ ΙΚΑΝΟΝ ΤΩ ΟΧΛΩ ΑΠΕΛΥΣΕΝ ΑΥΤΟΙΣ ΤΟΝ ΒΑΡΑΒΒΑΝ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΤΟΝ ΙΗΣΟΥΝ ΦΡΑΓΕΛΛΩΣΑΣ ΙΝΑ ΣΤΑΥΡΩΘΗ
16 ΟΙ ΔΕ ΣΤΡΑΤΙΩΤΑΙ ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ ΕΣΩ ΤΗΣ ΑΥΛΗΣ Ο ΕΣΤΙΝ ΠΡΑΙΤΩΡΙΟΝ ΚΑΙ ΣΥΝΚΑΛΟΥΣΙΝ ΟΛΗΝ ΤΗΝ ΣΠΕΙΡΑΝ
17 ΚΑΙ ΕΝΔΙΔΥΣΚΟΥΣΙΝ ΑΥΤΟΝ ΠΟΡΦΥΡΑΝ ΚΑΙ ΠΕΡΙΤΙΘΕΑΣΙΝ ΑΥΤΩ ΠΛΕΞΑΝΤΕΣ ΑΚΑΝΘΙΝΟΝ ΣΤΕΦΑΝΟΝ
18 ΚΑΙ ΗΡΞΑΝΤΟ ΑΣΠΑΖΕΣΘΑΙ ΑΥΤΟΝ ΧΑΙΡΕ ΒΑΣΙΛΕΥ ΤΩΝ ΙΟΥΔΑΙΩΝ
19 ΚΑΙ ΕΤΥΠΤΟΝ ΑΥΤΟΥ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΛΑΜΩ ΚΑΙ ΕΝΕΠΤΥΟΝ ΑΥΤΩ ΚΑΙ ΤΙΘΕΝΤΕΣ ΤΑ ΓΟΝΑΤΑ ΠΡΟΣΕΚΥΝΟΥΝ ΑΥΤΩ
20 ΚΑΙ ΟΤΕ ΕΝΕΠΑΙΞΑΝ ΑΥΤΩ ΕΞΕΔΥΣΑΝ ΑΥΤΟΝ ΤΗΝ ΠΟΡΦΥΡΑΝ ΚΑΙ ΕΝΕΔΥΣΑΝ ΑΥΤΟΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΚΑΙ ΕΞΑΓΟΥΣΙΝ ΑΥΤΟΝ ΙΝΑ ΣΤΑΥΡΩΣΟΥΣΙΝ
21 ΚΑΙ ΑΓΓΑΡΕΥΟΥΣΙΝ ΠΑΡΑΓΟΝΤΑ ΤΙΝΑ ΣΙΜΩΝΑ ΚΥΡΗΝΑΙΟΝ ΕΡΧΟΜΕΝΟΝ ΑΠ ΑΓΡΟΥ ΤΟΝ ΠΑΤΕΡΑ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΡΟΥΦΟΥ ΙΝΑ ΑΡΗ ΤΟΝ ΣΤΑΥΡΟΝ ΑΥΤΟΥ
22 ΚΑΙ ΦΕΡΟΥΣΙΝ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΓΟΛΓΟΘΑΝ ΤΟΠΟΝ Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ ΚΡΑΝΙΟΥ ΤΟΠΟΣ
23 ΚΑΙ ΕΔΙΔΟΥΝ ΑΥΤΩ ΕΣΜΥΡΝΙΣΜΕΝΟΝ ΟΙΝΟΝ ΟΣ ΔΕ ΟΥΚ ΕΛΑΒΕΝ
24 ΚΑΙ ΣΤΑΥΡΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΔΙΑΜΕΡΙΖΟΝΤΑΙ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΒΑΛΛΟΝΤΕΣ ΚΛΗΡΟΝ ΕΠ ΑΥΤΑ ΤΙΣ ΤΙ ΑΡΗ
25 ΗΝ ΔΕ ΩΡΑ ΤΡΙΤΗ ΚΑΙ ΕΣΤΑΥΡΩΣΑΝ ΑΥΤΟΝ
26 ΚΑΙ ΗΝ Η ΕΠΙΓΡΑΦΗ ΤΗΣ ΑΙΤΙΑΣ ΑΥΤΟΥ ΕΠΙΓΕΓΡΑΜΜΕΝΗ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
27 ΚΑΙ ΣΥΝ ΑΥΤΩ ΣΤΑΥΡΟΥΣΙΝ ΔΥΟ ΛΗΣΤΑΣ ΕΝΑ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΕΝΑ ΕΞ ΕΥΩΝΥΜΩΝ ΑΥΤΟΥ
29 ΚΑΙ ΟΙ ΠΑΡΑΠΟΡΕΥΟΜΕΝΟΙ ΕΒΛΑΣΦΗΜΟΥΝ ΑΥΤΟΝ ΚΙΝΟΥΝΤΕΣ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΚΑΙ ΛΕΓΟΝΤΕΣ ΟΥΑ Ο ΚΑΤΑΛΥΩΝ ΤΟΝ ΝΑΟΝ ΚΑΙ ΟΙΚΟΔΟΜΩΝ ΤΡΙΣΙΝ ΗΜΕΡΑΙΣ
30 ΣΩΣΟΝ ΣΕΑΥΤΟΝ ΚΑΤΑΒΑΣ ΑΠΟ ΤΟΥ ΣΤΑΥΡΟΥ
31 ΟΜΟΙΩΣ ΚΑΙ ΟΙ ΑΡΧΙΕΡΕΙΣ ΕΜΠΑΙΖΟΝΤΕΣ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΜΕΤΑ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΕΛΕΓΟΝ ΑΛΛΟΥΣ ΕΣΩΣΕΝ ΕΑΥΤΟΝ ΟΥ ΔΥΝΑΤΑΙ ΣΩΣΑΙ
32 Ο ΧΡΙΣΤΟΣ Ο ΒΑΣΙΛΕΥΣ ΙΣΡΑΗΛ ΚΑΤΑΒΑΤΩ ΝΥΝ ΑΠΟ ΤΟΥ ΣΤΑΥΡΟΥ ΙΝΑ ΙΔΩΜΕΝ ΚΑΙ ΠΙΣΤΕΥΣΩΜΕΝ ΚΑΙ ΟΙ ΣΥΝΕΣΤΑΥΡΩΜΕΝΟΙ ΣΥΝ ΑΥΤΩ ΩΝΕΙΔΙΖΟΝ ΑΥΤΟΝ
33 ΚΑΙ ΓΕΝΟΜΕΝΗΣ ΩΡΑΣ ΕΚΤΗΣ ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ ΕΦ ΟΛΗΝ ΤΗΝ ΓΗΝ ΕΩΣ ΩΡΑΣ ΕΝΑΤΗΣ
34 ΚΑΙ ΤΗ ΕΝΑΤΗ ΩΡΑ ΕΒΟΗΣΕΝ Ο ΙΗΣΟΥΣ ΦΩΝΗ ΜΕΓΑΛΗ ΕΛΩΙ ΕΛΩΙ ΛΕΜΑ ΣΑΒΑΧΘΑΝΙ Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ Ο ΘΕΟΣ ΜΟΥ Ο ΘΕΟΣ ΜΟΥ ΕΙΣ ΤΙ ΕΓΚΑΤΕΛΙΠΕΣ ΜΕ
35 ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΠΑΡΕΣΤΩΤΩΝ ΑΚΟΥΣΑΝΤΕΣ ΕΛΕΓΟΝ ΙΔΕ ΗΛΕΙΑΝ ΦΩΝΕΙ
36 ΔΡΑΜΩΝ ΔΕ ΤΙΣ ΚΑΙ ΓΕΜΙΣΑΣ ΣΠΟΓΓΟΝ ΟΞΟΥΣ ΠΕΡΙΘΕΙΣ ΚΑΛΑΜΩ ΕΠΟΤΙΖΕΝ ΑΥΤΟΝ ΛΕΓΩΝ ΑΦΕΤΕ ΙΔΩΜΕΝ ΕΙ ΕΡΧΕΤΑΙ ΗΛΕΙΑΣ ΚΑΘΕΛΕΙΝ ΑΥΤΟΝ
37 Ο ΔΕ ΙΗΣΟΥΣ ΑΦΕΙΣ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΕΞΕΠΝΕΥΣΕΝ
38 ΚΑΙ ΤΟ ΚΑΤΑΠΕΤΑΣΜΑ ΤΟΥ ΝΑΟΥ ΕΣΧΙΣΘΗ ΕΙΣ ΔΥΟ ΑΠ ΑΝΩΘΕΝ ΕΩΣ ΚΑΤΩ
39 ΙΔΩΝ ΔΕ Ο ΚΕΝΤΥΡΙΩΝ Ο ΠΑΡΕΣΤΗΚΩΣ ΕΞ ΕΝΑΝΤΙΑΣ ΑΥΤΟΥ ΟΤΙ ΟΥΤΩΣ ΕΞΕΠΝΕΥΣΕΝ ΕΙΠΕΝ ΑΛΗΘΩΣ ΟΥΤΟΣ Ο ΑΝΘΡΩΠΟΣ ΥΙΟΣ ΗΝ ΘΕΟΥ
40 ΗΣΑΝ ΔΕ ΚΑΙ ΓΥΝΑΙΚΕΣ ΑΠΟ ΜΑΚΡΟΘΕΝ ΘΕΩΡΟΥΣΑΙ ΕΝ ΑΙΣ ΚΑΙ ΜΑΡΙΑ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ ΜΑΡΙΑ Η ΙΑΚΩΒΟΥ ΤΟΥ ΜΙΚΡΟΥ ΚΑΙ ΙΩΣΗΤΟΣ ΜΗΤΗΡ ΚΑΙ ΣΑΛΩΜΗ
41 ΑΙ ΟΤΕ ΗΝ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ ΗΚΟΛΟΥΘΟΥΝ ΑΥΤΩ ΚΑΙ ΔΙΗΚΟΝΟΥΝ ΑΥΤΩ ΚΑΙ ΑΛΛΑΙ ΠΟΛΛΑΙ ΑΙ ΣΥΝΑΝΑΒΑΣΑΙ ΑΥΤΩ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ
42 ΚΑΙ ΗΔΗ ΟΨΙΑΣ ΓΕΝΟΜΕΝΗΣ ΕΠΕΙ ΗΝ ΠΑΡΑΣΚΕΥΗ Ο ΕΣΤΙΝ ΠΡΟΣΑΒΒΑΤΟΝ
43 ΕΛΘΩΝ ΙΩΣΗΦ Ο ΑΠΟ ΑΡΙΜΑΘΑΙΑΣ ΕΥΣΧΗΜΩΝ ΒΟΥΛΕΥΤΗΣ ΟΣ ΚΑΙ ΑΥΤΟΣ ΗΝ ΠΡΟΣΔΕΧΟΜΕΝΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΤΟΛΜΗΣΑΣ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΠΕΙΛΑΤΟΝ ΚΑΙ ΗΤΗΣΑΤΟ ΤΟ ΣΩΜΑ ΤΟΥ ΙΗΣΟΥ
44 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΕΘΑΥΜΑΖΕΝ ΕΙ ΗΔΗ ΤΕΘΝΗΚΕΝ ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΤΟΝ ΚΕΝΤΥΡΙΩΝΑ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΕΙ ΠΑΛΑΙ ΑΠΕΘΑΝΕΝ
45 ΚΑΙ ΓΝΟΥΣ ΑΠΟ ΤΟΥ ΚΕΝΤΥΡΙΩΝΟΣ ΕΔΩΡΗΣΑΤΟ ΤΟ ΠΤΩΜΑ ΤΩ ΙΩΣΗΦ
46 ΚΑΙ ΑΓΟΡΑΣΑΣ ΣΙΝΔΟΝΑ ΚΑΘΕΛΩΝ ΑΥΤΟΝ ΕΝΕΙΛΗΣΕΝ ΤΗ ΣΙΝΔΟΝΙ ΚΑΙ ΚΑΤΕΘΗΚΕΝ ΑΥΤΟΝ ΕΝ ΜΝΗΜΑΤΙ Ο ΗΝ ΛΕΛΑΤΟΜΗΜΕΝΟΝ ΕΚ ΠΕΤΡΑΣ ΚΑΙ ΠΡΟΣΕΚΥΛΙΣΕΝ ΛΙΘΟΝ ΕΠΙ ΤΗΝ ΘΥΡΑΝ ΤΟΥ ΜΝΗΜΕΙΟΥ
47 Η ΔΕ ΜΑΡΙΑ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ ΜΑΡΙΑ Η ΙΩΣΗΤΟΣ ΕΘΕΩΡΟΥΝ ΠΟΥ ΤΕΘΕΙΤΑΙ

ACCORDING TO MARK 16
1 ΚΑΙ ΔΙΑΓΕΝΟΜΕΝΟΥ ΤΟΥ ΣΑΒΒΑΤΟΥ ΜΑΡΙΑ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ ΜΑΡΙΑ Η ΙΑΚΩΒΟΥ ΚΑΙ ΣΑΛΩΜΗ ΗΓΟΡΑΣΑΝ ΑΡΩΜΑΤΑ ΙΝΑ ΕΛΘΟΥΣΑΙ ΑΛΕΙΨΩΣΙΝ ΑΥΤΟΝ
2 ΚΑΙ ΛΙΑΝ ΠΡΩΙ ΤΗ ΜΙΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΕΡΧΟΝΤΑΙ ΕΠΙ ΤΟ ΜΝΗΜΑ ΑΝΑΤΕΙΛΑΝΤΟΣ ΤΟΥ ΗΛΙΟΥ
3 ΚΑΙ ΕΛΕΓΟΝ ΠΡΟΣ ΕΑΥΤΑΣ ΤΙΣ ΑΠΟΚΥΛΙΣΕΙ ΗΜΙΝ ΤΟΝ ΛΙΘΟΝ ΕΚ ΤΗΣ ΘΥΡΑΣ ΤΟΥ ΜΝΗΜΕΙΟΥ
4 ΚΑΙ ΑΝΑΒΛΕΨΑΣΑΙ ΘΕΩΡΟΥΣΙΝ ΟΤΙ ΑΝΑΚΕΚΥΛΙΣΤΑΙ Ο ΛΙΘΟΣ ΗΝ ΓΑΡ ΜΕΓΑΣ ΣΦΟΔΡΑ
5 ΚΑΙ ΕΙΣΕΛΘΟΥΣΑΙ ΕΙΣ ΤΟ ΜΝΗΜΕΙΟΝ ΕΙΔΟΝ ΝΕΑΝΙΣΚΟΝ ΚΑΘΗΜΕΝΟΝ ΕΝ ΤΟΙΣ ΔΕΞΙΟΙΣ ΠΕΡΙΒΕΒΛΗΜΕΝΟΝ ΣΤΟΛΗΝ ΛΕΥΚΗΝ ΚΑΙ ΕΞΕΘΑΜΒΗΘΗΣΑΝ
6 Ο ΔΕ ΛΕΓΕΙ ΑΥΤΑΙΣ ΜΗ ΕΚΘΑΜΒΕΙΣΘΕ ΙΗΣΟΥΝ ΖΗΤΕΙΤΕ ΤΟΝ ΝΑΖΑΡΗΝΟΝ ΤΟΝ ΕΣΤΑΥΡΩΜΕΝΟΝ ΗΓΕΡΘΗ ΟΥΚ ΕΣΤΙΝ ΩΔΕ ΙΔΕ Ο ΤΟΠΟΣ ΟΠΟΥ ΕΘΗΚΑΝ ΑΥΤΟΝ
7 ΑΛΛΑ ΥΠΑΓΕΤΕ ΕΙΠΑΤΕ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΚΑΙ ΤΩ ΠΕΤΡΩ ΟΤΙ ΠΡΟΑΓΕΙ ΥΜΑΣ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΕΚΕΙ ΑΥΤΟΝ ΟΨΕΣΘΕ ΚΑΘΩΣ ΕΙΠΕΝ ΥΜΙΝ
8 ΚΑΙ ΕΞΕΛΘΟΥΣΑΙ ΕΦΥΓΟΝ ΑΠΟ ΤΟΥ ΜΝΗΜΕΙΟΥ ΕΙΧΕΝ ΓΑΡ ΑΥΤΑΣ ΤΡΟΜΟΣ ΚΑΙ ΕΚΣΤΑΣΙΣ ΚΑΙ ΟΥΔΕΝΙ ΟΥΔΕΝ ΕΙΠΟΝ ΕΦΟΒΟΥΝΤΟ ΓΑΡ

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THE LONGER RECENSION OF MARK

(Note: According to Tischendorf, the remaining twelve verses were not written by Mark. The Codex Sinaiticus and Vaticanus (also known as the two surviving issues of the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria) have them not. See, Tischendorf, Tregelles, and Alford. The original Gospel of Mark endet with Verse 8 whilst modern versions of Mark generally contain the longer ending. The origin of these two forms is unknown.)

9 ΑΝΑΣΤΑΣ ΔΕ ΠΡΩΙ ΠΡΩΤΗ ΣΑΒΒΑΤΟΥ ΕΦΑΝΗ ΠΡΩΤΟΝ ΜΑΡΙΑ ΤΗ ΜΑΓΔΑΛΗΝΗ ΑΦ ΗΣ ΕΚΒΕΒΛΗΚΕΙ ΕΠΤΑ ΔΑΙΜΟΝΙΑ

10 ΕΚΕΙΝΗ ΠΟΡΕΥΘΕΙΣΑ ΑΠΗΓΓΕΙΛΕΝ ΤΟΙΣ ΜΕΤ ΑΥΤΟΥ ΓΕΝΟΜΕΝΟΙΣ ΠΕΝΘΟΥΣΙΝ ΚΑΙ ΚΛΑΙΟΥΣΙΝ

11 ΚΑΚΕΙΝΟΙ ΑΚΟΥΣΑΝΤΕΣ ΟΤΙ ΖΗ ΚΑΙ ΕΘΕΑΘΗ ΥΠ ΑΥΤΗΣ ΗΠΙΣΤΗΣΑΝ

12 ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΔΥΣΙΝ ΕΞ ΑΥΤΩΝ ΠΕΡΙΠΑΤΟΥΣΙΝ ΕΦΑΝΕΡΩΘΗ ΕΝ ΕΤΕΡΑ ΜΟΡΦΗ ΠΟΡΕΥΟΜΕΝΟΙΣ ΕΙΣ ΑΓΡΟΝ

13 ΚΑΚΕΙΝΟΙ ΑΠΕΛΘΟΝΤΕΣ ΑΠΗΓΓΕΙΛΑΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΟΥΔΕ ΕΚΕΙΝΟΙΣ ΕΠΙΣΤΕΥΣΑΝ

14 ΥΣΤΕΡΟΝ ΑΝΑΚΕΙΜΕΝΟΙΣ ΑΥΤΟΙΣ ΤΟΙΣ ΕΝΔΕΚΑ ΕΦΑΝΕΡΩΘΗ ΚΑΙ ΩΝΕΙΔΙΣΕΝ ΤΗΝ ΑΠΙΣΤΙΑΝ ΑΥΤΩΝ ΚΑΙ ΣΚΛΗΡΟΚΑΡΔΙΑΝ ΟΤΙ ΤΟΙΣ ΘΕΑΣΑΜΕΝΟΙΣ ΑΥΤΟΝ ΕΓΗΓΕΡ-ΜΕΝΟΝ ΟΥΚ ΕΠΙΣΤΕΥΣΑΝ

15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΘΕΝΤΕΣ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΑΠΑΝΤΑ ΚΗΡΥΞΑΤΕ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΠΑΣΗ ΤΗ ΚΤΙΣΕΙ

16 Ο ΠΙΣΤΕΥΣΑΣ ΚΑΙ ΒΑΠΤΙΣΘΕΙΣ ΣΩΘΗΣΕΤΑΙ Ο ΔΕ ΑΠΙΣΤΗΣΑΣ ΚΑΤΑΚΡΙΘΗΣΕΤΑΙ

17 ΣΗΜΕΙΑ ΔΕ ΤΟΙΣ ΠΙΣΤΕΥΣΑΣΙΝ ΤΑΥΤΑ ΠΑΡΑΚΟΛΟΥ-ΘΗΣΕΙ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΔΑΙΜΟΝΙΑ ΕΚΒΑΛΟΥΣΙΝ ΓΛΩΣΣΑΙΣ ΛΑΛΗΣΟΥΣΙΝ ΚΑΙΝΑΙΣ

18 ΟΦΕΙΣ ΑΡΟΥΣΙΝ ΚΑΝ ΘΑΝΑΣΙΜΟΝ ΤΙ ΠΙΩΣΙΝ ΟΥ ΜΗ ΑΥΤΟΥΣ ΒΛΑΨΗ ΕΠΙ ΑΡΡΩΣΤΟΥΣ ΧΕΙΡΑΣ ΕΠΙΘΗΣΟΥΣΙΝ ΚΑΙ ΚΑΛΩΣ ΕΞΟΥΣΙΝ

19 Ο ΜΕΝ ΟΥΝ ΚΥΡΙΟΣ ΜΕΤΑ ΤΟ ΛΑΛΗΣΑΙ ΑΥΤΟΙΣ ΑΝΕΛΗΜΦΘΗ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΘΕΟΥ

20 ΕΚΕΙΝΟΙ ΔΕ ΕΞΕΛΘΟΝΤΕΣ ΕΚΗΡΥΞΑΝ ΠΑΝΤΑΧΟΥ ΤΟΥ ΚΥΡΙΟΥ ΣΥΝΕΡΓΟΥΝΤΟΣ ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΒΕΒΑΙΟΥΝΤΟΣ ΔΙΑ ΤΩΝ ΕΠΑΚΟΛΟΥΘΟΥΝΤΩΝ ΣΗΜΕΙΩΝΗ ΔΕ ΜΑΡΙΑ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ ΜΑΡΙΑ Η ΙΩΣΗΤΟΣ ΕΘΕΩΡΟΥΝ ΠΟΥ ΤΕΘΕΙΤΑΙ

THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and

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teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

ACCORDING TO LUKE 1

(Verse 3: The Gospel of Luke is composed as a report or letter to Theophilus [Godlove, Lover of God; See Acts 1:1], exactly like its second part known as The Acts of the Apostles. Both texts were written by the very same author. Verse 31: (Iesous is the Greek form of the original Hebrew name Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, God's Messiah." Another Greek form of this name is Soteros, a form of the better known Kristos, or Christus in Latin wich also means "Saviour, Messiah.")

1 ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ΕΠΕΧΕΙΡΗΣΑΝ ΑΝΑΤΑΞΑΣΘΑΙ ΔΙΗΓΗΣΙΝ ΠΕΡΙ ΤΩΝ ΠΕΠΛΗΡΟΦΟΡΗΜΕΝΩΝ ΕΝ ΗΜΙΝ ΠΡΑΓΜΑΤΩΝ

2 ΚΑΘΩΣ ΠΑΡΕΔΟΣΑΝ ΗΜΙΝ ΟΙ ΑΠ ΑΡΧΗΣ ΑΥΤΟΠΤΑΙ ΚΑΙ ΥΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ ΤΟΥ ΛΟΓΟΥ

3 ΕΔΟΞΕ ΚΑΜΟΙ ΠΑΡΗΚΟΛΟΥΘΗΚΟΤΙ ΑΝΩΘΕΝ ΠΑΣΙΝ ΑΚΡΙΒΩΣ ΚΑΘΕΞΗΣ ΣΟΙ ΓΡΑΨΑΙ ΚΡΑΤΙΣΤΕ ΘΕΟΦΙΛΕ

4 ΙΝΑ ΕΠΙΓΝΩΣ ΠΕΡΙ ΩΝ ΚΑΤΗΧΗΘΗΣ ΛΟΓΩΝ ΤΗΝ ΑΣΦΑΛΕΙΑΝ

5 ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΗΡΩΔΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΙΕΡΕΥΣ ΤΙΣ ΟΝΟΜΑΤΙ ΖΑΧΑΡΙΑΣ ΕΞ ΕΦΗΜΕΡΙΑΣ ΑΒΙΑ ΚΑΙ ΓΥΝΗ ΑΥΤΩ ΕΚ ΤΩΝ ΘΥΓΑΤΕΡΩΝ ΑΑΡΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΗΣ ΕΛΙΣΑΒΕΤ

6 ΗΣΑΝ ΔΕ ΔΙΚΑΙΟΙ ΑΜΦΟΤΕΡΟΙ ΕΝΑΝΤΙΟΝ ΤΟΥ ΘΕΟΥ ΠΟΡΕΥΟΜΕΝΟΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΚΑΙ ΔΙΚΑΙΩΜΑΣΙΝ ΤΟΥ ΚΥΡΙΟΥ ΑΜΕΜΠΤΟΙ

7 ΚΑΙ ΟΥΚ ΗΝ ΑΥΤΟΙΣ ΤΕΚΝΟΝ ΚΑΘΟΤΙ ΗΝ Η ΕΛΙΣΑΒΕΤ ΣΤΕΙΡΑ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΠΡΟΒΕΒΗΚΟΤΕΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΩΝ ΗΣΑΝ

8 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΙΕΡΑΤΕΥΕΙΝ ΑΥΤΟΝ ΕΝ ΤΗ ΤΑΞΕΙ ΤΗΣ ΕΦΗΜΕΡΙΑΣ ΑΥΤΟΥ ΕΝΑΝΤΙ ΤΟΥ ΘΕΟΥ

9 ΚΑΤΑ ΤΟ ΕΘΟΣ ΤΗΣ ΙΕΡΑΤΕΙΑΣ ΕΛΑΧΕ ΤΟΥ ΘΥΜΙΑΣΑΙ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΤΟΥ ΚΥΡΙΟΥ

10 ΚΑΙ ΠΑΝ ΤΟ ΠΛΗΘΟΣ ΗΝ ΤΟΥ ΛΑΟΥ ΠΡΟΣΕΥΧΟΜΕΝΟΝ ΕΞΩ ΤΗ ΩΡΑ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ

11 ΩΦΘΗ ΔΕ ΑΥΤΩ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΣΤΩΣ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΘΥΜΙΑΜΑΤΟΣ

12 ΚΑΙ ΕΤΑΡΑΧΘΗ ΖΑΧΑΡΙΑΣ ΙΔΩΝ ΚΑΙ ΦΟΒΟΣ ΕΠΕΠΕΣΕΝ ΕΠ ΑΥΤΟΝ

13 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ο ΑΓΓΕΛΟΣ ΜΗ ΦΟΒΟΥ ΖΑΧΑΡΙΑ ΔΙΟΤΙ ΕΙΣΗΚΟΥΣΘΗ Η ΔΕΗΣΙΣ ΣΟΥ ΚΑΙ Η ΓΥΝΗ ΣΟΥ ΕΛΙΣΑΒΕΤ ΓΕΝΝΗΣΕΙ ΥΙΟΝ ΣΟΙ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΩΑΝΝΗΝ

14 ΚΑΙ ΕΣΤΑΙ ΧΑΡΑ ΣΟΙ ΚΑΙ ΑΓΑΛΛΙΑΣΙΣ ΚΑΙ ΠΟΛΛΟΙ ΕΠΙ ΤΗ ΓΕΝΕΣΕΙ ΑΥΤΟΥ ΧΑΡΗΣΟΝΤΑΙ

15 ΕΣΤΑΙ ΓΑΡ ΜΕΓΑΣ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΟΙΝΟΝ ΚΑΙ ΣΙΚΕΡΑ ΟΥ ΜΗ ΠΙΗ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΠΛΗΣΘΗΣΕΤΑΙ ΕΤΙ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΑΥΤΟΥ

16 ΚΑΙ ΠΟΛΛΟΥΣ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΕΠΙΣΤΡΕΨΕΙ ΕΠΙ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΑΥΤΩΝ

17 ΚΑΙ ΑΥΤΟΣ ΠΡΟΕΛΕΥΣΕΤΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΝ ΠΝΕΥΜΑΤΙ ΚΑΙ ΔΥΝΑΜΕΙ ΗΛΕΙΑ ΕΠΙΣΤΡΕΨΑΙ ΚΑΡΔΙΑΣ ΠΑΤΕΡΩΝ ΕΠΙ ΤΕΚΝΑ ΚΑΙ ΑΠΕΙΘΕΙΣ ΕΝ ΦΡΟΝΗΣΕΙ ΔΙΚΑΙΩΝ ΕΤΟΙΜΑΣΑΙ ΚΥΡΙΩ ΛΑΟΝ ΚΑΤΕΣΚΕΥΑΣΜΕΝΟΝ

18 ΚΑΙ ΕΙΠΕΝ ΖΑΧΑΡΙΑΣ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΚΑΤΑ ΤΙ ΓΝΩΣΟΜΑΙ ΤΟΥΤΟ ΕΓΩ ΓΑΡ ΕΙΜΙ ΠΡΕΣΒΥΤΗΣ ΚΑΙ Η ΓΥΝΗ ΜΟΥ ΠΡΟΒΕΒΗΚΥΙΑ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΥΤΗΣ

19 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΑΓΓΕΛΟΣ ΕΙΠΕΝ ΑΥΤΩ ΕΓΩ ΕΙΜΙ ΓΑΒΡΙΗΛ Ο ΠΑΡΕΣΤΗΚΩΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΠΕΣΤΑΛΗΝ ΛΑΛΗΣΑΙ ΠΡΟΣ ΣΕ ΚΑΙ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΣΟΙ ΤΑΥΤΑ

20 ΚΑΙ ΙΔΟΥ ΕΣΗ ΣΙΩΠΩΝ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΣ ΛΑΛΗΣΑΙ ΑΧΡΙ ΗΣ ΗΜΕΡΑΣ ΓΕΝΗΤΑΙ ΤΑΥΤΑ ΑΝΘ ΩΝ ΟΥΚ ΕΠΙΣΤΕΥΣΑΣ ΤΟΙΣ ΛΟΓΟΙΣ ΜΟΥ ΟΙΤΙΝΕΣ ΠΛΗΡΩΘΗΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΚΑΙΡΟΝ ΑΥΤΩΝ

21 ΚΑΙ ΗΝ Ο ΛΑΟΣ ΠΡΟΣΔΟΚΩΝ ΤΟΝ ΖΑΧΑΡΙΑΝ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΕΝ ΤΩ ΧΡΟΝΙΖΕΙΝ ΑΥΤΟΝ ΕΝ ΤΩ ΝΑΩ

22 ΕΞΕΛΘΩΝ ΔΕ ΟΥΚ ΕΔΥΝΑΤΟ ΛΑΛΗΣΑΙ ΑΥΤΟΙΣ ΚΑΙ ΕΠΕΓΝΩΣΑΝ ΟΤΙ ΟΠΤΑΣΙΑΝ ΕΩΡΑΚΕΝ ΕΝ ΤΩ ΝΑΩ ΚΑΙ ΑΥΤΟΣ ΗΝ ΔΙΑΝΕΥΩΝ ΑΥΤΟΙΣ ΚΑΙ ΔΙΕΜΕΝΕΝ ΚΩΦΟΣ

23 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΕΠΛΗΣΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΑΥΤΟΥ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ

24 ΜΕΤΑ ΔΕ ΤΑΥΤΑΣ ΤΑΣ ΗΜΕΡΑΣ ΣΥΝΕΛΑΒΕΝ ΕΛΙΣΑΒΕΤ Η ΓΥΝΗ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙΕΚΡΥΒΕΝ ΕΑΥΤΗΝ ΜΗΝΑΣ ΠΕΝΤΕ ΛΕΓΟΥΣΑ

25 ΟΤΙ ΟΥΤΩΣ ΜΟΙ ΠΕΠΟΙΗΚΕΝ ΚΥΡΙΟΣ ΕΝ ΗΜΕΡΑΙΣ ΑΙΣ ΕΠΕΙΔΕΝ ΑΦΕΛΕΙΝ ΟΝΕΙΔΟΣ ΜΟΥ ΕΝ ΑΝΘΡΩΠΟΙΣ

26 ΕΝ ΔΕ ΤΩ ΜΗΝΙ ΤΩ ΕΚΤΩ ΑΠΕΣΤΑΛΗ Ο ΑΓΓΕΛΟΣ ΓΑΒΡΙΗΛ ΑΠΟ ΤΟΥ ΘΕΟΥ ΕΙΣ ΠΟΛΙΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ Η ΟΝΟΜΑ ΝΑΖΑΡΕΘ

27 ΠΡΟΣ ΠΑΡΘΕΝΟΝ ΕΜΝΗΣΤΕΥΜΕΝΗΝ ΑΝΔΡΙ Ω ΟΝΟΜΑ ΙΩΣΗΦ ΕΞ ΟΙΚΟΥ ΔΑΥΕΙΔ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΗΣ ΠΑΡΘΕΝΟΥ ΜΑΡΙΑΜ

28 ΚΑΙ ΕΙΣΕΛΘΩΝ ΠΡΟΣ ΑΥΤΗΝ Ο ΑΓΓΕΛΟΣ ΕΙΠΕΝ ΧΑΙΡΕ ΚΕΧΑΡΙΤΩΜΕΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ

29 Η ΔΕ ΕΠΙ ΤΩ ΛΟΓΩ ΔΙΕΤΑΡΑΧΘΗ ΚΑΙ ΔΙΕΛΟΓΙΖΕΤΟ ΠΟΤΑΠΟΣ ΕΙΗ Ο ΑΣΠΑΣΜΟΣ ΟΥΤΟΣ

30 ΚΑΙ ΕΙΠΕΝ Ο ΑΓΓΕΛΟΣ ΑΥΤΗ ΜΗ ΦΟΒΟΥ ΜΑΡΙΑΜ ΕΥΡΕΣ ΓΑΡ ΧΑΡΙΝ ΠΑΡΑ ΤΩ ΘΕΩ

31 ΚΑΙ ΙΔΟΥ ΣΥΛΛΗΜΨΗ ΕΝ ΓΑΣΤΡΙ ΚΑΙ ΤΕΞΗ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΝ

32 ΟΥΤΟΣ ΕΣΤΑΙ ΜΕΓΑΣ ΚΑΙ ΥΙΟΣ ΥΨΙΣΤΟΥ ΚΛΗΘΗΣΕΤΑΙ ΚΑΙ ΔΩΣΕΙ ΑΥΤΩ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΤΟΝ ΘΡΟΝΟΝ ΔΑΥΕΙΔ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ

33 ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΑΚΩΒ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤΑΙ ΤΕΛΟΣ

34 ΕΙΠΕΝ ΔΕ ΜΑΡΙΑΜ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΠΩΣ ΕΣΤΑΙ ΤΟΥΤΟ ΕΠΕΙ ΑΝΔΡΑ ΟΥ ΓΙΝΩΣΚΩ

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35 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΑΓΓΕΛΟΣ ΕΙΠΕΝ ΑΥΤΗ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΠΕΛΕΥΣΕΤΑΙ ΕΠΙ ΣΕ ΚΑΙ ΔΥΝΑΜΙΣ ΥΨΙΣΤΟΥ ΕΠΙΣΚΙΑΣΕΙ ΣΟΙ ΔΙΟ ΚΑΙ ΤΟ ΓΕΝΝΩΜΕΝΟΝ ΑΓΙΟΝ ΚΛΗΘΗΣΕΤΑΙ ΥΙΟΣ ΘΕΟΥ

36 ΚΑΙ ΙΔΟΥ ΕΛΙΣΑΒΕΤ Η ΣΥΓΓΕΝΙΣ ΣΟΥ ΚΑΙ ΑΥΤΗ ΣΥΝΕΙΛΗΦΙΑ ΥΙΟΝ ΕΝ ΓΗΡΕΙ ΑΥΤΗΣ ΚΑΙ ΟΥΤΟΣ ΜΗΝ ΕΚΤΟΣ ΕΣΤΙΝ ΑΥΤΗ ΤΗ ΚΑΛΟΥΜΕΝΗ ΣΤΕΙΡΑ

37 ΟΤΙ ΟΥΚ ΑΔΥΝΑΤΗΣΕΙ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΠΑΝ ΡΗΜΑ

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ACCORDING TO LUKE 2

(That Luke has been written by a historian who could access Roman archives becomes obvious when it comes to data. The official data is stored in stone inscriptions or in state archives and therefore they set strict data frames that cannot be falsified. In verses 1-2 Luke states that Jesus was born during the reign of Augustus [r. 31 BC - 14 AD], to be precise at the time of the census organised by Publius Sulpicius Quirinius in order to tax the people properly; a census was legally required since the Holy Land had officially become a Roman province in 6 AD..)

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΕΞΗΛΘΕΝ ΔΟΓΜΑ ΠΑΡΑ ΚΑΙΣΑΡΟΣ ΑΥΓΟΥΣΤΟΥ ΑΠΟΓΡΑΦΕΣΘΑΙ ΠΑΣΑΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ

2 ΑΥΤΗ ΑΠΟΓΡΑΦΗ ΕΓΕΝΕΤΟ ΠΡΩΤΗ ΗΓΕΜΟΝΕΥΟΝΤΟΣ ΤΗΣ ΣΥΡΙΑΣ ΚΥΡΗΝΙΟΥ

3 ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΠΑΝΤΕΣ ΑΠΟΓΡΑΦΕΣΘΑΙ ΕΚΑΣΤΟΣ ΕΙΣ ΤΗΝ ΕΑΥΤΟΥ ΠΟΛΙΝ

4 ΑΝΕΒΗ ΔΕ ΚΑΙ ΙΩΣΗΦ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΚ ΠΟΛΕΩΣ ΝΑΖΑΡΕΘ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΕΙΣ ΠΟΛΙΝ ΔΑΥΕΙΔ ΗΤΙΣ ΚΑΛΕΙΤΑΙ ΒΗΘΛΕΕΜ ΔΙΑ ΤΟ ΕΙΝΑΙ ΑΥΤΟΝ ΕΞ ΟΙΚΟΥ ΚΑΙ ΠΑΤΡΙΑΣ ΔΑΥΕΙΔ

5 ΑΠΟΓΡΑΨΑΣΘΑΙ ΣΥΝ ΜΑΡΙΑΜ ΤΗ ΕΜΝΗΣΤΕΥΜΕΝΗ ΑΥΤΩ ΟΥΣΗ ΕΓΚΥΩ

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6 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΥΣ ΕΚΕΙ ΕΠΛΗΣΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΤΕΚΕΙΝ ΑΥΤΗΝ
7 ΚΑΙ ΕΤΕΚΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΚΑΙ ΕΣΠΑΡΓΑΝΩΣΕΝ ΑΥΤΟΝ ΚΑΙ ΑΝΕΚΛΙΝΕΝ ΑΥΤΟΝ ΕΝ ΦΑΤΝΗ ΔΙΟΤΙ ΟΥΚ ΗΝ ΑΥΤΟΙΣ ΤΟΠΟΣ ΕΝ ΤΩ ΚΑΤΑΛΥΜΑΤΙ
8 ΚΑΙ ΠΟΙΜΕΝΕΣ ΗΣΑΝ ΕΝ ΤΗ ΧΩΡΑ ΤΗ ΑΥΤΗ ΑΓΡΑΥΛΟΥΝΤΕΣ ΚΑΙ ΦΥΛΑΣΣΟΝΤΕΣ ΦΥΛΑΚΑΣ ΤΗΣ ΝΥΚΤΟΣ ΕΠΙ ΤΗΝ ΠΟΙΜΝΗΝ ΑΥΤΩΝ
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10 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΑΓΓΕΛΟΣ ΜΗ ΦΟΒΕΙΣΘΕ ΙΔΟΥ ΓΑΡ ΕΥΑΓΓΕΛΙΖΟΜΑΙ ΥΜΙΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΗΤΙΣ ΕΣΤΑΙ ΠΑΝΤΙ ΤΩ ΛΑΩ
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13 ΚΑΙ ΕΞΑΙΦΝΗΣ ΕΓΕΝΕΤΟ ΣΥΝ ΤΩ ΑΓΓΕΛΩ ΠΛΗΘΟΣ ΣΤΡΑΤΙΑΣ ΟΥΡΑΝΙΟΥ ΑΙΝΟΥΝΤΩΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΛΕΓΟΝΤΩΝ
14 ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ ΘΕΩ ΚΑΙ ΕΠΙ ΓΗΣ ΕΙΡΗΝΗ ΕΝ ΑΝΘΡΩΠΟΙΣ ΕΥΔΟΚΙΑΣ
15 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΑΠΗΛΘΟΝ ΑΠ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΙ ΑΓΓΕΛΟΙ ΟΙ ΠΟΙΜΕΝΕΣ ΕΛΑΛΟΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΔΙΕΛΘΩΜΕΝ ΔΗ ΕΩΣ ΒΗΘΛΕΕΜ ΚΑΙ ΙΔΩΜΕΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΤΟ ΓΕΓΟΝΟΣ Ο Ο ΚΥΡΙΟΣ ΕΓΝΩΡΙΣΕΝ ΗΜΙΝ
16 ΚΑΙ ΗΛΘΑΝ ΣΠΕΥΣΑΝΤΕΣ ΚΑΙ ΑΝΕΥΡΑΝ ΤΗΝ ΤΕ ΜΑΡΙΑΜ ΚΑΙ ΤΟΝ ΙΩΣΗΦ ΚΑΙ ΤΟ ΒΡΕΦΟΣ ΚΕΙΜΕΝΟΝ ΕΝ ΤΗ ΦΑΤΝΗ
17 ΙΔΟΝΤΕΣ ΔΕ ΕΓΝΩΡΙΣΑΝ ΠΕΡΙ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥ ΛΑΛΗΘΕΝΤΟΣ ΑΥΤΟΙΣ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ ΤΟΥΤΟΥ
18 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΚΟΥΣΑΝΤΕΣ ΕΘΑΥΜΑΣΑΝ ΠΕΡΙ ΤΩΝ ΛΑΛΗΘΕΝΤΩΝ ΥΠΟ ΤΩΝ ΠΟΙΜΕΝΩΝ ΠΡΟΣ ΑΥΤΟΥΣ
19 Η ΔΕ ΜΑΡΙΑ ΠΑΝΤΑ ΣΥΝΕΤΗΡΕΙ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΣΥΝΒΑΛΛΟΥΣΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ
20 ΚΑΙ ΥΠΕΣΤΡΕΨΑΝ ΟΙ ΠΟΙΜΕΝΕΣ ΔΟΞΑΖΟΝΤΕΣ ΚΑΙ ΑΙΝΟΥΝΤΕΣ ΤΟΝ ΘΕΟΝ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΗΚΟΥΣΑΝ ΚΑΙ ΙΔΟΝ ΚΑΘΩΣ ΕΛΑΛΗΘΗ ΠΡΟΣ ΑΥΤΟΥΣ
21 ΚΑΙ ΟΤΕ ΕΠΛΗΣΘΗΣΑΝ ΗΜΕΡΑΙ ΟΚΤΩ ΤΟΥ ΠΕΡΙΤΕΜΕΙΝ ΑΥΤΟΝ ΚΑΙ ΕΚΛΗΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΣ ΤΟ ΚΛΗΘΕΝ ΥΠΟ ΤΟΥ ΑΓΓΕΛΟΥ ΠΡΟ ΤΟΥ ΣΥΛΛΗΜΦΘΗΝΑΙ ΑΥΤΟΝ ΕΝ ΤΗ ΚΟΙΛΙΑ
22 ΚΑΙ ΟΤΕ ΕΠΛΗΣΘΗΣΑΝ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΚΑΘΑΡΙΣΜΟΥ ΑΥΤΩΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΜΩΥΣΕΩΣ ΑΝΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΑΡΑΣΤΗΣΑΙ ΤΩ ΚΥΡΙΩ
23 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΝΟΜΩ ΚΥΡΙΟΥ ΟΤΙ ΠΑΝ ΑΡΣΕΝ ΔΙΑΝΟΙΓΟΝ ΜΗΤΡΑΝ ΑΓΙΟΝ ΤΩ ΚΥΡΙΩ ΚΛΗΘΗΣΕΤΑΙ
24 ΚΑΙ ΤΟΥ ΔΟΥΝΑΙ ΘΥΣΙΑΝ ΚΑΤΑ ΤΟ ΕΙΡΗΜΕΝΟΝ ΕΝ ΤΩ ΝΟΜΩ ΚΥΡΙΟΥ ΖΕΥΓΟΣ ΤΡΥΓΟΝΩΝ Η ΔΥΟ ΝΟΣΣΟΥΣ ΠΕΡΙΣΤΕΡΩΝ
25 ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΗΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ Ω ΟΝΟΜΑ ΣΥΜΕΩΝ ΚΑΙ Ο ΑΝΘΡΩΠΟΣ ΟΥΤΟΣ ΔΙΚΑΙΟΣ ΚΑΙ ΕΥΛΑΒΗΣ ΠΡΟΣΔΕΧΟΜΕΝΟΣ ΠΑΡΑΚΛΗΣΙΝ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΠΝΕΥΜΑ ΗΝ ΑΓΙΟΝ ΕΠ ΑΥΤΟΝ
26 ΚΑΙ ΗΝ ΑΥΤΩ ΚΕΧΡΗΜΑΤΙΣΜΕΝΟΝ ΥΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΑΓΙΟΥ ΜΗ ΙΔΕΙΝ ΘΑΝΑΤΟΝ ΠΡΙΝ Η ΑΝ ΙΔΗ ΤΟΝ ΧΡΙΣΤΟΝ ΚΥΡΙΟΥ
27 ΚΑΙ ΗΛΘΕΝ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΕΙΣ ΤΟ ΙΕΡΟΝ ΚΑΙ ΕΝ ΤΩ ΕΙΣΑΓΑΓΕΙΝ ΤΟΥΣ ΓΟΝΕΙΣ ΤΟ ΠΑΙΔΙΟΝ ΙΗΣΟΥΝ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΟΥΣ ΚΑΤΑ ΤΟ ΕΙΘΙΣΜΕΝΟΝ ΤΟΥ ΝΟΜΟΥ ΠΕΡΙ ΑΥΤΟΥ
28 ΚΑΙ ΑΥΤΟΣ ΕΔΕΞΑΤΟ ΑΥΤΟ ΕΙΣ ΤΑΣ ΑΓΚΑΛΑΣ ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙΠΕΝ
29 ΝΥΝ ΑΠΟΛΥΕΙΣ ΤΟΝ ΔΟΥΛΟΝ ΣΟΥ ΔΕΣΠΟΤΑ ΚΑΤΑ ΤΟ ΡΗΜΑ ΣΟΥ ΕΝ ΕΙΡΗΝΗ
30 ΟΤΙ ΕΙΔΟΝ ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΥ ΤΟ ΣΩΤΗΡΙΟΝ ΣΟΥ
31 Ο ΗΤΟΙΜΑΣΑΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΠΑΝΤΩΝ ΤΩΝ ΛΑΩΝ
32 ΦΩΣ ΕΙΣ ΑΠΟΚΑΛΥΨΙΝ ΕΘΝΩΝ ΚΑΙ ΔΟΞΑΝ ΛΑΟΥ ΣΟΥ ΙΣΡΑΗΛ
33 ΚΑΙ ΗΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΘΑΥΜΑΖΟΝΤΕΣ ΕΠΙ ΤΟΙΣ ΛΑΛΟΥΜΕΝΟΙΣ ΠΕΡΙ ΑΥΤΟΥ
34 ΚΑΙ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΣΥΜΕΩΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΜΑΡΙΑΜ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΙΔΟΥ ΟΥΤΟΣ ΚΕΙΤΑΙ ΕΙΣ ΠΤΩΣΙΝ ΚΑΙ ΑΝΑΣΤΑΣΙΝ ΠΟΛΛΩΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΕΙΣ ΣΗΜΕΙΟΝ ΑΝΤΙΛΕΓΟΜΕΝΟΝ
35 ΚΑΙ ΣΟΥ ΔΕ ΑΥΤΗΣ ΤΗΝ ΨΥΧΗΝ ΔΙΕΛΕΥΣΕΤΑΙ ΡΟΜΦΑΙΑ ΟΠΩΣ ΑΝ ΑΠΟΚΑΛΥΦΘΩΣΙΝ ΕΚ ΠΟΛΛΩΝ ΚΑΡΔΙΩΝ ΔΙΑΛΟΓΙΣΜΟΙ
36 ΚΑΙ ΗΝ ΑΝΝΑ ΠΡΟΦΗΤΙΣ ΘΥΓΑΤΗΡ ΦΑΝΟΥΗΛ ΕΚ ΦΥΛΗΣ ΑΣΗΡ ΑΥΤΗ ΠΡΟΒΕΒΗΚΥΙΑ ΕΝ ΗΜΕΡΑΙΣ ΠΟΛΛΑΙΣ ΖΗΣΑΣΑ ΜΕΤΑ ΑΝΔΡΟΣ ΕΤΗ ΕΠΤΑ ΑΠΟ ΤΗΣ ΠΑΡΘΕΝΙΑΣ ΑΥΤΗΣ
37 ΚΑΙ ΑΥΤΗ ΧΗΡΑ ΕΩΣ ΕΤΩΝ ΟΓΔΟΗΚΟΝΤΑ ΤΕΣΣΑΡΩΝ Η ΟΥΚ ΑΦΙΣΤΑΤΟ ΤΟΥ ΙΕΡΟΥ ΝΗΣΤΕΙΑΙΣ ΚΑΙ ΔΕΗΣΕΣΙ ΛΑΤΡΕΥΟΥΣΑ ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ
38 ΚΑΙ ΑΥΤΗ ΤΗ ΩΡΑ ΕΠΙΣΤΑΣΑ ΑΝΘΩΜΟΛΟΓΕΙΤΟ ΤΩ ΘΕΩ ΚΑΙ ΕΛΑΛΕΙ ΠΕΡΙ ΑΥΤΟΥ ΠΑΣΙΝ ΤΟΙΣ ΠΡΟΣΔΕΧΟΜΕΝΟΙΣ ΛΥΤΡΩΣΙΝ ΙΕΡΟΥΣΑΛΗΜ
39 ΚΑΙ ΩΣ ΕΤΕΛΕΣΑΝ ΠΑΝΤΑ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΥΡΙΟΥ ΕΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΕΙΣ ΠΟΛΙΝ ΕΑΥΤΩΝ ΝΑΖΑΡΕΘ
40 ΤΟ ΔΕ ΠΑΙΔΙΟΝ ΗΥΞΑΝΕΝ ΚΑΙ ΕΚΡΑΤΑΙΟΥΤΟ ΠΛΗΡΟΥΜΕΝΟΝ ΣΟΦΙΑΣ ΚΑΙ ΧΑΡΙΣ ΘΕΟΥ ΗΝ ΕΠ ΑΥΤΟ
41 ΚΑΙ ΕΠΟΡΕΥΟΝΤΟ ΟΙ ΓΟΝΕΙΣ ΑΥΤΟΥ ΚΑΤ ΕΤΟΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΤΗ ΕΟΡΤΗ ΤΟΥ ΠΑΣΧΑ
42 ΚΑΙ ΟΤΕ ΕΓΕΝΕΤΟ ΕΤΩΝ ΔΩΔΕΚΑ ΑΝΑΒΑΙΝΟΝΤΩΝ ΑΥΤΩΝ ΚΑΤΑ ΤΟ ΕΘΟΣ ΤΗΣ ΕΟΡΤΗΣ
43 ΚΑΙ ΤΕΛΕΙΩΣΑΝΤΩΝ ΤΑΣ ΗΜΕΡΑΣ ΕΝ ΤΩ ΥΠΟΣΤΡΕΦΕΙΝ ΑΥΤΟΥΣ ΥΠΕΜΕΙΝΕΝ ΙΗΣΟΥΣ Ο ΠΑΙΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΥΚ ΕΓΝΩΣΑΝ ΟΙ ΓΟΝΕΙΣ ΑΥΤΟΥ
44 ΝΟΜΙΣΑΝΤΕΣ ΔΕ ΑΥΤΟΝ ΕΙΝΑΙ ΕΝ ΤΗ ΣΥΝΟΔΙΑ ΗΛΘΟΝ ΗΜΕΡΑΣ ΟΔΟΝ ΚΑΙ ΑΝΕΖΗΤΟΥΝ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΣΥΓΓΕΝΕΥΣΙΝ ΚΑΙ ΤΟΙΣ ΓΝΩΣΤΟΙΣ
45 ΚΑΙ ΜΗ ΕΥΡΟΝΤΕΣ ΥΠΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΑΝΑΖΗΤΟΥΝΤΕΣ ΑΥΤΟΝ
46 ΚΑΙ ΕΓΕΝΕΤΟ ΜΕΤΑ ΗΜΕΡΑΣ ΤΡΕΙΣ ΕΥΡΟΝ ΑΥΤΟΝ ΕΝ ΤΩ ΙΕΡΩ ΚΑΘΕΖΟΜΕΝΟΝ ΕΝ ΜΕΣΩ ΤΩΝ ΔΙΔΑΣΚΑΛΩΝ ΚΑΙ ΑΚΟΥΟΝΤΑ ΑΥΤΩΝ ΚΑΙ ΕΠΕΡΩΤΩΝΤΑ ΑΥΤΟΥΣ
47 ΕΞΙΣΤΑΝΤΟ ΔΕ ΠΑΝΤΕΣ ΟΙ ΑΚΟΥΟΝΤΕΣ ΑΥΤΟΥ ΕΠΙ ΤΗ ΣΥΝΕΣΕΙ ΚΑΙ ΤΑΙΣ ΑΠΟΚΡΙΣΕΣΙΝ ΑΥΤΟΥ
48 ΚΑΙ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΕΞΕΠΛΑΓΗΣΑΝ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ Η ΜΗΤΗΡ ΑΥΤΟΥ ΤΕΚΝΟΝ ΤΙ ΕΠΟΙΗΣΑΣ ΗΜΙΝ ΟΥΤΩΣ ΙΔΟΥ Ο ΠΑΤΗΡ ΣΟΥ ΚΑΓΩ ΟΔΥΝΩΜΕΝΟΙ ΕΖΗΤΟΥΜΕΝ ΣΕ
49 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΟΤΙ ΕΖΗΤΕΙΤΕ ΜΕ ΟΥΚ ΗΔΕΙΤΕ ΟΤΙ ΕΝ ΤΟΙΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΔΕΙ ΕΙΝΑΙ ΜΕ
50 ΚΑΙ ΑΥΤΟΙ ΟΥ ΣΥΝΗΚΑΝ ΤΟ ΡΗΜΑ Ο ΕΛΑΛΗΣΕΝ ΑΥΤΟΙΣ
51 ΚΑΙ ΚΑΤΕΒΗ ΜΕΤ ΑΥΤΩΝ ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΝΑΖΑΡΕΘ ΚΑΙ ΗΝ ΥΠΟΤΑΣΣΟΜΕΝΟΣ ΑΥΤΟΙΣ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΔΙΕΤΗΡΕΙ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ
52 ΚΑΙ ΙΗΣΟΥΣ ΠΡΟΕΚΟΠΤΕΝ ΕΝ ΤΗ ΣΟΦΙΑ ΚΑΙ ΗΛΙΚΙΑ ΚΑΙ ΧΑΡΙΤΙ ΠΑΡΑ ΘΕΩ ΚΑΙ ΑΝΘΡΩΠΟΙΣ

ACCORDING TO LUKE 3

(Verses 1-3: In about 29 AD John attained public notice as a prophet. He was active in the region of the lower Jordan Valley, from "Aenon near Salim" (near modern Nablus) to a point east of Jericho. His dress of an austere camel's hair garment was the traditional garb of the prophets, and his diet of locusts and wild honey represented either strict adherence to Jewish purity laws or the ascetic conduct of a Nazirite (a Jew especially vowed to God's service). His mission was addressed to all ranks and stations of Jewish society. His message was that God's wrathful judgment on the world was imminent and that, to prepare for this judgment, the people

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should repent their sins, be baptized, and produce appropriate fruits of repentance. James the Just and his brother Jesus became ardent followers. Verse 23: Jesus himself was, when he began his ministry, about thirty years old)

Verse 1-2: Emperor Tiberius' [14–37 AD] fifteenth year of the reign [29 AD], Pontius Pilate being governor of Judea [26–36 AD deposed], Herod Antipas reigned as tetrarch of Galilee [4 BC - 37 AD deposed to Gallia], Philip his brother tetrarch [4 BC - 34/36 AD uncertain data], ruled east of the Jordan [Iturea, Trachonitis], and Lysanias the Younger tetrarch ruled Abilene [Mt. Hermon, NW of Damascus; only data: Luke 3:1], the high priest Annas [no data] and of Joseph Caiaphas [18–36 AD deposed.].)

1 ΕΝ ΕΤΕΙ ΔΕ ΠΕΝΤΕΚΑΙΔΕΚΑΤΩ ΤΗΣ ΗΓΕΜΟΝΙΑΣ ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΣ ΗΓΕΜΟΝΕΥΟΝΤΟΣ ΠΟΝΤΙΟΥ ΠΕΙΛΑΤΟΥ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΤΕΤΡΑΑΡΧΟΥΝΤΟΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΗΡΩΔΟΥ ΦΙΛΙΠΠΟΥ ΔΕ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΤΕΤΡΑΑΡΧΟΥΝΤΟΣ ΤΗΣ ΙΤΟΥΡΑΙΑΣ ΚΑΙ ΤΡΑΧΩΝΙΤΙΔΟΣ ΧΩΡΑΣ ΚΑΙ ΛΥΣΑΝΙΟΥ ΤΗΣ ΑΒΙΛΗΝΗΣ ΤΕΤΡΑΑΡΧΟΥΝΤΟΣ

2 ΕΠΙ ΑΡΧΙΕΡΕΩΣ ΑΝΝΑ ΚΑΙ ΚΑΙΑΦΑ ΕΓΕΝΕΤΟ ΡΗΜΑ ΘΕΟΥ ΕΠΙ ΙΩΑΝΝΗΝ ΤΟΝ ΖΑΧΑΡΙΟΥ ΥΙΟΝ ΕΝ ΤΗ ΕΡΗΜΩ

3 ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΠΕΡΙΧΩΡΟΝ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΗΡΥΣΣΩΝ ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ ΕΙΣ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ

4 ΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΒΙΒΛΩ ΛΟΓΩΝ ΗΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΦΩΝΗ ΒΟΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥΡΙΟΥ ΕΥΘΕΙΑΣ ΠΟΙΕΙΤΕ ΤΑΣ ΤΡΙΒΟΥΣ ΑΥΤΟΥ

5 ΠΑΣΑ ΦΑΡΑΓΞ ΠΛΗΡΩΘΗΣΕΤΑΙ ΚΑΙ ΠΑΝ ΟΡΟΣ ΚΑΙ ΒΟΥΝΟΣ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΚΑΙ ΕΣΤΑΙ ΤΑ ΣΚΟΛΙΑ ΕΙΣ ΕΥΘΕΙΑΣ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ ΕΙΣ ΟΔΟΥΣ ΛΕΙΑΣ

6 ΚΑΙ ΟΨΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ

7 ΕΛΕΓΕΝ ΟΥΝ ΤΟΙΣ ΕΚΠΟΡΕΥΟΜΕΝΟΙΣ ΟΧΛΟΙΣ ΒΑΠΤΙΣΘΗΝΑΙ ΥΠ ΑΥΤΟΥ ΓΕΝΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΤΙΣ ΥΠΕΔΕΙΞΕΝ ΥΜΙΝ ΦΥΓΕΙΝ ΑΠΟ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΟΡΓΗΣ

8 ΠΟΙΗΣΑΤΕ ΟΥΝ ΚΑΡΠΟΥΣ ΑΞΙΟΥΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΚΑΙ ΜΗ ΑΡΞΗΣΘΕ ΛΕΓΕΙΝ ΕΝ ΕΑΥΤΟΙΣ ΠΑΤΕΡΑ ΕΧΟΜΕΝ ΤΟΝ ΑΒΡΑΑΜ ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΤΙ ΔΥΝΑΤΑΙ Ο ΘΕΟΣ ΕΚ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΕΓΕΙΡΑΙ ΤΕΚΝΑ ΤΩ ΑΒΡΑΑΜ

9 ΗΔΗ ΔΕ ΚΑΙ Η ΑΞΙΝΗ ΠΡΟΣ ΤΗΝ ΡΙΖΑΝ ΤΩΝ ΔΕΝΔΡΩΝ ΚΕΙΤΑΙ ΠΑΝ ΟΥΝ ΔΕΝΔΡΟΝ ΜΗ ΠΟΙΟΥΝ ΚΑΡΠΟΝ ΚΑΛΟΝ ΕΚΚΟΠΤΕΤΑΙ ΚΑΙ ΕΙΣ ΠΥΡ ΒΑΛΛΕΤΑΙ

10 ΚΑΙ ΕΠΗΡΩΤΩΝ ΑΥΤΟΝ ΟΙ ΟΧΛΟΙ ΛΕΓΟΝΤΕΣ ΤΙ ΟΥΝ ΠΟΙΗΣΩΜΕΝ

11 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΕΛΕΓΕΝ ΑΥΤΟΙΣ Ο ΕΧΩΝ ΔΥΟ ΧΙΤΩΝΑΣ ΜΕΤΑΔΟΤΩ ΤΩ ΜΗ ΕΧΟΝΤΙ ΚΑΙ Ο ΕΧΩΝ ΒΡΩΜΑΤΑ ΟΜΟΙΩΣ ΠΟΙΕΙΤΩ

12 ΗΛΘΟΝ ΔΕ ΚΑΙ ΤΕΛΩΝΑΙ ΒΑΠΤΙΣΘΗΝΑΙ ΚΑΙ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΔΙΔΑΣΚΑΛΕ ΤΙ ΠΟΙΗΣΩΜΕΝ

13 Ο ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗΔΕΝ ΠΛΕΟΝ ΠΑΡΑ ΤΟ ΔΙΑΤΕΤΑΓΜΕΝΟΝ ΥΜΙΝ ΠΡΑΣΣΕΤΕ

14 ΕΠΗΡΩΤΩΝ ΔΕ ΑΥΤΟΝ ΚΑΙ ΣΤΡΑΤΕΥΟΜΕΝΟΙ ΛΕΓΟΝΤΕΣ ΤΙ ΠΟΙΗΣΩΜΕΝ ΚΑΙ ΗΜΕΙΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΜΗΔΕΝΑ ΔΙΑΣΕΙΣΗΤΕ ΜΗΔΕΝΑ ΣΥΚΟΦΑΝΤΗΣΗΤΕ ΚΑΙ ΑΡΚΕΙΣΘΕ ΤΟΙΣ ΟΨΩΝΙΟΙΣ ΥΜΩΝ

15 ΠΡΟΣΔΟΚΩΝΤΟΣ ΔΕ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΩΝ ΠΑΝΤΩΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΠΕΡΙ ΤΟΥ ΙΩΑΝΝΟΥ ΜΗΠΟΤΕ ΑΥΤΟΣ ΕΙΗ Ο ΧΡΙΣΤΟΣ

16 ΑΠΕΚΡΙΝΑΤΟ ΛΕΓΩΝ ΠΑΣΙΝ Ο ΙΩΑΝΝΗΣ ΕΓΩ ΜΕΝ ΥΔΑΤΙ ΒΑΠΤΙΖΩ ΥΜΑΣ ΕΡΧΕΤΑΙ ΔΕ Ο ΙΣΧΥΡΟΤΕΡΟΣ ΜΟΥ ΟΥ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΛΥΣΑΙ ΤΟΝ ΙΜΑΝΤΑ ΤΩΝ ΥΠΟΔΗΜΑΤΩΝ ΑΥΤΟΥ ΑΥΤΟΣ ΥΜΑΣ ΒΑΠΤΙΣΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΠΥΡΙ

17 ΟΥ ΤΟ ΠΤΥΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΔΙΑΚΑΘΑΡΑΙ ΤΗΝ ΑΛΩΝΑ ΑΥΤΟΥ ΚΑΙ ΣΥΝΑΓΑΓΕΙΝ ΤΟΝ ΣΙΤΟΝ ΕΙΣ ΤΗΝ ΑΠΟΘΗΚΗΝ ΑΥΤΟΥ ΤΟ ΔΕ ΑΧΥΡΟΝ ΚΑΤΑΚΑΥΣΕΙ ΠΥΡΙ ΑΣΒΕΣΤΩ

18 ΠΟΛΛΑ ΜΕΝ ΟΥΝ ΚΑΙ ΕΤΕΡΑ ΠΑΡΑΚΑΛΩΝ ΕΥΗΓΓΕΛΙΖΕΤΟ ΤΟΝ ΛΑΟΝ

19 Ο ΔΕ ΗΡΩΔΗΣ Ο ΤΕΤΡΑΑΡΧΗΣ ΕΛΕΓΧΟΜΕΝΟΣ ΥΠ ΑΥΤΟΥ ΠΕΡΙ ΗΡΩΔΙΑΔΟΣ ΤΗΣ ΓΥΝΑΙΚΟΣ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕΝ ΠΟΝΗΡΩΝ Ο ΗΡΩΔΗΣ

20 ΠΡΟΣΕΘΗΚΕΝ ΚΑΙ ΤΟΥΤΟ ΕΠΙ ΠΑΣΙΝ ΚΑΤΕΚΛΕΙΣΕΝ ΤΟΝ ΙΩΑΝΝΗΝ ΕΝ ΦΥΛΑΚΗ

21 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΒΑΠΤΙΣΘΗΝΑΙ ΑΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΙΗΣΟΥ ΒΑΠΤΙΣΘΕΝΤΟΣ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΥ ΑΝΕΩΧΘΗΝΑΙ ΤΟΝ ΟΥΡΑΝΟΝ

22 ΚΑΙ ΚΑΤΑΒΗΝΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΣΩΜΑΤΙΚΩ ΕΙΔΕΙ ΩΣ ΠΕΡΙΣΤΕΡΑΝ ΕΠ ΑΥΤΟΝ ΚΑΙ ΦΩΝΗΝ ΕΞ ΟΥΡΑΝΟΥ ΓΕΝΕΣΘΑΙ ΣΥ ΕΙ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΕΝ ΣΟΙ ΕΥΔΟΚΗΣΑ

23 ΚΑΙ ΑΥΤΟΣ ΗΝ ΙΗΣΟΥΣ ΑΡΧΟΜΕΝΟΣ ΩΣΕΙ ΕΤΩΝ ΤΡΙΑΚΟΝΤΑ ΩΝ ΥΙΟΣ ΩΣ ΕΝΟΜΙΖΕΤΟ ΙΩΣΗΦ ΤΟΥ ΗΛΕΙ

24 ΤΟΥ ΜΑΘΘΑΘ ΤΟΥ ΛΕΥΕΙ ΤΟΥ ΜΕΛΧΕΙ ΤΟΥ ΙΑΝΝΑΙ ΤΟΥ ΙΩΣΗΦ

25 ΤΟΥ ΜΑΤΤΑΘΙΟΥ ΤΟΥ ΑΜΩΣ ΤΟΥ ΝΑΟΥΜ ΤΟΥ ΕΣΛΕΙ ΤΟΥ ΝΑΓΓΑΙ

26 ΤΟΥ ΜΑΑΘ ΤΟΥ ΜΑΤΤΑΘΙΟΥ ΤΟΥ ΣΕΜΕΕΙΝ ΤΟΥ ΙΩΣΗΧ ΤΟΥ ΙΩΔΑ

27 ΤΟΥ ΙΩΑΝΑΝ ΤΟΥ ΡΗΣΑ ΤΟΥ ΖΟΡΟΒΑΒΕΛ ΤΟΥ ΣΑΛΑΘΙΗΛ ΤΟΥ ΝΗΡΕΙ

28 ΤΟΥ ΜΕΛΧΕΙ ΤΟΥ ΑΔΔΕΙ ΤΟΥ ΚΩΣΑΜ ΤΟΥ ΕΛΜΑΔΑΜ ΤΟΥ ΗΡ

29 ΤΟΥ ΙΗΣΟΥ ΤΟΥ ΕΛΙΕΖΕΡ ΤΟΥ ΙΩΡΕΙΜ ΤΟΥ ΜΑΘΘΑΘ ΤΟΥ ΛΕΥΕΙ

30 ΤΟΥ ΣΥΜΕΩΝ ΤΟΥ ΙΟΥΔΑ ΤΟΥ ΙΩΣΗΦ ΤΟΥ ΙΩΝΑΜ ΤΟΥ ΕΛΙΑΚΕΙΜ

31 ΤΟΥ ΜΕΛΕΑ ΤΟΥ ΜΕΝΝΑ ΤΟΥ ΜΑΤΤΑΘΑ ΤΟΥ ΝΑΘΑΜ ΤΟΥ ΔΑΥΕΙΔ

32 ΤΟΥ ΙΕΣΣΑΙ ΤΟΥ ΙΩΒΗΔ ΤΟΥ ΒΟΟΣ ΤΟΥ ΣΑΛΑ ΤΟΥ ΝΑΑΣΣΩΝ

33 ΤΟΥ ΑΜΙΝΑΔΑΒ ΤΟΥ ΑΔΜΕΙΝ ΤΟΥ ΑΡΝΕΙ ΤΟΥ ΕΣΡΩΜ ΤΟΥ ΦΑΡΕΣ ΤΟΥ ΙΟΥΔΑ

34 ΤΟΥ ΙΑΚΩΒ ΤΟΥ ΙΣΑΑΚ ΤΟΥ ΑΒΡΑΑΜ ΤΟΥ ΘΑΡΑ ΤΟΥ ΝΑΧΩΡ

35 ΤΟΥ ΣΕΡΟΥΧ ΤΟΥ ΡΑΓΑΥ ΤΟΥ ΦΑΛΕΚ ΤΟΥ ΕΒΕΡ ΤΟΥ ΣΑΛΑ

36 ΤΟΥ ΚΑΙΝΑΜ ΤΟΥ ΑΡΦΑΞΑΔ ΤΟΥ ΣΗΜ ΤΟΥ ΝΩΕ ΤΟΥ ΛΑΜΕΧ

37 ΤΟΥ ΜΑΘΟΥΣΑΛΑ ΤΟΥ ΕΝΩΧ ΤΟΥ ΙΑΡΕΤ ΤΟΥ ΜΑΛΕΛΕΗΛ ΤΟΥ ΚΑΙΝΑΜ

38 ΤΟΥ ΕΝΩΣ ΤΟΥ ΣΗΘ ΤΟΥ ΑΔΑΜ ΤΟΥ ΘΕΟΥ

ACCORDING TO LUKE 4

1 ΙΗΣΟΥΣ ΔΕ ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΥΠΕΣΤΡΕΨΕΝ ΑΠΟ ΤΟΥ ΙΟΡΔΑΝΟΥ ΚΑΙ ΗΓΕΤΟ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΕΝ ΤΗ ΕΡΗΜΩ

2 ΗΜΕΡΑΣ ΤΕΣΣΕΡΑΚΟΝΤΑ ΠΕΙΡΑΖΟΜΕΝΟΣ ΥΠΟ ΤΟΥ ΔΙΑΒΟΛΟΥ ΚΑΙ ΟΥΚ ΕΦΑΓΕΝ ΟΥΔΕΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΚΑΙ ΣΥΝΤΕΛΕΣΘΕΙΣΩΝ ΑΥΤΩΝ ΕΠΕΙΝΑΣΕΝ

3 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΔΙΑΒΟΛΟΣ ΕΙ ΥΙΟΣ ΕΙ ΤΟΥ ΘΕΟΥ ΕΙΠΕ ΤΩ ΛΙΘΩ ΤΟΥΤΩ ΙΝΑ ΓΕΝΗΤΑΙ ΑΡΤΟΣ

4 ΚΑΙ ΑΠΕΚΡΙΘΗ ΠΡΟΣ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΓΕΓΡΑΠΤΑΙ ΟΤΙ ΟΥΚ ΕΠ ΑΡΤΩ ΜΟΝΩ ΖΗΣΕΤΑΙ Ο ΑΝΘΡΩΠΟΣ

5 ΚΑΙ ΑΝΑΓΑΓΩΝ ΑΥΤΟΝ ΕΔΕΙΞΕΝ ΑΥΤΩ ΠΑΣΑΣ ΤΑΣ ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΕΝ ΣΤΙΓΜΗ ΧΡΟΝΟΥ

6 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ Ο ΔΙΑΒΟΛΟΣ ΣΟΙ ΔΩΣΩ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΑΥΤΗΝ ΑΠΑΣΑΝ ΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩΝ ΟΤΙ ΕΜΟΙ ΠΑΡΑΔΕΔΟΤΑΙ ΚΑΙ Ω ΕΑΝ ΘΕΛΩ ΔΙΔΩΜΙ ΑΥΤΗΝ

7 ΣΥ ΟΥΝ ΕΑΝ ΠΡΟΣΚΥΝΗΣΗΣ ΕΝΩΠΙΟΝ ΕΜΟΥ ΕΣΤΑΙ ΣΟΥ ΠΑΣΑ

8 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΓΕΓΡΑΠΤΑΙ ΠΡΟΣΚΥΝΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΚΑΙ ΑΥΤΩ ΜΟΝΩ ΛΑΤΡΕΥΣΕΙΣ

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9 ΗΓΑΓΕΝ ΔΕ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΣΤΗΣΕΝ ΕΠΙ ΤΟ ΠΤΕΡΥΓΙΟΝ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΙ ΥΙΟΣ ΕΙ ΤΟΥ ΘΕΟΥ ΒΑΛΕ ΣΕΑΥΤΟΝ ΕΝΤΕΥΘΕΝ ΚΑΤΩ
10 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΤΟΙΣ ΑΓΓΕΛΟΙΣ ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΙ ΣΟΥ ΤΟΥ ΔΙΑΦΥΛΑΞΑΙ ΣΕ
11 ΚΑΙ ΟΤΙ ΕΠΙ ΧΕΙΡΩΝ ΑΡΟΥΣΙΝ ΣΕ ΜΗΠΟΤΕ ΠΡΟΣΚΟΨΗΣ ΠΡΟΣ ΛΙΘΟΝ ΤΟΝ ΠΟΔΑ ΣΟΥ
12 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΟΤΙ ΕΙΡΗΤΑΙ ΟΥΚ ΕΚΠΕΙΡΑΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ
13 ΚΑΙ ΣΥΝΤΕΛΕΣΑΣ ΠΑΝΤΑ ΠΕΙΡΑΣΜΟΝ Ο ΔΙΑΒΟΛΟΣ ΑΠΕΣΤΗ ΑΠ ΑΥΤΟΥ ΑΧΡΙ ΚΑΙΡΟΥ
14 ΚΑΙ ΥΠΕΣΤΡΕΨΕΝ Ο ΙΗΣΟΥΣ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙΑΝ ΚΑΙ ΦΗΜΗ ΕΞΗΛΘΕΝ ΚΑΘ ΟΛΗΣ ΤΗΣ ΠΕΡΙΧΩΡΟΥ ΠΕΡΙ ΑΥΤΟΥ
15 ΚΑΙ ΑΥΤΟΣ ΕΔΙΔΑΣΚΕΝ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΑΥΤΩΝ ΔΟΞΑΖΟΜΕΝΟΣ ΥΠΟ ΠΑΝΤΩΝ
16 ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΝΑΖΑΡΑ ΟΥ ΗΝ ΑΝΑΤΕΘΡΑΜΜΕΝΟΣ ΚΑΙ ΕΙΣΗΛΘΕΝ ΚΑΤΑ ΤΟ ΕΙΩΘΟΣ ΑΥΤΩ ΕΝ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΑΝΕΣΤΗ ΑΝΑΓΝΩΝΑΙ
17 ΚΑΙ ΕΠΕΔΟΘΗ ΑΥΤΩ ΒΙΒΛΙΟΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΗΣΑΙΟΥ ΚΑΙ ΑΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ ΕΥΡΕΝ ΤΟΠΟΝ ΟΥ ΗΝ ΓΕΓΡΑΜΜΕΝΟΝ
18 ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΠ ΕΜΕ ΟΥ ΕΙΝΕΚΕΝ ΕΧΡΙΣΕΝ ΜΕ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΠΤΩΧΟΙΣ ΑΠΕΣΤΑΛΚΕΝ ΜΕ
19 ΚΗΡΥΞΑΙ ΑΙΧΜΑΛΩΤΟΙΣ ΑΦΕΣΙΝ ΚΑΙ ΤΥΦΛΟΙΣ ΑΝΑΒΛΕΨΙΝ ΑΠΟΣΤΕΙΛΑΙ ΤΕΘΡΑΥΣΜΕΝΟΥΣ ΕΝ ΑΦΕΣΕΙ ΚΗΡΥΞΑΙ ΕΝΙΑΥΤΟΝ ΚΥΡΙΟΥ ΔΕΚΤΟΝ
20 ΚΑΙ ΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ ΑΠΟΔΟΥΣ ΤΩ ΥΠΗΡΕΤΗ ΕΚΑΘΙΣΕΝ ΚΑΙ ΠΑΝΤΩΝ ΟΙ ΟΦΘΑΛΜΟΙ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΗΣΑΝ ΑΤΕΝΙΖΟΝΤΕΣ ΑΥΤΩ
21 ΗΡΞΑΤΟ ΔΕ ΛΕΓΕΙΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΣΗΜΕΡΟΝ ΠΕΠΛΗΡΩΤΑΙ Η ΓΡΑΦΗ ΑΥΤΗ ΕΝ ΤΟΙΣ ΩΣΙΝ ΥΜΩΝ
22 ΚΑΙ ΠΑΝΤΕΣ ΕΜΑΡΤΥΡΟΥΝ ΑΥΤΩ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΕΠΙ ΤΟΙΣ ΛΟΓΟΙΣ ΤΗΣ ΧΑΡΙΤΟΣ ΤΟΙΣ ΕΚΠΟΡΕΥΟΜΕΝΟΙΣ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΕΛΕΓΟΝ ΟΥΧΙ ΥΙΟΣ ΕΣΤΙΝ ΙΩΣΗΦ ΟΥΤΟΣ
23 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΑΝΤΩΣ ΕΡΕΙΤΕ ΜΟΙ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ ΙΑΤΡΕ ΘΕΡΑΠΕΥΣΟΝ ΣΕΑΥΤΟΝ ΟΣΑ ΗΚΟΥΣΑΜΕΝ ΓΕΝΟΜΕΝΑ ΕΙΣ ΤΗΝ ΚΑΦΑΡΝΑΟΥΜ ΠΟΙΗΣΟΝ ΚΑΙ ΩΔΕ ΕΝ ΤΗ ΠΑΤΡΙΔΙ ΣΟΥ
24 ΕΙΠΕΝ ΔΕ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΥΔΕΙΣ ΠΡΟΦΗΤΗΣ ΔΕΚΤΟΣ ΕΣΤΙΝ ΕΝ ΤΗ ΠΑΤΡΙΔΙ ΕΑΥΤΟΥ
25 ΕΠ ΑΛΗΘΕΙΑΣ ΔΕ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΟΛΛΑΙ ΧΗΡΑΙ ΗΣΑΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΗΛΕΙΟΥ ΕΝ ΤΩ ΙΣΡΑΗΛ ΟΤΕ ΕΚΛΕΙΣΘΗ Ο ΟΥΡΑΝΟΣ ΕΠΙ ΕΤΗ ΤΡΙΑ ΚΑΙ ΜΗΝΑΣ ΕΞ ΩΣ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΜΕΓΑΣ ΕΠΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ
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27 ΚΑΙ ΠΟΛΛΟΙ ΛΕΠΡΟΙ ΗΣΑΝ ΕΝ ΤΩ ΙΣΡΑΗΛ ΕΠΙ ΕΛΙΣΑΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΩΝ ΕΚΑΘΑΡΙΣΘΗ ΕΙ ΜΗ ΝΑΙΜΑΝ Ο ΣΥΡΟΣ
28 ΚΑΙ ΕΠΛΗΣΘΗΣΑΝ ΠΑΝΤΕΣ ΘΥΜΟΥ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΑΚΟΥΟΝΤΕΣ ΤΑΥΤΑ
29 ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΕΞΕΒΑΛΟΝ ΑΥΤΟΝ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΩΣ ΟΦΡΥΟΣ ΤΟΥ ΟΡΟΥΣ ΕΦ ΟΥ Η ΠΟΛΙΣ ΩΚΟΔΟΜΗΤΟ ΑΥΤΩΝ ΩΣΤΕ ΚΑΤΑΚΡΗΜΝΙΣΑΙ ΑΥΤΟΝ
30 ΑΥΤΟΣ ΔΕ ΔΙΕΛΘΩΝ ΔΙΑ ΜΕΣΟΥ ΑΥΤΩΝ ΕΠΟΡΕΥΕΤΟ
31 ΚΑΙ ΚΑΤΗΛΘΕΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΠΟΛΙΝ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΗΝ ΔΙΔΑΣΚΩΝ ΑΥΤΟΥΣ ΕΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ
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33 ΚΑΙ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΗΝ ΑΝΘΡΩΠΟΣ ΕΧΩΝ ΠΝΕΥΜΑ ΔΑΙΜΟΝΙΟΥ ΑΚΑΘΑΡΤΟΥ ΚΑΙ ΑΝΕΚΡΑΞΕΝ ΦΩΝΗ ΜΕΓΑΛΗ
34 ΕΑ ΤΙ ΗΜΙΝ ΚΑΙ ΣΟΙ ΙΗΣΟΥ ΝΑΖΑΡΗΝΕ ΗΛΘΕΣ ΑΠΟΛΕΣΑΙ ΗΜΑΣ ΟΙΔΑ ΣΕ ΤΙΣ ΕΙ Ο ΑΓΙΟΣ ΤΟΥ ΘΕΟΥ
35 ΚΑΙ ΕΠΕΤΙΜΗΣΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΛΕΓΩΝ ΦΙΜΩΘΗΤΙ ΚΑΙ ΕΞΕΛΘΕ ΑΠ ΑΥΤΟΥ ΚΑΙ ΡΙΨΑΝ ΑΥΤΟΝ ΤΟ ΔΑΙΜΟΝΙΟΝ ΕΙΣ ΤΟ ΜΕΣΟΝ ΕΞΗΛΘΕΝ ΑΠ ΑΥΤΟΥ ΜΗΔΕΝ ΒΛΑΨΑΝ ΑΥΤΟΝ
36 ΚΑΙ ΕΓΕΝΕΤΟ ΘΑΜΒΟΣ ΕΠΙ ΠΑΝΤΑΣ ΚΑΙ ΣΥΝΕΛΑΛΟΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΛΕΓΟΝΤΕΣ ΤΙΣ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΟΤΙ ΕΝ ΕΞΟΥΣΙΑ ΚΑΙ ΔΥΝΑΜΕΙ ΕΠΙΤΑΣΣΕΙ ΤΟΙΣ ΑΚΑΘΑΡΤΟΙΣ ΠΝΕΥΜΑΣΙΝ ΚΑΙ ΕΞΕΡΧΟΝΤΑΙ
37 ΚΑΙ ΕΞΕΠΟΡΕΥΕΤΟ ΗΧΟΣ ΠΕΡΙ ΑΥΤΟΥ ΕΙΣ ΠΑΝΤΑ ΤΟΠΟΝ ΤΗΣ ΠΕΡΙΧΩΡΟΥ
38 ΑΝΑΣΤΑΣ ΔΕ ΑΠΟ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΣΙΜΩΝΟΣ ΠΕΝΘΕΡΑ ΔΕ ΤΟΥ ΣΙΜΩΝΟΣ ΗΝ ΣΥΝΕΧΟΜΕΝΗ ΠΥΡΕΤΩ ΜΕΓΑΛΩ ΚΑΙ ΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΠΕΡΙ ΑΥΤΗΣ
39 ΚΑΙ ΕΠΙΣΤΑΣ ΕΠΑΝΩ ΑΥΤΗΣ ΕΠΕΤΙΜΗΣΕΝ ΤΩ ΠΥΡΕΤΩ ΚΑΙ ΑΦΗΚΕΝ ΑΥΤΗΝ ΠΑΡΑΧΡΗΜΑ ΔΕ ΑΝΑΣΤΑΣΑ ΔΙΗΚΟΝΕΙ ΑΥΤΟΙΣ
40 ΔΥΝΟΝΤΟΣ ΔΕ ΤΟΥ ΗΛΙΟΥ ΠΑΝΤΕΣ ΟΣΟΙ ΕΙΧΟΝ ΑΣΘΕΝΟΥΝΤΑΣ ΝΟΣΟΙΣ ΠΟΙΚΙΛΑΙΣ ΗΓΑΓΟΝ ΑΥΤΟΥΣ ΠΡΟΣ ΑΥΤΟΝ Ο ΔΕ ΕΝΙ ΕΚΑΣΤΩ ΑΥΤΩΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙΤΙΘΕΙΣ ΕΘΕΡΑΠΕΥΕΝ ΑΥΤΟΥΣ
41 ΕΞΗΡΧΟΝΤΟ ΔΕ ΚΑΙ ΔΑΙΜΟΝΙΑ ΑΠΟ ΠΟΛΛΩΝ ΚΡΑΥΓΑΖΟΝΤΑ ΚΑΙ ΛΕΓΟΝΤΑ ΟΤΙ ΣΥ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΙΤΙΜΩΝ ΟΥΚ ΕΙΑ ΑΥΤΑ ΛΑΛΕΙΝ ΟΤΙ ΗΔΕΙΣΑΝ ΤΟΝ ΧΡΙΣΤΟΝ ΑΥΤΟΝ ΕΙΝΑΙ
42 ΓΕΝΟΜΕΝΗΣ ΔΕ ΗΜΕΡΑΣ ΕΞΕΛΘΩΝ ΕΠΟΡΕΥΘΗ ΕΙΣ ΕΡΗΜΟΝ ΤΟΠΟΝ ΚΑΙ ΟΙ ΟΧΛΟΙ ΕΠΕΖΗΤΟΥΝ ΑΥΤΟΝ ΚΑΙ ΗΛΘΟΝ ΕΩΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΙΧΟΝ ΑΥΤΟΝ ΤΟΥ ΜΗ ΠΟΡΕΥΕΣΘΑΙ ΑΠ ΑΥΤΩΝ
43 Ο ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΚΑΙ ΤΑΙΣ ΕΤΕΡΑΙΣ ΠΟΛΕΣΙΝ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΜΕ ΔΕΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΟΤΙ ΕΠΙ ΤΟΥΤΟ ΑΠΕΣΤΑΛΗΝ
44 ΚΑΙ ΗΝ ΚΗΡΥΣΣΩΝ ΕΙΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ

ACCORDING TO LUKE 5
1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΤΟΝ ΟΧΛΟΝ ΕΠΙΚΕΙΣΘΑΙ ΑΥΤΩ ΚΑΙ ΑΚΟΥΕΙΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΥΤΟΣ ΗΝ ΕΣΤΩΣ ΠΑΡΑ ΤΗΝ ΛΙΜΝΗΝ ΓΕΝΝΗΣΑΡΕΤ
2 ΚΑΙ ΙΔΕΝ ΔΥΟ ΠΛΟΙΑΡΙΑ ΕΣΤΩΤΑ ΠΑΡΑ ΤΗΝ ΛΙΜΝΗΝ ΟΙ ΔΕ ΑΛΕΕΙΣ ΑΠ ΑΥΤΩΝ ΑΠΟΒΑΝΤΕΣ ΕΠΛΥΝΑΝ ΤΑ ΔΙΚΤΥΑ
3 ΕΜΒΑΣ ΔΕ ΕΙΣ ΕΝ ΤΩΝ ΠΛΟΙΩΝ Ο ΗΝ ΣΙΜΩΝΟΣ ΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΑΠΟ ΤΗΣ ΓΗΣ ΕΠΑΝΑΓΑΓΕΙΝ ΟΛΙΓΟΝ ΚΑΘΙΣΑΣ ΔΕ ΕΝ ΤΩ ΠΛΟΙΩ ΕΔΙΔΑΣΚΕΝ ΤΟΥΣ ΟΧΛΟΥΣ
4 ΩΣ ΔΕ ΕΠΑΥΣΑΤΟ ΛΑΛΩΝ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΣΙΜΩΝΑ ΕΠΑΝΑΓΑΓΕ ΕΙΣ ΤΟ ΒΑΘΟΣ ΚΑΙ ΧΑΛΑΣΑΤΕ ΤΑ ΔΙΚΤΥΑ ΥΜΩΝ ΕΙΣ ΑΓΡΑΝ
5 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΣΙΜΩΝ ΕΙΠΕΝ ΕΠΙΣΤΑΤΑ ΔΙ ΟΛΗΣ ΝΥΚΤΟΣ ΚΟΠΙΑΣΑΝΤΕΣ ΟΥΔΕΝ ΕΛΑΒΟΜΕΝ ΕΠΙ ΔΕ ΤΩ ΡΗΜΑΤΙ ΣΟΥ ΧΑΛΑΣΩ ΤΑ ΔΙΚΤΥΑ
6 ΚΑΙ ΤΟΥΤΟ ΠΟΙΗΣΑΝΤΕΣ ΣΥΝΕΚΛΕΙΣΑΝ ΠΛΗΘΟΣ ΙΧΘΥΩΝ ΠΟΛΥ ΔΙΕΡΡΗΣΣΕΤΟ ΔΕ ΤΑ ΔΙΚΤΥΑ ΑΥΤΩΝ
7 ΚΑΙ ΚΑΤΕΝΕΥΣΑΝ ΤΟΙΣ ΜΕΤΟΧΟΙΣ ΕΝ ΤΩ ΕΤΕΡΩ ΠΛΟΙΩ ΤΟΥ ΕΛΘΟΝΤΑΣ ΣΥΛΛΑΒΕΣΘΑΙ ΑΥΤΟΙΣ ΚΑΙ ΗΛΘΑΝ ΚΑΙ ΕΠΛΗΣΑΝ ΑΜΦΟΤΕΡΑ ΤΑ ΠΛΟΙΑ ΩΣΤΕ ΒΥΘΙΖΕΣΘΑΙ ΑΥΤΑ
8 ΙΔΩΝ ΔΕ ΣΙΜΩΝ ΠΕΤΡΟΣ ΠΡΟΣΕΠΕΣΕΝ ΤΟΙΣ ΓΟΝΑΣΙΝ ΙΗΣΟΥ ΛΕΓΩΝ ΕΞΕΛΘΕ ΑΠ ΕΜΟΥ ΟΤΙ ΑΝΗΡ ΑΜΑΡΤΩΛΟΣ ΕΙΜΙ ΚΥΡΙΕ
9 ΘΑΜΒΟΣ ΓΑΡ ΠΕΡΙΕΣΧΕΝ ΑΥΤΟΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΣΥΝ ΑΥΤΩ ΕΠΙ ΤΗ ΑΓΡΑ ΤΩΝ ΙΧΘΥΩΝ Ν ΣΥΝΕΛΑΒΟΝ
10 ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΙΑΚΩΒΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΥΙΟΥΣ ΖΕΒΕΔΑΙΟΥ ΟΙ ΗΣΑΝ ΚΟΙΝΩΝΟΙ ΤΩ ΣΙΜΩΝΙ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΣΙΜΩΝΑ Ο ΙΗΣΟΥΣ ΜΗ ΦΟΒΟΥ ΑΠΟ ΤΟΥ ΝΥΝ ΑΝΘΡΩΠΟΥΣ ΕΣΗ ΖΩΓΡΩΝ
11 ΚΑΙ ΚΑΤΑΓΑΓΟΝΤΕΣ ΤΑ ΠΛΟΙΑ ΕΠΙ ΤΗΝ ΓΗΝ ΑΦΕΝΤΕΣ ΠΑΝΤΑ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ
12 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΝ ΕΝ ΜΙΑ ΤΩΝ ΠΟΛΕΩΝ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΠΛΗΡΗΣ ΛΕΠΡΑΣ ΙΔΩΝ ΔΕ ΤΟΝ ΙΗΣΟΥΝ

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ΠΕΣΩΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΕΔΕΗΘΗ ΑΥΤΟΥ ΛΕΓΩΝ ΚΥΡΙΕ ΕΑΝ ΘΕΛΗΣ ΔΥΝΑΣΑΙ ΜΕ ΚΑΘΑΡΙΣΑΙ
13 ΚΑΙ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΗΨΑΤΟ ΑΥΤΟΥ ΕΙΠΩΝ ΘΕΛΩ ΚΑΘΑΡΙΣΘΗΤΙ ΚΑΙ ΕΥΘΕΩΣ Η ΛΕΠΡΑ ΑΠΗΛΘΕΝ ΑΠ ΑΥΤΟΥ
14 ΚΑΙ ΑΥΤΟΣ ΠΑΡΗΓΓΕΙΛΕΝ ΑΥΤΩ ΜΗΔΕΝΙ ΕΙΠΕΙΝ ΑΛΛΑ ΑΠΕΛΘΩΝ ΔΕΙΞΟΝ ΣΕΑΥΤΟΝ ΤΩ ΙΕΡΕΙ ΚΑΙ ΠΡΟΣΕΝΕΓΚΕ ΠΕΡΙ ΤΟΥ ΚΑΘΑΡΙΣΜΟΥ ΣΟΥ ΚΑΘΩΣ ΠΡΟΣΕΤΑΞΕΝ ΜΩΥΣΗΣ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ
15 ΔΙΗΡΧΕΤΟ ΔΕ ΜΑΛΛΟΝ Ο ΛΟΓΟΣ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ ΣΥΝΗΡΧΟΝΤΟ ΟΧΛΟΙ ΠΟΛΛΟΙ ΑΚΟΥΕΙΝ ΚΑΙ ΘΕΡΑΠΕΥΕΣΘΑΙ ΑΠΟ ΤΩΝ ΑΣΘΕΝΕΙΩΝ ΑΥΤΩΝ
16 ΑΥΤΟΣ ΔΕ ΗΝ ΥΠΟΧΩΡΩΝ ΕΝ ΤΑΙΣ ΕΡΗΜΟΙΣ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΣ
17 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΜΙΑ ΤΩΝ ΗΜΕΡΩΝ ΚΑΙ ΑΥΤΟΣ ΗΝ ΔΙΔΑΣΚΩΝ ΚΑΙ ΗΣΑΝ ΚΑΘΗΜΕΝΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΝΟΜΟΔΙ-ΔΑΣΚΑΛΟΙ ΟΙ ΗΣΑΝ ΕΛΗΛΥΘΟΤΕΣ ΕΚ ΠΑΣΗΣ ΚΩΜΗΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΙΟΥΔΑΙΑΣ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΔΥΝΑΜΙΣ ΚΥΡΙΟΥ ΗΝ ΕΙΣ ΤΟ ΙΑΣΘΑΙ ΑΥΤΟΝ
18 ΚΑΙ ΙΔΟΥ ΑΝΔΡΕΣ ΦΕΡΟΝΤΕΣ ΕΠΙ ΚΛΙΝΗΣ ΑΝΘΡΩΠΟΝ ΟΣ ΗΝ ΠΑΡΑΛΕΛΥΜΕΝΟΣ ΚΑΙ ΕΖΗΤΟΥΝ ΑΥΤΟΝ ΕΙΣΕΝΕΓ-ΚΕΙΝ ΚΑΙ ΘΕΙΝΑΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ
19 ΚΑΙ ΜΗ ΕΥΡΟΝΤΕΣ ΠΟΙΑΣ ΕΙΣΕΝΕΓΚΩΣΙΝ ΑΥΤΟΝ ΔΙΑ ΤΟΝ ΟΧΛΟΝ ΑΝΑΒΑΝΤΕΣ ΕΠΙ ΤΟ ΔΩΜΑ ΔΙΑ ΤΩΝ ΚΕΡΑΜΩΝ ΚΑΘΗΚΑΝ ΑΥΤΟΝ ΣΥΝ ΤΩ ΚΛΙΝΙΔΙΩ ΕΙΣ ΤΟ ΜΕΣΟΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΙΗΣΟΥ
20 ΚΑΙ ΙΔΩΝ ΤΗΝ ΠΙΣΤΙΝ ΑΥΤΩΝ ΕΙΠΕΝ ΑΝΘΡΩΠΕ ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ
21 ΚΑΙ ΗΡΞΑΝΤΟ ΔΙΑΛΟΓΙΖΕΣΘΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΛΕΓΟΝΤΕΣ ΤΙΣ ΕΣΤΙΝ ΟΥΤΟΣ ΟΣ ΛΑΛΕΙ ΒΛΑΣΦΗ-ΜΙΑΣ ΤΙΣ ΔΥΝΑΤΑΙ ΑΜΑΡΤΙΑΣ ΑΦΕΙΝΑΙ ΕΙ ΜΗ ΜΟΝΟΣ Ο ΘΕΟΣ
22 ΕΠΙΓΝΟΥΣ ΔΕ Ο ΙΗΣΟΥΣ ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΔΙΑΛΟΓΙΖΕΣΘΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ
23 ΤΙ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ ΕΙΠΕΙΝ ΑΦΕΩΝΤΑΙ ΣΟΙ ΑΙ ΑΜΑΡΤΙΑΙ ΣΟΥ Η ΕΙΠΕΙΝ ΕΓΕΙΡΕ ΚΑΙ ΠΕΡΙΠΑΤΕΙ
24 ΙΝΑ ΔΕ ΕΙΔΗΤΕ ΟΤΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΞΟΥΣΙΑΝ ΕΧΕΙ ΕΠΙ ΤΗΣ ΓΗΣ ΑΦΙΕΝΑΙ ΑΜΑΡΤΙΑΣ ΕΙΠΕΝ ΤΩ ΠΑΡΑ-ΛΕΛΥΜΕΝΩ ΣΟΙ ΛΕΓΩ ΕΓΕΙΡΕ ΚΑΙ ΑΡΑΣ ΤΟ ΚΛΙΝΙΔΙΟΝ ΣΟΥ ΠΟΡΕΥΟΥ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ
25 ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΑΝΑΣΤΑΣ ΕΝΩΠΙΟΝ ΑΥΤΩΝ ΑΡΑΣ ΕΦ Ο ΚΑΤΕΚΕΙΤΟ ΑΠΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΔΟΞΑΖΩΝ ΤΟΝ ΘΕΟΝ
26 ΚΑΙ ΕΚΣΤΑΣΙΣ ΕΛΑΒΕΝ ΑΠΑΝΤΑΣ ΚΑΙ ΕΔΟΞΑΖΟΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΠΛΗΣΘΗΣΑΝ ΦΟΒΟΥ ΛΕΓΟΝΤΕΣ ΟΤΙ ΕΙΔΟΜΕΝ ΠΑΡΑΔΟΞΑ ΣΗΜΕΡΟΝ
27 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΗΛΘΕΝ ΚΑΙ ΕΘΕΑΣΑΤΟ ΤΕΛΩΝΗΝ ΟΝΟΜΑΤΙ ΛΕΥΕΙΝ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΤΟ ΤΕΛΩΝΙΟΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΚΟΛΟΥΘΕΙ ΜΟΙ
28 ΚΑΙ ΚΑΤΑΛΙΠΩΝ ΠΑΝΤΑ ΑΝΑΣΤΑΣ ΗΚΟΛΟΥΘΕΙ ΑΥΤΩ
29 ΚΑΙ ΕΠΟΙΗΣΕΝ ΔΟΧΗΝ ΜΕΓΑΛΗΝ ΛΕΥΕΙΣ ΑΥΤΩ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ ΚΑΙ ΗΝ ΟΧΛΟΣ ΠΟΛΥΣ ΤΕΛΩΝΩΝ ΚΑΙ ΑΛΛΩΝ ΟΙ ΗΣΑΝ ΜΕΤ ΑΥΤΩΝ ΚΑΤΑΚΕΙΜΕΝΟΙ
30 ΚΑΙ ΕΓΟΓΓΥΖΟΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΑΥΤΩΝ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΔΙΑΤΙ ΜΕΤΑ ΤΩΝ ΤΕΛΩΝΩΝ ΚΑΙ ΑΜΑΡΤΩΛΩΝ ΕΣΘΙΕΤΕ ΚΑΙ ΠΙΝΕΤΕ
31 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΟΙ ΥΓΙΑΙΝΟΝΤΕΣ ΙΑΤΡΟΥ ΑΛΛΑ ΟΙ ΚΑΚΩΣ ΕΧΟΝΤΕΣ
32 ΟΥΚ ΕΛΗΛΥΘΑ ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ ΑΛΛΑ ΑΜΑΡΤΩΛΟΥΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ
33 ΟΙ ΔΕ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΝΗΣΤΕΥΟΥΣΙΝ ΠΥΚΝΑ ΚΑΙ ΔΕΗΣΕΙΣ ΠΟΙΟΥΝΤΑΙ ΟΜΟΙΩΣ ΚΑΙ ΟΙ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΟΙ ΔΕ ΣΟΙ ΕΣΘΙΟΥΣΙΝ ΚΑΙ ΠΙΝΟΥΣΙΝ
34 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗ ΔΥΝΑΣΘΕ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΝΥΜΦΩΝΟΣ ΕΝ Ω Ο ΝΥΜΦΙΟΣ ΜΕΤ ΑΥΤΩΝ ΕΣΤΙΝ ΠΟΙΗΣΑΙ ΝΗΣΤΕΥΣΑΙ
35 ΕΛΕΥΣΟΝΤΑΙ ΔΕ ΗΜΕΡΑΙ ΚΑΙ ΟΤΑΝ ΑΠΑΡΘΗ ΑΠ ΑΥΤΩΝ Ο ΝΥΜΦΙΟΣ ΤΟΤΕ ΝΗΣΤΕΥΣΟΥΣΙΝ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ
36 ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΟΥΔΕΙΣ ΕΠΙΒΛΗΜΑ ΑΠΟ ΙΜΑΤΙΟΥ ΚΑΙΝΟΥ ΣΧΙΣΑΣ ΕΠΙΒΑΛΛΕΙ ΕΠΙ ΙΜΑΤΙΟΝ ΠΑΛΑΙΟΝ ΕΙ ΔΕ ΜΗΓΕ ΚΑΙ ΤΟ ΚΑΙΝΟΝ ΣΧΙΣΕΙ ΚΑΙ ΤΩ ΠΑΛΑΙΩ ΟΥ ΣΥΜΦΩΝΗΣΕΙ ΤΟ ΕΠΙΒΛΗΜΑ ΤΟ ΑΠΟ ΤΟΥ ΚΑΙΝΟΥ
37 ΚΑΙ ΟΥΔΕΙΣ ΒΑΛΛΕΙ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΠΑΛΑΙΟΥΣ ΕΙ ΔΕ ΜΗΓΕ ΡΗΞΕΙ Ο ΟΙΝΟΣ Ο ΝΕΟΣ ΤΟΥΣ ΑΣΚΟΥΣ ΚΑΙ ΑΥΤΟΣ ΕΚΧΥΘΗΣΕΤΑΙ ΚΑΙ ΟΙ ΑΣΚΟΙ ΑΠΟΛΟΥΝΤΑΙ
38 ΑΛΛΑ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΚΑΙΝΟΥΣ ΒΛΗΤΕΟΝ
39 ΚΑΙ ΟΥΔΕΙΣ ΠΙΩΝ ΠΑΛΑΙΟΝ ΘΕΛΕΙ ΝΕΟΝ ΛΕΓΕΙ ΓΑΡ Ο ΠΑΛΑΙΟΣ ΧΡΗΣΤΟΣ ΕΣΤΙΝ

ACCORDING TO LUKE 6

(The Sermon on the Mount is much shorter in Luke [6:17-40] than in Matthew [Ch. 5-7. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.

Verse 19: Jesus uses his healing activities to defy the commandment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 14%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.

Verse 28: The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels when they were written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense!

Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must allow invaders to conquer and murder you!!)

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΣΑΒΒΑΤΩ ΔΕΥΤΕΡΟΠΡΩΤΩ ΔΙΑΠΟ-ΡΕΥΕΣΘΑΙ ΑΥΤΟΝ ΔΙΑ ΣΠΟΡΙΜΩΝ ΚΑΙ ΕΤΙΛΛΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΟΥΣ ΣΤΑΧΥΑΣ ΚΑΙ ΗΣΘΙΟΝ ΨΩΧΟΝΤΕΣ ΤΑΙΣ ΧΕΡΣΙΝ
2 ΤΙΝΕΣ ΔΕ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΕΙΠΟΝ ΤΙ ΠΟΙΕΙΤΕ Ο ΟΥΚ ΕΞΕΣΤΙΝ ΠΟΙΕΙΝ ΤΟΙΣ ΣΑΒΒΑΣΙΝ
3 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΠΕΝ ΟΥΔΕ ΤΟΥΤΟ ΑΝΕΓΝΩΤΕ Ο ΕΠΟΙΗΣΕΝ ΔΑΥΕΙΔ ΟΠΟΤΕ ΕΠΕΙΝΑΣΕΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΜΕΤ ΑΥΤΟΥ ΟΝΤΕΣ
4 ΩΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥΣ ΑΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΕΛΑΒΕΝ ΕΦΑΓΕΝ ΚΑΙ ΕΔΩΚΕΝ ΚΑΙ ΤΟΙΣ ΜΕΤ ΑΥΤΟΥ ΟΥΣ ΟΥΚ ΕΞΕΣΤΙΝ ΦΑΓΕΙΝ ΕΙ ΜΗ ΜΟΝΟΥΣ ΤΟΥΣ ΙΕΡΕΙΣ
5 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΤΙ ΚΥΡΙΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΤΟΥ ΣΑΒΒΑΤΟΥ
6 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΕΤΕΡΩ ΣΑΒΒΑΤΩ ΕΙΣΕΛΘΕΙΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΚΑΙ ΔΙΔΑΣΚΕΙΝ ΚΑΙ ΗΝ ΑΝΘΡΩΠΟΣ ΕΚΕΙ ΚΑΙ Η ΧΕΙΡ ΑΥΤΟΥ Η ΔΕΞΙΑ ΗΝ ΞΗΡΑ

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7 ΠΑΡΕΤΗΡΟΥΝΤΟ ΔΕ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΕΙ ΕΝ ΤΩ ΣΑΒΒΑΤΩ ΘΕΡΑΠΕΥΕΙ ΙΝΑ ΕΥΡΩΣΙΝ ΚΑΤΗΓΟΡΕΙΝ ΑΥΤΟΥ

8 ΑΥΤΟΣ ΔΕ ΗΔΕΙ ΤΟΥΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΑΥΤΩΝ ΕΙΠΕΝ ΔΕ ΤΩ ΑΝΔΡΙ ΤΩ ΞΗΡΑΝ ΕΧΟΝΤΙ ΤΗΝ ΧΕΙΡΑ ΕΓΕΙΡΕ ΚΑΙ ΣΤΗΘΙ ΕΙΣ ΤΟ ΜΕΣΟΝ ΚΑΙ ΑΝΑΣΤΑΣ ΕΣΤΗ

9 ΕΙΠΕΝ ΔΕ Ο ΙΗΣΟΥΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΠΕΡΩΤΩ ΥΜΑΣ ΕΙ ΕΞΕΣΤΙΝ ΤΩ ΣΑΒΒΑΤΩ ΑΓΑΘΟΠΟΙΗΣΑΙ Η ΚΑΚΟΠΟΙΗΣΑΙ ΨΥΧΗΝ ΣΩΣΑΙ Η ΑΠΟΛΕΣΑΙ

10 ΚΑΙ ΠΕΡΙΒΛΕΨΑΜΕΝΟΣ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΕΚΤΕΙΝΟΝ ΤΗΝ ΧΕΙΡΑ ΣΟΥ Ο ΔΕ ΕΠΟΙΗΣΕΝ ΚΑΙ ΑΠΕΚΑΤΕΣΤΑΘΗ Η ΧΕΙΡ ΑΥΤΟΥ

11 ΑΥΤΟΙ ΔΕ ΕΠΛΗΣΘΗΣΑΝ ΑΝΟΙΑΣ ΚΑΙ ΔΙΕΛΑΛΟΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΤΙ ΑΝ ΠΟΙΗΣΑΙΕΝ ΤΩ ΙΗΣΟΥ

12 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΕΞΕΛΘΕΙΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΟΡΟΣ ΠΡΟΣΕΥΞΑΣΘΑΙ ΚΑΙ ΗΝ ΔΙΑ-ΝΥΚΤΕΡΕΥΩΝ ΕΝ ΤΗ ΠΡΟΣΕΥΧΗ ΤΟΥ ΘΕΟΥ

13 ΚΑΙ ΟΤΕ ΕΓΕΝΕΤΟ ΗΜΕΡΑ ΠΡΟΣΕΦΩΝΗΣΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΚΑΙ ΕΚΛΕΞΑΜΕΝΟΣ ΑΠ ΑΥΤΩΝ ΔΩΔΕΚΑ ΟΥΣ ΚΑΙ ΑΠΟΣΤΟΛΟΥΣ ΩΝΟΜΑΣΕΝ

14 ΣΙΜΩΝΑ ΟΝ ΚΑΙ ΩΝΟΜΑΣΕΝ ΠΕΤΡΟΝ ΚΑΙ ΑΝΔΡΕΑΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΙΑΚΩΒΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΚΑΙ ΦΙΛΙΠΠΟΝ ΚΑΙ ΒΑΡΘΟΛΟΜΑΙΟΝ

15 ΚΑΙ ΜΑΘΘΑΙΟΝ ΚΑΙ ΘΩΜΑΝ ΚΑΙ ΙΑΚΩΒΟΝ ΑΛΦΑΙΟΥ ΚΑΙ ΣΙΜΩΝΑ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΖΗΛΩΤΗΝ

16 ΚΑΙ ΙΟΥΔΑΝ ΙΑΚΩΒΟΥ ΚΑΙ ΙΟΥΔΑΝ ΙΣΚΑΡΙΩΘ ΟΣ ΕΓΕΝΕΤΟ ΠΡΟΔΟΤΗΣ

17 ΚΑΙ ΚΑΤΑΒΑΣ ΜΕΤ ΑΥΤΩΝ ΕΣΤΗ ΕΠΙ ΤΟΠΟΥ ΠΕΔΙΝΟΥ ΚΑΙ ΟΧΛΟΣ ΠΟΛΥΣ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΚΑΙ ΠΛΗΘΟΣ ΠΟΛΥ ΤΟΥ ΛΑΟΥ ΑΠΟ ΠΑΣΗΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΗΣ ΠΑΡΑΛΙΟΥ ΤΥΡΟΥ ΚΑΙ ΣΙΔΩΝΟΣ ΟΙ ΗΛΘΟΝ ΑΚΟΥΣΑΙ ΑΥΤΟΥ ΚΑΙ ΙΑΘΗΝΑΙ ΑΠΟ ΤΩΝ ΝΟΣΩΝ ΑΥΤΩΝ

18 ΚΑΙ ΟΙ ΕΝΟΧΛΟΥΜΕΝΟΙ ΑΠΟ ΠΝΕΥΜΑΤΩΝ ΑΚΑΘΑΡΤΩΝ ΕΘΕΡΑΠΕΥΟΝΤΟ

19 ΚΑΙ ΠΑΣ Ο ΟΧΛΟΣ ΕΖΗΤΟΥΝ ΑΠΤΕΣΘΑΙ ΑΥΤΟΥ ΟΤΙ ΔΥΝΑΜΙΣ ΠΑΡ ΑΥΤΟΥ ΕΞΗΡΧΕΤΟ ΚΑΙ ΙΑΤΟ ΠΑΝΤΑΣ

20 ΚΑΙ ΑΥΤΟΣ ΕΠΑΡΑΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΙΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΕΛΕΓΕΝ ΜΑΚΑΡΙΟΙ ΟΙ ΠΤΩΧΟΙ ΟΤΙ ΥΜΕΤΕΡΑ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ

21 ΜΑΚΑΡΙΟΙ ΟΙ ΠΕΙΝΩΝΤΕΣ ΝΥΝ ΟΤΙ ΧΟΡΤΑΣΘΗΣΕΣΘΕ ΜΑΚΑΡΙΟΙ ΟΙ ΚΛΑΙΟΝΤΕΣ ΝΥΝ ΟΤΙ ΓΕΛΑΣΕΤΕ

22 ΜΑΚΑΡΙΟΙ ΕΣΤΕ ΟΤΑΝ ΜΙΣΗΣΩΣΙΝ ΥΜΑΣ ΟΙ ΑΝΘΡΩΠΟΙ ΚΑΙ ΟΤΑΝ ΑΦΟΡΙΣΩΣΙΝ ΥΜΑΣ ΚΑΙ ΟΝΕΙΔΙΣΩΣΙΝ ΚΑΙ ΕΚΒΑΛΩΣΙΝ ΤΟ ΟΝΟΜΑ ΥΜΩΝ ΩΣ ΠΟΝΗΡΟΝ ΕΝΕΚΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

23 ΧΑΡΗΤΕ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΚΑΙ ΣΚΙΡΤΗΣΑΤΕ ΙΔΟΥ ΓΑΡ Ο ΜΙΣΘΟΣ ΥΜΩΝ ΠΟΛΥΣ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΤΑ ΤΑ ΑΥΤΑ ΓΑΡ ΕΠΟΙΟΥΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ

24 ΠΛΗΝ ΟΥΑΙ ΥΜΙΝ ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ ΟΤΙ ΑΠΕΧΕΤΕ ΤΗΝ ΠΑΡΑΚΛΗΣΙΝ ΥΜΩΝ

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ACCORDING TO LUKE 7

1 ΕΠΕΙΔΗ ΕΠΛΗΡΩΣΕΝ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΑΚΟΑΣ ΤΟΥ ΛΑΟΥ ΕΙΣΗΛΘΕΝ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ

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3 ΑΚΟΥΣΑΣ ΔΕ ΠΕΡΙ ΤΟΥ ΙΗΣΟΥ ΑΠΕΣΤΕΙΛΕΝ ΠΡΟΣ ΑΥΤΟΝ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΡΩΤΩΝ ΑΥΤΟΝ ΟΠΩΣ ΕΛΘΩΝ ΔΙΑΣΩΣΗ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ
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ACCORDING TO LUKE 8

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΚΑΘΕΞΗΣ ΚΑΙ ΑΥΤΟΣ ΔΙΩΔΕΥΕΝ ΚΑΤΑ ΠΟΛΙΝ ΚΑΙ ΚΩΜΗΝ ΚΗΡΥΣΣΩΝ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΟΙ ΔΩΔΕΚΑ ΣΥΝ ΑΥΤΩ
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55 ΚΑΙ ΕΠΕΣΤΡΕΨΕΝ ΤΟ ΠΝΕΥΜΑ ΑΥΤΗΣ ΚΑΙ ΑΝΕΣΤΗ ΠΑΡΑΧΡΗΜΑ ΚΑΙ ΔΙΕΤΑΞΕΝ ΑΥΤΗ ΔΟΘΗΝΑΙ ΦΑΓΕΙΝ
56 ΚΑΙ ΕΞΕΣΤΗΣΑΝ ΟΙ ΓΟΝΕΙΣ ΑΥΤΗΣ Ο ΔΕ ΠΑΡΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΜΗΔΕΝΙ ΕΙΠΕΙΝ ΤΟ ΓΕΓΟΝΟΣ

ACCORDING TO LUKE 9
1 ΣΥΝΚΑΛΕΣΑΜΕΝΟΣ ΔΕ ΤΟΥΣ ΔΩΔΕΚΑ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΔΥΝΑΜΙΝ ΚΑΙ ΕΞΟΥΣΙΑΝ ΕΠΙ ΠΑΝΤΑ ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΝΟΣΟΥΣ ΘΕΡΑΠΕΥΕΙΝ
2 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΣ ΚΗΡΥΣΣΕΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΙΑΣΘΑΙ
3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΜΗΔΕΝ ΑΙΡΕΤΕ ΕΙΣ ΤΗΝ ΟΔΟΝ ΜΗΤΕ ΡΑΒΔΟΝ ΜΗΤΕ ΠΗΡΑΝ ΜΗΤΕ ΑΡΤΟΝ ΜΗΤΕ ΑΡΓΥΡΙΟΝ ΜΗΤΕ ΑΝΑ ΔΥΟ ΧΙΤΩΝΑΣ ΕΧΕΙΝ
4 ΚΑΙ ΕΙΣ ΗΝ ΑΝ ΟΙΚΙΑΝ ΕΙΣΕΛΘΗΤΕ ΕΚΕΙ ΜΕΝΕΤΕ ΚΑΙ ΕΚΕΙΘΕΝ ΕΞΕΡΧΕΣΘΕ
5 ΚΑΙ ΟΣΟΙ ΑΝ ΜΗ ΔΕΧΩΝΤΑΙ ΥΜΑΣ ΕΞΕΡΧΟΜΕΝΟΙ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ ΕΚΕΙΝΗΣ ΚΑΙ ΤΟΝ ΚΟΝΙΟΡΤΟΝ ΑΠΟ ΤΩΝ ΠΟΔΩΝ ΥΜΩΝ ΑΠΟΤΙΝΑΣΣΕΤΕ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΕΠ ΑΥΤΟΥΣ
6 ΕΞΕΡΧΟΜΕΝΟΙ ΔΕ ΔΙΗΡΧΟΝΤΟ ΚΑΤΑ ΤΑΣ ΚΩΜΑΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΚΑΙ ΘΕΡΑΠΕΥΟΝΤΕΣ ΠΑΝΤΑΧΟΥ
7 ΗΚΟΥΣΕΝ ΔΕ ΗΡΩΔΗΣ Ο ΤΕΤΡΑΑΡΧΗΣ ΤΑ ΓΙΝΟΜΕΝΑ ΠΑΝΤΑ ΚΑΙ ΔΙΗΠΟΡΕΙ ΔΙΑ ΤΟ ΛΕΓΕΣΘΑΙ ΥΠΟ ΤΙΝΩΝ ΟΤΙ ΙΩΑΝΝΗΣ ΗΓΕΡΘΗ ΕΚ ΝΕΚΡΩΝ
8 ΥΠΟ ΤΙΝΩΝ ΔΕ ΟΤΙ ΗΛΕΙΑΣ ΕΦΑΝΗ ΑΛΛΩΝ ΔΕ ΟΤΙ ΠΡΟΦΗΤΗΣ ΤΙΣ ΤΩΝ ΑΡΧΑΙΩΝ ΑΝΕΣΤΗ
9 ΕΙΠΕΝ ΔΕ ΗΡΩΔΗΣ ΙΩΑΝΝΗΝ ΕΓΩ ΑΠΕΚΕΦΑΛΙΣΑ ΤΙΣ ΔΕ ΕΣΤΙΝ ΟΥΤΟΣ ΠΕΡΙ ΟΥ ΑΚΟΥΩ ΤΟΙΑΥΤΑ ΚΑΙ ΕΖΗΤΕΙ ΙΔΕΙΝ ΑΥΤΟΝ
10 ΚΑΙ ΥΠΟΣΤΡΕΨΑΝΤΕΣ ΟΙ ΑΠΟΣΤΟΛΟΙ ΔΙΗΓΗΣΑΝΤΟ ΑΥΤΩ ΟΣΑ ΕΠΟΙΗΣΑΝ ΚΑΙ ΠΑΡΑΛΑΒΩΝ ΑΥΤΟΥΣ ΥΠΕΧΩΡΗΣΕΝ ΚΑΤ ΙΔΙΑΝ ΕΙΣ ΠΟΛΙΝ ΚΑΛΟΥΜΕΝΗΝ ΒΗΘΣΑΙΔΑ
11 ΟΙ ΔΕ ΟΧΛΟΙ ΓΝΟΝΤΕΣ ΗΚΟΛΟΥΘΗΣΑΝ ΑΥΤΩ ΚΑΙ ΑΠΟΔΕΞΑΜΕΝΟΣ ΑΥΤΟΥΣ ΕΛΑΛΕΙ ΑΥΤΟΙΣ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥΣ ΧΡΕΙΑΝ ΕΧΟΝΤΑΣ ΘΕΡΑΠΕΙΑΣ ΙΑΤΟ
12 Η ΔΕ ΗΜΕΡΑ ΗΡΞΑΤΟ ΚΛΙΝΕΙΝ ΠΡΟΣΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΔΩΔΕΚΑ ΕΙΠΟΝ ΑΥΤΩ ΑΠΟΛΥΣΟΝ ΤΟΝ ΟΧΛΟΝ ΙΝΑ ΠΟΡΕΥΘΕΝΤΕΣ ΕΙΣ ΤΑΣ ΚΥΚΛΩ ΚΩΜΑΣ ΚΑΙ ΑΓΡΟΥΣ ΚΑΤΑΛΥΣΩΣΙΝ ΚΑΙ ΕΥΡΩΣΙΝ ΕΠΙΣΙΤΙΣΜΟΝ ΟΤΙ ΩΔΕ ΕΝ ΕΡΗΜΩ ΤΟΠΩ ΕΣΜΕΝ
13 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΔΟΤΕ ΑΥΤΟΙΣ ΦΑΓΕΙΝ ΥΜΕΙΣ ΟΙ ΔΕ ΕΙΠΑΝ ΟΥΚ ΕΙΣΙΝ ΗΜΙΝ ΠΛΕΙΟΝ Η ΑΡΤΟΙ ΠΕΝΤΕ ΚΑΙ ΙΧΘΥΕΣ ΔΥΟ ΕΙ ΜΗΤΙ ΠΟΡΕΥΘΕΝΤΕΣ ΗΜΕΙΣ ΑΓΟΡΑΣΩΜΕΝ ΕΙΣ ΠΑΝΤΑ ΤΟΝ ΛΑΟΝ ΤΟΥΤΟΝ ΒΡΩΜΑΤΑ
14 ΗΣΑΝ ΔΕ ΩΣΕΙ ΑΝΔΡΕΣ ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΚΑΤΑΚΛΙΝΑΤΕ ΑΥΤΟΥΣ ΚΛΙΣΙΑΣ ΑΝΑ ΠΕΝΤΗΚΟΝΤΑ
15 ΚΑΙ ΕΠΟΙΗΣΑΝ ΟΥΤΩΣ ΚΑΙ ΚΑΤΕΚΛΙΝΑΝ ΑΠΑΝΤΑΣ
16 ΛΑΒΩΝ ΔΕ ΤΟΥΣ ΠΕΝΤΕ ΑΡΤΟΥΣ ΚΑΙ ΤΟΥΣ ΔΥΟ ΙΧΘΥΑΣ ΑΝΑΒΛΕΨΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΥΛΟΓΗΣΕΝ ΑΥΤΟΥΣ ΚΑΙ ΚΑΤΕΚΛΑΣΕΝ ΚΑΙ ΕΔΙΔΟΥ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΠΑΡΑΘΕΙΝΑΙ ΤΩ ΟΧΛΩ
17 ΚΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΧΟΡΤΑΣΘΗΣΑΝ ΠΑΝΤΕΣ ΚΑΙ ΗΡΘΗ ΤΟ ΠΕΡΙΣΣΕΥΣΑΝ ΑΥΤΟΙΣ ΚΛΑΣΜΑΤΩΝ ΚΟΦΙΝΟΙ ΔΩΔΕΚΑ
18 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΝ ΠΡΟΣΕΥΧΟΜΕΝΟΝ ΚΑΤΑ ΜΟΝΑΣ ΣΥΝΗΣΑΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ ΛΕΓΩΝ ΤΙΝΑ ΜΕ ΟΙ ΟΧΛΟΙ ΛΕΓΟΥΣΙΝ ΕΙΝΑΙ
19 ΟΙ ΔΕ ΑΠΟΚΡΙΘΕΝΤΕΣ ΕΙΠΑΝ ΙΩΑΝΝΗΝ ΤΟΝ ΒΑΠΤΙΣΤΗΝ ΑΛΛΟΙ ΔΕ ΗΛΕΙΑΝ ΑΛΛΟΙ ΔΕ ΟΤΙ ΠΡΟΦΗΤΗΣ ΤΙΣ ΤΩΝ ΑΡΧΑΙΩΝ ΑΝΕΣΤΗ
20 ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΥΜΕΙΣ ΔΕ ΤΙΝΑ ΜΕ ΛΕΓΕΤΕ ΕΙΝΑΙ ΠΕΤΡΟΣ ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΤΟΝ ΧΡΙΣΤΟΝ ΤΟΥ ΘΕΟΥ
21 Ο ΔΕ ΕΠΙΤΙΜΗΣΑΣ ΑΥΤΟΙΣ ΠΑΡΗΓΓΕΙΛΕΝ ΜΗΔΕΝΙ ΛΕΓΕΙΝ ΤΟΥΤΟ
22 ΕΙΠΩΝ ΟΤΙ ΔΕΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΠΟΛΛΑ ΠΑΘΕΙΝ ΚΑΙ ΑΠΟΔΟΚΙΜΑΣΘΗΝΑΙ ΑΠΟ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΑΡΧΙΕΡΕΩΝ ΚΑΙ ΓΡΑΜΜΑΤΕΩΝ ΚΑΙ ΑΠΟΚΤΑΝΘΗΝΑΙ ΚΑΙ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ ΕΓΕΡΘΗΝΑΙ
23 ΕΛΕΓΕΝ ΔΕ ΠΡΟΣ ΠΑΝΤΑΣ ΕΙ ΤΙΣ ΘΕΛΕΙ ΟΠΙΣΩ ΜΟΥ ΕΡΧΕΣΘΑΙ ΑΡΝΗΣΑΣΘΩ ΕΑΥΤΟΝ ΚΑΙ ΑΡΑΤΩ ΤΟΝ ΣΤΑΥΡΟΝ ΑΥΤΟΥ ΚΑΘ ΗΜΕΡΑΝ ΚΑΙ ΑΚΟΛΟΥΘΕΙΤΩ ΜΟΙ
24 ΟΣ ΓΑΡ ΕΑΝ ΘΕΛΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΣΩΣΑΙ ΑΠΟΛΕΣΕΙ ΑΥΤΗΝ ΟΣ Δ ΑΝ ΑΠΟΛΕΣΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΝΕΚΕΝ ΕΜΟΥ ΟΥΤΟΣ ΣΩΣΕΙ ΑΥΤΗΝ
25 ΤΙ ΓΑΡ ΩΦΕΛΕΙΤΑΙ ΑΝΘΡΩΠΟΣ ΚΕΡΔΗΣΑΣ ΤΟΝ ΚΟΣΜΟΝ ΟΛΟΝ ΕΑΥΤΟΝ ΔΕ ΑΠΟΛΕΣΑΣ Η ΖΗΜΙΩΘΕΙΣ
26 ΟΣ ΓΑΡ ΑΝ ΕΠΑΙΣΧΥΝΘΗ ΜΕ ΚΑΙ ΤΟΥΣ ΕΜΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΑΙΣΧΥΝΘΗΣΕΤΑΙ ΟΤΑΝ ΕΛΘΗ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΟΥ ΚΑΙ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΩΝ ΑΓΙΩΝ ΑΓΓΕΛΩΝ
27 ΛΕΓΩ ΔΕ ΥΜΙΝ ΑΛΗΘΩΣ ΕΙΣΙΝ ΤΙΝΕΣ ΤΩΝ ΑΥΤΟΥ ΕΣΤΗΚΟΤΩΝ ΟΙ ΟΥ ΜΗ ΓΕΥΣΩΝΤΑΙ ΘΑΝΑΤΟΥ ΕΩΣ ΑΝ ΙΔΩΣΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ
28 ΕΓΕΝΕΤΟ ΔΕ ΜΕΤΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΩΣΕΙ ΗΜΕΡΑΙ ΟΚΤΩ ΚΑΙ ΠΑΡΑΛΑΒΩΝ ΠΕΤΡΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΚΑΙ ΙΑΚΩΒΟΝ ΑΝΕΒΗ ΕΙΣ ΤΟ ΟΡΟΣ ΠΡΟΣΕΥΞΑΣΘΑΙ
29 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΡΟΣΕΥΧΕΣΘΑΙ ΑΥΤΟΝ ΤΟ ΕΙΔΟΣ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΕΤΕΡΟΝ ΚΑΙ Ο ΙΜΑΤΙΣΜΟΣ ΑΥΤΟΥ ΛΕΥΚΟΣ ΕΞΑΣΤΡΑΠΤΩΝ
30 ΚΑΙ ΙΔΟΥ ΑΝΔΡΕΣ ΔΥΟ ΣΥΝΕΛΑΛΟΥΝ ΑΥΤΩ ΟΙΤΙΝΕΣ ΗΣΑΝ ΜΩΥΣΗΣ ΚΑΙ ΗΛΕΙΑΣ
31 ΟΙ ΟΦΘΕΝΤΕΣ ΕΝ ΔΟΞΗ ΕΛΕΓΟΝ ΤΗΝ ΕΞΟΔΟΝ ΑΥΤΟΥ ΗΝ ΗΜΕΛΛΕΝ ΠΛΗΡΟΥΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

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32 Ο ΔΕ ΠΕΤΡΟΣ ΚΑΙ ΟΙ ΣΥΝ ΑΥΤΩ ΗΣΑΝ ΒΕΒΑΡΗΜΕΝΟΙ ΥΠΝΩ ΔΙΑΓΡΗΓΟΡΗΣΑΝΤΕΣ ΔΕ ΕΙΔΑΝ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΔΥΟ ΑΝΔΡΑΣ ΤΟΥΣ ΣΥΝΕΣΤΩΤΑΣ ΑΥΤΩ

33 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΔΙΑΧΩΡΙΖΕΣΘΑΙ ΑΥΤΟΥΣ ΑΠ ΑΥΤΟΥ ΕΙΠΕΝ Ο ΠΕΤΡΟΣ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΕΠΙΣΤΑΤΑ ΚΑΛΟΝ ΕΣΤΙΝ ΗΜΑΣ ΩΔΕ ΕΙΝΑΙ ΚΑΙ ΠΟΙΗΣΩΜΕΝ ΣΚΗΝΑΣ ΤΡΕΙΣ ΜΙΑΝ ΣΟΙ ΚΑΙ ΜΙΑΝ ΜΩΥΣΕΙ ΚΑΙ ΜΙΑΝ ΗΛΕΙΑ ΜΗ ΕΙΔΩΣ Ο ΛΕΓΕΙ

34 ΤΑΥΤΑ ΔΕ ΑΥΤΟΥ ΛΕΓΟΝΤΟΣ ΕΓΕΝΕΤΟ ΝΕΦΕΛΗ ΚΑΙ ΕΠΕΣΚΙΑΖΕΝ ΑΥΤΟΥΣ ΕΦΟΒΗΘΗΣΑΝ ΔΕ ΕΝ ΤΩ ΕΙΣΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΝΕΦΕΛΗΝ

35 ΚΑΙ ΦΩΝΗ ΕΓΕΝΕΤΟ ΕΚ ΤΗΣ ΝΕΦΕΛΗΣ ΛΕΓΟΥΣΑ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΜΟΥ Ο ΕΚΛΕΛΕΓΜΕΝΟΣ ΑΥΤΟΥ ΑΚΟΥΕΤΕ

36 ΚΑΙ ΕΝ ΤΩ ΓΕΝΕΣΘΑΙ ΤΗΝ ΦΩΝΗΝ ΕΥΡΕΘΗ ΙΗΣΟΥΣ ΜΟΝΟΣ ΚΑΙ ΑΥΤΟΙ ΕΣΙΓΗΣΑΝ ΚΑΙ ΟΥΔΕΝΙ ΑΠΗΓΓΕΙΛΑΝ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΟΥΔΕΝ ΩΝ ΕΩΡΑΚΑΝ

37 ΕΓΕΝΕΤΟ ΔΕ ΤΗ ΕΞΗΣ ΗΜΕΡΑ ΚΑΤΕΛΘΟΝΤΩΝ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΟΡΟΥΣ ΣΥΝΗΝΤΗΣΕΝ ΑΥΤΩ ΟΧΛΟΣ ΠΟΛΥΣ

38 ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΑΠΟ ΤΟΥ ΟΧΛΟΥ ΕΒΟΗΣΕΝ ΛΕΓΩΝ ΔΙΔΑΣΚΑΛΕ ΔΕΟΜΑΙ ΣΟΥ ΕΠΙΒΛΕΨΑΙ ΕΠΙ ΤΟΝ ΥΙΟΝ ΜΟΥ ΟΤΙ ΜΟΝΟΓΕΝΗΣ ΜΟΙ ΕΣΤΙΝ

39 ΚΑΙ ΙΔΟΥ ΠΝΕΥΜΑ ΛΑΜΒΑΝΕΙ ΑΥΤΟΝ ΚΑΙ ΕΞΑΙΦΝΗΣ ΚΡΑΖΕΙ ΚΑΙ ΣΠΑΡΑΣΣΕΙ ΑΥΤΟΝ ΜΕΤΑ ΑΦΡΟΥ ΚΑΙ ΜΟΓΙΣ ΑΠΟΧΩΡΕΙ ΑΠ ΑΥΤΟΥ ΣΥΝΤΡΙΒΟΝ ΑΥΤΟΝ

40 ΚΑΙ ΕΔΕΗΘΗΝ ΤΩΝ ΜΑΘΗΤΩΝ ΣΟΥ ΙΝΑ ΕΚΒΑΛΩΣΙΝ ΑΥΤΟ ΚΑΙ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ

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ACCORDING TO LUKE 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.]..)

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25 ΚΑΙ ΙΔΟΥ ΝΟΜΙΚΟΣ ΤΙΣ ΑΝΕΣΤΗ ΕΚΠΕΙΡΑΖΩΝ ΑΥΤΟΝ ΛΕΓΩΝ ΔΙΔΑΣΚΑΛΕ ΤΙ ΠΟΙΗΣΑΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΚΛΗΡΟ-ΝΟΜΗΣΩ
26 Ο ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΤΩ ΝΟΜΩ ΤΙ ΓΕΓΡΑΠΤΑΙ ΠΩΣ ΑΝΑΓΙΝΩΣΚΕΙΣ
27 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΨΥΧΗ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΙΣΧΥΙ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ ΚΑΙ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ
28 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΟΡΘΩΣ ΑΠΕΚΡΙΘΗΣ ΤΟΥΤΟ ΠΟΙΕΙ ΚΑΙ ΖΗΣΗ
29 Ο ΔΕ ΘΕΛΩΝ ΔΙΚΑΙΩΣΑΙ ΕΑΥΤΟΝ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΤΙΣ ΕΣΤΙΝ ΜΟΥ ΠΛΗΣΙΟΝ
30 ΥΠΟΛΑΒΩΝ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΝΘΡΩΠΟΣ ΤΙΣ ΚΑΤΕ-ΒΑΙΝΕΝ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΕΙΣ ΙΕΡΕΙΧΩ ΚΑΙ ΛΗΣΤΑΙΣ ΠΕΡΙΕΠΕΣΕΝ ΟΙ ΚΑΙ ΕΚΔΥΣΑΝΤΕΣ ΑΥΤΟΝ ΚΑΙ ΠΛΗΓΑΣ ΕΠΙΘΕΝΤΕΣ ΑΠΗΛΘΟΝ ΑΦΕΝΤΕΣ ΗΜΙΘΑΝΗ
31 ΚΑΤΑ ΣΥΓΚΥΡΙΑΝ ΔΕ ΙΕΡΕΥΣ ΤΙΣ ΚΑΤΕΒΑΙΝΕΝ ΕΝ ΤΗ ΟΔΩ ΕΚΕΙΝΗ ΚΑΙ ΙΔΩΝ ΑΥΤΟΝ ΑΝΤΙΠΑΡΗΛΘΕΝ
32 ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΛΕΥΕΙΤΗΣ ΓΕΝΟΜΕΝΟΣ ΚΑΤΑ ΤΟΝ ΤΟΠΟΝ ΕΛΘΩΝ ΚΑΙ ΙΔΩΝ ΑΝΤΙΠΑΡΗΛΘΕΝ
33 ΣΑΜΑΡΙΤΗΣ ΔΕ ΤΙΣ ΟΔΕΥΩΝ ΗΛΘΕΝ ΚΑΤ ΑΥΤΟΝ ΚΑΙ ΙΔΩΝ ΕΣΠΛΑΓΧΝΙΣΘΗ
34 ΚΑΙ ΠΡΟΣΕΛΘΩΝ ΚΑΤΕΔΗΣΕΝ ΤΑ ΤΡΑΥΜΑΤΑ ΑΥΤΟΥ ΕΠΙΧΕΩΝ ΕΛΑΙΟΝ ΚΑΙ ΟΙΝΟΝ ΕΠΙΒΙΒΑΣΑΣ ΔΕ ΑΥΤΟΝ ΕΠΙ ΤΟ ΙΔΙΟΝ ΚΤΗΝΟΣ ΗΓΑΓΕΝ ΑΥΤΟΝ ΕΙΣ ΠΑΝΔΟΧΙΟΝ ΚΑΙ ΕΠΕΜΕΛΗΘΗ ΑΥΤΟΥ
35 ΚΑΙ ΕΠΙ ΤΗΝ ΑΥΡΙΟΝ ΕΚΒΑΛΩΝ ΔΥΟ ΔΗΝΑΡΙΑ ΕΔΩΚΕΝ ΤΩ ΠΑΝΔΟΧΕΙ ΚΑΙ ΕΙΠΕΝ ΕΠΙΜΕΛΗΘΗΤΙ ΑΥΤΟΥ ΚΑΙ Ο ΤΙ ΑΝ ΠΡΟΣΔΑΠΑΝΗΣΗΣ ΕΓΩ ΕΝ ΤΩ ΕΠΑΝΕΡΧΕΣΘΑΙ ΜΕ ΑΠΟ-ΔΩΣΩ ΣΟΙ
36 ΤΙΣ ΤΟΥΤΩΝ ΤΩΝ ΤΡΙΩΝ ΠΛΗΣΙΟΝ ΔΟΚΕΙ ΣΟΙ ΓΕΓΟΝΕΝΑΙ ΤΟΥ ΕΜΠΕΣΟΝΤΟΣ ΕΙΣ ΤΟΥΣ ΛΗΣΤΑΣ
37 Ο ΔΕ ΕΙΠΕΝ Ο ΠΟΙΗΣΑΣ ΤΟ ΕΛΕΟΣ ΜΕΤ ΑΥΤΟΥ ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΠΟΡΕΥΟΥ ΚΑΙ ΣΥ ΠΟΙΕΙ ΟΜΟΙΩΣ
38 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΑΥΤΟΥΣ ΚΑΙ ΑΥΤΟΣ ΕΙΣΗΛΘΕΝ ΕΙΣ ΚΩΜΗΝ ΤΙΝΑ ΓΥΝΗ ΔΕ ΤΙΣ ΟΝΟΜΑΤΙ ΜΑΡΘΑ ΥΠΕΔΕΞΑΤΟ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ
39 ΚΑΙ ΤΗΔΕ ΗΝ ΑΔΕΛΦΗ ΚΑΛΟΥΜΕΝΗ ΜΑΡΙΑΜ Η ΚΑΙ ΠΑΡΑΚΑΘΕΣΘΕΙΣΑ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΤΟΥ ΚΥΡΙΟΥ ΗΚΟΥΕΝ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ
40 Η ΔΕ ΜΑΡΘΑ ΠΕΡΙΕΣΠΑΤΟ ΠΕΡΙ ΠΟΛΛΗΝ ΔΙΑΚΟΝΙΑΝ ΕΠΙΣΤΑΣΑ ΔΕ ΕΙΠΕΝ ΚΥΡΙΕ ΟΥ ΜΕΛΕΙ ΣΟΙ ΟΤΙ Η ΑΔΕΛΦΗ ΜΟΥ ΜΟΝΗΝ ΜΕ ΚΑΤΕΛΙΠΕΝ ΔΙΑΚΟΝΕΙΝ ΕΙΠΟΝ ΟΥΝ ΑΥΤΗ ΙΝΑ ΜΟΙ ΣΥΝΑΝΤΙΛΑΒΗΤΑΙ
41 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΕΙΠΕΝ ΑΥΤΗ Ο ΚΥΡΙΟΣ ΜΑΡΘΑ ΜΑΡΘΑ ΜΕΡΙΜΝΑΣ ΚΑΙ ΘΟΡΥΒΑΖΗ ΠΕΡΙ ΠΟΛΛΑ
42 ΕΝΟΣ ΔΕ ΕΣΤΙΝ ΧΡΕΙΑ ΜΑΡΙΑ ΓΑΡ ΤΗΝ ΑΓΑΘΗΝ ΜΕΡΙΔΑ ΕΞΕΛΕΞΑΤΟ ΗΤΙΣ ΟΥΚ ΑΦΑΙΡΕΘΗΣΕΤΑΙ ΑΥΤΗΣ

ACCORDING TO LUKE 11

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ ΑΥΤΟΝ ΕΝ ΤΟΠΩ ΤΙΝΙ ΠΡΟΣΕΥΧΟΜΕΝΟΝ ΩΣ ΕΠΑΥΣΑΤΟ ΕΙΠΕΝ ΤΙΣ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΚΥΡΙΕ ΔΙΔΑΞΟΝ ΗΜΑΣ ΠΡΟΣΕΥΧΕΣΘΑΙ ΚΑΘΩΣ ΚΑΙ ΙΩΑΝΝΗΣ ΕΔΙΔΑΞΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ
2 ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ ΟΤΑΝ ΠΡΟΣΕΥΧΗΣΘΕ ΛΕΓΕΤΕ ΠΑΤΕΡ ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΕΛΘΑΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ
3 ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ ΔΙΔΟΥ ΗΜΙΝ ΤΟ ΚΑΘ ΗΜΕΡΑΝ
4 ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΚΑΙ ΓΑΡ ΑΥΤΟΙ ΑΦΙΟΜΕΝ ΠΑΝΤΙ ΟΦΕΙΛΟΝΤΙ ΗΜΙΝ ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ
5 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙΣ ΕΞ ΥΜΩΝ ΕΞΕΙ ΦΙΛΟΝ ΚΑΙ ΠΟΡΕΥΣΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΜΕΣΟΝΥΚΤΙΟΥ ΚΑΙ ΕΙΠΗ ΑΥΤΩ ΦΙΛΕ ΧΡΗΣΟΝ ΜΟΙ ΤΡΕΙΣ ΑΡΤΟΥΣ
6 ΕΠΕΙΔΗ ΦΙΛΟΣ ΜΟΥ ΠΑΡΕΓΕΝΕΤΟ ΕΞ ΟΔΟΥ ΠΡΟΣ ΜΕ ΚΑΙ ΟΥΚ ΕΧΩ Ο ΠΑΡΑΘΗΣΩ ΑΥΤΩ
7 ΚΑΚΕΙΝΟΣ ΕΣΩΘΕΝ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΗ ΜΗ ΜΟΙ ΚΟΠΟΥΣ ΠΑΡΕΧΕ ΗΔΗ Η ΘΥΡΑ ΚΕΚΛΕΙΣΤΑΙ ΚΑΙ ΤΑ ΠΑΙΔΙΑ ΜΟΥ ΜΕΤ ΕΜΟΥ ΕΙΣ ΤΗΝ ΚΟΙΤΗΝ ΕΙΣΙΝ ΟΥ ΔΥΝΑΜΑΙ ΑΝΑΣΤΑΣ ΔΟΥΝΑΙ ΣΟΙ
8 ΛΕΓΩ ΥΜΙΝ ΕΙ ΚΑΙ ΟΥ ΔΩΣΕΙ ΑΥΤΩ ΑΝΑΣΤΑΣ ΔΙΑ ΤΟ ΕΙΝΑΙ ΦΙΛΟΝ ΑΥΤΟΥ ΔΙΑ ΓΕ ΤΗΝ ΑΝΑΙΔΙΑΝ ΑΥΤΟΥ ΕΓΕΡΘΕΙΣ ΔΩΣΕΙ ΑΥΤΩ ΟΣΩΝ ΧΡΗΖΕΙ
9 ΚΑΓΩ ΥΜΙΝ ΛΕΓΩ ΑΙΤΕΙΤΕ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΥΜΙΝ ΖΗΤΕΙΤΕ ΚΑΙ ΕΥΡΗΣΕΤΕ ΚΡΟΥΕΤΕ ΚΑΙ ΑΝΟΙΧΘΗΣΕΤΑΙ ΥΜΙΝ
10 ΠΑΣ ΓΑΡ Ο ΑΙΤΩΝ ΛΑΜΒΑΝΕΙ ΚΑΙ Ο ΖΗΤΩΝ ΕΥΡΙΣΚΕΙ ΚΑΙ ΤΩ ΚΡΟΥΟΝΤΙ ΑΝΟΙΧΗΣΕΤΑΙ
11 ΤΙΝΑ ΔΕ ΕΞ ΥΜΩΝ ΤΟΝ ΠΑΤΕΡΑ ΑΙΤΗΣΕΙ Ο ΥΙΟΣ ΑΡΤΟΝ ΜΗ ΛΙΘΟΝ ΕΠΙΔΩΣΕΙ ΑΥΤΩ Η ΚΑΙ ΙΧΘΥΝ ΜΗ ΑΝΤΙ ΙΧΘΥΟΣ ΟΦΙΝ ΑΥΤΩ ΕΠΙΔΩΣΕΙ
12 Η ΚΑΙ ΑΙΤΗΣΕΙ ΩΟΝ ΜΗ ΕΠΙΔΩΣΕΙ ΑΥΤΩ ΣΚΟΡΠΙΟΝ
13 ΕΙ ΟΥΝ ΥΜΕΙΣ ΠΟΝΗΡΟΙ ΥΠΑΡΧΟΝΤΕΣ ΟΙΔΑΤΕ ΔΟΜΑΤΑ ΑΓΑΘΑ ΔΙΔΟΝΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΥΜΩΝ ΠΟΣΩ ΜΑΛΛΟΝ Ο ΠΑΤΗΡ Ο ΕΞ ΟΥΡΑΝΟΥ ΔΩΣΕΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΤΟΙΣ ΑΙΤΟΥΣΙΝ ΑΥΤΟΝ
14 ΚΑΙ ΗΝ ΕΚΒΑΛΛΩΝ ΔΑΙΜΟΝΙΟΝ ΚΑΙ ΑΥΤΟ ΗΝ ΚΩΦΟΝ ΕΓΕΝΕΤΟ ΔΕ ΤΟΥ ΔΑΙΜΟΝΙΟΥ ΕΞΕΛΘΟΝΤΟΣ ΕΛΑΛΗΣΕΝ Ο ΚΩΦΟΣ ΚΑΙ ΕΘΑΥΜΑΣΑΝ ΟΙ ΟΧΛΟΙ
15 ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΕΙΠΟΝ ΕΝ ΒΕΕΛΖΕΒΟΥΛ ΤΩ ΑΡΧΟΝΤΙ ΤΩΝ ΔΑΙΜΟΝΙΩΝ ΕΚΒΑΛΛΕΙ ΤΑ ΔΑΙΜΟΝΙΑ
16 ΕΤΕΡΟΙ ΔΕ ΠΕΙΡΑΖΟΝΤΕΣ ΣΗΜΕΙΟΝ ΕΞ ΟΥΡΑΝΟΥ ΕΖΗΤΟΥΝ ΠΑΡ ΑΥΤΟΥ
17 ΑΥΤΟΣ ΔΕ ΕΙΔΩΣ ΑΥΤΩΝ ΤΑ ΔΙΑΝΟΗΜΑΤΑ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΑΣΑ ΒΑΣΙΛΕΙΑ ΔΙΑΜΕΡΙΣΘΕΙΣΑ ΕΦ ΕΑΥΤΗΝ ΕΡΗΜΟΥΤΑΙ ΚΑΙ ΟΙΚΟΣ ΕΠΙ ΟΙΚΟΝ ΠΙΠΤΕΙ
18 ΕΙ ΔΕ ΚΑΙ Ο ΣΑΤΑΝΑΣ ΕΦ ΕΑΥΤΟΝ ΔΙΕΜΕΡΙΣΘΗ ΠΩΣ ΣΤΑΘΗΣΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΟΤΙ ΛΕΓΕΤΕ ΕΝ ΒΕΕΛΖΕ-ΒΟΥΛ ΕΚΒΑΛΛΕΙΝ ΜΕ ΤΑ ΔΑΙΜΟΝΙΑ

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19 ΕΙ ΔΕ ΕΓΩ ΕΝ ΒΕΕΛΖΕΒΟΥΛ ΕΚΒΑΛΛΩ ΤΑ ΔΑΙΜΟΝΙΑ ΟΙ ΥΙΟΙ ΥΜΩΝ ΕΝ ΤΙΝΙ ΕΚΒΑΛΛΟΥΣΙΝ ΔΙΑ ΤΟΥΤΟ ΑΥΤΟΙ ΚΡΙΤΑΙ ΕΣΟΝΤΑΙ ΥΜΩΝ
20 ΕΙ ΔΕ ΕΝ ΔΑΚΤΥΛΩ ΘΕΟΥ ΕΚΒΑΛΛΩ ΤΑ ΔΑΙΜΟΝΙΑ ΑΡΑ ΕΦΘΑΣΕΝ ΕΦ ΥΜΑΣ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ
21 ΟΤΑΝ Ο ΙΣΧΥΡΟΣ ΚΑΘΩΠΛΙΣΜΕΝΟΣ ΦΥΛΑΣΣΗ ΤΗΝ ΕΑΥΤΟΥ ΑΥΛΗΝ ΕΝ ΕΙΡΗΝΗ ΕΣΤΙΝ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ
22 ΕΠΑΝ ΔΕ ΙΣΧΥΡΟΤΕΡΟΣ ΑΥΤΟΥ ΕΠΕΛΘΩΝ ΝΙΚΗΣΗ ΑΥΤΟΝ ΤΗΝ ΠΑΝΟΠΛΙΑΝ ΑΥΤΟΥ ΑΙΡΕΙ ΕΦ Η ΕΠΕΠΟΙΘΕΙ ΚΑΙ ΤΑ ΣΚΥΛΑ ΑΥΤΟΥ ΔΙΑΔΙΔΩΣΙΝ
23 Ο ΜΗ ΩΝ ΜΕΤ ΕΜΟΥ ΚΑΤ ΕΜΟΥ ΕΣΤΙΝ ΚΑΙ Ο ΜΗ ΣΥΝΑΓΩΝ ΜΕΤ ΕΜΟΥ ΣΚΟΡΠΙΖΕΙ
24 ΟΤΑΝ ΤΟ ΑΚΑΘΑΡΤΟΝ ΠΝΕΥΜΑ ΕΞΕΛΘΗ ΑΠΟ ΤΟΥ ΑΝΘΡΩΠΟΥ ΔΙΕΡΧΕΤΑΙ ΔΙ ΑΝΥΔΡΩΝ ΤΟΠΩΝ ΖΗΤΟΥΝ ΑΝΑΠΑΥΣΙΝ ΚΑΙ ΜΗ ΕΥΡΙΣΚΟΝ ΛΕΓΕΙ ΥΠΟΣΤΡΕΨΩ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΟΘΕΝ ΕΞΗΛΘΟΝ
25 ΚΑΙ ΕΛΘΟΝ ΕΥΡΙΣΚΕΙ ΣΕΣΑΡΩΜΕΝΟΝ ΚΑΙ ΚΕΚΟΣΜΗΜΕΝΟΝ
26 ΤΟΤΕ ΠΟΡΕΥΕΤΑΙ ΚΑΙ ΠΑΡΑΛΑΜΒΑΝΕΙ ΕΤΕΡΑ ΠΝΕΥΜΑΤΑ ΠΟΝΗΡΟΤΕΡΑ ΕΑΥΤΟΥ ΕΠΤΑ ΚΑΙ ΕΙΣΕΛΘΟΝΤΑ ΚΑΤΟΙΚΕΙ ΕΚΕΙ ΚΑΙ ΓΙΝΕΤΑΙ ΤΑ ΕΣΧΑΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟΥ ΧΕΙΡΟΝΑ ΤΩΝ ΠΡΩΤΩΝ
27 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΛΕΓΕΙΝ ΑΥΤΟΝ ΤΑΥΤΑ ΕΠΑΡΑΣΑ ΤΙΣ ΦΩΝΗΝ ΓΥΝΗ ΕΚ ΤΟΥ ΟΧΛΟΥ ΕΙΠΕΝ ΑΥΤΩ ΜΑΚΑΡΙΑ Η ΚΟΙΛΙΑ Η ΒΑΣΤΑΣΑΣΑ ΣΕ ΚΑΙ ΜΑΣΤΟΙ ΟΥΣ ΕΘΗΛΑΣΑΣ
28 ΑΥΤΟΣ ΔΕ ΕΙΠΕΝ ΜΕΝΟΥΝ ΜΑΚΑΡΙΟΙ ΟΙ ΑΚΟΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΦΥΛΑΣΣΟΝΤΕΣ
29 ΤΩΝ ΔΕ ΟΧΛΩΝ ΕΠΑΘΡΟΙΖΟΜΕΝΩΝ ΗΡΞΑΤΟ ΛΕΓΕΙΝ Η ΓΕΝΕΑ ΑΥΤΗ ΓΕΝΕΑ ΠΟΝΗΡΑ ΕΣΤΙΝ ΣΗΜΕΙΟΝ ΖΗΤΕΙ ΚΑΙ ΣΗΜΕΙΟΝ ΟΥ ΔΟΘΗΣΕΤΑΙ ΑΥΤΗ ΕΙ ΜΗ ΤΟ ΣΗΜΕΙΟΝ ΙΩΝΑ
30 ΚΑΘΩΣ ΓΑΡ ΕΓΕΝΕΤΟ ΙΩΝΑΣ ΤΟΙΣ ΝΙΝΕΥΕΙΤΑΙΣ ΣΗΜΕΙΟΝ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ
31 ΒΑΣΙΛΙΣΣΑ ΝΟΤΟΥ ΕΓΕΡΘΗΣΕΤΑΙ ΕΝ ΤΗ ΚΡΙΣΕΙ ΜΕΤΑ ΤΩΝ ΑΝΔΡΩΝ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ ΚΑΙ ΚΑΤΑΚΡΙΝΕΙ ΑΥΤΟΥΣ ΟΤΙ ΗΛΘΕΝ ΕΚ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΑΚΟΥΣΑΙ ΤΗΝ ΣΟΦΙΑΝ ΣΟΛΟΜΩΝΟΣ ΚΑΙ ΙΔΟΥ ΠΛΕΙΟΝ ΣΟΛΟΜΩΝΟΣ ΩΔΕ
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34 Ο ΛΥΧΝΟΣ ΤΟΥ ΣΩΜΑΤΟΣ ΕΣΤΙΝ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΟΤΑΝ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΑΠΛΟΥΣ Η ΚΑΙ ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΦΩΤΕΙΝΟΝ ΕΣΤΙΝ ΕΠΑΝ ΔΕ ΠΟΝΗΡΟΣ Η ΚΑΙ ΤΟ ΣΩΜΑ ΣΟΥ ΣΚΟΤΕΙΝΟΝ
35 ΣΚΟΠΕΙ ΟΥΝ ΜΗ ΤΟ ΦΩΣ ΤΟ ΕΝ ΣΟΙ ΣΚΟΤΟΣ ΕΣΤΙΝ
36 ΕΙ ΟΥΝ ΤΟ ΣΩΜΑ ΣΟΥ ΟΛΟΝ ΦΩΤΕΙΝΟΝ ΜΗ ΕΧΟΝ ΤΙ ΜΕΡΟΣ ΣΚΟΤΕΙΝΟΝ ΕΣΤΑΙ ΦΩΤΕΙΝΟΝ ΟΛΟΝ ΩΣ ΟΤΑΝ Ο ΛΥΧΝΟΣ ΤΗ ΑΣΤΡΑΠΗ ΦΩΤΙΖΗ ΣΕ
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38 Ο ΔΕ ΦΑΡΙΣΑΙΟΣ ΙΔΩΝ ΕΘΑΥΜΑΣΕΝ ΟΤΙ ΟΥ ΠΡΩΤΟΝ ΕΒΑΠΤΙΣΘΗ ΠΡΟ ΤΟΥ ΑΡΙΣΤΟΥ
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40 ΑΦΡΟΝΕΣ ΟΥΧ Ο ΠΟΙΗΣΑΣ ΤΟ ΕΞΩΘΕΝ ΚΑΙ ΤΟ ΕΣΩΘΕΝ ΕΠΟΙΗΣΕΝ
41 ΠΛΗΝ ΤΑ ΕΝΟΝΤΑ ΔΟΤΕ ΕΛΕΗΜΟΣΥΝΗΝ ΚΑΙ ΙΔΟΥ ΠΑΝΤΑ ΚΑΘΑΡΑ ΥΜΙΝ ΕΣΤΙΝ
42 ΑΛΛΑ ΟΥΑΙ ΥΜΙΝ ΤΟΙΣ ΦΑΡΙΣΑΙΟΙΣ ΟΤΙ ΑΠΟΔΕΚΑΤΟΥΤΕ ΤΟ ΗΔΥΟΣΜΟΝ ΚΑΙ ΤΟ ΠΗΓΑΝΟΝ ΚΑΙ ΠΑΝ ΛΑΧΑΝΟΝ ΚΑΙ ΠΑΡΕΡΧΕΣΘΕ ΤΗΝ ΚΡΙΣΙΝ ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΤΟΥ ΘΕΟΥ ΤΑΥΤΑ ΕΔΕΙ ΠΟΙΗΣΑΙ ΚΑΚΕΙΝΑ ΜΗ ΠΑΡΕΙΝΑΙ
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44 ΟΥΑΙ ΥΜΙΝ ΟΤΙ ΕΣΤΕ ΩΣ ΤΑ ΜΝΗΜΕΙΑ ΤΑ ΑΔΗΛΑ ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΠΕΡΙΠΑΤΟΥΝΤΕΣ ΕΠΑΝΩ ΟΥΚ ΟΙΔΑΣΙΝ
45 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΤΙΣ ΤΩΝ ΝΟΜΙΚΩΝ ΛΕΓΕΙ ΑΥΤΩ ΔΙΔΑΣΚΑΛΕ ΤΑΥΤΑ ΛΕΓΩΝ ΚΑΙ ΗΜΑΣ ΥΒΡΙΖΕΙΣ
46 Ο ΔΕ ΕΙΠΕΝ ΚΑΙ ΥΜΙΝ ΤΟΙΣ ΝΟΜΙΚΟΙΣ ΟΥΑΙ ΟΤΙ ΦΟΡΤΙΖΕΤΕ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΦΟΡΤΙΑ ΔΥΣΒΑΣΤΑΚΤΑ ΚΑΙ ΑΥΤΟΙ ΕΝΙ ΤΩΝ ΔΑΚΤΥΛΩΝ ΥΜΩΝ ΟΥ ΠΡΟΣΨΑΥΕΤΕ ΤΟΙΣ ΦΟΡΤΙΟΙΣ
47 ΟΥΑΙ ΥΜΙΝ ΟΤΙ ΟΙΚΟΔΟΜΕΙΤΕ ΤΑ ΜΝΗΜΕΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΥΣ
48 ΑΡΑ ΜΑΡΤΥΡΕΣ ΕΣΤΕ ΚΑΙ ΣΥΝΕΥΔΟΚΕΙΤΕ ΤΟΙΣ ΕΡΓΟΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ ΟΤΙ ΑΥΤΟΙ ΜΕΝ ΑΠΕΚΤΕΙΝΑΝ ΑΥΤΟΥΣ ΥΜΕΙΣ ΔΕ ΟΙΚΟΔΟΜΕΙΤΕ
49 ΔΙΑ ΤΟΥΤΟ ΚΑΙ Η ΣΟΦΙΑ ΤΟΥ ΘΕΟΥ ΕΙΠΕΝ ΑΠΟΣΤΕΛΩ ΕΙΣ ΑΥΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΑΠΟΣΤΟΛΟΥΣ ΚΑΙ ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΟΥΣΙΝ ΚΑΙ ΕΚΔΙΩΞΟΥΣΙΝ
50 ΙΝΑ ΕΚΖΗΤΗΘΗ ΤΟ ΑΙΜΑ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΟ ΕΚΧΥΝΝΟΜΕΝΟΝ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ
51 ΑΠΟ ΑΙΜΑΤΟΣ ΑΒΕΛ ΕΩΣ ΑΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΤΟΥ ΑΠΟΛΟΜΕΝΟΥ ΜΕΤΑΞΥ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΝΑΙ ΛΕΓΩ ΥΜΙΝ ΕΚΖΗΤΗΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ
52 ΟΥΑΙ ΥΜΙΝ ΤΟΙΣ ΝΟΜΙΚΟΙΣ ΟΤΙ ΗΡΑΤΕ ΤΗΝ ΚΛΕΙΔΑ ΤΗΣ ΓΝΩΣΕΩΣ ΑΥΤΟΙ ΟΥΚ ΕΙΣΗΛΘΑΤΕ ΚΑΙ ΤΟΥΣ ΕΙΣΕΡΧΟΜΕΝΟΥΣ ΕΚΩΛΥΣΑΤΕ
53 ΚΑΚΕΙΘΕΝ ΕΞΕΛΘΟΝΤΟΣ ΑΥΤΟΥ ΗΡΞΑΝΤΟ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ ΔΕΙΝΩΣ ΕΝΕΧΕΙΝ ΚΑΙ ΑΠΟΣΤΟΜΑΤΙΖΕΙΝ ΑΥΤΟΝ ΠΕΡΙ ΠΛΕΙΟΝΩΝ
54 ΕΝΕΔΡΕΥΟΝΤΕΣ ΘΗΡΕΥΣΑΙ ΤΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ

ACCORDING TO LUKE 12
1 ΕΝ ΟΙΣ ΕΠΙΣΥΝΑΧΘΕΙΣΩΝ ΤΩΝ ΜΥΡΙΑΔΩΝ ΤΟΥ ΟΧΛΟΥ ΩΣΤΕ ΚΑΤΑΠΑΤΕΙΝ ΑΛΛΗΛΟΥΣ ΗΡΞΑΤΟ ΛΕΓΕΙΝ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΠΡΩΤΟΝ ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΑΠΟ ΤΗΣ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΗΤΙΣ ΕΣΤΙΝ ΥΠΟΚΡΙΣΙΣ
2 ΟΥΔΕΝ ΔΕ ΣΥΓΚΕΚΑΛΥΜΜΕΝΟΝ ΕΣΤΙΝ Ο ΟΥΚ ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ ΚΑΙ ΚΡΥΠΤΟΝ Ο ΟΥ ΓΝΩΣΘΗΣΕΤΑΙ
3 ΑΝΘ ΩΝ ΟΣΑ ΕΝ ΤΗ ΣΚΟΤΙΑ ΕΙΠΑΤΕ ΕΝ ΤΩ ΦΩΤΙ ΑΚΟΥΣΘΗΣΕΤΑΙ ΚΑΙ Ο ΠΡΟΣ ΤΟ ΟΥΣ ΕΛΑΛΗΣΑΤΕ ΕΝ ΤΟΙΣ ΤΑΜΕΙΟΙΣ ΚΗΡΥΧΘΗΣΕΤΑΙ ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ
4 ΛΕΓΩ ΔΕ ΥΜΙΝ ΤΟΙΣ ΦΙΛΟΙΣ ΜΟΥ ΜΗ ΦΟΒΗΘΗΤΕ ΑΠΟ ΤΩΝ ΑΠΟΚΤΕΙΝΟΝΤΩΝ ΤΟ ΣΩΜΑ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΜΗ ΕΧΟΝΤΩΝ ΠΕΡΙΣΣΟΤΕΡΟΝ ΤΙ ΠΟΙΗΣΑΙ
5 ΥΠΟΔΕΙΞΩ ΔΕ ΥΜΙΝ ΤΙΝΑ ΦΟΒΗΘΗΤΕ ΦΟΒΗΘΗΤΕ ΤΟΝ ΜΕΤΑ ΤΟ ΑΠΟΚΤΕΙΝΑΙ ΕΧΟΝΤΑ ΕΞΟΥΣΙΑΝ ΕΜΒΑΛΕΙΝ ΕΙΣ ΤΗΝ ΓΕΕΝΝΑΝ ΝΑΙ ΛΕΓΩ ΥΜΙΝ ΤΟΥΤΟΝ ΦΟΒΗΘΗΤΕ
6 ΟΥΧΙ ΠΕΝΤΕ ΣΤΡΟΥΘΙΑ ΠΩΛΟΥΝΤΑΙ ΑΣΣΑΡΙΩΝ ΔΥΟ ΚΑΙ ΕΝ ΕΞ ΑΥΤΩΝ ΟΥΚ ΕΣΤΙΝ ΕΠΙΛΕΛΗΣΜΕΝΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
7 ΑΛΛΑ ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΤΗΣ ΚΕΦΑΛΗΣ ΥΜΩΝ ΠΑΣΑΙ ΗΡΙΘΜΗΝΤΑΙ ΜΗ ΦΟΒΕΙΣΘΕ ΠΟΛΛΩΝ ΣΤΡΟΥΘΙΩΝ ΔΙΑΦΕΡΕΤΕ
8 ΛΕΓΩ ΔΕ ΥΜΙΝ ΠΑΣ ΟΣ ΑΝ ΟΜΟΛΟΓΗΣΗ ΕΝ ΕΜΟΙ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΜΟΛΟΓΗΣΕΙ ΕΝ ΑΥΤΩ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΟΥ ΘΕΟΥ
9 Ο ΔΕ ΑΡΝΗΣΑΜΕΝΟΣ ΜΕ ΕΝΩΠΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΠΑΡΝΗΘΗΣΕΤΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΟΥ ΘΕΟΥ

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10 ΚΑΙ ΠΑΣ ΟΣ ΕΡΕΙ ΛΟΓΟΝ ΕΙΣ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ ΤΩ ΔΕ ΕΙΣ ΤΟ ΑΓΙΟΝ ΠΝΕΥΜΑ ΒΛΑΣΦΗΜΗΣΑΝΤΙ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ

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12 ΤΟ ΓΑΡ ΑΓΙΟΝ ΠΝΕΥΜΑ ΔΙΔΑΞΕΙ ΥΜΑΣ ΕΝ ΑΥΤΗ ΤΗ ΩΡΑ Α ΔΕΙ ΕΙΠΕΙΝ

13 ΕΙΠΕΝ ΔΕ ΤΙΣ ΕΚ ΤΟΥ ΟΧΛΟΥ ΑΥΤΩ ΔΙΔΑΣΚΑΛΕ ΕΙΠΕ ΤΩ ΑΔΕΛΦΩ ΜΟΥ ΜΕΡΙΣΑΣΘΑΙ ΜΕΤ ΕΜΟΥ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ

14 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΑΝΘΡΩΠΕ ΤΙΣ ΜΕ ΚΑΤΕΣΤΗΣΕΝ ΚΡΙΤΗΝ Η ΜΕΡΙΣΤΗΝ ΕΦ ΥΜΑΣ

15 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΟΡΑΤΕ ΚΑΙ ΦΥΛΑΣΣΕΣΘΕ ΑΠΟ ΠΑΣΗΣ ΠΛΕΟΝΕΞΙΑΣ ΟΤΙ ΟΥΚ ΕΝ ΤΩ ΠΕΡΙΣΣΕΥΕΙΝ ΤΙΝΙ Η ΖΩΗ ΑΥΤΟΥ ΕΣΤΙΝ ΕΚ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΩ

16 ΕΙΠΕΝ ΔΕ ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΩΝ ΑΝΘΡΩΠΟΥ ΤΙΝΟΣ ΠΛΟΥΣΙΟΥ ΕΥΦΟΡΗΣΕΝ Η ΧΩΡΑ

17 ΚΑΙ ΔΙΕΛΟΓΙΖΕΤΟ ΕΝ ΕΑΥΤΩ ΛΕΓΩΝ ΤΙ ΠΟΙΗΣΩ ΟΤΙ ΟΥΚ ΕΧΩ ΠΟΥ ΣΥΝΑΞΩ ΤΟΥΣ ΚΑΡΠΟΥΣ ΜΟΥ

18 ΚΑΙ ΕΙΠΕΝ ΤΟΥΤΟ ΠΟΙΗΣΩ ΚΑΘΕΛΩ ΜΟΥ ΤΑΣ ΑΠΟΘΗΚΑΣ ΚΑΙ ΜΕΙΖΟΝΑΣ ΟΙΚΟΔΟΜΗΣΩ ΚΑΙ ΣΥΝΑΞΩ ΕΚΕΙ ΠΑΝΤΑ ΤΑ ΓΕΝΗΜΑΤΑ ΜΟΥ ΚΑΙ ΤΑ ΑΓΑΘΑ ΜΟΥ

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28 ΕΙ ΔΕ ΕΝ ΑΓΡΩ ΤΟΝ ΧΟΡΤΟΝ ΟΝΤΑ ΣΗΜΕΡΟΝ ΚΑΙ ΑΥΡΙΟΝ ΕΙΣ ΚΛΙΒΑΝΟΝ ΒΑΛΛΟΜΕΝΟΝ Ο ΘΕΟΣ ΟΥΤΩΣ ΑΜΦΙΕΖΕΙ ΠΟΣΩ ΜΑΛΛΟΝ ΥΜΑΣ ΟΛΙΓΟΠΙΣΤΟΙ

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53 ΔΙΑΜΕΡΙΣΘΗΣΟΝΤΑΙ ΠΑΤΗΡ ΕΠΙ ΥΙΩ ΚΑΙ ΥΙΟΣ ΕΠΙ ΠΑΤΡΙ ΜΗΤΗΡ ΕΠΙ ΘΥΓΑΤΕΡΑ ΚΑΙ ΘΥΓΑΤΗΡ ΕΠΙ ΜΗΤΕΡΑ ΠΕΝΘΕΡΑ ΕΠΙ ΤΗΝ ΝΥΜΦΗΝ ΚΑΙ ΝΥΜΦΗ ΕΠΙ ΤΗΝ ΠΕΝΘΕΡΑΝ

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55 ΚΑΙ ΟΤΑΝ ΝΟΤΟΝ ΠΝΕΟΝΤΑ ΛΕΓΕΤΕ ΟΤΙ ΚΑΥΣΩΝ ΕΣΤΑΙ ΚΑΙ ΓΙΝΕΤΑΙ

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57 ΤΙ ΔΕ ΚΑΙ ΑΦ ΕΑΥΤΩΝ ΟΥ ΚΡΙΝΕΤΕ ΤΟ ΔΙΚΑΙΟΝ

58 ΩΣ ΓΑΡ ΥΠΑΓΕΙΣ ΜΕΤΑ ΤΟΥ ΑΝΤΙΔΙΚΟΥ ΣΟΥ ΕΠ ΑΡΧΟΝΤΑ ΕΝ ΤΗ ΟΔΩ ΔΟΣ ΕΡΓΑΣΙΑΝ ΑΠΗΛΛΑΧΘΑΙ ΑΠ ΑΥΤΟΥ ΜΗΠΟΤΕ ΚΑΤΑΣΥΡΗ ΣΕ ΠΡΟΣ ΤΟΝ ΚΡΙΤΗΝ ΚΑΙ Ο ΚΡΙΤΗΣ ΣΕ ΠΑΡΑΔΩΣΕΙ ΤΩ ΠΡΑΚΤΟΡΙ ΚΑΙ Ο ΠΡΑΚΤΩΡ ΣΕ ΒΑΛΕΙ ΕΙΣ ΦΥΛΑΚΗΝ

59 ΛΕΓΩ ΣΟΙ ΟΥ ΜΗ ΕΞΕΛΘΗΣ ΕΚΕΙΘΕΝ ΕΩΣ ΚΑΙ ΤΟ ΕΣΧΑΤΟΝ ΛΕΠΤΟΝ ΑΠΟΔΩΣ

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ACCORDING TO LUKE 13

(Early Christians had different names as a group: Galileans, Ebionites [the poor], Nazirites [the ascetics], Nazarenes or Nazoraeans [the observants or keepers of the law], etc.)

1 ΠΑΡΗΣΑΝ ΔΕ ΤΙΝΕΣ ΕΝ ΑΥΤΩ ΤΩ ΚΑΙΡΩ ΑΠΑΓΓΕΛΛΟΝΤΕΣ ΑΥΤΩ ΠΕΡΙ ΤΩΝ ΓΑΛΙΛΑΙΩΝ ΩΝ ΤΟ ΑΙΜΑ ΠΕΙΛΑΤΟΣ ΕΜΙΞΕΝ ΜΕΤΑ ΤΩΝ ΘΥΣΙΩΝ ΑΥΤΩΝ

2 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΟΚΕΙΤΕ ΟΤΙ ΟΙ ΓΑΛΙΛΑΙΟΙ ΟΥΤΟΙ ΑΜΑΡΤΩΛΟΙ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΓΑΛΙΛΑΙΟΥΣ ΕΓΕΝΟΝΤΟ ΟΤΙ ΤΑΥΤΑ ΠΕΠΟΝΘΑΣΙΝ

3 ΟΥΧΙ ΛΕΓΩ ΥΜΙΝ ΑΛΛ ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΤΕ ΠΑΝΤΕΣ ΟΜΟΙΩΣ ΑΠΟΛΕΙΣΘΕ

4 Η ΕΚΕΙΝΟΙ ΟΙ ΔΕΚΑΟΚΤΩ ΕΦ ΟΥΣ ΕΠΕΣΕΝ Ο ΠΥΡΓΟΣ ΕΝ ΤΩ ΣΙΛΩΑΜ ΚΑΙ ΑΠΕΚΤΕΙΝΕΝ ΑΥΤΟΥΣ ΔΟΚΕΙΤΕ ΟΤΙ ΑΥΤΟΙ ΟΦΕΙΛΕΤΑΙ ΕΓΕΝΟΝΤΟ ΠΑΡΑ ΠΑΝΤΑΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ

5 ΟΥΧΙ ΛΕΓΩ ΥΜΙΝ ΑΛΛ ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΗΤΕ ΠΑΝΤΕΣ ΩΣΑΥΤΩΣ ΑΠΟΛΕΙΣΘΕ

6 ΕΛΕΓΕΝ ΔΕ ΤΑΥΤΗΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΣΥΚΗΝ ΕΙΧΕΝ ΤΙΣ ΠΕΦΥΤΕΥΜΕΝΗΝ ΕΝ ΤΩ ΑΜΠΕΛΩΝΙ ΑΥΤΟΥ ΚΑΙ ΗΛΘΕΝ ΖΗΤΩΝ ΚΑΡΠΟΝ ΕΝ ΑΥΤΗ ΚΑΙ ΟΥΧ ΕΥΡΕΝ

7 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΝ ΑΜΠΕΛΟΥΡΓΟΝ ΙΔΟΥ ΤΡΙΑ ΕΤΗ ΑΦ ΟΥ ΕΡΧΟΜΑΙ ΖΗΤΩΝ ΚΑΡΠΟΝ ΕΝ ΤΗ ΣΥΚΗ ΤΑΥΤΗ ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΩ ΕΚΚΟΨΟΝ ΑΥΤΗΝ ΙΝΑΤΙ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΤΑΡΓΕΙ

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14 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΑΡΧΙΣΥΝΑΓΩΓΟΣ ΑΓΑΝΑΚΤΩΝ ΟΤΙ ΤΩ ΣΑΒΒΑΤΩ ΕΘΕΡΑΠΕΥΣΕΝ Ο ΙΗΣΟΥΣ ΕΛΕΓΕΝ ΤΩ ΟΧΛΩ ΟΤΙ ΕΞ ΗΜΕΡΑΙ ΕΙΣΙΝ ΕΝ ΑΙΣ ΔΕΙ ΕΡΓΑΖΕΣΘΑΙ ΕΝ ΑΥΤΑΙΣ ΟΥΝ ΕΡΧΟΜΕΝΟΙ ΘΕΡΑΠΕΥΕΣΘΕ ΚΑΙ ΜΗ ΤΗ ΗΜΕΡΑ ΤΟΥ ΣΑΒΒΑΤΟΥ

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27 ΚΑΙ ΕΡΕΙ ΛΕΓΩΝ ΥΜΙΝ ΟΥΚ ΟΙΔΑ ΥΜΑΣ ΠΟΘΕΝ ΕΣΤΕ ΑΠΟΣΤΗΤΕ ΑΠ ΕΜΟΥ ΠΑΝΤΕΣ ΕΡΓΑΤΑΙ ΑΔΙΚΙΑΣ

28 ΕΚΕΙ ΕΣΤΑΙ Ο ΚΛΑΥΘΜΟΣ ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΟΝΤΩΝ ΟΤΑΝ ΟΨΕΣΘΕ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΥΜΑΣ ΔΕ ΕΚΒΑΛΛΟΜΕΝΟΥΣ ΕΞΩ

29 ΚΑΙ ΗΞΟΥΣΙΝ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΔΥΣΜΩΝ ΚΑΙ ΒΟΡΡΑ ΚΑΙ ΝΟΤΟΥ ΚΑΙ ΑΝΑΚΛΙΘΗΣΟΝΤΑΙ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ

30 ΚΑΙ ΙΔΟΥ ΕΙΣΙΝ ΕΣΧΑΤΟΙ ΟΙ ΕΣΟΝΤΑΙ ΠΡΩΤΟΙ ΚΑΙ ΕΙΣΙΝ ΠΡΩΤΟΙ ΟΙ ΕΣΟΝΤΑΙ ΕΣΧΑΤΟΙ

31 ΕΝ ΑΥΤΗ ΤΗ ΩΡΑ ΠΡΟΣΗΛΘΑΝ ΤΙΝΕΣ ΦΑΡΙΣΑΙΟΙ ΛΕΓΟΝΤΕΣ ΑΥΤΩ ΕΞΕΛΘΕ ΚΑΙ ΠΟΡΕΥΟΥ ΕΝΤΕΥΘΕΝ ΟΤΙ ΗΡΩΔΗΣ ΘΕΛΕΙ ΣΕ ΑΠΟΚΤΕΙΝΑΙ

32 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΘΕΝΤΕΣ ΕΙΠΑΤΕ ΤΗ ΑΛΩΠΕΚΙ ΤΑΥΤΗ ΙΔΟΥ ΕΚΒΑΛΛΩ ΔΑΙΜΟΝΙΑ ΚΑΙ ΙΑΣΕΙΣ ΑΠΟΤΕΛΩ ΣΗΜΕΡΟΝ ΚΑΙ ΑΥΡΙΟΝ ΚΑΙ ΤΗ ΤΡΙΤΗ ΤΕΛΕΙΟΥΜΑΙ

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34 ΙΕΡΟΥΣΑΛΗΜ ΙΕΡΟΥΣΑΛΗΜ Η ΑΠΟΚΤΕΙΝΟΥΣΑ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΛΙΘΟΒΟΛΟΥΣΑ ΤΟΥΣ ΑΠΕΣΤΑΛΜΕΝΟΥΣ ΠΡΟΣ ΑΥΤΗΝ ΠΟΣΑΚΙΣ ΗΘΕΛΗΣΑ ΕΠΙΣΥΝΑΞΑΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΟΝ ΤΡΟΠΟΝ ΟΡΝΙΞ ΤΗΝ ΕΑΥΤΗΣ ΝΟΣΣΙΑΝ ΥΠΟ ΤΑΣ ΠΤΕΡΥΓΑΣ ΚΑΙ ΟΥΚ ΗΘΕΛΗΣΑΤΕ

35 ΙΔΟΥ ΑΦΙΕΤΑΙ ΥΜΙΝ Ο ΟΙΚΟΣ ΥΜΩΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΥ ΜΗ ΙΔΗΤΕ ΜΕ ΕΩΣ ΗΞΕΙ ΟΤΕ ΕΙΠΗΤΕ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

ACCORDING TO LUKE 14

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΛΘΕΙΝ ΑΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ΤΙΝΟΣ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΣΑΒΒΑΤΩ ΦΑΓΕΙΝ ΑΡΤΟΝ ΚΑΙ ΑΥΤΟΙ ΗΣΑΝ ΠΑΡΑΤΗΡΟΥΜΕΝΟΙ ΑΥΤΟΝ

2 ΚΑΙ ΙΔΟΥ ΑΝΘΡΩΠΟΣ ΤΙΣ ΗΝ ΥΔΡΩΠΙΚΟΣ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ

3 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ΤΟΥΣ ΝΟΜΙΚΟΥΣ ΚΑΙ ΦΑΡΙΣΑΙΟΥΣ ΛΕΓΩΝ ΕΞΕΣΤΙΝ ΤΩ ΣΑΒΒΑΤΩ ΘΕΡΑΠΕΥΣΑΙ Η ΟΥ ΟΙ ΔΕ ΗΣΥΧΑΣΑΝ

4 ΚΑΙ ΕΠΙΛΑΒΟΜΕΝΟΣ ΙΑΣΑΤΟ ΑΥΤΟΝ ΚΑΙ ΑΠΕΛΥΣΕΝ

5 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙΠΕΝ ΤΙΝΟΣ ΥΜΩΝ ΥΙΟΣ Η ΒΟΥΣ ΕΙΣ ΦΡΕΑΡ ΠΕΣΕΙΤΑΙ ΚΑΙ ΟΥΚ ΕΥΘΕΩΣ ΑΝΑΣΠΑΣΕΙ ΑΥΤΟΝ ΕΝ ΗΜΕΡΑ ΤΟΥ ΣΑΒΒΑΤΟΥ

6 ΚΑΙ ΟΥΚ ΙΣΧΥΣΑΝ ΑΝΤΑΠΟΚΡΙΘΗΝΑΙ ΠΡΟΣ ΤΑΥΤΑ

7 ΕΛΕΓΕΝ ΔΕ ΠΡΟΣ ΤΟΥΣ ΚΕΚΛΗΜΕΝΟΥΣ ΠΑΡΑΒΟΛΗΝ ΕΠΕΧΩΝ ΠΩΣ ΤΑΣ ΠΡΩΤΟΚΛΙΣΙΑΣ ΕΞΕΛΕΓΟΝΤΟ ΛΕΓΩΝ ΠΡΟΣ ΑΥΤΟΥΣ

8 ΟΤΑΝ ΚΛΗΘΗΣ ΥΠΟ ΤΙΝΟΣ ΕΙΣ ΓΑΜΟΥΣ ΜΗ ΚΑΤΑΚΛΙΘΗΣ ΕΙΣ ΤΗΝ ΠΡΩΤΟΚΛΙΣΙΑΝ ΜΗΠΟΤΕ ΕΝΤΙΜΟΤΕΡΟΣ ΣΟΥ Η ΚΕΚΛΗΜΕΝΟΣ ΥΠ ΑΥΤΟΥ

9 ΚΑΙ ΕΛΘΩΝ Ο ΣΕ ΚΑΙ ΑΥΤΟΝ ΚΑΛΕΣΑΣ ΕΡΕΙ ΣΟΙ ΔΟΣ ΤΟΥΤΩ ΤΟΠΟΝ ΚΑΙ ΤΟΤΕ ΑΡΞΗ ΜΕΤΑ ΑΙΣΧΥΝΗΣ ΤΟΝ ΕΣΧΑΤΟΝ ΤΟΠΟΝ ΚΑΤΕΧΕΙΝ

10 ΑΛΛ ΟΤΑΝ ΚΛΗΘΗΣ ΠΟΡΕΥΘΕΙΣ ΑΝΑΠΕΣΕ ΕΙΣ ΤΟΝ ΕΣΧΑΤΟΝ ΤΟΠΟΝ ΙΝΑ ΟΤΑΝ ΕΛΘΗ Ο ΚΕΚΛΗΚΩΣ ΣΕ ΕΡΕΙ ΣΟΙ ΦΙΛΕ ΠΡΟΣΑΝΑΒΗΘΙ ΑΝΩΤΕΡΟΝ ΤΟΤΕ ΕΣΤΑΙ ΣΟΙ ΔΟΞΑ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΤΩΝ ΣΥΝΑΝΑΚΕΙΜΕΝΩΝ ΣΟΙ

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11 ΟΤΙ ΠΑΣ Ο ΥΨΩΝ ΕΑΥΤΟΝ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΚΑΙ Ο ΤΑΠΕΙΝΩΝ ΕΑΥΤΟΝ ΥΨΩΘΗΣΕΤΑΙ
12 ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΤΩ ΚΕΚΛΗΚΟΤΙ ΑΥΤΟΝ ΟΤΑΝ ΠΟΙΗΣ ΑΡΙΣΤΟΝ Η ΔΕΙΠΝΟΝ ΜΗ ΦΩΝΕΙ ΤΟΥΣ ΦΙΛΟΥΣ ΣΟΥ ΜΗΔΕ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΣΟΥ ΜΗΔΕ ΤΟΥΣ ΣΥΓΓΕΝΕΙΣ ΣΟΥ ΜΗΔΕ ΓΕΙΤΟΝΑΣ ΠΛΟΥΣΙΟΥΣ ΜΗΠΟΤΕ ΚΑΙ ΑΥΤΟΙ ΑΝΤΙΚΑΛΕΣΩΣΙΝ ΣΕ ΚΑΙ ΓΕΝΗΤΑΙ ΑΝΤΑΠΟΔΟΜΑ ΣΟΙ
13 ΑΛΛ ΟΤΑΝ ΠΟΙΗΣ ΔΟΧΗΝ ΚΑΛΕΙ ΠΤΩΧΟΥΣ ΑΝΑΠΕΙΡΟΥΣ ΧΩΛΟΥΣ ΤΥΦΛΟΥΣ
14 ΚΑΙ ΜΑΚΑΡΙΟΣ ΕΣΗ ΟΤΙ ΟΥΚ ΕΧΟΥΣΙΝ ΑΝΤΑΠΟΔΟΥΝΑΙ ΣΟΙ ΑΝΤΑΠΟΔΟΘΗΣΕΤΑΙ ΔΕ ΣΟΙ ΕΝ ΤΗ ΑΝΑΣΤΑΣΕΙ ΤΩΝ ΔΙΚΑΙΩΝ
15 ΑΚΟΥΣΑΣ ΔΕ ΤΙΣ ΤΩΝ ΣΥΝΑΝΑΚΕΙΜΕΝΩΝ ΤΑΥΤΑ ΕΙΠΕΝ ΑΥΤΩ ΜΑΚΑΡΙΟΣ ΟΣΤΙΣ ΦΑΓΕΤΑΙ ΑΡΤΟΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ
16 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΠΟΙΕΙ ΔΕΙΠΝΟΝ ΜΕΓΑ ΚΑΙ ΕΚΑΛΕΣΕΝ ΠΟΛΛΟΥΣ
17 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΔΟΥΛΟΝ ΑΥΤΟΥ ΤΗ ΩΡΑ ΤΟΥ ΔΕΙΠΝΟΥ ΕΙΠΕΙΝ ΤΟΙΣ ΚΕΚΛΗΜΕΝΟΙΣ ΕΡΧΕΣΘΕ ΟΤΙ ΗΔΗ ΕΤΟΙΜΑ ΕΣΤΙΝ
18 ΚΑΙ ΗΡΞΑΝΤΟ ΑΠΟ ΜΙΑΣ ΠΑΝΤΕΣ ΠΑΡΑΙΤΕΙΣΘΑΙ Ο ΠΡΩΤΟΣ ΕΙΠΕΝ ΑΥΤΩ ΑΓΡΟΝ ΗΓΟΡΑΣΑ ΚΑΙ ΕΧΩ ΑΝΑΓΚΗΝ ΕΞΕΛΘΩΝ ΙΔΕΙΝ ΑΥΤΟΝ ΕΡΩΤΩ ΣΕ ΕΧΕ ΜΕ ΠΑΡΗΤΗΜΕΝΟΝ
19 ΚΑΙ ΕΤΕΡΟΣ ΕΙΠΕΝ ΖΕΥΓΗ ΒΟΩΝ ΗΓΟΡΑΣΑ ΠΕΝΤΕ ΚΑΙ ΠΟΡΕΥΟΜΑΙ ΔΟΚΙΜΑΣΑΙ ΑΥΤΑ ΕΡΩΤΩ ΣΕ ΕΧΕ ΜΕ ΠΑΡΗΤΗΜΕΝΟΝ
20 ΚΑΙ ΕΤΕΡΟΣ ΕΙΠΕΝ ΓΥΝΑΙΚΑ ΕΓΗΜΑ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΟΥ ΔΥΝΑΜΑΙ ΕΛΘΕΙΝ
21 ΚΑΙ ΠΑΡΑΓΕΝΟΜΕΝΟΣ Ο ΔΟΥΛΟΣ ΑΠΗΓΓΕΙΛΕΝ ΤΩ ΚΥΡΙΩ ΑΥΤΟΥ ΤΑΥΤΑ ΤΟΤΕ ΟΡΓΙΣΘΕΙΣ Ο ΟΙΚΟΔΕΣΠΟΤΗΣ ΕΙΠΕΝ ΤΩ ΔΟΥΛΩ ΑΥΤΟΥ ΕΞΕΛΘΕ ΤΑΧΕΩΣ ΕΙΣ ΤΑΣ ΠΛΑΤΕΙΑΣ ΚΑΙ ΡΥΜΑΣ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΤΟΥΣ ΠΤΩΧΟΥΣ ΚΑΙ ΑΝΑΠΗΡΟΥΣ ΚΑΙ ΤΥΦΛΟΥΣ ΚΑΙ ΧΩΛΟΥΣ ΕΙΣΑΓΑΓΕ ΩΔΕ
22 ΚΑΙ ΕΙΠΕΝ Ο ΔΟΥΛΟΣ ΚΥΡΙΕ ΓΕΓΟΝΕΝ Ο ΕΠΕΤΑΞΑΣ ΚΑΙ ΕΤΙ ΤΟΠΟΣ ΕΣΤΙΝ
23 ΚΑΙ ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΠΡΟΣ ΤΟΝ ΔΟΥΛΟΝ ΕΞΕΛΘΕ ΕΙΣ ΤΑΣ ΟΔΟΥΣ ΚΑΙ ΦΡΑΓΜΟΥΣ ΚΑΙ ΑΝΑΓΚΑΣΟΝ ΕΙΣΕΛΘΕΙΝ ΙΝΑ ΓΕΜΙΣΘΗ ΜΟΥ Ο ΟΙΚΟΣ
24 ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΤΙ ΟΥΔΕΙΣ ΤΩΝ ΑΝΔΡΩΝ ΕΚΕΙΝΩΝ ΤΩΝ ΚΕΚΛΗΜΕΝΩΝ ΓΕΥΣΕΤΑΙ ΜΟΥ ΤΟΥ ΔΕΙΠΝΟΥ
25 ΣΥΝΕΠΟΡΕΥΟΝΤΟ ΔΕ ΑΥΤΩ ΟΧΛΟΙ ΠΟΛΛΟΙ ΚΑΙ ΣΤΡΑΦΕΙΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ
26 ΕΙ ΤΙΣ ΕΡΧΕΤΑΙ ΠΡΟΣ ΜΕ ΚΑΙ ΟΥ ΜΙΣΕΙ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΤΑ ΤΕΚΝΑ ΚΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΑΣ ΑΔΕΛΦΑΣ ΕΤΙ ΤΕ ΚΑΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ ΟΥ ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΜΟΥ ΜΑΘΗΤΗΣ
27 ΟΣΤΙΣ ΟΥ ΒΑΣΤΑΖΕΙ ΤΟΝ ΣΤΑΥΡΟΝ ΕΑΥΤΟΥ ΚΑΙ ΕΡΧΕΤΑΙ ΟΠΙΣΩ ΜΟΥ ΟΥ ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΜΟΥ ΜΑΘΗΤΗΣ
28 ΤΙΣ ΓΑΡ ΕΞ ΥΜΩΝ ΘΕΛΩΝ ΠΥΡΓΟΝ ΟΙΚΟΔΟΜΗΣΑΙ ΟΥΧΙ ΠΡΩΤΟΝ ΚΑΘΙΣΑΣ ΨΗΦΙΖΕΙ ΤΗΝ ΔΑΠΑΝΗΝ ΕΙ ΕΧΕΙ ΕΙΣ ΑΠΑΡΤΙΣΜΟΝ
29 ΙΝΑ ΜΗΠΟΤΕ ΘΕΝΤΟΣ ΑΥΤΟΥ ΘΕΜΕΛΙΟΝ ΚΑΙ ΜΗ ΙΣΧΥΟΝΤΟΣ ΕΚΤΕΛΕΣΑΙ ΠΑΝΤΕΣ ΟΙ ΘΕΩΡΟΥΝΤΕΣ ΑΡΞΩΝΤΑΙ ΑΥΤΩ ΕΜΠΑΙΖΕΙΝ
30 ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥΤΟΣ Ο ΑΝΘΡΩΠΟΣ ΗΡΞΑΤΟ ΟΙΚΟΔΟΜΕΙΝ ΚΑΙ ΟΥΚ ΙΣΧΥΣΕΝ ΕΚΤΕΛΕΣΑΙ
31 Η ΤΙΣ ΒΑΣΙΛΕΥΣ ΠΟΡΕΥΟΜΕΝΟΣ ΕΤΕΡΩ ΒΑΣΙΛΕΙ ΣΥΜΒΑΛΕΙΝ ΕΙΣ ΠΟΛΕΜΟΝ ΟΥΧΙ ΚΑΘΙΣΑΣ ΠΡΩΤΟΝ ΒΟΥΛΕΥΣΕΤΑΙ ΕΙ ΔΥΝΑΤΟΣ ΕΣΤΙΝ ΕΝ ΔΕΚΑ ΧΙΛΙΑΣΙΝ ΥΠΑΝΤΗΣΑΙ ΤΩ ΜΕΤΑ ΕΙΚΟΣΙ ΧΙΛΙΑΔΩΝ ΕΡΧΟΜΕΝΩ ΕΠ ΑΥΤΟΝ
32 ΕΙ ΔΕ ΜΗΓΕ ΕΤΙ ΑΥΤΟΥ ΠΟΡΡΩ ΟΝΤΟΣ ΠΡΕΣΒΕΙΑΝ ΑΠΟΣΤΕΙΛΑΣ ΕΡΩΤΑ ΤΑ ΠΡΟΣ ΕΙΡΗΝΗΝ
33 ΟΥΤΩΣ ΟΥΝ ΠΑΣ ΕΞ ΥΜΩΝ ΟΣ ΟΥΚ ΑΠΟΤΑΣΣΕΤΑΙ ΠΑΣΙΝ ΤΟΙΣ ΕΑΥΤΟΥ ΥΠΑΡΧΟΥΣΙΝ ΟΥ ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΜΟΥ ΜΑΘΗΤΗΣ
34 ΚΑΛΟΝ ΟΥΝ ΤΟ ΑΛΑ ΕΑΝ ΔΕ ΚΑΙ ΤΟ ΑΛΑ ΜΩΡΑΝΘΗ ΕΝ ΤΙΝΙ ΑΡΤΥΘΗΣΕΤΑΙ
35 ΟΥΤΕ ΕΙΣ ΓΗΝ ΟΥΤΕ ΕΙΣ ΚΟΠΡΙΑΝ ΕΥΘΕΤΟΝ ΕΣΤΙΝ ΕΞΩ ΒΑΛΛΟΥΣΙΝ ΑΥΤΟ Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΤΩ

ACCORDING TO LUKE 15
1 ΗΣΑΝ ΔΕ ΑΥΤΩ ΕΓΓΙΖΟΝΤΕΣ ΠΑΝΤΕΣ ΟΙ ΤΕΛΩΝΑΙ ΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ ΑΚΟΥΕΙΝ ΑΥΤΟΥ
2 ΚΑΙ ΔΙΕΓΟΓΓΥΖΟΝ ΟΙ ΤΕ ΦΑΡΙΣΑΙΟΙ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥΤΟΣ ΑΜΑΡΤΩΛΟΥΣ ΠΡΟΣΔΕΧΕΤΑΙ ΚΑΙ ΣΥΝΕΣΘΙΕΙ ΑΥΤΟΙΣ
3 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ ΛΕΓΩΝ
4 ΤΙΣ ΑΝΘΡΩΠΟΣ ΕΞ ΥΜΩΝ ΕΧΩΝ ΕΚΑΤΟΝ ΠΡΟΒΑΤΑ ΚΑΙ ΑΠΟΛΕΣΑΣ ΕΞ ΑΥΤΩΝ ΕΝ ΟΥ ΚΑΤΑΛΕΙΠΕΙ ΤΑ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΕΝ ΤΗ ΕΡΗΜΩ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΕΠΙ ΤΟ ΑΠΟΛΩΛΟΣ ΕΩΣ ΕΥΡΗ ΑΥΤΟ
5 ΚΑΙ ΕΥΡΩΝ ΕΠΙΤΙΘΗΣΙΝ ΕΠΙ ΤΟΥΣ ΩΜΟΥΣ ΑΥΤΟΥ ΧΑΙΡΩΝ
6 ΚΑΙ ΕΛΘΩΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΥΝΚΑΛΕΙ ΤΟΥΣ ΦΙΛΟΥΣ ΚΑΙ ΤΟΥΣ ΓΕΙΤΟΝΑΣ ΛΕΓΩΝ ΑΥΤΟΙΣ ΣΥΓΧΑΡΗΤΕ ΜΟΙ ΟΤΙ ΕΥΡΟΝ ΤΟ ΠΡΟΒΑΤΟΝ ΜΟΥ ΤΟ ΑΠΟΛΩΛΟΣ
7 ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΥΤΩΣ ΧΑΡΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΣΤΑΙ ΕΠΙ ΕΝΙ ΑΜΑΡΤΩΛΩ ΜΕΤΑΝΟΟΥΝΤΙ Η ΕΠΙ ΕΝΕΝΗΚΟΝΤΑ ΕΝΝΕΑ ΔΙΚΑΙΟΙΣ ΟΙΤΙΝΕΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥΣΙΝ ΜΕΤΑΝΟΙΑΣ
8 Η ΤΙΣ ΓΥΝΗ ΔΡΑΧΜΑΣ ΕΧΟΥΣΑ ΔΕΚΑ ΕΑΝ ΑΠΟΛΕΣΗ ΔΡΑΧΜΗΝ ΜΙΑΝ ΟΥΧΙ ΑΠΤΕΙ ΛΥΧΝΟΝ ΚΑΙ ΣΑΡΟΙ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΖΗΤΕΙ ΕΠΙΜΕΛΩΣ ΕΩΣ ΟΤΟΥ ΕΥΡΗ
9 ΚΑΙ ΕΥΡΟΥΣΑ ΣΥΝΚΑΛΕΙ ΤΑΣ ΦΙΛΑΣ ΚΑΙ ΓΕΙΤΟΝΑΣ ΛΕΓΟΥΣΑ ΣΥΓΧΑΡΗΤΕ ΜΟΙ ΟΤΙ ΕΥΡΟΝ ΤΗΝ ΔΡΑΧΜΗΝ ΗΝ ΑΠΩΛΕΣΑ
10 ΟΥΤΩΣ ΛΕΓΩ ΥΜΙΝ ΓΙΝΕΤΑΙ ΧΑΡΑ ΕΝΩΠΙΟΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΟΥ ΘΕΟΥ ΕΠΙ ΕΝΙ ΑΜΑΡΤΩΛΩ ΜΕΤΑΝΟΟΥΝΤΙ
11 ΕΙΠΕΝ ΔΕ ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΙΧΕΝ ΔΥΟ ΥΙΟΥΣ
12 ΚΑΙ ΕΙΠΕΝ Ο ΝΕΩΤΕΡΟΣ ΑΥΤΩΝ ΤΩ ΠΑΤΡΙ ΠΑΤΕΡ ΔΟΣ ΜΟΙ ΤΟ ΕΠΙΒΑΛΛΟΝ ΜΕΡΟΣ ΤΗΣ ΟΥΣΙΑΣ ΚΑΙ ΔΙΕΙΛΕΝ ΑΥΤΟΙΣ ΤΟΝ ΒΙΟΝ
13 ΚΑΙ ΜΕΤ ΟΥ ΠΟΛΛΑΣ ΗΜΕΡΑΣ ΣΥΝΑΓΑΓΩΝ ΑΠΑΝΤΑ Ο ΝΕΩΤΕΡΟΣ ΥΙΟΣ ΑΠΕΔΗΜΗΣΕΝ ΕΙΣ ΧΩΡΑΝ ΜΑΚΡΑΝ ΚΑΙ ΕΚΕΙ ΔΙΕΣΚΟΡΠΙΣΕΝ ΤΗΝ ΟΥΣΙΑΝ ΑΥΤΟΥ ΖΩΝ ΑΣΩΤΩΣ
14 ΔΑΠΑΝΗΣΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΠΑΝΤΑ ΕΓΕΝΕΤΟ ΛΙΜΟΣ ΙΣΧΥΡΑ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΕΚΕΙΝΗΝ ΚΑΙ ΑΥΤΟΣ ΗΡΞΑΤΟ ΥΣΤΕΡΕΙΣΘΑΙ
15 ΚΑΙ ΠΟΡΕΥΘΕΙΣ ΕΚΟΛΛΗΘΗ ΕΝΙ ΤΩΝ ΠΟΛΙΤΩΝ ΤΗΣ ΧΩΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΕΠΕΜΨΕΝ ΑΥΤΟΝ ΕΙΣ ΤΟΥΣ ΑΓΡΟΥΣ ΑΥΤΟΥ ΒΟΣΚΕΙΝ ΧΟΙΡΟΥΣ
16 ΚΑΙ ΕΠΕΘΥΜΕΙ ΓΕΜΙΣΑΙ ΤΗΝ ΚΟΙΛΑΝ ΑΥΤΟ ΑΠΟ ΤΩΝ ΚΕΡΑΤΙΩΝ ΩΝ ΗΣΘΙΟΝ ΟΙ ΧΟΙΡΟΙ ΚΑΙ ΟΥΔΕΙΣ ΕΔΙΔΟΥ ΑΥΤΩ
17 ΕΙΣ ΕΑΥΤΟΝ ΔΕ ΕΛΘΩΝ ΕΦΗ ΠΟΣΟΙ ΜΙΣΘΙΟΙ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΠΕΡΙΣΣΕΥΟΥΣΙΝ ΑΡΤΩΝ ΕΓΩ ΔΕ ΛΙΜΩ ΩΔΕ ΑΠΟΛΛΥΜΑΙ
18 ΑΝΑΣΤΑΣ ΠΟΡΕΥΣΟΜΑΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΕΡΩ ΑΥΤΩ ΠΑΤΕΡ ΗΜΑΡΤΟΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΝΩΠΙΟΝ ΣΟΥ
19 ΟΥΚΕΤΙ ΕΙΜΙ ΑΞΙΟΣ ΚΛΗΘΗΝΑΙ ΥΙΟΣ ΣΟΥ ΠΟΙΗΣΟΝ ΜΕ ΩΣ ΕΝΑ ΤΩΝ ΜΙΣΘΙΩΝ ΣΟΥ
20 ΚΑΙ ΑΝΑΣΤΑΣ ΗΛΘΕΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΕΤΙ ΔΕ ΑΥΤΟΥ ΜΑΚΡΑΝ ΑΠΕΧΟΝΤΟΣ ΕΙΔΕΝ ΑΥΤΟΝ Ο ΠΑΤΗΡ ΑΥΤΟΥ ΚΑΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΚΑΙ ΔΡΑΜΩΝ ΕΠΕΠΕΣΕΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΦΙΛΗΣΕΝ ΑΥΤΟΝ
21 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΥΙΟΣ ΠΑΤΕΡ ΗΜΑΡΤΟΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΕΝΩΠΙΟΝ ΣΟΥ ΟΥΚΕΤΙ ΕΙΜΙ ΑΞΙΟΣ ΚΛΗΘΗΝΑΙ ΥΙΟΣ ΣΟΥ
22 ΕΙΠΕΝ ΔΕ Ο ΠΑΤΗΡ ΠΡΟΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΟΥ ΕΞΕΝΕΓΚΑΤΕ ΣΤΟΛΗΝ ΤΗΝ ΠΡΩΤΗΝ ΚΑΙ ΕΝΔΥΣΑΤΕ ΑΥΤΟΝ ΚΑΙ ΔΟΤΕ ΔΑΚΤΥΛΙΟΝ ΕΙΣ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΚΑΙ ΥΠΟΔΗΜΑΤΑ ΕΙΣ ΤΟΥΣ ΠΟΔΑΣ

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26 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΕΝΑ ΤΩΝ ΠΑΙΔΩΝ ΕΠΥΝΘΑΝΕΤΟ ΤΙ ΕΙΗ ΤΑΥΤΑ
27 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΟΤΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΗΚΕΙ ΚΑΙ ΕΘΥΣΕΝ Ο ΠΑΤΗΡ ΣΟΥ ΤΟΝ ΜΟΣΧΟΝ ΤΟΝ ΣΙΤΕΥΤΟΝ ΟΤΙ ΥΓΙΑΙΝΟΝΤΑ ΑΥΤΟΝ ΑΠΕΛΑΒΕΝ
28 ΩΡΓΙΣΘΗ ΔΕ ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΕΙΣΕΛΘΕΙΝ Ο ΔΕ ΠΑΤΗΡ ΑΥΤΟΥ ΕΞΕΛΘΩΝ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ
29 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΤΩ ΠΑΤΡΙ ΙΔΟΥ ΤΟΣΑΥΤΑ ΕΤΗ ΔΟΥΛΕΥΩ ΣΟΙ ΚΑΙ ΟΥΔΕΠΟΤΕ ΕΝΤΟΛΗΝ ΣΟΥ ΠΑΡΗΛΘΟΝ ΚΑΙ ΕΜΟΙ ΟΥΔΕΠΟΤΕ ΕΔΩΚΑΣ ΕΡΙΦΟΝ ΙΝΑ ΜΕΤΑ ΤΩΝ ΦΙΛΩΝ ΜΟΥ ΕΥΦΡΑΝΘΩ
30 ΟΤΕ ΔΕ Ο ΥΙΟΣ ΣΟΥ ΟΥΤΟΣ Ο ΚΑΤΑΦΑΓΩΝ ΣΟΥ ΤΟΝ ΒΙΟΝ ΜΕΤΑ ΠΟΡΝΩΝ ΗΛΘΕΝ ΕΘΥΣΑΣ ΑΥΤΩ ΤΟΝ ΣΙΤΕΥΤΟΝ ΜΟΣΧΟΝ
31 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΤΕΚΝΟΝ ΣΥ ΠΑΝΤΟΤΕ ΜΕΤ ΕΜΟΥ ΕΙ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΜΑ ΣΑ ΕΣΤΙΝ
32 ΕΥΦΡΑΝΘΗΝΑΙ ΔΕ ΚΑΙ ΧΑΡΗΝΑΙ ΕΔΕΙ ΟΤΙ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΟΥΤΟΣ ΝΕΚΡΟΣ ΗΝ ΚΑΙ ΕΖΗΣΕΝ ΚΑΙ ΑΠΟΛΩΛΩΣ ΚΑΙ ΕΥΡΕΘΗ

ACCORDING TO LUKE 16

(Verse 14: Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii ["Knife Terrorists]." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they largely forgot the Hebrew or Aramaic languages of their forefathers but still wanted to read about the laws of God.)

1 ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΝΘΡΩΠΟΣ ΤΙΣ ΗΝ ΠΛΟΥΣΙΟΣ ΟΣ ΕΙΧΕΝ ΟΙΚΟΝΟΜΟΝ ΚΑΙ ΟΥΤΟΣ ΔΙΕΒΛΗΘΗ ΑΥΤΩ ΩΣ ΔΙΑΣΚΟΡΠΙΖΩΝ ΤΑ ΥΠΑΡΧΟΝΤΑ ΑΥΤΟΥ
2 ΚΑΙ ΦΩΝΗΣΑΣ ΑΥΤΟΝ ΕΙΠΕΝ ΑΥΤΩ ΤΙ ΤΟΥΤΟ ΑΚΟΥΩ ΠΕΡΙ ΣΟΥ ΑΠΟΔΟΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΟΙΚΟΝΟΜΙΑΣ ΣΟΥ ΟΥ ΓΑΡ ΔΥΝΗ ΕΤΙ ΟΙΚΟΝΟΜΕΙΝ
3 ΕΙΠΕΝ ΔΕ ΕΝ ΕΑΥΤΩ Ο ΟΙΚΟΝΟΜΟΣ ΤΙ ΠΟΙΗΣΩ ΟΤΙ Ο ΚΥΡΙΟΣ ΜΟΥ ΑΦΑΙΡΕΙΤΑΙ ΤΗΝ ΟΙΚΟΝΟΜΙΑΝ ΑΠ ΕΜΟΥ ΣΚΑΠΤΕΙΝ ΟΥΚ ΙΣΧΥΩ ΕΠΑΙΤΕΙΝ ΑΙΣΧΥΝΟΜΑΙ
4 ΕΓΝΩΝ ΤΙ ΠΟΙΗΣΩ ΙΝΑ ΟΤΑΝ ΜΕΤΑΣΤΑΘΩ ΕΚ ΤΗΣ ΟΙΚΟΝΟΜΙΑΣ ΔΕΞΩΝΤΑΙ ΜΕ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΕΑΥΤΩΝ
5 ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΕΝΑ ΕΚΑΣΤΟΝ ΤΩΝ ΧΡΕΟΦΕΙΛΕΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΕΑΥΤΟΥ ΕΛΕΓΕΝ ΤΩ ΠΡΩΤΩ ΠΟΣΟΝ ΟΦΕΙΛΕΙΣ ΤΩ ΚΥΡΙΩ ΜΟΥ
6 Ο ΔΕ ΕΙΠΕΝ ΕΚΑΤΟΝ ΒΑΤΟΥΣ ΕΛΑΙΟΥ Ο ΔΕ ΕΙΠΕΝ ΑΥΤΩ ΔΕΞΑΙ ΣΟΥ ΤΑ ΓΡΑΜΜΑΤΑ ΚΑΙ ΚΑΘΙΣΑΣ ΤΑΧΕΩΣ ΓΡΑΨΟΝ ΠΕΝΤΗΚΟΝΤΑ
7 ΕΠΕΙΤΑ ΕΤΕΡΩ ΕΙΠΕΝ ΣΥ ΔΕ ΠΟΣΟΝ ΟΦΕΙΛΕΙΣ Ο ΔΕ ΕΙΠΕΝ ΕΚΑΤΟΝ ΚΟΡΟΥΣ ΣΙΤΟΥ ΛΕΓΕΙ ΑΥΤΩ ΔΕΞΑΙ ΣΟΥ ΤΑ ΓΡΑΜΜΑΤΑ ΚΑΙ ΓΡΑΨΟΝ ΟΓΔΟΗΚΟΝΤΑ
8 ΚΑΙ ΕΠΗΝΕΣΕΝ Ο ΚΥΡΙΟΣ ΤΟΝ ΟΙΚΟΝΟΜΟΝ ΤΗΣ ΑΔΙΚΙΑΣ ΟΤΙ ΦΡΟΝΙΜΩΣ ΕΠΟΙΗΣΕΝ ΟΤΙ ΟΙ ΥΙΟΙ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΦΡΟΝΙΜΩΤΕΡΟΙ ΥΠΕΡ ΤΟΥΣ ΥΙΟΥΣ ΤΟΥ ΦΩΤΟΣ ΕΙΣ ΤΗΝ ΓΕΝΕΑΝ ΤΗΝ ΕΑΥΤΩΝ ΕΙΣΙΝ
9 ΚΑΙ ΕΓΩ ΥΜΙΝ ΛΕΓΩ ΕΑΥΤΟΙΣ ΠΟΙΗΣΑΤΕ ΦΙΛΟΥΣ ΕΚ ΤΟΥ ΜΑΜΩΝΑ ΤΗΣ ΑΔΙΚΙΑΣ ΙΝΑ ΟΤΑΝ ΕΚΛΙΠΗ ΔΕΞΩΝΤΑΙ ΥΜΑΣ ΕΙΣ ΤΑΣ ΑΙΩΝΙΟΥΣ ΣΚΗΝΑΣ
10 Ο ΠΙΣΤΟΣ ΕΝ ΕΛΑΧΙΣΤΩ ΚΑΙ ΕΝ ΠΟΛΛΩ ΠΙΣΤΟΣ ΕΣΤΙΝ ΚΑΙ Ο ΕΝ ΕΛΑΧΙΣΤΩ ΑΔΙΚΟΣ ΚΑΙ ΕΝ ΠΟΛΛΩ ΑΔΙΚΟΣ ΕΣΤΙΝ
11 ΕΙ ΟΥΝ ΕΝ ΤΩ ΑΔΙΚΩ ΜΑΜΩΝΑ ΠΙΣΤΟΙ ΟΥΚ ΕΓΕΝΕΣΘΕ ΤΟ ΑΛΗΘΙΝΟΝ ΤΙΣ ΥΜΙΝ ΠΙΣΤΕΥΣΕΙ
12 ΚΑΙ ΕΙ ΕΝ ΤΩ ΑΛΛΟΤΡΙΩ ΠΙΣΤΟΙ ΟΥΚ ΕΓΕΝΕΣΘΕ ΤΟ ΥΜΕΤΕΡΟΝ ΤΙΣ ΔΩΣΕΙ ΥΜΙΝ
13 ΟΥΔΕΙΣ ΟΙΚΕΤΗΣ ΔΥΝΑΤΑΙ ΔΥΣΙ ΚΥΡΙΟΙΣ ΔΟΥΛΕΥΕΙΝ Η ΓΑΡ ΤΟΝ ΕΝΑ ΜΙΣΗΣΕΙ ΚΑΙ ΤΟΝ ΕΤΕΡΟΝ ΑΓΑΠΗΣΕΙ Η ΕΝΟΣ ΑΝΘΕΞΕΤΑΙ ΚΑΙ ΤΟΥ ΕΤΕΡΟΥ ΚΑΤΑΦΡΟΝΗΣΕΙ ΟΥ ΔΥΝΑΣΘΕ ΘΕΩ ΔΟΥΛΕΥΕΙΝ ΚΑΙ ΜΑΜΩΝΑ
14 ΗΚΟΥΟΝ ΔΕ ΤΑΥΤΑ ΠΑΝΤΑ ΟΙ ΦΑΡΙΣΑΙΟΙ ΦΙΛΑΡΓΥΡΟΙ ΥΠΑΡΧΟΝΤΕΣ ΚΑΙ ΕΞΕΜΥΚΤΗΡΙΖΟΝ ΑΥΤΟΝ
15 ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΥΜΕΙΣ ΕΣΤΕ ΟΙ ΔΙΚΑΙΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΕΝΩΠΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ Ο ΔΕ ΘΕΟΣ ΓΙΝΩΣΚΕΙ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΟΤΙ ΤΟ ΕΝ ΑΝΘΡΩΠΟΙΣ ΥΨΗΛΟΝ ΒΔΕΛΥΓΜΑ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
16 Ο ΝΟΜΟΣ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΜΕΧΡΙ ΙΩΑΝΝΟΥ ΑΠΟ ΤΟΤΕ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΖΕΤΑΙ ΚΑΙ ΠΑΣ ΕΙΣ ΑΥΤΗΝ ΒΙΑΖΕΤΑΙ
17 ΕΥΚΟΠΩΤΕΡΟΝ ΔΕ ΕΣΤΙΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΠΑΡΕΛΘΕΙΝ Η ΤΟΥ ΝΟΜΟΥ ΜΙΑΝ ΚΕΡΑΙΑΝ ΠΕΣΕΙΝ
18 ΠΑΣ Ο ΑΠΟΛΥΩΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΓΑΜΩΝ ΕΤΕΡΑΝ ΜΟΙΧΕΥΕΙ ΚΑΙ Ο ΑΠΟΛΕΛΥΜΕΝΗΝ ΑΠΟ ΑΝΔΡΟΣ ΓΑΜΩΝ ΜΟΙΧΕΥΕΙ
19 ΑΝΘΡΩΠΟΣ ΔΕ ΤΙΣ ΗΝ ΠΛΟΥΣΙΟΣ ΚΑΙ ΕΝΕΔΙΔΥΣΚΕΤΟ ΠΟΡΦΥΡΑΝ ΚΑΙ ΒΥΣΣΟΝ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΚΑΘ ΗΜΕΡΑΝ ΛΑΜΠΡΩΣ
20 ΠΤΩΧΟΣ ΔΕ ΤΙΣ ΟΝΟΜΑΤΙ ΛΑΖΑΡΟΣ ΕΒΕΒΛΗΤΟ ΠΡΟΣ ΤΟΝ ΠΥΛΩΝΑ ΑΥΤΟΥ ΕΙΛΚΩΜΕΝΟΣ
21 ΚΑΙ ΕΠΙΘΥΜΩΝ ΧΟΡΤΑΣΘΗΝΑΙ ΑΠΟ ΤΩΝ ΠΙΠΤΟΝΤΩΝ ΑΠΟ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΟΥ ΠΛΟΥΣΙΟΥ ΑΛΛΑ ΚΑΙ ΟΙ ΚΥΝΕΣ ΕΡΧΟΜΕΝΟΙ ΕΠΕΛΕΙΧΟΝ ΤΑ ΕΛΚΗ ΑΥΤΟΥ
22 ΕΓΕΝΕΤΟ ΔΕ ΑΠΟΘΑΝΕΙΝ ΤΟΝ ΠΤΩΧΟΝ ΚΑΙ ΑΠΕΝΕΧΘΗΝΑΙ ΑΥΤΟΝ ΥΠΟ ΤΩΝ ΑΓΓΕΛΩΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΒΡΑΑΜ ΑΠΕΘΑΝΕΝ ΔΕ ΚΑΙ Ο ΠΛΟΥΣΙΟΣ ΚΑΙ ΕΤΑΦΗ
23 ΚΑΙ ΕΝ ΤΩ ΑΔΗ ΕΠΑΡΑΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΥΠΑΡΧΩΝ ΕΝ ΒΑΣΑΝΟΙΣ ΟΡΑ ΑΒΡΑΑΜ ΑΠΟ ΜΑΚΡΟΘΕΝ ΚΑΙ ΛΑΖΑΡΟΝ ΕΝ ΤΟΙΣ ΚΟΛΠΟΙΣ ΑΥΤΟΥ
24 ΚΑΙ ΑΥΤΟΣ ΦΩΝΗΣΑΣ ΕΙΠΕΝ ΠΑΤΕΡ ΑΒΡΑΑΜ ΕΛΕΗΣΟΝ ΜΕ ΚΑΙ ΠΕΜΨΟΝ ΛΑΖΑΡΟΝ ΙΝΑ ΒΑΨΗ ΤΟ ΑΚΡΟΝ ΤΟΥ ΔΑΚΤΥΛΟΥ ΑΥΤΟΥ ΥΔΑΤΟΣ ΚΑΙ ΚΑΤΑΨΥΞΗ ΤΗΝ ΓΛΩΣΣΑΝ ΜΟΥ ΟΤΙ ΟΔΥΝΩΜΑΙ ΕΝ ΤΗ ΦΛΟΓΙ ΤΑΥΤΗ
25 ΕΙΠΕΝ ΔΕ ΑΒΡΑΑΜ ΤΕΚΝΟΝ ΜΝΗΣΘΗΤΙ ΟΤΙ ΑΠΕΛΑΒΕΣ ΤΑ ΑΓΑΘΑ ΣΟΥ ΕΝ ΤΗ ΖΩΗ ΣΟΥ ΚΑΙ ΛΑΖΑΡΟΣ ΟΜΟΙΩΣ ΤΑ ΚΑΚΑ ΝΥΝ ΔΕ ΩΔΕ ΠΑΡΑΚΑΛΕΙΤΑΙ ΣΥ ΔΕ ΟΔΥΝΑΣΑΙ
26 ΚΑΙ ΕΝ ΠΑΣΙΝ ΤΟΥΤΟΙΣ ΜΕΤΑΞΥ ΗΜΩΝ ΚΑΙ ΥΜΩΝ ΧΑΣΜΑ ΜΕΓΑ ΕΣΤΗΡΙΚΤΑΙ ΟΠΩΣ ΟΙ ΘΕΛΟΝΤΕΣ ΔΙΑΒΗΝΑΙ ΕΝΘΕΝ ΠΡΟΣ ΥΜΑΣ ΜΗ ΔΥΝΩΝΤΑΙ ΜΗΔΕ ΟΙ ΕΚΕΙΘΕΝ ΠΡΟΣ ΗΜΑΣ ΔΙΑΠΕΡΩΣΙΝ
27 ΕΙΠΕΝ ΔΕ ΕΡΩΤΩ ΟΥΝ ΣΕ ΠΑΤΕΡ ΙΝΑ ΠΕΜΨΗΣ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
28 ΕΧΩ ΓΑΡ ΠΕΝΤΕ ΑΔΕΛΦΟΥΣ ΟΠΩΣ ΔΙΑΜΑΡΤΥΡΗΤΑΙ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΚΑΙ ΑΥΤΟΙ ΕΛΘΩΣΙΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΤΗΣ ΒΑΣΑΝΟΥ
29 ΛΕΓΕΙ ΔΕ ΑΥΤΩ ΑΒΡΑΑΜ ΕΧΟΥΣΙ ΜΩΥΣΕΑ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΑΚΟΥΣΑΤΩΣΑΝ ΑΥΤΩΝ
30 Ο ΔΕ ΕΙΠΕΝ ΟΥΧΙ ΠΑΤΕΡ ΑΒΡΑΑΜ ΑΛΛ ΕΑΝ ΤΙΣ ΑΠΟ ΝΕΚΡΩΝ ΠΟΡΕΥΘΗ ΠΡΟΣ ΑΥΤΟΥΣ ΜΕΤΑΝΟΗΣΟΥΣΙΝ
31 ΕΙΠΕΝ ΔΕ ΑΥΤΩ ΕΙ ΜΩΥΣΕΩΣ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΥΚ ΑΚΟΥΟΥΣΙΝ ΟΥΔΕ ΕΑΝ ΤΙΣ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΗ ΠΕΙΣΘΗΣΟΝΤΑΙ

ACCORDING TO LUKE 17

1 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΑΥΤΟΥ ΑΝΕΝΔΕΚΤΟΝ ΕΣΤΙΝ ΤΟΥ ΤΑ ΣΚΑΝΔΑΛΑ ΜΗ ΕΛΘΕΙΝ ΟΥΑΙ ΔΕ ΔΙ ΟΥ ΕΡΧΕΤΑΙ

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2 ΛΥΣΙΤΕΛΕΙ ΑΥΤΩ ΕΙ ΛΙΘΟΣ ΜΥΛΙΚΟΣ ΠΕΡΙΚΕΙΤΑΙ ΠΕΡΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΡΡΙΠΤΑΙ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ Η ΙΝΑ ΣΚΑΝΔΑΛΙΣΗ ΤΩΝ ΜΙΚΡΩΝ ΤΟΥΤΩΝ ΕΝΑ

3 ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΕΑΝ ΑΜΑΡΤΗ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΕΠΙΤΙΜΗΣΟΝ ΑΥΤΩ ΚΑΙ ΕΑΝ ΜΕΤΑΝΟΗΣΗ ΑΦΕΣ ΑΥΤΩ

4 ΚΑΙ ΕΑΝ ΕΠΤΑΚΙΣ ΤΗΣ ΗΜΕΡΑΣ ΑΜΑΡΤΗΣΗ ΕΙΣ ΣΕ ΚΑΙ ΕΠΤΑΚΙΣ ΕΠΙΣΤΡΕΨΗ ΠΡΟΣ ΣΕ ΛΕΓΩΝ ΜΕΤΑΝΟΩ ΑΦΗΣΕΙΣ ΑΥΤΩ

5 ΚΑΙ ΕΙΠΑΝ ΟΙ ΑΠΟΣΤΟΛΟΙ ΤΩ ΚΥΡΙΩ ΠΡΟΣΘΕΣ ΗΜΙΝ ΠΙΣΤΙΝ

6 ΕΙΠΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΕΙ ΕΧΕΤΕ ΠΙΣΤΙΝ ΩΣ ΚΟΚΚΟΝ ΣΙΝΑΠΕΩΣ ΕΛΕΓΕΤΕ ΑΝ ΤΗ ΣΥΚΑΜΙΝΩ ΤΑΥΤΗ ΕΚΡΙΖΩΘΗΤΙ ΚΑΙ ΦΥΤΕΥΘΗΤΙ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΚΑΙ ΥΠΗΚΟΥΣΕΝ ΑΝ ΥΜΙΝ

7 ΤΙΣ ΔΕ ΕΞ ΥΜΩΝ ΔΟΥΛΟΝ ΕΧΩΝ ΑΡΟΤΡΙΩΝΤΑ Η ΠΟΙΜΑΙΝΟΝΤΑ ΟΣ ΕΙΣΕΛΘΟΝΤΙ ΕΚ ΤΟΥ ΑΓΡΟΥ ΕΡΕΙ ΑΥΤΩ ΕΥΘΕΩΣ ΠΑΡΕΛΘΩΝ ΑΝΑΠΕΣΕ

8 ΑΛΛ ΟΥΧΙ ΕΡΕΙ ΑΥΤΩ ΕΤΟΙΜΑΣΟΝ ΤΙ ΔΕΙΠΝΗΣΩ ΚΑΙ ΠΕΡΙΖΩΣΑΜΕΝΟΣ ΔΙΑΚΟΝΕΙ ΜΟΙ ΕΩΣ ΦΑΓΩ ΚΑΙ ΠΙΩ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΦΑΓΕΣΑΙ ΚΑΙ ΠΙΕΣΑΙ ΣΥ

9 ΜΗ ΕΧΕΙ ΧΑΡΙΝ ΤΩ ΔΟΥΛΩ ΟΤΙ ΕΠΟΙΗΣΕΝ ΤΑ ΔΙΑΤΑΧΘΕΝΤΑ

10 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΟΤΑΝ ΠΟΙΗΣΗΤΕ ΠΑΝΤΑ ΤΑ ΔΙΑΤΑΧΘΕΝΤΑ ΥΜΙΝ ΛΕΓΕΤΕ ΟΤΙ ΔΟΥΛΟΙ ΑΧΡΕΙΟΙ ΕΣΜΕΝ Ο ΩΦΕΙΛΟΜΕΝ ΠΟΙΗΣΑΙ ΠΕΠΟΙΗΚΑΜΕΝ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΑΥΤΟΣ ΔΙΗΡΧΕΤΟ ΔΙΑ ΜΕΣΟΝ ΣΑΜΑΡΙΑΣ ΚΑΙ ΓΑΛΙΛΑΙΑΣ

12 ΚΑΙ ΕΙΣΕΡΧΟΜΕΝΟΥ ΑΥΤΟΥ ΕΙΣ ΤΙΝΑ ΚΩΜΗΝ ΥΠΗΝΤΗΣΑΝ ΑΥΤΩ ΔΕΚΑ ΛΕΠΡΟΙ ΑΝΔΡΕΣ ΟΙ ΕΣΤΗΣΑΝ ΠΟΡΡΩΘΕΝ

13 ΚΑΙ ΑΥΤΟΙ ΗΡΑΝ ΦΩΝΗΝ ΛΕΓΟΝΤΕΣ ΙΗΣΟΥ ΕΠΙΣΤΑΤΑ ΕΛΕΗΣΟΝ ΗΜΑΣ

14 ΚΑΙ ΙΔΩΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΟΡΕΥΘΕΝΤΕΣ ΕΠΙΔΕΙΞΑΤΕ ΕΑΥΤΟΥΣ ΤΟΙΣ ΙΕΡΕΥΣΙΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΥΠΑΓΕΙΝ ΑΥΤΟΥΣ ΕΚΑΘΑΡΙΣΘΗΣΑΝ

15 ΕΙΣ ΔΕ ΕΞ ΑΥΤΩΝ ΙΔΩΝ ΟΤΙ ΙΑΘΗ ΥΠΕΣΤΡΕΨΕΝ ΜΕΤΑ ΦΩΝΗΣ ΜΕΓΑΛΗΣ ΔΟΞΑΖΩΝ ΤΟΝ ΘΕΟΝ

16 ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΕΥΧΑΡΙΣΤΩΝ ΑΥΤΩ ΚΑΙ ΑΥΤΟΣ ΗΝ ΣΑΜΑΡΙΤΗΣ

17 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΟΥΧΙ ΟΙ ΔΕΚΑ ΕΚΑΘΑΡΙΣΘΗΣΑΝ ΟΙ ΕΝΝΕΑ ΠΟΥ

18 ΟΥΧ ΕΥΡΕΘΗΣΑΝ ΥΠΟΣΤΡΕΨΑΝΤΕΣ ΔΟΥΝΑΙ ΔΟΞΑΝ ΤΩ ΘΕΩ ΕΙ ΜΗ Ο ΑΛΛΟΓΕΝΗΣ ΟΥΤΟΣ

19 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΝΑΣΤΑΣ ΠΟΡΕΥΟΥ Η ΠΙΣΤΙΣ ΣΟΥ ΣΕΣΩΚΕΝ ΣΕ

20 ΕΠΕΡΩΤΗΘΕΙΣ ΔΕ ΥΠΟ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΠΟΤΕ ΕΡΧΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΑΠΕΚΡΙΘΗ ΑΥΤΟΙΣ ΚΑΙ ΕΙΠΕΝ ΟΥΚ ΕΡΧΕΤΑΙ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΜΕΤΑ ΠΑΡΑΤΗΡΗΣΕΩΣ

21 ΟΥΔΕ ΕΡΟΥΣΙΝ ΙΔΟΥ ΩΔΕ Η ΕΚΕΙ ΙΔΟΥ ΓΑΡ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΕΝΤΟΣ ΥΜΩΝ ΕΣΤΙΝ

22 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΕΛΕΥΣΟΝΤΑΙ ΗΜΕΡΑΙ ΟΤΕ ΕΠΙΘΥΜΗΣΕΤΕ ΜΙΑΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ ΙΔΕΙΝ ΚΑΙ ΟΥΚ ΟΨΕΣΘΕ

23 ΚΑΙ ΕΡΟΥΣΙΝ ΥΜΙΝ ΙΔΟΥ ΕΚΕΙ ΙΔΟΥ ΩΔΕ ΜΗ ΑΠΕΛΘΗΤΕ ΜΗΔΕ ΔΙΩΞΗΤΕ

24 ΩΣΠΕΡ ΓΑΡ Η ΑΣΤΡΑΠΗ ΑΣΤΡΑΠΤΟΥΣΑ ΕΚ ΤΗΣ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΕΙΣ ΤΗΝ ΥΠ ΟΥΡΑΝΟΝ ΛΑΜΠΕΙ ΟΥΤΩΣ ΕΣΤΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΝ ΤΗ ΗΜΕΡΑ ΑΥΤΟΥ

25 ΠΡΩΤΟΝ ΔΕ ΔΕΙ ΑΥΤΟΝ ΠΟΛΛΑ ΠΑΘΕΙΝ ΚΑΙ ΑΠΟΔΟΚΙΜΑΣΘΗΝΑΙ ΑΠΟ ΤΗΣ ΓΕΝΕΑΣ ΤΑΥΤΗΣ

26 ΚΑΙ ΚΑΘΩΣ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΝΩΕ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

27 ΗΣΘΙΟΝ ΕΠΙΝΟΝ ΕΓΑΜΟΥΝ ΕΓΑΜΙΖΟΝΤΟ ΑΧΡΙ ΗΣ ΗΜΕΡΑΣ ΕΙΣΗΛΘΕΝ ΝΩΕ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ ΚΑΙ ΗΛΘΕΝ Ο ΚΑΤΑΚΛΥΣΜΟΣ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΠΑΝΤΑΣ

28 ΟΜΟΙΩΣ ΚΑΘΩΣ ΕΓΕΝΕΤΟ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΛΩΤ ΗΣΘΙΟΝ ΕΠΙΝΟΝ ΗΓΟΡΑΖΟΝ ΕΠΩΛΟΥΝ ΕΦΥΤΕΥΟΝ ΩΚΟΔΟΜΟΥΝ

29 Η ΔΕ ΗΜΕΡΑ ΕΞΗΛΘΕΝ ΛΩΤ ΑΠΟ ΣΟΔΟΜΩΝ ΕΒΡΕΞΕΝ ΠΥΡ ΚΑΙ ΘΕΙΟΝ ΑΠ ΟΥΡΑΝΟΥ ΚΑΙ ΑΠΩΛΕΣΕΝ ΑΠΑΝΤΑΣ

30 ΚΑΤΑ ΤΑ ΑΥΤΑ ΕΣΤΑΙ Η ΗΜΕΡΑ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΠΟΚΑΛΥΠΤΕΤΑΙ

31 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΟΣ ΕΣΤΑΙ ΕΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΚΑΙ ΤΑ ΣΚΕΥΗ ΑΥΤΟΥ ΕΝ ΤΗ ΟΙΚΙΑ ΜΗ ΚΑΤΑΒΑΤΩ ΑΡΑΙ ΑΥΤΑ ΚΑΙ Ο ΕΝ ΑΓΡΩ ΟΜΟΙΩΣ ΜΗ ΕΠΙΣΤΡΕΨΑΤΩ ΕΙΣ ΤΑ ΟΠΙΣΩ

32 ΜΝΗΜΟΝΕΥΕΤΕ ΤΗΣ ΓΥΝΑΙΚΟΣ ΛΩΤ

33 ΟΣ ΕΑΝ ΖΗΤΗΣΗ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΠΕΡΙΠΟΙΗΣΑΣΘΑΙ ΑΠΟΛΕΣΕΙ ΑΥΤΗΝ ΚΑΙ ΟΣ ΕΑΝ ΑΠΟΛΕΣΕΙ ΖΩΟΓΟΝΗΣΕΙ ΑΥΤΗΝ

34 ΛΕΓΩ ΥΜΙΝ ΤΑΥΤΗ ΤΗ ΝΥΚΤΙ ΕΣΟΝΤΑΙ ΔΥΟ ΕΠΙ ΚΛΙΝΗΣ ΜΙΑΣ ΕΙΣ ΠΑΡΑΛΗΜΦΘΗΣΕΤΑΙ ΚΑΙ Ο ΕΤΕΡΟΣ ΑΦΕΘΗΣΕΤΑΙ

35 ΕΣΟΝΤΑΙ ΔΥΟ ΑΛΗΘΟΥΣΑΙ ΕΠΙ ΤΟ ΑΥΤΟ Η ΜΙΑ ΠΑΡΑΛΗΜΦΘΗΣΕΤΑΙ Η ΔΕ ΕΤΕΡΑ ΑΦΕΘΗΣΕΤΑΙ

37 ΚΑΙ ΑΠΟΚΡΙΘΕΝΤΕΣ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΟΥ ΚΥΡΙΕ Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΟΠΟΥ ΤΟ ΣΩΜΑ ΕΚΕΙ ΚΑΙ ΟΙ ΑΕΤΟΙ ΕΠΙΣΥΝΑΧΘΗΣΟΝΤΑΙ

ACCORDING TO LUKE 18

1 ΕΛΕΓΕΝ ΔΕ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΙΣ ΠΡΟΣ ΤΟ ΔΕΙΝ ΠΑΝΤΟΤΕ ΠΡΟΣΕΥΧΕΣΘΑΙ ΑΥΤΟΥΣ ΚΑΙ ΜΗ ΕΝΚΑΚΕΙΝ

2 ΛΕΓΩΝ ΚΡΙΤΗΣ ΤΙΣ ΗΝ ΕΝ ΤΙΝΙ ΠΟΛΕΙ ΤΟΝ ΘΕΟΝ ΜΗ ΦΟΒΟΥΜΕΝΟΣ ΚΑΙ ΑΝΘΡΩΠΟΝ ΜΗ ΕΝΤΡΕΠΟΜΕΝΟΣ

3 ΧΗΡΑ ΔΕ ΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΕΚΕΙΝΗ ΚΑΙ ΗΡΧΕΤΟ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΥΣΑ ΕΚΔΙΚΗΣΟΝ ΜΕ ΑΠΟ ΤΟΥ ΑΝΤΙΔΙΚΟΥ ΜΟΥ

4 ΚΑΙ ΟΥΚ ΗΘΕΛΕΝ ΕΠΙ ΧΡΟΝΟΝ ΜΕΤΑ ΔΕ ΤΑΥΤΑ ΕΙΠΕΝ ΕΝ ΕΑΥΤΩ ΕΙ ΚΑΙ ΤΟΝ ΘΕΟΝ ΟΥ ΦΟΒΟΥΜΑΙ ΟΥΔΕ ΑΝΘΡΩΠΟΝ ΕΝΤΡΕΠΟΜΑΙ

5 ΔΙΑ ΓΕ ΤΟ ΠΑΡΕΧΕΙΝ ΜΟΙ ΚΟΠΟΝ ΤΗΝ ΧΗΡΑΝ ΤΑΥΤΗΝ ΕΚΔΙΚΗΣΩ ΑΥΤΗΝ ΙΝΑ ΜΗ ΕΙΣ ΤΕΛΟΣ ΕΡΧΟΜΕΝΗ ΥΠΩΠΙΑΖΗ ΜΕ

6 ΕΙΠΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΑΚΟΥΣΑΤΕ ΤΙ Ο ΚΡΙΤΗΣ ΤΗΣ ΑΔΙΚΙΑΣ ΛΕΓΕΙ

7 Ο ΔΕ ΘΕΟΣ ΟΥ ΜΗ ΠΟΙΗΣΗ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΤΩΝ ΕΚΛΕΚΤΩΝ ΑΥΤΟΥ ΤΩΝ ΒΟΩΝΤΩΝ ΑΥΤΩ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΚΑΙ ΜΑΚΡΟΘΥΜΕΙ ΕΠ ΑΥΤΟΙΣ

8 ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΟΙΗΣΕΙ ΤΗΝ ΕΚΔΙΚΗΣΙΝ ΑΥΤΩΝ ΕΝ ΤΑΧΕΙ ΠΛΗΝ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΛΘΩΝ ΑΡΑ ΕΥΡΗΣΕΙ ΤΗΝ ΠΙΣΤΙΝ ΕΠΙ ΤΗΣ ΓΗΣ

9 ΕΙΠΕΝ ΔΕ ΚΑΙ ΠΡΟΣ ΤΙΝΑΣ ΤΟΥΣ ΠΕΠΟΙΘΟΤΑΣ ΕΦ ΕΑΥΤΟΙΣ ΟΤΙ ΕΙΣΙΝ ΔΙΚΑΙΟΙ ΚΑΙ ΕΞΟΥΘΕΝΟΥΝΤΑΣ ΤΟΥΣ ΛΟΙΠΟΥΣ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ

10 ΑΝΘΡΩΠΟΙ ΔΥΟ ΑΝΕΒΗΣΑΝ ΕΙΣ ΤΟ ΙΕΡΟΝ ΠΡΟΣΕΥΞΑΣΘΑΙ Ο ΕΙΣ ΦΑΡΙΣΑΙΟΣ ΚΑΙ Ο ΕΤΕΡΟΣ ΤΕΛΩΝΗΣ

11 Ο ΦΑΡΙΣΑΙΟΣ ΣΤΑΘΕΙΣ ΤΑΥΤΑ ΠΡΟΣΗΥΧΕΤΟ Ο ΘΕΟΣ ΕΥΧΑΡΙΣΤΩ ΣΟΙ ΟΤΙ ΟΥΚ ΕΙΜΙ ΩΣΠΕΡ ΟΙ ΛΟΙΠΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΡΠΑΓΕΣ ΑΔΙΚΟΙ ΜΟΙΧΟΙ Η ΚΑΙ ΩΣ ΟΥΤΟΣ Ο ΤΕΛΩΝΗΣ

12 ΝΗΣΤΕΥΩ ΔΙΣ ΤΟΥ ΣΑΒΒΑΤΟΥ ΑΠΟΔΕΚΑΤΕΥΩ ΠΑΝΤΑ ΟΣΑ ΚΤΩΜΑΙ

13 Ο ΔΕ ΤΕΛΩΝΗΣ ΜΑΚΡΟΘΕΝ ΕΣΤΩΣ ΟΥΚ ΗΘΕΛΕΝ ΟΥΔΕ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΕΠΑΡΑΙ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΑΛΛ ΕΤΥΠΤΕΝ ΤΟ ΣΤΗΘΟΣ ΑΥΤΟΥ ΛΕΓΩΝ Ο ΘΕΟΣ ΙΛΑΣΘΗΤΙ ΜΟΙ ΤΩ ΑΜΑΡΤΩΛΩ

14 ΛΕΓΩ ΥΜΙΝ ΚΑΤΕΒΗ ΟΥΤΟΣ ΔΕΔΙΚΑΙΩΜΕΝΟΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ Η ΓΑΡ ΕΚΕΙΝΟΝ ΟΤΙ ΠΑΣ Ο ΥΨΩΝ ΕΑΥΤΟΝ ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ Ο ΔΕ ΤΑΠΕΙΝΩΝ ΕΑΥΤΟΝ ΥΨΩΘΗΣΕΤΑΙ

15 ΠΡΟΣΕΦΕΡΟΝ ΔΕ ΑΥΤΩ ΚΑΙ ΤΑ ΒΡΕΦΗ ΙΝΑ ΑΥΤΩΝ ΑΠΤΗΤΑΙ ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΜΑΘΗΤΑΙ ΕΠΕΤΙΜΩΝ ΑΥΤΟΙΣ

16 Ο ΔΕ ΙΗΣΟΥΣ ΠΡΟΣΕΚΑΛΕΣΑΤΟ ΑΥΤΑ ΛΕΓΩΝ ΑΦΕΤΕ ΤΑ ΠΑΙΔΙΑ ΕΡΧΕΣΘΑΙ ΠΡΟΣ ΜΕ ΚΑΙ ΜΗ ΚΩΛΥΕΤΕ ΑΥΤΑ ΤΩΝ ΓΑΡ ΤΟΙΟΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ

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17 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΣ ΑΝ ΜΗ ΔΕΞΗΤΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΩΣ ΠΑΙΔΙΟΝ ΟΥ ΜΗ ΕΙΣΕΛΘΗ ΕΙΣ ΑΥΤΗΝ
18 ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΤΙΣ ΑΥΤΟΝ ΑΡΧΩΝ ΛΕΓΩΝ ΔΙΔΑΣΚΑΛΕ ΑΓΑΘΕ ΤΙ ΠΟΙΗΣΑΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΚΛΗΡΟΝΟΜΗΣΩ
19 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΤΙ ΜΕ ΛΕΓΕΙΣ ΑΓΑΘΟΝ ΟΥΔΕΙΣ ΑΓΑΘΟΣ ΕΙ ΜΗ ΕΙΣ ΘΕΟΣ
20 ΤΑΣ ΕΝΤΟΛΑΣ ΟΙΔΑΣ ΜΗ ΜΟΙΧΕΥΣΗΣ ΜΗ ΦΟΝΕΥΣΗΣ ΜΗ ΚΛΕΨΗΣ ΜΗ ΨΕΥΔΟΜΑΡΤΥΡΗΣΗΣ ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΣΟΥ
21 Ο ΔΕ ΕΙΠΕΝ ΤΑΥΤΑ ΠΑΝΤΑ ΕΦΥΛΑΞΑ ΕΚ ΝΕΟΤΗΤΟΣ
22 ΑΚΟΥΣΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΕΤΙ ΕΝ ΣΟΙ ΛΕΙΠΕΙ ΠΑΝΤΑ ΟΣΑ ΕΧΕΙΣ ΠΩΛΗΣΟΝ ΚΑΙ ΔΙΑΔΟΣ ΠΤΩΧΟΙΣ ΚΑΙ ΕΞΕΙΣ ΘΗΣΑΥΡΟΝ ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΔΕΥΡΟ ΑΚΟΛΟΥΘΕΙ ΜΟΙ
23 Ο ΔΕ ΑΚΟΥΣΑΣ ΤΑΥΤΑ ΠΕΡΙΛΥΠΟΣ ΕΓΕΝΗΘΗ ΗΝ ΓΑΡ ΠΛΟΥΣΙΟΣ ΣΦΟΔΡΑ
24 ΙΔΩΝ ΔΕ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΩΣ ΔΥΣΚΟΛΩΣ ΟΙ ΤΑ ΧΡΗΜΑΤΑ ΕΧΟΝΤΕΣ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΙΣΠΟΡΕΥΟΝΤΑΙ
25 ΕΥΚΟΠΩΤΕΡΟΝ ΓΑΡ ΕΣΤΙΝ ΚΑΜΗΛΟΝ ΔΙΑ ΤΡΗΜΑΤΟΣ ΒΕΛΟΝΗΣ ΕΙΣΕΛΘΕΙΝ Η ΠΛΟΥΣΙΟΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΙΣΕΛΘΕΙΝ
26 ΕΙΠΑΝ ΔΕ ΟΙ ΑΚΟΥΣΑΝΤΕΣ ΚΑΙ ΤΙΣ ΔΥΝΑΤΑΙ ΣΩΘΗΝΑΙ
27 Ο ΔΕ ΕΙΠΕΝ ΤΑ ΑΔΥΝΑΤΑ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΔΥΝΑΤΑ ΠΑΡΑ ΤΩ ΘΕΩ ΕΣΤΙΝ
28 ΕΙΠΕΝ ΔΕ ΠΕΤΡΟΣ ΙΔΟΥ ΗΜΕΙΣ ΑΦΕΝΤΕΣ ΤΑ ΙΔΙΑ ΗΚΟΛΟΥΘΗΣΑΜΕΝ ΣΟΙ
29 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥΔΕΙΣ ΕΣΤΙΝ ΟΣ ΑΦΗΚΕΝ ΟΙΚΙΑΝ Η ΓΥΝΑΙΚΑ Η ΑΔΕΛΦΟΥΣ Η ΓΟΝΕΙΣ Η ΤΕΚΝΑ ΕΝΕΚΕΝ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ
30 ΟΣ ΟΥΧΙ ΜΗ ΑΠΟΛΑΒΗ ΠΟΛΛΑΠΛΑΣΙΟΝΑ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥΤΩ ΚΑΙ ΕΝ ΤΩ ΑΙΩΝΙ ΤΩ ΕΡΧΟΜΕΝΩ ΖΩΗΝ ΑΙΩΝΙΟΝ
31 ΠΑΡΑΛΑΒΩΝ ΔΕ ΤΟΥΣ ΔΩΔΕΚΑ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΔΟΥ ΑΝΑΒΑΙΝΟΜΕΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΤΕΛΕΣΘΗΣΕΤΑΙ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩ ΥΙΩ ΤΟΥ ΑΝΘΡΩΠΟΥ
32 ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΓΑΡ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΜΠΑΙΧΘΗΣΕΤΑΙ ΚΑΙ ΥΒΡΙΣΘΗΣΕΤΑΙ ΚΑΙ ΕΜΠΤΥΣΘΗΣΕΤΑΙ
33 ΚΑΙ ΜΑΣΤΙΓΩΣΑΝΤΕΣ ΑΠΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΑΝΑΣΤΗΣΕΤΑΙ
34 ΚΑΙ ΑΥΤΟΙ ΟΥΔΕΝ ΤΟΥΤΩΝ ΣΥΝΗΚΑΝ ΚΑΙ ΗΝ ΤΟ ΡΗΜΑ ΤΟΥΤΟ ΚΕΚΡΥΜΜΕΝΟΝ ΑΠ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΟΝ ΤΑ ΛΕΓΟΜΕΝΑ
35 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΕΙΧΩ ΤΥΦΛΟΣ ΤΙΣ ΕΚΑΘΗΤΟ ΠΑΡΑ ΤΗΝ ΟΔΟΝ ΕΠΑΙΤΩΝ
36 ΑΚΟΥΣΑΣ ΔΕ ΟΧΛΟΥ ΔΙΑΠΟΡΕΥΟΜΕΝΟΥ ΕΠΥΝΘΑΝΕΤΟ ΤΙ ΕΙΗ ΤΟΥΤΟ
37 ΑΠΗΓΓΕΙΛΑΝ ΔΕ ΑΥΤΩ ΟΤΙ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ ΠΑΡΕΡΧΕΤΑΙ
38 ΚΑΙ ΕΒΟΗΣΕΝ ΛΕΓΩΝ ΙΗΣΟΥ ΥΙΕ ΔΑΥΕΙΔ ΕΛΕΗΣΟΝ ΜΕ
39 ΚΑΙ ΟΙ ΠΡΟΑΓΟΝΤΕΣ ΕΠΕΤΙΜΩΝ ΑΥΤΩ ΙΝΑ ΣΙΓΗΣΗ ΑΥΤΟΣ ΔΕ ΠΟΛΛΩ ΜΑΛΛΟΝ ΕΚΡΑΖΕΝ ΥΙΕ ΔΑΥΕΙΔ ΕΛΕΗΣΟΝ ΜΕ
40 ΣΤΑΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΝ ΑΧΘΗΝΑΙ ΠΡΟΣ ΑΥΤΟΝ ΕΓΓΙΣΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΝ
41 ΤΙ ΣΟΙ ΘΕΛΕΙΣ ΠΟΙΗΣΩ Ο ΔΕ ΕΙΠΕΝ ΚΥΡΙΕ ΙΝΑ ΑΝΑΒΛΕΨΩ
42 ΚΑΙ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΩ ΑΝΑΒΛΕΨΟΝ Η ΠΙΣΤΙΣ ΣΟΥ ΣΕΣΩΚΕΝ ΣΕ
43 ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΑΝΕΒΛΕΨΕΝ ΚΑΙ ΗΚΟΛΟΥΘΕΙ ΑΥΤΩ ΔΟΞΑΖΩΝ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΙΔΩΝ ΕΔΩΚΕΝ ΑΙΝΟΝ ΤΩ ΘΕΩ

ACCORDING TO LUKE 19
1 ΚΑΙ ΕΙΣΕΛΘΩΝ ΔΙΗΡΧΕΤΟ ΤΗΝ ΙΕΡΕΙΧΩ
2 ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΟΝΟΜΑΤΙ ΚΑΛΟΥΜΕΝΟΣ ΖΑΚΧΑΙΟΣ ΚΑΙ ΑΥΤΟΣ ΗΝ ΑΡΧΙΤΕΛΩΝΗΣ ΚΑΙ ΗΝ ΠΛΟΥΣΙΟΣ
3 ΚΑΙ ΕΖΗΤΕΙ ΙΔΕΙΝ ΤΟΝ ΙΗΣΟΥΝ ΤΙΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΗΔΥΝΑΤΟ ΑΠΟ ΤΟΥ ΟΧΛΟΥ ΟΤΙ ΤΗ ΗΛΙΚΙΑ ΜΙΚΡΟΣ ΗΝ
4 ΚΑΙ ΠΡΟΔΡΑΜΩΝ ΕΙΣ ΤΟ ΕΜΠΡΟΣΘΕΝ ΑΝΕΒΗ ΕΠΙ ΣΥΚΟΜΟΡΕΑΝ ΙΝΑ ΙΔΗ ΑΥΤΟΝ ΟΤΙ ΕΚΕΙΝΗΣ ΗΜΕΛΛΕΝ ΔΙΕΡΧΕΣΘΑΙ
5 ΚΑΙ ΩΣ ΗΛΘΕΝ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΑΝΑΒΛΕΨΑΣ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΖΑΚΧΑΙΕ ΣΠΕΥΣΑΣ ΚΑΤΑΒΗΘΙ ΣΗΜΕΡΟΝ ΓΑΡ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΔΕΙ ΜΕ ΜΕΙΝΑΙ
6 ΚΑΙ ΣΠΕΥΣΑΣ ΚΑΤΕΒΗ ΚΑΙ ΥΠΕΔΕΞΑΤΟ ΑΥΤΟΝ ΧΑΙΡΩΝ
7 ΚΑΙ ΙΔΟΝΤΕΣ ΠΑΝΤΕΣ ΔΙΕΓΟΓΓΥΖΟΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΠΑΡΑ ΑΜΑΡΤΩΛΩ ΑΝΔΡΙ ΕΙΣΗΛΘΕΝ ΚΑΤΑΛΥΣΑΙ
8 ΣΤΑΘΕΙΣ ΔΕ ΖΑΚΧΑΙΟΣ ΕΙΠΕΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΙΔΟΥ ΤΑ ΗΜΙΣΕΙΑ ΜΟΥ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΚΥΡΙΕ ΤΟΙΣ ΠΤΩΧΟΙΣ ΔΙΔΩΜΙ ΚΑΙ ΕΙ ΤΙΝΟΣ ΤΙ ΕΣΥΚΟΦΑΝΤΗΣΑ ΑΠΟΔΙΔΩΜΙ ΤΕΤΡΑΠΛΟΥΝ
9 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΟΤΙ ΣΗΜΕΡΟΝ ΣΩΤΗΡΙΑ ΤΩ ΟΙΚΩ ΤΟΥΤΩ ΕΓΕΝΕΤΟ ΚΑΘΟΤΙ ΚΑΙ ΑΥΤΟΣ ΥΙΟΣ ΑΒΡΑΑΜ
10 ΗΛΘΕΝ ΓΑΡ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΖΗΤΗΣΑΙ ΚΑΙ ΣΩΣΑΙ ΤΟ ΑΠΟΛΩΛΟΣ
11 ΑΚΟΥΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΤΑΥΤΑ ΠΡΟΣΘΕΙΣ ΕΙΠΕΝ ΠΑΡΑΒΟΛΗΝ ΔΙΑ ΤΟ ΕΓΓΥΣ ΕΙΝΑΙ ΙΕΡΟΥΣΑΛΗΜ ΑΥΤΟΝ ΚΑΙ ΔΟΚΕΙΝ ΑΥΤΟΥΣ ΟΤΙ ΠΑΡΑΧΡΗΜΑ ΜΕΛΛΕΙ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΑΝΑΦΑΙΝΕΣΘΑΙ
12 ΕΙΠΕΝ ΟΥΝ ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΥΓΕΝΗΣ ΕΠΟΡΕΥΘΗ ΕΙΣ ΧΩΡΑΝ ΜΑΚΡΑΝ ΛΑΒΕΙΝ ΕΑΥΤΩ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΥΠΟΣΤΡΕΨΑΙ
13 ΚΑΛΕΣΑΣ ΔΕ ΔΕΚΑ ΔΟΥΛΟΥΣ ΕΑΥΤΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΔΕΚΑ ΜΝΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΡΑΓΜΑΤΕΥΣΑΣΘΕ ΕΝ Ω ΕΡΧΟΜΑΙ
14 ΟΙ ΔΕ ΠΟΛΙΤΑΙ ΑΥΤΟΥ ΕΜΙΣΟΥΝ ΑΥΤΟΝ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΠΡΕΣΒΕΙΑΝ ΟΠΙΣΩ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΟΥ ΘΕΛΟΜΕΝ ΤΟΥΤΟΝ ΒΑΣΙΛΕΥΣΑΙ ΕΦ ΗΜΑΣ
15 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΕΠΑΝΕΛΘΕΙΝ ΑΥΤΟΝ ΛΑΒΟΝΤΑ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΕΙΠΕΝ ΦΩΝΗΘΗΝΑΙ ΑΥΤΩ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥΤΟΥΣ ΟΙΣ ΔΕΔΩΚΕΙ ΤΟ ΑΡΓΥΡΙΟΝ ΙΝΑ ΓΝΟΙ ΤΙΣ ΤΙ ΔΙΕΠΡΑΓΜΑΤΕΥΣΑΝΤΟ
16 ΠΑΡΕΓΕΝΕΤΟ ΔΕ Ο ΠΡΩΤΟΣ ΛΕΓΩΝ ΚΥΡΙΕ Η ΜΝΑ ΣΟΥ ΔΕΚΑ ΠΡΟΣΗΡΓΑΣΑΤΟ ΜΝΑΣ
17 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΥΓΕ ΑΓΑΘΕ ΔΟΥΛΕ ΟΤΙ ΕΝ ΕΛΑΧΙΣΤΩ ΠΙΣΤΟΣ ΕΓΕΝΟΥ ΙΣΘΙ ΕΞΟΥΣΙΑΝ ΕΧΩΝ ΕΠΑΝΩ ΔΕΚΑ ΠΟΛΕΩΝ
18 ΚΑΙ ΗΛΘΕΝ Ο ΔΕΥΤΕΡΟΣ ΛΕΓΩΝ Η ΜΝΑ ΣΟΥ ΚΥΡΙΕ ΕΠΟΙΗΣΕΝ ΠΕΝΤΕ ΜΝΑΣ
19 ΕΙΠΕΝ ΔΕ ΚΑΙ ΤΟΥΤΩ ΚΑΙ ΣΥ ΕΠΑΝΩ ΓΙΝΟΥ ΠΕΝΤΕ ΠΟΛΕΩΝ
20 ΚΑΙ Ο ΕΤΕΡΟΣ ΗΛΘΕΝ ΛΕΓΩΝ ΚΥΡΙΕ ΙΔΟΥ Η ΜΝΑ ΣΟΥ ΗΝ ΕΙΧΟΝ ΑΠΟΚΕΙΜΕΝΗΝ ΕΝ ΣΟΥΔΑΡΙΩ
21 ΕΦΟΒΟΥΜΗΝ ΓΑΡ ΣΕ ΟΤΙ ΑΝΘΡΩΠΟΣ ΑΥΣΤΗΡΟΣ ΕΙ ΑΙΡΕΙΣ Ο ΟΥΚ ΕΘΗΚΑΣ ΚΑΙ ΘΕΡΙΖΕΙΣ Ο ΟΥΚ ΕΣΠΕΙΡΑΣ
22 ΛΕΓΕΙ ΑΥΤΩ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΚΡΙΝΩ ΣΕ ΠΟΝΗΡΕ ΔΟΥΛΕ ΗΔΕΙΣ ΟΤΙ ΕΓΩ ΑΝΘΡΩΠΟΣ ΑΥΣΤΗΡΟΣ ΕΙΜΙ ΑΙΡΩΝ Ο ΟΥΚ ΕΘΗΚΑ ΚΑΙ ΘΕΡΙΖΩΝ Ο ΟΥΚ ΕΣΠΕΙΡΑ
23 ΚΑΙ ΔΙΑΤΙ ΟΥΚ ΕΔΩΚΑΣ ΜΟΥ ΤΟ ΑΡΓΥΡΙΟΝ ΕΠΙ ΤΡΑΠΕΖΑΝ ΚΑΓΩ ΕΛΘΩΝ ΣΥΝ ΤΟΚΩ ΑΝ ΑΥΤΟ ΕΠΡΑΞΑ
24 ΚΑΙ ΤΟΙΣ ΠΑΡΕΣΤΩΣΙΝ ΕΙΠΕΝ ΑΡΑΤΕ ΑΠ ΑΥΤΟΥ ΤΗΝ ΜΝΑΝ ΚΑΙ ΔΟΤΕ ΤΩ ΤΑΣ ΔΕΚΑ ΜΝΑΣ ΕΧΟΝΤΙ
25 ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΚΥΡΙΕ ΕΧΕΙ ΔΕΚΑ ΜΝΑΣ
26 ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΑΝΤΙ ΤΩ ΕΧΟΝΤΙ ΔΟΘΗΣΕΤΑΙ ΑΠΟ ΔΕ ΤΟΥ ΜΗ ΕΧΟΝΤΟΣ ΚΑΙ Ο ΕΧΕΙ ΑΡΘΗΣΕΤΑΙ
27 ΠΛΗΝ ΤΟΥΣ ΕΧΘΡΟΥΣ ΜΟΥ ΤΟΥΤΟΥΣ ΤΟΥΣ ΜΗ ΘΕΛΗΣΑΝΤΑΣ ΜΕ ΒΑΣΙΛΕΥΣΑΙ ΕΠ ΑΥΤΟΥΣ ΑΓΑΓΕΤΕ ΩΔΕ ΚΑΙ ΚΑΤΑΣΦΑΞΑΤΕ ΑΥΤΟΥΣ ΕΜΠΡΟΣΘΕΝ ΜΟΥ

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28 ΚΑΙ ΕΙΠΩΝ ΤΑΥΤΑ ΕΠΟΡΕΥΕΤΟ ΕΜΠΡΟΣΘΕΝ ΑΝΑΒΑΙΝΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ
29 ΚΑΙ ΕΓΕΝΕΤΟ ΩΣ ΗΓΓΙΣΕΝ ΕΙΣ ΒΗΘΦΑΓΗ ΚΑΙ ΒΗΘΑΝΙΑΝ ΠΡΟΣ ΤΟ ΟΡΟΣ ΤΟ ΚΑΛΟΥΜΕΝΟΝ ΕΛΑΙΩΝ ΑΠΕΣΤΕΙΛΕΝ ΔΥΟ ΤΩΝ ΜΑΘΗΤΩΝ
30 ΕΙΠΩΝ ΥΠΑΓΕΤΕ ΕΙΣ ΤΗΝ ΚΑΤΕΝΑΝΤΙ ΚΩΜΗΝ ΕΝ Η ΕΙΣΠΟΡΕΥΟΜΕΝΟΙ ΕΥΡΗΣΕΤΕ ΠΩΛΟΝ ΔΕΔΕΜΕΝΟΝ ΕΦ ΟΝ ΟΥΔΕΙΣ ΠΩΠΟΤΕ ΑΝΘΡΩΠΩΝ ΕΚΑΘΙΣΕΝ ΚΑΙ ΛΥΣΑΝΤΕΣ ΑΥΤΟΝ ΑΓΑΓΕΤΕ
31 ΚΑΙ ΕΑΝ ΤΙΣ ΥΜΑΣ ΕΡΩΤΑ ΔΙΑΤΙ ΛΥΕΤΕ ΟΥΤΩΣ ΕΡΕΙΤΕ ΟΤΙ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΧΡΕΙΑΝ ΕΧΕΙ
32 ΑΠΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΑΠΕΣΤΑΛΜΕΝΟΙ ΕΥΡΟΝ ΚΑΘΩΣ ΕΙΠΕΝ ΑΥΤΟΙΣ
33 ΛΥΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΤΟΝ ΠΩΛΟΝ ΕΙΠΑΝ ΟΙ ΚΥΡΙΟΙ ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΛΥΕΤΕ ΤΟΝ ΠΩΛΟΝ
34 ΟΙ ΔΕ ΕΙΠΑΝ ΟΤΙ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΧΡΕΙΑΝ ΕΧΕΙ
35 ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΠΡΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΠΙΡΙΨΑΝΤΕΣ ΑΥΤΩΝ ΤΑ ΙΜΑΤΙΑ ΕΠΙ ΤΟΝ ΠΩΛΟΝ ΕΠΕΒΙΒΑΣΑΝ ΤΟΝ ΙΗΣΟΥΝ
36 ΠΟΡΕΥΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΥΠΕΣΤΡΩΝΝΥΟΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΕΝ ΤΗ ΟΔΩ
37 ΕΓΓΙΖΟΝΤΟΣ ΔΕ ΑΥΤΟΥ ΗΔΗ ΠΡΟΣ ΤΗ ΚΑΤΑΒΑΣΕΙ ΤΟΥ ΟΡΟΥΣ ΤΩΝ ΕΛΑΙΩΝ ΗΡΞΑΝΤΟ ΑΠΑΝ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΜΑΘΗΤΩΝ ΧΑΙΡΟΝΤΕΣ ΑΙΝΕΙΝ ΤΟΝ ΘΕΟΝ ΦΩΝΗ ΜΕΓΑΛΗ ΠΕΡΙ ΠΑΣΩΝ ΩΝ ΕΙΔΟΝ ΔΥΝΑΜΕΩΝ
38 ΛΕΓΟΝΤΕΣ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΒΑΣΙΛΕΥΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΕΝ ΟΥΡΑΝΩ ΕΙΡΗΝΗ ΚΑΙ ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ
39 ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΑΠΟ ΤΟΥ ΟΧΛΟΥ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΟΝ ΔΙΔΑΣΚΑΛΕ ΕΠΙΤΙΜΗΣΟΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΣΟΥ
40 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΑΝ ΟΥΤΟΙ ΣΙΩΠΗΣΟΥΣΙΝ ΟΙ ΛΙΘΟΙ ΚΡΑΞΟΥΣΙΝ
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ACCORDING TO LUKE 20

1 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΜΙΑ ΤΩΝ ΗΜΕΡΩΝ ΔΙΔΑΣΚΟΝΤΟΣ ΑΥΤΟΥ ΤΟΝ ΛΑΟΝ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΥ ΕΠΕΣΤΗΣΑΝ ΟΙ ΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΣΥΝ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ
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ΑΤΕΚΝΟΣ Η ΙΝΑ ΛΑΒΗ Ο ΑΔΕΛΦΟΣ ΑΥΤΟΥ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΕΞΑΝΑΣΤΗΣΗ ΣΠΕΡΜΑ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ
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44 ΔΑΥΕΙΔ ΟΥΝ ΚΥΡΙΟΝ ΑΥΤΟΝ ΚΑΛΕΙ ΚΑΙ ΠΩΣ ΑΥΤΟΥ ΥΙΟΣ ΕΣΤΙΝ
45 ΑΚΟΥΟΝΤΟΣ ΔΕ ΠΑΝΤΟΣ ΤΟΥ ΛΑΟΥ ΕΙΠΕΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ
46 ΠΡΟΣΕΧΕΤΕ ΑΠΟ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΤΩΝ ΘΕΛΟΝΤΩΝ ΠΕΡΙΠΑΤΕΙΝ ΕΝ ΣΤΟΛΑΙΣ ΚΑΙ ΦΙΛΟΥΝΤΩΝ ΑΣΠΑΣΜΟΥΣ ΕΝ ΤΑΙΣ ΑΓΟΡΑΙΣ ΚΑΙ ΠΡΩΤΟΚΑΘΕΔΡΙΑΣ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΚΑΙ ΠΡΩΤΟΚΛΙΣΙΑΣ ΕΝ ΤΟΙΣ ΔΕΙΠΝΟΙΣ
47 ΟΙ ΚΑΤΕΣΘΙΟΥΣΙΝ ΤΑΣ ΟΙΚΙΑΣ ΤΩΝ ΧΗΡΩΝ ΚΑΙ ΠΡΟΦΑΣΕΙ ΜΑΚΡΑ ΠΡΟΣΕΥΧΟΝΤΑΙ ΟΥΤΟΙ ΛΗΜΨΟΝΤΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΚΡΙΜΑ

ACCORDING TO LUKE 21
1 ΑΝΑΒΛΕΨΑΣ ΔΕ ΕΙΔΕΝ ΤΟΥΣ ΒΑΛΛΟΝΤΑΣ ΕΙΣ ΤΟ ΓΑΖΟΦΥΛΑΚΙΟΝ ΤΑ ΔΩΡΑ ΑΥΤΩΝ ΠΛΟΥΣΙΟΥΣ
2 ΕΙΔΕΝ ΔΕ ΤΙΝΑ ΧΗΡΑΝ ΠΕΝΙΧΡΑΝ ΒΑΛΛΟΥΣΑΝ ΕΚΕΙ ΔΥΟ ΛΕΠΤΑ
3 ΚΑΙ ΕΙΠΕΝ ΑΛΗΘΩΣ ΛΕΓΩ ΥΜΙΝ ΟΤΙ Η ΧΗΡΑ Η ΠΤΩΧΗ ΑΥΤΗ ΠΛΕΙΩ ΠΑΝΤΩΝ ΕΒΑΛΕΝ
4 ΑΠΑΝΤΕΣ ΓΑΡ ΟΥΤΟΙ ΕΚ ΤΟΥ ΠΕΡΙΣΣΕΥΟΝΤΟΣ ΑΥΤΟΙΣ ΕΒΑΛΟΝ ΕΙΣ ΤΑ ΔΩΡΑ ΑΥΤΗ ΔΕ ΕΚ ΤΟΥ ΥΣΤΕΡΗΜΑΤΟΣ ΑΥΤΗΣ ΑΠΑΝΤΑ ΤΟΝ ΒΙΟΝ ΟΝ ΕΙΧΕΝ ΕΒΑΛΕΝ
5 ΚΑΙ ΤΙΝΩΝ ΛΕΓΟΝΤΩΝ ΠΕΡΙ ΤΟΥ ΙΕΡΟΥ ΟΤΙ ΛΙΘΟΙΣ ΚΑΛΟΙΣ ΚΑΙ ΑΝΑΘΕΜΑΣΙΝ ΚΕΚΟΣΜΗΤΑΙ ΕΙΠΕΝ
6 ΤΑΥΤΑ Α ΘΕΩΡΕΙΤΕ ΕΛΕΥΣΟΝΤΑΙ ΗΜΕΡΑΙ ΕΝ ΑΙΣ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ ΛΙΘΟΣ ΕΠΙ ΛΙΘΩ ΟΣ ΟΥ ΚΑΤΑΛΥΘΗΣΕΤΑΙ
7 ΕΠΗΡΩΤΗΣΑΝ ΔΕ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΔΙΔΑΣΚΑΛΕ ΠΟΤΕ ΟΥΝ ΤΑΥΤΑ ΕΣΤΑΙ ΚΑΙ ΤΙ ΤΟ ΣΗΜΕΙΟΝ ΟΤΑΝ ΜΕΛΛΗ ΤΑΥΤΑ ΓΙΝΕΣΘΑΙ
8 Ο ΔΕ ΕΙΠΕΝ ΒΛΕΠΕΤΕ ΜΗ ΠΛΑΝΗΘΗΤΕ ΠΟΛΛΟΙ ΓΑΡ ΕΛΕΥΣΟΝΤΑΙ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΛΕΓΟΝΤΕΣ ΕΓΩ ΕΙΜΙ ΚΑΙ Ο ΚΑΙΡΟΣ ΗΓΓΙΚΕΝ ΜΗ ΠΟΡΕΥΘΗΤΕ ΟΠΙΣΩ ΑΥΤΩΝ
9 ΟΤΑΝ ΔΕ ΑΚΟΥΣΗΤΕ ΠΟΛΕΜΟΥΣ ΚΑΙ ΑΚΑΤΑΣΤΑΣΙΑΣ ΜΗ ΠΤΟΗΘΗΤΕ ΔΕΙ ΓΑΡ ΤΑΥΤΑ ΓΕΝΕΣΘΑΙ ΠΡΩΤΟΝ ΑΛΛ ΟΥΚ ΕΥΘΕΩΣ ΤΟ ΤΕΛΟΣ
10 ΤΟΤΕ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΕΓΕΡΘΗΣΕΤΑΙ ΕΘΝΟΣ ΕΠ ΕΘΝΟΣ ΚΑΙ ΒΑΣΙΛΕΙΑ ΕΠΙ ΒΑΣΙΛΕΙΑΝ
11 ΣΕΙΣΜΟΙ ΤΕ ΜΕΓΑΛΟΙ ΚΑΙ ΚΑΤΑ ΤΟΠΟΥΣ ΛΙΜΟΙ ΚΑΙ ΛΟΙΜΟΙ ΕΣΟΝΤΑΙ ΦΟΒΗΤΡΑ ΤΕ ΚΑΙ ΣΗΜΕΙΑ ΑΠ ΟΥΡΑΝΟΥ ΜΕΓΑΛΑ ΕΣΤΑΙ
12 ΠΡΟ ΔΕ ΤΟΥΤΩΝ ΠΑΝΤΩΝ ΕΠΙΒΑΛΟΥΣΙΝ ΕΦ ΥΜΑΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΚΑΙ ΔΙΩΞΟΥΣΙΝ ΠΑΡΑΔΙΔΟΝΤΕΣ ΕΙΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΚΑΙ ΦΥΛΑΚΑΣ ΑΠΑΓΟΜΕΝΟΥΣ ΕΠΙ ΒΑΣΙΛΕΙΣ ΚΑΙ ΗΓΕΜΟΝΑΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΜΟΥ
13 ΑΠΟΒΗΣΕΤΑΙ ΥΜΙΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ
14 ΘΕΤΕ ΟΥΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΜΗ ΠΡΟΜΕΛΕΤΑΝ ΑΠΟΛΟΓΗΘΗΝΑΙ
15 ΕΓΩ ΓΑΡ ΔΩΣΩ ΥΜΙΝ ΣΤΟΜΑ ΚΑΙ ΣΟΦΙΑΝ Η ΟΥ ΔΥΝΗΣΟΝΤΑΙ ΑΝΤΙΣΤΗΝΑΙ Η ΑΝΤΕΙΠΕΙΝ ΑΠΑΝΤΕΣ ΟΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΥΜΙΝ
16 ΠΑΡΑΔΟΘΗΣΕΣΘΕ ΔΕ ΚΑΙ ΥΠΟ ΓΟΝΕΩΝ ΚΑΙ ΑΔΕΛΦΩΝ ΚΑΙ ΣΥΓΓΕΝΩΝ ΚΑΙ ΦΙΛΩΝ ΚΑΙ ΘΑΝΑΤΩΣΟΥΣΙΝ ΕΞ ΥΜΩΝ
17 ΚΑΙ ΕΣΕΣΘΕ ΜΙΣΟΥΜΕΝΟΙ ΥΠΟ ΠΑΝΤΩΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ
18 ΚΑΙ ΘΡΙΞ ΕΚ ΤΗΣ ΚΕΦΑΛΗΣ ΥΜΩΝ ΟΥ ΜΗ ΑΠΟΛΗΤΑΙ
19 ΕΝ ΤΗ ΥΠΟΜΟΝΗ ΥΜΩΝ ΚΤΗΣΑΣΘΕ ΤΑΣ ΨΥΧΑΣ ΥΜΩΝ
20 ΟΤΑΝ ΔΕ ΙΔΗΤΕ ΚΥΚΛΟΥΜΕΝΗΝ ΥΠΟ ΣΤΡΑΤΟΠΕΔΩΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΤΕ ΓΝΩΤΕ ΟΤΙ ΗΓΓΙΚΕΝ Η ΕΡΗΜΩΣΙΣ ΑΥΤΗΣ
21 ΤΟΤΕ ΟΙ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΦΕΥΓΕΤΩΣΑΝ ΕΙΣ ΤΑ ΟΡΗ ΚΑΙ ΟΙ ΕΝ ΜΕΣΩ ΑΥΤΗΣ ΕΚΧΩΡΕΙΤΩΣΑΝ ΚΑΙ ΟΙ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΜΗ ΕΙΣΕΡΧΕΣΘΩΣΑΝ ΕΙΣ ΑΥΤΗΝ
22 ΟΤΙ ΗΜΕΡΑΙ ΕΚΔΙΚΗΣΕΩΣ ΑΥΤΑΙ ΕΙΣΙΝ ΤΟΥ ΠΛΗΣΘΗΝΑΙ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ
23 ΟΥΑΙ ΤΑΙΣ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑΙΣ ΚΑΙ ΤΑΙΣ ΘΗΛΑΖΟΥΣΑΙΣ ΕΝ ΕΚΕΙΝΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΣΤΑΙ ΓΑΡ ΑΝΑΓΚΗ ΜΕΓΑΛΗ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΟΡΓΗ ΤΩ ΛΑΩ ΤΟΥΤΩ
24 ΚΑΙ ΠΕΣΟΥΝΤΑΙ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΗΣ ΚΑΙ ΑΙΧΜΑΛΩΤΙΣΘΗΣΟΝΤΑΙ ΕΙΣ ΤΑ ΕΘΝΗ ΠΑΝΤΑ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΑΙ ΠΑΤΟΥΜΕΝΗ ΥΠΟ ΕΘΝΩΝ ΑΧΡΙ ΟΥ ΠΛΗΡΩΘΩΣΙΝ ΚΑΙΡΟΙ ΕΘΝΩΝ
25 ΚΑΙ ΕΣΟΝΤΑΙ ΣΗΜΕΙΑ ΕΝ ΗΛΙΩ ΚΑΙ ΣΕΛΗΝΗ ΚΑΙ ΑΣΤΡΟΙΣ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΣΥΝΟΧΗ ΕΘΝΩΝ ΕΝ ΑΠΟΡΙΑ ΗΧΟΥΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΣΑΛΟΥ
26 ΑΠΟΨΥΧΟΝΤΩΝ ΑΝΘΡΩΠΩΝ ΑΠΟ ΦΟΒΟΥ ΚΑΙ ΠΡΟΣΔΟΚΙΑΣ ΤΩΝ ΕΠΕΡΧΟΜΕΝΩΝ ΤΗ ΟΙΚΟΥΜΕΝΗ ΑΙ ΓΑΡ ΔΥΝΑΜΕΙΣ ΤΩΝ ΟΥΡΑΝΩΝ ΣΑΛΕΥΘΗΣΟΝΤΑΙ
27 ΚΑΙ ΤΟΤΕ ΟΨΟΝΤΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΡΧΟΜΕΝΟΝ ΕΝ ΝΕΦΕΛΗ ΜΕΤΑ ΔΥΝΑΜΕΩΣ ΚΑΙ ΔΟΞΗΣ ΠΟΛΛΗΣ
28 ΑΡΧΟΜΕΝΩΝ ΔΕ ΤΟΥΤΩΝ ΓΙΝΕΣΘΑΙ ΑΝΑΚΥΨΑΤΕ ΚΑΙ ΕΠΑΡΑΤΕ ΤΑΣ ΚΕΦΑΛΑΣ ΥΜΩΝ ΔΙΟΤΙ ΕΓΓΙΖΕΙ Η ΑΠΟΛΥΤΡΩΣΙΣ ΥΜΩΝ
29 ΚΑΙ ΕΙΠΕΝ ΠΑΡΑΒΟΛΗΝ ΑΥΤΟΙΣ ΙΔΕΤΕ ΤΗΝ ΣΥΚΗΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΔΕΝΔΡΑ
30 ΟΤΑΝ ΠΡΟΒΑΛΩΣΙΝ ΗΔΗ ΒΛΕΠΟΝΤΕΣ ΑΦ ΕΑΥΤΩΝ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΗΔΗ ΕΓΓΥΣ ΤΟ ΘΕΡΟΣ ΕΣΤΙΝ
31 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΟΤΑΝ ΙΔΗΤΕ ΤΑΥΤΑ ΓΙΝΟΜΕΝΑ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΕΓΓΥΣ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ
32 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΥ ΜΗ ΠΑΡΕΛΘΗ Η ΓΕΝΕΑ ΑΥΤΗ ΕΩΣ ΑΝ ΠΑΝΤΑ ΓΕΝΗΤΑΙ
33 Ο ΟΥΡΑΝΟΣ ΚΑΙ Η ΓΗ ΠΑΡΕΛΕΥΣΟΝΤΑΙ ΟΙ ΔΕ ΛΟΓΟΙ ΜΟΥ ΟΥ ΜΗ ΠΑΡΕΛΕΥΣΟΝΤΑΙ
34 ΠΡΟΣΕΧΕΤΕ ΔΕ ΕΑΥΤΟΙΣ ΜΗΠΟΤΕ ΒΑΡΗΘΩΣΙΝ ΥΜΩΝ ΑΙ ΚΑΡΔΙΑΙ ΕΝ ΚΡΑΙΠΑΛΗ ΚΑΙ ΜΕΘΗ ΚΑΙ ΜΕΡΙΜΝΑΙΣ ΒΙΩΤΙΚΑΙΣ ΚΑΙ ΕΠΙΣΤΗ ΕΦ ΥΜΑΣ ΑΙΦΝΙΔΙΟΣ Η ΗΜΕΡΑ ΕΚΕΙΝΗ
35 ΩΣ ΠΑΓΙΣ ΕΠΕΙΣΕΛΕΥΣΕΤΑΙ ΓΑΡ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΠΡΟΣΩΠΟΝ ΠΑΣΗΣ ΤΗΣ ΓΗΣ
36 ΑΓΡΥΠΝΕΙΤΕ ΔΕ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ ΔΕΟΜΕΝΟΙ ΙΝΑ ΚΑΤΙΣΧΥΣΗΤΕ ΕΚΦΥΓΕΙΝ ΤΑΥΤΑ ΠΑΝΤΑ ΤΑ ΜΕΛΛΟΝΤΑ ΓΙΝΕΣΘΑΙ ΚΑΙ ΣΤΑΘΗΝΑΙ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

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37 ΗΝ ΔΕ ΤΑΣ ΗΜΕΡΑΣ ΕΝ ΤΩ ΙΕΡΩ ΔΙΔΑΣΚΩΝ ΤΑΣ ΔΕ ΝΥΚΤΑΣ ΕΞΕΡΧΟΜΕΝΟΣ ΗΥΛΙΖΕΤΟ ΕΙΣ ΤΟ ΟΡΟΣ ΤΟ ΚΑΛΟΥΜΕΝΟΝ ΕΛΑΙΩΝ
38 ΚΑΙ ΠΑΣ Ο ΛΑΟΣ ΩΡΘΡΙΖΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΤΩ ΙΕΡΩ ΑΚΟΥΕΙΝ ΑΥΤΟΥ

ACCORDING TO LUKE 22

(Verse 20: The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 ΗΓΓΙΖΕΝ ΔΕ Η ΕΟΡΤΗ ΤΩΝ ΑΖΥΜΩΝ Η ΛΕΓΟΜΕΝΗ ΠΑΣΧΑ
2 ΚΑΙ ΕΖΗΤΟΥΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟ ΠΩΣ ΑΝΕΛΩΣΙΝ ΑΥΤΟΝ ΕΦΟΒΟΥΝΤΟ ΓΑΡ ΤΟΝ ΛΑΟΝ
3 ΕΙΣΗΛΘΕΝ ΔΕ ΣΑΤΑΝΑΣ ΕΙΣ ΙΟΥΔΑΝ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΙΣΚΑΡΙΩΤΗΝ ΟΝΤΑ ΕΚ ΤΟΥ ΑΡΙΘΜΟΥ ΤΩΝ ΔΩΔΕΚΑ
4 ΚΑΙ ΑΠΕΛΘΩΝ ΣΥΝΕΛΑΛΗΣΕΝ ΤΟΙΣ ΑΡΧΙΕΡΕΥΣΙΝ ΚΑΙ ΣΤΡΑΤΗΓΟΙΣ ΤΟ ΠΩΣ ΑΥΤΟΙΣ ΠΑΡΑΔΩ ΑΥΤΟΝ
5 ΚΑΙ ΕΧΑΡΗΣΑΝ ΚΑΙ ΣΥΝΕΘΕΝΤΟ ΑΥΤΩ ΑΡΓΥΡΙΟΝ ΔΟΥΝΑΙ
6 ΚΑΙ ΕΞΩΜΟΛΟΓΗΣΕΝ ΚΑΙ ΕΖΗΤΕΙ ΕΥΚΑΙΡΙΑΝ ΤΟΥ ΠΑΡΑΔΟΥΝΑΙ ΑΥΤΟΝ ΑΤΕΡ ΟΧΛΟΥ ΑΥΤΟΙΣ
7 ΗΛΘΕΝ ΔΕ Η ΗΜΕΡΑ ΤΩΝ ΑΖΥΜΩΝ ΕΝ Η ΕΔΕΙ ΘΥΕΣΘΑΙ ΤΟ ΠΑΣΧΑ
8 ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΠΕΤΡΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΕΙΠΩΝ ΠΟΡΕΥΘΕΝΤΕΣ ΕΤΟΙΜΑΣΑΤΕ ΗΜΙΝ ΤΟ ΠΑΣΧΑ ΙΝΑ ΦΑΓΩΜΕΝ
9 ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΠΟΥ ΘΕΛΕΙΣ ΕΤΟΙΜΑΣΩΜΕΝ
10 Ο ΔΕ ΕΙΠΕΝ ΑΥΤΟΙΣ ΙΔΟΥ ΕΙΣΕΛΘΟΝΤΩΝ ΥΜΩΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΣΥΝΑΝΤΗΣΕΙ ΥΜΙΝ ΑΝΘΡΩΠΟΣ ΚΕΡΑΜΙΟΝ ΥΔΑΤΟΣ ΒΑΣΤΑΖΩΝ ΑΚΟΛΟΥΘΗΣΑΤΕ ΑΥΤΩ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΕΙΣ ΗΝ ΕΙΣΠΟΡΕΥΕΤΑΙ
11 ΚΑΙ ΕΡΕΙΤΕ ΤΩ ΟΙΚΟΔΕΣΠΟΤΗ ΤΗΣ ΟΙΚΙΑΣ ΛΕΓΕΙ ΣΟΙ Ο ΔΙΔΑΣΚΑΛΟΣ ΠΟΥ ΕΣΤΙΝ ΤΟ ΚΑΤΑΛΥΜΑ ΟΠΟΥ ΤΟ ΠΑΣΧΑ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΜΟΥ ΦΑΓΩ
12 ΚΑΚΕΙΝΟΣ ΥΜΙΝ ΔΕΙΞΕΙ ΑΝΑΓΑΙΟΝ ΜΕΓΑ ΕΣΤΡΩΜΕΝΟΝ ΕΚΕΙ ΕΤΟΙΜΑΣΑΤΕ
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70 ΕΙΠΑΝ ΔΕ ΠΑΝΤΕΣ ΣΥ ΟΥΝ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ Ο ΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΕΦΗ ΥΜΕΙΣ ΛΕΓΕΤΕ ΟΤΙ ΕΓΩ ΕΙΜΙ

71 ΟΙ ΔΕ ΕΙΠΑΝ ΤΙ ΕΤΙ ΕΧΟΜΕΝ ΜΑΡΤΥΡΙΑΣ ΧΡΕΙΑΝ ΑΥΤΟΙ ΓΑΡ ΗΚΟΥΣΑΜΕΝ ΑΠΟ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ

ACCORDING TO LUKE 23

(Verse 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27.

Verse 33: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Verse 38: There is no place called Arimathaias; this name is the hidden author's signature of Joseph [b]ar Mathaias [Heb for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 ΚΑΙ ΑΝΑΣΤΑΝ ΑΠΑΝ ΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΠΙ ΤΟΝ ΠΕΙΛΑΤΟΝ

2 ΗΡΞΑΝΤΟ ΔΕ ΚΑΤΗΓΟΡΕΙΝ ΑΥΤΟΥ ΛΕΓΟΝΤΕΣ ΤΟΥΤΟΝ ΕΥΡΑΜΕΝ ΔΙΑΣΤΡΕΦΟΝΤΑ ΤΟ ΕΘΝΟΣ ΗΜΩΝ ΚΑΙ ΚΩΛΥΟΝΤΑ ΦΟΡΟΥΣ ΚΑΙΣΑΡΙ ΔΙΔΟΝΑΙ ΚΑΙ ΛΕΓΟΝΤΑ ΕΑΥΤΟΝ ΧΡΙΣΤΟΝ ΒΑΣΙΛΕΑ ΕΙΝΑΙ

3 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΗΡΩΤΗΣΕΝ ΑΥΤΟΝ ΛΕΓΩΝ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΩ ΕΦΗ ΣΥ ΛΕΓΕΙΣ

4 Ο ΔΕ ΠΕΙΛΑΤΟΣ ΕΙΠΕΝ ΠΡΟΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΟΧΛΟΥΣ ΟΥΔΕΝ ΕΥΡΙΣΚΩ ΑΙΤΙΟΝ ΕΝ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ

5 ΟΙ ΔΕ ΕΠΙΣΧΥΟΝ ΛΕΓΟΝΤΕΣ ΟΤΙ ΑΝΑΣΕΙΕΙ ΤΟΝ ΛΑΟΝ ΔΙΔΑΣΚΩΝ ΚΑΘ ΟΛΗΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΑΡΞΑΜΕΝΟΣ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΩΣ ΩΔΕ

6 ΠΕΙΛΑΤΟΣ ΔΕ ΑΚΟΥΣΑΣ ΕΠΗΡΩΤΗΣΕΝ ΕΙ Ο ΑΝΘΡΩΠΟΣ ΓΑΛΙΛΑΙΟΣ ΕΣΤΙΝ

7 ΚΑΙ ΕΠΙΓΝΟΥΣ ΟΤΙ ΕΚ ΤΗΣ ΕΞΟΥΣΙΑΣ ΗΡΩΔΟΥ ΕΣΤΙΝ ΑΝΕΠΕΜΨΕΝ ΑΥΤΟΝ ΠΡΟΣ ΗΡΩΔΗΝ ΟΝΤΑ ΚΑΙ ΑΥΤΟΝ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΕΝ ΤΑΥΤΑΙΣ ΤΑΙΣ ΗΜΕΡΑΙΣ

8 Ο ΔΕ ΗΡΩΔΗΣ ΙΔΩΝ ΤΟΝ ΙΗΣΟΥΝ ΕΧΑΡΗ ΛΙΑΝ ΗΝ ΓΑΡ ΕΞ ΙΚΑΝΩΝ ΧΡΟΝΩΝ ΘΕΛΩΝ ΙΔΕΙΝ ΑΥΤΟΝ ΔΙΑ ΤΟ ΑΚΟΥΕΙΝ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ ΗΛΠΙΖΕΝ ΤΙ ΣΗΜΕΙΟΝ ΙΔΕΙΝ ΥΠ ΑΥΤΟΥ ΓΙΝΟΜΕΝΟΝ

9 ΕΠΗΡΩΤΑ ΔΕ ΑΥΤΟΝ ΕΝ ΛΟΓΟΙΣ ΙΚΑΝΟΙΣ ΑΥΤΟΣ ΔΕ ΟΥΔΕΝ ΑΠΕΚΡΙΝΑΤΟ ΑΥΤΩ

10 ΕΙΣΤΗΚΕΙΣΑΝ ΔΕ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΕΥΤΟΝΩΣ ΚΑΤΗΓΟΡΟΥΝΤΕΣ ΑΥΤΟΥ

11 ΕΞΟΥΘΕΝΗΣΑΣ ΔΕ ΑΥΤΟΝ ΚΑΙ Ο ΗΡΩΔΗΣ ΣΥΝ ΤΟΙΣ ΣΤΡΑΤΕΥΜΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΜΠΑΙΞΑΣ ΠΕΡΙΒΑΛΩΝ ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ ΑΝΕΠΕΜΨΕΝ ΑΥΤΟΝ ΤΩ ΠΕΙΛΑΤΩ

12 ΕΓΕΝΟΝΤΟ ΔΕ ΦΙΛΟΙ Ο ΤΕ ΗΡΩΔΗΣ ΚΑΙ Ο ΠΕΙΛΑΤΟΣ ΕΝ ΑΥΤΗ ΤΗ ΗΜΕΡΑ ΜΕΤ ΑΛΛΗΛΩΝ ΠΡΟΥΠΗΡΧΟΝ ΓΑΡ ΕΝ ΕΧΘΡΑ ΟΝΤΕΣ ΠΡΟΣ ΑΥΤΟΥΣ

13 ΠΕΙΛΑΤΟΣ ΔΕ ΣΥΝΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ

14 ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΡΟΣΗΝΕΓΚΑΤΕ ΜΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΥΤΟΝ ΩΣ ΑΠΟΣΤΡΕΦΟΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΝΩΠΙΟΝ ΥΜΩΝ ΑΝΑΚΡΙΝΑΣ ΟΥΘΕΝ ΕΥΡΟΝ ΕΝ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ ΑΙΤΙΟΝ ΩΝ ΚΑΤΗΓΟΡΕΙΤΕ ΚΑΤ ΑΥΤΟΥ

15 ΑΛΛ ΟΥΔΕ ΗΡΩΔΗΣ ΑΝΕΠΕΜΨΕΝ ΓΑΡ ΑΥΤΟΝ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΙΔΟΥ ΟΥΔΕΝ ΑΞΙΟΝ ΘΑΝΑΤΟΥ ΕΣΤΙΝ ΠΕΠΡΑΓ-ΜΕΝΟΝ ΑΥΤΩ

16 ΠΑΙΔΕΥΣΑΣ ΟΥΝ ΑΥΤΟΝ ΑΠΟΛΥΣΩ

18 ΑΝΕΚΡΑΓΟΝ ΔΕ ΠΑΜΠΛΗΘΕΙ ΛΕΓΟΝΤΕΣ ΑΙΡΕ ΤΟΥΤΟΝ ΑΠΟΛΥΣΟΝ ΔΕ ΗΜΙΝ ΤΟΝ ΒΑΡΑΒΒΑΝ

19 ΟΣΤΙΣ ΗΝ ΔΙΑ ΣΤΑΣΙΝ ΤΙΝΑ ΓΕΝΟΜΕΝΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΦΟΝΟΝ ΒΛΗΘΕΙΣ ΕΝ ΤΗ ΦΥΛΑΚΗ

20 ΠΑΛΙΝ ΔΕ Ο ΠΕΙΛΑΤΟΣ ΠΡΟΣΕΦΩΝΗΣΕΝ ΘΕΛΩΝ ΑΠΟΛΥΣΑΙ ΤΟΝ ΙΗΣΟΥΝ

21 ΟΙ ΔΕ ΕΠΕΦΩΝΟΥΝ ΛΕΓΟΝΤΕΣ ΣΤΑΥΡΟΥ ΣΤΑΥΡΟΥ ΑΥΤΟΝ

22 Ο ΔΕ ΤΡΙΤΟΝ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΙ ΓΑΡ ΚΑΚΟΝ ΕΠΟΙΗΣΕΝ ΟΥΤΟΣ ΟΥΔΕΝ ΑΙΤΙΟΝ ΘΑΝΑΤΟΥ ΕΥΡΟΝ ΕΝ ΑΥΤΩ ΠΑΙΔΕΥΣΑΣ ΟΥΝ ΑΥΤΟΝ ΑΠΟΛΥΣΩ

23 ΟΙ ΔΕ ΕΠΕΚΕΙΝΤΟ ΦΩΝΑΙΣ ΜΕΓΑΛΑΙΣ ΑΙΤΟΥΜΕΝΟΙ ΑΥΤΟΝ ΣΤΑΥΡΩΘΗΝΑΙ ΚΑΙ ΚΑΤΙΣΧΥΟΝ ΑΙ ΦΩΝΑΙ ΑΥΤΩΝ

24 ΚΑΙ ΠΕΙΛΑΤΟΣ ΕΠΕΚΡΙΝΕΝ ΓΕΝΕΣΘΑΙ ΤΟ ΑΙΤΗΜΑ ΑΥΤΩΝ

25 ΑΠΕΛΥΣΕΝ ΔΕ ΤΟΝ ΔΙΑ ΣΤΑΣΙΝ ΚΑΙ ΦΟΝΟΝ ΒΕΒΛΗ-ΜΕΝΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΟΝ ΗΤΟΥΝΤΟ ΤΟΝ ΔΕ ΙΗΣΟΥΝ ΠΑΡΕΔΩΚΕΝ ΤΩ ΘΕΛΗΜΑΤΙ ΑΥΤΩΝ

26 ΚΑΙ ΩΣ ΑΠΗΓΑΓΟΝ ΑΥΤΟΝ ΕΠΙΛΑΒΟΜΕΝΟΙ ΣΙΜΩΝΑ ΤΙΝΑ ΚΥΡΗΝΑΙΟΝ ΕΡΧΟΜΕΝΟΝ ΑΠ ΑΓΡΟΥ ΕΠΕΘΗΚΑΝ ΑΥΤΩ ΤΟΝ ΣΤΑΥΡΟΝ ΦΕΡΕΙΝ ΟΠΙΣΘΕΝ ΤΟΥ ΙΗΣΟΥ

27 ΗΚΟΛΟΥΘΕΙ ΔΕ ΑΥΤΩ ΠΟΛΥ ΠΛΗΘΟΣ ΤΟΥ ΛΑΟΥ ΚΑΙ ΓΥΝΑΙΚΩΝ ΑΙ ΕΚΟΠΤΟΝΤΟ ΚΑΙ ΕΘΡΗΝΟΥΝ ΑΥΤΟΝ

28 ΣΤΡΑΦΕΙΣ ΔΕ ΠΡΟΣ ΑΥΤΑΣ ΙΗΣΟΥΣ ΕΙΠΕΝ ΘΥΓΑΤΕΡΕΣ ΙΕΡΟΥΣΑΛΗΜ ΜΗ ΚΛΑΙΕΤΕ ΕΠ ΕΜΕ ΠΛΗΝ ΕΦ ΕΑΥΤΑΣ ΚΛΑΙΕΤΕ ΚΑΙ ΕΠΙ ΤΑ ΤΕΚΝΑ ΥΜΩΝ

29 ΟΤΙ ΙΔΟΥ ΕΡΧΟΝΤΑΙ ΗΜΕΡΑΙ ΕΝ ΑΙΣ ΕΡΟΥΣΙΝ ΜΑΚΑΡΙΑΙ ΑΙ ΣΤΕΙΡΑΙ ΚΑΙ ΑΙ ΚΟΙΛΙΑΙ ΑΙ ΟΥΚ ΕΓΕΝΝΗΣΑΝ ΚΑΙ ΜΑΣΤΟΙ ΟΙ ΟΥΚ ΕΘΡΕΨΑΝ

30 ΤΟΤΕ ΑΡΞΟΝΤΑΙ ΛΕΓΕΙΝ ΤΟΙΣ ΟΡΕΣΙΝ ΠΕΣΑΤΕ ΕΦ ΗΜΑΣ ΚΑΙ ΤΟΙΣ ΒΟΥΝΟΙΣ ΚΑΛΥΨΑΤΕ ΗΜΑΣ

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31 ΟΤΙ ΕΙ ΕΝ ΤΩ ΥΓΡΩ ΞΥΛΩ ΤΑΥΤΑ ΠΟΙΟΥΣΙΝ ΕΝ ΤΩ ΞΗΡΩ ΤΙ ΓΕΝΗΤΑΙ

32 ΗΓΟΝΤΟ ΔΕ ΚΑΙ ΕΤΕΡΟΙ ΔΥΟ ΚΑΚΟΥΡΓΟΙ ΣΥΝ ΑΥΤΩ ΑΝΑΙΡΕΘΗΝΑΙ

33 ΚΑΙ ΟΤΕ ΗΛΘΟΝ ΕΠΙ ΤΟΝ ΤΟΠΟΝ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΚΡΑΝΙΟΝ ΕΚΕΙ ΕΣΤΑΥΡΩΣΑΝ ΑΥΤΟΝ ΚΑΙ ΤΟΥΣ ΚΑΚΟΥΡΓΟΥΣ ΟΝ ΜΕΝ ΕΚ ΔΕΞΙΩΝ ΟΝ ΔΕ ΕΞ ΑΡΙΣΤΕΡΩΝ

34 Ο ΔΕ ΙΗΣΟΥΣ ΕΛΕΓΕΝ ΠΑΤΕΡ ΑΦΕΣ ΑΥΤΟΙΣ ΟΥ ΓΑΡ ΟΙΔΑΣΙΝ ΤΙ ΠΟΙΟΥΣΙΝ ΔΙΑΜΕΡΙΖΟΜΕΝΟΙ ΔΕ ΤΑ ΙΜΑΤΙΑ ΑΥΤΟΥ ΕΒΑΛΟΝ ΚΛΗΡΟΥΣ

35 ΚΑΙ ΕΙΣΤΗΚΕΙ Ο ΛΑΟΣ ΘΕΩΡΩΝ ΕΞΕΜΥΚΤΗΡΙΖΟΝ ΔΕ ΟΙ ΑΡΧΟΝΤΕΣ ΛΕΓΟΝΤΕΣ ΑΛΛΟΥΣ ΕΣΩΣΕΝ ΣΩΣΑΤΩ ΕΑΥΤΟΝ ΕΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ ΤΟΥ ΘΕΟΥ Ο ΕΚΛΕΚΤΟΣ

36 ΕΝΕΠΑΙΞΑΝ ΔΕ ΑΥΤΩ ΚΑΙ ΟΙ ΣΤΡΑΤΙΩΤΑΙ ΠΡΟΣΕΡΧΟΜΕΝΟΙ ΟΞΟΣ ΠΡΟΣΦΕΡΟΝΤΕΣ ΑΥΤΩ

37 ΚΑΙ ΛΕΓΟΝΤΕΣ ΕΙ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΣΩΣΟΝ ΣΕΑΥΤΟΝ

38 ΗΝ ΔΕ ΚΑΙ ΕΠΙΓΡΑΦΗ ΕΠ ΑΥΤΩ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ

39 ΕΙΣ ΔΕ ΤΩΝ ΚΡΕΜΑΣΘΕΝΤΩΝ ΚΑΚΟΥΡΓΩΝ ΕΒΛΑΣΦΗΜΕΙ ΑΥΤΟΝ ΟΥΧΙ ΣΥ ΕΙ Ο ΧΡΙΣΤΟΣ ΣΩΣΟΝ ΣΕΑΥΤΟΝ ΚΑΙ ΗΜΑΣ

40 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΕΤΕΡΟΣ ΕΠΙΤΙΜΩΝ ΑΥΤΩ ΕΦΗ ΟΥΔΕ ΦΟΒΗ ΣΥ ΤΟΝ ΘΕΟΝ ΟΤΙ ΕΝ ΤΩ ΑΥΤΩ ΚΡΙΜΑΤΙ ΕΙ

41 ΚΑΙ ΗΜΕΙΣ ΜΕΝ ΔΙΚΑΙΩΣ ΑΞΙΑ ΓΑΡ ΩΝ ΕΠΡΑΞΑΜΕΝ ΑΠΟΛΑΜΒΑΝΟΜΕΝ ΟΥΤΟΣ ΔΕ ΟΥΔΕΝ ΑΤΟΠΟΝ ΕΠΡΑΞΕΝ

42 ΚΑΙ ΕΛΕΓΕΝ ΙΗΣΟΥ ΜΝΗΣΘΗΤΙ ΜΟΥ ΟΤΑΝ ΕΛΘΗΣ ΕΙΣ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ

43 ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΜΗΝ ΣΟΙ ΛΕΓΩ ΣΗΜΕΡΟΝ ΜΕΤ ΕΜΟΥ ΕΣΗ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ

44 ΚΑΙ ΗΝ ΗΔΗ ΩΣΕΙ ΩΡΑ ΕΚΤΗ ΚΑΙ ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ ΕΦ ΟΛΗΝ ΤΗΝ ΓΗΝ ΕΩΣ ΩΡΑΣ ΕΝΑΤΗΣ

45 ΤΟΥ ΗΛΙΟΥ ΕΚΛΙΠΟΝΤΟΣ ΕΣΧΙΣΘΗ ΔΕ ΤΟ ΚΑΤΑΠΕΤΑΣΜΑ ΤΟΥ ΝΑΟΥ ΜΕΣΟΝ

46 ΚΑΙ ΦΩΝΗΣΑΣ ΦΩΝΗ ΜΕΓΑΛΗ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΠΑΤΕΡ ΕΙΣ ΧΕΙΡΑΣ ΣΟΥ ΠΑΡΑΤΙΘΕΜΑΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΤΟΥΤΟ ΔΕ ΕΙΠΩΝ ΕΞΕΠΝΕΥΣΕΝ

47 ΙΔΩΝ ΔΕ Ο ΕΚΑΤΟΝΤΑΡΧΗΣ ΤΟ ΓΕΝΟΜΕΝΟΝ ΕΔΟΞΑΖΕΝ ΤΟΝ ΘΕΟΝ ΛΕΓΩΝ ΟΝΤΩΣ Ο ΑΝΘΡΩΠΟΣ ΟΥΤΟΣ ΔΙΚΑΙΟΣ ΗΝ

48 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΥΝΠΑΡΑΓΕΝΟΜΕΝΟΙ ΟΧΛΟΙ ΕΠΙ ΤΗΝ ΘΕΩΡΙΑΝ ΤΑΥΤΗΝ ΘΕΩΡΗΣΑΝΤΕΣ ΤΑ ΓΕΝΟΜΕΝΑ ΤΥΠΤΟΝΤΕΣ ΤΑ ΣΤΗΘΗ ΥΠΕΣΤΡΕΦΟΝ

49 ΕΙΣΤΗΚΕΙΣΑΝ ΔΕ ΠΑΝΤΕΣ ΟΙ ΓΝΩΣΤΟΙ ΑΥΤΩ ΑΠΟ ΜΑΚΡΟΘΕΝ ΚΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΣΥΝΑΚΟΛΟΥΘΟΥΣΑΙ ΑΥΤΩ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΟΡΩΣΑΙ ΤΑΥΤΑ

50 ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΟΝΟΜΑΤΙ ΙΩΣΗΦ ΒΟΥΛΕΥΤΗΣ ΥΠΑΡΧΩΝ ΚΑΙ ΑΝΗΡ ΑΓΑΘΟΣ ΚΑΙ ΔΙΚΑΙΟΣ

51 ΟΥΤΟΣ ΟΥΚ ΗΝ ΣΥΝΚΑΤΑΤΙΘΕΙΜΕΝΟΣ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΗ ΠΡΑΞΕΙ ΑΥΤΩΝ ΑΠΟ ΑΡΙΜΑΘΑΙΑΣ ΠΟΛΕΩΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΣ ΠΡΟΣΕΔΕΧΕΤΟ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ

52 ΟΥΤΟΣ ΠΡΟΣΕΛΘΩΝ ΤΩ ΠΕΙΛΑΤΩ ΗΤΗΣΑΤΟ ΤΟ ΣΩΜΑ ΤΟΥ ΙΗΣΟΥ

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54 ΚΑΙ ΗΜΕΡΑ ΗΝ ΠΑΡΑΣΚΕΥΗΣ ΚΑΙ ΣΑΒΒΑΤΟΝ ΕΠΕΦΩΣΚΕΝ

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56 ΥΠΟΣΤΡΕΨΑΣΑΙ ΔΕ ΗΤΟΙΜΑΣΑΝ ΑΡΩΜΑΤΑ ΚΑΙ ΜΥΡΑ ΚΑΙ ΤΟ ΜΕΝ ΣΑΒΒΑΤΟΝ ΗΣΥΧΑΣΑΝ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ

ACCORDING TO LUKE 24

1 ΤΗ ΔΕ ΜΙΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΟΡΘΡΟΥ ΒΑΘΕΩΣ ΕΠΙ ΤΟ ΜΝΗΜΑ ΗΛΘΟΝ ΦΕΡΟΥΣΑΙ Α ΗΤΟΙΜΑΣΑΝ ΑΡΩΜΑΤΑ

2 ΕΥΡΟΝ ΔΕ ΤΟΝ ΛΙΘΟΝ ΑΠΟΚΕΚΥΛΙΣΜΕΝΟΝ ΑΠΟ ΤΟΥ ΜΝΗΜΕΙΟΥ

3 ΕΙΣΕΛΘΟΥΣΑΙ ΔΕ ΟΥΧ ΕΥΡΟΝ ΤΟ ΣΩΜΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ

4 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΠΟΡΕΙΣΘΑΙ ΑΥΤΑΣ ΠΕΡΙ ΤΟΥΤΟΥ ΚΑΙ ΙΔΟΥ ΑΝΔΡΕΣ ΔΥΟ ΕΠΕΣΤΗΣΑΝ ΑΥΤΟΙΣ ΕΝ ΕΣΘΗΤΙ ΑΣΤΡΑΠΤΟΥΣΗ

5 ΕΜΦΟΒΩΝ ΔΕ ΓΕΝΟΜΕΝΩΝ ΑΥΤΩΝ ΚΑΙ ΚΛΙΝΟΥΣΩΝ ΤΑ ΠΡΟΣΩΠΑ ΕΙΣ ΤΗΝ ΓΗΝ ΕΙΠΑΝ ΠΡΟΣ ΑΥΤΑΣ ΤΙ ΖΗΤΕΙΤΕ ΤΟΝ ΖΩΝΤΑ ΜΕΤΑ ΤΩΝ ΝΕΚΡΩΝ

6 ΟΥΚ ΕΣΤΙΝ ΩΔΕ ΑΛΛΑ ΗΓΕΡΘΗ ΜΝΗΣΘΗΤΕ ΩΣ ΕΛΑΛΗΣΕΝ ΥΜΙΝ ΕΤΙ ΩΝ ΕΝ ΤΗ ΓΑΛΙΛΑΙΑ

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8 ΚΑΙ ΕΜΝΗΣΘΗΣΑΝ ΤΩΝ ΡΗΜΑΤΩΝ ΑΥΤΟΥ

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53 ΚΑΙ ΗΣΑΝ ΔΙΑΠΑΝΤΟΣ ΕΝ ΤΩ ΙΕΡΩ ΑΙΝΟΥΝΤΕΣ ΤΟΝ ΘΕΟΝΥΠΟΣΤΡΕΨΑΣΑΙ ΔΕ ΗΤΟΙΜΑΣΑΝ ΑΡΩΜΑΤΑ ΚΑΙ ΜΥΡΑ ΚΑΙ ΤΟ ΜΕΝ ΣΑΒΒΑΤΟΝ ΗΣΥΧΑΣΑΝ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ

THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in

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the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

ACCORDING TO JOHN 1

[PROLOGUE]

(Originally, light and darkness had a religious, but also a political significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites ["the righteous"], Zealots, and Siccarii] also called themselves "sons of light" and referred to their unbelieving enemies as "sons of darkness" [See Appendix D: The Dead Sea Scrolls]. The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

(Verse 28: Baptism is a Jewish initiation and purification ritual called a mikvah. John the Baptist or Baptiser: As in most biographies (and this is what the gospels chiefly are), the characters surrounding the main character are its relatives, friends, or schoolmates. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts. Verse 39: They said to him: Rabbi, Heb. Teacher.))

1 ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ ΗΝ Ο ΛΟΓΟΣ

2 ΟΥΤΟΣ ΗΝ ΕΝ ΑΡΧΗ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

3 ΠΑΝΤΑ ΔΙ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΧΩΡΙΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΟΥΔΕ ΕΝ Ο ΓΕΓΟΝΕΝ

4 ΕΝ ΑΥΤΩ ΖΩΗ ΕΣΤΙΝ ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩΝ ΑΝΘΡΩΠΩΝ

5 ΚΑΙ ΤΟ ΦΩΣ ΕΝ ΤΗ ΣΚΟΤΙΑ ΦΑΙΝΕΙ ΚΑΙ Η ΣΚΟΤΙΑ ΑΥΤΟ ΟΥ ΚΑΤΕΛΑΒΕΝ

6 ΕΓΕΝΕΤΟ ΑΝΘΡΩΠΟΣ ΑΠΕΣΤΑΛΜΕΝΟΣ ΠΑΡΑ ΘΕΟΥ ΟΝΟΜΑ ΑΥΤΩ ΙΩΑΝΝΗΣ

7 ΟΥΤΟΣ ΗΛΘΕΝ ΕΙΣ ΜΑΡΤΥΡΙΑΝ ΙΝΑ ΜΑΡΤΥΡΗΣΗ ΠΕΡΙ ΤΟΥ ΦΩΤΟΣ ΙΝΑ ΠΑΝΤΕΣ ΠΙΣΤΕΥΣΩΣΙΝ ΔΙ ΑΥΤΟΥ

8 ΟΥΚ ΗΝ ΕΚΕΙΝΟΣ ΤΟ ΦΩΣ ΑΛΛ ΙΝΑ ΜΑΡΤΥΡΗΣΗ ΠΕΡΙ ΤΟΥ ΦΩΤΟΣ

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10 ΕΝ ΤΩ ΚΟΣΜΩ ΗΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΔΙ ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ Ο ΚΟΣΜΟΣ ΑΥΤΟΝ ΟΥΚ ΕΓΝΩ

11 ΕΙΣ ΤΑ ΙΔΙΑ ΗΛΘΕΝ ΚΑΙ ΟΙ ΙΔΙΟΙ ΑΥΤΟΝ ΟΥ ΠΑΡΕΛΑΒΟΝ

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15 ΙΩΑΝΝΗΣ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΑΥΤΟΥ ΚΑΙ ΚΕΚΡΑΓΕΝ ΛΕΓΩΝ ΟΥΤΟΣ ΗΝ ΟΝ ΕΙΠΩΝ Ο ΟΠΙΣΩ ΜΟΥ ΕΡΧΟΜΕΝΟΣ ΕΜΠΡΟΣΘΕΝ ΜΟΥ ΓΕΓΟΝΕΝ ΟΤΙ ΠΡΩΤΟΣ ΜΟΥ ΗΝ

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17 ΟΤΙ Ο ΝΟΜΟΣ ΔΙΑ ΜΩΥΣΕΩΣ ΕΔΟΘΗ Η ΧΑΡΙΣ ΚΑΙ Η ΑΛΗΘΕΙΑ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΓΕΝΕΤΟ

18 ΘΕΟΝ ΟΥΔΕΙΣ ΕΩΡΑΚΕΝ ΠΩΠΟΤΕ Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ Ο ΩΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΤΟΥ ΠΑΤΡΟΣ ΕΚΕΙΝΟΣ ΕΞΗΓΗΣΑΤΟ

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22 ΕΙΠΑΝ ΟΥΝ ΑΥΤΩ ΤΙΣ ΕΙ ΙΝΑ ΑΠΟΚΡΙΣΙΝ ΔΩΜΕΝ ΤΟΙΣ ΠΕΜΨΑΣΙΝ ΗΜΑΣ ΤΙ ΛΕΓΕΙΣ ΠΕΡΙ ΣΕΑΥΤΟΥ

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24 ΚΑΙ ΑΠΕΣΤΑΛΜΕΝΟΙ ΗΣΑΝ ΕΚ ΤΩΝ ΦΑΡΙΣΑΙΩΝ

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32 ΚΑΙ ΕΜΑΡΤΥΡΗΣΕΝ ΙΩΑΝΝΗΣ ΛΕΓΩΝ ΟΤΙ ΤΕΘΕΑΜΑΙ ΤΟ ΠΝΕΥΜΑ ΚΑΤΑΒΑΙΝΟΝ ΩΣ ΠΕΡΙΣΤΕΡΑΝ ΕΞ ΟΥΡΑΝΟΥ ΚΑΙ ΕΜΕΙΝΕΝ ΕΠ ΑΥΤΟΝ

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39 ΤΙ ΖΗΤΕΙΤΕ ΟΙ ΔΕ ΕΙΠΑΝ ΑΥΤΩ ΡΑΒΒΕΙ Ο ΛΕΓΕΤΑΙ ΕΡΜΗΝΕΥΟΜΕΝΟΝ ΔΙΔΑΣΚΑΛΕ ΠΟΥ ΜΕΝΕΙΣ

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46 ΕΥΡΙΣΚΕΙ ΦΙΛΙΠΠΟΣ ΤΟΝ ΝΑΘΑΝΑΗΛ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΟΝ ΕΓΡΑΨΕΝ ΜΩΥΣΗΣ ΕΝ ΤΩ ΝΟΜΩ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΕΥΡΗΚΑΜΕΝ ΙΗΣΟΥΝ ΥΙΟΝ ΤΟΥ ΙΩΣΗΦ ΤΟΝ ΑΠΟ ΝΑΖΑΡΕΤ

47 ΕΙΠΕΝ ΑΥΤΩ ΝΑΘΑΝΑΗΛ ΕΚ ΝΑΖΑΡΕΤ ΔΥΝΑΤΑΙ ΤΙ ΑΓΑΘΟΝ ΕΙΝΑΙ ΛΕΓΕΙ ΑΥΤΩ ΦΙΛΙΠΠΟΣ ΕΡΧΟΥ ΚΑΙ ΙΔΕ

48 ΕΙΔΕΝ ΙΗΣΟΥΣ ΤΟΝ ΝΑΘΑΝΑΗΛ ΕΡΧΟΜΕΝΟΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΛΕΓΕΙ ΠΕΡΙ ΑΥΤΟΥ ΙΔΕ ΑΛΗΘΩΣ ΙΣΡΑΗΛΕΙΤΗΣ ΕΝ Ω ΔΟΛΟΣ ΟΥΚ ΕΣΤΙΝ

49 ΛΕΓΕΙ ΑΥΤΩ ΝΑΘΑΝΑΗΛ ΠΟΘΕΝ ΜΕ ΓΙΝΩΣΚΕΙΣ ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΡΟ ΤΟΥ ΣΕ ΦΙΛΙΠΠΟΝ ΦΩΝΗΣΑΙ ΟΝΤΑ ΥΠΟ ΤΗΝ ΣΥΚΗΝ ΕΙΔΟΝ ΣΕ

50 ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΝΑΘΑΝΑΗΛ ΡΑΒΒΕΙ ΣΥ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΣΥ ΒΑΣΙΛΕΥΣ ΕΙ ΤΟΥ ΙΣΡΑΗΛ

51 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΟΤΙ ΕΙΠΟΝ ΣΟΙ ΟΤΙ ΕΙΔΟΝ ΣΕ ΥΠΟΚΑΤΩ ΤΗΣ ΣΥΚΗΣ ΠΙΣΤΕΥΕΙΣ ΜΕΙΖΩ ΤΟΥΤΩΝ ΟΨΗ

52 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΨΕΣΘΕ ΤΟΝ ΟΥΡΑΝΟΝ ΑΝΕΩΓΟΤΑ ΚΑΙ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΤΟΥ ΘΕΟΥ ΑΝΑΒΑΙΝΟΝΤΑΣ ΚΑΙ ΚΑΤΑΒΑΙΝΟΝΤΑΣ ΕΠΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ

ACCORDING TO JOHN 2

1 ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΓΑΜΟΣ ΕΓΕΝΕΤΟ ΕΝ ΚΑΝΑ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΗΝ Η ΜΗΤΗΡ ΤΟΥ ΙΗΣΟΥ ΕΚΕΙ

2 ΕΚΛΗΘΗ ΔΕ ΚΑΙ Ο ΙΗΣΟΥΣ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΓΑΜΟΝ

3 ΚΑΙ ΟΙΝΟΝ ΟΥΚ ΕΙΧΟΝ ΟΤΙ ΣΥΝΕΤΕΛΕΣΘΗ Ο ΟΙΝΟΣ ΤΟΥ ΓΑΜΟΥ ΕΙΤΑ ΛΕΓΕΙ Η ΜΗΤΗΡ ΤΟΥ ΙΗΣΟΥ ΠΡΟΣ ΑΥΤΟΝ ΟΙΝΟΣ ΟΥΚ ΕΣΤΙΝ

4 ΛΕΓΕΙ ΑΥΤΗ Ο ΙΗΣΟΥΣ ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ ΓΥΝΑΙ ΟΥΠΩ ΗΚΕΙ Η ΩΡΑ ΜΟΥ

5 ΛΕΓΕΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΤΟΙΣ ΔΙΑΚΟΝΟΙΣ Ο ΤΙ ΑΝ ΛΕΓΗ ΥΜΙΝ ΠΟΙΗΣΑΤΕ

6 ΗΣΑΝ ΔΕ ΕΚΕΙ ΛΙΘΙΝΑΙ ΥΔΡΙΑΙ ΕΞ ΚΑΤΑ ΤΟΝ ΚΑΘΑΡΙΣΜΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΕΙΜΕΝΑΙ ΧΩΡΟΥΣΑΙ ΑΝΑ ΜΕΤΡΗΤΑΣ ΔΥΟ Η ΤΡΕΙΣ

7 ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΓΕΜΙΣΑΤΕ ΤΑΣ ΥΔΡΙΑΣ ΥΔΑΤΟΣ ΚΑΙ ΕΓΕΜΙΣΑΝ ΑΥΤΑΣ ΕΩΣ ΑΝΩ

8 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΑΝΤΛΗΣΑΤΕ ΝΥΝ ΚΑΙ ΦΕΡΕΤΕ ΤΩ ΑΡΧΙΤΡΙΚΛΙΝΩ ΟΙ ΔΕ ΗΝΕΓΚΑΝ

9 ΩΣ ΔΕ ΕΓΕΥΣΑΤΟ Ο ΑΡΧΙΤΡΙΚΛΙΝΟΣ ΤΟ ΥΔΩΡ ΟΙΝΟΝ ΓΕΓΕΝΗΜΕΝΟΝ ΚΑΙ ΟΥΚ ΗΔΕΙ ΠΟΘΕΝ ΕΣΤΙΝ ΟΙ ΔΕ ΔΙΑΚΟΝΟΙ ΗΔΕΙΣΑΝ ΟΙ ΗΝΤΛΗΚΟΤΕΣ ΤΟ ΥΔΩΡ ΦΩΝΕΙ ΤΟΝ ΝΥΜΦΙΟΝ Ο ΑΡΧΙΤΡΙΚΛΙΝΟΣ

10 ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΠΑΣ ΑΝΘΡΩΠΟΣ ΠΡΩΤΟΝ ΤΟΝ ΚΑΛΟΝ ΟΙΝΟΝ ΤΙΘΗΣΙΝ ΚΑΙ ΟΤΑΝ ΜΕΘΥΣΘΩΣΙΝ ΤΟΝ ΕΛΑΣΣΩ ΣΥ ΤΕΤΗΡΗΚΑΣ ΤΟΝ ΚΑΛΟΝ ΟΙΝΟΝ ΕΩΣ ΑΡΤΙ

11 ΤΑΥΤΗΝ ΕΠΟΙΗΣΕΝ ΑΡΧΗΝ ΤΩΝ ΣΗΜΕΙΩΝ Ο ΙΗΣΟΥΣ ΕΝ ΚΑΝΑ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΚΑΙ ΕΦΑΝΕΡΩΣΕΝ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΕΙΣ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ

12 ΜΕΤΑ ΤΟΥΤΟ ΚΑΤΕΒΗ ΕΙΣ ΚΑΦΑΡΝΑΟΥΜ ΑΥΤΟΣ ΚΑΙ Η ΜΗΤΗΡ ΑΥΤΟΥ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΟΥ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΚΑΙ ΕΚΕΙ ΕΜΕΙΝΑΝ ΟΥ ΠΟΛΛΑΣ ΗΜΕΡΑΣ

13 ΚΑΙ ΕΓΓΥΣ ΗΝ ΤΟ ΠΑΣΧΑ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΑΝΕΒΗ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ Ο ΙΗΣΟΥΣ

14 ΚΑΙ ΕΥΡΕΝ ΕΝ ΤΩ ΙΕΡΩ ΤΟΥΣ ΠΩΛΟΥΝΤΑΣ ΒΟΑΣ ΚΑΙ ΠΡΟΒΑΤΑ ΚΑΙ ΠΕΡΙΣΤΕΡΑΣ ΚΑΙ ΤΟΥΣ ΚΕΡΜΑΤΙΣΤΑΣ ΚΑΘΗΜΕΝΟΥΣ

15 ΚΑΙ ΠΟΙΗΣΑΣ ΦΡΑΓΕΛΛΙΟΝ ΕΚ ΣΧΟΙΝΙΩΝ ΠΑΝΤΑΣ ΕΞΕΒΑΛΕΝ ΕΚ ΤΟΥ ΙΕΡΟΥ ΤΑ ΤΕ ΠΡΟΒΑΤΑ ΚΑΙ ΤΟΥΣ ΒΟΑΣ ΚΑΙ ΤΩΝ ΚΟΛΛΥΒΙΣΤΩΝ ΕΞΕΧΕΕΝ ΤΟ ΚΕΡΜΑ ΚΑΙ ΤΑΣ ΤΡΑΠΕΖΑΣ ΑΝΕΣΤΡΕΨΕΝ

16 ΚΑΙ ΤΟΙΣ ΤΑΣ ΠΕΡΙΣΤΕΡΑΣ ΠΩΛΟΥΣΙΝ ΕΙΠΕΝ ΑΡΑΤΕ ΤΑΥΤΑ ΕΝΤΕΥΘΕΝ ΜΗ ΠΟΙΕΙΤΕ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΟΙΚΟΝ ΕΜΠΟΡΙΟΥ

17 ΕΜΝΗΣΘΗΣΑΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΟΤΙ ΓΕΓΡΑΜΜΕΝΟΝ ΕΣΤΙΝ Ο ΖΗΛΟΣ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΚΑΤΑΦΑΓΕΤΑΙ ΜΕ

18 ΑΠΕΚΡΙΘΗΣΑΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΤΙ ΣΗΜΕΙΟΝ ΔΕΙΚΝΥΕΙΣ ΗΜΙΝ ΟΤΙ ΤΑΥΤΑ ΠΟΙΕΙΣ

19 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΛΥΣΑΤΕ ΤΟΝ ΝΑΟΝ ΤΟΥΤΟΝ ΚΑΙ ΕΝ ΤΡΙΣΙΝ ΗΜΕΡΑΙΣ ΕΓΕΡΩ ΑΥΤΟΝ

20 ΕΙΠΑΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΤΕΣΣΕΡΑΚΟΝΤΑ ΚΑΙ ΕΞ ΕΤΕΣΙΝ ΟΙΚΟΔΟΜΗΘΗ Ο ΝΑΟΣ ΟΥΤΟΣ ΚΑΙ ΣΥ ΕΝ ΤΡΙΣΙΝ ΗΜΕΡΑΙΣ ΕΓΕΡΕΙΣ ΑΥΤΟΝ

21 ΕΚΕΙΝΟΣ ΔΕ ΕΛΕΓΕΝ ΠΕΡΙ ΤΟΥ ΝΑΟΥ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΟΥ

22 ΟΤΕ ΟΥΝ ΗΓΕΡΘΗ ΕΚ ΝΕΚΡΩΝ ΕΜΝΗΣΘΗΣΑΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΟΤΙ ΤΟΥΤΟ ΕΛΕΓΕΝ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΤΗ ΓΡΑΦΗ ΚΑΙ ΤΩ ΛΟΓΩ ΟΝ ΕΙΠΕΝ Ο ΙΗΣΟΥΣ

23 ΩΣ ΔΕ ΗΝ ΕΝ ΤΟΙΣ ΙΕΡΟΣΟΛΥΜΟΙΣ ΕΝ ΤΩ ΠΑΣΧΑ ΕΝ ΤΗ ΕΟΡΤΗ ΠΟΛΛΟΙ ΕΠΙΣΤΕΥΣΑΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΘΕΩΡΟΥΝΤΕΣ ΑΥΤΟΥ ΤΑ ΣΗΜΕΙΑ Α ΕΠΟΙΕΙ

24 ΑΥΤΟΣ ΔΕ ΙΗΣΟΥΣ ΟΥΚ ΕΠΙΣΤΕΥΕΝ ΑΥΤΟΝ ΑΥΤΟΙΣ ΔΙΑ ΤΟ ΑΥΤΟΝ ΓΙΝΩΣΚΕΙΝ ΠΑΝΤΑΣ

25 ΚΑΙ ΟΤΙ ΟΥ ΧΡΕΙΑΝ ΕΙΧΕΝ ΙΝΑ ΤΙΣ ΜΑΡΤΥΡΗΣΗ ΠΕΡΙ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΥΤΟΣ ΓΑΡ ΕΓΙΝΩΣΚΕΝ ΤΙ ΗΝ ΕΝ ΤΩ ΑΝΘΡΩΠΩ

ACCORDING TO JOHN 3

(The Gospel of John, continually presents Jesus as the Son of God. In the Holy Land, the real Jesus would never have compared himself to God because such a deed would be a violation of the first three of the Ten Commandments and for this heresy he would have been stoned to death. This text has been written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

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1 ΗΝ ΔΕ ΑΝΘΡΩΠΟΣ ΕΚ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΝΙΚΟΔΗΜΟΣ ΟΝΟΜΑ ΑΥΤΩ ΑΡΧΩΝ ΤΩΝ ΙΟΥΔΑΙΩΝ
2 ΟΥΤΟΣ ΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΝ ΝΥΚΤΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΡΑΒΒΕΙ ΟΙΔΑΜΕΝ ΟΤΙ ΑΠΟ ΘΕΟΥ ΕΛΗΛΥΘΑΣ ΔΙΔΑΣΚΑΛΟΣ ΟΥΔΕΙΣ ΓΑΡ ΔΥΝΑΤΑΙ ΤΑΥΤΑ ΤΑ ΣΗΜΕΙΑ ΠΟΙΕΙΝ Α ΣΥ ΠΟΙΕΙΣ ΕΑΝ ΜΗ Η Ο ΘΕΟΣ ΜΕΤ ΑΥΤΟΥ
3 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΕΑΝ ΜΗ ΤΙΣ ΓΕΝΝΗΘΗ ΑΝΩΘΕΝ ΟΥ ΔΥΝΑΤΑΙ ΙΔΕΙΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ
4 ΛΕΓΕΙ ΠΡΟΣ ΑΥΤΟΝ Ο ΝΙΚΟΔΗΜΟΣ ΠΩΣ ΔΥΝΑΤΑΙ ΑΝΘΡΩΠΟΣ ΓΕΝΝΗΘΗΝΑΙ ΓΕΡΩΝ ΩΝ ΜΗ ΔΥΝΑΤΑΙ ΕΙΣ ΤΗΝ ΚΟΙΛΙΑΝ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΔΕΥΤΕΡΟΝ ΕΙΣΕΛΘΕΙΝ ΚΑΙ ΓΕΝΝΗΘΗΝΑΙ
5 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΕΑΝ ΜΗ ΤΙΣ ΓΕΝΝΗΘΗ ΕΞ ΥΔΑΤΟΣ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΟΥ ΔΥΝΑΤΑΙ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩΝ ΟΥΡΑΝΩΝ
6 ΤΟ ΓΕΓΕΝΝΗΜΕΝΟΝ ΕΚ ΤΗΣ ΣΑΡΚΟΣ ΣΑΡΞ ΕΣΤΙΝ ΚΑΙ ΤΟ ΓΕΓΕΝΝΗΜΕΝΟΝ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΠΝΕΥΜΑ ΕΣΤΙΝ
7 ΜΗ ΘΑΥΜΑΣΗΣ ΟΤΙ ΕΙΠΟΝ ΣΟΙ ΔΕΙ ΥΜΑΣ ΓΕΝΝΗΘΗΝΑΙ ΑΝΩΘΕΝ
8 ΤΟ ΠΝΕΥΜΑ ΟΠΟΥ ΘΕΛΕΙ ΠΝΕΙ ΚΑΙ ΤΗΝ ΦΩΝΗΝ ΑΥΤΟΥ ΑΚΟΥΕΙΣ ΑΛΛ ΟΥΚ ΟΙΔΑΣ ΠΟΘΕΝ ΕΡΧΕΤΑΙ ΚΑΙ ΠΟΥ ΥΠΑΓΕΙ ΟΥΤΩΣ ΕΣΤΙΝ ΠΑΣ Ο ΓΕΓΕΝΝΗΜΕΝΟΣ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ
9 ΑΠΕΚΡΙΘΗ ΝΙΚΟΔΗΜΟΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΠΩΣ ΔΥΝΑΤΑΙ ΤΑΥΤΑ ΓΕΝΕΣΘΑΙ
10 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙ Ο ΔΙΔΑΣΚΑΛΟΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΤΑΥΤΑ ΟΥ ΓΙΝΩΣΚΕΙΣ
11 ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΟΤΙ Ο ΟΙΔΑΜΕΝ ΛΑΛΟΥΜΕΝ ΚΑΙ Ο ΕΩΡΑΚΑΜΕΝ ΜΑΡΤΥΡΟΥΜΕΝ ΚΑΙ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΗΜΩΝ ΟΥ ΛΑΜΒΑΝΕΤΕ
12 ΕΙ ΤΑ ΕΠΙΓΕΙΑ ΕΙΠΟΝ ΥΜΙΝ ΚΑΙ ΟΥ ΠΙΣΤΕΥΕΤΕ ΠΩΣ ΕΑΝ ΕΙΠΩ ΥΜΙΝ ΤΑ ΕΠΟΥΡΑΝΙΑ ΠΙΣΤΕΥΣΕΤΕ
13 ΚΑΙ ΟΥΔΕΙΣ ΑΝΑΒΕΒΗΚΕΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΙ ΜΗ Ο ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΒΑΣ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ Ο ΩΝ ΕΝ ΤΩ ΟΥΡΑΝΩ
14 ΚΑΙ ΚΑΘΩΣ ΜΩΥΣΗΣ ΥΨΩΣΕΝ ΤΟΝ ΟΦΙΝ ΕΝ ΤΗ ΕΡΗΜΩ ΟΥΤΩΣ ΥΨΩΘΗΝΑΙ ΔΕΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ
15 ΙΝΑ ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΕΝ ΑΥΤΩ ΕΧΗ ΖΩΗΝ ΑΙΩΝΙΟΝ
16 ΟΥΤΩΣ ΓΑΡ ΗΓΑΠΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΚΟΣΜΟΝ ΩΣΤΕ ΤΟΝ ΥΙΟΝ ΤΟΝ ΜΟΝΟΓΕΝΗ ΕΔΩΚΕΝ ΙΝΑ ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ ΜΗ ΑΠΟΛΗΤΑΙ ΑΛΛ ΕΧΗ ΖΩΗΝ ΑΙΩΝΙΟΝ
17 ΟΥ ΓΑΡ ΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟΝ ΥΙΟΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΑΛΛ ΙΝΑ ΚΡΙΝΑ ΤΟΝ ΚΟΣΜΟΝ ΑΛΛ ΙΝΑ ΣΩΤΗ Ο ΚΟΣΜΟΣ ΔΙ ΑΥΤΟΥ
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20 ΠΑΣ ΓΑΡ Ο ΦΑΥΛΑ ΠΡΑΣΣΩΝ ΜΙΣΕΙ ΤΟ ΦΩΣ ΚΑΙ ΟΥΚ ΕΡΧΕΤΑΙ ΠΡΟΣ ΤΟ ΦΩΣ ΙΝΑ ΜΗ ΕΛΕΓΧΘΗ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
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ACCORDING TO JOHN 4

(Samaria is a strip of land between Galilee in the north and Judaea in the south. Samaritans are a community of Hebrews whose ancestors have not been deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five Books of Moses]. They reject all other books of the Bible, since they have been written in foreign lands [Babylonia and Persia], and they despise the returning Jews as conquerors and upstarts.).

1 ΩΣ ΟΥΝ ΕΓΝΩ Ο ΙΗΣΟΥΣ ΟΤΙ ΗΚΟΥΣΑΝ ΟΙ ΦΑΡΙΣΑΙΟΙ ΟΤΙ ΙΗΣΟΥΣ ΠΛΕΙΟΝΑΣ ΜΑΘΗΤΑΣ ΠΟΙΕΙ ΚΑΙ ΒΑΠΤΙΖΕΙ Η ΙΩΑΝΝΗΣ
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9 ΛΕΓΕΙ ΑΥΤΩ Η ΓΥΝΗ Η ΣΑΜΑΡΙΤΙΣ ΠΩΣ ΣΥ ΙΟΥΔΑΙΟΣ ΩΝ ΠΑΡ ΕΜΟΥ ΠΕΙΝ ΑΙΤΕΙΣ ΓΥΝΑΙΚΟΣ ΣΑΜΑΡΙΤΙΔΟΣ ΟΥΣΗΣ
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12 ΜΗ ΣΥ ΜΕΙΖΩΝ ΕΙ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΙΑΚΩΒ ΟΣ ΕΔΩΚΕΝ ΗΜΙΝ ΤΟ ΦΡΕΑΡ ΚΑΙ ΑΥΤΟΣ ΕΞ ΑΥΤΟΥ ΕΠΙΕΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ ΚΑΙ ΤΑ ΘΡΕΜΜΑΤΑ ΑΥΤΟΥ
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ACCORDING TO JOHN 6

1 ΜΕΤΑ ΤΑΥΤΑ ΑΠΗΛΘΕΝ Ο ΙΗΣΟΥΣ ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΤΗΣ ΤΙΒΕΡΙΑΔΟΣ
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ACCORDING TO JOHN 7
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ACCORDING TO JOHN 10

1 ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ Ο ΜΗ ΕΙΣΕΡΧΟΜΕΝΟΣ ΔΙΑ ΤΗΣ ΘΥΡΑΣ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΩΝ ΠΡΟΒΑΤΩΝ ΑΛΛΑ ΑΝΑΒΑΙΝΩΝ ΑΛΛΑΧΟΘΕΝ ΕΚΕΙΝΟΣ ΚΛΕΠΤΗΣ ΕΣΤΙΝ ΚΑΙ ΛΗΣΤΗΣ
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16 ΚΑΙ ΑΛΛΑ ΠΡΟΒΑΤΑ ΕΧΩ Α ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΗΣ ΑΥΛΗΣ ΤΑΥΤΗΣ ΚΑΚΕΙΝΑ ΔΕΙ ΜΕ ΑΓΑΓΕΙΝ ΚΑΙ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΑΚΟΥΣΟΥΣΙΝ ΚΑΙ ΓΕΝΗΣΕΤΑΙ ΜΙΑ ΠΟΙΜΝΗ ΕΙΣ ΠΟΙΜΗΝ
17 ΔΙΑ ΤΟΥΤΟ ΜΕ Ο ΠΑΤΗΡ ΑΓΑΠΑ ΟΤΙ ΕΓΩ ΤΙΘΗΜΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΙΝΑ ΠΑΛΙΝ ΛΑΒΩ ΑΥΤΗΝ
18 ΟΥΔΕΙΣ ΑΙΡΕΙ ΑΥΤΗΝ ΑΠ ΕΜΟΥ ΑΛΛ ΕΓΩ ΤΙΘΗΜΙ ΑΥΤΗΝ ΑΠ ΕΜΑΥΤΟΥ ΕΞΟΥΣΙΑΝ ΕΧΩ ΘΕΙΝΑΙ ΑΥΤΗΝ ΚΑΙ ΕΞΟΥΣΙΑΝ ΕΧΩ ΠΑΛΙΝ ΛΑΒΕΙΝ ΑΥΤΗΝ ΤΑΥΤΗΝ ΤΗΝ ΕΝΤΟΛΗΝ ΕΛΑΒΟΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
19 ΣΧΙΣΜΑ ΠΑΛΙΝ ΕΓΕΝΕΤΟ ΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΔΙΑ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ
20 ΕΛΕΓΟΝ ΟΥΝ ΠΟΛΛΟΙ ΕΞ ΑΥΤΩΝ ΔΑΙΜΟΝΙΟΝ ΕΧΕΙ ΚΑΙ ΜΑΙΝΕΤΑΙ ΤΙ ΑΥΤΟΥ ΑΚΟΥΕΤΕ
21 ΑΛΛΟΙ ΕΛΕΓΟΝ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΟΥΚ ΕΣΤΙΝ ΔΑΙΜΟΝΙΖΟΜΕΝΟΥ ΜΗ ΔΑΙΜΟΝΙΟΝ ΔΥΝΑΤΑΙ ΤΥΦΛΩΝ ΟΦΘΑΛΜΟΥΣ ΑΝΟΙΞΑΙ
22 ΕΓΕΝΕΤΟ ΔΕ ΤΑ ΕΝΚΑΙΝΙΑ ΕΝ ΤΟΙΣ ΙΕΡΟΣΟΛΥΜΟΙΣ ΧΕΙΜΩΝ ΗΝ
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25 ΑΠΕΚΡΙΘΗ Ο ΙΗΣΟΥΣ ΕΙΠΟΝ ΥΜΙΝ ΚΑΙ ΟΥ ΠΙΣΤΕΥΕΤΕ ΤΑ ΕΡΓΑ Α ΕΓΩ ΠΟΙΩ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΑΥΤΑ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ
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28 ΚΑΓΩ ΔΙΔΩΜΙ ΑΥΤΟΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ ΚΑΙ ΟΥ ΜΗ ΑΠΟΛΩΝΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΙ ΟΥΧ ΑΡΠΑΣΕΙ ΤΙΣ ΑΥΤΑ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ
29 Ο ΠΑΤΗΡ Ο ΔΕΔΩΚΕΝ ΜΟΙ ΠΑΝΤΩΝ ΜΕΙΖΟΝ ΕΣΤΙΝ ΚΑΙ ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΑΡΠΑΖΕΙΝ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΠΑΤΡΟΣ
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33 ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΟΙ ΙΟΥΔΑΙΟΙ ΠΕΡΙ ΚΑΛΟΥ ΕΡΓΟΥ ΟΥ ΛΙΘΑΖΟΜΕΝ ΣΕ ΑΛΛΑ ΠΕΡΙ ΒΛΑΣΦΗΜΙΑΣ ΚΑΙ ΟΤΙ ΣΥ ΑΝΘΡΩΠΟΣ ΩΝ ΠΟΙΕΙΣ ΣΕΑΥΤΟΝ ΘΕΟΝ
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36 ΟΝ Ο ΠΑΤΗΡ ΗΓΙΑΣΕΝ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΥΜΕΙΣ ΛΕΓΕΤΕ ΟΤΙ ΒΛΑΣΦΗΜΕΙΣ ΟΤΙ ΕΙΠΟΝ ΥΙΟΣ ΘΕΟΥ ΕΙΜΙ
37 ΕΙ ΟΥ ΠΟΙΩ ΤΑ ΕΡΓΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΜΗ ΠΙΣΤΕΥΕΤΕ ΜΟΙ
38 ΕΙ ΔΕ ΠΟΙΩ ΚΑΝ ΕΜΟΙ ΜΗ ΠΙΣΤΕΥΗΤΕ ΤΟΙΣ ΕΡΓΟΙΣ ΠΙΣΤΕΥΕΤΕ ΙΝΑ ΓΝΩΤΕ ΚΑΙ ΓΙΝΩΣΚΗΤΕ ΟΤΙ ΕΝ ΕΜΟΙ Ο ΠΑΤΗΡ ΚΑΓΩ ΕΝ ΤΩ ΠΑΤΡΙ
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42 ΚΑΙ ΠΟΛΛΟΙ ΕΠΙΣΤΕΥΣΑΝ ΕΙΣ ΑΥΤΟΝ ΕΚΕΙ

ACCORDING TO JOHN 11

(Vers 16: Thomas, in Aramaic Tuoma, as well as the Greek name Didymos, mean "twin" and refer to Jesus' brother Judas. See Appendix D: The Gospel according to Didymus Judas Thomas. According to the Malabar Christians, Thomas founded Christianity in Kerala, in the southwest of India..)

1 ΗΝ ΔΕ ΤΙΣ ΑΣΘΕΝΩΝ ΛΑΖΑΡΟΣ ΑΠΟ ΒΗΘΑΝΙΑΣ ΕΚ ΤΗΣ ΚΩΜΗΣ ΤΗΣ ΜΑΡΙΑΣ ΚΑΙ ΜΑΡΘΑΣ ΤΗΣ ΑΔΕΛΦΗΣ ΑΥΤΗΣ

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2 ΗΝ ΔΕ ΜΑΡΙΑ Η ΑΛΕΙΨΑΣΑ ΤΟΝ ΚΥΡΙΟΝ ΜΥΡΩ ΚΑΙ ΕΚΜΑΞΑΣΑ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΤΑΙΣ ΘΡΙΞΙΝ ΑΥΤΗΣ ΗΣ Ο ΑΔΕΛΦΟΣ ΛΑΖΑΡΟΣ ΗΣΘΕΝΕΙ

3 ΑΠΕΣΤΕΙΛΑΝ ΟΥΝ ΑΙ ΑΔΕΛΦΑΙ ΠΡΟΣ ΑΥΤΟΝ ΛΕΓΟΥΣΑΙ ΚΥΡΙΕ ΙΔΕ ΟΝ ΦΙΛΕΙΣ ΑΣΘΕΝΕΙ

4 ΑΚΟΥ ΣΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΗ Η ΑΣΘΕΝΕΙΑ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣ ΘΑΝΑΤΟΝ ΑΛΛ ΥΠΕΡ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ ΙΝΑ ΔΟΞΑΣΘΗ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΔΙ ΑΥΤΗΣ

5 ΗΓΑΠΑ ΔΕ Ο ΙΗΣΟΥΣ ΤΗΝ ΜΑΡΘΑΝ ΚΑΙ ΤΗΝ ΑΔΕΛΦΗΝ ΑΥΤΗΣ ΚΑΙ ΤΟΝ ΛΑΖΑΡΟΝ

6 ΩΣ ΟΥΝ ΗΚΟΥΣΕΝ ΟΤΙ ΑΣΘΕΝΕΙ ΤΟΤΕ ΜΕΝ ΕΜΕΙΝΕΝ ΕΝ Ω ΗΝ ΤΟΠΩ ΔΥΟ ΗΜΕΡΑΣ

7 ΕΠΕΙΤΑ ΜΕΤΑ ΤΟΥΤΟ ΛΕΓΕΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΓΩΜΕΝ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ ΠΑΛΙΝ

8 ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΡΑΒΒΕΙ ΝΥΝ ΕΖΗΤΟΥΝ ΣΕ ΛΙΘΑΣΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΠΑΛΙΝ ΥΠΑΓΕΙΣ ΕΚΕΙ

9 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΟΥΧΙ ΔΩΔΕΚΑ ΩΡΑΙ ΕΙΣΙΝ ΤΗΣ ΗΜΕΡΑΣ ΕΑΝ ΤΙΣ ΠΕΡΙΠΑΤΗ ΕΝ ΤΗ ΗΜΕΡΑ ΟΥ ΠΡΟΣΚΟΠΤΕΙ ΟΤΙ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΒΛΕΠΕΙ

10 ΕΑΝ ΔΕ ΤΙΣ ΠΕΡΙΠΑΤΗ ΕΝ ΤΗ ΝΥΚΤΙ ΠΡΟΣΚΟΠΤΕΙ ΟΤΙ ΤΟ ΦΩΣ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΩ

11 ΤΑΥΤΑ ΕΙΠΕΝ ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΛΕΓΕΙ ΑΥΤΟΙΣ ΛΑΖΑΡΟΣ Ο ΦΙΛΟΣ ΗΜΩΝ ΚΕΚΟΙΜΗΤΑΙ ΑΛΛΑ ΠΟΡΕΥΟΜΑΙ ΙΝΑ ΕΞΥΠΝΙΣΩ ΑΥΤΟΝ

12 ΕΙΠΟΝ ΟΥΝ ΑΥΤΩ ΟΙ ΜΑΘΗΤΑΙ ΚΥΡΙΕ ΕΙ ΚΕΚΟΙΜΗΤΑΙ ΣΩΘΗΣΕΤΑΙ

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19 ΠΟΛΛΟΙ ΔΕ ΕΚ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΛΗΛΥΘΕΙΣΑΝ ΠΡΟΣ ΤΑΣ ΠΕΡΙ ΜΑΡΘΑΝ ΚΑΙ ΜΑΡΙΑΜ ΙΝΑ ΠΑΡΑΜΥΘΗΣΩΝΤΑΙ ΑΥΤΑΣ ΠΕΡΙ ΤΟΥ ΑΔΕΛΦΟΥ

20 Η ΟΥΝ ΜΑΡΘΑ ΩΣ ΗΚΟΥΣΕΝ ΟΤΙ ΙΗΣΟΥΣ ΕΡΧΕΤΑΙ ΥΠΗΝΤΗΣΕΝ ΑΥΤΩ ΜΑΡΙΑ ΔΕ ΕΝ ΤΩ ΟΙΚΩ ΕΚΑΘΕΖΕΤΟ

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26 ΚΑΙ ΠΑΣ Ο ΖΩΝ ΚΑΙ ΠΙΣΤΕΥΩΝ ΕΙΣ ΕΜΕ ΟΥ ΜΗ ΑΠΟΘΑΝΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΠΙΣΤΕΥΕΙΣ ΤΟΥΤΟ

27 ΛΕΓΕΙ ΑΥΤΩ ΝΑΙ ΚΥΡΙΕ ΕΓΩ ΠΕΠΙΣΤΕΥΚΑ ΟΤΙ ΣΥ ΕΙ Ο ΧΡΙΣΤΟΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ Ο ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΕΡΧΟΜΕΝΟΣ

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ACCORDING TO JOHN 12
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23 ΗΝ ΑΝΑΚΕΙΜΕΝΟΣ ΕΙΣ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΚΟΛΠΩ ΤΟΥ ΙΗΣΟΥ ΟΝ ΗΓΑΠΑ Ο ΙΗΣΟΥΣ
24 ΝΕΥΕΙ ΟΥΝ ΤΟΥΤΩ ΣΙΜΩΝ ΠΕΤΡΟΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΕΙΠΕ ΤΙΣ ΕΣΤΙΝ ΠΕΡΙ ΟΥ ΛΕΓΕΙ
25 ΕΠΙΠΕΣΩΝ ΟΥΝ ΕΚΕΙΝΟΣ ΟΥΤΩΣ ΕΠΙ ΤΟ ΣΤΗΘΟΣ ΤΟΥ ΙΗΣΟΥ ΛΕΓΕΙ ΑΥΤΩ ΚΥΡΙΕ ΤΙΣ ΕΣΤΙΝ
26 ΑΠΟΚΡΙΝΕΤΑΙ Ο ΙΗΣΟΥΣ ΕΚΕΙΝΟΣ ΕΣΤΙΝ Ω ΕΓΩ ΒΑΨΩ ΤΟ ΨΩΜΙΟΝ ΚΑΙ ΔΩΣΩ ΑΥΤΩ ΒΑΨΑΣ ΟΥΝ ΤΟ ΨΩΜΙΟΝ ΛΑΜΒΑΝΕΙ ΚΑΙ ΔΙΔΩΣΙΝ ΙΟΥΔΑ ΣΙΜΩΝΟΣ ΙΣΚΑΡΙΩΤΟΥ
27 ΚΑΙ ΜΕΤΑ ΤΟ ΨΩΜΙΟΝ ΤΟΤΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΕΚΕΙΝΟΝ Ο ΣΑΤΑΝΑΣ ΛΕΓΕΙ ΟΥΝ ΑΥΤΩ ΙΗΣΟΥΣ Ο ΠΟΙΕΙΣ ΠΟΙΗΣΟΝ ΤΑΧΙΟΝ
28 ΤΟΥΤΟ ΔΕ ΟΥΔΕΙΣ ΕΓΝΩ ΤΩΝ ΑΝΑΚΕΙΜΕΝΩΝ ΠΡΟΣ ΤΙ ΕΙΠΕΝ ΑΥΤΩ
29 ΤΙΝΕΣ ΓΑΡ ΕΔΟΚΟΥΝ ΕΠΕΙ ΤΟ ΓΛΩΣΣΟΚΟΜΟΝ ΕΙΧΕΝ ΙΟΥΔΑΣ ΟΤΙ ΛΕΓΕΙ ΑΥΤΩ ΙΗΣΟΥΣ ΑΓΟΡΑΣΟΝ ΩΝ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΕΙΣ ΤΗΝ ΕΟΡΤΗΝ Η ΤΟΙΣ ΠΤΩΧΟΙΣ ΙΝΑ ΤΙ ΔΩ
30 ΛΑΒΩΝ ΟΥΝ ΤΟ ΨΩΜΙΟΝ ΕΚΕΙΝΟΣ ΕΞΗΛΘΕΝ ΕΥΘΥΣ ΗΝ ΔΕ ΝΥΞ
31 ΟΤΕ ΟΥΝ ΕΞΗΛΘΕΝ ΛΕΓΕΙ ΙΗΣΟΥΣ ΝΥΝ ΕΔΟΞΑΣΘΗ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ Ο ΘΕΟΣ ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤΩ
32 ΕΙ Ο ΘΕΟΣ ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤΩ ΚΑΙ Ο ΘΕΟΣ ΔΟΞΑΣΕΙ ΑΥΤΟΝ ΕΝ ΑΥΤΩ ΚΑΙ ΕΥΘΥΣ ΔΟΞΑΣΕΙ ΑΥΤΟΝ
33 ΤΕΚΝΙΑ ΕΤΙ ΜΙΚΡΟΝ ΜΕΘ ΥΜΩΝ ΕΙΜΙ ΖΗΤΗΣΕΤΕ ΜΕ ΚΑΙ ΚΑΘΩΣ ΕΙΠΟΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΤΙ ΟΠΟΥ ΕΓΩ ΥΠΑΓΩ ΥΜΕΙΣ ΟΥ ΔΥΝΑΣΘΕ ΕΛΘΕΙΝ ΚΑΙ ΥΜΙΝ ΛΕΓΩ ΑΡΤΙ
34 ΕΝΤΟΛΗΝ ΚΑΙΝΗΝ ΔΙΔΩΜΙ ΥΜΙΝ ΙΝΑ ΑΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ ΚΑΘΩΣ ΗΓΑΠΗΣΑ ΥΜΑΣ ΙΝΑ ΚΑΙ ΥΜΕΙΣ ΑΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ
35 ΕΝ ΤΟΥΤΩ ΓΝΩΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΤΙ ΕΜΟΙ ΜΑΘΗΤΑΙ ΕΣΤΕ ΕΑΝ ΑΓΑΠΗΝ ΕΧΗΤΕ ΕΝ ΑΛΛΗΛΟΙΣ
36 ΛΕΓΕΙ ΑΥΤΩ ΣΙΜΩΝ ΠΕΤΡΟΣ ΚΥΡΙΕ ΠΟΥ ΥΠΑΓΕΙΣ ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΟΠΟΥ ΕΓΩ ΥΠΑΓΩ ΟΥ ΔΥΝΑΣΑΙ ΜΟΙ ΝΥΝ ΑΚΟΛΟΥΘΗΣΑΙ ΑΚΟΛΟΥΘΗΣΕΙΣ ΔΕ ΥΣΤΕΡΟΝ
37 ΛΕΓΕΙ ΑΥΤΩ ΠΕΤΡΟΣ ΚΥΡΙΕ ΔΙΑΤΙ ΟΥ ΔΥΝΑΜΑΙ ΣΟΙ ΑΚΟΛΟΥΘΗΣΑΙ ΑΡΤΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΥΠΕΡ ΣΟΥ ΘΗΣΩ
38 ΑΠΟΚΡΙΝΕΤΑΙ ΙΗΣΟΥΣ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΥΠΕΡ ΕΜΟΥ ΘΗΣΕΙΣ ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΣΟΙ ΟΥ ΜΗ ΑΛΕΚΤΩΡ ΦΩΝΗΣΗ ΕΩΣ ΟΥ ΑΡΝΗΣΗ ΜΕ ΤΡΙΣ

ACCORDING TO JOHN 14
1 ΜΗ ΤΑΡΑΣΣΕΣΘΩ ΥΜΩΝ Η ΚΑΡΔΙΑ ΠΙΣΤΕΥΕΤΕ ΕΙΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙΣ ΕΜΕ ΠΙΣΤΕΥΕΤΕ
2 ΕΝ ΤΗ ΟΙΚΙΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΜΟΝΑΙ ΠΟΛΛΑΙ ΕΙΣΙΝ ΕΙ ΔΕ ΜΗ ΕΙΠΟΝ ΑΝ ΥΜΙΝ ΟΤΙ ΠΟΡΕΥΟΜΑΙ ΕΤΟΙΜΑΣΑΙ ΤΟΠΟΝ ΥΜΙΝ
3 ΚΑΙ ΕΑΝ ΠΟΡΕΥΘΩ ΚΑΙ ΕΤΟΙΜΑΣΩ ΤΟΠΟΝ ΥΜΙΝ ΠΑΛΙΝ ΕΡΧΟΜΑΙ ΚΑΙ ΠΑΡΑΛΗΜΨΟΜΑΙ ΥΜΑΣ ΠΡΟΣ ΕΜΑΥΤΟΝ ΙΝΑ ΟΠΟΥ ΕΙΜΙ ΕΓΩ ΚΑΙ ΥΜΕΙΣ ΗΤΕ
4 ΚΑΙ ΟΠΟΥ ΕΓΩ ΥΠΑΓΩ ΟΙΔΑΤΕ ΤΗΝ ΟΔΟΝ
5 ΛΕΓΕΙ ΑΥΤΩ ΘΩΜΑΣ ΚΥΡΙΕ ΟΥΚ ΟΙΔΑΜΕΝ ΠΟΥ ΥΠΑΓΕΙΣ ΚΑΙ ΠΩΣ ΟΙΔΑΜΕΝ ΤΗΝ ΟΔΟΝ
6 ΛΕΓΕΙ ΑΥΤΩ ΙΗΣΟΥΣ ΕΓΩ ΕΙΜΙ Η ΟΔΟΣ ΚΑΙ Η ΑΛΗΘΕΙΑ ΚΑΙ Η ΖΩΗ ΟΥΔΕΙΣ ΕΡΧΕΤΑΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΕΙ ΜΗ ΔΙ ΕΜΟΥ
7 ΕΙ ΕΓΝΩΚΑΤΕ ΜΕ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΓΝΩΣΕΣΘΕ ΚΑΙ ΑΠΑΡΤΙ ΓΙΝΩΣΚΕΤΕ ΑΥΤΟΝ ΚΑΙ ΕΩΡΑΚΑΤΕ ΑΥΤΟΝ
8 ΛΕΓΕΙ ΑΥΤΩ ΦΙΛΙΠΠΟΣ ΚΥΡΙΕ ΔΕΙΞΟΝ ΗΜΙΝ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΑΡΚΕΙ ΗΜΙΝ
9 ΛΕΓΕΙ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΤΟΣΟΥΤΩ ΧΡΟΝΩ ΜΕΘ ΥΜΩΝ ΕΙΜΙ ΚΑΙ ΟΥΚ ΕΓΝΩΚΑΣ ΜΕ ΦΙΛΙΠΠΕ Ο ΕΩΡΑΚΩΣ ΕΜΕ ΕΩΡΑΚΕΝ ΤΟΝ ΠΑΤΕΡΑ ΠΩΣ ΣΥ ΛΕΓΕΙΣ ΔΕΙΞΟΝ ΗΜΙΝ ΤΟΝ ΠΑΤΕΡΑ

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10 ΟΥ ΠΙΣΤΕΥΕΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΚΑΙ Ο ΠΑΤΗΡ ΕΝ ΕΜΟΙ ΕΣΤΙΝ ΤΑ ΡΗΜΑΤΑ Α ΕΓΩ ΛΕΓΩ ΥΜΙΝ ΑΠ ΕΜΑΥΤΟΥ ΟΥ ΛΑΛΩ Ο ΔΕ ΠΑΤΗΡ ΕΝ ΕΜΟΙ ΜΕΝΩΝ ΠΟΙΕΙ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
11 ΠΙΣΤΕΥΕΤΕ ΜΟΙ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΚΑΙ Ο ΠΑΤΗΡ ΕΝ ΕΜΟΙ ΕΙ ΔΕ ΜΗ ΔΙΑ ΤΑ ΕΡΓΑ ΑΥΤΑ ΠΙΣΤΕΥΕΤΕ
12 ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΕΜΕ ΤΑ ΕΡΓΑ Α ΕΓΩ ΠΟΙΩ ΚΑΚΕΙΝΟΣ ΠΟΙΗΣΕΙ ΚΑΙ ΜΕΙΖΟΝΑ ΤΟΥΤΩΝ ΠΟΙΗΣΕΙ ΟΤΙ ΕΓΩ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΠΟΡΕΥΟΜΑΙ
13 ΚΑΙ Ο ΤΙ ΑΝ ΑΙΤΗΣΗΤΕ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΤΟΥΤΟ ΠΟΙΗΣΩ ΙΝΑ ΔΟΞΑΣΘΗ Ο ΠΑΤΗΡ ΕΝ ΤΩ ΥΙΩ
14 ΕΑΝ ΤΙ ΑΙΤΗΣΗΤΕ ΜΕ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΓΩ ΠΟΙΗΣΩ
15 ΕΑΝ ΑΓΑΠΑΤΕ ΜΕ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΣ ΕΜΑΣ ΤΗΡΗΣΕΤΕ
16 ΚΑΓΩ ΕΡΩΤΗΣΩ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΑΛΛΟΝ ΠΑΡΑ-ΚΛΗΤΟΝ ΔΩΣΕΙ ΥΜΙΝ ΙΝΑ ΜΕΘ ΥΜΩΝ Η ΕΙΣ ΤΟΝ ΑΙΩΝΑ
17 ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ Ο Ο ΚΟΣΜΟΣ ΟΥ ΔΥΝΑΤΑΙ ΛΑΒΕΙΝ ΟΤΙ ΟΥ ΘΕΩΡΕΙ ΑΥΤΟ ΟΥΔΕ ΓΙΝΩΣΚΕΙ ΑΥΤΟ ΥΜΕΙΣ ΓΙΝΩΣΚΕΤΕ ΑΥΤΟ ΟΤΙ ΠΑΡ ΥΜΙΝ ΜΕΝΕΙ ΚΑΙ ΕΝ ΥΜΙΝ ΕΣΤΑΙ
18 ΟΥΚ ΑΦΗΣΩ ΥΜΑΣ ΟΡΦΑΝΟΥΣ ΕΡΧΟΜΑΙ ΠΡΟΣ ΥΜΑΣ
19 ΕΤΙ ΜΙΚΡΟΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΜΕ ΟΥΚΕΤΙ ΘΕΩΡΕΙ ΥΜΕΙΣ ΔΕ ΘΕΩΡΕΙΤΕ ΜΕ ΟΤΙ ΕΓΩ ΖΩ ΚΑΙ ΥΜΕΙΣ ΖΗΣΕΤΕ
20 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΓΝΩΣΕΣΘΕ ΥΜΕΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΥΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΓΩ ΕΝ ΥΜΙΝ
21 Ο ΕΧΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΤΗΡΩΝ ΑΥΤΑΣ ΕΚΕΙΝΟΣ ΕΣΤΙΝ Ο ΑΓΑΠΩΝ ΜΕ Ο ΔΕ ΑΓΑΠΩΝ ΜΕ ΑΓΑΠΗΘΗΣΕΤΑΙ ΥΠΟ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΓΩ ΑΓΑΠΗΣΩ ΑΥΤΟΝ ΚΑΙ ΕΜΦΑΝΙΣΩ ΑΥΤΩ ΕΜΑΥΤΟΝ
22 ΛΕΓΕΙ ΑΥΤΩ ΙΟΥΔΑΣ ΟΥΧ Ο ΙΣΚΑΡΙΩΤΗΣ ΚΥΡΙΕ ΚΑΙ ΤΙ ΓΕΓΟΝΕΝ ΟΤΙ ΗΜΙΝ ΜΕΛΛΕΙΣ ΕΜΦΑΝΙΖΕΙΝ ΣΕΑΥΤΟΝ ΚΑΙ ΟΥΧΙ ΤΩ ΚΟΣΜΩ
23 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΕΑΝ ΤΙΣ ΑΓΑΠΑ ΜΕ ΤΟΝ ΛΟΓΟΝ ΜΟΥ ΤΗΡΗΣΕΙ ΚΑΙ Ο ΠΑΤΗΡ ΜΟΥ ΑΓΑΠΗΣΕΙ ΑΥΤΟΝ ΚΑΙ ΠΡΟΣ ΑΥΤΟΝ ΕΛΕΥΣΟΜΕΘΑ ΚΑΙ ΜΟΝΗΝ ΠΑΡ ΑΥΤΩ ΠΟΙΗΣΟΜΕΘΑ
24 Ο ΜΗ ΑΓΑΠΩΝ ΜΕ ΤΟΥΣ ΛΟΓΟΥΣ ΜΟΥ ΟΥ ΤΗΡΕΙ ΚΑΙ Ο ΛΟΓΟΣ ΟΝ ΑΚΟΥΕΤΕ ΟΥΚ ΕΣΤΙΝ ΕΜΟΣ ΑΛΛΑ ΤΟΥ ΠΕΜΨΑΝΤΟΣ ΜΕ ΠΑΤΡΟΣ
25 ΤΑΥΤΑ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΠΑΡ ΥΜΙΝ ΜΕΝΩΝ
26 Ο ΔΕ ΠΑΡΑΚΛΗΤΟΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ Ο ΠΕΜΨΕΙ Ο ΠΑΤΗΡ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΕΚΕΙΝΟΣ ΥΜΑΣ ΔΙΔΑΞΕΙ ΠΑΝΤΑ ΚΑΙ ΥΠΟΜΝΗΣΕΙ ΥΜΑΣ ΠΑΝΤΑ Α ΕΙΠΟΝ ΥΜΙΝ
27 ΕΙΡΗΝΗΝ ΑΦΙΗΜΙ ΥΜΙΝ ΕΙΡΗΝΗΝ ΤΗΝ ΕΜΗΝ ΔΙΔΩΜΙ ΥΜΙΝ ΟΥ ΚΑΘΩΣ Ο ΚΟΣΜΟΣ ΔΙΔΩΣΙΝ ΕΓΩ ΔΙΔΩΜΙ ΥΜΙΝ ΜΗ ΤΑΡΑΣΣΕΣΘΩ ΥΜΩΝ Η ΚΑΡΔΙΑ ΜΗΔΕ ΔΕΙΛΙΑΤΩ
28 ΗΚΟΥΣΑΤΕ ΟΤΙ ΕΓΩ ΕΙΠΟΝ ΥΜΙΝ ΥΠΑΓΩ ΚΑΙ ΕΡΧΟΜΑΙ ΠΡΟΣ ΥΜΑΣ ΕΙ ΗΓΑΠΑΤΕ ΜΕ ΕΧΑΡΗΤΕ ΑΝ ΟΤΙ ΠΟΡΕΥΟΜΑΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΟΤΙ Ο ΠΑΤΗΡ ΜΕΙΖΩΝ ΜΟΥ ΕΣΤΙΝ
29 ΚΑΙ ΝΥΝ ΕΙΡΗΚΑ ΥΜΙΝ ΠΡΙΝ ΓΕΝΕΣΘΑΙ ΙΝΑ ΟΤΑΝ ΓΕΝΗΤΑΙ ΠΙΣΤΕΥΣΗΤΕ
30 ΟΥΚΕΤΙ ΠΟΛΛΑ ΛΑΛΗΣΩ ΜΕΘ ΥΜΩΝ ΕΡΧΕΤΑΙ ΓΑΡ Ο ΤΟΥ ΚΟΣΜΟΥ ΑΡΧΩΝ ΚΑΙ ΕΝ ΕΜΟΙ ΟΥΚ ΕΧΕΙ ΟΥΔΕΝ
31 ΑΛΛ ΙΝΑ ΓΝΩ Ο ΚΟΣΜΟΣ ΟΤΙ ΑΓΑΠΩ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ Ο ΠΑΤΗΡ ΟΥΤΩΣ ΠΟΙΩ ΕΓΕΙΡΕΣΘΕ ΑΓΩΜΕΝ ΕΝΤΕΥΘΕΝ

ACCORDING TO JOHN 15

1 ΕΓΩ ΕΙΜΙ Η ΑΜΠΕΛΟΣ Η ΑΛΗΘΙΝΗ ΚΑΙ Ο ΠΑΤΗΡ ΜΟΥ Ο ΓΕΩΡΓΟΣ ΕΣΤΙΝ
2 ΠΑΝ ΚΛΗΜΑ ΕΝ ΕΜΟΙ ΜΗ ΦΕΡΟΝ ΚΑΡΠΟΝ ΑΙΡΕΙ ΑΥΤΟ ΚΑΙ ΠΑΝ ΤΟ ΚΑΡΠΟΝ ΦΕΡΟΝ ΚΑΘΑΙΡΕΙ ΑΥΤΟ ΙΝΑ ΚΑΡΠΟΝ ΠΛΕΙΟΝΑ ΦΕΡΗ
3 ΗΔΗ ΥΜΕΙΣ ΚΑΘΑΡΟΙ ΕΣΤΕ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΟΝ ΛΕΛΑΛΗΚΑ ΥΜΙΝ
4 ΜΕΙΝΑΤΕ ΕΝ ΕΜΟΙ ΚΑΓΩ ΕΝ ΥΜΙΝ ΚΑΘΩΣ ΤΟ ΚΛΗΜΑ ΟΥ ΔΥΝΑΤΑΙ ΚΑΡΠΟΝ ΦΕΡΕΙΝ ΑΦ ΕΑΥΤΟΥ ΕΑΝ ΜΗ ΜΕΝΗ ΕΝ ΤΗ ΑΜΠΕΛΩ ΟΥΤΩΣ ΟΥΔΕ ΥΜΕΙΣ ΕΑΝ ΜΗ ΕΝ ΕΜΟΙ ΜΕΝΗΤΕ
5 ΕΓΩ ΕΙΜΙ Η ΑΜΠΕΛΟΣ ΥΜΕΙΣ ΤΑ ΚΛΗΜΑΤΑ Ο ΜΕΝΩΝ ΕΝ ΕΜΟΙ ΚΑΓΩ ΕΝ ΑΥΤΩ ΟΥΤΟΣ ΦΕΡΕΙ ΚΑΡΠΟΝ ΠΟΛΥΝ ΟΤΙ ΧΩΡΙΣ ΕΜΟΥ ΟΥ ΔΥΝΑΣΘΕ ΠΟΙΕΙΝ ΟΥΔΕΝ
6 ΕΑΝ ΜΗ ΤΙΣ ΜΕΝΗ ΕΝ ΕΜΟΙ ΕΒΛΗΘΗ ΕΞΩ ΩΣ ΤΟ ΚΛΗΜΑ ΚΑΙ ΕΞΗΡΑΝΘΗ ΚΑΙ ΣΥΝΑΓΟΥΣΙΝ ΑΥΤΟ ΚΑΙ ΕΙΣ ΤΟ ΠΥΡ ΒΑΛΛΟΥΣΙΝ ΚΑΙ ΚΑΙΕΤΑΙ
7 ΕΑΝ ΜΕΙΝΗΤΕ ΕΝ ΕΜΟΙ ΚΑΙ ΤΑ ΡΗΜΑΤΑ ΜΟΥ ΕΝ ΥΜΙΝ ΜΕΙΝΗ Ο ΕΑΝ ΘΕΛΗΤΕ ΑΙΤΗΣΑΣΘΕ ΚΑΙ ΓΕΝΗΣΕΤΑΙ ΥΜΙΝ
8 ΕΝ ΤΟΥΤΩ ΕΔΟΞΑΣΘΗ Ο ΠΑΤΗΡ ΜΟΥ ΙΝΑ ΚΑΡΠΟΝ ΠΟΛΥΝ ΦΕΡΗΤΕ ΚΑΙ ΓΕΝΗΣΕΣΘΕ ΕΜΟΙ ΜΑΘΗΤΑΙ
9 ΚΑΘΩΣ ΗΓΑΠΗΣΕΝ ΜΕ Ο ΠΑΤΗΡ ΚΑΓΩ ΗΓΑΠΗΣΑ ΥΜΑΣ ΜΕΙΝΑΤΕ ΕΝ ΤΗ ΑΓΑΠΗ ΤΗ ΕΜΗ
10 ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΤΗΡΗΣΗΤΕ ΜΕΝΕΙΤΕ ΕΝ ΤΗ ΑΓΑΠΗ ΜΟΥ ΚΑΘΩΣ ΚΑΓΩ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΑΣ ΕΝΤΟΛΑΣ ΤΕΤΗΡΗΚΑ ΚΑΙ ΜΕΝΩ ΑΥΤΟΥ ΕΝ ΤΗ ΑΓΑΠΗ
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12 ΑΥΤΗ ΕΣΤΙΝ Η ΕΝΤΟΛΗ Η ΕΜΗ ΙΝΑ ΑΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ ΚΑΘΩΣ ΗΓΑΠΗΣΑ ΥΜΑΣ
13 ΜΕΙΖΟΝΑ ΤΑΥΤΗΣ ΑΓΑΠΗΝ ΟΥΔΕΙΣ ΕΧΕΙ ΙΝΑ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΘΗ ΥΠΕΡ ΤΩΝ ΦΙΛΩΝ ΑΥΤΟΥ
14 ΥΜΕΙΣ ΦΙΛΟΙ ΜΟΥ ΕΣΤΕ ΕΑΝ ΠΟΙΗΤΕ Α ΕΓΩ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ
15 ΟΥΚΕΤΙ ΛΕΓΩ ΥΜΑΣ ΔΟΥΛΟΥΣ ΟΤΙ Ο ΔΟΥΛΟΣ ΟΥΚ ΟΙΔΕΝ ΤΙ ΠΟΙΕΙ ΑΥΤΟΥ Ο ΚΥΡΙΟΣ ΥΜΑΣ ΔΕ ΕΙΡΗΚΑ ΦΙΛΟΥΣ ΟΤΙ ΠΑΝΤΑ Α ΗΚΟΥΣΑ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΓΝΩΡΙΣΑ ΥΜΙΝ
16 ΟΥΧ ΥΜΕΙΣ ΜΕ ΕΞΕΛΕΞΑΣΘΕ ΑΛΛ ΕΓΩ ΕΞΕΛΕΞΑΜΗΝ ΥΜΑΣ ΚΑΙ ΕΘΗΚΑ ΥΜΑΣ ΙΝΑ ΥΜΕΙΣ ΥΠΑΓΗΤΕ ΚΑΙ ΚΑΡΠΟΝ ΦΕΡΗΤΕ ΚΑΙ Ο ΚΑΡΠΟΣ ΥΜΩΝ ΜΕΝΗ ΙΝΑ Ο ΤΙ ΑΝ ΑΙΤΗΣΗΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΔΩ ΥΜΙΝ
17 ΤΑΥΤΑ ΕΝΤΕΛΛΟΜΑΙ ΥΜΙΝ ΙΝΑ ΑΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ
18 ΕΙ Ο ΚΟΣΜΟΣ ΥΜΑΣ ΜΙΣΕΙ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΕΜΕ ΠΡΩΤΟΝ ΜΕΜΙΣΗΚΕΝ
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20 ΜΝΗΜΟΝΕΥΕΤΕ ΤΟΥ ΛΟΓΟΥ ΟΥ ΕΓΩ ΕΙΠΟΝ ΥΜΙΝ ΟΥΚ ΕΣΤΙΝ ΔΟΥΛΟΣ ΜΕΙΖΩΝ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΥ ΕΙ ΕΜΕ ΕΔΙΩΞΑΝ ΚΑΙ ΥΜΑΣ ΔΙΩΞΟΥΣΙΝ ΕΙ ΤΟΝ ΛΟΓΟΝ ΜΟΥ ΕΤΗΡΗΣΑΝ ΚΑΙ ΤΟΝ ΥΜΕΤΕΡΟΝ ΤΗΡΗΣΟΥΣΙΝ
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22 ΕΙ ΜΗ ΗΛΘΟΝ ΚΑΙ ΕΛΑΛΗΣΑ ΑΥΤΟΙΣ ΑΜΑΡΤΙΑΝ ΟΥΚ ΕΙΧΟΣΑΝ ΝΥΝ ΔΕ ΠΡΟΦΑΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ ΠΕΡΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ
23 Ο ΕΜΕ ΜΙΣΩΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΜΙΣΕΙ
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26 ΟΤΑΝ ΕΛΘΗ Ο ΠΑΡΑΚΛΗΤΟΣ ΟΝ ΕΓΩ ΠΕΜΨΩ ΥΜΙΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ Ο ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΕΚΠΟΡΕΥΕΤΑΙ ΕΚΕΙΝΟΣ ΜΑΡΤΥΡΗΣΕΙ ΠΕΡΙ ΕΜΟΥ
27 ΚΑΙ ΥΜΕΙΣ ΔΕ ΜΑΡΤΥΡΕΙΤΕ ΟΤΙ ΑΠ ΑΡΧΗΣ ΜΕΤ ΕΜΟΥ ΕΣΤΕ

ACCORDING TO JOHN 16

1 ΤΑΥΤΑ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΙΝΑ ΜΗ ΣΚΑΝΔΑΛΙΣΘΗΤΕ
2 ΑΠΟΣΥΝΑΓΩΓΟΥΣ ΠΟΙΗΣΟΥΣΙΝ ΥΜΑΣ ΑΛΛ ΕΡΧΕΤΑΙ ΩΡΑ ΙΝΑ ΠΑΣ Ο ΑΠΟΚΤΕΙΝΑΣ ΥΜΑΣ ΔΟΞΗ ΛΑΤΡΕΙΑΝ ΠΡΟ-ΣΦΕΡΕΙΝ ΤΩ ΘΕΩ
3 ΚΑΙ ΤΑΥΤΑ ΠΟΙΗΣΟΥΣΙΝ ΟΤΙ ΟΥΚ ΕΓΝΩΣΑΝ ΤΟΝ ΠΑΤΕΡΑ ΟΥΔΕ ΕΜΕ

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4 ΑΛΛΑ ΤΑΥΤΑ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΙΝΑ ΟΤΑΝ ΕΛΘΗ Η ΩΡΑ ΜΝΗΜΟΝΕΥΗΤΕ ΑΥΤΩΝ ΟΤΙ ΕΓΩ ΕΙΠΟΝ ΥΜΙΝ ΤΑΥΤΑ ΔΕ ΥΜΙΝ ΕΞ ΑΡΧΗΣ ΟΥΚ ΕΙΠΟΝ ΟΤΙ ΜΕΘ ΥΜΩΝ ΗΜΗΝ

5 ΝΥΝ ΔΕ ΥΠΑΓΩ ΠΡΟΣ ΤΟΝ ΠΕΜΨΑΝΤΑ ΜΕ ΚΑΙ ΟΥΔΕΙΣ ΕΞ ΥΜΩΝ ΕΡΩΤΑ ΜΕ ΠΟΥ ΥΠΑΓΕΙΣ

6 ΑΛΛ ΟΤΙ ΤΑΥΤΑ ΛΕΛΑΛΗΚΑ ΥΜΙΝ Η ΛΥΠΗ ΠΕΠΛΗΡΩΚΕΝ ΥΜΩΝ ΤΗΝ ΚΑΡΔΙΑΝ

7 ΑΛΛ ΕΓΩ ΤΗΝ ΑΛΗΘΕΙΑΝ ΛΕΓΩ ΥΜΙΝ ΣΥΜΦΕΡΕΙ ΥΜΙΝ ΙΝΑ ΕΓΩ ΑΠΕΛΘΩ ΕΑΝ ΓΑΡ ΜΗ ΑΠΕΛΘΩ Ο ΠΑΡΑΚΛΗΤΟΣ ΟΥΚ ΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΥΜΑΣ ΕΑΝ ΔΕ ΠΟΡΕΥΘΩ ΠΕΜΨΩ ΑΥΤΟΝ ΠΡΟΣ ΥΜΑΣ

8 ΚΑΙ ΕΛΘΩΝ ΕΚΕΙΝΟΣ ΕΛΕΓΞΕΙ ΤΟΝ ΚΟΣΜΟΝ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΚΑΙ ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΠΕΡΙ ΚΡΙΣΕΩΣ

9 ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΜΕΝ ΟΤΙ ΟΥ ΠΙΣΤΕΥΟΥΣΙΝ ΕΙΣ ΕΜΕ

10 ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ ΔΕ ΟΤΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΥΠΑΓΩ ΚΑΙ ΟΥΚΕΤΙ ΘΕΩΡΕΙΤΕ ΜΕ

11 ΠΕΡΙ ΔΕ ΚΡΙΣΕΩΣ ΟΤΙ Ο ΑΡΧΩΝ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΚΕΚΡΙΤΑΙ

12 ΕΤΙ ΠΟΛΛΑ ΕΧΩ ΥΜΙΝ ΛΕΓΕΙΝ ΑΛΛ ΟΥ ΔΥΝΑΣΘΕ ΒΑΣΤΑΖΕΙΝ ΑΡΤΙ

13 ΟΤΑΝ ΔΕ ΕΛΘΗ ΕΚΕΙΝΟΣ ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ ΟΔΗΓΗΣΕΙ ΥΜΑΣ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΠΑΣΗ ΟΥ ΓΑΡ ΛΑΛΗΣΕΙ ΑΦ ΕΑΥΤΟΥ ΑΛΛ ΟΣΑ ΑΚΟΥΕΙ ΛΑΛΗΣΕΙ ΚΑΙ ΤΑ ΕΡΧΟΜΕΝΑ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ

14 ΕΚΕΙΝΟΣ ΕΜΕ ΔΟΞΑΣΕΙ ΟΤΙ ΕΚ ΤΟΥ ΕΜΟΥ ΛΗΜΨΕΤΑΙ ΚΑΙ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ

15 ΠΑΝΤΑ ΟΣΑ ΕΧΕΙ Ο ΠΑΤΗΡ ΕΜΑ ΕΣΤΙΝ ΔΙΑ ΤΟΥΤΟ ΕΙΠΟΝ ΟΤΙ ΕΚ ΤΟΥ ΕΜΟΥ ΛΑΜΒΑΝΕΙ ΚΑΙ ΑΝΑΓΓΕΛΕΙ ΥΜΙΝ

16 ΜΙΚΡΟΝ ΚΑΙ ΟΥΚΕΤΙ ΘΕΩΡΕΙΤΕ ΜΕ ΚΑΙ ΠΑΛΙΝ ΜΙΚΡΟΝ ΚΑΙ ΟΨΕΣΘΕ ΜΕ

17 ΕΙΠΟΝ ΟΥΝ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΤΙ ΕΣΤΙΝ ΤΟΥΤΟ Ο ΛΕΓΕΙ ΗΜΙΝ ΜΙΚΡΟΝ ΚΑΙ ΟΥ ΘΕΩΡΕΙΤΕ ΜΕ ΚΑΙ ΠΑΛΙΝ ΜΙΚΡΟΝ ΚΑΙ ΟΨΕΣΘΕ ΜΕ ΚΑΙ ΟΤΙ ΥΠΑΓΩ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ

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26 ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΑΙΤΗΣΕΣΘΕ ΚΑΙ ΟΥ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΓΩ ΕΡΩΤΗΣΩ ΤΟΝ ΠΑΤΕΡΑ ΠΕΡΙ ΥΜΩΝ

27 ΑΥΤΟΣ ΓΑΡ Ο ΠΑΤΗΡ ΦΙΛΕΙ ΥΜΑΣ ΟΤΙ ΥΜΕΙΣ ΕΜΕ ΠΕΦΙΛΗΚΑΤΕ ΚΑΙ ΠΕΠΙΣΤΕΥΚΑΤΕ ΟΤΙ ΕΓΩ ΠΑΡΑ ΤΟΥ ΘΕΟΥ ΕΞΗΛΘΟΝ

28 ΕΞΗΛΘΟΝ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΕΛΗΛΥΘΑ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΠΑΛΙΝ ΑΦΙΗΜΙ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΠΟΡΕΥΟΜΑΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ

29 ΛΕΓΟΥΣΙΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΙΔΕ ΝΥΝ ΕΝ ΠΑΡΡΗΣΙΑ ΛΑΛΕΙΣ ΚΑΙ ΠΑΡΟΙΜΙΑΝ ΟΥΔΕΜΙΑΝ ΛΕΓΕΙΣ

30 ΝΥΝ ΟΙΔΑΜΕΝ ΟΤΙ ΟΙΔΑΣ ΠΑΝΤΑ ΚΑΙ ΟΥ ΧΡΕΙΑΝ ΕΧΕΙΣ ΙΝΑ ΤΙΣ ΣΕ ΕΡΩΤΑ ΕΝ ΤΟΥΤΩ ΠΙΣΤΕΥΟΜΕΝ ΟΤΙ ΑΠΟ ΘΕΟΥ ΕΞΗΛΘΕΣ

31 ΑΠΕΚΡΙΘΗ ΑΥΤΟΙΣ ΙΗΣΟΥΣ ΑΡΤΙ ΠΙΣΤΕΥΕΤΕ

32 ΙΔΟΥ ΕΡΧΕΤΑΙ ΩΡΑ ΚΑΙ ΕΛΗΛΥΘΕΝ ΙΝΑ ΣΚΟΡΠΙΣΘΗΤΕ ΕΚΑΣΤΟΣ ΕΙΣ ΤΑ ΙΔΙΑ ΚΑΜΕ ΜΟΝΟΝ ΑΦΗΤΕ ΚΑΙ ΟΥΚ ΕΙΜΙ ΜΟΝΟΣ ΟΤΙ Ο ΠΑΤΗΡ ΜΕΤ ΕΜΟΥ ΕΣΤΙΝ

33 ΤΑΥΤΑ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΙΝΑ ΕΝ ΕΜΟΙ ΕΙΡΗΝΗΝ ΕΧΗΤΕ ΕΝ ΤΩ ΚΟΣΜΩ ΘΛΙΨΙΝ ΕΧΕΤΕ ΑΛΛΑ ΘΑΡΣΕΙΤΕ ΕΓΩ ΝΕΝΙΚΗΚΑ ΤΟΝ ΚΟΣΜΟΝ

ACCORDING TO JOHN 17

(This entire chapter [1-26] is a prayer which is called the High Priestly Prayer because, according to the author, Jesus, completing his sacrifice on the cross, asks the Father [God] for the fruits of this sacrifice for himself [1-5], for his disciples [6-19], and for all believers [20-26].)

1 ΤΑΥΤΑ ΕΛΑΛΗΣΕΝ ΙΗΣΟΥΣ ΚΑΙ ΕΠΑΡΑΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΙΠΕΝ ΠΑΤΕΡ ΕΛΗΛΥΘΕΝ Η ΩΡΑ ΔΟΞΑΣΟΝ ΣΟΥ ΤΟΝ ΥΙΟΝ ΙΝΑ Ο ΥΙΟΣ ΔΟΞΑΣΗ ΣΕ

2 ΚΑΘΩΣ ΕΔΩΚΑΣ ΑΥΤΩ ΕΞΟΥΣΙΑΝ ΠΑΣΗΣ ΣΑΡΚΟΣ ΙΝΑ ΠΑΝ Ο ΔΕΔΩΚΑΣ ΑΥΤΩ ΔΩΣΗ ΑΥΤΟΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ

3 ΑΥΤΗ ΔΕ ΕΣΤΙΝ Η ΑΙΩΝΙΟΣ ΖΩΗ ΙΝΑ ΓΙΝΩΣΚΩΣΙΝ ΣΕ ΤΟΝ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕΟΝ ΚΑΙ ΟΝ ΑΠΕΣΤΕΙΛΑΣ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ

4 ΕΓΩ ΣΕ ΕΔΟΞΑΣΑ ΕΠΙ ΤΗΣ ΓΗΣ ΤΟ ΕΡΓΟΝ ΤΕΛΕΙΩΣΑΣ Ο ΔΕΔΩΚΑΣ ΜΟΙ ΙΝΑ ΠΟΙΗΣΩ

5 ΚΑΙ ΝΥΝ ΔΟΞΑΣΟΝ ΜΕ ΣΥ ΠΑΤΕΡ ΠΑΡΑ ΣΕΑΥΤΩ ΤΗ ΔΟΞΗ Η ΕΙΧΟΝ ΠΡΟ ΤΟΥ ΤΟΝ ΚΟΣΜΟΝ ΕΙΝΑΙ ΠΑΡΑ ΣΟΙ

6 ΕΦΑΝΕΡΩΣΑ ΣΟΥ ΤΟ ΟΝΟΜΑ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΟΥΣ ΕΔΩΚΑΣ ΜΟΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΣΟΙ ΗΣΑΝ ΚΑΙ ΕΜΟΙ ΑΥΤΟΥΣ ΕΔΩΚΑΣ ΚΑΙ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΤΕΤΗΡΗΚΑΝ

7 ΝΥΝ ΕΓΝΩΚΑΝ ΟΤΙ ΠΑΝΤΑ ΟΣΑ ΔΕΔΩΚΑΣ ΜΟΙ ΠΑΡΑ ΣΟΥ ΕΙΣΙΝ

8 ΟΤΙ ΤΑ ΡΗΜΑΤΑ Α ΕΔΩΚΑΣ ΜΟΙ ΔΕΔΩΚΑ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΟΙ ΕΛΑΒΟΝ ΚΑΙ ΕΓΝΩΣΑΝ ΑΛΗΘΩΣ ΟΤΙ ΠΑΡΑ ΣΟΥ ΕΞΗΛΘΟΝ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΟΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ

9 ΕΓΩ ΠΕΡΙ ΑΥΤΩΝ ΕΡΩΤΩ ΟΥ ΠΕΡΙ ΤΟΥ ΚΟΣΜΟΥ ΕΡΩΤΩ ΑΛΛΑ ΠΕΡΙ ΩΝ ΔΕΔΩΚΑΣ ΜΟΙ ΟΤΙ ΣΟΙ ΕΙΣΙΝ

10 ΚΑΙ ΤΑ ΕΜΑ ΠΑΝΤΑ ΣΑ ΕΣΤΙΝ ΚΑΙ ΤΑ ΣΑ ΕΜΑ ΚΑΙ ΔΕΔΟΞΑΣΜΑΙ ΕΝ ΑΥΤΟΙΣ

11 ΚΑΙ ΟΥΚΕΤΙ ΕΙΜΙ ΕΝ ΤΩ ΚΟΣΜΩ ΚΑΙ ΑΥΤΟΙ ΕΝ ΤΩ ΚΟΣΜΩ ΕΙΣΙΝ ΚΑΓΩ ΠΡΟΣ ΣΕ ΕΡΧΟΜΑΙ ΠΑΤΕΡ ΑΓΙΕ ΤΗΡΗΣΟΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ Ω ΔΕΔΩΚΑΣ ΜΟΙ ΙΝΑ ΩΣΙΝ ΕΝ ΚΑΘΩΣ ΗΜΕΙΣ

12 ΟΤΕ ΗΜΗΝ ΜΕΤ ΑΥΤΩΝ ΕΓΩ ΕΤΗΡΟΥΝ ΑΥΤΟΥΣ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ Ω ΔΕΔΩΚΑΣ ΜΟΙ ΚΑΙ ΕΦΥΛΑΞΑ ΚΑΙ ΟΥΔΕΙΣ ΕΞ ΑΥΤΩΝ ΑΠΩΛΕΤΟ ΕΙ ΜΗ Ο ΥΙΟΣ ΤΗΣ ΑΠΩΛΕΙΑΣ ΙΝΑ Η ΓΡΑΦΗ ΠΛΗΡΩΘΗ

13 ΝΥΝ ΔΕ ΠΡΟΣ ΣΕ ΕΡΧΟΜΑΙ ΚΑΙ ΤΑΥΤΑ ΛΑΛΩ ΕΝ ΤΩ ΚΟΣΜΩ ΙΝΑ ΕΧΩΣΙΝ ΤΗΝ ΧΑΡΑΝ ΤΗΝ ΕΜΗΝ ΠΕΠΛΗΡΩΜΕΝΗΝ ΕΝ ΕΑΥΤΟΙΣ

14 ΕΓΩ ΔΕΔΩΚΑ ΑΥΤΟΙΣ ΤΟΝ ΛΟΓΟΝ ΣΟΥ ΚΑΙ Ο ΚΟΣΜΟΣ ΕΜΙΣΗΣΕΝ ΑΥΤΟΥΣ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΚΑΘΩΣ ΕΓΩ ΟΥΚ ΕΙΜΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ

15 ΟΥΚ ΕΡΩΤΩ ΙΝΑ ΑΡΗΣ ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΑΛΛ ΙΝΑ ΤΗΡΗΣΗΣ ΑΥΤΟΥΣ ΕΚ ΤΟΥ ΠΟΝΗΡΟΥ

16 ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΟΥΚ ΕΙΣΙΝ ΚΑΘΩΣ ΕΓΩ ΟΥΚ ΕΙΜΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ

17 ΑΓΙΑΣΟΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΑΛΗΘΕΙΑ Ο ΛΟΓΟΣ Ο ΣΟΣ ΑΛΗΘΕΙΑ ΕΣΤΙΝ

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18 ΚΑΘΩΣ ΕΜΕ ΑΠΕΣΤΕΙΛΑΣ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΚΑΓΩ ΑΠΕΣΤΕΙΛΑ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ
19 ΚΑΙ ΥΠΕΡ ΑΥΤΩΝ ΑΓΙΑΖΩ ΕΜΑΥΤΟΝ ΙΝΑ ΩΣΙΝ ΚΑΙ ΑΥΤΟΙ ΗΓΙΑΣΜΕΝΟΙ ΕΝ ΑΛΗΘΕΙΑ
20 ΟΥ ΠΕΡΙ ΤΟΥΤΩΝ ΔΕ ΕΡΩΤΩ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΠΕΡΙ ΤΩΝ ΠΙΣΤΕΥΟΝΤΩΝ ΔΙΑ ΤΟΥ ΛΟΓΟΥ ΑΥΤΩΝ ΕΙΣ ΕΜΕ
21 ΙΝΑ ΠΑΝΤΕΣ ΕΝ ΩΣΙΝ ΚΑΘΩΣ ΣΥ ΠΑΤΗΡ ΕΝ ΕΜΟΙ ΚΑΓΩ ΕΝ ΣΟΙ ΙΝΑ ΚΑΙ ΑΥΤΟΙ ΕΝ ΗΜΙΝ ΩΣΙΝ ΙΝΑ Ο ΚΟΣΜΟΣ ΠΙΣΤΕΥΗ ΟΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ
22 ΚΑΓΩ ΤΗΝ ΔΟΞΑΝ ΗΝ ΔΕΔΩΚΑΣ ΜΟΙ ΔΕΔΩΚΑ ΑΥΤΟΙΣ ΙΝΑ ΩΣΙΝ ΕΝ ΚΑΘΩΣ ΗΜΕΙΣ ΕΝ
23 ΕΓΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΣΥ ΕΝ ΕΜΟΙ ΙΝΑ ΩΣΙΝ ΤΕΤΕΛΕΙΩΜΕΝΟΙ ΕΙΣ ΕΝ ΙΝΑ ΓΙΝΩΣΚΗ Ο ΚΟΣΜΟΣ ΟΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ ΚΑΙ ΗΓΑΠΗΣΑΣ ΑΥΤΟΥΣ ΚΑΘΩΣ ΕΜΕ ΗΓΑΠΗΣΑΣ
24 ΠΑΤΗΡ Ο ΔΕΔΩΚΑΣ ΜΟΙ ΘΕΛΩ ΙΝΑ ΟΠΟΥ ΕΙΜΙ ΕΓΩ ΚΑΚΕΙΝΟΙ ΩΣΙΝ ΜΕΤ ΕΜΟΥ ΙΝΑ ΘΕΩΡΩΣΙΝ ΤΗΝ ΔΟΞΑΝ ΤΗΝ ΕΜΗΝ ΗΝ ΔΕΔΩΚΑΣ ΜΟΙ ΟΤΙ ΗΓΑΠΗΣΑΣ ΜΕ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ
25 ΠΑΤΗΡ ΔΙΚΑΙΕ ΚΑΙ Ο ΚΟΣΜΟΣ ΣΕ ΟΥΚ ΕΓΝΩ ΕΓΩ ΔΕ ΣΕ ΕΓΝΩΝ ΚΑΙ ΟΥΤΟΙ ΕΓΝΩΣΑΝ ΟΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ
26 ΚΑΙ ΕΓΝΩΡΙΣΑ ΑΥΤΟΙΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΚΑΙ ΓΝΩΡΙΣΩ ΙΝΑ Η ΑΓΑΠΗ ΗΝ ΗΓΑΠΗΣΑΣ ΜΕ ΕΝ ΑΥΤΟΙΣ Η ΚΑΓΩ ΕΝ ΑΥΤΟΙΣ

ACCORDING TO JOHN 18
1 ΤΑΥΤΑ ΕΙΠΩΝ ΙΗΣΟΥΣ ΕΞΗΛΘΕΝ ΣΥΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΠΕΡΑΝ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΤΟΥ ΚΕΔΡΟΥ ΟΠΟΥ ΗΝ ΚΗΠΟΣ ΕΙΣ ΟΝ ΕΙΣΗΛΘΕΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ
2 ΗΔΕΙ ΔΕ ΚΑΙ ΙΟΥΔΑΣ Ο ΠΑΡΑΔΙΔΟΥΣ ΑΥΤΟΝ ΤΟΝ ΤΟΠΟΝ ΟΤΙ ΠΟΛΛΑΚΙΣ ΣΥΝΗΧΘΗ ΙΗΣΟΥΣ ΕΚΕΙ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ
3 Ο ΟΥΝ ΙΟΥΔΑΣ ΛΑΒΩΝ ΤΗΝ ΣΠΕΙΡΑΝ ΚΑΙ ΕΚ ΤΩΝ ΑΡΧΙΕΡΕΩΝ ΚΑΙ ΕΚ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΥΠΗΡΕΤΑΣ ΕΡΧΕΤΑΙ ΕΚΕΙ ΜΕΤΑ ΦΑΝΩΝ ΚΑΙ ΛΑΜΠΑΔΩΝ ΚΑΙ ΟΠΛΩΝ
4 ΙΗΣΟΥΣ ΟΥΝ ΕΙΔΩΣ ΠΑΝΤΑ ΤΑ ΕΡΧΟΜΕΝΑ ΕΠ ΑΥΤΟΝ ΕΞΗΛΘΕΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΤΙΝΑ ΖΗΤΕΙΤΕ
5 ΑΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΙΗΣΟΥΝ ΤΟΝ ΝΑΖΩΡΑΙΟΝ ΛΕΓΕΙ ΑΥΤΟΙΣ ΙΗΣΟΥΣ ΕΓΩ ΕΙΜΙ ΕΙΣΤΗΚΕΙ ΔΕ ΚΑΙ ΙΟΥΔΑΣ Ο ΠΑΡΑΔΙΔΟΥΣ ΑΥΤΟΝ ΜΕΤ ΑΥΤΩΝ
6 ΩΣ ΟΥΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΕΓΩ ΕΙΜΙ ΑΠΗΛΘΟΝ ΕΙΣ ΤΑ ΟΠΙΣΩ ΚΑΙ ΕΠΕΣΑΝ ΧΑΜΑΙ
7 ΠΑΛΙΝ ΟΥΝ ΑΥΤΟΥΣ ΕΠΗΡΩΤΗΣΕΝ ΤΙΝΑ ΖΗΤΕΙΤΕ ΟΙ ΔΕ ΕΙΠΟΝ ΙΗΣΟΥΝ ΤΟΝ ΝΑΖΩΡΑΙΟΝ
8 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΕΙΠΟΝ ΥΜΙΝ ΟΤΙ ΕΓΩ ΕΙΜΙ ΕΙ ΟΥΝ ΕΜΕ ΖΗΤΕΙΤΕ ΑΦΕΤΕ ΤΟΥΤΟΥΣ ΥΠΑΓΕΙΝ
9 ΙΝΑ ΠΛΗΡΩΘΗ Ο ΛΟΓΟΣ ΟΝ ΕΙΠΕΝ ΟΤΙ ΟΥΣ ΔΕΔΩΚΑΣ ΜΟΙ ΟΥΚ ΑΠΩΛΕΣΑ ΕΞ ΑΥΤΩΝ ΟΥΔΕΝΑ
10 ΣΙΜΩΝ ΟΥΝ ΠΕΤΡΟΣ ΕΧΩΝ ΜΑΧΑΙΡΑΝ ΕΙΛΚΥΣΕΝ ΑΥΤΗΝ ΚΑΙ ΕΠΑΙΣΕΝ ΤΟΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΔΟΥΛΟΝ ΚΑΙ ΑΠΕΚΟΨΕΝ ΑΥΤΟΥ ΤΟ ΩΤΑΡΙΟΝ ΤΟ ΔΕΞΙΟΝ ΗΝ ΔΕ ΟΝΟΜΑ ΤΩ ΔΟΥΛΩ ΜΑΛΧΟΣ
11 ΕΙΠΕΝ ΟΥΝ Ο ΙΗΣΟΥΣ ΤΩ ΠΕΤΡΩ ΒΑΛΕ ΤΗΝ ΜΑΧΑΙΡΑΝ ΕΙΣ ΤΗΝ ΘΗΚΗΝ ΤΟ ΠΟΤΗΡΙΟΝ Ο ΔΕΔΩΚΕΝ ΜΟΙ Ο ΠΑΤΗΡ ΟΥ ΜΗ ΠΙΩ ΑΥΤΟ
12 Η ΟΥΝ ΣΠΕΙΡΑ ΚΑΙ Ο ΧΙΛΙΑΡΧΟΣ ΚΑΙ ΟΙ ΥΠΗΡΕΤΑΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΣΥΝΕΛΑΒΟΝ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΔΗΣΑΝ ΑΥΤΟΝ
13 ΚΑΙ ΗΓΑΓΟΝ ΠΡΟΣ ΑΝΝΑΝ ΠΡΩΤΟΝ ΗΝ ΓΑΡ ΠΕΝΘΕΡΟΣ ΤΟΥ ΚΑΙΑΦΑ ΟΣ ΗΝ ΑΡΧΙΕΡΕΥΣ ΤΟΥ ΕΝΙΑΥΤΟΥ ΕΚΕΙΝΟΥ
14 ΗΝ ΔΕ ΚΑΙΑΦΑΣ Ο ΣΥΜΒΟΥΛΕΥΣΑΣ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΟΤΙ ΣΥΜΦΕΡΕΙ ΕΝΑ ΑΝΘΡΩΠΟΝ ΑΠΟΘΑΝΕΙΝ ΥΠΕΡ ΤΟΥ ΛΑΟΥ
15 ΗΚΟΛΟΥΘΕΙ ΔΕ ΤΩ ΙΗΣΟΥ ΣΙΜΩΝ ΠΕΤΡΟΣ ΚΑΙ ΑΛΛΟΣ ΜΑΘΗΤΗΣ Ο ΔΕ ΜΑΘΗΤΗΣ ΕΚΕΙΝΟΣ ΗΝ ΓΝΩΣΤΟΣ ΤΩ ΑΡΧΙΕΡΕΙ ΚΑΙ ΣΥΝΕΙΣΗΛΘΕΝ ΤΩ ΙΗΣΟΥ ΕΙΣ ΤΗΝ ΑΥΛΗΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ
16 Ο ΔΕ ΠΕΤΡΟΣ ΕΙΣΤΗΚΕΙ ΠΡΟΣ ΤΗ ΘΥΡΑ ΕΞΩ ΕΞΗΛΘΕΝ ΟΥΝ Ο ΜΑΘΗΤΗΣ Ο ΑΛΛΟΣ Ο ΓΝΩΣΤΟΣ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΚΑΙ ΕΙΠΕΝ ΤΗ ΘΥΡΩΡΩ ΚΑΙ ΕΙΣΗΓΑΓΕΝ ΤΟΝ ΠΕΤΡΟΝ
17 ΛΕΓΕΙ ΟΥΝ ΤΩ ΠΕΤΡΩ Η ΠΑΙΔΙΣΚΗ Η ΘΥΡΩΡΟΣ ΜΗ ΚΑΙ ΣΥ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΕΙ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥΤΟΥ ΛΕΓΕΙ ΕΚΕΙΝΟΣ ΟΥΚ ΕΙΜΙ
18 ΕΙΣΤΗΚΕΙΣΑΝ ΔΕ ΟΙ ΔΟΥΛΟΙ ΚΑΙ ΟΙ ΥΠΗΡΕΤΑΙ ΑΝΘΡΑΚΙΑΝ ΠΕΠΟΙΗΚΟΤΕΣ ΟΤΙ ΨΥΧΟΣ ΗΝ ΚΑΙ ΕΘΕΡΜΑΙΝΟΝΤΟ ΗΝ ΔΕ ΚΑΙ Ο ΠΕΤΡΟΣ ΜΕΤ ΑΥΤΩΝ ΕΣΤΩΣ ΚΑΙ ΘΕΡΜΑΙΝΟΜΕΝΟΣ
19 Ο ΟΥΝ ΑΡΧΙΕΡΕΥΣ ΗΡΩΤΗΣΕΝ ΤΟΝ ΙΗΣΟΥΝ ΠΕΡΙ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΚΑΙ ΠΕΡΙ ΤΗΣ ΔΙΔΑΧΗΣ ΑΥΤΟΥ
20 ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΙΗΣΟΥΣ ΕΓΩ ΠΑΡΡΗΣΙΑ ΛΕΛΑΛΗΚΑ ΤΩ ΚΟΣΜΩ ΕΓΩ ΠΑΝΤΟΤΕ ΕΔΙΔΑΞΑ ΕΝ ΣΥΝΑΓΩΓΗ ΚΑΙ ΕΝ ΤΩ ΙΕΡΩ ΟΠΟΥ ΠΑΝΤΕΣ ΟΙ ΙΟΥΔΑΙΟΙ ΣΥΝΕΡΧΟΝΤΑΙ ΚΑΙ ΕΝ ΚΡΥΠΤΩ ΕΛΑΛΗΣΑ ΟΥΔΕΝ
21 ΤΙ ΜΕ ΕΡΩΤΑΣ ΕΡΩΤΗΣΟΝ ΤΟΥΣ ΑΚΗΚΟΟΤΑΣ ΤΙ ΕΛΑΛΗΣΑ ΑΥΤΟΙΣ ΙΔΕ ΟΥΤΟΙ ΟΙΔΑΣΙΝ Α ΕΙΠΟΝ ΕΓΩ
22 ΤΑΥΤΑ ΔΕ ΑΥΤΟΥ ΕΙΠΟΝΤΟΣ ΕΙΣ ΠΑΡΕΣΤΗΚΩΣ ΤΩΝ ΥΠΗΡΕΤΩΝ ΕΔΩΚΕΝ ΡΑΠΙΣΜΑ ΤΩ ΙΗΣΟΥ ΕΙΠΩΝ ΟΥΤΩΣ ΑΠΟΚΡΙΝΗ ΤΩ ΑΡΧΙΕΡΕΙ
23 ΑΠΕΚΡΙΘΗ ΑΥΤΩ ΙΗΣΟΥΣ ΕΙ ΚΑΚΩΣ ΕΛΑΛΗΣΑ ΜΑΡΤΥΡΗΣΟΝ ΠΕΡΙ ΤΟΥ ΚΑΚΟΥ ΕΙ ΔΕ ΚΑΛΩΣ ΤΙ ΜΕ ΔΕΡΕΙΣ
24 ΑΠΕΣΤΕΙΛΕΝ ΟΥΝ ΑΥΤΟΝ Ο ΑΝΝΑΣ ΔΕΔΕΜΕΝΟΝ ΠΡΟΣ ΚΑΙΑΦΑΝ ΤΟΝ ΑΡΧΙΕΡΕΑ
25 ΗΝ ΔΕ ΣΙΜΩΝ ΠΕΤΡΟΣ ΕΣΤΩΣ ΚΑΙ ΘΕΡΜΑΙΝΟΜΕΝΟΣ ΕΙΠΟΝ ΟΥΝ ΑΥΤΩ ΜΗ ΚΑΙ ΣΥ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΙ ΗΡΝΗΣΑΤΟ ΕΚΕΙΝΟΣ ΚΑΙ ΕΙΠΕΝ ΟΥΚ ΕΙΜΙ
26 ΛΕΓΕΙ ΕΙΣ ΕΚ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΣΥΓΓΕΝΗΣ ΩΝ ΟΥ ΑΠΕΚΟΨΕΝ ΠΕΤΡΟΣ ΤΟ ΩΤΙΟΝ ΟΥΚ ΕΓΩ ΣΕ ΕΙΔΟΝ ΕΝ ΤΩ ΚΗΠΩ ΜΕΤ ΑΥΤΟΥ
27 ΠΑΛΙΝ ΟΥΝ ΗΡΝΗΣΑΤΟ ΠΕΤΡΟΣ ΚΑΙ ΕΥΘΕΩΣ ΑΛΕΚΤΩΡ ΕΦΩΝΗΣΕΝ
28 ΑΓΟΥΣΙΝ ΟΥΝ ΤΟΝ ΙΗΣΟΥΝ ΑΠΟ ΤΟΥ ΚΑΙΑΦΑ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ ΗΝ ΔΕ ΠΡΩΙ ΚΑΙ ΑΥΤΟΙ ΟΥΚ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ ΙΝΑ ΜΗ ΜΙΑΝΘΩΣΙΝ ΑΛΛΑ ΦΑΓΩΣΙΝ ΤΟ ΠΑΣΧΑ
29 ΕΞΗΛΘΕΝ ΟΥΝ Ο ΠΕΙΛΑΤΟΣ ΕΞΩ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΦΗΣΙΝ ΤΙΝΑ ΚΑΤΗΓΟΡΙΑΝ ΦΕΡΕΤΕ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥΤΟΥ
30 ΑΠΕΚΡΙΘΗΣΑΝ ΚΑΙ ΕΙΠΑΝ ΑΥΤΩ ΕΙ ΜΗ ΗΝ ΟΥΤΟΣ ΚΑΚΟΝ ΠΟΙΩΝ ΟΥΚ ΑΝ ΣΟΙ ΠΑΡΕΔΩΚΑΜΕΝ ΑΥΤΟΝ
31 ΕΙΠΕΝ ΟΥΝ ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΛΑΒΕΤΕ ΑΥΤΟΝ ΥΜΕΙΣ ΚΑΙ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΥΜΩΝ ΚΡΙΝΑΤΕ ΕΙΠΟΝ ΟΥΝ ΑΥΤΩ ΟΙ ΙΟΥΔΑΙΟΙ ΗΜΙΝ ΟΥΚ ΕΞΕΣΤΙΝ ΑΠΟΚΤΕΙΝΑΙ ΟΥΔΕΝΑ
32 ΙΝΑ Ο ΛΟΓΟΣ ΤΟΥ ΙΗΣΟΥ ΠΛΗΡΩΘΗ ΟΝ ΕΙΠΕΝ ΣΗΜΑΙΝΩΝ ΠΟΙΩ ΘΑΝΑΤΩ ΗΜΕΛΛΕΝ ΑΠΟΘΝΗΣΚΕΙΝ
33 ΕΙΣΗΛΘΕΝ ΟΥΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ ΠΑΛΙΝ Ο ΠΕΙΛΑΤΟΣ ΚΑΙ ΕΦΩΝΗΣΕΝ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
34 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΑΦ ΕΑΥΤΟΥ ΣΥ ΤΟΥΤΟ ΛΕΓΕΙΣ Η ΑΛΛΟΙ ΣΟΙ ΕΙΠΟΝ ΠΕΡΙ ΕΜΟΥ
35 ΑΠΕΚΡΙΘΗ Ο ΠΕΙΛΑΤΟΣ ΜΗΤΙ ΕΓΩ ΙΟΥΔΑΙΟΣ ΕΙΜΙ ΤΟ ΕΘΝΟΣ ΤΟ ΣΟΝ ΚΑΙ ΟΙ ΑΡΧΙΕΡΕΙΣ ΠΑΡΕΔΩΚΑΝ ΣΕ ΕΜΟΙ ΤΙ ΕΠΟΙΗΣΑΣ
36 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ Η ΒΑΣΙΛΕΙΑ Η ΕΜΗ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΕΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΗΝ Η ΒΑΣΙΛΕΙΑ Η ΕΜΗ ΟΙ ΥΠΗΡΕΤΑΙ ΑΝ ΟΙ ΕΜΟΙ ΗΓΩΝΙΖΟΝΤΟ ΙΝΑ ΜΗ ΠΑΡΑΔΟΘΩ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΝΥΝ ΔΕ Η ΒΑΣΙΛΕΙΑ Η ΕΜΗ ΟΥΚ ΕΣΤΙΝ ΕΝΤΕΥΘΕΝ
37 ΕΙΠΕΝ ΟΥΝ ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΟΥΚΟΥΝ ΒΑΣΙΛΕΥΣ ΕΙ ΣΥ ΑΠΕΚΡΙΘΗ Ο ΙΗΣΟΥΣ ΣΥ ΛΕΓΕΙΣ ΟΤΙ ΒΑΣΙΛΕΥΣ ΕΙΜΙ ΕΓΩ ΕΙΣ ΤΟΥΤΟ ΓΕΓΕΝΝΗΜΑΙ ΚΑΙ ΕΙΣ ΤΟΥΤΟ ΕΛΗΛΥΘΑ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΙΝΑ ΜΑΡΤΥΡΗΣΩ ΤΗ ΑΛΗΘΕΙΑ ΠΑΣ Ο ΩΝ ΕΚ ΤΗΣ ΑΛΗΘΕΙΑΣ ΑΚΟΥΕΙ ΜΟΥ ΤΗΣ ΦΩΝΗΣ
38 ΛΕΓΕΙ ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΤΙ ΕΣΤΙΝ ΑΛΗΘΕΙΑ ΚΑΙ ΤΟΥΤΟ ΕΙΠΩΝ ΠΑΛΙΝ ΕΞΗΛΘΕΝ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΓΩ ΟΥΔΕΜΙΑΝ ΕΥΡΙΣΚΩ ΕΝ ΑΥΤΩ ΑΙΤΙΑΝ

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39 ΕΣΤΙΝ ΔΕ ΣΥΝΗΘΕΙΑ ΥΜΙΝ ΙΝΑ ΕΝΑ ΑΠΟΛΥΣΩ ΥΜΙΝ ΕΝ ΤΩ ΠΑΣΧΑ ΒΟΥΛΕΣΘΕ ΟΥΝ ΑΠΟΛΥΣΩ ΥΜΙΝ ΤΟΝ ΒΑΣΙΛΕΑ ΤΩΝ ΙΟΥΔΑΙΩΝ

40 ΕΚΡΑΥΓΑΣΑΝ ΟΥΝ ΠΑΛΙΝ ΛΕΓΟΝΤΕΣ ΜΗ ΤΟΥΤΟΝ ΑΛΛΑ ΤΟΝ ΒΑΡΑΒΒΑΝ ΗΝ ΔΕ Ο ΒΑΡΑΒΒΑΣ ΛΗΣΤΗΣ

ACCORDING TO JOHN 19

(Verses 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27.

Verse 18: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Verse 38: There is no place called Arimathaias; this name is the hidden author's signature of Joseph [b]ar Mathaias [Heb for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.

The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: today he is known as Titus Flavius Josephus..)

1 ΤΟΤΕ ΟΥΝ ΕΛΑΒΕΝ Ο ΠΕΙΛΑΤΟΣ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΜΑΣ-ΤΙΓΩΣΕΝ

2 ΚΑΙ ΟΙ ΣΤΡΑΤΙΩΤΑΙ ΠΛΕΞΑΝΤΕΣ ΣΤΕΦΑΝΟΝ ΕΞ ΑΚΑΝΘΩΝ ΕΠΕΘΗΚΑΝ ΑΥΤΟΥ ΤΗ ΚΕΦΑΛΗ ΚΑΙ ΙΜΑΤΙΟΝ ΠΟΡΦΥΡΟΥΝ ΠΕΡΙΕΒΑΛΟΝ ΑΥΤΟΝ

3 ΚΑΙ ΗΡΧΟΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΛΕΓΟΝ ΧΑΙΡΕ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΕΔΙΔΟΣΑΝ ΑΥΤΩ ΡΑΠΙΣΜΑΤΑ

4 ΕΞΗΛΘΕΝ ΠΑΛΙΝ Ο ΠΕΙΛΑΤΟΣ ΕΞΩ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΙΔΕ ΑΓΩ ΥΜΙΝ ΑΥΤΟΝ ΕΞΩ ΙΝΑ ΓΝΩΤΕ ΟΤΙ ΑΙΤΙΑΝ ΟΥΧ ΕΥΡΙΣΚΩ

5 ΕΞΗΛΘΕΝ ΟΥΝ Ο ΙΗΣΟΥΣ ΕΞΩ ΦΟΡΩΝ ΤΟΝ ΑΚΑΝΘΙΝΟΝ ΣΤΕΦΑΝΟΝ ΚΑΙ ΤΟ ΠΟΡΦΥΡΟΥΝ ΙΜΑΤΙΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΙΔΟΥ Ο ΑΝΘΡΩΠΟΣ

6 ΟΤΕ ΟΥΝ ΙΔΟΝ ΑΥΤΟΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΥΠΗΡΕΤΑΙ ΕΚΡΑΥΓΑΣΑΝ ΣΤΑΥΡΩΣΟΝ ΣΤΑΥΡΩΣΟΝ ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΛΑΒΕΤΕ ΑΥΤΟΝ ΥΜΕΙΣ ΚΑΙ ΣΤΑΥΡΩΣΑΤΕ ΕΓΩ ΓΑΡ ΟΥΧ ΕΥΡΙΣΚΩ ΕΝ ΑΥΤΩ ΑΙΤΙΑΝ

7 ΑΠΕΚΡΙΘΗΣΑΝ ΟΙ ΙΟΥΔΑΙΟΙ ΗΜΕΙΣ ΝΟΜΟΝ ΕΧΟΜΕΝ ΚΑΙ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΟΦΕΙΛΕΙ ΑΠΟΘΑΝΕΙΝ ΟΤΙ ΥΙΟΝ ΘΕΟΥ ΕΑΥΤΟΝ ΕΠΟΙΗΣΕΝ

8 ΟΤΕ ΟΥΝ ΗΚΟΥΣΕΝ Ο ΠΕΙΛΑΤΟΣ ΤΟΥΤΟΝ ΤΟΝ ΛΟΓΟΝ ΜΑΛΛΟΝ ΕΦΟΒΗΘΗ

9 ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟ ΠΡΑΙΤΩΡΙΟΝ ΠΑΛΙΝ ΚΑΙ ΛΕΓΕΙ ΤΩ ΙΗΣΟΥ ΠΟΘΕΝ ΕΙ ΣΥ Ο ΔΕ ΙΗΣΟΥΣ ΑΠΟΚΡΙΣΙΝ ΟΥΚ ΕΔΩΚΕΝ ΑΥΤΩ

10 ΛΕΓΕΙ ΑΥΤΩ Ο ΠΕΙΛΑΤΟΣ ΕΜΟΙ ΟΥ ΛΑΛΕΙΣ ΟΥΚ ΟΙΔΑΣ ΟΤΙ ΕΞΟΥΣΙΑΝ ΕΧΩ ΑΠΟΛΥΣΑΙ ΣΕ ΚΑΙ ΕΞΟΥΣΙΑΝ ΕΧΩ ΣΤΑΥΡΩΣΑΙ ΣΕ

11 ΑΠΕΚΡΙΘΗ ΙΗΣΟΥΣ ΟΥΚ ΕΧΕΙΣ ΕΞΟΥΣΙΑΝ ΚΑΤ ΕΜΟΥ ΟΥΔΕΜΙΑΝ ΕΙ ΜΗ ΗΝ ΔΕΔΟΜΕΝΟΝ ΣΟΙ ΑΝΩΘΕΝ ΔΙΑ ΤΟΥΤΟ Ο ΠΑΡΑΔΟΥΣ ΜΕ ΣΟΙ ΜΕΙΖΟΝΑ ΑΜΑΡΤΙΑΝ ΕΧΕΙ

12 ΕΚ ΤΟΥΤΟΥ Ο ΠΕΙΛΑΤΟΣ ΕΖΗΤΕΙ ΑΠΟΛΥΣΑΙ ΑΥΤΟΝ ΟΙ ΔΕ ΙΟΥΔΑΙΟΙ ΕΚΡΑΥΓΑΖΑΝ ΛΕΓΟΝΤΕΣ ΕΑΝ ΤΟΥΤΟΝ ΑΠΟΛΥΣΗΣ ΟΥΚ ΕΙ ΦΙΛΟΣ ΤΟΥ ΚΑΙΣΑΡΟΣ ΠΑΣ Ο ΒΑΣΙΛΕΑ ΕΑΥΤΟΝ ΠΟΙΩΝ ΑΝΤΙΛΕΓΕΙ ΤΩ ΚΑΙΣΑΡΙ

13 Ο ΟΥΝ ΠΕΙΛΑΤΟΣ ΑΚΟΥΣΑΣ ΤΩΝ ΛΟΓΩΝ ΤΟΥΤΩΝ ΗΓΑΓΕΝ ΕΞΩ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΠΙ ΒΗΜΑΤΟΣ ΕΙΣ ΤΟΠΟΝ ΛΕΓΟΜΕΝΟΝ ΛΙΘΟΣΤΡΩΤΟΝ ΕΒΡΑΙΣΤΙ ΔΕ ΓΑΒΒΑΘΑ

14 ΗΝ ΔΕ ΠΑΡΑΣΚΕΥΗ ΤΟΥ ΠΑΣΧΑ ΩΡΑ ΗΝ ΩΣ ΕΚΤΗ ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΙΔΕ Ο ΒΑΣΙΛΕΥΣ ΥΜΩΝ

15 ΕΚΡΑΥΓΑΣΑΝ ΟΥΝ ΕΚΕΙΝΟΙ ΑΡΟΝ ΑΡΟΝ ΣΤΑΥΡΩΣΟΝ ΑΥΤΟΝ ΛΕΓΕΙ ΑΥΤΟΙΣ Ο ΠΕΙΛΑΤΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΥΜΩΝ ΣΤΑΥΡΩΣΩ ΑΠΕΚΡΙΘΗΣΑΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΟΥΚ ΕΧΟΜΕΝ ΒΑΣΙΛΕΑ ΕΙ ΜΗ ΚΑΙΣΑΡΑ

16 ΤΟΤΕ ΟΥΝ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΑΥΤΟΙΣ ΙΝΑ ΣΤΑΥΡΩΘΗ ΠΑΡΕΛΑΒΟΝ ΟΥΝ ΤΟΝ ΙΗΣΟΥΝ

17 ΚΑΙ ΒΑΣΤΑΖΩΝ ΕΑΥΤΩ ΤΟΝ ΣΤΑΥΡΟΝ ΕΞΗΛΘΕΝ ΕΙΣ ΤΟΝ ΛΕΓΟΜΕΝΟΝ ΚΡΑΝΙΟΥ ΤΟΠΟΝ Ο ΛΕΓΕΤΑΙ ΕΒΡΑΙΣΤΙ ΓΟΛΓΟΘΑ

18 ΟΠΟΥ ΑΥΤΟΝ ΕΣΤΑΥΡΩΣΑΝ ΚΑΙ ΜΕΤ ΑΥΤΟΥ ΑΛΛΟΥΣ ΔΥΟ ΕΝΤΕΥΘΕΝ ΚΑΙ ΕΝΤΕΥΘΕΝ ΜΕΣΟΝ ΔΕ ΤΟΝ ΙΗΣΟΥΝ

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ACCORDING TO JOHN 21
[EPILOGUE]
(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as leader of the first Jesus movement. Jesus answered the second and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62 AD. This is the very same period of time when Paul the Apostle [who was a fierce enemy of James] and Yosef bar Mattityahu [after the First Jewish War better known as Titus Flavius Josephus] left the Holy Land for Rome. If one or both have anything to do with James assassination is unsolved yet.

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1 ΜΕΤΑ ΤΑΥΤΑ ΕΦΑΝΕΡΩΣΕΝ ΕΑΥΤΟΝ ΠΑΛΙΝ ΙΗΣΟΥΣ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΗΣ ΤΙΒΕΡΙΑΔΟΣ ΕΦΑΝΕΡΩΣΕΝ ΔΕ ΟΥΤΩΣ

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(Verse 1: The Acts of the Apostle is composed as a report or letter to Theophilus [Godlove, Lover of God; See Acts 1:1], exactly like its first part known as The Gospel of Luke. Both texts were written by the very same author. The Acts is actually a pair describing the lives of Peter [up to chapter 15] and Paul [from chapter 16] who has massive conflicts with James the Just, the elder brother of Jesus and a holy man in his own right. This pair of biographies immediately reminds one of the biography pairs called Parallel Lives and composed by Lucius [speak: lukius] Mestrius Plutarchus.

According to New Testament scholar Martin Hengel and Plutarch scholar Judith Moss, Plutarch's biography pairs come closest to the gospels in in terms of artistry of the structure as well as of style than works of any other writer of the time. Plutarch lived in Rome during the entire Flavian dynasty from 69 to 96 and there is a high likelihood that he wrote works commissioned by the Flavians; Luke-Acts was probably the prototype for all stories of the Parallel Lives serials. His other works, collectively known as Moralia, show that his own ethics match almost entirely with Christian moral values.

As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at

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that time, the new Pauline [i.e. Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, false prophet, Jew, Judas, Zealot, Sicarius [Iscariot, "knife-wielder, knife terrorist"], etc..)

1 ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ΕΠΟΙΗΣΑΜΗΝ ΠΕΡΙ ΠΑΝΤΩΝ Ω ΘΕΟΦΙΛΕ ΩΝ ΗΡΞΑΤΟ Ο ΙΗΣΟΥΣ ΠΟΙΕΙΝ ΤΕ ΚΑΙ ΔΙΔΑΣΚΕΙΝ

2 ΑΧΡΙ ΗΣ ΗΜΕΡΑΣ ΕΝΤΕΙΛΑΜΕΝΟΣ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΔΙΑ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΟΥΣ ΕΞΕΛΕΞΑΤΟ ΑΝΕΛΗΜΦΘΗ

3 ΟΙΣ ΚΑΙ ΠΑΡΕΣΤΗΣΕΝ ΕΑΥΤΟΝ ΖΩΝΤΑ ΜΕΤΑ ΤΟ ΠΑΘΕΙΝ ΑΥΤΟΝ ΕΝ ΠΟΛΛΟΙΣ ΤΕΚΜΗΡΙΟΙΣ ΔΙ ΗΜΕΡΩΝ ΤΕΣΣΕΡΑΚΟΝΤΑ ΟΠΤΑΝΟΜΕΝΟΣ ΑΥΤΟΙΣ ΚΑΙ ΛΕΓΩΝ ΤΑ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ

4 ΚΑΙ ΣΥΝΑΛΙΖΟΜΕΝΟΣ ΠΑΡΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΜΗ ΧΩΡΙΖΕΣΘΑΙ ΑΛΛΑ ΠΕΡΙΜΕΝΕΙΝ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ ΤΟΥ ΠΑΤΡΟΣ ΗΝ ΗΚΟΥΣΑΤΕ ΜΟΥ

5 ΟΤΙ ΙΩΑΝΝΗΣ ΜΕΝ ΕΒΑΠΤΙΣΕΝ ΥΔΑΤΙ ΥΜΕΙΣ ΔΕ ΕΝ ΠΝΕΥΜΑΤΙ ΒΑΠΤΙΣΘΗΣΕΣΘΕ ΑΓΙΩ ΟΥ ΜΕΤΑ ΠΟΛΛΑΣ ΤΑΥΤΑΣ ΗΜΕΡΑΣ

6 ΟΙ ΜΕΝ ΟΥΝ ΣΥΝΕΛΘΟΝΤΕΣ ΗΡΩΤΩΝ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΚΥΡΙΕ ΕΙ ΕΝ ΤΩ ΧΡΟΝΩ ΤΟΥΤΩ ΑΠΟΚΑΘΙΣΤΑΝΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΩ ΙΣΡΑΗΛ

7 ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΥΧ ΥΜΩΝ ΕΣΤΙΝ ΓΝΩΝΑΙ ΧΡΟΝΟΥΣ Η ΚΑΙΡΟΥΣ ΟΥΣ Ο ΠΑΤΗΡ ΕΘΕΤΟ ΕΝ ΤΗ ΙΔΙΑ ΕΞΟΥΣΙΑ

8 ΑΛΛΑ ΛΗΜΨΕΣΘΕ ΔΥΝΑΜΙΝ ΕΠΕΛΘΟΝΤΟΣ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΦ ΥΜΑΣ ΚΑΙ ΕΣΕΣΘΕ ΜΟΥ ΜΑΡΤΥΡΕΣ ΕΝ ΤΕ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΕΝ ΠΑΣΗ ΤΗ ΙΟΥΔΑΙΑ ΚΑΙ ΣΑΜΑΡΙΑ ΚΑΙ ΕΩΣ ΕΣΧΑΤΟΥ ΤΗΣ ΓΗΣ

9 ΚΑΙ ΤΑΥΤΑ ΕΙΠΩΝ ΒΛΕΠΟΝΤΩΝ ΑΥΤΩΝ ΕΠΗΡΘΗ ΚΑΙ ΝΕΦΕΛΗ ΥΠΕΛΑΒΕΝ ΑΥΤΟΝ ΑΠΟ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ

10 ΚΑΙ ΩΣ ΑΤΕΝΙΖΟΝΤΕΣ ΗΣΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΠΟΡΕΥΟΜΕΝΟΥ ΑΥΤΟΥ ΚΑΙ ΙΔΟΥ ΑΝΔΡΕΣ ΔΥΟ ΠΑΡΕΙΣΤΗΚΕΙΣΑΝ ΑΥΤΟΙΣ ΕΝ ΕΣΘΗΣΕΣΙ ΛΕΥΚΑΙΣ

11 ΟΙ ΚΑΙ ΕΙΠΑΝ ΑΝΔΡΕΣ ΓΑΛΙΛΑΙΟΙ ΤΙ ΕΣΤΗΚΑΤΕ ΒΛΕΠΟΝΤΕΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΥΤΟΣ Ο ΙΗΣΟΥΣ Ο ΑΝΑΛΗΜΦΘΕΙΣ ΑΦ ΥΜΩΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΥΤΩΣ ΕΛΕΥΣΕΤΑΙ ΟΝ ΤΡΟΠΟΝ ΕΘΕΑΣΑΣΘΕ ΑΥΤΟΝ ΠΟΡΕΥΟΜΕΝΟΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

12 ΤΟΤΕ ΥΠΕΣΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΑΠΟ ΟΡΟΥΣ ΤΟΥ ΚΑΛΟΥΜΕΝΟΥ ΕΛΑΙΩΝΟΣ Ο ΕΣΤΙΝ ΕΓΓΥΣ ΙΕΡΟΥΣΑΛΗΜ ΣΑΒΒΑΤΟΥ ΕΧΟΝ ΟΔΟΝ

13 ΚΑΙ ΟΤΕ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΟ ΥΠΕΡΩΟΝ ΑΝΕΒΗΣΑΝ ΟΥ ΗΣΑΝ ΚΑΤΑΜΕΝΟΝΤΕΣ Ο ΤΕ ΠΕΤΡΟΣ ΚΑΙ ΙΩΑΝΝΗΣ ΚΑΙ ΙΑΚΩΒΟΣ ΚΑΙ ΑΝΔΡΕΑΣ ΦΙΛΙΠΠΟΣ ΚΑΙ ΘΩΜΑΣ ΒΑΡΘΟΛΟΜΑΙΟΣ ΚΑΙ ΜΑΘΘΑΙΟΣ ΙΑΚΩΒΟΣ ΑΛΦΑΙΟΥ ΚΑΙ ΣΙΜΩΝ Ο ΖΗΛΩΤΗΣ ΚΑΙ ΙΟΥΔΑΣ ΙΑΚΩΒΟΥ

14 ΟΥΤΟΙ ΠΑΝΤΕΣ ΗΣΑΝ ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕΣ ΟΜΟΘΥΜΑΔΟΝ ΤΗ ΠΡΟΣΕΥΧΗ ΣΥΝ ΓΥΝΑΙΞΙΝ ΚΑΙ ΜΑΡΙΑΜ ΤΗ ΜΗΤΡΙ ΤΟΥ ΙΗΣΟΥ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ

15 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΑΝΑΣΤΑΣ ΠΕΤΡΟΣ ΕΝ ΜΕΣΩ ΤΩΝ ΑΔΕΛΦΩΝ ΕΙΠΕΝ ΗΝ ΤΕ ΟΧΛΟΣ ΟΝΟΜΑΤΩΝ ΕΠΙ ΤΟ ΑΥΤΟ ΩΣΕΙ ΕΚΑΤΟΝ ΕΙΚΟΣΙ

16 ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΕΔΕΙ ΠΛΗΡΩΘΗΝΑΙ ΤΗΝ ΓΡΑΦΗΝ ΗΝ ΠΡΟΕΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΔΙΑ ΣΤΟΜΑΤΟΣ ΔΑΥΕΙΔ ΠΕΡΙ ΙΟΥΔΑ ΤΟΥ ΓΕΝΟΜΕΝΟΥ ΟΔΗΓΟΥ ΤΟΙΣ ΣΥΛΛΑΒΟΥΣΙΝ ΙΗΣΟΥΝ

17 ΟΤΙ ΚΑΤΗΡΙΘΜΗΜΕΝΟΣ ΗΝ ΕΝ ΗΜΙΝ ΚΑΙ ΕΛΑΧΕΝ ΤΟΝ ΚΛΗΡΟΝ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΑΥΤΗΣ

18 ΟΥΤΟΣ ΜΕΝ ΟΥΝ ΕΚΤΗΣΑΤΟ ΧΩΡΙΟΝ ΕΚ ΜΙΣΘΟΥ ΤΗΣ ΑΔΙΚΙΑΣ ΚΑΙ ΠΡΗΝΗΣ ΓΕΝΟΜΕΝΟΣ ΕΛΑΚΗΣΕΝ ΜΕΣΟΣ ΚΑΙ ΕΞΕΧΥΘΗ ΠΑΝΤΑ ΤΑ ΣΠΛΑΓΧΝΑ ΑΥΤΟΥ

19 Ο ΚΑΙ ΓΝΩΣΤΟΝ ΕΓΕΝΕΤΟ ΠΑΣΙ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΙΕΡΟΥΣΑΛΗΜ ΩΣΤΕ ΚΛΗΘΗΝΑΙ ΤΟ ΧΩΡΙΟΝ ΕΚΕΙΝΟ ΤΗ ΙΔΙΑ ΔΙΑΛΕΚΤΩ ΑΥΤΩΝ ΑΚΕΛΔΑΜΑΧ ΤΟΥΤ ΕΣΤΙΝ ΧΩΡΙΟΝ ΑΙΜΑΤΟΣ

20 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΕΝ ΒΙΒΛΩ ΨΑΛΜΩΝ ΓΕΝΗΘΗΤΩ Η ΕΠΑΥΛΙΣ ΑΥΤΟΥ ΕΡΗΜΟΣ ΚΑΙ ΜΗ ΕΣΤΩ Ο ΚΑΤΟΙΚΩΝ ΕΝ ΑΥΤΗ ΚΑΙ ΤΗΝ ΕΠΙΣΚΟΠΗΝ ΑΥΤΟΥ ΛΑΒΕΤΩ ΕΤΕΡΟΣ

21 ΔΕΙ ΟΥΝ ΤΩΝ ΣΥΝΕΛΘΟΝΤΩΝ ΗΜΙΝ ΑΝΔΡΩΝ ΕΝ ΠΑΝΤΙ ΧΡΟΝΩ Ω ΕΙΣΗΛΘΕΝ ΚΑΙ ΕΞΗΛΘΕΝ ΕΦ ΗΜΑΣ Ο ΚΥΡΙΟΣ ΙΗΣΟΥΣ

22 ΑΡΞΑΜΕΝΟΣ ΑΠΟ ΤΟΥ ΒΑΠΤΙΣΜΑΤΟΣ ΙΩΑΝΝΟΥ ΑΧΡΙ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΑΝΕΛΗΜΦΘΗ ΑΦ ΗΜΩΝ ΜΑΡΤΥΡΑ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΑΥΤΟΥ ΣΥΝ ΗΜΙΝ ΓΕΝΕΣΘΑΙ ΕΝΑ ΤΟΥΤΩΝ

23 ΚΑΙ ΕΣΤΗΣΑΝ ΔΥΟ ΙΩΣΗΦ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΒΑΡΣΑΒΒΑΝ ΟΣ ΕΠΕΚΛΗΘΗ ΙΟΥΣΤΟΣ ΚΑΙ ΜΑΘΘΙΑΝ

24 ΚΑΙ ΠΡΟΣΕΥΞΑΜΕΝΟΙ ΕΙΠΑΝ ΣΥ ΚΥΡΙΕ ΚΑΡΔΙΟΓΝΩΣΤΑ ΠΑΝΤΩΝ ΑΝΑΔΕΙΞΟΝ ΟΝ ΕΞΕΛΕΞΩ ΕΚ ΤΟΥΤΩΝ ΤΩΝ ΔΥΟ ΕΝΑ

25 ΛΑΒΕΙΝ ΤΟΝ ΤΟΠΟΝ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΑΥΤΗΣ ΚΑΙ ΑΠΟΣΤΟΛΗΣ ΑΦ ΗΣ ΠΑΡΕΒΗ ΙΟΥΔΑΣ ΠΟΡΕΥΘΗΝΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΝ ΙΔΙΟΝ

26 ΚΑΙ ΕΔΩΚΑΝ ΚΛΗΡΟΥΣ ΑΥΤΟΙΣ ΚΑΙ ΕΠΕΣΕΝ Ο ΚΛΗΡΟΣ ΕΠΙ ΜΑΘΘΙΑΝ ΚΑΙ ΣΥΝΚΑΤΕΨΗΦΙΣΘΗ ΜΕΤΑ ΤΩΝ ΕΝΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

ACTS OF THE APOSTLES CHAPTER 2

(Verses 8-11 demonstrate the large geographical range of knowledge that sophisticated cosmopolitans like Paul had in Antiquity. He was also well aware what power language and religion had over people.)

1 ΚΑΙ ΕΝ ΤΩ ΣΥΝΠΛΗΡΟΥΣΘΑΙ ΤΗΝ ΗΜΕΡΑΝ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ ΗΣΑΝ ΠΑΝΤΕΣ ΟΜΟΥ ΕΠΙ ΤΟ ΑΥΤΟ

2 ΚΑΙ ΕΓΕΝΕΤΟ ΑΦΝΩ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΗΧΟΣ ΩΣΠΕΡ ΦΕΡΟΜΕΝΗΣ ΠΝΟΗΣ ΒΙΑΙΑΣ ΚΑΙ ΕΠΛΗΡΩΣΕΝ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΟΥ ΗΣΑΝ ΚΑΘΗΜΕΝΟΙ

3 ΚΑΙ ΩΦΘΗΣΑΝ ΑΥΤΟΙΣ ΔΙΑΜΕΡΙΖΟΜΕΝΑΙ ΓΛΩΣΣΑΙ ΩΣΕΙ ΠΥΡΟΣ ΚΑΙ ΕΚΑΘΙΣΕΝ ΕΦ ΕΝΑ ΕΚΑΣΤΟΝ ΑΥΤΩΝ

4 ΚΑΙ ΕΠΛΗΣΘΗΣΑΝ ΠΑΝΤΕΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΚΑΙ ΗΡΞΑΝΤΟ ΛΑΛΕΙΝ ΕΤΕΡΑΙΣ ΓΛΩΣΣΑΙΣ ΚΑΘΩΣ ΤΟ ΠΝΕΥΜΑ ΕΔΙΔΟΥ ΑΠΟΦΘΕΓΓΕΣΘΑΙ ΑΥΤΟΙΣ

5 ΗΣΑΝ ΔΕ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΚΑΤΟΙΚΟΥΝΤΕΣ ΙΟΥΔΑΙΟΙ ΑΝΔΡΕΣ ΕΥΛΑΒΕΙΣ ΑΠΟ ΠΑΝΤΟΣ ΕΘΝΟΥΣ ΤΩΝ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ

6 ΓΕΝΟΜΕΝΗΣ ΔΕ ΤΗΣ ΦΩΝΗΣ ΤΑΥΤΗΣ ΣΥΝΗΛΘΕΝ ΤΟ ΠΛΗΘΟΣ ΚΑΙ ΣΥΝΕΧΥΘΗ ΟΤΙ ΗΚΟΥΟΝ ΕΙΣ ΕΚΑΣΤΟΣ ΤΗ ΙΔΙΑ ΔΙΑΛΕΚΤΩ ΛΑΛΟΥΝΤΩΝ ΑΥΤΩΝ

7 ΕΞΙΣΤΑΝΤΟ ΔΕ ΠΑΝΤΕΣ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΛΕΓΟΝΤΕΣ ΟΥΧ ΙΔΟΥ ΑΠΑΝΤΕΣ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΛΑΛΟΥΝΤΕΣ ΓΑΛΙΛΑΙΟΙ

8 ΚΑΙ ΠΩΣ ΗΜΕΙΣ ΑΚΟΥΟΜΕΝ ΕΚΑΣΤΟΣ ΤΗ ΙΔΙΑ ΔΙΑΛΕΚΤΩ ΗΜΩΝ ΕΝ Η ΕΓΕΝΝΗΘΗΜΕΝ

9 ΠΑΡΘΟΙ ΚΑΙ ΜΗΔΟΙ ΚΑΙ ΕΛΑΜΕΙΤΑΙ ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΤΗΝ ΜΕΣΟΠΟΤΑΜΙΑΝ ΙΟΥΔΑΙΑΝ ΤΕ ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΝ ΠΟΝΤΟΝ ΚΑΙ ΤΗΝ ΑΣΙΑΝ

10 ΦΡΥΓΙΑΝ ΤΕ ΚΑΙ ΠΑΜΦΥΛΙΑΝ ΑΙΓΥΠΤΟΝ ΚΑΙ ΤΑ ΜΕΡΗ ΤΗΣ ΛΙΒΥΗΣ ΤΗΣ ΚΑΤΑ ΚΥΡΗΝΗΝ ΚΑΙ ΟΙ ΕΠΙΔΗΜΟΥΝΤΕΣ ΡΩΜΑΙΟΙ ΙΟΥΔΑΙΟΙ ΤΕ ΚΑΙ ΠΡΟΣΗΛΥΤΟΙ

11 ΚΡΗΤΕΣ ΚΑΙ ΑΡΑΒΕΣ ΑΚΟΥΟΜΕΝ ΛΑΛΟΥΝΤΩΝ ΑΥΤΩΝ ΤΑΙΣ ΗΜΕΤΕΡΑΙΣ ΓΛΩΣΣΑΙΣ ΤΑ ΜΕΓΑΛΕΙΑ ΤΟΥ ΘΕΟΥ

12 ΕΞΙΣΤΑΝΤΟ ΔΕ ΠΑΝΤΕΣ ΚΑΙ ΔΙΗΠΟΡΟΥΝΤΟ ΑΛΛΟΣ ΠΡΟΣ ΑΛΛΟΝ ΛΕΓΟΝΤΕΣ ΤΙ ΘΕΛΕΙ ΤΟΥΤΟ ΕΙΝΑΙ

13 ΕΤΕΡΟΙ ΔΕ ΔΙΑΧΛΕΥΑΖΟΝΤΕΣ ΕΛΕΓΟΝ ΟΤΙ ΓΛΕΥΚΟΥΣ ΜΕΜΕΣΤΩΜΕΝΟΙ ΕΙΣΙΝ

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ACTS OF THE APOSTLES CHAPTER 3
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25 Ο ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΔΙΑ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΣΤΟΜΑΤΟΣ ΔΑΥΕΙΔ ΠΑΙΔΟΣ ΣΟΥ ΕΙΠΩΝ ΙΝΑΤΙ ΕΦΡΥΑΞΑΝ ΕΘΝΗ ΚΑΙ ΛΑΟΙ ΕΜΕΛΕΤΗΣΑΝ ΚΕΝΑ

26 ΠΑΡΕΣΤΗΣΑΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ

27 ΣΥΝΗΧΘΗΣΑΝ ΓΑΡ ΕΠ ΑΛΗΘΕΙΑΣ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ ΕΠΙ ΤΟΝ ΑΓΙΟΝ ΠΑΙΔΑ ΣΟΥ ΙΗΣΟΥΝ ΟΝ ΕΧΡΙΣΑΣ ΗΡΩΔΗΣ ΤΕ ΚΑΙ ΠΟΝΤΙΟΣ ΠΕΙΛΑΤΟΣ ΣΥΝ ΕΘΝΕΣΙΝ ΚΑΙ ΛΑΟΙΣ ΙΣΡΑΗΛ

28 ΠΟΙΗΣΑΙ ΟΣΑ Η ΧΕΙΡ ΣΟΥ ΚΑΙ Η ΒΟΥΛΗ ΣΟΥ ΠΡΟΩΡΙΣΕΝ ΓΕΝΕΣΘΑΙ

29 ΚΑΙ ΤΑ ΝΥΝ ΚΥΡΙΕ ΕΠΙΔΕ ΕΠΙ ΤΑΣ ΑΠΕΙΛΑΣ ΑΥΤΩΝ ΚΑΙ ΔΟΣ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΠΑΣΗΣ ΛΑΛΕΙΝ ΤΟΝ ΛΟΓΟΝ ΣΟΥ

30 ΕΝ ΤΩ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΕΚΤΕΙΝΕΙΝ ΣΕ ΕΙΣ ΙΑΣΙΝ ΚΑΙ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΓΙΝΕΣΘΑΙ ΔΙΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΑΓΙΟΥ ΠΑΙΔΟΣ ΣΟΥ ΙΗΣΟΥ

31 ΚΑΙ ΔΕΗΘΕΝΤΩΝ ΑΥΤΩΝ ΕΣΑΛΕΥΘΗ Ο ΤΟΠΟΣ ΕΝ Ω ΗΣΑΝ ΣΥΝΗΓΜΕΝΟΙ ΚΑΙ ΕΠΛΗΣΘΗΣΑΝ ΑΠΑΝΤΕΣ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΕΛΑΛΟΥΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ

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32 ΤΟΥ ΔΕ ΠΛΗΘΟΥΣ ΤΩΝ ΠΙΣΤΕΥΣΑΝΤΩΝ ΗΝ ΚΑΡΔΙΑ ΚΑΙ ΨΥΧΗ ΜΙΑ ΚΑΙ ΟΥΔΕ ΕΙΣ ΤΙ ΤΩΝ ΥΠΑΡΧΟΝΤΩΝ ΑΥΤΩ ΕΛΕΓΕΝ ΙΔΙΟΝ ΕΙΝΑΙ ΑΛΛ ΗΝ ΑΥΤΟΙΣ ΑΠΑΝΤΑ ΚΟΙΝΑ

33 ΚΑΙ ΔΥΝΑΜΕΙ ΜΕΓΑΛΗ ΑΠΕΔΙΔΟΥΝ ΤΟ ΜΑΡΤΥΡΙΟΝ ΟΙ ΑΠΟΣΤΟΛΟΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΧΑΡΙΣ ΤΕ ΜΕΓΑΛΗ ΗΝ ΕΠΙ ΠΑΝΤΑΣ ΑΥΤΟΥΣ

34 ΟΥΔΕ ΓΑΡ ΕΝΔΕΗΣ ΤΙΣ ΗΝ ΕΝ ΑΥΤΟΙΣ ΟΣΟΙ ΓΑΡ ΚΤΗΤΟΡΕΣ ΧΩΡΙΩΝ Η ΟΙΚΙΩΝ ΥΠΗΡΧΟΝ ΠΩΛΟΥΝΤΕΣ ΕΦΕΡΟΝ ΤΑΣ ΤΙΜΑΣ ΤΩΝ ΠΙΠΡΑΣΚΟΜΕΝΩΝ

35 ΚΑΙ ΕΤΙΘΟΥΝ ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΔΙΕΔΙΔΕΤΟ ΔΕ ΕΚΑΣΤΩ ΚΑΘΟΤΙ ΑΝ ΤΙΣ ΧΡΕΙΑΝ ΕΙΧΕΝ

36 ΙΩΣΗΦ ΔΕ Ο ΕΠΙΚΛΗΘΕΙΣ ΒΑΡΝΑΒΑΣ ΑΠΟ ΤΩΝ ΑΠΟΣΤΟΛΩΝ Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ ΥΙΟΣ ΠΑΡΑΚΛΗΣΕΩΣ ΛΕΥΕΙΤΗΣ ΚΥΠΡΙΟΣ ΤΩ ΓΕΝΕΙ

37 ΥΠΑΡΧΟΝΤΟΣ ΑΥΤΩ ΑΓΡΟΥ ΠΩΛΗΣΑΣ ΗΝΕΓΚΕΝ ΤΟ ΧΡΗΜΑ ΚΑΙ ΕΘΗΚΕΝ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ

ACTS OF THE APOSTLES CHAPTER 5

(The author of the Acts was acutely aware that there were lots of messianic movements [such as Saducee, Zealot, Sicarii, and others] popping up at the time. The Romans however quelled all opposition immediately, and with brute force. See verses 36-38.)

1 ΑΝΗΡ ΔΕ ΤΙΣ ΑΝΑΝΙΑΣ ΟΝΟΜΑΤΙ ΣΥΝ ΣΑΠΦΕΙΡΗ ΤΗ ΓΥΝΑΙΚΙ ΑΥΤΟΥ ΕΠΩΛΗΣΕΝ ΚΤΗΜΑ

2 ΚΑΙ ΕΝΟΣΦΙΣΑΤΟ ΑΠΟ ΤΗΣ ΤΙΜΗΣ ΣΥΝΕΙΔΥΙΗΣ ΚΑΙ ΤΗΣ ΓΥΝΑΙΚΟΣ ΚΑΙ ΕΝΕΓΚΑΣ ΜΕΡΟΣ ΤΙ ΠΑΡΑ ΤΟΥΣ ΠΟΔΑΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΕΘΗΚΕΝ

3 ΕΙΠΕΝ ΔΕ Ο ΠΕΤΡΟΣ ΑΝΑΝΙΑ ΔΙΑΤΙ ΕΠΛΗΡΩΣΕΝ Ο ΣΑΤΑΝΑΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΨΕΥΣΑΣΘΑΙ ΣΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΙ ΝΟΣΦΙΣΑΣΘΑΙ ΑΠΟ ΤΗΣ ΤΙΜΗΣ ΤΟΥ ΧΩΡΙΟΥ

4 ΟΥΧΙ ΜΕΝΟΝ ΣΟΙ ΕΜΕΝΕΝ ΚΑΙ ΠΡΑΘΕΝ ΕΝ ΤΗ ΣΗ ΕΞΟΥΣΙΑ ΥΠΗΡΧΕΝ ΤΙ ΟΤΙ ΕΘΟΥ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ ΟΥΚ ΕΨΕΥΣΩ ΑΝΘΡΩΠΟΙΣ ΑΛΛΑ ΤΩ ΘΕΩ

5 ΑΚΟΥΩΝ ΔΕ Ο ΑΝΑΝΙΑΣ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΠΕΣΩΝ ΕΞΕΨΥΞΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΦΟΒΟΣ ΜΕΓΑΣ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ

6 ΑΝΑΣΤΑΝΤΕΣ ΔΕ ΟΙ ΝΕΩΤΕΡΟΙ ΣΥΝΕΣΤΕΙΛΑΝ ΑΥΤΟΝ ΚΑΙ ΕΞΕΝΕΓΚΑΝΤΕΣ ΕΘΑΨΑΝ

7 ΕΓΕΝΕΤΟ ΔΕ ΩΣ ΩΡΩΝ ΤΡΙΩΝ ΔΙΑΣΤΗΜΑ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΜΗ ΕΙΔΥΙΑ ΤΟ ΓΕΓΟΝΟΣ ΕΙΣΗΛΘΕΝ

8 ΑΠΕΚΡΙΘΗ ΔΕ ΠΡΟΣ ΑΥΤΗΝ ΠΕΤΡΟΣ ΕΙΠΕ ΜΟΙ ΕΙ ΤΟΣΟΥΤΟΥ ΤΟ ΧΩΡΙΟΝ ΑΠΕΔΟΣΘΕ Η ΔΕ ΕΙΠΕΝ ΝΑΙ ΤΟΣΟΥΤΟΥ

9 Ο ΔΕ ΠΕΤΡΟΣ ΠΡΟΣ ΑΥΤΗΝ ΤΙ ΟΤΙ ΣΥΝΕΦΩΝΗΘΗ ΥΜΙΝ ΠΕΙΡΑΣΑΙ ΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΙΔΟΥ ΟΙ ΠΟΔΕΣ ΤΩΝ ΘΑΨΑΝΤΩΝ ΤΟΝ ΑΝΔΡΑ ΣΟΥ ΕΠΙ ΤΗ ΘΥΡΑ ΚΑΙ ΕΞΟΙΣΟΥΣΙΝ ΣΕ

10 ΕΠΕΣΕΝ ΔΕ ΠΑΡΑΧΡΗΜΑ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΕΞΕΨΥΞΕΝ ΕΙΣΕΛΘΟΝΤΕΣ ΔΕ ΟΙ ΝΕΑΝΙΣΚΟΙ ΕΥΡΟΝ ΑΥΤΗΝ ΝΕΚΡΑΝ ΚΑΙ ΕΞΕΝΕΓΚΑΝΤΕΣ ΕΘΑΨΑΝ ΠΡΟΣ ΤΟΝ ΑΝΔΡΑ ΑΥΤΗΣ

11 ΚΑΙ ΕΓΕΝΕΤΟ ΦΟΒΟΣ ΜΕΓΑΣ ΕΦ ΟΛΗΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΤΑΥΤΑ

12 ΔΙΑ ΔΕ ΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΕΓΙΝΕΤΟ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΠΟΛΛΑ ΕΝ ΤΩ ΛΑΩ ΚΑΙ ΗΣΑΝ ΟΜΟΘΥΜΑΔΟΝ ΑΠΑΝΤΕΣ ΕΝ ΤΗ ΣΤΟΑ ΣΟΛΟΜΩΝΤΟΣ

13 ΤΩΝ ΔΕ ΛΟΙΠΩΝ ΟΥΔΕΙΣ ΕΤΟΛΜΑ ΚΟΛΛΑΣΘΑΙ ΑΥΤΟΙΣ ΑΛΛ ΕΜΕΓΑΛΥΝΕΝ ΑΥΤΟΥΣ Ο ΛΑΟΣ

14 ΜΑΛΛΟΝ ΔΕ ΠΡΟΣΕΤΙΘΕΝΤΟ ΠΙΣΤΕΥΟΝΤΕΣ ΤΩ ΚΥΡΙΩ ΠΛΗΘΗ ΑΝΔΡΩΝ ΤΕ ΚΑΙ ΓΥΝΑΙΚΩΝ

15 ΩΣΤΕ ΚΑΙ ΕΙΣ ΤΑΣ ΠΛΑΤΕΙΑΣ ΕΚΦΕΡΕΙΝ ΤΟΥΣ ΑΣΘΕΝΕΙΣ ΚΑΙ ΤΙΘΕΝΑΙ ΕΠΙ ΚΛΙΝΑΡΙΩΝ ΚΑΙ ΚΡΑΒΑΤΤΩΝ ΙΝΑ ΕΡΧΟΜΕΝΟΥ ΠΕΤΡΟΥ ΚΑΝ Η ΣΚΙΑ ΕΠΙΣΚΙΑΣΗ ΤΙΝΙ ΑΥΤΩΝ

16 ΣΥΝΗΡΧΕΤΟ ΔΕ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΠΕΡΙΞ ΠΟΛΕΩΝ ΙΕΡΟΥΣΑΛΗΜ ΦΕΡΟΝΤΕΣ ΑΣΘΕΝΕΙΣ ΚΑΙ ΟΧΛΟΥΜΕΝΟΥΣ ΥΠΟ ΠΝΕΥΜΑΤΩΝ ΑΚΑΘΑΡΤΩΝ ΟΙΤΙΝΕΣ ΕΘΕΡΑΠΕΥΟΝΤΟ ΑΠΑΝΤΕΣ

17 ΑΝΑΣΤΑΣ ΔΕ Ο ΑΡΧΙΕΡΕΥΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΥΝ ΑΥΤΩ Η ΟΥΣΑ ΑΙΡΕΣΙΣ ΤΩΝ ΣΑΔΔΟΥΚΑΙΩΝ ΕΠΛΗΣΘΗΣΑΝ ΖΗΛΟΥ

18 ΚΑΙ ΕΠΕΒΑΛΟΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠΙ ΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΚΑΙ ΕΘΕΝΤΟ ΑΥΤΟΥΣ ΕΝ ΤΗΡΗΣΕΙ ΔΗΜΟΣΙΑ

19 ΑΓΓΕΛΟΣ ΔΕ ΚΥΡΙΟΥ ΔΙΑ ΝΥΚΤΟΣ ΑΝΟΙΞΑΣ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΦΥΛΑΚΗΣ ΕΞΑΓΑΓΩΝ ΤΕ ΑΥΤΟΥΣ ΕΙΠΕΝ

20 ΠΟΡΕΥΕΣΘΕ ΚΑΙ ΣΤΑΘΕΝΤΕΣ ΛΑΛΕΙΤΕ ΕΝ ΤΩ ΙΕΡΩ ΤΩ ΛΑΩ ΠΑΝΤΑ ΤΑ ΡΗΜΑΤΑ ΤΗΣ ΖΩΗΣ ΤΑΥΤΗΣ

21 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΕΙΣΗΛΘΟΝ ΥΠΟ ΤΟΝ ΟΡΘΡΟΝ ΕΙΣ ΤΟ ΙΕΡΟΝ ΚΑΙ ΕΔΙΔΑΣΚΟΝ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΔΕ Ο ΑΡΧΙΕΡΕΥΣ ΚΑΙ ΟΙ ΣΥΝ ΑΥΤΩ ΣΥΝΕΚΑΛΕΣΑΝ ΤΟ ΣΥΝΕΔΡΙΟΝ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΕΡΟΥΣΙΑΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΚΑΙ ΑΠΕΣΤΕΙΛΑΝ ΕΙΣ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ ΑΧΘΗΝΑΙ ΑΥΤΟΥΣ

22 ΟΙ ΔΕ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΥΠΗΡΕΤΑΙ ΟΥΧ ΕΥΡΟΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΦΥΛΑΚΗ ΑΝΑΣΤΡΕΨΑΝΤΕΣ ΔΕ ΑΠΗΓΓΕΙΛΑΝ

23 ΛΕΓΟΝΤΕΣ ΟΤΙ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ ΕΥΡΟΜΕΝ ΚΕΚΛΕΙΣΜΕΝΟΝ ΕΝ ΠΑΣΗ ΑΣΦΑΛΕΙΑ ΚΑΙ ΤΟΥΣ ΦΥΛΑΚΑΣ ΕΣΤΩΤΑΣ ΕΠΙ ΤΩΝ ΘΥΡΩΝ ΑΝΟΙΞΑΝΤΕΣ ΔΕ ΕΣΩ ΟΥΔΕΝΑ ΕΥΡΟΜΕΝ

24 ΩΣ ΔΕ ΗΚΟΥΣΑΝ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ Ο ΤΕ ΣΤΡΑΤΗΓΟΣ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΟΙ ΑΡΧΙΕΡΕΙΣ ΔΙΗΠΟΡΟΥΝ ΠΕΡΙ ΑΥΤΩΝ ΤΙ ΑΝ ΓΕΝΟΙΤΟ ΤΟΥΤΟ

25 ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΔΕ ΤΙΣ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΟΤΙ ΙΔΟΥ ΟΙ ΑΝΔΡΕΣ ΟΥΣ ΕΘΕΣΘΕ ΕΝ ΤΗ ΦΥΛΑΚΗ ΕΙΣΙΝ ΕΝ ΤΩ ΙΕΡΩ ΕΣΤΩΤΕΣ ΚΑΙ ΔΙΔΑΣΚΟΝΤΕΣ ΤΟΝ ΛΑΟΝ

26 ΤΟΤΕ ΑΠΕΛΘΩΝ Ο ΣΤΡΑΤΗΓΟΣ ΣΥΝ ΤΟΙΣ ΥΠΗΡΕΤΑΙΣ ΗΓΕΝ ΑΥΤΟΥΣ ΟΥ ΜΕΤΑ ΒΙΑΣ ΕΦΟΒΟΥΝΤΟ ΓΑΡ ΤΟΝ ΛΑΟΝ ΙΝΑ ΜΗ ΛΙΘΑΣΘΩΣΙΝ

27 ΑΓΑΓΟΝΤΕΣ ΔΕ ΑΥΤΟΥΣ ΕΣΤΗΣΑΝ ΕΝ ΤΩ ΣΥΝΕΔΡΙΩ ΚΑΙ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ Ο ΑΡΧΙΕΡΕΥΣ

28 ΛΕΓΩΝ ΠΑΡΑΓΓΕΛΙΑ ΠΑΡΗΓΓΕΙΛΑΜΕΝ ΥΜΙΝ ΜΗ ΔΙΔΑΣΚΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥΤΩ ΚΑΙ ΙΔΟΥ ΠΕΠΛΗΡΩΚΑΤΕ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗΣ ΔΙΔΑΧΗΣ ΥΜΩΝ ΚΑΙ ΒΟΥΛΕΣΘΕ ΕΠΑΓΑΓΕΙΝ ΕΦ ΗΜΑΣ ΤΟ ΑΙΜΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥΤΟΥ

29 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΠΕΤΡΟΣ ΚΑΙ ΟΙ ΑΠΟΣΤΟΛΟΙ ΕΙΠΑΝ ΠΕΙΘΑΡΧΕΙΝ ΔΕΙ ΘΕΩ ΜΑΛΛΟΝ Η ΑΝΘΡΩΠΟΙΣ

30 Ο ΘΕΟΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΗΓΕΙΡΕΝ ΙΗΣΟΥΝ ΟΝ ΥΜΕΙΣ ΔΙΕΧΕΙΡΙΣΑΣΘΕ ΚΡΕΜΑΣΑΝΤΕΣ ΕΠΙ ΞΥΛΟΥ

31 ΤΟΥΤΟΝ Ο ΘΕΟΣ ΑΡΧΗΓΟΝ ΚΑΙ ΣΩΤΗΡΑ ΥΨΩΣΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΟΥ ΤΟΥ ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ

32 ΚΑΙ ΗΜΕΙΣ ΕΣΜΕΝ ΜΑΡΤΥΡΕΣ ΤΩΝ ΡΗΜΑΤΩΝ ΤΟΥΤΩΝ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ Ο ΕΔΩΚΕΝ Ο ΘΕΟΣ ΤΟΙΣ ΠΕΙΘΑΡΧΟΥΣΙΝ ΑΥΤΩ

33 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΔΙΕΠΡΙΟΝΤΟ ΚΑΙ ΕΒΟΥΛΕΥΟΝΤΟ ΑΝΕΛΕΙΝ ΑΥΤΟΥΣ

34 ΑΝΑΣΤΑΣ ΔΕ ΤΙΣ ΕΝ ΤΩ ΣΥΝΕΔΡΙΩ ΦΑΡΙΣΑΙΟΣ ΟΝΟΜΑΤΙ ΓΑΜΑΛΙΗΛ ΝΟΜΟΔΙΔΑΣΚΑΛΟΣ ΤΙΜΙΟΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΕΚΕΛΕΥΣΕΝ ΕΞΩ ΒΡΑΧΥ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΠΟΙΗΣΑΙ

35 ΕΙΠΕΝ ΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΔΡΕΣ ΙΣΡΑΗΛΕΙΤΑΙ ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΕΠΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΤΟΥΤΟΙΣ ΤΙ ΜΕΛΛΕΤΕ ΠΡΑΣΣΕΙΝ

36 ΠΡΟ ΓΑΡ ΤΟΥΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΑΝΕΣΤΗ ΘΕΥΔΑΣ ΛΕΓΩΝ ΕΙΝΑΙ ΤΙΝΑ ΕΑΥΤΟΝ Ω ΠΡΟΣΕΚΛΙΘΗ ΑΝΔΡΩΝ ΑΡΙΘΜΟΣ ΩΣ ΤΕΤΡΑΚΟΣΙΩΝ ΟΣ ΑΝΗΡΕΘΗ ΚΑΙ ΠΑΝΤΕΣ ΟΣΟΙ ΕΠΕΙΘΟΝΤΟ ΑΥΤΩ ΔΙΕΛΥΘΗΣΑΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΕΙΣ ΟΥΔΕΝ

37 ΜΕΤΑ ΤΟΥΤΟΝ ΑΝΕΣΤΗ ΙΟΥΔΑΣ Ο ΓΑΛΙΛΑΙΟΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΗΣ ΑΠΟΓΡΑΦΗΣ ΚΑΙ ΑΠΕΣΤΗΣΕΝ ΛΑΟΝ ΟΠΙΣΩ ΑΥΤΟΥ ΚΑΚΕΙΝΟΣ ΑΠΩΛΕΤΟ ΚΑΙ ΠΑΝΤΕΣ ΟΣΟΙ ΕΠΕΙΘΟΝΤΟ ΑΥΤΩ ΔΙΕΣΚΟΡΠΙΣΘΗΣΑΝ

38 ΚΑΙ ΤΑ ΝΥΝ ΛΕΓΩ ΥΜΙΝ ΑΠΟΣΤΗΤΕ ΑΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΟΥΤΩΝ ΚΑΙ ΑΦΕΤΕ ΑΥΤΟΥΣ ΟΤΙ ΕΑΝ Η ΕΞ ΑΝΘΡΩΠΩΝ Η ΒΟΥΛΗ ΑΥΤΗ Η ΤΟ ΕΡΓΟΝ ΤΟΥΤΟ ΚΑΤΑΛΥΘΗΣΕΤΑΙ

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39 ΕΙ ΔΕ ΕΚ ΘΕΟΥ ΕΣΤΙΝ ΟΥ ΔΥΝΗΣΕΣΘΕ ΚΑΤΑΛΥΣΑΙ ΑΥΤΟΥΣ ΜΗΠΟΤΕ ΚΑΙ ΘΕΟΜΑΧΟΙ ΕΥΡΕΘΗΤΕ
40 ΕΠΕΙΣΘΗΣΑΝ ΔΕ ΑΥΤΩ ΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΙ ΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΔΕΙΡΑΝΤΕΣ ΠΑΡΗΓΓΕΙΛΑΝ ΜΗ ΛΑΛΕΙΝ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΙΗΣΟΥ ΚΑΙ ΑΠΕΛΥΣΑΝ
41 ΟΙ ΜΕΝ ΟΥΝ ΕΠΟΡΕΥΟΝΤΟ ΧΑΙΡΟΝΤΕΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΣΥΝΕΔΡΙΟΥ ΟΤΙ ΚΑΤΗΞΙΩΘΗΣΑΝ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΤΙΜΑΣΘΗΝΑΙ
42 ΠΑΣΑΝ ΤΕ ΗΜΕΡΑΝ ΕΝ ΤΩ ΙΕΡΩ ΚΑΙ ΚΑΤ ΟΙΚΟΝ ΟΥΚ ΕΠΑΥΟΝΤΟ ΔΙΔΑΣΚΟΝΤΕΣ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΤΟΝ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ

ACTS OF THE APOSTLES CHAPTER 6
1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΑΥΤΑΙΣ ΠΛΗΘΥΝΟΝΤΩΝ ΤΩΝ ΜΑΘΗΤΩΝ ΕΓΕΝΕΤΟ ΓΟΓΓΥΣΜΟΣ ΤΩΝ ΕΛΛΗΝΙΣΤΩΝ ΠΡΟΣ ΤΟΥΣ ΕΒΡΑΙΟΥΣ ΟΤΙ ΠΑΡΕΘΕΩΡΟΥΝΤΟ ΕΝ ΤΗ ΔΙΑΚΟΝΙΑ ΤΗ ΚΑΘΗΜΕΡΙΝΗ ΑΙ ΧΗΡΑΙ ΑΥΤΩΝ
2 ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΙ ΔΕ ΟΙ ΔΩΔΕΚΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΜΑΘΗΤΩΝ ΕΙΠΑΝ ΟΥΚ ΑΡΕΣΤΟΝ ΕΣΤΙΝ ΗΜΑΣ ΚΑΤΑ-ΛΕΙΨΑΝΤΑΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΔΙΑΚΟΝΕΙΝ ΤΡΑΠΕΖΑΙΣ
3 ΕΠΙΣΚΕΨΑΣΘΕ ΔΕ ΑΔΕΛΦΟΙ ΑΝΔΡΑΣ ΕΞ ΥΜΩΝ ΜΑΡΤΥΡΟΥΜΕΝΟΥΣ ΕΠΤΑ ΠΛΗΡΕΙΣ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΣΟΦΙΑΣ ΟΥΣ ΚΑΤΑΣΤΗΣΟΜΕΝ ΕΠΙ ΤΗΣ ΧΡΕΙΑΣ ΤΑΥΤΗΣ
4 ΗΜΕΙΣ ΔΕ ΤΗ ΠΡΟΣΕΥΧΗ ΚΑΙ ΤΗ ΔΙΑΚΟΝΙΑ ΤΟΥ ΛΟΓΟΥ ΠΡΟΣΚΑΡΤΕΡΗΣΟΜΕΝ
5 ΚΑΙ ΗΡΕΣΕΝ Ο ΛΟΓΟΣ ΕΝΩΠΙΟΝ ΠΑΝΤΟΣ ΤΟΥ ΠΛΗΘΟΥΣ ΚΑΙ ΕΞΕΛΕΞΑΝΤΟ ΣΤΕΦΑΝΟΝ ΑΝΔΡΑ ΠΛΗΡΗ ΠΙΣΤΕΩΣ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΚΑΙ ΦΙΛΙΠΠΟΝ ΚΑΙ ΠΡΟΧΟΡΟΝ ΚΑΙ ΝΙΚΑΝΟΡΑ ΚΑΙ ΤΙΜΩΝΑ ΚΑΙ ΠΑΡΜΕΝΑΝ ΚΑΙ ΝΙΚΟΛΑΟΝ ΠΡΟΣΗΛΥΤΟΝ ΑΝΤΙΟΧΕΑ
6 ΟΥΣ ΕΣΤΗΣΑΝ ΕΝΩΠΙΟΝ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΚΑΙ ΠΡΟ-ΣΕΥΞΑΜΕΝΟΙ ΕΠΕΘΗΚΑΝ ΑΥΤΟΙΣ ΤΑΣ ΧΕΙΡΑΣ
7 ΚΑΙ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΗΥΞΑΝΕΝ ΚΑΙ ΕΠΛΗΘΥΝΕΤΟ Ο ΑΡΙΘΜΟΣ ΤΩΝ ΜΑΘΗΤΩΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΣΦΟΔΡΑ ΠΟΛΥΣ ΤΕ ΟΧΛΟΣ ΤΩΝ ΙΕΡΕΩΝ ΥΠΗΚΟΥΟΝ ΤΗ ΠΙΣΤΕΙ
8 ΣΤΕΦΑΝΟΣ ΔΕ ΠΛΗΡΗΣ ΧΑΡΙΤΟΣ ΚΑΙ ΔΥΝΑΜΕΩΣ ΕΠΟΙΕΙ ΤΕΡΑΤΑ ΚΑΙ ΣΗΜΕΙΑ ΜΕΓΑΛΑ ΕΝ ΤΩ ΛΑΩ
9 ΑΝΕΣΤΗΣΑΝ ΔΕ ΤΙΝΕΣ ΤΩΝ ΕΚ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΤΩΣ ΛΕΓΟΜΕΝΩΣ ΛΙΒΕΡΤΙΝΩΝ ΚΑΙ ΚΥΡΗΝΑΙΩΝ ΚΑΙ ΑΛΕΞΑΝ-ΔΡΕΩΝ ΚΑΙ ΤΩΝ ΑΠΟ ΚΙΛΙΚΙΑΣ ΚΑΙ ΑΣΙΑΣ ΣΥΖΗΤΟΥΝΤΕΣ ΤΩ ΣΤΕΦΑΝΩ
10 ΚΑΙ ΟΥΚ ΙΣΧΥΟΝ ΑΝΤΙΣΤΗΝΑΙ ΤΗ ΣΟΦΙΑ ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ Ω ΕΛΑΛΕΙ
11 ΤΟΤΕ ΥΠΕΒΑΛΟΝ ΑΝΔΡΑΣ ΛΕΓΟΝΤΑΣ ΟΤΙ ΑΚΗΚΟΑΜΕΝ ΑΥΤΟΥ ΛΑΛΟΥΝΤΟΣ ΡΗΜΑΤΑ ΒΛΑΣΦΗΜΑ ΕΙΣ ΜΩΥΣΗΝ ΚΑΙ ΤΟΝ ΘΕΟΝ
12 ΣΥΝΕΚΙΝΗΣΑΝ ΤΕ ΤΟΝ ΛΑΟΝ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΙ ΤΟΥΣ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΕΠΙΣΤΑΝΤΕΣ ΣΥΝΗΡΠΑΣΑΝ ΑΥΤΟΝ ΚΑΙ ΗΓΑΓΟΝ ΕΙΣ ΤΟ ΣΥΝΕΔΡΙΟΝ
13 ΕΣΤΗΣΑΝ ΤΕ ΜΑΡΤΥΡΑΣ ΨΕΥΔΕΙΣ ΛΕΓΟΝΤΑΣ Ο ΑΝΘΡΩΠΟΣ ΟΥΤΟΣ ΟΥ ΠΑΥΕΤΑΙ ΛΑΛΩΝ ΡΗΜΑΤΑ ΚΑΤΑ ΤΟΥ ΤΟΠΟΥ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΤΟΥ ΝΟΜΟΥ
14 ΑΚΗΚΟΑΜΕΝ ΓΑΡ ΑΥΤΟΥ ΛΕΓΟΝΤΟΣ ΟΤΙ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ ΟΥΤΟΣ ΚΑΤΑΛΥΣΕΙ ΤΟΝ ΤΟΠΟΝ ΤΟΥΤΟΝ ΚΑΙ ΑΛΛΑΞΕΙ ΤΑ ΕΘΗ Α ΠΑΡΕΔΩΚΕΝ ΗΜΙΝ ΜΩΥΣΗΣ
15 ΚΑΙ ΑΤΕΝΙΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΚΑΘΕΖΟ-ΜΕΝΟΙ ΕΝ ΤΩ ΣΥΝΕΔΡΙΩ ΕΙΔΟΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΩΣΕΙ ΠΡΟΣΩΠΟΝ ΑΓΓΕΛΟΥ

ACTS OF THE APOSTLES CHAPTER 7
(Stephen's Testimony Before the Sanhedrin, the Jewish Court of Law. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day..)
1 ΕΙΠΕΝ ΔΕ Ο ΑΡΧΙΕΡΕΥΣ ΕΙ ΤΑΥΤΑ ΟΥΤΩΣ ΕΧΕΙ
2 Ο ΔΕ ΕΦΗ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΚΑΙ ΠΑΤΕΡΕΣ ΑΚΟΥΣΑΤΕ Ο ΘΕΟΣ ΤΗΣ ΔΟΞΗΣ ΩΦΘΗ ΤΩ ΠΑΤΡΙ ΗΜΩΝ ΑΒΡΑΑΜ ΟΝΤΙ ΕΝ ΤΗ ΜΕΣΟΠΟΤΑΜΙΑ ΠΡΙΝ Η ΚΑΤΟΙΚΗΣΑΙ ΑΥΤΟΝ ΕΝ ΧΑΡΡΑΝ
3 ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΞΕΛΘΕ ΕΚ ΤΗΣ ΓΗΣ ΣΟΥ ΚΑΙ ΕΚ ΤΗΣ ΣΥΓΓΕΝΕΙΑΣ ΣΟΥ ΚΑΙ ΔΕΥΡΟ ΕΙΣ ΤΗΝ ΓΗΝ ΗΝ ΑΝ ΣΟΙ ΔΕΙΞΩ
4 ΤΟΤΕ ΕΞΕΛΘΩΝ ΕΚ ΓΗΣ ΧΑΛΔΑΙΩΝ ΚΑΤΩΚΗΣΕΝ ΕΝ ΧΑΡΡΑΝ ΚΑΚΕΙΘΕΝ ΜΕΤΑ ΤΟ ΑΠΟΘΑΝΕΙΝ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΜΕΤΩΚΙΣΕΝ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΓΗΝ ΤΑΥΤΗΝ ΕΙΣ ΗΝ ΥΜΕΙΣ ΝΥΝ ΚΑΤΟΙΚΕΙΤΕ
5 ΚΑΙ ΟΥΚ ΕΔΩΚΕΝ ΑΥΤΩ ΚΛΗΡΟΝΟΜΙΑΝ ΕΝ ΑΥΤΗ ΟΥΔΕ ΒΗΜΑ ΠΟΔΟΣ ΚΑΙ ΕΠΗΓΓΕΙΛΑΤΟ ΔΟΥΝΑΙ ΑΥΤΩ ΕΙΣ ΚΑΤΑΣΧΕΣΙΝ ΑΥΤΗΝ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΜΕΤ ΑΥΤΟΝ ΟΥΚ ΟΝΤΟΣ ΑΥΤΩ ΤΕΚΝΟΥ
6 ΕΛΑΛΗΣΕΝ ΔΕ ΟΥΤΩΣ Ο ΘΕΟΣ ΟΤΙ ΕΣΤΑΙ ΤΟ ΣΠΕΡΜΑ ΑΥΤΟΥ ΠΑΡΟΙΚΟΝ ΕΝ ΓΗ ΑΛΛΟΤΡΙΑ ΚΑΙ ΔΟΥΛΩΣΟΥΣΙΝ ΑΥΤΟ ΚΑΙ ΚΑΚΩΣΟΥΣΙΝ ΕΤΗ ΤΕΤΡΑΚΟΣΙΑ
7 ΚΑΙ ΤΟ ΕΘΝΟΣ Ω ΕΑΝ ΔΟΥΛΕΥΣΟΥΣΙΝ ΚΡΙΝΩ ΕΓΩ Ο ΘΕΟΣ ΕΙΠΕΝ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΞΕΛΕΥΣΟΝΤΑΙ ΚΑΙ ΛΑΤΡΕΥΣΟΥΣΙΝ ΜΟΙ ΕΝ ΤΩ ΤΟΠΩ ΤΟΥΤΩ
8 ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΔΙΑΘΗΚΗΝ ΠΕΡΙΤΟΜΗΣ ΚΑΙ ΟΥΤΩΣ ΕΓΕΝΝΗΣΕΝ ΤΟΝ ΙΣΑΑΚ ΚΑΙ ΠΕΡΙΕΤΕΜΕΝ ΑΥΤΟΝ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ ΚΑΙ ΙΣΑΑΚ ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΙΑΚΩΒ ΤΟΥΣ ΔΩΔΕΚΑ ΠΑΤΡΙΑΡΧΑΣ
9 ΚΑΙ ΟΙ ΠΑΤΡΙΑΡΧΑΙ ΖΗΛΩΣΑΝΤΕΣ ΤΟΝ ΙΩΣΗΦ ΑΠΕΔΟΝΤΟ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΗΝ Ο ΘΕΟΣ ΜΕΤ ΑΥΤΟΥ
10 ΚΑΙ ΕΞΕΙΛΑΤΟ ΑΥΤΟΝ ΕΚ ΠΑΣΩΝ ΤΩΝ ΘΛΙΨΕΩΝ ΑΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΧΑΡΙΝ ΚΑΙ ΣΟΦΙΑΝ ΕΝΑΝΤΙ ΦΑΡΑΩ ΒΑΣΙΛΕΩΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΚΑΤΕΣΤΗΣΕΝ ΑΥΤΟΝ ΗΓΟΥΜΕΝΟΝ ΕΠ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΦ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ
11 ΗΛΘΕΝ ΔΕ ΛΙΜΟΣ ΕΦ ΟΛΗΝ ΤΗΝ ΑΙΓΥΠΤΟΝ ΚΑΙ ΧΑΝΑΑΝ ΚΑΙ ΘΛΙΨΙΣ ΜΕΓΑΛΗ ΚΑΙ ΟΥΧ ΕΥΡΙΣΚΟΝ ΧΟΡΤΑΣΜΑΤΑ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ
12 ΑΚΟΥΣΑΣ ΔΕ ΙΑΚΩΒ ΟΝΤΑ ΣΙΤΙΑ ΕΙΣ ΑΙΓΥΠΤΟΝ ΕΞΑΠΕΣΤΕΙΛΕΝ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ ΠΡΩΤΟΝ
13 ΚΑΙ ΕΝ ΤΩ ΔΕΥΤΕΡΩ ΑΝΕΓΝΩΡΙΣΘΗ ΙΩΣΗΦ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΥΤΟΥ ΚΑΙ ΦΑΝΕΡΟΝ ΕΓΕΝΕΤΟ ΤΩ ΦΑΡΑΩ ΤΟ ΓΕΝΟΣ ΑΥΤΟΥ
14 ΑΠΟΣΤΕΙΛΑΣ ΔΕ ΙΩΣΗΦ ΜΕΤΕΚΑΛΕΣΑΤΟ ΙΑΚΩΒ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΣΥΓΓΕΝΕΙΑΝ ΕΝ ΨΥΧΑΙΣ ΕΒΔΟΜΗΚΟΝΤΑ ΠΕΝΤΕ
15 ΚΑΙ ΚΑΤΕΒΗ ΙΑΚΩΒ ΕΙΣ ΑΙΓΥΠΤΟΝ ΚΑΙ ΕΤΕΛΕΥΤΗΣΕΝ ΑΥΤΟΣ ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ
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17 ΚΑΘΩΣ ΔΕ ΗΓΓΙΖΕΝ Ο ΧΡΟΝΟΣ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΗΣ ΩΜΟΛΟΓΗΣΕΝ Ο ΘΕΟΣ ΤΩ ΑΒΡΑΑΜ ΗΥΞΗΣΕΝ Ο ΛΑΟΣ ΚΑΙ ΕΠΛΗΘΥΝΘΗ ΕΝ ΑΙΓΥΠΤΩ
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ACTS OF THE APOSTLES CHAPTER 8

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΔΙΩΓΜΟΣ ΜΕΓΑΣ ΕΠΙ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΤΗΝ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΠΑΝΤΕΣ ΔΙΕΣΠΑΡΗΣΑΝ ΚΑΤΑ ΤΑΣ ΧΩΡΑΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΣΑΜΑΡΙΑΣ ΠΛΗΝ ΤΩΝ ΑΠΟΣΤΟΛΩΝ
2 ΣΥΝΕΚΟΜΙΣΑΝ ΔΕ ΤΟΝ ΣΤΕΦΑΝΟΝ ΑΝΔΡΕΣ ΕΥΛΑΒΕΙΣ ΚΑΙ ΕΠΟΙΗΣΑΝ ΚΟΠΕΤΟΝ ΜΕΓΑΝ ΕΠ ΑΥΤΩ
3 ΣΑΥΛΟΣ ΔΕ ΕΛΥΜΑΙΝΕΤΟ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΤΑ ΤΟΥΣ ΟΙΚΟΥΣ ΕΙΣΠΟΡΕΥΟΜΕΝΟΣ ΣΥΡΩΝ ΤΕ ΑΝΔΡΑΣ ΚΑΙ ΓΥΝΑΙΚΑΣ ΠΑΡΕΔΙΔΟΥ ΕΙΣ ΦΥΛΑΚΗΝ
4 ΟΙ ΜΕΝ ΟΥΝ ΔΙΑΣΠΑΡΕΝΤΕΣ ΔΙΗΛΘΟΝ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΤΟΝ ΛΟΓΟΝ
5 ΦΙΛΙΠΠΟΣ ΔΕ ΚΑΤΕΛΘΩΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΤΗΣ ΣΑΜΑΡΙΑΣ ΕΚΗΡΥΣΣΕΝ ΑΥΤΟΙΣ ΤΟΝ ΧΡΙΣΤΟΝ
6 ΠΡΟΣΕΙΧΟΝ ΔΕ ΟΙ ΟΧΛΟΙ ΤΟΙΣ ΛΕΓΟΜΕΝΟΙΣ ΥΠΟ ΤΟΥ ΦΙΛΙΠΠΟΥ ΟΜΟΘΥΜΑΔΟΝ ΕΝ ΤΩ ΑΚΟΥΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΒΛΕΠΕΙΝ ΤΑ ΣΗΜΕΙΑ Α ΕΠΟΙΕΙ
7 ΠΟΛΛΟΙ ΓΑΡ ΤΩΝ ΕΧΟΝΤΩΝ ΠΝΕΥΜΑΤΑ ΑΚΑΘΑΡΤΑ ΒΟΩΝΤΑ ΦΩΝΗ ΜΕΓΑΛΗ ΕΞΗΡΧΟΝΤΟ ΠΟΛΛΟΙ ΔΕ ΠΑΡΑΛΕΛΥΜΕΝΟΙ ΚΑΙ ΧΩΛΟΙ ΕΘΕΡΑΠΕΥΘΗΣΑΝ
8 ΕΓΕΝΕΤΟ ΔΕ ΠΟΛΛΗ ΧΑΡΑ ΕΝ ΤΗ ΠΟΛΕΙ ΕΚΕΙΝΗ
9 ΑΝΗΡ ΔΕ ΤΙΣ ΟΝΟΜΑΤΙ ΣΙΜΩΝ ΠΡΟΥΠΗΡΧΕΝ ΕΝ ΤΗ ΠΟΛΕΙ ΜΑΓΕΥΩΝ ΚΑΙ ΕΞΙΣΤΑΝΩΝ ΤΟ ΕΘΝΟΣ ΤΗΣ ΣΑΜΑΡΙΑΣ ΛΕΓΩΝ ΕΙΝΑΙ ΤΙΝΑ ΕΑΥΤΟΝ ΜΕΓΑΝ

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10 Ω ΠΡΟΣΕΙΧΟΝ ΠΑΝΤΕΣ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΛΕΓΟΝΤΕΣ ΟΥΤΟΣ ΕΣΤΙΝ Η ΔΥΝΑΜΙΣ ΤΟΥ ΘΕΟΥ Η ΚΑΛΟΥΜΕΝΗ ΜΕΓΑΛΗ
11 ΠΡΟΣΕΙΧΟΝ ΔΕ ΑΥΤΩ ΔΙΑ ΤΟ ΙΚΑΝΩ ΧΡΟΝΩ ΤΑΙΣ ΜΑΓΙΑΙΣ ΕΞΕΣΤΑΚΕΝΑΙ ΑΥΤΟΥΣ
12 ΟΤΕ ΔΕ ΕΠΙΣΤΕΥΣΑΝ ΤΩ ΦΙΛΙΠΠΩ ΕΥΑΓΓΕΛΙΖΟΜΕΝΩ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΟΝΟΜΑΤΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΒΑΠΤΙΖΟΝΤΟ ΑΝΔΡΕΣ ΤΕ ΚΑΙ ΓΥΝΑΙΚΕΣ
13 Ο ΔΕ ΣΙΜΩΝ ΚΑΙ ΑΥΤΟΣ ΕΠΙΣΤΕΥΣΕΝ ΚΑΙ ΒΑΠΤΙΣΘΕΙΣ ΗΝ ΠΡΟΣΚΑΡΤΕΡΩΝ ΤΩ ΦΙΛΙΠΠΩ ΘΕΩΡΩΝ ΤΕ ΣΗΜΕΙΑ ΚΑΙ ΔΥΝΑΜΕΙΣ ΜΕΓΑΛΑΣ ΓΙΝΟΜΕΝΑΣ ΕΞΙΣΤΑΤΟ
14 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΑΠΟΣΤΟΛΟΙ ΟΤΙ ΔΕΔΕΚΤΑΙ Η ΣΑΜΑΡΙΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΑΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΕΤΡΟΝ ΚΑΙ ΙΩΑΝΝΗΝ
15 ΟΙΤΙΝΕΣ ΚΑΤΑΒΑΝΤΕΣ ΠΡΟΣΗΥΞΑΝΤΟ ΠΕΡΙ ΑΥΤΩΝ ΟΠΩΣ ΛΑΒΩΣΙΝ ΠΝΕΥΜΑ ΑΓΙΟΝ
16 ΟΥΔΕΠΩ ΓΑΡ ΗΝ ΕΠ ΟΥΔΕΝΙ ΑΥΤΩΝ ΕΠΙΠΕΠΤΩΚΟΣ ΜΟΝΟΝ ΔΕ ΒΕΒΑΠΤΙΣΜΕΝΟΙ ΥΠΗΡΧΟΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ
17 ΤΟΤΕ ΕΠΕΤΙΘΕΣΑΝ ΤΑΣ ΧΕΙΡΑΣ ΕΠ ΑΥΤΟΥΣ ΚΑΙ ΕΛΑΜΒΑΝΟΝ ΠΝΕΥΜΑ ΑΓΙΟΝ
18 ΙΔΩΝ ΔΕ Ο ΣΙΜΩΝ ΟΤΙ ΔΙΑ ΤΗΣ ΕΠΙΘΕΣΕΩΣ ΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΔΙΔΟΤΑΙ ΤΟ ΠΝΕΥΜΑ ΠΡΟΣΗΝΕΓΚΕΝ ΑΥΤΟΙΣ ΧΡΗΜΑΤΑ
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20 ΠΕΤΡΟΣ ΔΕ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΤΟ ΑΡΓΥΡΙΟΝ ΣΟΥ ΣΥΝ ΣΟΙ ΕΙΗ ΕΙΣ ΑΠΩΛΕΙΑΝ ΟΤΙ ΤΗΝ ΔΩΡΕΑΝ ΤΟΥ ΘΕΟΥ ΕΝΟΜΙΣΑΣ ΔΙΑ ΧΡΗΜΑΤΩΝ ΚΤΑΣΘΑΙ
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23 ΕΙΣ ΓΑΡ ΧΟΛΗΝ ΠΙΚΡΙΑΣ ΚΑΙ ΣΥΝΔΕΣΜΟΝ ΑΔΙΚΙΑΣ ΟΡΩ ΣΕ ΟΝΤΑ
24 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΣΙΜΩΝ ΕΙΠΕΝ ΔΕΗΘΗΤΕ ΥΜΕΙΣ ΥΠΕΡ ΕΜΟΥ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΟΠΩΣ ΜΗΔΕΝ ΕΠΕΛΘΗ ΕΠ ΕΜΕ ΩΝ ΕΙΡΗΚΑΤΕ
25 ΟΙ ΜΕΝ ΟΥΝ ΔΙΑΜΑΡΤΥΡΑΜΕΝΟΙ ΚΑΙ ΛΑΛΗΣΑΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΥΠΕΣΤΡΕΦΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΟΛΛΑΣ ΤΕ ΚΩΜΑΣ ΤΩΝ ΣΑΜΑΡΙΤΩΝ ΕΥΗΓΓΕΛΙΖΟΝΤΟ
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27 ΚΑΙ ΑΝΑΣΤΑΣ ΕΠΟΡΕΥΘΗ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΑΙΘΙΟΨ ΕΥΝΟΥΧΟΣ ΔΥΝΑΣΤΗΣ ΚΑΝΔΑΚΗΣ ΒΑΣΙΛΙΣΣΗΣ ΑΙΘΙΟΠΩΝ ΟΣ ΗΝ ΕΠΙ ΠΑΣΗΣ ΤΗΣ ΓΑΖΗΣ ΑΥΤΗΣ ΕΛΗΛΥΘΕΙ ΠΡΟΣ-ΚΥΝΗΣΩΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
28 ΗΝ ΤΕ ΥΠΟΣΤΡΕΦΩΝ ΚΑΙ ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΟΥ ΑΡΜΑΤΟΣ ΑΥΤΟΥ ΑΝΕΓΙΝΩΣΚΕΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΗΣΑΙΑΝ
29 ΕΙΠΕΝ ΔΕ ΤΟ ΠΝΕΥΜΑ ΤΩ ΦΙΛΙΠΠΩ ΠΡΟΣΕΛΘΕ ΚΑΙ ΚΟΛΛΗΘΗΤΙ ΤΩ ΑΡΜΑΤΙ ΤΟΥΤΩ
30 ΠΡΟΣΔΡΑΜΩΝ ΔΕ Ο ΦΙΛΙΠΠΟΣ ΗΚΟΥΣΕΝ ΑΥΤΟΥ ΑΝΑΓΙΝΩΣΚΟΝΤΟΣ ΗΣΑΙΑΝ ΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ ΕΙΠΕΝ ΑΡΑΓΕ ΓΙΝΩΣΚΕΙΣ Α ΑΝΑΓΙΝΩΣΚΕΙΣ
31 Ο ΔΕ ΕΙΠΕΝ ΠΩΣ ΓΑΡ ΑΝ ΔΥΝΑΙΜΗΝ ΕΑΝ ΜΗ ΤΙΣ ΟΔΗΓΗΣΕΙ ΜΕ ΠΑΡΕΚΑΛΕΣΕΝ ΤΕ ΤΟΝ ΦΙΛΙΠΠΟΝ ΑΝΑΒΑΝΤΑ ΚΑΘΙΣΑΙ ΣΥΝ ΑΥΤΩ
32 Η ΔΕ ΠΕΡΙΟΧΗ ΤΗΣ ΓΡΑΦΗΣ ΗΝ ΑΝΕΓΙΝΩΣΚΕΝ ΗΝ ΑΥΤΗ ΩΣ ΠΡΟΒΑΤΟΝ ΕΠΙ ΣΦΑΓΗΝ ΗΧΘΗ ΚΑΙ ΩΣ ΑΜΝΟΣ ΕΝΑΝ-ΤΙΟΝ ΤΟΥ ΚΕΙΡΑΝΤΟΣ ΑΥΤΟΝ ΑΦΩΝΟΣ ΟΥΤΩΣ ΟΥΚ ΑΝΟΙΓΕΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ
33 ΕΝ ΤΗ ΤΑΠΕΙΝΩΣΕΙ Η ΚΡΙΣΙΣ ΑΥΤΟΥ ΗΡΘΗ ΤΗΝ ΓΕΝΕΑΝ ΑΥΤΟΥ ΤΙΣ ΔΙΗΓΗΣΕΤΑΙ ΟΤΙ ΑΙΡΕΤΑΙ ΑΠΟ ΤΗΣ ΓΗΣ Η ΖΩΗ ΑΥΤΟΥ
34 ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΕΥΝΟΥΧΟΣ ΤΩ ΦΙΛΙΠΠΩ ΕΙΠΕΝ ΔΕΟΜΑΙ ΣΟΥ ΠΕΡΙ ΤΙΝΟΣ Ο ΠΡΟΦΗΤΗΣ ΛΕΓΕΙ ΤΟΥΤΟ ΠΕΡΙ ΕΑΥΤΟΥ Η ΠΕΡΙ ΕΤΕΡΟΥ ΤΙΝΟΣ
35 ΑΝΟΙΞΑΣ ΔΕ Ο ΦΙΛΙΠΠΟΣ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΚΑΙ ΑΡΞΑΜΕΝΟΣ ΑΠΟ ΤΗΣ ΓΡΑΦΗΣ ΤΑΥΤΗΣ ΕΥΗΓΓΕΛΙΣΑΤΟ ΑΥΤΩ ΤΟΝ ΙΗΣΟΥΝ
36 ΩΣ ΔΕ ΕΠΟΡΕΥΟΝΤΟ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΗΛΘΟΝ ΕΠΙ ΤΙ ΥΔΩΡ ΚΑΙ ΦΗΣΙΝ Ο ΕΥΝΟΥΧΟΣ ΙΔΟΥ ΥΔΩΡ ΤΙ ΚΩΛΥΕΙ ΜΕ ΒΑΠΤΙΣΘΗΝΑΙ
38 ΚΑΙ ΕΚΕΛΕΥΣΕΝ ΣΤΗΝΑΙ ΤΟ ΑΡΜΑ ΚΑΙ ΚΑΤΕΒΗΣΑΝ ΑΜΦΟΤΕΡΟΙ ΕΙΣ ΤΟ ΥΔΩΡ Ο ΤΕ ΦΙΛΙΠΠΟΣ ΚΑΙ Ο ΕΥΝΟΥΧΟΣ ΚΑΙ ΕΒΑΠΤΙΣΕΝ ΑΥΤΟΝ
39 ΟΤΕ ΔΕ ΑΝΕΒΗΣΑΝ ΕΚ ΤΟΥ ΥΔΑΤΟΣ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΗΡΠΑΣΕΝ ΤΟΝ ΦΙΛΙΠΠΟΝ ΚΑΙ ΟΥΚ ΕΙΔΕΝ ΑΥΤΟΝ ΟΥΚΕΤΙ Ο ΕΥΝΟΥΧΟΣ ΕΠΟΡΕΥΕΤΟ ΓΑΡ ΤΗΝ ΟΔΟΝ ΑΥΤΟΥ ΧΑΙΡΩΝ
40 ΦΙΛΙΠΠΟΣ ΔΕ ΕΥΡΕΘΗ ΕΙΣ ΑΖΩΤΟΝ ΚΑΙ ΔΙΕΡΧΟΜΕΝΟΣ ΕΥΗΓΓΕΛΙΖΕΤΟ ΤΑΣ ΠΟΛΕΙΣ ΠΑΣΑΣ ΕΩΣ ΤΟΥ ΕΛΘΕΙΝ ΑΥΤΟΝ ΕΙΣ ΚΑΙΣΑΡΙΑΝ

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul [Saul of Tarsus] had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 Ο ΔΕ ΣΑΥΛΟΣ ΕΤΙ ΕΜΠΝΕΩΝ ΑΠΕΙΛΗΣ ΚΑΙ ΦΟΝΟΥ ΕΙΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΤΟΥ ΚΥΡΙΟΥ ΠΡΟΣΕΛΘΩΝ ΤΩ ΑΡΧΙΕΡΕΙ
2 ΗΤΗΣΑΤΟ ΠΑΡ ΑΥΤΟΥ ΕΠΙΣΤΟΛΑΣ ΕΙΣ ΔΑΜΑΣΚΟΝ ΠΡΟΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΟΠΩΣ ΑΝ ΤΙΝΑΣ ΕΥΡΗ ΟΝΤΑΣ ΤΗΣ ΟΔΟΥ ΑΝΔΡΑΣ ΤΕ ΚΑΙ ΓΥΝΑΙΚΑΣ ΔΕΔΕΜΕΝΟΥΣ ΑΓΑΓΗ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
3 ΕΝ ΔΕ ΤΩ ΠΟΡΕΥΕΣΘΑΙ ΕΓΕΝΕΤΟ ΑΥΤΟΝ ΕΓΓΙΖΕΙΝ ΤΗ ΔΑΜΑΣΚΩ ΕΞΑΙΦΝΗΣ ΤΕ ΑΥΤΟΝ ΠΕΡΙΗΣΤΡΑΨΕΝ ΦΩΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ
4 ΚΑΙ ΠΕΣΩΝ ΕΠΙ ΤΗΝ ΓΗΝ ΗΚΟΥΣΕΝ ΦΩΝΗΝ ΛΕΓΟΥΣΑΝ ΑΥΤΩ ΣΑΟΥΛ ΣΑΟΥΛ ΤΙ ΜΕ ΔΙΩΚΕΙΣ
5 ΕΙΠΕΝ ΔΕ ΤΙΣ ΕΙ ΚΥΡΙΕ Ο ΔΕ ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ
6 ΑΛΛΑ ΑΝΑΣΤΗΘΙ ΚΑΙ ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΛΑΛΗΘΗΣΕΤΑΙ ΣΟΙ Ο ΤΙ ΣΕ ΔΕΙ ΠΟΙΕΙΝ
7 ΟΙ ΔΕ ΑΝΔΡΕΣ ΟΙ ΣΥΝΟΔΕΥΟΝΤΕΣ ΑΥΤΩ ΕΙΣΤΗΚΕΙΣΑΝ ΕΝΕΟΙ ΑΚΟΥΟΝΤΕΣ ΜΕΝ ΤΗΣ ΦΩΝΗΣ ΜΗΔΕΝΑ ΔΕ ΘΕΩΡΟΥΝΤΕΣ
8 ΗΓΕΡΘΗ ΔΕ ΣΑΥΛΟΣ ΑΠΟ ΤΗΣ ΓΗΣ ΗΝΟΙΓΜΕΝΩΝ ΔΕ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΟΥ ΟΥΔΕΝ ΕΒΛΕΠΕΝ ΧΕΙΡΑΓΩΓΟΥΝΤΕΣ ΔΕ ΑΥΤΟΝ ΕΙΣΗΓΑΓΟΝ ΕΙΣ ΔΑΜΑΣΚΟΝ
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10 ΗΝ ΔΕ ΤΙΣ ΜΑΘΗΤΗΣ ΕΝ ΔΑΜΑΣΚΩ ΟΝΟΜΑΤΙ ΑΝΑΝΙΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΝ ΕΝ ΟΡΑΜΑΤΙ Ο ΚΥΡΙΟΣ ΑΝΑΝΙΑ Ο ΔΕ ΕΙΠΕΝ ΙΔΟΥ ΕΓΩ ΚΥΡΙΕ

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11 Ο ΔΕ ΚΥΡΙΟΣ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΣΤΑΣ ΠΟΡΕΥΘΗΤΙ ΕΠΙ ΤΗΝ ΡΥΜΗΝ ΤΗΝ ΚΑΛΟΥΜΕΝΗΝ ΕΥΘΕΙΑΝ ΚΑΙ ΖΗΤΗΣΟΝ ΕΝ ΟΙΚΙΑ ΙΟΥΔΑ ΣΑΥΛΟΝ ΟΝΟΜΑΤΙ ΤΑΡΣΕΑ ΙΔΟΥ ΓΑΡ ΠΡΟΣΕΥΧΕΤΑΙ

12 ΚΑΙ ΕΙΔΕΝ ΑΝΔΡΑ ΑΝΑΝΙΑΝ ΟΝΟΜΑΤΙ ΕΙΣΕΛΘΟΝΤΑ ΚΑΙ ΕΠΙΘΕΝΤΑ ΑΥΤΩ ΧΕΙΡΑΣ ΟΠΩΣ ΑΝΑΒΛΕΨΗ

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15 ΕΙΠΕΝ ΔΕ ΠΡΟΣ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΠΟΡΕΥΟΥ ΟΤΙ ΣΚΕΥΟΣ ΕΚΛΟΓΗΣ ΕΣΤΙΝ ΜΟΙ ΟΥΤΟΣ ΤΟΥ ΒΑΣΤΑΣΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝΩΠΙΟΝ ΕΘΝΩΝ ΤΕ ΚΑΙ ΒΑΣΙΛΕΩΝ ΥΙΩΝ ΤΕ ΙΣΡΑΗΛ

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ACTS OF THE APOSTLES CHAPTER 10

1 ΑΝΗΡ ΔΕ ΤΙΣ ΕΝ ΚΑΙΣΑΡΕΙΑ ΟΝΟΜΑΤΙ ΚΟΡΝΗΛΙΟΣ ΕΚΑΤΟΝΤΑΡΧΗΣ ΕΚ ΣΠΕΙΡΗΣ ΤΗΣ ΚΑΛΟΥΜΕΝΗΣ ΙΤΑΛΙΚΗΣ

2 ΕΥΣΕΒΗΣ ΚΑΙ ΦΟΒΟΥΜΕΝΟΣ ΤΟΝ ΘΕΟΝ ΣΥΝ ΠΑΝΤΙ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΠΟΙΩΝ ΕΛΕΗΜΟΣΥΝΑΣ ΠΟΛΛΑΣ ΤΩ ΛΑΩ ΚΑΙ ΔΕΟΜΕΝΟΣ ΤΟΥ ΘΕΟΥ ΔΙΑΠΑΝΤΟΣ

3 ΕΙΔΕΝ ΕΝ ΟΡΑΜΑΤΙ ΦΑΝΕΡΩΣ ΩΣΕΙ ΠΕΡΙ ΩΡΑΝ ΕΝΑΤΗΝ ΤΗΣ ΗΜΕΡΑΣ ΑΓΓΕΛΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣΕΛΘΟΝΤΑ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΕΙΠΟΝΤΑ ΑΥΤΩ ΚΟΡΝΗΛΙΕ

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5 ΚΑΙ ΝΥΝ ΠΕΜΨΟΝ ΑΝΔΡΑΣ ΕΙΣ ΙΟΠΠΗΝ ΚΑΙ ΜΕΤΑΠΕΜΨΑΙ ΣΙΜΩΝΑ ΤΙΝΑ ΟΣ ΕΠΙΚΑΛΕΙΤΑΙ ΠΕΤΡΟΣ

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ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch. The Antioch here refers to modern Edessa in northern Syria, an early centre of the Jesus movement.)

1 ΗΚΟΥΣΑΝ ΔΕ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΟΙ ΟΝΤΕΣ ΚΑΤΑ ΤΗΝ ΙΟΥΔΑΙΑΝ ΟΤΙ ΚΑΙ ΤΑ ΕΘΝΗ ΕΔΕΞΑΝΤΟ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ
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4 ΑΡΞΑΜΕΝΟΣ ΔΕ ΠΕΤΡΟΣ ΕΞΕΤΙΘΕΤΟ ΑΥΤΟΙΣ ΚΑΘΕΞΗΣ ΛΕΓΩΝ
5 ΕΓΩ ΗΜΗΝ ΕΝ ΠΟΛΕΙ ΙΟΠΠΗ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΚΑΙ ΕΙΔΟΝ ΕΝ ΕΚΣΤΑΣΕΙ ΟΡΑΜΑ ΚΑΤΑΒΑΙΝΟΝ ΣΚΕΥΟΣ ΤΙ ΩΣ ΟΘΟΝΗΝ ΜΕΓΑΛΗΝ ΤΕΣΣΑΡΣΙΝ ΑΡΧΑΙΣ ΚΑΘΙΕΜΕΝΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΗΛΘΕΝ ΑΧΡΙ ΕΜΟΥ
6 ΕΙΣ ΗΝ ΑΤΕΝΙΣΑΣ ΚΑΤΕΝΟΟΥΝ ΚΑΙ ΕΙΔΟΝ ΤΑ ΤΕΤΡΑΠΟΔΑ ΤΗΣ ΓΗΣ ΚΑΙ ΤΑ ΘΗΡΙΑ ΚΑΙ ΤΑ ΕΡΠΕΤΑ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ
7 ΗΚΟΥΣΑ ΔΕ ΚΑΙ ΦΩΝΗΣ ΛΕΓΟΥΣΗΣ ΜΟΙ ΑΝΑΣΤΑΣ ΠΕΤΡΕ ΘΥΣΟΝ ΚΑΙ ΦΑΓΕ

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8 ΕΙΠΟΝ ΔΕ ΜΗΔΑΜΩΣ ΚΥΡΙΕ ΟΤΙ ΚΟΙΝΟΝ Η ΑΚΑΘΑΡΤΟΝ ΟΥΔΕΠΟΤΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟ ΣΤΟΜΑ ΜΟΥ
9 ΑΠΕΚΡΙΘΗ ΔΕ ΦΩΝΗ ΕΚ ΔΕΥΤΕΡΟΥ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ Α Ο ΘΕΟΣ ΕΚΑΘΑΡΙΣΕΝ ΣΥ ΜΗ ΚΟΙΝΟΥ
10 ΤΟΥΤΟ ΔΕ ΕΓΕΝΕΤΟ ΕΠΙ ΤΡΙΣ ΚΑΙ ΑΝΕΣΠΑΣΘΗ ΠΑΛΙΝ ΑΠΑΝΤΑ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ
11 ΚΑΙ ΙΔΟΥ ΕΞΑΥΤΗΣ ΤΡΕΙΣ ΑΝΔΡΕΣ ΕΠΕΣΤΗΣΑΝ ΕΠΙ ΤΗΝ ΟΙΚΙΑΝ ΕΝ Η ΗΜΕΝ ΑΠΕΣΤΑΛΜΕΝΟΙ ΑΠΟ ΚΑΙΣΑΡΙΑΣ ΠΡΟΣ ΜΕ
12 ΕΙΠΕΝ ΔΕ ΤΟ ΠΝΕΥΜΑ ΜΟΙ ΣΥΝΕΛΘΕΙΝ ΑΥΤΟΙΣ ΜΗΔΕΝ ΔΙΑΚΡΙΝΑΝΤΑ ΗΛΘΟΝ ΔΕ ΣΥΝ ΕΜΟΙ ΚΑΙ ΟΙ ΕΞ ΑΔΕΛΦΟΙ ΟΥΤΟΙ ΚΑΙ ΕΙΣΗΛΘΟΜΕΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΑΝΔΡΟΣ
13 ΑΠΗΓΓΕΙΛΕΝ ΔΕ ΗΜΙΝ ΠΩΣ ΕΙΔΕΝ ΤΟΝ ΑΓΓΕΛΟΝ ΕΝ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΣΤΑΘΕΝΤΑ ΚΑΙ ΕΙΠΟΝΤΑ ΑΠΟΣΤΕΙΛΟΝ ΕΙΣ ΙΟΠΠΗΝ ΚΑΙ ΜΕΤΑΠΕΜΨΑΙ ΣΙΜΩΝΑ ΤΟΝ ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΠΕΤΡΟΝ
14 ΟΣ ΛΑΛΗΣΕΙ ΡΗΜΑΤΑ ΠΡΟΣ ΣΕ ΕΝ ΟΙΣ ΣΩΘΗΣΗ ΣΥ ΚΑΙ ΠΑΣ Ο ΟΙΚΟΣ ΣΟΥ
15 ΕΝ ΔΕ ΤΩ ΑΡΞΑΣΘΑΙ ΜΕ ΛΑΛΕΙΝ ΕΠΕΠΕΣΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΕΠ ΑΥΤΟΥΣ ΩΣΠΕΡ ΚΑΙ ΕΦ ΗΜΑΣ ΕΝ ΑΡΧΗ
16 ΕΜΝΗΣΘΗΝ ΔΕ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΩΣ ΕΛΕΓΕΝ ΙΩΑΝΝΗΣ ΜΕΝ ΕΒΑΠΤΙΣΕΝ ΥΔΑΤΙ ΥΜΕΙΣ ΔΕ ΒΑΠΤΙΣΘΗΣΕΣΘΕ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ
17 ΕΙ ΟΥΝ ΤΗΝ ΙΣΗΝ ΔΩΡΕΑΝ ΕΔΩΚΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΩΣ ΚΑΙ ΗΜΙΝ ΠΙΣΤΕΥΣΑΣΙΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΕΓΩ ΤΙΣ ΗΜΗΝ ΔΥΝΑΤΟΣ ΚΩΛΥΣΑΙ ΤΟΝ ΘΕΟΝ
18 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΤΑΥΤΑ ΗΣΥΧΑΣΑΝ ΚΑΙ ΕΔΟΞΑΣΑΝ ΤΟΝ ΘΕΟΝ ΛΕΓΟΝΤΕΣ ΑΡΑ ΚΑΙ ΤΟΙΣ ΕΘΝΕΣΙΝ Ο ΘΕΟΣ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΕΙΣ ΖΩΗΝ ΕΔΩΚΕΝ
19 ΟΙ ΜΕΝ ΟΥΝ ΔΙΑΣΠΑΡΕΝΤΕΣ ΑΠΟ ΤΗΣ ΘΛΙΨΕΩΣ ΤΗΣ ΓΕΝΟΜΕΝΗΣ ΕΠΙ ΣΤΕΦΑΝΩ ΔΙΗΛΘΟΝ ΕΩΣ ΦΟΙΝΙΚΗΣ ΚΑΙ ΚΥΠΡΟΥ ΚΑΙ ΑΝΤΙΟΧΕΙΑΣ ΜΗΔΕΝΙ ΛΑΛΟΥΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΕΙ ΜΗ ΜΟΝΟΝ ΙΟΥΔΑΙΟΙΣ
20 ΗΣΑΝ ΔΕ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΑΝΔΡΕΣ ΚΥΠΡΙΟΙ ΚΑΙ ΚΥΡΗΝΑΙΟΙ ΟΙΤΙΝΕΣ ΕΛΘΟΝΤΕΣ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΕΛΑΛΟΥΝ ΚΑΙ ΠΡΟΣ ΤΟΥΣ ΕΛΛΗΝΑΣ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ
21 ΚΑΙ ΗΝ ΧΕΙΡ ΚΥΡΙΟΥ ΜΕΤ ΑΥΤΩΝ ΠΟΛΥΣ ΤΕ ΑΡΙΘΜΟΣ Ο ΠΙΣΤΕΥΣΑΣ ΕΠΕΣΤΡΕΨΕΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ
22 ΗΚΟΥΣΘΗ ΔΕ Ο ΛΟΓΟΣ ΕΙΣ ΤΑ ΩΤΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΟΥΣΗΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΠΕΡΙ ΑΥΤΩΝ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΑΝ ΒΑΡΝΑΒΑΝ ΕΩΣ ΑΝΤΙΟΧΕΙΑΣ
23 ΟΣ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΚΑΙ ΙΔΩΝ ΤΗΝ ΧΑΡΙΝ ΤΗΝ ΤΟΥ ΘΕΟΥ ΕΧΑΡΗ ΚΑΙ ΠΑΡΕΚΑΛΕΙ ΠΑΝΤΑΣ ΤΗ ΠΡΟΘΕΣΕΙ ΤΗΣ ΚΑΡΔΙΑΣ ΠΡΟΣΜΕΝΕΙΝ ΤΩ ΚΥΡΙΩ
24 ΟΤΙ ΗΝ ΑΝΗΡ ΑΓΑΘΟΣ ΚΑΙ ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΚΑΙ ΠΙΣΤΕΩΣ ΚΑΙ ΠΡΟΣΕΤΕΘΗ ΟΧΛΟΣ ΙΚΑΝΟΣ ΤΩ ΚΥΡΙΩ
25 ΕΞΗΛΘΕΝ ΔΕ ΕΙΣ ΤΑΡΣΟΝ ΑΝΑΖΗΤΗΣΑΙ ΣΑΥΛΟΝ ΚΑΙ ΕΥΡΩΝ ΗΓΑΓΕΝ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ
26 ΕΓΕΝΕΤΟ ΔΕ ΑΥΤΟΙΣ ΚΑΙ ΕΝΙΑΥΤΟΝ ΟΛΟΝ ΣΥΝΑΧΘΗΝΑΙ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ ΚΑΙ ΔΙΔΑΞΑΙ ΟΧΛΟΝ ΙΚΑΝΟΝ ΧΡΗΜΑΤΙΣΑΙ ΤΕ ΠΡΩΤΩΣ ΕΝ ΑΝΤΙΟΧΕΙΑ ΤΟΥΣ ΜΑΘΗΤΑΣ ΧΡΙΣΤΙΑΝΟΥΣ
27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ΚΑΤΗΛΘΟΝ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΠΡΟΦΗΤΑΙ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ
28 ΑΝΑΣΤΑΣ ΔΕ ΕΙΣ ΕΞ ΑΥΤΩΝ ΟΝΟΜΑΤΙ ΑΓΑΒΟΣ ΕΣΗΜΑΝΕΝ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΛΙΜΟΝ ΜΕΓΑΛΗΝ ΜΕΛΛΕΙΝ ΕΣΕΣΘΑΙ ΕΦ ΟΛΗΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΗΤΙΣ ΕΓΕΝΕΤΟ ΕΠΙ ΚΛΑΥΔΙΟΥ
29 ΤΩΝ ΔΕ ΜΑΘΗΤΩΝ ΚΑΘΩΣ ΕΥΠΟΡΕΙΤΟ ΤΙΣ ΩΡΙΣΑΝ ΕΚΑΣΤΟΣ ΑΥΤΩΝ ΕΙΣ ΔΙΑΚΟΝΙΑΝ ΠΕΜΨΑΙ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΑΔΕΛΦΟΙΣ
30 Ο ΚΑΙ ΕΠΟΙΗΣΑΝ ΑΠΟΣΤΕΙΛΑΝΤΕΣ ΠΡΟΣ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΔΙΑ ΧΕΙΡΟΣ ΒΑΡΝΑΒΑ ΚΑΙ ΣΑΥΛΟΥ

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44 AD], a friend of Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great. The name Herod is a typical example of how one name is used for several different persons while one person can likewise be represented by several different names in the Bible, eg. Peter for Cephas for Kepa, etc.)

1 ΚΑΤ ΕΚΕΙΝΟΝ ΔΕ ΤΟΝ ΚΑΙΡΟΝ ΕΠΕΒΑΛΕΝ Ο ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ ΤΑΣ ΧΕΙΡΑΣ ΚΑΚΩΣΑΙ ΤΙΝΑΣ ΤΩΝ ΑΠΟ ΤΗΣ ΕΚΚΛΗΣΙΑΣ
2 ΑΝΕΙΛΕΝ ΔΕ ΙΑΚΩΒΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΙΩΑΝΝΟΥ ΜΑΧΑΙΡΗ
3 ΙΔΩΝ ΔΕ ΟΤΙ ΑΡΕΣΤΟΝ ΕΣΤΙΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΠΡΟΣΕΘΕΤΟ ΣΥΛΛΑΒΕΙΝ ΚΑΙ ΠΕΤΡΟΝ ΗΣΑΝ ΔΕ ΗΜΕΡΑΙ ΤΩΝ ΑΖΥΜΩΝ
4 ΟΝ ΚΑΙ ΠΙΑΣΑΣ ΕΘΕΤΟ ΕΙΣ ΦΥΛΑΚΗΝ ΠΑΡΑΔΟΥΣ ΤΕΣΣΑΡΣΙΝ ΤΕΤΡΑΔΙΟΙΣ ΣΤΡΑΤΙΩΤΩΝ ΦΥΛΑΣΣΕΙΝ ΑΥΤΟΝ ΒΟΥΛΟΜΕΝΟΣ ΜΕΤΑ ΤΟ ΠΑΣΧΑ ΑΝΑΓΑΓΕΙΝ ΑΥΤΟΝ ΤΩ ΛΑΩ
5 Ο ΜΕΝ ΟΥΝ ΠΕΤΡΟΣ ΕΤΗΡΕΙΤΟ ΕΝ ΤΗ ΦΥΛΑΚΗ ΠΡΟΣΕΥΧΗ ΔΕ ΗΝ ΕΚΤΕΝΩΣ ΓΙΝΟΜΕΝΗ ΥΠΟ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΠΕΡΙ ΑΥΤΟΥ
6 ΟΤΕ ΔΕ ΗΜΕΛΛΕΝ ΠΡΟΑΓΑΓΕΙΝ ΑΥΤΟΝ Ο ΗΡΩΔΗΣ ΤΗ ΝΥΚΤΙ ΕΚΕΙΝΗ ΗΝ Ο ΠΕΤΡΟΣ ΚΟΙΜΩΜΕΝΟΣ ΜΕΤΑΞΥ ΔΥΟ ΣΤΡΑΤΙΩΤΩΝ ΔΕΔΕΜΕΝΟΣ ΑΛΥΣΕΣΙΝ ΔΥΣΙΝ ΦΥΛΑΚΕΣ ΤΕ ΠΡΟ ΤΗΣ ΘΥΡΑΣ ΕΤΗΡΟΥΝ ΤΗΝ ΦΥΛΑΚΗΝ
7 ΚΑΙ ΙΔΟΥ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΠΕΣΤΗ ΚΑΙ ΦΩΣ ΕΛΑΜΨΕΝ ΕΝ ΤΩ ΟΙΚΗΜΑΤΙ ΠΑΤΑΞΑΣ ΔΕ ΤΗΝ ΠΛΕΥΡΑΝ ΤΟΥ ΠΕΤΡΟΥ ΗΓΕΙΡΕΝ ΑΥΤΟΝ ΛΕΓΩΝ ΑΝΑΣΤΑ ΕΝ ΤΑΧΕΙ ΚΑΙ ΕΞΕΠΕΣΑΝ ΑΥΤΟΥ ΑΙ ΑΛΥΣΕΙΣ ΕΚ ΤΩΝ ΧΕΙΡΩΝ
8 ΕΙΠΕΝ ΤΕ Ο ΑΓΓΕΛΟΣ ΠΡΟΣ ΑΥΤΟΝ ΖΩΣΑΙ ΚΑΙ ΥΠΟΔΗΣΑΙ ΤΑ ΣΑΝΔΑΛΙΑ ΣΟΥ ΕΠΟΙΗΣΕΝ ΔΕ ΟΥΤΩΣ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΠΕΡΙΒΑΛΟΥ ΤΟ ΙΜΑΤΙΟΝ ΣΟΥ ΚΑΙ ΑΚΟΛΟΥΘΕΙ ΜΟΙ
9 ΚΑΙ ΕΞΕΛΘΩΝ ΗΚΟΛΟΥΘΕΙ ΚΑΙ ΟΥΚ ΗΔΕΙ ΟΤΙ ΑΛΗΘΕΣ ΕΣΤΙΝ ΤΟ ΓΙΝΟΜΕΝΟΝ ΔΙΑ ΤΟΥ ΑΓΓΕΛΟΥ ΕΔΟΚΕΙ ΔΕ ΟΡΑΜΑ ΒΛΕΠΕΙΝ
10 ΔΙΕΛΘΟΝΤΕΣ ΔΕ ΠΡΩΤΗΝ ΦΥΛΑΚΗΝ ΚΑΙ ΔΕΥΤΕΡΑΝ ΗΛΘΑΝ ΕΠΙ ΤΗΝ ΠΥΛΗΝ ΤΗΝ ΣΙΔΗΡΑΝ ΤΗΝ ΦΕΡΟΥΣΑΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΗΤΙΣ ΑΥΤΟΜΑΤΗ ΗΝΟΙΓΗ ΑΥΤΟΙΣ ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΠΡΟΗΛΘΟΝ ΡΥΜΗΝ ΜΙΑΝ ΚΑΙ ΕΥΘΕΩΣ ΑΠΕΣΤΗ Ο ΑΓΓΕΛΟΣ ΑΠ ΑΥΤΟΥ
11 ΚΑΙ Ο ΠΕΤΡΟΣ ΕΝ ΕΑΥΤΩ ΓΕΝΟΜΕΝΟΣ ΕΙΠΕΝ ΝΥΝ ΟΙΔΑ ΑΛΗΘΩΣ ΟΤΙ ΕΞΑΠΕΣΤΕΙΛΕΝ ΚΥΡΙΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΕΙΛΑΤΟ ΜΕ ΕΚ ΧΕΙΡΟΣ ΗΡΩΔΟΥ ΚΑΙ ΠΑΣΗΣ ΤΗΣ ΠΡΟΣΔΟΚΙΑΣ ΤΟΥ ΛΑΟΥ ΤΩΝ ΙΟΥΔΑΙΩΝ
12 ΣΥΝΙΔΩΝ ΤΕ ΗΛΘΕΝ ΕΠΙ ΤΗΝ ΟΙΚΙΑΝ ΤΗΣ ΜΑΡΙΑΣ ΤΗΣ ΜΗΤΡΟΣ ΙΩΑΝΝΟΥ ΤΟΥ ΕΠΙΚΑΛΟΥΜΕΝΟΥ ΜΑΡΚΟΥ ΟΥ ΗΣΑΝ ΙΚΑΝΟΙ ΣΥΝΗΘΡΟΙΣΜΕΝΟΙ ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΝΟΙ
13 ΚΡΟΥΣΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΤΗΝ ΘΥΡΑΝ ΤΟΥ ΠΥΛΩΝΟΣ ΠΡΟΣΗΛΘΕΝ ΠΑΙΔΙΣΚΗ ΥΠΑΚΟΥΣΑΙ ΟΝΟΜΑΤΙ ΡΟΔΗ
14 ΚΑΙ ΕΠΙΓΝΟΥΣΑ ΤΗΝ ΦΩΝΗΝ ΤΟΥ ΠΕΤΡΟΥ ΑΠΟ ΤΗΣ ΧΑΡΑΣ ΟΥΚ ΗΝΟΙΞΕΝ ΤΟΝ ΠΥΛΩΝΑ ΕΙΣΔΡΑΜΟΥΣΑ ΔΕ ΑΠΗΓΓΕΙΛΕΝ ΕΣΤΑΝΑΙ ΤΟΝ ΠΕΤΡΟΝ ΠΡΟ ΤΟΥ ΠΥΛΩΝΟΣ
15 ΟΙ ΔΕ ΠΡΟΣ ΑΥΤΗΝ ΕΙΠΑΝ ΜΑΙΝΗ Η ΔΕ ΔΙΙΣΧΥΡΙΖΕΤΟ ΟΥΤΩΣ ΕΧΕΙΝ ΟΙ ΔΕ ΕΛΕΓΟΝ Ο ΑΓΓΕΛΟΣ ΕΣΤΙΝ ΑΥΤΟΥ
16 Ο ΔΕ ΠΕΤΡΟΣ ΕΠΕΜΕΝΕΝ ΚΡΟΥΩΝ ΑΝΟΙΞΑΝΤΕΣ ΔΕ ΕΙΔΑΝ ΑΥΤΟΝ ΚΑΙ ΕΞΕΣΤΗΣΑΝ
17 ΚΑΤΑΣΕΙΣΑΣ ΔΕ ΑΥΤΟΙΣ ΤΗ ΧΕΙΡΙ ΣΙΓΑΝ ΔΙΗΓΗΣΑΤΟ ΠΩΣ Ο ΚΥΡΙΟΣ ΑΥΤΟΝ ΕΞΗΓΑΓΕΝ ΕΚ ΤΗΣ ΦΥΛΑΚΗΣ ΕΙΠΕΝ ΤΕ ΑΠΑΓΓΕΙΛΑΤΕ ΙΑΚΩΒΩ ΚΑΙ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΤΑΥΤΑ ΚΑΙ ΕΞΕΛΘΩΝ ΕΠΟΡΕΥΘΗ ΕΙΣ ΕΤΕΡΟΝ ΤΟΠΟΝ
18 ΓΕΝΟΜΕΝΗΣ ΔΕ ΗΜΕΡΑΣ ΗΝ ΤΑΡΑΧΟΣ ΟΥΚ ΟΛΙΓΟΣ ΕΝ ΤΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ ΤΙ ΑΡΑ Ο ΠΕΤΡΟΣ ΕΓΕΝΕΤΟ

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19 ΗΡΩΔΗΣ ΔΕ ΕΠΙΖΗΤΗΣΑΣ ΑΥΤΟΝ ΚΑΙ ΜΗ ΕΥΡΩΝ ΑΝΑΚΡΙΝΑΣ ΤΟΥΣ ΦΥΛΑΚΑΣ ΕΚΕΛΕΥΣΕΝ ΑΠΑΧΘΗΝΑΙ ΚΑΙ ΚΑΤΕΛΘΩΝ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΙΣ ΤΗΝ ΚΑΙΣΑΡΙΑΝ ΔΙΕΤΡΙΒΕΝ

20 ΗΝ ΔΕ ΘΥΜΟΜΑΧΩΝ ΤΥΡΙΟΙΣ ΚΑΙ ΣΙΔΩΝΙΟΙΣ ΟΜΟΘΥΜΑΔΟΝ ΔΕ ΠΑΡΗΣΑΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΕΙΣΑΝΤΕΣ ΒΛΑΣΤΟΝ ΤΟΝ ΕΠΙ ΤΟΥ ΚΟΙΤΩΝΟΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΗΤΟΥΝΤΟ ΕΙΡΗΝΗΝ ΔΙΑ ΤΟ ΤΡΕΦΕΣΘΑΙ ΑΥΤΩΝ ΤΗΝ ΧΩΡΑΝ ΑΠΟ ΤΗΣ ΒΑΣΙΛΙΚΗΣ

21 ΤΑΚΤΗ ΔΕ ΗΜΕΡΑ Ο ΗΡΩΔΗΣ ΕΝΔΥΣΑΜΕΝΟΣ ΕΣΘΗΤΑ ΒΑΣΙΛΙΚΗΝ ΚΑΘΙΣΑΣ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ ΕΔΗΜΗΓΟΡΕΙ ΠΡΟΣ ΑΥΤΟΥΣ

22 Ο ΔΕ ΔΗΜΟΣ ΕΠΕΦΩΝΕΙ ΘΕΟΥ ΦΩΝΗ ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΥ

23 ΠΑΡΑΧΡΗΜΑ ΔΕ ΕΠΑΤΑΞΕΝ ΑΥΤΟΝ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΑΝΘ ΩΝ ΟΥΚ ΕΔΩΚΕΝ ΤΗΝ ΔΟΞΑΝ ΤΩ ΘΕΩ ΚΑΙ ΓΕΝΟΜΕΝΟΣ ΣΚΩΛΗΚΟΒΡΩΤΟΣ ΕΞΕΨΥΞΕΝ

24 Ο ΔΕ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΗΥΞΑΝΕΝ ΚΑΙ ΕΠΛΗΘΥΝΕΤΟ

25 ΒΑΡΝΑΒΑΣ ΔΕ ΚΑΙ ΣΑΥΛΟΣ ΥΠΕΣΤΡΕΨΑΝ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΠΛΗΡΩΣΑΝΤΕΣ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΣΥΜΠΑΡΑΛΑΒΟΝΤΕΣ ΙΩΑΝΝΗΝ ΤΟΝ ΕΠΙΚΛΗΘΕΝΤΑ ΜΑΡΚΟΝ

ACTS OF THE APOSTLES CHAPTER 13

(Verses 6-11: Elymas o Magos. Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]: "And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (son of Jesus). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of the Semitic word elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor." Elymas bar Jesus did not need to deceive. As usual, almost anybody of Jesus' family or his disciples are described negatively by the New Testament; because they contradict Paul's church doctrine of a divine Jesus already by their sheer existence.)

1 ΗΣΑΝ ΔΕ ΕΝ ΑΝΤΙΟΧΕΙΑ ΚΑΤΑ ΤΗΝ ΟΥΣΑΝ ΕΚΚΛΗΣΙΑΝ ΠΡΟΦΗΤΑΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ Ο ΤΕ ΒΑΡΝΑΒΑΣ ΚΑΙ ΣΥΜΕΩΝ Ο ΚΑΛΟΥΜΕΝΟΣ ΝΙΓΕΡ ΚΑΙ ΛΟΥΚΙΟΣ Ο ΚΥΡΗΝΑΙΟΣ ΜΑΝΑΗΝ ΤΕ ΗΡΩΔΟΥ ΤΟΥ ΤΕΤΡΑΑΡΧΟΥ ΣΥΝΤΡΟΦΟΣ ΚΑΙ ΣΑΥΛΟΣ

2 ΛΕΙΤΟΥΡΓΟΥΝΤΩΝ ΔΕ ΑΥΤΩΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΝΗΣΤΕΥΟΝΤΩΝ ΕΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΑΦΟΡΙΣΑΤΕ ΔΗ ΜΟΙ ΤΟΝ ΒΑΡΝΑΒΑΝ ΚΑΙ ΣΑΥΛΟΝ ΕΙΣ ΤΟ ΕΡΓΟΝ Ο ΠΡΟΣΚΕΚΛΗΜΑΙ ΑΥΤΟΥΣ

3 ΤΟΤΕ ΝΗΣΤΕΥΣΑΝΤΕΣ ΚΑΙ ΠΡΟΣΕΥΞΑΜΕΝΟΙ ΚΑΙ ΕΠΙΘΕΝΤΕΣ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΙΣ ΑΠΕΛΥΣΑΝ

4 ΑΥΤΟΙ ΜΕΝ ΟΥΝ ΕΚΠΕΜΦΘΕΝΤΕΣ ΥΠΟ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΚΑΤΗΛΘΟΝ ΕΙΣ ΣΕΛΕΥΚΙΑΝ ΕΚΕΙΘΕΝ ΤΕ ΑΠΕΠΛΕΥΣΑΝ ΕΙΣ ΚΥΠΡΟΝ

5 ΚΑΙ ΓΕΝΟΜΕΝΟΙ ΕΝ ΣΑΛΑΜΙΝΙ ΚΑΤΗΓΓΕΛΛΟΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΙΧΟΝ ΔΕ ΚΑΙ ΙΩΑΝΝΗΝ ΥΠΗΡΕΤΗΝ

6 ΔΙΕΛΘΟΝΤΕΣ ΔΕ ΟΛΗΝ ΤΗΝ ΝΗΣΟΝ ΑΧΡΙ ΠΑΦΟΥ ΕΥΡΟΝ ΑΝΔΡΑ ΤΙΝΑ ΜΑΓΟΝ ΨΕΥΔΟΠΡΟΦΗΤΗΝ ΙΟΥΔΑΙΟΝ Ω ΟΝΟΜΑ ΒΑΡΙΗΣΟΥ

7 ΟΣ ΗΝ ΣΥΝ ΤΩ ΑΝΘΥΠΑΤΩ ΣΕΡΓΙΩ ΠΑΥΛΩ ΑΝΔΡΙ ΣΥΝΕΤΩ ΟΥΤΟΣ ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΒΑΡΝΑΒΑΝ ΚΑΙ ΣΑΥΛΟΝ ΕΠΕΖΗΤΗΣΕΝ ΑΚΟΥΣΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ

8 ΑΝΘΙΣΤΑΤΟ ΔΕ ΑΥΤΟΙΣ ΕΛΥΜΑΣ Ο ΜΑΓΟΣ ΟΥΤΩΣ ΓΑΡ ΜΕΘΕΡΜΗΝΕΥΕΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΖΗΤΩΝ ΔΙΑΣΤΡΕΨΑΙ ΤΟΝ ΑΝΘΥΠΑΤΟΝ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ

9 ΣΑΥΛΟΣ ΔΕ Ο ΚΑΙ ΠΑΥΛΟΣ ΠΛΗΣΘΕΙΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΑΤΕΝΙΣΑΣ ΕΙΣ ΑΥΤΟΝ

10 ΕΙΠΕΝ Ω ΠΛΗΡΗΣ ΠΑΝΤΟΣ ΔΟΛΟΥ ΚΑΙ ΠΑΣΗΣ ΡΑΔΙΟΥΡΓΙΑΣ ΥΙΕ ΔΙΑΒΟΛΟΥ ΕΧΘΡΕ ΠΑΣΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥ ΠΑΥΣΗ ΔΙΑΣΤΡΕΦΩΝ ΤΑΣ ΟΔΟΥΣ ΚΥΡΙΟΥ ΤΑΣ ΕΥΘΕΙΑΣ

11 ΚΑΙ ΝΥΝ ΙΔΟΥ ΧΕΙΡ ΚΥΡΙΟΥ ΕΠΙ ΣΕ ΚΑΙ ΕΣΗ ΤΥΦΛΟΣ ΜΗ ΒΛΕΠΩΝ ΤΟΝ ΗΛΙΟΝ ΑΧΡΙ ΚΑΙΡΟΥ ΠΑΡΑΧΡΗΜΑ ΤΕ ΕΠΕΣΕΝ ΕΠ ΑΥΤΟΝ ΑΧΛΥΣ ΚΑΙ ΣΚΟΤΟΣ ΚΑΙ ΠΕΡΙΑΓΩΝ ΕΖΗΤΕΙ ΧΕΙΡΑΓΩΓΟΥΣ

12 ΤΟΤΕ ΙΔΩΝ Ο ΑΝΘΥΠΑΤΟΣ ΤΟ ΓΕΓΟΝΟΣ ΕΠΙΣΤΕΥΣΕΝ ΕΚΠΛΗΣΣΟΜΕΝΟΣ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΤΟΥ ΚΥΡΙΟΥ

13 ΑΝΑΧΘΕΝΤΕΣ ΔΕ ΑΠΟ ΤΗΣ ΠΑΦΟΥ ΟΙ ΠΕΡΙ ΠΑΥΛΟΝ ΗΛΘΟΝ ΕΙΣ ΠΕΡΓΗΝ ΤΗΣ ΠΑΜΦΥΛΙΑΣ ΙΩΑΝΝΗΣ ΔΕ ΑΠΟΧΩΡΗΣΑΣ ΑΠ ΑΥΤΩΝ ΥΠΕΣΤΡΕΨΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ

14 ΑΥΤΟΙ ΔΕ ΔΙΕΛΘΟΝΤΕΣ ΑΠΟ ΤΗΣ ΠΕΡΓΗΣ ΠΑΡΕΓΕΝΟΝΤΟ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΤΗΝ ΠΙΣΙΔΙΑΝ ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΤΗ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΕΚΑΘΙΣΑΝ

15 ΜΕΤΑ ΔΕ ΤΗΝ ΑΝΑΓΝΩΣΙΝ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΑΡΧΙΣΥΝΑΓΩΓΟΙ ΠΡΟΣ ΑΥΤΟΥΣ ΛΕΓΟΝΤΕΣ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΕΙ ΤΙΣ ΕΣΤΙΝ ΕΝ ΥΜΙΝ ΛΟΓΟΣ ΠΑΡΑΚΛΗΣΕΩΣ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΕΤΕ

16 ΑΝΑΣΤΑΣ ΔΕ ΠΑΥΛΟΣ ΚΑΙ ΚΑΤΑΣΕΙΣΑΣ ΤΗ ΧΕΙΡΙ ΕΙΠΕΝ ΑΝΔΡΕΣ ΙΣΡΑΗΛΕΙΤΑΙ ΚΑΙ ΟΙ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΘΕΟΝ ΑΚΟΥΣΑΤΕ

17 Ο ΘΕΟΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΙΣΡΑΗΛ ΕΞΕΛΕΞΑΤΟ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ ΚΑΙ ΤΟΝ ΛΑΟΝ ΥΨΩΣΕΝ ΕΝ ΤΗ ΠΑΡΟΙΚΙΑ ΕΝ ΓΗ ΑΙΓΥΠΤΟΥ ΚΑΙ ΜΕΤΑ ΒΡΑΧΙΟΝΟΣ ΥΨΗΛΟΥ ΕΞΗΓΑΓΕΝ ΑΥΤΟΥΣ ΕΞ ΑΥΤΗΣ

18 ΚΑΙ ΩΣ ΤΕΣΣΕΡΑΚΟΝΤΑΕΤΗ ΧΡΟΝΟΝ ΕΤΡΟΠΟΦΟΡΗΣΕΝ ΑΥΤΟΥΣ ΕΝ ΤΗ ΕΡΗΜΩ

19 ΚΑΙ ΚΑΘΕΛΩΝ ΕΘΝΗ ΕΠΤΑ ΕΝ ΓΗ ΧΑΝΑΑΝ ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ ΤΗΝ ΓΗΝ ΑΥΤΩΝ

20 ΩΣ ΕΤΕΣΙΝ ΤΕΤΡΑΚΟΣΙΟΙΣ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΕΔΩΚΕΝ ΚΡΙΤΑΣ ΕΩΣ ΣΑΜΟΥΗΛ ΠΡΟΦΗΤΟΥ

21 ΚΑΚΕΙΘΕΝ ΗΤΗΣΑΝΤΟ ΒΑΣΙΛΕΑ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΤΟΝ ΣΑΟΥΛ ΥΙΟΝ ΚΕΙΣ ΑΝΔΡΑ ΕΚ ΦΥΛΗΣ ΒΕΝΙΑΜΕΙΝ ΕΤΗ ΤΕΣΣΕΡΑΚΟΝΤΑ

22 ΚΑΙ ΜΕΤΑΣΤΗΣΑΣ ΑΥΤΟΝ ΗΓΕΙΡΕΝ ΤΟΝ ΔΑΥΕΙΔ ΑΥΤΟΙΣ ΕΙΣ ΒΑΣΙΛΕΑ Ω ΚΑΙ ΕΙΠΕΝ ΜΑΡΤΥΡΗΣΑΣ ΕΥΡΟΝ ΔΑΥΕΙΔ ΤΟΝ ΤΟΥ ΙΕΣΣΑΙ ΑΝΔΡΑ ΚΑΤΑ ΤΗΝ ΚΑΡΔΙΑΝ ΜΟΥ ΟΣ ΠΟΙΗΣΕΙ ΠΑΝΤΑ ΤΑ ΘΕΛΗΜΑΤΑ ΜΟΥ

23 ΤΟΥΤΟΥ Ο ΘΕΟΣ ΑΠΟ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΚΑΤ ΕΠΑΓΓΕΛΙΑΝ ΗΓΑΓΕΝ ΤΩ ΙΣΡΑΗΛ ΣΩΤΗΡΑ ΙΗΣΟΥΝ

24 ΠΡΟΚΗΡΥΞΑΝΤΟΣ ΙΩΑΝΝΟΥ ΠΡΟ ΠΡΟΣΩΠΟΥ ΤΗΣ ΕΙΣΟΔΟΥ ΑΥΤΟΥ ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ ΠΑΝΤΙ ΤΩ ΛΑΩ ΙΣΡΑΗΛ

25 ΩΣ ΔΕ ΕΠΛΗΡΟΥ Ο ΙΩΑΝΝΗΣ ΤΟΝ ΔΡΟΜΟΝ ΕΛΕΓΕΝ ΤΙ ΕΜΕ ΥΠΟΝΟΕΙΤΕ ΕΙΝΑΙ ΟΥΚ ΕΙΜΙ ΕΓΩ ΑΛΛ ΙΔΟΥ ΕΡΧΕΤΑΙ ΜΕΤ ΕΜΕ ΟΥ ΟΥΚ ΕΙΜΙ ΑΞΙΟΣ ΤΟ ΥΠΟΔΗΜΑ ΤΩΝ ΠΟΔΩΝ ΛΥΣΑΙ

26 ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΥΙΟΙ ΓΕΝΟΥΣ ΑΒΡΑΑΜ ΚΑΙ ΟΙ ΕΝ ΥΜΙΝ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΘΕΟΝ ΗΜΙΝ Ο ΛΟΓΟΣ ΤΗΣ ΣΩΤΗΡΙΑΣ ΤΑΥΤΗΣ ΕΞΑΠΕΣΤΑΛΗ

27 ΟΙ ΓΑΡ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΑΥΤΩΝ ΤΟΥΤΟΝ ΑΓΝΟΗΣΑΝΤΕΣ ΚΑΙ ΤΑΣ ΦΩΝΑΣ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΑΣ ΚΑΤΑ ΠΑΝ ΣΑΒΒΑΤΟΝ ΑΝΑΓΙΝΩΣΚΟΜΕΝΑΣ ΚΡΙΝΑΝΤΕΣ ΕΠΛΗΡΩΣΑΝ

28 ΚΑΙ ΜΗΔΕΜΙΑΝ ΑΙΤΙΑΝ ΘΑΝΑΤΟΥ ΕΥΡΟΝΤΕΣ ΗΤΗΣΑΝΤΟ ΠΕΙΛΑΤΟΝ ΑΝΑΙΡΕΘΗΝΑΙ ΑΥΤΟΝ

29 ΩΣ ΔΕ ΕΤΕΛΕΣΑΝ ΠΑΝΤΑ ΤΑ ΠΕΡΙ ΑΥΤΟΥ ΓΕΓΡΑΜΜΕΝΑ ΚΑΘΕΛΟΝΤΕΣ ΑΠΟ ΤΟΥ ΞΥΛΟΥ ΕΘΗΚΑΝ ΕΙΣ ΜΝΗΜΕΙΟΝ

30 Ο ΔΕ ΘΕΟΣ ΗΓΕΙΡΕΝ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ

31 ΟΣ ΩΦΘΗ ΕΠΙ ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ ΤΟΙΣ ΣΥΝΑΝΑΒΑΣΙΝ ΑΥΤΩ ΑΠΟ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΟΙΤΙΝΕΣ ΝΥΝ ΕΙΣΙΝ ΜΑΡΤΥΡΕΣ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΛΑΟΝ

32 ΚΑΙ ΗΜΕΙΣ ΥΜΑΣ ΕΥΑΓΓΕΛΙΖΟΜΕΘΑ ΤΗΝ ΠΡΟΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΕΠΑΓΓΕΛΙΑΝ ΓΕΝΟΜΕΝΗΝ ΟΤΙ ΤΑΥΤΗΝ Ο ΘΕΟΣ ΕΚΠΕΠΛΗΡΩΚΕΝ ΤΟΙΣ ΤΕΚΝΟΙΣ ΗΜΩΝ ΑΝΑΣΤΗΣΑΣ ΙΗΣΟΥΝ

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33 ΩΣ ΚΑΙ ΕΝ ΤΩ ΠΡΩΤΩ ΨΑΛΜΩ ΓΕΓΡΑΠΤΑΙ ΥΙΟΣ ΜΟΥ ΕΙ ΣΥ ΕΓΩ ΣΗΜΕΡΟΝ ΓΕΓΕΝΝΗΚΑ ΣΕ
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ACTS OF THE APOSTLES CHAPTER 14

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28 ΔΙΕΤΡΙΒΟΝ ΔΕ ΧΡΟΝΟΝ ΟΥΚ ΟΛΙΓΟΝ ΣΥΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ

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(Verses 8-21: James [i.e. Iakobos] summons the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the socalled [pseudo-] Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΕΔΙΔΑΣΚΟΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΟΤΙ ΕΑΝ ΜΗ ΠΕΡΙΤΜΗΘΗΤΕ ΤΩ ΕΘΕΙ ΤΩ ΜΩΥΣΕΩΣ ΟΥ ΔΥΝΑΣΘΕ ΣΩΘΗΝΑΙ

2 ΓΕΝΟΜΕΝΗΣ ΔΕ ΣΤΑΣΕΩΣ ΚΑΙ ΖΗΤΗΣΕΩΣ ΟΥΚ ΟΛΙΓΗΣ ΤΩ ΠΑΥΛΩ ΚΑΙ ΤΩ ΒΑΡΝΑΒΑ ΠΡΟΣ ΑΥΤΟΥΣ ΕΤΑΞΑΝ ΑΝΑΒΑΙΝΕΙΝ ΠΑΥΛΟΝ ΚΑΙ ΒΑΡΝΑΒΑΝ ΚΑΙ ΤΙΝΑΣ ΑΛΛΟΥΣ ΕΞ ΑΥΤΩΝ ΠΡΟΣ ΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΚΑΙ ΠΡΕΣΒΥΤΕΡΟΥΣ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΕΡΙ ΤΟΥ ΖΗΤΗΜΑΤΟΣ ΤΟΥΤΟΥ

3 ΟΙ ΜΕΝ ΟΥΝ ΠΡΟΠΕΜΦΘΕΝΤΕΣ ΥΠΟ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΔΙΗΡΧΟΝΤΟ ΤΗΝ ΤΕ ΦΟΙΝΙΚΗΝ ΚΑΙ ΣΑΜΑΡΙΑΝ ΕΚΔΙΗΓΟΥΜΕΝΟΙ ΤΗΝ ΕΠΙΣΤΡΟΦΗΝ ΤΩΝ ΕΘΝΩΝ ΚΑΙ ΕΠΟΙΟΥΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΠΑΣΙΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ

4 ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΔΕ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΠΑΡΕΔΕΧΘΗΣΑΝ ΥΠΟ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΑΝΗΓΓΕΙΛΑΝ ΤΕ ΟΣΑ Ο ΘΕΟΣ ΕΠΟΙΗΣΕΝ ΜΕΤ ΑΥΤΩΝ

5 ΕΞΑΝΕΣΤΗΣΑΝ ΔΕ ΤΙΝΕΣ ΤΩΝ ΑΠΟ ΤΗΣ ΑΙΡΕΣΕΩΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΠΕΠΙΣΤΕΥΚΟΤΕΣ ΛΕΓΟΝΤΕΣ ΟΤΙ ΔΕΙ ΠΕΡΙΤΕΜΝΕΙΝ ΑΥΤΟΥΣ ΠΑΡΑΓΓΕΛΛΕΙΝ ΤΕ ΤΗΡΕΙΝ ΤΟΝ ΝΟΜΟΝ ΜΩΥΣΕΩΣ

6 ΣΥΝΗΧΘΗΣΑΝ ΔΕ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΙΔΕΙΝ ΠΕΡΙ ΤΟΥ ΛΟΓΟΥ ΤΟΥΤΟΥ

7 ΠΟΛΛΗΣ ΔΕ ΖΗΤΗΣΕΩΣ ΓΕΝΟΜΕΝΗΣ ΑΝΑΣΤΑΣ ΠΕΤΡΟΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΥΜΕΙΣ ΕΠΙΣΤΑΣΘΕ ΟΤΙ ΑΦ ΗΜΕΡΩΝ ΑΡΧΑΙΩΝ ΕΝ ΥΜΙΝ ΕΞΕΛΕΞΑΤΟ Ο ΘΕΟΣ ΔΙΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΑΚΟΥΣΑΙ ΤΑ ΕΘΝΗ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΚΑΙ ΠΙΣΤΕΥΣΑΙ

8 ΚΑΙ Ο ΚΑΡΔΙΟΓΝΩΣΤΗΣ ΘΕΟΣ ΕΜΑΡΤΥΡΗΣΕΝ ΑΥΤΟΙΣ ΔΟΥΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΘΩΣ ΚΑΙ ΗΜΙΝ

9 ΚΑΙ ΟΥΘΕΝ ΔΙΕΚΡΙΝΕΝ ΜΕΤΑΞΥ ΗΜΩΝ ΤΕ ΚΑΙ ΑΥΤΩΝ ΤΗ ΠΙΣΤΕΙ ΚΑΘΑΡΙΣΑΣ ΤΑΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ

10 ΝΥΝ ΟΥΝ ΤΙ ΠΕΙΡΑΖΕΤΕ ΤΟΝ ΘΕΟΝ ΕΠΙΘΕΙΝΑΙ ΖΥΓΟΝ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΤΩΝ ΜΑΘΗΤΩΝ ΟΝ ΟΥΤΕ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΟΥΤΕ ΗΜΕΙΣ ΙΣΧΥΣΑΜΕΝ ΒΑΣΤΑΣΑΙ

11 ΑΛΛΑ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΠΙΣΤΕΥΟΜΕΝ ΣΩΘΗΝΑΙ ΚΑΘ ΟΝ ΤΡΟΠΟΝ ΚΑΚΕΙΝΟΙ

12 ΕΣΙΓΗΣΕΝ ΔΕ ΠΑΝ ΤΟ ΠΛΗΘΟΣ ΚΑΙ ΗΚΟΥΟΝ ΒΑΡΝΑΒΑ ΚΑΙ ΠΑΥΛΟΥ ΕΞΗΓΟΥΜΕΝΩΝ ΟΣΑ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΔΙ ΑΥΤΩΝ

13 ΜΕΤΑ ΔΕ ΤΟ ΣΙΓΗΣΑΙ ΑΥΤΟΥΣ ΑΠΕΚΡΙΘΗ ΙΑΚΩΒΟΣ ΛΕΓΩΝ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΑΚΟΥΣΑΤΕ ΜΟΥ

14 ΣΥΜΕΩΝ ΕΞΗΓΗΣΑΤΟ ΚΑΘΩΣ ΠΡΩΤΟΝ Ο ΘΕΟΣ ΕΠΕΣΚΕΨΑΤΟ ΛΑΒΕΙΝ ΕΞ ΕΘΝΩΝ ΛΑΟΝ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ

15 ΚΑΙ ΤΟΥΤΩ ΣΥΜΦΩΝΟΥΣΙΝ ΟΙ ΛΟΓΟΙ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ

16 ΜΕΤΑ ΤΑΥΤΑ ΑΝΑΣΤΡΕΨΩ ΚΑΙ ΑΝΟΙΚΟΔΟΜΗΣΩ ΤΗΝ ΣΚΗΝΗΝ ΔΑΥΕΙΔ ΤΗΝ ΠΕΠΤΩΚΥΙΑΝ ΚΑΙ ΤΑ ΚΑΤΕΣΤΡΑΜΜΕΝΑ ΑΥΤΗΣ ΑΝΟΙΚΟΔΟΜΗΣΩ ΚΑΙ ΑΝΟΡΘΩΣΩ ΑΥΤΗΝ

17 ΟΠΩΣ ΑΝ ΕΚΖΗΤΗΣΩΣΙΝ ΟΙ ΚΑΤΑΛΟΙΠΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΦ ΟΥΣ ΕΠΙΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΠ ΑΥΤΟΥΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΟΙΩΝ ΤΑΥΤΑ

18 ΓΝΩΣΤΑ ΑΠ ΑΙΩΝΟΣ

19 ΔΙΟ ΕΓΩ ΚΡΙΝΩ ΜΗ ΠΑΡΕΝΟΧΛΕΙΝ ΤΟΙΣ ΑΠΟ ΤΩΝ ΕΘΝΩΝ ΕΠΙΣΤΡΕΦΟΥΣΙΝ ΕΠΙ ΤΟΝ ΘΕΟΝ

20 ΑΛΛΑ ΕΠΙΣΤΕΙΛΑΙ ΑΥΤΟΙΣ ΤΟΥ ΑΠΕΧΕΣΘΑΙ ΤΩΝ ΑΛΙΣΓΗΜΑΤΩΝ ΤΩΝ ΕΙΔΩΛΩΝ ΚΑΙ ΤΗΣ ΠΟΡΝΕΙΑΣ ΚΑΙ ΤΟΥ ΠΝΙΚΤΟΥ ΚΑΙ ΤΟΥ ΑΙΜΑΤΟΣ

21 ΜΩΥΣΗΣ ΓΑΡ ΕΚ ΓΕΝΕΩΝ ΑΡΧΑΙΩΝ ΚΑΤΑ ΠΟΛΙΝ ΤΟΥΣ ΚΗΡΥΣΣΟΝΤΑΣ ΑΥΤΟΝ ΕΧΕΙ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΚΑΤΑ ΠΑΝ ΣΑΒΒΑΤΟΝ ΑΝΑΓΙΝΩΣΚΟΜΕΝΟΣ

22 ΤΟΤΕ ΕΔΟΞΕΝ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΚΑΙ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ ΣΥΝ ΟΛΗ ΤΗ ΕΚΚΛΗΣΙΑ ΕΚΛΕΞΑΜΕΝΟΥΣ ΑΝΔΡΑΣ ΕΞ ΑΥΤΩΝ ΠΕΜΨΑΙ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΣΥΝ ΤΩ ΠΑΥΛΩ ΚΑΙ ΒΑΡΝΑΒΑ ΙΟΥΔΑΝ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΒΑΡΣΑΒΒΑΝ ΚΑΙ ΣΙΛΑΝ ΑΝΔΡΑΣ ΗΓΟΥΜΕΝΟΥΣ ΕΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ

23 ΓΡΑΨΑΝΤΕΣ ΔΙΑ ΧΕΙΡΟΣ ΑΥΤΩΝ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΑΔΕΛΦΟΙ ΤΟΙΣ ΚΑΤΑ ΤΗΝ ΑΝΤΙΟΧΕΙΑΝ ΚΑΙ ΣΥΡΙΑΝ ΚΑΙ ΚΙΛΙΚΙΑΝ ΑΔΕΛΦΟΙΣ ΤΟΙΣ ΕΞ ΕΘΝΩΝ ΧΑΙΡΕΙΝ

24 ΕΠΕΙΔΗ ΗΚΟΥΣΑΜΕΝ ΟΤΙ ΤΙΝΕΣ ΕΞ ΗΜΩΝ ΕΞΕΛΘΟΝΤΕΣ ΕΤΑΡΑΞΑΝ ΥΜΑΣ ΛΟΓΟΙΣ ΑΝΑΣΚΕΥΑΖΟΝΤΕΣ ΤΑΣ ΨΥΧΑΣ ΥΜΩΝ ΟΙΣ ΟΥ ΔΙΕΣΤΕΙΛΑΜΕΘΑ

25 ΕΔΟΞΕΝ ΗΜΙΝ ΓΕΝΟΜΕΝΟΙΣ ΟΜΟΘΥΜΑΔΟΝ ΕΚΛΕΞΑΜΕΝΟΙΣ ΑΝΔΡΑΣ ΠΕΜΨΑΙ ΠΡΟΣ ΥΜΑΣ ΣΥΝ ΤΟΙΣ ΑΓΑΠΗΤΟΙΣ ΗΜΩΝ ΒΑΡΝΑΒΑ ΚΑΙ ΠΑΥΛΩ

26 ΑΝΘΡΩΠΟΙΣ ΠΑΡΑΔΕΔΩΚΟΣΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

27 ΑΠΕΣΤΑΛΚΑΜΕΝ ΟΥΝ ΙΟΥΔΑΝ ΚΑΙ ΣΙΛΑΝ ΚΑΙ ΑΥΤΟΥΣ ΔΙΑ ΛΟΓΟΥ ΑΠΑΓΓΕΛΛΟΝΤΑΣ ΤΑ ΑΥΤΑ

28 ΕΔΟΞΕΝ ΓΑΡ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΓΙΩ ΚΑΙ ΗΜΙΝ ΜΗΔΕΝ ΠΛΕΟΝ ΕΠΙΤΙΘΕΣΘΑΙ ΥΜΙΝ ΒΑΡΟΣ ΠΛΗΝ ΤΟΥΤΩΝ ΤΩΝ ΕΠΑΝΑΓΚΕΣ

29 ΑΠΕΧΕΣΘΑΙ ΕΙΔΩΛΟΘΥΤΩΝ ΚΑΙ ΑΙΜΑΤΟΣ ΚΑΙ ΠΝΙΚΤΩΝ ΚΑΙ ΠΟΡΝΕΙΑΣ ΕΞ ΩΝ ΔΙΑΤΗΡΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΕΥ ΠΡΑΞΕΤΕ ΕΡΡΩΣΘΕ

30 ΟΙ ΜΕΝ ΟΥΝ ΑΠΟΛΥΘΕΝΤΕΣ ΚΑΤΗΛΘΟΝ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΚΑΙ ΣΥΝΑΓΑΓΟΝΤΕΣ ΤΟ ΠΛΗΘΟΣ ΕΠΕΔΩΚΑΝ ΤΗΝ ΕΠΙΣΤΟΛΗΝ

31 ΑΝΑΓΝΟΝΤΕΣ ΔΕ ΕΧΑΡΗΣΑΝ ΕΠΙ ΤΗ ΠΑΡΑΚΛΗΣΕΙ

32 ΙΟΥΔΑΣ ΤΕ ΚΑΙ ΣΙΛΑΣ ΚΑΙ ΑΥΤΟΙ ΠΡΟΦΗΤΑΙ ΟΝΤΕΣ ΔΙΑ ΛΟΓΟΥ ΠΟΛΛΟΥ ΠΑΡΕΚΑΛΕΣΑΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΕΠΕΣΤΗΡΙΞΑΝ

33 ΠΟΙΗΣΑΝΤΕΣ ΔΕ ΧΡΟΝΟΝ ΑΠΕΛΥΘΗΣΑΝ ΜΕΤ ΕΙΡΗΝΗΣ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΠΡΟΣ ΤΟΥΣ ΑΠΟΣΤΕΙΛΑΝΤΑΣ ΑΥΤΟΥΣ

35 ΠΑΥΛΟΣ ΔΕ ΚΑΙ ΒΑΡΝΑΒΑΣ ΔΙΕΤΡΙΒΟΝ ΕΝ ΑΝΤΙΟΧΕΙΑ ΔΙΔΑΣΚΟΝΤΕΣ ΚΑΙ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΙ ΜΕΤΑ ΚΑΙ ΕΤΕΡΩΝ ΠΟΛΛΩΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ

36 ΜΕΤΑ ΔΕ ΤΙΝΑΣ ΗΜΕΡΑΣ ΕΙΠΕΝ ΠΡΟΣ ΒΑΡΝΑΒΑΝ ΠΑΥΛΟΣ ΕΠΙΣΤΡΕΨΑΝΤΕΣ ΔΗ ΕΠΙΣΚΕΨΩΜΕΘΑ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΤΑ ΠΟΛΙΝ ΠΑΣΑΝ ΕΝ ΑΙΣ ΚΑΤΗΓΓΕΙΛΑΜΕΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΠΩΣ ΕΧΟΥΣΙΝ

37 ΒΑΡΝΑΒΑΣ ΔΕ ΕΒΟΥΛΕΤΟ ΣΥΝΠΑΡΑΛΑΒΕΙΝ ΚΑΙ ΤΟΝ ΙΩΑΝΝΗΝ ΤΟΝ ΚΑΛΟΥΜΕΝΟΝ ΜΑΡΚΟΝ

38 ΠΑΥΛΟΣ ΔΕ ΗΞΙΟΥ ΤΟΝ ΑΠΟΣΤΑΝΤΑ ΑΠ ΑΥΤΩΝ ΑΠΟ ΠΑΜΦΥΛΙΑΣ ΚΑΙ ΜΗ ΣΥΝΕΛΘΟΝΤΑ ΑΥΤΟΙΣ ΕΙΣ ΤΟ ΕΡΓΟΝ ΜΗ ΣΥΝΠΑΡΑΛΑΜΒΑΝΕΙΝ ΤΟΥΤΟΝ

39 ΕΓΕΝΕΤΟ ΔΕ ΠΑΡΟΞΥΣΜΟΣ ΩΣΤΕ ΑΠΟΧΩΡΙΣΘΗΝΑΙ ΑΥΤΟΥΣ ΑΠ ΑΛΛΗΛΩΝ ΤΟΝ ΤΕ ΒΑΡΝΑΒΑΝ ΠΑΡΑΛΑΒΟΝΤΑ ΤΟΝ ΜΑΡΚΟΝ ΕΚΠΛΕΥΣΑΙ ΕΙΣ ΚΥΠΡΟΝ

40 ΠΑΥΛΟΣ ΔΕ ΕΠΙΛΕΞΑΜΕΝΟΣ ΣΙΛΑΝ ΕΞΗΛΘΕΝ ΠΑΡΑΔΟΘΕΙΣ ΤΗ ΧΑΡΙΤΙ ΤΟΥ ΚΥΡΙΟΥ ΥΠΟ ΤΩΝ ΑΔΕΛΦΩΝ

41 ΔΙΗΡΧΕΤΟ ΔΕ ΤΗΝ ΣΥΡΙΑΝ ΚΑΙ ΚΙΛΙΚΙΑΝ ΕΠΙΣΤΗΡΙΖΩΝ ΤΑΣ ΕΚΚΛΗΣΙΑΣ

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ACTS OF THE APOSTLES CHAPTER 16

1 ΚΑΤΗΝΤΗΣΕΝ ΔΕ ΕΙΣ ΔΕΡΒΗΝ ΚΑΙ ΕΙΣ ΛΥΣΤΡΑΝ ΚΑΙ ΙΔΟΥ ΜΑΘΗΤΗΣ ΤΙΣ ΗΝ ΕΚΕΙ ΟΝΟΜΑΤΙ ΤΙΜΟΘΕΟΣ ΥΙΟΣ ΓΥΝΑΙΚΟΣ ΙΟΥΔΑΙΑΣ ΠΙΣΤΗΣ ΠΑΤΡΟΣ ΔΕ ΕΛΛΗΝΟΣ

2 ΟΣ ΕΜΑΡΤΥΡΕΙΤΟ ΥΠΟ ΤΩΝ ΕΝ ΛΥΣΤΡΟΙΣ ΚΑΙ ΙΚΟΝΙΩ ΑΔΕΛΦΩΝ

3 ΤΟΥΤΟΝ ΗΘΕΛΗΣΕΝ Ο ΠΑΥΛΟΣ ΣΥΝ ΑΥΤΩ ΕΞΕΛΘΕΙΝ ΚΑΙ ΛΑΒΩΝ ΠΕΡΙΕΤΕΜΕΝ ΑΥΤΟΝ ΔΙΑ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΤΟΥΣ ΟΝΤΑΣ ΕΝ ΤΟΙΣ ΤΟΠΟΙΣ ΕΚΕΙΝΟΙΣ ΗΔΕΙΣΑΝ ΓΑΡ ΑΠΑΝΤΕΣ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΟΤΙ ΕΛΛΗΝ ΥΠΗΡΧΕΝ

4 ΩΣ ΔΕ ΔΙΕΠΟΡΕΥΟΝΤΟ ΤΑΣ ΠΟΛΕΙΣ ΠΑΡΕΔΙΔΟΣΑΝ ΑΥΤΟΙΣ ΦΥΛΑΣΣΕΙΝ ΤΑ ΔΟΓΜΑΤΑ ΤΑ ΚΕΚΡΙΜΕΝΑ ΥΠΟ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΚΑΙ ΠΡΕΣΒΥΤΕΡΩΝ ΤΩΝ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ

5 ΑΙ ΜΕΝ ΟΥΝ ΕΚΚΛΗΣΙΑΙ ΕΣΤΕΡΕΟΥΝΤΟ ΤΗ ΠΙΣΤΕΙ ΚΑΙ ΕΠΕΡΙΣΣΕΥΟΝ ΤΩ ΑΡΙΘΜΩ ΚΑΘ ΗΜΕΡΑΝ

6 ΔΙΗΛΘΟΝ ΔΕ ΤΗΝ ΦΡΥΓΙΑΝ ΚΑΙ ΓΑΛΑΤΙΚΗΝ ΧΩΡΑΝ ΚΩΛΥΘΕΝΤΕΣ ΥΠΟ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΛΑΛΗΣΑΙ ΤΟΝ ΛΟΓΟΝ ΕΝ ΤΗ ΑΣΙΑ

7 ΕΛΘΟΝΤΕΣ ΔΕ ΚΑΤΑ ΤΗΝ ΜΥΣΙΑΝ ΕΠΕΙΡΑΖΟΝ ΕΙΣ ΤΗΝ ΒΙΘΥΝΙΑΝ ΠΟΡΕΥΘΗΝΑΙ ΚΑΙ ΟΥΚ ΕΙΑΣΕΝ ΑΥΤΟΥΣ ΤΟ ΠΝΕΥΜΑ ΙΗΣΟΥ

8 ΠΑΡΕΛΘΟΝΤΕΣ ΔΕ ΤΗΝ ΜΥΣΙΑΝ ΚΑΤΕΒΗΣΑΝ ΕΙΣ ΤΡΩΑΔΑ

9 ΚΑΙ ΟΡΑΜΑ ΔΙΑ ΝΥΚΤΟΣ ΤΩ ΠΑΥΛΩ ΩΦΘΗ ΑΝΗΡ ΜΑΚΕΔΩΝ ΤΙΣ ΗΝ ΕΣΤΩΣ ΚΑΙ ΠΑΡΑΚΑΛΩΝ ΑΥΤΟΝ ΚΑΙ ΛΕΓΩΝ ΔΙΑΒΑΣ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΒΟΗΘΗΣΟΝ ΗΜΙΝ

10 ΩΣ ΔΕ ΤΟ ΟΡΑΜΑ ΕΙΔΕΝ ΕΥΘΕΩΣ ΕΖΗΤΗΣΑΜΕΝ ΕΞΕΛΘΕΙΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΣΥΜΒΙΒΑΖΟΝΤΕΣ ΟΤΙ ΠΡΟΣΚΕΚΛΗΤΑΙ ΗΜΑΣ Ο ΘΕΟΣ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΑΥΤΟΥΣ

11 ΑΝΑΧΘΕΝΤΕΣ ΔΕ ΑΠΟ ΤΡΩΑΔΟΣ ΕΥΘΥΔΡΟΜΗΣΑΜΕΝ ΕΙΣ ΣΑΜΟΘΡΑΚΗΝ ΤΗ ΔΕ ΕΠΙΟΥΣΗ ΕΙΣ ΝΕΑΝ ΠΟΛΙΝ

12 ΚΑΚΕΙΘΕΝ ΕΙΣ ΦΙΛΙΠΠΟΥΣ ΗΤΙΣ ΕΣΤΙΝ ΠΡΩΤΗ ΤΗΣ ΜΕΡΙΔΟΣ ΜΑΚΕΔΟΝΙΑΣ ΠΟΛΙΣ ΚΟΛΩΝΙΑ ΗΜΕΝ ΔΕ ΕΝ ΤΑΥΤΗ ΤΗ ΠΟΛΕΙ ΔΙΑΤΡΙΒΟΝΤΕΣ ΗΜΕΡΑΣ ΤΙΝΑΣ

13 ΤΗ ΤΕ ΗΜΕΡΑ ΤΩΝ ΣΑΒΒΑΤΩΝ ΕΞΗΛΘΟΜΕΝ ΕΞΩ ΤΗΣ ΠΥΛΗΣ ΠΑΡΑ ΠΟΤΑΜΟΝ ΟΥ ΕΝΟΜΙΖΟΜΕΝ ΠΡΟΣΕΥΧΗΝ ΕΙΝΑΙ ΚΑΙ ΚΑΘΙΣΑΝΤΕΣ ΕΛΑΛΟΥΜΕΝ ΤΑΙΣ ΣΥΝΕΛΘΟΥΣΑΙΣ ΓΥΝΑΙΞΙΝ

14 ΚΑΙ ΤΙΣ ΓΥΝΗ ΟΝΟΜΑΤΙ ΛΥΔΙΑ ΠΟΡΦΥΡΟΠΩΛΙΣ ΠΟΛΕΩΣ ΘΥΑΤΕΙΡΩΝ ΣΕΒΟΜΕΝΗ ΤΟΝ ΘΕΟΝ ΗΚΟΥΕΝ ΗΣ Ο ΚΥΡΙΟΣ ΔΙΗΝΟΙΞΕΝ ΤΗΝ ΚΑΡΔΙΑΝ ΠΡΟΣΕΧΕΙΝ ΤΟΙΣ ΛΑΛΟΥΜΕΝΟΙΣ ΥΠΟ ΠΑΥΛΟΥ

15 ΩΣ ΔΕ ΕΒΑΠΤΙΣΘΗ ΚΑΙ Ο ΟΙΚΟΣ ΑΥΤΗΣ ΠΑΡΕΚΑΛΕΣΕΝ ΛΕΓΟΥΣΑ ΕΙ ΚΕΚΡΙΚΑΤΕ ΜΕ ΠΙΣΤΗΝ ΤΩ ΚΥΡΙΩ ΕΙΝΑΙ ΕΙΣΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΜΟΥ ΜΕΝΕΤΕ ΚΑΙ ΠΑΡΕΒΙΑΣΑΤΟ ΗΜΑΣ

16 ΕΓΕΝΕΤΟ ΔΕ ΠΟΡΕΥΟΜΕΝΩΝ ΗΜΩΝ ΕΙΣ ΤΗΝ ΠΡΟΣΕΥΧΗΝ ΠΑΙΔΙΣΚΗΝ ΤΙΝΑ ΕΧΟΥΣΑΝ ΠΝΕΥΜΑ ΠΥΘΩΝΑ ΥΠΑΝΤΗΣΑΙ ΗΜΙΝ ΗΤΙΣ ΕΡΓΑΣΙΑΝ ΠΟΛΛΗΝ ΠΑΡΕΙΧΕΝ ΤΟΙΣ ΚΥΡΙΟΙΣ ΑΥΤΗΣ ΜΑΝΤΕΥΟΜΕΝΗ

17 ΑΥΤΗ ΚΑΤΑΚΟΛΟΥΘΟΥΣΑ ΤΩ ΠΑΥΛΩ ΚΑΙ ΗΜΙΝ ΕΚΡΑΖΕΝ ΛΕΓΟΥΣΑ ΟΥΤΟΙ ΟΙ ΑΝΘΡΩΠΟΙ ΔΟΥΛΟΙ ΤΟΥ ΘΕΟΥ ΤΟΥ ΥΨΙΣΤΟΥ ΕΙΣΙΝ ΟΙΤΙΝΕΣ ΚΑΤΑΓΓΕΛΛΟΥΣΙΝ ΥΜΙΝ ΟΔΟΝ ΣΩΤΗΡΙΑΣ

18 ΤΟΥΤΟ ΔΕ ΕΠΟΙΕΙ ΕΠΙ ΠΟΛΛΑΣ ΗΜΕΡΑΣ ΔΙΑΠΟΝΗΘΕΙΣ ΔΕ ΠΑΥΛΟΣ ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΤΩ ΠΝΕΥΜΑΤΙ ΕΙΠΕΝ ΠΑΡΑΓΓΕΛΛΩ ΣΟΙ ΕΝ ΟΝΟΜΑΤΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΞΕΛΘΕΙΝ ΑΠ ΑΥΤΗΣ ΚΑΙ ΕΞΗΛΘΕΝ ΑΥΤΗ ΤΗ ΩΡΑ

19 ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΚΥΡΙΟΙ ΑΥΤΗΣ ΟΤΙ ΕΞΗΛΘΕΝ Η ΕΛΠΙΣ ΤΗΣ ΕΡΓΑΣΙΑΣ ΑΥΤΩΝ ΕΠΙΛΑΒΟΜΕΝΟΙ ΤΟΝ ΠΑΥΛΟΝ ΚΑΙ ΤΟΝ ΣΙΛΑΝ ΕΙΛΚΥΣΑΝ ΕΙΣ ΤΗΝ ΑΓΟΡΑΝ ΕΠΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ

20 ΚΑΙ ΠΡΟΣΑΓΑΓΟΝΤΕΣ ΑΥΤΟΥΣ ΤΟΙΣ ΣΤΡΑΤΗΓΟΙΣ ΕΙΠΑΝ ΟΥΤΟΙ ΟΙ ΑΝΘΡΩΠΟΙ ΕΚΤΑΡΑΣΣΟΥΣΙΝ ΗΜΩΝ ΤΗΝ ΠΟΛΙΝ ΙΟΥΔΑΙΟΙ ΥΠΑΡΧΟΝΤΕΣ

21 ΚΑΙ ΚΑΤΑΓΓΕΛΛΟΥΣΙΝ ΕΘΗ Α ΟΥΚ ΕΞΕΣΤΙΝ ΗΜΙΝ ΠΑΡΑΔΕΧΕΣΘΑΙ ΟΥΔΕ ΠΟΙΕΙΝ ΡΩΜΑΙΟΙΣ ΟΥΣΙΝ

22 ΚΑΙ ΣΥΝΕΠΕΣΤΗ Ο ΟΧΛΟΣ ΚΑΤ ΑΥΤΩΝ ΚΑΙ ΟΙ ΣΤΡΑΤΗΓΟΙ ΠΕΡΙΡΗΞΑΝΤΕΣ ΑΥΤΩΝ ΤΑ ΙΜΑΤΙΑ ΕΚΕΛΕΥΟΝ ΡΑΒΔΙΖΕΙΝ

23 ΠΟΛΛΑΣ ΤΕ ΕΠΙΘΕΝΤΕΣ ΑΥΤΟΙΣ ΠΛΗΓΑΣ ΕΒΑΛΟΝ ΕΙΣ ΦΥΛΑΚΗΝ ΠΑΡΑΓΓΕΙΛΑΝΤΕΣ ΤΩ ΔΕΣΜΟΦΥΛΑΚΙ ΑΣΦΑΛΩΣ ΤΗΡΕΙΝ ΑΥΤΟΥΣ

24 ΟΣ ΠΑΡΑΓΓΕΛΙΑΝ ΤΟΙΑΥΤΗΝ ΛΑΒΩΝ ΕΒΑΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΕΣΩΤΕΡΑΝ ΦΥΛΑΚΗΝ ΚΑΙ ΤΟΥΣ ΠΟΔΑΣ ΗΣΦΑΛΙΣΑΤΟ ΑΥΤΩΝ ΕΙΣ ΤΟ ΞΥΛΟΝ

25 ΚΑΤΑ ΔΕ ΤΟ ΜΕΣΟΝΥΚΤΙΟΝ ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΑΣ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΥΜΝΟΥΝ ΤΟΝ ΘΕΟΝ ΕΠΗΚΡΟΩΝΤΟ ΔΕ ΑΥΤΩΝ ΟΙ ΔΕΣΜΙΟΙ

26 ΑΦΝΩ ΔΕ ΣΕΙΣΜΟΣ ΕΓΕΝΕΤΟ ΜΕΓΑΣ ΩΣΤΕ ΣΑΛΕΥΘΗΝΑΙ ΤΑ ΘΕΜΕΛΙΑ ΤΟΥ ΔΕΣΜΩΤΗΡΙΟΥ ΗΝΟΙΧΘΗΣΑΝ ΔΕ ΠΑΡΑΧΡΗΜΑ ΑΙ ΘΥΡΑΙ ΠΑΣΑΙ ΚΑΙ ΠΑΝΤΩΝ ΤΑ ΔΕΣΜΑ ΑΝΕΘΗ

27 ΕΞΥΠΝΟΣ ΔΕ ΓΕΝΟΜΕΝΟΣ Ο ΔΕΣΜΟΦΥΛΑΞ ΚΑΙ ΙΔΩΝ ΑΝΕΩΓΜΕΝΑΣ ΤΑΣ ΘΥΡΑΣ ΤΗΣ ΦΥΛΑΚΗΣ ΣΠΑΣΑΜΕΝΟΣ ΜΑΧΑΙΡΑΝ ΗΜΕΛΛΕΝ ΕΑΥΤΟΝ ΑΝΑΙΡΕΙΝ ΝΟΜΙΖΩΝ ΕΚΠΕΦΕΥΓΕΝΑΙ ΤΟΥΣ ΔΕΣΜΙΟΥΣ

28 ΕΦΩΝΗΣΕΝ ΔΕ ΦΩΝΗ ΜΕΓΑΛΗ ΠΑΥΛΟΣ ΛΕΓΩΝ ΜΗΔΕΝ ΠΡΑΞΗΣ ΣΕΑΥΤΩ ΚΑΚΟΝ ΑΠΑΝΤΕΣ ΓΑΡ ΕΣΜΕΝ ΕΝΘΑΔΕ

29 ΑΙΤΗΣΑΣ ΔΕ ΦΩΤΑ ΕΙΣΕΠΗΔΗΣΕΝ ΚΑΙ ΕΝΤΡΟΜΟΣ ΓΕΝΟΜΕΝΟΣ ΠΡΟΣΕΠΕΣΕΝ ΤΩ ΠΑΥΛΩ ΚΑΙ ΤΩ ΣΙΛΑ

30 ΚΑΙ ΠΡΟΑΓΑΓΩΝ ΑΥΤΟΥΣ ΕΞΩ ΕΦΗ ΚΥΡΙΟΙ ΤΙ ΜΕ ΔΕΙ ΠΟΙΕΙΝ ΙΝΑ ΣΩΘΩ

31 ΟΙ ΔΕ ΕΙΠΑΝ ΠΙΣΤΕΥΣΟΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΚΑΙ ΣΩΘΗΣΗ ΣΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ

32 ΚΑΙ ΕΛΑΛΗΣΑΝ ΑΥΤΩ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΤΗ ΟΙΚΙΑ ΑΥΤΟΥ

33 ΚΑΙ ΠΑΡΑΛΑΒΩΝ ΑΥΤΟΥΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΤΗΣ ΝΥΚΤΟΣ ΕΛΟΥΣΕΝ ΑΠΟ ΤΩΝ ΠΛΗΓΩΝ ΚΑΙ ΕΒΑΠΤΙΣΘΗ ΑΥΤΟΣ ΚΑΙ ΟΙ ΑΥΤΟΥ ΑΠΑΝΤΕΣ ΠΑΡΑΧΡΗΜΑ

34 ΑΝΑΓΑΓΩΝ ΤΕ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΠΑΡΕΘΗΚΕΝ ΤΡΑΠΕΖΑΝ ΚΑΙ ΗΓΑΛΛΙΑΣΑΤΟ ΠΑΝΟΙΚΕΙ ΠΕΠΙΣΤΕΥΚΩΣ ΤΩ ΘΕΩ

35 ΗΜΕΡΑΣ ΔΕ ΓΕΝΟΜΕΝΗΣ ΑΠΕΣΤΕΙΛΑΝ ΟΙ ΣΤΡΑΤΗΓΟΙ ΤΟΥΣ ΡΑΒΔΟΥΧΟΥΣ ΛΕΓΟΝΤΕΣ ΑΠΟΛΥΣΟΝ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΚΕΙΝΟΥΣ

36 ΑΠΗΓΓΕΙΛΕΝ ΔΕ Ο ΔΕΣΜΟΦΥΛΑΞ ΤΟΥΣ ΛΟΓΟΥΣ ΤΟΥΤΟΥΣ ΠΡΟΣ ΤΟΝ ΠΑΥΛΟΝ ΟΤΙ ΑΠΕΣΤΑΛΚΑΝ ΟΙ ΣΤΡΑΤΗΓΟΙ ΙΝΑ ΑΠΟΛΥΘΗΤΕ ΝΥΝ ΟΥΝ ΕΞΕΛΘΟΝΤΕΣ ΠΟΡΕΥΕΣΘΕ ΕΝ ΕΙΡΗΝΗ

37 Ο ΔΕ ΠΑΥΛΟΣ ΕΦΗ ΠΡΟΣ ΑΥΤΟΥΣ ΔΕΙΡΑΝΤΕΣ ΗΜΑΣ ΔΗΜΟΣΙΑ ΑΚΑΤΑΚΡΙΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΡΩΜΑΙΟΥΣ ΥΠΑΡΧΟΝΤΑΣ ΕΒΑΛΑΝ ΕΙΣ ΦΥΛΑΚΗΝ ΚΑΙ ΝΥΝ ΛΑΘΡΑ ΗΜΑΣ ΕΚΒΑΛΛΟΥΣΙΝ ΟΥ ΓΑΡ ΑΛΛΑ ΕΛΘΟΝΤΕΣ ΑΥΤΟΙ ΗΜΑΣ ΕΞΑΓΑΓΕΤΩΣΑΝ

38 ΑΠΗΓΓΕΙΛΑΝ ΤΕ ΤΟΙΣ ΣΤΡΑΤΗΓΟΙΣ ΟΙ ΡΑΒΔΟΥΧΟΙ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΕΦΟΒΗΘΗΣΑΝ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΟΤΙ ΡΩΜΑΙΟΙ ΕΙΣΙΝ

39 ΚΑΙ ΕΛΘΟΝΤΕΣ ΠΑΡΕΚΑΛΕΣΑΝ ΑΥΤΟΥΣ ΚΑΙ ΕΞΑΓΑΓΟΝΤΕΣ ΗΡΩΤΩΝ ΑΠΕΛΘΕΙΝ ΑΠΟ ΤΗΣ ΠΟΛΕΩΣ

40 ΕΞΕΛΘΟΝΤΕΣ ΔΕ ΑΠΟ ΤΗΣ ΦΥΛΑΚΗΣ ΕΙΣΗΛΘΟΝ ΠΡΟΣ ΤΗΝ ΛΥΔΙΑΝ ΚΑΙ ΙΔΟΝΤΕΣ ΠΑΡΕΚΑΛΕΣΑΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΕΞΗΛΘΑΝ

ACTS OF THE APOSTLES CHAPTER 17

1 ΔΙΟΔΕΥΣΑΝΤΕΣ ΔΕ ΤΗΝ ΑΜΦΙΠΟΛΙΝ ΚΑΙ ΤΗΝ ΑΠΟΛΛΩΝΙΑΝ ΗΛΘΟΝ ΕΙΣ ΘΕΣΣΑΛΟΝΙΚΗΝ ΟΠΟΥ ΗΝ ΣΥΝΑΓΩΓΗ ΤΩΝ ΙΟΥΔΑΙΩΝ

2 ΚΑΤΑ ΔΕ ΤΟ ΕΙΩΘΟΣ ΤΩ ΠΑΥΛΩ ΕΙΣΗΛΘΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΚΑΙ ΕΠΙ ΣΑΒΒΑΤΑ ΤΡΙΑ ΔΙΕΛΕΞΑΤΟ ΑΥΤΟΙΣ ΑΠΟ ΤΩΝ ΓΡΑΦΩΝ

3 ΔΙΑΝΟΙΓΩΝ ΚΑΙ ΠΑΡΑΤΙΘΕΜΕΝΟΣ ΟΤΙ ΤΟΝ ΧΡΙΣΤΟΝ ΕΔΕΙ ΠΑΘΕΙΝ ΚΑΙ ΑΝΑΣΤΗΝΑΙ ΕΚ ΝΕΚΡΩΝ ΚΑΙ ΟΤΙ ΟΥΤΟΣ ΕΣΤΙΝ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΟΝ ΕΓΩ ΚΑΤΑΓΓΕΛΛΩ ΥΜΙΝ

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4 ΚΑΙ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΕΠΕΙΣΘΗΣΑΝ ΚΑΙ ΠΡΟΣΕΚΛΗΡΩΘΗΣΑΝ ΤΩ ΠΑΥΛΩ ΚΑΙ ΤΩ ΣΙΛΑ ΤΩΝ ΤΕ ΣΕΒΟΜΕΝΩΝ ΕΛΛΗΝΩΝ ΠΛΗΘΟΣ ΠΟΛΥ ΓΥΝΑΙΚΩΝ ΤΕ ΤΩΝ ΠΡΩΤΩΝ ΟΥΚ ΟΛΙΓΑΙ

5 ΖΗΛΩΣΑΝΤΕΣ ΔΕ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΠΡΟΣΛΑΒΟΜΕΝΟΙ ΤΩΝ ΑΓΟΡΑΙΩΝ ΤΙΝΑΣ ΑΝΔΡΑΣ ΠΟΝΗΡΟΥΣ ΚΑΙ ΟΧΛΟΠΟΙΗΣΑΝΤΕΣ ΕΘΟΡΥΒΟΥΝ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΕΠΙΣΤΑΝΤΕΣ ΤΗ ΟΙΚΙΑ ΙΑΣΟΝΟΣ ΕΖΗΤΟΥΝ ΑΥΤΟΥΣ ΠΡΟΑΓΑΓΕΙΝ ΕΙΣ ΤΟΝ ΔΗΜΟΝ

6 ΜΗ ΕΥΡΟΝΤΕΣ ΔΕ ΑΥΤΟΥΣ ΕΣΥΡΟΝ ΙΑΣΟΝΑ ΚΑΙ ΤΙΝΑΣ ΑΔΕΛΦΟΥΣ ΕΠΙ ΤΟΥΣ ΠΟΛΙΤΑΡΧΑΣ ΒΟΩΝΤΕΣ ΟΤΙ ΟΙ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΑΝΑΣΤΑΤΩΣΑΝΤΕΣ ΟΥΤΟΙ ΚΑΙ ΕΝΘΑΔΕ ΠΑΡΕΙΣΙΝ

7 ΟΥΣ ΥΠΟΔΕΔΕΚΤΑΙ ΙΑΣΩΝ ΚΑΙ ΟΥΤΟΙ ΠΑΝΤΕΣ ΑΠΕΝΑΝΤΙ ΤΩΝ ΔΟΓΜΑΤΩΝ ΚΑΙΣΑΡΟΣ ΠΡΑΣΣΟΥΣΙΝ ΒΑΣΙΛΕΑ ΕΤΕΡΟΝ ΛΕΓΟΝΤΕΣ ΕΙΝΑΙ ΙΗΣΟΥΝ

8 ΕΤΑΡΑΞΑΝ ΔΕ ΤΟΝ ΟΧΛΟΝ ΚΑΙ ΤΟΥΣ ΠΟΛΙΤΑΡΧΑΣ ΑΚΟΥΟΝΤΑΣ ΤΑΥΤΑ

9 ΚΑΙ ΛΑΒΟΝΤΕΣ ΤΟ ΙΚΑΝΟΝ ΠΑΡΑ ΤΟΥ ΙΑΣΟΝΟΣ ΚΑΙ ΤΩΝ ΛΟΙΠΩΝ ΑΠΕΛΥΣΑΝ ΑΥΤΟΥΣ

10 ΟΙ ΔΕ ΑΔΕΛΦΟΙ ΕΥΘΕΩΣ ΔΙΑ ΝΥΚΤΟΣ ΕΞΕΠΕΜΨΑΝ ΤΟΝ ΤΕ ΠΑΥΛΟΝ ΚΑΙ ΤΟΝ ΣΙΛΑΝ ΕΙΣ ΒΕΡΟΙΑΝ ΟΙΤΙΝΕΣ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΠΗΕΣΑΝ

11 ΟΥΤΟΙ ΔΕ ΗΣΑΝ ΕΥΓΕΝΕΣΤΕΡΟΙ ΤΩΝ ΕΝ ΘΕΣΣΑΛΟΝΙΚΗ ΟΙΤΙΝΕΣ ΕΔΕΞΑΝΤΟ ΤΟΝ ΛΟΓΟΝ ΜΕΤΑ ΠΑΣΗΣ ΠΡΟΘΥΜΙΑΣ ΚΑΘ ΗΜΕΡΑΝ ΑΝΑΚΡΙΝΟΝΤΕΣ ΤΑΣ ΓΡΑΦΑΣ ΕΙ ΕΧΟΙ ΤΑΥΤΑ ΟΥΤΩΣ

12 ΠΟΛΛΟΙ ΜΕΝ ΟΥΝ ΕΞ ΑΥΤΩΝ ΕΠΙΣΤΕΥΣΑΝ ΚΑΙ ΤΩΝ ΕΛΛΗΝΙΔΩΝ ΓΥΝΑΙΚΩΝ ΤΩΝ ΕΥΣΧΗΜΟΝΩΝ ΚΑΙ ΑΝΔΡΩΝ ΟΥΚ ΟΛΙΓΟΙ

13 ΩΣ ΔΕ ΕΓΝΩΣΑΝ ΟΙ ΑΠΟ ΤΗΣ ΘΕΣΣΑΛΟΝΙΚΗΣ ΙΟΥΔΑΙΟΙ ΟΤΙ ΚΑΙ ΕΝ ΤΗ ΒΕΡΟΙΑ ΚΑΤΗΓΓΕΛΗ ΥΠΟ ΤΟΥ ΠΑΥΛΟΥ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΗΛΘΟΝ ΚΑΚΕΙ ΣΑΛΕΥΟΝΤΕΣ ΚΑΙ ΤΑΡΑΣΣΟΝΤΕΣ ΤΟΥΣ ΟΧΛΟΥΣ

14 ΕΥΘΕΩΣ ΔΕ ΤΟΤΕ ΤΟΝ ΠΑΥΛΟΝ ΕΞΑΠΕΣΤΕΙΛΑΝ ΟΙ ΑΔΕΛΦΟΙ ΠΟΡΕΥΕΣΘΑΙ ΕΩΣ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΥΠΕΜΕΙΝΑΝ ΤΕ Ο ΤΕ ΣΙΛΑΣ ΚΑΙ Ο ΤΙΜΟΘΕΟΣ ΕΚΕΙ

15 ΟΙ ΔΕ ΚΑΘΙΣΤΑΝΟΝΤΕΣ ΤΟΝ ΠΑΥΛΟΝ ΗΓΑΓΟΝ ΕΩΣ ΑΘΗΝΩΝ ΚΑΙ ΛΑΒΟΝΤΕΣ ΕΝΤΟΛΗΝ ΠΡΟΣ ΤΟΝ ΣΙΛΑΝ ΚΑΙ ΤΟΝ ΤΙΜΟΘΕΟΝ ΙΝΑ ΩΣ ΤΑΧΙΣΤΑ ΕΛΘΩΣΙΝ ΠΡΟΣ ΑΥΤΟΝ ΕΞΗΕΣΑΝ

16 ΕΝ ΔΕ ΤΑΙΣ ΑΘΗΝΑΙΣ ΕΚΔΕΧΟΜΕΝΟΥ ΑΥΤΟΥΣ ΤΟΥ ΠΑΥΛΟΥ ΠΑΡΩΞΥΝΕΤΟ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΘΕΩΡΟΥΝΤΟΣ ΚΑΤΕΙΔΩΛΟΝ ΟΥΣΑΝ ΤΗΝ ΠΟΛΙΝ

17 ΔΙΕΛΕΓΕΤΟ ΜΕΝ ΟΥΝ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΚΑΙ ΤΟΙΣ ΣΕΒΟΜΕΝΟΙΣ ΚΑΙ ΕΝ ΤΗ ΑΓΟΡΑ ΚΑΤΑ ΠΑΣΑΝ ΗΜΕΡΑΝ ΠΡΟΣ ΤΟΥΣ ΠΑΡΑΤΥΓΧΑΝΟΝΤΑΣ

18 ΤΙΝΕΣ ΔΕ ΚΑΙ ΤΩΝ ΕΠΙΚΟΥΡΙΩΝ ΚΑΙ ΣΤΟΙΚΩΝ ΦΙΛΟΣΟΦΩΝ ΣΥΝΕΒΑΛΛΟΝ ΑΥΤΩ ΚΑΙ ΤΙΝΕΣ ΕΛΕΓΟΝ ΤΙ ΑΝ ΘΕΛΟΙ Ο ΣΠΕΡΜΟΛΟΓΟΣ ΟΥΤΟΣ ΛΕΓΕΙΝ ΟΙ ΔΕ ΞΕΝΩΝ ΔΑΙΜΟΝΙΩΝ ΔΟΚΕΙ ΚΑΤΑΓΓΕΛΕΥΣ ΕΙΝΑΙ ΟΤΙ ΤΟΝ ΙΗΣΟΥΝ ΚΑΙ ΤΗΝ ΑΝΑΣΤΑΣΙΝ ΕΥΗΓΓΕΛΙΖΕΤΟ

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20 ΞΕΝΙΖΟΝΤΑ ΓΑΡ ΤΙΝΑ ΕΙΣΦΕΡΕΙΣ ΕΙΣ ΤΑΣ ΑΚΟΑΣ ΗΜΩΝ ΒΟΥΛΟΜΕΘΑ ΟΥΝ ΓΝΩΝΑΙ ΤΙΝΑ ΘΕΛΕΙ ΤΑΥΤΑ ΕΙΝΑΙ

21 ΑΘΗΝΑΙΟΙ ΔΕ ΠΑΝΤΕΣ ΚΑΙ ΟΙ ΕΠΙΔΗΜΟΥΝΤΕΣ ΞΕΝΟΙ ΕΙΣ ΟΥΔΕΝ ΕΤΕΡΟΝ ΗΥΚΑΙΡΟΥΝ Η ΛΕΓΕΙΝ ΤΙ Η ΑΚΟΥΕΙΝ ΤΙ ΚΑΙΝΟΤΕΡΟΝ

22 ΣΤΑΘΕΙΣ ΔΕ ΠΑΥΛΟΣ ΕΝ ΜΕΣΩ ΤΟΥ ΑΡΙΟΥ ΠΑΓΟΥ ΕΦΗ ΑΝΔΡΕΣ ΑΘΗΝΑΙΟΙ ΚΑΤΑ ΠΑΝΤΑ ΩΣ ΔΕΙΣΙΔΑΙΜΟΝΕΣΤΕΡΟΥΣ ΥΜΑΣ ΘΕΩΡΩ

23 ΔΙΕΡΧΟΜΕΝΟΣ ΓΑΡ ΚΑΙ ΑΝΑΘΕΩΡΩΝ ΤΑ ΣΕΒΑΣΜΑΤΑ ΥΜΩΝ ΕΥΡΟΝ ΚΑΙ ΒΩΜΟΝ ΕΝ Ω ΕΠΕΓΕΓΡΑΠΤΟ ΑΓΝΩΣΤΩ ΘΕΩ Ο ΟΥΝ ΑΓΝΟΟΥΝΤΕΣ ΕΥΣΕΒΕΙΤΕ ΤΟΥΤΟ ΕΓΩ ΚΑΤΑΓΓΕΛΛΩ ΥΜΙΝ

24 Ο ΘΕΟΣ Ο ΠΟΙΗΣΑΣ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΠΑΝΤΑ ΤΑ ΕΝ ΑΥΤΩ ΟΥΤΟΣ ΟΥΡΑΝΟΥ ΚΑΙ ΓΗΣ ΥΠΑΡΧΩΝ ΚΥΡΙΟΣ ΟΥΚ ΕΝ ΧΕΙΡΟΠΟΙΗΤΟΙΣ ΝΑΟΙΣ ΚΑΤΟΙΚΕΙ

25 ΟΥΔΕ ΥΠΟ ΧΕΙΡΩΝ ΑΝΘΡΩΠΙΝΩΝ ΘΕΡΑΠΕΥΕΤΑΙ ΠΡΟΣΔΕΟΜΕΝΟΣ ΤΙΝΟΣ ΑΥΤΟΣ ΔΙΔΟΥΣ ΠΑΣΙΝ ΖΩΗΝ ΚΑΙ ΠΝΟΗΝ ΚΑΙ ΤΑ ΠΑΝΤΑ

26 ΕΠΟΙΗΣΕΝ ΤΕ ΕΞ ΕΝΟΣ ΠΑΝ ΕΘΝΟΣ ΑΝΘΡΩΠΩΝ ΚΑΤΟΙΚΕΙΝ ΕΠΙ ΠΑΝΤΟΣ ΠΡΟΣΩΠΟΥ ΤΗΣ ΓΗΣ ΟΡΙΣΑΣ ΠΡΟΣΤΕΤΑΓΜΕΝΟΥΣ ΚΑΙΡΟΥΣ ΚΑΙ ΤΑΣ ΟΡΟΘΕΣΙΑΣ ΤΗΣ ΚΑΤΟΙΚΙΑΣ ΑΥΤΩΝ

27 ΖΗΤΕΙΝ ΤΟΝ ΘΕΟΝ ΕΙ ΑΡΑΓΕ ΨΗΛΑΦΗΣΕΙΑΝ ΑΥΤΟΝ ΚΑΙ ΕΥΡΟΙΕΝ ΚΑΙΓΕ ΟΥ ΜΑΚΡΑΝ ΑΠΟ ΕΝΟΣ ΕΚΑΣΤΟΥ ΗΜΩΝ ΥΠΑΡΧΟΝΤΑ

28 ΕΝ ΑΥΤΩ ΓΑΡ ΖΩΜΕΝ ΚΑΙ ΚΙΝΟΥΜΕΘΑ ΚΑΙ ΕΣΜΕΝ ΩΣ ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΚΑΘ ΥΜΑΣ ΠΟΙΗΤΩΝ ΕΙΡΗΚΑΣΙΝ ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ

29 ΓΕΝΟΣ ΟΥΝ ΥΠΑΡΧΟΝΤΕΣ ΤΟΥ ΘΕΟΥ ΟΥΚ ΟΦΕΙΛΟΜΕΝ ΝΟΜΙΖΕΙΝ ΧΡΥΣΩ Η ΑΡΓΥΡΩ Η ΛΙΘΩ ΧΑΡΑΓΜΑΤΙ ΤΕΧΝΗΣ ΚΑΙ ΕΝΘΥΜΗΣΕΩΣ ΑΝΘΡΩΠΟΥ ΤΟ ΘΕΙΟΝ ΕΙΝΑΙ ΟΜΟΙΟΝ

30 ΤΟΥΣ ΜΕΝ ΟΥΝ ΧΡΟΝΟΥΣ ΤΗΣ ΑΓΝΟΙΑΣ ΥΠΕΡΙΔΩΝ Ο ΘΕΟΣ ΤΑ ΝΥΝ ΑΠΑΓΓΕΛΛΕΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΠΑΝΤΑΣ ΠΑΝΤΑΧΟΥ ΜΕΤΑΝΟΕΙΝ

31 ΚΑΘΟΤΙ ΕΣΤΗΣΕΝ ΗΜΕΡΑΝ ΕΝ Η ΜΕΛΛΕΙ ΚΡΙΝΕΙΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΕΝ ΑΝΔΡΙ Ω ΩΡΙΣΕΝ ΠΙΣΤΙΝ ΠΑΡΑΣΧΩΝ ΠΑΣΙΝ ΑΝΑΣΤΗΣΑΣ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ

32 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΑΝΑΣΤΑΣΙΝ ΝΕΚΡΩΝ ΟΙ ΜΕΝ ΕΧΛΕΥΑΖΟΝ ΟΙ ΔΕ ΕΙΠΑΝ ΑΚΟΥΣΟΜΕΘΑ ΣΟΥ ΠΕΡΙ ΤΟΥΤΟΥ ΚΑΙ ΠΑΛΙΝ

33 ΟΥΤΩΣ Ο ΠΑΥΛΟΣ ΕΞΗΛΘΕΝ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ

34 ΤΙΝΕΣ ΔΕ ΑΝΔΡΕΣ ΚΟΛΛΗΘΕΝΤΕΣ ΑΥΤΩ ΕΠΙΣΤΕΥΣΑΝ ΕΝ ΟΙΣ ΚΑΙ ΔΙΟΝΥΣΙΟΣ Ο ΑΡΕΟΠΑΓΕΙΤΗΣ ΚΑΙ ΓΥΝΗ ΟΝΟΜΑΤΙ ΔΑΜΑΡΙΣ ΚΑΙ ΕΤΕΡΟΙ ΣΥΝ ΑΥΤΟΙΣ

ACTS OF THE APOSTLES CHAPTER 18

(Paul's teachings are not always welcome among Greeks and Jews in and around Greece; his conversion attempts are often perceived as divisive and insulting.)

1 ΜΕΤΑ ΤΑΥΤΑ ΧΩΡΙΣΘΕΙΣ ΕΚ ΤΩΝ ΑΘΗΝΩΝ ΗΛΘΕΝ ΕΙΣ ΚΟΡΙΝΘΟΝ

2 ΚΑΙ ΕΥΡΩΝ ΤΙΝΑ ΙΟΥΔΑΙΟΝ ΟΝΟΜΑΤΙ ΑΚΥΛΑΝ ΠΟΝΤΙΚΟΝ ΤΩ ΓΕΝΕΙ ΠΡΟΣΦΑΤΩΣ ΕΛΗΛΥΘΟΤΑ ΑΠΟ ΤΗΣ ΙΤΑΛΙΑΣ ΚΑΙ ΠΡΙΣΚΙΛΛΑΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΔΙΑ ΤΟ ΤΕΤΑΧΕΝΑΙ ΚΛΑΥΔΙΟΝ ΧΩΡΙΖΕΣΘΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΑΠΟ ΤΗΣ ΡΩΜΗΣ ΠΡΟΣΗΛΘΕΝ ΑΥΤΟΙΣ

3 ΚΑΙ ΔΙΑ ΤΟ ΟΜΟΤΕΧΝΟΝ ΕΙΝΑΙ ΕΜΕΝΕΝ ΠΑΡ ΑΥΤΟΙΣ ΚΑΙ ΗΡΓΑΖΟΝΤΟ ΗΣΑΝ ΓΑΡ ΣΚΗΝΟΠΟΙΟΙ ΤΗ ΤΕΧΝΗ

4 ΔΙΕΛΕΓΕΤΟ ΔΕ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΚΑΤΑ ΠΑΝ ΣΑΒΒΑΤΟΝ ΕΠΕΙΘΕΝ ΤΕ ΙΟΥΔΑΙΟΥΣ ΚΑΙ ΕΛΛΗΝΑΣ

5 ΩΣ ΔΕ ΚΑΤΗΛΘΟΝ ΑΠΟ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ Ο ΤΕ ΣΙΛΑΣ ΚΑΙ Ο ΤΙΜΟΘΕΟΣ ΣΥΝΕΙΧΕΤΟ ΤΩ ΛΟΓΩ Ο ΠΑΥΛΟΣ ΔΙΑΜΑΡΤΥΡΟΜΕΝΟΣ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΕΙΝΑΙ ΤΟΝ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ

6 ΑΝΤΙΤΑΣΣΟΜΕΝΩΝ ΔΕ ΑΥΤΩΝ ΚΑΙ ΒΛΑΣΦΗΜΟΥΝΤΩΝ ΕΚΤΙΝΑΞΑΜΕΝΟΣ ΤΑ ΙΜΑΤΙΑ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟ ΑΙΜΑ ΥΜΩΝ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΥΜΩΝ ΚΑΘΑΡΟΣ ΕΓΩ ΑΠΟ ΤΟΥ ΝΥΝ ΕΙΣ ΤΑ ΕΘΝΗ ΠΟΡΕΥΣΟΜΑΙ

7 ΚΑΙ ΜΕΤΑΒΑΣ ΕΚΕΙΘΕΝ ΕΙΣΗΛΘΕΝ ΕΙΣ ΟΙΚΙΑΝ ΤΙΝΟΣ ΟΝΟΜΑΤΙ ΤΙΤΙΟΥ ΙΟΥΣΤΟΥ ΣΕΒΟΜΕΝΟΥ ΤΟΝ ΘΕΟΝ ΟΥ Η ΟΙΚΙΑ ΗΝ ΣΥΝΟΜΟΡΟΥΣΑ ΤΗ ΣΥΝΑΓΩΓΗ

8 ΚΡΙΣΠΟΣ ΔΕ Ο ΑΡΧΙΣΥΝΑΓΩΓΟΣ ΕΠΙΣΤΕΥΣΕΝ ΤΩ ΚΥΡΙΩ ΣΥΝ ΟΛΩ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΚΟΡΙΝΘΙΩΝ ΑΚΟΥΟΝΤΕΣ ΕΠΙΣΤΕΥΟΝ ΚΑΙ ΕΒΑΠΤΙΖΟΝΤΟ

9 ΕΙΠΕΝ ΔΕ Ο ΚΥΡΙΟΣ ΕΝ ΝΥΚΤΙ ΔΙ ΟΡΑΜΑΤΟΣ ΤΩ ΠΑΥΛΩ ΜΗ ΦΟΒΟΥ ΑΛΛΑ ΛΑΛΕΙ ΚΑΙ ΜΗ ΣΙΩΠΗΣΗΣ

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10 ΔΙΟΤΙ ΕΓΩ ΕΙΜΙ ΜΕΤΑ ΣΟΥ ΚΑΙ ΟΥΔΕΙΣ ΕΠΙΘΗΣΕΤΑΙ ΣΟΙ ΤΟΥ ΚΑΚΩΣΑΙ ΣΕ ΔΙΟΤΙ ΛΑΟΣ ΕΣΤΙΝ ΜΟΙ ΠΟΛΥΣ ΕΝ ΤΗ ΠΟΛΕΙ ΤΑΥΤΗ
11 ΕΚΑΘΙΣΕΝ ΔΕ ΕΝΙΑΥΤΟΝ ΚΑΙ ΜΗΝΑΣ ΕΞ ΔΙΔΑΣΚΩΝ ΕΝ ΑΥΤΟΙΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ
12 ΓΑΛΛΙΩΝΟΣ ΔΕ ΑΝΘΥΠΑΤΟΥ ΟΝΤΟΣ ΤΗΣ ΑΧΑΙΑΣ ΚΑΤΕΠΕΣΤΗΣΑΝ ΟΜΟΘΥΜΑΔΟΝ ΟΙ ΙΟΥΔΑΙΟΙ ΤΩ ΠΑΥΛΩ ΚΑΙ ΗΓΑΓΟΝ ΑΥΤΟΝ ΕΠΙ ΤΟ ΒΗΜΑ
13 ΛΕΓΟΝΤΕΣ ΟΤΙ ΠΑΡΑ ΤΟΝ ΝΟΜΟΝ ΑΝΑΠΕΙΘΕΙ ΟΥΤΟΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΣΕΒΕΣΘΑΙ ΤΟΝ ΘΕΟΝ
14 ΜΕΛΛΟΝΤΟΣ ΔΕ ΤΟΥ ΠΑΥΛΟΥ ΑΝΟΙΓΕΙΝ ΤΟ ΣΤΟΜΑ ΕΙΠΕΝ Ο ΓΑΛΛΙΩΝ ΠΡΟΣ ΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΙ ΜΕΝ ΗΝ ΑΔΙΚΗΜΑ ΤΙ Η ΡΑΔΙΟΥΡΓΗΜΑ ΠΟΝΗΡΟΝ Ω ΙΟΥΔΑΙΟΙ ΚΑΤΑ ΛΟΓΟΝ ΑΝ ΑΝΕΣΧΟΜΗΝ ΥΜΩΝ
15 ΕΙ ΔΕ ΖΗΤΗΜΑΤΑ ΕΣΤΙΝ ΠΕΡΙ ΛΟΓΟΥ ΚΑΙ ΟΝΟΜΑΤΩΝ ΚΑΙ ΝΟΜΟΥ ΤΟΥ ΚΑΘ ΥΜΑΣ ΟΨΕΣΘΕ ΑΥΤΟΙ ΚΡΙΤΗΣ ΕΓΩ ΤΟΥΤΩΝ ΟΥ ΒΟΥΛΟΜΑΙ ΕΙΝΑΙ
16 ΚΑΙ ΑΠΗΛΑΣΕΝ ΑΥΤΟΥΣ ΑΠΟ ΤΟΥ ΒΗΜΑΤΟΣ
17 ΕΠΙΛΑΒΟΜΕΝΟΙ ΔΕ ΠΑΝΤΕΣ ΣΩΣΘΕΝΗΝ ΤΟΝ ΑΡΧΙΣΥΝΑΓΩΓΟΝ ΕΤΥΠΤΟΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΒΗΜΑΤΟΣ ΚΑΙ ΟΥΔΕΝ ΤΟΥΤΩΝ ΤΩ ΓΑΛΛΙΩΝΙ ΕΜΕΛΕΝ
18 Ο ΔΕ ΠΑΥΛΟΣ ΕΤΙ ΠΡΟΣΜΕΙΝΑΣ ΗΜΕΡΑΣ ΙΚΑΝΑΣ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΠΟΤΑΞΑΜΕΝΟΣ ΕΞΕΠΛΕΙ ΕΙΣ ΤΗΝ ΣΥΡΙΑΝ ΚΑΙ ΣΥΝ ΑΥΤΩ ΠΡΙΣΚΙΛΛΑ ΚΑΙ ΑΚΥΛΑΣ ΚΕΙΡΑΜΕΝΟΣ ΕΝ ΚΕΝΧΡΕΑΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΕΙΧΕΝ ΓΑΡ ΕΥΧΗΝ
19 ΚΑΤΗΝΤΗΣΑΝ ΔΕ ΕΙΣ ΕΦΕΣΟΝ ΚΑΚΕΙΝΟΥΣ ΚΑΤΕΛΙΠΕΝ ΑΥΤΟΥ ΑΥΤΟΣ ΔΕ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΔΙΕΛΕΞΑΤΟ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ
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22 ΚΑΙ ΚΑΤΕΛΘΩΝ ΕΙΣ ΚΑΙΣΑΡΙΑΝ ΑΝΑΒΑΣ ΚΑΙ ΑΣΠΑΣΑΜΕΝΟΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΤΕΒΗ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ
23 ΚΑΙ ΠΟΙΗΣΑΣ ΧΡΟΝΟΝ ΤΙΝΑ ΕΞΗΛΘΕΝ ΔΙΕΡΧΟΜΕΝΟΣ ΚΑΘΕΞΗΣ ΤΗΝ ΓΑΛΑΤΙΚΗΝ ΧΩΡΑΝ ΚΑΙ ΦΡΥΓΙΑΝ ΣΤΗΡΙΖΩΝ ΠΑΝΤΑΣ ΤΟΥΣ ΜΑΘΗΤΑΣ
24 ΙΟΥΔΑΙΟΣ ΔΕ ΤΙΣ ΑΠΟΛΛΩΣ ΟΝΟΜΑΤΙ ΑΛΕΞΑΝΔΡΕΥΣ ΤΩ ΓΕΝΕΙ ΑΝΗΡ ΛΟΓΙΟΣ ΚΑΤΗΝΤΗΣΕΝ ΕΙΣ ΕΦΕΣΟΝ ΔΥΝΑΤΟΣ ΩΝ ΕΝ ΤΑΙΣ ΓΡΑΦΑΙΣ
25 ΟΥΤΟΣ ΗΝ ΚΑΤΗΧΗΜΕΝΟΣ ΤΗΝ ΟΔΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΖΕΩΝ ΤΩ ΠΝΕΥΜΑΤΙ ΕΛΑΛΕΙ ΚΑΙ ΕΔΙΔΑΣΚΕΝ ΑΚΡΙΒΩΣ ΤΑ ΠΕΡΙ ΤΟΥ ΙΗΣΟΥ ΕΠΙΣΤΑΜΕΝΟΣ ΜΟΝΟΝ ΤΟ ΒΑΠΤΙΣΜΑ ΙΩΑΝΝΟΥ
26 ΟΥΤΟΣ ΤΕ ΗΡΞΑΤΟ ΠΑΡΡΗΣΙΑΖΕΣΘΑΙ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΑΥΤΟΥ ΠΡΙΣΚΙΛΛΑ ΚΑΙ ΑΚΥΛΑΣ ΠΡΟΣΕΛΑΒΟΝΤΟ ΑΥΤΟΝ ΚΑΙ ΑΚΡΙΒΕΣΤΕΡΟΝ ΑΥΤΩ ΕΞΕΘΕΝΤΟ ΤΗΝ ΟΔΟΝ ΤΟΥ ΘΕΟΥ
27 ΒΟΥΛΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΔΙΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΑΧΑΙΑΝ ΠΡΟΤΡΕΨΑΜΕΝΟΙ ΟΙ ΑΔΕΛΦΟΙ ΕΓΡΑΨΑΝ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΠΟΔΕΞΑΣΘΑΙ ΑΥΤΟΝ ΟΣ ΠΑΡΑΓΕΝΟΜΕΝΟΣ ΣΥΝΕΒΑΛΕΤΟ ΠΟΛΥ ΤΟΙΣ ΠΕΠΙΣΤΕΥΚΟΣΙΝ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΣ
28 ΕΥΤΟΝΩΣ ΓΑΡ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΔΙΑΚΑΤΗΛΕΓΧΕΤΟ ΔΗΜΟΣΙΑ ΕΠΙΔΕΙΚΝΥΣ ΔΙΑ ΤΩΝ ΓΡΑΦΩΝ ΕΙΝΑΙ ΤΟΝ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the Roman Empire, Paul encounters fierce Jewish resistance [26-41] because of his teaching that depicts Jesus as [Son of] God which is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Roman Jews as well, which is against the agreement he has made with James..)

1 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΤΟΝ ΑΠΟΛΛΩ ΕΙΝΑΙ ΕΝ ΚΟΡΙΝΘΩ ΠΑΥΛΟΝ ΔΙΕΛΘΟΝΤΑ ΤΑ ΑΝΩΤΕΡΙΚΑ ΜΕΡΗ ΚΑΤΕΛΘΕΙΝ ΕΙΣ ΕΦΕΣΟΝ ΚΑΙ ΕΥΡΕΙΝ ΤΙΝΑΣ ΜΑΘΗΤΑΣ
2 ΕΙΠΕΝ ΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΕΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΛΑΒΕΤΕ ΠΙΣΤΕΥΣΑΝΤΕΣ ΟΙ ΔΕ ΠΡΟΣ ΑΥΤΟΝ ΑΛΛ ΟΥΔ ΕΙ ΠΝΕΥΜΑ ΑΓΙΟΝ ΕΣΤΙΝ ΗΚΟΥΣΑΜΕΝ
3 Ο ΔΕ ΕΙΠΕΝ ΕΙΣ ΤΙ ΟΥΝ ΕΒΑΠΤΙΣΘΗΤΕ ΟΙ ΔΕ ΕΙΠΑΝ ΕΙΣ ΤΟ ΙΩΑΝΝΟΥ ΒΑΠΤΙΣΜΑ
4 ΕΙΠΕΝ ΔΕ ΠΑΥΛΟΣ ΙΩΑΝΝΗΣ ΕΒΑΠΤΙΣΕΝ ΒΑΠΤΙΣΜΑ ΜΕΤΑΝΟΙΑΣ ΤΩ ΛΑΩ ΛΕΓΩΝ ΕΙΣ ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΜΕΤ ΑΥΤΟΝ ΙΝΑ ΠΙΣΤΕΥΣΩΣΙΝ ΤΟΥΤ ΕΣΤΙΝ ΕΙΣ ΤΟΝ ΙΗΣΟΥΝ
5 ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΕΒΑΠΤΙΣΘΗΣΑΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ
6 ΚΑΙ ΕΠΙΘΕΝΤΟΣ ΑΥΤΟΙΣ ΤΟΥ ΠΑΥΛΟΥ ΧΕΙΡΑΣ ΗΛΘΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΕΠ ΑΥΤΟΥΣ ΕΛΑΛΟΥΝ ΤΕ ΓΛΩΣΣΑΙΣ ΚΑΙ ΕΠΡΟΦΗΤΕΥΟΝ
7 ΗΣΑΝ ΔΕ ΟΙ ΠΑΝΤΕΣ ΑΝΔΡΕΣ ΩΣΕΙ ΔΩΔΕΚΑ
8 ΕΙΣΕΛΘΩΝ ΔΕ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΕΠΑΡΡΗΣΙΑΖΕΤΟ ΕΠΙ ΜΗΝΑΣ ΤΡΕΙΣ ΔΙΑΛΕΓΟΜΕΝΟΣ ΚΑΙ ΠΕΙΘΩΝ ΤΑ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ
9 ΩΣ ΔΕ ΤΙΝΕΣ ΕΣΚΛΗΡΥΝΟΝΤΟ ΚΑΙ ΗΠΕΙΘΟΥΝ ΚΑΚΟΛΟΓΟΥΝΤΕΣ ΤΗΝ ΟΔΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΠΛΗΘΟΥΣ ΑΠΟΣΤΑΣ ΑΠ ΑΥΤΩΝ ΑΦΩΡΙΣΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΚΑΘ ΗΜΕΡΑΝ ΔΙΑΛΕΓΟΜΕΝΟΣ ΕΝ ΤΗ ΣΧΟΛΗ ΤΥΡΑΝΝΟΥ
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11 ΔΥΝΑΜΕΙΣ ΤΕ ΟΥ ΤΑΣ ΤΥΧΟΥΣΑΣ Ο ΘΕΟΣ ΕΠΟΙΕΙ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΠΑΥΛΟΥ
12 ΩΣΤΕ ΚΑΙ ΕΠΙ ΤΟΥΣ ΑΣΘΕΝΟΥΝΤΑΣ ΑΠΟΦΕΡΕΣΘΑΙ ΑΠΟ ΤΟΥ ΧΡΩΤΟΣ ΑΥΤΟΥ ΣΟΥΔΑΡΙΑ Η ΣΙΜΙΚΙΝΘΙΑ ΚΑΙ ΑΠΑΛΛΑΣΣΕΣΘΑΙ ΑΠ ΑΥΤΩΝ ΤΑΣ ΝΟΣΟΥΣ ΤΑ ΤΕ ΠΝΕΥΜΑΤΑ ΤΑ ΠΟΝΗΡΑ ΕΚΠΟΡΕΥΕΣΘΑΙ
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14 ΗΣΑΝ ΔΕ ΤΙΝΕΣ ΣΚΕΥΑ ΙΟΥΔΑΙΟΥ ΑΡΧΙΕΡΕΩΣ ΕΠΤΑ ΥΙΟΙ ΤΟΥΤΟ ΠΟΙΟΥΝΤΕΣ
15 ΑΠΟΚΡΙΘΕΝ ΔΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΠΟΝΗΡΟΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΟΝ ΙΗΣΟΥΝ ΓΙΝΩΣΚΩ ΚΑΙ ΤΟΝ ΠΑΥΛΟΝ ΕΠΙΣΤΑΜΑΙ ΥΜΕΙΣ ΔΕ ΤΙΝΕΣ ΕΣΤΕ
16 ΚΑΙ ΕΦΑΛΟΜΕΝΟΣ Ο ΑΝΘΡΩΠΟΣ ΕΠ ΑΥΤΟΥΣ ΕΝ Ω ΗΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΠΟΝΗΡΟΝ ΚΑΤΑΚΥΡΙΕΥΣΑΣ ΑΜΦΟΤΕΡΩΝ ΙΣΧΥΣΕΝ ΚΑΤ ΑΥΤΩΝ ΩΣΤΕ ΓΥΜΝΟΥΣ ΚΑΙ ΤΕΤΡΑΥΜΑΤΙΣΜΕΝΟΥΣ ΕΚΦΥΓΕΙΝ ΕΚ ΤΟΥ ΟΙΚΟΥ ΕΚΕΙΝΟΥ
17 ΤΟΥΤΟ ΔΕ ΕΓΕΝΕΤΟ ΓΝΩΣΤΟΝ ΠΑΣΙΝ ΙΟΥΔΑΙΟΙΣ ΤΕ ΚΑΙ ΕΛΛΗΣΙΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΤΗΝ ΕΦΕΣΟΝ ΚΑΙ ΕΠΕΠΕΣΕΝ ΦΟΒΟΣ ΕΠΙ ΠΑΝΤΑΣ ΑΥΤΟΥΣ ΚΑΙ ΕΜΕΓΑΛΥΝΕΤΟ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ
18 ΠΟΛΛΟΙ ΤΕ ΤΩΝ ΠΕΠΙΣΤΕΥΚΟΤΩΝ ΗΡΧΟΝΤΟ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙ ΚΑΙ ΑΝΑΓΓΕΛΛΟΝΤΕΣ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΩΝ
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20 ΟΥΤΩΣ ΚΑΤΑ ΚΡΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ Ο ΛΟΓΟΣ ΗΥΞΑΝΕΝ ΚΑΙ ΙΣΧΥΕΝ
21 ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ΤΑΥΤΑ ΕΘΕΤΟ Ο ΠΑΥΛΟΣ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΔΙΕΛΘΩΝ ΤΗΝ ΜΑΚΕΔΟΝΙΑΝ ΚΑΙ ΑΧΑΙΑΝ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΕΙΠΩΝ ΟΤΙ ΜΕΤΑ ΤΟ ΓΕΝΕΣΘΑΙ ΜΕ ΕΚΕΙ ΔΕΙ ΜΕ ΚΑΙ ΡΩΜΗΝ ΙΔΕΙΝ
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25 ΚΑΙ ΝΥΝ ΙΔΟΥ ΕΓΩ ΟΙΔΑ ΟΤΙ ΟΥΚΕΤΙ ΟΨΕΣΘΕ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΥΜΕΙΣ ΠΑΝΤΕΣ ΕΝ ΟΙΣ ΔΙΗΛΘΟΝ ΚΗΡΥΣΣΩΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ
26 ΔΙΟΤΙ ΜΑΡΤΥΡΟΜΑΙ ΥΜΙΝ ΕΝ ΤΗ ΣΗΜΕΡΟΝ ΗΜΕΡΑ ΟΤΙ ΚΑΘΑΡΟΣ ΕΙΜΙ ΑΠΟ ΤΟΥ ΑΙΜΑΤΟΣ ΠΑΝΤΩΝ
27 ΟΥ ΓΑΡ ΥΠΕΣΤΕΙΛΑΜΗΝ ΤΟΥ ΜΗ ΑΝΑΓΓΕΙΛΑΙ ΠΑΣΑΝ ΤΗΝ ΒΟΥΛΗΝ ΤΟΥ ΘΕΟΥ ΥΜΙΝ
28 ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΚΑΙ ΠΑΝΤΙ ΤΩ ΠΟΙΜΝΙΩ ΕΝ Ω ΥΜΑΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΕΘΕΤΟ ΕΠΙΣΚΟΠΟΥΣ ΠΟΙΜΑΙΝΕΙΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΤΟΥ ΚΥΡΙΟΥ ΗΝ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΙΔΙΟΥ
29 ΕΓΩ ΟΙΔΑ ΟΤΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΜΕΤΑ ΤΗΝ ΑΦΙΞΙΝ ΜΟΥ ΛΥΚΟΙ ΒΑΡΕΙΣ ΕΙΣ ΥΜΑΣ ΜΗ ΦΕΙΔΟΜΕΝΟΙ ΤΟΥ ΠΟΙΜΝΙΟΥ
30 ΚΑΙ ΕΞ ΥΜΩΝ ΑΥΤΩΝ ΑΝΑΣΤΗΣΟΝΤΑΙ ΑΝΔΡΕΣ ΛΑΛΟΥΝΤΕΣ ΔΙΕΣΤΡΑΜΜΕΝΑ ΤΟΥ ΑΠΟΣΠΑΝ ΤΟΥΣ ΜΑΘΗΤΑΣ ΟΠΙΣΩ ΕΑΥΤΩΝ
31 ΔΙΟ ΓΡΗΓΟΡΕΙΤΕ ΜΝΗΜΟΝΕΥΟΝΤΕΣ ΟΤΙ ΤΡΙΕΤΙΑΝ ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ ΟΥΚ ΕΠΑΥΣΑΜΗΝ ΜΕΤΑ ΔΑΚΡΥΩΝ ΝΟΥΘΕΤΩΝ ΕΝΑ ΕΚΑΣΤΟΝ
32 ΚΑΙ ΤΑ ΝΥΝ ΠΑΡΑΤΙΘΕΜΑΙ ΥΜΑΣ ΤΩ ΘΕΩ ΚΑΙ ΤΩ ΛΟΓΩ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ ΤΩ ΔΥΝΑΜΕΝΩ ΟΙΚΟΔΟΜΗΣΑΙ ΚΑΙ ΔΟΥΝΑΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΕΝ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΠΑΣΙΝ
33 ΑΡΓΥΡΙΟΥ Η ΧΡΥΣΙΟΥ Η ΙΜΑΤΙΣΜΟΥ ΟΥΔΕΝΟΣ ΕΠΕΘΥΜΗΣΑ
34 ΑΥΤΟΙ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΤΑΙΣ ΧΡΕΙΑΙΣ ΜΟΥ ΚΑΙ ΤΟΙΣ ΟΥΣΙΝ ΜΕΤ ΕΜΟΥ ΥΠΗΡΕΤΗΣΑΝ ΑΙ ΧΕΙΡΕΣ ΑΥΤΑΙ
35 ΠΑΝΤΑ ΥΠΕΔΕΙΞΑ ΥΜΙΝ ΟΤΙ ΟΥΤΩΣ ΚΟΠΙΩΝΤΑΣ ΔΕΙ ΑΝΤΙΛΑΜΒΑΝΕΣΘΑΙ ΤΩΝ ΑΣΘΕΝΟΥΝΤΩΝ ΜΝΗΜΟΝΕΥΕΙΝ ΤΕ ΤΩΝ ΛΟΓΩΝ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΟΤΙ ΑΥΤΟΣ ΕΙΠΕΝ ΜΑΚΑΡΙΟΝ ΕΣΤΙΝ ΜΑΛΛΟΝ ΔΙΔΟΝΑΙ Η ΛΑΜΒΑΝΕΙΝ
36 ΚΑΙ ΤΑΥΤΑ ΕΙΠΩΝ ΘΕΙΣ ΤΑ ΓΟΝΑΤΑ ΑΥΤΟΥ ΣΥΝ ΠΑΣΙΝ ΑΥΤΟΙΣ ΠΡΟΣΗΥΞΑΤΟ
37 ΙΚΑΝΟΣ ΔΕ ΚΛΑΥΘΜΟΣ ΕΓΕΝΕΤΟ ΠΑΝΤΩΝ ΚΑΙ ΕΠΙΠΕΣΟΝΤΕΣ ΕΠΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΤΟΥ ΠΑΥΛΟΥ ΚΑΤΕΦΙΛΟΥΝ ΑΥΤΟΝ
38 ΟΔΥΝΩΜΕΝΟΙ ΜΑΛΙΣΤΑ ΕΠΙ ΤΩ ΛΟΓΩ Ω ΕΙΡΗΚΕΙ ΟΤΙ ΟΥΚΕΤΙ ΜΕΛΛΟΥΣΙΝ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΘΕΩΡΕΙΝ ΠΡΟΕΠΕΜΠΟΝ ΔΕ ΑΥΤΟΝ ΕΙΣ ΤΟ ΠΛΟΙΟΝ

ACTS OF THE APOSTLES CHAPTER 21

(The Roman capital of Judaea was Kaisarean [Caesarea Maritima] on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 ΩΣ ΔΕ ΕΓΕΝΕΤΟ ΑΝΑΧΘΗΝΑΙ ΗΜΑΣ ΑΠΟΣΠΑΣΘΕΝΤΑΣ ΑΠ ΑΥΤΩΝ ΕΥΘΥΔΡΟΜΗΣΑΝΤΕΣ ΗΛΘΟΜΕΝ ΕΙΣ ΤΗΝ ΚΩ ΤΗ ΔΕ ΕΞΗΣ ΕΙΣ ΤΗΝ ΡΟΔΟΝ ΚΑΚΕΙΘΕΝ ΕΙΣ ΠΑΤΑΡΑ
2 ΚΑΙ ΕΥΡΟΝΤΕΣ ΠΛΟΙΟΝ ΔΙΑΠΕΡΩΝ ΕΙΣ ΦΟΙΝΙΚΗΝ ΕΠΙΒΑΝΤΕΣ ΑΝΗΧΘΗΜΕΝ
3 ΑΝΑΦΑΝΑΝΤΕΣ ΔΕ ΤΗΝ ΚΥΠΡΟΝ ΚΑΙ ΚΑΤΑΛΙΠΟΝΤΕΣ ΑΥΤΗΝ ΕΥΩΝΥΜΟΝ ΕΠΛΕΟΜΕΝ ΕΙΣ ΣΥΡΙΑΝ ΚΑΙ ΚΑΤΗΛΘΟΜΕΝ ΕΙΣ ΤΥΡΟΝ ΕΚΕΙΣΕ ΓΑΡ ΤΟ ΠΛΟΙΟΝ ΗΝ ΑΠΟΦΟΡΤΙΖΟΜΕΝΟΝ ΤΟΝ ΓΟΜΟΝ
4 ΑΝΕΥΡΟΝΤΕΣ ΔΕ ΤΟΥΣ ΜΑΘΗΤΑΣ ΕΠΕΜΕΙΝΑΜΕΝ ΑΥΤΟΥ ΗΜΕΡΑΣ ΕΠΤΑ ΟΙΤΙΝΕΣ ΤΩ ΠΑΥΛΩ ΕΛΕΓΟΝ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΜΗ ΕΠΙΒΑΙΝΕΙΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ
5 ΟΤΕ ΔΕ ΕΓΕΝΕΤΟ ΗΜΑΣ ΕΞΑΡΤΙΣΑΙ ΤΑΣ ΗΜΕΡΑΣ ΕΞΕΛΘΟΝΤΕΣ ΕΠΟΡΕΥΟΜΕΘΑ ΠΡΟΠΕΜΠΟΝΤΩΝ ΗΜΑΣ ΠΑΝΤΩΝ ΣΥΝ ΓΥΝΑΙΞΙΝ ΚΑΙ ΤΕΚΝΟΙΣ ΕΩΣ ΕΞΩ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΘΕΝΤΕΣ ΤΑ ΓΟΝΑΤΑ ΕΠΙ ΤΟΝ ΑΙΓΙΑΛΟΝ ΠΡΟΣΕΥΞΑΜΕΝΟΙ
6 ΑΠΗΣΠΑΣΑΜΕΘΑ ΑΛΛΗΛΟΥΣ ΚΑΙ ΑΝΕΒΗΜΕΝ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΕΚΕΙΝΟΙ ΔΕ ΥΠΕΣΤΡΕΨΑΝ ΕΙΣ ΤΑ ΙΔΙΑ
7 ΗΜΕΙΣ ΔΕ ΤΟΝ ΠΛΟΥΝ ΔΙΑΝΥΣΑΝΤΕΣ ΑΠΟ ΤΥΡΟΥ ΚΑΤΗΝΤΗΣΑΜΕΝ ΕΙΣ ΠΤΟΛΕΜΑΙΔΑ ΚΑΙ ΑΣΠΑΣΑΜΕΝΟΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΕΜΕΙΝΑΜΕΝ ΗΜΕΡΑΝ ΜΙΑΝ ΠΑΡ ΑΥΤΟΙΣ
8 ΤΗ ΔΕ ΕΠΑΥΡΙΟΝ ΕΞΕΛΘΟΝΤΕΣ ΗΛΘΟΜΕΝ ΕΙΣ ΚΑΙΣΑΡΕΙΑΝ ΚΑΙ ΕΙΣΕΛΘΟΝΤΕΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΦΙΛΙΠΠΟΥ ΤΟΥ ΕΥΑΓΓΕΛΙΣΤΟΥ ΟΝΤΟΣ ΕΚ ΤΩΝ ΕΠΤΑ ΕΜΕΙΝΑΜΕΝ ΠΑΡ ΑΥΤΩ
9 ΤΟΥΤΩ ΔΕ ΗΣΑΝ ΘΥΓΑΤΕΡΕΣ ΤΕΣΣΑΡΕΣ ΠΑΡΘΕΝΟΙ ΠΡΟΦΗΤΕΥΟΥΣΑΙ
10 ΕΠΙΜΕΝΟΝΤΩΝ ΔΕ ΗΜΕΡΑΣ ΠΛΕΙΟΥΣ ΚΑΤΗΛΘΕΝ ΤΙΣ ΑΠΟ ΤΗΣ ΙΟΥΔΑΙΑΣ ΠΡΟΦΗΤΗΣ ΟΝΟΜΑΤΙ ΑΓΑΒΟΣ
11 ΚΑΙ ΕΛΘΩΝ ΠΡΟΣ ΗΜΑΣ ΚΑΙ ΑΡΑΣ ΤΗΝ ΖΩΝΗΝ ΤΟΥ ΠΑΥΛΟΥ ΔΗΣΑΣ ΕΑΥΤΟΥ ΤΟΥΣ ΠΟΔΑΣ ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ ΕΙΠΕΝ ΤΑΔΕ ΛΕΓΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟΝ ΑΝΔΡΑ ΟΥ ΕΣΤΙΝ Η ΖΩΝΗ ΑΥΤΗ ΟΥΤΩΣ ΔΗΣΟΥΣΙΝ ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙΝ ΕΙΣ ΧΕΙΡΑΣ ΕΘΝΩΝ
12 ΩΣ ΔΕ ΗΚΟΥΣΑΜΕΝ ΤΑΥΤΑ ΠΑΡΕΚΑΛΟΥΜΕΝ ΗΜΕΙΣ ΤΕ ΚΑΙ ΟΙ ΕΝΤΟΠΙΟΙ ΤΟΥ ΜΗ ΑΝΑΒΑΙΝΕΙΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ
13 ΤΟΤΕ ΑΠΕΚΡΙΘΗ Ο ΠΑΥΛΟΣ ΚΑΙ ΕΙΠΕΝ ΤΙ ΠΟΙΕΙΤΕ ΚΛΑΙΟΝΤΕΣ ΚΑΙ ΣΥΝΘΡΥΠΤΟΝΤΕΣ ΜΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΕΓΩ ΓΑΡ ΟΥ ΜΟΝΟΝ ΔΕΘΗΝΑΙ ΑΛΛΑ ΚΑΙ ΑΠΟΘΑΝΕΙΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΤΟΙΜΩΣ ΕΧΩ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ
14 ΜΗ ΠΕΙΘΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΗΣΥΧΑΣΑΜΕΝ ΕΙΠΟΝΤΕΣ ΤΟΥ ΚΥΡΙΟΥ ΤΟ ΘΕΛΗΜΑ ΓΙΝΕΣΘΩ
15 ΜΕΤΑ ΔΕ ΤΑΣ ΗΜΕΡΑΣ ΤΑΥΤΑΣ ΕΠΙΣΚΕΥΑΣΑΜΕΝΟΙ ΑΝΕΒΑΙΝΟΜΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ
16 ΣΥΝΗΛΘΟΝ ΔΕ ΚΑΙ ΤΩΝ ΜΑΘΗΤΩΝ ΑΠΟ ΚΑΙΣΑΡΙΑΣ ΣΥΝ ΗΜΙΝ ΑΓΟΝΤΕΣ ΠΑΡ Ω ΞΕΝΙΣΘΩΜΕΝ ΜΝΑΣΩΝΙ ΤΙΝΙ ΚΥΠΡΙΩ ΑΡΧΑΙΩ ΜΑΘΗΤΗ
17 ΓΕΝΟΜΕΝΩΝ ΔΕ ΗΜΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΑΣΜΕΝΩΣ ΑΠΕΔΕΞΑΝΤΟ ΗΜΑΣ ΟΙ ΑΔΕΛΦΟΙ
18 ΤΗ ΤΕ ΕΠΙΟΥΣΗ ΕΙΣΗΕΙ Ο ΠΑΥΛΟΣ ΣΥΝ ΗΜΙΝ ΠΡΟΣ ΙΑΚΩΒΟΝ ΠΑΝΤΕΣ ΤΕ ΠΑΡΕΓΕΝΟΝΤΟ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ
19 ΚΑΙ ΑΣΠΑΣΑΜΕΝΟΣ ΑΥΤΟΥΣ ΕΞΗΓΕΙΤΟ ΚΑΘ ΕΝ ΕΚΑΣΤΟΝ ΩΝ ΕΠΟΙΗΣΕΝ Ο ΘΕΟΣ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΔΙΑ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΑΥΤΟΥ
20 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΕΔΟΞΑΖΟΝ ΤΟΝ ΘΕΟΝ ΕΙΠΑΝ ΤΕ ΑΥΤΩ ΘΕΩΡΕΙΣ ΑΔΕΛΦΕ ΠΟΣΑΙ ΜΥΡΙΑΔΕΣ ΕΙΣΙΝ ΤΩΝ ΠΕΠΙΣΤΕΥΚΟΤΩΝ ΚΑΙ ΠΑΝΤΕΣ ΖΗΛΩΤΑΙ ΤΟΥ ΝΟΜΟΥ ΥΠΑΡΧΟΥΣΙΝ
21 ΚΑΤΗΧΗΘΗΣΑΝ ΔΕ ΠΕΡΙ ΣΟΥ ΟΤΙ ΑΠΟΣΤΑΣΙΑΝ ΔΙΔΑΣΚΕΙΣ ΑΠΟ ΜΩΥΣΕΩΣ ΤΟΥΣ ΚΑΤΑ ΤΑ ΕΘΝΗ ΠΑΝΤΑΣ ΙΟΥΔΑΙΟΥΣ ΛΕΓΩΝ ΜΗ ΠΕΡΙΤΕΜΝΕΙΝ ΑΥΤΟΥΣ ΤΑ ΤΕΚΝΑ ΜΗΔΕ ΤΟΙΣ ΕΘΕΣΙΝ ΠΕΡΙΠΑΤΕΙΝ
22 ΤΙ ΟΥΝ ΕΣΤΙΝ ΠΑΝΤΩΣ ΔΕΙ ΣΥΝΕΛΘΕΙΝ ΠΛΗΘΟΣ ΑΚΟΥΣΟΝΤΑΙ ΓΑΡ ΟΤΙ ΕΛΗΛΥΘΑΣ
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25 ΠΕΡΙ ΔΕ ΤΩΝ ΠΕΠΙΣΤΕΥΚΟΤΩΝ ΕΘΝΩΝ ΗΜΕΙΣ ΕΠΕΣΤΕΙΛΑΜΕΝ ΚΡΙΝΑΝΤΕΣ ΦΥΛΑΣΣΕΣΘΑΙ ΑΥΤΟΥΣ ΤΟ ΤΕ ΕΙΔΩΛΟΘΥΤΟΝ ΚΑΙ ΑΙΜΑ ΚΑΙ ΠΝΙΚΤΟΝ ΚΑΙ ΠΟΡΝΕΙΑΝ
26 ΤΟΤΕ Ο ΠΑΥΛΟΣ ΠΑΡΑΛΑΒΩΝ ΤΟΥΣ ΑΝΔΡΑΣ ΤΗ ΕΧΟΜΕΝΗ ΗΜΕΡΑ ΣΥΝ ΑΥΤΟΙΣ ΑΓΝΙΣΘΕΙΣ ΕΙΣΗΕΙ ΕΙΣ ΤΟ ΙΕΡΟΝ ΔΙΑΓΓΕΛΛΩΝ ΤΗΝ ΕΚΠΛΗΡΩΣΙΝ ΤΩΝ ΗΜΕΡΩΝ ΤΟΥ ΑΓΝΙΣΜΟΥ ΕΩΣ ΟΥ ΠΡΟΣΗΝΕΧΘΗ ΥΠΕΡ ΕΝΟΣ ΕΚΑΣΤΟΥ ΑΥΤΩΝ Η ΠΡΟΣΦΟΡΑ
27 ΩΣ ΔΕ ΕΜΕΛΛΟΝ ΑΙ ΕΠΤΑ ΗΜΕΡΑΙ ΣΥΝΤΕΛΕΙΣΘΑΙ ΟΙ ΑΠΟ ΤΗΣ ΑΣΙΑΣ ΙΟΥΔΑΙΟΙ ΘΕΑΣΑΜΕΝΟΙ ΑΥΤΟΝ ΕΝ ΤΩ ΙΕΡΩ

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ΣΥΝΕΧΕΟΝ ΠΑΝΤΑ ΤΟΝ ΟΧΛΟΝ ΚΑΙ ΕΠΕΒΑΛΟΝ ΕΠ ΑΥΤΟΝ ΤΑΣ ΧΕΙΡΑΣ

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30 ΤΗ ΔΕ ΕΠΑΥΡΙΟΝ ΒΟΥΛΟΜΕΝΟΣ ΓΝΩΝΑΙ ΤΟ ΑΣΦΑΛΕΣ ΤΟ ΤΙ ΚΑΤΗΓΟΡΕΙΤΑΙ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΛΥΣΕΝ ΑΥΤΟΝ ΚΑΙ ΕΚΕΛΕΥΣΕΝ ΣΥΝΕΛΘΕΙΝ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΠΑΝ ΤΟ ΣΥΝΕΔΡΙΟΝ ΚΑΙ ΚΑΤΑΓΑΓΩΝ ΤΟΝ ΠΑΥΛΟΝ ΕΣΤΗΣΕΝ ΕΙΣ ΑΥΤΟΥΣ

ACTS OF THE APOSTLES CHAPTER 23

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2 Ο ΔΕ ΑΡΧΙΕΡΕΥΣ ΑΝΑΝΙΑΣ ΕΠΕΤΑΞΕΝ ΤΟΙΣ ΠΑΡΕΣΤΩΣΙΝ ΑΥΤΩ ΤΥΠΤΕΙΝ ΑΥΤΟΥ ΤΟ ΣΤΟΜΑ

3 ΤΟΤΕ Ο ΠΑΥΛΟΣ ΠΡΟΣ ΑΥΤΟΝ ΕΙΠΕΝ ΤΥΠΤΕΙΝ ΣΕ ΜΕΛΛΕΙ Ο ΘΕΟΣ ΤΟΙΧΕ ΚΕΚΟΝΙΑΜΕΝΕ ΚΑΙ ΣΥ ΚΑΘΗ ΚΡΙΝΩΝ ΜΕ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΠΑΡΑΝΟΜΩΝ ΚΕΛΕΥΕΙΣ ΜΕ ΤΥΠΤΕΣΘΑΙ

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5 ΕΦΗ ΤΕ Ο ΠΑΥΛΟΣ ΟΥΚ ΗΔΕΙΝ ΑΔΕΛΦΟΙ ΟΤΙ ΕΣΤΙΝ ΑΡΧΙΕΡΕΥΣ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΑΡΧΟΝΤΑ ΤΟΥ ΛΑΟΥ ΣΟΥ ΟΥΚ ΕΡΕΙΣ ΚΑΚΩΣ

6 ΓΝΟΥΣ ΔΕ Ο ΠΑΥΛΟΣ ΟΤΙ ΤΟ ΕΝ ΜΕΡΟΣ ΕΣΤΙΝ ΣΑΔΔΟΥΚΑΙΩΝ ΤΟ ΔΕ ΕΤΕΡΟΝ ΦΑΡΙΣΑΙΩΝ ΕΚΡΑΖΕΝ ΕΝ ΤΩ ΣΥΝΕΔΡΙΩ ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΕΓΩ ΦΑΡΙΣΑΙΟΣ ΕΙΜΙ ΥΙΟΣ ΦΑΡΙΣΑΙΩΝ ΠΕΡΙ ΕΛΠΙΔΟΣ ΚΑΙ ΑΝΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΕΓΩ ΚΡΙΝΟΜΑΙ

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11 ΤΗ ΔΕ ΕΠΙΟΥΣΗ ΝΥΚΤΙ ΕΠΙΣΤΑΣ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΕΙΠΕΝ ΘΑΡΣΕΙ ΩΣ ΓΑΡ ΔΙΕΜΑΡΤΥΡΩ ΤΑ ΠΕΡΙ ΕΜΟΥ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΟΥΤΩ ΣΕ ΔΕΙ ΚΑΙ ΕΙΣ ΡΩΜΗΝ ΜΑΡΤΥΡΗΣΑΙ

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20 ΕΙΠΕΝ ΔΕ ΟΤΙ ΟΙ ΙΟΥΔΑΙΟΙ ΣΥΝΕΘΕΝΤΟ ΤΟΥ ΕΡΩΤΗΣΑΙ ΣΕ ΟΠΩΣ ΑΥΡΙΟΝ ΤΟΝ ΠΑΥΛΟΝ ΚΑΤΑΓΑΓΗΣ ΕΙΣ ΤΟ ΣΥΝΕΔΡΙΟΝ ΩΣ ΜΕΛΛΩΝ ΤΙ ΑΚΡΙΒΕΣΤΕΡΟΝ ΠΥΝΘΑΝΕΣΘΑΙ ΠΕΡΙ ΑΥΤΟΥ

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22 Ο ΜΕΝ ΟΥΝ ΧΙΛΙΑΡΧΟΣ ΑΠΕΛΥΣΕ ΤΟΝ ΝΕΑΝΙΣΚΟΝ ΠΑΡΑΓΓΕΙΛΑΣ ΜΗΔΕΝΙ ΕΚΛΑΛΗΣΑΙ ΟΤΙ ΤΑΥΤΑ ΕΝΕΦΑΝΙΣΑΣ ΠΡΟΣ ΕΜΕ

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24 ΚΤΗΝΗ ΤΕ ΠΑΡΑΣΤΗΣΑΙ ΙΝΑ ΕΠΙΒΙΒΑΣΑΝΤΕΣ ΤΟΝ ΠΑΥΛΟΝ ΔΙΑΣΩΣΩΣΙ ΠΡΟΣ ΦΗΛΙΚΑ ΤΟΝ ΗΓΕΜΟΝΑ

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26 ΚΛΑΥΔΙΟΣ ΛΥΣΙΑΣ ΤΩ ΚΡΑΤΙΣΤΩ ΗΓΕΜΟΝΙ ΦΗΛΙΚΙ ΧΑΙΡΕΙΝ

27 ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟΝ ΣΥΛΛΗΜΦΘΕΝΤΑ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΙ ΜΕΛΛΟΝΤΑ ΑΝΑΙΡΕΙΣΘΑΙ ΥΠ ΑΥΤΩΝ ΕΠΙΣΤΑΣ ΣΥΝ ΤΩ ΣΤΡΑΤΕΥΜΑΤΙ ΕΞΕΙΛΑΜΗΝ ΜΑΘΩΝ ΟΤΙ ΡΩΜΑΙΟΣ ΕΣΤΙΝ

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30 ΜΗΝΥΘΕΙΣΗΣ ΔΕ ΜΟΙ ΕΠΙΒΟΥΛΗΣ ΕΙΣ ΤΟΝ ΑΝΔΡΑ ΕΣΕΣΘΑΙ ΕΞ ΑΥΤΩΝ ΕΠΕΜΨΑ ΠΡΟΣ ΣΕ ΠΑΡΑΓΓΕΙΛΑΣ ΚΑΙ ΤΟΙΣ ΚΑΤΗΓΟΡΟΙΣ ΛΕΓΕΙΝ ΑΥΤΟΥΣ ΕΠΙ ΣΟΥ

31 ΟΙ ΜΕΝ ΟΥΝ ΣΤΡΑΤΙΩΤΑΙ ΚΑΤΑ ΤΟ ΔΙΑΤΕΤΑΓΜΕΝΟΝ ΑΥΤΟΙΣ ΑΝΑΛΑΒΟΝΤΕΣ ΤΟΝ ΠΑΥΛΟΝ ΗΓΑΓΟΝ ΔΙΑ ΝΥΚΤΟΣ ΕΙΣ ΤΗΝ ΑΝΤΙΠΑΤΡΙΔΑ

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33 ΟΙΤΙΝΕΣ ΕΙΣΕΛΘΟΝΤΕΣ ΕΙΣ ΤΗΝ ΚΑΙΣΑΡΙΑΝ ΚΑΙ ΑΝΑΔΟΝΤΕΣ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΤΩ ΗΓΕΜΟΝΙ ΠΑΡΕΣΤΗΣΑΝ ΚΑΙ ΤΟΝ ΠΑΥΛΟΝ ΑΥΤΩ

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ACTS OF THE APOSTLES CHAPTER 24

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2 ΚΛΗΘΕΝΤΟΣ ΔΕ ΑΥΤΟΥ ΗΡΞΑΤΟ ΚΑΤΗΓΟΡΕΙΝ Ο ΤΕΡΤΥΛΛΟΣ ΛΕΓΩΝ

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4 ΙΝΑ ΔΕ ΜΗ ΕΠΙ ΠΛΕΙΟΝ ΣΕ ΕΝΚΟΠΤΩ ΠΑΡΑΚΑΛΩ ΑΚΟΥΣΑΙ ΣΕ ΗΜΩΝ ΣΥΝΤΟΜΩΣ ΤΗ ΣΗ ΕΠΙΕΙΚΕΙΑ

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5 ΕΥΡΟΝΤΕΣ ΓΑΡ ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟΝ ΛΟΙΜΟΝ ΚΑΙ ΚΙΝΟΥΝΤΑ ΣΤΑΣΕΙΣ ΠΑΣΙΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΤΟΙΣ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΠΡΩΤΟΣΤΑΤΗΝ ΤΕ ΤΗΣ ΤΩΝ ΝΑΖΩΡΑΙΩΝ ΑΙΡΕΣΕΩΣ

6 ΟΣ ΚΑΙ ΤΟ ΙΕΡΟΝ ΕΠΕΙΡΑΣΕΝ ΒΕΒΗΛΩΣΑΙ ΟΝ ΚΑΙ ΕΚΡΑΤΗΣΑΜΕΝ

8 ΠΑΡ ΟΥ ΔΥΝΗΣΗ ΑΥΤΟΣ ΑΝΑΚΡΙΝΑΣ ΠΕΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΕΠΙΓΝΩΝΑΙ ΩΝ ΗΜΕΙΣ ΚΑΤΗΓΟΡΟΥΜΕΝ ΑΥΤΟΥ

9 ΣΥΝΕΠΕΘΕΝΤΟ ΔΕ ΚΑΙ ΟΙ ΙΟΥΔΑΙΟΙ ΦΑΣΚΟΝΤΕΣ ΤΑΥΤΑ ΟΥΤΩΣ ΕΧΕΙΝ

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11 ΔΥΝΑΜΕΝΟΥ ΣΟΥ ΕΠΙΓΝΩΝΑΙ ΟΤΙ ΟΥ ΠΛΕΙΟΥΣ ΕΙΣΙΝ ΜΟΙ ΗΜΕΡΑΙ ΔΩΔΕΚΑ ΑΦ ΗΣ ΑΝΕΒΗΝ ΠΡΟΣΚΥΝΗΣΩΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ

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14 ΟΜΟΛΟΓΩ ΔΕ ΤΟΥΤΟ ΣΟΙ ΟΤΙ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΗΝ ΛΕΓΟΥΣΙΝ ΑΙΡΕΣΙΝ ΟΥΤΩΣ ΛΑΤΡΕΥΩ ΤΩ ΠΑΤΡΩΩ ΘΕΩ ΠΙΣΤΕΥΩΝ ΠΑΣΙ ΤΟΙΣ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΤΟΙΣ ΕΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΓΕΓΡΑΜΜΕΝΟΙΣ

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17 ΔΙ ΕΤΩΝ ΔΕ ΠΛΕΙΟΝΩΝ ΕΛΕΗΜΟΣΥΝΑΣ ΠΟΙΗΣΩΝ ΕΙΣ ΤΟ ΕΘΝΟΣ ΜΟΥ ΠΑΡΕΓΕΝΟΜΗΝ ΚΑΙ ΠΡΟΣΦΟΡΑΣ

18 ΕΝ ΑΙΣ ΕΥΡΟΝ ΜΕ ΗΓΝΙΣΜΕΝΟΝ ΕΝ ΤΩ ΙΕΡΩ ΟΥ ΜΕΤΑ ΟΧΛΟΥ ΟΥΔΕ ΜΕΤΑ ΘΟΡΥΒΟΥ ΤΙΝΕΣ ΔΕ ΑΠΟ ΤΗΣ ΑΣΙΑΣ ΙΟΥΔΑΙΟΙ

19 ΟΥΣ ΕΔΕΙ ΕΠΙ ΣΟΥ ΠΑΡΕΙΝΑΙ ΚΑΙ ΚΑΤΗΓΟΡΕΙΝ ΕΙ ΤΙ ΕΧΟΙΕΝ ΠΡΟΣ ΕΜΕ

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21 Η ΠΕΡΙ ΜΙΑΣ ΤΑΥΤΗΣ ΦΩΝΗΣ ΗΣ ΕΚΕΚΡΑΞΑ ΕΝ ΑΥΤΟΙΣ ΕΣΤΩΣ ΟΤΙ ΠΕΡΙ ΑΝΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΕΓΩ ΚΡΙΝΟΜΑΙ ΣΗΜΕΡΟΝ ΕΦ ΥΜΩΝ

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24 ΜΕΤΑ ΔΕ ΗΜΕΡΑΣ ΤΙΝΑΣ ΠΑΡΑΓΕΝΟΜΕΝΟΣ Ο ΦΗΛΙΞ ΣΥΝ ΔΡΟΥΣΙΛΛΗ ΤΗ ΙΔΙΑ ΓΥΝΑΙΚΙ ΟΥΣΗ ΙΟΥΔΑΙΑ ΜΕΤΕΠΕΜΨΑΤΟ ΤΟΝ ΠΑΥΛΟΝ ΚΑΙ ΗΚΟΥΣΕΝ ΑΥΤΟΥ ΠΕΡΙ ΤΗΣ ΕΙΣ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΠΙΣΤΕΩΣ

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27 ΔΙΕΤΙΑΣ ΔΕ ΠΛΗΡΩΘΕΙΣΗΣ ΕΛΑΒΕΝ ΔΙΑΔΟΧΟΝ Ο ΦΗΛΙΞ ΠΟΡΚΙΟΝ ΦΗΣΤΟΝ ΘΕΛΩΝ ΤΕ ΧΑΡΙΤΑ ΚΑΤΑΘΕΣΘΑΙ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ Ο ΦΗΛΙΞ ΚΑΤΕΛΙΠΕ ΤΟΝ ΠΑΥΛΟΝ ΔΕΔΕΜΕΝΟΝ

ACTS OF THE APOSTLES CHAPTER 25

1 ΦΗΣΤΟΣ ΟΥΝ ΕΠΙΒΑΣ ΤΗ ΕΠΑΡΧΕΙΩ ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ ΑΝΕΒΗ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΑΠΟ ΚΑΙΣΑΡΙΑΣ

2 ΕΝΕΦΑΝΙΣΑΝ ΤΕ ΑΥΤΩ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΩΤΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΚΑΤΑ ΤΟΥ ΠΑΥΛΟΥ ΚΑΙ ΠΑΡΕΚΑΛΟΥΝ ΑΥΤΟΝ

3 ΑΙΤΟΥΜΕΝΟΙ ΧΑΡΙΝ ΚΑΤ ΑΥΤΟΥ ΟΠΩΣ ΜΕΤΑΠΕΜΨΗΤΑΙ ΑΥΤΟΝ ΕΙΣ ΙΕΡΟΥΣΑΛΗΜ ΕΝΕΔΡΑΝ ΠΟΙΟΥΝΤΕΣ ΑΝΕΛΕΙΝ ΑΥΤΟΝ ΚΑΤΑ ΤΗΝ ΟΔΟΝ

4 Ο ΜΕΝ ΟΥΝ ΦΗΣΤΟΣ ΑΠΕΚΡΙΘΗ ΤΗΡΕΙΣΘΑΙ ΤΟΝ ΠΑΥΛΟΝ ΕΙΣ ΚΑΙΣΑΡΙΑΝ ΕΑΥΤΟΝ ΔΕ ΜΕΛΛΕΙΝ ΕΝ ΤΑΧΕΙ ΕΚΠΟΡΕΥΕΣΘΑΙ

5 ΟΙ ΟΥΝ ΕΝ ΥΜΙΝ ΦΗΣΙΝ ΔΥΝΑΤΟΙ ΣΥΝΚΑΤΑΒΑΝΤΕΣ ΕΙ ΤΙ ΕΣΤΙΝ ΕΝ ΤΩ ΑΝΔΡΙ ΑΤΟΠΟΝ ΚΑΤΗΓΟΡΕΙΤΩΣΑΝ ΑΥΤΟΥ

6 ΔΙΑΤΡΙΨΑΣ ΔΕ ΕΝ ΑΥΤΟΙΣ ΗΜΕΡΑΣ ΟΥ ΠΛΕΙΟΥΣ ΟΚΤΩ Η ΔΕΚΑ ΚΑΤΑΒΑΣ ΕΙΣ ΚΑΙΣΑΡΙΑΝ ΤΗ ΕΠΑΥΡΙΟΝ ΚΑΘΙΣΑΣ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ ΕΚΕΛΕΥΣΕΝ ΤΟΝ ΠΑΥΛΟΝ ΑΧΘΗΝΑΙ

7 ΠΑΡΑΓΕΝΟΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΠΕΡΙΕΣΤΗΣΑΝ ΑΥΤΟΝ ΟΙ ΑΠΟ ΙΕΡΟΣΟΛΥΜΩΝ ΚΑΤΑΒΕΒΗΚΟΤΕΣ ΙΟΥΔΑΙΟΙ ΠΟΛΛΑ ΚΑΙ ΒΑΡΕΑ ΑΙΤΙΩΜΑΤΑ ΚΑΤΑΦΕΡΟΝΤΕΣ Α ΟΥΚ ΙΣΧΥΟΝ ΑΠΟΔΕΙΞΑΙ

8 ΤΟΥ ΠΑΥΛΟΥ ΑΠΟΛΟΓΟΥΜΕΝΟΥ ΟΤΙ ΟΥΤΕ ΕΙΣ ΤΟΝ ΝΟΜΟΝ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΕ ΕΙΣ ΤΟ ΙΕΡΟΝ ΟΥΤΕ ΕΙΣ ΚΑΙΣΑΡΑ ΤΙ ΗΜΑΡΤΟΝ

9 Ο ΦΗΣΤΟΣ ΔΕ ΘΕΛΩΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΧΑΡΙΝ ΚΑΤΑΘΕΣΘΑΙ ΑΠΟΚΡΙΘΕΙΣ ΤΩ ΠΑΥΛΩ ΕΙΠΕΝ ΘΕΛΕΙΣ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΑΝΑΒΑΣ ΕΚΕΙ ΠΕΡΙ ΤΟΥΤΩΝ ΚΡΙΘΗΝΑΙ ΕΠ ΕΜΟΥ

10 ΕΙΠΕΝ ΔΕ Ο ΠΑΥΛΟΣ ΕΣΤΩΣ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ ΚΑΙΣΑΡΟΣ ΕΙΜΙ ΟΥ ΜΕ ΔΕΙ ΚΡΙΝΕΣΘΑΙ ΙΟΥΔΑΙΟΥΣ ΟΥΔΕΝ ΗΔΙΚΗΚΑ ΩΣ ΚΑΙ ΣΥ ΚΑΛΛΙΟΝ ΕΠΙΓΙΝΩΣΚΕΙΣ

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12 ΤΟΤΕ Ο ΦΗΣΤΟΣ ΣΥΝΛΑΛΗΣΑΣ ΜΕΤΑ ΤΟΥ ΣΥΜΒΟΥΛΙΟΥ ΑΠΕΚΡΙΘΗ ΚΑΙΣΑΡΑ ΕΠΙΚΕΚΛΗΣΑΙ ΕΠΙ ΚΑΙΣΑΡΑ ΠΟΡΕΥΣΗ

13 ΗΜΕΡΩΝ ΔΕ ΔΙΑΓΕΝΟΜΕΝΩΝ ΤΙΝΩΝ ΑΓΡΙΠΠΑΣ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ ΒΕΡΝΙΚΗ ΚΑΤΗΝΤΗΣΑΝ ΕΙΣ ΚΑΙΣΑΡΙΑΝ ΑΣΠΑΣΑΜΕΝΟΙ ΤΟΝ ΦΗΣΤΟΝ

14 ΩΣ ΔΕ ΠΛΕΙΟΥΣ ΗΜΕΡΑΣ ΔΙΕΤΡΙΒΟΝ ΕΚΕΙ Ο ΦΗΣΤΟΣ ΤΩ ΒΑΣΙΛΕΙ ΑΝΕΘΕΤΟ ΤΑ ΚΑΤΑ ΤΟΝ ΠΑΥΛΟΝ ΛΕΓΩΝ ΑΝΗΡ ΤΙΣ ΕΣΤΙΝ ΚΑΤΑΛΕΛΕΙΜΜΕΝΟΣ ΥΠΟ ΦΗΛΙΚΟΣ ΔΕΣΜΙΟΣ

15 ΠΕΡΙ ΟΥ ΓΕΝΟΜΕΝΟΥ ΜΟΥ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΕΝΕΦΑΝΙΣΑΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΤΩΝ ΙΟΥΔΑΙΩΝ ΑΙΤΟΥΜΕΝΟΙ ΚΑΤ ΑΥΤΟΥ ΚΑΤΑΔΙΚΗΝ

16 ΠΡΟΣ ΟΥΣ ΑΠΕΚΡΙΘΗΝ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΕΘΟΣ ΡΩΜΑΙΟΙΣ ΧΑΡΙΖΕΣΘΑΙ ΤΙΝΑ ΑΝΘΡΩΠΟΝ ΠΡΙΝ Η Ο ΚΑΤΗΓΟΡΟΥΜΕΝΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΕΧΟΙ ΤΟΥΣ ΚΑΤΗΓΟΡΟΥΣ ΤΟΠΟΝ ΤΕ ΑΠΟΛΟΓΙΑΣ ΛΑΒΟΙ ΠΕΡΙ ΤΟΥ ΕΓΚΛΗΜΑΤΟΣ

17 ΣΥΝΕΛΘΟΝΤΩΝ ΟΥΝ ΑΥΤΩΝ ΕΝΘΑΔΕ ΑΝΑΒΟΛΗΝ ΜΗΔΕΜΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ ΤΗ ΕΞΗΣ ΚΑΘΙΣΑΣ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ ΕΚΕΛΕΥΣΑ ΑΧΘΗΝΑΙ ΤΟΝ ΑΝΔΡΑ

18 ΠΕΡΙ ΟΥ ΣΤΑΘΕΝΤΕΣ ΟΙ ΚΑΤΗΓΟΡΟΙ ΟΥΔΕΜΙΑΝ ΑΙΤΙΑΝ ΕΦΕΡΟΝ ΩΝ ΕΓΩ ΥΠΕΝΟΟΥΝ ΠΟΝΗΡΑΝ

19 ΖΗΤΗΜΑΤΑ ΔΕ ΤΙΝΑ ΠΕΡΙ ΤΗΣ ΙΔΙΑΣ ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΕΙΧΟΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΠΕΡΙ ΤΙΝΟΣ ΙΗΣΟΥ ΤΕΘΝΗΚΟΤΟΣ ΟΝ ΕΦΑΣΚΕΝ Ο ΠΑΥΛΟΣ ΖΗΝ

20 ΑΠΟΡΟΥΜΕΝΟΣ ΔΕ ΕΓΩ ΤΗΝ ΠΕΡΙ ΤΟΥΤΩΝ ΖΗΤΗΣΙΝ ΕΛΕΓΟΝ ΕΙ ΒΟΥΛΟΙΤΟ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΚΕΙ ΚΡΙΝΕΣΘΑΙ ΠΕΡΙ ΤΟΥΤΩΝ

21 ΤΟΥ ΔΕ ΠΑΥΛΟΥ ΕΠΙΚΑΛΕΣΑΜΕΝΟΥ ΤΗΡΗΘΗΝΑΙ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΤΟΥ ΣΕΒΑΣΤΟΥ ΔΙΑΓΝΩΣΙΝ ΕΚΕΛΕΥΣΑ ΤΗΡΕΙΣΘΑΙ ΑΥΤΟΝ ΕΩΣ ΟΥ ΑΝΑΠΕΜΨΩ ΑΥΤΟΝ ΠΡΟΣ ΚΑΙΣΑΡΑ

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22 ΑΓΡΙΠΠΑΣ ΔΕ ΠΡΟΣ ΤΟΝ ΦΗΣΤΟΝ ΕΒΟΥΛΟΜΗΝ ΚΑΙ ΑΥΤΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΚΟΥΣΑΙ ΑΥΡΙΟΝ ΦΗΣΙΝ ΑΚΟΥΣΗ ΑΥΤΟΥ

23 ΤΗ ΟΥΝ ΕΠΑΥΡΙΟΝ ΕΛΘΟΝΤΟΣ ΤΟΥ ΑΓΡΙΠΠΑ ΚΑΙ ΤΗΣ ΒΕΡΝΙΚΗΣ ΜΕΤΑ ΠΟΛΛΗΣ ΦΑΝΤΑΣΙΑΣ ΚΑΙ ΕΙΣΕΛΘΟΝΤΩΝ ΕΙΣ ΤΟ ΑΚΡΟΑΤΗΡΙΟΝ ΣΥΝ ΤΕ ΧΙΛΙΑΡΧΟΙΣ ΚΑΙ ΑΝΔΡΑΣΙΝ ΤΟΙΣ ΚΑΤ ΕΞΟΧΗΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΚΕΛΕΥΣΑΝΤΟΣ ΤΟΥ ΦΗΣΤΟΥ ΗΧΘΗ Ο ΠΑΥΛΟΣ

24 ΚΑΙ ΦΗΣΙΝ Ο ΦΗΣΤΟΣ ΑΓΡΙΠΠΑ ΒΑΣΙΛΕΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΣΥΝΠΑΡΟΝΤΕΣ ΗΜΙΝ ΑΝΔΡΕΣ ΘΕΩΡΕΙΤΕ ΤΟΥΤΟΝ ΠΕΡΙ ΟΥ ΑΠΑΝ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΕΝΕΤΥΧΟΝ ΜΟΙ ΕΝ ΤΕ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΙ ΕΝΘΑΔΕ ΒΟΩΝΤΕΣ ΜΗ ΔΕΙΝ ΑΥΤΟΝ ΖΗΝ ΜΗΚΕΤΙ

25 ΕΓΩ ΔΕ ΚΑΤΕΛΑΒΟΜΗΝ ΜΗΔΕΝ ΑΞΙΟΝ ΑΥΤΟΝ ΘΑΝΑΤΟΥ ΠΕΠΡΑΧΕΝΑΙ ΑΥΤΟΥ ΔΕ ΤΟΥΤΟΥ ΕΠΙΚΑΛΕΣΑΜΕΝΟΥ ΤΟΝ ΣΕΒΑΣΤΟΝ ΕΚΡΙΝΑ ΠΕΜΠΕΙΝ

26 ΠΕΡΙ ΟΥ ΑΣΦΑΛΕΣ ΤΙ ΓΡΑΨΑΙ ΤΩ ΚΥΡΙΩ ΟΥΚ ΕΧΩ ΔΙΟ ΠΡΟΗΓΑΓΟΝ ΑΥΤΟΝ ΕΦ ΥΜΩΝ ΚΑΙ ΜΑΛΙΣΤΑ ΕΠΙ ΣΟΥ ΒΑΣΙΛΕΥ ΑΓΡΙΠΠΑ ΟΠΩΣ ΤΗΣ ΑΝΑΚΡΙΣΕΩΣ ΓΕΝΟΜΕΝΗΣ ΣΧΩ ΤΙ ΓΡΑΨΩ

27 ΑΛΟΓΟΝ ΓΑΡ ΜΟΙ ΔΟΚΕΙ ΠΕΜΠΟΝΤΑ ΔΕΣΜΙΟΝ ΜΗ ΚΑΙ ΤΑΣ ΚΑΤ ΑΥΤΟΥ ΑΙΤΙΑΣ ΣΗΜΑΝΑΙ

ACTS OF THE APOSTLES CHAPTER 26

1 ΑΓΡΙΠΠΑΣ ΔΕ ΠΡΟΣ ΤΟΝ ΠΑΥΛΟΝ ΕΦΗ ΕΠΙΤΡΕΠΕΤΑΙ ΣΟΙ ΠΕΡΙ ΣΕΑΥΤΟΥ ΛΕΓΕΙΝ ΤΟΤΕ Ο ΠΑΥΛΟΣ ΕΚΤΕΙΝΑΣ ΤΗΝ ΧΕΙΡΑ ΑΠΕΛΟΓΕΙΤΟ

2 ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΓΚΑΛΟΥΜΑΙ ΥΠΟ ΙΟΥΔΑΙΩΝ ΒΑΣΙΛΕΥ ΑΓΡΙΠΠΑ ΗΓΗΜΑΙ ΕΜΑΥΤΟΝ ΜΑΚΑΡΙΟΝ ΕΠΙ ΣΟΥ ΜΕΛΛΩΝ ΣΗΜΕΡΟΝ ΑΠΟΛΟΓΕΙΣΘΑΙ

3 ΜΑΛΙΣΤΑ ΓΝΩΣΤΗΝ ΣΕ ΟΝΤΑ ΠΑΝΤΩΝ ΤΩΝ ΚΑΤΑ ΙΟΥΔΑΙΟΥΣ ΕΘΩΝ ΤΕ ΚΑΙ ΖΗΤΗΜΑΤΩΝ ΔΙΟ ΔΕΟΜΑΙ ΜΑΚΡΟΘΥΜΩΣ ΑΚΟΥΣΑΙ ΜΟΥ

4 ΤΗΝ ΜΕΝ ΟΥΝ ΒΙΩΣΙΝ ΜΟΥ ΤΗΝ ΕΚ ΝΕΟΤΗΤΟΣ ΤΗΝ ΑΠ ΑΡΧΗΣ ΓΕΝΟΜΕΝΗΝ ΕΝ ΤΩ ΕΘΝΕΙ ΜΟΥ ΕΝ ΤΕ ΙΕΡΟΣΟΛΥΜΟΙΣ ΙΣΑΣΙ ΠΑΝΤΕΣ ΟΙ ΙΟΥΔΑΙΟΙ

5 ΠΡΟΓΙΝΩΣΚΟΝΤΕΣ ΜΕ ΑΝΩΘΕΝ ΕΑΝ ΘΕΛΩΣΙΝ ΜΑΡΤΥΡΕΙΝ ΟΤΙ ΚΑΤΑ ΤΗΝ ΑΚΡΙΒΕΣΤΑΤΗΝ ΑΙΡΕΣΙΝ ΤΗΣ ΗΜΕΤΕΡΑΣ ΘΡΗΣΚΙΑΣ ΕΖΗΣΑ ΦΑΡΙΣΑΙΟΣ

6 ΚΑΙ ΝΥΝ ΕΠ ΕΛΠΙΔΙ ΤΗΣ ΕΙΣ ΤΟΥΣ ΠΑΤΕΡΑΣ ΗΜΩΝ ΕΠΑΓΓΕΛΙΑΣ ΓΕΝΟΜΕΝΗΣ ΥΠΟ ΤΟΥ ΘΕΟΥ ΕΣΤΗΚΑ ΚΡΙΝΟΜΕΝΟΣ

7 ΕΙΣ ΗΝ ΤΟ ΔΩΔΕΚΑΦΥΛΟΝ ΗΜΩΝ ΕΝ ΕΚΤΕΝΕΙΑ ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ ΛΑΤΡΕΥΟΝ ΕΛΠΙΖΕΙ ΚΑΤΑΝΤΗΣΑΙ ΠΕΡΙ ΗΣ ΕΛΠΙΔΟΣ ΕΓΚΑΛΟΥΜΑΙ ΥΠΟ ΙΟΥΔΑΙΩΝ ΒΑΣΙΛΕΥ

8 ΤΙ ΑΠΙΣΤΟΝ ΚΡΙΝΕΤΑΙ ΠΑΡ ΥΜΙΝ ΕΙ Ο ΘΕΟΣ ΝΕΚΡΟΥΣ ΕΓΕΙΡΕΙ

9 ΕΓΩ ΜΕΝ ΟΥΝ ΕΔΟΞΑ ΕΜΑΥΤΩ ΠΡΟΣ ΤΟ ΟΝΟΜΑ ΙΗΣΟΥ ΤΟΥ ΝΑΖΩΡΑΙΟΥ ΔΕΙΝ ΠΟΛΛΑ ΕΝΑΝΤΙΑ ΠΡΑΞΑΙ

10 Ο ΚΑΙ ΕΠΟΙΗΣΑ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΣ ΚΑΙ ΠΟΛΛΟΥΣ ΤΕ ΤΩΝ ΑΓΙΩΝ ΕΓΩ ΕΝ ΦΥΛΑΚΑΙΣ ΚΑΤΕΚΛΕΙΣΑ ΤΗΝ ΠΑΡΑ ΤΩΝ ΑΡΧΙΕΡΕΩΝ ΕΞΟΥΣΙΑΝ ΛΑΒΩΝ ΑΝΑΙΡΟΥΜΕΝΩΝ ΤΕ ΑΥΤΩΝ ΚΑΤΗΝΕΓΚΑ ΨΗΦΟΝ

11 ΚΑΙ ΚΑΤΑ ΠΑΣΑΣ ΤΑΣ ΣΥΝΑΓΩΓΑΣ ΠΟΛΛΑΚΙΣ ΤΙΜΩΡΩΝ ΑΥΤΟΥΣ ΗΝΑΓΚΑΖΟΝ ΒΛΑΣΦΗΜΕΙΝ ΠΕΡΙΣΣΩΣ ΤΕ ΕΜΜΑΙΝΟΜΕΝΟΣ ΑΥΤΟΙΣ ΕΔΙΩΚΟΝ ΕΩΣ ΚΑΙ ΕΙΣ ΤΑΣ ΕΞΩ ΠΟΛΕΙΣ

12 ΕΝ ΟΙΣ ΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΤΗΝ ΔΑΜΑΣΚΟΝ ΜΕΤ ΕΞΟΥΣΙΑΣ ΚΑΙ ΕΠΙΤΡΟΠΗΣ ΤΗΣ ΤΩΝ ΑΡΧΙΕΡΕΩΝ

13 ΗΜΕΡΑΣ ΜΕΣΗΣ ΚΑΤΑ ΤΗΝ ΟΔΟΝ ΕΙΔΟΝ ΒΑΣΙΛΕΥ ΟΥΡΑΝΟΘΕΝ ΥΠΕΡ ΤΗΝ ΛΑΜΠΡΟΤΗΤΑ ΤΟΥ ΗΛΙΟΥ ΠΕΡΙΛΑΜΨΑΝ ΜΕ ΦΩΣ ΚΑΙ ΤΟΥΣ ΣΥΝ ΕΜΟΙ ΠΟΡΕΥΟΜΕΝΟΥΣ

14 ΠΑΝΤΩΝ ΤΕ ΚΑΤΑΠΕΣΟΝΤΩΝ ΗΜΩΝ ΕΙΣ ΤΗΝ ΓΗΝ ΗΚΟΥΣΑ ΦΩΝΗΝ ΛΕΓΟΥΣΑΝ ΠΡΟΣ ΜΕ ΤΗ ΕΒΡΑΙΔΙ ΔΙΑΛΕΚΤΩ ΣΑΟΥΛ ΣΑΟΥΛ ΤΙ ΜΕ ΔΙΩΚΕΙΣ ΣΚΛΗΡΟΝ ΣΟΙ ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΕΙΝ

15 ΕΓΩ ΔΕ ΕΙΠΑ ΤΙΣ ΕΙ ΚΥΡΙΕ Ο ΔΕ ΚΥΡΙΟΣ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ΙΗΣΟΥΣ ΟΝ ΣΥ ΔΙΩΚΕΙΣ

16 ΑΛΛΑ ΑΝΑΣΤΗΘΙ ΚΑΙ ΣΤΗΘΙ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΣΟΥ ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΩΦΘΗΝ ΣΟΙ ΠΡΟΧΕΙΡΙΣΑΣΘΑΙ ΣΕ ΥΠΗΡΕΤΗΝ ΚΑΙ ΜΑΡΤΥΡΑ ΩΝ ΤΕ ΕΙΔΕΣ ΩΝ ΤΕ ΟΦΘΗΣΟΜΑΙ ΣΟΙ

17 ΕΞΑΙΡΟΥΜΕΝΟΣ ΣΕ ΕΚ ΤΟΥ ΛΑΟΥ ΚΑΙ ΕΚ ΤΩΝ ΕΘΝΩΝ ΕΙΣ ΟΥΣ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΣΕ

18 ΑΝΟΙΞΑΙ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΤΟΥ ΕΠΙΣΤΡΕΨΑΙ ΑΠΟ ΣΚΟΤΟΥΣ ΕΙΣ ΦΩΣ ΚΑΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΣΑΤΑΝΑ ΕΠΙ ΤΟΝ ΘΕΟΝ ΤΟΥ ΛΑΒΕΙΝ ΑΥΤΟΥΣ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ ΚΑΙ ΚΛΗΡΟΝ ΕΝ ΤΟΙΣ ΗΓΙΑΣΜΕΝΟΙΣ ΠΙΣΤΕΙ ΤΗ ΕΙΣ ΕΜΕ

19 ΟΘΕΝ ΒΑΣΙΛΕΥ ΑΓΡΙΠΠΑ ΟΥΚ ΕΓΕΝΟΜΗΝ ΑΠΕΙΘΗΣ ΤΗ ΟΥΡΑΝΙΩ ΟΠΤΑΣΙΑ

20 ΑΛΛΑ ΤΟΙΣ ΕΝ ΔΑΜΑΣΚΩ ΠΡΩΤΟΝ ΤΕ ΚΑΙ ΙΕΡΟΣΟΛΥΜΟΙΣ ΠΑΣΑΝ ΤΕ ΤΗΝ ΧΩΡΑΝ ΤΗΣ ΙΟΥΔΑΙΑΣ ΚΑΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΠΗΓΓΕΛΛΟΝ ΜΕΤΑΝΟΕΙΝ ΚΑΙ ΕΠΙΣΤΡΕΦΕΙΝ ΕΠΙ ΤΟΝ ΘΕΟΝ ΑΞΙΑ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΕΡΓΑ ΠΡΑΣΣΟΝΤΑΣ

21 ΕΝΕΚΑ ΤΟΥΤΩΝ ΜΕ ΙΟΥΔΑΙΟΙ ΣΥΛΛΑΒΟΜΕΝΟΙ ΟΝΤΑ ΕΝ ΤΩ ΙΕΡΩ ΕΠΕΙΡΩΝΤΟ ΔΙΑΧΕΙΡΙΣΑΣΘΑΙ

22 ΕΠΙΚΟΥΡΙΑΣ ΟΥΝ ΤΥΧΩΝ ΤΗΣ ΑΠΟ ΤΟΥ ΘΕΟΥ ΑΧΡΙ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΣΤΗΚΑ ΜΑΡΤΥΡΟΜΕΝΟΣ ΜΙΚΡΩ ΤΕ ΚΑΙ ΜΕΓΑΛΩ ΟΥΔΕΝ ΕΚΤΟΣ ΛΕΓΩΝ ΩΝ ΤΕ ΟΙ ΠΡΟΦΗΤΑΙ ΕΛΑΛΗΣΑΝ ΜΕΛΛΟΝΤΩΝ ΓΙΝΕΣΘΑΙ ΚΑΙ ΜΩΥΣΗΣ

23 ΕΙ ΠΑΘΗΤΟΣ Ο ΧΡΙΣΤΟΣ ΕΙ ΠΡΩΤΟΣ ΕΞ ΑΝΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΦΩΣ ΜΕΛΛΕΙ ΚΑΤΑΓΓΕΛΛΕΙΝ ΤΩ ΤΕ ΛΑΩ ΚΑΙ ΤΟΙΣ ΕΘΝΕΣΙΝ

24 ΤΑΥΤΑ ΔΕ ΑΥΤΟΥ ΑΠΟΛΟΓΟΥΜΕΝΟΥ Ο ΦΗΣΤΟΣ ΜΕΓΑΛΗ ΤΗ ΦΩΝΗ ΦΗΣΙΝ ΜΑΙΝΗ ΠΑΥΛΕ ΤΑ ΠΟΛΛΑ ΣΕ ΓΡΑΜΜΑΤΑ ΕΙΣ ΜΑΝΙΑΝ ΠΕΡΙΤΡΕΠΕΙ

25 Ο ΔΕ ΠΑΥΛΟΣ ΟΥ ΜΑΙΝΟΜΑΙ ΦΗΣΙΝ ΚΡΑΤΙΣΤΕ ΦΗΣΤΕ ΑΛΛΑ ΑΛΗΘΕΙΑΣ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ ΡΗΜΑΤΑ ΑΠΟΦΘΕΓΓΟΜΑΙ

26 ΕΠΙΣΤΑΤΑΙ ΓΑΡ ΠΕΡΙ ΤΟΥΤΩΝ Ο ΒΑΣΙΛΕΥΣ ΠΡΟΣ ΟΝ ΚΑΙ ΠΑΡΡΗΣΙΑΖΟΜΕΝΟΣ ΛΑΛΩ ΛΑΝΘΑΝΕΙΝ ΓΑΡ ΑΥΤΟΝ ΤΙ ΤΟΥΤΩΝ ΟΥ ΠΕΙΘΟΜΑΙ ΟΥΘΕΝ ΟΥ ΓΑΡ ΕΣΤΙΝ ΕΝ ΓΩΝΙΑ ΠΕΠΡΑΓΜΕΝΟΝ ΤΟΥΤΟ

27 ΠΙΣΤΕΥΕΙΣ ΒΑΣΙΛΕΥ ΑΓΡΙΠΠΑ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΟΙΔΑ ΟΤΙ ΠΙΣΤΕΥΕΙΣ

28 Ο ΔΕ ΑΓΡΙΠΠΑΣ ΠΡΟΣ ΤΟΝ ΠΑΥΛΟΝ ΕΝ ΟΛΙΓΩ ΜΕ ΠΕΙΘΕΙΣ ΧΡΙΣΤΙΑΝΟΝ ΠΟΙΗΣΑΙ

29 Ο ΔΕ ΠΑΥΛΟΣ ΕΥΞΑΙΜΗΝ ΑΝ ΤΩ ΘΕΩ ΚΑΙ ΕΝ ΟΛΙΓΩ ΚΑΙ ΕΝ ΜΕΓΑΛΩ ΟΥ ΜΟΝΟΝ ΣΕ ΑΛΛΑ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΜΟΥ ΣΗΜΕΡΟΝ ΓΕΝΕΣΘΑΙ ΤΟΙΟΥΤΟΥΣ ΟΠΟΙΟΣ ΚΑΓΩ ΕΙΜΙ ΠΑΡΕΚΤΟΣ ΤΩΝ ΔΕΣΜΩΝ ΤΟΥΤΩΝ

30 ΑΝΕΣΤΗ ΤΕ Ο ΒΑΣΙΛΕΥΣ ΚΑΙ Ο ΗΓΕΜΩΝ Η ΤΕ ΒΕΡΝΙΚΗ ΚΑΙ ΟΙ ΣΥΝΚΑΘΗΜΕΝΟΙ ΑΥΤΟΙΣ

31 ΚΑΙ ΑΝΑΧΩΡΗΣΑΝΤΕΣ ΕΛΑΛΟΥΝ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΛΕΓΟΝΤΕΣ ΟΤΙ ΟΥΔΕΝ ΘΑΝΑΤΟΥ Η ΔΕΣΜΩΝ ΑΞΙΟΝ ΤΙ ΠΡΑΣΣΕΙ Ο ΑΝΘΡΩΠΟΣ ΟΥΤΟΣ

32 ΑΓΡΙΠΠΑΣ ΔΕ ΤΩ ΦΗΣΤΩ ΕΦΗ ΑΠΟΛΕΛΥΣΘΑΙ ΕΔΥΝΑΤΟ Ο ΑΝΘΡΩΠΟΣ ΟΥΤΟΣ ΕΙ ΜΗ ΕΠΕΚΕΚΛΗΤΟ ΚΑΙΣΑΡΑ

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], and in the beginning of his biography, chapter 3, he gave the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. Josephus describes in his autobiography the same sea journey and the shipwreck that we can read in this chapter.

He stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-

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years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and early Christianity. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.)

1 ΩΣ ΔΕ ΕΚΡΙΘΗ ΤΟΥ ΑΠΟΠΛΕΙΝ ΗΜΑΣ ΕΙΣ ΤΗΝ ΙΤΑΛΙΑΝ ΠΑΡΕΔΙΔΟΥΝ ΤΟΝ ΤΕ ΠΑΥΛΟΝ ΚΑΙ ΤΙΝΑΣ ΕΤΕΡΟΥΣ ΔΕΣΜΩΤΑΣ ΕΚΑΤΟΝΤΑΡΧΗ ΟΝΟΜΑΤΙ ΙΟΥΛΙΩ ΣΠΕΙΡΗΣ ΣΕΒΑΣΤΗΣ

2 ΕΠΙΒΑΝΤΕΣ ΔΕ ΠΛΟΙΩ ΑΔΡΑΜΥΤΤΗΝΩ ΜΕΛΛΟΝΤΙ ΠΛΕΙΝ ΕΙΣ ΤΟΥΣ ΚΑΤΑ ΤΗΝ ΑΣΙΑΝ ΤΟΠΟΥΣ ΑΝΗΧΘΗΜΕΝ ΟΝΤΟΣ ΣΥΝ ΗΜΙΝ ΑΡΙΣΤΑΡΧΟΥ ΜΑΚΕΔΟΝΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

3 ΤΗ ΤΕ ΕΤΕΡΑ ΚΑΤΗΧΘΗΜΕΝ ΕΙΣ ΣΙΔΩΝΑ ΦΙΛΑΝΘΡΩΠΩΣ ΤΕ Ο ΙΟΥΛΙΟΣ ΤΩ ΠΑΥΛΩ ΧΡΗΣΑΜΕΝΟΣ ΕΠΕΤΡΕΨΕΝ ΠΡΟΣ ΤΟΥΣ ΦΙΛΟΥΣ ΠΟΡΕΥΘΕΝΤΙ ΕΠΙΜΕΛΕΙΑΣ ΤΥΧΕΙΝ

4 ΚΑΚΕΙΘΕΝ ΑΝΑΧΘΕΝΤΕΣ ΥΠΕΠΛΕΥΣΑΜΕΝ ΤΗΝ ΚΥΠΡΟΝ ΔΙΑ ΤΟ ΤΟΥΣ ΑΝΕΜΟΥΣ ΕΙΝΑΙ ΕΝΑΝΤΙΟΥΣ

5 ΤΟ ΤΕ ΠΕΛΑΓΟΣ ΤΟ ΚΑΤΑ ΤΗΝ ΚΙΛΙΚΙΑΝ ΚΑΙ ΠΑΜΦΥΛΙΑΝ ΔΙΑΠΛΕΥΣΑΝΤΕΣ ΚΑΤΗΛΘΑΜΕΝ ΕΙΣ ΜΥΡΡΑ ΤΗΣ ΛΥΚΙΑΣ

6 ΚΑΚΕΙ ΕΥΡΩΝ Ο ΕΚΑΤΟΝΤΑΡΧΗΣ ΠΛΟΙΟΝ ΑΛΕΞΑΝΔΡΙΝΟΝ ΠΛΕΟΝ ΕΙΣ ΤΗΝ ΙΤΑΛΙΑΝ ΕΝΕΒΙΒΑΣΕΝ ΗΜΑΣ ΕΙΣ ΑΥΤΟ

7 ΕΝ ΙΚΑΝΑΙΣ ΔΕ ΗΜΕΡΑΙΣ ΒΡΑΔΥΠΛΟΟΥΝΤΕΣ ΚΑΙ ΜΟΛΙΣ ΓΕΝΟΜΕΝΟΙ ΚΑΤΑ ΤΗΝ ΚΝΙΔΟΝ ΜΗ ΠΡΟΣΕΩΝΤΟΣ ΗΜΑΣ ΤΟΥ ΑΝΕΜΟΥ ΥΠΕΠΛΕΥΣΑΜΕΝ ΤΗΝ ΚΡΗΤΗΝ ΚΑΤΑ ΣΑΛΜΩΝΗΝ

8 ΜΟΛΙΣ ΤΕ ΠΑΡΑΛΕΓΟΜΕΝΟΙ ΑΥΤΗΝ ΗΛΘΟΜΕΝ ΕΙΣ ΤΟΠΟΝ ΤΙΝΑ ΚΑΛΟΥΜΕΝΟΝ ΚΑΛΟΥΣ ΛΙΜΕΝΑΣ Ω ΕΓΓΥΣ ΠΟΛΙΣ ΗΝ ΛΑΣΑΙΑ

9 ΙΚΑΝΟΥ ΔΕ ΧΡΟΝΟΥ ΔΙΑΓΕΝΟΜΕΝΟΥ ΚΑΙ ΟΝΤΟΣ ΗΔΗ ΕΠΙΣΦΑΛΟΥΣ ΤΟΥ ΠΛΟΟΣ ΔΙΑ ΤΟ ΚΑΙ ΤΗΝ ΝΗΣΤΕΙΑΝ ΗΔΗ ΠΑΡΕΛΗΛΥΘΕΝΑΙ ΠΑΡΗΝΕΙ Ο ΠΑΥΛΟΣ

10 ΛΕΓΩΝ ΑΥΤΟΙΣ ΑΝΔΡΕΣ ΘΕΩΡΩ ΟΤΙ ΜΕΤΑ ΥΒΡΕΩΣ ΚΑΙ ΠΟΛΛΗΣ ΖΗΜΙΑΣ ΟΥ ΜΟΝΟΝ ΤΟΥ ΦΟΡΤΙΟΥ ΚΑΙ ΤΟΥ ΠΛΟΙΟΥ ΑΛΛΑ ΚΑΙ ΤΩΝ ΨΥΧΩΝ ΗΜΩΝ ΜΕΛΛΕΙΝ ΕΣΕΣΘΑΙ ΤΟΝ ΠΛΟΥΝ

11 Ο ΔΕ ΕΚΑΤΟΝΤΑΡΧΗΣ ΤΩ ΚΥΒΕΡΝΗΤΗ ΚΑΙ ΤΩ ΝΑΥΚΛΗΡΩ ΜΑΛΛΟΝ ΕΠΕΙΘΕΤΟ Η ΤΟΙΣ ΥΠΟ ΠΑΥΛΟΥ ΛΕΓΟΜΕΝΟΙΣ

12 ΑΝΕΥΘΕΤΟΥ ΔΕ ΤΟΥ ΛΙΜΕΝΟΣ ΥΠΑΡΧΟΝΤΟΣ ΠΡΟΣ ΠΑΡΑΧΕΙΜΑΣΙΑΝ ΟΙ ΠΛΕΙΟΝΕΣ ΕΘΕΝΤΟ ΒΟΥΛΗΝ ΑΝΑΧΘΗΝΑΙ ΕΚΕΙΘΕΝ ΕΙΠΩΣ ΔΥΝΑΙΝΤΟ ΚΑΤΑΝΤΗΣΑΝΤΕΣ ΕΙΣ ΦΟΙΝΙΚΑ ΠΑΡΑΧΕΙΜΑΣΑΙ ΛΙΜΕΝΑ ΤΗΣ ΚΡΗΤΗΣ ΒΛΕΠΟΝΤΑ ΚΑΤΑ ΛΙΒΑ ΚΑΙ ΚΑΤΑ ΧΩΡΟΝ

13 ΥΠΟΠΝΕΥΣΑΝΤΟΣ ΔΕ ΝΟΤΟΥ ΔΟΞΑΝΤΕΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ ΚΕΚΡΑΤΗΚΕΝΑΙ ΑΡΑΝΤΕΣ ΑΣΣΟΝ ΠΑΡΕΛΕΓΟΝΤΟ ΤΗΝ ΚΡΗΤΗΝ

14 ΜΕΤ ΟΥ ΠΟΛΥ ΔΕ ΕΒΑΛΕΝ ΚΑΤ ΑΥΤΗΣ ΑΝΕΜΟΣ ΤΥΦΩΝΙΚΟΣ Ο ΚΑΛΟΥΜΕΝΟΣ ΕΥΡΑΚΥΛΩΝ

15 ΣΥΝΑΡΠΑΣΘΕΝΤΟΣ ΔΕ ΤΟΥ ΠΛΟΙΟΥ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΥ ΑΝΤΟΦΘΑΛΜΕΙΝ ΤΩ ΑΝΕΜΩ ΕΠΙΔΟΝΤΕΣ ΕΦΕΡΟΜΕΘΑ

16 ΝΗΣΙΟΝ ΔΕ ΤΙ ΥΠΟΔΡΑΜΟΝΤΕΣ ΚΑΛΟΥΜΕΝΟΝ ΚΛΑΥΔΑ ΙΣΧΥΣΑΜΕΝ ΜΟΛΙΣ ΠΕΡΙΚΡΑΤΕΙΣ ΓΕΝΕΣΘΑΙ ΤΗΣ ΣΚΑΦΗΣ

17 ΗΝ ΑΡΑΝΤΕΣ ΒΟΗΘΕΙΑΙΣ ΕΧΡΩΝΤΟ ΥΠΟΖΩΝΝΥΝΤΕΣ ΤΟ ΠΛΟΙΟΝ ΦΟΒΟΥΜΕΝΟΙ ΤΕ ΜΗ ΕΙΣ ΤΗΝ ΣΥΡΤΙΝ ΕΚΠΕΣΩΣΙΝ ΧΑΛΑΣΑΝΤΕΣ ΤΟ ΣΚΕΥΟΣ ΟΥΤΩΣ ΕΦΕΡΟΝΤΟ

18 ΣΦΟΔΡΩΣ ΔΕ ΧΕΙΜΑΖΟΜΕΝΩΝ ΗΜΩΝ ΤΗ ΕΞΗΣ ΕΚΒΟΛΗΝ ΕΠΟΙΟΥΝΤΟ

19 ΚΑΙ ΤΗ ΤΡΙΤΗ ΑΥΤΟΧΕΙΡΕΣ ΤΗΝ ΣΚΕΥΗΝ ΤΟΥ ΠΛΟΙΟΥ ΕΡΙΨΑΝ

20 ΜΗΤΕ ΔΕ ΗΛΙΟΥ ΜΗΤΕ ΑΣΤΡΩΝ ΕΠΙΦΑΙΝΟΝΤΩΝ ΕΠΙ ΠΛΕΙΟΝΑΣ ΗΜΕΡΑΣ ΧΕΙΜΩΝΟΣ ΤΕ ΟΥΚ ΟΛΙΓΟΥ ΕΠΙΚΕΙΜΕΝΟΥ ΛΟΙΠΟΝ ΠΕΡΙΗΡΕΙΤΟ ΕΛΠΙΣ ΠΑΣΑ ΤΟΥ ΣΩΖΕ-ΣΘΑΙ ΗΜΑΣ

21 ΠΟΛΛΗΣ ΤΕ ΑΣΙΤΙΑΣ ΥΠΑΡΧΟΥΣΗΣ ΤΟΤΕ ΣΤΑΘΕΙΣ Ο ΠΑΥΛΟΣ ΕΝ ΜΕΣΩ ΑΥΤΩΝ ΕΙΠΕΝ ΕΔΕΙ ΜΕΝ Ω ΑΝΔΡΕΣ ΠΕΙΘΑΡΧΗΣΑΝΤΑΣ ΜΟΙ ΜΗ ΑΝΑΓΕΣΘΑΙ ΑΠΟ ΤΗΣ ΚΡΗΤΗΣ ΚΕΡΔΗΣΑΙ ΤΕ ΤΗΝ ΥΒΡΙΝ ΤΑΥΤΗΝ ΚΑΙ ΤΗΝ ΖΗΜΙΑΝ

22 ΚΑΙ ΤΑ ΝΥΝ ΠΑΡΑΙΝΩ ΥΜΑΣ ΕΥΘΥΜΕΙΝ ΑΠΟΒΟΛΗ ΓΑΡ ΨΥΧΗΣ ΟΥΔΕΜΙΑ ΕΣΤΑΙ ΕΞ ΥΜΩΝ ΠΛΗΝ ΤΟΥ ΠΛΟΙΟΥ

23 ΠΑΡΕΣΤΗ ΓΑΡ ΜΟΙ ΤΑΥΤΗ ΤΗ ΝΥΚΤΙ ΤΟΥ ΘΕΟΥ ΟΥ ΕΙΜΙ ΕΓΩ Ω ΚΑΙ ΛΑΤΡΕΥΩ ΑΓΓΕΛΟΣ

24 ΛΕΓΩΝ ΜΗ ΦΟΒΟΥ ΠΑΥΛΕ ΚΑΙΣΑΡΙ ΣΕ ΔΕΙ ΠΑΡΑΣΤΗΝΑΙ ΚΑΙ ΙΔΟΥ ΚΕΧΑΡΙΣΤΑΙ ΣΟΙ Ο ΘΕΟΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΛΕΟΝΤΑΣ ΜΕΤΑ ΣΟΥ

25 ΔΙΟ ΕΥΘΥΜΕΙΤΕ ΑΝΔΡΕΣ ΠΙΣΤΕΥΩ ΓΑΡ ΤΩ ΘΕΩ ΟΤΙ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΘ ΟΝ ΤΡΟΠΟΝ ΛΕΛΑΛΗΤΑΙ ΜΟΙ

26 ΕΙΣ ΝΗΣΟΝ ΔΕ ΤΙΝΑ ΔΕΙ ΗΜΑΣ ΕΚΠΕΣΕΙΝ

27 ΩΣ ΔΕ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ ΝΥΞ ΕΓΕΝΕΤΟ ΔΙΑΦΕΡΟΜΕΝΩΝ ΗΜΩΝ ΕΝ ΤΩ ΑΔΡΙΑ ΚΑΤΑ ΜΕΣΟΝ ΤΗΣ ΝΥΚΤΟΣ ΥΠΕΝΟΟΥΝ ΟΙ ΝΑΥΤΑΙ ΠΡΟΣΑΓΕΙΝ ΤΙΝΑ ΑΥΤΟΙΣ ΧΩΡΑΝ

28 ΚΑΙ ΒΟΛΙΣΑΝΤΕΣ ΕΥΡΟΝ ΟΡΓΥΙΑΣ ΕΙΚΟΣΙ ΒΡΑΧΥ ΔΕ ΔΙΑΣΤΗΣΑΝΤΕΣ ΚΑΙ ΠΑΛΙΝ ΒΟΛΙΣΑΝΤΕΣ ΕΥΡΟΝ ΟΡΓΥΙΑΣ ΔΕΚΑΠΕΝΤΕ

29 ΦΟΒΟΥΜΕΝΟΙ ΤΕ ΜΗΠΟΥ ΚΑΤΑ ΤΡΑΧΕΙΣ ΤΟΠΟΥΣ ΕΚΠΕΣΩΜΕΝ ΕΚ ΠΡΥΜΝΗΣ ΡΙΨΑΝΤΕΣ ΑΓΚΥΡΑΣ ΤΕΣΣΑΡΑΣ ΕΥΧΟΝΤΟ ΗΜΕΡΑΝ ΓΕΝΕΣΘΑΙ

30 ΤΩΝ ΔΕ ΝΑΥΤΩΝ ΖΗΤΟΥΝΤΩΝ ΦΥΓΕΙΝ ΕΚ ΤΟΥ ΠΛΟΙΟΥ ΚΑΙ ΧΑΛΑΣΑΝΤΩΝ ΤΗΝ ΣΚΑΦΗΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΠΡΟΦΑΣΕΙ ΩΣ ΕΚ ΠΡΩΡΗΣ ΑΓΚΥΡΑΣ ΜΕΛΛΟΝΤΩΝ ΕΚΤΕΙΝΕΙΝ

31 ΕΙΠΕΝ Ο ΠΑΥΛΟΣ ΤΩ ΕΚΑΤΟΝΤΑΡΧΗ ΚΑΙ ΤΟΙΣ ΣΤΡΑΤΙΩΤΑΙΣ ΕΑΝ ΜΗ ΟΥΤΟΙ ΜΕΙΝΩΣΙΝ ΕΝ ΤΩ ΠΛΟΙΩ ΥΜΕΙΣ ΣΩΘΗΝΑΙ ΟΥ ΔΥΝΑΣΘΕ

32 ΤΟΤΕ ΑΠΕΚΟΨΑΝ ΟΙ ΣΤΡΑΤΙΩΤΑΙ ΤΑ ΣΧΟΙΝΙΑ ΤΗΣ ΣΚΑΦΗΣ ΚΑΙ ΕΙΑΣΑΝ ΑΥΤΗΝ ΕΚΠΕΣΕΙΝ

33 ΑΧΡΙ ΔΕ ΟΥ ΗΜΕΡΑ ΗΜΕΛΛΕΝ ΓΙΝΕΣΘΑΙ ΠΑΡΕΚΑΛΕΙ Ο ΠΑΥΛΟΣ ΑΠΑΝΤΑΣ ΜΕΤΑΛΑΒΕΙΝ ΤΡΟΦΗΣ ΛΕΓΩΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗΝ ΣΗΜΕΡΟΝ ΗΜΕΡΑΝ ΠΡΟΣΔΟΚΩΝΤΕΣ ΑΣΙΤΟΙ ΔΙΑΤΕΛΕΙΤΕ ΜΗΘΕΝ ΠΡΟΣΛΑΒΟΜΕΝΟΙ

34 ΔΙΟ ΠΑΡΑΚΑΛΩ ΥΜΑΣ ΜΕΤΑΛΑΒΕΙΝ ΤΡΟΦΗΣ ΤΟΥΤΟ ΓΑΡ ΠΡΟΣ ΤΗΣ ΥΜΕΤΕΡΑΣ ΣΩΤΗΡΙΑΣ ΥΠΑΡΧΕΙ ΟΥΔΕΝΟΣ ΓΑΡ ΥΜΩΝ ΘΡΙΞ ΑΠΟ ΤΗΣ ΚΕΦΑΛΗΣ ΑΠΟΛΕΙΤΑΙ

35 ΕΙΠΑΣ ΔΕ ΤΑΥΤΑ ΚΑΙ ΛΑΒΩΝ ΑΡΤΟΝ ΕΥΧΑΡΙΣΤΗΣΕΝ ΤΩ ΘΕΩ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΚΑΙ ΚΛΑΣΑΣ ΗΡΞΑΤΟ ΕΣΘΙΕΙΝ

36 ΕΥΘΥΜΟΙ ΔΕ ΓΕΝΟΜΕΝΟΙ ΠΑΝΤΕΣ ΚΑΙ ΑΥΤΟΙ ΠΡΟΣΕΛΑΒΟΝΤΟ ΤΡΟΦΗΣ

37 ΗΜΕΘΑ ΔΕ ΑΙ ΠΑΣΑΙ ΨΥΧΑΙ ΕΝ ΤΩ ΠΛΟΙΩ ΔΙΑΚΟΣΙΑΙ ΕΒΔΟΜΗΚΟΝΤΑ ΕΞ

38 ΚΟΡΕΣΘΕΝΤΕΣ ΔΕ ΤΡΟΦΗΣ ΕΚΟΥΦΙΖΟΝ ΤΟ ΠΛΟΙΟΝ ΕΚΒΑΛΛΟΜΕΝΟΙ ΤΟΝ ΣΙΤΟΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ

39 ΟΤΕ ΔΕ ΗΜΕΡΑ ΕΓΕΝΕΤΟ ΤΗΝ ΓΗΝ ΟΥΚ ΕΠΕΓΙΝΩΣΚΟΝ ΚΟΛΠΟΝ ΔΕ ΤΙΝΑ ΚΑΤΕΝΟΟΥΝ ΕΧΟΝΤΑ ΑΙΓΙΑΛΟΝ ΕΙΣ ΟΝ ΕΒΟΥΛΕΥΟΝΤΟ ΕΙ ΔΥΝΑΙΝΤΟ ΕΞΩΣΑΙ ΤΟ ΠΛΟΙΟΝ

40 ΚΑΙ ΤΑΣ ΑΓΚΥΡΑΣ ΠΕΡΙΕΛΟΝΤΕΣ ΕΙΩΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΑΜΑ ΑΝΕΝΤΕΣ ΤΑΣ ΖΕΥΚΤΗΡΙΑΣ ΤΩΝ ΠΗΔΑΛΙΩΝ ΚΑΙ ΕΠΑΡΑΝΤΕΣ ΤΟΝ ΑΡΤΕΜΩΝΑ ΤΗ ΠΝΕΟΥΣΗ ΚΑΤΕΙΧΟΝ ΕΙΣ ΤΟΝ ΑΙΓΙΑΛΟΝ

41 ΠΕΡΙΠΕΣΟΝΤΕΣ ΔΕ ΕΙΣ ΤΟΠΟΝ ΔΙΘΑΛΑΣΣΟΝ ΕΠΕΚΕΙΛΑΝ ΤΗΝ ΝΑΥΝ ΚΑΙ Η ΜΕΝ ΠΡΩΡΑ ΕΡΕΙΣΑΣΑ ΕΜΕΙΝΕΝ ΑΣΑΛΕΥΤΟΣ Η ΔΕ ΠΡΥΜΝΑ ΕΛΥΕΤΟ ΥΠΟ ΤΗΣ ΒΙΑΣ

42 ΤΩΝ ΔΕ ΣΤΡΑΤΙΩΤΩΝ ΒΟΥΛΗ ΕΓΕΝΕΤΟ ΙΝΑ ΤΟΥΣ ΔΕΣΜΩΤΑΣ ΑΠΟΚΤΕΙΝΩΣΙΝ ΜΗ ΤΙΣ ΕΚΚΟΛΥΜΒΗΣΑΣ ΔΙΑΦΥΓΗ

43 Ο ΔΕ ΕΚΑΤΟΝΤΑΡΧΗΣ ΒΟΥΛΟΜΕΝΟΣ ΔΙΑΣΩΣΑΙ ΤΟΝ ΠΑΥΛΟΝ ΕΚΩΛΥΣΕΝ ΑΥΤΟΥΣ ΤΟΥ ΒΟΥΛΗΜΑΤΟΣ ΕΚΕΛΕΥΣΕΝ ΤΕ ΤΟΥΣ ΔΥΝΑΜΕΝΟΥΣ ΚΟΛΥΜΒΑΝ ΑΠΟΡΙΨΑΝΤΑΣ ΠΡΩΤΟΥΣ ΕΠΙ ΤΗΝ ΓΗΝ ΕΞΙΕΝΑΙ

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44 ΚΑΙ ΤΟΥΣ ΛΟΙΠΟΥΣ ΟΥΣ ΜΕΝ ΕΠΙ ΣΑΝΙΣΙΝ ΟΥΣ ΔΕ ΕΠΙ ΤΙΝΩΝ ΤΩΝ ΑΠΟ ΤΟΥ ΠΛΟΙΟΥ ΚΑΙ ΟΥΤΩΣ ΕΓΕΝΕΤΟ ΠΑΝΤΑΣ ΔΙΑΣΩΘΗΝΑΙ ΕΠΙ ΤΗΝ ΓΗΝ

ACTS OF THE APOSTLES CHAPTER 28

1 ΚΑΙ ΔΙΑΣΩΘΕΝΤΕΣ ΤΟΤΕ ΕΠΕΓΝΩΜΕΝ ΟΤΙ ΜΕΛΙΤΗ Η ΝΗΣΟΣ ΚΑΛΕΙΤΑΙ

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13 ΟΘΕΝ ΠΕΡΙΕΛΘΟΝΤΕΣ ΚΑΤΗΝΤΗΣΑΜΕΝ ΕΙΣ ΡΗΓΙΟΝ ΚΑΙ ΜΕΤΑ ΜΙΑΝ ΗΜΕΡΑΝ ΕΠΙΓΕΝΟΜΕΝΟΥ ΝΟΤΟΥ ΔΕΥΤΕΡΑΙΟΙ ΗΛΘΟΜΕΝ ΕΙΣ ΠΟΤΙΟΛΟΥΣ

14 ΟΥ ΕΥΡΟΝΤΕΣ ΑΔΕΛΦΟΥΣ ΠΑΡΕΚΛΗΘΗΜΕΝ ΠΑΡ ΑΥΤΟΙΣ ΕΠΙΜΕΙΝΑΙ ΗΜΕΡΑΣ ΕΠΤΑ ΚΑΙ ΟΥΤΩΣ ΕΙΣ ΤΗΝ ΡΩΜΗΝ ΗΛΘΑΜΕΝ

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27 ΕΠΑΧΥΝΘΗ ΓΑΡ Η ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΒΑΡΕΩΣ ΗΚΟΥΣΑΝ ΚΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΕΚΑΜΜΥΣΑΝ ΜΗΠΟΤΕ ΙΔΩΣΙΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΚΑΙ ΤΟΙΣ ΩΣΙΝ ΑΚΟΥΣΩΣΙΝ ΚΑΙ ΤΗ ΚΑΡΔΙΑ ΣΥΝΩΣΙΝ ΚΑΙ ΕΠΙΣΤΡΕΨΩΣΙΝ ΚΑΙ ΙΑΣΟΜΑΙ ΑΥΤΟΥΣ

28 ΓΝΩΣΤΟΝ ΟΥΝ ΕΣΤΩ ΥΜΙΝ ΟΤΙ ΤΟΙΣ ΕΘΝΕΣΙΝ ΑΠΕΣΤΑΛΗ ΤΟΥΤΟ ΤΟ ΣΩΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΑΥΤΟΙ ΚΑΙ ΑΚΟΥΣΟΝΤΑΙ

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(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!).

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GENERAL EPISTLES
or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES
The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

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We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

EPISTLE OF JAMES CHAPTER 1

The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. In the Septuagint, they come before the Letters of Paul because they reflect an earlier time of the Christian movement. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament as it is full of heavenly Wisdom.)

1 ΙΑΚΩΒΟΣ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΟΥΛΟΣ ΤΑΙΣ ΔΩΔΕΚΑ ΦΥΛΑΙΣ ΤΑΙΣ ΕΝ ΤΗ ΔΙΑΣΠΟΡΑ ΧΑΙΡΕΙΝ

2 ΠΑΣΑΝ ΧΑΡΑΝ ΗΓΗΣΑΣΘΕ ΑΔΕΛΦΟΙ ΜΟΥ ΟΤΑΝ ΠΕΙΡΑΣΜΟΙΣ ΠΕΡΙΠΕΣΗΤΕ ΠΟΙΚΙΛΟΙΣ

3 ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΤΟ ΔΟΚΙΜΙΟΝ ΥΜΩΝ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΤΕΡΓΑΖΕΤΑΙ ΥΠΟΜΟΝΗΝ

4 Η ΔΕ ΥΠΟΜΟΝΗ ΕΡΓΟΝ ΤΕΛΕΙΟΝ ΕΧΕΤΩ ΙΝΑ ΗΤΕ ΤΕΛΕΙΟΙ ΚΑΙ ΟΛΟΚΛΗΡΟΙ ΕΝ ΜΗΔΕΝΙ ΛΕΙΠΟΜΕΝΟΙ

5 ΕΙ ΔΕ ΤΙΣ ΥΜΩΝ ΛΕΙΠΕΤΑΙ ΣΟΦΙΑΣ ΑΙΤΕΙΤΩ ΠΑΡΑ ΤΟΥ ΔΙΔΟΝΤΟΣ ΘΕΟΥ ΠΑΣΙΝ ΑΠΛΩΣ ΚΑΙ ΜΗ ΟΝΕΙΔΙΖΟΝΤΟΣ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ

6 ΑΙΤΕΙΤΩ ΔΕ ΕΝ ΠΙΣΤΕΙ ΜΗΔΕΝ ΔΙΑΚΡΙΝΟΜΕΝΟΣ Ο ΓΑΡ ΔΙΑΚΡΙΝΟΜΕΝΟΣ ΕΟΙΚΕΝ ΚΛΥΔΩΝΙ ΘΑΛΑΣΣΗΣ ΑΝΕΜΙΖΟΜΕΝΩ ΚΑΙ ΡΙΠΙΖΟΜΕΝΩ

7 ΜΗ ΓΑΡ ΟΙΕΣΘΩ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΟΤΙ ΛΗΜΨΕΤΑΙ ΤΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ

8 ΑΝΗΡ ΔΙΨΥΧΟΣ ΑΚΑΤΑΣΤΑΤΟΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΟΥ

9 ΚΑΥΧΑΣΘΩ ΔΕ Ο ΑΔΕΛΦΟΣ Ο ΤΑΠΕΙΝΟΣ ΕΝ ΤΩ ΥΨΕΙ ΑΥΤΟΥ

10 Ο ΔΕ ΠΛΟΥΣΙΟΣ ΕΝ ΤΗ ΤΑΠΕΙΝΩΣΕΙ ΑΥΤΟΥ ΟΤΙ ΩΣ ΑΝΘΟΣ ΧΟΡΤΟΥ ΠΑΡΕΛΕΥΣΕΤΑΙ

11 ΑΝΕΤΕΙΛΕΝ ΓΑΡ Ο ΗΛΙΟΣ ΣΥΝ ΤΩ ΚΑΥΣΩΝΙ ΚΑΙ ΕΞΗΡΑΝΕΝ ΤΟΝ ΧΟΡΤΟΝ ΚΑΙ ΤΟ ΑΝΘΟΣ ΑΥΤΟΥ ΕΞΕΠΕΣΕΝ ΚΑΙ Η ΕΥΠΡΕΠΕΙΑ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΑΠΩΛΕΤΟ ΟΥΤΩΣ ΚΑΙ Ο ΠΛΟΥΣΙΟΣ ΕΝ ΤΑΙΣ ΠΟΡΕΙΑΙΣ ΑΥΤΟΥ ΜΑΡΑΝΘΗΣΕΤΑΙ

12 ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΣ ΥΠΟΜΕΝΕΙ ΠΕΙΡΑΣΜΟΝ ΟΤΙ ΔΟΚΙΜΟΣ ΓΕΝΟΜΕΝΟΣ ΛΗΜΨΕΤΑΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΤΗΣ ΖΩΗΣ ΟΝ ΕΠΗΓΓΕΙΛΑΤΟ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ

13 ΜΗΔΕΙΣ ΠΕΙΡΑΖΟΜΕΝΟΣ ΛΕΓΕΤΩ ΟΤΙ ΑΠΟ ΘΕΟΥ ΠΕΙΡΑΖΟΜΑΙ Ο ΓΑΡ ΘΕΟΣ ΑΠΕΙΡΑΣΤΟΣ ΕΣΤΙΝ ΚΑΚΩΝ ΠΕΙΡΑΖΕΙ ΔΕ ΑΥΤΟΣ ΟΥΔΕΝΑ

14 ΕΚΑΣΤΟΣ ΔΕ ΠΕΙΡΑΖΕΤΑΙ ΥΠΟ ΤΗΣ ΙΔΙΑΣ ΕΠΙΘΥΜΙΑΣ ΕΞΕΛΚΟΜΕΝΟΣ ΚΑΙ ΔΕΛΕΑΖΟΜΕΝΟΣ

15 ΕΙΤΑ Η ΕΠΙΘΥΜΙΑ ΣΥΛΛΑΒΟΥΣΑ ΤΙΚΤΕΙ ΑΜΑΡΤΙΑΝ Η ΔΕ ΑΜΑΡΤΙΑ ΑΠΟΤΕΛΕΣΘΕΙΣΑ ΑΠΟΚΥΕΙ ΘΑΝΑΤΟΝ

16 ΜΗ ΠΛΑΝΑΣΘΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ

17 ΠΑΣΑ ΔΟΣΙΣ ΑΓΑΘΗ ΚΑΙ ΠΑΝ ΔΩΡΗΜΑ ΤΕΛΕΙΟΝ ΑΝΩΘΕΝ ΕΣΤΙΝ ΚΑΤΑΒΑΙΝΟΝ ΑΠΟ ΤΟΥ ΠΑΤΡΟΣ ΤΩΝ ΦΩΤΩΝ ΠΑΡ Ω ΟΥΚ ΕΝΙ ΠΑΡΑΛΛΑΓΗ Η ΤΡΟΠΗΣ ΑΠΟΣΚΙΑΣΜΑ

18 ΒΟΥΛΗΘΕΙΣ ΑΠΕΚΥΗΣΕΝ ΗΜΑΣ ΛΟΓΩ ΑΛΗΘΕΙΑΣ ΕΙΣ ΤΟ ΕΙΝΑΙ ΗΜΑΣ ΑΠΑΡΧΗΝ ΤΙΝΑ ΤΩΝ ΑΥΤΟΥ ΚΤΙΣΜΑΤΩΝ

19 ΙΣΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ ΕΣΤΩ ΔΕ ΠΑΣ ΑΝΘΡΩΠΟΣ ΤΑΧΥΣ ΕΙΣ ΤΟ ΑΚΟΥΣΑΙ ΒΡΑΔΥΣ ΕΙΣ ΤΟ ΛΑΛΗΣΑΙ ΒΡΑΔΥΣ ΕΙΣ ΟΡΓΗΝ

20 ΟΡΓΗ ΓΑΡ ΑΝΔΡΟΣ ΔΙΚΑΙΟΣΥΝΗΝ ΘΕΟΥ ΟΥΚ ΕΡΓΑΖΕΤΑΙ

21 ΔΙΟ ΑΠΟΘΕΜΕΝΟΙ ΠΑΣΑΝ ΡΥΠΑΡΙΑΝ ΚΑΙ ΠΕΡΙΣΣΕΙΑΝ ΚΑΚΙΑΣ ΕΝ ΠΡΑΥΤΗΤΙ ΔΕΞΑΣΘΕ ΤΟΝ ΕΜΦΥΤΟΝ ΛΟΓΟΝ ΤΟΝ ΔΥΝΑΜΕΝΟΝ ΣΩΣΑΙ ΤΑΣ ΨΥΧΑΣ ΥΜΩΝ

22 ΓΙΝΕΣΘΕ ΔΕ ΠΟΙΗΤΑΙ ΛΟΓΟΥ ΚΑΙ ΜΗ ΜΟΝΟΝ ΑΚΡΟΑΤΑΙ ΠΑΡΑΛΟΓΙΖΟΜΕΝΟΙ ΕΑΥΤΟΥΣ

23 ΟΤΙ ΕΙ ΤΙΣ ΑΚΡΟΑΤΗΣ ΛΟΓΟΥ ΕΣΤΙΝ ΚΑΙ ΟΥ ΠΟΙΗΤΗΣ ΟΥΤΟΣ ΕΟΙΚΕΝ ΑΝΔΡΙ ΚΑΤΑΝΟΟΥΝΤΙ ΤΟ ΠΡΟΣΩΠΟΝ ΤΗΣ ΓΕΝΕΣΕΩΣ ΑΥΤΟΥ ΕΝ ΕΣΟΠΤΡΩ

24 ΚΑΤΕΝΟΗΣΕΝ ΓΑΡ ΕΑΥΤΟΝ ΚΑΙ ΑΠΕΛΗΛΥΘΕΝ ΚΑΙ ΕΥΘΕΩΣ ΕΠΕΛΑΘΕΤΟ ΟΠΟΙΟΣ ΗΝ

25 Ο ΔΕ ΠΑΡΑΚΥΨΑΣ ΕΙΣ ΝΟΜΟΝ ΤΕΛΕΙΟΝ ΤΟΝ ΤΗΣ ΕΛΕΥΘΕΡΙΑΣ ΚΑΙ ΠΑΡΑΜΕΙΝΑΣ ΟΥΚ ΑΚΡΟΑΤΗΣ ΕΠΙΛΗΣΜΟΝΗΣ ΓΕΝΟΜΕΝΟΣ ΑΛΛΑ ΠΟΙΗΤΗΣ ΕΡΓΟΥ ΟΥΤΟΣ ΜΑΚΑΡΙΟΣ ΕΝ ΤΗ ΠΟΙΗΣΕΙ ΑΥΤΟΥ ΕΣΤΑΙ

26 ΕΙ ΤΙΣ ΔΟΚΕΙ ΘΡΗΣΚΟΣ ΕΙΝΑΙ ΜΗ ΧΑΛΙΝΑΓΩΓΩΝ ΓΛΩΣΣΑΝ ΑΥΤΟΥ ΑΛΛΑ ΑΠΑΤΩΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΤΟΥΤΟΥ ΜΑΤΑΙΟΣ Η ΘΡΗΣΚΙΑ

27 ΘΡΗΣΚΙΑ ΚΑΘΑΡΑ ΚΑΙ ΑΜΙΑΝΤΟΣ ΠΑΡΑ ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΑΥΤΗ ΕΣΤΙΝ ΕΠΙΣΚΕΠΤΕΣΘΑΙ ΟΡΦΑΝΟΥΣ ΚΑΙ ΧΗΡΑΣ ΕΝ ΤΗ ΘΛΙΨΕΙ ΑΥΤΩΝ ΑΣΠΙΛΟΝ ΕΑΥΤΟΝ ΤΗΡΕΙΝ ΑΠΟ ΤΟΥ ΚΟΣΜΟΥ

EPISTLE OF JAMES CHAPTER 2

1 ΑΔΕΛΦΟΙ ΜΟΥ ΜΗ ΕΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑΙΣ ΕΧΕΤΕ ΤΗΝ ΠΙΣΤΙΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΗΣ ΔΟΞΗΣ

2 ΕΑΝ ΓΑΡ ΕΙΣΕΛΘΗ ΕΙΣ ΣΥΝΑΓΩΓΗΝ ΥΜΩΝ ΑΝΗΡ ΧΡΥΣΟΔΑΚΤΥΛΙΟΣ ΕΝ ΕΣΘΗΤΙ ΛΑΜΠΡΑ ΕΙΣΕΛΘΗ ΔΕ ΚΑΙ ΠΤΩΧΟΣ ΕΝ ΡΥΠΑΡΑ ΕΣΘΗΤΙ

3 ΚΑΙ ΕΠΙΒΛΕΨΗΤΕ ΕΠΙ ΤΟΝ ΦΟΡΟΥΝΤΑ ΤΗΝ ΕΣΘΗΤΑ ΤΗΝ ΛΑΜΠΡΑΝ ΚΑΙ ΕΙΠΗΤΕ ΣΥ ΚΑΘΟΥ ΩΔΕ ΚΑΛΩΣ ΚΑΙ ΤΩ ΠΤΩΧΩ ΕΙΠΗΤΕ ΣΥ ΣΤΗΘΙ ΕΚΕΙ Η ΚΑΘΟΥ ΥΠΟ ΤΟ ΥΠΟΠΟΔΙΟΝ ΜΟΥ

4 ΟΥ ΔΙΕΚΡΙΘΗΤΕ ΕΝ ΕΑΥΤΟΙΣ ΚΑΙ ΕΓΕΝΕΣΘΕ ΚΡΙΤΑΙ ΔΙΑΛΟΓΙΣΜΩΝ ΠΟΝΗΡΩΝ

5 ΑΚΟΥΣΑΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ ΟΥΧ Ο ΘΕΟΣ ΕΞΕΛΕΞΑΤΟ ΤΟΥΣ ΠΤΩΧΟΥΣ ΤΩ ΚΟΣΜΩ ΠΛΟΥΣΙΟΥΣ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΚΛΗΡΟΝΟΜΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΗΣ ΕΠΗΓΓΕΙΛΑΤΟ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ

6 ΥΜΕΙΣ ΔΕ ΗΤΙΜΑΣΑΤΕ ΤΟΝ ΠΤΩΧΟΝ ΟΥΧ ΟΙ ΠΛΟΥΣΙΟΙ ΚΑΤΑΔΥΝΑΣΤΕΥΟΥΣΙΝ ΥΜΑΣ ΚΑΙ ΑΥΤΟΙ ΕΛΚΟΥΣΙΝ ΥΜΑΣ ΕΙΣ ΚΡΙΤΗΡΙΑ

7 ΟΥΚ ΑΥΤΟΙ ΒΛΑΣΦΗΜΟΥΣΙΝ ΤΟ ΚΑΛΟΝ ΟΝΟΜΑ ΤΟ ΕΠΙΚΛΗΘΕΝ ΕΦ ΥΜΑΣ

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8 ΕΙ ΜΕΝΤΟΙ ΝΟΜΟΝ ΤΕΛΕΙΤΕ ΒΑΣΙΛΙΚΟΝ ΚΑΤΑ ΤΗΝ ΓΡΑΦΗΝ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ ΚΑΛΩΣ ΠΟΙΕΙΤΕ
9 ΕΙ ΔΕ ΠΡΟΣΩΠΟΛΗΜΠΤΕΙΤΕ ΑΜΑΡΤΙΑΝ ΕΡΓΑΖΕΣΘΕ ΕΛΕΓΧΟΜΕΝΟΙ ΥΠΟ ΤΟΥ ΝΟΜΟΥ ΩΣ ΠΑΡΑΒΑΤΑΙ
10 ΟΣΤΙΣ ΓΑΡ ΟΛΟΝ ΤΟΝ ΝΟΜΟΝ ΤΗΡΗΣΗ ΠΤΑΙΣΗ ΔΕ ΕΝ ΕΝΙ ΓΕΓΟΝΕΝ ΠΑΝΤΩΝ ΕΝΟΧΟΣ
11 Ο ΓΑΡ ΕΙΠΩΝ ΜΗ ΜΟΙΧΕΥΣΗΣ ΕΙΠΕΝ ΚΑΙ ΜΗ ΦΟΝΕΥΣΗΣ ΕΙ ΔΕ ΟΥ ΜΟΙΧΕΥΕΙΣ ΦΟΝΕΥΕΙΣ ΔΕ ΓΕΓΟΝΑΣ ΠΑΡΑΒΑΤΗΣ ΝΟΜΟΥ
12 ΟΥΤΩΣ ΛΑΛΕΙΤΕ ΚΑΙ ΟΥΤΩΣ ΠΟΙΕΙΤΕ ΩΣ ΔΙΑ ΝΟΜΟΥ ΕΛΕΥΘΕΡΙΑΣ ΜΕΛΛΟΝΤΕΣ ΚΡΙΝΕΣΘΑΙ
13 Η ΓΑΡ ΚΡΙΣΙΣ ΑΝΕΛΕΟΣ ΤΩ ΜΗ ΠΟΙΗΣΑΝΤΙ ΕΛΕΟΣ ΚΑΤΑΚΑΥΧΑΤΑΙ ΕΛΕΟΣ ΚΡΙΣΕΩΣ
14 ΤΙ ΤΟ ΟΦΕΛΟΣ ΑΔΕΛΦΟΙ ΜΟΥ ΕΑΝ ΠΙΣΤΙΝ ΛΕΓΗ ΤΙΣ ΕΧΕΙΝ ΕΡΓΑ ΔΕ ΜΗ ΕΧΗ ΜΗ ΔΥΝΑΤΑΙ Η ΠΙΣΤΙΣ ΣΩΣΑΙ ΑΥΤΟΝ
15 ΕΑΝ ΑΔΕΛΦΟΣ Η ΑΔΕΛΦΗ ΓΥΜΝΟΙ ΥΠΑΡΧΩΣΙΝ ΚΑΙ ΛΕΙΠΟΜΕΝΟΙ ΤΗΣ ΕΦΗΜΕΡΟΥ ΤΡΟΦΗΣ
16 ΕΙΠΗ ΔΕ ΤΙΣ ΑΥΤΟΙΣ ΕΞ ΥΜΩΝ ΥΠΑΓΕΤΕ ΕΝ ΕΙΡΗΝΗ ΘΕΡΜΑΙΝΕΣΘΕ ΚΑΙ ΧΟΡΤΑΖΕΣΘΕ ΜΗ ΔΩΤΕ ΔΕ ΑΥΤΟΙΣ ΤΑ ΕΠΙΤΗΔΕΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ΤΙ ΤΟ ΟΦΕΛΟΣ
17 ΟΥΤΩΣ ΚΑΙ Η ΠΙΣΤΙΣ ΕΑΝ ΜΗ ΕΧΗ ΕΡΓΑ ΝΕΚΡΑ ΕΣΤΙΝ ΚΑΘ ΕΑΥΤΗΝ
18 ΑΛΛ ΕΡΕΙ ΤΙΣ ΣΥ ΠΙΣΤΙΝ ΕΧΕΙΣ ΚΑΓΩ ΕΡΓΑ ΕΧΩ ΔΕΙΞΟΝ ΜΟΙ ΤΗΝ ΠΙΣΤΙΝ ΣΟΥ ΧΩΡΙΣ ΤΩΝ ΕΡΓΩΝ ΚΑΓΩ ΣΟΙ ΔΕΙΞΩ ΕΚ ΤΩΝ ΕΡΓΩΝ ΜΟΥ ΤΗΝ ΠΙΣΤΙΝ
19 ΣΥ ΠΙΣΤΕΥΕΙΣ ΟΤΙ ΕΙΣ ΕΣΤΙΝ Ο ΘΕΟΣ ΚΑΛΩΣ ΠΟΙΕΙΣ ΚΑΙ ΤΑ ΔΑΙΜΟΝΙΑ ΠΙΣΤΕΥΟΥΣΙΝ ΚΑΙ ΦΡΙΣΣΟΥΣΙΝ
20 ΘΕΛΕΙΣ ΔΕ ΓΝΩΝΑΙ Ω ΑΝΘΡΩΠΕ ΚΕΝΕ ΟΤΙ Η ΠΙΣΤΙΣ ΧΩΡΙΣ ΤΩΝ ΕΡΓΩΝ ΑΡΓΗ ΕΣΤΙΝ
21 ΑΒΡΑΑΜ Ο ΠΑΤΗΡ ΗΜΩΝ ΟΥΚ ΕΞ ΕΡΓΩΝ ΕΔΙΚΑΙΩΘΗ ΑΝΕΝΕΓΚΑΣ ΙΣΑΑΚ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ
22 ΒΛΕΠΕΙΣ ΟΤΙ Η ΠΙΣΤΙΣ ΣΥΝΗΡΓΕΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ ΚΑΙ ΕΚ ΤΩΝ ΕΡΓΩΝ Η ΠΙΣΤΙΣ ΕΤΕΛΕΙΩΘΗ
23 ΚΑΙ ΕΠΛΗΡΩΘΗ Η ΓΡΑΦΗ Η ΛΕΓΟΥΣΑ ΕΠΙΣΤΕΥΣΕΝ ΔΕ ΑΒΡΑΑΜ ΤΩ ΘΕΩ ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΦΙΛΟΣ ΘΕΟΥ ΕΚΛΗΘΗ
24 ΟΡΑΤΕ ΟΤΙ ΕΞ ΕΡΓΩΝ ΔΙΚΑΙΟΥΤΑΙ ΑΝΘΡΩΠΟΣ ΚΑΙ ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ ΜΟΝΟΝ
25 ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΡΑΑΒ Η ΠΟΡΝΗ ΟΥΚ ΕΞ ΕΡΓΩΝ ΕΔΙΚΑΙΩΘΗ ΥΠΟΔΕΞΑΜΕΝΗ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΚΑΙ ΕΤΕΡΑ ΟΔΩ ΕΚΒΑΛΟΥΣΑ
26 ΩΣΠΕΡ ΓΑΡ ΤΟ ΣΩΜΑ ΧΩΡΙΣ ΠΝΕΥΜΑΤΟΣ ΝΕΚΡΟΝ ΕΣΤΙΝ ΟΥΤΩΣ ΚΑΙ Η ΠΙΣΤΙΣ ΧΩΡΙΣ ΕΡΓΩΝ ΝΕΚΡΑ ΕΣΤΙΝ

EPISTLE OF JAMES CHAPTER 3

1 ΜΗ ΠΟΛΛΟΙ ΔΙΔΑΣΚΑΛΟΙ ΓΙΝΕΣΘΕ ΑΔΕΛΦΟΙ ΜΟΥ ΕΙΔΟΤΕΣ ΟΤΙ ΜΕΙΖΟΝ ΚΡΙΜΑ ΛΗΜΨΟΜΕΘΑ
2 ΠΟΛΛΑ ΓΑΡ ΠΤΑΙΟΜΕΝ ΑΠΑΝΤΕΣ ΕΙ ΤΙΣ ΕΝ ΛΟΓΩ ΟΥ ΠΤΑΙΕΙ ΟΥΤΟΣ ΤΕΛΕΙΟΣ ΑΝΗΡ ΔΥΝΑΤΟΣ ΧΑΛΙΝΑΓΩΓΗΣΑΙ ΚΑΙ ΟΛΟΝ ΤΟ ΣΩΜΑ
3 ΕΙ ΔΕ ΤΩΝ ΙΠΠΩΝ ΤΟΥΣ ΧΑΛΙΝΟΥΣ ΕΙΣ ΤΑ ΣΤΟΜΑΤΑ ΒΑΛΛΟΜΕΝ ΕΙΣ ΤΟ ΠΕΙΘΕΣΘΑΙ ΑΥΤΟΥΣ ΗΜΙΝ ΚΑΙ ΟΛΟΝ ΤΟ ΣΩΜΑ ΑΥΤΩΝ ΜΕΤΑΓΟΜΕΝ
4 ΙΔΟΥ ΚΑΙ ΤΑ ΠΛΟΙΑ ΤΗΛΙΚΑΥΤΑ ΟΝΤΑ ΚΑΙ ΥΠΟ ΑΝΕΜΩΝ ΣΚΛΗΡΩΝ ΕΛΑΥΝΟΜΕΝΑ ΜΕΤΑΓΕΤΑΙ ΥΠΟ ΕΛΑΧΙΣΤΟΥ ΠΗΔΑΛΙΟΥ ΟΠΟΥ Η ΟΡΜΗ ΤΟΥ ΕΥΘΥΝΟΝΤΟΣ ΒΟΥΛΕΤΑΙ
5 ΟΥΤΩΣ ΚΑΙ Η ΓΛΩΣΣΑ ΜΙΚΡΟΝ ΜΕΛΟΣ ΕΣΤΙΝ ΚΑΙ ΜΕΓΑΛΑ ΑΥΧΕΙ ΙΔΟΥ ΗΛΙΚΟΝ ΠΥΡ ΗΛΙΚΗΝ ΥΛΗΝ ΑΝΑΠΤΕΙ
6 Η ΓΛΩΣΣΑ ΠΥΡ Ο ΚΟΣΜΟΣ ΤΗΣ ΑΔΙΚΙΑΣ Η ΓΛΩΣΣΑ ΚΑΘΙΣΤΑΤΑΙ ΕΝ ΤΟΙΣ ΜΕΛΕΣΙΝ ΗΜΩΝ Η ΣΠΙΛΟΥΣΑ ΟΛΟΝ ΤΟ ΣΩΜΑ ΚΑΙ ΦΛΟΓΙΖΟΥΣΑ ΤΟΝ ΤΡΟΧΟΝ ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΑΙ ΦΛΟΓΙΖΟΜΕΝΗ ΥΠΟ ΤΗΣ ΓΕΕΝΝΗΣ
7 ΠΑΣΑ ΓΑΡ ΦΥΣΙΣ ΘΗΡΙΩΝ ΤΕ ΚΑΙ ΠΕΤΕΙΝΩΝ ΕΡΠΕΤΩΝ ΤΕ ΚΑΙ ΕΝΑΛΙΩΝ ΔΑΜΑΖΕΤΑΙ ΚΑΙ ΔΕΔΑΜΑΣΤΑΙ ΤΗ ΦΥΣΕΙ ΤΗ ΑΝΘΡΩΠΙΝΗ
8 ΤΗΝ ΔΕ ΓΛΩΣΣΑΝ ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΑΝΘΡΩΠΩΝ ΔΑΜΑΣΑΙ ΑΚΑΤΑΣΤΑΤΟΝ ΚΑΚΟΝ ΜΕΣΤΗ ΙΟΥ ΘΑΝΑΤΗΦΟΡΟΥ
9 ΕΝ ΑΥΤΗ ΕΥΛΟΓΟΥΜΕΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΑΤΕΡΑ ΚΑΙ ΕΝ ΑΥΤΗ ΚΑΤΑΡΩΜΕΘΑ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΚΑΘ ΟΜΟΙΩΣΙΝ ΘΕΟΥ ΓΕΓΟΝΟΤΑΣ
10 ΕΚ ΤΟΥ ΑΥΤΟΥ ΣΤΟΜΑΤΟΣ ΕΞΕΡΧΕΤΑΙ ΕΥΛΟΓΙΑ ΚΑΙ ΚΑΤΑΡΑ ΟΥ ΧΡΗ ΑΔΕΛΦΟΙ ΜΟΥ ΤΑΥΤΑ ΟΥΤΩΣ ΓΙΝΕΣΘΑΙ
11 ΜΗΤΙ Η ΠΗΓΗ ΕΚ ΤΗΣ ΑΥΤΗΣ ΟΠΗΣ ΒΡΥΕΙ ΤΟ ΓΛΥΚΥ ΚΑΙ ΤΟ ΠΙΚΡΟΝ
12 ΜΗ ΔΥΝΑΤΑΙ ΑΔΕΛΦΟΙ ΜΟΥ ΣΥΚΗ ΕΛΑΙΑΣ ΠΟΙΗΣΑΙ Η ΑΜΠΕΛΟΣ ΣΥΚΑ ΟΥΤΕ ΑΛΥΚΟΝ ΓΛΥΚΥ ΠΟΙΗΣΑΙ ΥΔΩΡ
13 ΤΙΣ ΣΟΦΟΣ ΚΑΙ ΕΠΙΣΤΗΜΩΝ ΕΝ ΥΜΙΝ ΔΕΙΞΑΤΩ ΕΚ ΤΗΣ ΚΑΛΗΣ ΑΝΑΣΤΡΟΦΗΣ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΕΝ ΠΡΑΥΤΗΤΙ ΣΟΦΙΑΣ
14 ΕΙ ΔΕ ΖΗΛΟΝ ΠΙΚΡΟΝ ΕΧΕΤΕ ΚΑΙ ΕΡΙΘΕΙΑΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΥΜΩΝ ΜΗ ΚΑΤΑΚΑΥΧΑΣΘΕ ΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΨΕΥΔΕΣΘΕ
15 ΟΥΚ ΕΣΤΙΝ ΑΥΤΗ Η ΣΟΦΙΑ ΑΝΩΘΕΝ ΚΑΤΕΡΧΟΜΕΝΗ ΑΛΛΑ ΕΠΙΓΕΙΟΣ ΨΥΧΙΚΗ ΔΑΙΜΟΝΙΩΔΗΣ
16 ΟΠΟΥ ΓΑΡ ΖΗΛΟΣ ΚΑΙ ΕΡΙΘΕΙΑ ΕΚΕΙ ΑΚΑΤΑΣΤΑΣΙΑ ΚΑΙ ΠΑΝ ΦΑΥΛΟΝ ΠΡΑΓΜΑ
17 Η ΔΕ ΑΝΩΘΕΝ ΣΟΦΙΑ ΠΡΩΤΟΝ ΜΕΝ ΑΓΝΗ ΕΣΤΙΝ ΕΠΕΙΤΑ ΕΙΡΗΝΙΚΗ ΕΠΙΕΙΚΗΣ ΕΥΠΕΙΘΗΣ ΜΕΣΤΗ ΕΛΕΟΥΣ ΚΑΙ ΚΑΡΠΩΝ ΑΓΑΘΩΝ ΑΔΙΑΚΡΙΤΟΣ ΑΝΥΠΟΚΡΙΤΟΣ
18 ΚΑΡΠΟΣ ΔΕ ΔΙΚΑΙΟΣΥΝΗΣ ΕΝ ΕΙΡΗΝΗ ΣΠΕΙΡΕΤΑΙ ΤΟΙΣ ΠΟΙΟΥΣΙΝ ΕΙΡΗΝΗΝ

EPISTLE OF JAMES CHAPTER 4

1 ΠΟΘΕΝ ΠΟΛΕΜΟΙ ΚΑΙ ΠΟΘΕΝ ΜΑΧΑΙ ΕΝ ΥΜΙΝ ΟΥΚ ΕΝΤΕΥΘΕΝ ΕΚ ΤΩΝ ΗΔΟΝΩΝ ΥΜΩΝ ΤΩΝ ΣΤΡΑΤΕΥΟΜΕΝΩΝ ΕΝ ΤΟΙΣ ΜΕΛΕΣΙΝ ΥΜΩΝ
2 ΕΠΙΘΥΜΕΙΤΕ ΚΑΙ ΟΥΚ ΕΧΕΤΕ ΦΟΝΕΥΕΤΕ ΚΑΙ ΖΗΛΟΥΤΕ ΚΑΙ ΟΥ ΔΥΝΑΣΘΕ ΕΠΙΤΥΧΕΙΝ ΜΑΧΕΣΘΕ ΚΑΙ ΠΟΛΕΜΕΙΤΕ ΟΥΚ ΕΧΕΤΕ ΔΙΑ ΤΟ ΜΗ ΑΙΤΕΙΣΘΑΙ ΥΜΑΣ
3 ΑΙΤΕΙΤΕ ΚΑΙ ΟΥ ΛΑΜΒΑΝΕΤΕ ΔΙΟΤΙ ΚΑΚΩΣ ΑΙΤΕΙΣΘΕ ΙΝΑ ΕΝ ΤΑΙΣ ΗΔΟΝΑΙΣ ΥΜΩΝ ΔΑΠΑΝΗΣΗΤΕ
4 ΜΟΙΧΑΛΙΔΕΣ ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ Η ΦΙΛΙΑ ΤΟΥ ΚΟΣΜΟΥ ΕΧΘΡΑ ΕΣΤΙΝ ΤΩ ΘΕΩ ΟΣ ΕΑΝ ΟΥΝ ΒΟΥΛΗΘΗ ΦΙΛΟΣ ΕΙΝΑΙ ΤΟΥ ΚΟΣΜΟΥ ΕΧΘΡΟΣ ΤΟΥ ΘΕΟΥ ΚΑΘΙΣΤΑΤΑΙ
5 Η ΔΟΚΕΙΤΕ ΟΤΙ ΚΕΝΩΣ Η ΓΡΑΦΗ ΛΕΓΕΙ ΠΡΟΣ ΦΘΟΝΟΝ ΕΠΙΠΟΘΕΙ ΤΟ ΠΝΕΥΜΑ Ο ΚΑΤΩΚΙΣΕΝ ΕΝ ΗΜΙΝ
6 ΜΕΙΖΟΝΑ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ ΔΙΟ ΛΕΓΕΙ Ο ΘΕΟΣ ΥΠΕΡΗΦΑΝΟΙΣ ΑΝΤΙΤΑΣΣΕΤΑΙ ΤΑΠΕΙΝΟΙΣ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ
7 ΥΠΟΤΑΓΗΤΕ ΟΥΝ ΤΩ ΘΕΩ ΑΝΤΙΣΤΗΤΕ ΔΕ ΤΩ ΔΙΑΒΟΛΩ ΚΑΙ ΦΕΥΞΕΤΑΙ ΑΦ ΥΜΩΝ
8 ΕΓΓΙΣΑΤΕ ΤΩ ΘΕΩ ΚΑΙ ΕΓΓΙΕΙ ΥΜΙΝ ΚΑΘΑΡΙΣΑΤΕ ΧΕΙΡΑΣ ΑΜΑΡΤΩΛΟΙ ΚΑΙ ΑΓΝΙΣΑΤΕ ΚΑΡΔΙΑΣ ΔΙΨΥΧΟΙ
9 ΤΑΛΑΙΠΩΡΗΣΑΤΕ ΚΑΙ ΠΕΝΘΗΣΑΤΕ ΚΑΙ ΚΛΑΥΣΑΤΕ Ο ΓΕΛΩΣ ΥΜΩΝ ΕΙΣ ΠΕΝΘΟΣ ΜΕΤΑΤΡΑΠΗΤΩ ΚΑΙ Η ΧΑΡΑ ΕΙΣ ΚΑΤΗΦΕΙΑΝ
10 ΤΑΠΕΙΝΩΘΗΤΕ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΚΑΙ ΥΨΩΣΕΙ ΥΜΑΣ
11 ΜΗ ΚΑΤΑΛΑΛΕΙΤΕ ΑΛΛΗΛΩΝ ΑΔΕΛΦΟΙ Ο ΚΑΤΑΛΑΛΩΝ ΑΔΕΛΦΟΥ Η ΚΡΙΝΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΤΑΛΑΛΕΙ ΝΟΜΟΥ ΚΑΙ ΚΡΙΝΕΙ ΝΟΜΟΝ ΕΙ ΔΕ ΝΟΜΟΝ ΚΡΙΝΕΙΣ ΟΥΚ ΕΙ ΠΟΙΗΤΗΣ ΝΟΜΟΥ ΑΛΛΑ ΚΡΙΤΗΣ
12 ΕΙΣ ΕΣΤΙΝ Ο ΝΟΜΟΘΕΤΗΣ ΚΑΙ ΚΡΙΤΗΣ Ο ΔΥΝΑΜΕΝΟΣ ΣΩΣΑΙ ΚΑΙ ΑΠΟΛΕΣΑΙ ΣΥ ΔΕ ΤΙΣ ΕΙ Ο ΚΡΙΝΩΝ ΤΟΝ ΠΛΗΣΙΟΝ
13 ΑΓΕ ΝΥΝ ΟΙ ΛΕΓΟΝΤΕΣ ΣΗΜΕΡΟΝ Η ΑΥΡΙΟΝ ΠΟΡΕΥΣΟΜΕΘΑ ΕΙΣ ΤΗΝΔΕ ΤΗΝ ΠΟΛΙΝ ΚΑΙ ΠΟΙΗΣΟΜΕΝ ΕΚΕΙ ΕΝΙΑΥΤΟΝ ΚΑΙ ΕΜΠΟΡΕΥΣΟΜΕΘΑ ΚΑΙ ΚΕΡΔΗΣΟΜΕΝ
14 ΟΙΤΙΝΕΣ ΟΥΚ ΕΠΙΣΤΑΣΘΕ ΤΟ ΤΗΣ ΑΥΡΙΟΝ ΠΟΙΑ ΓΑΡ Η ΖΩΗ ΥΜΩΝ ΑΤΜΙΣ ΓΑΡ ΕΣΤΕ Η ΠΡΟΣ ΟΛΙΓΟΝ ΦΑΙΝΟΜΕΝΗ ΕΠΕΙΤΑ ΚΑΙ ΑΦΑΝΙΖΟΜΕΝΗ
15 ΑΝΤΙ ΤΟΥ ΛΕΓΕΙΝ ΥΜΑΣ ΕΑΝ Ο ΚΥΡΙΟΣ ΘΕΛΗΣΗ ΚΑΙ ΖΗΣΟΜΕΝ ΚΑΙ ΠΟΙΗΣΟΜΕΝ ΤΟΥΤΟ Η ΕΚΕΙΝΟ

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16 ΝΥΝ ΔΕ ΚΑΥΧΑΣΘΕ ΕΝ ΤΑΙΣ ΑΛΑΖΟΝΙΑΙΣ ΥΜΩΝ ΠΑΣΑ ΚΑΥΧΗΣΙΣ ΤΟΙΑΥΤΗ ΠΟΝΗΡΑ ΕΣΤΙΝ
17 ΕΙΔΟΤΙ ΟΥΝ ΚΑΛΟΝ ΠΟΙΕΙΝ ΚΑΙ ΜΗ ΠΟΙΟΥΝΤΙ ΑΜΑΡΤΙΑ ΑΥΤΩ ΕΣΤΙΝ

EPISTLE OF JAMES CHAPTER 5
1 ΑΓΕ ΝΥΝ ΟΙ ΠΛΟΥΣΙΟΙ ΚΛΑΥΣΑΤΕ ΟΛΟΛΥΖΟΝΤΕΣ ΕΠΙ ΤΑΙΣ ΤΑΛΑΙΠΩΡΙΑΙΣ ΥΜΩΝ ΤΑΙΣ ΕΠΕΡΧΟΜΕΝΑΙΣ
2 Ο ΠΛΟΥΤΟΣ ΥΜΩΝ ΣΕΣΗΠΕΝ ΚΑΙ ΤΑ ΙΜΑΤΙΑ ΥΜΩΝ ΣΗΤΟΒΡΩΤΑ ΓΕΓΟΝΕΝ
3 Ο ΧΡΥΣΟΣ ΥΜΩΝ ΚΑΙ Ο ΑΡΓΥΡΟΣ ΚΑΤΙΩΤΑΙ ΚΑΙ Ο ΙΟΣ ΑΥΤΩΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΥΜΙΝ ΕΣΤΑΙ ΚΑΙ ΦΑΓΕΤΑΙ ΤΑΣ ΣΑΡΚΑΣ ΥΜΩΝ ΩΣ ΠΥΡ ΕΘΗΣΑΥΡΙΣΑΤΕ ΕΝ ΕΣΧΑΤΑΙΣ ΗΜΕΡΑΙΣ
4 ΙΔΟΥ Ο ΜΙΣΘΟΣ ΤΩΝ ΕΡΓΑΤΩΝ ΤΩΝ ΑΜΗΣΑΝΤΩΝ ΤΑΣ ΧΩΡΑΣ ΥΜΩΝ Ο ΑΦΥΣΤΕΡΗΜΕΝΟΣ ΑΦ ΥΜΩΝ ΚΡΑΖΕΙ ΚΑΙ ΑΙ ΒΟΑΙ ΤΩΝ ΘΕΡΙΣΑΝΤΩΝ ΕΙΣ ΤΑ ΩΤΑ ΚΥΡΙΟΥ ΣΑΒΑΩΘ ΕΙΣΕΛΗΛΥΘΑΝ
5 ΕΤΡΥΦΗΣΑΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΣΠΑΤΑΛΗΣΑΤΕ ΕΘΡΕΨΑΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΕΝ ΗΜΕΡΑ ΣΦΑΓΗΣ
6 ΚΑΤΕΔΙΚΑΣΑΤΕ ΕΦΟΝΕΥΣΑΤΕ ΤΟΝ ΔΙΚΑΙΟΝ ΟΥΚ ΑΝΤΙΤΑΣΣΕΤΑΙ ΥΜΙΝ
7 ΜΑΚΡΟΘΥΜΗΣΑΤΕ ΟΥΝ ΑΔΕΛΦΟΙ ΕΩΣ ΤΗΣ ΠΑΡΟΥΣΙΑΣ ΤΟΥ ΚΥΡΙΟΥ ΙΔΟΥ Ο ΓΕΩΡΓΟΣ ΕΚΔΕΧΕΤΑΙ ΤΟΝ ΤΙΜΙΟΝ ΚΑΡΠΟΝ ΤΗΣ ΓΗΣ ΜΑΚΡΟΘΥΜΩΝ ΕΠ ΑΥΤΩ ΕΩΣ ΛΑΒΗ ΠΡΟΙΜΟΝ ΚΑΙ ΟΨΙΜΟΝ
8 ΜΑΚΡΟΘΥΜΗΣΑΤΕ ΚΑΙ ΥΜΕΙΣ ΣΤΗΡΙΞΑΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΟΤΙ Η ΠΑΡΟΥΣΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΓΓΙΚΕΝ
9 ΜΗ ΣΤΕΝΑΖΕΤΕ ΚΑΤ ΑΛΛΗΛΩΝ ΑΔΕΛΦΟΙ ΙΝΑ ΜΗ ΚΡΙΘΗΤΕ ΙΔΟΥ Ο ΚΡΙΤΗΣ ΠΡΟ ΤΩΝ ΘΥΡΩΝ ΕΣΤΗΚΕΝ
10 ΥΠΟΔΕΙΓΜΑ ΛΑΒΕΤΕ ΑΔΕΛΦΟΙ ΤΗΣ ΚΑΚΟΠΑΘΕΙΑΣ ΚΑΙ ΤΗΣ ΜΑΚΡΟΘΥΜΙΑΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΟΙ ΕΛΑΛΗΣΑΝ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ
11 ΙΔΟΥ ΜΑΚΑΡΙΖΟΜΕΝ ΤΟΥΣ ΥΠΟΜΕΙΝΑΝΤΑΣ ΤΗΝ ΥΠΟΜΟΝΗΝ ΙΩΒ ΗΚΟΥΣΑΤΕ ΚΑΙ ΤΟ ΤΕΛΟΣ ΚΥΡΙΟΥ ΕΙΔΕΤΕ ΟΤΙ ΠΟΛΥΣΠΛΑΓΧΝΟΣ ΕΣΤΙΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΟΙΚΤΙΡΜΩΝ
12 ΠΡΟ ΠΑΝΤΩΝ ΔΕ ΑΔΕΛΦΟΙ ΜΟΥ ΜΗ ΟΜΝΥΕΤΕ ΜΗΤΕ ΤΟΝ ΟΥΡΑΝΟΝ ΜΗΤΕ ΤΗΝ ΓΗΝ ΜΗΤΕ ΑΛΛΟΝ ΤΙΝΑ ΟΡΚΟΝ ΗΤΩ ΔΕ ΥΜΩΝ ΤΟ ΝΑΙ ΝΑΙ ΚΑΙ ΤΟ ΟΥ ΟΥ ΙΝΑ ΜΗ ΥΠΟ ΚΡΙΣΙΝ ΠΕΣΗΤΕ
13 ΚΑΚΟΠΑΘΕΙ ΤΙΣ ΕΝ ΥΜΙΝ ΠΡΟΣΕΥΧΕΣΘΩ ΕΥΘΥΜΕΙ ΤΙΣ ΨΑΛΛΕΤΩ
14 ΑΣΘΕΝΕΙ ΤΙΣ ΕΝ ΥΜΙΝ ΠΡΟΣΚΑΛΕΣΑΣΘΩ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΠΡΟΣΕΥΞΑΣΘΩΣΑΝ ΕΠ ΑΥΤΟΝ ΑΛΕΙΨΑΝΤΕΣ ΕΛΑΙΩ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ
15 ΚΑΙ Η ΕΥΧΗ ΤΗΣ ΠΙΣΤΕΩΣ ΣΩΣΕΙ ΤΟΝ ΚΑΜΝΟΝΤΑ ΚΑΙ ΕΓΕΡΕΙ ΑΥΤΟΝ Ο ΚΥΡΙΟΣ ΚΑΝ ΑΜΑΡΤΙΑΣ Η ΠΕΠΟΙΗΚΩΣ ΑΦΕΘΗΣΕΤΑΙ ΑΥΤΩ
16 ΕΞΟΜΟΛΟΓΕΙΣΘΕ ΟΥΝ ΑΛΛΗΛΟΙΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΕΥΧΕΣΘΕ ΥΠΕΡ ΑΛΛΗΛΩΝ ΟΠΩΣ ΙΑΘΗΤΕ ΠΟΛΥ ΙΣΧΥΕΙ ΔΕΗΣΙΣ ΔΙΚΑΙΟΥ ΕΝΕΡΓΟΥΜΕΝΗ
17 ΗΛΕΙΑΣ ΑΝΘΡΩΠΟΣ ΗΝ ΟΜΟΙΟΠΑΘΗΣ ΗΜΙΝ ΚΑΙ ΠΡΟΣΕΥΧΗ ΠΡΟΣΗΥΞΑΤΟ ΤΟΥ ΜΗ ΒΡΕΞΑΙ ΚΑΙ ΟΥΚ ΕΒΡΕΞΕΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΝΙΑΥΤΟΥΣ ΤΡΕΙΣ ΚΑΙ ΜΗΝΑΣ ΕΞ
18 ΚΑΙ ΠΑΛΙΝ ΠΡΟΣΗΥΞΑΤΟ ΚΑΙ Ο ΟΥΡΑΝΟΣ ΕΔΩΚΕΝ ΥΕΤΟΝ ΚΑΙ Η ΓΗ ΕΒΛΑΣΤΗΣΕΝ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΗΣ
19 ΑΔΕΛΦΟΙ ΜΟΥ ΕΑΝ ΤΙΣ ΕΝ ΥΜΙΝ ΠΛΑΝΗΘΗ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΕΠΙΣΤΡΕΨΗ ΤΙΣ ΑΥΤΟΝ
20 ΓΙΝΩΣΚΕΤΩ ΟΤΙ Ο ΕΠΙΣΤΡΕΨΑΣ ΑΜΑΡΤΩΛΟΝ ΕΚ ΠΛΑΝΗΣ ΟΔΟΥ ΑΥΤΟΥ ΣΩΣΕΙ ΨΥΧΗΝ ΑΥΤΟΥ ΕΚ ΘΑΝΑΤΟΥ ΚΑΙ ΚΑΛΥΨΕΙ ΠΛΗΘΟΣ ΑΜΑΡΤΙΩΝΕΙΔΟΤΙ ΟΥΝ ΚΑΛΟΝ ΠΟΙΕΙΝ ΚΑΙ ΜΗ ΠΟΙΟΥΝΤΙ ΑΜΑΡΤΙΑ ΑΥΤΩ ΕΣΤΙΝ

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 EPISTLE OF PETER CHAPTER 1
(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Kaiphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)
1 ΠΕΤΡΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΚΛΕΚΤΟΙΣ ΠΑΡΕΠΙΔΗΜΟΙΣ ΔΙΑΣΠΟΡΑΣ ΠΟΝΤΟΥ ΓΑΛΑΤΙΑΣ ΚΑΠΠΑΔΟΚΙΑΣ ΑΣΙΑΣ ΚΑΙ ΒΙΘΥΝΙΑΣ
2 ΚΑΤΑ ΠΡΟΓΝΩΣΙΝ ΘΕΟΥ ΠΑΤΡΟΣ ΕΝ ΑΓΙΑΣΜΩ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΥΠΑΚΟΗΝ ΚΑΙ ΡΑΝΤΙΣΜΟΝ ΑΙΜΑΤΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΠΛΗΘΥΝΘΕΙΗ
3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο ΚΑΤΑ ΤΟ ΠΟΛΥ ΑΥΤΟΥ ΕΛΕΟΣ ΑΝΑΓΕΝΝΗΣΑΣ ΗΜΑΣ ΕΙΣ ΕΛΠΙΔΑ ΖΩΣΑΝ ΔΙ ΑΝΑΣΤΑΣΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΚ ΝΕΚΡΩΝ
4 ΕΙΣ ΚΛΗΡΟΝΟΜΙΑΝ ΑΦΘΑΡΤΟΝ ΚΑΙ ΑΜΙΑΝΤΟΝ ΚΑΙ ΑΜΑΡΑΝΤΟΝ ΤΕΤΗΡΗΜΕΝΗΝ ΕΝ ΟΥΡΑΝΟΙΣ ΕΙΣ ΥΜΑΣ
5 ΤΟΥΣ ΕΝ ΔΥΝΑΜΕΙ ΘΕΟΥ ΦΡΟΥΡΟΥΜΕΝΟΥΣ ΔΙΑ ΠΙΣΤΕΩΣ ΕΙΣ ΣΩΤΗΡΙΑΝ ΕΤΟΙΜΗΝ ΑΠΟΚΑΛΥΦΘΗΝΑΙ ΕΝ ΚΑΙΡΩ ΕΣΧΑΤΩ
6 ΕΝ Ω ΑΓΑΛΛΙΑΣΘΕ ΟΛΙΓΟΝ ΑΡΤΙ ΕΙ ΔΕΟΝ ΛΥΠΗΘΕΝΤΕΣ ΕΝ ΠΟΙΚΙΛΟΙΣ ΠΕΙΡΑΣΜΟΙΣ

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7 ΙΝΑ ΤΟ ΔΟΚΙΜΙΟΝ ΥΜΩΝ ΤΗΣ ΠΙΣΤΕΩΣ ΠΟΛΥΤΙΜΟΤΕΡΟΝ ΧΡΥΣΙΟΥ ΤΟΥ ΑΠΟΛΛΥΜΕΝΟΥ ΔΙΑ ΠΥΡΟΣ ΔΕ ΔΟΚΙΜΑΖΟΜΕΝΟΥ ΕΥΡΕΘΗ ΕΙΣ ΕΠΑΙΝΟΝ ΚΑΙ ΔΟΞΑΝ ΚΑΙ ΤΙΜΗΝ ΕΝ ΑΠΟΚΑΛΥΨΕΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

8 ΟΝ ΟΥΚ ΙΔΟΝΤΕΣ ΑΓΑΠΑΤΕ ΕΙΣ ΟΝ ΑΡΤΙ ΜΗ ΟΡΩΝΤΕΣ ΠΙΣΤΕΥΟΝΤΕΣ ΔΕ ΑΓΑΛΛΙΑΣΘΕ ΧΑΡΑ ΑΝΕΚΛΑΛΗΤΩ ΚΑΙ ΔΕΔΟΞΑΣΜΕΝΗ

9 ΚΟΜΙΖΟΜΕΝΟΙ ΤΟ ΤΕΛΟΣ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ΣΩΤΗΡΙΑΝ ΨΥΧΩΝ

10 ΠΕΡΙ ΗΣ ΣΩΤΗΡΙΑΣ ΕΞΕΖΗΤΗΣΑΝ ΚΑΙ ΕΞΗΡΑΥΝΗΣΑΝ ΠΡΟΦΗΤΑΙ ΟΙ ΠΕΡΙ ΤΗΣ ΕΙΣ ΥΜΑΣ ΧΑΡΙΤΟΣ ΠΡΟΦΗΤΕΥΣΑΝΤΕΣ

11 ΕΡΑΥΝΩΝΤΕΣ ΕΙΣ ΤΙΝΑ Η ΠΟΙΟΝ ΚΑΙΡΟΝ ΕΔΗΛΟΥ ΤΟ ΕΝ ΑΥΤΟΙΣ ΠΝΕΥΜΑ ΧΡΙΣΤΟΥ ΠΡΟΜΑΡΤΥΡΟΜΕΝΟΝ ΤΑ ΕΙΣ ΧΡΙΣΤΟΝ ΠΑΘΗΜΑΤΑ ΚΑΙ ΤΑΣ ΜΕΤΑ ΤΑΥΤΑ ΔΟΞΑΣ

12 ΟΙΣ ΑΠΕΚΑΛΥΦΘΗ ΟΤΙ ΟΥΧ ΕΑΥΤΟΙΣ ΥΜΙΝ ΔΕ ΔΙΗΚΟΝΟΥΝ ΑΥΤΑ Α ΝΥΝ ΑΝΗΓΓΕΛΗ ΥΜΙΝ ΔΙΑ ΤΩΝ ΕΥΑΓΓΕΛΙΣΑΜΕΝΩΝ ΥΜΑΣ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΑΠΟΣΤΑΛΕΝΤΙ ΑΠ ΟΥΡΑΝΟΥ ΕΙΣ Α ΕΠΙΘΥΜΟΥΣΙΝ ΑΓΓΕΛΟΙ ΠΑΡΑΚΥΨΑΙ

13 ΔΙΟ ΑΝΑΖΩΣΑΜΕΝΟΙ ΤΑΣ ΟΣΦΥΑΣ ΤΗΣ ΔΙΑΝΟΙΑΣ ΥΜΩΝ ΝΗΦΟΝΤΕΣ ΤΕΛΕΙΩΣ ΕΛΠΙΣΑΤΕ ΕΠΙ ΤΗΝ ΦΕΡΟΜΕΝΗΝ ΥΜΙΝ ΧΑΡΙΝ ΕΝ ΑΠΟΚΑΛΥΨΕΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

14 ΩΣ ΤΕΚΝΑ ΥΠΑΚΟΗΣ ΜΗ ΣΥΣΧΗΜΑΤΙΖΟΜΕΝΟΙ ΤΑΙΣ ΠΡΟΤΕΡΟΝ ΕΝ ΤΗ ΑΓΝΟΙΑ ΥΜΩΝ ΕΠΙΘΥΜΙΑΙΣ

15 ΑΛΛΑ ΚΑΤΑ ΤΟΝ ΚΑΛΕΣΑΝΤΑ ΥΜΑΣ ΑΓΙΟΝ ΚΑΙ ΑΥΤΟΙ ΑΓΙΟΙ ΕΝ ΠΑΣΗ ΑΝΑΣΤΡΟΦΗ ΓΕΝΗΘΗΤΕ

16 ΔΙΟΤΙ ΓΕΓΡΑΠΤΑΙ ΑΓΙΟΙ ΕΣΕΣΘΕ ΔΙΟΤΙ ΕΓΩ ΑΓΙΟΣ

17 ΚΑΙ ΕΙ ΠΑΤΕΡΑ ΕΠΙΚΑΛΕΙΣΘΕ ΤΟΝ ΑΠΡΟΣΩΠΟΛΗΜΠΤΩΣ ΚΡΙΝΟΝΤΑ ΚΑΤΑ ΤΟ ΕΚΑΣΤΟΥ ΕΡΓΟΝ ΕΝ ΦΟΒΩ ΤΟΝ ΤΗΣ ΠΑΡΟΙΚΙΑΣ ΥΜΩΝ ΧΡΟΝΟΝ ΑΝΑΣΤΡΑΦΗΤΕ

18 ΕΙΔΟΤΕΣ ΟΤΙ ΟΥ ΦΘΑΡΤΟΙΣ ΑΡΓΥΡΙΩ Η ΧΡΥΣΙΩ ΕΛΥΤΡΩΘΗΤΕ ΕΚ ΤΗΣ ΜΑΤΑΙΑΣ ΥΜΩΝ ΑΝΑΣΤΡΟΦΗΣ ΠΑΤΡΟΠΑΡΑΔΟΤΟΥ

19 ΑΛΛΑ ΤΙΜΙΩ ΑΙΜΑΤΙ ΩΣ ΑΜΝΟΥ ΑΜΩΜΟΥ ΚΑΙ ΑΣΠΙΛΟΥ ΧΡΙΣΤΟΥ

20 ΠΡΟΕΓΝΩΣΜΕΝΟΥ ΜΕΝ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΦΑΝΕΡΩΘΕΝΤΟΣ ΔΕ ΕΠ ΕΣΧΑΤΟΥ ΤΩΝ ΧΡΟΝΩΝ ΔΙ ΥΜΑΣ

21 ΤΟΥΣ ΔΙ ΑΥΤΟΥ ΠΙΣΤΟΥΣ ΕΙΣ ΘΕΟΝ ΤΟΝ ΕΓΕΙΡΑΝΤΑ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ ΚΑΙ ΔΟΞΑΝ ΑΥΤΩ ΔΟΝΤΑ ΩΣΤΕ ΤΗΝ ΠΙΣΤΙΝ ΥΜΩΝ ΚΑΙ ΕΛΠΙΔΑ ΕΙΝΑΙ ΕΙΣ ΘΕΟΝ

22 ΤΑΣ ΨΥΧΑΣ ΥΜΩΝ ΗΓΝΙΚΟΤΕΣ ΕΝ ΤΗ ΥΠΑΚΟΗ ΤΗΣ ΑΛΗΘΕΙΑΣ ΕΙΣ ΦΙΛΑΔΕΛΦΙΑΝ ΑΝΥΠΟΚΡΙΤΟΝ ΕΚ ΚΑΡΔΙΑΣ ΑΛΛΗΛΟΥΣ ΑΓΑΠΗΣΑΤΕ ΕΚΤΕΝΩΣ

23 ΑΝΑΓΕΓΕΝΝΗΜΕΝΟΙ ΟΥΚ ΕΚ ΣΠΟΡΑΣ ΦΘΑΡΤΗΣ ΑΛΛΑ ΑΦΘΑΡΤΟΥ ΔΙΑ ΛΟΓΟΥ ΖΩΝΤΟΣ ΘΕΟΥ ΚΑΙ ΜΕΝΟΝΤΟΣ

24 ΔΙΟΤΙ ΠΑΣΑ ΣΑΡΞ ΩΣ ΧΟΡΤΟΣ ΚΑΙ ΠΑΣΑ ΔΟΞΑ ΑΥΤΗΣ ΩΣ ΑΝΘΟΣ ΧΟΡΤΟΥ ΕΞΗΡΑΝΘΗ Ο ΧΟΡΤΟΣ ΚΑΙ ΤΟ ΑΝΘΟΣ ΕΞΕΠΕΣΕΝ

25 ΤΟ ΔΕ ΡΗΜΑ ΚΥΡΙΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΤΟ ΡΗΜΑ ΤΟ ΕΥΑΓΓΕΛΙΣΘΕΝ ΕΙΣ ΥΜΑΣ

1 EPISTLE OF PETER CHAPTER 2

1 ΑΠΟΘΕΜΕΝΟΙ ΟΥΝ ΠΑΣΑΝ ΚΑΚΙΑΝ ΚΑΙ ΠΑΝΤΑ ΔΟΛΟΝ ΚΑΙ ΥΠΟΚΡΙΣΕΙΣ ΚΑΙ ΦΘΟΝΟΥΣ ΚΑΙ ΠΑΣΑΣ ΚΑΤΑΛΑΛΙΑΣ

2 ΩΣ ΑΡΤΙΓΕΝΝΗΤΑ ΒΡΕΦΗ ΤΟ ΛΟΓΙΚΟΝ ΑΔΟΛΟΝ ΓΑΛΑ ΕΠΙΠΟΘΗΣΑΤΕ ΙΝΑ ΕΝ ΑΥΤΩ ΑΥΞΗΘΗΤΕ ΕΙΣ ΣΩΤΗΡΙΑΝ

3 ΕΙ ΕΓΕΥΣΑΣΘΕ ΟΤΙ ΧΡΗΣΤΟΣ Ο ΚΥΡΙΟΣ

4 ΠΡΟΣ ΟΝ ΠΡΟΣΕΡΧΟΜΕΝΟΙ ΛΙΘΟΝ ΖΩΝΤΑ ΥΠΟ ΑΝΘΡΩΠΩΝ ΜΕΝ ΑΠΟΔΕΔΟΚΙΜΑΣΜΕΝΟΝ ΠΑΡΑ ΔΕ ΘΕΩ ΕΚΛΕΚΤΟΝ ΕΝΤΙΜΟΝ

5 ΚΑΙ ΑΥΤΟΙ ΩΣ ΛΙΘΟΙ ΖΩΝΤΕΣ ΟΙΚΟΔΟΜΕΙΣΘΕ ΟΙΚΟΣ ΠΝΕΥΜΑΤΙΚΟΣ ΕΙΣ ΙΕΡΑΤΕΥΜΑ ΑΓΙΟΝ ΑΝΕΝΕΓΚΑΙ ΠΝΕΥΜΑΤΙΚΑΣ ΘΥΣΙΑΣ ΕΥΠΡΟΣΔΕΚΤΟΥΣ ΘΕΩ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

6 ΔΙΟΤΙ ΠΕΡΙΕΧΕΙ ΕΝ ΓΡΑΦΗ ΙΔΟΥ ΤΙΘΗΜΙ ΕΝ ΣΙΩΝ ΛΙΘΟΝ ΑΚΡΟΓΩΝΙΑΙΟΝ ΕΚΛΕΚΤΟΝ ΕΝΤΙΜΟΝ ΚΑΙ Ο ΠΙΣΤΕΥΩΝ ΕΠ ΑΥΤΩ ΟΥ ΜΗ ΚΑΤΑΙΣΧΥΝΘΗ

7 ΥΜΙΝ ΟΥΝ Η ΤΙΜΗ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΑΠΙΣΤΟΥΣΙΝ ΔΕ ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΟΥΤΟΣ ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ

8 ΚΑΙ ΛΙΘΟΣ ΠΡΟΣΚΟΜΜΑΤΟΣ ΚΑΙ ΠΕΤΡΑ ΣΚΑΝΔΑΛΟΥ ΟΙ ΠΡΟΣΚΟΠΤΟΥΣΙΝ ΤΩ ΛΟΓΩ ΑΠΕΙΘΟΥΝΤΕΣ ΕΙΣ Ο ΚΑΙ ΕΤΕΘΗΣΑΝ

9 ΥΜΕΙΣ ΔΕ ΓΕΝΟΣ ΕΚΛΕΚΤΟΝ ΒΑΣΙΛΕΙΟΝ ΙΕΡΑΤΕΥΜΑ ΕΘΝΟΣ ΑΓΙΟΝ ΛΑΟΣ ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ ΟΠΩΣ ΤΑΣ ΑΡΕΤΑΣ ΕΞΑΓΓΕΙΛΗΤΕ ΤΟΥ ΕΚ ΣΚΟΤΟΥΣ ΥΜΑΣ ΚΑΛΕΣΑΝΤΟΣ ΕΙΣ ΤΟ ΘΑΥΜΑΣΤΟΝ ΑΥΤΟΥ ΦΩΣ

10 ΟΙ ΠΟΤΕ ΟΥ ΛΑΟΣ ΝΥΝ ΔΕ ΛΑΟΣ ΘΕΟΥ ΟΙ ΟΥΚ ΗΛΕΗΜΕΝΟΙ ΝΥΝ ΔΕ ΕΛΕΗΘΕΝΤΕΣ

11 ΑΓΑΠΗΤΟΙ ΠΑΡΑΚΑΛΩ ΩΣ ΠΑΡΟΙΚΟΥΣ ΚΑΙ ΠΑΡΕΠΙΔΗΜΟΥΣ ΑΠΕΧΕΣΘΑΙ ΤΩΝ ΣΑΡΚΙΚΩΝ ΕΠΙΘΥΜΙΩΝ ΑΙΤΙΝΕΣ ΣΤΡΑΤΕΥΟΝΤΑΙ ΚΑΤΑ ΤΗΣ ΨΥΧΗΣ

12 ΤΗΝ ΑΝΑΣΤΡΟΦΗΝ ΥΜΩΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΧΟΝΤΕΣ ΚΑΛΗΝ ΙΝΑ ΕΝ Ω ΚΑΤΑΛΑΛΟΥΣΙΝ ΥΜΩΝ ΩΣ ΚΑΚΟΠΟΙΩΝ ΕΚ ΤΩΝ ΚΑΛΩΝ ΕΡΓΩΝ ΕΠΟΠΤΕΥΟΝΤΕΣ ΔΟΞΑΣΩΣΙΝ ΤΟΝ ΘΕΟΝ ΕΝ ΗΜΕΡΑ ΕΠΙΣΚΟΠΗΣ

13 ΥΠΟΤΑΓΗΤΕ ΠΑΣΗ ΑΝΘΡΩΠΙΝΗ ΚΤΙΣΕΙ ΔΙΑ ΤΟΝ ΚΥΡΙΟΝ ΕΙΤΕ ΒΑΣΙΛΕΙ ΩΣ ΥΠΕΡΕΧΟΝΤΙ

14 ΕΙΤΕ ΗΓΕΜΟΣΙΝ ΩΣ ΔΙ ΑΥΤΟΥ ΠΕΜΠΟΜΕΝΟΙΣ ΕΙΣ ΕΚΔΙΚΗΣΙΝ ΚΑΚΟΠΟΙΩΝ ΕΠΑΙΝΟΝ ΔΕ ΑΓΑΘΟΠΟΙΩΝ

15 ΟΤΙ ΟΥΤΩΣ ΕΣΤΙΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΑΓΑΘΟΠΟΙΟΥΝΤΑΣ ΦΙΜΟΥΝ ΤΗΝ ΤΩΝ ΑΦΡΟΝΩΝ ΑΝΘΡΩΠΩΝ ΑΓΝΩΣΙΑΝ

16 ΩΣ ΕΛΕΥΘΕΡΟΙ ΚΑΙ ΜΗ ΩΣ ΕΠΙΚΑΛΥΜΜΑ ΕΧΟΝΤΕΣ ΤΗΣ ΚΑΚΙΑΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ ΑΛΛ ΩΣ ΘΕΟΥ ΔΟΥΛΟΙ

17 ΠΑΝΤΑΣ ΤΙΜΗΣΑΤΕ ΤΗΝ ΑΔΕΛΦΟΤΗΤΑ ΑΓΑΠΑΤΕ ΤΟΝ ΘΕΟΝ ΦΟΒΕΙΣΘΕ ΤΟΝ ΒΑΣΙΛΕΑ ΤΙΜΑΤΕ

18 ΟΙ ΟΙΚΕΤΑΙ ΥΠΟΤΑΣΣΟΜΕΝΟΙ ΕΝ ΠΑΝΤΙ ΦΟΒΩ ΤΟΙΣ ΔΕΣΠΟΤΑΙΣ ΟΥ ΜΟΝΟΝ ΤΟΙΣ ΑΓΑΘΟΙΣ ΚΑΙ ΕΠΙΕΙΚΕΣΙΝ ΑΛΛΑ ΚΑΙ ΤΟΙΣ ΣΚΟΛΙΟΙΣ

19 ΤΟΥΤΟ ΓΑΡ ΧΑΡΙΣ ΕΙ ΔΙΑ ΣΥΝΕΙΔΗΣΙΝ ΘΕΟΥ ΥΠΟΦΕΡΕΙ ΤΙΣ ΛΥΠΑΣ ΠΑΣΧΩΝ ΑΔΙΚΩΣ

20 ΠΟΙΟΝ ΓΑΡ ΚΛΕΟΣ ΕΙ ΑΜΑΡΤΑΝΟΝΤΕΣ ΚΑΙ ΚΟΛΑΦΙΖΟΜΕΝΟΙ ΥΠΟΜΕΝΕΙΤΕ ΑΛΛ ΕΙ ΑΓΑΘΟΠΟΙΟΥΝΤΕΣ ΚΑΙ ΠΑΣΧΟΝΤΕΣ ΥΠΟΜΕΝΕΙΤΕ ΤΟΥΤΟ ΧΑΡΙΣ ΠΑΡΑ ΘΕΩ

21 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΕΚΛΗΘΗΤΕ ΟΤΙ ΚΑΙ ΧΡΙΣΤΟΣ ΕΠΑΘΕΝ ΥΠΕΡ ΥΜΩΝ ΥΜΙΝ ΥΠΟΛΙΜΠΑΝΩΝ ΥΠΟΓΡΑΜΜΟΝ ΙΝΑ ΕΠΑΚΟΛΟΥΘΗΣΗΤΕ ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΥΤΟΥ

22 ΟΣ ΑΜΑΡΤΙΑΝ ΟΥΚ ΕΠΟΙΗΣΕΝ ΟΥΔΕ ΕΥΡΕΘΗ ΔΟΛΟΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ

23 ΟΣ ΛΟΙΔΟΡΟΥΜΕΝΟΣ ΟΥΚ ΑΝΤΕΛΟΙΔΟΡΕΙ ΠΑΣΧΩΝ ΟΥΚ ΗΠΕΙΛΕΙ ΠΑΡΕΔΙΔΟΥ ΔΕ ΤΩ ΚΡΙΝΟΝΤΙ ΔΙΚΑΙΩΣ

24 ΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΑΥΤΟΣ ΑΝΗΝΕΓΚΕΝ ΕΝ ΤΩ ΣΩΜΑΤΙ ΑΥΤΟΥ ΕΠΙ ΤΟ ΞΥΛΟΝ ΙΝΑ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΠΟΓΕΝΟΜΕΝΟΙ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΖΗΣΩΜΕΝ ΟΥ ΤΩ ΜΩΛΩΠΙ ΙΑΘΗΤΕ

25 ΗΤΕ ΓΑΡ ΩΣ ΠΡΟΒΑΤΑ ΠΛΑΝΩΜΕΝΟΙ ΑΛΛ ΕΠΕΣΤΡΑΦΗΤΕ ΝΥΝ ΕΠΙ ΤΟΝ ΠΟΙΜΕΝΑ ΚΑΙ ΕΠΙΣΚΟΠΟΝ ΤΩΝ ΨΥΧΩΝ ΥΜΩΝ

1 EPISTLE OF PETER CHAPTER 3

1 ΟΜΟΙΩΣ ΓΥΝΑΙΚΕΣ ΥΠΟΤΑΣΣΟΜΕΝΑΙ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΙΝΑ ΚΑΙ ΕΙ ΤΙΝΕΣ ΑΠΕΙΘΟΥΣΙΝ ΤΩ ΛΟΓΩ ΔΙΑ ΤΗΣ ΤΩΝ ΓΥΝΑΙΚΩΝ ΑΝΑΣΤΡΟΦΗΣ ΑΝΕΥ ΛΟΓΟΥ ΚΕΡΔΗΘΗΣΟΝΤΑΙ

2 ΕΠΟΠΤΕΥΣΑΝΤΕΣ ΤΗΝ ΕΝ ΦΟΒΩ ΑΓΝΗΝ ΑΝΑΣΤΡΟΦΗΝ ΥΜΩΝ

3 ΩΝ ΕΣΤΩ ΟΥΧ Ο ΕΞΩΘΕΝ ΕΜΠΛΟΚΗΣ ΤΡΙΧΩΝ ΚΑΙ ΠΕΡΙΘΕΣΕΩΣ ΧΡΥΣΙΩΝ Η ΕΝΔΥΣΕΩΣ ΙΜΑΤΙΩΝ ΚΟΣΜΟΣ

4 ΑΛΛ Ο ΚΡΥΠΤΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΑΝΘΡΩΠΟΣ ΕΝ ΤΩ ΑΦΘΑΡΤΩ ΤΟΥ ΠΡΑΕΩΣ ΚΑΙ ΗΣΥΧΙΟΥ ΠΝΕΥΜΑΤΟΣ Ο ΕΣΤΙΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΠΟΛΥΤΕΛΕΣ

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5 ΟΥΤΩΣ ΓΑΡ ΠΟΤΕ ΚΑΙ ΑΙ ΑΓΙΑΙ ΓΥΝΑΙΚΕΣ ΑΙ ΕΛΠΙΖΟΥΣΑΙ ΕΙΣ ΘΕΟΝ ΕΚΟΣΜΟΥΝ ΕΑΥΤΑΣ ΥΠΟΤΑΣΣΟΜΕΝΑΙ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ

6 ΩΣ ΣΑΡΡΑ ΥΠΗΚΟΥΣΕΝ ΤΩ ΑΒΡΑΑΜ ΚΥΡΙΟΝ ΑΥΤΟΝ ΚΑΛΟΥΣΑ ΗΣ ΕΓΕΝΗΘΗΤΕ ΤΕΚΝΑ ΑΓΑΘΟΠΟΙΟΥΣΑΙ ΚΑΙ ΜΗ ΦΟΒΟΥΜΕΝΑΙ ΜΗΔΕΜΙΑΝ ΠΤΟΗΣΙΝ

7 ΟΙ ΑΝΔΡΕΣ ΟΜΟΙΩΣ ΣΥΝΟΙΚΟΥΝΤΕΣ ΚΑΤΑ ΓΝΩΣΙΝ ΩΣ ΑΣΘΕΝΕΣΤΕΡΩ ΣΚΕΥΕΙ ΤΩ ΓΥΝΑΙΚΕΙΩ ΑΠΟΝΕΜΟΝΤΕΣ ΤΙΜΗΝ ΩΣ ΚΑΙ ΣΥΝΚΛΗΡΟΝΟΜΟΙΣ ΧΑΡΙΤΟΣ ΖΩΗΣ ΕΙΣ ΤΟ ΜΗ ΕΝΚΟΠΤΕΣΘΑΙ ΤΑΣ ΠΡΟΣΕΥΧΑΣ ΥΜΩΝ

8 ΤΟ ΔΕ ΤΕΛΟΣ ΠΑΝΤΕΣ ΟΜΟΦΡΟΝΕΣ ΣΥΜΠΑΘΕΙΣ ΦΙΛΑΔΕΛΦΟΙ ΕΥΣΠΛΑΓΧΝΟΙ ΤΑΠΕΙΝΟΦΡΟΝΕΣ

9 ΜΗ ΑΠΟΔΙΔΟΝΤΕΣ ΚΑΚΟΝ ΑΝΤΙ ΚΑΚΟΥ Η ΛΟΙΔΟΡΙΑΝ ΑΝΤΙ ΛΟΙΔΟΡΙΑΣ ΤΟΥΝΑΝΤΙΟΝ ΔΕ ΕΥΛΟΓΟΥΝΤΕΣ ΟΤΙ ΕΙΣ ΤΟΥΤΟ ΕΚΛΗΘΗΤΕ ΙΝΑ ΕΥΛΟΓΙΑΝ ΚΛΗΡΟΝΟΜΗΣΗΤΕ

10 Ο ΓΑΡ ΘΕΛΩΝ ΖΩΗΝ ΑΓΑΠΑΝ ΚΑΙ ΙΔΕΙΝ ΗΜΕΡΑΣ ΑΓΑΘΑΣ ΠΑΥΣΑΤΩ ΤΗΝ ΓΛΩΣΣΑΝ ΑΠΟ ΚΑΚΟΥ ΚΑΙ ΧΕΙΛΗ ΤΟΥ ΜΗ ΛΑΛΗΣΑΙ ΔΟΛΟΝ

11 ΕΚΚΛΙΝΑΤΩ ΔΕ ΑΠΟ ΚΑΚΟΥ ΚΑΙ ΠΟΙΗΣΑΤΩ ΑΓΑΘΟΝ ΖΗΤΗΣΑΤΩ ΕΙΡΗΝΗΝ ΚΑΙ ΔΙΩΞΑΤΩ ΑΥΤΗΝ

12 ΟΤΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΙ ΔΙΚΑΙΟΥΣ ΚΑΙ ΩΤΑ ΑΥΤΟΥ ΕΙΣ ΔΕΗΣΙΝ ΑΥΤΩΝ ΠΡΟΣΩΠΟΝ ΔΕ ΚΥΡΙΟΥ ΕΠΙ ΠΟΙΟΥΝΤΑΣ ΚΑΚΑ

13 ΚΑΙ ΤΙΣ Ο ΚΑΚΩΣΩΝ ΥΜΑΣ ΕΑΝ ΤΟΥ ΑΓΑΘΟΥ ΖΗΛΩΤΑΙ ΓΕΝΗΣΘΕ

14 ΑΛΛ ΕΙ ΚΑΙ ΠΑΣΧΟΙΤΕ ΔΙΑ ΔΙΚΑΙΟΣΥΝΗΝ ΜΑΚΑΡΙΟΙ ΤΟΝ ΔΕ ΦΟΒΟΝ ΑΥΤΩΝ ΜΗ ΦΟΒΗΘΗΤΕ ΜΗΔΕ ΤΑΡΑΧΘΗΤΕ

15 ΚΥΡΙΟΝ ΔΕ ΤΟΝ ΧΡΙΣΤΟΝ ΑΓΙΑΣΑΤΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΕΤΟΙΜΟΙ ΑΕΙ ΠΡΟΣ ΑΠΟΛΟΓΙΑΝ ΠΑΝΤΙ ΤΩ ΑΙΤΟΥΝΤΙ ΥΜΑΣ ΛΟΓΟΝ ΠΕΡΙ ΤΗΣ ΕΝ ΥΜΙΝ ΕΛΠΙΔΟΣ ΑΛΛΑ ΜΕΤΑ ΠΡΑΥΤΗΤΟΣ ΚΑΙ ΦΟΒΟΥ

16 ΣΥΝΕΙΔΗΣΙΝ ΕΧΟΝΤΕΣ ΑΓΑΘΗΝ ΙΝΑ ΕΝ Ω ΚΑΤΑΛΑΛΕΙΣΘΕ ΚΑΤΑΙΣΧΥΝΘΩΣΙΝ ΟΙ ΕΠΗΡΕΑΖΟΝΤΕΣ ΥΜΩΝ ΤΗΝ ΑΓΑΘΗΝ ΕΝ ΧΡΙΣΤΩ ΑΝΑΣΤΡΟΦΗΝ

17 ΚΡΕΙΤΤΟΝ ΓΑΡ ΑΓΑΘΟΠΟΙΟΥΝΤΑΣ ΕΙ ΘΕΛΟΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΠΑΣΧΕΙΝ Η ΚΑΚΟΠΟΙΟΥΝΤΑΣ

18 ΟΤΙ ΚΑΙ ΧΡΙΣΤΟΣ ΑΠΑΞ ΠΕΡΙ ΑΜΑΡΤΙΩΝ ΑΠΕΘΑΝΕΝ ΔΙΚΑΙΟΣ ΥΠΕΡ ΑΔΙΚΩΝ ΙΝΑ ΥΜΑΣ ΠΡΟΣΑΓΑΓΗ ΤΩ ΘΕΩ ΘΑΝΑΤΩΘΕΙΣ ΜΕΝ ΣΑΡΚΙ ΖΩΟΠΟΙΗΘΕΙΣ ΔΕ ΠΝΕΥΜΑΤΙ

19 ΕΝ Ω ΚΑΙ ΤΟΙΣ ΕΝ ΦΥΛΑΚΗ ΠΝΕΥΜΑΣΙΝ ΠΟΡΕΥΘΕΙΣ ΕΚΗΡΥΞΕΝ

20 ΑΠΕΙΘΗΣΑΣΙΝ ΠΟΤΕ ΟΤΕ ΑΠΕΞΕΔΕΧΕΤΟ Η ΤΟΥ ΘΕΟΥ ΜΑΚΡΟΘΥΜΙΑ ΕΝ ΗΜΕΡΑΙΣ ΝΩΕ ΚΑΤΑΣΚΕΥΑΖΟΜΕΝΗΣ ΚΙΒΩΤΟΥ ΕΙΣ ΗΝ ΟΛΙΓΟΙ ΤΟΥΤ ΕΣΤΙΝ ΟΚΤΩ ΨΥΧΑΙ ΔΙΕΣΩΘΗΣΑΝ ΔΙ ΥΔΑΤΟΣ

21 Ο ΚΑΙ ΥΜΑΣ ΑΝΤΙΤΥΠΟΝ ΝΥΝ ΣΩΖΕΙ ΒΑΠΤΙΣΜΑ ΟΥ ΣΑΡΚΟΣ ΑΠΟΘΕΣΙΣ ΡΥΠΟΥ ΑΛΛΑ ΣΥΝΕΙΔΗΣΕΩΣ ΑΓΑΘΗΣ ΕΠΕΡΩΤΗΜΑ ΕΙΣ ΘΕΟΝ ΔΙ ΑΝΑΣΤΑΣΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

22 ΟΣ ΕΣΤΙΝ ΕΝ ΔΕΞΙΑ ΘΕΟΥ ΠΟΡΕΥΘΕΙΣ ΕΙΣ ΟΥΡΑΝΟΝ ΥΠΟΤΑΓΕΝΤΩΝ ΑΥΤΩ ΑΓΓΕΛΩΝ ΚΑΙ ΕΞΟΥΣΙΩΝ ΚΑΙ ΔΥΝΑΜΕΩΝ

1 EPISTLE OF PETER CHAPTER 4

1 ΧΡΙΣΤΟΥ ΟΥΝ ΠΑΘΟΝΤΟΣ ΣΑΡΚΙ ΚΑΙ ΥΜΕΙΣ ΤΗΝ ΑΥΤΗΝ ΕΝΝΟΙΑΝ ΟΠΛΙΣΑΣΘΕ ΟΤΙ Ο ΠΑΘΩΝ ΣΑΡΚΙ ΠΕΠΑΥΤΑΙ ΑΜΑΡΤΙΑΣ

2 ΕΙΣ ΤΟ ΜΗΚΕΤΙ ΑΝΘΡΩΠΩΝ ΕΠΙΘΥΜΙΑΙΣ ΑΛΛΑ ΘΕΛΗΜΑΤΙ ΘΕΟΥ ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΕΝ ΣΑΡΚΙ ΒΙΩΣΑΙ ΧΡΟΝΟΝ

3 ΑΡΚΕΤΟΣ ΓΑΡ Ο ΠΑΡΕΛΗΛΥΘΩΣ ΧΡΟΝΟΣ ΤΟ ΒΟΥΛΗΜΑ ΤΩΝ ΕΘΝΩΝ ΚΑΤΕΙΡΓΑΣΘΑΙ ΠΕΠΟΡΕΥΜΕΝΟΥΣ ΕΝ ΑΣΕΛΓΕΙΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΟΙΝΟΦΛΥΓΙΑΙΣ ΚΩΜΟΙΣ ΠΟΤΟΙΣ ΚΑΙ ΑΘΕΜΙΤΟΙΣ ΕΙΔΩΛΟΛΑΤΡΙΑΙΣ

4 ΕΝ Ω ΞΕΝΙΖΟΝΤΑΙ ΜΗ ΣΥΝΤΡΕΧΟΝΤΩΝ ΥΜΩΝ ΕΙΣ ΤΗΝ ΑΥΤΗΝ ΤΗΣ ΑΣΩΤΙΑΣ ΑΝΑΧΥΣΙΝ ΒΛΑΣΦΗΜΟΥΝΤΕΣ

5 ΟΙ ΑΠΟΔΩΣΟΥΣΙΝ ΛΟΓΟΝ ΤΩ ΕΤΟΙΜΩΣ ΕΧΟΝΤΙ ΚΡΙΝΑΙ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ

6 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΝΕΚΡΟΙΣ ΕΥΗΓΓΕΛΙΣΘΗ ΙΝΑ ΚΡΙΘΩΣΙΝ ΜΕΝ ΚΑΤΑ ΑΝΘΡΩΠΟΥΣ ΣΑΡΚΙ ΖΩΣΙ ΔΕ ΚΑΤΑ ΘΕΟΝ ΠΝΕΥΜΑΤΙ

7 ΠΑΝΤΩΝ ΔΕ ΤΟ ΤΕΛΟΣ ΗΓΓΙΚΕΝ ΣΩΦΡΟΝΗΣΑΤΕ ΟΥΝ ΚΑΙ ΝΗΨΑΤΕ ΕΙΣ ΠΡΟΣΕΥΧΑΣ

8 ΠΡΟ ΠΑΝΤΩΝ ΤΗΝ ΕΙΣ ΕΑΥΤΟΥΣ ΑΓΑΠΗΝ ΕΚΤΕΝΗ ΕΧΟΝΤΕΣ ΟΤΙ ΑΓΑΠΗ ΚΑΛΥΠΤΕΙ ΠΛΗΘΟΣ ΑΜΑΡΤΙΩΝ

9 ΦΙΛΟΞΕΝΟΙ ΕΙΣ ΑΛΛΗΛΟΥΣ ΑΝΕΥ ΓΟΓΓΥΣΜΟΥ

10 ΕΚΑΣΤΟΣ ΚΑΘΩΣ ΕΛΑΒΕΝ ΧΑΡΙΣΜΑ ΕΙΣ ΕΑΥΤΟΥΣ ΑΥΤΟ ΔΙΑΚΟΝΟΥΝΤΕΣ ΩΣ ΚΑΛΟΙ ΟΙΚΟΝΟΜΟΙ ΠΟΙΚΙΛΗΣ ΧΑΡΙΤΟΣ ΘΕΟΥ

11 ΕΙ ΤΙΣ ΛΑΛΕΙ ΩΣ ΛΟΓΙΑ ΘΕΟΥ ΕΙ ΤΙΣ ΔΙΑΚΟΝΕΙ ΩΣ ΕΞ ΙΣΧΥΟΣ ΗΣ ΧΟΡΗΓΕΙ Ο ΘΕΟΣ ΙΝΑ ΕΝ ΠΑΣΙΝ ΔΟΞΑΖΗΤΑΙ Ο ΘΕΟΣ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ω ΕΣΤΙΝ Η ΔΟΞΑ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

12 ΑΓΑΠΗΤΟΙ ΜΗ ΞΕΝΙΖΕΣΘΕ ΤΗ ΕΝ ΥΜΙΝ ΠΥΡΩΣΕΙ ΠΡΟΣ ΠΕΙΡΑΣΜΟΝ ΥΜΙΝ ΓΙΝΟΜΕΝΗ ΩΣ ΞΕΝΟΥ ΥΜΙΝ ΣΥΜΒΑΙΝΟΝΤΟΣ

13 ΑΛΛΑ ΚΑΘΟ ΚΟΙΝΩΝΕΙΤΕ ΤΟΙΣ ΤΟΥ ΧΡΙΣΤΟΥ ΠΑΘΗΜΑΣΙΝ ΧΑΙΡΕΤΕ ΙΝΑ ΚΑΙ ΕΝ ΤΗ ΑΠΟΚΑΛΥΨΕΙ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΧΑΡΗΤΕ ΑΓΑΛΛΙΩΜΕΝΟΙ

14 ΕΙ ΟΝΕΙΔΙΖΕΣΘΕ ΕΝ ΟΝΟΜΑΤΙ ΧΡΙΣΤΟΥ ΜΑΚΑΡΙΟΙ ΟΤΙ ΤΟ ΤΗΣ ΔΟΞΗΣ ΚΑΙ ΤΟ ΤΟΥ ΘΕΟΥ ΠΝΕΥΜΑ ΕΦ ΥΜΑΣ ΑΝΑΠΑΥΕΤΑΙ

15 ΜΗ ΓΑΡ ΤΙΣ ΥΜΩΝ ΠΑΣΧΕΤΩ ΩΣ ΦΟΝΕΥΣ Η ΚΛΕΠΤΗΣ Η ΚΑΚΟΠΟΙΟΣ Η ΩΣ ΑΛΛΟΤΡΙΕΠΙΣΚΟΠΟΣ

16 ΕΙ ΔΕ ΩΣ ΧΡΙΣΤΙΑΝΟΣ ΜΗ ΑΙΣΧΥΝΕΣΘΩ ΔΟΞΑΖΕΤΩ ΔΕ ΤΟΝ ΘΕΟΝ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥΤΩ

17 ΟΤΙ ΚΑΙΡΟΣ ΤΟΥ ΑΡΞΑΣΘΑΙ ΤΟ ΚΡΙΜΑ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΕΙ ΔΕ ΠΡΩΤΟΝ ΑΦ ΗΜΩΝ ΤΙ ΤΟ ΤΕΛΟΣ ΤΩΝ ΑΠΕΙΘΟΥΝΤΩΝ ΤΩ ΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΩ

18 ΚΑΙ ΕΙ Ο ΔΙΚΑΙΟΣ ΜΟΛΙΣ ΣΩΖΕΤΑΙ Ο ΑΣΕΒΗΣ ΚΑΙ ΑΜΑΡΤΩΛΟΣ ΠΟΥ ΦΑΝΕΙΤΑΙ

19 ΩΣΤΕ ΚΑΙ ΟΙ ΠΑΣΧΟΝΤΕΣ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΠΙΣΤΩ ΚΤΙΣΤΗ ΠΑΡΑΤΙΘΕΣΘΩΣΑΝ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΕΝ ΑΓΑΘΟΠΟΙΙΑ

1 EPISTLE OF PETER CHAPTER 5

1 ΠΡΕΣΒΥΤΕΡΟΥΣ ΟΥΝ ΤΟΥΣ ΕΝ ΥΜΙΝ ΠΑΡΑΚΑΛΩ Ο ΣΥΜΠΡΕΣΒΥΤΕΡΟΣ ΚΑΙ ΜΑΡΤΥΣ ΤΩΝ ΤΟΥ ΧΡΙΣΤΟΥ ΠΑΘΗΜΑΤΩΝ Ο ΚΑΙ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΑΠΟΚΑΛΥΠΤΕΣΘΑΙ ΔΟΞΗΣ ΚΟΙΝΩΝΟΣ

2 ΠΟΙΜΑΝΑΤΕ ΤΟ ΕΝ ΥΜΙΝ ΠΟΙΜΝΙΟΝ ΤΟΥ ΘΕΟΥ ΜΗ ΑΝΑΓΚΑΣΤΩΣ ΑΛΛΑ ΕΚΟΥΣΙΩΣ ΚΑΤΑ ΘΕΟΝ ΜΗΔΕ ΑΙΣΧΡΟΚΕΡΔΩΣ ΑΛΛΑ ΠΡΟΘΥΜΩΣ

3 ΜΗΔ ΩΣ ΚΑΤΑΚΥΡΙΕΥΟΝΤΕΣ ΤΩΝ ΚΛΗΡΩΝ ΑΛΛΑ ΤΥΠΟΙ ΓΙΝΟΜΕΝΟΙ ΤΟΥ ΠΟΙΜΝΙΟΥ

4 ΚΑΙ ΦΑΝΕΡΩΘΕΝΤΟΣ ΤΟΥ ΑΡΧΙΠΟΙΜΕΝΟΣ ΚΟΜΙΕΙΣΘΕ ΤΟΝ ΑΜΑΡΑΝΤΙΝΟΝ ΤΗΣ ΔΟΞΗΣ ΣΤΕΦΑΝΟΝ

5 ΟΜΟΙΩΣ ΝΕΩΤΕΡΟΙ ΥΠΟΤΑΓΗΤΕ ΠΡΕΣΒΥΤΕΡΟΙΣ ΠΑΝΤΕΣ ΔΕ ΑΛΛΗΛΟΙΣ ΤΗΝ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΝ ΕΓΚΟΜΒΩΣΑΣΘΕ ΟΤΙ Ο ΘΕΟΣ ΥΠΕΡΗΦΑΝΟΙΣ ΑΝΤΙΤΑΣΣΕΤΑΙ ΤΑΠΕΙΝΟΙΣ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ

6 ΤΑΠΕΙΝΩΘΗΤΕ ΟΥΝ ΥΠΟ ΤΗΝ ΚΡΑΤΑΙΑΝ ΧΕΙΡΑΝ ΤΟΥ ΘΕΟΥ ΙΝΑ ΥΜΑΣ ΥΨΩΣΗ ΕΝ ΚΑΙΡΩ

7 ΠΑΣΑΝ ΤΗΝ ΜΕΡΙΜΝΑΝ ΥΜΩΝ ΕΠΙΡΙΨΑΝΤΕΣ ΕΠ ΑΥΤΟΝ ΟΤΙ ΑΥΤΩ ΜΕΛΕΙ ΠΕΡΙ ΥΜΩΝ

8 ΝΗΨΑΤΕ ΓΡΗΓΟΡΗΣΑΤΕ Ο ΑΝΤΙΔΙΚΟΣ ΥΜΩΝ ΔΙΑΒΟΛΟΣ ΩΣ ΛΕΩΝ ΩΡΥΟΜΕΝΟΣ ΠΕΡΙΠΑΤΕΙ ΖΗΤΩΝ ΚΑΤΑΠΙΕΙΝ

9 Ω ΑΝΤΙΣΤΗΤΕ ΣΤΕΡΕΟΙ ΤΗ ΠΙΣΤΕΙ ΕΙΔΟΤΕΣ ΤΑ ΑΥΤΑ ΤΩΝ ΠΑΘΗΜΑΤΩΝ ΤΗ ΕΝ ΤΩ ΚΟΣΜΩ ΥΜΩΝ ΑΔΕΛΦΟΤΗΤΙ ΕΠΙΤΕΛΕΙΣΘΑΙ

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10 Ο ΔΕ ΘΕΟΣ ΠΑΣΗΣ ΧΑΡΙΤΟΣ Ο ΚΑΛΕΣΑΣ ΥΜΑΣ ΕΙΣ ΤΗΝ ΑΙΩΝΙΟΝ ΑΥΤΟΥ ΔΟΞΑΝ ΕΝ ΧΡΙΣΤΩ ΟΛΙΓΟΝ ΠΑΘΟΝΤΑΣ ΑΥΤΟΣ ΚΑΤΑΡΤΙΣΕΙ ΣΤΗΡΙΞΕΙ ΣΘΕΝΩΣΕΙ ΘΕΜΕΛΙΩΣΕΙ
11 ΑΥΤΩ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ
12 ΔΙΑ ΣΙΛΟΥΑΝΟΥ ΥΜΙΝ ΤΟΥ ΠΙΣΤΟΥ ΑΔΕΛΦΟΥ ΩΣ ΛΟΓΙΖΟΜΑΙ ΔΙ ΟΛΙΓΩΝ ΕΓΡΑΨΑ ΠΑΡΑΚΑΛΩΝ ΚΑΙ ΕΠΙΜΑΡΤΥΡΩΝ ΤΑΥΤΗΝ ΕΙΝΑΙ ΑΛΗΘΗ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΗΝ ΣΤΗΤΕ
13 ΑΣΠΑΖΕΤΑΙ ΥΜΑΣ Η ΕΝ ΒΑΒΥΛΩΝΙ ΣΥΝΕΚΛΕΚΤΗ ΚΑΙ ΜΑΡΚΟΣ Ο ΥΙΟΣ ΜΟΥ
14 ΑΣΠΑΣΑΣΘΕ ΑΛΛΗΛΟΥΣ ΕΝ ΦΙΛΗΜΑΤΙ ΑΓΑΠΗΣ ΕΙΡΗΝΗ ΥΜΙΝ ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΧΡΙΣΤΩΩΣΤΕ ΚΑΙ ΟΙ ΠΑΣΧΟΝΤΕΣ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΠΙΣΤΩ ΚΤΙΣΤΗ ΠΑΡΑΤΙΘΕΣΘΩΣΑΝ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ ΕΝ ΑΓΑΘΟΠΟΙΙΑ

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 EPISTLE OF PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 ΣΥΜΕΩΝ ΠΕΤΡΟΣ ΔΟΥΛΟΣ ΚΑΙ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΙΣ ΙΣΟΤΙΜΟΝ ΗΜΙΝ ΛΑΧΟΥΣΙΝ ΠΙΣΤΙΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΠΛΗΘΥΝΘΕΙΗ ΕΝ ΕΠΙΓΝΩΣΕΙ ΤΟΥ ΘΕΟΥ ΚΑΙ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ
3 ΩΣ ΠΑΝΤΑ ΗΜΙΝ ΤΗΣ ΘΕΙΑΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΤΑ ΠΡΟΣ ΖΩΗΝ ΚΑΙ ΕΥΣΕΒΕΙΑΝ ΔΕΔΩΡΗΜΕΝΗΣ ΔΙΑ ΤΗΣ ΕΠΙΓΝΩΣΕΩΣ ΤΟΥ ΚΑΛΕΣΑΝΤΟΣ ΗΜΑΣ ΙΔΙΑ ΔΟΞΗ ΚΑΙ ΑΡΕΤΗ
4 ΔΙ ΩΝ ΤΑ ΤΙΜΙΑ ΗΜΙΝ ΚΑΙ ΜΕΓΙΣΤΑ ΕΠΑΓΓΕΛΜΑΤΑ ΔΕΔΩΡΗΤΑΙ ΙΝΑ ΔΙΑ ΤΟΥΤΩΝ ΓΕΝΗΣΘΕ ΘΕΙΑΣ ΚΟΙΝΩΝΟΙ ΦΥΣΕΩΣ ΑΠΟΦΥΓΟΝΤΕΣ ΤΗΣ ΕΝ ΤΩ ΚΟΣΜΩ ΕΝ ΕΠΙΘΥΜΙΑ ΦΘΟΡΑΣ
5 ΚΑΙ ΑΥΤΟ ΤΟΥΤΟ ΔΕ ΣΠΟΥΔΗΝ ΠΑΣΑΝ ΠΑΡΕΙΣΕΝΕΓΚΑΝΤΕΣ ΕΠΙΧΟΡΗΓΗΣΑΤΕ ΕΝ ΤΗ ΠΙΣΤΕΙ ΥΜΩΝ ΤΗΝ ΑΡΕΤΗΝ ΕΝ ΔΕ ΤΗ ΑΡΕΤΗ ΤΗΝ ΓΝΩΣΙΝ
6 ΕΝ ΔΕ ΤΗ ΓΝΩΣΕΙ ΤΗΝ ΕΓΚΡΑΤΕΙΑΝ ΕΝ ΔΕ ΤΗ ΕΓΚΡΑΤΕΙΑ ΤΗΝ ΥΠΟΜΟΝΗΝ ΕΝ ΔΕ ΤΗ ΥΠΟΜΟΝΗ ΤΗΝ ΕΥΣΕΒΕΙΑΝ
7 ΕΝ ΔΕ ΤΗ ΕΥΣΕΒΕΙΑ ΤΗΝ ΦΙΛΑΔΕΛΦΙΑΝ ΕΝ ΔΕ ΤΗ ΦΙΛΑΔΕΛΦΙΑ ΤΗΝ ΑΓΑΠΗΝ

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8 ΤΑΥΤΑ ΓΑΡ ΥΜΙΝ ΥΠΑΡΧΟΝΤΑ ΚΑΙ ΠΛΕΟΝΑΖΟΝΤΑ ΟΥΚ ΑΡΓΟΥΣ ΟΥΔΕ ΑΚΑΡΠΟΥΣ ΚΑΘΙΣΤΗΣΙΝ ΕΙΣ ΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΠΙΓΝΩΣΙΝ
9 Ω ΓΑΡ ΜΗ ΠΑΡΕΣΤΙΝ ΤΑΥΤΑ ΤΥΦΛΟΣ ΕΣΤΙΝ ΜΥΩΠΑΖΩΝ ΛΗΘΗΝ ΛΑΒΩΝ ΤΟΥ ΚΑΘΑΡΙΣΜΟΥ ΤΩΝ ΠΑΛΑΙ ΑΥΤΟΥ ΑΜΑΡΤΗΜΑΤΩΝ
10 ΔΙΟ ΜΑΛΛΟΝ ΑΔΕΛΦΟΙ ΣΠΟΥΔΑΣΑΤΕ ΒΕΒΑΙΑΝ ΥΜΩΝ ΤΗΝ ΚΛΗΣΙΝ ΚΑΙ ΕΚΛΟΓΗΝ ΠΟΙΕΙΣΘΑΙ ΤΑΥΤΑ ΓΑΡ ΠΟΙΟΥΝΤΕΣ ΟΥ ΜΗ ΠΤΑΙΣΗΤΕ ΠΟΤΕ
11 ΟΥΤΩΣ ΓΑΡ ΠΛΟΥΣΙΩΣ ΕΠΙΧΟΡΗΓΗΘΗΣΕΤΑΙ ΥΜΙΝ Η ΕΙΣΟΔΟΣ ΕΙΣ ΤΗΝ ΑΙΩΝΙΟΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
12 ΔΙΟ ΜΕΛΛΗΣΩ ΑΕΙ ΥΜΑΣ ΥΠΟΜΙΜΝΗΣΚΕΙΝ ΠΕΡΙ ΤΟΥΤΩΝ ΚΑΙΠΕΡ ΕΙΔΟΤΑΣ ΚΑΙ ΕΣΤΗΡΙΓΜΕΝΟΥΣ ΕΝ ΤΗ ΠΑΡΟΥΣΗ ΑΛΗΘΕΙΑ
13 ΔΙΚΑΙΟΝ ΔΕ ΗΓΟΥΜΑΙ ΕΦ ΟΣΟΝ ΕΙΜΙ ΕΝ ΤΟΥΤΩ ΤΩ ΣΚΗΝΩΜΑΤΙ ΔΙΕΓΕΙΡΕΙΝ ΥΜΑΣ ΕΝ ΥΠΟΜΝΗΣΕΙ
14 ΕΙΔΩΣ ΟΤΙ ΤΑΧΙΝΗ ΕΣΤΙΝ Η ΑΠΟΘΕΣΙΣ ΤΟΥ ΣΚΗΝΩΜΑΤΟΣ ΜΟΥ ΚΑΘΩΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΕΔΗΛΩΣΕΝ ΜΟΙ
15 ΣΠΟΥΔΑΣΩ ΔΕ ΚΑΙ ΕΚΑΣΤΟΤΕ ΕΧΕΙΝ ΥΜΑΣ ΜΕΤΑ ΤΗΝ ΕΜΗΝ ΕΞΟΔΟΝ ΤΗΝ ΤΟΥΤΩΝ ΜΝΗΜΗΝ ΠΟΙΕΙΣΘΑΙ
16 ΟΥ ΓΑΡ ΣΕΣΟΦΙΣΜΕΝΟΙΣ ΜΥΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΕΣ ΕΓΝΩΡΙΣΑΜΕΝ ΥΜΙΝ ΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΥΝΑΜΙΝ ΚΑΙ ΠΑΡΟΥΣΙΑΝ ΑΛΛ ΕΠΟΠΤΑΙ ΓΕΝΗΘΕΝΤΕΣ ΤΗΣ ΕΚΕΙΝΟΥ ΜΕΓΑΛΕΙΟΤΗΤΟΣ
17 ΛΑΒΩΝ ΓΑΡ ΠΑΡΑ ΘΕΟΥ ΠΑΤΡΟΣ ΤΙΜΗΝ ΚΑΙ ΔΟΞΑΝ ΦΩΝΗΣ ΕΝΕΧΘΕΙΣΗΣ ΑΥΤΩ ΤΟΙΑΣΔΕ ΥΠΟ ΤΗΣ ΜΕΓΑΛΟΠΡΕΠΟΥΣ ΔΟΞΗΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΜΟΥ Ο ΑΓΑΠΗΤΟΣ ΕΙΣ ΟΝ ΕΓΩ ΕΥΔΟΚΗΣΑ
18 ΚΑΙ ΤΑΥΤΗΝ ΤΗΝ ΦΩΝΗΝ ΗΜΕΙΣ ΗΚΟΥΣΑΜΕΝ ΕΞ ΟΥΡΑΝΟΥ ΕΝΕΧΘΕΙΣΑΝ ΣΥΝ ΑΥΤΩ ΟΝΤΕΣ ΕΝ ΤΩ ΟΡΕΙ ΤΩ ΑΓΙΩ
19 ΚΑΙ ΕΧΟΜΕΝ ΒΕΒΑΙΟΤΕΡΟΝ ΤΟΝ ΠΡΟΦΗΤΙΚΟΝ ΛΟΓΟΝ Ω ΚΑΛΩΣ ΠΟΙΕΙΤΕ ΠΡΟΣΕΧΟΝΤΕΣ ΩΣ ΛΥΧΝΩ ΦΑΙΝΟΝΤΙ ΕΝ ΑΥΧΜΗΡΩ ΤΟΠΩ ΕΩΣ ΟΥ ΗΜΕΡΑ ΔΙΑΥΓΑΣΗ ΚΑΙ ΦΩΣΦΟΡΟΣ ΑΝΑΤΕΙΛΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ
20 ΤΟΥΤΟ ΠΡΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΠΑΣΑ ΠΡΟΦΗΤΕΙΑ ΓΡΑΦΗΣ ΙΔΙΑΣ ΕΠΙΛΥΣΕΩΣ ΟΥ ΓΙΝΕΤΑΙ
21 ΟΥ ΓΑΡ ΘΕΛΗΜΑΤΙ ΑΝΘΡΩΠΟΥ ΗΝΕΧΘΗ ΠΟΤΕ ΠΡΟΦΗΤΕΙΑ ΑΛΛΑ ΥΠΟ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΦΕΡΟΜΕΝΟΙ ΕΛΑΛΗΣΑΝ ΑΠΟ ΘΕΟΥ ΑΝΘΡΩΠΟΙ

2 EPISTLE OF PETER CHAPTER 2

1 ΕΓΕΝΟΝΤΟ ΔΕ ΚΑΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΕΝ ΤΩ ΛΑΩ ΩΣ ΚΑΙ ΕΝ ΥΜΙΝ ΕΣΟΝΤΑΙ ΨΕΥΔΟΔΙΔΑΣΚΑΛΟΙ ΟΙΤΙΝΕΣ ΠΑΡΕΙΣΑΞΟΥΣΙΝ ΑΙΡΕΣΕΙΣ ΑΠΩΛΕΙΑΣ ΚΑΙ ΤΟΝ ΑΓΟΡΑΣΑΝΤΑ ΑΥΤΟΥΣ ΔΕΣΠΟΤΗΝ ΑΡΝΟΥΜΕΝΟΙ ΕΠΑΓΟΝΤΕΣ ΕΑΥΤΟΙΣ ΤΑΧΙΝΗΝ ΑΠΩΛΕΙΑΝ
2 ΚΑΙ ΠΟΛΛΟΙ ΕΞΑΚΟΛΟΥΘΗΣΟΥΣΙΝ ΑΥΤΩΝ ΤΑΙΣ ΑΣΕΛΓΕΙΑΙΣ ΔΙ ΟΥΣ Η ΟΔΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ ΒΛΑΣΦΗΜΗΘΗΣΕΤΑΙ
3 ΚΑΙ ΕΝ ΠΛΕΟΝΕΞΙΑ ΠΛΑΣΤΟΙΣ ΛΟΓΟΙΣ ΥΜΑΣ ΕΜΠΟΡΕΥΣΟΝΤΑΙ ΟΙΣ ΤΟ ΚΡΙΜΑ ΕΚΠΑΛΑΙ ΟΥΚ ΑΡΓΕΙ ΚΑΙ Η ΑΠΩΛΕΙΑ ΑΥΤΩΝ ΟΥ ΝΥΣΤΑΖΕΙ
4 ΕΙ ΓΑΡ Ο ΘΕΟΣ ΑΓΓΕΛΩΝ ΑΜΑΡΤΗΣΑΝΤΩΝ ΟΥΚ ΕΦΕΙΣΑΤΟ ΑΛΛΑ ΣΙΡΟΙΣ ΖΟΦΟΥ ΤΑΡΤΑΡΩΣΑΣ ΠΑΡΕΔΩΚΕΝ ΕΙΣ ΚΡΙΣΙΝ ΤΗΡΟΥΜΕΝΟΥΣ
5 ΚΑΙ ΑΡΧΑΙΟΥ ΚΟΣΜΟΥ ΟΥΚ ΕΦΕΙΣΑΤΟ ΑΛΛΑ ΟΓΔΟΟΝ ΝΩΕ ΔΙΚΑΙΟΣΥΝΗΣ ΚΗΡΥΚΑ ΕΦΥΛΑΞΕΝ ΚΑΤΑΚΛΥΣΜΟΝ ΚΟΣΜΩ ΑΣΕΒΩΝ ΕΠΑΞΑΣ
6 ΚΑΙ ΠΟΛΕΙΣ ΣΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΑΣ ΤΕΦΡΩΣΑΣ ΚΑΤΑΣΤΡΟΦΗ ΚΑΤΕΚΡΙΝΕΝ ΥΠΟΔΕΙΓΜΑ ΜΕΛΛΟΝΤΩΝ ΑΣΕΒΕΙΝ ΤΕΘΕΙΚΩΣ
7 ΚΑΙ ΔΙΚΑΙΟΝ ΛΩΤ ΚΑΤΑΠΟΝΟΥΜΕΝΟΝ ΥΠΟ ΤΗΣ ΤΩΝ ΑΘΕΣΜΩΝ ΕΝ ΑΣΕΛΓΕΙΑ ΑΝΑΣΤΡΟΦΗΣ ΕΡΡΥΣΑΤΟ
8 ΒΛΕΜΜΑΤΙ ΓΑΡ ΚΑΙ ΑΚΟΗ Ο ΔΙΚΑΙΟΣ ΕΝΚΑΤΟΙΚΩΝ ΕΝ ΑΥΤΟΙΣ ΗΜΕΡΑΝ ΕΞ ΗΜΕΡΑΣ ΨΥΧΗΝ ΔΙΚΑΙΑΝ ΑΝΟΜΟΙΣ ΕΡΓΟΙΣ ΕΒΑΣΑΝΙΖΕΝ
9 ΟΙΔΕΝ ΚΥΡΙΟΣ ΕΥΣΕΒΕΙΣ ΕΚ ΠΕΙΡΑΣΜΟΥ ΡΥΕΣΘΑΙ ΑΔΙΚΟΥΣ ΔΕ ΕΙΣ ΗΜΕΡΑΝ ΚΡΙΣΕΩΣ ΚΟΛΑΖΟΜΕΝΟΥΣ ΤΗΡΕΙΝ
10 ΜΑΛΙΣΤΑ ΔΕ ΤΟΥΣ ΟΠΙΣΩ ΣΑΡΚΟΣ ΕΝ ΕΠΙΘΥΜΙΑ ΜΙΑΣΜΟΥ ΠΟΡΕΥΟΜΕΝΟΥΣ ΚΑΙ ΚΥΡΙΟΤΗΤΟΣ ΚΑΤΑΦΡΟΝΟΥΝΤΑΣ ΤΟΛΜΗΤΑΙ ΑΥΘΑΔΕΙΣ ΔΟΞΑΣ ΟΥ ΤΡΕΜΟΥΣΙΝ ΒΛΑΣΦΗΜΟΥΝΤΕΣ
11 ΟΠΟΥ ΑΓΓΕΛΟΙ ΙΣΧΥΙ ΚΑΙ ΔΥΝΑΜΕΙ ΜΕΙΖΟΝΕΣ ΟΝΤΕΣ ΟΥ ΦΕΡΟΥΣΙΝ ΚΑΤ ΑΥΤΩΝ ΠΑΡΑ ΚΥΡΙΩ ΒΛΑΣΦΗΜΟΝ ΚΡΙΣΙΝ
12 ΟΥΤΟΙ ΔΕ ΩΣ ΑΛΟΓΑ ΖΩΑ ΓΕΓΕΝΝΗΜΕΝΑ ΦΥΣΙΚΑ ΕΙΣ ΑΛΩΣΙΝ ΚΑΙ ΦΘΟΡΑΝ ΕΝ ΟΙΣ ΑΓΝΟΟΥΣΙΝ ΒΛΑΣΦΗΜΟΥΝΤΕΣ ΕΝ ΤΗ ΦΘΟΡΑ ΑΥΤΩΝ ΚΑΙ ΦΘΑΡΗΣΟΝΤΑΙ
13 ΚΟΜΙΟΥΜΕΝΟΙ ΜΙΣΘΟΝ ΑΔΙΚΙΑΣ ΗΔΟΝΗΝ ΗΓΟΥΜΕΝΟΙ ΤΗΝ ΕΝ ΗΜΕΡΑ ΤΡΥΦΗΝ ΣΠΙΛΟΙ ΚΑΙ ΜΩΜΟΙ ΕΝΤΡΥΦΩΝΤΕΣ ΕΝ ΤΑΙΣ ΑΠΑΤΑΙΣ ΑΥΤΩΝ ΣΥΝΕΥΩΧΟΥΜΕΝΟΙ ΥΜΙΝ
14 ΟΦΘΑΛΜΟΥΣ ΕΧΟΝΤΕΣ ΜΕΣΤΟΥΣ ΜΟΙΧΑΛΙΔΟΣ ΚΑΙ ΑΚΑΤΑΠΑΥΣΤΟΥΣ ΑΜΑΡΤΙΑΣ ΔΕΛΕΑΖΟΝΤΕΣ ΨΥΧΑΣ ΑΣΤΗΡΙΚΤΟΥΣ ΚΑΡΔΙΑΝ ΓΕΓΥΜΝΑΣΜΕΝΗΝ ΠΛΕΟΝΕΞΙΑΣ ΕΧΟΝΤΕΣ ΚΑΤΑΡΑΣ ΤΕΚΝΑ
15 ΚΑΤΑΛΕΙΠΟΝΤΕΣ ΕΥΘΕΙΑΝ ΟΔΟΝ ΕΠΛΑΝΗΘΗΣΑΝ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΕΣ ΤΗ ΟΔΩ ΤΟΥ ΒΑΛΑΑΜ ΤΟΥ ΒΟΣΟΡ ΟΣ ΜΙΣΘΟΝ ΑΔΙΚΙΑΣ ΗΓΑΠΗΣΕΝ
16 ΕΛΕΓΞΙΝ ΔΕ ΕΣΧΕΝ ΙΔΙΑΣ ΠΑΡΑΝΟΜΙΑΣ ΥΠΟΖΥΓΙΟΝ ΑΦΩΝΟΝ ΕΝ ΑΝΘΡΩΠΟΥ ΦΩΝΗ ΦΘΕΓΞΑΜΕΝΟΝ ΕΚΩΛΥΣΕΝ ΤΗΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΠΑΡΑΦΡΟΝΙΑΝ
17 ΟΥΤΟΙ ΕΙΣΙΝ ΠΗΓΑΙ ΑΝΥΔΡΟΙ ΚΑΙ ΟΜΙΧΛΑΙ ΥΠΟ ΛΑΙΛΑΠΟΣ ΕΛΑΥΝΟΜΕΝΑΙ ΟΙΣ Ο ΖΟΦΟΣ ΤΟΥ ΣΚΟΤΟΥΣ ΤΕΤΗΡΗΤΑΙ
18 ΥΠΕΡΟΓΚΑ ΓΑΡ ΜΑΤΑΙΟΤΗΤΟΣ ΦΘΕΓΓΟΜΕΝΟΙ ΔΕΛΕΑΖΟΥΣΙΝ ΕΝ ΕΠΙΘΥΜΙΑΙΣ ΣΑΡΚΟΣ ΑΣΕΛΓΕΙΑΙΣ ΤΟΥΣ ΟΛΙΓΩΣ ΑΠΟΦΕΥΓΟΝΤΑΣ ΤΟΥΣ ΕΝ ΠΛΑΝΗ ΑΝΑΣΤΡΕΦΟΜΕΝΟΥΣ
19 ΕΛΕΥΘΕΡΙΑΝ ΑΥΤΟΙΣ ΕΠΑΓΓΕΛΛΟΜΕΝΟΙ ΑΥΤΟΙ ΔΟΥΛΟΙ ΥΠΑΡΧΟΝΤΕΣ ΤΗΣ ΦΘΟΡΑΣ Ω ΓΑΡ ΤΙΣ ΗΤΤΗΤΑΙ ΤΟΥΤΩ ΔΕΔΟΥΛΩΤΑΙ
20 ΕΙ ΓΑΡ ΑΠΟΦΥΓΟΝΤΕΣ ΤΑ ΜΙΑΣΜΑΤΑ ΤΟΥ ΚΟΣΜΟΥ ΕΝ ΕΠΙΓΝΩΣΕΙ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥΤΟΙΣ ΔΕ ΠΑΛΙΝ ΕΜΠΛΑΚΕΝΤΕΣ ΗΤΤΩΝΤΑΙ ΓΕΓΟΝΕΝ ΑΥΤΟΙΣ ΤΑ ΕΣΧΑΤΑ ΧΕΙΡΟΝΑ ΤΩΝ ΠΡΩΤΩΝ
21 ΚΡΕΙΣΣΟΝ ΓΑΡ ΗΝ ΑΥΤΟΙΣ ΜΗ ΕΠΕΓΝΩΚΕΝΑΙ ΤΗΝ ΟΔΟΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ Η ΕΠΙΓΝΟΥΣΙΝ ΥΠΟΣΤΡΕΨΑΙ ΕΚ ΤΗΣ ΠΑΡΑΔΟΘΕΙΣΗΣ ΑΥΤΟΙΣ ΑΓΙΑΣ ΕΝΤΟΛΗΣ
22 ΣΥΜΒΕΒΗΚΕΝ ΑΥΤΟΙΣ ΤΟ ΤΗΣ ΑΛΗΘΟΥΣ ΠΑΡΟΙΜΙΑΣ ΚΥΩΝ ΕΠΙΣΤΡΕΨΑΣ ΕΠΙ ΤΟ ΙΔΙΟΝ ΕΞΕΡΑΜΑ ΚΑΙ ΥΣ ΛΟΥΣΑΜΕΝΗ ΕΙΣ ΚΥΛΙΣΜΟΝ ΒΟΡΒΟΡΟΥ

2 EPISTLE OF PETER CHAPTER 3

1 ΤΑΥΤΗΝ ΗΔΗ ΑΓΑΠΗΤΟΙ ΔΕΥΤΕΡΑΝ ΥΜΙΝ ΓΡΑΦΩ ΕΠΙΣΤΟΛΗΝ ΕΝ ΑΙΣ ΔΙΕΓΕΙΡΩ ΥΜΩΝ ΕΝ ΥΠΟΜΝΗΣΕΙ ΤΗΝ ΕΙΛΙΚΡΙΝΗ ΔΙΑΝΟΙΑΝ
2 ΜΝΗΣΘΗΝΑΙ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΡΗΜΑΤΩΝ ΥΠΟ ΤΩΝ ΑΓΙΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΤΗΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΥΜΩΝ ΕΝΤΟΛΗΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ
3 ΤΟΥΤΟ ΠΡΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΕΛΕΥΣΟΝΤΑΙ ΕΠ ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΕΝ ΕΜΠΑΙΓΜΟΝΗ ΕΜΠΑΙΚΤΑΙ ΚΑΤΑ ΤΑΣ ΙΔΙΑΣ ΑΥΤΩΝ ΕΠΙΘΥΜΙΑΣ ΠΟΡΕΥΟΜΕΝΟΙ
4 ΚΑΙ ΛΕΓΟΝΤΕΣ ΠΟΥ ΕΣΤΙΝ Η ΕΠΑΓΓΕΛΙΑ ΤΗΣ ΠΑΡΟΥΣΙΑΣ ΑΥΤΟΥ ΑΦ ΗΣ ΓΑΡ ΟΙ ΠΑΤΕΡΕΣ ΕΚΟΙΜΗΘΗΣΑΝ ΠΑΝΤΑ ΟΥΤΩΣ ΔΙΑΜΕΝΕΙ ΑΠ ΑΡΧΗΣ ΚΤΙΣΕΩΣ
5 ΛΑΝΘΑΝΕΙ ΓΑΡ ΑΥΤΟΥΣ ΤΟΥΤΟ ΘΕΛΟΝΤΑΣ ΟΤΙ ΟΥΡΑΝΟΙ ΗΣΑΝ ΕΚΠΑΛΑΙ ΚΑΙ ΓΗ ΕΞ ΥΔΑΤΟΣ ΚΑΙ ΔΙ ΥΔΑΤΟΣ ΣΥΝΕΣΤΩΣΑ ΤΩ ΤΟΥ ΘΕΟΥ ΛΟΓΩ
6 ΔΙ ΩΝ Ο ΤΟΤΕ ΚΟΣΜΟΣ ΥΔΑΤΙ ΚΑΤΑΚΛΥΣΘΕΙΣ ΑΠΩΛΕΤΟ

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7 ΟΙ ΔΕ ΝΥΝ ΟΥΡΑΝΟΙ ΚΑΙ Η ΓΗ ΤΩ ΑΥΤΩ ΛΟΓΩ ΤΕΘΗΣΑΥΡΙΣΜΕΝΟΙ ΕΙΣΙΝ ΠΥΡΙ ΤΗΡΟΥΜΕΝΟΙ ΕΙΣ ΗΜΕΡΑΝ ΚΡΙΣΕΩΣ ΚΑΙ ΑΠΩΛΕΙΑΣ ΤΩΝ ΑΣΕΒΩΝ ΑΝΘΡΩΠΩΝ

8 ΕΝ ΔΕ ΤΟΥΤΟ ΜΗ ΛΑΝΘΑΝΕΤΩ ΥΜΑΣ ΑΓΑΠΗΤΟΙ ΟΤΙ ΜΙΑ ΗΜΕΡΑ ΠΑΡΑ ΚΥΡΙΩ ΩΣ ΧΙΛΙΑ ΕΤΗ ΚΑΙ ΧΙΛΙΑ ΕΤΗ ΩΣ ΗΜΕΡΑ ΜΙΑ

9 ΟΥ ΒΡΑΔΥΝΕΙ ΚΥΡΙΟΣ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΩΣ ΤΙΝΕΣ ΒΡΑΔΥΤΗΤΑ ΗΓΟΥΝΤΑΙ ΑΛΛΑ ΜΑΚΡΟΘΥΜΕΙ ΔΙ ΥΜΑΣ ΜΗ ΒΟΥΛΟΜΕΝΟΣ ΤΙΝΑΣ ΑΠΟΛΕΣΘΑΙ ΑΛΛΑ ΠΑΝΤΑΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ ΧΩΡΗΣΑΙ

10 ΗΞΕΙ ΔΕ ΗΜΕΡΑ ΚΥΡΙΟΥ ΩΣ ΚΛΕΠΤΗΣ ΕΝ Η ΟΙ ΟΥΡΑΝΟΙ ΡΟΙΖΗΔΟΝ ΠΑΡΕΛΕΥΣΟΝΤΑΙ ΣΤΟΙΧΕΙΑ ΔΕ ΚΑΥΣΟΥΜΕΝΑ ΛΥΘΗΣΕΤΑΙ ΚΑΙ ΓΗ ΚΑΙ ΤΑ ΕΝ ΑΥΤΗ ΕΡΓΑ ΚΑΤΑΚΑΗΣΕΤΑΙ

11 ΤΟΥΤΩΝ ΟΥΝ ΠΑΝΤΩΝ ΛΥΟΜΕΝΩΝ ΠΟΤΑΠΟΥΣ ΔΕΙ ΥΠΑΡΧΕΙΝ ΥΜΑΣ ΕΝ ΑΓΙΑΙΣ ΑΝΑΣΤΡΟΦΑΙΣ ΚΑΙ ΕΥΣΕΒΕΙΑΙΣ

12 ΠΡΟΣΔΟΚΩΝΤΑΣ ΚΑΙ ΣΠΕΥΔΟΝΤΑΣ ΤΗΝ ΠΑΡΟΥΣΙΑΝ ΤΗΣ ΤΟΥ ΘΕΟΥ ΗΜΕΡΑΣ ΔΙ ΗΝ ΟΥΡΑΝΟΙ ΠΥΡΟΥΜΕΝΟΙ ΛΥΘΗΣΟΝΤΑΙ ΚΑΙ ΣΤΟΙΧΕΙΑ ΚΑΥΣΟΥΜΕΝΑ ΤΗΚΕΤΑΙ

13 ΚΑΙΝΟΥΣ ΔΕ ΟΥΡΑΝΟΥΣ ΚΑΙ ΚΑΙΝΗΝ ΓΗΝ ΚΑΤΑ ΤΑ ΕΠΑΓΓΕΛΜΑΤΑ ΑΥΤΟΥ ΠΡΟΣΔΟΚΩΜΕΝ ΕΝ ΟΙΣ ΔΙΚΑΙΟΣΥΝΗ ΚΑΤΟΙΚΕΙ

14 ΔΙΟ ΑΓΑΠΗΤΟΙ ΤΑΥΤΑ ΠΡΟΣΔΟΚΩΝΤΕΣ ΣΠΟΥΔΑΣΑΤΕ ΑΣΠΙΛΟΙ ΚΑΙ ΑΜΩΜΗΤΟΙ ΑΥΤΩ ΕΥΡΕΘΗΝΑΙ ΕΝ ΕΙΡΗΝΗ

15 ΚΑΙ ΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΑΚΡΟΘΥΜΙΑΝ ΣΩΤΗΡΙΑΝ ΗΓΕΙΣΘΕ ΚΑΘΩΣ ΚΑΙ Ο ΑΓΑΠΗΤΟΣ ΗΜΩΝ ΑΔΕΛΦΟΣ ΠΑΥΛΟΣ ΚΑΤΑ ΤΗΝ ΔΟΘΕΙΣΑΝ ΑΥΤΩ ΣΟΦΙΑΝ ΕΓΡΑΨΕΝ ΥΜΙΝ

16 ΩΣ ΚΑΙ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΕΠΙΣΤΟΛΑΙΣ ΛΑΛΩΝ ΕΝ ΑΥΤΑΙΣ ΠΕΡΙ ΤΟΥΤΩΝ ΕΝ ΑΙΣ ΕΣΤΙΝ ΔΥΣΝΟΗΤΑ ΤΙΝΑ Α ΟΙ ΑΜΑΘΕΙΣ ΚΑΙ ΑΣΤΗΡΙΚΤΟΙ ΣΤΡΕΒΛΟΥΣΙΝ ΩΣ ΚΑΙ ΤΑΣ ΛΟΙΠΑΣ ΓΡΑΦΑΣ ΠΡΟΣ ΤΗΝ ΙΔΙΑΝ ΑΥΤΩΝ ΑΠΩΛΕΙΑΝ

17 ΥΜΕΙΣ ΟΥΝ ΑΓΑΠΗΤΟΙ ΠΡΟΓΙΝΩΣΚΟΝΤΕΣ ΦΥΛΑΣΣΕΣΘΕ ΙΝΑ ΜΗ ΤΗ ΤΩΝ ΑΘΕΣΜΩΝ ΠΛΑΝΗ ΣΥΝΑΠΑΧΘΕΝΤΕΣ ΕΚΠΕΣΗΤΕ ΤΟΥ ΙΔΙΟΥ ΣΤΗΡΙΓΜΟΥ

18 ΑΥΞΑΝΕΤΕ ΔΕ ΕΝ ΧΑΡΙΤΙ ΚΑΙ ΓΝΩΣΕΙ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΑΥΤΩ Η ΔΟΞΑ ΚΑΙ ΝΥΝ ΚΑΙ ΕΙΣ ΗΜΕΡΑΝ ΑΙΩΝΟΣΣΥΜΒΕΒΗΚΕΝ ΑΥΤΟΙΣ ΤΟ ΤΗΣ ΑΛΗΘΟΥΣ ΠΑΡΟΙΜΙΑΣ ΚΥΩΝ ΕΠΙΣΤΡΕΨΑΣ ΕΠΙ ΤΟ ΙΔΙΟΝ ΕΞΕΡΑΜΑ ΚΑΙ ΥΣ ΛΟΥΣΑΜΕΝΗ ΕΙΣ ΚΥΛΙΣΜΟΝ ΒΟΡΒΟΡΟΥ

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 EPISTLE OF JOHN CHAPTER 1

(The author of the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 Ο ΗΝ ΑΠ ΑΡΧΗΣ Ο ΑΚΗΚΟΑΜΕΝ Ο ΕΩΡΑΚΑΜΕΝ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΗΜΩΝ Ο ΕΘΕΑΣΑΜΕΘΑ ΚΑΙ ΑΙ ΧΕΙΡΕΣ ΗΜΩΝ ΕΨΗΛΑΦΗΣΑΝ ΠΕΡΙ ΤΟΥ ΛΟΓΟΥ ΤΗΣ ΖΩΗΣ

2 ΚΑΙ Η ΖΩΗ ΕΦΑΝΕΡΩΘΗ ΚΑΙ ΕΩΡΑΚΑΜΕΝ ΚΑΙ ΜΑΡΤΥΡΟΥΜΕΝ ΚΑΙ ΑΠΑΓΓΕΛΛΟΜΕΝ ΥΜΙΝ ΤΗΝ ΖΩΗΝ ΤΗΝ ΑΙΩΝΙΟΝ ΗΤΙΣ ΗΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΕΦΑΝΕΡΩΘΗ ΗΜΙΝ

3 Ο ΕΩΡΑΚΑΜΕΝ ΚΑΙ ΑΚΗΚΟΑΜΕΝ ΑΠΑΓΓΕΛΛΟΜΕΝ ΚΑΙ ΥΜΙΝ ΙΝΑ ΚΑΙ ΥΜΕΙΣ ΚΟΙΝΩΝΙΑΝ ΕΧΗΤΕ ΜΕΘ ΗΜΩΝ ΚΑΙ Η ΚΟΙΝΩΝΙΑ ΔΕ Η ΗΜΕΤΕΡΑ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

4 ΚΑΙ ΤΑΥΤΑ ΓΡΑΦΟΜΕΝ ΗΜΕΙΣ ΙΝΑ Η ΧΑΡΑ ΗΜΩΝ Η ΠΕΠΛΗΡΩΜΕΝΗ

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5 ΚΑΙ ΕΣΤΙΝ ΑΥΤΗ Η ΑΓΓΕΛΙΑ ΗΝ ΑΚΗΚΟΑΜΕΝ ΑΠ ΑΥΤΟΥ ΚΑΙ ΑΝΑΓΓΕΛΛΟΜΕΝ ΥΜΙΝ ΟΤΙ Ο ΘΕΟΣ ΦΩΣ ΕΣΤΙΝ ΚΑΙ ΣΚΟΤΙΑ ΕΝ ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ ΟΥΔΕΜΙΑ
6 ΕΑΝ ΕΙΠΩΜΕΝ ΟΤΙ ΚΟΙΝΩΝΙΑΝ ΕΧΟΜΕΝ ΜΕΤ ΑΥΤΟΥ ΚΑΙ ΕΝ ΤΩ ΣΚΟΤΕΙ ΠΕΡΙΠΑΤΩΜΕΝ ΨΕΥΔΟΜΕΘΑ ΚΑΙ ΟΥ ΠΟΙΟΥΜΕΝ ΤΗΝ ΑΛΗΘΕΙΑΝ
7 ΕΑΝ ΔΕ ΕΝ ΤΩ ΦΩΤΙ ΠΕΡΙΠΑΤΩΜΕΝ ΩΣ ΑΥΤΟΣ ΕΣΤΙΝ ΕΝ ΤΩ ΦΩΤΙ ΚΟΙΝΩΝΙΑΝ ΕΧΟΜΕΝ ΜΕΤ ΑΛΛΗΛΩΝ ΚΑΙ ΤΟ ΑΙΜΑ ΙΗΣΟΥ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΘΑΡΙΖΕΙ ΗΜΑΣ ΑΠΟ ΠΑΣΗΣ ΑΜΑΡΤΙΑΣ
8 ΕΑΝ ΕΙΠΩΜΕΝ ΟΤΙ ΑΜΑΡΤΙΑΝ ΟΥΚ ΕΧΟΜΕΝ ΕΑΥΤΟΥΣ ΠΛΑΝΩΜΕΝ ΚΑΙ Η ΑΛΗΘΕΙΑ ΟΥΚ ΕΣΤΙΝ ΕΝ ΗΜΙΝ
9 ΕΑΝ ΟΜΟΛΟΓΩΜΕΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΗΜΩΝ ΠΙΣΤΟΣ ΕΣΤΙΝ ΚΑΙ ΔΙΚΑΙΟΣ ΙΝΑ ΑΦΗ ΗΜΙΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΚΑΘΑΡΙΣΗ ΗΜΑΣ ΑΠΟ ΠΑΣΗΣ ΑΔΙΚΙΑΣ
10 ΕΑΝ ΕΙΠΩΜΕΝ ΟΤΙ ΟΥΧ ΗΜΑΡΤΗΚΑΜΕΝ ΨΕΥΣΤΗΝ ΠΟΙΟΥΜΕΝ ΑΥΤΟΝ ΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΟΥ ΟΥΚ ΕΣΤΙΝ ΕΝ ΗΜΙΝ

1 EPISTLE OF JOHN CHAPTER 2

1 ΤΕΚΝΙΑ ΜΟΥ ΤΑΥΤΑ ΓΡΑΦΩ ΥΜΙΝ ΙΝΑ ΜΗ ΑΜΑΡΤΗΤΕ ΚΑΙ ΕΑΝ ΤΙΣ ΑΜΑΡΤΗ ΠΑΡΑΚΛΗΤΟΝ ΕΧΟΜΕΝ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΔΙΚΑΙΟΝ
2 ΚΑΙ ΑΥΤΟΣ ΙΛΑΣΜΟΣ ΕΣΤΙΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΟΥ ΠΕΡΙ ΤΩΝ ΗΜΕΤΕΡΩΝ ΔΕ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΠΕΡΙ ΟΛΟΥ ΤΟΥ ΚΟΣΜΟΥ
3 ΚΑΙ ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΓΝΩΚΑΜΕΝ ΑΥΤΟΝ ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΤΗΡΩΜΕΝ
4 Ο ΛΕΓΩΝ ΟΤΙ ΕΓΝΩΚΑ ΑΥΤΟΝ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΜΗ ΤΗΡΩΝ ΨΕΥΣΤΗΣ ΕΣΤΙΝ ΚΑΙ ΕΝ ΤΟΥΤΩ Η ΑΛΗΘΕΙΑ ΟΥΚ ΕΣΤΙΝ
5 ΟΣ Δ ΑΝ ΤΗΡΗ ΑΥΤΟΥ ΤΟΝ ΛΟΓΟΝ ΑΛΗΘΩΣ ΕΝ ΤΟΥΤΩ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΤΕΤΕΛΕΙΩΤΑΙ ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΝ ΑΥΤΩ ΕΣΜΕΝ
6 Ο ΛΕΓΩΝ ΕΝ ΑΥΤΩ ΜΕΝΕΙΝ ΟΦΕΙΛΕΙ ΚΑΘΩΣ ΕΚΕΙΝΟΣ ΠΕΡΙΕΠΑΤΗΣΕΝ ΚΑΙ ΑΥΤΟΣ ΟΥΤΩΣ ΠΕΡΙΠΑΤΕΙΝ
7 ΑΓΑΠΗΤΟΙ ΟΥΚ ΕΝΤΟΛΗΝ ΚΑΙΝΗΝ ΓΡΑΦΩ ΥΜΙΝ ΑΛΛ ΕΝΤΟΛΗΝ ΠΑΛΑΙΑΝ ΗΝ ΕΙΧΕΤΕ ΑΠ ΑΡΧΗΣ Η ΕΝΤΟΛΗ Η ΠΑΛΑΙΑ ΕΣΤΙΝ Ο ΛΟΓΟΣ ΟΝ ΗΚΟΥΣΑΤΕ
8 ΠΑΛΙΝ ΕΝΤΟΛΗΝ ΚΑΙΝΗΝ ΓΡΑΦΩ ΥΜΙΝ Ο ΕΣΤΙΝ ΑΛΗΘΕΣ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΥΜΙΝ ΟΤΙ Η ΣΚΟΤΙΑ ΠΑΡΑΓΕΤΑΙ ΚΑΙ ΤΟ ΦΩΣ ΤΟ ΑΛΗΘΙΝΟΝ ΗΔΗ ΦΑΙΝΕΙ
9 Ο ΛΕΓΩΝ ΕΝ ΤΩ ΦΩΤΙ ΕΙΝΑΙ ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΜΙΣΩΝ ΕΝ ΤΗ ΣΚΟΤΙΑ ΕΣΤΙΝ ΕΩΣ ΑΡΤΙ
10 Ο ΑΓΑΠΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΝ ΤΩ ΦΩΤΙ ΜΕΝΕΙ ΚΑΙ ΣΚΑΝΔΑΛΟΝ ΟΥΚ ΕΣΤΙΝ ΕΝ ΑΥΤΩ
11 Ο ΔΕ ΜΙΣΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΕΝ ΤΗ ΣΚΟΤΙΑ ΕΣΤΙΝ ΚΑΙ ΕΝ ΤΗ ΣΚΟΤΙΑ ΠΕΡΙΠΑΤΕΙ ΚΑΙ ΟΥΚ ΟΙΔΕΝ ΠΟΥ ΥΠΑΓΕΙ ΟΤΙ Η ΣΚΟΤΙΑ ΕΤΥΦΛΩΣΕΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ
12 ΓΡΑΦΩ ΥΜΙΝ ΤΕΚΝΙΑ ΟΤΙ ΑΦΕΩΝΤΑΙ ΥΜΙΝ ΑΙ ΑΜΑΡΤΙΑΙ ΔΙΑ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ
13 ΓΡΑΦΩ ΥΜΙΝ ΠΑΤΕΡΕΣ ΟΤΙ ΕΓΝΩΚΑΤΕ ΤΟΝ ΑΠ ΑΡΧΗΣ ΓΡΑΦΩ ΥΜΙΝ ΝΕΑΝΙΣΚΟΙ ΟΤΙ ΝΕΝΙΚΗΚΑΤΕ ΤΟΝ ΠΟΝΗΡΟΝ ΕΓΡΑΨΑ ΥΜΙΝ ΠΑΙΔΙΑ ΟΤΙ ΕΓΝΩΚΑΤΕ ΤΟΝ ΠΑΤΕΡΑ
14 ΕΓΡΑΨΑ ΥΜΙΝ ΠΑΤΕΡΕΣ ΟΤΙ ΕΓΝΩΚΑΤΕ ΤΟΝ ΑΠ ΑΡΧΗΣ ΕΓΡΑΨΑ ΥΜΙΝ ΝΕΑΝΙΣΚΟΙ ΟΤΙ ΙΣΧΥΡΟΙ ΕΣΤΕ ΚΑΙ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΕΝ ΥΜΙΝ ΜΕΝΕΙ ΚΑΙ ΝΕΝΙΚΗΚΑΤΕ ΤΟΝ ΠΟΝΗΡΟΝ
15 ΜΗ ΑΓΑΠΑΤΕ ΤΟΝ ΚΟΣΜΟΝ ΜΗΔΕ ΤΑ ΕΝ ΤΩ ΚΟΣΜΩ ΕΑΝ ΤΙΣ ΑΓΑΠΑ ΤΟΝ ΚΟΣΜΟΝ ΟΥΚ ΕΣΤΙΝ Η ΑΓΑΠΗ ΤΟΥ ΠΑΤΡΟΣ ΕΝ ΑΥΤΩ
16 ΟΤΙ ΠΑΝ ΤΟ ΕΝ ΤΩ ΚΟΣΜΩ Η ΕΠΙΘΥΜΙΑ ΤΗΣ ΣΑΡΚΟΣ ΚΑΙ Η ΕΠΙΘΥΜΙΑ ΤΩΝ ΟΦΘΑΛΜΩΝ ΚΑΙ Η ΑΛΑΖΟΝΙΑ ΤΟΥ ΒΙΟΥ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΑΛΛ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΕΣΤΙΝ
17 ΚΑΙ Ο ΚΟΣΜΟΣ ΠΑΡΑΓΕΤΑΙ ΚΑΙ Η ΕΠΙΘΥΜΙΑ ΑΥΤΟΥ Ο ΔΕ ΠΟΙΩΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
18 ΠΑΙΔΙΑ ΕΣΧΑΤΗ ΩΡΑ ΕΣΤΙΝ ΚΑΙ ΚΑΘΩΣ ΗΚΟΥΣΑΤΕ ΟΤΙ ΑΝΤΙΧΡΙΣΤΟΣ ΕΡΧΕΤΑΙ ΚΑΙ ΝΥΝ ΑΝΤΙΧΡΙΣΤΟΙ ΠΟΛΛΟΙ ΓΕΓΟΝΑΣΙΝ ΟΘΕΝ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΣΧΑΤΗ ΩΡΑ ΕΣΤΙΝ
19 ΕΞ ΗΜΩΝ ΕΞΗΛΘΑΝ ΑΛΛ ΟΥΚ ΗΣΑΝ ΕΞ ΗΜΩΝ ΕΙ ΓΑΡ ΗΣΑΝ ΕΞ ΗΜΩΝ ΜΕΜΕΝΗΚΕΙΣΑΝ ΑΝ ΜΕΘ ΗΜΩΝ ΑΛΛ ΙΝΑ ΦΑΝΕΡΩΘΩΣΙΝ ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΠΑΝΤΕΣ ΕΞ ΗΜΩΝ
20 ΚΑΙ ΥΜΕΙΣ ΧΡΙΣΜΑ ΕΧΕΤΕ ΑΠΟ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΟΙΔΑΤΕ ΠΑΝΤΕΣ
21 ΟΥΚ ΕΓΡΑΨΑ ΥΜΙΝ ΟΤΙ ΟΥΚ ΟΙΔΑΤΕ ΤΗΝ ΑΛΗΘΕΙΑΝ ΑΛΛ ΟΤΙ ΟΙΔΑΤΕ ΑΥΤΗΝ ΚΑΙ ΟΤΙ ΠΑΝ ΨΕΥΔΟΣ ΕΚ ΤΗΣ ΑΛΗΘΕΙΑΣ ΟΥΚ ΕΣΤΙΝ
22 ΤΙΣ ΕΣΤΙΝ Ο ΨΕΥΣΤΗΣ ΕΙ ΜΗ Ο ΑΡΝΟΥΜΕΝΟΣ ΟΤΙ ΙΗΣΟΥΣ ΟΥΚ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΝΤΙΧΡΙΣΤΟΣ Ο ΑΡΝΟΥΜΕΝΟΣ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΟΝ ΥΙΟΝ
23 ΠΑΣ Ο ΑΡΝΟΥΜΕΝΟΣ ΤΟΝ ΥΙΟΝ ΟΥΔΕ ΤΟΝ ΠΑΤΕΡΑ ΕΧΕΙ Ο ΟΜΟΛΟΓΩΝ ΤΟΝ ΥΙΟΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΕΧΕΙ
24 ΥΜΕΙΣ Ο ΗΚΟΥΣΑΤΕ ΑΠ ΑΡΧΗΣ ΕΝ ΥΜΙΝ ΜΕΝΕΤΩ ΕΑΝ ΕΝ ΥΜΙΝ ΜΕΙΝΗ Ο ΑΠ ΑΡΧΗΣ ΗΚΟΥΣΑΤΕ ΚΑΙ ΥΜΕΙΣ ΕΝ ΤΩ ΥΙΩ ΚΑΙ ΕΝ ΤΩ ΠΑΤΡΙ ΜΕΝΕΙΤΕ
25 ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΕΠΑΓΓΕΛΙΑ ΗΝ ΑΥΤΟΣ ΕΠΗΓΓΕΙΛΑΤΟ ΗΜΙΝ ΤΗΝ ΖΩΗΝ ΤΗΝ ΑΙΩΝΙΟΝ
26 ΤΑΥΤΑ ΕΓΡΑΨΑ ΥΜΙΝ ΠΕΡΙ ΤΩΝ ΠΛΑΝΩΝΤΩΝ ΥΜΑΣ
27 ΚΑΙ ΥΜΕΙΣ ΤΟ ΧΡΙΣΜΑ Ο ΕΛΑΒΕΤΕ ΑΠ ΑΥΤΟΥ ΜΕΝΕΙ ΕΝ ΥΜΙΝ ΚΑΙ ΟΥ ΧΡΕΙΑΝ ΕΧΕΤΕ ΙΝΑ ΤΙΣ ΔΙΔΑΣΚΗ ΥΜΑΣ ΑΛΛ ΩΣ ΤΟ ΑΥΤΟΥ ΧΡΙΣΜΑ ΔΙΔΑΣΚΕΙ ΥΜΑΣ ΠΕΡΙ ΠΑΝΤΩΝ ΚΑΙ ΑΛΗΘΕΣ ΕΣΤΙΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΨΕΥΔΟΣ ΚΑΙ ΚΑΘΩΣ ΕΔΙΔΑΞΕΝ ΥΜΑΣ ΜΕΝΕΤΕ ΕΝ ΑΥΤΩ
28 ΚΑΙ ΝΥΝ ΤΕΚΝΙΑ ΜΕΝΕΤΕ ΕΝ ΑΥΤΩ ΙΝΑ ΕΑΝ ΦΑΝΕΡΩΘΗ ΣΧΩΜΕΝ ΠΑΡΡΗΣΙΑΝ ΚΑΙ ΜΗ ΑΙΣΧΥΝΘΩΜΕΝ ΑΠ ΑΥΤΟΥ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΑΥΤΟΥ
29 ΕΑΝ ΕΙΔΗΤΕ ΟΤΙ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΚΑΙ ΠΑΣ Ο ΠΟΙΩΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΕΞ ΑΥΤΟΥ ΓΕΓΕΝΝΗΤΑΙ

1 EPISTLE OF JOHN CHAPTER 3

1 ΙΔΕΤΕ ΠΟΤΑΠΗΝ ΑΓΑΠΗΝ ΔΕΔΩΚΕΝ ΗΜΙΝ Ο ΠΑΤΗΡ ΙΝΑ ΤΕΚΝΑ ΘΕΟΥ ΚΛΗΘΩΜΕΝ ΚΑΙ ΕΣΜΕΝ ΔΙΑ ΤΟΥΤΟ Ο ΚΟΣΜΟΣ ΟΥ ΓΙΝΩΣΚΕΙ ΗΜΑΣ ΟΤΙ ΟΥΚ ΕΓΝΩ ΑΥΤΟΝ
2 ΑΓΑΠΗΤΟΙ ΝΥΝ ΤΕΚΝΑ ΘΕΟΥ ΕΣΜΕΝ ΚΑΙ ΟΥΠΩ ΕΦΑΝΕΡΩΘΗ ΤΙ ΕΣΟΜΕΘΑ ΟΙΔΑΜΕΝ ΟΤΙ ΕΑΝ ΦΑΝΕΡΩΘΗ ΟΜΟΙΟΙ ΑΥΤΩ ΕΣΟΜΕΘΑ ΟΤΙ ΟΨΟΜΕΘΑ ΑΥΤΟΝ ΚΑΘΩΣ ΕΣΤΙΝ
3 ΚΑΙ ΠΑΣ Ο ΕΧΩΝ ΤΗΝ ΕΛΠΙΔΑ ΤΑΥΤΗΝ ΕΠ ΑΥΤΩ ΑΓΝΙΖΕΙ ΕΑΥΤΟΝ ΚΑΘΩΣ ΕΚΕΙΝΟΣ ΑΓΝΟΣ ΕΣΤΙΝ
4 ΠΑΣ Ο ΠΟΙΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΚΑΙ ΤΗΝ ΑΝΟΜΙΑΝ ΠΟΙΕΙ ΚΑΙ Η ΑΜΑΡΤΙΑ ΕΣΤΙΝ Η ΑΝΟΜΙΑ
5 ΚΑΙ ΟΙΔΑΤΕ ΟΤΙ ΕΚΕΙΝΟΣ ΕΦΑΝΕΡΩΘΗ ΙΝΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΡΗ ΚΑΙ ΑΜΑΡΤΙΑ ΕΝ ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ
6 ΠΑΣ Ο ΕΝ ΑΥΤΩ ΜΕΝΩΝ ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΠΑΣ Ο ΑΜΑΡΤΑΝΩΝ ΟΥΧ ΕΩΡΑΚΕΝ ΑΥΤΟΝ ΟΥΔΕ ΕΓΝΩΚΕΝ ΑΥΤΟΝ
7 ΤΕΚΝΙΑ ΜΗΔΕΙΣ ΠΛΑΝΑΤΩ ΥΜΑΣ Ο ΠΟΙΩΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΚΑΘΩΣ ΕΚΕΙΝΟΣ ΔΙΚΑΙΟΣ ΕΣΤΙΝ
8 Ο ΠΟΙΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΕΚ ΤΟΥ ΔΙΑΒΟΛΟΥ ΕΣΤΙΝ ΟΤΙ ΑΠ ΑΡΧΗΣ Ο ΔΙΑΒΟΛΟΣ ΑΜΑΡΤΑΝΕΙ ΕΙΣ ΤΟΥΤΟ ΕΦΑΝΕΡΩΘΗ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΙΝΑ ΛΥΣΗ ΤΑ ΕΡΓΑ ΤΟΥ ΔΙΑΒΟΛΟΥ
9 ΠΑΣ Ο ΓΕΓΕΝΝΗΜΕΝΟΣ ΕΚ ΤΟΥ ΘΕΟΥ ΑΜΑΡΤΙΑΝ ΟΥ ΠΟΙΕΙ ΟΤΙ ΣΠΕΡΜΑ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΜΕΝΕΙ ΚΑΙ ΟΥ ΔΥΝΑΤΑΙ ΑΜΑΡΤΑΝΕΙΝ ΟΤΙ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓΕΝΝΗΤΑΙ
10 ΕΝ ΤΟΥΤΩ ΦΑΝΕΡΑ ΕΣΤΙΝ ΤΑ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΑ ΤΕΚΝΑ ΤΟΥ ΔΙΑΒΟΛΟΥ ΠΑΣ Ο ΜΗ ΠΟΙΩΝ ΔΙΚΑΙΟΣΥΝΗΝ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΘΕΟΥ ΚΑΙ Ο ΜΗ ΑΓΑΠΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ
11 ΟΤΙ ΑΥΤΗ ΕΣΤΙΝ Η ΑΓΓΕΛΙΑ ΗΝ ΗΚΟΥΣΑΤΕ ΑΠ ΑΡΧΗΣ ΙΝΑ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ

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12 ΟΥ ΚΑΘΩΣ ΚΑΙΝ ΕΚ ΤΟΥ ΠΟΝΗΡΟΥ ΗΝ ΚΑΙ ΕΣΦΑΞΕΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΙ ΧΑΡΙΝ ΤΙΝΟΣ ΕΣΦΑΞΕΝ ΑΥΤΟΝ ΟΤΙ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΠΟΝΗΡΑ ΗΝ ΤΑ ΔΕ ΤΟΥ ΑΔΕΛΦΟΥ ΑΥΤΟΥ ΔΙΚΑΙΑ
13 ΚΑΙ ΜΗ ΘΑΥΜΑΖΕΤΕ ΑΔΕΛΦΟΙ ΕΙ ΜΙΣΕΙ ΥΜΑΣ Ο ΚΟΣΜΟΣ
14 ΗΜΕΙΣ ΟΙΔΑΜΕΝ ΟΤΙ ΜΕΤΑΒΕΒΗΚΑΜΕΝ ΕΚ ΤΟΥ ΘΑΝΑΤΟΥ ΕΙΣ ΤΗΝ ΖΩΗΝ ΟΤΙ ΑΓΑΠΩΜΕΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ Ο ΜΗ ΑΓΑΠΩΝ ΜΕΝΕΙ ΕΝ ΤΩ ΘΑΝΑΤΩ
15 ΠΑΣ Ο ΜΙΣΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΑΝΘΡΩΠΟΚΤΟΝΟΣ ΕΣΤΙΝ ΚΑΙ ΟΙΔΑΤΕ ΟΤΙ ΠΑΣ ΑΝΘΡΩΠΟΚΤΟΝΟΣ ΟΥΚ ΕΧΕΙ ΖΩΗΝ ΑΙΩΝΙΟΝ ΕΝ ΕΑΥΤΩ ΜΕΝΟΥΣΑΝ
16 ΕΝ ΤΟΥΤΩ ΕΓΝΩΚΑΜΕΝ ΤΗΝ ΑΓΑΠΗΝ ΟΤΙ ΕΚΕΙΝΟΣ ΥΠΕΡ ΥΜΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΟΥ ΕΘΗΚΕΝ ΚΑΙ ΗΜΕΙΣ ΟΦΕΙΛΟΜΕΝ ΥΠΕΡ ΤΩΝ ΑΔΕΛΦΩΝ ΤΑΣ ΨΥΧΑΣ ΘΕΙΝΑΙ
17 ΟΣ Δ ΑΝ ΕΧΗ ΤΟΝ ΒΙΟΝ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΘΕΩΡΗ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΧΡΕΙΑΝ ΕΧΟΝΤΑ ΚΑΙ ΚΛΕΙΣΗ ΤΑ ΣΠΛΑΓΧΝΑ ΑΥΤΟΥ ΑΠ ΑΥΤΟΥ ΠΩΣ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΜΕΝΕΙ ΕΝ ΑΥΤΩ
18 ΤΕΚΝΙΑ ΜΗ ΑΓΑΠΩΜΕΝ ΛΟΓΩ ΜΗΔΕ ΤΗ ΓΛΩΣΣΗ ΑΛΛΑ ΕΝ ΕΡΓΩ ΚΑΙ ΑΛΗΘΕΙΑ
19 ΚΑΙ ΕΝ ΤΟΥΤΩ ΓΝΩΣΟΜΕΘΑ ΟΤΙ ΕΚ ΤΗΣ ΑΛΗΘΕΙΑΣ ΕΣΜΕΝ ΚΑΙ ΕΜΠΡΟΣΘΕΝ ΑΥΤΟΥ ΠΕΙΣΟΜΕΝ ΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ
20 ΟΤΙ ΕΑΝ ΚΑΤΑΓΙΝΩΣΚΗ ΗΜΩΝ Η ΚΑΡΔΙΑ ΟΤΙ ΜΕΙΖΩΝ ΕΣΤΙΝ Ο ΘΕΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ΗΜΩΝ ΚΑΙ ΓΙΝΩΣΚΕΙ ΠΑΝΤΑ
21 ΑΓΑΠΗΤΟΙ ΕΑΝ Η ΚΑΡΔΙΑ ΗΜΩΝ ΜΗ ΚΑΤΑΓΙΝΩΣΚΗ ΗΜΩΝ ΠΑΡΡΗΣΙΑΝ ΕΧΟΜΕΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ
22 ΚΑΙ Ο ΕΑΝ ΑΙΤΩΜΕΝ ΛΑΜΒΑΝΟΜΕΝ ΑΠ ΑΥΤΟΥ ΟΤΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΤΗΡΟΥΜΕΝ ΚΑΙ ΤΑ ΑΡΕΣΤΑ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΟΙΟΥΜΕΝ
23 ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΕΝΤΟΛΗ ΑΥΤΟΥ ΙΝΑ ΠΙΣΤΕΥΣΩΜΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ ΚΑΘΩΣ ΕΔΩΚΕΝ ΕΝΤΟΛΗΝ ΗΜΙΝ
24 ΚΑΙ Ο ΤΗΡΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΕΝ ΑΥΤΩ ΜΕΝΕΙ ΚΑΙ ΑΥΤΟΣ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΜΕΝΕΙ ΕΝ ΗΜΙΝ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΟΥ ΗΜΙΝ ΕΔΩΚΕΝ

1 EPISTLE OF JOHN CHAPTER 4

1 ΑΓΑΠΗΤΟΙ ΜΗ ΠΑΝΤΙ ΠΝΕΥΜΑΤΙ ΠΙΣΤΕΥΕΤΕ ΑΛΛΑ ΔΟΚΙΜΑΖΕΤΕ ΤΑ ΠΝΕΥΜΑΤΑ ΕΙ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΟΤΙ ΠΟΛΛΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΕΞΕΛΗΛΥΘΑΣΙΝ ΕΙΣ ΤΟΝ ΚΟΣ-ΜΟΝ
2 ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΕΤΕ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ ΠΑΝ ΠΝΕΥΜΑ Ο ΟΜΟΛΟΓΕΙ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΕΝ ΣΑΡΚΙ ΕΛΗΛΥΘΟΤΑ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ
3 ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ Ο ΜΗ ΟΜΟΛΟΓΕΙ ΤΟΝ ΙΗΣΟΥΝ ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΚ ΕΣΤΙΝ ΚΑΙ ΤΟΥΤΟ ΕΣΤΙΝ ΤΟ ΤΟΥ ΑΝΤΙΧΡΙΣΤΟΥ Ο ΑΚΗΚΟΑΤΕ ΟΤΙ ΕΡΧΕΤΑΙ ΚΑΙ ΝΥΝ ΕΝ ΤΩ ΚΟΣΜΩ ΕΣΤΙΝ ΗΔΗ
4 ΥΜΕΙΣ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΕ ΤΕΚΝΙΑ ΚΑΙ ΝΕΝΙΚΗΚΑΤΕ ΑΥΤΟΥΣ ΟΤΙ ΜΕΙΖΩΝ ΕΣΤΙΝ Ο ΕΝ ΥΜΙΝ Η Ο ΕΝ ΤΩ ΚΟΣΜΩ
5 ΑΥΤΟΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΕΙΣΙΝ ΔΙΑ ΤΟΥΤΟ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΛΑΛΟΥΣΙΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΑΥΤΩΝ ΑΚΟΥΕΙ
6 ΗΜΕΙΣ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΜΕΝ Ο ΓΙΝΩΣΚΩΝ ΤΟΝ ΘΕΟΝ ΑΚΟΥΕΙ ΗΜΩΝ ΟΣ ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΚ ΑΚΟΥΕΙ ΗΜΩΝ ΕΚ ΤΟΥΤΟΥ ΓΙΝΩΣΚΟΜΕΝ ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΠΛΑΝΗΣ
7 ΑΓΑΠΗΤΟΙ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ ΟΤΙ Η ΑΓΑΠΗ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΚΑΙ ΠΑΣ Ο ΑΓΑΠΩΝ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓΕΝΝΗΤΑΙ ΚΑΙ ΓΙΝΩΣΚΕΙ ΤΟΝ ΘΕΟΝ
8 Ο ΜΗ ΑΓΑΠΩΝ ΟΥΚ ΕΓΝΩ ΤΟΝ ΘΕΟΝ ΟΤΙ Ο ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙΝ
9 ΕΝ ΤΟΥΤΩ ΕΦΑΝΕΡΩΘΗ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΕΝ ΗΜΙΝ ΟΤΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΜΟΝΟΓΕΝΗ ΑΠΕΣΤΑΛΚΕΝ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΙΝΑ ΖΗΣΩΜΕΝ ΔΙ ΑΥΤΟΥ
10 ΕΝ ΤΟΥΤΩ ΕΣΤΙΝ Η ΑΓΑΠΗ ΟΥΧ ΟΤΙ ΗΜΕΙΣ ΗΓΑΠΗΣΑΜΕΝ ΤΟΝ ΘΕΟΝ ΑΛΛ ΟΤΙ ΑΥΤΟΣ ΗΓΑΠΗΣΕΝ ΗΜΑΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΙΛΑΣΜΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ
11 ΑΓΑΠΗΤΟΙ ΕΙ ΟΥΤΩΣ Ο ΘΕΟΣ ΗΓΑΠΗΣΕΝ ΗΜΑΣ ΚΑΙ ΗΜΕΙΣ ΟΦΕΙΛΟΜΕΝ ΑΛΛΗΛΟΥΣ ΑΓΑΠΑΝ
12 ΘΕΟΝ ΟΥΔΕΙΣ ΠΩΠΟΤΕ ΤΕΘΕΑΤΑΙ ΕΑΝ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ Ο ΘΕΟΣ ΕΝ ΗΜΙΝ ΜΕΝΕΙ ΚΑΙ Η ΑΓΑΠΗ ΑΥΤΟΥ ΤΕΤΕΛΕΙΩΜΕΝΗ ΕΝ ΗΜΙΝ ΕΣΤΙΝ
13 ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΕΝ ΑΥΤΩ ΜΕΝΟΜΕΝ ΚΑΙ ΑΥΤΟΣ ΕΝ ΗΜΙΝ ΟΤΙ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΔΕΔΩΚΕΝ ΗΜΙΝ
14 ΚΑΙ ΗΜΕΙΣ ΤΕΘΕΑΜΕΘΑ ΚΑΙ ΜΑΡΤΥΡΟΥΜΕΝ ΟΤΙ Ο ΠΑΤΗΡ ΑΠΕΣΤΑΛΚΕΝ ΤΟΝ ΥΙΟΝ ΣΩΤΗΡΑ ΤΟΥ ΚΟΣΜΟΥ
15 ΟΣ ΑΝ ΟΜΟΛΟΓΗΣΗ ΟΤΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ Ο ΘΕΟΣ ΕΝ ΑΥΤΩ ΜΕΝΕΙ ΚΑΙ ΑΥΤΟΣ ΕΝ ΤΩ ΘΕΩ
16 ΚΑΙ ΗΜΕΙΣ ΕΓΝΩΚΑΜΕΝ ΚΑΙ ΠΕΠΙΣΤΕΥΚΑΜΕΝ ΤΗΝ ΑΓΑΠΗΝ ΗΝ ΕΧΕΙ Ο ΘΕΟΣ ΕΝ ΗΜΙΝ Ο ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙΝ ΚΑΙ Ο ΜΕΝΩΝ ΕΝ ΤΗ ΑΓΑΠΗ ΕΝ ΤΩ ΘΕΩ ΜΕΝΕΙ ΚΑΙ Ο ΘΕΟΣ ΕΝ ΑΥΤΩ ΜΕΝΕΙ
17 ΕΝ ΤΟΥΤΩ ΤΕΤΕΛΕΙΩΤΑΙ Η ΑΓΑΠΗ ΜΕΘ ΗΜΩΝ ΙΝΑ ΠΑΡΡΗΣΙΑΝ ΕΧΩΜΕΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΚΡΙΣΕΩΣ ΟΤΙ ΚΑΘΩΣ ΕΚΕΙΝΟΣ ΕΣΤΙΝ ΚΑΙ ΗΜΕΙΣ ΕΣΜΕΝ ΕΝ ΤΩ ΚΟΣΜΩ ΤΟΥΤΩ
18 ΦΟΒΟΣ ΟΥΚ ΕΣΤΙΝ ΕΝ ΤΗ ΑΓΑΠΗ ΑΛΛ Η ΤΕΛΕΙΑ ΑΓΑΠΗ ΕΞΩ ΒΑΛΛΕΙ ΤΟΝ ΦΟΒΟΝ ΟΤΙ Ο ΦΟΒΟΣ ΚΟΛΑΣΙΝ ΕΧΕΙ Ο ΔΕ ΦΟΒΟΥΜΕΝΟΣ ΟΥ ΤΕΤΕΛΕΙΩΤΑΙ ΕΝ ΤΗ ΑΓΑΠΗ
19 ΗΜΕΙΣ ΑΓΑΠΩΜΕΝ ΟΤΙ ΑΥΤΟΣ ΠΡΩΤΟΣ ΗΓΑΠΗΣΕΝ ΗΜΑΣ
20 ΕΑΝ ΤΙΣ ΕΙΠΗ ΟΤΙ ΑΓΑΠΩ ΤΟΝ ΘΕΟΝ ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΜΙΣΗ ΨΕΥΣΤΗΣ ΕΣΤΙΝ Ο ΓΑΡ ΜΗ ΑΓΑΠΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΟΝ ΕΩΡΑΚΕΝ ΤΟΝ ΘΕΟΝ ΟΝ ΟΥΧ ΕΩΡΑΚΕΝ ΟΥ ΔΥΝΑΤΑΙ ΑΓΑΠΑΝ
21 ΚΑΙ ΤΑΥΤΗΝ ΤΗΝ ΕΝΤΟΛΗΝ ΕΧΟΜΕΝ ΑΠ ΑΥΤΟΥ ΙΝΑ Ο ΑΓΑΠΩΝ ΤΟΝ ΘΕΟΝ ΑΓΑΠΑ ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ

1 EPISTLE OF JOHN CHAPTER 5

1 ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΟΤΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ ΕΚ ΤΟΥ ΘΕΟΥ ΓΕΓΕΝΝΗΤΑΙ ΚΑΙ ΠΑΣ Ο ΑΓΑΠΩΝ ΤΟΝ ΓΕΝΝΗΣΑΝΤΑ ΑΓΑΠΑ ΚΑΙ ΤΟΝ ΓΕΓΕΝΝΗΜΕΝΟΝ ΕΞ ΑΥΤΟΥ
2 ΕΝ ΤΟΥΤΩ ΓΙΝΩΣΚΟΜΕΝ ΟΤΙ ΑΓΑΠΩΜΕΝ ΤΑ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ ΟΤΑΝ ΤΟΝ ΘΕΟΝ ΑΓΑΠΩΜΕΝ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΠΟΙΩΜΕΝ
3 ΑΥΤΗ ΓΑΡ ΕΣΤΙΝ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΙΝΑ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΤΗΡΩΜΕΝ ΚΑΙ ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΟΥ ΒΑΡΕΙΑΙ ΟΥΚ ΕΙΣΙΝ
4 ΟΤΙ ΠΑΝ ΤΟ ΓΕΓΕΝΝΗΜΕΝΟΝ ΕΚ ΤΟΥ ΘΕΟΥ ΝΙΚΑ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΝΙΚΗ Η ΝΙΚΗΣΑΣΑ ΤΟΝ ΚΟΣΜΟΝ Η ΠΙΣΤΙΣ ΗΜΩΝ
5 ΤΙΣ ΕΣΤΙΝ Ο ΝΙΚΩΝ ΤΟΝ ΚΟΣΜΟΝ ΕΙ ΜΗ Ο ΠΙΣΤΕΥΩΝ ΟΤΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ
6 ΟΥΤΟΣ ΕΣΤΙΝ Ο ΕΛΘΩΝ ΔΙ ΥΔΑΤΟΣ ΚΑΙ ΑΙΜΑΤΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΟΥΚ ΕΝ ΤΩ ΥΔΑΤΙ ΜΟΝΟΝ ΑΛΛ ΕΝ ΤΩ ΥΔΑΤΙ ΚΑΙ ΕΝ ΤΩ ΑΙΜΑΤΙ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΕΣΤΙΝ ΤΟ ΜΑΡΤΥΡΟΥΝ ΟΤΙ ΤΟ ΠΝΕΥΜΑ ΕΣΤΙΝ Η ΑΛΗΘΕΙΑ
7 ΟΤΙ ΤΡΕΙΣ ΕΙΣΙΝ ΟΙ ΜΑΡΤΥΡΟΥΝΤΕΣ
8 ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΤΟ ΥΔΩΡ ΚΑΙ ΤΟ ΑΙΜΑ ΚΑΙ ΟΙ ΤΡΕΙΣ ΕΙΣ ΤΟ ΕΝ ΕΙΣΙΝ
9 ΕΙ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΛΑΜΒΑΝΟΜΕΝ Η ΜΑΡΤΥΡΙΑ ΤΟΥ ΘΕΟΥ ΜΕΙΖΩΝ ΕΣΤΙΝ ΟΤΙ ΑΥΤΗ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΤΟΥ ΘΕΟΥ ΟΤΙ ΜΕΜΑΡΤΥΡΗΚΕΝ ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ
10 Ο ΠΙΣΤΕΥΩΝ ΕΙΣ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ ΕΧΕΙ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΕΝ ΑΥΤΩ Ο ΜΗ ΠΙΣΤΕΥΩΝ ΤΩ ΘΕΩ ΨΕΥΣΤΗΝ ΠΕΠΟΙΗΚΕΝ ΑΥΤΟΝ ΟΤΙ ΟΥ ΠΕΠΙΣΤΕΥΚΕΝ ΕΙΣ ΤΗΝ

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ΜΑΡΤΥΡΙΑΝ ΗΝ ΜΕΜΑΡΤΥΡΗΚΕΝ Ο ΘΕΟΣ ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ
11 ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΟΤΙ ΖΩΗΝ ΑΙΩΝΙΟΝ ΕΔΩΚΕΝ ΗΜΙΝ Ο ΘΕΟΣ ΚΑΙ ΑΥΤΗ Η ΖΩΗ ΕΝ ΤΩ ΥΙΩ ΑΥΤΟΥ ΕΣΤΙΝ
12 Ο ΕΧΩΝ ΤΟΝ ΥΙΟΝ ΕΧΕΙ ΤΗΝ ΖΩΗΝ Ο ΜΗ ΕΧΩΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ΖΩΗΝ ΟΥΚ ΕΧΕΙ
13 ΤΑΥΤΑ ΕΓΡΑΨΑ ΥΜΙΝ ΙΝΑ ΕΙΔΗΤΕ ΟΤΙ ΖΩΗΝ ΕΧΕΤΕ ΑΙΩΝΙΟΝ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ
14 ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΠΑΡΡΗΣΙΑ ΗΝ ΕΧΟΜΕΝ ΠΡΟΣ ΑΥΤΟΝ ΟΤΙ ΕΑΝ ΤΙ ΑΙΤΩΜΕΘΑ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΑΚΟΥΕΙ ΗΜΩΝ
15 ΚΑΙ ΕΑΝ ΟΙΔΑΜΕΝ ΟΤΙ ΑΚΟΥΕΙ ΗΜΩΝ Ο ΕΑΝ ΑΙΤΩΜΕΘΑ ΟΙΔΑΜΕΝ ΟΤΙ ΕΧΟΜΕΝ ΤΑ ΑΙΤΗΜΑΤΑ Α ΗΤΗΚΑΜΕΝ ΑΠ ΑΥΤΟΥ
16 ΕΑΝ ΤΙΣ ΙΔΗ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΑΜΑΡΤΑΝΟΝΤΑ ΑΜΑΡΤΙΑΝ ΜΗ ΠΡΟΣ ΘΑΝΑΤΟΝ ΑΙΤΗΣΕΙ ΚΑΙ ΔΩΣΕΙ ΑΥΤΩ ΖΩΗΝ ΤΟΙΣ ΑΜΑΡΤΑΝΟΥΣΙΝ ΜΗ ΠΡΟΣ ΘΑΝΑΤΟΝ ΕΣΤΙΝ ΑΜΑΡΤΙΑ ΠΡΟΣ ΘΑΝΑΤΟΝ ΟΥ ΠΕΡΙ ΕΚΕΙΝΗΣ ΛΕΓΩ ΙΝΑ ΕΡΩΤΗΣΗ
17 ΠΑΣΑ ΑΔΙΚΙΑ ΑΜΑΡΤΙΑ ΕΣΤΙΝ ΚΑΙ ΕΣΤΙΝ ΑΜΑΡΤΙΑ ΟΥ ΠΡΟΣ ΘΑΝΑΤΟΝ
18 ΟΙΔΑΜΕΝ ΟΤΙ ΠΑΣ Ο ΓΕΓΕΝΝΗΜΕΝΟΣ ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΑΛΛ Ο ΓΕΝΝΗΘΕΙΣ ΕΚ ΤΟΥ ΘΕΟΥ ΤΗΡΕΙ ΑΥΤΟΝ ΚΑΙ Ο ΠΟΝΗΡΟΣ ΟΥΧ ΑΠΤΕΤΑΙ ΑΥΤΟΥ
19 ΟΙΔΑΜΕΝ ΟΤΙ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΜΕΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΟΛΟΣ ΕΝ ΤΩ ΠΟΝΗΡΩ ΚΕΙΤΑΙ
20 ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΗΚΕΙ ΚΑΙ ΔΕΔΩΚΕΝ ΗΜΙΝ ΔΙΑΝΟΙΑΝ ΙΝΑ ΓΙΝΩΣΚΟΜΕΝ ΤΟΝ ΑΛΗΘΙΝΟΝ ΚΑΙ ΕΣΜΕΝ ΕΝ ΤΩ ΑΛΗΘΙΝΩ ΕΝ ΤΩ ΥΙΩ ΑΥΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΩ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΛΗΘΙΝΟΣ ΘΕΟΣ ΚΑΙ ΖΩΗ ΑΙΩΝΙΟΣ
21 ΤΕΚΝΙΑ ΦΥΛΑΞΑΤΕ ΕΑΥΤΑ ΑΠΟ ΤΩΝ ΕΙΔΩΛΩΝΚΑΙ ΤΑΥΤΗΝ ΤΗΝ ΕΝΤΟΛΗΝ ΕΧΟΜΕΝ ΑΠ ΑΥΤΟΥ ΙΝΑ Ο ΑΓΑΠΩΝ ΤΟΝ ΘΕΟΝ ΑΓΑΠΑ ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 EPISTLE OF JOHN CHAPTER 1
1 Ο ΠΡΕΣΒΥΤΕΡΟΣ ΕΚΛΕΚΤΗ ΚΥΡΙΑ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ ΑΥΤΗΣ ΟΥΣ ΕΓΩ ΑΓΑΠΩ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΟΥΚ ΕΓΩ ΜΟΝΟΣ ΑΛΛΑ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΓΝΩΚΟΤΕΣ ΤΗΝ ΑΛΗΘΕΙΑΝ
2 ΔΙΑ ΤΗΝ ΑΛΗΘΕΙΑΝ ΤΗΝ ΜΕΝΟΥΣΑΝ ΕΝ ΗΜΙΝ ΚΑΙ ΜΕΘ ΗΜΩΝ ΕΣΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
3 ΕΣΤΑΙ ΜΕΘ ΗΜΩΝ ΧΑΡΙΣ ΕΛΕΟΣ ΕΙΡΗΝΗ ΠΑΡΑ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΠΑΡΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΥΙΟΥ ΤΟΥ ΠΑΤΡΟΣ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΑΓΑΠΗ
4 ΕΧΑΡΗΝ ΛΙΑΝ ΟΤΙ ΕΥΡΗΚΑ ΕΚ ΤΩΝ ΤΕΚΝΩΝ ΣΟΥ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΕΝ ΑΛΗΘΕΙΑ ΚΑΘΩΣ ΕΝΤΟΛΗΝ ΕΛΑ-ΒΟΜΕΝ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ
5 ΚΑΙ ΝΥΝ ΕΡΩΤΩ ΣΕ ΚΥΡΙΑ ΟΥΧ ΩΣ ΕΝΤΟΛΗΝ ΚΑΙΝΗΝ ΓΡΑΦΩΝ ΣΟΙ ΑΛΛΑ ΗΝ ΕΙΧΑΜΕΝ ΑΠ ΑΡΧΗΣ ΙΝΑ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥΣ
6 ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ Η ΑΓΑΠΗ ΙΝΑ ΠΕΡΙΠΑΤΩΜΕΝ ΚΑΤΑ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΑΥΤΗ Η ΕΝΤΟΛΗ ΕΣΤΙΝ ΚΑΘΩΣ ΗΚΟΥΣΑΤΕ ΑΠ ΑΡΧΗΣ ΙΝΑ ΕΝ ΑΥΤΗ ΠΕΡΙΠΑΤΗΤΕ
7 ΟΤΙ ΠΟΛΛΟΙ ΠΛΑΝΟΙ ΕΞΗΛΘΑΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΟΙ ΜΗ ΟΜΟΛΟΓΟΥΝΤΕΣ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΕΡΧΟΜΕΝΟΝ ΕΝ ΣΑΡΚΙ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΠΛΑΝΟΣ ΚΑΙ Ο ΑΝΤΙΧΡΙΣΤΟΣ
8 ΒΛΕΠΕΤΕ ΕΑΥΤΟΥΣ ΙΝΑ ΜΗ ΑΠΟΛΕΣΗΤΕ Α ΕΙΡΓΑΣΑΣΕΘΑ ΑΛΛΑ ΜΙΣΘΟΝ ΠΛΗΡΗ ΑΠΟΛΑΒΗΤΕ

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9 ΠΑΣ Ο ΠΡΟΑΓΩΝ ΚΑΙ ΜΗ ΜΕΝΩΝ ΕΝ ΤΗ ΔΙΔΑΧΗ ΤΟΥ ΧΡΙΣΤΟΥ ΘΕΟΝ ΟΥΚ ΕΧΕΙ Ο ΜΕΝΩΝ ΕΝ ΤΗ ΔΙΔΑΧΗ ΟΥΤΟΣ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΟΝ ΥΙΟΝ ΕΧΕΙ
10 ΕΙ ΤΙΣ ΕΡΧΕΤΑΙ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΤΑΥΤΗΝ ΤΗΝ ΔΙΔΑΧΗΝ ΟΥ ΦΕΡΕΙ ΜΗ ΛΑΜΒΑΝΕΤΕ ΑΥΤΟΝ ΕΙΣ ΟΙΚΙΑΝ ΚΑΙ ΧΑΙΡΕΙΝ ΑΥΤΩ ΜΗ ΛΕΓΕΤΕ
11 Ο ΛΕΓΩΝ ΓΑΡ ΑΥΤΩ ΧΑΙΡΕΙΝ ΚΟΙΝΩΝΕΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ ΤΟΙΣ ΠΟΝΗΡΟΙΣ
12 ΠΟΛΛΑ ΕΧΩΝ ΥΜΙΝ ΓΡΑΦΕΙΝ ΟΥΚ ΕΒΟΥΛΗΘΗΝ ΔΙΑ ΧΑΡΤΟΥ ΚΑΙ ΜΕΛΑΝΟΣ ΑΛΛΑ ΕΛΠΙΖΩ ΓΕΝΕΣΘΑΙ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΣΤΟΜΑ ΠΡΟΣ ΣΤΟΜΑ ΛΑΛΗΣΑΙ ΙΝΑ Η ΧΑΡΑ ΗΜΩΝ ΠΕΠΛΗΡΩΜΕΝΗ Η
13 ΑΣΠΑΖΕΤΑΙ ΣΕ ΤΑ ΤΕΚΝΑ ΤΗΣ ΑΔΕΛΦΗΣ ΣΟΥ ΤΗΣ ΕΚΛΕΚΤΗΣΤΕΚΝΙΑ ΦΥΛΑΞΑΤΕ ΕΑΥΤΑ ΑΠΟ ΤΩΝ ΕΙΔΩΛΩΝ

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 EPISTLE OF JOHN CHAPTER 1
(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)
1 Ο ΠΡΕΣΒΥΤΕΡΟΣ ΓΑΙΩ ΤΩ ΑΓΑΠΗΤΩ ΟΝ ΕΓΩ ΑΓΑΠΩ ΕΝ ΑΛΗΘΕΙΑ
2 ΑΓΑΠΗΤΕ ΠΕΡΙ ΠΑΝΤΩΝ ΕΥΧΟΜΑΙ ΣΕ ΕΥΟΔΟΥΣΘΑΙ ΚΑΙ ΥΓΙΑΙΝΕΙΝ ΚΑΘΩΣ ΕΥΟΔΟΥΤΑΙ ΣΟΥ Η ΨΥΧΗ
3 ΕΧΑΡΗΝ ΛΙΑΝ ΕΡΧΟΜΕΝΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΜΑΡΤΥΡΟΥΝΤΩΝ ΣΟΥ ΤΗ ΑΛΗΘΕΙΑ ΚΑΘΩΣ ΣΥ ΕΝ ΑΛΗΘΕΙΑ ΠΕΡΙΠΑΤΕΙΣ
4 ΜΕΙΖΟΤΕΡΑΝ ΤΟΥΤΩΝ ΟΥΚ ΕΧΩ ΧΑΡΑΝ ΙΝΑ ΑΚΟΥΩ ΤΑ ΕΜΑ ΤΕΚΝΑ ΕΝ ΤΗ ΑΛΗΘΕΙΑ ΠΕΡΙΠΑΤΟΥΝΤΑ
5 ΑΓΑΠΗΤΕ ΠΙΣΤΟΝ ΠΟΙΕΙΣ Ο ΕΑΝ ΕΡΓΑΣΗ ΕΙΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΟΥΤΟ ΞΕΝΟΥΣ
6 ΟΙ ΕΜΑΡΤΥΡΗΣΑΝ ΣΟΥ ΤΗ ΑΓΑΠΗ ΕΝΩΠΙΟΝ ΕΚΚΛΗΣΙΑΣ ΟΥΣ ΚΑΛΩΣ ΠΟΙΗΣΕΙΣ ΠΡΟΠΕΜΨΑΣ ΑΞΙΩΣ ΤΟΥ ΘΕΟΥ
7 ΥΠΕΡ ΓΑΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΕΞΗΛΘΑΝ ΜΗΔΕΝ ΛΑΜΒΑΝΟΝΤΕΣ ΑΠΟ ΤΩΝ ΕΘΝΙΚΩΝ
8 ΗΜΕΙΣ ΟΥΝ ΟΦΕΙΛΟΜΕΝ ΥΠΟΛΑΜΒΑΝΕΙΝ ΤΟΥΣ ΤΟΙΟΥΤΟΥΣ ΙΝΑ ΣΥΝΕΡΓΟΙ ΓΙΝΩΜΕΘΑ ΤΗ ΑΛΗΘΕΙΑ
9 ΕΓΡΑΨΑ ΤΙ ΤΗ ΕΚΚΛΗΣΙΑ ΑΛΛ Ο ΦΙΛΟΠΡΩΤΕΥΩΝ ΑΥΤΩΝ ΔΙΟΤΡΕΦΗΣ ΟΥΚ ΕΠΙΔΕΧΕΤΑΙ ΗΜΑΣ
10 ΔΙΑ ΤΟΥΤΟ ΕΑΝ ΕΛΘΩ ΥΠΟΜΝΗΣΩ ΑΥΤΟΥ ΤΑ ΕΡΓΑ Α ΠΟΙΕΙ ΛΟΓΟΙΣ ΠΟΝΗΡΟΙΣ ΦΛΥΑΡΩΝ ΗΜΑΣ ΚΑΙ ΜΗ ΑΡΚΟΥΜΕΝΟΣ ΕΠΙ ΤΟΥΤΟΙΣ ΟΥΤΕ ΑΥΤΟΣ ΕΠΙΔΕΧΕΤΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΟΥΣ ΒΟΥΛΟΜΕΝΟΥΣ ΚΩΛΥΕΙ ΚΑΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΚΒΑΛΛΕΙ
11 ΑΓΑΠΗΤΕ ΜΗ ΜΙΜΟΥ ΤΟ ΚΑΚΟΝ ΑΛΛΑ ΤΟ ΑΓΑΘΟΝ Ο ΑΓΑΘΟΠΟΙΩΝ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ Ο ΚΑΚΟΠΟΙΩΝ ΟΥΧ ΕΩΡΑΚΕΝ ΤΟΝ ΘΕΟΝ
12 ΔΗΜΗΤΡΙΩ ΜΕΜΑΡΤΥΡΗΤΑΙ ΥΠΟ ΠΑΝΤΩΝ ΚΑΙ ΥΠΟ ΑΥΤΗΣ ΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΗΜΕΙΣ ΔΕ ΜΑΡΤΥΡΟΥΜΕΝ ΚΑΙ ΟΙΔΑΣ ΟΤΙ Η ΜΑΡΤΥΡΙΑ ΗΜΩΝ ΑΛΗΘΗΣ ΕΣΤΙΝ
13 ΠΟΛΛΑ ΕΙΧΟΝ ΓΡΑΨΑΙ ΣΟΙ ΑΛΛ ΟΥ ΘΕΛΩ ΔΙΑ ΜΕΛΑΝΟΣ ΚΑΙ ΚΑΛΑΜΟΥ ΣΟΙ ΓΡΑΦΕΙΝ
14 ΕΛΠΙΖΩ ΔΕ ΕΥΘΕΩΣ ΣΕ ΙΔΕΙΝ ΚΑΙ ΣΤΟΜΑ ΠΡΟΣ ΣΤΟΜΑ ΛΑΛΗΣΟΜΕΝ
15 ΕΙΡΗΝΗ ΣΟΙ ΑΣΠΑΖΟΝΤΑΙ ΣΕ ΟΙ ΦΙΛΟΙ ΑΣΠΑΖΟΥ ΤΟΥΣ ΦΙΛΟΥΣ ΚΑΤ ΟΝΟΜΑΑΣΠΑΖΕΤΑΙ ΣΕ ΤΑ ΤΕΚΝΑ ΤΗΣ ΑΔΕΛΦΗΣ ΣΟΥ ΤΗΣ ΕΚΛΕΚΤΗΣ

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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

EPISTLE OF JUDE CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 ΙΟΥΔΑΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΟΥΛΟΣ ΑΔΕΛΦΟΣ ΔΕ ΙΑΚΩΒΟΥ ΤΟΙΣ ΕΝ ΘΕΩ ΠΑΤΡΙ ΗΓΑΠΗΜΕΝΟΙΣ ΚΑΙ ΙΗΣΟΥ ΧΡΙΣΤΩ ΤΕΤΗΡΗΜΕΝΟΙΣ ΚΛΗΤΟΙΣ

2 ΕΛΕΟΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΚΑΙ ΑΓΑΠΗ ΠΛΗΘΥΝΘΕΙΗ

3 ΑΓΑΠΗΤΟΙ ΠΑΣΑΝ ΣΠΟΥΔΗΝ ΠΟΙΟΥΜΕΝΟΣ ΓΡΑΦΕΙΝ ΥΜΙΝ ΠΕΡΙ ΤΗΣ ΚΟΙΝΗΣ ΗΜΩΝ ΣΩΤΗΡΙΑΣ ΑΝΑΓΚΗΝ ΕΣΧΟΝ ΓΡΑΨΑΙ ΥΜΙΝ ΠΑΡΑΚΑΛΩΝ ΕΠΑΓΩΝΙΖΕΣΘΑΙ ΤΗ ΑΠΑΞ ΠΑΡΑΔΟΘΕΙΣΗ ΤΟΙΣ ΑΓΙΟΙΣ ΠΙΣΤΕΙ

4 ΠΑΡΕΙΣΕΔΥΗΣΑΝ ΓΑΡ ΤΙΝΕΣ ΑΝΘΡΩΠΟΙ ΟΙ ΠΑΛΑΙ ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ ΕΙΣ ΤΟΥΤΟ ΤΟ ΚΡΙΜΑ ΑΣΕΒΕΙΣ ΤΗΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΧΑΡΙΤΑ ΜΕΤΑΤΙΘΕΝΤΕΣ ΕΙΣ ΑΣΕΛΓΕΙΑΝ ΚΑΙ ΤΟΝ ΜΟΝΟΝ ΔΕΣΠΟΤΗΝ ΚΑΙ ΚΥΡΙΟΝ ΗΜΩΝ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΑΡΝΟΥΜΕΝΟΙ

5 ΥΠΟΜΝΗΣΑΙ ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΕΙΔΟΤΑΣ ΑΠΑΞ ΠΑΝΤΑ ΟΤΙ ΚΥΡΙΟΣ ΛΑΟΝ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΣΩΣΑΣ ΤΟ ΔΕΥΤΕΡΟΝ ΤΟΥΣ ΜΗ ΠΙΣΤΕΥΣΑΝΤΕΣ ΑΠΩΛΕΣΕΝ

6 ΑΓΓΕΛΟΥΣ ΤΕ ΤΟΥΣ ΜΗ ΤΗΡΗΣΑΝΤΑΣ ΤΗΝ ΕΑΥΤΩΝ ΑΡΧΗΝ ΑΛΛΑ ΑΠΟΛΙΠΟΝΤΑΣ ΤΟ ΙΔΙΟΝ ΟΙΚΗΤΗΡΙΟΝ ΕΙΣ ΚΡΙΣΙΝ ΜΕΓΑΛΗΣ ΗΜΕΡΑΣ ΔΕΣΜΟΙΣ ΑΙΔΙΟΙΣ ΥΠΟ ΖΟΦΟΝ ΤΕΤΗΡΗΚΕΝ

7 ΩΣ ΣΟΔΟΜΑ ΚΑΙ ΓΟΜΟΡΡΑ ΚΑΙ ΑΙ ΠΕΡΙ ΑΥΤΑΣ ΠΟΛΕΙΣ ΤΟΝ ΟΜΟΙΟΝ ΤΡΟΠΟΝ ΤΟΥΤΟΙΣ ΕΚΠΟΡΝΕΥΣΑΣΑΙ ΚΑΙ ΑΠΕΛΘΟΥΣΑΙ ΟΠΙΣΩ ΣΑΡΚΟΣ ΕΤΕΡΑΣ ΠΡΟΚΕΙΝΤΑΙ ΔΕΙΓΜΑ ΠΥΡΟΣ ΑΙΩΝΙΟΥ ΔΙΚΗΝ ΥΠΕΧΟΥΣΑΙ

8 ΟΜΟΙΩΣ ΜΕΝΤΟΙ ΚΑΙ ΟΥΤΟΙ ΕΝΥΠΝΙΑΖΟΜΕΝΟΙ ΣΑΡΚΑ ΜΕΝ ΜΙΑΙΝΟΥΣΙΝ ΚΥΡΙΟΤΗΤΑ ΔΕ ΑΘΕΤΟΥΣΙΝ ΔΟΞΑΣ ΔΕ ΒΛΑΣΦΗΜΟΥΣΙΝ

9 Ο ΔΕ ΜΙΧΑΗΛ Ο ΑΡΧΑΓΓΕΛΟΣ ΟΤΕ ΤΩ ΔΙΑΒΟΛΩ ΔΙΑ-ΚΡΙΝΟΜΕΝΟΣ ΔΙΕΛΕΓΕΤΟ ΠΕΡΙ ΤΟΥ ΜΩΥΣΕΩΣ ΣΩΜΑΤΟΣ ΟΥΚ ΕΤΟΛΜΗΣΕΝ ΚΡΙΣΙΝ ΕΠΕΝΕΓΚΕΙΝ ΒΛΑΣΦΗΜΙΑΣ ΑΛΛΑ ΕΙΠΕΝ ΕΠΙΤΙΜΗΣΑΙ ΣΟΙ ΚΥΡΙΟΣ

10 ΟΥΤΟΙ ΔΕ ΟΣΑ ΜΕΝ ΟΥΚ ΟΙΔΑΣΙΝ ΒΛΑΣΦΗΜΟΥΣΙΝ ΟΣΑ ΔΕ ΦΥΣΙΚΩΣ ΩΣ ΤΑ ΑΛΟΓΑ ΖΩΑ ΕΠΙΣΤΑΝΤΑΙ ΕΝ ΤΟΥΤΟΙΣ ΦΘΕΙΡΟΝΤΑΙ

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11 ΟΥΑΙ ΑΥΤΟΙΣ ΟΤΙ ΤΗ ΟΔΩ ΤΟΥ ΚΑΙΝ ΕΠΟΡΕΥΘΗΣΑΝ ΚΑΙ ΤΗ ΠΛΑΝΗ ΤΟΥ ΒΑΛΑΑΜ ΜΙΣΘΟΥ ΕΞΕΧΥΘΗΣΑΝ ΚΑΙ ΤΗ ΑΝΤΙΛΟΓΙΑ ΤΟΥ ΚΟΡΕ ΑΠΩΛΟΝΤΟ
12 ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΕΝ ΤΑΙΣ ΑΓΑΠΑΙΣ ΥΜΩΝ ΣΠΙΛΑΔΕΣ ΣΥΝΕΥΩΧΟΥΜΕΝΟΙ ΑΦΟΒΩΣ ΕΑΥΤΟΥΣ ΠΟΙΜΑΙΝΟΝΤΕΣ ΝΕΦΕΛΑΙ ΑΝΥΔΡΟΙ ΥΠΟ ΑΝΕΜΩΝ ΠΑΡΑΦΕΡΟΜΕΝΑΙ ΔΕΝΔΡΑ ΦΘΙΝΟΠΩΡΙΝΑ ΑΚΑΡΠΑ ΔΙΣ ΑΠΟΘΑΝΟΝΤΑ ΕΚΡΙΖΩΘΕΝΤΑ
13 ΚΥΜΑΤΑ ΑΓΡΙΑ ΘΑΛΑΣΣΗΣ ΕΠΑΦΡΙΖΟΝΤΑ ΤΑΣ ΕΑΥΤΩΝ ΑΙΣΧΥΝΑΣ ΑΣΤΕΡΕΣ ΠΛΑΝΗΤΑΙ ΟΙΣ Ο ΖΟΦΟΣ ΤΟΥ ΣΚΟΤΟΥΣ ΕΙΣ ΑΙΩΝΑ ΤΕΤΗΡΗΤΑΙ
14 ΕΠΡΟΦΗΤΕΥΣΕΝ ΔΕ ΚΑΙ ΤΟΥΤΟΙΣ ΕΒΔΟΜΟΣ ΑΠΟ ΑΔΑΜ ΕΝΩΧ ΛΕΓΩΝ ΙΔΟΥ ΗΛΘΕΝ ΚΥΡΙΟΣ ΕΝ ΑΓΙΑΙΣ ΜΥΡΙΑΣΙΝ ΑΥΤΟΥ
15 ΠΟΙΗΣΑΙ ΚΡΙΣΙΝ ΚΑΤΑ ΠΑΝΤΩΝ ΚΑΙ ΕΛΕΓΞΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΣΕΒΕΙΣ ΑΥΤΩΝ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΑΣΕΒΕΙΑΣ ΑΥΤΩΝ ΩΝ ΗΣΕΒΗΣΑΝ ΚΑΙ ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΣΚΛΗΡΩΝ ΛΟΓΩΝ ΩΝ ΕΛΑΛΗΣΑΝ ΚΑΤ ΑΥΤΟΥ ΑΜΑΡΤΩΛΟΙ ΑΣΕΒΕΙΣ
16 ΟΥΤΟΙ ΕΙΣΙΝ ΓΟΓΓΥΣΤΑΙ ΜΕΜΨΙΜΟΙΡΟΙ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΑΥΤΩΝ ΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΤΟ ΣΤΟΜΑ ΑΥΤΩΝ ΛΑΛΕΙ ΥΠΕΡΟΓΚΑ ΘΑΥΜΑΖΟΝΤΕΣ ΠΡΟΣΩΠΑ ΩΦΕΛΕΙΑΣ ΧΑΡΙΝ
17 ΥΜΕΙΣ ΔΕ ΑΓΑΠΗΤΟΙ ΜΝΗΣΘΗΤΕ ΤΩΝ ΡΗΜΑΤΩΝ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΥΠΟ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
18 ΟΤΙ ΕΛΕΓΟΝ ΥΜΙΝ ΕΠ ΕΣΧΑΤΟΥ ΤΟΥ ΧΡΟΝΟΥ ΕΣΟΝΤΑΙ ΕΜΠΑΙΚΤΑΙ ΚΑΤΑ ΤΑΣ ΕΑΥΤΩΝ ΕΠΙΘΥΜΙΑΣ ΠΟΡΕΥΟΜΕΝΟΙ ΤΩΝ ΑΣΕΒΕΙΩΝ
19 ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΠΟΔΙΟΡΙΖΟΝΤΕΣ ΨΥΧΙΚΟΙ ΠΝΕΥΜΑ ΜΗ ΕΧΟΝΤΕΣ
20 ΥΜΕΙΣ ΔΕ ΑΓΑΠΗΤΟΙ ΕΠΟΙΚΟΔΟΜΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΤΗ ΑΓΙΩΤΑΤΗ ΥΜΩΝ ΠΙΣΤΕΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΠΡΟΣΕΥΧΟΜΕΝΟΙ
21 ΕΑΥΤΟΥΣ ΕΝ ΑΓΑΠΗ ΘΕΟΥ ΤΗΡΗΣΑΤΕ ΠΡΟΣΔΕΧΟΜΕΝΟΙ ΤΟ ΕΛΕΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ
22 ΚΑΙ ΟΥΣ ΜΕΝ ΕΛΕΓΚΕΤΕ ΔΙΑΚΡΙΝΟΜΕΝΟΥΣ
23 ΟΥΣ ΔΕ ΣΩΖΕΤΕ ΕΚ ΠΥΡΟΣ ΑΡΠΑΖΟΝΤΕΣ ΟΥΣ ΔΕ ΕΛΕΑΤΕ ΕΝ ΦΟΒΩ ΜΙΣΟΥΝΤΕΣ ΚΑΙ ΤΟΝ ΑΠΟ ΤΗΣ ΣΑΡΚΟΣ ΕΣΠΙΛΩΜΕΝΟΝ ΧΙΤΩΝΑ
24 ΤΩ ΔΕ ΔΥΝΑΜΕΝΩ ΦΥΛΑΞΑΙ ΥΜΑΣ ΑΠΤΑΙΣΤΟΥΣ ΚΑΙ ΣΤΗΣΑΙ ΚΑΤΕΝΩΠΙΟΝ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΑΜΩΜΟΥΣ ΕΝ ΑΓΑΛΛΙΑΣΕΙ
25 ΜΟΝΩ ΘΕΩ ΣΩΤΗΡΙ ΗΜΩΝ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΔΟΞΑ ΜΕΓΑΛΩΣΥΝΗ ΚΡΑΤΟΣ ΚΑΙ ΕΞΟΥΣΙΑ ΠΡΟ ΠΑΝΤΟΣ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ ΝΥΝ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ.

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision [as a symbol of the covenant between God and Moses' nation] and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden [Lex Cornelia], and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΛΗΤΟΣ ΑΠΟΣΤΟΛΟΣ ΑΦΩΡΙΣΜΕΝΟΣ ΕΙΣ ΕΥΑΓΓΕΛΙΟΝ ΘΕΟΥ

2 Ο ΠΡΟΕΠΗΓΓΕΙΛΑΤΟ ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΑΥΤΟΥ ΕΝ ΓΡΑΦΑΙΣ ΑΓΙΑΙΣ

3 ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΤΟΥ ΓΕΝΟΜΕΝΟΥ ΕΚ ΣΠΕΡΜΑΤΟΣ ΔΑΥΕΙΔ ΚΑΤΑ ΣΑΡΚΑ

4 ΤΟΥ ΟΡΙΣΘΕΝΤΟΣ ΥΙΟΥ ΘΕΟΥ ΕΝ ΔΥΝΑΜΕΙ ΚΑΤΑ ΠΝΕΥΜΑ ΑΓΙΩΣΥΝΗΣ ΕΞ ΑΝΑΣΤΑΣΕΩΣ ΝΕΚΡΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

5 ΔΙ ΟΥ ΕΛΑΒΟΜΕΝ ΧΑΡΙΝ ΚΑΙ ΑΠΟΣΤΟΛΗΝ ΕΙΣ ΥΠΑΚΟΗΝ ΠΙΣΤΕΩΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ

6 ΕΝ ΟΙΣ ΕΣΤΕ ΚΑΙ ΥΜΕΙΣ ΚΛΗΤΟΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

7 ΠΑΣΙΝ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΡΩΜΗ ΑΓΑΠΗΤΟΙΣ ΘΕΟΥ ΚΛΗΤΟΙΣ ΑΓΙΟΙΣ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

8 ΠΡΩΤΟΝ ΜΕΝ ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΠΕΡΙ ΠΑΝΤΩΝ ΥΜΩΝ ΟΤΙ Η ΠΙΣΤΙΣ ΥΜΩΝ ΚΑΤΑΓΓΕΛΛΕΤΑΙ ΕΝ ΟΛΩ ΤΩ ΚΟΣΜΩ

9 ΜΑΡΤΥΣ ΓΑΡ ΜΟΥ ΕΣΤΙΝ Ο ΘΕΟΣ Ω ΛΑΤΡΕΥΩ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ ΜΟΥ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΩΣ ΑΔΙΑΛΕΙΠΤΩΣ ΜΝΕΙΑΝ ΥΜΩΝ ΠΟΙΟΥΜΑΙ

10 ΠΑΝΤΟΤΕ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΜΟΥ ΔΕΟΜΕΝΟΣ ΕΙΠΩΣ ΗΔΗ ΠΟΤΕ ΕΥΟΔΩΘΗΣΟΜΑΙ ΕΝ ΤΩ ΘΕΛΗΜΑΤΙ ΤΟΥ ΘΕΟΥ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ

11 ΕΠΙΠΟΘΩ ΓΑΡ ΙΔΕΙΝ ΥΜΑΣ ΙΝΑ ΤΙ ΜΕΤΑΔΩ ΧΑΡΙΣΜΑ ΥΜΙΝ ΠΝΕΥΜΑΤΙΚΟΝ ΕΙΣ ΤΟ ΣΤΗΡΙΧΘΗΝΑΙ ΥΜΑΣ

12 ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΣΥΝΠΑΡΑΚΛΗΘΗΝΑΙ ΕΝ ΥΜΙΝ ΔΙΑ ΤΗΣ ΕΝ ΑΛΛΗΛΟΙΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ΤΕ ΚΑΙ ΕΜΟΥ

13 ΟΥ ΘΕΛΩ ΔΕ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΟΤΙ ΠΟΛΛΑΚΙΣ ΠΡΟΕΘΕΜΗΝ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΕΚΩΛΥΘΗΝ ΑΧΡΙ ΤΟΥ

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ΔΕΥΡΟ ΙΝΑ ΤΙΝΑ ΚΑΡΠΟΝ ΣΧΩ ΚΑΙ ΕΝ ΥΜΙΝ ΚΑΘΩΣ ΚΑΙ ΕΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΕΘΝΕΣΙΝ

14 ΕΛΛΗΣΙΝ ΤΕ ΚΑΙ ΒΑΡΒΑΡΟΙΣ ΣΟΦΟΙΣ ΤΕ ΚΑΙ ΑΝΟΗΤΟΙΣ ΟΦΕΙΛΕΤΗΣ ΕΙΜΙ

15 ΟΥΤΩΣ ΤΟ ΚΑΤ ΕΜΕ ΠΡΟΘΥΜΟΝ ΚΑΙ ΥΜΙΝ ΤΟΙΣ ΕΝ ΡΩΜΗ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ

16 ΟΥ ΓΑΡ ΕΠΑΙΣΧΥΝΟΜΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΔΥΝΑΜΙΣ ΓΑΡ ΘΕΟΥ ΕΣΤΙΝ ΕΙΣ ΣΩΤΗΡΙΑΝ ΠΑΝΤΙ ΤΩ ΠΙΣΤΕΥΟΝΤΙ ΙΟΥΔΑΙΩ ΤΕ ΠΡΩΤΟΝ ΚΑΙ ΕΛΛΗΝΙ

17 ΔΙΚΑΙΟΣΥΝΗ ΓΑΡ ΘΕΟΥ ΕΝ ΑΥΤΩ ΑΠΟΚΑΛΥΠΤΕΤΑΙ ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ ΠΙΣΤΙΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ Ο ΔΕ ΔΙΚΑΙΟΣ ΕΚ ΠΙΣΤΕΩΣ ΖΗΣΕΤΑΙ

18 ΑΠΟΚΑΛΥΠΤΕΤΑΙ ΓΑΡ ΟΡΓΗ ΘΕΟΥ ΑΠ ΟΥΡΑΝΟΥ ΕΠΙ ΠΑΣΑΝ ΑΣΕΒΕΙΑΝ ΚΑΙ ΑΔΙΚΙΑΝ ΑΝΘΡΩΠΩΝ ΤΩΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΕΝ ΑΔΙΚΙΑ ΚΑΤΕΧΟΝΤΩΝ

19 ΔΙΟΤΙ ΤΟ ΓΝΩΣΤΟΝ ΤΟΥ ΘΕΟΥ ΦΑΝΕΡΟΝ ΕΣΤΙΝ ΕΝ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΓΑΡ ΑΥΤΟΙΣ ΕΦΑΝΕΡΩΣΕΝ

20 ΤΑ ΓΑΡ ΑΟΡΑΤΑ ΑΥΤΟΥ ΑΠΟ ΚΤΙΣΕΩΣ ΚΟΣΜΟΥ ΤΟΙΣ ΠΟΙΗΜΑΣΙΝ ΝΟΟΥΜΕΝΑ ΚΑΘΟΡΑΤΑΙ Η ΤΕ ΑΙΔΙΟΣ ΑΥΤΟΥ ΔΥΝΑΜΙΣ ΚΑΙ ΘΕΙΟΤΗΣ ΕΙΣ ΤΟ ΕΙΝΑΙ ΑΥΤΟΥΣ ΑΝΑΠΟΛΟΓΗ-ΤΟΥΣ

21 ΔΙΟΤΙ ΓΝΟΝΤΕΣ ΤΟΝ ΘΕΟΝ ΟΥΧ ΩΣ ΘΕΟΝ ΕΔΟΞΑΣΑΝ Η ΗΥΧΑΡΙΣΤΗΣΑΝ ΑΛΛ ΕΜΑΤΑΙΩΘΗΣΑΝ ΕΝ ΤΟΙΣ ΔΙΑΛΟΓΙΣΜΟΙΣ ΑΥΤΩΝ ΚΑΙ ΕΣΚΟΤΙΣΘΗ Η ΑΣΥΝΕΤΟΣ ΑΥΤΩΝ ΚΑΡΔΙΑ

22 ΦΑΣΚΟΝΤΕΣ ΕΙΝΑΙ ΣΟΦΟΙ ΕΜΩΡΑΝΘΗΣΑΝ

23 ΚΑΙ ΗΛΛΑΞΑΝ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΑΦΘΑΡΤΟΥ ΘΕΟΥ ΕΝ ΟΜΟΙΩΜΑΤΙ ΕΙΚΟΝΟΣ ΦΘΑΡΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΠΕΤΕΙΝΩΝ ΚΑΙ ΤΕΤΡΑΠΟΔΩΝ ΚΑΙ ΕΡΠΕΤΩΝ

24 ΔΙΟ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΩΝ ΚΑΡΔΙΩΝ ΑΥΤΩΝ ΕΙΣ ΑΚΑΘΑΡΣΙΑΝ ΤΟΥ ΑΤΙΜΑΖΕΣΘΑΙ ΤΑ ΣΩΜΑΤΑ ΑΥΤΩΝ ΕΝ ΑΥΤΟΙΣ

25 ΟΙΤΙΝΕΣ ΜΕΤΗΛΛΑΞΑΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΝ ΤΩ ΨΕΥΔΕΙ ΚΑΙ ΕΣΕΒΑΣΘΗΣΑΝ ΚΑΙ ΕΛΑΤΡΕΥΣΑΝ ΤΗ ΚΤΙΣΕΙ ΠΑΡΑ ΤΟΝ ΚΤΙΣΑΝΤΑ ΟΣ ΕΣΤΙΝ ΕΥΛΟΓΗΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ

26 ΔΙΑ ΤΟΥΤΟ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΕΙΣ ΠΑΘΗ ΑΤΙΜΙΑΣ ΑΙ ΤΕ ΓΑΡ ΘΗΛΕΙΑΙ ΑΥΤΩΝ ΜΕΤΗΛΛΑΞΑΝ ΤΗΝ ΦΥΣΙΚΗΝ ΧΡΗΣΙΝ ΕΙΣ ΤΗΝ ΠΑΡΑ ΦΥΣΙΝ

27 ΟΜΟΙΩΣ ΤΕ ΚΑΙ ΟΙ ΑΡΣΕΝΕΣ ΑΦΕΝΤΕΣ ΤΗΝ ΦΥΣΙΚΗΝ ΧΡΗΣΙΝ ΤΗΣ ΘΗΛΕΙΑΣ ΕΞΕΚΑΥΘΗΣΑΝ ΕΝ ΤΗ ΟΡΕΞΕΙ ΑΥΤΩΝ ΕΙΣ ΑΛΛΗΛΟΥΣ ΑΡΡΕΝΕΣ ΕΝ ΑΡΡΕΣΙΝ ΤΗΝ ΑΣΧΗΜΟΣΥΝΗΝ ΚΑΤΕΡΓΑΖΟΜΕΝΟΙ ΚΑΙ ΤΗΝ ΑΝΤΙΜΙΣΘΙΑΝ ΗΝ ΕΔΕΙ ΤΗΣ ΠΛΑΝΗΣ ΑΥΤΩΝ ΕΝ ΕΑΥΤΟΙΣ ΑΠΟΛΑΜΒΑΝΟΝΤΕΣ

28 ΚΑΙ ΚΑΘΩΣ ΟΥΚ ΕΔΟΚΙΜΑΣΑΝ ΤΟΝ ΘΕΟΝ ΕΧΕΙΝ ΕΝ ΕΠΙΓΝΩΣΕΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΥΣ Ο ΘΕΟΣ ΕΙΣ ΑΔΟΚΙΜΟΝ ΝΟΥΝ ΠΟΙΕΙΝ ΤΑ ΜΗ ΚΑΘΗΚΟΝΤΑ

29 ΠΕΠΛΗΡΩΜΕΝΟΥΣ ΠΑΣΗ ΑΔΙΚΙΑ ΠΟΝΗΡΙΑ ΚΑΚΙΑ ΠΛΕΟΝΕΞΙΑ ΜΕΣΤΟΥΣ ΦΘΟΝΟΥ ΦΟΝΟΥ ΕΡΙΔΟΣ ΔΟΛΟΥ ΚΑΚΟΗΘΕΙΑΣ

30 ΨΙΘΥΡΙΣΤΑΣ ΚΑΤΑΛΑΛΟΥΣ ΘΕΟΣΤΥΓΕΙΣ ΥΒΡΙΣΤΑΣ ΥΠΕΡΗΦΑΝΟΥΣ ΑΛΑΖΟΝΑΣ ΕΦΕΥΡΕΤΑΣ ΚΑΚΩΝ ΓΟΝΕΥΣΙΝ ΑΠΕΙΘΕΙΣ

31 ΑΣΥΝΕΤΟΥΣ ΑΣΥΝΘΕΤΟΥΣ ΑΣΤΟΡΓΟΥΣ ΑΝΕΛΕΗΜΟΝΑΣ

32 ΟΙΤΙΝΕΣ ΤΟ ΔΙΚΑΙΩΜΑ ΤΟΥ ΘΕΟΥ ΕΠΙΓΝΟΝΤΕΣ ΟΤΙ ΟΙ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΣΣΟΝΤΕΣ ΑΞΙΟΙ ΘΑΝΑΤΟΥ ΕΙΣΙΝ ΟΥ ΜΟΝΟΝ ΑΥΤΑ ΠΟΙΟΥΣΙΝ ΑΛΛΑ ΚΑΙ ΣΥΝΕΥΔΟΚΟΥΣΙΝ ΤΟΙΣ ΠΡΑΣΣΟΥΣΙΝ

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the [Zealotic] Jews. Although the Jews are well-informed about the Laws [Moses' Commandments] and proud of them [17-20], they cannot claim to be righteous, according to Paul, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law [Ten Commandments] and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 ΔΙΟ ΑΝΑΠΟΛΟΓΗΤΟΣ ΕΙ Ω ΑΝΘΡΩΠΕ ΠΑΣ Ο ΚΡΙΝΩΝ ΕΝ Ω ΓΑΡ ΚΡΙΝΕΙΣ ΤΟΝ ΕΤΕΡΟΝ ΣΕΑΥΤΟΝ ΚΑΤΑΚΡΙΝΕΙΣ ΤΑ ΓΑΡ ΑΥΤΑ ΠΡΑΣΣΕΙΣ Ο ΚΡΙΝΩΝ

2 ΟΙΔΑΜΕΝ ΓΑΡ ΟΤΙ ΤΟ ΚΡΙΜΑ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΚΑΤΑ ΑΛΗΘΕΙΑΝ ΕΠΙ ΤΟΥΣ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΣΣΟΝΤΑΣ

3 ΛΟΓΙΖΗ ΔΕ ΤΟΥΤΟ Ω ΑΝΘΡΩΠΕ Ο ΚΡΙΝΩΝ ΤΟΥΣ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΣΣΟΝΤΑΣ ΚΑΙ ΠΟΙΩΝ ΑΥΤΑ ΟΤΙ ΣΥ ΕΚΦΕΥΞΗ ΤΟ ΚΡΙΜΑ ΤΟΥ ΘΕΟΥ

4 Η ΤΟΥ ΠΛΟΥΤΟΥ ΤΗΣ ΧΡΗΣΤΟΤΗΤΟΣ ΑΥΤΟΥ ΚΑΙ ΤΗΣ ΑΝΟΧΗΣ ΚΑΙ ΤΗΣ ΜΑΚΡΟΘΥΜΙΑΣ ΚΑΤΑΦΡΟΝΕΙΣ ΑΓΝΟΩΝ ΟΤΙ ΤΟ ΧΡΗΣΤΟΝ ΤΟΥ ΘΕΟΥ ΕΙΣ ΜΕΤΑΝΟΙΑΝ ΣΕ ΑΓΕΙ

5 ΚΑΤΑ ΔΕ ΤΗΝ ΣΚΛΗΡΟΤΗΤΑ ΣΟΥ ΚΑΙ ΑΜΕΤΑΝΟΗΤΟΝ ΚΑΡΔΙΑΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩ ΟΡΓΗΝ ΕΝ ΗΜΕΡΑ ΟΡΓΗΣ ΚΑΙ ΑΠΟΚΑΛΥΨΕΩΣ ΔΙΚΑΙΟΚΡΙΣΙΑΣ ΤΟΥ ΘΕΟΥ

6 ΟΣ ΑΠΟΔΩΣΕΙ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ

7 ΤΟΙΣ ΜΕΝ ΚΑΘ ΥΠΟΜΟΝΗΝ ΕΡΓΟΥ ΑΓΑΘΟΥ ΔΟΞΑΝ ΚΑΙ ΤΙΜΗΝ ΚΑΙ ΑΦΘΑΡΣΙΑΝ ΖΗΤΟΥΣΙΝ ΖΩΗΝ ΑΙΩΝΙΟΝ

8 ΤΟΙΣ ΔΕ ΕΞ ΕΡΙΘΕΙΑΣ ΚΑΙ ΑΠΕΙΘΟΥΣΙ ΤΗ ΑΛΗΘΕΙΑ ΠΕΙΘΟΜΕΝΟΙΣ ΔΕ ΤΗ ΑΔΙΚΙΑ ΟΡΓΗ ΚΑΙ ΘΥΜΟΣ

9 ΘΛΙΨΙΣ ΚΑΙ ΣΤΕΝΟΧΩΡΙΑ ΕΠΙ ΠΑΣΑΝ ΨΥΧΗΝ ΑΝΘΡΩΠΟΥ ΤΟΥ ΚΑΤΕΡΓΑΖΟΜΕΝΟΥ ΤΟ ΚΑΚΟΝ ΙΟΥΔΑΙΟΥ ΤΕ ΠΡΩΤΟΝ ΚΑΙ ΕΛΛΗΝΟΣ

10 ΔΟΞΑ ΔΕ ΚΑΙ ΤΙΜΗ ΚΑΙ ΕΙΡΗΝΗ ΠΑΝΤΙ ΤΩ ΕΡΓΑΖΟΜΕΝΩ ΤΟ ΑΓΑΘΟΝ ΙΟΥΔΑΙΩ ΤΕ ΠΡΩΤΟΝ ΚΑΙ ΕΛΛΗΝΙ

11 ΟΥ ΓΑΡ ΕΣΤΙΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑ ΠΑΡΑ ΤΩ ΘΕΩ

12 ΟΣΟΙ ΓΑΡ ΑΝΟΜΩΣ ΗΜΑΡΤΟΝ ΑΝΟΜΩΣ ΚΑΙ ΑΠΟΛΟΥΝ-ΤΑΙ ΚΑΙ ΟΣΟΙ ΕΝ ΝΟΜΩ ΗΜΑΡΤΟΝ ΔΙΑ ΝΟΜΟΥ ΚΡΙΘΗΣΟΝΤΑΙ

13 ΟΥ ΓΑΡ ΟΙ ΑΚΡΟΑΤΑΙ ΝΟΜΟΥ ΔΙΚΑΙΟΙ ΠΑΡΑ ΤΩ ΘΕΩ ΑΛΛ ΟΙ ΠΟΙΗΤΑΙ ΝΟΜΟΥ ΔΙΚΑΙΩΘΗΣΟΝΤΑΙ

14 ΟΤΑΝ ΓΑΡ ΕΘΝΗ ΤΑ ΜΗ ΝΟΜΟΝ ΕΧΟΝΤΑ ΦΥΣΕΙ ΤΑ ΤΟΥ ΝΟΜΟΥ ΠΟΙΩΣΙΝ ΟΥΤΟΙ ΝΟΜΟΝ ΜΗ ΕΧΟΝΤΕΣ ΕΑΥΤΟΙΣ ΕΙΣΙΝ ΝΟΜΟΣ

15 ΟΙΤΙΝΕΣ ΕΝΔΕΙΚΝΥΝΤΑΙ ΤΟ ΕΡΓΟΝ ΤΟΥ ΝΟΜΟΥ ΓΡΑΠΤΟΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΣΥΝΜΑΡΤΥΡΟΥΣΗΣ ΑΥΤΩΝ ΤΗΣ ΣΥΝΕΙΔΗΣΕΩΣ ΚΑΙ ΜΕΤΑΞΥ ΑΛΛΗΛΩΝ ΤΩΝ ΛΟΓΙΣΜΩΝ ΚΑΤΗΓΟΡΟΥΝΤΩΝ Η ΚΑΙ ΑΠΟΛΟΓΟΥΜΕΝΩΝ

16 ΕΝ ΗΜΕΡΑ ΟΤΕ ΚΡΙΝΕΙ Ο ΘΕΟΣ ΤΑ ΚΡΥΠΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΜΟΥ ΔΙΑ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

17 ΕΙ ΔΕ ΣΥ ΙΟΥΔΑΙΟΣ ΕΠΟΝΟΜΑΖΗ ΚΑΙ ΕΠΑΝΑΠΑΥΗ ΝΟΜΩ ΚΑΙ ΚΑΥΧΑΣΑΙ ΕΝ ΘΕΩ

18 ΚΑΙ ΓΙΝΩΣΚΕΙΣ ΤΟ ΘΕΛΗΜΑ ΚΑΙ ΔΟΚΙΜΑΖΕΙΣ ΤΑ ΔΙΑΦΕΡΟΝΤΑ ΚΑΤΗΧΟΥΜΕΝΟΣ ΕΚ ΤΟΥ ΝΟΜΟΥ

19 ΠΕΠΟΙΘΑΣ ΤΕ ΣΕΑΥΤΟΝ ΟΔΗΓΟΝ ΕΙΝΑΙ ΤΥΦΛΩΝ ΦΩΣ ΤΩΝ ΕΝ ΣΚΟΤΕΙ

20 ΠΑΙΔΕΥΤΗΝ ΑΦΡΟΝΩΝ ΔΙΔΑΣΚΑΛΟΝ ΝΗΠΙΩΝ ΕΧΟΝΤΑ ΤΗΝ ΜΟΡΦΩΣΙΝ ΤΗΣ ΓΝΩΣΕΩΣ ΚΑΙ ΤΗΣ ΑΛΗΘΕΙΑΣ ΕΝ ΤΩ ΝΟΜΩ

21 Ο ΟΥΝ ΔΙΔΑΣΚΩΝ ΕΤΕΡΟΝ ΣΕΑΥΤΟΝ ΟΥ ΔΙΔΑΣΚΕΙΣ Ο ΚΗΡΥΣΣΩΝ ΜΗ ΚΛΕΠΤΕΙΝ ΚΛΕΠΤΕΙΣ

22 Ο ΛΕΓΩΝ ΜΗ ΜΟΙΧΕΥΕΙΝ ΜΟΙΧΕΥΕΙΣ Ο ΒΔΕΛΥΣΣΟΜΕΝΟΣ ΤΑ ΕΙΔΩΛΑ ΙΕΡΟΣΥΛΕΙΣ

23 ΟΣ ΕΝ ΝΟΜΩ ΚΑΥΧΑΣΑΙ ΔΙΑ ΤΗΣ ΠΑΡΑΒΑΣΕΩΣ ΤΟΥ ΝΟΜΟΥ ΤΟΝ ΘΕΟΝ ΑΤΙΜΑΖΕΙΣ

24 ΤΟ ΓΑΡ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΔΙ ΥΜΑΣ ΒΛΑΣΦΗΜΕΙΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ

25 ΠΕΡΙΤΟΜΗ ΜΕΝ ΓΑΡ ΩΦΕΛΕΙ ΕΑΝ ΝΟΜΟΝ ΠΡΑΣΣΗΣ ΕΑΝ ΔΕ ΠΑΡΑΒΑΤΗΣ ΝΟΜΟΥ ΗΣ Η ΠΕΡΙΤΟΜΗ ΣΟΥ ΑΚΡΟΒΥΣΤΙΑ ΓΕΓΟΝΕΝ

26 ΕΑΝ ΟΥΝ Η ΑΚΡΟΒΥΣΤΙΑ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΟΥ ΝΟΜΟΥ ΦΥΛΑΣΣΗ ΟΥΧ Η ΑΚΡΟΒΥΣΤΙΑ ΑΥΤΟΥ ΕΙΣ ΠΕΡΙΤΟΜΗΝ ΛΟΓΙΣΘΗΣΕΤΑΙ

27 ΚΑΙ ΚΡΙΝΕΙ Η ΕΚ ΦΥΣΕΩΣ ΑΚΡΟΒΥΣΤΙΑ ΤΟΝ ΝΟΜΟΝ ΤΕΛΟΥΣΑ ΣΕ ΤΟΝ ΔΙΑ ΓΡΑΜΜΑΤΟΣ ΚΑΙ ΠΕΡΙΤΟΜΗΣ ΠΑΡΑΒΑΤΗΝ ΝΟΜΟΥ

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28 ΟΥ ΓΑΡ Ο ΕΝ ΤΩ ΦΑΝΕΡΩ ΙΟΥΔΑΙΟΣ ΕΣΤΙΝ ΟΥΔΕ Η ΕΝ ΤΩ ΦΑΝΕΡΩ ΕΝ ΣΑΡΚΙ ΠΕΡΙΤΟΜΗ
29 ΑΛΛ Ο ΕΝ ΤΩ ΚΡΥΠΤΩ ΙΟΥΔΑΙΟΣ ΚΑΙ ΠΕΡΙΤΟΜΗ ΚΑΡΔΙΑΣ ΕΝ ΠΝΕΥΜΑΤΙ ΟΥ ΓΡΑΜΜΑΤΙ ΟΥ Ο ΕΠΑΙΝΟΣ ΟΥΚ ΕΞ ΑΝΘΡΩΠΩΝ ΑΛΛ ΕΚ ΤΟΥ ΘΕΟΥ

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples [1:2]. Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 ΤΙ ΟΥΝ ΤΟ ΠΕΡΙΣΣΟΝ ΤΟΥ ΙΟΥΔΑΙΟΥ Η ΤΙΣ Η ΩΦΕΛΕΙΑ ΤΗΣ ΠΕΡΙΤΟΜΗΣ
2 ΠΟΛΥ ΚΑΤΑ ΠΑΝΤΑ ΤΡΟΠΟΝ ΠΡΩΤΟΝ ΜΕΝ ΓΑΡ ΟΤΙ ΕΠΙΣΤΕΥΘΗΣΑΝ ΤΑ ΛΟΓΙΑ ΤΟΥ ΘΕΟΥ
3 ΤΙ ΓΑΡ ΕΙ ΗΠΙΣΤΗΣΑΝ ΤΙΝΕΣ ΜΗ Η ΑΠΙΣΤΙΑ ΑΥΤΩΝ ΤΗΝ ΠΙΣΤΙΝ ΤΟΥ ΘΕΟΥ ΚΑΤΑΡΓΗΣΕΙ
4 ΜΗ ΓΕΝΟΙΤΟ ΓΙΝΕΣΘΩ ΔΕ Ο ΘΕΟΣ ΑΛΗΘΗΣ ΠΑΣ ΔΕ ΑΝΘΡΩΠΟΣ ΨΕΥΣΤΗΣ ΚΑΘΑΠΕΡ ΓΕΓΡΑΠΤΑΙ ΟΠΩΣ ΑΝ ΔΙΚΑΙΩΘΗΣ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΣΟΥ ΚΑΙ ΝΙΚΗΣΕΙΣ ΕΝ ΤΩ ΚΡΙΝΕΣΘΑΙ ΣΕ
5 ΕΙ ΔΕ Η ΑΔΙΚΙΑ ΗΜΩΝ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΣΥΝΙΣΤΗΣΙΝ ΤΙ ΕΡΟΥΜΕΝ ΜΗ ΑΔΙΚΟΣ Ο ΘΕΟΣ Ο ΕΠΙΦΕΡΩΝ ΤΗΝ ΟΡΓΗΝ ΚΑΤΑ ΑΝΘΡΩΠΟΝ ΛΕΓΩ
6 ΜΗ ΓΕΝΟΙΤΟ ΕΠΕΙ ΠΩΣ ΚΡΙΝΕΙ Ο ΘΕΟΣ ΤΟΝ ΚΟΣΜΟΝ
7 ΕΙ ΔΕ Η ΑΛΗΘΕΙΑ ΤΟΥ ΘΕΟΥ ΕΝ ΤΩ ΕΜΩ ΨΕΥΣΜΑΤΙ ΕΠΕΡΙΣΣΕΥΣΕΝ ΕΙΣ ΤΗΝ ΔΟΞΑΝ ΑΥΤΟΥ ΤΙ ΕΤΙ ΚΑΓΩ ΩΣ ΑΜΑΡΤΩΛΟΣ ΚΡΙΝΟΜΑΙ
8 ΚΑΙ ΜΗ ΚΑΘΩΣ ΒΛΑΣΦΗΜΟΥΜΕΘΑ ΚΑΙ ΚΑΘΩΣ ΦΑΣΙΝ ΤΙΝΕΣ ΗΜΑΣ ΛΕΓΕΙΝ ΟΤΙ ΠΟΙΗΣΩΜΕΝ ΤΑ ΚΑΚΑ ΙΝΑ ΕΛΘΗ ΤΑ ΑΓΑΘΑ ΩΝ ΤΟ ΚΡΙΜΑ ΕΝΔΙΚΟΝ ΕΣΤΙΝ
9 ΤΙ ΟΥΝ ΠΡΟΕΧΟΜΕΘΑ ΟΥ ΠΑΝΤΩΣ ΠΡΟΗΤΙΑΣΑΜΕΘΑ ΓΑΡ ΙΟΥΔΑΙΟΥΣ ΤΕ ΚΑΙ ΕΛΛΗΝΑΣ ΠΑΝΤΑΣ ΥΦ ΑΜΑΡΤΙΑΝ ΕΙΝΑΙ
10 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΔΙΚΑΙΟΣ ΟΥΔΕ ΕΙΣ
11 ΟΥΚ ΕΣΤΙΝ Ο ΣΥΝΙΩΝ ΟΥΚ ΕΣΤΙΝ Ο ΕΚΖΗΤΩΝ ΤΟΝ ΘΕΟΝ
12 ΠΑΝΤΕΣ ΕΞΕΚΛΙΝΑΝ ΑΜΑ ΗΧΡΕΩΘΗΣΑΝ ΟΥΚ ΕΣΤΙΝ Ο ΠΟΙΩΝ ΧΡΗΣΤΟΤΗΤΑ ΟΥΚ ΕΣΤΙΝ ΕΩΣ ΕΝΟΣ
13 ΤΑΦΟΣ ΑΝΕΩΓΜΕΝΟΣ Ο ΛΑΡΥΓΞ ΑΥΤΩΝ ΤΑΙΣ ΓΛΩΣΣΑΙΣ ΑΥΤΩΝ ΕΔΟΛΙΟΥΣΑΝ ΙΟΣ ΑΣΠΙΔΩΝ ΥΠΟ ΤΑ ΧΕΙΛΗ ΑΥΤΩΝ
14 ΩΝ ΤΟ ΣΤΟΜΑ ΑΡΑΣ ΚΑΙ ΠΙΚΡΙΑΣ ΓΕΜΕΙ
15 ΟΞΕΙΣ ΟΙ ΠΟΔΕΣ ΑΥΤΩΝ ΕΚΧΕΑΙ ΑΙΜΑ
16 ΣΥΝΤΡΙΜΜΑ ΚΑΙ ΤΑΛΑΙΠΩΡΙΑ ΕΝ ΤΑΙΣ ΟΔΟΙΣ ΑΥΤΩΝ
17 ΚΑΙ ΟΔΟΝ ΕΙΡΗΝΗΣ ΟΥΚ ΕΓΝΩΣΑΝ
18 ΟΥΚ ΕΣΤΙΝ ΦΟΒΟΣ ΘΕΟΥ ΑΠΕΝΑΝΤΙ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ
19 ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΟΣΑ Ο ΝΟΜΟΣ ΛΕΓΕΙ ΤΟΙΣ ΕΝ ΤΩ ΝΟΜΩ ΛΑΛΕΙ ΙΝΑ ΠΑΝ ΣΤΟΜΑ ΦΡΑΓΗ ΚΑΙ ΥΠΟΔΙΚΟΣ ΓΕΝΗΤΑΙ ΠΑΣ Ο ΚΟΣΜΟΣ ΤΩ ΘΕΩ
20 ΔΙΟΤΙ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΔΙΑ ΓΑΡ ΝΟΜΟΥ ΕΠΙΓΝΩΣΙΣ ΑΜΑΡΤΙΑΣ
21 ΝΥΝΙ ΔΕ ΧΩΡΙΣ ΝΟΜΟΥ ΔΙΚΑΙΟΣΥΝΗ ΘΕΟΥ ΠΕΦΑΝΕΡΩΤΑΙ ΜΑΡΤΥΡΟΥΜΕΝΗ ΥΠΟ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ
22 ΔΙΚΑΙΟΣΥΝΗ ΔΕ ΘΕΟΥ ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΙΣΤΕΥΟΝΤΑΣ ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΙΑΣΤΟΛΗ
23 ΠΑΝΤΕΣ ΓΑΡ ΗΜΑΡΤΟΝ ΚΑΙ ΥΣΤΕΡΟΥΝΤΑΙ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ
24 ΔΙΚΑΙΟΥΜΕΝΟΙ ΔΩΡΕΑΝ ΤΗ ΑΥΤΟΥ ΧΑΡΙΤΙ ΔΙΑ ΤΗΣ ΑΠΟΛΥΤΡΩΣΕΩΣ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
25 ΟΝ ΠΡΟΕΘΕΤΟ Ο ΘΕΟΣ ΙΛΑΣΤΗΡΙΟΝ ΔΙΑ ΠΙΣΤΕΩΣ ΕΝ ΤΩ ΑΥΤΟΥ ΑΙΜΑΤΙ ΕΙΣ ΕΝΔΕΙΞΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ ΔΙΑ ΤΗΝ ΠΑΡΕΣΙΝ ΤΩΝ ΠΡΟΓΕΓΟΝΟΤΩΝ ΑΜΑΡΤΗΜΑΤΩΝ
26 ΕΝ ΤΗ ΑΝΟΧΗ ΤΟΥ ΘΕΟΥ ΠΡΟΣ ΤΗΝ ΕΝΔΕΙΞΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΝΥΝ ΚΑΙΡΩ ΕΙΣ ΤΟ ΕΙΝΑΙ ΑΥΤΟΝ ΔΙΚΑΙΟΝ ΚΑΙ ΔΙΚΑΙΟΥΝΤΑ ΤΟΝ ΕΚ ΠΙΣΤΕΩΣ ΙΗΣΟΥ
27 ΠΟΥ ΟΥΝ Η ΚΑΥΧΗΣΙΣ ΕΞΕΚΛΕΙΣΘΗ ΔΙΑ ΠΟΙΟΥ ΝΟΜΟΥ ΤΩΝ ΕΡΓΩΝ ΟΥΧΙ ΑΛΛΑ ΔΙΑ ΝΟΜΟΥ ΠΙΣΤΕΩΣ
28 ΛΟΓΙΖΟΜΕΘΑ ΓΑΡ ΔΙΚΑΙΟΥΣΘΑΙ ΠΙΣΤΕΙ ΑΝΘΡΩΠΟΝ ΧΩΡΙΣ ΕΡΓΩΝ ΝΟΜΟΥ
29 Η ΙΟΥΔΑΙΩΝ Ο ΘΕΟΣ ΜΟΝΟΝ ΟΥΧΙ ΚΑΙ ΕΘΝΩΝ ΝΑΙ ΚΑΙ ΕΘΝΩΝ
30 ΕΙΠΕΡ ΕΙΣ Ο ΘΕΟΣ ΟΣ ΔΙΚΑΙΩΣΕΙ ΠΕΡΙΤΟΜΗΝ ΕΚ ΠΙΣΤΕΩΣ ΚΑΙ ΑΚΡΟΒΥΣΤΙΑΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ
31 ΝΟΜΟΝ ΟΥΝ ΚΑΤΑΡΓΟΥΜΕΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΜΗ ΓΕΝΟΙΤΟ ΑΛΛΑ ΝΟΜΟΝ ΙΣΤΑΝΟΜΕΝ

PAUL TO THE ROMANS CHAPTER 4

1 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ ΕΥΡΗΚΕΝΑΙ ΑΒΡΑΑΜ ΤΟΝ ΠΡΟΠΑΤΟΡΑ ΗΜΩΝ ΚΑΤΑ ΣΑΡΚΑ
2 ΕΙ ΓΑΡ ΑΒΡΑΑΜ ΕΞ ΕΡΓΩΝ ΕΔΙΚΑΙΩΘΗ ΕΧΕΙ ΚΑΥΧΗΜΑ ΑΛΛ ΟΥ ΠΡΟΣ ΘΕΟΝ
3 ΤΙ ΓΑΡ Η ΓΡΑΦΗ ΛΕΓΕΙ ΕΠΙΣΤΕΥΣΕΝ ΔΕ ΑΒΡΑΑΜ ΤΩ ΘΕΩ ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ
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10 ΠΩΣ ΟΥΝ ΕΛΟΓΙΣΘΗ ΕΝ ΠΕΡΙΤΟΜΗ ΟΝΤΙ Η ΕΝ ΑΚΡΟΒΥΣΤΙΑ ΟΥΚ ΕΝ ΠΕΡΙΤΟΜΗ ΑΛΛ ΕΝ ΑΚΡΟΒΥΣΤΙΑ
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PAUL TO THE ROMANS CHAPTER 5
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6 ΕΤΙ ΓΑΡ ΧΡΙΣΤΟΣ ΟΝΤΩΝ ΗΜΩΝ ΑΣΘΕΝΩΝ ΕΤΙ ΚΑΤΑ ΚΑΙΡΟΝ ΥΠΕΡ ΑΣΕΒΩΝ ΑΠΕΘΑΝΕΝ
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10 ΕΙ ΓΑΡ ΕΧΘΡΟΙ ΟΝΤΕΣ ΚΑΤΗΛΛΑΓΗΜΕΝ ΤΩ ΘΕΩ ΔΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΠΟΛΛΩ ΜΑΛΛΟΝ ΚΑΤΑΛΛΑΓΕΝΤΕΣ ΣΩΘΗΣΟΜΕΘΑ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ
11 ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΚΑΥΧΩΜΕΝΟΙ ΕΝ ΤΩ ΘΕΩ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙ ΟΥ ΝΥΝ ΤΗΝ ΚΑΤΑΛΛΑΓΗΝ ΕΛΑΒΟΜΕΝ
12 ΔΙΑ ΤΟΥΤΟ ΩΣΠΕΡ ΔΙ ΕΝΟΣ ΑΝΘΡΩΠΟΥ Η ΑΜΑΡΤΙΑ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΕΙΣΗΛΘΕΝ ΚΑΙ ΔΙΑ ΤΗΣ ΑΜΑΡΤΙΑΣ Ο ΘΑΝΑΤΟΣ ΚΑΙ ΟΥΤΩΣ ΕΙΣ ΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ Ο ΘΑΝΑΤΟΣ ΔΙΗΛΘΕΝ ΕΦ Ω ΠΑΝΤΕΣ ΗΜΑΡΤΟΝ
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14 ΑΛΛΑ ΕΒΑΣΙΛΕΥΣΕΝ Ο ΘΑΝΑΤΟΣ ΑΠΟ ΑΔΑΜ ΜΕΧΡΙ ΜΩΥΣΕΩΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΜΗ ΑΜΑΡΤΗΣΑΝΤΑΣ ΕΠΙ ΤΩ ΟΜΟΙΩΜΑΤΙ ΤΗΣ ΠΑΡΑΒΑΣΕΩΣ ΑΔΑΜ ΟΣ ΕΣΤΙΝ ΤΥΠΟΣ ΤΟΥ ΜΕΛΛΟΝΤΟΣ
15 ΑΛΛ ΟΥΧ ΩΣ ΤΟ ΠΑΡΑΠΤΩΜΑ ΟΥΤΩΣ ΚΑΙ ΤΟ ΧΑΡΙΣΜΑ ΕΙ ΓΑΡ ΤΩ ΤΟΥ ΕΝΟΣ ΠΑΡΑΠΤΩΜΑΤΙ ΟΙ ΠΟΛΛΟΙ ΑΠΕΘΑΝΟΝ ΠΟΛΛΩ ΜΑΛΛΟΝ Η ΧΑΡΙΣ ΤΟΥ ΘΕΟΥ ΚΑΙ Η ΔΩΡΕΑ ΕΝ ΧΑΡΙΤΙ ΤΗ ΤΟΥ ΕΝΟΣ ΑΝΘΡΩΠΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΤΟΥΣ ΠΟΛΛΟΥΣ ΕΠΕΡΙΣΣΕΥΣΕΝ
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PAUL TO THE ROMANS CHAPTER 6
(No Longer Slaves to Sin. The Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)
1 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ ΕΠΙΜΕΝΩΜΕΝ ΤΗ ΑΜΑΡΤΙΑ ΙΝΑ Η ΧΑΡΙΣ ΠΛΕΟΝΑΣΗ
2 ΜΗ ΓΕΝΟΙΤΟ ΟΙΤΙΝΕΣ ΑΠΕΘΑΝΟΜΕΝ ΤΗ ΑΜΑΡΤΙΑ ΠΩΣ ΕΤΙ ΖΗΣΟΜΕΝ ΕΝ ΑΥΤΗ
3 Η ΑΓΝΟΕΙΤΕ ΟΤΙ ΟΣΟΙ ΕΒΑΠΤΙΣΘΗΜΕΝ ΕΙΣ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΕΙΣ ΤΟΝ ΘΑΝΑΤΟΝ ΑΥΤΟΥ ΕΒΑΠΤΙΣΘΗΜΕΝ
4 ΣΥΝΕΤΑΦΗΜΕΝ ΟΥΝ ΑΥΤΩ ΔΙΑ ΤΟΥ ΒΑΠΤΙΣΜΑΤΟΣ ΕΙΣ ΤΟΝ ΘΑΝΑΤΟΝ ΙΝΑ ΩΣΠΕΡ ΗΓΕΡΘΗ ΧΡΙΣΤΟΣ ΕΚ ΝΕΚΡΩΝ ΔΙΑ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΠΑΤΡΟΣ ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ ΕΝ ΚΑΙΝΟΤΗΤΙ ΖΩΗΣ ΠΕΡΙΠΑΤΗΣΩΜΕΝ
5 ΕΙ ΓΑΡ ΣΥΜΦΥΤΟΙ ΓΕΓΟΝΑΜΕΝ ΤΩ ΟΜΟΙΩΜΑΤΙ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΟΥ ΑΛΛΑ ΚΑΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΕΣΟΜΕΘΑ
6 ΤΟΥΤΟ ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ Ο ΠΑΛΑΙΟΣ ΗΜΩΝ ΑΝΘΡΩΠΟΣ ΣΥΝΕΣΤΑΥΡΩΘΗ ΙΝΑ ΚΑΤΑΡΓΗΘΗ ΤΟ ΣΩΜΑ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΜΗΚΕΤΙ ΔΟΥΛΕΥΕΙΝ ΗΜΑΣ ΤΗ ΑΜΑΡΤΙΑ
7 Ο ΓΑΡ ΑΠΟΘΑΝΩΝ ΔΕΔΙΚΑΙΩΤΑΙ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ
8 ΕΙ ΔΕ ΑΠΕΘΑΝΟΜΕΝ ΣΥΝ ΧΡΙΣΤΩ ΠΙΣΤΕΥΟΜΕΝ ΟΤΙ ΚΑΙ ΣΥΖΗΣΟΜΕΝ ΑΥΤΩ
9 ΕΙΔΟΤΕΣ ΟΤΙ ΧΡΙΣΤΟΣ ΕΓΕΡΘΕΙΣ ΕΚ ΝΕΚΡΩΝ ΟΥΚΕΤΙ ΑΠΟΘΝΗΣΚΕΙ ΘΑΝΑΤΟΣ ΑΥΤΟΥ ΟΥΚΕΤΙ ΚΥΡΙΕΥΕΙ
10 Ο ΓΑΡ ΑΠΕΘΑΝΕΝ ΤΗ ΑΜΑΡΤΙΑ ΑΠΕΘΑΝΕΝ ΕΦΑΠΑΞ Ο ΔΕ ΖΗ ΖΗ ΤΩ ΘΕΩ
11 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΛΟΓΙΖΕΣΘΕ ΕΑΥΤΟΥΣ ΕΙΝΑΙ ΝΕΚΡΟΥΣ ΜΕΝ ΤΗ ΑΜΑΡΤΙΑ ΖΩΝΤΑΣ ΔΕ ΤΩ ΘΕΩ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
12 ΜΗ ΟΥΝ ΒΑΣΙΛΕΥΕΤΩ Η ΑΜΑΡΤΙΑ ΕΝ ΤΩ ΘΝΗΤΩ ΥΜΩΝ ΣΩΜΑΤΙ ΕΙΣ ΤΟ ΥΠΑΚΟΥΕΙΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΑΥΤΟΥ
13 ΜΗΔΕ ΠΑΡΙΣΤΑΝΕΤΕ ΤΑ ΜΕΛΗ ΥΜΩΝ ΟΠΛΑ ΑΔΙΚΙΑΣ ΤΗ ΑΜΑΡΤΙΑ ΑΛΛΑ ΠΑΡΑΣΤΗΣΑΤΕ ΕΑΥΤΟΥΣ ΤΩ ΘΕΩ ΩΣΕΙ ΕΚ ΝΕΚΡΩΝ ΖΩΝΤΑΣ ΚΑΙ ΤΑ ΜΕΛΗ ΥΜΩΝ ΟΠΛΑ ΔΙΚΑΙΟΣΥΝΗΣ ΤΩ ΘΕΩ
14 ΑΜΑΡΤΙΑ ΓΑΡ ΥΜΩΝ ΟΥ ΚΥΡΙΕΥΣΕΙ ΟΥ ΓΑΡ ΕΣΤΕ ΥΠΟ ΝΟΜΟΝ ΑΛΛΑ ΥΠΟ ΧΑΡΙΝ
15 ΤΙ ΟΥΝ ΑΜΑΡΤΗΣΩΜΕΝ ΟΤΙ ΟΥΚ ΕΣΜΕΝ ΥΠΟ ΝΟΜΟΝ ΑΛΛΑ ΥΠΟ ΧΑΡΙΝ ΜΗ ΓΕΝΟΙΤΟ
16 ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ Ω ΠΑΡΙΣΤΑΝΕΤΕ ΕΑΥΤΟΥΣ ΔΟΥΛΟΥΣ ΕΙΣ ΥΠΑΚΟΗΝ ΔΟΥΛΟΙ ΕΣΤΕ Ω ΥΠΑΚΟΥΕΤΕ ΗΤΟΙ ΑΜΑΡΤΙΑΣ ΕΙΣ ΘΑΝΑΤΟΝ Η ΥΠΑΚΟΗΣ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ

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17 ΧΑΡΙΣ ΔΕ ΤΩ ΘΕΩ ΟΤΙ ΗΤΕ ΔΟΥΛΟΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΥΠΗΚΟΥΣΑΤΕ ΔΕ ΕΚ ΚΑΡΔΙΑΣ ΕΙΣ ΟΝ ΠΑΡΕΔΟΘΗΤΕ ΤΥΠΟΝ ΔΙΔΑΧΗΣ
18 ΕΛΕΥΘΕΡΩΘΕΝΤΕΣ ΔΕ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΔΟΥΛΩΘΗΤΕ ΤΗ ΔΙΚΑΙΟΣΥΝΗ
19 ΑΝΘΡΩΠΙΝΟΝ ΛΕΓΩ ΔΙΑ ΤΗΝ ΑΣΘΕΝΕΙΑΝ ΤΗΣ ΣΑΡΚΟΣ ΥΜΩΝ ΩΣΠΕΡ ΓΑΡ ΠΑΡΕΣΤΗΣΑΤΕ ΤΑ ΜΕΛΗ ΥΜΩΝ ΔΟΥΛΑ ΤΗ ΑΚΑΘΑΡΣΙΑ ΚΑΙ ΤΗ ΑΝΟΜΙΑ ΕΙΣ ΤΗΝ ΑΝΟΜΙΑΝ ΟΥΤΩΣ ΝΥΝ ΠΑΡΑΣΤΗΣΑΤΕ ΤΑ ΜΕΛΗ ΥΜΩΝ ΔΟΥΛΑ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΕΙΣ ΑΓΙΑΣΜΟΝ
20 ΟΤΕ ΓΑΡ ΔΟΥΛΟΙ ΗΤΕ ΤΗΣ ΑΜΑΡΤΙΑΣ ΕΛΕΥΘΕΡΟΙ ΗΤΕ ΤΗ ΔΙΚΑΙΟΣΥΝΗ
21 ΤΙΝΑ ΟΥΝ ΚΑΡΠΟΝ ΕΙΧΕΤΕ ΤΟΤΕ ΕΦ ΟΙΣ ΝΥΝ ΕΠΑΙΣΧΥΝΕΣΘΕ ΤΟ ΓΑΡ ΤΕΛΟΣ ΕΚΕΙΝΩΝ ΘΑΝΑΤΟΣ
22 ΝΥΝΙ ΔΕ ΕΛΕΥΘΕΡΩΘΕΝΤΕΣ ΑΠΟ ΤΗΣ ΑΜΑΡΤΙΑΣ ΔΟΥΛΩΘΕΝΤΕΣ ΔΕ ΤΩ ΘΕΩ ΕΧΕΤΕ ΤΟΝ ΚΑΡΠΟΝ ΥΜΩΝ ΕΙΣ ΑΓΙΑΣΜΟΝ ΤΟ ΔΕ ΤΕΛΟΣ ΖΩΗΝ ΑΙΩΝΙΟΝ
23 ΤΑ ΓΑΡ ΟΨΩΝΙΑ ΤΗΣ ΑΜΑΡΤΙΑΣ ΘΑΝΑΤΟΣ ΤΟ ΔΕ ΧΑΡΙΣΜΑ ΤΟΥ ΘΕΟΥ ΖΩΗ ΑΙΩΝΙΟΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΩ ΚΥΡΙΩ ΗΜΩΝ

PAUL TO THE ROMANS CHAPTER 7
1 Η ΑΓΝΟΕΙΤΕ ΑΔΕΛΦΟΙ ΓΙΝΩΣΚΟΥΣΙΝ ΓΑΡ ΝΟΜΟΝ ΛΑΛΩ ΟΤΙ Ο ΝΟΜΟΣ ΚΥΡΙΕΥΕΙ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΦ ΟΣΟΝ ΧΡΟΝΟΝ ΖΗ
2 Η ΓΑΡ ΥΠΑΝΔΡΟΣ ΓΥΝΗ ΤΩ ΖΩΝΤΙ ΑΝΔΡΙ ΔΕΔΕΤΑΙ ΝΟΜΩ ΕΑΝ ΔΕ ΑΠΟΘΑΝΗ Ο ΑΝΗΡ ΚΑΤΗΡΓΗΤΑΙ ΑΠΟ ΤΟΥ ΝΟΜΟΥ ΤΟΥ ΑΝΔΡΟΣ
3 ΑΡΑ ΟΥΝ ΖΩΝΤΟΣ ΤΟΥ ΑΝΔΡΟΣ ΜΟΙΧΑΛΙΣ ΧΡΗΜΑΤΙΣΕΙ ΕΑΝ ΓΕΝΗΤΑΙ ΑΝΔΡΙ ΕΤΕΡΩ ΕΑΝ ΔΕ ΑΠΟΘΑΝΗ Ο ΑΝΗΡ ΕΛΕΥΘΕΡΑ ΕΣΤΙΝ ΑΠΟ ΤΟΥ ΝΟΜΟΥ ΤΟΥ ΜΗ ΕΙΝΑΙ ΑΥΤΗΝ ΜΟΙΧΑΛΙΔΑ ΓΕΝΟΜΕΝΗΝ ΑΝΔΡΙ ΕΤΕΡΩ
4 ΩΣΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΥΜΕΙΣ ΕΘΑΝΑΤΩΘΗΤΕ ΤΩ ΝΟΜΩ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΤΟ ΓΕΝΕΣΘΑΙ ΥΜΑΣ ΕΤΕΡΩ ΤΩ ΕΚ ΝΕΚΡΩΝ ΕΓΕΡΘΕΝΤΙ ΙΝΑ ΚΑΡΠΟΦΟΡΗΣΩΜΕΝ ΤΩ ΘΕΩ
5 ΟΤΕ ΓΑΡ ΗΜΕΝ ΕΝ ΤΗ ΣΑΡΚΙ ΤΑ ΠΑΘΗΜΑΤΑ ΤΩΝ ΑΜΑΡΤΙΩΝ ΤΑ ΔΙΑ ΤΟΥ ΝΟΜΟΥ ΕΝΗΡΓΕΙΤΟ ΕΝ ΤΟΙΣ ΜΕΛΕΣΙΝ ΗΜΩΝ ΕΙΣ ΤΟ ΚΑΡΠΟΦΟΡΗΣΑΙ ΤΩ ΘΑΝΑΤΩ
6 ΝΥΝΙ ΔΕ ΚΑΤΗΡΓΗΘΗΜΕΝ ΑΠΟ ΤΟΥ ΝΟΜΟΥ ΑΠΟΘΑΝΟΝΤΕΣ ΕΝ Ω ΚΑΤΕΙΧΟΜΕΘΑ ΩΣΤΕ ΔΟΥΛΕΥΕΙΝ ΗΜΑΣ ΕΝ ΚΑΙΝΟΤΗΤΙ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΟΥ ΠΑΛΑΙΟΤΗΤΙ ΓΡΑΜΜΑΤΟΣ
7 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ Ο ΝΟΜΟΣ ΑΜΑΡΤΙΑ ΜΗ ΓΕΝΟΙΤΟ ΑΛΛΑ ΤΗΝ ΑΜΑΡΤΙΑΝ ΟΥΚ ΕΓΝΩΝ ΕΙ ΜΗ ΔΙΑ ΝΟΜΟΥ ΤΗΝ ΤΕ ΓΑΡ ΕΠΙΘΥΜΙΑΝ ΟΥΚ ΗΔΕΙΝ ΕΙ ΜΗ Ο ΝΟΜΟΣ ΕΛΕΓΕΝ ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ
8 ΑΦΟΡΜΗΝ ΔΕ ΛΑΒΟΥΣΑ Η ΑΜΑΡΤΙΑ ΔΙΑ ΤΗΣ ΕΝΤΟΛΗΣ ΚΑΤΗΡΓΑΣΑΤΟ ΕΝ ΕΜΟΙ ΠΑΣΑΝ ΕΠΙΘΥΜΙΑΝ ΧΩΡΙΣ ΓΑΡ ΝΟΜΟΥ ΑΜΑΡΤΙΑ ΝΕΚΡΑ
9 ΕΓΩ ΔΕ ΕΖΩΝ ΧΩΡΙΣ ΝΟΜΟΥ ΠΟΤΕ ΕΛΘΟΥΣΗΣ ΔΕ ΤΗΣ ΕΝΤΟΛΗΣ Η ΑΜΑΡΤΙΑ ΑΝΕΖΗΣΕΝ
10 ΕΓΩ ΔΕ ΑΠΕΘΑΝΟΝ ΚΑΙ ΕΥΡΕΘΗ ΜΟΙ Η ΕΝΤΟΛΗ Η ΕΙΣ ΖΩΗΝ ΑΥΤΗ ΕΙΣ ΘΑΝΑΤΟΝ
11 Η ΓΑΡ ΑΜΑΡΤΙΑ ΑΦΟΡΜΗΝ ΛΑΒΟΥΣΑ ΔΙΑ ΤΗΣ ΕΝΤΟΛΗΣ ΕΞΗΠΑΤΗΣΕΝ ΜΕ ΚΑΙ ΔΙ ΑΥΤΗΣ ΑΠΕΚΤΕΙΝΕΝ
12 ΩΣΤΕ Ο ΜΕΝ ΝΟΜΟΣ ΑΓΙΟΣ ΚΑΙ Η ΕΝΤΟΛΗ ΑΓΙΑ ΚΑΙ ΔΙΚΑΙΑ ΚΑΙ ΑΓΑΘΗ
13 ΤΟ ΟΥΝ ΑΓΑΘΟΝ ΕΜΟΙ ΕΓΕΝΕΤΟ ΘΑΝΑΤΟΣ ΜΗ ΓΕΝΟΙΤΟ ΑΛΛΑ Η ΑΜΑΡΤΙΑ ΙΝΑ ΦΑΝΗ ΑΜΑΡΤΙΑ ΔΙΑ ΤΟΥ ΑΓΑΘΟΥ ΜΟΙ ΚΑΤΕΡΓΑΖΟΜΕΝΗ ΘΑΝΑΤΟΝ ΙΝΑ ΓΕΝΗΤΑΙ ΚΑΘ ΥΠΕΡΒΟΛΗΝ ΑΜΑΡΤΩΛΟΣ Η ΑΜΑΡΤΙΑ ΔΙΑ ΤΗΣ ΕΝΤΟΛΗΣ
14 ΟΙΔΑΜΕΝ ΓΑΡ ΟΤΙ Ο ΝΟΜΟΣ ΠΝΕΥΜΑΤΙΚΟΣ ΕΣΤΙΝ ΕΓΩ ΔΕ ΣΑΡΚΙΝΟΣ ΕΙΜΙ ΠΕΠΡΑΜΕΝΟΣ ΥΠΟ ΤΗΝ ΑΜΑΡΤΙΑΝ
15 Ο ΓΑΡ ΚΑΤΕΡΓΑΖΟΜΑΙ ΟΥ ΓΙΝΩΣΚΩ ΟΥ ΓΑΡ Ο ΘΕΛΩ ΤΟΥΤΟ ΠΡΑΣΣΩ ΑΛΛ Ο ΜΙΣΩ ΤΟΥΤΟ ΠΟΙΩ
16 ΕΙ ΔΕ Ο ΟΥ ΘΕΛΩ ΤΟΥΤΟ ΠΟΙΩ ΣΥΜΦΗΜΙ ΤΩ ΝΟΜΩ ΟΤΙ ΚΑΛΟΣ
17 ΝΥΝΙ ΔΕ ΟΥΚΕΤΙ ΕΓΩ ΚΑΤΕΡΓΑΖΟΜΑΙ ΑΥΤΟ ΑΛΛΑ Η ΕΝΟΙΚΟΥΣΑ ΕΝ ΕΜΟΙ ΑΜΑΡΤΙΑ
18 ΟΙΔΑ ΓΑΡ ΟΤΙ ΟΥΚ ΟΙΚΕΙ ΕΝ ΕΜΟΙ ΤΟΥΤ ΕΣΤΙΝ ΕΝ ΤΗ ΣΑΡΚΙ ΜΟΥ ΑΓΑΘΟΝ ΤΟ ΓΑΡ ΘΕΛΕΙΝ ΠΑΡΑΚΕΙΤΑΙ ΜΟΙ ΤΟ ΔΕ ΚΑΤΕΡΓΑΖΕΣΘΑΙ ΤΟ ΚΑΛΟΝ ΟΥ
19 ΟΥ ΓΑΡ Ο ΘΕΛΩ ΠΟΙΩ ΑΓΑΘΟΝ ΑΛΛΑ Ο ΟΥ ΘΕΛΩ ΚΑΚΟΝ ΤΟΥΤΟ ΠΡΑΣΣΩ
20 ΕΙ ΔΕ Ο ΟΥ ΘΕΛΩ ΕΓΩ ΤΟΥΤΟ ΠΟΙΩ ΟΥΚΕΤΙ ΕΓΩ ΚΑΤΕΡΓΑΖΟΜΑΙ ΑΥΤΟ ΑΛΛΑ Η ΟΙΚΟΥΣΑ ΕΝ ΕΜΟΙ ΑΜΑΡΤΙΑ
21 ΕΥΡΙΣΚΩ ΑΡΑ ΤΟΝ ΝΟΜΟΝ ΤΩ ΘΕΛΟΝΤΙ ΕΜΟΙ ΠΟΙΕΙΝ ΤΟ ΚΑΛΟΝ ΟΤΙ ΕΜΟΙ ΤΟ ΚΑΚΟΝ ΠΑΡΑΚΕΙΤΑΙ
22 ΣΥΝΗΔΟΜΑΙ ΓΑΡ ΤΩ ΝΟΜΩ ΤΟΥ ΘΕΟΥ ΚΑΤΑ ΤΟΝ ΕΣΩ ΑΝΘΡΩΠΟΝ
23 ΒΛΕΠΩ ΔΕ ΕΤΕΡΟΝ ΝΟΜΟΝ ΕΝ ΤΟΙΣ ΜΕΛΕΣΙΝ ΜΟΥ ΑΝΤΙΣΤΡΑΤΕΥΟΜΕΝΟΝ ΤΩ ΝΟΜΩ ΤΟΥ ΝΟΟΣ ΜΟΥ ΚΑΙ ΑΙΧΜΑΛΩΤΙΖΟΝΤΑ ΜΕ ΕΝ ΤΩ ΝΟΜΩ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΩ ΟΝΤΙ ΕΝ ΤΟΙΣ ΜΕΛΕΣΙΝ ΜΟΥ
24 ΤΑΛΑΙΠΩΡΟΣ ΕΓΩ ΑΝΘΡΩΠΟΣ ΤΙΣ ΜΕ ΡΥΣΕΤΑΙ ΕΚ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥΤΟΥ
25 ΧΑΡΙΣ ΔΕ ΤΩ ΘΕΩ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΑΡΑ ΟΥΝ ΑΥΤΟΣ ΕΓΩ ΤΩ ΝΟΙ ΔΟΥΛΕΥΩ ΝΟΜΩ ΘΕΟΥ ΤΗ ΔΕ ΣΑΡΚΙ ΝΟΜΩ ΑΜΑΡΤΙΑΣ

PAUL TO THE ROMANS CHAPTER 8
(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)
1 ΟΥΔΕΝ ΑΡΑ ΝΥΝ ΚΑΤΑΚΡΙΜΑ ΤΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
2 Ο ΓΑΡ ΝΟΜΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΗΣ ΖΩΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΗΛΕΥΘΕΡΩΣΕΝ ΣΕ ΑΠΟ ΤΟΥ ΝΟΜΟΥ ΤΗΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΤΟΥ ΘΑΝΑΤΟΥ
3 ΤΟ ΓΑΡ ΑΔΥΝΑΤΟΝ ΤΟΥ ΝΟΜΟΥ ΕΝ Ω ΗΣΘΕΝΕΙ ΔΙΑ ΤΗΣ ΣΑΡΚΟΣ Ο ΘΕΟΣ ΤΟΝ ΕΑΥΤΟΥ ΥΙΟΝ ΠΕΜΨΑΣ ΕΝ ΟΜΟΙΩΜΑΤΙ ΣΑΡΚΟΣ ΑΜΑΡΤΙΑΣ ΚΑΙ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΚΑΤΕΚΡΙΝΕΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΕΝ ΤΗ ΣΑΡΚΙ
4 ΙΝΑ ΤΟ ΔΙΚΑΙΩΜΑ ΤΟΥ ΝΟΜΟΥ ΠΛΗΡΩΘΗ ΕΝ ΗΜΙΝ ΤΟΙΣ ΜΗ ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΣΙΝ ΑΛΛΑ ΚΑΤΑ ΠΝΕΥΜΑ
5 ΟΙ ΓΑΡ ΚΑΤΑ ΣΑΡΚΑ ΟΝΤΕΣ ΤΑ ΤΗΣ ΣΑΡΚΟΣ ΦΡΟΝΟΥΣΙΝ ΟΙ ΔΕ ΚΑΤΑ ΠΝΕΥΜΑ ΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ
6 ΤΟ ΓΑΡ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ΘΑΝΑΤΟΣ ΤΟ ΔΕ ΦΡΟΝΗΜΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΖΩΗ ΚΑΙ ΕΙΡΗΝΗ
7 ΔΙΟΤΙ ΤΟ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ΕΧΘΡΑ ΕΙΣ ΘΕΟΝ ΤΩ ΓΑΡ ΝΟΜΩ ΤΟΥ ΘΕΟΥ ΟΥΧ ΥΠΟΤΑΣΣΕΤΑΙ ΟΥΔΕ ΓΑΡ ΔΥΝΑΤΑΙ
8 ΟΙ ΔΕ ΕΝ ΣΑΡΚΙ ΟΝΤΕΣ ΘΕΩ ΑΡΕΣΑΙ ΟΥ ΔΥΝΑΝΤΑΙ
9 ΥΜΕΙΣ ΔΕ ΟΥΚ ΕΣΤΕ ΕΝ ΣΑΡΚΙ ΑΛΛΑ ΕΝ ΠΝΕΥΜΑΤΙ ΕΙΠΕΡ ΠΝΕΥΜΑ ΘΕΟΥ ΟΙΚΕΙ ΕΝ ΥΜΙΝ ΕΙ ΔΕ ΤΙΣ ΠΝΕΥΜΑ ΧΡΙΣΤΟΥ ΟΥΚ ΕΧΕΙ ΟΥΤΟΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΥ
10 ΕΙ ΔΕ ΧΡΙΣΤΟΣ ΕΝ ΥΜΙΝ ΤΟ ΜΕΝ ΣΩΜΑ ΝΕΚΡΟΝ ΔΙΑ ΑΜΑΡΤΙΑΝ ΤΟ ΔΕ ΠΝΕΥΜΑ ΖΩΗ ΔΙΑ ΔΙΚΑΙΟΣΥΝΗΝ
11 ΕΙ ΔΕ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΕΓΕΙΡΑΝΤΟΣ ΤΟΝ ΙΗΣΟΥΝ ΕΚ ΝΕΚΡΩΝ ΟΙΚΕΙ ΕΝ ΥΜΙΝ Ο ΕΓΕΙΡΑΣ ΕΚ ΝΕΚΡΩΝ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΖΩΟΠΟΙΗΣΕΙ ΚΑΙ ΤΑ ΘΝΗΤΑ ΣΩΜΑΤΑ ΥΜΩΝ ΔΙΑ ΤΟΥ ΕΝΟΙΚΟΥΝΤΟΣ ΑΥΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΝ ΥΜΙΝ
12 ΑΡΑ ΟΥΝ ΑΔΕΛΦΟΙ ΟΦΕΙΛΕΤΑΙ ΕΣΜΕΝ ΟΥ ΤΗ ΣΑΡΚΙ ΤΟΥ ΚΑΤΑ ΣΑΡΚΑ ΖΗΝ

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13 ΕΙ ΓΑΡ ΚΑΤΑ ΣΑΡΚΑ ΖΗΤΕ ΜΕΛΛΕΤΕ ΑΠΟΘΝΗΣΚΕΙΝ ΕΙ ΔΕ ΠΝΕΥΜΑΤΙ ΤΑΣ ΠΡΑΞΕΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΘΑΝΑΤΟΥΤΕ ΖΗΣΕΣΘΕ
14 ΟΣΟΙ ΓΑΡ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΑΓΟΝΤΑΙ ΟΥΤΟΙ ΥΙΟΙ ΕΙΣΙΝ ΘΕΟΥ
15 ΟΥ ΓΑΡ ΕΛΑΒΕΤΕ ΠΝΕΥΜΑ ΔΟΥΛΙΑΣ ΠΑΛΙΝ ΕΙΣ ΦΟΒΟΝ ΑΛΛΑ ΕΛΑΒΕΤΕ ΠΝΕΥΜΑ ΥΙΟΘΕΣΙΑΣ ΕΝ Ω ΚΡΑΖΟΜΕΝ ΑΒΒΑ Ο ΠΑΤΗΡ
16 ΑΥΤΟ ΤΟ ΠΝΕΥΜΑ ΣΥΝΜΑΡΤΥΡΕΙ ΤΩ ΠΝΕΥΜΑΤΙ ΗΜΩΝ ΟΤΙ ΕΣΜΕΝ ΤΕΚΝΑ ΘΕΟΥ
17 ΕΙ ΔΕ ΤΕΚΝΑ ΚΑΙ ΚΛΗΡΟΝΟΜΟΙ ΚΛΗΡΟΝΟΜΟΙ ΜΕΝ ΘΕΟΥ ΣΥΝΚΛΗΡΟΝΟΜΟΙ ΔΕ ΧΡΙΣΤΟΥ ΕΙΠΕΡ ΣΥΝΠΑΣΧΟΜΕΝ ΙΝΑ ΚΑΙ ΣΥΝΔΟΞΑΣΘΩΜΕΝ
18 ΛΟΓΙΖΟΜΑΙ ΓΑΡ ΟΤΙ ΟΥΚ ΑΞΙΑ ΤΑ ΠΑΘΗΜΑΤΑ ΤΟΥ ΝΥΝ ΚΑΙΡΟΥ ΠΡΟΣ ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΔΟΞΑΝ ΑΠΟΚΑΛΥΦΘΗΝΑΙ ΕΙΣ ΗΜΑΣ
19 Η ΓΑΡ ΑΠΟΚΑΡΑΔΟΚΙΑ ΤΗΣ ΚΤΙΣΕΩΣ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ ΤΩΝ ΥΙΩΝ ΤΟΥ ΘΕΟΥ ΑΠΕΚΔΕΧΕΤΑΙ
20 ΤΗ ΓΑΡ ΜΑΤΑΙΟΤΗΤΙ Η ΚΤΙΣΙΣ ΥΠΕΤΑΓΗ ΟΥΧ ΕΚΟΥΣΑ ΑΛΛΑ ΔΙΑ ΤΟΝ ΥΠΟΤΑΞΑΝΤΑ ΕΦ ΕΛΠΙΔΙ
21 ΔΙΟΤΙ ΚΑΙ ΑΥΤΗ Η ΚΤΙΣΙΣ ΕΛΕΥΘΕΡΩΘΗΣΕΤΑΙ ΑΠΟ ΤΗΣ ΔΟΥΛΙΑΣ ΤΗΣ ΦΘΟΡΑΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ ΤΗΣ ΔΟΞΗΣ ΤΩΝ ΤΕΚΝΩΝ ΤΟΥ ΘΕΟΥ
22 ΟΙΔΑΜΕΝ ΓΑΡ ΟΤΙ ΠΑΣΑ Η ΚΤΙΣΙΣ ΣΥΣΤΕΝΑΖΕΙ ΚΑΙ ΣΥΝΩΔΙΝΕΙ ΑΧΡΙ ΤΟΥ ΝΥΝ
23 ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΑΥΤΟΙ ΤΗΝ ΑΠΑΡΧΗΝ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΧΟΝΤΕΣ ΗΜΕΙΣ ΚΑΙ ΑΥΤΟΙ ΕΝ ΕΑΥΤΟΙΣ ΣΤΕΝΑΖΟΜΕΝ ΥΙΟΘΕΣΙΑΝ ΑΠΕΚΔΕΧΟΜΕΝΟΙ ΤΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΤΟΥ ΣΩΜΑΤΟΣ ΗΜΩΝ
24 ΤΗ ΓΑΡ ΕΛΠΙΔΙ ΕΣΩΘΗΜΕΝ ΕΛΠΙΣ ΔΕ ΒΛΕΠΟΜΕΝΗ ΟΥΚ ΕΣΤΙΝ ΕΛΠΙΣ Ο ΓΑΡ ΒΛΕΠΕΙ ΤΙΣ ΤΙ ΚΑΙ ΕΛΠΙΖΕΙ
25 ΕΙ ΔΕ Ο ΟΥ ΒΛΕΠΟΜΕΝ ΕΛΠΙΖΟΜΕΝ ΔΙ ΥΠΟΜΟΝΗΣ ΑΠΕΚΔΕΧΟΜΕΘΑ
26 ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΣΥΝΑΝΤΙΛΑΜΒΑΝΕΤΑΙ ΤΗ ΑΣΘΕΝΕΙΑ ΗΜΩΝ ΤΟ ΓΑΡ ΤΙ ΠΡΟΣΕΥΞΩΜΕΘΑ ΚΑΘΟ ΔΕΙ ΟΥΚ ΟΙΔΑΜΕΝ ΑΛΛΑ ΑΥΤΟ ΤΟ ΠΝΕΥΜΑ ΥΠΕΡΕΝΤΥΓΧΑΝΕΙ ΣΤΕΝΑΓΜΟΙΣ ΑΛΑΛΗΤΟΙΣ
27 Ο ΔΕ ΕΡΑΥΝΩΝ ΤΑΣ ΚΑΡΔΙΑΣ ΟΙΔΕΝ ΤΙ ΤΟ ΦΡΟΝΗΜΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΟΤΙ ΚΑΤΑ ΘΕΟΝ ΕΝΤΥΓΧΑΝΕΙ ΥΠΕΡ ΑΓΙΩΝ
28 ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΤΟΝ ΘΕΟΝ ΠΑΝΤΑ ΣΥΝΕΡΓΕΙ ΕΙΣ ΑΓΑΘΟΝ ΤΟΙΣ ΚΑΤΑ ΠΡΟΘΕΣΙΝ ΚΛΗΤΟΙΣ ΟΥΣΙΝ
29 ΟΤΙ ΟΥΣ ΠΡΟΕΓΝΩ ΚΑΙ ΠΡΟΩΡΙΣΕΝ ΣΥΜΜΟΡΦΟΥΣ ΤΗΣ ΕΙΚΟΝΟΣ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΙΣ ΤΟ ΕΙΝΑΙ ΑΥΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΕΝ ΠΟΛΛΟΙΣ ΑΔΕΛΦΟΙΣ
30 ΟΥΣ ΔΕ ΠΡΟΩΡΙΣΕΝ ΤΟΥΤΟΥΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΚΑΙ ΟΥΣ ΕΚΑΛΕΣΕΝ ΤΟΥΤΟΥΣ ΚΑΙ ΕΔΙΚΑΙΩΣΕΝ ΟΥΣ ΔΕ ΕΔΙΚΑΙΩΣΕΝ ΤΟΥΤΟΥΣ ΚΑΙ ΕΔΟΞΑΣΕΝ
31 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ ΠΡΟΣ ΤΑΥΤΑ ΕΙ Ο ΘΕΟΣ ΥΠΕΡ ΗΜΩΝ ΤΙΣ ΚΑΘ ΗΜΩΝ
32 ΟΣ ΓΕ ΤΟΥ ΙΔΙΟΥ ΥΙΟΥ ΟΥΚ ΕΦΕΙΣΑΤΟ ΑΛΛΑ ΥΠΕΡ ΗΜΩΝ ΠΑΝΤΩΝ ΠΑΡΕΔΩΚΕΝ ΑΥΤΟΝ ΠΩΣ ΟΥΧΙ ΚΑΙ ΣΥΝ ΑΥΤΩ ΤΑ ΠΑΝΤΑ ΗΜΙΝ ΧΑΡΙΣΕΤΑΙ
33 ΤΙΣ ΕΓΚΑΛΕΣΕΙ ΚΑΤΑ ΕΚΛΕΚΤΩΝ ΘΕΟΥ ΘΕΟΣ Ο ΔΙΚΑΙΩΝ
34 ΤΙΣ Ο ΚΑΤΑΚΡΙΝΩΝ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ Ο ΑΠΟΘΑΝΩΝ ΜΑΛΛΟΝ ΔΕ ΕΓΕΡΘΕΙΣ ΟΣ ΕΣΤΙΝ ΕΝ ΔΕΞΙΑ ΤΟΥ ΘΕΟΥ ΟΣ ΚΑΙ ΕΝΤΥΓΧΑΝΕΙ ΥΠΕΡ ΗΜΩΝ
35 ΤΙΣ ΗΜΑΣ ΧΩΡΙΣΕΙ ΑΠΟ ΤΗΣ ΑΓΑΠΗΣ ΤΟΥ ΧΡΙΣΤΟΥ ΘΛΙΨΙΣ Η ΣΤΕΝΟΧΩΡΙΑ Η ΔΙΩΓΜΟΣ Η ΛΙΜΟΣ Η ΓΥΜΝΟΤΗΣ Η ΚΙΝΔΥΝΟΣ Η ΜΑΧΑΙΡΑ
36 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΟΤΙ ΕΝΕΚΕΝ ΣΟΥ ΘΑΝΑΤΟΥΜΕΘΑ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΛΟΓΙΣΘΗΜΕΝ ΩΣ ΠΡΟΒΑΤΑ ΣΦΑΓΗΣ
37 ΑΛΛ ΕΝ ΤΟΥΤΟΙΣ ΠΑΣΙΝ ΥΠΕΡΝΙΚΩΜΕΝ ΔΙΑ ΤΟΥ ΑΓΑΠΗΣΑΝΤΟΣ ΗΜΑΣ
38 ΠΕΠΕΙΣΜΑΙ ΓΑΡ ΟΤΙ ΟΥΤΕ ΘΑΝΑΤΟΣ ΟΥΤΕ ΖΩΗ ΟΥΤΕ ΑΓΓΕΛΟΙ ΟΥΤΕ ΑΡΧΑΙ ΟΥΤΕ ΕΝΕΣΤΩΤΑ ΟΥΤΕ ΜΕΛΛΟΝΤΑ ΟΥΤΕ ΔΥΝΑΜΕΙΣ
39 ΟΥΤΕ ΥΨΩΜΑ ΟΥΤΕ ΒΑΘΟΣ ΟΥΤΕ ΤΙΣ ΚΤΙΣΙΣ ΕΤΕΡΑ ΔΥΝΗΣΕΤΑΙ ΗΜΑΣ ΧΩΡΙΣΑΙ ΑΠΟ ΤΗΣ ΑΓΑΠΗΣ ΤΟΥ ΘΕΟΥ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΩ ΚΥΡΙΩ ΗΜΩΝ

PAUL TO THE ROMANS CHAPTER 9

(Israel's Position on Justification. Paul repeatedly states that he is not lying, which makes it clear that most Jews saw him as a traitor. Paul's messianic proclamation of salvation, Jesus, is accessible to all believers, regardless of their ancestry. This is evident from the story of the sons of Abraham and Isaac..)

1 ΑΛΗΘΕΙΑΝ ΛΕΓΩ ΕΝ ΧΡΙΣΤΩ ΟΥ ΨΕΥΔΟΜΑΙ ΣΥΝΜΑΡΤΥΡΟΥΣΗΣ ΜΟΙ ΤΗΣ ΣΥΝΕΙΔΗΣΕΩΣ ΜΟΥ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ
2 ΟΤΙ ΛΥΠΗ ΜΟΙ ΕΣΤΙΝ ΜΕΓΑΛΗ ΚΑΙ ΑΔΙΑΛΕΙΠΤΟΣ ΟΔΥΝΗ ΤΗ ΚΑΡΔΙΑ ΜΟΥ
3 ΗΥΧΟΜΗΝ ΓΑΡ ΑΝΑΘΕΜΑ ΕΙΝΑΙ ΑΥΤΟΣ ΕΓΩ ΑΠΟ ΤΟΥ ΧΡΙΣΤΟΥ ΥΠΕΡ ΤΩΝ ΑΔΕΛΦΩΝ ΜΟΥ ΤΩΝ ΣΥΓΓΕΝΩΝ ΜΟΥ ΚΑΤΑ ΣΑΡΚΑ
4 ΟΙΤΙΝΕΣ ΕΙΣΙΝ ΙΣΡΑΗΛΕΙΤΑΙ ΩΝ Η ΥΙΟΘΕΣΙΑ ΚΑΙ Η ΔΟΞΑ ΚΑΙ ΑΙ ΔΙΑΘΗΚΑΙ ΚΑΙ Η ΝΟΜΟΘΕΣΙΑ ΚΑΙ Η ΛΑΤΡΕΙΑ ΚΑΙ ΑΙ ΕΠΑΓΓΕΛΙΑΙ
5 ΩΝ ΟΙ ΠΑΤΕΡΕΣ ΚΑΙ ΕΞ ΩΝ Ο ΧΡΙΣΤΟΣ ΤΟ ΚΑΤΑ ΣΑΡΚΑ Ο ΩΝ ΕΠΙ ΠΑΝΤΩΝ ΘΕΟΣ ΕΥΛΟΓΗΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ
6 ΟΥΧ ΟΙΟΝ ΔΕ ΟΤΙ ΕΚΠΕΠΤΩΚΕΝ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΟΥ ΓΑΡ ΠΑΝΤΕΣ ΟΙ ΕΞ ΙΣΡΑΗΛ ΟΥΤΟΙ ΙΣΡΑΗΛ
7 ΟΥΔ ΟΤΙ ΕΙΣΙΝ ΣΠΕΡΜΑ ΑΒΡΑΑΜ ΠΑΝΤΕΣ ΤΕΚΝΑ ΑΛΛ ΕΝ ΙΣΑΑΚ ΚΛΗΘΗΣΕΤΑΙ ΣΟΙ ΣΠΕΡΜΑ
8 ΤΟΥΤ ΕΣΤΙΝ ΟΥ ΤΑ ΤΕΚΝΑ ΤΗΣ ΣΑΡΚΟΣ ΤΑΥΤΑ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ ΑΛΛΑ ΤΑ ΤΕΚΝΑ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΛΟΓΙΖΕΤΑΙ ΕΙΣ ΣΠΕΡΜΑ
9 ΕΠΑΓΓΕΛΙΑΣ ΓΑΡ Ο ΛΟΓΟΣ ΟΥΤΟΣ ΚΑΤΑ ΤΟΝ ΚΑΙΡΟΝ ΤΟΥΤΟΝ ΕΛΕΥΣΟΜΑΙ ΚΑΙ ΕΣΤΑΙ ΤΗ ΣΑΡΡΑ ΥΙΟΣ
10 ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΡΕΒΕΚΚΑ ΕΞ ΕΝΟΣ ΚΟΙΤΗΝ ΕΧΟΥΣΑ ΙΣΑΑΚ ΤΟΥ ΠΑΤΡΟΣ ΗΜΩΝ
11 ΜΗΠΩ ΓΑΡ ΓΕΝΝΗΘΕΝΤΩΝ ΜΗΔΕ ΠΡΑΞΑΝΤΩΝ ΤΙ ΑΓΑΘΟΝ Η ΦΑΥΛΟΝ ΙΝΑ Η ΚΑΤ ΕΚΛΟΓΗΝ ΠΡΟΘΕΣΙΣ ΤΟΥ ΘΕΟΥ ΜΕΝΗ ΟΥΚ ΕΞ ΕΡΓΩΝ ΑΛΛ ΕΚ ΤΟΥ ΚΑΛΟΥΝΤΟΣ
12 ΕΡΡΕΘΗ ΑΥΤΗ ΟΤΙ Ο ΜΕΙΖΩΝ ΔΟΥΛΕΥΣΕΙ ΤΩ ΕΛΑΣΣΟΝΙ
13 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΤΟΝ ΙΑΚΩΒ ΗΓΑΠΗΣΑ ΤΟΝ ΔΕ ΗΣΑΥ ΕΜΙΣΗΣΑ
14 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ ΜΗ ΑΔΙΚΙΑ ΠΑΡΑ ΤΩ ΘΕΩ ΜΗ ΓΕΝΟΙΤΟ
15 ΤΩ ΜΩΥΣΕΙ ΓΑΡ ΛΕΓΕΙ ΕΛΕΗΣΩ ΟΝ ΑΝ ΕΛΕΩ ΚΑΙ ΟΙΚΤΕΙΡΗΣΩ ΟΝ ΑΝ ΟΙΚΤΕΙΡΩ
16 ΑΡΑ ΟΥΝ ΟΥ ΤΟΥ ΘΕΛΟΝΤΟΣ ΟΥΔΕ ΤΟΥ ΤΡΕΧΟΝΤΟΣ ΑΛΛΑ ΤΟΥ ΕΛΕΩΝΤΟΣ ΘΕΟΥ
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18 ΑΡΑ ΟΥΝ ΟΝ ΘΕΛΕΙ ΕΛΕΕΙ ΟΝ ΔΕ ΘΕΛΕΙ ΣΚΛΗΡΥΝΕΙ
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24 ΟΥΣ ΚΑΙ ΕΚΑΛΕΣΕΝ ΗΜΑΣ ΟΥ ΜΟΝΟΝ ΕΞ ΙΟΥΔΑΙΩΝ ΑΛΛΑ ΚΑΙ ΕΞ ΕΘΝΩΝ
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26 ΚΑΙ ΕΣΤΑΙ ΕΝ ΤΩ ΤΟΠΩ ΟΥ ΕΡΡΕΘΗ ΑΥΤΟΙΣ ΟΥ ΛΑΟΣ ΜΟΥ ΥΜΕΙΣ ΕΚΕΙ ΚΛΗΘΗΣΟΝΤΑΙ ΥΙΟΙ ΘΕΟΥ ΖΩΝΤΟΣ
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28 ΛΟΓΟΝ ΓΑΡ ΣΥΝΤΕΛΩΝ ΚΑΙ ΣΥΝΤΕΜΝΩΝ ΠΟΙΗΣΕΙ ΚΥΡΙΟΣ ΕΠΙ ΤΗΣ ΓΗΣ
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30 ΤΙ ΟΥΝ ΕΡΟΥΜΕΝ ΟΤΙ ΕΘΝΗ ΤΑ ΜΗ ΔΙΩΚΟΝΤΑ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΤΕΛΑΒΕΝ ΔΙΚΑΙΟΣΥΝΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΔΕ ΤΗΝ ΕΚ ΠΙΣΤΕΩΣ
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32 ΔΙΑΤΙ ΟΤΙ ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ ΑΛΛ ΩΣ ΕΞ ΕΡΓΩΝ ΠΡΟΣΕΚΟΨΑΝ ΤΩ ΛΙΘΩ ΤΟΥ ΠΡΟΣΚΟΜΜΑΤΟΣ
33 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΙΔΟΥ ΤΙΘΗΜΙ ΕΝ ΣΙΩΝ ΛΙΘΟΝ ΠΡΟΣΚΟΜΜΑΤΟΣ ΚΑΙ ΠΕΤΡΑΝ ΣΚΑΝΔΑΛΟΥ ΚΑΙ Ο ΠΙΣΤΕΥΩΝ ΕΠ ΑΥΤΩ ΟΥ ΚΑΤΑΙΣΧΥΝΘΗΣΕΤΑΙ

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2 ΜΑΡΤΥΡΩ ΓΑΡ ΑΥΤΟΙΣ ΟΤΙ ΖΗΛΟΝ ΘΕΟΥ ΕΧΟΥΣΙΝ ΑΛΛ ΟΥ ΚΑΤ ΕΠΙΓΝΩΣΙΝ
3 ΑΓΝΟΟΥΝΤΕΣ ΓΑΡ ΤΗΝ ΤΟΥ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΤΗΝ ΙΔΙΑΝ ΔΙΚΑΙΟΣΥΝΗΝ ΖΗΤΟΥΝΤΕΣ ΣΤΗΣΑΙ ΤΗ ΔΙΚΑΙΟΣΥΝΗ ΤΟΥ ΘΕΟΥ ΟΥΧ ΥΠΕΤΑΓΗΣΑΝ
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6 Η ΔΕ ΕΚ ΠΙΣΤΕΩΣ ΔΙΚΑΙΟΣΥΝΗ ΟΥΤΩΣ ΛΕΓΕΙ ΜΗ ΕΙΠΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΤΙΣ ΑΝΑΒΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΤΟΥΤ ΕΣΤΙΝ ΧΡΙΣΤΟΝ ΚΑΤΑΓΑΓΕΙΝ
7 Η ΤΙΣ ΚΑΤΑΒΗΣΕΤΑΙ ΕΙΣ ΤΗΝ ΑΒΥΣΣΟΝ ΤΟΥΤ ΕΣΤΙΝ ΧΡΙΣΤΟΝ ΕΚ ΝΕΚΡΩΝ ΑΝΑΓΑΓΕΙΝ
8 ΑΛΛΑ ΤΙ ΛΕΓΕΙ ΕΓΓΥΣ ΣΟΥ ΤΟ ΡΗΜΑ ΕΣΤΙΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΚΑΙ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΤΟΥΤ ΕΣΤΙΝ ΤΟ ΡΗΜΑ ΤΗΣ ΠΙΣΤΕΩΣ Ο ΚΗΡΥΣΣΟΜΕΝ
9 ΟΤΙ ΕΑΝ ΟΜΟΛΟΓΗΣΗΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΚΑΙ ΠΙΣΤΕΥΣΗΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΣΟΥ ΟΤΙ Ο ΘΕΟΣ ΑΥΤΟΝ ΗΓΕΙΡΕΝ ΕΚ ΝΕΚΡΩΝ ΣΩΘΗΣΗ
10 ΚΑΡΔΙΑ ΓΑΡ ΠΙΣΤΕΥΕΤΑΙ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ ΣΤΟΜΑΤΙ ΔΕ ΟΜΟΛΟΓΕΙΤΑΙ ΕΙΣ ΣΩΤΗΡΙΑΝ
11 ΛΕΓΕΙ ΓΑΡ Η ΓΡΑΦΗ ΠΑΣ Ο ΠΙΣΤΕΥΩΝ ΕΠ ΑΥΤΩ ΟΥ ΚΑΤΑΙΣΧΥΝΘΗΣΕΤΑΙ
12 ΟΥ ΓΑΡ ΕΣΤΙΝ ΔΙΑΣΤΟΛΗ ΙΟΥΔΑΙΟΥ ΤΕ ΚΑΙ ΕΛΛΗΝΟΣ Ο ΓΑΡ ΑΥΤΟΣ ΚΥΡΙΟΣ ΠΑΝΤΩΝ ΠΛΟΥΤΩΝ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΕΠΙΚΑΛΟΥΜΕΝΟΥΣ ΑΥΤΟΝ
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6 ΕΙ ΔΕ ΧΑΡΙΤΙ ΟΥΚΕΤΙ ΕΞ ΕΡΓΩΝ ΕΠΕΙ Η ΧΑΡΙΣ ΟΥΚΕΤΙ ΓΙΝΕΤΑΙ ΧΑΡΙΣ
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11 ΛΕΓΩ ΟΥΝ ΜΗ ΕΠΤΑΙΣΑΝ ΙΝΑ ΠΕΣΩΣΙΝ ΜΗ ΓΕΝΟΙΤΟ ΑΛΛΑ ΤΩ ΑΥΤΩΝ ΠΑΡΑΠΤΩΜΑΤΙ Η ΣΩΤΗΡΙΑ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΙΣ ΤΟ ΠΑΡΑΖΗΛΩΣΑΙ ΑΥΤΟΥΣ
12 ΕΙ ΔΕ ΤΟ ΠΑΡΑΠΤΩΜΑ ΑΥΤΩΝ ΠΛΟΥΤΟΣ ΚΟΣΜΟΥ ΚΑΙ ΤΟ ΗΤΤΗΜΑ ΑΥΤΩΝ ΠΛΟΥΤΟΣ ΕΘΝΩΝ ΠΟΣΩ ΜΑΛΛΟΝ ΤΟ ΠΛΗΡΩΜΑ ΑΥΤΩΝ
13 ΥΜΙΝ ΔΕ ΛΕΓΩ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΦ ΟΣΟΝ ΜΕΝ ΟΥΝ ΕΙΜΙ ΕΓΩ ΕΘΝΩΝ ΑΠΟΣΤΟΛΟΣ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΜΟΥ ΔΟΞΑΖΩ
14 ΕΙΠΩΣ ΠΑΡΑΖΗΛΩΣΩ ΜΟΥ ΤΗΝ ΣΑΡΚΑ ΚΑΙ ΣΩΣΩ ΤΙΝΑΣ ΕΞ ΑΥΤΩΝ
15 ΕΙ ΓΑΡ Η ΑΠΟΒΟΛΗ ΑΥΤΩΝ ΚΑΤΑΛΛΑΓΗ ΚΟΣΜΟΥ ΤΙΣ Η ΠΡΟΣΛΗΜΨΙΣ ΕΙ ΜΗ ΖΩΗ ΕΚ ΝΕΚΡΩΝ
16 ΕΙ ΔΕ Η ΑΠΑΡΧΗ ΑΓΙΑ ΚΑΙ ΤΟ ΦΥΡΑΜΑ ΚΑΙ ΕΙ Η ΡΙΖΑ ΑΓΙΑ ΚΑΙ ΟΙ ΚΛΑΔΟΙ
17 ΕΙ ΔΕ ΤΙΝΕΣ ΤΩΝ ΚΛΑΔΩΝ ΕΞΕΚΛΑΣΘΗΣΑΝ ΣΥ ΔΕ ΑΓΡΙΕΛΑΙΟΣ ΩΝ ΕΝΕΚΕΝΤΡΙΣΘΗΣ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΣΥΝΚΟΙΝΩΝΟΣ ΤΗΣ ΡΙΖΗΣ ΤΗΣ ΠΙΟΤΗΤΟΣ ΤΗΣ ΕΛΑΙΑΣ ΕΓΕΝΟΥ
18 ΜΗ ΚΑΤΑΚΑΥΧΩ ΤΩΝ ΚΛΑΔΩΝ ΕΙ ΔΕ ΚΑΤΑΚΑΥΧΑΣΑΙ ΟΥ ΣΥ ΤΗΝ ΡΙΖΑΝ ΒΑΣΤΑΖΕΙΣ ΑΛΛΑ Η ΡΙΖΑ ΣΕ
19 ΕΡΕΙΣ ΟΥΝ ΕΞΕΚΛΑΣΘΗΣΑΝ ΚΛΑΔΟΙ ΙΝΑ ΕΓΩ ΕΓΚΕΝΤΡΙΣΘΩ
20 ΚΑΛΩΣ ΤΗ ΑΠΙΣΤΙΑ ΕΞΕΚΛΑΣΘΗΣΑΝ ΣΥ ΔΕ ΤΗ ΠΙΣΤΕΙ ΕΣΤΗΚΑΣ ΜΗ ΥΨΗΛΑ ΦΡΟΝΕΙ ΑΛΛΑ ΦΟΒΟΥ

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21 ΕΙ ΓΑΡ Ο ΘΕΟΣ ΤΩΝ ΚΑΤΑ ΦΥΣΙΝ ΚΛΑΔΩΝ ΟΥΚ ΕΦΕΙΣΑΤΟ ΟΥΔΕ ΣΟΥ ΦΕΙΣΕΤΑΙ
22 ΙΔΕ ΟΥΝ ΧΡΗΣΤΟΤΗΤΑ ΚΑΙ ΑΠΟΤΟΜΙΑΝ ΘΕΟΥ ΕΠΙ ΜΕΝ ΤΟΥΣ ΠΕΣΟΝΤΑΣ ΑΠΟΤΟΜΙΑ ΕΠΙ ΔΕ ΣΕ ΧΡΗΣΤΟΤΗΣ ΘΕΟΥ ΕΑΝ ΕΠΙΜΕΝΗΣ ΤΗ ΧΡΗΣΤΟΤΗΤΙ ΕΠΕΙ ΚΑΙ ΣΥ ΕΚΚΟΠΗΣΗ
23 ΚΑΚΕΙΝΟΙ ΔΕ ΕΑΝ ΜΗ ΕΠΙΜΕΝΩΣΙΝ ΤΗ ΑΠΙΣΤΙΑ ΕΝΚΕΝΤΡΙΣΘΗΣΟΝΤΑΙ ΔΥΝΑΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΘΕΟΣ ΠΑΛΙΝ ΕΝΚΕΝΤΡΙΣΑΙ ΑΥΤΟΥΣ
24 ΕΙ ΓΑΡ ΣΥ ΕΚ ΤΗΣ ΚΑΤΑ ΦΥΣΙΝ ΕΞΕΚΟΠΗΣ ΑΓΡΙΕΛΑΙΟΥ ΚΑΙ ΠΑΡΑ ΦΥΣΙΝ ΕΝΕΚΕΝΤΡΙΣΘΗΣ ΕΙΣ ΚΑΛΛΙΕΛΑΙΟΝ ΠΟΣΩ ΜΑΛΛΟΝ ΟΥΤΟΙ ΟΙ ΚΑΤΑ ΦΥΣΙΝ ΕΝΚΕΝΤΡΙΣΘΗΣΟΝΤΑΙ ΤΗ ΙΔΙΑ ΕΛΑΙΑ
25 ΟΥ ΓΑΡ ΘΕΛΩ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥΤΟ ΙΝΑ ΜΗ ΗΤΕ ΠΑΡ ΕΑΥΤΟΙΣ ΦΡΟΝΙΜΟΙ ΟΤΙ ΠΩΡΩΣΙΣ ΑΠΟ ΜΕΡΟΥΣ ΤΩ ΙΣΡΑΗΛ ΓΕΓΟΝΕΝ ΑΧΡΙΣ ΟΥ ΤΟ ΠΛΗΡΩΜΑ ΤΩΝ ΕΘΝΩΝ ΕΙΣΕΛΘΗ
26 ΚΑΙ ΟΥΤΩΣ ΠΑΣ ΙΣΡΑΗΛ ΣΩΘΗΣΕΤΑΙ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΗΞΕΙ ΕΚ ΣΙΩΝ Ο ΡΥΟΜΕΝΟΣ ΑΠΟΣΤΡΕΨΕΙ ΑΣΕΒΕΙΑΣ ΑΠΟ ΙΑΚΩΒ
27 ΚΑΙ ΑΥΤΗ ΑΥΤΟΙΣ Η ΠΑΡ ΕΜΟΥ ΔΙΑΘΗΚΗ ΟΤΑΝ ΑΦΕΛΩΜΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ
28 ΚΑΤΑ ΜΕΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΕΧΘΡΟΙ ΔΙ ΥΜΑΣ ΚΑΤΑ ΔΕ ΤΗΝ ΕΚΛΟΓΗΝ ΑΓΑΠΗΤΟΙ ΔΙΑ ΤΟΥΣ ΠΑΤΕΡΑΣ
29 ΑΜΕΤΑΜΕΛΗΤΑ ΓΑΡ ΤΑ ΧΑΡΙΣΜΑΤΑ ΚΑΙ Η ΚΛΗΣΙΣ ΤΟΥ ΘΕΟΥ
30 ΩΣΠΕΡ ΓΑΡ ΥΜΕΙΣ ΠΟΤΕ ΗΠΕΙΘΗΣΑΤΕ ΤΩ ΘΕΩ ΝΥΝ ΔΕ ΗΛΕΗΘΗΤΕ ΤΗ ΤΟΥΤΩΝ ΑΠΕΙΘΕΙΑ
31 ΟΥΤΩΣ ΚΑΙ ΟΥΤΟΙ ΝΥΝ ΗΠΕΙΘΗΣΑΝ ΤΩ ΥΜΕΤΕΡΩ ΕΛΕΕΙ ΙΝΑ ΚΑΙ ΑΥΤΟΙ ΝΥΝ ΕΛΕΗΘΩΣΙΝ
32 ΣΥΝΕΚΛΕΙΣΕΝ ΓΑΡ Ο ΘΕΟΣ ΤΟΥΣ ΠΑΝΤΑΣ ΕΙΣ ΑΠΕΙΘΕΙΑΝ ΙΝΑ ΤΟΥΣ ΠΑΝΤΑΣ ΕΛΕΗΣΗ
33 Ω ΒΑΘΟΣ ΠΛΟΥΤΟΥ ΚΑΙ ΣΟΦΙΑΣ ΚΑΙ ΓΝΩΣΕΩΣ ΘΕΟΥ ΩΣ ΑΝΕΞΕΡΑΥΝΗΤΑ ΤΑ ΚΡΙΜΑΤΑ ΑΥΤΟΥ ΚΑΙ ΑΝΕΞΙΧΝΙΑΣΤΟΙ ΑΙ ΟΔΟΙ ΑΥΤΟΥ
34 ΤΙΣ ΓΑΡ ΕΓΝΩ ΝΟΥΝ ΚΥΡΙΟΥ Η ΤΙΣ ΣΥΜΒΟΥΛΟΣ ΑΥΤΟΥ ΕΓΕΝΕΤΟ
35 Η ΤΙΣ ΠΡΟΕΔΩΚΕΝ ΑΥΤΩ ΚΑΙ ΑΝΤΑΠΟΔΟΘΗΣΕΤΑΙ ΑΥΤΩ
36 ΟΤΙ ΕΞ ΑΥΤΟΥ ΚΑΙ ΔΙ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΤΑ ΠΑΝΤΑ ΑΥΤΩ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΑΜΗΝ

PAUL TO THE ROMANS CHAPTER 12

1 ΠΑΡΑΚΑΛΩ ΟΥΝ ΥΜΑΣ ΑΔΕΛΦΟΙ ΔΙΑ ΤΩΝ ΟΙΚΤΙΡΜΩΝ ΤΟΥ ΘΕΟΥ ΠΑΡΑΣΤΗΣΑΙ ΤΑ ΣΩΜΑΤΑ ΥΜΩΝ ΘΥΣΙΑΝ ΖΩΣΑΝ ΑΓΙΑΝ ΤΩ ΘΕΩ ΕΥΑΡΕΣΤΟΝ ΤΗΝ ΛΟΓΙΚΗΝ ΛΑΤΡΕΙΑΝ ΥΜΩΝ
2 ΚΑΙ ΜΗ ΣΥΝΣΧΗΜΑΤΙΖΕΣΘΕ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ ΑΛΛΑ ΜΕΤΑΜΟΡΦΟΥΣΘΕ ΤΗ ΑΝΑΚΑΙΝΩΣΕΙ ΤΟΥ ΝΟΟΣ ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ ΥΜΑΣ ΤΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟΝ ΚΑΙ ΤΕΛΕΙΟΝ
3 ΛΕΓΩ ΓΑΡ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΣ ΤΗΣ ΔΟΘΕΙΣΗΣ ΜΟΙ ΠΑΝΤΙ ΤΩ ΟΝΤΙ ΕΝ ΥΜΙΝ ΜΗ ΥΠΕΡΦΡΟΝΕΙΝ ΠΑΡ Ο ΔΕΙ ΦΡΟΝΕΙΝ ΑΛΛΑ ΦΡΟΝΕΙΝ ΕΙΣ ΤΟ ΣΩΦΡΟΝΕΙΝ ΕΚΑΣΤΩ ΩΣ Ο ΘΕΟΣ ΕΜΕΡΙΣΕΝ ΜΕΤΡΟΝ ΠΙΣΤΕΩΣ
4 ΚΑΘΑΠΕΡ ΓΑΡ ΕΝ ΕΝΙ ΣΩΜΑΤΙ ΠΟΛΛΑ ΜΕΛΗ ΕΧΟΜΕΝ ΤΑ ΔΕ ΜΕΛΗ ΠΑΝΤΑ ΟΥ ΤΗΝ ΑΥΤΗΝ ΕΧΕΙ ΠΡΑΞΙΝ
5 ΟΥΤΩΣ ΟΙ ΠΟΛΛΟΙ ΕΝ ΣΩΜΑ ΕΣΜΕΝ ΕΝ ΧΡΙΣΤΩ ΤΟ ΔΕ ΚΑΘ ΕΙΣ ΑΛΛΗΛΩΝ ΜΕΛΗ
6 ΕΧΟΝΤΕΣ ΔΕ ΧΑΡΙΣΜΑΤΑ ΚΑΤΑ ΤΗΝ ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙΣΑΝ ΗΜΙΝ ΔΙΑΦΟΡΑ ΕΙΤΕ ΠΡΟΦΗΤΕΙΑΝ ΚΑΤΑ ΤΗΝ ΑΝΑΛΟΓΙΑΝ ΤΗΣ ΠΙΣΤΕΩΣ
7 ΕΙΤΕ ΔΙΑΚΟΝΙΑΝ ΕΝ ΤΗ ΔΙΑΚΟΝΙΑ ΕΙΤΕ Ο ΔΙΔΑΣΚΩΝ ΕΝ ΤΗ ΔΙΔΑΣΚΑΛΙΑ
8 ΕΙΤΕ Ο ΠΑΡΑΚΑΛΩΝ ΕΝ ΤΗ ΠΑΡΑΚΛΗΣΕΙ Ο ΜΕΤΑΔΙΔΟΥΣ ΕΝ ΑΠΛΟΤΗΤΙ Ο ΠΡΟΙΣΤΑΜΕΝΟΣ ΕΝ ΣΠΟΥΔΗ Ο ΕΛΕΩΝ ΕΝ ΙΛΑΡΟΤΗΤΙ
9 Η ΑΓΑΠΗ ΑΝΥΠΟΚΡΙΤΟΣ ΑΠΟΣΤΥΓΟΥΝΤΕΣ ΤΟ ΠΟΝΗΡΟΝ ΚΟΛΛΩΜΕΝΟΙ ΤΩ ΑΓΑΘΩ
10 ΤΗ ΦΙΛΑΔΕΛΦΙΑ ΕΙΣ ΑΛΛΗΛΟΥΣ ΦΙΛΟΣΤΟΡΓΟΙ ΤΗ ΤΙΜΗ ΑΛΛΗΛΟΥΣ ΠΡΟΗΓΟΥΜΕΝΟΙ
11 ΤΗ ΣΠΟΥΔΗ ΜΗ ΟΚΝΗΡΟΙ ΤΩ ΠΝΕΥΜΑΤΙ ΖΕΟΝΤΕΣ ΤΩ ΚΥΡΙΩ ΔΟΥΛΕΥΟΝΤΕΣ
12 ΤΗ ΕΛΠΙΔΙ ΧΑΙΡΟΝΤΕΣ ΤΗ ΘΛΙΨΕΙ ΥΠΟΜΕΝΟΝΤΕΣ ΤΗ ΠΡΟΣΕΥΧΗ ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕΣ
13 ΤΑΙΣ ΧΡΕΙΑΙΣ ΤΩΝ ΑΓΙΩΝ ΚΟΙΝΩΝΟΥΝΤΕΣ ΤΗΝ ΦΙΛΟΞΕΝΙΑΝ ΔΙΩΚΟΝΤΕΣ
14 ΕΥΛΟΓΕΙΤΕ ΤΟΥΣ ΔΙΩΚΟΝΤΑΣ ΥΜΑΣ ΕΥΛΟΓΕΙΤΕ ΚΑΙ ΜΗ ΚΑΤΑΡΑΣΘΕ
15 ΧΑΙΡΕΙΝ ΜΕΤΑ ΧΑΙΡΟΝΤΩΝ ΚΛΑΙΕΙΝ ΜΕΤΑ ΚΛΑΙΟΝΤΩΝ
16 ΤΟ ΑΥΤΟ ΕΙΣ ΑΛΛΗΛΟΥΣ ΦΡΟΝΟΥΝΤΕΣ ΜΗ ΤΑ ΥΨΗΛΑ ΦΡΟΝΟΥΝΤΕΣ ΑΛΛΑ ΤΟΙΣ ΤΑΠΕΙΝΟΙΣ ΣΥΝΑΠΑΓΟΜΕΝΟΙ ΜΗ ΓΙΝΕΣΘΕ ΦΡΟΝΙΜΟΙ ΠΑΡ ΕΑΥΤΟΙΣ
17 ΜΗΔΕΝΙ ΚΑΚΟΝ ΑΝΤΙ ΚΑΚΟΥ ΑΠΟΔΙΔΟΝΤΕΣ ΠΡΟΝΟΟΥΜΕΝΟΙ ΚΑΛΑ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ
18 ΕΙ ΔΥΝΑΤΟΝ ΤΟ ΕΞ ΥΜΩΝ ΜΕΤΑ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ ΕΙΡΗΝΕΥΟΝΤΕΣ
19 ΜΗ ΕΑΥΤΟΥΣ ΕΚΔΙΚΟΥΝΤΕΣ ΑΓΑΠΗΤΟΙ ΑΛΛΑ ΔΟΤΕ ΤΟΠΟΝ ΤΗ ΟΡΓΗ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΕΜΟΙ ΕΚΔΙΚΗΣΙΣ ΕΓΩ ΑΝΤΑΠΟΔΩΣΩ ΛΕΓΕΙ ΚΥΡΙΟΣ
20 ΑΛΛΑ ΕΑΝ ΠΕΙΝΑ Ο ΕΧΘΡΟΣ ΣΟΥ ΨΩΜΙΖΕ ΑΥΤΟΝ ΕΑΝ ΔΙΨΑ ΠΟΤΙΖΕ ΑΥΤΟΝ ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ ΑΝΘΡΑΚΑΣ ΠΥΡΟΣ ΣΩΡΕΥΣΕΙΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ
21 ΜΗ ΝΙΚΩ ΥΠΟ ΤΟΥ ΚΑΚΟΥ ΑΛΛΑ ΝΙΚΑ ΕΝ ΤΩ ΑΓΑΘΩ ΤΟ ΚΑΚΟΝ

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to take revenge for the murders committed by Zealots, Sadducees, and Sicarii. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people died.)

1 ΠΑΣΑ ΨΥΧΗ ΕΞΟΥΣΙΑΙΣ ΥΠΕΡΕΧΟΥΣΑΙΣ ΥΠΟΤΑΣΣΕΣΘΩ ΟΥ ΓΑΡ ΕΣΤΙΝ ΕΞΟΥΣΙΑ ΕΙ ΜΗ ΥΠΟ ΘΕΟΥ ΑΙ ΔΕ ΟΥΣΑΙ ΥΠΟ ΘΕΟΥ ΤΕΤΑΓΜΕΝΑΙ ΕΙΣΙΝ
2 ΩΣΤΕ Ο ΑΝΤΙΤΑΣΣΟΜΕΝΟΣ ΤΗ ΕΞΟΥΣΙΑ ΤΗ ΤΟΥ ΘΕΟΥ ΔΙΑΤΑΓΗ ΑΝΘΕΣΤΗΚΕΝ ΟΙ ΔΕ ΑΝΘΕΣΤΗΚΟΤΕΣ ΕΑΥΤΟΙΣ ΚΡΙΜΑ ΛΗΜΨΟΝΤΑΙ
3 ΟΙ ΓΑΡ ΑΡΧΟΝΤΕΣ ΟΥΚ ΕΙΣΙΝ ΦΟΒΟΣ ΤΩ ΑΓΑΘΩ ΕΡΓΩ ΑΛΛΑ ΤΩ ΚΑΚΩ ΘΕΛΕΙΣ ΔΕ ΜΗ ΦΟΒΕΙΣΘΑΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΟ ΑΓΑΘΟΝ ΠΟΙΕΙ ΚΑΙ ΕΞΕΙΣ ΕΠΑΙΝΟΝ ΕΞ ΑΥΤΗΣ
4 ΘΕΟΥ ΓΑΡ ΔΙΑΚΟΝΟΣ ΕΣΤΙΝ ΣΟΙ ΕΙΣ ΤΟ ΑΓΑΘΟΝ ΕΑΝ ΔΕ ΤΟ ΚΑΚΟΝ ΠΟΙΗΣ ΦΟΒΟΥ ΟΥ ΓΑΡ ΕΙΚΗ ΤΗΝ ΜΑΧΑΙΡΑΝ ΦΟΡΕΙ ΘΕΟΥ ΓΑΡ ΔΙΑΚΟΝΟΣ ΕΣΤΙΝ ΕΚΔΙΚΟΣ ΕΙΣ ΟΡΓΗΝ ΤΩ ΤΟ ΚΑΚΟΝ ΠΡΑΣΣΟΝΤΙ
5 ΔΙΟ ΑΝΑΓΚΗ ΥΠΟΤΑΣΣΕΣΘΑΙ ΟΥ ΜΟΝΟΝ ΔΙΑ ΤΗΝ ΟΡΓΗΝ ΑΛΛΑ ΚΑΙ ΔΙΑ ΤΗΝ ΣΥΝΕΙΔΗΣΙΝ
6 ΔΙΑ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΦΟΡΟΥΣ ΤΕΛΕΙΤΕ ΛΕΙΤΟΥΡΓΟΙ ΓΑΡ ΘΕΟΥ ΕΙΣΙΝ ΕΙΣ ΑΥΤΟ ΤΟΥΤΟ ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕΣ
7 ΑΠΟΔΟΤΕ ΠΑΣΙΝ ΤΑΣ ΟΦΕΙΛΑΣ ΤΩ ΤΟΝ ΦΟΡΟΝ ΤΟΝ ΦΟΡΟΝ ΤΩ ΤΟ ΤΕΛΟΣ ΤΟ ΤΕΛΟΣ ΤΩ ΤΟΝ ΦΟΒΟΝ ΤΟΝ ΦΟΒΟΝ ΤΩ ΤΗΝ ΤΙΜΗΝ ΤΗΝ ΤΙΜΗΝ
8 ΜΗΔΕΝΙ ΜΗΔΕΝ ΟΦΕΙΛΕΤΕ ΕΙ ΜΗ ΤΟ ΑΛΛΗΛΟΥΣ ΑΓΑΠΑΝ Ο ΓΑΡ ΑΓΑΠΩΝ ΤΟΝ ΕΤΕΡΟΝ ΝΟΜΟΝ ΠΕΠΛΗΡΩΚΕΝ
9 ΤΟ ΓΑΡ ΟΥ ΜΟΙΧΕΥΣΕΙΣ ΟΥ ΦΟΝΕΥΣΕΙΣ ΟΥ ΚΛΕΨΕΙΣ ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΚΑΙ ΕΙ ΤΙΣ ΕΤΕΡΑ ΕΝΤΟΛΗ ΕΝ ΤΩ ΛΟΓΩ ΤΟΥΤΩ ΑΝΑΚΕΦΑΛΑΙΟΥΤΑΙ ΕΝ ΤΩ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ

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10 Η ΑΓΑΠΗ ΤΩ ΠΛΗΣΙΟΝ ΚΑΚΟΝ ΟΥΚ ΕΡΓΑΖΕΤΑΙ ΠΛΗΡΩΜΑ ΟΥΝ ΝΟΜΟΥ Η ΑΓΑΠΗ
11 ΚΑΙ ΤΟΥΤΟ ΕΙΔΟΤΕΣ ΤΟΝ ΚΑΙΡΟΝ ΟΤΙ ΩΡΑ ΗΔΗ ΥΜΑΣ ΕΞ ΥΠΝΟΥ ΕΓΕΡΘΗΝΑΙ ΝΥΝ ΓΑΡ ΕΓΓΥΤΕΡΟΝ ΗΜΩΝ Η ΣΩΤΗΡΙΑ Η ΟΤΕ ΕΠΙΣΤΕΥΣΑΜΕΝ
12 Η ΝΥΞ ΠΡΟΕΚΟΨΕΝ Η ΔΕ ΗΜΕΡΑ ΗΓΓΙΚΕΝ ΑΠΟΘΩΜΕΘΑ ΟΥΝ ΤΑ ΕΡΓΑ ΤΟΥ ΣΚΟΤΟΥΣ ΕΝΔΥΣΩΜΕΘΑ ΔΕ ΤΑ ΟΠΛΑ ΤΟΥ ΦΩΤΟΣ
13 ΩΣ ΕΝ ΗΜΕΡΑ ΕΥΣΧΗΜΟΝΩΣ ΠΕΡΙΠΑΤΗΣΩΜΕΝ ΜΗ ΚΩΜΟΙΣ ΚΑΙ ΜΕΘΑΙΣ ΜΗ ΚΟΙΤΑΙΣ ΚΑΙ ΑΣΕΛΓΕΙΑΙΣ ΜΗ ΕΡΙΔΙ ΚΑΙ ΖΗΛΩ
14 ΑΛΛΑ ΕΝΔΥΣΑΣΘΕ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΚΑΙ ΤΗΣ ΣΑΡΚΟΣ ΠΡΟΝΟΙΑΝ ΜΗ ΠΟΙΕΙΣΘΕ ΕΙΣ ΕΠΙΘΥΜΙΑΣ

PAUL TO THE ROMANS CHAPTER 14

1 ΤΟΝ ΔΕ ΑΣΘΕΝΟΥΝΤΑ ΤΗ ΠΙΣΤΕΙ ΠΡΟΣΛΑΜΒΑΝΕΣΘΕ ΜΗ ΕΙΣ ΔΙΑΚΡΙΣΕΙΣ ΔΙΑΛΟΓΙΣΜΩΝ
2 ΟΣ ΜΕΝ ΠΙΣΤΕΥΕΙ ΦΑΓΕΙΝ ΠΑΝΤΑ Ο ΔΕ ΑΣΘΕΝΩΝ ΛΑΧΑΝΑ ΕΣΘΙΕΙ
3 Ο ΕΣΘΙΩΝ ΤΟΝ ΜΗ ΕΣΘΙΟΝΤΑ ΜΗ ΕΞΟΥΘΕΝΕΙΤΩ Ο ΔΕ ΜΗ ΕΣΘΙΩΝ ΤΟΝ ΕΣΘΙΟΝΤΑ ΜΗ ΚΡΙΝΕΤΩ Ο ΘΕΟΣ ΓΑΡ ΑΥΤΟΝ ΠΡΟΣΕΛΑΒΕΤΟ
4 ΣΥ ΤΙΣ ΕΙ Ο ΚΡΙΝΩΝ ΑΛΛΟΤΡΙΟΝ ΟΙΚΕΤΗΝ ΤΩ ΙΔΙΩ ΚΥΡΙΩ ΣΤΗΚΕΙ Η ΠΙΠΤΕΙ ΣΤΑΘΗΣΕΤΑΙ ΔΕ ΔΥΝΑΤΕΙ ΓΑΡ Ο ΚΥΡΙΟΣ ΣΤΗΣΑΙ ΑΥΤΟΝ
5 ΟΣ ΜΕΝ ΓΑΡ ΚΡΙΝΕΙ ΗΜΕΡΑΝ ΠΑΡ ΗΜΕΡΑΝ ΟΣ ΔΕ ΚΡΙΝΕΙ ΠΑΣΑΝ ΗΜΕΡΑΝ ΕΚΑΣΤΟΣ ΕΝ ΤΩ ΙΔΙΩ ΝΟΙ ΠΛΗΡΟΦΟΡΕΙΣΘΩ
6 Ο ΦΡΟΝΩΝ ΤΗΝ ΗΜΕΡΑΝ ΚΥΡΙΩ ΦΡΟΝΕΙ ΚΑΙ Ο ΕΣΘΙΩΝ ΚΥΡΙΩ ΕΣΘΙΕΙ ΕΥΧΑΡΙΣΤΕΙ ΓΑΡ ΤΩ ΘΕΩ ΚΑΙ Ο ΜΗ ΕΣΘΙΩΝ ΚΥΡΙΩ ΟΥΚ ΕΣΘΙΕΙ ΚΑΙ ΕΥΧΑΡΙΣΤΕΙ ΤΩ ΘΕΩ
7 ΟΥΔΕΙΣ ΓΑΡ ΗΜΩΝ ΕΑΥΤΩ ΖΗ ΚΑΙ ΟΥΔΕΙΣ ΕΑΥΤΩ ΑΠΟΘΝΗΣΚΕΙ
8 ΕΑΝ ΤΕ ΓΑΡ ΖΩΜΕΝ ΤΩ ΚΥΡΙΩ ΖΩΜΕΝ ΕΑΝ ΤΕ ΑΠΟΘΝΗΣΚΩΜΕΝ ΤΩ ΚΥΡΙΩ ΑΠΟΘΝΗΣΚΟΜΕΝ ΕΑΝ ΤΕ ΟΥΝ ΖΩΜΕΝ ΕΑΝ ΤΕ ΑΠΟΘΝΗΣΚΩΜΕΝ ΤΟΥ ΚΥΡΙΟΥ ΕΣΜΕΝ
9 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ ΚΑΙ ΕΖΗΣΕΝ ΙΝΑ ΚΑΙ ΝΕΚΡΩΝ ΚΑΙ ΖΩΝΤΩΝ ΚΥΡΙΕΥΣΗ
10 ΣΥ ΔΕ ΤΙ ΚΡΙΝΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ Η ΚΑΙ ΣΥ ΤΙ ΕΞΟΥΘΕΝΕΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΣΟΥ ΠΑΝΤΕΣ ΓΑΡ ΠΑΡΑΣΤΗΣΟΜΕΘΑ ΤΩ ΒΗΜΑΤΙ ΤΟΥ ΘΕΟΥ
11 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΖΩ ΕΓΩ ΛΕΓΕΙ ΚΥΡΙΟΣ ΟΤΙ ΕΜΟΙ ΚΑΜΨΕΙ ΠΑΝ ΓΟΝΥ ΚΑΙ ΠΑΣΑ ΓΛΩΣΣΑ ΕΞΟΜΟΛΟΓΗΣΕΤΑΙ ΤΩ ΘΕΩ
12 ΑΡΑ ΟΥΝ ΕΚΑΣΤΟΣ ΗΜΩΝ ΠΕΡΙ ΕΑΥΤΟΥ ΛΟΓΟΝ ΔΩΣΕΙ ΤΩ ΘΕΩ
13 ΜΗΚΕΤΙ ΟΥΝ ΑΛΛΗΛΟΥΣ ΚΡΙΝΩΜΕΝ ΑΛΛΑ ΤΟΥΤΟ ΚΡΙΝΑΤΕ ΜΑΛΛΟΝ ΤΟ ΜΗ ΤΙΘΕΝΑΙ ΠΡΟΣΚΟΜΜΑ ΤΩ ΑΔΕΛΦΩ Η ΣΚΑΝΔΑΛΟΝ
14 ΟΙΔΑ ΚΑΙ ΠΕΠΕΙΣΜΑΙ ΕΝ ΚΥΡΙΩ ΙΗΣΟΥ ΟΤΙ ΟΥΔΕΝ ΚΟΙΝΟΝ ΔΙ ΕΑΥΤΟΥ ΕΙ ΜΗ ΤΩ ΛΟΓΙΖΟΜΕΝΩ ΤΙ ΚΟΙΝΟΝ ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ
15 ΕΙ ΓΑΡ ΔΙΑ ΒΡΩΜΑ Ο ΑΔΕΛΦΟΣ ΣΟΥ ΛΥΠΕΙΤΑΙ ΟΥΚΕΤΙ ΚΑΤΑ ΑΓΑΠΗΝ ΠΕΡΙΠΑΤΕΙΣ ΜΗ ΤΩ ΒΡΩΜΑΤΙ ΣΟΥ ΕΚΕΙΝΟΝ ΑΠΟΛΛΥΕ ΥΠΕΡ ΟΥ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ
16 ΜΗ ΒΛΑΣΦΗΜΕΙΣΘΩ ΟΥΝ ΥΜΩΝ ΤΟ ΑΓΑΘΟΝ
17 ΟΥ ΓΑΡ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΒΡΩΣΙΣ ΚΑΙ ΠΟΣΙΣ ΑΛΛΑ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΕΙΡΗΝΗ ΚΑΙ ΧΑΡΑ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ
18 Ο ΓΑΡ ΕΝ ΤΟΥΤΩ ΔΟΥΛΕΥΩΝ ΤΩ ΧΡΙΣΤΩ ΕΥΑΡΕΣΤΟΣ ΤΩ ΘΕΩ ΚΑΙ ΔΟΚΙΜΟΣ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ
19 ΑΡΑ ΟΥΝ ΤΑ ΤΗΣ ΕΙΡΗΝΗΣ ΔΙΩΚΟΜΕΝ ΚΑΙ ΤΑ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΤΗΣ ΕΙΣ ΑΛΛΗΛΟΥΣ
20 ΜΗ ΕΝΕΚΕΝ ΒΡΩΜΑΤΟΣ ΚΑΤΑΛΥΕ ΤΟ ΕΡΓΟΝ ΤΟΥ ΘΕΟΥ ΠΑΝΤΑ ΜΕΝ ΚΑΘΑΡΑ ΑΛΛΑ ΚΑΚΟΝ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΔΙΑ ΠΡΟΣΚΟΜΜΑΤΟΣ ΕΣΘΙΟΝΤΙ
21 ΚΑΛΟΝ ΤΟ ΜΗ ΦΑΓΕΙΝ ΚΡΕΑ ΜΗΔΕ ΠΙΕΙΝ ΟΙΝΟΝ ΜΗΔΕ ΕΝ Ω Ο ΑΔΕΛΦΟΣ ΣΟΥ ΠΡΟΣΚΟΠΤΕΙ
22 ΣΥ ΠΙΣΤΙΝ ΗΝ ΕΧΕΙΣ ΚΑΤΑ ΣΕΑΥΤΟΝ ΕΧΕ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΜΑΚΑΡΙΟΣ Ο ΜΗ ΚΡΙΝΩΝ ΕΑΥΤΟΝ ΕΝ Ω ΔΟΚΙΜΑΖΕΙ
23 Ο ΔΕ ΔΙΑΚΡΙΝΟΜΕΝΟΣ ΕΑΝ ΦΑΓΗ ΚΑΤΑΚΕΚΡΙΤΑΙ ΟΤΙ ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ ΠΑΝ ΔΕ Ο ΟΥΚ ΕΚ ΠΙΣΤΕΩΣ ΑΜΑΡΤΙΑ ΕΣΤΙΝ

PAUL TO THE ROMANS CHAPTER 15

1 ΟΦΕΙΛΟΜΕΝ ΔΕ ΗΜΕΙΣ ΟΙ ΔΥΝΑΤΟΙ ΤΑ ΑΣΘΕΝΗΜΑΤΑ ΤΩΝ ΑΔΥΝΑΤΩΝ ΒΑΣΤΑΖΕΙΝ ΚΑΙ ΜΗ ΕΑΥΤΟΙΣ ΑΡΕΣΚΕΙΝ
2 ΕΚΑΣΤΟΣ ΗΜΩΝ ΤΩ ΠΛΗΣΙΟΝ ΑΡΕΣΚΕΤΩ ΕΙΣ ΤΟ ΑΓΑΘΟΝ ΠΡΟΣ ΟΙΚΟΔΟΜΗΝ
3 ΚΑΙ ΓΑΡ Ο ΧΡΙΣΤΟΣ ΟΥΧ ΕΑΥΤΩ ΗΡΕΣΕΝ ΑΛΛΑ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΟΙ ΟΝΕΙΔΙΣΜΟΙ ΤΩΝ ΟΝΕΙΔΙΖΟΝΤΩΝ ΣΕ ΕΠΕΠΕΣΑΝ ΕΠ ΕΜΕ
4 ΟΣΑ ΓΑΡ ΠΡΟΕΓΡΑΦΗ ΕΙΣ ΤΗΝ ΗΜΕΤΕΡΑΝ ΔΙΔΑΣΚΑΛΙΑΝ ΕΓΡΑΦΗ ΙΝΑ ΔΙΑ ΤΗΣ ΥΠΟΜΟΝΗΣ ΚΑΙ ΔΙΑ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΤΩΝ ΓΡΑΦΩΝ ΤΗΝ ΕΛΠΙΔΑ ΕΧΩΜΕΝ
5 Ο ΔΕ ΘΕΟΣ ΤΗΣ ΥΠΟΜΟΝΗΣ ΚΑΙ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΔΩΗ ΥΜΙΝ ΤΟ ΑΥΤΟ ΦΡΟΝΕΙΝ ΕΝ ΑΛΛΗΛΟΙΣ ΚΑΤΑ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ
6 ΙΝΑ ΟΜΟΘΥΜΑΔΟΝ ΕΝ ΕΝΙ ΣΤΟΜΑΤΙ ΔΟΞΑΖΗΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΑΤΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
7 ΔΙΟ ΠΡΟΣΛΑΜΒΑΝΕΣΘΕ ΑΛΛΗΛΟΥΣ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΠΡΟΣΕΛΑΒΕΤΟ ΥΜΑΣ ΕΙΣ ΔΟΞΑΝ ΤΟΥ ΘΕΟΥ
8 ΛΕΓΩ ΓΑΡ ΧΡΙΣΤΟΝ ΔΙΑΚΟΝΟΝ ΓΕΓΕΝΗΣΘΑΙ ΠΕΡΙΤΟΜΗΣ ΥΠΕΡ ΑΛΗΘΕΙΑΣ ΘΕΟΥ ΕΙΣ ΤΟ ΒΕΒΑΙΩΣΑΙ ΤΑΣ ΕΠΑΓΓΕΛΙΑΣ ΤΩΝ ΠΑΤΕΡΩΝ
9 ΤΑ ΔΕ ΕΘΝΗ ΥΠΕΡ ΕΛΕΟΥΣ ΔΟΞΑΣΑΙ ΤΟΝ ΘΕΟΝ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΔΙΑ ΤΟΥΤΟ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΘΝΕΣΙΝ ΚΑΙ ΤΩ ΟΝΟΜΑΤΙ ΣΟΥ ΨΑΛΩ
10 ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΕΥΦΡΑΝΘΗΤΕ ΕΘΝΗ ΜΕΤΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ
11 ΚΑΙ ΠΑΛΙΝ ΑΙΝΕΙΤΕ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΠΑΙΝΕΣΑΤΩΣΑΝ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ
12 ΚΑΙ ΠΑΛΙΝ ΗΣΑΙΑΣ ΛΕΓΕΙ ΕΣΤΑΙ Η ΡΙΖΑ ΤΟΥ ΙΕΣΣΑΙ ΚΑΙ Ο ΑΝΙΣΤΑΜΕΝΟΣ ΑΡΧΕΙΝ ΕΘΝΩΝ ΕΠ ΑΥΤΩ ΕΘΝΗ ΕΛΠΙΟΥΣΙΝ
13 Ο ΔΕ ΘΕΟΣ ΤΗΣ ΕΛΠΙΔΟΣ ΠΛΗΡΩΣΑΙ ΥΜΑΣ ΠΑΣΗΣ ΧΑΡΑΣ ΚΑΙ ΕΙΡΗΝΗΣ ΕΝ ΤΩ ΠΙΣΤΕΥΕΙΝ ΕΙΣ ΤΟ ΠΕΡΙΣΣΕΥΕΙΝ ΥΜΑΣ ΕΝ ΤΗ ΕΛΠΙΔΙ ΕΝ ΔΥΝΑΜΕΙ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ
14 ΠΕΠΕΙΣΜΑΙ ΔΕ ΑΔΕΛΦΟΙ ΜΟΥ ΚΑΙ ΑΥΤΟΣ ΕΓΩ ΠΕΡΙ ΥΜΩΝ ΟΤΙ ΚΑΙ ΑΥΤΟΙ ΜΕΣΤΟΙ ΕΣΤΕ ΑΓΑΘΩΣΥΝΗΣ ΠΕΠΛΗΡΩΜΕΝΟΙ ΠΑΣΗΣ ΤΗΣ ΓΝΩΣΕΩΣ ΔΥΝΑΜΕΝΟΙ ΚΑΙ ΑΛΛΗΛΟΥΣ ΝΟΥΘΕΤΕΙΝ
15 ΤΟΛΜΗΡΟΤΕΡΟΝ ΔΕ ΕΓΡΑΨΑ ΥΜΙΝ ΑΠΟ ΜΕΡΟΥΣ ΩΣ ΕΠΑΝΑΜΙΜΝΗΣΚΩΝ ΥΜΑΣ ΔΙΑ ΤΗΝ ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙΣΑΝ ΜΟΙ ΑΠΟ ΤΟΥ ΘΕΟΥ
16 ΕΙΣ ΤΟ ΕΙΝΑΙ ΜΕ ΛΕΙΤΟΥΡΓΟΝ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΕΙΣ ΤΑ ΕΘΝΗ ΙΕΡΟΥΡΓΟΥΝΤΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ ΙΝΑ ΓΕΝΗΤΑΙ Η ΠΡΟΣΦΟΡΑ ΤΩΝ ΕΘΝΩΝ ΕΥΠΡΟΣΔΕΚΤΟΣ ΗΓΙΑΣΜΕΝΗ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ
17 ΕΧΩ ΟΥΝ ΤΗΝ ΚΑΥΧΗΣΙΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ
18 ΟΥ ΓΑΡ ΤΟΛΜΗΣΩ ΤΙ ΛΑΛΕΙΝ ΩΝ ΟΥ ΚΑΤΕΙΡΓΑΣΑΤΟ ΧΡΙΣΤΟΣ ΔΙ ΕΜΟΥ ΕΙΣ ΥΠΑΚΟΗΝ ΕΘΝΩΝ ΛΟΓΩ ΚΑΙ ΕΡΓΩ
19 ΕΝ ΔΥΝΑΜΕΙ ΣΗΜΕΙΩΝ ΚΑΙ ΤΕΡΑΤΩΝ ΕΝ ΔΥΝΑΜΕΙ ΠΝΕΥΜΑΤΟΣ ΘΕΟΥ ΩΣΤΕ ΜΕ ΑΠΟ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΥΚΛΩ ΜΕΧΡΙ ΤΟΥ ΙΛΛΥΡΙΚΟΥ ΠΕΠΛΗΡΩΚΕΝΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ
20 ΟΥΤΩΣ ΔΕ ΦΙΛΟΤΙΜΟΥΜΕΝΟΝ ΕΥΑΓΓΕΛΙΖΕΣΘΑΙ ΟΥΧ ΟΠΟΥ ΩΝΟΜΑΣΘΗ ΧΡΙΣΤΟΣ ΙΝΑ ΜΗ ΕΠ ΑΛΛΟΤΡΙΟΝ ΘΕΜΕΛΙΟΝ ΟΙΚΟΔΟΜΩ
21 ΑΛΛΑ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΟΙΣ ΟΥΚ ΑΝΗΓΓΕΛΗ ΠΕΡΙ ΑΥΤΟΥ ΟΨΟΝΤΑΙ ΚΑΙ ΟΙ ΟΥΚ ΑΚΗΚΟΑΣΙΝ ΣΥΝΗΣΟΥΣΙΝ

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22 ΔΙΟ ΚΑΙ ΕΝΕΚΟΠΤΟΜΗΝ ΤΑ ΠΟΛΛΑ ΤΟΥ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ
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29 ΟΙΔΑ ΔΕ ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ ΥΜΑΣ ΕΝ ΠΛΗΡΩΜΑΤΙ ΕΥΛΟΓΙΑΣ ΧΡΙΣΤΟΥ ΕΛΕΥΣΟΜΑΙ
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PAUL TO THE ROMANS CHAPTER 16

1 ΣΥΝΙΣΤΗΜΙ ΔΕ ΥΜΙΝ ΦΟΙΒΗΝ ΤΗΝ ΑΔΕΛΦΗΝ ΗΜΩΝ ΟΥΣΑΝ ΔΙΑΚΟΝΟΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΝ ΚΕΝΧΡΕΑΙΣ
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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

3. *Division in Corinth (1:10–4:21)*

A. Facts of division

B. Causes of division

C. Cure for division

4. *Immorality in Corinth (5:1–6:20)*

A. Discipline an immoral Brother

B. Resolving personal disputes

C. Sexual purity

5. *Difficulties in Corinth (1–14:40)*

A. Marriage

B. Christian liberty

C. Worship

6. *Doctrine of Resurrection (15:1–58)*

7. *Closing (16:1–24), intentions and efforts to improve the community.)*

1 PAUL TO THE CORINTHIANS CHAPTER 1

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 ΠΑΥΛΟΣ ΚΛΗΤΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΚΑΙ ΣΩΣΘΕΝΗΣ Ο ΑΔΕΛΦΟΣ

2 ΤΗ ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ ΤΗ ΟΥΣΗ ΕΝ ΚΟΡΙΝΘΩ ΗΓΙΑΣ-ΜΕΝΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΚΛΗΤΟΙΣ ΑΓΙΟΙΣ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΑΥΤΩΝ ΚΑΙ ΗΜΩΝ

3 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

4 ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩΝ ΕΠΙ ΤΗ ΧΑΡΙΤΙ ΤΟΥ ΘΕΟΥ ΤΗ ΔΟΘΕΙΣΗ ΥΜΙΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

5 ΟΤΙ ΕΝ ΠΑΝΤΙ ΕΠΛΟΥΤΙΣΘΗΤΕ ΕΝ ΑΥΤΩ ΕΝ ΠΑΝΤΙ ΛΟΓΩ ΚΑΙ ΠΑΣΗ ΓΝΩΣΕΙ

6 ΚΑΘΩΣ ΤΟ ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΕΒΕΒΑΙΩΘΗ ΕΝ ΥΜΙΝ

7 ΩΣΤΕ ΥΜΑΣ ΜΗ ΥΣΤΕΡΕΙΣΘΑΙ ΕΝ ΜΗΔΕΝΙ ΧΑΡΙΣΜΑΤΙ ΑΠΕΚΔΕΧΟΜΕΝΟΥΣ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

8 ΟΣ ΚΑΙ ΒΕΒΑΙΩΣΕΙ ΥΜΑΣ ΕΩΣ ΤΕΛΟΥΣ ΑΝΕΓΚΛΗΤΟΥΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

9 ΠΙΣΤΟΣ Ο ΘΕΟΣ ΔΙ ΟΥ ΕΚΛΗΘΗΤΕ ΕΙΣ ΚΟΙΝΩΝΙΑΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

10 ΠΑΡΑΚΑΛΩ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΔΙΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΙΝΑ ΤΟ ΑΥΤΟ ΛΕΓΗΤΕ ΠΑΝΤΕΣ ΚΑΙ ΜΗ Η ΕΝ ΥΜΙΝ ΣΧΙΣΜΑΤΑ ΗΤΕ ΔΕ ΚΑΤΗΡΤΙΣ-ΜΕΝΟΙ ΕΝ ΤΩ ΑΥΤΩ ΝΟΙ ΚΑΙ ΕΝ ΤΗ ΑΥΤΗ ΓΝΩΜΗ

11 ΕΔΗΛΩΘΗ ΓΑΡ ΜΟΙ ΠΕΡΙ ΥΜΩΝ ΑΔΕΛΦΟΙ ΜΟΥ ΥΠΟ ΤΩΝ ΧΛΟΗΣ ΟΤΙ ΕΡΙΔΕΣ ΕΝ ΥΜΙΝ ΕΙΣΙΝ

12 ΛΕΓΩ ΔΕ ΤΟΥΤΟ ΟΤΙ ΕΚΑΣΤΟΣ ΥΜΩΝ ΛΕΓΕΙ ΕΓΩ ΜΕΝ ΕΙΜΙ ΠΑΥΛΟΥ ΕΓΩ ΔΕ ΑΠΟΛΛΩ ΕΓΩ ΔΕ ΚΗΦΑ ΕΓΩ ΔΕ ΧΡΙΣΤΟΥ

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15 ΙΝΑ ΜΗ ΤΙΣ ΕΙΠΗ ΟΤΙ ΕΙΣ ΤΟ ΕΜΟΝ ΟΝΟΜΑ ΕΒΑΠΤΙ-ΣΘΗΤΕ

16 ΕΒΑΠΤΙΣΑ ΔΕ ΚΑΙ ΤΟΝ ΣΤΕΦΑΝΑ ΟΙΚΟΝ ΛΟΙΠΟΝ ΟΥΚ ΟΙΔΑ ΕΙ ΤΙΝΑ ΑΛΛΟΝ ΕΒΑΠΤΙΣΑ

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17 ΟΥ ΓΑΡ ΑΠΕΣΤΕΙΛΕΝ ΜΕ ΧΡΙΣΤΟΣ ΒΑΠΤΙΖΕΙΝ ΑΛΛΑ ΕΥΑΓΓΕΛΙΖΕΣΘΑΙ ΟΥΚ ΕΝ ΣΟΦΙΑ ΛΟΓΟΥ ΙΝΑ ΜΗ ΚΕΝΩΘΗ Ο ΣΤΑΥΡΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

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25 ΟΤΙ ΤΟ ΜΩΡΟΝ ΤΟΥ ΘΕΟΥ ΣΟΦΩΤΕΡΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΣΤΙΝ ΚΑΙ ΤΟ ΑΣΘΕΝΕΣ ΤΟΥ ΘΕΟΥ ΙΣΧΥΡΟΤΕΡΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ

26 ΒΛΕΠΕΤΕ ΓΑΡ ΤΗΝ ΚΛΗΣΙΝ ΥΜΩΝ ΑΔΕΛΦΟΙ ΟΤΙ ΟΥ ΠΟΛΛΟΙ ΣΟΦΟΙ ΚΑΤΑ ΣΑΡΚΑ ΟΥ ΠΟΛΛΟΙ ΔΥΝΑΤΟΙ ΟΥ ΠΟΛΛΟΙ ΕΥΓΕΝΕΙΣ

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28 ΚΑΙ ΤΑ ΑΓΕΝΗ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΤΑ ΕΞΟΥΘΕΝΗΜΕΝΑ ΕΞΕΛΕΞΑΤΟ Ο ΘΕΟΣ ΤΑ ΜΗ ΟΝΤΑ ΙΝΑ ΤΑ ΟΝΤΑ ΚΑΤΑΡΓΗΣΗ

29 ΟΠΩΣ ΜΗ ΚΑΥΧΗΣΗΤΑΙ ΠΑΣΑ ΣΑΡΞ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ

30 ΕΞ ΑΥΤΟΥ ΔΕ ΥΜΕΙΣ ΕΣΤΕ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΟΣ ΕΓΕΝΗΘΗ ΣΟΦΙΑ ΗΜΙΝ ΑΠΟ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗ ΤΕ ΚΑΙ ΑΓΙΑΣΜΟΣ ΚΑΙ ΑΠΟΛΥΤΡΩΣΙΣ

31 ΙΝΑ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ Ο ΚΑΥΧΩΜΕΝΟΣ ΕΝ ΚΥΡΙΩ ΚΑΥΧΑΣΘΩ

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 ΚΑΓΩ ΕΛΘΩΝ ΠΡΟΣ ΥΜΑΣ ΑΔΕΛΦΟΙ ΗΛΘΟΝ ΟΥ ΚΑΘ ΥΠΕΡΟΧΗΝ ΛΟΓΟΥ Η ΣΟΦΙΑΣ ΚΑΤΑΓΓΕΛΛΩΝ ΥΜΙΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ

2 ΟΥ ΓΑΡ ΕΚΡΙΝΑ ΕΙΔΕΝΑΙ ΤΙ ΕΝ ΥΜΙΝ ΕΙ ΜΗ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΚΑΙ ΤΟΥΤΟΝ ΕΣΤΑΥΡΩΜΕΝΟΝ

3 ΚΑΓΩ ΕΝ ΑΣΘΕΝΕΙΑ ΚΑΙ ΕΝ ΦΟΒΩ ΚΑΙ ΕΝ ΤΡΟΜΩ ΠΟΛΛΩ ΕΓΕΝΟΜΗΝ ΠΡΟΣ ΥΜΑΣ

4 ΚΑΙ Ο ΛΟΓΟΣ ΜΟΥ ΚΑΙ ΤΟ ΚΗΡΥΓΜΑ ΜΟΥ ΟΥΚ ΕΝ ΠΕΙΘΟΙΣ ΣΟΦΙΑΣ ΛΟΓΟΙΣ ΑΛΛ ΕΝ ΑΠΟΔΕΙΞΕΙ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΔΥΝΑΜΕΩΣ

5 ΙΝΑ Η ΠΙΣΤΙΣ ΥΜΩΝ ΜΗ Η ΕΝ ΣΟΦΙΑ ΑΝΘΡΩΠΩΝ ΑΛΛ ΕΝ ΔΥΝΑΜΕΙ ΘΕΟΥ

6 ΣΟΦΙΑΝ ΔΕ ΛΑΛΟΥΜΕΝ ΕΝ ΤΟΙΣ ΤΕΛΕΙΟΙΣ ΣΟΦΙΑΝ ΔΕ ΟΥ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΟΥΔΕ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΤΩΝ ΚΑΤΑΡΓΟΥΜΕΝΩΝ

7 ΑΛΛΑ ΛΑΛΟΥΜΕΝ ΘΕΟΥ ΣΟΦΙΑΝ ΕΝ ΜΥΣΤΗΡΙΩ ΤΗΝ ΑΠΟΚΕΚΡΥΜΜΕΝΗΝ ΗΝ ΠΡΟΩΡΙΣΕΝ Ο ΘΕΟΣ ΠΡΟ ΤΩΝ ΑΙΩΝΩΝ ΕΙΣ ΔΟΞΑΝ ΗΜΩΝ

8 ΗΝ ΟΥΔΕΙΣ ΤΩΝ ΑΡΧΟΝΤΩΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΕΓΝΩΚΕΝ ΕΙ ΓΑΡ ΕΓΝΩΣΑΝ ΟΥΚ ΑΝ ΤΟΝ ΚΥΡΙΟΝ ΤΗΣ ΔΟΞΗΣ ΕΣΤΑΥΡΩΣΑΝ

9 ΑΛΛΑ ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ Α ΟΦΘΑΛΜΟΣ ΟΥΚ ΕΙΔΕΝ ΚΑΙ ΟΥΣ ΟΥΚ ΗΚΟΥΣΕΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑΝ ΑΝΘΡΩΠΟΥ ΟΥΚ ΑΝΕΒΗ Α ΗΤΟΙΜΑΣΕΝ Ο ΘΕΟΣ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ

10 ΗΜΙΝ ΔΕ ΑΠΕΚΑΛΥΨΕΝ Ο ΘΕΟΣ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟ ΓΑΡ ΠΝΕΥΜΑ ΠΑΝΤΑ ΕΡΑΥΝΑ ΚΑΙ ΤΑ ΒΑΘΗ ΤΟΥ ΘΕΟΥ

11 ΤΙΣ ΓΑΡ ΟΙΔΕΝ ΑΝΘΡΩΠΩΝ ΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΙ ΜΗ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟ ΕΝ ΑΥΤΩ ΟΥΤΩΣ ΚΑΙ ΤΑ ΤΟΥ ΘΕΟΥ ΟΥΔΕΙΣ ΕΓΝΩΚΕΝ ΕΙ ΜΗ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ

12 ΗΜΕΙΣ ΔΕ ΟΥ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΚΟΣΜΟΥ ΕΛΑΒΟΜΕΝ ΑΛΛΑ ΤΟ ΠΝΕΥΜΑ ΤΟ ΕΚ ΤΟΥ ΘΕΟΥ ΙΝΑ ΕΙΔΩΜΕΝ ΤΑ ΥΠΟ ΤΟΥ ΘΕΟΥ ΧΑΡΙΣΘΕΝΤΑ ΗΜΙΝ

13 Α ΚΑΙ ΛΑΛΟΥΜΕΝ ΟΥΚ ΕΝ ΔΙΔΑΚΤΟΙΣ ΑΝΘΡΩΠΙΝΗΣ ΣΟΦΙΑΣ ΛΟΓΟΙΣ ΑΛΛ ΕΝ ΔΙΔΑΚΤΟΙΣ ΠΝΕΥΜΑΤΟΣ ΠΝΕΥΜΑΤΙΚΟΙΣ ΠΝΕΥΜΑΤΙΚΑ ΣΥΝΚΡΙΝΟΝΤΕΣ

14 ΨΥΧΙΚΟΣ ΔΕ ΑΝΘΡΩΠΟΣ ΟΥ ΔΕΧΕΤΑΙ ΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΘΕΟΥ ΜΩΡΙΑ ΓΑΡ ΑΥΤΩ ΕΣΤΙΝ ΚΑΙ ΟΥ ΔΥΝΑΤΑΙ ΓΝΩΝΑΙ ΟΤΙ ΠΝΕΥΜΑΤΙΚΩΣ ΑΝΑΚΡΙΝΕΤΑΙ

15 Ο ΔΕ ΠΝΕΥΜΑΤΙΚΟΣ ΑΝΑΚΡΙΝΕΙ ΠΑΝΤΑ ΑΥΤΟΣ ΔΕ ΥΠ ΟΥΔΕΝΟΣ ΑΝΑΚΡΙΝΕΤΑΙ

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2 ΓΑΛΑ ΥΜΑΣ ΕΠΟΤΙΣΑ ΟΥ ΒΡΩΜΑ ΟΥΠΩ ΓΑΡ ΕΔΥΝΑΣΘΕ ΑΛΛ ΟΥΔΕ ΕΤΙ ΝΥΝ ΔΥΝΑΣΘΕ

3 ΕΤΙ ΓΑΡ ΣΑΡΚΙΚΟΙ ΕΣΤΕ ΟΠΟΥ ΓΑΡ ΕΝ ΥΜΙΝ ΖΗΛΟΣ ΚΑΙ ΕΡΙΣ ΟΥΧΙ ΣΑΡΚΙΚΟΙ ΕΣΤΕ ΚΑΙ ΚΑΤΑ ΑΝΘΡΩΠΟΝ ΠΕΡΙΠΑΤΕΙΤΕ

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8 Ο ΦΥΤΕΥΩΝ ΔΕ ΚΑΙ Ο ΠΟΤΙΖΩΝ ΕΝ ΕΙΣΙΝ ΕΚΑΣΤΟΣ ΔΕ ΤΟΝ ΙΔΙΟΝ ΜΙΣΘΟΝ ΛΗΜΨΕΤΑΙ ΚΑΤΑ ΤΟΝ ΙΔΙΟΝ ΚΟΠΟΝ

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36 ΕΙ ΔΕ ΤΙΣ ΑΣΧΗΜΟΝΕΙΝ ΕΠΙ ΤΗΝ ΠΑΡΘΕΝΟΝ ΑΥΤΟΥ ΝΟΜΙΖΕΙ ΕΑΝ Η ΥΠΕΡΑΚΜΟΣ ΚΑΙ ΟΥΤΩΣ ΟΦΕΙΛΕΙ ΓΙΝΕΣΘΑΙ Ο ΘΕΛΕΙ ΠΟΙΕΙΤΩ ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΓΑΜΕΙΤΩΣΑΝ

37 ΟΣ ΔΕ ΕΣΤΗΚΕΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΔΡΑΙΟΣ ΜΗ ΕΧΩΝ ΑΝΑΓΚΗΝ ΕΞΟΥΣΙΑΝ ΔΕ ΕΧΕΙ ΠΕΡΙ ΤΟΥ ΙΔΙΟΥ ΘΕΛΗΜΑΤΟΣ ΚΑΙ ΤΟΥΤΟ ΚΕΚΡΙΚΕΝ ΕΝ ΤΗ ΙΔΙΑ ΚΑΡΔΙΑ ΤΗΡΕΙΝ ΤΗΝ ΕΑΥΤΟΥ ΠΑΡΘΕΝΟΝ ΚΑΛΩΣ ΠΟΙΗΣΕΙ

38 ΩΣΤΕ ΚΑΙ Ο ΓΑΜΙΖΩΝ ΤΗΝ ΕΑΥΤΟΥ ΠΑΡΘΕΝΟΝ ΚΑΛΩΣ ΠΟΙΕΙ ΚΑΙ Ο ΜΗ ΓΑΜΙΖΩΝ ΚΡΕΙΣΣΟΝ ΠΟΙΗΣΕΙ

39 ΓΥΝΗ ΔΕΔΕΤΑΙ ΕΦ ΟΣΟΝ ΧΡΟΝΟΝ ΖΗ Ο ΑΝΗΡ ΑΥΤΗΣ ΕΑΝ ΔΕ ΚΟΙΜΗΘΗ Ο ΑΝΗΡ ΕΛΕΥΘΕΡΑ ΕΣΤΙΝ Ω ΘΕΛΕΙ ΓΑΜΗΘΗΝΑΙ ΜΟΝΟΝ ΕΝ ΚΥΡΙΩ

40 ΜΑΚΑΡΙΩΤΕΡΑ ΔΕ ΕΣΤΙΝ ΕΑΝ ΟΥΤΩΣ ΜΕΙΝΗ ΚΑΤΑ ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ ΔΟΚΩ ΔΕ ΚΑΓΩ ΠΝΕΥΜΑ ΘΕΟΥ ΕΧΕΙΝ

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 ΠΕΡΙ ΔΕ ΤΩΝ ΕΙΔΩΛΟΘΥΤΩΝ ΟΙΔΑΜΕΝ ΟΤΙ ΠΑΝΤΕΣ ΓΝΩΣΙΝ ΕΧΟΜΕΝ Η ΓΝΩΣΙΣ ΦΥΣΙΟΙ Η ΔΕ ΑΓΑΠΗ ΟΙΚΟΔΟΜΕΙ

2 ΕΙ ΤΙΣ ΔΟΚΕΙ ΕΓΝΩΚΕΝΑΙ ΤΙ ΟΥΠΩ ΕΓΝΩ ΚΑΘΩΣ ΔΕΙ ΓΝΩΝΑΙ

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3 EI ΔΕ ΤΙΣ ΑΓΑΠΑ ΤΟΝ ΘΕΟΝ ΟΥΤΟΣ ΕΓΝΩΣΤΑΙ ΥΠ ΑΥΤΟΥ
4 ΠΕΡΙ ΤΗΣ ΒΡΩΣΕΩΣ ΟΥΝ ΤΩΝ ΕΙΔΩΛΟΘΥΤΩΝ ΟΙΔΑΜΕΝ ΟΤΙ ΟΥΔΕΝ ΕΙΔΩΛΟΝ ΕΝ ΚΟΣΜΩ ΚΑΙ ΟΤΙ ΟΥΔΕΙΣ ΘΕΟΣ ΕΙ ΜΗ ΕΙΣ
5 ΚΑΙ ΓΑΡ ΕΙΠΕΡ ΕΙΣΙΝ ΛΕΓΟΜΕΝΟΙ ΘΕΟΙ ΕΙΤΕ ΕΝ ΟΥΡΑΝΩ ΕΙΤΕ ΕΠΙ ΓΗΣ ΩΣΠΕΡ ΕΙΣΙΝ ΘΕΟΙ ΠΟΛΛΟΙ ΚΑΙ ΚΥΡΙΟΙ ΠΟΛΛΟΙ
6 ΑΛΛ ΗΜΙΝ ΕΙΣ ΘΕΟΣ Ο ΠΑΤΗΡ ΕΞ ΟΥ ΤΑ ΠΑΝΤΑ ΚΑΙ ΗΜΕΙΣ ΕΙΣ ΑΥΤΟΝ ΚΑΙ ΕΙΣ ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΔΙ ΟΥ ΤΑ ΠΑΝΤΑ ΚΑΙ ΗΜΕΙΣ ΔΙ ΑΥΤΟΥ
7 ΑΛΛ ΟΥΚ ΕΝ ΠΑΣΙΝ Η ΓΝΩΣΙΣ ΤΙΝΕΣ ΔΕ ΤΗ ΣΥΝΗΘΕΙΑ ΕΩΣ ΑΡΤΙ ΤΟΥ ΕΙΔΩΛΟΥ ΩΣ ΕΙΔΩΛΟΘΥΤΟΝ ΕΣΘΙΟΥΣΙΝ ΚΑΙ Η ΣΥΝΕΙΔΗΣΙΣ ΑΥΤΩΝ ΑΣΘΕΝΗΣ ΟΥΣΑ ΜΟΛΥΝΕΤΑΙ
8 ΒΡΩΜΑ ΔΕ ΗΜΑΣ ΟΥ ΠΑΡΑΣΤΗΣΕΙ ΤΩ ΘΕΩ ΟΥΤΕ ΕΑΝ ΦΑΓΩΜΕΝ ΠΕΡΙΣΣΤΕΟΥΜΕΝ ΟΥΤΕ ΕΑΝ ΜΗ ΦΑΓΩΜΕΝ ΥΣΤΕΡΟΥΜΕΘΑ
9 ΒΛΕΠΕΤΕ ΔΕ ΜΗΠΩΣ Η ΕΞΟΥΣΙΑ ΥΜΩΝ ΑΥΤΗ ΠΡΟΣΚΟΜΜΑ ΓΕΝΗΤΑΙ ΤΟΙΣ ΑΣΘΕΝΕΣΙΝ
10 ΕΑΝ ΓΑΡ ΤΙΣ ΙΔΗ ΣΕ ΤΟΝ ΕΧΟΝΤΑ ΓΝΩΣΙΝ ΕΝ ΕΙΔΩΛΙΩ ΚΑΤΑΚΕΙΜΕΝΟΝ ΟΥΧΙ Η ΣΥΝΕΙΔΗΣΙΣ ΑΥΤΟΥ ΑΣΘΕΝΟΥΣ ΟΝΤΟΣ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΕΙΣ ΤΟ ΤΑ ΕΙΔΩΛΟΘΥΤΑ ΕΣΘΙΕΙΝ
11 ΑΠΟΛΛΥΤΑΙ ΓΑΡ Ο ΑΣΘΕΝΩΝ ΕΝ ΤΗ ΣΗ ΓΝΩΣΕΙ Ο ΑΔΕΛΦΟΣ ΔΙ ΟΝ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ
12 ΟΥΤΩΣ ΔΕ ΑΜΑΡΤΑΝΟΝΤΕΣ ΕΙΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΥΠΤΟΝΤΕΣ ΑΥΤΩΝ ΤΗΝ ΣΥΝΕΙΔΗΣΙΝ ΑΣΘΕΝΟΥΣΑΝ ΕΙΣ ΧΡΙΣΤΟΝ ΑΜΑΡΤΑΝΕΤΕ
13 ΔΙΟΠΕΡ ΕΙ ΒΡΩΜΑ ΣΚΑΝΔΑΛΙΖΕΙ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΟΥ ΜΗ ΦΑΓΩ ΚΡΕΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΙΝΑ ΜΗ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΣΚΑΝΔΑΛΙΣΩ

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 ΟΥΚ ΕΙΜΙ ΕΛΕΥΘΕΡΟΣ ΟΥΚ ΕΙΜΙ ΑΠΟΣΤΟΛΟΣ ΟΥΧΙ ΙΗΣΟΥΝ ΤΟΝ ΚΥΡΙΟΝ ΗΜΩΝ ΕΟΡΑΚΑ ΟΥ ΤΟ ΕΡΓΟΝ ΜΟΥ ΥΜΕΙΣ ΕΣΤΕ ΕΝ ΚΥΡΙΩ
2 ΕΙ ΑΛΛΟΙΣ ΟΥΚ ΕΙΜΙ ΑΠΟΣΤΟΛΟΣ ΑΛΛΑ ΓΕ ΥΜΙΝ ΕΙΜΙ Η ΓΑΡ ΣΦΡΑΓΙΣ ΜΟΥ ΤΗΣ ΑΠΟΣΤΟΛΗΣ ΥΜΕΙΣ ΕΣΤΕ ΕΝ ΚΥΡΙΩ
3 Η ΕΜΗ ΑΠΟΛΟΓΙΑ ΤΟΙΣ ΕΜΕ ΑΝΑΚΡΙΝΟΥΣΙΝ ΕΣΤΙΝ ΑΥΤΗ
4 ΜΗ ΟΥΚ ΕΧΟΜΕΝ ΕΞΟΥΣΙΑΝ ΦΑΓΕΙΝ ΚΑΙ ΠΕΙΝ
5 ΜΗ ΟΥΚ ΕΧΟΜΕΝ ΕΞΟΥΣΙΑΝ ΑΔΕΛΦΗΝ ΓΥΝΑΙΚΑ ΠΕΡΙΑΓΕΙΝ ΩΣ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΗΦΑΣ
6 Η ΜΟΝΟΣ ΕΓΩ ΚΑΙ ΒΑΡΝΑΒΑΣ ΟΥΚ ΕΧΟΜΕΝ ΕΞΟΥΣΙΑΝ ΜΗ ΕΡΓΑΖΕΣΘΑΙ
7 ΤΙΣ ΣΤΡΑΤΕΥΕΤΑΙ ΙΔΙΟΙΣ ΟΨΩΝΙΟΙΣ ΠΟΤΕ ΤΙΣ ΦΥΤΕΥΕΙ ΑΜΠΕΛΩΝΑ ΚΑΙ ΤΟΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΟΥΚ ΕΣΘΙΕΙ Η ΤΙΣ ΠΟΙΜΑΙΝΕΙ ΠΟΙΜΝΗΝ ΚΑΙ ΕΚ ΤΟΥ ΓΑΛΑΚΤΟΣ ΤΗΣ ΠΟΙΜΝΗΣ ΟΥΚ ΕΣΘΙΕΙ
8 ΜΗ ΚΑΤΑ ΑΝΘΡΩΠΟΝ ΤΑΥΤΑ ΛΑΛΩ Η ΚΑΙ Ο ΝΟΜΟΣ ΤΑΥΤΑ ΟΥ ΛΕΓΕΙ
9 ΕΝ ΓΑΡ ΤΩ ΜΩΥΣΕΩΣ ΝΟΜΩ ΓΕΓΡΑΠΤΑΙ ΟΥ ΚΗΜΩΣΕΙΣ ΒΟΥΝ ΑΛΟΩΝΤΑ ΜΗ ΤΩΝ ΒΟΩΝ ΜΕΛΕΙ ΤΩ ΘΕΩ
10 Η ΔΙ ΗΜΑΣ ΠΑΝΤΩΣ ΛΕΓΕΙ ΔΙ ΗΜΑΣ ΓΑΡ ΕΓΡΑΦΗ ΟΤΙ ΟΦΕΙΛΕΙ ΕΠ ΕΛΠΙΔΙ Ο ΑΡΟΤΡΙΩΝ ΑΡΟΤΡΙΑΝ ΚΑΙ Ο ΑΛΟΩΝ ΕΠ ΕΛΠΙΔΙ ΤΟΥ ΜΕΤΕΧΕΙΝ
11 ΕΙ ΗΜΕΙΣ ΥΜΙΝ ΤΑ ΠΝΕΥΜΑΤΙΚΑ ΕΣΠΕΙΡΑΜΕΝ ΜΕΓΑ ΕΙ ΗΜΕΙΣ ΥΜΩΝ ΤΑ ΣΑΡΚΙΚΑ ΘΕΡΙΣΟΜΕΝ
12 ΕΙ ΑΛΛΟΙ ΤΗΣ ΥΜΩΝ ΕΞΟΥΣΙΑΣ ΜΕΤΕΧΟΥΣΙΝ ΟΥ ΜΑΛΛΟΝ ΗΜΕΙΣ ΑΛΛ ΟΥΚ ΕΧΡΗΣΑΜΕΘΑ ΤΗ ΕΞΟΥΣΙΑ ΤΑΥΤΗ ΑΛΛΑ ΠΑΝΤΑ ΣΤΕΓΟΜΕΝ ΙΝΑ ΜΗ ΤΙΝΑ ΕΚΚΟΠΗΝ ΔΩΜΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΧΡΙΣΤΟΥ
13 ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ ΟΙ ΤΑ ΙΕΡΑ ΕΡΓΑΖΟΜΕΝΟΙ ΤΑ ΕΚ ΤΟΥ ΙΕΡΟΥ ΕΣΘΙΟΥΣΙΝ ΟΙ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΠΑΡΕΔΡΕΥΟΝΤΕΣ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΣΥΜΜΕΡΙΖΟΝΤΑΙ
14 ΟΥΤΩΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΔΙΕΤΑΞΕΝ ΤΟΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑΓΓΕΛΛΟΥΣΙΝ ΕΚ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΖΗΝ
15 ΕΓΩ ΔΕ ΟΥ ΚΕΧΡΗΜΑΙ ΟΥΔΕΝΙ ΤΟΥΤΩΝ ΟΥΚ ΕΓΡΑΨΑ ΔΕ ΤΑΥΤΑ ΙΝΑ ΟΥΤΩΣ ΓΕΝΗΤΑΙ ΕΝ ΕΜΟΙ ΚΑΛΟΝ ΓΑΡ ΜΟΙ ΜΑΛΛΟΝ ΑΠΟΘΑΝΕΙΝ Η ΤΟ ΚΑΥΧΗΜΑ ΜΟΥ ΟΥΔΕΙΣ ΚΕΝΩΣΕΙ
16 ΕΑΝ ΓΑΡ ΕΥΑΓΓΕΛΙΖΩΜΑΙ ΟΥΚ ΕΣΤΙΝ ΜΟΙ ΚΑΥΧΗΜΑ ΑΝΑΓΚΗ ΓΑΡ ΜΟΙ ΕΠΙΚΕΙΤΑΙ ΟΥΑΙ ΓΑΡ ΜΟΙ ΕΣΤΙΝ ΕΑΝ ΜΗ ΕΥΑΓΓΕΛΙΖΩΜΑΙ
17 ΕΙ ΓΑΡ ΕΚΩΝ ΤΟΥΤΟ ΠΡΑΣΣΩ ΜΙΣΘΟΝ ΕΧΩ ΕΙ ΔΕ ΑΚΩΝ ΟΙΚΟΝΟΜΙΑΝ ΠΕΠΙΣΤΕΥΜΑΙ
18 ΤΙΣ ΟΥΝ ΜΟΥ ΕΣΤΙΝ Ο ΜΙΣΘΟΣ ΙΝΑ ΕΥΑΓΓΕΛΙΖΟΜΕΝΟΣ ΑΔΑΠΑΝΟΝ ΘΗΣΩ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΕΙΣ ΤΟ ΜΗ ΚΑΤΑΧΡΗΣΑΣΘΑΙ ΤΗ ΕΞΟΥΣΙΑ ΜΟΥ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ
19 ΕΛΕΥΘΕΡΟΣ ΓΑΡ ΩΝ ΕΚ ΠΑΝΤΩΝ ΠΑΣΙΝ ΕΜΑΥΤΟΝ ΕΔΟΥΛΩΣΑ ΙΝΑ ΤΟΥΣ ΠΛΕΙΟΝΑΣ ΚΕΡΔΗΣΩ
20 ΚΑΙ ΕΓΕΝΟΜΗΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΩΣ ΙΟΥΔΑΙΟΣ ΙΝΑ ΙΟΥΔΑΙΟΥΣ ΚΕΡΔΗΣΩ ΤΟΙΣ ΥΠΟ ΝΟΜΟΝ ΩΣ ΥΠΟ ΝΟΜΟΝ ΜΗ ΩΝ ΑΥΤΟΣ ΥΠΟ ΝΟΜΟΝ ΙΝΑ ΤΟΥΣ ΥΠΟ ΝΟΜΟΝ ΚΕΡΔΗΣΩ
21 ΤΟΙΣ ΑΝΟΜΟΙΣ ΩΣ ΑΝΟΜΟΣ ΜΗ ΩΝ ΑΝΟΜΟΣ ΘΕΟΥ ΑΛΛ ΕΝΝΟΜΟΣ ΧΡΙΣΤΟΥ ΙΝΑ ΚΕΡΔΑΝΩ ΤΟΥΣ ΑΝΟΜΟΥΣ
22 ΕΓΕΝΟΜΗΝ ΤΟΙΣ ΑΣΘΕΝΕΣΙΝ ΑΣΘΕΝΗΣ ΙΝΑ ΤΟΥΣ ΑΣΘΕΝΕΙΣ ΚΕΡΔΗΣΩ ΤΟΙΣ ΠΑΣΙΝ ΓΕΓΟΝΑ ΠΑΝΤΑ ΙΝΑ ΠΑΝΤΩΣ ΤΙΝΑΣ ΣΩΣΩ
23 ΠΑΝΤΑ ΔΕ ΠΟΙΩ ΔΙΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΙΝΑ ΣΥΝΚΟΙΝΩΝΟΣ ΑΥΤΟΥ ΓΕΝΩΜΑΙ
24 ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ ΟΙ ΕΝ ΣΤΑΔΙΩ ΤΡΕΧΟΝΤΕΣ ΠΑΝΤΕΣ ΜΕΝ ΤΡΕΧΟΥΣΙΝ ΕΙΣ ΔΕ ΛΑΜΒΑΝΕΙ ΤΟ ΒΡΑΒΕΙΟΝ ΟΥΤΩΣ ΤΡΕΧΕΤΕ ΙΝΑ ΚΑΤΑΛΑΒΗΤΕ
25 ΠΑΣ ΔΕ Ο ΑΓΩΝΙΖΟΜΕΝΟΣ ΠΑΝΤΑ ΕΓΚΡΑΤΕΥΕΤΑΙ ΕΚΕΙΝΟΙ ΜΕΝ ΟΥΝ ΙΝΑ ΦΘΑΡΤΟΝ ΣΤΕΦΑΝΟΝ ΛΑΒΩΣΙΝ ΗΜΕΙΣ ΔΕ ΑΦΘΑΡΤΟΝ
26 ΕΓΩ ΤΟΙΝΥΝ ΟΥΤΩΣ ΤΡΕΧΩ ΩΣ ΟΥΚ ΑΔΗΛΩΣ ΟΥΤΩΣ ΠΥΚΤΕΥΩ ΩΣ ΟΥΚ ΑΕΡΑ ΔΕΡΩΝ
27 ΑΛΛΑ ΥΠΩΠΙΑΖΩ ΜΟΥ ΤΟ ΣΩΜΑ ΚΑΙ ΔΟΥΛΑΓΩΓΩ ΜΗΠΩΣ ΑΛΛΟΙΣ ΚΗΡΥΞΑΣ ΑΥΤΟΣ ΑΔΟΚΙΜΟΣ ΓΕΝΩΜΑΙ

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 ΟΥ ΘΕΛΩ ΓΑΡ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΟΤΙ ΟΙ ΠΑΤΕΡΕΣ ΗΜΩΝ ΠΑΝΤΕΣ ΥΠΟ ΤΗΝ ΝΕΦΕΛΗΝ ΗΣΑΝ ΚΑΙ ΠΑΝΤΕΣ ΔΙΑ ΤΗΣ ΘΑΛΑΣΣΗΣ ΔΙΗΛΘΟΝ
2 ΚΑΙ ΠΑΝΤΕΣ ΕΙΣ ΤΟΝ ΜΩΥΣΗΝ ΕΒΑΠΤΙΣΘΗΣΑΝ ΕΝ ΤΗ ΝΕΦΕΛΗ ΚΑΙ ΕΝ ΤΗ ΘΑΛΑΣΣΗ
3 ΚΑΙ ΠΑΝΤΕΣ ΤΟ ΑΥΤΟ ΠΝΕΥΜΑΤΙΚΟΝ ΒΡΩΜΑ ΕΦΑΓΟΝ
4 ΚΑΙ ΠΑΝΤΕΣ ΤΟ ΑΥΤΟ ΠΝΕΥΜΑΤΙΚΟΝ ΕΠΙΟΝ ΠΟΜΑ ΕΠΙΝΟΝ ΓΑΡ ΕΚ ΠΝΕΥΜΑΤΙΚΗΣ ΑΚΟΛΟΥΘΟΥΣΗΣ ΠΕΤΡΑΣ Η ΠΕΤΡΑ ΔΕ ΗΝ Ο ΧΡΙΣΤΟΣ
5 ΑΛΛ ΟΥΚ ΕΝ ΤΟΙΣ ΠΛΕΙΟΣΙΝ ΑΥΤΩΝ ΕΥΔΟΚΗΣΕΝ Ο ΘΕΟΣ ΚΑΤΕΣΤΡΩΘΗΣΑΝ ΓΑΡ ΕΝ ΤΗ ΕΡΗΜΩ
6 ΤΑΥΤΑ ΔΕ ΤΥΠΟΙ ΗΜΩΝ ΕΓΕΝΗΘΗΣΑΝ ΕΙΣ ΤΟ ΜΗ ΕΙΝΑΙ ΗΜΑΣ ΕΠΙΘΥΜΗΤΑΣ ΚΑΚΩΝ ΚΑΘΩΣ ΚΑΚΕΙΝΟΙ ΕΠΕΘΥΜΗΣΑΝ
7 ΜΗΔΕ ΕΙΔΩΛΟΛΑΤΡΑΙ ΓΙΝΕΣΘΕ ΚΑΘΩΣ ΤΙΝΕΣ ΑΥΤΩΝ ΩΣΠΕΡ ΓΕΓΡΑΠΤΑΙ ΕΚΑΘΙΣΕΝ Ο ΛΑΟΣ ΦΑΓΕΙΝ ΚΑΙ ΠΕΙΝ ΚΑΙ ΑΝΕΣΤΗΣΑΝ ΠΑΙΖΕΙΝ
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9 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΔΙΑ ΤΗΣ ΓΛΩΣΣΗΣ ΕΑΝ ΜΗ ΕΥΣΗΜΟΝ ΛΟΓΟΝ ΔΩΤΕ ΠΩΣ ΓΝΩΣΘΗΣΕΤΑΙ ΤΟ ΛΑΛΟΥΜΕΝΟΝ ΕΣΕΣΘΕ ΓΑΡ ΕΙΣ ΑΕΡΑ ΛΑΛΟΥΝΤΕΣ
10 ΤΟΣΑΥΤΑ ΕΙ ΤΥΧΟΙ ΓΕΝΗ ΦΩΝΩΝ ΕΙΣΙΝ ΕΝ ΚΟΣΜΩ ΚΑΙ ΟΥΔΕΝ ΑΦΩΝΟΝ
11 ΕΑΝ ΟΥΝ ΜΗ ΕΙΔΩ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΣ ΦΩΝΗΣ ΕΣΟΜΑΙ ΤΩ ΛΑΛΟΥΝΤΙ ΒΑΡΒΑΡΟΣ ΚΑΙ Ο ΛΑΛΩΝ ΕΝ ΕΜΟΙ ΒΑΡΒΑΡΟΣ
12 ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΕΠΕΙ ΖΗΛΩΤΑΙ ΕΣΤΕ ΠΝΕΥΜΑΤΩΝ ΠΡΟΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΖΗΤΕΙΤΕ ΙΝΑ ΠΕΡΙΣΣΕΥΗΤΕ

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13 ΔΙΟ Ο ΛΑΛΩΝ ΓΛΩΣΣΗ ΠΡΟΣΕΥΧΕΣΘΩ ΙΝΑ ΔΙΕΡΜΗΝΕΥΗ
14 ΕΑΝ ΓΑΡ ΠΡΟΣΕΥΧΩΜΑΙ ΓΛΩΣΣΗ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΠΡΟΣΕΥΧΕΤΑΙ Ο ΔΕ ΝΟΥΣ ΜΟΥ ΑΚΑΡΠΟΣ ΕΣΤΙΝ
15 ΤΙ ΟΥΝ ΕΣΤΙΝ ΠΡΟΣΕΥΞΟΜΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΠΡΟΣΕΥΞΟΜΑΙ ΔΕ ΚΑΙ ΤΩ ΝΟΙ ΨΑΛΩ ΤΩ ΠΝΕΥΜΑΤΙ ΨΑΛΩ ΔΕ ΚΑΙ ΤΩ ΝΟΙ
16 ΕΠΕΙ ΕΑΝ ΕΥΛΟΓΗΣ ΠΝΕΥΜΑΤΙ Ο ΑΝΑΠΛΗΡΩΝ ΤΟΝ ΤΟΠΟΝ ΤΟΥ ΙΔΙΩΤΟΥ ΠΩΣ ΕΡΕΙ ΤΟ ΑΜΗΝ ΕΠΙ ΤΗ ΣΗ ΕΥΧΑΡΙΣΤΙΑ ΕΠΕΙΔΗ ΤΙ ΛΕΓΕΙΣ ΟΥΚ ΟΙΔΕΝ
17 ΣΥ ΜΕΝ ΓΑΡ ΚΑΛΩΣ ΕΥΧΑΡΙΣΤΕΙΣ ΑΛΛ Ο ΕΤΕΡΟΣ ΟΥΚ ΟΙΚΟΔΟΜΕΙΤΑΙ
18 ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΠΑΝΤΩΝ ΥΜΩΝ ΜΑΛΛΟΝ ΓΛΩΣΣΗ ΛΑΛΩ
19 ΑΛΛΑ ΕΝ ΕΚΚΛΗΣΙΑ ΘΕΛΩ ΠΕΝΤΕ ΛΟΓΟΥΣ ΤΩ ΝΟΙ ΜΟΥ ΛΑΛΗΣΑΙ ΙΝΑ ΚΑΙ ΑΛΛΟΥΣ ΚΑΤΗΧΗΣΩ Η ΜΥΡΙΟΥΣ ΛΟΓΟΥΣ ΕΝ ΓΛΩΣΣΗ
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27 ΕΙΤΕ ΓΛΩΣΣΗ ΤΙΣ ΛΑΛΕΙ ΚΑΤΑ ΔΥΟ Η ΤΟ ΠΛΕΙΣΤΟΝ ΤΡΕΙΣ ΚΑΙ ΑΝΑ ΜΕΡΟΣ ΚΑΙ ΕΙΣ ΔΙΕΡΜΗΝΕΥΕΤΩ
28 ΕΑΝ ΔΕ ΜΗ Η ΔΙΕΡΜΗΝΕΥΤΗΣ ΣΙΓΑΤΩ ΕΝ ΕΚΚΛΗΣΙΑ ΕΑΥΤΩ ΔΕ ΛΑΛΕΙΤΩ ΚΑΙ ΤΩ ΘΕΩ
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30 ΕΑΝ ΔΕ ΑΛΛΩ ΑΠΟΚΑΛΥΦΘΗ ΚΑΘΗΜΕΝΩ Ο ΠΡΩΤΟΣ ΣΙΓΑΤΩ
31 ΔΥΝΑΣΘΕ ΓΑΡ ΚΑΘ ΕΝΑ ΠΑΝΤΕΣ ΠΡΟΦΗΤΕΥΕΙΝ ΙΝΑ ΠΑΝΤΕΣ ΜΑΝΘΑΝΩΣΙΝ ΚΑΙ ΠΑΝΤΕΣ ΠΑΡΑΚΑΛΩΝΤΑΙ
32 ΚΑΙ ΠΝΕΥΜΑΤΑ ΠΡΟΦΗΤΩΝ ΠΡΟΦΗΤΑΙΣ ΥΠΟΤΑΣΣΕΤΑΙ
33 ΟΥ ΓΑΡ ΕΣΤΙΝ ΑΚΑΤΑΣΤΑΣΙΑΣ Ο ΘΕΟΣ ΑΛΛΑ ΕΙΡΗΝΗΣ ΩΣ ΕΝ ΠΑΣΑΙΣ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΩΝ ΑΓΙΩΝ
34 ΑΙ ΓΥΝΑΙΚΕΣ ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΣΙΓΑΤΩΣΑΝ ΟΥ ΓΑΡ ΕΠΙΤΡΕΠΕΤΑΙ ΑΥΤΑΙΣ ΛΑΛΕΙΝ ΑΛΛΑ ΥΠΟΤΑΣΣΕΣΘΩΣΑΝ ΚΑΘΩΣ ΚΑΙ Ο ΝΟΜΟΣ ΛΕΓΕΙ
35 ΕΙ ΔΕ ΤΙ ΜΑΘΕΙΝ ΘΕΛΟΥΣΙΝ ΕΝ ΟΙΚΩ ΤΟΥΣ ΙΔΙΟΥΣ ΑΝΔΡΑΣ ΕΠΕΡΩΤΑΤΩΣΑΝ ΑΙΣΧΡΟΝ ΓΑΡ ΕΣΤΙΝ ΓΥΝΑΙΚΙ ΛΑΛΕΙΝ ΕΝ ΕΚΚΛΗΣΙΑ
36 Η ΑΦ ΥΜΩΝ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΕΞΗΛΘΕΝ Η ΕΙΣ ΥΜΑΣ ΜΟΝΟΥΣ ΚΑΤΗΝΤΗΣΕΝ
37 ΕΙ ΤΙΣ ΔΟΚΕΙ ΠΡΟΦΗΤΗΣ ΕΙΝΑΙ Η ΠΝΕΥΜΑΤΙΚΟΣ ΕΠΙΓΙΝΩΣΚΕΤΩ Α ΓΡΑΦΩ ΥΜΙΝ ΟΤΙ ΚΥΡΙΟΥ ΕΣΤΙΝ
38 ΕΙ ΔΕ ΤΙΣ ΑΓΝΟΕΙ ΑΓΝΟΕΙΤΑΙ
39 ΩΣΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΖΗΛΟΥΤΕ ΤΟ ΠΡΟΦΗΤΕΥΕΙΝ ΚΑΙ ΤΟ ΛΑΛΕΙΝ ΜΗ ΚΩΛΥΕΤΕ ΓΛΩΣΣΑΙΣ
40 ΠΑΝΤΑ ΔΕ ΕΥΣΧΗΜΟΝΩΣ ΚΑΙ ΚΑΤΑ ΤΑΞΙΝ ΓΙΝΕΣΘΩ

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, the doctrines of salvation, or resurrection [rebirth, as it is called in India], were naturally a very attractive belief concept. Paul integrated the idea of resurrection, together with obedience to the second half of the Ten Commandments, deliberately into his new religion and called it Evangelion, The Gospel, "the good news.")

1 ΓΝΩΡΙΖΩ ΔΕ ΥΜΙΝ ΑΔΕΛΦΟΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ Ο ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΥΜΙΝ Ο ΚΑΙ ΠΑΡΕΛΑΒΕΤΕ ΕΝ Ω ΚΑΙ ΕΣΤΗΚΑΤΕ
2 ΔΙ ΟΥ ΚΑΙ ΣΩΖΕΣΘΕ ΤΙΝΙ ΛΟΓΩ ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΥΜΙΝ ΕΙ ΚΑΤΕΧΕΤΕ ΕΚΤΟΣ ΕΙ ΜΗ ΕΙΚΗ ΕΠΙΣΤΕΥΣΑΤΕ
3 ΠΑΡΕΔΩΚΑ ΓΑΡ ΥΜΙΝ ΕΝ ΠΡΩΤΟΙΣ Ο ΚΑΙ ΠΑΡΕΛΑΒΟΝ ΟΤΙ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ ΥΠΕΡ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΚΑΤΑ ΤΑΣ ΓΡΑΦΑΣ
4 ΚΑΙ ΟΤΙ ΕΤΑΦΗ ΚΑΙ ΟΤΙ ΕΓΗΓΕΡΤΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΚΑΤΑ ΤΑΣ ΓΡΑΦΑΣ
5 ΚΑΙ ΟΤΙ ΩΦΘΗ ΚΗΦΑ ΕΠΕΙΤΑ ΤΟΙΣ ΔΩΔΕΚΑ
6 ΕΠΕΙΤΑ ΩΦΘΗ ΕΠΑΝΩ ΠΕΝΤΑΚΟΣΙΟΙΣ ΑΔΕΛΦΟΙΣ ΕΦΑΠΑΞ ΕΞ ΩΝ ΟΙ ΠΛΕΙΟΝΕΣ ΜΕΝΟΥΣΙΝ ΕΩΣ ΑΡΤΙ ΤΙΝΕΣ ΔΕ ΕΚΟΙΜΗΘΗΣΑΝ
7 ΕΠΕΙΤΑ ΩΦΘΗ ΙΑΚΩΒΩ ΕΠΕΙΤΑ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΠΑΣΙΝ
8 ΕΣΧΑΤΟΝ ΔΕ ΠΑΝΤΩΝ ΩΣΠΕΡΕΙ ΤΩ ΕΚΤΡΩΜΑΤΙ ΩΦΘΗ ΚΑΜΟΙ
9 ΕΓΩ ΓΑΡ ΕΙΜΙ Ο ΕΛΑΧΙΣΤΟΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΟΣ ΟΥΚ ΕΙΜΙ ΙΚΑΝΟΣ ΚΑΛΕΙΣΘΑΙ ΑΠΟΣΤΟΛΟΣ ΔΙΟΤΙ ΕΔΙΩΞΑ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΤΟΥ ΘΕΟΥ
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14 ΕΙ ΔΕ ΧΡΙΣΤΟΣ ΟΥΚ ΕΓΗΓΕΡΤΑΙ ΚΕΝΟΝ ΑΡΑ ΚΑΙ ΤΟ ΚΗΡΥΓΜΑ ΗΜΩΝ ΚΕΝΗ ΚΑΙ Η ΠΙΣΤΙΣ ΥΜΩΝ
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22 ΕΙ ΤΙΣ ΟΥ ΦΙΛΕΙ ΤΟΝ ΚΥΡΙΟΝ ΗΤΩ ΑΝΑΘΕΜΑ ΜΑΡΑΝ ΑΘΑ
23 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΜΕΘ ΥΜΩΝ
24 Η ΑΓΑΠΗ ΜΟΥ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥΩΣΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ ΕΔΡΑΙΟΙ ΓΙΝΕΣΘΕ ΑΜΕΤΑΚΙΝΗΤΟΙ ΠΕΡΙΣΣΕΥΟΝΤΕΣ ΕΝ ΤΩ ΕΡΓΩ ΤΟΥ ΚΥΡΙΟΥ ΠΑΝΤΟΤΕ ΕΙΔΟΤΕΣ ΟΤΙ Ο ΚΟΠΟΣ ΥΜΩΝ ΟΥΚ ΕΣΤΙΝ ΚΕΝΟΣ ΕΝ ΚΥΡΙΩ

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

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2 PAUL TO THE CORINTHIANS CHAPTER 1

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ ΤΗ ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ ΤΗ ΟΥΣΗ ΕΝ ΚΟΡΙΝΘΩ ΣΥΝ ΤΟΙΣ ΑΓΙΟΙΣ ΠΑΣΙΝ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΟΛΗ ΤΗ ΑΧΑΙΑ

2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο ΠΑΤΗΡ ΤΩΝ ΟΙΚΤΙΡΜΩΝ ΚΑΙ ΘΕΟΣ ΠΑΣΗΣ ΠΑΡΑΚΛΗΣΕΩΣ

4 Ο ΠΑΡΑΚΑΛΩΝ ΗΜΑΣ ΕΠΙ ΠΑΣΗ ΤΗ ΘΛΙΨΕΙ ΗΜΩΝ ΕΙΣ ΤΟ ΔΥΝΑΣΘΑΙ ΗΜΑΣ ΠΑΡΑΚΑΛΕΙΝ ΤΟΥΣ ΕΝ ΠΑΣΗ ΘΛΙΨΕΙ ΔΙΑ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΗΣ ΠΑΡΑΚΑΛΟΥΜΕΘΑ ΑΥΤΟΙ ΥΠΟ ΤΟΥ ΘΕΟΥ

5 ΟΤΙ ΚΑΘΩΣ ΠΕΡΙΣΣΕΥΕΙ ΤΑ ΠΑΘΗΜΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΗΜΑΣ ΟΥΤΩΣ ΔΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΠΕΡΙΣΣΕΥΕΙ ΚΑΙ Η ΠΑΡΑΚΛΗΣΙΣ ΗΜΩΝ

6 ΕΙΤΕ ΔΕ ΘΛΙΒΟΜΕΘΑ ΥΠΕΡ ΤΗΣ ΥΜΩΝ ΠΑΡΑΚΛΗΣΕΩΣ ΚΑΙ ΣΩΤΗΡΙΑΣ ΕΙΤΕ ΠΑΡΑΚΑΛΟΥΜΕΘΑ ΥΠΕΡ ΤΗΣ ΥΜΩΝ ΠΑΡΑΚΛΗΣΕΩΣ ΤΗΣ ΕΝΕΡΓΟΥΜΕΝΗΣ ΕΝ ΥΠΟΜΟΝΗ ΤΩΝ ΑΥΤΩΝ ΠΑΘΗΜΑΤΩΝ ΩΝ ΚΑΙ ΗΜΕΙΣ ΠΑΣΧΟΜΕΝ ΚΑΙ Η ΕΛΠΙΣ ΗΜΩΝ ΒΕΒΑΙΑ ΥΠΕΡ ΥΜΩΝ

7 ΕΙΔΟΤΕΣ ΟΤΙ ΩΣ ΚΟΙΝΩΝΟΙ ΕΣΤΕ ΤΩΝ ΠΑΘΗΜΑΤΩΝ ΟΥΤΩΣ ΚΑΙ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩΣ

8 ΟΥ ΓΑΡ ΘΕΛΟΜΕΝ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΥΠΕΡ ΤΗΣ ΘΛΙΨΕΩΣ ΗΜΩΝ ΤΗΣ ΓΕΝΟΜΕΝΗΣ ΕΝ ΤΗ ΑΣΙΑ ΟΤΙ ΚΑΘ ΥΠΕΡΒΟΛΗΝ ΥΠΕΡ ΔΥΝΑΜΙΝ ΕΒΑΡΗΘΗΜΕΝ ΩΣΤΕ ΕΞΑΠΟΡΗΘΗΝΑΙ ΗΜΑΣ ΚΑΙ ΤΟΥ ΖΗΝ

9 ΑΛΛΑ ΑΥΤΟΙ ΕΝ ΕΑΥΤΟΙΣ ΤΟ ΑΠΟΚΡΙΜΑ ΤΟΥ ΘΑΝΑΤΟΥ ΕΣΧΗΚΑΜΕΝ ΙΝΑ ΜΗ ΠΕΠΟΙΘΟΤΕΣ ΩΜΕΝ ΕΦ ΕΑΥΤΟΙΣ ΑΛΛ ΕΠΙ ΤΩ ΘΕΩ ΤΩ ΕΓΕΙΡΟΝΤΙ ΤΟΥΣ ΝΕΚΡΟΥΣ

10 ΟΣ ΕΚ ΤΗΛΙΚΟΥΤΟΥ ΘΑΝΑΤΟΥ ΕΡΡΥΣΑΤΟ ΗΜΑΣ ΚΑΙ ΡΥΣΕΤΑΙ ΕΙΣ ΟΝ ΗΛΠΙΚΑΜΕΝ ΟΤΙ ΚΑΙ ΕΤΙ ΡΥΣΕΤΑΙ

11 ΣΥΝΥΠΟΥΡΓΟΥΝΤΩΝ ΚΑΙ ΥΜΩΝ ΥΠΕΡ ΗΜΩΝ ΤΗ ΔΕΗΣΕΙ ΙΝΑ ΕΚ ΠΟΛΛΩΝ ΠΡΟΣΩΠΩΝ ΤΟ ΕΙΣ ΗΜΑΣ ΧΑΡΙΣΜΑ ΔΙΑ ΠΟΛΛΩΝ ΕΥΧΑΡΙΣΤΗΘΗ ΥΠΕΡ ΗΜΩΝ

12 Η ΓΑΡ ΚΑΥΧΗΣΙΣ ΗΜΩΝ ΑΥΤΗ ΕΣΤΙΝ ΤΟ ΜΑΡΤΥΡΙΟΝ ΤΗΣ ΣΥΝΕΙΔΗΣΕΩΣ ΗΜΩΝ ΟΤΙ ΕΝ ΑΓΙΟΤΗΤΙ ΚΑΙ ΕΙΛΙΚΡΙΝΙΑ ΤΟΥ ΘΕΟΥ ΟΥΚ ΕΝ ΣΟΦΙΑ ΣΑΡΚΙΚΗ ΑΛΛ ΕΝ ΧΑΡΙΤΙ ΘΕΟΥ ΑΝΕΣΤΡΑΦΗΜΕΝ ΕΝ ΤΩ ΚΟΣΜΩ ΠΕΡΙΣΣΟΤΕΡΩΣ ΔΕ ΠΡΟΣ ΥΜΑΣ

13 ΟΥ ΓΑΡ ΑΛΛΑ ΓΡΑΦΟΜΕΝ ΥΜΙΝ ΑΛΛ Η Α ΑΝΑΓΙΝΩΣΚΕΤΕ Η ΚΑΙ ΕΠΙΓΙΝΩΣΚΕΤΕ ΕΛΠΙΖΩ ΔΕ ΟΤΙ ΕΩΣ ΤΕΛΟΥΣ ΕΠΙΓΝΩΣΕΣΘΕ

14 ΚΑΘΩΣ ΚΑΙ ΕΠΕΓΝΩΤΕ ΗΜΑΣ ΑΠΟ ΜΕΡΟΥΣ ΟΤΙ ΚΑΥΧΗΜΑ ΥΜΩΝ ΕΣΜΕΝ ΚΑΘΑΠΕΡ ΚΑΙ ΥΜΕΙΣ ΗΜΩΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ

15 ΚΑΙ ΤΑΥΤΗ ΤΗ ΠΕΠΟΙΘΗΣΕΙ ΕΒΟΥΛΟΜΗΝ ΠΡΟΤΕΡΟΝ ΠΡΟΣ ΥΜΑΣ ΕΛΘΕΙΝ ΙΝΑ ΔΕΥΤΕΡΑΝ ΧΑΡΙΝ ΣΧΗΤΕ

16 ΚΑΙ ΔΙ ΥΜΩΝ ΔΙΕΛΘΕΙΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΚΑΙ ΠΑΛΙΝ ΑΠΟ ΜΑΚΕΔΟΝΙΑΣ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΥΦ ΥΜΩΝ ΠΡΟΠΕΜΦΘΗΝΑΙ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ

17 ΤΟΥΤΟ ΟΥΝ ΒΟΥΛΟΜΕΝΟΣ ΜΗΤΙ ΑΡΑ ΤΗ ΕΛΑΦΡΙΑ ΕΧΡΗΣΑΜΗΝ Η Α ΒΟΥΛΕΥΟΜΑΙ ΚΑΤΑ ΣΑΡΚΑ ΒΟΥΛΕΥΟΜΑΙ ΙΝΑ Η ΠΑΡ ΕΜΟΙ ΤΟ ΝΑΙ ΝΑΙ ΚΑΙ ΤΟ ΟΥ ΟΥ

18 ΠΙΣΤΟΣ ΔΕ Ο ΘΕΟΣ ΟΤΙ Ο ΛΟΓΟΣ ΗΜΩΝ Ο ΠΡΟΣ ΥΜΑΣ ΟΥΚ ΕΣΤΙΝ ΝΑΙ ΚΑΙ ΟΥ

19 Ο ΤΟΥ ΘΕΟΥ ΓΑΡ ΥΙΟΣ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ Ο ΕΝ ΥΜΙΝ ΔΙ ΗΜΩΝ ΚΗΡΥΧΘΕΙΣ ΔΙ ΕΜΟΥ ΚΑΙ ΣΙΛΟΥΑΝΟΥ ΚΑΙ ΤΙΜΟΘΕΟΥ ΟΥΚ ΕΓΕΝΕΤΟ ΝΑΙ ΚΑΙ ΟΥ ΑΛΛΑ ΝΑΙ ΕΝ ΑΥΤΩ ΓΕΓΟΝΕΝ

20 ΟΣΑΙ ΓΑΡ ΕΠΑΓΓΕΛΙΑΙ ΘΕΟΥ ΕΝ ΑΥΤΩ ΤΟ ΝΑΙ ΔΙΟ ΚΑΙ ΔΙ ΑΥΤΟΥ ΤΟ ΑΜΗΝ ΤΩ ΘΕΩ ΠΡΟΣ ΔΟΞΑΝ ΔΙ ΗΜΩΝ

21 Ο ΔΕ ΒΕΒΑΙΩΝ ΗΜΑΣ ΣΥΝ ΥΜΙΝ ΕΙΣ ΧΡΙΣΤΟΝ ΚΑΙ ΧΡΙΣΑΣ ΗΜΑΣ ΘΕΟΣ

22 Ο ΚΑΙ ΣΦΡΑΓΙΣΑΜΕΝΟΣ ΗΜΑΣ ΚΑΙ ΔΟΥΣ ΤΟΝ ΑΡΑΒΩΝΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ

23 ΕΓΩ ΔΕ ΜΑΡΤΥΡΑ ΤΟΝ ΘΕΟΝ ΕΠΙΚΑΛΟΥΜΑΙ ΕΠΙ ΤΗΝ ΕΜΗΝ ΨΥΧΗΝ ΟΤΙ ΦΕΙΔΟΜΕΝΟΣ ΥΜΩΝ ΟΥΚΕΤΙ ΗΛΘΟΝ ΕΙΣ ΚΟΡΙΝΘΟΝ

24 ΟΥΧ ΟΤΙ ΚΥΡΙΕΥΟΜΕΝ ΥΜΩΝ ΤΗΣ ΠΙΣΤΕΩΣ ΑΛΛΑ ΣΥΝΕΡΓΟΙ ΕΣΜΕΝ ΤΗΣ ΧΑΡΑΣ ΥΜΩΝ ΤΗ ΓΑΡ ΠΙΣΤΕΙ ΕΣΤΗΚΑΤΕ

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 ΕΚΡΙΝΑ ΔΕ ΕΜΑΥΤΩ ΤΟΥΤΟ ΤΟ ΜΗ ΠΑΛΙΝ ΕΝ ΛΥΠΗ ΠΡΟΣ ΥΜΑΣ ΕΛΘΕΙΝ

2 ΕΙ ΓΑΡ ΕΓΩ ΛΥΠΩ ΥΜΑΣ ΚΑΙ ΤΙΣ Ο ΕΥΦΡΑΙΝΩΝ ΜΕ ΕΙ ΜΗ Ο ΛΥΠΟΥΜΕΝΟΣ ΕΞ ΕΜΟΥ

3 ΚΑΙ ΕΓΡΑΨΑ ΤΟΥΤΟ ΑΥΤΟ ΙΝΑ ΜΗ ΕΛΘΩΝ ΛΥΠΗΝ ΣΧΩ ΑΦ ΩΝ ΕΔΕΙ ΜΕ ΧΑΙΡΕΙΝ ΠΕΠΟΙΘΩΣ ΕΠΙ ΠΑΝΤΑΣ ΥΜΑΣ ΟΤΙ Η ΕΜΗ ΧΑΡΑ ΠΑΝΤΩΝ ΥΜΩΝ ΕΣΤΙΝ

4 ΕΚ ΓΑΡ ΠΟΛΛΗΣ ΘΛΙΨΕΩΣ ΚΑΙ ΣΥΝΟΧΗΣ ΚΑΡΔΙΑΣ ΕΓΡΑΨΑ ΥΜΙΝ ΔΙΑ ΠΟΛΛΩΝ ΔΑΚΡΥΩΝ ΟΥΧ ΙΝΑ ΛΥΠΗΘΗΤΕ ΑΛΛΑ ΤΗΝ ΑΓΑΠΗΝ ΙΝΑ ΓΝΩΤΕ ΗΝ ΕΧΩ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΙΣ ΥΜΑΣ

5 ΕΙ ΔΕ ΤΙΣ ΛΕΛΥΠΗΚΕΝ ΟΥΚ ΕΜΕ ΛΕΛΥΠΗΚΕΝ ΑΛΛΑ ΑΠΟ ΜΕΡΟΥΣ ΙΝΑ ΜΗ ΕΠΙΒΑΡΩ ΠΑΝΤΑΣ ΥΜΑΣ

6 ΙΚΑΝΟΝ ΤΩ ΤΟΙΟΥΤΩ Η ΕΠΙΤΙΜΙΑ ΑΥΤΗ Η ΥΠΟ ΤΩΝ ΠΛΕΙΟΝΩΝ

7 ΩΣΤΕ ΤΟΥΝΑΝΤΙΟΝ ΜΑΛΛΟΝ ΥΜΑΣ ΧΑΡΙΣΑΣΘΑΙ ΚΑΙ ΠΑΡΑΚΑΛΕΣΑΙ ΜΗΠΩΣ ΤΗ ΠΕΡΙΣΣΟΤΕΡΑ ΛΥΠΗ ΚΑΤΑΠΟΘΗ Ο ΤΟΙΟΥΤΟΣ

8 ΔΙΟ ΠΑΡΑΚΑΛΩ ΥΜΑΣ ΚΥΡΩΣΑΙ ΕΙΣ ΑΥΤΟΝ ΑΓΑΠΗΝ

9 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΕΓΡΑΨΑ ΙΝΑ ΓΝΩ ΤΗΝ ΔΟΚΙΜΗΝ ΥΜΩΝ ΕΙ ΕΙΣ ΠΑΝΤΑ ΥΠΗΚΟΟΙ ΕΣΤΕ

10 Ω ΔΕ ΤΙ ΧΑΡΙΖΕΣΘΕ ΚΑΓΩ ΚΑΙ ΓΑΡ ΕΓΩ Ο ΚΕΧΑΡΙΣΜΑΙ ΕΙ ΤΙ ΚΕΧΑΡΙΣΜΑΙ ΔΙ ΥΜΑΣ ΕΝ ΠΡΟΣΩΠΩ ΧΡΙΣΤΟΥ

11 ΙΝΑ ΜΗ ΠΛΕΟΝΕΚΤΗΘΩΜΕΝ ΥΠΟ ΤΟΥ ΣΑΤΑΝΑ ΟΥ ΓΑΡ ΑΥΤΟΥ ΤΑ ΝΟΗΜΑΤΑ ΑΓΝΟΟΥΜΕΝ

12 ΕΛΘΩΝ ΔΕ ΕΙΣ ΤΗΝ ΤΡΩΑΔΑ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΥΡΑΣ ΜΟΙ ΑΝΕΩΓΜΕΝΗΣ ΕΝ ΚΥΡΙΩ

13 ΟΥΚ ΕΣΧΗΚΑ ΑΝΕΣΙΝ ΤΩ ΠΝΕΥΜΑΤΙ ΜΟΥ ΤΩ ΜΗ ΕΥΡΕΙΝ ΜΕ ΤΙΤΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΑΛΛΑ ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ ΕΞΗΛΘΟΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ

14 ΤΩ ΔΕ ΘΕΩ ΧΑΡΙΣ ΤΩ ΠΑΝΤΟΤΕ ΘΡΙΑΜΒΕΥΟΝΤΙ ΗΜΑΣ ΕΝ ΤΩ ΧΡΙΣΤΩ ΚΑΙ ΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΕΩΣ ΑΥΤΟΥ ΦΑΝΕΡΟΥΝΤΙ ΔΙ ΗΜΩΝ ΕΝ ΠΑΝΤΙ ΤΟΠΩ

15 ΟΤΙ ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ ΤΩ ΘΕΩ ΕΝ ΤΟΙΣ ΣΩΖΟΜΕΝΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ

16 ΟΙΣ ΜΕΝ ΟΣΜΗ ΕΚ ΘΑΝΑΤΟΥ ΕΙΣ ΘΑΝΑΤΟΝ ΟΙΣ ΔΕ ΟΣΜΗ ΕΚ ΖΩΗΣ ΕΙΣ ΖΩΗΝ ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ ΙΚΑΝΟΣ

17 ΟΥ ΓΑΡ ΕΣΜΕΝ ΩΣ ΟΙ ΠΟΛΛΟΙ ΚΑΠΗΛΕΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΑΛΛ ΩΣ ΕΞ ΕΙΛΙΚΡΙΝΙΑΣ ΑΛΛ ΩΣ ΕΚ ΘΕΟΥ ΚΑΤΕΝΑΝΤΙ ΘΕΟΥ ΕΝ ΧΡΙΣΤΩ ΛΑΛΟΥΜΕΝ

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 ΑΡΧΟΜΕΘΑ ΠΑΛΙΝ ΕΑΥΤΟΥΣ ΣΥΝΙΣΤΑΝΕΙΝ Η ΜΗ ΧΡΗΖΟΜΕΝ ΩΣ ΤΙΝΕΣ ΣΥΣΤΑΤΙΚΩΝ ΕΠΙΣΤΟΛΩΝ ΠΡΟΣ ΥΜΑΣ Η ΕΞ ΥΜΩΝ

2 Η ΕΠΙΣΤΟΛΗ ΗΜΩΝ ΥΜΕΙΣ ΕΣΤΕ ΕΝΓΕΓΡΑΜΜΕΝΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ ΓΙΝΩΣΚΟΜΕΝΗ ΚΑΙ ΑΝΑΓΙΝΩΣΚΟΜΕΝΗ ΥΠΟ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ

3 ΦΑΝΕΡΟΥΜΕΝΟΙ ΟΤΙ ΕΣΤΕ ΕΠΙΣΤΟΛΗ ΧΡΙΣΤΟΥ ΔΙΑΚΟΝΗΘΕΙΣΑ ΥΦ ΗΜΩΝ ΕΝΓΕΓΡΑΜΜΕΝΗ ΟΥ ΜΕΛΑΝΙ ΑΛΛΑ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΖΩΝΤΟΣ ΟΥΚ ΕΝ ΠΛΑΞΙΝ ΛΙΘΙΝΑΙΣ ΑΛΛ ΕΝ ΠΛΑΞΙΝ ΚΑΡΔΙΑΙΣ ΣΑΡΚΙΝΑΙΣ

4 ΠΕΠΟΙΘΗΣΙΝ ΔΕ ΤΟΙΑΥΤΗΝ ΕΧΟΜΕΝ ΔΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ

5 ΟΥΧ ΟΤΙ ΑΦ ΕΑΥΤΩΝ ΙΚΑΝΟΙ ΕΣΜΕΝ ΛΟΓΙΣΑΣΘΑΙ ΤΙ ΩΣ ΕΞ ΕΑΥΤΩΝ ΑΛΛ Η ΙΚΑΝΟΤΗΣ ΗΜΩΝ ΕΚ ΤΟΥ ΘΕΟΥ

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6 ΟΣ ΚΑΙ ΙΚΑΝΩΣΕΝ ΗΜΑΣ ΔΙΑΚΟΝΟΥΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΟΥ ΓΡΑΜΜΑΤΟΣ ΑΛΛΑ ΠΝΕΥΜΑΤΟΣ ΤΟ ΓΑΡ ΓΡΑΜΜΑ ΑΠΟΚΤΕΝΝΕΙ ΤΟ ΔΕ ΠΝΕΥΜΑ ΖΩΟΠΟΙΕΙ

7 ΕΙ ΔΕ Η ΔΙΑΚΟΝΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΕΝ ΓΡΑΜΜΑΣΙΝ ΕΝΤΕΤΥΠΩΜΕΝΗ ΛΙΘΟΙΣ ΕΓΕΝΗΘΗ ΕΝ ΔΟΞΗ ΩΣΤΕ ΜΗ ΔΥΝΑΣΘΑΙ ΑΤΕΝΙΣΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΙΣ ΤΟ ΠΡΟΣΩΠΟΝ ΜΩΥΣΕΩΣ ΔΙΑ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΠΡΟΣΩΠΟΥ ΑΥΤΟΥ ΤΗΝ ΚΑΤΑΡΓΟΥΜΕΝΗΝ

8 ΠΩΣ ΟΥΧΙ ΜΑΛΛΟΝ Η ΔΙΑΚΟΝΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΣΤΑΙ ΕΝ ΔΟΞΗ

9 ΕΙ ΓΑΡ ΤΗ ΔΙΑΚΟΝΙΑ ΤΗΣ ΚΑΤΑΚΡΙΣΕΩΣ ΔΟΞΑ ΠΟΛΛΩ ΜΑΛΛΟΝ ΠΕΡΙΣΣΕΥΕΙ Η ΔΙΑΚΟΝΙΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΔΟΞΗ

10 ΚΑΙ ΓΑΡ ΟΥ ΔΕΔΟΞΑΣΤΑΙ ΤΟ ΔΕΔΟΞΑΣΜΕΝΟΝ ΕΝ ΤΟΥΤΩ ΤΩ ΜΕΡΕΙ ΕΙΝΕΚΕΝ ΤΗΣ ΥΠΕΡΒΑΛΛΟΥΣΗΣ ΔΟΞΗΣ

11 ΕΙ ΓΑΡ ΤΟ ΚΑΤΑΡΓΟΥΜΕΝΟΝ ΔΙΑ ΔΟΞΗΣ ΠΟΛΛΩ ΜΑΛΛΟΝ ΤΟ ΜΕΝΟΝ ΕΝ ΔΟΞΗ

12 ΕΧΟΝΤΕΣ ΟΥΝ ΤΟΙΑΥΤΗΝ ΕΛΠΙΔΑ ΠΟΛΛΗ ΠΑΡΡΗΣΙΑ ΧΡΩΜΕΘΑ

13 ΚΑΙ ΟΥ ΚΑΘΑΠΕΡ ΜΩΥΣΗΣ ΕΤΙΘΕΙ ΚΑΛΥΜΜΑ ΕΠΙ ΤΟ ΠΡΟΣΩΠΟΝ ΕΑΥΤΟΥ ΠΡΟΣ ΤΟ ΜΗ ΑΤΕΝΙΣΑΙ ΤΟΥΣ ΥΙΟΥΣ ΙΣΡΑΗΛ ΕΙΣ ΤΟ ΤΕΛΟΣ ΤΟΥ ΚΑΤΑΡΓΟΥΜΕΝΟΥ

14 ΑΛΛΑ ΕΠΩΡΩΘΗ ΤΑ ΝΟΗΜΑΤΑ ΑΥΤΩΝ ΑΧΡΙ ΓΑΡ ΤΗΣ ΣΗΜΕΡΟΝ ΗΜΕΡΑΣ ΤΟ ΑΥΤΟ ΚΑΛΥΜΜΑ ΕΠΙ ΤΗ ΑΝΑΓΝΩΣΕΙ ΤΗΣ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ ΜΕΝΕΙ ΜΗ ΑΝΑΚΑΛΥΠΤΟΜΕΝΟΝ ΟΤΙ ΕΝ ΧΡΙΣΤΩ ΚΑΤΑΡΓΕΙΤΑΙ

15 ΑΛΛ ΕΩΣ ΣΗΜΕΡΟΝ ΗΝΙΚΑ ΑΝ ΑΝΑΓΙΝΩΣΚΗΤΑΙ ΜΩΥΣΗΣ ΚΑΛΥΜΜΑ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΚΕΙΤΑΙ

16 ΗΝΙΚΑ ΔΕ ΕΑΝ ΕΠΙΣΤΡΕΨΗ ΠΡΟΣ ΚΥΡΙΟΝ ΠΕΡΙΑΙΡΕΙΤΑΙ ΤΟ ΚΑΛΥΜΜΑ

17 Ο ΔΕ ΚΥΡΙΟΣ ΤΟ ΠΝΕΥΜΑ ΕΣΤΙΝ ΟΥ ΔΕ ΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΛΕΥΘΕΡΙΑ

18 ΗΜΕΙΣ ΔΕ ΠΑΝΤΕΣ ΑΝΑΚΕΚΑΛΥΜΜΕΝΩ ΠΡΟΣΩΠΩ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ ΚΑΤΟΠΤΡΙΖΟΜΕΝΟΙ ΤΗΝ ΑΥΤΗΝ ΕΙΚΟΝΑ ΜΕΤΑΜΟΡΦΟΥΜΕΘΑ ΑΠΟ ΔΟΞΗΣ ΕΙΣ ΔΟΞΑΝ ΚΑΘΑΠΕΡ ΑΠΟ ΚΥΡΙΟΥ ΠΝΕΥΜΑΤΟΣ

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 ΔΙΑ ΤΟΥΤΟ ΕΧΟΝΤΕΣ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΤΑΥΤΗΝ ΚΑΘΩΣ ΗΛΕΗΘΗΜΕΝ ΟΥΚ ΕΓΚΑΚΟΥΜΕΝ

2 ΑΛΛΑ ΑΠΕΙΠΑΜΕΘΑ ΤΑ ΚΡΥΠΤΑ ΤΗΣ ΑΙΣΧΥΝΗΣ ΜΗ ΠΕΡΙΠΑΤΟΥΝΤΕΣ ΕΝ ΠΑΝΟΥΡΓΙΑ ΜΗΔΕ ΔΟΛΟΥΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΑΛΛΑ ΤΗ ΦΑΝΕΡΩΣΕΙ ΤΗΣ ΑΛΗΘΕΙΑΣ ΣΥΝΙΣΤΑΝΤΕΣ ΕΑΥΤΟΥΣ ΠΡΟΣ ΠΑΣΑΝ ΣΥΝΕΙΔΗΣΙΝ ΑΝΘΡΩΠΩΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ

3 ΕΙ ΔΕ ΚΑΙ ΕΣΤΙΝ ΚΕΚΑΛΥΜΜΕΝΟΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΗΜΩΝ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ ΕΣΤΙΝ ΚΕΚΑΛΥΜΜΕΝΟΝ

4 ΕΝ ΟΙΣ Ο ΘΕΟΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΕΤΥΦΛΩΣΕΝ ΤΑ ΝΟΗΜΑΤΑ ΤΩΝ ΑΠΙΣΤΩΝ ΕΙΣ ΤΟ ΜΗ ΑΥΓΑΣΑΙ ΤΟΝ ΦΩΤΙΣΜΟΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΧΡΙΣΤΟΥ ΟΣ ΕΣΤΙΝ ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ

5 ΟΥ ΓΑΡ ΕΑΥΤΟΥΣ ΚΗΡΥΣΣΟΜΕΝ ΑΛΛΑ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΚΥΡΙΟΝ ΕΑΥΤΟΥΣ ΔΕ ΔΟΥΛΟΥΣ ΥΜΩΝ ΔΙΑ ΙΗΣΟΥΝ

6 ΟΤΙ Ο ΘΕΟΣ Ο ΕΙΠΩΝ ΕΚ ΣΚΟΤΟΥΣ ΦΩΣ ΛΑΜΨΕΙ ΟΣ ΕΛΑΜΨΕΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ ΠΡΟΣ ΦΩΤΙΣΜΟΝ ΤΗΣ ΓΝΩΣΕΩΣ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ ΕΝ ΠΡΟΣΩΠΩ ΧΡΙΣΤΟΥ

7 ΕΧΟΜΕΝ ΔΕ ΤΟΝ ΘΗΣΑΥΡΟΝ ΤΟΥΤΟΝ ΕΝ ΟΣΤΡΑΚΙΝΟΙΣ ΣΚΕΥΕΣΙΝ ΙΝΑ Η ΥΠΕΡΒΟΛΗ ΤΗΣ ΔΥΝΑΜΕΩΣ Η ΤΟΥ ΘΕΟΥ ΚΑΙ ΜΗ ΕΞ ΗΜΩΝ

8 ΕΝ ΠΑΝΤΙ ΘΛΙΒΟΜΕΝΟΙ ΑΛΛ ΟΥ ΣΤΕΝΟΧΩΡΟΥΜΕΝΟΙ ΑΠΟΡΟΥΜΕΝΟΙ ΑΛΛ ΟΥΚ ΕΞΑΠΟΡΟΥΜΕΝΟΙ

9 ΔΙΩΚΟΜΕΝΟΙ ΑΛΛ ΟΥΚ ΕΓΚΑΤΑΛΕΙΠΟΜΕΝΟΙ ΚΑΤΑΒΑΛΛΟΜΕΝΟΙ ΑΛΛ ΟΥΚ ΑΠΟΛΛΥΜΕΝΟΙ

10 ΠΑΝΤΟΤΕ ΤΗΝ ΝΕΚΡΩΣΙΝ ΤΟΥ ΙΗΣΟΥ ΕΝ ΤΩ ΣΩΜΑΤΙ ΠΕΡΙΦΕΡΟΝΤΕΣ ΙΝΑ ΚΑΙ Η ΖΩΗ ΤΟΥ ΙΗΣΟΥ ΕΝ ΤΟΙΣ ΣΩΜΑΣΙΝ ΗΜΩΝ ΦΑΝΕΡΩΘΗ

11 ΑΕΙ ΓΑΡ ΗΜΕΙΣ ΟΙ ΖΩΝΤΕΣ ΕΙΣ ΘΑΝΑΤΟΝ ΠΑΡΑΔΙΔΟΜΕΘΑ ΔΙΑ ΙΗΣΟΥΝ ΙΝΑ ΚΑΙ Η ΖΩΗ ΤΟΥ ΙΗΣΟΥ ΦΑΝΕΡΩΘΗ ΕΝ ΤΗ ΘΝΗΤΗ ΣΑΡΚΙ ΗΜΩΝ

12 ΩΣΤΕ Ο ΘΑΝΑΤΟΣ ΕΝ ΗΜΙΝ ΕΝΕΡΓΕΙΤΑΙ Η ΔΕ ΖΩΗ ΕΝ ΥΜΙΝ

13 ΕΧΟΝΤΕΣ ΔΕ ΤΟ ΑΥΤΟ ΠΝΕΥΜΑ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΤΑ ΤΟ ΓΕΓΡΑΜΜΕΝΟΝ ΕΠΙΣΤΕΥΣΑ ΔΙΟ ΕΛΑΛΗΣΑ ΚΑΙ ΗΜΕΙΣ ΠΙΣΤΕΥΟΜΕΝ ΔΙΟ ΚΑΙ ΛΑΛΟΥΜΕΝ

14 ΕΙΔΟΤΕΣ ΟΤΙ Ο ΕΓΕΙΡΑΣ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΚΑΙ ΗΜΑΣ ΣΥΝ ΙΗΣΟΥ ΕΓΕΡΕΙ ΚΑΙ ΠΑΡΑΣΤΗΣΕΙ ΣΥΝ ΥΜΙΝ

15 ΤΑ ΓΑΡ ΠΑΝΤΑ ΔΙ ΥΜΑΣ ΙΝΑ Η ΧΑΡΙΣ ΠΛΕΟΝΑΣΑΣΑ ΔΙΑ ΤΩΝ ΠΛΕΙΟΝΩΝ ΤΗΝ ΕΥΧΑΡΙΣΤΙΑΝ ΠΕΡΙΣΣΕΥΣΗ ΕΙΣ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΘΕΟΥ

16 ΔΙΟ ΟΥΚ ΕΓΚΑΚΟΥΜΕΝ ΑΛΛ ΕΙ ΚΑΙ Ο ΕΞΩ ΗΜΩΝ ΑΝΘΡΩΠΟΣ ΔΙΑΦΘΕΙΡΕΤΑΙ ΑΛΛ Ο ΕΣΩ ΗΜΩΝ ΑΝΑΚΑΙΝΟΥΤΑΙ ΗΜΕΡΑ ΚΑΙ ΗΜΕΡΑ

17 ΤΟ ΓΑΡ ΠΑΡΑΥΤΙΚΑ ΕΛΑΦΡΟΝ ΤΗΣ ΘΛΙΨΕΩΣ ΗΜΩΝ ΚΑΘ ΥΠΕΡΒΟΛΗΝ ΕΙΣ ΥΠΕΡΒΟΛΗΝ ΑΙΩΝΙΟΝ ΒΑΡΟΣ ΔΟΞΗΣ ΚΑΤΕΡΓΑΖΕΤΑΙ ΗΜΙΝ

18 ΜΗ ΣΚΟΠΟΥΝΤΩΝ ΗΜΩΝ ΤΑ ΒΛΕΠΟΜΕΝΑ ΑΛΛΑ ΤΑ ΜΗ ΒΛΕΠΟΜΕΝΑ ΤΑ ΓΑΡ ΒΛΕΠΟΜΕΝΑ ΠΡΟΣΚΑΙΡΑ ΤΑ ΔΕ ΜΗ ΒΛΕΠΟΜΕΝΑ ΑΙΩΝΙΑ

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 ΟΙΔΑΜΕΝ ΓΑΡ ΟΤΙ ΕΑΝ Η ΕΠΙΓΕΙΟΣ ΗΜΩΝ ΟΙΚΙΑ ΤΟΥ ΣΚΗΝΟΥΣ ΚΑΤΑΛΥΘΗ ΟΙΚΟΔΟΜΗΝ ΕΚ ΘΕΟΥ ΕΧΟΜΕΝ ΟΙΚΙΑΝ ΑΧΕΙΡΟΠΟΙΗΤΟΝ ΑΙΩΝΙΟΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ

2 ΚΑΙ ΓΑΡ ΕΝ ΤΟΥΤΩ ΣΤΕΝΑΖΟΜΕΝ ΤΟ ΟΙΚΗΤΗΡΙΟΝ ΗΜΩΝ ΤΟ ΕΞ ΟΥΡΑΝΟΥ ΕΠΕΝΔΥΣΑΣΘΑΙ ΕΠΙΠΟΘΟΥΝΤΕΣ

3 ΕΙΓΕ ΚΑΙ ΕΝΔΥΣΑΜΕΝΟΙ ΟΥ ΓΥΜΝΟΙ ΕΥΡΕΘΗΣΟΜΕΘΑ

4 ΚΑΙ ΓΑΡ ΟΙ ΟΝΤΕΣ ΕΝ ΤΩ ΣΚΗΝΕΙ ΣΤΕΝΑΖΟΜΕΝ ΒΑΡΟΥΜΕΝΟΙ ΕΦ Ω ΟΥ ΘΕΛΟΜΕΝ ΕΚΔΥΣΑΣΘΑΙ ΑΛΛ ΕΠΕΝΔΥΣΑΣΘΑΙ ΙΝΑ ΚΑΤΑΠΟΘΗ ΤΟ ΘΝΗΤΟΝ ΥΠΟ ΤΗΣ ΖΩΗΣ

5 Ο ΔΕ ΚΑΤΕΡΓΑΣΑΜΕΝΟΣ ΗΜΑΣ ΕΙΣ ΑΥΤΟ ΤΟΥΤΟ ΘΕΟΣ Ο ΔΟΥΣ ΗΜΙΝ ΤΟΝ ΑΡΡΑΒΩΝΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ

6 ΘΑΡΡΟΥΝΤΕΣ ΟΥΝ ΠΑΝΤΟΤΕ ΚΑΙ ΕΙΔΟΤΕΣ ΟΤΙ ΕΝΔΗΜΟΥΝΤΕΣ ΕΝ ΤΩ ΣΩΜΑΤΙ ΕΚΔΗΜΟΥΜΕΝ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ

7 ΔΙΑ ΠΙΣΤΕΩΣ ΓΑΡ ΠΕΡΙΠΑΤΟΥΜΕΝ ΟΥ ΔΙΑ ΕΙΔΟΥΣ

8 ΘΑΡΡΟΥΜΕΝ ΔΕ ΚΑΙ ΕΥΔΟΚΟΥΜΕΝ ΜΑΛΛΟΝ ΕΚΔΗΜΗΣΑΙ ΕΚ ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ ΕΝΔΗΜΗΣΑΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ

9 ΔΙΟ ΚΑΙ ΦΙΛΟΤΙΜΟΥΜΕΘΑ ΕΙΤΕ ΕΝΔΗΜΟΥΝΤΕΣ ΕΙΤΕ ΕΚΔΗΜΟΥΝΤΕΣ ΕΥΑΡΕΣΤΟΙ ΑΥΤΩ ΕΙΝΑΙ

10 ΤΟΥΣ ΓΑΡ ΠΑΝΤΑΣ ΗΜΑΣ ΦΑΝΕΡΩΘΗΝΑΙ ΔΕΙ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΒΗΜΑΤΟΣ ΤΟΥ ΧΡΙΣΤΟΥ ΙΝΑ ΚΟΜΙΣΗΤΑΙ ΕΚΑΣΤΟΣ ΤΑ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ΠΡΟΣ Α ΕΠΡΑΞΕΝ ΕΙΤΕ ΑΓΑΘΟΝ ΕΙΤΕ ΦΑΥΛΟΝ

11 ΕΙΔΟΤΕΣ ΟΥΝ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΚΥΡΙΟΥ ΑΝΘΡΩΠΟΥΣ ΠΕΙΘΟΜΕΝ ΘΕΩ ΔΕ ΠΕΦΑΝΕΡΩΜΕΘΑ ΕΛΠΙΖΩ ΔΕ ΚΑΙ ΕΝ ΤΑΙΣ ΣΥΝΕΙΔΗΣΕΣΙΝ ΥΜΩΝ ΠΕΦΑΝΕΡΩΣΘΑΙ

12 ΟΥ ΓΑΡ ΠΑΛΙΝ ΕΑΥΤΟΥΣ ΣΥΝΙΣΤΑΝΟΜΕΝ ΥΜΙΝ ΑΛΛΑ ΑΦΟΡΜΗΝ ΔΙΔΟΝΤΕΣ ΥΜΙΝ ΚΑΥΧΗΜΑΤΟΣ ΥΠΕΡ ΗΜΩΝ ΙΝΑ ΕΧΗΤΕ ΠΡΟΣ ΤΟΥΣ ΕΝ ΠΡΟΣΩΠΩ ΚΑΥΧΩΜΕΝΟΥΣ ΚΑΙ ΜΗ ΕΝ ΚΑΡΔΙΑ

13 ΕΙΤΕ ΓΑΡ ΕΞΕΣΤΗΜΕΝ ΘΕΩ ΕΙΤΕ ΣΩΦΡΟΝΟΥΜΕΝ ΥΜΙΝ

14 Η ΓΑΡ ΑΓΑΠΗ ΤΟΥ ΧΡΙΣΤΟΥ ΣΥΝΕΧΕΙ ΗΜΑΣ

15 ΚΡΙΝΑΝΤΑΣ ΤΟΥΤΟ ΟΤΙ ΕΙΣ ΥΠΕΡ ΠΑΝΤΩΝ ΑΠΕΘΑΝΕΝ ΑΡΑ ΟΙ ΠΑΝΤΕΣ ΑΠΕΘΑΝΟΝ ΚΑΙ ΥΠΕΡ ΠΑΝΤΩΝ ΑΠΕΘΑΝΕΝ ΙΝΑ ΟΙ ΖΩΝΤΕΣ ΜΗΚΕΤΙ ΕΑΥΤΟΙΣ ΖΩΣΙΝ ΑΛΛΑ ΤΩ ΥΠΕΡ ΑΥΤΩΝ ΑΠΟΘΑΝΟΝΤΙ ΚΑΙ ΕΓΕΡΘΕΝΤΙ

16 ΩΣΤΕ ΗΜΕΙΣ ΑΠΟ ΤΟΥ ΝΥΝ ΟΥΔΕΝΑ ΟΙΔΑΜΕΝ ΚΑΤΑ ΣΑΡΚΑ ΕΙ ΚΑΙ ΕΓΝΩΚΑΜΕΝ ΚΑΤΑ ΣΑΡΚΑ ΧΡΙΣΤΟΝ ΑΛΛΑ ΝΥΝ ΟΥΚΕΤΙ ΓΙΝΩΣΚΟΜΕΝ

17 ΩΣΤΕ ΕΙ ΤΙΣ ΕΝ ΧΡΙΣΤΩ ΚΑΙΝΗ ΚΤΙΣΙΣ ΤΑ ΑΡΧΑΙΑ ΠΑΡΗΛΘΕΝ ΙΔΟΥ ΓΕΓΟΝΕΝ ΚΑΙΝΑ

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18 ΤΑ ΔΕ ΠΑΝΤΑ ΕΚ ΤΟΥ ΘΕΟΥ ΤΟΥ ΚΑΤΑΛΛΑΞΑΝΤΟΣ ΗΜΑΣ ΕΑΥΤΩ ΔΙΑ ΧΡΙΣΤΟΥ ΚΑΙ ΔΟΝΤΟΣ ΗΜΙΝ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΤΗΣ ΚΑΤΑΛΛΑΓΗΣ
19 ΩΣ ΟΤΙ ΘΕΟΣ ΗΝ ΕΝ ΧΡΙΣΤΩ ΚΟΣΜΟΝ ΚΑΤΑΛΛΑΣΣΩΝ ΕΑΥΤΩ ΜΗ ΛΟΓΙΖΟΜΕΝΟΣ ΑΥΤΟΙΣ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΘΕΜΕΝΟΣ ΕΝ ΗΜΙΝ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΚΑΤΑΛΛΑ-ΓΗΣ
20 ΥΠΕΡ ΧΡΙΣΤΟΥ ΟΥΝ ΠΡΕΣΒΕΥΟΜΕΝ ΩΣ ΤΟΥ ΘΕΟΥ ΠΑΡΑΚΑΛΟΥΝΤΟΣ ΔΙ ΗΜΩΝ ΔΕΟΜΕΘΑ ΥΠΕΡ ΧΡΙΣΤΟΥ ΚΑΤΑΛΛΑΓΗΤΕ ΤΩ ΘΕΩ
21 ΤΟΝ ΜΗ ΓΝΟΝΤΑ ΑΜΑΡΤΙΑΝ ΥΠΕΡ ΗΜΩΝ ΑΜΑΡΤΙΑΝ ΕΠΟΙΗΣΕΝ ΙΝΑ ΗΜΕΙΣ ΓΕΝΩΜΕΘΑ ΔΙΚΑΙΟΣΥΝΗ ΘΕΟΥ ΕΝ ΑΥΤΩ

2 PAUL TO THE CORINTHIANS CHAPTER 6
1 ΣΥΝΕΡΓΟΥΝΤΕΣ ΔΕ ΚΑΙ ΠΑΡΑΚΑΛΟΥΜΕΝ ΜΗ ΕΙΣ ΚΕΝΟΝ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΔΕΞΑΣΘΑΙ ΥΜΑΣ
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3 ΜΗΔΕΜΙΑΝ ΕΝ ΜΗΔΕΝΙ ΔΙΔΟΝΤΕΣ ΠΡΟΣΚΟΠΗΝ ΙΝΑ ΜΗ ΜΩΜΗΘΗ Η ΔΙΑΚΟΝΙΑ
4 ΑΛΛ ΕΝ ΠΑΝΤΙ ΣΥΝΙΣΤΑΝΤΕΣ ΕΑΥΤΟΥΣ ΩΣ ΘΕΟΥ ΔΙΑΚΟΝΟΙ ΕΝ ΥΠΟΜΟΝΗ ΠΟΛΛΗ ΕΝ ΘΛΙΨΕΣΙΝ ΕΝ ΑΝΑΓΚΑΙΣ ΕΝ ΣΤΕΝΟΧΩΡΙΑΙΣ
5 ΕΝ ΠΛΗΓΑΙΣ ΕΝ ΦΥΛΑΚΑΙΣ ΕΝ ΑΚΑΤΑΣΤΑΣΙΑΙΣ ΕΝ ΚΟΠΟΙΣ ΕΝ ΑΓΡΥΠΝΙΑΙΣ ΕΝ ΝΗΣΤΕΙΑΙΣ
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7 ΕΝ ΛΟΓΩ ΑΛΗΘΕΙΑΣ ΕΝ ΔΥΝΑΜΕΙ ΘΕΟΥ ΔΙΑ ΤΩΝ ΟΠΛΩΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΤΩΝ ΔΕΞΙΩΝ ΚΑΙ ΑΡΙΣΤΕΡΩΝ
8 ΔΙΑ ΔΟΞΗΣ ΚΑΙ ΑΤΙΜΙΑΣ ΔΙΑ ΔΥΣΦΗΜΙΑΣ ΚΑΙ ΕΥΦΗΜΙΑΣ ΩΣ ΠΛΑΝΟΙ ΚΑΙ ΑΛΗΘΕΙΣ
9 ΩΣ ΑΓΝΟΟΥΜΕΝΟΙ ΚΑΙ ΕΠΙΓΙΝΩΣΚΟΜΕΝΟΙ ΩΣ ΑΠΟΘΝΗΣ-ΚΟΝΤΕΣ ΚΑΙ ΙΔΟΥ ΖΩΜΕΝ ΩΣ ΠΑΙΔΕΥΟΜΕΝΟΙ ΚΑΙ ΜΗ ΘΑΝΑΤΟΥΜΕΝΟΙ
10 ΩΣ ΛΥΠΟΥΜΕΝΟΙ ΑΕΙ ΔΕ ΧΑΙΡΟΝΤΕΣ ΩΣ ΠΤΩΧΟΙ ΠΟΛΛΟΥΣ ΔΕ ΠΛΟΥΤΙΖΟΝΤΕΣ ΩΣ ΜΗΔΕΝ ΕΧΟΝΤΕΣ ΚΑΙ ΠΑΝΤΑ ΚΑΤΕΧΟΝΤΕΣ
11 ΤΟ ΣΤΟΜΑ ΗΜΩΝ ΑΝΕΩΓΕΝ ΠΡΟΣ ΥΜΑΣ ΚΟΡΙΝΘΙΟΙ Η ΚΑΡΔΙΑ ΗΜΩΝ ΠΕΠΛΑΤΥΝΤΑΙ
12 ΟΥ ΣΤΕΝΟΧΩΡΕΙΣΘΕ ΕΝ ΗΜΙΝ ΣΤΕΝΟΧΩΡΕΙΣΘΕ ΔΕ ΕΝ ΤΟΙΣ ΣΠΛΑΓΧΝΟΙΣ ΥΜΩΝ
13 ΤΗΝ ΔΕ ΑΥΤΗΝ ΑΝΤΙΜΙΣΘΙΑΝ ΩΣ ΤΕΚΝΟΙΣ ΛΕΓΩ ΠΛΑΤΥΝΘΗΤΕ ΚΑΙ ΥΜΕΙΣ
14 ΜΗ ΓΙΝΕΣΘΕ ΕΤΕΡΟΖΥΓΟΥΝΤΕΣ ΑΠΙΣΤΟΙΣ ΤΙΣ ΓΑΡ ΜΕΤΟΧΗ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΑΝΟΜΙΑ Η ΤΙΣ ΚΟΙΝΩΝΙΑ ΦΩΤΙ ΠΡΟΣ ΣΚΟΤΟΣ
15 ΤΙΣ ΔΕ ΣΥΜΦΩΝΗΣΙΣ ΧΡΙΣΤΟΥ ΠΡΟΣ ΒΕΛΙΑΡ Η ΤΙΣ ΜΕΡΙΣ ΠΙΣΤΩ ΜΕΤΑ ΑΠΙΣΤΟΥ
16 ΤΙΣ ΔΕ ΣΥΝΚΑΤΑΘΕΣΙΣ ΝΑΩ ΘΕΟΥ ΜΕΤΑ ΕΙΔΩΛΩΝ ΗΜΕΙΣ ΓΑΡ ΝΑΟΣ ΘΕΟΥ ΕΣΜΕΝ ΖΩΝΤΟΣ ΚΑΘΩΣ ΕΙΠΕΝ Ο ΘΕΟΣ ΟΤΙ ΕΝΟΙΚΗΣΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΝΠΕΡΙΠΑΤΗΣΩ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΩΝ ΘΕΟΣ ΚΑΙ ΑΥΤΟΙ ΕΣΟΝΤΑΙ ΜΟΥ ΛΑΟΣ
17 ΔΙΟ ΕΞΕΛΘΑΤΕ ΕΚ ΜΕΣΟΥ ΑΥΤΩΝ ΚΑΙ ΑΦΟΡΙΣΘΗΤΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΑΚΑΘΑΡΤΟΥ ΜΗ ΑΠΤΕΣΘΕ ΚΑΓΩ ΕΙΣΔΕΞΟΜΑΙ ΥΜΑΣ
18 ΚΑΙ ΕΣΟΜΑΙ ΥΜΙΝ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΥΜΕΙΣ ΕΣΕΣΘΕ ΜΟΙ ΕΙΣ ΥΙΟΥΣ ΚΑΙ ΘΥΓΑΤΕΡΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ

2 PAUL TO THE CORINTHIANS CHAPTER 7
1 ΤΑΥΤΑΣ ΟΥΝ ΕΧΟΝΤΕΣ ΤΑΣ ΕΠΑΓΓΕΛΙΑΣ ΑΓΑΠΗΤΟΙ ΚΑΘΑΡΙΣΩΜΕΝ ΕΑΥΤΟΥΣ ΑΠΟ ΠΑΝΤΟΣ ΜΟΛΥΣΜΟΥ ΣΑΡΚΟΣ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΕΠΙΤΕΛΟΥΝΤΕΣ ΑΓΙΩΣΥΝΗΝ ΕΝ ΦΟΒΩ ΘΕΟΥ
2 ΧΩΡΗΣΑΤΕ ΗΜΑΣ ΟΥΔΕΝΑ ΗΔΙΚΗΣΑΜΕΝ ΟΥΔΕΝΑ ΕΦΘΕΙΡΑΜΕΝ ΟΥΔΕΝΑ ΕΠΛΕΟΝΕΚΤΗΣΑΜΕΝ
3 ΠΡΟΣ ΚΑΤΑΚΡΙΣΙΝ ΟΥ ΛΕΓΩ ΠΡΟΕΙΡΗΚΑ ΓΑΡ ΟΤΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ ΕΣΤΕ ΕΙΣ ΤΟ ΣΥΝΑΠΟΘΑΝΕΙΝ ΚΑΙ ΣΥΝΖΗΝ
4 ΠΟΛΛΗ ΜΟΙ ΠΑΡΡΗΣΙΑ ΠΡΟΣ ΥΜΑΣ ΠΟΛΛΗ ΜΟΙ ΚΑΥΧΗΣΙΣ ΥΠΕΡ ΥΜΩΝ ΠΕΠΛΗΡΩΜΑΙ ΤΗ ΠΑΡΑΚΛΗΣΕΙ ΥΠΕΡΠΕΡΙΣΣΕΥΟΜΑΙ ΤΗ ΧΑΡΑ ΕΠΙ ΠΑΣΗ ΤΗ ΘΛΙΨΕΙ ΗΜΩΝ
5 ΚΑΙ ΓΑΡ ΕΛΘΟΝΤΩΝ ΗΜΩΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΟΥΔΕΜΙΑΝ ΕΣΧΗΚΕΝ ΑΝΕΣΙΝ Η ΣΑΡΞ ΗΜΩΝ ΑΛΛ ΕΝ ΠΑΝΤΙ ΘΛΙΒΟ-ΜΕΝΟΙ ΕΞΩΘΕΝ ΜΑΧΑΙ ΕΣΩΘΕΝ ΦΟΒΟΙ
6 ΑΛΛ Ο ΠΑΡΑΚΑΛΩΝ ΤΟΥΣ ΤΑΠΕΙΝΟΥΣ ΠΑΡΕΚΑΛΕΣΕΝ ΗΜΑΣ Ο ΘΕΟΣ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΤΙΤΟΥ
7 ΟΥ ΜΟΝΟΝ ΔΕ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΑΥΤΟΥ ΑΛΛΑ ΚΑΙ ΕΝ ΤΗ ΠΑΡΑΚΛΗΣΕΙ Η ΠΑΡΕΚΛΗΘΗ ΕΦ ΥΜΙΝ ΑΝΑΓΓΕΛΛΩΝ ΗΜΙΝ ΤΗΝ ΥΜΩΝ ΕΠΙΠΟΘΗΣΙΝ ΤΟΝ ΥΜΩΝ ΟΔΥΡΜΟΝ ΤΟΝ ΥΜΩΝ ΖΗΛΟΝ ΥΠΕΡ ΕΜΟΥ ΩΣΤΕ ΜΕ ΜΑΛΛΟΝ ΧΑΡΗΝΑΙ
8 ΟΤΙ ΕΙ ΚΑΙ ΕΛΥΠΗΣΑ ΥΜΑΣ ΕΝ ΤΗ ΕΠΙΣΤΟΛΗ ΟΥ ΜΕΤΑΜΕΛΟΜΑΙ ΕΙ ΚΑΙ ΜΕΤΕΜΕΛΟΜΗΝ ΒΛΕΠΩ ΓΑΡ ΟΤΙ Η ΕΠΙΣΤΟΛΗ ΕΚΕΙΝΗ ΕΙ ΚΑΙ ΠΡΟΣ ΩΡΑΝ ΕΛΥΠΗΣΕΝ ΥΜΑΣ
9 ΝΥΝ ΧΑΙΡΩ ΟΥΧ ΟΤΙ ΕΛΥΠΗΘΗΤΕ ΑΛΛ ΟΤΙ ΕΛΥΠΗΘΗΤΕ ΕΙΣ ΜΕΤΑΝΟΙΑΝ ΕΛΥΠΗΘΗΤΕ ΓΑΡ ΚΑΤΑ ΘΕΟΝ ΙΝΑ ΕΝ ΜΗΔΕΝΙ ΖΗΜΙΩΘΗΤΕ ΕΞ ΗΜΩΝ
10 Η ΓΑΡ ΚΑΤΑ ΘΕΟΝ ΛΥΠΗ ΜΕΤΑΝΟΙΑΝ ΕΙΣ ΣΩΤΗΡΙΑΝ ΑΜΕΤΑΜΕΛΗΤΟΝ ΕΡΓΑΖΕΤΑΙ Η ΔΕ ΤΟΥ ΚΟΣΜΟΥ ΛΥΠΗ ΘΑΝΑΤΟΝ ΚΑΤΕΡΓΑΖΕΤΑΙ
11 ΙΔΟΥ ΓΑΡ ΑΥΤΟ ΤΟΥΤΟ ΤΟ ΚΑΤΑ ΘΕΟΝ ΛΥΠΗΘΗΝΑΙ ΠΟΣΗΝ ΚΑΤΗΡΓΑΣΑΤΟ ΥΜΙΝ ΣΠΟΥΔΗΝ ΑΛΛΑ ΑΠΟΛΟΓΙΑΝ ΑΛΛΑ ΑΓΑΝΑΚΤΗΣΙΝ ΑΛΛΑ ΦΟΒΟΝ ΑΛΛΑ ΕΠΙΠΟΘΗΣΙΝ ΑΛΛΑ ΖΗΛΟΝ ΑΛΛΑ ΕΚΔΙΚΗΣΙΝ ΕΝ ΠΑΝΤΙ ΣΥΝΕΣΤΗΣΑΤΕ ΕΑΥΤΟΥΣ ΑΓΝΟΥΣ ΕΙΝΑΙ ΤΩ ΠΡΑΓΜΑΤΙ
12 ΑΡΑ ΕΙ ΚΑΙ ΕΓΡΑΨΑ ΥΜΙΝ ΟΥΧ ΕΝΕΚΕΝ ΤΟΥ ΑΔΙΚΗΣΑΝ-ΤΟΣ ΑΛΛ ΟΥΔΕ ΕΝΕΚΕΝ ΤΟΥ ΑΔΙΚΗΘΕΝΤΟΣ ΑΛΛ ΕΝΕΚΕΝ ΤΟΥ ΦΑΝΕΡΩΘΗΝΑΙ ΤΗΝ ΣΠΟΥΔΗΝ ΥΜΩΝ ΤΗΝ ΥΠΕΡ ΗΜΩΝ ΠΡΟΣ ΥΜΑΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
13 ΔΙΑ ΤΟΥΤΟ ΠΑΡΑΚΕΚΛΗΜΕΘΑ ΕΠΙ ΔΕ ΤΗ ΠΑΡΑΚΛΗΣΕΙ ΗΜΩΝ ΠΕΡΙΣΣΟΤΕΡΩΣ ΜΑΛΛΟΝ ΕΧΑΡΗΜΕΝ ΕΠΙ ΤΗ ΧΑΡΑ ΤΙΤΟΥ ΟΤΙ ΑΝΑΠΕΠΑΥΤΑΙ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΑΠΟ ΠΑΝΤΩΝ ΥΜΩΝ
14 ΟΤΙ ΕΙ ΤΙ ΑΥΤΩ ΥΠΕΡ ΥΜΩΝ ΚΕΚΑΥΧΗΜΑΙ ΟΥ ΚΑΤΗΣΧΥΝΘΗΝ ΑΛΛ ΩΣ ΠΑΝΤΑ ΕΝ ΑΛΗΘΕΙΑ ΕΛΑΛΗΣΑΜΕΝ ΥΜΙΝ ΟΥΤΩΣ ΚΑΙ Η ΚΑΥΧΗΣΙΣ ΗΜΩΝ ΕΠΙ ΤΙΤΟΥ ΑΛΗΘΕΙΑ ΕΓΕΝΗΘΗ
15 ΚΑΙ ΤΑ ΣΠΛΑΓΧΝΑ ΑΥΤΟΥ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΙΣ ΥΜΑΣ ΕΣΤΙΝ ΑΝΑΜΙΜΝΗΣΚΟΜΕΝΟΥ ΤΗΝ ΠΑΝΤΩΝ ΥΜΩΝ ΥΠΑΚΟΗΝ ΩΣ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ ΤΡΟΜΟΥ ΕΔΕΞΑΣΘΕ ΑΥΤΟΝ
16 ΧΑΙΡΩ ΟΤΙ ΕΝ ΠΑΝΤΙ ΘΑΡΡΩ ΕΝ ΥΜΙΝ

2 PAUL TO THE CORINTHIANS CHAPTER 8
(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then deported to Rome [also known as Paul's Fourth Journey]. See: The Life of Titus Flavius Josephus, ch. 3, Appendix D; see also: Paul's Travel Maps, Appendix B..)
1 ΓΝΩΡΙΖΟΜΕΝ ΔΕ ΥΜΙΝ ΑΔΕΛΦΟΙ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ΔΕΔΟΜΕΝΗΝ ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ

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2 ΟΤΙ ΕΝ ΠΟΛΛΗ ΔΟΚΙΜΗ ΘΛΙΨΕΩΣ Η ΠΕΡΙΣΣΕΙΑ ΤΗΣ ΧΑΡΑΣ ΑΥΤΩΝ ΚΑΙ Η ΚΑΤΑ ΒΑΘΟΥΣ ΠΤΩΧΕΙΑ ΑΥΤΩΝ ΕΠΕΡΙΣΣΕΥΣΕΝ ΕΙΣ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΑΠΛΟΤΗΤΟΣ ΑΥΤΩΝ
3 ΟΤΙ ΚΑΤΑ ΔΥΝΑΜΙΝ ΜΑΡΤΥΡΩ ΚΑΙ ΠΑΡΑ ΔΥΝΑΜΙΝ ΑΥΘΑΙΡΕΤΟΙ
4 ΜΕΤΑ ΠΟΛΛΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΔΕΟΜΕΝΟΙ ΗΜΩΝ ΤΗΝ ΧΑΡΙΝ ΚΑΙ ΤΗΝ ΚΟΙΝΩΝΙΑΝ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΗΣ ΕΙΣ ΤΟΥΣ ΑΓΙΟΥΣ
5 ΚΑΙ ΟΥ ΚΑΘΩΣ ΗΛΠΙΣΑΜΕΝ ΑΛΛΑ ΕΑΥΤΟΥΣ ΕΔΩΚΑΝ ΠΡΩΤΟΝ ΤΩ ΚΥΡΙΩ ΚΑΙ ΗΜΙΝ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ
6 ΕΙΣ ΤΟ ΠΑΡΑΚΑΛΕΣΑΙ ΗΜΑΣ ΤΙΤΟΝ ΙΝΑ ΚΑΘΩΣ ΠΡΟΕΝΗΡΞΑΤΟ ΟΥΤΩΣ ΚΑΙ ΕΠΙΤΕΛΕΣΗ ΕΙΣ ΥΜΑΣ ΚΑΙ ΤΗΝ ΧΑΡΙΝ ΤΑΥΤΗΝ
7 ΑΛΛ ΩΣΠΕΡ ΕΝ ΠΑΝΤΙ ΠΕΡΙΣΣΕΥΕΤΕ ΠΙΣΤΕΙ ΚΑΙ ΛΟΓΩ ΚΑΙ ΓΝΩΣΕΙ ΚΑΙ ΠΑΣΗ ΣΠΟΥΔΗ ΚΑΙ ΤΗ ΕΞ ΥΜΩΝ ΕΝ ΗΜΙΝ ΑΓΑΠΗ ΙΝΑ ΚΑΙ ΕΝ ΤΑΥΤΗ ΤΗ ΧΑΡΙΤΙ ΠΕΡΙΣΣΕΥΗΤΕ
8 ΟΥ ΚΑΤ ΕΠΙΤΑΓΗΝ ΛΕΓΩ ΑΛΛΑ ΔΙΑ ΤΗΣ ΕΤΕΡΩΝ ΣΠΟΥΔΗΣ ΚΑΙ ΤΟ ΤΗΣ ΥΜΕΤΕΡΑΣ ΑΓΑΠΗΣ ΓΝΗΣΙΟΝ ΔΟΚΙΜΑΖΩΝ
9 ΓΙΝΩΣΚΕΤΕ ΓΑΡ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΟΤΙ ΔΙ ΥΜΑΣ ΕΠΤΩΧΕΥΣΕΝ ΠΛΟΥΣΙΟΣ ΩΝ ΙΝΑ ΥΜΕΙΣ ΤΗ ΕΚΕΙΝΟΥ ΠΤΩΧΕΙΑ ΠΛΟΥΤΗΣΗΤΕ
10 ΚΑΙ ΓΝΩΜΗΝ ΕΝ ΤΟΥΤΩ ΔΙΔΩΜΙ ΤΟΥΤΟ ΓΑΡ ΥΜΙΝ ΣΥΜΦΕΡΕΙ ΟΙΤΙΝΕΣ ΟΥ ΜΟΝΟΝ ΤΟ ΠΟΙΗΣΑΙ ΑΛΛΑ ΚΑΙ ΤΟ ΘΕΛΕΙΝ ΠΡΟΕΝΗΡΞΑΣΘΕ ΑΠΟ ΠΕΡΥΣΙ
11 ΝΥΝΙ ΔΕ ΚΑΙ ΤΟ ΠΟΙΗΣΑΙ ΕΠΙΤΕΛΕΣΑΤΕ ΟΠΩΣ ΚΑΘΑΠΕΡ Η ΠΡΟΘΥΜΙΑ ΤΟΥ ΘΕΛΕΙΝ ΟΥΤΩΣ ΚΑΙ ΤΟ ΕΠΙΤΕΛΕΣΑΙ ΕΚ ΤΟΥ ΕΧΕΙΝ
12 ΕΙ ΓΑΡ Η ΠΡΟΘΥΜΙΑ ΠΡΟΚΕΙΤΑΙ ΚΑΘΟ ΑΝ ΕΧΗ ΕΥΠΡΟΣΔΕΚΤΟΣ ΟΥ ΚΑΘΟ ΟΥΚ ΕΧΕΙ
13 ΟΥ ΓΑΡ ΙΝΑ ΑΛΛΟΙΣ ΑΝΕΣΙΣ ΥΜΙΝ ΘΛΙΨΙΣ ΑΛΛ ΕΞ ΙΣΟΤΗΤΟΣ ΕΝ ΤΩ ΝΥΝ ΚΑΙΡΩ ΤΟ ΥΜΩΝ ΠΕΡΙΣΣΕΥΜΑ ΕΙΣ ΤΟ ΕΚΕΙΝΩΝ ΥΣΤΕΡΗΜΑ
14 ΙΝΑ ΚΑΙ ΤΟ ΕΚΕΙΝΩΝ ΠΕΡΙΣΣΕΥΜΑ ΓΕΝΗΤΑΙ ΕΙΣ ΤΟ ΥΜΩΝ ΥΣΤΕΡΗΜΑ ΟΠΩΣ ΓΕΝΗΤΑΙ ΙΣΟΤΗΣ
15 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ Ο ΤΟ ΠΟΛΥ ΟΥΚ ΕΠΛΕΟΝΑΣΕΝ ΚΑΙ Ο ΤΟ ΟΛΙΓΟΝ ΟΥΚ ΗΛΑΤΤΟΝΗΣΕΝ
16 ΧΑΡΙΣ ΔΕ ΤΩ ΘΕΩ ΤΩ ΔΙΔΟΝΤΙ ΤΗΝ ΑΥΤΗΝ ΣΠΟΥΔΗΝ ΥΠΕΡ ΥΜΩΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΤΙΤΟΥ
17 ΟΤΙ ΤΗΝ ΜΕΝ ΠΑΡΑΚΛΗΣΙΝ ΕΔΕΞΑΤΟ ΣΠΟΥΔΑΙΟΤΕΡΟΣ ΔΕ ΥΠΑΡΧΩΝ ΑΥΘΑΙΡΕΤΟΣ ΕΞΗΛΘΕΝ ΠΡΟΣ ΥΜΑΣ
18 ΣΥΝΕΠΕΜΨΑΜΕΝ ΔΕ ΤΟΝ ΑΔΕΛΦΟΝ ΜΕΤ ΑΥΤΟΥ ΟΥ Ο ΕΠΑΙΝΟΣ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΔΙΑ ΠΑΣΩΝ ΤΩΝ ΕΚΚΛΗΣΙΩΝ
19 ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΧΕΙΡΟΤΟΝΗΘΕΙΣ ΥΠΟ ΤΩΝ ΕΚΚΛΗΣΙΩΝ ΣΥΝΕΚΔΗΜΟΣ ΗΜΩΝ ΣΥΝ ΤΗ ΧΑΡΙΤΙ ΤΑΥΤΗ ΤΗ ΔΙΑΚΟΝΟΥΜΕΝΗ ΥΦ ΗΜΩΝ ΠΡΟΣ ΤΗΝ ΑΥΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΔΟΞΑΝ ΚΑΙ ΠΡΟΘΥΜΙΑΝ ΗΜΩΝ
20 ΣΤΕΛΛΟΜΕΝΟΙ ΤΟΥΤΟ ΜΗ ΤΙΣ ΗΜΑΣ ΜΩΜΗΣΗΤΑΙ ΕΝ ΤΗ ΑΔΡΟΤΗΤΙ ΤΑΥΤΗ ΤΗ ΔΙΑΚΟΝΟΥΜΕΝΗ ΥΦ ΗΜΩΝ
21 ΠΡΟΝΟΟΥΜΕΝ ΓΑΡ ΚΑΛΑ ΟΥ ΜΟΝΟΝ ΕΝΩΠΙΟΝ ΚΥΡΙΟΥ ΑΛΛΑ ΚΑΙ ΕΝΩΠΙΟΝ ΑΝΘΡΩΠΩΝ
22 ΣΥΝΕΠΕΜΨΑΜΕΝ ΔΕ ΑΥΤΟΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΟΝ ΕΔΟΚΙΜΑΣΑΜΕΝ ΕΝ ΠΟΛΛΟΙΣ ΠΟΛΛΑΚΙΣ ΣΠΟΥΔΑΙΟΝ ΟΝΤΑ ΝΥΝΙ ΔΕ ΠΟΛΥ ΣΠΟΥΔΑΙΟΤΕΡΟΝ ΠΕΠΟΙΘΗΣΕΙ ΠΟΛΛΗ ΤΗ ΕΙΣ ΥΜΑΣ
23 ΕΙΤΕ ΥΠΕΡ ΤΙΤΟΥ ΚΟΙΝΩΝΟΣ ΕΜΟΣ ΚΑΙ ΕΙΣ ΥΜΑΣ ΣΥΝΕΡΓΟΣ ΕΙΤΕ ΑΔΕΛΦΟΙ ΗΜΩΝ ΑΠΟΣΤΟΛΟΙ ΕΚΚΛΗΣΙΩΝ ΔΟΞΑ ΧΡΙΣΤΟΥ
24 ΤΗΝ ΟΥΝ ΕΝΔΕΙΞΙΝ ΤΗΣ ΑΓΑΠΗΣ ΥΜΩΝ ΚΑΙ ΗΜΩΝ ΚΑΥΧΗΣΕΩΣ ΥΠΕΡ ΥΜΩΝ ΕΙΣ ΑΥΤΟΥΣ ΕΝΔΕΙΚΝΥΜΕΝΟΙ ΕΙΣ ΠΡΟΣΩΠΟΝ ΤΩΝ ΕΚΚΛΗΣΙΩΝ

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 ΠΕΡΙ ΜΕΝ ΓΑΡ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΗΣ ΕΙΣ ΤΟΥΣ ΑΓΙΟΥΣ ΠΕΡΙΣΣΟΝ ΜΟΙ ΕΣΤΙΝ ΤΟ ΓΡΑΦΕΙΝ ΥΜΙΝ
2 ΟΙΔΑ ΓΑΡ ΤΗΝ ΠΡΟΘΥΜΙΑΝ ΥΜΩΝ ΗΝ ΥΠΕΡ ΥΜΩΝ ΚΑΥΧΩΜΑΙ ΜΑΚΕΔΟΣΙΝ ΟΤΙ ΑΧΑΙΑ ΠΑΡΕΣΚΕΥΑΣΤΑΙ ΑΠΟ ΠΕΡΥΣΙ ΚΑΙ ΤΟ ΥΜΩΝ ΖΗΛΟΣ ΗΡΕΘΙΣΕΝ ΤΟΥΣ ΠΛΕΙΟΝΑΣ
3 ΕΠΕΜΨΑ ΔΕ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΙΝΑ ΜΗ ΤΟ ΚΑΥΧΗΜΑ ΗΜΩΝ ΤΟ ΥΠΕΡ ΥΜΩΝ ΚΕΝΩΘΗ ΕΝ ΤΩ ΜΕΡΕΙ ΤΟΥΤΩ ΙΝΑ ΚΑΘΩΣ ΕΛΕΓΟΝ ΠΑΡΕΣΚΕΥΑΣΜΕΝΟΙ ΗΤΕ
4 ΜΗΠΩΣ ΕΑΝ ΕΛΘΩΣΙΝ ΣΥΝ ΕΜΟΙ ΜΑΚΕΔΟΝΕΣ ΚΑΙ ΕΥΡΩΣΙΝ ΥΜΑΣ ΑΠΑΡΑΣΚΕΥΑΣΤΟΥΣ ΚΑΤΑΙΣΧΥΝΘΩΜΕΝ ΗΜΕΙΣ ΙΝΑ ΜΗ ΛΕΓΩΜΕΝ ΥΜΕΙΣ ΕΝ ΤΗ ΥΠΟΣΤΑΣΕΙ ΤΑΥΤΗ
5 ΑΝΑΓΚΑΙΟΝ ΟΥΝ ΗΓΗΣΑΜΗΝ ΠΑΡΑΚΑΛΕΣΑΙ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΙΝΑ ΠΡΟΕΛΘΩΣΙΝ ΕΙΣ ΥΜΑΣ ΚΑΙ ΠΡΟΚΑΤΑΡΤΙΣΩΣΙΝ ΤΗΝ ΠΡΟΕΠΗΓΓΕΛΜΕΝΗΝ ΕΥΛΟΓΙΑΝ ΥΜΩΝ ΤΑΥΤΗΝ ΕΤΟΙΜΗΝ ΕΙΝΑΙ ΟΥΤΩΣ ΩΣ ΕΥΛΟΓΙΑΝ ΜΗ ΩΣ ΠΛΕΟΝΕΞΙΑΝ
6 ΤΟΥΤΟ ΔΕ Ο ΣΠΕΙΡΩΝ ΦΕΙΔΟΜΕΝΩΣ ΦΕΙΔΟΜΕΝΩΣ ΚΑΙ ΘΕΡΙΣΕΙ ΚΑΙ Ο ΣΠΕΙΡΩΝ ΕΠ ΕΥΛΟΓΙΑΙΣ ΕΠ ΕΥΛΟΓΙΑΙΣ ΚΑΙ ΘΕΡΙΣΕΙ
7 ΕΚΑΣΤΟΣ ΚΑΘΩΣ ΠΡΟΗΡΗΤΑΙ ΤΗ ΚΑΡΔΙΑ ΜΗ ΕΚ ΛΥΠΗΣ Η ΕΞ ΑΝΑΓΚΗΣ ΙΛΑΡΟΝ ΓΑΡ ΔΟΤΗΝ ΑΓΑΠΑ Ο ΘΕΟΣ
8 ΔΥΝΑΤΕΙ ΔΕ Ο ΘΕΟΣ ΠΑΣΑΝ ΧΑΡΙΝ ΠΕΡΙΣΣΕΥΣΑΙ ΕΙΣ ΥΜΑΣ ΙΝΑ ΕΝ ΠΑΝΤΙ ΠΑΝΤΟΤΕ ΠΑΣΑΝ ΑΥΤΑΡΚΕΙΑΝ ΕΧΟΝΤΕΣ ΠΕΡΙΣΣΕΥΗΤΕ ΕΙΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ
9 ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ ΕΣΚΟΡΠΙΣΕΝ ΕΔΩΚΕΝ ΤΟΙΣ ΠΕΝΗΣΙΝ Η ΔΙΚΑΙΟΣΥΝΗ ΑΥΤΟΥ ΜΕΝΕΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
10 Ο ΔΕ ΕΠΙΧΟΡΗΓΩΝ ΣΠΕΡΜΑ ΤΩ ΣΠΕΙΡΟΝΤΙ ΚΑΙ ΑΡΤΟΝ ΕΙΣ ΒΡΩΣΙΝ ΧΟΡΗΓΗΣΕΙ ΚΑΙ ΠΛΗΘΥΝΕΙ ΤΟΝ ΣΠΟΡΟΝ ΥΜΩΝ ΚΑΙ ΑΥΞΗΣΕΙ ΤΑ ΓΕΝΗΜΑΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΥΜΩΝ
11 ΕΝ ΠΑΝΤΙ ΠΛΟΥΤΙΖΟΜΕΝΟΙ ΕΙΣ ΠΑΣΑΝ ΑΠΛΟΤΗΤΑ ΗΤΙΣ ΚΑΤΕΡΓΑΖΕΤΑΙ ΔΙ ΗΜΩΝ ΕΥΧΑΡΙΣΤΙΑΝ ΤΩ ΘΕΩ
12 ΟΤΙ Η ΔΙΑΚΟΝΙΑ ΤΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΑΥΤΗΣ ΟΥ ΜΟΝΟΝ ΕΣΤΙΝ ΠΡΟΣΑΝΑΠΛΗΡΟΥΣΑ ΤΑ ΥΣΤΕΡΗΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΑΛΛΑ ΚΑΙ ΠΕΡΙΣΣΕΥΟΥΣΑ ΔΙΑ ΠΟΛΛΩΝ ΕΥΧΑΡΙΣΤΙΩΝ ΤΩ ΘΕΩ
13 ΔΙΑ ΤΗΣ ΔΟΚΙΜΗΣ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΤΑΥΤΗΣ ΔΟΞΑΖΟΝΤΕΣ ΤΟΝ ΘΕΟΝ ΕΠΙ ΤΗ ΥΠΟΤΑΓΗ ΤΗΣ ΟΜΟΛΟΓΙΑΣ ΥΜΩΝ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΑΠΛΟΤΗΤΙ ΤΗΣ ΚΟΙΝΩΝΙΑΣ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ
14 ΚΑΙ ΑΥΤΩΝ ΔΕΗΣΕΙ ΥΠΕΡ ΥΜΩΝ ΕΠΙΠΟΘΟΥΝΤΩΝ ΥΜΑΣ ΔΙΑ ΤΗΝ ΥΠΕΡΒΑΛΛΟΥΣΑΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΦ ΥΜΙΝ
15 ΧΑΡΙΣ ΤΩ ΘΕΩ ΕΠΙ ΤΗ ΑΝΕΚΔΙΗΓΗΤΩ ΑΥΤΟΥ ΔΩΡΕΑ

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 ΑΥΤΟΣ ΔΕ ΕΓΩ ΠΑΥΛΟΣ ΠΑΡΑΚΑΛΩ ΥΜΑΣ ΔΙΑ ΤΗΣ ΠΡΑΥΤΗΤΟΣ ΚΑΙ ΕΠΙΕΙΚΕΙΑΣ ΤΟΥ ΧΡΙΣΤΟΥ ΟΣ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΜΕΝ ΤΑΠΕΙΝΟΣ ΕΝ ΥΜΙΝ ΑΠΩΝ ΔΕ ΘΑΡΡΩ ΕΙΣ ΥΜΑΣ
2 ΔΕΟΜΑΙ ΔΕ ΤΟ ΜΗ ΠΑΡΩΝ ΘΑΡΡΗΣΑΙ ΤΗ ΠΕΠΟΙΘΗΣΕΙ Η ΛΟΓΙΖΟΜΑΙ ΤΟΛΜΗΣΑΙ ΕΠΙ ΤΙΝΑΣ ΤΟΥΣ ΛΟΓΙΖΟΜΕΝΟΥΣ ΗΜΑΣ ΩΣ ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΝΤΑΣ
3 ΕΝ ΣΑΡΚΙ ΓΑΡ ΠΕΡΙΠΑΤΟΥΝΤΕΣ ΟΥ ΚΑΤΑ ΣΑΡΚΑ ΣΤΡΑΤΕΥΟΜΕΘΑ
4 ΤΑ ΓΑΡ ΟΠΛΑ ΤΗΣ ΣΤΡΑΤΙΑΣ ΗΜΩΝ ΟΥ ΣΑΡΚΙΚΑ ΑΛΛΑ ΔΥΝΑΤΑ ΤΩ ΘΕΩ ΠΡΟΣ ΚΑΘΑΙΡΕΣΙΝ ΟΧΥΡΩΜΑΤΩΝ
5 ΛΟΓΙΣΜΟΥΣ ΚΑΘΑΙΡΟΥΝΤΕΣ ΚΑΙ ΠΑΝ ΥΨΩΜΑ ΕΠΑΙΡΟΜΕΝΟΝ ΚΑΤΑ ΤΗΣ ΓΝΩΣΕΩΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΙΧΜΑΛΩΤΙΖΟΝΤΕΣ ΠΑΝ ΝΟΗΜΑ ΕΙΣ ΤΗΝ ΥΠΑΚΟΗΝ ΤΟΥ ΧΡΙΣΤΟΥ
6 ΚΑΙ ΕΝ ΕΤΟΙΜΩ ΕΧΟΝΤΕΣ ΕΚΔΙΚΗΣΑΙ ΠΑΣΑΝ ΠΑΡΑΚΟΗΝ ΟΤΑΝ ΠΛΗΡΩΘΗ ΥΜΩΝ Η ΥΠΑΚΟΗ
7 ΤΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΒΛΕΠΕΤΕ ΕΙ ΤΙΣ ΠΕΠΟΙΘΕΝ ΕΑΥΤΩ ΧΡΙΣΤΟΥ ΕΙΝΑΙ ΤΟΥΤΟ ΛΟΓΙΖΕΣΘΩ ΠΑΛΙΝ ΕΦ ΕΑΥΤΟΥ ΟΤΙ ΚΑΘΩΣ ΑΥΤΟΣ ΧΡΙΣΤΟΥ ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ
8 ΕΑΝ ΤΕ ΓΑΡ ΠΕΡΙΣΣΟΤΕΡΟΝ ΤΙ ΚΑΥΧΗΣΟΜΑΙ ΠΕΡΙ ΤΗΣ ΕΞΟΥΣΙΑΣ ΗΜΩΝ ΗΣ ΕΔΩΚΕΝ Ο ΚΥΡΙΟΣ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΚΑΙ ΟΥΚ ΕΙΣ ΚΑΘΑΙΡΕΣΙΝ ΥΜΩΝ ΟΥΚ ΑΙΣΧΥΝΘΗΣΟΜΑΙ
9 ΙΝΑ ΜΗ ΔΟΞΩ ΩΣ ΑΝ ΕΚΦΟΒΕΙΝ ΥΜΑΣ ΔΙΑ ΤΩΝ ΕΠΙΣΤΟΛΩΝ

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10 ΟΤΙ ΑΙ ΕΠΙΣΤΟΛΑΙ ΜΕΝ ΦΗΣΙΝ ΒΑΡΕΙΑΙ ΚΑΙ ΙΣΧΥΡΑΙ Η ΔΕ ΠΑΡΟΥΣΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ΑΣΘΕΝΗΣ ΚΑΙ Ο ΛΟΓΟΣ ΕΞΟΥΘΕΝΗΜΕΝΟΣ
11 ΤΟΥΤΟ ΛΟΓΙΖΕΣΘΩ Ο ΤΟΙΟΥΤΟΣ ΟΤΙ ΟΙΟΙ ΕΣΜΕΝ ΤΩ ΛΟΓΩ ΔΙ ΕΠΙΣΤΟΛΩΝ ΑΠΟΝΤΕΣ ΤΟΙΟΥΤΟΙ ΚΑΙ ΠΑΡΟΝΤΕΣ ΤΩ ΕΡΓΩ
12 ΟΥ ΓΑΡ ΤΟΛΜΩΜΕΝ ΕΝΚΡΙΝΑΙ Η ΣΥΝΚΡΙΝΑΙ ΕΑΥΤΟΥΣ ΤΙΣΙΝ ΤΩΝ ΕΑΥΤΟΥΣ ΣΥΝΙΣΤΑΝΟΝΤΩΝ ΑΛΛΑ ΑΥΤΟΙ ΕΝ ΕΑΥΤΟΙΣ ΕΑΥΤΟΥΣ ΜΕΤΡΟΥΝΤΕΣ ΚΑΙ ΣΥΝΚΡΙΝΟΝΤΕΣ ΕΑΥΤΟΥΣ ΕΑΥΤΟΙΣ ΟΥ ΣΥΝΙΑΣΙΝ
13 ΗΜΕΙΣ ΔΕ ΟΥΚ ΕΙΣ ΤΑ ΑΜΕΤΡΑ ΚΑΥΧΗΣΟΜΕΘΑ ΑΛΛΑ ΚΑΤΑ ΤΟ ΜΕΤΡΟΝ ΤΟΥ ΚΑΝΟΝΟΣ ΟΥ ΕΜΕΡΙΣΕΝ ΗΜΙΝ Ο ΘΕΟΣ ΜΕΤΡΟΥ ΕΦΙΚΕΣΘΑΙ ΑΧΡΙ ΚΑΙ ΥΜΩΝ
14 ΟΥ ΓΑΡ ΩΣ ΜΗ ΕΦΙΚΝΟΥΜΕΝΟΙ ΕΙΣ ΥΜΑΣ ΥΠΕΡΕΚΤΕΙΝΟΜΕΝ ΕΑΥΤΟΥΣ ΑΧΡΙ ΓΑΡ ΚΑΙ ΥΜΩΝ ΕΦΘΑΣΑΜΕΝ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΧΡΙΣΤΟΥ
15 ΟΥΚ ΕΙΣ ΤΑ ΑΜΕΤΡΑ ΚΑΥΧΩΜΕΝΟΙ ΕΝ ΑΛΛΟΤΡΙΟΙΣ ΚΟΠΟΙΣ ΕΛΠΙΔΑ ΔΕ ΕΧΟΝΤΕΣ ΑΥΞΑΝΟΜΕΝΗΣ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ΕΝ ΥΜΙΝ ΜΕΓΑΛΥΝΘΗΝΑΙ ΚΑΤΑ ΤΟΝ ΚΑΝΟΝΑ ΗΜΩΝ ΕΙΣ ΠΕΡΙΣΣΕΙΑΝ
16 ΕΙΣ ΤΑ ΥΠΕΡΕΚΕΙΝΑ ΥΜΩΝ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΟΥΚ ΕΝ ΑΛΛΟΤΡΙΩ ΚΑΝΟΝΙ ΕΙΣ ΤΑ ΕΤΟΙΜΑ ΚΑΥΧΗΣΑΣΘΑΙ
17 Ο ΔΕ ΚΑΥΧΩΜΕΝΟΣ ΕΝ ΚΥΡΙΩ ΚΑΥΧΑΣΘΩ
18 ΟΥ ΓΑΡ Ο ΕΑΥΤΟΝ ΣΥΝΙΣΤΑΝΩΝ ΕΚΕΙΝΟΣ ΕΣΤΙΝ ΔΟΚΙΜΟΣ ΑΛΛΑ ΟΝ Ο ΚΥΡΙΟΣ ΣΥΝΙΣΤΗΣΙΝ

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 ΟΦΕΛΟΝ ΑΝΕΙΧΕΣΘΕ ΜΟΥ ΜΙΚΡΟΝ ΤΙ ΑΦΡΟΣΥΝΗΣ ΑΛΛΑ ΚΑΙ ΑΝΕΧΕΣΘΕ ΜΟΥ
2 ΖΗΛΩ ΓΑΡ ΥΜΑΣ ΘΕΟΥ ΖΗΛΩ ΗΡΜΟΣΑΜΗΝ ΓΑΡ ΥΜΑΣ ΕΝΙ ΑΝΔΡΙ ΠΑΡΘΕΝΟΝ ΑΓΝΗΝ ΠΑΡΑΣΤΗΣΑΙ ΤΩ ΧΡΙΣΤΩ
3 ΦΟΒΟΥΜΑΙ ΔΕ ΜΗΠΩΣ ΩΣ Ο ΟΦΙΣ ΕΞΗΠΑΤΗΣΕΝ ΕΥΑΝ ΕΝ ΤΗ ΠΑΝΟΥΡΓΙΑ ΑΥΤΟΥ ΦΘΑΡΗ ΤΑ ΝΟΗΜΑΤΑ ΥΜΩΝ ΑΠΟ ΤΗΣ ΑΠΛΟΤΗΤΟΣ ΤΗΣ ΕΙΣ ΧΡΙΣΤΟΝ
4 ΕΙ ΜΕΝ ΓΑΡ Ο ΕΡΧΟΜΕΝΟΣ ΑΛΛΟΝ ΙΗΣΟΥΝ ΚΗΡΥΣΣΕΙ ΟΝ ΟΥΚ ΕΚΗΡΥΞΑΜΕΝ Η ΠΝΕΥΜΑ ΕΤΕΡΟΝ ΛΑΜΒΑΝΕΤΕ Ο ΟΥΚ ΕΛΑΒΕΤΕ Η ΕΥΑΓΓΕΛΙΟΝ ΕΤΕΡΟΝ Ο ΟΥΚ ΕΔΕΞΑΣΘΕ ΚΑΛΩΣ ΑΝΕΧΕΣΘΕ
5 ΛΟΓΙΖΟΜΑΙ ΓΑΡ ΜΗΔΕΝ ΥΣΤΕΡΗΚΕΝΑΙ ΤΩΝ ΥΠΕΡΛΙΑΝ ΑΠΟΣΤΟΛΩΝ
6 ΕΙ ΔΕ ΚΑΙ ΙΔΙΩΤΗΣ ΤΩ ΛΟΓΩ ΑΛΛ ΟΥ ΤΗ ΓΝΩΣΕΙ ΑΛΛ ΕΝ ΠΑΝΤΙ ΦΑΝΕΡΩΣΑΝΤΕΣ ΕΝ ΠΑΣΙΝ ΕΙΣ ΥΜΑΣ
7 Η ΑΜΑΡΤΙΑΝ ΕΠΟΙΗΣΑ ΕΜΑΥΤΟΝ ΤΑΠΕΙΝΩΝ ΙΝΑ ΥΜΕΙΣ ΥΨΩΘΗΤΕ ΟΤΙ ΔΩΡΕΑΝ ΤΟ ΤΟΥ ΘΕΟΥ ΕΥΑΓΓΕΛΙΟΝ ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΥΜΙΝ
8 ΑΛΛΑΣ ΕΚΚΛΗΣΙΑΣ ΕΣΥΛΗΣΑ ΛΑΒΩΝ ΟΨΩΝΙΟΝ ΠΡΟΣ ΤΗΝ ΥΜΩΝ ΔΙΑΚΟΝΙΑΝ ΚΑΙ ΠΑΡΩΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΥΣΤΕΡΗΘΕΙΣ ΟΥ ΚΑΤΕΝΑΡΚΗΣΑ ΟΥΘΕΝΟΣ
9 ΤΟ ΓΑΡ ΥΣΤΕΡΗΜΑ ΜΟΥ ΠΡΟΣΑΝΕΠΛΗΡΩΣΑΝ ΟΙ ΑΔΕΛΦΟΙ ΕΛΘΟΝΤΕΣ ΑΠΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΕΝ ΠΑΝΤΙ ΑΒΑΡΗ ΕΜΑΥΤΟΝ ΥΜΙΝ ΕΤΗΡΗΣΑ ΚΑΙ ΤΗΡΗΣΩ
10 ΕΣΤΙΝ ΑΛΗΘΕΙΑ ΧΡΙΣΤΟΥ ΕΝ ΕΜΟΙ ΟΤΙ Η ΚΑΥΧΗΣΙΣ ΑΥΤΗ ΟΥ ΦΡΑΓΗΣΕΤΑΙ ΕΙΣ ΕΜΕ ΕΝ ΤΟΙΣ ΚΛΙΜΑΣΙΝ ΤΗΣ ΑΧΑΙΑΣ
11 ΔΙΑΤΙ ΟΤΙ ΟΥΚ ΑΓΑΠΩ ΥΜΑΣ Ο ΘΕΟΣ ΟΙΔΕΝ
12 Ο ΔΕ ΠΟΙΩ ΚΑΙ ΠΟΙΗΣΩ ΙΝΑ ΕΚΚΟΨΩ ΤΗΝ ΑΦΟΡΜΗΝ ΤΩΝ ΘΕΛΟΝΤΩΝ ΑΦΟΡΜΗΝ ΙΝΑ ΕΝ Ω ΚΑΥΧΩΝΤΑΙ ΕΥΡΕΘΩΣΙΝ ΚΑΘΩΣ ΚΑΙ ΗΜΕΙΣ
13 ΟΙ ΓΑΡ ΤΟΙΟΥΤΟΙ ΨΕΥΔΑΠΟΣΤΟΛΟΙ ΕΡΓΑΤΑΙ ΔΟΛΙΟΙ ΜΕΤΑΣΧΗΜΑΤΙΖΟΜΕΝΟΙ ΕΙΣ ΑΠΟΣΤΟΛΟΥΣ ΧΡΙΣΤΟΥ
14 ΚΑΙ ΟΥ ΘΑΥΜΑ ΑΥΤΟΣ ΓΑΡ Ο ΣΑΤΑΝΑΣ ΜΕΤΑΣΧΗΜΑΤΙΖΕΤΑΙ ΕΙΣ ΑΓΓΕΛΟΝ ΦΩΤΟΣ
15 ΟΥ ΜΕΓΑ ΟΥΝ ΕΙ ΚΑΙ ΟΙ ΔΙΑΚΟΝΟΙ ΑΥΤΟΥ ΜΕΤΑΣΧΗΜΑΤΙΖΟΝΤΑΙ ΩΣ ΔΙΑΚΟΝΟΙ ΔΙΚΑΙΟΣΥΝΗΣ ΩΝ ΤΟ ΤΕΛΟΣ ΕΣΤΑΙ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ
16 ΠΑΛΙΝ ΛΕΓΩ ΜΗ ΤΙΣ ΜΕ ΔΟΞΗ ΑΦΡΟΝΑ ΕΙΝΑΙ ΕΙ ΔΕ ΜΗΓΕ ΚΑΝ ΩΣ ΑΦΡΟΝΑ ΔΕΞΑΣΘΕ ΜΕ ΙΝΑ ΚΑΓΩ ΜΙΚΡΟΝ ΤΙ ΚΑΥΧΗΣΩΜΑΙ
17 Ο ΛΑΛΩ ΟΥ ΚΑΤΑ ΚΥΡΙΟΝ ΛΑΛΩ ΑΛΛ ΩΣ ΕΝ ΑΦΡΟΣΥΝΗ ΕΝ ΤΑΥΤΗ ΤΗ ΥΠΟΣΤΑΣΕΙ ΤΗΣ ΚΑΥΧΗΣΕΩΣ
18 ΕΠΕΙ ΠΟΛΛΟΙ ΚΑΥΧΩΝΤΑΙ ΚΑΤΑ ΣΑΡΚΑ ΚΑΓΩ ΚΑΥΧΗΣΟΜΑΙ
19 ΗΔΕΩΣ ΓΑΡ ΑΝΕΧΕΣΘΕ ΤΩΝ ΑΦΡΟΝΩΝ ΦΡΟΝΙΜΟΙ ΟΝΤΕΣ
20 ΑΝΕΧΕΣΘΕ ΓΑΡ ΕΙ ΤΙΣ ΥΜΑΣ ΚΑΤΑΔΟΥΛΟΙ ΕΙ ΤΙΣ ΚΑΤΕΣΘΙΕΙ ΕΙ ΤΙΣ ΛΑΜΒΑΝΕΙ ΕΙ ΤΙΣ ΕΠΑΙΡΕΤΑΙ ΕΙ ΤΙΣ ΕΙΣ ΠΡΟΣΩΠΟΝ ΥΜΑΣ ΔΕΡΕΙ
21 ΚΑΤΑ ΑΤΙΜΙΑΝ ΛΕΓΩ ΩΣ ΟΤΙ ΗΜΕΙΣ ΗΣΘΕΝΗΚΑΜΕΝ ΕΝ Ω Δ ΑΝ ΤΙΣ ΤΟΛΜΑ ΕΝ ΑΦΡΟΣΥΝΗ ΛΕΓΩ ΤΟΛΜΩ ΚΑΓΩ
22 ΕΒΡΑΙΟΙ ΕΙΣΙΝ ΚΑΓΩ ΙΣΡΑΗΛΕΙΤΑΙ ΕΙΣΙΝ ΚΑΓΩ ΣΠΕΡΜΑ ΑΒΡΑΑΜ ΕΙΣΙΝ ΚΑΓΩ
23 ΔΙΑΚΟΝΟΙ ΧΡΙΣΤΟΥ ΕΙΣΙΝ ΠΑΡΑΦΡΟΝΩΝ ΛΑΛΩ ΥΠΕΡ ΕΓΩ ΕΝ ΚΟΠΟΙΣ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΝ ΠΛΗΓΑΙΣ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΝ ΦΥΛΑΚΑΙΣ ΥΠΕΡΒΑΛΛΟΝΤΩΣ ΕΝ ΘΑΝΑΤΟΙΣ ΠΟΛΛΑΚΙΣ
24 ΥΠΟ ΙΟΥΔΑΙΩΝ ΠΕΝΤΑΚΙΣ ΤΕΣΣΕΡΑΚΟΝΤΑ ΠΑΡΑ ΜΙΑΝ ΕΛΑΒΟΝ
25 ΤΡΙΣ ΕΡΡΑΒΔΙΣΘΗΝ ΑΠΑΞ ΕΛΙΘΑΣΘΗΝ ΤΡΙΣ ΕΝΑΥΑΓΗΣΑ ΝΥΧΘΗΜΕΡΟΝ ΕΝ ΤΩ ΒΥΘΩ ΠΕΠΟΙΗΚΑ
26 ΟΔΟΙΠΟΡΙΑΙΣ ΠΟΛΛΑΚΙΣ ΚΙΝΔΥΝΟΙΣ ΠΟΤΑΜΩΝ ΚΙΝΔΥΝΟΙΣ ΛΗΣΤΩΝ ΚΙΝΔΥΝΟΙΣ ΕΚ ΓΕΝΟΥΣ ΚΙΝΔΥΝΟΙΣ ΕΞ ΕΘΝΩΝ ΚΙΝΔΥΝΟΙΣ ΕΝ ΠΟΛΕΙ ΚΙΝΔΥΝΟΙΣ ΕΝ ΕΡΗΜΙΑ ΚΙΝΔΥΝΟΙΣ ΕΝ ΘΑΛΑΣΣΗ ΚΙΝΔΥΝΟΙΣ ΕΝ ΨΕΥΔΑΔΕΛΦΟΙΣ
27 ΚΟΠΩ ΚΑΙ ΜΟΧΘΩ ΕΝ ΑΓΡΥΠΝΙΑΙΣ ΠΟΛΛΑΚΙΣ ΕΝ ΛΙΜΩ ΚΑΙ ΔΙΨΕΙ ΕΝ ΝΗΣΤΕΙΑΙΣ ΠΟΛΛΑΚΙΣ ΕΝ ΨΥΧΕΙ ΚΑΙ ΓΥΜΝΟΤΗΤΙ
28 ΧΩΡΙΣ ΤΩΝ ΠΑΡΕΚΤΟΣ Η ΕΠΙΣΤΑΣΙΣ ΜΟΙ Η ΚΑΘ ΗΜΕΡΑΝ Η ΜΕΡΙΜΝΑ ΠΑΣΩΝ ΤΩΝ ΕΚΚΛΗΣΙΩΝ
29 ΤΙΣ ΑΣΘΕΝΕΙ ΚΑΙ ΟΥΚ ΑΣΘΕΝΩ ΤΙΣ ΣΚΑΝΔΑΛΙΖΕΤΑΙ ΚΑΙ ΟΥΚ ΕΓΩ ΠΥΡΟΥΜΑΙ
30 ΕΙ ΚΑΥΧΑΣΘΑΙ ΔΕΙ ΤΑ ΤΗΣ ΑΣΘΕΝΕΙΑΣ ΜΟΥ ΚΑΥΧΗΣΟΜΑΙ
31 Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΟΙΔΕΝ Ο ΩΝ ΕΥΛΟΓΗΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΟΤΙ ΟΥ ΨΕΥΔΟΜΑΙ
32 ΕΝ ΔΑΜΑΣΚΩ Ο ΕΘΝΑΡΧΗΣ ΑΡΕΤΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΦΡΟΥΡΕΙ ΤΗΝ ΠΟΛΙΝ ΔΑΜΑΣΚΗΝΩΝ ΠΙΑΣΑΙ ΜΕ
33 ΚΑΙ ΔΙΑ ΘΥΡΙΔΟΣ ΕΝ ΣΑΡΓΑΝΗ ΕΧΑΛΑΣΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥΣ ΚΑΙ ΕΞΕΦΥΓΟΝ ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 ΚΑΥΧΑΣΘΑΙ ΔΕΙ ΟΥ ΣΥΜΦΕΡΟΝ ΜΕΝ ΕΛΕΥΣΟΜΑΙ ΔΕ ΕΙΣ ΟΠΤΑΣΙΑΣ ΚΑΙ ΑΠΟΚΑΛΥΨΕΙΣ ΚΥΡΙΟΥ
2 ΟΙΔΑ ΑΝΘΡΩΠΟΝ ΕΝ ΧΡΙΣΤΩ ΠΡΟ ΕΤΩΝ ΔΕΚΑΤΕΣΣΑΡΩΝ ΕΙΤΕ ΕΝ ΣΩΜΑΤΙ ΟΥΚ ΟΙΔΑ ΕΙΤΕ ΕΚΤΟΣ ΤΟΥ ΣΩΜΑΤΟΣ ΟΥΚ ΟΙΔΑ Ο ΘΕΟΣ ΟΙΔΕΝ ΑΡΠΑΓΕΝΤΑ ΤΟΝ ΤΟΙΟΥΤΟΝ ΕΩΣ ΤΡΙΤΟΥ ΟΥΡΑΝΟΥ
3 ΚΑΙ ΟΙΔΑ ΤΟΝ ΤΟΙΟΥΤΟΝ ΑΝΘΡΩΠΟΝ ΕΙΤΕ ΕΝ ΣΩΜΑΤΙ ΕΙΤΕ ΧΩΡΙΣ ΤΟΥ ΣΩΜΑΤΟΣ ΟΥΚ ΟΙΔΑ Ο ΘΕΟΣ ΟΙΔΕΝ
4 ΟΤΙ ΗΡΠΑΓΗ ΕΙΣ ΤΟΝ ΠΑΡΑΔΕΙΣΟΝ ΚΑΙ ΗΚΟΥΣΕΝ ΑΡΡΗΤΑ ΡΗΜΑΤΑ Α ΟΥΚ ΕΞΟΝ ΑΝΘΡΩΠΩ ΛΑΛΗΣΑΙ
5 ΥΠΕΡ ΤΟΥ ΤΟΙΟΥΤΟΥ ΚΑΥΧΗΣΟΜΑΙ ΥΠΕΡ ΔΕ ΕΜΑΥΤΟΥ ΟΥ ΚΑΥΧΗΣΟΜΑΙ ΕΙ ΜΗ ΕΝ ΤΑΙΣ ΑΣΘΕΝΕΙΑΙΣ ΜΟΥ
6 ΕΑΝ ΓΑΡ ΘΕΛΗΣΩ ΚΑΥΧΗΣΑΣΘΑΙ ΟΥΚ ΕΣΟΜΑΙ ΑΦΡΩΝ ΑΛΗΘΕΙΑΝ ΓΑΡ ΕΡΩ ΦΕΙΔΟΜΑΙ ΔΕ ΜΗ ΤΙΣ ΕΙΣ ΕΜΕ ΛΟΓΙΣΗΤΑΙ ΥΠΕΡ Ο ΒΛΕΠΕΙ ΜΕ Η ΑΚΟΥΕΙ ΕΞ ΕΜΟΥ
7 ΚΑΙ ΤΗ ΥΠΕΡΒΟΛΗ ΤΩΝ ΑΠΟΚΑΛΥΨΕΩΝ ΙΝΑ ΜΗ ΥΠΕΡΑΙΡΩΜΑΙ ΕΔΟΘΗ ΜΟΙ ΣΚΟΛΟΨ ΤΗ ΣΑΡΚΙ ΑΓΓΕΛΟΣ ΣΑΤΑΝΑ ΙΝΑ ΜΕ ΚΟΛΑΦΙΖΗ ΙΝΑ ΜΗ ΥΠΕΡΑΙΡΩΜΑΙ
8 ΥΠΕΡ ΤΟΥΤΟΥ ΤΡΙΣ ΤΟΝ ΚΥΡΙΟΝ ΠΑΡΕΚΑΛΕΣΑ ΙΝΑ ΑΠΟΣΤΗ ΑΠ ΕΜΟΥ
9 ΚΑΙ ΕΙΡΗΚΕΝ ΜΟΙ ΑΡΚΕΙ ΣΟΙ Η ΧΑΡΙΣ ΜΟΥ Η ΓΑΡ ΔΥΝΑΜΙΣ ΕΝ ΑΣΘΕΝΕΙΑ ΤΕΛΕΙΤΑΙ ΗΔΙΣΤΑ ΟΥΝ ΜΑΛΛΟΝ

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KAYXHΣOMAI EN TAIΣ ASΘENEIAIΣ MOY INA EΠIΣKHNΩΣH EΠ EME H ΔYNAMIΣ TOY XPIΣTOY

10 ΔIO EYΔOKΩ EN ASΘENEIAIΣ EN YBPEΣIN EN ANAΓKAIΣ EN ΔIΩΓMOIΣ KAI ΣTENOXΩPIAIΣ YΠEP XPIΣTOY OTAN ΓAP ASΘENΩ TOTE ΔYNATOΣ EIMI

11 ΓEΓONA AΦPΩN YMEIΣ ME HNAΓKAΣATE EΓΩ ΓAP ΩΦEIΛON YΦ YMΩN ΣYNIΣTAΣΘAI OYΔEN ΓAP YΣTEPHΣA TΩN YΠEPΛIAN APOΣTOΛΩN EI KAI OYΔEN EIMI

12 TA MEN ΣHMEIA TOY APOΣTOΛOY KATEIPΓAΣΘH EN YMIN EN ΠAΣH YΠOMONH ΣHMEIOIΣ TE KAI TEPAΣIN KAI ΔYNAMEΣIN

13 TI ΓAP EΣTIN O HΣΣΩΘHTE YΠEP TAΣ ΛOIΠAΣ EKKΛHΣIAΣ EI MH OTI AYTOΣ EΓΩ OY KATENAPKHΣA YMΩN XAPIΣAΣΘE MOI THN AΔIKIAN TAYTHN

14 IΔOY TPITON TOYTO ETOIMΩΣ EXΩ ΕΛΘEIN ΠPOΣ YMAΣ KAI OY KATANAPKHΣΩ OY ΓAP ZHTΩ TA YMΩN ΑΛΛA YMAΣ OY ΓAP OΦEIΛEI TA TEKNA TOIΣ ΓONEYΣIN ΘHΣAYPIZEIN ΑΛΛA OI ΓONEIΣ TOIΣ TEKNOIΣ

15 EΓΩ ΔE HΔIΣTA ΔAΠANHΣΩ KAI EKΔAΠANHΘHΣOMAI YΠEP TΩN ΨYXΩN YMΩN EI ΠERIΣΣOTERΩΣ YMAΣ AΓAΠΩ HTTON AΓAΠΩMAI

16 EΣTΩ ΔE EΓΩ OY KATEBAPHΣA YMAΣ ΑΛΛA YΠAPXΩN ΠANOYPΓOΣ ΔOΛΩ YMAΣ ΕΛΑΒΟΝ

17 MH TINA ΩN APEΣTAΛKA ΠPOΣ YMAΣ ΔI AYTOY EΠΛEONEKTHΣA YMAΣ

18 ΠAPEKAΛEΣA TITON KAI ΣYNAΠEΣTEIΛA TON ΑΔΕΛΦΟΝ MHTI EΠΛEONEKTHΣEN YMAΣ TITOΣ OY TΩ AYTΩ ΠNEYMATI ΠERIEΠATHΣAMEN OY TOIΣ AYTOIΣ IXNEΣIN

19 ΠΑΛΑΙ ΔOKEITE OTI YMIN APOΛOΓOYMEΘA KATENANTI ΘEOY EN XPIΣTΩ ΛΑΛΟΥΜΕΝ TA ΔE ΠANTA AΓAΠHTOI YΠEP THΣ YMΩN OIKOΔOMHΣ

20 ΦOBOYMAI ΓAP MHΠΩΣ ΕΛΘΩΝ OYX OIOYΣ ΘΕΛΩ EYPΩ YMAΣ KAΓΩ EYPEΘΩ YMIN OION OY ΘΕΛΕΤΕ MH ΠΩΣ ERIΣ ZHΛOΣ ΘYMOI ERIΘEIAI KATAΛΑΛΙΑΙ ΨΙΘΥΡΙΣΜΟΙ ΦΥΣΙΩΣΕΙΣ AKATAΣTAΣIAI

21 MH ΠΑΛΙΝ ΕΛΘΟΝΤΟΣ ΜΟΥ ΤΑΠΕΙΝΩΣΕΙ ΜΕ Ο ΘΕΟΣ ΜΟΥ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΠΕΝΘΗΣΩ ΠΟΛΛΟΥΣ ΤΩΝ ΠΡΟΗΜΑΡΤΗΚΟΤΩΝ ΚΑΙ ΜΗ ΜΕΤΑΝΟΗΣΑΝΤΩΝ ΕΠΙ ΤΗ ΑΚΑΘΑΡΣΙΑ ΚΑΙ ΠΟΡΝΕΙΑ ΚΑΙ ΑΣΕΛΓΕΙΑ Η ΕΠΡΑΞΑΝ

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 ΤΡΙΤΟΝ ΤΟΥΤΟ ΕΡΧΟΜΑΙ ΠΡΟΣ ΥΜΑΣ ΕΠΙ ΣΤΟΜΑΤΟΣ ΔΥΟ ΜΑΡΤΥΡΩΝ ΚΑΙ ΤΡΙΩΝ ΣΤΑΘΗΣΕΤΑΙ ΠΑΝ ΡΗΜΑ

2 ΠΡΟΕΙΡΗΚΑ ΚΑΙ ΠΡΟΛΕΓΩ ΩΣ ΠΑΡΩΝ ΤΟ ΔΕΥΤΕΡΟΝ ΚΑΙ ΑΠΩΝ ΝΥΝ ΤΟΙΣ ΠΡΟΗΜΑΡΤΗΚΟΣΙΝ ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΠΑΣΙΝ ΟΤΙ ΕΑΝ ΕΛΘΩ ΕΙΣ ΤΟ ΠΑΛΙΝ ΟΥ ΦΕΙΣΟΜΑΙ

3 ΕΠΕΙ ΔΟΚΙΜΗΝ ΖΗΤΕΙΤΕ ΤΟΥ ΕΝ ΕΜΟΙ ΛΑΛΟΥΝΤΟΣ ΧΡΙΣΤΟΥ ΟΣ ΕΙΣ ΥΜΑΣ ΟΥΚ ΑΣΘΕΝΕΙ ΑΛΛΑ ΔΥΝΑΤΕΙ ΕΝ ΥΜΙΝ

4 ΚΑΙ ΓΑΡ ΕΣΤΑΥΡΩΘΗ ΕΞ ΑΣΘΕΝΕΙΑΣ ΑΛΛΑ ΖΗ ΕΚ ΔΥΝΑΜΕΩΣ ΘΕΟΥ ΚΑΙ ΓΑΡ ΗΜΕΙΣ ΑΣΘΕΝΟΥΜΕΝ ΕΝ ΑΥΤΩ ΑΛΛΑ ΖΗΣΟΜΕΝ ΣΥΝ ΑΥΤΩ ΕΚ ΔΥΝΑΜΕΩΣ ΘΕΟΥ ΕΙΣ ΥΜΑΣ

5 ΕΑΥΤΟΥΣ ΠΕΙΡΑΖΕΤΕ ΕΙ ΕΣΤΕ ΕΝ ΤΗ ΠΙΣΤΕΙ ΕΑΥΤΟΥΣ ΔΟΚΙΜΑΖΕΤΕ Η ΟΥΚ ΕΠΙΓΙΝΩΣΚΕΤΕ ΕΑΥΤΟΥΣ ΟΤΙ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΕΝ ΥΜΙΝ ΕΙ ΜΗΤΙ ΑΔΟΚΙΜΟΙ ΕΣΤΕ

6 ΕΛΠΙΖΩ ΔΕ ΟΤΙ ΓΝΩΣΕΣΘΕ ΟΤΙ ΗΜΕΙΣ ΟΥΚ ΕΣΜΕΝ ΑΔΟΚΙΜΟΙ

7 ΕΥΧΟΜΕΘΑ ΔΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΜΗ ΠΟΙΗΣΑΙ ΥΜΑΣ ΚΑΚΟΝ ΜΗΔΕΝ ΟΥΧ ΙΝΑ ΗΜΕΙΣ ΔΟΚΙΜΟΙ ΦΑΝΩΜΕΝ ΑΛΛ ΙΝΑ ΥΜΕΙΣ ΤΟ ΚΑΛΟΝ ΠΟΙΗΤΕ ΗΜΕΙΣ ΔΕ ΩΣ ΑΔΟΚΙΜΟΙ ΩΜΕΝ

8 ΟΥ ΓΑΡ ΔΥΝΑΜΕΘΑ ΤΙ ΚΑΤΑ ΤΗΣ ΑΛΗΘΕΙΑΣ ΑΛΛΑ ΥΠΕΡ ΤΗΣ ΑΛΗΘΕΙΑΣ

9 ΧΑΙΡΟΜΕΝ ΓΑΡ ΟΤΑΝ ΗΜΕΙΣ ΑΣΘΕΝΩΜΕΝ ΥΜΕΙΣ ΔΕ ΔΥΝΑΤΟΙ ΗΤΕ ΤΟΥΤΟ ΚΑΙ ΕΥΧΟΜΕΘΑ ΤΗΝ ΥΜΩΝ ΚΑΤΑΡΤΙΣΙΝ

10 ΔΙΑ ΤΟΥΤΟ ΤΑΥΤΑ ΑΠΩΝ ΓΡΑΦΩ ΙΝΑ ΠΑΡΩΝ ΜΗ ΑΠΟΤΟΜΩΣ ΧΡΗΣΩΜΑΙ ΚΑΤΑ ΤΗΝ ΕΞΟΥΣΙΑΝ ΗΝ Ο ΚΥΡΙΟΣ ΕΔΩΚΕΝ ΜΟΙ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΚΑΙ ΟΥΚ ΕΙΣ ΚΑΘΑΙΡΕΣΙΝ

11 ΛΟΙΠΟΝ ΑΔΕΛΦΟΙ ΧΑΙΡΕΤΕ ΚΑΤΑΡΤΙΖΕΣΘΕ ΠΑΡΑΚΑΛΕΙΣΘΕ ΤΟ ΑΥΤΟ ΦΡΟΝΕΙΤΕ ΕΙΡΗΝΕΥΕΤΕ ΚΑΙ Ο ΘΕΟΣ ΤΗΣ ΑΓΑΠΗΣ ΚΑΙ ΕΙΡΗΝΗΣ ΕΣΤΑΙ ΜΕΘ ΥΜΩΝ

12 ΑΣΠΑΣΑΣΘΕ ΑΛΛΗΛΟΥΣ ΕΝ ΑΓΙΩ ΦΙΛΗΜΑΤΙ ΑΣΠΑΖΟΝΤΑΙ ΥΜΑΣ ΟΙ ΑΓΙΟΙ ΠΑΝΤΕΣ

13 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΚΑΙ Η ΚΟΙΝΩΝΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ

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THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΟΥΚ ΑΠ ΑΝΘΡΩΠΩΝ ΟΥΔΕ ΔΙ ΑΝΘΡΩΠΟΥ ΑΛΛΑ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ ΠΑΤΡΟΣ ΤΟΥ ΕΓΕΙΡΑΝΤΟΣ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ

2 ΚΑΙ ΟΙ ΣΥΝ ΕΜΟΙ ΠΑΝΤΕΣ ΑΔΕΛΦΟΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΗΣ ΓΑΛΑΤΙΑΣ

3 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

4 ΤΟΥ ΔΟΝΤΟΣ ΕΑΥΤΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΟΠΩΣ ΕΞΕΛΗΤΑΙ ΗΜΑΣ ΕΚ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥ ΕΝΕΣΤΩΤΟΣ ΠΟΝΗΡΟΥ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΗΜΩΝ

5 Ω Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

6 ΘΑΥΜΑΖΩ ΟΤΙ ΟΥΤΩΣ ΤΑΧΕΩΣ ΜΕΤΑΤΙΘΕΣΘΕ ΑΠΟ ΤΟΥ ΚΑΛΕΣΑΝΤΟΣ ΥΜΑΣ ΕΝ ΧΑΡΙΤΙ ΧΡΙΣΤΟΥ ΕΙΣ ΕΤΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ

7 Ο ΟΥΚ ΕΣΤΙΝ ΑΛΛΟ ΕΙ ΜΗ ΤΙΝΕΣ ΕΙΣΙΝ ΟΙ ΤΑΡΑΣΣΟΝΤΕΣ ΥΜΑΣ ΚΑΙ ΘΕΛΟΝΤΕΣ ΜΕΤΑΣΤΡΕΨΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ

8 ΑΛΛΑ ΚΑΙ ΕΑΝ ΗΜΕΙΣ Η ΑΓΓΕΛΟΣ ΕΞ ΟΥΡΑΝΟΥ ΕΥΑΓΓΕΛΙΣΗΤΑΙ ΠΑΡ Ο ΕΥΗΓΓΕΛΙΣΑΜΕΘΑ ΥΜΙΝ ΑΝΑΘΕΜΑ ΕΣΤΩ

9 ΩΣ ΠΡΟΕΙΡΗΚΑΜΕΝ ΚΑΙ ΑΡΤΙ ΠΑΛΙΝ ΛΕΓΩ ΕΙ ΤΙΣ ΥΜΑΣ ΕΥΑΓΓΕΛΙΖΕΤΑΙ ΠΑΡ Ο ΠΑΡΕΛΑΒΕΤΕ ΑΝΑΘΕΜΑ ΕΣΤΩ

10 ΑΡΤΙ ΓΑΡ ΑΝΘΡΩΠΟΥΣ ΠΕΙΘΩ Η ΤΟΝ ΘΕΟΝ Η ΖΗΤΩ ΑΝΘΡΩΠΟΙΣ ΑΡΕΣΚΕΙΝ ΕΙ ΕΤΙ ΑΝΘΡΩΠΟΙΣ ΗΡΕΣΚΟΝ ΧΡΙΣ-ΤΟΥ ΔΟΥΛΟΣ ΟΥΚ ΑΝ ΗΜΗΝ

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11 ΓΝΩΡΙΖΩ ΔΕ ΥΜΙΝ ΑΔΕΛΦΟΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΕΥΑΓΓΕΛΙΣΘΕΝ ΥΠ ΕΜΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΚΑΤΑ ΑΝΘΡΩΠΟΝ
12 ΟΥΔΕ ΓΑΡ ΕΓΩ ΠΑΡΑ ΑΝΘΡΩΠΟΥ ΠΑΡΕΛΑΒΟΝ ΑΥΤΟ ΟΥΤΕ ΕΔΙΔΑΧΘΗΝ ΑΛΛΑ ΔΙ ΑΠΟΚΑΛΥΨΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
13 ΗΚΟΥΣΑΤΕ ΓΑΡ ΤΗΝ ΕΜΗΝ ΑΝΑΣΤΡΟΦΗΝ ΠΟΤΕ ΕΝ ΤΩ ΙΟΥΔΑΙΣΜΩ ΟΤΙ ΚΑΘ ΥΠΕΡΒΟΛΗΝ ΕΔΙΩΚΟΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΟΡΘΟΥΝ ΑΥΤΗΝ
14 ΚΑΙ ΠΡΟΕΚΟΠΤΟΝ ΕΝ ΤΩ ΙΟΥΔΑΙΣΜΩ ΥΠΕΡ ΠΟΛΛΟΥΣ ΣΥΝΗΛΙΚΙΩΤΑΣ ΕΝ ΤΩ ΓΕΝΕΙ ΜΟΥ ΠΕΡΙΣΣΟΤΕΡΩΣ ΖΗΛΩΤΗΣ ΥΠΑΡΧΩΝ ΤΩΝ ΠΑΤΡΙΚΩΝ ΜΟΥ ΠΑΡΑΔΟΣΕΩΝ
15 ΟΤΕ ΔΕ ΕΥΔΟΚΗΣΕΝ Ο ΑΦΟΡΙΣΑΣ ΜΕ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΚΑΙ ΚΑΛΕΣΑΣ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ
16 ΑΠΟΚΑΛΥΨΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΝ ΕΜΟΙ ΙΝΑ ΕΥΑΓΓΕΛΙΖΩΜΑΙ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΥΘΕΩΣ ΟΥ ΠΡΟΣΑΝΕΘΕΜΗΝ ΣΑΡΚΙ ΚΑΙ ΑΙΜΑΤΙ
17 ΟΥΔΕ ΑΝΗΛΘΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΡΟΣ ΤΟΥΣ ΠΡΟ ΕΜΟΥ ΑΠΟΣΤΟΛΟΥΣ ΑΛΛΑ ΑΠΗΛΘΟΝ ΕΙΣ ΑΡΑΒΙΑΝ ΚΑΙ ΠΑΛΙΝ ΥΠΕΣΤΡΕΨΑ ΕΙΣ ΔΑΜΑΣΚΟΝ
18 ΕΠΕΙΤΑ ΜΕΤΑ ΤΡΙΑ ΕΤΗ ΑΝΗΛΘΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΙΣΤΟΡΗΣΑΙ ΚΗΦΑΝ ΚΑΙ ΕΠΕΜΕΙΝΑ ΠΡΟΣ ΑΥΤΟΝ ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ
19 ΕΤΕΡΟΝ ΔΕ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΟΥΚ ΕΙΔΟΝ ΕΙ ΜΗ ΙΑΚΩΒΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΤΟΥ ΚΥΡΙΟΥ
20 Α ΔΕ ΓΡΑΦΩ ΥΜΙΝ ΙΔΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΟΤΙ ΟΥ ΨΕΥΔΟΜΑΙ
21 ΕΠΕΙΤΑ ΗΛΘΟΝ ΕΙΣ ΤΑ ΚΛΙΜΑΤΑ ΤΗΣ ΣΥΡΙΑΣ ΚΑΙ ΤΗΣ ΚΙΛΙΚΙΑΣ
22 ΗΜΗΝ ΔΕ ΑΓΝΟΟΥΜΕΝΟΣ ΤΩ ΠΡΟΣΩΠΩ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΤΑΙΣ ΕΝ ΧΡΙΣΤΩ
23 ΜΟΝΟΝ ΔΕ ΑΚΟΥΟΝΤΕΣ ΗΣΑΝ ΟΤΙ Ο ΔΙΩΚΩΝ ΗΜΑΣ ΠΟΤΕ ΝΥΝ ΕΥΑΓΓΕΛΙΖΕΤΑΙ ΤΗΝ ΠΙΣΤΙΝ ΗΝ ΠΟΤΕ ΕΠΟΡΘΕΙ
24 ΚΑΙ ΕΔΟΞΑΖΟΝ ΕΝ ΕΜΟΙ ΤΟΝ ΘΕΟΝ

PAUL TO THE GALATIANS CHAPTER 2

1 ΕΠΕΙΤΑ ΔΙΑ ΔΕΚΑΤΕΣΣΑΡΩΝ ΕΤΩΝ ΠΑΛΙΝ ΑΝΕΒΗΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΜΕΤΑ ΒΑΡΝΑΒΑ ΣΥΝΠΑΡΑΛΑΒΩΝ ΚΑΙ ΤΙΤΟΝ
2 ΑΝΕΒΗΝ ΔΕ ΚΑΤΑ ΑΠΟΚΑΛΥΨΙΝ ΚΑΙ ΑΝΕΘΕΜΗΝ ΑΥΤΟΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ Ο ΚΗΡΥΣΣΩ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΤ ΙΔΙΑΝ ΔΕ ΤΟΙΣ ΔΟΚΟΥΣΙΝ ΜΗΠΩΣ ΕΙΣ ΚΕΝΟΝ ΤΡΕΧΩ Η ΕΔΡΑΜΟΝ
3 ΑΛΛ ΟΥΔΕ ΤΙΤΟΣ Ο ΣΥΝ ΕΜΟΙ ΕΛΛΗΝ ΩΝ ΗΝΑΓΚΑΣΘΗ ΠΕΡΙΤΜΗΘΗΝΑΙ
4 ΔΙΑ ΔΕ ΤΟΥΣ ΠΑΡΕΙΣΑΚΤΟΥΣ ΨΕΥΔΑΔΕΛΦΟΥΣ ΟΙΤΙΝΕΣ ΠΑΡΕΙΣΗΛΘΟΝ ΚΑΤΑΣΚΟΠΗΣΑΙ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ ΗΜΩΝ ΗΝ ΕΧΟΜΕΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΙΝΑ ΗΜΑΣ ΚΑΤΑΔΟΥΛΩΣΟΥΣΙΝ
5 ΟΙΣ ΟΥΔΕ ΠΡΟΣ ΩΡΑΝ ΕΙΞΑΜΕΝ ΤΗ ΥΠΟΤΑΓΗ ΙΝΑ Η ΑΛΗΘΕΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΔΙΑΜΕΙΝΗ ΠΡΟΣ ΥΜΑΣ
6 ΑΠΟ ΔΕ ΤΩΝ ΔΟΚΟΥΝΤΩΝ ΕΙΝΑΙ ΤΙ ΟΠΟΙΟΙ ΠΟΤΕ ΗΣΑΝ ΟΥΔΕΝ ΜΟΙ ΔΙΑΦΕΡΕΙ ΠΡΟΣΩΠΟΝ Ο ΘΕΟΣ ΑΝΘΡΩΠΟΥ ΟΥ ΛΑΜΒΑΝΕΙ ΕΜΟΙ ΓΑΡ ΟΙ ΔΟΚΟΥΝΤΕΣ ΟΥΔΕΝ ΠΡΟΣΑΝΕΘΕΝΤΟ
7 ΑΛΛΑ ΤΟΥΝΑΝΤΙΟΝ ΙΔΟΝΤΕΣ ΟΤΙ ΠΕΠΙΣΤΕΥΜΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΑΚΡΟΒΥΣΤΙΑΣ ΚΑΘΩΣ ΠΕΤΡΟΣ ΤΗΣ ΠΕΡΙΤΟΜΗΣ
8 Ο ΓΑΡ ΕΝΕΡΓΗΣΑΣ ΠΕΤΡΩ ΕΙΣ ΑΠΟΣΤΟΛΗΝ ΤΗΣ ΠΕΡΙΤΟΜΗΣ ΕΝΗΡΓΗΣΕΝ ΚΑΙ ΕΜΟΙ ΕΙΣ ΤΑ ΕΘΝΗ
9 ΚΑΙ ΓΝΟΝΤΕΣ ΤΗΝ ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙΣΑΝ ΜΟΙ ΙΑΚΩΒΟΣ ΚΑΙ ΚΗΦΑΣ ΚΑΙ ΙΩΑΝΝΗΣ ΟΙ ΔΟΚΟΥΝΤΕΣ ΣΤΥΛΟΙ ΕΙΝΑΙ ΔΕΞΙΑΣ ΕΔΩΚΑΝ ΕΜΟΙ ΚΑΙ ΒΑΡΝΑΒΑ ΚΟΙΝΩΝΙΑΣ ΙΝΑ ΗΜΕΙΣ ΕΙΣ ΤΑ ΕΘΝΗ ΑΥΤΟΙ ΔΕ ΕΙΣ ΤΗΝ ΠΕΡΙΤΟΜΗΝ
10 ΜΟΝΟΝ ΤΩΝ ΠΤΩΧΩΝ ΙΝΑ ΜΝΗΜΟΝΕΥΩΜΕΝ Ο ΚΑΙ ΕΣΠΟΥΔΑΣΑ ΑΥΤΟ ΤΟΥΤΟ ΠΟΙΗΣΑΙ
11 ΟΤΕ ΔΕ ΗΛΘΕΝ ΚΗΦΑΣ ΕΙΣ ΑΝΤΙΟΧΕΙΑΝ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΑΥΤΩ ΑΝΤΕΣΤΗΝ ΟΤΙ ΚΑΤΕΓΝΩΣΜΕΝΟΣ ΗΝ
12 ΠΡΟ ΤΟΥ ΓΑΡ ΕΛΘΕΙΝ ΤΙΝΑΣ ΑΠΟ ΙΑΚΩΒΟΥ ΜΕΤΑ ΤΩΝ ΕΘΝΩΝ ΣΥΝΗΣΘΙΕΝ ΟΤΕ ΔΕ ΗΛΘΟΝ ΥΠΕΣΤΕΛΛΕΝ ΚΑΙ ΑΦΩΡΙΖΕΝ ΕΑΥΤΟΝ ΦΟΒΟΥΜΕΝΟΣ ΤΟΥΣ ΕΚ ΠΕΡΙΤΟΜΗΣ
13 ΚΑΙ ΣΥΝΥΠΕΚΡΙΘΗΣΑΝ ΑΥΤΩ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΙΟΥΔΑΙΟΙ ΩΣΤΕ ΚΑΙ ΒΑΡΝΑΒΑΣ ΣΥΝΑΠΗΧΘΗ ΑΥΤΩΝ ΤΗ ΥΠΟΚΡΙΣΕΙ
14 ΑΛΛ ΟΤΕ ΕΙΔΟΝ ΟΤΙ ΟΥΚ ΟΡΘΟΠΟΔΟΥΣΙΝ ΠΡΟΣ ΤΗΝ ΑΛΗΘΕΙΑΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΙΠΟΝ ΤΩ ΚΗΦΑ ΕΜΠΡΟΣΘΕΝ ΠΑΝΤΩΝ ΕΙ ΣΥ ΙΟΥΔΑΙΟΣ ΥΠΑΡΧΩΝ ΕΘΝΙΚΩΣ ΚΑΙ ΟΥΧ ΙΟΥΔΑΙΚΩΣ ΖΗΣ ΠΩΣ ΤΑ ΕΘΝΗ ΑΝΑΓΚΑΖΕΙΣ ΙΟΥΔΑΙΖΕΙΝ
15 ΗΜΕΙΣ ΦΥΣΕΙ ΙΟΥΔΑΙΟΙ ΚΑΙ ΟΥΚ ΕΞ ΕΘΝΩΝ ΑΜΑΡΤΩΛΟΙ
16 ΕΙΔΟΤΕΣ ΔΕ ΟΤΙ ΟΥ ΔΙΚΑΙΟΥΤΑΙ ΑΝΘΡΩΠΟΣ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΕΑΝ ΜΗ ΔΙΑ ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΑΙ ΗΜΕΙΣ ΕΙΣ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΕΠΙΣΤΕΥΣΑΜΕΝ ΙΝΑ ΔΙΚΑΙΩΘΩΜΕΝ ΕΚ ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ ΚΑΙ ΟΥΚ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΤΙ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ
17 ΕΙ ΔΕ ΖΗΤΟΥΝΤΕΣ ΔΙΚΑΙΩΘΗΝΑΙ ΕΝ ΧΡΙΣΤΩ ΕΥΡΕΘΗΜΕΝ ΚΑΙ ΑΥΤΟΙ ΑΜΑΡΤΩΛΟΙ ΑΡΑ ΧΡΙΣΤΟΣ ΑΜΑΡΤΙΑΣ ΔΙΑΚΟΝΟΣ ΜΗ ΓΕΝΟΙΤΟ
18 ΕΙ ΓΑΡ Α ΚΑΤΕΛΥΣΑ ΤΑΥΤΑ ΠΑΛΙΝ ΟΙΚΟΔΟΜΩ ΠΑΡΑΒΑΤΗΝ ΕΜΑΥΤΟΝ ΣΥΝΙΣΤΑΝΩ
19 ΕΓΩ ΓΑΡ ΔΙΑ ΝΟΜΟΥ ΝΟΜΩ ΑΠΕΘΑΝΟΝ ΙΝΑ ΘΕΩ ΖΗΣΩ
20 ΧΡΙΣΤΩ ΣΥΝΕΣΤΑΥΡΩΜΑΙ ΖΩ ΔΕ ΟΥΚΕΤΙ ΕΓΩ ΖΗ ΔΕ ΕΝ ΕΜΟΙ ΧΡΙΣΤΟΣ Ο ΔΕ ΝΥΝ ΖΩ ΕΝ ΣΑΡΚΙ ΕΝ ΠΙΣΤΕΙ ΖΩ ΤΗ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΑΓΑΠΗΣΑΝΤΟΣ ΜΕ ΚΑΙ ΠΑΡΑΔΟΝΤΟΣ ΕΑΥΤΟΝ ΥΠΕΡ ΕΜΟΥ
21 ΟΥΚ ΑΘΕΤΩ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΙ ΓΑΡ ΔΙΑ ΝΟΜΟΥ ΔΙΚΑΙΟΣΥΝΗ ΑΡΑ ΧΡΙΣΤΟΣ ΔΩΡΕΑΝ ΑΠΕΘΑΝΕΝ

PAUL TO THE GALATIANS CHAPTER 3

1 Ω ΑΝΟΗΤΟΙ ΓΑΛΑΤΑΙ ΤΙΣ ΥΜΑΣ ΕΒΑΣΚΑΝΕΝ ΟΙΣ ΚΑΤ ΟΦΘΑΛΜΟΥΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΠΡΟΕΓΡΑΦΗ ΕΣΤΑΥΡΩΜΕΝΟΣ
2 ΤΟΥΤΟ ΜΟΝΟΝ ΘΕΛΩ ΜΑΘΕΙΝ ΑΦ ΥΜΩΝ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΤΟ ΠΝΕΥΜΑ ΕΛΑΒΕΤΕ Η ΕΞ ΑΚΟΗΣ ΠΙΣΤΕΩΣ
3 ΟΥΤΩΣ ΑΝΟΗΤΟΙ ΕΣΤΕ ΕΝΑΡΞΑΜΕΝΟΙ ΠΝΕΥΜΑΤΙ ΝΥΝ ΣΑΡΚΙ ΕΠΙΤΕΛΕΙΣΘΕ
4 ΤΟΣΑΥΤΑ ΕΠΑΘΕΤΕ ΕΙΚΗ ΕΙΓΕ ΚΑΙ ΕΙΚΗ
5 Ο ΟΥΝ ΕΠΙΧΟΡΗΓΩΝ ΥΜΙΝ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΕΝΕΡΓΩΝ ΔΥΝΑΜΕΙΣ ΕΝ ΥΜΙΝ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ Η ΕΞ ΑΚΟΗΣ ΠΙΣΤΕΩΣ
6 ΚΑΘΩΣ ΑΒΡΑΑΜ ΕΠΙΣΤΕΥΣΕΝ ΤΩ ΘΕΩ ΚΑΙ ΕΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚΑΙΟΣΥΝΗΝ
7 ΓΙΝΩΣΚΕΤΕ ΑΡΑ ΟΤΙ ΟΙ ΕΚ ΠΙΣΤΕΩΣ ΟΥΤΟΙ ΥΙΟΙ ΕΙΣΙΝ ΑΒΡΑΑΜ
8 ΠΡΟΙΔΟΥΣΑ ΔΕ Η ΓΡΑΦΗ ΟΤΙ ΕΚ ΠΙΣΤΕΩΣ ΔΙΚΑΙΟΙ ΤΑ ΕΘΝΗ Ο ΘΕΟΣ ΠΡΟΕΥΗΓΓΕΛΙΣΑΤΟ ΤΩ ΑΒΡΑΑΜ ΟΤΙ ΕΝΕΥΛΟΓΗΘΗΣΟΝΤΑΙ ΕΝ ΣΟΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ
9 ΩΣΤΕ ΟΙ ΕΚ ΠΙΣΤΕΩΣ ΕΥΛΟΓΟΥΝΤΑΙ ΣΥΝ ΤΩ ΠΙΣΤΩ ΑΒΡΑΑΜ
10 ΟΣΟΙ ΓΑΡ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΕΙΣΙΝ ΥΠΟ ΚΑΤΑΡΑΝ ΕΙΣΙΝ ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΕΠΙΚΑΤΑΡΑΤΟΣ ΠΑΣ ΟΣ ΟΥΚ ΕΜΜΕΝΕΙ ΠΑΣΙΝ ΤΟΙΣ ΓΕΓΡΑΜΜΕΝΟΙΣ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΑ
11 ΟΤΙ ΔΕ ΕΝ ΝΟΜΩ ΟΥΔΕΙΣ ΔΙΚΑΙΟΥΤΑΙ ΠΑΡΑ ΤΩ ΘΕΩ ΔΗΛΟΝ ΟΤΙ Ο ΔΙΚΑΙΟΣ ΕΚ ΠΙΣΤΕΩΣ ΖΗΣΕΤΑΙ
12 Ο ΔΕ ΝΟΜΟΣ ΟΥΚ ΕΣΤΙΝ ΕΚ ΠΙΣΤΕΩΣ ΑΛΛΑ Ο ΠΟΙΗΣΑΣ ΑΥΤΑ ΖΗΣΕΤΑΙ ΕΝ ΑΥΤΟΙΣ
13 ΧΡΙΣΤΟΣ ΗΜΑΣ ΕΞΗΓΟΡΑΣΕΝ ΕΚ ΤΗΣ ΚΑΤΑΡΑΣ ΤΟΥ ΝΟΜΟΥ ΓΕΝΟΜΕΝΟΣ ΥΠΕΡ ΗΜΩΝ ΚΑΤΑΡΑ ΟΤΙ ΓΕΓΡΑΠΤΑΙ ΕΠΙΚΑΤΑΡΑΤΟΣ ΠΑΣ Ο ΚΡΕΜΑΜΕΝΟΣ ΕΠΙ ΞΥΛΟΥ
14 ΙΝΑ ΕΙΣ ΤΑ ΕΘΝΗ Η ΕΥΛΟΓΙΑ ΤΟΥ ΑΒΡΑΑΜ ΓΕΝΗΤΑΙ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΙΝΑ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΛΑΒΩΜΕΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ
15 ΑΔΕΛΦΟΙ ΚΑΤΑ ΑΝΘΡΩΠΟΝ ΛΕΓΩ ΟΜΩΣ ΑΝΘΡΩΠΟΥ ΚΕΚΥΡΩΜΕΝΗΝ ΔΙΑΘΗΚΗΝ ΟΥΔΕΙΣ ΑΘΕΤΕΙ Η ΕΠΙΔΙΑΤΑΣΣΕΤΑΙ
16 ΤΩ ΔΕ ΑΒΡΑΑΜ ΕΡΡΕΘΗΣΑΝ ΑΙ ΕΠΑΓΓΕΛΙΑΙ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ ΟΥ ΛΕΓΕΙ ΚΑΙ ΤΟΙΣ ΣΠΕΡΜΑΣΙΝ ΩΣ ΕΠΙ ΠΟΛΛΩΝ ΑΛΛ ΩΣ ΕΦ ΕΝΟΣ ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΣΟΥ ΟΣ ΕΣΤΙΝ ΧΡΙΣΤΟΣ

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17 ΤΟΥΤΟ ΔΕ ΛΕΓΩ ΔΙΑΘΗΚΗΝ ΠΡΟΚΕΚΥΡΩΜΕΝΗΝ ΥΠΟ ΤΟΥ ΘΕΟΥ Ο ΜΕΤΑ ΤΕΤΡΑΚΟΣΙΑ ΚΑΙ ΤΡΙΑΚΟΝΤΑ ΕΤΗ ΓΕΓΟΝΩΣ ΝΟΜΟΣ ΟΥΚ ΑΚΥΡΟΙ ΕΙΣ ΤΟ ΚΑΤΑΡΓΗΣΑΙ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ
18 ΕΙ ΓΑΡ ΕΚ ΝΟΜΟΥ Η ΚΛΗΡΟΝΟΜΙΑ ΟΥΚΕΤΙ ΕΞ ΕΠΑΓΓΕΛΙΑΣ ΤΩ ΔΕ ΑΒΡΑΑΜ ΔΙ ΕΠΑΓΓΕΛΙΑΣ ΚΕΧΑΡΙΣΤΑΙ Ο ΘΕΟΣ
19 ΤΙ ΟΥΝ Ο ΝΟΜΟΣ ΤΩΝ ΠΑΡΑΒΑΣΕΩΝ ΧΑΡΙΝ ΠΡΟΣΕΤΕΘΗ ΑΧΡΙΣ ΟΥ ΕΛΘΗ ΤΟ ΣΠΕΡΜΑ Ω ΕΠΗΓΓΕΛΤΑΙ ΔΙΑΤΑΓΕΙΣ ΔΙ ΑΓΓΕΛΩΝ ΕΝ ΧΕΙΡΙ ΜΕΣΙΤΟΥ
20 Ο ΔΕ ΜΕΣΙΤΗΣ ΕΝΟΣ ΟΥΚ ΕΣΤΙΝ Ο ΔΕ ΘΕΟΣ ΕΙΣ ΕΣΤΙΝ
21 Ο ΟΥΝ ΝΟΜΟΣ ΚΑΤΑ ΤΩΝ ΕΠΑΓΓΕΛΙΩΝ ΤΟΥ ΘΕΟΥ ΜΗ ΓΕΝΟΙΤΟ ΕΙ ΓΑΡ ΕΔΟΘΗ ΝΟΜΟΣ Ο ΔΥΝΑΜΕΝΟΣ ΖΩΟΠΟΙΗΣΑΙ ΟΝΤΩΣ ΕΚ ΝΟΜΟΥ ΗΝ ΑΝ Η ΔΙΚΑΙΟΣΥΝΗ
22 ΑΛΛΑ ΣΥΝΕΚΛΕΙΣΕΝ Η ΓΡΑΦΗ ΤΑ ΠΑΝΤΑ ΥΠΟ ΑΜΑΡΤΙΑΝ ΙΝΑ Η ΕΠΑΓΓΕΛΙΑ ΕΚ ΠΙΣΤΕΩΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΟΘΗ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ
23 ΠΡΟ ΤΟΥ ΔΕ ΕΛΘΕΙΝ ΤΗΝ ΠΙΣΤΙΝ ΥΠΟ ΝΟΜΟΝ ΕΦΡΟΥΡΟΥΜΕΘΑ ΣΥΝΚΛΕΙΟΜΕΝΟΙ ΕΙΣ ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΠΙΣΤΙΝ ΑΠΟΚΑΛΥΦΘΗΝΑΙ
24 ΩΣΤΕ Ο ΝΟΜΟΣ ΠΑΙΔΑΓΩΓΟΣ ΗΜΩΝ ΓΕΓΟΝΕΝ ΕΙΣ ΧΡΙΣΤΟΝ ΙΝΑ ΕΚ ΠΙΣΤΕΩΣ ΔΙΚΑΙΩΘΩΜΕΝ
25 ΕΛΘΟΥΣΗΣ ΔΕ ΤΗΣ ΠΙΣΤΕΩΣ ΟΥΚΕΤΙ ΥΠΟ ΠΑΙΔΑΓΩΓΟΝ ΕΣΜΕΝ
26 ΠΑΝΤΕΣ ΓΑΡ ΥΙΟΙ ΘΕΟΥ ΕΣΤΕ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
27 ΟΣΟΙ ΓΑΡ ΕΙΣ ΧΡΙΣΤΟΝ ΕΒΑΠΤΙΣΘΗΤΕ ΧΡΙΣΤΟΝ ΕΝΕΔΥΣΑΣΘΕ
28 ΟΥΚ ΕΝΙ ΙΟΥΔΑΙΟΣ ΟΥΔΕ ΕΛΛΗΝ ΟΥΚ ΕΝΙ ΔΟΥΛΟΣ ΟΥΔΕ ΕΛΕΥΘΕΡΟΣ ΟΥΚ ΕΝΙ ΑΡΣΕΝ ΚΑΙ ΘΗΛΥ ΑΠΑΝΤΕΣ ΓΑΡ ΥΜΕΙΣ ΕΙΣ ΕΣΤΕ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
29 ΕΙ ΔΕ ΥΜΕΙΣ ΧΡΙΣΤΟΥ ΑΡΑ ΤΟΥ ΑΒΡΑΑΜ ΣΠΕΡΜΑ ΕΣΤΕ ΚΑΤΑ ΕΠΑΓΓΕΛΙΑΝ ΚΛΗΡΟΝΟΜΟΙ

PAUL TO THE GALATIANS CHAPTER 4

1 ΛΕΓΩ ΔΕ ΕΦ ΟΣΟΝ ΧΡΟΝΟΝ Ο ΚΛΗΡΟΝΟΜΟΣ ΝΗΠΙΟΣ ΕΣΤΙΝ ΟΥΔΕΝ ΔΙΑΦΕΡΕΙ ΔΟΥΛΟΥ ΚΥΡΙΟΣ ΠΑΝΤΩΝ ΩΝ
2 ΑΛΛΑ ΥΠΟ ΕΠΙΤΡΟΠΟΥΣ ΕΣΤΙΝ ΚΑΙ ΟΙΚΟΝΟΜΟΥΣ ΑΧΡΙ ΤΗΣ ΠΡΟΘΕΣΜΙΑΣ ΤΟΥ ΠΑΤΡΟΣ
3 ΟΥΤΩΣ ΚΑΙ ΗΜΕΙΣ ΟΤΕ ΗΜΕΝ ΝΗΠΙΟΙ ΥΠΟ ΤΑ ΣΤΟΙΧΕΙΑ ΤΟΥ ΚΟΣΜΟΥ ΗΜΕΘΑ ΔΕΔΟΥΛΩΜΕΝΟΙ
4 ΟΤΕ ΔΕ ΗΛΘΕΝ ΤΟ ΠΛΗΡΩΜΑ ΤΟΥ ΧΡΟΝΟΥ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΓΕΝΟΜΕΝΟΝ ΕΚ ΓΥΝΑΙΚΟΣ ΓΕΝΟΜΕΝΟΝ ΥΠΟ ΝΟΜΟΝ
5 ΙΝΑ ΤΟΥΣ ΥΠΟ ΝΟΜΟΝ ΕΞΑΓΟΡΑΣΗ ΙΝΑ ΤΗΝ ΥΙΟΘΕΣΙΑΝ ΑΠΟΛΑΒΩΜΕΝ
6 ΟΤΙ ΔΕ ΕΣΤΕ ΥΙΟΙ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ ΚΡΑΖΟΝ ΑΒΒΑ Ο ΠΑΤΗΡ
7 ΩΣΤΕ ΟΥΚΕΤΙ ΕΙ ΔΟΥΛΟΣ ΑΛΛΑ ΥΙΟΣ ΕΙ ΔΕ ΥΙΟΣ ΚΑΙ ΚΛΗΡΟΝΟΜΟΣ ΔΙΑ ΘΕΟΥ
8 ΑΛΛΑ ΤΟΤΕ ΜΕΝ ΟΥΚ ΕΙΔΟΤΕΣ ΘΕΟΝ ΕΔΟΥΛΕΥΣΑΤΕ ΤΟΙΣ ΦΥΣΕΙ ΜΗ ΟΥΣΙΝ ΘΕΟΙΣ
9 ΝΥΝ ΔΕ ΓΝΟΝΤΕΣ ΘΕΟΝ ΜΑΛΛΟΝ ΔΕ ΓΝΩΣΘΕΝΤΕΣ ΥΠΟ ΘΕΟΥ ΠΩΣ ΕΠΙΣΤΡΕΦΕΤΕ ΠΑΛΙΝ ΕΠΙ ΤΑ ΑΣΘΕΝΗ ΚΑΙ ΠΤΩΧΑ ΣΤΟΙΧΕΙΑ ΟΙΣ ΠΑΛΙΝ ΑΝΩΘΕΝ ΔΟΥΛΕΥΣΑΙ ΘΕΛΕΤΕ
10 ΗΜΕΡΑΣ ΠΑΡΑΤΗΡΕΙΣΘΕ ΚΑΙ ΜΗΝΑΣ ΚΑΙ ΚΑΙΡΟΥΣ ΚΑΙ ΕΝΙΑΥΤΟΥΣ
11 ΦΟΒΟΥΜΑΙ ΥΜΑΣ ΜΗΠΩΣ ΕΙΚΗ ΚΕΚΟΠΙΑΚΑ ΕΙΣ ΥΜΑΣ
12 ΓΙΝΕΣΘΕ ΩΣ ΕΓΩ ΟΤΙ ΚΑΓΩ ΩΣ ΥΜΕΙΣ ΑΔΕΛΦΟΙ ΔΕΟΜΑΙ ΥΜΩΝ ΟΥΔΕΝ ΜΕ ΗΔΙΚΗΣΑΤΕ
13 ΟΙΔΑΤΕ ΔΕ ΟΤΙ ΔΙ ΑΣΘΕΝΕΙΑΝ ΤΗΣ ΣΑΡΚΟΣ ΕΥΗΓΓΕΛΙΣΑΜΗΝ ΥΜΙΝ ΤΟ ΠΡΟΤΕΡΟΝ
14 ΚΑΙ ΤΟΝ ΠΕΙΡΑΣΜΟΝ ΥΜΩΝ ΕΝ ΤΗ ΣΑΡΚΙ ΜΟΥ ΟΥΚ ΕΞΟΥΘΕΝΗΣΑΤΕ ΟΥΔΕ ΕΞΕΠΤΥΣΑΤΕ ΑΛΛΑ ΩΣ ΑΓΓΕΛΟΝ ΘΕΟΥ ΕΔΕΞΑΣΘΕ ΜΕ ΩΣ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ
15 ΠΟΥ ΟΥΝ Ο ΜΑΚΑΡΙΣΜΟΣ ΥΜΩΝ ΜΑΡΤΥΡΩ ΓΑΡ ΥΜΙΝ ΟΤΙ ΕΙ ΔΥΝΑΤΟΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΥΜΩΝ ΕΞΟΡΥΞΑΝΤΕΣ ΕΔΩΚΑΤΕ ΜΟΙ
16 ΩΣΤΕ ΕΧΘΡΟΣ ΥΜΩΝ ΓΕΓΟΝΑ ΑΛΗΘΕΥΩΝ ΥΜΙΝ
17 ΖΗΛΟΥΣΙΝ ΥΜΑΣ ΟΥ ΚΑΛΩΣ ΑΛΛΑ ΕΚΚΛΕΙΣΑΙ ΥΜΑΣ ΘΕΛΟΥΣΙΝ ΙΝΑ ΑΥΤΟΥΣ ΖΗΛΟΥΤΕ
18 ΚΑΛΟΝ ΔΕ ΖΗΛΟΥΣΘΑΙ ΕΝ ΚΑΛΩ ΠΑΝΤΟΤΕ ΚΑΙ ΜΗ ΜΟΝΟΝ ΕΝ ΤΩ ΠΑΡΕΙΝΑΙ ΜΕ ΠΡΟΣ ΥΜΑΣ
19 ΤΕΚΝΑ ΜΟΥ ΟΥΣ ΠΑΛΙΝ ΩΔΙΝΩ ΜΕΧΡΙΣ ΟΥ ΜΟΡΦΩΘΗ ΧΡΙΣΤΟΣ ΕΝ ΥΜΙΝ
20 ΗΘΕΛΟΝ ΔΕ ΠΑΡΕΙΝΑΙ ΠΡΟΣ ΥΜΑΣ ΑΡΤΙ ΚΑΙ ΑΛΛΑΞΑΙ ΤΗΝ ΦΩΝΗΝ ΜΟΥ ΟΤΙ ΑΠΟΡΟΥΜΑΙ ΕΝ ΥΜΙΝ
21 ΛΕΓΕΤΕ ΜΟΙ ΟΙ ΥΠΟ ΝΟΜΟΝ ΘΕΛΟΝΤΕΣ ΕΙΝΑΙ ΤΟΝ ΝΟΜΟΝ ΟΥΚ ΑΚΟΥΕΤΕ
22 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΑΒΡΑΑΜ ΔΥΟ ΥΙΟΥΣ ΕΣΧΕΝ ΕΝΑ ΕΚ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΚΑΙ ΕΝΑ ΕΚ ΤΗΣ ΕΛΕΥΘΕΡΑΣ
23 ΑΛΛ Ο ΜΕΝ ΕΚ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΚΑΤΑ ΣΑΡΚΑ ΓΕΓΕΝΝΗΤΑΙ Ο ΔΕ ΕΚ ΤΗΣ ΕΛΕΥΘΕΡΑΣ ΔΙ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ
24 ΑΤΙΝΑ ΕΣΤΙΝ ΑΛΛΗΓΟΡΟΥΜΕΝΑ ΑΥΤΑΙ ΓΑΡ ΕΙΣΙΝ ΔΥΟ ΔΙΑΘΗΚΑΙ ΜΙΑ ΜΕΝ ΑΠΟ ΟΡΟΥΣ ΣΙΝΑ ΕΙΣ ΔΟΥΛΙΑΝ ΓΕΝΝΩΣΑ ΗΤΙΣ ΕΣΤΙΝ ΑΓΑΡ
25 ΤΟ ΑΓΑΡ ΣΙΝΑ ΟΡΟΣ ΕΣΤΙΝ ΕΝ ΤΗ ΑΡΑΒΙΑ ΣΥΝΣΤΟΙΧΕΙ ΔΕ ΤΗ ΝΥΝ ΙΕΡΟΥΣΑΛΗΜ ΔΟΥΛΕΥΕΙ ΓΑΡ ΜΕΤΑ ΤΩΝ ΤΕΚΝΩΝ ΑΥΤΗΣ
26 Η ΔΕ ΑΝΩ ΙΕΡΟΥΣΑΛΗΜ ΕΛΕΥΘΕΡΑ ΕΣΤΙΝ ΗΤΙΣ ΕΣΤΙΝ ΜΗΤΗΡ ΗΜΩΝ
27 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΕΥΦΡΑΝΘΗΤΙ ΣΤΕΙΡΑ Η ΟΥ ΤΙΚΤΟΥΣΑ ΡΗΞΟΝ ΚΑΙ ΒΟΗΣΟΝ Η ΟΥΚ ΩΔΙΝΟΥΣΑ ΟΤΙ ΠΟΛΛΑ ΤΑ ΤΕΚΝΑ ΤΗΣ ΕΡΗΜΟΥ ΜΑΛΛΟΝ Η ΤΗΣ ΕΧΟΥΣΗΣ ΤΟΝ ΑΝΔΡΑ
28 ΥΜΕΙΣ ΔΕ ΑΔΕΛΦΟΙ ΚΑΤΑ ΙΣΑΑΚ ΕΠΑΓΓΕΛΙΑΣ ΤΕΚΝΑ ΕΣΤΕ
29 ΑΛΛ ΩΣΠΕΡ ΤΟΤΕ Ο ΚΑΤΑ ΣΑΡΚΑ ΓΕΝΝΗΘΕΙΣ ΕΔΙΩΚΕΝ ΤΟΝ ΚΑΤΑ ΠΝΕΥΜΑ ΟΥΤΩΣ ΚΑΙ ΝΥΝ
30 ΑΛΛΑ ΤΙ ΛΕΓΕΙ Η ΓΡΑΦΗ ΕΚΒΑΛΕ ΤΗΝ ΠΑΙΔΙΣΚΗΝ ΚΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΟΥ ΓΑΡ ΜΗ ΚΛΗΡΟΝΟΜΗΣΕΙ Ο ΥΙΟΣ ΤΗΣ ΠΑΙΔΙΣΚΗΣ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΤΗΣ ΕΛΕΥΘΕΡΑΣ
31 ΔΙΟ ΑΔΕΛΦΟΙ ΟΥΚ ΕΣΜΕΝ ΠΑΙΔΙΣΚΗΣ ΤΕΚΝΑ ΑΛΛΑ ΤΗΣ ΕΛΕΥΘΕΡΑΣ

PAUL TO THE GALATIANS CHAPTER 5

1 ΤΗ ΕΛΕΥΘΕΡΙΑ ΗΜΑΣ ΧΡΙΣΤΟΣ ΗΛΕΥΘΕΡΩΣΕΝ ΣΤΗΚΕΤΕ ΟΥΝ ΚΑΙ ΜΗ ΠΑΛΙΝ ΖΥΓΩ ΔΟΥΛΙΑΣ ΕΝΕΧΕΣΘΕ
2 ΙΔΕ ΕΓΩ ΠΑΥΛΟΣ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΑΝ ΠΕΡΙΤΕΜΝΗΣΘΕ ΧΡΙΣΤΟΣ ΥΜΑΣ ΟΥΔΕΝ ΩΦΕΛΗΣΕΙ
3 ΜΑΡΤΥΡΟΜΑΙ ΔΕ ΠΑΛΙΝ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΠΕΡΙΤΕΜΝΟΜΕΝΩ ΟΤΙ ΟΦΕΙΛΕΤΗΣ ΕΣΤΙΝ ΟΛΟΝ ΤΟΝ ΝΟΜΟΝ ΠΟΙΗΣΑΙ
4 ΚΑΤΗΡΓΗΘΗΤΕ ΑΠΟ ΧΡΙΣΤΟΥ ΟΙΤΙΝΕΣ ΕΝ ΝΟΜΩ ΔΙΚΑΙΟΥΣΘΕ ΤΗΣ ΧΑΡΙΤΟΣ ΕΞΕΠΕΣΑΤΕ
5 ΗΜΕΙΣ ΓΑΡ ΠΝΕΥΜΑΤΙ ΕΚ ΠΙΣΤΕΩΣ ΕΛΠΙΔΑ ΔΙΚΑΙΟΣΥΝΗΣ ΑΠΕΚΔΕΧΟΜΕΘΑ
6 ΕΝ ΓΑΡ ΧΡΙΣΤΩ ΙΗΣΟΥ ΟΥΤΕ ΠΕΡΙΤΟΜΗ ΤΙ ΙΣΧΥΕΙ ΟΥΤΕ ΑΚΡΟΒΥΣΤΙΑ ΑΛΛΑ ΠΙΣΤΙΣ ΔΙ ΑΓΑΠΗΣ ΕΝΕΡΓΟΥΜΕΝΗ
7 ΕΤΡΕΧΕΤΕ ΚΑΛΩΣ ΤΙΣ ΥΜΑΣ ΕΝΕΚΟΨΕΝ ΑΛΗΘΕΙΑ ΜΗ ΠΕΙΘΕΣΘΑΙ
8 Η ΠΕΙΣΜΟΝΗ ΟΥΚ ΕΚ ΤΟΥ ΚΑΛΟΥΝΤΟΣ ΥΜΑΣ
9 ΜΙΚΡΑ ΖΥΜΗ ΟΛΟΝ ΤΟ ΦΥΡΑΜΑ ΖΥΜΟΙ
10 ΕΓΩ ΠΕΠΟΙΘΑ ΕΙΣ ΥΜΑΣ ΕΝ ΚΥΡΙΩ ΟΤΙ ΟΥΔΕΝ ΑΛΛΟ ΦΡΟΝΗΣΕΤΕ Ο ΔΕ ΤΑΡΑΣΣΩΝ ΥΜΑΣ ΒΑΣΤΑΣΕΙ ΤΟ ΚΡΙΜΑ ΟΣΤΙΣ ΕΑΝ Η
11 ΕΓΩ ΔΕ ΑΔΕΛΦΟΙ ΕΙ ΠΕΡΙΤΟΜΗΝ ΕΤΙ ΚΗΡΥΣΣΩ ΤΙ ΕΤΙ ΔΙΩΚΟΜΑΙ ΑΡΑ ΚΑΤΗΡΓΗΤΑΙ ΤΟ ΣΚΑΝΔΑΛΟΝ ΤΟΥ ΣΤΑΥΡΟΥ
12 ΟΦΕΛΟΝ ΚΑΙ ΑΠΟΚΟΨΟΝΤΑΙ ΟΙ ΑΝΑΣΤΑΤΟΥΝΤΕΣ ΥΜΑΣ
13 ΥΜΕΙΣ ΓΑΡ ΕΠ ΕΛΕΥΘΕΡΙΑ ΕΚΛΗΘΗΤΕ ΑΔΕΛΦΟΙ ΜΟΝΟΝ ΜΗ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ ΕΙΣ ΑΦΟΡΜΗΝ ΤΗ ΣΑΡΚΙ ΑΛΛΑ ΔΙΑ ΤΗΣ ΑΓΑΠΗΣ ΔΟΥΛΕΥΕΤΕ ΑΛΛΗΛΟΙΣ

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14 Ο ΓΑΡ ΠΑΣ ΝΟΜΟΣ ΕΝ ΕΝΙ ΛΟΓΩ ΠΕΠΛΗΡΩΤΑΙ ΕΝ ΤΩ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ
15 ΕΙ ΔΕ ΑΛΛΗΛΟΥΣ ΔΑΚΝΕΤΕ ΚΑΙ ΚΑΤΕΣΘΙΕΤΕ ΒΛΕΠΕΤΕ ΜΗ ΥΠ ΑΛΛΗΛΩΝ ΑΝΑΛΩΘΗΤΕ
16 ΛΕΓΩ ΔΕ ΠΝΕΥΜΑΤΙ ΠΕΡΙΠΑΤΕΙΤΕ ΚΑΙ ΕΠΙΘΥΜΙΑΝ ΣΑΡΚΟΣ ΟΥ ΜΗ ΤΕΛΕΣΗΤΕ
17 Η ΓΑΡ ΣΑΡΞ ΕΠΙΘΥΜΕΙ ΚΑΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟ ΔΕ ΠΝΕΥΜΑ ΚΑΤΑ ΤΗΣ ΣΑΡΚΟΣ ΤΑΥΤΑ ΓΑΡ ΑΛΛΗΛΟΙΣ ΑΝΤΙΚΕΙΤΑΙ ΙΝΑ ΜΗ Α ΕΑΝ ΘΕΛΗΤΕ ΤΑΥΤΑ ΠΟΙΗΤΕ
18 ΕΙ ΔΕ ΠΝΕΥΜΑΤΙ ΑΓΕΣΘΕ ΟΥΚ ΕΣΤΕ ΥΠΟ ΝΟΜΟΝ
19 ΦΑΝΕΡΑ ΔΕ ΕΣΤΙΝ ΤΑ ΕΡΓΑ ΤΗΣ ΣΑΡΚΟΣ ΑΤΙΝΑ ΕΣΤΙΝ ΠΟΡΝΕΙΑ ΑΚΑΘΑΡΣΙΑ ΑΣΕΛΓΕΙΑ
20 ΕΙΔΩΛΟΛΑΤΡΙΑ ΦΑΡΜΑΚΕΙΑ ΕΧΘΡΑΙ ΕΡΙΣ ΖΗΛΟΣ ΘΥΜΟΙ ΕΡΙΘΕΙΑΙ ΔΙΧΟΣΤΑΣΙΑΙ ΑΙΡΕΣΕΙΣ
21 ΦΘΟΝΟΙ ΜΕΘΑΙ ΚΩΜΟΙ ΚΑΙ ΤΑ ΟΜΟΙΑ ΤΟΥΤΟΙΣ Α ΠΡΟΛΕΓΩ ΥΜΙΝ ΚΑΘΩΣ ΠΡΟΕΙΠΟΝ ΟΤΙ ΟΙ ΤΑ ΤΟΙΑΥΤΑ ΠΡΑΣΣΟΝΤΕΣ ΒΑΣΙΛΕΙΑΝ ΘΕΟΥ ΟΥ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ
22 Ο ΔΕ ΚΑΡΠΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΣΤΙΝ ΑΓΑΠΗ ΧΑΡΑ ΕΙΡΗΝΗ ΜΑΚΡΟΘΥΜΙΑ ΧΡΗΣΤΟΤΗΣ ΑΓΑΘΩΣΥΝΗ ΠΙΣΤΙΣ
23 ΠΡΑΥΤΗΣ ΕΓΚΡΑΤΕΙΑ ΚΑΤΑ ΤΩΝ ΤΟΙΟΥΤΩΝ ΟΥΚ ΕΣΤΙΝ ΝΟΜΟΣ
24 ΟΙ ΔΕ ΤΟΥ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΗΝ ΣΑΡΚΑ ΕΣΤΑΥΡΩΣΑΝ ΣΥΝ ΤΟΙΣ ΠΑΘΗΜΑΣΙΝ ΚΑΙ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ
25 ΕΙ ΖΩΜΕΝ ΠΝΕΥΜΑΤΙ ΠΝΕΥΜΑΤΙ ΚΑΙ ΣΤΟΙΧΩΜΕΝ
26 ΜΗ ΓΙΝΩΜΕΘΑ ΚΕΝΟΔΟΞΟΙ ΑΛΛΗΛΟΥΣ ΠΡΟΚΑΛΟΥΜΕΝΟΙ ΑΛΛΗΛΟΙΣ ΦΘΟΝΟΥΝΤΕΣ

PAUL TO THE GALATIANS CHAPTER 6
1 ΑΔΕΛΦΟΙ ΕΑΝ ΚΑΙ ΠΡΟΛΗΜΦΘΗ ΑΝΘΡΩΠΟΣ ΕΝ ΤΙΝΙ ΠΑΡΑΠΤΩΜΑΤΙ ΥΜΕΙΣ ΟΙ ΠΝΕΥΜΑΤΙΚΟΙ ΚΑΤΑΡΤΙΖΕΤΕ ΤΟΝ ΤΟΙΟΥΤΟΝ ΕΝ ΠΝΕΥΜΑΤΙ ΠΡΑΥΤΗΤΟΣ ΣΚΟΠΩΝ ΣΕΑΥΤΟΝ ΜΗ ΚΑΙ ΣΥ ΠΕΙΡΑΣΘΗΣ
2 ΑΛΛΗΛΩΝ ΤΑ ΒΑΡΗ ΒΑΣΤΑΖΕΤΕ ΚΑΙ ΟΥΤΩΣ ΑΝΑΠΛΗΡΩΣΕΤΕ ΤΟΝ ΝΟΜΟΝ ΤΟΥ ΧΡΙΣΤΟΥ
3 ΕΙ ΓΑΡ ΔΟΚΕΙ ΤΙΣ ΕΙΝΑΙ ΤΙ ΜΗΔΕΝ ΩΝ ΦΡΕΝΑΠΑΤΑ ΕΑΥΤΟΝ
4 ΤΟ ΔΕ ΕΡΓΟΝ ΕΑΥΤΟΥ ΔΟΚΙΜΑΖΕΤΩ ΕΚΑΣΤΟΣ ΚΑΙ ΤΟΤΕ ΕΙΣ ΕΑΥΤΟΝ ΜΟΝΟΝ ΤΟ ΚΑΥΧΗΜΑ ΕΞΕΙ ΚΑΙ ΟΥΚ ΕΙΣ ΤΟΝ ΕΤΕΡΟΝ
5 ΕΚΑΣΤΟΣ ΓΑΡ ΤΟ ΙΔΙΟΝ ΦΟΡΤΙΟΝ ΒΑΣΤΑΣΕΙ
6 ΚΟΙΝΩΝΕΙΤΩ ΔΕ Ο ΚΑΤΗΧΟΥΜΕΝΟΣ ΤΟΝ ΛΟΓΟΝ ΤΩ ΚΑΤΗΧΟΥΝΤΙ ΕΝ ΠΑΣΙΝ ΑΓΑΘΟΙΣ
7 ΜΗ ΠΛΑΝΑΣΘΕ ΘΕΟΣ ΟΥ ΜΥΚΤΗΡΙΖΕΤΑΙ Ο ΓΑΡ ΕΑΝ ΣΠΕΙΡΗ ΑΝΘΡΩΠΟΣ ΤΟΥΤΟ ΚΑΙ ΘΕΡΙΣΕΙ
8 ΟΤΙ Ο ΣΠΕΙΡΩΝ ΕΙΣ ΤΗΝ ΣΑΡΚΑ ΕΑΥΤΟΥ ΕΚ ΤΗΣ ΣΑΡΚΟΣ ΘΕΡΙΣΕΙ ΦΘΟΡΑΝ Ο ΔΕ ΣΠΕΙΡΩΝ ΕΙΣ ΤΟ ΠΝΕΥΜΑ ΕΚ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΘΕΡΙΣΕΙ ΖΩΗΝ ΑΙΩΝΙΟΝ
9 ΤΟ ΔΕ ΚΑΛΟΝ ΠΟΙΟΥΝΤΕΣ ΜΗ ΕΝΚΑΚΩΜΕΝ ΚΑΙΡΩ ΓΑΡ ΙΔΙΩ ΘΕΡΙΣΟΜΕΝ ΜΗ ΕΚΛΥΟΜΕΝΟΙ
10 ΑΡΑ ΟΥΝ ΩΣ ΚΑΙΡΟΝ ΕΧΩΜΕΝ ΕΡΓΑΖΩΜΕΘΑ ΤΟ ΑΓΑΘΟΝ ΠΡΟΣ ΠΑΝΤΑΣ ΜΑΛΙΣΤΑ ΔΕ ΠΡΟΣ ΤΟΥΣ ΟΙΚΕΙΟΥΣ ΤΗΣ ΠΙΣΤΕΩΣ
11 ΙΔΕΤΕ ΠΗΛΙΚΟΙΣ ΥΜΙΝ ΓΡΑΜΜΑΣΙΝ ΕΓΡΑΨΑ ΤΗ ΕΜΗ ΧΕΙΡΙ
12 ΟΣΟΙ ΘΕΛΟΥΣΙΝ ΕΥΠΡΟΣΩΠΗΣΑΙ ΕΝ ΣΑΡΚΙ ΟΥΤΟΙ ΑΝΑΓΚΑΖΟΥΣΙΝ ΥΜΑΣ ΠΕΡΙΤΕΜΝΕΣΘΑΙ ΜΟΝΟΝ ΙΝΑ ΤΩ ΣΤΑΥΡΩ ΤΟΥ ΧΡΙΣΤΟΥ ΜΗ ΔΙΩΚΟΝΤΑΙ
13 ΟΥΔΕ ΓΑΡ ΟΙ ΠΕΡΙΤΕΜΝΟΜΕΝΟΙ ΑΥΤΟΙ ΝΟΜΟΝ ΦΥΛΑΣΣΟΥΣΙΝ ΑΛΛΑ ΘΕΛΟΥΣΙΝ ΥΜΑΣ ΠΕΡΙΤΕΜΝΕΣΘΑΙ ΙΝΑ ΕΝ ΤΗ ΥΜΕΤΕΡΑ ΣΑΡΚΙ ΚΑΥΧΗΣΩΝΤΑΙ
14 ΕΜΟΙ ΔΕ ΜΗ ΓΕΝΟΙΤΟ ΚΑΥΧΑΣΘΑΙ ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙ ΟΥ ΕΜΟΙ ΚΟΣΜΟΣ ΕΣΤΑΥΡΩΤΑΙ ΚΑΓΩ ΚΟΣΜΩ
15 ΟΥΤΕ ΓΑΡ ΠΕΡΙΤΟΜΗ ΤΙ ΕΣΤΙΝ ΟΥΤΕ ΑΚΡΟΒΥΣΤΙΑ ΑΛΛΑ ΚΑΙΝΗ ΚΤΙΣΙΣ
16 ΚΑΙ ΟΣΟΙ ΤΩ ΚΑΝΟΝΙ ΤΟΥΤΩ ΣΤΟΙΧΗΣΟΥΣΙΝ ΕΙΡΗΝΗ ΕΠ ΑΥΤΟΥΣ ΚΑΙ ΕΛΕΟΣ ΚΑΙ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΤΟΥ ΘΕΟΥ
17 ΤΟΥ ΛΟΙΠΟΥ ΚΟΠΟΥΣ ΜΟΙ ΜΗΔΕΙΣ ΠΑΡΕΧΕΤΩ ΕΓΩ ΓΑΡ ΤΑ ΣΤΙΓΜΑΤΑ ΤΟΥ ΙΗΣΟΥ ΕΝ ΤΩ ΣΩΜΑΤΙ ΜΟΥ ΒΑΣΤΑΖΩ
18 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΥΜΩΝ ΑΔΕΛΦΟΙ ΑΜΗΝΜΗ ΓΙΝΩΜΕΘΑ ΚΕΝΟΔΟΞΟΙ ΑΛΛΗΛΟΥΣ ΠΡΟΚΑΛΟΥΜΕΝΟΙ ΑΛΛΗΛΟΙΣ ΦΘΟΝΟΥΝΤΕΣ

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THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΤΟΙΣ ΑΓΙΟΙΣ ΤΟΙΣ ΟΥΣΙΝ [ΕΝ ΕΦΕΣΩ] ΚΑΙ ΠΙΣΤΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο ΕΥΛΟΓΗΣΑΣ ΗΜΑΣ ΕΝ ΠΑΣΗ ΕΥΛΟΓΙΑ ΠΝΕΥΜΑΤΙΚΗ ΕΝ ΤΟΙΣ ΕΠΟΥΡΑΝΙΟΙΣ ΕΝ ΧΡΙΣΤΩ

4 ΚΑΘΩΣ ΕΞΕΛΕΞΑΤΟ ΗΜΑΣ ΕΝ ΑΥΤΩ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΕΙΝΑΙ ΗΜΑΣ ΑΓΙΟΥΣ ΚΑΙ ΑΜΩΜΟΥΣ ΚΑΤΕΝΩΠΙΟΝ ΑΥΤΟΥ ΕΝ ΑΓΑΠΗ

5 ΠΡΟΟΡΙΣΑΣ ΗΜΑΣ ΕΙΣ ΥΙΟΘΕΣΙΑΝ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΑΥΤΟΝ ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ

6 ΕΙΣ ΕΠΑΙΝΟΝ ΔΟΞΗΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ ΗΣ ΕΧΑΡΙΤΩΣΕΝ ΗΜΑΣ ΕΝ ΤΩ ΗΓΑΠΗΜΕΝΩ

7 ΕΝ Ω ΕΧΟΜΕΝ ΤΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΟΥ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΠΑΡΑΠΤΩΜΑΤΩΝ ΚΑΤΑ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ

8 ΗΣ ΕΠΕΡΙΣΣΕΥΣΕΝ ΕΙΣ ΗΜΑΣ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΚΑΙ ΦΡΟΝΗΣΕΙ

9 ΓΝΩΡΙΣΑΣ ΗΜΙΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ ΑΥΤΟΥ ΗΝ ΠΡΟΕΘΕΤΟ ΕΝ ΑΥΤΩ

10 ΕΙΣ ΟΙΚΟΝΟΜΙΑΝ ΤΟΥ ΠΛΗΡΩΜΑΤΟΣ ΤΩΝ ΚΑΙΡΩΝ ΑΝΑΚΕΦΑΛΑΙΩΣΑΣΘΑΙ ΤΑ ΠΑΝΤΑ ΕΝ ΤΩ ΧΡΙΣΤΩ ΤΑ ΕΠΙ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΕΝ ΑΥΤΩ

11 ΕΝ Ω ΚΑΙ ΕΚΛΗΡΩΘΗΜΕΝ ΠΡΟΟΡΙΣΘΕΝΤΕΣ ΚΑΤΑ ΠΡΟΘΕΣΙΝ ΤΟΥ ΤΑ ΠΑΝΤΑ ΕΝΕΡΓΟΥΝΤΟΣ ΚΑΤΑ ΤΗΝ ΒΟΥΛΗΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ

12 ΕΙΣ ΤΟ ΕΙΝΑΙ ΗΜΑΣ ΕΙΣ ΕΠΑΙΝΟΝ ΔΟΞΗΣ ΑΥΤΟΥ ΤΟΥΣ ΠΡΟΗΛΠΙΚΟΤΑΣ ΕΝ ΤΩ ΧΡΙΣΤΩ

13 ΕΝ Ω ΚΑΙ ΥΜΕΙΣ ΑΚΟΥΣΑΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΑΛΗΘΕΙΑΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΣΩΤΗΡΙΑΣ ΥΜΩΝ ΕΝ Ω ΚΑΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΕΣΦΡΑΓΙΣΘΗΤΕ ΤΩ ΠΝΕΥΜΑΤΙ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΤΩ ΑΓΙΩ

14 ΟΣ ΕΣΤΙΝ ΑΡΡΑΒΩΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΗΜΩΝ ΕΙΣ ΑΠΟΛΥΤΡΩΣΙΝ ΤΗΣ ΠΕΡΙΠΟΙΗΣΕΩΣ ΕΙΣ ΕΠΑΙΝΟΝ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ

15 ΔΙΑ ΤΟΥΤΟ ΚΑΓΩ ΑΚΟΥΣΑΣ ΤΗΝ ΚΑΘ ΥΜΑΣ ΠΙΣΤΙΝ ΕΝ ΤΩ ΚΥΡΙΩ ΙΗΣΟΥ ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΤΗΝ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ

16 ΟΥ ΠΑΥΟΜΑΙ ΕΥΧΑΡΙΣΤΩΝ ΥΠΕΡ ΥΜΩΝ ΜΝΕΙΑΝ ΠΟΙΟΥΜΕΝΟΣ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΜΟΥ

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17 ΙΝΑ Ο ΘΕΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο ΠΑΤΗΡ ΤΗΣ ΔΟΞΗΣ ΔΩΗ ΥΜΙΝ ΠΝΕΥΜΑ ΣΟΦΙΑΣ ΚΑΙ ΑΠΟΚΑΛΥΨΕΩΣ ΕΝ ΕΠΙΓΝΩΣΕΙ ΑΥΤΟΥ
18 ΠΕΦΩΤΙΣΜΕΝΟΥΣ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΕΙΣ ΤΟ ΕΙΔΕΝΑΙ ΥΜΑΣ ΤΙΣ ΕΣΤΙΝ Η ΕΛΠΙΣ ΤΗΣ ΚΛΗΣΕΩΣ ΑΥΤΟΥ ΤΙΣ Ο ΠΛΟΥΤΟΣ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ
19 ΚΑΙ ΤΙ ΤΟ ΥΠΕΡΒΑΛΛΟΝ ΜΕΓΕΘΟΣ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΕΙΣ ΗΜΑΣ ΤΟΥΣ ΠΙΣΤΕΥΟΝΤΑΣ ΚΑΤΑ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΤΟΥ ΚΡΑΤΟΥΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ
20 ΗΝ ΕΝΗΡΓΗΚΕΝ ΕΝ ΤΩ ΧΡΙΣΤΩ ΕΓΕΙΡΑΣ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ ΚΑΙ ΚΑΘΙΣΑΣ ΑΥΤΟΝ ΕΝ ΔΕΞΙΑ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΕΠΟΥΡΑΝΙΟΙΣ
21 ΥΠΕΡΑΝΩ ΠΑΣΗΣ ΑΡΧΗΣ ΚΑΙ ΕΞΟΥΣΙΑΣ ΚΑΙ ΔΥΝΑΜΕΩΣ ΚΑΙ ΚΥΡΙΟΤΗΤΟΣ ΚΑΙ ΠΑΝΤΟΣ ΟΝΟΜΑΤΟΣ ΟΝΟΜΑΖΟΜΕΝΟΥ ΟΥ ΜΟΝΟΝ ΕΝ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ ΑΛΛΑ ΚΑΙ ΕΝ ΤΩ ΜΕΛΛΟΝΤΙ
22 ΚΑΙ ΠΑΝΤΑ ΥΠΕΤΑΞΕΝ ΥΠΟ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΝ ΕΔΩΚΕΝ ΚΕΦΑΛΗΝ ΥΠΕΡ ΠΑΝΤΑ ΤΗ ΕΚΚΛΗΣΙΑ
23 ΗΤΙΣ ΕΣΤΙΝ ΤΟ ΣΩΜΑ ΑΥΤΟΥ ΤΟ ΠΛΗΡΩΜΑ ΤΟΥ ΤΑ ΠΑΝΤΑ ΕΝ ΠΑΣΙΝ ΠΛΗΡΟΥΜΕΝΟΥ

PAUL TO THE EPHESIANS CHAPTER 2

1 ΚΑΙ ΥΜΑΣ ΟΝΤΑΣ ΝΕΚΡΟΥΣ ΤΟΙΣ ΠΑΡΑΠΤΩΜΑΣΙΝ ΚΑΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΥΜΩΝ
2 ΕΝ ΑΙΣ ΠΟΤΕ ΠΕΡΙΕΠΑΤΗΣΑΤΕ ΚΑΤΑ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΚΑΤΑ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΑΕΡΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΝΥΝ ΕΝΕΡΓΟΥΝΤΟΣ ΕΝ ΤΟΙΣ ΥΙΟΙΣ ΤΗΣ ΑΠΕΙΘΕΙΑΣ
3 ΕΝ ΟΙΣ ΚΑΙ ΗΜΕΙΣ ΠΑΝΤΕΣ ΑΝΕΣΤΡΑΦΗΜΕΝ ΠΟΤΕ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΗΣ ΣΑΡΚΟΣ ΗΜΩΝ ΠΟΙΟΥΝΤΕΣ ΤΑ ΘΕΛΗΜΑΤΑ ΤΗΣ ΣΑΡΚΟΣ ΚΑΙ ΤΩΝ ΔΙΑΝΟΙΩΝ ΚΑΙ ΗΜΕΘΑ ΤΕΚΝΑ ΦΥΣΕΙ ΟΡΓΗΣ ΩΣ ΚΑΙ ΟΙ ΛΟΙΠΟΙ
4 Ο ΔΕ ΘΕΟΣ ΠΛΟΥΣΙΟΣ ΩΝ ΕΝ ΕΛΕΕΙ ΔΙΑ ΤΗΝ ΠΟΛΛΗΝ ΑΓΑΠΗΝ ΑΥΤΟΥ ΗΝ ΗΓΑΠΗΣΕΝ ΗΜΑΣ
5 ΚΑΙ ΟΝΤΑΣ ΗΜΑΣ ΝΕΚΡΟΥΣ ΤΟΙΣ ΠΑΡΑΠΤΩΜΑΣΙΝ ΣΥΝΕΖΩΟΠΟΙΗΣΕΝ ΤΩ ΧΡΙΣΤΩ ΧΑΡΙΤΙ ΕΣΤΕ ΣΕΣΩΣΜΕΝΟΙ
6 ΚΑΙ ΣΥΝΗΓΕΙΡΕΝ ΚΑΙ ΣΥΝΕΚΑΘΙΣΕΝ ΕΝ ΤΟΙΣ ΕΠΟΥΡΑΝΙΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
7 ΙΝΑ ΕΝΔΕΙΞΗΤΑΙ ΕΝ ΤΟΙΣ ΑΙΩΣΙΝ ΤΟΙΣ ΕΠΕΡΧΟΜΕΝΟΙΣ ΤΟ ΥΠΕΡΒΑΛΛΟΝ ΠΛΟΥΤΟΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ ΕΝ ΧΡΗΣΤΟΤΗΤΙ ΕΦ ΗΜΑΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
8 ΤΗ ΓΑΡ ΧΑΡΙΤΙ ΕΣΤΕ ΣΕΣΩΣΜΕΝΟΙ ΔΙΑ ΠΙΣΤΕΩΣ ΚΑΙ ΤΟΥΤΟ ΟΥΚ ΕΞ ΥΜΩΝ ΘΕΟΥ ΤΟ ΔΩΡΟΝ
9 ΟΥΚ ΕΞ ΕΡΓΩΝ ΙΝΑ ΜΗ ΤΙΣ ΚΑΥΧΗΣΗΤΑΙ
10 ΑΥΤΟΥ ΓΑΡ ΕΣΜΕΝ ΠΟΙΗΜΑ ΚΤΙΣΘΕΝΤΕΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΕΠΙ ΕΡΓΟΙΣ ΑΓΑΘΟΙΣ ΟΙΣ ΠΡΟΗΤΟΙΜΑΣΕΝ Ο ΘΕΟΣ ΙΝΑ ΕΝ ΑΥΤΟΙΣ ΠΕΡΙΠΑΤΗΣΩΜΕΝ
11 ΔΙΟ ΜΝΗΜΟΝΕΥΕΤΕ ΟΤΙ ΠΟΤΕ ΥΜΕΙΣ ΤΑ ΕΘΝΗ ΕΝ ΣΑΡΚΙ ΟΙ ΛΕΓΟΜΕΝΟΙ ΑΚΡΟΒΥΣΤΙΑ ΥΠΟ ΤΗΣ ΛΕΓΟΜΕΝΗΣ ΠΕΡΙΤΟΜΗΣ ΕΝ ΣΑΡΚΙ ΧΕΙΡΟΠΟΙΗΤΟΥ
12 ΟΤΙ ΗΤΕ ΤΩ ΚΑΙΡΩ ΕΚΕΙΝΩ ΧΩΡΙΣ ΧΡΙΣΤΟΥ ΑΠΗΛΛΟΤΡΙΩΜΕΝΟΙ ΤΗΣ ΠΟΛΙΤΕΙΑΣ ΤΟΥ ΙΣΡΑΗΛ ΚΑΙ ΞΕΝΟΙ ΤΩΝ ΔΙΑΘΗΚΩΝ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΕΛΠΙΔΑ ΜΗ ΕΧΟΝΤΕΣ ΚΑΙ ΑΘΕΟΙ ΕΝ ΤΩ ΚΟΣΜΩ
13 ΝΥΝΙ ΔΕ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΥΜΕΙΣ ΟΙ ΠΟΤΕ ΟΝΤΕΣ ΜΑΚΡΑΝ ΕΓΕΝΗΘΗΤΕ ΕΓΓΥΣ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΟΥ ΧΡΙΣΤΟΥ
14 ΑΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Η ΕΙΡΗΝΗ ΗΜΩΝ Ο ΠΟΙΗΣΑΣ ΤΑ ΑΜΦΟΤΕΡΑ ΕΝ ΚΑΙ ΤΟ ΜΕΣΟΤΟΙΧΟΝ ΤΟΥ ΦΡΑΓΜΟΥ ΛΥΣΑΣ
15 ΤΗΝ ΕΧΘΡΑΝ ΕΝ ΤΗ ΣΑΡΚΙ ΑΥΤΟΥ ΤΟΝ ΝΟΜΟΝ ΤΩΝ ΕΝΤΟΛΩΝ ΕΝ ΔΟΓΜΑΣΙΝ ΚΑΤΑΡΓΗΣΑΣ ΙΝΑ ΤΟΥΣ ΔΥΟ ΚΤΙΣΗ ΕΝ ΑΥΤΩ ΕΙΣ ΕΝΑ ΚΑΙΝΟΝ ΑΝΘΡΩΠΟΝ ΠΟΙΩΝ ΕΙΡΗΝΗΝ
16 ΚΑΙ ΑΠΟΚΑΤΑΛΛΑΞΗ ΤΟΥΣ ΑΜΦΟΤΕΡΟΥΣ ΕΝ ΕΝΙ ΣΩΜΑΤΙ ΤΩ ΘΕΩ ΔΙΑ ΤΟΥ ΣΤΑΥΡΟΥ ΑΠΟΚΤΕΙΝΑΣ ΤΗΝ ΕΧΘΡΑΝ ΕΝ ΑΥΤΩ
17 ΚΑΙ ΕΛΘΩΝ ΕΥΗΓΓΕΛΙΣΑΤΟ ΕΙΡΗΝΗΝ ΥΜΙΝ ΤΟΙΣ ΜΑΚΡΑΝ ΚΑΙ ΕΙΡΗΝΗΝ ΤΟΙΣ ΕΓΓΥΣ
18 ΟΤΙ ΔΙ ΑΥΤΟΥ ΕΧΟΜΕΝ ΤΗΝ ΠΡΟΣΑΓΩΓΗΝ ΟΙ ΑΜΦΟΤΕΡΟΙ ΕΝ ΕΝΙ ΠΝΕΥΜΑΤΙ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ
19 ΑΡΑ ΟΥΝ ΟΥΚΕΤΙ ΕΣΤΕ ΞΕΝΟΙ ΚΑΙ ΠΑΡΟΙΚΟΙ ΑΛΛΑ ΕΣΤΕ ΣΥΝΠΟΛΙΤΑΙ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΟΙΚΕΙΟΙ ΤΟΥ ΘΕΟΥ
20 ΕΠΟΙΚΟΔΟΜΗΘΕΝΤΕΣ ΕΠΙ ΤΩ ΘΕΜΕΛΙΩ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΚΑΙ ΠΡΟΦΗΤΩΝ ΟΝΤΟΣ ΑΚΡΟΓΩΝΙΑΙΟΥ ΑΥΤΟΥ ΧΡΙΣΤΟΥ ΙΗΣΟΥ
21 ΕΝ Ω ΠΑΣΑ ΟΙΚΟΔΟΜΗ ΣΥΝΑΡΜΟΛΟΓΟΥΜΕΝΗ ΑΥΞΕΙ ΕΙΣ ΝΑΟΝ ΑΓΙΟΝ ΕΝ ΚΥΡΙΩ
22 ΕΝ Ω ΚΑΙ ΥΜΕΙΣ ΣΥΝΟΙΚΟΔΟΜΕΙΣΘΕ ΕΙΣ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΠΝΕΥΜΑΤΙ

PAUL TO THE EPHESIANS CHAPTER 3

1 ΤΟΥΤΟΥ ΧΑΡΙΝ ΕΓΩ ΠΑΥΛΟΣ Ο ΔΕΣΜΙΟΣ ΤΟΥ ΧΡΙΣΤΟΥ ΥΠΕΡ ΥΜΩΝ ΤΩΝ ΕΘΝΩΝ
2 ΕΙΓΕ ΗΚΟΥΣΑΤΕ ΤΗΝ ΟΙΚΟΝΟΜΙΑΝ ΤΗΣ ΧΑΡΙΤΟΣ ΤΟΥ ΘΕΟΥ ΤΗΣ ΔΟΘΕΙΣΗΣ ΜΟΙ ΕΙΣ ΥΜΑΣ
3 ΟΤΙ ΚΑΤΑ ΑΠΟΚΑΛΥΨΙΝ ΕΓΝΩΡΙΣΘΗ ΜΟΙ ΤΟ ΜΥΣΤΗΡΙΟΝ ΚΑΘΩΣ ΠΡΟΕΓΡΑΨΑ ΕΝ ΟΛΙΓΩ
4 ΠΡΟΣ Ο ΔΥΝΑΣΘΕ ΑΝΑΓΙΝΩΣΚΟΝΤΕΣ ΝΟΗΣΑΙ ΤΗΝ ΣΥΝΕΣΙΝ ΜΟΥ ΕΝ ΤΩ ΜΥΣΤΗΡΙΩ ΤΟΥ ΧΡΙΣΤΟΥ
5 Ο ΕΤΕΡΑΙΣ ΓΕΝΕΑΙΣ ΟΥΚ ΕΓΝΩΡΙΣΘΗ ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΩΣ ΝΥΝ ΑΠΕΚΑΛΥΦΘΗ ΤΟΙΣ ΑΓΙΟΙΣ ΑΠΟΣΤΟΛΟΙΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΦΗΤΑΙΣ ΕΝ ΠΝΕΥΜΑΤΙ
6 ΕΙΝΑΙ ΤΑ ΕΘΝΗ ΣΥΝΚΛΗΡΟΝΟΜΑ ΚΑΙ ΣΥΝΣΩΜΑ ΚΑΙ ΣΥΝΜΕΤΟΧΑ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ
7 ΟΥ ΕΓΕΝΗΘΗΝ ΔΙΑΚΟΝΟΣ ΚΑΤΑ ΤΗΝ ΔΩΡΕΑΝ ΤΗΣ ΧΑΡΙΤΟΣ ΤΟΥ ΘΕΟΥ ΤΗΣ ΔΟΘΕΙΣΗΣ ΜΟΙ ΚΑΤΑ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ
8 ΕΜΟΙ ΤΩ ΕΛΑΧΙΣΤΟΤΕΡΩ ΠΑΝΤΩΝ ΑΓΙΩΝ ΕΔΟΘΗ Η ΧΑΡΙΣ ΑΥΤΗ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ ΤΟ ΑΝΕΞΙΧΝΙΑΣΤΟΝ ΠΛΟΥΤΟΣ ΤΟΥ ΧΡΙΣΤΟΥ
9 ΚΑΙ ΦΩΤΙΣΑΙ ΤΙΣ Η ΟΙΚΟΝΟΜΙΑ ΤΟΥ ΜΥΣΤΗΡΙΟΥ ΤΟΥ ΑΠΟΚΕΚΡΥΜΜΕΝΟΥ ΑΠΟ ΤΩΝ ΑΙΩΝΩΝ ΕΝ ΤΩ ΘΕΩ ΤΩ ΤΑ ΠΑΝΤΑ ΚΤΙΣΑΝΤΙ
10 ΙΝΑ ΓΝΩΡΙΣΘΗ ΝΥΝ ΤΑΙΣ ΑΡΧΑΙΣ ΚΑΙ ΤΑΙΣ ΕΞΟΥΣΙΑΙΣ ΕΝ ΤΟΙΣ ΕΠΟΥΡΑΝΙΟΙΣ ΔΙΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ Η ΠΟΛΥΠΟΙΚΙΛΟΣ ΣΟΦΙΑ ΤΟΥ ΘΕΟΥ
11 ΚΑΤΑ ΠΡΟΘΕΣΙΝ ΤΩΝ ΑΙΩΝΩΝ ΗΝ ΕΠΟΙΗΣΕΝ ΕΝ ΤΩ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΩ ΚΥΡΙΩ ΗΜΩΝ
12 ΕΝ Ω ΕΧΟΜΕΝ ΤΗΝ ΠΑΡΡΗΣΙΑΝ ΚΑΙ ΠΡΟΣΑΓΩΓΗΝ ΕΝ ΠΕΠΟΙΘΗΣΕΙ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΑΥΤΟΥ
13 ΔΙΟ ΑΙΤΟΥΜΑΙ ΜΗ ΕΝΚΑΚΕΙΝ ΕΝ ΤΑΙΣ ΘΛΙΨΕΣΙΝ ΜΟΥ ΥΠΕΡ ΥΜΩΝ ΗΤΙΣ ΕΣΤΙΝ ΔΟΞΑ ΥΜΩΝ
14 ΤΟΥΤΟΥ ΧΑΡΙΝ ΚΑΜΠΤΩ ΤΑ ΓΟΝΑΤΑ ΜΟΥ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ
15 ΕΞ ΟΥ ΠΑΣΑ ΠΑΤΡΙΑ ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΕΠΙ ΓΗΣ ΟΝΟΜΑΖΕΤΑΙ
16 ΙΝΑ ΔΩ ΥΜΙΝ ΚΑΤΑ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΔΥΝΑΜΕΙ ΚΡΑΤΑΙΩΘΗΝΑΙ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΟΝ ΕΣΩ ΑΝΘΡΩΠΟΝ
17 ΚΑΤΟΙΚΗΣΑΙ ΤΟΝ ΧΡΙΣΤΟΝ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ
18 ΕΝ ΑΓΑΠΗ ΕΡΡΙΖΩΜΕΝΟΙ ΚΑΙ ΤΕΘΕΜΕΛΙΩΜΕΝΟΙ ΙΝΑ ΕΞΙΣΧΥΣΗΤΕ ΚΑΤΑΛΑΒΕΣΘΑΙ ΣΥΝ ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΟΙΣ ΤΙ ΤΟ ΠΛΑΤΟΣ ΚΑΙ ΜΗΚΟΣ ΚΑΙ ΒΑΘΟΣ ΚΑΙ ΥΨΟΣ
19 ΓΝΩΝΑΙ ΤΕ ΤΗΝ ΥΠΕΡΒΑΛΛΟΥΣΑΝ ΤΗΣ ΓΝΩΣΕΩΣ ΑΓΑΠΗΝ ΤΟΥ ΧΡΙΣΤΟΥ ΙΝΑ ΠΛΗΡΩΘΗΤΕ ΕΙΣ ΠΑΝ ΤΟ ΠΛΗΡΩΜΑ ΤΟΥ ΘΕΟΥ
20 ΤΩ ΔΕ ΔΥΝΑΜΕΝΩ ΥΠΕΡ ΠΑΝΤΑ ΠΟΙΗΣΑΙ ΥΠΕΡΕΚΠΕΡΙΣΣΟΥ ΩΝ ΑΙΤΟΥΜΕΘΑ Η ΝΟΟΥΜΕΝ ΚΑΤΑ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΝ ΕΝΕΡΓΟΥΜΕΝΗΝ ΕΝ ΗΜΙΝ

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21 ΑΥΤΩ Η ΔΟΞΑ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ ΚΑΙ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΕΙΣ ΠΑΣΑΣ ΤΑΣ ΓΕΝΕΑΣ ΤΟΥ ΑΙΩΝΟΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

PAUL TO THE EPHESIANS CHAPTER 4

1 ΠΑΡΑΚΑΛΩ ΟΥΝ ΥΜΑΣ ΕΓΩ Ο ΔΕΣΜΙΟΣ ΕΝ ΚΥΡΙΩ ΑΞΙΩΣ ΠΕΡΙΠΑΤΗΣΑΙ ΤΗΣ ΚΛΗΣΕΩΣ ΗΣ ΕΚΛΗΘΗΤΕ

2 ΜΕΤΑ ΠΑΣΗΣ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΣ ΚΑΙ ΠΡΑΥΤΗΤΟΣ ΜΕΤΑ ΜΑΚΡΟΘΥΜΙΑΣ ΑΝΕΧΟΜΕΝΟΙ ΑΛΛΗΛΩΝ ΕΝ ΑΓΑΠΗ

3 ΣΠΟΥΔΑΖΟΝΤΕΣ ΤΗΡΕΙΝ ΤΗΝ ΕΝΟΤΗΤΑ ΤΟΥ ΠΝΕΥ-ΜΑΤΟΣ ΕΝ ΤΩ ΣΥΝΔΕΣΜΩ ΤΗΣ ΕΙΡΗΝΗΣ

4 ΕΝ ΣΩΜΑ ΚΑΙ ΕΝ ΠΝΕΥΜΑ ΚΑΘΩΣ ΚΑΙ ΕΚΛΗΘΗΤΕ ΕΝ ΜΙΑ ΕΛΠΙΔΙ ΤΗΣ ΚΛΗΣΕΩΣ ΥΜΩΝ

5 ΕΙΣ ΚΥΡΙΟΣ ΜΙΑ ΠΙΣΤΙΣ ΕΝ ΒΑΠΤΙΣΜΑ

6 ΕΙΣ ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΠΑΝΤΩΝ Ο ΕΠΙ ΠΑΝΤΩΝ ΚΑΙ ΔΙΑ ΠΑΝΤΩΝ ΚΑΙ ΕΝ ΠΑΣΙΝ

7 ΕΝΙ ΔΕ ΕΚΑΣΤΩ ΗΜΩΝ ΕΔΟΘΗ Η ΧΑΡΙΣ ΚΑΤΑ ΤΟ ΜΕΤΡΟΝ ΤΗΣ ΔΩΡΕΑΣ ΤΟΥ ΧΡΙΣΤΟΥ

8 ΔΙΟ ΛΕΓΕΙ ΑΝΑΒΑΣ ΕΙΣ ΥΨΟΣ ΗΧΜΑΛΩΤΕΥΣΕΝ ΑΙΧΜΑ-ΛΩΣΙΑΝ ΕΔΩΚΕΝ ΔΟΜΑΤΑ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ

9 ΤΟ ΔΕ ΑΝΕΒΗ ΤΙ ΕΣΤΙΝ ΕΙ ΜΗ ΟΤΙ ΚΑΙ ΚΑΤΕΒΗ ΕΙΣ ΤΑ ΚΑΤΩΤΕΡΑ ΜΕΡΗ ΤΗΣ ΓΗΣ

10 Ο ΚΑΤΑΒΑΣ ΑΥΤΟΣ ΕΣΤΙΝ ΚΑΙ Ο ΑΝΑΒΑΣ ΥΠΕΡΑΝΩ ΠΑΝΤΩΝ ΤΩΝ ΟΥΡΑΝΩΝ ΙΝΑ ΠΛΗΡΩΣΗ ΤΑ ΠΑΝΤΑ

11 ΚΑΙ ΑΥΤΟΣ ΕΔΩΚΕΝ ΤΟΥΣ ΜΕΝ ΑΠΟΣΤΟΛΟΥΣ ΤΟΥΣ ΔΕ ΠΡΟΦΗΤΑΣ ΤΟΥΣ ΔΕ ΕΥΑΓΓΕΛΙΣΤΑΣ ΤΟΥΣ ΔΕ ΠΟΙΜΕΝΑΣ ΚΑΙ ΔΙΔΑΣΚΑΛΟΥΣ

12 ΠΡΟΣ ΤΟΝ ΚΑΤΑΡΤΙΣΜΟΝ ΤΩΝ ΑΓΙΩΝ ΕΙΣ ΕΡΓΟΝ ΔΙΑΚΟΝΙΑΣ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

13 ΜΕΧΡΙ ΚΑΤΑΝΤΗΣΩΜΕΝ ΟΙ ΠΑΝΤΕΣ ΕΙΣ ΤΗΝ ΕΝΟΤΗΤΑ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΤΗΣ ΕΠΙΓΝΩΣΕΩΣ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΕΙΣ ΑΝΔΡΑ ΤΕΛΕΙΟΝ ΕΙΣ ΜΕΤΡΟΝ ΗΛΙΚΙΑΣ ΤΟΥ ΠΛΗΡΩΜΑΤΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

14 ΙΝΑ ΜΗΚΕΤΙ ΩΜΕΝ ΝΗΠΙΟΙ ΚΛΥΔΩΝΙΖΟΜΕΝΟΙ ΚΑΙ ΠΕΡΙΦΕΡΟΜΕΝΟΙ ΠΑΝΤΙ ΑΝΕΜΩ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ ΕΝ ΤΗ ΚΥΒΙΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΝ ΠΑΝΟΥΡΓΙΑ ΠΡΟΣ ΤΗΝ ΜΕΘΟ-ΔΙΑΝ ΤΗΣ ΠΛΑΝΗΣ

15 ΑΛΗΘΕΥΟΝΤΕΣ ΔΕ ΕΝ ΑΓΑΠΗ ΑΥΞΗΣΩΜΕΝ ΕΙΣ ΑΥΤΟΝ ΤΑ ΠΑΝΤΑ ΟΣ ΕΣΤΙΝ Η ΚΕΦΑΛΗ ΧΡΙΣΤΟΣ

16 ΕΞ ΟΥ ΠΑΝ ΤΟ ΣΩΜΑ ΣΥΝΑΡΜΟΛΟΓΟΥΜΕΝΟΝ ΚΑΙ ΣΥΝΒΙΒΑΖΟΜΕΝΟΝ ΔΙΑ ΠΑΣΗΣ ΑΦΗΣ ΤΗΣ ΕΠΙΧΟΡΗΓΙΑΣ ΚΑΤ ΕΝΕΡΓΕΙΑΝ ΕΝ ΜΕΤΡΩ ΕΝΟΣ ΕΚΑΣΤΟΥ ΜΕΡΟΥΣ ΤΗΝ ΑΥΞΗΣΙΝ ΤΟΥ ΣΩΜΑΤΟΣ ΠΟΙΕΙΤΑΙ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΑΥΤΟΥ ΕΝ ΑΓΑΠΗ

17 ΤΟΥΤΟ ΟΥΝ ΛΕΓΩ ΚΑΙ ΜΑΡΤΥΡΟΜΑΙ ΕΝ ΚΥΡΙΩ ΜΗΚΕΤΙ ΥΜΑΣ ΠΕΡΙΠΑΤΕΙΝ ΚΑΘΩΣ ΚΑΙ ΤΑ ΕΘΝΗ ΠΕΡΙΠΑΤΕΙ ΕΝ ΜΑΤΑΙΟΤΗΤΙ ΤΟΥ ΝΟΟΣ ΑΥΤΩΝ

18 ΕΣΚΟΤΩΜΕΝΟΙ ΤΗ ΔΙΑΝΟΙΑ ΟΝΤΕΣ ΑΠΗΛΛΟΤΡΙΩΜΕΝΟΙ ΤΗΣ ΖΩΗΣ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΗΝ ΑΓΝΟΙΑΝ ΤΗΝ ΟΥΣΑΝ ΕΝ ΑΥΤΟΙΣ ΔΙΑ ΤΗΝ ΠΩΡΩΣΙΝ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ

19 ΟΙΤΙΝΕΣ ΑΠΗΛΓΗΚΟΤΕΣ ΕΑΥΤΟΥΣ ΠΑΡΕΔΩΚΑΝ ΤΗ ΑΣΕΛΓΕΙΑ ΕΙΣ ΕΡΓΑΣΙΑΝ ΑΚΑΘΑΡΣΙΑΣ ΠΑΣΗΣ ΕΝ ΠΛΕΟΝΕ-ΞΙΑ

20 ΥΜΕΙΣ ΔΕ ΟΥΧ ΟΥΤΩΣ ΕΜΑΘΕΤΕ ΤΟΝ ΧΡΙΣΤΟΝ

21 ΕΙΓΕ ΑΥΤΟΝ ΗΚΟΥΣΑΤΕ ΚΑΙ ΕΝ ΑΥΤΩ ΕΔΙΔΑΧΘΗΤΕ ΚΑΘΩΣ ΕΣΤΙΝ ΑΛΗΘΕΙΑ ΕΝ ΤΩ ΙΗΣΟΥ

22 ΑΠΟΘΕΣΘΑΙ ΥΜΑΣ ΚΑΤΑ ΤΗΝ ΠΡΟΤΕΡΑΝ ΑΝΑΣΤΡΟΦΗΝ ΤΟΝ ΠΑΛΑΙΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΦΘΕΙΡΟΜΕΝΟΝ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΑΠΑΤΗΣ

23 ΑΝΑΝΕΟΥΣΘΑΙ ΔΕ ΤΩ ΠΝΕΥΜΑΤΙ ΤΟΥ ΝΟΟΣ ΥΜΩΝ

24 ΚΑΙ ΕΝΔΥΣΑΣΘΑΙ ΤΟΝ ΚΑΙΝΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΚΑΤΑ ΘΕΟΝ ΚΤΙΣΘΕΝΤΑ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΟΣΙΟΤΗΤΙ ΤΗΣ ΑΛΗΘΕΙΑΣ

25 ΔΙΟ ΑΠΟΘΕΜΕΝΟΙ ΤΟ ΨΕΥΔΟΣ ΛΑΛΕΙΤΕ ΑΛΗΘΕΙΑΝ ΕΚΑΣΤΟΣ ΜΕΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΑΥΤΟΥ ΟΤΙ ΕΣΜΕΝ ΑΛΛΗΛΩΝ ΜΕΛΗ

26 ΟΡΓΙΖΕΣΘΕ ΚΑΙ ΜΗ ΑΜΑΡΤΑΝΕΤΕ Ο ΗΛΙΟΣ ΜΗ ΕΠΙΔΥΕΤΩ ΕΠΙ ΠΑΡΟΡΓΙΣΜΩ ΥΜΩΝ

27 ΜΗΔΕ ΔΙΔΟΤΕ ΤΟΠΟΝ ΤΩ ΔΙΑΒΟΛΩ

28 Ο ΚΛΕΠΤΩΝ ΜΗΚΕΤΙ ΚΛΕΠΤΕΤΩ ΜΑΛΛΟΝ ΔΕ ΚΟΠΙΑΤΩ ΕΡΓΑΖΟΜΕΝΟΣ ΤΑΙΣ ΙΔΙΑΙΣ ΧΕΡΣΙΝ ΤΟ ΑΓΑΘΟΝ ΙΝΑ ΕΧΗ ΜΕΤΑΔΙΔΟΝΑΙ ΤΩ ΧΡΕΙΑΝ ΕΧΟΝΤΙ

29 ΠΑΣ ΛΟΓΟΣ ΣΑΠΡΟΣ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΥΜΩΝ ΜΗ ΕΚΠΟΡΕΥΕΣΘΩ ΑΛΛΑ ΕΙ ΤΙΣ ΑΓΑΘΟΣ ΠΡΟΣ ΟΙΚΟΔΟΜΗΝ ΤΗΣ ΧΡΕΙΑΣ ΙΝΑ ΔΩ ΧΑΡΙΝ ΤΟΙΣ ΑΚΟΥΟΥΣΙΝ

30 ΚΑΙ ΜΗ ΛΥΠΕΙΤΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ Ω ΕΣΦΡΑΓΙΣΘΗΤΕ ΕΙΣ ΗΜΕΡΑΝ ΑΠΟΛΥΤΡΩΣΕΩΣ

31 ΠΑΣΑ ΠΙΚΡΙΑ ΚΑΙ ΘΥΜΟΣ ΚΑΙ ΟΡΓΗ ΚΑΙ ΚΡΑΥΓΗ ΚΑΙ ΒΛΑΣΦΗΜΙΑ ΑΡΘΗΤΩ ΑΦ ΥΜΩΝ ΣΥΝ ΠΑΣΗ ΚΑΚΙΑ

32 ΓΙΝΕΣΘΕ ΔΕ ΕΙΣ ΑΛΛΗΛΟΥΣ ΧΡΗΣΤΟΙ ΕΥΣΠΛΑΓΧΝΟΙ ΧΑΡΙΖΟΜΕΝΟΙ ΕΑΥΤΟΙΣ ΚΑΘΩΣ ΚΑΙ Ο ΘΕΟΣ ΕΝ ΧΡΙΣΤΩ ΕΧΑΡΙΣΑΤΟ ΥΜΙΝ

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translation can be found in The Grand Bible.)

1 ΓΙΝΕΣΘΕ ΟΥΝ ΜΙΜΗΤΑΙ ΤΟΥ ΘΕΟΥ ΩΣ ΤΕΚΝΑ ΑΓΑΠΗΤΑ

2 ΚΑΙ ΠΕΡΙΠΑΤΕΙΤΕ ΕΝ ΑΓΑΠΗ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΗΓΑΠΗΣΕΝ ΥΜΑΣ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΕΑΥΤΟΝ ΥΠΕΡ ΗΜΩΝ ΠΡΟΣΦΟΡΑΝ ΚΑΙ ΘΥΣΙΑΝ ΤΩ ΘΕΩ ΕΙΣ ΟΣΜΗΝ ΕΥΩΔΙΑΣ

3 ΠΟΡΝΕΙΑ ΔΕ ΚΑΙ ΑΚΑΘΑΡΣΙΑ ΠΑΣΑ Η ΠΛΕΟΝΕΞΙΑ ΜΗΔΕ ΟΝΟΜΑΖΕΣΘΩ ΕΝ ΥΜΙΝ ΚΑΘΩΣ ΠΡΕΠΕΙ ΑΓΙΟΙΣ

4 ΚΑΙ ΑΙΣΧΡΟΤΗΣ Η ΜΩΡΟΛΟΓΙΑ Η ΕΥΤΡΑΠΕΛΙΑ Α ΟΥΚ ΑΝΗΚΕΝ ΑΛΛΑ ΜΑΛΛΟΝ ΕΥΧΑΡΙΣΤΙΑ

5 ΤΟΥΤΟ ΓΑΡ ΙΣΤΕ ΓΙΝΩΣΚΟΝΤΕΣ ΟΤΙ ΠΑΣ ΠΟΡΝΟΣ Η ΑΚΑΘΑΡΤΟΣ Η ΠΛΕΟΝΕΚΤΗΣ Ο ΕΣΤΙΝ ΕΙΔΩΛΟΛΑΤΡΗΣ ΟΥΚ ΕΧΕΙ ΚΛΗΡΟΝΟΜΙΑΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ

6 ΜΗΔΕΙΣ ΥΜΑΣ ΑΠΑΤΑΤΩ ΚΕΝΟΙΣ ΛΟΓΟΙΣ ΔΙΑ ΤΑΥΤΑ ΓΑΡ ΕΡΧΕΤΑΙ Η ΟΡΓΗ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΟΥΣ ΥΙΟΥΣ ΤΗΣ ΑΠΕΙΘΕΙΑΣ

7 ΜΗ ΟΥΝ ΓΙΝΕΣΘΕ ΣΥΝΜΕΤΟΧΟΙ ΑΥΤΩΝ

8 ΗΤΕ ΓΑΡ ΠΟΤΕ ΣΚΟΤΟΣ ΝΥΝ ΔΕ ΦΩΣ ΕΝ ΚΥΡΙΩ ΩΣ ΤΕΚΝΑ ΦΩΤΟΣ ΠΕΡΙΠΑΤΕΙΤΕ

9 Ο ΓΑΡ ΚΑΡΠΟΣ ΤΟΥ ΦΩΤΟΣ ΕΝ ΠΑΣΗ ΑΓΑΘΩΣΥΝΗ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΑΛΗΘΕΙΑ

10 ΔΟΚΙΜΑΖΟΝΤΕΣ ΤΙ ΕΣΤΙΝ ΕΥΑΡΕΣΤΟΝ ΤΩ ΚΥΡΙΩ

11 ΚΑΙ ΜΗ ΣΥΝΚΟΙΝΩΝΕΙΤΕ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΙΣ ΑΚΑΡΠΟΙΣ ΤΟΥ ΣΚΟΤΟΥΣ ΜΑΛΛΟΝ ΔΕ ΚΑΙ ΕΛΕΓΧΕΤΕ

12 ΤΑ ΓΑΡ ΚΡΥΦΗ ΓΙΝΟΜΕΝΑ ΥΠ ΑΥΤΩΝ ΑΙΣΧΡΟΝ ΕΣΤΙΝ ΚΑΙ ΛΕΓΕΙΝ

13 ΤΑ ΔΕ ΠΑΝΤΑ ΕΛΕΓΧΟΜΕΝΑ ΥΠΟ ΤΟΥ ΦΩΤΟΣ ΦΑΝΕ-ΡΟΥΤΑΙ ΠΑΝ ΓΑΡ ΤΟ ΦΑΝΕΡΟΥΜΕΝΟΝ ΦΩΣ ΕΣΤΙΝ

14 ΔΙΟ ΛΕΓΕΙ ΕΓΕΙΡΕ Ο ΚΑΘΕΥΔΩΝ ΚΑΙ ΑΝΑΣΤΑ ΕΚ ΤΩΝ ΝΕΚΡΩΝ ΚΑΙ ΕΠΙΦΑΥΣΕΙ ΣΟΙ Ο ΧΡΙΣΤΟΣ

15 ΒΛΕΠΕΤΕ ΟΥΝ ΑΚΡΙΒΩΣ ΠΩΣ ΠΕΡΙΠΑΤΕΙΤΕ ΜΗ ΩΣ ΑΣΟΦΟΙ ΑΛΛ ΩΣ ΣΟΦΟΙ

16 ΕΞΑΓΟΡΑΖΟΜΕΝΟΙ ΤΟΝ ΚΑΙΡΟΝ ΟΤΙ ΑΙ ΗΜΕΡΑΙ ΠΟΝΗΡΑΙ ΕΙΣΙΝ

17 ΔΙΑ ΤΟΥΤΟ ΜΗ ΓΙΝΕΣΘΕ ΑΦΡΟΝΕΣ ΑΛΛΑ ΣΥΝΙΕΤΕ ΤΙ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΚΥΡΙΟΥ

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18 ΚΑΙ ΜΗ ΜΕΘΥΣΚΕΣΘΕ ΟΙΝΩ ΕΝ Ω ΕΣΤΙΝ ΑΣΩΤΙΑ ΑΛΛΑ ΠΛΗΡΟΥΣΘΕ ΕΝ ΠΝΕΥΜΑΤΙ
19 ΛΑΛΟΥΝΤΕΣ ΕΑΥΤΟΙΣ ΨΑΛΜΟΙΣ ΚΑΙ ΥΜΝΟΙΣ ΚΑΙ ΩΔΑΙΣ ΠΝΕΥΜΑΤΙΚΑΙΣ ΑΔΟΝΤΕΣ ΚΑΙ ΨΑΛΛΟΝΤΕΣ ΤΗ ΚΑΡΔΙΑ ΥΜΩΝ ΤΩ ΚΥΡΙΩ
20 ΕΥΧΑΡΙΣΤΟΥΝΤΕΣ ΠΑΝΤΟΤΕ ΥΠΕΡ ΠΑΝΤΩΝ ΕΝ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΩ ΘΕΩ ΚΑΙ ΠΑΤΡΙ
21 ΥΠΟΤΑΣΣΟΜΕΝΟΙ ΑΛΛΗΛΟΙΣ ΕΝ ΦΟΒΩ ΧΡΙΣΤΟΥ
22 ΑΙ ΓΥΝΑΙΚΕΣ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΩΣ ΤΩ ΚΥΡΙΩ
23 ΟΤΙ ΑΝΗΡ ΕΣΤΙΝ ΚΕΦΑΛΗ ΤΗΣ ΓΥΝΑΙΚΟΣ ΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΚΕΦΑΛΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΑΥΤΟΣ ΣΩΤΗΡ ΤΟΥ ΣΩΜΑΤΟΣ
24 ΑΛΛΑ ΩΣ Η ΕΚΚΛΗΣΙΑ ΥΠΟΤΑΣΣΕΤΑΙ ΤΩ ΧΡΙΣΤΩ ΟΥΤΩΣ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΕΝ ΠΑΝΤΙ
25 ΟΙ ΑΝΔΡΕΣ ΑΓΑΠΑΤΕ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΗΓΑΠΗΣΕΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΕΑΥΤΟΝ ΠΑΡΕΔΩΚΕΝ ΥΠΕΡ ΑΥΤΗΣ
26 ΙΝΑ ΑΥΤΗΝ ΑΓΙΑΣΗ ΚΑΘΑΡΙΣΑΣ ΤΩ ΛΟΥΤΡΩ ΤΟΥ ΥΔΑΤΟΣ ΕΝ ΡΗΜΑΤΙ
27 ΙΝΑ ΠΑΡΑΣΤΗΣΗ ΑΥΤΟΣ ΕΑΥΤΩ ΕΝΔΟΞΟΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΜΗ ΕΧΟΥΣΑΝ ΣΠΙΛΟΝ Η ΡΥΤΙΔΑ Η ΤΙ ΤΩΝ ΤΟΙΟΥΤΩΝ ΑΛΛ ΙΝΑ Η ΑΓΙΑ ΚΑΙ ΑΜΩΜΟΣ
28 ΟΥΤΩΣ ΟΦΕΙΛΟΥΣΙΝ ΟΙ ΑΝΔΡΕΣ ΑΓΑΠΑΝ ΤΑΣ ΕΑΥΤΩΝ ΓΥΝΑΙΚΑΣ ΩΣ ΤΑ ΕΑΥΤΩΝ ΣΩΜΑΤΑ Ο ΑΓΑΠΩΝ ΤΗΝ ΕΑΥΤΟΥ ΓΥΝΑΙΚΑ ΕΑΥΤΟΝ ΑΓΑΠΑ
29 ΟΥΔΕΙΣ ΓΑΡ ΠΟΤΕ ΤΗΝ ΕΑΥΤΟΥ ΣΑΡΚΑ ΕΜΙΣΗΣΕΝ ΑΛΛΑ ΕΚΤΡΕΦΕΙ ΚΑΙ ΘΑΛΠΕΙ ΑΥΤΗΝ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ
30 ΟΤΙ ΜΕΛΗ ΕΣΜΕΝ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΟΥ
31 ΑΝΤΙ ΤΟΥΤΟΥ ΚΑΤΑΛΕΙΨΕΙ ΑΝΘΡΩΠΟΣ ΤΟΝ ΠΑΤΕΡΑ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΚΑΙ ΠΡΟΣΚΟΛΛΗΘΗΣΕΤΑΙ ΤΗΝ ΓΥΝΑΙΚΑ ΚΑΙ ΕΣΟΝΤΑΙ ΟΙ ΔΥΟ ΕΙΣ ΣΑΡΚΑ ΜΙΑΝ
32 ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥΤΟ ΜΕΓΑ ΕΣΤΙΝ ΕΓΩ ΔΕ ΛΕΓΩ ΕΙΣ ΧΡΙΣΤΟΝ ΚΑΙ ΕΙΣ ΤΗΝ ΕΚΚΛΗΣΙΑΝ
33 ΠΛΗΝ ΚΑΙ ΥΜΕΙΣ ΟΙ ΚΑΘ ΕΝΑ ΕΚΑΣΤΟΣ ΤΗΝ ΕΑΥΤΟΥ ΓΥΝΑΙΚΑ ΟΥΤΩΣ ΑΓΑΠΑΤΩ ΩΣ ΕΑΥΤΟΝ Η ΔΕ ΓΥΝΗ ΙΝΑ ΦΟΒΗΤΑΙ ΤΟΝ ΑΝΔΡΑ

PAUL TO THE EPHESIANS CHAPTER 6
1 ΤΑ ΤΕΚΝΑ ΥΠΑΚΟΥΕΤΕ ΤΟΙΣ ΓΟΝΕΥΣΙΝ ΥΜΩΝ ΕΝ ΚΥΡΙΩ ΤΟΥΤΟ ΓΑΡ ΕΣΤΙΝ ΔΙΚΑΙΟΝ
2 ΤΙΜΑ ΤΟΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΗΤΙΣ ΕΣΤΙΝ ΕΝΤΟΛΗ ΠΡΩΤΗ ΕΝ ΕΠΑΓΓΕΛΙΑ
3 ΙΝΑ ΕΥ ΣΟΙ ΓΕΝΗΤΑΙ ΚΑΙ ΕΣΗ ΜΑΚΡΟΧΡΟΝΙΟΣ ΕΠΙ ΤΗΣ ΓΗΣ
4 ΚΑΙ ΟΙ ΠΑΤΕΡΕΣ ΜΗ ΠΑΡΟΡΓΙΖΕΤΕ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΑΛΛΑ ΕΚΤΡΕΦΕΤΕ ΑΥΤΑ ΕΝ ΠΑΙΔΕΙΑ ΚΑΙ ΝΟΥΘΕΣΙΑ ΚΥΡΙΟΥ
5 ΟΙ ΔΟΥΛΟΙ ΥΠΑΚΟΥΕΤΕ ΤΟΙΣ ΚΑΤΑ ΣΑΡΚΑ ΚΥΡΙΟΙΣ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ ΤΡΟΜΟΥ ΕΝ ΑΠΛΟΤΗΤΙ ΚΑΡΔΙΑΣ ΥΜΩΝ ΩΣ ΤΩ ΧΡΙΣΤΩ
6 ΜΗ ΚΑΤ ΟΦΘΑΛΜΟΔΟΥΛΙΑΝ ΩΣ ΑΝΘΡΩΠΑΡΕΣΚΟΙ ΑΛΛ ΩΣ ΔΟΥΛΟΙ ΧΡΙΣΤΟΥ ΠΟΙΟΥΝΤΕΣ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ ΕΚ ΨΥΧΗΣ
7 ΜΕΤ ΕΥΝΟΙΑΣ ΔΟΥΛΕΥΟΝΤΕΣ ΩΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΙΣ
8 ΕΙΔΟΤΕΣ ΟΤΙ ΕΚΑΣΤΟΣ ΕΑΝ ΤΙ ΠΟΙΗΣΗ ΑΓΑΘΟΝ ΤΟΥΤΟ ΚΟΜΙΣΕΤΑΙ ΠΑΡΑ ΚΥΡΙΟΥ ΕΙΤΕ ΔΟΥΛΟΣ ΕΙΤΕ ΕΛΕΥΘΕΡΟΣ
9 ΚΑΙ ΟΙ ΚΥΡΙΟΙ ΤΑ ΑΥΤΑ ΠΟΙΕΙΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΑΝΙΕΝΤΕΣ ΤΗΝ ΑΠΕΙΛΗΝ ΕΙΔΟΤΕΣ ΟΤΙ ΚΑΙ ΑΥΤΩΝ ΚΑΙ ΥΜΩΝ Ο ΚΥΡΙΟΣ ΕΣΤΙΝ ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΠΡΟΣΩΠΟΛΗΜΨΙΑ ΟΥΚ ΕΣΤΙΝ ΠΑΡ ΑΥΤΩ
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15 ΚΑΙ ΥΠΟΔΗΣΑΜΕΝΟΙ ΤΟΥΣ ΠΟΔΑΣ ΕΝ ΕΤΟΙΜΑΣΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΗΣ ΕΙΡΗΝΗΣ
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23 ΕΙΡΗΝΗ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΚΑΙ ΑΓΑΠΗ ΜΕΤΑ ΠΙΣΤΕΩΣ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
24 Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΤΩΝ ΑΓΑΠΩΝΤΩΝ ΤΟΝ ΚΥΡΙΟΝ ΗΜΩΝ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΕΝ ΑΦΘΑΡΣΙΑΠΛΗΝ ΚΑΙ ΥΜΕΙΣ ΟΙ ΚΑΘ ΕΝΑ ΕΚΑΣΤΟΣ ΤΗΝ ΕΑΥΤΟΥ ΓΥΝΑΙΚΑ ΟΥΤΩΣ ΑΓΑΠΑΤΩ ΩΣ ΕΑΥΤΟΝ Η ΔΕ ΓΥΝΗ ΙΝΑ ΦΟΒΗΤΑΙ ΤΟΝ ΑΝΔΡΑ

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THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)
A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.

Philippians contains the following letter fragments:

Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]

Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.

Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ ΔΟΥΛΟΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΦΙΛΙΠΠΟΙΣ ΣΥΝ ΕΠΙΣΚΟΠΟΙΣ ΚΑΙ ΔΙΑΚΟΝΟΙΣ

2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

3 ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΕΠΙ ΠΑΣΗ ΤΗ ΜΝΕΙΑ ΥΜΩΝ

4 ΠΑΝΤΟΤΕ ΕΝ ΠΑΣΗ ΔΕΗΣΕΙ ΜΟΥ ΥΠΕΡ ΠΑΝΤΩΝ ΥΜΩΝ ΜΕΤΑ ΧΑΡΑΣ ΤΗΝ ΔΕΗΣΙΝ ΠΟΙΟΥΜΕΝΟΣ

5 ΕΠΙ ΤΗ ΚΟΙΝΩΝΙΑ ΥΜΩΝ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΑΠΟ ΤΗΣ ΠΡΩΤΗΣ ΗΜΕΡΑΣ ΑΧΡΙ ΤΟΥ ΝΥΝ

6 ΠΕΠΟΙΘΩΣ ΑΥΤΟ ΤΟΥΤΟ ΟΤΙ Ο ΕΝΑΡΞΑΜΕΝΟΣ ΕΝ ΥΜΙΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΕΠΙΤΕΛΕΣΕΙ ΑΧΡΙ ΗΜΕΡΑΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

7 ΚΑΘΩΣ ΕΣΤΙΝ ΔΙΚΑΙΟΝ ΕΜΟΙ ΤΟΥΤΟ ΦΡΟΝΕΙΝ ΥΠΕΡ ΠΑΝΤΩΝ ΥΜΩΝ ΔΙΑ ΤΟ ΕΧΕΙΝ ΜΕ ΕΝ ΤΗ ΚΑΡΔΙΑ ΥΜΑΣ ΕΝ ΤΕ ΤΟΙΣ ΔΕΣΜΟΙΣ ΜΟΥ ΚΑΙ ΕΝ ΤΗ ΑΠΟΛΟΓΙΑ ΚΑΙ ΒΕΒΑΙΩΣΕΙ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΣΥΝΚΟΙΝΩΝΟΥΣ ΜΟΥ ΤΗΣ ΧΑΡΙΤΟΣ ΠΑΝΤΑΣ ΥΜΑΣ ΟΝΤΑΣ

8 ΜΑΡΤΥΣ ΓΑΡ ΜΟΥ Ο ΘΕΟΣ ΩΣ ΕΠΙΠΟΘΩ ΠΑΝΤΑΣ ΥΜΑΣ ΕΝ ΣΠΛΑΓΧΝΟΙΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

9 ΚΑΙ ΤΟΥΤΟ ΠΡΟΣΕΥΧΟΜΑΙ ΙΝΑ Η ΑΓΑΠΗ ΥΜΩΝ ΕΤΙ ΜΑΛΛΟΝ ΚΑΙ ΜΑΛΛΟΝ ΠΕΡΙΣΣΕΥΗ ΕΝ ΕΠΙΓΝΩΣΕΙ ΚΑΙ ΠΑΣΗ ΑΙΣΘΗΣΕΙ

10 ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ ΥΜΑΣ ΤΑ ΔΙΑΦΕΡΟΝΤΑ ΙΝΑ ΗΤΕ ΕΙΛΙΚΡΙΝΕΙΣ ΚΑΙ ΑΠΡΟΣΚΟΠΟΙ ΕΙΣ ΗΜΕΡΑΝ ΧΡΙΣΤΟΥ

11 ΠΕΠΛΗΡΩΜΕΝΟΙ ΚΑΡΠΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΤΟΝ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΔΟΞΑΝ ΚΑΙ ΕΠΑΙΝΟΝ ΘΕΟΥ

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12 ΓΙΝΩΣΚΕΙΝ ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΑΔΕΛΦΟΙ ΟΤΙ ΤΑ ΚΑΤ ΕΜΕ ΜΑΛΛΟΝ ΕΙΣ ΠΡΟΚΟΠΗΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΛΗΛΥΘΕΝ
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19 ΟΙΔΑ ΓΑΡ ΟΤΙ ΤΟΥΤΟ ΜΟΙ ΑΠΟΒΗΣΕΤΑΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΔΙΑ ΤΗΣ ΥΜΩΝ ΔΕΗΣΕΩΣ ΚΑΙ ΕΠΙΧΟΡΗΓΙΑΣ ΤΟΥ ΠΝΕΥ-ΜΑΤΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
20 ΚΑΤΑ ΤΗΝ ΑΠΟΚΑΡΑΔΟΚΙΑΝ ΚΑΙ ΕΛΠΙΔΑ ΜΟΥ ΟΤΙ ΕΝ ΟΥΔΕΝΙ ΑΙΣΧΥΝΘΗΣΟΜΑΙ ΑΛΛ ΕΝ ΠΑΣΗ ΠΑΡΡΗΣΙΑ ΩΣ ΠΑΝΤΟΤΕ ΚΑΙ ΝΥΝ ΜΕΓΑΛΥΝΘΗΣΕΤΑΙ ΧΡΙΣΤΟΣ ΕΝ ΤΩ ΣΩΜΑΤΙ ΜΟΥ ΕΙΤΕ ΔΙΑ ΖΩΗΣ ΕΙΤΕ ΔΙΑ ΘΑΝΑΤΟΥ
21 ΕΜΟΙ ΓΑΡ ΤΟ ΖΗΝ ΧΡΙΣΤΟΣ ΚΑΙ ΤΟ ΑΠΟΘΑΝΕΙΝ ΚΕΡΔΟΣ
22 ΕΙ ΔΕ ΤΟ ΖΗΝ ΕΝ ΣΑΡΚΙ ΤΟΥΤΟ ΜΟΙ ΚΑΡΠΟΣ ΕΡΓΟΥ ΚΑΙ ΤΙ ΑΙΡΗΣΟΜΑΙ ΟΥ ΓΝΩΡΙΖΩ
23 ΣΥΝΕΧΟΜΑΙ ΔΕ ΕΚ ΤΩΝ ΔΥΟ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΕΧΩΝ ΕΙΣ ΤΟ ΑΝΑΛΥΣΑΙ ΚΑΙ ΣΥΝ ΧΡΙΣΤΩ ΕΙΝΑΙ ΠΟΛΛΩ ΓΑΡ ΜΑΛΛΟΝ ΚΡΕΙΣΣΟΝ
24 ΤΟ ΔΕ ΕΠΙΜΕΝΕΙΝ ΤΗ ΣΑΡΚΙ ΑΝΑΓΚΑΙΟΤΕΡΟΝ ΔΙ ΥΜΑΣ
25 ΚΑΙ ΤΟΥΤΟ ΠΕΠΟΙΘΩΣ ΟΙΔΑ ΟΤΙ ΜΕΝΩ ΚΑΙ ΠΑΡΑΜΕΝΩ ΠΑΣΙΝ ΥΜΙΝ ΕΙΣ ΤΗΝ ΥΜΩΝ ΠΡΟΚΟΠΗΝ ΚΑΙ ΧΑΡΑΝ ΤΗΣ ΠΙΣΤΕΩΣ
26 ΙΝΑ ΤΟ ΚΑΥΧΗΜΑ ΥΜΩΝ ΠΕΡΙΣΣΕΥΗ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΕΝ ΕΜΟΙ ΔΙΑ ΤΗΣ ΕΜΗΣ ΠΑΡΟΥΣΙΑΣ ΠΑΛΙΝ ΠΡΟΣ ΥΜΑΣ
27 ΜΟΝΟΝ ΑΞΙΩΣ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΟΥ ΧΡΙΣΤΟΥ ΠΟΛΙ-ΤΕΥΕΣΘΕ ΙΝΑ ΕΙΤΕ ΕΛΘΩΝ ΚΑΙ ΙΔΩΝ ΥΜΑΣ ΕΙΤΕ ΑΠΩΝ ΑΚΟΥΩ ΤΑ ΠΕΡΙ ΥΜΩΝ ΟΤΙ ΣΤΗΚΕΤΕ ΕΝ ΕΝΙ ΠΝΕΥΜΑΤΙ ΜΙΑ ΨΥΧΗ ΣΥΝΑΘΛΟΥΝΤΕΣ ΤΗ ΠΙΣΤΕΙ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ
28 ΚΑΙ ΜΗ ΠΤΥΡΟΜΕΝΟΙ ΕΝ ΜΗΔΕΝΙ ΥΠΟ ΤΩΝ ΑΝΤΙΚΕΙ-ΜΕΝΩΝ ΗΤΙΣ ΕΣΤΙΝ ΑΥΤΟΙΣ ΕΝΔΕΙΞΙΣ ΑΠΩΛΕΙΑΣ ΥΜΩΝ ΔΕ ΣΩΤΗΡΙΑΣ ΚΑΙ ΤΟΥΤΟ ΑΠΟ ΘΕΟΥ
29 ΟΤΙ ΥΜΙΝ ΕΧΑΡΙΣΘΗ ΤΟ ΥΠΕΡ ΧΡΙΣΤΟΥ ΟΥ ΜΟΝΟΝ ΤΟ ΕΙΣ ΑΥΤΟΝ ΠΙΣΤΕΥΕΙΝ ΑΛΛΑ ΚΑΙ ΤΟ ΥΠΕΡ ΑΥΤΟΥ ΠΑΣΧΕΙΝ
30 ΤΟΝ ΑΥΤΟΝ ΑΓΩΝΑ ΕΧΟΝΤΕΣ ΟΙΟΝ ΕΙΔΕΤΕ ΕΝ ΕΜΟΙ ΚΑΙ ΝΥΝ ΑΚΟΥΕΤΕ ΕΝ ΕΜΟΙ

PAUL TO THE PHILIPPIANS CHAPTER 2

1 ΕΙ ΤΙΣ ΟΥΝ ΠΑΡΑΚΛΗΣΙΣ ΕΝ ΧΡΙΣΤΩ ΕΙ ΤΙ ΠΑΡΑΜΥΘΙΟΝ ΑΓΑΠΗΣ ΕΙ ΤΙΣ ΚΟΙΝΩΝΙΑ ΠΝΕΥΜΑΤΟΣ ΕΙ ΤΙΣ ΣΠΛΑΓΧΝΑ ΚΑΙ ΟΙΚΤΙΡΜΟΙ
2 ΠΛΗΡΩΣΑΤΕ ΜΟΥ ΤΗΝ ΧΑΡΑΝ ΙΝΑ ΤΟ ΑΥΤΟ ΦΡΟΝΗΤΕ ΤΗΝ ΑΥΤΗΝ ΑΓΑΠΗΝ ΕΧΟΝΤΕΣ ΣΥΝΨΥΧΟΙ ΤΟ ΕΝ ΦΡΟΝΟΥΝ-ΤΕΣ
3 ΜΗΔΕΝ ΚΑΤ ΕΡΙΘΕΙΑΝ ΜΗΔΕ ΚΑΤΑ ΚΕΝΟΔΟΞΙΑΝ ΑΛΛΑ ΤΗ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ ΑΛΛΗΛΟΥΣ ΗΓΟΥΜΕΝΟΙ ΥΠΕΡΕΧΟΝ-ΤΑΣ ΕΑΥΤΩΝ
4 ΜΗ ΤΑ ΕΑΥΤΩΝ ΕΚΑΣΤΟΣ ΣΚΟΠΟΥΝΤΕΣ ΑΛΛΑ ΚΑΙ ΤΑ ΕΤΕΡΩΝ ΕΚΑΣΤΟΙ
5 ΤΟΥΤΟ ΦΡΟΝΕΙΤΕ ΕΝ ΥΜΙΝ Ο ΚΑΙ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
6 ΟΣ ΕΝ ΜΟΡΦΗ ΘΕΟΥ ΥΠΑΡΧΩΝ ΟΥΧ ΑΡΠΑΓΜΟΝ ΗΓΗ-ΣΑΤΟ ΤΟ ΕΙΝΑΙ ΙΣΑ ΘΕΩ
7 ΑΛΛΑ ΕΑΥΤΟΝ ΕΚΕΝΩΣΕΝ ΜΟΡΦΗΝ ΔΟΥΛΟΥ ΛΑΒΩΝ ΕΝ ΟΜΟΙΩΜΑΤΙ ΑΝΘΡΩΠΩΝ ΓΕΝΟΜΕΝΟΣ ΚΑΙ ΣΧΗΜΑΤΙ ΕΥΡΕ-ΘΕΙΣ ΩΣ ΑΝΘΡΩΠΟΣ
8 ΕΤΑΠΕΙΝΩΣΕΝ ΕΑΥΤΟΝ ΓΕΝΟΜΕΝΟΣ ΥΠΗΚΟΟΣ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΘΑΝΑΤΟΥ ΔΕ ΣΤΑΥΡΟΥ
9 ΔΙΟ ΚΑΙ Ο ΘΕΟΣ ΑΥΤΟΝ ΥΠΕΡΥΨΩΣΕΝ ΚΑΙ ΕΧΑΡΙΣΑΤΟ ΑΥΤΩ ΤΟ ΟΝΟΜΑ ΤΟ ΥΠΕΡ ΠΑΝ ΟΝΟΜΑ
10 ΙΝΑ ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΙΗΣΟΥ ΠΑΝ ΓΟΝΥ ΚΑΜΨΗ ΕΠΟΥΡΑΝΙΩΝ ΚΑΙ ΕΠΙΓΕΙΩΝ ΚΑΙ ΚΑΤΑΧΘΟΝΙΩΝ
11 ΚΑΙ ΠΑΣΑ ΓΛΩΣΣΑ ΕΞΟΜΟΛΟΓΗΣΗΤΑΙ ΟΤΙ ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΕΙΣ ΔΟΞΑΝ ΘΕΟΥ ΠΑΤΡΟΣ
12 ΩΣΤΕ ΑΓΑΠΗΤΟΙ ΜΟΥ ΚΑΘΩΣ ΠΑΝΤΟΤΕ ΥΠΗΚΟΥΣΑΤΕ ΜΗ ΩΣ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΜΟΥ ΜΟΝΟΝ ΑΛΛΑ ΝΥΝ ΠΟΛΛΩ ΜΑΛΛΟΝ ΕΝ ΤΗ ΑΠΟΥΣΙΑ ΜΟΥ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ ΤΡΟΜΟΥ ΤΗΝ ΕΑΥΤΩΝ ΣΩΤΗΡΙΑΝ ΚΑΤΕΡΓΑΖΕΣΘΕ
13 ΘΕΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΕΝΕΡΓΩΝ ΕΝ ΥΜΙΝ ΚΑΙ ΤΟ ΘΕΛΕΙΝ ΚΑΙ ΤΟ ΕΝΕΡΓΕΙΝ ΥΠΕΡ ΤΗΣ ΕΥΔΟΚΙΑΣ
14 ΠΑΝΤΑ ΠΟΙΕΙΤΕ ΧΩΡΙΣ ΓΟΓΓΥΣΜΩΝ ΚΑΙ ΔΙΑΛΟΓΙΣΜΩΝ
15 ΙΝΑ ΓΕΝΗΣΘΕ ΑΜΕΜΠΤΟΙ ΚΑΙ ΑΚΕΡΑΙΟΙ ΤΕΚΝΑ ΘΕΟΥ ΑΜΩΜΑ ΜΕΣΟΝ ΓΕΝΕΑΣ ΣΚΟΛΙΑΣ ΚΑΙ ΔΙΕΣΤΡΑΜΜΕΝΗΣ ΕΝ ΟΙΣ ΦΑΙΝΕΣΘΕ ΩΣ ΦΩΣΤΗΡΕΣ ΕΝ ΚΟΣΜΩ
16 ΛΟΓΟΝ ΖΩΗΣ ΕΠΕΧΟΝΤΕΣ ΕΙΣ ΚΑΥΧΗΜΑ ΕΜΟΙ ΕΙΣ ΗΜΕΡΑΝ ΧΡΙΣΤΟΥ ΟΤΙ ΟΥΚ ΕΙΣ ΚΕΝΟΝ ΕΔΡΑΜΟΝ ΟΥΔΕ ΕΙΣ ΚΕΝΟΝ ΕΚΟΠΙΑΣΑ
17 ΑΛΛΑ ΕΙ ΚΑΙ ΣΠΕΝΔΟΜΑΙ ΕΠΙ ΤΗ ΘΥΣΙΑ ΚΑΙ ΛΕΙΤΟΥΡΓΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ΧΑΙΡΩ ΚΑΙ ΣΥΝΧΑΙΡΩ ΠΑΣΙΝ ΥΜΙΝ
18 ΤΟ ΔΕ ΑΥΤΟ ΚΑΙ ΥΜΕΙΣ ΧΑΙΡΕΤΕ ΚΑΙ ΣΥΝΧΑΙΡΕΤΕ ΜΟΙ
19 ΕΛΠΙΖΩ ΔΕ ΕΝ ΚΥΡΙΩ ΙΗΣΟΥ ΤΙΜΟΘΕΟΝ ΤΑΧΕΩΣ ΠΕΜΨΑΙ ΥΜΙΝ ΙΝΑ ΚΑΓΩ ΕΥΨΥΧΩ ΓΝΟΥΣ ΤΑ ΠΕΡΙ ΥΜΩΝ
20 ΟΥΔΕΝΑ ΓΑΡ ΕΧΩ ΙΣΟΨΥΧΟΝ ΟΣΤΙΣ ΓΝΗΣΙΩΣ ΤΑ ΠΕΡΙ ΥΜΩΝ ΜΕΡΙΜΝΗΣΕΙ
21 ΟΙ ΠΑΝΤΕΣ ΓΑΡ ΤΑ ΕΑΥΤΩΝ ΖΗΤΟΥΣΙΝ ΟΥ ΤΑ ΧΡΙΣΤΟΥ ΙΗΣΟΥ
22 ΤΗΝ ΔΕ ΔΟΚΙΜΗΝ ΑΥΤΟΥ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΩΣ ΠΑΤΡΙ ΤΕΚΝΟΝ ΣΥΝ ΕΜΟΙ ΕΔΟΥΛΕΥΣΕΝ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ
23 ΤΟΥΤΟΝ ΜΕΝ ΟΥΝ ΕΛΠΙΖΩ ΠΕΜΨΑΙ ΩΣ ΑΝ ΑΦΙΔΩ ΤΑ ΠΕΡΙ ΕΜΕ ΕΞΑΥΤΗΣ
24 ΠΕΠΟΙΘΑ ΔΕ ΕΝ ΚΥΡΙΩ ΟΤΙ ΚΑΙ ΑΥΤΟΣ ΤΑΧΕΩΣ ΕΛΕΥ-ΣΟΜΑΙ
25 ΑΝΑΓΚΑΙΟΝ ΔΕ ΗΓΗΣΑΜΗΝ ΕΠΑΦΡΟΔΙΤΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΚΑΙ ΣΥΝΕΡΓΟΝ ΚΑΙ ΣΥΝΣΤΡΑΤΙΩΤΗΝ ΜΟΥ ΥΜΩΝ ΔΕ ΑΠΟΣΤΟΛΟΝ ΚΑΙ ΛΕΙΤΟΥΡΓΟΝ ΤΗΣ ΧΡΕΙΑΣ ΜΟΥ ΠΕΜΨΑΙ ΠΡΟΣ ΥΜΑΣ
26 ΕΠΕΙΔΗ ΕΠΙΠΟΘΩΝ ΗΝ ΠΑΝΤΑΣ ΥΜΑΣ ΚΑΙ ΑΔΗΜΟΝΩΝ ΔΙΟΤΙ ΗΚΟΥΣΑΤΕ ΟΤΙ ΗΣΘΕΝΗΣΕΝ
27 ΚΑΙ ΓΑΡ ΗΣΘΕΝΗΣΕΝ ΠΑΡΑΠΛΗΣΙΟΝ ΘΑΝΑΤΩ ΑΛΛΑ Ο ΘΕΟΣ ΗΛΕΗΣΕΝ ΑΥΤΟΝ ΟΥΚ ΑΥΤΟΝ ΔΕ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΕΜΕ ΙΝΑ ΜΗ ΛΥΠΗΝ ΕΠΙ ΛΥΠΗΝ ΣΧΩ
28 ΣΠΟΥΔΑΙΟΤΕΡΩΣ ΟΥΝ ΕΠΕΜΨΑ ΑΥΤΟΝ ΙΝΑ ΙΔΟΝΤΕΣ ΑΥΤΟΝ ΠΑΛΙΝ ΧΑΡΗΤΕ ΚΑΓΩ ΑΛΥΠΟΤΕΡΟΣ Ω
29 ΠΡΟΣΔΕΧΕΣΘΕ ΟΥΝ ΑΥΤΟΝ ΕΝ ΚΥΡΙΩ ΜΕΤΑ ΠΑΣΗΣ ΧΑΡΑΣ ΚΑΙ ΤΟΥΣ ΤΟΙΟΥΤΟΥΣ ΕΝΤΙΜΟΥΣ ΕΧΕΤΕ
30 ΟΤΙ ΔΙΑ ΤΟ ΕΡΓΟΝ ΧΡΙΣΤΟΥ ΜΕΧΡΙ ΘΑΝΑΤΟΥ ΗΓΓΙΣΕΝ ΠΑΡΑΒΟΛΕΥΣΑΜΕΝΟΣ ΤΗ ΨΥΧΗ ΙΝΑ ΑΝΑΠΛΗΡΩΣΗ ΤΟ ΥΜΩΝ ΥΣΤΕΡΗΜΑ ΤΗΣ ΠΡΟΣ ΜΕ ΛΕΙΤΟΥΡΓΙΑΣ

PAUL TO THE PHILIPPIANS CHAPTER 3

1 ΤΟ ΛΟΙΠΟΝ ΑΔΕΛΦΟΙ ΜΟΥ ΧΑΙΡΕΤΕ ΕΝ ΚΥΡΙΩ ΤΑ ΑΥΤΑ ΓΡΑΦΕΙΝ ΥΜΙΝ ΕΜΟΙ ΜΕΝ ΟΥΚ ΟΚΝΗΡΟΝ ΥΜΙΝ ΔΕ ΑΣΦΑΛΕΣ
2 ΒΛΕΠΕΤΕ ΤΟΥΣ ΚΥΝΑΣ ΒΛΕΠΕΤΕ ΤΟΥΣ ΚΑΚΟΥΣ ΕΡΓΑ-ΤΑΣ ΒΛΕΠΕΤΕ ΤΗΝ ΚΑΤΑΤΟΜΗΝ
3 ΗΜΕΙΣ ΓΑΡ ΕΣΜΕΝ Η ΠΕΡΙΤΟΜΗ ΟΙ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΛΑΤΡΕΥΟΝΤΕΣ ΚΑΙ ΚΑΥΧΩΜΕΝΟΙ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΚΑΙ ΟΥΚ ΕΝ ΣΑΡΚΙ ΠΕΠΟΙΘΟΤΕΣ
4 ΚΑΙΠΕΡ ΕΓΩ ΕΧΩΝ ΠΕΠΟΙΘΗΣΙΝ ΚΑΙ ΕΝ ΣΑΡΚΙ ΕΙ ΤΙΣ ΔΟΚΕΙ ΑΛΛΟΣ ΠΕΠΟΙΘΕΝΑΙ ΕΝ ΣΑΡΚΙ ΕΓΩ ΜΑΛΛΟΝ
5 ΠΕΡΙΤΟΜΗ ΟΚΤΑΗΜΕΡΟΣ ΕΚ ΓΕΝΟΥΣ ΙΣΡΑΗΛ ΦΥΛΗΣ ΒΕΝΙΑΜΕΙΝ ΕΒΡΑΙΟΣ ΕΞ ΕΒΡΑΙΩΝ ΚΑΤΑ ΝΟΜΟΝ ΦΑΡΙΣΑΙΟΣ

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6 ΚΑΤΑ ΖΗΛΟΣ ΔΙΩΚΩΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΤΑ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΝ ΝΟΜΩ ΓΕΝΟΜΕΝΟΣ ΑΜΕΜΠΤΟΣ
7 ΑΤΙΝΑ ΗΝ ΜΟΙ ΚΕΡΔΗ ΤΑΥΤΑ ΗΓΗΜΑΙ ΔΙΑ ΤΟΝ ΧΡΙΣΤΟΝ ΖΗΜΙΑΝ
8 ΑΛΛΑ ΜΕΝΟΥΝΓΕ ΚΑΙ ΗΓΟΥΜΑΙ ΠΑΝΤΑ ΖΗΜΙΑΝ ΕΙΝΑΙ ΔΙΑ ΤΟ ΥΠΕΡΕΧΟΝ ΤΗΣ ΓΝΩΣΕΩΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΔΙ ΟΝ ΤΑ ΠΑΝΤΑ ΕΖΗΜΙΩΘΗΝ ΚΑΙ ΗΓΟΥΜΑΙ ΣΚΥΒΑΛΑ ΙΝΑ ΧΡΙΣΤΟΝ ΚΕΡΔΗΣΩ
9 ΚΑΙ ΕΥΡΕΘΩ ΕΝ ΑΥΤΩ ΜΗ ΕΧΩΝ ΕΜΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΝΟΜΟΥ ΑΛΛΑ ΤΗΝ ΔΙΑ ΠΙΣΤΕΩΣ ΧΡΙΣΤΟΥ ΤΗΝ ΕΚ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΕΠΙ ΤΗ ΠΙΣΤΕΙ
10 ΤΟΥ ΓΝΩΝΑΙ ΑΥΤΟΝ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΚΟΙΝΩΝΙΑΝ ΠΑΘΗΜΑΤΩΝ ΑΥΤΟΥ ΣΥΝΜΟΡΦΙΖΟΜΕΝΟΣ ΤΩ ΘΑΝΑΤΩ ΑΥΤΟΥ
11 ΕΙΠΩΣ ΚΑΤΑΝΤΗΣΩ ΕΙΣ ΤΗΝ ΕΞΑΝΑΣΤΑΣΙΝ ΤΗΝ ΕΚ ΝΕΚΡΩΝ
12 ΟΥΧ ΟΤΙ ΗΔΗ ΕΛΑΒΟΝ Η ΗΔΗ ΤΕΤΕΛΕΙΩΜΑΙ ΔΙΩΚΩ ΔΕ ΕΙ ΚΑΤΑΛΑΒΩ ΕΦ Ω ΚΑΙ ΚΑΤΕΛΗΜΦΘΗΝ ΥΠΟ ΧΡΙΣΤΟΥ ΙΗΣΟΥ
13 ΑΔΕΛΦΟΙ ΕΓΩ ΕΜΑΥΤΟΝ ΟΥΠΩ ΛΟΓΙΖΟΜΑΙ ΚΑΤΕΙΛΗΦΕΝΑΙ
14 ΕΝ ΔΕ ΤΑ ΜΕΝ ΟΠΙΣΩ ΕΠΙΛΑΝΘΑΝΟΜΕΝΟΣ ΤΟΙΣ ΔΕ ΕΜΠΡΟΣΘΕΝ ΕΠΕΚΤΕΙΝΟΜΕΝΟΣ ΚΑΤΑ ΣΚΟΠΟΝ ΔΙΩΚΩ ΕΙΣ ΤΟ ΒΡΑΒΕΙΟΝ ΤΗΣ ΑΝΩ ΚΛΗΣΕΩΣ ΤΟΥ ΘΕΟΥ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
15 ΟΣΟΙ ΟΥΝ ΤΕΛΕΙΟΙ ΤΟΥΤΟ ΦΡΟΝΩΜΕΝ ΚΑΙ ΕΙ ΤΙ ΕΤΕΡΩΣ ΦΡΟΝΕΙΤΕ ΚΑΙ ΤΟΥΤΟ Ο ΘΕΟΣ ΥΜΙΝ ΑΠΟΚΑΛΥΨΕΙ
16 ΠΛΗΝ ΕΙΣ Ο ΕΦΘΑΣΑΜΕΝ ΤΩ ΑΥΤΩ ΣΤΟΙΧΕΙΝ
17 ΣΥΝΜΙΜΗΤΑΙ ΜΟΥ ΓΙΝΕΣΘΕ ΑΔΕΛΦΟΙ ΚΑΙ ΣΚΟΠΕΙΤΕ ΤΟΥΣ ΟΥΤΩΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΚΑΘΩΣ ΕΧΕΤΕ ΤΥΠΟΝ ΗΜΑΣ
18 ΠΟΛΛΟΙ ΓΑΡ ΠΕΡΙΠΑΤΟΥΣΙΝ ΟΥΣ ΠΟΛΛΑΚΙΣ ΕΛΕΓΟΝ ΥΜΙΝ ΝΥΝ ΔΕ ΚΑΙ ΚΛΑΙΩΝ ΛΕΓΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΤΟΥ ΣΤΑΥΡΟΥ ΤΟΥ ΧΡΙΣΤΟΥ
19 ΩΝ ΤΟ ΤΕΛΟΣ ΑΠΩΛΕΙΑ ΩΝ Ο ΘΕΟΣ Η ΚΟΙΛΙΑ ΚΑΙ Η ΔΟΞΑ ΕΝ ΤΗ ΑΙΣΧΥΝΗ ΑΥΤΩΝ ΟΙ ΤΑ ΕΠΙΓΕΙΑ ΦΡΟΝΟΥΝΤΕΣ
20 ΗΜΩΝ ΓΑΡ ΤΟ ΠΟΛΙΤΕΥΜΑ ΕΝ ΟΥΡΑΝΟΙΣ ΥΠΑΡΧΕΙ ΕΞ ΟΥ ΚΑΙ ΣΩΤΗΡΑ ΑΠΕΚΔΕΧΟΜΕΘΑ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ
21 ΟΣ ΜΕΤΑΣΧΗΜΑΤΙΣΕΙ ΤΟ ΣΩΜΑ ΤΗΣ ΤΑΠΕΙΝΩΣΕΩΣ ΗΜΩΝ ΣΥΝΜΟΡΦΟΝ ΤΩ ΣΩΜΑΤΙ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΚΑΤΑ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΤΟΥ ΔΥΝΑΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΥΠΟΤΑΞΑΙ ΑΥΤΩ ΤΑ ΠΑΝΤΑ

PAUL TO THE PHILIPPIANS CHAPTER 4
1 ΩΣΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ ΚΑΙ ΕΠΙΠΟΘΗΤΟΙ ΧΑΡΑ ΚΑΙ ΣΤΕΦΑΝΟΣ ΜΟΥ ΟΥΤΩΣ ΣΤΗΚΕΤΕ ΕΝ ΚΥΡΙΩ ΑΓΑΠΗΤΟΙ
2 ΕΥΟΔΙΑΝ ΠΑΡΑΚΑΛΩ ΚΑΙ ΣΥΝΤΥΧΗΝ ΠΑΡΑΚΑΛΩ ΤΟ ΑΥΤΟ ΦΡΟΝΕΙΝ ΕΝ ΚΥΡΙΩ
3 ΝΑΙ ΕΡΩΤΩ ΚΑΙ ΣΕ ΓΝΗΣΙΕ ΣΥΝΖΥΓΕ ΣΥΝΛΑΜΒΑΝΟΥ ΑΥΤΑΙΣ ΑΙΤΙΝΕΣ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΣΥΝΗΘΛΗΣΑΝ ΜΟΙ ΜΕΤΑ ΚΑΙ ΚΛΗΜΕΝΤΟΣ ΚΑΙ ΤΩΝ ΛΟΙΠΩΝ ΣΥΝΕΡΓΩΝ ΜΟΥ ΩΝ ΤΑ ΟΝΟΜΑΤΑ ΕΝ ΒΙΒΛΩ ΖΩΗΣ
4 ΧΑΙΡΕΤΕ ΕΝ ΚΥΡΙΩ ΠΑΝΤΟΤΕ ΠΑΛΙΝ ΕΡΩ ΧΑΙΡΕΤΕ
5 ΤΟ ΕΠΙΕΙΚΕΣ ΥΜΩΝ ΓΝΩΣΘΗΤΩ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ Ο ΚΥΡΙΟΣ ΕΓΓΥΣ
6 ΜΗΔΕΝ ΜΕΡΙΜΝΑΤΕ ΑΛΛ ΕΝ ΠΑΝΤΙ ΤΗ ΠΡΟΣΕΥΧΗ ΚΑΙ ΤΗ ΔΕΗΣΕΙ ΜΕΤΑ ΕΥΧΑΡΙΣΤΙΑΣ ΤΑ ΑΙΤΗΜΑΤΑ ΥΜΩΝ ΓΝΩΡΙΖΕΣΘΩ ΠΡΟΣ ΤΟΝ ΘΕΟΝ
7 ΚΑΙ Η ΕΙΡΗΝΗ ΤΟΥ ΘΕΟΥ Η ΥΠΕΡΕΧΟΥΣΑ ΠΑΝΤΑ ΝΟΥΝ ΦΡΟΥΡΗΣΕΙ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΤΑ ΝΟΗΜΑΤΑ ΥΜΩΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
8 ΤΟ ΛΟΙΠΟΝ ΑΔΕΛΦΟΙ ΟΣΑ ΕΣΤΙΝ ΑΛΗΘΗ ΟΣΑ ΣΕΜΝΑ ΟΣΑ ΔΙΚΑΙΑ ΟΣΑ ΑΓΝΑ ΟΣΑ ΠΡΟΣΦΙΛΗ ΟΣΑ ΕΥΦΗΜΑ ΕΙ ΤΙΣ ΑΡΕΤΗ ΚΑΙ ΕΙ ΤΙΣ ΕΠΑΙΝΟΣ ΤΑΥΤΑ ΛΟΓΙΖΕΣΘΕ
9 Α ΚΑΙ ΕΜΑΘΕΤΕ ΚΑΙ ΠΑΡΕΛΑΒΕΤΕ ΚΑΙ ΗΚΟΥΣΑΤΕ ΚΑΙ ΕΙΔΕΤΕ ΕΝ ΕΜΟΙ ΤΑΥΤΑ ΠΡΑΣΣΕΤΕ ΚΑΙ Ο ΘΕΟΣ ΤΗΣ ΕΙΡΗΝΗΣ ΕΣΤΑΙ ΜΕΘ ΥΜΩΝ
10 ΕΧΑΡΗΝ ΔΕ ΕΝ ΚΥΡΙΩ ΜΕΓΑΛΩΣ ΟΤΙ ΗΔΗ ΠΟΤΕ ΑΝΕΘΑΛΕΤΕ ΤΟ ΥΠΕΡ ΕΜΟΥ ΦΡΟΝΕΙΝ ΕΦ Ω ΚΑΙ ΕΦΡΟΝΕΙΤΕ ΗΚΑΙΡΕΙΣΘΕ ΔΕ
11 ΟΥΧ ΟΤΙ ΚΑΘ ΥΣΤΕΡΗΣΙΝ ΛΕΓΩ ΕΓΩ ΓΑΡ ΕΜΑΘΟΝ ΕΝ ΟΙΣ ΕΙΜΙ ΑΥΤΑΡΚΗΣ ΕΙΝΑΙ
12 ΟΙΔΑ ΚΑΙ ΤΑΠΕΙΝΟΥΣΘΑΙ ΟΙΔΑ ΚΑΙ ΠΕΡΙΣΣΕΥΕΙΝ ΕΝ ΠΑΝΤΙ ΚΑΙ ΕΝ ΠΑΣΙΝ ΜΕΜΥΗΜΑΙ ΚΑΙ ΧΟΡΤΑΖΕΣΘΑΙ ΚΑΙ ΠΕΙΝΑΝ ΚΑΙ ΠΕΡΙΣΣΕΥΕΙΝ ΚΑΙ ΥΣΤΕΡΕΙΣΘΑΙ
13 ΠΑΝΤΑ ΙΣΧΥΩ ΕΝ ΤΩ ΕΝΔΥΝΑΜΟΥΝΤΙ ΜΕ
14 ΠΛΗΝ ΚΑΛΩΣ ΕΠΟΙΗΣΑΤΕ ΣΥΝΚΟΙΝΩΝΗΣΑΝΤΕΣ ΜΟΥ ΤΗ ΘΛΙΨΕΙ
15 ΟΙΔΑΤΕ ΔΕ ΚΑΙ ΥΜΕΙΣ ΦΙΛΙΠΠΗΣΙΟΙ ΟΤΙ ΕΝ ΑΡΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΟΤΕ ΕΞΗΛΘΟΝ ΑΠΟ ΜΑΚΕΔΟΝΙΑΣ ΟΥΔΕΜΙΑ ΜΟΙ ΕΚΚΛΗΣΙΑ ΕΚΟΙΝΩΝΗΣΕΝ ΕΙΣ ΛΟΓΟΝ ΔΟΣΕΩΣ ΚΑΙ ΛΗΜΨΕΩΣ ΕΙ ΜΗ ΥΜΕΙΣ ΜΟΝΟΙ
16 ΟΤΙ ΚΑΙ ΕΝ ΘΕΣΣΑΛΟΝΙΚΗ ΚΑΙ ΑΠΑΞ ΚΑΙ ΔΙΣ ΕΙΣ ΤΗΝ ΧΡΕΙΑΝ ΜΟΙ ΕΠΕΜΨΑΤΕ
17 ΟΥΧ ΟΤΙ ΕΠΙΖΗΤΩ ΤΟ ΔΟΜΑ ΑΛΛΑ ΕΠΙΖΗΤΩ ΤΟΝ ΚΑΡΠΟΝ ΤΟΝ ΠΛΕΟΝΑΖΟΝΤΑ ΕΙΣ ΛΟΓΟΝ ΥΜΩΝ
18 ΑΠΕΧΩ ΔΕ ΠΑΝΤΑ ΚΑΙ ΠΕΡΙΣΣΕΥΩ ΠΕΠΛΗΡΩΜΑΙ ΔΕΞΑΜΕΝΟΣ ΠΑΡΑ ΕΠΑΦΡΟΔΙΤΟΥ ΤΑ ΠΑΡ ΥΜΩΝ ΟΣΜΗΝ ΕΥΩΔΙΑΣ ΘΥΣΙΑΝ ΔΕΚΤΗΝ ΕΥΑΡΕΣΤΟΝ ΤΩ ΘΕΩ
19 Ο ΔΕ ΘΕΟΣ ΜΟΥ ΠΛΗΡΩΣΕΙ ΠΑΣΑΝ ΧΡΕΙΑΝ ΥΜΩΝ ΚΑΤΑ ΤΟ ΠΛΟΥΤΟΣ ΑΥΤΟΥ ΕΝ ΔΟΞΗ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
20 ΤΩ ΔΕ ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΗΜΩΝ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ
21 ΑΣΠΑΣΑΣΘΕ ΠΑΝΤΑ ΑΓΙΟΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΑΣΠΑΖΟΝΤΑΙ ΥΜΑΣ ΟΙ ΣΥΝ ΕΜΟΙ ΑΔΕΛΦΟΙ
22 ΑΣΠΑΖΟΝΤΑΙ ΥΜΑΣ ΠΑΝΤΕΣ ΟΙ ΑΓΙΟΙ ΜΑΛΙΣΤΑ ΔΕ ΟΙ ΕΚ ΤΗΣ ΚΑΙΣΑΡΟΣ ΟΙΚΙΑΣ
23 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΥΜΩΝΟΣ ΜΕΤΑΣΧΗΜΑΤΙΣΕΙ ΤΟ ΣΩΜΑ ΤΗΣ ΤΑΠΕΙΝΩΣΕΩΣ ΗΜΩΝ ΣΥΝΜΟΡΦΟΝ ΤΩ ΣΩΜΑΤΙ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΚΑΤΑ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΤΟΥ ΔΥΝΑΣΘΑΙ ΑΥΤΟΝ ΚΑΙ ΥΠΟΤΑΞΑΙ ΑΥΤΩ ΤΑ ΠΑΝΤΑ

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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he showed keen interest in his disciple's foundation.)

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ

2 ΤΟΙΣ ΕΝ ΚΟΛΟΣΣΑΙΣ ΑΓΙΟΙΣ ΚΑΙ ΠΙΣΤΟΙΣ ΑΔΕΛΦΟΙΣ ΕΝ ΧΡΙΣΤΩ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ

3 ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΤΩ ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΙ

4 ΑΚΟΥΣΑΝΤΕΣ ΤΗΝ ΠΙΣΤΙΝ ΥΜΩΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΗΝ ΕΧΕΤΕ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ

5 ΔΙΑ ΤΗΝ ΕΛΠΙΔΑ ΤΗΝ ΑΠΟΚΕΙΜΕΝΗΝ ΥΜΙΝ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΗΝ ΠΡΟΗΚΟΥΣΑΤΕ ΕΝ ΤΩ ΛΟΓΩ ΤΗΣ ΑΛΗΘΕΙΑΣ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ

6 ΤΟΥ ΠΑΡΟΝΤΟΣ ΕΙΣ ΥΜΑΣ ΚΑΘΩΣ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΩ ΚΟΣΜΩ ΕΣΤΙΝ ΚΑΡΠΟΦΟΡΟΥΜΕΝΟΝ ΚΑΙ ΑΥΞΑΝΟΜΕΝΟΝ ΚΑΘΩΣ ΚΑΙ ΕΝ ΥΜΙΝ ΑΦ ΗΣ ΗΜΕΡΑΣ ΗΚΟΥΣΑΤΕ ΚΑΙ ΕΠΕΓΝΩΤΕ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΝ ΑΛΗΘΕΙΑ

7 ΚΑΘΩΣ ΕΜΑΘΕΤΕ ΑΠΟ ΕΠΑΦΡΑ ΤΟΥ ΑΓΑΠΗΤΟΥ ΣΥΝΔΟΥΛΟΥ ΗΜΩΝ ΟΣ ΕΣΤΙΝ ΠΙΣΤΟΣ ΥΠΕΡ ΥΜΩΝ ΔΙΑΚΟ-ΝΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

8 Ο ΚΑΙ ΔΗΛΩΣΑΣ ΗΜΙΝ ΤΗΝ ΥΜΩΝ ΑΓΑΠΗΝ ΕΝ ΠΝΕΥΜΑΤΙ

9 ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΗΜΕΙΣ ΑΦ ΗΣ ΗΜΕΡΑΣ ΗΚΟΥΣΑΜΕΝ ΟΥ ΠΑΥΟΜΕΘΑ ΥΠΕΡ ΥΜΩΝ ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΚΑΙ ΑΙΤΟΥΜΕΝΟΙ ΙΝΑ ΠΛΗΡΩΘΗΤΕ ΤΗΝ ΕΠΙΓΝΩΣΙΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΚΑΙ ΣΥΝΕΣΕΙ ΠΝΕΥΜΑΤΙΚΗ

10 ΠΕΡΙΠΑΤΗΣΑΙ ΑΞΙΩΣ ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΠΑΣΑΝ ΑΡΕΣΚΕΙΑΝ ΕΝ ΠΑΝΤΙ ΕΡΓΩ ΑΓΑΘΩ ΚΑΡΠΟΦΟΡΟΥΝΤΕΣ ΚΑΙ ΑΥΞΑΝΟΜΕΝΟΙ ΤΗ ΕΠΙΓΝΩΣΕΙ ΤΟΥ ΘΕΟΥ

11 ΕΝ ΠΑΣΗ ΔΥΝΑΜΕΙ ΔΥΝΑΜΟΥΜΕΝΟΙ ΚΑΤΑ ΤΟ ΚΡΑΤΟΣ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΕΙΣ ΠΑΣΑΝ ΥΠΟΜΟΝΗΝ ΚΑΙ ΜΑΚΡΟΘΥ-ΜΙΑΝ ΜΕΤΑ ΧΑΡΑΣ

12 ΕΥΧΑΡΙΣΤΟΥΝΤΕΣ ΤΩ ΠΑΤΡΙ ΤΩ ΙΚΑΝΩΣΑΝΤΙ ΥΜΑΣ ΕΙΣ ΤΗΝ ΜΕΡΙΔΑ ΤΟΥ ΚΛΗΡΟΥ ΤΩΝ ΑΓΙΩΝ ΕΝ ΤΩ ΦΩΤΙ

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13 ΟΣ ΕΡΥΣΑΤΟ ΗΜΑΣ ΕΚ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΣΚΟΤΟΥΣ ΚΑΙ ΜΕΤΕΣΤΗΣΕΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΥΙΟΥ ΤΗΣ ΑΓΑΠΗΣ ΑΥΤΟΥ
14 ΕΝ Ω ΕΧΟΜΕΝ ΤΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΑΜΑΡΤΙΩΝ
15 ΟΣ ΕΣΤΙΝ ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΑΟΡΑΤΟΥ ΠΡΩΤΟΤΟΚΟΣ ΠΑΣΗΣ ΚΤΙΣΕΩΣ
16 ΟΤΙ ΕΝ ΑΥΤΩ ΕΚΤΙΣΘΗ ΤΑ ΠΑΝΤΑ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΤΑ ΟΡΑΤΑ ΚΑΙ ΤΑ ΑΟΡΑΤΑ ΕΙΤΕ ΘΡΟΝΟΙ ΕΙΤΕ ΚΥΡΙΟΤΗΤΕΣ ΕΙΤΕ ΑΡΧΑΙ ΕΙΤΕ ΕΞΟΥΣΙΑΙ ΤΑ ΠΑΝΤΑ ΔΙ ΑΥΤΟΥ ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΕΚΤΙΣΤΑΙ
17 ΚΑΙ ΑΥΤΟΣ ΕΣΤΙΝ ΠΡΟ ΠΑΝΤΩΝ ΚΑΙ ΤΑ ΠΑΝΤΑ ΕΝ ΑΥΤΩ ΣΥΝΕΣΤΗΚΕΝ
18 ΚΑΙ ΑΥΤΟΣ ΕΣΤΙΝ Η ΚΕΦΑΛΗ ΤΟΥ ΣΩΜΑΤΟΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΟΣ ΕΣΤΙΝ Η ΑΡΧΗ ΠΡΩΤΟΤΟΚΟΣ ΕΚ ΤΩΝ ΝΕΚΡΩΝ ΙΝΑ ΓΕΝΗΤΑΙ ΕΝ ΠΑΣΙΝ ΑΥΤΟΣ ΠΡΩΤΕΥΩΝ
19 ΟΤΙ ΕΝ ΑΥΤΩ ΕΥΔΟΚΗΣΕΝ ΠΑΝ ΤΟ ΠΛΗΡΩΜΑ ΚΑΤΟΙΚΗΣΑΙ
20 ΚΑΙ ΔΙ ΑΥΤΟΥ ΑΠΟΚΑΤΑΛΛΑΞΑΙ ΤΑ ΠΑΝΤΑ ΕΙΣ ΑΥΤΟΝ ΕΙΡΗΝΟΠΟΙΗΣΑΣ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΣΤΑΥΡΟΥ ΑΥΤΟΥ ΔΙ ΑΥΤΟΥ ΕΙΤΕ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΕΙΤΕ ΤΑ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
21 ΚΑΙ ΥΜΑΣ ΠΟΤΕ ΟΝΤΑΣ ΑΠΗΛΛΟΤΡΙΩΜΕΝΟΥΣ ΚΑΙ ΕΧΘΡΟΥΣ ΤΗ ΔΙΑΝΟΙΑ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΙΣ ΠΟΝΗΡΟΙΣ ΝΥΝΙ ΔΕ ΑΠΟΚΑΤΗΛΛΑΞΕΝ
22 ΕΝ ΤΩ ΣΩΜΑΤΙ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ ΔΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΠΑΡΑΣΤΗΣΑΙ ΥΜΑΣ ΑΓΙΟΥΣ ΚΑΙ ΑΜΩΜΟΥΣ ΚΑΙ ΑΝΕΓΚΛΗΤΟΥΣ ΚΑΤΕΝΩΠΙΟΝ ΑΥΤΟΥ
23 ΕΙΓΕ ΕΠΙΜΕΝΕΤΕ ΤΗ ΠΙΣΤΕΙ ΤΕΘΕΜΕΛΙΩΜΕΝΟΙ ΚΑΙ ΕΔΡΑΙΟΙ ΚΑΙ ΜΗ ΜΕΤΑΚΙΝΟΥΜΕΝΟΙ ΑΠΟ ΤΗΣ ΕΛΠΙΔΟΣ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΟΥ ΗΚΟΥΣΑΤΕ ΤΟΥ ΚΗΡΥΧΘΕΝΤΟΣ ΕΝ ΠΑΣΗ ΚΤΙΣΕΙ ΤΗ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΟΥ ΕΓΕΝΟΜΗΝ ΕΓΩ ΠΑΥΛΟΣ ΔΙΑΚΟΝΟΣ
24 ΝΥΝ ΧΑΙΡΩ ΕΝ ΤΟΙΣ ΠΑΘΗΜΑΣΙΝ ΥΠΕΡ ΥΜΩΝ ΚΑΙ ΑΝΤΑΝΑΠΛΗΡΩ ΤΑ ΥΣΤΕΡΗΜΑΤΑ ΤΩΝ ΘΛΙΨΕΩΝ ΤΟΥ ΧΡΙΣΤΟΥ ΕΝ ΤΗ ΣΑΡΚΙ ΜΟΥ ΥΠΕΡ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΟΥ Ο ΕΣΤΙΝ Η ΕΚΚΛΗΣΙΑ
25 ΗΣ ΕΓΕΝΟΜΗΝ ΕΓΩ ΔΙΑΚΟΝΟΣ ΚΑΤΑ ΤΗΝ ΟΙΚΟΝΟΜΙΑΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ΔΟΘΕΙΣΑΝ ΜΟΙ ΕΙΣ ΥΜΑΣ ΠΛΗΡΩΣΑΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ
26 ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟ ΑΠΟΚΕΚΡΥΜΜΕΝΟΝ ΑΠΟ ΤΩΝ ΑΙΩΝΩΝ ΚΑΙ ΑΠΟ ΤΩΝ ΓΕΝΕΩΝ ΝΥΝ ΔΕ ΕΦΑΝΕΡΩΘΗ ΤΟΙΣ ΑΓΙΟΙΣ ΑΥΤΟΥ
27 ΟΙΣ ΗΘΕΛΗΣΕΝ Ο ΘΕΟΣ ΓΝΩΡΙΣΑΙ ΤΙ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΜΥΣΤΗΡΙΟΥ ΤΟΥΤΟΥ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ Ο ΕΣΤΙΝ ΧΡΙΣΤΟΣ ΕΝ ΥΜΙΝ Η ΕΛΠΙΣ ΤΗΣ ΔΟΞΗΣ
28 ΟΝ ΗΜΕΙΣ ΚΑΤΑΓΓΕΛΛΟΜΕΝ ΝΟΥΘΕΤΟΥΝΤΕΣ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΚΑΙ ΔΙΔΑΣΚΟΝΤΕΣ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΙΝΑ ΠΑΡΑΣΤΗΣΩΜΕΝ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ ΤΕΛΕΙΟΝ ΕΝ ΧΡΙΣΤΩ
29 ΕΙΣ Ο ΚΑΙ ΚΟΠΙΩ ΑΓΩΝΙΖΟΜΕΝΟΣ ΚΑΤΑ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΑΥΤΟΥ ΤΗΝ ΕΝΕΡΓΟΥΜΕΝΗΝ ΕΝ ΕΜΟΙ ΕΝ ΔΥΝΑΜΕΙ

PAUL TO THE COLOSSIANS CHAPTER 2

1 ΘΕΛΩ ΓΑΡ ΥΜΑΣ ΕΙΔΕΝΑΙ ΗΛΙΚΟΝ ΑΓΩΝΑ ΕΧΩ ΥΠΕΡ ΥΜΩΝ ΚΑΙ ΤΩΝ ΕΝ ΛΑΟΔΙΚΙΑ ΚΑΙ ΟΣΟΙ ΟΥΧ ΕΟΡΑΚΑΝ ΤΟ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΝ ΣΑΡΚΙ
2 ΙΝΑ ΠΑΡΑΚΛΗΘΩΣΙΝ ΑΙ ΚΑΡΔΙΑΙ ΑΥΤΩΝ ΣΥΜΒΙΒΑΣΘΕΝΤΕΣ ΕΝ ΑΓΑΠΗ ΚΑΙ ΕΙΣ ΠΑΝ ΠΛΟΥΤΟΣ ΤΗΣ ΠΛΗΡΟΦΟΡΙΑΣ ΤΗΣ ΣΥΝΕΣΕΩΣ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΤΟΥ ΜΥΣΤΗΡΙΟΥ ΤΟΥ ΘΕΟΥ ΧΡΙΣΤΟΥ
3 ΕΝ Ω ΕΙΣΙΝ ΠΑΝΤΕΣ ΟΙ ΘΗΣΑΥΡΟΙ ΤΗΣ ΣΟΦΙΑΣ ΚΑΙ ΓΝΩΣΕΩΣ ΑΠΟΚΡΥΦΟΙ
4 ΤΟΥΤΟ ΛΕΓΩ ΙΝΑ ΜΗΔΕΙΣ ΥΜΑΣ ΠΑΡΑΛΟΓΙΖΗΤΑΙ ΕΝ ΠΙΘΑΝΟΛΟΓΙΑ
5 ΕΙ ΓΑΡ ΚΑΙ ΤΗ ΣΑΡΚΙ ΑΠΕΙΜΙ ΑΛΛΑ ΤΩ ΠΝΕΥΜΑΤΙ ΣΥΝ ΥΜΙΝ ΕΙΜΙ ΧΑΙΡΩΝ ΚΑΙ ΒΛΕΠΩΝ ΥΜΩΝ ΤΗΝ ΤΑΞΙΝ ΚΑΙ ΤΟ ΣΤΕΡΕΩΜΑ ΤΗΣ ΕΙΣ ΧΡΙΣΤΟΝ ΠΙΣΤΕΩΣ ΥΜΩΝ
6 ΩΣ ΟΥΝ ΠΑΡΕΛΑΒΕΤΕ ΤΟΝ ΧΡΙΣΤΟΝ ΙΗΣΟΥΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΑΥΤΩ ΠΕΡΙΠΑΤΕΙΤΕ
7 ΕΡΡΙΖΩΜΕΝΟΙ ΚΑΙ ΕΠΟΙΚΟΔΟΜΟΥΜΕΝΟΙ ΕΝ ΑΥΤΩ ΚΑΙ ΒΕΒΑΙΟΥΜΕΝΟΙ ΤΗ ΠΙΣΤΕΙ ΚΑΘΩΣ ΕΔΙΔΑΧΘΗΤΕ ΠΕΡΙΣΣΕΥΟΝΤΕΣ ΕΝ ΕΥΧΑΡΙΣΤΙΑ
8 ΒΛΕΠΕΤΕ ΜΗ ΤΙΣ ΥΜΑΣ ΕΣΤΑΙ Ο ΣΥΛΑΓΩΓΩΝ ΔΙΑ ΤΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΚΕΝΗΣ ΑΠΑΤΗΣ ΚΑΤΑ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑ ΤΑ ΣΤΟΙΧΕΙΑ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΟΥ ΚΑΤΑ ΧΡΙΣΤΟΝ
9 ΟΤΙ ΕΝ ΑΥΤΩ ΚΑΤΟΙΚΕΙ ΠΑΝ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΘΕΟΤΗΤΟΣ ΣΩΜΑΤΙΚΩΣ
10 ΚΑΙ ΕΣΤΕ ΕΝ ΑΥΤΩ ΠΕΠΛΗΡΩΜΕΝΟΙ ΟΣ ΕΣΤΙΝ Η ΚΕΦΑΛΗ ΠΑΣΗΣ ΑΡΧΗΣ ΚΑΙ ΕΞΟΥΣΙΑΣ
11 ΕΝ Ω ΚΑΙ ΠΕΡΙΕΤΜΗΘΗΤΕ ΠΕΡΙΤΟΜΗ ΑΧΕΙΡΟΠΟΙΗΤΩ ΕΝ ΤΗ ΑΠΕΚΔΥΣΕΙ ΤΟΥ ΣΩΜΑΤΟΣ ΤΗΣ ΣΑΡΚΟΣ ΕΝ ΤΗ ΠΕΡΙΤΟΜΗ ΤΟΥ ΧΡΙΣΤΟΥ
12 ΣΥΝΤΑΦΕΝΤΕΣ ΑΥΤΩ ΕΝ ΤΩ ΒΑΠΤΙΣΜΑΤΙ ΕΝ Ω ΚΑΙ ΣΥΝΗΓΕΡΘΗΤΕ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΤΗΣ ΕΝΕΡΓΕΙΑΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΓΕΙΡΑΝΤΟΣ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ
13 ΚΑΙ ΥΜΑΣ ΝΕΚΡΟΥΣ ΟΝΤΑΣ ΤΟΙΣ ΠΑΡΑΠΤΩΜΑΣΙΝ ΚΑΙ ΤΗ ΑΚΡΟΒΥΣΤΙΑ ΤΗΣ ΣΑΡΚΟΣ ΥΜΩΝ ΣΥΝΕΖΩΟΠΟΙΗΣΕΝ ΥΜΑΣ ΣΥΝ ΑΥΤΩ ΧΑΡΙΣΑΜΕΝΟΣ ΗΜΙΝ ΠΑΝΤΑ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ
14 ΕΞΑΛΕΙΨΑΣ ΤΟ ΚΑΘ ΗΜΩΝ ΧΕΙΡΟΓΡΑΦΟΝ ΤΟΙΣ ΔΟΓΜΑΣΙΝ Ο ΗΝ ΥΠΕΝΑΝΤΙΟΝ ΗΜΙΝ ΚΑΙ ΑΥΤΟ ΗΡΚΕΝ ΕΚ ΤΟΥ ΜΕΣΟΥ ΠΡΟΣΗΛΩΣΑΣ ΑΥΤΟ ΤΩ ΣΤΑΥΡΩ
15 ΑΠΕΚΔΥΣΑΜΕΝΟΣ ΤΑΣ ΑΡΧΑΣ ΚΑΙ ΤΑΣ ΕΞΟΥΣΙΑΣ ΕΔΕΙΓΜΑΤΙΣΕΝ ΕΝ ΠΑΡΡΗΣΙΑ ΘΡΙΑΜΒΕΥΣΑΣ ΑΥΤΟΥΣ ΕΝ ΑΥΤΩ
16 ΜΗ ΟΥΝ ΤΙΣ ΥΜΑΣ ΚΡΙΝΕΤΩ ΕΝ ΒΡΩΣΕΙ Η ΕΝ ΠΟΣΕΙ Η ΕΝ ΜΕΡΕΙ ΕΟΡΤΗΣ Η ΝΟΥΜΗΝΙΑΣ Η ΣΑΒΒΑΤΩΝ
17 Α ΕΣΤΙΝ ΣΚΙΑ ΤΩΝ ΜΕΛΛΟΝΤΩΝ ΤΟ ΔΕ ΣΩΜΑ ΤΟΥ ΧΡΙΣΤΟΥ
18 ΜΗΔΕΙΣ ΥΜΑΣ ΚΑΤΑΒΡΑΒΕΥΕΤΩ ΘΕΛΩΝ ΕΝ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ ΚΑΙ ΘΡΗΣΚΙΑ ΤΩΝ ΑΓΓΕΛΩΝ Α ΕΟΡΑΚΕΝ ΕΜΒΑΤΕΥΩΝ ΕΙΚΗ ΦΥΣΙΟΥΜΕΝΟΣ ΥΠΟ ΤΟΥ ΝΟΟΣ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ
19 ΚΑΙ ΟΥ ΚΡΑΤΩΝ ΤΗΝ ΚΕΦΑΛΗΝ ΕΞ ΟΥ ΠΑΝ ΤΟ ΣΩΜΑ ΔΙΑ ΤΩΝ ΑΦΩΝ ΚΑΙ ΣΥΝΔΕΣΜΩΝ ΕΠΙΧΟΡΗΓΟΥΜΕΝΟΝ ΚΑΙ ΣΥΝΒΙΒΑΖΟΜΕΝΟΝ ΑΥΞΕΙ ΤΗΝ ΑΥΞΗΣΙΝ ΤΟΥ ΘΕΟΥ
20 ΕΙ ΑΠΕΘΑΝΕΤΕ ΣΥΝ ΧΡΙΣΤΩ ΑΠΟ ΤΩΝ ΣΤΟΙΧΕΙΩΝ ΤΟΥ ΚΟΣΜΟΥ ΤΙ ΩΣ ΖΩΝΤΕΣ ΕΝ ΚΟΣΜΩ ΔΟΓΜΑΤΙΖΕΣΘΕ
21 ΜΗ ΑΨΗ ΜΗΔΕ ΓΕΥΣΗ ΜΗΔΕ ΘΙΓΗΣ
22 Α ΕΣΤΙΝ ΠΑΝΤΑ ΕΙΣ ΦΘΟΡΑΝ ΤΗ ΑΠΟΧΡΗΣΕΙ ΚΑΤΑ ΤΑ ΕΝΤΑΛΜΑΤΑ ΚΑΙ ΔΙΔΑΣΚΑΛΙΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ
23 ΑΤΙΝΑ ΕΣΤΙΝ ΛΟΓΟΝ ΜΕΝ ΕΧΟΝΤΑ ΣΟΦΙΑΣ ΕΝ ΕΘΕΛΟΘΡΗΣΚΙΑ ΚΑΙ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ ΚΑΙ ΑΦΕΙΔΙΑ ΣΩΜΑΤΟΣ ΟΥΚ ΕΝ ΤΙΜΗ ΤΙΝΙ ΠΡΟΣ ΠΛΗΣΜΟΝΗΝ ΤΗΣ ΣΑΡΚΟΣ

PAUL TO THE COLOSSIANS CHAPTER 3

1 ΕΙ ΟΥΝ ΣΥΝΗΓΕΡΘΗΤΕ ΤΩ ΧΡΙΣΤΩ ΤΑ ΑΝΩ ΖΗΤΕΙΤΕ ΟΥ Ο ΧΡΙΣΤΟΣ ΕΣΤΙΝ ΕΝ ΔΕΞΙΑ ΤΟΥ ΘΕΟΥ ΚΑΘΗΜΕΝΟΣ
2 ΤΑ ΑΝΩ ΦΡΟΝΕΙΤΕ ΜΗ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ
3 ΑΠΕΘΑΝΕΤΕ ΓΑΡ ΚΑΙ Η ΖΩΗ ΥΜΩΝ ΚΕΚΡΥΠΤΑΙ ΣΥΝ ΤΩ ΧΡΙΣΤΩ ΕΝ ΤΩ ΘΕΩ
4 ΟΤΑΝ Ο ΧΡΙΣΤΟΣ ΦΑΝΕΡΩΘΗ Η ΖΩΗ ΥΜΩΝ ΤΟΤΕ ΚΑΙ ΥΜΕΙΣ ΣΥΝ ΑΥΤΩ ΦΑΝΕΡΩΘΗΣΕΣΘΕ ΕΝ ΔΟΞΗ
5 ΝΕΚΡΩΣΑΤΕ ΟΥΝ ΤΑ ΜΕΛΗ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ ΠΟΡΝΕΙΑΝ ΑΚΑΘΑΡΣΙΑΝ ΠΑΘΟΣ ΕΠΙΘΥΜΙΑΝ ΚΑΚΗΝ ΚΑΙ ΤΗΝ ΠΛΕΟΝΕΞΙΑΝ ΗΤΙΣ ΕΣΤΙΝ ΕΙΔΩΛΟΛΑΤΡΕΙΑ
6 ΔΙ Α ΕΡΧΕΤΑΙ Η ΟΡΓΗ ΤΟΥ ΘΕΟΥ
7 ΕΝ ΟΙΣ ΚΑΙ ΥΜΕΙΣ ΠΕΡΙΕΠΑΤΗΣΑΤΕ ΠΟΤΕ ΟΤΕ ΕΖΗΤΕ ΕΝ ΤΟΥΤΟΙΣ

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8 ΝΥΝΙ ΔΕ ΑΠΟΘΕΣΘΕ ΚΑΙ ΥΜΕΙΣ ΤΑ ΠΑΝΤΑ ΟΡΓΗΝ ΘΥΜΟΝ ΚΑΚΙΑΝ ΒΛΑΣΦΗΜΙΑΝ ΑΙΣΧΡΟΛΟΓΙΑΝ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΥΜΩΝ
9 ΜΗ ΨΕΥΔΕΣΘΕ ΕΙΣ ΑΛΛΗΛΟΥΣ ΑΠΕΚΔΥΣΑΜΕΝΟΙ ΤΟΝ ΠΑΛΑΙΟΝ ΑΝΘΡΩΠΟΝ ΣΥΝ ΤΑΙΣ ΠΡΑΞΕΣΙΝ ΑΥΤΟΥ
10 ΚΑΙ ΕΝΔΥΣΑΜΕΝΟΙ ΤΟΝ ΝΕΟΝ ΤΟΝ ΑΝΑΚΑΙΝΟΥΜΕΝΟΝ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΚΑΤ ΕΙΚΟΝΑ ΤΟΥ ΚΤΙΣΑΝΤΟΣ ΑΥΤΟΝ
11 ΟΠΟΥ ΟΥΚ ΕΝΙ ΕΛΛΗΝ ΚΑΙ ΙΟΥΔΑΙΟΣ ΠΕΡΙΤΟΜΗ ΚΑΙ ΑΚΡΟΒΥΣΤΙΑ ΒΑΡΒΑΡΟΣ ΣΚΥΘΗΣ ΔΟΥΛΟΣ ΕΛΕΥΘΕΡΟΣ ΑΛΛΑ ΤΑ ΠΑΝΤΑ ΚΑΙ ΕΝ ΠΑΣΙΝ ΧΡΙΣΤΟΣ
12 ΕΝΔΥΣΑΣΘΕ ΟΥΝ ΩΣ ΕΚΛΕΚΤΟΙ ΤΟΥ ΘΕΟΥ ΑΓΙΟΙ ΚΑΙ ΗΓΑΠΗΜΕΝΟΙ ΣΠΛΑΓΧΝΑ ΟΙΚΤΙΡΜΟΥ ΧΡΗΣΤΟΤΗΤΑ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΝ ΠΡΑΥΤΗΤΑ ΜΑΚΡΟΘΥΜΙΑΝ
13 ΑΝΕΧΟΜΕΝΟΙ ΑΛΛΗΛΩΝ ΚΑΙ ΧΑΡΙΖΟΜΕΝΟΙ ΕΑΥΤΟΙΣ ΕΑΝ ΤΙΣ ΠΡΟΣ ΤΙΝΑ ΕΧΗ ΜΟΜΦΗΝ ΚΑΘΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΕΧΑΡΙΣΑΤΟ ΥΜΙΝ ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ
14 ΕΠΙ ΠΑΣΙΝ ΔΕ ΤΟΥΤΟΙΣ ΤΗΝ ΑΓΑΠΗΝ Ο ΕΣΤΙΝ ΣΥΝΔΕΣΜΟΣ ΤΗΣ ΤΕΛΕΙΟΤΗΤΟΣ
15 ΚΑΙ Η ΕΙΡΗΝΗ ΤΟΥ ΧΡΙΣΤΟΥ ΒΡΑΒΕΥΕΤΩ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΕΙΣ ΗΝ ΚΑΙ ΕΚΛΗΘΗΤΕ ΕΝ ΕΝΙ ΣΩΜΑΤΙ ΚΑΙ ΕΥΧΑΡΙΣΤΟΙ ΓΙΝΕΣΘΕ
16 Ο ΛΟΓΟΣ ΤΟΥ ΧΡΙΣΤΟΥ ΕΝΟΙΚΕΙΤΩ ΕΝ ΥΜΙΝ ΠΛΟΥΣΙΩΣ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΔΙΔΑΣΚΟΝΤΕΣ ΚΑΙ ΝΟΥΘΕΤΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΨΑΛΜΟΙΣ ΥΜΝΟΙΣ ΩΔΑΙΣ ΠΝΕΥΜΑΤΙΚΑΙΣ ΕΝ ΧΑΡΙΤΙ ΑΔΟΝΤΕΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΤΩ ΘΕΩ
17 ΚΑΙ ΠΑΝ Ο ΤΙ ΑΝ ΠΟΙΗΤΕ ΕΝ ΛΟΓΩ Η ΕΝ ΕΡΓΩ ΠΑΝΤΑ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΕΥΧΑΡΙΣΤΟΥΝΤΕΣ ΤΩ ΘΕΩ ΠΑΤΡΙ ΔΙ ΑΥΤΟΥ
18 ΑΙ ΓΥΝΑΙΚΕΣ ΥΠΟΤΑΣΣΕΣΘΕ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΩΣ ΑΝΗΚΕΝ ΕΝ ΚΥΡΙΩ
19 ΟΙ ΑΝΔΡΕΣ ΑΓΑΠΑΤΕ ΤΑΣ ΓΥΝΑΙΚΑΣ ΚΑΙ ΜΗ ΠΙΚΡΑΙΝΕΣΘΕ ΠΡΟΣ ΑΥΤΑΣ
20 ΤΑ ΤΕΚΝΑ ΥΠΑΚΟΥΕΤΕ ΤΟΙΣ ΓΟΝΕΥΣΙΝ ΚΑΤΑ ΠΑΝΤΑ ΤΟΥΤΟ ΓΑΡ ΕΥΑΡΕΣΤΟΝ ΕΣΤΙΝ ΕΝ ΚΥΡΙΩ
21 ΟΙ ΠΑΤΕΡΕΣ ΜΗ ΕΡΕΘΙΖΕΤΕ ΤΑ ΤΕΚΝΑ ΥΜΩΝ ΙΝΑ ΜΗ ΑΘΥΜΩΣΙΝ
22 ΟΙ ΔΟΥΛΟΙ ΥΠΑΚΟΥΕΤΕ ΚΑΤΑ ΠΑΝΤΑ ΤΟΙΣ ΚΑΤΑ ΣΑΡΚΑ ΚΥΡΙΟΙΣ ΜΗ ΕΝ ΟΦΘΑΛΜΟΔΟΥΛΙΑΙΣ ΩΣ ΑΝΘΡΩΠΑΡΕΣΚΟΙ ΑΛΛ ΕΝ ΑΠΛΟΤΗΤΙ ΚΑΡΔΙΑΣ ΦΟΒΟΥΜΕΝΟΙ ΤΟΝ ΚΥΡΙΟΝ
23 Ο ΕΑΝ ΠΟΙΗΤΕ ΕΚ ΨΥΧΗΣ ΕΡΓΑΖΕΣΘΕ ΩΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΙΣ
24 ΕΙΔΟΤΕΣ ΟΤΙ ΑΠΟ ΚΥΡΙΟΥ ΑΠΟΛΗΜΨΕΣΘΕ ΤΗΝ ΑΝΤΑΠΟΔΟΣΙΝ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΤΩ ΚΥΡΙΩ ΧΡΙΣΤΩ ΔΟΥΛΕΥΕΤΕ
25 Ο ΓΑΡ ΑΔΙΚΩΝ ΚΟΜΙΕΙΤΑΙ Ο ΗΔΙΚΗΣΕΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑ

PAUL TO THE COLOSSIANS CHAPTER 4

1 ΟΙ ΚΥΡΙΟΙ ΤΟ ΔΙΚΑΙΟΝ ΚΑΙ ΤΗΝ ΙΣΟΤΗΤΑ ΤΟΙΣ ΔΟΥΛΟΙΣ ΠΑΡΕΧΕΣΘΕ ΕΙΔΟΤΕΣ ΟΤΙ ΚΑΙ ΥΜΕΙΣ ΕΧΕΤΕ ΚΥΡΙΟΝ ΕΝ ΟΥΡΑΝΩ
2 ΤΗ ΠΡΟΣΕΥΧΗ ΠΡΟΣΚΑΡΤΕΡΕΙΤΕ ΓΡΗΓΟΡΟΥΝΤΕΣ ΕΝ ΑΥΤΗ ΕΝ ΕΥΧΑΡΙΣΤΙΑ
3 ΠΡΟΣΕΥΧΟΜΕΝΟΙ ΑΜΑ ΚΑΙ ΠΕΡΙ ΗΜΩΝ ΙΝΑ Ο ΘΕΟΣ ΑΝΟΙΞΗ ΗΜΙΝ ΘΥΡΑΝ ΤΟΥ ΛΟΓΟΥ ΛΑΛΗΣΑΙ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΔΙ Ο ΚΑΙ ΔΕΔΕΜΑΙ
4 ΙΝΑ ΦΑΝΕΡΩΣΩ ΑΥΤΟ ΩΣ ΔΕΙ ΜΕ ΛΑΛΗΣΑΙ
5 ΕΝ ΣΟΦΙΑ ΠΕΡΙΠΑΤΕΙΤΕ ΠΡΟΣ ΤΟΥΣ ΕΞΩ ΤΟΝ ΚΑΙΡΟΝ ΕΞΑΓΟΡΑΖΟΜΕΝΟΙ
6 Ο ΛΟΓΟΣ ΥΜΩΝ ΠΑΝΤΟΤΕ ΕΝ ΧΑΡΙΤΙ ΑΛΑΤΙ ΗΡΤΥΜΕΝΟΣ ΕΙΔΕΝΑΙ ΠΩΣ ΔΕΙ ΥΜΑΣ ΕΝΙ ΕΚΑΣΤΩ ΑΠΟΚΡΙΝΕΣΘΑΙ
7 ΤΑ ΚΑΤ ΕΜΕ ΠΑΝΤΑ ΓΝΩΡΙΣΕΙ ΥΜΙΝ ΤΥΧΙΚΟΣ Ο ΑΓΑΠΗΤΟΣ ΑΔΕΛΦΟΣ ΚΑΙ ΠΙΣΤΟΣ ΔΙΑΚΟΝΟΣ ΚΑΙ ΣΥΝΔΟΥΛΟΣ ΕΝ ΚΥΡΙΩ
8 ΟΝ ΕΠΕΜΨΑ ΠΡΟΣ ΥΜΑΣ ΕΙΣ ΑΥΤΟ ΤΟΥΤΟ ΙΝΑ ΓΝΩΤΕ ΤΑ ΠΕΡΙ ΗΜΩΝ ΚΑΙ ΠΑΡΑΚΑΛΕΣΗ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ
9 ΣΥΝ ΟΝΗΣΙΜΩ ΤΩ ΠΙΣΤΩ ΚΑΙ ΑΓΑΠΗΤΩ ΑΔΕΛΦΩ ΟΣ ΕΣΤΙΝ ΕΞ ΥΜΩΝ ΠΑΝΤΑ ΥΜΙΝ ΓΝΩΡΙΣΟΥΣΙΝ ΤΑ ΩΔΕ
10 ΑΣΠΑΖΕΤΑΙ ΥΜΑΣ ΑΡΙΣΤΑΡΧΟΣ Ο ΣΥΝΑΙΧΜΑΛΩΤΟΣ ΜΟΥ ΚΑΙ ΜΑΡΚΟΣ Ο ΑΝΕΨΙΟΣ ΒΑΡΝΑΒΑ ΠΕΡΙ ΟΥ ΕΛΑΒΕΤΕ ΕΝΤΟΛΑΣ ΕΑΝ ΕΛΘΗ ΠΡΟΣ ΥΜΑΣ ΔΕΞΑΣΘΕ ΑΥΤΟΝ
11 ΚΑΙ ΙΗΣΟΥΣ Ο ΛΕΓΟΜΕΝΟΣ ΙΟΥΣΤΟΣ ΟΙ ΟΝΤΕΣ ΕΚ ΠΕΡΙΤΟΜΗΣ ΟΥΤΟΙ ΜΟΝΟΙ ΣΥΝΕΡΓΟΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΟΙΤΙΝΕΣ ΕΓΕΝΗΘΗΣΑΝ ΜΟΙ ΠΑΡΗΓΟΡΙΑ
12 ΑΣΠΑΖΕΤΑΙ ΥΜΑΣ ΕΠΑΦΡΑΣ Ο ΕΞ ΥΜΩΝ ΔΟΥΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΠΑΝΤΟΤΕ ΑΓΩΝΙΖΟΜΕΝΟΣ ΥΠΕΡ ΥΜΩΝ ΕΝ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΙΝΑ ΣΤΑΘΗΤΕ ΤΕΛΕΙΟΙ ΚΑΙ ΠΕΠΛΗΡΟΦΟΡΗΜΕΝΟΙ ΕΝ ΠΑΝΤΙ ΘΕΛΗΜΑΤΙ ΤΟΥ ΘΕΟΥ
13 ΜΑΡΤΥΡΩ ΓΑΡ ΑΥΤΩ ΟΤΙ ΕΧΕΙ ΠΟΛΥΝ ΠΟΝΟΝ ΥΠΕΡ ΥΜΩΝ ΚΑΙ ΤΩΝ ΕΝ ΛΑΟΔΙΚΙΑ ΚΑΙ ΤΩΝ ΕΝ ΙΕΡΑΠΟΛΕΙ
14 ΑΣΠΑΖΕΤΑΙ ΥΜΑΣ ΛΟΥΚΑΣ Ο ΙΑΤΡΟΣ Ο ΑΓΑΠΗΤΟΣ ΚΑΙ ΔΗΜΑΣ
15 ΑΣΠΑΣΑΣΘΕ ΤΟΥΣ ΕΝ ΛΑΟΔΙΚΙΑ ΑΔΕΛΦΟΥΣ ΚΑΙ ΝΥΜΦΑΝ ΚΑΙ ΤΗΝ ΚΑΤ ΟΙΚΟΝ ΑΥΤΩΝ ΕΚΚΛΗΣΙΑΝ
16 ΚΑΙ ΟΤΑΝ ΑΝΑΓΝΩΣΘΗ ΠΑΡ ΥΜΙΝ Η ΕΠΙΣΤΟΛΗ ΠΟΙΗΣΑΤΕ ΙΝΑ ΚΑΙ ΕΝ ΤΗ ΛΑΟΔΙΚΕΩΝ ΕΚΚΛΗΣΙΑ ΑΝΑΓΝΩΣΘΗ ΚΑΙ ΤΗΝ ΕΚ ΛΑΟΔΙΚΙΑΣ ΙΝΑ ΚΑΙ ΥΜΕΙΣ ΑΝΑΓΝΩΤΕ
17 ΚΑΙ ΕΙΠΑΤΕ ΑΡΧΙΠΠΩ ΒΛΕΠΕ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΗΝ ΠΑΡΕΛΑΒΕΣ ΕΝ ΚΥΡΙΩ ΙΝΑ ΑΥΤΗΝ ΠΛΗΡΟΙΣ
18 Ο ΑΣΠΑΣΜΟΣ ΤΗ ΕΜΗ ΧΕΙΡΙ ΠΑΥΛΟΥ ΜΝΗΜΟΝΕΥΕΤΕ ΜΟΥ ΤΩΝ ΔΕΣΜΩΝ Η ΧΑΡΙΣ ΜΕΘ ΥΜΩΝΟ ΓΑΡ ΑΔΙΚΩΝ ΚΟΜΙΕΙΤΑΙ Ο ΗΔΙΚΗΣΕΝ ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΠΡΟΣΩΠΟΛΗΜΨΙΑ

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ ΤΗ ΕΚΚΛΗΣΙΑ ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΕΝ ΘΕΩ ΠΑΤΡΙ ΚΑΙ ΚΥΡΙΩ ΙΗΣΟΥ ΧΡΙΣΤΩ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ

2 ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΤΩ ΘΕΩ ΠΑΝΤΟΤΕ ΠΕΡΙ ΠΑΝΤΩΝ ΥΜΩΝ ΜΝΕΙΑΝ ΠΟΙΟΥΜΕΝΟΙ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΗΜΩΝ

3 ΑΔΙΑΛΕΙΠΤΩΣ ΜΝΗΜΟΝΕΥΟΝΤΕΣ ΥΜΩΝ ΤΟΥ ΕΡΓΟΥ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΤΟΥ ΚΟΠΟΥ ΤΗΣ ΑΓΑΠΗΣ ΚΑΙ ΤΗΣ ΥΠΟΜΟΝΗΣ ΤΗΣ ΕΛΠΙΔΟΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΗΜΩΝ

4 ΕΙΔΟΤΕΣ ΑΔΕΛΦΟΙ ΗΓΑΠΗΜΕΝΟΙ ΥΠΟ ΤΟΥ ΘΕΟΥ ΤΗΝ ΕΚΛΟΓΗΝ ΥΜΩΝ

5 ΟΤΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΗΜΩΝ ΟΥΚ ΕΓΕΝΗΘΗ ΕΙΣ ΥΜΑΣ ΕΝ ΛΟΓΩ ΜΟΝΟΝ ΑΛΛΑ ΚΑΙ ΕΝ ΔΥΝΑΜΕΙ ΚΑΙ ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΚΑΙ ΠΛΗΡΟΦΟΡΙΑ ΠΟΛΛΗ ΚΑΘΩΣ ΟΙΔΑΤΕ ΟΙΟΙ ΕΓΕΝΗΘΗΜΕΝ ΕΝ ΥΜΙΝ ΔΙ ΥΜΑΣ

6 ΚΑΙ ΥΜΕΙΣ ΜΙΜΗΤΑΙ ΗΜΩΝ ΕΓΕΝΗΘΗΤΕ ΚΑΙ ΤΟΥ ΚΥΡΙΟΥ ΔΕΞΑΜΕΝΟΙ ΤΟΝ ΛΟΓΟΝ ΕΝ ΘΛΙΨΕΙ ΠΟΛΛΗ ΜΕΤΑ ΧΑΡΑΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ

7 ΩΣΤΕ ΓΕΝΕΣΘΑΙ ΥΜΑΣ ΤΥΠΟΝ ΠΑΣΙΝ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΝ ΤΗ ΜΑΚΕΔΟΝΙΑ ΚΑΙ ΕΝ ΤΗ ΑΧΑΙΑ

8 ΑΦ ΥΜΩΝ ΓΑΡ ΕΞΗΧΗΤΑΙ Ο ΛΟΓΟΣ ΤΟΥ ΚΥΡΙΟΥ ΟΥ ΜΟΝΟΝ ΕΝ ΤΗ ΜΑΚΕΔΟΝΙΑ ΚΑΙ ΕΝ ΤΗ ΑΧΑΙΑ ΑΛΛ ΕΝ ΠΑΝΤΙ ΤΟΠΩ Η ΠΙΣΤΙΣ ΥΜΩΝ Η ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΞΕΛΗΛΥΘΕΝ ΩΣΤΕ ΜΗ ΧΡΕΙΑΝ ΕΧΕΙΝ ΗΜΑΣ ΛΑΛΕΙΝ ΤΙ

9 ΑΥΤΟΙ ΓΑΡ ΠΕΡΙ ΗΜΩΝ ΑΠΑΓΓΕΛΛΟΥΣΙΝ ΟΠΟΙΑΝ ΕΙΣΟΔΟΝ ΕΣΧΟΜΕΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΠΩΣ ΕΠΕΣΤΡΕΨΑΤΕ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΠΟ ΤΩΝ ΕΙΔΩΛΩΝ ΔΟΥΛΕΥΕΙΝ ΘΕΩ ΖΩΝΤΙ ΚΑΙ ΑΛΗΘΙΝΩ

10 ΚΑΙ ΑΝΑΜΕΝΕΙΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΚ ΤΩΝ ΟΥΡΑΝΩΝ ΟΝ ΗΓΕΙΡΕΝ ΕΚ ΤΩΝ ΝΕΚΡΩΝ ΙΗΣΟΥΝ ΤΟΝ ΡΥΟΜΕΝΟΝ ΗΜΑΣ ΕΚ ΤΗΣ ΟΡΓΗΣ ΤΗΣ ΕΡΧΟΜΕΝΗΣ

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 ΑΥΤΟΙ ΓΑΡ ΟΙΔΑΤΕ ΑΔΕΛΦΟΙ ΤΗΝ ΕΙΣΟΔΟΝ ΗΜΩΝ ΤΗΝ ΠΡΟΣ ΥΜΑΣ ΟΤΙ ΟΥ ΚΕΝΗ ΓΕΓΟΝΕΝ

2 ΑΛΛΑ ΠΡΟΠΑΘΟΝΤΕΣ ΚΑΙ ΥΒΡΙΣΘΕΝΤΕΣ ΚΑΘΩΣ ΟΙΔΑΤΕ ΕΝ ΦΙΛΙΠΠΟΙΣ ΕΠΑΡΡΗΣΙΑΣΑΜΕΘΑ ΕΝ ΤΩ ΘΕΩ ΗΜΩΝ ΛΑΛΗΣΑΙ ΠΡΟΣ ΥΜΑΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΠΟΛΛΩ ΑΓΩΝΙ

3 Η ΓΑΡ ΠΑΡΑΚΛΗΣΙΣ ΗΜΩΝ ΟΥΚ ΕΚ ΠΛΑΝΗΣ ΟΥΔΕ ΕΞ ΑΚΑΘΑΡΣΙΑΣ ΟΥΔΕ ΕΝ ΔΟΛΩ

4 ΑΛΛΑ ΚΑΘΩΣ ΔΕΔΟΚΙΜΑΣΜΕΘΑ ΥΠΟ ΤΟΥ ΘΕΟΥ ΠΙΣΤΕΥΘΗΝΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΟΥΤΩΣ ΛΑΛΟΥΜΕΝ ΟΥΧ ΩΣ ΑΝΘΡΩΠΟΙΣ ΑΡΕΣΚΟΝΤΕΣ ΑΛΛΑ ΘΕΩ ΤΩ ΔΟΚΙΜΑΖΟΝΤΙ ΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ

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5 ΟΥΤΕ ΓΑΡ ΠΟΤΕ ΕΝ ΛΟΓΩ ΚΟΛΑΚΙΑΣ ΕΓΕΝΗΘΗΜΕΝ ΚΑΘΩΣ ΟΙΔΑΤΕ ΟΥΤΕ ΕΝ ΠΡΟΦΑΣΕΙ ΠΛΕΟΝΕΞΙΑΣ ΘΕΟΣ ΜΑΡΤΥΣ
6 ΟΥΤΕ ΖΗΤΟΥΝΤΕΣ ΕΞ ΑΝΘΡΩΠΩΝ ΔΟΞΑΝ ΟΥΤΕ ΑΦ ΥΜΩΝ ΟΥΤΕ ΑΠ ΑΛΛΩΝ ΔΥΝΑΜΕΝΟΙ ΕΝ ΒΑΡΕΙ ΕΙΝΑΙ ΩΣ ΧΡΙΣΤΟΥ ΑΠΟΣΤΟΛΟΙ
7 ΑΛΛΑ ΕΓΕΝΗΘΗΜΕΝ ΝΗΠΙΟΙ ΕΝ ΜΕΣΩ ΥΜΩΝ ΩΣ ΕΑΝ ΤΡΟΦΟΣ ΘΑΛΠΗ ΤΑ ΕΑΥΤΗΣ ΤΕΚΝΑ
8 ΟΥΤΩΣ ΟΜΕΙΡΟΜΕΝΟΙ ΥΜΩΝ ΕΥΔΟΚΟΥΜΕΝ ΜΕΤΑΔΟΥΝΑΙ ΥΜΙΝ ΟΥ ΜΟΝΟΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ ΑΛΛΑ ΚΑΙ ΤΑΣ ΕΑΥΤΩΝ ΨΥΧΑΣ ΔΙΟΤΙ ΑΓΑΠΗΤΟΙ ΗΜΙΝ ΕΓΕΝΗΘΗΤΕ
9 ΜΝΗΜΟΝΕΥΕΤΕ ΓΑΡ ΑΔΕΛΦΟΙ ΤΟΝ ΚΟΠΟΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΜΟΧΘΟΝ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΕΡΓΑΖΟΜΕΝΟΙ ΠΡΟΣ ΤΟ ΜΗ ΕΠΙΒΑΡΗΣΑΙ ΤΙΝΑ ΥΜΩΝ ΕΚΗΡΥΞΑΜΕΝ ΕΙΣ ΥΜΑΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ
10 ΥΜΕΙΣ ΜΑΡΤΥΡΕΣ ΚΑΙ Ο ΘΕΟΣ ΩΣ ΟΣΙΩΣ ΚΑΙ ΔΙΚΑΙΩΣ ΚΑΙ ΑΜΕΜΠΤΩΣ ΥΜΙΝ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΓΕΝΗΘΗΜΕΝ
11 ΚΑΘΑΠΕΡ ΟΙΔΑΤΕ ΩΣ ΕΝΑ ΕΚΑΣΤΟΝ ΥΜΩΝ ΩΣ ΠΑΤΗΡ ΤΕΚΝΑ ΕΑΥΤΟΥ ΠΑΡΑΚΑΛΟΥΝΤΕΣ ΥΜΑΣ ΚΑΙ ΠΑΡΑΜΥΘΟΥΜΕΝΟΙ
12 ΚΑΙ ΜΑΡΤΥΡΟΜΕΝΟΙ ΕΙΣ ΤΟ ΠΕΡΙΠΑΤΕΙΝ ΥΜΑΣ ΑΞΙΩΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΚΑΛΟΥΝΤΟΣ ΥΜΑΣ ΕΙΣ ΤΗΝ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΔΟΞΑΝ
13 ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΗΜΕΙΣ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΤΩ ΘΕΩ ΑΔΙΑΛΕΙΠΤΩΣ ΟΤΙ ΠΑΡΑΛΑΒΟΝΤΕΣ ΛΟΓΟΝ ΑΚΟΗΣ ΠΑΡ ΗΜΩΝ ΤΟΥ ΘΕΟΥ ΕΔΕΞΑΣΘΕ ΟΥ ΛΟΓΟΝ ΑΝΘΡΩΠΩΝ ΑΛΛΑ ΚΑΘΩΣ ΕΣΤΙΝ ΑΛΗΘΩΣ ΛΟΓΟΝ ΘΕΟΥ ΟΣ ΚΑΙ ΕΝΕΡΓΕΙΤΑΙ ΕΝ ΥΜΙΝ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ
14 ΥΜΕΙΣ ΓΑΡ ΜΙΜΗΤΑΙ ΕΓΕΝΗΘΗΤΕ ΑΔΕΛΦΟΙ ΤΩΝ ΕΚΚΛΗΣΙΩΝ ΤΟΥ ΘΕΟΥ ΤΩΝ ΟΥΣΩΝ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΟΤΙ ΤΑ ΑΥΤΑ ΕΠΑΘΕΤΕ ΚΑΙ ΥΜΕΙΣ ΥΠΟ ΤΩΝ ΙΔΙΩΝ ΣΥΜΦΥΛΕΤΩΝ ΚΑΘΩΣ ΚΑΙ ΑΥΤΟΙ ΥΠΟ ΤΩΝ ΙΟΥΔΑΙΩΝ
15 ΤΩΝ ΚΑΙ ΤΟΝ ΚΥΡΙΟΝ ΑΠΟΚΤΕΙΝΑΝΤΩΝ ΙΗΣΟΥΝ ΚΑΙ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΗΜΑΣ ΕΚΔΙΩΞΑΝΤΩΝ ΚΑΙ ΘΕΩ ΜΗ ΑΡΕΣΚΟΝΤΩΝ ΚΑΙ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ ΕΝΑΝΤΙΩΝ
16 ΚΩΛΥΟΝΤΩΝ ΗΜΑΣ ΤΟΙΣ ΕΘΝΕΣΙΝ ΛΑΛΗΣΑΙ ΙΝΑ ΣΩΘΩΣΙΝ ΕΙΣ ΤΟ ΑΝΑΠΛΗΡΩΣΑΙ ΑΥΤΩΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΠΑΝΤΟΤΕ ΕΦΘΑΣΕΝ ΔΕ ΕΠ ΑΥΤΟΥΣ Η ΟΡΓΗ ΕΙΣ ΤΕΛΟΣ
17 ΗΜΕΙΣ ΔΕ ΑΔΕΛΦΟΙ ΑΠΟΡΦΑΝΙΣΘΕΝΤΕΣ ΑΦ ΥΜΩΝ ΠΡΟΣ ΚΑΙΡΟΝ ΩΡΑΣ ΠΡΟΣΩΠΩ ΟΥ ΚΑΡΔΙΑ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΣΠΟΥΔΑΣΑΜΕΝ ΤΟ ΠΡΟΣΩΠΟΝ ΥΜΩΝ ΙΔΕΙΝ ΕΝ ΠΟΛΛΗ ΕΠΙΘΥΜΙΑ
18 ΔΙΟΤΙ ΗΘΕΛΗΣΑΜΕΝ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΕΓΩ ΜΕΝ ΠΑΥΛΟΣ ΚΑΙ ΑΠΑΞ ΚΑΙ ΔΙΣ ΚΑΙ ΕΝΕΚΟΨΕΝ ΗΜΑΣ Ο ΣΑΤΑΝΑΣ
19 ΤΙΣ ΓΑΡ ΗΜΩΝ ΕΛΠΙΣ Η ΧΑΡΑ Η ΣΤΕΦΑΝΟΣ ΚΑΥΧΗΣΕΩΣ Η ΟΥΧΙ ΚΑΙ ΥΜΕΙΣ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΕΝ ΤΗ ΑΥΤΟΥ ΠΑΡΟΥΣΙΑ
20 ΥΜΕΙΣ ΓΑΡ ΕΣΤΕ Η ΔΟΞΑ ΗΜΩΝ ΚΑΙ Η ΧΑΡΑ

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 ΔΙΟ ΜΗΚΕΤΙ ΣΤΕΓΟΝΤΕΣ ΕΥΔΟΚΗΣΑΜΕΝ ΚΑΤΑΛΕΙΦΘΗΝΑΙ ΕΝ ΑΘΗΝΑΙΣ ΜΟΝΟΙ
2 ΚΑΙ ΕΠΕΜΨΑΜΕΝ ΤΙΜΟΘΕΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΚΑΙ ΔΙΑΚΟΝΟΝ ΣΥΝΕΡΓΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΤΟ ΣΤΗΡΙΞΑΙ ΥΜΑΣ ΚΑΙ ΠΑΡΑΚΑΛΕΣΑΙ ΥΠΕΡ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ
3 ΤΟ ΜΗΔΕΝΑ ΣΑΙΝΕΣΘΑΙ ΕΝ ΤΑΙΣ ΘΛΙΨΕΣΙΝ ΤΑΥΤΑΙΣ ΑΥΤΟΙ ΓΑΡ ΟΙΔΑΤΕ ΟΤΙ ΕΙΣ ΤΟΥΤΟ ΚΕΙΜΕΘΑ
4 ΚΑΙ ΓΑΡ ΟΤΕ ΠΡΟΣ ΥΜΑΣ ΗΜΕΝ ΠΡΟΕΛΕΓΟΜΕΝ ΥΜΙΝ ΟΤΙ ΜΕΛΛΟΜΕΝ ΘΛΙΒΕΣΘΑΙ ΚΑΘΩΣ ΚΑΙ ΕΓΕΝΕΤΟ ΚΑΙ ΟΙΔΑΤΕ
5 ΔΙΑ ΤΟΥΤΟ ΚΑΓΩ ΜΗΚΕΤΙ ΣΤΕΓΩΝ ΕΠΕΜΨΑ ΕΙΣ ΤΟ ΓΝΩΝΑΙ ΤΗΝ ΠΙΣΤΙΝ ΥΜΩΝ ΜΗΠΩΣ ΕΠΕΙΡΑΣΕΝ ΥΜΑΣ Ο ΠΕΙΡΑΖΩΝ ΚΑΙ ΕΙΣ ΚΕΝΟΝ ΓΕΝΗΤΑΙ Ο ΚΟΠΟΣ ΗΜΩΝ
6 ΑΡΤΙ ΔΕ ΕΛΘΟΝΤΟΣ ΤΙΜΟΘΕΟΥ ΠΡΟΣ ΗΜΑΣ ΑΦ ΥΜΩΝ ΚΑΙ ΕΥΑΓΓΕΛΙΣΑΜΕΝΟΥ ΗΜΙΝ ΤΗΝ ΠΙΣΤΙΝ ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΥΜΩΝ ΚΑΙ ΟΤΙ ΕΧΕΤΕ ΜΝΕΙΑΝ ΗΜΩΝ ΑΓΑΘΗΝ ΠΑΝΤΟΤΕ ΕΠΙΠΟΘΟΥΝΤΕΣ ΗΜΑΣ ΙΔΕΙΝ ΚΑΘΑΠΕΡ ΚΑΙ ΗΜΕΙΣ ΥΜΑΣ
7 ΔΙΑ ΤΟΥΤΟ ΠΑΡΕΚΛΗΘΗΜΕΝ ΑΔΕΛΦΟΙ ΕΦ ΥΜΙΝ ΕΠΙ ΠΑΣΗ ΤΗ ΑΝΑΓΚΗ ΚΑΙ ΘΛΙΨΕΙ ΗΜΩΝ ΔΙΑ ΤΗΣ ΥΜΩΝ ΠΙΣΤΕΩΣ
8 ΟΤΙ ΝΥΝ ΖΩΜΕΝ ΕΑΝ ΥΜΕΙΣ ΣΤΗΚΕΤΕ ΕΝ ΚΥΡΙΩ
9 ΤΙΝΑ ΓΑΡ ΕΥΧΑΡΙΣΤΙΑΝ ΔΥΝΑΜΕΘΑ ΤΩ ΘΕΩ ΑΝΤΑΠΟΔΟΥΝΑΙ ΠΕΡΙ ΥΜΩΝ ΕΠΙ ΠΑΣΗ ΤΗ ΧΑΡΑ Η ΧΑΙΡΟΜΕΝ ΔΙ ΥΜΑΣ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ
10 ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΥΠΕΡΕΚΠΕΡΙΣΣΟΥ ΔΕΟΜΕΝΟΙ ΕΙΣ ΤΟ ΙΔΕΙΝ ΥΜΩΝ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΚΑΤΑΡΤΙΣΑΙ ΤΑ ΥΣΤΕΡΗΜΑΤΑ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ
11 ΑΥΤΟΣ ΔΕ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΗΜΩΝ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΙΗΣΟΥΣ ΚΑΤΕΥΘΥΝΑΙ ΤΗΝ ΟΔΟΝ ΗΜΩΝ ΠΡΟΣ ΥΜΑΣ
12 ΥΜΑΣ ΔΕ Ο ΚΥΡΙΟΣ ΠΛΕΟΝΑΣΑΙ ΚΑΙ ΠΕΡΙΣΣΕΥΣΑΙ ΤΗ ΑΓΑΠΗ ΕΙΣ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΚΑΘΑΠΕΡ ΚΑΙ ΗΜΕΙΣ ΕΙΣ ΥΜΑΣ
13 ΕΙΣ ΤΟ ΣΤΗΡΙΞΑΙ ΥΜΩΝ ΤΑΣ ΚΑΡΔΙΑΣ ΑΜΕΜΠΤΟΥΣ ΕΝ ΑΓΙΩΣΥΝΗ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΗΜΩΝ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΜΕΤΑ ΠΑΝΤΩΝ ΤΩΝ ΑΓΙΩΝ ΑΥΤΟΥ ΑΜΗΝ

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 ΛΟΙΠΟΝ ΟΥΝ ΑΔΕΛΦΟΙ ΕΡΩΤΩΜΕΝ ΥΜΑΣ ΚΑΙ ΠΑΡΑΚΑΛΟΥΜΕΝ ΕΝ ΚΥΡΙΩ ΙΗΣΟΥ ΙΝΑ ΚΑΘΩΣ ΠΑΡΕΛΑΒΕΤΕ ΠΑΡ ΗΜΩΝ ΤΟ ΠΩΣ ΔΕΙ ΥΜΑΣ ΠΕΡΙΠΑΤΕΙΝ ΚΑΙ ΑΡΕΣΚΕΙΝ ΘΕΩ ΚΑΘΩΣ ΚΑΙ ΠΕΡΙΠΑΤΕΙΤΕ ΙΝΑ ΠΕΡΙΣΣΕΥΗΤΕ ΜΑΛΛΟΝ
2 ΟΙΔΑΤΕ ΓΑΡ ΤΙΝΑΣ ΠΑΡΑΓΓΕΛΙΑΣ ΕΔΩΚΑΜΕΝ ΥΜΙΝ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ
3 ΤΟΥΤΟ ΓΑΡ ΕΣΤΙΝ ΘΕΛΗΜΑ ΤΟΥ ΘΕΟΥ Ο ΑΓΙΑΣΜΟΣ ΥΜΩΝ ΑΠΕΧΕΣΘΑΙ ΥΜΑΣ ΑΠΟ ΤΗΣ ΠΟΡΝΕΙΑΣ
4 ΕΙΔΕΝΑΙ ΕΚΑΣΤΟΝ ΥΜΩΝ ΤΟ ΕΑΥΤΟΥ ΣΚΕΥΟΣ ΚΤΑΣΘΑΙ ΕΝ ΑΓΙΑΣΜΩ ΚΑΙ ΤΙΜΗ
5 ΜΗ ΕΝ ΠΑΘΕΙ ΕΠΙΘΥΜΙΑΣ ΚΑΘΑΠΕΡ ΚΑΙ ΤΑ ΕΘΝΗ ΤΑ ΜΗ ΕΙΔΟΤΑ ΤΟΝ ΘΕΟΝ
6 ΤΟ ΜΗ ΥΠΕΡΒΑΙΝΕΙΝ ΚΑΙ ΠΛΕΟΝΕΚΤΕΙΝ ΕΝ ΤΩ ΠΡΑΓΜΑΤΙ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΔΙΟΤΙ ΕΚΔΙΚΟΣ ΚΥΡΙΟΣ ΠΕΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΚΑΘΩΣ ΚΑΙ ΠΡΟΕΙΠΑΜΕΝ ΥΜΙΝ ΚΑΙ ΔΙΕΜΑΡΤΥΡΑΜΕΘΑ
7 ΟΥ ΓΑΡ ΕΚΑΛΕΣΕΝ ΗΜΑΣ Ο ΘΕΟΣ ΕΠΙ ΑΚΑΘΑΡΣΙΑ ΑΛΛ ΕΝ ΑΓΙΑΣΜΩ
8 ΤΟΙΓΑΡΟΥΝ Ο ΑΘΕΤΩΝ ΟΥΚ ΑΝΘΡΩΠΟΝ ΑΘΕΤΕΙ ΑΛΛΑ ΤΟΝ ΘΕΟΝ ΤΟΝ ΚΑΙ ΔΙΔΟΝΤΑ ΤΟ ΠΝΕΥΜΑ ΑΥΤΟΥ ΤΟ ΑΓΙΟΝ ΕΙΣ ΥΜΑΣ
9 ΠΕΡΙ ΔΕ ΤΗΣ ΦΙΛΑΔΕΛΦΙΑΣ ΟΥ ΧΡΕΙΑΝ ΕΧΕΤΕ ΓΡΑΦΕΙΝ ΥΜΙΝ ΑΥΤΟΙ ΓΑΡ ΥΜΕΙΣ ΘΕΟΔΙΔΑΚΤΟΙ ΕΣΤΕ ΕΙΣ ΤΟ ΑΓΑΠΑΝ ΑΛΛΗΛΟΥΣ
10 ΚΑΙ ΓΑΡ ΠΟΙΕΙΤΕ ΑΥΤΟ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΕΝ ΟΛΗ ΤΗ ΜΑΚΕΔΟΝΙΑ ΠΑΡΑΚΑΛΟΥΜΕΝ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΠΕΡΙΣΣΕΥΕΙΝ ΜΑΛΛΟΝ
11 ΚΑΙ ΦΙΛΟΤΙΜΕΙΣΘΑΙ ΗΣΥΧΑΖΕΙΝ ΚΑΙ ΠΡΑΣΣΕΙΝ ΤΑ ΙΔΙΑ ΚΑΙ ΕΡΓΑΖΕΣΘΑΙ ΤΑΙΣ ΧΕΡΣΙΝ ΥΜΩΝ ΚΑΘΩΣ ΥΜΙΝ ΠΑΡΗΓΓΕΙΛΑΜΕΝ
12 ΙΝΑ ΠΕΡΙΠΑΤΗΤΕ ΕΥΣΧΗΜΟΝΩΣ ΠΡΟΣ ΤΟΥΣ ΕΞΩ ΚΑΙ ΜΗΔΕΝΟΣ ΧΡΕΙΑΝ ΕΧΗΤΕ
13 ΟΥ ΘΕΛΟΜΕΝ ΔΕ ΥΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ ΠΕΡΙ ΤΩΝ ΚΟΙΜΩΜΕΝΩΝ ΙΝΑ ΜΗ ΛΥΠΗΣΘΕ ΚΑΘΩΣ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΟΙ ΜΗ ΕΧΟΝΤΕΣ ΕΛΠΙΔΑ
14 ΕΙ ΓΑΡ ΠΙΣΤΕΥΟΜΕΝ ΟΤΙ ΙΗΣΟΥΣ ΑΠΕΘΑΝΕΝ ΚΑΙ ΑΝΕΣΤΗ ΟΥΤΩΣ ΚΑΙ Ο ΘΕΟΣ ΤΟΥΣ ΚΟΙΜΗΘΕΝΤΑΣ ΔΙΑ ΤΟΥ ΙΗΣΟΥ ΑΞΕΙ ΣΥΝ ΑΥΤΩ
15 ΤΟΥΤΟ ΓΑΡ ΥΜΙΝ ΛΕΓΟΜΕΝ ΕΝ ΛΟΓΩ ΚΥΡΙΟΥ ΟΤΙ ΗΜΕΙΣ ΟΙ ΖΩΝΤΕΣ ΟΙ ΠΕΡΙΛΕΙΠΟΜΕΝΟΙ ΕΙΣ ΤΗΝ ΠΑΡΟΥΣΙΑΝ ΤΟΥ ΚΥΡΙΟΥ ΟΥ ΜΗ ΦΘΑΣΩΜΕΝ ΤΟΥΣ ΚΟΙΜΗΘΕΝΤΑΣ
16 ΟΤΙ ΑΥΤΟΣ Ο ΚΥΡΙΟΣ ΕΝ ΚΕΛΕΥΣΜΑΤΙ ΕΝ ΦΩΝΗ ΑΡΧΑΓΓΕΛΟΥ ΚΑΙ ΕΝ ΣΑΛΠΙΓΓΙ ΘΕΟΥ ΚΑΤΑΒΗΣΕΤΑΙ ΑΠ

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ΟΥΡΑΝΟΥ ΚΑΙ ΟΙ ΝΕΚΡΟΙ ΕΝ ΧΡΙΣΤΩ ΑΝΑΣΤΗΣΟΝΤΑΙ ΠΡΩΤΟΝ
17 ΕΠΕΙΤΑ ΗΜΕΙΣ ΟΙ ΖΩΝΤΕΣ ΟΙ ΠΕΡΙΛΕΙΠΟΜΕΝΟΙ ΑΜΑ ΣΥΝ ΑΥΤΟΙΣ ΑΡΠΑΓΗΣΟΜΕΘΑ ΕΝ ΝΕΦΕΛΑΙΣ ΕΙΣ ΑΠΑΝΤΗΣΙΝ ΤΟΥ ΚΥΡΙΟΥ ΕΙΣ ΑΕΡΑ ΚΑΙ ΟΥΤΩΣ ΠΑΝΤΟΤΕ ΣΥΝ ΚΥΡΙΩ ΕΣΟΜΕΘΑ
18 ΩΣΤΕ ΠΑΡΑΚΑΛΕΙΤΕ ΑΛΛΗΛΟΥΣ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΤΟΥΤΟΙΣ

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2 ΑΥΤΟΙ ΓΑΡ ΑΚΡΙΒΩΣ ΟΙΔΑΤΕ ΟΤΙ ΗΜΕΡΑ ΚΥΡΙΟΥ ΩΣ ΚΛΕΠΤΗΣ ΕΝ ΝΥΚΤΙ ΟΥΤΩΣ ΕΡΧΕΤΑΙ
3 ΟΤΑΝ ΛΕΓΩΣΙΝ ΕΙΡΗΝΗ ΚΑΙ ΑΣΦΑΛΕΙΑ ΤΟΤΕ ΑΙΦΝΙΔΙΟΣ ΑΥΤΟΙΣ ΕΠΙΣΤΑΤΑΙ ΟΛΕΘΡΟΣ ΩΣΠΕΡ Η ΩΔΙΝ ΤΗ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΗ ΚΑΙ ΟΥ ΜΗ ΕΚΦΥΓΩΣΙΝ
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5 ΠΑΝΤΕΣ ΓΑΡ ΥΜΕΙΣ ΥΙΟΙ ΦΩΤΟΣ ΕΣΤΕ ΚΑΙ ΥΙΟΙ ΗΜΕΡΑΣ ΟΥΚ ΕΣΜΕΝ ΝΥΚΤΟΣ ΟΥΔΕ ΣΚΟΤΟΥΣ
6 ΑΡΑ ΟΥΝ ΜΗ ΚΑΘΕΥΔΩΜΕΝ ΩΣ ΟΙ ΛΟΙΠΟΙ ΑΛΛΑ ΓΡΗΓΟΡΩΜΕΝ ΚΑΙ ΝΗΦΩΜΕΝ
7 ΟΙ ΓΑΡ ΚΑΘΕΥΔΟΝΤΕΣ ΝΥΚΤΟΣ ΚΑΘΕΥΔΟΥΣΙΝ ΚΑΙ ΟΙ ΜΕΘΥΣΚΟΜΕΝΟΙ ΝΥΚΤΟΣ ΜΕΘΥΟΥΣΙΝ
8 ΗΜΕΙΣ ΔΕ ΗΜΕΡΑΣ ΟΝΤΕΣ ΝΗΦΩΜΕΝ ΕΝΔΥΣΑΜΕΝΟΙ ΘΩΡΑΚΑ ΠΙΣΤΕΩΣ ΚΑΙ ΑΓΑΠΗΣ ΚΑΙ ΠΕΡΙΚΕΦΑΛΑΙΑΝ ΕΛΠΙΔΑ ΣΩΤΗΡΙΑΣ
9 ΟΤΙ ΟΥΚ ΕΘΕΤΟ ΗΜΑΣ Ο ΘΕΟΣ ΕΙΣ ΟΡΓΗΝ ΑΛΛΑ ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ ΣΩΤΗΡΙΑΣ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
10 ΤΟΥ ΑΠΟΘΑΝΟΝΤΟΣ ΠΕΡΙ ΗΜΩΝ ΙΝΑ ΕΙΤΕ ΓΡΗΓΟΡΩ-ΜΕΝ ΕΙΤΕ ΚΑΘΕΥΔΩΜΕΝ ΑΜΑ ΣΥΝ ΑΥΤΩ ΖΗΣΩΜΕΝ
11 ΔΙΟ ΠΑΡΑΚΑΛΕΙΤΕ ΑΛΛΗΛΟΥΣ ΚΑΙ ΟΙΚΟΔΟΜΕΙΤΕ ΕΙΣ ΤΟΝ ΕΝΑ ΚΑΘΩΣ ΚΑΙ ΠΟΙΕΙΤΕ
12 ΕΡΩΤΩΜΕΝ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΕΙΔΕΝΑΙ ΤΟΥΣ ΚΟΠΙΩΝΤΑΣ ΕΝ ΥΜΙΝ ΚΑΙ ΠΡΟΙΣΤΑΜΕΝΟΥΣ ΥΜΩΝ ΕΝ ΚΥΡΙΩ ΚΑΙ ΝΟΥΘΕΤΟΥΝΤΑΣ ΥΜΑΣ
13 ΚΑΙ ΗΓΕΙΣΘΑΙ ΑΥΤΟΥΣ ΥΠΕΡΕΚΠΕΡΙΣΣΟΥ ΕΝ ΑΓΑΠΗ ΔΙΑ ΤΟ ΕΡΓΟΝ ΑΥΤΩΝ ΕΙΡΗΝΕΥΕΤΕ ΕΝ ΕΑΥΤΟΙΣ
14 ΠΑΡΑΚΑΛΟΥΜΕΝ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΝΟΥΘΕΤΕΙΤΕ ΤΟΥΣ ΑΤΑΚΤΟΥΣ ΠΑΡΑΜΥΘΕΙΣΘΕ ΤΟΥΣ ΟΛΙΓΟΨΥΧΟΥΣ ΑΝΤΕΧΕΣΘΕ ΤΩΝ ΑΣΘΕΝΩΝ ΜΑΚΡΟΘΥΜΕΙΤΕ ΠΡΟΣ ΠΑΝΤΑΣ
15 ΟΡΑΤΕ ΜΗ ΤΙΣ ΚΑΚΟΝ ΑΝΤΙ ΚΑΚΟΥ ΤΙΝΙ ΑΠΟΔΟΙ ΑΛΛΑ ΠΑΝΤΟΤΕ ΤΟ ΑΓΑΘΟΝ ΔΙΩΚΕΤΕ ΕΙΣ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ
16 ΠΑΝΤΟΤΕ ΧΑΙΡΕΤΕ
17 ΑΔΙΑΛΕΙΠΤΩΣ ΠΡΟΣΕΥΧΕΣΘΕ
18 ΕΝ ΠΑΝΤΙ ΕΥΧΑΡΙΣΤΕΙΤΕ ΤΟΥΤΟ ΓΑΡ ΘΕΛΗΜΑ ΘΕΟΥ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΕΙΣ ΥΜΑΣ
19 ΤΟ ΠΝΕΥΜΑ ΜΗ ΣΒΕΝΝΥΤΕ
20 ΠΡΟΦΗΤΕΙΑΣ ΜΗ ΕΞΟΥΘΕΝΕΙΤΕ
21 ΠΑΝΤΑ ΔΕ ΔΟΚΙΜΑΖΕΤΕ ΤΟ ΚΑΛΟΝ ΚΑΤΕΧΕΤΕ
22 ΑΠΟ ΠΑΝΤΟΣ ΕΙΔΟΥΣ ΠΟΝΗΡΟΥ ΑΠΕΧΕΣΘΕ
23 ΑΥΤΟΣ ΔΕ Ο ΘΕΟΣ ΤΗΣ ΕΙΡΗΝΗΣ ΑΓΙΑΣΑΙ ΥΜΑΣ ΟΛΟΤΕΛΕΙΣ ΚΑΙ ΟΛΟΚΛΗΡΟΝ ΥΜΩΝ ΤΟ ΠΝΕΥΜΑ ΚΑΙ Η ΨΥΧΗ ΚΑΙ ΤΟ ΣΩΜΑ ΑΜΕΜΠΤΩΣ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΗΡΗΘΕΙΗ
24 ΠΙΣΤΟΣ Ο ΚΑΛΩΝ ΥΜΑΣ ΟΣ ΚΑΙ ΠΟΙΗΣΕΙ
25 ΑΔΕΛΦΟΙ ΠΡΟΣΕΥΧΕΣΘΕ ΠΕΡΙ ΗΜΩΝ
26 ΑΣΠΑΣΑΣΘΕ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΠΑΝΤΑΣ ΕΝ ΦΙΛΗΜΑΤΙ ΑΓΙΩ
27 ΕΝΟΡΚΙΖΩ ΥΜΑΣ ΤΟΝ ΚΥΡΙΟΝ ΑΝΑΓΝΩΣΘΗΝΑΙ ΤΗΝ ΕΠΙΣΤΟΛΗΝ ΠΑΣΙΝ ΤΟΙΣ ΑΔΕΛΦΟΙΣ
28 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΜΕΘ ΥΜΩΝΩΣΤΕ ΠΑΡΑΚΑΛΕΙΤΕ ΑΛΛΗΛΟΥΣ ΕΝ ΤΟΙΣ ΛΟΓΟΙΣ ΤΟΥΤΟΙΣ

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ ΤΗ ΕΚΚΛΗΣΙΑ ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΕΝ ΘΕΩ ΠΑΤΡΙ ΗΜΩΝ ΚΑΙ ΚΥΡΙΩ ΙΗΣΟΥ ΧΡΙΣΤΩ

2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

3 ΕΥΧΑΡΙΣΤΕΙΝ ΟΦΕΙΛΟΜΕΝ ΤΩ ΘΕΩ ΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩΝ ΑΔΕΛΦΟΙ ΚΑΘΩΣ ΑΞΙΟΝ ΕΣΤΙΝ ΟΤΙ ΥΠΕΡΑΥΞΑΝΕΙ Η ΠΙΣΤΙΣ ΥΜΩΝ ΚΑΙ ΠΛΕΟΝΑΖΕΙ Η ΑΓΑΠΗ ΕΝΟΣ ΕΚΑΣΤΟΥ ΠΑΝΤΩΝ ΥΜΩΝ ΕΙΣ ΑΛΛΗΛΟΥΣ

4 ΩΣΤΕ ΑΥΤΟΥΣ ΗΜΑΣ ΕΝ ΥΜΙΝ ΕΝΚΑΥΧΑΣΘΑΙ ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΟΥ ΘΕΟΥ ΥΠΕΡ ΤΗΣ ΥΠΟΜΟΝΗΣ ΥΜΩΝ ΚΑΙ ΠΙΣΤΕΩΣ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΔΙΩΓΜΟΙΣ ΥΜΩΝ ΚΑΙ ΤΑΙΣ ΘΛΙΨΕΣΙΝ ΑΙΣ ΑΝΕΧΕΣΘΕ

5 ΕΝΔΕΙΓΜΑ ΤΗΣ ΔΙΚΑΙΑΣ ΚΡΙΣΕΩΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΟ ΚΑΤΑΞΙΩΘΗΝΑΙ ΥΜΑΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ ΥΠΕΡ ΗΣ ΚΑΙ ΠΑΣΧΕΤΕ

6 ΕΙΠΕΡ ΔΙΚΑΙΟΝ ΠΑΡΑ ΘΕΩ ΑΝΤΑΠΟΔΟΥΝΑΙ ΤΟΙΣ ΘΛΙΒΟΥΣΙΝ ΥΜΑΣ ΘΛΙΨΙΝ

7 ΚΑΙ ΥΜΙΝ ΤΟΙΣ ΘΛΙΒΟΜΕΝΟΙΣ ΑΝΕΣΙΝ ΜΕΘ ΗΜΩΝ ΕΝ ΤΗ ΑΠΟΚΑΛΥΨΕΙ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΑΠ ΟΥΡΑΝΟΥ ΜΕΤ ΑΓΓΕΛΩΝ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ

8 ΕΝ ΠΥΡΙ ΦΛΟΓΟΣ ΔΙΔΟΝΤΟΣ ΕΚΔΙΚΗΣΙΝ ΤΟΙΣ ΜΗ ΕΙΔΟΣΙΝ ΘΕΟΝ ΚΑΙ ΤΟΙΣ ΜΗ ΥΠΑΚΟΥΟΥΣΙΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ

9 ΟΙΤΙΝΕΣ ΔΙΚΗΝ ΤΙΣΟΥΣΙΝ ΟΛΕΘΡΟΝ ΑΙΩΝΙΟΝ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΠΟ ΤΗΣ ΔΟΞΗΣ ΤΗΣ ΙΣΧΥΟΣ ΑΥΤΟΥ

10 ΟΤΑΝ ΕΛΘΗ ΕΝΔΟΞΑΣΘΗΝΑΙ ΕΝ ΤΟΙΣ ΑΓΙΟΙΣ ΑΥΤΟΥ ΚΑΙ ΘΑΥΜΑΣΘΗΝΑΙ ΕΝ ΠΑΣΙΝ ΤΟΙΣ ΠΙΣΤΕΥΣΑΣΙΝ ΟΤΙ ΕΠΙΣΤΕΥΘΗ ΤΟ ΜΑΡΤΥΡΙΟΝ ΗΜΩΝ ΕΦ ΥΜΑΣ ΕΝ ΤΗ ΗΜΕΡΑ ΕΚΕΙΝΗ

11 ΕΙΣ Ο ΚΑΙ ΠΡΟΣΕΥΧΟΜΕΘΑ ΠΑΝΤΟΤΕ ΠΕΡΙ ΥΜΩΝ ΙΝΑ ΥΜΑΣ ΑΞΙΩΣΗ ΤΗΣ ΚΛΗΣΕΩΣ Ο ΘΕΟΣ ΗΜΩΝ ΚΑΙ ΠΛΗΡΩΣΗ ΠΑΣΑΝ ΕΥΔΟΚΙΑΝ ΑΓΑΘΩΣΥΝΗΣ ΚΑΙ ΕΡΓΟΝ ΠΙΣΤΕΩΣ ΕΝ ΔΥΝΑΜΕΙ

12 ΟΠΩΣ ΕΝΔΟΞΑΣΘΗ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΕΝ ΥΜΙΝ ΚΑΙ ΥΜΕΙΣ ΕΝ ΑΥΤΩ ΚΑΤΑ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 ΕΡΩΤΩΜΕΝ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΥΠΕΡ ΤΗΣ ΠΑΡΟΥΣΙΑΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΗΜΩΝ ΕΠΙΣΥ-ΝΑΓΩΓΗΣ ΕΠ ΑΥΤΟΝ

2 ΕΙΣ ΤΟ ΜΗ ΤΑΧΕΩΣ ΣΑΛΕΥΘΗΝΑΙ ΥΜΑΣ ΑΠΟ ΤΟΥ ΝΟΟΣ ΜΗΔΕ ΘΡΟΕΙΣΘΑΙ ΜΗΤΕ ΔΙΑ ΠΝΕΥΜΑΤΟΣ ΜΗΤΕ ΔΙΑ ΛΟΓΟΥ ΜΗΤΕ ΔΙ ΕΠΙΣΤΟΛΗΣ ΩΣ ΔΙ ΗΜΩΝ ΩΣ ΟΤΙ ΕΝΕΣΤΗΚΕΝ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ

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8 ΚΑΙ ΤΟΤΕ ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ Ο ΑΝΟΜΟΣ ΟΝ Ο ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΑΝΕΛΕΙ ΤΩ ΠΝΕΥΜΑΤΙ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΑΡΓΗΣΕΙ ΤΗ ΕΠΙΦΑΝΕΙΑ ΤΗΣ ΠΑΡΟΥΣΙΑΣ ΑΥΤΟΥ
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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a so-called Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This letter was composed several decades after Paul's death. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΑΤ ΕΠΙΤΑΓΗΝ ΘΕΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΗΣ ΕΛΠΙΔΟΣ ΗΜΩΝ

2 ΤΙΜΟΘΕΩ ΓΝΗΣΙΩ ΤΕΚΝΩ ΕΝ ΠΙΣΤΕΙ ΧΑΡΙΣ ΕΛΕΟΣ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

3 ΚΑΘΩΣ ΠΑΡΕΚΑΛΕΣΑ ΣΕ ΠΡΟΣΜΕΙΝΑΙ ΕΝ ΕΦΕΣΩ ΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΙΝΑ ΠΑΡΑΓΓΕΙΛΗΣ ΤΙΣΙΝ ΜΗ ΕΤΕΡΟΔΙΔΑΣΚΑΛΕΙΝ

4 ΜΗΔΕ ΠΡΟΣΕΧΕΙΝ ΜΥΘΟΙΣ ΚΑΙ ΓΕΝΕΑΛΟΓΙΑΙΣ ΑΠΕΡΑΝΤΟΙΣ ΑΙΤΙΝΕΣ ΕΚΖΗΤΗΣΕΙΣ ΠΑΡΕΧΟΥΣΙΝ ΜΑΛΛΟΝ Η ΟΙΚΟΝΟΜΙΑΝ ΘΕΟΥ ΤΗΝ ΕΝ ΠΙΣΤΕΙ

5 ΤΟ ΔΕ ΤΕΛΟΣ ΤΗΣ ΠΑΡΑΓΓΕΛΙΑΣ ΕΣΤΙΝ ΑΓΑΠΗ ΕΚ ΚΑΘΑΡΑΣ ΚΑΡΔΙΑΣ ΚΑΙ ΣΥΝΕΙΔΗΣΕΩΣ ΑΓΑΘΗΣ ΚΑΙ ΠΙΣΤΕΩΣ ΑΝΥΠΟΚΡΙΤΟΥ

6 ΩΝ ΤΙΝΕΣ ΑΣΤΟΧΗΣΑΝΤΕΣ ΕΞΕΤΡΑΠΗΣΑΝ ΕΙΣ ΜΑΤΑΙΟΛΟΓΙΑΝ

7 ΘΕΛΟΝΤΕΣ ΕΙΝΑΙ ΝΟΜΟΔΙΔΑΣΚΑΛΟΙ ΜΗ ΝΟΟΥΝΤΕΣ ΜΗΤΕ Α ΛΕΓΟΥΣΙΝ ΜΗΤΕ ΠΕΡΙ ΤΙΝΩΝ ΔΙΑΒΕΒΑΙΟΥΝΤΑΙ

8 ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ ΚΑΛΟΣ Ο ΝΟΜΟΣ ΕΑΝ ΤΙΣ ΑΥΤΩ ΝΟΜΙΜΩΣ ΧΡΗΤΑΙ

9 ΕΙΔΩΣ ΤΟΥΤΟ ΟΤΙ ΔΙΚΑΙΩ ΝΟΜΟΣ ΟΥ ΚΕΙΤΑΙ ΑΝΟΜΟΙΣ ΔΕ ΚΑΙ ΑΝΥΠΟΤΑΚΤΟΙΣ ΑΣΕΒΕΣΙ ΚΑΙ ΑΜΑΡΤΩΛΟΙΣ ΑΝΟΣΙΟΙΣ ΚΑΙ ΒΕΒΗΛΟΙΣ ΠΑΤΡΟΛΩΑΙΣ ΚΑΙ ΜΗΤΡΟΛΩΑΙΣ ΑΝΔΡΟΦΟΝΟΙΣ

10 ΠΟΡΝΟΙΣ ΑΡΣΕΝΟΚΟΙΤΑΙΣ ΑΝΔΡΑΠΟΔΙΣΤΑΙΣ ΨΕΥΣΤΑΙΣ ΕΠΙΟΡΚΟΙΣ ΚΑΙ ΕΙ ΤΙ ΕΤΕΡΟΝ ΤΗ ΥΓΙΑΙΝΟΥΣΗ ΔΙΔΑΣΚΑΛΙΑ ΑΝΤΙΚΕΙΤΑΙ

11 ΚΑΤΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΜΑΚΑΡΙΟΥ ΘΕΟΥ Ο ΕΠΙΣΤΕΥΘΗΝ ΕΓΩ

12 ΧΑΡΙΝ ΕΧΩ ΤΩ ΕΝΔΥΝΑΜΩΣΑΝΤΙ ΜΕ ΧΡΙΣΤΩ ΙΗΣΟΥ ΤΩ ΚΥΡΙΩ ΗΜΩΝ ΟΤΙ ΠΙΣΤΟΝ ΜΕ ΗΓΗΣΑΤΟ ΘΕΜΕΝΟΣ ΕΙΣ ΔΙΑΚΟΝΙΑΝ

13 ΤΟ ΠΡΟΤΕΡΟΝ ΟΝΤΑ ΒΛΑΣΦΗΜΟΝ ΚΑΙ ΔΙΩΚΤΗΝ ΚΑΙ ΥΒΡΙΣΤΗΝ ΑΛΛΑ ΗΛΕΗΘΗΝ ΟΤΙ ΑΓΝΟΩΝ ΕΠΟΙΗΣΑ ΕΝ ΑΠΙΣΤΙΑ

14 ΥΠΕΡΕΠΛΕΟΝΑΣΕΝ ΔΕ Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΕΤΑ ΠΙΣΤΕΩΣ ΚΑΙ ΑΓΑΠΗΣ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

15 ΠΙΣΤΟΣ Ο ΛΟΓΟΣ ΚΑΙ ΠΑΣΗΣ ΑΠΟΔΟΧΗΣ ΑΞΙΟΣ ΟΤΙ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΗΛΘΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΑΜΑΡΤΩΛΟΥΣ ΣΩΣΑΙ ΩΝ ΠΡΩΤΟΣ ΕΙΜΙ ΕΓΩ

16 ΑΛΛΑ ΔΙΑ ΤΟΥΤΟ ΗΛΕΗΘΗΝ ΙΝΑ ΕΝ ΕΜΟΙ ΠΡΩΤΩ ΕΝΔΕΙΞΗΤΑΙ ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΤΗΝ ΑΠΑΣΑΝ ΜΑΚΡΟΘΥΜΙΑΝ ΠΡΟΣ ΥΠΟΤΥΠΩΣΙΝ ΤΩΝ ΜΕΛΛΟΝΤΩΝ ΠΙΣΤΕΥΕΙΝ ΕΠ ΑΥΤΩ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ

17 ΤΩ ΔΕ ΒΑΣΙΛΕΙ ΤΩΝ ΑΙΩΝΩΝ ΑΦΘΑΡΤΩ ΑΟΡΑΤΩ ΜΟΝΩ ΘΕΩ ΤΙΜΗ ΚΑΙ ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

18 ΤΑΥΤΗΝ ΤΗΝ ΠΑΡΑΓΓΕΛΙΑΝ ΠΑΡΑΤΙΘΕΜΑΙ ΣΟΙ ΤΕΚΝΟΝ ΤΙΜΟΘΕΕ ΚΑΤΑ ΤΑΣ ΠΡΟΑΓΟΥΣΑΣ ΕΠΙ ΣΕ ΠΡΟΦΗΤΕΙΑΣ ΙΝΑ ΣΤΡΑΤΕΥΗ ΕΝ ΑΥΤΑΙΣ ΤΗΝ ΚΑΛΗΝ ΣΤΡΑΤΕΙΑΝ

19 ΕΧΩΝ ΠΙΣΤΙΝ ΚΑΙ ΑΓΑΘΗΝ ΣΥΝΕΙΔΗΣΙΝ ΗΝ ΤΙΝΕΣ ΑΠΩΣΑΜΕΝΟΙ ΠΕΡΙ ΤΗΝ ΠΙΣΤΙΝ ΕΝΑΥΑΓΗΣΑΝ

20 ΩΝ ΕΣΤΙΝ ΥΜΕΝΑΙΟΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΣ ΟΥΣ ΠΑΡΕΔΩΚΑ ΤΩ ΣΑΤΑΝΑ ΙΝΑ ΠΑΙΔΕΥΘΩΣΙΝ ΜΗ ΒΛΑΣΦΗΜΕΙΝ

1 PAUL TO TIMOTHY CHAPTER 2

1 ΠΑΡΑΚΑΛΩ ΟΥΝ ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΠΟΙΕΙΣΘΑΙ ΔΕΗΣΕΙΣ ΠΡΟΣΕΥΧΑΣ ΕΝΤΕΥΞΕΙΣ ΕΥΧΑΡΙΣΤΙΑΣ ΥΠΕΡ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ

2 ΥΠΕΡ ΒΑΣΙΛΕΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΝ ΥΠΕΡΟΧΗ ΟΝΤΩΝ ΙΝΑ ΗΡΕΜΟΝ ΚΑΙ ΗΣΥΧΙΟΝ ΒΙΟΝ ΔΙΑΓΩΜΕΝ ΕΝ ΠΑΣΗ ΕΥΣΕΒΕΙΑ ΚΑΙ ΣΕΜΝΟΤΗΤΙ

3 ΤΟΥΤΟ ΚΑΛΟΝ ΚΑΙ ΑΠΟΔΕΚΤΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΘΕΟΥ

4 ΟΣ ΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ ΘΕΛΕΙ ΣΩΘΗΝΑΙ ΚΑΙ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΑΛΗΘΕΙΑΣ ΕΛΘΕΙΝ

5 ΕΙΣ ΓΑΡ ΘΕΟΣ ΕΙΣ ΚΑΙ ΜΕΣΙΤΗΣ ΘΕΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ ΑΝΘΡΩΠΟΣ ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ

6 Ο ΔΟΥΣ ΕΑΥΤΟΝ ΑΝΤΙΛΥΤΡΟΝ ΥΠΕΡ ΠΑΝΤΩΝ ΤΟ ΜΑΡΤΥΡΙΟΝ ΚΑΙΡΟΙΣ ΙΔΙΟΙΣ

7 ΕΙΣ Ο ΕΤΕΘΗΝ ΕΓΩ ΚΗΡΥΞ ΚΑΙ ΑΠΟΣΤΟΛΟΣ ΑΛΗΘΕΙΑΝ ΛΕΓΩ ΟΥ ΨΕΥΔΟΜΑΙ ΔΙΔΑΣΚΑΛΟΣ ΕΘΝΩΝ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΑΛΗΘΕΙΑ

8 ΒΟΥΛΟΜΑΙ ΟΥΝ ΠΡΟΣΕΥΧΕΣΘΑΙ ΤΟΥΣ ΑΝΔΡΑΣ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΕΠΑΙΡΟΝΤΑΣ ΟΣΙΟΥΣ ΧΕΙΡΑΣ ΧΩΡΙΣ ΟΡΓΗΣ ΚΑΙ ΔΙΑΛΟΓΙΣΜΟΥ

9 ΩΣΑΥΤΩΣ ΚΑΙ ΓΥΝΑΙΚΑΣ ΕΝ ΚΑΤΑΣΤΟΛΗ ΚΟΣΜΙΩ ΜΕΤΑ ΑΙΔΟΥΣ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ ΚΟΣΜΕΙΝ ΕΑΥΤΑΣ ΜΗ ΕΝ ΠΛΕΓΜΑΣΙΝ ΚΑΙ ΧΡΥΣΩ Η ΜΑΡΓΑΡΙΤΑΙΣ Η ΙΜΑΤΙΣΜΩ ΠΟΛΥΤΕΛΕΙ

10 ΑΛΛ Ο ΠΡΕΠΕΙ ΓΥΝΑΙΞΙΝ ΕΠΑΓΓΕΛΛΟΜΕΝΑΙΣ ΘΕΟΣΕΒΕΙΑΝ ΔΙ ΕΡΓΩΝ ΑΓΑΘΩΝ

11 ΓΥΝΗ ΕΝ ΗΣΥΧΙΑ ΜΑΝΘΑΝΕΤΩ ΕΝ ΠΑΣΗ ΥΠΟΤΑΓΗ

12 ΔΙΔΑΣΚΕΙΝ ΔΕ ΓΥΝΑΙΚΙ ΟΥΚ ΕΠΙΤΡΕΠΩ ΟΥΔΕ ΑΥΘΕΝΤΕΙΝ ΑΝΔΡΟΣ ΑΛΛ ΕΙΝΑΙ ΕΝ ΗΣΥΧΙΑ

13 ΑΔΑΜ ΓΑΡ ΠΡΩΤΟΣ ΕΠΛΑΣΘΗ ΕΙΤΑ ΕΥΑ

14 ΚΑΙ ΑΔΑΜ ΟΥΚ ΗΠΑΤΗΘΗ Η ΔΕ ΓΥΝΗ ΕΞΑΠΑΤΗΘΕΙΣΑ ΕΝ ΠΑΡΑΒΑΣΕΙ ΓΕΓΟΝΕΝ

15 ΣΩΘΗΣΕΤΑΙ ΔΕ ΔΙΑ ΤΗΣ ΤΕΚΝΟΓΟΝΙΑΣ ΕΑΝ ΜΕΙΝΩΣΙΝ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΑΓΑΠΗ ΚΑΙ ΑΓΙΑΣΜΩ ΜΕΤΑ ΣΩΦΡΟΣΥΝΗΣ

1 PAUL TO TIMOTHY CHAPTER 3

1 ΠΙΣΤΟΣ Ο ΛΟΓΟΣ ΕΙ ΤΙΣ ΕΠΙΣΚΟΠΗΣ ΟΡΕΓΕΤΑΙ ΚΑΛΟΥ ΕΡΓΟΥ ΕΠΙΘΥΜΕΙ

2 ΔΕΙ ΟΥΝ ΤΟΝ ΕΠΙΣΚΟΠΟΝ ΑΝΕΠΙΛΗΜΠΤΟΝ ΕΙΝΑΙ ΜΙΑΣ ΓΥΝΑΙΚΟΣ ΑΝΔΡΑ ΝΗΦΑΛΙΟΝ ΣΩΦΡΟΝΑ ΚΟΣΜΙΟΝ ΦΙΛΟΞΕΝΟΝ ΔΙΔΑΚΤΙΚΟΝ

3 ΜΗ ΠΑΡΟΙΝΟΝ ΜΗ ΠΛΗΚΤΗΝ ΑΛΛΑ ΕΠΙΕΙΚΗ ΑΜΑΧΟΝ ΑΦΙΛΑΡΓΥΡΟΝ

4 ΤΟΥ ΙΔΙΟΥ ΟΙΚΟΥ ΚΑΛΩΣ ΠΡΟΙΣΤΑΜΕΝΟΝ ΤΕΚΝΑ ΕΧΟΝΤΑ ΕΝ ΥΠΟΤΑΓΗ ΜΕΤΑ ΠΑΣΗΣ ΣΕΜΝΟΤΗΤΟΣ

5 ΕΙ ΔΕ ΤΙΣ ΤΟΥ ΙΔΙΟΥ ΟΙΚΟΥ ΠΡΟΣΤΗΝΑΙ ΟΥΚ ΟΙΔΕΝ ΠΩΣ ΕΚΚΛΗΣΙΑΣ ΘΕΟΥ ΕΠΙΜΕΛΗΣΕΤΑΙ

6 ΜΗ ΝΕΟΦΥΤΟΝ ΙΝΑ ΜΗ ΤΥΦΩΘΕΙΣ ΕΙΣ ΚΡΙΜΑ ΕΜΠΕΣΗ ΤΟΥ ΔΙΑΒΟΛΟΥ

7 ΔΕΙ ΔΕ ΚΑΙ ΜΑΡΤΥΡΙΑΝ ΚΑΛΗΝ ΕΧΕΙΝ ΑΠΟ ΤΩΝ ΕΞΩΘΕΝ ΙΝΑ ΜΗ ΕΙΣ ΟΝΕΙΔΙΣΜΟΝ ΕΜΠΕΣΗ ΚΑΙ ΠΑΓΙΔΑ ΤΟΥ ΔΙΑΒΟΛΟΥ

8 ΔΙΑΚΟΝΟΥΣ ΩΣΑΥΤΩΣ ΣΕΜΝΟΥΣ ΜΗ ΔΙΛΟΓΟΥΣ ΜΗ ΟΙΝΩ ΠΟΛΛΩ ΠΡΟΣΕΧΟΝΤΑΣ ΜΗ ΑΙΣΧΡΟΚΕΡΔΕΙΣ

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9 ΕΧΟΝΤΑΣ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΗΣ ΠΙΣΤΕΩΣ ΕΝ ΚΑΘΑΡΑ ΣΥΝΕΙΔΗΣΕΙ
10 ΚΑΙ ΟΥΤΟΙ ΔΕ ΔΟΚΙΜΑΖΕΣΘΩΣΑΝ ΠΡΩΤΟΝ ΕΙΤΑ ΔΙΑΚΟΝΕΙΤΩΣΑΝ ΑΝΕΓΚΛΗΤΟΙ ΟΝΤΕΣ
11 ΓΥΝΑΙΚΑΣ ΩΣΑΥΤΩΣ ΣΕΜΝΑΣ ΜΗ ΔΙΑΒΟΛΟΥΣ ΝΗΦΑΛΙΟΥΣ ΠΙΣΤΑΣ ΕΝ ΠΑΣΙΝ
12 ΔΙΑΚΟΝΟΙ ΕΣΤΩΣΑΝ ΜΙΑΣ ΓΥΝΑΙΚΟΣ ΑΝΔΡΕΣ ΤΕΚΝΩΝ ΚΑΛΩΣ ΠΡΟΙΣΤΑΜΕΝΟΙ ΚΑΙ ΤΩΝ ΙΔΙΩΝ ΟΙΚΩΝ
13 ΟΙ ΓΑΡ ΚΑΛΩΣ ΔΙΑΚΟΝΗΣΑΝΤΕΣ ΒΑΘΜΟΝ ΕΑΥΤΟΙΣ ΚΑΛΟΝ ΠΕΡΙΠΟΙΟΥΝΤΑΙ ΚΑΙ ΠΟΛΛΗΝ ΠΑΡΡΗΣΙΑΝ ΕΝ ΠΙΣΤΕΙ ΤΗ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
14 ΤΑΥΤΑ ΣΟΙ ΓΡΑΦΩ ΕΛΠΙΖΩΝ ΕΛΘΕΙΝ ΠΡΟΣ ΣΕ ΤΑΧΙΟΝ
15 ΕΑΝ ΔΕ ΒΡΑΔΥΝΩ ΙΝΑ ΕΙΔΗΣ ΠΩΣ ΔΕΙ ΕΝ ΟΙΚΩ ΘΕΟΥ ΑΝΑΣΤΡΕΦΕΣΘΑΙ ΗΤΙΣ ΕΣΤΙΝ ΕΚΚΛΗΣΙΑ ΘΕΟΥ ΖΩΝΤΟΣ ΣΤΥΛΟΣ ΚΑΙ ΕΔΡΑΙΩΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ
16 ΚΑΙ ΟΜΟΛΟΓΟΥΜΕΝΩΣ ΜΕΓΑ ΕΣΤΙΝ ΤΟ ΤΗΣ ΕΥΣΕΒΕΙΑΣ ΜΥΣΤΗΡΙΟΝ ΟΣ ΕΦΑΝΕΡΩΘΗ ΕΝ ΣΑΡΚΙ ΕΔΙΚΑΙΩΘΗ ΕΝ ΠΝΕΥΜΑΤΙ ΩΦΘΗ ΑΓΓΕΛΟΙΣ ΕΚΗΡΥΧΘΗ ΕΝ ΕΘΝΕΣΙΝ ΕΠΙΣΤΕΥΘΗ ΕΝ ΚΟΣΜΩ ΑΝΕΛΗΜΦΘΗ ΕΝ ΔΟΞΗ

1 PAUL TO TIMOTHY CHAPTER 4

1 ΤΟ ΔΕ ΠΝΕΥΜΑ ΡΗΤΩΣ ΛΕΓΕΙ ΟΤΙ ΕΝ ΥΣΤΕΡΟΙΣ ΚΑΙΡΟΙΣ ΑΠΟΣΤΗΣΟΝΤΑΙ ΤΙΝΕΣ ΤΗΣ ΠΙΣΤΕΩΣ ΠΡΟΣΕΧΟΝΤΕΣ ΠΝΕΥΜΑΣΙΝ ΠΛΑΝΟΙΣ ΚΑΙ ΔΙΔΑΣΚΑΛΙΑΙΣ ΔΑΙΜΟΝΙΩΝ
2 ΕΝ ΥΠΟΚΡΙΣΕΙ ΨΕΥΔΟΛΟΓΩΝ ΚΕΚΑΥΣΤΗΡΙΑΣΜΕΝΩΝ ΤΗΝ ΙΔΙΑΝ ΣΥΝΕΙΔΗΣΙΝ
3 ΚΩΛΥΟΝΤΩΝ ΓΑΜΕΙΝ ΑΠΕΧΕΣΘΑΙ ΒΡΩΜΑΤΩΝ Α Ο ΘΕΟΣ ΕΚΤΙΣΕΝ ΕΙΣ ΜΕΤΑΛΗΜΨΙΝ ΜΕΤΑ ΕΥΧΑΡΙΣΤΙΑΣ ΤΟΙΣ ΠΙΣΤΟΙΣ ΚΑΙ ΕΠΕΓΝΩΚΟΣΙΝ ΤΗΝ ΑΛΗΘΕΙΑΝ
4 ΟΤΙ ΠΑΝ ΚΤΙΣΜΑ ΘΕΟΥ ΚΑΛΟΝ ΚΑΙ ΟΥΔΕΝ ΑΠΟΒΛΗΤΟΝ ΜΕΤΑ ΕΥΧΑΡΙΣΤΙΑΣ ΛΑΜΒΑΝΟΜΕΝΟΝ
5 ΑΓΙΑΖΕΤΑΙ ΓΑΡ ΔΙΑ ΛΟΓΟΥ ΘΕΟΥ ΚΑΙ ΕΝΤΕΥΞΕΩΣ
6 ΤΑΥΤΑ ΥΠΟΤΙΘΕΜΕΝΟΣ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΚΑΛΟΣ ΕΣΗ ΔΙΑΚΟΝΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΕΝΤΡΕΦΟΜΕΝΟΣ ΤΟΙΣ ΛΟΓΟΙΣ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΤΗΣ ΚΑΛΗΣ ΔΙΔΑΣΚΑΛΙΑΣ Η ΠΑΡΗΚΟΛΟΥΘΗΚΑΣ
7 ΤΟΥΣ ΔΕ ΒΕΒΗΛΟΥΣ ΚΑΙ ΓΡΑΩΔΕΙΣ ΜΥΘΟΥΣ ΠΑΡΑΙΤΟΥ ΓΥΜΝΑΖΕ ΔΕ ΣΕΑΥΤΟΝ ΠΡΟΣ ΕΥΣΕΒΕΙΑΝ
8 Η ΓΑΡ ΣΩΜΑΤΙΚΗ ΓΥΜΝΑΣΙΑ ΠΡΟΣ ΟΛΙΓΟΝ ΕΣΤΙΝ ΩΦΕΛΙΜΟΣ Η ΔΕ ΕΥΣΕΒΕΙΑ ΠΡΟΣ ΠΑΝΤΑ ΩΦΕΛΙΜΟΣ ΕΣΤΙΝ ΕΠΑΓΓΕΛΙΑΝ ΕΧΟΥΣΑ ΖΩΗΣ ΤΗΣ ΝΥΝ ΚΑΙ ΤΗΣ ΜΕΛΛΟΥΣΗΣ
9 ΠΙΣΤΟΣ Ο ΛΟΓΟΣ ΚΑΙ ΠΑΣΗΣ ΑΠΟΔΟΧΗΣ ΑΞΙΟΣ
10 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΟΠΙΩΜΕΝ ΚΑΙ ΑΓΩΝΙΖΟΜΕΘΑ ΟΤΙ ΗΛΠΙΚΑΜΕΝ ΕΠΙ ΘΕΩ ΖΩΝΤΙ ΟΣ ΕΣΤΙΝ ΣΩΤΗΡ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ ΜΑΛΙΣΤΑ ΠΙΣΤΩΝ
11 ΠΑΡΑΓΓΕΛΛΕ ΤΑΥΤΑ ΚΑΙ ΔΙΔΑΣΚΕ
12 ΜΗΔΕΙΣ ΣΟΥ ΤΗΣ ΝΕΟΤΗΤΟΣ ΚΑΤΑΦΡΟΝΕΙΤΩ ΑΛΛΑ ΤΥΠΟΣ ΓΙΝΟΥ ΤΩΝ ΠΙΣΤΩΝ ΕΝ ΛΟΓΩ ΕΝ ΑΝΑΣΤΡΟΦΗ ΕΝ ΑΓΑΠΗ ΕΝ ΠΙΣΤΕΙ ΕΝ ΑΓΝΕΙΑ
13 ΕΩΣ ΕΡΧΟΜΑΙ ΠΡΟΣΕΧΕ ΤΗ ΑΝΑΓΝΩΣΕΙ ΤΗ ΠΑΡΑΚΛΗΣΕΙ ΤΗ ΔΙΔΑΣΚΑΛΙΑ
14 ΜΗ ΑΜΕΛΕΙ ΤΟΥ ΕΝ ΣΟΙ ΧΑΡΙΣΜΑΤΟΣ Ο ΕΔΟΘΗ ΣΟΙ ΔΙΑ ΠΡΟΦΗΤΕΙΑΣ ΜΕΤΑ ΕΠΙΘΕΣΕΩΣ ΤΩΝ ΧΕΙΡΩΝ ΤΟΥ ΠΡΕΣΒΥΤΕΡΙΟΥ
15 ΤΑΥΤΑ ΜΕΛΕΤΑ ΕΝ ΤΟΥΤΟΙΣ ΙΣΘΙ ΙΝΑ ΣΟΥ Η ΠΡΟΚΟΠΗ ΦΑΝΕΡΑ Η ΠΑΣΙΝ
16 ΕΠΕΧΕ ΣΕΑΥΤΩ ΚΑΙ ΤΗ ΔΙΔΑΣΚΑΛΙΑ ΕΠΙΜΕΝΕ ΑΥΤΟΙΣ ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ ΚΑΙ ΣΕΑΥΤΟΝ ΣΩΣΕΙΣ ΚΑΙ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΣΟΥ

1 PAUL TO TIMOTHY CHAPTER 5

1 ΠΡΕΣΒΥΤΕΡΩ ΜΗ ΕΠΙΠΛΗΞΗΣ ΑΛΛΑ ΠΑΡΑΚΑΛΕΙ ΩΣ ΠΑΤΕΡΑ ΝΕΩΤΕΡΟΥΣ ΩΣ ΑΔΕΛΦΟΥΣ
2 ΠΡΕΣΒΥΤΕΡΑΣ ΩΣ ΜΗΤΕΡΑΣ ΝΕΩΤΕΡΑΣ ΩΣ ΑΔΕΛΦΑΣ ΕΝ ΠΑΣΗ ΑΓΝΕΙΑ
3 ΧΗΡΑΣ ΤΙΜΑ ΤΑΣ ΟΝΤΩΣ ΧΗΡΑΣ
4 ΕΙ ΔΕ ΤΙΣ ΧΗΡΑ ΤΕΚΝΑ Η ΕΚΓΟΝΑ ΕΧΕΙ ΜΑΝΘΑΝΕΤΩΣΑΝ ΠΡΩΤΟΝ ΤΟΝ ΙΔΙΟΝ ΟΙΚΟΝ ΕΥΣΕΒΕΙΝ ΚΑΙ ΑΜΟΙΒΑΣ ΑΠΟΔΙΔΟΝΑΙ ΤΟΙΣ ΠΡΟΓΟΝΟΙΣ ΤΟΥΤΟ ΓΑΡ ΕΣΤΙΝ ΑΠΟΔΕΚΤΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
5 Η ΔΕ ΟΝΤΩΣ ΧΗΡΑ ΚΑΙ ΜΕΜΟΝΩΜΕΝΗ ΗΛΠΙΚΕΝ ΕΠΙ ΘΕΟΝ ΚΑΙ ΠΡΟΣΜΕΝΕΙ ΤΑΙΣ ΔΕΗΣΕΣΙΝ ΚΑΙ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ
6 Η ΔΕ ΣΠΑΤΑΛΩΣΑ ΖΩΣΑ ΤΕΘΝΗΚΕΝ
7 ΚΑΙ ΤΑΥΤΑ ΠΑΡΑΓΓΕΛΛΕ ΙΝΑ ΑΝΕΠΙΛΗΜΠΤΟΙ ΩΣΙΝ
8 ΕΙ ΔΕ ΤΙΣ ΤΩΝ ΙΔΙΩΝ ΚΑΙ ΜΑΛΙΣΤΑ ΟΙΚΕΙΩΝ ΟΥ ΠΡΟΝΟΕΙΤΑΙ ΤΗΝ ΠΙΣΤΙΝ ΗΡΝΗΤΑΙ ΚΑΙ ΕΣΤΙΝ ΑΠΙΣΤΟΥ ΧΕΙΡΩΝ
9 ΧΗΡΑ ΚΑΤΑΛΕΓΕΣΘΩ ΜΗ ΕΛΑΤΤΟΝ ΕΤΩΝ ΕΞΗΚΟΝΤΑ ΓΕΓΟΝΥΙΑ ΕΝΟΣ ΑΝΔΡΟΣ ΓΥΝΗ
10 ΕΝ ΕΡΓΟΙΣ ΚΑΛΟΙΣ ΜΑΡΤΥΡΟΥΜΕΝΗ ΕΙ ΕΤΕΚΝΟΤΡΟΦΗΣΕΝ ΕΙ ΕΞΕΝΟΔΟΧΗΣΕΝ ΕΙ ΑΓΙΩΝ ΠΟΔΑΣ ΕΝΙΨΕΝ ΕΙ ΘΛΙΒΟΜΕΝΟΙΣ ΕΠΗΡΚΕΣΕΝ ΕΙ ΠΑΝΤΙ ΕΡΓΩ ΑΓΑΘΩ ΕΠΗΚΟΛΟΥΘΗΣΕΝ
11 ΝΕΩΤΕΡΑΣ ΔΕ ΧΗΡΑΣ ΠΑΡΑΙΤΟΥ ΟΤΑΝ ΓΑΡ ΚΑΤΑΣΤΡΗΝΙΑΣΩΣΙΝ ΤΟΥ ΧΡΙΣΤΟΥ ΓΑΜΕΙΝ ΘΕΛΟΥΣΙΝ
12 ΕΧΟΥΣΑΙ ΚΡΙΜΑ ΟΤΙ ΤΗΝ ΠΡΩΤΗΝ ΠΙΣΤΙΝ ΗΘΕΤΗΣΑΝ
13 ΑΜΑ ΔΕ ΚΑΙ ΑΡΓΑΙ ΜΑΝΘΑΝΟΥΣΙΝ ΠΕΡΙΕΡΧΟΜΕΝΑΙ ΤΑΣ ΟΙΚΙΑΣ ΟΥ ΜΟΝΟΝ ΔΕ ΑΡΓΑΙ ΑΛΛΑ ΚΑΙ ΦΛΥΑΡΟΙ ΚΑΙ ΠΕΡΙΕΡΓΟΙ ΛΑΛΟΥΣΑΙ ΤΑ ΜΗ ΔΕΟΝΤΑ
14 ΒΟΥΛΟΜΑΙ ΟΥΝ ΝΕΩΤΕΡΑΣ ΓΑΜΕΙΝ ΤΕΚΝΟΓΟΝΕΙΝ ΟΙΚΟΔΕΣΠΟΤΕΙΝ ΜΗΔΕΜΙΑΝ ΑΦΟΡΜΗΝ ΔΙΔΟΝΑΙ ΤΩ ΑΝΤΙΚΕΙΜΕΝΩ ΛΟΙΔΟΡΙΑΣ ΧΑΡΙΝ
15 ΗΔΗ ΓΑΡ ΤΙΝΕΣ ΕΞΕΤΡΑΠΗΣΑΝ ΟΠΙΣΩ ΤΟΥ ΣΑΤΑΝΑ
16 ΕΙ ΤΙΣ ΠΙΣΤΗ ΕΧΕΙ ΧΗΡΑΣ ΕΠΑΡΚΕΙΣΘΩ ΑΥΤΑΙΣ ΚΑΙ ΜΗ ΒΑΡΕΙΣΘΩ Η ΕΚΚΛΗΣΙΑ ΙΝΑ ΤΑΙΣ ΟΝΤΩΣ ΧΗΡΑΙΣ ΕΠΑΡΚΕΣΗ
17 ΟΙ ΚΑΛΩΣ ΠΡΟΕΣΤΩΤΕΣ ΠΡΕΣΒΥΤΕΡΟΙ ΔΙΠΛΗΣ ΤΙΜΗΣ ΑΞΙΟΥΣΘΩΣΑΝ ΜΑΛΙΣΤΑ ΟΙ ΚΟΠΙΩΝΤΕΣ ΕΝ ΛΟΓΩ ΚΑΙ ΔΙΔΑΣΚΑΛΙΑ
18 ΛΕΓΕΙ ΓΑΡ Η ΓΡΑΦΗ ΒΟΥΝ ΑΛΟΩΝΤΑ ΟΥ ΦΙΜΩΣΕΙΣ ΚΑΙ ΑΞΙΟΣ Ο ΕΡΓΑΤΗΣ ΤΟΥ ΜΙΣΘΟΥ ΑΥΤΟΥ
19 ΚΑΤΑ ΠΡΕΣΒΥΤΕΡΟΥ ΚΑΤΗΓΟΡΙΑΝ ΜΗ ΠΑΡΑΔΕΧΟΥ ΕΚΤΟΣ ΕΙ ΜΗ ΕΠΙ ΔΥΟ Η ΤΡΙΩΝ ΜΑΡΤΥΡΩΝ
20 ΤΟΥΣ ΑΜΑΡΤΑΝΟΝΤΑΣ ΕΝΩΠΙΟΝ ΠΑΝΤΩΝ ΕΛΕΓΧΕ ΙΝΑ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΦΟΒΟΝ ΕΧΩΣΙΝ
21 ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΑΙ ΤΩΝ ΕΚΛΕΚΤΩΝ ΑΓΓΕΛΩΝ ΙΝΑ ΤΑΥΤΑ ΦΥΛΑΞΗΣ ΧΩΡΙΣ ΠΡΟΚΡΙΜΑΤΟΣ ΜΗΔΕΝ ΠΟΙΩΝ ΚΑΤΑ ΠΡΟΣΚΛΙΣΙΝ
22 ΧΕΙΡΑΣ ΤΑΧΕΩΣ ΜΗΔΕΝΙ ΕΠΙΤΙΘΕΙ ΜΗΔΕ ΚΟΙΝΩΝΕΙ ΑΜΑΡΤΙΑΙΣ ΑΛΛΟΤΡΙΑΙΣ ΣΕΑΥΤΟΝ ΑΓΝΟΝ ΤΗΡΕΙ
23 ΜΗΚΕΤΙ ΥΔΡΟΠΟΤΕΙ ΑΛΛΑ ΟΙΝΩ ΟΛΙΓΩ ΧΡΩ ΔΙΑ ΤΟΝ ΣΤΟΜΑΧΟΝ ΚΑΙ ΤΑΣ ΠΥΚΝΑΣ ΣΟΥ ΑΣΘΕΝΕΙΑΣ
24 ΤΙΝΩΝ ΑΝΘΡΩΠΩΝ ΑΙ ΑΜΑΡΤΙΑΙ ΠΡΟΔΗΛΟΙ ΕΙΣΙΝ ΠΡΟΑΓΟΥΣΑΙ ΕΙΣ ΚΡΙΣΙΝ ΤΙΣΙΝ ΔΕ ΚΑΙ ΕΠΑΚΟΛΟΥΘΟΥΣΙΝ
25 ΩΣΑΥΤΩΣ ΚΑΙ ΤΑ ΕΡΓΑ ΤΑ ΚΑΛΑ ΠΡΟΔΗΛΑ ΚΑΙ ΤΑ ΑΛΛΩΣ ΕΧΟΝΤΑ ΚΡΥΒΗΝΑΙ ΟΥ ΔΥΝΑΝΤΑΙ

1 PAUL TO TIMOTHY CHAPTER 6

1 ΟΣΟΙ ΕΙΣΙΝ ΥΠΟ ΖΥΓΟΝ ΔΟΥΛΟΙ ΤΟΥΣ ΙΔΙΟΥΣ ΔΕΣΠΟΤΑΣ ΠΑΣΗΣ ΤΙΜΗΣ ΑΞΙΟΥΣ ΗΓΕΙΣΘΩΣΑΝ ΙΝΑ ΜΗ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΚΑΙ Η ΔΙΔΑΣΚΑΛΙΑ ΒΛΑΣΦΗΜΗΤΑΙ
2 ΟΙ ΔΕ ΠΙΣΤΟΥΣ ΕΧΟΝΤΕΣ ΔΕΣΠΟΤΑΣ ΜΗ ΚΑΤΑΦΡΟΝΕΙΤΩΣΑΝ ΟΤΙ ΑΔΕΛΦΟΙ ΕΙΣΙΝ ΑΛΛΑ ΜΑΛΛΟΝ ΔΟΥΛΕΥΕΤΩΣΑΝ ΟΤΙ ΠΙΣΤΟΙ ΕΙΣΙΝ ΚΑΙ ΑΓΑΠΗΤΟΙ ΟΙ ΤΗΣ ΕΥΕΡΓΕΣΙΑΣ ΑΝΤΙΛΑΜΒΑΝΟΜΕΝΟΙ ΤΑΥΤΑ ΔΙΔΑΣΚΕ ΚΑΙ ΠΑΡΑΚΑΛΕΙ
3 ΕΙ ΤΙΣ ΕΤΕΡΟΔΙΔΑΣΚΑΛΕΙ ΚΑΙ ΜΗ ΠΡΟΣΕΡΧΕΤΑΙ ΥΓΙΑΙΝΟΥΣΙΝ ΛΟΓΟΙΣ ΤΟΙΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΤΗ ΚΑΤ ΕΥΣΕΒΕΙΑΝ ΔΙΔΑΣΚΑΛΙΑ
4 ΤΕΤΥΦΩΤΑΙ ΜΗΔΕΝ ΕΠΙΣΤΑΜΕΝΟΣ ΑΛΛΑ ΝΟΣΩΝ ΠΕΡΙ ΖΗΤΗΣΕΙΣ ΚΑΙ ΛΟΓΟΜΑΧΙΑΣ ΕΞ ΩΝ ΓΙΝΕΤΑΙ ΦΘΟΝΟΣ ΕΡΙΣ ΒΛΑΣΦΗΜΙΑΙ ΥΠΟΝΟΙΑΙ ΠΟΝΗΡΑΙ

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5 ΔΙΑΠΑΡΑΤΡΙΒΑΙ ΔΙΕΦΘΑΡΜΕΝΩΝ ΑΝΘΡΩΠΩΝ ΤΟΝ ΝΟΥΝ ΚΑΙ ΑΠΕΣΤΕΡΗΜΕΝΩΝ ΤΗΣ ΑΛΗΘΕΙΑΣ ΝΟΜΙΖΟΝΤΩΝ ΠΟΡΙΣΜΟΝ ΕΙΝΑΙ ΤΗΝ ΕΥΣΕΒΕΙΑΝ
6 ΕΣΤΙΝ ΔΕ ΠΟΡΙΣΜΟΣ ΜΕΓΑΣ Η ΕΥΣΕΒΕΙΑ ΜΕΤΑ ΑΥΤΑΡΚΕΙΑΣ
7 ΟΥΔΕΝ ΓΑΡ ΕΙΣΗΝΕΓΚΑΜΕΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΟΤΙ ΟΥΔΕ ΕΞΕΝΕΓΚΕΙΝ ΤΙ ΔΥΝΑΜΕΘΑ
8 ΕΧΟΝΤΕΣ ΔΕ ΔΙΑΤΡΟΦΑΣ ΚΑΙ ΣΚΕΠΑΣΜΑΤΑ ΤΟΥΤΟΙΣ ΑΡΚΕΣΘΗΣΟΜΕΘΑ
9 ΟΙ ΔΕ ΒΟΥΛΟΜΕΝΟΙ ΠΛΟΥΤΕΙΝ ΕΜΠΙΠΤΟΥΣΙΝ ΕΙΣ ΠΕΙΡΑΣΜΟΝ ΚΑΙ ΠΑΓΙΔΑ ΚΑΙ ΕΠΙΘΥΜΙΑΣ ΠΟΛΛΑΣ ΑΝΟΗΤΟΥΣ ΚΑΙ ΒΛΑΒΕΡΑΣ ΑΙΤΙΝΕΣ ΒΥΘΙΖΟΥΣΙΝ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΙΣ ΟΛΕΘΡΟΝ ΚΑΙ ΑΠΩΛΕΙΑΝ
10 ΡΙΖΑ ΓΑΡ ΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ ΕΣΤΙΝ Η ΦΙΛΑΡΓΥΡΙΑ ΗΣ ΤΙΝΕΣ ΟΡΕΓΟΜΕΝΟΙ ΑΠΕΠΛΑΝΗΘΗΣΑΝ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΕΑΥΤΟΥΣ ΠΕΡΙΕΠΕΙΡΑΝ ΟΔΥΝΑΙΣ ΠΟΛΛΑΙΣ
11 ΣΥ ΔΕ Ω ΑΝΘΡΩΠΕ ΘΕΟΥ ΤΑΥΤΑ ΦΕΥΓΕ ΔΙΩΚΕ ΔΕ ΔΙΚΑΙΟΣΥΝΗΝ ΕΥΣΕΒΕΙΑΝ ΠΙΣΤΙΝ ΑΓΑΠΗΝ ΥΠΟΜΟΝΗΝ ΠΡΑΥΠΑΘΙΑΝ
12 ΑΓΩΝΙΖΟΥ ΤΟΝ ΚΑΛΟΝ ΑΓΩΝΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΠΙΛΑΒΟΥ ΤΗΣ ΑΙΩΝΙΟΥ ΖΩΗΣ ΕΙΣ ΗΝ ΕΚΛΗΘΗΣ ΚΑΙ ΩΜΟΛΟΓΗΣΑΣ ΤΗΝ ΚΑΛΗΝ ΟΜΟΛΟΓΙΑΝ ΕΝΩΠΙΟΝ ΠΟΛΛΩΝ ΜΑΡΤΥΡΩΝ
13 ΠΑΡΑΓΓΕΛΛΩ ΕΝΩΠΙΟΝ ΘΕΟΥ ΤΟΥ ΖΩΟΓΟΝΟΥΝΤΟΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΜΑΡΤΥΡΗΣΑΝΤΟΣ ΕΠΙ ΠΟΝΤΙΟΥ ΠΕΙΛΑΤΟΥ ΤΗΝ ΚΑΛΗΝ ΟΜΟΛΟΓΙΑΝ
14 ΤΗΡΗΣΑΙ ΣΕ ΤΗΝ ΕΝΤΟΛΗΝ ΑΣΠΙΛΟΝ ΑΝΕΠΙΛΗΜΠΤΟΝ ΜΕΧΡΙ ΤΗΣ ΕΠΙΦΑΝΕΙΑΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ
15 ΗΝ ΚΑΙΡΟΙΣ ΙΔΙΟΙΣ ΔΕΙΞΕΙ Ο ΜΑΚΑΡΙΟΣ ΚΑΙ ΜΟΝΟΣ ΔΥΝΑΣΤΗΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΒΑΣΙΛΕΥΟΝΤΩΝ ΚΑΙ ΚΥΡΙΟΣ ΤΩΝ ΚΥΡΙΕΥΟΝΤΩΝ
16 Ο ΜΟΝΟΣ ΕΧΩΝ ΑΘΑΝΑΣΙΑΝ ΦΩΣ ΟΙΚΩΝ ΑΠΡΟΣΙΤΟΝ ΟΝ ΕΙΔΕΝ ΟΥΔΕΙΣ ΑΝΘΡΩΠΩΝ ΟΥΔΕ ΙΔΕΙΝ ΔΥΝΑΤΑΙ Ω ΤΙΜΗ ΚΑΙ ΚΡΑΤΟΣ ΑΙΩΝΙΟΝ ΑΜΗΝ
17 ΤΟΙΣ ΠΛΟΥΣΙΟΙΣ ΕΝ ΤΩ ΝΥΝ ΑΙΩΝΙ ΠΑΡΑΓΓΕΛΛΕ ΜΗ ΥΨΗΛΑ ΦΡΟΝΕΙΝ ΜΗΔΕ ΗΛΠΙΚΕΝΑΙ ΕΠΙ ΠΛΟΥΤΟΥ ΑΔΗΛΟΤΗΤΙ ΑΛΛ ΕΠΙ ΘΕΩ ΤΩ ΠΑΡΕΧΟΝΤΙ ΗΜΙΝ ΠΑΝΤΑ ΠΛΟΥΣΙΩΣ ΕΙΣ ΑΠΟΛΑΥΣΙΝ
18 ΑΓΑΘΟΕΡΓΕΙΝ ΠΛΟΥΤΕΙΝ ΕΝ ΕΡΓΟΙΣ ΚΑΛΟΙΣ ΕΥΜΕΤΑΔΟΤΟΥΣ ΕΙΝΑΙ ΚΟΙΝΩΝΙΚΟΥΣ
19 ΑΠΟΘΗΣΑΥΡΙΖΟΝΤΑΣ ΕΑΥΤΟΙΣ ΘΕΜΕΛΙΟΝ ΚΑΛΟΝ ΕΙΣ ΤΟ ΜΕΛΛΟΝ ΙΝΑ ΕΠΙΛΑΒΩΝΤΑΙ ΤΗΣ ΟΝΤΩΣ ΖΩΗΣ
20 Ω ΤΙΜΟΘΕΕ ΤΗΝ ΠΑΡΑΘΗΚΗΝ ΦΥΛΑΞΟΝ ΕΚΤΡΕΠΟΜΕΝΟΣ ΤΑΣ ΒΕΒΗΛΟΥΣ ΚΕΝΟΦΩΝΙΑΣ ΚΑΙ ΑΝΤΙΘΕΣΕΙΣ ΤΗΣ ΨΕΥΔΩΝΥΜΟΥ ΓΝΩΣΕΩΣ
21 ΗΝ ΤΙΝΕΣ ΕΠΑΓΓΕΛΛΟΜΕΝΟΙ ΠΕΡΙ ΤΗΝ ΠΙΣΤΙΝ ΗΣΤΟΧΗΣΑΝ Η ΧΑΡΙΣ ΜΕΘ ΥΜΩΝ ΩΣΑΥΤΩΣ ΚΑΙ ΤΑ ΕΡΓΑ ΤΑ ΚΑΛΑ ΠΡΟΔΗΛΑ ΚΑΙ ΤΑ ΑΛΛΩΣ ΕΧΟΝΤΑ ΚΡΥΒΗΝΑΙ ΟΥ ΔΥΝΑΝΤΑΙ

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of

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righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΚΑΤ ΕΠΑΓΓΕΛΙΑΝ ΖΩΗΣ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

2 ΤΙΜΟΘΕΩ ΑΓΑΠΗΤΩ ΤΕΚΝΩ ΧΑΡΙΣ ΕΛΕΟΣ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

3 ΧΑΡΙΝ ΕΧΩ ΤΩ ΘΕΩ Ω ΛΑΤΡΕΥΩ ΑΠΟ ΠΡΟΓΟΝΩΝ ΕΝ ΚΑΘΑΡΑ ΣΥΝΕΙΔΗΣΕΙ ΩΣ ΑΔΙΑΛΕΙΠΤΟΝ ΕΧΩ ΤΗΝ ΠΕΡΙ ΣΟΥ ΜΝΕΙΑΝ ΕΝ ΤΑΙΣ ΔΕΗΣΕΣΙΝ ΜΟΥ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ

4 ΕΠΙΠΟΘΩΝ ΣΕ ΙΔΕΙΝ ΜΕΜΝΗΜΕΝΟΣ ΣΟΥ ΤΩΝ ΔΑΚΡΥΩΝ ΙΝΑ ΧΑΡΑΣ ΠΛΗΡΩΘΩ

5 ΥΠΟΜΝΗΣΙΝ ΛΑΒΩΝ ΤΗΣ ΕΝ ΣΟΙ ΑΝΥΠΟΚΡΙΤΟΥ ΠΙΣΤΕΩΣ ΗΤΙΣ ΕΝΩΚΗΣΕΝ ΠΡΩΤΟΝ ΕΝ ΤΗ ΜΑΜΜΗ ΣΟΥ ΛΩΙΔΙ ΚΑΙ ΤΗ ΜΗΤΡΙ ΣΟΥ ΕΥΝΙΚΗ ΠΕΠΕΙΣΜΑΙ ΔΕ ΟΤΙ ΚΑΙ ΕΝ ΣΟΙ

6 ΔΙ ΗΝ ΑΙΤΙΑΝ ΑΝΑΜΙΜΝΗΣΚΩ ΣΕ ΑΝΑΖΩΠΥΡΕΙΝ ΤΟ ΧΑΡΙΣΜΑ ΤΟΥ ΘΕΟΥ Ο ΕΣΤΙΝ ΕΝ ΣΟΙ ΔΙΑ ΤΗΣ ΕΠΙΘΕΣΕΩΣ ΤΩΝ ΧΕΙΡΩΝ ΜΟΥ

7 ΟΥ ΓΑΡ ΕΔΩΚΕΝ ΗΜΙΝ Ο ΘΕΟΣ ΠΝΕΥΜΑ ΔΕΙΛΙΑΣ ΑΛΛΑ ΔΥΝΑΜΕΩΣ ΚΑΙ ΑΓΑΠΗΣ ΚΑΙ ΣΩΦΡΟΝΙΣΜΟΥ

8 ΜΗ ΟΥΝ ΕΠΑΙΣΧΥΝΘΗΣ ΤΟ ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΗΔΕ ΕΜΕ ΤΟΝ ΔΕΣΜΙΟΝ ΑΥΤΟΥ ΑΛΛΑ ΣΥΝΚΑΚΟ-ΠΑΘΗΣΟΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΚΑΤΑ ΔΥΝΑΜΙΝ ΘΕΟΥ

9 ΤΟΥ ΣΩΣΑΝΤΟΣ ΗΜΑΣ ΚΑΙ ΚΑΛΕΣΑΝΤΟΣ ΚΛΗΣΕΙ ΑΓΙΑ ΟΥ ΚΑΤΑ ΤΑ ΕΡΓΑ ΗΜΩΝ ΑΛΛΑ ΚΑΤΑ ΙΔΙΑΝ ΠΡΟΘΕΣΙΝ ΚΑΙ ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙΣΑΝ ΗΜΙΝ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΠΡΟ ΧΡΟΝΩΝ ΑΙΩΝΙΩΝ

10 ΦΑΝΕΡΩΘΕΙΣΑΝ ΔΕ ΝΥΝ ΔΙΑ ΤΗΣ ΕΠΙΦΑΝΕΙΑΣ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΑΤΑΡΓΗΣΑΝΤΟΣ ΜΕΝ ΤΟΝ ΘΑΝΑΤΟΝ ΦΩΤΙΣΑΝΤΟΣ ΔΕ ΖΩΗΝ ΚΑΙ ΑΦΘΑΡΣΙΑΝ ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ

11 ΕΙΣ Ο ΕΤΕΘΗΝ ΕΓΩ ΚΗΡΥΞ ΚΑΙ ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΔΙΔΑΣΚΑΛΟΣ

12 ΔΙ ΗΝ ΑΙΤΙΑΝ ΚΑΙ ΤΑΥΤΑ ΠΑΣΧΩ ΑΛΛ ΟΥΚ ΕΠΑΙΣΧΥ-ΝΟΜΑΙ ΟΙΔΑ ΓΑΡ Ω ΠΕΠΙΣΤΕΥΚΑ ΚΑΙ ΠΕΠΕΙΣΜΑΙ ΟΤΙ ΔΥΝΑΤΟΣ ΕΣΤΙΝ ΤΗΝ ΠΑΡΑΘΗΚΗΝ ΜΟΥ ΦΥΛΑΞΑΙ ΕΙΣ ΕΚΕΙΝΗΝ ΤΗΝ ΗΜΕΡΑΝ

13 ΥΠΟΤΥΠΩΣΙΝ ΕΧΕ ΥΓΙΑΙΝΟΝΤΩΝ ΛΟΓΩΝ ΩΝ ΠΑΡ ΕΜΟΥ ΗΚΟΥΣΑΣ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΑΓΑΠΗ ΤΗ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

14 ΤΗΝ ΚΑΛΗΝ ΠΑΡΑΘΗΚΗΝ ΦΥΛΑΞΟΝ ΔΙΑ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΤΟΥ ΕΝΟΙΚΟΥΝΤΟΣ ΕΝ ΗΜΙΝ

15 ΟΙΔΑΣ ΤΟΥΤΟ ΟΤΙ ΑΠΕΣΤΡΑΦΗΣΑΝ ΜΕ ΠΑΝΤΕΣ ΟΙ ΕΝ ΤΗ ΑΣΙΑ ΩΝ ΕΣΤΙΝ ΦΥΓΕΛΟΣ ΚΑΙ ΕΡΜΟΓΕΝΗΣ

16 ΔΩΗ ΕΛΕΟΣ Ο ΚΥΡΙΟΣ ΤΩ ΟΝΗΣΙΦΟΡΟΥ ΟΙΚΩ ΟΤΙ ΠΟΛΛΑΚΙΣ ΜΕ ΑΝΕΨΥΞΕΝ ΚΑΙ ΤΗΝ ΑΛΥΣΙΝ ΜΟΥ ΟΥΚ ΕΠΑΙΣΧΥΝΘΗ

17 ΑΛΛΑ ΓΕΝΟΜΕΝΟΣ ΕΝ ΡΩΜΗ ΣΠΟΥΔΑΙΩΣ ΕΖΗΤΗΣΕΝ ΜΕ ΚΑΙ ΕΥΡΕΝ

18 ΔΩΗ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΕΥΡΕΙΝ ΕΛΕΟΣ ΠΑΡΑ ΚΥΡΙΟΥ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΚΑΙ ΟΣΑ ΕΝ ΕΦΕΣΩ ΔΙΗΚΟΝΗΣΕΝ ΒΕΛΤΙΟΝ ΣΥ ΓΙΝΩΣΚΕΙΣ

2 PAUL TO TIMOTHY CHAPTER 2

1 ΣΥ ΟΥΝ ΤΕΚΝΟΝ ΜΟΥ ΕΝΔΥΝΑΜΟΥ ΕΝ ΤΗ ΧΑΡΙΤΙ ΤΗ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ

2 ΚΑΙ Α ΗΚΟΥΣΑΣ ΠΑΡ ΕΜΟΥ ΔΙΑ ΠΟΛΛΩΝ ΜΑΡΤΥΡΩΝ ΤΑΥΤΑ ΠΑΡΑΘΟΥ ΠΙΣΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΟΙΤΙΝΕΣ ΙΚΑΝΟΙ ΕΣΟΝΤΑΙ ΚΑΙ ΕΤΕΡΟΥΣ ΔΙΔΑΞΑΙ

3 ΣΥΝΚΑΚΟΠΑΘΗΣΟΝ ΩΣ ΚΑΛΟΣ ΣΤΡΑΤΙΩΤΗΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

4 ΟΥΔΕΙΣ ΣΤΡΑΤΕΥΟΜΕΝΟΣ ΕΜΠΛΕΚΕΤΑΙ ΤΑΙΣ ΤΟΥ ΒΙΟΥ ΠΡΑΓΜΑΤΕΙΑΙΣ ΙΝΑ ΤΩ ΣΤΡΑΤΟΛΟΓΗΣΑΝΤΙ ΑΡΕΣΗ

5 ΕΑΝ ΔΕ ΚΑΙ ΑΘΛΗ ΤΙΣ ΟΥ ΣΤΕΦΑΝΟΥΤΑΙ ΕΑΝ ΜΗ ΝΟΜΙΜΩΣ ΑΘΛΗΣΗ

6 ΤΟΝ ΚΟΠΙΩΝΤΑ ΓΕΩΡΓΟΝ ΔΕΙ ΠΡΩΤΟΝ ΤΩΝ ΚΑΡΠΩΝ ΜΕΤΑΛΑΜΒΑΝΕΙΝ

7 ΝΟΕΙ Ο ΛΕΓΩ ΔΩΣΕΙ ΓΑΡ ΣΟΙ Ο ΚΥΡΙΟΣ ΣΥΝΕΣΙΝ ΕΝ ΠΑΣΙΝ

8 ΜΝΗΜΟΝΕΥΕ ΙΗΣΟΥΝ ΧΡΙΣΤΟΝ ΕΓΗΓΕΡΜΕΝΟΝ ΕΚ ΝΕΚΡΩΝ ΕΚ ΣΠΕΡΜΑΤΟΣ ΔΑΥΕΙΔ ΚΑΤΑ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΜΟΥ

9 ΕΝ Ω ΚΑΚΟΠΑΘΩ ΜΕΧΡΙ ΔΕΣΜΩΝ ΩΣ ΚΑΚΟΥΡΓΟΣ ΑΛΛΑ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΟΥ ΔΕΔΕΤΑΙ

10 ΔΙΑ ΤΟΥΤΟ ΠΑΝΤΑ ΥΠΟΜΕΝΩ ΔΙΑ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΙΝΑ ΚΑΙ ΑΥΤΟΙ ΣΩΤΗΡΙΑΣ ΤΥΧΩΣΙΝ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΜΕΤΑ ΔΟΞΗΣ ΑΙΩΝΙΟΥ

11 ΠΙΣΤΟΣ Ο ΛΟΓΟΣ ΕΙ ΓΑΡ ΣΥΝΑΠΕΘΑΝΟΜΕΝ ΚΑΙ ΣΥΖΗΣΟΜΕΝ

12 ΕΙ ΥΠΟΜΕΝΟΜΕΝ ΚΑΙ ΣΥΜΒΑΣΙΛΕΥΣΟΜΕΝ ΕΙ ΑΡΝΗΣΟ-ΜΕΘΑ ΚΑΚΕΙΝΟΣ ΑΡΝΗΣΕΤΑΙ ΗΜΑΣ

13 ΕΙ ΑΠΙΣΤΟΥΜΕΝ ΕΚΕΙΝΟΣ ΠΙΣΤΟΣ ΜΕΝΕΙ ΑΡΝΗΣΑΣΘΑΙ ΓΑΡ ΕΑΥΤΟΝ ΟΥ ΔΥΝΑΤΑΙ

14 ΤΑΥΤΑ ΥΠΟΜΙΜΝΗΣΚΕ ΔΙΑΜΑΡΤΥΡΟΜΕΝΟΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΜΗ ΛΟΓΟΜΑΧΕΙΝ ΕΠ ΟΥΔΕΝ ΧΡΗΣΙΜΟΝ ΕΠΙ ΚΑΤΑΣΤΡΟΦΗ ΤΩΝ ΑΚΟΥΟΝΤΩΝ

15 ΣΠΟΥΔΑΣΟΝ ΣΕΑΥΤΟΝ ΔΟΚΙΜΟΝ ΠΑΡΑΣΤΗΣΑΙ ΤΩ ΘΕΩ ΕΡΓΑΤΗΝ ΑΝΕΠΑΙΣΧΥΝΤΟΝ ΟΡΘΟΤΟΜΟΥΝΤΑ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΑΛΗΘΕΙΑΣ

16 ΤΑΣ ΔΕ ΒΕΒΗΛΟΥΣ ΚΕΝΟΦΩΝΙΑΣ ΠΕΡΙΙΣΤΑΣΟ ΕΠΙ ΠΛΕΙΟΝ ΓΑΡ ΠΡΟΚΟΨΟΥΣΙΝ ΑΣΕΒΕΙΑΣ

17 ΚΑΙ Ο ΛΟΓΟΣ ΑΥΤΩΝ ΩΣ ΓΑΓΓΡΑΙΝΑ ΝΟΜΗΝ ΕΞΕΙ ΩΝ ΕΣΤΙΝ ΥΜΕΝΑΙΟΣ ΚΑΙ ΦΙΛΗΤΟΣ

18 ΟΙΤΙΝΕΣ ΠΕΡΙ ΤΗΝ ΑΛΗΘΕΙΑΝ ΗΣΤΟΧΗΣΑΝ ΛΕΓΟΝΤΕΣ ΑΝΑΣΤΑΣΙΝ ΗΔΗ ΓΕΓΟΝΕΝΑΙ ΚΑΙ ΑΝΑΤΡΕΠΟΥΣΙΝ ΤΗΝ ΤΙΝΩΝ ΠΙΣΤΙΝ

19 Ο ΜΕΝΤΟΙ ΣΤΕΡΕΟΣ ΘΕΜΕΛΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΗΚΕΝ ΕΧΩΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΑΥΤΗΝ ΕΓΝΩ ΚΥΡΙΟΣ ΤΟΥΣ ΟΝΤΑΣ ΑΥΤΟΥ ΚΑΙ ΑΠΟΣΤΗΤΩ ΑΠΟ ΑΔΙΚΙΑΣ ΠΑΣ Ο ΟΝΟΜΑΖΩΝ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ

20 ΕΝ ΜΕΓΑΛΗ ΔΕ ΟΙΚΙΑ ΟΥΚ ΕΣΤΙΝ ΜΟΝΟΝ ΣΚΕΥΗ ΧΡΥΣΑ ΚΑΙ ΑΡΓΥΡΑ ΑΛΛΑ ΚΑΙ ΞΥΛΙΝΑ ΚΑΙ ΟΣΤΡΑΚΙΝΑ ΚΑΙ Α ΜΕΝ ΕΙΣ ΤΙΜΗΝ Α ΔΕ ΕΙΣ ΑΤΙΜΙΑΝ

21 ΕΑΝ ΟΥΝ ΤΙΣ ΕΚΚΑΘΑΡΗ ΕΑΥΤΟΝ ΑΠΟ ΤΟΥΤΩΝ ΕΣΤΑΙ ΣΚΕΥΟΣ ΕΙΣ ΤΙΜΗΝ ΗΓΙΑΣΜΕΝΟΝ ΕΥΧΡΗΣΤΟΝ ΤΩ ΔΕΣΠΟΤΗ ΕΙΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΗΤΟΙΜΑΣΜΕΝΟΝ

22 ΤΑΣ ΔΕ ΝΕΩΤΕΡΙΚΑΣ ΕΠΙΘΥΜΙΑΣ ΦΕΥΓΕ ΔΙΩΚΕ ΔΕ ΔΙΚΑΙΟΣΥΝΗΝ ΠΙΣΤΙΝ ΑΓΑΠΗΝ ΕΙΡΗΝΗΝ ΜΕΤΑ ΤΩΝ ΕΠΙΚΑΛΟΥΜΕΝΩΝ ΤΟΝ ΚΥΡΙΟΝ ΕΚ ΚΑΘΑΡΑΣ ΚΑΡΔΙΑΣ

23 ΤΑΣ ΔΕ ΜΩΡΑΣ ΚΑΙ ΑΠΑΙΔΕΥΤΟΥΣ ΖΗΤΗΣΕΙΣ ΠΑΡΑΙΤΟΥ ΕΙΔΩΣ ΟΤΙ ΓΕΝΝΩΣΙΝ ΜΑΧΑΣ

24 ΔΟΥΛΟΝ ΔΕ ΚΥΡΙΟΥ ΟΥ ΔΕΙ ΜΑΧΕΣΘΑΙ ΑΛΛΑ ΗΠΙΟΝ ΕΙΝΑΙ ΠΡΟΣ ΠΑΝΤΑΣ ΔΙΔΑΚΤΙΚΟΝ ΑΝΕΞΙΚΑΚΟΝ

25 ΕΝ ΠΡΑΥΤΗΤΙ ΠΑΙΔΕΥΟΝΤΑ ΤΟΥΣ ΑΝΤΙΔΙΑΤΙΘΕΜΕΝΟΥΣ ΜΗΠΟΤΕ ΔΩΗ ΑΥΤΟΙΣ Ο ΘΕΟΣ ΜΕΤΑΝΟΙΑΝ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΑΛΗΘΕΙΑΣ

26 ΚΑΙ ΑΝΑΝΗΨΩΣΙΝ ΕΚ ΤΗΣ ΤΟΥ ΔΙΑΒΟΛΟΥ ΠΑΓΙΔΟΣ ΕΖΩΓΡΗΜΕΝΟΙ ΥΠ ΑΥΤΟΥ ΕΙΣ ΤΟ ΕΚΕΙΝΟΥ ΘΕΛΗΜΑ

2 PAUL TO TIMOTHY CHAPTER 3

1 ΤΟΥΤΟ ΔΕ ΓΙΝΩΣΚΕ ΟΤΙ ΕΝ ΕΣΧΑΤΑΙΣ ΗΜΕΡΑΙΣ ΕΝΣΤΗ-ΣΟΝΤΑΙ ΚΑΙΡΟΙ ΧΑΛΕΠΟΙ

2 ΕΣΟΝΤΑΙ ΓΑΡ ΟΙ ΑΝΘΡΩΠΟΙ ΦΙΛΑΥΤΟΙ ΦΙΛΑΡΓΥΡΟΙ ΑΛΑΖΟΝΕΣ ΥΠΕΡΗΦΑΝΟΙ ΒΛΑΣΦΗΜΟΙ ΓΟΝΕΥΣΙΝ ΑΠΕΙΘΕΙΣ ΑΧΑΡΙΣΤΟΙ ΑΝΟΣΙΟΙ

3 ΑΣΤΟΡΓΟΙ ΑΣΠΟΝΔΟΙ ΔΙΑΒΟΛΟΙ ΑΚΡΑΤΕΙΣ ΑΝΗΜΕΡΟΙ ΑΦΙΛΑΓΑΘΟΙ

4 ΠΡΟΔΟΤΑΙ ΠΡΟΠΕΤΕΙΣ ΤΕΤΥΦΩΜΕΝΟΙ ΦΙΛΗΔΟΝΟΙ ΜΑΛΛΟΝ Η ΦΙΛΟΘΕΟΙ

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5 ΕΧΟΝΤΕΣ ΜΟΡΦΩΣΙΝ ΕΥΣΕΒΕΙΑΣ ΤΗΝ ΔΕ ΔΥΝΑΜΙΝ ΑΥΤΗΣ ΗΡΝΗΜΕΝΟΙ ΚΑΙ ΤΟΥΤΟΥΣ ΑΠΟΤΡΕΠΟΥ
6 ΕΚ ΤΟΥΤΩΝ ΓΑΡ ΕΙΣΙΝ ΟΙ ΕΝΔΥΝΟΝΤΕΣ ΕΙΣ ΤΑΣ ΟΙΚΙΑΣ ΚΑΙ ΑΙΧΜΑΛΩΤΙΖΟΝΤΕΣ ΓΥΝΑΙΚΑΡΙΑ ΣΕΣΩΡΕΥΜΕΝΑ ΑΜΑΡΤΙΑΙΣ ΑΓΟΜΕΝΑ ΕΠΙΘΥΜΙΑΙΣ ΠΟΙΚΙΛΑΙΣ
7 ΠΑΝΤΟΤΕ ΜΑΝΘΑΝΟΝΤΑ ΚΑΙ ΜΗΔΕΠΟΤΕ ΕΙΣ ΕΠΙΓΝΩΣΙΝ ΑΛΗΘΕΙΑΣ ΕΛΘΕΙΝ ΔΥΝΑΜΕΝΑ
8 ΟΝ ΤΡΟΠΟΝ ΔΕ ΙΑΝΝΗΣ ΚΑΙ ΙΑΜΒΡΗΣ ΑΝΤΕΣΤΗΣΑΝ ΜΩΥΣΕΙ ΟΥΤΩΣ ΚΑΙ ΟΥΤΟΙ ΑΝΘΙΣΤΑΝΤΑΙ ΤΗ ΑΛΗΘΕΙΑ ΑΝΘΡΩΠΟΙ ΚΑΤΕΦΘΑΡΜΕΝΟΙ ΤΟΝ ΝΟΥΝ ΑΔΟΚΙΜΟΙ ΠΕΡΙ ΤΗΝ ΠΙΣΤΙΝ
9 ΑΛΛ ΟΥ ΠΡΟΚΟΨΟΥΣΙΝ ΕΠΙ ΠΛΕΙΟΝ Η ΓΑΡ ΑΝΟΙΑ ΑΥΤΩΝ ΕΚΔΗΛΟΣ ΕΣΤΑΙ ΠΑΣΙΝ ΩΣ ΚΑΙ Η ΕΚΕΙΝΩΝ ΕΓΕΝΕΤΟ
10 ΣΥ ΔΕ ΠΑΡΗΚΟΛΟΥΘΗΣΑΣ ΜΟΥ ΤΗ ΔΙΔΑΣΚΑΛΙΑ ΤΗ ΑΓΩΓΗ ΤΗ ΠΡΟΘΕΣΕΙ ΤΗ ΠΙΣΤΕΙ ΤΗ ΜΑΚΡΟΘΥΜΙΑ ΤΗ ΑΓΑΠΗ ΤΗ ΥΠΟΜΟΝΗ
11 ΤΟΙΣ ΔΙΩΓΜΟΙΣ ΤΟΙΣ ΠΑΘΗΜΑΣΙΝ ΟΙΑ ΜΟΙ ΕΓΕΝΕΤΟ ΕΝ ΑΝΤΙΟΧΕΙΑ ΕΝ ΙΚΟΝΙΩ ΕΝ ΛΥΣΤΡΟΙΣ ΟΙΟΥΣ ΔΙΩΓΜΟΥΣ ΥΠΗΝΕΓΚΑ ΚΑΙ ΕΚ ΠΑΝΤΩΝ ΜΕ ΕΡΥΣΑΤΟ Ο ΚΥΡΙΟΣ
12 ΚΑΙ ΠΑΝΤΕΣ ΔΕ ΟΙ ΘΕΛΟΝΤΕΣ ΖΗΝ ΕΥΣΕΒΩΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΔΙΩΧΘΗΣΟΝΤΑΙ
13 ΠΟΝΗΡΟΙ ΔΕ ΑΝΘΡΩΠΟΙ ΚΑΙ ΓΟΗΤΕΣ ΠΡΟΚΟΨΟΥΣΙΝ ΕΠΙ ΤΟ ΧΕΙΡΟΝ ΠΛΑΝΩΝΤΕΣ ΚΑΙ ΠΛΑΝΩΜΕΝΟΙ
14 ΣΥ ΔΕ ΜΕΝΕ ΕΝ ΟΙΣ ΕΜΑΘΕΣ ΚΑΙ ΕΠΙΣΤΩΘΗΣ ΕΙΔΩΣ ΠΑΡΑ ΤΙΝΩΝ ΕΜΑΘΕΣ
15 ΚΑΙ ΟΤΙ ΑΠΟ ΒΡΕΦΟΥΣ ΙΕΡΑ ΓΡΑΜΜΑΤΑ ΟΙΔΑΣ ΤΑ ΔΥΝΑΜΕΝΑ ΣΕ ΣΟΦΙΣΑΙ ΕΙΣ ΣΩΤΗΡΙΑΝ ΔΙΑ ΠΙΣΤΕΩΣ ΤΗΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
16 ΠΑΣΑ ΓΡΑΦΗ ΘΕΟΠΝΕΥΣΤΟΣ ΚΑΙ ΩΦΕΛΙΜΟΣ ΠΡΟΣ ΔΙΔΑΣΚΑΛΙΑΝ ΠΡΟΣ ΕΛΕΓΜΟΝ ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ ΠΡΟΣ ΠΑΙΔΕΙΑΝ ΤΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ
17 ΙΝΑ ΑΡΤΙΟΣ Η Ο ΤΟΥ ΘΕΟΥ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΕΞΗΡΤΙΣΜΕΝΟΣ

2 PAUL TO TIMOTHY CHAPTER 4

1 ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΜΕΛΛΟΝΤΟΣ ΚΡΙΝΕΙΝ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ ΚΑΙ ΤΗΝ ΕΠΙΦΑΝΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ
2 ΚΗΡΥΞΟΝ ΤΟΝ ΛΟΓΟΝ ΕΠΙΣΤΗΘΙ ΕΥΚΑΙΡΩΣ ΑΚΑΙΡΩΣ ΕΛΕΓΞΟΝ ΠΑΡΑΚΑΛΕΣΟΝ ΕΠΙΤΙΜΗΣΟΝ ΕΝ ΠΑΣΗ ΜΑΚΡΟΘΥΜΙΑ ΚΑΙ ΔΙΔΑΧΗ
3 ΕΣΤΑΙ ΓΑΡ ΚΑΙΡΟΣ ΟΤΕ ΤΗΣ ΥΓΙΑΙΝΟΥΣΗΣ ΔΙΔΑΣΚΑΛΙΑΣ ΟΥΚ ΑΝΕΞΟΝΤΑΙ ΑΛΛΑ ΚΑΤΑ ΤΑΣ ΙΔΙΑΣ ΕΠΙΘΥΜΙΑΣ ΕΑΥΤΟΙΣ ΕΠΙΣΩΡΕΥΣΟΥΣΙΝ ΔΙΔΑΣΚΑΛΟΥΣ ΚΝΗΘΟΜΕΝΟΙ ΤΗΝ ΑΚΟΗΝ
4 ΚΑΙ ΑΠΟ ΜΕΝ ΤΗΣ ΑΛΗΘΕΙΑΣ ΤΗΝ ΑΚΟΗΝ ΑΠΟΣΤΡΕΨΟΥΣΙΝ ΕΠΙ ΔΕ ΤΟΥΣ ΜΥΘΟΥΣ ΕΚΤΡΑΠΗΣΟΝΤΑΙ
5 ΣΥ ΔΕ ΝΗΦΕ ΕΝ ΠΑΣΙΝ ΚΑΚΟΠΑΘΗΣΟΝ ΕΡΓΟΝ ΠΟΙΗΣΟΝ ΕΥΑΓΓΕΛΙΣΤΟΥ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΣΟΥ ΠΛΗΡΟΦΟΡΗΣΟΝ
6 ΕΓΩ ΓΑΡ ΗΔΗ ΣΠΕΝΔΟΜΑΙ ΚΑΙ Ο ΚΑΙΡΟΣ ΤΗΣ ΑΝΑΛΥΣΕΩΣ ΜΟΥ ΕΦΕΣΤΗΚΕΝ
7 ΤΟΝ ΚΑΛΟΝ ΑΓΩΝΑ ΗΓΩΝΙΣΜΑΙ ΤΟΝ ΔΡΟΜΟΝ ΤΕΤΕΛΕΚΑ ΤΗΝ ΠΙΣΤΙΝ ΤΕΤΗΡΗΚΑ
8 ΛΟΙΠΟΝ ΑΠΟΚΕΙΤΑΙ ΜΟΙ Ο ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΣΤΕΦΑΝΟΣ ΟΝ ΑΠΟΔΩΣΕΙ ΜΟΙ Ο ΚΥΡΙΟΣ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ Ο ΔΙΚΑΙΟΣ ΚΡΙΤΗΣ ΟΥ ΜΟΝΟΝ ΔΕ ΕΜΟΙ ΑΛΛΑ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΗΓΑΠΗΚΟΣΙΝ ΤΗΝ ΕΠΙΦΑΝΕΙΑΝ ΑΥΤΟΥ
9 ΣΠΟΥΔΑΣΟΝ ΕΛΘΕΙΝ ΠΡΟΣ ΜΕ ΤΑΧΕΩΣ
10 ΔΗΜΑΣ ΓΑΡ ΜΕ ΕΓΚΑΤΕΛΙΠΕΝ ΑΓΑΠΗΣΑΣ ΤΟΝ ΝΥΝ ΑΙΩΝΑ ΚΑΙ ΕΠΟΡΕΥΘΗ ΕΙΣ ΘΕΣΣΑΛΟΝΙΚΗΝ ΚΡΗΣΚΗΣ ΕΙΣ ΓΑΛΛΙΑΝ ΤΙΤΟΣ ΕΙΣ ΔΑΛΜΑΤΙΑΝ
11 ΛΟΥΚΑΣ ΕΣΤΙΝ ΜΟΝΟΣ ΜΕΤ ΕΜΟΥ ΜΑΡΚΟΝ ΑΝΑΛΑΒΩΝ ΑΓΕ ΜΕΤΑ ΣΕΑΥΤΟΥ ΕΣΤΙΝ ΓΑΡ ΜΟΙ ΕΥΧΡΗΣΤΟΣ ΕΙΣ ΔΙΑΚΟΝΙΑΝ
12 ΤΥΧΙΚΟΝ ΔΕ ΑΠΕΣΤΕΙΛΑ ΕΙΣ ΕΦΕΣΟΝ
13 ΤΟΝ ΦΑΙΛΟΝΗΝ ΟΝ ΑΠΕΛΙΠΟΝ ΕΝ ΤΡΩΑΔΙ ΠΑΡΑ ΚΑΡΠΩ ΕΡΧΟΜΕΝΟΣ ΦΕΡΕ ΚΑΙ ΤΑ ΒΙΒΛΙΑ ΜΑΛΙΣΤΑ ΤΑΣ ΜΕΜΒΡΑΝΑΣ
14 ΑΛΕΞΑΝΔΡΟΣ Ο ΧΑΛΚΕΥΣ ΠΟΛΛΑ ΜΟΙ ΚΑΚΑ ΕΝΕΔΕΙΞΑΤΟ ΑΠΟΔΩΣΕΙ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΚΑΤΑ ΤΑ ΕΡΓΑ ΑΥΤΟΥ
15 ΟΝ ΚΑΙ ΣΥ ΦΥΛΑΣΣΟΥ ΛΙΑΝ ΓΑΡ ΑΝΤΕΣΤΗ ΤΟΙΣ ΗΜΕΤΕΡΟΙΣ ΛΟΓΟΙΣ
16 ΕΝ ΤΗ ΠΡΩΤΗ ΜΟΥ ΑΠΟΛΟΓΙΑ ΟΥΔΕΙΣ ΜΟΙ ΠΑΡΕΓΕΝΕΤΟ ΑΛΛΑ ΠΑΝΤΕΣ ΜΕ ΕΓΚΑΤΕΛΙΠΟΝ ΜΗ ΑΥΤΟΙΣ ΛΟΓΙΣΘΕΙΗ
17 Ο ΔΕ ΚΥΡΙΟΣ ΜΟΙ ΠΑΡΕΣΤΗ ΚΑΙ ΕΝΕΔΥΝΑΜΩΣΕΝ ΜΕ ΙΝΑ ΔΙ ΕΜΟΥ ΤΟ ΚΗΡΥΓΜΑ ΠΛΗΡΟΦΟΡΗΘΗ ΚΑΙ ΑΚΟΥΣΩΣΙΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΕΡΥΣΘΗΝ ΕΚ ΣΤΟΜΑΤΟΣ ΛΕΟΝΤΟΣ
18 ΡΥΣΕΤΑΙ ΜΕ Ο ΚΥΡΙΟΣ ΑΠΟ ΠΑΝΤΟΣ ΕΡΓΟΥ ΠΟΝΗΡΟΥ ΚΑΙ ΣΩΣΕΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΑΥΤΟΥ ΤΗΝ ΕΠΟΥΡΑΝΙΟΝ Ω Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ
19 ΑΣΠΑΣΑΙ ΠΡΙΣΚΑΝ ΚΑΙ ΑΚΥΛΑΝ ΚΑΙ ΤΟΝ ΟΝΗΣΙΦΟΡΟΥ ΟΙΚΟΝ
20 ΕΡΑΣΤΟΣ ΕΜΕΙΝΕΝ ΕΝ ΚΟΡΙΝΘΩ ΤΡΟΦΙΜΟΝ ΔΕ ΑΠΕΛΙΠΟΝ ΕΝ ΜΙΛΗΤΩ ΑΣΘΕΝΟΥΝΤΑ
21 ΣΠΟΥΔΑΣΟΝ ΠΡΟ ΧΕΙΜΩΝΟΣ ΕΛΘΕΙΝ ΑΣΠΑΖΕΤΑΙ ΣΕ ΕΥΒΟΥΛΟΣ ΚΑΙ ΠΟΥΔΗΣ ΚΑΙ ΛΙΝΟΣ ΚΑΙ ΚΛΑΥΔΙΑ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΠΑΝΤΕΣ
22 Ο ΚΥΡΙΟΣ ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΣΟΥ Η ΧΑΡΙΣ ΜΕΘ ΥΜΩΝΙΝΑ ΑΡΤΙΟΣ Η Ο ΤΟΥ ΘΕΟΥ ΑΝΘΡΩΠΟΣ ΠΡΟΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΕΞΗΡΤΙΣΜΕΝΟΣ

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THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΘΕΟΥ ΑΠΟΣΤΟΛΟΣ ΔΕ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΑΤΑ ΠΙΣΤΙΝ ΕΚΛΕΚΤΩΝ ΘΕΟΥ ΚΑΙ ΕΠΙΓΝΩΣΙΝ ΑΛΗΘΕΙΑΣ ΤΗΣ ΚΑΤ ΕΥΣΕΒΕΙΑΝ

2 ΕΠ ΕΛΠΙΔΙ ΖΩΗΣ ΑΙΩΝΙΟΥ ΗΝ ΕΠΗΓΓΕΙΛΑΤΟ Ο ΑΨΕΥΔΗΣ ΘΕΟΣ ΠΡΟ ΧΡΟΝΩΝ ΑΙΩΝΙΩΝ

3 ΕΦΑΝΕΡΩΣΕΝ ΔΕ ΚΑΙΡΟΙΣ ΙΔΙΟΙΣ ΤΟΝ ΛΟΓΟΝ ΑΥΤΟΥ ΕΝ ΚΗΡΥΓΜΑΤΙ Ο ΕΠΙΣΤΕΥΘΗΝ ΕΓΩ ΚΑΤ ΕΠΙΤΑΓΗΝ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΘΕΟΥ

4 ΤΙΤΩ ΓΝΗΣΙΩ ΤΕΚΝΩ ΚΑΤΑ ΚΟΙΝΗΝ ΠΙΣΤΙΝ ΧΑΡΙΣ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ

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5 ΤΟΥΤΟΥ ΧΑΡΙΝ ΑΠΕΛΙΠΟΝ ΣΕ ΕΝ ΚΡΗΤΗ ΙΝΑ ΤΑ ΛΕΙΠΟΝΤΑ ΕΠΙΔΙΟΡΘΩΣΗ ΚΑΙ ΚΑΤΑΣΤΗΣΗΣ ΚΑΤΑ ΠΟΛΙΝ ΠΡΕΣΒΥΤΕΡΟΥΣ ΩΣ ΕΓΩ ΣΟΙ ΔΙΕΤΑΞΑΜΗΝ
6 ΕΙ ΤΙΣ ΕΣΤΙΝ ΑΝΕΓΚΛΗΤΟΣ ΜΙΑΣ ΓΥΝΑΙΚΟΣ ΑΝΗΡ ΤΕΚΝΑ ΕΧΩΝ ΠΙΣΤΑ ΜΗ ΕΝ ΚΑΤΗΓΟΡΙΑ ΑΣΩΤΙΑΣ Η ΑΝΥΠΟΤΑΚΤΑ
7 ΔΕΙ ΓΑΡ ΤΟΝ ΕΠΙΣΚΟΠΟΝ ΑΝΕΓΚΛΗΤΟΝ ΕΙΝΑΙ ΩΣ ΘΕΟΥ ΟΙΚΟΝΟΜΟΝ ΜΗ ΑΥΘΑΔΗ ΜΗ ΟΡΓΙΛΟΝ ΜΗ ΠΑΡΟΙΝΟΝ ΜΗ ΠΛΗΚΤΗΝ ΜΗ ΑΙΣΧΡΟΚΕΡΔΗ
8 ΑΛΛΑ ΦΙΛΟΞΕΝΟΝ ΦΙΛΑΓΑΘΟΝ ΣΩΦΡΟΝΑ ΔΙΚΑΙΟΝ ΟΣΙΟΝ ΕΓΚΡΑΤΗ
9 ΑΝΤΕΧΟΜΕΝΟΝ ΤΟΥ ΚΑΤΑ ΤΗΝ ΔΙΔΑΧΗΝ ΠΙΣΤΟΥ ΛΟΓΟΥ ΙΝΑ ΔΥΝΑΤΟΣ Η ΚΑΙ ΠΑΡΑΚΑΛΕΙΝ ΕΝ ΤΗ ΔΙΔΑΣΚΑΛΙΑ ΤΗ ΥΓΙΑΙΝΟΥΣΗ ΚΑΙ ΤΟΥΣ ΑΝΤΙΛΕΓΟΝΤΑΣ ΕΛΕΓΧΕΙΝ
10 ΕΙΣΙΝ ΓΑΡ ΠΟΛΛΟΙ ΑΝΥΠΟΤΑΚΤΟΙ ΜΑΤΑΙΟΛΟΓΟΙ ΚΑΙ ΦΡΕΝΑΠΑΤΑΙ ΜΑΛΙΣΤΑ ΟΙ ΕΚ ΤΗΣ ΠΕΡΙΤΟΜΗΣ
11 ΟΥΣ ΔΕΙ ΕΠΙΣΤΟΜΙΖΕΙΝ ΟΙΤΙΝΕΣ ΟΛΟΥΣ ΟΙΚΟΥΣ ΑΝΑΤΡΕΠΟΥΣΙΝ ΔΙΔΑΣΚΟΝΤΕΣ Α ΜΗ ΔΕΙ ΑΙΣΧΡΟΥ ΚΕΡΔΟΥΣ ΧΑΡΙΝ
12 ΕΙΠΕΝ ΤΙΣ ΕΞ ΑΥΤΩΝ ΙΔΙΟΣ ΑΥΤΩΝ ΠΡΟΦΗΤΗΣ ΚΡΗΤΕΣ ΑΕΙ ΨΕΥΣΤΑΙ ΚΑΚΑ ΘΗΡΙΑ ΓΑΣΤΕΡΕΣ ΑΡΓΑΙ
13 Η ΜΑΡΤΥΡΙΑ ΑΥΤΗ ΕΣΤΙΝ ΑΛΗΘΗΣ ΔΙ ΗΝ ΑΙΤΙΑΝ ΕΛΕΓΧΕ ΑΥΤΟΥΣ ΑΠΟΤΟΜΩΣ ΙΝΑ ΥΓΙΑΙΝΩΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ
14 ΜΗ ΠΡΟΣΕΧΟΝΤΕΣ ΙΟΥΔΑΙΚΟΙΣ ΜΥΘΟΙΣ ΚΑΙ ΕΝΤΟΛΑΙΣ ΑΝΘΡΩΠΩΝ ΑΠΟΣΤΡΕΦΟΜΕΝΩΝ ΤΗΝ ΑΛΗΘΕΙΑΝ
15 ΠΑΝΤΑ ΚΑΘΑΡΑ ΤΟΙΣ ΚΑΘΑΡΟΙΣ ΤΟΙΣ ΔΕ ΜΕΜΙΑΜΜΕΝΟΙΣ ΚΑΙ ΑΠΙΣΤΟΙΣ ΟΥΔΕΝ ΚΑΘΑΡΟΝ ΑΛΛΑ ΜΕΜΙΑΝΤΑΙ ΑΥΤΩΝ ΚΑΙ Ο ΝΟΥΣ ΚΑΙ Η ΣΥΝΕΙΔΗΣΙΣ
16 ΘΕΟΝ ΟΜΟΛΟΓΟΥΣΙΝ ΕΙΔΕΝΑΙ ΤΟΙΣ ΔΕ ΕΡΓΟΙΣ ΑΡΝΟΥΝΤΑΙ ΒΔΕΛΥΚΤΟΙ ΟΝΤΕΣ ΚΑΙ ΑΠΕΙΘΕΙΣ ΚΑΙ ΠΡΟΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΑΔΟΚΙΜΟΙ

PAUL TO TITUS CHAPTER 2

1 ΣΥ ΔΕ ΛΑΛΕΙ Α ΠΡΕΠΕΙ ΤΗ ΥΓΙΑΙΝΟΥΣΗ ΔΙΔΑΣΚΑΛΙΑ
2 ΠΡΕΣΒΥΤΑΣ ΝΗΦΑΛΙΟΥΣ ΕΙΝΑΙ ΣΕΜΝΟΥΣ ΣΩΦΡΟΝΑΣ ΥΓΙΑΙΝΟΝΤΑΣ ΤΗ ΠΙΣΤΕΙ ΤΗ ΑΓΑΠΗ ΤΗ ΥΠΟΜΟΝΗ
3 ΠΡΕΣΒΥΤΙΔΑΣ ΩΣΑΥΤΩΣ ΕΝ ΚΑΤΑΣΤΗΜΑΤΙ ΙΕΡΟΠΡΕΠΕΙΣ ΜΗ ΔΙΑΒΟΛΟΥΣ ΜΗ ΟΙΝΩ ΠΟΛΛΩ ΔΕΔΟΥΛΩΜΕΝΑΣ ΚΑΛΟΔΙΔΑΣΚΑΛΟΥΣ
4 ΙΝΑ ΣΩΦΡΟΝΙΖΩΣΙΝ ΤΑΣ ΝΕΑΣ ΦΙΛΑΝΔΡΟΥΣ ΕΙΝΑΙ ΦΙΛΟΤΕΚΝΟΥΣ
5 ΣΩΦΡΟΝΑΣ ΑΓΝΑΣ ΟΙΚΟΥΡΓΟΥΣ ΑΓΑΘΑΣ ΥΠΟΤΑΣΣΟΜΕΝΑΣ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΙΝΑ ΜΗ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΒΛΑΣΦΗΜΗΤΑΙ
6 ΤΟΥΣ ΝΕΩΤΕΡΟΥΣ ΩΣΑΥΤΩΣ ΠΑΡΑΚΑΛΕΙ ΣΩΦΡΟΝΕΙΝ
7 ΠΕΡΙ ΠΑΝΤΑ ΣΕΑΥΤΟΝ ΠΑΡΕΧΟΜΕΝΟΣ ΤΥΠΟΝ ΚΑΛΩΝ ΕΡΓΩΝ ΕΝ ΤΗ ΔΙΔΑΣΚΑΛΙΑ ΑΦΘΟΡΙΑΝ ΣΕΜΝΟΤΗΤΑ
8 ΛΟΓΟΝ ΥΓΙΗ ΑΚΑΤΑΓΝΩΣΤΟΝ ΙΝΑ Ο ΕΞ ΕΝΑΝΤΙΑΣ ΕΝΤΡΑΠΗ ΜΗΔΕΝ ΕΧΩΝ ΛΕΓΕΙΝ ΠΕΡΙ ΗΜΩΝ ΦΑΥΛΟΝ
9 ΔΟΥΛΟΥΣ ΙΔΙΟΙΣ ΔΕΣΠΟΤΑΙΣ ΥΠΟΤΑΣΣΕΣΘΑΙ ΕΝ ΠΑΣΙΝ ΕΥΑΡΕΣΤΟΥΣ ΕΙΝΑΙ ΜΗ ΑΝΤΙΛΕΓΟΝΤΑΣ
10 ΜΗ ΝΟΣΦΙΖΟΜΕΝΟΥΣ ΑΛΛΑ ΠΑΣΑΝ ΠΙΣΤΙΝ ΕΝΔΕΙΚΝΥΜΕΝΟΥΣ ΑΓΑΘΗΝ ΙΝΑ ΤΗΝ ΔΙΔΑΣΚΑΛΙΑΝ ΤΗΝ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΘΕΟΥ ΚΟΣΜΩΣΙΝ ΕΝ ΠΑΣΙΝ
11 ΕΠΕΦΑΝΗ ΓΑΡ Η ΧΑΡΙΣ ΤΟΥ ΘΕΟΥ ΣΩΤΗΡΙΟΣ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ
12 ΠΑΙΔΕΥΟΥΣΑ ΗΜΑΣ ΙΝΑ ΑΡΝΗΣΑΜΕΝΟΙ ΤΗΝ ΑΣΕΒΕΙΑΝ ΚΑΙ ΤΑΣ ΚΟΣΜΙΚΑΣ ΕΠΙΘΥΜΙΑΣ ΣΩΦΡΟΝΩΣ ΚΑΙ ΔΙΚΑΙΩΣ ΚΑΙ ΕΥΣΕΒΩΣ ΖΗΣΩΜΕΝ ΕΝ ΤΩ ΝΥΝ ΑΙΩΝΙ
13 ΠΡΟΣΔΕΧΟΜΕΝΟΙ ΤΗΝ ΜΑΚΑΡΙΑΝ ΕΛΠΙΔΑ ΚΑΙ ΕΠΙΦΑΝΕΙΑΝ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΜΕΓΑΛΟΥ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΧΡΙΣΤΟΥ ΙΗΣΟΥ
14 ΟΣ ΕΔΩΚΕΝ ΕΑΥΤΟΝ ΥΠΕΡ ΗΜΩΝ ΙΝΑ ΛΥΤΡΩΣΗΤΑΙ ΗΜΑΣ ΑΠΟ ΠΑΣΗΣ ΑΝΟΜΙΑΣ ΚΑΙ ΚΑΘΑΡΙΣΗ ΕΑΥΤΩ ΛΑΟΝ ΠΕΡΙΟΥΣΙΟΝ ΖΗΛΩΤΗΝ ΚΑΛΩΝ ΕΡΓΩΝ
15 ΤΑΥΤΑ ΛΑΛΕΙ ΚΑΙ ΠΑΡΑΚΑΛΕΙ ΚΑΙ ΕΛΕΓΧΕ ΜΕΤΑ ΠΑΣΗΣ ΕΠΙΤΑΓΗΣ ΜΗΔΕΙΣ ΣΟΥ ΠΕΡΙΦΡΟΝΕΙΤΩ

PAUL TO TITUS CHAPTER 3

1 ΥΠΟΜΙΜΝΗΣΚΕ ΑΥΤΟΥΣ ΑΡΧΑΙΣ ΕΞΟΥΣΙΑΙΣ ΥΠΟΤΑΣΣΕΣΘΑΙ ΠΕΙΘΑΡΧΕΙΝ ΠΡΟΣ ΠΑΝ ΕΡΓΟΝ ΑΓΑΘΟΝ ΕΤΟΙΜΟΥΣ ΕΙΝΑΙ
2 ΜΗΔΕΝΑ ΒΛΑΣΦΗΜΕΙΝ ΑΜΑΧΟΥΣ ΕΙΝΑΙ ΕΠΙΕΙΚΕΙΣ ΠΑΣΑΝ ΕΝΔΕΙΚΝΥΜΕΝΟΥΣ ΠΡΑΥΤΗΤΑ ΠΡΟΣ ΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ
3 ΗΜΕΝ ΓΑΡ ΠΟΤΕ ΚΑΙ ΗΜΕΙΣ ΑΝΟΗΤΟΙ ΑΠΕΙΘΕΙΣ ΠΛΑΝΩΜΕΝΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΕΠΙΘΥΜΙΑΙΣ ΚΑΙ ΗΔΟΝΑΙΣ ΠΟΙΚΙΛΑΙΣ ΕΝ ΚΑΚΙΑ ΚΑΙ ΦΘΟΝΩ ΔΙΑΓΟΝΤΕΣ ΣΤΥΓΗΤΟΙ ΜΙΣΟΥΝΤΕΣ ΑΛΛΗΛΟΥΣ
4 ΟΤΕ ΔΕ Η ΧΡΗΣΤΟΤΗΣ ΚΑΙ Η ΦΙΛΑΝΘΡΩΠΙΑ ΕΠΕΦΑΝΗ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΘΕΟΥ
5 ΟΥΚ ΕΞ ΕΡΓΩΝ ΤΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ Α ΕΠΟΙΗΣΑΜΕΝ ΗΜΕΙΣ ΑΛΛΑ ΚΑΤΑ ΤΟ ΑΥΤΟΥ ΕΛΕΟΣ ΕΣΩΣΕΝ ΗΜΑΣ ΔΙΑ ΛΟΥΤΡΟΥ ΠΑΛΙΝΓΕΝΕΣΙΑΣ ΚΑΙ ΑΝΑΚΑΙΝΩΣΕΩΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ
6 ΟΥ ΕΞΕΧΕΕΝ ΕΦ ΗΜΑΣ ΠΛΟΥΣΙΩΣ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ
7 ΙΝΑ ΔΙΚΑΙΩΘΕΝΤΕΣ ΤΗ ΕΚΕΙΝΟΥ ΧΑΡΙΤΙ ΚΛΗΡΟΝΟΜΟΙ ΓΕΝΗΘΩΜΕΝ ΚΑΤ ΕΛΠΙΔΑ ΖΩΗΣ ΑΙΩΝΙΟΥ
8 ΠΙΣΤΟΣ Ο ΛΟΓΟΣ ΚΑΙ ΠΕΡΙ ΤΟΥΤΩΝ ΒΟΥΛΟΜΑΙ ΣΕ ΔΙΑΒΕΒΑΙΟΥΣΘΑΙ ΙΝΑ ΦΡΟΝΤΙΖΩΣΙΝ ΚΑΛΩΝ ΕΡΓΩΝ ΠΡΟΙΣΤΑΣΘΑΙ ΟΙ ΠΕΠΙΣΤΕΥΚΟΤΕΣ ΘΕΩ ΤΑΥΤΑ ΕΣΤΙΝ ΚΑΛΑ ΚΑΙ ΩΦΕΛΙΜΑ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ
9 ΜΩΡΑΣ ΔΕ ΖΗΤΗΣΕΙΣ ΚΑΙ ΓΕΝΕΑΛΟΓΙΑΣ ΚΑΙ ΕΡΙΝ ΚΑΙ ΜΑΧΑΣ ΝΟΜΙΚΑΣ ΠΕΡΙΙΣΤΑΣΟ ΕΙΣΙΝ ΓΑΡ ΑΝΩΦΕΛΕΙΣ ΚΑΙ ΜΑΤΑΙΟΙ
10 ΑΙΡΕΤΙΚΟΝ ΑΝΘΡΩΠΟΝ ΜΕΤΑ ΜΙΑΝ ΚΑΙ ΔΕΥΤΕΡΑΝ ΝΟΥΘΕΣΙΑΝ ΠΑΡΑΙΤΟΥ
11 ΕΙΔΩΣ ΟΤΙ ΕΞΕΣΤΡΑΠΤΑΙ Ο ΤΟΙΟΥΤΟΣ ΚΑΙ ΑΜΑΡΤΑΝΕΙ ΩΝ ΑΥΤΟΚΑΤΑΚΡΙΤΟΣ
12 ΟΤΑΝ ΠΕΜΨΩ ΑΡΤΕΜΑΝ ΠΡΟΣ ΣΕ Η ΤΥΧΙΚΟΝ ΣΠΟΥΔΑΣΟΝ ΕΛΘΕΙΝ ΠΡΟΣ ΜΕ ΕΙΣ ΝΙΚΟΠΟΛΙΝ ΕΚΕΙ ΓΑΡ ΚΕΚΡΙΚΑ ΠΑΡΑΧΕΙΜΑΣΑΙ
13 ΖΗΝΑΝ ΤΟΝ ΝΟΜΙΚΟΝ ΚΑΙ ΑΠΟΛΛΩΝ ΣΠΟΥΔΑΙΩΣ ΠΡΟΠΕΜΨΟΝ ΙΝΑ ΜΗΔΕΝ ΑΥΤΟΙΣ ΛΕΙΠΗ
14 ΜΑΝΘΑΝΕΤΩΣΑΝ ΔΕ ΚΑΙ ΟΙ ΗΜΕΤΕΡΟΙ ΚΑΛΩΝ ΕΡΓΩΝ ΠΡΟΙΣΤΑΣΘΑΙ ΕΙΣ ΤΑΣ ΑΝΑΓΚΑΙΑΣ ΧΡΕΙΑΣ ΙΝΑ ΜΗ ΩΣΙΝ ΑΚΑΡΠΟΙ
15 ΑΣΠΑΖΟΝΤΑΙ ΣΕ ΟΙ ΜΕΤ ΕΜΟΥ ΠΑΝΤΕΣ ΑΣΠΑΣΑΙ ΤΟΥΣ ΦΙΛΟΥΝΤΑΣ ΗΜΑΣ ΕΝ ΠΙΣΤΕΙ Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ ΤΑΥΤΑ ΛΑΛΕΙ ΚΑΙ ΠΑΡΑΚΑΛΕΙ ΚΑΙ ΕΛΕΓΧΕ ΜΕΤΑ ΠΑΣΗΣ ΕΠΙΤΑΓΗΣ ΜΗΔΕΙΣ ΣΟΥ ΠΕΡΙΦΡΟΝΕΙΤΩ

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THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 ΠΑΥΛΟΣ ΔΕΣΜΙΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΑΙ ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ ΦΙΛΗΜΟΝΙ ΤΩ ΑΓΑΠΗΤΩ ΚΑΙ ΣΥΝΕΡΓΩ ΗΜΩΝ

2 ΚΑΙ ΑΠΦΙΑ ΤΗ ΑΔΕΛΦΗ ΚΑΙ ΑΡΧΙΠΠΩ ΤΩ ΣΥΣΤΡΑΤΙΩΤΗ ΗΜΩΝ ΚΑΙ ΤΗ ΚΑΤ ΟΙΚΟΝ ΣΟΥ ΕΚΚΛΗΣΙΑ

3 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

4 ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ ΜΟΥ ΠΑΝΤΟΤΕ ΜΝΕΙΑΝ ΣΟΥ ΠΟΙΟΥΜΕΝΟΣ ΕΠΙ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΜΟΥ

5 ΑΚΟΥΩΝ ΣΟΥ ΤΗΝ ΑΓΑΠΗΝ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ ΗΝ ΕΧΕΙΣ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΙΗΣΟΥΝ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ

6 ΟΠΩΣ Η ΚΟΙΝΩΝΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΣΟΥ ΕΝΕΡΓΗΣ ΓΕΝΗΤΑΙ ΕΝ ΕΠΙΓΝΩΣΕΙ ΠΑΝΤΟΣ ΑΓΑΘΟΥ ΤΟΥ ΕΝ ΗΜΙΝ ΕΙΣ ΧΡΙΣΤΟΝ

7 ΧΑΡΑΝ ΓΑΡ ΠΟΛΛΗΝ ΕΣΧΟΝ ΚΑΙ ΠΑΡΑΚΛΗΣΙΝ ΕΠΙ ΤΗ ΑΓΑΠΗ ΣΟΥ ΟΤΙ ΤΑ ΣΠΛΑΓΧΝΑ ΤΩΝ ΑΓΙΩΝ ΑΝΑΠΕΠΑΥΤΑΙ ΔΙΑ ΣΟΥ ΑΔΕΛΦΕ

8 ΔΙΟ ΠΟΛΛΗΝ ΕΝ ΧΡΙΣΤΩ ΠΑΡΡΗΣΙΑΝ ΕΧΩΝ ΕΠΙΤΑΣΣΕΙΝ ΣΟΙ ΤΟ ΑΝΗΚΟΝ

9 ΔΙΑ ΤΗΝ ΑΓΑΠΗΝ ΜΑΛΛΟΝ ΠΑΡΑΚΑΛΩ ΤΟΙΟΥΤΟΣ ΩΝ ΩΣ ΠΑΥΛΟΣ ΠΡΕΣΒΥΤΗΣ ΝΥΝΙ ΔΕ ΚΑΙ ΔΕΣΜΙΟΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ

10 ΠΑΡΑΚΑΛΩ ΣΕ ΠΕΡΙ ΤΟΥ ΕΜΟΥ ΤΕΚΝΟΥ ΟΝ ΕΓΕΝΝΗΣΑ ΕΝ ΤΟΙΣ ΔΕΣΜΟΙΣ ΟΝΗΣΙΜΟΝ

11 ΤΟΝ ΠΟΤΕ ΣΟΙ ΑΧΡΗΣΤΟΝ ΝΥΝΙ ΔΕ ΚΑΙ ΣΟΙ ΚΑΙ ΕΜΟΙ ΕΥΧΡΗΣΤΟΝ

12 ΑΥΤΟΝ ΤΟΥΤ ΕΣΤΙΝ ΤΑ ΕΜΑ ΣΠΛΑΓΧΝΑ

13 ΟΝ ΕΓΩ ΕΒΟΥΛΟΜΗΝ ΠΡΟΣ ΕΜΑΥΤΟΝ ΚΑΤΕΧΕΙΝ ΙΝΑ ΥΠΕΡ ΣΟΥ ΜΟΙ ΔΙΑΚΟΝΗ ΕΝ ΤΟΙΣ ΔΕΣΜΟΙΣ ΤΟΥ ΕΥΑΓΓΕ-ΛΙΟΥ

14 ΧΩΡΙΣ ΔΕ ΤΗΣ ΣΗΣ ΓΝΩΜΗΣ ΟΥΔΕΝ ΗΘΕΛΗΣΑ ΠΟΙΗΣΑΙ ΙΝΑ ΜΗ ΩΣ ΚΑΤΑ ΑΝΑΓΚΗΝ ΤΟ ΑΓΑΘΟΝ ΣΟΥ Η ΑΛΛΑ ΚΑΤΑ ΕΚΟΥΣΙΟΝ

15 ΤΑΧΑ ΓΑΡ ΔΙΑ ΤΟΥΤΟ ΕΧΩΡΙΣΘΗ ΠΡΟΣ ΩΡΑΝ ΙΝΑ ΑΙΩΝΙΟΝ ΑΥΤΟΝ ΑΠΕΧΗΣ

16 ΟΥΚ ΕΤΙ ΩΣ ΔΟΥΛΟΝ ΑΛΛΑ ΥΠΕΡ ΔΟΥΛΟΝ ΑΔΕΛΦΟΝ ΑΓΑΠΗΤΟΝ ΜΑΛΙΣΤΑ ΕΜΟΙ ΠΟΣΩ ΔΕ ΜΑΛΛΟΝ ΣΟΙ ΚΑΙ ΕΝ ΣΑΡΚΙ ΚΑΙ ΕΝ ΚΥΡΙΩ

17 ΕΙ ΟΥΝ ΜΕ ΕΧΕΙΣ ΚΟΙΝΩΝΟΝ ΠΡΟΣΛΑΒΟΥ ΑΥΤΟΝ ΩΣ ΕΜΕ

18 ΕΙ ΔΕ ΤΙ ΗΔΙΚΗΣΕΝ ΣΕ Η ΟΦΕΙΛΕΙ ΤΟΥΤΟ ΕΜΟΙ ΕΛΛΟΓΑ

19 ΕΓΩ ΠΑΥΛΟΣ ΕΓΡΑΨΑ ΤΗ ΕΜΗ ΧΕΙΡΙ ΕΓΩ ΑΠΟΤΙΣΩ ΙΝΑ ΜΗ ΛΕΓΩ ΣΟΙ ΟΤΙ ΚΑΙ ΣΕΑΥΤΟΝ ΜΟΙ ΠΡΟΣΟΦΕΙΛΕΙΣ

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20 ΝΑΙ ΑΔΕΛΦΕ ΕΓΩ ΣΟΥ ΟΝΑΙΜΗΝ ΕΝ ΚΥΡΙΩ ΑΝΑΠΑΥΣΟΝ ΜΟΥ ΤΑ ΣΠΛΑΓΧΝΑ ΕΝ ΧΡΙΣΤΩ
21 ΠΕΠΟΙΘΩΣ ΤΗ ΥΠΑΚΟΗ ΣΟΥ ΕΓΡΑΨΑ ΣΟΙ ΕΙΔΩΣ ΟΤΙ ΚΑΙ ΥΠΕΡ Α ΛΕΓΩ ΠΟΙΗΣΕΙΣ
22 ΑΜΑ ΔΕ ΚΑΙ ΕΤΟΙΜΑΖΕ ΜΟΙ ΞΕΝΙΑΝ ΕΛΠΙΖΩ ΓΑΡ ΟΤΙ ΔΙΑ ΤΩΝ ΠΡΟΣΕΥΧΩΝ ΥΜΩΝ ΧΑΡΙΣΘΗΣΟΜΑΙ ΥΜΙΝ
23 ΑΣΠΑΖΕΤΑΙ ΣΕ ΕΠΑΦΡΑΣ Ο ΣΥΝΑΙΧΜΑΛΩΤΟΣ ΜΟΥ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ
24 ΜΑΡΚΟΣ ΑΡΙΣΤΑΡΧΟΣ ΔΗΜΑΣ ΛΟΥΚΑΣ ΟΙ ΣΥΝΕΡΓΟΙ ΜΟΥ
25 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΤΟΥ ΠΝΕΥ-ΜΑΤΟΣ ΥΜΩΝ ΑΣΠΑΖΟΝΤΑΙ ΣΕ ΟΙ ΜΕΤ ΕΜΟΥ ΠΑΝΤΕΣ ΑΣΠΑΣΑΙ ΤΟΥΣ ΦΙΛΟΥΝΤΑΣ ΗΜΑΣ ΕΝ ΠΙΣΤΕΙ Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and

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could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood..)

1 ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ ΠΑΛΑΙ Ο ΘΕΟΣ ΛΑΛΗΣΑΣ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΕΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΕΠ ΕΣΧΑΤΟΥ ΤΩΝ ΗΜΕΡΩΝ ΤΟΥΤΩΝ ΕΛΑΛΗΣΕΝ ΗΜΙΝ ΕΝ ΥΙΩ

2 ΟΝ ΕΘΗΚΕΝ ΚΛΗΡΟΝΟΜΟΝ ΠΑΝΤΩΝ ΔΙ ΟΥ ΚΑΙ ΕΠΟΙΗΣΕΝ ΤΟΥΣ ΑΙΩΝΑΣ

3 ΟΣ ΩΝ ΑΠΑΥΓΑΣΜΑ ΤΗΣ ΔΟΞΗΣ ΚΑΙ ΧΑΡΑΚΤΗΡ ΤΗΣ ΥΠΟΣΤΑΣΕΩΣ ΑΥΤΟΥ ΦΕΡΩΝ ΤΕ ΤΑ ΠΑΝΤΑ ΤΩ ΡΗΜΑΤΙ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΚΑΘΑΡΙΣΜΟΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΠΟΙΗΣΑΜΕΝΟΣ ΕΚΑΘΙΣΕΝ ΕΝ ΔΕΞΙΑ ΤΗΣ ΜΕΓΑΛΩΣΥΝΗΣ ΕΝ ΥΨΗΛΟΙΣ

4 ΤΟΣΟΥΤΩ ΚΡΕΙΤΤΩΝ ΓΕΝΟΜΕΝΟΣ ΤΩΝ ΑΓΓΕΛΩΝ ΟΣΩ ΔΙΑΦΟΡΩΤΕΡΟΝ ΠΑΡ ΑΥΤΟΥΣ ΚΕΚΛΗΡΟΝΟΜΗΚΕΝ ΟΝΟΜΑ

5 ΤΙΝΙ ΓΑΡ ΕΙΠΕΝ ΠΟΤΕ ΤΩΝ ΑΓΓΕΛΩΝ ΥΙΟΣ ΜΟΥ ΕΙ ΣΥ ΕΓΩ ΣΗΜΕΡΟΝ ΓΕΓΕΝΝΗΚΑ ΣΕ ΚΑΙ ΠΑΛΙΝ ΕΓΩ ΕΣΟΜΑΙ ΑΥΤΩ ΕΙΣ ΠΑΤΕΡΑ ΚΑΙ ΑΥΤΟΣ ΕΣΤΑΙ ΜΟΙ ΕΙΣ ΥΙΟΝ

6 ΟΤΑΝ ΔΕ ΠΑΛΙΝ ΕΙΣΑΓΑΓΗ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΕΙΣ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΛΕΓΕΙ ΚΑΙ ΠΡΟΣΚΥΝΗΣΑΤΩΣΑΝ ΑΥΤΩ ΠΑΝΤΕΣ ΑΓΓΕΛΟΙ ΘΕΟΥ

7 ΚΑΙ ΠΡΟΣ ΜΕΝ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΛΕΓΕΙ Ο ΠΟΙΩΝ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΑΥΤΟΥ ΠΝΕΥΜΑΤΑ ΚΑΙ ΤΟΥΣ ΛΕΙΤΟΥΡΓΟΥΣ ΑΥΤΟΥ ΠΥΡΟΣ ΦΛΟΓΑ

8 ΠΡΟΣ ΔΕ ΤΟΝ ΥΙΟΝ Ο ΘΡΟΝΟΣ ΣΟΥ Ο ΘΕΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ Η ΡΑΒΔΟΣ ΤΗΣ ΕΥΘΥΤΗΤΟΣ ΡΑΒΔΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΣΟΥ

9 ΗΓΑΠΗΣΑΣ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΕΜΙΣΗΣΑΣ ΑΔΙΚΙΑΝ ΔΙΑ ΤΟΥΤΟ ΕΧΡΙΣΕΝ ΣΕ Ο ΘΕΟΣ Ο ΘΕΟΣ ΣΟΥ ΕΛΑΙΟΝ ΑΓΑΛΛΙΑΣΕΩΣ ΠΑΡΑ ΤΟΥΣ ΜΕΤΟΧΟΥΣ ΣΟΥ

10 ΚΑΙ ΣΥ ΚΑΤ ΑΡΧΑΣ ΚΥΡΙΕ ΤΗΝ ΓΗΝ ΕΘΕΜΕΛΙΩΣΑΣ ΚΑΙ ΕΡΓΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ ΕΙΣΙΝ ΟΙ ΟΥΡΑΝΟΙ

11 ΑΥΤΟΙ ΑΠΟΛΟΥΝΤΑΙ ΣΥ ΔΕ ΔΙΑΜΕΝΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΩΘΗΣΟΝΤΑΙ

12 ΚΑΙ ΩΣΕΙ ΠΕΡΙΒΟΛΑΙΟΝ ΑΛΛΑΞΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΑΛΛΑΓΗΣΟΝΤΑΙ ΣΥ ΔΕ Ο ΑΥΤΟΣ ΕΙ ΚΑΙ ΤΑ ΕΤΗ ΣΟΥ ΟΥΚ ΕΚΛΕΙΨΟΥΣΙΝ

13 ΠΡΟΣ ΤΙΝΑ ΔΕ ΤΩΝ ΑΓΓΕΛΩΝ ΕΙΡΗΚΕΝ ΠΟΤΕ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩΣ ΑΝ ΘΩ ΤΟΥΣ ΕΧΘΡΟΥΣ ΣΟΥ ΥΠΟΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ

14 ΟΥΧΙ ΠΑΝΤΕΣ ΕΙΣΙΝ ΛΕΙΤΟΥΡΓΙΚΑ ΠΝΕΥΜΑΤΑ ΕΙΣ ΔΙΑΚΟΝΙΑΝ ΑΠΟΣΤΕΛΛΟΜΕΝΑ ΔΙΑ ΤΟΥΣ ΜΕΛΛΟΝΤΑΣ ΚΛΗΡΟΝΟΜΕΙΝ ΣΩΤΗΡΙΑΝ

PAUL TO THE HEBREWS CHAPTER 2

1 ΔΙΑ ΤΟΥΤΟ ΔΕΙ ΠΕΡΙΣΣΟΤΕΡΩΣ ΠΡΟΣΕΧΕΙΝ ΗΜΑΣ ΤΟΙΣ ΑΚΟΥΣΘΕΙΣΙΝ ΜΗΠΟΤΕ ΠΑΡΑΡΥΩΜΕΝ

2 ΕΙ ΓΑΡ Ο ΔΙ ΑΓΓΕΛΩΝ ΛΑΛΗΘΕΙΣ ΛΟΓΟΣ ΕΓΕΝΕΤΟ ΒΕΒΑΙΟΣ ΚΑΙ ΠΑΣΑ ΠΑΡΑΒΑΣΙΣ ΚΑΙ ΠΑΡΑΚΟΗ ΕΛΑΒΕΝ ΕΝΔΙΚΟΝ ΜΙΣΘΑΠΟΔΟΣΙΑΝ

3 ΠΩΣ ΗΜΕΙΣ ΕΚΦΕΥΞΟΜΕΘΑ ΤΗΛΙΚΑΥΤΗΣ ΑΜΕΛΗΣΑΝΤΕΣ ΣΩΤΗΡΙΑΣ ΗΤΙΣ ΑΡΧΗΝ ΛΑΒΟΥΣΑ ΛΑΛΕΙΣΘΑΙ ΔΙΑ ΤΟΥ ΚΥΡΙΟΥ ΥΠΟ ΤΩΝ ΑΚΟΥΣΑΝΤΩΝ ΕΙΣ ΗΜΑΣ ΕΒΕΒΑΙΩΘΗ

4 ΣΥΝΕΠΙΜΑΡΤΥΡΟΥΝΤΟΣ ΤΟΥ ΘΕΟΥ ΣΗΜΕΙΟΙΣ ΤΕ ΚΑΙ ΤΕΡΑΣΙΝ ΚΑΙ ΠΟΙΚΙΛΑΙΣ ΔΥΝΑΜΕΣΙΝ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΜΕΡΙΣΜΟΙΣ ΚΑΤΑ ΤΗΝ ΑΥΤΟΥ ΘΕΛΗΣΙΝ

5 ΟΥ ΓΑΡ ΑΓΓΕΛΟΙΣ ΥΠΕΤΑΞΕΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΠΕΡΙ ΗΣ ΛΑΛΟΥΜΕΝ

6 ΔΙΕΜΑΡΤΥΡΑΤΟ ΔΕ ΠΟΥ ΤΙΣ ΛΕΓΩΝ ΤΙ ΕΣΤΙΝ ΑΝΘΡΩΠΟΣ ΟΤΙ ΜΙΜΝΗΣΚΗ ΑΥΤΟΥ Η ΥΙΟΣ ΑΝΘΡΩΠΟΥ ΟΤΙ ΕΠΙΣΚΕΠΤΗ ΑΥΤΟΝ

7 ΗΛΑΤΤΩΣΑΣ ΑΥΤΟΝ ΒΡΑΧΥ ΤΙ ΠΑΡ ΑΓΓΕΛΟΥΣ ΔΟΞΗ ΚΑΙ ΤΙΜΗ ΕΣΤΕΦΑΝΩΣΑΣ ΑΥΤΟΝ

8 ΠΑΝΤΑ ΥΠΕΤΑΞΑΣ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ ΕΝ ΤΩ ΓΑΡ ΥΠΟΤΑΞΑΙ ΑΥΤΩ ΤΑ ΠΑΝΤΑ ΟΥΔΕΝ ΑΦΗΚΕΝ ΑΥΤΩ ΑΝΥΠΟΤΑΚΤΟΝ ΝΥΝ ΔΕ ΟΥΠΩ ΟΡΩΜΕΝ ΑΥΤΩ ΤΑ ΠΑΝΤΑ ΥΠΟΤΕΤΑΓΜΕΝΑ

9 ΤΟΝ ΔΕ ΒΡΑΧΥ ΤΙ ΠΑΡ ΑΓΓΕΛΟΥΣ ΗΛΑΤΤΩΜΕΝΟΝ ΒΛΕΠΟΜΕΝ ΙΗΣΟΥΝ ΔΙΑ ΤΟ ΠΑΘΗΜΑ ΤΟΥ ΘΑΝΑΤΟΥ ΔΟΞΗ ΚΑΙ ΤΙΜΗ ΕΣΤΕΦΑΝΩΜΕΝΟΝ ΟΠΩΣ ΧΑΡΙΤΙ ΘΕΟΥ ΥΠΕΡ ΠΑΝΤΟΣ ΓΕΥΣΗΤΑΙ ΘΑΝΑΤΟΥ

10 ΕΠΡΕΠΕΝ ΓΑΡ ΑΥΤΩ ΔΙ ΟΝ ΤΑ ΠΑΝΤΑ ΚΑΙ ΔΙ ΟΥ ΤΑ ΠΑΝΤΑ ΠΟΛΛΟΥΣ ΥΙΟΥΣ ΕΙΣ ΔΟΞΑΝ ΑΓΑΓΟΝΤΑ ΤΟΝ ΑΡΧΗΓΟΝ ΤΗΣ ΣΩΤΗΡΙΑΣ ΑΥΤΩΝ ΔΙΑ ΠΑΘΗΜΑΤΩΝ ΤΕΛΕΙΩΣΑΙ

11 Ο ΤΕ ΓΑΡ ΑΓΙΑΖΩΝ ΚΑΙ ΟΙ ΑΓΙΑΖΟΜΕΝΟΙ ΕΞ ΕΝΟΣ ΠΑΝΤΕΣ ΔΙ ΗΝ ΑΙΤΙΑΝ ΟΥΚ ΕΠΑΙΣΧΥΝΕΤΑΙ ΑΔΕΛΦΟΥΣ ΑΥΤΟΥΣ ΚΑΛΕΙΝ

12 ΛΕΓΩΝ ΑΠΑΓΓΕΛΩ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΜΟΥ ΕΝ ΜΕΣΩ ΕΚΚΛΗΣΙΑΣ ΥΜΝΗΣΩ ΣΕ

13 ΚΑΙ ΠΑΛΙΝ ΕΓΩ ΕΣΟΜΑΙ ΠΕΠΟΙΘΩΣ ΕΠ ΑΥΤΩ ΚΑΙ ΠΑΛΙΝ ΙΔΟΥ ΕΓΩ ΚΑΙ ΤΑ ΠΑΙΔΙΑ Α ΜΟΙ ΕΔΩΚΕΝ Ο ΘΕΟΣ

14 ΕΠΕΙ ΟΥΝ ΤΑ ΠΑΙΔΙΑ ΚΕΚΟΙΝΩΝΗΚΕΝ ΑΙΜΑΤΟΣ ΚΑΙ ΣΑΡΚΟΣ ΚΑΙ ΑΥΤΟΣ ΠΑΡΑΠΛΗΣΙΩΣ ΜΕΤΕΣΧΕΝ ΤΩΝ ΑΥΤΩΝ ΙΝΑ ΔΙΑ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΤΑΡΓΗΣΗ ΤΟΝ ΤΟ ΚΡΑΤΟΣ ΕΧΟΝΤΑ ΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥΤ ΕΣΤΙΝ ΤΟΝ ΔΙΑΒΟΛΟΝ

15 ΚΑΙ ΑΠΑΛΛΑΞΗ ΤΟΥΤΟΥΣ ΟΣΟΙ ΦΟΒΩ ΘΑΝΑΤΟΥ ΔΙΑ ΠΑΝΤΟΣ ΤΟΥ ΖΗΝ ΕΝΟΧΟΙ ΗΣΑΝ ΔΟΥΛΙΑΣ

16 ΟΥ ΓΑΡ ΔΗΠΟΥ ΑΓΓΕΛΩΝ ΕΠΙΛΑΜΒΑΝΕΤΑΙ ΑΛΛΑ ΣΠΕΡΜΑΤΟΣ ΑΒΡΑΑΜ ΕΠΙΛΑΜΒΑΝΕΤΑΙ

17 ΟΘΕΝ ΩΦΕΙΛΕΝ ΚΑΤΑ ΠΑΝΤΑ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΟΜΟΙΩΘΗΝΑΙ ΙΝΑ ΕΛΕΗΜΩΝ ΓΕΝΗΤΑΙ ΚΑΙ ΠΙΣΤΟΣ ΑΡΧΙΕΡΕΥΣ ΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΕΙΣ ΤΟ ΙΛΑΣΚΕΣΘΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΛΑΟΥ

18 ΕΝ Ω ΓΑΡ ΠΕΠΟΝΘΕΝ ΑΥΤΟΣ ΠΕΙΡΑΣΘΕΙΣ ΔΥΝΑΤΑΙ ΤΟΙΣ ΠΕΙΡΑΖΟΜΕΝΟΙΣ ΒΟΗΘΗΣΑΙ

PAUL TO THE HEBREWS CHAPTER 3

1 ΟΘΕΝ ΑΔΕΛΦΟΙ ΑΓΙΟΙ ΚΛΗΣΕΩΣ ΕΠΟΥΡΑΝΙΟΥ ΜΕΤΟΧΟΙ ΚΑΤΑΝΟΗΣΑΤΕ ΤΟΝ ΑΠΟΣΤΟΛΟΝ ΚΑΙ ΑΡΧΙΕΡΕΑ ΤΗΣ ΟΜΟΛΟΓΙΑΣ ΗΜΩΝ ΙΗΣΟΥΝ

2 ΠΙΣΤΟΝ ΟΝΤΑ ΤΩ ΠΟΙΗΣΑΝΤΙ ΑΥΤΟΝ ΩΣ ΚΑΙ ΜΩΥΣΗΣ ΕΝ ΟΛΩ ΤΩ ΟΙΚΩ ΑΥΤΟΥ

3 ΠΛΕΙΟΝΟΣ ΓΑΡ ΟΥΤΟΣ ΔΟΞΗΣ ΠΑΡΑ ΜΩΥΣΗΝ ΗΞΙΩΤΑΙ ΚΑΘ ΟΣΟΝ ΠΛΕΙΟΝΑ ΤΙΜΗΝ ΕΧΕΙ ΤΟΥ ΟΙΚΟΥ Ο ΚΑΤΑΣΚΕΥΑΣΑΣ ΑΥΤΟΝ

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4 ΠΑΣ ΓΑΡ ΟΙΚΟΣ ΚΑΤΑΣΚΕΥΑΖΕΤΑΙ ΥΠΟ ΤΙΝΟΣ Ο ΔΕ ΠΑΝΤΑ ΚΑΤΑΣΚΕΥΑΣΑΣ ΘΕΟΣ
5 ΚΑΙ ΜΩΥΣΗΣ ΜΕΝ ΠΙΣΤΟΣ ΕΝ ΟΛΩ ΤΩ ΟΙΚΩ ΑΥΤΟΥ ΩΣ ΘΕΡΑΠΩΝ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΤΩΝ ΛΑΛΗΘΗΣΟΜΕΝΩΝ
6 ΧΡΙΣΤΟΣ ΔΕ ΩΣ ΥΙΟΣ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ ΟΥ ΟΙΚΟΣ ΕΣΜΕΝ ΗΜΕΙΣ ΕΑΝ ΤΗΝ ΠΑΡΡΗΣΙΑΝ ΚΑΙ ΤΟ ΚΑΥΧΗΜΑ ΤΗΣ ΕΛΠΙΔΟΣ ΜΕΧΡΙ ΤΕΛΟΥΣ ΒΕΒΑΙΑΝ ΚΑΤΑΣΧΩΜΕΝ
7 ΔΙΟ ΚΑΘΩΣ ΛΕΓΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΣΗΜΕΡΟΝ ΕΑΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΑΚΟΥΣΗΤΕ
8 ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΩΣ ΕΝ ΤΩ ΠΑΡΑΠΙΚΡΑΣΜΩ ΚΑΤΑ ΤΗΝ ΗΜΕΡΑΝ ΤΟΥ ΠΕΙΡΑΣΜΟΥ ΕΝ ΤΗ ΕΡΗΜΩ
9 ΟΥ ΕΠΕΙΡΑΣΑΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΕΝ ΔΟΚΙΜΑΣΙΑ ΚΑΙ ΕΙΔΟΝ ΤΑ ΕΡΓΑ ΜΟΥ ΤΕΣΣΕΡΑΚΟΝΤΑ ΕΤΗ
10 ΔΙΟ ΠΡΟΣΩΧΘΙΣΑ ΤΗ ΓΕΝΕΑ ΤΑΥΤΗ ΚΑΙ ΕΙΠΟΝ ΑΕΙ ΠΛΑΝΩΝΤΑΙ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΙ ΔΕ ΟΥΚ ΕΓΝΩΣΑΝ ΤΑΣ ΟΔΟΥΣ ΜΟΥ
11 ΩΣ ΩΜΟΣΑ ΕΝ ΤΗ ΟΡΓΗ ΜΟΥ ΕΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ
12 ΒΛΕΠΕΤΕ ΑΔΕΛΦΟΙ ΜΗΠΟΤΕ ΕΣΤΑΙ ΕΝ ΤΙΝΙ ΥΜΩΝ ΚΑΡΔΙΑ ΠΟΝΗΡΑ ΑΠΙΣΤΙΑΣ ΕΝ ΤΩ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΘΕΟΥ ΖΩΝΤΟΣ
13 ΑΛΛΑ ΠΑΡΑΚΑΛΕΙΤΕ ΕΑΥΤΟΥΣ ΚΑΘ ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΑΧΡΙΣ ΟΥ ΤΟ ΣΗΜΕΡΟΝ ΚΑΛΕΙΤΑΙ ΙΝΑ ΜΗ ΣΚΛΗΡΥΝΘΗ ΤΙΣ ΕΞ ΥΜΩΝ ΑΠΑΤΗ ΤΗΣ ΑΜΑΡΤΙΑΣ
14 ΜΕΤΟΧΟΙ ΓΑΡ ΤΟΥ ΧΡΙΣΤΟΥ ΓΕΓΟΝΑΜΕΝ ΕΑΝΠΕΡ ΤΗΝ ΑΡΧΗΝ ΤΗΣ ΥΠΟΣΤΑΣΕΩΣ ΜΕΧΡΙ ΤΕΛΟΥΣ ΒΕΒΑΙΑΝ ΚΑΤΑΣΧΩΜΕΝ
15 ΕΝ ΤΩ ΛΕΓΕΣΘΑΙ ΣΗΜΕΡΟΝ ΕΑΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΑΚΟΥΣΗΤΕ ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΩΣ ΕΝ ΤΩ ΠΑΡΑΠΙΚΡΑΣΜΩ
16 ΤΙΝΕΣ ΓΑΡ ΑΚΟΥΣΑΝΤΕΣ ΠΑΡΕΠΙΚΡΑΝΑΝ ΑΛΛ ΟΥ ΠΑΝΤΕΣ ΟΙ ΕΞΕΛΘΟΝΤΕΣ ΕΞ ΑΙΓΥΠΤΟΥ ΔΙΑ ΜΩΥΣΕΩΣ
17 ΤΙΣΙΝ ΔΕ ΠΡΟΣΩΧΘΙΣΕΝ ΤΕΣΣΕΡΑΚΟΝΤΑ ΕΤΗ ΟΥΧΙ ΤΟΙΣ ΑΜΑΡΤΗΣΑΣΙΝ ΩΝ ΤΑ ΚΩΛΑ ΕΠΕΣΕΝ ΕΝ ΤΗ ΕΡΗΜΩ
18 ΤΙΣΙΝ ΔΕ ΩΜΟΣΕΝ ΜΗ ΕΙΣΕΛΕΥΣΕΣΘΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΑΥΤΟΥ ΕΙ ΜΗ ΤΟΙΣ ΑΠΕΙΘΗΣΑΣΙΝ
19 ΚΑΙ ΒΛΕΠΟΜΕΝ ΟΤΙ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ ΕΙΣΕΛΘΕΙΝ ΔΙ ΑΠΙΣΤΙΑΝ

PAUL TO THE HEBREWS CHAPTER 4

1 ΦΟΒΗΘΩΜΕΝ ΟΥΝ ΜΗΠΟΤΕ ΚΑΤΑΛΕΙΠΟΜΕΝΗΣ ΕΠΑΓΓΕΛΙΑΣ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΑΥΤΟΥ ΔΟΚΗ ΤΙΣ ΕΞ ΥΜΩΝ ΥΣΤΕΡΗΚΕΝΑΙ
2 ΚΑΙ ΓΑΡ ΕΣΜΕΝ ΕΥΗΓΓΕΛΙΣΜΕΝΟΙ ΚΑΘΑΠΕΡ ΚΑΚΕΙΝΟΙ ΑΛΛ ΟΥΚ ΩΦΕΛΗΣΕΝ Ο ΛΟΓΟΣ ΤΗΣ ΑΚΟΗΣ ΕΚΕΙΝΟΥΣ ΜΗ ΣΥΝΚΕΚΕΡΑΣΜΕΝΟΣ ΤΗ ΠΙΣΤΕΙ ΤΟΙΣ ΑΚΟΥΣΑΣΙΝ
3 ΕΙΣΕΡΧΟΜΕΘΑ ΓΑΡ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΚΑΘΩΣ ΕΙΡΗΚΕΝ ΩΣ ΩΜΟΣΑ ΕΝ ΤΗ ΟΡΓΗ ΜΟΥ ΕΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ ΚΑΙΤΟΙ ΤΩΝ ΕΡΓΩΝ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΓΕΝΗΘΕΝΤΩΝ
4 ΕΙΡΗΚΕΝ ΓΑΡ ΠΟΥ ΠΕΡΙ ΤΗΣ ΕΒΔΟΜΗΣ ΟΥΤΩΣ ΚΑΙ ΚΑΤΕΠΑΥΣΕΝ Ο ΘΕΟΣ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΕΒΔΟΜΗ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ
5 ΚΑΙ ΕΝ ΤΟΥΤΩ ΠΑΛΙΝ ΕΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ

6 ΕΠΕΙ ΟΥΝ ΑΠΟΛΕΙΠΕΤΑΙ ΤΙΝΑΣ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΑΥΤΗΝ ΚΑΙ ΟΙ ΠΡΟΤΕΡΟΝ ΕΥΑΓΓΕΛΙΣΘΕΝΤΕΣ ΟΥΚ ΕΙΣΗΛΘΟΝ ΔΙ ΑΠΕΙΘΕΙΑΝ
7 ΠΑΛΙΝ ΤΙΝΑ ΟΡΙΖΕΙ ΗΜΕΡΑΝ ΣΗΜΕΡΟΝ ΕΝ ΔΑΥΕΙΔ ΛΕΓΩΝ ΜΕΤΑ ΤΟΣΟΥΤΟΝ ΧΡΟΝΟΝ ΚΑΘΩΣ ΠΡΟΕΙΡΗΤΑΙ ΣΗΜΕΡΟΝ ΕΑΝ ΤΗΣ ΦΩΝΗΣ ΑΥΤΟΥ ΑΚΟΥΣΗΤΕ ΜΗ ΣΚΛΗΡΥΝΗΤΕ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ
8 ΕΙ ΓΑΡ ΑΥΤΟΥΣ ΙΗΣΟΥΣ ΚΑΤΕΠΑΥΣΕΝ ΟΥΚ ΑΝ ΠΕΡΙ ΑΛΛΗΣ ΕΛΑΛΕΙ ΜΕΤΑ ΤΑΥΤΑ ΗΜΕΡΑΣ
9 ΑΡΑ ΑΠΟΛΕΙΠΕΤΑΙ ΣΑΒΒΑΤΙΣΜΟΣ ΤΩ ΛΑΩ ΤΟΥ ΘΕΟΥ
10 Ο ΓΑΡ ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΚΑΤΕΠΑΥΣΕΝ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ ΩΣΠΕΡ ΑΠΟ ΤΩΝ ΙΔΙΩΝ Ο ΘΕΟΣ
11 ΣΠΟΥΔΑΣΩΜΕΝ ΟΥΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΕΚΕΙΝΗΝ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΙΝΑ ΜΗ ΕΝ ΤΩ ΑΥΤΩ ΤΙΣ ΥΠΟΔΕΙΓΜΑΤΙ ΠΕΣΗ ΤΗΣ ΑΠΕΙΘΕΙΑΣ
12 ΖΩΝ ΓΑΡ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝΕΡΓΗΣ ΚΑΙ ΤΟΜΩΤΕΡΟΣ ΥΠΕΡ ΠΑΣΑΝ ΜΑΧΑΙΡΑΝ ΔΙΣΤΟΜΟΝ ΚΑΙ ΔΙΙΚΝΟΥΜΕΝΟΣ ΑΧΡΙ ΜΕΡΙΣΜΟΥ ΨΥΧΗΣ ΚΑΙ ΠΝΕΥΜΑΤΟΣ ΑΡΜΩΝ ΤΕ ΚΑΙ ΜΥΕΛΩΝ ΚΑΙ ΚΡΙΤΙΚΟΣ ΕΝΘΥΜΗΣΕΩΝ ΚΑΙ ΕΝΝΟΙΩΝ ΚΑΡΔΙΑΣ
13 ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΚΤΙΣΙΣ ΑΦΑΝΗΣ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΠΑΝΤΑ ΔΕ ΓΥΜΝΑ ΚΑΙ ΤΕΤΡΑΧΗΛΙΣΜΕΝΑ ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ ΑΥΤΟΥ ΠΡΟΣ ΟΝ ΗΜΙΝ Ο ΛΟΓΟΣ
14 ΕΧΟΝΤΕΣ ΟΥΝ ΑΡΧΙΕΡΕΑ ΜΕΓΑΝ ΔΙΕΛΗΛΥΘΟΤΑ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΙΗΣΟΥΝ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ ΚΡΑΤΩΜΕΝ ΤΗΣ ΟΜΟΛΟΓΙΑΣ
15 ΟΥ ΓΑΡ ΕΧΟΜΕΝ ΑΡΧΙΕΡΕΑ ΜΗ ΔΥΝΑΜΕΝΟΝ ΣΥΝΠΑΘΗΣΑΙ ΤΑΙΣ ΑΣΘΕΝΕΙΑΙΣ ΗΜΩΝ ΠΕΠΕΙΡΑΣΜΕΝΟΝ ΔΕ ΚΑΤΑ ΠΑΝΤΑ ΚΑΘ ΟΜΟΙΟΤΗΤΑ ΧΩΡΙΣ ΑΜΑΡΤΙΑΣ
16 ΠΡΟΣΕΡΧΩΜΕΘΑ ΟΥΝ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΤΩ ΘΡΟΝΩ ΤΗΣ ΧΑΡΙΤΟΣ ΙΝΑ ΛΑΒΩΜΕΝ ΕΛΕΟΣ ΚΑΙ ΧΑΡΙΝ ΕΥΡΩΜΕΝ ΕΙΣ ΕΥΚΑΙΡΟΝ ΒΟΗΘΕΙΑΝ

PAUL TO THE HEBREWS CHAPTER 5

1 ΠΑΣ ΓΑΡ ΑΡΧΙΕΡΕΥΣ ΕΞ ΑΝΘΡΩΠΩΝ ΛΑΜΒΑΝΟΜΕΝΟΣ ΥΠΕΡ ΑΝΘΡΩΠΩΝ ΚΑΘΙΣΤΑΤΑΙ ΤΑ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΙΝΑ ΠΡΟΣΦΕΡΗ ΔΩΡΑ ΤΕ ΚΑΙ ΘΥΣΙΑΣ ΥΠΕΡ ΑΜΑΡΤΙΩΝ
2 ΜΕΤΡΙΟΠΑΘΕΙΝ ΔΥΝΑΜΕΝΟΣ ΤΟΙΣ ΑΓΝΟΟΥΣΙΝ ΚΑΙ ΠΛΑΝΩΜΕΝΟΙΣ ΕΠΕΙ ΚΑΙ ΑΥΤΟΣ ΠΕΡΙΚΕΙΤΑΙ ΑΣΘΕΝΕΙΑΝ
3 ΚΑΙ ΔΙ ΑΥΤΗΝ ΟΦΕΙΛΕΙ ΚΑΘΩΣ ΠΕΡΙ ΤΟΥ ΛΑΟΥ ΟΥΤΩΣ ΚΑΙ ΠΕΡΙ ΕΑΥΤΟΥ ΠΡΟΣΦΕΡΕΙΝ ΠΕΡΙ ΑΜΑΡΤΙΩΝ
4 ΚΑΙ ΟΥΧ ΕΑΥΤΩ ΤΙΣ ΛΑΜΒΑΝΕΙ ΤΗΝ ΤΙΜΗΝ ΑΛΛΑ ΚΑΛΟΥΜΕΝΟΣ ΥΠΟ ΤΟΥ ΘΕΟΥ ΚΑΘΩΣΠΕΡ ΚΑΙ ΑΑΡΩΝ
5 ΟΥΤΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΟΥΧ ΕΑΥΤΟΝ ΕΔΟΞΑΣΕΝ ΓΕΝΗΘΗΝΑΙ ΑΡΧΙΕΡΕΑ ΑΛΛ Ο ΛΑΛΗΣΑΣ ΠΡΟΣ ΑΥΤΟΝ ΥΙΟΣ ΜΟΥ ΕΙ ΣΥ ΕΓΩ ΣΗΜΕΡΟΝ ΓΕΓΕΝΝΗΚΑ ΣΕ
6 ΚΑΘΩΣ ΚΑΙ ΕΝ ΕΤΕΡΩ ΛΕΓΕΙ ΣΥ ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ
7 ΟΣ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ ΔΕΗΣΕΙΣ ΤΕ ΚΑΙ ΙΚΕΤΗΡΙΑΣ ΠΡΟΣ ΤΟΝ ΔΥΝΑΜΕΝΟΝ ΣΩΖΕΙΝ ΑΥΤΟΝ ΕΚ ΘΑΝΑΤΟΥ ΜΕΤΑ ΚΡΑΥΓΗΣ ΙΣΧΥΡΑΣ ΚΑΙ ΔΑΚΡΥΩΝ ΠΡΟΣΕΝΕΓΚΑΣ ΚΑΙ ΕΙΣΑΚΟΥΣΘΕΙΣ ΑΠΟ ΤΗΣ ΕΥΛΑΒΕΙΑΣ
8 ΚΑΙΠΕΡ ΩΝ ΥΙΟΣ ΕΜΑΘΕΝ ΑΦ ΩΝ ΕΠΑΘΕΝ ΤΗΝ ΥΠΑΚΟΗΝ
9 ΚΑΙ ΤΕΛΕΙΩΘΕΙΣ ΕΓΕΝΕΤΟ ΠΑΣΙΝ ΤΟΙΣ ΥΠΑΚΟΥΟΥΣΙΝ ΑΥΤΩ ΑΙΤΙΟΣ ΣΩΤΗΡΙΑΣ ΑΙΩΝΙΟΥ
10 ΠΡΟΣΑΓΟΡΕΥΘΕΙΣ ΥΠΟ ΤΟΥ ΘΕΟΥ ΑΡΧΙΕΡΕΥΣ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ
11 ΠΕΡΙ ΟΥ ΠΟΛΥΣ ΗΜΙΝ Ο ΛΟΓΟΣ ΚΑΙ ΔΥΣΕΡΜΗΝΕΥΤΟΣ ΛΕΓΕΙΝ ΕΠΕΙ ΝΩΘΡΟΙ ΓΕΓΟΝΑΤΕ ΤΑΙΣ ΑΚΟΑΙΣ
12 ΚΑΙ ΓΑΡ ΟΦΕΙΛΟΝΤΕΣ ΕΙΝΑΙ ΔΙΔΑΣΚΑΛΟΙ ΔΙΑ ΤΟΝ ΧΡΟΝΟΝ ΠΑΛΙΝ ΧΡΕΙΑΝ ΕΧΕΤΕ ΤΟΥ ΔΙΔΑΣΚΕΙΝ ΥΜΑΣ ΤΙΝΑ ΤΑ ΣΤΟΙΧΕΙΑ ΤΗΣ ΑΡΧΗΣ ΤΩΝ ΛΟΓΙΩΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΓΕΓΟΝΑΤΕ ΧΡΕΙΑΝ ΕΧΟΝΤΕΣ ΓΑΛΑΚΤΟΣ ΟΥ ΣΤΕΡΕΑΣ ΤΡΟΦΗΣ
13 ΠΑΣ ΓΑΡ Ο ΜΕΤΕΧΩΝ ΓΑΛΑΚΤΟΣ ΑΠΕΙΡΟΣ ΛΟΓΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΝΗΠΙΟΣ ΓΑΡ ΕΣΤΙΝ
14 ΤΕΛΕΙΩΝ ΔΕ ΕΣΤΙΝ Η ΣΤΕΡΕΑ ΤΡΟΦΗ ΤΩΝ ΔΙΑ ΤΗΝ ΕΞΙΝ ΤΑ ΑΙΣΘΗΤΗΡΙΑ ΓΕΓΥΜΝΑΣΜΕΝΑ ΕΧΟΝΤΩΝ ΠΡΟΣ ΔΙΑΚΡΙΣΙΝ ΚΑΛΟΥ ΤΕ ΚΑΙ ΚΑΚΟΥ

PAUL TO THE HEBREWS CHAPTER 6

1 ΔΙΟ ΑΦΕΝΤΕΣ ΤΟΝ ΤΗΣ ΑΡΧΗΣ ΤΟΥ ΧΡΙΣΤΟΥ ΛΟΓΟΝ ΕΠΙ ΤΗΝ ΤΕΛΕΙΟΤΗΤΑ ΦΕΡΩΜΕΘΑ ΜΗ ΠΑΛΙΝ ΘΕΜΕΛΙΟΝ

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ΚΑΤΑΒΑΛΛΟΜΕΝΟΙ ΜΕΤΑΝΟΙΑΣ ΑΠΟ ΝΕΚΡΩΝ ΕΡΓΩΝ ΚΑΙ ΠΙΣΤΕΩΣ ΕΠΙ ΘΕΟΝ
2 ΒΑΠΤΙΣΜΩΝ ΔΙΔΑΧΗΣ ΕΠΙΘΕΣΕΩΣ ΤΕ ΧΕΙΡΩΝ ΑΝΑΣΤΑΣΕΩΣ ΤΕ ΝΕΚΡΩΝ ΚΑΙ ΚΡΙΜΑΤΟΣ ΑΙΩΝΙΟΥ
3 ΚΑΙ ΤΟΥΤΟ ΠΟΙΗΣΟΜΕΝ ΕΑΝΠΕΡ ΕΠΙΤΡΕΠΗ Ο ΘΕΟΣ
4 ΑΔΥΝΑΤΟΝ ΓΑΡ ΤΟΥΣ ΑΠΑΞ ΦΩΤΙΣΘΕΝΤΑΣ ΓΕΥΣΑΜΕΝΟΥΣ ΤΕ ΤΗΣ ΔΩΡΕΑΣ ΤΗΣ ΕΠΟΥΡΑΝΙΟΥ ΚΑΙ ΜΕΤΟΧΟΥΣ ΓΕΝΗΘΕΝΤΑΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ
5 ΚΑΙ ΚΑΛΟΝ ΓΕΥΣΑΜΕΝΟΥΣ ΘΕΟΥ ΡΗΜΑ ΔΥΝΑΜΕΙΣ ΤΕ ΜΕΛΛΟΝΤΟΣ ΑΙΩΝΟΣ
6 ΚΑΙ ΠΑΡΑΠΕΣΟΝΤΑΣ ΠΑΛΙΝ ΑΝΑΚΑΙΝΙΖΕΙΝ ΕΙΣ ΜΕΤΑΝΟΙΑΝ ΑΝΑΣΤΑΥΡΟΥΝΤΑΣ ΕΑΥΤΟΙΣ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΡΑΔΕΙΓΜΑΤΙΖΟΝΤΑΣ
7 ΓΗ ΓΑΡ Η ΠΙΟΥΣΑ ΤΟΝ ΕΠ ΑΥΤΗΣ ΕΡΧΟΜΕΝΟΝ ΠΟΛΛΑΚΙΣ ΥΕΤΟΝ ΚΑΙ ΤΙΚΤΟΥΣΑ ΒΟΤΑΝΗΝ ΕΥΘΕΤΟΝ ΕΚΕΙΝΟΙΣ ΔΙ ΟΥΣ ΚΑΙ ΓΕΩΡΓΕΙΤΑΙ ΜΕΤΑΛΑΜΒΑΝΕΙ ΕΥΛΟΓΙΑΣ ΑΠΟ ΤΟΥ ΘΕΟΥ
8 ΕΚΦΕΡΟΥΣΑ ΔΕ ΑΚΑΝΘΑΣ ΚΑΙ ΤΡΙΒΟΛΟΥΣ ΑΔΟΚΙΜΟΣ ΚΑΙ ΚΑΤΑΡΑΣ ΕΓΓΥΣ ΗΣ ΤΟ ΤΕΛΟΣ ΕΙΣ ΚΑΥΣΙΝ
9 ΠΕΠΕΙΣΜΕΘΑ ΔΕ ΠΕΡΙ ΥΜΩΝ ΑΓΑΠΗΤΟΙ ΤΑ ΚΡΕΙΣΣΟΝΑ ΚΑΙ ΕΧΟΜΕΝΑ ΣΩΤΗΡΙΑΣ ΕΙ ΚΑΙ ΟΥΤΩΣ ΛΑΛΟΥΜΕΝ
10 ΟΥ ΓΑΡ ΑΔΙΚΟΣ Ο ΘΕΟΣ ΕΠΙΛΑΘΕΣΘΑΙ ΤΟΥ ΕΡΓΟΥ ΥΜΩΝ ΚΑΙ ΤΗΣ ΑΓΑΠΗΣ ΗΣ ΕΝΕΔΕΙΞΑΣΘΕ ΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΔΙΑΚΟΝΗΣΑΝΤΕΣ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΔΙΑΚΟΝΟΥΝΤΕΣ
11 ΕΠΙΘΥΜΟΥΜΕΝ ΔΕ ΕΚΑΣΤΟΝ ΥΜΩΝ ΤΗΝ ΑΥΤΗΝ ΕΝΔΕΙΚΝΥΣΘΑΙ ΣΠΟΥΔΗΝ ΠΡΟΣ ΤΗΝ ΠΛΗΡΟΦΟΡΙΑΝ ΤΗΣ ΕΛΠΙΔΟΣ ΑΧΡΙ ΤΕΛΟΥΣ
12 ΙΝΑ ΜΗ ΝΩΘΡΟΙ ΓΕΝΗΣΘΕ ΜΙΜΗΤΑΙ ΔΕ ΤΩΝ ΔΙΑ ΠΙΣΤΕΩΣ ΚΑΙ ΜΑΚΡΟΘΥΜΙΑΣ ΚΛΗΡΟΝΟΜΟΥΝΤΩΝ ΤΑΣ ΕΠΑΓΓΕΛΙΑΣ
13 ΤΩ ΓΑΡ ΑΒΡΑΑΜ ΕΠΑΓΓΕΙΛΑΜΕΝΟΣ Ο ΘΕΟΣ ΕΠΕΙ ΚΑΤ ΟΥΔΕΝΟΣ ΕΙΧΕΝ ΜΕΙΖΟΝΟΣ ΟΜΟΣΑΙ ΩΜΟΣΕΝ ΚΑΘ ΕΑΥΤΟΥ
14 ΛΕΓΩΝ ΕΙ ΜΗΝ ΕΥΛΟΓΩΝ ΕΥΛΟΓΗΣΩ ΣΕ ΚΑΙ ΠΛΗΘΥΝΩΝ ΠΛΗΘΥΝΩ ΣΕ
15 ΚΑΙ ΟΥΤΩΣ ΜΑΚΡΟΘΥΜΗΣΑΣ ΕΠΕΤΥΧΕΝ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ
16 ΑΝΘΡΩΠΟΙ ΓΑΡ ΚΑΤΑ ΤΟΥ ΜΕΙΖΟΝΟΣ ΟΜΝΥΟΥΣΙΝ ΚΑΙ ΠΑΣΗΣ ΑΥΤΟΙΣ ΑΝΤΙΛΟΓΙΑΣ ΠΕΡΑΣ ΕΙΣ ΒΕΒΑΙΩΣΙΝ Ο ΟΡΚΟΣ
17 ΕΝ Ω ΠΕΡΙΣΣΟΤΕΡΟΝ ΒΟΥΛΟΜΕΝΟΣ Ο ΘΕΟΣ ΕΠΙΔΕΙΞΑΙ ΤΟΙΣ ΚΛΗΡΟΝΟΜΟΙΣ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΤΟ ΑΜΕΤΑΘΕΤΟΝ ΤΗΣ ΒΟΥΛΗΣ ΑΥΤΟΥ ΕΜΕΣΙΤΕΥΣΕΝ ΟΡΚΩ
18 ΙΝΑ ΔΙΑ ΔΥΟ ΠΡΑΓΜΑΤΩΝ ΑΜΕΤΑΘΕΤΩΝ ΕΝ ΟΙΣ ΑΔΥΝΑΤΟΝ ΨΕΥΣΑΣΘΑΙ ΤΟΝ ΘΕΟΝ ΙΣΧΥΡΑΝ ΠΑΡΑΚΛΗΣΙΝ ΕΧΩΜΕΝ ΟΙ ΚΑΤΑΦΥΓΟΝΤΕΣ ΚΡΑΤΗΣΑΙ ΤΗΣ ΠΡΟΚΕΙΜΕΝΗΣ ΕΛΠΙΔΟΣ
19 ΗΝ ΩΣ ΑΓΚΥΡΑΝ ΕΧΟΜΕΝ ΤΗΣ ΨΥΧΗΣ ΑΣΦΑΛΗ ΤΕ ΚΑΙ ΒΕΒΑΙΑΝ ΚΑΙ ΕΙΣΕΡΧΟΜΕΝΗΝ ΕΙΣ ΤΟ ΕΣΩΤΕΡΟΝ ΤΟΥ ΚΑΤΑΠΕΤΑΣΜΑΤΟΣ
20 ΟΠΟΥ ΠΡΟΔΡΟΜΟΣ ΥΠΕΡ ΗΜΩΝ ΕΙΣΗΛΘΕΝ ΙΗΣΟΥΣ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ ΑΡΧΙΕΡΕΥΣ ΓΕΝΟΜΕΝΟΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

PAUL TO THE HEBREWS CHAPTER 7

1 ΟΥΤΟΣ ΓΑΡ Ο ΜΕΛΧΙΣΕΔΕΚ ΒΑΣΙΛΕΥΣ ΣΑΛΗΜ ΙΕΡΕΥΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΥΨΙΣΤΟΥ Ο ΣΥΝΑΝΤΗΣΑΣ ΑΒΡΑΑΜ ΥΠΟΣΤΡΕΦΟΝΤΙ ΑΠΟ ΤΗΣ ΚΟΠΗΣ ΤΩΝ ΒΑΣΙΛΕΩΝ ΚΑΙ ΕΥΛΟΓΗΣΑΣ ΑΥΤΟΝ
2 Ω ΚΑΙ ΔΕΚΑΤΗΝ ΑΠΟ ΠΑΝΤΩΝ ΕΜΕΡΙΣΕΝ ΑΒΡΑΑΜ ΠΡΩΤΟΝ ΜΕΝ ΕΡΜΗΝΕΥΟΜΕΝΟΣ ΒΑΣΙΛΕΥΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΠΕΙΤΑ ΔΕ ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΑΛΗΜ Ο ΕΣΤΙΝ ΒΑΣΙΛΕΥΣ ΕΙΡΗΝΗΣ
3 ΑΠΑΤΩΡ ΑΜΗΤΩΡ ΑΓΕΝΕΑΛΟΓΗΤΟΣ ΜΗΤΕ ΑΡΧΗΝ ΗΜΕΡΩΝ ΜΗΤΕ ΖΩΗΣ ΤΕΛΟΣ ΕΧΩΝ ΑΦΩΜΟΙΩΜΕΝΟΣ ΔΕ ΤΩ ΥΙΩ ΤΟΥ ΘΕΟΥ ΜΕΝΕΙ ΙΕΡΕΥΣ ΕΙΣ ΤΟ ΔΙΗΝΕΚΕΣ
4 ΘΕΩΡΕΙΤΕ ΔΕ ΠΗΛΙΚΟΣ ΟΥΤΟΣ Ω ΚΑΙ ΔΕΚΑΤΗΝ ΑΒΡΑΑΜ ΕΔΩΚΕΝ ΕΚ ΤΩΝ ΑΚΡΟΘΙΝΙΩΝ Ο ΠΑΤΡΙΑΡΧΗΣ
5 ΚΑΙ ΟΙ ΜΕΝ ΕΚ ΤΩΝ ΥΙΩΝ ΛΕΥΕΙ ΤΗΝ ΙΕΡΑΤΕΙΑΝ ΛΑΜΒΑΝΟΝΤΕΣ ΕΝΤΟΛΗΝ ΕΧΟΥΣΙΝ ΑΠΟΔΕΚΑΤΟΥΝ ΤΟΝ ΛΑΟΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΤΟΥΤ ΕΣΤΙΝ ΤΟΥΣ ΑΔΕΛΦΟΥΣ ΑΥΤΩΝ ΚΑΙΠΕΡ ΕΞΕΛΗΛΥΘΟΤΑΣ ΕΚ ΤΗΣ ΟΣΦΥΟΣ ΑΒΡΑΑΜ
6 Ο ΔΕ ΜΗ ΓΕΝΕΑΛΟΓΟΥΜΕΝΟΣ ΕΞ ΑΥΤΩΝ ΔΕΔΕΚΑΤΩΚΕΝ ΑΒΡΑΑΜ ΚΑΙ ΤΟΝ ΕΧΟΝΤΑ ΤΑΣ ΕΠΑΓΓΕΛΙΑΣ ΕΥΛΟΓΗΚΕΝ
7 ΧΩΡΙΣ ΔΕ ΠΑΣΗΣ ΑΝΤΙΛΟΓΙΑΣ ΤΟ ΕΛΑΤΤΟΝ ΥΠΟ ΤΟΥ ΚΡΕΙΤΤΟΝΟΣ ΕΥΛΟΓΕΙΤΑΙ
8 ΚΑΙ ΩΔΕ ΜΕΝ ΔΕΚΑΤΑΣ ΑΠΟΘΝΗΣΚΟΝΤΕΣ ΑΝΘΡΩΠΟΙ ΛΑΜΒΑΝΟΥΣΙΝ ΕΚΕΙ ΔΕ ΜΑΡΤΥΡΟΥΜΕΝΟΣ ΟΤΙ ΖΗ
9 ΚΑΙ ΩΣ ΕΠΟΣ ΕΙΠΕΙΝ ΔΙ ΑΒΡΑΑΜ ΚΑΙ ΛΕΥΕΙΣ Ο ΔΕΚΑΤΑΣ ΛΑΜΒΑΝΩΝ ΔΕΔΕΚΑΤΩΤΑΙ
10 ΕΤΙ ΓΑΡ ΕΝ ΤΗ ΟΣΦΥΙ ΤΟΥ ΠΑΤΡΟΣ ΗΝ ΟΤΕ ΣΥΝΗΝΤΗΣΕΝ ΑΥΤΩ ΜΕΛΧΙΣΕΔΕΚ
11 ΕΙ ΜΕΝ ΟΥΝ ΤΕΛΕΙΩΣΙΣ ΔΙΑ ΤΗΣ ΛΕΥΕΙΤΙΚΗΣ ΙΕΡΩΣΥΝΗΣ ΗΝ Ο ΛΑΟΣ ΓΑΡ ΕΠ ΑΥΤΗΣ ΝΕΝΟΜΟΘΕΤΗΤΑΙ ΤΙΣ ΕΤΙ ΧΡΕΙΑ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ ΕΤΕΡΟΝ ΑΝΙΣΤΑΣΘΑΙ ΙΕΡΕΑ ΚΑΙ ΟΥ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΑΑΡΩΝ ΛΕΓΕΣΘΑΙ
12 ΜΕΤΑΤΙΘΕΜΕΝΗΣ ΓΑΡ ΤΗΣ ΙΕΡΩΣΥΝΗΣ ΕΞ ΑΝΑΓΚΗΣ ΚΑΙ ΝΟΜΟΥ ΜΕΤΑΘΕΣΙΣ ΓΙΝΕΤΑΙ
13 ΕΦ ΟΝ ΓΑΡ ΛΕΓΕΤΑΙ ΤΑΥΤΑ ΦΥΛΗΣ ΕΤΕΡΑΣ ΜΕΤΕΣΧΗΚΕΝ ΑΦ ΗΣ ΟΥΔΕΙΣ ΠΡΟΣΕΣΧΗΚΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ
14 ΠΡΟΔΗΛΟΝ ΓΑΡ ΟΤΙ ΕΞ ΙΟΥΔΑ ΑΝΑΤΕΤΑΛΚΕΝ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΕΙΣ ΗΝ ΦΥΛΗΝ ΠΕΡΙ ΙΕΡΕΩΝ ΟΥΔΕΝ ΜΩΥΣΗΣ ΕΛΑΛΗΣΕΝ
15 ΚΑΙ ΠΕΡΙΣΣΟΤΕΡΟΝ ΕΤΙ ΚΑΤΑΔΗΛΟΝ ΕΣΤΙΝ ΕΙ ΚΑΤΑ ΤΗΝ ΟΜΟΙΟΤΗΤΑ ΜΕΛΧΙΣΕΔΕΚ ΑΝΙΣΤΑΤΑΙ ΙΕΡΕΥΣ ΕΤΕΡΟΣ
16 ΟΣ ΟΥ ΚΑΤΑ ΝΟΜΟΝ ΕΝΤΟΛΗΣ ΣΑΡΚΙΝΗΣ ΓΕΓΟΝΕΝ ΑΛΛΑ ΚΑΤΑ ΔΥΝΑΜΙΝ ΖΩΗΣ ΑΚΑΤΑΛΥΤΟΥ
17 ΜΑΡΤΥΡΕΙΤΑΙ ΓΑΡ ΟΤΙ ΣΥ ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ
18 ΑΘΕΤΗΣΙΣ ΜΕΝ ΓΑΡ ΓΙΝΕΤΑΙ ΠΡΟΑΓΟΥΣΗΣ ΕΝΤΟΛΗΣ ΔΙΑ ΤΟ ΑΥΤΗΣ ΑΣΘΕΝΕΣ ΚΑΙ ΑΝΩΦΕΛΕΣ
19 ΟΥΔΕΝ ΓΑΡ ΕΤΕΛΕΙΩΣΕΝ Ο ΝΟΜΟΣ ΕΠΕΙΣΑΓΩΓΗ ΔΕ ΚΡΕΙΤΤΟΝΟΣ ΕΛΠΙΔΟΣ ΔΙ ΗΣ ΕΓΓΙΖΟΜΕΝ ΤΩ ΘΕΩ
20 ΚΑΙ ΚΑΘ ΟΣΟΝ ΟΥ ΧΩΡΙΣ ΟΡΚΩΜΟΣΙΑΣ ΟΙ ΜΕΝ ΓΑΡ ΧΩΡΙΣ ΟΡΚΩΜΟΣΙΑΣ ΕΙΣΙΝ ΙΕΡΕΙΣ ΓΕΓΟΝΟΤΕΣ
21 Ο ΔΕ ΜΕΤΑ ΟΡΚΩΜΟΣΙΑΣ ΔΙΑ ΤΟΥ ΛΕΓΟΝΤΟΣ ΠΡΟΣ ΑΥΤΟΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΚΑΙ ΟΥ ΜΕΤΑΜΕΛΗΘΗΣΕΤΑΙ ΣΥ ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ
22 ΚΑΤΑ ΤΟΣΟΥΤΟ ΚΑΙ ΚΡΕΙΤΤΟΝΟΣ ΔΙΑΘΗΚΗΣ ΓΕΓΟΝΕΝ ΕΓΓΥΟΣ ΙΗΣΟΥΣ
23 ΚΑΙ ΟΙ ΜΕΝ ΠΛΕΙΟΝΕΣ ΕΙΣΙΝ ΓΕΓΟΝΟΤΕΣ ΙΕΡΕΙΣ ΔΙΑ ΤΟ ΘΑΝΑΤΩ ΚΩΛΥΕΣΘΑΙ ΠΑΡΑΜΕΝΕΙΝ
24 Ο ΔΕ ΔΙΑ ΤΟ ΜΕΝΕΙΝ ΑΥΤΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΠΑΡΑΒΑΤΟΝ ΕΧΕΙ ΤΗΝ ΙΕΡΩΣΥΝΗΝ
25 ΟΘΕΝ ΚΑΙ ΣΩΖΕΙΝ ΕΙΣ ΤΟ ΠΑΝΤΕΛΕΣ ΔΥΝΑΤΑΙ ΤΟΥΣ ΠΡΟΣΕΡΧΟΜΕΝΟΥΣ ΔΙ ΑΥΤΟΥ ΤΩ ΘΕΩ ΠΑΝΤΟΤΕ ΖΩΝ ΕΙΣ ΤΟ ΕΝΤΥΓΧΑΝΕΙΝ ΥΠΕΡ ΑΥΤΩΝ
26 ΤΟΙΟΥΤΟΣ ΓΑΡ ΗΜΙΝ ΚΑΙ ΕΠΡΕΠΕΝ ΑΡΧΙΕΡΕΥΣ ΟΣΙΟΣ ΑΚΑΚΟΣ ΑΜΙΑΝΤΟΣ ΚΕΧΩΡΙΣΜΕΝΟΣ ΑΠΟ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΥΨΗΛΟΤΕΡΟΣ ΤΩΝ ΟΥΡΑΝΩΝ ΓΕΝΟΜΕΝΟΣ
27 ΟΣ ΟΥΚ ΕΧΕΙ ΚΑΘ ΗΜΕΡΑΝ ΑΝΑΓΚΗΝ ΩΣΠΕΡ ΟΙ ΑΡΧΙΕΡΕΙΣ ΠΡΟΤΕΡΟΝ ΥΠΕΡ ΤΩΝ ΙΔΙΩΝ ΑΜΑΡΤΙΩΝ ΘΥΣΙΑΣ ΑΝΑΦΕΡΕΙΝ ΕΠΕΙΤΑ ΤΩΝ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟ ΓΑΡ ΕΠΟΙΗΣΕΝ ΕΦΑΠΑΞ ΕΑΥΤΟΝ ΠΡΟΕΝΕΓΚΑΣ
28 Ο ΝΟΜΟΣ ΓΑΡ ΑΝΘΡΩΠΟΥΣ ΚΑΘΙΣΤΗΣΙΝ ΑΡΧΙΕΡΕΙΣ ΕΧΟΝΤΑΣ ΑΣΘΕΝΕΙΑΝ Ο ΛΟΓΟΣ ΔΕ ΤΗΣ ΟΡΚΩΜΟΣΙΑΣ ΤΗΣ ΜΕΤΑ ΤΟΝ ΝΟΜΟΝ ΥΙΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΕΤΕΛΕΙΩΜΕΝΟΝ

PAUL TO THE HEBREWS CHAPTER 8

1 ΚΕΦΑΛΑΙΟΝ ΔΕ ΕΠΙ ΤΟΙΣ ΛΕΓΟΜΕΝΟΙΣ ΤΟΙΟΥΤΟΝ ΕΧΟΜΕΝ ΑΡΧΙΕΡΕΑ ΟΣ ΕΚΑΘΙΣΕΝ ΕΝ ΔΕΞΙΑ ΤΟΥ ΘΡΟΝΟΥ ΤΗΣ ΜΕΓΑΛΩΣΥΝΗΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
2 ΤΩΝ ΑΓΙΩΝ ΛΕΙΤΟΥΡΓΟΣ ΚΑΙ ΤΗΣ ΣΚΗΝΗΣ ΤΗΣ ΑΛΗΘΙΝΗΣ ΗΝ ΕΠΗΞΕΝ Ο ΚΥΡΙΟΣ ΟΥΚ ΑΝΘΡΩΠΟΣ

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3 ΠΑΣ ΓΑΡ ΑΡΧΙΕΡΕΥΣ ΕΙΣ ΤΟ ΠΡΟΣΦΕΡΕΙΝ ΔΩΡΑ ΤΕ ΚΑΙ ΘΥΣΙΑΣ ΚΑΘΙΣΤΑΤΑΙ ΟΘΕΝ ΑΝΑΓΚΑΙΟΝ ΕΧΕΙΝ ΤΙ ΚΑΙ ΤΟΥΤΟΝ Ο ΠΡΟΣΕΝΕΓΚΗ

4 ΕΙ ΜΕΝ ΟΥΝ ΗΝ ΕΠΙ ΓΗΣ ΟΥΔ ΑΝ ΗΝ ΙΕΡΕΥΣ ΟΝΤΩΝ ΤΩΝ ΠΡΟΣΦΕΡΟΝΤΩΝ ΚΑΤΑ ΝΟΜΟΝ ΤΑ ΔΩΡΑ

5 ΟΙΤΙΝΕΣ ΥΠΟΔΕΙΓΜΑΤΙ ΚΑΙ ΣΚΙΑ ΛΑΤΡΕΥΟΥΣΙΝ ΤΩΝ ΕΠΟΥΡΑΝΙΩΝ ΚΑΘΩΣ ΚΕΧΡΗΜΑΤΙΣΤΑΙ ΜΩΥΣΗΣ ΜΕΛΛΩΝ ΕΠΙΤΕΛΕΙΝ ΤΗΝ ΣΚΗΝΗΝ ΟΡΑ ΓΑΡ ΦΗΣΙΝ ΠΟΙΗΣΕΙΣ ΠΑΝΤΑ ΚΑΤΑ ΤΟΝ ΤΥΠΟΝ ΤΟΝ ΔΕΙΧΘΕΝΤΑ ΣΟΙ ΕΝ ΤΩ ΟΡΕΙ

6 ΝΥΝΙ ΔΕ ΔΙΑΦΟΡΩΤΕΡΑΣ ΤΕΤΥΧΕΝ ΛΕΙΤΟΥΡΓΙΑΣ ΟΣΩ ΚΑΙ ΚΡΕΙΤΤΟΝΟΣ ΕΣΤΙΝ ΔΙΑΘΗΚΗΣ ΜΕΣΙΤΗΣ ΗΤΙΣ ΕΠΙ ΚΡΕΙΤΤΟΣΙΝ ΕΠΑΓΓΕΛΙΑΙΣ ΝΕΝΟΜΟΘΕΤΗΤΑΙ

7 ΕΙ ΓΑΡ Η ΠΡΩΤΗ ΕΚΕΙΝΗ ΗΝ ΑΜΕΜΠΤΟΣ ΟΥΚ ΑΝ ΔΕΥΤΕΡΑΣ ΕΖΗΤΕΙΤΟ ΤΟΠΟΣ

8 ΜΕΜΦΟΜΕΝΟΣ ΓΑΡ ΑΥΤΟΥΣ ΛΕΓΕΙ ΙΔΟΥ ΗΜΕΡΑΙ ΕΡΧΟΝΤΑΙ ΛΕΓΕΙ ΚΥΡΙΟΣ ΚΑΙ ΣΥΝΤΕΛΕΣΩ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΣΡΑΗΛ ΚΑΙ ΕΠΙ ΤΟΝ ΟΙΚΟΝ ΙΟΥΔΑ ΔΙΑΘΗΚΗΝ ΚΑΙΝΗΝ

9 ΟΥ ΚΑΤΑ ΤΗΝ ΔΙΑΘΗΚΗΝ ΗΝ ΕΠΟΙΗΣΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΑΥΤΩΝ ΕΝ ΗΜΕΡΑ ΕΠΙΛΑΒΟΜΕΝΟΥ ΜΟΥ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΩΝ ΕΞΑΓΑΓΕΙΝ ΑΥΤΟΥΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΟΤΙ ΑΥΤΟΙ ΟΥΚ ΕΝΕΜΕΙΝΑΝ ΕΝ ΤΗ ΔΙΑΘΗΚΗ ΜΟΥ ΚΑΓΩ ΗΜΕΛΗΣΑ ΑΥΤΩΝ ΛΕΓΕΙ ΚΥΡΙΟΣ

10 ΟΤΙ ΑΥΤΗ Η ΔΙΑΘΗΚΗ ΗΝ ΔΙΑΘΗΣΟΜΑΙ ΤΩ ΟΙΚΩ ΙΣΡΑΗΛ ΜΕΤΑ ΤΑΣ ΗΜΕΡΑΣ ΕΚΕΙΝΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΔΟΥΣ ΝΟΜΟΥΣ ΜΟΥ ΕΙΣ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΕΠΙΓΡΑΨΩ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΜΑΙ ΑΥΤΟΙΣ ΕΙΣ ΘΕΟΝ ΚΑΙ ΑΥΤΟΙ ΕΣΟΝΤΑΙ ΜΟΙ ΕΙΣ ΛΑΟΝ

11 ΚΑΙ ΟΥ ΜΗ ΔΙΔΑΞΩΣΙΝ ΕΚΑΣΤΟΣ ΤΟΝ ΠΟΛΙΤΗΝ ΑΥΤΟΥ ΚΑΙ ΕΚΑΣΤΟΣ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΛΕΓΩΝ ΓΝΩΘΙ ΤΟΝ ΚΥΡΙΟΝ ΟΤΙ ΠΑΝΤΕΣ ΕΙΔΗΣΟΥΣΙΝ ΜΕ ΑΠΟ ΜΙΚΡΟΥ ΕΩΣ ΜΕΓΑΛΟΥ ΑΥΤΩΝ

12 ΟΤΙ ΙΛΕΩΣ ΕΣΟΜΑΙ ΤΑΙΣ ΑΔΙΚΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΝΗΣΘΩ ΕΤΙ

13 ΕΝ ΤΩ ΛΕΓΕΙΝ ΚΑΙΝΗΝ ΠΕΠΑΛΑΙΩΚΕΝ ΤΗΝ ΠΡΩΤΗΝ ΤΟ ΔΕ ΠΑΛΑΙΟΥΜΕΝΟΝ ΚΑΙ ΓΗΡΑΣΚΟΝ ΕΓΓΥΣ ΑΦΑΝΙΣΜΟΥ

PAUL TO THE HEBREWS CHAPTER 9

1 ΕΙΧΕΝ ΜΕΝ ΟΥΝ ΚΑΙ Η ΠΡΩΤΗ ΔΙΚΑΙΩΜΑΤΑ ΛΑΤΡΕΙΑΣ ΤΟ ΤΕ ΑΓΙΟΝ ΚΟΣΜΙΚΟΝ

2 ΣΚΗΝΗ ΓΑΡ ΚΑΤΕΣΚΕΥΑΣΘΗ Η ΠΡΩΤΗ ΕΝ Η Η ΤΕ ΛΥΧΝΙΑ ΚΑΙ Η ΤΡΑΠΕΖΑ ΚΑΙ Η ΠΡΟΘΕΣΙΣ ΤΩΝ ΑΡΤΩΝ ΗΤΙΣ ΛΕΓΕΤΑΙ ΑΓΙΑ

3 ΜΕΤΑ ΔΕ ΤΟ ΔΕΥΤΕΡΟΝ ΚΑΤΑΠΕΤΑΣΜΑ ΣΚΗΝΗ Η ΛΕΓΟΜΕΝΗ ΑΓΙΑ ΑΓΙΩΝ

4 ΧΡΥΣΟΥΝ ΕΧΟΥΣΑ ΘΥΜΙΑΤΗΡΙΟΝ ΚΑΙ ΤΗΝ ΚΙΒΩΤΟΝ ΤΗΣ ΔΙΑΘΗΚΗΣ ΠΕΡΙΚΕΚΑΛΥΜΜΕΝΗΝ ΠΑΝΤΟΘΕΝ ΧΡΥΣΙΩ ΕΝ Η ΣΤΑΜΝΟΣ ΧΡΥΣΗ ΕΧΟΥΣΑ ΤΟ ΜΑΝΝΑ ΚΑΙ Η ΡΑΒΔΟΣ ΑΑΡΩΝ Η ΒΛΑΣΤΗΣΑΣΑ ΚΑΙ ΑΙ ΠΛΑΚΕΣ ΤΗΣ ΔΙΑΘΗΚΗΣ

5 ΥΠΕΡΑΝΩ ΔΕ ΑΥΤΗΣ ΧΕΡΟΥΒΕΙΝ ΔΟΞΗΣ ΚΑΤΑΣΚΙΑΖΟΝΤΑ ΤΟ ΙΛΑΣΤΗΡΙΟΝ ΠΕΡΙ ΩΝ ΟΥΚ ΕΣΤΙΝ ΝΥΝ ΛΕΓΕΙΝ ΚΑΤΑ ΜΕΡΟΣ

6 ΤΟΥΤΩΝ ΔΕ ΟΥΤΩΣ ΚΑΤΕΣΚΕΥΑΣΜΕΝΩΝ ΕΙΣ ΜΕΝ ΤΗΝ ΠΡΩΤΗΝ ΣΚΗΝΗΝ ΔΙΑΠΑΝΤΟΣ ΕΙΣΙΑΣΙΝ ΟΙ ΙΕΡΕΙΣ ΤΑΣ ΛΑΤΡΕΙΑΣ ΕΠΙΤΕΛΟΥΝΤΕΣ

7 ΕΙΣ ΔΕ ΤΗΝ ΔΕΥΤΕΡΑΝ ΑΠΑΞ ΤΟΥ ΕΝΙΑΥΤΟΥ ΜΟΝΟΣ Ο ΑΡΧΙΕΡΕΥΣ ΟΥ ΧΩΡΙΣ ΑΙΜΑΤΟΣ Ο ΠΡΟΣΦΕΡΕΙ ΥΠΕΡ ΕΑΥΤΟΥ ΚΑΙ ΤΩΝ ΤΟΥ ΛΑΟΥ ΑΓΝΟΗΜΑΤΩΝ

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PAUL TO THE HEBREWS CHAPTER 10

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11 ΩΝ ΓΑΡ ΕΙΣΦΕΡΕΤΑΙ ΖΩΩΝ ΤΟ ΑΙΜΑ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΕΙΣ ΤΑ ΑΓΙΑ ΔΙΑ ΤΟΥ ΑΡΧΙΕΡΕΩΣ ΤΟΥΤΩΝ ΤΑ ΣΩΜΑΤΑ ΚΑΤΑΚΑΙΕΤΑΙ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ

12 ΔΙΟ ΚΑΙ ΙΗΣΟΥΣ ΙΝΑ ΑΓΙΑΣΗ ΔΙΑ ΤΟΥ ΙΔΙΟΥ ΑΙΜΑΤΟΣ ΤΟΝ ΛΑΟΝ ΕΞΩ ΤΗΣ ΠΥΛΗΣ ΕΠΑΘΕΝ

13 ΤΟΙΝΥΝ ΕΞΕΡΧΩΜΕΘΑ ΠΡΟΣ ΑΥΤΟΝ ΕΞΩ ΤΗΣ ΠΑΡΕΜΒΟΛΗΣ ΤΟΝ ΟΝΕΙΔΙΣΜΟΝ ΑΥΤΟΥ ΦΕΡΟΝΤΕΣ

14 ΟΥ ΓΑΡ ΕΧΟΜΕΝ ΩΔΕ ΜΕΝΟΥΣΑΝ ΠΟΛΙΝ ΑΛΛΑ ΤΗΝ ΜΕΛΛΟΥΣΑΝ ΕΠΙΖΗΤΟΥΜΕΝ

15 ΔΙ ΑΥΤΟΥ ΟΥΝ ΑΝΑΦΕΡΩΜΕΝ ΘΥΣΙΑΝ ΑΙΝΕΣΕΩΣ ΔΙΑΠΑΝΤΟΣ ΤΩ ΘΕΩ ΤΟΥΤ ΕΣΤΙΝ ΚΑΡΠΟΝ ΧΕΙΛΕΩΝ ΟΜΟΛΟΓΟΥΝΤΩΝ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ

16 ΤΗΣ ΔΕ ΕΥΠΟΙΙΑΣ ΚΑΙ ΚΟΙΝΩΝΙΑΣ ΜΗ ΕΠΙΛΑΝΘΑΝΕΣΘΕ ΤΟΙΑΥΤΑΙΣ ΓΑΡ ΘΥΣΙΑΙΣ ΕΥΑΡΕΣΤΕΙΤΑΙ Ο ΘΕΟΣ

17 ΠΕΙΘΕΣΘΕ ΤΟΙΣ ΗΓΟΥΜΕΝΟΙΣ ΥΜΩΝ ΚΑΙ ΥΠΕΙΚΕΤΕ ΑΥΤΟΙ ΓΑΡ ΑΓΡΥΠΝΟΥΣΙΝ ΥΠΕΡ ΤΩΝ ΨΥΧΩΝ ΥΜΩΝ ΩΣ ΛΟΓΟΝ ΑΠΟΔΩΣΟΝΤΕΣ ΙΝΑ ΜΕΤΑ ΧΑΡΑΣ ΤΟΥΤΟ ΠΟΙΩΣΙΝ ΚΑΙ ΜΗ ΣΤΕΝΑΖΟΝΤΕΣ ΑΛΥΣΙΤΕΛΕΣ ΓΑΡ ΥΜΙΝ ΤΟΥΤΟ

18 ΠΡΟΣΕΥΧΕΣΘΕ ΠΕΡΙ ΗΜΩΝ ΠΕΙΘΟΜΕΘΑ ΓΑΡ ΟΤΙ ΚΑΛΗΝ ΣΥΝΕΙΔΗΣΙΝ ΕΧΟΜΕΝ ΕΝ ΠΑΣΙΝ ΚΑΛΩΣ ΘΕΛΟΝΤΕΣ ΑΝΑΣΤΡΕΦΕΣΘΑΙ

19 ΠΕΡΙΣΣΟΤΕΡΩΣ ΔΕ ΠΑΡΑΚΑΛΩ ΤΟΥΤΟ ΠΟΙΗΣΑΙ ΙΝΑ ΤΑΧΙΟΝ ΑΠΟΚΑΤΑΣΤΑΘΩ ΥΜΙΝ

20 Ο ΔΕ ΘΕΟΣ ΤΗΣ ΕΙΡΗΝΗΣ Ο ΑΝΑΓΑΓΩΝ ΕΚ ΝΕΚΡΩΝ ΤΟΝ ΠΟΙΜΕΝΑ ΤΩΝ ΠΡΟΒΑΤΩΝ ΤΟΝ ΜΕΓΑΝ ΕΝ ΑΙΜΑΤΙ ΔΙΑΘΗΚΗΣ ΑΙΩΝΙΟΥ ΤΟΝ ΚΥΡΙΟΝ ΗΜΩΝ ΙΗΣΟΥΝ

21 ΚΑΤΑΡΤΙΣΑΙ ΥΜΑΣ ΕΝ ΠΑΝΤΙ ΑΓΑΘΩ ΕΙΣ ΤΟ ΠΟΙΗΣΑΙ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΠΟΙΩΝ ΕΝ ΗΜΙΝ ΤΟ ΕΥΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ω Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

22 ΠΑΡΑΚΑΛΩ ΔΕ ΥΜΑΣ ΑΔΕΛΦΟΙ ΑΝΕΧΕΣΘΕ ΤΟΥ ΛΟΓΟΥ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩΣ ΚΑΙ ΓΑΡ ΔΙΑ ΒΡΑΧΕΩΝ ΕΠΕΣΤΕΙΛΑ ΥΜΙΝ

23 ΓΙΝΩΣΚΕΤΕ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΤΙΜΟΘΕΟΝ ΑΠΟΛΕΛΥΜΕΝΟΝ ΜΕΘ ΟΥ ΕΑΝ ΤΑΧΙΟΝ ΕΡΧΗΤΑΙ ΟΨΟΜΑΙ ΥΜΑΣ

24 ΑΣΠΑΣΑΣΘΕ ΠΑΝΤΑΣ ΤΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΥΜΩΝ ΚΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ ΑΣΠΑΖΟΝΤΑΙ ΥΜΑΣ ΟΙ ΑΠΟ ΤΗΣ ΙΤΑΛΙΑΣ

25 Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝΚΑΙ ΓΑΡ Ο ΘΕΟΣ ΗΜΩΝ ΠΥΡ ΚΑΤΑΝΑΛΙΣΚΟΝ

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THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned Paul's new religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form..)

1 ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΗΝ ΕΔΩΚΕΝ ΑΥΤΩ Ο ΘΕΟΣ ΔΕΙΞΑΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ Α ΔΕΙ ΓΕΝΕΣΘΑΙ ΕΝ ΤΑΧΕΙ ΚΑΙ ΕΣΗΜΑΝΕΝ ΑΠΟΣΤΕΙΛΑΣ ΔΙΑ ΤΟΥ ΑΓΓΕΛΟΥ ΑΥΤΟΥ ΤΩ ΔΟΥΛΩ ΑΥΤΟΥ ΙΩΑΝΝΗ

2 ΟΣ ΕΜΑΡΤΥΡΗΣΕΝ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΟΣΑ ΙΔΕΝ

3 ΜΑΚΑΡΙΟΣ Ο ΑΝΑΓΙΝΩΣΚΩΝ ΚΑΙ ΟΙ ΑΚΟΥΟΝΤΕΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ΚΑΙ ΤΗΡΟΥΝΤΕΣ ΤΑ ΕΝ ΑΥΤΗ ΓΕΓΡΑΜΜΕΝΑ Ο ΓΑΡ ΚΑΙΡΟΣ ΕΓΓΥΣ

4 ΙΩΑΝΝΗΣ ΤΑΙΣ ΕΠΤΑ ΕΚΚΛΗΣΙΑΙΣ ΤΑΙΣ ΕΝ ΤΗ ΑΣΙΑ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΑΠΟ Ο ΩΝ ΚΑΙ Ο ΗΝ ΚΑΙ Ο ΕΡΧΟΜΕΝΟΣ ΚΑΙ ΑΠΟ ΤΩΝ ΕΠΤΑ ΠΝΕΥΜΑΤΩΝ Α ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΑΥΤΟΥ

5 ΚΑΙ ΑΠΟ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο ΜΑΡΤΥΣ Ο ΠΙΣΤΟΣ Ο ΠΡΩΤΟΤΟΚΟΣ ΤΩΝ ΝΕΚΡΩΝ ΚΑΙ Ο ΑΡΧΩΝ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΗΣ ΓΗΣ ΤΩ ΑΓΑΠΩΝΤΙ ΗΜΑΣ ΚΑΙ ΛΥΣΑΝΤΙ ΗΜΑΣ ΕΚ ΤΩΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΑΥΤΟΥ

6 ΚΑΙ ΕΠΟΙΗΣΕΝ ΗΜΑΣ ΒΑΣΙΛΕΙΑΝ ΙΕΡΕΙΣ ΤΩ ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΑΥΤΟΥ ΑΥΤΩ Η ΔΟΞΑ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

7 ΙΔΟΥ ΕΡΧΕΤΑΙ ΜΕΤΑ ΤΩΝ ΝΕΦΕΛΩΝ ΚΑΙ ΟΨΕΤΑΙ ΑΥΤΟΝ ΠΑΣ ΟΦΘΑΛΜΟΣ ΚΑΙ ΟΙΤΙΝΕΣ ΑΥΤΟΝ ΕΞΕΚΕΝΤΗΣΑΝ ΚΑΙ ΚΟΨΟΝΤΑΙ ΕΠ ΑΥΤΟΝ ΠΑΣΑΙ ΑΙ ΦΥΛΑΙ ΤΗΣ ΓΗΣ ΝΑΙ ΑΜΗΝ

8 ΕΓΩ ΕΙΜΙ ΤΟ ΑΛΦΑ ΚΑΙ ΤΟ Ω ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ Ο ΩΝ ΚΑΙ Ο ΗΝ ΚΑΙ Ο ΕΡΧΟΜΕΝΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ

9 ΕΓΩ ΙΩΑΝΝΗΣ Ο ΑΔΕΛΦΟΣ ΥΜΩΝ ΚΑΙ ΣΥΝΚΟΙΝΩΝΟΣ ΕΝ ΤΗ ΘΛΙΨΕΙ ΚΑΙ ΒΑΣΙΛΕΙΑ ΚΑΙ ΥΠΟΜΟΝΗ ΕΝ ΙΗΣΟΥ ΕΓΕΝΟΜΗΝ ΕΝ ΤΗ ΝΗΣΩ ΤΗ ΚΑΛΟΥΜΕΝΗ ΠΑΤΜΩ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΙΑ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΙΗΣΟΥ

10 ΕΓΕΝΟΜΗΝ ΕΝ ΠΝΕΥΜΑΤΙ ΕΝ ΤΗ ΚΥΡΙΑΚΗ ΗΜΕΡΑ ΚΑΙ ΗΚΟΥΣΑ ΟΠΙΣΩ ΜΟΥ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΩΣ ΣΑΛΠΙΓΓΟΣ

11 ΛΕΓΟΥΣΗΣ Ο ΒΛΕΠΕΙΣ ΓΡΑΨΟΝ ΕΙΣ ΒΙΒΛΙΟΝ ΚΑΙ ΠΕΜΨΟΝ ΤΑΙΣ ΕΠΤΑ ΕΚΚΛΗΣΙΑΙΣ ΕΙΣ ΕΦΕΣΟΝ ΚΑΙ ΕΙΣ ΣΜΥΡΝΑΝ ΚΑΙ ΕΙΣ ΠΕΡΓΑΜΟΝ ΚΑΙ ΕΙΣ ΘΥΑΤΕΙΡΑ ΚΑΙ ΕΙΣ ΣΑΡΔΕΙΣ ΚΑΙ ΕΙΣ ΦΙΛΑΔΕΛΦΙΑΝ ΚΑΙ ΕΙΣ ΛΑΟΔΙΚΙΑΝ

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12 ΚΑΙ ΕΠΕΣΤΡΕΨΑ ΒΛΕΠΕΙΝ ΤΗΝ ΦΩΝΗΝ ΗΤΙΣ ΕΛΑΛΕΙ ΜΕΤ ΕΜΟΥ ΚΑΙ ΕΠΙΣΤΡΕΨΑΣ ΕΙΔΟΝ ΕΠΤΑ ΛΥΧΝΙΑΣ ΧΡΥΣΑΣ
13 ΚΑΙ ΕΝ ΜΕΣΩ ΤΩΝ ΛΥΧΝΙΩΝ ΟΜΟΙΟΝ ΥΙΟΝ ΑΝΘΡΩΠΟΥ ΕΝΔΕΔΥΜΕΝΟΝ ΠΟΔΗΡΗ ΚΑΙ ΠΕΡΙΕΖΩΣΜΕΝΟΝ ΠΡΟΣ ΤΟΙΣ ΜΑΣΘΟΙΣ ΖΩΝΗΝ ΧΡΥΣΑΝ
14 Η ΔΕ ΚΕΦΑΛΗ ΑΥΤΟΥ ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΛΕΥΚΑΙ ΩΣ ΕΡΙΟΝ ΛΕΥΚΟΝ ΩΣ ΧΙΩΝ ΚΑΙ ΟΙ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΩΣ ΦΛΟΞ ΠΥΡΟΣ
15 ΚΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ ΟΜΟΙΟΙ ΧΑΛΚΟΛΙΒΑΝΩ ΩΣ ΕΝ ΚΑΜΙΝΩ ΠΕΠΥΡΩΜΕΝΗΣ ΚΑΙ Η ΦΩΝΗ ΑΥΤΟΥ ΩΣ ΦΩΝΗ ΥΔΑΤΩΝ ΠΟΛΛΩΝ
16 ΚΑΙ ΕΧΩΝ ΕΝ ΤΗ ΔΕΞΙΑ ΧΕΙΡΙ ΑΥΤΟΥ ΑΣΤΕΡΑΣ ΕΠΤΑ ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΡΟΜΦΑΙΑ ΔΙΣΤΟΜΟΣ ΟΞΕΙΑ ΕΚΠΟΡΕΥΟΜΕΝΗ ΚΑΙ Η ΟΨΙΣ ΑΥΤΟΥ ΩΣ Ο ΗΛΙΟΣ ΦΑΙΝΕΙ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΟΥ
17 ΚΑΙ ΟΤΕ ΕΙΔΟΝ ΑΥΤΟΝ ΕΠΕΣΑ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΟΥ ΩΣ ΝΕΚΡΟΣ ΚΑΙ ΕΘΗΚΕΝ ΤΗΝ ΔΕΞΙΑΝ ΑΥΤΟΥ ΕΠ ΕΜΕ ΛΕΓΩΝ ΜΗ ΦΟΒΟΥ ΕΓΩ ΕΙΜΙ Ο ΠΡΩΤΟΣ ΚΑΙ Ο ΕΣΧΑΤΟΣ
18 ΚΑΙ Ο ΖΩΝ ΚΑΙ ΕΓΕΝΟΜΗΝ ΝΕΚΡΟΣ ΚΑΙ ΙΔΟΥ ΖΩΝ ΕΙΜΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΚΑΙ ΕΧΩ ΤΑΣ ΚΛΕΙΣ ΤΟΥ ΘΑΝΑΤΟΥ ΚΑΙ ΤΟΥ ΑΔΟΥ
19 ΓΡΑΨΟΝ ΟΥΝ Α ΕΙΔΕΣ ΚΑΙ Α ΕΙΣΙΝ ΚΑΙ Α ΜΕΛΛΕΙ ΓΕΝΕΣΘΑΙ ΜΕΤΑ ΤΑΥΤΑ
20 ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΩΝ ΕΠΤΑ ΑΣΤΕΡΩΝ ΟΥΣ ΕΙΔΕΣ ΕΠΙ ΤΗΣ ΔΕΞΙΑΣ ΜΟΥ ΚΑΙ ΤΑΣ ΕΠΤΑ ΛΥΧΝΙΑΣ ΤΑΣ ΧΡΥΣΑΣ ΟΙ ΕΠΤΑ ΑΣΤΕΡΕΣ ΑΓΓΕΛΟΙ ΤΩΝ ΕΠΤΑ ΕΚΚΛΗΣΙΩΝ ΕΙΣΙΝ ΚΑΙ ΑΙ ΛΥΧΝΙΑΙ ΑΙ ΕΠΤΑ ΕΠΤΑ ΕΚΚΛΗΣΙΑΙ ΕΙΣΙΝ

REVELATION CHAPTER 2

1 ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΕΦΕΣΩ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΚΡΑΤΩΝ ΤΟΥΣ ΕΠΤΑ ΑΣΤΕΡΑΣ ΕΝ ΤΗ ΔΕΞΙΑ ΑΥΤΟΥ Ο ΠΕΡΙΠΑΤΩΝ ΕΝ ΜΕΣΩ ΤΩΝ ΕΠΤΑ ΛΥΧΝΙΩΝ ΤΩΝ ΧΡΥΣΩΝ
2 ΟΙΔΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΑΙ ΤΟΝ ΚΟΠΟΝ ΚΑΙ ΤΗΝ ΥΠΟΜΟΝΗΝ ΣΟΥ ΚΑΙ ΟΤΙ ΟΥ ΔΥΝΗ ΒΑΣΤΑΣΑΙ ΚΑΚΟΥΣ ΚΑΙ ΕΠΕΙΡΑΣΑΣ ΤΟΥΣ ΛΕΓΟΝΤΑΣ ΕΑΥΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΚΑΙ ΟΥΚ ΕΙΣΙΝ ΚΑΙ ΕΥΡΕΣ ΑΥΤΟΥΣ ΨΕΥΔΕΙΣ
3 ΚΑΙ ΥΠΟΜΟΝΗΝ ΕΧΕΙΣ ΚΑΙ ΕΒΑΣΤΑΣΑΣ ΔΙΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΟΥ ΚΕΚΟΠΙΑΚΕΣ
4 ΑΛΛΑ ΕΧΩ ΚΑΤΑ ΣΟΥ ΟΤΙ ΤΗΝ ΑΓΑΠΗΝ ΣΟΥ ΤΗΝ ΠΡΩΤΗΝ ΑΦΗΚΕΣ
5 ΜΝΗΜΟΝΕΥΕ ΟΥΝ ΠΟΘΕΝ ΠΕΠΤΩΚΕΣ ΚΑΙ ΜΕΤΑΝΟΗΣΟΝ ΚΑΙ ΤΑ ΠΡΩΤΑ ΕΡΓΑ ΠΟΙΗΣΟΝ ΕΙ ΔΕ ΜΗ ΕΡΧΟΜΑΙ ΣΟΙ ΚΑΙ ΚΙΝΗΣΩ ΤΗΝ ΛΥΧΝΙΑΝ ΣΟΥ ΕΚ ΤΟΥ ΤΟΠΟΥ ΑΥΤΗΣ ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΗΣ
6 ΑΛΛΑ ΤΟΥΤΟ ΕΧΕΙΣ ΟΤΙ ΜΙΣΕΙΣ ΤΑ ΕΡΓΑ ΤΩΝ ΝΙΚΟΛΑΙΤΩΝ Α ΚΑΓΩ ΜΙΣΩ
7 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΩ ΝΙΚΩΝΤΙ ΔΩΣΩ ΑΥΤΩ ΦΑΓΕΙΝ ΕΚ ΤΟΥ ΞΥΛΟΥ ΤΗΣ ΖΩΗΣ Ο ΕΣΤΙΝ ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΤΟΥ ΘΕΟΥ
8 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΣΜΥΡΝΗ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΠΡΩΤΟΣ ΚΑΙ Ο ΕΣΧΑΤΟΣ ΟΣ ΕΓΕΝΕΤΟ ΝΕΚΡΟΣ ΚΑΙ ΕΖΗΣΕΝ
9 ΟΙΔΑ ΣΟΥ ΤΗΝ ΘΛΙΨΙΝ ΚΑΙ ΤΗΝ ΠΤΩΧΕΙΑΝ ΑΛΛΑ ΠΛΟΥΣΙΟΣ ΕΙ ΚΑΙ ΤΗΝ ΒΛΑΣΦΗΜΙΑΝ ΕΚ ΤΩΝ ΛΕΓΟΝΤΩΝ ΙΟΥΔΑΙΟΥΣ ΕΙΝΑΙ ΕΑΥΤΟΥΣ ΚΑΙ ΟΥΚ ΕΙΣΙΝ ΑΛΛΑ ΣΥΝΑΓΩΓΗ ΤΟΥ ΣΑΤΑΝΑ
10 ΜΗΔΕΝ ΦΟΒΟΥ Α ΜΕΛΛΕΙΣ ΠΑΣΧΕΙΝ ΙΔΟΥ ΜΕΛΛΕΙ ΒΑΛΕΙΝ Ο ΔΙΑΒΟΛΟΣ ΕΞ ΥΜΩΝ ΕΙΣ ΦΥΛΑΚΗΝ ΙΝΑ ΠΕΙΡΑΣΘΗΤΕ ΚΑΙ ΕΞΕΤΕ ΘΛΙΨΙΝ ΗΜΕΡΩΝ ΔΕΚΑ ΓΙΝΟΥ ΠΙΣΤΟΣ ΑΧΡΙ ΘΑΝΑΤΟΥ ΚΑΙ ΔΩΣΩ ΣΟΙ ΤΟΝ ΣΤΕΦΑΝΟΝ ΤΗΣ ΖΩΗΣ
11 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ Ο ΝΙΚΩΝ ΟΥ ΜΗ ΑΔΙΚΗΘΗ ΕΚ ΤΟΥ ΘΑΝΑΤΟΥ ΤΟΥ ΔΕΥΤΕΡΟΥ
12 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΠΕΡΓΑΜΩ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΕΧΩΝ ΤΗΝ ΡΟΜΦΑΙΑΝ ΤΗΝ ΔΙΣΤΟΜΟΝ ΤΗΝ ΟΞΕΙΑΝ
13 ΟΙΔΑ ΠΟΥ ΚΑΤΟΙΚΕΙΣ ΟΠΟΥ Ο ΘΡΟΝΟΣ ΤΟΥ ΣΑΤΑΝΑ ΚΑΙ ΚΡΑΤΕΙΣ ΤΟ ΟΝΟΜΑ ΜΟΥ ΚΑΙ ΟΥΚ ΗΡΝΗΣΩ ΤΗΝ ΠΙΣΤΙΝ ΜΟΥ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΑΝΤΕΙΠΑΣ Ο ΜΑΡΤΥΣ ΜΟΥ Ο ΠΙΣΤΟΣ ΜΟΥ ΟΣ ΑΠΕΚΤΑΝΘΗ ΠΑΡ ΥΜΙΝ ΟΠΟΥ Ο ΣΑΤΑΝΑΣ ΚΑΤΟΙΚΕΙ
14 ΑΛΛ ΕΧΩ ΚΑΤΑ ΣΟΥ ΟΛΙΓΑ ΟΤΙ ΕΧΕΙΣ ΕΚΕΙ ΚΡΑΤΟΥΝΤΑΣ ΤΗΝ ΔΙΔΑΧΗΝ ΒΑΛΑΑΜ ΟΣ ΕΔΙΔΑΣΚΕΝ ΤΩ ΒΑΛΑΚ ΒΑΛΕΙΝ ΣΚΑΝΔΑΛΟΝ ΕΝΩΠΙΟΝ ΤΩΝ ΥΙΩΝ ΙΣΡΑΗΛ ΦΑΓΕΙΝ ΕΙΔΩΛΟΘΥΤΑ ΚΑΙ ΠΟΡΝΕΥΣΑΙ
15 ΟΥΤΩΣ ΕΧΕΙΣ ΚΑΙ ΣΥ ΚΡΑΤΟΥΝΤΑΣ ΤΗΝ ΔΙΔΑΧΗΝ ΤΩΝ ΝΙΚΟΛΑΙΤΩΝ ΟΜΟΙΩΣ
16 ΜΕΤΑΝΟΗΣΟΝ ΕΙ ΔΕ ΜΗ ΕΡΧΟΜΑΙ ΣΟΙ ΤΑΧΥ ΚΑΙ ΠΟΛΕΜΗΣΩ ΜΕΤ ΑΥΤΩΝ ΕΝ ΤΗ ΡΟΜΦΑΙΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ
17 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΩ ΝΙΚΟΥΝΤΙ ΔΩΣΩ ΑΥΤΩ ΤΟΥ ΜΑΝΝΑ ΤΟΥ ΚΕΚΡΥΜΜΕΝΟΥ ΚΑΙ ΔΩΣΩ ΑΥΤΩ ΨΗΦΟΝ ΛΕΥΚΗΝ ΚΑΙ ΕΠΙ ΤΗΝ ΨΗΦΟΝ ΟΝΟΜΑ ΚΑΙΝΟΝ ΓΕΓΡΑΜΜΕΝΟΝ Ο ΟΥΔΕΙΣ ΟΙΔΕΝ ΕΙ ΜΗ Ο ΛΑΜΒΑΝΩΝ
18 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΘΥΑΤΕΙΡΟΙΣ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ Ο ΕΧΩΝ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΑΥΤΟΥ ΩΣ ΦΛΟΞ ΠΥΡΟΣ ΚΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ ΟΜΟΙΟΙ ΧΑΛΚΟΛΙΒΑΝΩ
19 ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ ΚΑΙ ΤΗΝ ΑΓΑΠΗΝ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ ΚΑΙ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΚΑΙ ΤΗΝ ΥΠΟΜΟΝΗΝ ΚΑΙ ΤΑ ΕΡΓΑ ΣΟΥ ΤΑ ΕΣΧΑΤΑ ΠΛΕΙΟΝΑ ΤΩΝ ΠΡΩΤΩΝ
20 ΑΛΛΑ ΕΧΩ ΚΑΤΑ ΣΟΥ ΟΤΙ ΑΦΕΙΣ ΤΗΝ ΓΥΝΑΙΚΑ ΙΕΖΑΒΕΛ Η ΛΕΓΟΥΣΑ ΑΥΤΗΝ ΠΡΟΦΗΤΙΝ ΚΑΙ ΔΙΔΑΣΚΕΙ ΚΑΙ ΠΛΑΝΑ ΤΟΥΣ ΕΜΟΥΣ ΔΟΥΛΟΥΣ ΠΟΡΝΕΥΣΑΙ ΚΑΙ ΦΑΓΕΙΝ ΕΙΔΩΛΟΘΥΤΑ
21 ΚΑΙ ΕΔΩΚΑ ΑΥΤΗ ΧΡΟΝΟΝ ΙΝΑ ΜΕΤΑΝΟΗΣΗ ΚΑΙ ΟΥ ΘΕΛΕΙ ΜΕΤΑΝΟΗΣΑΙ ΕΚ ΤΗΣ ΠΟΡΝΕΙΑΣ ΑΥΤΗΣ
22 ΙΔΟΥ ΒΑΛΛΩ ΑΥΤΗΝ ΕΙΣ ΚΛΙΝΗΝ ΚΑΙ ΤΟΥΣ ΜΟΙΧΕΥΟΝΤΑΣ ΜΕΤ ΑΥΤΗΣ ΕΙΣ ΘΛΙΨΙΝ ΜΕΓΑΛΗΝ ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΟΥΣΙΝ ΕΚ ΤΩΝ ΕΡΓΩΝ ΑΥΤΗΣ
23 ΚΑΙ ΤΑ ΤΕΚΝΑ ΑΥΤΗΣ ΑΠΟΚΤΕΝΩ ΕΝ ΘΑΝΑΤΩ ΚΑΙ ΓΝΩΣΟΝΤΑΙ ΠΑΣΑΙ ΑΙ ΕΚΚΛΗΣΙΑΙ ΟΤΙ ΕΓΩ ΕΙΜΙ Ο ΕΡΑΥΝΩΝ ΝΕΦΡΟΥΣ ΚΑΙ ΚΑΡΔΙΑΣ ΚΑΙ ΔΩΣΩ ΥΜΙΝ ΕΚΑΣΤΩ ΚΑΤΑ ΤΑ ΕΡΓΑ ΥΜΩΝ
24 ΥΜΙΝ ΔΕ ΛΕΓΩ ΤΟΙΣ ΛΟΙΠΟΙΣ ΤΟΙΣ ΕΝ ΘΥΑΤΕΙΡΟΙΣ ΟΣΟΙ ΟΥΚ ΕΧΟΥΣΙΝ ΤΗΝ ΔΙΔΑΧΗΝ ΤΑΥΤΗΝ ΟΙΤΙΝΕΣ ΟΥΚ ΕΓΝΩΣΑΝ ΤΑ ΒΑΘΕΑ ΤΟΥ ΣΑΤΑΝΑ ΩΣ ΛΕΓΟΥΣΙΝ ΟΥ ΒΑΛΛΩ ΕΦ ΥΜΑΣ ΑΛΛΟ ΒΑΡΟΣ
25 ΠΛΗΝ Ο ΕΧΕΤΕ ΚΡΑΤΗΣΑΤΕ ΑΧΡΙ ΟΥ ΑΝ ΗΞΩ
26 ΚΑΙ Ο ΝΙΚΩΝ ΚΑΙ Ο ΤΗΡΩΝ ΑΧΡΙ ΤΕΛΟΥΣ ΤΑ ΕΡΓΑ ΜΟΥ ΔΩΣΩ ΑΥΤΩ ΕΞΟΥΣΙΑΝ ΕΠΙ ΤΩΝ ΕΘΝΩΝ
27 ΚΑΙ ΠΟΙΜΑΝΕΙ ΑΥΤΟΥΣ ΕΝ ΡΑΒΔΩ ΣΙΔΗΡΑ ΩΣ ΤΑ ΣΚΕΥΗ ΤΑ ΚΕΡΑΜΙΚΑ ΣΥΝΤΡΙΒΕΤΑΙ ΩΣ ΚΑΓΩ ΕΙΛΗΦΑ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ
28 ΚΑΙ ΔΩΣΩ ΑΥΤΩ ΤΟΝ ΑΣΤΕΡΑ ΤΟΝ ΠΡΩΙΝΟΝ
29 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ

REVELATION CHAPTER 3

1 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΣΑΡΔΕΣΙΝ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΕΧΩΝ ΤΑ ΕΠΤΑ ΠΝΕΥΜΑΤΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥΣ ΕΠΤΑ ΑΣΤΕΡΑΣ ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ ΟΤΙ ΟΝΟΜΑ ΕΧΕΙΣ ΟΤΙ ΖΗΣ ΚΑΙ ΝΕΚΡΟΣ ΕΙ
2 ΓΙΝΟΥ ΓΡΗΓΟΡΩΝ ΚΑΙ ΣΤΗΡΙΣΟΝ ΤΑ ΛΟΙΠΑ Α ΕΜΕΛΛΟΝ ΑΠΟΘΑΝΕΙΝ ΟΥ ΓΑΡ ΕΥΡΗΚΑ ΣΟΥ ΤΑ ΕΡΓΑ ΠΕΠΛΗΡΩΜΕΝΑ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΜΟΥ

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3 ΜΝΗΜΟΝΕΥΕ ΟΥΝ ΠΩΣ ΕΙΛΗΦΑΣ ΚΑΙ ΗΚΟΥΣΑΣ ΚΑΙ ΤΗΡΕΙ ΚΑΙ ΜΕΤΑΝΟΗΣΟΝ ΕΑΝ ΟΥΝ ΜΗ ΓΡΗΓΟΡΗΣΗΣ ΗΞΩ ΩΣ ΚΛΕΠΤΗΣ ΚΑΙ ΟΥ ΜΗ ΓΝΩΣΗ ΠΟΙΑΝ ΩΡΑΝ ΗΞΩ ΕΠΙ ΣΕ

4 ΑΛΛΑ ΟΛΙΓΑ ΕΧΕΙΣ ΟΝΟΜΑΤΑ ΕΝ ΣΑΡΔΕΣΙΝ Α ΟΥΚ ΕΜΟΛΥΝΑΝ ΤΑ ΙΜΑΤΙΑ ΑΥΤΩΝ ΚΑΙ ΠΕΡΙΠΑΤΗΣΟΥΣΙΝ ΜΕΤ ΕΜΟΥ ΕΝ ΛΕΥΚΟΙΣ ΟΤΙ ΑΞΙΟΙ ΕΙΣΙΝ

5 Ο ΝΙΚΩΝ ΟΥΤΩΣ ΠΕΡΙΒΑΛΕΙΤΑΙ ΕΝ ΙΜΑΤΙΟΙΣ ΛΕΥΚΟΙΣ ΚΑΙ ΟΥ ΜΗ ΕΞΑΛΕΙΨΩ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΚ ΤΗΣ ΒΙΒΛΟΥ ΤΗΣ ΖΩΗΣ ΚΑΙ ΟΜΟΛΟΓΗΣΩ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΚΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΑΓΓΕΛΩΝ ΑΥΤΟΥ

6 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ

7 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΦΙΛΑΔΕΛΦΙΑ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΑΓΙΟΣ Ο ΑΛΗΘΙΝΟΣ Ο ΕΧΩΝ ΤΗΝ ΚΛΕΙΝ ΔΑΥΕΙΔ Ο ΑΝΟΙΓΩΝ ΚΑΙ ΟΥΔΕΙΣ ΚΛΕΙΣΕΙ ΚΑΙ ΚΛΕΙΩΝ ΚΑΙ ΟΥΔΕΙΣ ΑΝΟΙΞΕΙ

8 ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ ΙΔΟΥ ΔΕΔΩΚΑ ΕΝΩΠΙΟΝ ΣΟΥ ΘΥΡΑΝ ΗΝΕΩΓΜΕΝΗΝ ΗΝ ΟΥΔΕΙΣ ΔΥΝΑΤΑΙ ΚΛΕΙΣΑΙ ΑΥΤΗΝ ΟΤΙ ΜΙΚΡΑΝ ΕΧΕΙΣ ΔΥΝΑΜΙΝ ΚΑΙ ΕΤΗΡΗΣΑΣ ΜΟΥ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΟΥΚ ΗΡΝΗΣΩ ΤΟ ΟΝΟΜΑ ΜΟΥ

9 ΙΔΟΥ ΔΙΔΩ ΕΚ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΤΟΥ ΣΑΤΑΝΑ ΤΩΝ ΛΕΓΟΝΤΩΝ ΕΑΥΤΟΥΣ ΙΟΥΔΑΙΟΥΣ ΕΙΝΑΙ ΚΑΙ ΟΥΚ ΕΙΣΙΝ ΑΛΛΑ ΨΕΥΔΟΝΤΑΙ ΙΔΟΥ ΠΟΙΗΣΩ ΑΥΤΟΥΣ ΙΝΑ ΗΞΟΥΣΙΝ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΕΝΩΠΙΟΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ ΚΑΙ ΓΝΩΣΙΝ ΟΤΙ ΕΓΩ ΗΓΑΠΗΣΑ ΣΕ

10 ΟΤΙ ΕΤΗΡΗΣΑΣ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΥΠΟΜΟΝΗΣ ΜΟΥ ΚΑΓΩ ΣΕ ΤΗΡΗΣΩ ΕΚ ΤΗΣ ΩΡΑΣ ΤΟΥ ΠΕΙΡΑΣΜΟΥ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΕΡΧΕΣΘΑΙ ΕΠΙ ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ ΟΛΗΣ ΠΕΙΡΑΣΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ

11 ΕΡΧΟΜΑΙ ΤΑΧΥ ΚΡΑΤΕΙ Ο ΕΧΕΙΣ ΙΝΑ ΜΗΔΕΙΣ ΛΑΒΗ ΤΟΝ ΣΤΕΦΑΝΟΝ ΣΟΥ

12 Ο ΝΙΚΩΝ ΠΟΙΗΣΩ ΑΥΤΟΝ ΣΤΥΛΟΝ ΕΝ ΤΩ ΝΑΩ ΤΟΥ ΘΕΟΥ ΜΟΥ ΚΑΙ ΕΞΩ ΟΥ ΜΗ ΕΞΕΛΘΗ ΕΤΙ ΚΑΙ ΓΡΑΨΩ ΕΠ ΑΥΤΟΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΜΟΥ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΗΣ ΠΟΛΕΩΣ ΤΟΥ ΘΕΟΥ ΜΟΥ ΤΗΣ ΚΑΙΝΗΣ ΙΕΡΟΥΣΑΛΗΜ Η ΚΑΤΑΒΑΙΝΟΥΣΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΑΠΟ ΤΟΥ ΘΕΟΥ ΜΟΥ ΚΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΤΟ ΚΑΙΝΟΝ

13 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣΕΚΚΛΗΣΙΑΙΣ

14 ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΕΝ ΛΑΟΔΙΚΙΑ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΟΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΑΜΗΝ Ο ΜΑΡΤΥΣ Ο ΠΙΣΤΟΣ ΚΑΙ ΑΛΗΘΙΝΟΣ Η ΑΡΧΗ ΤΗΣ ΚΤΙΣΕΩΣ ΤΟΥ ΘΕΟΥ

15 ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ ΟΤΙ ΟΥΤΕ ΨΥΧΡΟΣ ΕΙ ΟΥΤΕ ΖΕΣΤΟΣ ΟΦΕΛΟΝ ΨΥΧΡΟΣ ΗΣ Η ΖΕΣΤΟΣ

16 ΟΥΤΩΣ ΟΤΙ ΧΛΙΑΡΟΣ ΕΙ ΚΑΙ ΟΥΤΕ ΖΕΣΤΟΣ ΟΥΤΕ ΨΥΧΡΟΣ ΜΕΛΛΩ ΣΕ ΕΜΕΣΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ

17 ΟΤΙ ΛΕΓΕΙΣ ΟΤΙ ΠΛΟΥΣΙΟΣ ΕΙΜΙ ΚΑΙ ΠΕΠΛΟΥΤΗΚΑ ΚΑΙ ΟΥΔΕΝ ΧΡΕΙΑΝ ΕΧΩ ΚΑΙ ΟΥΚ ΟΙΔΑΣ ΟΤΙ ΣΥ ΕΙ Ο ΤΑΛΑΙΠΩΡΟΣ ΚΑΙ ΕΛΕΕΙΝΟΣ ΚΑΙ ΠΤΩΧΟΣ ΚΑΙ ΤΥΦΛΟΣ ΚΑΙ ΓΥΜΝΟΣ

18 ΣΥΜΒΟΥΛΕΥΩ ΣΟΙ ΑΓΟΡΑΣΑΙ ΠΑΡ ΕΜΟΥ ΧΡΥΣΙΟΝ ΠΕΠΥΡΩΜΕΝΟΝ ΕΚ ΠΥΡΟΣ ΙΝΑ ΠΛΟΥΤΗΣΗΣ ΚΑΙ ΙΜΑΤΙΑ ΛΕΥΚΑ ΙΝΑ ΠΕΡΙΒΑΛΗ ΚΑΙ ΜΗ ΦΑΝΕΡΩΘΗ Η ΑΙΣΧΥΝΗ ΤΗΣ ΓΥΜΝΟΤΗΤΟΣ ΣΟΥ ΚΑΙ ΚΟΛΛΥΡΙΟΝ ΕΓΧΡΙΣΑΙ ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΣΟΥ ΙΝΑ ΒΛΕΠΗΣ

19 ΕΓΩ ΟΣΟΥΣ ΕΑΝ ΦΙΛΩ ΕΛΕΓΧΩ ΚΑΙ ΠΑΙΔΕΥΩ ΖΗΛΕΥΕ ΟΥΝ ΚΑΙ ΜΕΤΑΝΟΗΣΟΝ

20 ΙΔΟΥ ΕΣΤΗΚΑ ΕΠΙ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΚΡΟΥΩ ΕΑΝ ΤΙΣ ΑΚΟΥΣΗ ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΚΑΙ ΑΝΟΙΞΗ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΕΙΣΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΝ ΚΑΙ ΔΕΙΠΝΗΣΩ ΜΕΤ ΑΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΜΕΤ ΕΜΟΥ

21 Ο ΝΙΚΩΝ ΔΩΣΩ ΑΥΤΩ ΚΑΘΙΣΑΙ ΜΕΤ ΕΜΟΥ ΕΝ ΤΩ ΘΡΟΝΩ ΜΟΥ ΩΣ ΚΑΓΩ ΕΝΙΚΗΣΑ ΚΑΙ ΕΚΑΘΙΣΑ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ ΤΩ ΘΡΟΝΩ ΑΥΤΟΥ

22 Ο ΕΧΩΝ ΟΥΣ ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ

REVELATION CHAPTER 4

1 ΜΕΤΑ ΤΑΥΤΑ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΘΥΡΑ ΗΝΕΩΓΜΕΝΗ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ Η ΦΩΝΗ Η ΠΡΩΤΗ ΗΝ ΗΚΟΥΣΑ ΩΣ ΣΑΛΠΙΓΓΟΣ ΛΑΛΟΥΣΗΣ ΜΕΤ ΕΜΟΥ ΛΕΓΩΝ ΑΝΑΒΑ ΩΔΕ ΚΑΙ ΔΕΙΞΩ ΣΟΙ Α ΔΕΙ ΓΕΝΕΣΘΑΙ ΜΕΤΑ ΤΑΥΤΑ

2 ΕΥΘΕΩΣ ΕΓΕΝΟΜΗΝ ΕΝ ΠΝΕΥΜΑΤΙ ΚΑΙ ΙΔΟΥ ΘΡΟΝΟΣ ΕΚΕΙΤΟ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΚΑΘΗΜΕΝΟΣ

3 ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΟΜΟΙΟΣ ΟΡΑΣΕΙ ΛΙΘΩ ΙΑΣΠΙΔΙ ΚΑΙ ΣΑΡΔΙΩ ΚΑΙ ΙΡΙΣ ΚΥΚΛΟΘΕΝ ΤΟΥ ΘΡΟΝΟΥ ΟΜΟΙΟΣ ΟΡΑΣΕΙ ΣΜΑΡΑΓΔΙΝΩ

4 ΚΑΙ ΚΥΚΛΟΘΕΝ ΤΟΥ ΘΡΟΝΟΥ ΘΡΟΝΟΥΣ ΕΙΚΟΣΙ ΤΕΣΣΑΡΑΣ ΚΑΙ ΕΠΙ ΤΟΥΣ ΘΡΟΝΟΥΣ ΕΙΚΟΣΙ ΤΕΣΣΑΡΑΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥΣ ΕΝ ΙΜΑΤΙΟΙΣ ΛΕΥΚΟΙΣ ΚΑΙ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΣΤΕΦΑΝΟΥΣ ΧΡΥΣΟΥΣ

5 ΚΑΙ ΕΚ ΤΟΥ ΘΡΟΝΟΥ ΕΚΠΟΡΕΥΟΝΤΑΙ ΑΣΤΡΑΠΑΙ ΚΑΙ ΦΩΝΑΙ ΚΑΙ ΒΡΟΝΤΑΙ ΚΑΙ ΕΠΤΑ ΛΑΜΠΑΔΕΣ ΠΥΡΟΣ ΚΑΙΟΜΕΝΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ Α ΕΙΣΙΝ ΤΑ ΕΠΤΑ ΠΝΕΥΜΑΤΑ ΤΟΥ ΘΕΟΥ

6 ΚΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΩΣ ΘΑΛΑΣΣΑ ΥΑΛΙΝΗ ΟΜΟΙΑ ΚΡΥΣΤΑΛΛΩ ΚΑΙ ΕΝ ΜΕΣΩ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΚΥΚΛΩ ΤΟΥ ΘΡΟΝΟΥ ΤΕΣΣΑΡΑ ΖΩΑ ΓΕΜΟΝΤΑ ΟΦΘΑΛΜΩΝ ΕΜΠΡΟΣΘΕΝ ΚΑΙ ΟΠΙΣΘΕΝ

7 ΚΑΙ ΤΟ ΖΩΟΝ ΤΟ ΠΡΩΤΟΝ ΟΜΟΙΟΝ ΛΕΟΝΤΙ ΚΑΙ ΤΟ ΔΕΥΤΕΡΟΝ ΖΩΟΝ ΟΜΟΙΟΝ ΜΟΣΧΩ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΖΩΟΝ ΕΧΩΝ ΤΟ ΠΡΟΣΩΠΟΝ ΩΣ ΑΝΘΡΩΠΟΥ ΚΑΙ ΤΟ ΤΕΤΑΡΤΟΝ ΖΩΟΝ ΟΜΟΙΟΝ ΑΕΤΩ ΠΕΤΟΜΕΝΩ

8 ΚΑΙ ΤΑ ΤΕΣΣΕΡΑ ΖΩΑ ΕΝ ΚΑΘ ΕΝ ΑΥΤΩΝ ΕΧΩΝ ΑΝΑ ΠΤΕΡΥΓΑΣ ΕΞ ΚΥΚΛΟΘΕΝ ΚΑΙ ΕΣΩΘΕΝ ΓΕΜΟΥΣΙΝ ΟΦΘΑΛΜΩΝ ΚΑΙ ΑΝΑΠΑΥΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΛΕΓΟΝΤΕΣ ΑΓΙΟΣ ΑΓΙΟΣ ΑΓΙΟΣ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ Ο ΗΝ ΚΑΙ Ο ΩΝ ΚΑΙ Ο ΕΡΧΟΜΕΝΟΣ

9 ΚΑΙ ΟΤΑΝ ΔΩΣΟΥΣΙΝ ΤΑ ΖΩΑ ΔΟΞΑΝ ΚΑΙ ΤΙΜΗΝ ΚΑΙ ΕΥΧΑΡΙΣΤΙΑΝ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΙ ΤΩ ΘΡΟΝΩ ΤΩ ΖΩΝΤΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ

10 ΠΕΣΟΥΝΤΑΙ ΟΙ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΠΡΕΣΒΥΤΕΡΟΙ ΕΝΩΠΙΟΝ ΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΤΩ ΖΩΝΤΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΚΑΙ ΒΑΛΟΥΣΙΝ ΤΟΥΣ ΣΤΕΦΑΝΟΥΣ ΑΥΤΩΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΛΕΓΟΝΤΕΣ

11 ΑΞΙΟΣ ΕΙ Ο ΚΥΡΙΟΣ ΚΑΙ Ο ΘΕΟΣ ΗΜΩΝ ΛΑΒΕΙΝ ΤΗΝ ΔΟΞΑΝ ΚΑΙ ΤΗΝ ΤΙΜΗΝ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΟΤΙ ΣΥ ΕΚΤΙΣΑΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΔΙΑ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΗΣΑΝ ΚΑΙ ΕΚΤΙΣΘΗΣΑΝ

REVELATION CHAPTER 5

1 ΚΑΙ ΕΙΔΟΝ ΕΠΙ ΤΗΝ ΔΕΞΙΑΝ ΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ ΒΙΒΛΙΟΝ ΓΕΓΡΑΜΜΕΝΟΝ ΕΣΩΘΕΝ ΚΑΙ ΟΠΙΣΘΕΝ ΚΑΤΕΣΦΡΑΓΙΣΜΕΝΟΝ ΣΦΡΑΓΙΣΙΝ ΕΠΤΑ

2 ΚΑΙ ΕΙΔΟΝ ΑΓΓΕΛΟΝ ΙΣΧΥΡΟΝ ΚΗΡΥΣΣΟΝΤΑ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΤΙΣ ΑΞΙΟΣ ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΛΥΣΑΙ ΤΑΣ ΣΦΡΑΓΙΔΑΣ ΑΥΤΟΥ

3 ΚΑΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΕΝ ΤΩ ΟΥΡΑΝΩ ΟΥΤΕ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥΤΕ ΥΠΟΚΑΤΩ ΤΗΣ ΓΗΣ ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΟΥΤΕ ΒΛΕΠΕΙΝ ΑΥΤΟ

4 ΚΑΙ ΕΚΛΑΙΟΝ ΠΟΛΥ ΟΤΙ ΟΥΔΕΙΣ ΑΞΙΟΣ ΕΥΡΕΘΗ ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΟΥΤΕ ΒΛΕΠΕΙΝ ΑΥΤΟ

5 ΚΑΙ ΕΙΣ ΕΚ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΛΕΓΕΙ ΜΟΙ ΜΗ ΚΛΑΙΕ ΙΔΟΥ ΕΝΙΚΗΣΕΝ Ο ΛΕΩΝ Ο ΕΚ ΤΗΣ ΦΥΛΗΣ ΙΟΥΔΑ Η ΡΙΖΑ ΔΑΥΕΙΔ ΑΝΟΙΞΑΙ ΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΤΑΣ ΕΠΤΑ ΣΦΡΑΓΙΔΑΣ ΑΥΤΟΥ

6 ΚΑΙ ΕΙΔΟΝ ΕΝ ΜΕΣΩ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΚΑΙ ΕΝ ΜΕΣΩ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΑΡΝΙΟΝ ΕΣΤΗΚΩΣ ΩΣ ΕΣΦΑΓΜΕΝΟΝ ΕΧΩΝ ΚΕΡΑΤΑ ΕΠΤΑ ΚΑΙ ΟΦΘΑΛΜΟΥΣ ΕΠΤΑ ΟΙ ΕΙΣΙΝ ΤΑ ΕΠΤΑ ΠΝΕΥΜΑΤΑ ΤΟΥ ΘΕΟΥ ΑΠΕΣΤΑΛΜΕΝΑ ΕΙΣ ΠΑΣΑΝ ΤΗΝ ΓΗΝ

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7 ΚΑΙ ΗΛΘΕΝ ΚΑΙ ΕΙΛΗΦΕΝ ΕΚ ΤΗΣ ΔΕΞΙΑΣ ΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ
8 ΚΑΙ ΟΤΕ ΕΛΑΒΕΝ ΤΟ ΒΙΒΛΙΟΝ ΤΑ ΤΕΣΣΑΡΑ ΖΩΑ ΚΑΙ ΟΙ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΠΡΕΣΒΥΤΕΡΟΙ ΕΠΕΣΑΝ ΕΝΩΠΙΟΝ ΤΟΥ ΑΡΝΙΟΥ ΕΧΟΝΤΕΣ ΕΚΑΣΤΟΣ ΚΙΘΑΡΑΝ ΚΑΙ ΦΙΑΛΑΣ ΧΡΥΣΑΣ ΓΕΜΟΥΣΑΣ ΘΥΜΙΑΜΑΤΩΝ ΑΙ ΕΙΣΙΝ ΑΙ ΠΡΟΣΕΥΧΑΙ ΤΩΝ ΑΓΙΩΝ
9 ΚΑΙ ΑΔΟΥΣΙΝ ΩΔΗΝ ΚΑΙΝΗΝ ΛΕΓΟΝΤΕΣ ΑΞΙΟΣ ΕΙ ΛΑΒΕΙΝ ΤΟ ΒΙΒΛΙΟΝ ΚΑΙ ΑΝΟΙΞΑΙ ΤΑΣ ΣΦΡΑΓΙΔΑΣ ΑΥΤΟΥ ΟΤΙ ΕΣΦΑΓΗΣ ΚΑΙ ΗΓΟΡΑΣΑΣ ΤΩ ΘΕΩ ΕΝ ΤΩ ΑΙΜΑΤΙ ΣΟΥ ΕΚ ΠΑΣΗΣ ΦΥΛΗΣ ΚΑΙ ΓΛΩΣΣΗΣ ΚΑΙ ΛΑΟΥ ΚΑΙ ΕΘΝΟΥΣ
10 ΚΑΙ ΕΠΟΙΗΣΑΣ ΑΥΤΟΥΣ ΤΩ ΘΕΩ ΗΜΩΝ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΙΕΡΕΙΣ ΚΑΙ ΒΑΣΙΛΕΥΣΟΥΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ
11 ΚΑΙ ΕΙΔΟΝ ΚΑΙ ΗΚΟΥΣΑ ΩΣ ΦΩΝΗΝ ΑΓΓΕΛΩΝ ΠΟΛΛΩΝ ΚΥΚΛΩ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩΝ ΖΩΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΗΝ Ο ΑΡΙΘΜΟΣ ΑΥΤΩΝ ΜΥΡΙΑΔΕΣ ΜΥΡΙΑΔΩΝ ΚΑΙ ΧΙΛΙΑΔΕΣ ΧΙΛΙΑΔΩΝ
12 ΛΕΓΟΝΤΕΣ ΦΩΝΗ ΜΕΓΑΛΗ ΑΞΙΟΣ ΕΣΤΙΝ ΤΟ ΑΡΝΙΟΝ ΤΟ ΕΣΦΑΓΜΕΝΟΝ ΛΑΒΕΙΝ ΤΗΝ ΔΥΝΑΜΙΝ ΚΑΙ ΠΛΟΥΤΟΝ ΚΑΙ ΣΟΦΙΑΝ ΚΑΙ ΙΣΧΥΝ ΚΑΙ ΤΙΜΗΝ ΚΑΙ ΔΟΞΑΝ ΚΑΙ ΕΥΛΟΓΙΑΝ
13 ΚΑΙ ΠΑΝ ΚΤΙΣΜΑ Ο ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΥΠΟΚΑΤΩ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΤΑ ΕΝ ΑΥΤΟΙΣ ΠΑΝΤΑ ΚΑΙ ΗΚΟΥΣΑ ΛΕΓΟΝΤΑΣ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΙ ΤΩ ΘΡΟΝΩ ΚΑΙ ΤΩ ΑΡΝΙΩ Η ΕΥΛΟΓΙΑ ΚΑΙ Η ΤΙΜΗ ΚΑΙ Η ΔΟΞΑ ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ
14 ΚΑΙ ΤΑ ΤΕΣΣΑΡΑ ΖΩΑ ΕΛΕΓΟΝ ΑΜΗΝ ΚΑΙ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ ΕΠΕΣΑΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ

REVELATION CHAPTER 6

1 ΚΑΙ ΕΙΔΟΝ ΟΤΕ ΗΝΟΙΞΕΝ ΤΟ ΑΡΝΙΟΝ ΜΙΑΝ ΕΚ ΤΩΝ ΕΠΤΑ ΣΦΡΑΓΙΔΩΝ ΚΑΙ ΗΚΟΥΣΑ ΕΝΟΣ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΛΕΓΟΝΤΟΣ ΩΣ ΦΩΝΗ ΒΡΟΝΤΗΣ ΕΡΧΟΥ
2 ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΙΠΠΟΣ ΛΕΥΚΟΣ ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΕΠ ΑΥΤΟΝ ΕΧΩΝ ΤΟΞΟΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΣΤΕΦΑΝΟΣ ΚΑΙ ΕΞΗΛΘΕΝ ΝΙΚΩΝ ΚΑΙ ΙΝΑ ΝΙΚΗΣΗ
3 ΚΑΙ ΟΤΕ ΗΝΟΙΞΕΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΗΝ ΔΕΥΤΕΡΑΝ ΗΚΟΥΣΑ ΤΟΥ ΔΕΥΤΕΡΟΥ ΖΩΟΥ ΛΕΓΟΝΤΟΣ ΕΡΧΟΥ
4 ΚΑΙ ΕΞΗΛΘΕΝ ΑΛΛΟΣ ΙΠΠΟΣ ΠΥΡΡΟΣ ΚΑΙ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠ ΑΥΤΟΝ ΕΔΟΘΗ ΑΥΤΩ ΛΑΒΕΙΝ ΤΗΝ ΕΙΡΗΝΗΝ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΙΝΑ ΑΛΛΗΛΟΥΣ ΣΦΑΞΟΥΣΙΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΜΑΧΑΙΡΑ ΜΕΓΑΛΗ
5 ΚΑΙ ΟΤΕ ΗΝΟΙΞΕΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΗΝ ΤΡΙΤΗΝ ΗΚΟΥΣΑ ΤΟΥ ΤΡΙΤΟΥ ΖΩΟΥ ΛΕΓΟΝΤΟΣ ΕΡΧΟΥ ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΙΠΠΟΣ ΜΕΛΑΣ ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΕΠ ΑΥΤΟΝ ΕΧΩΝ ΖΥΓΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ
6 ΚΑΙ ΗΚΟΥΣΑ ΩΣ ΦΩΝΗΝ ΕΝ ΜΕΣΩ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΛΕΓΟΥΣΑΝ ΧΟΙΝΙΞ ΣΙΤΟΥ ΔΗΝΑΡΙΟΥ ΚΑΙ ΤΡΕΙΣ ΧΟΙΝΙΚΕΣ ΚΡΙΘΩΝ ΔΗΝΑΡΙΟΥ ΚΑΙ ΤΟ ΕΛΑΙΟΝ ΚΑΙ ΤΟΝ ΟΙΝΟΝ ΜΗ ΑΔΙΚΗΣΗΣ
7 ΚΑΙ ΟΤΕ ΗΝΟΙΞΕΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΗΝ ΤΕΤΑΡΤΗΝ ΗΚΟΥΣΑ ΦΩΝΗΝ ΤΟΥ ΤΕΤΑΡΤΟΥ ΖΩΟΥ ΛΕΓΟΝΤΟΣ ΕΡΧΟΥ
8 ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΙΠΠΟΣ ΧΛΩΡΟΣ ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΑΝΩ ΑΥΤΟΥ ΟΝΟΜΑ ΑΥΤΩ ΘΑΝΑΤΟΣ ΚΑΙ Ο ΑΔΗΣ ΗΚΟΛΟΥΘΕΙ ΜΕΤ ΑΥΤΟΥ ΚΑΙ ΕΔΟΘΗ ΑΥΤΟΙΣ ΕΞΟΥΣΙΑ ΕΠΙ ΤΟ ΤΕΤΑΡΤΟΝ ΤΗΣ ΓΗΣ ΑΠΟΚΤΕΙΝΑΙ ΕΝ ΡΟΜΦΑΙΑ ΚΑΙ ΕΝ ΛΙΜΩ ΚΑΙ ΕΝ ΘΑΝΑΤΩ ΚΑΙ ΥΠΟ ΤΩΝ ΘΗΡΙΩΝ ΤΗΣ ΓΗΣ
9 ΚΑΙ ΟΤΕ ΗΝΟΙΞΕΝ ΤΗΝ ΠΕΜΠΤΗΝ ΣΦΡΑΓΙΔΑ ΙΔΟΝ ΥΠΟΚΑΤΩ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΑΣ ΨΥΧΑΣ ΤΩΝ ΕΣΦΑΓΜΕΝΩΝ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΙΑ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΗΝ ΕΙΧΟΝ
10 ΚΑΙ ΕΚΡΑΞΑΝ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΟΝΤΕΣ ΕΩΣ ΠΟΤΕ Ο ΔΕΣΠΟΤΗΣ Ο ΑΓΙΟΣ ΚΑΙ ΑΛΗΘΙΝΟΣ ΟΥ ΚΡΙΝΕΙΣ ΚΑΙ ΕΚΔΙΚΕΙΣ ΤΟ ΑΙΜΑ ΗΜΩΝ ΕΚ ΤΩΝ ΚΑΤΟΙΚΟΥΝΤΩΝ ΕΠΙ ΤΗΣ ΓΗΣ
11 ΚΑΙ ΕΔΟΘΗ ΑΥΤΟΙΣ ΕΚΑΣΤΩ ΣΤΟΛΗ ΛΕΥΚΗ ΚΑΙ ΕΡΡΕΘΗ ΑΥΤΟΙΣ ΙΝΑ ΑΝΑΠΑΥΣΩΝΤΑΙ ΕΤΙ ΧΡΟΝΟΝ ΜΙΚΡΟΝ ΕΩΣ ΠΛΗΡΩΘΩΣΙΝ ΚΑΙ ΟΙ ΣΥΝΔΟΥΛΟΙ ΑΥΤΩΝ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΑΥΤΩΝ ΟΙ ΜΕΛΛΟΝΤΕΣ ΑΠΟΚΤΕΝΝΕΣΘΑΙ ΩΣ ΚΑΙ ΑΥΤΟΙ
12 ΚΑΙ ΙΔΟΝ ΟΤΕ ΗΝΟΙΞΕΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΗΝ ΕΚΤΗΝ ΚΑΙ ΣΕΙΣΜΟΣ ΜΕΓΑΣ ΕΓΕΝΕΤΟ ΚΑΙ Ο ΗΛΙΟΣ ΕΓΕΝΕΤΟ ΜΕΛΑΣ ΩΣ ΣΑΚΚΟΣ ΤΡΙΧΙΝΟΣ ΚΑΙ Η ΣΕΛΗΝΗ ΟΛΗ ΕΓΕΝΕΤΟ ΩΣ ΑΙΜΑ
13 ΚΑΙ ΟΙ ΑΣΤΕΡΕΣ ΤΟΥ ΟΥΡΑΝΟΥ ΕΠΕΣΑΝ ΕΙΣ ΤΗΝ ΓΗΝ ΩΣ ΣΥΚΗ ΒΑΛΛΟΥΣΑ ΤΟΥΣ ΟΛΥΝΘΟΥΣ ΑΥΤΗΣ ΥΠΟ ΑΝΕΜΟΥ ΜΕΓΑΛΟΥ ΣΕΙΟΜΕΝΗ
14 ΚΑΙ Ο ΟΥΡΑΝΟΣ ΑΠΕΧΩΡΙΣΘΗ ΩΣ ΒΙΒΛΙΟΝ ΕΛΙΣΣΟΜΕΝΟΝ ΚΑΙ ΠΑΝ ΟΡΟΣ ΚΑΙ ΝΗΣΟΣ ΕΚ ΤΩΝ ΤΟΠΩΝ ΑΥΤΩΝ ΕΚΙΝΗΘΗΣΑΝ
15 ΚΑΙ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΜΕΓΙΣΤΑΝΕΣ ΚΑΙ ΟΙ ΧΙΛΙΑΡΧΟΙ ΚΑΙ ΟΙ ΠΛΟΥΣΙΟΙ ΚΑΙ ΟΙ ΙΣΧΥΡΟΙ ΚΑΙ ΠΑΣ ΔΟΥΛΟΣ ΚΑΙ ΕΛΕΥΘΕΡΟΣ ΕΚΡΥΨΑΝ ΕΑΥΤΟΥΣ ΕΙΣ ΤΑ ΣΠΗΛΑΙΑ ΚΑΙ ΕΙΣ ΤΑΣ ΠΕΤΡΑΣ ΤΩΝ ΟΡΕΩΝ
16 ΚΑΙ ΛΕΓΟΥΣΙΝ ΤΟΙΣ ΟΡΕΣΙΝ ΚΑΙ ΤΑΙΣ ΠΕΤΡΑΙΣ ΠΕΣΕΤΕ ΕΦ ΗΜΑΣ ΚΑΙ ΚΡΥΨΑΤΕ ΗΜΑΣ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΚΑΘΗΜΕΝΟΥ ΕΠΙ ΤΩ ΘΡΟΝΩ ΚΑΙ ΑΠΟ ΤΗΣ ΟΡΓΗΣ ΤΟΥ ΑΡΝΙΟΥ
17 ΟΤΙ ΗΛΘΕΝ Η ΗΜΕΡΑ Η ΜΕΓΑΛΗ ΤΗΣ ΟΡΓΗΣ ΑΥΤΩΝ ΚΑΙ ΤΙΣ ΔΥΝΑΤΑΙ ΣΤΑΘΗΝΑΙ

REVELATION CHAPTER 7

1 ΚΑΙ ΜΕΤΑ ΤΟΥΤΟ ΙΔΟΝ ΤΕΣΣΑΡΑΣ ΑΓΓΕΛΟΥΣ ΕΣΤΩΤΑΣ ΕΠΙ ΤΑΣ ΤΕΣΣΑΡΑΣ ΓΩΝΙΑΣ ΤΗΣ ΓΗΣ ΚΡΑΤΟΥΝΤΑΣ ΤΟΥΣ ΤΕΣΣΑΡΑΣ ΑΝΕΜΟΥΣ ΤΗΣ ΓΗΣ ΙΝΑ ΜΗ ΠΝΕΗ ΑΝΕΜΟΣ ΕΠΙ ΤΗΣ ΓΗΣ ΜΗΤΕ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΜΗΤΕ ΕΠΙ ΠΑΝ ΔΕΝΔΡΟΝ
2 ΚΑΙ ΙΔΟΝ ΑΛΛΟΝ ΑΓΓΕΛΟΝ ΑΝΑΒΑΙΝΟΝΤΑ ΑΠΟ ΑΝΑΤΟΛΗΣ ΗΛΙΟΥ ΕΧΟΝΤΑ ΣΦΡΑΓΙΔΑ ΘΕΟΥ ΖΩΝΤΟΣ ΚΑΙ ΕΚΡΑΞΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΤΟΙΣ ΤΕΣΣΑΡΣΙΝ ΑΓΓΕΛΟΙΣ ΟΙΣ ΕΔΟΘΗ ΑΥΤΟΙΣ ΑΔΙΚΗΣΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ
3 ΛΕΓΩΝ ΜΗ ΑΔΙΚΗΣΗΤΕ ΤΗΝ ΓΗΝ ΜΗΤΕ ΤΗΝ ΘΑΛΑΣΣΑΝ ΜΗΤΕ ΤΑ ΔΕΝΔΡΑ ΑΧΡΙ ΣΦΡΑΓΙΣΩΜΕΝ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΕΠΙ ΤΩΝ ΜΕΤΩΠΩΝ ΑΥΤΩΝ
4 ΚΑΙ ΗΚΟΥΣΑ ΤΟΝ ΑΡΙΘΜΟΝ ΤΩΝ ΕΣΦΡΑΓΙΣΜΕΝΩΝ ΕΚΑΤΟΝ ΤΕΣΣΕΡΑΚΟΝΤΑ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΕΣΦΡΑΓΙΣΜΕΝΟΙ ΕΚ ΠΑΣΗΣ ΦΥΛΗΣ ΥΙΩΝ ΙΣΡΑΗΛ
5 ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΣΦΡΑΓΙΣΜΕΝΟΙ ΕΚ ΦΥΛΗΣ ΡΟΥΒΗΝ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΓΑΔ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ
6 ΕΚ ΦΥΛΗΣ ΑΣΗΡ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΝΕΦΘΑΛΕΙΜ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΜΑΝΑΣΣΗ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ
7 ΕΚ ΦΥΛΗΣ ΣΥΜΕΩΝ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΛΕΥΕΙ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΙΣΣΑΧΑΡ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ
8 ΕΚ ΦΥΛΗΣ ΖΑΒΟΥΛΩΝ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΙΩΣΗΦ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΚ ΦΥΛΗΣ ΒΕΝΙΑΜΕΙΝ ΔΩΔΕΚΑ ΧΙΛΙΑΔΕΣ ΕΣΦΡΑΓΙΣΜΕΝΟΙ
9 ΜΕΤΑ ΤΑΥΤΑ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΟΧΛΟΣ ΠΟΛΥΣ ΟΝ ΑΡΙΘΜΗΣΑΙ ΑΥΤΟΝ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΕΚ ΠΑΝΤΟΣ ΕΘΝΟΥΣ ΚΑΙ ΦΥΛΩΝ ΚΑΙ ΛΑΩΝ ΚΑΙ ΓΛΩΣΣΩΝ ΕΣΤΩΤΕΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΑΡΝΙΟΥ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥΣ ΣΤΟΛΑΣ ΛΕΥΚΑΣ ΚΑΙ ΦΟΙΝΙΚΑΣ ΕΝ ΤΑΙΣ ΧΕΡΣΙΝ ΑΥΤΩΝ
10 ΚΑΙ ΚΡΑΖΟΥΣΙΝ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΟΝΤΕΣ Η ΣΩΤΗΡΙΑ ΤΩ ΘΕΩ ΗΜΩΝ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΙ ΤΩ ΘΡΟΝΩ ΚΑΙ ΤΩ ΑΡΝΙΩ
11 ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΓΕΛΟΙ ΕΙΣΤΗΚΕΙΣΑΝ ΚΥΚΛΩ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΚΑΙ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΚΑΙ ΕΠΕΣΑΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΕΠΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΘΕΩ
12 ΛΕΓΟΝΤΕΣ ΑΜΗΝ Η ΕΥΛΟΓΙΑ ΚΑΙ Η ΔΟΞΑ ΚΑΙ Η ΣΟΦΙΑ ΚΑΙ Η ΕΥΧΑΡΙΣΤΙΑ ΚΑΙ Η ΤΙΜΗ ΚΑΙ Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΙΣΧΥΣ ΤΩ ΘΕΩ ΗΜΩΝ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

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13 ΚΑΙ ΑΠΕΚΡΙΘΗ ΕΙΣ ΕΚ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΛΕΓΩΝ ΜΟΙ ΟΥΤΟΙ ΟΙ ΠΕΡΙΒΕΒΛΗΜΕΝΟΙ ΤΑΣ ΣΤΟΛΑΣ ΤΑΣ ΛΕΥΚΑΣ ΤΙΝΕΣ ΕΙΣΙΝ ΚΑΙ ΠΟΘΕΝ ΗΛΘΟΝ
14 ΚΑΙ ΕΙΡΗΚΑ ΑΥΤΩ ΚΥΡΙΕ ΜΟΥ ΣΥ ΟΙΔΑΣ ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΕΡΧΟΜΕΝΟΙ ΕΚ ΤΗΣ ΘΛΙΨΕΩΣ ΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ ΕΠΛΥΝΑΝ ΤΑΣ ΣΤΟΛΑΣ ΑΥΤΩΝ ΚΑΙ ΕΛΕΥΚΑΝΑΝ ΑΥΤΑΣ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΟΥ ΑΡΝΙΟΥ
15 ΔΙΑ ΤΟΥΤΟ ΕΙΣΙΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΛΑΤΡΕΥΟΥΣΙΝ ΑΥΤΩ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΕΝ ΤΩ ΝΑΩ ΑΥΤΟΥ ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΩ ΘΡΟΝΩ ΣΚΗΝΩΣΕΙ ΕΠ ΑΥΤΟΥΣ
16 ΟΥ ΠΕΙΝΑΣΟΥΣΙΝ ΕΤΙ ΟΥΔΕ ΔΙΨΗΣΟΥΣΙΝ ΕΤΙ ΟΥΔΕ ΜΗ ΠΕΣΗ ΕΠ ΑΥΤΟΥΣ Ο ΗΛΙΟΣ ΟΥΔΕ ΠΑΝ ΚΑΥΜΑ
17 ΟΤΙ ΤΟ ΑΡΝΙΟΝ ΤΟ ΑΝΑ ΜΕΣΟΝ ΤΟΥ ΘΡΟΝΟΥ ΠΟΙΜΑΝΕΙ ΑΥΤΟΥΣ ΚΑΙ ΟΔΗΓΗΣΕΙ ΑΥΤΟΥΣ ΕΠΙ ΖΩΗΣ ΠΗΓΑΣ ΥΔΑΤΩΝ ΚΑΙ ΕΞΑΛΕΙΨΕΙ Ο ΘΕΟΣ ΠΑΝ ΔΑΚΡΥΟΝ ΕΚ ΤΩΝ ΟΦΘΑΛΜΩΝ ΑΥΤΩΝ

REVELATION CHAPTER 8
1 ΚΑΙ ΟΤΑΝ ΗΝΟΙΞΕΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΗΝ ΕΒΔΟΜΗΝ ΕΓΕΝΕΤΟ ΣΙΓΗ ΕΝ ΤΩ ΟΥΡΑΝΩ ΩΣ ΗΜΙΩΡΙΟΝ
2 ΚΑΙ ΙΔΟΝ ΤΟΥΣ ΕΠΤΑ ΑΓΓΕΛΟΥΣ ΟΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΕΣΤΗΚΑΣΙΝ ΚΑΙ ΕΔΟΘΗΣΑΝ ΑΥΤΟΙΣ ΕΠΤΑ ΣΑΛΠΙΓΓΕΣ
3 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΗΛΘΕΝ ΚΑΙ ΕΣΤΑΘΗ ΕΠΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΧΩΝ ΛΙΒΑΝΩΤΟΝ ΧΡΥΣΟΥΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΘΥΜΙΑΜΑΤΑ ΠΟΛΛΑ ΙΝΑ ΔΩΣΕΙ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟ ΧΡΥΣΟΥΝ ΤΟ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ
4 ΚΑΙ ΑΝΕΒΗ Ο ΚΑΠΝΟΣ ΤΩΝ ΘΥΜΙΑΜΑΤΩΝ ΤΑΙΣ ΠΡΟΣΕΥΧΑΙΣ ΤΩΝ ΑΓΙΩΝ ΕΚ ΧΕΙΡΟΣ ΤΟΥ ΑΓΓΕΛΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
5 ΚΑΙ ΕΙΛΗΦΕΝ Ο ΑΓΓΕΛΟΣ ΤΟΝ ΛΙΒΑΝΩΤΟΝ ΚΑΙ ΕΓΕΜΙΣΕΝ ΑΥΤΟΝ ΕΚ ΤΟΥ ΠΥΡΟΣ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΚΑΙ ΕΒΑΛΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΒΡΟΝΤΑΙ ΚΑΙ ΦΩΝΑΙ ΚΑΙ ΑΣΤΡΑΠΑΙ ΚΑΙ ΣΕΙΣΜΟΣ
6 ΚΑΙ ΟΙ ΕΠΤΑ ΑΓΓΕΛΟΙ ΟΙ ΕΧΟΝΤΕΣ ΤΑΣ ΕΠΤΑ ΣΑΛΠΙΓΓΑΣ ΗΤΟΙΜΑΣΑΝ ΑΥΤΟΥΣ ΙΝΑ ΣΑΛΠΙΣΩΣΙΝ
7 ΚΑΙ Ο ΠΡΩΤΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΕΓΕΝΕΤΟ ΧΑΛΑΖΑ ΚΑΙ ΠΥΡ ΜΕΜΙΓΜΕΝΟΝ ΕΝ ΑΙΜΑΤΙ ΚΑΙ ΕΒΛΗΘΗ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΗΣ ΓΗΣ ΚΑΤΕΚΑΗ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΔΕΝΔΡΩΝ ΚΑΤΕΚΑΗ ΚΑΙ ΠΑΣ ΧΟΡΤΟΣ ΧΛΩΡΟΣ ΚΑΤΕΚΑΗ
8 ΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΩΣ ΟΡΟΣ ΜΕΓΑ ΠΥΡΙ ΚΑΙΟΜΕΝΟΝ ΕΒΛΗΘΗ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΤΟ ΤΡΙΤΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΑΙΜΑ
9 ΚΑΙ ΑΠΕΘΑΝΕΝ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΚΤΙΣΜΑΤΩΝ ΤΩΝ ΕΝ ΤΗ ΘΑΛΑΣΣΗ ΤΑ ΕΧΟΝΤΑ ΨΥΧΑΣ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΠΛΟΙΩΝ ΔΙΕΦΘΑΡΗΣΑΝ
10 ΚΑΙ Ο ΤΡΙΤΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΕΠΕΣΕΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΑΣΤΗΡ ΜΕΓΑΣ ΚΑΙΟΜΕΝΟΣ ΩΣ ΛΑΜΠΑΣ ΚΑΙ ΕΠΕΣΕΝ ΕΠΙ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΠΟΤΑΜΩΝ ΚΑΙ ΕΠΙ ΤΑΣ ΠΗΓΑΣ ΤΩΝ ΥΔΑΤΩΝ
11 ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΑΣΤΕΡΟΣ ΛΕΓΕΤΑΙ Ο ΑΨΙΝΘΟΣ ΚΑΙ ΕΓΕΝΕΤΟ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΥΔΑΤΩΝ ΕΙΣ ΑΨΙΝΘΟΝ ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΑΠΕΘΑΝΟΝ ΕΚ ΤΩΝ ΥΔΑΤΩΝ ΟΤΙ ΕΠΙΚΡΑΝΘΗΣΑΝ
12 ΚΑΙ Ο ΤΕΤΑΡΤΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΕΠΛΗΓΗ ΤΟ ΤΡΙΤΟΝ ΤΟΥ ΗΛΙΟΥ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΗΣ ΣΕΛΗΝΗΣ ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΑΣΤΕΡΩΝ ΙΝΑ ΣΚΟΤΙΣΘΗ ΤΟ ΤΡΙΤΟΝ ΑΥΤΩΝ ΚΑΙ Η ΗΜΕΡΑ ΜΗ ΦΑΝΗ ΤΟ ΤΡΙΤΟΝ ΑΥΤΗΣ ΚΑΙ Η ΝΥΞ ΟΜΟΙΩΣ
13 ΚΑΙ ΙΔΟΝ ΚΑΙ ΗΚΟΥΣΑ ΕΝΟΣ ΑΕΤΟΥ ΠΕΤΟΜΕΝΟΥ ΕΝ ΜΕΣΟΥΡΑΝΗΜΑΤΙ ΛΕΓΟΝΤΟΣ ΦΩΝΗ ΜΕΓΑΛΗ ΟΥΑΙ ΟΥΑΙ ΟΥΑΙ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΕΚ ΤΩΝ ΛΟΙΠΩΝ ΦΩΝΩΝ ΤΗΣ ΣΑΛΠΙΓΓΟΣ ΤΩΝ ΤΡΙΩΝ ΑΓΓΕΛΩΝ ΤΩΝ ΜΕΛΛΟΝΤΩΝ ΣΑΛΠΙΖΕΙΝ

REVELATION CHAPTER 9
1 ΚΑΙ Ο ΠΕΜΠΤΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΙΔΟΝ ΑΣΤΕΡΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΠΕΠΤΩΚΟΤΑ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ Η ΚΛΕΙΣ ΤΟΥ ΦΡΕΑΤΟΣ ΤΗΣ ΑΒΥΣΣΟΥ
2 ΚΑΙ ΗΝΟΙΞΕΝ ΤΟ ΦΡΕΑΡ ΤΗΣ ΑΒΥΣΣΟΥ ΚΑΙ ΑΝΕΒΗ ΚΑΠΝΟΣ ΕΚ ΤΟΥ ΦΡΕΑΤΟΣ ΩΣ ΚΑΠΝΟΣ ΚΑΜΙΝΟΥ ΜΕΓΑΛΗΣ ΚΑΙ ΕΣΚΟΤΩΘΗ Ο ΗΛΙΟΣ ΚΑΙ Ο ΑΗΡ ΕΚ ΤΟΥ ΚΑΠΝΟΥ ΤΟΥ ΦΡΕΑΤΟΣ
3 ΚΑΙ ΕΚ ΤΟΥ ΚΑΠΝΟΥ ΕΞΗΛΘΟΝ ΑΚΡΙΔΕΣ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΟΙΣ ΕΞΟΥΣΙΑ ΩΣ ΕΧΟΥΣΙΝ ΕΞΟΥΣΙΑΝ ΟΙ ΣΚΟΡΠΙΟΙ ΤΗΣ ΓΗΣ
4 ΚΑΙ ΕΡΡΕΘΗ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΑΔΙΚΗΣΟΥΣΙΝ ΤΟΝ ΧΟΡΤΟΝ ΤΗΣ ΓΗΣ ΟΥΔΕ ΠΑΝ ΧΛΩΡΟΝ ΟΥΔΕ ΠΑΝ ΔΕΝΔΡΟΝ ΕΙ ΜΗ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΟΙΤΙΝΕΣ ΟΥΚ ΕΧΟΥΣΙΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΟΥ ΘΕΟΥ ΕΠΙ ΤΩΝ ΜΕΤΩΠΩΝ
5 ΚΑΙ ΕΔΟΘΗ ΑΥΤΟΙΣ ΙΝΑ ΜΗ ΑΠΟΚΤΕΙΝΩΣΙΝ ΑΥΤΟΥΣ ΑΛΛ ΙΝΑ ΒΑΣΑΝΙΣΘΗΣΟΝΤΑΙ ΜΗΝΑΣ ΠΕΝΤΕ ΚΑΙ Ο ΒΑΣΑΝΙΣΜΟΣ ΑΥΤΩΝ ΩΣ ΒΑΣΑΝΙΣΜΟΣ ΣΚΟΡΠΙΟΥ ΟΤΑΝ ΠΑΙΣΗ ΑΝΘΡΩΠΟΝ
6 ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΕΚΕΙΝΑΙΣ ΖΗΤΗΣΟΥΣΙΝ ΟΙ ΑΝΘΡΩΠΟΙ ΤΟΝ ΘΑΝΑΤΟΝ ΚΑΙ ΟΥ ΜΗ ΕΥΡΗΣΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΕΠΙΘΥΜΗΣΟΥΣΙΝ ΑΠΟΘΑΝΕΙΝ ΚΑΙ ΦΕΥΓΕΙ Ο ΘΑΝΑΤΟΣ ΑΠ ΑΥΤΩΝ
7 ΚΑΙ ΤΑ ΟΜΟΙΩΜΑΤΑ ΤΩΝ ΑΚΡΙΔΩΝ ΟΜΟΙΟΙ ΙΠΠΟΙΣ ΗΤΟΙΜΑΣΜΕΝΟΙΣ ΕΙΣ ΠΟΛΕΜΟΝ ΚΑΙ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΩΣ ΣΤΕΦΑΝΟΙ ΟΜΟΙΟΙ ΧΡΥΣΩ ΚΑΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΩΣ ΠΡΟΣΩΠΑ ΑΝΘΡΩΠΩΝ
8 ΚΑΙ ΕΙΧΑΝ ΤΡΙΧΑΣ ΩΣ ΤΡΙΧΑΣ ΓΥΝΑΙΚΩΝ ΚΑΙ ΟΙ ΟΔΟΝΤΕΣ ΑΥΤΩΝ ΩΣ ΛΕΟΝΤΩΝ ΗΣΑΝ
9 ΚΑΙ ΕΙΧΟΝ ΘΩΡΑΚΑΣ ΩΣ ΘΩΡΑΚΑΣ ΣΙΔΗΡΟΥΣ ΚΑΙ Η ΦΩΝΗ ΤΩΝ ΠΤΕΡΥΓΩΝ ΑΥΤΩΝ ΩΣ ΦΩΝΗ ΑΡΜΑΤΩΝ ΙΠΠΩΝ ΠΟΛΛΩΝ ΤΡΕΧΟΝΤΩΝ ΕΙΣ ΠΟΛΕΜΟΝ
10 ΚΑΙ ΕΧΟΥΣΙΝ ΟΥΡΑΣ ΟΜΟΙΑΣ ΣΚΟΡΠΙΟΙΣ ΚΑΙ ΚΕΝΤΡΑ ΚΑΙ ΕΝ ΤΑΙΣ ΟΥΡΑΙΣ ΑΥΤΩΝ Η ΕΞΟΥΣΙΑ ΑΥΤΩΝ ΑΔΙΚΗΣΑΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΜΗΝΑΣ ΠΕΝΤΕ
11 ΕΧΟΥΣΙΝ ΕΠ ΑΥΤΩΝ ΒΑΣΙΛΕΑ ΤΟΝ ΑΓΓΕΛΟΝ ΤΗΣ ΑΒΥΣΣΟΥ Ω ΟΝΟΜΑ ΑΥΤΩ ΕΒΡΑΙΣΤΙ ΑΒΑΔΔΩΝ ΚΑΙ ΕΝ ΤΗ ΕΛΛΗΝΙΚΗ ΟΝΟΜΑ ΕΧΕΙ ΑΠΟΛΛΥΩΝ
12 Η ΟΥΑΙ Η ΜΙΑ ΑΠΗΛΘΕΝ ΙΔΟΥ ΕΡΧΕΤΑΙ ΕΤΙ ΔΥΟ ΟΥΑΙ ΜΕΤΑ ΤΑΥΤΑ
13 ΚΑΙ Ο ΕΚΤΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΝ ΜΙΑΝ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΚΕΡΑΤΩΝ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΤΟΥ ΧΡΥΣΟΥ ΤΟΥ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ
14 ΛΕΓΟΝΤΑ ΤΩ ΕΚΤΩ ΑΓΓΕΛΩ Ο ΕΧΩΝ ΤΗΝ ΣΑΛΠΙΓΓΑ ΛΥΣΟΝ ΤΟΥΣ ΤΕΣΣΑΡΑΣ ΑΓΓΕΛΟΥΣ ΤΟΥΣ ΔΕΔΕΜΕΝΟΥΣ ΕΠΙ ΤΩ ΠΟΤΑΜΩ ΤΩ ΜΕΓΑΛΩ ΕΥΦΡΑΤΗ
15 ΚΑΙ ΕΛΥΘΗΣΑΝ ΟΙ ΤΕΣΣΑΡΕΣ ΑΓΓΕΛΟΙ ΟΙ ΗΤΟΙΜΑΣΜΕΝΟΙ ΕΙΣ ΤΗΝ ΩΡΑΝ ΚΑΙ ΗΜΕΡΑΝ ΚΑΙ ΜΗΝΑ ΚΑΙ ΕΝΙΑΥΤΟΝ ΙΝΑ ΑΠΟΚΤΕΙΝΩΣΙΝ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ
16 ΚΑΙ Ο ΑΡΙΘΜΟΣ ΤΩΝ ΣΤΡΑΤΕΥΜΑΤΩΝ ΤΟΥ ΙΠΠΙΚΟΥ ΔΙΣΜΥΡΙΑΔΕΣ ΜΥΡΙΑΔΩΝ ΗΚΟΥΣΑ ΤΟΝ ΑΡΙΘΜΟΝ ΑΥΤΩΝ
17 ΚΑΙ ΟΥΤΩΣ ΙΔΟΝ ΤΟΥΣ ΙΠΠΟΥΣ ΕΝ ΤΗ ΟΡΑΣΕΙ ΚΑΙ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠ ΑΥΤΩΝ ΕΧΟΝΤΑΣ ΘΩΡΑΚΑΣ ΠΥΡΙΝΟΥΣ ΚΑΙ ΥΑΚΙΝΘΙΝΟΥΣ ΚΑΙ ΘΕΙΩΔΕΙΣ ΚΑΙ ΑΙ ΚΕΦΑΛΑΙ ΤΩΝ ΙΠΠΩΝ ΩΣ ΚΕΦΑΛΑΙ ΛΕΟΝΤΩΝ ΚΑΙ ΕΚ ΤΩΝ ΣΤΟΜΑΤΩΝ ΑΥΤΩΝ ΕΚΠΟΡΕΥΕΤΑΙ ΠΥΡ ΚΑΙ ΚΑΠΝΟΣ ΚΑΙ ΘΕΙΟΝ
18 ΑΠΟ ΤΩΝ ΤΡΙΩΝ ΠΛΗΓΩΝ ΤΟΥΤΩΝ ΑΠΕΚΤΑΝΘΗΣΑΝ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΚ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΤΟΥ ΚΑΠΝΟΥ ΚΑΙ ΤΟΥ ΘΕΙΟΥ ΤΟΥ ΕΚΠΟΡΕΥΟΜΕΝΟΥ ΕΚ ΤΩΝ ΣΤΟΜΑΤΩΝ ΑΥΤΩΝ
19 Η ΓΑΡ ΕΞΟΥΣΙΑ ΤΩΝ ΙΠΠΩΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΕΣΤΙΝ ΚΑΙ ΕΝ ΤΑΙΣ ΟΥΡΑΙΣ ΑΥΤΩΝ ΑΙ ΓΑΡ ΟΥΡΑΙ ΑΥΤΩΝ ΟΜΟΙΑΙ ΟΦΕΣΙΝ ΕΧΟΥΣΑΙ ΚΕΦΑΛΑΣ ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΑΔΙΚΟΥΣΙΝ

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20 ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΤΩΝ ΑΝΘΡΩΠΩΝ ΟΙ ΟΥΚ ΑΠΕΚΤΑΝΘΗΣΑΝ ΕΝ ΤΑΙΣ ΠΛΗΓΑΙΣ ΤΑΥΤΑΙΣ ΟΥΔΕ ΜΕΤΕΝΟΗΣΑΝ ΕΚ ΤΩΝ ΕΡΓΩΝ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΙΝΑ ΜΗ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΤΑ ΕΙΔΩΛΑ ΤΑ ΧΡΥΣΑ ΚΑΙ ΤΑ ΑΡΓΥΡΑ ΚΑΙ ΤΑ ΧΑΛΚΑ ΚΑΙ ΤΑ ΛΙΘΙΝΑ ΚΑΙ ΤΑ ΞΥΛΙΝΑ Α ΟΥΤΕ ΒΛΕΠΕΙΝ ΔΥΝΑΝΤΑΙ ΟΥΤΕ ΑΚΟΥΕΙΝ ΟΥΤΕ ΠΕΡΙΠΑΤΕΙΝ

21 ΚΑΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ ΕΚ ΤΩΝ ΦΟΝΩΝ ΑΥΤΩΝ ΟΥΤΕ ΕΚ ΤΩΝ ΦΑΡΜΑΚΩΝ ΑΥΤΩΝ ΟΥΤΕ ΕΚ ΤΗΣ ΠΟΡΝΕΙΑΣ ΑΥΤΩΝ ΟΥΤΕ ΕΚ ΤΩΝ ΚΛΕΜΜΑΤΩΝ ΑΥΤΩΝ

REVELATION CHAPTER 10

1 ΚΑΙ ΕΙΔΟΝ ΑΛΛΟΝ ΑΓΓΕΛΟΝ ΙΣΧΥΡΟΝ ΚΑΤΑΒΑΙΝΟΝΤΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΠΕΡΙΒΕΒΛΗΜΕΝΟΝ ΝΕΦΕΛΗΝ ΚΑΙ Η ΙΡΙΣ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΤΟ ΠΡΟΣΩΠΟΝ ΑΥΤΟΥ ΩΣ Ο ΗΛΙΟΣ ΚΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ ΩΣ ΣΤΥΛΟΙ ΠΥΡΟΣ

2 ΚΑΙ ΕΧΩΝ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΒΙΒΛΑΡΙΔΙΟΝ ΗΝΕΩΓΜΕΝΟΝ ΚΑΙ ΕΘΗΚΕΝ ΤΟΝ ΠΟΔΑ ΑΥΤΟΥ ΤΟΝ ΔΕΞΙΟΝ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΤΟΝ ΔΕ ΕΥΩΝΥΜΟΝ ΕΠΙ ΤΗΣ ΓΗΣ

3 ΚΑΙ ΕΚΡΑΞΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΩΣΠΕΡ ΛΕΩΝ ΜΥΚΑΤΑΙ ΚΑΙ ΟΤΕ ΕΚΡΑΞΕΝ ΕΛΑΛΗΣΑΝ ΑΙ ΕΠΤΑ ΒΡΟΝΤΑΙ ΤΑΣ ΕΑΥΤΩΝ ΦΩΝΑΣ

4 ΚΑΙ ΟΤΕ ΕΛΑΛΗΣΑΝ ΑΙ ΕΠΤΑ ΒΡΟΝΤΑΙ ΕΜΕΛΛΟΝ ΓΡΑΦΕΙΝ ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣΑΝ ΣΦΡΑΓΙΣΟΝ Α ΕΛΑΛΗΣΑΝ ΑΙ ΕΠΤΑ ΒΡΟΝΤΑΙ ΚΑΙ ΜΗ ΑΥΤΑ ΓΡΑΨΗΣ

5 ΚΑΙ Ο ΑΓΓΕΛΟΣ ΟΝ ΕΙΔΟΝ ΕΣΤΩΤΑ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΗΡΕΝ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ ΤΗΝ ΔΕΞΙΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ

6 ΚΑΙ ΩΜΟΣΕΝ ΕΝ ΤΩ ΖΩΝΤΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ ΟΣ ΕΚΤΙΣΕΝ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΑ ΕΝ ΑΥΤΩ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΑ ΕΝ ΑΥΤΗ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΤΑ ΕΝ ΑΥΤΗ ΟΤΙ ΧΡΟΝΟΣ ΟΥΚΕΤΙ ΕΣΤΑΙ

7 ΑΛΛ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΕΒΔΟΜΟΥ ΑΓΓΕΛΟΥ ΟΤΑΝ ΜΕΛΛΗ ΣΑΛΠΙΖΕΙΝ ΚΑΙ ΕΤΕΛΕΣΘΗ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ ΩΣ ΕΥΗΓΓΕΛΙΣΕΝ ΤΟΥΣ ΕΑΥΤΟΥ ΔΟΥΛΟΥΣ ΤΟΥΣ ΠΡΟΦΗΤΑΣ

8 ΚΑΙ Η ΦΩΝΗ ΗΝ ΗΚΟΥΣΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΠΑΛΙΝ ΛΑΛΟΥΣΑΝ ΜΕΤ ΕΜΟΥ ΚΑΙ ΛΕΓΟΥΣΑΝ ΥΠΑΓΕ ΛΑΒΕ ΤΟ ΒΙΒΛΑΡΙΔΟΝ ΤΟ ΗΝΕΩΓΜΕΝΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΤΟΥ ΑΓΓΕΛΟΥ ΤΟΥ ΕΣΤΩΤΟΣ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ

9 ΚΑΙ ΑΠΗΛΘΑ ΠΡΟΣ ΤΟΝ ΑΓΓΕΛΟΝ ΛΕΓΩΝ ΑΥΤΩ ΔΟΥΝΑΙ ΜΟΙ ΤΟ ΒΙΒΛΑΡΙΔΙΟΝ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΛΑΒΕ ΚΑΙ ΚΑΤΑΦΑΓΕ ΑΥΤΟ ΚΑΙ ΠΙΚΡΑΝΕΙ ΣΟΥ ΤΗΝ ΚΟΙΛΙΑΝ ΑΛΛ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΣΟΥ ΕΣΤΑΙ ΓΛΥΚΥ ΩΣ ΜΕΛΙ

10 ΚΑΙ ΕΛΑΒΟΝ ΤΟ ΒΙΒΛΑΡΙΔΙΟΝ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΑΓΓΕΛΟΥ ΚΑΙ ΚΑΤΕΦΑΓΟΝ ΑΥΤΟ ΚΑΙ ΗΝ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΜΟΥ ΩΣ ΜΕΛΙ ΓΛΥΚΥ ΚΑΙ ΟΤΕ ΕΦΑΓΟΝ ΑΥΤΟ ΕΠΙΚΡΑΝΘΗ Η ΚΟΙΛΙΑ ΜΟΥ

11 ΚΑΙ ΛΕΓΟΥΣΙΝ ΜΟΙ ΔΕΙ ΣΕ ΠΑΛΙΝ ΠΡΟΦΗΤΕΥΣΑΙ ΕΠΙ ΛΑΟΙΣ ΚΑΙ ΕΘΝΕΣΙΝ ΚΑΙ ΓΛΩΣΣΑΙΣ ΚΑΙ ΒΑΣΙΛΕΥΣΙΝ ΠΟΛΛΟΙΣ

REVELATION CHAPTER 11

1 ΚΑΙ ΕΔΟΘΗ ΜΟΙ ΚΑΛΑΜΟΣ ΟΜΟΙΟΣ ΡΑΒΔΩ ΛΕΓΩΝ ΕΓΕΙΡΕ ΚΑΙ ΜΕΤΡΗΣΟΝ ΤΟΝ ΝΑΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΚΑΙ ΤΟΥΣ ΠΡΟΣΚΥΝΟΥΝΤΑΣ ΕΝ ΑΥΤΩ

2 ΚΑΙ ΤΗΝ ΑΥΛΗΝ ΤΗΝ ΕΞΩΘΕΝ ΤΟΥ ΝΑΟΥ ΕΚΒΑΛΕ ΕΞΩΘΕΝ ΚΑΙ ΜΗ ΑΥΤΗΝ ΜΕΤΡΗΣΗΣ ΟΤΙ ΕΔΟΘΗ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΤΗΝ ΠΟΛΙΝ ΤΗΝ ΑΓΙΑΝ ΠΑΤΗΣΟΥΣΙΝ ΜΗΝΑΣ ΤΕΣΣΕΡΑΚΟΝΤΑ ΔΥΟ

3 ΚΑΙ ΔΩΣΩ ΤΟΙΣ ΔΥΣΙΝ ΜΑΡΤΥΣΙΝ ΜΟΥ ΚΑΙ ΠΡΟΦΗΤΕΥΣΟΥΣΙΝ ΗΜΕΡΑΣ ΧΙΛΙΑΣ ΔΙΑΚΟΣΙΑΣ ΕΞΗΚΟΝΤΑ ΠΕΡΙΒΕΒΛΗΜΕΝΟΙ ΣΑΚΚΟΥΣ

4 ΟΥΤΟΙ ΕΙΣΙΝ ΑΙ ΔΥΟ ΕΛΑΙΑΙ ΚΑΙ ΑΙ ΔΥΟ ΛΥΧΝΙΑΙ ΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΤΗΣ ΓΗΣ ΕΣΤΩΤΕΣ

5 ΚΑΙ ΕΙ ΤΙΣ ΑΥΤΟΥΣ ΘΕΛΕΙ ΑΔΙΚΗΣΑΙ ΠΥΡ ΕΚΠΟΡΕΥΕΤΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΩΝ ΚΑΙ ΚΑΤΕΣΘΙΕΙ ΤΟΥΣ ΕΧΘΡΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΙ ΤΙΣ ΘΕΛΗΣΗ ΑΥΤΟΥΣ ΑΔΙΚΗΣΑΙ ΟΥΤΩΣ ΔΕΙ ΑΥΤΟΝ ΑΠΟΚΤΑΝΘΗΝΑΙ

6 ΟΥΤΟΙ ΕΧΟΥΣΙΝ ΕΞΟΥΣΙΑΝ ΚΛΕΙΣΑΙ ΤΟΝ ΟΥΡΑΝΟΝ ΙΝΑ ΜΗ ΥΕΤΟΣ ΒΡΕΧΗ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΕΞΟΥΣΙΑΝ ΕΧΟΥΣΙΝ ΕΠΙ ΤΩΝ ΥΔΑΤΩΝ ΣΤΡΕΦΕΙΝ ΑΥΤΑ ΕΙΣ ΑΙΜΑ ΚΑΙ ΠΑΤΑΞΑΙ ΤΗΝ ΓΗΝ ΕΝ ΠΑΣΗ ΠΛΗΓΗ ΟΣΑΚΙΣ ΕΑΝ ΘΕΛΗΣΩΣΙΝ

7 ΚΑΙ ΟΤΑΝ ΤΕΛΕΣΩΣΙΝ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΑΥΤΩΝ ΤΟ ΘΗΡΙΟΝ ΤΟ ΑΝΑΒΑΙΝΟΝ ΕΚ ΤΗΣ ΑΒΥΣΣΟΥ ΠΟΙΗΣΕΙ ΜΕΤ ΑΥΤΩΝ ΠΟΛΕΜΟΝ ΚΑΙ ΝΙΚΗΣΕΙ ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΚΤΕΝΕΙ ΑΥΤΟΥΣ

8 ΚΑΙ ΤΟ ΠΤΩΜΑ ΑΥΤΩΝ ΕΠΙ ΤΗΣ ΠΛΑΤΕΙΑΣ ΤΗΣ ΠΟΛΕΩΣ ΤΗΣ ΜΕΓΑΛΗΣ ΗΤΙΣ ΚΑΛΕΙΤΑΙ ΠΝΕΥΜΑΤΙΚΩΣ ΣΟΔΟΜΑ ΚΑΙ ΑΙΓΥΠΤΟΣ ΟΠΟΥ ΚΑΙ Ο ΚΥΡΙΟΣ ΑΥΤΩΝ ΕΣΤΑΥΡΩΘΗ

9 ΚΑΙ ΒΛΕΠΟΥΣΙΝ ΕΚ ΤΩΝ ΛΑΩΝ ΚΑΙ ΦΥΛΩΝ ΚΑΙ ΓΛΩΣΣΩΝ ΚΑΙ ΕΘΝΩΝ ΤΟ ΠΤΩΜΑ ΑΥΤΩΝ ΗΜΕΡΑΣ ΤΡΕΙΣ ΚΑΙ ΗΜΙΣΥ ΚΑΙ ΤΑ ΠΤΩΜΑΤΑ ΑΥΤΩΝ ΟΥΚ ΑΦΙΟΥΣΙΝ ΤΕΘΗΝΑΙ ΕΙΣ ΜΝΗΜΑ

10 ΚΑΙ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ ΧΑΙΡΟΥΣΙΝ ΕΠ ΑΥΤΟΙΣ ΚΑΙ ΕΥΦΡΑΙΝΟΝΤΑΙ ΚΑΙ ΔΩΡΑ ΠΕΜΠΟΥΣΙΝ ΑΛΛΗΛΟΙΣ ΟΤΙ ΟΥΤΟΙ ΟΙ ΔΥΟ ΠΡΟΦΗΤΑΙ ΕΒΑΣΑΝΙΣΑΝ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ

11 ΚΑΙ ΜΕΤΑ ΤΑΣ ΤΡΕΙΣ ΗΜΕΡΑΣ ΚΑΙ ΗΜΙΣΥ ΠΝΕΥΜΑ ΖΩΗΣ ΕΚ ΤΟΥ ΘΕΟΥ ΕΙΣΗΛΘΕΝ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΣΤΗΣΑΝ ΕΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ ΦΟΒΟΣ ΜΕΓΑΣ ΕΠΕΠΕΣΕΝ ΕΠΙ ΤΟΥΣ ΘΕΩΡΟΥΝΤΑΣ ΑΥΤΟΥΣ

12 ΚΑΙ ΗΚΟΥΣΑΝ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣΑΝ ΑΥΤΟΙΣ ΑΝΑΒΑΤΕ ΩΔΕ ΚΑΙ ΑΝΕΒΗΣΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΝ ΤΗ ΝΕΦΕΛΗ ΚΑΙ ΕΘΕΩΡΗΣΑΝ ΑΥΤΟΥΣ ΟΙ ΕΧΘΡΟΙ ΑΥΤΩΝ

13 ΚΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΕΓΕΝΕΤΟ ΣΕΙΣΜΟΣ ΜΕΓΑΣ ΚΑΙ ΤΟ ΔΕΚΑΤΟΝ ΤΗΣ ΠΟΛΕΩΣ ΕΠΕΣΕΝ ΚΑΙ ΑΠΕΚΤΑΝΘΗΣΑΝ ΕΝ ΤΩ ΣΕΙΣΜΩ ΟΝΟΜΑΤΑ ΑΝΘΡΩΠΩΝ ΧΙΛΙΑΔΕΣ ΕΠΤΑ ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΕΜΦΟΒΟΙ ΕΓΕΝΟΝΤΟ ΚΑΙ ΕΔΩΚΑΝ ΔΟΞΑΝ ΤΩ ΘΕΩ ΤΟΥ ΟΥΡΑΝΟΥ

14 Η ΟΥΑΙ Η ΔΕΥΤΕΡΑ ΑΠΗΛΘΕΝ ΙΔΟΥ Η ΟΥΑΙ Η ΤΡΙΤΗ ΕΡΧΕΤΑΙ ΤΑΧΥ

15 ΚΑΙ Ο ΕΒΔΟΜΟΣ ΑΓΓΕΛΟΣ ΕΣΑΛΠΙΣΕΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΦΩΝΑΙ ΜΕΓΑΛΑΙ ΕΝ ΤΩ ΟΥΡΑΝΩ ΛΕΓΟΝΤΕΣ ΕΓΕΝΕΤΟ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ

16 ΚΑΙ ΟΙ ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΠΡΕΣΒΥΤΕΡΟΙ ΟΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΟΙ ΚΑΘΗΝΤΑΙ ΕΠΙ ΤΟΥΣ ΘΡΟΝΟΥΣ ΑΥΤΩΝ ΕΠΕΣΑΝ ΕΠΙ ΤΑ ΠΡΟΣΩΠΑ ΑΥΤΩΝ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΘΕΩ

17 ΛΕΓΟΝΤΕΣ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ ΚΥΡΙΕ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ Ο ΩΝ ΚΑΙ Ο ΗΝ ΟΤΙ ΕΙΛΗΦΑΣ ΤΗΝ ΔΥΝΑΜΙΝ ΣΟΥ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΒΑΣΙΛΕΥΣΑΣ

18 ΚΑΙ ΤΑ ΕΘΝΗ ΩΡΓΙΣΘΗΣΑΝ ΚΑΙ ΗΛΘΕΝ Η ΟΡΓΗ ΣΟΥ ΚΑΙ Ο ΚΑΙΡΟΣ ΤΩΝ ΝΕΚΡΩΝ ΚΡΙΘΗΝΑΙ ΚΑΙ ΔΟΥΝΑΙ ΤΟΝ ΜΙΣΘΟΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΚΑΙ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΤΟ ΟΝΟΜΑ ΣΟΥ ΤΟΙΣ ΜΙΚΡΟΙΣ ΚΑΙ ΤΟΙΣ ΜΕΓΑΛΟΙΣ ΚΑΙ ΔΙΑΦΘΕΙΡΑΙ ΤΟΥΣ ΔΙΑΦΘΕΙΡΟΝΤΑΣ ΤΗΝ ΓΗΝ

19 ΚΑΙ ΗΝΟΙΓΗ Ο ΝΑΟΣ ΤΟΥ ΘΕΟΥ Ο ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΩΦΘΗ Η ΚΙΒΩΤΟΣ ΤΗΣ ΔΙΑΘΗΚΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΝΑΩ ΑΥΤΟΥ ΚΑΙ ΕΓΕΝΟΝΤΟ ΑΣΤΡΑΠΑΙ ΚΑΙ ΦΩΝΑΙ ΚΑΙ ΒΡΟΝΤΑΙ ΚΑΙ ΣΕΙΣΜΟΣ ΚΑΙ ΧΑΛΑΖΑ ΜΕΓΑΛΗ

REVELATION CHAPTER 12

1 ΚΑΙ ΣΗΜΕΙΟΝ ΜΕΓΑ ΩΦΘΗ ΕΝ ΤΩ ΟΥΡΑΝΩ ΓΥΝΗ ΠΕΡΙΒΕΒΛΗΜΕΝΗ ΤΟΝ ΗΛΙΟΝ ΚΑΙ Η ΣΕΛΗΝΗ ΥΠΟΚΑΤΩ ΤΩΝ ΠΟΔΩΝ ΑΥΤΗΣ ΚΑΙ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΗΣ ΣΤΕΦΑΝΟΣ ΑΣΤΕΡΩΝ ΔΩΔΕΚΑ

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2 ΚΑΙ ΕΝ ΓΑΣΤΡΙ ΕΧΟΥΣΑ ΚΑΙ ΚΡΑΖΕΙ ΩΔΙΝΟΥΣΑ ΚΑΙ ΒΑΣΑΝΙΖΟΜΕΝΗ ΤΕΚΕΙΝ

3 ΚΑΙ ΩΦΘΗ ΑΛΛΟ ΣΗΜΕΙΟΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΚΑΙ ΙΔΟΥ ΔΡΑΚΩΝ ΠΥΡΡΟΣ ΜΕΓΑΣ ΕΧΩΝ ΚΕΦΑΛΑΣ ΕΠΤΑ ΚΑΙ ΚΕΡΑΤΑ ΔΕΚΑ ΚΑΙ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΟΥ ΕΠΤΑ ΔΙΑΔΗΜΑΤΑ

4 ΚΑΙ Η ΟΥΡΑ ΑΥΤΟΥ ΣΥΡΕΙ ΤΟ ΤΡΙΤΟΝ ΤΩΝ ΑΣΤΕΡΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΕΒΑΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ Ο ΔΡΑΚΩΝ ΕΣΤΗΚΕΝ ΕΝΩΠΙΟΝ ΤΗΣ ΓΥΝΑΙΚΟΣ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΤΕΚΕΙΝ ΙΝΑ ΟΤΑΝ ΤΕΚΗ ΤΟ ΤΕΚΝΟΝ ΑΥΤΗΣ ΚΑΤΑΦΑΓΗ

5 ΚΑΙ ΕΤΕΚΕΝ ΥΙΟΝ ΑΡΣΕΝ ΟΣ ΜΕΛΛΕΙ ΠΟΙΜΑΙΝΕΙΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΕΝ ΡΑΒΔΩ ΣΙΔΗΡΑ ΚΑΙ ΗΡΠΑΣΘΗ ΤΟ ΤΕΚΝΟΝ ΑΥΤΗΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΠΡΟΣ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ

6 ΚΑΙ Η ΓΥΝΗ ΕΦΥΓΕΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΟΠΟΥ ΕΧΕΙ ΕΚΕΙ ΤΟΠΟΝ ΗΤΟΙΜΑΣΜΕΝΟΝ ΑΠΟ ΤΟΥ ΘΕΟΥ ΙΝΑ ΕΚΕΙ ΤΡΕΦΟΥΣΙΝ ΑΥΤΗΝ ΗΜΕΡΑΣ ΧΙΛΙΑΣ ΔΙΑΚΟΣΙΑΣ ΕΞΗΚΟΝΤΑ

7 ΚΑΙ ΕΓΕΝΕΤΟ ΠΟΛΕΜΟΣ ΕΝ ΤΩ ΟΥΡΑΝΩ Ο ΜΙΧΑΗΛ ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ ΠΟΛΕΜΗΣΑΙ ΜΕΤΑ ΤΟΥ ΔΡΑΚΟΝΤΟΣ ΚΑΙ Ο ΔΡΑΚΩΝ ΕΠΟΛΕΜΗΣΕΝ ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ

8 ΚΑΙ ΟΥΚ ΙΣΧΥΣΑΝ ΟΥΔΕ ΤΟΠΟΣ ΕΥΡΕΘΗ ΑΥΤΩΝ ΕΤΙ ΕΝ ΤΩ ΟΥΡΑΝΩ

9 ΚΑΙ ΕΒΛΗΘΗ Ο ΔΡΑΚΩΝ Ο ΜΕΓΑΣ Ο ΟΦΙΣ Ο ΑΡΧΑΙΟΣ Ο ΚΑΛΟΥΜΕΝΟΣ ΔΙΑΒΟΛΟΣ ΚΑΙ Ο ΣΑΤΑΝΑΣ Ο ΠΛΑΝΩΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΟΛΗΝ ΕΒΛΗΘΗ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΟΙ ΑΓΓΕΛΟΙ ΑΥΤΟΥ ΜΕΤ ΑΥΤΟΥ ΕΒΛΗΘΗΣΑΝ

10 ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΛΕΓΟΥΣΑΝ ΑΡΤΙ ΕΓΕΝΕΤΟ Η ΣΩΤΗΡΙΑ ΚΑΙ Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ Η ΕΞΟΥΣΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ ΟΤΙ ΕΒΛΗΘΗ Ο ΚΑΤΗΓΩΡ ΤΩΝ ΑΔΕΛΦΩΝ ΗΜΩΝ Ο ΚΑΤΗΓΟΡΩΝ ΑΥΤΟΥΣ ΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ

11 ΚΑΙ ΑΥΤΟΙ ΕΝΙΚΗΣΑΝ ΑΥΤΟΝ ΔΙΑ ΤΟ ΑΙΜΑ ΤΟΥ ΑΡΝΙΟΥ ΚΑΙ ΔΙΑ ΤΟΝ ΛΟΓΟΝ ΤΗΣ ΜΑΡΤΥΡΙΑΣ ΑΥΤΩΝ ΚΑΙ ΟΥΚ ΗΓΑΠΗΣΑΝ ΤΗΝ ΨΥΧΗΝ ΑΥΤΩΝ ΑΧΡΙ ΘΑΝΑΤΟΥ

12 ΔΙΑ ΤΟΥΤΟ ΕΥΦΡΑΙΝΕΣΘΕ ΟΥΡΑΝΟΙ ΚΑΙ ΟΙ ΕΝ ΑΥΤΟΙΣ ΣΚΗΝΟΥΝΤΕΣ ΟΥΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΟΤΙ ΚΑΤΕΒΗ Ο ΔΙΑΒΟΛΟΣ ΠΡΟΣ ΥΜΑΣ ΕΧΩΝ ΘΥΜΟΝ ΜΕΓΑΝ ΕΙΔΩΣ ΟΤΙ ΟΛΙΓΟΝ ΚΑΙΡΟΝ ΕΧΕΙ

13 ΚΑΙ ΟΤΕ ΕΙΔΕΝ Ο ΔΡΑΚΩΝ ΟΤΙ ΕΒΛΗΘΗ ΕΙΣ ΤΗΝ ΓΗΝ ΕΔΙΩΞΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΗΤΙΣ ΕΤΕΚΕΝ ΤΟΝ ΑΡΣΕΝΑ

14 ΚΑΙ ΕΔΟΘΗΣΑΝ ΤΗ ΓΥΝΑΙΚΙ ΑΙ ΔΥΟ ΠΤΕΡΥΓΕΣ ΤΟΥ ΑΕΤΟΥ ΤΟΥ ΜΕΓΑΛΟΥ ΙΝΑ ΠΕΤΗΤΑΙ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΗΣ ΟΠΟΥ ΤΡΕΦΕΤΑΙ ΕΚΕΙ ΚΑΙΡΟΝ ΚΑΙ ΚΑΙΡΟΥΣ ΚΑΙ ΗΜΙΣΥ ΚΑΙΡΟΥ ΑΠΟ ΠΡΟΣΩΠΟΥ ΤΟΥ ΟΦΕΩΣ

15 ΚΑΙ ΕΒΑΛΕΝ Ο ΟΦΙΣ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΟΠΙΣΩ ΤΗΣ ΓΥΝΑΙΚΟΣ ΥΔΩΡ ΩΣ ΠΟΤΑΜΟΝ ΙΝΑ ΑΥΤΗΝ ΠΟΤΑΜΟΦΟΡΗΤΟΝ ΠΟΙΗΣΗ

16 ΚΑΙ ΕΒΟΗΘΗΣΕΝ Η ΓΗ ΤΗ ΓΥΝΑΙΚΙ ΚΑΙ ΗΝΟΙΞΕΝ Η ΓΗ ΤΟ ΣΤΟΜΑ ΑΥΤΗΣ ΚΑΙ ΚΑΤΕΠΙΕΝ ΤΟΝ ΠΟΤΑΜΟΝ ΟΝ ΕΒΑΛΕΝ Ο ΔΡΑΚΩΝ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ

17 ΚΑΙ ΩΡΓΙΣΘΗ Ο ΔΡΑΚΩΝ ΕΠΙ ΤΗ ΓΥΝΑΙΚΙ ΚΑΙ ΑΠΗΛΘΕΝ ΠΟΙΗΣΑΙ ΠΟΛΕΜΟΝ ΜΕΤΑ ΤΩΝ ΛΟΙΠΩΝ ΤΟΥ ΣΠΕΡΜΑΤΟΣ ΑΥΤΗΣ ΤΩΝ ΤΗΡΟΥΝΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΧΟΝΤΩΝ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΙΗΣΟΥ

18 ΚΑΙ ΕΣΤΑΘΗΝ ΕΠΙ ΤΗΝ ΑΜΜΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ

REVELATION CHAPTER 13

1 ΚΑΙ ΕΙΔΟΝ ΕΚ ΤΗΣ ΘΑΛΑΣΣΗΣ ΘΗΡΙΟΝ ΑΝΑΒΑΙΝΟΝ ΕΧΟΝ ΚΕΡΑΤΑ ΔΕΚΑ ΚΑΙ ΚΕΦΑΛΑΣ ΕΠΤΑ ΚΑΙ ΕΠΙ ΤΩΝ ΚΕΡΑΤΩΝ ΑΥΤΟΥ ΔΕΚΑ ΔΙΑΔΗΜΑΤΑ ΚΑΙ ΕΠΙ ΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΟΥ ΟΝΟΜΑΤΑ ΒΛΑΣΦΗΜΙΑΣ

2 ΚΑΙ ΤΟ ΘΗΡΙΟΝ Ο ΕΙΔΟΝ ΗΝ ΟΜΟΙΟΝ ΠΑΡΔΑΛΕΙ ΚΑΙ ΟΙ ΠΟΔΕΣ ΑΥΤΟΥ ΩΣ ΑΡΚΟΥ ΚΑΙ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΩΣ ΣΤΟΜΑ ΛΕΟΝΤΩΝ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ Ο ΔΡΑΚΩΝ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΟΥ ΚΑΙ ΤΟΝ ΘΡΟΝΟΝ ΑΥΤΟΥ ΚΑΙ ΕΞΟΥΣΙΑΝ ΜΕΓΑΛΗΝ

3 ΚΑΙ ΜΙΑΝ ΕΚ ΤΩΝ ΚΕΦΑΛΩΝ ΑΥΤΟΥ ΩΣ ΕΣΦΑΓΜΕΝΗΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ Η ΠΛΗΓΗ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΟΥ ΕΘΕΡΑΠΕΥΘΗ ΚΑΙ ΕΘΑΥΜΑΣΕΝ ΟΛΗ Η ΓΗ ΟΠΙΣΩ ΤΟΥ ΘΗΡΙΟΥ

4 ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΔΡΑΚΟΝΤΙ ΟΤΙ ΕΔΩΚΕΝ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΩ ΘΗΡΙΩ ΚΑΙ ΠΡΟΣΕΚΥΝΗΣΑΝ ΤΩ ΘΗΡΙΩ ΛΕΓΟΝΤΕΣ ΤΙΣ ΟΜΟΙΟΣ ΤΩ ΘΗΡΙΩ ΚΑΙ ΤΙΣ ΔΥΝΑΤΑΙ ΠΟΛΕΜΗΣΑΙ ΜΕΤ ΑΥΤΟΥ

5 ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ ΚΑΙ ΒΛΑΣΦΗΜΙΑΣ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΕΞΟΥΣΙΑ ΠΟΙΗΣΑΙ ΜΗΝΑΣ ΤΕΣΣΕΡΑΚΟΝΤΑ ΔΥΟ

6 ΚΑΙ ΗΝΟΙΞΕΝ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ ΕΙΣ ΒΛΑΣΦΗΜΙΑΣ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΒΛΑΣΦΗΜΗΣΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΣΚΗΝΗΝ ΑΥΤΟΥ ΤΟΥΣ ΕΝ ΤΩ ΟΥΡΑΝΩ ΣΚΗΝΟΥΝΤΑΣ

7 ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΠΟΙΗΣΑΙ ΠΟΛΕΜΟΝ ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ ΚΑΙ ΝΙΚΗΣΑΙ ΑΥΤΟΥΣ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΕΞΟΥΣΙΑ ΕΠΙ ΠΑΣΑΝ ΦΥΛΗΝ ΚΑΙ ΛΑΟΝ ΚΑΙ ΓΛΩΣΣΑΝ ΚΑΙ ΕΘΝΟΣ

8 ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΠΙ ΤΗΣ ΓΗΣ ΟΥ ΟΥ ΓΕΓΡΑΠΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΗΣ ΖΩΗΣ ΤΟΥ ΑΡΝΙΟΥ ΤΟΥ ΕΣΦΑΓΜΕΝΟΥ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ

9 ΕΙ ΤΙΣ ΕΧΕΙ ΟΥΣ ΑΚΟΥΣΑΤΩ

10 ΕΙ ΤΙΣ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ ΕΙΣ ΑΙΧΜΑΛΩΣΙΑΝ ΥΠΑΓΕΙ ΕΙ ΤΙΣ ΕΝ ΜΑΧΑΙΡΗ ΑΠΟΚΤΕΝΕΙ ΔΕΙ ΑΥΤΟΝ ΕΝ ΜΑΧΑΙΡΗ ΑΠΟΚΤΑΝΘΗΝΑΙ ΩΔΕ ΕΣΤΙΝ Η ΥΠΟΜΟΝΗ ΚΑΙ Η ΠΙΣΤΙΣ ΤΩΝ ΑΓΙΩΝ

11 ΚΑΙ ΕΙΔΟΝ ΑΛΛΟ ΘΗΡΙΟΝ ΑΝΑΒΑΙΝΟΝ ΕΚ ΤΗΣ ΓΗΣ ΚΑΙ ΕΙΧΕΝ ΚΕΡΑΤΑ ΔΥΟ ΟΜΟΙΑ ΑΡΝΙΩ ΚΑΙ ΕΛΑΛΕΙ ΩΣ ΔΡΑΚΩΝ

12 ΚΑΙ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΟΥ ΠΡΩΤΟΥ ΘΗΡΙΟΥ ΠΑΣΑΝ ΠΟΙΕΙ ΕΝΩΠΙΟΝ ΑΥΤΟΥ ΚΑΙ ΠΟΙΕΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΟΥΣ ΕΝ ΑΥΤΗ ΚΑΤΟΙΚΟΥΝΤΑΣ ΙΝΑ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΤΟ ΘΗΡΙΟΝ ΤΟ ΠΡΩΤΟΝ ΟΥ ΕΘΕΡΑΠΕΥΘΗ Η ΠΛΗΓΗ ΤΟΥ ΘΑΝΑΤΟΥ ΑΥΤΟΥ

13 ΚΑΙ ΠΟΙΕΙ ΣΗΜΕΙΑ ΜΕΓΑΛΑ ΙΝΑ ΚΑΙ ΠΥΡ ΠΟΙΗ ΚΑΤΑΒΑΙΝΕΙΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΕΝΩΠΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ

14 ΚΑΙ ΠΛΑΝΑ ΤΟΥΣ ΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗΣ ΓΗΣ ΔΙΑ ΤΑ ΣΗΜΕΙΑ Α ΕΔΟΘΗ ΑΥΤΩ ΠΟΙΗΣΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΘΗΡΙΟΥ ΛΕΓΩΝ ΤΟΙΣ ΚΑΤΟΙΚΟΥΣΙΝ ΕΠΙ ΤΗΣ ΓΗΣ ΠΟΙΗΣΑΙ ΕΙΚΟΝΑ ΤΩ ΘΗΡΙΩ ΟΣ ΕΧΕΙ ΤΗΝ ΠΛΗΓΗΝ ΤΗΣ ΜΑΧΑΙΡΗΣ ΚΑΙ ΕΖΗΣΕΝ

15 ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΔΟΥΝΑΙ ΠΝΕΥΜΑ ΤΗ ΕΙΚΟΝΙ ΤΟΥ ΘΗΡΙΟΥ ΙΝΑ ΚΑΙ ΛΑΛΗΣΗ Η ΕΙΚΩΝ ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΠΟΙΗΣΗ ΟΣΟΙ ΕΑΝ ΜΗ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΤΗ ΕΙΚΟΝΙ ΤΟΥ ΘΗΡΙΟΥ ΑΠΟΚΤΑΝΘΩΣΙΝ

16 ΚΑΙ ΠΟΙΕΙ ΠΑΝΤΑΣ ΤΟΥΣ ΜΙΚΡΟΥΣ ΚΑΙ ΤΟΥΣ ΜΕΓΑΛΟΥΣ ΚΑΙ ΤΟΥΣ ΠΛΟΥΣΙΟΥΣ ΚΑΙ ΤΟΥΣ ΠΤΩΧΟΥΣ ΚΑΙ ΤΟΥΣ ΕΛΕΥΘΕΡΟΥΣ ΚΑΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΙΝΑ ΔΩΣΙΝ ΑΥΤΟΙΣ ΧΑΡΑΓΜΑ ΕΠΙ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤΩΝ ΤΗΣ ΔΕΞΙΑΣ Η ΕΠΙ ΤΟ ΜΕΤΩΠΟΝ ΑΥΤΩΝ

17 ΙΝΑ ΜΗ ΤΙΣ ΔΥΝΗΤΑΙ ΑΓΟΡΑΣΑΙ Η ΠΩΛΗΣΑΙ ΕΙ ΜΗ Ο ΕΧΩΝ ΤΟ ΧΑΡΑΓΜΑ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΗΡΙΟΥ Η ΤΟΝ ΑΡΙΘΜΟΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ

18 ΩΔΕ Η ΣΟΦΙΑ ΕΣΤΙΝ Ο ΕΧΩΝ ΝΟΥΝ ΨΗΦΙΣΑΤΩ ΤΟΝ ΑΡΙΘΜΟΝ ΤΟΥ ΘΗΡΙΟΥ ΑΡΙΘΜΟΣ ΓΑΡ ΑΝΘΡΩΠΟΥ ΕΣΤΙΝ ΚΑΙ Ο ΑΡΙΘΜΟΣ ΑΥΤΟΥ ΧΞΣ

REVELATION CHAPTER 14

1 ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΤΟ ΑΡΝΙΟΝ ΕΣΤΟΣ ΕΠΙ ΤΟ ΟΡΟΣ ΣΙΩΝ ΚΑΙ ΜΕΤ ΑΥΤΟΥ ΕΚΑΤΟΝ ΤΕΣΣΕΡΑΚΟΝΤΑ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΕΧΟΥΣΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΓΕΓΡΑΜΜΕΝΟΝ ΕΠΙ ΤΩΝ ΜΕΤΩΠΩΝ ΑΥΤΩΝ

2 ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΩΣ ΦΩΝΗΝ ΥΔΑΤΩΝ ΠΟΛΛΩΝ ΚΑΙ ΩΣ ΦΩΝΗΝ ΒΡΟΝΤΗΣ ΜΕΓΑΛΗΣ ΚΑΙ Η ΦΩΝΗ ΗΝ ΗΚΟΥΣΑ ΩΣ ΚΙΘΑΡΩΔΩΝ ΚΙΘΑΡΙΖΟΝΤΩΝ ΕΝ ΤΑΙΣ ΚΙΘΑΡΑΙΣ ΑΥΤΩΝ

3 ΚΑΙ ΑΔΟΥΣΙΝ ΩΔΗΝ ΚΑΙΝΗΝ ΕΝΩΠΙΟΝ ΤΟΥ ΘΡΟΝΟΥ ΚΑΙ ΕΝΩΠΙΟΝ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΚΑΙ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ

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ΚΑΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΜΑΘΕΙΝ ΤΗΝ ΩΔΗΝ ΕΙ ΜΗ ΑΙ ΕΚΑΤΟΝ ΤΕΣΣΕΡΑΚΟΝΤΑ ΤΕΣΣΑΡΕΣ ΧΙΛΙΑΔΕΣ ΟΙ ΗΓΟΡΑΣΜΕΝΟΙ ΑΠΟ ΤΗΣ ΓΗΣ

4 ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΜΕΤΑ ΓΥΝΑΙΚΩΝ ΟΥΚ ΕΜΟΛΥΝΘΗΣΑΝ ΠΑΡΘΕΝΟΙ ΓΑΡ ΕΙΣΙΝ ΟΥΤΟΙ ΟΙ ΑΚΟΛΟΥΘΟΥΝΤΕΣ ΤΩ ΑΡΝΙΩ ΟΠΟΥ ΑΝ ΥΠΑΓΗ ΟΥΤΟΙ ΗΓΟΡΑΣΘΗΣΑΝ ΑΠΟ ΤΩΝ ΑΝΘΡΩ-ΠΩΝ ΑΠΑΡΧΗ ΤΩ ΘΕΩ ΚΑΙ ΤΩ ΑΡΝΙΩ

5 ΚΑΙ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΟΥΧ ΕΥΡΕΘΗ ΨΕΥΔΟΣ ΑΜΩΜΟΙ ΓΑΡ ΕΙΣΙΝ

6 ΚΑΙ ΕΙΔΟΝ ΑΛΛΟΝ ΑΓΓΕΛΟΝ ΠΕΤΟΜΕΝΟΝ ΕΝ ΜΕΣΟΥ-ΡΑΝΗΜΑΤΙ ΕΧΟΝΤΑ ΕΥΑΓΓΕΛΙΟΝ ΑΙΩΝΙΟΝ ΕΥΑΓΓΕΛΙΣΑΙ ΕΠΙ ΤΟΥΣ ΚΑΘΗΜΕΝΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΕΠΙ ΠΑΝ ΕΘΝΟΣ ΚΑΙ ΦΥΛΗΝ ΚΑΙ ΓΛΩΣΣΑΝ ΚΑΙ ΛΑΟΝ

7 ΛΕΓΩΝ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΦΟΒΗΘΗΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΔΟΤΕ ΑΥΤΩ ΔΟΞΑΝ ΟΤΙ ΗΛΘΕΝ Η ΩΡΑ ΤΗΣ ΚΡΙΣΕΩΣ ΑΥΤΟΥ ΚΑΙ ΠΡΟΣΚΥΝΗΣΑΤΕ ΤΩ ΠΟΙΗΣΑΝΤΙ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓΗΝ ΚΑΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΗΓΑΣ ΥΔΑΤΩΝ

8 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΔΕΥΤΕΡΟΣ ΗΚΟΛΟΥΘΗΣΕΝ ΛΕΓΩΝ ΕΠΕΣΕΝ ΕΠΕΣΕΝ ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ Η ΕΚ ΤΟΥ ΟΙΝΟΥ ΤΟΥ ΘΥΜΟΥ ΤΗΣ ΠΟΡΝΕΙΑΣ ΑΥΤΗΣ ΠΕΠΟΤΙΚΕΝ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

9 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΤΡΙΤΟΣ ΗΚΟΛΟΥΘΗΣΕΝ ΑΥΤΟΙΣ ΛΕΓΩΝ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΕΙ ΤΙΣ ΠΡΟΣΚΥΝΕΙ ΤΟ ΘΗΡΙΟΝ ΚΑΙ ΤΗΝ ΕΙΚΟΝΑ ΑΥΤΟΥ ΚΑΙ ΛΑΜΒΑΝΕΙ ΧΑΡΑΓΜΑ ΕΠΙ ΤΟΥ ΜΕΤΩΠΟΥ ΑΥΤΟΥ Η ΕΠΙ ΤΗΝ ΧΕΙΡΑ ΑΥΤΟΥ

10 ΚΑΙ ΑΥΤΟΣ ΠΙΕΤΑΙ ΕΚ ΤΟΥ ΟΙΝΟΥ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΚΕΚΕΡΑΣΜΕΝΟΥ ΑΚΡΑΤΟΥ ΕΝ ΤΩ ΠΟΤΗΡΙΩ ΤΗΣ ΟΡΓΗΣ ΑΥΤΟΥ ΚΑΙ ΒΑΣΑΝΙΣΘΗΣΕΤΑΙ ΕΝ ΠΥΡΙ ΚΑΙ ΘΕΙΩ ΕΝΩΠΙΟΝ ΑΓΓΕΛΩΝ ΑΓΙΩΝ ΚΑΙ ΕΝΩΠΙΟΝ ΤΟΥ ΑΡΝΙΟΥ

11 ΚΑΙ Ο ΚΑΠΝΟΣ ΤΟΥ ΒΑΣΑΝΙΣΜΟΥ ΑΥΤΩΝ ΕΙΣ ΑΙΩΝΑΣ ΑΙΩΝΩΝ ΑΝΑΒΑΙΝΕΙ ΚΑΙ ΟΥΚ ΕΧΟΥΣΙΝ ΑΝΑΠΑΥΣΙΝ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΟΙ ΠΡΟΣΚΥΝΟΥΝΤΕΣ ΤΟ ΘΗΡΙΟΝ ΚΑΙ ΤΗΝ ΕΙΚΟΝΑ ΑΥΤΟΥ ΚΑΙ ΕΙ ΤΙΣ ΛΑΜΒΑΝΕΙ ΤΟ ΧΑΡΑΓΜΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ

12 ΩΔΕ Η ΥΠΟΜΟΝΗ ΤΩΝ ΑΓΙΩΝ ΕΣΤΙΝ ΟΙ ΤΗΡΟΥΝΤΕΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ ΙΗΣΟΥ

13 ΚΑΙ ΗΚΟΥΣΑ ΦΩΝΗΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣΗΣ ΓΡΑΨΟΝ ΜΑΚΑΡΙΟΙ ΟΙ ΝΕΚΡΟΙ ΟΙ ΕΝ ΚΥΡΙΩ ΑΠΟΘΝΗΣ-ΚΟΝΤΕΣ ΑΠΑΡΤΙ ΝΑΙ ΛΕΓΕΙ ΤΟ ΠΝΕΥΜΑ ΙΝΑ ΑΝΑΠΑΗΣΟΝΤΑΙ ΕΚ ΤΩΝ ΚΟΠΩΝ ΑΥΤΩΝ ΤΑ ΓΑΡ ΕΡΓΑ ΑΥΤΩΝ ΑΚΟΛΟΥΘΕΙ ΜΕΤ ΑΥΤΩΝ

14 ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ ΝΕΦΕΛΗ ΛΕΥΚΗ ΚΑΙ ΕΠΙ ΤΗΝ ΝΕΦΕΛΗΝ ΚΑΘΗΜΕΝΟΝ ΟΜΟΙΟΝ ΥΙΟΝ ΑΝΘΡΩΠΟΥ ΕΧΩΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΑΥΤΟΥ ΣΤΕΦΑΝΟΝ ΧΡΥΣΟΥΝ ΚΑΙ ΕΝ ΤΗ ΧΕΙΡΙ ΑΥΤΟΥ ΔΡΕΠΑΝΟΝ ΟΞΥ

15 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΕΞΗΛΘΕΝ ΕΚ ΤΟΥ ΝΑΟΥ ΚΡΑΖΩΝ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΤΩ ΚΑΘΗΜΕΝΩ ΕΠΙ ΤΗΣ ΝΕΦΕΛΗΣ ΠΕΜΨΟΝ ΤΟ ΔΡΕΠΑΝΟΝ ΣΟΥ ΚΑΙ ΘΕΡΙΣΟΝ ΟΤΙ ΗΛΘΕΝ Η ΩΡΑ ΘΕΡΙΣΑΙ ΟΤΙ ΕΞΗΡΑΝΘΗ Ο ΘΕΡΙΣΜΟΣ ΤΗΣ ΓΗΣ

16 ΚΑΙ ΕΒΑΛΕΝ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΗΣ ΝΕΦΕΛΗΣ ΤΟ ΔΡΕΠΑΝΟΝ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΓΗΝ ΚΑΙ ΕΘΕΡΙΣΘΗ Η ΓΗ

17 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΕΞΗΛΘΕΝ ΕΚ ΤΟΥ ΝΑΟΥ ΤΟΥ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΧΩΝ ΚΑΙ ΑΥΤΟΣ ΔΡΕΠΑΝΟΝ ΟΞΥ

18 ΚΑΙ ΑΛΛΟΣ ΑΓΓΕΛΟΣ ΕΞΗΛΘΕΝ ΕΚ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΕΧΩΝ ΕΞΟΥΣΙΑΝ ΕΠΙ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΕΦΩΝΗΣΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΤΩ ΕΧΟΝΤΙ ΤΟ ΔΡΕΠΑΝΟΝ ΤΟ ΟΞΥ ΛΕΓΩΝ ΠΕΜΨΟΝ ΣΟΥ ΤΟ ΔΡΕΠΑΝΟΝ ΤΟ ΟΞΥ ΚΑΙ ΤΡΥΓΗΣΟΝ ΤΟΙΣ ΒΟΤΡΥΑΣ ΤΗΣ ΑΜΠΕΛΟΥ ΤΗΣ ΓΗΣ ΟΤΙ ΗΚΜΑΣΑΝ ΑΙ ΣΤΑΦΥΛΑΙ ΑΥΤΗΣ

19 ΚΑΙ ΕΒΑΛΕΝ Ο ΑΓΓΕΛΟΣ ΤΟ ΔΡΕΠΑΝΟΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΤΡΥΓΗΣΕΝ ΤΗΝ ΑΜΠΕΛΟΝ ΤΗΣ ΓΗΣ ΚΑΙ ΕΒΑΛΕΝ ΕΙΣ ΤΗΝ ΛΗΝΟΝ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΕΟΥ ΤΟΝ ΜΕΓΑΝ

20 ΚΑΙ ΕΠΑΤΗΘΗ Η ΛΗΝΟΣ ΕΞΩΘΕΝ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ΕΞΗΛΘΕΝ ΑΙΜΑ ΕΚ ΤΗΣ ΛΗΝΟΥ ΑΧΡΙ ΤΩΝ ΧΑΛΙΝΩΝ ΤΩΝ ΙΠΠΩΝ ΑΠΟ ΣΤΑΔΙΩΝ ΧΙΛΙΩΝ ΕΞΑΚΟΣΙΩΝ

REVELATION CHAPTER 15

1 ΚΑΙ ΙΔΟΝ ΑΛΛΟ ΣΗΜΕΙΟΝ ΕΝ ΤΩ ΟΥΡΑΝΩ ΜΕΓΑ ΚΑΙ ΘΑΥΜΑΣΤΟΝ ΑΓΓΕΛΟΥΣ ΕΠΤΑ ΕΧΟΝΤΑΣ ΠΛΗΓΑΣ ΕΠΤΑ ΤΑΣ ΕΣΧΑΤΑΣ ΟΤΙ ΕΝ ΑΥΤΑΙΣ ΕΤΕΛΕΣΘΗ Ο ΘΥΜΟΣ ΤΟΥ ΘΕΟΥ

2 ΚΑΙ ΙΔΟΝ ΩΣ ΘΑΛΑΣΣΑΝ ΥΑΛΙΝΗΝ ΜΕΜΙΓΜΕΝΗΝ ΠΥΡΙ ΚΑΙ ΤΟΥΣ ΝΙΚΩΝΤΑΣ ΕΚ ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΕΚ ΤΗΣ ΕΙΚΟΝΟΣ ΑΥΤΟΥ ΚΑΙ ΕΚ ΤΟΥ ΑΡΙΘΜΟΥ ΤΟΥ ΟΝΟΜΑΤΟΣ ΑΥΤΟΥ ΕΣΤΩΤΑΣ ΕΠΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΤΗΝ ΥΑΛΙΝΗΝ ΕΧΟΝΤΑΣ ΚΙΘΑΡΑΣ ΤΟΥ ΘΕΟΥ

3 ΚΑΙ ΑΔΟΥΣΙΝ ΤΗΝ ΩΔΗΝ ΜΩΥΣΕΩΣ ΤΟΥ ΔΟΥΛΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΗΝ ΩΔΗΝ ΤΟΥ ΑΡΝΙΟΥ ΛΕΓΟΝΤΕΣ ΜΕΓΑΛΑ ΚΑΙ ΘΑΥΜΑΣΤΑ ΤΑ ΕΡΓΑ ΣΟΥ ΚΥΡΙΕ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΔΙΚΑΙΑΙ ΚΑΙ ΑΛΗΘΙΝΑΙ ΑΙ ΟΔΟΙ ΣΟΥ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΕΘΝΩΝ

4 ΤΙΣ ΟΥ ΜΗ ΦΟΒΗΘΗ ΚΥΡΙΕ ΚΑΙ ΔΟΞΑΣΕΙ ΤΟ ΟΝΟΜΑ ΣΟΥ ΟΤΙ ΜΟΝΟΣ ΟΣΙΟΣ ΟΤΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΗΞΟΥΣΙΝ ΚΑΙ ΠΡΟΣΚΥΝΗΣΟΥΣΙΝ ΕΝΩΠΙΟΝ ΣΟΥ ΟΤΙ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΣΟΥ ΕΦΑΝΕΡΩΘΗΣΑΝ

5 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ ΙΔΟΝ ΚΑΙ ΗΝΟΙΓΗ Ο ΝΑΟΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ ΕΝ ΤΩ ΟΥΡΑΝΩ

6 ΚΑΙ ΕΞΗΛΘΟΝ ΟΙ ΕΠΤΑ ΑΓΓΕΛΟΙ ΟΙ ΕΧΟΝΤΕΣ ΤΑΣ ΕΠΤΑ ΠΛΗΓΑΣ ΕΚ ΤΟΥ ΝΑΟΥ ΕΝΔΕΔΥΜΕΝΟΙ ΛΙΝΟΝ ΚΑΘΑΡΟΝ ΛΑΜΠΡΟΝ ΚΑΙ ΠΕΡΙΕΖΩΣΜΕΝΟΙ ΠΕΡΙ ΤΑ ΣΤΗΘΗ ΖΩΝΑΣ ΧΡΥΣΑΣ

7 ΚΑΙ ΕΝ ΕΚ ΤΩΝ ΤΕΣΣΑΡΩΝ ΖΩΩΝ ΕΔΩΚΕΝ ΤΟΙΣ ΕΠΤΑ ΑΓΓΕΛΟΙΣ ΕΠΤΑ ΦΙΑΛΑΣ ΧΡΥΣΑΣ ΓΕΜΟΥΣΑΣ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ

8 ΚΑΙ ΕΓΕΜΙΣΘΗ Ο ΝΑΟΣ ΚΑΠΝΟΥ ΕΚ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΚ ΤΗΣ ΔΥΝΑΜΕΩΣ ΑΥΤΟΥ ΚΑΙ ΟΥΔΕΙΣ ΕΔΥΝΑΤΟ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΟΝ ΝΑΟΝ ΑΧΡΙ ΤΕΛΕΣΘΩΣΙΝ ΑΙ ΕΠΤΑ ΠΛΗΓΑΙ ΤΩΝ ΕΠΤΑ ΑΓΓΕΛΩΝ

REVELATION CHAPTER 16

1 ΚΑΙ ΗΚΟΥΣΑ ΜΕΓΑΛΗΣ ΦΩΝΗΣ ΕΚ ΤΟΥ ΝΑΟΥ ΛΕΓΟΥΣΗΣ ΤΟΙΣ ΕΠΤΑ ΑΓΓΕΛΟΙΣ ΥΠΑΓΕΤΕ ΚΑΙ ΕΚΧΕΕΤΕ ΤΑΣ ΕΠΤΑ ΦΙΑΛΑΣ ΤΟΥ ΘΥΜΟΥ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΗΝ ΓΗΝ

2 ΚΑΙ ΑΠΗΛΘΕΝ Ο ΠΡΩΤΟΣ ΚΑΙ ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΓΗΝ ΚΑΙ ΕΓΕΝΕΤΟ ΕΛΚΟΣ ΚΑΚΟΝ ΚΑΙ ΠΟΝΗΡΟΝ ΕΠΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΤΟΥΣ ΕΧΟΝΤΑΣ ΤΟ ΧΑΡΑΓΜΑ ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΤΟΥΣ ΠΡΟΣΚΥΝΟΥΝΤΑΣ ΤΗ ΕΙΚΟΝΙ ΑΥΤΟΥ

3 ΚΑΙ Ο ΔΕΥΤΕΡΟΣ ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΙΜΑ ΩΣ ΝΕΚΡΟΥ ΚΑΙ ΠΑΣΑ ΨΥΧΗ ΖΩΗΣ ΑΠΕΘΑΝΕΝ ΤΑ ΕΝ ΤΗ ΘΑΛΑΣΣΗ

4 ΚΑΙ Ο ΤΡΙΤΟΣ ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΙΣ ΤΟΥΣ ΠΟΤΑΜΟΥΣ ΚΑΙ ΤΑΣ ΠΗΓΑΣ ΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΕΓΕΝΕΤΟ ΑΙΜΑ

5 ΚΑΙ ΗΚΟΥΣΑ ΤΟΥ ΑΓΓΕΛΟΥ ΤΩΝ ΥΔΑΤΩΝ ΛΕΓΟΝΤΟΣ ΔΙΚΑΙΟΣ ΕΙ Ο ΩΝ ΚΑΙ Ο ΗΝ Ο ΟΣΙΟΣ ΟΤΙ ΤΑΥΤΑ ΕΚΡΙΝΑΣ

6 ΟΤΙ ΑΙΜΑΤΑ ΑΓΙΩΝ ΚΑΙ ΠΡΟΦΗΤΩΝ ΕΞΕΧΕΑΝ ΚΑΙ ΑΙΜΑ ΑΥΤΟΙΣ ΕΔΩΚΑΣ ΠΕΙΝ ΑΞΙΟΙ ΕΙΣΙΝ

7 ΚΑΙ ΗΚΟΥΣΑ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟΥ ΛΕΓΟΝΤΟΣ ΝΑΙ ΚΥΡΙΕ Ο ΘΕΟΣ Ο ΠΑΝΤΟΚΡΑΤΩΡ ΑΛΗΘΙΝΑΙ ΚΑΙ ΔΙΚΑΙΑΙ ΑΙ ΚΡΙΣΕΙΣ ΣΟΥ

8 ΚΑΙ Ο ΤΕΤΑΡΤΟΣ ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΗΛΙΟΝ ΚΑΙ ΕΔΟΘΗ ΑΥΤΩ ΚΑΥΜΑΤΙΣΑΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΝ ΠΥΡΙ

9 ΚΑΙ ΕΚΑΥΜΑΤΙΣΘΗΣΑΝ ΟΙ ΑΝΘΡΩΠΟΙ ΚΑΥΜΑ ΜΕΓΑ ΚΑΙ ΕΒΛΑΣΦΗΜΗΣΑΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΤΟΥ ΕΧΟΝΤΟΣ ΤΗΝ ΕΞΟΥΣΙΑΝ ΕΠΙ ΤΑΣ ΠΛΗΓΑΣ ΤΑΥΤΑΣ ΚΑΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ ΔΟΥΝΑΙ ΑΥΤΩ ΔΟΞΑΝ

10 ΚΑΙ Ο ΠΕΜΠΤΟΣ ΕΞΕΧΕΕΝ ΤΗΝ ΦΙΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ ΤΟΥ ΘΗΡΙΟΥ ΚΑΙ ΕΓΕΝΕΤΟ Η ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΕΣΚΟΤΩΜΕΝΗ ΚΑΙ ΕΜΑΣΩΝΤΟ ΤΑΣ ΓΛΩΣΣΑΣ ΑΥΤΩΝ ΕΚ ΤΟΥ ΠΟΝΟΥ

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11 ΚΑΙ ΕΒΛΑΣΦΗΜΗΣΑΝ ΤΟΝ ΘΕΟΝ ΤΟΥ ΟΥΡΑΝΟΥ ΕΚ ΤΩΝ ΠΟΝΩΝ ΑΥΤΩΝ ΚΑΙ ΕΚ ΤΩΝ ΕΛΚΩΝ ΑΥΤΩΝ ΚΑΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ ΕΚ ΤΩΝ ΕΡΓΩΝ ΑΥΤΩΝ

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1 ΚΑΙ ΗΛΘΕΝ ΕΙΣ ΕΚ ΤΩΝ ΕΠΤΑ ΑΓΓΕΛΩΝ ΤΩΝ ΕΧΟΝΤΩΝ ΤΑΣ ΕΠΤΑ ΦΙΑΛΑΣ ΚΑΙ ΕΛΑΛΗΣΕΝ ΜΕΤ ΕΜΟΥ ΛΕΓΩΝ ΔΕΥΡΟ ΔΕΙΞΩ ΣΟΙ ΤΟ ΚΡΙΜΑ ΤΗΣ ΠΟΡΝΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΤΗΣ ΚΑΘΗΜΕΝΗΣ ΕΠΙ ΤΩΝ ΥΔΑΤΩΝ ΤΩΝ ΠΟΛΛΩΝ

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REVELATION CHAPTER 18

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4 ΚΑΙ ΗΚΟΥΣΑ ΑΛΛΗΝ ΦΩΝΗΝ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣΑΝ ΕΞΕΛΘΑΤΕ Ο ΛΑΟΣ ΜΟΥ ΕΞ ΑΥΤΗΣ ΙΝΑ ΜΗ ΣΥΝΚΟΙΝΩΝΗΣΗΤΕ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΗΣ ΚΑΙ ΕΚ ΤΩΝ ΠΛΗΓΩΝ ΑΥΤΗΣ ΙΝΑ ΜΗ ΛΑΒΗΤΕ

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9 ΚΑΙ ΚΛΑΥΣΟΥΣΙΝ ΚΑΙ ΚΟΨΟΝΤΑΙ ΕΠ ΑΥΤΗΝ ΟΙ ΒΑΣΙΛΕΙΣ ΤΗΣ ΓΗΣ ΟΙ ΜΕΤ ΑΥΤΗΣ ΠΟΡΝΕΥΣΑΝΤΕΣ ΚΑΙ ΣΤΡΗΝΙΑΣΑΝΤΕΣ ΟΤΑΝ ΒΛΕΠΩΣΙΝ ΤΟΝ ΚΑΠΝΟΝ ΤΗΣ ΠΥΡΩΣΕΩΣ ΑΥΤΗΣ

10 ΑΠΟ ΜΑΚΡΟΘΕΝ ΕΣΤΗΚΟΤΕΣ ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΒΑΣΑΝΙΣΜΟΥ ΑΥΤΗΣ ΛΕΓΟΝΤΕΣ ΟΥΑΙ ΟΥΑΙ Η ΠΟΛΙΣ Η ΜΕΓΑΛΗ ΒΑΒΥΛΩΝ Η ΠΟΛΙΣ Η ΙΣΧΥΡΑ ΟΤΙ ΜΙΑ ΩΡΑ ΗΛΘΕΝ Η ΚΡΙΣΙΣ ΣΟΥ

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12 ΓΟΜΟΝ ΧΡΥΣΟΥ ΚΑΙ ΑΡΓΥΡΟΥ ΚΑΙ ΛΙΘΟΥ ΤΙΜΙΟΥ ΚΑΙ ΜΑΡΓΑΡΙΤΩΝ ΚΑΙ ΒΥΣΣΙΝΟΥ ΚΑΙ ΠΟΡΦΥΡΑΣ ΚΑΙ ΣΙΡΙΚΟΥ ΚΑΙ ΚΟΚΚΙΝΟΥ ΚΑΙ ΠΑΝ ΞΥΛΟΝ ΘΥΙΝΟΝ ΚΑΙ ΠΑΝ ΣΚΕΥΟΣ ΕΛΕΦΑΝΤΙΝΟΝ ΚΑΙ ΠΑΝ ΣΚΕΥΟΣ ΕΚ ΞΥΛΟΥ ΤΙΜΙΩΤΑΤΟΥ ΚΑΙ ΧΑΛΚΟΥ ΚΑΙ ΣΙΔΗΡΟΥ ΚΑΙ ΜΑΡΜΑΡΟΥ

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14 ΚΑΙ Η ΟΠΩΡΑ ΣΟΥ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΨΥΧΗΣ ΑΠΗΛΘΕΝ ΑΠΟ ΣΟΥ ΚΑΙ ΠΑΝΤΑ ΤΑ ΛΙΠΑΡΑ ΚΑΙ ΤΑ ΛΑΜΠΡΑ ΑΠΩΛΟΝΤΟ ΑΠΟ ΣΟΥ ΚΑΙ ΟΥΚΕΤΙ ΟΥ ΜΗ ΑΥΤΑ ΕΥΡΗΣΟΥΣΙΝ

15 ΟΙ ΕΜΠΟΡΟΙ ΤΟΥΤΩΝ ΟΙ ΠΛΟΥΤΗΣΑΝΤΕΣ ΑΠ ΑΥΤΗΣ ΑΠΟ ΜΑΚΡΟΘΕΝ ΣΤΗΣΟΝΤΑΙ ΔΙΑ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΒΑΣΑΝΙΣΜΟΥ ΑΥΤΗΣ ΚΛΑΙΟΝΤΕΣ ΚΑΙ ΠΕΝΘΟΥΝΤΕΣ

16 ΛΕΓΟΝΤΕΣ ΟΥΑΙ ΟΥΑΙ Η ΠΟΛΙΣ Η ΜΕΓΑΛΗ Η ΠΕΡΙΒΕΒΛΗΜΕΝΗ ΒΥΣΣΙΝΟΝ ΚΑΙ ΠΟΡΦΥΡΟΥΝ ΚΑΙ ΚΟΚΚΙΝΟΝ ΚΑΙ ΚΕΧΡΥΣΩΜΕΝΗ ΕΝ ΧΡΥΣΩ ΚΑΙ ΛΙΘΩ ΤΙΜΙΩ ΚΑΙ ΜΑΡΓΑΡΙΤΗ ΟΤΙ ΜΙΑ ΩΡΑ ΗΡΗΜΩΘΗ Ο ΤΟΣΟΥΤΟΣ ΠΛΟΥΤΟΣ

17 ΚΑΙ ΠΑΣ ΚΥΒΕΡΝΗΤΗΣ ΚΑΙ ΠΑΣ Ο ΕΠΙ ΤΟΠΟΝ ΠΛΕΩΝ ΚΑΙ ΝΑΥΤΑΙ ΚΑΙ ΟΣΟΙ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΡΓΑΖΟΝΤΑΙ ΑΠΟ ΜΑΚΡΟΘΕΝ ΕΣΤΗΣΑΝ

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21 ΚΑΙ ΗΡΕΝ ΕΙΣ ΑΓΓΕΛΟΣ ΙΣΧΥΡΟΣ ΛΙΘΟΝ ΩΣ ΜΥΛΟΝ ΜΕΓΑΝ ΚΑΙ ΕΒΑΛΕΝ ΕΙΣ ΤΗΝ ΘΑΛΑΣΣΑΝ ΛΕΓΩΝ ΟΥΤΩΣ ΟΡΜΗΜΑΤΙ ΒΛΗΘΗΣΕΤΑΙ ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ ΠΟΛΙΣ ΚΑΙ ΟΥ ΜΗ ΕΥΡΕΘΗ ΕΤΙ

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24 ΚΑΙ ΕΝ ΑΥΤΗ ΑΙΜΑ ΠΡΟΦΗΤΩΝ ΚΑΙ ΑΓΙΩΝ ΕΥΡΕΘΗ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΕΣΦΑΓΜΕΝΩΝ ΕΠΙ ΤΗΣ ΓΗΣ

REVELATION CHAPTER 19

1 ΜΕΤΑ ΤΑΥΤΑ ΗΚΟΥΣΑ ΩΣ ΦΩΝΗΝ ΜΕΓΑΛΗΝ ΟΧΛΟΥ ΠΟΛΛΟΥ ΕΝ ΤΩ ΟΥΡΑΝΩ ΛΕΓΟΝΤΩΝ ΑΛΛΗΛΟΥΙΑ Η ΣΩΤΗΡΙΑ ΚΑΙ Η ΔΟΞΑ ΚΑΙ Η ΔΥΝΑΜΙΣ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

2 ΟΤΙ ΑΛΗΘΙΝΑΙ ΚΑΙ ΔΙΚΑΙΑΙ ΑΙ ΚΡΙΣΕΙΣ ΑΥΤΟΥ ΟΤΙ ΕΚΡΙΝΕΝ ΤΗΝ ΠΟΡΝΗΝ ΤΗΝ ΜΕΓΑΛΗΝ ΗΤΙΣ ΕΦΘΕΙΡΕΝ ΤΗΝ ΓΗΝ ΕΝ ΤΗ ΠΟΡΝΕΙΑ ΑΥΤΗΣ ΚΑΙ ΕΞΕΔΙΚΗΣΕΝ ΤΟ ΑΙΜΑ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ ΕΚ ΧΕΙΡΟΣ ΑΥΤΗΣ

3 ΚΑΙ ΔΕΥΤΕΡΟΝ ΕΙΡΗΚΑΝ ΑΛΛΗΛΟΥΙΑ ΚΑΙ Ο ΚΑΠΝΟΣ ΑΥΤΗΣ ΑΝΑΒΑΙΝΕΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ

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7 ΧΑΙΡΩΜΕΝ ΚΑΙ ΑΓΑΛΛΙΩΜΕΝ ΚΑΙ ΔΩΜΕΝ ΤΗΝ ΔΟΞΑΝ ΑΥΤΩ ΟΤΙ ΗΛΘΕΝ Ο ΓΑΜΟΣ ΤΟΥ ΑΡΝΙΟΥ ΚΑΙ Η ΓΥΝΗ ΑΥΤΟΥ ΗΤΟΙΜΑΣΕΝ ΕΑΥΤΗΝ

8 ΚΑΙ ΕΔΟΘΗ ΑΥΤΗ ΙΝΑ ΠΕΡΙΒΑΛΗΤΑΙ ΒΥΣΣΙΝΟΝ ΛΑΜΠΡΟΝ ΚΑΘΑΡΟΝ ΤΟ ΓΑΡ ΒΥΣΣΙΝΟΝ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΤΩΝ ΑΓΙΩΝ ΕΣΤΙΝ

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12 ΟΙ ΔΕ ΟΦΘΑΛΜΟΙ ΑΥΤΟΥ ΦΛΟΞ ΠΥΡΟΣ ΚΑΙ ΕΠΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΔΙΑΔΗΜΑΤΑ ΠΟΛΛΑ ΕΧΩΝ ΟΝΟΜΑ ΓΕΓΡΑΜΜΕΝΟΝ Ο ΟΥΔΕΙΣ ΟΙΔΕΝ ΕΙ ΜΗ ΑΥΤΟΣ

13 ΚΑΙ ΠΕΡΙΒΕΒΛΗΜΕΝΟΣ ΙΜΑΤΙΟΝ ΠΕΡΙΡΕΡΑΜΜΕΙΟΝ ΑΙΜΑΤΙ ΚΑΙ ΚΕΚΛΗΤΑΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ Ο ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ

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15 ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΕΚΠΟΡΕΥΕΤΑΙ ΡΟΜΦΑΙΑ ΟΞΕΙΑ ΙΝΑ ΕΝ ΑΥΤΗ ΠΑΤΑΞΗ ΤΑ ΕΘΝΗ ΚΑΙ ΑΥΤΟΣ ΠΟΙΜΑΝΕΙ ΑΥΤΟΥΣ ΕΝ ΡΑΒΔΩ ΣΙΔΗΡΑ ΚΑΙ ΑΥΤΟΣ ΠΑΤΕΙ ΤΗΝ ΛΗΝΟΝ ΤΟΥ ΟΙΝΟΥ ΤΟΥ ΘΥΜΟΥ ΤΗΣ ΟΡΓΗΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ

16 ΚΑΙ ΕΧΕΙ ΕΠΙ ΤΟ ΙΜΑΤΙΟΝ ΚΑΙ ΕΠΙ ΤΟΝ ΜΗΡΟΝ ΑΥΤΟΥ ΟΝΟΜΑ ΓΕΓΡΑΜΜΕΝΟΝ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ

17 ΚΑΙ ΕΙΔΟΝ ΕΝΑ ΑΓΓΕΛΟΝ ΕΣΤΩΤΑ ΕΝ ΤΩ ΗΛΙΩ ΚΑΙ ΕΚΡΑΞΕΝ ΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΩΝ ΠΑΣΙΝ ΤΟΙΣ ΟΡΝΕΟΙΣ ΤΟΙΣ ΠΕΤΟΜΕΝΟΙΣ ΕΝ ΜΕΣΟΥΡΑΝΗΜΑΤΙ ΔΕΥΤΕ ΣΥΝΑΧΘΗΤΕ ΕΙΣ ΤΟ ΔΕΙΠΝΟΝ ΤΟ ΜΕΓΑ ΤΟΥ ΘΕΟΥ

18 ΙΝΑ ΦΑΓΗΤΕ ΣΑΡΚΑΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΣΑΡΚΑΣ ΧΙΛΙΑΡΧΩΝ ΚΑΙ ΣΑΡΚΑΣ ΙΣΧΥΡΩΝ ΚΑΙ ΣΑΡΚΑΣ ΙΠΠΩΝ ΚΑΙ ΤΩΝ ΚΑΘΗΜΕΝΩΝ ΕΠ ΑΥΤΩΝ ΚΑΙ ΣΑΡΚΑΣ ΠΑΝΤΩΝ ΕΛΕΥΘΕΡΩΝ ΤΕ ΚΑΙ ΔΟΥΛΩΝ ΚΑΙ ΜΙΚΡΩΝ ΚΑΙ ΜΕΓΑΛΩΝ

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ΖΩΝΤΕΣ ΕΒΛΗΘΗΣΑΝ ΟΙ ΔΥΟ ΕΙΣ ΤΗΝ ΛΙΜΝΗΝ ΤΟΥ ΠΥΡΟΣ ΤΗΣ ΚΑΙΟΜΕΝΗΣ ΕΝ ΘΕΙΩ
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7 ΚΑΙ ΟΤΑΝ ΤΕΛΕΣΘΗ ΤΑ ΧΙΛΙΑ ΕΤΗ ΛΥΘΗΣΕΤΑΙ Ο ΣΑΤΑΝΑΣ ΕΚ ΤΗΣ ΦΥΛΑΚΗΣ ΑΥΤΟΥ
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10 ΚΑΙ Ο ΔΙΑΒΟΛΟΣ Ο ΠΛΑΝΩΝ ΑΥΤΟΥΣ ΕΒΛΗΘΗ ΕΙΣ ΤΗΝ ΛΙΜΝΗΝ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΤΟΥ ΘΕΙΟΥ ΟΠΟΥ ΚΑΙ ΤΟ ΘΗΡΙΟΝ ΚΑΙ Ο ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΚΑΙ ΒΑΣΑΝΙΣΘΗΣΟΝΤΑΙ ΗΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ
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12 ΕΧΟΥΣΑ ΤΕΙΧΟΣ ΜΕΓΑ ΚΑΙ ΥΨΗΛΟΝ ΕΧΟΥΣΑ ΠΥΛΩΝΑΣ ΔΩΔΕΚΑ ΚΑΙ ΕΠΙ ΤΟΙΣ ΠΥΛΩΣΙΝ ΑΓΓΕΛΟΥΣ ΔΩΔΕΚΑ ΚΑΙ ΟΝΟΜΑΤΑ ΕΠΙΓΕΓΡΑΜΜΕΝΑ Α ΕΣΤΙΝ ΤΩΝ ΔΩΔΕΚΑ ΦΥΛΩΝ ΥΙΩΝ ΙΣΡΑΗΛ
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14 ΚΑΙ ΤΟ ΤΕΙΧΟΣ ΤΗΣ ΠΟΛΕΩΣ ΕΧΩΝ ΘΕΜΕΛΙΟΥΣ ΔΩΔΕΚΑ ΚΑΙ ΕΠ ΑΥΤΩΝ ΔΩΔΕΚΑ ΟΝΟΜΑΤΑ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ ΤΟΥ ΑΡΝΙΟΥ
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21 Η ΧΑΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΜΕΤΑ ΠΑΝΤΩΝ

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THE EPISTLE OF BARNABAS

From: Apostolic Fathers; Author: *Yosep bar Nehba*
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nehba or Nabas in Greek] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos, also known as Paul the Apostle [Acts 22:3].]*

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The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Malefícium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

ΒΑΡΝΑΒΑ ΕΠΙΣΤΟΛΗ

EPISTLE OF BARNABAS CHAPTER 1

1 ΧΑΙΡΕΤΕ ΥΙΟΙ ΚΑΙ ΘΥΓΑΤΕΡΕΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΤΟΥ ΑΓΑΠΗΣΑΝΤΟΣ ΗΜΑΣ ΕΝ ΕΙΡΗΝΗ

2 ΜΕΓΑΛΩΝ ΜΕΝ ΟΝΤΩΝ ΚΑΙ ΠΛΟΥΣΙΩΝ ΤΩΝ ΤΟΥ ΘΕΟΥ ΔΙΚΑΙΩΜΑΤΩΝ ΕΙΣ ΥΜΑΣ ΥΠΕΡ ΤΙ ΚΑΙ ΚΑΘ ΥΠΕΡΒΟΛΗΝ ΥΠΕΡΕΥΦΡΑΙΝΟΜΑΙ ΕΠΙ ΤΟΙΣ ΜΑΚΑΡΙΟΙΣ ΚΑΙ ΕΝΔΟΞΟΙΣ ΥΜΩΝ ΠΝΕΥΜΑΣΙΝ ΟΥΤΩΣ ΕΜΦΥΤΟΝ ΤΗΣ ΔΩΡΕΑΣ ΠΝΕΥΜΑΤΙΚΗΣ ΧΑΡΙΝ ΕΙΛΗΦΑΤΕ

3 ΔΙΟ ΚΑΙ ΜΑΛΛΟΝ ΣΥΓΧΑΙΡΩ ΕΜΑΥΤΩ ΕΛΠΙΖΩΝ ΣΩΘΗΝΑΙ ΟΤΙ ΑΛΗΘΩΣ ΒΛΕΠΩ ΕΝ ΥΜΙΝ ΕΚΚΕΧΥΜΕΝΟΝ ΑΠΟ ΤΟΥ ΠΛΟΥΣΙΟΥ ΤΗΣ ΠΗΓΗΣ ΚΥΡΙΟΥ ΠΝΕΥΜΑ ΕΦ ΥΜΑΣ ΟΥΤΩ ΜΕ ΕΞΕΠΛΗΞΕΝ ΕΠΙ ΥΜΩΝ Η ΕΜΟΙ ΕΠΙΠΟΘΗΤΗ ΟΨΙΣ ΥΜΩΝ

4 ΠΕΠΕΙΣΜΕΝΟΣ ΟΥΝ ΤΟΥΤΟ ΚΑΙ ΣΥΝΕΙΔΩΣ ΕΜΑΥΤΩ ΟΤΙ ΕΝ ΥΜΙΝ ΛΑΛΗΣΑΣ ΠΟΛΛΑ ΕΠΙΣΤΑΜΑΙ ΟΤΙ ΕΜΟΙ ΣΥΝΩΔΕΥΣΕΝ ΕΝ ΟΔΩ ΔΙΚΑΙΟΣΥΝΗΣ ΚΥΡΙΟΣ ΚΑΙ ΠΑΝΤΩΣ ΑΝΑΓΚΑΖΟΜΑΙ ΚΑΓΩ ΕΙΣ ΤΟΥΤΟ ΑΓΑΠΑΝ ΥΜΑΣ ΥΠΕΡ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΟΤΙ ΜΕΓΑΛΗ ΠΙΣΤΙΣ ΚΑΙ ΑΓΑΠΗ ΕΓΚΑΤΟΙΚΕΙ ΕΝ ΥΜΙΝ ΕΠ ΕΛΠΙΔΙ ΖΩΗΣ ΑΥΤΟΥ

5 ΛΟΓΙΣΑΜΕΝΟΣ ΟΥΝ ΤΟΥΤΟ ΟΤΙ ΕΑΝ ΜΕΛΗΣΗ ΜΟΙ ΠΕΡΙ ΥΜΩΝ ΤΟΥ ΜΕΡΟΣ ΤΙ ΜΕΤΑΔΟΥΝΑΙ ΑΦ ΟΥ ΕΛΑΒΟΝ ΟΤΙ ΕΣΤΑΙ ΜΟΙ ΤΟΙΟΥΤΟΙΣ ΠΝΕΥΜΑΣΙΝ ΥΠΗΡΕΤΗΣΑΝΤΙ ΕΙΣ ΜΙΣΘΟΝ ΕΣΠΟΥΔΑΣΑ ΚΑΤΑ ΜΙΚΡΟΝ ΥΜΙΝ ΠΕΜΠΕΙΝ ΙΝΑ ΜΕΤΑ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ ΤΕΛΕΙΑΝ ΕΧΗΤΕ ΤΗΝ ΓΝΩΣΙΝ

6 ΤΡΙΑ ΟΥΝ ΔΟΓΝΑΤΑ ΕΣΤΙΝ ΚΥΡΙΟΥ ΖΩΗΣ ΕΛΠΙΣ ΚΡΙΣΕΩΣ ΑΡΧΗ ΚΑΙ ΤΕΛΟΣ ΠΙΣΤΕΩΣ ΗΜΩΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΑΓΑΛΛΙΑΣΕΩΣ ΕΡΓΩΝ ΔΙΚΑΙΟΣΥΝΗΣ ΜΑΡΤΥΡΙΑ

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8 ΕΓΩ ΔΕ ΟΥΧ ΩΣ ΔΙΔΑΣΚΑΛΟΣ ΑΛΛ ΩΣ ΕΙΣ ΕΞ ΥΜΩΝ ΥΠΟΔΕΙΞΩ ΟΛΙΓΑ ΔΙ ΩΝ ΕΝ ΤΟΙΣ ΠΑΡΟΥΣΙΝ ΕΥΦΡΑΝΘΗΣΕΣΘΕ

EPISTLE OF BARNABAS CHAPTER 2

1 ΗΜΕΡΩΝ ΟΥΝ ΟΥΣΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΑΥΤΟΥ ΤΟΥ ΕΝΕΡΓΟΥΝΤΟΣ ΕΧΟΝΤΟΣ ΤΗΝ ΕΞΟΥΣΙΑΝ ΟΦΕΙΛΟΜΕΝ ΕΑΥΤΟΙΣ ΠΡΟΣΕΧΟΝΤΕΣ ΕΚΖΗΤΕΙΝ ΤΑ ΔΙΚΑΙΩΜΑΤΑ ΚΥΡΙΟΥ

2 ΤΗΣ ΟΥΝ ΠΙΣΤΕΩΣ ΗΜΩΝ ΕΙΣΙΝ ΒΟΗΘΟΙ ΦΟΒΟΣ ΚΑΙ ΥΠΟΜΟΝΗ ΤΑ ΔΕ ΣΥΜΜΑΧΟΥΝΤΑ ΗΜΙΝ ΜΑΚΡΟΘΥΜΙΑ ΚΑΙ ΕΓΚΡΑΤΕΙΑ

3 ΤΟΥΤΩΝ ΟΥΝ ΜΕΝΟΝΤΩΝ ΤΑ ΠΡΟΣ ΚΥΡΙΟΝ ΑΓΝΩΣ ΣΥΝΕΥΦΡΑΙΝΟΝΤΑΙ ΑΥΤΟΙΣ ΣΟΦΙΑ ΣΥΝΕΣΙΣ ΕΠΙΣΤΗΜΗ ΓΝΩΣΙΣ

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4 ΠΕΦΑΝΕΡΩΚΕΝ ΓΑΡ ΗΜΙΝ ΔΙΑ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΟΤΙ ΟΥΤΕ ΘΥΣΙΩΝ ΟΥΤΕ ΟΛΟΚΑΥΤΩΜΑΤΩΝ ΟΥΤΕ ΠΡΟΣΦΟΡΩΝ ΨΡήΖΕΙ ΛΕΓΩΝ ΟΤΕ ΜΕΝ

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EPISTLE OF BARNABAS CHAPTER 3

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2 ΟΥΔ ΑΝ ΚΑΜΨΗΤΕ ΩΣ ΚΡΙΚΟΝ ΤΟΝ ΤΡΑΧΗΛΟΝ ΥΜΩΝ ΚΑΙ ΣΑΚΚΟΝ ΕΝΔΥΣΗΣΘΕ ΚΑΙ ΣΠΟΔΟΝ ΥΠΟΣΤΡΩΣΗΤΕ ΟΥΔΟΥΤΩΣ ΚΑΛΕΣΕΤΕ ΝΗΣΤΕΙΑΝ ΔΕΚΤΗΝ

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6 ΕΙΣ ΤΟΥΤΟ ΟΥΝ ΑΔΕΛΦΟΙ Ο ΜΑΚΡΟΘΥΜΟΣ ΠΡΟΒΛΕΨΑΣ ΩΣ ΕΝ ΑΚΕΡΑΙΟΣΥΝΗ ΠΙΣΤΕΥΣΕΙ Ο ΛΑΟΣ ΟΝ ΗΤΟΙΜΑΣΕΝ ΕΝ ΤΩ ΗΓΑΠΗΜΕΝΩ ΑΥΤΟΥ ΠΡΟΕΦΑΝΕΡΩΣΕΝ ΗΜΙΝ ΠΕΡΙ ΠΑΝΤΩΝ ΙΝΑ ΜΗ ΠΡΟΣΡΗΣΣΩΜΕΘΑ ΩΣ ΕΠΗΛΥΤΟΙ ΤΩ ΕΚΕΙΝΩΝ ΝΟΜΩ

EPISTLE OF BARNABAS CHAPTER 4

1 ΔΕΙ ΟΥΝ ΗΜΑΣ ΠΕΡΙ ΤΩΝ ΕΝΕΣΤΩΤΩΝ ΕΠΙΠΟΛΥ ΕΡΑΥΝΩΝΤΑΣ ΕΚΖΗΤΕΙΝ ΤΑ ΔΥΝΑΜΕΝΑ ΗΜΑΣ ΣΩΖΕΙΝ ΦΥΓΩΜΕΝ ΟΥΝ ΤΕΛΕΙΩΣ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΤΗΣ ΑΝΟΜΙΑΣ ΜΗΠΟΤΕ ΚΑΤΑΛΑΒΗ ΗΜΑΣ ΤΑ ΕΡΓΑ ΤΗΣ ΑΝΟΜΙΑΣ ΚΑΙ ΜΙΣΗΣΩΜΕΝ ΤΗΝ ΠΛΑΝΗΝ ΤΟΥ ΝΥΝ ΚΑΙΡΟΥ ΙΝΑ ΕΙΣ ΤΟΝ ΜΕΛΛΟΝΤΑ ΑΓΑΠΗΘΩΜΕΝ

2 ΜΗ ΔΩΜΕΝ ΤΗ ΕΑΥΤΩΝ ΨΥΧΗ ΑΝΕΣΙΝ ΩΣΤΕ ΕΧΕΙΝ ΑΥΤΗΝ ΕΞΟΥΣΙΑΝ ΜΕΤΑ ΑΜΑΡΤΩΛΩΝ ΚΑΙ ΠΟΝΗΡΩΝ ΣΥΝΤΡΕΧΕΙΝ ΜΗΠΟΤΕ ΟΜΟΙΩΘΩΜΕΝ ΑΥΤΟΙΣ

3 ΤΟ ΤΕΛΕΙΟΝ ΣΚΑΝΔΑΛΟΝ ΗΓΓΙΚΕΝ ΠΕΡΙ ΟΥ ΓΕΓΡΑΠΤΑΙ ΩΣ ΕΝΩΧ ΛΕΓΕΙ ΕΙΣ ΤΟΥΤΟ ΓΑΡ Ο ΔΕΣΠΟΤΗΣ ΣΥΝΤΕΤΜΗΚΕΝ ΤΟΥΣ ΚΑΙΡΟΥΣ ΚΑΙ ΤΑΣ ΗΜΕΡΑΣ ΙΝΑ ΤΑΧΥΝΗ Ο ΗΓΑΠΗΜΕΝΟΣ ΑΥΤΟΥ ΚΑΙ ΕΠΙ ΤΗΝ ΚΛΗΡΟΝΟΜΙΑΝ ΗΞΗ

4 ΛΕΓΕΙ ΔΕ ΟΥΤΩΣ ΚΑΙ Ο ΠΡΟΦΗΤΗΣ ΒΑΣΙΛΕΙΑΙ ΔΕΚΑ ΕΠΙ ΤΗΣ ΓΗΣ ΒΑΣΙΛΕΥΣΟΥΣΙΝ ΚΑΙ ΕΞΑΝΑΣΤΗΣΕΤΑΙ ΟΠΙΣΘΕΝ ΜΙΚΡΟΣ ΒΑΣΙΛΕΥΣ ΟΣ ΤΑΠΕΙΝΩΣΕΙ ΤΡΕΙΣ ΥΦ ΕΝ ΤΩΝ ΒΑΣΙΛΕΩΝ

5 ΟΜΟΙΩΣ ΠΕΡΙ ΤΟΥ ΑΥΤΟΥ ΛΕΓΕΙ ΔΑΝΙΗΛ ΚΑΙ ΕΙΔΟΝ ΤΟ ΤΕΤΑΡΤΟΝ ΘΗΡΙΟΝ ΤΟ ΠΟΝΗΡΟΝ ΚΑΙ ΙΣΧΥΡΟΝ ΚΑΙ ΧΑΛΕΠΩΤΕΡΟΝ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΘΗΡΙΑ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΩΣ ΕΞ ΑΥΤΟΥ ΑΝΕΤΕΙΛΕΝ ΔΕΚΑ ΚΕΡΑΤΑ ΚΑΙ ΩΣ ΕΤΑΠΕΙΝΩΣΕΝ ΥΦ ΕΝ ΤΡΙΑ ΤΩΝ ΜΕΓΑΛΩΝ ΚΕΡΑΤΩΝ

6 ΣΥΙΕΝΑΙ ΟΥΝ ΟΦΕΙΛΕΤΕ ΕΤΙ ΔΕ ΚΑΙ ΤΟΥΤΟ ΕΡΩΤΩ ΥΜΑΣ ΩΣ ΕΙΣ ΕΞ ΥΜΩΝ ΩΝ ΙΔΙΩΣ ΔΕ ΚΑΙ ΠΑΝΤΑΣ ΑΓΑΠΩΝ ΥΠΕΡ ΤΗΝ ΨΥΧΗΝ ΜΟΥ ΠΡΟΣΕΧΕΙΝ ΝΥΝ ΕΑΥΤΟΙΣ ΚΑΙ ΜΗ ΟΜΟΙΟΥΣΘΑΙ ΤΙΣΙΝ ΕΠΙΣΩΡΕΥΟΝΤΑΣ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΥΜΩΝ ΛΕΓΟΝΤΑΣ ΟΤΙ Η ΔΙΑΘΗΚΗ ΕΚΕΙΝΩΝ ΚΑΙ ΗΜΩΝ

7 ΗΜΩΝ ΜΕΝ ΑΛΛ ΕΚΕΙΝΟΙ ΟΥΤΩΣ ΕΙΣ ΤΕΛΟΣ ΑΠΩΛΕΣΑΝ ΑΥΤΗΝ ΛΑΒΟΝΤΟΣ ΗΔΗ ΤΟΥ ΜΩΥΣΕΩΣ ΛΕΓΕΙ ΓΑΡ Η ΓΡΑΦΗ ΚΑΙ ΗΝ ΜΩΥΣΗΣ ΕΝ ΤΩ ΟΡΕΙ ΝΗΣΤΕΥΩΝ ΗΜΕΡΑΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΝΥΚΤΑΣ ΤΕΣΣΑΡΑΚΟΝΤΑ ΚΑΙ ΕΛΑΒΕΝ ΤΗΝ ΔΙΑΘΗΚΗΝ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ ΠΛΑΚΑΣ ΛΙΘΙΝΑΣ ΓΕΓΡΑΜΜΕΝΑΣ ΤΩ ΚΑΚΤΥΛΩ ΤΗΣ ΧΕΙΡΟΣ ΤΟΥ ΚΥΡΙΟΥ

8 ΑΛΛΑ ΕΠΙΣΤΡΑΦΕΝΤΕΣ ΕΠΙ ΤΑ ΕΙΔΩΛΑ ΑΠΩΛΕΣΑΝ ΑΥΤΗΝ ΛΕΓΕΙ ΓΑΡ ΟΥΤΩΣ ΚΥΡΙΟΣ ΜΩΥΣΗ ΜΩΥΣΗ ΚΑΤΑΒΗΘΙ ΤΟ ΤΑΧΟΣ ΟΤΙ ΗΝΟΜΗΣΕΝ Ο ΛΑΟΣ ΣΟΥ ΟΥΣ ΕΞΗΓΑΓΕΣ ΕΚ ΓΗΣ ΑΙΓΥΠΤΟΥ ΚΑΙ ΣΥΝΗΚΕΝ ΜΩΥΣΗΣ ΚΑΙ ΕΡΙΨΕΝ ΤΑΣ ΔΥΟ ΠΛΑΚΑΣ ΕΚ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΚΑΙ ΣΥΝΕΤΡΙΒΗ ΑΥΤΩΝ Η ΔΙΑΘΗΚΗ ΙΝΑ Η ΤΟΥ ΗΓΑΠΗΜΕΝΟΥ Ἰ ΗΣΟΥ ΕΓΚΑΤΑΣΦΡΑΓΙΣΘΗ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΗΜΩΝ ΕΝ ΕΠΙΔΙ ΤΗΣ ΠΙΣΤΕΩΣ ΑΥΤΟΥ

9 ΠΟΛΛΑ ΔΕ ΘΕΛΩΝ ΓΡΑΦΕΙΝ ΟΥΧ ΩΣ ΔΙΔΑΣΚΑΛΟΣ ΑΛΛ ΩΣ ΠΡΕΠΕΙ ΑΓΑΠΩΝΤΙ ΑΦ ΩΝ ΕΧΟΜΕΝ ΜΗ ΕΛΛΕΙΠΕΙΝ ΓΡΑΦΕΙΝ ΕΣΠΟΥΔΑΣΑ ΠΕΡΙΨΗΜΑ ΥΜΩΝ ΔΙΟ ΠΡΟΣΕΧΩΜΕΝ ΕΝ ΤΑΙΣ ΕΣΧΑΤΑΙΣ ΗΜΕΡΑΙΣ ΟΥΔΕΝ ΓΑΡ ὠΦΕΛΗΣΕΙ ΗΜΑΣ Ο ΠΑΣ ΧΡΟΝΟΣ ΤΗΣ ΠΙΣΤΕΩΣ ΗΜΩΝ ΕΑΝ ΜΗ ΝΥΝ ΕΝ ΤΩ ΑΝΟΜΩ ΚΑΙΡΩ ΚΑΙ ΤΟΙΣ ΜΕΛΛΟΥΣΙΝ ΣΚΑΝΔΑΛΟΙΣ ΩΣ ΠΡΕΠΕΙ ΥΙΟΙΣ ΘΕΟΥ ΑΝΤΙΣΤΩΜΕΝ ΙΝΑ ΜΗ ΣΧΗ ΠΑΡΕΙΣΔΥΣΙΝ Ο ΜΕΛΑΣ

10 ΦΥΓΩΜΕΝ ΑΠΟ ΠΑΣΗΣ ΜΑΤΑΙΟΤΗΤΟΣ ΜΙΣΗΣΩΜΕΝ ΤΕΛΕΙΩΣ ΤΑ ΕΡΓΑ ΤΗΣ ΠΟΝΗΡΑΣ ΟΔΟΥ ΜΗ ΚΑΘ ΕΑΥΤΟΥΣ ΕΝΔΥΝΟΝΤΕΣ ΜΟΝΑΖΕΤΕ ΩΣ ΗΔΗ ΔΕΔΙΚΑΙΩΜΕΝΟΙ ΑΛΛ ΕΠΙ ΤΟ ΑΥΤΟ ΣΥΝΕΡΧΟΜΕΝΟΙ ΣΥΝΖΗΤΕΙΤΕ ΠΕΡΙ ΤΟΥ ΚΟΙΝΗ ΣΥΜΦΕΡΟΝΤΟΣ

11 ΛΕΓΕΙ ΓΑΡ Η ΓΡΑΦΗ ΟΥΑΙ ΟΙ ΣΥΝΕΤΟΙ ΕΑΥΤΟΙΣ ΚΑΙ ΕΝΩΠΙΟΝ ΕΑΥΤΩΝ ΕΠΙΣΤΗΜΟΝΕΣ ΓΕΝΩΜΕΘΑ ΠΝΕΥΜΑΤΙΚΟΙ ΓΕΝΩΜΕΘΑ ΝΑΟΣ ΤΕΛΕΙΟΣ ΤΩ ΘΕΩ ΕΦ ΟΣΟΝ ΕΣΤΙΝ ΕΝ ΗΜΙΝ ΜΕΛΕΤΩΜΕΝ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΦΥΛΑΣΣΕΙΝ ΑΓΩΝΙΖΩΜΕΘΑ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΙΝΑ ΕΝ ΤΟΙΣ ΔΙΚΑΙΩΜΑΣΙΝ ΑΥΤΟΥ ΕΥΦΡΑΝΘΩΜΕΝ

12 Ο ΚΥΡΙΟΣ ΑΠΟΣΩΠΟΛΗΜΠΤΩΣ ΚΡΙΝΕΙ ΤΟΝ ΚΟΣΜΟΝ ΕΚΑΣΤΟΣ ΚΑΘΩΣ ΕΠΟΙΗΣΕΝ ΚΟΜΙΕΙΤΑΙ ΕΑΝ Η ΑΓΑΘΟΣ Η ΠΟΝΗΡΟΣ Ο ΜΙΣΘΟΣ ΤΗΣ ΠΟΝΗΡΙΑΣ ΕΠΡΟΣΘΕΝ ΑΥΤΟΥ

13 ΙΝΑ ΜΗΠΟΤΕ ΕΠΑΝΑΠΑΥΟΜΕΝΟΙ ΩΣ ΚΛΗΤΟΙ ΕΠΙΚΑΘΥΠΝΩΣΩΜΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΗΜΩΝ ΚΑΙ Ο ΠΟΝΗΡΟΣ ΑΡΧΩΝ ΛΑΒΩΝ ΤΗΝ ΚΑΘ ΗΜΩΝ ΕΞΟΥΣΙΑΝ ΑΠΩΣΗΤΑΙ ΗΜΑΣ ΑΠΟ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΚΥΡΙΟΥ

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14 ΕΤΙ ΔΕ ΚΑΚΕΙΝΟ ΑΔΕΛΦΟΙ ΜΟΥ ΝΟΕΙΤΕ ΟΤΑΝ ΒΛΕΠΕΤΕ ΜΑΤΑ ΤΗΛΙΚΑΥΤΑ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ ΓΕΓΟΝΟΤΑ ΕΝ ΤΩ ΙΣΡΑΗΛ ΚΑΙ ΟΥΤΩΣ ΕΓΚΑΤΑΛΕΛΕΙΦΘΑΙ ΑΥΤΟΥΣ ΠΡΟΣΕΧΩΜΕΝ ΜΗΠΟΤΕ ΩΣ ΓΕΓΡΑΠΤΑΙ ΠΟΛΛΟΙ ΚΛΗΤΟΙ ΟΛΙΓΟΙ ΔΕ ΕΚΛΕΚΤΟΙ ΕΥΡΕΘΩΜΕΝ

EPISTLE OF BARNABAS CHAPTER 5

1 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΥΠΕΜΕΙΝΕΝ Ο ΚΥΡΙΟΣ ΠΑΡΑΔΟΥΝΑΙ ΤΗΝ ΣΑΡΚΑ ΕΙΣ ΚΑΤΑΦΘΟΡΑΝ ΙΝΑ ΤΗ ΑΦΕΣΕΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΓΝΙΣΘΩΜΕΝ Ο ΕΣΤΙΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΟΥ ΡΑΝΤΙΣΜΑΤΟΣ ΑΥΤΟΥ

2 ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΠΕΡΙ ΑΥΤΟΥ Α ΜΕΝ ΠΡΟΣ ΤΟΝ ἼΣΡΑΗΛ Α ΔΕ ΠΡΟΣ ΗΜΑΣ ΛΕΓΕΙ ΔΕ ΟΥΤΩΣ ἜΤΡΑΥΜΑΤΙΣΘΗ ΔΙΑ ΤΑΣ ΑΝΟΜΙΑΣ ΗΜΩΝ ΚΑΙ ΜΕΜΑΛΑΚΙΣΤΑΙ ΔΙΑ ΤΑΣ ΑΜΑΡΙΑΣ ΗΜΩΝ ΤΩ ΜΩΛΩΠΙ ΑΥΤΟΥ ΗΜΕΙΣ ΙΑΘΗΜΕΝ ΩΣ ΠΡΟΒΑΤΟΝ ΕΠΙ ΣΦΑΓΗΝ ΗΧΘΗ ΚΑΙ ΩΣ ΑΜΝΟΣ ΑΦΩΝΟΣ ΕΝΑΝΙΟΝ ΤΟΥ ΚΕΙΡΑΝΤΟΣ ΑΥΤΟΝ

3 ΟΥΚΟΥΝ ΥΠΕΡΕΥΧΑΡΣΤΕΙΝ ΟΦΕΙΛΟΜΕΝ ΤΩ ΚΥΡΙΩ ΟΤΙ ΚΑΙ ΤΑ ΠΑΡΕΛΗΛΥΘΟΤΑ ΗΜΙΝ ΕΓΝΩΡΙΣΕΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΝΕΣΤΩΣΙΝ ΗΜΑΣ ΕΣΟΦΙΣΕΝ ΚΑΙ ΕΙΣ ΤΑ ΜΕΛΛΟΝΤΑ ΟΥΚ ΕΣΜΕΝ ΑΣΥΝΕΤΟΙ

4 ΛΕΓΕΙ ΔΕ Η ΓΡΑΦΗ ΟΥΚ ΑΔΙΚΩΣ ΕΚΤΕΙΝΕΤΑΙ ΔΙΚΤΥΑ ΠΤΕΡΩΤΟΙΣ ΤΟΥΤΟ ΛΕΓΕΙ ΟΤΙ ΔΙΚΑΙΩΣ ΑΠΟΛΕΙΤΑΙ ΑΝΘΡΩΠΟΣ ΟΣ ΕΧΩΝ ΟΔΟΥ ΔΙΚΑΙΟΣΥΝΗΣ ΓΝΩΣΙΝ ΕΑΥΤΟΝ ΕΙΣ ΟΔΟΝ ΣΚΟΤΟΥΣ ΑΠΟΣΥΝΕΧΕΙ

5 ΕΤΙ ΔΕ ΚΑΙ ΤΟΥΤΟ ΑΔΕΛΦΟΙ ΜΟΥ ΕΙ Ο ΚΥΡΙΟΣ ΥΠΕΜΕΙΝΕΝ ΠΑΘΕΙΝ ΠΕΡΙ ΤΗΣ ΨΥΧΗΣ ΗΜΩΝ ΩΝ ΠΑΝΤΟΣ ΤΟΥ ΚΟΣΜΟΥ ΚΥΡΙΟΣ Ω ΕΙΠΕΝ Ο ΘΕΟΣ ΑΠΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΠΟΙΗΣΩΜΕΝ ΑΝΘΡΩΠΟΝ ΚΑΤ ΕΙΚΟΝΑ ΚΑΙ ΚΑΘ ΟΜΟΙΩΣΙΝ ΗΜΕΤΕΡΑΝ ΠΩΣ ΟΥΝ ΥΠΕΜΕΙΝΕΝ ΥΠΟ ΧΕΙΡΟΣ ΑΝΘΡΩΠΩΝ ΠΑΘΕΙΝ

6 ΜΑΘΕΤΕ ΟΙ ΠΡΟΦΗΤΑΙ ΑΠ ΑΥΤΟΥ ΕΧΟΝΤΕΣ ΤΗΝ ΧΑΡΙΝ ΕΙΣ ΑΥΤΟΝ ΕΠΡΟΦΗΤΕΥΣΑΝ ΑΥΤΟΣ ΔΕ ΙΝΑ ΚΑΤΑΡΓΗΣΗ ΤΟΝ ΘΑΝΑΤΟΝ ΚΑΙ ΤΗΝ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΑΣΙΝ ΔΕΙΞΗ ΟΤΙ ΕΝ ΣΑΡΚΙ ΕΔΕΙ ΑΥΤΟΝ ΦΑΝΕΡΩΘΗΝΑΙ ΥΠΕΜΕΙΝΕΝ

7 ΙΝΑ ΤΟΙΣ ΠΑΤΡΑΣΙΝ ΤΗΝ ΕΠΑΝΓΓΕΛΙΑΝ ΑΠΟΔΩ ΚΑΙ ΑΥΤΟΣ ΕΑΥΤΩ ΤΟΝ ΛΑΟΝ ΤΟΝ ΚΑΙΝΟΝ ΕΤΟΙΜΑΖΩΝ ΕΠΙΔΕΙΞΗ ΕΠΙ ΤΗΣ ΓΗΣ ΩΝ ΟΤΙ ΤΗΝ ΑΝΑΣΤΑΣΙΝ ΑΥΤΟΣ ΠΟΙΗΣΑΣ ΚΡΙΝΕΙ

8 ΠΕΡΑΣ ΓΕ ΤΟΙ ΔΙΔΑΣΚΩΝ ΤΟΝ ΙΣΡΑΗΛ ΚΑΙ ΤΗΛΙΚΑΥΤΑ ΤΕΡΑΤΑ ΚΑΙ ΣΗΜΕΙΑ ΠΟΙΩΝ ΕΚΗΡΥΣΣΕΝ ΚΑΙ ΥΠΕΡΗΓΑΠΗΣΕΝ ΑΥΤΟΝ

9 ΟΤΕ ΔΕ ΤΟΥΣ ΙΔΙΟΥΣ ΑΠΟΣΤΟΛΟΥΣ ΤΟΥΣ ΜΕΛΛΟΝΤΑΣ ΚΗΡΥΣΣΕΙΝ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΑΥΤΟΥ ΕΞΕΛΕΞΑΤΟ ΟΝΤΑΣ ΥΠΕΡ ΠΑΣΑΝ ΑΜΑΡΤΙΑΝ ΑΝΟΜΩΤΕΡΟΥΣ ΙΝΑ ΔΕΙΞΗ ΟΤΙ ΟΥΚ ΗΛΘΕΝ ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ ΑΛΛΑ ΑΜΑΡΤΩΛΟΥΣ ΤΟΤΕ ΕΦΑΝΕΡΩΣΕΝ ΕΝ ΣΑΡΚΙ ΟΥΔ ΑΝ ΠΩΣ ΟΙ ΑΝΘΡΩΠΟΙ ΕΣΩΘΗΣΑΝ ΒΛΕΠΟΝΤΕΣ ΑΥΤΟΝ ΟΤΕ ΤΟΝ ΜΕΛΛΟΝΤΑ ΜΗ ΕΙΝΑΙ ΗΛΙΟΝ ΕΡΓΟΝ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΟΥ ΥΠΑΡΧΟΝΤΑ ΕΜΒΛΕΠΟΝΤΕΣ ΟΥΚ ΙΣΧΥΟΥΣΙΝ ΕΙΣ ΤΑΣ ΑΚΤΙΝΑΣ ΑΥΤΟΥ ΑΝΤΟΦΘΑΛΜΗΣΑΙ

11 ΟΥΚΟΥΝ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΟΥΤΟ ΕΝ ΣΑΡΚΙ ΗΛΘΕΝ ΙΝΑ ΤΟ ΤΕΛΕΙΟΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΝΑΚΕΦΑΛΑΙΩΣΗ ΤΟΙΣ ΔΙΩΞΑΣΙΝ ΕΝ ΘΑΝΑΤΩ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΑΥΤΟΥ

12 ΟΥΚΟΥΝ ΕΙΣ ΤΟΥΤΟ ΥΠΕΜΕΙΝΕΝ ΛΕΓΕΙ ΓΑΡ Ο ΘΕΟΣ ΤΗΝ ΠΛΗΓΗΝ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ ΟΤΙ ΕΞ ΑΥΤΩΝ ΟΤΑΝ ΠΑΤΑΞΩΣΙΝ ΤΟΝ ΠΟΙΜΕΝΑ ΕΑΥΤΩΝ ΤΟΤΕ ΑΟΛΕΙΤΑΙ ΤΑ ΠΡΟΒΑΤΑ ΤΗΣ ΠΟΙΜΝΗΣ

13 ΑΥΤΟΣ ΔΕ ΗΘΕΛΗΣΕΝ ΟΥΤΩ ΠΑΘΕΙΝ ΕΔΕΙ ΓΑΡ ΙΝΑ ΕΠΙ ΞΥΛΟΥ ΠΑΘΗ ΛΕΓΕΙ ΓΑΡ Ο ΠΡΟΦΗΤΕΥΩΝ ΕΠ ΑΥΤΩ ΦΕΙΣΑΙ ΜΟΥ ΤΗΣ ΨΥΧΗΣ ΑΠΟ ΡΟΜΦΑΙΑΣ ΚΑΙ ΚΑΘΗΛΩΣΟΝ ΜΟΥ ΤΑΣ ΣΑΡΚΑΣ ΟΤΙ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΣΥΝΑΓΩΓΑΙ ΕΠΑΝΕΣΤΗΣΑΝ ΜΟΙ

14 ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ Ἴ́ΔΟΥ ΤΕΘΕΙΚΑ ΜΟΥ ΤΟΝ ΝΩΤΟΝ ΕΙΣ ΜΑΣΤΙΓΑΣ ΤΑΣ ΔΕ ΣΙΑΓΟΝΑΣ ΕΙΣ ΡΑΠΙΣΜΑΤΑ ΤΟ ΔΕ ΠΡΟΣΩΠΟΝ ΜΟΥ ΕΘΗΚΑ ΩΣ ΣΤΕΡΕΑΝ ΠΕΤΡΑΝ

EPISTLE OF BARNABAS CHAPTER 6

1 ΟΤΕ ΟΥΝ ΕΠΟΙΗΣΕΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΙ ΛΕΓΕΙ ΤΙΣ Ο ΚΡΙΝΟΜΕΝΟΣ ΜΟΙ ΑΝΤΙΣΤΗΤΩ ΜΟΙ Η ΤΙΣ Ο ΔΙΚΑΙΟΥΜΕΝΟΣ ΜΟΙ ΕΓΓΙΣΑΤΩ ΤΩ ΠΑΙΔΙ ΚΥΡΙΟΥ

2 ΟΥΑΙ ΥΜΙΝ ΟΤΙ ΥΜΕΙΣ ΠΑΝΤΕΣ ΩΣ ΙΜΑΤΙΟΝ ΠΑΛΑΙΩΘΗΣΕΘΕ ΚΑΙ ΣΗΣ ΚΑΤΑΦΑΓΕΤΑΙ ΥΜΑΣ ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ Ο ΠΡΟΦΗΤΗΣ ΕΠΕΙ ΩΣ ΛΙΘΟΣ ΙΣΧΥΡΟΣ ΕΤΕΘΗ ΕΙΣ ΣΥΝΤΡΙΒΗΝ ΙΔΟΥ ΕΜΒΑΛΩ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ ΣΙΩΝ ΛΙΘΟΝ ΠΟΛΥΤΕΛΗ ΕΚΛΕΚΤΟΝ ΑΚΡΟΓΩΝΑΙΟΝ ΕΝΤΙΜΟΝ

3 ΕΙΤΑ ΤΙ ΛΕΓΕΙ ΚΑΙ ΟΣ ΕΛΠΙΣΕΙ ΕΠ ΑΥΤΟΝ ΖΗΣΕΤΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΠΙ ΛΙΘΟΝ ΟΥΝ ΗΜΩΝ Η ΕΛΠΙΣ ΜΕΜΗ ΓΕΝΟΙΤΟ ΑΛΛ ΕΠΕΙ ΕΝ ΙΣΧΥ ΤΕΘΕΙΚΕΝ ΤΗΝ ΣΑΡΚΑ ΑΥΤΟΥ ΚΥΡΙΟΣ ΛΕΓΕΙ ΓΑΡ ΚΑΙ ΕΘΗΚΕ ΜΕ ΩΣ ΣΤΕΡΕΑΝ ΠΕΤΡΑΝ

4 ΛΕΓΕΙ ΔΕ ΠΑΛΙΝ Ο ΠΡΟΦΗΤΗΣ ΛΙΘΟΝ ΟΝ ΑΠΕΔΟΚΙΜΑΣΑΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΟΥΤΟΣ ΕΓΕΝΗΘΗ ΕΙΣ ΚΕΦΑΛΗΝ ΓΩΝΙΑΣ ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΥΤΗ ΕΣΤΙΝ Η ΗΜΕΡΑ Η ΜΕΓΑΛΗ ΚΑΙ ΘΑΥΜΑΤΗ ΗΝ ΕΠΟΙΗΣΕΝ Ο ΚΥΡΙΟΣ

5 ΑΠΟΛΟΥΣΤΕΡΟΝ ΥΜΙΝ ΓΡΑΦΩ ΙΝΑ ΣΥΙΗΤΕ ΕΓΩ ΠΕΡΙΨΗΜΑ ΤΗΣ ΑΓΑΠΗΣ ΥΜΩΝ

6 ΤΙ ΟΥΝ ΛΕΓΕΙ ΠΑΛΙΝ Ο ΠΡΟΦΗΤΗΣ ΠΕΡΙΕΣΧΕΝ ΜΕ ΣΥΝΑΓΩΓΗ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΕΚΥΚΛΩΣΑΝ ΜΕ ΩΣΕΙ ΜΕΛΙΣΣΑΙ ΚΗΡΙΟΝ ΚΑΙ ἜΠΙ ΤΟΝ ΙΜΑΤΙΣΜΟΝ ΜΟΥ ΕΒΑΛΟΝ ΚΛΗΡΟΝ

7 ΕΝ ΣΑΡΚΙ ΟΥΝ ΑΥΤΟΥ ΜΕΛΛΟΝΤΟΣ ΦΑΝΕΡΟΥΣΘΑΙ ΚΑΙ ΠΑΣΧΕΙΝ ΠΡΟΕΦΑΝΕΡΩΘΗ ΤΟ ΠΑΘΟΣ ΛΕΓΕΙ ΓΑΡ Ο ΠΡΟΦΗΤΗΣ ΕΠΙ ΤΟΝ ΙΣΡΑΗΛ ΟΥΑΙ ΤΗ ΨΥΧΗ ΑΥΤΩΝ ΟΤΙ ΒΕΒΟΥΛΕΥΝΤΑΙ ΒΟΥΛΗΝ ΠΟΝΗΡΑΝ ΚΑΘ ΕΑΥΤΩΝ ΕΙΠΟΝΤΕΣ ΔΗΣΩΜΕΝ ΤΟΝ ΔΙΚΑΙΟΝ ΟΤΙ ΔΥΣΧΡΗΣΤΟΣ ΗΜΙΝ ΕΣΤΙΝ

8 ΤΙ ΛΕΓΕΙ Ο ΑΛΛΟΣ ΠΡΟΦΗΤΗΣ ΜΩΥΣΗΣ ΑΥΤΟΙΣ ΙΔΟΥ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ἜΙΣΕΛΘΑΤΕ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΗΝ ΩΜΟΣΕΝ ΚΥΡΙΟΣ ΤΩ ΑΒΡΑΑΜ ΚΑΙ ἼΣΑΑΚ ΚΑΙ ΙΑΚΩΒ ΚΑΙ ΚΑΤΑΚΛΗΡΟΝΟΜΗΣΑΤΕ ΑΥΤΗΝ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ

9 ΤΙ ΔΕ ΛΕΓΕΙ Η ΓΝΩΣΙΣ ΜΑΘΕΤΕ ΕΛΠΙΣΑΤΕ ΦΗΣΙΝ ΕΠΙ ΤΟΝ ΕΝ ΣΑΡΚΙ ΜΕΛΛΟΝΤΑ ΦΑΝΕΡΟΥΣΘΑΙ ΥΜΙΝ ΙΗΣΟΥΝ ΑΝΘΡΩΠΟΣ ΓΑΡ ΓΗΣ ΕΣΤΙΝ ΠΑΣΧΟΥΣΑ ΑΠΟ ΠΡΟΣΩΠΟΥ ΓΑΡ ΤΗΣ ΓΗΣ Η ΠΛΑΣΙΣ ΤΟΥ ΑΔΑΜ ΕΓΕΝΕΤΟ

10 ΤΙ ΟΥΝ ΛΕΓΕΙ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ ΑΓΑΘΗΝ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΕΥΛΟΓΗΤΟΣ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΑΔΕΛΦΟΙ Ο ΣΟΦΙΑΝ ΚΑΙ ΝΟΥΝ ΘΕΜΕΝΟΣ ΕΝ ΗΜΙΝ ΤΩΝ ΚΡΥΦΙΩΝ ΑΥΤΟΥ ΛΕΓΕΙ ΓΑΡ Ο ΠΡΟΦΗΤΗΣ ΠΑΡΑΒΟΛΗΝ ΚΥΡΙΟΥ ΤΙΣ ΝΟΗΣΕΙ ΕΙ ΜΗ ΣΟΦΟΣ ΚΑΙ ΕΠΙΣΤΗΜΩΝ ΚΑΙ ΑΓΑΠΩΝ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΟΥ

11 ΕΠΕΙ ΟΥΝ ΑΝΑΚΑΙΝΙΣΑΣ ΗΜΑΣ ΑΛΛΟΝ ΤΥΠΟΝ ΩΣ ΠΑΙΔΙΩΝ ΕΧΕΙΝ ΤΗΝ ΨΥΧΗΝ ΩΣ ΑΝ ΔΗ ΑΝΑΠΛΑΣΣΟΝΤΟΣ ΑΥΤΟΥ ΗΜΑΣ

12 ΛΕΓΕΙ ΓΑΡ Η ΓΡΑΦΗ ΠΕΡΙ ΗΜΩΝ ΩΣ ΛΕΓΕΙ ΤΩ ΥΙΩ ΠΟΙΗΣΩΜΕΝ ΚΑΤ ΕΙΚΟΝΑ ΚΑΙ ΚΑΘ ΟΜΟΙΣΙΝ ΗΜΩΝ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΑΡΧΕΤΩΣΑΝ ΤΩΝ ΘΗΡΙΩΝ ΤΗΣ ΓΗΣ ΚΑΙ ΤΩΝ ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΤΩΝ ΙΧΘΥΩΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΕΙΠΕΝ ΚΥΡΙΟΣ ΙΔΩΝ ΤΟ ΚΑΛΟΝ ΠΛΑΣΜΑ ΗΜΩΝ ΑΥΞΑΝΕΣΘΕ ΚΑΙ ΠΛΗΘΥΝΕΣΘΕ ΚΑΙ ΠΛΗΡΩΣΑΤΕ ΤΗΝ ΓΗΝ ΤΑΥΤΑ ΠΡΟΣ ΤΟΝ ΥΙΟΝ

13 ΠΑΛΙΝ ΣΟΙ ΕΠΙΔΕΙΞΩ ΠΩΣ ΠΡΟΣ ΗΜΑΣ ΛΕΓΕΙ ΔΕΥΤΕΡΑΝ ΠΛΑΣΙΝ ΕΠ ΕΣΧΑΤΩΝ ΕΠΟΙΗΣΕΝ ΛΕΓΕΙ ΔΕ ΚΥΡΙΟΣ ΙΔΟΥ ΠΟΙΩ ΤΑ ΕΣΧΑΤΑ ΩΣ ΤΑ ΠΡΩΤΑ ΕΙΣ ΤΟΥΤΟ ΟΥΝ ΕΚΗΡΥΞΕΝ Ο ΠΡΟΦΗΤΗΣ ΕΙΣΕΛΘΑΤΕ ΕΙΣ ΓΗΝ ΡΕΟΥΣΑΝ ΓΑΛΑ ΚΑΙ ΜΕΛΙ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΑΤΕ ΑΥΤΗΣ

14 ΙΔΕ ΟΥΝ ΗΜΕΙΣ ΑΝΑΠΕΠΛΑΣΜΕΘΑ ΚΑΘΩΣ ΠΑΛΙΝ ΕΝ ΕΤΕΡΩ ΠΡΟΦΗΤΗ ΛΕΓΕΙ ΙΔΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΞΕΛΩ ΤΟΥΤΩΝ ΤΟΥΤΕΣΤΙΝ ΩΝ ΠΡΟΕΒΛΕΠΕΝ ΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΤΑΣ ΛΙΘΙΝΑΣ ΚΑΡΔΙΑΣ ΚΑΙ ΕΜΒΑΛΩ ΣΑΡΚΙΝΑΣ ΟΤΙ ΑΥΤΟΣ ΕΝ ΣΑΡΚΙ ΕΜΕΛΛΕΝ ΦΑΝΕΡΟΥΣΘΑΙ ΚΑΙ ΕΝ ΗΜΙΝ ΚΑΤΟΙΚΕΙΝ

15 ΝΑΟΣ ΓΑΡ ΑΓΙΟΣ ΑΔΕΛΦΟΙ ΜΟΥ ΤΩ ΚΥΡΙΩ ΤΟ ΚΑΤΟΙΚΗΤΗΡΙΟΝ ΗΜΩΝ ΤΗΣ ΚΑΡΔΙΑΣ

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16 ΛΕΓΕΙ ΓΑΡ ΚΥΡΙΟΣ ΠΑΛΙΝ ΚΑΙ ΕΝ ΤΙΝΙ ΟΦΘΗΣΟΜΑΙ ΤΩ ΚΥΡΙΩ ΤΩ ΘΕΩ ΜΟΥ ΚΑΙ ΔΟΞΑΣΘΗΣΟΜΑΙ ΛΕΓΕΙ ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ ΣΟΙ ΕΝ ΕΚΚΛΗΣΙΑ ΑΔΕΛΦΩΝ ΜΟΥ ΚΑΙ ΨΑΛΩ ΣΟΙ ΑΝΑΜΕΣΟΝ ΕΚΚΛΗΣΙΑΣ ΑΓΙΩΝ ΟΥΚΟΥΝ ΗΜΕΙΣ ΕΣΜΕΝ ΟΥΣ ΕΙΣΗΓΑΓΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΑΓΑΘΗΝ

17 ΤΙ ΟΥΝ ΤΟ ΓΑΛΑ ΚΑΙ ΤΟ ΜΕΛΙ ΟΤΙ ΠΡΩΤΟΝ ΤΟ ΠΑΙΔΙΟΝ ΜΕΛΙΤΙ ΕΙΤΑ ΓΑΛΑΚΤΙ ΖΩΟΟΙΕΙΤΑΙ ΟΥΤΩΣ ΟΥΝ ΚΑΙ ΗΜΕΙΣ ΤΗ ΠΙΣΤΕΙ ΤΗΣ ΕΠΑΓΓΕΛΙΑΣ ΚΑΙ ΤΩ ΛΟΓΩ ΖΩΟΠΟΙΟΥΜΕΝΟΙ ΖΗΣΟΜΕΝ ΚΑΤΑΚΥΡΙΕΥΟΝΤΕΣ ΤΗΣ ΓΗΣ

18 ΠΡΟΕΙΡΗΚΑΜΕΝ ΔΕ ΕΠΑΝΩ ΚΑΙ ΑΥΞΑΝΕΣΘΩΣΑΝ ΚΑΙ ΠΛΗΘΥΝΕΣΘΩΣΑΝ ΚΑΙ ΑΡΧΕΤΩΣΑΝ ΤΩΝ ΙΧΘΥΩΝ Η ΠΕΤΕΙΝΩΝ ΤΟΥ ΟΥΡΑΝΟΥ ΑΙΣΘΑΝΕΣΘΑΙ ΓΑΡ ΟΦΕΙΛΟΜΕΝ ΟΤΙ ΤΟ ΑΡΧΕΙΝ ΕΞΟΥΣΙΑΣ ΕΣΤΙΝ ΙΝΑ ΤΙΣ ΕΠΙΤΑΞΑΣ ΚΥΡΙΕΥΣΗ

19 ΕΙ ΟΥΝ ΟΥ ΓΙΝΕΤΑΙ ΤΟΥΤΟ ΝΥΝ ΑΡΑ ΗΜΙΝ ΕΙΡΗΚΕΝ ΠΟΤΕ ΟΤΑΝ ΚΑΙ ΑΥΤΟΙ ΤΕΛΕΙΩΘΩΜΕΝ ΚΛΗΡΟΝΟΜΟΙ ΤΗΣ ΔΙΑΘΗΚΗΣ ΚΥΡΙΟΥ ΓΕΝΕΣΘΑΙ

EPISTLE OF BARNABAS CHAPTER 7

1 ΟΥΚΟΥΝ ΝΟΕΙΤΕ ΤΕΚΝΑ ΕΥΦΡΟΣΥΝΗΣ ΟΤΙ ΠΑΝΤΑ Ο ΚΑΛΟΣ ΚΥΡΙΟΣ ΠΡΟΕΦΑΝΕΡΩΣΕΝ ΗΜΩΝ ΙΝΑ ΓΝΩΜΕΝ Ω ΚΑΤΑ ΠΑΝΤΑ ΕΥΧΑΡΙΣΤΟΥΝΤΕΣ ΟΦΕΙΛΟΜΕΝ ΑΙΝΕΙΝ

2 ΕΙ ΟΥΝ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΩΝ ΚΥΡΙΟΣ ΚΑΙ ΜΕΛΛΩΝ ΚΡΙΝΕΙΝ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ ΕΠΑΘΕΝ ΙΝΑ Η ΠΛΗΓΗ ΑΥΤΟΥ ΖΩΟΠΟΙΗΣΗ ΗΜΑΣ ΠΙΣΤΕΥΣΩΜΕΝ ΟΤΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΟΥΚ ΗΔΥΝΑΤΟ ΠΑΘΕΙΝ ΕΙ ΜΗ ΔΙ ΗΜΑΣ

3 ΑΛΛΑ ΚΑΙ ΣΤΑΡΩΘΕΙΣ ΕΠΟΤΙΖΕΤΟ ΟΞΕΙ ΚΑΙ ΧΟΛΗ ΑΚΟΥΣΑΤΕ ΠΩΣ ΠΕΡΙ ΤΟΥΤΟΥ ΠΕΦΑΝΕΡΩΚΑΝ ΟΙ ΙΕΡΕΙΣ ΤΟΥ ΝΑΟΥ ΓΕΓΡΑΜΜΕΝΗΣ ΕΝΤΟΛΗΣ Ὃς ΑΝ ΜΗ ΝΗΣΤΕΥΣΗ ΤΗΝ ΝΗΣΤΕΙΑΝ ΘΑΝΑΤΩ ΕΞΟΛΕΘΡΕΥΘΥΣΕΤΑΙ ΕΝΕΤΕΙΛΑΤΟ ΚΥΡΙΟΣ ΕΠΕΙ ΚΑΙ ΑΥΤΟΣ ΥΠΕΡ ΤΩΝ ΗΜΕΤΕΡΩΝ ΑΜΑΡΤΙΩΝ ΕΜΕΛΛΕΝ ΤΟ ΣΚΕΥΟΣ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΠΡΟΣΦΕΡΕΙΝ ΘΥΣΙΑΝ ΙΝΑ ΚΑΙ Ο ΤΥΠΟΣ Ο ΓΕΝΟΜΕΝΟΣ ΕΠΙ Ἰ ΣΑΑΚ ΤΟΥ ΠΡΟΣΕΝΕΧΘΕΝΤΟΣ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΕΛΕΣΘΗ

4 ΤΙ ΟΥΝ ΛΕΓΕΙ ΕΝ ΤΩ ΠΡΟΦΗΤΗ ΚΑΙ ΦΑΓΕΤΩΣΑΝ ΕΚ ΤΟΥ ΤΡΑΓΟΥ ΤΟΥ ΠΡΟΣΦΕΡΟΜΕΝΟΥ ΤΗ ΝΗΣΤΕΙΑ ΥΠΕΡ ΠΑΣΩΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΠΡΟΣΕΧΕΤΕ ΑΚΡΙΒΩΣ ΚΑΙ ΦΑΓΕΤΩΣΑΝ ΟΙ ΙΕΡΕΙΣ ΜΟΝΟΙ ΠΑΝΤΕΣ ΤΟ ΕΝΤΕΡΟΝ ΑΠΛΥΤΟΝ ΜΕΤΑ ΟΞΟΥΣ

5 ΠΡΟΣ ΤΙ ΕΠΕΙΔΗ ΕΜΕ ΥΠΕΡ ΑΜΑΡΤΙΩΝ ΜΕΛΛΟΝΤΑ ΤΟΥ ΛΑΟΥ ΜΟΥ ΤΟΥ ΚΑΙΝΟΥ ΠΡΟΣΦΕΡΕΙΝ ΤΗΝ ΣΑΡΚΑ ΜΟΥ ΜΕΛΛΕΤΕ ΠΟΤΙΖΕΙΝ ΧΟΛΗΝ ΜΕΤΑ ΟΞΟΥΣ ΦΑΓΕΤΕ ΥΜΕΙΣ ΜΟΝΟΙ ΤΟΥ ΛΑΟΥ ΝΗΣΤΕΥΟΝΤΟΣ ΚΑΙ ΚΟΤΟΜΕΝΟΥ ΕΠΙ ΣΑΚΚΟΥ ΚΑΙ ΣΠΟΔΟΥ ΙΝΑ ΔΕΙΞΗ ΟΤΙ ΔΕΙ ΑΥΤΟΝ ΠΑΘΕΙΝ ΥΠ ΑΥΤΩΝ

6 Α ΕΝΕΤΕΙΛΑΤΟ ΠΡΟΣΕΧΕΤΕ ΛΑΒΕΤΕ ΔΥΟ ΤΡΑΓΟΥΣ ΚΑΛΟΥΣ ΚΑΙ ΟΜΟΙΟΥΣ ΚΑΙ ΠΡΟΣΕΝΕΓΚΑΤΕ ΚΑΙ ΛΑΒΕΤΩ Ο ΙΕΡΕΥΣ ΤΟΝ ΕΝΑ ΕΙΣ ΟΛΟΚΑΥΤΩΜΑ ΥΠΕΡ ΑΜΑΡΤΙΩΝ

7 ΤΟΝ ΔΕ ΕΝΑ ΤΙ ΠΟΙΗΣΩΣΙΝ Ἐ ΠΙΚΑΤΑΡΑΤΟΣ ΦΗΣΙΝ Ο ΕΙΣ ΠΡΟΣΕΧΕΤΕ ΠΩΣ Ο ΤΥΠΟΣ ΤΟΥ Ἰ ΗΣΟΥ ΦΑΝΕΡΟΥΝΤΑΙ

8 ΚΑΙ ΕΜΠΤΥΣΑΤΕ ΠΑΝΤΕΣ ΚΑΙ ΚΑΤΑΚΕΝΤΗΣΑΤΕ ΚΑΙ ΠΕΡΙΘΕΤΕ ΤΟ ΕΡΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ ΠΕΡΙ ΤΗΝ ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΚΑΙ ΟΥΤΩΣ ΕΙΣ ΕΡΗΜΟΝ ΒΛΗΘΗΤΩ ΚΑΙ ΟΤΑΝ ΓΕΝΗΤΑΙ ΟΥΤΩΣ ΑΓΕΙ Ο ΒΑΣΤΑΖΩΝ ΤΟΝ ΤΡΑΓΟΝ ΕΙΣ ΤΗΝ ΕΡΗΜΟΝ ΚΑΙ ΑΦΑΙΡΕΙ ΤΟ ΕΡΙΟΝ ΚΑΙ ΕΠΙΤΙΘΗΣΙΝ ΑΥΤΟ ΕΠΙ ΦΡΥΓΑΝΟΝ ΤΟ ΛΕΓΟΜΕΝΟΝ ΡΑΧΗΛ ΟΥ ΚΑΙ ΤΟΥΣ ΒΛΑΣΤΟΥΣ ΕΙΩΘΑΜΕΝ ΤΡΩΓΕΙΝ ΕΝ ΤΗ ΧΩΡΑ ΕΥΡΙΣΚΟΝΤΕΣ ΟΥΤΩ ΜΟΝΗΣ ΤΗΣ ΡΑΧΟΥΣ ΟΙ ΚΑΡΠΟΙ ΓΛΥΚΕΙΣ ΕΙΣΙΝ

9 ΤΙ ΟΥΝ ΤΟΥΤΟ ΕΣΤΙΝ ΠΡΟΣΕΧΕΤΕ ΤΟΝ ΜΕΝ ΕΝΑ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΝ ΔΕ ΕΝΑ ΕΠΙΚΑΤΑΡΑΤΟΝ ΚΑΙ ΟΤΙ ΤΟΝ ΕΠΙΚΑΤΑΡΑΤΟΝ ΕΣΤΕΦΑΝΩΜΕΝΟΝ ΕΠΕΙΔΗ ΟΨΟΝΤΑΙ ΑΥΤΟΝ ΤΟΤΕ ΤΗ ΗΜΕΡΑ ΤΟΝ ΠΟΔΗΡΗ ΕΧΟΝΤΑ ΤΟΝ ΚΟΚΚΙΝΟΝ ΠΕΡΙ ΤΗΝ ΣΑΡΚΑ ΚΑΙ ΕΡΟΥΣΙΝ ΟΥΧ ΟΥΤΟΣ ΕΣΤΙΝ ΟΝ ΠΟΤΕ ΗΜΕΙΣ ΕΣΤΑΥΡΩΣΑΜΕΝ ΕΞΟΥΘΕΝΗΣΑΝΤΕΣ ΚΑΙ ΚΑΤΑΚΕΝΤΗΣΑΝΤΕΣ ΚΑΙ ΕΜΠΤΥΣΑΝΤΕΣ ΑΛΗΘΩΣ ΟΥΤΟΣ ΗΝ Ο ΤΟΤΕ ΛΕΓΩΝ ΕΑΥΤΟΝ ΥΙΟΝ ΘΕΟΥ ΕΙΝΑΙ

10 ΠΩΣ ΓΑΡ ΟΜΟΙΟΣ ΕΚΕΙΝΩ ΕΙΣ ΤΟΥΤΟ ΟΜΟΙΟΥΣ ΤΟΥΣ ΤΡΑΓΟΥΣ ΚΑΛΟΥΣ ΙΣΟΥΣ ΙΙΝΑ ΟΤΑΝ ΙΔΩΣΙΝ ΑΥΤΟΝ ΤΟΤΕ ΤΡΑΓΟΥ ΟΥΚΟΥΝ ΙΔΕ ΤΟΝ ΤΥΠΟΝ ΤΟΥ ΜΕΛΛΟΝΤΟΣ ΠΑΣΧΕΙΝ ΙΗΣΟΥ

11 ΤΙ ΔΕ ΟΤΙ ΤΟ ΕΡΙΟΝ ΜΕΣΟΝ ΤΩΝ ΑΚΑΝΘΩΝ ΤΙΘΕΑΣΙΝ ΤΥΠΟΣ ΕΣΤΙΝ ΤΟΥ Ἰ ΗΣΟΥ ΤΗ ΕΚΚΛΗΣΙΑ ΘΕΜΕΝΟΣ ΟΤΙ ΟΣ ΕΑΝ ΘΕΛΗ ΤΟ ΕΡΙΟΝ ΑΡΑΙ ΤΟ ΚΟΚΚΙΝΟΝ ΔΕΙ ΑΥΤΟΝ ΠΟΛΛΑ ΠΑΘΕΙΝ ΔΙΑ ΤΟ ΕΙΝΑΙ ΦΟΒΕΡΑΝ ΤΗΝ ΑΚΑΝΘΑΝ ΚΑΙ ΘΛΙΒΕΝΤΑ ΚΥΡΙΕΥΣΑΙ ΑΥΤΟΥ ΟΥΤΩ ΦΗΣΙΝ ΟΙ ΘΕΛΟΝΤΕΣ ΜΕ ΙΔΕΙΝ ΚΑΙ ΑΨΑΣΘΑΙ ΜΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΟΦΕΙΛΟΥΣΙΝ ΘΛΙΒΕΝΤΕΣ ΚΑΙ ΠΑΘΟΝΤΕΣ ΛΑΒΕΙΝ ΜΕ

EPISTLE OF BARNABAS CHAPTER 8

1 ΤΙΝΑ ΔΕ ΔΟΚΕΙΤΕ ΤΥΠΟΝ ΕΙΝΑΙ ΟΤΙ ΕΝΤΕΤΑΛΤΑΙ ΤΩ ΙΣΡΑΗΛ ΠΡΟΣΦΕΡΕΙΝ ΔΑΜΑΛΙΝ ΤΟΥΣ ΑΝΔΡΑΣ ΕΝ ΟΙΣ ΕΙΣΙΝ ΑΜΑΡΙΑΙ ΤΕΛΕΙΑΙ ΚΑΙ ΣΦΑΞΑΝΤΑΣ ΚΑΤΑΚΑΙΕΙΝ ΚΑΙ ΑΙΡΕΙΝ ΤΟΤΕ ΤΗΝ ΣΠΟΔΟΝ ΠΑΙΔΙΑ ΚΑΙ ΒΑΛΛΕΙΝ ΕΙΣ ΑΓΓΗ ΚΑΙ ΠΕΡΙΤΙΘΕΝΑΙ ΤΟ ΕΡΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ ΕΠΙ ΞΥΛΟΝ (ΙΔΕ ΠΑΛΙΝ Ο ΤΥΠΟΣ Ο ΤΟΥ ΣΤΑΥΡΟΥ ΚΑΙ ΤΟ ΕΡΙΟΝ ΤΟ ΚΟΚΚΙΝΟΝ) ΚΑΙ ΤΟ ΥΣΣΩΠΟΝ ΚΑΙ ΟΥΤΩΣ ΡΑΝΤΙΖΕΙΝ ΤΑ ΠΑΙΔΙΑ ΚΑΘ ΕΝΑ ΤΟΝ ΛΑΟΝ ΙΝΑ ΑΓΝΙΖΩΝΤΑΙ ΑΠΟ ΤΩΝ ΑΜΑΡΤΙΩΝ

2 ΝΟΕΙΤΕ ΠΩΣ ΕΝ ΑΠΛΟΤΗΤΙ ΛΕΓΕΙ ΥΜΙΝ Ο ΜΟΣΧΟΣ Ο Ἰ ΗΣΟΥΣ ΕΣΤΙΝ ΟΙ ΠΡΟΣΦΕΡΟΝΤΕΣ ΑΝΔΡΕΣ ΑΜΑΡΤΩΛΟΙ ΟΙ ΠΡΟΣΕΝΕΓΚΑΝΤΕΣ ΑΥΤΟΝ ΕΠΙ ΤΗΝ ΣΦΑΓΗΝ ΕΙΤΑ ΟΥΚΕΤΙ ΑΝΔΡΕΣ ΟΥΚΕΤΙ ΑΜΑΡΤΩΛΩΝ Η ΔΟΞΑ

3 ΟΙ ΡΑΝΤΙΖΟΝΤΕΣ ΠΑΙΔΕΣ ΟΙ ΕΥΑΓΓΕΛΙΣΑΜΕΝΟΙ ΗΜΙΝ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΑΜΑΡΤΙΩΝ ΚΑΙ ΤΟΝ ΑΝΙΣΜΟΝ ΤΗΣ ΚΑΡΔΙΑΣ ΟΙΣ ΕΔΩΚΕΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΗΝ ΕΞΟΥΣΙΑΝ (ΟΥΣΙΝ ΔΕΚΑΔΥΟ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΤΩΝ ΦΥΛΩΝ ΟΤΙ ΔΕΚΑΔΥΟ ΦΥΛΑΙ ΤΟΥ Ἰ ΣΡΑΕΗΛ) ΕΙΣ ΤΟ ΚΗΡΥΣΣΕΙΝ

4 ΔΙΑ ΤΙ ΔΕ ΤΡΕΙΣ ΠΑΙΔΕΣ ΟΙ ΡΑΝΤΙΖΟΝΤΕΣ ΕΙΣ ΜΑΡΤΥΡΙΟΝ Ἀ ΒΡΑΑΜ Ἰ ΣΑΑΚ Ἰ ΑΚΩΒ ΟΤΙ ΟΥΤΟΙ ΜΕΓΑΛΟΙ ΤΩ ΘΕΩ

5 ΟΤΙ ΔΕ ΤΟ ΕΡΙΟΝ ΕΠΙ ΤΟ ΞΥΛΟΝ ΟΤΙ Η ΒΑΣΙΛΕΙΑ Ἰ ΗΣΟΥ ΕΠΙ ΞΥΛΟΥ ΚΑΙ ΟΤΙ ΟΙ ΕΛΠΙΖΟΝΤΕΣ ΕΠ ΑΥΤΟΝ ΖΗΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

6 ΔΙΑ ΤΙ ΔΕ ΑΜΑ ΤΟ ΕΡΙΟΝ ΚΑΙ ΤΟ ΥΣΣΩΠΟΝ ΟΤΙ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΑΥΤΟΥ ΗΜΕΡΑΙ ΕΣΟΝΤΑΙ ΠΟΝΗΡΑΙ ΚΑΙ ΡΥΠΑΡΑΙ ΕΝ ΑΙΣ ΗΜΕΙΣ ΣΩΘΗΣΟΜΕΘΑ ΟΤΙ ΚΑΙ Ο ΑΛΓΩΝ ΣΑΡΚΑ ΔΙΑ ΤΟΥ ΡΥΠΟΥ ΤΟΥ ΥΣΣΥΠΟΥ ΙΑΤΑΙ

7 ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΟΥΤΩΣ ΓΕΝΟΜΕΝΑ ΗΜΙΝ ΜΕΝ ΕΣΤΙΝ ΦΑΝΕΡΑ ΕΚΕΙΝΟΙΣ ΔΕ ΣΚΟΤΕΙΝΑ ΟΤΙ ΟΥΚ ΗΚΟΥΣΑΝ ΦΩΝΗΣ ΚΥΡΙΟΥ

EPISTLE OF BARNABAS CHAPTER 9

1 ΛΕΓΕΙ ΓΑΡ ΠΑΛΙΝ ΠΕΡΙ ΤΩΝ ὠΤΙΩΝ ΠΩΣ ΠΕΡΙΕΤΕΜΕΝ ΗΜΩΝ ΤΗΝ ΚΑΡΔΙΑΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΝ ΤΩ ΠΡΟΦΗΤΗ ΕΙΣ ΑΚΟΗΝ ὠΤΙΟΥ ΗΠΗΚΟΥΣΑΝ ΜΟΥ ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΚΟΗ ΑΚΟΥΣΟΝΤΑΙ ΟΙ ΠΟΡΡΩΘΕΝ Α ΕΠΟΙΗΣΑ ΓΝΩΣΟΝΤΑΙ ΚΑΙ ΠΕΡΙΤΜΗΘΗΤΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ

2 ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΚΟΥΕ ΙΣΡΑΗΛ ΟΤΙ ΤΑΔΕ ΛΕΓΕ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΣΟΥ ΚΑΙ ΠΑΛΙΝ ΤΟ ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΠΡΟΦΗΤΕΥΕΙ ΤΙΣ ΕΣΤΙΝ Ο ΘΕΛΩΝ ΖΗΣΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΚΟΗ ΑΚΟΥΣΑΤΩ ΤΗΣ ΦΩΝΗΣ ΤΟΥ ΠΑΙΔΟΣ ΜΟΥ

3 ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ ΓΗ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗΣΕΝ ΤΑΥΤΑ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΚΟΥΣΑΤΕ ΛΟΓΟΝ ΚΥΡΙΟΥ ΑΡΧΟΝΤΕΣ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ ΚΑΙ ΠΑΛΙΝ ΛΕΓΕΙ ΑΚΟΥΣΑΤΕ ΤΕΚΝΑ ΦΩΝΗΣ ΒΟΩΝΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΟΥΚΟΥΝ ΠΕΡΙΕΤΕΜΕΝ ΗΜΩΝ ΤΑΣ ΑΚΟΑΣ ΙΝΑ ΑΚΟΥΣΑΝΤΕΣ ΛΟΓΟΝ ΠΙΣΤΕΥΣΩΜΕΝ ΗΜΕΙΣ

4 ΑΛΛΑ ΚΑΙ Η ΠΕΡΙΤΟΜΗ ΕΦ Η ΠΕΠΟΙΘΑΣΙΝ ΚΑΤΗΡΓΗΤΑΙ ΠΕΡΙΤΟΜΗΝ ΓΑΡ ΕΙΡΗΚΕΝ ΟΥ ΣΑΡΚΟΣ ΓΕΝΗΘΗΝΑΙ ΑΛΛΑ ΠΑΡΕΒΗΣΑΝ ΟΤΙ ΑΓΓΕΛΟΣ ΠΟΝΗΡΟΣ ΕΣΟΦΙΖΕΝ ΑΥΤΟΥΣ

5 ΛΕΓΕΙ ΠΡΟΣ ΑΥΤΟΥΣ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ Ο ΘΕΟΣ ΥΜΩΝ (ΩΔΕ ΕΥΡΙΚΩ ΕΝΤΟΛΗΝ) ΜΗ ΣΠΕΙΡΗΤΕ ΕΠ ΑΚΑΝΘΑΙΣ ΠΕΡΙΤΜΗΘΗΤΕ ΤΩ ΚΥΡΙΩ ΥΜΩΝ ΚΑΙ ΤΙ ΛΕΓΕΙ ΠΕΡΙΤΜΗΘΗΤΕ ΚΑΡΔΙΑΝ ΥΜΩΝ ΚΑΙ ΤΟΝ ΤΡΑΧΗΛΟΝ ΥΜΩΝ ΟΥ ΣΚΛΗΡΥΝΕΙΤΕ ΛΑΒΕ ΠΑΛΙΝ ΙΔΟΥ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ

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ΑΠΕΡΙΤΜΗΤΑ ΑΚΡΟΒΥΣΤΙΑΝ Ο ΔΕ ΛΑΟΣ ΟΥΤΟΣ ΑΠΕΡΙΤΜΗΤΟΣ ΚΑΡΔΙΑΣ

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Estimated Range of Dating: 90-160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

SHEPHARD OF HERMAS
ΠΟΙΜΗΝ ΟΡΑΣΙΣ Α
I

1 Ο ΘΡΕΨΑΣ ΜΕ ΠΕΠΡΑΚΕΝ ΜΕ ΡΟΔΗ ΤΙΝΙ ΕΙΣ ΡΩΜΗΝ. ΜΕΤΑ ΠΟΛΛΑ ΕΤΗ ΤΑΥΤΗΝ ΑΝΕΓΝΩΡΙΣΑΜΗΝ ΚΑΙ ΗΡΞΑΜΗΝ ΑΥΤΗΝ ΑΓΑΠΑΝ ΩΣ ΑΔΕΛΦΗΝ.

2 ΜΕΤΑ ΧΡΟΝΟΝ ΤΙΝΑ ΛΟΥΟΜΕΝΗΝ ΕΙΣ ΤΟΝ ΠΟΤΑΜΟΝ ΤΟΝ ΤΙΒΕΡΙΝ ΕΙΔΟΝ ΚΑΙ ΕΠΕΔΩΚΑ ΑΥΤΗ ΤΗΝ ΧΕΙΡΑ ΚΑΙ ΕΞΗΓΑΓΟΝ ΑΥΤΗΝ ΕΚ ΤΟΥ ΠΟΤΑΜΟΥ. ΤΑΥΤΗΣ ΟΥΝ ΙΔΩΝ ΤΟ ΚΑΛΛΟΣ ΔΙΕΛΟΓΙΖΟΜΗΝ ΕΝ ΤΗ ΚΑΡΔΙᾳ ΜΟΥ ΛΕΓΩΝ ΜΑΚΑΡΙΟΣ ΗΜΗΝ, ΕΙ ΤΟΙΑΥΤΗΝ ΓΥΝΑΙΚΑ ΕΙΧΟΝ ΚΑΙ ΤΩ ΚΑΛΛΕΙ ΚΑΙ ΤΩ ΤΡΟΠΩ. ΜΟΝΟΝ ΤΟΥΤΟ ΕΒΟΥΛΕΥΣΑΜΗΝ, ΕΤΕΡΟΝ ΔΕ ΟΥΔΕ ΕΝ.

3 ΜΕΤΑ ΧΡΟΝΟΝ ΤΙΝΑ ΠΟΡΕΥΟΜΕΝΟΥ ΜΟΥ ΕΙΣ ΚΩΜΑΣ ΚΑΙ ΔΟΞΑΖΟΝΤΟΣ ΤΑΣ ΚΤΙΣΕΙΣ ΤΟΥ ΘΕΟΥ, ΩΣ ΜΕΓΑΛΑΙ ΚΑΙ ΕΚΠΡΕΠΕΙΣ ΚΑΙ ΔΥΝΑΤΑΙ ΕΙΣΙΝ, ΠΕΡΙΠΑΤΩΝ ΑΦΥΠΝΩΣΑ. ΚΑΙ ΠΝΕΥΜΑ ΜΕ ΕΛΑΒΕΝ ΚΑΙ ΑΠΗΝΕΓΚΕ ΜΕ ΔΙ ΑΝΟΔΙΑΣ ΤΙΝΟΣ, ΔΙ ΗΣ ΑΝΘΡΩΠΟΣ ΟΥΚ ΕΔΥΝΑΤΟ ΟΔΕΥΣΑΙ ΗΝ ΔΕ Ο ΤΟΠΟΣ ΚΡΗΜΝΩΔΗΣ ΚΑΙ ΑΠΕΡΡΗΓΩΣ ΑΠΟ ΤΩΝ ΥΔΑΤΩΝ. ΔΙΑΒΑΣ ΟΥΝ ΤΟΝ ΠΟΤΑΜΟΝ ΕΚΕΙΝΟΝ ΗΛΘΟΝ ΕΙΣ ΤΑ ΟΜΑΛΑ ΚΑΙ ΤΙΘΩ ΤΑ ΓΟΝΑΤΑ ΚΑΙ ΗΡΞΑΜΗΝ ΠΡΟΣΕΥΧΕΣΘΑΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΞΟΜΟΛΟΓΕΙΣΘΑΙ ΜΟΥ ΤΑΣ ΑΜΑΡΤΙΑΣ.

4 ΠΡΟΣΕΥΧΟΜΕΝΟΥ ΔΕ ΜΟΥ ΗΝΟΙΓΗ Ο ΟΥΡΑΝΟΣ, ΚΑΙ ΒΛΕΠΩ ΤΗΝ ΓΥΝΑΙΚΑ ΕΚΕΙΝΗΝ, ΗΝ ΕΠΕΘΥΜΗΣΑ, ΑΣΠΑΖΟΜΕΝΗΝ ΜΕ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ, ΛΕΓΟΥΣΑΝ ΕΡΜΑ ΧΑΙΡΕ.

5 ΒΛΕΨΑΣ ΔΕ ΕΙΣ ΑΥΤΗΝ ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΤΙ ΣΥ ΩΔΕ ΠΟΙΕΙΣ; Η ΔΕ ΑΠΕΚΡΙΘΗ ΜΟΙ ΑΝΕΛΗΜΩΘΗΝ, ΙΝΑ ΣΟΥ ΤΑΣ ΑΜΑΡΤΙΑΣ ΕΛΕΓΧΟΣ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ.

6 ΛΕΓΩ ΑΥΤΗ ΝΥΝ ΣΥ ΜΟΥ ΕΛΕΓΧΟΣ ΕΙ; ΟΥ, ΦΗΣΙΝ, ΑΛΛΑ ΑΚΟΥΣΟΝ ΤΑ ΡΗΜΑΤΑ, Α ΣΟΙ ΜΕΛΛΩ ΛΕΓΕΙΝ. Ο ΘΕΟΣ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΤΟΙΚΩΝ ΚΑΙ ΚΤΙΣΑΣ ΕΚ ΤΟΥ ΜΗ ΟΝΤΟΣ ΤΑ ΟΝΤΑ ΚΑΙ ΠΛΗΘΥΝΑΣ ΚΑΙ ΑΥΞΗΣΑΣ ΕΝΕΚΕΝ ΤΗΣ ΑΓΙΑΣ ΕΚΚΛΗΣΙΑΣ ΑΥΤΟΥ ΟΡΓΙΖΕΤΑΙ ΣΟΙ, ΟΤΙ ΗΜΑΡΤΕΣ ΕΙΣ ΕΜΕ.

7 ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΗ ΛΕΓΩ ΕΙΣ ΣΕ ΗΜΑΡΤΟΝ; ΠΟΙΩ ΤΟΠΩ Η ΠΟΤΕ ΣΟΙ ΑΙΣΧΡΟΝ ΡΗΜΑ ΕΛΑΛΗΣΑ; ΟΥ ΠΑΝΤΟΤΕ ΣΕ ΩΣ ΘΕΑΝ ΗΓΗΣΑΜΗΝ; ΟΥ ΠΑΝΤΟΤΕ ΣΕ ΕΝΕΤΡΑΠΗΝ ΩΣ ΑΔΕΛΦΗΝ; ΤΙ ΜΟΥ ΚΑΤΑΨΕΥΔΗ, Ω ΓΥΝΑΙ, ΤΑ ΠΟΝΗΡΑ ΤΑΥΤΑ ΚΑΙ ΑΚΑΘΑΡΤΑ;

8 ΓΕΛΑΣΑΣΑ ΜΟΙ ΛΕΓΕΙ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΕΒΗ Η ΕΠΙΘΥΜΙΑ ΤΗΣ ΠΟΝΗΡΙΑΣ. Η ΟΥ ΔΟΚΕΙ ΣΟΙ ΑΝΔΡΙ ΔΙΚΑΙΩ ΠΟΝΗΡΟΝ ΠΡΑΓΜΑ ΕΙΝΑΙ, ΕΑΝ ΑΝΑΒΗ ΑΥΤΟΥ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ Η ΠΟΝΗΡΑ ΕΠΙΘΥΜΙΑ; ΑΜΑΡΤΙΑ ΓΕ ΕΣΤΙΝ, ΚΑΙ ΜΕΓΑΛΗ, ΦΗΣΙΝ. Ο ΓΑΡ ΔΙΚΑΙΟΣ ΑΝΗΡ ΔΙΚΑΙΑ ΒΟΥΛΕΥΕΤΑΙ. ΕΝ ΤΩ ΟΥΝ ΔΙΚΑΙΑ ΒΟΥΛΕΥΕΣΘΑΙ ΑΥΤΟΝ ΚΑΤΟΡΘΟΥΝΤΑΙ Η ΔΟΞΑ ΑΥΤΟΥ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΚΑΙ ΕΥΚΑΤΑΛΛΑΚΤΟΝ ΕΧΕΙ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ ΑΥΤΟΥ ΟΙ ΔΕ ΠΟΝΗΡΑ ΒΟΥΛΕΥΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΘΑΝΑΤΟΝ ΚΑΙ ΑΙΧΜΑΛΩΤΙΣΜΟΝ ΕΑΥΤΟΙΣ ΕΠΙΣΠΩΝΤΑΙ, ΜΑΛΙΣΤΑ ΟΙ ΤΟΝ ΑΙΩΝΑ ΤΟΥΤΟΝ ΠΕΡΙΠΟΙΟΥΜΕΝΟΙ ΚΑΙ ΓΑΥΡΙΩΝΤΕΣ ΕΝ ΤΩ ΠΛΟΥΤΩ ΑΥΤΩΝ ΚΑΙ ΜΗ ΑΝΤΕΧΟΜΕΝΟΙ ΤΩΝ ΑΓΑΘΩΝ ΤΩΝ ΜΕΛΛΟΝΤΩΝ.

9 ΜΕΤΑΝΟΗΣΟΥΣΙΝ ΑΙ ΨΥΧΑΙ ΑΥΤΩΝ, ΟΙΤΙΝΕΣ ΟΥΚ ΕΧΟΥΣΙΝ ΕΛΠΙΔΑ, ΑΛΛΑ ΕΑΥΤΟΥΣ ΑΠΕΓΝΩΚΑΣΙΝ ΚΑΙ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ. ΑΛΛΑ ΣΥ ΠΡΟΣΕΥΧΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ, ΚΑΙ

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ΙΑΣΕΤΑΙ ΤΑ ΑΜΑΡΤΗΜΑΤΑ ΣΟΥ ΚΑΙ ΟΟΥ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΚΑΙ ΠΑΤΩΝ ΤΩΝ ΑΓΙΩΝ.

II

1 ΜΕΤΑ ΤΟ ΛΑΛΗΣΑΙ ΑΥΤΗΝ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΕΚΛΕΙ-ΣΘΗΣΑΝ ΟΙ ΟΥΡΑΝΟΙ ΚΑΓὼ ΟΛΟΣ ΗΜΗΝ ΠΕΦΡΙΚΩΣ ΚΑΙ ΛΥΠΟΥΜΕΝΟΣ. ΕΛΕΓΟΝ ΔΕ ΕΝ ΕΜΑΥΤΩ ΕΙ ΑΥΤΗ ΜΟΙ Η ΑΜΑΡΤΙΑ ΑΝΑΓΡΑΦΕΤΑΙ, ΠΩΣ ΔΥΝΗΣΟΜΑΙ ΣΩΘΗΝΑΙ; Η ΠΩΣ ΕΞΙΛΑΣΟΜΑΙ ΤΟΝ ΘΕΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΜΟΥ ΤΩΝ ΤΕΛΕΙΣΝ; Η ΠΟΙΟΙΣ ΡΗΜΑΣΙΝ ΕΡΩΤΗΣΩ ΤΟΝ ΚΥΡΙΟΝ, ΙΝΑ ΙΛΑΤΕΥΣΗΤΑΙ ΜΟΙ;

2 ΤΑΥΤΑ ΜΟΥ ΣΥΜΒΟΥΛΕΥΟΜΕΝΟΥ ΚΑΙ ΔΙΑΚΡΙΝΟΝΤΟΣ ΕΝ ΤΗ ΚΑΡΔΙᾳ ΜΟΥ, ΒΛΕΠΩ ΚΑΤΕΝΑΝΤΙ ΜΟΥ ΚΑΘΕΔΡΑΝ ΛΕΥΚΗΝ ΕΞ ΕΡΙΩΝ ΧΙΟΝΙΝΩΝ ΓΕΓΟΝΥΙΑΝ ΜΕΓΑΛΗΝ ΚΑΙ ΗΛΘΕΝ ΓΥΝΗ ΠΡΕΣΒΥΤΙΣ ΕΝ ΙΜΑΤΙΣΜΩ ΛΑΜΠΡΟΤΑΤΩ, ΕΧΟΥΣΑ ΒΙΒΛΙΟΝ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ, ΚΑΙ ΕΚΑΘΙΣΕΝ ΜΟΝΗ ΚΑΙ ΑΣΠΑΖΕΤΑΙ ΜΕ ΕΡΜΑ, ΧΑΙΡΕ, ΚΑΓΩ ΛΥΠΟΥΜΕΝΟΣ ΚΑΙ ΚΛΑΙΩΝ ΕΙΠΟΝ ΚΥΡΙΑ, ΧΑΙΡΕ.

3 ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΤΙ ΣΤΥΓΝΟΣ, ΕΡΜΑ; Ο ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΑΣΤΟΜΑΧΗΤΟΣ, Ο ΠΑΝΤΟΤΕ ΓΕΛΩΝ ΤΙ ΟΥΤΩ ΚΑΤΗΦΗΣ ΤΗ ΙΔΕᾳ ΚΑΙ ΟΥΧ ΙΛΑΡΟΣ; ΚΑΓΩ ΕΙΠΟΝ ΑΥΤΗ Ὑ̔ΠΟ ΓΥΝΑΙΚΟΣ ΑΓΑΘΩΤΑΤΗΣ ΛΕΓΟΥΣΗΣ, ΟΤΙ ΗΜΑΡΤΟΝ ΕΙΣ ΑΥΤΗΝ.

4 Η ΔΕ ΕΦΗ ΜΗΔΑΜΩΣ ΕΠΙ ΤΟΝ ΔΟΥΛΟΝ ΤΟΥ ΘΕΟΥ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ. ΑΛΛΑ ΠΑΝΤΩΣ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΕΒΗ ΠΕΡΙ ΑΥΤΗΣ. ΕΣΤΙΝ ΜΕΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ Η ΤΟΙΑΥΤΗ ΒΟΥΛΗ ΑΜΑΡΤΙΑΝ ΕΠΙΦΕΡΟΥΣΑ ΠΟΝΗΡΑ ΓΑΡ ΒΟΥΛΗ ΚΑΙ ΕΚΠΛΗΚΤΟΣ ΕΙΣ ΠΑΝΣΕΜΝΟΝ ΠΝΕΥΜΑ ΚΑΙ ΗΔΗ ΔΕΔΟΚΙΜΑΣΜΕΝΟΝ, ΕΑΝ ΕΠΙΘΥΜΗΣΗ ΠΟΝΗΡΟΝ ΕΡΓΟΝ, ΚΑΙ ΜΑΛΙΣΤΑ ΕΡΜΑΣ Ο ΕΓΚΡΑΤΗΣ, Ο ΑΠΕΧΟΜΕΝΟΣ ΠΑΣΗΣ ΕΠΙΘΥΜΙΑΣ ΠΟΝΗΡΑΣ ΚΑΙ ΠΛΗΡΗΣ ΠΑΣΗΣ ΑΠΛΟΤΗΤΟΣ ΚΑΙ ΑΚΑΚΙΑΣ ΜΕΓΑΛΗΣ.

III

1 ΑΛΛ ΟΥΧ ΕΝΕΚΑ ΤΟΥΤΟΥ ΟΡΓΙΖΕΤΑΙ ΣΟΙ Ο ΘΕΟΣ, ΑΛΛ ΙΝΑ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΤΟΝ ΑΝΟΜΗΣΑΝΤΑ ΕΙΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΙΣ ΥΜΑΣ ΤΟΥΣ ΓΟΝΕΙΣ ΑΥΤΩΝ ΕΠΙΣΤΡΕΨΗΣ. ΑΛΛΑ ΦΙΛΟΤΕΚΝΟΣ ΩΝ ΟΥΚ ΕΝΟΥΘΕΤΕΙΣ ΣΟΥ ΤΟΝ ΟΙΚΟΝ, ΑΛΛΑ ΑΦΗΚΕΣ ΑΥΤΟΝ ΚΑΤΑΦΘΑΡΗΝΑΙ, ΔΙΑ ΤΟΥΤΟ ΣΟΙ ΟΡΓΙΖΕΤΑΙ Ο ΚΥΡΙΟΣ ΑΛΛΑ ΙΑΣΕΤΑΙ ΣΟΥ ΠΑΝΤΑ ΤΑ ΠΡΟΓΕΓΟΝΟΤΑ ΠΟΝΗΡΑ ΕΝ ΤΩ ΟΙΚΩ ΣΟΥ ΔΙΑ ΓΑΡ ΤΑΣ ΕΚΕΙΝΩΝ ΑΜΑΡΤΙΑΣ ΚΑΙ ΑΝΟΜΗΜΑΤΑ ΣΥ ΚΑΤΕΦΘΑΡΗΣ ΑΠΟ ΤΩΝ ΒΙΩΤΙΚΩΝ ΠΡΑΞΕΩΝ.

2 ΑΛΛ Η ΠΟΛΥΣΠΛΑΓΧΝΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΛΕΗΣΕΝ ΣΕ ΚΑΙ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΙ ΙΣΧΥΡΟΠΟΙΗΣΕΙ ΣΕ ΚΑΙ ΘΕΜΕΛΙΩΣΕΙ ΣΕ ΕΝ ΤΗ ΔΟΞΗ ΑΥΤΟΥ. ΣΥ ΜΟΝΟΝ ΜΗ ΡᾳΘΥΜΗΣΗΣ, ΑΛΛΑ ΕΥΨΥΧΕΙ ΚΑΙ ΙΣΧΥΡΟΠΟΙΕΙ ΣΟΥ ΤΟΝ ΟΙΚΟΝ. ΩΣ ΓΑΡ Ο ΧΑΛΚΕΥΣ ΣΦΥΡΟΚΟΩΝ ΤΟ ΕΡΓΟΝ ΑΥΤΟΥ ΠΕΡΙΓΙΝΕΤΑΙ ΤΟΥ ΠΡΑΓΜΑΤΟΣ ΟΥ ΘΕΛΕΙ, ΟΥΤΩ ΚΑΙ Ο ΛΟΓΟΣ Ο ΚΑΘΗΜΕ-ΡΙΝΟΣ Ο ΔΙΚΑΙΟΣ ΠΕΡΙΓΙΝΕΤΑΙ ΠΑΣΗΣ ΠΟΝΗΡΙΑΣ. ΜΗ ΔΙΑΛΙΠΗΣ ΟΥΝ ΝΟΥΘΕΤΩΝ ΣΟΥ ΤΑ ΤΕΚΝΑ. ΟΙΔΑ ΓΑΡ, ΟΤΙ, ΕΑΝ ΜΕΤΑΝΟΗΣΟΥΣΙΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ, ΕΝΓΡΑΦΗ-ΣΟΝΤΑΙ ΕΙΣ ΤΑΣ ΒΙΒΛΟΥΣ ΤΗΣ ΖΩΗΣ ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ.

3 ΜΕΤΑ ΤΟ ΠΑΗΝΑΙ ΑΥΤΗΣ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΛΕΓΕΙ ΜΟΙ ΘΕΛΕΙΣ ΑΚΟΥΣΑΙ ΜΟΥ ΑΝΑΓΙΝΩΣΚΟΥΣΗΣ; ΛΕΓΩ ΚΑΓΩ ΘΕΛΩ, ΚΥΡΙΑ. ΛΕΓΕΙ ΜΟΙ ΓΕΝΟΥ ΑΚΡΟΑΤΗΣ ΚΑΙ ΑΚΟΥΕ ΤΑΣ ΔΟΞΑΣ ΤΟΥ ΘΕΟΥ. ΗΚΟΥΣΑ ΜΕΓΑΛΩΣ ΚΑΙ ΘΑΥΜΑΣΤΩΣ, Ο ΟΥΚ ΙΣΧΥΣΑ ΜΝΗΜΟΝΕΥΣΑΙ ΠΑΝΤΑ ΓΑΡ ΤΑ ΡΗΜΑΤΑ ΕΚΦΡΙΚΤΑ, Α ΟΥ ΔΥΝΑΤΑΙ ΑΝΘΡΩΠΟΣ ΒΑΣΤΑΣΑΙ. ΤΑ ΟΥΝ ΕΣΧΑΤΑ ΡΗΜΑΤΑ ΕΜΝΗΜΟΝΕΥΣΑ ΗΝ ΓΑΡ ΗΜΙΝ ΣΥΜΦΟΡΑ ΚΑΙ ΗΜΕΡΑ

4 ΙΔΟΥ, Ο ΘΕΟΣ ΤΩΝ ΔΥΝΑΜΕΩΝ, Ο ΑΓΑΠΩ, ΔΥΝΑΜΕΙ ΚΡΑΤΑΙΑ ΚΑΙ ΤΗ ΜΕΓΑΛΗ ΣΥΝΕΣΕΙ ΑΥΤΟΥ ΚΤΙΣΑΣ ΤΟΝ ΚΟΣΝΟΝ ΚΑΙ ΤΗ ΕΝΔΟΞΩ ΒΟΥΛΗ ΠΕΡΙΘΕΙΣ ΤΗΝ ΕΥΠΡΕΠΕΙΑΝ ΤΗ ΚΤΙΣΕΙ ΑΥΤΟΥ ΚΑΙ ΤΩ ΙΣΧΥΡΩ ΡΗΜΑΤΙ ΠΗΞΑΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΘΕΜΕΛΩΣΑΣ ΤΗΝ ΓΗΝ ΕΠΙ ΥΔΑΤΩΝ ΚΑΙ ΤΗ ΙΔΙᾳ ΣΟΦΙᾳ ΚΑΙ ΠΡΟΝΟΙᾳ ΚΤΙΣΑΣ ΤΗΝ ΑΓΙΑΝ ΕΚΚΛΗΣΙΑΝ ΑΥΤΟΥ, ΗΝ ΚΑΙ ΗΥΛΟΓΗΣΕΝ, ΙΔΟΥ, ΜΕΘΙΣΤΑΝΕΙ ΤΟΥΣ ΟΥΡΑΝΟΥΣ, ΚΑΙ ΤΑ ΟΡΗ ΚΑΙ ΤΟΥΣ ΒΟΥΝΟΥΣ ΚΑΙ ΤΑΣ ΘΑΛ ΣΣΑΣ, ΚΑΙ ΠΑΝΤΑ ΟΜΑΛΑ ΓΙΝΕΤΑΙ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΑΥΤΟΥ, ΙΝΑ ΑΠΟΔΩ ΑΥΤΟΙΣ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ, ΗΝ ΕΠΗΓΓΕΙΛΑΤΟ ΜΕΤΑ ΠΟΛΛΗΣ ΔΟΞΗΣ ΚΑΙ ΧΑΡΑΣ, ΕΑΝ ΤΗΡΗΣΩΣΙΝ ΤΑ ΝΟΜΙΜΑ ΤΟΥ ΘΕΟΥ, Α ΠΑΡΕΛΑΒΟΝ ΕΝ ΜΕΓΑΛΗ ΠΙΣΤΕΙ.

IV

1 ΟΤΕ ΟΥΝ ΕΤΕΛΕΣΕΝ ΑΝΑΓΙΝΩΣΚΟΥΣΑ ΚΑΙ ΗΓΕΡΘΗ ΑΠΟ ΤΗΣ ΚΑΘΕΔΡΑΣ, ΗΛΘΑΝ ΤΕΣΣΑΡΕΣ ΝΕΑΝΙΑΙ ΚΑΙ ΗΡΑΝ ΤΗΝ ΚΑΘΕΔΡΑΝ ΚΑΙ ΑΠΗΛΘΟΝ ΠΡΟΣ ΤΗΝ ΑΝΑΤΟΛΗΝ.

2 ΠΡΟΣΚΑΛΕΙΤΑΙ ΔΕ ΜΕ ΚΑΙ ΗΨΑΤΟ ΤΟΥ ΣΤΗΘΟΥΣ ΜΟΥ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΗΡΕΣΕΝ ΣΟΙ Η ΑΝΑΓΝΩΣΙΣ ΜΟΥ; ΚΑΙ ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΤΑΥΤΑ ΜΟΙ ΤΑ ΕΣΧΑΤΑ ΑΡΕΣΚΕΙ, ΤΑ ΔΕ ΠΡΩΤΑ ΧΑΛΕΠΑ ΚΑΙ ΣΚΛΗΡΑ. Η ΔΕ ΕΦΗ ΜΟΙ ΛΕΓΟΥΣΑ ΤΑΥΤΑ ΤΑ ΕΣΧΑΤΑ ΤΟΙΣ ΑΠΟΣΤΑΤΑΙΣ.

3 ΛΑΛΟΥΣΗΣ ΑΥΤΗΣ ΜΕΤ ΕΜΟΥ ΔΥΟ ΤΙΝΕΣ ΑΝΔΡΕΣ ΕΦΑΝΗΣΑΝ ΚΑΙ ΗΡΑΝ ΑΥΤΗΣ ΜΕΤ ΕΜΟΥ ΔΥΟ ΤΙΝΕΣ ΑΝΔΡΕΣ ΕΦΑΝΗΣΑΝ ΚΑΙ ΗΡΑΝ ΑΥΤΗΝ ΤΩΝ ΑΓΚΩΝΩΝ ΚΑΙ ΑΠΗΛΘΑΝ, ΟΟΥ Η ΚΑΘΕΔΡΑ, ΠΡΟΣ ΤΗΝ ΑΝΑΤΟΛΗΝ. ΙΛΑΡΑ ΔΕ ΑΠΗΛ-ΘΕΝ ΚΑΙ ΥΠΑΓΟΥΣΑ ΛΕΓΕΙ ΜΟΙ Ἀ̔ΝΔΡΙΖΟΥ, Ἑ̔ΡΜΑ.

ΟΡΑΣΙΣ Β

I

1 ΠΟΡΕΥΟΜΕΝΟΥ ΜΟΥ ΕΙΣ ΚΩΜΑΣ ΚΑΤΑ ΤΟΝ ΚΑΙΡΟΝ, ΟΝ ΚΑΙ ΠΕΡΥΣΙ, ΠΕΡΙΠΑΤΩΝ ΑΝΕΜΝΗΣΘΗΝ ΤΗΣ ΠΕΡΥΣΙΝΗΣ ΟΡΑΣΕΩΣ, ΚΑΙ ΠΑΛΙΝ ΜΕ ΑΙΡΕΙ ΠΝΕΥΜΑ ΚΑΙ ΑΠΟΦΕΡΕΙ ΕΙΣ ΤΟΝ ΑΥΤΟΝ ΤΟΠΟΝ, ΟΠΟΥ ΚΑΙ ΠΕΡΥΣΙ.

2 ΕΛΘΩΝ ΟΥΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΙΘΩ ΤΑ ΓΟΝΑΤΑ ΚΑΙ ΗΡΞΑΜΗΝ ΠΡΟΣΕΥΧΕΣΘΑΙ ΤΩ ΚΥΡΙΩ ΚΑΙ ΔΟΞΑΖΕΙΝ ΑΥΤΟΥ ΤΟ ΟΝΟΜΑ, ΟΤΙ ΜΕ ΑΞΙΟΝ ΗΓΗΣΑΤΟ ΚΑΙ ΕΓΝΩΡΙΣΕΝ ΜΟΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ ΤΑΣ ΠΡΟΤΕΡΟΝ.

3 ΜΕΤΑ ΔΕ ΤΟ ΕΓΕΡΘΗΝΑΙ ΜΕ ΑΠΟ ΤΗΣ ΠΡΟΣΕΥΧΗΣ ΒΛΕΠΩ ΑΠΕΝΑΝΤΙ ΜΟΥ ΤΗΝ ΠΡΕΣΒΥΤΕΡΑΝ, ΗΝ ΚΑΙ ΠΕΡΥΣΕΝ ΕΩΡΑΚΕΙΝ, ΠΕΡΙΠΑΤΟΥΣΑΝ ΚΑΙ ΑΝΑΓΙΝΩΣΟΥΣΑΝ ΒΙΒΛΑΡΙΔΙΟΝ, ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΔΥΝΗ ΤΑΥΤΑ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΤΟΥ ΘΕΟΥ ΑΝΑΓΓΕΙΛΑΙ; ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΤΟΣΑΥΤΑ ΜΝΗΜΟΝΕΥΣΑΙ ΟΥ ΔΥΝΑΜΑΙ ΔΟΣ ΔΕ ΜΟΙ ΤΟ ΒΛΒΛΙΔΙΟΝ, ΙΝΑ ΜΕΤΑΓΡΑΨΩΜΑΙ ΑΥΤΟ. ΛΑΒΕ, ΦΗΣΙΝ, ΚΑΙ ΑΠΟΔΩΣΕΙΣ ΜΟΙ.

4 ΕΛΑΒΟΝ ΕΓΩ, ΚΑΙ ΕΙΣ ΤΙΝΑ ΤΟΠΟΝ ΤΟΥ ΑΓΡΟΥ ΑΝΑΧΩΡΗΣΑΣ ΜΕΤΕΓΡΑΨΑΜΗΝ ΠΑΝΤΑ ΠΡΟΣ ΓΡΑΜΜΑ ΟΥΧ ΗΥΡΙΣΚΟΝ ΓΑΡ ΤΑΣ ΣΥΛΛΑΒΑΣ. ΤΕΛΕΣΑΝΤΟΣ ΟΥΝ ΤΑ ΓΡΑΜΜΑΤΑ ΤΟΥ ΒΙΒΛΙΔΙΟΥ ΕΞΑΙΦΝΗΣ ΗΡΠΑΓΗ ΜΟΥ ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΤΟ ΒΙΒΛΙΔΙΟΝ ΥΠΟ ΤΙΝΟΣ ΔΕ ΟΥΚ ΕΙΔΟΝ.

II

1 ΜΕΤΑ ΔΕ ΔΕΚΑ ΚΑΙ ΠΕΝΤΕ ΗΜΕΡΑΣ ΝΗΣΤΕΥΣΑΝΤΟΣ ΜΟΥ ΚΑΙ ΠΟΛΛΑ ΕΡΩΤΗΣΑΝΤΟΣ ΤΟΝ ΚΥΡΙΟΝ ΑΠΕΚΑΛΥΦΘΗ ΜΟΙ Η ΓΝΩΣΙΣ ΤΗΣ ΓΡΑΦΗΣ. ΗΝ ΔΕ ΓΕΓΡΑΜΜΕΝΑ ΤΑΥΤΑ

2 ΤΟ ΣΠΕΡΜΑ ΣΟΥ, ΕΡΜΑ, ΗΘΕΤΗΣΑΝ ΕΙΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΒΛΑΣΦΗΜΗΣΑΝ ΕΙΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΡΟΕΔΩΚΑΝ ΤΟΥΣ ΓΟΝΕΙΣ ΑΥΤΩΝ ΕΝ ΠΟΝΗΡΙᾳ ΜΕΓΑΛΗ ΚΑΙ ΗΚΟΥΣΑΝ ΠΡΟΔΟΤΑΙ ΓΟΝΕΩΝ ΚΑΙ ΠΡΟΔΟΝΤΕΣ ΟΥΚ ΩΦΕΛΗΘΗΣΑΝ, ΑΛΛΑ ΕΤΙ ΠΡΟΣΕΘΗΚΑΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ ΤΑΣ ΑΣΕΛΓΕΙΑΣ ΚΑΙ ΣΥΜΦΥΡΜΟΥΣ ΠΟΝΗΡΙΑΣ, ΚΑΙ ΟΥΤΩΣ ΕΠΛΗΣΘΗΣΑΝ ΑΙ ΑΝΟΜΙΑΙ ΑΥΤΩΝ.

3 ΑΛΛΑ ΓΝΩΡΙΣΟΝ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΤΟΙΣ ΤΕΚΝΟΙΣ ΣΟΥ ΠΑΣΙΝ ΚΑΙ ΤΗ ΣΥΜΒΙΩ ΣΟΥ ΤΗ ΜΕΛΛΟΥΣΗ ΑΔΕΛΦΗ ΚΑΙ ΓΑΡ ΑΥΤΗ ΟΥΚ ΑΠΕΧΕΤΑΙ ΤΗΣ ΓΛΩΣΣΗΣ, ΕΝ Η ΠΟΝΗΡΕΥΕΤΑΙ ΑΛΛΑ ΑΚΟΥΣΑΣΑ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΑΦΕΞΕΤΑΙ ΚΑΙ ΕΞΕΙ ΕΛΕΟΣ.

4 ΜΕΤΑ ΤΟ ΓΝΩΡΙΣΑΙ ΣΕ ΤΑΥΤΑ ΤΑ ΡΗΜΑΤΑ ΑΥΤΟΙΣ, Α ΕΝΤΕΙΛΑΤΟ ΜΟΙ Ο ΔΕΣΠΟΤΗΣ ΙΝΑ ΣΟΙ ΑΠΟΚΑΛΥΦΘΗ, ΤΟΤΕ ΑΦΙΕΝΤΑΙ ΑΥΤΟΙΣ ΑΙ ΑΜΑΡΤΙΑΙ ΠΑΣΑΙ, ΑΣ ΠΡΟΤΕΡΟΝ

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ΗΜΑΡΤΟΝ, ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΟΙΣ ΤΟΙΣ ΑΜΑΡΤΗΣΑΣΙΝ ΜΕΧΡΙ ΤΑΥΤΗΣ ΤΗΣ ΗΜΕΡΑΣ, ΕΑΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΜΕΤΑΝΟΗΣΩΣΙΝ ΚΑΙ ΑΡΩΣΙΝ ΑΠΟ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΤΑΣ ΔΙΨΥΧΙΑΣ.

5 ΩΜΟΣΕΝ ΓΑΡ Ο ΔΕΣΠΟΤΗΣ ΚΑΤΑ ΤΗΣ ΔΟΞΗΣ ΑΥΤΟΥ ΕΠΙ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΑΥΤΟΥ ΕΑΝ ΩΡΙΣΜΕΝΗΣ ΤΗΣ ΗΜΕΡΑΣ ΤΑΥΤΗΣ ΕΤΙ ΑΜΑΡΤΗΣΙΣ ΓΕΝΗΤΑΙ, ΜΗ ΕΧΕΙΝ ΑΥΤΟΥΣ ΣΩΤΗΡΙΑΝ Η ΓΑΡ ΜΕΤΑΝΟΙΑ ΤΟΙΣ ΔΙΚΑΙΟΙΣ ΕΧΕΙ ΤΕΛΟΣ ΠΕΠΛΗΡΩΝΤΑΙ ΑΙ ΗΜΕΡΑΙ ΜΕΝΑΝΟΙΑΣ ΠΑΣΙΝ ΤΟΙΣ ΑΓΙΟΙΣ ΚΑΙ ΤΟΙΣ ΔΕ ΕΘΝΕΣΙΝ ΜΕΤΑΝΟΙΑ ΕΣΤΙΝ ΕΩΣ ΕΣΧΑΤΗΣ ΗΜΕΡΑΣ.

6 ΕΡΕΙΣ ΟΥΝ ΤΟΙΣ ΠΡΟΗΓΟΥΜΕΝΟΙΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ, ΙΝΑ ΚΑΤΟΡΘΩΣΩΝΤΑΙ ΤΑΣ ΟΔΟΥΣ ΑΥΤΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ, ΙΝΑ ΑΠΟΛΑΒΩΣΙΝ ΕΚ ΠΛΗΡΟΥΣ ΤΑΣ ΕΠΑΓΓΕΛΙΑΣ ΜΕΤΑ ΠΟΛΛΗΣ ΔΟΞΗΣ.

7 ΕΜΜΕΙΝΑΤΕ ΟΥΝ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΜΗ ΔΙΨΥΧΗΣΗΤΕ, ΙΝΑ ΓΕΝΗΤΑΙ ΥΜΩΝ Η ΠΑΡΟΔΟΣ ΜΕΤΑ ΤΩΝ ΑΓΓΕΛΩΝ ΤΩΝ ΑΓΙΩΝ. ΜΑΚΑΡΙΟΟΙ ΥΜΕΙΣ, ΟΣΟΙ ΥΠΟΜΕΝΕΤΕ ΤΗΝ ΘΛΙΨΙΝ ΤΗΝ ΕΡΧΟΜΕΝΗΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΟΣΟΙ ΟΥΚ ΑΡΝΗΣΟΝΤΑΙ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ.

8 ΩΜΟΣΕΝ ΓΑΡ ΚΥΡΙΟΣ ΚΑΤΑ ΤΟΥ ΥΙΟΥ ΖΩΗΝ ΑΥΤΟΥ, ΤΟΥΣ ΑΡΝΗΣΑΜΕΝΟΥΣ ΤΟΝ ΧΡΙΣΤΟΝ ΑΥΤΩΝ ΑΠΕΓΝΩΡΙΣΘΑΙ ΑΠΟ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ, ΤΟΥΣ ΝΥΝ ΜΕΛΛΟΝΤΑΣ ΑΡΝΕΙΣΘΑΙ ΤΑΙΣ ΕΡΧΟΜΕΝΑΙΣ ΗΜΕΡΑΙΣ ΤΟΙΣ ΔΕ ΠΡΟΤΕΡΟΝ ΑΡΝΗΣΑΜΕΝΟΙΣ, ΔΙΑ ΤΗΝ ΠΟΛΥΣΠΛΑΓΧΝΙΑΝ ΙΛΕΩΣ ΕΓΕΝΕΤΟ ΑΥΤΟΙΣ.

III

1 ΣΥ ΔΕ, ΕΡΜΑ, ΜΗΚΕΤΙ ΜΝΗΣΙΚΑΚΗΣΗΣ ΤΟΙΣ ΤΕΚΝΟΙΣ ΣΟΥ ΜΗΔΕ ΤΗΝ ΑΔΕΛΦΗΝ ΣΟΥ ΕΑΣΗΣ, ΙΝΑ ΚΑΘΑΡΙΣΘΩΣΙΝ ΑΠΟ ΤΩΝ ΠΡΟΤΕΡΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ. ΠΑΙΔΕΥΘΗΣΟΝΤΑΙ ΓΑΡ ΠΑΙΔΕΙᾳ ΔΙΚΑΙᾳ, ΕΑΝ ΣΥ ΜΗ ΜΝΗΣΙΚΑΚΗΣΗΣ ΑΥΤΟΙΣ. ΜΝΗΣΙΚΑΚΙΑ ΘΑΝΑΤΟΝ ΚΑΤΕΡΓΑΖΕΤΑΙ. ΣΥ ΔΕ, ΕΡΜΑ, ΜΕΓΑΛΑΣ ΘΛΙΨΕΙΣ ΕΣΧΕΣ ΙΔΙΩΤΙΚΑΣ ΔΙΑ ΤΑΣ ΠΑΡΑΒΑΣΕΙΣ ΤΟΥ ΟΙΚΟΥ ΣΟΥ, ΟΤΙ ΟΥΚ ΕΜΕΛΗΣΕΝ ΣΟΙ ΠΕΡΙ ΑΥΤΩΝ ΑΛΛΑ ΠΑΡΕΝΕΘΥΜΗΘΗΣ ΚΑΙ ΤΑΙΣ ΠΡΑΓΜΑΤΕΙΑΙΣ ΣΟΥ ΣΥΝΑΝΕΦΥΡΗΣ ΤΑΙΣ ΠΟΝΗΡΑΙΣ

2 ΑΛΛΑ ΣΩΖΕΙ ΣΕ ΤΟ ΜΗ ΑΠΟΣΤΗΝΑΙ ΣΕ ΑΠΟ ΘΕΟΥ ΖΩΝΤΟΣ ΚΑΙ Η ΑΠΛΟΤΗΣ ΣΟΥ ΚΑΙ Η ΠΟΛΛΗ ΕΓΚΡΑΤΕΙΑ ΤΑΥΤΑ ΣΕΣΩΚΕΝ ΣΕ, ΕΑΝ ΕΜΜΕΙΝΗΣ, ΚΑΙ ΠΑΝΤΑΣ ΣΩΖΕΙ ΤΟΥΣ ΤΑ ΤΟΙΑΥΤΑ ΕΡΓΑΖΟΜΕΝΟΥΣ ΚΑΙ ΠΟΡΕΥΟΜΕΝΟΥΣ ΕΝ ΑΚΑΚΙᾳ ΚΑΙ ΑΠΛΟΤΗΤΙ. ΟΥΤΟΙ ΚΑΤΙΣΧΥΣΟΥΣΙΝ ΠΑΣΗΣ ΠΟΝΗΡΙΑΣ ΚΑΙ ΠΑΡΑΜΕΝΟΥΣΙΝ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ.

3 ΜΑΚΑΡΙΟΙ ΠΑΝΤΕΣ ΟΙ ΕΡΓΑΖΟΜΕΝΟΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ. ΟΥ ΔΙΑΦΘΑΡΗΣΟΝΤΑΙ ΕΩΣ ΑΙΩΝΟΣ.

4 ΕΡΕΙΣ ΔΕ ΜΑΞΙΜΩ ΑΡΝΗΣΑΙ. ΕΓΓΥΣ ΚΥΡΙΟΣ ΤΟΙΣ ΕΠΙΣΤΡΕΦΟΜΕΝΟΙΣ, ΩΣ ΓΕΓΡΑΠΤΑΙ ΕΝ ΤΩ ΕΛΔΑΔ ΚΑΙ ΜΩΔΑΤ, ΤΟΙΣ ΠΡΟΦΗΤΕΥΣΑΣΙΝ ΕΝ ΤΗ ΕΡΗΜΩ ΤΩ ΛΑΩ.

IV

1 ΑΠΕΚΑΛΥΦΘΗ ΔΕ ΜΟΙ, ΑΔΕΛΦΟΙ, ΚΟΙΜΩΜΕΝΩ ΥΠΟ ΝΕΑΝΙΣΚΟΥ ΕΥΕΙΔΕΣΤΑΤΟΥ ΛΕΓΟΝΤΟΣ ΜΟΙ ΤΗΝ ΠΡΕΣΒΥΤΕΡΑΝ, ΠΑΡ ΗΣ ΕΛΑΒΕΣ ΤΟ ΒΙΒΛΙΔΙΟΝ, ΤΙΝΑ ΔΟΚΕΙΣ ΕΙΝΑΙ; ΕΓΩ ΦΗΜΙ ΤΗΝ ΣΙΒΥΛΛΑΝ. ΠΛΑΝΑΣΑΙ, ΦΗΣΙΝ, ΟΥΚ ΕΣΤΙΝ. ΤΙΣ ΟΥΝ ΕΣΤΙΝ; ΦΗΜΙ. Η ΕΚΚΛΗΣΙΑ, ΦΗΣΙΝ. ΕΙΠΟΝ ΑΥΤΩ ΔΙΑΤΙ ΟΥΝ ΠΡΕΣΒΥΤΕΡΑ ΚΑΙ ΔΙΑ ΤΑΥΤΗΝ Ο ΚΟΣΜΟΣ ΚΑΤΗΡΤΙΣΘΗ.

2 ΜΕΤΕΠΕΙΤΑ ΔΕ ΟΡΑΣΙΝ ΕΙΔΟΝ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ. ΗΛΘΕΝ Η ΠΡΕΣΒΥΤΕΡΑ ΚΑΙ ΗΡΩΤΗΣΕΝ ΜΕ, ΕΙ ΗΔΗ ΤΟ ΒΙΒΛΙΟΝ ΔΕΔΩΚΑ ΤΟΙΣ ΠΡΕΣΒΥΤΕΡΟΙΣ. ΗΡΝΗΣΑΜΗΝ ΔΕΔΩΚΕΝΑΙ. ΚΑΛΩΣ, ΦΗΣΙΝ, ΠΕΠΟΙΗΚΑΣ ΕΧΩ ΓΑΡ ΡΗΜΑΤΑ ΠΡΟΣΘΕΙΝΑΙ. ΟΤΑΝ ΟΥΝ ΑΠΟΤΕΛΕΣΩ ΤΑ ΡΗΜΑΤΑ ΠΑΝΤΑ, ΔΙΑ ΣΟΥ ΓΝΩΡΙΣΘΗΣΕΤΑΙ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΠΑΣΙΝ.

3 ΓΡΑΨΕΙΣ ΟΥΝ ΔΥΟ ΒΙΒΛΑΡΙΔΙΑ ΚΑΙ ΠΕΜΨΕΙΣ ΕΝ ΚΛΗΜΕΝΤΙ ΚΑΙ ΕΝ ΓΡΑΠΤΗ. ΠΕΜΨΕΙ ΟΥΝ ΚΛΗΜΗΣ ΕΙΣ ΤΑΣ ΕΞΩ ΠΟΛΕΙΣ, ΕΚΕΙΝΩ ΓΑΡ ΕΠΙΤΕΤΡΑΠΤΑΙ ΓΡΑΠΤΗ ΔΕ ΝΟΥΘΕΤΗΣΕΙ ΤΑΣ ΧΗΡΑΣ ΚΑΙ ΤΟΥΣ ΟΡΦΑΝΟΥΣ. ΣΥ ΔΕ ΑΝΑΓΝΩΣΗ ΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΠΟΛΙΝ ΜΕΤΑ ΤΗΝ ΠΟΛΙΝ ΜΕΤΑ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ΤΩΝ ΠΡΟΙΤΑΜΕΝΩΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ.

ΟΡΑΣΙΣ Γ

I

1 ΗΝ ΕΙΔΟΝ, ΑΔΕΛΦΟΙ, ΤΟΙΑΥΤΗ.

2 ΝΗΣΤΕΥΣΑΣ ΠΟΛΛΑΚΙΣ ΚΑΙ ΔΕΗΘΕΙΣ ΤΟΥ ΚΥΡΙΟΥ, ΙΝΑ ΜΟΙ ΦΑΝΕΡΩΣΗ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ, ΗΝ ΜΟΙ ΕΠΗΓΓΕΙΛΑΤΟ ΔΕΙΞΑΙ ΔΙΑ ΤΗΣ ΠΡΕΣΒΥΤΕΡΑΣ ΕΚΕΙΝΗΣ, ΑΥΤΗ ΤΗ ΝΥΚΤΙ ΜΟΙ ΩΠΤΑΙ Η ΠΡΕΣΒΥΤΕΡΑ ΚΑΙ ΕΙΠΕΝ ΜΟΙ ΕΠΕΙ ΟΥΤΩΣ ΕΝΔΕΗΣ ΕΙ ΚΑΙ ΣΠΟΥΔΑΙΟΣ ΕΙΣ ΤΟ ΓΝΩΝΑΙ ΠΑΤΑ, ΕΛΘΕ ΕΙΣ ΤΟΝ ΑΓΡΟΝ, ΟΟΥ ΧΟΝΔΡΙΖΕΙΣ, ΚΑΙ ΠΕΡΙ ΩΡΑΝ ΠΕΜΠΤΗΝ ΕΜΦΑΝΙΣΘΗΣΟΜΑΙ ΣΟΙ ΚΑΙ ΔΕΙΞΩ ΣΟΙ, Α ΔΕΙ ΣΕ ΙΔΕΙΝ.

3 ΗΡΩΤΗΣΑ ΑΥΤΗΝ ΛΕΓΩΝ ΚΥΡΙΑ, ΕΙΣ ΠΟΙΟΝ ΤΟΠΟΝ ΤΟΥ ΑΓΡΟΥ; ΟΠΟΥ, ΦΗΣΙΝ, ΘΕΛΕΙΣ. ΕΞΕΛΕΞΑΜΗΝ ΤΟΠΟΝ ΚΑΛΟΝ ΑΝΑΚΕΧΩΡΗΚΟΤΑ. ΠΡΙΝ ΔΕ ΛΑΛΗΣΑΙ ΑΥΤΗ ΚΑΙ ΕΙΠΕΙΝ ΤΟΝ ΤΟΠΟΝ, ΛΕΓΕΙ ΜΟΙ ΗΞΩ ΕΚΕΙ, ΟΠΟΥ ΘΕΛΕΙΣ,

4 ΕΓΕΝΟΜΗΝ ΟΥΝ, ΑΔΕΛΦΟΙ, ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΣΥΕΨΗΦΙΣΑ ΤΑΣ ΩΡΑΣ ΚΑΙ ΗΛΘΟΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ, ΟΠΟΥ ΔΙΕΤΑΞΑΜΗΝ ΑΥΤΗ ΕΛΘΕΙΝ, ΚΑΙ ΒΛΕΠΩ ΣΥΜΨΕΛΙΟΝ ΚΕΙΜΕΝΟΝ ΕΛΕΦΑΝΤΙΝΟΝ, ΚΑΙ ΕΠΙ ΤΟΥ ΣΥΜΨΕΛΙΟΥ ΕΚΕΙΤΟ ΚΕΡΒΙΚΑΡΙΟΝ ΛΙΝΟΥΝ ΚΑΙ ΕΠΑΝΩ ΛΕΝΤΙΟΝ ΕΞΗΠΛΩΜΕΝΟΝ ΛΙΝΟΥΝ ΚΑΡΠΑΣΙΟΝ.

5 ΙΔΩΝ ΤΑΥΤΑ ΚΕΙΜΕΝΑ ΚΑΙ ΜΗΔΕΝΑ ΟΝΤΑ ΕΝ ΤΩ ΤΟΠΩ ΕΚΘΑΜΒΟΣ ΕΓΕΝΟΜΗΝ, ΚΑΙ ΩΣΕΙ ΤΡΟΜΟΣ ΜΕ ΕΛΑΒΕΝ ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΜΟΥ ΟΡΘΑΙ ΚΑΙ ΩΣΕΙ ΦΡΙΚΗ ΜΟΙ ΠΡΟΣΗΛΘΕΝ ΜΟΝΟΥ ΜΟΥ ΟΝΤΟΣ. ΕΝ ΕΜΑΥΤΩ ΟΥΝ ΓΕΝΟΜΕΝΟΣ ΚΑΙ ΜΝΗΣΘΕΙΣ ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΛΑΒΩΝ ΘΑΡΣΟΣ, ΘΕΙΣ ΤΑ ΓΟΝΑΤΑ ΕΞΩΜΟΛΟΓΟΥΜΗΝ ΤΩ ΚΥΡΙΩ ΠΑΛΙΝ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ ΩΣ ΚΑΙ ΠΡΟΤΕΡΟΝ.

6 Η ΔΕ ΗΛΘΕΝ ΜΕΤΑ ΝΕΑΝΙΣΚΩΝ ΕΞ, ΟΥΣ ΚΑΙ ΠΡΟΤΕΡΟΝ ΕΩΡΑΚΕΙΝ, ΚΑΙ ΕΣΤΑΘΗ ΜΟΙ ΚΑΙ ΚΑΤΗΚΡΟΑΤΟ ΠΡΟΣΕΥΧΟΜΕΝΟΥ ΚΑΙ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΥ ΤΩ ΚΥΡΙΩ ΤΑΣ ΑΜΑΡΤΙΑΣ ΜΟΥ. ΚΑΙ ΑΨΑΜΕΝΗ ΜΟΥ ΛΕΓΕΙ ΕΡΜΑ, ΠΑΥΣΑΙ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΣΟΥ ΠΑΝΤΑ ΕΡΩΤΩΝ ΕΡΩΤΑ ΚΑΙ ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ, ΙΝΑ ΛΑΒΗΣ ΜΕΡΟΣ ΤΙ ΕΞ ΑΥΤΗΣ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ.

7 ΚΑΙ ΕΞΕΓΕΙΡΕΙ ΜΕ ΤΗΣ ΧΕΙΡΟΣ ΚΑΙ ΑΓΕΙ ΜΕ ΠΡΟΣ ΤΟ ΣΥΜΨΕΛΙΟΝ ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΝΕΑΝΙΣΚΟΙΣ Ὑ ΠΑΓΕΤΕ ΚΑΙ ΟΙΚΟΔΟΜΕΙΤΕ.

8 ΚΑΙ ΚΕΤΑ ΤΟ ΑΝΑΧΩΡΗΣΑΙ ΤΟΥΣ ΝΕΑΝΙΣΚΟΥΣ ΚΑΙ ΜΟΝΩΝ ΗΜΩΝ ΓΕΓΟΝΟΤΩΝ ΛΕΓΕΙ ΜΟΙ ΚΑΘΙΣΟΝ ΩΔΕ. ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΑΦΕΣ ΤΟΥΣ ΠΡΕΒΥΤΕΡΟΥΣ ΠΡΩΤΟΝ ΚΑΘΙΣΑΙ. Ο ΣΟΙ ΛΕΓΩ, ΦΗΣΙΝ, ΚΑΘΙΣΟΝ.

9 ΘΕΛΟΝΤΟΣ ΟΥΝ ΜΟΥ ΚΑΘΙΣΑΙ ΕΙΣ ΤΑ ΔΕΞΙΑ ΜΕΡΗ ΟΥΚ ΕΙΑΣΕ ΜΕ, ΑΛΛ ΕΝΝΕΥΕΙ ΜΟΙ ΤΗ ΧΕΙΡΙ, ΙΝΑ ΕΙΣ ΤΑ ΑΡΙΣΤΕΡΑ ΜΕΡΗ ΚΑΘΙΣΩ. ΔΙΑΛΟΓΙΖΟΜΕΝΟΥ ΜΟΥ ΟΥΝ ΚΑΙ ΛΥΠΟΥΜΕΝΟΥ, ΟΤΙ ΟΥΚ ΕΙΑΣΕ ΕΡΜΑ; Ο ΕΙΣ ΤΑ ΔΕΞΙΑ ΜΕΡΗ ΤΟΠΟΣ ΑΛΛΩΝ ΕΣΤΙΝ, ΤΩΝ ΗΔΗ ΕΥΑΡΕΣΤΗΚΟΤΩΝ ΤΩ ΘΕΩ ΚΑΙ ΠΑΘΟΝΤΩΝ ΕΙΝΕΚΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΙ ΔΕ ΠΟΛΛΑ ΛΕΙΠΕΙ ΙΝΑ ΜΕΤ ΑΥΤΩΝ ΚΑΘΙΣΗΣ ΑΛΛΑ ΣΟΣ ΜΕΝΕΙΣ ΤΗ ΑΠΛΟΤΗΤΙ ΣΟΥ, ΜΕΙΝΟΝ, ΚΑΙ ΚΑΘΙΗ ΜΕΤ ΑΥΤΩΝ ΚΑΙ ΟΣΟΙ ΕΑΝ ΕΡΓΑΣΩΝΤΑΙ ΤΑ ΕΚΕΙΝΩΝ ΕΡΓΑ ΚΑΙ ΥΕΝΕΓΚΩΣΙΝ, Α ΚΑΙ ΕΚΕΙΝΟΙ ΥΠΗΝΕΓΚΑΝ.

II

1 ΤΙ, ΦΗΜΙ, ΥΠΗΝΕΓΚΑΝ; ΑΚΟΥΕ, ΦΗΣΙΝ ΜΑΣΤΙΓΑΣ, ΦΥΛΑΚΑΣ, ΘΛΙΨΕΙΣ ΜΕΓΑΛΑΣ, ΣΤΑΥΡΟΥΣ, ΘΗΡΙΑ ΕΙΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΔΙΑ ΤΟΥΤΟ ΕΚΕΙΝΩΝ ΕΣΤΙΝ ΤΑ ΔΕΞΙΑ ΜΕΡΗ ΤΟΥ ΑΓΙΑΣΜΑΤΟΣ ΚΑΙ ΟΣ ΕΑΝ ΠΑΘΗ ΔΙΑ ΤΟ ΟΝΟΜΑ ΤΩΝ ΔΕ ΛΟΙΠΩΝ ΤΑ ΑΡΙΣΤΕΡΑ ΜΕΡΗ ΕΣΤΙΝ. ΑΛΛΑ ΑΜΦΟΤΕΡΩΝ, ΚΑΙ ΤΩΝ ΕΚ ΔΕΞΙΩΝ ΚΑΙ ΤΩΝ ΑΡΙΣΤΕΡΩΝ ΚΑΘΗΜΕΝΩΝ, ΤΑ ΑΥΤΑ ΔΩΡΑ ΚΑΙ ΑΙ ΑΥΤΑΙ ΕΠΑΓΓΕΛΙΑΙ ΜΟΝΟΝ ΕΚΕΙΝΟΙ ΕΚ ΔΕΞΙΩΝ ΚΑΘΗΝΤΑΙ ΚΑΙ ΕΧΟΥΣΙΝ ΔΟΞΑΝ ΤΙΝΑ.

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2 ΣΥ ΔΕ ΚΑΤΕΠΙΘΥΜΕΙΣ ΚΑΘΙΣΑΙ ΕΚ ΔΕΞΙΩΝ ΜΕΤ ΑΥΤΩΝ, ΑΛΛΑ ΤΑ ΥΣΤΕΡΗΜΑΤΑ ΣΟΥ ΠΟΛΛΑ. ΚΑΘΑΡΙΣΘΗΣΗ ΔΕ ΑΠΟ ΤΩΝ ΥΣΤΕΡΗΜΑΤΩΝ ΣΟΥ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΗ ΔΙΨΥΧΟΥΝΤΕΣ ΚΑΘΑΡΙΣΘΗΣΟΝΤΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΑΜΑΡΤΗΜΑΤΩΝ ΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΗΜΕΡΑΝ.

3 ΤΑΥΤΑ ΕΙΠΑΣΑ ΗΘΕΛΕΝ ΑΠΕΛΘΕΙΝ ΠΕΣΩΝ ΔΕ ΑΥΤΗΣ ΠΡΟΣ ΤΟΥΣ ΠΟΔΑΣ ΗΡΩΤΗΣΑ ΑΥΤΗΝ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ, ΙΝΑ ΜΟΙ ΕΠΙΔΕΙΞΗ Ο ΕΠΗΓΓΕΙΛΑΤΟ ΟΡΑΜΑ.

4 Η ΔΕ ΠΑΛΙΝ ΕΠΕΛΑΒΕΤΟ ΜΟΥ ΤΗΣ ΧΕΙΡΟΣ ΚΑΙ ΕΓΕΙΡΕΙ ΜΕ ΚΑΙ ΚΑΘΙΖΕΙ ΕΠΙ ΤΟ ΣΥΜΨΕΛΙΟΝ ΕΞ ΕΥΩΝΥΜΩΝ ΕΚΑΘΕΖΕΤΟ ΔΕ ΚΑΙ ΑΥΤΗ ΕΚ ΔΕΞΙΩΝ. ΚΑΙ ΕΠΑΡΑΣΑ ΡΑΒΨΩΝ ΤΙΝΑ ΛΑΜΠΡΑΝ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ ΜΕΓΑ ΠΡΑΓΜΑ; ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ ΟΥΔΕΝ ΒΛΕΠΩ. ΛΕΓΕΙ ΜΟΙ ΣΥ, ΙΔΟΥ, ΟΥΧ ΟΡΑΣ ΚΑΤΕΝΑΝΤΙ ΣΟΥ ΠΥΡΓΟΝ ΜΕΓΑΝ ΟΙΚΟΔΟΜΟΥΜΕΝΟΝ ΕΠΙ ΥΔΑΤΩΝ ΛΙΘΟΙΣ ΤΕΤΡΑΓΩΝΟΙΣ ΛΑΜΠΡΟΙΣ;

5 ΕΝ ΤΕΤΡΑΓΩΝΩ ΔΕ ΩΚΟΔΟΜΕΙΤΟ Ο ΠΥΡΓΟΣ ΥΠΟ ΤΩΝ ΕΞ ΝΕΑΝΙΣΚΩΝ ΤΩΝ ΕΛΗΛΥΘΟΤΩΝ ΜΕΤ ΑΥΤΗΣ ΑΛΛΑΙ ΔΕ ΜΥΡΙΑΔΕΣ ΑΝΔΡΩΝ ΠΑΡΕΦΕΡΟΝ ΛΙΘΟΥΣ, ΟΙ ΜΕΝ ΕΚ ΤΟΥ ΒΥΘΟΥ, ΟΙ ΔΕ ΕΚ ΤΗΣ ΓΗΣ, ΚΑΙ ΕΠΕΔΙΔΟΥΝ ΤΟΙΣ ΕΞ ΝΕΑΝΙΣΚΟΙΣ ΕΚΕΙΝΟΙ ΔΕ ΕΛΑΜΒΑΝΟΝ ΚΑΙ ΩΚΟΔΟΜΟΥΝ.

6 ΤΟΥΣ ΜΕΝ ΕΚ ΤΟΥ ΒΥΘΟΥ ΛΙΘΟΥΣ ΕΛΚΟΜΕΝΟΥΣ ΠΑΝΤΑΣ ΟΥΤΩΣ ΕΤΙΘΕΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΗΡΜΟΣΜΕΝΟΙ ΓΑΡ ΗΣΑΝ ΚΑΙ ΣΥΝΕΦΩΝΟΥΝ ΤΗ ΑΡΜΟΓΗ ΜΕΤΑ ΤΩΝ ΕΤΕΡΩΝ ΚΑΙ ΟΥΤΩΣ ΕΚΟΛΛΩΝΤΟ ΑΛΛΗΛΟΙΣ, ΩΣΤΕ ΤΗΝ ΑΡΜΟΓΗΝ ΑΥΤΩΝ ΜΗ ΦΑΙΝΕΣΘΑΙ. ΕΦΑΙΝΕΤΟ ΔΕ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ ΩΣ ΕΞ ΕΝΟΣ ΛΙΘΟΥ ΩΚΟΔΟΜΗΜΕΝΗ.

7 ΤΟΥΣ ΔΕ ΕΤΕΡΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΦΕΡΟΜΕΝΟΥΣ ΑΠΟ ΤΗΣ ΞΗΡΑΣ ΤΟΥΣ ΜΕΝ ΑΠΕΒΑΛΛΟΝ, ΤΟΥΣ ΔΕ ΕΤΙΘΟΥΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΛΛΟΥΣ ΔΕ ΚΑΤΕΚΟΠΤΟΝ ΚΑΙ ΕΡΡΙΠΤΟΝ ΜΑΚΡΑΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ.

8 ΑΛΛΟΙ ΔΕ ΛΙΘΟΙ ΠΟΛΛΟΙ ΚΥΚΩ ΤΟΥ ΠΥΡΓΟΥ ΕΚΕΙΝΤΟ, ΚΑΙ ΟΥΚ ΕΧΡΩΝΤΟ ΑΥΤΟΙΣ ΕΠΙ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΗΣΑΝ ΓΑΡ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΕΨΩΡΙΑΚΟΤΕΣ, ΕΤΕΡΟΙ ΔΕ ΣΧΙΣΜΑΣ ΕΧΟΝΤΕΣ, ΑΛΛΟΙ ΔΕ ΚΕΚΟΛΟΒΩΜΕΝΟΙ, ΑΛΛΟΙ ΔΕ ΛΕΥΚΟΙ ΚΑΙ ΣΤΡΟΓΓΥΛΟΙ, ΜΗ ΑΡΜΟΖΟΝΤΕΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ.

9 ΕΒΛΕΠΟΝ ΔΕ ΕΤΕΡΟΥΣ ΛΙΘΟΥΣ ΡΙΠΤΟΜΕΝΟΥΣ ΜΑΚΡΑΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΕΡΧΟΜΕΝΟΥΣ ΕΙΣ ΤΗΝ ΟΔΟΝ ΚΑΙ ΜΗ ΜΕΝΟΝΤΑΣ ΕΝ ΤΗ ΟΔΩ, ΑΛΛΑ ΚΥΛΙΟΜΕΝΟΥΣ ΕΚ ΤΗΣ ΟΔΟΥ ΕΙΣ ΤΗΝ ΑΝΟΔΙΑΝ ΕΤΕΡΟΥΣ ΔΕ ΠΙΠΤΟΝΤΑΣ ΕΓΓΥΣ ΥΔΑΤΩΝ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΥΣ ΚΥΛΙΣΘΗΝΑΙ ΕΙΣ ΤΟ ΥΔΩΡ, ΚΑΙΠΕΡ ΘΕΛΟΝΤΩΝ ΚΥΛΙΣΘΗΝΑΙ ΚΑΙ ΕΛΘΕΙΝ ΕΙΣ ΤΟ ΥΔΩΡ.

III

1 ΔΕΙΞΑΣΑ ΜΟΙ ΤΑΥΤΑ ΗΘΕΛΕΝ ΑΠΟΤΡΕΧΕΙΝ. ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΤΙ ΜΟΙ ΟΦΕΛΟΣ ΤΑΥΤΑ ΕΩΡΑΚΟΤΙ ΚΑΙ ΜΗ ΓΙΝΩΣΚΟΝΤΙ, ΤΙ ΕΣΤΙΝ ΤΑ ΠΡΑΓΜΑΤΑ; ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΠΑΝΟΥΡΓΟΣ ΕΙ ΑΝΘΡΩΠΟΣ, ΘΕΛΩΝ ΓΙΝΩΣΚΕΙΝ ΤΑ ΠΕΡΙ ΤΟΝ ΠΥΡΓΟΝ. ΝΑΙ, ΦΗΜΙ, ΚΥΡΙΑ, ΙΝΑ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΑΝΑΓΓΕΙΛΩ ΚΑΙ ΙΛΑΡΩΤΕΡΟΙ ΓΕΝΩΝΤΑΙ ΚΑΙ ΤΑΥΤΑ ΑΚΟΥΣΑΝΤΕΣ ΓΙΝΩΣΚΩΣΙΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΠΟΛΛΗ ΔΟΞΗ.

2 Η ΔΕ ΕΦΗ ΑΚΟΥΣΟΝΤΑΙ ΜΕΝ ΠΟΛΛΟΙ ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΧΑΡΗΣΟΝΤΑΙ, ΤΙΝΕΣ ΔΕ ΚΛΑΥΣΟΝΤΑΙ ΑΛΛΑ ΚΑΙ ΟΥΤΟΙ, ΕΑΝ ΑΚΟΥΣΩΣΙΝ ΚΑΙ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΚΑΙ ΑΥΤΟΙ ΧΑΡΗΣΟΝΤΑΙ. ΑΚΟΥΕ ΟΥΝ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΟΥ ΠΥΡΟΥ ΑΠΟΚΑΛΥΨΩ ΓΑΡ ΣΟΙ ΠΑΝΤΑ. ΚΑΙ ΜΗΚΕΤΙ ΜΟΙ ΚΟΠΟΥΣ ΠΑΡΕΧΕ ΠΕΡΙ ΑΠΟΚΑΛΥΨΕΩΣ ΑΙ ΓΑΡ ΑΠΟΚΑΛΥΨΕΙΣ ΑΥΤΑΙ ΤΕΛΟΣ ΕΧΟΥΣΙΝ ΠΕΠΛΗΡΩΜΕΝΑΙ ΓΑΡ ΕΙΣΙΝ. ΑΛΛ ΟΥ ΠΑΥΣΗ ΑΙΤΟΥΜΕΝΟΣ ΑΠΟΚΑΛΥΨΕΙΣ ΑΝΑΙΔΗΣ ΓΑΡ ΕΙ.

3 Ο ΜΕΝ ΠΥΡΓΟΣ, ΟΝ ΒΛΕΠΕΙΣ ΟΙΚΟΔΟΜΟΥΜΕΝΟΝ, ΕΓΩ ΕΙΜΙ Η ΕΚΚΛΗΣΙΑ, Η ΟΦΘΕΙΣΑ ΣΟΙ ΚΑΙ ΝΥΝ ΚΑΙ ΤΟ ΠΡΟΤΕΡΟΝ Ο ΑΝ ΟΥΝ ΘΕΛΗΣΗΣ, ΕΠΕΡΩΤΑ ΠΕΡΙ ΤΟΥ ΠΥΡΓΟΥ, ΚΑΙ ΑΠΟΚΑΛΥΨΩ ΣΟΙ, ΙΝΑ ΧΑΡΗΣ ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ.

4 ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΕΠΕΙ ΑΠΑΞ ΑΞΙΟΝ ΜΕ ΗΓΗΣΩ ΤΟΥ ΠΑΝΤΑ ΜΟΙ ΑΠΟΚΑΛΥΨΑΙ, ΑΠΟΚΑΛΥΨΟΝ. Η ΔΕ ΛΕΓΕΙ ΜΟΙ Ο ΕΑΝ ΕΝΔΕΧΗΤΑ ΣΟΙ ΑΠΟΚΑΛΥΦΘΗΝΑΙ, ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ. ΜΟΝΟΝ Η ΚΑΡΔΙΑ ΣΟΥ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΗΤΩ ΚΑΙ ΜΗ ΔΙΨΥΧΗΣΕΙΣ, Ο ΠΥΡΓΟΣ ΕΠΙ ΥΔΑΤΩΝ ΩΚΟΔΟΜΗΤΑΙ, ΚΥΡΙΑ; ΕΙΠΑ ΣΟΙ, ΦΗΣΙΝ, ΚΑΙ ΤΟ ΠΡΟΤΕΡΟΝ, ΚΑΙ ΕΚΖΗΤΕΙΣ ΕΠΙΜΕΛΩΣ ΕΚΖΗΤΩΝ ΟΥΝ ΕΥΡΙΣΚΕΙΣ ΤΗΝ ΑΛΗΘΕΙΑΝ. ΔΙΑΤΙ ΟΥΝ ΕΠΙ ΥΔΑΤΩΝ ΩΚΟΔΟΜΗΤΑΙ Ο ΠΥΡΓΟΣ, ΑΚΟΥΕ ΟΤΙ Η ΖΩΗ ΥΜΩΝ ΔΙΑ ΥΔΑΤΟΣ ΕΣΩΘΗ ΚΑΙ ΣΩΘΗΣΕΤΑΙ. ΤΕΘΕΜΕΛΙΩΤΑΙ ΔΕ Ο ΠΥΡΓΟΣ ΤΩ ΡΗΜΑΤΙ ΤΟΥ ΠΑΝΤΟΚΡΑΤΟΡΟΣ ΚΑΙ ΕΝΔΟΞΟΥ ΟΝΟΜΑΤΟΣ, ΚΡΑΤΕΙΤΑΙ ΔΕ ΥΠΟ ΤΗΣ ΑΟΡΑΤΟΥ ΔΥΝΑΜΕΩΣ ΤΟΥ ΔΕΣΠΟΤΟΥ.

IV

1 ΑΠΟΚΡΙΘΕΙΣ ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΜΕΓΑΛΩΣ ΚΑΙ ΘΑΥΜΑΣΤΩΣ ΕΧΕΙ ΤΟ ΠΡΑΓΜΑ ΤΟΥΤΟ ΟΙ ΔΕ ΝΕΑΝΙΣΚΟΙ ΟΙ ΕΞ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ, ΤΙΝΕΣ ΕΙΣΙΝ, ΚΥΡΙΑ; ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΓΙΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ ΟΙ ΠΡΩΤΟΙ ΚΤΙΣΘΕΝΤΕΣ, ΟΙΣ ΠΑΡΕΔΩΚΕΝ Ο ΚΥΡΙΟΣ ΠΑΣΑΝ ΤΗΝ ΚΤΙΣΙΝ ΑΥΤΟΥ ΑΥΞΕΙΝ ΚΑΙ ΟΙΚΟΔΟΜΕΙΝ ΚΑΙ ΔΕΣΠΟΖΕΙΝ ΤΗΣ ΚΤΙΣΕΩΣ ΠΑΣΗΣ ΔΙΑ ΤΟΥΤΩΝ ΟΥΝ ΤΕΛΕΣΘΗΣΕΤΑΙ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ.

2 ΟΙ ΔΕ ΕΤΕΡΟΙ ΟΙ ΠΑΡΑΦΕΡΟΝΤΕΣ ΤΟΥΣ ΛΙΘΟΥΣ, ΤΙΝΕΣ ΕΙΣΙΝ; ΚΑΙ ΑΥΤΟΙ ΑΓΙΟΙ ΑΓΓΕΛΟΙ ΤΟΥ ΘΕΟΥ ΟΥΤΟΙ ΔΕ ΟΙ ΕΞ ΥΠΕΡΕΧΟΝΤΕΣ ΑΥΤΟΥΣ ΕΙΣΙΝ ΣΥΝΤΕΛΕΣΘΗΣΕΤΑΙ ΟΥΝ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ, ΚΑΙ ΠΑΝΤΕΣ ΟΜΟΥ ΕΥΦΡΑΝΘΗΣΟΝΤΑΙ ΚΥΚΩ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΔΟΞΑΣΟΥΣΙΝ ΤΟΝ ΘΕΟΝ, ΟΤΙ ΕΤΕΛΕΣΘΗ Η ΟΙΚΟΜΗ ΤΟΥ ΠΥΡΓΟΥ.

3 ΕΠΗΡΩΤΗΣΑ ΑΥΤΗΝ ΛΕΓΩΝ ΚΥΡΙΑ, ΗΘΕΛΟΝ ΓΝΩΝΑΙ ΠΟΤΑΠΗ ΕΣΤΙΝ. ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΟΥΧ ΟΤΙ ΣΥ ΕΚ ΠΑΝΤΩΝ ΑΞΙΩΤΕΡΟΣ ΕΙ, ΙΝΑ ΣΟΙ ΑΠΟΚΑΛΥΦΘΗ. ΑΛΛΟΙ ΓΑΡ ΣΟΥ ΠΡΟΤΕΡΟΙ ΕΙΣΙΝ ΚΑΙ ΒΕΛΤΙΟΝΕΣ ΣΟΥ, ΟΙΣ ΕΔΕΙ ΑΠΟΚΑΛΥΦΘΗΝΑΙ ΤΑ ΟΡΑΜΑΤΑ ΤΑΥΤΑ ΑΛΛ ΙΝΑ ΔΟΞΑΣΘΗ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ, ΣΟΙ ΑΠΕΚΑΛΥΦΘΗ ΚΑΙ ΑΠΟΚΑΛΥΦΘΗΣΕΤΑ ΔΙΑ ΤΟΥΣ ΔΙΨΥΧΟΥΣ, ΤΟΥΣ ΔΙΑΛΟΓΙΖΟΜΕΝΟΥΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ, ΕΙ ΑΡΑ ΕΣΤΙΝ ΤΑΥΤΑ Η ΟΥΚ ΕΣΤΙΝ. ΛΕΓΕ ΑΥΤΟΙΣ, ΟΤΙ ΤΑΥΤΑ ΠΑΝΤΑ ΕΣΤΙΝ ΑΛΗΘΗ ΚΑΙ ΟΥΘΕΝ ΕΞΩΘΕΝ ΕΣΤΙΝ ΤΗΣ ΑΛΗΘΕΙΑΣ, ΑΛΛΑ ΠΑΝΤΑ ΙΣΧΥΡΑ ΚΑΙ ΒΕΒΑΙΑ ΚΑΙ ΤΕΘΕΜΕΛΙΩΜΕΝΑ ΕΣΤΙΝ.

V

1 ΑΚΟΥΕ ΝΥΝ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΥΠΑΓΟΝΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ. ΟΙ ΜΕΝ ΟΥΝ ΛΙΘΟΙ ΟΙ ΤΕΤΡΑΓΩΝΟΙ ΚΑΙ ΛΕΥΚΟΙ ΚΑΙ ΣΥΜΦΩΝΟΥΝΤΕΣ ΤΑΙΣ ΑΡΜΟΓΑΙΣ ΑΥΤΩΝ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΕΠΙΣΚΟΠΟΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ ΚΑΙ ΔΙΑΚΟΝΟΙ ΟΙ ΠΟΡΕΥΘΕΝΤΕΣ ΚΑΤΑ ΤΗΝ ΣΕΜΝΟΤΗΤΑ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΠΙΣΚΟΠΗΣΑΝΤΕΣ ΚΑΙ ΔΙΔΑΞΑΝΤΕΣ ΚΑΙ ΔΙΑΚΟΝΗΣΑΝΤΕΣ ΑΓΝΩΣ ΚΑΙ ΣΕΜΝΩΣ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΤΟΥ ΘΕΟΥ, ΟΙ ΜΕΝ ΚΕΚΟΙΜΗΜΕΝΟΙ, ΟΙ ΔΕ ΕΤΙ ΟΝΤΕΣ ΚΑΙ ΠΑΝΤΟΤΕ ΕΑΥΤΟΙΣ ΣΥΝΕΦΩΝΗΣΑΝ ΚΑΙ ΕΝ ΕΑΥΤΟΙΣ ΕΙΡΗΝΗΝ ΕΣΧΟΝ ΚΑΙ ΑΛΛΗΛΩΝ ΗΚΟΥΟΝ ΔΙΑ ΤΟΥΤΟ ΕΝ ΤΗ ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ ΣΥΜΦΩΝΟΥΣΙΝ ΑΙ ΑΡΜΟΓΑΙ ΑΥΤΩΝ.

2 ΟΙ ΔΕ ΕΚ ΤΟΥ ΒΥΘΟΥ ΕΛΚΟΜΕΝΟΙ ΚΑΙ ΕΠΙΤΙΘΕΜΕΝΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΚΑΙ ΣΥΜΦΩΝΟΥΝΤΕΣ ΤΑΙΣ ΑΡΜΟΓΑΙΣ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΕΤΕΡΩΝ ΛΙΘΩΝ ΤΩΝ ΗΔΗ ΩΚΟΔΟΜΗΜΕΝΩΝ, ΤΙΝΕΣ ΕΙΣΙΝ; ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΠΑΘΟΝΤΕΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΚΥΡΙΟΥ.

3 ΤΟΥΣ ΔΕ ΕΤΕΡΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΦΕΡΟΜΕΝΟΥΣ ΑΠΟ ΤΗΣ ΞΗΡΑΣ ΘΕΛΩ ΓΝΩΝΑΙ, ΤΙΝΕΣ ΕΙΣΙΝ, ΚΥΡΙΑ. ΕΦΗ ΤΟΥΣ ΜΕΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΥΠΑΓΟΝΤΑΣ ΚΑΙ ΜΗ ΛΑΤΟΜΟΥΜΕΝΟΥΣ, ΤΟΥΤΟΥΣ Ο ΚΥΡΙΟΣ ΕΔΟΚΙΜΑΣΕΝ, ΟΤΙ ΕΠΟΡΕΥΘΗΣΑΝ ΕΝ ΤΗ ΕΥΘΥΤΗΤΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑΩΡΘΩΣΑΝΤΟ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ.

4 ΟΙ ΔΕ ΑΓΟΜΕΝΟΙ ΚΑΙ ΤΙΘΕΜΕΝΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΤΙΝΕΣ ΕΙΣΙΝ; ΝΕΟΙ ΕΙΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ ΚΑΙ ΠΙΣΤΟΙ. ΝΟΥΘΕ-

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ΤΟΥΝΤΑΙ ΔΕ ΥΠΟ ΤΩΝ ΑΓΓΕΛΩΝ ΕΙΣ ΤΟ ΑΓΑΘΟΠΟΙΕΙΝ, ΔΙΟΤΙ ΕΥΡΕΘΗ ΕΝ ΑΥΤΟΙΣ ΠΟΝΗΡΙΑ.

5 ΟΥΣ ΔΕ ΑΠΕΒΑΛΛΟΝ ΚΑΙ ΕΡΙΠΤΟΥΝ, ΤΙΝΕΣ ΕΙΣΙΝ; ΟΥΤΟΙ ΕΙΣΙΝ ΗΜΑΡΤΗΚΟΤΕΣ ΚΑΙ ΘΕΛΟΝΤΕΣ ΜΕΤΑΝΟΗΣΑΙ ΔΙΑ ΤΟΥΤΟ ΜΑΚΡΑΝ ΟΥΚ ΑΠΕΡΙΦΗΣΑΝ ΕΞΩ ΤΟΥ ΠΥΡΓΟΥ, ΟΤΙ ΕΥΧΡΗΣΤΟΙ ΕΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΕΑΝ ΜΕΤΑΝΟΗΣΩΣΙΝ. ΟΙ ΟΥΝ ΜΕΛΛΟΝΤΕΣ ΜΕΤΑΝΟΕΙΝ, ΕΑΝ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΙΣΧΥΡΟΙ ΕΣΟΝΤΑΙ ΕΝ ΤΗ ΠΙΣΤΕΙ, ΕΑΝ ΝΥΝ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΕΝ Ω ΟΙΚΟΔΟΜΕΙΤΑΙ Ο ΠΥΡΓΟΣ. ΕΑΝ ΔΕ ΤΕΕΛΣΘΗ Η ΟΙΚΟΔΟΜΗ, ΟΥΚΕΤΙ ΕΧΟΥΣΙΝ ΤΟΠΟΝ, ΑΛΛ ΕΣΟΝΤΑΙ ΕΚΒΟΛΟΙ ΜΟΝΟΝ ΔΕ ΤΟΥΤΟ ΕΧΟΥΣΙΝ, ΠΑΡΑ ΤΩ ΠΥΡΓΩ ΚΕΙΣΘΑΙ.

VI

1 ΤΟΥΣ ΔΕ ΚΑΤΑΚΟΠΤΟΜΕΝΟΥΣ ΚΑΙ ΜΑΚΡΑΝ ΡΙΠΤΟΜΕΝΟΥΣ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ ΘΕΛΕΙΣ ΓΝΩΝΑΙ; ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΥΙΟΙ ΤΗΣ ΑΝΟΜΙΑΣ ΕΠΙΣΤΕΥΣΑΝ ΔΕ ΕΝ ΥΠΟΚΡΙΣΕΙ, ΚΑΙ ΠΑΣΑ ΠΟΝΗΡΙΑ ΟΥΚ ΑΠΕΣΤΗ ΑΠ ΑΥΤΩΝ ΔΙΑ ΤΟΥΤΟ ΟΥΚ ΕΧΟΥΣΙΝ ΣΩΤΗΡΙΑΝ, ΟΤΙ ΟΥΚ ΕΙΣΙΝ ΕΥΧΡΗΣΤΟΙ ΕΙΣ ΟΙΚΟΔΟΜΗΝ ΔΙΑ ΤΑΣ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ. ΔΙΑ ΤΟΥΤΟ ΣΥΝΕΚΟΠΗΣΑΝ ΚΑΙ ΠΟΡΡΩ ΑΠΕΡΙΦΗΣΑΝ ΔΙΑ ΤΗΝ ΟΡΓΗΝ ΤΟΥ ΚΥΡΙΟΥ, ΟΤΙ ΠΑΡΩΡΓΙΣΑΝ ΑΥΤΟΝ.

2 ΤΟΥΣ ΔΕ ΕΤΕΡΟΥΣ, ΟΥΣ ΕΩΡΑΚΑΣ ΠΟΛΛΟΥΣ ΚΕΙΜΕΝΟΥΣ, ΜΗ ΥΠΑΓΟΝΤΑΣ ΕΙΣ ΤΗΝ ΟΙΚΔΟΜΗΝ, ΟΥΤΟΙ ΟΙ ΜΕΝ ΕΨΩΡΙΑΚΟΤΕΣ ΕΙΣΙΝ, ΟΙ ΕΓΝΩΚΟΤΕΣ ΤΗΝ ΑΛΗΘΕΙΑΝ, ΜΗ ΕΠΙΜΕΝΟΝΤΑΣ ΔΕ ΕΝ ΑΥΤΗ.

3 ΟΙ ΔΕ ΤΑΣ ΣΧΙΣΜΑΣ ΕΧΟΝΤΕΣ, ΤΙΝΕΣ ΕΙΣΙ; ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΚΑΤ ΑΛΛΗΛΩΝ ΕΝ ΕΑΥΤΟΙΣ, ΑΛΛΗΛΩΝ ΑΠΟΧΩΡΗΣΩΣΙΝ, ΑΙ ΠΟΝΗΡΙΑΙ ΑΥΤΩΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΕΜΜΕΝΟΥΣΙΝ, ΑΥΤΑΙ ΟΥΝ ΑΙ ΣΧΙΣΜΑΙ ΕΙΣΙΝ, ΑΣ ΕΧΟΥΣΙΝ ΟΙ ΛΙΘΟΙ.

4 ΟΙ ΔΕ ΚΕΚΟΛΟΒΩΜΕΝΟΙ, ΟΥΤΟΙ ΕΙΣΙΝ ΠΕΠΙΣΤΕΥΚΟΤΕΣ ΜΕΝ ΚΑΙ ΤΟ ΠΛΕΙΟΝ ΜΕΡΟΣ ΕΧΟΥΣΙΝ ΕΝ ΤΗ ΔΙΚΑΙΟΣΥΝΗ, ΤΙΝΑ ΔΕ ΜΕΡΗ ΕΧΟΥΣΙΝ ΤΗΣ ΑΝΟΜΙΑΣ ΔΙΑ ΤΟΥΤΟ ΚΟΛΟΒΟΙ ΚΑΙ ΟΥΧ ΟΛΟΤΕΛΕΙΣ ΕΙΣΙΝ.

5 ΟΙ ΔΕ ΛΕΥΚΟΙ ΚΑΙ ΣΤΡΟΓΓΥΛΟΙ ΚΑΙ ΜΗ ΑΡΜΟΖΟΝΤΕΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΙΝΕΣ ΕΙΣΙΝ, ΚΥΡΙΑ; ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΕΩΣ ΠΟΤΕ ΜΩΡΟΣ ΕΙ ΚΑΙ ΑΣΥΝΕΤΟΣ, ΚΑΙ ΠΑΝΤΑ ΕΠΕΡΩΤΑΣ ΚΑΙ ΟΥΔΕΝ ΝΟΕΙΣ; ΟΥΤΟΙ ΕΙΣΙΝ ΕΧΟΝΤΕΣ ΜΕΝ ΠΙΣΤΙΝ, ΕΧΟΝΤΕΣ ΔΕ ΚΑΙ ΠΛΟΥΤΟΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΟΤΑΝ ΓΕΝΗΤΑΙ ΘΛΙΨΙΣ, ΔΙΑ ΤΟΝ ΠΛΟΥΤΟΝ ΑΥΤΩΝ ΚΑΙ ΔΙΑ ΤΑΣ ΠΡΑΓΜΑΤΕΙΑΣ ΑΠΑΡΝΟΥΝΤΑΙ ΤΟΝ ΚΥΠΡΙΟΝ ΑΥΤΩΝ.

6 ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΗ ΛΕΓΩ ΚΥΡΙΑ, ΠΟΤΕ ΟΥΝ ΕΥΧΡΗΣΤΟΙ ΕΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ; ΟΤΑΝ, ΦΗΣΙΝ, ΠΕΡΙΚΟΠΗ ΑΥΤΩΝ Ο ΠΛΟΥΤΟΣ Ο ΨΥΧΑΓΩΓΩΝ ΑΥΤΟΥΣ, ΤΟΤΕ ΕΥΧΡΗΣΤΟΙ ΕΣΟΝΤΑΙ ΤΩ ΘΕΩ. ΩΣΠΕΡ ΓΑΡ Ο ΛΙΘΟΣ Ο ΣΤΡΟΓΓΥΛΟΣ, ΕΑΝ ΜΗ ΠΕΡΙΚΟΠΗ ΚΑΙ ΑΠΟΒΑΛΗ ΕΞ ΑΥΤΟΥ ΤΙ, ΟΥ ΔΥΝΑΤΑΙ ΤΕΤΡΑΓΩΝΟΣ ΓΕΝΕΣΘΑΙ, ΟΥΤΩ ΚΑΙ ΟΙ ΠΛΟΥΤΟΥΝΤΕΣ ΕΝ ΤΟΥΤΩ ΤΩ ΑΙΩΝΙ, ΕΑΝ ΜΗ ΠΕΡΙΚΟΠΗ ΑΥΤΩΝ Ο ΠΛΟΥΤΟΣ, ΟΥ ΔΥΝΑΝΤΑΙ ΤΩ ΚΥΡΙΩ ΕΥΧΡΗΣΤΟΙ ΓΕΝΕΣΘΑΙ.

7 ΑΠΟ ΣΕΑΥΤΟΥ ΠΡΩΤΟΝ ΓΝΩΘΙ ΟΤΕ ΕΠΛΟΥΤΕΙΣ ΑΧΡΗΣΤΟΣ ΗΣ, ΝΥΝ ΔΕ ΕΥΧΡΗΣΤΟΣ ΕΙ ΚΑΙ ΩΦΕΛΙΜΟΣ ΤΗ ΖΩΗ. ΕΥΧΡΗΣΤΟΙ ΓΙΝΕΣΘΕ ΤΩ ΘΕΩ ΚΑΙ ΓΑΡ ΣΥ ΑΥΤΟΣ ΧΡΑΣΑΙ ΕΚ ΤΩΝ ΑΥΤΩΝ ΛΙΘΩΝ.

VII

1 ΤΟΥΣ ΔΕ ΕΤΕΡΟΥΣ ΛΙΘΟΥΣ, ΟΥΣ ΕΙΔΕΣ ΜΑΚΡΑΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ ΡΙΠΤΟΜΕΝΟΥΣ ΚΑΙ ΠΙΠΤΟΝΤΑΣ ΕΙΣ ΤΗΝ ΟΔΟΝ ΚΑΙ ΚΥΛΙΟΜΕΝΟΥΣ ΕΚ ΤΗΣ ΟΔΟΥ ΕΙΣ ΤΑΣ ΑΝΟΔΙΑΣ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΠΕΠΙΣΤΕΥΚΟΤΕΣ ΜΕΝ, ΑΠΟ ΔΕ ΤΗΣ ΔΙΨΥΧΙΑΣ ΑΥΤΩΝ ΑΦΙΟΥΣΙΝ ΤΗΝ ΟΔΟΝ ΑΥΤΩΝ ΤΗΝ ΑΛΗΘΙΝΗΝ ΔΟΚΟΥΝΤΕΣ ΟΥΝ ΒΕΛΤΙΟΝΑ ΟΔΟΝ ΔΥΝΑΣΘΑΙ ΕΥΡΕΙΝ, ΠΛΑΝΩΝΤΑΙ ΚΑΙ ΤΑΛΑΙΠΩΡΟΥΣΙΝ ΠΕΡΙΠΑΤΟΥΝΤΕΣ ΕΝ ΤΑΙΣ ΑΝΟΔΙΑΙΣ.

2 ΟΙ ΔΕ ΠΙΠΤΟΝΤΕΣ ΕΙΣ ΤΟ ΠΥΡ ΚΑΙ ΚΑΙΟΜΕΝΟΙ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΕΙΣ ΤΕΛΟΣ ΑΠΟΣΤΑΝΤΕΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ, ΚΑΙ ΟΥΚΕΤΙ ΑΥΤΟΙΣ ΑΝΕΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΜΕΤΑΝΟΗΣΑΙ ΔΙΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΑΣΕΛΓΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΠΟΝΗΡΙΩΝ ΩΝ ΕΙΡΓΑΣΑΝΤΟ.

3 ΤΟΥΣ ΔΕ ΕΤΕΡΟΥΣ ΤΟΥΣ ΠΙΠΤΟΝΤΑΣ ΕΓΓΥΣ ΤΩΝ ΥΔΑΤΩΝ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΥΣ ΚΥΛΙΣΘΗΝΑΙ ΕΙΣ ΤΟ ΥΔΩΡ ΘΕΛΕΙΣ ΓΝΩΝΑΙ, ΤΙΝΕΣ ΕΙΣΙΝ; ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΤΟΝ ΛΟΓΟΝ ΑΚΟΥΣΑΝΤΕΣ ΚΑΙ ΘΕΛΟΝΤΕΣ ΒΑΠΤΙΣΘΗΝΑΙ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΚΥΡΙΟΥ ΕΙΤΑ ΟΤΑΝ ΑΥΤΟΙΣ ΕΛΘΗ ΕΙΣ ΜΝΕΙΑΝ Η ΑΓΝΟΤΗΣ ΤΗΣ ΑΗΘΕΙΑΣ, ΜΕΤΑΝΟΟΥΣΙΝ ΚΑΙ ΠΟΡΝΕΥΟΝΤΑΙ ΠΑΛΙΝ ΟΠΙΣΩ ΤΩΝ ΕΠΙΘΥΜΙΩΝ ΑΥΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ.

4 ΕΤΕΛΕΣΕΝ ΟΥΝ ΤΗΝ ΕΞΗΓΗΣΙΝ ΤΟΥ ΠΥΡΓΟΥ.

5 ΑΝΑΙΔΕΥΣΑΜΕΝΟΣ ΕΤΙ ΑΥΤΗΝ ΕΠΗΡΩΤΗΣΑ, ΕΙ ΑΡΑ ΠΑΝΤΕΣ ΟΙ ΛΙΘΟΙ ΟΥΤΟΙ ΟΙ ΑΠΟΒΕΒΛΗΜΕΝΟΙ ΚΑΙ ΜΗ ΑΡΜΟΖΟΝΤΕΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΕΙ ΕΣΤΙΝ ΑΥΤΟΙΣ ΜΕΤΑΝΟΙΑ ΚΑΙ ΕΧΟΥΣΙΝ ΤΟΠΟΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΤΟΥΤΟΝ. Ἐχουσιν, ΦΗΣΙΝ, ΜΕΤΑΝΟΙΑΝ, ΑΛΛΑ ΕΙΣ ΤΟΥΤΟΝ ΤΟΝ ΠΥΡΓΟΝ ΟΥ ΔΥΝΑΝΤΑΙ ΑΡΜΟΣΑΙ

6 ΕΤΕΡΩ ΔΕ ΤΟΠΩ ΑΡΜΟΣΟΥΣΙΝ ΠΟΛΥ ΕΛΑΤΤΟΝΙ, ΚΑΙ ΤΟΥΤΟ ΟΤΑΝ ΒΑΣΑΝΙΣΘΩΣΙΝ ΚΑΙ ΕΚΠΛΗΡΩΣΩΣΙΝ ΤΑΣ ΗΜΕΡΑΣ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ. ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΜΕΤΑΤΕΘΗΣΟΝΤΑΙ, ΟΤΙ ΜΕΤΕΛΑΒΟΝ ΤΟΥ ΡΗΜΑΤΟΣ ΤΟΥ ΔΙΚΑΙΟΥ. ΚΑΙ ΤΟΤΕ ΑΥΤΟΙΣ ΣΥΜΒΗΣΕΤΑΙ ΕΡΓΑ Α ΕΙΡΓΑΣΑΝΤΟ ΠΟΝΗΡΑ. ΕΑΝ ΔΕ ΜΗ ΑΝΑΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ, ΟΥ ΣΩΖΟΝΤΑΙ ΔΙΑ ΤΗΝ ΣΚΛΗΡΟΚΑΡΔΙΑΝ ΑΥΤΩΝ.

VIII

1 ΟΤΕ ΟΥΝ ΕΠΑΥΣΑΜΗΝ ΕΡΩΤΩΝ ΑΥΤΗΝ ΠΕΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ, ΛΕΓΕΙ ΜΟΙ ΘΕΛΕΙΣ ΑΛΛΟ ΙΔΕΙΝ; ΚΑΤΕΠΙΘΥΜΟΣ ΩΝ ΤΟΥ ΘΕΑΣΑΣΘΑΙ ΠΕΡΙΧΑΡΗΣ ΕΓΕΝΟΜΗΝ ΤΟΥ ΙΔΕΙΝ.

2 ΕΜΒΛΕΨΑΣΑ ΜΟΙ ΥΠΕΜΕΙΔΙΑΣΕΝ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ ΕΠΤΑ ΓΥΝΑΙΚΑΣ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΑ. Ο ΠΥΡΓΟΣ ΟΥΤΟΣ ΥΠΟ ΤΟΥΤΩΝ ΒΑΣΤΑΖΕΤΑΙ ΚΑΤ ΕΠΙΤΑΓΗΝ ΤΟΥ ΚΥΡΙΟΥ.

3 ΑΚΟΥΕ ΝΥΝ ΤΑΣ ΕΝΕΡΓΕΙΑΣ ΑΥΤΩΝ. Η ΜΕΝ ΠΡΩΤΗ ΑΥΤΩΝ, Η ΚΡΑΤΟΥΣΑ ΤΑΣ ΧΕΙΡΑΣ, ΠΙΣΤΙΣ ΚΑΛΕΙΤΑΙ ΔΙΑ ΤΑΥΤΗΣ ΣΩΖΟΝΤΑΙ ΟΙ ΕΚΛΕΚΤΟΙ ΤΟΥ ΘΕΟΥ.

4 Η ΔΕ ΕΤΕΡΑ, Η ΠΕΡΙΕΖΩΣΜΕΝΗ ΚΑΙ ΑΝΔΡΙΖΟΜΕΝΗ, ΕΓΚΡΑΤΕΙΑ ΚΑΛΕΙΤΑΙ ΑΥΤΗ ΘΥΓΑΤΗΡ ΕΣΤΙΝ ΤΗΣ ΠΙΣΤΕΩΣ. ΟΣ ΑΝ ΟΥΝ ΑΚΟΛΟΥΘΗΣΗ ΑΥΤΗ, ΜΑΚΑΡΙΟΣ ΓΙΝΕΤΑΙ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ, ΟΤΙ, ΕΑΝ ΑΦΕΞΗΤΑΙ ΠΑΣΗΣ ΕΠΙΘΥΜΙΑΣ ΠΟΝΗΡΑΣ, ΚΛΗΡΟΝΟΜΗΣΕΙ ΖΩΗΝ ΑΠΛΟΤΗΣ, Η ΔΕ ΕΠΙΣΤΗΜΗ, Η ΔΕ ΑΚΑΚΙΑ, Η ΔΕ ΣΕΜΝΟΤΗΣ, Η ΔΕ ΑΓΑΠΗ. ΟΤΑΝ ΟΥΝ ΤΑ ΕΡΓΑ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΩΝ. ΑΚΟΥΕ, ΦΗΣΙΝ, ΤΑΣ ΔΥΝΑΜΕΙΣ, ΑΣ ΕΧΟΥΣΙΝ.

7 ΚΡΑΤΟΥΝΤΑΙ ΔΕ ΥΠ ΑΛΛΗΛΑΙΣ, ΚΑΘΩΣ ΚΑΙ ΓΕΓΕΝΝΗΜΕΝΑΙ ΕΙΣΙΝ. ΕΚ ΤΗΣ ΠΙΣΤΕΩΣ ΓΕΝΝΑΤΑΙ ΕΓΚΡΑΤΕΙΑ, ΕΚ ΤΗΣ ΕΓΚΡΑΤΕΙΑΣ ΑΠΛΟΤΗΣ, ΕΚ ΤΗΣ ΑΠΛΟΤΗΤΟΣ ΑΚΑΚΙΑ, ΕΚ ΤΗΣ ΑΚΑΚΙΑΣ ΣΕΜΝΟΤΗΣ, ΕΚ ΤΗΣ ΣΕΜΝΟΤΗΤΟΣ ΕΠΙΣΤΗΜΗ, ΕΚ ΤΗΣ ΕΠΙΣΤΗΜΗΣ ΑΓΑΠΗ. ΤΟΥΤΩΝ ΟΥΝ ΤΑ ΕΡΓΑ ΑΓΝΑ ΚΑΙ ΣΕΜΝΑ ΚΑΙ ΘΕΙΑ ΕΣΤΙΝ.

8 ΟΣ ΑΝ ΟΥΝ ΔΟΥΛΕΥΣΗ ΤΑΥΤΑΙΣ ΚΑΙ ΙΣΧΥΣΗ ΚΡΑΤΗΣΑΙ ΤΩΝ ΕΡΓΩΝ ΑΥΤΩΝ, ΕΝ ΤΩ ΠΥΡΓΩ ΕΞΕΙ ΤΗΝ ΚΑΤΟΙΚΗΣΙΝ ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ ΤΟΥ ΘΕΟΥ.

9 ΕΠΗΡΩΤΩΝ ΔΕ ΑΥΤΗΝ ΠΕΡΙ ΤΩΝ ΚΑΙΡΩΝ, ΕΙ ΗΔΗ ΣΥΝΤΕΛΕΙΑ ΕΣΤΙΝ. Η ΔΕ ΑΝΕΚΡΑΓΕ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΟΥΣΑ ΑΣΥΝΕΤΕ ΑΝΘΡΩΠΕ, ΟΥΧ ΟΡΑΣ ΤΟΝ ΠΥΡΓΟΝ ΕΤΙ ΟΙΚΟΔΟΜΟΥΜΕΝΟΝ; ΩΣ ΕΑΝ ΟΥΝ ΣΥΝΤΕΛΕΣΘΗ Ο ΠΥΡΓΟΣ ΟΙΚΟΔΟΜΟΥΜΕΝΟΣ, ΕΣΕΙ ΤΕΛΟΣ. ΑΛΛΑ ΤΑΧΥ ΕΠΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ. ΜΗΚΕΤΙ ΜΕ ΕΠΕΡΩΤΑ ΜΗΔΕΝ ΑΡΚΕΤΗ ΣΟΙ Η ΥΠΟΜΝΗΣΙΣ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΥΜΩΝ.

10 ΑΛΛ ΟΥ ΣΟΙ ΜΟΝΩ ΤΑΥΤΑ ΑΠΕΚΑΛΥΦΘΗ, ΑΛΛ ΙΝΑ ΠΑΣΙΝ ΔΗΛΩΣΗΣ ΑΥΤΑ,

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11 ΜΕΤΑ ΤΡΕΙΣ ΗΜΕΡΑΣ, ΝΟΗΣΑΙ ΣΕ ΓΑΡ ΔΕΙ ΠΡΩΤΟΝ. ΕΝΤΕΛΛΟΜΑΙ ΔΕ ΣΟΙ ΠΡΩΤΟΝ, ΕΡΜΑ, ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ, Α ΣΟΙ ΜΕΛΛΩ ΛΕΓΕΙΝ, ΛΑΛΗΣΑΙ ΑΥΤΑ ΠΑΝΤΑ ΕΙΣ ΤΑ ΩΤΑ ΤΩΝ ΑΓΙΩΝ, ΙΝΑ ΑΚΟΥΣΑΝΤΕΣ ΑΥΤΑ ΚΑΙ ΠΟΙΗΣΑΝΤΕΣ ΚΑΘΑΡΙΣΘΩΣΙΝ ΑΠΟ ΤΩΝ ΠΟΝΗΡΙΩΝ ΑΥΤΩΝ ΚΑΙ ΣΥ ΔΕ ΜΕΤ ΑΥΤΩΝ.

IX

1 ΑΚΟΥΣΑΤΕ ΜΟΥ, ΤΕΚΝΑ ΕΓΩ ΥΜΑΣ ΕΞΕΘΡΕΨΑ ΕΝ ΠΟΛΛΗ ΑΠΛΟΤΗΤΙ ΚΑΙ ΑΚΑΚΙᾳ ΚΑΙ ΣΕΜΝΟΤΗΤΙ ΔΙΑ ΤΟ ΕΛΕΟΣ ΤΟΥ ΚΥΡΙΟΥ ΤΟΥ ΕΦ ΥΜΑΣ ΣΤΑΞΑΝΤΟΣ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ, ΙΝΑ ΔΙΚΑΙΩΘΗΤΕ ΚΑΙ ΑΓΙΑΣΘΗΤΕ ΑΠΟ ΠΑΣΗΣ ΠΟΝΗΡΙΑΣ ΚΑΙ ΑΠΟ ΠΑΣΗΣ ΣΚΟΛΙΟΤΗΟΣ ΥΜΕΙΣ ΔΕ ΟΥ ΘΕΛΕΤΕ ΠΑΗΝΑΙ ΑΠΟ ΤΗΣ ΠΟΝΗΡΙΑΣ ΥΜΩΝ.

2 ΝΥΝ ΟΥΝ ΑΚΟΥΣΑΤΕ ΜΟΥ ΚΑΙ ΕΙ ΕΙΡΗΝΕΥΕΤΕ ΕΝ ΕΑΥΤΟΙΣ ΚΑΙ ΕΙΣΚΕΠΤΕΣΘΕ ΑΛΛΗΛΟΥΣ ΚΑΙ ΑΝΤΙΛΑΜΒΑΝΕΣΘΕ ΑΛΛΗΛΩΝ, ΚΑΙ ΜΗ ΜΟΝΟΙ ΤΑ ΚΤΙΣΜΑΤΑ ΤΟΥ ΘΕΟΥ ΜΕΤΑΛΑΜΒΑΝΕΤΕ ΕΚ ΚΑΤΑΧΥΜΑΤΟΣ, ΑΛΛΑ ΜΕΤΑΔΙΔΟΤΕ ΚΑΙ ΤΟΙΣ ΥΣΤΕΡΟΥΜΕΝΟΙΣ

3 ΟΙ ΜΕΝ ΓΑΡ ΑΠΟ ΤΩΝ ΠΟΛΛΩΝ ΕΔΕΣΜΑΤΩΝ ΑΣΘΕΝΕΙΑΝ ΤΗ ΣΑΡΚΙ ΑΥΤΩΝ ΕΠΙΣΠΩΝΤΑΙ ΚΑΙ ΛΥΜΑΙΝΟΝΤΑΙ ΤΗΝ ΣΑΡΚΑ ΑΥΤΩΝ ΤΩΝ ΔΕ ΜΗ ΕΧΟΝΤΩΝ ΕΔΕΣΜΑΤΑ ΛΥΜΑΙΝΕΤΑΙ Η ΣΑΡΞ ΑΥΤΩΝ ΔΙΑ ΤΟ ΜΗ ΕΧΕΙΝ ΤΟ ΑΡΚΕΤΟΝ ΤΗΣ ΤΡΟΦΗΣ, ΚΑΙ ΔΙΑΦΘΕΙΡΕΤΑΙ ΤΟ ΣΩΜΑ ΑΥΤΩΝ.

4 ΑΥΤΗ ΟΥΝ Η ΑΣΥΝΚΡΑΣΙΑ ΒΛΑΒΕΡΑ ΥΜΙΝ ΤΟΙΣ ΕΧΟΥΣΙ ΚΑΙ ΜΗ ΜΕΤΑΔΙΔΟΥΣΙΝ ΤΟΙΣ ΥΣΤΕΡΟΥΜΕΝΟΙΣ.

5 ΒΛΕΠΕΤΕ ΤΗΝ ΚΡΙΣΙΝ ΤΗΝ ΕΠΕΡΧΟΜΕΝΗΝ. ΟΙ ΥΠΕΡΕΧΟΝΤΕΣ ΟΥΝ ΕΚΖΗΤΕΙΤΕ ΤΟΥΣ ΠΕΙΝΩΝΤΑΣ, ΕΩΣ ΟΥΠΩ Ο ΠΥΡΓΟΣ ΕΤΕΛΕΣΘΗ ΜΕΤΑ ΓΑΡ ΤΟ ΤΕΛΕΣΘΗΝΑΙ ΤΟΝ ΠΥΡΓΟΝ ΘΕΛΗΣΕΤΕ ΑΓΑΘΟΠΟΙΕΙΝ, ΚΑΙ ΟΥΧ ΕΞΕΤΕ ΤΟΠΟΝ.

6 ΒΛΕΠΕΤΕ ΟΥΝ ΥΜΕΙΣ ΟΙ ΓΑΥΡΙΩΜΕΝΟΙ ΕΝ ΤΩ ΠΛΟΥΤΩ ΥΜΩΝ, ΜΗΠΟΤΕ ΣΤΕΝΑΞΟΥΣΙΝ ΟΙ ΥΣΤΕΡΟΥΜΕΝΟΙ ΚΑΙ Ο ΣΤΕΝΑΓΜΟΣ ΑΥΤΩΝ ΑΝΑΒΗΣΕΤΑΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΕΚΚΛΕΙΣΘΗΣΕΣΘΕ ΜΕΤΑ ΤΩΝ ΑΓΑΘΩΝ ΥΜΩΝ ΕΞΩ ΤΗΣ ΘΥΡΑΣ ΤΟΥ ΠΥΡΓΟΥ.

7 ΝΥΝ ΟΥΝ ΥΜΙΝ ΛΕΓΩ ΤΟΙΣ ΠΡΟΗΓΟΥΜΕΝΟΙΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΤΟΙΣ ΠΡΩΤΟΚΑΘΕΔΡΙΤΑΙΣ ΜΗ ΓΙΝΕΣΘΕ ΟΜΟΙΟΙ ΤΟΙΣ ΦΑΡΜΑΚΟΙΣ. ΟΙ ΦΑΡΜΑΚΟΙ ΜΕΝ ΟΥΝ ΤΑ ΦΑΡΜΑΚΑ ΕΑΥΤΩΝ ΕΙΣ ΤΑΣ ΠΥΞΙΔΑΣ ΒΑΣΤΑΖΟΥΣΙΝ, ΥΜΕΙΣ ΔΕ ΤΟ ΦΑΡΜΑΚΟΝ ΥΜΩΝ ΚΑΙ ΤΟΝ ΙΟΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ.

8 ΕΝΕΣΚΙΡΩΜΕΝΟΙ ΕΣΤΕ ΚΑΙ ΟΥ ΘΕΛΕΤΕ ΚΑΘΑΡΙΣΑΙ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΣΥΝΚΕΡΑΣΑΙ ΥΜΩΝ ΤΗΝ ΦΡΟΝΗΣΙΝ ΕΠΙ ΤΟ ΑΥΤΟ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ, ΙΝΑ ΣΧΗΤΕ ΕΛΕΟΣ ΠΑΡΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΟΥ ΜΕΓΑΛΟΥ.

9 ΒΛΕΠΕΤΕ ΟΥΝ, ΤΕΚΝΑ, ΜΗΠΟΤΕ ΑΥΤΑΙ ΑΙ ΔΙΧΟΣΑΣΙΑΙ ΑΠΟΣΤΕΡΗΣΟΥΣΙΝ ΤΗΝ ΖΩΗΝ ΥΜΩΝ.

10 ΠΩΣ ΥΜΕΙΣ ΠΑΙΔΕΥΕΙΝ ΘΕΛΕΤΕ ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ ΚΥΡΙΟΥ, ΑΥΤΟΙ ΜΗ ΕΧΟΝΤΕΣ ΠΑΙΔΕΙΑΝ; ΠΑΙΔΕΥΕΤΕ ΟΥΝ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΡΗΝΕΥΕΤΕ ΕΝ ΑΥΤΟΙΣ ΙΝΑ ΚΑΓΩ ΚΑΤΕΝΑΝΤΙ ΤΟΥ ΠΑΤΡΟΣ ΙΛΑΡΑ ΣΤΑΘΕΙΣΑ ΛΟΓΟΝ ΑΠΟΔΩ ΥΠΕΡ ΥΜΩΝ ΠΑΝΤΩΝ ΤΩ ΚΥΡΙΩ.

X

1 ΟΤΕ ΟΥΝ ΕΠΑΥΣΑΤΟ ΜΕΤ ΕΜΟΥ ΛΑΛΟΥΣΑ, ΗΛΘΟΝ ΟΙ ΕΞ ΝΕΑΝΙΣΚΟΙ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΚΑΙ ΑΕΗΝΕΓΚΑΝ ΑΥΤΗΝ ΠΡΟΣ ΤΟΝ ΠΥΡΓΟΝ, ΚΑΙ ΑΛΛΟΙ ΤΕΣΣΑΡΕΣ ΗΡΑΝ ΤΟ ΣΥΜΨΕΛΙΟΝ ΚΑΙ ΑΠΗΝΕΓΚΑΝ ΚΑΙ ΑΥΤΟ ΠΡΟΣ ΤΟ ΠΥΡΓΟΝ. ΤΟΥΤΩΝ ΤΟ ΠΡΟΣΩΠΟΝ ΟΥΚ ΕΙΔΟΝ, ΟΤΙ ΑΠΕΣΤΡΑΜΜΕΝΟΙ ΗΣΑΝ.

2 ΥΠΑΓΟΥΣΑΝ ΔΕ ΑΥΤΗΝ ΗΡΩΤΩΝ, ΙΝΑ ΜΟΙ ΑΠΟΚΑΛΥΨΗ ΠΕΡΙ ΤΩΝ ΤΡΙΩΝ ΜΟΡΦΩΝ, ΕΝ ΑΙΣ ΜΟΙ ΕΝΕΦΑΝΙΣΘΗ. ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΠΕΡΙ ΤΟΥΤΩΝ ΕΤΕΡΟΝ ΔΕΙ ΣΕ ΕΠΕΡΩΤΗΣΑΙ, ΙΝΑ ΣΟΙ ΑΠΟΚΑΛΥΦΘΗ.

3 ΩΦΘΗ ΔΕ ΜΟΙ, ΑΔΕΛΦΟΙ, ΤΗ ΜΕΝ ΠΡΩΤΗ ΟΡΑΣΕΙ ΤΗ ΠΕΡΥΣΙΝΗ ΛΙΑΝ ΠΡΕΣΒΥΤΕΡΑ ΚΑΙ ΕΝ ΚΑΘΕΔΡᾳ ΚΑΘΗΜΕΝΗ.

4 ΤΗ ΔΕ ΕΤΕΡΑ ΟΡΑΣΕΙ ΤΗΝ ΜΕΝ ΟΨΙΝ ΝΕΩΤΕΡΑΝ ΕΙΧΕΝ, ΤΗΝ ΔΕ ΣΑΡΚΑ ΚΑΙ ΤΑΣ ΙΛΑΡΩΤΕΡΑ ΔΕ ΗΝ Η ΤΟ ΠΡΟΤΕΡΟΝ.

5 ΤΗ ΔΕ ΤΡΙΤΗ ΟΡΑΣΕΙ ΟΛΗ ΝΕΩΤΕΡΑ ΚΑΙ ΚΑΛΛΕΙ ΕΚΠΡΕΠΕΣΤΑΤΗ, ΜΟΝΑΣ ΔΕ ΤΑΣ ΤΡΙΧΑΣ ΠΡΕΣΒΥΤΕΡΑΣ ΕΙΧΕΝ ΙΛΑΡΑ ΔΕ ΕΙΣ ΤΕΛΟΣ ΗΝ ΚΑΙ ΕΠΙ ΣΥΜΨΕΛΙΟΥ ΚΑΘΗΜΕΝΗ.

6 ΠΕΡΙ ΤΟΥΤΩΝ ΠΕΡΙΛΥΠΟΣ ΗΜΗΝ ΛΙΑΝ ΤΟΥ ΓΝΩΝΑΙ ΜΕ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ ΤΑΥΤΗΝ, ΚΑΙ ΒΛΕΠΩ ΤΗΝ ΠΡΕΣΒΥΤΕΡΑΝ ΕΝ ΟΡΑΜΑΤΙ ΤΗΣ ΝΥΚΤΟΣ ΛΕΓΟΥΣΑΝ ΜΟΙ. ΠΑΣΑ ΕΡΩΤΗΣΙΣ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΣ ΧΡΗΖΕΙ. ΝΗΣΤΕΥΣΟΝ ΟΥΝ, ΚΑΙ ΛΗΜΨΗ Ο ΑΙΤΕΙΣ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ.

7 ΕΝΗΣΤΕΥΣΑ ΟΥΝ ΜΙΑΝ ΗΜΕΡΑΝ, ΚΑΙ ΑΥΤΗ ΤΗ ΝΥΚΤΙ ΜΟΙ ΩΦΘΗ ΝΕΑΝΙΣΚΟΣ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΤΙ ΣΥ ΥΠΟ ΧΕΙΡΑ ΑΙΤΗΕΙΣ ΑΠΟΚΑΛΥΨΕΙΣ ΕΝ ΔΕΗΣΕΙ; ΒΛΕΠΕ, ΜΗΠΟΤΕ ΠΟΛΛΑ ΑΙΤΟΥΜΕΝΟΣ ΒΛΑΨΗΣ ΣΟΥ ΤΗΝ ΣΑΡΚΑ.

8 ΑΡΚΟΥΣΙΝ ΣΟΙ ΑΙ ΑΠΟΚΑΛΥΨΕΙΣ ΑΥΤΑΙ. ΜΗΤΙ ΔΥΝΗ ΙΣΧΥΡΟΤΕΡΑΣ ΑΠΟΚΑΛΥΨΕΙΣ ΩΝ ΕΩΡΑΚΑΣ ΙΔΕΙΝ;

9 ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΩ ΛΕΓΩ ΚΥΡΙΕ, ΤΟΥΤΟ ΜΟΝΟΝ ΑΙΤΟΥΜΑΙ, ΠΕΡΙ ΤΩΝ ΤΡΙΩΝ ΜΟΡΦΩΝ ΤΗΣ ΠΡΕΣΒΥΤΕΡΑΣ ΙΝΑ ΑΠΟΚΑΛΥΨΙΣ ΟΛΟΤΕΛΗΣ ΓΕΝΗΤΑΙ. ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΜΕΧΡΙ ΤΙΝΟΣ ΑΣΥΝΕΤΟΙ ΕΣΤΕ; ΑΛΛ ΑΙ ΔΙΨΥΧΙΑΙ ΥΜΩΝ ΑΣΥΝΕΤΟΥΣ ΥΜΑΣ ΠΟΙΟΥΣΙΝ ΚΑΙ ΤΟ ΜΗ ΕΧΕΙΝ ΤΗΝ ΚΑΡΔΙΑΝ ΥΜΩΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ.

10 ΑΠΟΚΡΙΘΕΙΣ ΑΥΤΩ ΠΑΛΙΝ ΕΙΠΟΝ ΑΛΛ ΑΠΟ ΣΟΥ, ΚΥΡΙΕ, ΑΚΡΙΒΕΣΤΕΡΟΝ ΑΥΤΑ ΓΝΩΣΟΜΕΘΑ.

XI

1 ΑΚΟΥΕ, ΦΗΣΙΝ, ΠΕΡΙ ΤΩΝ ΜΟΡΦΩΝ ΩΝ ΕΠΙΖΗΤΕΙΣ.

2 Τ ΤΗ ΜΕΝ ΠΡΩΤΗ ΟΡΑΣΕΙ ΔΙΑΤΙ ΠΡΕΣΒΥΤΕΡΑ ΩΦΘΗ ΣΟΙ ΚΑΙ ΕΠΙ ΚΑΘΕΔΡΑΝ ΚΑΘΗΜΕΗ; ΟΤΙ ΤΟ ΠΝΕΥΜΑ ΥΜΩΝ ΠΡΕΣΒΥΤΕΡΟΝ ΚΑΙ ΗΔΗ ΜΕΜΑΡΑΜΜΕΝΟΝ ΚΑΙ ΜΗ ΕΧΟΝ ΔΥΝΑΜΙΝ ΑΠΟ ΤΩΝ ΜΑΛΑΚΙΩΝ ΥΜΩΝ ΚΑΙ ΔΙΨΥΧΙΩΝ

3 ΩΣΠΕΡ ΓΑΡ ΟΙ ΠΡΕΣΒΥΤΕΡΟΙ, ΜΗΚΕΤΙ ΕΧΟΝΤΕΣ ΕΛΠΙΔΑ ΤΟΥ ΑΝΑΝΕΩΣΑΙ, ΟΥΔΕΝ ΑΛΛΟ ΠΡΟΣΔΟΩΣΙΝ ΕΙ ΜΗ ΤΗΝ ΚΟΙΜΗΣΙΝ ΑΥΤΩΝ, ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΜΑΛΑΚΙΣΘΕΝΤΕΣ ΑΠΟ ΤΩΝ ΒΙΩΤΙΚΩΝ ΠΡΑΓΜΑΤΩΝ ΠΑΡΕΔΩΚΑΤΕ ΕΑΥΤΟΥΣ ΕΙΣ ΤΑΣ ΑΚΗΔΙΑΣ ΚΑΙ ΟΥΚ ΕΠΕΡΙΨΑΤΕ ΕΑΥΤΩΝ ΤΑΣ ΜΕΡΙΜΝΑΣ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΑΛΛΑ ΕΘΡΑΥΣΘΗ ΥΜΩΝ Η ΔΙΑΝΟΙΑ ΚΑΙ ΕΠΑΛΑΙΩΘΗΤΕ ΤΑΙΣ ΛΥΠΑΙΣ ΥΜΩΝ.

4 ΔΙΑΤΙ ΟΥΝ ΕΝ ΚΑΘΕΔΡᾳ ΕΚΑΘΗΤΟ, ΗΘΕΛΟΝ ΓΝΩΝΑΙ, ΚΥΡΙΕ. Ὅτι ΠΑΣ ΑΣΘΕΝΗΣ ΕΙΣ ΚΑΘΕΔΡΑΝ ΚΑΘΕΖΕΤΑΙ ΔΙΑ ΤΗΝ ΑΣΘΕΝΕΙΑΝ ΑΥΤΟΥ, ΙΝΑ ΣΥΝΚΡΑΤΗΘΗ Η ΑΣΘΕΝΕΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ΑΥΤΟΥ. ΕΧΕΙΣ ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΠΡΩΤΗΣ ΟΡΑΣΕΩΣ.

XII

1 ΤΗ ΔΕ ΔΕΥΤΕΡᾳ ΟΡΑΣΕΙ ΕΙΔΕΣ ΑΥΤΗΝ ΕΣΤΗΚΥΙΑΝ ΚΑΙ ΤΗΝ ΟΨΙΝ ΝΕΩΤΕΡΑΝ ΕΧΟΥΣΑΝ ΚΑΙ ΙΛΑΡΩΤΕΡΑΝ ΠΑΡΑ ΤΟ ΠΡΟΤΕΡΟΝ, ΤΗΝ ΔΕ ΣΑΡΚΑ ΚΑΙ ΤΑΣ ΤΡΙΧΑΣ ΠΡΕΣΒΥΤΕΡΑΣ. ΑΚΟΥΕ, ΦΗΣΙΝ, ΚΑΙ ΤΑΥΤΗΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ

2 ΟΤΑΝ ΠΡΕΣΒΥΤΕΡΟΣ ΤΙΣ, ΗΔΗ ΑΦΗΛΠΙΚΩΣ ΕΑΥΤΟΝ ΔΙΑ ΤΗΝ ΑΣΘΕΝΕΙΑΝ ΑΥΤΟΥ ΚΑΙ ΤΗΝ ΠΤΩΧΟΤΗΤΑ, ΟΥΔΕΝ ΕΤΕΡΟΝ ΠΡΟΣΔΕΧΕΤΑΙ ΕΙ ΜΗ ΤΗΝ ΕΣΧΑΤΗΝ ΗΜΕΡΑΝ ΤΗΣ ΖΩΗΣ ΑΥΤΟΥ ΕΙΤΑ ΕΞΑΙΦΝΗΣ ΚΑΤΕΛΕΙΦΘΗ ΑΥΤΩ ΚΛΗΡΟΝΟΜΙΑ, ΑΚΟΥΣΑΣ ΔΕ ΕΞΗΓΕΡΘΗ ΚΑΙ ΠΕΡΙΧΑΡΗΣ ΓΕΝΟΜΕΝΟΣ ΕΝΕΔΥΣΑΤΟ ΤΗΝ ΙΣΧΥΝ ΚΑΙ ΟΥΚΕΤΙ ΑΝΑΚΕΙΤΑΙ, ΑΛΛΑ ΕΣΤΗΚΕΝ, ΚΑΙ ΑΝΑΝΕΟΥΤΑΙ ΑΥΤΟΥ ΤΟ ΠΝΕΥΜΑ ΤΟ ΗΔΗ ΕΦΘΑΡΜΕΝΟΝ ΑΠΟ ΤΩΝ ΠΡΟΤΕΡΩΝ ΑΥΤΟΥ ΠΡΑΞΕΩΝ, ΚΑΙ ΟΥΚΕΤΙ ΚΑΘΗΤΑΙ, ΑΛΛΑ ΑΝΔΡΙΖΕΤΑΙ ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ, ΑΚΟΥΣΑΝΤΕΣ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ, ΗΝ ΥΜΙΝ Ο ΚΥΡΙΟΣ ΑΠΕΚΑΛΥΨΕΝ,

3 ΟΤΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΦ ΥΜΑΣ, ΚΑΙ ΑΝΕΝΕΩΣΑΤΟ ΤΑ ΠΝΕΥΜΑΤΑ ΥΜΩΝ ΚΑΙ ΑΠΕΘΕΣΘΕ ΤΑΣ ΜΑΛΑΚΙΑΣ ΥΜΩΝ, ΚΑΙ ΠΡΟΣΗΛΘΕΝ ΥΜΙΝ ΙΣΧΥΡΟΤΗΣ ΚΑΙ ΕΝΕΔΥΝΑΜΩΘΗΤΕ

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ΕΝ ΤΗ ΠΙΣΤΕΙ, ΚΑΙ ΙΔΩΝ Ο ΚΥΡΙΟΣ ΤΗΝ ΙΣΧΥΡΟΠΟΙΗΣΙΝ ΥΜΩΝ ΕΧΑΡΗ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΕΔΗΛΩΣΕΝ ΥΜΙΝ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΕΤΕΡΑ ΔΗΛΩΣΕΙ, ΕΑΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΕΙΡΗΝΕΥΕΤΕ ΕΝ ΕΑΥΤΟΙΣ.

XIII

1 ΤΗ ΔΕ ΤΡΙΤΗ ΟΡΑΣΕΙ ΕΙΔΕΣ ΑΥΤΗΝ ΝΕΩΤΕΡΑΝ ΚΑΙ ΚΑΛΗΝ ΚΑΙ ΙΛΑΡΑΝ ΚΑΙ ΚΑΛΗΝ ΤΗΝ ΜΟΡΦΗΝ ΑΥΤΗΣ

2 ΩΣ ΕΑΝ ΓΑΡ ΤΙΝΙ ΛΥΠΟΥΜΕΝΩ ΕΛΘΗ ΑΓΓΕΛΙΑ ΑΓΑΘΗ ΤΙΣ, ΕΥΘΥΣ ΕΠΕΛΑΘΕΤΟ ΤΩΝ ΠΡΟΤΕΡΩΝ ΛΥΠΩΝ ΚΑΙ ΟΥΔΕΝ ΑΛΛΟ ΠΡΟΣΔΕΧΕΤΑΙ ΕΙ ΜΗ ΤΗΝ ΑΓΓΕΛΙΑΝ, ΗΝ ΗΚΟΥΣΕΝ, ΚΑΙ ΙΣΧΥΡΟΠΟΙΕΙΤΑΙ ΛΟΙΠΟΝ ΕΙΣ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΑΝΑΝΕΟΥΤΑΙ ΑΥΤΟΥ ΤΟ ΠΝΕΥΜΑ ΔΙΑ ΤΗΝ ΧΑΡΑΝ, ΗΝ ΕΛΑΒΕΝ ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΑΝΑΝΕΩΣΙΝ ΕΙΛΗΦΑΤΕ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΥΜΩΝ ΙΔΟΝΤΕΣ ΤΑΥΤΑ ΤΑ ΑΓΑΘΑ.

3 ΚΑΙ ΟΤΙ ΕΠΙ ΣΥΜΨΕΛΙΟΥ ΕΙΔΕΣ ΚΑΘΗΜΕΝΗΝ, ΙΣΧΥΡΑ Η ΘΕΣΙΣ, ΟΤΙ ΤΕΣΣΑΡΑΣ ΠΟΔΑΣ ΕΧΕΙ ΤΟ ΣΥΜΨΕΛΙΟΝ ΚΑΙ ΙΣΧΥΡΩΣ ΕΣΤΗΚΕΝ ΚΑΙ ΓΑΡ Ο ΚΟΣΜΟΣ ΔΙΑ ΤΕΣΣΑΡΩΝ ΣΤΟΙΧΕΙΩΝ ΚΡΑΤΕΙΤΑΙ.

4 ΟΙ ΟΥΝ ΜΕΤΑΝΟΗΣΑΝΤΕΣ ΟΛΗΣ ΚΑΡΔΙΑΣ ΜΕΤΑΝΟΗΣΑΝΤΕΣ. ΑΠΕΧΕΙΣ ΟΛΟΤΕΛΗ ΤΗΝ ΑΠΟΚΑΛΥΨΙΝ ΜΗΚΕΤΙ ΜΗΔΕΝ ΑΙΤΗΣΗΣ ΠΕΡΙ ΑΠΟΚΑΛΥΨΕΩΣ, ΕΑΝ ΤΙ ΔΕ ΔΕΗ, ΑΠΟΚΑΛΥΦΘΗΣΕΤΑΙ ΣΟΙ.

ΟΡΑΣΙΣ Δ

I

1 ΗΝ ΕΙΔΟΝ, ΑΔΕΛΦΟΙ, ΜΕΤΑ ΗΜΕΡΑΣ ΕΙΚΟΣΙ ΤΗΣ ΠΡΟΤΕΡΑΣ ΟΡΑΣΕΩΣ ΤΗΣ ΓΕΝΟΜΕΝΗΣ, ΕΙΣ ΤΥΠΟΝ ΤΗΣ ΘΛΙΨΕΩΣ ΤΗΣ ΕΠΕΡΧΟΜΕΝΗΣ.

2 ΥΠΗΓΟΝ ΕΙΣ ΑΓΡΟΝ Τῇ ΟΔΩ ΤΗ ΚΑΜΠΑΝΗ. ΑΠΟ ΤΗΣ ΟΔΟΥ ΤΗΣ ΔΗΜΟΣΙΑΣ ΕΣΤΙΝ ΩΣΕΙ ΣΤΑΔΙΑ ΔΕΚΑ ΡαΔΙΩΣ ΔΕ ΟΔΕΥΕΤΑΙ Ο ΤΟΠΟΣ.

3 ΜΟΝΟΣ ΟΥΝ ΠΕΡΙΠΑΤΩΝ ΑΞΙΩ ΤΟΝ ΚΥΡΙΟΝ, ΙΝΑ ΤΑΣ ΑΠΟΚΑΛΥΨΕΙΣ ΚΑΙ ΤΑ ΟΡΑΜΑΤΑ, Α ΜΟΙ ΕΔΕΙΞΕΝ ΔΙΑ ΤΗΣ ΑΓΙΑΣ ΕΚΚΛΗΣΙΑΣ ΑΥΤΟΥ, ΤΕΛΕΙΩΣΗ, ΙΝΑ ΜΕ ΙΣΧΥΡΟΠΟΙΗΣΗ ΚΑΙ ΔΩ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΑΥΤΟΥ ΤΟΙΣ ΕΣΚΑΝΔΑΛΙΣΜΕΝΟΙΣ, ΙΝΑ ΔΟΞΑΣΘΗ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΤΟ ΜΕΓΑ ΚΑΙ ΕΝΔΟΞΟΝ, ΟΤΙ ΜΕ ΑΞΙΟΝ ΗΓΗΣΑΤΟ ΤΟΥ ΔΕΙΞΑΙ ΜΟΙ ΤΑ ΘΑΥΜΑΣΙΑ ΑΥΤΟΥ.

4 ΚΑΙ ΔΟΞΑΖΟΝΤΟΣ ΜΟΥ ΚΑΙ ΕΥΧΑΡΙΣΤΟΥΝΤΟΣ ΑΥΤΩ, ΩΣ ΗΧΟΣ ΦΩΝΗΣ ΜΟΙ ΑΠΕΚΡΙΘΗ ΜΗ ΔΙΨΥΧΗΣΕΙΣ, ΕΡΜΑ. ΕΝ ΕΜΑΥΤΩ ΗΡΞΑΜΗΝ ΔΙΑΛΟΓΙΖΕΣΘΑΙ ΚΑΙ ΛΕΓΕΙΝ ΕΓΩ ΤΙ ΕΧΩ ΔΙΨΥΧΗΣΑΙ, ΟΥΤΩ ΤΕΘΕΜΕΛΙΩΜΕΝΟΣ ΥΠΟ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΙΔΩΝ ΕΝΔΟΞΑ ΠΡΑΓΜΑΤΑ;

5 ΚΑΙ ΠΡΟΣΕΒΗΝ ΜΙΚΡΟΝ, ΑΔΕΛΦΟΙ, ΚΑΙ ΙΔΟΥ, ΒΛΕΠΩ ΚΟΝΙΟΡΤΟΝ ΩΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΙ ΗΡΞΑΜΗΝ ΛΕΓΕΙΝ ΕΝ ΕΜΑΥΤΩ ΜΗΠΟΤΕ ΚΤΗΝΗ ΕΡΧΟΝΤΑΙ ΚΑΙ ΚΟΝΙΟΡΤΟΝ ΕΓΕΙΡΟΥΣΙΝ; ΟΥΤΩ ΔΕ ΗΝ ΑΠ ΕΜΟΥ ΩΣ ΑΠΟ ΣΤΑΔΙΟΥ.

6 ΓΙΝΟΜΕΝΟΥ ΜΕΙΖΟΝΟΣ ΚΑΙ ΜΕΙΖΟΝΟΣ ΚΟΝΙΟΡΤΟΥ ΗΛΙΟΣ ΚΑΙ ΙΔΟΥ, ΒΛΕΠΩ ΘΗΡΙΟΝ ΜΕΓΙΣΤΟΝ ΕΞΕΛΑΜΨΕΝ Ο ΗΛΙΟΣ ΚΑΙ ΙΔΟΥ, ΒΛΕΠΩ ΘΗΡΙΟΝ ΜΕΓΙΣΤΟΝ ΩΣΕΙ ΚΗΤΟΣ ΤΙ, ΚΑΙ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΑΥΤΟΥ ΑΡΙΔΕΣ ΠΥΡΙΝΑΙ ΕΞΕΠΟΡΕΥΟΝΤΟ ΗΝ ΔΕ ΤΟ ΘΗΡΙΟΝ ΤΩ ΜΗΚΕΙ ΩΣΕΙ ΠΟΔΩΝ Ρ, ΤΗΝ ΔΕ ΚΕΦΑΛΗΝ ΕΙΧΕΝ ΩΣΕΙ ΚΕΡΑΜΟΥ.

7 ΚΑΙ ΗΡΞΑΜΗΝ ΚΛΑΙΕΙΝ ΚΑΙ ΕΡΩΤΑΝ ΤΟΝ ΚΥΡΙΟΝ, ΙΝΑ ΜΕ ΛΥΤΡΩΣΗΤΑΙ ΕΞ ΑΥΤΟΥ ΚΑΙ ΕΠΑΝΕΜΝΗΣΘΗΝ ΤΟΥ ΡΗΜΑΤΟΣ ΟΥ ΑΚΗΚΟΕΙΝ ΜΗ ΔΙΨΥΧΗΣΕΙΣ, ΕΡΜΑ.

8 ΕΝΔΥΣΑΜΕΝΟΣ ΟΥΝ, ΑΔΕΛΦΟΙ, ΤΗΝ ΠΙΣΤΙΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΜΝΗΣΘΕΙΣ ΩΝ ΕΔΙΔΑΞΕΝ ΜΕ ΜΕΓΑΛΕΙΩΝ, ΘΑΡΣΗΣΑΣ ΕΙΣ ΤΟ ΘΗΡΙΟΝ ΕΜΑΥΤΟΝ ΕΔΩΚΑ. ΟΥΤΩ ΔΕ ΗΡΧΕΤΟ ΤΟ ΘΗΡΙΟΝ ΡΟΙΖΩ, ΩΣΤΕ ΔΥΝΑΣΘΑΙ ΑΥΤΟ ΠΟΛΙΝ ΛΥΜΑΝΑΙ.

9 ΕΡΧΟΜΑΙ ΕΓΓΥΣ ΑΥΤΟΥ, ΚΑΙ ΤΟ ΤΗΛΙΚΟΥΤΟ ΚΗΤΟΣ ΕΚΤΕΙΝΕΙ ΕΑΥΤΟ ΧΑΜΑΙ ΚΑΙ ΟΥΔΕΝ ΕΙ ΜΗ ΤΗΝ ΓΛΩΣΣΑΝ ΠΡΟΕΒΑΛΛΕΝ ΚΑΙ ΟΛΩΣ ΟΥΚ ΕΚΙΝΗΘΗ, ΜΕΧΡΙΣ ΟΤΕ ΠΑΡΗΛΘΟΝ ΑΥΤΟ

10 ΕΙΧΕΝ ΔΕ ΤΟ ΘΗΡΙΟΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ ΧΡΩΜΑΤΑ ΤΕΣΣΑΡΑ ΜΕΛΑΝ, ΕΙΤΑ ΠΥΡΟΕΙΔΕΣ ΚΑΙ ΑΙΜΑΤΩΔΕΣ, ΕΙΤΑ ΧΡΥΣΟΥΝ, ΕΙΤΑ ΛΕΥΚΟΝ.

II

1 ΜΕΤΑ ΔΕ ΤΟ ΠΑΡΕΛΘΕΙΝ ΜΕ ΤΟ ΘΗΡΙΟΝ ΚΑΙ ΠΡΟΕΛΘΕΙΝ ΩΣΕΙ ΠΟΔΑΣ Λ, ΙΔΟΥ, ΥΠΑΝΤΑ ΜΟΙ ΠΑΡΘΕΝΟΣ ΚΕΚΟΣΜΗΜΕΝΗ ΩΣ ΕΚ ΝΥΜΩΝΟΣ ΕΚΠΟΡΕΥΜΕΝΗ, ΟΛΗ ΕΝ ΛΕΥΚΟΙΣ ΚΑΙ ΥΠΟΔΗΜΑΣΙΝ ΛΕΥΚΟΙΣ, ΚΑΤΑΚΕΚΑΛΥΜΜΕΝΗ ΕΩΣ ΤΟΥ ΜΕΤΩΠΟΥ, ΕΝ ΜΙΤΡ̣ ΔΕ ΗΝ Η ΚΑΤΑΚΑΛΥΨΙΣ ΑΥΤΗΣ ΕΙΧΕΝ ΔΕ ΤΑΣ ΤΡΙΧΑΣ ΑΥΤΗΣ ΛΕΥΚΑΣ.

2 ΕΓΝΩΝ ΕΓΩ ΕΚ ΤΩΝ ΠΡΟΤΕΡΩΝ ΟΡΑΜΑΤΩΝ, ΟΤΙ Η Ἐ̓ΚΚΛΗΣΙΑ ΕΣΤΙΝ, ΚΑΙ ΙΛΑΡΩΤΕΡΟΣ ΕΓΕΝΟΜΗΝ. ΑΣΠΑΖΕΤΑΙ ΜΕ ΛΕΓΟΥΣΑ ΧΑΙΡΕ ΣΥ, ΑΝΘΡΩΠΕ. ΚΑΙ ΕΓΩ ΑΥΤΗΝ ΑΝΤΗΣΠΑΣΑΜΗΝ ΚΥΡΙΑ, ΧΑΙΡΕ.

3 ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΟΥΔΕΝ ΣΟΙ ΑΠΗΝΤΗΣΕΝ; ΛΕΓΩ ΑΥΤΗ ΚΥΡΙΑ, ΤΗΛΙΚΟΥΝΤΟ ΘΗΡΙΟΝ, ΔΥΝΑΜΕΝΟΝ ΛΑΟΥΣ ΔΙΑΦΘΕΙΡΑΙ ΑΛΛΑ Τ ΤΗ ΔΥΝΑΜΕΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΗ ΠΟΛΥΣΠΛΑΓΧΝΙᾳ ΑΥΤΟΥ ΕΞΕΦΥΓΟΝ ΑΥΤΟ.

4 ΚΑΛΩΣ ΕΞΕΦΥΓΕΣ, ΦΗΣΙΝ, ΟΤΙ ΤΗΝ ΜΕΡΙΜΝΑΝ ΣΟΥ ΕΠΙ ΤΟΝ ΘΕΟΝ ΕΠΕΡΙΨΑΣ ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΗΝΟΙΞΑΣ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ, ΠΙΣΤΕΥΣΑΣ, ΟΤΙ ΔΙ ΟΥΔΕΝΟΣ ΔΥΝΗ ΣΩΘΗΝΑΙ ΕΙ ΜΗ ΔΙΑ ΤΟΥ ΜΕΓΑΛΟΥ ΚΑΙ ΕΝΔΟΞΟΥ ΟΝΟΜΑ ΕΣΤΙΝ ΘΕΓΡΙ, ΚΑΙ ΕΝΕΦΡΑΞΕΝ ΤΟ ΣΤΟΜΑ ΑΥΤΟΥ, ΙΝΑ ΜΗ ΣΕ ΛΥΜΑΝΗ. ΜΕΓΑΛΗΝ ΘΛΙΨΙΝ ΕΚΠΕΦΕΥΓΑΣ ΔΙΑ ΤΗΝ ΠΙΣΤΙΝ ΣΟΥ ΚΑΙ ΟΤΙ ΤΗΛΙΚΟΥΝΤΟ ΘΗΡΙΟΝ ΙΔΩΝ ΟΥΚ ΕΔΙΨΥΧΗΣΑΣ

5 ΥΠΑΓΕ ΟΥΝ ΚΑΙ ΕΞΗΓΗΣΑΙ ΤΟΙΣ ΕΚΛΕΚΤΟΙΣ ΤΟΥ ΚΥΡΙΟΥ ΤΑ ΜΕΓΑΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΕΙΠΕ ΑΥΤΟΙΣ, ΟΤΙ ΤΟ ΘΗΡΙΟΝ ΤΟΥΤΟ ΤΥΠΟΣ ΕΣΤΙΝ ΘΛΙΨΕΩΣ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΤΗΣ ΜΕΓΑΛΗΣ ΕΑΝ ΟΥΝ ΠΡΟΕΤΟΙΜΑΣΗΣΘΕ ΚΑΙ ΜΕΤΑΝΟΗΣΗΤΕ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ, ΔΥΝΗΣΕΣΘΕ ΕΚΦΥΓΕΙΝ ΑΥΤΗΝ, ΕΑΝ Η ΚΑΡΔΙΑ ΥΜΩΝ ΓΕΝΗΤΑΙ ΚΑΘΑΡΑ ΚΑΙ ΑΜΩΜΟΣ ΚΑΙ ΤΑΣ ΛΟΙΠΑΣ ΤΗΣ ΖΩΗΣ ΗΜΕΡΑΣ ΥΜΩΝ ΔΟΥΛΕΥΣΗΤΕ ΤΩ ΚΥΡΙΩ ΑΜΕΜΠΤΩΣ. ΕΠΙΡΙΨΑΤΕ ΤΑΣ ΜΕΡΙΜΝΑΣ ΥΜΩΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ, ΚΑΙ ΑΥΤΟΣ ΚΑΤΟΡΘΩΣΕΙ ΑΥΤΑΣ.

6 ΠΙΣΤΕΥΣΑΤΕ ΤΩ ΚΥΡΙΩ, ΟΙ ΔΙΨΥΧΟΙ, ΟΤΙ ΔΙΨΥΧΟΙ, ΟΤΙ ΠΑΝΤΑ ΔΥΝΑΤΑΙ ΚΑΙ ΑΠΟΣΤΡΕΦΕΙ ΤΗΝ ΟΡΓΗΝ ΑΥΤΟΥ ΑΦ ΥΜΩΝ ΚΑΙ ΕΞΑΠΟΣΤΕΛΛΕΙ ΜΑΣΤΙΓΑΣ ΥΜΙΝ ΤΟΙΣ ΔΙΨΥΧΟΙΣ. ΟΥΑΙ ΤΟΙΣ ΑΚΟΥΣΑΣΙΝ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ ΚΑΙ ΠΑΡΑΚΟΥΣΑΣΙΝ ΑΙΡΕΤΩΤΕΡΟΝ ΗΝ ΑΥΤΟΙΣ ΤΟ ΜΗ ΓΕΝΝΗΘΗΝΑΙ.

III

1 ΗΡΩΤΗΣΑ ΑΥΤΗΝ ΠΕΡΙ ΤΩΝ ΤΕΣΣΑΡΩΝ ΧΡΩΜΑΤΩΝ ΩΝ ΕΙΧΕΝ ΤΟ ΘΗΡΙΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ. Η ΔΕ ΑΠΟΚΡΙΘΕΙΣΑ ΜΟΙ ΛΕΓΕΙ ΠΑΛΙΝ ΠΕΡΙΕΡΓΟΣ ΕΙ ΠΕΡΙ ΤΟΙΟΥΤΩΝ ΠΡΑΓΜΑΤΩΝ. ΝΑΙ, ΦΗΜΙ, ΚΥΡΙΑ ΓΝΩΡΙΣΟΝ ΜΟΙ, ΤΙ ΕΣΤΙΝ ΤΑΥΤΑ.

2 Ἄ̓ΚΟΥΕ, ΦΗΣΙΝ ΤΟ ΜΕΝ ΜΕΛΑΝ ΟΥΤΟΣ Ο ΚΟΣΜΟΣ ΕΣΤΙΝ, ΕΝ Ω ΚΑΤΟΙΚΕΙΤΕ

3 ΤΟ ΔΕ ΠΥΡΟΕΙΔΕΣ, ΟΤΙ ΔΕΙ ΤΟΝ ΚΟΣΜΟΝ ΤΟΥΤΟΝ ΔΙ ΑΙΜΑΤΟΣ ΚΑΙ ΠΥΡΟΣ ΑΠΟΛΛΥΣΘΑΙ

4 ΤΟ ΔΕ ΧΡΥΣΟΥΝ ΜΕΡΟΣ ΥΜΕΙΣ ΕΣΤΕ ΟΙ ΕΚΩΥΓΟΝΤΕΣ ΤΟΝ ΚΟΣΜΟΝ ΤΟΥΤΟΝ. ΩΣΠΕΡ ΓΑΡ ΤΟ ΧΡΥΣΙΟΝ ΔΟΚΙΜΑΖΕΤΑΙ ΔΙΑ ΤΟΥ ΠΥΡΟΣ ΚΑΙ ΕΥΧΡΗΣΤΟΝ ΓΙΝΕΤΑΙ, ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΔΟΚΙΜΑΖΕΣΘΕ ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΝ ΑΥΤΟΙΣ. ΟΙ ΟΥΝ ΜΕΙΝΑΝΤΕΣ ΚΑΙ ΠΥΡΩΘΕΝΤΕΣ ΥΠ ΑΥΤΩΝ ΚΑΘΑΡΙΣΘΗΣΕΣΘΕ. ΩΣΠΕΡ ΤΟ ΧΡΥΣΙΟΝ ΑΠΟΒΑΛΛΕΙ ΠΑΣΑΝ ΛΥΠΗΝ ΚΑΙ ΣΤΕΝΟΧΩΡΙΑΝ, ΚΑΙ ΚΑΘΑΡΙΣΘΗΣΕΣΘΕ ΚΑΙ ΧΡΗΣΙΜΟΙ ΕΣΕΣΘΕ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ.

5 ΤΟ ΔΕ ΛΕΥΚΟΝ ΜΕΡΟΣ Ο ΑΙΩΝ Ο ΕΠΕΡΧΟΜΕΟΣ ΕΣΤΙΝ, ΕΝ Ω ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΟΙ ΕΚΛΕΚΤΙ ΤΟΥ ΘΕΟΥ ΟΤΙ ΑΣΠΙΛΟΙ ΚΑΙ ΚΑΘΑΡΟΙ ΕΣΟΝΤΑΙ ΟΙ ΕΚΛΕΛΕΓΜΕΝΟΙ ΥΠΟ ΤΟΥ ΘΕΟΥ ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ.

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6 ΣΥ ΟΥΝ ΜΗ ΔΙΑΛΙΗΣ ΛΑΛΩΝ ΕΙΣ ΤΑ ΩΤΑ ΤΩΝ ΑΓΙΩΝ. ΕΧΕΤΕ ΚΑΙ ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΘΛΙΠΨΕΩΣ ΤΗΣ ΕΡΧΟΜΕΝΗΣ ΜΕΓΑΛΗΣ. ΕΑΝ ΔΕ ΥΜΕΙΣ ΘΕΛΗΣΗΤΕ, ΟΥΔΕΝ ΕΣΤΑΙ. ΜΝΗΜΟΝΕΥΕΤΕ ΤΑ ΠΡΟΓΕΓΡΑΜΜΕΝΑ.

7 ΤΑΥΤΑ ΕΙΠΑΣΑ ΑΠΗΛΘΕΝ, ΚΑΙ ΟΥΚ ΕΙΔΟΝ, ΠΟΙΩ ΤΟΠΟΝ ΑΠΗΛΘΕΝ, ΚΑΙ ΟΥΚ ΕΙΔΟΝ, ΠΟΙΩ ΤΟΠΩ ΑΠΗΛΘΕΝ ΝΕΦΟΣ ΓΑΡ ΕΓΕΝΕΤΟ ΚΑΓΩ ΕΠΕΣΤΡΑΦΗΝ ΕΙΣ ΤΑ ΟΠΙΣΩ ΦΟΒΗΘΕΙΣ, ΔΟΚΩΝ ΟΤΙ ΤΟ ΘΗΡΙΟΝ ΕΡΧΕΤΑΙ.

ΑΠΟΚΑΛΥΨΙΣ Ε.

1 ΠΡΟΣΕΥΞΑΜΕΝΟΥ ΜΟΥ ΕΝ ΤΩ ΟΙΚΩ ΚΑΙ ΚΑΘΙΣΑΝΤΟΣ ΕΙΣ ΤΗΝ ΚΛΙΝΗΝ ΕΙΣΗΛΘΕΝ ΑΝΗΡ ΕΔΟΞΟΣ ΤΗ ΟΨΕΙ, ΣΧΗΜΑΤΙ ΠΟΙΜΕΝΙΚΩ, ΠΕΡΙΚΕΙΜΕΝΟΣ ΔΕΡΜΑ ΑΓΕΙΟΝ ΛΕΥΚΟΝ ΚΑΙ ΠΗΡΑΝ ΕΧΩΝ ΕΠΙ ΤΩΝ ΩΜΩΝ ΚΑΙ ΡΑΒΔΟΝ ΕΙΣ ΤΗΝ ΧΕΙΡΑ. ΚΑΙ ΗΣΠΑΣΑΤΟ ΜΕ, ΚΑΓΩ ΑΝΤΗΠΑΣΑΜΗΝ ΑΥΤΟΝ.

2 ΚΑΙ ΕΥΘΥΣ ΠΑΡΕΚΑΘΙΣΕΝ ΜΟΙ ΚΑΙ ΛΕΓΕΙ ΜΟΙ Ἀπέσταλην ΥΠΟ ΤΟΥ ΣΕΜΝΟΤΑΤΟΥ ΑΓΓΕΛΟΥ, ΙΝΑ ΜΕΤΑ ΣΟΥ ΟΙΚΗΣΩ ΤΑΣ ΛΟΙΠΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΣΟΥ.

3 ΕΔΟΞΑ ΕΓΩ, ΟΤΙ ΠΑΡΕΣΤΙΝ ΕΚΠΕΙΡΑΖΩΝ ΜΕ, ΚΑΙ ΛΕΓΩ ΑΥΤΩ ΣΥ ΓΑΡ ΤΙΣ ΕΙ; ΕΓΩ ΓΑΡ, ΦΗΜΙ, ΓΙΝΩΣΚΩ Ω ΠΑΡΕΔΟΘΗΝ. ΛΕΓΕΙ ΜΟΙ ΟΥΚ ΕΠΙΓΙΝΩΣΚΩ, Ω ΠΑΡΕΔΟΘΗΝ. ΛΕΓΕΙ ΜΟΙ ΟΥΚ ΕΠΙΓΙΝΩΣΚΕΙΣ ΜΕ; ΟΥ, ΦΗΜΙ. Ἐγω, ΦΗΣΙΝ, ΕΙΜΙ Ο ΠΟΙΜΗΝ, Ω ΠΑΡΕΔΟΘΗΣ.

4 ΕΤΙ ΛΑΛΟΥΝΤΟΣ ΑΥΤΟΥ ΗΛΛΟΙΩΘΗ Η ΙΔΕΑ ΑΥΤΟΥ, ΚΑΙ ΕΠΕΓΝΩΝ ΑΥΤΟΝ, ΟΤΙ ΕΚΕΙΝΟΣ ΗΝ, Ω ΠΑΡΕΔΟΘΗΝ, ΚΑΙ ΕΥΘΥΣ ΣΥΝΕΧΥΘΗΝ ΚΑΙ ΦΟΒΟΣ ΜΕ ΕΛΑΒΕΝ ΚΑΙ ΟΛΟΣ ΣΥΝΕΚΟΠΗΝ ΑΠΟ ΤΗΣ ΛΥΠΗΣ, ΟΤΙ ΟΥΤΩΣ ΑΥΤΩ ΑΠΕΚΡΙΘΗΝ ΠΟΝΗΡΩΣ ΚΑΙ ΑΦΡΟΝΩΣ.

5 Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΜΗ ΣΥΓΧΥΝΝΟΥ, ΑΛΛΑ ΙΣΧΥΡΟΠΟΙΟΥ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΜΟΥ ΑΙΣ ΣΟΙ ΜΕΛΛΩ ΕΝΤΕΛΛΕΣΘΑΙ. ΑΠΕΣΤΑΛΗΝ ΓΑΡ, ΦΗΣΙΝ, ΙΝΑ Α ΕΙΔΕΣ ΠΡΟΤΕΡΟΝ ΠΑΝΤΑ ΣΟΙ ΠΑΛΙΝ ΔΕΙΞΩ, ΑΥΤΑ ΤΑ ΚΕΦΑΛΑΙΑ ΤΑ ΟΝΤΑ ΥΜΙΝ ΣΥΜΦΟΡΑ. ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΓΡΑΨΟΝ ΚΑΙ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΑ ΔΕ ΕΤΕΡΑ, ΚΑΘΩΣ ΣΟΙ ΔΕΙΞΩ, ΟΥΤΩΣ ΓΡΑΨΕΙΣ ΔΙΑ ΤΟΥΤΟ, ΦΗΣΙΝ, ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ ΠΡΩΤΟΝ ΓΡΑΨΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΠΑΡΑΒΟΛΑΣ, ΙΝΑ ΥΠΟ ΧΕΙΡΑ ΑΝΑΓΙΝΩΣΚΗΣ ΑΥΤΑΣ ΚΑΙ ΔΥΝΗΘΗΣ ΦΥΛΑΞΑΙ ΑΥΤΑΣ.

6 ΕΓΡΑΨΑ ΟΥΝ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΠΑΡΑΒΟΛΑΣ, ΚΑΘΩΣ ΕΝΕΤΕΙΛΑΤΟ ΜΟΙ.

7 ΕΑΝ ΟΥΝ ΑΚΟΥΣΑΝΤΕΣ ΑΥΤΑΣ ΦΥΛΑΞΗΤΕ ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΠΟΡΕΥΘΗΤΕ ΚΑΙ ΕΡΓΑΣΗΣΘΕ ΑΥΤΑΣ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ, ΑΠΟΛΗΜΨΕΣΘΕ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ, ΟΣΑ ΕΠΗΓΓΕΙΛΑΤΟ ΥΜΙΝ ΕΑΝ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΜΗ ΜΕΤΑΝΟΗΤΕ, ΑΛΛ ΕΤΙ ΠΡΟΣΘΗΤΕ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΥΜΩΝ, ΑΠΟΛΗΜΨΕΣΘΕ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΑ ΕΝΑΝΤΙΑ. ΤΑΥΤΑ ΜΟΙ ΠΑΝΤΑ ΟΥΤΩΣ ΓΡΑΨΑΙ Ο ΠΟΙΜΗΝ ΕΝΕΤΕΙΛΑΤΟ, Ο ΑΓΓΕΛΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ.

ΕΝΤΟΛΗ Α.

1 ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΠΙΣΤΕΥΣΟΝ, ΟΤΙ ΕΙΣ ΕΣΤΙΝ Ο ΘΕΟΣ, Ο ΤΑ ΠΑΝΤΑ ΚΤΙΣΑΣ ΚΑΙ ΚΑΤΑΡΤΙΣΑΣ ΚΑΙ ΠΟΙΗΣΑΣ ΕΚ ΤΟΥ ΜΗ ΟΝΤΟΣ ΕΙΣ ΤΟ ΕΙΝΑΙ ΤΑ ΠΑΝΤΑ ΚΑΙ ΠΑΝΤΑ ΧΩΡΩΝ, ΜΟΝΟΣ ΔΕ ΑΧΩΡΗΤΟΣ ΩΝ.

2 ΠΙΣΤΕΥΣΟΝ ΟΥΝ ΑΥΤΩ ΚΑΙ ΦΟΒΗΘΗΤΙ ΑΥΤΟΝ, ΦΟΒΗΘΕΙΣ ΔΕ ΕΓΚΡΑΤΕΥΣΑΙ. ΤΑΥΤΑ ΦΥΛΑΣΣΕ, ΚΑΙ ΑΠΟΒΑΛΕΙΣ ΠΑΣΑΝ ΠΟΝΗΡΙΑΝ ΑΠΟ ΣΕΑΥΤΟΥ ΚΑΙ ΕΝΔΥΣΗ ΠΑΣΑΝ ΑΡΕΤΗΝ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ, ΕΑΝ ΦΥΛΑΞΗΣ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ.

ΕΝΤΟΛΗ Β.

1 ΛΕΓΕΙ ΜΟΙ Ἁπλοτητα ΕΧΕ ΚΑΙ ΑΚΑΚΟΣ ΓΙΝΟΥ, ΚΑΙ ΕΣΗ ΩΣ ΤΑ ΝΗΠΙΑ ΤΑ ΜΗ ΓΙΝΩΣΚΟΝΤΑ ΤΗΝ ΠΟΝΗΡΙΑΝ ΤΗΝ ΑΠΟΛΛΥΟΥΣΑΝ ΤΗΝ ΖΩΗΝ ΤΩΝ ΑΝΘΡΩΠΩΝ.

2 ΠΡΩΤΟΝ ΜΕΝ ΜΗΔΕΝΟΣ ΚΑΤΑΛΑΛΕΙ ΜΗΔΕ ΗΔΕΩΣ ΑΚΟΥΕ ΚΑΤΑΛΑΛΟΥΝΤΟΣ ΕΙ ΔΕ ΜΗ, ΚΑΙ ΣΥ Ο ΑΚΟΥΩΝ ΕΝΟΧΟΣ ΕΣΗ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΚΑΤΑΛΑΛΟΥΝΤΟΣ, ΕΑΝ ΠΙΣΤΕΥΣΗΣ ΤΗ ΚΑΤΑΛΑΛΙΑ Η ΑΝ ΑΚΟΥΣΗΣ ΠΙΣΤΕΥΣΑΣ ΓΑΡ ΚΑΙ ΣΥ ΑΥΤΟΣ ΕΞΕΙΣ ΚΑΤΑ ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ ΟΥΤΩΣ ΟΥΝ ΕΝΟΧΟΣ ΕΣΗ ΤΗΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΚΑΤΑΛΑΛΟΥΝΤΟΣ.

3 ΠΟΝΗΡΑ Η ΚΑΤΑΛΑΛΙΑ ΑΚΑΤΑΣΤΑΤΟΝ ΔΑΙΜΟΝΙΟΝ ΕΣΤΙΝ, ΜΗΔΕΠΟΤΕ ΕΙΡΗΝΕΥΟΝ, ΑΛΛΑ ΠΑΝΤΟΤΕ ΕΝ ΔΙΧΟΣΤΑΣΙΑΙΣ ΚΑΤΟΙΚΟΥΝ. ΑΠΕΧΟΥ ΟΥΝ ΑΠ ΑΥΤΟΥ, ΚΑΙ ΕΥΘΗΝΙΑΝ ΠΑΝΤΟΤΕ ΕΞΕΙΣ ΜΕΤΑ ΠΑΝΤΩΝ.

4 ΕΝΔΥΣΑΙ ΔΕ ΤΗΝ ΣΕΜΝΟΤΗΤΑ, ΕΝ Η ΟΥΔΕΝ ΠΡΟΣΚΟΜΜΑ ΕΣΤΙΝ ΠΟΝΗΡΟΝ, ΑΛΛΑ ΠΑΝΤΑ ΟΜΑΛΑ ΚΑΙ ΙΛΑΡΑ. ΕΡΓΑΖΟΥ ΤΟ ΑΓΑΘΟΝ ΚΑΙ ΕΚ ΤΩΝ ΚΟΠΩΝ ΣΟΥ Ων Ο ΘΕΟΣ ΔΙΔΩΣΙΝ ΣΟΙ ΠΑΣΙΝ ΥΣΤΕΡΟΥΜΕΝΟΙΣ ΔΙΔΟΥ ΑΠΛΩΣ, ΜΗ ΔΙΣΤΑΖΩΝ, ΤΙΝΙ ΔΩΣ Η ΤΙΝΙ ΜΗ ΔΩΣ. ΠΑΣΙΝ ΔΙΔΟΥ ΠΑΣΙΝ ΓΑΡ Ο ΘΕΟΣ ΔΙΔΟΣΘΑΙ ΘΕΛΕΙ ΕΚ ΤΩΝ ΙΔΙΩΝ ΔΩΡΗΜΑΤΩΝ.

5 ΟΙ ΟΥΝ ΛΑΜΒΑΝΟΝΤΕΣ ΑΠΟΔΩΣΟΥΣΙΝ ΛΟΓΟΝ ΤΩ ΘΕΩ, ΔΙΑΤΙ ΕΛΑΒΟΝ ΚΑΙ ΕΙΣ ΤΙ ΟΙ ΜΕΝ ΓΑΡ ΛΑΜΒΑΝΟΝΤΕΣ ΘΛΙΒΟΜΕΝΟΙ ΟΥ ΔΙΚΑΣΘΗΣΟΝΤΑΙ, ΟΙ ΔΕ ΕΝ ΥΠΟΚΡΙΣΕΙ ΛΑΜΒΑΝΟΝΤΕΣ ΤΙΣΟΥΣΙΝ ΔΙΚΗΝ.

6 Ο ΟΥΝ ΔΙΔΟΥΣ ΑΘΩΟΣ ΕΣΤΙΝ ΩΣ ΓΑΡ ΕΛΑΒΕΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΤΕΛΕΣΑΙ, ΑΠΛΩΣ ΑΥΤΗΝ ΕΤΕΛΕΣΕΝ, ΜΗΘΕΝ ΔΙΑΚΡΙΝΩΝ, ΤΙΝΙ ΔΩ Η ΜΗ ΔΩ. ΕΓΕΝΕΤΟ ΟΥΝ Η ΔΙΑΚΟΝΙΑ ΑΥΤΗ ΑΠΛΩΣ ΤΕΛΕΣΘΕΙΣΑ ΕΝΔΟΞΟΣ ΠΑΡΑ ΤΩ ΘΕΩ. Ο ΟΥΝ ΟΥΤΩΣ ΑΠΛΩΣ ΔΙΑΚΟΝΩΝ ΤΩ ΘΕΩ ΖΗΣΕΤΑΙ.

7 ΦΥΛΑΣΣΕ ΟΥΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ, ΩΣ ΣΟΙ ΛΕΛΑΛΗΚΑ, ΙΝΑ Η ΜΕΤΑΝΟΙΑ ΣΟΥ ΚΑΙ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΕΝ ΑΠΛΟΤΗΤΙ ΕΥΡΕΘΗ, ΚΑΙ ΑΚΑΚΙΑ ΚΑΘΑΡΑ ΚΑΙ ΑΜΙΑΝΤΟΣ.

ΕΝΤΟΛΗ Γ.

1 ΠΑΛΙΝ ΜΟΙ ΛΕΓΕΙ Ἀληθειαν ΑΓΑΠΑ ΚΑΙ ΠΑΣΑ ΑΛΗΘΕΙΑ ΕΚ ΤΟΥ ΣΤΟΜΑΤΟΣ ΣΟΥ ΕΚΟΡΕΥΕΣΘΩ, ΙΝΑ ΤΟ ΠΝΕΥΜΑ Ο Ο ΘΕΟΣ ΚΑΤώΚΙΣΕΝ ΕΝ ΤΗ ΣΑΡΚΙ ΤΑΥΤΗ, ΑΛΗΘΕΣ ΕΥΡΕΘΗ ΠΑΡΑ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ, ΚΑΙ ΟΥΤΩΣ ΔΟΞΑΣΘΗΣΕΤΑΙ Ο ΚΥΡΙΟΣ Ο ΕΝ ΣΟΙ ΚΑΤΟΚΩΝ, ΟΤΙ Ο ΚΥΡΙΟΣ ΑΛΗΘΙΝΟΣ ΕΝ ΠΑΝΤΙ ΡΗΜΑΤΙ ΚΑΙ ΟΥΔΕΝ ΠΑΡ ΑΥΤΩ ΨΕΥΔΟΣ.

2 ΟΙ ΟΥΝ ΨΕΥΔΟΜΕΝΟΙ ΑΘΕΤΟΥΣΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΓΙΝΟΝΤΑΙ ΑΠΟΣΤΕΡΗΤΑΙ ΤΟΥ ΚΥΡΙΟΥ, ΜΗ ΠΑΡΑΔΙΔΟΝΤΕΣ ΑΥΤΩ ΤΗΝ ΠΑΡΑΚΑΤΑΘΗΚΗΝ, ΗΝ ΕΛΑΒΟΝ. ΕΛΑΒΟΝ ΓΑ ΠΑΡ ΑΥΤΟΥ ΠΝΕΥΜΑ ΑΨΕΥΣΤΟΝ. ΤΟΥΤΟ ΕΑΝ ΨΕΥΔΕΣ ΑΠΟΔΩΣΩΣΙΝ, ΕΜΙΑΝΑΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΓΕΝΟΝΤΟ Α0ΠΟΣΤΕΡΗΤΑΙ.

3 ΤΑΥΤΑ ΟΥΝ ΑΚΟΥΣΑΣ ΕΓΩ ΕΛΑΥΣΑ ΛΙΑΝ. ΕΔΩΝ ΔΕ ΜΕ ΚΛΑΙΟΝΤΑ ΛΕΓΕΙ ΤΙ ΚΛΑΙΕΙΣ; ΟΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΥΚ ΟΙΔΑ, ΕΙ ΔΥΝΑΜΑΙ ΣΩΘΗΝΑΙ. ΔΙΑΤΙ; ΦΗΣΙΝ. ΟΥΔΕΠΩ ΓΑΡ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΝ ΤΗ ΕΜΗ ΖΩΗ ΑΛΗΘΕΣ ΕΛΑΛΗΣΑ ΡΗΜΑ, ΑΛΛΑ ΠΑΝΤΟΤΕ ΠΑΝΟΥΡΩΣ ΕΛΑΛΗΣΑ ΜΕΤΑ ΠΑΝΤΩΝ ΚΑΙ ΤΟ ΨΕΥΔΟΣ ΜΟΥ ΑΛΗΘΕΣ ΕΠΕΔΕΙΞΑ ΠΑΡΑ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ ΚΑΙ ΟΥΔΕΠΟΤΕ ΜΟΙ ΟΥΔΕΙΣ ΑΝΤΕΙΠΕΝ, ΑΛΛ ΕΠΙΣΤΕΥΘΗ ΤΩ ΛΟΓΩ ΜΟΥ. ΠΩΣ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΥΝΑΜΑΙ ΖΗΣΑΙ ΤΑΥΤΑ ΠΡΑΞΑΣ;

4 ΣΥ ΜΕΝ, ΦΗΣΙ, ΚΑΛΩΣ ΚΑΙ ΑΛΗΘΩΣ ΦΡΟΝΕΙΣ ΕΔΕΙ ΓΑΡ ΣΕ ΩΣ ΘΕΟΥ ΔΟΥΛΟΝ ΕΝ ΑΛΗΘΕΙΠᾳ ΠΟΡΕΥΕΣΘΑΙ, ΚΑΙ ΠΟΝΗΡΑΝ ΣΥΝΕΙΔΗΣΙΝ ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΗΣ ΑΛΗΘΕΙΑΣ ΜΗ ΚΑΤΟΙΚΕΙΝ ΜΗΔΕ ΛΥΠΗΝ ΕΠΑΓΕΙΝ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΣΕΜΝΩ ΚΑΙ ΑΛΗΘΕΙ. ΟΥΔΕΠΟΤΕ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΙΑΥΤΑ ΡΗΜΑΤΑ ΑΚΡΙΒΩΣ ΗΚΟΥΣΑ.

5 ΝΥΝ ΟΥΝ, ΦΗΣΙΝ, ΑΚΟΥΕΙΣ ΦΥΛΑΣΣΕ ΑΥΤΑ, ΙΝΑ ΚΑΙ ΤΑ ΠΡΟΤΕΡΟΝ Α ΕΛΑΛΗΣΑΣ ΨΕΥΔΗ ΕΝ ΤΑΙΣ ΠΡΑΓΜΑΤΕΙΑΣ ΣΟΥ, ΤΟΥΤΩΝ ΕΥΡΕΘΕΝΤΩΝ ΑΛΗΘΙΝΩΝ, ΚΑΚΕΙΝΑ ΠΙΣΤΑ ΓΕΝΗΤΑΙ ΔΥΝΑΤΑΙ ΓΑΡ ΚΑΚΕΙΝΑ ΠΙΣΤΑ ΓΕΝΕΣΘΑΙ. ΕΑΝ ΤΑΥΤΑ ΦΥΛΑΞΗΣ ΚΑΙ ΑΠΟ ΤΟΥ ΝΥΝ ΠΑΣΑΝ ΑΛΗΘΕΙΑΝ ΛΑΛΗΣΗΣ, ΔΥΝΗΣΗ ΣΕΑΥΤΩ ΖΩΗΝ ΠΕΡΙΠΟΙΗΣΑΣΘΑΙ ΚΑΙ ΟΣ ΑΝ ΑΚΟΥΣΗ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ ΚΑΙ ΑΠΕΞΕΤΑΙ ΤΟΥ ΠΟΝΗΡΟΤΑΤΟΥ ΨΕΥΣΜΑΤΟΣ ΖΗΣΕΤΑΙ ΤΩ ΘΕΩ.

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ΕΝΤΟΛΗ Δ.

I

1 ΕΝΤΕΛΛΟΜΑΙ ΣΟΙ, ΦΗΣΙΝ, ΦΥΛΑΣΣΕΙΝ ΤΗ ΑΓΝΕΙΑΝ, ΚΑΙ ΜΗ ΑΝΑΒΑΙΝΕΤΩ ΣΟΥ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΠΕΡΙ ΓΥΝΑΙΚΟΣ ΑΛΛΟΤΡΙΑΣ Η ΠΕΡΙ ΠΟΡΝΕΙΑΣ ΤΙΝΟΣ Η ΠΕΡΙ ΤΟΙΟΥΤΩΝ ΤΙΝΩΝ ΟΜΟΙΩΜΑΤΩΝ ΠΟΝΗΡΩΝ, ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ ΜΕΓΑΛΗΝ ΑΜΑΡΤΙΑΝ ΕΡΓΑΖΗ. ΤΗΣ ΔΕ ΣΗΣ ΜΝΗΜΟΝΕΥΩΝ ΠΑΝΤΟΤΕ ΓΥΝΑΙΚΟΣ ΟΥΔΕΠΟΤΕ ΔΙΑΜΑΡΤΥΡΗΣΕΙΣ.

2 ΕΑΝ ΓΑΡ ΑΥΤΗ Η ΕΘΥΜΗΣΙΣ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΑΒΗ, ΔΙΑΜΑΡΤΗΣΕΙΣ, ΚΑΙ ΕΑΝ ΕΤΕΡΑ ΟΥΤΩΣ ΠΟΝΗΡΑ, ΑΜΑΡΤΙΑΝ ΕΡΓΑΖΗ Η ΓΑΡ ΕΝΘΥΜΗΣΙΣ ΑΥΤΗ ΘΕΟΥ ΔΟΥΛΩ ΑΜΑΡΤΙΑ ΜΕΓΑΛΗ ΕΣΤΙΝ ΕΑΝ ΔΕ ΤΙΣ ΕΡΓΑΣΗΤΑΙ ΤΟ ΕΡΓΟΝ ΤΟ ΠΟΝΗΡΟΝ ΤΟΥΤΟ, ΘΑΝΑΤΟΝ ΕΑΥΤΩ ΚΑΤΕΡΓΑΖΕΤΑΙ.

3 ΒΛΕΠΕ ΟΥΝ ΣΥ ΑΠΕΧΟΥ ΑΠΟ ΤΗΣ ΕΝΘΥΜΗΣΕΩΣ ΤΑΥΤΗΣ ΟΠΟΥ ΓΑΡ ΣΕΜΝΟΤΗΣ ΚΑΤΟΙΚΕΙ, ΕΚΕΙ ΑΝΟΜΙΑ ΟΥΚ ΟΦΕΙΛΕΙ ΑΝΑΒΑΙΝΕΙΝ ΕΠΙ ΚΑΡΔΙΑΝ ΑΝΔΡΟΣ ΔΙΚΑΙΟΥ.

4 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΠΙΤΡΕΨΟΝ ΜΟΙ ΟΛΙΓΑ ΕΡΩΤΗΣΑΙ ΣΕ. ΛΕΓΕ, ΦΗΣΙΝ. ΚΥΡΙΕ, ΦΗΜΙ, ΕΙ ΓΥΝΑΙΚΑ ΕΧΗ ΤΙΣ ΠΙΣΤΗΝ ΕΝ ΚΥΡΙΩ ΚΑΙ ΤΑΥΤΗΝ ΕΥΡΗ ΕΝ ΜΟΙΧΕΙᾳ ΤΙΝΙ, ΑΡΑ ΑΜΑΤΑΝΕΙ Ο ΑΝΗΡ ΣΥΝΖΩΝ ΜΕΤ ΑΥΤΗΣ;

5 ΑΧΡΙ ΤΗΣ ΑΓΟΝΟΙΣ, ΦΗΣΙΝ, ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΕΑΝ ΔΕ ΓΝΩ Ο ΑΝΗΡ ΤΗΝ ΑΜΑΡΤΙΑΝ ΑΥΤΗΣ ΚΑΙ ΜΗ ΜΕΤΑΝΟΗΣΗ Η ΓΥΝΗ, ΑΛΛ ΕΠΙΝΕΝΗ ΤΗ ΠΟΡΝΕΙᾳ ΑΥΤΗΣ ΚΑΙ ΣΥΝΖΗ Ο ΑΝΗΡ ΜΕΤ ΑΥΤΗΣ, ΕΝΟΧΟΣ ΓΙΝΕΤΑΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΗΣ ΚΑΙ ΚΟΙΝΩΝΟΣ ΤΗΣ ΜΟΙΧΕΙΑΣ ΑΥΤΗΣ.

6 ΤΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΟΙΗΣΗ Ο ΑΝΗΡ, ΕΑΝ ΕΠΙΜΕΙΝΗ ΤΩ ΠΑΘΕΙ ΤΟΥΤΩ Η ΓΥΝΗ; ΑΠΟΛΥΣΑΤΩ, ΦΗΣΙΝ, ΑΥΤΗΝ ΚΑΙ Ο ΑΝΗΡ ΕΦ ΕΑΥΤΩ ΜΕΝΕΤΩ ΕΑΝ ΔΕ ΑΠΟΛΥΣΑΣ ΤΗΝ ΓΥΝΑΙΚΑ ΜΕΤΑΝΟΗΣΗ Η ΓΥΝΗ ΚΑΙ ΘΕΛΗΣΗ ΕΠΙ ΤΟΝ ΕΑΥΤΗΣ ΑΝΔΡΑ ΥΠΟΣΤΡΕΨΑΙ, ΟΥ ΠΑΡΑΔΕΧΘΗΣΕΤΑΙ;

8 ΚΑΙ ΜΗΝ, ΦΗΣΙΝ, ΕΑΝ ΜΗ ΠΑΡΑΔΕΞΗΤΑΙ ΑΥΤΗΝ Ο ΑΝΗ, ΑΜΑΡΤΑΝΕΙ ΚΑΙ ΜΕΓΑΛΗΝ ΑΜΑΡΤΙΑΝ ΕΑΥΤΩ ΕΠΙΠΑΤΑΙ, ΑΛΛΑ ΔΕΙ ΠΑΡΑΔΕΧΘΗΝΑΙ ΤΟΝ ΗΜΑΡΤΗΚΟΤΑ ΚΑΙ ΜΕΤΑΝΟΟΥΝΤΑ, ΜΗ ΕΠΙ ΠΟΛΥ ΔΕ ΤΟΙΣ ΓΑΡ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ ΜΕΤΑΝΟΙΑ ΕΣΤΙΝ ΜΙΑ. ΔΙΑ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΟΥΝ ΟΦΕΙΛΕΙ ΓΑΜΕΙΝ Ο ΑΝΗΡ. ΑΥΤΗ Η ΠΡΑΞΙΣ ΕΠΙ ΓΥΝΑΙΚΙ ΚΑΙ ΑΝΔΡΙ ΚΕΙΤΑΙ.

9 ΟΥ ΜΟΝΟΝ, ΦΗΣΙΝ, ΜΟΙΧΕΙΑ ΕΣΤΙΝ, ΕΑΝ ΤΙΣ ΤΗΝ ΣΑΡΚΑ ΑΥΤΟΥ ΜΙΑΝΗ, ΑΛΛΑ ΚΑΙ ΟΣ ΑΝ ΤΑ ΟΜΟΙΩΜΑΤΑ ΠΟΙΗ ΤΟΙΣ ΕΘΝΕΣΙΝ, ΜΟΙΧΑΤΑΙ. ΩΣΤΕ ΚΑΙ ΕΝ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΕΡΓΟΙΣ ΕΑΝ ΕΜΜΕΝΗ ΤΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΕΡΓΟΙΣ ΕΑΝ ΕΜΜΕΝΗ ΤΙΣ ΚΑΙ ΜΗ ΜΕΤΑΝΟΗ, ΑΠΕΧΟΥ ΑΠ ΑΥΤΟΥ ΚΑΙ ΜΗ ΣΥΝΖΗΘΙ ΑΥΤΩ ΕΙ ΔΕ ΜΗ, ΚΑΙ ΣΥ ΜΕΤΟΧΟΣ ΕΙ ΤΗΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ.

10 ΔΙΑ ΤΟΥΤΟ ΠΡΟΣΕΤΑΓΗ ΥΜΙΝ ΕΦ ΕΑΥΤΟΙΣ ΜΕΝΕΙΝ, ΕΙΤΕ ΑΝΗΡ ΕΙΤΕ ΓΥΝΗ ΔΥΝΑΤΙΑ ΓΑΡ Ε ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΜΕΤΑΝΟΙΑ ΕΙΝΑΙ.

11 ΕΓΩ ΟΥΝ, ΦΗΣΙΝ, ΟΥ ΔΙΔΩΜΙ ΑΦΟΡΜΗΝ, ΙΝΑ ΑΥΤΗ Η ΠΡΑΞΙΣ ΟΥΤΩΣ ΣΥΝΤΕΛΗΤΑΙ, ΑΛΛΑ ΕΙΣ ΤΟ ΜΗΚΕΤΙ ΑΜΑΡΤΑΝΕΙΝ ΤΟΝ ΗΜΑΡΤΗΚΟΤΑ. ΠΕΡΙ ΔΕ ΤΗΣ ΠΡΟΤΕΡΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΟΥ ΕΣΤΙΝ Ο ΔΥΝΑΜΕΝΟΣ ΙΑΣΙΝ ΔΟΥΝΑΙ ΑΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΕΧΩΝ ΠΑΝΤΩΝ ΤΗΝ ΕΞΟΥΣΙΑΝ.

II

1 ΗΡΩΤΗΣΑ ΔΕ ΑΥΤΟΝ ΠΑΛΙΝ ΛΕΓΩΝ ΕΠΕΙ Ο ΚΥΡΙΟΣ ΑΞΙΟΝ ΜΕ ΗΓΗΣΑΤΟ, ΙΝΑ ΜΕΤ ΕΜΟΥ ΠΑΝΤΟΤΕ ΚΑΤΟΙΚΗΣ ΟΛΙΓΑ ΜΟΥ ΡΗΜΑΤΑ ΕΤΙ ΑΝΑΣΧΟΥ, ΕΠΕΙ ΟΥ ΣΥΝΙΩ ΟΥΔΕΝ ΚΑΙ Η ΚΑΡΔΙΑ ΜΟΥ ΠΕΠΩΡΩΤΑΙ ΑΠΟ ΤΩΝ ΠΡΟΤΕΡΩΝ ΜΟΥ ΠΡΑΞΕΩΝ ΣΥΝΕΤΙΣΟΝ ΜΕ, ΟΤΙ ΛΙΑΝ ΑΦΡΩΝ ΕΙΜΙ ΚΑΙ ΟΛΩΣ ΟΥΘΕΝ ΝΟΩ.

2 ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΕΓΩ, ΦΗΣΙΝ, ΕΠΙ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΕΙΜΙ ΚΑΙ ΠΑΣΙΝ ΤΟΙΣ ΜΕΤΑΝΟΟΥΣΙΝ ΣΥΝΕΣΙΝ ΔΙΔΩΜΙ. Η ΟΥ ΔΟΚΕΙ ΣΟΙ, ΦΗΣΙΝ, ΑΥΤΟ ΤΟΥΤΟ ΤΟ ΜΕΤΑΝΟΗΣΑΙ ΣΥΝΕΣΙΝ ΕΙΝΑΙ; ΤΟ ΜΕΤΑΝΟΗΣΑΙ, ΦΗΣΙΝ, ΣΥΝΕΣΙΣ ΕΣΤΙΝ ΜΕΓΑΛΗ ΣΥΝΙΕΙ ΓΑΡ Ο ΑΜΑΡΤΗΣΑΣ, ΟΤΙ ΠΕΠΟΙΚΕΝ ΤΟ ΠΟΝΗΡΟΝ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΚΥΡΙΟΥ, ΚΑΙ ΑΝΑΒΑΙΝΕΙ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ Η ΠΡΑΞΙΣ, ΗΝ ΕΠΡΑΞΕΝ, ΚΑΙ ΜΕΤΑΝΟΕΙ ΚΑΙ ΟΥΚΕΤΙ ΕΡΓΑΖΕΤΑΙ ΤΟ ΠΟΝΗΡΟΝ, ΑΛΛΑ ΤΟ ΑΓΑΘΟΝ ΠΟΛΥΤΕΛΩΣ ΕΡΓΑΖΕΤΑΙ ΚΑΙ ΤΑΠΕΙΝΟΙ ΤΗΝ ΕΑΥΤΟΥΨΥΧΗΝ ΚΑΙ ΒΑΣΑΝΙΖΕΙ, ΟΤΙ ΗΜΑΡΤΕΝ. ΒΛΕΠΕΙΣ ΟΥΝ, ΟΤΙ Η ΜΕΤΑΝΟΙΑ ΣΥΝΕΣΙΣ ΕΣΤΙΝ ΜΕΓΑΛΗ.

3 ΔΙΑ ΤΟΥΤΟ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΞΑΚΡΙΒΑΖΟΜΑΙ ΠΑΡΑ ΣΟΥ ΠΑΝΤΑ ΠΡΩΤΟΝ ΜΕΝ, ΟΤΙ ΑΜΑΡΤΩΛΟΣ ΕΙΜΙ, ΙΝΑ ΓΝΩ, ΠΟΙΑ ΕΡΓΑ ΕΡΓΑΖΟΜΕΝΟΣ ΖΗΣΟΜΑΙ, ΟΤΙ ΠΟΛΛΑΙ ΜΟΥ ΕΙΣΙΝ ΑΙ ΑΜΑΡΤΙΑΙ ΚΑΙ ΠΟΙΚΙΛΑΙ.

4 ΖΗΣΗ, ΦΗΣΙΝ, ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΦΥΛΑΞΗΣ ΚΑΙ ΠΟΡΕΥΘΗΣ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΟΣ ΑΝ ΑΚΟΥΣΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΦΥΛΑΞΗ, ΖΗΣΕΤΑΙ ΤΩ ΘΕΩ.

III

1 ΕΤΙ ΦΗΜΙ, ΚΥΡΙΕ, ΠΡΟΣΘΗΣΩ ΤΟΥ ΕΡΡΩΤΗΣΑΙ. ΛΕΓΕ, ΦΗΣΙΝ. Ἤκουσα, ΦΗΜΙ, ΚΥΡΙΕ ΠΑΡΑ ΤΙΝΩΝ ΔΙΔΑΣΚΑΛΩΝ, ΟΤΙ ΕΙΣ ΥΔΩΡ ΚΑΤΕΒΗΜΕΝ ΚΑΙ ΕΛΑΒΟΜΕΝ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ ΗΜΩΝ ΤΩΝ ΠΡΟΤΕΡΩΝ.

2 ΛΕΓΕΙ ΜΟΙ ΚΑΛΩΣ ΗΚΟΥΣΑΣ ΟΥΤΩ ΓΑΡ ΕΧΕΙ. ΕΔΕΙ ΓΑΡ ΤΟΝ ΕΙΛΗΦΟΤΑ ΑΦΕΣΙΝ ΑΜΑΡΤΙΩΝ ΜΗΚΕΤΙ ΑΜΑΡΤΑΝΕΙΝ, ΑΛΛ ΕΝ ΑΓΝΕΙᾳ ΚΑΤΟΙΚΕΙΝ.

3 ΕΠΕΙ ΔΕ ΠΑΝΤΑ ΕΞΑΚΡΙΒΑΖΗ, ΚΑΙ ΤΟΥΤΟ ΣΟΙ ΔΗΛΩΣΩ, ΜΗ ΔΙΔΟΥ ΑΦΟΡΜΗΝ ΤΟΙΣ ΜΕΛΛΟΥΣΙ ΠΙΣΤΕΥΕΙΝ Η ΤΟΙΣ ΝΥΝ ΠΙΣΤΕΥΣΑΣΙΝ ΕΙΣ ΤΟΝ ΚΥΡΙΟΝ. ΟΙ ΓΑΡ ΝΥΝ ΠΙΣΤΕΥΣΑΝΤΕΣ Η ΜΕΛΛΟΝΤΕΣ ΠΙΣΤΕΥΕΙΝ ΜΕΤΑΝΟΙΑΝ ΑΜΑΡΤΙΩΝ ΟΥΚ ΕΧΟΥΣΙΝ, ΑΦΕΣΙΝ ΔΕ ΕΧΟΥΣΙ ΤΩΝ ΠΡΟΤΕΡΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ.

4 ΤΟΙΣ ΟΥΝ ΚΛΗΘΕΙΣΙ ΠΡΟ ΤΟΥΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΕΘΗΚΕΝ Ο ΚΥΡΙΟΣ ΜΕΤΑΜΟΙΑΝ ΚΑΡΔΙΟΓΝΩΣΤΗΣ ΓΑΡ ΩΝ Ο ΚΥΡΙΟΣ ΚΑΙ ΠΑΝΤΑ ΠΡΟΓΙΩΣΩΝ ΕΓΝΩ ΤΗΝ ΑΣΘΕΝΕΙΑΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΤΗΝ ΠΟΛΥΠΛΚΙΑΝ ΤΟΥ ΔΙΑΩΒΟΛΟΥ, ΟΤΙ ΠΟΙΗΣΕΙ ΤΙ ΚΑΚΟΝ ΤΟΙ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΟΝΗΡΕΥΣΕΤΑΙ ΕΙΣ ΑΥΤΟΥΣ.

5 ΠΟΛΥΣΠΛΓΧΝΟΣ ΟΥΝ ΩΝ Ο ΚΥΡΙΟΣ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΠΙ ΤΗΝ ΠΟΙΗΣΙΝ ΑΥΤΟΥ ΚΑΙ ΕΘΗΚΕΝ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΤΑΥΤΗΝ, ΚΑΙ ΕΜΟΙ Η ΕΞΟΥΣΙΑ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΤΑΥΤΗΣ ΕΔΟΘΗ.

6 ΑΛΛΑ ΕΓΩ ΣΟΙ ΛΕΓΩ, ΦΗΣΙ ΜΕΤΑ ΤΗ ΚΛΗΣΙΝ ΕΚΕΙΝΗΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΣΕΜΝΗΝ ΕΑΝ ΤΙΣ ΕΚΠΕΙΡΑΣΘΕΙΣ ΥΠΟ ΤΟΥ ΔΙΑΒΟΛΟΥ ΑΜΑΡΤΗΣΗ, ΜΙΑΝ ΜΕΤΑΝΟΙΑΝ ΕΧΕΙ ΕΑΝ ΔΕ ΥΠΟ ΧΕΙΡΑ ΑΜΑΡΤΑΝΗ ΚΑΙ ΜΕΤΑΝΟΗΣΗ, ΑΣΥΜΦΟΡΟΝ ΕΣΤΙ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΤΟΙΟΥΤΩ ΔΥΣΚΟΛΩΣ ΓΑΡ ΖΗΣΕΤΑΙ.

7 ΛΕΓΩ ΑΥΤΩ ΕΖΩΟΠΟΙΗΘΗΝ ΤΑΥΤΑ ΠΑΡΑ ΣΟΥ ΑΚΟΥΣΑΣ ΟΥΤΩΣ ΑΚΡΙΒΩΣ ΟΙΔΑ ΓΑΡ ΟΤΙ, ΕΑΝ ΜΗΚΕΤΙ ΠΡΟΣΘΗΣΩ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΜΟΥ, ΣΩΘΗΣΟΜΑΙ. ΣΩΘΗΣΗ, ΦΗΣΙΝ, ΚΑΙ ΠΑΝΤΕΣ, ΟΣΟΙ ΕΑΝ ΤΑΥΤΑ ΠΟΙΗΣΩΣΙΝ.

IV

1 ΗΡΩΤΗΣΑ ΑΥΤΟΝ ΠΑΛΙΝ ΛΕΓΩΝ ΚΥΡΙΕ, ΕΠΕΙ ΑΠΑΞ ΑΝΕΧΗ ΜΟΥ, ΕΤΙ ΜΟΙ ΚΑΙ ΤΟΥΤΟ ΔΗΛΩΣΟΝ. ΛΕΓΕ, ΦΗΣΙΝ. ΕΑΝ ΓΥΝΗ, ΦΗΜΙ, ΚΥΡΙΕ, Η ΠΑΛΙΝ ΑΝΗΡ ΤΙΣ ΚΟΙΜΗΘΗ ΚΑΙ ΓΑΜΗΣΗ ΤΙΣ ΕΞ ΑΥΤΩΝ ΜΗΤΙ ΑΜΑΡΤΑΝΕΙ Ο ΓΑΜΩΝ;

2 ΟΥΧ ΑΜΑΡΤΑΝΕ ΦΗΣΙΝ ΕΑΝ ΔΕ ΕΦ ΕΑΥΤΩ ΜΕΙΝΗ ΤΙΣ, ΠΕΡΙΣΣΟΤΕΡΑΝ ΕΑΥΤΩ ΤΙΜΗΝ ΚΑΙ ΜΕΓΑΛΗΝ ΔΟΞΑΝ ΠΕΡΙΠΟΙΕΙΤΑΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΑΝ ΔΕ ΚΑΙ ΓΑΜΗΣΗ, ΟΥΧ ΑΜΑΡΤΑΝΕΙ.

3 ΤΗΡΕΙ ΟΥΝ ΑΓΝΕΙΑΝ ΚΑΙ ΤΗΝ ΣΕΜΝΟΤΗΤΑ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ. ΤΑΥΤΑ ΣΟΙ ΟΣΑ ΛΑΛΩ ΚΑΙ ΜΕΛΛΩ ΛΑΛΕΙΝ, ΦΥΛΑΣΣΕ ΑΠΟ ΤΟΥ ΝΥΝ, ΑΦ ΗΣ ΜΟΙ ΠΑΡΕΔΟΘΗΣ ΗΜΕΡΑΣ, ΚΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΤΟΙΚΗΣΩ.

4 ΤΟΙΣ ΔΕ ΠΡΟΤΕΡΟΙΣ ΣΟΥ ΠΑΡΑΠΤΩΜΑΣΙΝ ΑΦΕΣΙΣ ΕΣΤΑΙ, ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΦΥΛΑΞΗΣ ΚΑΙ ΠΑΣΙ ΔΕ ΑΦΕΣΙΣ ΕΣΤΑΙ ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΤΑΥΤΑΣ ΦΥΛΑΞΩΣΙ ΚΑΙ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΤΗ ΑΓΝΟΤΗΤΙ ΤΑΥΤΗ.

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ΕΝΤΟΛΗ Ε.

I

1 ΜΑΚΡΟΘΥΜΟΣ, ΦΗΣΙ, ΓΙΝΟΥ ΚΑΙ ΣΥΝΕΤΟΣ, ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΕΡΓΩΝ ΚΑΤΑΚΥΡΙΕΥΣΕΙΣ ΚΑΙ ΕΡΓΑΣΗ ΠΑΣΑΝ ΔΙΚΑΙΟΣΥΝΗΝ.

2 ΕΑΝ ΓΑΡ ΜΑΚΡΟΘΥΜΟΣ ΕΣΗ, ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟ ΚΑΤΙΟΙΚΟΥΝ ΕΝ ΣΟΙ ΚΑΘΑΡΟΝ ΕΣΤΑΙ, ΜΗ ΕΠΙΣΚΟΤΟΥΜΕΝΟΝ ΥΠΟ ΕΤΕΡΟΥ ΠΟΝΗΡΟΥ ΠΝΕΥΜΑΤΟΣ, ΑΛΛ ΕΝ ΕΥΡΥΧΩΡΩ ΚΑΤΟΙΚΟΥΝ ΑΓΑΛΛΙΑΣΣΕΤΑΙ ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΜΕΤΑ ΤΟΥ ΣΚΕΥΟΥΣ, ΕΝ Ω ΚΑΤΟΙΚΕΙ, ΚΑΙ ΛΕΙΤΟΥΡΓΗΣΕΤΑΙ ΜΕΤΑ ΤΩ ΘΕΩ ΕΝ ΙΛΑΡΟΤΗΤΙ ΠΟΛΛΗ, ΕΧΟΝ ΤΗΝ ΕΥΘΗΝΙΑΝ ΕΝ ΕΑΥΤΩ.

3 ΕΑΝ ΔΕ ΟΞΥΧΟΛΙΑ ΤΙΣ ΠΡΟΣΕΛΘΗ, ΕΥΘΥΣ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ, ΤΡΥΦΕΡΟΝ ΟΝ, ΣΤΕΝΟΧΩΡΕΙΤΑΙ, ΜΗ ΕΧΟΝ ΤΟΝ ΤΟΠΟΝ ΚΑΘΑΡΟΝ, ΚΑΙ ΖΗΤΕΙ ΑΠΟΣΤΗΝΑΙ ΕΚ ΤΟΥ ΤΟΠΟΥ ΠΝΙΓΕΤΑΙ ΓΑΡ ΥΠΟ ΤΟΥ ΠΟΝΗΡΟΥ ΠΝΕΥΜΑΤΟΣ, ΜΗ ΕΧΟΝ ΤΟΠΟΝ ΛΕΙΤΟΥΡΓΗΣΑΙ ΤΩ ΚΥΡΙΩ, ΚΑΘΩΣ ΒΟΥΛΕΤΑΙ, ΜΙΑΙΝΟΜΕΝΟΝ ΥΠΟ ΤΗΣ ΟΞΥΧΟΛΙΑΣ. ΕΝ ΓΑΡ ΤΗ ΜΑΚΡΟΘΥΜΙᾳ Ο ΚΥΡΙΟΣ ΚΑΤΟΙΚΕΙ, ΕΝ ΔΕ ΤΗ ΟΞΥΧΟΛΙᾳ Ο ΔΙΑΒΟΛΟΣ.

4 ΑΜΦΟΤΕΡΑ ΟΥΝ ΤΑ ΠΝΕΥΜΑΤΑ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΟΙΚΟΥΝΤΑ, ΑΣΥΜΦΟΡΟΝ ΕΣΤΙΝ ΚΑΙ ΠΟΝΗΡΟΝ ΤΩ ΑΝΘΡΩΠΩ ΕΚΕΙΝΩ, ΕΝ Ω ΚΑΤΟΙΚΟΥΣΙΝ.

5 ΕΑΝ ΓΑΡ ΛΑΒΗΣ ΑΨΙΝΘΙΟΥ ΜΙΚΡΟΝ ΛΙΑΝ ΚΑΙ ΕΙΣ ΚΕΡΑΜΙΟΝ ΜΕΛΙΤΟΣ ΕΙΧΕΗΣ, ΟΥΧΙ ΟΛΟΝ ΤΟ ΜΕΛΙ ΑΦΑΝΙΖΕΤΑΙ, ΚΑΙ ΤΟΣΟΥΤΟΝ ΜΕΛΙ ΥΠΟ ΤΟΥ ΕΛΑΧΙΣΤΟΥ ΑΨΙΝΘΙΟΥ ΑΠΟΛΛΥΤΑΙ ΚΑΙ ΑΠΟΛΛΥΣΙ ΤΗΝ ΓΛΥΚΥΤΗΤΑ ΤΟΥ ΜΕΛΙΤΟΣ, ΚΑΙ ΟΥΚΕΤΙ ΤΗΝ ΑΥΤΗΝ ΧΑΡΙΝ ΕΧΕΙ ΠΑΡΑ ΤΩ ΔΕΣΠΟΤΗ, ΟΤΙ ΕΠΙΚΡΑΘΗ ΚΑΙ ΤΗΝ ΧΡΗΣΙΝ ΑΥΤΟΥ ΑΠΩΛΕΣΕΝ; ΕΑΝ ΔΕ ΕΙΣ ΤΟ ΜΕΛΙ ΜΗ ΒΛΗΘΗ ΤΟ ΑΨΙΝΘΙΟΝ, ΓΛΥΚΥ ΕΥΡΙΣΚΕΤΑΙ ΤΟ ΜΕΛΙ ΚΑΙ ΕΥΧΡΗΣΤΟΝ ΓΙΝΕΤΑΙ ΤΩ ΔΕΣΠΟΤΗ ΑΥΤΟΥ.

6 ΒΛΕΠΕΙΣ ΟΤΙ Η ΜΑΚΡΟΘΥΜΙΑ ΓΛΥΚΥΤΑΤΗ ΕΣΤΙΝ ΥΠΕΡ ΤΟ ΜΕΛΙ ΚΑΙ ΕΥΧΡΗΣΤΟΣ ΕΣΤΙ ΤΩ ΚΥΡΙΩ, ΚΑΙ ΕΝ ΑΥΤΗ ΚΑΤΟΙΚΕΙ. Υ ΔΕ ΟΞΥΧΟΛΙΑ ΠΙΚΡΑ ΚΑΙ ΑΧΡΗΣΤΟΣ ΕΣΤΙΝ. ΕΑΝ ΟΥΝ ΜΙΓΗ Η ΟΞΥΧΟΛΙΑ ΤΗ ΜΑΚΡΟΘΥΜΙᾳ, ΜΙΑΙΝΕΤΑΙ Η ΜΑΚΡΟΘΥΜΙΑ ΚΑΙ ΟΥΚΕΤΙ ΕΥΧΡΗΣΤΟΣ ΕΣΤΙ ΤΩ ΘΕΩ Η ΕΝΤΕΥΞΙΣ ΑΥΤΗΣ.

7 ΗΘΕΛΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΝΩΝΑΙ ΤΗΝ ΕΝΕΡΓΕΙΑΝ ΤΗΣ ΟΞΥΧΟΛΙΑΣ, ΙΝΑ ΦΥΛΑΞΩΜΑΙ ΑΠ ΑΥΤΗΣ. ΚΑΙ ΜΗΝ, ΦΗΣΙΝ, ΕΑΝ ΜΗ ΦΥΛΑΞΗ ΑΠ ΑΥΤΗΣ ΣΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ, ΑΠΩΛΕΣΑΣ ΣΟΥ ΤΗΝ ΠΑΣΑΝ ΕΛΠΙΔΑ. ΑΛΛΑ ΦΥΛΑΞΑΙ ΑΠ ΑΥΤΗΣ ΕΓΩ ΓΑΡ ΜΕΤΑ ΣΟΥ ΕΙΜΙ. ΚΑΙ ΠΑΝΤΕΣ ΔΕ ΑΦΕΞΟΝΤΑΙ ΑΠ ΑΥΤΗΣ, ΟΣΟΙ ΑΝ ΜΕΤΑΝΟΗΣΩΣΙΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΜΕΤ ΑΥΤΩΝ ΓΑΡ ΕΣΟΜΑΙ ΚΑΙ ΣΥΝΤΗΡΗΣΩ ΑΥΤΟΥΣ ΕΔΙΚΑΙΩΘΗΣΑΝ ΓΑΡ ΠΑΝΤΕΣ ΥΠΟ ΤΟΥ ΣΕΜΝΟΤΑΤΟΥ ΑΓΓΕΛΟΥ.

II

1 ΑΚΟΥΕ ΝΥΝ ΦΗΣΙ, ΤΗΝ ΕΝΕΡΕΙΑΝ ΤΗΣ ΟΞΥΧΟΛΙΑΣ ΠΩΣ ΠΟΝΗΡΑ ΕΣΤΙ, ΚΑΙ ΠΩΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΜΟΥ ΚΑΤΑΣΤΡΕΦΕΙ ΤΗ ΕΑΥΤΗΣ ΕΝΕΡΓΕΙᾳ ΚΑΙ ΠΩΣ ΑΠΟΠΛΑΝΑ ΔΕ ΤΟΥΣ ΠΛΗΡΕΙΣ ΟΝΤΑΣ ΕΝ ΤΗ ΠΙΣΤΕΙ ΟΥΔΕ ΕΝΕΡΓΗΣΑΙ ΔΥΝΑΤΑΙ ΕΙΣ ΑΥΤΟΥΣ, ΟΤΙ Η ΔΥΝΑΜΙΣ ΜΟΥ ΜΕΤ ΑΥΤΩΝ ΕΣΤΙΝ ΑΠΟΠΛΑΝΑ ΔΕ ΤΟΥΣ ΑΠΟΚΕΝΟΥΣ ΚΑΙ ΔΙΨΥΧΟΥΣ ΟΝΤΑΣ.

2 ΟΤΑΝ ΔΕ ΙΔΗ ΤΟΥΣ ΤΟΙΟΥΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΕΥΣΤΑΘΟΥΝΤΑΣ, ΠΑΡΕΜΒΑΛΛΕΙ ΕΑΥΤΗΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟΥ, ΚΑΙ ΕΚ ΤΟΥ ΜΗΔΕΝΟΣ Ο ΑΝΗΡ Η ΓΥΝΗ ΕΝ ΠΙΚΡΙᾳ ΓΙΝΕΤΑ ΕΝΕΚΕΝ ΒΙΩΤΙΚΩΝ ΠΡΑΓΜΑΤΩΝ Η ΠΕΡΙ ΕΔΕΣΜΑΤΩΝ Η ΜΙΚΡΟΛΟΓΙΑΣ ΤΙΝΟΣ Η ΠΕΡΙ ΦΙΛΟΥ ΤΙΝΟΣ Η ΠΕΡΙ ΔΟΣΕΩΣ Η ΛΗΨΕΩΣ Η ΠΕΡΙ ΤΟΙΟΥΤΩΝ ΜΩΡΩΝ ΠΡΑΓΜΑΤΩΝ ΤΑΥΤΑ ΓΑΡ ΠΑΝΤΑ ΜΩΡΑ ΕΣΤΙ ΚΑΙ ΚΕΝΑ ΚΑΙ ΑΦΡΟΝΑ ΚΑΙ ΑΣΥΜΦΟΡΑ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ.

3 Η ΔΕ ΜΑΚΡΟΘΥΜΙΑ ΜΕΓΑΛΗ ΕΣΤΙ ΚΑΙ ΙΣΧΥΡΑ ΚΑΙ ΔΥΝΑΜΙΝ ΕΧΟΥΣΑ ΚΑΙ ΣΤΙΒΑΡΑΝ ΚΑΙ ΕΥΘΗΝΟΥΜΕΝΗΝ ΕΝ ΠΛΑΤΥΣΜΩ ΜΕΓΑΛΩ, ΙΛΑΡΑ, ΑΓΑΛΛΙΩΜΕΝΗ, ΑΜΕΡΙΜΝΟΣ ΟΥΣΑ, ΔΟΞΑΖΟΥΣΑ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ, ΜΗΔΕΝ ΕΝ ΕΑΥΤΗ ΕΧΟΥΣΑ ΠΙΚΡΟΝ, ΠΑΡΑΜΕΝΟΥΣΑ ΔΙΑ ΠΑΝΤΟΣ ΠΡΑΕΙΑ ΚΑΙ ΗΣΥΧΙΟΣ ΑΥΤΗ ΟΥΝ Η ΜΑΚΡΟΘΥΜΙΑ ΚΑΤΟΙΚΕΙ ΜΕΤΑ ΤΩΝ ΤΗΝ ΠΙΣΤΙΝ ΕΧΟΝΤΩΝ ΟΛΟΚΛΗΡΟΝ.

4 Η ΔΕ ΟΞΥΧΟΛΙΑ ΠΡΩΤΟΝ ΜΕΝ ΜΩΡΑ ΕΣΤΙΝ, ΕΛΑΦΡΑ ΤΕ ΚΑΙ ΑΦΡΩΝ. ΕΙΤΑ ΕΚ ΤΗΣ ΑΦΡΟΣΥΝΗΣ ΓΙΝΕΤΑΙ ΠΙΚΡΙΑ, ΕΚ ΔΕ ΤΗΣ ΠΙΚΡΙΑΣ ΘΥΜΟΣ, ΕΚ ΔΕ ΤΟΥ ΘΥΜΟΥ ΟΡΓΗ, ΕΚ ΔΕ ΤΗΣ ΟΡΓΗΣ ΜΗΝΙΣ ΕΙΤΑΗ Η ΜΗΝΙΣ ΑΥΤΗ ΕΚ ΤΟΣΟΥΤΩΝ ΚΑΚΩΝ ΣΥΝΙΣΤΑΜΕΝΗ ΓΙΝΕΤΑΙ ΑΜΑΡΤΙΑ ΜΕΓΑΛΗ ΚΑΙ ΑΝΙΑΤΟΣ.

5 ΟΤΑΝ ΓΑ ΤΑΥΤΑ ΤΑ ΠΝΕΥΜΑΤΑ ΕΝ ΕΝΙ ΑΓΓΕΙΩ ΚΑΤΟΙΚΗ, ΟΥ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΤΟΙΚΕΙ, ΟΥ ΧΩΡΙΕ ΤΟ ΑΓΓΟΣ ΕΚΕΙΝΟ, ΑΛΛ ΥΠΕΡΠΛΕΟΝΑΖΕΙ.

6 ΤΟ ΤΡΥΦΕΡΟΝ ΟΥΝ ΠΝΕΥΜΑ, ΜΗ ΕΧΟΝ ΣΥΝΗΘΕΙΑΝ ΜΕΤΑ ΠΟΝΗΡΟΥ ΠΝΕΥΜΑΤΟΣ ΚΑΤΟΙΚΕΙΝ ΜΗΔΕ ΜΕΤΑ ΣΚΛΗΡΟΤΗΤΟΣ, ΑΠΟΧΩΡΕΙ ΑΠΟ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΤΟΙΟΥΤΟΥ ΚΑΙ ΖΗΤΕΙ ΚΑΤΟΙΚΕΙΝ ΜΕΤΑ ΠΡΑΟΤΗΤΟΣ ΚΑΙ ΗΣΥΧΙΑΣ.

7 ΕΙΤΑ ΟΤΑΝ ΑΠΟΣΤΗ ΑΠΟ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚΕΙΝΟΥ, ΟΥ ΚΑΤΟΙΚΕΙ, ΓΙΝΕΤΑΙ Ο ΑΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΚΕΝΟΣ ΑΠΟ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΔΙΚΑΙΟΥ, ΚΑΙ ΤΟ ΛΟΙΠΟΝ ΠΕΠΛΗΡΩΜΕΝΟΣ ΤΟΙΣ ΠΝΕΥΜΑΣΙ ΤΟΙΣ ΠΟΝΗΡΟΙΣ ΑΚΑΤΑΣΤΑΤΕΙ ΕΝ ΠΑΣΗ ΠΡΑΞΕΙ ΑΥΤΟΥ, ΠΕΡΙΣΠΩΜΕΝΟΣ ΩΔΕ ΚΑΚΕΙΣΕ ΑΠΟ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ ΚΑΙ ΟΛΩΣ ΑΠΟΤΥΦΛΟΥΤΑΙ ΑΠΟ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΤΩΝ ΠΟΝΗΡΩΝ, ΚΑΙ ΟΛΩΣ ΑΠΟΤΥΦΛΟΥΤΑΙ ΑΠΟ ΤΗΣ ΔΙΑΝΟΙΑΣ ΤΗΣ ΑΓΑΘΗΣ. ΟΥΤΩΣ ΟΥΝ ΣΥΜΒΑΙΝΕΙ ΠΑΣΙ ΤΟΙΣ ΟΞΥΧΟΛΟΙΣ.

8 ΑΠΕΧΟΥ ΟΥΝ ΑΠΟ ΤΗΣ ΟΞΥΧΟΛΙᾳ ΚΑΙ ΤΗ ΠΙΚΡΙᾳ, ΚΑΙ ΕΣΗ ΕΥΡΙΣΚΟΜΕΝΟΣ ΜΕΤΑ ΤΗΣ ΣΕΜΝΟΤΗΤΟΣ ΤΗΣ ΗΓΑΠΗΜΕΝΗΣ ΥΠΟ ΤΟΥ ΚΥΡΙΟΥ. ΒΛΕΠΕ ΟΥΝ ΜΗΠΟΤΕ ΠΑΡΕΝΘΥΜΗΘΗΣ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ ΕΑΝ ΓΑΡ ΤΑΥΤΗΣ ΤΗΣ ΕΝΤΟΛΗΣ ΚΥΡΙΕΥΣΗΣ, ΚΑΙ ΤΑΣ ΛΟΙΠΑΣ ΕΝΤΟΛΑΣ ΔΥΝΗΣΗ ΦΥΛΑΞΑΙ, ΑΣ ΣΟΙ ΜΕΛΛΩ ΕΝΤΕΛΛΕΣΘΑΙ. ΙΣΧΥΡΟΥ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΕΝΔΥΝΑΜΟΥ, ΚΑΙ ΠΑΝΤΕΣ ΕΝΔΥΝΑΜΟΥΣΘΩΣΑΝ, ΟΣΟΙ ΕΑΝ ΘΕΛΩΣΙΝ ΕΝ ΑΥΤΑΙΣ ΠΟΡΕΥΕΣΘΑΙ.

ΕΝΤΟΛΗ Σ.

I

1 ΕΝΤΕΙΛΑΜΗΝ ΣΟΙ, ΦΗΣΙΝ, ΕΝ ΤΗ ΠΡΩΤΗ ΕΝΤΟΛΗ, ΙΝΑ ΦΥΛΑΞΗΣ ΤΗΝ ΠΙΣΤΙΝ ΚΑΙ ΤΟΝ ΦΟΒΟΝ ΚΑΙ ΤΗΝ ΕΓΚΡΑΤΕΙΑΝ. ΝΑΙ, ΦΗΜΙ, ΚΥΡΙΕ. ΑΛΛΑ ΝΥΝ ΘΕΛΩ ΣΟΙ, ΦΗΣΙΝ, ΔΗΛΩΣΑΙ ΚΑΙ ΤΑΣ ΔΥΝΑΜΕΙΣ ΑΥΤΩΝ, ΙΝΑ ΝΟΗΣΗΣ ΤΙΣ ΑΥΤΩΝ ΤΙΝΑ ΔΥΝΑΜΙΝ ΕΧΕΙ ΚΑΙ ΕΝΕΡΓΕΙΑΝ ΔΙΠΛΑΙ ΓΑΡ ΕΙΣΙΝ ΑΙ ΕΝΕΡΓΕΙΑΙ ΑΥΤΩΝ. ΚΕΙΝΤΑΙ ΟΥΝ ΕΠΙ ΔΙΚΑΙΩ ΚΑΙ ΑΔΙΚΩ

2 ΣΥ ΟΥΝ ΠΙΣΤΕΥΕ ΤΩ ΔΙΚΑΙΩ, ΤΩ ΔΕ ΑΔΙΚΩ ΜΗ ΠΙΣΤΕΥΣΗΣ ΤΟ ΓΑΡ ΔΙΚΑΙΟΝ ΟΡΘΗΝ ΟΔΟΝ ΕΧΕΙ, ΤΟ ΔΕ ΑΔΙΚΟΝ ΣΤΡΕΒΛΗΝ. ΑΛΛΑ ΣΥ ΤΗ ΟΡΘΗ ΟΔΩ ΠΟΡΕΥΟΥ ΚΑΙ ΟΜΑΛΗ, ΤΗΝ ΔΕ ΣΤΡΕΒΛΗΝ ΕΑΣΟΝ.

3 Η ΓΑΡ ΣΤΡΕΒΛΗ ΟΔΟΣ ΤΡΙΒΟΥΣ ΟΥΚ ΕΧΕΙ, ΑΛΛ ΑΝΟΔΙΑΣ ΚΑΙ ΠΡΟΣΚΟΜΜΑΤΑ ΠΟΛΛΑ ΚΑΙ ΤΡΑΧΕΙΑ ΕΣΤΙ ΚΑΙ ΑΚΑΝΘΩΔΗΣ. ΒΛΑΒΕΡΑ ΟΥΝ ΕΣΤΙ ΤΟΙΣ ΕΝ ΑΥΤΗ ΟΡΕΥΟΜΕΝΟΙΣ.

4 ΟΙ ΔΕ ΤΗ ΟΡΘΗ ΟΔΩ ΠΟΡΕΥΟΜΕΝΟΙ ΟΜΑΛΩΣ ΠΕΡΙΠΑΤΟΥΣΙ ΚΑΙ ΑΠΡΟΣΚΟΠΩΣ ΟΥΤΕ ΓΑΡ ΤΡΑΧΕΙΑ ΕΣΤΙΝ ΟΥΤΕ ΑΚΑΝΘΩΔΗΣ. ΒΛΕΠΕΙΣ ΟΥΝ, ΟΤΙ ΣΥΜΦΟΡΩΤΕΡΟΝ ΕΣΤΙ ΤΑΥΤΗ ΤΗ ΟΔΩ ΠΟΡΕΥΕΣΘΑΙ. ΠΟΡΕΥΣΗ, ΦΗΣΙ, ΚΑΙ ΟΣ ΑΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΕΠΙΣΤΡΕΨΗ ΠΡΟΣ ΚΥΡΙΟΝ, ΠΟΡΕΥΣΕΤΑΙ ΕΝ ΑΥΤΗ.

II

1 ΑΚΟΥΕ ΝΥΝ, ΦΗΣΙ, ΠΕΡΙ ΤΗΣ ΠΙΣΤΕΩΣ, ΔΥΟ ΕΙΣΙΝ ΑΓΓΕΛΟΙ ΜΕΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ, ΕΙΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΕΙΣ ΤΗΣ ΠΟΝΗΡΙΑΣ.

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2 ΠΩΣ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΝΩΣΟΜΑΙ ΤΑΣ ΑΥΤΩΝ ΕΝΕΡΓΕΙΑΣ, ΟΤΙ ΑΜΦΟΤΕΡΟΙ ΑΓΓΕΛΟΙ ΜΕΤ ΕΜΟΥ ΚΑΤΟΙΚΟΥΣΙΝ;

3 ΑΚΟΥΕ, ΦΗΣΙ, ΚΑΙ ΣΥΝΙΕΙΣ ΑΥΤΑΣ. Ο ΜΕΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΓΓΕΛΟΣ ΤΡΥΦΕΡΟΣ ΕΣΤΙ ΚΑΙ ΑΙΣΧΥΝΤΗΡΟΣ ΚΑΙ ΠΡΑΰΣ ΚΑΙ ΗΣΥΧΙΟΣ ΟΤΑΝ ΟΥΝ ΟΥΤΟΣ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΝ ΑΝΑΒΗ, ΕΥΘΕΩΣ ΛΑΛΕΙ ΜΕΤΑ ΣΟΥ ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ, ΠΕΡΙ ΑΓΝΕΙΑΣ, ΠΕΡΙ ΣΕΜΝΟΤΗΤΟΣ ΚΑΙ ΠΕΡΙ ΑΥΤΑΡΚΕΙΑΣ ΚΑΙ ΠΕΡΙ ΠΑΝΤΟΣ ΕΡΓΟΥ ΔΙΚΑΙΟΥ ΚΑΙ ΠΕΡΙ ΠΑΣΗΣ ΑΡΕΤΗΣ ΕΝΔΟΞΥ. ΤΑΥΤΑ ΠΑΝΤΑ ΟΤΑΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΑΒΗ, ΓΙΝΩΣΚΕ, ΟΤΙ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΜΕΤΑ ΣΟΥ ΕΣΤΙ. ΤΑΥΤΑ ΟΥΝ ΕΣΤΙ ΤΑ ΕΡΓΑ ΤΟΥ ΑΓΓΕΛΟΥ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ. ΤΟΥΤΩ ΟΥΝ ΠΙΣΤΕΥΕ ΚΑΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΟΥ.

4 ΟΡΑ ΟΥΝ ΚΑΙ ΤΟΥ ΑΓΓΕΛΟΥ ΤΑ ΕΡΓΑ. ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΟΞΥΧΟΛΟΣ ΕΣΤΙ ΚΑΙ ΠΙΚΡΟΣ ΚΑΙ ΑΦΡΩΝ, ΚΑΙ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΠΟΝΗΡΑ, ΚΑΤΑΣΤΡΕΦΟΝΤΑ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΟΤΑΝ ΟΥΝ ΟΥΤΟΣ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΑΒΗ, ΓΝΩΘΙ ΑΥΤΟΝ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ.

5 ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ ΝΟΗΣΩ ΑΥΤΟΝ, ΟΥΚ ΕΠΙΣΤΑΜΑΙ. ΑΚΟΥΕ, ΦΗΣΙΝ. ΟΤΑΝ ΟΞΥΧΟΛΙΑ ΣΟΙ ΤΙΣ ΠΡΟΣΠΕΣΗ Η ΠΙΚΡΙΑ, ΓΙΝΩΣΚΕ, ΟΤΙ ΑΥΤΟΣ ΕΣΤΙΝ ΕΝ ΣΟΙ ΕΙΤΑ ΕΠΙΘΥΜΙΑ ΠΡΑΞΕΩΝ ΠΟΛΛΩΝ ΚΑΙ ΠΟΛΥΤΕΛΕΙΑΙ ΕΔΕΣΜΑΤΩΝ ΠΟΛΛΩΝ ΚΑΙ ΜΕΘΥΣΜΑΤΩΝ ΚΑΙ ΚΡΑΙΠΑΛΩΝ ΠΟΛΛΩΝ ΚΑΙ ΠΟΙΚΙΩΝ ΤΡΟΦΩΝ ΚΑΙ ΟΥ ΔΕΟΝΤΩΝ ΚΑΙ ΕΠΙΘΥΜΙΑΙ ΓΥΝΑΙΚΩΝ ΚΑΙ ΠΛΕΟΝΕΞΙΩΝ ΚΑΙ ΥΠΕΡΗΦΑΝΙΑ ΠΟΛΛΗ ΤΙΣ ΚΑΙ ΑΛΑΖΟΝΕΙΑ ΚΑΙ ΟΣΑ ΤΟΥΤΟΙΣ ΠΑΡΑΠΛΗΣΙΑ ΕΣΤΙ ΚΑΙ ΟΜΟΙΑ ΤΑΥΤΑ ΟΥΝ ΟΤΑΝ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΝΑΒΗ, ΓΙΝΩΣΚΕ, ΟΤΙ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΠΟΝΗΡΙΑΣ ΕΣΤΙΝ ΕΝ ΣΟΙ.

6 ΣΥ ΟΥΝ ΕΠΙΓΝΟΥΣ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΑΠΟΣΤΑ ΑΠ ΑΥΤΟΥ ΠΟΝΗΡΑ ΕΙΣΙ ΚΑΙ ΑΣΥΜΠΟΦΑ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ, ΕΧΕΙΣ ΟΥΝ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΑΣ ΕΝΕΡΓΕΙΑΣ ΑΥΝΙΕ ΑΥΤΑΣ ΚΑΙ ΠΙΣΤΕΥΕ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ

7 ΑΠΟ ΔΕ ΤΟΥ ΑΓΓΕΛΟΥ ΤΗΣ ΠΟΝΗΡΙΑΣ ΑΠΟΣΤΗΘΙ, ΟΤΙ Η ΔΙΔΑΧΗ ΑΥΤΟΥ ΤΟΥΤΟΥ ΑΝΑΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΤΑ ΕΡΓΑ ΤΟΥ ΑΓΓΕΟΥ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ, ΕΞ ΑΝΑΓΚΗΣ ΔΕΙ ΑΥΤΟΝ ΑΓΑΘΟΝ ΤΙ ΠΟΙΗΣΑΙ.

9 ΒΛΕΠΕΙΣ ΟΥΝ, ΦΗΣΙΝ, ΟΤΙ ΚΑΛΟΝ ΕΣΤΙ ΤΩ ΑΓΓΕΛΩ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΚΟΛΟΥΘΕΙΝ, ΤΩ ΔΕ ΑΓΓΕΛΩ ΤΗΣ ΠΟΝΗΡΙΑΣ ΑΠΟΤΑΞΑΣΘΑΙ.

10 ΤΑ ΜΕΝ ΠΕΡΙ ΤΗΣ ΠΙΠΣΤΕΩΣ ΑΥΤΗ Η ΕΝΤΟΛΗ ΔΗΛΟΙ, ΙΝΑ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΥ ΑΓΓΕΛΟΥ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΠΙΣΤΕΥΣΗΣ, ΚΑΙ ΕΡΓΑΣΑΜΕΝΟΣ ΑΥΤΑ ΤΟΥ ΑΓΓΕΛΛΟΥ ΤΗΣ ΠΟΝΗΡΙΑΣ ΧΑΛΕΠΑ ΕΣΤΙ ΜΗ ΕΡΓΑΖΟΜΕΝΟΣ ΟΥΝ ΑΥΤΑ ΖΗΣΗ ΤΩ ΘΕΩ.

ΕΝΤΟΛΗ Ζ.

1 ΦΟΒΗΘΗΤΙ, ΦΗΣΙ, ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΦΥΛΑΣΣΕ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ. ΦΥΛΑΣΣΩΝ ΟΥΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ ΕΣΗ ΔΥΝΑΤΟΣ ΕΝ ΠΑΣΗ ΠΡΑΞΕΙ, ΚΑΙ Η ΠΡΑΞΙΣ ΣΟΥ ΑΣΥΓΚΡΙΤΟΣ ΕΣΤΑΙ. ΦΟΒΟΥΜΕΝΟΣ ΓΑΡ ΤΟΝ ΚΥΡΙΟΝ ΠΑΝΤΑ ΚΑΛΩΣ ΕΡΓΑΣΗ ΟΥΤΟΣ ΔΕ ΕΣΤΙΝ Ο ΦΟΒΟΣ. ΟΝ ΔΕΙ ΣΕ ΦΟΒΗΘΗΝΑΙ, ΚΑΙ ΣΩΘΗΝΑΙ.

2 ΤΟΝ ΔΕ ΔΙΑΒΟΛΟΝ ΜΗ ΦΟΒΗΘΗΣ ΦΟΒΟΥΜΕΝΟΣ ΓΑΡ ΤΟΝ ΚΥΡΙΟΝ ΚΑΤΑΚΥΡΙΕΥΣΕΙΣ ΤΟΥ ΔΙΑΒΟΛΟΥ, ΟΤΙ ΔΥΝΑΜΙΣ ΕΝ ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ. ΕΝ Ω ΔΕ ΔΥΝΑΜΙΣ Η ΕΝΔΟΞΟΣ, ΚΑΙ ΦΟΒΟΣ ΕΝ ΑΥΤΩ. ΠΑΣ ΓΑΡ Ο ΔΥΝΑΜΙΝ ΕΧΩΝ ΦΟΒΟΝ ΕΧΕΙ Ο ΔΕ ΜΗ ΕΧΩΝ ΔΥΝΑΜΙΝ ΥΠΟ ΠΑΝΤΩΝ ΚΑΤΑΦΡΟΝΕΙΤΑΙ.

3 ΦΟΒΗΘΗΤΙ ΔΕ ΤΑ ΕΡΓΑ ΤΟΥ ΔΙΑΒΟΛΟΥ, ΟΤΙ ΠΟΝΗΡΑ ΕΣΤΙ. ΦΟΒΟΥΜΕΝΟΣ ΟΥΝ ΤΟΝ ΚΥΡΙΟΝ ΟΥΚ ΕΡΓΑΣΗ ΑΥΤΑ, ΑΛΛ ΕΦΕΞΗ ΑΠ ΑΥΤΩΝ.

4 ΔΙΣΣΟΙ ΟΥΝ ΕΙΣΙΝ ΟΙ ΦΟΒΟΙ ΕΑΝ ΓΑΡ ΘΕΛΗΣ ΤΟ ΠΟΝΗΡΟΝ ΕΡΓΑΣΗ ΑΥΤΟ ΕΑΝ ΔΕ ΘΕΛΗΣ ΠΑΛΙΝ ΤΟ ΑΓΑΘΟΝ ΕΡΓΑΣΑΣΘΑΙ, ΦΟΒΟΥ ΤΟΝ ΚΥΡΙΟΝ, ΚΑΙ ΕΡΓΑΣΗ ΑΥΤΟ. ΩΣΤΕ Ο ΦΟΒΟΣ ΤΟΥ ΚΥΡΙΟΥ ΙΣΧΥΡΟΣ ΕΣΤΙ ΚΑΙ ΜΕΓΑΣ ΚΑΙ ΕΝΔΟΞΟΣ. ΦΟΒΗΘΗΤΙ ΟΥΝ ΤΟΝ ΚΥΡΙΟΝ, ΚΑΙ ΖΗΣΗ ΑΥΤΩ ΚΑΙ ΟΣΟΙ ΑΝ ΦΟΒΗΘΩΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΗΡΗΣΩΣΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ, ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ.

5 ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΙΠΑΣ ΠΕΡΙ ΤΩΝ ΤΗΡΟΥΝΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ; ΟΤΙ, ΦΗΣΙΝ, ΠΑΣΑ Η ΚΤΙΣΙΣ ΦΟΒΕΙΤΑΙ ΤΟΝ ΚΥΡΙΟΝ ΤΑΣ ΔΕ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΟΥ ΦΥΛΑΣΣΕΙ. ΤΩΝ ΟΥΝ ΦΟΒΟΥΜΕΝΩΝ ΑΥΤΟΝ ΚΑΙ ΦΥΛΑΣΣΟΝΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ, ΕΚΕΙΝΩΝ Η ΖΩΗ ΕΣΤΙ ΠΑΡΑ ΤΩ ΘΕΩ ΤΩΝ ΔΕ ΜΗ ΦΥΛΑΣΣΟΝΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ, ΟΥΔΕ ΖΩΗ ΕΝ ΑΥΤΩ.

ΕΝΤΟΛΗ Η.

1 ΕΙΠΟΝ ΣΟΙ, ΦΗΣΙΝ, ΟΤΙ ΚΤΙΣΜΑΤΑ ΤΟΥ ΘΕΟΥ ΔΙΠΛΑ ΕΣΤΙ ΚΑΙ ΓΑΡ Η ΕΓΚΡΑΤΕΙΑ ΔΙΠΛΗ ΕΣΤΙΝ. ΕΠΙ ΤΙΝΩΝ ΓΑΡ ΔΕΙ ΕΓΚΡΑΤΕΥΣΕΥΣΘΑΙ, ΕΠΙΤΙΝΩΝ ΔΕ ΟΥ ΔΕΙ

2 ΓΝΩΡΙΣΟΝ ΜΟΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΠΙ ΤΙΝΩΝ ΔΕΙ ΕΓΚΡΑΤΕΥΕΣΘΑΙ, ΕΠΙ ΤΙΝΟΝ ΔΕ ΟΥ ΔΕΙ. ΑΚΟΥΕ, ΦΗΣΙ, ΤΟ ΠΟΝΗΡΟΝ ΕΓΚΡΑΤΕΥΟΥ ΚΑΙ ΜΗ ΠΟΙΕΙ ΑΥΤΟ ΤΟ ΔΕ ΑΓΑΘΟΝ ΜΗ ΕΓΚΡΑΤΕΥΟΥ, ΑΛΛΑ ΠΟΙΕΙ ΑΥΤΟ. ΕΑΝ ΓΑΡ ΕΓΚΡΑΤΕΥΣΗ ΤΟ ΑΓΑΘΟΝ ΜΗ ΠΟΙΕΙΝ, ΑΜΑΡΤΙΑΝ ΜΕΓΑΛΗΝ ΕΡΓΑΖΗ ΕΑΝ ΔΕ ΕΓΚΡΑΤΕΥΣΗ ΤΟ ΠΟΝΗΡΟΝ ΜΗ ΠΟΙΕΙΝ, ΔΙΚΑΙΟΣΥΝΗΝ ΜΕΓΑΛΗΝ ΕΡΓΑΖΗ. ΕΓΚΡΑΤΕΥΣΑΙ ΟΥΝ ΑΠΟ ΠΟΝΗΡΙΑΣ ΠΑΣΗΣ ΕΡΓΑΖΟΜΕΝΟΣ ΤΟ ΑΓΑΘΟΝ.

3 ΠΟΤΑΠΑΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΙΣΙΝ ΑΙ ΠΟΝΗΡΙΑΙ, ΑΦ ΩΝ ΗΜΑΣ ΔΕΙ ΕΓΚΡΑΤΕΥΕΣΘΑΙ; ΑΚΟΥΕ, ΦΗΣΙΝ ΑΠΟ ΜΟΙΧΕΙΑΣ ΚΑΙ ΠΟΡΝΕΙΑΣ ΑΠΟ ΜΕΘΥΣΜΑΤΟΣ ΑΝΟΜΙΑΣ, ΑΠΟ ΜΟΙΧΕΙΑΣ ΚΑΙ ΠΟΡΝΕΙΑΣ, ΑΠΟ ΕΔΕΣΜΑΤΩΝ ΠΟΛΛΩΝ ΚΑΙ ΥΨΗΛΟΦΡΟΣΥΝΗΣ ΚΑΙ ΥΠΕΡΗΦΑΝΙΑΣ ΚΑΙ ΑΠΟ ΨΕΥΜΑΤΟΣ ΚΑΙ ΚΑΤΑΛΑΛΙΑΣ ΚΑΙ ΥΠΟΚΡΙΣΕΩΣ, ΜΝΗΣΙΚΑΚΙΑΣ ΚΑΙ ΠΑΣΗΣ ΒΛΑΣΦΗΜΙΑΣ.

4 ΤΑΥΤΑ ΤΑ ΕΡΓΑ ΠΑΝΤΩΝ ΠΟΝΗΡΟΤΑΤΑ ΕΙΣΙΝ ΕΝ ΤΗ ΖΩΗ ΤΩΝ ΑΝΘΡΩΠΩΝ. ΑΠΟ ΤΟΥΤΩΝ ΟΥΝ ΤΩΝ ΕΡΓΩΝ ΔΕΙ ΕΓΚΡΑΤΕΥΕΣΘΑΙ ΤΟΝ ΔΟΥΛΟΝ ΤΟΥ ΘΕΟΥ Ο ΓΑΡ ΜΗ ΕΓΚΡΑΤΕΥΟΜΕΝΟΣ ΑΠΟ ΤΟΥΤΩΝ ΟΥ ΔΥΝΑΤΑΙ ΖΗΣΑΙ ΤΩ ΘΕΩ. ΑΚΟΥΕ ΟΥΝ ΚΑΙ ΤΑ ΑΚΟΛΟΥΘΑ ΤΟΥΤΩΝ,

5 ΕΤΙ ΓΑΡ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΟΝΗΡΑ ΕΡΓΑ ΕΣΤΙ; ΚΑΙ ΓΕ ΠΟΛΛΑ, ΦΗΣΙΝ, ΕΣΤΙΝ, ΑΦ ΩΝ ΔΕΙ ΤΟΝ ΔΟΥΛΟΝ ΤΟΥ ΘΕΟΥ ΕΓΚΡΑΤΕΥΕΣΘΑΙ ΚΛΕΜΜΑ, ΨΕΥΔΟΣ, ΑΠΟΣΤΡΕΡΗΣΙΣ, ΨΕΥΔΟΜΑΡΤΥΡΙΑ, ΠΛΕΟΝΕΞΙΑ, ΕΠΙΘΥΜΙΑ ΠΟΝΗΡΑ, ΑΠΑΤΗ, ΚΕΝΟΔΟΞΙΑ, ΑΛΑΖΟΝΕΙΑ ΚΑΙ ΟΣΑ ΤΟΥΤΟΙΣ ΟΜΟΙΑ ΕΙΣΙΝ.

6 ΟΥ ΔΟΚΕΙ ΣΟΙ ΤΑΥΤΑ ΠΟΝΗΡΑ ΕΙΝΑΙ; ΚΑΙ ΛΙΑΝ ΠΟΝΗΡΑ, ΦΗΜΙ, ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ. ΤΟΥΤΩΝ ΠΑΝΤΩΝ ΠΑΝΤΩΝ ΔΕΙ ΕΓΚΡΑΤΕΥΕΣΘΑΙ ΤΟ ΔΟΥΛΕΥΟΝΤΑ ΤΩ ΘΕΩ. ΕΓΚΡΑΤΕΥΣΑΙ ΟΥΝ ΔΕΙ ΣΕ ΕΓΚΡΑΤΕΥΕΣΘΑΙ, ΤΑΥΤΑ ΕΣΤΙΝ.

7 Α ΔΕ ΔΕΙ ΣΕ ΜΗ ΕΓΚΡΑΤΕΥΕΣΘΑΙ, ΦΗΣΙΝ, ΑΛΛΑ ΠΟΙΕΙ ΑΥΤΟ.

8 ΚΑΙ ΤΩΝ ΑΓΑΘΩΝ ΜΟΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΗΛΩΣΟΝ ΤΗΝ ΔΥΝΑΜΙΝ, ΙΙΝΑ ΠΟΡΕΥΘΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΔΟΥΛΕΥΣΩ ΑΥΤΟΙΣ, ΙΝΑ ΠΟΡΕΥΘΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΔΟΥΛΕΥΣΩ ΑΥΤΟΙΣ, ΙΝΑ ΕΡΓΑΣΑΜΕΝΟΣ ΑΥΤΑ ΔΥΝΗΘΩ ΣΩΘΗΝΑΙ. Ἄκουε, ΦΗΣΙ, ΚΑΙ ΤΩΝ ΑΓΑΘΩΝ ΤΑ ΕΡΓΑ, Α ΣΕ ΔΕΙ ΕΡΓΑΖΕΣΘΑΙ ΚΑΙ ΜΗ ΕΓΚΡΑΤΕΥΕΣΘΑΙ.

9 ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΠΙΣΤΙΣ, ΦΟΒΟΣ ΚΥΡΙΟΥ, ΑΓΑΠΗ, ΟΜΟΝΟΙΑ, ΡΗΜΑΤΑ ΔΙΚΑΙΟΣΥΝΗΣ, ΑΛΗΘΕΙΑ, ΥΠΟΜΟΝΗ ΤΟΥΤΩΝ ΑΓΑΘΩΤΕΡΟΝ ΟΥΔΕΝ ΕΣΤΙΝ ΕΝ ΤΗ ΖΩΗ ΤΩΝ ΑΝΘΡΩΠΩΝ. ΤΑΥΤΑ ΕΑΝ ΤΙΣ ΦΥΛΑΣΣΗ ΚΑΙ ΜΗ ΕΓΚΡΑΤΕΥΗΤΑΙ ΑΠ ΑΥΤΩΝ, ΜΑΚΑΡΙΟΣ ΓΙΝΕΤΑΙ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ.

10 ΕΙΤΑ ΤΟΥΤΩΝ ΤΑ ΑΚΟΛΟΥΘΑ ΑΚΟΥΣΟΝ ΧΗΡΑΙΣ ΥΠΗΡΕΤΕΙΝ, ΟΡΦΑΝΟΥΣ ΚΑΙ ΥΣΤΕΡΟΥΜΕΝΟΥΣ ΕΠΙΣΚΕΤΕΣΘΑΙ, ΕΞ ΑΝΑΓΚΩΝ ΛΥΤΡΟΥΣΘΑΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ, ΦΙΛΟΞΕΝΟΝ ΕΙΝΑΙ (ΕΝ ΓΑΡ ΤΗ ΦΙΛΟΞΕΝΙᾳ ΕΥΡΙΣΚΕΤΑΙ ΑΓΑΘΟΠΟΙΗΣΙΣ ΠΟΤΕ), ΜΗΔΕΝΙ ΑΝΤΙΤΑΣΣΕΣΘΑΙ, ΗΣΥΧΙΟΝ ΕΙΝΑΙ, ΕΝΔΕΕΣΤΕΡΟΝ ΓΙΝΕΣΘΑΙ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ, ΠΡΕΣΒΥΤΑΣ ΣΕΒΕΣΘΑΙ. ΔΙΚΑΙΟΣΥΝΗΝ ΑΣΚΕΙΝ, ΑΔΕΛΦΟΤΗΤΑ ΣΥΝΤΗΡΕΙΝ, ΥΒΡΙΝ ΥΠΟΦΕΕΙΝ, ΜΑΚΡΟΘΥΜΟΝ

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ΕΙΝΑΙ, ΜΝΗΣΙΚΑΚΙΑΝ ΜΗ ΕΧΕΙΝ, ΚΑΜΝΟΝΤΑΣ ΤΗ ΨΥΧΗ ΠΑΡΑΚΑΛΕΙΝ, ΕΣΚΑΝΔΑΛΙΣΜΕΝΟΥΣ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ ΜΗ ΑΠΟΒΑΛΛΕΣΘΑΙ, ΑΛΛ ΕΠΙΣΤΡΕΦΕΙΝ ΚΑΙ ΕΥΘΥΜΟΥΣ ΠΟΙΕΙΝ, ΑΜΑΡΤΑΝΟΝΤΑΣ ΝΟΥΘΕΤΕΙΝ, ΧΡΕΩΣΤΑΣ ΜΗ ΘΛΙΒΕΙΝ ΚΑΙ ΕΝΔΕΕΙΣ, ΚΑΙ ΕΙ ΤΙΝΑ ΤΟΥΤΟΙΣ ΟΜΟΙΑ ΕΣΤΙ.

11 ΔΟΚΕΙ ΣΟΙ, ΦΗΣΙ, ΤΑΥΤΑ ΑΓΑΘΑ ΕΙΝΑΙ; ΤΙ ΓΑΡ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΥΤΩΝ ΑΓΑΘΩΤΕΡΟΝ; ΠΟΡΕΥΟΥ ΟΥΝ, ΦΗΣΙΝ, ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΜΗ ΕΓΚΡΑΤΕΥΟΥ ΑΠ ΑΥΤΩΝ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ

12 ΦΥΛΑΣΣΕ ΟΥΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΑΥΤΗΝ ΕΑΝ ΤΟ ΑΓΑΘΟΝ ΠΟΙΗΣ ΚΑΙ ΜΗ ΕΓΚΡΑΤΕΥΣΗ ΑΠ ΑΥΤΟΥ, ΖΗΣΗ ΤΩ ΘΕΩ, ΚΑΙ ΠΑΝΤΕΣ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ ΟΙ ΟΥΤΩ ΠΟΙΟΥΝΤΕΣ. ΚΑΙ ΠΑΛΙΝ ΕΑΝ ΤΟ ΠΟΝΗΡΟΝ ΜΗ ΠΟΙΗΣ ΚΑΙ ΕΓΚΡΑΤΕΥΣΗ ΑΠ ΑΥΤΟΥ, ΖΗΣΗ ΤΩ ΘΕΩ, ΚΑΙ ΠΑΝΤΕΣ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ, ΟΣΟΙ ΕΑΝ ΤΑΥΤΑΣ ΤΑΣ ΕΝΤΟΛΑΣ ΦΥΛΑΞΩΣΙ ΚΑΙ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΑΥΤΑΙΣ.

ΕΝΤΟΛΗ Θ.

1 ΛΕΓΕΙ ΜΟΙ ΑΡΟΝ ΑΠΟ ΣΕΑΥΤΟΥ ΤΗΝ ΔΙΨΥΧΙΑΝ ΚΑΙ ΜΕΝ ΟΛΩΣ ΔΙΨΥΧΗΣΗΣ ΑΙΤΗΣΑΣΘΑΙ ΤΙ ΠΑΡΑ ΤΟΥ ΘΕΟΥ, ΛΕΓΩΝ ΕΝ ΣΕΑΥΤΩ ΟΤΙ ΠΩΣ ΔΥΝΑΜΑΙ ΑΙΤΗΣΑΣΘΑΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΛΑΒΕΙΝ, ΗΜΑΡΤΗΚΩΣ ΤΟΣΑΥΤΑ ΕΙΣ ΑΥΤΟΝ;

2 ΜΗ ΔΙΑΛΟΓΙΖΟΥ ΤΑΥΤΑ, ΑΛΛ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΣΟΥ ΕΠΙΣΤΡΕΨΟΝ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΑΙΤΟΥ ΠΑΡ ΑΥΤΟΥ ΑΔΙΣΤΑΚΤΩΣ, ΚΑΙ ΓΝΩΣΗ ΤΗΝ ΠΟΛΛΗΝ ΕΥΣΠΛΑΓΧΝΙΑΝ ΑΥΤΟΥ, ΟΤΙ ΟΥ ΜΗ ΣΕ ΕΓΚΑΤΑΛΙΠΗ, ΑΛΛΑ ΤΟ ΑΙΤΗΜΑ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΠΛΗΡΟΦΟΡΗΣΕΙ.

3 ΟΥΚ ΕΣΤΙ ΓΑΡ Ο ΘΕΟΣ ΩΣ ΟΙ ΑΝΘΡΩΠΟΙ ΜΝΗΣΙΚΑΚΟΥΝΤΕΣ, ΑΛΛ ΑΥΤΟΣ ΑΜΝΗΣΙΚΑΚΟΣ ΕΣΤΙ ΚΑΙ ΣΠΛΑΓΧΝΙΖΕΤΑΙ ΕΠΙ ΤΗΝ ΠΟΙΗΣΙΝ ΑΥΤΟΥ.

4 ΣΥ ΟΥΝ ΚΑΘΑΡΙΣΟΝ ΣΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΜΑΤΑΩΜΑΤΩΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΚΑΙ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΣΟΙ ΡΗΜΑΤΩΝ ΚΑΙ ΑΙΤΟΥ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ, ΚΑΙ ΑΠΟΛΗΨΗ ΠΑΝΤΑ ΚΑΙ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΑΙΤΗΜΑΤΩΝ ΣΟΥ ΑΝΥΣΤΕΡΗΤΟΣ ΕΣΗ, ΕΑΝ ΑΔΙΣΤΑΚΤΩΣ ΑΙΤΗΣΗΣ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ.

5 ΕΑΝ ΔΕ ΔΙΣΤΑΣΗΣ ΕΝ ΤΗ ΚΑΡΔΙᾳ ΣΟΥ, ΟΥΔΕΝ ΟΥ ΜΗ ΛΗΨΗ ΤΩΝ ΑΙΤΗΜΑΤΩΝ ΣΟΥ. ΟΙ ΓΑΡ ΔΙΣΤΑΖΟΝΤΕΣ ΕΙΣ ΤΟΝ ΘΕΟΝ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΔΙΨΥΧΟΙ ΚΑΙ ΟΥΔΕΝ ΟΛΩΣ ΕΠΙΤΥΓΧΑΝΟΥΣΙ ΤΩΝ ΑΙΤΗΜΑΤΩΝ ΑΥΤΩΝ.

6 ΟΙ ΔΕ ΟΠΟΤΕΛΕΙΣ ΟΝΤΕΣ ΕΝ ΤΗ ΠΙΣΤΕΙ ΠΑΝΤΑ ΑΙΤΟΥΝΤΑΙ ΠΕΠΟΙΘΟΤΕΣ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΛΑΜΒΑΝΟΥΣΙΝ, ΟΤΙ ΑΔΙΣΤΑΚΤΩΣ ΑΙΤΟΥΝΤΑΙ, ΜΗΔΕΝ ΔΙΨΥΧΟΥΝΤΕΣ. ΠΑΣ ΓΑΡ ΔΙΨΥΧΟΣ ΑΝΗΡ, ΕΑΝ ΜΗ ΜΕΤΑΝΟΗΣΗ, ΔΥΣΚΟΛΩΣ ΣΩΘΗΣΕΤΑΙ.

7 ΚΑΘΑΡΙΣΟΝ ΟΥΝ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΑΠΟ ΤΗΣ ΔΙΨΥΧΙΑΣ, ΕΝΔΥΣΑΙ ΔΕ ΤΗΝ ΠΙΣΤΙΝ, ΟΤΙ ΙΣΧΥΡΑ ΕΣΤΙ, ΚΑΙ ΠΙΣΤΕΥΕ ΤΩ ΘΕΩ, ΟΤΙ ΠΑΝΤΑ ΤΑ ΑΙΤΗΜΑΤΑ ΣΟΥ Α ΑΙΤΕΙΣ ΛΗΨΗ, ΚΑΙ ΕΑΝ ΑΙΤΗΣΑΜΕΝΟΣ ΠΟΤΕ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΑΙΤΗΜΑ ΤΙ ΒΡΑΔΥΤΕΡΟΝ ΛΑΜΒΑΝΗΣ, ΜΗ ΔΙΨΥΧΗΣΗΣ, ΟΤΙ ΤΑΧΥ ΟΥΚ ΕΛΑΒΕΣ ΤΟ ΑΙΤΗΜΑ ΤΗΣ ΨΥΧΗΣ ΣΟΥ ΠΑΝΤΩΣ ΓΑΡ ΔΙΑ ΠΕΙΡΑΣΜΟΝ ΤΙΝΑ Η ΠΑΡΑΠΤΩΜΑ ΤΙ, Ο ΣΥ ΑΓΝΟΕΙΣ, ΒΡΑΔΥΤΕΡΟΝ ΛΑΜΒΑΝΕΙΣ ΤΟ ΑΙΤΗΜΑ ΣΟΥ.

8 ΣΥ ΟΥΝ ΜΗ ΔΙΑΛΙΠΗΣ ΑΥΤΟ ΕΑΝ ΔΕ ΕΚΚΑΚΗΣΗΣ ΚΑΙ ΔΙΨΥΧΗΣΗΣ ΑΙΤΟΥΜΕΝΟΣ, ΣΕΑΥΤΟΝ ΑΙΤΙΩ ΚΑΙ ΜΗ ΤΟΝ ΔΙΔΟΝΤΑ ΣΟΙ.

9 ΒΛΕΕ ΤΗΝ ΔΙΨΥΣΙΑΝ ΤΑΥΤΗΝ ΠΟΝΗΡΑ ΓΑΡ ΕΣΤΙ ΚΑΙ ΑΣΥΝΕΤΟΣ ΚΑΙ ΠΟΛΛΟΥΣ ΕΚΡΙΖΟΙ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΓΕ ΛΙΑΝ ΠΙΣΤΟΥΣ ΚΑΙ ΙΧΥΡΟΥΣ. ΚΑΙ ΓΑΡ ΑΥΤΗ Η ΔΙΨΥΧΙΑ ΘΥΓΑΤΗΡ ΕΣΤΙ ΤΟΥ ΔΙΑΒΟΛΟΥ ΚΑΙ ΛΙΑΝ ΠΟΝΗΡΕΥΕΤΑΙ ΕΙΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ.

10 ΚΑΤΑΦΡΟΝΗΣΟΝ ΟΥΝ ΤΗΣ ΔΙΨΥΧΙΑΣ ΚΑΙ ΚΑΤΑΚΥΡΙΕΥΣΟΝ ΑΥΤΗΣ ΕΝ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ, ΕΝΔΥΣΑΜΕΝΟΣ ΤΗΝ ΠΙΣΤΙΝ ΤΗΝ ΙΣΧΥΡΑΝ ΚΑΙ ΔΥΝΑΤΗΝ Η ΓΑΡ ΠΙΣΤΙΣ ΠΑΝΤΑ ΕΠΑΓΓΕΛΛΕΤΑΙ, ΠΑΝΤΑ ΤΕΛΕΙΟΙ, Η ΔΕ ΔΙΨΥΧΙΑ ΜΗ ΚΑΤΑΠΙΣΤΕΥΟΥΣΑ ΕΑΥΤΗ ΠΑΝΤΩΝ ΑΠΟΤΥΓΧΑΝΕΙ ΤΩΝ ΕΡΓΩΝ ΑΥΤΗΣ ΩΝ ΠΡΑΣΣΕΙ.

11 ΒΛΕΠΕΙΣ ΟΥΝ, ΦΗΣΙΝ, ΟΤΙ Η ΠΙΣΤΙΣ ΑΝΩΘΕΝ ΕΣΤΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΧΕΙ ΔΥΝΑΜΙΝ ΜΕΓΑΛΗΝ Η ΔΕ ΔΙΨΥΣΙΑ ΕΠΙΓΕΙΟΝ ΠΝΕΥΜΑ ΕΣΤΙ ΠΑΡΑ ΤΟΥ ΔΙΑΒΟΛΟΥ, ΔΥΝΑΜΙΝ ΜΗ ΕΧΟΥΣΑ.

12 ΣΥ ΟΥΝ ΔΟΥΛΕΥΕ ΤΗ ΕΧΟΥΣΗ ΔΥΝΑΜΙΝ ΤΗ ΠΙΣΤΕΙ ΚΑΙ ΑΠΟ ΤΗΣ ΔΙΨΥΧΙΑΣ ΑΠΟΣΧΟΥ ΤΗΣ ΜΗ ΕΧΟΥΣΗΣ ΔΥΝΑΜΙΝ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ, ΚΑΙ ΠΑΝΤΕΣ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ ΟΙ ΤΑΥΤΑ ΦΡΟΝΟΥΝΤΕΣ.

ΕΝΤΟΛΗ Ι

Ι

1 ΑΡΟΝ ΑΠΟ ΣΕΑΘΤΟΥ, ΦΗΣΙ, ΤΗΝ ΛΥΠΗΝ ΚΑΙ ΓΑΡ ΑΥΤΗ ΑΔΕΛΦΗ ΕΣΤΙ ΤΗΣ ΔΙΨΥΧΙΑΣ ΚΑΙ ΤΗΣ ΟΞΥΧΟΛΙΑΣ.

2 ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΔΕΛΦΗ ΕΣΤΙ ΤΟΥΤΩΝ; ΑΛΛΟ ΓΑΡ ΜΟΙ ΔΟΚΕΙ ΕΙΝΑΙ ΟΞΥΧΟΛΙΑ ΚΑΙ ΑΛΛΟ ΔΙΨΥΧΙΑ ΚΑΙ ΑΛΛΟ ΛΥΠΗ. ἈΣΥΝΕΤΟΣ ΕΙ ΑΝΘΡΩΠΕ, ΦΗΣΙ, ΚΑΙ ΟΥ ΝΟΕΙΣ, ΟΤΙ Η ΛΥΠΗ ΠΑΝΤΩΝ ΤΩΝ ΠΝΕΥΜΑΤΩΝ ΠΟΝΗΡΟΤΕΡΑ ΕΣΤΙ ΚΑΙ ΔΕΙΝΟΤΑΤΗ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΡΑ ΠΑΝΤΑ ΤΑ ΠΝΕΥΜΑΤΑ ΚΑΤΑΦΘΕΙΡΕΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΕΚΤΡΙΒΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΙ ΠΑΛΙΝ ΣΩΖΕΙ;

3 ΕΓΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΣΥΝΕΤΟΣ ΕΙΜΙ ΚΑΙ ΟΥ ΣΥΝΙΩ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΑΥΤΑΣ. ΠΩΣ ΓΑΡ ΔΥΝΑΤΑΙ ΕΚΤΡΙΒΕΙΝ ΚΑΙ ΠΑΛΙΝ ΣΩΖΕΙΝ, ΟΥ ΝΟΩ.

4 ΑΚΟΥΕ, ΦΗΣΙΝ ΟΙ ΜΗΔΕΠΟΤΕ ΕΡΕΥΝΗΣΑΝΤΕΣ ΠΕΡΙ ΤΗΣ ΑΗΘΕΙΑΣ ΜΗΔΕ ΕΠΙΖΗΤΗΣΑΝΤΕΣ ΠΕΡΙ ΤΗΣ ΘΕΟΤΗΤΟΣ, ΠΙΣΤΕΥΣΑΝΤΕΣ ΔΕ ΜΟΝΟΝ, ΕΜΠΕΦΥΡΜΕΝΟΙ ΔΕ ΠΡΑΓΜΑΤΕΙΑΙΣ ΚΑΙ ΠΛΟΥΤΩ ΚΑΙ ΦΙΛΙΑΙΣ ΕΘΝΙΚΑΙΣ ΚΑΙ ΑΛΛΑΙΣ ΠΟΛΛΑΙΣ ΠΡΑΓΜΑΤΕΙΑΙΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΟΣΟΙ ΟΥΝ ΤΟΥΤΟΙΣ ΠΡΟΣΚΕΙΝΤΑΙ, ΟΥ ΝΟΟΥΣΙ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΗΣ ΘΕΟΤΗΤΟΣ ΕΠΙΣΚΟΤΟΥΝΤΑΙ ΓΑΡ ΥΠΟ ΤΟΥΤΩΝ ΤΩΝ ΠΡΑΞΕΩΝ ΚΑΙ ΚΑΤΑΦΘΕΙΡΟΝΤΑΙ ΚΑΙ ΓΙΝΟΝΤΑΙ ΚΕΧΕΡΣΩΜΕΝΟΙ.

5 ΚΑΘΩΣ ΟΙ ΑΜΠΕΛΩΝΕΣ ΟΙ ΚΑΛΟΙ, ΟΤΑΝ ΑΜΕΛΕΙΑΣ ΤΥΧΩΣΙ, ΧΕΡΣΟΥΝΤΑΙ ΑΠΟ ΤΩΝ ΑΚΑΝΘΩΝ ΚΑΙ ΒΟΤΑΝΩΝ ΠΟΙΚΙΛΩΝ, ΟΥΤΩΣ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΚΑΙ ΕΙΣ ΤΑΥΤΑΣ ΤΑΣ ΠΡΑΞΕΙΣ ΤΑΣ ΠΟΛΛΑΣ ΕΜΠΙΠΤΟΝΤΕΣ ΤΑΣ ΠΡΟΕΙΡΗΜΕΝΑΣ, ΑΠΟΠΛΑΝΩΝΤΑΙ ΑΠΟ ΤΗΣ ΔΙΑΝΟΙΑΣ ΑΥΤΩΝ, ΚΑΙ ΟΥΔΕΝ ΟΛΩΣ ΝΟΟΥΣΙ ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ, ΑΛΛΑ ΚΑΙ ΟΤΑΝ ΑΚΟΥΣΩΣΙ ΠΕΡΙ ΘΕΟΤΗΤΟΣ ΚΑΙ ΑΛΗΘΕΙΑΣ, ΚΑΙ ΑΛΗΘΕΙΑΣ ΚΑΙ ΟΥΔΕΝ ΟΛΩΣ ΝΟΟΥΣΙΝ.

6 ΟΙ ΔΕ ΦΟΒΟΝ ΕΧΟΝΤΕΣ ΘΕΟΥ ΚΑΙ ΕΡΕΥΝΩΝΤΕΣ ΠΕΡΙ ΘΕΟΤΗΤΟΣ ΚΑΙ ΑΛΗΘΕΙΑΣ ΚΑΙ ΤΗΝ ΚΑΡΔΙΑΝ ΕΧΟΝΤΕΣ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ, ΠΑΝΤΑ ΤΑ ΛΕΓΟΜΕΝΑ ΑΥΤΟΙΣ ΤΑΧΙΟΝ ΝΟΟΥΣΙ ΚΑΙ ΣΥΝΙΟΥΣΙΝ, ΟΤΙ ΕΧΟΥΣΙ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΕΑΥΤΟΙΣ ΟΠΟΥ ΓΑΡ Ο ΚΥΡΙΟΣ ΚΑΤΟΙΚΕΙ, ΕΚΕΙ ΚΑΙ ΣΥΝΕΣΙΣ ΠΟΛΛΗ. ΚΟΟΛΗΘΗΤΙ ΟΥΝ ΤΩ ΚΥΡΙΩ, ΚΑΙ ΠΑΝΤΑ ΣΥΝΗΣΕΙΣ ΚΑΙ ΝΟΗΣΕΙΣ.

ΙΙ

1 ΑΚΟΥΕ ΟΥΝ, ΦΗΣΙΝ, ΑΝΟΗΤΕ, ΠΩΣ Η ΛΥΠΗ ΕΚΤΡΙΒΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΙ ΠΑΛΙΝ ΣΩΖΕΙ

2 ΟΤΑΝ Ο ΔΙΨΥΧΟΣ ΕΠΙΒΑΛΗΤΑΙ ΠΡΑΞΙΝ ΤΙΝΑ ΚΑΙ ΤΑΥΤΗΣ ΑΠΟΤΥΧΗ ΔΙΑ ΤΗΝ ΔΙΩΥΣΙΑΝ ΑΥΤΟΥ, Η ΛΥΠΗ ΑΥΤΗ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΙΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΚΑΙ ΛΥΠΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΙ ΕΚΤΡΙΒΕΙ ΑΥΤΟ.

3 ΕΙΤΑ ΠΑΛΙΝ Η ΟΞΥΧΟΛΙΑ ΟΤΑΝ ΚΟΛΛΗΘΗ ΤΩ ΑΝΘΡΩΠΩ ΠΕΡΙ ΠΡΑΓΜΑΤΟΣ ΤΙΝΟΣ, ΚΑΙ ΛΙΑΝ ΠΙΚΡΑΝΘΗ, ΠΑΛΙΝ Η ΛΥΠΗ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟΥ ΟΞΥΧΟΛΗΣΑΝΤΟΣ, ΚΑΙ ΛΥΠΕΙΤΑΙ ΕΠΙ ΤΗ ΠΡΑΞΕΙ ΑΥΤΟΥ Η ΕΠΡΑΞΕ ΚΑΙ ΜΕΤΑΝΟΕΙ, ΟΤΙ ΠΟΝΗΡΟΝ ΕΙΡΓΑΣΑΤΟ.

4 ΑΥΤΗ ΟΥΝ Η ΛΥΠΗ ΔΟΚΕΙ ΣΩΤΗΡΙΑΝ ΕΧΕΙΝ, ΟΤΙ ΤΟ ΠΟΝΗΡΟΝ ΠΡΑΞΑΣ ΜΕΤΕΝΟΗΣΕΝ. ΑΜΦΟΤΕΡΑΙ ΟΥΝ ΑΙ ΠΡΑΞΕΙΣ ΛΥΠΟΥΣΙ ΤΟ ΠΝΕΥΜΑ Η ΜΕΝ ΔΙΨΥΧΙΑ, ΟΤΙ ΟΥΚ ΕΠΕΤΥΧΕ ΤΗΣ ΠΡΑΞΕΩΣ ΑΥΤΗΣ, Η ΔΕ ΟΞΥΧΟΛΙΑ ΛΥΠΕΙ ΤΟ ΠΝΕΥΜΑ, ΟΤΙ ΕΠΡΑΞΕ ΤΟ ΠΟΝΗΡΟΝ. ΑΜΦΟΤΕΡΑ ΟΥΝ

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ΛΥΠΗΡΑ ΕΣΤΙ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΓΙΩ, Η ΔΙΨΥΧΙΑ ΚΑΙ Η ΟΞΥΧΟΛΙΑ.

5 ΑΡΟΝ ΟΥΝ ΑΠΟ ΣΕΑΥΤΟΥ ΤΗΝ ΛΥΠΗΝ ΚΑΙ ΜΗ ΘΛΙΒΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟ ΕΝ ΣΟΙ ΚΑΤΟΙΚΟΥΝ, ΜΗΠΟΤΕ ΕΝΤΕΥΞΗΤΑΙ ΤΩ ΘΕΩ ΚΑΙ ΑΠΟΣΤΗ ΑΠΟ ΣΟΥ.

6 ΤΟ ΓΑΡ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ ΤΟ ΔΟΘΕΝ ΕΙΣ ΤΗΝ ΣΑΡΚΑ ΤΑΥΤΗΝ ΛΥΠΗΝ ΟΥΧ ΥΠΟΦΕΡΕΙ ΟΥΔΕ ΣΤΕΝΟΧΩΡΙΑΝ.

III

1 ΕΝΔΥΣΑΙ ΟΥΝ ΤΗΝ ΙΛΑΡΟΤΗΤΑ, ΤΗΝ ΠΑΝΤΟΤΕ ΕΧΟΥΣΑΝ ΧΑΡΙΝ ΠΑΡΑ ΤΩ ΘΕΩ ΚΑΙ ΕΥΠΡΟΣΔΕΚΤΟΝ ΟΥΣΑΝ ΑΥΤΩ, ΚΑΙ ΕΝΤΡΥΦΑ ΕΝ ΑΥΤΗ. ΠΑΣ ΓΑΡ ΙΛΑΡΟΣ ΑΝΗΡ ΑΓΑΘΑ ΕΡΓΑΖΕΤΑΙ ΚΑΙ ΑΓΑΘΑ ΦΡΟΝΕΙ ΚΑΙ ΚΑΤΑΦΡΟΝΕΙ ΤΗΣ ΛΥΠΗΣ.

2 Ο ΔΕ ΛΥΠΗΡΟΣ ΑΝΗΡ ΠΑΝΤΟΤΕ ΠΟΝΗΡΕΥΕΤΑΙ ΠΡΩΤΟΝ ΜΕΝ ΠΟΝΗΡΕΥΕΤΑΙ, ΟΤΙ ΛΥΠΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟ ΔΟΘΕΝ ΤΩ ΑΝΘΡΩΠΩ ΙΛΑΡΟΝ ΔΕΥΤΕΡΟΝ ΔΕ ΛΥΠΩΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΑΝΟΜΙΑΝ ΕΡΓΑΖΕΤΑΙ, ΜΗ ΕΝΤΥΓΧΑΝΩΝ ΜΗΔΕ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΣ ΤΩ ΚΥΡΙΩ. ΠΑΝΤΟΤΕ ΓΑΡ ΛΥΠΗΡΟΥ ΑΝΔΡΟΣ Η ΕΝΤΕΥΞΙΣ ΟΥΚ ΕΧΕΙ ΔΥΝΑΜΙΝ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΠΙ ΤΟ ΕΝΤΕΥΞΙΣ ΟΥΚ ΕΧΕΙ ΔΥΝΑΜΙΝ ΤΟΥ ΑΝΑΒΗΝΑΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ ΤΟΥ ΘΕΟΥ.

3 ΔΙΑΤΙ, ΦΗΜΙ, ΟΥΚ ΑΝΑΒΑΙΝΕΙ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ Η ΕΝΤΕΥΞΙΣ ΤΟΥ ΛΥΠΟΥΜΕΝΟΥ; ΟΤΙ, ΦΗΣΙΝ, Η ΛΥΠΗ ΕΓΚΑΘΗΤΑΙ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ. ΜΕΜΙΓΜΕΝΗ ΟΥΝ Η ΛΥΠΗ ΜΕΤΑ ΤΗΣ ΕΝΤΕΥΞΕΩΣ ΟΥΚ ΑΦΙΗΣΙ ΤΗΝ ΕΝΤΕΥΞΙΝ ΑΝΑΒΗΝΑΙ ΚΑΘΑΡΑΝ ΕΠΙ ΤΟ ΘΥΣΙΑΣΤΗΡΙΟΝ. ΩΣΠΕΡ ΓΑΡ ΟΞΟΣ ΚΑΙ ΟΙΝΟΣ ΜΕΜΙΓΜΕΝΑ ΕΠΙ ΤΟ ΑΥΤΟ ΤΗΝ ΑΥΤΗΝ ΗΔΟΝΗΝ ΟΥΚ ΕΧΟΥΣΙΝ, ΟΥΤΩ ΚΑΙ Η ΛΥΠΗ ΜΕΜΙΓΜΕΝΗ ΜΕΤΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΤΗΝ ΑΥΤΗΝ ΕΝΤΕΥΞΙΝ ΟΥΚ ΕΧΕΙ.

4 ΚΑΘΑΡΙΣΟΝ ΟΥΝ ΣΕΑΥΤΟΝ ΑΠΟ ΤΗΣ ΛΥΠΗΣ ΤΗΣ ΠΟΝΗΡΑΣ ΤΑΥΤΗΣ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ ΚΑΙ ΠΑΝΤΕΣ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ, ΟΣΟΙ ΑΝ ΑΠΟΒΑΛΩΣΙΝ ΑΦ ΕΑΥΤΩΝ ΤΗΝ ΛΥΠΗΝ ΚΑΙ ΕΝΔΥΣΩΝΤΑΙ ΠΑΣΑΝ ΙΛΑΡΟΤΗΤΑ.

ΕΝΤΟΛΗ ΙΑ.

1 ΕΔΕΙΞΕ ΜΟΙ ΕΠΙ ΣΥΜΨΕΛΛΙΟΥ ΚΑΘΗΜΕΝΟΥΣ ΑΝΘΡΩΠΟΥΣ ΚΑΙ ΕΤΕΡΟΝ ΑΝΘΡΩΠΟΝ ΚΑΘΗΜΕΝΟΝ ΕΠΙ ΚΑΘΕΔΡΑΝ, ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ ΤΟΥΣ ΕΠΙ ΤΟΥ ΣΥΜΨΕΛΛΙΟΥ ΚΑΘΗΜΕΝΟΥΣ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ. ΟΥΤΟΙ, ΦΗΣΙ, ΠΙΣΤΟΙ ΕΙΣΙ, ΚΑΙ Ο ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΗΝ ΚΑΘΕΔΡΑΝ ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΕΣΤΙΝ, ΟΣ ΑΠΟΛΛΥΣΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ ΤΩΝ ΔΙΨΥΧΩΝ ΔΕ ΑΠΟΛΛΥΣΙΝ, ΟΥ ΤΩΝ ΠΙΣΤΩΝ.

2 ΟΥΤΟΙ ΟΥΝ ΟΙ ΔΙΨΥΧΟΙ ΩΣ ΕΠΙ ΜΑΝΤΙΝ ΕΡΧΟΝΤΑΙ ΚΑΙ ΕΠΕΡΩΤΩΣΙΝ ΑΥΤΟΝ, ΤΙ ΑΡΑ ΕΣΤΑΙ ΑΥΤΟΙΣ ΚΑΚΕΙΝΟΣ Ο ΨΕΥΔΟΠΡΟΦΗΤΗΣ. ΜΗΔΕΜΙΑΝ ΕΧΩΝ ΕΝ ΕΑΥΤΩ ΔΥΝΑΜΙΝ ΠΝΕΥΜΑΤΟΣ ΘΕΙΟΥ, ΛΑΛΕΙ ΜΕΤ ΑΥΤΩΝ ΚΑΤΑ ΤΑ ΕΠΕΡΩΤΗΜΑΤΑ ΑΥΤΩΝ ΚΑΙ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΠΟΝΗΡΙΑΣ ΑΥΤΩΝ ΚΑΙ ΠΛΗΡΟΙ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ, ΚΑΘΩΣ ΑΥΤΟΙ ΒΟΥΛΑΝΤΑΙ.

3 ΑΥΤΟΣ ΓΑΡ ΚΕΝΟΣ ΩΝ ΚΕΝΑ ΚΑΙ ΑΠΟΚΡΙΝΕΤΑΙ ΚΕΝΟΙΣ Ο ΓΑΡ ΕΑΝ ΕΠΕΡΩΤΗΘΗ, ΠΡΟΣ ΤΟ ΚΕΝΩΜΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΑΠΡΟΚΡΙΝΕΤΑΙ. ΤΙΝΑ ΔΕ ΚΑΙ ΡΗΜΑΤΑ ΑΛΗΘΗ ΛΑΛΕΙ Ο ΓΑΡ ΔΙΑΒΟΛΟΣ ΠΛΗΡΟΙ ΑΥΤΟΝ ΤΩ ΑΥΤΟΥ ΠΝΕΥΜΑΤΙ, ΕΙ ΤΙΝΑ ΔΥΝΗΣΕΤΑΙ ΡΗΞΑΙ ΤΩΝ ΔΙΚΑΩΝ.

4 ΟΣΟΙ ΟΥΝ ΙΣΧΥΡΟΙ ΕΙΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ ΤΟΥ ΚΥΡΙΟΥ, ΕΝΔΕΔΥΜΕΝΟΙ ΤΗΝ ΑΛΗΘΕΙΑΝ, ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΠΝΕΥΜΑΣΙΝ ΟΥ ΚΟΛΛΩΝΤΑΙ, ΑΛΛ ΑΠΕΧΟΝΤΑΙ ΑΠ ΑΥΤΩΝ ΟΣΟΙ ΔΕ ΔΙΨΥΧΟΙ ΕΙΣΙ ΚΑΙ ΠΥΚΝΩΣ ΜΕΤΑΝΟΟΥΣΙ, ΜΑΝΤΕΥΟΝΤΑΙ ΩΣ ΚΑΙ ΤΑ ΕΘΝΗ ΚΑΙ ΕΑΥΤΟΙΣ ΜΕΙΖΟΝΑ ΑΜΑΡΤΙΑΝ ΕΠΙΦΕΡΟΥΣΙΝ ΕΙΔΩΛΟΛΑΤΡΟΥΝΤΕΣ Ο ΓΑΡ ΕΠΕΡΩΤΩΝ ΨΕΥΔΟΠΡΟΦΗΤΗΝ ΠΕΡΙ ΠΡΑΞΕΩΣ ΤΙΝΟΣ ΕΙΔΩΛΟΛΟΑΤΡΗΣ ΕΣΤΙ ΚΑΙ ΚΕΝΟΣ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ ΚΑΙ ΑΦΡΩΝ.

5 ΠΑΝ ΓΑΡ ΠΝΕΥΜΑ ΑΠΟ ΘΕΟΥ ΔΟΘΕΝ ΟΥΚ ΕΠΕΡΩΤΑΤΑΙ, ΑΛΛΑ ΕΧΟΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΣ ΘΕΟΤΗΤΟΣ ΑΦ ΕΑΥΤΟΥ ΛΑΛΕΙ ΠΑΝΤΑ, ΟΤΙ ΑΝΩΘΕΝ ΕΣΤΙΝ ΑΠΟ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΟΥ ΘΕΙΟΥ ΠΝΕΥΜΑΤΟΣ.

6 ΤΟ ΔΕ ΠΝΕΥΜΑΤ ΤΟ ΕΠΕΡΩΤΩΜΕΝΟΝ ΚΑΙ ΛΑΛΟΥΝ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΠΙΓΕΙΟΝ ΕΣΤΙ ΚΑΙ ΕΛΑΦΡΟΝ, ΔΥΝΑΜΙΝ ΜΗ ΕΧΟΝ ΚΑΙ ΟΛΩΣ ΟΥ ΛΑΛΕΙ, ΕΑΝ ΜΗ ΕΠΕΡΩΤΗΘΗ.

7 ΠΩΣ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΝΘΡΩΠΟΣ ΓΝΩΣΕΤΑΙ, ΤΙΣ ΑΥΤΩΝ ΠΡΟΦΗΤΗΣ ΚΑΙ ΤΙΣ ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΕΣΤΙΝ; ΑΚΟΥΕ, ΦΗΣΙ, ΠΕΡΙ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΩΣ ΣΟΙ ΜΕΛΛΩ ΛΕΓΕΙΝ, ΟΥΤΩ ΔΟΚΙΜΑΣΕΙΣ ΤΟΝ ΠΡΟΦΗΤΗΝ ΚΑΙ ΤΟΝ ΨΕΥΔΟΠΡΟΦΗΤΗΝ. ΑΠΟ ΤΗΣ ΖΩΗΣ ΔΟΚΙΜΑΖΕ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΕΧΟΝΤΑ ΤΟ ΠΝΕΥΜΑ ΤΟ ΘΕΙΟΝ.

8 ΠΡΩΤΟΝ ΜΕΝ Ο ΕΧΩΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΝΩΘΕΝ ΠΡΑΥΣ ΕΣΤΙ ΚΑΙ ΗΣΥΧΙΟΣ ΚΑΙ ΤΑΠΕΙΝΟΦΡΩΝ ΚΑΙ ΑΠΕΧΟΜΕΝΟΣ ΑΠΟ ΠΑΣΗΣ ΠΟΝΗΡΙΑΣ ΚΑΙ ΕΠΙΘΥΜΙΑΣ ΜΑΤΑΙΑΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΚΑΙ ΕΑΥΤΟΝ ΕΝΔΕΕΣΤΕΡΟΝ ΠΟΙΕΙ ΠΑΝΤΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ ΟΥΔΕΝΙ ΟΥΕΝ ΑΠΟΚΡΙΝΕΤΑΙ ΕΠΕΡΩΤΩΜΕΝΟΣ, ΟΥΔΕ ΚΑΤΑΜΟΝΑΣ ΛΑΛΕΙ, ΟΥΔΕ ΟΤΑΝ ΘΕΛΗ ΑΝΘΡΩΠΟΣ ΛΑΛΕΙΝ, ΛΑΛΕΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ, ΑΛΛΑ ΤΟΤΕ ΛΑΛΕΙ, ΟΤΑΝ ΘΕΛΗΣΗ ΑΥΤΟΝ Ο ΘΕΟΣ ΛΑΛΗΣΑΙ.

9 ΟΤΑΝ ΟΥΝ ΕΛΘΗ Ο ΑΝΘΡΩΠΟΣ Ο ΕΧΩΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΘΕΙΟΝ ΕΙΣ ΣΥΝΑΓΩΓΗΝ ΑΝΔΡΩΝ ΔΙΚΑΙΩΝ ΤΩΝ ΕΧΟΝΤΩΝ ΠΙΣΤΙΝ ΘΕΙΟΝ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΕΝΤΕΥΞΙΣ ΓΕΝΗΤΑΙ ΠΡΟΣ ΤΟ ΘΕΟΝ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ΤΩΝ ΑΝΔΡΩΝ ΕΚΕΙΝΩΝ, ΤΟΤΕ Ο ΑΓΓΕΛΟΣ ΤΟΥ ΠΡΟΦΗΤΙΚΟΥ ΠΝΕΥΜΑΤΟΣ Ο ΚΕΙΜΕΝΟΣ ΠΡΟΣ ΑΥΤΟΝ ΠΛΗΡΟΙ ΤΟΝ ΑΝΘΡΩΠΟΝ, ΚΑΙ ΠΛΗΡΩΘΕΙΣ Ο ΑΝΘΡΩΠΟΣ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΑΓΙΩ ΛΑΛΕΙ ΕΙΣ ΤΟ ΠΛΗΘΟΣ, ΚΑΘΩΣ Ο ΚΥΡΙΟΣ ΒΟΥΛΕΤΑΙ.

10 ΟΥΤΩΣ ΟΥΝ ΦΑΝΕΡΟΝ ΕΣΤΑΙ ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΘΕΟΤΗΤΟΣ. ΟΣΗ ΟΥΝ ΠΕΡΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΗΣ ΘΕΟΤΗΤΟΣ ΤΟΥ ΚΥΡΙΟΥ Η ΔΥΝΑΜΙΣ ΑΥΤΗ.

11 ΑΚΟΥΕ ΝΥΝ, ΦΗΣΙ, ΠΕΡΙ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΕΠΙΓΕΙΟΥ ΚΑΙ ΚΕΝΟΥ ΚΑΙ ΔΥΝΑΜΙΝ ΜΗ ΕΧΟΝΤΟΣ, ΑΛΛΑ ΟΝΤΟΣ ΜΩΡΟΥ.

12 ΠΡΩΤΟΝ ΜΕΝ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ Ο ΔΟΚΩΝ ΠΝΕΥΜΑ ΕΧΕΙΝ ΥΨΟΙ ΕΑΥΤΟΝ ΚΑΙ ΘΕΛΕΙ ΠΡΩΤΟΚΑΘΕΔΡΙΑΝ ΕΧΕΙΝ, ΚΑΙ ΕΥΘΥΣ ΙΤΑΜΟΣ ΕΣΤΙ ΚΑΙ ΑΝΑΙΔΗΣ ΚΑΙ ΠΟΛΥΛΑΛΟΣ ΚΑΙ ΕΝ ΤΡΥΦΑΙΣ ΠΟΛΛΑΙΣ ΑΝΑΣΤΡΕΦΟΜΕΝΟΣ ΚΑΙ ΕΝ ΕΤΕΡΑΙΣ ΠΟΛΛΑΙΣ ΑΠΑΤΑΙΣ ΚΑΙ ΜΙΣΘΟΥΣ ΛΑΜΒΑΝΩΝ ΤΗΣ ΠΡΟΦΗΤΕΙΑΣ ΑΥΤΟΥ ΕΑΝ ΔΕ ΜΗ ΛΑΒΗ, ΟΥ ΠΡΟΦΗΤΕΥΕΙ. ΔΥΝΑΤΑΙ ΟΥΝ ΠΝΕΥΜΑ ΘΕΙΟΝ ΜΙΣΘΟΥΣ ΛΑΜΒΑΝΕΙΝ ΚΑΙ ΠΡΟΦΗΤΕΥΕΙΝ; ΟΥΚ ΕΝΔΕΧΕΤΑΙ ΤΟΥΤΟ ΠΟΙΕΙΝ ΘΕΟΥ ΠΡΟΦΗΤΗΝ, ΑΛΛΑ ΤΩΝ ΤΟΙΟΥΤΩΝ ΠΡΟΦΗΤΩΝ ΕΙΓΕΙΟΝ ΕΣΤΙ ΤΟ ΠΝΕΥΜΑ.

13 ΕΙΤΑ ΟΛΩΣ ΕΙΣ ΣΥΑΓΩΓΗΝ ΑΝΔΡΩΝ ΔΙΚΑΙΩΝ ΟΥΚ ΕΓΓΙΖΕΙ, ΑΛΛ ΑΠΟΦΕΥΓΕΙ ΑΥΤΟΥΣ ΚΟΛΑΤΑΙ ΔΕ ΤΟΙΣ ΔΙΨΥΧΟΙΣ ΚΑΙ ΚΕΝΟΙΣ ΚΑΙ ΚΑΤΑ ΓΩΝΙΑΝ ΑΥΤΟΙΣ ΠΡΟΦΗΤΕΥΕΙ ΚΑΙ ΑΠΑΤΑ ΑΥΤΟΥΣ ΛΑΛΩΝ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΑΥΤΩΝ ΠΑΝΤΑ ΚΕΝΩΣ ΚΕΝΟΙΣ ΓΑΡ ΚΑΙ ΑΠΟΚΡΙΝΕΤΑΙ ΤΟ ΓΑΡ ΚΕΝΟΝ ΣΚΕΥΟΣ ΜΕΤΑ ΤΩΝ ΚΕΝΩΝ ΣΥΝΤΙΘΕΜΕΝΟΝ ΟΥ ΘΡΑΥΕΤΑΙ, ΑΛΛΑ ΣΥΜΦΩΝΟΥΣΙΝ ΑΛΛΗΛΟΙΣ.

14 ΟΤΑΝ ΔΕ ΕΛΘΗ ΕΙΣ ΣΥΝΑΓΩΓΗΝ ΠΛΗΡΗ ΑΝΔΡΩΝ ΔΙΚΑΙΩΝ ΕΧΟΝΤΩΝ ΠΝΕΥΜΑ ΤΟ ΕΠΙΓΕΙΟΝ ΑΠΟ ΤΟΥ ΦΟΒΟΥ ΦΕΥΓΕΙ ΑΠ ΑΥΤΟΥ, ΚΑΙ ΚΩΦΟΥΤΑΙ Ο ΑΝΘΡΩΠΟΣ ΕΚΕΙΝΟΣ ΚΑΙ ΟΛΩΣ ΣΥΝΘΡΑΥΕΤΑΙ, ΜΗΔΕΝ ΔΥΝΑΜΕΝΟΣ ΛΑΛΗΣΑΙ.

15 ΕΑΝ ΓΑΡ ΕΙΣ ΑΥΤΟΙΣ ΘΗΣ ΚΕΡΑΜΙΟΝ ΚΕΝΟΝ, ΚΑΙ ΠΑΛΙΝ ΑΠΟΤΙΒΑΣΑΙ ΘΕΛΗΣΗΣ ΤΗΝ ΑΠΟΘΗΚΗΝ, ΤΟ ΚΕΡΑΜΙΟΝ ΕΚΕΙΝΟ, Ο ΕΘΗΚΑΣ ΚΕΝΟΝ, ΚΕΝΟΝ ΚΑΙ ΕΥΡΗΣΕΙΣ ΟΥΤΩ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΟΙ ΚΕΝΟΙ ΟΤΑΝ ΕΛΘΩΣΙΝ ΕΙΣ ΠΝΕΥΜΑΤΑ ΔΙΚΑΙΩΝ, ΟΠΟΙΟΙ ΗΛΘΟΝ, ΤΟΙΟΥΤΟΙ ΚΑΙ ΕΥΡΙΚΟΝΤΑΙ.

16 ΕΧΕΙΣ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΗΝ ΖΩΗΝ. ΔΟΚΙΜΑΖΕ ΟΥΝ ΑΠΟ ΤΩΝ ΕΡΓΩΝ ΚΑΙ ΤΗΣ ΖΩΗΣ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟΝ ΛΕΓΟΝΤΑ ΤΩ ΠΝΕΥΜΑΤΙ ΤΩ ΕΡΧΟΜΕΝΩ ΑΠΟ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΧΟΝΤΙ ΔΥΝΑΜΙΝ ΤΩ ΕΡΧΟΜΕΝΩ ΑΠΟ

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ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΕΝΩ ΜΗΔΕΝ ΠΙΣΤΕΥΕ, ΟΤΙ ΕΝ ΑΥΤΩ ΔΥΝΑΜΙΣ ΟΥΚ ΕΣΤΙΝ ΑΠΟ ΤΟΥ ΔΙΑΒΟΛΟΥ ΓΑΡ ΕΡΧΕΤΑΙ

18 ΑΚΟΥΣΟΝ ΟΥΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ, ΗΝ ΜΕΛΛΩ ΣΟΙ ΛΕΓΕΙΝ ΛΑΒΕ ΛΙΘΟΝ ΚΑΙ ΒΑΛΕ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ, ΙΔΕ, ΕΙ ΔΥΝΑΣΑΙ ΑΨΑΣΘΑΙ ΑΥΤΟΥ Η ΠΑΛΙΝ ΛΑΒΕ ΣΙΦΩΝΑ ΥΔΑΤΟΣ ΚΑΙ ΣΙΦΩΝΙΣΟΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ, ΙΔΕ, ΕΙ ΔΥΝΑΣΑΙ ΤΡΥΠΗΣΑΙ ΤΟΝ ΟΥΡΑΝΟΝ.

19 ΠΩΣ, ΦΗΜΙ ΚΥΡΙΕ, ΔΥΝΑΤΑΙ ΤΑΥΤΑ ΕΙΡΗΚΑΣ. ΩΣ ΤΑΥΤΑ ΟΥΝ, ΦΗΣΙΝ, ΑΔΥΝΑΤΑ ΕΣΤΙΝ, ΟΥΤΩ ΚΑΙ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑ ΕΠΙΓΕΙΑ ΑΔΥΝΑΤΑ ΕΣΤΙ ΚΑΙ ΑΔΡΑΝΗ.

20 ΛΑΒΕ ΟΥΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΗΝ ΑΝΩΘΕΝ ΕΡΧΟΜΕΝΗΝ Η ΧΑΛΑΖΑ ΕΛΑΧΙΣΤΟΝ ΕΣΤΙ ΚΟΚΚΑΡΙΟΝ, ΚΑΙ ΟΤΑΝ ΕΠΙΠΕΣΗ ΕΠΙ ΚΕΦΑΛΗΝ ΑΝΘΡΩΠΟΥ, ΠΩΣ ΠΟΝΟΝ ΠΑΡΕΧΕΙ; Η ΠΑΛΙΝ ΛΑΒΕ ΣΤΑΓΟΝΑ, Η ΑΠΟ ΤΟΥ ΚΕΡΑΜΟΥ ΠΙΠΤΕΙ ΧΑΜΑΙ ΑΝΩΘΕΝ ΕΛΑΧΙΣΤΑ ΠΙΠΤΟΝΤΑ ΕΠΙ ΤΗΝ ΓΗΝ ΜΕΓΑΛΗΝ ΔΥΝΑΜΙΝ ΕΧΕΙ ΟΥΤΩ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΘΕΙΟΝ ΑΝΩΘΕΝ ΕΡΧΟΜΕΝΟΝ ΔΥΝΑΤΟΝ ΕΣΤΙ ΤΟΥΤΩ ΟΥΝ ΤΩ ΠΝΕΥΜΑΤΙ ΠΙΣΤΕΥΕ, ΑΠΟ ΔΕ ΤΟΥ ΕΤΕΡΟΥ ΑΠΕΧΟΥ.

ΕΝΤΟΛΗ ΙΒ.

I

1 ΛΕΓΕΙ ΜΟΙ ΑΡΟΝ ΑΠΟ ΣΕΑΥΤΟΥ ΠΑΣΑΝ ΕΠΙΘΥΜΙΑΝ ΠΟΝΗΡΑΝ, ΕΝΔΥΣΑΙ ΔΕ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΗΝ ΑΓΑΘΗΝ ΚΑΙ ΣΕΜΝΗΝ ΕΝΔΕΔΥΜΕΝΟΣ ΓΑΡ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΑΥΤΗΝ ΜΙΣΗΣΕΙΣ ΤΗΝ ΠΟΝΗΡΑΝ ΕΠΙΘΥΜΙΑΝ ΚΑΙ ΧΑΛΙΝΑΓΩΓΗΣΕΙΣ ΑΥΤΗΝ, ΚΑΘΩΣ ΒΟΥΛΕΙ.

2 ΑΓΡΙΑ ΓΑΡ ΕΣΤΙΝ Η ΕΠΙΘΥΜΙΑ Η ΠΟΝΗΡΑ ΚΑΙ ΔΥΣΚΟΛΩΣ ΗΜΕΡΟΥΝΤΑΙ. ΦΟΒΕΡΑ ΓΑΡ ΕΣΤΙ ΚΑΙ ΛΙΑΝ ΤΗ ΑΓΡΙΟΤΗΤΙ ΑΥΤΗΣ ΔΑΠΑΝΑ ΤΟΙΣ ΑΝΘΡΩΠΟΥΣ ΜΑΛΙΣΤΑ ΔΕ ΕΑΝ ΕΜΠΕΣΗ ΕΙΣ ΑΥΤΗΝ ΔΟΥΛΟΣ ΘΕΟΥ ΚΑΙ ΜΗ Η ΣΥΝΕΤΟΣ, ΔΑΠΑΝΑΤΑΙ ΥΠ ΑΥΤΗΣ ΔΕΙΝΩΣ ΔΑΠΑΝΑ ΔΕ ΤΟΥΣ ΤΟΙΟΥΤΟΥΣ ΤΟΥΣ ΜΗ ΕΧΟΝΤΑΣ ΕΝΔΥΜΑ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΑΓΑΘΗΣ, ΑΛΛΑ ΕΜΠΕΦΥΡΜΕΝΟΥΣ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ ΤΟΥΤΟΥΣ ΟΥΝ ΠΑΡΑΔΙΔΩΣΙΝ ΕΙΣ ΘΑΝΑΤΟΝ.

3 ΠΟΙΑ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΡΓΑ ΕΣΤΙΝ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΠΟΝΗΡΑΣ ΤΑ ΠΑΡΑΔΙΔΟΝΤΑ ΤΟΥΣ ΑΝΤΡΩΠΟΥΣ ΕΙΣ ΘΑΝΑΤΟΝ; ΓΝΩΡΙΣΟΝ ΜΟΙ, ΙΝΑ ΑΦΕΞΩΜΑΙ ΑΠ ΑΥΤΩΝ. Ἄ ΚΟΥΣΟΝ, ΦΗΣΙΝ, ΕΝ ΠΟΙΟΙΣ ΕΡΓΟΙΣ ΘΑΝΑΤΟΙ Η ΕΠΙΘΥΜΙΑ Η ΠΟΝΗΡΑ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ.

II

1 ΠΑΤΩΝ ΠΡΟΕΧΟΥΣΑ ΕΠΙΘΥΜΙΑ ΓΥΝΑΙΚΟΣ ΑΛΛΟΤΡΙΑΣ Η ΑΝΔΡΟΣ ΚΑΙ ΠΟΛΥΤΕΛΕΙΑΣ ΠΛΟΥΤΟΥ ΚΑΙ ΕΔΕΣΜΑΤΩΝ ΠΟΛΛΩΝ ΠΑΤΑΙΩΝ ΚΑΙ ΜΕΘΥΣΜΑΤΩΝ ΚΑΙ ΕΤΕΡΩΝ ΤΡΥΦΩΝ ΠΟΛΛΩΝ ΚΑΙ ΜΩΡΩΝ ΠΑΣΑ ΓΑΡ ΤΡΥΡΗ ΜΩΡΑ ΕΣΤΙ ΚΑΙ ΚΕΝΗ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ.

2 ΑΥΤΑΙ ΟΥΝ ΑΙ ΕΠΙΘΥΜΙΑΙ ΠΟΝΗΡΑΙ ΕΙΣΙ, ΘΑΝΑΤΟΥΣΑΙ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΑΥΤΗ ΓΑΡ Η ΕΠΙΘΥΜΙΑ Η ΠΟΝΗΡΑ ΤΟΥ ΔΙΑΒΟΛΟΥ ΘΥΓΑΤΗΡ ΕΣΤΙΝ. ΑΠΕΧΕΣΘΑΙ ΟΥΝ ΔΕΙ ΑΠΟ ΤΩΝ ΕΠΙΘΥΜΙΩΝ ΤΩΝ ΠΟΝΗΡΩΝ, ΙΝΑ ΑΠΟΣΧΟΜΕΝΟΙ ΖΗΣΗΤΕ ΤΩ ΘΕΩ.

3 ΟΣΟΙ ΔΕ ΑΝ ΚΑΤΑΚΥΡΙΕΥΘΩΣΙΝ ΥΠ ΑΥΤΩΝ ΚΑΙ ΜΗ ΑΝΤΙΣΤΑΘΩΣΙΝ ΑΥΤΑΙΣ, ΑΠΟΘΑΝΟΥΝΤΑΙ ΕΙΣ ΤΕΛΟΣ ΘΑΝΑΤΩΔΕΙΣ ΓΑΡ ΕΙΣΙΝ ΑΙ ΕΠΙΘΥΜΙΑΙ ΑΥΤΑΙ.

4 ΣΥ ΔΕ ΕΔΥΣΑΙ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ, ΚΑΙ ΚΑΘΟΠΛΙΣΑΜΕΝΟΣ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΚΥΡΙΟΥ ΑΝΤΙΣΤΗΘΙ ΑΥΤΑΙΣ Ο ΓΑΡ ΦΟΒΟΣ ΤΟΥ ΘΕΟΥ ΚΑΤΟΙΚΕΙ ΕΝ ΤΗ ΕΠΙΘΥΜΙᾳ ΤΗ ΑΓΑΘΗ. Η ΕΠΙΘΥΜΙΑ Η ΠΟΝΗΡΑ ΕΑΝ ΙΔΗ ΣΕ ΚΑΘΩΠΛΙΣΜΕΝΟΝ ΤΩ ΦΟΒΩ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΝΘΕΣΤΗΚΟΤΑ ΑΥΤΗ, ΦΕΥΞΕΤΑΙ ΑΠΟ ΣΟΥ ΜΑΚΡΑΝ ΚΑΙ ΟΥΚΕΤΙ ΣΟΙ ΟΦΘΗΣΕΤΑ ΦΟΒΟΥΜΕΝΗ ΤΑ ΟΠΛΑ ΣΟΥ.

5 ΣΥ ΟΥΝ ΝΙΚΗΣΑΣ ΚΑΙ ΣΤΕΦΑΝΩΘΕΙΣ ΚΑΤ ΑΥΤΗΣ ΕΛΘΕ ΠΡΟΣ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ, ΚΑΙ ΠΑΡΑΔΟΥΣ ΑΥΤΗ ΒΟΥΛΕΤΑΙ. ΕΑΝ ΔΟΥΛΕΥΣΗΣ ΤΗ ΕΠΙΘΥΜΙᾳ ΤΗ ΑΓΑΘΗ ΚΑΙ ΥΠΟΤΑΓΗΣ ΑΥΤΗ, ΔΥΝΗΣΗ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΠΟΝΗΡΑΣ ΚΑΤΑΚΥΡΙΕΥΣΑΙ ΚΑΙ ΥΠΟΤΑΞΑΙ ΑΥΤΗΝ, ΚΑΘΩΣ ΒΟΥΛΕΙ.

III

1 ΗΘΕΛΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΝΩΝΑΙ, ΠΟΙΟΙΣ ΤΡΟΠΟΙΣ ΜΕ ΔΕΙ ΔΟΥΛΕΥΣΑΙ ΤΗ ΕΠΙΘΥΜΙᾳ ΤΗ ΑΡΕΤΗΝ, ΑΛΗΘΕΙΑΝ ΚΑΙ ΦΟΒΟΝ ΚΥΡΙΟΥ, ΠΙΣΤΙΝ ΚΑΙ ΠΡΑΟΡΗΤΑ ΚΑΙ ΟΣΑ ΤΟΥΤΟΙΣ ΟΜΟΙΑ ΕΣΤΙΝ ΑΓΑΘΑ. ΤΑΥΤΑ ΕΡΓΑΖΟΜΕΝΟΣ ΕΥΑΡΕΣΤΟΣ ΕΣΗ ΔΟΥΛΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΖΗΣΗ ΑΥΤΩ ΚΑΙ ΠΑΣ, ΟΣ ΑΝ ΔΟΥΛΕΥΣΗ ΤΗ ΕΠΙΘΥΜΙᾳ ΤΗ ΑΓΑΘΗ, ΖΗΣΕΤΑΙ ΤΩ ΘΕΩ.

2 ΣΥΝΤΕΛΕΣΕΝ ΟΥΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΠΟΡΕΥΟΥ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΠΑΡΑΚΑΛΕΙ, ΙΝΑ Η ΜΕΤΑΝΟΙΑ ΑΥΤΩΝ ΚΑΘΑΡΑ ΓΕΝΗΤΑΙ ΤΑΣ ΛΟΙΠΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ.

3 ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΤΑΥΤΗΝ, ΗΝ ΣΟΙ ΔΙΔΩΜΙ, ΕΚΤΕΛΕΙ ΕΠΙΜΕΛΩΣ, ΚΑΙ ΠΟΛΥ ΕΡΑΣΗ ΕΥΗΣΕΙΣ ΓΑΡ ΧΑΡΙΝ ΕΝ ΤΟΙΣ ΜΕΛΛΟΥΣΙ ΜΕΤΑΝΟΕΙΝ, ΚΑΙ ΠΕΙΣΘΗΣΟΝΤΑΙ ΣΟΥ ΤΟΙΣ ΡΗΜΑΣΙΝ ΕΓΩ ΓΑΡ ΜΕΤΑ ΣΟΥ ΕΣΟΜΑΙ ΚΑΙ ΑΑΝΓΚΑΣΩ ΑΥΤΟΥΣ ΠΕΙΣΘΗΝΑΙ ΣΟΙ.

4 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΑΙ ΜΕΓΑΛΑΙ ΚΑΙ ΚΑΛΑΙ ΚΑΙ ΕΝΔΟΞΟΙ ΕΙΣΙ ΚΑΙ ΔΥΝΑΜΕΝΑΙ ΕΥΦΡΑΝΑΙ ΚΑΡΔΙΑΝ ΑΝΘΡΩΠΟΥ ΤΟΥ ΔΥΝΑΜΕΝΟΥ ΤΗΡ ΣΑΙ ΑΥΤΑΣ. ΟΥΚ ΟΙΔΑ ΔΕ, ΕΙ ΔΥΝΑΝΤΑΙ ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΑΙ ΥΠΟ ΑΝΘΡΩΠΟΥ ΦΥΛΑΧΘΗΝΑΙ, ΔΙΟΤΙ ΣΚΛΗΡΑΙ ΕΙΣΙΝ ΛΙΑΝ.

5 ΑΠΟΚΡΙΘΕΙΣ ΛΕΓΕΙ ΜΟΙ ΕΑΝ ΣΥ ΣΕΑΥΤΩ ΠΡΟΘΗΣ, ΟΤΙ ΔΥΝΑΝΤΑΙ ΦΥΛΑΧΘΗΝΑΙ, ΕΥΚΟΛΩΣ ΑΥΤΑΣ ΦΥΛΑΞΕΙΣ ΚΑΙ ΟΥΚ ΕΣΟΝΤΑΙ ΣΚΛΗΡΑΙ ΕΑΝ ΔΕ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΗΔΗ ΑΝΑΒΗ ΜΗ ΔΥΝΑΣΘΑΙ, ΑΥΤΑΣ ΥΠΟ ΑΝΘΡΩΠΟΥ ΦΥΛΑΧΘΗΝΑΙ, ΟΥ ΦΥΛΑΞΕΙΣ ΑΥΤΑΣ.

6 ΝΥΝ ΔΕ ΣΟΙ ΛΕΓΩ ΕΑΝ ΤΑΥΤΑΣ ΜΗ ΦΥΛΑΞΗΣ, ΑΛΛΑ ΠΑΡΕΝΘΥΜΗΘΗΣ, ΟΥΧ ΕΞΕΙΣ ΣΩΤΗΡΙΑΝ ΟΥΤΕ ΤΑ ΤΕΚΝΑ ΣΟΥ ΟΥΤΕ Ο ΟΙΚΟΣ ΣΟΥ. ΕΠΕΙ ΗΔΗ ΣΕΑΥΤΩ ΚΕΚΡΙΚΑΣ ΤΟΥ ΜΗ ΔΥΝΑΣΘΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΥΠΟ ΑΝΘΡΩΠΟΥ ΦΥΛΑΧΘΗΝΑΙ.

IV

1 ΚΑΙ ΤΑΥΤΑ ΜΟΙ ΛΙΑΝ ΟΡΓΙΛΩΣ ΕΛΑΛΗΣΕΝ, ΩΣΤΕ ΜΕ ΣΥΓΧΥΘΗΝΑΙ ΚΑΙ ΛΙΑΝ ΑΥΤΟΝ ΦΟΒΗΘΗΝΑΙ Η ΜΟΡΦΗ ΓΑΡ ΑΥΤΟΥ ΗΛΛΟΙΩΘΗ, ΩΣΤΕ ΜΗ ΔΥΝΑΣΘΑΙ ΑΝΘΡΩΠΟΝ ΥΠΕΝΕΓΚΕΙΝ ΤΗΝ ΟΡΓΗΝ ΑΥΤΟΥ.

2 ΙΔΩΝ ΔΕ ΜΕ ΤΕΤΑΡΑΓΜΕΝΟΝ ΟΛΟΝ ΚΑΙ ΣΥΓΚΕΧΥΜΕΝΟΝ ΗΡΞΑΤΟ ΜΟΙ ΕΠΙΕΙΚΕΣΤΕΡΟΝ ΚΑΙ ΙΛΑΡΩΤΕΡΟΝ ΛΑΛΕΙΝ ΚΑΙ ΛΕΓΕΙ ΑΦΡΟΝ, ΑΣΥΕΤΕ ΚΑΙ ΔΙΨΥΧΕ, ΟΥ ΝΟΕΙΣ ΤΗΝ ΔΟΞΑΝ ΤΟΥ ΘΕΟΥ, ΠΩΣ ΜΕΓΑΛΗ ΕΣΤΙ ΚΑΙ ΙΣΧΥΡΑ ΚΑΙ ΘΑΥΜΑΣΤΗ, ΟΤΙ ΕΚΤΙΣΕ ΤΟΝ ΚΟΣΜΟΝ ΕΝΕΚΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΕΞΟΥΣΙΑΝ ΠΑΣΑΝ ΕΔΩΚΕΝ ΑΥΤΩ ΤΟΥ ΚΑΤΑΚΥΡΙΕΥΕΙΝ ΤΩΝ ΥΠΟ ΤΟΝ ΟΥΡΑΝΤΟΝ ΠΑΝΤΩΝ;

3 ΕΙ ΟΥΝ, ΦΗΣΙΝ, ΠΑΝΤΩΝ Ο ΑΝΘΡΩΟΣ ΚΥΡΙΟΣ ΕΣΤΙ ΤΩΝ ΚΤΙΣΜΑΤΩΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΝΤΩΝ ΚΑΤΑΚΥΡΙΕΥΕΙ, ΟΥ ΔΥΝΑΤΑΙ ΚΑΙ ΤΟΥΤΩΝ ΤΩΝ ΕΝΤΟΛΩΝ ΚΑΤΑΚΥΡΙΕΥΣΑΙ; ΚΥΝΑΤΑΙ, ΦΗΣΙ, ΠΑΝΤΩΝ ΚΑΙ ΠΑΣΩΝ ΤΩΝ ΕΤΟΛΩΝ ΤΟΥΤΩΝ ΚΑΤΑΚΥΡΙΕΥΣΑΙ Ο ΑΝΘΡΩΠΟΣ Ο ΕΧΩΝ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΤΗ ΚΑΡΔΙᾳ ΑΥΤΟΥ.

4 ΟΙ ΔΕ ΕΠΙ ΤΟΙΣ ΧΕΙΛΕΣΙΝ ΕΧΟΝΤΕΣ ΤΟΝ ΚΥΡΙΟΝ, ΤΗΝ ΔΕ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΠΕΠΩΡΩΜΕΝΗΝ ΚΑΙ ΜΑΚΡΑΝ ΟΝΤΕΣ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ, ΕΚΕΙΝΟΙΣ ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΑΙ ΣΚΛΗΡΑΙ ΕΙΣΙ ΚΑΙ ΚΥΣΒΑΤΟΙ.

5 ΘΕΣΘΕ ΟΥΝ ΥΜΕΙΣ, ΟΙ ΚΕΝΟΙ ΚΑΙ ΕΛΑΦΡΟΙ ΟΝΤΕΣ ΕΝ ΤΗ ΠΙΣΤΕΙ, ΤΟΝ ΚΥΡΙΟΝ ΥΜΩΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ, ΚΑΙ ΓΝΩΣΕΣΘΕ, ΟΤΙ ΟΥΔΕΝ ΕΣΤΙΝ ΕΥΚΟΠΩΤΕΡΟΝ.

6 ΕΠΙΣΤΡΑΦΗΤΕ ΥΜΕΙΣ ΟΙ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΠΟΡΕΥΟΜΕΝΟΙ ΤΟΥ ΔΙΑΒΟΛΟΥ, ΤΑΙΣ ΔΥΣΚΟΛΟΙΣ ΚΑΙ ΠΙΚΡΑΙΣ ΚΑΙ ΑΓΡΙΑΙΣ ΚΑΙ ΑΣΕΛΓΕΣΙ, ΚΑΙ ΜΗ ΦΟΒΗΘΗΤΕ ΤΟΝ ΔΙΑΒΟΛΟΝ, ΟΤΙ ΕΝ ΑΥΤΩ ΔΥΝΑΜΙΣ ΟΥΚ ΕΣΤΙΝ ΚΑΘ ΥΜΩΝ

7 ΕΓΩ ΓΑΡ ΕΣΟΜΑΙ ΜΕΘ ΥΜΩΝ, Ο ΑΓΓΕΛΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ Ο ΚΑΤΑΚΥΡΙΕΥΩΝ ΑΥΤΟΥ. Ο ΔΙΑΒΟΛΟΣ ΜΟΝΟΝ

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ΦΟΒΟΝ ΕΧΕΙ, Ο ΔΕ ΦΟΒΟΣ ΑΥΤΟΥ ΤΟΝΟΝ ΟΥΚ ΕΚΕΙ ΜΗ ΦΟΒΗΘΗΤΕ ΟΥΝ ΑΥΤΟΝ, ΚΑΙ ΦΕΥΞΕΤΑΙ ΑΦ ΥΜΩΝ.

V

1 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΑΚΟΥΣΟΝ ΜΟΥ ΟΛΙΓΩΝ ΡΗΜΑΤΩΝ. ΛΕΓΕ, ΦΗΣΙΝ, Ο ΒΟΥΛΕΙ. Ο Ο ΜΕΝ ΑΝΘΡΩΠΟΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΡΟΘΥΜΟΣ ΕΣΤΙ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ ΦΥΛΑΣΣΕΙΝ, ΚΑΙ ΟΥΔΕΙΣ ΕΣΤΙΝ Ο ΜΗ ΑΙΤΟΥΜΕΝΟΣ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ, ΙΝΑ ΕΝΔΥΝΑΜΩΘΗ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΑΥΤΟΥ ΚΑΙ ΥΠΟΤΑΓΗ ΑΥΤΑΙΣ ΑΛΛ Ο ΔΙΑΒΟΛΟΣ ΣΚΛΗΡΟΣ ΕΣΤΙ ΚΑΙ ΚΑΤΑ-ΚΥΝΑΣΤΕΥΕΙ ΑΥΤΩΝ.

2 ΟΥ ΔΥΝΑΤΑΙ, ΦΗΣΙ, ΚΑΤΑΔΥΝΑΣΤΕΥΕΙΝ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ ΤΩΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΝΤΙΠΑΛΑΙΣΑΙ, ΚΑΤΑΠΑΛΑΙΣΑΙ ΔΕ ΟΥ ΔΥΝΑΤΑΙ. ΕΑΝ ΟΥΝ ΑΝΤΙΣΤΑΘΗΤΕ ΑΥΤΩ, ΝΙΚΗΘΕΙΣ ΦΕΥΞΕΤΑΙ ΑΦ ΥΜΩΝΚΑΤΗΣΧΥΜΜΕΝΟΣ. ΟΣΟΙ ΔΕ, ΦΗΣΙΝ, ΑΠΟΚΕΝΟΙ ΕΙΣΙ, ΦΟΒΟΥΝΤΑΙ ΤΟΝ ΔΙΑΒΟΛΟΝ ΩΣ ΔΥΝΑΜΙΝ ΕΧΟΝΤΑ.

3 ΟΤΑΝ Ο ΑΝΘΡΩΠΟΣ ΚΕΡΑΜΙΑ ΙΚΑΝΩΤΑΤ ΓΕΜΙΣΗ ΟΙΝΟΥ ΚΑΛΟΥ ΚΑΙ ΕΝ ΤΟΙΣ ΚΕΡΑΜΙΟΙΣ ΕΚΕΙΝΟΙΣ ΟΛΙΓΑ ΑΠΟΚΕΝΑ Η, ΕΡΧΕΤΑΙ ΕΠΙ ΤΑ ΚΕΡΑΜΙΑ ΚΑΙ ΟΥ ΚΑΤΑΝΟΕΙ ΤΑ ΠΛΗΡΗ ΟΙΔΕ ΓΑΡ, ΟΤΙ ΠΛΗΡΗ ΕΙΣΙ ΚΑΤΑΝΟΕΙ ΔΕ ΤΑ ΑΠΟΚΕΝΑ, ΦΟΒΟΥΜΕΝΟΣ, ΜΗΠΟΤΕ ΩΞΙΣΑΝ ΤΑΧΥ ΓΑΡ ΤΑ ΑΠΟΚΕΝΑ ΚΕΡΑΜΙΑ ΟΞΙΖΟΥΣΙ, ΚΑΙ ΑΠΟΛΛΥΤΑΙ Η ΗΔΟΝΗ ΤΟΥ ΟΙΝΟΥ.

4 ΟΥΤΩ ΚΑΙ Ο ΔΙΑΒΟΛΟΣ ΕΡΧΕΤΑΙ ΕΠΙ ΠΑΝΤΑΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΕΚΠΕΙΡΑΖΩΝ ΑΥΤΟΥΣ. ΟΣΟΙ ΟΥΝ ΠΛΗΡΕΙΣ ΕΙΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ, ΑΝΘΕΣΤΗΚΑΣΙΝ ΑΥΤΩ ΙΣΧΥΡΩΣ, ΚΑΚΕΙΝΟΣ ΑΠΟΧΩΡΕΙ ΑΠ ΑΥΤΩΝ ΜΗ ΕΧΩΝ ΤΟΠΟΝ, ΠΟΥ ΕΙΣΕΛΘΗ. ΕΡΧΕΤΑΙ ΟΥΝ ΤΟΤΕ ΠΡΟΣ ΤΟΥΣ ΑΠΟΚΕΝΟΥΣ ΚΑΙ ΕΧΩΝ ΤΟΠΟΝ ΕΙΣΠΟΡΕΥΕΤΑΙ ΕΙΣ ΑΥΤΟΥΣ, ΚΑΙ Ο ΔΕ ΒΟΥΛΕΤΑΙ ΕΝ ΑΥΤΟΙΣ ΕΡΓΑΖΕΤΑΙ, ΚΑΙ ΓΙΝΟΝΤΑΙ ΑΥΤΩ ΥΠΟΔΟΥΛΟΙ.

VI

1 ΕΓΩ ΔΕ ΥΜΙΝ ΛΕΓΩ, Ο ΑΓΓΕΛΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΜΗ ΦΟΒΗΘΗΤΕ ΤΟΝ ΔΙΑΒΟΛΟΝ. ΑΠΕΣΤΑΛΗΝ ΓΑΡ, ΦΗΣΙ, ΜΕΘ ΥΜΩΝ ΕΙΝΑΙ ΤΩΝ ΜΕΤΑΝΟΟΥΝΤΩΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΚΑΙ ΙΣΧΥΡΟΠΟΙΗΣΑΙ ΑΥΤΟΥΣ ΕΝ ΤΗ ΠΙΣΤΕΙ.

2 ΠΙΣΤΕΥΣΑΤΕ ΟΥΝ ΤΩ ΘΕΩ ΥΜΕΙΣ ΟΙ ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ ΑΠΕΓΝΩΚΟΤΕΣ ΤΗΝ ΖΩΗΝ ΥΜΩΝ ΚΑΙ ΠΡΟΣΤΙΘΕΝΤΕΣ ΑΜΑΡΤΙΑΙΣ ΚΑΙ ΚΑΤΑΒΑΡΥΝΟΝΤΕΣ ΤΗΝ ΖΩΗΝ ΥΜΩΝ, ΟΤΙ, ΕΑΝ ΕΠΙΣΤΡΑΦΗΤΕ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΥΜΩΝ ΚΑΙ ΕΡΓΑΣΣΗΣΘΕ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ, ΤΑΣ ΛΟΙΠΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΥΜΩΝ ΚΑΙ ΔΟΥΛΕΥΣΗΤΕ ΑΥΤΩ ΟΡΘΩΣ ΚΑΤΑ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ, ΠΟΙΗΣΕΙ ΙΑΣΙΝ ΤΟΙΣ ΠΡΟΤΕΡΟΙΣ ΥΜΩΝ ΑΜΑΡΤΗΜΑΣΙ ΚΑΙ ΕΞΕΤΕ ΔΥΝΑΜΙΝ ΤΟΥ ΚΑΤΑΚΥΡΙΕΥΣΑΙ ΤΩΝ ΕΡΓΩΝ ΤΟΥ ΔΙΑΒΟΛΟΥ. ΤΗΝ ΔΕ ΑΠΕΙΛΗΝ ΤΟΥ ΔΙΑΒΟΛΟΥ ΟΛΩΣ ΜΗ ΦΟΒΗΘΗΤΕ ΑΤΟΝΟΣ ΓΑΡ ΕΣΤΙΝ ΩΣΠΕΡ ΝΕΚΡΟΥ ΝΕΥΡΑ.

3 ΑΚΟΥΣΑΤΕ ΟΥΝ ΜΟΥ ΚΑΙ ΦΟΒΗΘΗΤΕ ΤΟΝ ΠΑΝΤΑ ΔΥΝΑΜΕΝΟΝ, ΣΩΣΑΙ ΚΑΙ ΑΠΟΛΕΣΑΙ, ΚΑΙ ΤΗΡΕΙΤΕ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ, ΚΑΙ ΖΗΣΕΣΘΕ ΤΩ ΘΕΩ.

4 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΝΥΝ ΕΝΕΔΥΝΑΜΩΘΗΝ ΕΝ ΠΑΣΙ ΤΟΙΣ ΔΙΚΑΙΩΜΑΣΙ ΤΟΥ ΚΥΡΙΟΥ, ΟΤΙ ΣΥ ΜΕΤ ΕΜΟΥ ΕΙ ΚΑΙ ΟΙΔΑ, ΟΤΙ ΣΥΓΚΟΨΕΙΣ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΔΙΑΒΟΛΟΥ ΠΑΣΑΝ ΚΑΙ ΗΜΕΙΣ ΑΥΤΟΥ ΚΑΤΑΚΥΡΙΕΥΣΟΜΕΝ ΚΑΙ ΚΑΤΙΣΧΥΣΟΜΕΝ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩΝ ΑΥΤΟΥ. ΚΑΙ ΕΛΠΙΖΩ, ΚΥΡΙΕ, ΔΥΝΑΣΘΑΙ ΜΕ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ, ΑΣ ΕΝΤΕΤΑΛΣΑΙ, ΤΟΥ ΚΥΡΙΟΥ ΕΝΔΥΝΑΜΟΥΝΤΟΣ ΦΥΛΑΞΑΙ.

5 ΦΥΛΑΞΕΙΣ, ΦΗΣΙΝ, ΕΑΝ Η ΚΑΡΔΙΑ ΣΟΥ ΚΑΘΑΡΑ ΓΕΝΗΤΑΙ ΠΡΟΣ ΚΥΡΙΟΝ ΚΑΙ ΠΑΝΤΕΣ ΔΕ ΦΥΛΑΞΟΘΣΙΝ, ΟΣΟΙ ΑΝ ΚΑΘΑΡΙΣΩΣΙΝ ΕΑΥΤΩΝ ΤΑΣ ΚΑΡΔΙΑΣ ΑΠΟ ΤΩΝ ΜΑΤΑΙΩΝ ΕΠΙΘΥΜΙΩΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ, ΚΑΙ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ.

ΠΑΡΑΒΟΛΑΙ ΑΣ ΕΛΑΛΗΣΕ ΜΕΤ ΕΜΟΥ

1 ΛΕΓΕΙ ΜΟΙ ΟΙΔΑΤΕ, ΦΗΣΙΝ, ΟΤΙ ΕΠΙ ΞΕΝΗΣ ΚΑΤΟΙΚΕΙΤΕ ΥΜΕΙΣ ΟΙ ΔΟΥΛΟΙ ΤΟΥ ΘΕΟΥ Η ΓΑΡ ΠΟΛΙΣ ΟΥΝ ΟΙΔΑΤΕ, ΦΗΣΙ, ΤΗΝ ΠΟΛΙΝ ΥΜΩΝ, ΕΝ Η ΜΕΛΛΕΤΕ ΚΑΤΟΙΚΕΙΝ, ΤΙ ΩΔΕ ΥΜΕΙΣ ΕΤΟΙΜΑΖΕΤΕ ΑΓΡΟΥΣ ΚΑΙ ΠΑΡΑΤΑΞΕΙΣ ΠΟΛΥΤΕΛΕΙΣ ΚΑΙ ΟΙΚΟΔΟΜΑΣ ΚΑΙ ΟΙΚΗΜΑΤΑ ΜΑΤΑΙΑ;

2 ΤΑΥΤΑ ΟΥΝ Ο ΕΤΟΙΜΑΖΩΝ ΕΙΣ ΤΑΥΤΗΝ ΤΗΝ ΠΟΛΙΝ ΟΥ ΔΥΝΑΤΑΙ ΕΠΑΝΑΚΑΜΨΥΧΕ ΕΙΣ ΤΗΝ ΙΔΙΑΝ ΠΟΛΙΝ.

3 ΑΦΡΟΝ ΚΑΙ ΔΙΨΥΧΕ ΚΑΙ ΤΑΛΑΙΠΩΡΕ ΑΘΡΩΠΕ, ΟΥ ΝΟΕΙΣ, ΟΤΙ ΤΑΥΤΑ ΠΑΝΤΑ ΑΛΛΟΤΡΙΑ ΕΙΣΙ ΚΑΙ ΥΠ ΕΞΟΥΣΙΑΝ ΕΤΕΡΟΥ ΕΙΣΙΝ; ΕΡΕΙ ΓΑΡ Ο ΚΥΡΙΟΣ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΟΥ ΘΕΛΩ ΣΕ ΚΑΤΟΙΚΕΙΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΜΟΥ, ΑΛΛ ΕΞΕΛΘΕ ΕΚ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ, ΟΤΙ ΤΟΙΣ ΝΟΜΟΙΣ ΜΟΥ ΟΥ ΧΡΑΣΑΙ.

4 ΣΥ ΟΥΝ ΕΧΩΝ ΑΓΡΟΥΣ ΚΑΙ ΟΙΚΗΣΕΙΣ ΚΑΙ ΕΤΕΡΑΣ ΥΠΑΡΞΕΙΣ ΠΟΛΛΑΣ, ΕΚΒΑΛΛΟΜΕΝΟΣ ΥΠ ΑΥΤΟΥ ΤΙ ΠΟΙΗΣΕΙΣ ΣΟΥ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΤΑ ΛΟΙΠΑ, ΟΣΑ ΗΤΟΙΜΑΣΑΣ ΣΕΑΥΤΩ; ΛΕΓΕΙ ΓΑΡ ΣΟΙ ΔΙΚΑΙΩΣ Ο ΚΥΡΙΟΣ ΤΗΣ ΧΩΡΑΣ ΤΑΥΤΗΣ

5 Η ΤΟΙΣ ΝΟΝΟΙΣ ΜΟΥ ΤΙ ΜΕΛΛΕΙΣ ΠΟΙΕΙΝ, ΕΧΩΝ ΝΟΜΟΝ ΕΝ ΤΗ ΣΗ ΠΟΛΕΙ; ΕΝΕΚΕΝ ΤΩΝ ΑΓΡΩΝ ΣΟΥ ΚΑΙ ΤΗΣ ΛΟΙΠΗΣ ΥΠΑΡΞΕΩΣ ΤΟΝ ΝΟΜΟΝ ΣΟΥ ΠΑΝΤΩΣ ΑΠΑΡΝΗΣΗ ΚΑΙ ΠΟΡΕΥΣΗ ΤΩ ΝΟΜΩ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ; ΒΛΕΠΕ, ΜΗ ΑΣΥΜΦΟΡΟΝ ΕΣΤΙΝ ΑΠΑΡΝΗΣΑΙ ΤΟΝ ΝΟΜΟΝ ΣΟΥ ΕΑΝ ΓΑΡ ΕΠΑΝΑΚΑΜΨΑΙ ΘΕΛΗΣΗΣ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΣΟΥ, ΟΥ ΜΗ ΠΑΡΑΔΕΧΘΗΣΗ, ΟΤΙ ΑΠΗΡΝΗΣΩ ΤΟΝ ΝΟΜΟΝ ΤΗΣ ΠΟΛΕΩΣ ΣΟΥ, ΚΑΙ ΕΚΚΛΕΙΣΘΗΣΗ ΑΠ ΑΥΤΗΣ.

6 ΒΛΕΠΕ ΟΥΝ ΣΥ ΩΣ ΕΠΙ ΞΕΝΗΣ ΚΑΤΟΙΚΩΝ ΜΗΔΕΝ ΠΛΕΟΝ ΕΤΟΙΜΑΖΕ ΣΕΑΘΤΩ ΕΙ ΜΗ ΤΗΝ ΑΥΤΑΡΚΕΙΑΝ ΤΗΝ ΑΡΚΕΤΗΝ ΣΟΙ, ΚΑΙ ΕΤΟΙΜΟΣ ΓΙΝΟΥ, ΙΝΑ, ΟΤΑΝ ΘΕΛΗ Ο ΔΕΣΠΟΤΗΣ ΤΗΣ ΠΟΛΕΩΣ ΤΑΥΤΗΣ ΕΚΒΑΛΕΙΝ ΣΕ ΑΝΤΙΤΑΞΑΜΕΝΟΝ ΤΩ ΝΟΜΩ ΑΥΤΟΥ, ΕΞΕΛΘΗΣ ΕΝ ΤΗΣ ΠΟΛΕΩΣ ΑΥΤΟΥ ΚΑΙ ΑΠΕΛΘΗΣ ΕΝ ΤΗ ΠΟΛΕΙ ΣΟΥ ΚΑΙ ΤΩ ΣΩ ΝΟΜΩ ΧΡΗΣΗ ΑΝΥΒΡΙΣΤΩΣ ΑΓΑΛΛΙΩΜΕΝΟΣ.

7 ΒΛΕΠΕΤΕ ΟΥΝ ΥΜΕΙΣ ΟΙ ΔΟΥΛΕΥΟΝΤΕΣ ΤΩ ΚΥΡΙΩ ΚΑΙ ΕΧΟΝΤΕΣ ΑΥΤΟΝ ΕΙΣ ΤΗΝ ΚΑΡΔΙΑΝ ΕΡΓΑΖΕΣΘΕ ΤΑ ΕΡΓΑ ΤΟΥ ΘΕΟΥ ΜΝΗΜΟΝΕΥΟΝΤΕΣ ΤΩΝ ΕΝΤΟΛΩΝ ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΕΠΑΓΓΕΛΙΩΝ ΩΝ ΕΠΗΓΓΕΙΛΑΤΟ, ΚΑΙ ΠΙΣΤΕΥΣΑΤΕ ΑΥΤΩ, ΟΤΙ ΠΟΙΗΣΕΙ ΑΥΤΑΣ, ΕΑΝ ΑΙ ΕΝΤΟΛΑΙ ΑΥΤΟΥ ΦΥΛΑΧΘΩΣΙΝ.

8 ΑΝΤΙ ΑΓΡΩΝ ΟΥΝ ΑΓΟΡΑΖΕΤΕ ΨΥΧΑΣ ΚΑΙ ΟΡΦΑΝΟΥΣ ΕΠΙΣΚΕΠΤΕΣΘΕ ΚΑΙ ΜΗ ΠΑΡΑΒΛΕΠΕΤΕ ΑΥΤΟΥΣ, ΚΑΙ ΤΟΝ ΠΛΟΥΤΟΝ ΥΜΩΝ ΚΑΙ ΤΑΣ ΠΑΡΑΤΑΞΕΙΣ ΠΑΣΑΣ ΕΙΣ ΤΟΙΟΥΤΟΥΣ ΑΓΡΟΥΣ ΚΑΙ ΟΙΚΙΑΣ ΔΑΠΑΝΑΤΕ, ΑΣ ΕΛΑΒΕΤΕ ΠΑΡΑ ΤΟΥ ΘΕΟΥ.

9 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΕΠΛΟΥΤΙΣΕΝ ΥΜΑΣ Ο ΔΕΣΠΟΤΗΣ, ΙΝΑ ΤΟΥΤΑΣ ΤΑΣ ΔΙΑΚΟΝΙΑΣ ΤΕΛΕΣΗΤΕ ΑΥΤΩ ΠΟΛΥ ΒΕΛΤΙΟΝ ΕΣΤΙ ΤΟΙΟΥΤΟΥΣ ΑΓΡΟΥΣ ΑΓΟΡΙΖΕΙΝ ΚΑΙ ΚΤΗΜΑΤΑ ΚΑΙ ΟΙΚΟΥΣ, ΟΥΣ ΕΥΡΗΣΕΙΣ ΕΝ ΤΗ ΠΟΛΕΙ ΣΟΥ, ΟΤΑΝ ΕΠΙΔΗΜΗΣΗΣ ΕΙΣ ΑΥΤΗΝ.

10 ΑΥΤΗ Η ΠΟΛΥΤΕΛΕΙΑ ΚΑΛΗ ΚΑΙ ΙΕΡΑ, ΛΥΠΗΝ ΜΗ ΕΧΟΥΣΑ ΜΗΔΕ ΦΟΒΟΝ, ΕΧΟΥΣΑ ΔΕ ΧΑΡΑΝ. ΤΗΝ ΟΥΝ ΠΟΛΥΤΕΛΕΙΑΝ ΤΩΝ ΕΘΝΩΝ ΜΗ ΠΡΑΣΣΕΤΕ ΑΣΥΜΦΟΡΟΝ ΓΑΡ ΕΣΤΙΝ ΥΜΙΝ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ.

11 ΤΗΝ ΔΕ ΙΔΙΑΝ ΠΟΛΥΤΕΛΕΙΑΝ ΠΡΑΣΣΕΤΕ ΜΗΔΕ ΤΟΥ ΑΛΛΟΤΡΙΟΥ ΑΨΗΣΘΕ ΜΗΔΕ ΕΠΙΘΥΜΕΙΤΕ ΑΥΤΟΥ ΠΟΝΗΡΟΝ ΓΑΡ ΕΣΤΙΝ ΑΛΛΟΤΡΙΩΝ ΕΠΙΘΥΜΕΙΝ. ΤΟ ΔΕ ΣΟΝ ΕΡΓΟΝ ΕΡΓΑΖΟΥ, ΚΑΙ ΣΩΘΗΣΗ.

ΑΛΛΗ ΠΑΡΑΒΟΛΗ (II)

1 ΠΕΡΙΠΑΤΟΥΝΤΟΣ ΜΟΥ ΕΙΣ ΤΟΝ ΑΓΡΟΝ ΚΑΙ ΚΑΤΑ-ΝΟΟΥΝΤΟΣ ΠΤΕΛΕΑΝ ΚΑΙ ΑΜΠΕΛΟΝ ΚΑΙ ΔΙΑΚΡΙΝΟΝΤΟΣ ΠΕΡΙ ΤΗΣ ΠΤΕΛΕΑΣ ΚΑΙ ΤΗΣ ΑΜΠΕΛΟΥ; ΣΥΖΗΤΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΤΙ ΕΥΠΡΕΠΕΤΑΤΑΙ ΕΙΣΙΝ ΑΛΛΗΛΑΙΣ,

2 ΤΑΥΤΑ ΤΑ ΔΥΟ ΔΕΝΔΡΑ, ΦΗΣΙΝ, ΕΙΣ ΤΥΠΟΝ ΚΕΙΝΤΑΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ. ΗΘΕΛΟΝ, ΦΗΜΙ, ΓΝΩΝΑΙ ΤΟΝ ΤΥΠΟΝ ΤΩΝ ΔΕΝΔΡΩΝ ΤΟΥΤΟΩΝ ΩΝ ΛΕΓΕΙΣ. ΒΛΕΠΕΙΣ, ΦΗΣΙ, ΤΗΝ ΠΤΕΛΕΑΝ ΚΑΙ ΤΗΝ ΑΜΠΕΛΟΝ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ.

3 Η ΑΜΠΕΛΟΣ, ΦΗΣΙΝ, ΑΥΤΗ ΚΑΡΠΟΝ ΦΕΡΕΙ, Η ΔΕ ΠΤΕΛΕΑ ΞΥΛΟΝ ΑΚΑΡΠΟΝ ΕΣΤΙΝ ΑΛΛ Η ΑΜΠΕΛΟΣ ΑΥΤΗ ΕΑΝ ΜΗ ΑΝΑΒΗ ΕΠΙ ΤΗΝ ΠΤΕΛΕΑΝ, ΟΥ ΔΥΝΑΤΑΙ ΚΑΡΠΟΦΟΡΗΣΑΙ

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ΠΟΛΥ ΕΡΡΙΜΜΕΝΗ ΧΑΜΑΙ, ΚΑΙ ΟΝ ΦΕΡΕΙ ΚΑΡΠΟΝ, ΣΕΣΗΚΟΤΑ ΦΕΡΕΙ ΜΗ ΚΡΕΜΑΜΕΝΗ ΕΠΙ ΤΗΣ ΠΤΕΛΕΑΣ, ΟΤΑΝ ΟΥΝ ΕΠΙΡΡΙΦΗ Η ΑΜΠΕΛΟΣ ΕΠΙ ΤΗΝ ΠΤΕΛΕΑΝ, ΚΑΙ ΠΑΡ ΕΑΥΤΗΣ ΦΕΡΕΙ ΚΑΡΠΟΝ ΚΑΙ ΠΑΡΑ ΤΗΣ ΠΤΕΛΕΑΣ.

4 ΒΛΕΠΕΙΣ ΟΥΝ, ΟΤΙ ΚΑΙ Η ΠΤΕΛΕΑ ΠΟΛΥΝ ΚΑΡΠΟΝ ΔΙΔΩΣΙΝ, ΟΥΚ ΕΛΑΣΣΟΝΑ ΤΗΣ ΑΜΠΕΛΟΥ, ΜΑΛΛΟΝ ΔΕ ΚΑΙ ΠΛΕΙΟΝΑ. ΠΩΣ ΦΗΜΙ, ΚΥΡΙΕ, ΠΛΕΙΟΝΑ; Ὅ ΤΙ ΦΗΣΙΝ, Η ΑΜΠΕΛΟΣ ΚΡΕΜΑΜΕΝΗ ΕΠΙ ΤΗΝ ΠΤΕΛΕΑΝ ΤΟΝ ΚΑΡΠΟΝ ΠΟΛΥΝ ΚΑΙ ΚΑΛΟΝ ΔΙΔΩΣΙΝ, ΕΡΡΙΜΜΕΝΗ ΔΕ ΧΑΜΑΙ ΟΛΙΓΟΝ ΚΑΙ ΣΑΠΡΟΝ ΦΕΡΕΙ. ΑΥΤΗ ΟΥΝ Η ΠΑΡΑΒΟΛΗ ΕΙΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΚΕΙΤΑΙ, ΕΙΣ ΠΤΩΧΟΝ ΚΑΙ ΠΛΟΥΣΙΟΝ.

5 ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΝΩΡΙΣΟΝ ΜΟΙ. ΑΚΟΥΕ, ΦΗΣΙΝ Ο ΜΕΝ ΠΛΟΥΣΙΟΣ ΕΧΕΙ ΧΡΗΜΑΤΑ, ΤΑ ΔΕ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΠΤΩΣΕΥΕΙ, ΠΕΡΙΣΠΩΜΕΝΟΣ ΠΕΡΙ ΤΟΝ ΠΛΟΥΤΟΝ ΕΑΥΤΟΥ, ΚΑΙ ΛΙΑΝ ΜΙΚΡΑΝ ΕΧΕΙ ΤΗΝ ΕΝΤΕΥΞΙΝ ΚΑΙ ΤΗΝ ΕΞΟΜΟΛΟΓΗΣΙΝ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ, ΚΑΙ ΗΝ ΕΧΕΙ, ΒΛΗΧΡΑΝ ΚΑΙ ΜΙΚΡΑΝ ΚΑΙ ΑΛΛΗΝ ΜΗ ΕΧΟΥΣΑΝ ΔΥΝΑΜΙΝ. ΟΤΑΝ ΟΥΝ ΕΠΑΝΑΠΑΗ ΕΠΙ ΤΟΝ ΠΕΝΗΤΑ Ο ΠΛΟΥΣΙΟΣ ΚΑΙ ΧΟΡΗΓΗΣΗ ΑΥΤΩ ΤΑ ΔΕΟΝΤΑ ΠΙΣΤΕΥΕΙ, ΟΤΙ ΕΑΝ ΕΡΓΑΣΗΤΑΙ ΕΙΣ ΤΟΝ ΠΕΝΗΤΑ ΔΥΝΗΘΗΣΕΤΑΙ ΤΟΝ ΜΙΣΘΟΝ ΕΥΡΕΙΝ ΠΑΡΑ ΤΩ ΘΕΩ ΟΤΙ Ο ΠΕΝΗΣ ΠΛΟΥΣΙΟΣ ΕΣΤΙΝ ΕΝ ΤΗ ΕΝΤΕΥΞΕΙ ΚΑΙ ΕΝ ΤΗ ΕΞΟΜΟΛΟΓΗΣΕΙ ΚΑΙ ΔΥΝΑΜΙΝ ΜΕΓΑΛΗΝ ΕΧΕΙ ΠΑΡΑ ΤΩ ΘΕΩ Η ΕΝΤΕΥΞΙΣ ΑΥΤΟΥ. ΕΠΙΧΟΡΗΓΕΙ ΟΥΝ Ο ΠΛΟΥΣΙΟΣ ΤΩ ΠΕΝΗΤΙ ΠΑΝΤΑ ΑΔΙΣΤΑΚΤΩΣ.

6 Ο ΠΕΝΗΣ ΔΕ ΕΠΙΧΟΡΗΓΟΥΜΕΝΟΣ ΥΠΟ ΤΟΥ ΠΛΟΥΣΙΟΥ ΕΝΤΥΓΧΑΝΕΙ ΤΩ ΘΕΩ ΕΥΧΑΡΙΣΤΩΝ ΑΥΤΩ, ΥΠΕΡ ΤΟΥ ΔΙΔΟΝΤΟΣ ΑΥΤΩ ΚΑΚΕΙΝΟΣ ΕΤΙ ΕΠΙΣΠΟΥΔΑΖΕΙ ΠΕΡΙ ΤΟΥ ΠΕΝΗΤΟΣ, ΙΝΑ ΑΔΙΑΛΕΙΠΤΟΣ ΓΕΝΗΤΑΙ ΕΝ ΤΗ ΖΩΗ ΑΥΤΟΥ ΟΙΔΕ ΓΑΡ, ΟΤΙ Η ΤΟΥ ΠΕΝΗΤΟΣ ΕΝΤΕΥΞΙΣ ΠΡΟΣΔΕΚΤΗ ΕΣΤΙ ΚΑΙ ΠΛΟΥΣΙΑ ΠΡΟΣ ΚΥΡΙΟΝ.

7 ΑΜΦΟΤΕΡΟΙ ΟΥΝ ΤΟ ΕΡΓΟΝ ΤΕΛΟΥΣΙΝ Ο ΜΕΝ ΠΕΝΗΣ ΕΡΓΑΖΕΤΑΙ ΤΗ ΕΝΤΕΥΞΕΙ, ΕΝ Η ΠΛΟΥΤΕΙ, ΗΝ ΕΛΑΒΕΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΑΥΤΗΝ ΑΠΟΔΙΔΟΣΙ ΤΩ ΚΥΡΙΩ ΤΩ ΕΠΙΧΟΡΗΓΟΥΝΤΙ ΑΥΤΩ ΚΑΙ Ο ΠΛΟΥΣΙΟΣ ΩΣΑΥΤΩΣ ΤΟ ΠΛΟΥΤΟΣ, Ο, Ο ΕΛΑΒΕΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ, ΑΔΙΣΤΑΚΤΩΣ ΠΑΡΕΧΕΤΑΙ ΤΩ ΠΕΝΗΤΙ. ΚΑΙ ΤΟΥΤΟ ΕΡΓΟΝ ΜΕΓΑ ΕΣΤΙ ΚΑΙ ΔΕΚΤΟΝ ΠΑΡΑ ΤΩ ΘΕΩ, ΟΤΙ ΣΥΝΗΚΕΝ ΕΠΙ ΠΛΟΥΤΩ ΑΥΤΟΥ ΚΑΙ ΕΙΡΓΑΣΑΤΟ ΕΙΣ ΤΟΝ ΠΕΝΗΤΑ ΕΚ ΤΩΝ ΔΩΡΗΜΑΤΩΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΕΤΕΛΕΣΕ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΟΡΘΩΣ.

8 ΠΑΡΑ ΤΟΙΣ ΟΥΝ ΑΝΘΡΩΠΟΙΣ Η ΠΤΕΛΕΑ ΔΟΚΕΙ ΚΑΡΠΟΝ ΜΗ ΦΕΡΕΙΝ, ΚΑΙ ΟΥΚ ΟΙΔΑΣΙΝ ΟΥΔΕ ΝΟΟΥΣΙΝ, ΟΤΙ, ΟΤΑΝ ΑΒΡΟΧΙΑ ΓΕΝΗΤΑΙ, Η ΠΤΕΛΕΑ ΕΧΟΥΣΑ ΥΔΩΡ ΤΡΕΦΕΙ ΤΗΝ ΑΜΠΕΛΟΝ ΚΑΙ Η ΑΜΠΕΛΟΣ ΑΔΙΑΛΕΙΠΤΟΝ ΕΧΟΥΣΑ ΤΟ ΥΔΩΡ ΔΙΠΛΟΥΝ ΤΟΝ ΚΑΡΠΟΝ ΑΠΟΔΙΔΩΣΙ, ΚΑΙ ΥΠΕΡ ΤΗΣ ΠΤΕΛΕΑΣ. ΟΥΤΩΣ ΚΑΙ ΟΙ ΠΕΝΗΤΕΣ ΥΠΕΡ ΤΩΝ ΠΛΟΥΣΙΩΝ ΕΝΤΥΓΧΑΝΟΝΤΕΣ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΠΛΗΡΟΦΟΡΟΥΣΙ ΤΟ ΠΛΟΥΤΟΣ ΑΥΤΩΝ, ΚΑΙ ΠΑΛΙΝ ΟΙ ΠΛΟΥΣΙΟΙ ΧΟΡΗΓΟΥΝΤΕΣ ΤΟΙΣ ΠΕΝΗΣΙ ΤΑ ΔΕΟΝΤΑ ΠΛΗΡΟΦΟΡΟΥΣΙ ΤΑΣ ΕΥΧΑΣ ΑΥΤΩΝ

9 ΓΙΝΟΝΤΑΙ ΟΥΝ ΑΜΦΟΤΕΡΟΙ ΚΟΙΝΩΝΟΙ ΤΟΥ ΕΡΓΟΥ ΤΟΥ ΔΙΚΑΙΟΥ. ΤΑΥΤΑ ΟΥΝ Ο ΠΟΙΩΝ ΟΥΚ ΕΓΚΑΤΑΛΕΙΦΘΗΣΕΤΑΙ ΥΠΟ ΤΟΥ ΘΕΟΥ, ΑΛΛ ΕΣΤΑΙ ΓΕΓΡΑΜΜΕΝΟΣ ΕΙΣ ΤΑΣ ΒΙΒΛΟΥΣ ΤΩΝ ΖΩΝΤΩΝ.

10 ΜΑΚΑΡΙΟΙ ΟΙ ΕΧΟΝΤΕΣ ΚΑΙ ΣΥΝΙΕΝΤΕΣ, ΟΤΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΠΛΟΥΤΙΖΟΝΤΑΙ, Ο ΓΑΡ ΣΥΝΙΩΝ ΤΟΥΤΟ ΔΥΝΗΣΕΤΑΙ ΚΑΙ ΤΙ ΑΓΑΘΟΝ.

ΑΛΛΗ ΠΑΡΑΒΟΛΗ (III)

1 ΕΔΕΙΞΕ ΜΟΙ ΔΕΝΔΡΑ ΠΟΛΛΑ ΜΗ ΕΧΟΝΤΑ ΦΥΛΛΑ. ΑΛΛ ΩΣΕΙ ΞΗΡΑ ΕΔΟΚΕ ΜΟΙ ΕΙΝΑΙ ΟΜΟΙΑ ΓΑΡ ΗΝ ΠΑΝΤΑ. ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ ΤΑ ΔΕΝΔΡΑ ΤΑΥΤΑ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΜΟΙΑ ΟΝΤΑ ΚΑΙ ΞΗΡΑ. ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΤΑΥΤΑ ΤΑ ΔΕΝΔΡΑ, Α ΒΛΕΠΕΙΣ, ΟΙ ΚΑΤΟΙΚΟΥΝΤΕΣ ΕΙΣΙΝ ΕΝ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ.

2 ΔΙΑΤΙ ΟΥΝ; ΦΗΜΙ, ΚΥΡΙΕ, ΩΣΕΙ ΞΗΡΑ ΕΙΣΙ ΚΑΙ ΟΜΟΙΑ; ΟΤΙ, ΦΗΣΙΝ, ΟΥΤΕ ΟΙ ΔΙΚΑΙΟΙΣ ΦΑΙΝΟΝΤΑΙ ΟΥΤΕ ΟΙ ΑΜΑΡΤΩΛΟΙ ΕΝ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ, ΑΛΛ ΟΜΟΙΟΙ ΕΙΣΙΝ Ο ΓΑΡ ΑΙΩΝ ΟΥΤΟΣ ΤΟΙΣ ΔΙΚΑΙΟΙΣ ΧΕΙΜΩΝ ΕΣΤΙ, ΚΑΙ ΟΥ ΦΑΙΝΟΝΤΑΙ ΜΕΤΑ ΤΩΝ ΑΜΑΡΤΩΛΩΝ ΚΑΤΟΙΚΟΥΝΤΕΣ.

3 ΩΣΠΕΡ ΓΑΡ ΕΝ ΤΩ ΧΕΙΜΩΝΙ ΤΑ ΔΕΝΔΡΑ ΑΠΟΒΕΒΛΗΚΟΤΑ ΤΑ ΦΥΛΛΑ ΟΜΟΙΑ ΕΙΣΙ ΚΑΙ ΟΥ ΦΑΙΝΟΝΤΑΙ ΤΑ ΞΗΡΑ ΠΟΙΑ ΕΙΣΙΝ Η ΤΑ ΖΩΝΤΑ, ΟΥΤΩΣ ΕΝ ΤΩ ΑΙΩΝΙ ΤΟΥΤΩ ΟΥ ΦΑΙΝΟΝΤΑΙ ΟΥΤΕ ΟΙ ΔΙΚΑΙΟΙ ΟΥΤΕ ΟΙ ΑΜΑΡΤΩΛΟΙ, ΑΛΛΑ ΠΑΝΤΕΣ ΟΜΟΙΟΙ ΕΙΣΙΝ.

ΑΛΛΗ ΠΑΡΑΒΟΛΗ (IV)

1 ΕΔΕΙΞΕ ΜΟΙ ΠΑΛΙΝ ΔΕΔΡΑ ΠΟΛΛΑ, Α ΜΕΝ ΒΛΑΣΤΩΝΤΑ, Α ΔΕ ΞΗΡΑ, ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ, ΦΗΣΙ, ΤΑ ΔΕΝΔΡΑ ΤΑΥΤΑ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΑ ΜΕΝ ΒΛΑΣΤΩΝΤΑ ΤΑ ΔΕ ΞΗΡΑ.

2 ΤΑΥΤΑ, ΦΗΣΙ, ΤΑ ΔΕΝΔΡΑ ΤΑ ΒΛΑΣΤΩΝΤΑ ΟΙ ΔΙΚΑΙΟΙ ΕΙΣΙΝ ΟΙ ΜΕΛΛΟΝΤΕΣ ΚΑΤΟΙΚΕΙΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΝ ΕΡΧΟΜΕΝΟΝ Ο ΓΑΡ ΑΙΩΝ Ο ΕΡΧΟΜΕΝΟΣ ΘΕΡΙΑ ΕΣΤΙ ΤΟΙΣ ΔΙΚΑΙΟΙΣ, ΤΟΙΣ ΔΕ ΑΜΑΡΤΩΛΟΙΣ ΧΕΙΜΩΝ. ΟΤΑΝ ΟΥΝ ΕΠΙΛΑΜΨΗ ΤΟ ΕΛΕΟΣ ΤΟΥ ΚΥΡΙΟΥ, ΤΟΤΕ ΦΑΝΕΡΩΘΗΣΟΝΤΑΙ.

3 ΩΣΠΕΡ ΓΑΡ ΤΩ ΘΕΡΕΙ ΕΝΟΣ ΕΚΑΣΤΟΥ ΔΕΝΔΡΟΥ ΟΙ ΚΑΡΠΟΙ ΦΑΝΕΡΟΥΝΤΑΙ ΚΑΙ ΕΠΙΓΙΝΩΣΚΟΝΤΑΙ ΠΟΤΑΠΟΙ ΕΙΣΙΝ, ΟΥΤΩ ΚΑΙ ΓΝΩΣΘΗΣΟΝΤΑΙ ΠΑΝΤΕΣ ΕΥΘΑΛΕΙΣ ΟΝΤΕΣ ΕΝ ΤΩ ΑΙΩΝΙ ΕΚΕΙΝΩ.

4 ΤΑ ΔΕ ΕΘΝΗ ΚΑΙ ΟΙ ΑΜΑΡΤΩΛΟΙ, Α ΕΙΔΕΣ ΤΑ ΔΕΝΔΡΑ ΤΑ ΞΗΡΑ, ΤΟΙΟΥΤΟΙ ΕΥΡΕΘΗΣΟΝΤΑΙ ΞΗΡΟΙ ΚΑΙ ΑΚΑΡΠΟΙ ΕΝ ΕΚΕΙΝΩ ΤΩ ΑΙΩΝΙ ΚΑΙ ΩΣ ΞΥΛΑ ΚΑΤΑΚΑΥΘΗΣΟΝΤΑΙ ΚΑΙ ΦΑΝΕΡΟΙ ΕΣΟΝΤΑΙ, ΟΤΙ Η ΠΡΑΞΙΣ ΑΥΤΩΝ ΠΟΝΗΡΑ ΓΕΓΟΝΕΝ ΕΝ ΤΗ ΖΩΗ ΑΥΤΩΝ. ΟΙ ΜΕΝ ΓΑΡ ΑΜΑΡΤΩΛΟΙ ΚΑΥΘΗΣΟΝΤΑΙ, ΟΤΙ ΗΜΑΤΩΝ ΚΑΙ ΟΥ ΜΕΤΕΝΟΗΣΑΝ ΤΑ ΔΕ ΕΘΝΗ ΚΑΥΘΗΣΟΝΤΑΙ, ΟΤΙ ΟΥΚ ΕΓΝΩΣΑΝ ΤΟΝ ΚΤΙΣΑΝΤΑ ΑΥΤΟΥΣ.

5 ΣΥ ΟΥΝ ΚΑΡΠΟΦΟΡΗΣΟΝ, ΙΝΑ ΕΝ ΤΩ ΘΕΡΕΙ ΕΚΕΙΝΩ ΓΝΩΣΘΗ ΣΟΥ Ο ΚΑΡΠΟΣ ΑΠΕΧΟΥ ΔΕ ΑΠΟ ΠΟΛΛΩΝ ΠΡΑΞΕΩΝ ΚΑΙ ΟΥΔΕΝ ΚΑΜΑΡΤΗΣΕΙΣ. ΟΙ ΓΑΡ ΤΑ ΠΟΛΛΑ ΠΡΑΣΣΟΝΤΕΣ ΠΟΛΛΑ ΚΑΙ ΑΜΑΡΤΑΝΟΥΣΙ, ΠΕΡΙΣΠΩΜΕΝΟΙ ΠΕΡΙ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΩΝ ΚΑΙ ΜΗΔΕΝ ΔΟΥΛΕΥΟΝΤΕΣ ΤΩ ΚΥΡΙΩ ΕΑΥΤΩΝ.

6 ΠΩΣ ΟΥΝ, ΦΗΣΙΝ, Ο ΤΟΙΟΥΤΟΣ ΔΥΝΑΤΙΑ ΤΙ ΑΙΤΗΣΑΣΘΑΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΛΑΒΕΙΝ, ΜΗ ΔΟΥΛΕΥΩΝ ΤΩ ΔΥΡΙΩ; ΕΚΕΙΝΟΙ ΟΥΔΕΝ ΛΗΨΟΝΤΑΙ.

7 ΕΑΝ ΔΕ ΜΙΑΝ ΤΙΣ ΠΡΑΞΙΝ ΕΡΓΑΣΗΤΑΙ, ΔΥΝΑΤΑΙ ΚΑΙ ΤΩ ΚΥΡΙΩ ΔΟΥΛΕΥΣΑΙ ΟΥ ΓΑΡ ΔΙΑΦΘΑΡΗΣΕΤΑΙ Η ΔΙΑΝΟΙΑ ΑΥΤΟΥ ΑΠΟ ΤΟΥ ΚΥΡΙΟΥ, ΑΛΛΑ ΔΟΥΛΕΥΣΕΙ ΑΥΤΩ ΕΧΩΝ ΤΗΝ ΔΙΑΝΟΙΑΝ ΑΥΤΟΥ ΚΑΘΑΡΑΝ.

8 ΤΑΥΤΑ ΟΥΝ ΕΑΝ ΠΟΙΗΣΗΣ, ΔΥΝΑΣΑΙ ΚΑΡΠΟΦΟΡΗΣΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΤΟΝ ΕΡΧΟΜΕΝΟΝ ΚΑΙ Ο ΑΝ ΤΑΥΤΑ ΠΟΙΗΣΗ, ΚΑΡΠΟΡΟΡΗΣΕΙ.

ΑΛΛΗ ΠΑΡΑΒΟΛΗ (V)

I

1 ΝΗΣΤΕΥΩΝ ΚΑΙ ΚΑΘΗΜΕΝΟΣ ΕΙΣ ΤΙ ΚΑ ΕΥΧΑΡΙΣΤΩΝ ΤΩ ΚΥΡΙΩ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ΕΠΟΙΗΣΕ ΜΕΤ ΕΜΟΥ, ΒΛΕΠΩ ΤΟΝ ΠΟΙΜΕΝΑ ΠΑΡΑΚΑΘΗΜΕΝΟΝ ΜΟΙ ΚΑΙ ΛΕΓΟΝΤΑ ΤΙ ΟΡΘΡΙΝΟΣ ΩΔΕ ΕΛΗΛΥΘΑΣ; ΟΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΣΤΑΤΙΩΝΑ ΕΧΩ.

2 ΤΙ, ΦΗΣΙΝ, ΕΣΤΙ ΣΤΑΤΙΩΝ; ΝΗΣΤΕΙΑ ΔΕ, ΦΗΣΙ, ΤΙ ΕΣΤΙΝ ΑΥΤΗ, ΗΝ ΝΗΣΤΕΥΕΤΕ; Ὡ Σ ΕΙΩΘΕΙΝ, ΦΗΜΙ ΚΥΡΙΕ, ΟΥΤΩ ΝΗΣΤΕΥΩ.

3 ΟΥΚ ΟΙΔΑΤΕ, ΦΗΣΙ, ΝΗΣΤΕΥΕΙΝ ΤΩ ΚΥΡΙΩ, ΟΥΔΕ ΕΣΤΙΝ ΝΗΣΤΕΙΑ ΑΥΤΗ Η ΑΝΩΦΕΛΗΣ, ΗΝ ΝΗΣΤΕΥΕΤΕ ΑΥΤΩ. ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΥΤΟ ΛΕΓΕΙΣ; ΛΕΓΩ ΣΟΙ, ΦΗΣΙΝ, ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΑΥΤΗ ΝΗΣΤΕΙΑ ΔΕΚΤΗ ΚΑΙ ΠΛΗΡΗΣ ΤΩ ΚΥΡΙΩ. Ἄ ΚΟΥΕ, ΦΗΣΙΝ.

4 Ο ΘΕΟΣ ΟΥ ΒΟΥΛΕΤΑΙ ΤΟΙΑΥΤΗΝ ΝΗΣΤΕΙΑΝ ΜΑΤΑΙΑΝ ΟΥΤΩ ΓΑΡ ΝΗΣΤΕΥΩΝ ΤΩ ΘΕΩ ΟΥΔΕΝ ΕΡΓΑΣΗ ΤΗ ΖΩΗ ΖΩΗ ΣΟΥ, ΑΛΛΑ ΔΟΥΛΕΥΣΟΝ ΤΩ ΚΥΡΙΩ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ ΤΗΡΗΣΟΝ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΠΟΡΕΥΟΜΕΝΟΣ ΕΝ ΤΟΙΣ ΠΡΟΣΤΑΓΜΑΣΙΝ ΑΥΤΟΥ ΚΑΙ ΜΗΔΕΜΙΑ ΕΠΙΘΥΜΙΑ ΠΟΝΗΡΑ

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ΑΝΑΒΗΤΩ ΕΝ ΤΗ ΚΑΡΔΙᾳ ΣΟΥ ΠΙΤΕΥΣΟΝ ΔΕ ΤΩ ΘΕΩ, ΟΤΙ, ΕΑΝ ΤΑΥΤΑ ΕΡΓΑΣΗ ΚΑΙ ΦΟΒΗΘΗΣ ΑΥΤΟΝ ΚΑΙ ΕΓΚΡΑΤΕΥΣΗ ΑΠΟ ΠΑΝΤΟΣ ΠΟΝΗΡΟΥ ΠΡΑΓΜΑΤΟΣ, ΖΗΣΗ ΤΩ ΘΕΩ ΚΑΙ ΤΑΥΤΑ ΕΑΝ ΕΡΓΑΣΗ, ΜΕΓΑΛΗΝ ΝΗΣΤΕΙΑΝ ΠΟΙΗΣΕΙΣ ΚΑΙ ΔΕΚΤΗΝ ΤΩ ΘΕΩ.

II

1 ΑΚΟΥΕ ΤΗΝ ΠΑΡΑΒΟΛΗΝ, ΗΝ ΜΕΛΛΩ ΣΟΙ ΛΕΓΕΙΝ, ΑΝΗΚΟΥΣΑΝ ΤΗ ΝΗΣΤΕΙᾳ.

2 ΕΙΧΕ ΤΙΣ ΑΓΡΑΟΝ ΚΑΙ ΔΟΥΛΟΥΣ ΠΟΛΛΟΥΣ ΚΑΙ ΜΕΡΟΣ ΤΙ ΤΟΥ ΑΓΡΟΥ ΕΦΥΤΕΥΣΕΝ ΑΜΠΕΛΩΝ ΚΑΙ ΕΚΛΕΞΑΜΕΝΟΣ ΔΟΥΛΟΝ ΤΙΝΑ ΠΙΣΤΟΝ ΚΑΙ ΕΥΑΡΕΣΤΟΝ ΕΝΤΙΜΟΝ, ΠΡΟΣΕΚΑΛΕΣΑΤΟ ΑΥΤΟΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ ΛΑΒΕ ΤΟΝ ΑΜΠΕΛΩΝΑ ΤΟΥΤΟΝ, ΟΝ ΕΦΥΤΕΣΑ, ΚΑΙ ΧΑΡΑΚΩΣΟΝ ΑΥΤΟΝ, ΕΩΣ ΕΡΧΟΜΑΙ, ΤΑΥΤΗΝ ΜΟΥ ΤΗΝ ΕΝΤΟΛΗΝ ΦΥΛΑΞΟΝ, ΚΑΙ ΕΛΕΥΘΕΡΟΣ ΕΣΗ ΠΑΡ ΕΜΟΙ. ΕΞΗΛΘΕ ΔΕ Ο ΔΕΣΠΟΤΗΣ ΤΟΥ ΔΟΥΛΟΥ ΕΙΣ ΤΗΝ ΑΠΟΔΗΜΙΑΝ.

3 ΕΞΕΛΘΟΝΤΟΣ ΔΕ ΑΥΤΟΥ ΕΛΑΒΕΝ Ο ΔΟΥΛΟΣ ΚΑΙ ΕΧΑΡΑΚΩΣΕ ΤΟΝ ΑΜΠΕΛΩΝΑ. ΚΑΙ ΤΕΛΕΣΑΣ ΤΗΝ ΧΑΡΑΚΩΣΙΝ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΕΙΔΕ ΤΟΝ ΑΜΠΛΩΝΑ ΒΟΤΑΝΩΝ ΠΛΗΡΗ ΟΝΤΑ.

4 ΕΝ ΕΑΥΤΩ ΟΥΝ ΕΛΟΓΙΣΑΤΟ ΛΕΓΩΝ ΤΑΥΤΗΝ ΤΗΝ ΕΝΤΟΛΗΝ ΤΟΥ ΚΥΡΙΟΥ ΤΕΤΕΛΕΚΑ ΣΚΑΨΩ ΛΟΙΠΟΝ ΤΟΝ ΑΜΠΕΛΩΝΑ ΤΟΥΤΟΝ, ΚΑΙ ΕΣΤΑΙ ΕΥΠΡΕΠΕΣΤΕΡΟΣ ΕΣΚΑΜΜΕΝΟΣ, ΚΑΙ ΒΟΤΑΝΑΣ ΜΗ ΕΧΩΝ ΔΩΣΕΙ ΚΑΡΠΟΝ ΠΛΕΙΟΝΑ, ΜΗ ΠΝΙΓΟΜΕΝΟΣ ΥΠΟ ΤΩΝ ΒΟΤΑΝΩΝ. ΛΑΒΩΝ ΕΣΚΑΨΕ ΕΝ ΤΩ ΑΜΠΕΛΩΝΙ ΕΞΕΤΙΛΛΕ. ΚΑΙ ΕΓΕΝΕΤΟ Ο ΑΜΠΕΛΩΝ ΕΚΕΙΝΟΣ ΕΥΠΡΕΠΕΣΤΑΤΟΣ ΚΑΙ ΕΥΘΑΛΗΣ, ΜΗ ΕΧΩΝ ΒΟΤΑΝΑΣ ΠΝΙΓΟΥΣΑΣ ΑΥΤΟΝ.

5 ΜΕΤΑ ΧΡΟΝΟΝ ΗΛΘΕΝ Ο ΔΕΣΠΟΤΗΣ ΤΟΥ ΔΟΥΛΟΥ ΚΑΙ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΤΟΝ ΑΜΠΕΛΩΝΑ. ΚΑΙ ΙΔΩΝ ΤΟΝ ΑΜΠΕΛΩΝΑ ΚΕΧΑΡΑΚΩΜΕΝΟΝ ΕΥΠΡΕΠΩΣ, ΕΤΙ ΔΕ ΚΑΙ ΕΣΚΑΜΜΕΝΟΝ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΒΟΤΑΝΑΣ ΕΚΤΕΤΙΛΜΕΝΑΣ ΚΑΙ ΕΥΘΑΛΕΙΣ ΟΥΣΑΣ ΤΑΣ ΑΜΠΕΛΟΥΣ, ΕΧΑΡΗ ΛΙΑΝ ΕΠΙ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΥ ΔΟΥΛΟΥ.

6 ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΟΥΝ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΑΓΑΠΗΤΟΝ, ΟΝ ΕΙΧΕ ΚΛΗΡΟΝΟΜΟΝ, ΚΑΙ ΤΟΥΣ ΦΙΛΟΥΣ, ΟΥΣ ΕΙΧΕ ΣΥΜΒΟΥΛΟΥΣ, ΛΕΓΕΙ ΑΥΤΟΙΣ, ΟΣΑ ΕΙΝΕΤΕΙΛΑΤΟ ΤΩ ΔΟΥΛΩ ΑΥΤΟΥ ΚΑΙ ΟΣΑ ΕΥΡΕ ΓΕΓΟΝΟΤΑ. ΚΑΚΕΙΝΟΙ ΣΥΝΕΧΑΡΗΣΑΝ ΤΩ ΔΟΥΛΩ ΕΠΙ ΤΗ ΜΑΡΤΥΡΙᾳ Η ΕΜΑΡΤΥΡΗΣΕΝ ΑΥΤΩ Ο ΔΕΣΠΟΤΗΣ.

7 ΚΑΙ ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΓΩ ΤΩ ΔΟΥΛΩ ΤΟΥΤΩ ΕΛΕΥΘΕΡΙΑΝ ΕΠΗΓΓΕΙΛΑΜΗΝ, ΕΑΝ ΜΟΥ ΤΗΝ ΕΝΤΟΛΗΝ ΦΥΛΑΞΗ, ΗΝΕΝΕΤΕΙΛΑΜΗΝ ΑΥΤΩ ΕΦΥΛΑΞΕ ΔΕ ΜΟΥ ΤΗΝ ΕΝΤΟΛΗΝ ΚΑΙ ΠΡΟΣΕΘΗΚΕ ΤΩ ΑΜΠΕΛΩΝΙ ΕΡΓΟΝ ΚΑΛΟΝ, ΚΑΙ ΕΜΟΙ ΛΙΑΝ ΗΡΕΣΕΝ. ΑΝΤΙ ΤΟΥΤΟΥ ΟΥΝ ΤΟΥ ΕΡΓΟΥ ΟΥ ΕΙΡΓΑΣΑΤΟ ΘΕΛΩ ΑΥΤΟΝ ΣΥΓΚΛΗΡΟΝΟΜΟΝ ΤΩ ΥΙΩ ΜΟΥ ΠΟΙΗΣΑΙ, ΟΤΙ ΤΟ ΚΑΛΟΝ ΦΡΟΝΗΣΑΣ ΟΥ ΠΑΡΕΝΕΘΥΜΗΘΗ, ΑΛΛ ΕΤΕΛΕΣΕΝ ΑΥΤΟ.

8 ΤΑΥΤΗ ΤΗ ΓΝΩΜΗ Ο ΥΙΟΣ ΤΟΥ ΔΕΣΠΟΤΟΥ ΣΥΝΗΥΔΟΚΗΣΕΝ ΑΥΤΩ, ΙΝΑ ΣΥΓΚΛΗΡΟΝΟΜΟΣ ΓΕΝΗΤΑΙ Ο ΔΟΥΛΟΣ ΤΩ ΥΙΩ.

9 ΜΕΤΑ ΗΜΕΡΑΣ ΟΛΙΓΑΣ ΔΕΙΠΝΟΝ ΕΠΟΙΗΣΕΝ ΚΑΙ ΕΠΕΜΨΕΝ ΑΥΤΩ ΠΑΡΑ ΤΟΥ ΔΕΣΠΟΤΟΥ ΤΑ ΤΑ ΑΡΚΟΥΝΤΑ ΑΥΤΩ ΗΡΕ, ΤΑ ΛΟΙΠΑ ΔΕ ΤΟΙΣ ΣΥΝΔΟΥΛΟΙΣ ΑΥΤΟΥ ΔΙΕΔΩΚΕΝ.

10 ΟΙ ΔΕ ΣΥΝΔΟΥΛΟΙ ΑΥΤΟΥ ΛΑΒΟΝΤΕΣ ΤΑ ΕΔΕΣΜΑΤΑ ΕΧΑΡΗΣΑΝ ΚΑΙ ΗΡΞΑΝΤΟ ΕΥΧΕΣΘΑΙ ΥΠΕΡ ΑΥΤΟΥ, ΙΝΑ ΧΑΡΙΝ ΜΕΙΖΟΝΑ ΕΥΡΗ ΠΑΡΑ ΤΩ ΔΕΣΠΟΤΗ, ΟΤΙ ΟΥΤΩΣ ΕΧΡΗΣΑΤΟ ΑΥΤΟΙΣ.

11 ΤΑΥΤΑ ΠΑΤΑ ΤΑ ΓΕΓΟΝΟΤΑ Ο ΔΕΣΠΟΤΗΣ ΑΥΤΟΥ ΗΚΟΥΣΕ ΚΑΙ ΠΑΛΙΝ ΛΙΑΝ ΕΧΑΡΗ ΕΠΙ ΤΗ ΠΡΑΞΕΙ ΑΥΤΟΥ. ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ ΠΑΛΙΝ ΤΟΥΣ ΦΙΛΟΥΣ Ο ΔΕΣΠΟΤΗΣ ΚΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΑΠΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΤΗΝ ΠΡΑΞΙΝ ΑΥΤΟΥ, ΗΝ ΕΠΡΑΞΕΝ ΕΠΙ ΤΟΙΣ Δ' ΕΔΕΣΜΑΣΙΝ ΑΥΤΟΥ ΟΙΣ ΕΛΑΒΕΝ ΟΙ ΔΕ ΕΤΙ ΜΑΛΛΟΝ ΣΥΝΕΥΔΟΚΗΣΑΝ ΓΕΝΕΣΘΑΙ ΤΟΝ ΔΟΥΛΟΝ ΣΥΓΚΛΗΡΟΝΟΜΟΝ ΤΩ ΥΙΩ ΑΥΤΟΥ.

III

1 ΛΕΓΩ ΚΥΡΙΕ, ΕΓΩ ΤΑΥΤΑΣ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΟΥ ΓΙΝΩΣΚΩ ΟΥΔΕ ΔΥΝΑΜΑΙ ΝΟΗΣΑΙ, ΕΑΝ ΜΗ ΜΟΙ ΕΠΙΛΥΣΗΣ ΑΥΤΑΣ.

2 ΠΑΝΤΑ ΣΟΙ ΕΠΙΛΥΣΩ, ΦΗΣΙ, ΚΑΙ ΟΣΑ ΑΝ ΛΑΛΗΣΩ ΜΕΤΑ ΣΟΥ.

3 ΔΕΙΞΩ ΣΟΙ ΤΑΣ ΕΝΤΟΛΑΣ ΑΥΤΟΥ ΕΑΝ ΔΕ ΤΙ ΑΓΑΘΟΝ ΠΟΙΗΣΗΣ ΕΚΤΟΣ ΤΗΣ ΕΝΤΟΛΗΣ ΤΟΥ ΘΕΟΥ, ΣΕΑΥΤΩ ΠΕΡΙΠΟΙΗΣΗ ΔΟΞΑΝ ΠΕΡΙΣΣΟΤΕΡΑΝ ΚΑΙ ΕΣΗ ΕΝΔΟΞΟΤΕΡΟΣ ΠΑΡΑ ΤΩ ΘΕΩ ΟΥ ΕΜΕΛΛΕΣ ΕΙΝΑΙ. ΕΑΝ ΟΥΝ ΦΥΛΑΣΣΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ ΠΡΟΣΘΗΣ ΚΑΙ ΤΑΣ ΛΕΙΤΟΥΓΙΑΣ ΤΑΥΤΑΣ, ΧΑΡΗΣΗ, ΕΑΝ ΤΗΡΗΣΗΣ ΑΥΤΑΣ ΚΑΤΑ ΤΗΝ ΕΜΗΝ ΕΝΤΟΛΗΝ.

4 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, Ο ΕΑΝ ΜΟΙ ΕΝΤΕΙΛῌ, ΦΥΛΑΞΩ ΑΥΤΟ ΟΙΔΑ ΓΑΡ, ΟΤΙ ΣΥ ΜΕΤ ΕΜΟΥ ΕΙ. ΕΣΟΜΑΙ, ΦΗΣΙ, ΜΕΤΑ ΣΟΥ, ΟΤΙ ΤΟΙΑΥΤΗΝ ΠΡΟΘΥΜΙΑΝ ΕΧΟΥΣΙΝ.

5 Η ΝΗΣΤΕΙΑ ΑΥΤΗ, ΦΗΣΙ, ΤΗΡΟΥΜΕΝΩΝ ΤΩΝ ΕΝΤΟΛΩΝ ΤΟΥ ΚΥΡΙΟΥ, ΛΙΑΝ ΚΑΛΗ ΕΣΤΙΝ. ΟΥΤΩΣ ΟΥΝ ΦΥΛΑΞΕΙΣ ΤΗΝ ΝΗΣΤΕΙΑΝ ΤΑΥΤΗΝ, ΗΝ ΜΕΛΛΕΙΣ ΤΗΡΕΙΝ

6 ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΦΥΛΑΞΑΙ ΑΠΟ ΠΑΝΤΟΣ ΡΗΜΑΤΟΣ ΠΟΝΗΡΟΥ ΚΑΙ ΠΑΣΗΣ ΕΠΙΘΥΜΙΑΣ ΠΟΝΗΡΑΣ ΚΑΙ ΚΑΘΑΡΙΣΟΝ ΣΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΑΠΟ ΠΑΝΤΩΝ ΤΩΝ ΜΑΤΑΩΜΑΤΩΝ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ. ΕΑΝ ΤΑΥΤΑ ΦΥΛΑΞΗΣ, ΕΣΤΑΙ ΣΟΙ ΑΥΤΗ Η ΝΗΣΤΕΙΑ ΤΕΛΕΙΑ.

7 ΟΥΤΩ ΔΕ ΠΟΙΗΣΕΙΣ ΣΥΝΤΕΛΕΣΑΣ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡᾳ Η ΝΗΣΤΕΥΕΙΣ ΜΗΔΕΝ ΓΕΥΣΗ ΕΙ ΜΗ ΑΡΤΟΝ ΚΑΙ ΥΔΩΡ, ΚΑΙ ΕΚ ΤΩΝ ΕΔΕΣΜΑΤΩΝ ΣΟΥ ΩΝ ΕΜΕΛΛΕΣ ΤΡΩΓΕΙΝ ΣΥΜΨΗΦΙΣΑΣ ΤΗΝ ΠΟΣΟΤΗΤΑ ΤΗΣ ΔΑΠΑΝΗΣ ΕΚΕΙΝΗΣ ΤΗΣ ΗΜΕΡΑΣ ΗΣ ΕΜΕΛΛΕΣ ΠΟΙΕΙΝ, ΔΩΣΕΙΣ ΑΥΤΟ ΧΗΡᾳ Η ΟΡΦΑΝΩ Η ΥΣΤΕΡΟΥΜΕΝΩ, ΚΑΙ ΟΥΤΩ ΤΑΠΕΙΝΟΦΡΟΝΗΣΕΙΣ, ΙΝ ΕΚ ΤΗΣ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΣ ΣΟΥ Ο ΕΙΛΗΦΩΣ ΕΜΠΛΗΣΗ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ ΚΑΙ ΕΥΞΗΤΑΙ ΥΠΕΡ ΣΟΥ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ.

8 ΕΑΝ ΟΥΝ ΟΥΤΩ ΤΕΛΕΣΗΣ ΤΗΝ ΝΗΣΤΕΙΑΝ, ΩΣ ΣΟΙ ΕΝΕΤΕΙΛΑΜΗΝ, ΕΣΤΑΙ Η ΘΥΣΙΑ ΣΟΥ ΔΕΚΤΗ ΠΑΡΑ ΤΩ ΘΕΩ, ΚΑΙ ΕΓΓΡΑΦΟΣ ΕΣΤΑΙ Η ΝΗΣΤΕΙΑ ΑΥΤΗ, ΚΑΙ Η ΛΕΙΤΟΥΡΓΙΑ ΟΥΤΩΣ ΕΡΓΑΖΟΜΕΝΗ ΚΑΛΗ ΚΑΙ ΙΛΑΡΑ ΕΣΤΙ ΚΑΙ ΕΥΠΡΟΣΔΕΚΤΟΣ ΤΩ ΚΥΡΙΩ.

9 ΤΑΥΤΑ ΟΥΤΩ ΤΗΡΗΣΕΙΣ ΣΥ ΜΕΤΑ ΤΩΝ ΤΕΝΩΝ ΣΟΥ ΚΑΙ ΟΛΟΥ ΤΟΥ ΟΙΚΟΥ ΣΟΥ ΤΗΡΗΣΑΣ ΔΕ ΑΥΤΑ ΜΑΚΑΡΙΟΣ ΕΣΗ ΚΑΙ ΟΣΟΙ ΑΝ ΑΚΟΥΣΑΝΤΕΣ ΑΥΤΑ ΤΗΡΗΣΩΣΙ, ΜΑΚΑΡΙΟΙ ΕΣΟΝΤΑΙ, ΚΑΙ ΟΣΑ ΑΝ ΑΙΤΗΣΩΝΤΑΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΛΗΨΟΝΤΑΙ.

IV

1 Ἐδεήθην αὐτοῦ πολλά, ἵνα μοι δηλώσῃ τὴν παραβολὴν τοῦ ἀγροῦ καὶ τοῦ δεσπότου καὶ τοῦ ἀμπελῶνος καὶ τοῦ δούλου τοῦ χαρακώσαντος τὸν ἀμπελῶνα καὶ τῶν χαράκων καὶ τῶν βοτανῶν τῶν ἐκτετειλμένων ἐκ τοῦ ἀμπελῶνος καὶ τοῦ υἱοῦ καὶ τῶν φίλων τῶν συμβούλων· συνήκα γάρ, ὅτι παραβολή τίς ἐστι ταῦτα πάντα.

2 Ὁ δὲ ἀποκριθείς μοι εἶπεν· Αὐθαδὴς εἶ λίαν εἰς τὸ ἐπερωτᾶν. Οὐκ ὀφείλεις, φησίν, ἐπερωτᾶν οὐδέν· ὅλως ἐὰν γάρ σοι δέῃ δηλωθήσεται. Λέγω αὐτῷ· Κύριε, ὅσα ἂν μοι δείξῃς καὶ μὴ δηλώσῃς, μάτην ἔσομαι ἑωρακὼς αὐτὰ καὶ μὴ νοῶν, τί ἐστιν ὡσαύτως καὶ ἐὰν μοι παραβολὰς λαλήσῃς καὶ μὴ ἐπιλύσῃς μοι αὐτάς, εἰς μάτην ἔσομαι ἀκηκοὼς τί παρὰ σοῦ.

3 Ὁ δὲ πάλιν ἀπεκρίθη μοι λέγων· Ὅς ἂν, φησί, δοῦλος ᾖ τοῦ θεοῦ καὶ ἔχῃ τὸν κύριον ἑαυτοῦ ἐν τῇ καρδίᾳ, αἰτεῖται παρ' αὐτοῦ σύνεσιν καὶ λαμβάνει καὶ πᾶσαν παραβολὴν ἐπιλύει, καὶ γνώστα αὐτῷ γίνονται τὰ ῥήματα τοῦ κυρίου τὰ λεγόμενα διὰ παραβολῶν· ὅσοι

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ΔΕ ΒΛΗΧΡΟΙ ΕΙΣΙ ΚΑΙ ΑΡΓΟΙ ΠΡΟΣ ΤΗΝ ΕΝΤΕΥΞΙΝ, ΕΚΕΙΝΟΙ ΔΙΣΤΑΖΟΥΣΙΝ ΑΙΤΕΙΣΘΑΙ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ

4 Ο ΔΕ ΚΥΡΙΟΣ ΠΟΛΥΕΥΠΛΑΓΧΝΟΣ ΕΣΤΙ ΚΑΙ ΠΑΣΙ ΤΟΙΣ ΑΙΤΟΥΜΕΝΟΙΣ ΠΑΡ ΑΥΤΟΥ ΑΔΙΑΛΕΙΠΤΩΣ ΔΙΔΩΣΙ. ΣΥ ΔΕ ΕΝΔΕΔΥΝΑΜΩΜΕΝΟΣ ΥΠΟ ΤΟΥ ΑΓΙΟΥ ΑΓΓΕΛΟΥ ΚΑΙ ΕΙΛΗΦΩΣ ΠΑΡ ΑΥΤΟΥ ΤΟΙΑΥΤΗΝ ΕΝΤΕΥΞΙΝ ΚΑΙ ΜΗ ΩΝ ΑΡΓΟΣ, ΔΙΑΤΙ ΟΥΚ ΑΙΤΗ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΣΥΝΕΣΙΝ ΚΑΙ ΛΑΜΒΑΝΕΙΣ ΠΑΡ ΑΥΤΟΥ;

5 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΓΩ ΕΧΩΝ ΣΕ ΜΕΘ ΕΑΥΤΟΥ ΑΑΝ ΓΚΗΝ ΕΧΩ ΣΕ ΑΙΤΕΙΣΘΑΙ ΚΑΙ ΣΕ ΕΠΕΡΩΤΑΝ ΣΥ ΓΑΡ ΜΟΙ ΔΕΙΚΝΥΕΙΣ ΠΑΝΑΤΑ ΚΑΙ ΛΑΛΕΙΣ ΜΕΤ ΕΜΟΥ ΕΙ ΔΕ ΑΤΕΡ ΣΟΥ ΕΒΛΕΠΟΝ Η ΗΚΟΥΟΝ ΑΥΤΑ, ΗΡΩΤΩΝ ΑΝ ΤΟΝ ΚΥΡΙΟΝ, ΙΝΑ ΜΟΙ ΔΗΛΩΘΗ.

V

1 ΕΙΠΟΝ ΣΟΙ, ΦΗΣΙ, ΚΑΙ ΑΡΤΙ, ΟΤΙ ΠΑΝΟΥΡΓΟΣ ΕΙ ΚΑΙ ΑΥΘΑΔΗΣ, ΕΠΕΡΩΤΩΝ ΤΑΣ ΕΠΙΛΥΣΕΙΣ ΤΩΝ ΠΑΡΑΒΟΛΩΝ. ΕΠΕΙΔΗ ΔΕ ΟΥΤΩ ΠΑΡΑΜΟΝΟΣ ΕΙ, ΕΠΙΛΥΣΩ ΣΟΙ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΟΥ ΑΓΡΟΥ ΚΑΙ ΤΩΝ ΛΟΙΠΩΝ ΤΩΝ ΑΚΟΛΟΥΘΩΝ ΠΑΝΤΩΝ, ΙΝΑ ΓΝΩΣΤΑ ΠΑΣΙ ΠΟΙΗΣΗΣ ΑΥΤΑ. ΑΚΟΥΕ ΝΥΝ, ΦΗΣΙ, ΚΑΙ ΣΥΝΙΕ ΑΥΤΑ.

2 Ο ΑΓΡΟΣ Ο ΚΟΣΜΟΣ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΔΕ ΚΥΡΙΟΣ ΤΟΥ ΑΓΡΟΥ Ο ΚΤΙΣΑΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΑΠΑΡΤΙΣΑΣ ΑΥΤΑ ΚΑΙ ΔΥΝΑΜΩΣΑΣ Ο ΔΕ ΔΟΥΛΟΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΑΙ ΔΕ ΑΜΕΛΟΙ Ο ΛΑΟΣ ΟΥΤΟΣ ΕΣΤΙΝ, ΟΝ ΑΥΤΟΣ ΕΦΥΤΕΥΣΕΝ

3 ΟΙ ΔΕ ΧΑΡΑΚΕΣ ΟΙ ΑΓΙΟΙ ΑΓΓΕΛΟΙ ΕΙΣΙ ΤΟΥ ΚΥΡΙΟΥ ΟΙ ΣΥΓΚΡΑΤΟΥΝΤΕΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΑΙ ΔΕ ΒΟΤΑΝΑΙ ΑΙ ΕΚΤΕΤΙΛΜΕΝΑΙ ΕΚ ΤΟΥ ΑΜΠΕΛΩΝΟΣ ΑΝΟΜΙΑΙ ΕΙΣΙ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ ΤΑ ΔΕ ΕΔΕΣΜΑΤΑ, Α ΕΠΕΜΨΕΝ ΑΥΤΩ ΕΚ ΤΟΥ ΔΕΙΠΝΟΥ, ΑΙ ΕΝΤΟΛΑΙ ΕΙΣΙΝ, Α Σ ΕΔΩΚΕ ΤΩ ΛΑΩ ΑΥΤΟΥ ΔΙΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΟΙ ΔΕ ΦΙΛΟΙ ΚΑΙ ΣΥΜΒΟΥΛΟΙ ΟΙ ΑΓΙΟΙ ΑΓΓΕΛΟΙ ΟΙ ΠΡΩΤΟΙ ΚΤΙΣΘΕΝΤΕΣ Η ΔΕ ΑΠΟΔΗΜΙΑ ΤΟΥ ΔΕΣΠΟΤΟΥ Ο ΧΡΟΝΟΣ Ο ΠΕΡΙΣΣΕΥΩΝ ΕΙΣ ΤΗΝ ΠΑΡΟΥΣΙΑΝ ΑΥΤΟΥ.

4 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΜΕΓΑΛΩΣ ΚΑΙ ΘΑΥΜΑΣΤΩΣ ΠΑΝΤΑ ΕΣΤΙ ΚΑΙ ΕΝΔΟΞΩΣ ΠΑΝΤΑ ΕΧΕΙ. ΜΗ ΟΥΝ, ΦΗΜΙ, ΕΓΩ ΗΔΥΝΑΜΗΝ ΤΑΥΤΑ ΝΟΗΣΑΙ; ΟΥΔΕ ΕΤΕΡΟΣ ΤΩΝ ΑΝΘΡΩΠΩΝ, ΚΑΝ ΛΙΑΝ ΣΥΝΕΤΟΣ Η ΤΙΣ, ΟΥ ΔΥΝΑΤΑΙ ΝΟΗΣΑΙ ΑΥΤΑ. ΕΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΗΛΩΣΟΝ ΜΟΙ, Ο ΜΕΛΛΩ ΣΕ ΕΠΕΡΩΤΑΝ.

5 ΛΕΓΕ, ΦΗΣΙΝ, ΕΙ ΤΙ ΒΟΥΛΕΙ. ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΙΣ ΔΟΥΛΟΥ ΤΡΟΠΟΝ ΚΕΙΤΑΙ ΕΝ ΤΗ ΠΑΡΑΒΟΛΗ;

VI

1 ΑΚΟΥΕ. ΦΗΣΙΝ ΕΙΣ ΔΟΥΛΟΥ ΤΡΟΠΟΝ ΟΥ ΚΕΙΤΑΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ, ΑΛΛ ΕΙΣ ΕΞΟΥΣΙΑΝ ΜΕΓΑΛΗΝ ΚΕΙΤΑΙ ΚΑΙ ΚΥΡΙΟΤΗΤΑ. ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΥ ΝΟΩ.

2 ΟΤΙ, ΦΗΣΙΝ, Ο ΘΕΟΣ ΤΟΝ ΑΜΠΕΛΩΝΑ ΕΦΥΤΕΥΣΕ, ΤΟΥΤ ΕΣΤΙ ΤΟΝ ΛΑΟΝ ΕΚΤΙΣΕ ΚΑΙ ΠΑΡΕΔΩΚΕ ΤΩ ΥΙΩ ΑΥΤΟΥ ΚΑΙ Ο ΥΙΟΣ ΚΑΤΕΣΤΗΣΕ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΕΠ ΑΥΤΟΥΣ ΤΟΥ ΣΥΝΤΗΤΕΙΝ ΑΥΤΟΥΣ ΚΑΙ ΑΥΤΟΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ ΕΚΑΘΑΡΙΣΕ ΠΟΛΛΑ ΚΟΠΙΑΣΑΣ ΚΑΙ ΠΟΛΛΟΥΣ ΚΟΠΟΥΣ ΗΝΤΛΗΚΩΣ ΟΥΔΕΙΣ ΓΑΡ ΑΜΠΕΛΩΝ ΔΥΝΑΤΑΙ ΣΚΑΦΗΝΑΙ ΑΤΕΡ ΚΟΠΟΥ Η ΜΟΧΘΟΥ.

3 ΑΥΤΟΣ ΟΥΝ ΚΑΘΑΡΙΣΑΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΤΟΥ ΛΑΟΥ ΕΔΕΙΞΕΝ ΑΥΤΟΙΣ ΤΑΣ ΤΡΙΒΟΥΣ ΤΗΣ ΖΩΗΣ, ΔΟΥΣ ΑΥΤΟΙΣ ΤΟΝ ΝΟΜΟΝ, ΟΝ ΕΛΑΒΕ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ.

4 ΟΤΙ ΔΕ Ο ΚΥΡΙΟΣ ΣΥΜΒΟΥΛΟΝ ΕΛΑΒΕ ΤΟΝ ΝΟΜΟΝ, ΟΝ ΕΛΑΒΕ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΚΑΙ ΤΟΥΣ ΕΝΔΟΞΟΥΣ ΑΓΓΕΛΟΥΣ ΠΕΡΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΤΟΥ ΔΟΥΛΟΥ, ΑΚΟΥΕ

5 ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟ ΠΡΟΟΝ, ΤΟ ΚΤΙΣΑΝ ΠΑΣΑΝ ΤΗΝ ΚΤΙΣΙΝ, ΚΑΤῴΚΗΣΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΤΙΟΝ, ΕΔΟΥΛΕΥΣΕ ΤΩ ΠΝΕΥΜΑΤΙ ΚΑΛΩΣ ΕΝ ΣΕΜΝΟΤΗΤΙ ΚΑΙ ΑΓΝΕΙᾳ ΠΟΡΕΥΘΕΙΣΑ, ΜΗΔΕΝ ΟΛΩΣ ΜΙΑΝΑΣΑ ΤΟ ΠΝΕΥΜΑ.

6 ΠΟΛΙΤΕΥΣΑΜΕΝΗΝ ΟΥΝ ΑΥΤΗΝ ΚΑΛΩΣ ΚΑΙ ΑΓΝΩΣ ΚΑΙ ΣΥΓΚΟΠΙΑΣΑΣΑΝ ΤΩ ΠΝΕΥΜΑΤΙ ΚΑΙ ΑΓΝΩΣ ΚΑΙ ΣΥΓΚΟΠΙΑΣΑΣΑΝ ΤΩ ΠΝΕΥΜΑΤΙ ΚΑΙ ΣΥΝΕΡΓΗΣΑΣΑΝ ΕΝ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ, ΙΣΧΥΡΩΣ ΚΑΙ ΑΝΔΡΕΙΩΣ ΑΝΑΣΤΡΑΦΕΙΣΑΝ, ΜΕΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΑΓΙΟΥ ΕΙΛΑΤΟ ΚΟΙΝΩΝΟΝ ΗΡΕΣΕ ΓΑΡ Η ΠΟΡΕΙΑ ΤΗΣ ΣΑΡΚΟΣ ΤΑΥΤΗΣ, ΟΤΙ ΟΥΚ ΕΜΙΑΝΘΗ ΕΠΙ ΤΗΣ ΓΗΣ ΕΧΟΥΣΑ ΤΟ ΑΓΙΟΝ.

7 ΣΥΜΒΟΥΛΟΝ ΟΥΝ ΕΛΑΒΕ ΤΟΝ ΥΙΟΝ ΚΑΙ ΤΟΥΣ ΑΓΓΕΛΟΥΣ ΤΟΥΣ ΕΝΔΟΞΟΥΣ, ΙΝΑ ΚΑΙ Η ΣΑΡΞ ΑΥΤΗ, ΔΟΥΛΕΥΣΑΣΑ ΤΩ ΠΝΕΥΜΑΤΙ ΑΜΕΜΠΤΩΣ, ΣΧΗ ΤΟΠΟΝ ΤΙΝΑ ΚΑΤΑΣΚΗΝΩΣΕΩΣ ΚΑΙ ΜΗ ΔΟΞΗ ΤΟΝ ΜΙΣΘΟΝ ΤΗΣ ΔΟΥΛΕΙΑΣ ΑΥΤΗΣ ΑΠΟΛΩΛΕΚΕΝΑΙ ΠΑΣΑ ΓΑΡ ΣΑΡΞ ΑΠΟΛΗΨΕΤΑΙ ΜΙΣΘΟΝ Η ΕΥΡΕΘΕΙΣΑ ΑΜΙΑΝΤΟΣ ΚΑΙ ΑΣΠΙΛΟΣ ΕΝ Η ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΚΑΤῴΚΗΣΕΝ.

8 ΕΧΕΙΣ ΚΑΙ ΤΑΥΤΗΣ ΤΗΣ ΠΑΡΑΒΟΛΗΣ ΤΗΝ ΕΠΙΛΥΣΙΝ.

VII

1 ΗΥΦΡΑΝΘΗΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΑΥΤΗΝ ΤΗΝ ΕΠΙΛΥΣΙΝ ΑΚΟΥΣΑΣ. Ἄκουε νυν, φησι την σαρκα σου ταυτην φυλασσε καθαραν και αμιαντον, ινα το πνευμα το κατοικουν εν αυτη ματυρηση αυτη και δικαιωθη σου η σαρξ.

2 ΒΛΕΠΕ, ΜΗΠΟΤΕ ΑΝΑΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΣΟΥ ΤΗΝ ΣΑΡΚΑ ΣΟΥ ΤΑΥΤΗΝ ΦΘΑΡΤΗΝ ΕΙΝΑΙ ΚΑΙ ΠΑΡΑΧΡΗΣΗ ΑΥΤΗ ΕΝ ΜΙΑΣΜΩ ΤΙΝΙ. ΕΑΝ ΜΙΑΝΗΣ ΤΗΝ ΣΑΡΚΑ, ΟΥ ΖΗΣΗ.

3 ΕΙ ΔΕ ΤΙΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΕΓΟΝΕΝ ΑΓΝΟΙΑ ΠΡΟΤΕΡΑ, ΠΡΙΝ ΑΚΟΥΣΘΩΣΙ ΤΑ ΡΗΜΑΤΑ ΤΑΥΤΑ, ΠΩΣ ΣΩΘΗ Ο ΑΝΘΡΩΠΟΣ Ο ΜΙΑΝΑΣ ΤΗΝ ΣΑΡΚΑ ΑΥΤΟΥ; ΠΕΡΙ ΤΩΝ ΠΡΟΤΕΡΩΝ, ΦΗΣΙΝ, ΑΓΝΟΗΜΑΤΩΝ ΤΩ ΘΕΩ ΜΟΝΩ ΔΥΝΑΤΟΝ ΙΑΣΙΝ ΔΟΥΝΑΙ, ΑΥΤΟΥ ΓΑΡ ΕΣΤΙ ΠΑΣΑ ΕΞΟΥΣΙΑ,

4 ΕΑΝ ΤΟ ΛΟΙΠΟΝ ΜΗ ΜΙΑΝΗΣ ΣΟΥ ΤΗΝ ΣΑΡΚΑ ΜΗΔΕ ΤΟ ΠΝΕΥΜΑ ΑΜΦΟΤΕΡΑ ΓΑΡ ΚΟΙΝΑ ΕΣΤΙ ΚΑΙ ΑΤΕΡ ΑΛΛΗΛΩΝ ΜΙΑΝΘΗΝΑΙ ΟΥ ΔΥΝΑΤΑΙ. ΑΜΦΟΤΕΡΑ ΟΥΝ ΚΑΘΑΡΑ ΦΥΛΑΣΣΕ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ.

ΠΑΡΑΒΟΛΗ Σ (VI)

I

1 ΚΑΘΗΜΕΝΟΣ ΕΝ ΤΩ ΟΚΩ ΜΟΥ ΚΑΙ ΔΟΞΑΖΩΝ ΤΟΝ ΚΥΡΙΟΝ ΠΕΡΙ ΠΑΝΤΩΝ ΩΝ ἘΘΩΡΑΚΕΙΝ ΚΑΙ ΣΥΖΗΤΩΝ ΠΕΡΙ ΤΩΝ ΕΝΤΟΛΩΝ, ΟΤΙ ΚΑΛΑΙ ΚΑΙ ΔΥΝΑΤΑΙ ΚΑΙ ΙΛΑΡΑΙ ΚΑΙ ΕΝΔΟΞΟΙ ΚΑΙ ΚΥΝΑΜΕΝΑΙ ΣΩΣΑΙ ΨΥΧΗΝ ΑΝΘΡΩΠΟΥ, ΕΛΕΓΟΝ ΕΝ ΕΜΑΥΤΩ ΜΑΚΑΡΙΟΣ Δ' ΕΣΟΜΑΙ, ΕΑΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΤΑΥΤΑΙΣ ΠΟΡΕΥΘΩ, ΚΑΙ ΟΣ ΑΝ ΤΑΥΤΑΙΣ ΠΟΡΕΥΘΗ, ΜΑΚΑΡΙΟΣ ΕΣΤΑΙ.

2 ΩΣ ΤΑΥΤΑ ΕΝ ΕΜΑΥΤΩ ΕΛΑΛΟΥΝ, ΒΛΕΠΩ ΑΥΤΟΝ ΕΞΑΙΦΝΗΣ ΠΑΡΑΚΑΘΗΜΕΝΟΝ ΜΟΙ ΚΑΙ ΛΕΓΟΝΤΑ ΤΑΥΤΑ ΤΙ ΔΙΨΥΧΕΙΣ ΠΕΡΙ ΤΩΝ ΕΝΤΟΛΩΝ ΩΝ ΣΟΙ ΕΝΕΤΕΙΛΑΜΗΝ; ΚΑΛΑΙ ΕΙΣΙΝ ΟΛΩΣ ΜΗ ΔΙΨΥΧΗΣΗΣ, ΑΛΛ ΕΝΥΣΑΙ ΤΗΝ ΠΙΣΤΙΝ ΤΟΥ ΚΥΡΙΟΥ, ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΠΟΡΕΥΣΗ ΕΓΩ ΓΑΡ ΣΕ ΕΝΔΥΝΑΜΩΣΩ ΕΝ ΑΥΤΑΙΣ.

3 ΑΥΤΑΙ ΑΙ ΕΝΤΟΛΑΙ ΣΥΜΦΟΡΟΙ ΕΙΣΙ ΤΟΙΣ ΜΕΛΛΟΥΣΙ ΜΕΤΑΜΟΕΙΝ ΕΑΝ ΓΑΡ ΜΗ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΑΥΤΑΙΣ, ΕΙΣ ΜΑΤΗΝ ΕΣΤΙΝ Η ΜΕΤΑΝΟΙΑ ΑΥΤΩΝ.

4 ΟΙ ΟΥΝ ΜΕΤΑΝΟΟΥΝΤΕΣ ΑΠΟΒΑΛΛΕΤΕ ΤΑΣ ΠΟΝΗΡΙΑΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ ΤΑΣ ΕΚΤΡΙΒΟΥΣΑΣ ΥΜΑΣ ΕΝΔΥΣΑΜΕΝΟΙ ΔΕ ΠΑΣΙΝ ΑΡΕΤΗΝ ΔΙΚΑΙΟΣΥΝΗΣ ΔΥΝΗΣΕΣΘΕ ΤΗΡΗΣΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΚΑΙ ΜΗΚΕΤΙ ΠΡΟΣΤΙΘΕΝΑΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΥΜΩΝ. ΠΟΡΕΥΕΣΘΕ ΟΥΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΜΟΥ ΤΑΥΤΑΙΣ, ΚΑΙ ΖΗΣΕΣΘΕ ΤΩ ΘΕΩ. ΤΑΥΤΑ ΠΑΝΤΑ ΠΑΡ ΕΜΟΥ ΛΕΛΑΛΗΤ ΑΙ ΥΜΙΝ.

5 ΚΑΙ ΜΕΤΑ ΤΟ ΤΑΥΤΑ ΛΑΛΗΣΑΙ ΑΥΤΟΝ ΜΕΤ ΕΜΟΥ, ΛΕΓΕΙ ΜΟΙ Ἄγωμεν εἰς ἀγρον και δειξω σοι τους ποιμενας των προβατων. Ἄγωμεν, φημι, κυριε. και ηλθομεν εις τι πεδιον, και δεικνυμενον συνθεσιν ιματιων τω χρωματι κροκωδη.

6 ΕΒΟΣΚΕ ΔΕ ΠΡΟΒΑΤΑ ΠΟΛΛΑ ΛΙΑΝ, ΚΑΙ ΤΑ ΠΡΟΒΑΤΑ ΤΑΥΤΑ ΩΣΕΙ ΤΡΥΦΩΝΤΑ ΗΝ ΚΑΙ ΛΙΑΝ ΣΠΑΤΑΛΩΝΤΑ ΚΑΙ ΑΥΤΟΣ Ο ΠΟΙΜΗΝ ΠΑΝΥ ΙΛΑΡΟΣ ΗΝ ΕΠΙ ΤΩ ΠΟΙΜΝΙΩ ΑΥΤΟΥ

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ΚΑΙ ΑΥΤΗ Η ΙΔΕΑ ΤΟΥ ΠΟΙΜΕΝΟΣ ΙΛΑΡΑ ΗΝ ΛΙΑΝ, ΚΑΙ ΕΝ ΤΟΙΣ ΠΡΟΒΑΤΟΙΣ ΠΕΡΙΕΤΡΕΧΕ.

II

1 ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΒΛΕΠΕΙΣ ΤΟΝ ΠΟΙΜΕΝΑ ΤΟΥΤΟΝ; ΒΛΕΠΩ ΦΗΜΙ, ΚΥΡΙΕ. ΟΥΤΟΣ, ΦΗΣΙΝ, ΑΓΓΕΛΟΣ ΤΡΥΦΗΣ ΚΑΙ ΑΠΑΤΗΣ ΕΣΤΙΝ. ΟΥΤΟΣ ΕΚΤΡΙΒΕΙ ΤΑΣ ΨΥΧΑΣ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΑΤΑΣΤΡΕΦΕΙ ΑΥΤΟΥΣ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ, ΑΠΑΤΩΝ ΑΥΤΟΥΣ ΤΑΙΣ ΕΠΙΘΟΜΙΑΙΣ ΤΑΙΣ ΠΟΝΗΡΑΙΣ, ΕΝ ΑΙΣ ΑΠΟΛΛΥΝΤΑΙ.

2 ΕΠΙΛΑΝΘΑΝΟΝΤΑΙ ΓΑΡ ΤΩΝ ΕΝΤΟΛΩΝ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ ΚΑΙ ΠΟΡΕΥΟΝΤΑΙ ΑΠΑΤΑΙΣ ΚΑΙ ΤΡΥΦΑΙΣ ΜΑΤΑΙΑΙΣ ΚΑΙ ΑΠΟΛΛΥΝΤΑΙ ΥΠΟ ΤΟΥ ΑΓΓΕΛΟΥ ΤΟΥΤΟΥ, ΤΙΝΑ ΜΕΝ ΕΙΣ ΘΑΝΑΤΟΝ, ΤΙΝΑ ΔΕ ΕΙΣ ΚΑΤΑΦΘΟΡΑΝ.

3 ΛΕΓΕ ΑΥΤΩ ΚΥΡΙΕ, ΟΥ ΓΙΝΩΣΚΩ ΕΓΩ, ΤΙ ΕΣΤΙΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΤΙ ΕΙΣ ΚΑΤΑΦΘΟΡΑΝ. Ἄκουε, ΦΗΣΙΝ Α ΕΙΔΕΣ ΠΡΟΒΑΤΑ ΙΛΑΡΑ ΚΑΙ ΣΚΙΡΤΩΝΑ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΠΕΣΠΑΣΜΕΝΟΙ ΑΠΟ ΤΟΥ ΘΕΟΥ ΕΙΣ ΤΕΛΟΣ ΚΑΙ ΠΑΡΑΔΕΔΩΚΟΤΕΣ ΕΑΥΤΟΥΣ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ. ΕΝ ΤΟΥΤΟΙΣ ΟΥΝ ΜΕΤΑΝΟΙΑ ΖΩΗΣ ΟΥΚ ΕΣΤΙΝ, ΟΤΙ ΠΡΟΣΕΘΗΚΑΝ ΤΑΙΣ ΑΜΑΤΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΘΕΟΥ ΕΒΛΑΣΦΗΜΗΣΑΝ. ΤΩΝ ΤΟΙΟΥΤΩΝ ΟΥΝ Ο ΘΑΝΑΤΟΣ ΕΣΤΙΝ.

4 Α ΔΕ ΕΙΔΕΣ ΠΡΟΒΑΤΑ ΜΗ ΣΚΙΡΤΩΝΤΑ, ΑΛΛ ΕΝ ΤΟΠΩ ΕΝΙ ΒΟΣΚΟΜΕΝΑ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΠΑΡΑΔΕΔΩΚΟΤΕΣ ΜΕΝ ΕΑΥΤΟΥΣ ΤΑΙΣ ΤΡΥΦΑΙΣ ΚΑΙ ΑΠΑΤΑΙΣ, ΕΙΣ ΔΕ ΤΟΝ ΚΥΡΙΟΝ ΟΥΔΕΝ ΕΒΛΑΣΦΗΜΗΣΑΝ ΟΥΤΟΙ ΟΥΝ ΚΑΤΕΦΘΑΡΜΕΝΟΙ ΕΙΣΙΝ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ. ΕΝ ΤΟΥΤΟΙΣ ΕΛΠΙΣ ΕΣΤΙ ΜΕΤΑΝΟΙΑΣ, ΕΝ Η ΔΥΝΑΝΤΑΙ ΖΗΣΑΙ. Η ΚΑΤΑΦΘΟΡΑ ΟΥΝ ΕΛΠΙΔΑ ΕΧΕΙ ΑΝΑΝΕΩΣΕΩΣ ΤΙΝΟΣ, Ο ΔΕ ΘΑΝΑΤΟΣ ΑΠΩΛΕΙΑΝ ΕΧΕΙ ΑΙΩΝΙΟΝ.

5 ΠΑΛΙΝ ΠΡΟΕΒΗΝ ΜΙΚΡΟΝ, ΚΑΙ ΔΕΙΚΝΥΕΙ ΜΟΙ ΠΟΙΜΕΝΑ ΜΕΓΑΝ ΩΣΕΙ ΑΓΡΙΟΝ ΤΗ ΙΔΕᾳ, ΠΕΡΙΚΕΙΜΕΝΟΝ ΔΕΡΜΑ ΑΙΓΕΙΟΝ ΛΕΥΚΟΝ, ΚΑΙ ΠΗΡΑΝ ΤΙΝΑ ΕΙΧΕΝ ΕΠΙ ΤΩ ΩΜΩΝ ΚΑΙ ΡΑΒΔΟΝ ΣΚΛΗΡΑΝ ΛΙΑΝ ΚΑΙ ΟΖΟΥΣ ΕΧΟΥΣΑΝ ΚΑΙ ΜΑΣΤΙΓΑ ΜΕΓΑΛΗΝ ΚΑΙ ΤΟ ΒΛΕΜΜΑ ΕΙΧΕ ΠΕΡΙΠΙΚΡΟΝ, ΩΣΤΕ ΦΟΒΗΘΗΝΑΙ ΜΕ ΑΥΤΟΝ ΤΟΙΟΥΤΟΝ ΕΙΧΕ ΤΟ ΒΛΕΜΜΑ.

6 ΟΥΤΟΣ ΟΥΝ Ο ΠΟΙΜΗΝ ΠΑΡΕΛΑΜΒΑΝΕ ΤΑ ΠΡΟΒΑΤΑ ΑΠΟ ΤΟΥ ΠΟΙΜΕΝΟΣ ΤΟΥ ΝΕΑΝΙΣΚΟΥ, ΕΚΕΙΝΑ ΤΑ ΣΠΑΤΑΛΩΝΤΑ ΚΑΙ ΤΡΥΦΩΝΤΑ, ΜΗ ΣΚΙΡΤΩΝΤΑ ΔΕ, ΚΑΙ ΕΒΑΛΕΝ ΑΥΤΑ ΕΙΣ ΤΙΝΑ ΤΟΠΟΝ ΚΡΗΜΝΩΔΗ ΚΑΙ ΑΚΑΝΘΩΔΗ ΚΑΙ ΤΡΙΒΟΛΩΔΗ, ΩΣΤΕ ΑΠΟ ΤΩΝ ΑΚΑΝΘΩΝ ΚΑΙ ΤΡΙΒΟΛΩΝ ΜΗ ΔΥΝΑΣΘΑΙ ΕΚΠΛΕΞΑΙ ΤΑ ΠΡΟΒΑΤΑ, ΑΛΛ ΕΜΠΛΕΚΕΣΘΑΙ ΕΙΣ ΤΑΣ ΑΚΑΝΘΑΣ ΚΑΙ ΤΡΙΒΟΛΟΥΣ.

7 ΤΑΥΤΑ ΟΥΝ ΕΜΠΕΠΛΕΓΜΕΝΑ ΕΒΟΣΚΟΝΤΟ ΕΝ ΤΑΙΣ ΑΚΑΝΘΑΙΣ ΚΑΙ ΤΡΙΒΟΛΟΙΣ ΚΑΙ ΛΙΑΝ ΕΤΑΛΑΙΠΩΡΟΥΝ ΔΑΙΡΟΜΕΝΑ ΥΠ ΑΥΤΟΥ ΚΑΙ ΩΔΕ ΚΑΚΕΙΣΕ ΠΕΡΙΗΛΑΥΝΕΝ ΑΥΤΑ ΚΑΙ ΑΝΑΠΑΥΣΙΝ ΑΥΤΟΙΣ ΟΥΚ ΕΔΙΔΟΥ, ΚΑΙ ΟΛΩΣ ΟΥΚ ΕΥΣΤΑΘΟΥΣΑΝ ΤΑ ΠΡΟΒΑΤΑ ΕΚΕΙΝΑ.

III

1 ΒΛΕΩΝ ΟΥΝ ΑΥΤΑ ΟΥΤΩ ΜΑΣΤΙΓΟΥΜΕΝΑ ΚΑΙ ΤΑΛΑΙΠΩΡΟΥΜΕΝΑ ΕΛΥΠΟΥΜΗΝ ΕΠ ΑΥΤΟΙΣ, ΟΤΙ ΟΥΤΩΣ ΕΒΑΣΑΝΙΖΟΝΤΟ ΚΑΙ ΑΝΟΧΗΝ ΟΛΩΣ ΟΥΚ ΕΙΧΟΝ.

2 ΛΕΓΩ ΤΩ ΠΟΙΜΕΝΙ ΤΩ ΜΕΤ ΕΜΟΥ ΛΑΛΟΥΝΤΙ ΚΥΡΙΕ, ΤΙΣ ΕΣΤΙΝ ΟΥΤΟΣ Ο ΠΟΙΜΗΝ Ο ΟΥΤΩΣ ΑΣΠΛΑΓΧΝΟΣ ΚΑΙ ΠΙΚΡΟΣ ΚΑΙ ΟΛΩΣ ΜΗ ΣΠΛΑΓΧΝΙΖΟΜΕΝΟΣ ΕΠΙ ΤΑ ΠΡΟΒΑΤΑ ΤΑΥΤΑ; ΟΥΤΟΣ, ΦΗΣΙΝ, ΕΣΤΙΝ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΤΙΜΩΡΙΑΣ ΕΚ ΔΕ ΤΩΝ ΑΓΓΕΛΩΝ ΤΩΝ ΔΙΚΑΑΙΩΝ ΕΣΤΙ, ΚΕΙΜΕΝΟΣ ΔΕ ΕΠΙ ΤΗΣ ΤΙΜΩΡΙΑΣ.

3 ΠΑΡΑΛΑΜΒΑΝΕΙ ΟΥΝ ΤΟΥΣ ΑΠΟΠΛΑΝΩΜΕΝΟΥΣ ΑΠΟ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΟΡΕΥΘΕΝΤΑΣ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΙΜΩΡΙΑΙΣ.

4 ΗΘΕΛΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΓΝΩΝΑΙ ΤΑΣ ΠΟΙΚΙΛΑΣ ΤΑΥΤΑΣ ΤΙΜΩΡΙΑΣ, ΠΟΤΑΠΑΙ ΕΙΣΙΝ. ΑΚΟΥΕ, ΦΗΣΙ, ΤΑΣ ΠΟΙΚΙΛΑΣ ΒΑΣΑΝΟΥΣ ΚΑΙ ΤΙΜΩΡΙΑΣ. ΒΙΩΤΙΚΑΙ ΕΙΣΙΝ ΑΙ ΒΑΣΑΝΟΙ ΤΙΜΩΡΟΥΝΤΑΙ ΓΑΡ ΟΙ ΜΕΝ ΖΗΜΙΑΙΣ, ΟΙ ΔΕ ΠΑΣΗ ΑΚΑΤΑΣΤΑΣΙᾳ, ΟΙ ΔΕ ΥΒΡΙΖΟΜΕΝΟΙ ΥΠΟ ΑΝΑΞΙΩΝ ΚΑΙ ΕΤΕΡΑΙΣ ΠΟΛΛΑΙΣ ΠΡΑΞΕΣΙ ΠΑΣΧΟΝΤΕΣ.

5 ΠΟΛΛΟΙ ΓΑΡ ΑΚΑΤΑΣΤΑΤΟΥΝΤΕΣ ΤΑΙΣ ΒΟΥΛΑΙΣ ΑΥΤΩΝ ΕΠΙΒΑΛΛΟΝΤΑΙ ΠΟΛΛΑ, ΚΑΙ ΟΥΔΕΝ ΑΥΤΟΙΣ ΟΛΩΣ ΠΡΟΧΩΡΕΙ. ΚΑΙ ΛΕΓΟΥΣΙΝ ΕΑΥΤΟΥΣ ΜΗ ΕΥΟΔΟΥΣΘΑΙ ΕΝ ΤΑΙΣ ΠΡΑΞΕΣΙΝ ΑΥΤΩΝ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ, ΟΤΙ ΕΠΡΑΞΑΝ ΠΟΝΗΡΑ ΕΡΓΑ, ΑΛΛ ΑΙΤΩΝΤΑΙ ΤΟΝ ΚΥΠΡΙΟΝ.

6 ΟΤΑΝ ΟΥΝ ΘΛΙΒΩΣΙ ΠΑΣΗ ΘΛΙΨΕΙ, ΤΟΤΕ ΕΜΟΙ ΠΑΡΑΔΙΔΟΝΤΑΙ ΕΙΣ ΑΓΑΘΗΝ ΠΑΙΔΕΙΑΝ ΚΑΙ ΙΣΧΥΡΟΠΟΙΟΥΝΤΑΙ ΕΝ ΤΗ ΠΙΣΤΕΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΑΣ ΛΟΙΠΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ ΔΟΥΛΕΥΟΥΣΙ ΤΩ ΚΥΡΙΩ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ ΕΑΝ ΔΕ ΜΕΤΑΝΟΗΣΩΣΙ, ΤΟΤΕ ΑΝΑΒΑΙΝΕΙ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ ΤΑ ΕΡΓΑ Α ΕΠΡΑΞΑΝ ΠΟΝΗΡΑ, ΚΑΙ ΤΟΤΕ ΔΟΞΑΖΟΥΣΙ ΤΟΝ ΘΕΟΝ, ΛΕΓΟΝΤΕΣ, ΟΤΙ ΔΙΚΑΙΟΣ ΚΡΙΤΗΣ ΕΣΤΙ ΚΑΙ ΔΙΚΑΙΩΣ ΕΠΑΘΟΝ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΟΥ ΔΟΥΛΕΥΟΥΣΙ ΔΕ ΛΟΙΠΟΝ ΤΩ ΚΥΡΙΩ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ ΑΥΤΩΝ ΚΑΙ ΕΥΟΔΟΥΝΤΑΙ ΕΝ ΠΑΣΗ ΠΡΑΞΕΙ ΑΥΤΩΝ, ΛΑΜΒΑΝΟΝΤΕΣ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΠΑΝΤΑ, ΟΣΑ ΑΝ ΑΙΤΩΝΤΑΙ ΚΑΙ ΤΟΤΕ ΔΟΞΑΖΟΥΣΙ ΤΟΝ ΚΥΡΙΟΝ, ΟΤΙ ΕΜΟΙ ΠΑΡΕΔΟΘΗΣΑΝ, ΚΑΙ ΟΥΚΕΤΙ ΟΥΔΕΝ ΠΑΣΧΟΥΣΙ ΤΩΝ ΠΟΝΗΡΩΝ.

IV

1 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΤΙ ΜΟΙ ΤΟΥΤΟ ΔΗΛΩΣΟΝ. ΤΙ, ΦΗΣΙΝ, ΕΠΙΖΗΤΕΙΣ; ΕΙ ΑΡΑ ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΝ ΑΥΤΟΝ ΧΡΟΝΟΝ ΒΑΣΑΝΙΖΟΝΤΑΙ ΟΙ ΤΡΥΦΩΝΤΕΣ ΚΑΙ ΑΠΑΤΩΜΕΝΟΙ, ΟΣΟΝ ΤΡΥΦΩΣΙ ΚΑΙ ΑΠΑΤΩΝΤΑΙ; ΛΕΓΕΙ ΜΟΙ ΤΟΝ ΑΥΤΟΝ ΧΡΟΝΟΝ ΒΑΣΑΝΙΖΟΝΤΑΙ.

2 ΕΛΑΧΙΣΤΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΒΑΣΑΝΙΖΟΝΤΑΙ ΕΔΕΙ ΓΑΡ ΤΟΥΣ ΟΥΤΩ ΤΡΥΦΩΝΤΑΣ ΚΑΙ ΕΠΙΛΑΝΘΑΝΟΜΕΝΟΥΣ ΤΟΥ ΘΕΟΥ ΕΠΤΑΠΛΑΣΙΩΣ ΒΑΣΑΝΙΖΕΣΘΑΙ.

3 ΛΕΓΕΙ ΜΟΙ ΑΦΡΩΝ ΕΙ ΚΑΙ ΟΥ ΝΟΕΙΣ ΤΗΣ ΒΑΣΑΝΟΥ ΤΗΝ ΔΥΝΑΜΙΝ. ΕΙ ΓΑΡ ΕΝΟΟΥΝ ΦΗΜΙ, ΚΥΡΙΕ, ΟΥΚ ΑΝ ΕΠΗΡΩΤΩΝ ΙΝΑ ΜΟΙ ΔΗΛΩΣΗΣ. ΑΚΟΥΕ, ΦΗΣΙΝ, ΑΜΦΟΤΕΡΩΝ ΤΗΝ ΔΥΝΑΜΙΝ.

4 ΤΗΣ ΤΡΥΦΗΣ ΚΑΙ ΑΠΑΤΗΣ Ο ΧΡΟΝΟΣ ΩΡΑ ΕΣΤΙ ΜΙΑ ΤΗΣ ΔΕ ΒΑΣΑΝΟΥ Η ΩΡΑ ΤΡΙΑΚΟΝΤΑ ΗΜΕΡΩΝ ΔΥΝΑΜΙΝ ΕΧΕΙ. ΕΑΝ ΟΥΝ ΜΙΑΝ ΗΜΕΡΑΝ ΤΡΥΦΗΣΗ ΤΙΣ ΚΑΙ ΑΠΑΤΗΘΗ, ΜΙΑΝ ΔΕ ΗΜΕΡΑΝ ΒΑΣΑΝΙΣΘΗ, ΟΛΟΝ ΕΝΙΑΥΤΟΝ ΙΣΧΥΕΙ Η ΗΜΕΡΑ ΤΗΣ ΒΑΣΑΝΟΥ. ΟΣΑΣ ΟΥΝ ΗΜΕΡΑΣ ΤΡΥΦΗΣΗ ΤΙΣ, ΤΟΣΟΥΤΟΥΣ ΕΝΙΑΥΤΟΥΣ ΒΑΣΑΝΙΖΕΤΑΙ. ΒΛΕΠΕΙΣ ΟΥΝ, ΦΗΣΙΝ, ΟΤΙ ΤΗΣ ΤΡΥΦΗΣ ΚΑΙ ΑΠΑΤΗΣ Ο ΧΡΟΝΟΣ ΕΛΑΧΙΣΤΟΣ ΕΣΤΙ, ΤΗΣ ΤΙΜΩΡΙΑΣ ΚΑΙ ΒΑΣΑΝΟΥ ΠΟΛΥΣ.

V

1 ΕΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΥ ΝΕΝΟΗΚΑ ΟΛΩΣ ΠΕΡΙ ΤΟΥ ΧΡΟΝΟΥ ΤΗΣ ΑΠΑΤΗΣ ΚΑΙ ΤΡΥΦΗΣ ΚΑΙ ΒΑΣΑΝΟΥ ΤΗΛΑΥΓΕΣΤΕΡΟΝ ΜΟΙ ΔΗΛΩΣΟΝ.

2 ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ Η ΑΦΡΟΝΣΥΝΗ ΣΟΥ ΠΑΡΑΜΟΝΟΣ ΕΣΤΙ, ΚΑΙ ΟΥ ΘΕΛΕΙΣ ΣΟΥ ΤΗΝ ΚΑΡΔΙΑΝ ΚΑΘΑΡΙΣΑΙ ΚΑΙ ΔΟΥΛΕΥΕΙΝ ΤΩ ΘΕΩ. ΒΛΕΠΕ, ΦΗΣΙ, ΜΗΠΟΤΕ Ο ΧΡΟΝΟΣ ΠΛΗΡΩΘΗ ΚΑΙ ΣΥ ΑΦΡΩΝ ΕΥΡΕΘΗΣ. ΑΚΟΥΕ ΟΥΝ, ΦΗΣΙ, ΚΑΘΩΣ ΒΟΥΛΕΙ, ΙΙΝΑ ΝΟΗΣΗΣ ΑΥΤΑ.

3 Ο ΤΡΥΦΩΝ ΚΑΙ ΑΠΑΤΩΜΕΝΟΣ ΜΙΑΝ ΗΜΕΡΑΝ ΚΑΙ ΠΡΑΣΣΩΝ, Α ΒΟΥΛΕΤΑΙ, ΠΟΛΛΗΝ ΑΦΡΟΝΣΥΝΗΝ ΕΝΔΕΔΥΤΑΙ ΚΑΙ ΟΥ ΝΟΕΙ ΤΗΝ ΠΡΑΞΙΝ, ΗΝ ΠΟΙΕΙ ΕΙΣ ΤΗΝ ΑΥΡΙΟΝ ΕΠΙΛΑΝΘΑΝΕΤΑΙ ΓΑΡ, ΤΙ ΠΡΟ ΜΙΑΣ ΕΠΡΑΞΕΝ Η ΓΑΡ ΤΡΥΦΗ ΚΑΙ ΑΠΑΤΗ ΜΝΗΜΑΣ ΟΥΚ ΕΧΕΙ ΔΙΑ ΤΗΝ ΑΦΡΟΣΥΝΗΝ, ΗΝ ΕΝΔΕΔΥΤΑΙ, Η ΔΕ ΤΙΜΩΡΙΑ ΚΑΙ Η ΒΑΣΑΝΟΣ ΟΤΑΝ ΚΟΛΛΗΘΗ ΤΩ ΑΝΘΡΩΠΩ ΜΙΑΝ ΗΜΕΡΑΝ ΜΕΧΡΙΣ ΕΝΙΑΥΤΟΥ ΤΙΜΩΡΕΙΤΑΙ ΚΑΙ ΒΑΣΑΝΙΖΕΤΑΙ ΜΝΗΜΑΣ ΓΑΡ ΜΕΓΑΛΑΣ ΕΧΕΙ Η ΤΙΜΩΡΙΑ ΚΑΙ Η ΒΑΣΑΝΟΣ.

4 ΒΑΣΑΝΙΖΟΜΕΝΟΣ ΟΥΝ ΚΑΙ ΤΙΜΩΡΟΥΜΕΝΟΣ ΟΛΟΝ ΤΟΝ ΕΝΙΑΥΤΟΝ, ΜΝΗΜΟΝΕΥΕΙ ΤΟΤΕ ΤΗΣ ΤΡΥΦΗΣ ΚΑΙ ΑΠΑΤΗΣ ΚΑΙ ΓΙΝΩΣΚΕΙ, ΟΤΙ ΔΙ ΑΥΤΑ ΠΑΣΧΕΙ ΤΑ ΠΟΝΗΡΑ. ΠΑΣ ΟΥΝ ΑΝΘΡΩΠΟΣ Ο ΤΡΥΦΩΝ ΚΑΙ ΑΠΑΤΩΜΕΝΟΣ ΟΥΤΩ

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ΒΑΣΑΝΙΖΕΤΑΙ, ΟΤΙ ΕΧΟΝΤΕΣ ΖΩΗΝ ΕΙΣ ΘΑΝΑΤΟΝ ΕΑΥΤΟΥΣ ΠΑΡΑΔΕΔΩΚΑΣΙ.

5 ΠΟΙΑΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΡΥΦΑΙ ΕΙΣΙ ΒΛΑΒΕΡΑΙ; ΠΑΣΑ, ΦΗΣΙ, ΠΡΑΞΙΣ ΤΡΥΦΗ ΕΣΤΙ ΤΩ ΑΝΘΡΩΠΩ, Ο ΕΑΝ ΗΔΕΩΣ ΠΟΙΗ ΚΑΙ ΓΑΡ Ο ΟΞΥΧΟΛΟΣ ΤΩ ΕΑΥΤΟΥ ΠΑΘΕΙ ΤΟ ΙΚΑΝΟΝ ΠΟΙΩΝ ΤΡΥΦΑ ΚΑΙ Ο ΜΟΙΧΟΣ ΚΑΙ Ο ΜΕΘΥΣΟΣ ΚΑΙ Ο ΚΑΤΑΛΑΛΟΣ ΚΑΙ Ο ΨΕΥΣΤΗΣ ΚΑΙ Ο ΠΛΕΟΝΕΚΤΗΣ ΚΑΙ Ο ΑΠΟΣΤΕΡΗΤΗΣ ΚΑΙ Ο ΤΟΥΤΟΙΣ ΤΑ ΟΜΟΙΑ ΠΟΙΩΝ ΤΗ ΙΔΙᾳ ΝΟΣΩ ΤΟ ΙΚΑΝΟΝ ΠΟΙΕΙ ΤΡΥΦΑ ΟΥΝ ΕΠΙ ΤΗ ΠΡΑΞΕΙ ΑΥΤΟΥ.

6 ΑΥΤΑΙ ΠΑΣΑΙ ΑΙ ΤΡΥΦΑΙ ΒΛΑΒΕΡΑΙ ΕΙΣΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ. ΔΙΑ ΤΑΥΤΑΣ ΟΥΝ ΤΑΣ ΑΠΑΤΑΣ ΠΑΣΧΟΥΣΙΝ ΟΙ ΤΙΜΩΡΟΥΜΕΝΟΙ ΚΑΙ ΒΑΣΑΝΙΖΟΜΕΝΟΙ.

7 ΕΙΣΙΝ ΔΕ ΚΑΙ ΤΡΥΦΑΙ ΣΩΖΟΥΣΑΙ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ ΠΟΛΛΟΙ ΓΑΡ ΑΓΑΘΟΝ ΕΡΓΑΖΟΜΕΝΟΙ ΤΡΥΦΩΣΙ ΤΗ ΕΑΥΤΩΝ ΗΔΟΝΗ ΦΕΡΟΜΕΝΟΙ. ΑΥΤΗ ΟΥΝ Η ΤΡΥΦΗ ΣΥΜΦΟΡΟΣ ΕΣΤΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΖΩΗΝ ΠΕΡΙΠΟΙΕΙΤΑΙ ΤΩ ΑΝΘΡΩΠΩ ΤΩ ΤΟΙΟΥΤΩ ΑΙ ΔΕ ΒΛΑΒΕΡΑΙ ΤΡΥΦΑΙ ΑΙ ΠΡΟΕΙΡΗΜΕΝΑΙ ΒΑΣΑΝΟΥΣ ΚΑΙ ΤΙΜΩΡΙΑΣ ΑΥΤΟΙΣ ΠΕΡΙΠΟΙΟΥΝΤΑΙ ΕΑΝ ΔΕ ΕΠΙΜΕΝΩΣΙ ΚΑΙ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙ, ΘΑΝΑΤΟΝ ΕΑΥΤΟΙΣ ΠΕΡΙΠΟΙΟΥΝΤΑΙ.

ΠΑΡΑΒΟΛΗ Ζ (VII)

1 ΜΕΤΑ ΗΜΕΡΑΣ ΟΛΙΓΑΣ ΕΙΔΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΤΟ ΑΥΤΟ, ΟΠΟΥ ΚΑΙ ΤΟΥ ΠΟΙΜΕΝΑΣ ΕΩΡΑΚΕΙΝ, ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΤΙ ΕΠΙΖΗΤΕΙΣ; ΠΑΡΕΙΜΙ, ΜΗΜΙ, ΚΥΡΙΕ, ΙΝΑ ΤΟΝ ΠΟΙΜΕΝΑ ΤΟΝ ΤΙΜΩΡΗΤΗΝ ΚΕΛΕΥΣΗΣ ΕΚ ΤΟΥ ΟΙΚΟΥ ΜΟΥ ΕΞΕΛΘΕΙΝ, ΟΤΙ ΛΙΑΝ ΜΕ ΘΛΙΒΕΙ. ΔΕΙ ΣΕ, ΦΗΣΙ, ΘΛΙΒΗΝΑΙ ΟΥΤΩ ΓΑΡ, ΦΗΣΙ, ΠΡΟΣΕΤΑΞΕΝ Ο ΕΝΔΟΞΟΣ ΑΓΓΕΛΟΣ ΤΑ ΠΕΡΙ ΣΟΥ ΘΕΛΕΙ ΓΑΡ ΣΕ ΠΕΙΡΑΣΘΗΝΑΙ. ΤΙ ΓΑΡ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΠΟΙΗΣΑ ΟΥΤΩ ΠΟΝΗΡΟΝ, ΙΝΑ ΤΩ ΑΓΓΕΛΩ ΤΟΥΤΩ ΠΑΡΑΔΟΘΩ;

2 ἌΚΟΥΕ, ΦΗΣΙΝ ΑΙ ΜΕΝ ΑΜΑΡΤΙΑΙ ΣΟΥ ΠΟΛΛΑΙ, ΑΛΛ ΟΥ ΤΟΣΑΥΤΑΙ, ΩΣΤΕ ΤΩ ΑΓΓΕΛΩ ΤΟΥΤΩ ΠΑΡΑΔΟΘΗΝΑΙ ΑΛΛ Ο ΟΙΚΟΣ ΣΟΥ ΜΕΓΑΛΑΣ ΑΝΟΜΙΑΣ ΚΑΙ ΑΜΑΡΤΙΑΣ ΕΙΡΓΑΣΑΤΟ, ΚΑΙ ΠΑΡΕΠΙΚΡΑΝΘΗ Ο ΕΝΔΟΞΟΣ ΑΓΓΕΛΟΣ ΕΠΙ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΕΚΕΛΕΥΣΕ ΣΕ ΧΡΟΝΟΝ ΤΙΝΑ ΘΛΙΒΗΝΑΙ, ΙΝΑ ΚΑΚΕΙΝΟΙ ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΚΑΘΑΡΙΣΩΣΙΝ ΕΑΥΤΟΥΣ ΑΠΟ ΠΑΣΗΣ ΕΠΙΘΥΜΙΑΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ. ΟΤΑΝ ΟΥΝ ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΚΑΘΑΡΙΣΘΩΣΙ, ΤΟΤΕ ΑΠΟΣΤΗΣΕΤΑΙ ΑΠΟ ΣΟΥ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΤΙΜΩΡΙΑΣ.

3 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΙ ΕΚΕΙΝΟΙ ΤΟΙΑΥΤΑ ΕΙΡΓΑΣΑΝΤΟ, ΙΝΑ ΠΑΡΑΠΙΚΡΑΝΘΗ Ο ΕΝΔΟΞΟΣ ΑΓΓΕΛΟΣ, ΤΙ ΕΓΩ ΕΠΟΙΗΣΑ; ΑΛΛΩΣ, ΦΗΣΙΝ, ΟΥ ΔΥΝΑΝΤΑΙ ΕΚΕΙΝΟΙ ΘΛΙΒΗΝΑΙ, ΕΑΝ ΜΗ ΣΥ Η ΚΕΦΑΛΗ ΤΟΥ ΟΙΚΟΥ ΘΛΙΒΗΣ ΣΟΥ ΓΑΡ ΘΛΙΒΟΜΕΝΟΥ ΕΞ ΑΝΑΓΚΗΣ ΚΑΚΕΙΝΟΙ ΘΛΙΒΗΣΟΝΤΑΙ, ΕΥΣΤΑΘΟΥΝΤΟΣ ΔΕ ΣΟΥ ΟΥΔΕΜΙΑΝ ΔΥΝΑΝΤΑΙ ΘΛΙΨΙΝ ΕΧΕΙΝ.

4 ΑΛΛ ΙΔΟΥ, ΦΗΜΙ, ΚΥΡΙΕ, ΜΕΤΑΝΕΝΟΗΚΑΣΙΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ. ΟΙΔΑ, ΦΗΣΙ, ΚΑΓΩ, ΟΤΙ ΜΕΤΑΝΕΝΟΗΚΑΣΙΝ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΤΩΝ ΟΥΝ ΜΕΤΑΝΟΟΥΝΤΩΝ ΕΥΘΥΣ ΔΟΚΕΙΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΦΙΕΣΘΑΙ; ΟΥ ΠΑΝΤΕΛΩΣ ΑΛΛΑ ΔΕΙ ΤΟΝ ΜΕΤΑΝΟΟΥΝΤΑ ΒΑΣΑΝΙΣΑΙ ΤΗΝ ΕΑΥΤΟΥ ΨΥΧΗΝ ΚΑΙ ΤΑΠΕΙΝΟΦΡΟΝΗΣΑΙ ΕΝ ΠΑΣΗ ΠΡΑΞΕΙ ΑΥΤΟΥ ΙΣΧΥΡΩΣ ΚΑΙ ΘΛΙΒΗΝΑΙ ΕΝ ΠΑΣΑΙΣ ΘΛΙΨΕΣΙ ΠΟΙΚΙΛΑΙΣ ΚΑΙ ΕΑΝ ΥΠΕΝΕΓΚΗ ΤΑΣ ΘΛΙΨΕΙΣ ΤΑΣ ΕΠΕΡΧΟΜΕΝΑΣ ΑΥΤΩ, ΠΑΝΤΩΣ ΣΠΛΑΓΧΝΙΣΘΗΣΕΤΑΙ Ο ΤΑ ΠΑΝΤΑ ΚΤΙΣΑΣ ΚΑΙ ΕΝΔΥΝΑΜΩΣΑΣ ΚΑΙ ΙΑΣΙΝ ΤΙΝΑ ΔΩΣΕΙ ΑΥΤΩ

5 ΚΑΙ ΤΟΥΤΟ ΠΑΝΤΩΣ, ΕΑΝ ΙΔΗ ΤΗΝ ΚΑΡΔΙΑΝ ΤΟΥ ΜΕΤΑΝΟΟΥΝΤΟΣ ΚΑΘΑΡΑΝ ΑΠΟ ΠΑΝΤΟΣ ΠΟΝΗΡΟΥ ΠΡΑΓΜΑΤΟΣ. ΣΟΙ ΔΕ ΣΥΜΦΕΡΟΝ ΕΣΤΙ ΚΑΙ ΤΩ ΟΙΚΩ ΣΟΥ ΝΥΝ ΘΛΙΒΗΝΑΙ. ΤΙ ΔΕ ΣΟΙ ΠΟΛΛΑ ΛΕΓΩ; ΘΛΙΒΗΝΑΙ ΣΕ ΔΕΙ, ΚΑΘΩΣ ΠΡΟΣΕΤΑΞΕΝ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΚΕΙΝΟΣ, Ο ΠΑΡΑΔΙΔΟΥΣ ΣΕ ΕΜΟΙ ΚΑΙ ΤΟΥΤΟ ΕΥΧΑΡΙΣΤΕΙ ΤΩ ΚΥΡΙΩ, ΟΤΙ ΑΞΙΟΝ ΣΕ ΗΓΗΣΑΤΟ ΤΟΥ ΠΡΟΔΗΛΩΣΑΙ ΣΟΙ ΤΗΝ ΘΛΙΨΙΝ, ΙΝΑ ΠΡΟΓΝΟΥΣ ΑΥΤΗΝ ΥΠΕΝΕΓΚΗΣ ΙΣΧΥΡΩΣ.

6 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΣΥ ΜΕΤ ΕΜΟΥ ΓΙΝΟΥ, ΚΑΙ ΔΥΝΗΣΟΜΑΙ ΠΑΣΑΝ ΘΛΙΨΙΝ ΥΠΕΝΕΓΚΕΙΝ. ΕΓΩ, ΦΗΣΙΝ, ΕΣΟΜΑΙ ΜΕΤΑ ΣΟΥ ΕΡΩΤΗΣΩ ΔΕ ΚΑΙ ΤΟΝ ΑΓΓΕΛΟΝ ΤΟΝ ΤΙΜΩΡΗΤΗΝ, ΙΙΝΑ ΣΕ ΕΛΑΦΡΟΤΕΡΩΣ ΘΛΙΨΗ ΑΛΛ ΟΛΙΓΟΝ ΧΡΟΝΟΝ ΘΛΙΒΗΣΗ ΚΑΙ ΠΑΛΙΝ ΑΠΟΚΑΤΑΣΤΑΘΗΣΗ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ. ΜΟΝΟΝ ΠΑΡΑΜΕΙΝΟΝ ΤΑΠΕΙΝΟΦΡΟΝΩΝ ΚΑΙ ΛΕΙΤΟΥΡΓΩΝ ΤΩ ΚΥΡΙΩ ΕΝ ΠΑΣΗ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ, ΚΑΙ ΤΑ ΤΕΚΝΑ ΣΟΥ ΚΑΙ Ο ΟΙΚΟΣ ΣΟΥ, ΚΑΙ ΠΟΡΕΥΟΥ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΜΟΥ ΑΙΣ ΣΟΙ ΕΝΤΕΛΛΟΜΑΙ, ΚΑΙ ΔΥΝΗΣΕΤΑΙ ΣΟΥ Η ΜΕΤΑΝΟΙΑ ΙΣΧΥΡΑ ΚΑΙ ΚΑΘΑΡΑ ΕΙΝΑΙ

7 ΚΑΙ ΕΑΝ ΤΑΥΤΑΣ ΦΥΛΑΞΗΣ ΜΕΤΑ ΤΟΥ ΟΙΚΟΥ ΣΟΥ, ΑΠΟΣΤΗΣΕΤΑΙ ΠΑΣΑ ΘΛΙΨΙΣ ΑΠΟ ΣΟΥ ΚΑΙ ΑΠΟ ΠΑΤΩΝ ΔΕ, ΦΗΣΙΝ, ΑΠΟΣΤΗΣΕΤΑΙ ΘΛΙΨΙΣ. ΟΣΟΙ ΕΑΝ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΜΟΥ ΤΑΥΤΑΙΣ ΠΟΡΕΥΘΩΣΙΝ.

ΠΑΡΑΒΟΛΗ Η (VIII)

Ι

1 ΕΔΕΙΞΕ ΜΟΙ ΙΤΕΑΝ ΜΕΓΑΛΗΝ, ΣΚΕΠΑΖΟΥΣΑΝ ΠΕΔΙΑ ΚΑΙ ΟΡΗ, ΚΑΙ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΤΗΣ ΙΤΕΑΣ ΠΑΝΤΕΣ ΕΛΗΛΥΘΑΣΙΝ ΟΙ ΚΕΚΛΗΜΕΝΟΙ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ.

2 ΕΙΣΤΗΚΕΙ ΔΕ ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΕΝΔΟΞΟΣ ΛΙΑΝ ΥΨΗΛΟΣ ΠΑΡΑ ΤΗΝ ΙΤΕΑΝ, ΔΡΕΠΑΝΟΝ ΕΧΩΝ ΜΕΓΑ, ΚΑΙ ΕΚΟΠΤΕ ΚΛΑΔΟΥΣ ΑΠΟ ΤΗΣ ΙΤΕΑΣ, ΚΑΙ ΕΠΕΔΙΔΟΥ ΤΩ ΛΑΩ ΤΩ ΣΚΕΠΑΖΟΜΕΝΩ ΥΠΟ ΤΗΣ ΙΤΕΑΣ ΜΙΚΡΑ ΔΕ ΡΑΒΔΙΑ ΕΠΕΔΙΔΟΥ ΑΥΤΟΙΣ, ΩΣΕΙ ΠΗΧΥΑΙΑ.

3 ΜΕΤΑ ΤΟ ΠΑΝΤΑΣ ΛΑΒΕΙΝ ΤΑ ΡΑΒΔΙΑ ΕΘΗΚΕ ΤΟ ΔΡΕΠΑΝΟΝ Ο ΑΓΓΕΛΟΣ, ΚΑΙ ΤΟ ΔΕΝΔΡΟΝ ΕΚΕΙΝΟ ΥΓΙΕΣ ΗΝ, ΟΙΟΝ ΚΑΙ ΕΩΡΑΚΕΙΝ ΑΥΤΟ.

4 ΕΘΑΥΜΑΖΟΝ ΔΕ ΕΓΩ ΕΝ ΕΜΑΥΤΩ ΛΕΓΩΝ ΠΩΣ ΤΟΣΟΥΤΩΝ ΚΛΑΔΩΝ ΚΕΚΟΜΜΕΝΩΝ ΤΟ ΔΕΝΔΡΟΝ ΤΟΥΤΟ ΥΓΙΕΣ ΕΜΕΙΝΕ ΤΟΣΟΥΤΩΝ ΚΛΑΔΩΝ ΚΟΠΕΝΤΩΝ ΕΑΝ ΔΕ, ΦΗΣΙ, ΠΑΝΤΑ ΙΔΗΣ, ΣΟΙ ΔΗΛΩΘΗΣΕΤΑΙ ΤΟ ΤΙ ΕΣΤΙΝ.

5 Ο ΑΓΓΕΛΟΣ Ο ΕΠΙΔΕΔΩΚΩΣ ΤΩ ΛΑΩ ΤΑΣ ΡΑΒΔΟΥΣ ΠΑΛΙΝ ΑΠΗΤΕΙ ΑΥΤΟΥΣ ΚΑΙ ΚΑΘΩΣ ΕΛΑΒΟΝ, ΟΥΤΩ ΚΑΙ ΕΚΑΛΟΥΝΤΟ ΠΡΟΣ ΑΥΤΟΝ, ΚΑΙ ΕΙΣ ΕΚΑΣΤΟΣ ΑΥΤΩΝ ΑΠΕΔΙΔΟΥ ΤΑΣ ΡΑΒΔΟΥΣ ΞΗΡΑΣ ΚΑΙ ΒΕΒΡΩΜΕΝΑΣ ΩΣ ΥΠΟ ΣΗΤΟΣ ΕΚΕΛΕΥΣΕΝ Ο ΑΓΓΕΛΟΣ ΤΟΥΣ ΤΑΣ ΤΟΙΑΥΤΑΣ ΡΑΒΔΟΥΣ ΕΠΙΔΕΔΩΚΟΤΑΣ ΧΩΡΙΣ ΙΣΤΑΝΕΣΘΑΙ.

7 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΣΑΝ ΞΗΡΑΣ, ΑΛΛ ΟΥΚ ΗΣΑΝ ΒΕΒΡΩΜΕΝΑΙ ΥΠΟ ΣΗΤΟΣ ΚΑΙ ΤΟΥΤΟΥΣ ΕΚΕΛΕΥΣΕ ΧΩΡΙΣ ΙΣΤΑΝΕΣΘΑΙ.

8 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΗΜΙΞΗΡΟΥΣ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

9 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΗΜΙΞΗΡΟΥΣ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΣ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΤΟ.

10 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΧΛΩΡΑΣ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΣ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

11 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΤΟ ΗΜΙΣΥ ΞΗΡΟΝ ΚΑΙ ΤΟ ΗΜΙΣΥ ΜΕΡΟΣ ΧΛΩΡΟΝ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

12 ΕΤΕΡΟΙ ΔΕ ΠΡΟΣΕΦΕΡΟΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΤΑ ΔΥΟ ΜΕΡΗ ΤΗΣ ΡΑΒΔΟΥ ΧΛΩΡΑ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΞΗΡΟΝ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

13 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑ ΔΥΟ ΜΕΡΗ ΞΗΡΑ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΧΛΩΡΟΝ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

14 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΠΑΡΑ ΜΙΚΡΟΝ ΟΛΑΣ ΧΛΩΡΑΣ, ΕΛΑΧΙΣΤΟΝ ΔΕ ΤΩΝ ΡΑΒΔΩΝ ΑΥΤΩΝ ΞΗΡΟΝ ΗΝ, ΑΥΤΟ ΤΟ ΑΚΡΟΝ ΣΧΙΣΜΑΣ ΔΕ ΕΙΧΟΝ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

15 ΕΤΕΡΩΝ ΔΕ ΗΝ ΕΛΑΧΟΝΤΟ ΧΛΩΡΟΝ, ΤΑ ΔΕ ΛΟΙΠΑ ΤΩΝ ΡΑΒΔΩΝ ΞΗΡΑ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

16 ΕΤΕΡΟΙ ΔΕ ΗΡΧΟΝΤΟ ΤΑΣ ΡΑΒΔΟΥΣ ΧΛΩΡΑΣ ΦΕΡΟΝΤΕΣ ΩΣ ΕΛΑΒΟΝ ΠΑΡΑ ΤΟΥ ΑΓΓΕΛΟΥ ΤΟ ΔΕ ΠΛΕΙΟΝ ΜΕΡΟΣ ΤΟΥ ΟΧΛΟΥ ΤΟΙΑΥΤΑΣ ΡΑΒΔΟΥΣ ΕΠΕΔΙΔΟΥΝ. Ο ΔΕ ΑΓΓΕΛΟΣ ΕΠΙ ΤΟΥΤΟΙΣ ΕΧΑΡΗ ΛΙΑΝ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΟΝΤΟ.

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17 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΧΛΩΡΑΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΣ ΚΑΙ ΟΥΤΟΙ ΧΩΡΙΣ ΙΣΤΑΝΤΟ ΚΑΙ ΕΠΙ ΤΟΥΤΟΙΣ Ο ΑΓΓΕΛΟΣ ΛΙΑΝ ΕΧΑΡΗ.

18 ΕΤΕΡΟΙ ΔΕ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΧΛΩΡΑΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΣ ΑΙ ΔΕ ΠΑΡΑΦΥΑΔΕΣ ΑΥΤΩΝ ΩΣΕΙ ΚΑΡΠΟΝ ΤΙΝΑ ΕΙΧΟΝ ΚΑΙ ΛΙΑΝ ΙΛΑΡΟΙ ΗΣΑΝ ΟΙ ΑΝΘΡΩΠΟΙ ΕΚΕΙΝΟΙ, ΩΝ ΑΙ ΡΑΒΔΟΙ ΤΟΙΑΥΤΑΙ ΕΥΡΕΘΗΣΑΝ. ΚΑΙ Ο ΑΓΓΕΛΟΣ ΕΠΙ ΤΟΥΤΟΙΣ ΗΓΑΛΛΙΑΤΟ, ΚΑΙ Ο ΠΟΙΜΗΝ ΛΙΑΝ ΙΛΑΡΟΣ ΗΝ ΕΠΙ ΤΟΥΤΟΙΣ.

II

1 Ἐκέλευσε δε ο αγγελος κυριου στεφανου ενεχθηναι. και ενεχθησαν στεφανοι ωσει εκ φοινικων γεγονοτες, και εσεφανωσε τους ανδρας τους επιδεδωκοτας τα ραβδους τας εχουσας τας παραφυαδας και καρπον τινα και απελυσεν αυτους εις τον πυργον.

2 ΚΑΙ ΤΟΥΣ ΑΛΛΟΥΣ ΔΕ ΑΠΕΣΤΕΙΛΕΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ, ΤΟΥΣ ΤΑΣ ΡΑΒΔΟΥΣ ΤΑΣ ΧΛΩΡΑΣ ΕΠΙΔΕΔΩΚΟΤΑΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΣ, ΚΑΡΠΟΝ ΔΕ ΜΗ ΕΧΟΥΣΑΣ ΤΑΣ ΠΑΡΑΦΥΑΔΑΣ, ΔΟΥΣ ΑΥΤΟΙΣ ΣΦΡΑΓΙΔΑΣ.

3 ΙΜΑΤΙΣΜΟΝ ΔΕ ΤΟΝ ΑΥΤΟΝ ΠΑΝΤΕΣ ΕΙΧΟΝ ΛΕΥΚΟΝ ΩΣΕΙ ΧΙΟΝΑ, ΟΙ ΠΟΡΕΥΟΜΕΝΟΙ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ.

4 ΚΑΙ ΤΟΥΣ ΤΑΣ ΡΑΒΔΟΥΣ ΕΠΙΔΕΔΩΚΟΤΑΣ ΧΛΩΡΑΣ ΩΣ ΕΛΑΒΟΝ ΑΠΕΛΥΣΕ, ΔΟΥΣ ΑΥΤΟΙΣ ΙΜΑΤΙΣΜΟΝ ΚΑΙ ΣΦΡΑΓΙΔΑΣ.

5 ΜΕΤΑ ΤΟ ΤΑΥΤΑ ΤΕΛΕΣΑΙ ΤΟΝ ΑΓΓΕΛΟΝ ΛΕΓΕΙ ΤΩ ΠΟΙΜΕΝΙ Ἐγω υπαγω συ δε τουτους απολυσεις εις τα τειχη, καθως αξιος εστι τις κατοικειν. κατανοησον δε τας ραβδους αυτων επιμελως και ουτως απολυσον επιμελως δε κατανοησον. βλεπε, μη τις σε παρελθη, φησιν, εαν δε τις σε παρελθη, εγω αυτους επι το θυσιαστηριον δοκιμασω. ταυτα ειπων τω ποιμενι απηλθε.

6 ΚΑΙ ΜΕΤΑ ΤΟ ΑΠΕΛΘΕΙΝ ΤΟΝ ΑΓΓΕΛΟΝ ΛΕΓΕΙ ΜΟΙ Ο ΠΟΙΜΗΝ ΛΑΒΩΜΕΝ ΠΑΝΤΩΝ ΤΑΣ ΡΑΒΔΟΥΣ ΚΑΙ ΦΥΤΕΥΣΩΜΕΝ ΑΥΤΑΣ, ΕΙ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΔΥΝΗΣΟΝΤΑΙ ΖΗΣΑΙ. ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ ΤΑ ΞΗΡΑ ΤΑΥΤΑ ΠΩΣ ΔΥΝΑΤΑΙ ΖΗΣΑΙ;

7 ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΤΟ ΔΕΝΔΡΟΝ ΤΟΥΤΟ ΙΤΕΑ ΕΣΤΙ ΚΑΙ ΦΙΛΟΖΩΟΝ ΤΟ ΓΕΝΟΣ ΕΑΝ ΟΥΝ ΦΥΤΕΥΘΩΣΙ ΚΑΙ ΜΙΚΡΑΝ ΙΚΜΑΔΑ ΛΑΜΒΑΝΩΣΙΝ ΑΙ ΡΑΒΔΟΙ, ΖΗΣΟΝΤΑΙ ΠΟΛΛΑΙ ΕΞ ΑΥΤΩΝ ΕΙΤΑ ΔΕ ΠΕΙΡΑΣΩΜΕΝ ΚΑΙ ΥΔΩΡ ΑΥΤΑΙΣ ΠΑΡΑΧΕΕΙΝ. ΕΑΝ ΤΙΣ ΑΥΤΩΝ ΔΥΝΗΘΗ ΖΗΣΑΙ, ΣΥΓΧΑΡΗΣΟΜΑΙ ΑΥΤΑΙΣ ΕΑΝ ΔΕ ΜΗ ΖΗΣΗ, ΟΥΧ ΕΥΡΕΘΗΣΟΜΑΙ ΕΓΩ ΑΜΕΛΗΣ.

8 ΕΚΕΛΕΥΣΕ ΔΕ ΜΟΙ Ο ΠΟΙΜΗΝ ΚΑΛΕΣΑΙ, ΚΑΘΩΣ ΤΙΣ ΑΥΤΩΝ ΕΣΤΑΘΗ. ΗΛΘΟΝ ΤΑΓΜΑΤΑ ΤΑΓΜΑΤΑ ΚΑΙ ΕΠΕΔΙΔΟΥΝ ΤΑΣ ΡΑΒΔΟΥΣ ΤΩ ΠΟΙΜΕΝΙ ΕΛΑΜΒΑΝΕ ΔΕ Ο ΠΟΙΜΗΝ ΤΑΣ ΡΑΒΔΟΥΣ ΚΑΙ ΚΑΤΑ ΤΑΓΜΑΤΑ ΕΦΥΤΕΥΣΕΝ ΑΥΤΑΣ ΚΑΙ ΜΕΤΑ ΤΟ ΦΥΤΕΥΣΑΙ ΥΔΩΡ ΑΥΤΑΙΣ ΠΟΛΥ ΠΑΡΕΧΕΕΝ, ΩΣΤΕ ΑΠΟ ΤΟΥ ΥΔΑΤΟΣ ΜΗ ΦΑΙΝΕΣΘΑΙ ΤΑΣ ΡΑΒΔΟΥΣ.

9 ΚΑΙ ΜΕΤΑ ΤΟ ΠΟΤΙΣΑΙ ΑΥΤΟΝ ΤΑΣ ΡΑΒΔΟΥΣ ΛΕΓΕΙ ΜΟΙ ΑΓΩΜΕΝ ΚΑΙ ΜΕΤ ΟΛΙΓΑΣ ΗΜΕΡΑΣ ΕΠΑΝΕΛΘΩΜΕΝ ΚΑΙ ΕΠΙΣΚΕΨΩΜΕΘΑ ΤΑΣ ΡΑΒΔΟΥΣ ΠΑΣΑΣ Ο ΓΑΡ ΚΤΙΣΑΣ ΤΟ ΔΕΝΔΡΟΝ ΤΟΥΤΟ ΘΕΛΕΙ ΠΑΝΤΑΣ ΖΗΝ ΤΟΥΣ ΛΑΒΟΝΤΑΣ ΕΚ ΤΟΥ ΔΕΝΔΡΟΥ ΤΟΥΤΟΥ ΚΛΑΔΟΥΣ. ΕΛΠΙΖΩ ΔΕ ΚΑΓΩ, ΟΤΙ ΛΑΒΟΝΤΑ ΤΑ ΡΑΒΔΙΑ ΤΑΥΤΑ ΙΚΜΑΔΑ ΚΑΙ ΠΟΤΙΣΘΕΝΤΑ ΥΔΑΤΙ ΖΗΣΟΝΤΑΙ ΤΟ ΠΛΕΙΣΤΟΝ ΜΕΡΟΣ ΑΥΤΩΝ.

III

1 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΤΟ ΔΕΝΔΡΟΝ ΤΟΥΤΟ ΓΝΩΡΙΣΟΝ ΜΟΙ ΤΙ ΕΣΤΙΝ ΑΠΟΡΟΥΜΑΙ ΓΑΡ ΠΕΡΙ ΑΥΤΟΥ, ΟΤΙ ΤΟΣΟΥΤΩΝ ΚΛΑΔΩΝ ΚΟΠΕΝΤΩΝ ΥΓΙΕΣ ΕΣΤΙ ΤΟ ΔΕΝΔΡΟΝ ΚΑΙ ΟΥΔΕΝ ΦΑΙΝΕΤΑΙ ΚΕΚΟΜΜΕΝΟΝ ΑΠ ΑΥΤΟΥ ΕΝ ΤΟΥΤΩ ΟΥΝ ΑΠΟΡΟΥΜΑΙ.

2 ΑΚΟΥΕ, ΦΗΣΙ ΤΟ ΔΕΝΔΡΟΝ ΤΟΥΤΟ ΤΟ ΜΕΓΑ ΤΟ ΣΚΕΠΑΖΟΝ ΠΕΔΙΑ ΚΑΙ ΟΡΗ ΚΑΙ ΠΑΣΑΝ ΤΗΝ ΓΗΝ ΝΟΜΟΣ ΘΕΟΥ ΕΣΤΙΝ Ο ΔΟΘΕΙΣ ΕΙΣ ΟΛΟΝ ΤΟΝ ΚΟΣΜΟΝ Ο ΔΕ ΝΟΜΟΣ ΟΥΤΟΣ ΥΙΟΣ ΘΕΟΥ ΕΣΤΙ ΚΗΡΥΧΘΕΙΣ ΕΙΣ ΤΑ ΠΕΡΑΤΑ ΤΗΣ ΓΗΣ ΟΙ ΔΕ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΛΑΟΙ ΟΝΤΕΣ ΟΙ ΑΚΟΥΣΑΝΤΕΣ ΤΟΥ ΚΗΡΥΓΜΑΤΟΣ ΚΑΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ

3 Ο ΔΕ ΑΓΓΕΛΟΣ Ο ΜΕΓΑΣ ΚΑΙ ΕΝΔΟΞΟΣ ΜΙΧΑΗΛ Ο ΕΧΩΝ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΟΥΤΟΥ ΤΟΥ ΛΑΟΥ ΚΑΙ ΔΙΑΚΥΒΕΡΝΩΝ ΑΥΤΟΥΣ ΟΥΤΟΣ ΓΑΡ ΕΣΤΙΝ Ο ΔΙΔΟΥΣ ΑΥΤΟΙΣ ΤΟΝ ΝΟΜΟΝ ΕΙΣ ΤΑΣ ΚΑΡΔΙΑΣ ΤΩΝ ΠΙΣΤΕΥΟΝΤΩΝ ΕΠΙΣΚΕΠΤΕΤΑΙ ΟΥΝ ΑΥΤΟΥΣ, ΟΙΣ ΕΔΩΚΕΝ, ΕΙ ΑΡΑ ΤΕΤΗΡΗΚΑΣΙΝ ΑΥΤΟΝ.

4 ΒΛΕΠΕΙΣ ΔΕ ΕΝΟΣ ΕΚΑΣΤΟΥ ΤΑΣ ΡΑΒΔΟΥΣ ΑΙ ΓΑΡ ΡΑΒΔΟΙ Ο ΝΟΜΟΣ ΕΣΤΙ. ΒΛΕΠΕΙΣ ΟΥΝ ΠΟΛΛΑΣ ΡΑΒΔΟΥΣ ΗΧΡΕΙΩΜΕΝΑΣ, ΓΝΩΣΗ ΔΕ ΑΥΤΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΜΗ ΤΗΡΗΣΑΝΤΑΣ ΤΟΝ ΝΟΜΟΝ ΚΑΙ ΟΨΕΙ ΕΝΟΣ ΕΚΑΣΤΟΥ ΤΗΝ ΚΑΤΟΙΚΙΑΝ.

5 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΔΙΑΤΙ ΟΥΣ ΜΕΝ ΑΠΕΛΥΣΕΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ, ΟΥΣ ΔΕ ΣΟΙ ΚΑΤΕΛΕΙΨΕΝ; ΟΣΟΙ, ΦΗΣΙ, ΠΑΡΕΒΗΣΑΝ ΤΟΝ ΝΟΜΟΝ, ΟΝ ΕΛΑΒΟΝ ΠΑΡ ΑΥΤΟΥ, ΕΙΣ ΤΗΝ ΕΜΗΝ ΕΞΟΥΣΙΑΝ ΚΑΤΕΛΙΠΕΝ ΑΥΤΟΥΣ ΕΙΣ ΜΕΤΑΝΟΙΑΝ ΟΣΟΙ ΔΕ ΗΔΗ ΕΥΗΡΕΣΤΗΣΑΝ ΤΩ ΝΟΜΩ ΚΑΙ ΤΕΤΗΡΗΚΑΣΙΝ ΑΥΤΟΝ, ΥΠΟ ΤΗΝ ΙΔΙΑΝ ΕΞΟΥΣΙΑΝ ΕΧΕΙ ΑΥΤΟΥΣ.

6 ΤΙΝΕΣ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΙΣΙΝ ΟΙ ΕΣΤΕΦΑΝΩΜΕΝΟΙ ΚΑΙ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΥΠΑΓΟΝΤΕΣ; ΟΣΟΙ, ΦΗΣΙΝ, ΑΝΤΕΠΑΛΑΙΣΑΝ ΤΩ ΔΙΑΒΟΛΩ ΚΑΙ ΕΝΙΚΗΣΑΝ ΑΥΤΟΝ, ΕΣΤΕΦΑΝΩΜΕΝΟΙ ΕΙΣΙΝ ΟΥΤΟΙ ΧΛΩΡΑΣ ΤΑΣ ΡΑΒΔΟΥΣ ΕΠΙΔΕΔΩΚΟΤΕΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΣ, ΚΑΡΠΟΝ ΔΕ ΜΗ ΕΧΟΥΣΑΣ ΟΙ ΥΠΕΡ ΤΟΥ ΝΟΜΟΥ ΘΛΙΒΕΝΤΕΣ, ΜΗ ΠΑΘΟΝΤΕΣ ΔΕ ΜΗΔΕ ΑΡΝΗΣΑΜΕΝΟΙ ΤΟΝ ΝΟΜΟΝ ΑΥΤΩΝ.

8 ΟΙ ΔΕ ΧΛΩΡΑΣ ΕΠΙΔΕΔΩΚΟΤΕΣ, ΟΙΑΣ ΕΛΑΒΟΝ, ΣΕΜΝΟΙ ΚΑΙ ΔΙΚΑΙΟΙ ΚΑΙ ΛΙΑΝ ΠΟΡΕΥΘΕΝΤΕΣ ΕΝ ΚΑΘΑΡΑ ΚΑΡΔΙᾳ ΚΑΙ ΤΑΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ ΠΕΦΥΛΑΚΟΤΕΣ. ΤΑ ΔΕ ΛΟΙΠΑ ΦΝΩΣΗ, ΟΤΑΝ ΚΑΤΑΝΟΗΣΩ ΤΑΣ ΡΑΒΔΟΥΣ ΤΑΥΤΑΣ ΤΑΣ ΠΕΦΥΤΕΥΜΕΝΑΣ ΚΑΙ ΠΕΠΟΤΙΣΜΕΝΑΣ.

IV

1 ΚΑΙ ΜΕΤΑ ΗΜΕΡΑΣ ΟΛΙΓΑΣ ΗΛΘΟΜΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ, ΚΑΙ ΕΚΑΘΙΣΕΝ Ο ΠΟΙΜΗΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΟΥ ΑΓΓΕΛΟΥ, ΚΑΓΩ ΠΑΡΕΣΤΑΘΗΝ ΑΥΤΩ. ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΠΕΡΙΖΩΣΑΙ ΩΜΟΛΙΝΟΝ ΚΑΙ ΔΙΑΚΟΝΕΙ ΜΟΙ. ΠΕΡΙΕΖΩΣΑΜΗΝ ΩΜΟΛΙΝΟΝ ΕΚ ΣΑΚΚΟΥ ΓΕΓΟΝΟΣ ΚΑΘΑΡΟΝ.

2 ΙΔΩΝ ΔΕ ΜΕ ΠΕΡΙΕΖΩΣΜΕΝΟΝ ΚΑΙ ΕΤΟΙΜΟΝ ΟΝΤΑ ΤΟΥ ΔΙΑΚΟΝΕΙΝ ΑΥΤΩ, ΚΑΛΕΙ, ΦΗΣΙ, ΤΟΥΣ ΑΝΔΡΑΣ, ΩΝ ΕΙΣΙΝ ΑΙ ΡΑΒΔΟΙ ΠΕΦΥΤΕΥΜΕΝΑΙ, ΚΑΤΑ ΤΟ ΤΑΓΜΑ, ΩΣ ΤΙΣ ΕΔΩΚΕ ΤΑΣ ΡΑΒΔΟΥΣ. ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ ΚΑΙ ΕΚΑΛΕΣΑ ΠΑΝΤΑΣ ΚΑΙ ΕΣΤΗΣΑΝ ΠΑΝΤΕΣ ΤΑΓΜΑΤΑ ΤΑΜΑΤΑ.

3 ΛΕΓΕΙ ΑΥΤΟΙΣ ΕΚΑΣΤΟΣ ΤΑΣ ΙΔΙΑΣ ΡΑΒΔΟΥΣ ΕΚΤΙΛΑΤΩ ΚΑΙ ΦΕΡΕΤΩ ΠΡΟΣ ΜΕ.

4 ΠΡΩΤΟΙ ΕΠΕΔΩΚΑΝ ΟΙ ΤΑΣ ΞΗΡΑΣ ΚΑΙ ΚΕΚΟΜΜΕΝΑΣ ΕΣΧΗΚΟΤΕΣ, ΚΑΙ ΩΣ ΑΥΤΑ ΕΥΡΕΘΗΣΑΝ ΞΗΡΑΙ ΚΑΙ ΚΕΚΟΜΜΕΝΑΙ, ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΥΣ ΧΩΡΙΣ ΣΤΑΘΗΝΑΙ.

5 ΕΙΤΑ ΕΠΕΔΩΚΑΝ ΟΙ ΤΑΣ ΞΗΡΑΣ ΚΑΙ ΜΗ ΚΕΚΟΜΜΕΝΑΣ ΕΧΟΝΤΕΣ ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΕΠΕΔΩΚΑΝ ΤΑΣ ΡΑΒΔΟΥΣ ΧΛΩΡΑΣ, ΤΙΝΕΣ ΔΕ ΞΗΡΑΣ ΚΑΙ ΚΕΚΟΜΜΕΝΑΣ ΩΣ ΥΠΟ ΣΗΤΟΣ. ΤΟΥΣ ΕΠΙΔΕΔΩΚΟΤΑΣ ΟΥΝ ΧΛΩΡΑΣ ΕΚΕΛΕΥΣΕ ΕΠΙΔΕΔΩΚΟΤΑΣ ΕΚΕΛΕΥΣΕ ΜΕΤΑ ΤΩΝ ΠΡΩΤΩΝ ΣΤΑΘΗΝΑΙ.

6 ΕΙΤΑ ΕΠΕΔΩΚΑΝ ΟΙ ΤΑΣ ΗΜΙΞΗΡΟΥΣ ΚΑΙ ΣΧΙΣΜΑΣ ΤΙΝΕΣ ΔΕ ΧΛΩΡΑΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΣ ΚΑΙ ΕΙΣ ΤΑΣ ΠΑΡΑΦΥΑΔΑΣ ΚΑΡΠΟΥΣ, ΟΙΟΥΣ ΕΙΧΟΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΠΟΡΕΥΘΕΝΤΕΣ ΕΣΤΕΦΑΝΩΜΕΝΟΙ. ΤΙΝΕΣ ΔΕ ΕΠΕΔΩΚΑΝ ΞΗΡΑΣ ΚΑΙ ΒΕΒΡΩΜΕΝΑΣ, ΤΙΝΕΣ ΔΕ ΞΗΡΑΣ ΚΑΙ ΑΒΡΩΤΟΥΣ, ΤΙΝΕΣ ΔΕ ΟΙΑΙ ΗΣΑΝ ΗΜΙΞΗΡΟΙ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΙ. ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΥΣ ΕΝΑ ΕΚΑΣΤΟΝ ΧΩΡΙΣ ΣΤΑΘΗΝΑΙ, ΤΟΥΣ ΜΕΝ ΠΡΟΣ ΤΑ ΙΔΙΑ ΤΑΓΜΑΤΑ, ΤΟΥΣ ΔΕ ΧΩΡΙΣ.

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V

1 ΕΙΤΑ ΕΠΕΔΙΔΟΥΝ ΟΙ ΤΑΣ ΡΑΒΔΟΥΣ ΧΛΩΡΑΣ ΜΕΝ ΕΧΟΝΤΑΕΣ, ΣΧΙΣΜΑΣ ΔΕ ΕΧΟΥΣΑΣ ΟΥΤΟΙ ΠΑΝΤΕΣ ΧΛΩΡΑΣ ΕΠΕΔΩΚΑΝ ΚΑΙ ΕΣΤΗΣΑΝ ΕΙΣ ΤΟ ΙΔΙΟΝ ΤΑΓΜΑ. ΕΧΑΡΗ ΔΕ Ο ΠΟΙΜΗΝ ΕΠΙ ΤΟΥΤΟΙΣ, ΟΤΙ ΠΑΝΤΕΣ ΗΛΛΟΙΩΘΗΣΑΝ ΚΑΙ ΑΠΕΘΕΝΤΟ ΤΑΣ ΣΧΙΣΜΑΣ ΑΥΤΩΝ.

2 ΕΠΕΔΩΚΑΝ ΔΕ ΚΑΙ ΟΙ ΤΟ ΗΜΙΣΥ ΧΛΩΡΟΝ, ΤΟ ΔΕ ΗΜΙΣΥ ΞΗΡΟΝ ΕΧΟΝΤΕΣ ΤΙΝΩΝ ΟΥΝ ΕΥΡΕΘΗΣΑΝ ΑΙ ΞΗΡΑΙ ΚΑΙ ΒΕΒΡΩΜΕΝΑΙ, ΤΙΝΩΝ ΔΕ ΧΛΩΡΑΙ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΙ ΟΥΤΟΙ ΠΑΝΤΕΣ ΑΠΕΛΥΘΗΣΑΝ ΕΚΑΣΤΟΣ ΠΡΟΣ ΤΟ ΤΑΓΜΑ ΑΥΤΟΥ.

3 ΕΙΤΑ ΕΠΕΔΩΚΑΝ ΟΙ ΤΑ ΔΥΟ ΜΕΡΗ ΧΛΩΡΑ ΕΧΟΝΤΕΣ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΞΗΡΟΝ. ΠΟΛΛΟΙ ΕΞ ΑΥΤΩΝ ΧΛΩΡΑΣ ΕΠΕΔΩΚΑΝ, ΠΟΛΛΟΙ ΔΕ ΗΜΙΞΗΡΟΥΣ, ΕΤΕΡΟΙ ΔΕ ΞΗΡΑΣ ΚΑΙ ΒΕΒΡΩΜΕΝΑΣ ΟΥΤΟΙ ΠΑΝΤΕΣ ΕΣΤΗΣΑΝ ΕΙΣ ΤΟ ΙΔΙΟΝ ΤΑΓΜΑ.

4 ΕΙΤΑ ΕΠΕΔΩΚΑΝ ΟΙ ΤΑ ΔΥΟ ΜΕΡΗ ΞΗΡΑ ΕΧΟΝΤΕΣ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΧΛΩΡΟΝ ΠΟΛΛΟΙ ΕΞ ΑΥΤΩΝ ΗΜΙΞΗΡΟΥΣ ΕΠΕΔΩΚΑΝ, ΤΙΝΕΣ ΔΕ ΞΗΡΑΣ ΚΑΙ ΒΕΒΡΩΜΕΝΑΣ, ΕΤΕΡΟΙ ΔΕ ΗΜΙΞΗΡΟΥΣ, ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΣ, ΟΛΙΓΟΙ ΔΕ ΧΛΩΡΑΣ ΟΥΤΟΙ ΠΑΝΤΕΣ ΕΣΤΗΣΑΝ ΕΙΣ ΤΟ ΙΔΙΟΝ ΤΑΓΜΑ.

5 ΕΠΕΔΩΚΑΝ ΔΕ ΟΙ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΧΛΩΡΑΣ ΕΣΧΗΚΟΤΕΣ, ΕΛΑΧΙΣΤΟΝ ΔΕ ΞΗΡΟΝ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΣ ΕΚ ΤΟΥΤΩΝ ΤΙΝΕΣ ΧΛΩΡΑΣ ΕΠΕΔΩΚΑΝ, ΤΙΝΕΣ ΔΕ ΧΛΩΡΑΣ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΑΠΗΛΘΟΝ ΚΑΙ ΟΥΤΟΙ ΕΙΣ ΤΟ ΤΑΓΜΑ ΑΥΤΩΝ.

6 ΕΙΤΑ ΕΠΕΔΩΚΑΝ ΟΙ ΕΛΑΧΙΣΤΟΝ ΕΧΟΝΤΕΣ ΧΛΩΡΟΝ, ΤΑ ΔΕ ΛΟΙΠΑ ΜΕΡΗ ΞΗΡΑ ΤΟΥΤΩΝ ΑΙ ΡΑΒΔΟΙ ΕΥΡΕΘΗΣΑΝ ΤΟ ΠΛΕΙΣΤΟΝ ΜΕΡΟΣ ΧΛΩΡΑΙ ΚΑΙ ΠΑΡΑΦΥΑΔΑΣ ΕΧΟΥΣΑΙ ΚΑΙ ΚΑΡΠΟΝ ΕΝ ΤΑΙΣ ΠΑΡΑΦΥΑΣΙ, ΚΑΙ ΕΤΕΡΑΙ ΧΛΩΡΑΙ ΟΛΑΙ. ΕΠΙ ΤΑΥΤΑΙΣ ΤΑΙΣ ΡΑΒΔΟΙΣ ΕΧΑΡΗ Ο ΠΟΙΜΗΝ ΛΙΑΝ ΜΕΓΑΛΩΣ, ΟΤΙ ΟΥΤΩΣ ΕΥΡΕΘΗΣΑΝ. ΑΠΗΛΘΟΝ ΔΕ ΟΥΤΟΙ ΕΚΑΣΤΟΣ ΕΙΣ ΤΟ ΙΔΙΟΝ ΤΑΓΜΑ.

VI

1 ΜΕΤΑ ΤΟ ΠΑΝΤΩΝ ΚΑΤΑΝΟΗΣΑΙ ΤΑΣ ΡΑΒΔΟΥΣ ΤΟΝ ΠΟΙΜΕΝΑ ΛΕΓΕΙ ΜΟΙ ΕΙΠΟΝ ΣΟΙ, ΟΤΙ ΤΟ ΔΕΝΔΡΟΝ ΜΕΤΕΝΟΗΣΑΝ ΚΑΙ ΕΣΩΘΗΣΑΝ; ΒΛΕΠΕΙΣ, ΦΗΣΙ, ΠΟΣΟΙ ΜΕΤΕΝΟΗΣΑΝ ΚΑΙ ΕΣΩΘΗΣΑΝ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ. ΙΝΑ ΙΔΗΣ, ΦΗΣΙ, ΤΗΝ ΠΟΛΥΕΥΣΠΛΑΓΧΝΙΑΝ ΤΟΥ ΚΥΡΙΟΥ, ΟΤΙ ΜΕΓΑΛΗ ΚΑΙ ΕΝΔΟΞΟΣ ΕΣΤΙ, ΚΑΙ ΕΔΩΚΕ ΠΝΕΥΜΑ ΤΟΙΣ ΑΞΙΟΙΣ ΟΥΣΙ ΜΕΤΑΝΟΙΑΣ.

2 ΔΙΑΤΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΑΝΤΕΣ ΟΥ ΜΕΤΕΝΟΗΣΑΝ; ΩΝ ΕΙΔΕ, ΦΗΣΙ, ΤΗΝ ΚΑΡΔΙΑΝ ΜΕΛΛΟΥΣΑΝ ΚΑΘΑΡΑΝ ΓΕΝΕΣΘΑΙ ΚΑΙ ΔΟΥΛΕΥΕΙΝ ΑΥΤΩ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ, ΤΟΥΤΟΙΣ ΕΔΩΚΕ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΩΝ ΔΕ ΕΙΔΕ ΤΗΝ ΔΟΛΙΟΤΗΤΑ ΚΑΙ ΠΟΝΗΡΙΑΝ, ΜΕΛΛΟΝΤΩΝ ΕΝ ΥΠΟΚΡΙΣΕΙ ΜΕΤΑΝΟΕΙΝ, ΕΚΕΙΝΟΙΣ ΟΥΚ ΕΔΩΚΕ ΜΕΤΑΝΟΙΑΝ, ΜΗΠΟΤΕ ΠΑΛΙΝ ΒΕΒΗΛΩΣΙ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ.

3 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΝΥΝ ΟΥΝ ΜΟΙ ΔΗΛΩΣΟΝ ΤΟΥΣ ΤΑΣ ΡΑΒΔΟΥΣ ΕΠΙΔΕΔΩΚΟΤΑΣ, ΠΟΤΑΠΟΣ ΤΙΣ ΑΥΤΩΝ ΕΣΤΙ, ΚΑΙ ΤΗΝ ΤΟΥΤΩΝ ΚΑΤΟΙΚΙΑΝ, ΙΝΑ ΑΚΟΥΣΑΝΤΕΣ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΚΑΙ ΕΙΛΗΦΟΤΕΣ ΤΗΝ ΣΦΡΑΓΙΔΑ ΚΑΙ ΤΕΘΛΑΚΟΤΕΣ ΚΑΙ ΕΙΛΗΦΟΤΕΣ ΥΓΙΗ, ΕΠΙΓΝΟΝΤΕΣ ΤΑ ΕΑΥΤΩΝ ΕΡΓΑ ΜΕΝΑΝΟΗΣΩΣΙ, ΛΑΒΟΝΤΕΣ ΥΠΟ ΣΟΥ ΣΦΡΑΓΙΔΑ, ΚΑΙ ΔΟΞΑΣΩΣΙ ΤΟΝ ΚΥΡΙΟΝ, ΟΤΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΠ ΑΥΤΟΥΣ ΚΑΙ ΑΠΕΣΤΕΙΛΕ ΣΕ ΤΟΥ ΑΝΑΚΑΙΝΙΣΑΙ ΤΑ ΠΝΕΥΜΑΤΑ ΑΥΤΩΝ.

4 ΑΚΟΥΕ, ΦΗΣΙΝ ΩΝ ΑΙ ΡΑΒΔΟΙ ΞΗΡΑΙ ΚΑΙ ΒΕΒΡΩΜΕΝΑΙ ΥΠΟ ΣΗΤΟΣ ΕΥΡΕΘΗΣΑΝ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΠΟΣΤΑΤΑΙ ΚΑΙ ΠΡΟΔΟΤΑΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΒΛΑΣΦΗΜΗΣΑΝΤΕΣ ΕΝ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ ΤΟΝ ΚΥΡΙΟΝ, ΕΤΙ ΔΕ ΚΑΙ ΕΠΑΙΣΧΥΝΘΕΝΤΕΣ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΤΟ ΕΠΙΚΛΗΘΕΝ ΕΠ ΑΥΤΟΥΣ. ΟΥΤΟΙ ΟΥΝ ΕΙΣ ΤΕΛΟΣ ΑΠΩΛΟΝΤΟ ΤΩ ΘΕΩ. ΒΛΕΠΕΙΣ ΔΕ, ΟΤΙ ΟΥΔΕ ΕΙΣ ΑΥΤΩΝ ΜΕΤΕΝΟΗΣΕ, ΚΑΙΠΕΡ ΑΚΟΥΣΑΝΤΕΣ ΤΑ ΡΗΜΑΤΑ, Α ΕΛΑΛΗΣΑΣ ΑΥΤΟΙΣ, Α ΣΟΙ ΕΝΕΤΕΙΛΑΜΗΝ ΑΠΟ ΤΩΝ ΤΟΙΟΥΤΩΝ Η ΖΩΗ ΑΠΕΣΤΗ.

5 ΟΙ ΔΕ ΤΑΣ ΞΗΡΑΣ ΚΑΙ ΑΣΗΠΤΟΥΣ ΕΠΙΔΕΔΩΚΟΤΕΣ, ΚΑΙ ΟΥΤΟΙ ΕΓΓΥΣ ΑΥΤΩΝ ΗΣΑΝ ΓΑΡ ΥΠΟΚΡΙΤΑΙ ΚΑΙ ΔΙΔΑΧΑΣ ΞΕΝΑΣ ΕΙΣΦΕΡΟΝΤΕΣ ΚΑΙ ΕΚΣΤΡΕΦΟΝΤΕΣ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ, ΜΑΛΙΣΤΑ ΔΕ ΤΟΥΣ ΗΜΑΡΤΗΚΟΤΑΣ, ΜΗ ΑΦΙΕΝΤΕΣ ΜΕΤΑΝΟΕΙΝ ΑΥΤΟΥΣ. ΟΥΤΟΙ ΟΥΝ ΕΧΟΥΣΙΝ ΕΛΠΙΔΑ ΤΟΥ ΜΕΤΑΝΟΗΣΑΙ.

6 ΒΛΕΠΕΙΣ ΔΕ ΠΟΛΛΟΥΣ ΕΞ ΑΥΤΩΝ ΚΑΙ ΜΕΤΑΝΕΝΟΗΚΟΤΑΣ, ΑΦ ΗΣ ΕΛΑΛΗΣΑ ΑΥΤΟΙΣ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΚΑΙ ΕΤΙ ΜΕΤΑΝΟΗΣΟΥΣΙΝ. ΟΣΟΙ ΔΕ ΟΥ ΜΕΤΑΝΟΗΣΟΥΣΙΝ, ΑΠΩΛΕΣΑΝ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ. ΟΣΟΙ ΔΕ ΜΕΤΕΝΟΗΣΑΝ ΕΞ ΑΥΤΩΝ, ΑΓΑΘΟΙ ΕΓΕΝΟΝΤΟ, ΚΑΙ ΕΓΕΝΕΤΟ Η ΚΑΤΟΙΚΙΑ ΑΥΤΩΝ ΕΙΣ ΤΑ ΤΕΙΧΗ ΤΑ ΠΡΩΤΑ ΤΙΝΕΣ ΔΕ ΚΑΙ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΑΝΕΒΗΣΑΝ. ΒΛΕΠΕΙΣ ΟΥΝ, ΦΗΣΙΝ, ΟΤΙ Η ΜΕΤΑΝΟΙΑ ΤΩΝ ΑΜΑΡΤΙΩΝ ΖΩΗΝ ΕΧΕΙ, ΤΟ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΑΙ ΘΑΝΑΤΟΝ.

VII

1 ΟΣΟΙ ΔΕ ΗΜΙΞΗΡΟΥΣ ΕΠΕΔΩΚΑΝ ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΣΧΙΣΜΑΣ ΕΙΧΟΝ, ΑΚΟΥΕ ΚΑΙ ΠΕΡΙ ΑΥΤΩΝ. ΟΣΩΝ ΗΣΑΝ ΑΙ ΡΑΒΔΟΙ ΗΜΙΞΗΡΟΙ, ΔΙΨΥΧΟΙ ΕΙΣΙΝ ΟΥΤΕ ΓΑΡ ΖΩΣΙΝ ΟΥΤΕ ΤΕΘΝΗΚΑΣΙΝ.

2 ΟΙ ΔΕ ΗΜΙΞΗΡΟΥΣ ΕΧΟΝΤΕΣ ΚΑΙ ΕΝ ΑΥΤΑΙΣ ΣΧΙΣΜΑΣ, ΟΥΤΟΙ ΚΑΙ ΔΙΨΥΧΟΙ ΚΑΙ ΚΑΤΑΛΑΛΟΙ ΕΙΣΙ ΚΑΙ ΜΗΔΕΠΟΤΕ ΕΙΡΗΝΕΥΟΝΤΕΣ ΕΙΣ ΕΑΥΤΟΥΣ, ΑΛΛΑ ΔΙΧΟΣΤΑΤΟΥΝΤΕΣ ΠΑΝΤΟΤΕ. ΑΛΛΑ ΚΑΙ ΤΟΥΤΟΙΣ, ΦΗΣΙΝ, ΕΠΙΚΕΙΤΑΙ ΜΕΤΑΝΟΙΑ. ΒΛΕΠΕΙΣ, ΦΗΣΙ, ΤΙΝΑΣ ΕΞ ΑΥΤΩΝ ΜΕΤΑΝΕΝΟΗΚΟΤΕΣ ΚΑΙ ΕΤΙ, ΦΗΣΙΝ ΕΞ ΑΥΤΩΝ ΜΕΤΑΝΕΝΗΚΑΣΙ, ΤΗΝ ΚΑΤΟΙΚΙΑΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΕΞΟΥΣΙΝ ΟΣΟΙ ΔΕ ΕΞ ΑΥΤΩΝ ΒΡΑΔΥΤΕΡΟΝ ΜΕΤΑΝΕΝΟΗΚΑΣΙΝ, ΑΛΛ ΕΜΜΕΝΟΥΣΙ ΤΑΙΣ ΠΡΑΞΕΣΙΝ ΑΥΤΩΝ, ΘΑΝΑΤΩ ΑΠΟΘΑΝΟΥΝΤΑΙ.

4 ΟΙ ΔΕ ΧΛΩΡΑΣ ΕΠΙΔΕΔΩΚΟΤΕΣ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΥΣΑΣ, ΠΑΝΤΟΤΕ ΟΥΤΟΙ ΠΙΣΤΟΙ ΚΑΙ ΑΓΑΘΟΙ ΕΓΕΝΟΝΤΟ, ΕΧΟΝΤΕΣ ΔΕ ΖΗΛΟΝ ΤΙΝΑ ΕΝ ΑΛΛΗΛΟΙΣ ΠΕΡΙ ΠΡΩΤΕΙΩΝ ΚΑΙ ΠΕΡΙ ΔΟΞΗΣ ΤΙΝΟΣ ΑΛΛΑ ΠΑΝΤΕΣ ΟΥΤΟΙ ΜΩΡΟΙ ΕΙΣΙΝ, ΕΝ ΑΛΛΗΛΟΙΣ ΕΧΟΝΤΕΣ ΖΗΛΟΝ ΠΕΡΙ ΠΡΩΤΕΙΩΝ.

5 ΑΛΛΑ ΚΑΙ ΟΥΤΟΙ ΑΔΟΥΣΑΝΤΕΣ ΤΩΝ ΕΝΤΟΛΩΝ ΜΟΥ, ΑΓΑΘΟΙ ΟΝΤΕΣ, ΕΚΑΘΑΡΙΣΑΝ ΕΑΥΤΟΥΣ ΚΑΙ ΜΕΤΕΝΟΗΣΑΝ ΤΑΧΥ. ΕΓΕΝΕΤΟ ΟΥΝ Η ΚΑΤΟΙΚΗΣΙΣ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΕΑΝ ΔΕ ΤΙΣ ΠΑΛΙΝ ΕΠΙΣΤΡΕΨΗ ΕΙΣ ΤΗΝ ΔΙΧΟΣΤΑΣΙΑΝ, ΕΚΒΛΗΘΗΣΕΤΑΙ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΑΠΟΛΕΣΕΙ ΤΗΝ ΖΩΗΝ ΑΥΤΟΥ.

6 Η ΖΩΗ ΠΑΝΤΩΝ ΕΣΤΙ ΤΩΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΚΥΡΙΟΥ ΦΥΛΑΣΣΟΝΤΩΝ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΔΕ ΠΕΡΙ ΠΡΩΤΕΙΩΝ Η ΠΕΡΙ ΤΑΠΕΙΝΟΦΡΟΝΗΣΕΩΣ ΑΝΔΡΟΣ. ΕΝ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΟΥΝ Η ΖΩΗ ΤΟΥ ΚΥΡΙΟΥ ΕΝ ΤΟΙΣ ΔΙΧΟΣΤΑΤΑΙΣ ΔΕ ΚΑΙ ΠΑΡΑΝΟΜΟΙΣ ΘΑΝΑΤΟΣ.

VIII

1 ΟΙ ΔΕ ΕΠΙΔΕΔΩΚΟΤΕΣ ΤΑΣ ΡΑΒΔΟΥΣ ΗΜΙΣΥ ΜΕΝ ΧΛΩΡΑΣ, ΗΜΙΣΥ ΔΕ ΞΗΡΑΣ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΕΝ ΤΑΙΣ ΠΡΑΓΜΑΤΕΙΑΙΣ ΕΜΠΕΦΥΡΜΕΝΟΙ ΚΑΙ ΜΗ ΚΟΛΛΩΜΕΝΟΙ ΤΟΙΣ ΑΓΙΟΙΣ ΔΙΑ ΤΟΥΤΟ ΤΟ ΗΜΙΣΥ ΑΥΤΩΝ ΖΗ, ΤΟ ΔΕ ΗΜΙΣΥ ΝΕΚΡΟΝ ΕΣΤΙ.

2 ΠΟΛΛΟΙ ΟΥΝ ΑΚΟΥΣΑΝΤΕΣ ΜΟΥ ΤΩΝ ΕΝΤΟΛΩΝ ΜΕΤΕΝΟΗΣΑΝ. ΟΣΟΙ ΓΟΥΝ ΜΕΤΕΝΟΗΣΑΝ, Η ΚΑΤΟΙΚΙΑ ΑΥΤΩΝ ΕΙΣ ΤΕΛΟΣ ΑΠΕΣΤΗΣΑΝ. ΟΥΤΟΙ ΟΥΝ ΜΕΤΑΝΟΙΑΝ ΟΥΚ ΕΧΟΥΣΙΝ ΔΙΑ ΓΑΡ ΤΑΣ ΠΡΑΓΜΑΤΕΙΑΣ ΑΥΤΩΝ ΕΒΛΑΣΦΗΜΗΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΑΠΗΡΝΗΣΑΝΤΟ. ΑΠΩΛΕΣΑΝ ΟΥΝ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ ΔΙΑ ΤΗΝ ΠΟΝΗΡΙΑΝ, ΗΝ ΕΠΡΑΞΑΝ.

3 ΠΟΛΛΟΙ ΔΕ ΕΞ ΑΥΤΩΝ ΕΔΙΨΥΧΗΣΑΝ. ΟΥΤΟΙ ΕΤΙ ΕΧΟΥΣΙ ΜΕΤΑΝΟΙΑΝ, ΕΑΝ ΤΑΧΥ ΜΕΤΑΝΟΗΣΩΣΙ, ΚΑΙ ΕΣΤΑΙ ΑΥΤΩΝ Η ΚΑΤΟΙΚΙΑ ΕΙΣ ΤΟΝ ΠΥΓΟΝ ΕΑΝ ΔΕ ΒΡΑΔΥΤΕΡΟΝ

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ΜΕΤΑΝΟΗΣΩΣΙ, ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΙΣ ΤΑ ΤΕΙΧΗ ΕΑΝ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙ, ΚΑΙ ΑΥΤΟΙ ΑΠΩΛΕΣΑΝ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ.

4 ΟΙ ΔΕ ΤΑ ΔΥΟ ΜΕΡΗ ΧΛΩΡΑ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΞΗΡΟΝ ΕΠΙΔΕΔΩΚΟΤΕΣ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΡΝΗΣΑΜΕΝΟΙ ΠΟΙΚΙΛΑΙΣ ΑΡΝΗΣΕΣΙ.

5 ΠΟΛΛΟΙ ΟΥΝ ΠΕΤΕΝΟΗΣΑΝ ΕΞ ΑΥΤΩΝ, ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΤΕΛΟΣ ΤΟΥ ΘΕΟΥ ΟΥΤΟΙ ΤΟ ΖΗΝ ΕΙΣ ΤΕΛΟΣ ΑΠΩΛΕΣΑΝ. ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΕΔΙΨΥΧΗΣΑΝ ΚΑΙ ΕΔΙΧΟΣΤΑΤΗΣΑΝ. ΤΟΥΤΟΙΣ ΟΥΝ ΕΣΤΙ ΜΕΤΑΝΟΙΑ, ΕΑΝ ΤΑΧΥ ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΜΗ ΕΠΙΜΕΙΝΩΣΙ ΤΑΙΣ ΗΔΟΝΑΙΣ ΑΥΤΩΝ ΕΑΝ ΔΕ ΕΠΙΜΕΙΝΩΣΙ ΤΑΙΣ ΠΡΑΞΕΣΙΝ ΑΥΤΩΝ, ΚΑΙ ΟΥΤΟΙ ΘΑΝΑΤΟΝ ΕΑΥΤΟΙΣ ΚΑΤΕΡΓΑΖΟΝΤΑΙ.

IX

1 ΟΙ ΔΕ ΕΠΙΔΕΔΩΚΟΤΕΣ ΤΑΣ ΡΑΒΔΟΥΣ ΤΑ ΜΕΝ ΔΥΟ ΜΕΡΗ ΞΗΡΑ, ΤΟ ΔΕ ΤΡΙΤΟΝ ΧΛΩΡΟΝ, ΟΥΤΟΙ ΕΙΣΙ ΠΙΣΤΟΙ ΜΕΝ ΓΕΓΟΝΟΤΕΣ, ΠΛΟΥΤΗΣΑΝΤΕΣ ΔΕ ΚΑΙ ΓΕΝΟΜΕΝΟΙ ΕΝΔΟΞΟΙ ΠΑΡΑ ΤΟΙΣ ΕΘΝΕΣΙΝ ΥΠΕΡΗΦΑΝΙΑΝ ΜΕΓΑΛΗΝ ΕΝΕΔΥΣΑΝΤΟ ΚΑΙ ΥΨΗΛΟΦΡΟΝΕΣ ΕΓΕΝΟΝΤΟ ΚΑΙ ΚΑΤΕΛΙΠΟΝ ΤΗΝ ΑΛΗΘΕΙΑΝ ΚΑΙ ΟΥΚ ΕΚΟΛΛΗΘΗΣΑΝ ΤΟΙΣ ΔΙΚΑΙΟΙΣ, ΑΛΛΑ ΜΕΤΑ ΤΩΝ ΕΘΝΩΝ ΣΥΝΕΖΗΣΑΝ, ΚΑΙ ΑΥΤΗ Η ΟΔΟΣ ΗΔΥΤΕΡΑ ΑΥΤΟΙΣ ΕΓΕΝΕΤΟ ΑΠΟ ΔΕ ΤΟΥ ΘΕΟΥ ΟΥΚ ΑΠΕΣΤΗΣΑΝ, ΑΛΛ ΕΝΕΜΕΙΝΑΝ ΤΗ ΠΙΣΤΕΙ, ΜΗ ΕΡΓΑΖΟΜΕΝΟΙ ΤΑ ΕΡΓΑ ΤΗΣ ΠΙΣΤΕΩΣ.

2 ΠΟΛΛΟΙ ΟΥΝ ΕΞ ΑΥΤΩΝ ΜΕΤΕΝΟΗΣΑΝ, ΚΑΙ ΕΓΕΝΕΤΟ Η ΚΑΤΟΙΚΗΣΙΣ ΑΥΤΩΝ ΕΝ ΤΩ ΠΥΡΓΩ.

3 ΕΤΕΡΟΙ ΔΕ ΕΙΣ ΤΕΛΟΣ ΜΕΤΑ ΤΩΝ ΕΘΝΩΝ ΣΥΖΩΝΤΕΣ ΚΑΙ ΦΘΕΙΡΟΜΕΝΟΙ ΤΑΙΣ ΚΕΝΟΔΟΞΙΑΙΣ ΤΩΝ ΕΘΝΩΝ ΕΛΟΓΙΣΘΗΣΑΝ.

4 ΕΤΕΡΟΙ ΔΕ ΕΞ ΑΥΤΩΝ ΕΔΙΨΥΧΗΣΑΝ ΜΗ ΕΛΠΙΖΟΝΤΕΣ ΣΩΘΗΝΑΙ ΔΙΑ ΤΑΣ ΠΡΑΞΕΙΣ, ΑΣ ΕΠΡΑΞΑΝ ΕΤΕΡΟΙ ΔΕ ΕΔΙΨΥΧΗΣΑΝ ΚΑΙ ΣΧΙΣΜΑΤΑ ΕΝ ΕΑΥΤΟΙΣ ΕΠΟΙΗΣΑΝ, ΤΟΥΤΟΙΣ ΟΥΝ ΤΟΙΣ ΔΙΨΥΧΗΣΑΣΙ ΔΙΑ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΩΝ ΜΕΤΑΝΟΙΑ ΕΤΙ ΕΙΝΑΙ, ΙΝΑ Η ΚΑΤΟΙΚΙΑ ΑΥΤΩΝ ΓΕΝΗΤΑΙ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΤΩΝ ΔΕ ΜΗ ΜΕΤΑΝΟΟΥΝΤΩΝ, ΑΛΛ ΕΠΙΜΕΝΟΝΤΩΝ ΤΑΙΣ ΗΔΟΝΑΙΣ, Ο ΘΑΝΑΤΟΣ ΕΓΓΥΣ.

X

1 ΟΙ ΔΕ ΤΑΣ ΡΑΒΔΟΥΣ ΕΠΙΔΕΔΩΚΟΤΕΣ ΧΛΩΡΑΣ, ΑΥΤΑ ΔΕ ΤΑ ΑΚΡΑ ΞΗΡΑ ΚΑΙ ΣΧΙΣΜΑΣ ΕΧΟΝΤΑ, ΟΥΤΟΙ ΠΑΝΤΟΤΕ ΑΓΑΘΟΙ ΚΑΙ ΠΙΣΤΟΙ ΚΑΙ ΕΝΔΟΞΟΙ ΠΑΡΑ ΤΩ ΘΕΩ ΕΓΕΝΟΝΤΟ, ΕΛΑΧΙΣΤΟΝ ΔΕ ΕΞΗΜΑΡΤΟΝ ΔΙΑ ΜΙΚΡΑΣ ΕΠΙΘΥΜΙΑΣ ΚΑΙ ΜΙΚΡΑ ΚΑΤ ΑΛΛΗΛΩΝ ΕΧΟΝΤΕΣ ΑΛΛ ΑΚΟΥΣΑΝΤΕΣ ΜΟΥ ΤΩΝ ΡΗΜΑΤΩΝ ΤΟ ΠΛΕΙΣΤΟΝ ΜΕΡΟΣ ΤΑΧΥ ΜΕΤΕΝΟΗΣΑΝ, ΚΑΙ ΕΓΕΝΕΤΟ Η ΚΑΤΟΙΚΙΑ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ.

2 ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΕΔΙΨΥΧΗΣΑΝ, ΤΙΝΕΣ ΔΕ ΔΙΨΥΧΗΣΑΝΤΕΣ ΔΙΧΟΣΤΑΣΙΑΝ ΜΕΙΖΟΝΑ ΕΠΟΙΗΣΑΝ. ΕΝ ΤΟΥΤΟΙΣ ΟΥΝ ΕΝΕΣΤΙ ΜΕΤΑΝΟΙΑΣ ΕΛΠΙΣ, ΟΤΙ ΑΓΑΘΟΙ ΠΑΝΤΟΤΕ ΕΓΕΝΟΝΤΟ ΔΥΣΚΟΛΩΣ ΔΕ ΤΙΣ ΑΥΤΩΝ ΑΠΟΘΑΝΕΙΤΑΙ.

3 ΟΙ ΔΕ ΤΑΣ ΡΑΒΔΟΥΣ ΑΥΤΩΝ ΞΗΡΑΣ ΕΠΙΔΕΔΩΚΟΤΕΣ, ΕΛΑΧΙΣΤΟΝ ΔΕ ΧΛΩΡΟΝ ΕΧΟΥΣΑΣ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΜΟΝΟΝ, ΤΑ ΔΕ ΕΡΓΑ ΤΗΣ ΑΝΟΜΙΑΣ ΕΡΓΑΣΑΜΕΝΟΙ ΟΥΔΕΠΟΤΕ ΔΕ ΑΠΟ ΤΟΥ ΘΕΟΥ ΑΠΕΣΤΗΣΑΝ ΚΑΙ ΤΟ ΟΝΟΜΑ ΗΔΕΩΣ ΔΕΒΑΤΑΣΑΝ ΚΑΙ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΑΥΤΩΝ ΗΔΕΩΣ ΥΠΕΔΕΞΑΝΤΟ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ. ΑΚΟΥΣΑΝΤΕΣ ΟΥΝ ΤΑΥΤΗΝ ΤΗΝ ΜΕΤΑΝΟΙΑΝ ΑΔΙΣΤΑΚΤΩΣ ΜΕΤΕΝΟΗΣΑΝ, ΚΑΙ ΕΡΓΑΖΟΝΤΑΙ ΠΑΣΑΝ ΑΡΕΤΗΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ.

4 ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΚΑΙ ΦΟΒΟΥΝΤΑΙ, ΓΙΝΩΣΚΟΝΤΕΣ ΤΑΣ ΠΡΑΞΕΙΣ ΑΥΤΩΝ, ΑΣ ΕΠΡΑΞΑΝ. ΤΟΥΤΩΝ ΟΥΝ ΠΑΝΤΩΝ Η ΚΑΤΟΙΚΙΑ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΕΣΤΑΙ.

XI

1 ΚΑΙ ΜΕΤΑ ΤΟ ΣΥΝΤΕΛΕΣΑΙ ΑΥΤΟΝ ΤΑΣ ΕΠΙΛΥΣΕΙΣ ΠΑΣΩΝ ΤΩΝ ΡΑΒΔΩΝ ΛΕΓΕΙ ΜΟΙ ΥΠΑΓΕ ΚΑΙ ΠΑΣΙΝ ΛΕΓΕ, ΙΝΑ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΚΑΙ ΖΗΣΩΝΤΑΙ ΤΩ ΘΕΩ ΟΤΙ Ο ΚΥΡΙΟΣ ΕΠΕΜΨΕ ΜΕ ΣΠΛΑΓΧΝΙΣΘΕΙΣ ΠΑΣΙ ΔΟΥΝΑΙ ΤΗΝ ΜΕΤΑΝΟΙΑΝ, ΚΑΙΠΕΡ ΤΙΝΩΝ ΜΗ ΟΝΤΩΝ ΑΞΙΩΝ ΔΙΑ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΑΛΛΑ ΜΑΚΡΟΘΥΜΟΣ ΩΝ Ο ΚΥΡΙΟΣ ΘΕΛΕΙ ΤΗΝ ΚΛΗΣΙΝ ΤΗΝ ΓΕΝΟΜΕΝΗΝ ΔΙΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΣΩΖΕΣΘΑΙ.

2 ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΛΠΙΖΩ, ΟΤΙ ΠΑΝΤΕΣ ΑΚΟΥΣΑΝΤΕΣ ΑΥΤΑ ΜΕΤΑΝΟΗΣΟΥΣΙ ΠΕΙΘΟΜΑΙ ΓΑΡ, ΟΤΙ ΕΙΣ ΕΚΑΣΤΟΣ ΤΑ ΙΔΙΑ ΕΡΓΑ ΕΠΙΓΝΟΥΣΚΑΙ ΦΟΒΗΘΕΙΣ ΤΟΝ ΘΕΟΝ ΜΕΤΑΝΟΗΣΕΙ.

3 ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΟΣΟΙ, ΦΗΣΙΝ, ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΚΑΘΑΡΙΣΩΣΙΝ ΕΑΥΤΟΥΣ ΑΠΟ ΤΩΝ ΠΟΝΗΡΙΩΝ ΑΥΤΩΝ ΤΩΝ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ, ΛΗΨΟΝΤΑΙ ΙΑΣΙΝ ΠΑΡΑ ΤΟΥ ΚΥΡΙΟΥ ΤΩΝ ΠΡΟΤΕΡΩΝ ΑΜΑΡΤΙΩΝ, ΕΑΝ ΜΗ ΔΙΨΥΧΗΣΩΣΙΝ ΕΠΙ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΤΑΥΤΑΙΣ, ΚΑΙ ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ. ΟΣΟΙ ΔΕ, ΦΗΣΙΝ, ΠΡΟΣΘΩΣΙ ΤΑΙΣ ΑΜΑΡΤΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΟΥ ΑΙΩΝΟΣ ΤΟΥΤΟΥ, ΘΑΝΑΤΩ ΕΑΥΤΟΥΣ ΚΑΤΑΚΡΙΝΟΥΣΙΝ.

4 ΣΥ ΔΕ ΠΟΡΕΥΟΥ ΕΝ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΜΟΥ, ΚΑΙ ΖΗΣΗ ΤΩ ΘΕΩ ΚΑΙ ΟΣΟΙ ΑΝ ΠΟΡΕΥΘΩΣΙΝ ΕΝ ΑΥΤΑΙΣ ΚΑΙ ΕΡΓΑΣΩΝΤΑΙ ΟΡΘΩΣ, ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ.

5 ΤΑΥΤΑ ΜΟΙ ΔΙΕΞΑΣ ΚΑΙ ΛΑΛΗΣΑΣ ΠΑΝΤΑ ΛΕΓΕΙ ΜΟΙ ΤΑ ΔΕ ΛΟΙΠΑ ΕΠΙΔΕΙΞΩ ΜΕΤ ΟΛΙΓΑΣ ΗΜΕΡΑΣ.

ΠΑΡΑΒΟΛΗ Θ (IX)

I

1 ΜΕΤΑ ΤΟ ΓΡΑΨΑΙ ΜΕ ΤΑΣ ΕΝΤΟΛΑΣ ΚΑΙ ΠΑΡΑΒΟΛΑΣ ΤΟΥ ΠΟΙΜΕΝΟΣ, ΤΟΥ ΑΓΓΕΛΟΥ ΤΗΣ ΜΕΤΑΝΟΙΑΣ. ΗΛΘΕ ΠΡΟΣ ΜΕ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΘΕΛΩ ΣΟΙ ΔΕΙΞΑΙ, ΟΣΑ ΣΟΙ ΕΔΕΙΞΕ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟ ΛΑΛΗΣΑΝ ΜΕΤΑ ΣΟΥ ΕΝ ΜΟΡΦΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΚΕΙΝΟ ΓΑΡ ΤΟ ΠΝΕΥΜΑ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ.

2 ΕΠΕΙΔΗ ΓΑΡ ΑΣΘΕΝΕΣΤΕΡΟΣ ΤΗ ΣΑΡΚΙ ΗΣ, ΟΥΚ ΕΔΗΛΩΘΗ ΣΟΙ ΔΙ ΑΓΓΕΛΟΥ. ΟΤΕ ΟΥΝ ΕΝΕΔΥΝΑΜΩΘΗΣ ΔΙΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΚΑΙ ΙΣΧΥΣΑΣ ΤΗ ΙΣΧΥΙ ΣΟΥ, ΩΣΤΕ ΔΥΝΑΣΘΑΙ ΣΕ ΚΑΙ ΑΓΓΕΛΟΝ ΙΔΕΙΝ, ΤΟΤΕ ΜΕΝ ΟΥΝ ΕΦΑΝΕΡΩΘΗ ΣΟΙ ΔΙΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ ΚΑΛΩΣ ΚΑΙ ΣΕΜΝΩΣ ΠΑΝΤΑ ΩΣ ΥΠΟ ΠΑΡΘΕΝΟΥ ΕΩΡΑΚΑΣ. ΝΥΝ ΔΕ ΥΠΟ ΑΓΓΕΛΟΥ ΒΛΕΠΕΙΣ ΔΙΑ ΤΟΥ ΑΥΤΟΥ ΜΕΝ ΠΝΕΥΜΑΤΟΣ

3 ΔΕΙ ΔΕ ΣΕ ΠΑΡ ΕΜΟΥ ΑΚΡΙΒΕΣΤΕΡΟΝ ΠΑΝΤΑ ΜΑΘΕΙΝ. ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΕΔΟΘΗΝ ΥΠΟ ΤΟΥ ΕΝΔΟΞΟΥ ΑΓΓΕΛΟΥ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΚΑΤΟΙΚΗΣΑΙ, ΙΝΑ ΔΥΝΑΤΩΣ ΠΑΝΤΑ ΙΔΗΣ, ΜΗΔΕΝ ΔΕΙΛΑΙΝΟΜΕΝΟΣ ΚΑΙ ΩΣ ΤΟ ΠΡΟΤΕΡΟΝ.

4 ΚΑΙ ΑΠΗΓΑΓΕ ΜΕ ΕΙΣ ΤΗΝ ΑΡΚΑΔΙΑΝ, ΕΙΣ ΟΡΟΣ ΤΙ ΜΑΣΤΩΔΕΣ ΚΑΙ ΕΚΑΘΙΣΕ ΜΕ ΕΠΙ ΤΟ ΑΚΡΟΝ ΤΟΥ ΟΡΟΥΣ ΚΑΙ ΕΔΕΙΞΕ ΜΟΙ ΠΕΔΙΟΝ ΜΕΓΑ. ΚΥΚΛΩ ΔΕ ΤΟΥ ΠΕΔΙΟΥ ΟΡΗ ΔΩΔΕΚΑ, ΑΛΛΗΝ ΚΑΙ ΑΛΛΗΝ ΙΔΕΑΝ ΕΧΟΝΤΑ ΤΑ ΟΡΗ ΔΩΔΕΚΑ, ΑΛΛΗΝ ΚΑΙ ΑΛΛΗΝ ΙΔΕΑΝ ΕΧΟΝΤΑ ΤΑ ΟΡΗ.

5 ΤΟ ΠΡΩΤΟΝ ΗΝ ΜΕΛΑΝ ΩΣ ΑΣΒΟΛΗ ΤΟ ΔΕ ΔΕΥΤΕΡΟΝ ΨΙΛΟΝ, ΒΟΤΑΝΑΣ ΜΗ ΕΧΟΝ ΤΟ ΔΕ ΤΡΙΤΟΝ ΑΚΑΝΘΩΝ ΚΑΙ ΤΡΙΒΟΛΩΝ ΠΛΗΡΕΣ

6 ΤΟ ΔΕ ΤΕΤΑΡΤΟΝ ΒΟΤΑΝΑΣ ΕΧΟΝ ΗΜΙΞΗΡΟΥΣ, ΤΑ ΜΕΝ ΕΠΑΝΩ ΤΩΝ ΒΟΤΑΝΩΝ ΧΛΩΡΑ, ΤΑ ΔΕ ΠΡΟΣ ΤΑΙΣ ΡΙΖΑΙΣ ΞΗΡΑ ΤΙΝΕΣ ΔΕ ΒΟΤΑΝΑΙ, ΟΤΑΝ Ο ΗΛΙΟΣ ΕΠΙΚΕΚΑΥΚΕΙ, ΞΗΡΑΙ ΕΓΙΝΟΝΤΟ

7 ΤΟ ΔΕ ΠΕΜΠΤΟΝ ΟΡΟΣ ΕΧΟΝ ΒΟΤΑΝΑΣ ΧΛΩΡΑΣ ΚΑΙ ΤΡΑΧΥ ΟΝ. ΤΟ ΔΕ ΕΚΤΟΝ ΟΡΟΣ ΣΧΙΣΜΩΝ ΟΛΩΣ ΕΓΕΜΕΝ, ΩΝ ΜΕΝ ΜΙΚΡΩΝ, ΩΝ ΔΕ ΜΕΓΑΛΩΝ ΕΙΧΟΝ ΔΕ ΒΟΤΑΝΑΣ ΑΙ ΣΧΙΣΜΑΙ, ΟΥ ΛΙΑΝ ΔΕ ΗΣΑΝ ΕΥΘΑΛΕΙΣ ΑΙ ΒΟΤΑΝΑΙ, ΜΑΛΛΟΝ ΔΕ ΩΣ ΜΕΜΑΡΑΜΜΕΝΑΙ ΗΣΑΝ.

8 ΤΟ ΔΕ ΕΒΔΟΜΟΝ ΟΡΟΣ ΕΙΧΕ ΒΟΤΑΝΑΣ ΙΛΑΡΑΣ, ΚΑΙ ΟΛΟΝ ΤΟ ΟΡΟΣ ΕΥΘΗΝΟΥΝ ΗΝ, ΚΑΙ ΠΑΝ ΓΕΝΟΣ ΚΤΗΝΩΝ ΚΑΙ ΟΡΝΕΩΝ ΕΝΕΜΟΝΤΟ ΕΙΣ ΤΟ ΟΡΟΣ ΕΚΕΙΝΟ ΚΑΙ ΟΣΟΝ ΕΒΟΣΚΟΝΤΟ ΤΑ ΚΤΗΝΗ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ, ΜΑΛΛΟΝ ΚΑΙ ΜΑΛΛΟΝ ΑΙ ΒΟΤΑΝΑΙ ΤΟΥ ΟΡΟΥΣ ΕΚΕΙΝΟΥ ΕΘΑΛΛΟΝ. ΤΟ

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ΔΕ ΟΓΔΟΟΝ ΟΡΟΣ ΠΗΓΩΝ ΠΛΗΡΕΣ ΗΝ, ΚΑΙ ΠΑΝ ΓΕΝΟΣ ΤΗΣΚΤΙΣΕΩΣ ΤΟΥ ΚΥΡΙΟΥ ΕΠΟΤΙΖΟΝΤΟ ΕΚ ΤΩΝ ΠΗΓΩΝ ΤΟΥ ΟΡΟΥΣ ΕΚΕΙΝΟΥ.

9 ΤΟ ΕΡΗΜΩΔΕΣ ΗΝ. ΕΙΧΕ ΔΕ ΕΝΝΑΤΟΝ ΟΡΟΣ ΟΛΩΣ ΥΔΩΡ ΟΥΚ ΕΙΧΕΝ ΚΑΙ ΟΛΟΝ ΕΡΗΜΩΔΕΣ ΗΝ. ΕΙΧΕ ΔΕ ΕΝ ΑΥΤΩ ΘΗΡΙΑ ΚΑΙ ΕΡΠΕΤΑ ΘΑΝΑΣΙΜΑ ΔΙΑΦΘΕΙΡΟΝΤΑ ΑΝΘΡΩΠΟΥΣ. ΤΟ ΔΕ ΔΕΚΑΤΟΝ ΟΡΟΣ ΕΙΧΕ ΔΕΝΔΡΑ ΜΕΓΙΣΤΑ ΚΑΙ ΟΛΟΝ ΚΑΤΑΣΚΙΟΝ ΗΝ, ΚΑΙ ΥΠΟ ΤΗΝ ΣΚΕΠΗΝ ΤΩΝ ΔΕΝΔΡΩΝ ΠΡΟΒΑΤΑ ΚΑΤΕΚΕΙΝΤΟ ΑΝΑΠΑΥΟΜΕΝΑ ΚΑΙ ΜΑΡΥΚΩΜΕΝΑ.

10 ΤΟ ΔΕ ΕΝΔΕΚΑΤΟΝ ΟΡΟΣ ΛΙΑΝ ΣΥΝΔΕΝΔΡΟΝ ΗΝ, ΚΑΙ ΤΑ ΔΕΝΔΡΑ ΕΚΕΙΝΑ ΚΑΤΑΚΑΡΠΑ ΗΝ, ΑΛΛΟΙΣ ΚΑΙ ΑΛΛΟΙΣ ΚΑΡΠΟΙΣ ΚΕΚΟΣΜΗΜΕΝΑ, ΙΝΑ ΙΔΩΝ ΤΙΣ ΑΥΤΑ ΕΠΙΘΥΜΗΣΗ ΦΑΓΕΙΝ ΕΚ ΤΩΝ ΚΑΡΠΩΝ ΑΥΤΩΝ. ΤΟ ΔΕ ΔΩΔΕΚΑΤΟΝ ΟΡΟΣ ΟΛΟΝ ΗΝ ΛΕΥΚΟΝ, ΚΑΙ Η ΠΡΟΣΟΨΙΣ ΑΥΤΟΥ ΙΛΑΡΑ ΗΝ ΚΑΙ ΕΥΠΡΕΠΕΣΤΑΤΟΝ ΗΝ ΕΝ ΑΥΤΩ ΤΟ ΟΡΟΣ.

II

1 ΕΙΣ ΜΕΣΟΝ ΔΕ ΤΟΥ ΠΕΔΙΟΥ ΕΔΕΙΞΕ ΜΟΙ ΠΕΤΡΑΝ ΜΕΓΑΛΗΝ ΛΕΥΚΗΝ ΕΚ ΤΟΥ ΠΕΔΙΟΥ ΑΝΑΒΕΒΗΚΥΙΑΝ. Η ΔΕ ΠΕΤΡΑ ΥΨΥΛΟΤΕΡΑ ΗΝ ΤΩΝ ΟΡΕΩΝ, ΤΕΤΡΑΓΩΝΟΣ, ΩΣΤΕ ΔΥΝΑΣΘΑΙ ΟΛΟΝ ΤΟΝ ΚΟΜΟΝ ΧΩΡΗΣΑΙ.

2 ΠΑΛΑΙΑ ΔΕ ΗΝ Η ΠΕΤΡΑ ΕΚΕΙΝΗ, Ἵ́ΠΥΛΗΝ ΕΚΚΕ-ΚΟΜΜΕΝΗΝ ΕΧΟΥΣΑ ΩΣ ΠΡΟΣΦΑΤΟΣ ΔΕ ΕΔΟΚΕΙ ΜΟΙ ΕΙΝΑΙ Η ΕΚΚΟΛΑΨΙΣ ΤΗΣ ΠΥΛΗΣ. Η ΔΕ ΠΥΛΗΝ ΟΥΤΩΣ ΕΣΤΙΛΒΕΝ ΥΠΕΡ ΤΟΝ ΗΛΙΟΝ, ΩΣΤΕ ΜΕ ΘΑΥΜΑΖΕΙΝ ΕΠΙ ΤΗ ΛΑΜΠΗΔΟΝΙ ΤΗΣ ΠΥΛΗΣ.

3 ΚΥΚΛΩ ΔΕ ΤΗΣ ΠΥΛΗΣ ΕΙΣΤΗΚΕΙΣΑΝ ΠΑΡΘΕΝΟΙ ΔΩΚΕΚΑ. ΑΙ ΟΥΝ ΤΕΣΣΑΡΕΣ ΑΙ ΕΙΣ ΤΑΣ ΓΩΝΙΑΣ ΕΣΤΗΚΥΙΑΙ ΕΝΔΟΞΟΤΕΡΑΙ ΜΟΙ ΕΔΟΚΟΥΝ ΕΙΝΑΙ ΚΑΙ ΑΙ ΑΛΛΑΙ ΔΕ ΕΔΟΞΟΙ ΗΣΑΝ. ΕΙΣΤΗΚΕΙΣΑΝ ΔΕ ΕΙΣ ΤΑ ΤΕΣΣΑΡΑ ΜΕΡΗ ΤΗΣ ΠΥΛΗΣ, ΑΝΑ ΜΕΣΟΝ ΑΥΤΩΝ ΑΝΑ ΔΥΟ ΠΑΡΘΕΝΟΙ.

4 ΕΝΔΕΔΥΜΕΝΑΙ ΔΕ ΗΣΑΝ ΛΙΝΟΥΣ ΧΙΤΩΝΑΣ ΚΑΙ ΠΕΡΙΕΖΩΣ-ΜΕΝΑΙ ΗΣΑΝ ΕΥΠΡΕΠΩΣ, ΕΞΩ ΤΟΥΣ ΩΜΟΥΣ ΕΧΟΥΣΑΙ ΤΟΥΣ ΔΕΞΙΟΥΣ ΩΣ ΜΕΛΛΟΥΣΑΙ ΦΟΡΤΙΟΝ ΤΙ ΒΑΣΤΑΖΕΙΝ. ΟΥΤΩΣ ΕΤΟΙΜΟΙ ΗΣΑΝ ΛΙΑΝ ΓΑΡ ΙΛΑΡΑΙ ΗΣΑΝ ΚΑΙ ΠΡΟΘΥΜΟΙ.

5 ΜΕΤΑ ΤΟ ΙΔΕΙΝ ΜΕ ΤΑΥΤΑ ΕΘΑΥΜΑΖΟΝ ΕΝ ΕΜΑΥΤΩ, ΟΤΙ ΜΕΓΑΛΑ ΚΑΙ ΕΝΔΟΞΑ ΠΡΑΓΜΑΤΑ ΒΛΕΠΩ. ΚΑΙ ΠΑΛΙΝ ΔΙΗΠΟΡΟΥΝ ΕΠΙ ΤΑΙΣ ΠΑΡΘΕΝΟΙΣ, ΟΤΙ ΤΡΥΦΕΡΑΙ ΟΥΤΩΣ ΟΥΣΑΙ ΑΝΔΡΕΙΩΣ ΕΙΣΤΗΚΕΙΣΑΝ ΩΣ ΜΕΛΛΟΥΣΑΙ ΟΛΟΝ ΤΟΝ ΟΥΡΑΝΟΝ ΒΑΣΤΑΖΕΙΝ.

6 ΚΑΙ ΛΕΓΕΙ ΜΟΙ Ο ΠΟΙΜΗΝ ΤΙ ΕΝ ΣΕΑΥΤΩ ΔΙΑΛΟΓΙΖΗ ΚΑΙ ΔΙΑΠΟΡΗ ΚΑΙ ΣΕΑΥΤΩ ΛΥΠΗΝ ΕΠΙΣΠΑΣΑΙ; ΟΣΑ ΓΑΡ ΟΥ ΔΥΝΑΣΑΙ ΝΟΗΣΑΙ, ΜΗ ΕΠΙΧΕΙΡΕΙ, ΣΥΝΕΤΟΣ ΩΝ, ΑΛΛ ΕΡΩΤΑ ΤΟΝ ΚΥΡΙΟΝ, ΙΝΑ ΛΑΒΩΝ ΣΥΝΕΣΙΝ ΝΟΗΣ ΑΥΤΑ.

7 ΤΑ ΟΠΙΣΩ ΣΟΥ ΙΔΕΙΝ ΟΥ ΔΥΝΑΣΑΙ, ΕΑΣΟΝ, ΚΑΙ ΜΗ ΣΤΡΕΒΛΟΥ ΣΕΑΥΤΟΝ Α ΔΕ ΒΛΕΠΕΙΣ, ΕΚΕΙΝΩΝ ΚΑΤΑ-ΚΥΡΙΕΥΕ ΚΑΙ ΠΕΡΙ ΤΩΝ ΛΟΙΠΩΝ ΜΗ ΠΕΡΙΕΡΓΑΖΟΥ ΠΑΝΤΑ ΔΕ ΣΟΙ ΕΓΩ ΔΗΛΩΣΩ, ΟΣΑ ΑΝ ΣΟΙ ΔΕΙΞΩ. ΕΜΒΛΕΠΕ ΟΥΝ ΤΟΙΣ ΛΟΙΠΟΙΣ.

III

1 ΕΙΔΟΝ ΕΞ ΑΝΔΡΑΣ ΕΛΗΛΥΘΟΤΑΣ ΥΨΗΛΟΥΣ ΚΑΙ ΕΥΔΟΞΟΥΣ ΚΑΙ ΟΜΟΙΟΥΣ ΤΗ ΙΔΕᾴ ΚΑΙ ΕΚΑΛΕΣΑΝ ΠΛΗΘΟΣ ΤΙ ΑΝΔΡΩΝ. ΚΑΚΕΙΝΟΙ ΔΕ ΟΙ ΕΛΗΛΥΘΟΤΕΣ ΥΨΗΛΟΙ ΗΣΑΝ ΑΝΔΡΕΣ ΚΑΙ ΚΑΛΟΙ ΚΑΙ ΔΥΝΑΤΟΙ ΚΑΙ ΕΚΕΛΕΥΣΑΝ ΑΥΤΟΥΣ ΟΙ ΕΞ ΑΝΔΡΕΣ ΟΙΚΟΚΟΜΕΙΝ ΕΠΑΝΩ ΤΗΣ ΠΕΤΡΑΣ ΠΥΡΓΟΝ ΤΙΝΑ. ΗΝ ΔΕ ΘΟΡΥΒΟΣ ΤΩΝ ΑΝΔΡΩΝ ΕΚΕΙΝΩΝ ΜΕΓΑΣ ΤΩΝ ΕΛΗΛΥΘΟΤΩΝ ΟΙΚΟΔΟΜΕΙΝ ΤΟΝ ΠΥΡΓΟΝ ΩΔΕ ΚΑΚΕΙΣΕ ΠΕΡΙΤΡΕΧΟΝΤΩΝ ΚΥΚΛΩ ΤΗΣ ΠΥΛΗΣ.

2 ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΕΣΤΗΚΥΙΑΙ ΚΥΚΛΩ ΤΗΣ ΠΥΛΗΣ ΕΛΕΓΟΝ ΤΟΙΣ ΑΝΔΡΑΣΙ ΣΠΕΥΔΕΙΝ ΤΟ ΠΥΡΓΟΝ ΟΙΚΟΔΟΜΕΙΣΘΑΙ ΕΚΠΕΠΕΤΑΚΕΙΣΑΝ ΔΕ ΤΑΣ ΧΕΙΡΑΣ ΑΙ ΠΑΡΘΕΝΟΙ ΩΣ ΜΕΛΛΟΥΣΑΙ ΤΙ ΛΑΜΒΑΝΕΙΝ ΠΑΡΑ ΤΩΝ ΑΝΔΡΩΝ.

3 ΟΙ ΔΕ ΕΞ ΑΝΔΡΕΣ ΕΚΕΛΕΥΟΝ ΕΚ ΒΥΘΟΥ ΤΙΝΟΣ ΛΙΘΟΥΣ ΑΝΑΒΑΙΝΕΙΝ ΚΑΙ ΥΠΑΓΕΙΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ. ΑΝΕΒΗΣΑΝ ΔΕ ΛΙΘΟΙ ΔΕΚΑ ΤΕΤΡΑΓΩΝΟΙ ΛΑΜΠΡΟΙ, ΜΗ ΛΕΛΑΤΟΜΗΜΕΝΟΙ.

4 ΟΙ ΔΕ ΕΞ ΑΝΔΡΕΣ ΕΚΑΛΟΥΝ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΚΑΙ ΕΚΕΛΕΥΣΑΝ ΑΥΤΑΣ ΤΟΥΣ ΛΙΘΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΜΕΛΛΟΝΤΑΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΥΠΑΓΕΙΝ ΤΟΥ ΠΥΛΗΣ ΚΑΙ ΕΠΙΔΙΔΟΝΑΙ ΤΟΙΣ ΑΝΔΡΑΣΙ ΤΟΙΣ ΜΕΛΛΟΥΣΙΝ ΟΙΚΟΔΟΜΕΙΝ ΤΟΝ ΠΥΡΓΟΝ.

5 ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΤΟΥΣ ΔΕΚΑ ΛΙΘΟΥΣ ΤΟΥΣ ΠΡΩΤΟΥΣ ΤΟΥΣ ΕΚ ΤΟΥ ΒΥΘΟΥ ΑΝΑΒΑΝΤΑΣ ΕΠΕΤΙΘΟΥΝ ΑΛΛΗΛΑΙΣ ΚΑΙ ΚΑΤΑ ΕΝΑ ΛΙΘΟΝ ΕΒΑΣΤΑΖΟΝ ΟΜΟΥ.

IV

1 ΚΑΘΩΣ ΔΕ ΕΣΤΑΘΗΣΑΝ ΟΜΟΥ ΚΥΚΛΩ ΤΗΣ ΠΥΛΗΣ, ΟΥΤΩΣ ΕΒΑΣΤΑΖΟΝ ΑΙ ΔΟΚΟΥΣΑΙ ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΚΑΙ ΥΠΟ ΤΑΣ ΓΩΝΙΑΣ ΤΟΥ ΛΙΘΟΥ ΥΠΟΔΕΔΥΚΥΙΑΙ ΗΣΑΝ. ΑΙ ΔΕ ΑΛΛΑΙ ΕΚ ΤΩΝ ΠΛΕΥΡΩΝ ΤΟΥ ΛΙΘΟΥ ΥΠΟΔΕΔΥΚΕΙΣΑΝ ΚΑΙ ΟΥΤΩΣ ΕΒΑΣΤΑΖΟΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΙΘΟΥΣ ΔΙΑ ΔΕ ΤΗΣ ΠΥΛΗΣ ΔΙΕΦΕΡΟΝ ΑΥΤΟΥΣ, ΚΑΘΩΣ ΕΚΕΛΕΥΣΘΗΣΑΝ, ΚΑΙ ΕΠΕΔΙΔΟΥΝ ΤΟΙΣ ΑΝΔΡΑΣΙΝ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΕΚΕΙΝΟΙ ΔΕ ΕΧΟΝΤΕΣ ΤΟΥΣ ΛΙΘΟΥΣ ΩΚΟΔΟΜΟΥΝ.

2 Η ΟΙΚΟΔΟΜΗ ΔΕ ΤΟΥ ΠΥΡΓΟΥ ΕΠΙ ΤΗΝ ΠΕΤΡΑΝ ΤΗΝ ΜΕΓΑΛΗΝ ΚΑΙ ΕΠΑΝΩ ΤΗΣ ΠΥΛΗΣ. ΗΡΜΟΣΘΗΣΑΝ ΟΥΝ ΟΙ ΔΕΚΑ ΛΙΘΟΙ ΕΚΕΙΝΟΙ ΚΑΙ ΕΠΕΠΛΗΣΑΝ ΟΛΗΝ ΤΗΝ ΠΕΤΡΑΝ ΚΑΙ ΕΓΕΝΟΝΤΟ ΕΚΕΙΝΟΙ ΘΕΜΕΛΙΟΣ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΤΟΥ ΠΥΓΟΥ Η ΔΕ ΠΕΤΡΑ ΚΑΙ Η ΠΥΛΗ ΗΝ ΒΑΣΤΑΖΟΥΣΑ ΟΛΟΝ ΤΟΝ ΤΟΝ ΠΥΓΟΝ

3 ΜΕΤΑ ΔΕ ΤΟΥΣ ΔΕΚΑ ΛΙΘΟΥΣ ΑΛΛΟΙ ΑΝΕΒΗΣΑΝ ΕΚ ΤΟΥ ΒΥΘΟΥ ΕΙΚΟΣΙ ΛΙΘΟΙ ΚΑΙ ΟΥΤΟΙ ΗΡΜΟΣΘΗΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΒΑΣΤΑΖΟΜΕΝΟΙ ΥΠΟ ΤΩΝ ΠΑΡΘΕΝΩΝ ΚΑΘΩΣ ΚΑΙ ΟΙ ΠΡΟΤΕΡΟΙ. ΜΕΤΑ ΔΕ ΤΟΥΤΟΥΣ ΑΝΕΒΗΣΑΝ ΛΕ, ΚΑΙ ΟΥΤΟΙ ΠΑΝΤΕΣ ΕΒΛΗΘΗΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΕΓΕΝΟΝΤΟ ΟΥΝ ΣΤΟΙΧΟΙ ΤΕΣΣΑΡΕΣ ΕΝ ΤΟΙΣ ΘΕΜΕΛΙΟΙΣ ΤΟΥ ΠΥΡΓΟΥ.

4 ΚΑΙ ΕΠΑΥΣΑΝΤΟ ΔΕ ΚΑΙ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ ΜΙΚΡΟΝ. ΚΑΙ ΠΑΛΙΝ ΕΠΕΤΑΞΑΝ ΟΙ ΕΞ ΑΝΔΡΕΣ ΤΩ ΠΛΗΘΕΙ ΤΟΥ ΟΧΛΟΥ ΕΚ ΤΩΝ ΟΡΕΩΝ ΠΑΡΑΦΕΡΕΙΝ ΛΙΘΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ.

5 ΠΑΡΕΦΕΡΟΝΤΟ ΟΥΝ ΕΚ ΠΑΝΤΩΝ ΤΩΝ ΑΝΔΡΩΝ ΚΑΙ ΕΠΕΔΙΔΟΝΤΟ ΤΑΙΣ ΠΑΡΘΕΝΟΙΣ ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΔΙΕΦΕΡΟΝ ΑΥΤΟΥΣ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΚΑΙ ΕΠΕΔΙΔΟΥΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ. ΚΑΙ ΟΤΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΕΤΕΘΗΣΑΝ ΟΙ ΛΙΘΟΙ ΟΙ ΠΟΙΚΙΛΟΙ, ΟΜΟΙΟΙ ΕΓΕΝΟΝΤΟ ΛΕΥΚΟΙ ΚΑΙ ΤΑΣ ΧΡΟΑΣ ΤΑΣ ΠΟΙΚΙΛΑΣ ΗΛΛΑΣΣΟΝ.

6 ΤΙΝΕΣ ΔΕ ΛΙΘΟΙ ΕΠΕΔΙΔΟΝΤΟ ΥΠΟ ΤΩΝ ΑΝΔΡΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΚΑΙ ΟΥΚ ΕΓΙΝΟΝΤΟ ΛΑΜΠΡΟΙ, ΑΛΛ ΟΙΟΙ ΕΤΕΘΗΣΑΝ, ΤΟΙΟΥΤΟΙ ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΟΥ ΓΑΡ ΗΣΑΝ ΥΠΟ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΠΙΔΕΔΟΜΕΝΟΙ ΟΥΔΕ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΠΑΡΕΝΗΝΕΓΜΕΝΟΙ. ΟΥΤΟΙ ΟΥΝ ΟΙ ΛΙΘΟΙ ΑΠΡΕΠΕΙΣ ΗΣΑΝ ΕΝ ΤΗ ΟΙΚΟΔΟΜΝΗ ΤΟΥ ΠΥΡΓΟΥ.

7 ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΕΞ ΑΔΡΕΣ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΑΠΡΕΠΕΙΣ ΕΝ ΤΗ ΟΙΚΟΔΟΜΗ ΕΚΕΛΕΥΣΑΝ ΑΥΤΟΥΣ ΑΡΘΗΝΑΙ ΚΑΙ ΑΠΑΧΘΥΗΝΑΙ ΚΑΤΩ ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ, ΟΘΕΝ ΗΝΕΧΘΗΣΑΝ.

8 ΚΑΙ ΛΕΓΟΥΣΙ ΤΟΙΣ ΑΝΔΡΑΣΙ ΤΟΙΣ ΠΑΡΕΜΦΕΡΟΥΣΙ ΤΟΥΣ ΛΙΘΟΥΣ Ὅ́ΛΩΣ ΥΜΕΙΣ ΜΗ ΕΠΙΔΙΔΟΤΕ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΛΙΘΟΥΣ ΤΙΘΕΤΕ ΔΕ ΑΥΤΟΥΣ ΠΑΡΑ ΤΟΝ ΠΥΡΓΟΝ, ΙΝΑ ΑΙ ΠΑΡΘΕΝΟΙ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΠΑΡΕΝΕΓΚΩΣΙΝ ΑΥΤΟΥΣ ΚΑΙ ΕΠΙΔΙΔΩΣΙΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ. ΕΑΝ ΓΑΡ, ΦΑΣΙ, ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΟΥΤΩΝ ΜΗ ΠΑΡΕΝΕΧΘΩΣΙ ΔΙΑ ΤΗΣ ΠΥΛΗΣ, ΤΑΣ ΧΡΟΑΣ ΑΥΤΩΝ ΑΛΛΑΞΑΙ ΟΥ ΔΥΝΑΝΤΑΙ ΜΗ ΚΟΠΙΑΤΕ ΟΥΝ, ΦΑΣΙΝ, ΕΙΣ ΜΑΤΗΝ.

V

1 ΚΑΙ ΕΤΕΛΕΣΘΗ ΤΗ ΗΜΕΡᾴ ΕΚΕΙΝΗ Η ΟΙΚΟΔΟΜΗ, ΟΥΚ ΑΠΕΤΕΛΕΣΘΗ ΔΕ Ο ΠΥΡΓΟΣ ΕΜΕΛΛΕ ΓΑΡ ΠΑΛΙΝ ΕΠΟΙ-ΚΟΔΟΜΕΙΣΘΑΙ ΚΑΙ ΕΓΕΝΕΤΟ ΑΝΟΧΗ ΤΗΣ ΟΙΚΟΔΟΜΗΣ.

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ΕΚΕΛΕΥΣΑΝ ΔΕ ΟΙ ΕΞ ΑΔΡΕΣ ΤΟΥΣ ΟΙΚΟΔΟΜΟΥΝΤΑΣ ΑΝΑΧΩΡΗΣΑΙ ΜΙΚΡΟΝ ΠΑΝΤΑΣ ΚΑΙ ΑΝΑΠΑΥΘΗΝΑΙ ΤΑΙΣ ΔΕ ΠΑΡΘΕΝΟΙΣ ΕΠΕΤΑΞΑΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ ΜΗ ΑΝΑΧΩΡΗΣΑΙ. ΕΔΟΚΕΙ ΔΕ ΜΟΙ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΚΑΤΑΛΕΛΕΙΦΘΑΙ ΤΟΥ ΦΥΛΑΣΣΕΙΝ ΤΟΝ ΠΥΡΓΟΝ.

2 ΜΕΤΑ ΔΕ ΤΟ ΑΝΑΧΩΡΗΣΑΙ ΠΑΝΤΑΣ ΚΑΙ ΑΝΑΠΑΥΘΗΝΑΙ ΛΕΓΩ ΤΩ ΠΟΙΜΕΝΙ ΤΙ ΟΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΥ ΣΥΝΕΤΕΛΕΣΘΗ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ; ΟΥΠΩ, ΦΗΣΙ, ΔΥΝΑΤΑΙ ΑΠΟΤΕΛΕΣΘΗΝΑΙ Ο ΠΥΡΓΟΣ, ΕΑΝ ΜΗ ΕΛΘΗ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΚΑΙ ΔΟΚΙΜΑΣΗ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΑΥΤΗΝ, ΙΝΑ, ΕΑΝ ΤΙΝΕΣ ΛΙΘΟΙ ΣΑΠΡΟΙ ΕΥΡΕΘΩΣΙΝ, ΑΛΛΑΞΗ ΑΥΤΟΥΣ ΠΡΟΣ ΓΑΡ ΤΟ ΕΚΕΙΝΟΥ ΘΕΛΗΜΑ ΟΙΚΟΔΟΜΕΙΤΑΙ Ο ΠΥΡΓΟΣ.

3 ΗΘΕΛΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΥΤΟΥ ΤΟΥ ΓΝΩΝΑΙ ΤΙ ΕΣΤΙΝ Η ΟΙΚΟΔΟΜΗ ΑΥΤΗ, ΚΑΙ ΠΕΡΙ ΤΗΣ ΠΕΤΡΑΣ ΚΑΙ ΠΥΛΗΣ ΚΑΙ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΤΩΝ ΠΑΡΘΕΝΩΝ ΚΑΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΕΚ ΤΟΥ ΒΥΘΟΥ ΑΝΑΒΕΒΗΚΟΤΩΝ ΚΑΙ ΜΗ ΛΕΛΑΤΟΜΗΜΕΝΩΝ, ΑΛΛ ΟΥΤΩΣ ΑΠΕΛΘΟΝΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ.

4 ΚΑΙ ΔΙΑΤΙ ΠΡΩΤΟΝ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ Ι ΛΙΘΟΙ ΕΤΕΘΗΣΑΝ, ΕΙΤΑ Κ, ΕΙΤΑ ΛΕ ΕΙΤΑ Μ ΘΕΜΕΛΙΑ Ι ΛΙΘΟΙ ΕΤΕΘΗΣΑΝ, ΕΙΤΑ Κ, ΕΙΤΑ ΛΕ ΕΙΤΑ Μ, ΚΑΙ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΑΠΕΛΗΛΥΘΟΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΚΑΙ ΠΑΛΙΝ ΗΡΜΕΝΩΝ ΚΑΙ ΕΙΣ ΤΟΠΟΝ ΙΔΙΟΝ ΑΠΟΤΕΘΕΙΜΕΝΩΝ ΠΕΡΙ ΠΑΝΤΩΝ ΤΟΥΤΩΝ ΑΝΑΠΑΥΣΟΝ ΤΗΝ ΨΥΧΗΝ ΜΟΥ, ΚΥΡΙΕ, ΚΑΙ ΓΝΩΡΙΣΟΝ ΜΟΙ ΑΥΤΑ.

5 ΕΑΝ, ΦΗΣΙ, ΚΕΝΟΣΠΟΥΔΟΣ ΜΗ ΕΥΡΕΘΗΣ, ΠΑΝΤΑ ΓΝΩΣΗ ΜΕΤ ΟΛΙΓΑΣ ΓΑΡ ΗΜΕΡΑΣ ΕΛΕΥΣΟΜΕΘΑ ΕΝΘΑΔΕ, ΚΑΙ ΤΑ ΛΟΙΠΑ ΟΨΕΙ ΤΑ ΕΠΕΡΧΟΜΕΘΑ ΤΩ ΠΥΡΓΩ ΤΟΥΤΩ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΑΚΡΙΒΩΣ ΓΝΩΣΗ.

6 ΚΑΙ ΜΕΤ ΟΛΙΓΑΣ ΗΜΕΡΑΣ ΗΛΘΟΜΕΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ, ΟΥ ΚΕΚΑΘΙΚΑΜΕΝ, ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΑΓΩΜΕΝ ΠΡΟΣ ΤΟΝ ΠΥΡΓΟΝ Ο ΓΑΡ ΑΥΘΕΝΤΗΣ ΤΟΥ ΠΥΡΓΟΥ ΕΡΧΕΤΑΙ ΚΑΤΑΝΟΗΣΑΙ ΑΥΤΟΝ. ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΑΓΩΜΕΝ ΠΡΟΣ ΤΟΝ ΠΥΡΓΟΝ Ο ΓΑΡ ΑΥΘΕΝΤΗΣ ΤΟΥ ΠΥΡΓΟΥ ΕΡΧΕΤΑΙ ΚΑΤΑΝΟΗΣΑΙ ΑΥΤΟΝ. ΚΑΙ ΗΛΘΟΜΕΝ ΠΡΟΣ ΤΟΝ ΠΥΡΓΟΝ ΚΑΙ ΟΛΩΣ ΟΥΔΕΙΣ ΗΝ ΠΡΟΣ ΑΥΤΟΝ ΕΙ ΜΗ ΑΙ ΠΑΡΘΕΝΟΙ ΜΟΝΑΙ.

7 ΚΑΙ ΕΠΕΡΩΤΑ Ο ΠΟΙΜΗΝ ΤΑΣ ΠΑΡΘΕΝΟΥΣ, ΕΙ ΑΡΑ ΠΑΡΕΓΕΓΟΝΕΙ Ο ΔΕΣΠΟΤΗΣ ΤΟΥ ΠΥΡΓΟΥ. ΑΙ ΔΕ ΕΦΗΣΑΝ ΜΕΛΛΕΙΝ ΑΥΤΟΝ ΕΡΧΕΣΘΑΙ ΚΑΤΑΝΟΗΣΑΙ ΤΗΝ ΟΙΚΟΔΟΜΗΝ.

VI

1 ΚΑΙ ΙΔΟΥ ΜΕΤΑ ΜΙΚΡΟΝ ΒΛΕΠΩ ΠΑΡΑΤΑΞΙΝ ΠΟΛΛΩΝ ΑΝΔΡΩΝ ΕΡΧΟΜΕΝΩΝ ΚΑΙ ΕΙΣ ΤΟ ΜΕΣΟΝ ΑΝΗΡ ΤΙΣ ΥΨΗΛΟΣ ΤΩ ΜΕΓΕΘΕΙ, ΩΣΤΕ ΤΟΝ ΠΥΡΓΟΝ ΥΠΕΡΕΧΕΙΝ.

2 ΚΑΙ ΟΙ ΕΞ ΑΝΔΡΕΣ ΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΕΦΕΣΤΩΤΕΣ ΕΚ ΔΕΞΙΩΝ ΤΕ ΚΑΙ ΑΡΙΣΤΕΡΩΝ ΠΕΡΙΕΠΑΤΗΣΑΝ ΜΕΤ ΑΥΤΟΥ, ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΕΡΓΑΣΑΜΕΝΟΙ ΜΕΤ ΑΥΤΟΥ ΗΣΑΝ ΚΑΙ ΕΤΕΡΟΙ ΠΟΛΛΟΙ ΚΥΚΛΩ ΑΥΤΟΥ ΕΝΔΟΞΟΙ. ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΑΙ ΤΗΡΟΥΣΑΙ ΤΟΝ ΠΥΡΓΟΝ ΠΡΟΣΔΡΑΜΟΥΣΑΙ ΚΑΤΕΦΙΛΗΣΑΝ ΑΥΤΟΝ ΚΑΙ ΗΡΞΑΝΤΟ ΕΓΓΥΣ ΑΥΤΟΥ ΠΕΡΙΠΑΤΕΙΝ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ.

3 ΚΑΤΕΝΟΕΙ ΔΕ Ο ΑΝΗΡ ΕΚΕΙΝΟΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΚΡΙΒΩΣ, ΩΣΤΕ ΑΥΤΟΝ ΚΑΘ ΕΝΑ ΛΙΘΟΝ ΨΗΛΑΦΑΝ. ΚΡΑΤΩΝ ΔΕ ΤΙΝΑ ΡΑΒΔΟΝ ΤΗ ΧΕΙΡΙ ΚΑΤΑ ΕΝΑ ΛΙΘΟΝ ΤΩΝ ΩΚΟΔΟΜΗΜΕΝΩΝ ΕΤΥΠΤΕ.

4 ΚΑΙ ΟΤΑΝ ΕΠΑΤΑΣΣΕΝ, ΕΓΕΝΟΝΤΟ ΑΥΤΩΝ ΤΙΝΕΣ ΜΕΛΑΝΕΣ ΩΣΕΙ ΑΣΒΟΛΗ, ΤΙΝΕΣ ΔΕ ΚΟΛΟΒΟΙ, ΤΙΝΕΣ ΔΕ ΟΥΤΕ ΛΕΥΚΟΙ ΟΥΤΕ ΜΕΛΑΝΕΣ, ΤΙΝΕΣ ΔΕ ΤΡΑΧΕΙΣ ΚΑΙ ΜΗ ΣΥΜΦΩΝΟΥΝΤΕΣ ΤΟΙΣ ΕΤΕΡΟΙΣ ΛΙΘΟΙΣ, ΤΙΝΕΣ ΔΕ ΣΠΙΛΟΥΣ ΠΟΛΛΟΥΣ ΕΧΟΝΤΕΣ ΑΥΤΑΙ ΗΣΑΝ ΑΙ ΠΟΙΚΙΛΙΑΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΣΑΠΡΩΝ ΕΥΡΕΘΕΝΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ.

5 ΕΚΕΛΕΥΣΕΝ ΟΥΝ ΠΑΝΤΑΣ ΤΟΥΤΟΥΣ ΕΚ ΤΟΥ ΠΥΡΓΟΥ ΜΕΤΕΝΕΧΘΗΝΑΙ ΚΑΙ ΤΕΘΗΝΑΙ ΛΙΘΟΥΣ ΚΑΙ ΕΜΒΛΗΘΗΝΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΩΝ.

6 ΚΑΙ ΕΠΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΟΙ ΟΙΚΟΔΟΜΟΥΝΤΕΣ, ΕΚ ΤΙΝΟΣ ΟΡΟΥΣ ΘΕΛΗ ΕΝΕΧΘΗΝΑΙ ΛΙΘΟΥΣ ΚΑΙ ΕΜΒΛΗΘΗΝΑΙ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΑΥΤΩΝ. ΚΑΙ ΕΚ ΜΕΝ ΤΩΝ ΟΡΕΩΝ ΟΥΚ ΕΚΕΛΕΥΣΕΝ ΕΝΕΧΘΗΝΑΙ.

7 ΚΑΙ ΩΡΥΓΗ ΤΟ ΠΕΔΙΟΝ, ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΛΙΤΟΙ ΛΑΜΠΡΟΙ ΤΕΤΡΑΓΩΝΟΙ, ΤΙΝΕΣ ΔΕ ΚΑΙ ΣΤΡΟΓΓΥΛΟΙ. ΟΣΟΙ ΔΕ ΠΟΤΕ ΗΣΑΝ ΛΙΘΟΙ ΕΝ ΤΩ ΠΕΔΙΩ ΕΚΕΙΝΩ, ΠΑΝΤΕΣ ΗΝΕΧΘΗΣΑΝ ΚΑΙ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΕΒΑΣΤΑΖΟΝΤΟ ΥΠΟ ΤΩΝ ΠΑΡΘΕΝΩΝ.

8 ΚΑΙ ΕΛΤΟΜΗΘΗΣΑΝ ΟΙ ΤΕΤΡΑΓΩΝΟΙ ΛΙΘΟΙ ΚΑΙ ΕΤΕΘΗΣΑΝ ΕΙΣ ΤΟΝ ΤΟΠΟΝ ΤΩΝ ΗΡΜΕΝΩΝ ΟΙ ΔΕ ΣΤΡΟΓΓΥΛΟΙ ΟΥΚ ΕΤΕΘΗΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΟΤΙ ΣΚΛΗΡΟΙ ΗΣΑΝ ΕΙΣ ΤΟ ΛΑΤΟΜΗΘΗΝΑΙ ΑΥΤΟΥΣ ΚΑΙ ΒΡΑΔΕΩΣ ΕΓΕΝΟΝΤΟ. ΕΤΕΘΗΣΑΝ ΔΕ ΠΑΡΑ ΤΟΝ ΠΥΡΓΟΝ, ΩΣ ΜΕΛΛΟΝΤΩΝ ΑΥΤΩΝ ΛΑΤΟΜΕΙΣΘΑΙ ΚΑΙ ΤΙΘΕΣΘΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΛΙΑΝ ΓΑΡ ΛΑΜΠΡΟΙ ΗΣΑΝ.

VII

1 ΤΑΥΤΑ ΟΥΝ ΣΥΝΤΕΛΕΣΑΣ Ο ΑΝΗΡ Ο ΕΝΔΟΞΟΣ ΚΑΙ ΚΥΡΙΟΣ ΟΛΟΝ ΤΟΥ ΠΥΡΓΟΥ ΠΡΟΣΕΚΑΛΕΣΑΤΟ ΤΟΝ ΠΟΙΜΕΝΑ ΚΑΙ ΠΑΡΕΔΩΚΕΝ ΑΥΤΩ ΤΟΥΣ ΛΙΘΟΥΣ ΠΑΝΤΑΣ ΤΟΥΣ ΠΑΡΑ ΤΟΝ ΠΥΡΓΟΝ ΚΕΙΜΕΝΟΥΣ, ΤΟΥΣ ΑΠΟΒΕΒΛΗΜΕΝΟΥΣ ΕΚ ΤΗΣ ΠΥΡΓΟΝ ΚΕΙΜΕΝΟΥΣ, ΤΟΥΣ ΑΠΟΒΕΒΛΗΜΕΝΟΥΣ ΕΚ ΤΟΝ ΟΙΚΟΔΟΜΗΣ, ΚΑΙ ΛΕΓΕΙ ΑΥΤΩ

2 ΕΠΙΜΕΛΩΣ ΚΑΘΑΡΙΣΟΝ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΘΕΣ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΤΟΥΣ ΔΥΝΑΜΕΝΟΥΣ ΑΡΜΟΣΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΤΟΥΣ ΔΕ ΜΗ ΑΡΜΟΖΟΝΤΑΣ ΡΙΨΟΝ ΜΑΚΡΑΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ.

3 ΤΑΥΤΑ ΚΕΛΕΥΣΑΣ ΤΩ ΠΟΙΜΕΝΙ ΑΠΗΘΕΙ ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ ΕΙΣΤΗΚΕΙΣΑΝ ΤΗΡΟΥΣΑΙ ΑΥΤΟΝ.

4 ΛΕΓΩ ΤΩ ΠΟΙΜΕΝΙ ΠΩΣ ΟΥΤΟΙ ΟΙ ΛΙΘΟΙ ΔΥΝΑΝΤΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΑΠΕΛΘΕΙΝ ΑΠΟΔΕΔΟΚΙΜΑΣΜΕΝΟΙ; ΑΠΟΚΡΙΘΕΙΣ ΜΟΙ ΛΕΓΕΙ ΒΛΕΠΕΙΣ, ΦΗΣΙ, ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΤΟΥΣ; ΒΛΕΠΩ, ΦΗΜΙ, ΚΥΡΙΕ. ΕΓΩ, ΦΗΣΙ, ΤΟ ΠΛΕΙΣΤΟΝ ΜΕΡΟΣ ΤΩΝ ΛΙΘΩΝ ΤΟΥΤΩΝ ΛΑΤΟΜΗΣΩ ΚΑΙ ΒΑΛΩ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΚΑΙ ΑΡΜΟΣΟΥΣΙ ΜΕΤΑ ΤΩΝ ΛΟΙΠΩΝ ΛΙΘΩΝ.

5 ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΥΝΑΝΤΑΙ ΠΕΡΙΚΟΠΕΝΤΕΣ ΤΟΝ ΑΥΤΟΝ ΤΟΠΟΝ ΠΛΗΡΩΣΑΙ; ΑΠΟΚΡΙΘΕΙΣ ΛΕΓΕΙ ΜΟΙ Ὅσοι ΜΙΚΡΟΙ ΕΥΡΕΘΗΣΟΝΤΑΙ, ΕΙΣ ΜΕΣΗΝ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΒΛΗΘΗΣΟΝΤΑΙ, ΟΣΟΙ ΔΕ ΜΕΙΖΟΝΕΣ, ΕΞΩΤΕΡΟΙ ΤΕΘΗΣΟΝΤΑΙ ΚΑΙ ΣΥΓΚΡΑΤΗΣΟΥΣΙΝ ΑΥΤΟΥΣ.

6 ΤΑΥΤΑ ΜΟΙ ΛΑΛΗΣΑΣ ΛΕΓΕΙ ΜΟΙ ΑΓΩΜΕΝ ΚΑΙ ΜΕΤΑ ΗΜΕΡΑΣ ΔΥΟ ΕΛΘΩΜΕΝ ΚΑΙ ΚΑΘΑΡΙΣΩΜΕΝ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΤΟΥΣ ΚΑΙ ΒΑΛΩΜΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΑ ΓΑΡ ΚΥΚΛΩ ΤΟΥ ΠΥΓΟΥ ΠΑΝΤΑ ΚΑΘΑΡΙΣΘΗΝΑΙ ΔΕΙ, ΜΗΠΟΤΕ Ο ΔΕΣΠΟΤΗΣ ΕΞΑΠΙΝΑ ΕΛΘΗ ΚΑΙ ΤΑ ΠΕΡΙ ΤΟΝ ΠΥΡΓΟΝ ΡΥΠΑΡΑ ΕΥΡΗ ΚΑΙ ΠΡΟΣΟΧΘΙΣΗ, ΚΑΙ ΟΥΤΟΙ ΟΙ ΛΙΘΟΙ ΟΥΚ ΑΠΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΚΑΓΩ ΑΜΕΛΗΣ ΔΟΞΩ ΕΙΝΑΙ ΠΑΡΑ ΤΩ ΔΕΣΠΟΤΗ.

7 ΚΑΙ ΜΕΤΑ ΗΜΕΡΑΣ ΔΥΟ ΗΛΘΟΜΕΝ ΠΡΟΣ ΤΟΝ ΠΥΡΓΟΝ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΚΑΤΑΝΟΗΣΩΜΕΝ ΤΟΥΣ ΛΙΘΟΥΣ ΠΑΝΤΑΣ ΚΑΙ ΙΔΩΜΕΝ ΤΟΥΣ ΔΥΝΑΜΕΝΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΠΕΛΘΕΙΝ. ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΚΑΤΑΝΟΗΣΩΜΕΝ.

VIII

1 ΚΑΙ ΑΡΞΑΜΕΝΟΙ ΠΡΩΤΟΝ ΤΟΥΣ ΜΕΛΑΝΑΣ ΚΑΤΕΝΟΟΥΜΕΝ ΛΙΘΟΥΣ. ΚΑΙ ΟΙΟΙ ΕΚ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΕΤΕΘΗΣΑΝ. ΤΟΙΟΥΤΟΙ ΚΑΙ ΕΥΡΕΘΗΣΑΝ. ΚΑΙ ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΥΣ Ο ΠΟΙΜΗΝ ΕΚ ΤΟΥ ΠΥΡΓΟΥ ΜΕΤΕΝΕΧΘΗΝΑΙ ΚΑΙ ΧΩΡΙΣΘΗΝΑΙ.

2 ΕΙΤΑ ΚΑΤΕΝΟΗΣΕ ΤΟΥΣ ΕΨΩΡΙΑΚΟΤΑΣ, ΚΑΙ ΛΑΒΩΝ ΕΛΑΤΟΜΗΣΕ ΠΟΛΛΟΥΣ ΕΞ ΑΥΤΩΝ ΚΑΙ ΕΚΕΛΕΥΣΕ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΑΡΑΙ ΑΥΤΟΥΣ ΚΑΙ ΒΑΛΕΙΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ. ΚΑΙ ΗΡΑΝ ΑΥΤΟΥΣ ΑΙ ΠΑΡΘΕΝΟΙ ΚΑΙ ΕΘΗΚΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΜΕΣΟΥ. ΤΟΥΣ ΔΕ ΛΟΙΠΟΥΣ ΕΚΕΛΕΥΣΕ ΜΕΤΑ ΤΩΝ ΜΕΛΑΝΩΝ ΤΕΘΗΝΑΙ ΚΑΙ ΓΑΡ ΚΑΙ ΟΥΤΟΙ ΜΕΛΑΝΕΣ ΕΥΡΕΘΗΣΑΝ.

3 ΕΙΤΑ ΚΑΤΕΝΟΕΙ ΤΟΥΣ ΤΑΣ ΣΧΙΣΜΑΣ ΕΧΟΝΤΑΣ ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΠΟΛΛΟΥΣ ΕΛΑΤΟΜΗΣΕ ΚΑΙ ΕΚΕΛΕΥΣΕ ΔΙΑ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΠΕΝΕΧΘΗΝΑΙ ΕΞΩΤΕΡΟΙ ΔΕ ΕΤΕΘΗΣΑΝ, ΟΤΙ ΥΓΙΕΣΤΕΡΟΙ ΕΥΡΕΘΗΣΑΝ. ΟΙ ΔΕ ΛΟΙΠΟΙ

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ΔΙΑ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΣΧΙΣΜΑΤΩΝ ΟΥΚ ΗΔΥΝΗΘΗΣΑΝ ΛΑΤΟΜΗΘΗΝΑΙ ΔΙΑ ΤΑΥΤΗΝ ΟΥΝ ΤΗΝ ΑΙΤΙΑΝ ΑΠΕΒΛΗΘΗΣΑΝ ΑΠΟ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΤΟΥ ΠΥΡΓΟΥ.

4 ΕΙΤΑ ΚΑΤΕΝΟΕΙ ΤΟΥΣ ΚΟΛΟΒΟΥΣ, ΚΑΙ ΕΥΡΕΘΗΣΑΝ ΠΟΛΛΟΙ ΕΝ ΑΥΤΟΙΣ ΜΕΛΑΝΕΣ, ΤΙΝΕΣ ΔΕ ΣΧΙΣΜΑΣ ΜΕΓΑΛΑΣ ΠΕΠΟΙΗΤΩΝ ΑΠΟΒΕΒΛΗΜΕΝΩΝ. ΤΟΥΣ ΔΕ ΠΕΡΙΣΣΕΥΟΝΤΑΣ ΑΥΤΩΝ ΚΑΘΑΡΙΣΑΣ ΚΑΙ ΛΑΤΟΜΗΣΑΣ ΕΚΕΛΕΥΣΕΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΕΘΗΝΑΙ. ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΑΥΤΟΥΣ ΑΡΑΣΑΙ ΕΙΣ ΜΕΣΗΝ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΗΡΜΟΣΑΝ ΑΣΘΕΝΕΣΤΕΡΟΙ ΓΑΡ ΗΣΑΝ.

5 ΕΙΤΑ ΚΑΤΕΝΟΕΙ ΤΟΥΣ ΗΜΙΣΕΙΣ ΛΕΥΚΟΥΣ, ΗΜΙΣΕΙΣ ΔΕ ΜΕΛΑΝΑΣ ΚΑΙ ΠΟΛΛΟΙ ΕΞ ΑΥΤΩΝ ΕΥΡΕΘΗΣΑΝ ΜΕΛΑΝΕΣ ΕΚΕΛΕΥΣΕ ΔΕ ΚΑΙ ΤΟΥΤΟΥΣ ΑΡΘΗΝΑΙ ΜΕΤΑ ΤΩΝ ΑΠΟΒΕΒΛΗΜΕΝΩΝ. ΟΙ ΔΕ ΛΟΙΠΟΙ ΠΑΝΤΕΣ ΗΡΘΗΣΑΝ ΥΠΟ ΤΟΥ ΤΩΝ ΠΑΡΘΕΝΩΝ ΛΕΥΚΟΙ ΓΑΡ ΟΝΤΕΣ ΗΡΜΟΣΘΗΣΑΝ ΥΠ ΑΥΤΩΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΕΞΩΤΕΡΟΙ ΔΕ ΕΤΕΘΗΣΑΝ, ΟΤΙ ΥΓΕΙΣ ΕΥΡΕΘΗΣΑΝ, ΩΣΤΕ ΔΥΝΑΣΘΑΙ ΑΥΤΟΥΣ ΚΡΑΤΕΙΝ ΤΟΥΣ ΕΙΣ ΤΟ ΜΕΣΟΝ ΤΕΘΕΝΤΑΣ ΟΛΩΣ ΓΑΡ ΕΞ ΑΥΤΩΝ ΟΥΔΕΝ ΕΚΟΛΟΒΩΘΗ.

6 ΕΙΤΑ ΟΛΙΓΟΙ ΕΞ ΑΥΤΩΝ ΑΠΕΒΛΗΘΗΣΑΝ ΔΙΑ ΤΟ ΜΗ ΔΥΝΑΣΘΑΙ ΛΑΤΟΜΗΘΗΝΑΙ ΣΚΛΗΡΟΙ ΓΑΡ ΛΙΑΝ ΕΥΡΕΘΗΣΑΝ. ΟΙ ΔΕ ΛΟΙΠΟΙ ΑΥΤΩΝ ΕΛΑΤΟΜΗΘΗΣΑΝ ΚΑΙ ΗΡΘΗΣΑΝ ΥΠΟ ΤΩΝ ΠΑΡΘΕΝΩΝ ΚΑΙ ΕΙΣ ΜΕΣΗΝ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΗΡΜΟΣΘΗΣΑΝ. ΑΣΘΕΝΕΣΤΕΡΟΙ ΓΑΡ ΗΣΑΝ.

7 ΕΙΤΑ ΚΑΤΕΝΟΕΙ ΤΟΥΣ ΕΧΟΝΤΑΣ ΤΟΥΣ ΣΠΙΛΟΥΣ, ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΕΛΑΧΙΣΤΟΙ ΕΜΕΛΑΝΗΣΑΝ ΚΑΙ ΑΠΕΒΛΗΘΗΣΑΝ ΠΡΟΣ ΤΟΥΣ ΛΟΙΠΟΥΣ. ΟΙ ΔΕ ΠΕΡΙΣΣΕΥΟΝΤΕΣ ΛΑΜΠΡΟΙ ΚΑΙ ΥΓΕΙΣ ΕΥΡΕΘΗΣΑΝ ΚΑΙ ΟΥΤΟΙ ΗΡΜΟΣΘΗΣΑΝ ΥΠΟ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΕΞΩΤΕΡΟΙ ΔΕ ΕΤΕΘΗΣΑΝ ΔΙΑ ΤΗΝ ΙΣΧΥΡΟΤΗΤΑ ΑΥΤΩΝ.

IX

1 ΕΙΤΑ ΗΛΘΕ ΚΑΤΑΝΟΗΣΑΙ ΤΟΥΣ ΛΕΥΚΟΥΣ ΚΑΙ ΣΤΡΟΓΓΥΛΟΥΣ ΛΙΘΟΥΣ ΚΑΙ ΛΕΓΕΙ ΜΟΙ ΤΙ ΠΟΙΟΥΜΕΝ ΠΕΡΙ ΤΟΥΤΩΝ ΤΩΝ ΛΙΘΩΝ; ΤΙ, ΦΗΜΙ, ΕΓΩ ΓΙΝΩΣΚΩ, ΚΥΡΙΕ; ΟΥΔΕΝ ΟΥΝ ΕΠΙΝΟΕΙΣ ΠΕΡΙ ΑΥΤΩΝ;

2 ΕΓΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΑΥΤΗΝ ΤΗΝ ΤΕΧΝΗΝ ΟΥΚ ΕΧΩ, ΟΥΔΕ ΛΑΤΟΜΟΣ ΕΙΜΙ ΟΥΔΕ ΔΥΝΑΜΑΙ ΝΟΗΣΑΙ. ΟΥ ΒΛΕΠΕΙΣ ΑΥΤΟΥΣ, ΦΗΣΙ, ΛΙΑΝ ΣΤΡΟΓΓΥΛΟΥΣ ΟΝΤΑΣ; ΚΑΙ ΕΑΝ ΑΥΤΟΥΣ ΘΕΛΗΣΩ ΤΕΤΡΑΓΩΝΟΥΣ ΠΟΙΗΣΑΙ, ΠΟΛΥ ΔΕΙ ΑΠ ΑΥΤΩΝ ΑΠΟΚΟΠΗΝΑΙ ΔΕΙ ΔΕ ΕΞ ΑΥΤΩΝ ΕΞ ΑΝΑΓΚΗΣ ΤΙΝΑΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΕΘΗΝΑΙ.

3 ΕΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΝΑΓΚΗ ΕΣΤΙ, ΤΙ ΣΕΑΥΤΟΝ ΒΑΣΑΝΙΖΕΙΣ ΚΑΙ ΟΥΚ ΕΚΛΕΓΕΙΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΟΥΣ ΘΕΛΕΙΣ ΚΑΙ ΑΡΜΟΖΕΙΣ ΕΙΣ ΑΥΤΗΝ; ΕΞΕΛΕΞΑΤΟ ΕΞ ΑΥΤΩΝ ΤΟΥΣ ΜΕΙΖΟΝΑΣ ΚΑΙ ΛΑΜΠΡΟΥΣ ΚΑΙ ΕΛΑΤΟΜΗΣΕΝ ΑΥΤΟΥΣ ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΑΡΑΣΑΙ ΗΡΜΟΣΑΝ ΕΙΣ ΤΑ ΕΞΩΤΕΡΑ ΜΕΡΗ ΤΗΣ ΟΙΚΟΔΟΜΗΣ.

4 ΟΙ ΔΕ ΛΟΙΠΟΙ ΟΙ ΠΕΡΙΣΣΕΥΣΑΝΤΕΣ ΗΡΘΗΣΑΝ ΚΑΙ ΑΠΕΤΕΘΗΣΑΝ ΕΙΣ ΤΟ ΠΕΔΙΟΝ, ΟΘΕΝ ΗΝΕΧΘΗΣΑΝ ΟΥΚ ΑΠΕΒΛΗΘΗΣΑΝ ΔΕ, ΟΤΙ, ΦΗΣΙ, ΛΕΙΠΕΙ ΤΩ ΠΥΡΓΩ ΕΤΙ ΜΙΚΡΟΝ ΟΙΚΟΔΟΜΗΘΗΝΑΙ. ΠΑΝΤΑΣ ΔΕ ΘΕΛΕΙ Ο ΔΕΣΠΟΤΗΣ ΤΟΥ ΠΥΡΓΟΥ ΤΟΥΤΟΥΣ ΑΡΜΟΣΘΗΝΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΟΤΙ ΛΑΜΠΡΟΙ ΕΙΣΙ ΛΙΑΝ.

5 ΕΚΛΗΘΗΣΑΝ ΔΕ ΓΥΝΑΙΚΕΣ ΔΩΔΕΚΑ, ΕΥΕΙΔΕΣΤΑΤΑΙ ΤΩ ΧΑΡΑΚΤΗΡΙ, ΜΕΛΑΝΑ ΕΝΔΕΔΥΜΕΝΑΙ, ΠΕΡΙΕΖΩΣΜΕΝΑΙ ΚΑΙ ΕΞΩ ΤΟΥΣ ΩΜΟΥΣ ΕΧΟΥΣΑΙ ΚΑΙ ΤΑΣ ΤΡΙΧΑΣ ΛΕΛΥΜΕΝΑΙ ΕΔΟΚΟΥΣΑΝ ΔΕΜΟΙ ΑΙ ΓΥΝΑΙΚΕΣ ΑΥΤΑ ΑΓΡΙΑΙ ΕΙΝΑΙ. ΕΚΕΛΕΥΣΕ ΔΕ ΑΥΤΑΣ Ο ΠΟΙΜΗΝ ΑΡΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΑΠΟΒΕΒΛΗΜΕΝΟΥΣ ΕΚ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΚΑΙ ΑΠΕΝΕΓΚΕΙΝ ΑΥΤΟΥΣ ΕΙΣ ΤΑ ΟΡΗ, ΟΘΕΝ ΚΑΙ ΗΝΕΧΘΗΣΑΝ.

6 ΑΙ ΔΕ ΙΛΑΡΑΙ ΗΡΑΝ ΚΑΙ ΑΠΗΝΕΓΚΑΝ ΠΑΝΤΑΣ ΤΟΥΣ ΛΙΘΟΥΣ ΚΑΙ ΕΘΗΚΑΝ, ΟΘΕΝ ΕΛΗΦΘΗΣΑΝ. ΚΑΙ ΜΕΤΑ ΤΟ ΑΡΘΗΝΑΙ ΠΑΝΤΑΣ ΤΟΥΣ ΛΙΘΟΥΣ ΚΑΙ ΜΗΚΕΤΙ ΚΕΙΣΘΑΙ ΛΙΘΟΝ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ, ΛΕΓΕΙ ΜΟΙ Ο ΠΟΙΜΗΝ ΚΥΚΛΩΣΩΜΕΝ ΤΟΝ ΠΥΡΓΟΝ ΚΑΙ ΙΔΩΜΕΝ, ΜΗ ΤΙ ΕΛΑΤΤΩΜΑ ΕΣΤΙΝ ΕΝ ΑΥΤΩ. ΚΑΙ ΕΚΥΚΛΕΥΟΝ ΕΓΩ ΜΕΤ ΑΥΤΟΥ.

7 ΙΔΩΝ ΔΕ Ο ΠΟΙΜΗΝ ΤΟΝ ΠΥΡΓΟΝ ΕΥΠΡΕΠΗ ΟΝΤΑ ΤΗ ΟΙΚΟΔΟΜΗ ΛΙΑΝ ΙΛΑΡΟΣ ΗΝ Ο ΓΑΡ ΠΥΡΓΟΣ ΟΥΤΩΣ ΗΝ ΩΚΟΔΟΜΗΜΕΝΟΣ, ΩΣΤΕ ΜΕ ΙΔΟΝΤΑ ΕΠΙΘΥΜΕΙΝ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΥΤΟΥ ΟΥΤΩ ΓΑΡ ΗΝ ΩΚΟΔΟΜΗΜΕΝΟΣ, ΩΣΑΝ ΕΞ ΕΝΟΣ ΛΙΘΟΥ ΜΗ ΕΧΩΝ ΜΙΑΝ ΑΡΜΟΓΗΝ ΕΝ ΕΑΥΤΩ. ΕΦΑΙΝΕΤΟ ΔΕ Ο ΛΙΘΟΣ ΩΣ ΕΚ ΤΗΣ ΠΕΤΡΑΣ ΕΚΚΕΚΟΛΑΜΜΕΝΟΣ ΜΟΝΟΛΙΘΟΣ ΓΑΡ ΜΟΙ ΕΔΟΚΕΙ ΕΙΝΑΙ.

X

1 ΚΑΓΩ ΠΕΡΙΠΑΤΩΝ ΜΕΤ ΑΥΤΟΥ ΙΛΑΡΟΣ ΗΜΗΝ ΤΟΙΑΥΤΑ ΑΓΑΘΑ ΒΛΕΠΩΝ. ΛΕΓΕΙ ΔΕ ΜΟΙ Ο ΠΟΙΜΗΝ ΥΠΑΓΕ ΚΑΙ ΦΕΡΕ ΑΣΒΕΣΤΟΝ ΚΑΙ ΟΣΤΡΑΚΟΝ ΛΕΠΤΟΝ, ΙΝΑ ΤΟΥΣ ΤΥΠΟΥΣ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΗΡΜΕΝΩΝ ΚΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΒΕΒΛΗΜΕΝΩΝ ΑΝΑΠΛΗΡΩΣΩ ΔΕΙ ΓΑΡ ΤΟΥ ΠΥΡΓΟΥ ΤΑ ΚΥΚΛΩ ΠΑΝΤΑ ΟΜΑΛΑ ΓΕΝΕΣΘΑΙ. ΑΥΤΟΝ. ΥΠΗΡΕΤΕΙ ΜΟΙ, ΦΗΣΙ, ΚΑΙ ΕΓΓΥΣ ΤΟ ΕΡΓΟΝ ΤΕΛΕΣΘΗΣΕΤΑΙ. ΕΠΛΗΡΩΣΕΝ ΟΥΝ ΤΟΥΣ ΤΥΠΟΥΣ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΠΕΛΗΛΥΘΟΤΩΝ ΚΑΙ ΕΚΕΛΕΥΣΕ ΣΑΡΩΘΗΝΑΙ ΤΑ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΚΑΘΑΡΑ ΓΕΝΕΣΘΑΙ

3 ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΛΑΒΟΥΣΑΙ ΣΑΡΟΥΣ ΕΣΑΡΩΣΑΝ ΥΔΩΡ, ΚΑΙ ΕΓΕΝΕΤΟ Ο ΤΟΠΟΣ ΙΛΑΡΟΣ ΚΑΙ ΕΥΠΡΕΠΕΣΤΑΤΟΣ ΤΟΥ ΠΥΡΓΟΥ.

4 ΛΕΓΕΙ ΜΟΙ Ο ΠΟΙΜΗΝ ΠΑΝΤΑ, ΦΗΣΙ, ΚΕΚΑΘΑΡΤΑΙ ΕΑΝ ΕΛΘΗ Ο ΚΥΡΙΟΣ ΕΠΕΙΣΚΕΨΑΣΘΑΙ ΤΟΝ ΠΥΡΓΟΝ, ΟΥΚ ΕΧΕΙ ΗΜΙΝ ΟΥΔΕΝ ΜΕΜΨΑΣΘΑΙ ΤΟΝ ΠΥΡΓΟΝ, ΟΥΚ ΕΧΕΙ ΗΜΙΝ ΟΥΔΕΝ ΜΕΜΨΑΣΘΑΙ. ΤΑΥΤΑ ΕΙΠΩΝ ΗΘΕΛΕΝ ΥΠΑΓΕΙΝ.

5 ΕΓΩ ΔΕ ΕΠΕΛΑΒΟΜΗΝ ΑΥΤΟΥ ΤΗΣ ΠΗΡΑΣ ΚΑΙ ΗΡΞΑΜΗΝ ΑΥΤΟΝ ΟΡΚΙΖΕΙΝ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ, ΙΝΑ ΜΟΙ ΕΠΙΛΥΣΗ, Α ΕΔΕΙΞΕ ΜΟΙ. ΛΕΓΕΙ ΜΟΙ. ΜΙΚΡΟΝ ΕΧΩ ΑΚΑΙΡΕΘΗΝΑΙ ΚΑΙ ΠΑΝΤΑ ΣΟΙ ΕΠΙΛΥΣΩ ΚΥΡΙΕ, ΜΟΝΟΣ ΩΝ ΩΔΕ ΕΓΩ ΤΙ ΠΟΙΗΣΩ; ΟΥΚ ΕΙ, ΦΗΣΙ, ΜΟΝΟΣ ΑΙ ΟΥΝ, ΦΗΜΙ, ΑΥΤΑΙΣ ΜΕ. ΠΡΟΣΚΑΛΕΙΤΑΙ ΑΥΤΑΣ Ο ΠΟΙΜΗΝ ΚΑΙ ΛΕΓΕΙ ΑΥΤΑΙΣ ΠΑΡΑΤΙΘΕΜΑΝΙ ΥΜΙΝ ΤΟΥΤΟΝ ΕΩΣ ΕΡΧΟΜΑΙ ΚΑΙ ΑΠΗΛΘΕΝ.

7 ΕΓΩ ΔΕ ΗΜΗΝ ΜΟΝΟΣ ΜΕΤΑ ΤΩΝ ΠΑΡΘΕΝΩΝ ΗΣΑΝ ΔΕ ΙΛΑΡΩΤΕΡΑΙ ΠΡΟ ΕΜΕ ΕΥ ΕΙΧΟΝ ΜΑΛΙΣΤΑ ΔΕ ΑΙ ΤΕΣΣΑΡΕΣ ΑΙ ΕΝΔΟΞΟΤΕΡΑΙ ΑΥΤΩΝ.

XI

1 ΛΕΓΟΥΣΙ ΜΟΙ ΑΙ ΠΑΡΘΕΝΟΙ ΣΗΜΕΡΟΝ Ο ΠΟΙΜΗΝ ΩΔΕ ΟΥΚ ΕΡΧΕΤΑΙ. ΤΙ ΟΥΝ, ΦΗΜΙ, ΠΟΙΗΣΩ ΕΓΩ; ΜΕΧΡΙΣ ΟΨΕ, ΦΑΣΙΝ, ΠΕΡΙΜΕΙΝΟΝ ΑΥΤΟΝ ΚΑΙ ΕΑΝ ΜΕΘ ΗΜΩΝ ΩΔΕ ΕΩΣ ΕΡΧΕΤΑΙ.

2 ΛΕΓΩ ΑΥΤΑΙΣ ΕΚΔΕΞΟΜΑΙ ΑΥΤΟΝ ΕΩΣ ΟΨΕ ΕΑΝ ΔΕ ΜΗ ΕΛΘΗ, ΑΠΕΛΕΥΣΟΜΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΠΡΩΪ ΕΠΑΝΗΞΩ. ΑΙ ΔΕ ΑΚΟΚΡΙΘΕΙΣΑΙ ΛΕΓΟΥΣΙ ΜΟΙ ΗΜΙΝ ΠΑΡΕΔΟΘΗΣ ΟΥ ΔΥΝΑΣΑΙ ΑΦ ΗΜΩΝ ΑΝΑΧΩΡΗΣΑΙ.

3 ΠΟΥ ΟΥΝ, ΦΗΜΙ, ΜΕΝΩ; ΜΕΘ ΗΜΩΝ, ΦΑΣΙ, ΚΟΙΜΗΘΗΣΗ ΩΣ ΑΔΕΛΦΟΣ, ΚΑΙ ΟΥΧ ΩΣ ΑΝΗΡ ΗΜΕΤΕΡΟΣ ΓΑΡ ΑΔΕΛΦΟΣ ΕΙ, ΚΑΙ ΤΟΥ ΛΟΙΠΟΥ ΜΕΛΛΟΜΕΝ ΜΕΤΑ ΣΟΥ ΚΑΤΟΙΚΕΙΝ ΛΙΑΝ ΓΑΡ ΣΕ ΑΓΑΠΩΜΕΝ. ΕΓΩ ΔΕ ΗΣΧΥΝΟΜΗΝ ΜΕΤ ΑΥΤΩΝ ΜΕΝΕΙΝ.

4 ΚΑΙ Η ΔΟΚΟΥΣΑ ΠΡΩΤΗ ΑΥΤΩΝ ΕΙΝΑΙ ΗΡΞΑΤΟ ΜΕ ΚΑΤΑΦΙΛΕΙΝ ΚΑΙ ΠΕΡΙΑΓΕΙΝ ΚΥΚΛΩ ΤΟΥ ΠΥΡΓΟΥ ΚΑΙ ΠΑΙΖΕΙΝ ΜΕΤ ΕΜΟΥ.

5 ΚΑΓΩ ΩΣΕΙ ΝΕΩΤΕΡΟΣ ΕΓΕΓΟΝΕΙΝ ΚΑΙ ΗΡΞΑΜΗΝ ΚΑΙ ΑΥΤΟΣ ΠΑΙΖΕΙΝ ΜΕΤ ΑΥΤΩΝ ΑΙ ΜΕΝ ΓΑΡ ΕΧΟΡΕΥΟΝ, ΑΙ ΔΕ ΩΡΧΟΥΝΤΟ, ΑΙ ΔΕ ΗΔΟΝ ΕΓΩ ΔΕ ΓΕΝΟΜΕΝΗΣ ΗΘΕΛΟΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΥΠΑΓΕΙΝ ΑΙ ΔΕ ΟΥΚ ΑΦΗΚΑΝ, ΑΛΛΑ ΚΑΤΕΣΧΟΝ ΜΕ. ΚΑΙ ΕΜΕΙΝΑ ΜΕΤ ΑΥΤΩΝ ΤΗΝ ΝΥΚΤΑ ΚΑΙ ΕΚΟΙΜΗΘΗΝ ΠΑΡΑ ΤΟΝ ΠΥΡΓΟΝ.

7 ΕΣΤΡΩΣΑΝ ΓΑΡ ΑΙ ΠΑΡΘΕΝΟΙ ΤΟΥΣ ΛΙΝΟΥΣ ΧΙΤΩΝΑΣ ΕΑΥΤΩΝ ΧΑΜΑΙ ΚΑΙ ΕΜΕΖΑΝΕΚΛΙΝΑΝ ΕΙΣ ΤΟ ΜΕΣΟΝ ΑΥΤΩΝ, ΚΑΙ ΟΥΔΕΝ ΟΛΩΣ ΕΠΟΙΟΥΝ ΕΙ ΜΗ ΠΡΟΣΗΥΧΟΝΤΟ ΚΑΓΩ ΜΕΤ ΑΥΤΩΝ ΑΔΙΑΛΕΙΠΤΩΣ ΠΡΟΣΗΥΧΟΜΗΝ ΚΑΙ ΟΥΚ

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ΕΛΑΣΣΟΝ ΕΚΕΙΝΩΝ. ΚΑΙ ΕΧΑΙΡΟΝ ΑΙ ΠΑΡΘΕΝΟΙ ΟΥΤΩ ΜΟΥ ΠΡΟΣΕΥΧΟΜΕΝΟΥ. ΚΑΙ ΕΜΕΙΝΑ ΕΚΕΙ ΜΕΧΡΙ ΤΗΣ ΑΥΡΙΟΝ ΕΩΣ ΩΡΑΣ ΔΕΥΤΕΡΑΣ ΜΕΤΑ ΤΩΝ ΠΑΡΘΕΝΟΝ.

8 ΕΙΤΑ ΠΑΡΗΝ Ο ΠΟΙΜΗΝ, ΚΑΙ ΛΕΓΕΙ ΤΑΙΣ ΠΑΡΘΕΝΟΙΣ ΜΗ ΤΙΝΑ ΑΥΤΩ ΥΒΡΙΝ ΠΕΠΟΙΗΚΑΤΕ; ΕΡΩΤΑ, ΦΑΣΙΝ, ΑΥΤΟΝ. ΛΕΩ ΑΥΤΩ ΚΥΡΙΕ, ΕΥΦΡΑΝΘΗΝ ΜΕΤ ΑΥΤΩΝ ΜΕΙΝΑΣ. ΤΙ, ΦΗΣΙΝ, ΚΥΡΙΕ, ΡΗΜΑΤΑ ΚΥΡΙΟΥ ΟΛΗΝ ΤΗΝ ΝΥΚΤΑ. ΚΑΛΩΣ, ΦΗΣΙΝ, ΕΛΑΒΟΝ ΣΕ; ΝΑΙ, ΦΗΜΙ, ΚΥΡΙΕ.

9 ΝΥΝ, ΦΗΣΙ, ΚΥΡΙΕ, ΤΙ ΘΕΛΕΙΣ ΠΡΩΤΟΝ ΑΚΟΥΣΑΙ; ΚΑΘΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΠ ΑΡΧΗΣ ΕΔΕΙΞΑΣ ΕΡΩΤΩ ΣΕ, ΚΥΡΙΕ, ΙΝΑ, ΚΑΘΩΣ ΑΝ ΣΕ ΕΠΕΡΩΤΗΣΩ, ΟΥΤΩ ΜΟΙ ΚΑΙ ΔΗΛΩΣΗΣ. ΚΑΘΩΣ ΒΟΥΛΕΙ, ΦΗΣΙΝ, ΟΥΤΩ ΣΟΙ ΚΑΙ ΕΠΕΡΩΤΗΣΩ, ΟΥΤΩ ΜΟΙ ΚΑΙ ΔΗΛΩΣΗΣ. ΚΑΘΩΣ ΒΟΥΛΕΙ, ΦΗΣΙΝ, ΟΥΤΩ ΣΟΙ ΚΑΙ ΕΠΙΛΥΣΩ, ΚΑΙ ΟΥΔΕΝ ΑΛΩΣ ΑΠΟΚΡΥΨΩ ΑΠΟ ΣΟΥ.

XII

1 ΠΡΩΤΟΝ, ΦΗΜΙ, ΠΑΝΤΩΝ, ΚΥΡΙΕ, ΤΟΥΤΟ ΜΟΙ ΔΗΛΩΣΟΝ Η ΠΕΤΡΑ ΚΑΙ Η ΠΥΛΗ ΤΙΣ ΕΣΤΙΝ; Η ΠΕΤΡΑ, ΦΗΣΙΝ, ΑΥΤΗ ΚΑΙ Η ΠΥΛΗ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙ. ΠΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, Η ΠΕΤΡΑ ΠΑΛΑΙΑ ΕΣΤΙΝ, Η ΔΕ ΠΥΛΗ ΚΑΙΝΗ; ΆΚΟΥΕ, ΦΗΣΙ, ΚΑΙ ΣΥΝΙΕ, ΑΣΥΝΕΤΕ,

2 Ο ΜΕΝ ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ ΑΥΤΟΥ ΠΡΟΓΕΝΕΣΤΕΡΟΣ ΕΣΤΙΝ, ΩΣΤΕ ΣΥΜΒΟΥΛΟΝ ΑΥΤΟΝ ΓΕΝΕΣΘΑΙ ΤΩ ΠΑΤΡΙ ΤΗΣ ΚΤΙΣΕΩΣ ΑΥΤΟΥ ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΠΑΛΑΙΑ Η ΠΕΤΡΑ. Ἡ ΔΕ ΠΥΛΗ ΔΙΑΤΙ ΚΑΙΝΗ, ΦΗΜΙ, ΚΥΡΙΕ;

3 ΟΤΙ, ΦΗΣΙΝ, ΕΠ ΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΤΗΣ ΣΥΝΤΕΛΕΙΑΣ ΦΑΝΕΡΟΣ ΕΓΕΝΕΤΟ, ΔΙΑ ΤΟΥΤΟ ΚΑΙΝΗ ΕΓΕΝΕΤΟ Η ΠΥΛΗ, ΙΝΑ ΟΙ ΜΕΛΛΟΝΤΕΣ ΣΩΖΕΣΘΑΙ ΔΙ ΑΥΤΗΣ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΕΙΣΕΛΘΩΣΙ ΤΟΥ ΘΕΟΥ.

4 ΕΙΔΕΣ, ΦΗΣΙΝ, ΤΟΥΣ ΛΙΘΟΥΣ ΤΟΥΣ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΕΙΣΕΛΗΛΥΘΟΤΑΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΒΕΒΛΗΜΕΝΟΥΣ, ΤΟΥΣ ΔΕ ΜΗ ΕΙΣΕΛΗΛΥΘΟΤΑΣ ΠΑΛΙΝ ΑΠΟΒΕΒΛΗΜΕΝΟΥΣ ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ; ΕΙΔΟΝ, ΦΗΜΙ, ΚΥΡΙΕ. ΟΥΤΩ, ΦΗΣΙΝ, ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΟΥΔΕΙΣ ΕΙΣΕΛΕΥΣΕΤΑΙ, ΕΙ ΜΗ ΛΑΒΟΙ ΤΟ ΟΝΟΜΑ ΤΟ ΑΓΙΟΝ ΑΥΤΟΥ.

5 ΕΑΝ ΓΑΡ ΕΙΣ ΠΟΛΙΝ ΘΕΛΗΣΗΣ ΕΙΣΕΛΘΕΙΝ ΤΙΝΑ ΚΑΚΕΙΝΗ Η ΠΟΛΙΣ ΠΕΡΙΤΕΤΕΙΧΙΣΜΕΝΗ ΚΥΚΛΩ ΚΑΙ ΜΙΑΝ ΕΧΕΙ ΠΥΛΗΝ, ΜΗΤΙ ΔΥΝΗ ΕΙΣ ΕΚΕΙΝΗΝ ΤΗΝ ΠΟΛΙΝ ΕΙΣΕΛΘΕΙΝ, ΕΙ ΜΗ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΗΣ ΕΧΕΙ; ΠΩΣ ΓΑΡ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΥΝΑΤΑΙ ΓΕΝΕΣΘΑΙ ΑΛΛΩΣ; ΕΙ ΟΥΝ ΕΙΣ ΤΗΝ ΠΟΛΙΝ ΟΥ ΔΥΝΗ ΕΙΣΕΛΘΕΙΝ ΕΙ ΜΗ ΔΙΑ ΤΗΣ ΠΥΛΗΣ ΗΣ ΕΧΕΙ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΑΛΛΩΣ ΕΙΣΕΛΘΕΙΝ ΟΥ ΔΥΝΑΤΑΙ ΑΝΘΡΩΠΟΣ ΕΙ ΜΗ ΔΙΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΤΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠ ΑΥΤΟΥ.

6 ΕΙΔΕΣ, ΦΗΣΙ, ΤΟΝ ΟΧΛΟΝ ΤΟΝ ΟΙΚΟΔΟΜΟΥΝΤΑ ΤΟΝ ΠΥΡΓΟΝ; ΕΙΔΟΝ, ΦΗΜΙ, ΚΥΡΙΕ. ΕΚΕΙΝΟΙ, ΦΗΣΙ, ΠΑΝΤΕΣ ΑΓΓΕΛΟΙ ΕΝΔΟΞΟΙ ΕΙΣΙ ΤΟΥΤΟΙΣ ΟΥΝ ΠΕΡΙΤΕΤΕΙΧΙΣΤΑΙ Ο ΚΥΡΙΟΣ. Η ΔΕ ΠΥΛΗ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ ΑΥΤΗ ΜΙΑ ΕΙΣΟΔΟΣ ΕΣΤΙ ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ. ΑΛΛΩΣ ΟΥΝ ΟΥΔΕΙΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ ΕΙ ΜΗ ΔΙΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ.

7 ΕΙΔΕΣ, ΦΗΣΙ, ΤΟΥΣ ΕΞ ΑΔΡΑΣ ΚΑΙ ΤΟΝ ΜΕΣΟΝ ΑΥΤΩΝ ΕΝΔΟΞΟΝ ΚΑΙ ΜΕΓΑΝ ΑΝΔΡΑ ΤΟΝ ΠΕΡΙΠΑΤΟΥΝΤΑ ΠΕΡΙ ΤΟΝ ΠΥΡΓΟΝ ΚΑΙ ΤΟΥΣ ΛΙΘΟΥΣ ΑΠΟΔΟΚΙΜΑΣΑΝΤΑ ΕΚ ΤΗΣ ΟΙΚΟΔΟΜΗΣ; ΕΙΔΟΝ, ΦΗΜΙ ΚΥΡΙΕ.

8 Ο ΕΝΔΟΞΟΣ, ΦΗΣΙΝ, ΑΝΗΡ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙ, ΚΑΚΕΙΝΟΙ ΟΙ ΕΞ ΟΙ ΕΝΔΟΞΟΙ ΑΓΓΕΛΟΙ ΕΙΣΙ ΔΕΞΙΑ ΚΑΙ ΕΥΩΝΥΜΑ ΣΥΓΚΡΑΤΟΥΝΤΕΣ ΑΥΤΟΝ. ΤΟΥΤΩΝ, ΦΗΣΙ, ΤΩΝ ΑΓΓΕΛΩΝ ΤΩΝ ΕΝΔΟΞΩΝ ΟΥΔΕΙΣ ΕΙΣΕΛΕΥΣΕΤΑΙ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΑΤΕΡ ΑΥΤΟΥ ΟΣ ΑΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΜΗ ΛΑΒΗ, ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ.

XIII

1 Ο ΔΕ ΠΥΡΓΟΣ, ΦΗΜΙ, ΤΙΣ ΕΣΤΙΝ; Ο ΠΥΡΓΟΣ, ΦΗΣΙΝ, ΟΥΤΟΣ Η ΕΚΚΛΗΣΙΑ ΕΣΤΙΝ.

2 ΑΙ ΔΕ ΠΑΡΘΕΝΟΙ ΑΥΤΑΙ ΤΙΝΕΣ ΕΙΣΙΝ; ΑΥΤΑΙ, ΦΗΣΙΝ, ΑΓΙΑ ΠΝΕΥΜΑΤΑ ΕΙΣΙ ΚΑΙ ΑΛΛΩΣ ΑΝΘΡΩΠΟΣ ΟΥ ΔΥΝΑΤΑΙ ΕΥΡΕΘΗΝΑΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ, ΕΑΝ ΜΗ ΑΥΤΑΙ ΑΥΤΟΝ ΕΝΔΥΣΩΣΙ ΤΟ ΕΝΔΥΜΑ ΑΥΤΩΝ ΕΑΝ ΓΑΡ ΤΟ ΟΝΟΜΑ ΜΟΝΟΝ ΛΑΒΗΣ, ΟΥΔΕΝ ΩΦΕΛΗΣΗ ΑΥΤΑΙ ΓΑΡ ΑΙ ΠΑΡΘΕΝΟΙ ΔΥΝΑΜΕΙΣ ΕΙΣΙ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ. ΕΑΝ ΤΟ ΟΝΟΜΑ ΔΥΝΑΜΕΙΣ ΕΙΣΙ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ. ΕΑΝ ΤΟ ΟΝΟΜΑ ΦΟΡΗΣ, ΤΗΝ ΔΕ ΔΥΝΑΜΙΝ ΜΗ ΦΟΡΗΣ ΑΥΤΟΥ, ΕΙΣ ΜΑΤΗΝ ΕΣΗ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΦΟΡΩΝ.

3 ΤΟΥΣ ΔΕ ΛΙΘΟΥΣ, ΦΗΣΙΝ, ΟΥΣ ΕΙΔΕΣ ΑΠΟΒΕΒΛΗΜΕΝΟΥΣ, ΟΥΤΟΙ ΤΟ ΜΕΝ ΟΝΟΜΑ ΕΦΟΡΕΣΑΝ, ΤΟΝ ΔΕ ΙΜΑΤΙΣΜΟΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΟΥΚ ΕΝΕΔΥΣΑΝΤΟ. ΠΟΙΟΣ, ΦΗΜΙ, ΙΜΑΤΙΣΜΟΣ ΑΥΤΩΝ ΕΣΤΙ, ΚΥΡΙΕ; ΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ, ΦΗΣΙΝ, ΙΜΑΤΙΣΜΟΣ ΕΣΤΙΝ ΑΥΤΩΝ. ΟΣ ΑΝ ΤΟ ΟΝΟΜΑΤΑ ΦΟΡΕΙΝ ΚΑΙ ΓΑΡ ΑΥΤΟΣ Ο ΥΙΟΣ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΟΥΤΩΝ ΦΟΡΕΙ.

4 ΟΣΟΥΣ, ΦΗΣΙ, ΛΙΘΟΥΣ ΕΙΔΕΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΕΙΣΕΛΗΛΥΘΟΤΑΣ, ΕΠΙΔΕΚΟΜΕΝΟΥΣ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΜΕΙΝΑΝΤΑΣ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΤΟΥΤΩΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΗΝ ΔΥΝΑΜΙΝ ΕΝΔΕΔΥΜΕΝΟΙ ΕΙΣΙ.

5 ΔΙΑ ΤΟΥΤΟ ΒΛΕΠΕΙΣ ΤΟΝ ΠΥΡΓΟΝ ΜΟΝΟΛΙΘΟΝ ΓΕΓΟΝΟΤΑ ΜΕΤΑ ΤΗΣ ΠΕΤΡΑΣ ΟΥΤΩ ΚΑΙ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΩ ΚΥΡΙΩ ΔΙΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΔΙΔΥΣΚΟΜΕΝΟΙ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑΥΤΑ ΕΣΟΝΤΑΙ ΕΙΣ ΕΝ ΠΝΕΥΜΑ, ΕΝ ΣΩΜΑ, ΚΑΙ ΜΙΑ ΧΡΟΑ ΤΩΝ ΙΜΑΤΙΩΝ ΑΥΤΩΝ ΑΥΤΩΝ. ΤΩΝ ΤΟΙΟΥΤΩΝ ΔΕ ΤΩΝ ΦΟΡΟΥΝΤΩΝ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΣΤΙΝ Η ΚΑΤΟΙΚΙΑ ΕΙΣ ΤΟΝ ΠΥΡΓΟΝ.

6 ΟΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΠΟΒΕΒΛΗΜΕΝΟΙ ΛΙΘΟΙ ΔΙΑΤΙ ΑΠΕΒΛΗΘΗΣΑΝ; ΔΙΗΛΘΟΝ ΓΑΡ ΔΙΑ ΤΗΣ ΠΥΛΗΣ, ΚΑΙ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΕΤΕΘΗΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ. ΕΠΕΙΔΗ ΠΑΝΤΑ ΣΟΙ, ΦΗΣΙ, ΜΕΛΕΙ, ΚΑΙ ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΣ, ΑΚΟΥΕ ΠΕΡΙ ΤΩΝ ΑΠΟΒΕΒΛΗΜΕΝΩΝ ΛΙΘΩΝ.

7 ΟΥΤΟΙ, ΦΗΣΙ, ΠΑΝΤΕΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΕΛΑΒΟΝ, ΕΛΑΒΟΝ ΔΕ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΟΥΤΩΝ. ΛΑΒΟΝΤΕΣ ΟΥΝ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑΥΤΑ ΕΝΕΔΥΝΑΜΩΘΗΣΑΝ ΚΑΙ ΗΣΑΝ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ, ΚΑΙ ΗΝ ΑΥΤΩΝ ΕΝ ΠΝΕΥΜΑ ΚΑΙ ΕΝ ΣΩΜΑ ΚΑΙ ΕΝ ΕΝΔΥΜΑ ΤΑ ΓΑΡ ΑΥΤΑ ΕΦΡΟΝΟΥΝ ΚΑΙ ΔΙΚΑΙΟΣΥΝΗΝ ΕΙΡΓΑΖΟΝΤΟ.

8 ΜΕΤΑ ΟΥΝ ΧΡΟΝΟΝ ΤΙΝΑ ΑΝΕΠΕΙΣΘΗΣΑΝ ΥΠΟ ΤΩΝ ΓΥΝΑΙΚΩΝ ΩΝ ΕΙΔΕΣ ΜΕΛΑΝΑ ΙΜΑΤΙΑ ΕΝΔΥΜΕΝΣΝ, ΤΟΥΣ ΩΜΟΥΣ ΕΞΩ ΕΧΟΥΣΩΝ ΚΑΙ ΤΑΣ ΤΡΙΧΑΣ ΛΕΛΥΜΕΝΑΣ ΚΑΙ ΕΥΜΟΦΩΝ ΤΑΥΤΑΣ ΙΔΟΝΤΕΣ ΕΠΕΘΥΜΗΣΑΝ ΑΥΤΩΝ ΚΑΙ ΕΝΕΔΥΣΑΝΤΟ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΩΝ, ΤΩΝ ΔΕ ΠΑΡΘΕΝΩΝ ΑΠΕΔΥΣΑΝΤΟ ΤΗΝ ΔΥΝΑΜΙΝ ΑΥΤΩΝ, ΤΩΝ ΔΕ ΠΑΡΘΕΝΩΝ ΑΠΕΔΥΣΑΝΤΟ ΤΟ ΕΝΔΥΜΑ ΚΑΙ ΤΗΝ ΔΥΝΑΜΙΝ.

9 ΟΥΤΟΙ ΟΥΝ ΑΠΕΒΛΗΘΗΣΑΝ ΑΠΟ ΤΟΥ ΟΙΚΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΑΛΛΕΙ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΟΥΤΩΝ ΕΜΕΙΝΑΝ ΕΝ ΤΩ ΟΙΚΩ ΤΟΥ ΘΕΟΥ. ΕΧΕΙΣ, ΦΗΣΙ, ΤΗΝ ΕΠΙΛΥΣΙΝ ΤΩΝ ΑΠΟΒΕΒΛΗΜΕΝΩΝ.

XIV

1 ΤΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΕΑΝ ΟΥΤΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, ΤΟΙΟΥΤΟΙ ΟΝΤΕΣ, ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΑΠΟΒΑΛΩΣΙ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΟΥΤΩΝ, ΚΑΙ ΕΠΑΝΑΚΑΜΨΩΣΙΝ ΕΠΙ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΚΑΙ ΕΝ ΤΗ ΔΥΝΑΜΕΙ ΑΥΤΩΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ ΠΟΡΕΥΘΩΣΙΝ, ΟΥΚ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΤΟΥ ΘΕΟΥ;

2 ΕΙΣΕΛΕΥΣΟΝΤΑΙ, ΦΗΣΙΝ, ΕΑΝ ΤΟΥΤΩΝ ΤΩΝ ΓΥΝΑΙΚΩΝ ΑΠΟΛΑΒΩΣΙ ΤΗΝ ΔΥΝΑΜΙΝ ΚΑΙ ΕΝ ΤΟΙΣ ΕΡΓΟΙΣ ΑΥΤΩΝ ΠΟΡΕΥΘΩΣΙ ΔΙΑ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΑΝΟΧΗ ΕΓΕΝΕΤΟ, ΙΝΑ, ΕΑΝ ΜΕΤΑΝΟΗΣΩΣΙΝ ΟΥΤΟΙ, ΑΠΕΛΘΩΣΙΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ. ΕΑΝ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙ, ΤΟΤΕ ΑΛΛΟΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ, ΚΑΙ ΟΥΤΟΙ ΕΙΣ ΤΕΛΟΣ ΕΚΒΛΗΘΗΣΟΝΤΑΙ.

3 ΕΠΙ ΤΟΥΤΟΙΣ ΠΑΣΙΝ ΗΥΧΑΡΙΣΤΗΣΑ ΤΩ ΚΥΡΙΩ, ΟΤΙ ΕΣΠΛΑΓΧΝΙΣΘΗ ΕΠΙ ΠΑΣΙ ΤΟΙΣ ΕΠΙΚΑΛΟΥΜΕΝΟΙΣ ΤΩ ΟΝΟΜΑΤΙ ΑΥΤΟΥ ΚΑΙ ΕΞΑΠΕΣΤΕΙΛΕ ΤΟΝ ΑΓΓΕΛΟΝ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΕΙΣ ΗΜΑΣ ΤΟΥΣ ΑΜΑΡΤΗΣΑΝΤΑΣ ΕΙΣ ΑΥΤΟΝ ΚΑΙ ΑΝΕΚΑΙΝΙΣΕΝ ΗΜΩΝ ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΗΔΗ ΚΑΤΕΦΘΑΡ-

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ΜΕΝΩΝ ΗΜΩΝ ΚΑΙ ΜΗ ΕΧΟΝΤΩΝ ΕΛΠΙΔΑ ΤΟΥ ΖΗΝ ΑΝΕΝΕΩΣΕ ΤΗΝ ΖΩΗΝ ΗΜΩΝ.

4 ΝΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΗΛΩΣΟΝ ΜΟΙ, ΔΙΑΤΙ Ο ΠΥΡΓΟΣ ΧΑΜΑΙ ΟΥΚ ΩΚΟΔΟΜΗΤΑΙ, ΑΛΛ ΕΠΙ ΤΗΝ ΠΕΤΡΑΝ ΚΑΙ ΕΠΙ ΤΗΝ ΠΥΛΗΝ. ΕΤΙ, ΦΗΣΙΝ, ΑΦΡΩΝ ΕΙ ΚΑΙ ΑΣΥΝΕΤΟΣ; ΑΝΑΓΚΗΝ ΕΧΩ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΑΝΤΑ ΕΠΕΡΩΤΑΝ ΣΕ, ΟΤΙ ΟΥΔ ΟΛΩΣ ΕΝΔΟΞΑ ΕΣΤΙ ΚΑΙ ΔΥΣΝΟΗΤΑ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ.

5 ΑΚΟΥΕ, ΦΗΣΙ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΜΕΓΑ ΕΣΤΙ ΚΑΙ ΑΧΩΡΗΤΟΝ ΚΑΙ ΤΟΝ ΚΟΣΜΟΝ ΟΛΟΝ ΒΑΣΤΑΖΕΙ. ΕΙ ΟΥΝ ΠΑΣΑ Η ΚΤΙΣΙΣ ΔΙΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΒΑΣΤΑΖΕΤΑΙ, ΤΙ ΔΟΚΕΙΣ ΤΟΥΣ ΚΕΚΛΜΕΝΟΥΣ ΥΠ ΑΥΤΟΥ ΚΑΙ ΤΟ ΟΝΟΜΑ ΦΟΡΟΥΝΤΑΣ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΟΡΕΥΜΕΝΟΥΣ ΤΑΙΣ ΕΝΤΟΛΑΙΣ ΑΥΤΟΥ;

6 ΒΛΕΠΕΙΣ ΟΥΝ, ΠΟΙΟΥΣ ΒΑΣΤΑΖΕΙ; ΤΟΥΣ ΕΞ ΟΛΗΣ ΚΑΡΔΙΑΣ ΦΟΡΟΥΤΑΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ. ΑΥΤΟΣ ΟΥΝ ΘΕΜΕΛΙΟΣ ΑΥΤΟΙΣ ΕΓΕΝΕΤΟ ΚΑΙ ΗΔΕΩΣ ΑΥΤΟΥΣ ΒΑΣΤΑΖΕΙ, ΟΤΙ ΟΥΚ ΕΠΑΙΣΧΥΝΟΝΤΑΙ ΑΥΤΟΥ ΦΟΡΕΙΝ.

XV

1 ΔΗΛΩΣΟΝ ΜΟΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΑ ΟΝΟΜΑΤΑ ΚΑΙ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΩΝ ΤΑ ΜΕΛΑΝΑ ΙΜΑΤΙΑ ΕΝΔΕΔΥΜΕΝΩΝ. ΑΚΟΥΕ, ΦΗΣΙΝ, ΤΩΝ ΠΑΡΘΕΝΩΝ ΤΑ ΟΝΟΜΑΤΑ ΤΩΝ ΙΣΧΥΡΟΤΕΡΩΝ, ΤΩΝ ΕΙΣ ΤΑΣ ΓΩΝΙΑΣ ΣΤΑΘΕΙΣΩΝ.

2 Η ΜΕΝ ΠΡΩΤΗ ΠΙΣΤΙΣ, Η ΔΕ ΔΕΥΤΕΡΑ ΕΓΚΡΑΤΕΙΑ, Η ΔΕ ΤΡΙΤΗ ΔΥΝΑΜΙΣ, Η ΔΕ ΤΕΤΑΡΤΗ ΜΑΚΡΟΘΥΜΙΑ ΑΙ ΔΕ ΕΤΕΡΑΙ ΑΝΑ ΜΕΣΟΝ ΤΟΥΤΩΝ ΣΤΑΘΕΙΣΑΙ ΤΑΥΤΑ ΕΧΟΥΣΙ ΤΑ ΟΝΟΜΑΤΑ ΑΠΛΟΤΗΣ, ΑΚΑΚΙΑ, ΑΓΝΕΙΑ, ΙΛΑΡΟΤΗΣ, ΑΛΗΘΕΙΑ, ΣΥΝΕΣΙΣ, ΟΜΟΝΟΙΑ, ΑΓΑΠΗ. ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ Ο ΦΟΡΩΝ ΚΑΙ ΤΟ ΟΝΟΜΑΤΑ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΩΝ ΤΑ ΙΜΑΤΙΑ ΜΕΛΑΝΑ ΕΧΟΥΣΩΝ.

3 ΚΑΙ ΕΚ ΤΟΥΤΩΝ ΤΕΣΣΑΡΕΣ ΕΙΣΙ ΔΥΝΑΤΩΤΕΡΑΙ Η ΠΡΩΤΗ ΑΠΙΣΤΙΑ, Η ΔΕΥΤΕΡΑ ΑΚΡΑΣΙΑ, Η ΔΕ ΤΡΙΤΗ ΑΠΕΙΘΕΙΑ, Η ΔΕ ΤΕΤΑΡΤΗ ΑΠΑΤΗ. ΑΣΕΛΓΕΙΑ, ΟΞΥΧΟΛΙΑ, ΨΕΥΔΟΣ, ΑΦΡΟΣΥΝΗ, ΚΑΤΑΛΑΛΙΑ, ΜΙΣΟΣ. ΤΑΥΤΑ ΤΑ ΟΝΟΜΑΤΑ Ο ΦΟΡΩΝ ΤΟΥ ΘΕΟΥ ΔΟΥΛΟΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΜΕΝ ΟΨΕΤΑΙ ΤΟΥ ΘΕΟΥ, ΕΙΣ ΑΥΤΗΝ ΔΕ ΟΥΚ ΕΙΣΕΛΕΥΣΕΤΑΙ.

4 ΟΙ ΛΙΘΟΙ ΔΕ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΙ ΕΚ ΤΟΥ ΒΥΘΟΥ ΗΡΜΟΣΜΕΝΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΙΝΕΣ ΕΙΣΙΝ; ΟΙ ΜΕΝ ΠΦΩΤΟΙ, ΦΗΣΙΝ, ΟΙ Ι ΟΙ ΕΙΣ ΤΑ ΘΕΜΕΛΙΑ ΤΕΘΕΙΜΕΝΟΙ, ΠΡΩΤΗ ΓΕΝΕΑ ΟΙ ΔΕ ΚΕ ΔΕΥΤΕΡΑ ΓΕΝΕΑ ΑΝΔΡΩΝ ΔΙΚΑΙΩΝ ΟΙ ΔΕ Μ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ ΤΟΥ ΚΗΡΥΓΜΑΤΟΣ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ.

5 ΔΙΑΤΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΑΙ ΠΑΡΘΕΝΟΙ ΚΑΙ ΤΟΥΤΟΥΣ ΤΟΥΣ ΛΙΘΟΥΣ ΕΠΕΔΩΚΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΔΙΕΝΕΓΚΑΣΑΙ ΔΙΑ ΤΗΣ ΠΥΛΗ;

6 ΟΥΤΟΙ ΓΑΡ, ΦΗΣΙ, ΠΡΩΤΟΙ ΤΑΥΤΑ ΤΑ ΠΝΕΥΜΑΤΑ ΕΦΟΡΕΣΑΝ ΚΑΙ ΟΛΩΣ ΑΠ ΑΛΛΗΛΩΝ ΟΥΚ ΑΠΕΣΤΗΣΑΝ, ΟΥΤΕ ΤΑ ΠΝΕΥΜΑΤΑ ΑΠΟ ΤΩΝ ΑΝΘΡΩΠΟΙ ΑΠΟ ΤΩΝ ΠΝΕΥΜΑΤΩΝ, ΑΛΛΑ ΠΑΡΕΜΕΙΝΑΝ ΤΑ ΠΝΕΥΜΑΤΑ ΑΥΤΟΙΣ ΜΕΧΡΙ ΤΗΣ ΚΟΙΜΗΣΕΩΣ ΑΥΤΩΝ. ΚΑΙ ΕΙ ΜΗ ΤΑΥΤΑ ΤΑ ΠΝΕΥΜΑΤΑ ΜΕΤ ΑΥΤΩΝ ΕΣΧΗΚΕΙΣΑΝ, ΟΥΚ ΑΝ ΕΥΧΡΗΣΤΟΙ ΓΕΓΟΝΕΙΣΑΝ ΤΗ ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ ΤΟΥΤΟΥ.

XVI

1 ΕΤΙ ΜΟΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΔΗΛΩΣΟΝ. ΤΙ, ΦΗΣΙΝ, ΕΠΙΖΗΤΕΙΣ; ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΟΙ ΛΙΘΟΙ ΕΚ ΤΟΥ ΠΥΡΓΟΥ ΕΤΕΘΗΣΑΝ, ΠΕΦΟΡΗΚΟΤΕΣ ΤΑ ΠΝΕΥΜΑΤΑ ΤΑΥΤΑ;

2 ΑΝΑΓΚΗΝ, ΦΗΣΙΝ, ΕΙΧΟΝ ΔΙ ΥΔΑΤΟΣ ΑΝΑΒΗΝΑΙ, ΙΝΑ ΖΩΟΠΟΙΗΘΩΣΙΝ ΟΥΚ ΗΔΥΝΑΤΟ ΓΑΡ ΑΛΛΩΣ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ, ΕΙ ΜΗ ΤΗΝ ΝΕΚΡΩΣΙΝ ΑΠΕΘΕΝΤΟ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ ΤΗΣ ΠΡΟΤΕΡΑΣ.

3 ΕΛΑΒΟΝ ΟΥΝ ΚΑΙ ΟΥΤΟΙ ΟΙ ΚΕΚΟΙΜΗΜΕΝΟΙ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΙΣΗΛΘΟΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΠΡΙΝ ΓΑΡ, ΦΗΣΙ, ΦΟΡΕΣΑΙ ΤΟΝ ΑΝΘΡΩΠΟΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ, ΝΕΚΡΟΣ ΕΣΤΙΝ ΟΤΑΝ ΔΕ ΛΑΒΗ ΤΗΝ ΣΦΡΑΓΙΔΑ, ΑΠΟΤΙΘΕΤΑΙ ΤΗΝ ΝΕΚΡΩΣΙΝ ΚΑΙ ΑΝΑΛΑΜΒΑΝΕΙ ΤΗΝ ΖΩΗΝ.

4 Η ΣΦΡΑΓΙΣ ΟΥΝ ΤΟ ΥΔΩΡ ΕΣΤΙΝ ΕΙΣ ΤΟ ΥΔΩΡ ΟΥΝ ΚΑΤΑΒΑΙΝΟΥΣΙ ΝΕΚΡΟΙ ΚΑΙ ΑΝΑΒΑΙΝΟΥΣΙ ΖΩΝΤΕΣ. ΚΑΚΕΙΝΟΙΣ ΟΥΝ ΕΚΗΡΥΧΘΗ Η ΣΦΡΑΓΙΣ ΑΥΤΗ ΚΑΙ ΕΧΡΗΣΑΝΤΟ ΑΥΤΗ, ΙΝΑ ΕΙΣΕΛΘΩΣΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ.

5 ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΚΑΙ ΟΙ Μ ΛΙΘΟΙ ΜΕΤ ΑΥΤΩΝ ΑΝΕΒΗΣΑΝ ΕΚ ΤΟΥ ΒΥΘΟΥ, ΗΔΗ ΕΣΧΗΚΟΤΕΣ ΤΗΝ ΣΦΡΑΓΙΔΑ; ΟΤΙ, ΦΗΣΙΝ, ΟΥΤΟΙ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΔΙΔΑΣΚΑΛΟΙ ΟΙ ΚΗΡΥΞΑΝΤΕΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ, ΚΟΙΜΗΘΕΝΤΕΣ ΕΝ ΔΥΝΑΜΕΙ ΚΑΙ ΠΙΣΤΕΙ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΕΚΗΡΥΞΑΝ ΚΑΙ ΤΟΙΣ ΠΟΡΚΕΚΟΙΜΗΜΕΝΟΙΣ ΚΑΙ ΑΥΤΟΙ ΕΔΩΚΑΝ ΑΥΤΟΙΣ ΤΗ ΣΦΡΑΓΙΔΑ ΤΟΥ ΚΗΡΥΓΜΑΤΟΣ.

6 ΚΑΤΕΒΗΣΑΝ ΚΑΙ ΖΩΝΤΕΣ ΚΑΤΕΒΗΣΑΝ ΚΑΙ ΖΩΝΤΕΣ ΑΝΕΒΗΣΑΝ ΕΚΕΙΝΟΙ ΔΕ ΟΙ ΠΡΟΚΕΚΟΙΜΗΜΕΝΟΙ ΝΕΚΡΟΙ ΚΑΤΕΒΗΣΑΝ, ΖΩΝΤΕΣ ΔΕ ΑΝΕΒΗΣΑΝ.

7 ΔΙΑ ΤΟΥΤΩΝ ΟΥΝ ΕΖΩΟΠΟΙΗΘΗΣΑΝ ΚΑΙ ΕΠΕΓΝΩΣΑΝ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΣΥΝΑΝΕΒΗΣΑΝ ΜΕΤ ΑΥΤΩΝ, ΚΑΙ ΣΥΝΗΡΜΟΣΘΗΣΑΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ, ΚΑΙ ΑΛΑΤΟΜΗΤΟΙ ΣΥΝΩΚΟΔΟΜΗΘΗΣΑΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΓΑΡ ΕΚΟΙΜΗΘΗΣΑΝ ΚΑΙ ΕΝ ΜΕΓΑΛΗ ΑΓΝΕΙᾳ ΜΟΝΟΝ ΔΕ ΤΗΝ ΣΦΡΑΓΙΔΑ ΤΑΥΤΗΝ ΟΥΚ ΕΙΧΟΝ. ΕΧΕΙΣ ΟΥΝ ΚΑΙ ΤΗΝ ΤΟΥΤΩΝ ΕΠΙΛΥΣΙΝ. ΕΧΩ, ΦΗΜΙ, ΚΥΡΙΕ.

XVII

1 ΝΥΝ ΟΥΝ ΚΥΡΙΕ, ΠΕΡΙ ΤΩΝ ΟΡΕΩΝ ΜΟΙ ΔΗΛΩΣΟΝ ΔΙΑΤΙ ΑΛΛΑΙ ΚΑΙ ΑΛΛΑΙ ΕΙΣΙΝ ΑΙ ΙΔΕΑΙ ΚΑΙ ΠΟΙΚΙΛΑΙ; ΑΚΟΥΕ, ΦΗΣΙ ΤΑ ΟΡΗ ΤΑΥΤΑ ΤΑ ΔΩΔΕΚΑ ΦΥΛΑΙ ΕΙΣΙΝ ΑΙ ΚΑΤΟΙΚΟΥΣΑΙ ΟΛΟΝ ΤΟΝ ΚΟΣΜΟΝ. ΕΚΗΡΥΧΘΗ ΟΥΝ ΕΙΣ ΤΑΥΤΑΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΔΙΑ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

2 ΔΙΑΤΙ ΔΕ ΠΟΙΚΙΛΑ ΚΑΙ ΑΛΛΗ ΚΑΙ ΑΛΛΗ ΙΔΕΑ ΕΣΤΙ ΤΑ ΟΡΗ, ΔΗΛΩΣΟΝ ΜΟΙ, ΚΥΡΙΕ. Ἄκουε, ΦΗΣΙΝ ΑΙ ΔΩΔΕΚΑ ΦΥΛΑΙ ΑΥΤΑΙ ΑΙ ΚΑΤΟΙΚΟΥΣΑΙ ΟΛΟΝ ΤΟΝ ΚΟΣΜΟΝ ΔΩΔΕΚΑ ΕΘΝΗ ΕΙΣΙ ΠΟΙΚΙΛΑ ΔΕ ΕΙΣΙ ΤΗ ΦΡΟΝΗΣΕΙ ΚΑΙ ΤΩ ΝΟΪ ΟΙΑ ΟΥΝ ΕΙΔΕΣ ΤΑ ΟΡΗ ΠΟΙΚΙΛΑ, ΤΟΙΑΥΤΑΙ ΕΙΣΙ ΚΑΙ ΤΟΥΤΩΝ ΑΙ ΠΟΙΚΙΛΙΑΙ ΤΟΥ ΝΟΟΣ ΤΩΝ ΕΘΝΩΝ ΚΑΙ Η ΦΡΟΝΗΣΙΣ. ΔΗΛΩΣΩ ΔΕ ΣΟΙ ΚΑΙ ΕΝΟΣ ΕΚΑΣΤΟ ΤΗΝ ΠΡΑΞΙΝ.

3 ΠΡΩΤΟΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΥΤΟ ΔΗΛΩΣΟΝ, ΔΙΑΤΙ ΟΥΤΩ ΠΟΙΚΙΛΑ ΟΝΤΑ ΤΑ ΟΡΗ, ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΟΤΑΝ ΕΤΕΘΗΣΑΝ ΟΙ ΛΙΘΟΙ ΑΥΤΩΝ, ΜΙΑ ΧΡΟᾳ ΕΓΕΝΟΝΤΟ ΛΑΜΠΡΟΙ, ΩΣ ΚΑΙ ΟΙ ΕΚ ΤΟΥ ΒΥΘΟΥ ΑΝΑΒΕΒΗΚΟΤΕΣ ΛΙΘΟΙ;

4 ΟΤΙ, ΦΗΣΙ, ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΤΑ ΥΠΟ ΤΟΝ ΟΥΡΑΝΟΝ ΚΑΤΟΙΚΟΥΝΤΑ, ΑΚΟΥΣΑΝΤΑ ΚΑΙ ΠΙΣΤΕΥΣΑΝΤΑ ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ ΕΚΛΗΘΗΣΑΝ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ. ΛΑΒΟΝΤΕΣ ΟΥΝ ΤΗΝ ΣΦΡΑΓΙΔΑ ΜΙΑΝ ΦΡΟΝΗΣΙΝ ΕΣΧΟΝ ΚΑΙ ΕΝΑ ΝΟΥΝ, ΚΑΙ ΜΙΑ ΠΙΣΤΙΣ ΑΥΤΩΝ ΕΓΕΝΕΤΟ ΚΑΙ ΜΙΑ ΑΓΑΠΗ, ΚΑΙ ΤΑ ΠΝΕΥΜΑΤΑ ΤΩΝ ΠΑΡΘΕΝΩΝ ΜΕΤΑ ΤΟΥ ΟΝΟΜΑΤΟΣ ΕΦΟΡΕΣΑΝ ΔΙΑ ΤΟΥΤΟ Η ΟΙΚΟΔΟΜΗ ΤΟΥ ΠΥΡΓΟΥ ΜΙΑ ΧΡΟᾳ ΕΓΕΝΕΤΟ ΛΑΜΠΡΑ ΩΣ Ο ΗΛΙΟΣ.

5 ΜΕΤΑ ΔΕ ΤΟ ΕΙΣΕΛΘΕΙΝ ΑΥΤΟΥΣ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΙ ΓΕΝΕΣΘΑΙ ΕΝ ΣΩΜΑ ΤΙΝΕΣ ΕΞ ΑΥΤΩΝ ΕΜΙΑΝΑΝ ΕΑΥΤΟΥΣ ΚΑΙ ΕΞΕΒΛΗΘΗΣΑΝ ΕΚ ΤΟΥ ΓΕΝΟΥΣ ΤΩΝ ΔΙΚΑΙΩΝ ΚΑΙ ΠΑΛΙΝ ΕΓΕΝΟΝΤΟ, ΟΙΟΙ ΠΡΟΤΕΡΟΝ ΗΣΑΝ, ΜΑΛΛΟΝ ΔΕ ΚΑΙ ΧΕΙΡΟΝΕΣ.

XVIII

1 ΠΩΣ ΦΗΙ, ΚΥΡΙΕ, ΕΓΕΝΟΝΤΟ ΧΕΙΡΟΝΕΣ, ΘΕΟΝ ΕΠΕΓΝΩΚΟΤΕΣ; Ο ΜΗ ΓΙΝΩΣΚΩΝ, ΦΗΣΙ, ΘΕΟΝ ΚΑΙ ΠΟΝΗΡΕΥΟΜΕΝΟΣ ΕΧΕΙ ΚΟΛΑΣΙΝ ΤΙΝΑ ΤΗΣ ΠΟΝΗΡΙΑΣ ΑΥΤΟΥ, Ο ΔΕ ΘΕΟΝ ΕΠΙΓΝΟΥΣ ΟΥΚΕΤΙ ΟΦΕΙΛΕΙ ΠΟΝΗΡΕΥΕΣΘΑΙ, ΑΛΛ ΑΓΑΘΟΠΟΙΕΙΝ.

2 ΕΑΝ ΟΥΝ Ο ΟΦΕΙΛΩΝ ΑΓΑΘΟΠΟΙΕΙΝ ΠΟΝΗΡΕΥΗΤΑΙ, ΟΥ ΔΟΚΕΙ ΠΛΕΙΟΝΑ ΠΟΝΗΡΙΑΝ ΠΟΙΕΙΝ ΠΑΡΑ ΤΟΝ ΜΗ ΓΙΝΩΣΚΟΝΤΑ ΤΟΝ ΘΕΟΝ; ΔΙΑ ΤΟΥΤΟ ΟΙ ΜΗ ΕΓΝΩΚΟΤΕΣ ΘΕΟΝ ΚΑΙ ΠΟΝΗΡΕΥΟΜΕΝΟΙ ΚΕΚΡΙΜΕΝΟΙ ΕΙΣΙΝ ΕΙΣ ΘΑΝΑΤΟΝ, ΟΙ ΔΕ ΤΟΝ ΘΕΟΝ ΕΓΝΩΚΟΤΕΣ ΚΑΙ ΤΑ ΜΕΓΑΛΕΙΑ

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ΑΥΤΟΥ ΕΩΡΑΚΟΤΕΣ ΚΑΙ ΠΟΝΗΡΕΥΟΜΕΝΟΙ ΔΙΣΣΩΣ ΚΟΛΑΣΘΗΣΟΝΤΑΙ ΚΑΙ ΑΠΟΘΑΝΟΥΝΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ. ΟΥΤΩΣ ΟΥΝ ΚΑΘΑΡΙΣΘΗΣΕΤΑΙ Η ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ.

3 ΩΣ ΔΕ ΕΙΔΕΣ ΕΚ ΤΟΥ ΠΥΡΓΟΥ ΤΟΥΣ ΛΙΘΟΥΣ ΗΡΜΕΝΟΥΣ ΚΑΙ ΠΑΡΑΔΕΔΟΜΕΝΟΥΣ ΤΟΙΣ ΠΝΕΥΜΑΣΙ ΤΟΙΣ ΠΟΝΗΡΟΙΣ ΚΑΙ ΕΚΕΙΘΕΝ ΕΚΒΛΗΘΕΝΤΑΣ (ΚΑΙ ΕΣΤΑΙ ΕΝ ΣΩΜΑ ΤΩΝ ΚΕΚΑΘΑΡΜΕΝΩΝ, ΩΣΠΕΡ ΚΑΙ Ο ΠΥΡΓΟΣ ΕΓΕΝΕΤΟ ΩΣ ΕΞ ΕΝΟΣ ΛΙΘΟΥ ΓΕΓΟΝΩΣ ΜΕΤΑ ΤΟ ΚΑΘΑΡΙΣΘΗΝΑΙ ΑΥΤΟΝ) ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ Η ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ ΜΕΤΑ ΤΟ ΚΑΘΑΡΙΣΘΗΝΑΙ ΚΑΙ ΑΠΟΒΛΗΘΗΝΑΙ ΤΟΥΣ ΠΟΝΗΡΟΥΣ ΚΑΙ ΥΠΟΚΡΙΤΑΣ ΚΑΙ ΒΛΑΣΦΗΜΟΥΣ ΚΑΙ ΔΙΨΥΧΟΥΣ ΚΑΙ ΠΟΝΗΡΕΥΟΜΕΝΟΥΣ ΠΟΙΚΙΛΑΙΣ ΠΟΝΗΡΙΑΙΣ.

4 ΜΕΤΑ ΤΟ ΤΟΥΤΟΥΣ ΑΠΟΒΛΗΘΗΝΑΙ ΕΣΤΑΙ Η ΕΚΚΛΗΣΙΑ ΤΟΥ ΘΕΟΥ ΕΝ ΣΩΜΑ, ΜΙΑ ΦΡΟΝΗΣΙΣ, ΕΙΣ ΝΟΥΣ, ΜΙΑ ΠΙΣΤΙΣ, ΜΙΑ ΑΓΑΠΗ ΚΑΙ ΤΟΤΕ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΑΓΑΛΛΙΑΣΕΤΑ ΚΑΙ ΕΥΦΡΑΝΘΗΣΕΤΑΙ ΕΝ ΑΥΤΟΙΣ ΑΠΕΙΛΗΦΩΣ ΤΟΝ ΛΑΟΝ ΑΥΤΟΥ ΚΑΘΑΡΟΝ. ΜΕΓΑΛΩΣ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΩΝ ΟΡΕΩΝ ΕΝΟΣ ΕΚΑΣΤΟΥ ΔΗΛΩΣΟΝ ΜΟΙ ΤΗΝ ΔΥΝΑΜΙΝ ΚΑΙ ΤΑΣ ΠΡΑΞΕΙΣ, ΙΝΑ ΠΑΣΑ ΨΥΧΗ ΠΕΠΟΙΘΥΙΑ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΑΚΟΥΣΑΣΑ ΔΟΞΑΣΗ ΤΟ ΜΕΓΑ ΚΑΙ ΘΑΥΜΑΣΤΟΝ ΚΑΙ ΕΝΔΟΞΟΝ ΟΝΟΜΑ ΑΥΤΟΥ. Ἄκουε, ΦΗΣΙ, ΤΩΝ ΟΡΕΩΝ ΤΗΝ ΠΟΙΚΙΛΙΑΝ ΚΑΙ ΤΩΝ ΔΩΔΕΚΑ ΕΘΝΩΝ.

XIX

1 ΕΚ ΤΟΥ ΠΡΩΤΟΥ ΟΡΟΥΣ ΤΟΥ ΜΕΛΑΝΟΣ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ ΑΠΟΣΤΑΤΑΙ ΚΑΙ ΒΛΑΣΦΗΜΟΙ ΕΙΣ ΤΟΝ ΚΥΡΙΟΝ ΚΑΙ ΠΡΟΔΟΤΑΙ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ. ΤΟΥΤΟΙΣ ΔΕ ΜΕΤΑΝΟΙΑ ΟΥΚ ΕΣΤΙ, ΘΑΝΑΤΟΣ ΕΣΤΙ, ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΚΑΙ ΜΕΛΑΝΕΣ ΕΙΣΙ ΚΑΙ ΓΑΡ ΤΟ ΓΕΝΟΣ ΑΥΤΩΝ ΑΝΟΜΟΝ ΕΣΤΙΝ.

2 ΕΚ ΔΕ ΤΟΥ ΔΕΥΤΕΡΟΥ ΟΡΟΥΣ ΤΟΥ ΨΙΛΟΥ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ ΥΠΟΚΡΙΤΑΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ ΠΟΝΗΡΙΑΣ. ΚΑΙ ΟΥΤΟΙ ΟΥΝ ΤΟΙΣ ΠΡΟΤΕΡΟΙΣ ΟΜΟΙΟΙ ΕΙΣΙ, ΜΗ ΕΧΟΝΤΕΣ ΚΑΡΠΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΩΣ ΓΑΡ ΤΟ ΟΡΟΣ ΑΥΤΩΝ ΑΚΑΡΠΟΝ, ΟΥΤΩ ΚΑΙ ΟΙ ΑΝΘΡΩΠΟΙ ΟΙ ΤΟΙΟΥΤΟΙ ΟΝΟΜΑ ΜΕΝ ΕΧΟΥΣΙΝ, ΑΠΟ ΔΕ ΤΗΣ ΠΙΣΤΕΩΣ ΚΕΝΟΙ ΕΙΣΙ ΚΑΙ ΟΥΔΕΙΣ ΕΝ ΑΥΤΟΙΣ, ΚΑΡΠΟΣ ΑΛΗΘΕΙΑΣ. ΤΟΥΤΟΙΣ ΟΥΝ ΜΕΤΑΝΟΙΑ ΚΕΙΤΑΙ, ΕΑΝ ΤΑΧΥ ΜΕΤΑΝΟΗΣΩΣΙΝ ΕΑΝ ΔΕ ΒΡΑΔΥΝΩΣΙ, ΜΕΤΑ ΤΩΝ ΠΡΟΤΕΡΩΝ ΕΣΤΑΙ Ο ΘΑΝΑΤΟΣ ΑΥΤΩΝ.

3 ΔΙΑΤΙ, ΦΗΜΙ, ΚΥΡΙΕ, ΤΟΥΤΟΙΣ ΜΕΤΑΝΟΙΑ ΕΣΤΙ, ΤΟΙΣ ΔΕ ΠΡΩΤΟΙΣ ΟΥΚ ΕΣΤΙ; ΠΑΡΑ ΤΙ ΓΑΡ ΑΙ ΠΡΑΞΕΙΣ ΑΥΤΩΝ ΕΙΣΙ. ΔΙΑ ΤΟΥΤΟ, ΦΗΣΙ, ΤΟΥΤΟΙΣ ΜΕΤΑΝΟΙΑ ΚΕΙΤΑΙ, ΟΤΙ ΟΥΚ ΕΒΛΑΣΦΗΜΗΣΑΝ ΤΟΝ ΚΥΡΙΟΝ ΑΥΤΩΝ ΟΥΔΕ ΕΓΕΝΟΝΤΟ ΠΡΟΔΟΤΑΙ ΤΩΝ ΔΟΥΛΩΝ ΤΟΥ ΘΕΟΥ ΔΙΑ ΔΕ ΤΗΝ ΕΠΙΘΥΜΙΑΝ ΤΟΥ ΛΗΜΜΑΤΟΣ ΥΕΚΡΙΘΗΣΑΝ ΚΑΙ ΕΔΙΔΑΞΕΝ ΕΚΑΣΤΟΣ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΤΩΝ ΑΜΑΡΤΑΝΟΝΤΩΝ. ΑΛΛΑ ΤΙΣΟΥΣΙ ΔΙΚΗΝ ΤΙΝΑ ΚΕΙΤΑΙ ΔΕ ΑΥΤΟΙΣ ΜΕΤΑΝΟΙΑ ΔΙΑ ΤΟ ΜΗ ΓΕΝΕΣΘΑΙ ΑΥΤΟΥΣ ΒΛΑΣΦΗΜΟΥΣ ΜΗΔΕ ΠΡΟΔΟΤΑΣ.

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1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΤΡΙΤΟΥ ΤΟΥ ΕΧΟΝΤΟΣ ΑΚΑΝΘΑΣ ΚΑΙ ΤΡΙΒΟΛΟΥΣ ΟΙ ΜΕΝ ΠΛΟΥΣΙΟΙ, ΟΙ ΔΕ ΠΡΑΓΜΑΤΕΙΑΙΣ ΠΟΛΛΑΙΣ ΕΜΠΕΦΥΡΜΕΝΟΙ. ΟΙ ΜΕΝ ΤΡΙΒΟΛΟΙ ΕΙΣΙΝ ΟΙ ΠΛΟΥΣΙΟΙ, ΑΙ ΔΕ ΑΚΑΝΘΑΙ ΟΙ ΕΝ ΤΑΙΣ ΠΡΑΓΜΑΤΕΙΑΙΣ ΤΑΙΣ ΠΟΙΚΙΛΑΙΣ ΚΑΙ ΠΟΙΚΙΛΑΙΣ ΠΡΑΓΜΑΤΕΙΑΙΣ ΕΜΠΕΦΥΡΜΕΝΟΙ, ΟΥ ΚΟΛΛΩΝΤΑΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ, ΑΛΛ ΑΠΟΠΛΑΝΩΝΤΑΙ ΠΝΙΓΟΜΕΝΟΙ ΥΠΟ ΤΩΝ ΠΡΑΞΕΩΝ ΑΥΤΩΝ ΟΙ ΔΕ ΠΛΟΥΣΙΟΙ ΔΥΣΚΟΛΩΣ ΚΟΛΛΩΝΤΑΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ, ΦΟΒΟΥΜΕΝΟΙ, ΜΗ ΤΙ ΑΙΤΙΣΘΩΣΙΝ ΥΠ ΑΥΤΩΝ ΟΙ ΤΟΙΟΥΤΟΙ ΟΥΝ ΔΥΣΚΟΛΩΣ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ.

3 ΩΣΠΕΡ ΓΑΡ ΕΝ ΤΡΙΒΟΛΟΙΣ ΓΥΜΝΟΙΣ ΠΟΣΙ ΠΕΡΙΠΑΤΕΙΝ ΔΥΣΚΟΛΟΝ ΕΣΤΙΝ, ΟΥΤΩ ΚΑΙ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΔΥΣΚΟΛΟΝ ΕΣΤΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΕΙΣΕΛΘΕΙΝ.

4 ΑΛΛΑ ΤΟΥΤΟΙΣ ΠΑΣΙ ΜΕΤΑΝΟΙΑ ΕΣΤΙ, ΤΑΧΙΝΗ ΔΕ, ΙΝ Ο ΤΟΙΣ ΠΡΟΤΕΡΟΙΣ ΧΡΟΝΟΙΣ ΟΥΚ ΕΙΡΓΑΣΑΝΤΟ ΝΥΝ ΑΝΑΔΡΑΜΩΣΙΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΚΑΙ ΑΓΑΘΟΝ ΤΙ ΠΟΙΗΣΩΣΙΝ. ΕΑΝ ΟΥΝ ΜΕΤΑΝΟΗΣΩΣΙ ΚΑΙ ΑΓΑΘΟΝ ΤΙ ΠΟΙΗΣΩΣΙ, ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ ΕΑΝ ΔΕ ΕΠΙΜΕΙΝΩΣΙ ΤΑΙΣ ΠΡΑΞΕΣΙΝ ΑΥΤΩΝ, ΠΑΡΑΔΟΘΗΣΟΝΤΑΙ ΤΑΙΣ ΓΥΝΑΙΞΙΝ ΕΚΕΙΝΑΙΣ, ΑΙΤΙΝΕΣ ΑΥΤΟΥΣ ΘΑΝΑΤΩΣΟΥΣΙΝ.

XXI

1 ΕΚ ΔΕ ΤΟΥ ΤΕΤΑΡΤΟΥ ΟΡΟΥΣ ΤΟΥ ΕΧΟΝΤΟΣ ΒΟΤΑΝΑΣ ΠΟΛΛΑΣ, ΤΑ ΜΕΝ ΕΠΑΝΩ ΤΩΝ ΒΟΤΑΝΩΝ ΧΛΩΡΑ, ΤΑ ΔΕ ΠΡΟΣ ΤΑΙΣ ΡΙΖΑΙΣ ΞΗΡΑ, ΤΙΝΕΣ ΔΕ ΚΑΙ ΑΠΟ ΤΟΥ ΗΛΙΟΥ ΞΗΡΑΙΝΟΜΕΝΑΙ, ΟΙ ΠΙΕΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΜΕΝ ΔΙΨΥΧΟΙ, ΟΙ ΔΕ ΤΟΝ ΚΥΡΙΟΝ ΕΧΟΝΤΕΣ.

2 ΔΙΑ ΤΟΥΤΟ ΤΑ ΘΕΜΕΛΙΑ ΑΥΤΩΝ ΞΗΡΑ ΕΣΤΙ ΚΑΙ ΔΥΝΑΜΙΝ ΜΗ ΕΧΟΝΤΑ, ΚΑΙ ΤΑ ΡΗΜΑΤΑ ΑΥΤΩΝ ΜΟΝΑ ΖΩΣΙ, ΤΑ ΔΕ ΕΡΓΑ ΑΥΤΩΝ ΝΕΚΡΑ ΕΣΤΙΝ. ΟΙ ΤΟΙΟΥΤΟΙ ΟΥΤΕ ΖΩΣΙΝ ΟΥΤΕ ΤΕΘΝΗΚΑΣΙΝ. ΟΜΟΙΟΙ ΟΥΝ ΕΙΣΙ ΤΟΙΣ ΔΙΨΥΧΟΙΣ ΚΑΙ ΓΑΡ ΟΙ ΔΙΨΥΧΟΙ ΟΥΤΕ ΧΛΩΡΟΙ ΕΙΣΙΝ ΟΥΤΕ ΞΗΡΟΙ ΟΥΤΕ ΓΑΡ ΖΩΣΙΝ ΟΥΤΕ ΤΕΘΝΗΚΑΣΙΝ.

3 ΩΣΠΕΡ ΓΑΡ ΑΥΤΑΙ ΑΙ ΒΟΤΑΝΑΙ ΗΛΙΟΝ ΙΔΟΥΣΑΙ ΕΞΗΡΑΝΘΗΣΑΝ, ΟΥΤΩ ΚΑΙ ΟΙ ΔΙΨΥΧΟΙ, ΟΤΑΝ ΘΛΙΨΙΝ ΑΚΟΥΣΩΣΙ, ΔΙΑ ΤΗΝ ΔΕΙΛΙΑΝ ΑΥΤΩΝ ΕΙΔΩΛΟΛΟΑΤΡΟΥΣΙ ΚΑΙ ΤΟ ΟΝΟΜΑ ΕΠΑΙΣΧΥΝΟΝΤΑΙ ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΩΝ. 4 ΟΙ ΤΟΙΟΥΤΟΙ ΟΥΝ ΟΥΤΕ ΖΩΣΙΝ ΟΥΤΕ ΤΕΘΝΗΚΑΣΙΝ. ΑΛΛΑ ΚΑΙ ΟΥΤΟΙ ΕΑΝ ΤΑΧΥ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΔΥΝΗΣΟΝΤΑΙ ΖΗΣΑΙ ΕΑΝ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΗΔΗ ΠΑΡΑΔΕΔΟΜΕΝΟΙ ΕΙΣΙ ΤΑΙΣ ΓΥΝΑΙΞΙ ΤΑΙΣ ΑΠΟΦΕΡΟΜΕΝΑΙΣ ΤΗΝ ΖΩΗΝ ΑΥΤΩΝ.

XXII

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΠΕΜΠΤΟΥ ΤΟΥ ΕΧΟΝΤΟΣ ΒΟΤΑΝΑΣ ΧΛΩΡΑΣ ΚΑΙ ΤΡΑΣΧΕΟΣ ΟΝΤΟΣ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙ ΠΙΣΤΟΙ ΜΕΝ, ΔΥΣΜΑΘΕΙΣ ΔΕ ΚΑΙ ΑΥΘΑΔΕΙΣ ΚΑΙ ΕΑΥΤΟΙΣ ΑΡΕΣΚΟΝΤΕΣ, ΘΕΛΟΝΤΕΣ ΠΑΝΤΑ ΓΙΝΩΣΚΕΙΝ, ΚΑΙ ΟΥΔΕΝ ΟΛΩΣ ΓΙΝΩΣΚΟΥΣΙ,

2 ΔΙΑ ΤΗΝ ΑΥΘΑΔΕΙΑΝ ΑΥΤΩΝ ΤΑΥΤΗΝ ΑΠΕΣΤΗ ΑΠ ΑΥΤΩΝ Η ΣΥΝΕΣΙΣ, ΚΑΙ ΕΙΣΗΛΘΕΝ ΕΙΣ ΑΥΤΟΥΣ ΑΦΡΟΣΥΝΗ ΜΩΡΑ. ΕΠΑΙΝΟΥΣΙ ΔΕ ΕΑΥΤΟΥΣ ΩΣΣΥΝΕΣΙΝ ΕΧΟΝΤΑΣ ΚΑΙ ΘΕΛΟΥΣΙΝ ΕΘΕΛΟΔΙΔΑΣΚΑΛΟΙ ΕΙΝΑΙ, ΑΦΡΟΝΕΣ ΟΝΤΕΣ.

3 ΔΙΑ ΤΑΥΤΗΝ ΟΥΝ ΤΗΝ ΥΨΗΛΟΦΡΟΣΥΝΗΝ ΠΟΛΛΟΙ ΕΚΕΝΩΘΗΣΑΝ ΥΨΟΥΝΤΕΣ ΕΑΥΤΟΥΣ ΜΕΓΑ ΓΑΡ ΔΑΙΜΟΝΙΟΝ ΕΣΤΙΝ Η ΑΥΘΑΔΕΙΑ ΚΑΙ Η ΚΕΝΗ ΠΕΠΟΙΘΗΣΙΣ ΕΚ ΤΟΥΤΩΝ ΟΥΝ ΠΟΛΛΟΙ ΑΠΕΒΛΗΘΗΣΑΝ, ΤΙΝΕΣ ΔΕ ΜΕΤΕΝΟΗΣΑΝ ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ΚΑΙ ΥΠΕΤΑΞΑΝ ΕΑΥΤΟΥΣ ΤΟΙΣ ΕΧΟΥΣΙ ΣΥΝΕΣΙΝ, ΓΝΟΝΤΕΣ ΤΗΝ ΕΑΥΤΩΝ ΑΦΡΟΣΥΝΗΝ.

4 ΚΑΙ ΤΟΙΣ ΛΟΙΠΟΙΣ ΔΕ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΚΕΙΤΑΙ ΜΕΤΑΝΟΙΑ ΟΥΚ ΕΓΕΝΟΝΤΟ ΓΑΡ ΠΟΝΗΡΟΙ, ΜΑΛΛΟΝ ΔΕ ΜΩΡΟΙ ΚΑΙ ΑΣΥΝΕΤΟΙ. ΟΥΤΟΙ ΟΥΝ ΕΑΝ ΜΕΤΑΝΟΗΣΩΣΙ, ΖΗΣΟΝΤΑΙ ΤΩ ΘΕΩ ΕΑΝ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙ, ΚΑΟΙΚΗΣΟΥΣΙ ΜΕΤΑ ΤΩΝ ΓΥΝΑΙΚΩΝ ΤΩΝ ΠΟΝΗΡΕΥΟΜΕΝΩΝ ΕΙΣ ΑΥΤΟΥΣ.

XXIII

1 ΟΙ ΔΕ ΕΚ ΤΟΥ ΕΚΤΟΥ ΤΟΥ ΕΧΟΝΤΟΣ ΣΧΙΣΜΑΣ ΜΕΓΑΛΑΣ ΚΑΙ ΜΙΚΡΑΣ ΚΑΙ ΕΝ ΤΑΙΣ ΣΧΙΣΜΑΙΣ ΒΟΤΑΝΑΣ ΜΕΜΑΡΑΜΜΕΝΑΣ ΠΕΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ.

2 ΟΙ ΜΕΝ ΤΑΣ ΣΧΙΣΜΑΣ ΤΑΣ ΜΙΚΡΑΣ ΕΧΟΝΤΕΣ, ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΚΑΤ ΑΛΛΗΛΩΝ ΕΧΟΝΤΕΣ, ΚΑΙ ΑΠΟ ΤΩΝ ΚΑΤΑΛΑΛΙΩΝ ΕΑΥΤΩΝ ΜΕΜΑΡΑΜΜΕΝΟΙ ΕΙΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ ΑΛΛΑ ΜΕΤΕΝΟΗΣΑΝ ΕΚ ΤΟΥΤΩΝ ΠΟΛΛΟΙ. ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΔΕ ΜΕΤΑΝΟΗΣΟΥΣΙΝ, ΟΤΑΝ ΑΚΟΥΣΩΣΙ ΜΟΥ ΤΑΣ ΕΝΤΟΑΣ ΜΙΚΡΑΙ ΓΑΡ ΑΥΤΩΝ ΕΙΣΙΝ ΑΙ ΚΑΤΑΛΑΛΙΑΙ, ΚΑΙ ΤΑΧΥ ΜΕΤΑΝΟΗΣΟΥΣΙΝ.

3 ΟΙ ΔΕ ΜΕΓΑΛΑΣ ΕΧΟΝΤΕΣ ΣΧΙΣΜΑΣ, ΟΥΤΟΙ ΠΑΡΑΜΟΝΟΙ ΕΙΣΙ ΤΑΙΣ ΚΑΤΑΛΑΛΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΜΝΗΣΙΚΑΚΟΙ ΓΙΝΟΝΤΑΙ ΜΗΝΙΩΝΤΕΣ ΑΛΛΗΛΟΙΣ ΟΥΤΟΙ ΟΥΝ ΑΠΟ ΤΟΥ ΠΥΡΓΟΥ

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ΑΠΕΡΡΙΦΗΣΑΝ ΚΑΙ ΑΠΕΔΟΚΙΜΑΣΘΗΣΑΝ ΤΗΣ ΟΙΚΟΔΟΜΗΣ ΑΥΤΟΥ. ΟΙ ΤΟΙΟΥΤΟΙ ΟΥΝ ΔΥΣΚΟΛΩΣ ΖΗΣΟΝΤΑΙ.

4 ΕΙ Ο ΘΕΟΣ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ Ο ΠΑΝΤΩΝ ΚΥΡΙΕΥΩΝ ΚΑΙ ΕΧΩΝ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ ΑΥΤΟΥ ΤΗΝ ΕΞΟΥΣΙΑΝ ΟΥ ΜΝΗΣΙΚΑΚΕΙ ΤΟΙΣ ΕΞΟΜΟΛΟΓΟΥΜΕΝΟΙΣ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤΩΝ, ΑΛΛ ΙΛΕΩΣ ΓΙΝΕΤΑΙ, ΑΝΘΡΩΠΟΣ ΦΘΑΡΤΟΣ ΩΝ ΚΑΙ ΠΛΗΡΗΣ ΑΜΑΡΤΙΩΝ ΑΝΘΡΩΠΩ ΜΝΗΣΙΚΑΚΕΙ ΩΣ ΔΥΝΑΜΕΝΟΣ ΑΠΟΛΕΣΑΙ Η ΣΩΣΑΙ ΑΥΤΟΝ;

5 ΛΕΓΩ ΔΕ ΥΜΙΝ, Ο ΑΓΓΕΛΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΟΣΟΙ ΤΑΥΤΗΝ ΕΧΕΤΕ ΤΗΝ ΑΙΡΕΣΙΝ ΑΠΟΘΕΣΘΕ ΑΥΤΗΝ ΚΑΙ ΜΕΤΑΝΗΣΑΤΕ, ΚΑΙ Ο ΚΥΡΙΟΣ ΙΑΣΕΤΑΙ ΥΜΩΝ ΤΑ ΠΡΟΤΕΡΑ ΑΜΑΡΤΗΜΑΤΑ, ΕΑΝ ΚΑΘΑΡΙΣΗΤΕ ΕΑΥΤΟΥΣ ΑΠΟ ΤΟΥΤΟΥ ΤΟΥ ΔΑΙΜΟΝΙΟΥ ΕΙ ΔΕ ΜΗ, ΠΑΡΑΔΟΘΗΣΕΣΘΕ ΑΥΤΩ ΕΙΣ ΘΑΝΑΤΟΝ.

XXIV

1 ΕΚ ΔΕ ΤΟΥ ΕΒΔΟΜΟΥ ΟΡΟΥΣ, ΕΝ Ω ΒΟΤΑΝΑΙ ΧΛΩΡΑΙ ΚΑΙ ΙΛΑΡΑΙ, ΚΑΙ ΟΛΟΝ ΤΟ ΟΡΟΣ ΕΥΘΗΝΟΥΝ ΚΑΙ ΠΑΝ ΓΕΝΟΣ ΚΤΗΝΩΝ ΚΑΙ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΕΝΕΜΟΝΤΟ ΤΑΣ ΒΟΤΑΝΑΣ ΕΚ ΤΟΥΤΩ ΤΩ ΟΡΕΙ, ΚΑΙ ΑΙ ΒΟΤΑΝΑΙ, ΑΣ ΕΝΕΜΟΝΤΟ, ΜΑΛΛΟΝ ΕΥΘΑΛΕΙΣ ΕΓΙΝΟΝΤΟ, ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙ.

2 ΠΑΝΤΟΤΕ ΑΠΛΟΙ ΚΑΙ ΑΚΑΚΟΙ ΚΑΙ ΜΑΚΑΡΙΟΙ ΕΓΙΝΟΝΤΟ, ΜΗΔΕΝ ΚΑΤ ΑΛΛΗΛΩΝ ΕΧΟΝΤΕΣ, ΑΛΛΑ ΠΑΝΤΟΤΕ ΑΓΑΛΛΙΩΜΕΝΟΙ ΕΠΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΕΝΔΕΔΥΜΕΝΟΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΤΟΥΤΩΝ ΤΩΝ ΠΑΡΘΕΝΩΝ ΚΑΙ ΠΑΝΤΟΤΕ ΣΠΛΑΓΧΝΟΝ ΕΧΟΝΤΕΣ ΕΠΙ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ, ΚΑΙ ΕΚ ΤΩΝ ΚΟΠΩΝ ΑΥΤΩΝ ΠΑΝΤΙ ΑΝΘΡΩΠΩ ΕΧΟΡΗΓΗΣΑΝ ΑΝΟΝΕΙΔΙΣΤΩΣ ΚΑΙ ΑΔΙΣΤΑΚΤΩΣ.

3 Ο ΟΥΝ ΚΥΡΙΟΣ ΙΔΩΝ ΤΗΝ ΑΠΛΟΤΗΤΑ ΑΥΤΩΝ ΚΑΙ ΠΑΣΑΝ ΝΗΠΙΟΤΗΤΑ ΕΠΛΗΘΥΝΕΝ ΑΥΤΟΥΣ ΕΝ ΤΟΙΣ ΚΟΠΟΙΣ ΤΩΝ ΧΕΙΡΩΝ ΑΥΤΩΝ ΚΑΙ ΕΧΑΡΙΤΩΣΕΝ ΑΥΤΟΥΣ ΕΝ ΠΑΣΗ ΠΡΑΞΕΙ ΑΥΤΩΝ.

4 ΛΕΓΩ ΔΕ ΥΜΙΝ ΤΟΙΣ ΤΟΙΟΥΤΟΙΣ ΟΥΣΙΝ ΕΓΩ Ο ΑΓΓΕΛΟΣ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΔΙΑΜΕΙΝΑΤΕ ΤΟΙΟΥΤΟΙ, ΚΑΙ ΟΥΚ ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ΤΟ ΣΠΕΡΜΑ ΥΜΩΝ ΕΩΣ ΑΙΩΝΟΣ ΕΔΟΚΙΜΑΣΕ ΓΑΡ ΥΜΑΣ Ο ΚΥΡΙΟΣ ΚΑΙ ΕΝΕΓΡΑΨΕΝ ΥΜΑΣ ΕΙΣ ΤΟΝ ΑΡΙΘΜΟΝ ΤΟΝ ΗΜΕΤΕΡΟΝ, ΚΑΙ ΟΛΟΝ ΤΟ ΣΠΕΡΜΑ ΥΜΩΝ ΚΑΤΟΙΚΗΣΕΙ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΕΚ ΓΑΡ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ ΕΛΑΒΕΤΕ.

XXV

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΟΓΔΟΟΥ, ΟΥ ΗΣΑΝ ΑΙ ΠΟΛΛΑΙ ΠΗΓΑΙ ΚΑΙ ΠΑΣΑ Η ΚΤΙΣΙΣ ΤΟΥ ΚΥΡΙΟΥ ΕΠΟΤΙΖΕΤΟ ΕΚ ΤΩΝ ΠΗΓΩΝ, ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ

2 ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΔΙΔΑΣΚΑΛΟΙ ΟΙ ΚΗΡΥΞΑΝΤΕΣ ΕΙΣ ΟΛΟΝ ΤΟΝ ΚΟΣΜΟΝ ΚΑΙ ΟΙ ΔΙΔΑΞΑΝΤΕΣ ΣΕΜΝΩΣ ΚΑΙ ΑΓΝΩΣ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΜΗΔΕΝ ΟΛΩΣ ΝΟΣΦΙΣΑΜΕΝΟΙ ΕΙΣ ΕΠΙΘΥΜΙΑΝ ΠΟΝΗΡΑΝ, ΑΛΛΑ ΠΑΝΤΟΤΕ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΚΑΙ ΑΛΗΘΕΙᾳ ΠΟΡΕΥΘΕΝΤΕΣ, ΚΑΘΩΣ ΚΑΙ ΠΑΡΕΛΑΒΟΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ. ΤΩΝ ΤΟΙΟΥΤΩΝ ΟΥΝ Η ΠΑΡΟΔΟΣ ΜΕΤΑ ΤΩΝ ΑΓΓΕΛΩΝ ΕΣΤΙΝ.

XXVI

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΕΝΑΤΟΥ ΤΟΥ ΕΡΗΜΩΔΟΥΣ, ΤΟΥ ΤΑ ΕΡΠΕΤΑ ΚΑΙ ΘΗΡΙΑ ΕΝ ΑΥΤΩ ΕΧΟΝΤΟΣ ΤΑ ΔΙΑΦΘΕΙΡΟΝΤΑ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ, ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ

2 ΟΙ ΜΕΝ ΤΟΥΣ ΣΠΙΛΟΥΣ ΕΧΟΝΤΕΣ ΔΙΑΚΟΝΟΙ ΕΙΣΙ ΚΑΚΩΣ ΔΙΑΚΟΝΗΣΑΝΤΕΣ ΚΑΙ ΔΙΑΡΠΑΣΑΝΤΕΣ ΧΗΡΩΝ ΚΑΙ ΟΡΦΑΝΩΝ ΤΗΝ ΖΩΗΝ ΚΑΙ ΕΑΥΤΟΙΣ ΠΕΡΙΠΟΙΗΣΑΜΕΝΟΙ ΕΚ ΤΗΣ ΔΙΑΚΟΝΙΑΣ ΗΣ ΕΛΑΒΟΝ ΔΙΑΚΟΝΗΣΑΙ ΕΑΝ ΟΥΝ ΕΠΙΜΕΙΝΩΣΙ ΤΗ ΑΥΤΗ ΕΠΙΘΥΜΙᾳ, ΑΠΕΘΑΝΟΝ ΚΑΙ ΟΥΔΕΜΙΑ ΑΥΤΟΙΣ ΕΛΠΙΣ ΖΩΗΣ ΕΑΝ ΔΕ ΕΠΙΣΤΡΕΨΩΣΙ ΚΑΙ ΑΓΝΩΣ ΤΕΛΕΙΩΣΩΣΙ ΤΗΝ ΔΙΑΚΟΝΙΑΝ ΑΥΤΩΝ, ΔΥΝΗΣΟΝΤΑΙ ΖΗΣΑΙ.

3 ΟΙ ΔΕ ΕΨΩΡΙΑΚΟΤΕΣ ΕΠΙ ΤΟΝ ΚΥΡΙΟΝ ΕΑΥΤΩΝ, ΑΛΛΑ ΧΕΡΣΩΘΕΝΤΕΣ ΚΑΙ ΓΕΝΟΜΕΝΟΙ ΕΡΗΜΩΔΕΙΣ ΜΗ ΚΟΛΛΩΜΕΝΟΙ ΤΟΙΣ ΔΟΥΛΟΙΣ ΤΟΥ ΘΕΟΥ, ΑΛΛΑ ΜΟΝΑΖΟΝΤΕΣ ΑΠΟΛΛΥΟΥΣΙ ΤΑΣ ΕΑΥΤΩΝ ΨΥΧΑΣ.

4 ΩΣ ΓΑΡ ΑΜΠΕΛΟΣ ΕΝ ΦΡΑΓΜΩ ΤΙΝΙ ΚΑΤΑΛΕΙΦΘΕΙΣΑ ΑΜΕΛΕΙΑΣ ΤΥΓΧΑΝΟΥΣΑ ΚΑΤΑΦΘΕΙΡΕΤΑΙ ΚΑΙ ΥΠΟ ΤΩΝ ΒΟΤΑΝΩΝ ΕΡΗΜΟΥΤΑΙ ΚΑΙ ΤΩ ΧΡΟΝΩ ΑΓΡΙΑ ΓΙΝΕΤΑΙ, ΚΑΙ ΟΥΚΕΤΙ ΕΥΧΡΗΣΤΟΣ ΕΣΤΙ ΤΩ ΔΕΣΠΟΤΗ ΕΑΥΤΗΣ, ΟΥΤΩ ΚΑΙ ΟΙ ΤΟΙΟΥΤΟΙ ΑΝΘΡΩΠΟΙ ΕΑΥΤΟΥΣ ΑΠΕΓΝΩΚΑΣΙ ΚΑΙ ΓΙΝΟΝΤΑΙ ΑΧΡΗΣΤΟΙ ΤΩ ΚΥΡΙΩ ΕΑΥΤΩΝ ΑΓΡΙΩΘΕΝΤΕΣ.

5 ΤΟΥΤΟΙΣ ΟΥΝ ΜΕΤΑΝΟΙΑ ΓΙΝΕΤΑΙ, ΕΑΝ ΔΕ ΕΚ ΚΑΡΔΙΑΣ ΕΥΡΕΘΗ ΗΡΝΗΜΕΝΟΣ ΤΙΣ, ΟΥΚ ΟΙΔΑ, ΕΙ ΔΥΝΑΤΑΙ ΖΗΣΑΙ.

6 ΚΑΙ ΤΟΥΤΟ ΟΥΚ ΕΙΣ ΤΑΥΤΑΣ ΤΑΣ ΗΜΕΡΑΣ ΛΕΓΩ, ΙΝΑ ΤΙΣ ΑΡΝΗΣΑΜΕΝΟΣ ΜΕΤΑΝΟΙΑΝ ΛΑΒΗ ΑΔΥΝΑΤΟΝ ΓΑΡ ΕΣΤΙ ΣΩΘΗΝΑΙ ΤΟΝ ΜΕΛΛΟΝΤΑ ΝΥΝ ΑΡΝΕΙΣΘΑΙ ΤΟΝ ΚΥΡΙΟΝ ΕΑΥΤΟΥ ΑΛΛ ΕΚΕΙΝΟΙΣ ΤΟΙΣ ΠΑΛΑΙ ΗΡΝΗΜΕΝΟΙΣ ΔΟΚΕΙ ΚΕΙΣΘΑΙ ΜΕΤΑΝΟΙΑ. ΕΙ ΤΙΣ ΟΥΝ ΜΕΛΛΕΙ ΜΕΤΑΝΟΕΙΝ, ΤΑΧΙΝΟΣ ΓΕΝΕΣΘΩ ΠΡΙΝ ΤΟΝ ΠΥΡΓΟΝ ΑΠΟΤΕΛΕΣΘΗΝΑΙ ΕΙ ΔΕ ΜΗ, ΥΠΟ ΤΩΝ ΓΥΝΑΙΚΩΝ ΚΑΑΦΘΑΡΗΣΕΤΑΙ ΕΙΣ ΘΑΝΑΤΟΝ.

7 ΚΑΙ ΟΙ ΚΟΛΟΒΟΙ, ΟΥΤΟΙ ΔΟΛΙΟΙ ΕΙΣΙ ΚΑΙ ΚΑΤΑΛΑΛΟΙ ΚΑΙ ΤΑ ΘΗΡΙΑ, Α ΕΙΔΕΣ ΕΙΣ ΤΟ ΟΡΟΣ, ΟΥΤΟΙ ΕΙΣΙΝ. ΩΣΠΕΡ ΓΑΡ ΤΑ ΘΗΡΙΑ ΔΙΑΦΘΕΙΡΕΙ ΤΩ ΕΑΥΤΩΝ ΙΩ ΤΟΝ ΑΝΘΡΩΠΩΝ ΤΑ ΡΗΜΑΤΑ ΔΙΑΦΘΕΙΡΕΙ ΤΟΝ ΚΑΙ ΑΠΟΛΛΥΕΙ.

8 ΟΥΤΟΙ ΟΥΝ ΚΟΛΟΒΟΙ ΕΙΣΙΝ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ ΑΥΤΩΝ ΔΙΑ ΤΗΝ ΠΡΑΞΙΝ, ΗΝ ΕΧΟΥΣΙΝ ΕΝ ΕΑΥΤΟΙΣ ΤΙΝΕΣ ΔΕ ΜΕΤΕΝΟΗΣΑΝ ΚΑΙ ΕΣΩΘΗΣΑΝ. ΚΑΙ ΟΙ ΛΟΙΠΟΙ ΟΙ ΤΟΙΟΥΤΟΙ ΟΝΤΕΣ ΔΥΝΑΝΤΑΙ ΣΩΘΗΝΑΙ, ΕΑΝ ΜΕΤΑΝΟΗΣΩΣΙΝ ΕΑΝ ΔΕ ΜΗ ΜΕΤΑΝΟΗΣΩΣΙΝ, ΑΠΟ ΤΩΝ ΓΥΝΑΙΚΩΝ ΕΚΕΙΝΩΝ, ΩΝ ΤΗΝ ΔΥΝΑΜΙΝ ΕΧΟΥΣΙΝ, ΑΠΟΘΑΝΟΥΝΤΑΙ.

XXVII

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΔΕΚΑΤΟΥ ΟΥ ΗΣΑΝ ΔΕΝΔΡΑ ΣΚΕΠΑΖΟΝΤΑ ΠΡΟΒΑΤΑ ΤΙΝΑ, ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ

2 ΕΠΙΣΚΟΠΟΙ ΚΑΙ ΦΙΛΟΞΕΝΟΙ, ΟΙΤΙΝΕΣ ΗΔΕΩΣ ΕΙΣ ΤΟΥΣ ΟΙΚΟΥΣ ΕΑΥΤΩΝ ΠΑΝΤΟΤΕ ΥΠΕΔΕΞΑΝΤΟ ΤΟΥΣ ΔΟΥΛΟΥΣ ΤΟΥ ΘΕΟΥ ΑΤΕΡ ΥΠΟΚΡΙΣΕΩΣ ΟΙ ΔΕ ΕΠΙΣΚΟΠΟΙΓΠΑΝΤΟΤΕ ΤΟΥΣ ΥΣΤΕΡΗΜΕΝΟΥΣ ΚΑΙ ΤΑΣ ΧΗΡΑΣ ΤΗ ΔΙΑΚΟΝΙᾳ ΕΑΥΤΩΝ ΑΔΙΑΛΕΙΠΤΩΣ ΕΣΚΕΠΑΣΑΝ ΚΑΙ ΑΓΝΩΣ ΑΝΕΣΤΡΑΦΗΣΑΝ ΠΑΝΤΟΤΕ.

3 ΟΥΤΟΙ ΟΥΝ ΠΑΝΤΕΣ ΣΚΕΠΑΣΘΗΣΟΝΤΑΙ ΥΠΟ ΤΟΥ ΚΥΡΙΟΥ ΔΙΑΠΑΝΤΟΣ. ΟΙ ΟΥΝ ΤΑΥΤΑ ΕΡΓΑΣΑΜΕΝΟΙ ΕΝΔΟΞΟΙ ΕΙΣΙ ΠΑΡΑ ΤΩ ΘΕΩ ΚΑΙ ΗΔΗ Ο ΤΟΠΟΣ ΑΥΤΩΝ ΜΕΤΑ ΤΩΝ ΑΓΓΕΛΩΝ ΕΣΤΙΝ, ΕΑΝ ΕΠΙΜΕΙΝΩΣΙΝ ΕΩΣ ΤΕΛΟΥΣ ΛΕΙΤΟΡΓΟΥΝΤΕΣ ΤΩ ΚΥΡΙΩ.

XXVIII

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΕΝΔΕΚΑΤΟΥ, ΟΥ ΗΣΑΝ ΔΕΝΔΡΑ ΚΑΡΠΩΝ ΠΛΗΡΗ, ΑΛΛΟΙΣ ΚΑΙ ΑΛΛΟΙΣ ΚΑΡΠΟΙΣ ΚΕΚΟΣΜΗΜΕΝΑ, ΟΙ ΠΙΕΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ.

2 ΟΙ ΠΑΘΟΝΤΕΣ ΥΠΕΡ ΤΟΥ ΟΝΟΜΑΤΟΣ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ, Οἳ ΚΑΙ ΠΡΟΘΥΜΩΣ ΕΠΑΘΟΝ ΕΞ ΟΛΗΣ ΤΗΣ ΚΑΡΔΙΑΣ ΚΑΙ ΠΑΡΕΔΩΚΑΝ ΤΑΣ ΨΥΧΑΣ ΑΥΤΩΝ.

3 ΔΙΑΤΙ ΟΥΝ, ΦΗΜΙ, ΚΥΡΙΕ, ΠΑΝΤΑ ΜΕΝ ΤΑ ΔΕΝΔΡΑ ΚΑΡΟΥΣ ΕΧΕΙ, ΤΙΝΕΣ ΔΕ ΕΞ ΑΥΤΩΝ ΚΑΡΠΟΙ ΕΥΕΙΔΕΣΤΕΡΟΙ ΕΙΣΙΝ; ΑΚΟΥΕ, ΦΗΣΙΝ ΟΣΟΙ ΠΟΤΕ ΕΠΑΘΟΝ ΔΙΑ ΤΟ ΟΝΟΜΑ, ΕΝΔΟΞΟΙ ΕΙΣΙ ΠΑΡΑ ΤΩ ΘΕΩ, ΚΑΙ ΠΑΝΤΩΝ ΑΙ ΑΜΑΡΤΙΑΙ ΑΦΗΡΕΘΗΣΑΝ, ΟΤΙ ΕΠΑΘΟΝ ΔΙΑ ΤΟ ΟΝΟΜΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΘΕΟΥ. ΔΙΑΤΙ ΔΕ ΟΙ ΚΑΡΠΟΙ ΑΥΤΩΝ ΠΟΙΚΙΛΟΙ ΕΙΣΙΝ, ΤΙΝΕΣ ΔΕ ΥΠΕΡΕΧΟΝΤΕΣ, ΑΚΟΥΕ.

4 ΟΣΟΙ, ΦΗΣΙΝ, ΕΠ ΕΞΟΥΣΙΑΝ ΑΧΘΕΝΤΕΣ ΕΞΗΤΑΣΘΗΣΑΝ ΚΑΙ ΟΥΚ ΗΡΝΗΣΑΝΤΟ, ΑΛΛ ΕΠΑΘΟΝ ΠΡΟΘΥΜΩΣ, ΟΥΤΟΙ ΜΑΛΛΟΝ ΕΝΔΟΞΟΤΕΡΟΙ ΕΙΣΙ ΠΑΡΑ ΤΩ ΚΥΡΙΩ ΤΟΥΤΩΝ Ο ΚΑΡΠΟΣ ΕΣΤΙΝ Ο ΥΠΕΡΕΧΩΝ ΟΣΟΙ ΔΕ ΔΕΙΟΙ ΚΑΙ ΕΝ ΔΙΣΤΑΓΜΩ ΕΓΕΝΟΝΤΟ ΚΑΙ ΕΛΟΓΙΣΑΝΤΩ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ

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ΑΥΤΩΝ, ΠΟΤΕΡΟΝ ΑΡΝΗΣΟΝΤΑΙ Η ΟΜΟΛΟΓΗΣΟΥΣΙ, ΚΑΙ ΕΠΑΘΟΝ, ΤΟΥΤΩΝ ΟΙ ΚΑΡΠΟΙ ΕΛΑΤΤΟΥΣ ΕΙΣΙΝ, ΟΤΙ ΑΝΕΒΗ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΑΥΤΩΝ Η ΒΟΥΛΗ ΑΥΤΗ ΠΟΝΗΡΑ ΓΑΡ Η ΒΟΥΛΗ ΑΥΤΗ, ΙΝΑ ΔΟΥΛΟΣ ΚΥΡΙΟΝ ΙΔΙΟΝ ΑΡΝΗΣΗΤΑΙ.

5 ΒΛΕΠΕΤΕ ΟΥΝ ΥΜΕΙΣ ΟΙ ΤΑΥΤΑ ΒΟΥΛΕΥΟΜΕΝΟΙ, ΜΗΠΟΤΕ Η ΒΟΥΛΗ ΑΥΤΗ ΔΙΑΜΕΙΝΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΚΑΙ ΑΠΟΘΑΝΗΤΕ ΤΩ ΘΕΩ. ΥΜΕΙΣ ΔΕ ΟΙ ΠΑΣΧΟΝΤΕΣ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΔΟΞΑΖΕΙΝ ΟΦΕΙΛΕΤΕ ΤΟΝ ΘΕΟΝ, ΟΤΙ ΑΞΙΟΥΣ ΥΜΑΣ ΗΓΗΣΑΤΟ Ο ΘΕΟΣ, ΙΝΑ ΤΟΥΤΟ ΤΟ ΟΝΟΜΑ ΒΑΣΤΑΖΗΤΕ ΚΑΙ ΠΑΣΑΙ ΥΜΩΝ ΑΙ ΑΜΑΡΤΙΑΙ ΙΑΘΩΣΙΝ.

6 ΟΥΚΟΥΝ ΜΑΚΑΡΙΖΕΤΕ ΕΑΥΤΟΥΣ ΑΛΛΑ ΔΟΚΕΙΤΕ ΕΡΓΟΝ ΜΕΓΑ ΠΕΠΟΙΗΚΕΝΑΙ, ΕΑΝ ΤΙΣ ΥΜΩΝ ΔΙΑ ΤΟΝ ΘΕΟΝ ΠΑΘΗ. ΖΩΗΝ ΥΜΙΝ Ο ΚΥΡΙΟΣ ΧΑΡΙΖΕΤΑΙ, ΚΑΙ ΟΥ ΝΟΕΙΤΕ ΑΙ ΓΑΡ ΑΜΑΡΤΙΑΙ ΥΜΩΝ ΚΑΤΕΒΑΡΗΣΑΝ, ΚΑΙ ΕΙ ΜΗ ΠΕΠΟΝΘΑΤΕ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΚΥΡΙΟΥ, ΔΙΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΥΜΩΝ ΤΕΘΝΗΚΕΙΤΕ ΑΝ ΤΩ ΘΕΩ.

7 ΤΑΥΤΑ ΥΜΙΝ ΛΕΓΩ ΤΟΙΣ ΔΙΣΤΑΖΟΥΣΙ ΠΕΡΙ ΑΡΝΗΣΕΩΣ Η ΟΜΟΛΟΓΗΣΕΩΣ ΟΜΟΛΟΓΕΙΤΕ, ΟΤΙ ΚΥΡΙΟΝ ΕΧΕΤΕ, ΜΗΠΟΤΕ ΑΡΝΟΥΜΕΝΟΙ ΠΑΡΑΔΟΘΗΣΗΣΘΕ ΕΙΣ ΔΕΣΜΩΤΗΡΙΟΝ.

8 ΕΙ ΤΑ ΕΘΝΗ ΤΟΥΣ ΔΟΥΛΟΥΣ ΑΥΤΩΝ ΚΟΛΑΖΟΥΣΙΝ, ΕΑΝ ΤΙΣ ΑΡΝΗΣΗΤΑΙ ΤΟΝ ΚΥΡΙΟΝ ΕΑΥΤΟΥ, ΤΙ ΔΟΚΕΙΤΕ ΠΟΙΗΣΕΙ Ο ΚΥΡΙΟΣ ΥΜΙΝ, ΟΣ ΕΧΕΙ ΠΑΝΤΩΝ ΤΗΝ ΕΞΟΥΣΙΑΝ; ΑΡΑΤΕ ΤΑΣ ΒΟΥΛΑΣ ΤΑΥΤΑΣ ΑΠΟ ΤΩΝ ΚΑΡΔΙΩΝ ΥΜΩΝ, ΙΝΑ ΔΙΑΠΑΝΤΟΣ ΖΗΣΗΤΕ ΤΩ ΘΕΩ.

XXIX

1 ΕΚ ΔΕ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΔΩΔΕΚΑΤΟΥ ΤΟΥ ΛΕΥΚΟΥ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ ΤΟΙΟΥΤΟΙ ΕΙΣΙΝ ΩΣ ΝΗΠΙΑ ΒΡΕΦΗ ΕΙΣΙΝ, ΟΙΣ ΟΥΔΕΜΙΑ ΚΑΚΙΑ ΑΝΑΒΑΙΝΕΙ ΕΠΙ ΤΗΝ ΚΑΡΔΙΑΝ ΟΥΔΕ ΕΓΝΩΣΑΝ, ΤΙ ΕΣΤΙ ΠΟΝΗΡΙΑ, ΑΛΛΑ ΠΑΝΤΟΤΕ ΕΝ ΝΗΠΙΟΤΗΤΙ ΔΙΕΜΕΙΝΑΝ.

2 ΟΙ ΤΟΙΟΥΤΟΙ ΟΥΝ ΑΔΙΣΤΑΚΤΩΣ ΚΑΤΟΙΚΗΣΟΥΣΙΝ ΕΝ ΤΗ ΒΑΣΙΛΕΙᾳ ΤΟΥ ΘΕΟΥ, ΟΤΙ ΕΝ ΟΥΔΕΝΙ ΠΡΑΓΜΑΤΙ ΕΜΙΑΝΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΘΕΟΥ, ΑΛΛΑ ΜΕΤΑ ΝΗΠΙΟΤΗΤΟΣ ΔΙΕΜΕΙΝΑΝ ΠΑΣΑΣ ΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΖΩΗΣ ΑΥΤΩΝ ΕΝ ΤΗ ΑΥΤΗ ΦΡΟΝΗΣΕΙ.

3 ΟΟΙ ΟΥΝ ΔΙΑΜΕΝΕΙΤΕ, ΦΗΣΙ, ΚΑΙ ΕΣΕΣΘΕ ΩΣ ΤΑ ΒΡΕΦΗ, ΚΑΚΙΑΝ ΜΗ ΕΧΟΝΤΕΣ, ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΕΙΡΗΜΕΝΩΝ ΕΝΔΟΞΟΤΕΡΟΙ ΕΣΕΣΘΕ ΠΑΝΤΑ ΓΑΡ ΤΑ ΒΡΕΦΗ ΑΥΤΩ. ΜΑΚΑΡΙΟΙ ΟΥΝ ΥΜΕΙΣ, ΟΣΟΙ ΑΝ ΑΡΝΗΤΕ ΑΦ ΕΑΥΤΩΝ ΤΗΝ ΠΟΝΗΡΙΑΝ, ΕΝΔΥΣΗΣΘΕ ΔΕ ΤΗΝ ΑΚΑΚΙΑΝ ΠΡΩΤΟΙ ΠΑΝΤΩΝ ΖΗΣΕΣΘΕ ΤΩ ΘΕΩ.

4 ΜΕΤΑ ΤΑ ΣΥΝΤΕΛΕΣΑΙ ΑΥΤΟΝ ΤΑΣ ΠΑΡΑΒΟΛΑΣ ΤΩΝ ΟΡΕΩΝ ΛΕΓΩ ΑΥΤΩ ΚΥΡΙΕ, ΝΥΝ ΜΟΙ ΔΗΛΩΣΟΝ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΗΡΜΕΝΩΝ ΕΚ ΤΟΥ ΠΕΔΙΟΥ ΚΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΕΘΕΙΜΕΝΩΝ ΑΝΤΙ ΤΩΝ ΣΤΡΟΓΓΥΛΩΝ ΤΩΝ ΤΕΘΕΝΤΩΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ, ΚΑΙ ΤΩΝ ΕΤΙ ΣΤΡΟΓΓΥΛΩΝ ΟΝΤΩΝ.

XXX

1 ΑΚΟΥΕ, ΦΗΣΙ, ΚΑΙ ΠΕΡΙ ΤΟΥΤΩΝ ΠΑΝΤΩΝ. ΟΙ ΛΙΘΟΙ ΟΙ ΤΟΥ ΠΕΔΙΟΥ ΗΡΜΕΝΟΙ ΚΑΙ ΤΕΘΕΙΜΕΝΟΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΑΝΤΙ ΤΩΝ ΑΠΟΒΕΒΛΗΜΕΝΩΝ, ΑΙ ΡΙΖΑΙ ΕΙΣΙ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΛΕΥΚΟΥ.

2 ΕΠΕΙ ΟΥΝ ΟΙ ΠΙΣΤΕΥΣΑΝΤΕΣ, ΕΚ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΛΕΥΚΟΥ ΠΑΝΤΕΣ ΑΚΑΚΟΙ ΕΥΡΕΘΗΣΑΝ, ΕΚΕΛΕΥΣΕΝ Ο ΚΥΡΙΟΣ ΤΟΥ ΠΥΡΓΟΥ ΤΟΥΤΟΥΣ ΕΚ ΤΩΝ ΡΙΖΩΝ ΤΟΥ ΟΡΟΥΣ ΤΟΥΤΟ ΒΛΗΘΗΝΑΙ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΕΓΝΩ ΓΑΡ, ΟΤΙ, ΕΑΝ ΑΠΕΛΘΩΣΙΝ ΕΙΣ ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΤΟΥ ΠΥΡΓΟΥ ΟΙ ΛΙΘΟΙ ΟΥΤΟΙ, ΔΙΑΜΕΝΟΥΣΙ ΛΑΜΠΡΟΙ ΚΑΙ ΟΥΔΕΙΣ ΑΥΤΩΝ ΜΕΛΑΝΗΣΕΙ.

[From Here, The Text Continues Largely In Latin.]

3 QUODSI DE CETERIS MONTIBUS ADIECISSET, NECESSE HABUISSET RURUS VISITARE EAM TURREM ATQUE PURGARE. HI AUTEM OMNEW CANDIDI INVENTI SUNT, ΠΙΣΤΕΥΣΑΝΤΕΣ ΚΑΙ ΟΙ ΜΕΛΛΟΝΤΕΣ ΠΙΣΤΕΥΕΙΝ ΕΚ ΤΟΥ ΑΥΤΟΥ ΓΑΡ ΓΕΝΟΥΣ ΕΙΣΙΝ. ΜΑΚΑΡΙΟΝ ΤΟ ΓΕΝΟΣ ΤΟΥΤΟ, ΟΤΙ ΑΚΑΚΟΝ ΕΣΤΙΝ.

4 ΑΚΟΥΕ ΝΥΝ ΚΑΙ ΠΕΡΙ ΤΩΝ ΛΙΘΩΝ ΤΩΝ ΣΤΡΟΓΥΛΩΝ ΚΑΙ ΛΑΜΠΡΩΝ. ΚΑΙ ΑΥΤΟΙ ΠΑΝΤΕΣ ΕΚ ΤΟΥ ΟΡΟΥΣ ΤΟΥ ΛΕΥΚΟΥ ΕΙΣΙΝ. AUDI AUTEM, QUARE ROTUNDI SUNT REPERTI. DIVITIAE SUAE EOS PUSILLUM OBSCURAVERUNT A VERITATE ATQUE OBFUSCAVERUNT, A DEO VERO NUNQUAM RECESSERUNT, NEC ULLUM VERBUM MALUM PROCESSIT DE ORE EORUM, SED OMNIS AEQUITAS ET VIRTUS VERITATIS.

5 HORUM ERGO MENTEM CUM VIDISSET DOMINUS POSSE EOS VERITATI FAVERE, BONOS QUOQUE PERMANERE, IUSSIT OPES EORUM CIRCUMCIDI, NON ENIM IN TOTUM EORUM TOLLI, UT POSSINT ALIQUID BONI FACERE DE EO, QUOD EIS RELICTUM EST, ET VIVENT DEO, QUONIAM EX BONO GENERE SUNT. IDEO ERGO PUSILLUM CIRCUMCISI SUNT ET POSITI SUNT IN STRUCTURAM TURRIS HUIUS.

XXXI

1 CETERI VERO, QUI ADHUC ROTUNDI REMANSERUNT NEQUE APTATI SUNT IN EAM STRUCTURAM, QUIA NONDUM ACCEPERUNT SIGILLUM, REPOSITI SUNT SUO LOCO; VALDE CUMCIDI HOC SAECULUM AB ILLIS ET VANITATES OPUM SUARUM, ET TUNC CONVENIENT IN DEI REGNUM. NECESSE EST ENIM EOS INTRARE IN DEI REGNUM; HOC ENIM GENUS INNOCUUM BENEDIXIT DOMINUS. EX HOC ERGO GENERE NON INTERCIDET QUISQUAM. ETENIM LICET QUIS EORUM TEMTATUS A NEQUISSIMO DIABOLO ALIQUID DELIQUERIT, CITO RECURRET AD DOMINUM SUUM.

3 FELICES VOS IUDICO OMNES, EGO NUNTIUS PAENITENTIAE, QUICUMQUE BONA EST ET HONORATA APUD DEUM.

4 DICO AUTEM OMNIBUS, VOBIS, QUICUMQUE SIGILLUM HOC ACCEPISTIS, SIMPLICITATEM HABERE NEQUE OFFENSARUM MEMORES ESSE NEQUE IN MALITIA VESTRA PERMANERE AUT IN MEMORIA OFFENSARUM AMARITUDINIS, IN UNUM QUEMQUE SPIRITUM FIERI ET HAS MALAS SCISSURAS PERMEDIARE AC TOLLERE A VOBIS, UT DOMINUS PECORUM GAUDEAT DE HIS.

5 ΧΑΡΗΣΕΤΑΙ ΔΕ, ΕΑΝ ΠΑΝΤΑ ΥΓΙΗ ΕΥΡΕΘΗ, ΚΑΙ ΜΗ ΔΙΑΠΕΠΤΩΚΟΤΑ, ΟΥΑΙ ΤΟΙΣ ΠΟΙΜΕΣΙΝ ΕΣΤΑΙ.

6 ΕΑΝ ΔΕ ΚΑΙ ΑΥΤΟΙ ΟΙ ΠΟΙΜΕΝΕΣ ΕΥΡΕΘΩΣΙ ΔΙΑΠΕΠΤΩΚΟΤΕΣ, ΤΙ ΕΡΟΥΣΙ ΤΩ ΔΕΣΠΟΤΗ ΤΟΥ ΠΟΙΜΝΙΟΥ; ΟΤΙ ΑΠΟ ΤΩΝ ΠΡΟΒΑΤΩΝ ΔΙΕΠΕΣΑΝ; ΟΥ ΠΙΣΤΕΥΘΗΣΟΝΤΑΙ ΑΠΙΣΤΟΝ ΓΑΡ ΠΡΑΓΜΑ ΕΣΤΙ ΠΟΙΜΕΝΑ ΥΠΟ ΠΡΟΒΑΤΩΝ ΠΑΘΕΙΝ ΤΙ ΜΑΛΛΟΝ ΔΕ ΚΟΛΑΣΘΗΣΟΝΤΑΙ ΔΙΑ ΤΟ ΨΕΥΔΟΣ ΑΥΤΩΝ. ET EGO SUM PASTOR, ET VALIDISSIME OPORTET ME DE VOBIS REDDERE RATIONEM.

XXXII

1 REMEDIATE ERGO VOS, DUM ADHUC TURRIS AEDIFICATUR.

2 DOMINUS HABITAT IN VIRIS AMANTIBUS PACEM; EI ENIMVERO PAX CARA EST; A LITIGIOSIS VERO ET PERDITIS MALITIAE LONGE ABEST. REDDITE IGITUR EI SPIRITUM INTEGRUM, SICUT ACCEPISTIS.

3 SI ENIM DEDERIS FULLONI VERSIMENTUM NOVUM INTEGRUM IDQUE INTEGRUM ITERUM VIS RECIPERE, FULLO AUTEM SCISSUM TIBI ILLUD REDDET, RECIPIES ILLUD? NONNE STATIM SCANDESCES ET EUM CONVICIO PERSEQUERIS, DICENS: VESTIMENTUM INTEGRUM TIBI DEDI; QUARE SCIDISTI ILLUD ET INUTILE REDEGISTI? ET PROPTER SCISSURAM, QUAM IN EO FECISTI, IN USU ESSE NON POTEST. NONNE HAEC OMNIA VERBA DICES FULLONI ERGO ET DE SCISSURA, QUAM IN VESTIMENTO TUO FECERIT?

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4 SI SIC IGITUR TU DOLES DE VESTIMENTO TUO ET QUERERIS, QUOD NON ILLUD INTEGRUM RECIPIAS, QUID PUTAS DOMINUM TIBI FACTURUM, QUI SPIRITUM INTEGRUM TIBI DEDIT, ET TU EUM TOTUM INUTILEM REDEGISTI, ITA UT IN NULLO USU ESSE POSSIT DOMINO SUO? INUTILIS ENIM ESSE COEPIT USUS EIUS, EUM SIT CORRUPTUS A TE. NONNE ITITUR DOMINUS SPIRITUS EIUS PROPTER HOC FACTUM TUUM MORTE TE ADFICIET?

5 PLANE, INQUAM, OMNES EOS, QUOSCUMQUE INVENERIT IN MEMORIA OFFENSARUM PERMANERE, ADFICIET. CLEMENTIAM, INQUIT, EIUS CALCARE NOLITE, SED POTIUS HONORIFICATE EUM, QUOD TAM PATIENS EST AD DELICTA VESTRA ET NON EST SICUT VOS. AGITE ENIM PAENITENTIAM UTILEM VOBIS.

XXXIII

1 HAEC OMNIA, QUAE SUPRA SCRIPTA SUNT, EGO PASTOR NUNTIUS PAENITENTIAE OSTENDI ET LOCUTUS SUM DEI SERVIS. SI CREDIDERITIS ERGO ET AUDIERITIS VERBA MEA ET AMBULAVERITIS IN HIS ET CORREXERITIS ITENERA VESTRA, VIVERE POTNRITIS. SIN AUTEM PERMANSERITIS IN MALITIA ET MEMORIA OFFENSARUM, NULLUS EX HUIUSMODI VIVET DEO. HAEC OMNIA A ME DICENDA DICTA SUNT VOBIS.

2 AIT MIHI IPSE PASTOR: OMNIA A ME INTERROGASTI? ET DIXI: ITA, DOMINE. QUARE ERGO NON INTERROGASTI ME DE FORMA LAPIDUM IN STRUCTURA REPOSITORUM, UOD EXPELVIMUS FORMAS? ET DIXI: OBLITUS SUM, DOMINE.

3 AUDI NUNC, INQUIT, DE ILLIS. HI SUNT QUI NUNC MANDATA MEA AUDIERUN ET EX TOTIS PRAECORDIIS BONAM ATQUE PURAM ESSE PAENITENTIAM EORUM ET POSSE EOS IN EA PERMANERE, IUSSIT PRIORA PECCATA EORUM DELERI. HAE ENIM FORMAE PECCATA ERANT EORUM, ET EXAEQUATA SUNT, NE APPARERENT.

SIMILITUDO X

I

1 POSTQUAM PERSCRIPSERAM LIBRUM HUNC, VENIT NUNTIUS ILLE, QUI ME TRADIDERAT HUIC PASTORI, IN DOMUM, IN QUA ERAM, ET SONSEDIT SUPRA LECTUM, ET ADSTITIT AD DEXTERAM HIC PASOTR. DEINDE VOCAVIT ME ET HAE MIHI DIXIT;

2 TRADIDI TE, INQUIT, ET DOMUM TUAM HUIC PASTORI, UT AB EO PROTEGI, INQUIT, AB OMNI VEXATIONE ET AB OMNI SAEVITIA, SUCCESSUM AUTEM HABERE IN OMNI OPERE BONO ATQUE VERBO ET OMNEM VIRTUTEM AEQUITATIS, IN MANDATIS HUIUS INGREDERE, QUAE DEDI TIBI, ET POTERIS DOMINARI OMNI NEQUITIAE.

3 CUSTODIENTI ENIM TIBI MANDATA HUIUS SUBIECTA ERIT OMNIW CUPIDITAS ET DULCEDO SAECULI HUIUS, SUCCESSUS VERO IN OMNI BONO TE SEQUITUR. MATURITATEM HUIUS ET MODESTIAM SUSCIPE IN TO ET DIC OMNIBUS, IN MAGNO HONORE ESSE EUM ET DIGNITATE APUD DOMINUM ET MAGNAE POTESTATIS EUM PRAESIDEM ESSE ET POTENTEM IN OFFICIO SUO. HUIC SOLI PER TOTAM ORBEM PAENITENTIAE POTESTAS TRIBUTA EST. POTENSNE TIBI VIDETUR ESSE? SED VOS MATURITATEM HUIUS ET VERECUNDIAM, QUAM IN VOS HABET, DESPICITIS.

II

1 DICO EI: INTERROGA IPSUM, DOMINE, EX QUO IN DOMO MEA EST, AN ALIQUID EXTRA ORDINEM FECERIM, EX QUO EUM OFFENDERIM.

2 ET EGO, INQUIT, SCIO NIHIL EXTRA ORDINEM FECISSE TE NEQUE ESSE FACTURUM. ET IDEO HAEC LOQUOR TECUM, UT PERSEVERES. BENE ENIM DE TE HIC APUD ME EXISTIMAVIT. TU AUTEM CETERIS HAEC VERBA DICES, UT ET ILLI, QUI EGERUNT AUT ACTURI SUNT PAENITENTIAM, EADEM QUAE TU SENTIANT ET HIC APUD ME DE HIS BENE INTERPRETETUR ET EGO APUD DOMINUM.

3 ET EGO, INQUAM, DOMINE, OMNI HOMINI INDICO MAGNALIA DOMINI; SPERO AUTEM, QUIA OMNES, QUI ANTEA PECCAVERUNT, SI HAEC AUDIANT, LIBENTER ACTURI SUNT PAENITENTIAM VITAM RECUPERANTES.

4 PERMANE ERGO, INQUIT, IN HOC MINISTERIO ET CONSUMMA ILLUD. QUICUMQUE AUTEM MANDATA HUIUS EFFICIUNT, HABEBUN VITAM, ET HIC APUD DOMINUM MAGNUM HONOREM. QUICUMQUE VERO HUIUS MANDATA NON SERVANT, FUGIUNT A SUA VITA ET ILLUM ADVERSUS; NEC MANDATA EIUS SEQUUNTUR, SED MORTI SE TRADUNT ET UNUSQUISQUE EORUM REUS FIT SANGUINIS SUI. TIBI AUTEM DICO, UT SERVIAS MANDATIS HIS, ET REMEDIUM PECCATORUM HABEBIS.

III

1 MISI AUTEM HAS VIRGINES, UT HABITENT TECUM; VIDI ENIM EAS AFFABILES TIBI ESSE. HABES ERGO EAS ADIUTRICES, QUO MAGIS POSSIS HUIUS MANDATA SERVARE; NON POTEST ENIM FIERI, UT SINE HIS VIRGINIBUS HAEC MANDATA SERVENTUR. VIDEO AUTEM EAS LIBENTER ESSE TECUM; SED EGO PRAECIPIAM EIS, OMNINO A DOMO TUA NON DISCEDENT.

2 TU TANTUM COMMUNDA DOMUM TUAM; IN MUNDA ENIM SUNT ATQUE CASTAE ET INDUSTRIAE ET OMNES HABENTES GRATIAM APUD DOMINUM. IGITUR SI HABUERINT DOMUM TUAM PURAM, TECUM PERMANEBUNT. SIN AUTEM PUSILLUM ALIQUID INQUINATIONIS ACCIDERIT, PROTINUS A DOMO TUA RECEDENT; HAE ENIM VIRGENES NULLUM OMNINO DILIGUNT INQUINATIONEM.

3 DICO EI: SPERO ME, DOMINE, PLACITURUM EIS, ITA UT IN DOMO MEA LIBENTER HABITENT SEMPER. ΚΑΙ ΩΣΠΕΡ ΟΥΤΟΣ, Ω ΠΑΡΕΔΩΚΑΣ ΜΕ, ΟΥ ΜΕΜΦΕΤΑΙ ΜΕ, ΟΥΔΕ ΑΥΤΑΙ ΜΕΜΨΟΝΤΑΙ ΜΕ.

4 ΛΕΓΕΙ ΤΩ ΠΟΙΜΕΝΙ ΟΙΔΑ, ΟΤΙ Ο ΔΟΥΛΟΣ ΤΟΥ ΘΕΟΥ ΘΕΛΕΙ ΖΗΝ ΚΑΙ ΤΗΡΗΣΕΙ ΤΑΣ ΕΝΤΟΛΑΣ ΤΑΥΤΑΣ ΚΑΙ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΕΝ ΚΑΘΑΡΟΤΗΤΙ ΚΑΤΑΣΤΗΣΕΙ.

5 ΤΑΥΤΑ ΕΙΠΩΝ ΤΩ ΠΟΙΜΕΝΙ ΠΑΛΙΝ ΠΑΡΕΔΩΚΕΝ ΜΕ ΚΑΙ ΤΑΣ ΠΑΡΘΕΝΟΥΣ ΚΑΛΕΣΑΣ . . . . ΛΕΓΕΙ ΑΥΤΑΙΣ QUONIAM VIDEO VOS LIBENTER IN DOMO HUIUS HABITARE, COMMENDO EUM VOBIS ET DOMUM EIUS, UT A DOMO EIUS NON RECEDATIS OMNINO. ILLAE VERO HAEC VERBA LIBENTER AUDIERUNT.

IV

1 AIT DEINDE MIHI: VIRILITER IN MINISTERIO HOC CONVERSARE, OMNI HOMINI INDICA MAGNALIA DOMINI, ET HABEBIS GRATIAM IN HOC MINISTERIO. QUICUMQUE ERGO IN HIS MANDATIS AMBULAVERIT, VIVET ET FELIX ERIT IN VITA SUA; QUICUMQUE VERO NEGLEXERIT, NON VIVET ET ERIT INFELIX IN VITA SUA.

2 DIC OMNIBUS, UT NON CESSENT, QUICUMQUE RECTE FACERE POSSUNT; BONA OPERA EXERCERE UTILE EST ILLIS. DICO AUTEM, OMNEN HOMINEM DE INCOMMODIS ERIPI OPORTERE. ET IS ENIM, QUI EGET ET IN COTIDIANA VITA PATITUR INCOMMODA, IN MAGNO TORMENTO EST AC NECESSITATE.

3 QUI IGITUR HUISMODI ANIMAM ERIPIT DE NECESSITATE, MAGNUM GAUDIUM SIBI ADQUIRIT. IS ENIM, QUI HUIUSMODI VEXATUR INCOMMODO, PARI TORMENTO CURCIATUR ATQUE TORQUET SE QUI IN VINCULA EST. MULTI ENIM PROPTER HUIUSMODI CALAMITES, CUM EAS SUFFERRE NON POSSUNT, MORTEM SIBI ADDUCUNT. QUI NOVIT IGITUR

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CALAMITATEM HUIUSMODI HOMINIW ET NON ERIPIT EUM, MAGNUM PECCATUM ADMITTIT ET REUS FIT SANGUINIS EIUS.

4 FACITE IGITUR OPERA BONA, QUICUMQUE ACCEPISTIS A DOMINO, NE, DUM TARDATIS FACERE, CONSUMMETUR STRUCTURA TURRIS. PROPTER VOS ENIM INTERMISSUM EST OPUS AEDIFICATIONIS EIUS. NISI FESTINETIS IGITUR FACERE RECTE, CONSUMMABITUR TURRIS, ET EXCLUDEMINI.

5 POSTQUAM VERO LOCUTUS EST MECUM, SURREXIT DE LECTO ET APPREHENSO PASTORE ET VIRGINIBUS ABIIT, DICENS AUTEM MIHI, REMISSURUM SE PASTOREM ILLUM ET VIRGINES IN DOMUM MEAM.

THE DIDACHE

The teaching of the Lord to the Nations

The Lord's Teaching Through the Twelve Apostles to the Nations. (Part of the Constantine Bible)
Estimated range of dating: 90-150 AD

(The Didache [Greek: Didakhe, lit. "Teaching", also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law. See translation pp., 77.)

DIDACHE
ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ
ΔΙΔΑΧΗ ΚΥΡΙΟΥ ΔΙΑ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ ΤΟΙΣ ΕΘΝΕΣΙΝ.

DIDACHE CHAPTER 1
1 ΟΔΟΙ ΔΥΟ ΕΙΣΙ, ΜΙΑ ΤΗΣ ΖΩΗΣ ΚΑΙ ΜΙΑ ΤΟΥ ΘΑΝΑΤΟΥ, ΔΙΑΦΟΡΑ ΔΕ ΠΟΛΛΗ ΜΕΤΑΞΥ ΤΩΝ ΔΥΟ ΟΔΩΝ.
2 Η ΜΕΝ ΟΥΝ ΤΗΣ ΖΩΗΣ ΕΣΤΙΝ ΑΥΤΗ ΠΡΩΤΟΝ ΑΓΑΠΗΣΕΙΣ ΤΟΝ ΘΕΟΝ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΣΕ, ΔΕΥΤΕΡΟΝ ΤΟΝ ΠΛΗΣΙΟΝ ΣΟΥ ΩΣ ΣΕΑΥΤΟΝ ΠΑΝΤΑ ΔΕ ΟΣΑ ΕΑΝ ΘΕΛΗΣΗΣ ΜΗ ΓΙΝΕΣΘΑΙ ΣΟΙ, ΚΑΙ ΣΥ ΑΛΛΩ ΜΗ ΠΟΙΕΙ.
3 ΤΟΥΤΩΝ ΔΕ ΤΩΝ ΛΟΓΩΝ Η ΔΙΔΑΧΗ ΕΣΤΙΝ ΑΥΤΗ ΕΥΛΟΓΕΙΤΕ ΤΟΥΣ ΚΑΤΑΡΩΜΕΝΟΥΣ ΥΜΙΝ ΚΑΙ ΠΡΟΣΕΥΧΕΣΘΕ ΥΠΕΡ ΤΩΝ ΕΧΘΡΩΝ ΥΜΩΝ, ΝΗΣΤΕΥΕΤΕ ΔΕ ΥΠΕΡ ΤΩΝ ΔΙΩΚΟΤΩΝ ΥΜΑΣ ΠΟΙΑ ΓΑΡ ΧΑΡΙΣ, ΕΑΝ ΑΓΑΠΑΤΕ ΤΟΥΣ ΑΓΑΠΩΝΤΑΣ ΥΜΑΣ; ΟΥΧΙ ΚΑΙ ΤΑ ΕΘΝΗ ΤΟ ΑΥΤΟ ΠΟΙΟΥΣΙΝ; ΥΜΕΙΣ ΔΕ ΑΓΑΠΑΤΕ ΤΟΥΣ ΜΙΣΟΥΝΤΑΣ ΥΜΑΣ, ΚΑΙ ΟΥΧ ΕΞΕΤΕ ΕΧΤΡΟΝ.
4 ΑΠΕΧΟΥ ΤΩΝ ΣΑΡΚΙΚΩΝ ΚΑΙ ΣΩΜΑΤΙΚΩΝ ΕΠΙΘΥΜΙΩΝ ΕΑΝ ΤΙΣ ΣΟΙ ΔΩ ΡΑΠΙΣΜΑ ΕΙΣ ΤΗΝ ΔΕΞΙΑΝ ΣΙΑΓΟΝΑ, ΣΤΕΨΟΝ ΑΥΤΩ ΚΑΙ ΤΗΝ ΑΛΛΗΝ, ΚΑΙ ΕΣΗ ΤΕΛΕΙΟΣ ΕΑΝ ΑΓΓΑΡΕΥΣΗ ΣΕ ΤΙΣ ΜΙΛΙΟΝ ΕΝ, ΥΠΑΓΕ ΜΕΤ ΑΥΤΟΥ ΔΥΟ ΕΑΝ ΑΡΗ ΤΙΣ ΤΟ ΙΜΑΤΙΟΝ ΣΟΥ, ΔΟΣ ΑΥΤΩ ΚΑΙ ΤΟΝ ΧΙΤΩΝΑ ΕΑΝ ΛΑΒΗ ΤΙΣ ΑΠΟ ΣΟΥ ΤΟ ΣΟΝ, ΜΗ ΑΠΑΙΤΕΙ ΟΥΔΕ ΓΑΡ ΔΥΝΑΣΑΙ.
5 ΠΑΝΤΙ ΤΩ ΑΙΤΟΥΝΤΙ ΣΕ ΔΙΔΟΥ ΚΑΙ ΜΗ ΑΠΑΙΤΕΙ ΠΑΣΙ ΓΑΡ ΘΕΛΕΙ ΔΙΔΟΣΘΑΙ Ο ΠΑΤΗΡ ΕΚ ΤΩΝ ΙΔΙΩΝ ΧΑΡΙΣΜΑΤΩΝ. ΜΑΚΑΡΙΟΣ Ο ΔΙΔΟΥΣ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ ΑΘΩΟΣ ΓΑΡ ΕΣΤΙΝ. ΟΥΑΙ ΤΩ ΛΑΜΒΑΝΟΝΤΙ ΕΙ ΜΕΝ ΓΑΡ ΓΑΡ ΧΡΕΙΑΝ ΕΧΩΝ ΛΑΜΒΑΝΕΙ ΤΙΣ, ΑΘΩΟΣ ΕΣΤΑΙ Ο ΔΕ ΜΗ ΧΡΕΙΑΝ ΕΧΩΝ ΔΩΣΕΙ ΔΙΚΗΝ, ΙΝΑΤΙ ΕΛΑΒΕ ΚΑΙ ΕΙΣ ΤΙ ΕΝ ΣΥΝΟΧΗ ΔΕ ΓΕΝΟΜΕΝΟΣ ΕΞΕΤΑΣΘΗΣΕΤΑΙ ΠΕΡΙ ΩΝ ΕΠΡΑΞΕ, ΚΑΙ ΟΥΚ ΕΞΕΛΕΥΣΕΤΑΙ ΕΚΕΙΘΕΝ, ΜΕΧΡΙΣ ΟΥ ΑΠΟΔΩ ΤΟΝ ΕΣΧΑΤΟΝ ΚΟΔΡΑΝΤΗΝ.
6 ΑΛΛΑ ΚΑΙ ΠΕΡΙ ΤΟΥΤΟΥ ΔΕ ΕΙΡΗΤΑΙ Ἱδρωσάτω Η ΕΛΕΗΜΟΣΥΝΗ ΣΟΥ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΣΟΥ, ΜΕΧΡΙΣ ΑΝ ΓΝΩΣ ΤΙΝΙ ΔΩΣ.

DIDACHE CHAPTER 2
1 ΔΕΥΤΕΡΑ ΔΕ ΕΝΤΟΛΗ ΤΗΣ ΔΙΔΑΧΗΣ
2 ΟΥ ΦΟΝΕΥΣΕΙΣ, ΟΥ ΜΟΙΧΕΥΣΕΙΣ, ΟΥ ΠΑΙΔΟΦΘΟΡΗΣΕΙΣ, ΟΥ ΠΟΡΝΕΥΣΕΙΣ, ΟΥ ΚΛΕΨΕΙΣ, ΟΥ ΜΑΓΕΥΣΕΙΣ, ΟΥ ΦΑΡΜΑΚΕΥΣΕΙΣ, ΟΥ ΦΟΝΕΥΣΕΙΣ Τ΄ΚΝΟΝ ΕΝ ΦΘΟΡΑ, ΟΥΔΕ

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ΓΕΝΝΗΘΕΝ ΑΠΟΚΤΕΝΕΙΣ, ΟΥΚ ΕΠΙΘΥΜΗΣΕΙΣ ΤΑ ΤΟΥ ΠΛΗΣΙΟΝ.
3 ΟΥΚ ΕΠΙΟΡΚΗΣΕΙΣ, ΟΥ ΨΕΥΔΟΜΑΡΤΥΡΗΣΕΙΣ, ΟΥ ΚΑΚΟΛΟΓΗΣΕΙΣ, ΟΥ ΜΝΗΣΙΚΑΚΗΣΕΙΣ.
4 ΟΥΚ ΕΣΗ ΔΙΓΝΩΜΩΝ ΟΥΔΕ ΔΙΓΛΩΣΣΟΣ ΠΑΓΙΣ ΓΑΡ ΘΑΝΑΤΟΥ Η ΔΙΓΛΩΣΣΙΑ.
5 ΟΥΚ ΕΣΤΑΙ Ο ΛΟΓΟΣ ΣΟΥ ΨΕΥΔΗΣ, ΟΥ ΚΕΝΟΣ, ΑΛΛΑ ΜΕΜΕΣΤΩΜΕΝΟΣ ΠΡΑΞΕΙ.
6 ΟΥΚ ΕΣΗ ΠΛΕΟΝΕΚΤΗΣ ΟΥΔΕ ΑΡΠΑΞ ΟΥΔΕ ΥΠΟΚΡΙΤΗΣ ΟΥΔΕ ΚΑΚΟΗΘΗΣ ΟΥΔΕ ΥΠΕΡΗΦΑΝΟΣ. ΟΥ ΛΗΨΗ ΒΟΥΛΗΝ ΠΟΝΗΡΑΝ ΚΑΤΑ ΤΟΥ ΠΛΗΣΙΟΝ ΣΟΥ.
7 ΟΥ ΜΙΣΗΣΕΙΣ ΠΑΝΤΑ ΑΝΘΡΩΠΟΝ, ΑΛΛΑ ΟΥΣ ΜΕΝ ΕΛΕΓΞΕΙΣ, ΠΕΡΙ ΔΕ ΩΝ ΠΡΟΣΕΥΞΗ, ΟΥΣ ΔΕ ΑΓΑΠΗΣΕΙΣ ΥΠΕΡ ΤΗΝ ΨΥΧΗΝ ΣΟΥ.

DIDACHE CHAPTER 3
1 ΤΕΚΝΟΝ ΜΟΥ, ΦΕΥΓΕ ΑΠΟ ΠΑΝΤΟΣ ΠΟΝΗΡΟΥ ΚΑΙ ΑΠΟ ΠΑΝΤΟΣ ΟΜΟΙΟΥ ΑΥΤΟΥ.
2 ΜΗ ΓΙΝΟΥ ΟΡΓΙΛΟΣ, ΟΔΗΓΕΙ ΓΑΡ Η ΟΡΓΗ ΠΡΟΣ ΤΟΝ ΦΟΝΟΝ, ΜΗΔΕ ΖΗΛΩΤΗΣ ΜΗΔΕ ΕΠΙΣΤΙΚΟΣ ΜΗΔΕ ΘΥΜΙΚΟΣ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΦΟΝΟΙ ΓΕΝΝΩΝΤΑΙ.
3 ΤΕΚΝΟΝ ΜΟΥ, ΜΗ ΓΙΝΟΥ ΕΠΙΘΥΜΗΤΗΣ, ΟΔΗΓΕΙ ΓΑΡ Η ΕΠΙΘΥΜΙΑ ΠΡΟΣ ΤΗΝ ΠΟΡΝΕΙΑΝ, ΜΗΔΕ ΑΙΣΧΧΡΟΛΟΓΟΣ ΜΗΔΕ ΥΨΗΛΟΦΘΑΛΜΟΣ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΜΟΙΧΕΙΑΙ ΓΕΝΝΩΝΤΑΙ.
4 ΤΕΚΝΟΝ ΜΟΥ, ΜΗ ΓΙΝΟΥ ΟΙΩΝΟΣΚΟΠΟΣ, ΕΠΕΙΔΗ ΟΔΗΓΕΙ ΕΙΣ ΤΗΝ ΕΙΔΩΛΟΛΟΑΤΡΙΑΝ, ΜΗΔΕ ΕΠΑΟΙΔΟΣ ΜΗΔΕ ΜΑΘΗΜΑΤΙΚΟΣ ΜΗΔΕ ΠΕΡΙΚΑΘΑΘΑΙΡΩΝ, ΜΗΔΕ ΘΕΛΕ ΑΥΤΑ ΒΛΕΠΕΙΝ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΕΙΔΩΛΟΛΑΤΡΙΑ ΓΕΝΝΑΤΑΙ.
5 ΤΕΚΝΟΝ ΜΟΥ, ΜΗ ΓΙΝΟΥ ΨΕΥΣΤΗΣ, ΕΠΕΙΔΗ ΟΔΗΓΕΙ ΤΟ ΨΕΥΣΜΑ ΕΙΣ ΤΗΝ ΚΛΟΠΗΝ, ΜΗΔΕ ΦΙΛΑΡΓΥΡΟΣ ΜΗΔΕ ΚΕΝΟΔΟΞΟΣ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΚΛΟΠΑΙ ΓΕΝΝΩΝΤΑΙ.
6 ΤΕΚΝΟΝ ΜΟΥ, ΜΗ ΓΙΝΟΥ ΓΟΓΓΥΣΟΣ, ΕΠΕΙΔΗ ΟΔΗΓΕΙ ΕΙΣ ΤΗΝ ΒΛΑΣΦΗΜΙΑΝ, ΜΗΔΕ ΑΥΘΑΔΗΣ ΜΗΔΕ ΠΟΝΗΡΟΦΡΩΝ ΕΚ ΓΑΡ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ ΒΛΑΣΦΗΜΙΑΙ ΓΕΝΝΩΝΤΑΙ.
7 ΙΣΘΙ ΔΕ ΠΡΑΥΣ, ΕΠΕΙ ΟΙ ΠΡΑΕΙΣ ΚΛΗΡΟΝΟΜΗΣΟΥΣΙ ΤΗΝ ΓΗΝ.
8 ΓΙΝΟΥ ΜΑΚΡΟΘΥΜΟΣ ΚΑΙ ΕΛΕΗΜΩΝ ΚΑΙ ΑΚΑΚΟΣ ΚΑΙ ΗΣΥΧΙΟΣ ΚΑΙ ΑΓΑΘΟΣ ΚΑΙ ΤΡΕΜΩΝ ΤΟΥΣ ΛΟΓΟΥΣ ΔΙΑ ΠΑΝΤΟΣ, ΟΥΣ ΗΚΟΥΣΑΣ.
9 ΟΥΧ ΥΨΩΣΕΙΣ ΣΕΑΥΤΟΝ ΟΥΔΕ ΔΩΣΕΙΣ ΤΗ ΨΥΧΗ ΣΟΥ ΘΡΑΣΟΣ. ΟΥ ΚΟΛΛΗΘΗΣΕΤΑΙ Η ΨΥΧΗ ΣΟΥ ΜΕΤΑ ΥΨΗΛΩΝ, ΑΛΛΑ ΜΕΤΑ ΔΙΚΑΙΩΝ ΚΑΙ ΤΑΠΕΙΝΩΝ ΑΝΑΣΤΡΑΦΗΣΗ.
10 ΤΑ ΣΥΜΒΑΙΝΟΝΤΑ ΣΟΙ ΕΝΕΡΓΗΜΑΤΑ ΩΣ ΑΓΑΘΑ ΠΡΟΣΔΕΞΗ, ΕΙΔΩΣ ΟΤΙ ΑΤΕΡ ΘΕΟΥ ΟΥΔΕΝ ΓΙΝΕΤΑΙ.

DIDACHE CHAPTER 4
1 ΤΕΚΝΟΝ ΜΟΥ, ΤΟΥ ΛΑΛΟΥΝΤΟΣ ΣΟΙ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ ΜΝΗΣΘΗΣΗ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ, ΤΙΜΗΣΕΙΣ ΔΕ ΑΥΤΟΝ ΩΣ ΚΥΡΙΟΝ ΟΘΕΝ ΓΑΡ Η ΚΥΡΙΟΤΗΣ ΛΑΛΕΙΤΑΙ, ΕΚΕΙ ΚΥΡΙΟΣ ΕΣΤΙΝ.
2 ΕΚΖΗΤΗΣΕΙΣ ΔΕ ΚΑΘ ΗΜΕΡΑΝ ΤΑ ΠΡΟΣΩΠΑ ΤΩΝ ΑΓΙΩΝ, ΙΝΑ ΕΠΑΝΑΠΗΣ ΤΟΙΣ ΛΟΓΟΙΣ ΑΥΤΩΝ.
3 ΟΥ ΠΟΘΗΣΕΙΣ ΣΧΙΣΜΑ, ΕΙΡΗΝΕΥΣΕΙΣ ΔΕ ΜΑΧΟΜΕΝΟΥΣ ΚΡΙΝΕΙΣ ΔΙΚΑΙΩΣ, ΟΥ ΛΗΨΗ ΠΡΟΣΩΠΟΝ ΕΛΕΓΞΑΙ ΕΠΙ ΠΑΡΑΠΤΩΜΑΣΙΝ.
4 ΟΥ ΔΙΨΥΧΗΣΕΙΣ, ΠΟΤΕΡΟΝ ΕΣΤΑΙ Η ΟΥ.
5 ΜΗ ΓΙΝΟΥ ΠΡΟΣ ΜΕΝ ΤΟ ΛΑΒΕΙΝ ΕΚΤΕΙΝΩΝ ΤΑΣ ΧΕΙΡΑΣ, ΠΡΟΣ ΔΕ ΤΟ ΔΟΥΝΑΙ ΣΥΣΠΩΝ.
6 ΕΑΝ ΕΧΗΣ ΔΙΑ ΤΩΝ ΧΕΙΡΩΝ ΣΟΥ, ΔΩΣΕΙΣ ΛΥΤΡΩΣΙΝ ΑΜΑΡΤΙΩΝ ΣΟΥ.
7 ΟΥ ΔΙΣΤΑΣΕΙΣ ΔΟΥΝΑΙ ΟΥΔΕ ΔΙΔΟΥΣ ΓΟΓΓΥΣΕΙΣ ΓΝΩΣΗ ΓΑΡ, ΤΙΣ ΕΣΤΙΝ Ο ΤΟΥ ΜΙΣΘΟΥ ΚΑΛΟΣ ΑΝΤΑΠΟΔΟΤΗΣ.
8 ΟΥΚ ΑΠΟΣΤΡΑΦΗΣΗ ΤΟΝ ΕΝΔΕΟΜΕΝΟΝ, ΣΥΓΚΟΙΝΩΝΗΣΕΙΣ ΔΕ ΠΑΝΤΑ ΤΩ ΑΔΕΛΦΩ ΣΟΥ ΚΑΙ ΟΥΚ ΕΡΕΙΣ ΙΔΙΑ ΕΙΝΑΙ ΕΙ ΓΑΡ ΕΝ ΤΩ ΑΘΑΝΑΤΩ ΚΟΙΝΩΝΟΙ ΕΣΤΕ, ΠΟΣΩ ΜΑΛΛΟΝ ΕΝ ΤΟΙΣ ΘΝΗΤΟΙΣ;
9 ΟΥΚ ΑΡΕΙΣ ΤΗΝ ΧΕΙΡΑ ΣΟΥ ΑΠΟ ΤΟΥ ΥΙΟΥ ΣΟΥ Η ΑΠΟ ΤΗΣ ΘΥΓΑΤΡΟΣ ΣΟΥ, ΑΛΛΑ ΑΠΟ ΝΕΟΤΗΤΟΣ ΔΙΔΑΞΕΙΣ ΤΟΝ ΦΟΒΟΝ ΤΟΥ ΘΕΟΥ.
10 ΟΥΚ ΕΠΙΤΑΞΕΙΣ ΔΟΥΛΩ ΣΟΥ Η ΠΑΙΔΙΣΚΗ, ΤΟΙΣ ΕΠΙ ΤΟΝ ΑΥΤΟΝ ΘΕΟΝ ΕΛΠΙΖΟΥΣΙΝ, ΕΝ ΠΙΚΡΙᾳ ΣΟΥ, ΜΗΠΟΤΕ ΟΥ ΜΗ ΦΟΒΗΘΗΣΟΝΤΑΙ ΤΟΝ ΕΠ ΑΜΦΟΤΕΡΟΙΣ ΘΕΟΝ ΟΥ ΓΑΡ ΕΡΧΕΤΑΙ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΚΑΛΕΣΑΙ, ΑΛΛ ΕΦ ΟΥΣ ΤΟ ΠΝΕΥΜΑ ΗΤΟΙΜΑΣΕΝ.
11 ΥΜΕΙΣ ΔΕ ΟΙ ΔΟΥΛΟΙ ΥΠΟΤΑΓΗΣΕΣΘΕ ΤΟΙΣ ΚΥΡΙΟΙΣ ΥΜΩΝ ΩΣ ΤΥΠΤΩ ΘΕΟΥ ΕΝ ΑΙΣΧΥΝΗ ΚΑΙ ΦΟΒΩ.
12 ΜΙΣΗΣΕΙΣ ΠΑΣΑΝ ΥΠΟΚΡΙΣΙΝ ΚΑΙ ΠΑΝ Ο ΜΗ ΑΡΕΣΤΟΝ ΤΩ ΚΥΡΙΩ.
13 ΟΥ ΜΗ ΕΓΚΑΤΑΛΙΠΗΣ ΕΝΤΟΛΑΣ ΚΥΡΙΟΥ, ΦΥΛΑΞΕΙΣ ΔΕ Α ΠΑΡΕΛΑΒΕΣ, ΜΗΤΕ ΠΡΟΣΤΙΘΕΙΣ ΜΗΤΕ ΑΦΑΙΡΩΝ.
14 ΕΝ ΕΚΚΛΗΣΙᾳ ΕΞΟΜΟΛΟΓΗΣΗ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΣΟΥ, ΚΑΙ ΟΥ ΠΡΟΣΕΛΕΥΣΗ ΕΠΙ ΠΡΟΣΕΥΧΗΝ ΣΟΥ ΕΝ ΣΥΝΕΙΔΗΣΕΙ ΠΟΝΗΡΑ ΑΥΤΗ ΕΣΤΙΝ Η ΟΔΟΣ ΤΗΣ ΖΩΗΣ.

DIDACHE CHAPTER 5
1 Η ΔΕ ΤΟΥ ΘΑΝΑΤΟΥ ΟΔΟΣ ΕΣΤΙΝ ΑΥΤΗ ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΠΟΝΗΡΑ ΕΣΤΙ ΚΑΙ ΚΑΤΑΡΑΣ ΜΕΣΤΗ ΦΟΝΟΙ, ΜΟΙΧΕΙΑΙ, ΕΠΙΘΥΜΙΑΙ, ΠΡΟΝΕΙΑΙ, ΚΛΟΠΑΙ, ΕΙΔΩΛΟΛΑΤΡΙΑΙ, ΜΑΓΕΙΑΙ, ΦΑΡΜΑΚΙΑΙ, ΑΡΠΑΓΑΙ, ΨΕΥΔΟΜΑΡΤΥΡΙΑΙ, ΥΠΟΚΡΙΣΕΙΣ, ΔΙΠΛΟΚΑΡΔΙΑ, ΔΟΛΟΣ, ΥΠΕΡΗΦΑΝΙΑ, ΚΑΚΙΑ, ΑΥΘΑΔΕΙΑ, ΠΛΕΟΝΕΞΙΑ, ΑΙΣΧΡΟΛΟΓΙΑ, ΖΗΛΟΤΥΠΙΑ, ΘΡΑΣΥΤΗΣ, ΥΨΟΣ, ΑΛΑΖΟΝΕΙΑ.
2 ΔΙΩΚΤΑΙ ΑΓΑΘΩΝ, ΜΙΣΟΥΝΤΕΣ ΑΛΗΘΕΙΑΝ, ΑΓΑΠΩΝΤΕΣ ΨΕΥΔΟΣ, ΟΥ ΓΙΝΩΣΚΟΝΤΕΣ ΜΙΣΘΟΝ ΔΙΚΑΙΟΣΥΝΗΣ, ΟΥ ΚΟΛΛΩΜΕΝΟΙ ΑΓΑΘΩ ΟΥΔΕ ΚΡΙΣΕΙ ΔΙΚΑΙᾳ ΑΓΡΥΠΝΟΥΝΤΕΣ ΟΥΚ ΕΙΣ ΤΟ ΑΓΑΘΟΝ, ΑΛΛ ΕΙΣ ΤΟ ΠΟΝΗΡΟΝ ΩΝ ΜΑΚΡΑΝ ΠΡΑΥΤΗΣ ΚΑΙ ΥΠΟΜΟΝΗ, ΜΑΤΑΙΑ ΑΓΑΠΩΝΤΕΣ, ΔΙΩΚΟΝΤΕΣ ΑΝΤΑΠΟΔΟΜΑ, ΟΥΚ ΕΛΕΟΥΝΤΕΣ ΠΤΩΧΟΝ, ΟΥ ΠΟΝΟΥΝΤΕΣ ΕΠΙ ΚΑΤΑΠΟΝΟΥΜΕΝΩ, ΟΥ ΓΙΝΩΣΚΟΝΤΕΣ ΤΟΝ ΠΟΙΗΣΑΝΤΑ ΑΥΤΟΥΣ, ΦΟΝΕΙΣ ΤΕΚΝΩΝ, ΦΘΟΡΕΙΣ ΠΛΑΣΜΑΤΟΣ ΘΕΟΥ, ΑΠΟΣΤΡΕΦΟΜΕΝΟΙ ΤΟΝ ΕΝΔΕΟΜΕΝΟΝ, ΚΑΤΑΠΟΝΟΥΝΤΕΣ ΤΟΝ ΘΛΙΒΟΜΕΝΟΝ, ΠΛΟΥΣΙΩΝ ΠΑΡΑΚΛΗΤΟΙ, ΠΕΝΗΤΩΝ ΑΝΟΜΟΙ ΚΡΙΤΑΙ, ΠΑΝΘΑΜΑΡΤΗΤΟΙ ΡΥΣΘΕΙΗΤΕ, ΤΕΚΝΑ, ΑΠΟ ΤΟΥΤΩΝ ΑΠΑΝΤΩΝ.

DIDACHE CHAPTER 6
1 ΟΡΑ, ΜΗ ΤΙΣ ΣΕ ΠΛΑΝΗΣΗ ΑΠΟ ΤΑΥΤΗΣ ΤΗΣ ΟΔΟΥ ΤΗΣ ΔΙΔΑΧΗΣ, ΕΠΕΙ ΠΑΡΕΚΤΟΣ ΘΕΟΥ ΣΕ ΔΙΔΑΣΚΕΙ.
2 ΕΙ ΜΕΝ ΓΑΡ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ ΟΛΟΝ ΤΟΝ ΖΥΓΟΝ ΤΟΥ ΚΥΡΙΟΥ, ΤΕΛΕΙΟΣ ΕΣΗ ΕΙ Δ ΟΥ ΔΥΝΑΣΑΙ, Ο ΔΥΝΗ, ΤΟΥΤΟ ΠΟΙΕΙ.
3 ΠΕΡΙ ΔΕ ΤΗΣ ΒΡΩΣΕΩΣ, Ο ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΟΝ ΑΠΟ ΔΕ ΤΟΥ ΕΙΔΩΛΟΘΥΤΟΥ ΛΙΑΝ ΠΡΟΣΕΧΕ ΛΑΤΡΕΙΑ ΓΑΡ ΕΣΤΙ ΘΕΩΝ ΝΕΚΡΩΝ.

DIDACHE CHAPTER 7
1 ΠΕΡΙ ΔΕ ΤΟΥ ΒΑΠΤΙΣΜΑΤΟΣ, ΟΥΤΩ ΒΑΠΤΙΣΑΤΕ ΤΑΥΤΑ ΠΑΝΤΑ ΠΡΟΕΙΠΟΝΤΕΣ, ΒΑΠΤΙΣΑΤΕ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΟΥ ΥΙΟΥ ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΝ ΥΔΑΤΙ ΖΩΝΤΙ.
2 ΕΑΝ ΔΕ ΜΗ ΕΧΗΣ ΥΔΩΡ ΖΩΝ, ΕΙΣ ΑΛΛΟ ΥΔΩΡ ΒΑΠΤΙΣΟΝ ΕΙ Δ ΟΥ ΔΥΝΑΣΑΙ ΕΝ ΨΥΧΡΩ, ΕΝ ΘΕΡΜΩ.
3 ΕΑΝ ΔΕ ΑΜΦΟΤΕΡΑ ΜΗ ΕΧΗΣ, ΕΚΧΕΟΝ ΕΙΣ ΤΗΝ ΚΕΦΑΛΗΝ ΤΡΙΣ ΥΔΩΡ ΕΙΣ ΟΝΟΜΑ ΠΑΤΡΟΣ ΚΑΙ ΥΙΟΥ ΚΑΙ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.
4 ΠΡΟ ΔΕ ΤΟΥ ΒΑΠΤΙΣΜΑΤΟΣ ΠΡΟΝΗΣΤΕΥΣΑΤΩ Ο ΒΑΠΤΙΖΩΝ ΚΑΙ Ο ΒΑΠΤΙΖΟΜΕΝΟΣ ΚΑΙ ΕΙ ΤΙΝΕΣ ΑΛΛΟΙ

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ΔΥΝΑΤΑΙ ΚΕΛΕΥΕΙΣ ΔΕ ΝΗΣΤΕΥΣΑΙ ΤΟΝ ΒΑΠΤΙΖΟΜΕΝΟΝ ΠΡΟ ΜΙΑΣ Η ΔΥΟ.

DIDACHE CHAPTER 8

1 ΑΙ ΔΕ ΝΗΣΤΕΙΑΙ ΥΜΩΝ ΜΗ ΕΣΤΩΣΑΝ ΜΕΤΑ ΤΩΝ ΥΠΟΚΡΙΤΩΝ. ΝΗΣΤΕΥΟΥΣΙ ΓΑΡ ΔΕΥΤΕΡΑ ΣΑΒΒΑΤΩΝ ΚΑΙ ΠΕΜΠΤΗ ΥΜΕΙΣ ΔΕ ΝΗΣΤΕΥΣΑΤΕ ΤΕΤΡΑΔΑ ΚΑΙ ΠΑΡΑ-ΣΚΕΥΗΝ.

2 ΜΗΔΕ ΠΡΟΣΕΥΧΕΣΘΕ ΩΣ ΟΙ ΥΠΟΚΡΙΤΑΙ, ΑΛΛ ΩΣ ΕΚΕΛΕΥΣΕΝ Ο ΚΥΡΙΟΣ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΑΥΤΟΥ, ΟΥΤΩ ΠΡΟΣΕΥΧΕΣΘΕ ΠΑΤΕΡ ΗΜΩΝ Ο ΕΝ ΤΩ ΟΥΡΑΝΩ, ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ, ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ, ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΓΗΣ ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ, ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΗΝ ΟΦΕΙΛΗ ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ ΗΜΩΝ, ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ, ΑΛΛΑ ΡΥΣΑΙ ΗΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ ΟΤΙ ΣΟΥ ΕΣΤΙΝ Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

3 ΤΡΙΣ ΤΗΣ ΗΜΕΡΑΣ ΟΥΤΩ ΠΡΟΣΕΥΧΕΣΘΕ.

DIDACHE CHAPTER 9

1 ΠΕΡΙ ΔΕ ΤΗΣ ΕΥΧΑΡΙΣΤΙΑΣ, ΟΥΤΩΣ ΕΥΧΑΡΙΣΤΗΣΑΤΕ

2 ΠΡΩΤΟΝ ΠΕΡΙ ΤΟΥ ΠΟΤΗΡΙΟΝΥ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ, ΠΑΤΕΡ ΗΜΩΝ, ΥΠΕΡ ΤΗΣ ΑΓΙΑΣ ΑΜΠΕΛΟΥ ΔΑΥΕΙΔ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΣΟΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

3 ΠΕΡΙ ΔΕ ΤΟΥ ΚΛΑΣΜΑΤΟΣ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ, ΠΑΤΕΡ ΗΜΩΝ, ΥΠΕΡ ΤΗΣ ΖΩΗΣ ΚΑΙ ΓΝΩΣΕΩΣ, ΗΣ ΕΓΝΩΡΙΣΑΣ ΗΜΙΝ ΔΙΑ Ἰ ΗΣΟΥ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ. ΣΟΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

4 ΩΣΠΕΡ ΗΝ ΤΟΥΤΟ ΤΟ ΚΛΑΣΜΑ ΔΙΕΣΚΟΡΠΙΣΜΕΝΟΝ ΕΠΑΝΩ ΤΩΝ ΟΡΕΩΝ ΚΑΙ ΣΥΝΑΧΘΕΝ ΕΓΕΝΕΤΟ ΕΝ, ΟΥΤΩ ΣΥΝΑΧΘΗΤΩ ΣΟΥ Η ΕΚΚΛΗΣΙΑ ΑΠΟ ΤΩΝ ΠΕΡΑΤΩΝ ΤΗΣ ΓΗΣ ΕΙΣ ΤΗΝ ΣΗΝ ΒΑΣΙΛΕΙΑΝ. ΟΤΙ ΣΟΥ ΕΣΤΙΝ Η ΔΟΞΑ ΚΑΙ Η ΔΥΝΑΜΙΣ ΔΙΑ Ἰ ΗΣΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

5 ΜΗΔΕΙΣ ΔΕ ΦΑΓΕΤΩ ΜΗΔΕ ΠΙΕΤΩ ΑΠΟ ΤΗΣ ΕΥΧΑΡΙΣΤΙΑΣ ΥΜΩΝ, ΑΛΛ ΟΙ ΒΑΠΤΙΣΘΕΝΤΕΣ ΕΙΣ ΟΝΟΜΑ ΚΥΡΙΟΥ ΚΑΙ ΓΑΡ ΠΕΡΙ ΤΟΥΤΟΥ ΕΙΡΗΚΕΝ Ο ΚΥΡΙΟΣ ΜΗ ΔΩΤΕ ΤΟ ΑΓΙΟΝ ΤΟΙΣ ΚΥΣΙ.

DIDACHE CHAPTER 10

1 ΜΕΤΑ ΔΕ ΤΟ ΕΜΠΛΗΣΘΗΝΑΙ ΟΥΤΩΣ ΕΥΧΑΡΙΣΤΗΣΑΤΕ

2 ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ, ΠΑΤΕΡ ΑΓΙΕ, ΥΠΕΡ ΤΟΥ ΑΓΙΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ, ΟΥ ΚΑΤΕΣΚΗΝΩΣΑΣ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΗΜΩΝ, ΚΑΙ ΥΠΕΡ ΤΗΣ ΓΝΩΣΕΩΣ ΚΑΙ ΠΙΣΤΕΩΣ ΚΑΙ ΑΘΑΝΑΣΙΑΣ, ΗΣ ΕΓΝΩΡΙΣΑΣ ΗΜΙΝ ΔΙΑ Ἰ ΗΣΟΥ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ ΣΟΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

3 ΣΥ, ΔΕΣΠΟΤΑ ΠΑΝΤΟΚΡΑΤΟΡ, ΕΚΤΙΣΑΣ ΤΑ ΠΑΝΤΑ ΕΝΕΚΕΝ ΤΟΥ ΟΝΟΜΑΤΟΣ ΣΟΥ, ΤΡΟΦΗΝ ΤΕ ΚΑΙ ΠΟΤΟΝ ΕΔΩΚΑΣ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΕΙΣ ΑΠΟΛΑΥΣΙΝ, ΙΝΑ ΣΟΙ ΕΥΧΑΡΙΣΤΗΣΩΣΙΝ, ΗΜΙΝ ΔΕ ΕΧΑΡΙΣΩ ΠΝΕΥΜΑΤΙΚΗΝ ΤΡΟΦΗΝ ΚΑΙ ΠΟΤΟΝ ΚΑΙ ΖΩΗΝ ΑΙΩΝΙΟΝ ΔΙΑ ΤΟΥ ΠΑΙΔΟΣ ΣΟΥ.

4 ΠΡΟ ΠΑΝΤΩΝ ΕΥΧΑΡΙΣΤΟΥΜΕΝ ΣΟΙ, ΟΤΙ ΔΥΝΑΤΟΣ ΕΙ ΣΟΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

5 ΜΝΗΣΘΗΤΙ, ΚΥΡΙΕ, ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΣΟΥ, ΤΟΥ ΡΥΣΑΣΘΑΙ ΑΥΤΗΝ ΕΝ ΤΗ ΑΓΑΠΗ ΣΟΥ, ΚΑΙ ΣΥΝΑΞΟΝ ΑΥΤΗΝ ΑΠΟ ΤΩΝ ΤΕΣΣΑΡΩΝ ΑΝΕΜΩΝ, ΤΗΝ ΑΓΙΑΣΘΕΙΣΑΝ, ΕΙΣ ΤΗΝ ΣΗΝ ΒΑΣΙΛΕΙΑΝ, ΗΝ ΗΤΟΙΜΑΣΑΣ ΑΥΤΗ ΟΤΙ ΣΟΥ ΕΣΤΙΝ Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.

6 ΕΛΘΕΤΩ ΧΑΡΙΣ ΚΑΙ ΠΑΡΕΛΘΕΤΩ Ο ΚΟΣΜΟΣ ΟΥΤΟΣ. Ὡ ΣΑΝΝΑ ΤΩ ΘΕΩ ΔΑΥΕΙΔ. ΕΙ ΤΙΣ ΑΓΙΟΣ ΕΣΤΙΝ, ΕΡΧΕΣΘΩ ΕΙ ΤΙΣ ΟΥΚ ΕΣΤΙ, ΜΕΤΑΝΟΕΙΤΩ ΜΑΡΑΝ ΑΘΑ ΑΜΗΝ.

7 ΤΟΙΣ ΔΕ ΠΡΟΦΗΤΑΙΣ ΕΠΙΤΡΕΠΕΤΕ ΕΥΧΑΡΙΣΤΕΙΝ ΟΣΑ ΘΕΛΟΥΣΙΝ.

DIDACHE CHAPTER 11

1 ΟΣ ΑΝ ΟΥΝ ΕΛΘΩΝ ΔΙΔΑΞΗ ΥΜΑΣ ΤΑΥΤΑ ΠΑΝΤΑ ΤΑ ΠΡΟΕΙΡΗΜΕΝΑ, ΔΕΞΑΣΘΕ ΑΥΤΟΝ

2 ΕΑΝ ΔΕ ΑΥΤΟΣ Ο ΔΙΔΑΣΚΩΝ ΣΤΡΑΦΕΙΣ ΔΙΔΑΣΚΗ ΑΛΛΗΝ ΔΙΔΑΧΗΝ ΕΙΣ ΤΟ ΚΑΤΑΛΥΣΑΙ, ΜΗ ΑΥΤΟΥ ΑΚΟΥΣΗΤΕ ΕΙΣ ΔΕ ΤΟ ΠΡΟΣΘΕΙΝΑΙ ΔΙΚΑΟΣΥΝΗΝ ΚΑΙ ΓΝΩΣΙΝ ΚΥΡΙΟΥ, ΔΕΞΑΣΘΕ ΑΥΤΟΝ ΩΣ ΚΥΡΙΟΝ.

3 ΠΕΡΙ ΔΕ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΚΑΙ ΠΡΟΦΗΤΩΝ, ΚΑΤΑ ΤΑ ΔΟΓΜΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΟΥΤΩ ΠΟΙΗΣΑΤΕ.

4 ΠΑΣ ΔΕ ΑΠΟΣΤΟΛΟΣ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ ΥΜΑΣ ΔΕΧΘΗΤΩ ΩΣ ΚΥΡΙΟΣ

5 ΟΥ ΜΕΝΕΙ ΔΕ ΕΙ ΜΗ ΗΜΕΡΑΝ ΜΙΑΝ ΕΑΝ ΔΕ Η ΧΡΕΙΑ, ΚΑΙ ΤΗΝ ΑΛΛΗΝ ΤΡΕΙΣ ΔΕ ΕΑΝ ΜΕΙΝΗ, ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΕΣΤΙΝ.

6 ΕΞΕΡΧΟΜΕΝΟΣ ΔΕ Ο ΑΠΟΣΤΟΛΟΣ ΜΗΔΕΝ ΛΑΜΒΑΝΕΤΩ ΕΙ ΜΗ ΑΡΤΟΝ, ΕΩΣ ΟΥ ΑΥΛΙΣΘΗ ΕΑΝ ΔΕ ΑΡΓΥΡΙΟΝ ΑΙΤΗ, ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΕΣΤΙ.

7 ΚΑΙ ΠΑΝΤΑ ΠΡΟΦΗΤΗΝ ΛΑΛΟΥΝΤΑ ΕΝ ΠΝΕΥΜΑΤΙ ΟΥ ΠΕΙΡΑΣΕΤΕ ΟΥΔΕ ΔΙΑΚΡΙΝΕΙΤΕ ΠΑΣΑ ΓΑΡ ΑΜΑΡΤΙΑ ΑΦΕΘΗΣΕΤΑΙ, ΑΥΤΗ ΔΕ Η ΑΜΑΡΤΙΑ ΟΥΚ ΑΦΕΘΗΣΕΤΑΙ.

8 ΟΥ ΠΑΣ ΔΕ Ο ΛΑΛΩΝ ΕΝ ΠΝΕΥΜΑΤΙ ΠΡΟΦΗΤΗΣ ΕΣΤΙΝ, ΑΛΛ ΕΑΝ ΕΧΗ ΤΟΥΣ ΤΡΟΠΟΥΣ ΚΥΡΙΟΥ. ΑΠΟ ΟΥΝ ΤΩΝ ΤΡΟΠΩΝ ΓΝΩΣΘΗΣΕΤΑΙ Ο ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΚΑΙ Ο ΠΡΟΦΗΤΗΣ.

9 ΚΑΙ ΠΑΣ ΠΡΟΦΗΤΗΣ ΟΡΙΖΩΝ ΤΡΑΠΕΖΑΝ ΕΝ ΠΝΕΥΜΑΤΙ ΟΥ ΦΑΓΕΤΑΙ ΑΠ ΑΥΤΗΣ, ΕΙ ΔΕ ΜΗΓΕ ΨΕΥΔΟΠΡΟΦΗΤΗΣ ΕΣΤΙ.

10 ΠΑΣ ΔΕ ΠΡΟΦΗΤΗΣ ΔΙΔΑΣΚΩΝ ΤΗΝ ΑΛΗΘΕΙΑΝ, ΕΙ Α ΔΙΔΑΣΚΕΙ ΟΥ ΠΟΙΕΙ, ΨΕΥΔΟΠΡΦΗΤΗΣ ΕΣΤΙ.

11 ΠΑΣ ΔΕ ΠΡΟΦΗΤΗΣ ΔΕΔΟΚΙΜΑΣΜΕΝΟΣ, ΑΛΗΘΙΝΟΣ, ΠΟΙΩΝ ΕΙΣ ΜΥΣΤΗΡΙΟΝ ΚΟΣΜΙΚΟΝ ΕΚΚΛΗΣΙΑΣ, ΜΗ ΔΙΔΑΣΚΩΝ ΔΕ ΠΟΙΕΙΝ, ΟΣΑ ΑΥΤΟΣ ΠΟΙΕΙ, ΟΥ ΚΡΙΘΗΣΕΤΑΙ ΕΦ ΥΜΩΝ ΜΕΤΑ ΘΕΟΥ ΓΑΡ ΕΧΕΙ ΤΗΝ ΚΡΙΣΙΝ ΩΣΑΥΤΩΣ ΓΑΡ ΕΠΟΙΗΣΑΝ ΚΑΙ ΟΙ ΑΡΧΑΙΟΙ ΠΡΟΦΗΤΑΙ.

12 ΟΣ Δ ΑΝ ΕΙΠΗ ΕΝ ΠΝΕΥΜΑΤΙ ΔΟΣ ΜΟΙ ΑΡΓΥΡΙΑ Η ΕΤΕΡΑ ΤΙΝΑ, ΟΥΚ ΑΚΟΥΣΕΣΘΕ ΑΥΤΟΥ ΕΑΝ ΔΕ ΠΕΡΙ ΑΛΛΩΝ ΥΣΤΕΡΟΥΝΤΩΝ ΕΙΠΗ ΔΟΥΝΑΙ, ΜΗΔΕΙΣ ΑΥΤΟΝ ΚΡΙΝΕΤΩ.

DIDACHE CHAPTER 12

1 ΠΑΣ ΔΕ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ ΔΕΧΘΗΤΩ ΕΠΕΙΤΑ ΔΕ ΔΟΚΙΜΑΣΑΝΤΕΣ ΑΥΤΟΝ ΓΝΩΣΕΣΘΕ, ΣΥΝΕΣΙΝ ΓΑΡ ΕΞΕΤΕ ΔΕΞΙΑΝ ΚΑΙ ΑΡΙΣΤΕΡΑΝ.

2 ΕΙ ΜΕΝ ΠΑΡΟΔΙΟΣ ΕΣΤΙΝ Ο ΕΡΧΟΜΕΝΟΣ, ΒΟΗΘΕΙΤΕ ΑΥΤΩ, ΟΣΟΝ ΔΥΝΑΣΘΕ ΟΥ ΜΕΝΕΙ ΔΕ ΠΡΟΣ ΥΜΑΣ ΕΙ ΜΗ ΔΥΟ Η ΤΡΕΙΣ ΗΜΕΡΑΣ, ΕΑΝ Η ΑΝΑΓΚΗ.

3 ΕΙ ΔΕ ΘΕΛΕΙ ΠΡΟΣ ΥΜΑΣ ΚΑΘΗΣΘΑΙ, ΤΕΧΝΙΤΗΣ ΩΝ, ΕΡΓΑΖΕΣΘΩ ΚΑΙ ΦΑΓΕΤΩ.

4 ΕΙ ΔΕ ΟΥΚ ΕΧΕΙ ΤΕΧΝΗΝ, ΚΑΤΑ ΤΗΝ ΣΥΝΕΣΙΝ ΥΜΩΝ ΠΡΟΝΟΗΣΑΤΕ, ΠΩΣ ΜΗ ΑΡΓΟΣ ΜΕΘ ΥΜΩΝ ΖΗΣΕΤΑΙ ΧΡΙΣΤΙΑΝΟΣ.

5 ΕΙ Δ ΟΥ ΘΕΛΕΙ ΟΥΤΩ ΠΟΙΕΙΝ, ΧΡΙΣΤΕΜΠΟΡΟΣ ΕΣΤΙ ΠΡΟΣΕΧΕΤΕ ΑΠΟ ΤΩΝ ΤΟΙΟΥΤΩΝ.

DIDACHE CHAPTER 13

1 ΠΑΣ ΔΕ ΠΡΟΦΗΤΗΣ ΑΛΗΘΙΝΟΣ ΘΕΛΩΝ ΚΑΘΗΣΘΑΙ ΠΡΟΣ ΥΜΑΣ ΑΞΙΟΣ ΕΣΤΙ ΤΗΣ ΤΡΟΦΗΣ ΑΥΤΟΥ.

2 ΩΣΑΥΤΩΣ ΔΙΔΑΣΚΑΛΟΣ ΑΛΗΘΙΝΟΣ ΕΣΤΙΝ ΑΞΙΟΣ ΚΑΙ ΑΥΤΟΣ ΩΣΠΕΡ Ο ΕΡΓΑΤΗΣ ΤΗΣ ΤΡΟΦΗΣ ΑΥΤΟΥ.

3 ΠΑΣΑΝ ΟΥΝ ΑΠΑΡΧΗΝ ΓΕΝΝΗΜΑΤΩΝ ΛΗΝΟΥ ΚΑΙ ΑΛΩΝΟΣ, ΒΟΩΝ ΤΕ ΚΑΙ ΠΡΟΒΑΤΩΝ ΛΑΒΩΝ ΔΩΣΕΙΣ ΤΗΝ ΑΠΑΡΧΗΝ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ ΑΥΤΟΙ ΓΑΡ ΕΙΣΙΝ ΟΙ ΑΡΧΙΕΡΕΙΣ ΥΜΩΝ.

4 ΕΑΝ ΔΕ ΜΗ ΕΧΗΤΕ ΠΡΟΦΗΤΗΝ, ΔΟΤΕ ΤΟΙΣ ΠΤΩΧΟΙΣ.

5 ΕΑΝ ΣΙΤΙΑΝ ΠΟΙΗΣ, ΤΗΝ ΑΠΑΡΧΗΝ ΛΑΒΩΝ ΔΟΣ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ.

6 ΩΣΑΥΤΩΣ ΚΕΡΑΜΙΟΝ ΟΙΝΟΥ Η ΕΛΑΙΟΥ ΑΝΟΙΞΑΣ, ΤΗΝ ΑΠΑΡΧΗΝ ΛΑΒΩΝ ΔΟΣ ΤΟΙΣ ΠΡΟΦΗΤΑΙΣ

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7 ΑΡΓΥΡΙΟΥ ΔΕ ΚΑΙ ΙΜΑΤΙΣΜΟΥ ΚΑΙ ΠΑΝΤΟΣ ΚΤΗΜΑΤΟΣ ΛΑΒΩΝ ΤΗΝ ΑΠΑΡΧΗΝ, ΩΣ ΑΝ ΣΟΙ ΔΟΞΗ, ΔΟΣ ΚΑΤΑ ΤΗΝ ΕΝΤΟΛΗΝ.

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1 ΚΑΤΑ ΚΥΡΙΑΚΗΝ ΔΕ ΚΥΡΙΟΥ ΣΥΝΑΧΘΕΝΤΕΣ ΚΛΑΣΑΤΕ ΑΡΤΟΝ ΚΑΙ ΕΥΧΑΡΙΣΤΗΣΑΤΕ, ΠΡΟΕΞΟΜΟΛΟΓΗΣΑΜΕΝΟΙ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΥΜΩΝ, ΟΠΩΣ ΚΑΘΑΡΑ Η ΘΥΣΙΑ ΥΜΩΝ Η.

2 ΠΑΣ ΔΕ ΕΧΩΝ ΤΗΝ ΑΜΦΙΒΟΛΙΑΝ ΜΕΤΑ ΤΟΥ ΕΤΑΙΡΟΥ ΑΥΤΟΥ ΜΗ ΣΥΝΕΛΘΕΤΩ ΥΜΙΝ, ΕΩΣ ΟΥ ΔΙΑΛΛΑΓΩΣΙΝ, ΙΝΑ ΜΗ ΚΟΙΝΩΘΗ Η ΘΥΣΙΑ ΥΜΩΝ.

3 ΑΥΤΗ ΓΑΡ ΕΣΤΙΝ Η ΡΗΘΕΙΣΑ ΥΠΟ ΚΥΡΙΟΥ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΚΑΙ ΧΡΟΝΩ ΠΡΟΣΦΕΡΕΙΝ ΜΟΙ ΘΥΣΙΑΝ ΚΑΘΑΡΑΝ. ΟΤΙ ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΕΙΜΙ, ΛΕΓΕΙ ΚΥΡΙΟΣ, ΚΑΙ ΤΟ ΟΝΟΜΑ ΜΟΥ ΘΑΥΜΑΣΤΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙ.

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1 ΧΕΙΡΟΤΟΝΗΣΑΤΕ ΟΥΝ ΕΑΥΤΟΙΣ ΕΠΙΣΚΟΠΟΥΣ ΚΑΙ ΔΙΑΚΟΝΟΥΣ ΑΞΙΟΥΣ ΤΟΥ ΚΥΡΙΟΥ, ΑΝΔΡΑΣ ΠΡΑΕΙΣ ΚΑΙ ΑΦΙΛΑΡΓΥΡΟΥΣ ΚΑΙ ΑΛΗΘΕΙΣ ΚΑΙ ΔΕΔΟΚΙΜΑΣΜΕΝΟΥΣ ΥΜΙΝ ΓΑΡ ΛΕΙΤΟΥΡΓΟΥΣΙ ΚΑΙ ΑΥΤΟΙ ΤΗΝ ΛΕΙΤΟΥΡΓΙΑΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΔΙΔΑΣΚΑΛΩΝ.

2 ΜΗ ΟΥΝ ΥΠΕΡΙΔΗΤΕ ΑΥΤΟΥΣ ΑΥΤΟΙ ΓΑΡ ΕΙΣΙΝ ΟΙ ΤΕΤΙΜΗΜΕΝΟΙ ΥΜΩΝ ΜΕΤΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΔΙΔΑΣΚΑΛΩΝ.

3 ΕΛΕΓΧΕΤΕ ΔΕ ΑΛΛΗΛΟΥΣ ΜΗ ΕΝ ΟΡΓΗ, ΑΛΛ ΕΝ ΕΙΡΗΝΗ ΩΣ ΕΧΕΤΕ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΚΑΙ ΠΑΝΤΙ ΑΣΤΟΧΟΥΝΤΙ ΚΑΤΑ ΤΟΥ ΕΤΕΡΟΥ ΜΗΔΕΙΣ ΛΑΛΕΙΤΩ ΜΗΔΕ ΠΑΡ ΥΜΩΝ ΑΚΟΥΕΤΩ, ΕΩΣ ΟΥ ΜΕΤΑΝΟΗΣΗ.

4 ΤΑΣ ΔΕ ΕΥΧΑΣ ΥΜΩΝ ΚΑΙ ΤΑΣ ΕΛΕΗΜΟΣΥΝΑΣ ΚΑΙ ΠΑΣΑΣ ΤΑΣ ΠΡΑΞΕΙΣ ΟΥΤΩ ΠΟΙΗΣΑΤΕ, ΩΣ ΕΧΕΤΕ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ.

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1 ΓΡΗΓΟΡΕΙΤΕ ΥΠΕΡ ΤΗΣ ΖΩΗΣ ΥΜΩΝ ΟΙ ΛΥΧΝΟΙ ΥΜΩΝ ΜΗ ΣΒΕΣΘΗΤΩΣΑΝ, ΚΑΙ ΑΙ ΟΣΦΥΕΣ ΥΜΩΝ ΜΗ ΕΚΛΥΕΣΘΩΣΑΝ, ΑΛΛΑ ΓΙΝΕΣΘΕ ΕΤΟΙΜΟΙ ΟΥ ΓΑΡ ΟΙΔΑΤΕ ΤΗΝ ΩΡΑΝ, ΕΝ Η Ο ΚΥΡΙΟΣ ΗΜΩΝ ΕΡΧΕΤΑΙ.

2 ΠΥΚΝΩΣ ΔΕ ΣΥΝΑΧΘΗΣΕΣΘΕ ΖΗΤΟΥΝΤΕΣ ΤΑ ΑΝΗΚΟΝΤΑ ΤΑΙΣ ΨΥΧΑΙΣ ΥΜΩΝ ΟΥ ΓΑΡ ΩΦΕΛΗΣΕΙ ΥΜΑΣ Ο ΠΑΣ ΧΡΟΝΟΣ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ, ΕΑΝ ΜΗ ΕΝ ΤΩ ΕΣΧΑΤΩ ΚΑΙΡΩ ΤΕΛΕΙΩΘΗΤΕ.

3 ΕΝ ΓΑΡ ΤΑΙΣ ΕΣΧΑΤΑΙΣ ΗΜΕΡΑΙΣ ΠΛΗΘΥΝΘΗΣΟΝΤΑΙ ΟΙ ΨΕΥΔΟΠΡΟΦΗΤΑΙ ΚΑΙ ΟΙ ΦΘΟΡΕΙΣ, ΚΑΙ ΣΤΡΑΦΗΣΟΝΤΑΙ ΤΑ ΠΡΟΒΑΤΑ ΕΙΣ ΛΥΚΟΥΣ, ΚΑΙ Η ΑΓΑΠΗ ΣΤΡΑΦΗΣΕΤΑΙ ΕΙΣ ΜΙΣΟΣ.

4 ΑΥΞΑΝΟΥΣΗΣ ΓΑΡ ΤΗΣ ΑΝΟΜΙΑΣ ΜΙΣΗΣΟΥΣΙΝ ΑΛΛΗΛΟΥΣ ΚΑΙ ΔΙΩΞΟΥΣΙ ΚΑΙ ΠΑΡΑΔΩΣΟΥΣΙ, ΚΑΙ ΤΟΤΕ ΦΑΝΗΣΕΤΑΙ Ο ΚΟΣΜΟΠΛΑΝΗΣ ΩΣ ΥΙΟΣ ΘΕΟΥ, ΚΑΙ ΠΟΙΗΣΕΙ ΣΗΜΕΙΑ ΚΑΙ ΤΕΡΑΤΑ, ΚΑΙ Η ΓΗ ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΕΙΣ ΧΕΙΡΑΣ ΑΥΤΟΥ, ΚΑΙ ΠΟΙΗΣΕΙ ΑΘΕΜΙΤΑ, Α ΟΥΔΕΠΟΤΕ ΓΕΓΟΝΕΝ ΕΞ ΑΙΩΝΟΣ.

5 ΤΟΤΕ ΗΞΕΙ Η ΚΤΙΣΙΣ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΙΣ ΤΗΝ ΠΥΡΩΣΙΝ ΤΗΣ ΔΟΚΙΜΑΣΙΑΣ, ΚΑΙ ΣΚΑΝΔΑΛΙΣΘΗΣΟΝΤΑΙ ΠΟΛΛΟΙ ΚΑΙ ΑΠΟΛΟΥΝΤΑΙ, ΟΙ ΔΕ ΥΠΟΜΕΙΝΑΝΤΕΣ ΕΝ ΤΗ ΠΙΣΤΕΙ ΑΥΤΩΝ ΣΩΘΗΣΟΝΤΑΙ ΥΠ ΑΥΤΟΥ ΤΟΥ ΚΑΤΑΘΕΜΑΤΟΣ.

6 ΚΑΙ ΤΟΤΕ ΦΑΝΗΣΕΤΑΙ ΤΑ ΣΗΜΕΙΑ ΤΗΣ ΑΛΗΘΕΙΑΣ ΠΡΩΤΟΝ ΣΗΜΕΙΟΝ ΕΚΠΕΤΑΣΕΩΣ ΕΝ ΟΥΡΑΝΩ, ΕΙΤΑ ΣΗΜΕΙΟΝ ΦΩΝΗΣ ΣΑΠΙΓΓΟΣ, ΚΑΙ ΤΟ ΤΡΙΤΟΝ ΑΝΑΣΤΑΣΙΣ ΝΕΚΡΩΝ.

7 ΟΥ ΠΑΝΤΩΝ ΔΕ, ΑΛΛ ΩΣ ΕΡΡΕΘΗ Ἥξει Ο ΚΥΡΙΟΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΑΓΙΟΙ ΜΕΤ ΑΥΤΟΥ.

8 ΤΟΤΕ ΟΨΕΤΑΙ Ο ΚΟΣΜΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΡΧΟΜΕΝΟΝ ΕΠΑΝΩ ΤΩΝ ΝΕΦΕΛΩΝ ΤΟΥ ΟΥΡΑΝΟΥ.

THE END OF THE CONSTANTINE BIBLE IN GREEK

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THE APPENDICES

Appendix A: Photo Documentation
Appendix B: Map Documentation
Appendix C: Exploration on History
Appendix D: Supplements

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APPENDIX A

THE
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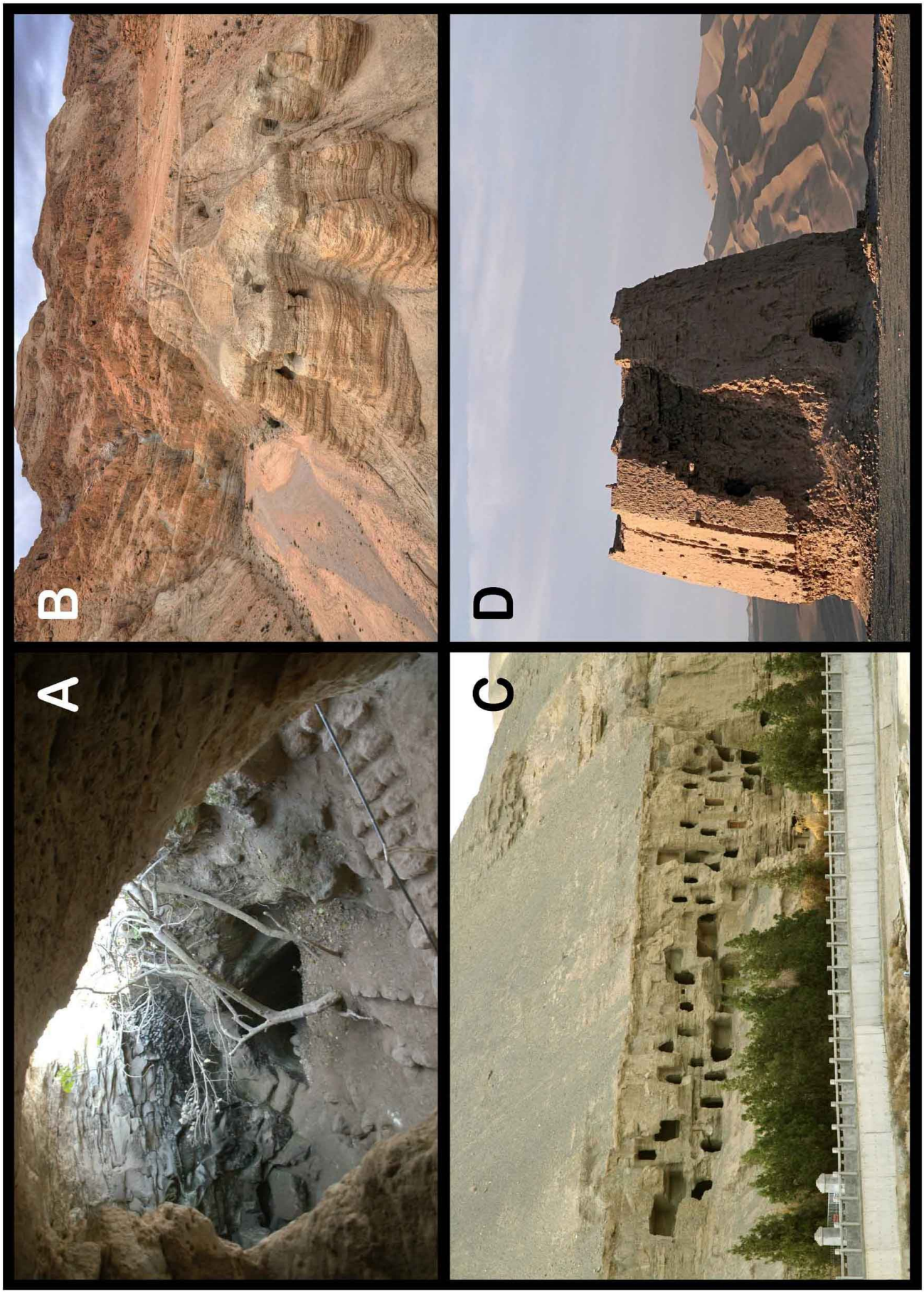

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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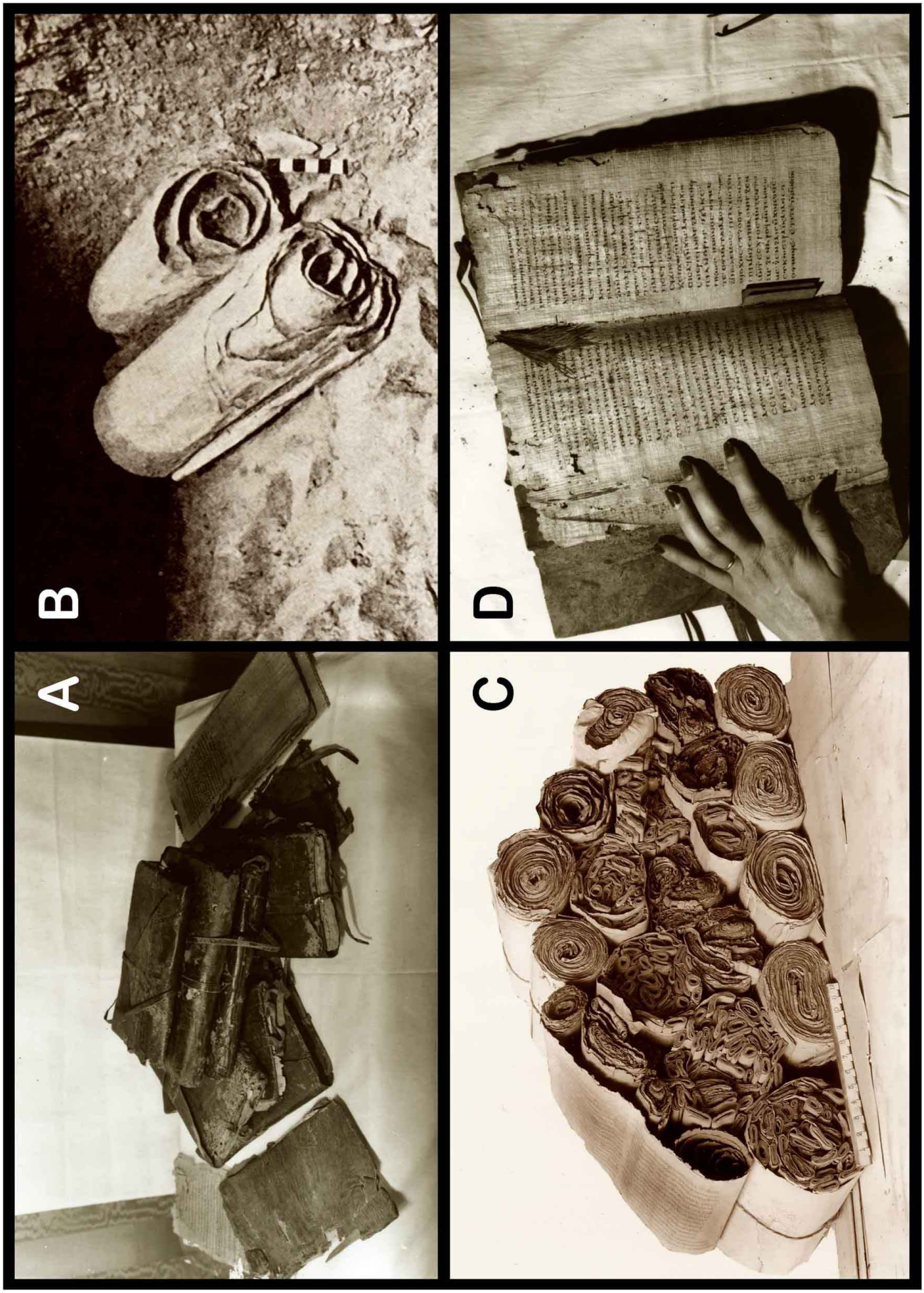

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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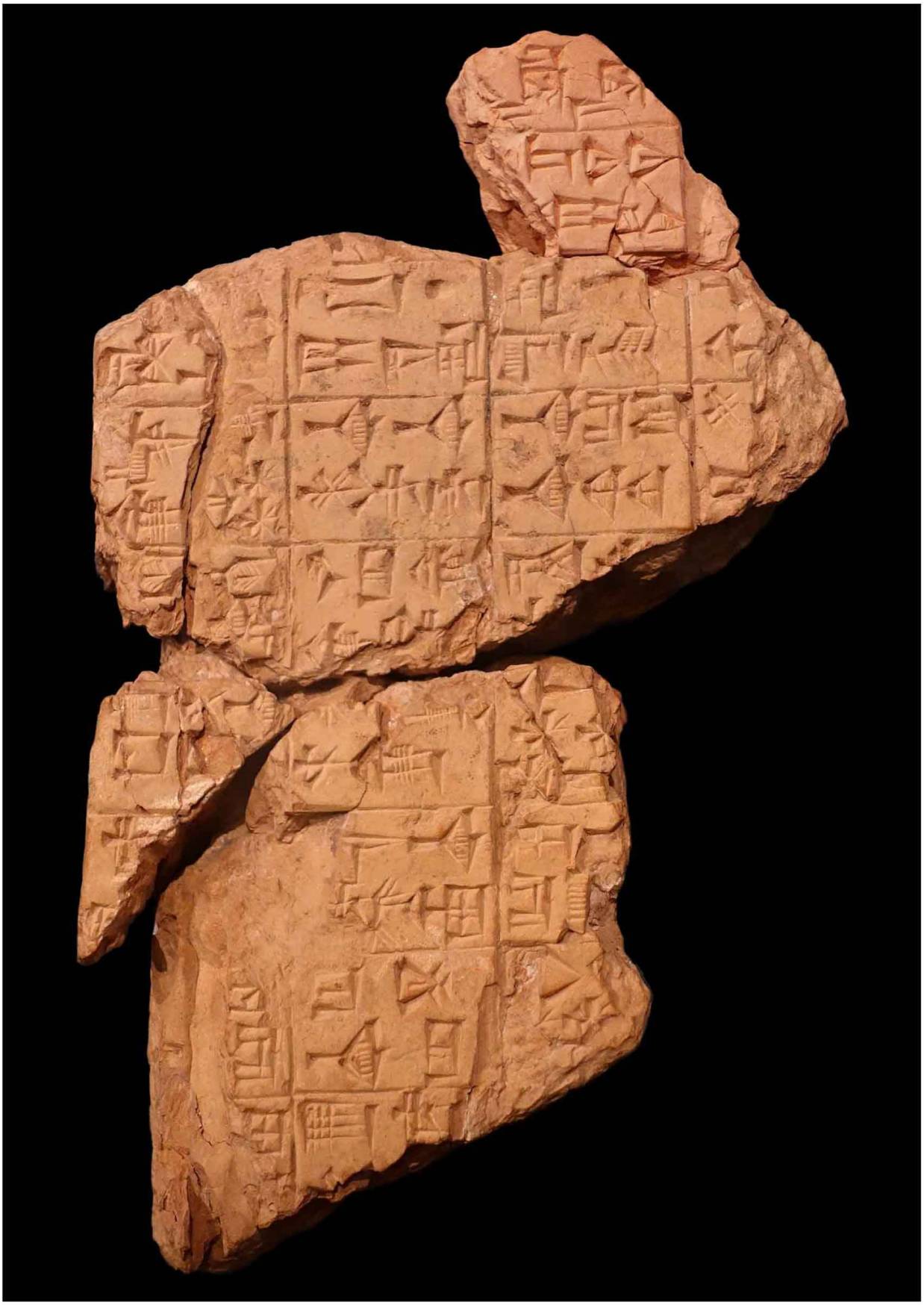

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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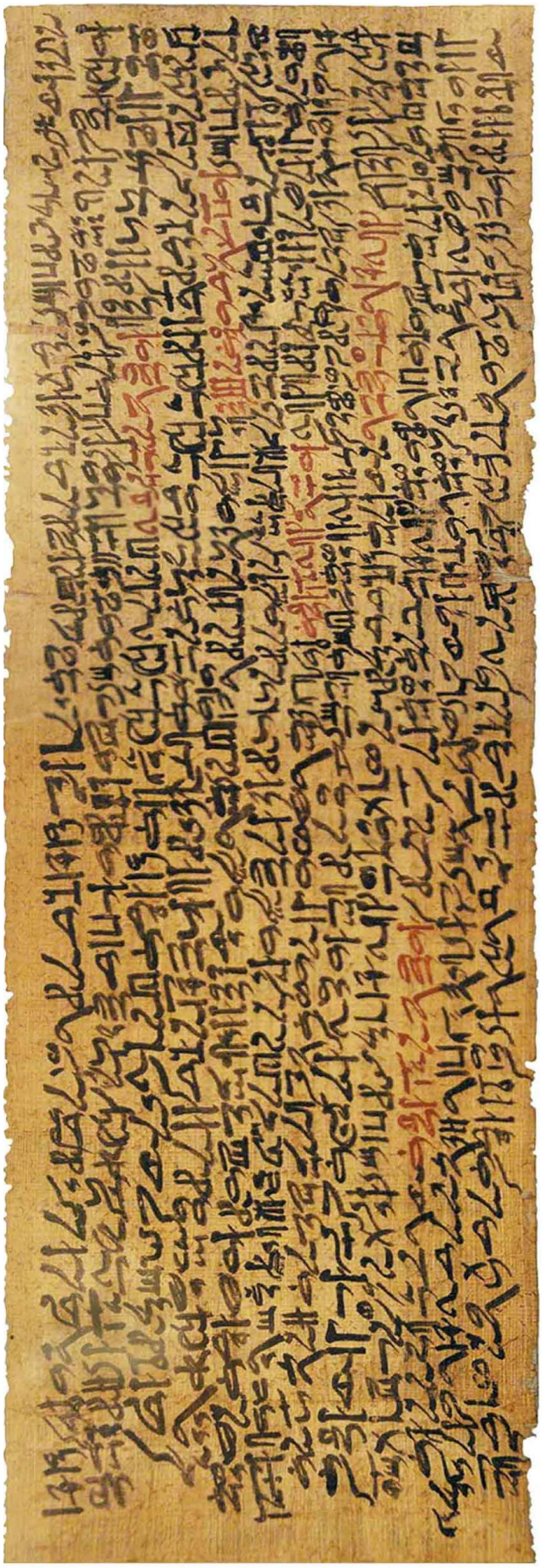

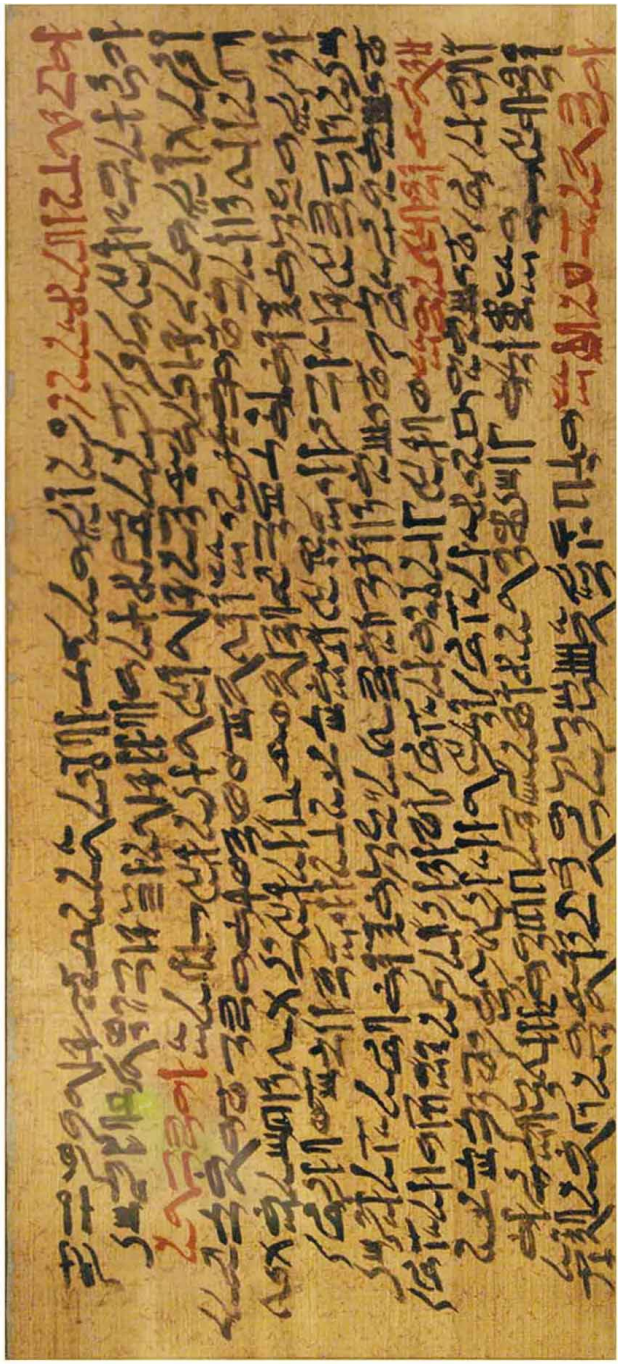

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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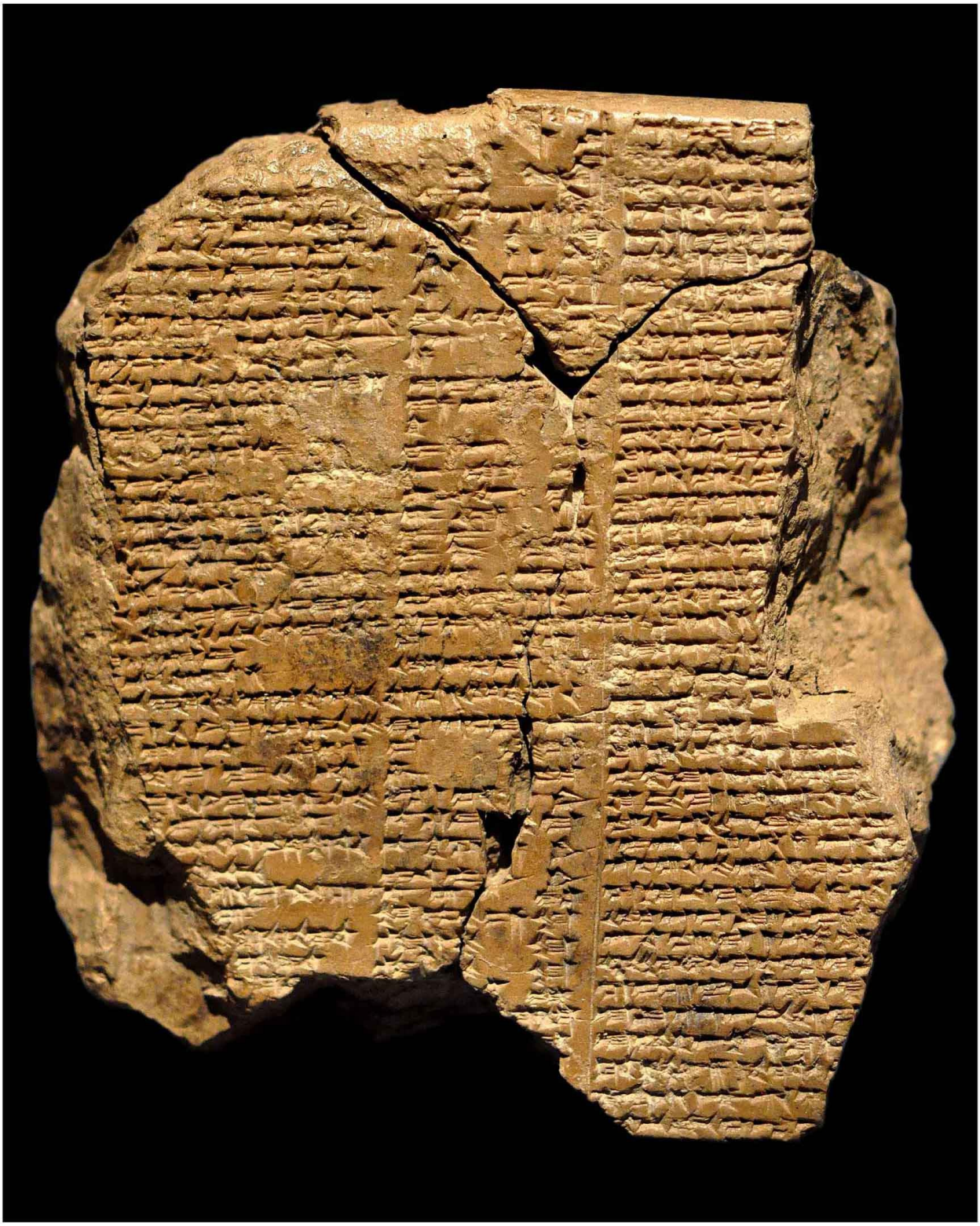

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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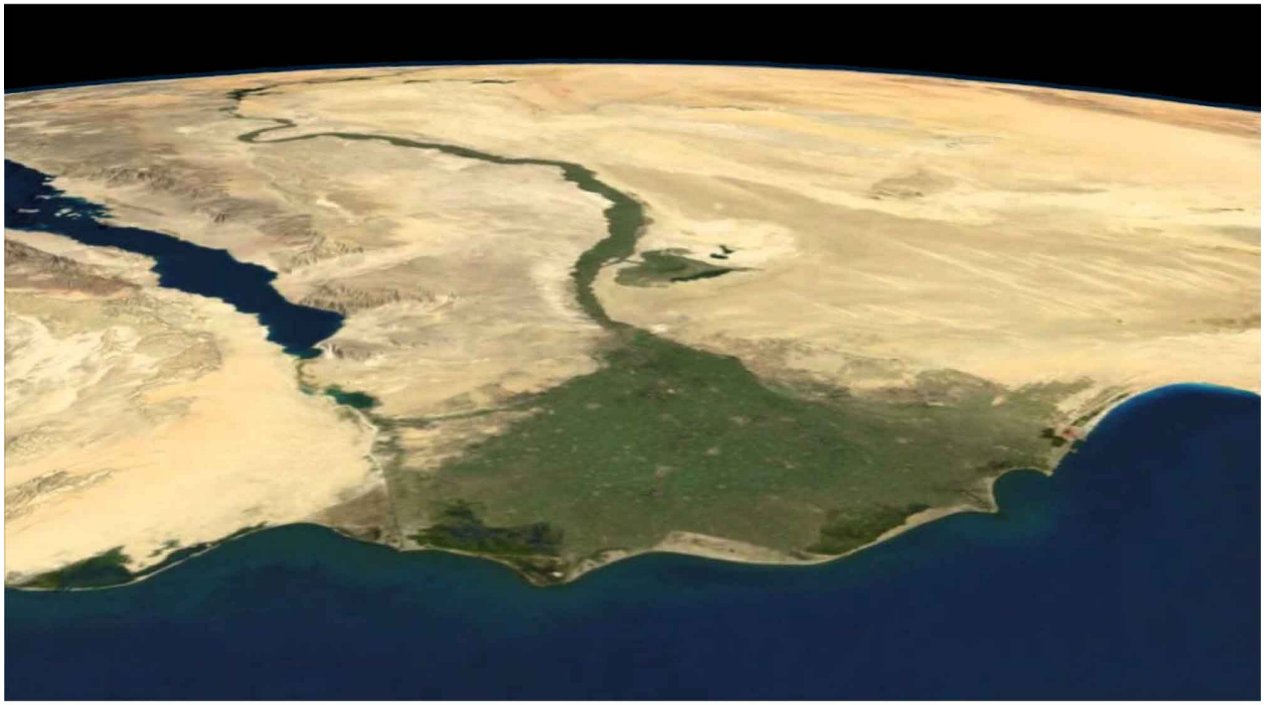

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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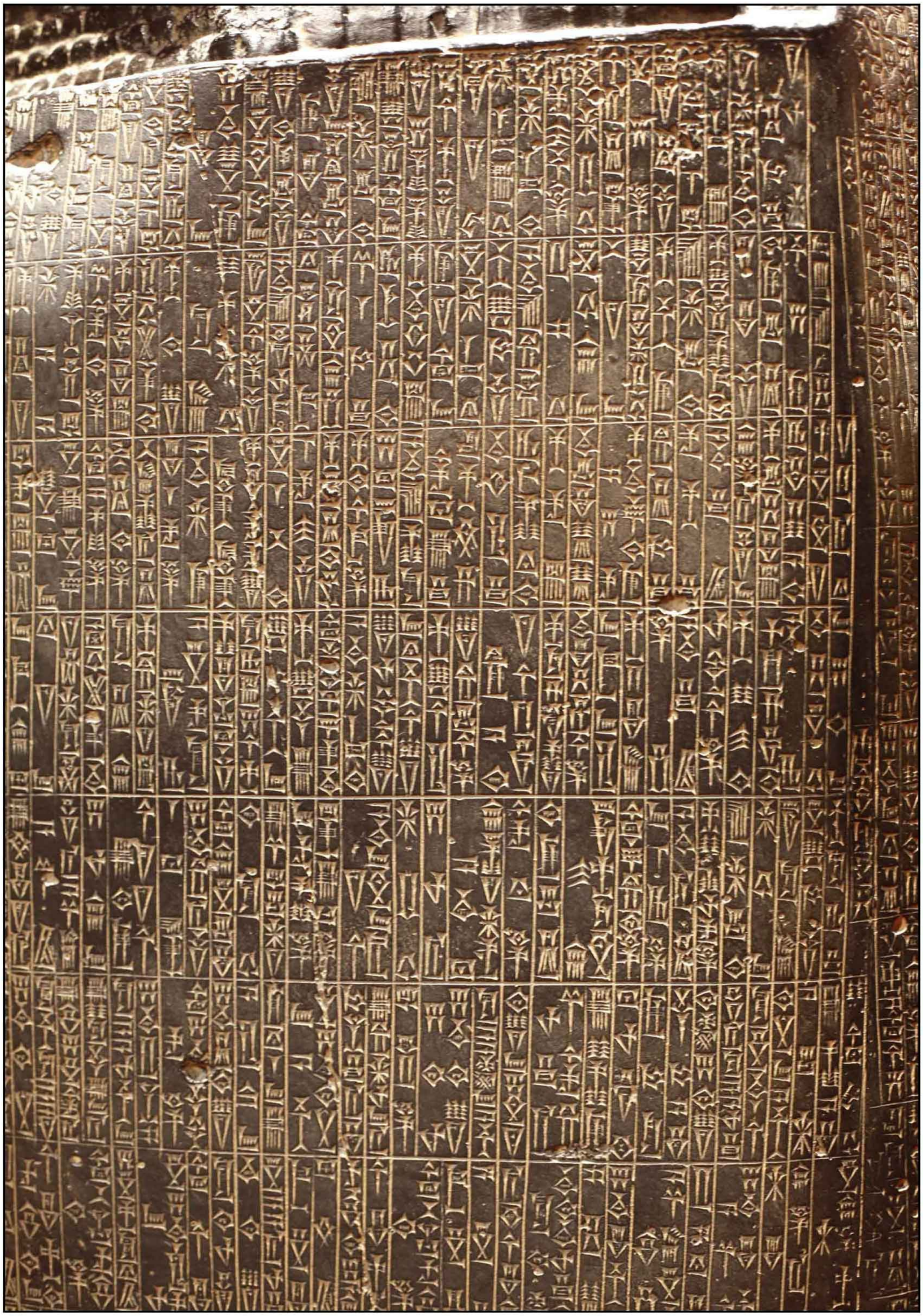

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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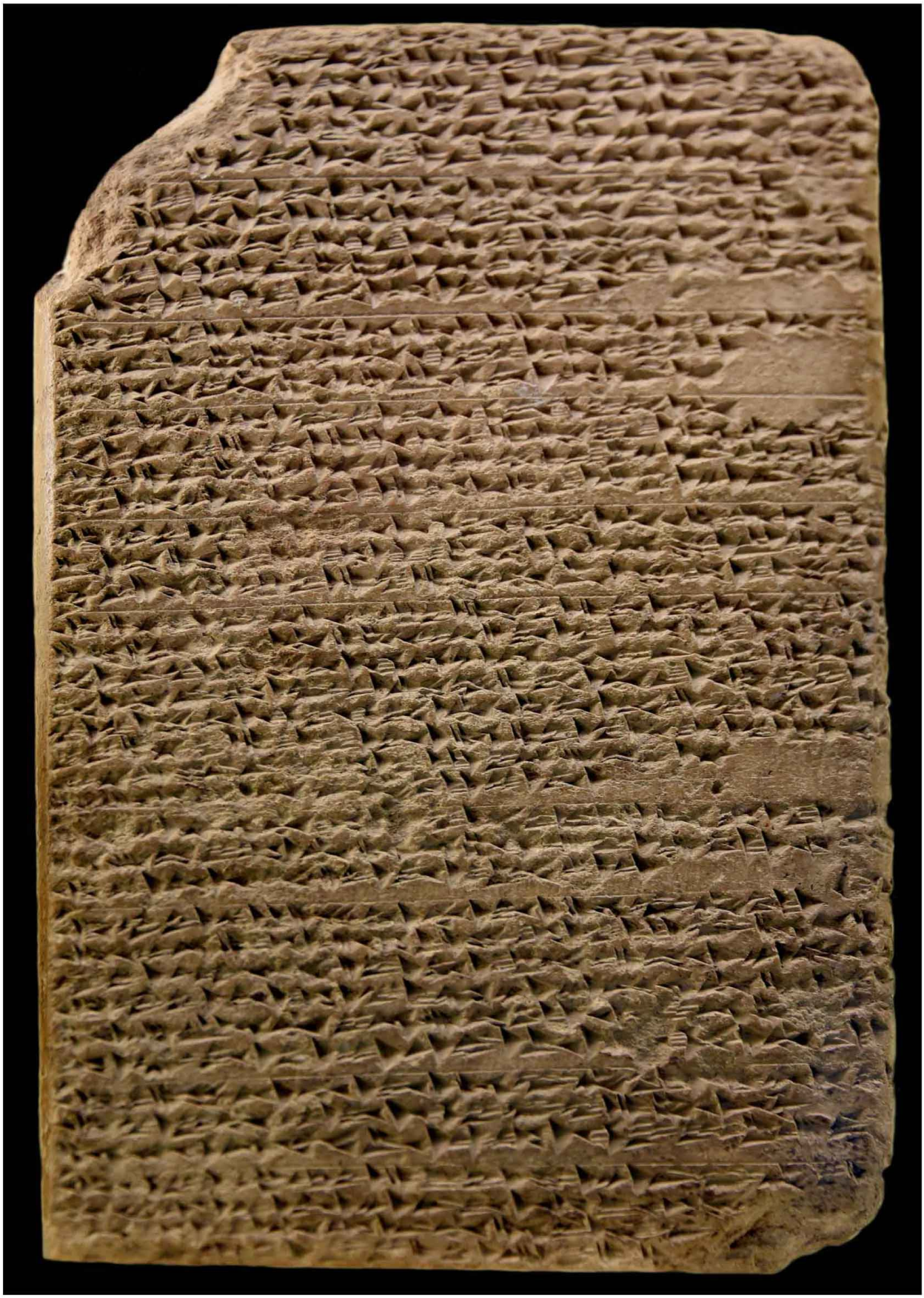

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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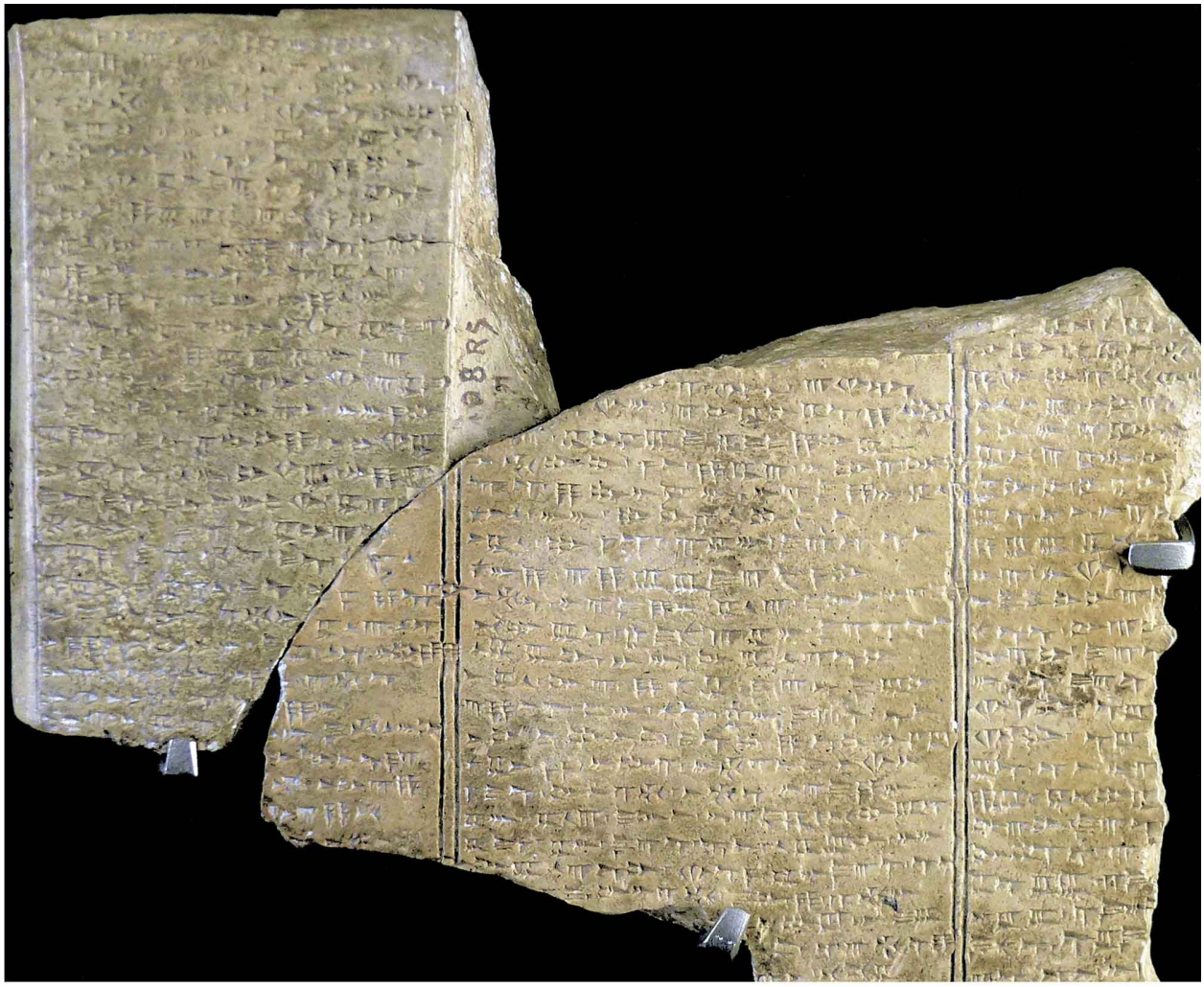
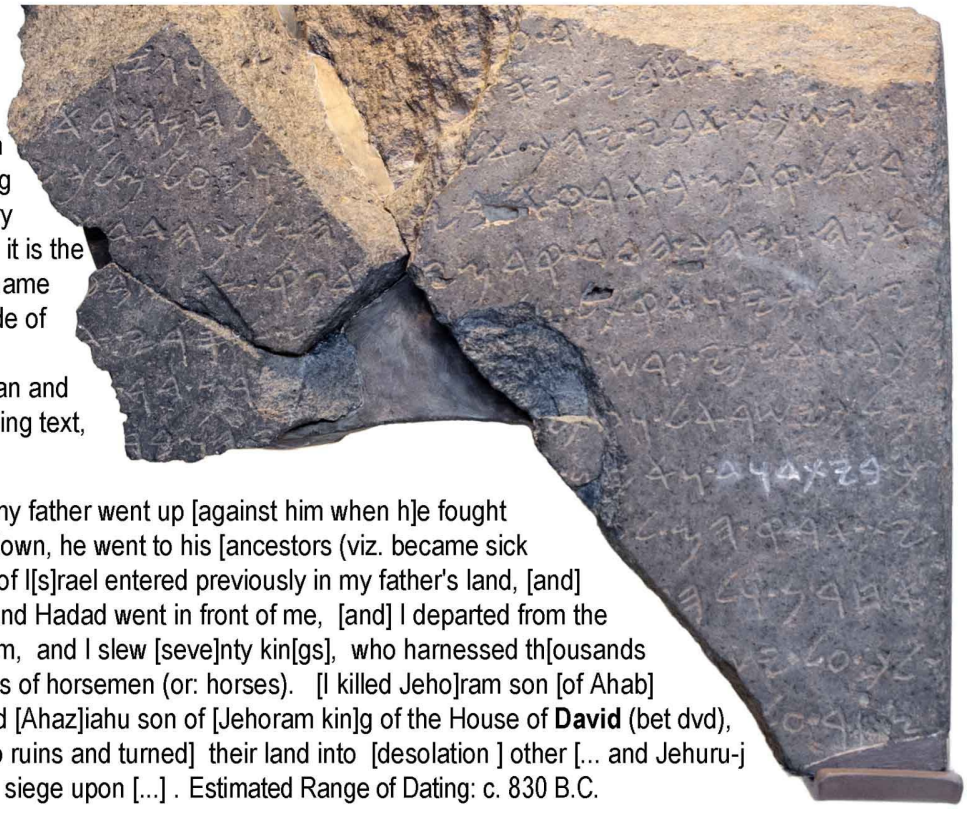


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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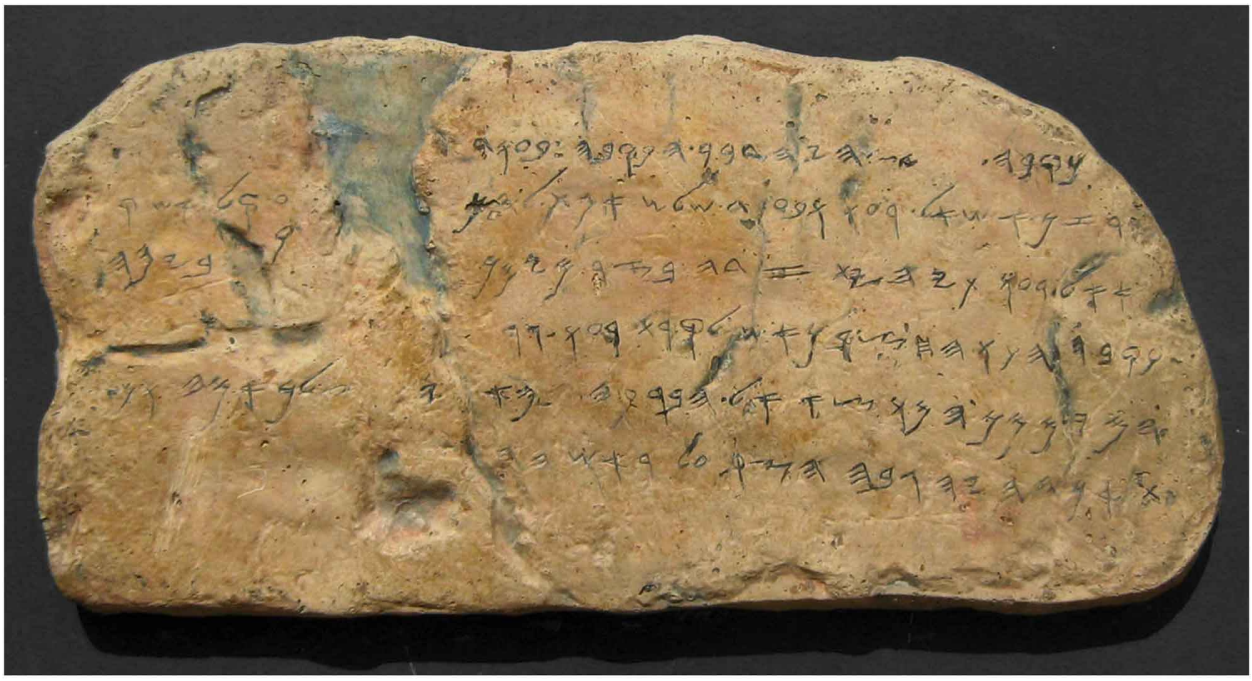
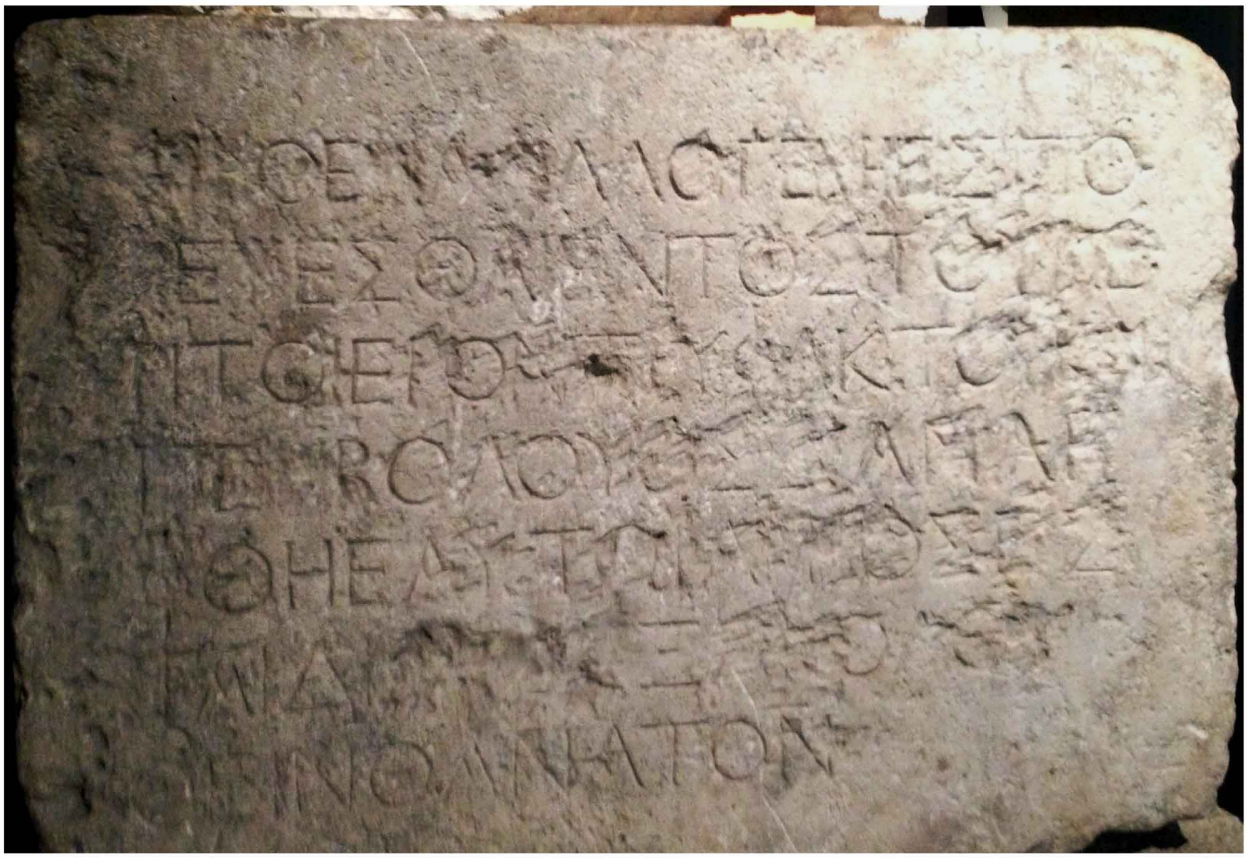


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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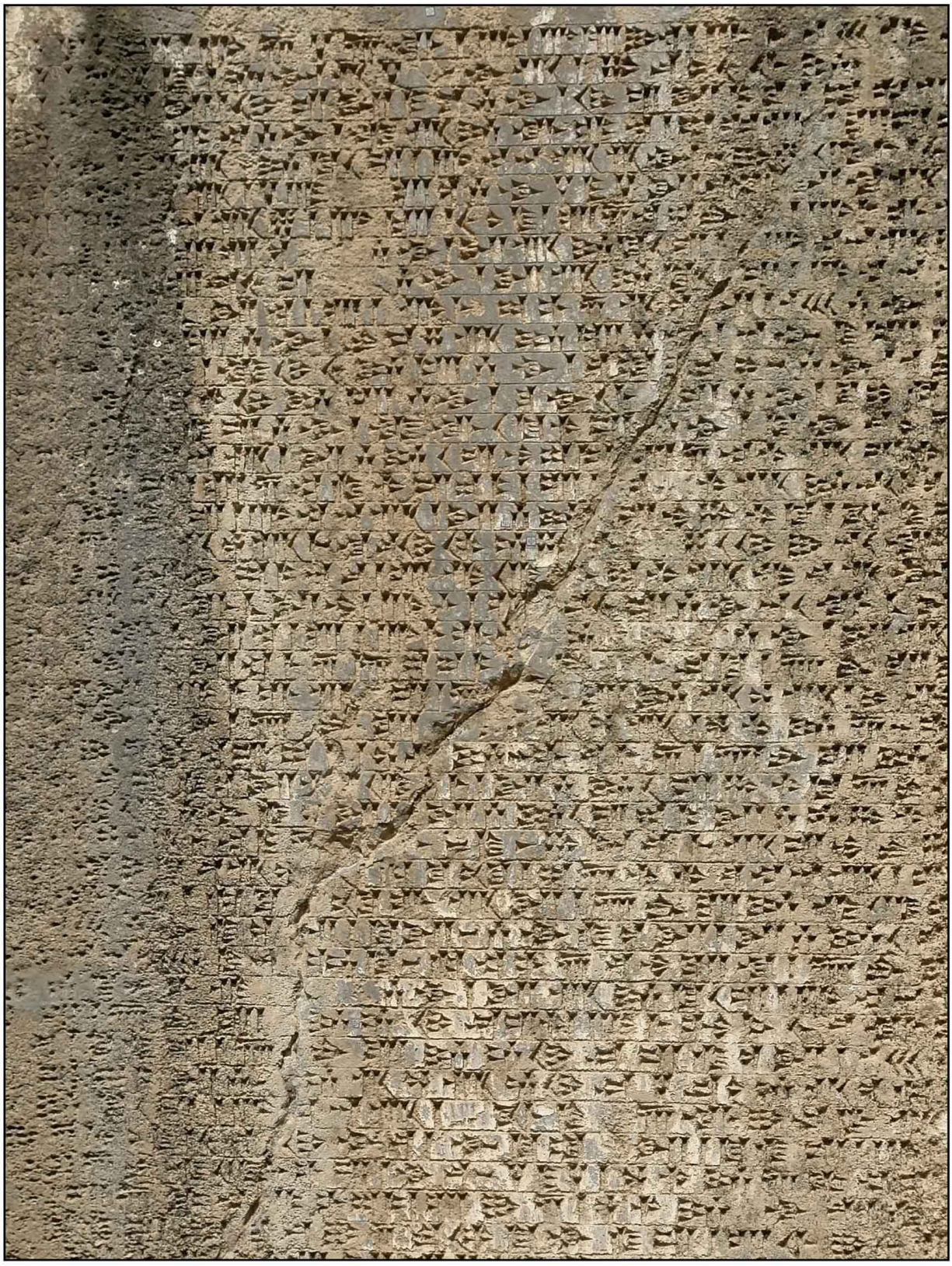

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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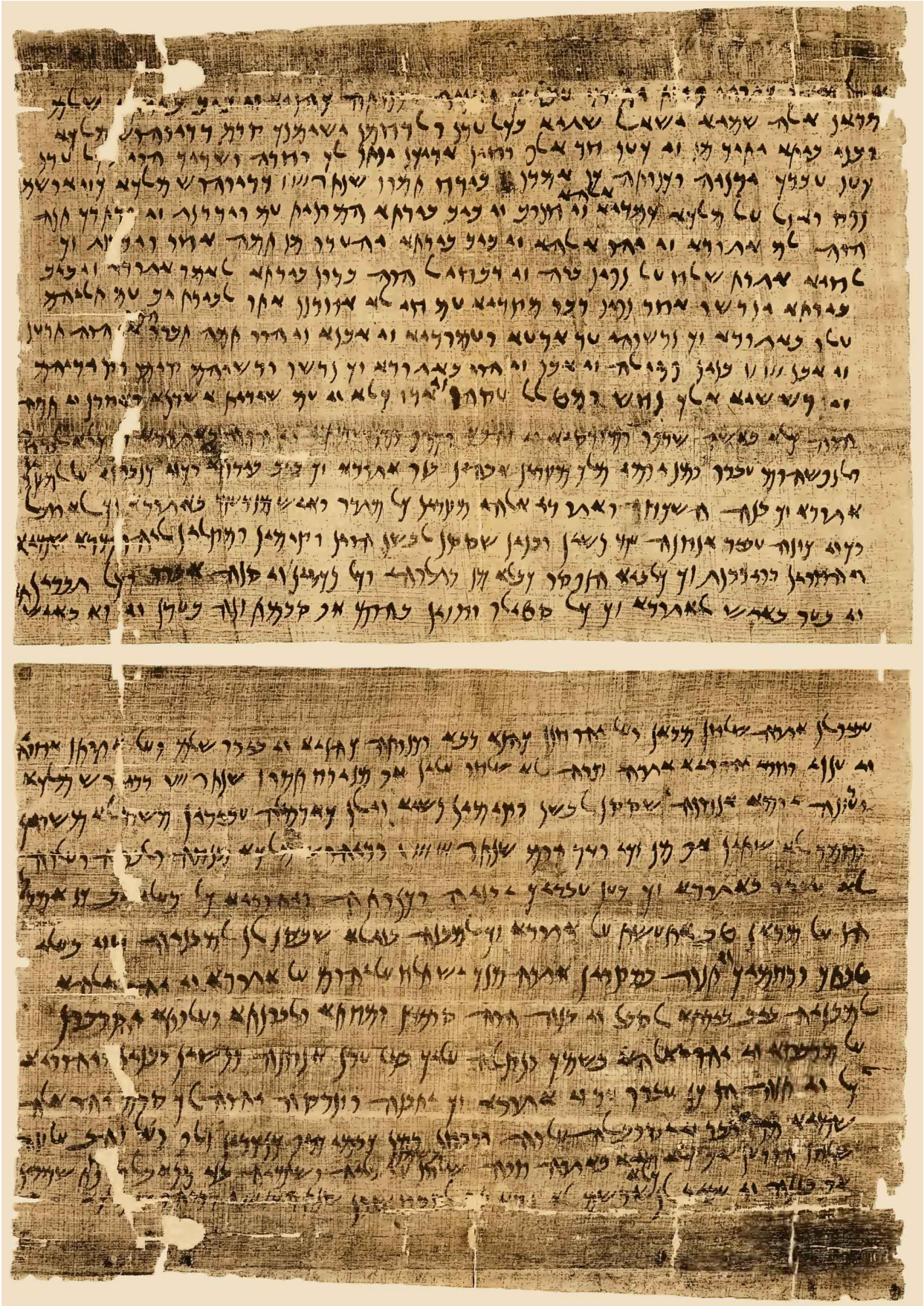

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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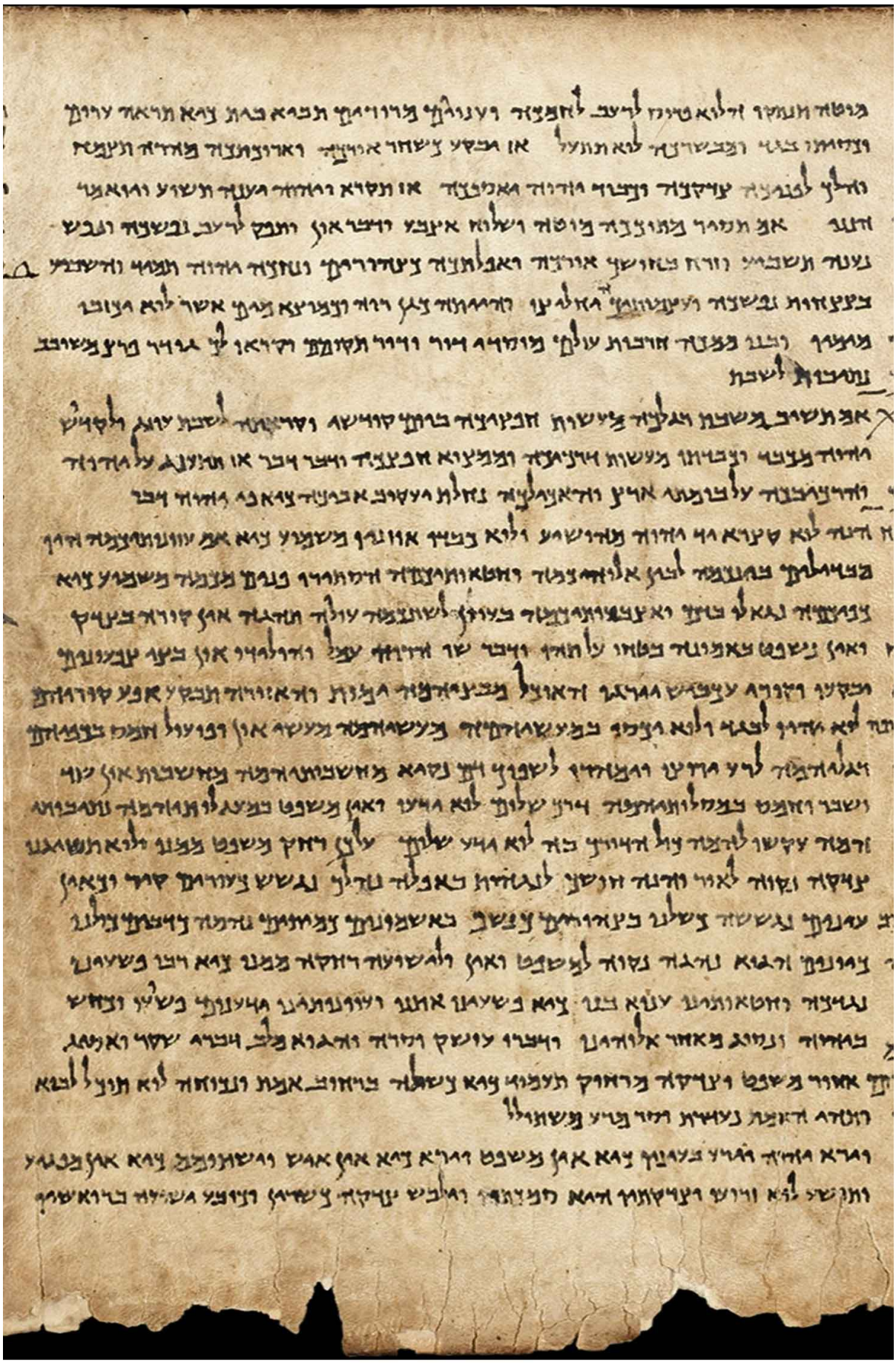

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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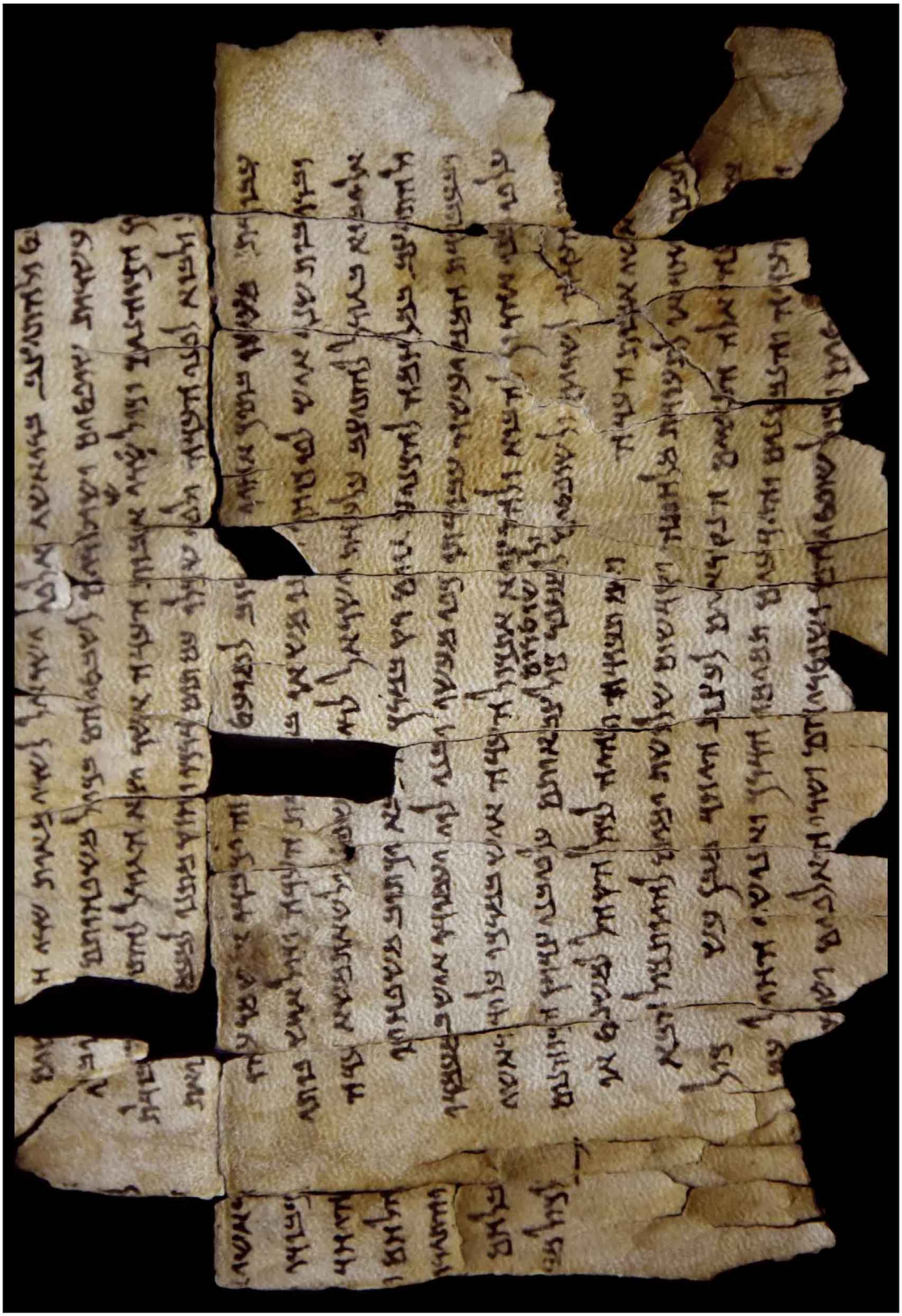

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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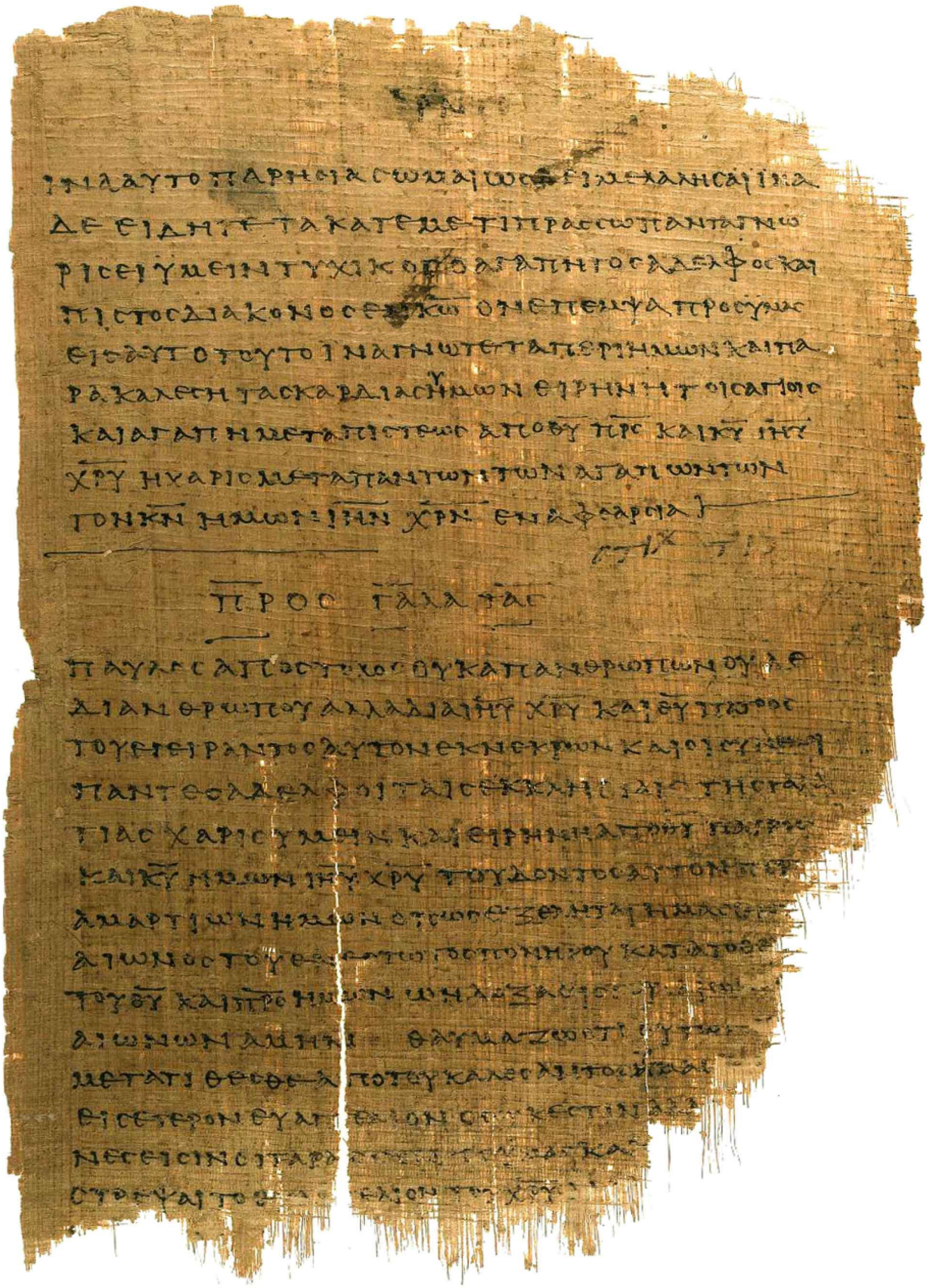

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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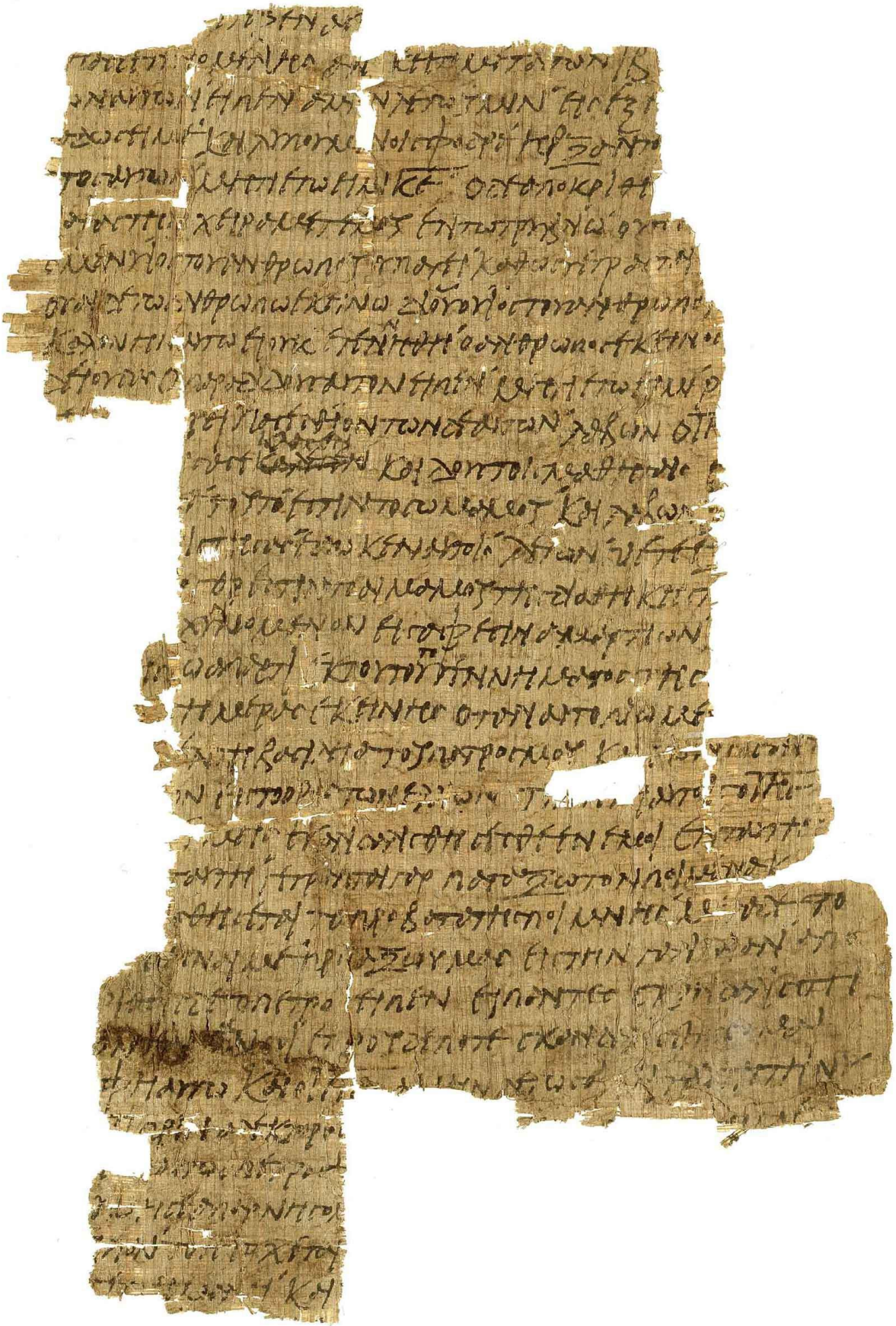

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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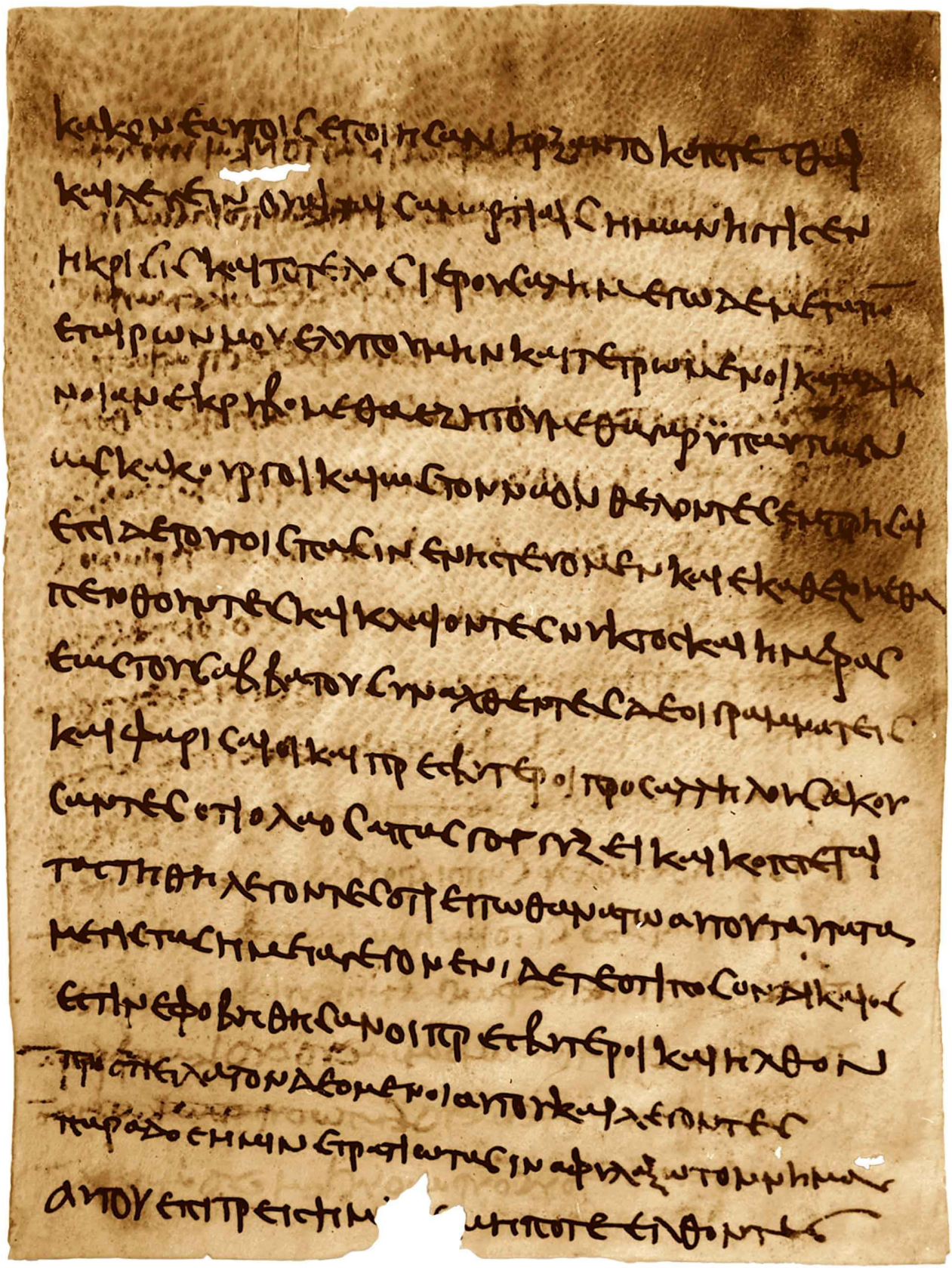

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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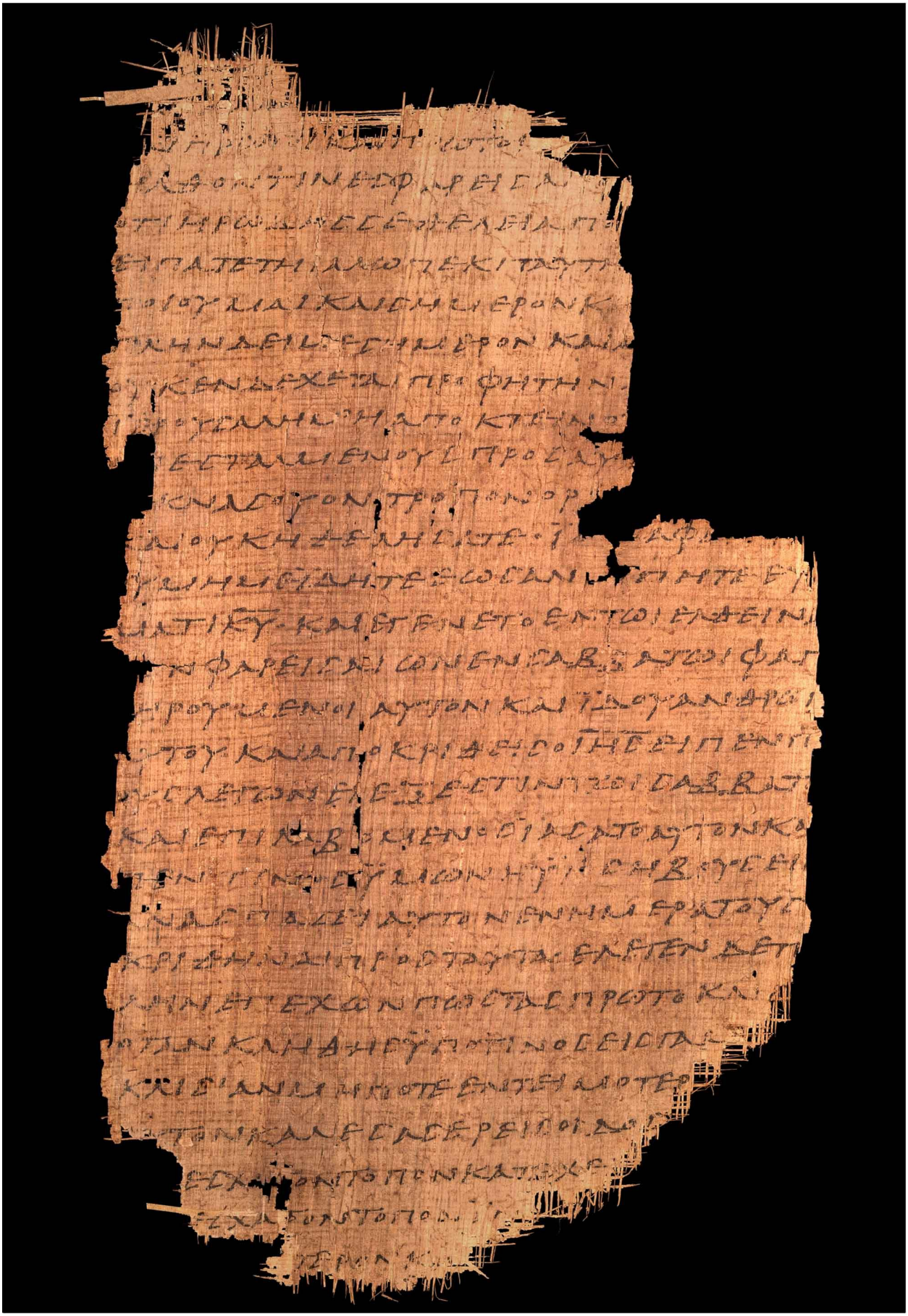

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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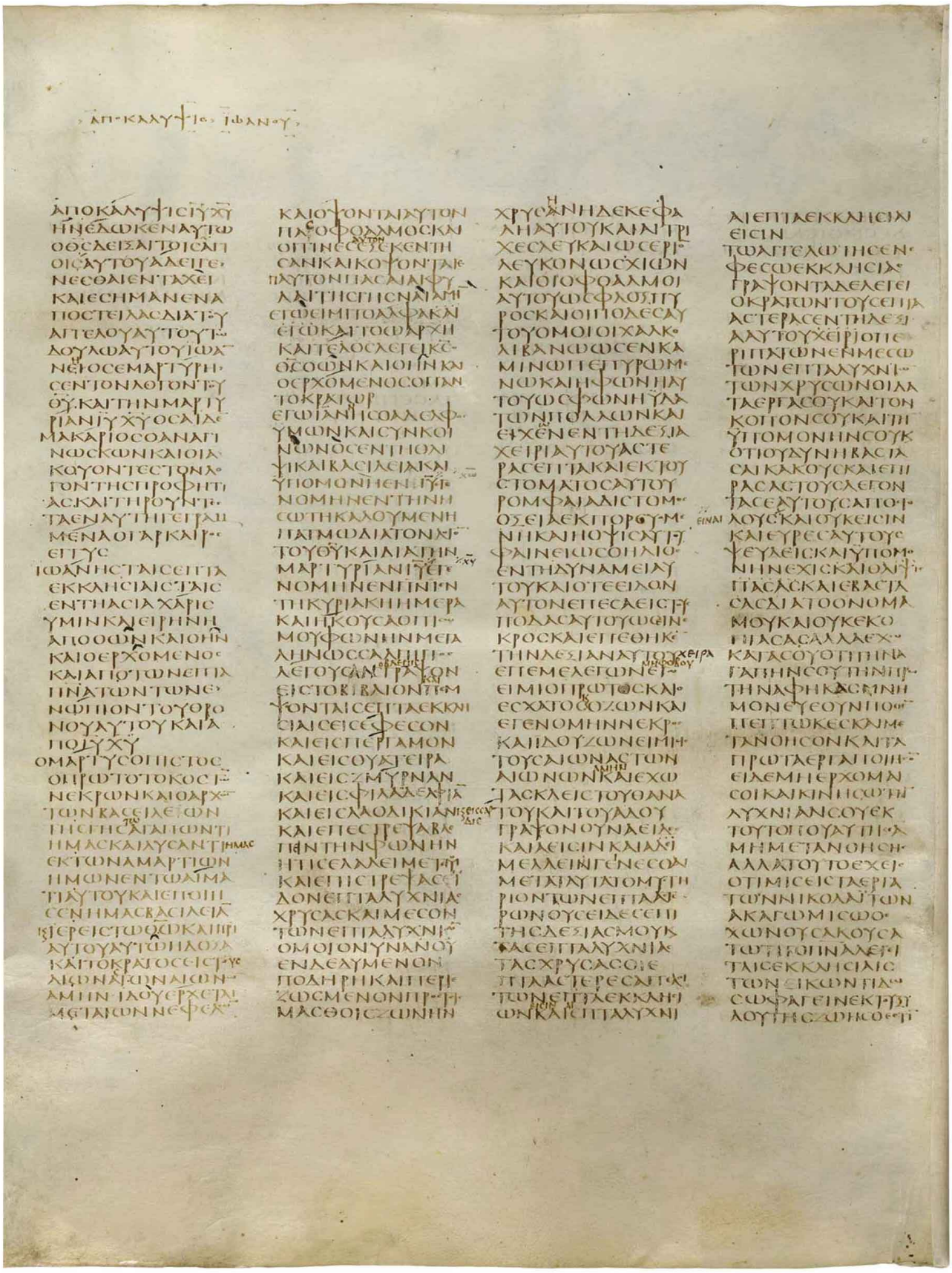

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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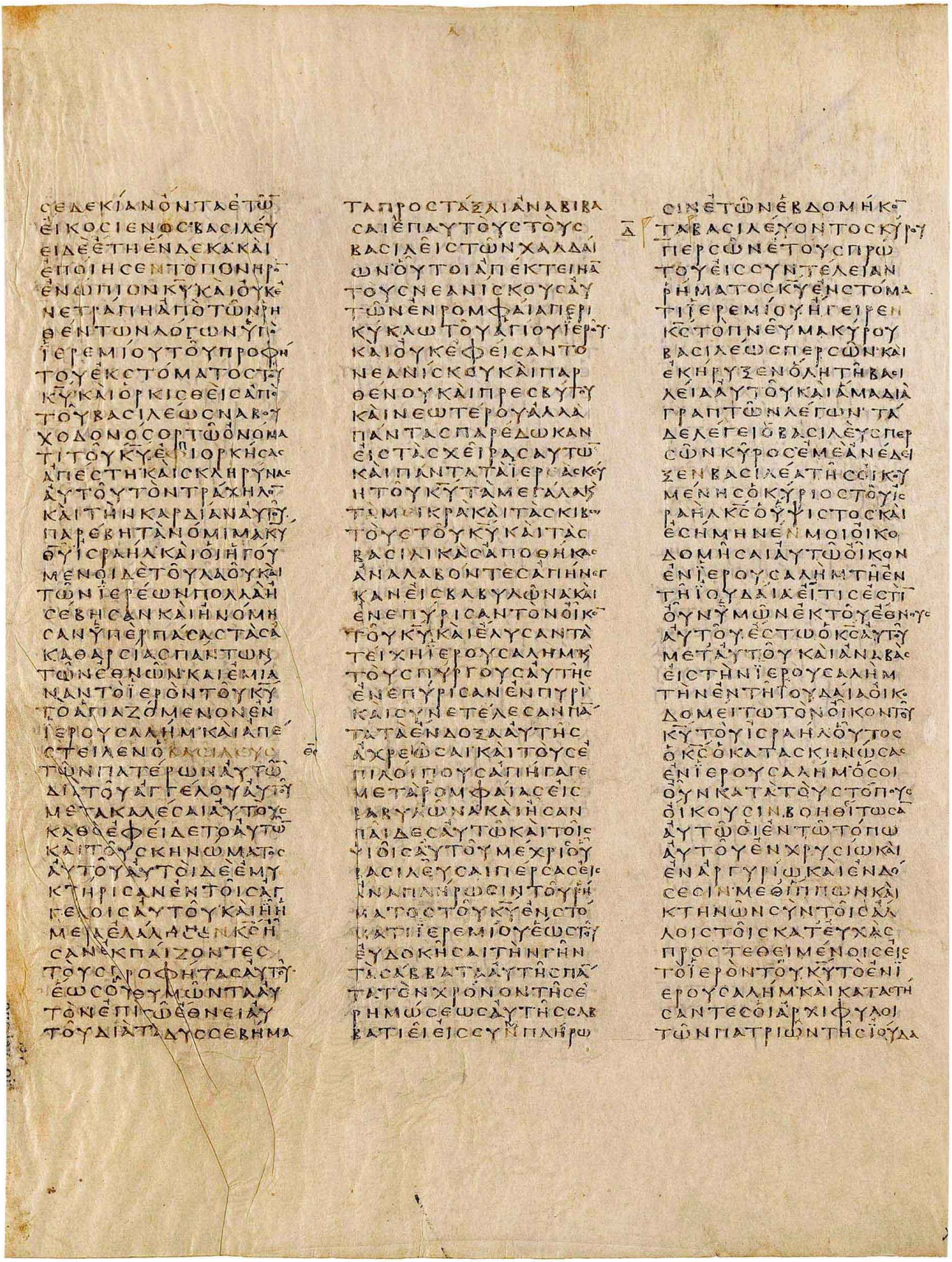

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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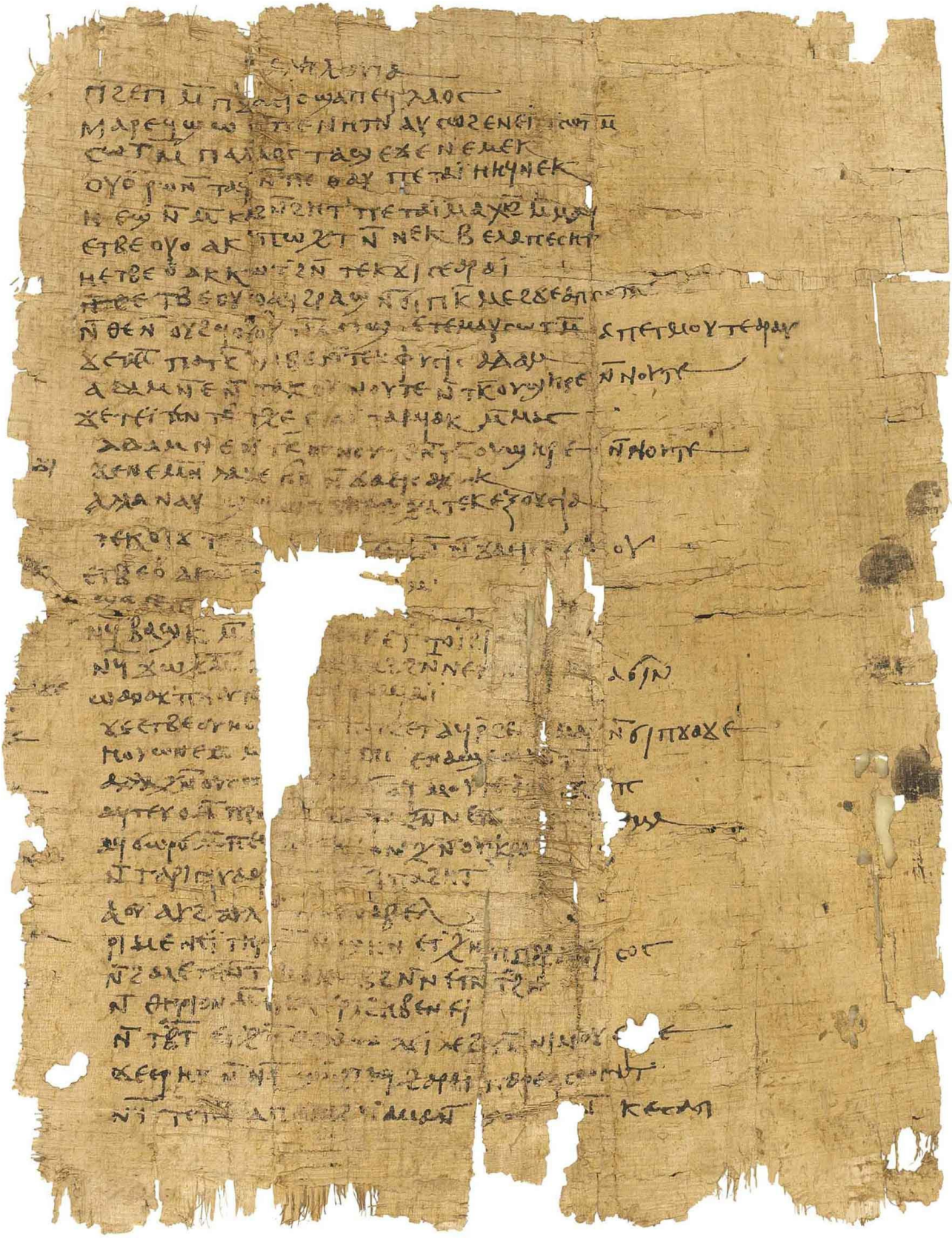

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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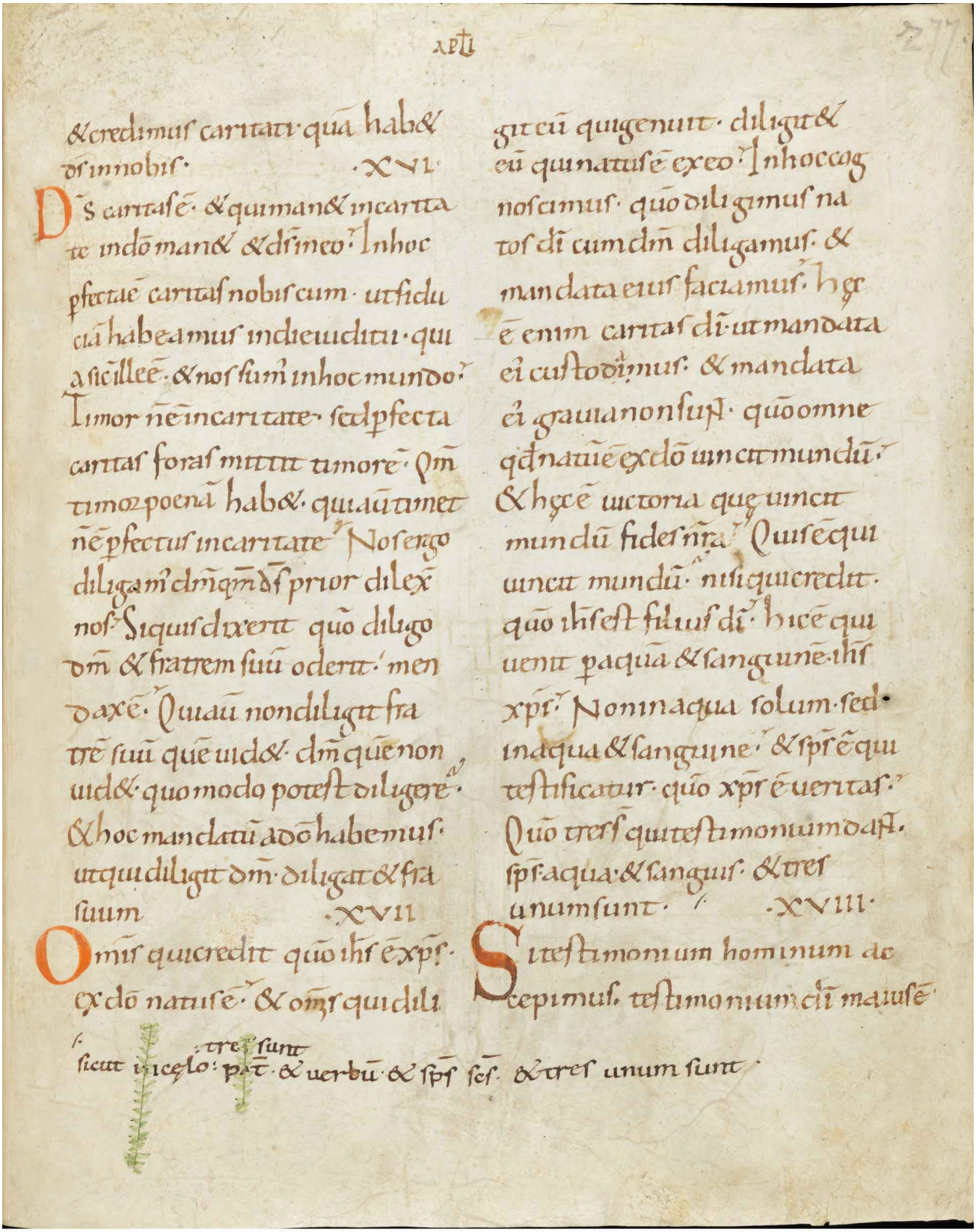

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405. This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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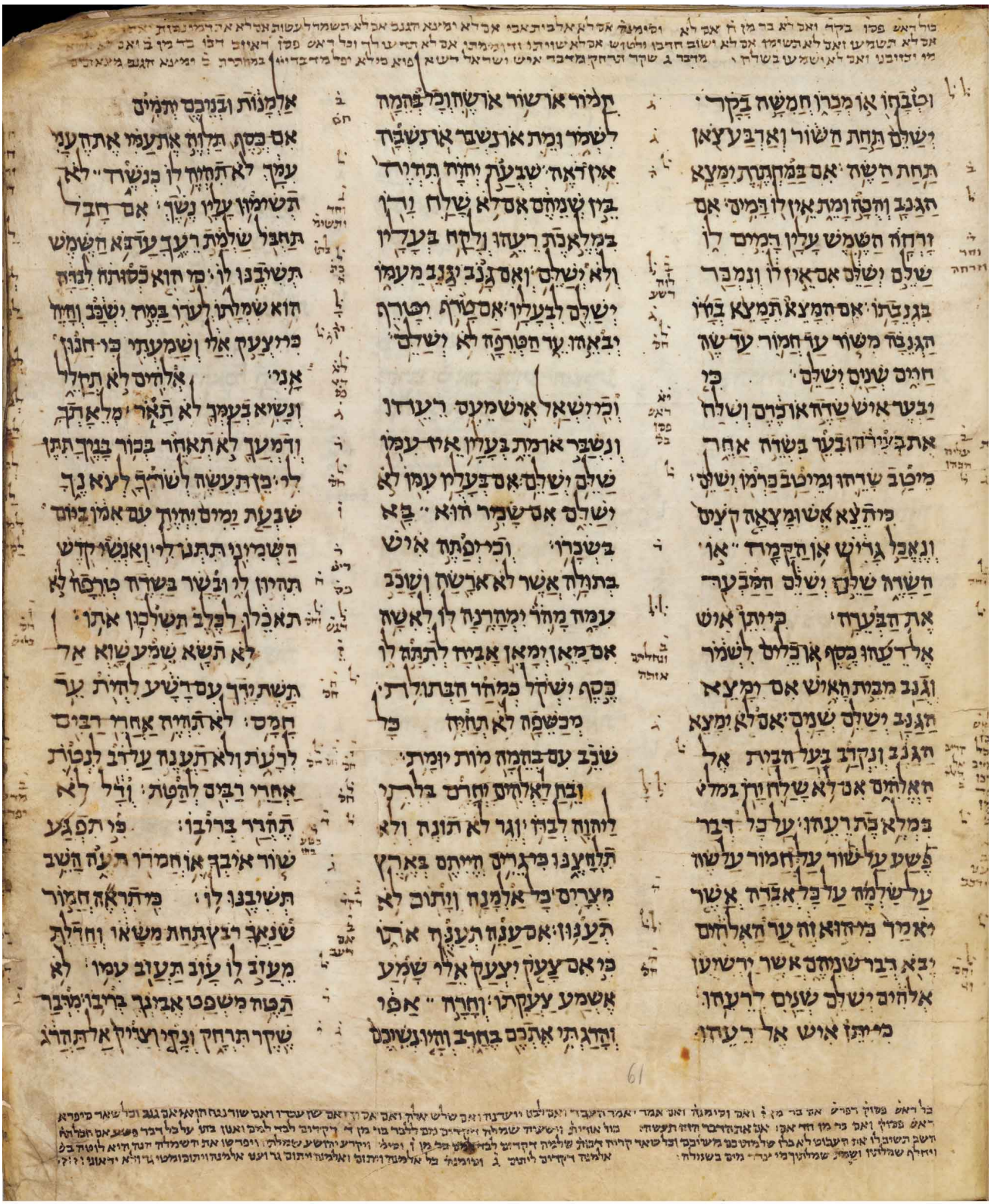

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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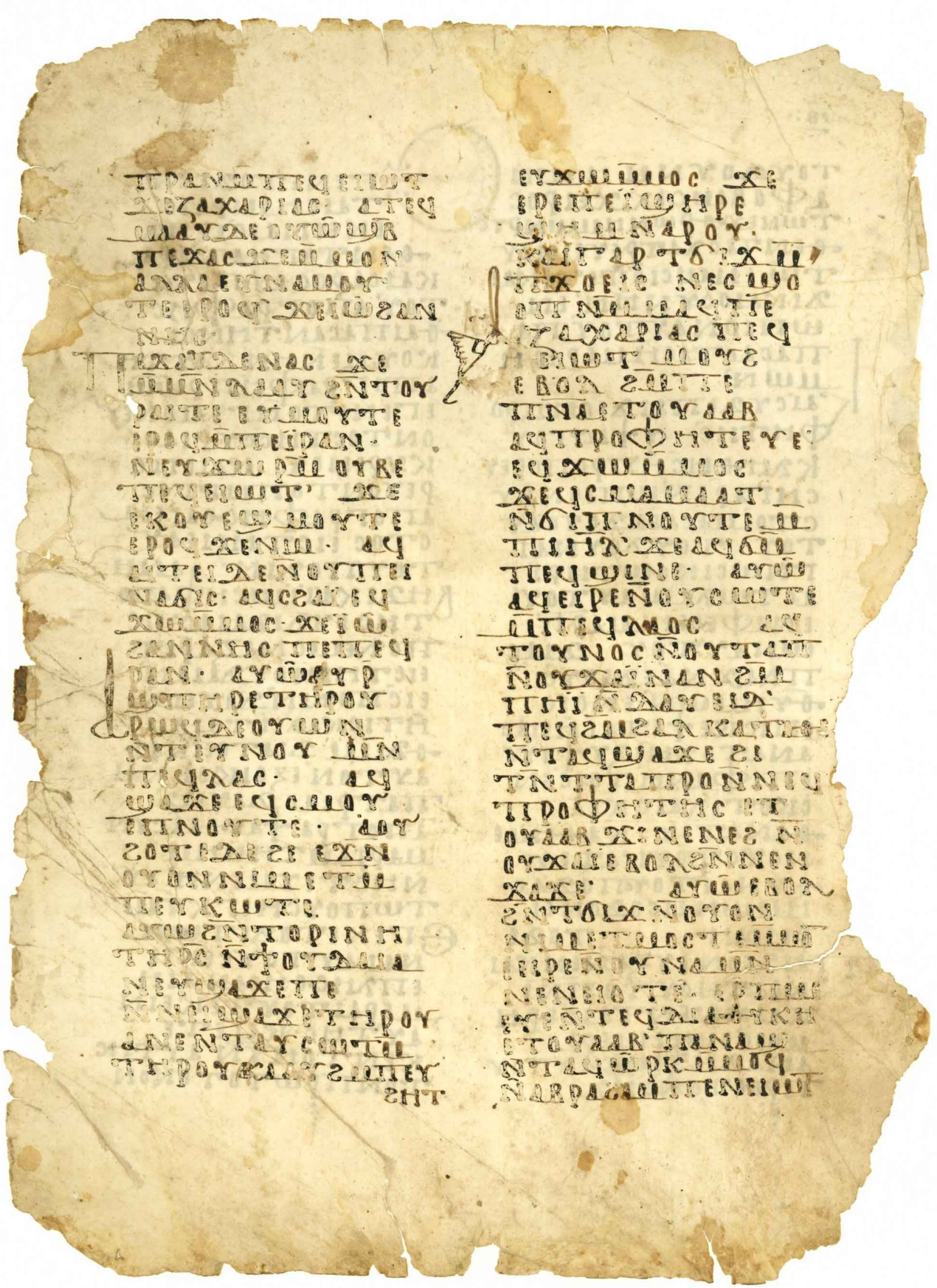

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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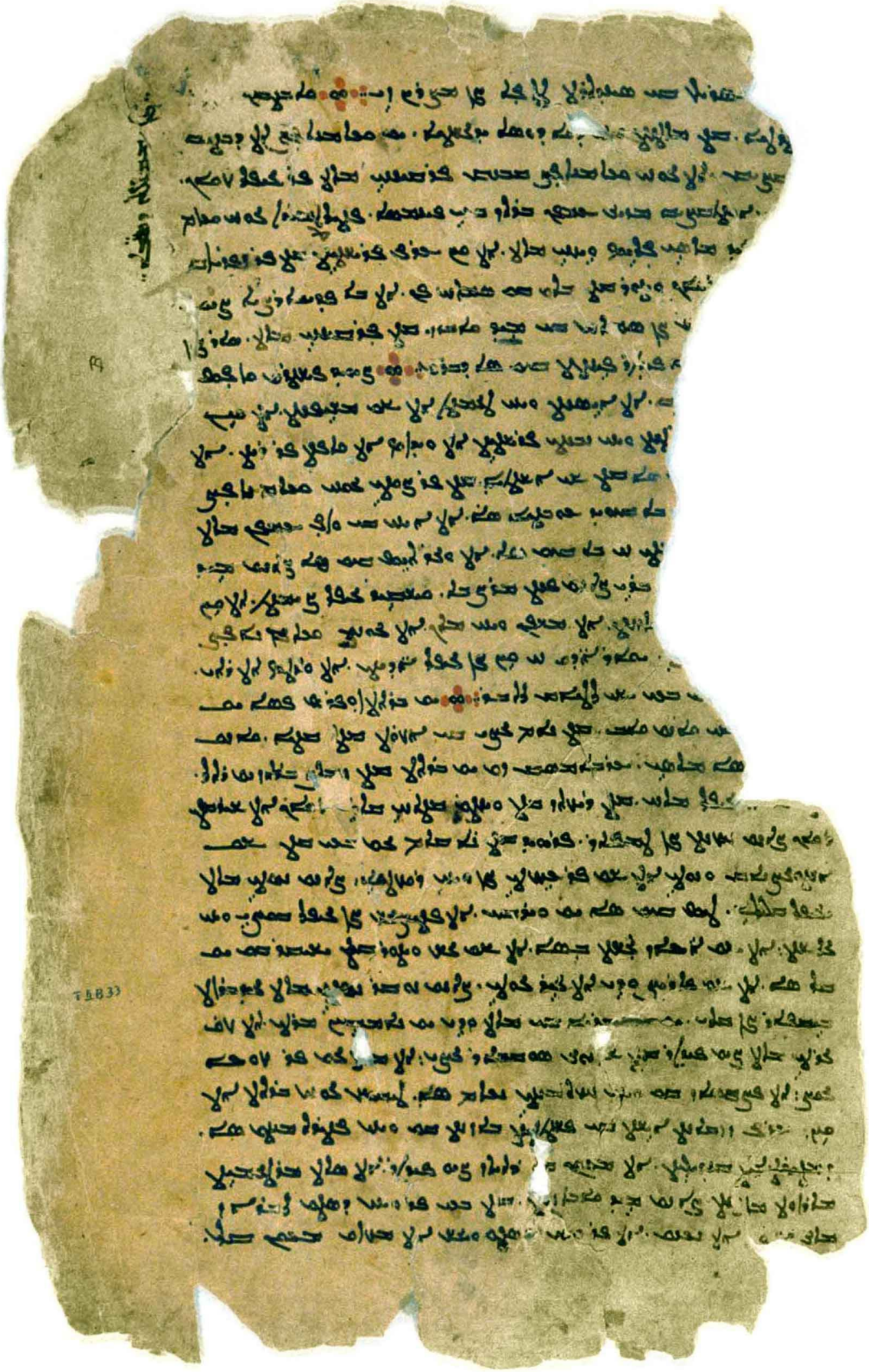

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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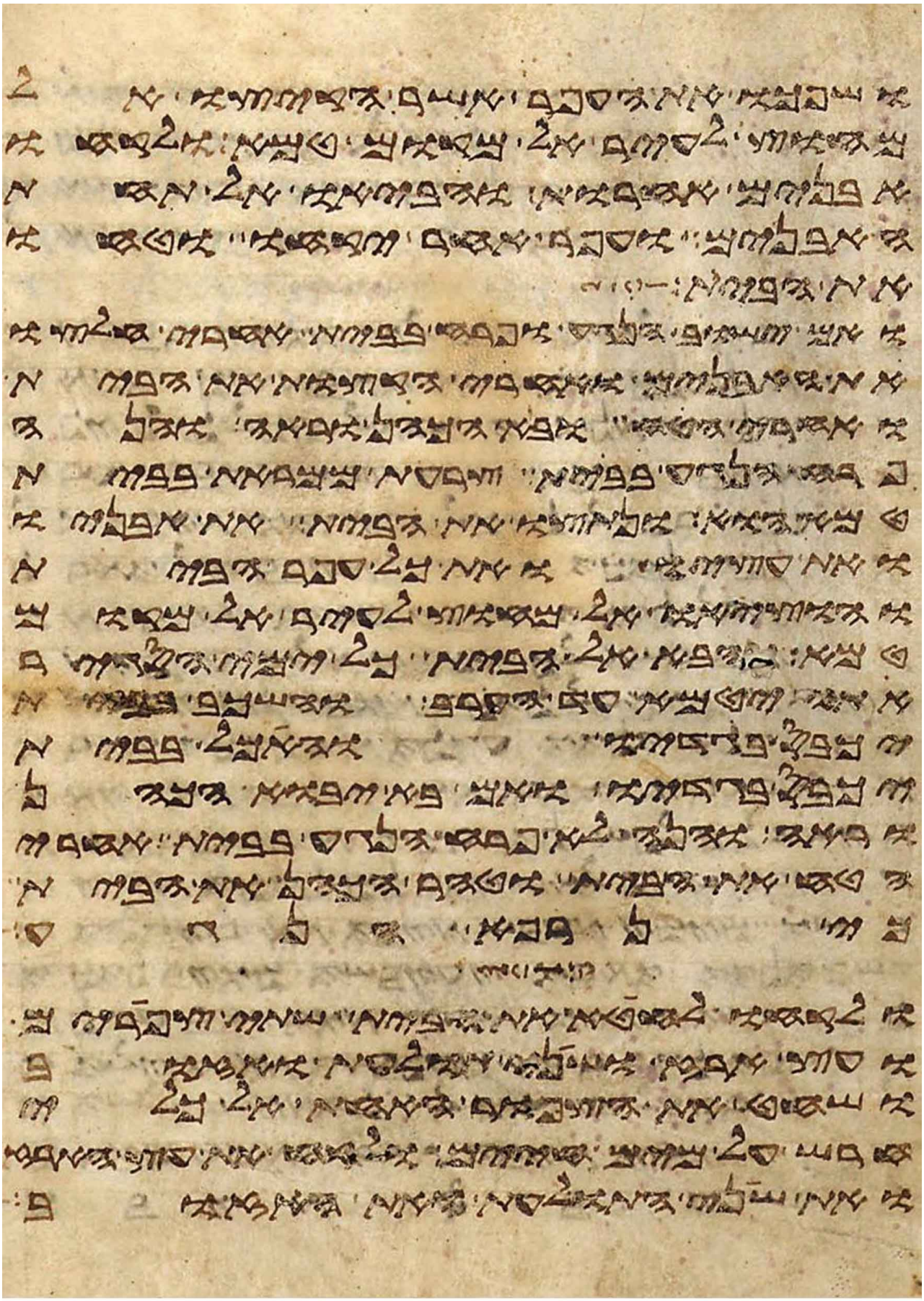

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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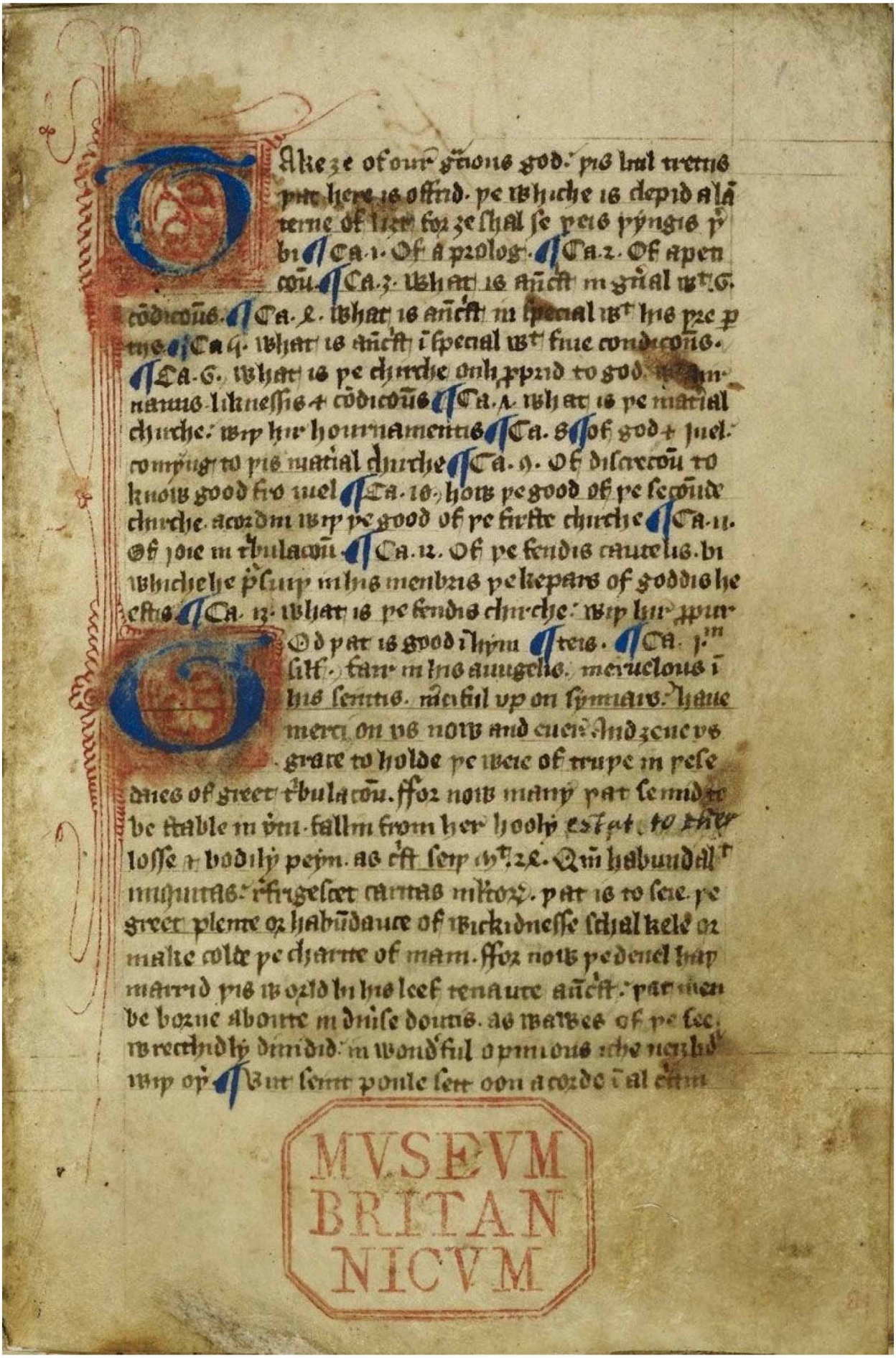

Beautiful document with a Lollard text from the 14th century, British Museum

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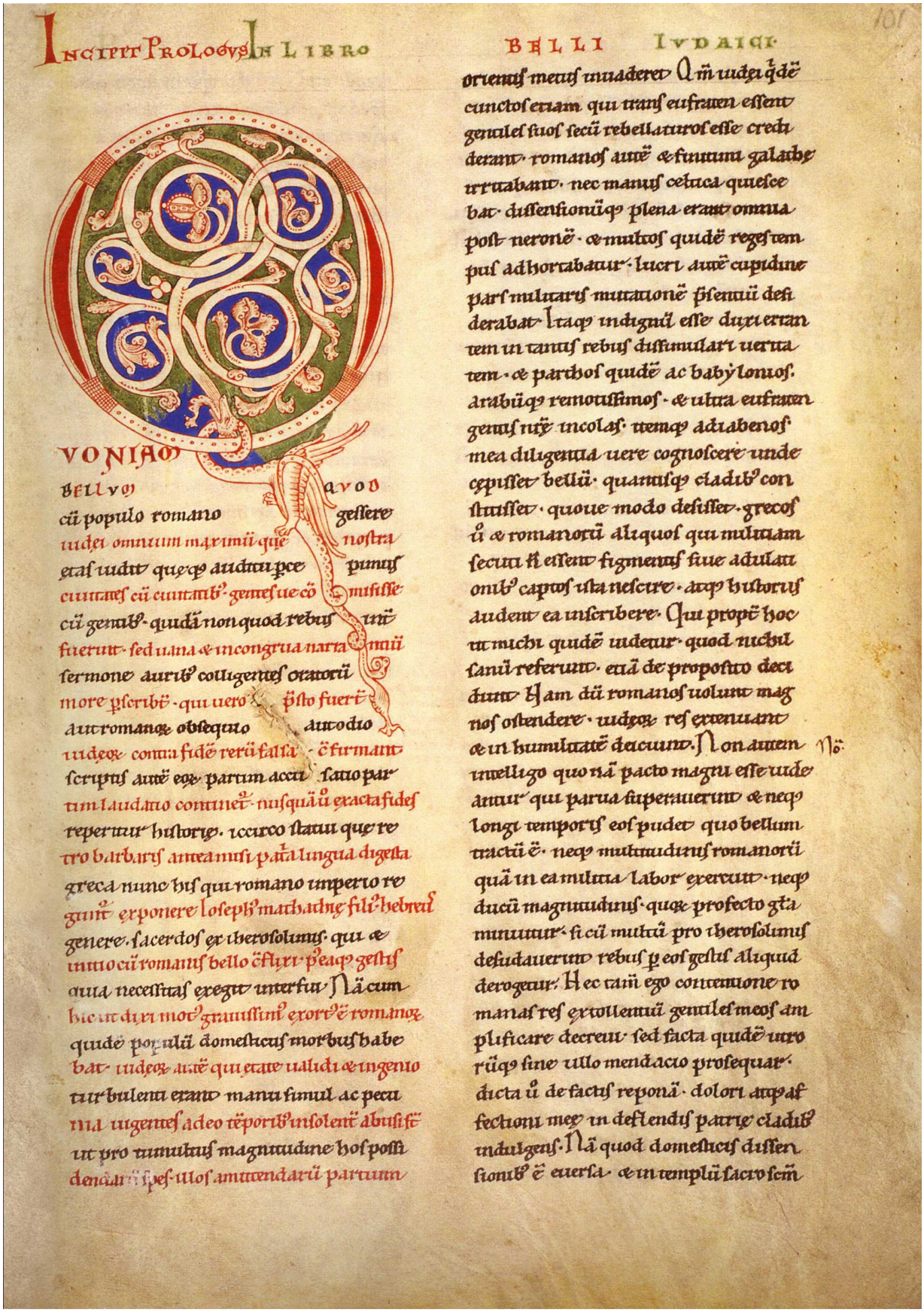

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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Genesis
Incipit liber bresith quē nos genesim
In principio creauit deus celū dicim⁹
et terram. Terra autem erat inanis et
uacua: et tenebre erāt sup faciē abissi.
et spūs dñi ferebat sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et uidit
deus lucem q esset bona: et diuisit lucē
a tenebris. appellauitq; lucem diem et
tenebras noctem. Factumq; est uespe et
mane dies unus. Dixit iterū deus. Fiat
firmamentū in medio aquaꝝ: et diuidat
aquas ab aquis. Et fecit deus firma-
mentū: diuisitq; aquas que erāt
sub firmamento ab his q erant sup
firmamentū. et factū ē ita. Vocauitq;
deus firmamentū celū: et factū ē uespe
et mane dies secūd⁹. Dixit uero deus.
Congregent aque que sub celo sūt in
locū unū et appareat arida. Et factū ē
ita. Et uocauit deus aridam terram:
congregationes q aquaꝝ appellauit
maria. Et uidit deus q esset bonū. et
ait. Germinet terra herbā uirentem et
facientē semen: et lignū pomiferū faciēs
fructū iuxta genus suū. cui⁹ semen in
semetipo sit sup terrā. Et factū ē ita. Et
protulit terra herbā uirentē et facientē
semē iuxta genus suū: lignūq; faciēs
fructū et habēs unūquodq; semen secūm
speciē suā. Et uidit deus q esset bonū:
et factū est uespe et mane dies tertius.
Dixitq; iterū deus. Fiant luminaria
in firmamēto celi et diuidāt diem ac
noctem: et sint in signa et tpa et dies et
annos. ut luceāt in firmamēto celi et
illumīent terrā. Et factū ē ita. Fecitq;
deus duo luminaria magna: luminare
maius ut pesset diei et luminare min⁹
ut pesset nocti et stellas. et posuit eas in
firmamēto celi ut lucerent sup terrā: et
pesſent diei ac nocti. et diuiderent lucē
ac tenebras. Et uidit deꝰ q esset bonū:
et factū ē uespe et mane dies quartus.
Dixit etiā deꝰ. Producāt aque reptile
anime uiuentis et uolatile super terrā
sub firmamēto celi. Creauitq; deus cete
grandia. et omnē aiam uiuentē atq;
motabilē quā produxerāt aque in speciē
suas. et omne uolatile secūm genꝰ suū.
Et uidit deus q esset bonū. benedixitq;
eis dicens. Crescite et multiplicamini. et
replete aquas maris. auesq; multipli-
centur sup terrā. Et factū ē uespe et mane
dies quintus. Dixit quoq; deus. Pro-
ducat terra aiam uiuentē in genē suo.
iumenta et reptilia. et bestias terre secūm
species suas. Factumq; ē ita. Et fecit deꝰ
bestias terre iuxta species suas. iumen-
ta et omne reptile terre in genere suo. Et
uidit deus q esset bonū. et ait. Faci-
amus hoīem ad ymaginē et similitudinē
nostrā. et presit piscibus maris. et vola-
tilibus celi et bestijs uniuersq; terre. omni;
reptili q mouetur in terra. Et creauit
deus hoīem ad ymaginē et similitudinē
suā. ad ymaginē dei creauit illū. ma-
sculū et feminā creauit eos. Benedixit
q illis deus. et ait. Crescite et multiplica-
mini et replete terrā. et subicite eā. et dñā-
mini pisibus maris. et volatilibus celi.
et uniuersis animātibus que mouent
sup terrā. Dixitq; deꝰ. Ecce dedi uobis
omnē herbā afferentē semen sup terrā.
et uniuersa ligna que hūt in semetipis
semente genis suis. ut sint uobis in escā
et cunctis aīantibus terre. omnq; uolucri
celi et uniuersis q mouetur in terra. et in
quibus est anima uiuēs. ut habeāt ad
uescendū. Et factū est ita. Vidit q deus
cuncta que fecerat. et erāt ualde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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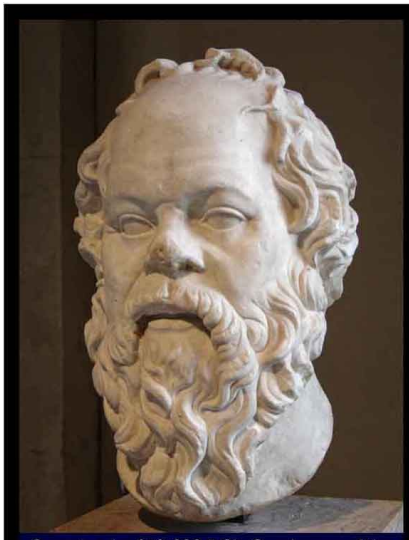
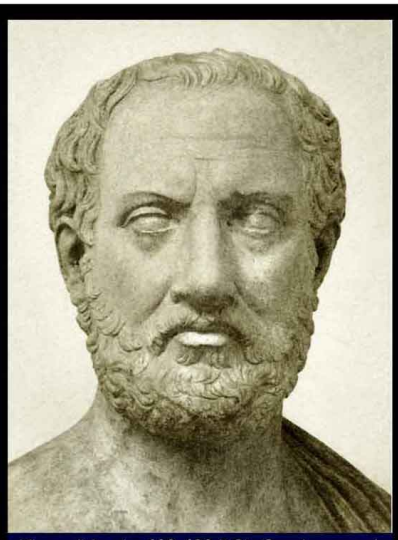
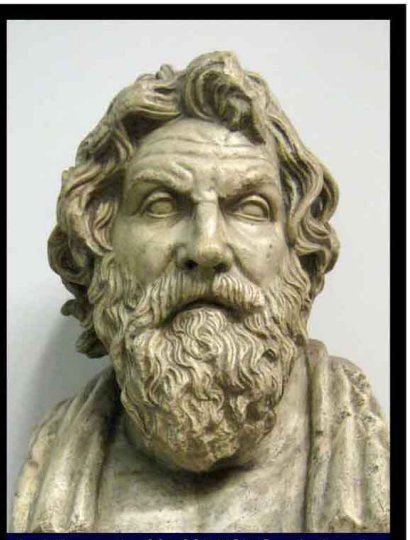


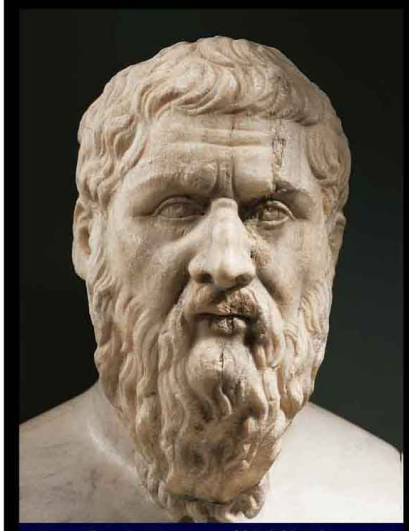
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

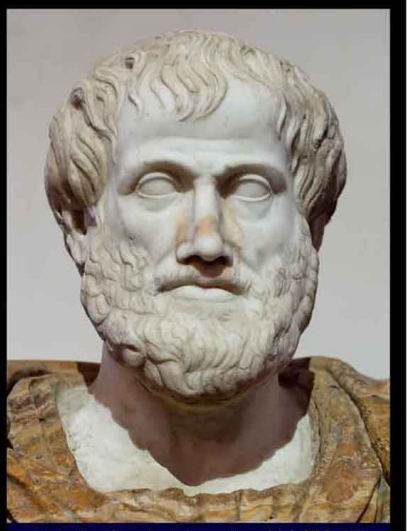


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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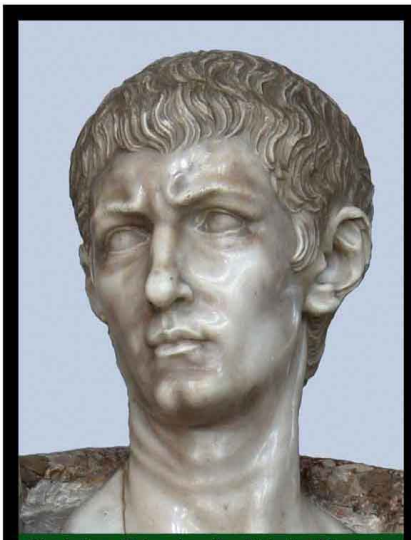
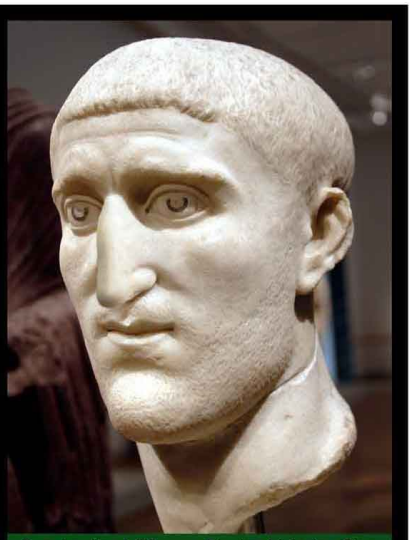
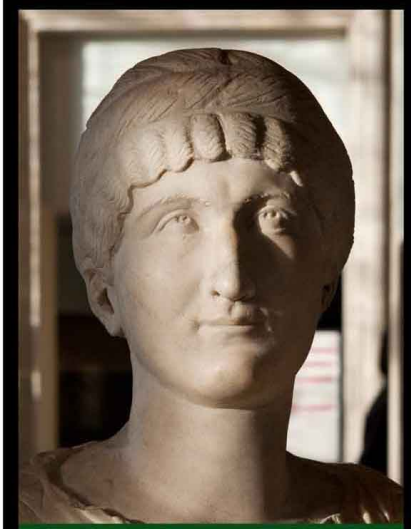


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

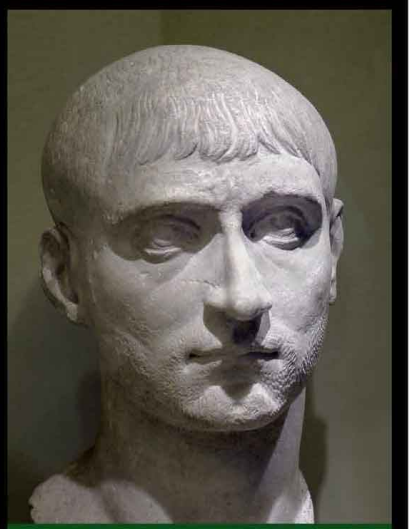


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

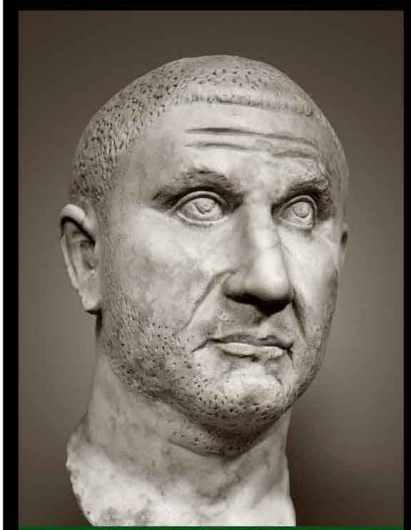


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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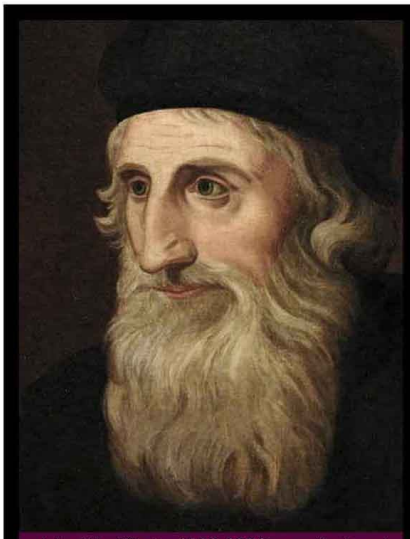

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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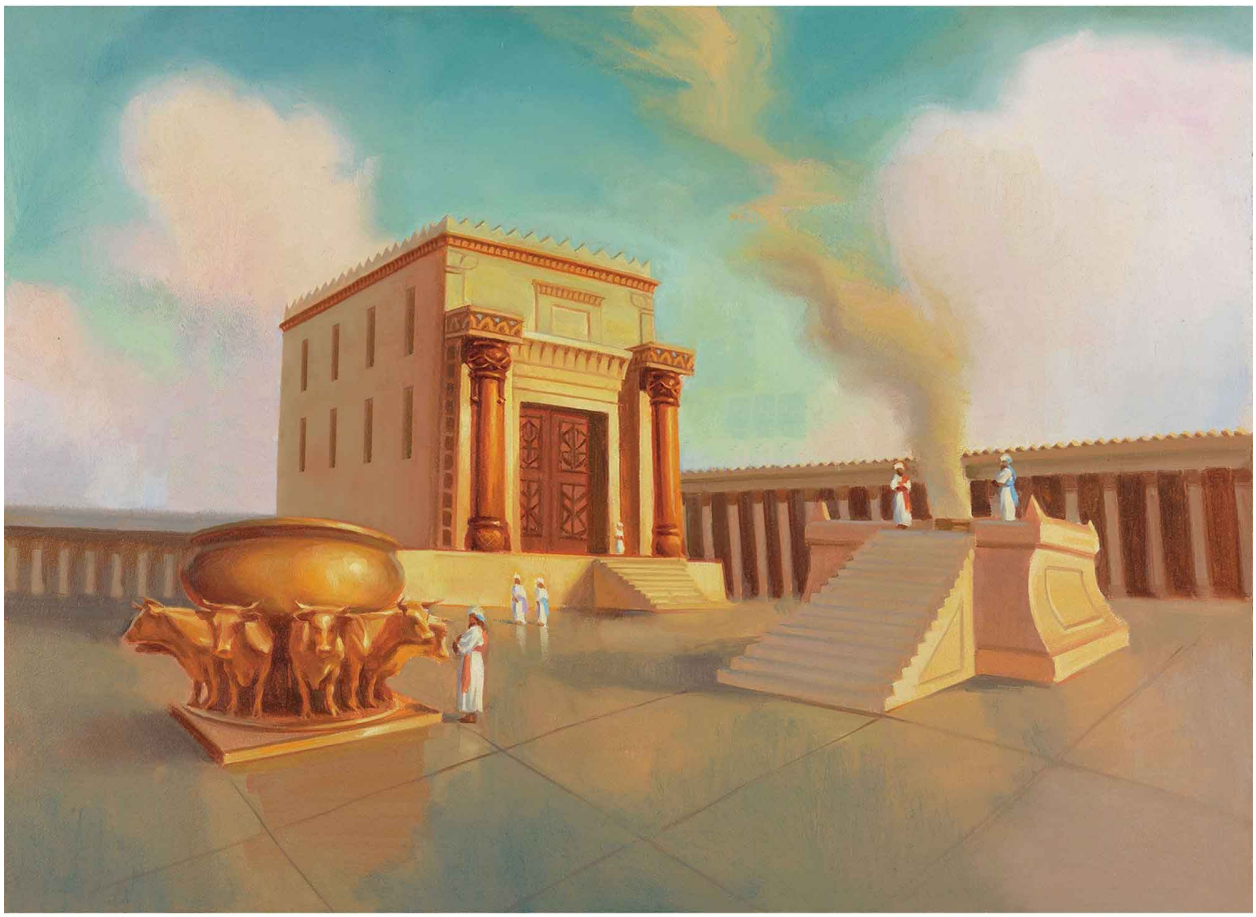
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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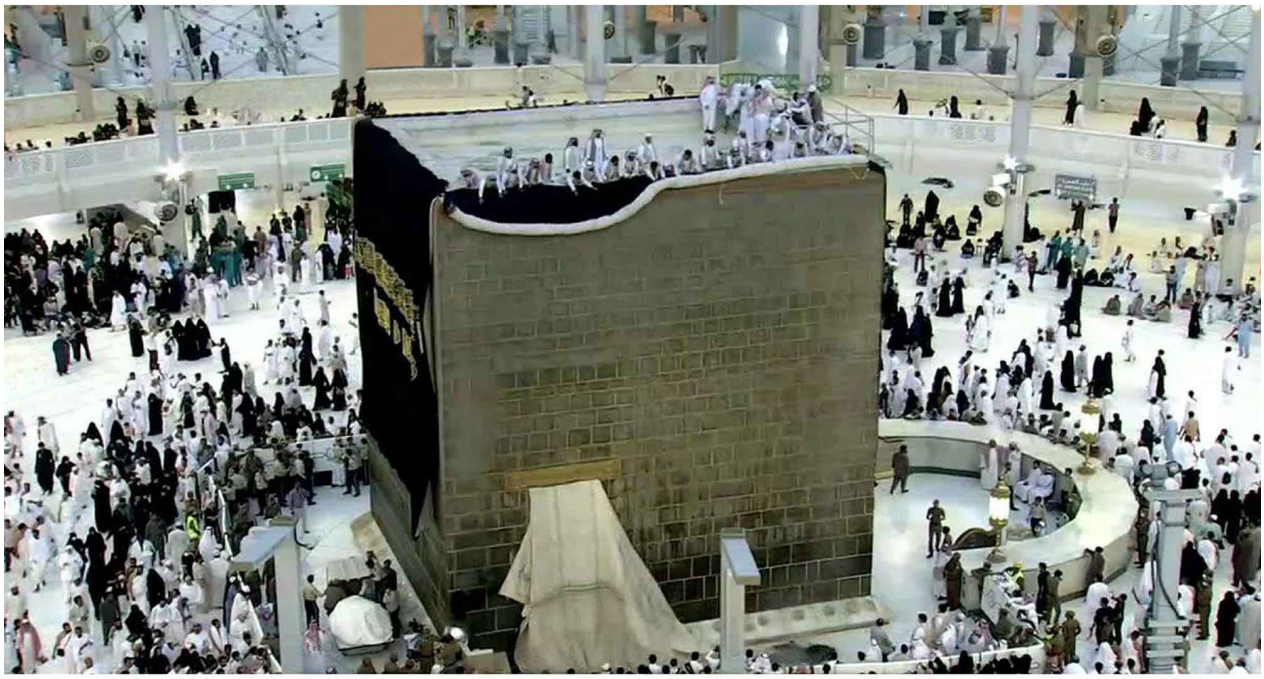
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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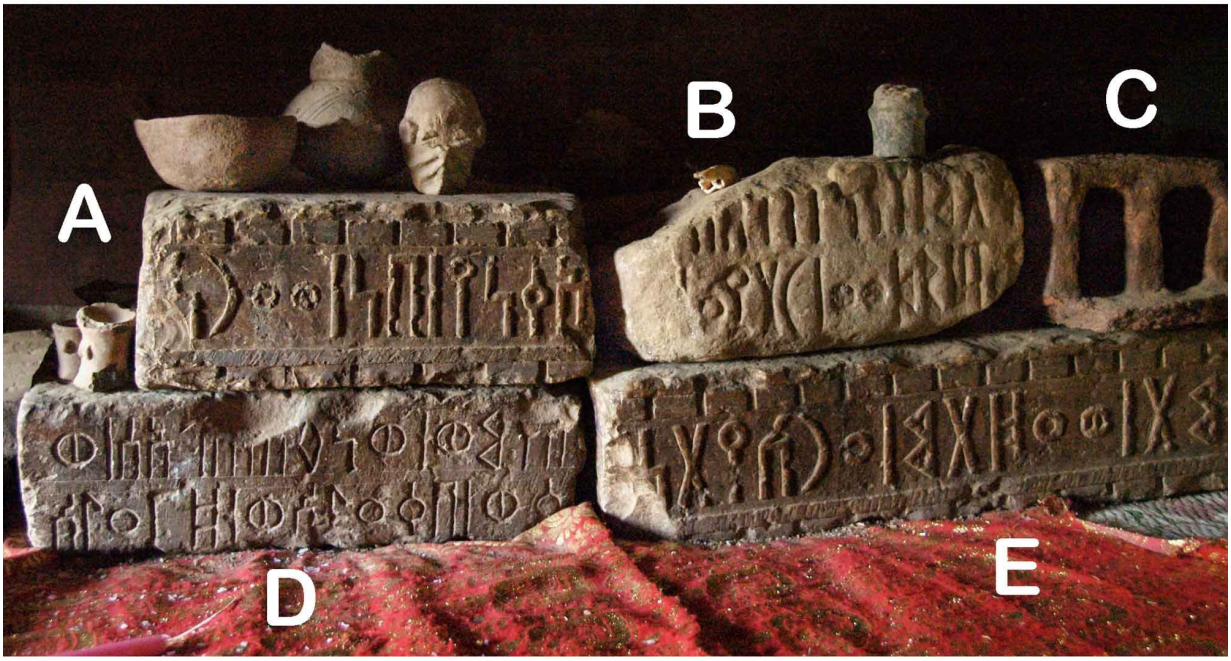
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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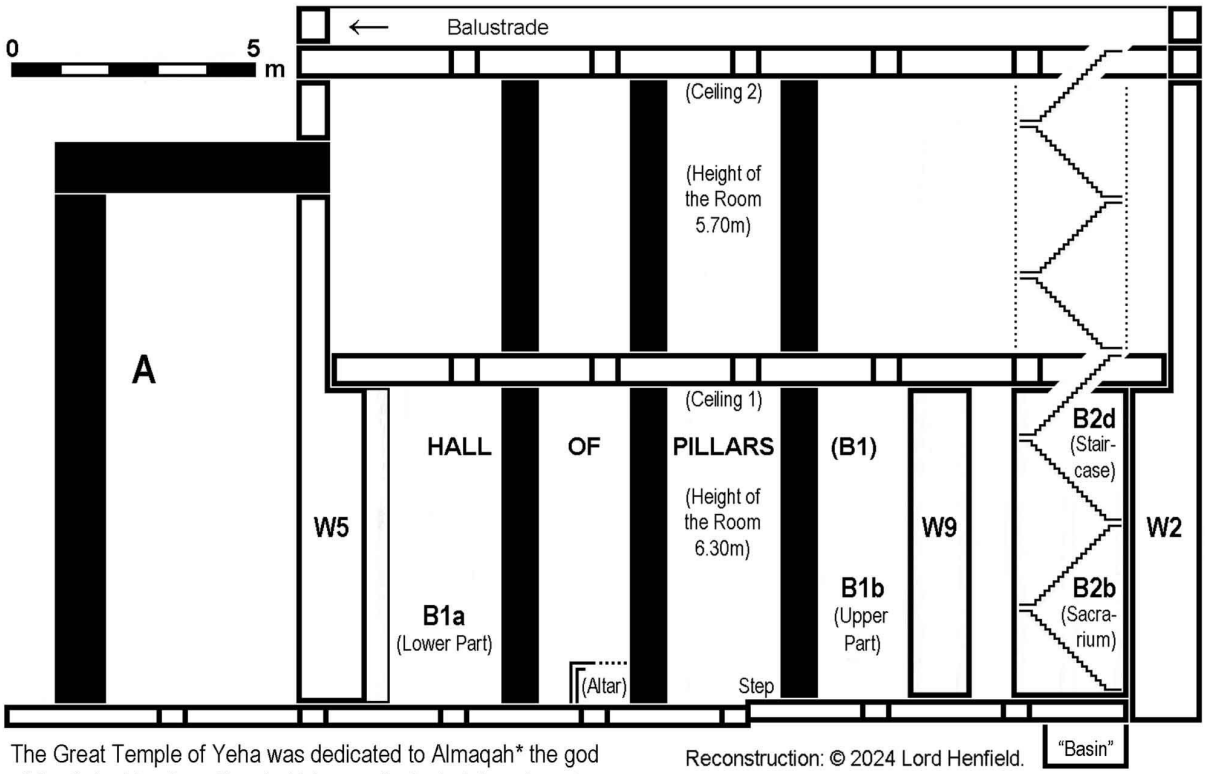

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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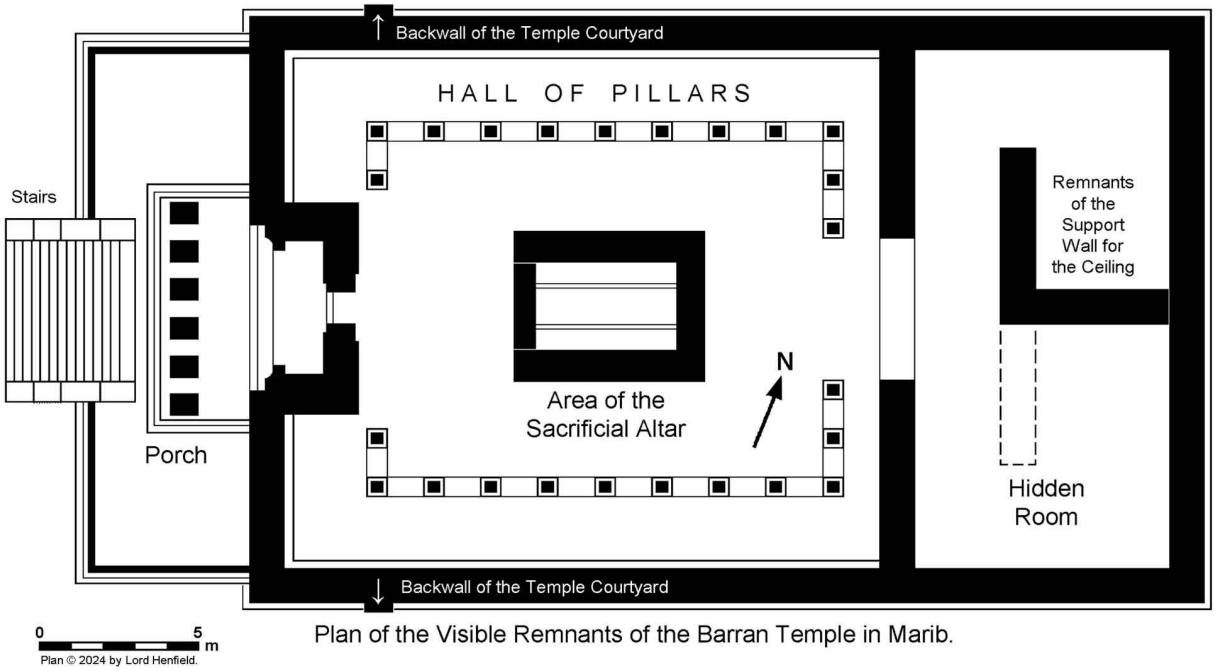
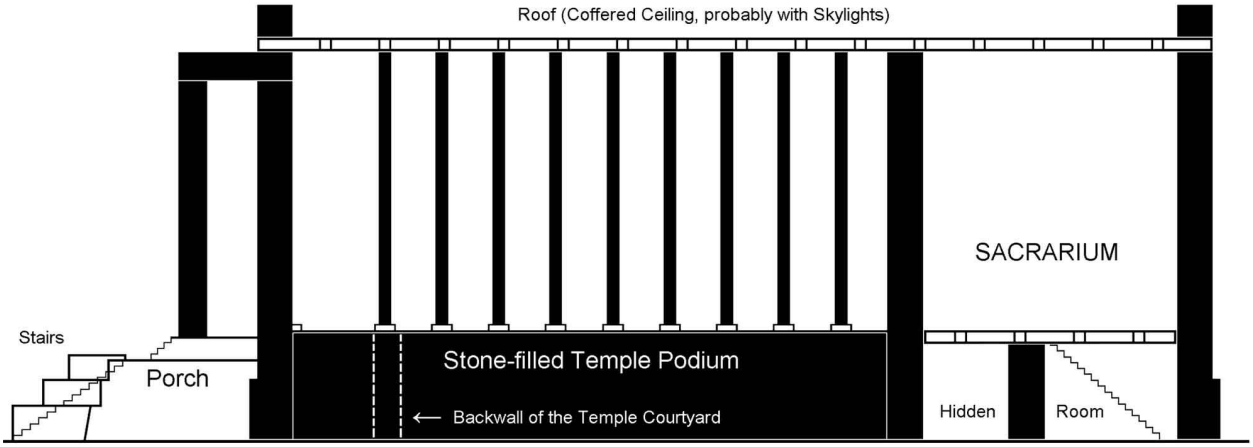


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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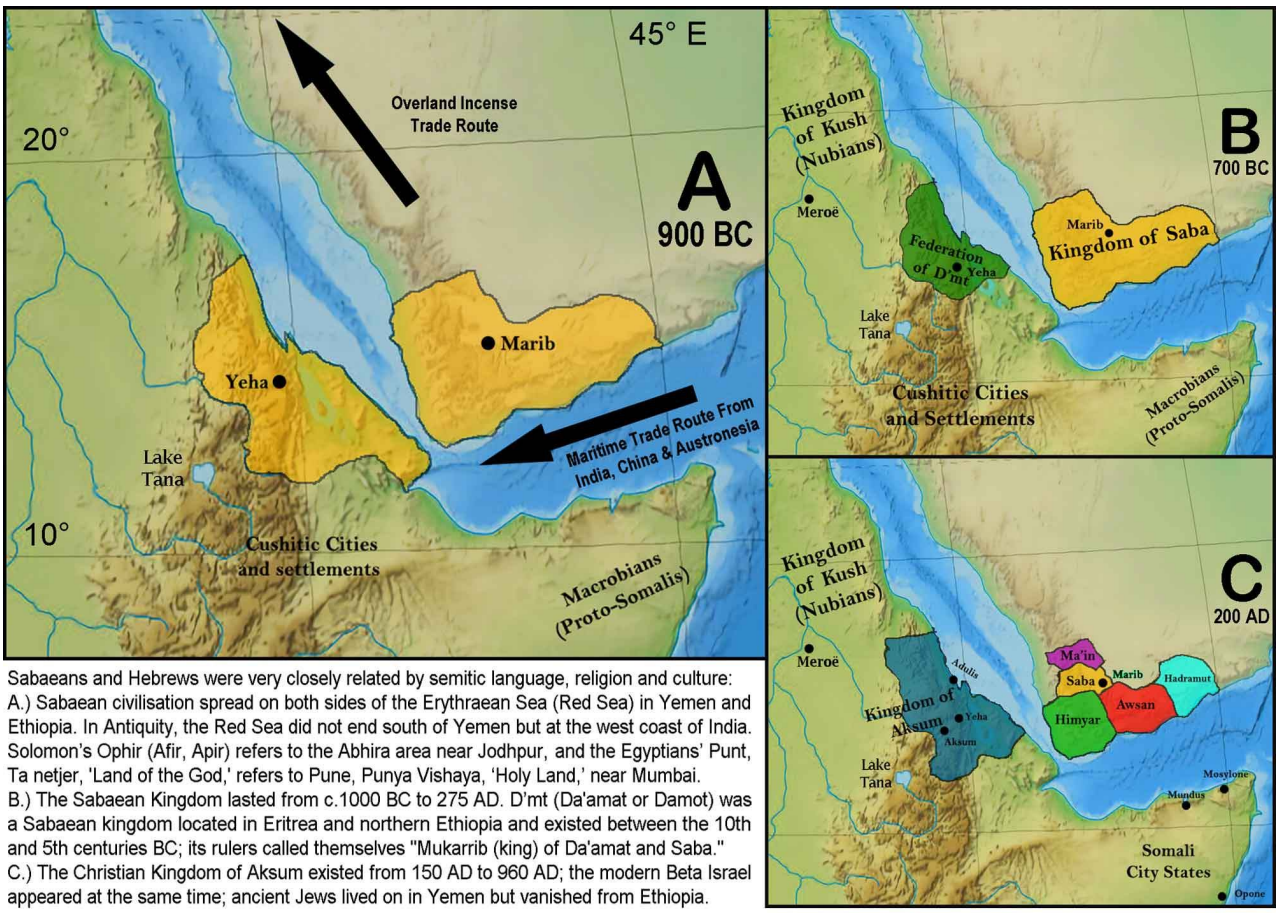
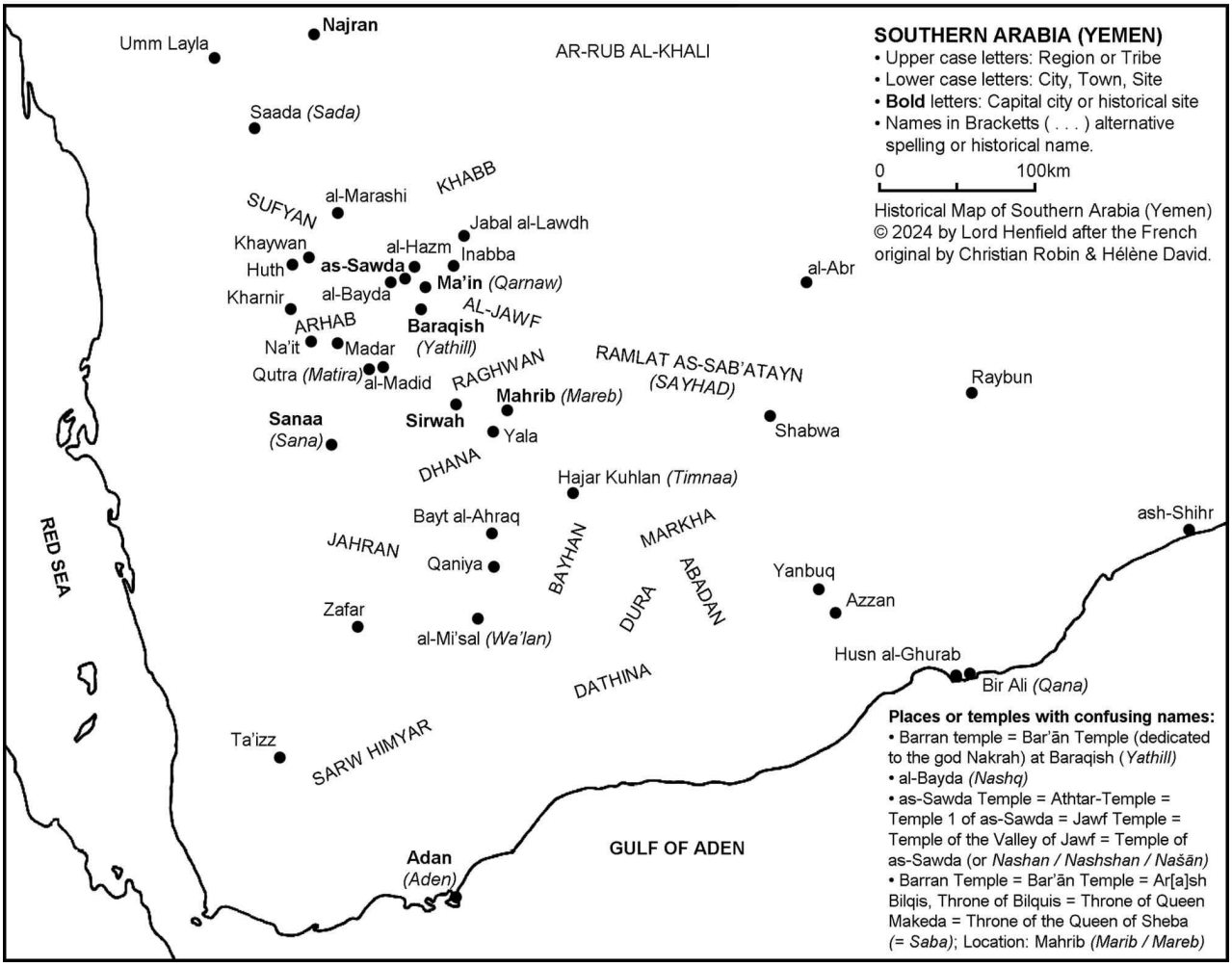


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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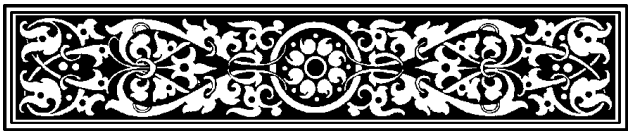
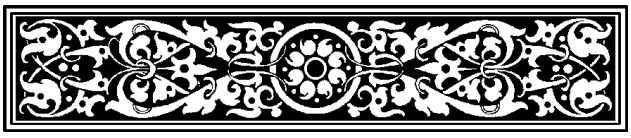
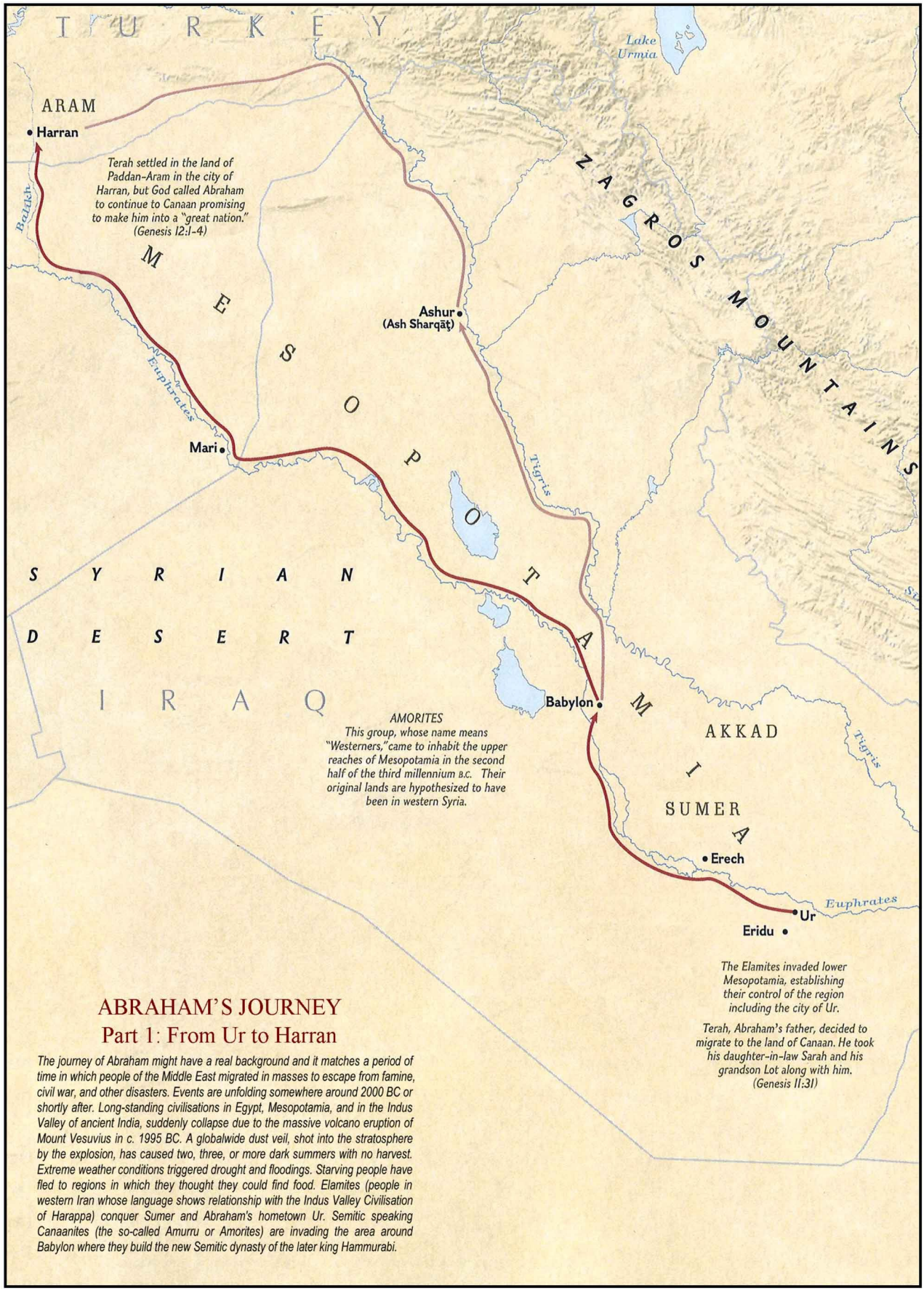


APPENDIX B

THE
MAP & CHART
DOCUMENTATION




TURKEY
Lake Urmia
ARAM
Harran
Terah settled in the land of Paddan-Aram in the city of Harran, but God called Abraham to continue to Canaan promising to make him into a "great nation." (Genesis 12:1-4)
Balikh
ZAGROS MOUNTAINS
MESOPOTAMIA
Ashur (Ash Sharqāṭ)
Euphrates
Mari
Tigris
SYRIAN DESERT
IRAQ
Babylon
AMORITES
This group, whose name means "Westerners," came to inhabit the upper reaches of Mesopotamia in the second half of the third millennium B.C. Their original lands are hypothesized to have been in western Syria.
AKKAD
SUMER
Erech
Ur
Eridu
The Elamites invaded lower Mesopotamia, establishing their control of the region including the city of Ur.
Terah, Abraham's father, decided to migrate to the land of Canaan. He took his daughter-in-law Sarah and his grandson Lot along with him. (Genesis 11:31)
ABRAHAM'S JOURNEY
Part 1: From Ur to Harran
The journey of Abraham might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius in c. 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused two, three, or more dark summers with no harvest. Extreme weather conditions triggered drought and floodings. Starving people have fled to regions in which they thought they could find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civilisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amurru or Amorites) are invading the area around Babylon where they build the new Semitic dynasty of the later king Hammurabi.

The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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ANATOLIA
Taurus Mountains
TURKEY
Carchemish (Kargamış)
Harran
ARAM
Balikh
Aleppo (Ḥalab)
GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA CYPRUS
Ugarit (Ra's Shamrah)
PHOENICIA
Hamath (Ḥamāh)
AMURRU (AMORITES)
SYRIA
LEBANON
LEBANON MTS.
Anti-Lebanon
SYRIAN DESERT
Damascus
MAP KEY
Abraham's route to the Promised Land from Ur to Canaan
Possible alternate route
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
Hazor
Sea of Kinnereth (Sea of Galilee)
At Hobah near Damascus, Kedorlaomer was slain and Lot rescued. (Genesis 14:15-17)
ISRAEL
West Bank
Shechem (Nablus)
Here Abraham entered the Promised Land and built an altar. (Genesis 12:6-7)
Abraham bought the Cave of Machpelah as a burial place for Sarah. He would also be buried there. (Genesis 23:19, 25:10)
Jordan
JORDAN
Bethel (Baytīn)
Ai (Khirbat at Tall)
Lot chose the well-watered plain of the Jordan, while Abraham decided to remain in central Canaan when the time came for them to separate. (Genesis 13)
AMMON
To escape a severe famine, Abraham moved his whole household to Egypt. (Genesis 12:10-20)
Gaza Strip
Hebron
CANAAN
LOWER EGYPT
Gerar
MOAB
Dead Sea
Beersheba (Be'ér Sheva')
Negev
ABRAHAM'S JOURNEY
Part 2: From Harran to Egypt
SUEZ CANAL
Avaris
Pithom
Succoth
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
PARAN
Heliopolis
Migdol
Cairo
EDOM
EGYPT
Memphis
SINAI
Nile
Gulf of Suez
Gulf of Aqaba
Tih Plateau
Abraham's Journey does not appear to be "planned," as the Bible text suggests - that is literature -, but it rather looks like a flight from famine or war. At first, he and his clan have departed for Harran (Haran) in southern Anatolia (modern Turkey). After staying there for a while, the decision has been made to head to Canaan but he has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.
In the era of Egypt's 13th Dynasty (1803 BC–1649 BC), probably even in the 12th Dynasty (1991–1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat I has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725–1650 BC) and the 15th Dynasty (1650–1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC–1649 BC), 16th Dynasty (1649–1582 BC), 17th Dynasty (c. 1580–1550 BC), and the 18th Dynasty (1550–1290 BC). When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt.

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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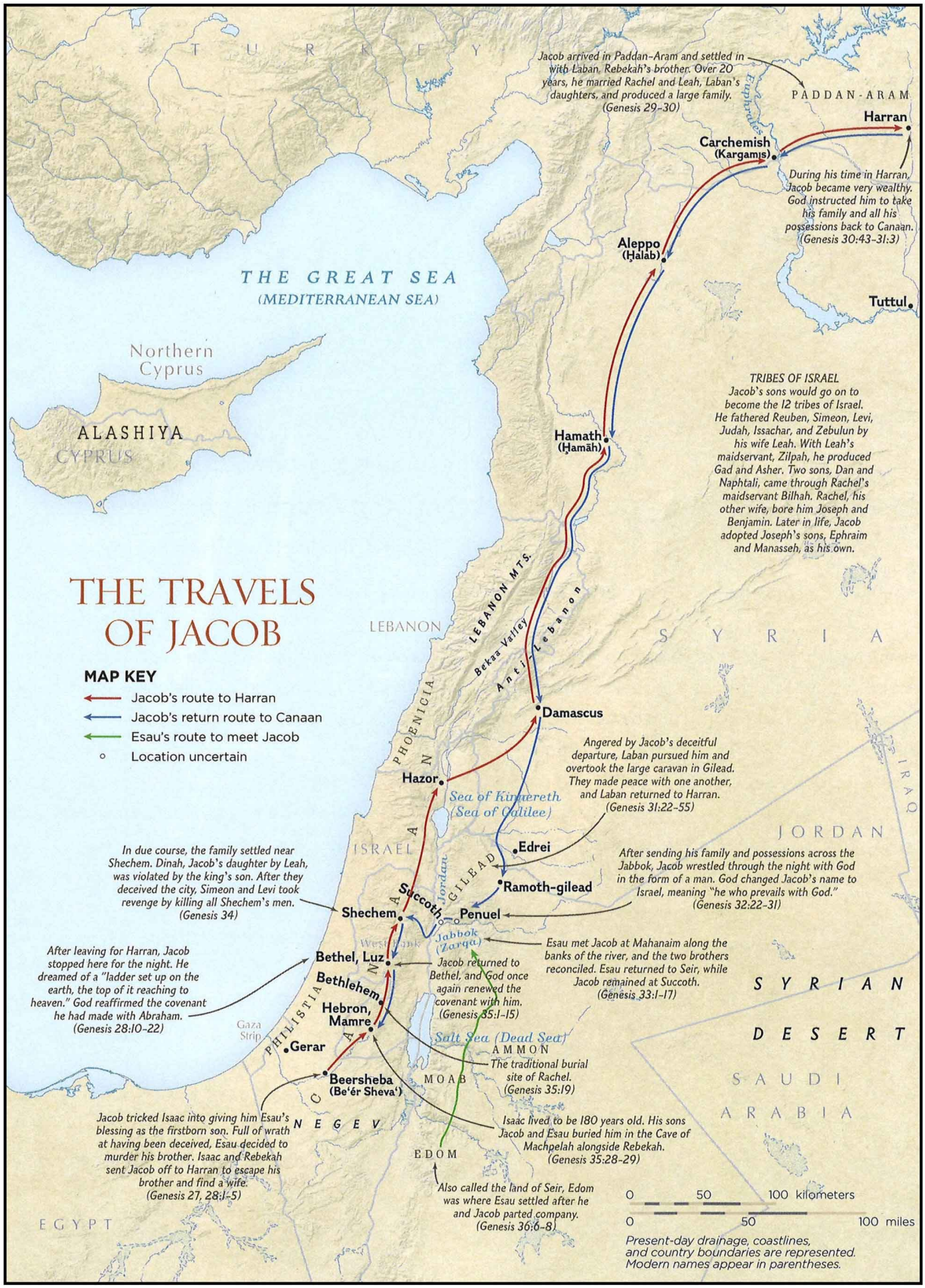
THE TRAVELS OF JACOB
MAP KEY
Jacob's route to Harran
Jacob's return route to Canaan
Esau's route to meet Jacob
Location uncertain
Jacob arrived in Paddan-Aram and settled in with Laban, Rebekah's brother. Over 20 years, he married Rachel and Leah, Laban's daughters, and produced a large family. (Genesis 29–30)
PADDAN-ARAM
Harran
Carchemish (Kargamış)
During his time in Harran, Jacob became very wealthy. God instructed him to take his family and all his possessions back to Canaan. (Genesis 30:43–31:3)
Aleppo (Ḥalab)
Tuttul
THE GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
TRIBES OF ISRAEL
Jacob's sons would go on to become the 12 tribes of Israel. He fathered Reuben, Simeon, Levi, Judah, Issachar, and Zebulun by his wife Leah. With Leah's maidservant, Zilpah, he produced Gad and Asher. Two sons, Dan and Naphtali, came through Rachel's maidservant Bilhah. Rachel, his other wife, bore him Joseph and Benjamin. Later in life, Jacob adopted Joseph's sons, Ephraim and Manasseh, as his own.
Hamath (Ḥamāh)
LEBANON MTS.
Bekaa Valley
Anti-Lebanon
LEBANON
SYRIA
Damascus
PHOENICIA
Angered by Jacob's deceitful departure, Laban pursued him and overtook the large caravan in Gilead. They made peace with one another, and Laban returned to Harran. (Genesis 31:22–55)
Hazor
Sea of Kinneret (Sea of Galilee)
IRAQ
JORDAN
ISRAEL
Edrei
Jordan
GILEAD
Ramoth-gilead
After sending his family and possessions across the Jabbok, Jacob wrestled through the night with God in the form of a man. God changed Jacob's name to Israel, meaning "he who prevails with God." (Genesis 32:22–31)
In due course, the family settled near Shechem. Dinah, Jacob's daughter by Leah, was violated by the king's son. After they deceived the city, Simeon and Levi took revenge by killing all Shechem's men. (Genesis 34)
Succoth
Shechem
Penuel
Jabbok (Zarqa)
Esau met Jacob at Mahanaim along the banks of the river, and the two brothers reconciled. Esau returned to Seir, while Jacob remained at Succoth. (Genesis 33:1–17)
After leaving for Harran, Jacob stopped here for the night. He dreamed of a "ladder set up on the earth, the top of it reaching to heaven." God reaffirmed the covenant he had made with Abraham. (Genesis 28:10–22)
Bethel, Luz
West Bank
Jacob returned to Bethel, and God once again renewed the covenant with him. (Genesis 35:1–15)
Bethlehem
Hebron, Mamre
CANAAN
PHILISTIA
Gaza Strip
Salt Sea (Dead Sea)
AMMON
SYRIAN DESERT
Gerar
The traditional burial site of Rachel. (Genesis 35:19)
Beersheba (Be'ér Sheva')
MOAB
SAUDI ARABIA
NEGEV
Jacob tricked Isaac into giving him Esau's blessing as the firstborn son. Full of wrath at having been deceived, Esau decided to murder his brother. Isaac and Rebekah sent Jacob off to Harran to escape his brother and find a wife. (Genesis 27, 28:1–5)
Isaac lived to be 180 years old. His sons Jacob and Esau buried him in the Cave of Machpelah alongside Rebekah. (Genesis 35:28–29)
EDOM
Also called the land of Seir, Edom was where Esau settled after he and Jacob parted company. (Genesis 36:6–8)
EGYPT
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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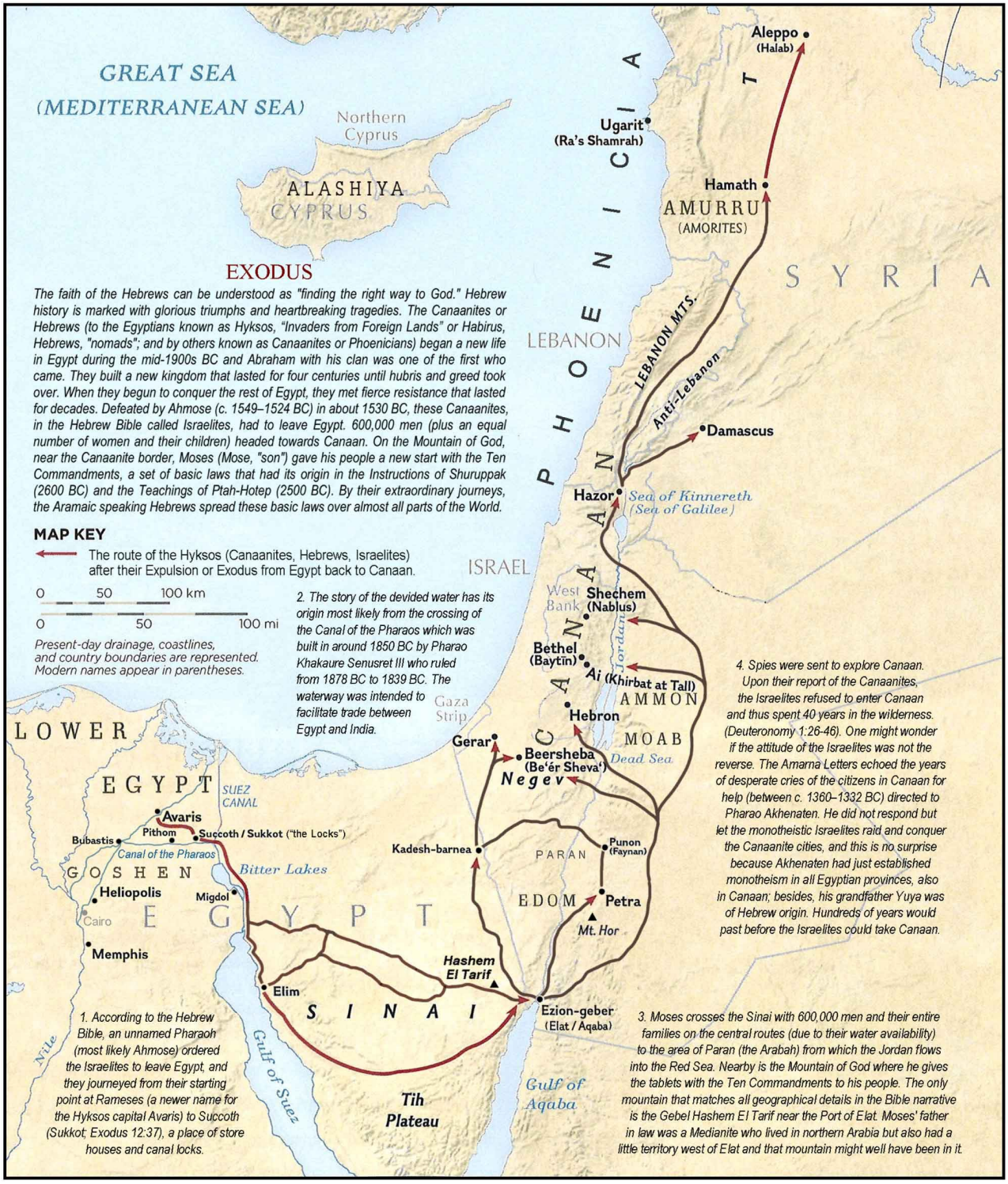

EXODUS

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they begun to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549–1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Moses, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

MAP KEY

The route of the Hyksos (Canaanites, Hebrews, Israelites) after their Expulsion or Exodus from Egypt back to Canaan.

0 50 100 km
0 50 100 mi

Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret III who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wilderness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amarna Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360–1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. Hundreds of years would past before the Israelites could take Canaan.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot; Exodus 12:37), a place of store houses and canal locks.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat. Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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JOSHUA THE CONQUEROR
Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.
Joshua continued attacking and taking the rest of the Canaanite cities that had sent their armies to fight at Merom. (Joshua 11:12)
Joshua attacked and defeated the combined armies of several northern Canaanite cities. The victors chased the fleeing forces northward into the region of Sidon. (Joshua 11:7-8)
Hazor, the main Canaanite city of the North, was taken and burned. (Joshua 11:11)
Joshua brought all the tribes together to renew the covenant with the Lord, and remind the people to stay faithful. (Joshua 24:1-27)
Joshua was buried at the site of his inheritance. (Joshua 24:30)
After an initial defeat, the Hebrews took Ai with a well-planned ambush. (Joshua 7-8)
The Hebrews crossed the Jordan and established their first permanent camp in Canaan. (Joshua 4:19)
Joshua, after a forced march from Gilgal, attacked an army of Amorites in defense of the allied city of Gibeon. The battle became a rout, and the Hebrews pursued the remaining force. (Joshua 10:9-10)
Joshua sent spies to evaluate the land, especially Jericho, a key Canaanite city. (Joshua 2:1)
Jericho was taken after the walls collapsed before the Ark of the Covenant, opening the way into all Canaan. (Joshua 6:20)
The defeated Amorite kings hid in a cave. Joshua trapped, then executed them. (Joshua 10:26)
After he took the key cities, Joshua captured several more in the Negev. He then returned to the camp at Gilgal. (Joshua 10:41-43)
Tyre (Soûr)
Dan (Tel Dan)
Kedesh (Tel Qedesh)
Achzib (Tel Akhziv)
Hazor (Tel Ḥazor)
Merom
Acco (ʻAkko)
Achshaph (KafrYasīf)
Madon
Hammath (Ḥammat)
Ashtaroth
Mt. Carmel 546 m 1,791 ft
Shimron-meron (Semunieh)
Jabneel
Mt. Tabor 588 m 1,929 ft
Jokneam (Yoqneʻam)
Shunem (Sūlam)
Endor (ʻEn Dor)
Dor
Megiddo (Tel Megiddo)
Edrei (Darʻā)
Taʻanach (Taʻannuk)
Ramoth-gilead (Khirbat ar Rumaythah)
En-gannim (Janīn)
Beth Shean (Bet Sheʻan)
Jabesh-gilead
Dothan (Khirbat al Ḥufayrah)
West Bank
Mt. Ebal 940 m 3,084 ft
Tirzah (Tallūza)
Shechem (Nablus)
Mt. Gerizim 881 m 2,890 ft
Peniel
Succoth (Dayrʻallā)
Aphek (Tel Afeq)
Joppa (Tel Aviv-Yafo)
Shiloh (Khirbat Saylūn)
Timnath-serah
Bethel
Ai (Khirbat at Tall)
Rabbah (Amman)
Ambushing Force
Main Force
Upper Beth-horon (Bayt ʻŪr al Fawqā)
Gilgal
Jericho (Tell es-Sulṭān)
Jericho (Arīḥā)
Abel-shittim
Gezer (Tel Gezer)
Gibeon (Al Jīb)
Ekron (Tel Miqne)
Heshbon (Ḥisbān)
Jerusalem
Ashdod (Tel Ashdod)
Beth Shemesh (Beit Shemesh)
Mt. Nebo 802 m 2,631 ft
Jarmuth (Tel Yarmut)
Medeba (Mādabā)
Gath (Tel Ẓafit)
Bethlehem
Ashkelon (Tel Ashkelon)
Ashqelon
Adullam (Ḥorbat ʻAdullam)
Libnah (Qiryat Gat)
Lachish (Tel Lachish)
Beth-zur (Khirbat Ṭubayqah)
Salt Sea Dead Sea
Dibon (Dhībān)
Makkedah
(Tuffuh) Tappuah
Hebron
Aroer (ʻArāʻir)
Gaza
Eglon
En-gedi (Tell el Jurn)
Arnon (Wadi el Mujib)
Debir
Gerar (Tel Gerar)
Eshtemoa (As Samū)
Wilderness of Judah
ʻArad (Tel Arad)
ʻArad
Sharuhen (Tel Sharuḥen)
Beersheba (Beʻér Sheva')
SYRIA
PHOENICIA
LEBANON
MOUNTAINS
GALILEE
BASHAN
GILEAD
AMMON
MOAB
EDOM
JUDEA
SAMARIA
PHILISTIA
PLAIN OF SHARON
Valley of Jezreel
Jordan
Sea of Kinneret (Sea of Galilee)
Yarmuk
Kishon (Qishon)
Sorek (Surar)
Gaza Strip
NEGEV

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Northern Cyprus
ALASHIYA
CYPRUS
Tiphsah
HAMATH
Hamath
The Israelite victory over Zobah brought a treaty of friendship with Hamath, a strong northern kingdom. (2 Samuel 8:9-10)
Arvad
SYRIA
Tadmor (Tadmur)
GREAT SEA (MEDITERRANEAN SEA)
David fought against the city-state of Zobah, gaining spoil and weakening a rival. (2 Samuel 8:3-11; 1 Chronicles 18:3-10)
Byblos (Jbail)
LEBANON
Beeroth (Beirut)
PHOENICIA
ZOBAH
ARAM
Sidon (Saïda)
Sheba, leader of a revolt against King David, was decapitated and his head thrown to Joab, commander in chief of David's army. (2 Samuel 20:15-22)
Damascus
Rezon, a renegade who fled the authority of Zobah, set himself up as a rebel leader and took control of Damascus. He was hostile toward Israel. (1 Kings 11:23-25)
Tyre (Soûr)
Dan
Abel-beth-maachah
Kedesh
Hazor
Sea of Kinnereth / Sea of Galilee
The "witch of Endor" accurately predicted the deaths of Saul and his sons in the battle of Gilboa. (1 Samuel 28:7-8)
Acco ('Akko)
Ashtaroth
Jokneam
Endor
Edrei
After the Saul's defeat near Mt. Gilboa, victorious Philistines hung his body from the city wall and put his armor in one of their temples. (1 Samuel 31:10)
Megiddo
David's herds fed on the Plain of Sharon. (1 Chronicles 27:29)
Ta'anach
Beth Shan
Ramoth-gilead
Jabesh-gilead
Wood of Ephraim
Absalom, David's rebellious son, was killed by Joab, the king's head general. (2 Samuel 18)
ISRAEL
Saul's birthplace and capital of the kingdom under his rule. (1 Samuel 15:34)
Shechem
Succoth
Aphek
Joppa
When the king of Ammon died, David sent a party to offer condolences. When the envoy was disgraced by the new king, David sent the army under Joab to deal with them. The victory brought Ammon under the Israelite crown. (2 Samuel 10:6-14; 1 Chronicles 19:6-15)
The Lord appeared to Solomon in a dream, granting him wisdom, honor, riches, and longevity. (1 Kings 3:5-15)
Shiloh
Bethel
Rabbah ('Ammān)
AMMON
JORDAN
Gezer
Gibeon
Gibeah
Heshbon
Ashdod
Jerusalem
Having taken the city from its Jebusite masters, David moved his capital and built a palace, making Jerusalem the most important city in the kingdom. He ruled there 33 years. (2 Samuel 5:6-14)
A Philistine sword furnace has been found, similar to the type visited by the Israelites to have their farm tools sharpened. (1 Samuel 13:19-20)
Ashkelon
Gath
Bethlehem
Medeba (Mādabā)
PHILISTIA
SHEPHELAH
Hebron
Gaza
Gerar
Lachish
Dibon (Dhībān)
'En-gedi
Aroer
Arnon
Dead Sea (Salt Sea)
The birthplace of King David, the youngest son of Jesse. (1 Samuel 16:1-13)
Sharuhen
Beersheba
'Arad
David slew Goliath in the Valley of Elah. (1 Samuel 17)
MOAB
David's first capital; he reigned here 7 years, 6 months. (2 Samuel 5:5)
Besor
Brook of Egypt (Wadi el Arish)
NEGEV
Zered
David conquered the Moabites. (2 Samuel 8:2)
EGYPT
David showed mercy to his enemy Saul, cutting off his skirt while he slept instead of killing him. (1 Samuel 24:1-4)
Kadesh-barnea
AMALEKITES
EDOM
After a stunning victory over Edom in the Valley of Salt, the region was incorporated into David's kingdom. This gave him effective control over all the territory south to the Gulf of Aqaba. (2 Samuel 8:13-14)
Little Bitter Lake
Petra
Saul defeated the Amalekites, a group that had been raiding Israelite territories. (1 Samuel 14:48)
Wādī al 'Arabah
Ezion-geber

Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

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The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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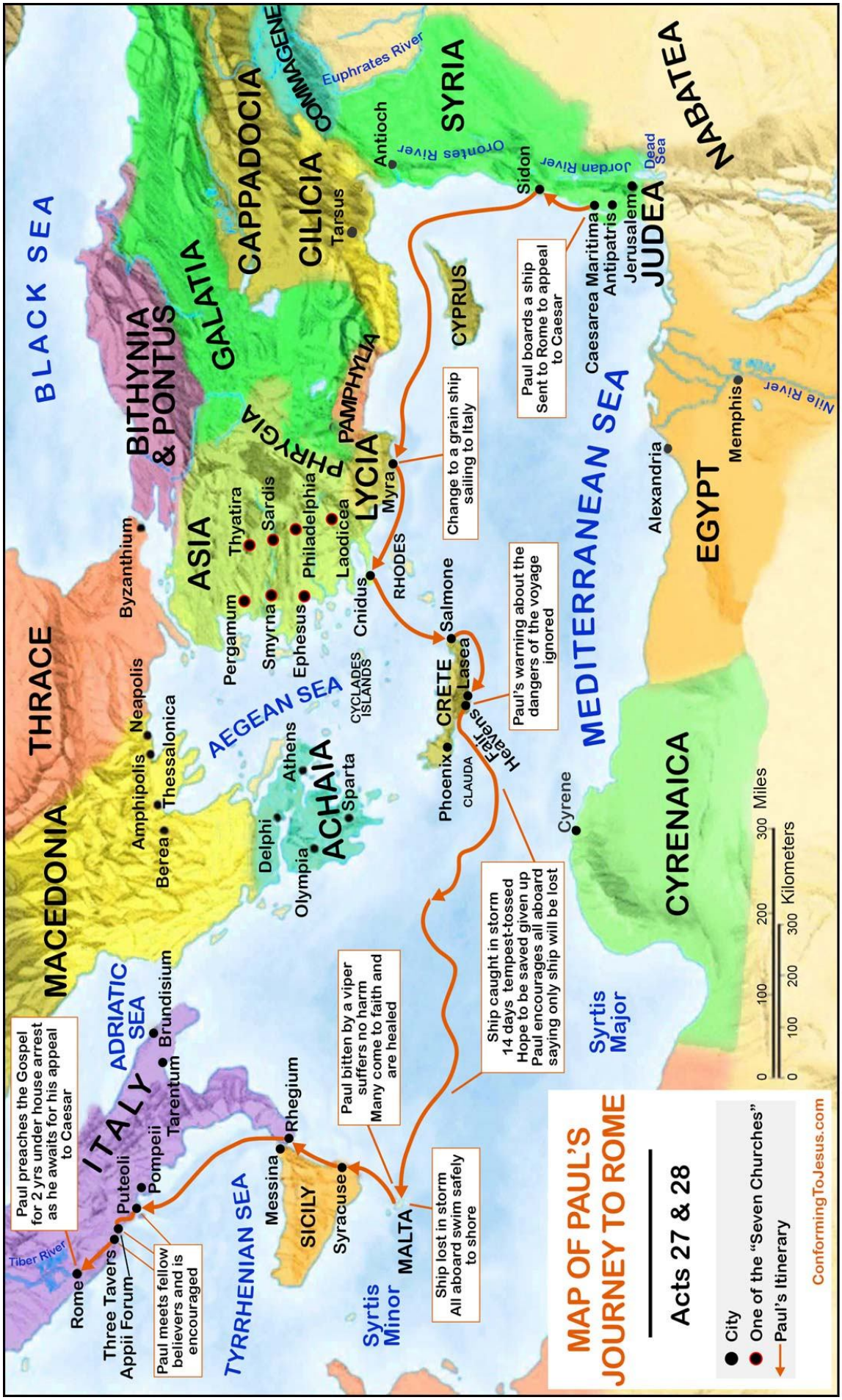

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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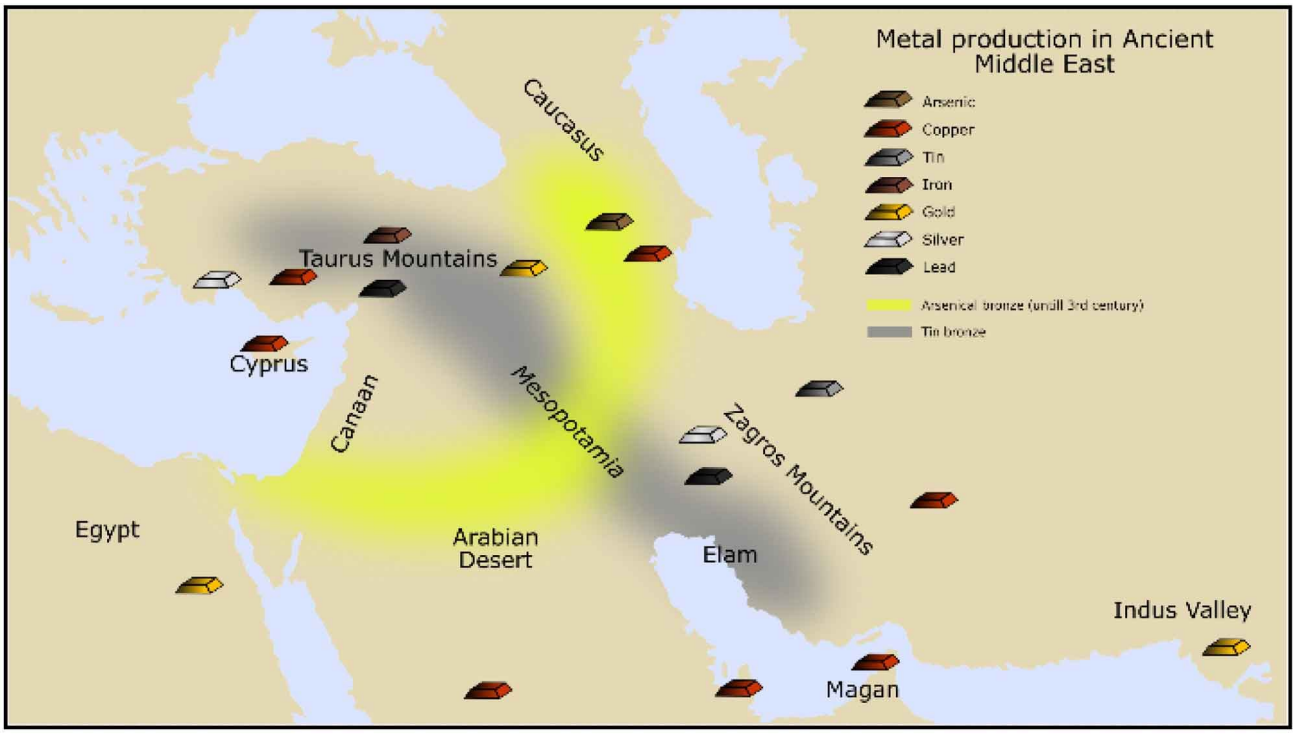

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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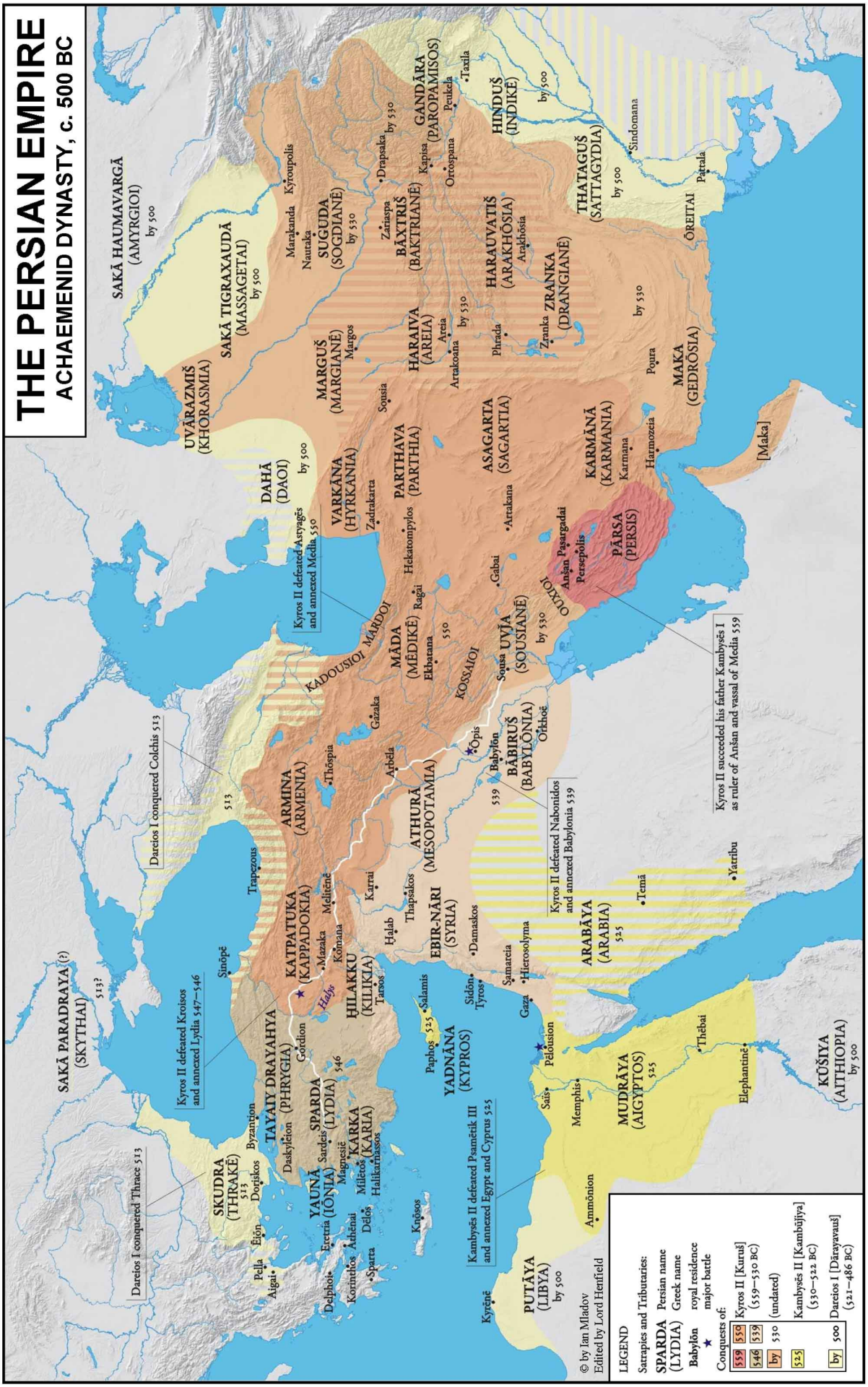

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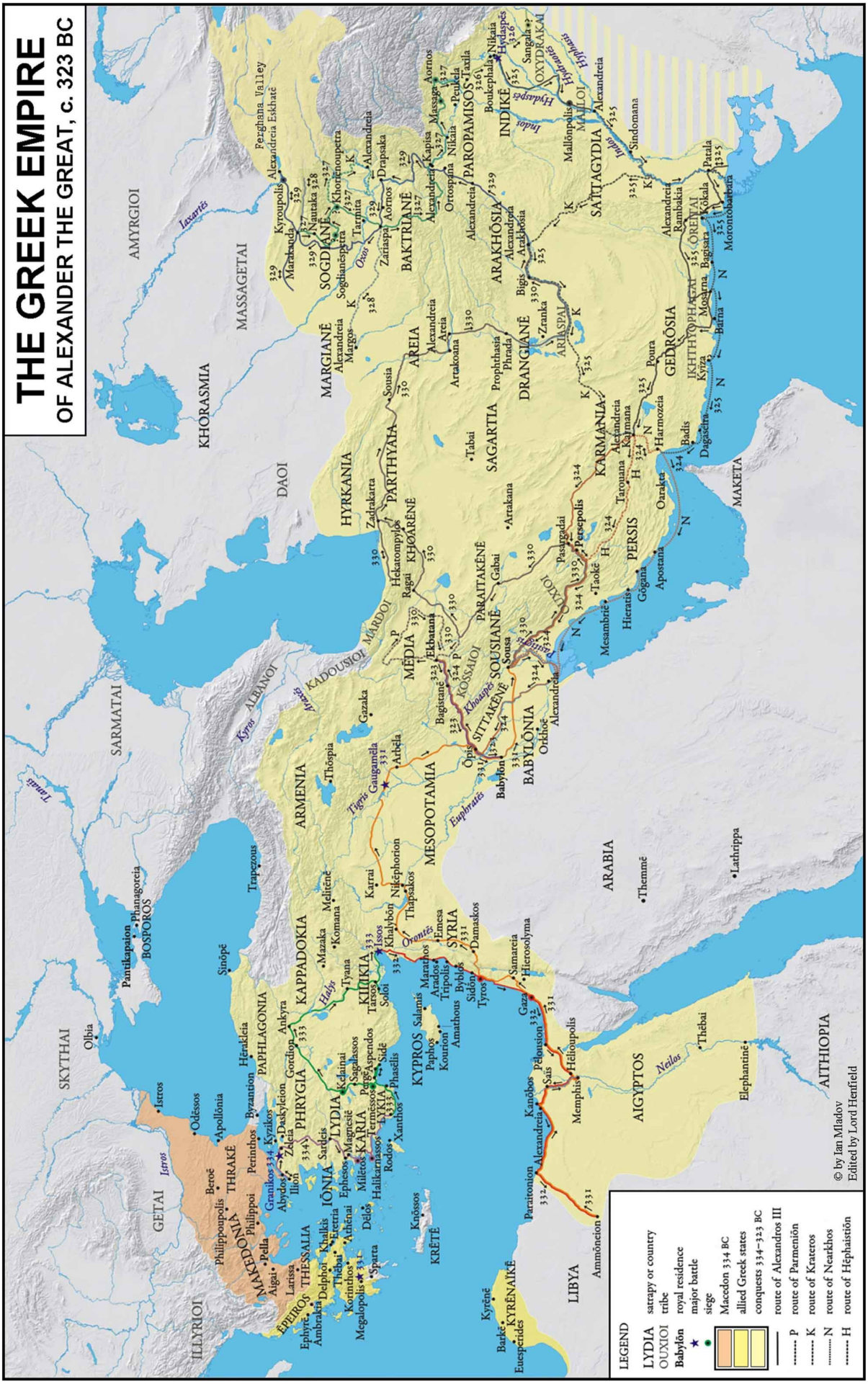

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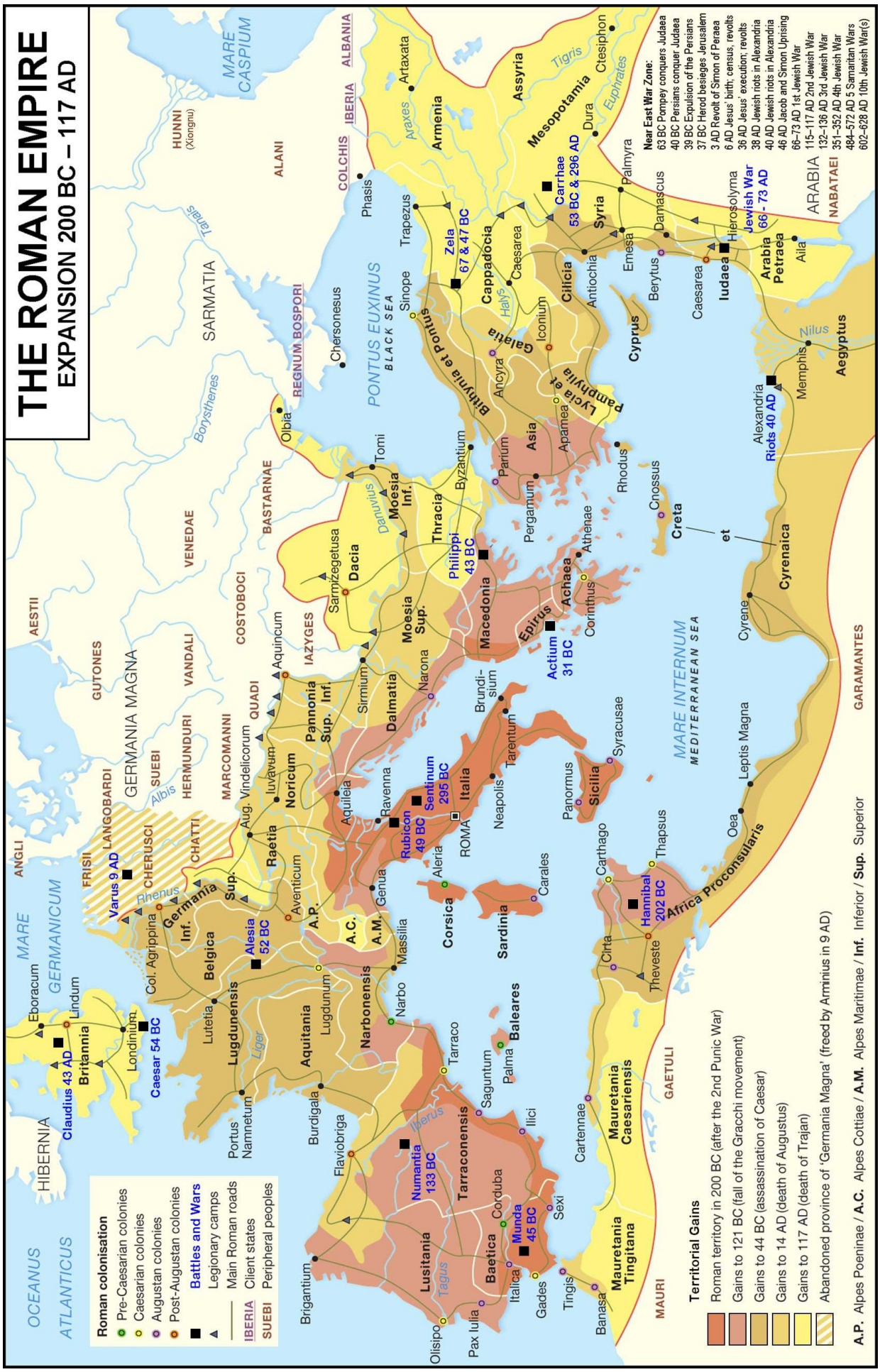

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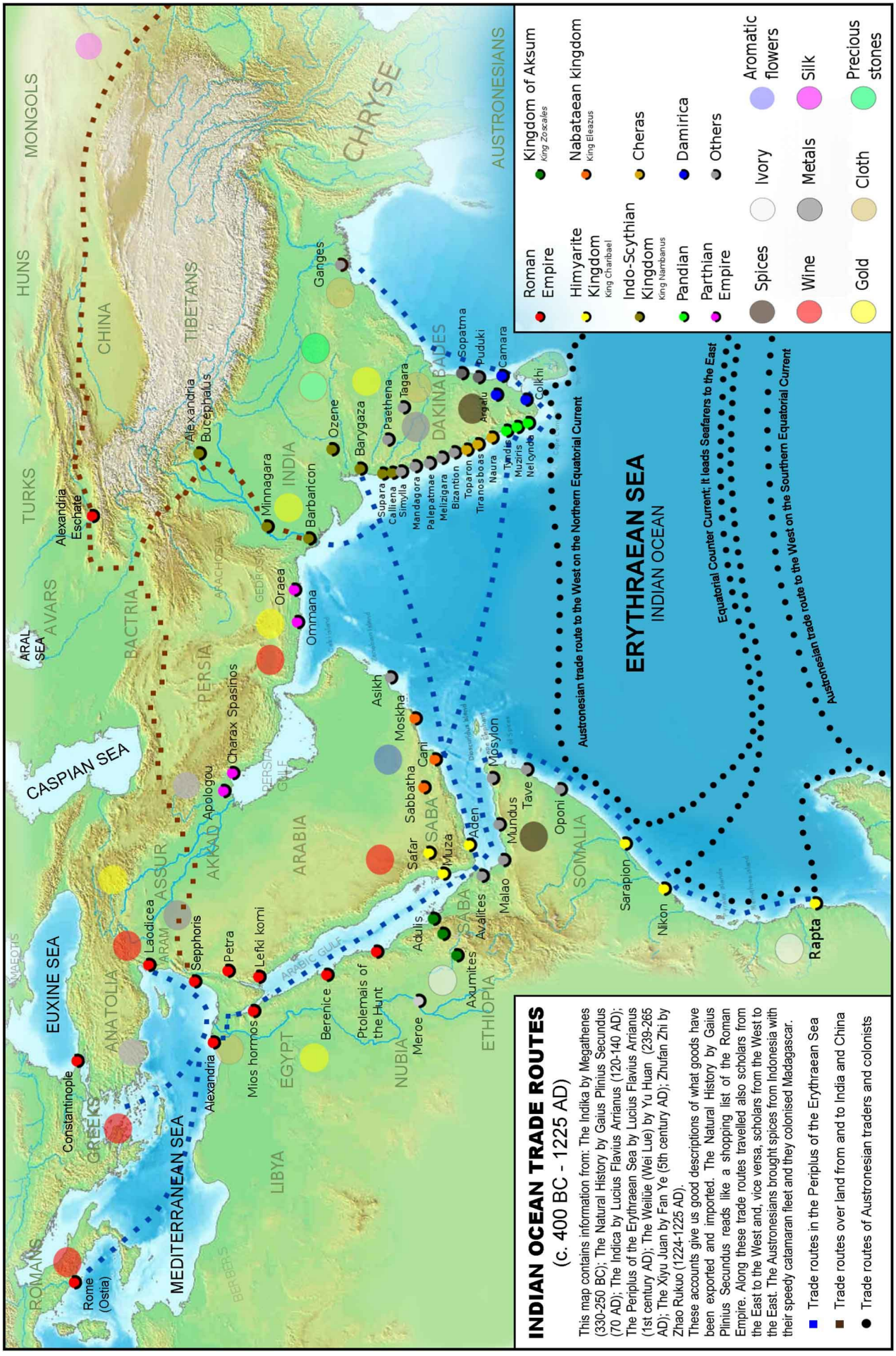

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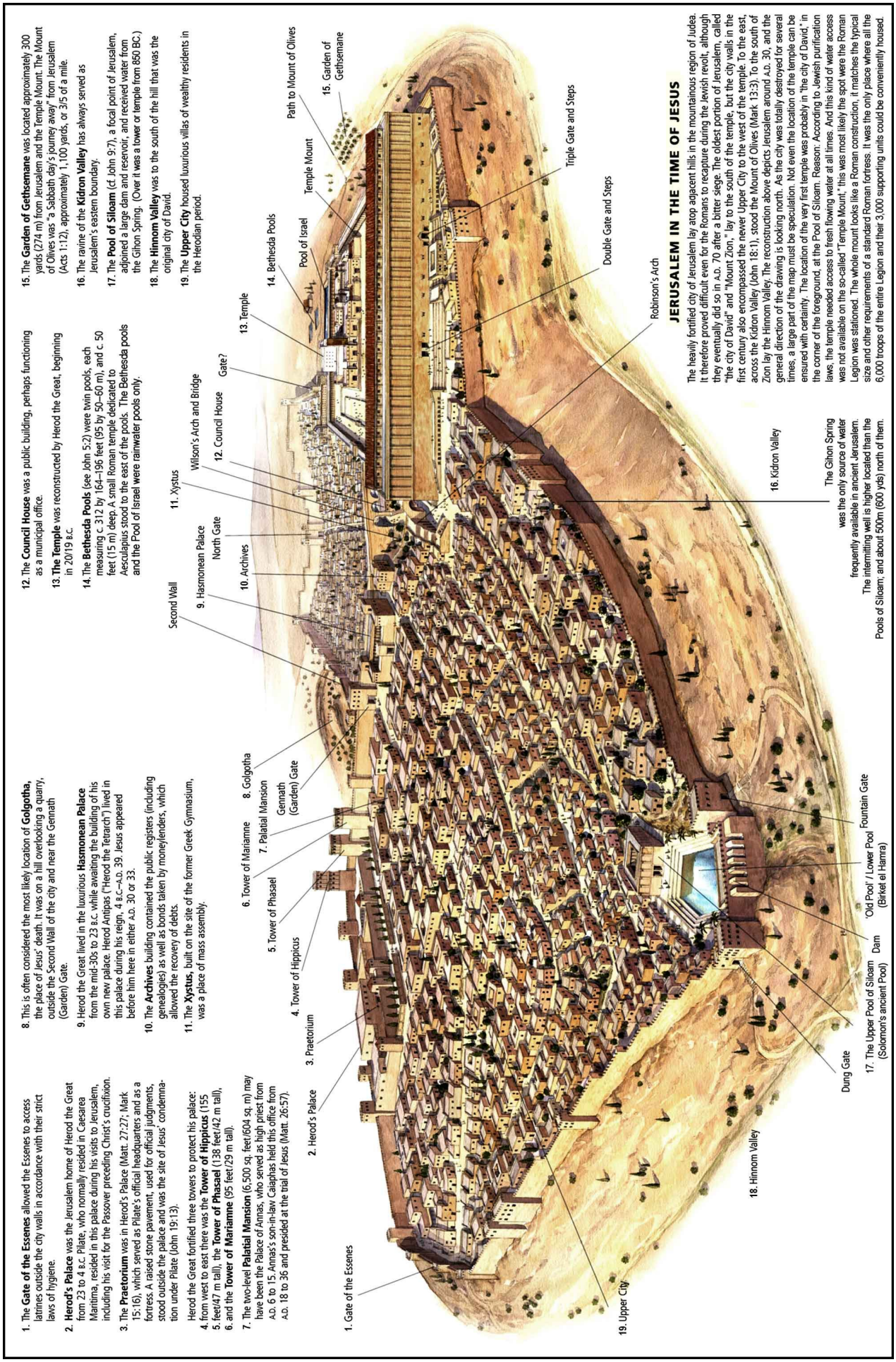
1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
Herod the Great fortified three towers to protect his palace:
4. from west to east there was the **Tower of Hippicus** (155 feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.
1. Gate of the Essenes
2. Herod's Palace
3. Praetorium
4. Tower of Hippicus
5. Tower of Phasael
6. Tower of Mariamne
7. Palatial Mansion
8. Golgotha
Gennath (Garden) Gate
9. Hasmonean Palace
Second Wall
10. Archives
North Gate
11. Xystus
Wilson's Arch and Bridge
12. Council House
Gate?
13. Temple
14. Bethesda Pools
Pool of Israel
Temple Mount
Path to Mount of Olives
15. Garden of Gethsemane
Triple Gate and Steps
Double Gate and Steps
Robinson's Arch
16. Kidron Valley
The Gihon Spring was the only source of water frequently available in ancient Jerusalem. The intermitting well is higher located than the Pools of Siloam; and about 500m (600 yds) north of them.
Fountain Gate
'Old Pool' / Lower Pool (Birket el Hamra)
Dam
17. The Upper Pool of Siloam (Solomon's ancient Pool)
Dung Gate
18. Hinnom Valley
19. Upper City
JERUSALEM IN THE TIME OF JESUS
The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΗΡ (soter) or ΣΩΤΗΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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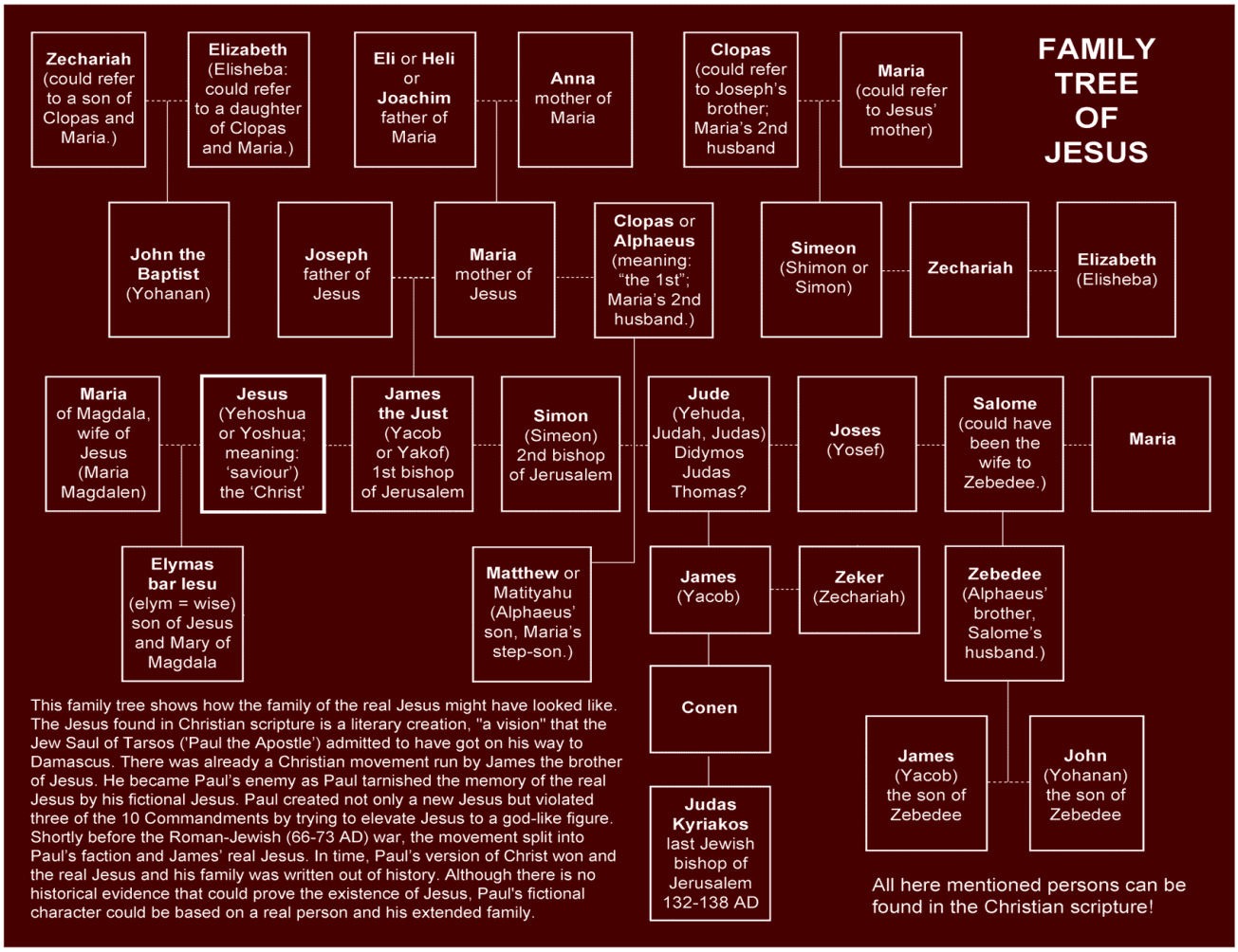
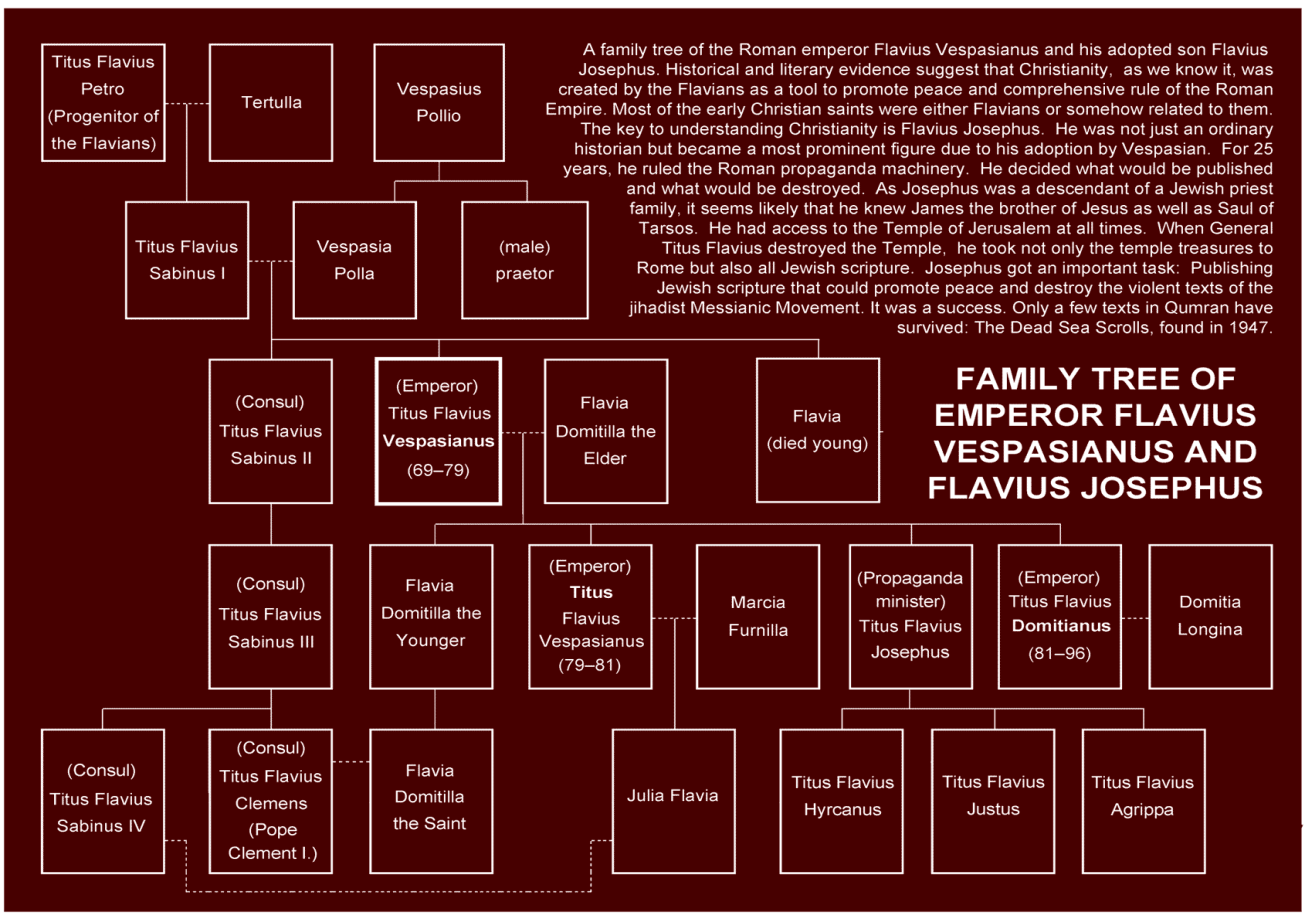

FAMILY TREE OF JESUS
Zechariah (could refer to a son of Clopas and Maria.)
Elizabeth (Elisheba: could refer to a daughter of Clopas and Maria.)
Eli or Heli or Joachim father of Maria
Anna mother of Maria
Clopas (could refer to Joseph's brother; Maria's 2nd husband
Maria (could refer to Jesus' mother)
John the Baptist (Yohanan)
Joseph father of Jesus
Maria mother of Jesus
Clopas or Alphaeus (meaning: "the 1st"; Maria's 2nd husband.)
Simeon (Shimon or Simon)
Zechariah
Elizabeth (Elisheba)
Maria of Magdala, wife of Jesus (Maria Magdalen)
Jesus (Yehoshua or Yoshua; meaning: 'saviour') the 'Christ'
James the Just (Yacob or Yakof) 1st bishop of Jerusalem
Simon (Simeon) 2nd bishop of Jerusalem
Jude (Yehuda, Judah, Judas) Didymos Judas Thomas?
Joses (Yosef)
Salome (could have been the wife to Zebedee.)
Maria
Elymas bar Iesu (elym = wise) son of Jesus and Mary of Magdala
Matthew or Matityahu (Alphaeus' son, Maria's step-son.)
James (Yacob)
Zeker (Zechariah)
Zebedee (Alphaeus' brother, Salome's husband.)
Conen
James (Yacob) the son of Zebedee
John (Yohanan) the son of Zebedee
Judas Kyriakos last Jewish bishop of Jerusalem 132-138 AD
This family tree shows how the family of the real Jesus might have looked like. The Jesus found in Christian scripture is a literary creation, "a vision" that the Jew Saul of Tarsos ('Paul the Apostle') admitted to have got on his way to Damascus. There was already a Christian movement run by James the brother of Jesus. He became Paul's enemy as Paul tarnished the memory of the real Jesus by his fictional Jesus. Paul created not only a new Jesus but violated three of the 10 Commandments by trying to elevate Jesus to a god-like figure. Shortly before the Roman-Jewish (66-73 AD) war, the movement split into Paul's faction and James' real Jesus. In time, Paul's version of Christ won and the real Jesus and his family was written out of history. Although there is no historical evidence that could prove the existence of Jesus, Paul's fictional character could be based on a real person and his extended family.
All here mentioned persons can be found in the Christian scripture!


A family tree of the Roman emperor Flavius Vespasianus and his adopted son Flavius Josephus. Historical and literary evidence suggest that Christianity, as we know it, was created by the Flavians as a tool to promote peace and comprehensive rule of the Roman Empire. Most of the early Christian saints were either Flavians or somehow related to them. The key to understanding Christianity is Flavius Josephus. He was not just an ordinary historian but became a most prominent figure due to his adoption by Vespasian. For 25 years, he ruled the Roman propaganda machinery. He decided what would be published and what would be destroyed. As Josephus was a descendant of a Jewish priest family, it seems likely that he knew James the brother of Jesus as well as Saul of Tarsos. He had access to the Temple of Jerusalem at all times. When General Titus Flavius destroyed the Temple, he took not only the temple treasures to Rome but also all Jewish scripture. Josephus got an important task: Publishing Jewish scripture that could promote peace and destroy the violent texts of the jihadist Messianic Movement. It was a success. Only a few texts in Qumran have survived: The Dead Sea Scrolls, found in 1947.
FAMILY TREE OF EMPEROR FLAVIUS VESPASIANUS AND FLAVIUS JOSEPHUS
Titus Flavius Petro (Progenitor of the Flavians)
Tertulla
Vespasius Pollio
Titus Flavius Sabinus I
Vespasia Polla
(male) praetor
(Consul) Titus Flavius Sabinus II
(Emperor) Titus Flavius Vespasianus (69–79)
Flavia Domitilla the Elder
Flavia (died young)
(Consul) Titus Flavius Sabinus III
Flavia Domitilla the Younger
(Emperor) Titus Flavius Vespasianus (79–81)
Marcia Furnilla
(Propaganda minister) Titus Flavius Josephus
(Emperor) Titus Flavius Domitianus (81–96)
Domitia Longina
(Consul) Titus Flavius Sabinus IV
(Consul) Titus Flavius Clemens (Pope Clement I.)
Flavia Domitilla the Saint
Julia Flavia
Titus Flavius Hyrcanus
Titus Flavius Justus
Titus Flavius Agrippa

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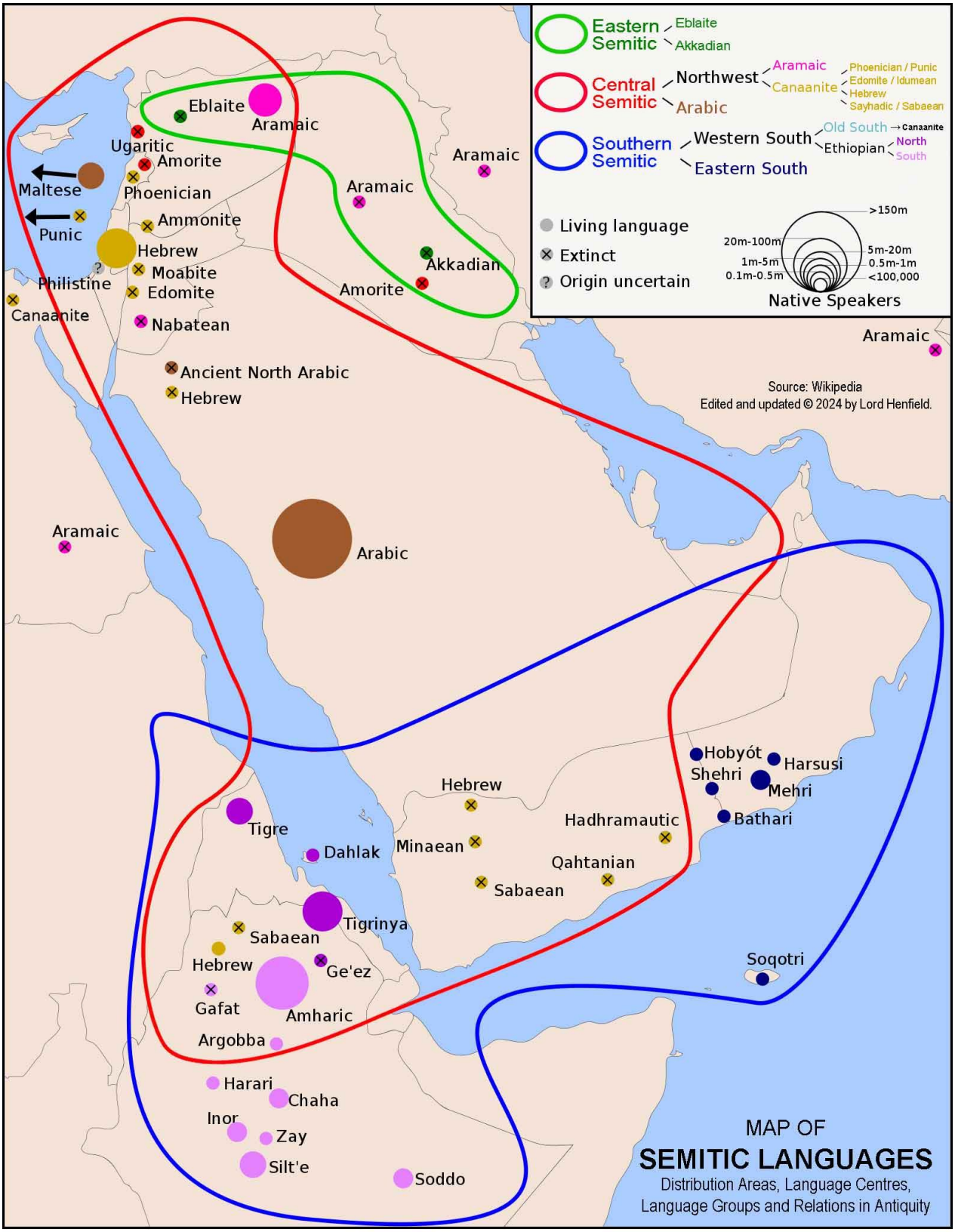

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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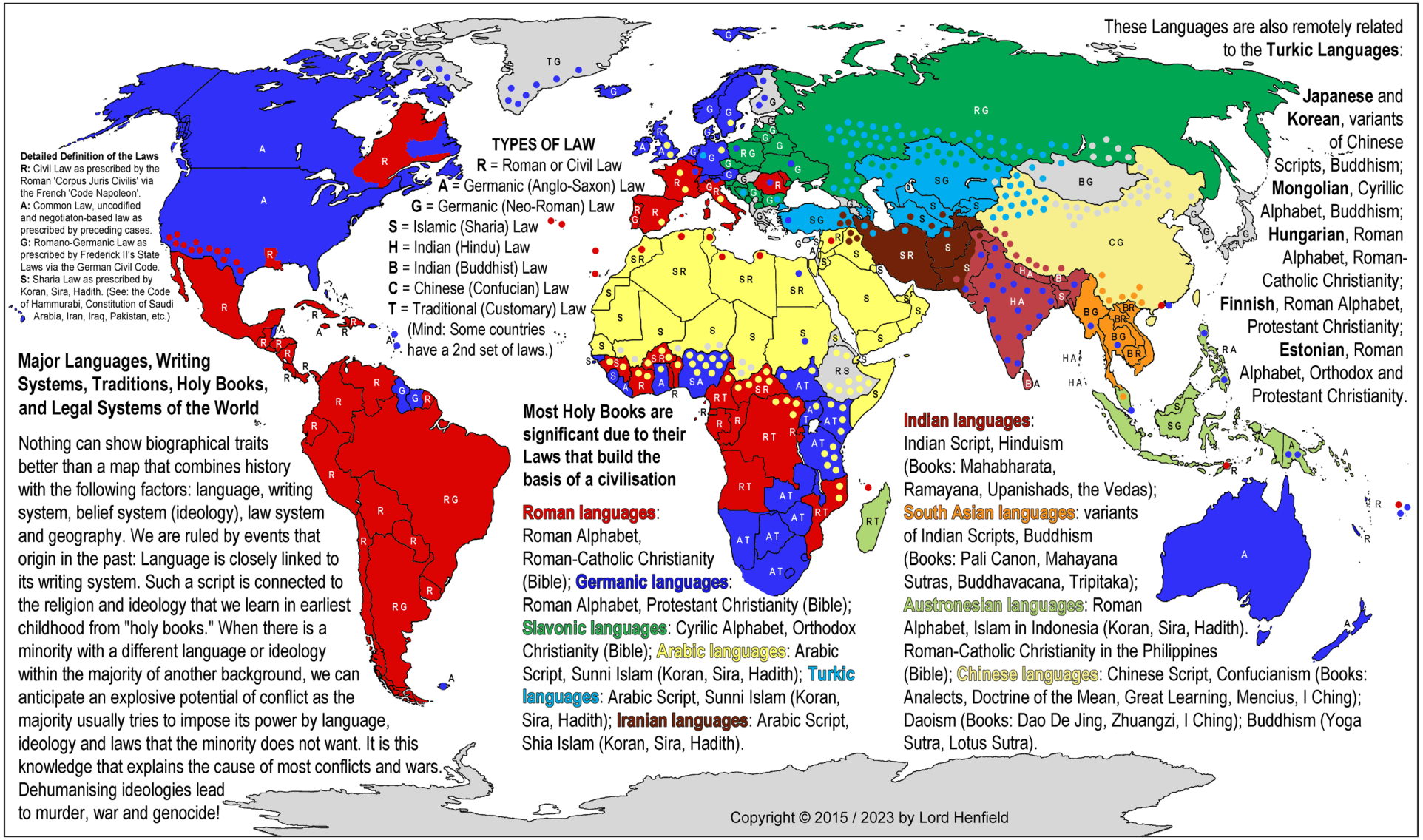
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD


These Languages are also remotely related to the Turkic Languages:
Japanese and Korean, variants of Chinese Scripts, Buddhism;
Mongolian, Cyrillic Alphabet, Buddhism;
Hungarian, Roman Alphabet, Roman-Catholic Christianity;
Finnish, Roman Alphabet, Protestant Christianity;
Estonian, Roman Alphabet, Orthodox and Protestant Christianity.
Detailed Definition of the Laws
R: Civil Law as prescribed by the Roman 'Corpus Juris Civilis' via the French 'Code Napoleon'.
A: Common Law, uncodified and negotiaton-based law as prescribed by preceding cases.
G: Romano-Germanic Law as prescribed by Frederick II's State Laws via the German Civil Code.
S: Sharia Law as prescribed by Koran, Sira, Hadith. (See: the Code of Hammurabi, Constitution of Saudi Arabia, Iran, Iraq, Pakistan, etc.)
TYPES OF LAW
R = Roman or Civil Law
A = Germanic (Anglo-Saxon) Law
G = Germanic (Neo-Roman) Law
S = Islamic (Sharia) Law
H = Indian (Hindu) Law
B = Indian (Buddhist) Law
C = Chinese (Confucian) Law
T = Traditional (Customary) Law
(Mind: Some countries have a 2nd set of laws.)
Major Languages, Writing Systems, Traditions, Holy Books, and Legal Systems of the World
Nothing can show biographical traits better than a map that combines history with the following factors: language, writing system, belief system (ideology), law system and geography. We are ruled by events that origin in the past: Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology within the majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Dehumanising ideologies lead to murder, war and genocide!
Most Holy Books are significant due to their Laws that build the basis of a civilisation
Roman languages: Roman Alphabet, Roman-Catholic Christianity (Bible); Germanic languages: Roman Alphabet, Protestant Christianity (Bible); Slavonic languages: Cyrilic Alphabet, Orthodox Christianity (Bible); Arabic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Turkic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Iranian languages: Arabic Script, Shia Islam (Koran, Sira, Hadith).
Indian languages: Indian Script, Hinduism (Books: Mahabharata, Ramayana, Upanishads, the Vedas); South Asian languages: variants of Indian Scripts, Buddhism (Books: Pali Canon, Mahayana Sutras, Buddhavacana, Tripitaka); Austronesian languages: Roman Alphabet, Islam in Indonesia (Koran, Sira, Hadith). Roman-Catholic Christianity in the Philippines (Bible); Chinese languages: Chinese Script, Confucianism (Books: Analects, Doctrine of the Mean, Great Learning, Mencius, I Ching); Daoism (Books: Dao De Jing, Zhuangzi, I Ching); Buddhism (Yoga Sutra, Lotus Sutra).
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Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˁ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

			GREEK												ITALIC						
Name	**IPA Range**	**Symbols**	**26**	**27**	**28**	**29**	**30**	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**	**41**	**42**	**43**	**44**	**45**
alpha	a, aː	Α α	Α	Α Α	Α Α	Α Α	Α Α	Α Α	Α	Α Α	Α Α	Α Α Α	Α Α	Α Α Α Α	Α Α Α Α Α Α	Α Α Α	Α	Α Α	Α	Α Λ Λ Α	Α	Α
beta	b, (v)	Β β	Β			Β Β	Β	Β Β	Β	Β	Β Β	Β	Β	Β Β	Β Β Β		Β	Β	Β	Β Β		Β
gamma	g, ŋ, (ɣ, ɟ)	Γ γ	Γ	Γ	Γ Γ	Γ Γ Λ	Γ Λ Λ	Λ Λ	Λ	Γ Λ	C I	Γ Γ	C	Γ	Γ Γ Γ	Ɔ ʎ)		Γ	>	Γ C	Ɔ C	C
delta	d, (ð)	Δ δ	Δ	Δ Δ	Δ	Δ	Δ	D Δ	Δ	D Δ	Δ Δ	Δ	Δ	Δ Δ	Δ Δ Δ O X			Δ	Ꝛ	D	D	D
epsilon	e	Ε ε	Ε	Ε Ε	Ε Ε Ε Ε	Ε Ε Ε	Ε	Ε Ε	Ε	Ε Ε Ε	Β Β Χ Ε	Β	Β	Ε Ε	Ε	∃ ∃ ∃	∃ ٩	Ε	∃ ⊦	Ε ll	∃	Ε
digamma	w	Ϝ ϝ ς					Ϝ Ⅎ			Ϝ Ⱶ	Ⱶ Ϝ	Ⱶ Ϝ		Ϝ) (ж	Ϝ	ℐ ℐ	ℶ ℐ	Ϝ Ⅎ	ℶ	Ϝ I'	↑	Ϝ
zeta	zd, dz	Ζ ζ	Ⅱ					Ⅱ	Ⅱ					Ⅱ	ƵƵ ƵƵ ƵƵ	⊂ ± Ⅱ	⊀ ⊀	Ⅱ Ƶ	Ⅱ	Ƶ	⊀ ⊬	Ƶ
(h)eta	ɛː	Η η Ⱶ ⊦ ⊦	Η	Η Β	Β	Η	Η	Β	Η	Β	Β	Β	Β	+	Η Η Ⱶ Κ	Β Β	⊘	Η Χ	Β	Η	Β Η	Η
theta	t, tʰ, (θ)	Θ θ	⊙	⊗ ⊕	⊗ ⊕	⊙	⊗ ⊕	O	⊙	⊗ ⊕	⊗ ⊕	⊕	⊕	Χ	⊕ ⊖	O ⊗ ( )	⊙	⊙				
iota	i, iː	Ι ι	Ι	Ι	ϟ ϟ ʔ ʔ ʔ	ϟ Ι	ϟ ϟ	Ι	Ι	Ι	Σ ξ ϟ	ϟ ϟ	Ι	Ι	Ι	Ι Ⅱ	Ι	Ι	Ι	Ι	Ι	Ι
kappa	k	Κ κ	Κ	Κ Ⱶ	Ⱪ Κ Ⱶ	Ⱪ	Κ	Κ	Ⱪ	Κ	Κ	Κ	Κ	Κ Ⱪ Ⱶ Ⱶ	Κ Κ Κ Κ ⟜	⟩ ⊁	⊁	Ⱪ	⊁	Ⱪ		Κ
lambda	l	Λ λ	Λ	ᴧ Λ	ᴧ Λ Β	ᴧ Λ	ᴧ Λ Λ	ᴧ L	ᴧ	ᴧ ᴧ	ᴧ Λ	ᴧ Λ	ᴧ Λ	Λ ^	Λ Λ Λ	↓ ✓	↓	ᴧ	↓	ᴧ L	↓ J ᴊ	L
mu	m	Μ μ	Μ	Μ	Μ	Μ Μ Η	Μ	Μ	Μ	Μ	Μ	Μ	Μ Μ	Μ Μ	Μ Μ Μ	⋈ Μ Μ Η	Μ Μ Λ	Μ	Η	Μ Μ	Μ	Μ
nu	n	Ν ν	Ν	Ν Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν	Ν Ν	Ν	Ν	Ν Ν ↗ ↰ Υ	Ν Ν Ⱶ Ⱶ ⟜	Ч И Η	И Ν	Ν	Η	Ν Ν	Ν	Ν
xi	ks	Ξ ξ	Ξ	Ξ Ξ		Ξ				Ξ	Ξ	Ξ Ξ		Ξ	Ξ							
omicron	o	Ο ο	O	O	O ο	O C	⊙ O	O	O	O ⊙	O	⊙ O	O ◇	O	O O ο			ο		O	O	O
pi	p	Π π	Γ	Γ Π	Γ Γ	Γ	C Γ	Γ	Γ	Γ	Γ Γ	Γ	Π Γ	Γ ᒥ Γ ⊦ Π	Π Ⱨ	1 Λ ⊓	1	Γ	Π	Γ ᒥ	⊓ ᒥ	ᒥ
san	s	Μ þ ϑ ϟ													⊼ þ							
qoppa	k	Ϙ ϙ ϟ			Φ Ϙ			Ϙ	Ϙ Ϙ		Ϙ				Ϙ					٩		Ϙ
rho	r	Ρ ρ	Ρ	⊳ P D	Ρ	Ρ Ρ R	Ρ Ρ	Ρ R	Ρ R	Ρ Ρ	Ρ Ρ R	Ρ Ρ	Ρ R	Ρ Ρ	Ρ Ρ	D ʊ D ٩	D ժ	R Ρ	D	R R	Я	R
sigma	s, z	Σ σ ς C c	ξ	ξ Ε	Μ	Μ Μ Σ	Μ Σ	ϟ ʔ	Σ	Μ ϟ Σ	Μ Μ	Μ Μ	Σ	ʃ ξ)	Σ C	Μ ⋈ ξ ʔ	ƨ Μ	ϟ Σ	ʔ	ϟ ϟ	Ϛ ƨ	Ϛ
tau	t	Τ τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	ϟ ϟ	ϟ Ч	Τ	Τ	Τ	ϟ ⊬	Τ
phi	pʰ, (f)	Φ φ	Φ	⊘		Φ	Φ Φ	Φ Φ	Φ	Φ Φ	Φ Ο Φ	Φ			Φ Φ	Φ ٩	8		8			
chi	kʰ (x, ç)	Χ χ	Χ	Χ		Χ		Χ +	Χ	Χ +	Χ +	Χ		Χ Ψ Ψ Υ Ψ	Χ	↓	Χ	Χ	Χ	Χ	⊀	Χ
psi	ps	Ψ ψ	Ψ	Ψ Υ							Ψ				Ψ							
omega	ɔː	Ω ω	Ω Ω	Ω	ʘ	O								Ψ ⊻ Ψ ⊻ ⊻ Ψ	Ω ш ω ω							
upsilon	y, yː, u	Υ υ	Υ Υ	V	V Ƴ Υ	V ˇ Υ	V Υ	V	Υ	Υ V	V Ƴ Υ	ƴ	V Υ	Ƴ Υ V Ψ Ψ		Ƴ V ↓	V		V	V	V	V

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	**IPA Range**	**46**	**47**	**48**	**49**	**50**	**51**	**52**	**53**	**54**	**55**	**56**	**57**	**58**	**59**	**60**	**61**	**62**	**63**	**64**	**65**	**66**	**67**	**68**	**69**	**70**	**71**	**72**	**73**
ālap	ʔ; aː, eː	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀	𐡀 𐡀	𐡀	𐡠	𐡠	𐡠	𐡠 𐡠	𐡠 𐡠	𐡠 𐡠	𐡠	𐡠 𐡠 𐡠 𐡠	א	א	א	א	א	𑀅 𑀅 𑀅	𑀅 𑀆	𑀅	𑀁
bēth	b, β	𐡁	𐡁	𐡁 𐡁 𐡁 𐡁 𐡁 𐡁	𐡁 𐡁	𐡁 𐡁 𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁 𐡁	𐡁 𐡁	𐡡	𐡡	𐡡	𐡡 𐡡	𐡡 𐡡	𐡡 𐡡	𐡡	𐡡 𐡡	ב	ב	ב	ב	ב	𑀩 𑀩 𑀩	𑀩	𑀪	𑀂
gāmal	g, ɣ	𐡂 𐡂	𐡂	𐡂 𐡂	𐡂	𐡂 𐡂				𐡂	𐡂	𐡂 𐡂	𐡢	𐡢		𐡢	𐡢	𐡢		𐡢 𐡢	ג	ג	ג	ג	ג	𑀕	𑀕		𑀃
dālath	d, ð	𐡃	𐡃	𐡃 𐡃 𐡃 𐡃 𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃 𐡃	𐡃 𐡃	𐡣	𐡣	𐡣	𐡣 𐡣	𐡣	𐡣	𐡣	𐡣 𐡣	ד	ד	ד	ד	ד	𑀤 𑀤 𑀤	𑀤	𑀥	𑀄
hē	h	𐡄	𐡄	𐡄 𐡄 𐡄 𐡄 𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄	𐡄 𐡄 𐡄	𐡄	𐡄 𐡄	𐡄	𐡄	𐡄 𐡄	𐡤	𐡤	𐡤	𐡤	𐡤	𐡤 𐡤	𐡤 𐡤	𐡤 𐡤 𐡤 𐡤	ה	ה	ה	ה	ה	𑀳 𑀳 𑀳	𑀳	𑀴	𑀅
waw	w; oː, uː	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅 𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡥	𐡥	𐡥	𐡥	𐡥	𐡥	𐡥	𐡥	ו	ו	ו	ו	ו	𑀯 𑀯	𑀯	𑀵	𑀆
zain	z	𐡆 𐡆	𐡆	𐡆 𐡆	𐡆 𐡆	𐡆 𐡆	𐡆		𐡆	𐡆 𐡆	𐡆	𐡆		𐡦	𐡦	𐡦			𐡦	𐡦	ז	ז	ז	ז	ז	𑀖 𑀖 𑀖	𑀖	𑀶	𑀇
hēth	ḥ, ʜ, χ	𐡇 𐡇	𐡇 𐡇	𐡇 𐡇 𐡇 𐡇 𐡇 𐡇	𐡇	𐡇 𐡇 𐡇	𐡇 𐡇 𐡇	𐡇	𐡇 𐡇	𐡇 𐡇	𐡇	𐡇 𐡇		𐡧	𐡧	𐡧	𐡧	𐡧	𐡧	𐡧	ח	ח	ח	ח	ח	𑀳 𑀳	𑀳	𑀷	𑀈
tēth	ṭ, tˤ	𐡈 𐡈 𐡈	𐡈	𐡈 𐡈 𐡈		𐡈	𐡈	𐡈		𐡈	𐡈 𐡈	𐡈 𐡈		𐡨	𐡨			𐡨		𐡨	ט	ט	ט	ט	ט	𑀝 𑀝	𑀝	—	𑀉
yodh	j; iː, eː	𐡉	𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉		𐡩	𐡩			𐡩		𐡩	י	י	י	י	י	𑀬 𑀬	𑀬	𑀸	𑀊
kāp	k, x	𐡊 𐡊	𐡊	𐡊 𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊		𐡪	𐡪		𐡪	𐡪	𐡪	𐡪	כ	כ	כ	כ	כ	𑀓 𑀓	𑀓	𑀹	𑀋
lāmadh	l	𐡋	𐡋	𐡋	𐡋 𐡋	𐡋 𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋		𐡫	𐡫	𐡫	𐡫	𐡫	𐡫	𐡫 𐡫 𐡫	ל	ל	ל	ל	ל	𑀮 𑀮	𑀮	𑀺	𑀌
mem	m	𐡌	𐡌	𐡌 𐡌 𐡌 𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌		𐡬	𐡬	𐡬	𐡬	𐡬	𐡬	𐡬 𐡬	מ	מ	מ	מ	מ	𑀫 𑀫	𑀫	𑀻	𑀍
nun	n	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍		𐡭	𐡭	𐡭	𐡭	𐡭	𐡭	𐡭 𐡭	נ	נ	נ	נ	נ	𑀦 𑀦	𑀦	(𑀻)	𑀎
semkath	s	𐡎 𐡎	𐡎 𐡎	𐡎 𐡎 𐡎 𐡎 𐡎 𐡎	𐡎 𐡎	𐡎	𐡎	𐡎	𐡎 𐡎	𐡎	𐡎 𐡎	𐡎 𐡎		𐡮	𐡮	𐡮	𐡮	𐡮		𐡮 𐡮	ס	ס	ס	ס	ס	𑀲 𑀲	𑀲	𑀽	𑀏
ayin, ʿē	ʕ, ʁ	𐡏	𐡏	𐡏 𐡏 𐡏 𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏		𐡯		𐡯	𐡯	𐡯	𐡯	𐡯 𐡯 𐡯	ע	ע	ע	ע	ע	𑀅 𑀁	:	(𑀾)	𑀐
pē	p, ɸ	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐		𐡰	𐡰			𐡰		𐡰 𐡰	פ	פ	פ	פ	פ	𑀧 𑀧	𑀧	𑀿	𑀑
tsādhē	ts, ʂ, sˤ	𐡑	𐡑	𐡑 𐡑 𐡑	𐡑	𐡑 𐡑			𐡑		𐡑 𐡑	𐡑 𐡑		𐡱	𐡱	𐡱			𐡱		צ	צ	צ	צ	צ	𑀙 𑀙	𑀙	𑁀	𑀒
qop	qˤ	𐡒 𐡒 𐡒	𐡒	𐡒 𐡒 𐡒 𐡒 𐡒 𐡒	𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒		𐡲	𐡲	𐡲	𐡲	𐡲		𐡲	ק	ק	ק	ק	ק	𑀓 𑀔	𑀓	—	𑀔
rēsh	r	𐡓	𐡓	𐡓 𐡓 𐡓 𐡓	𐡓 𐡓	𐡓 𐡓	𐡓 𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓		𐡳	𐡳	𐡳	𐡳	𐡳	𐡳	𐡳	ר	ר	ר	ר	ר	𑀭 𑀭	𑀭	𑁁	𑀓
shin	ʃ	𐡔	𐡔	𐡔 𐡔 𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡴	𐡴	𐡴	𐡴	𐡴	𐡴	𐡴	ש	ש	ש	ש	ש	𑀰 𑀰	𑀰	𑁂	𑀔
taw	t, θ	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕		𐡵	𐡵	𐡵	𐡵	𐡵 𐡵	𐡵 𐡵	𐡵 𐡵 𐡵	ת	ת	ת	ת	ת	𑀢 𑀢	𑀢	𑁃	𑀕 ts
																										𑀘 tʃ	𑀜 ñ	𑀞 θ	𑀁 n
																										ʔ a	𑀅𑀅 a	𑀲 a	𑀁 ṅ
																										𑀏 e	𑀐 e		𑀁 ṅ
																										𑀇 i	∴ ∵ i	𑀺 i	~ ṭ, ts
																										𑀑 o	𑀒 o		ḷ
																										𑀉 u	𑀊 u	𑀼 u	𑀁 ṛ

The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqo-qawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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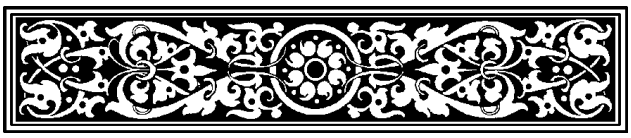
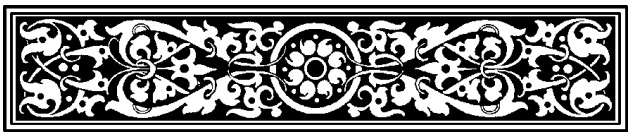


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, traditition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2025.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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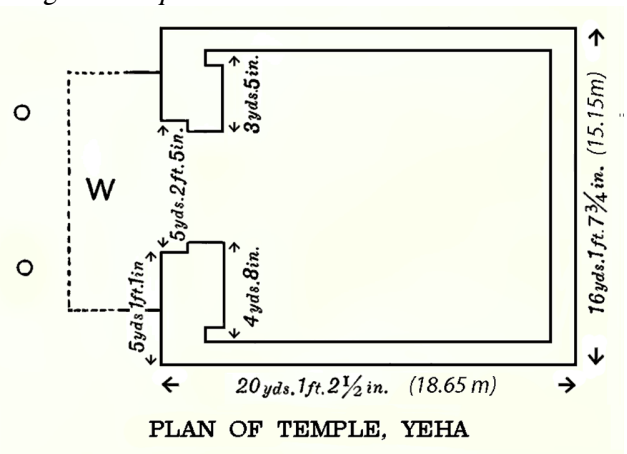
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

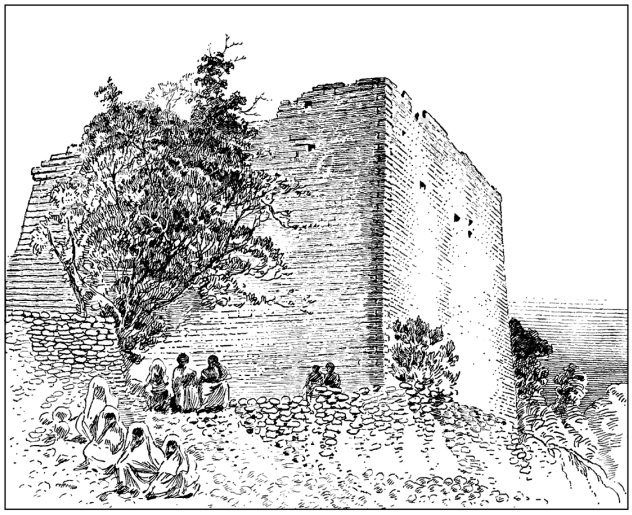
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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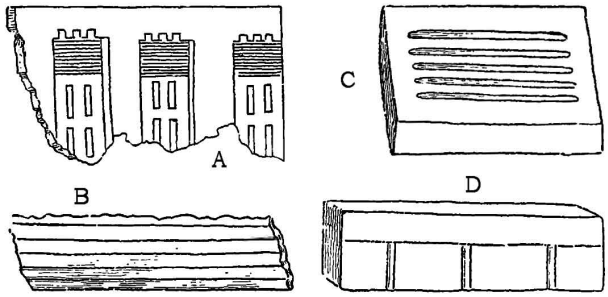
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

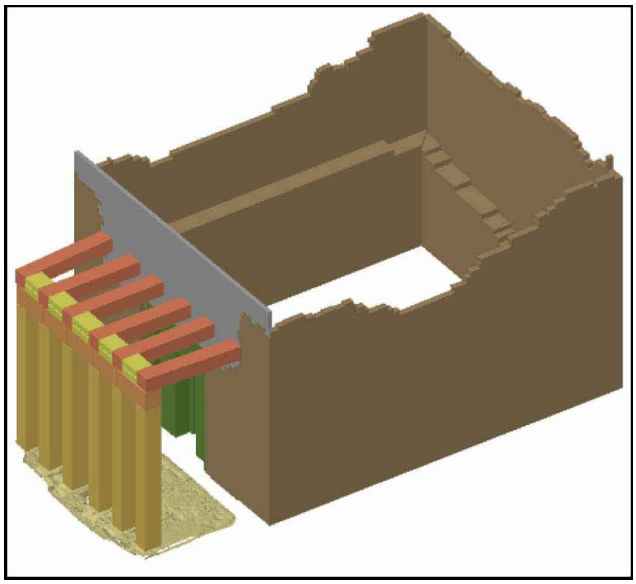
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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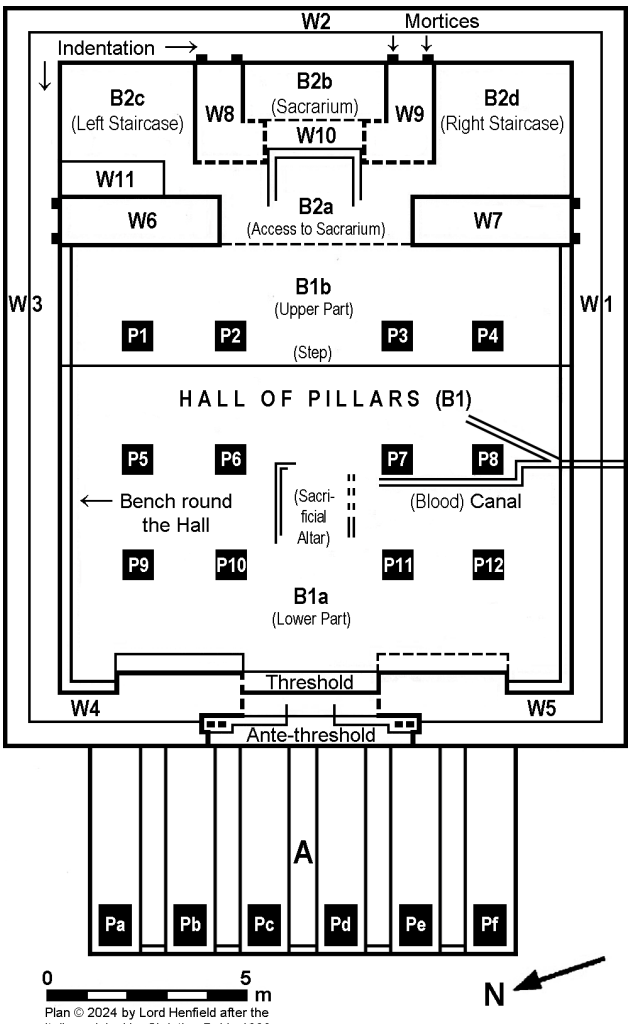
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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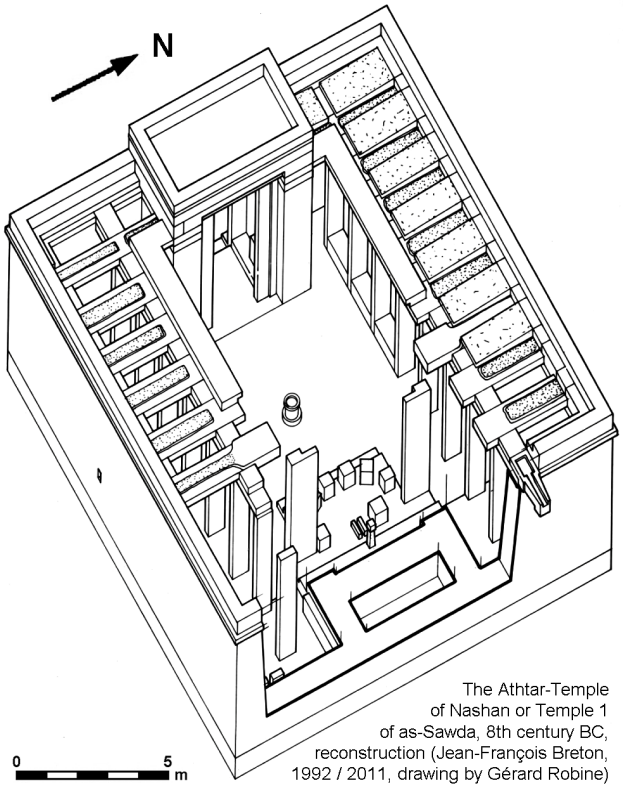
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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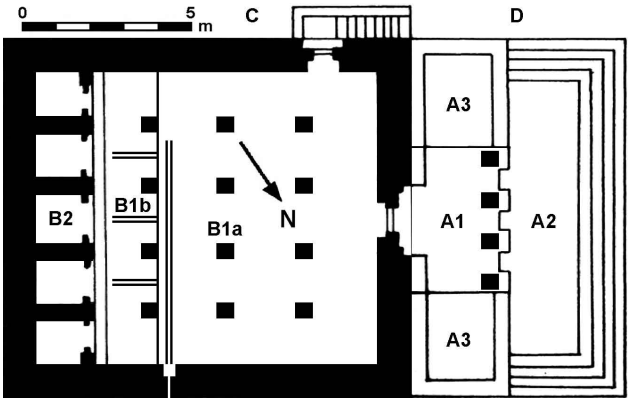
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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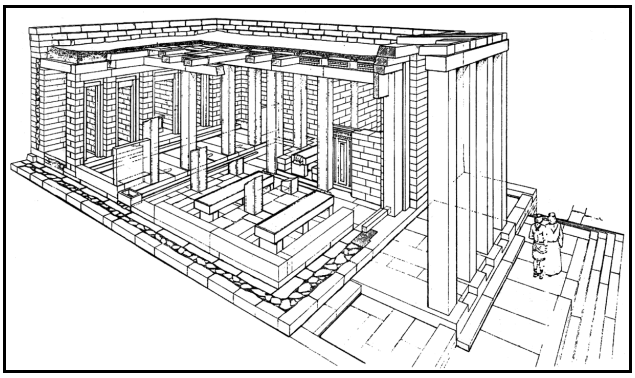
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

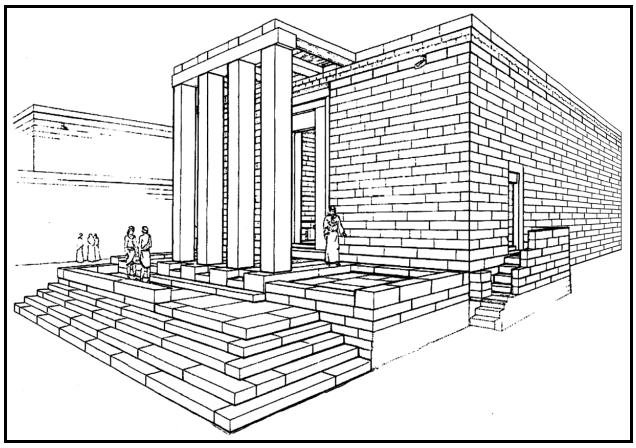
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

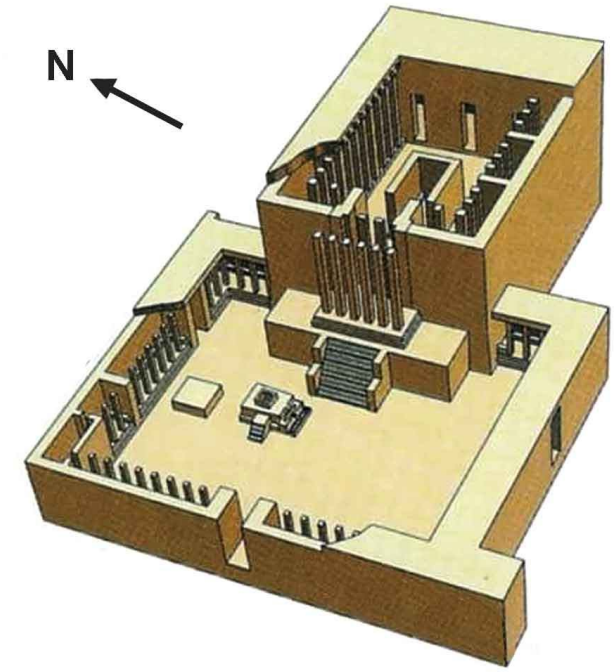
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight for Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Publius Sulpicius Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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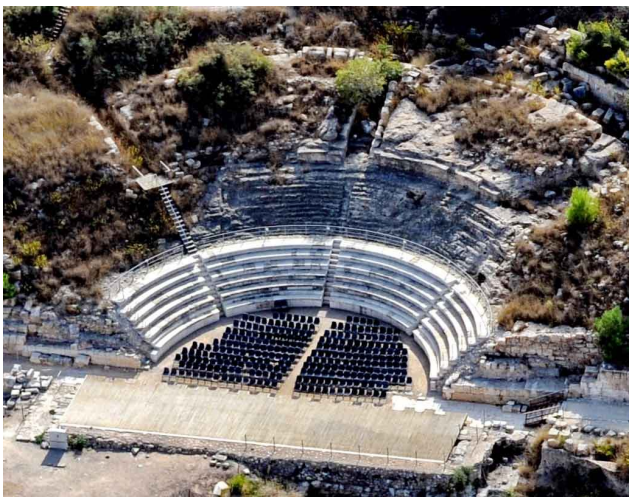
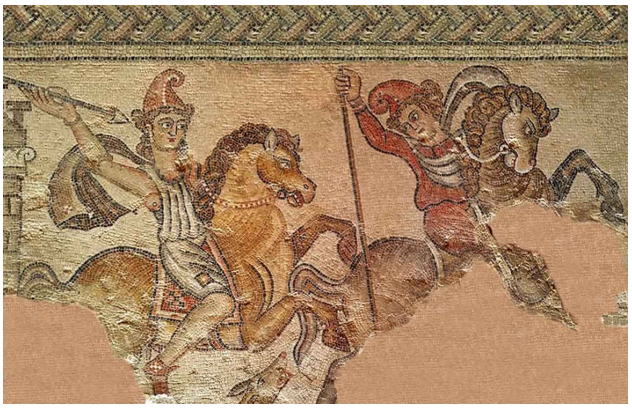


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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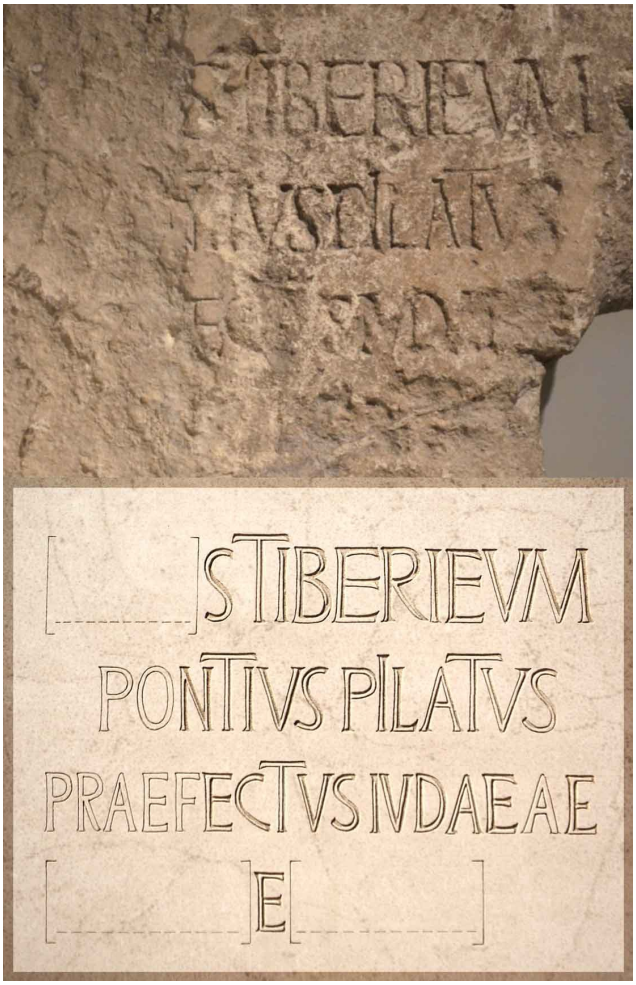
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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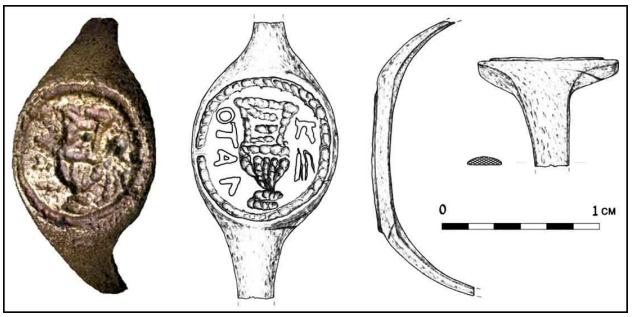
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH: THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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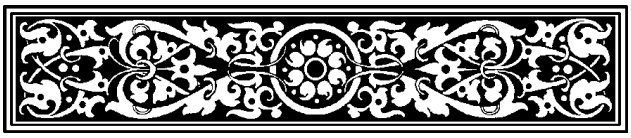
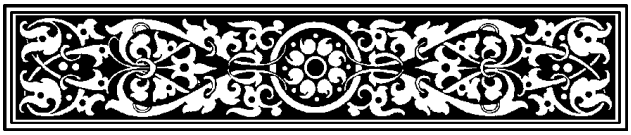


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE HEBREW APOCRYPHA

No supplements as the entire Hebrew Apocrypha (known as Deuterocanon) became part of the Septuagint.

Information on the Hebrew Deuterocanon

(Apocrypha, Hidden Books, from Singular Apocryphon, being the Hebrew Deuterocanon (The 2nd Jewish Canon) are books which the Hebrews do not consider scripture but educational, legal, and historical supplement. The books of Ezra and Maccabees are worthwhile to read. Some contents of the Wisdom of Solomon and the Wisdom of ben Sirach go back 2000 years before the Bible has been finalised in its current form in Babylon during the 6th and 5th centuries BC. See: Appendix D, The Instructions of Shuruppak.

Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees; the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books. The reason for this kind of distribution is a simple one. The Church in the Latin-speaking western half of the Roman Empire was not so much interested in material from the Greek-speaking East. In the East it was important to make Greek and Jewish material available if the Church and Chritianity as a whole wanted to become accepted by the large and powerful eastern population. It was a political decision from the top; meaning Bishop Athanasius of Alexandria (293-373 AD), Eusebius of Caesarea (c. 260–339), or emperor even Flavius Constantinus I (c. 280-337 AD) himself.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by the much younger Protestant denominations (16th century AD). They date from the period 300 BC–100 AD approximately (mostly from 200 BC–70 AD, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.)

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SUPPLEMENTS FROM
AN UNKNOWN PROVENANCE
(that did not become part of the Catholic canon)
- 4 Esdras (Ezra): Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin; Chapters 5-16 [4 Ezra] Hebrew origin)
- The Odes of Solomon (The 42 Odes)

THE FOURTH BOOK OF ESDRAS / EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

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4 ESDRAS (5 EZRA) CHAPTER 1

(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

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4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of

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their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

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37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

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16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

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63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

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29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

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30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

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17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

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56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8
(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to

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make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

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18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

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63 And upon those also that turn to his law;
64 And that he is patient, and long suffereth those that have sinned, as his creatures;
65 And that he is bountiful, for he is ready to give where it needeth;
66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.
67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.
68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.
69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,
70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10
(Origin: Hebrew)
1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.
2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.
3 There be many created, but few shall be saved.
4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.
8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,
11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.
14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
18 But I have heard the swiftness of the judge which is to come.
19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;
21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,
22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
25 For while I live I will speak, and so long as I have understanding I will answer.
26 O look not upon the sins of thy people; but on them which serve thee in truth.
27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.
31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.
32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.
33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

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34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous

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shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

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9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

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50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

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39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall

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make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

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25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow places of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16

(Origin: Hebrew)

1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

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9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

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THE ODES OF SOLOMON

English Translation from
The Lost Books of the Bible
and the Forgotten Books of Eden
Translation: James Rendel Harris, 1909
Estimated Range of Dating: 100-200 A.D.

(The Odes of Solomon is a collection of 42 odes attributed to Solomon. It has nothing to do with the Jewish Book of Odes. The Odes of Solomon date from the first century AD, not much later. The original language of the Odes is thought to have been either Greek or Syriac, and to be generally early Christian in background; this might include Ebionites and Gnostics. The Church Father Lactantius (third century) quoted from them, and the Gnostic book Pistis Sophia mentions about five complete Odes. The Odes of Solomon were included in some editions of the Septuagint, because they were composed for liturgical use. In the Syriac manuscripts, all of the Odes end with a hallelujah.

This text is relevant as it was probably the very first Christian text that was added to a Septuagint manuscript and thus claimed by this act the Greek Old Testament for Christianity. From here, it was only a small step for Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea to create the Christian Bible by adding the entire New Testament to the Septuagint in 325 AD.

The 42 Odes were very popular in Antiquity. The earliest extant manuscripts of the Odes of Solomon date from around the end of the 3rd and the beginning of the 4th century: James H. Charlesworth comments on the attestation to the Odes Of Solomon (The Anchor Bible Dictionary, v. 6, p. 114): "The 11th ode was found among the Bodmer Papyri in a 3d-century Gk manuscript (no. 11). Five were translated into Coptic in the 4th century and used to illustrate the Pistis Sophia (Odes Sol. 1, 5, 6, 22, and 25). Also in the 4th century Ode 19 was quoted by Lactantius (Div. Inst. 4.12.3). In the 10th century a scribe copied the Odes in Syriac, but only Odes Sol. 17:7-42:20 are preserved (British Museum ms. Add. 14538). In the 15th century another scribe copied them into Syriac, but again the beginning is lost (John Rylands Library Cod. Syr. 9 contains only Odes Sol. 3.1b-42:20)."

Although earlier scholars thought the Odes were originally written in Greek or Hebrew, there is now a consensus that Syriac-Aramaic was the original language, and to be generally early Christian in background; this might include Ebionites and Gnostics. There is still controversy over whether the Odes of Solomon were a Jewish or a Christian composition. Their place of origin seems likely to have been the region of Syria where the descendents of these early Christians still live today. Some have claimed that Ode 4 discusses the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 AD One of the strong arguments for an early date is the discovery of references and perhaps even quotations from the Odes in the writings of St. Ignatius of Antioch, who was writing around 100 AD. [* See Elephantine Papyri, Appendix C.]*

The British Museum purchased the Pistis Sophia (Codex Askewianus BM MS. add. 5114) in 1785. The Coptic manuscript, a codex of 174 leaves, was probably composed in the late 3rd century. The manuscript contains the complete text of two of the Odes, portions of two others, and what is believed to be Ode 1 (this ode is unattested in any other manuscript and may not be complete). Pistis Sophia is a Gnostic text composed in Egypt, perhaps a translation from Greek with Syrian provenance.

After this discovery of portions of the Odes of Solomon in Pistis Sophia, scholars searched to find more complete copies of these intriguing texts. In 1909, the English Scholar James Rendel Harris, MA., Hon. Fellow of Clare College, Cambridge, discovered a pile of forgotten leaves from a Syriac manuscript lying on a shelf in his study. Unfortunately, all he could recall was that they came from the 'neighbourhood of the Tigris'. The manuscript (Cod. Syr. 9 in the John Rylands Library) is the most complete of the extant texts of the Odes. The manuscript begins with the second strophe of the first verse of Ode 3 (the first two odes have been lost). The manuscript gives the entire corpus of the Odes of Solomon through to the end of Ode 42.

They are strangely lacking in historical allusions. Their radiance is no reflection of other days. They do not borrow from either the Old Testament or the Gospels. The inspiration of these verses is first-hand. They remind you of Aristides' remark, "A new people with whom something Divine is mingled." Here is vigor and insight to which we can find parallels only in the most exalted parts of the Scriptures. It seems to be that these Odes are songs of newly baptized Christians of the First Century.)

"There does not seem to be anything about which everyone seem agreed unless it be that the Odes are of singular beauty and high spiritual value." -- James Rendel Harris.

ODES OF SOLOMON CHAPTER 1.

1 The Lord is on my head like a crown, and I shall not be without Him.

2 They wove for me a crown of truth, and it caused thy branches to bud in me.

3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head.

4 Thy fruits are full-grown and perfect, they are full of thy salvation.

ODES OF SOLOMON CHAPTER 2.

(No part of this Ode has ever been identified.)

ODES OF SOLOMON CHAPTER 3.

The first words of this Ode have disappeared.

1 . . . I put on:

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2 And his members are with him. And on them do I stand, and He loves me:

3 For I should not have known how to love the Lord, if He had not loved me.

4 For who is able to distinguish love, except the one that is loved?

5 I love the Beloved, and my soul loves Him:

6 And where His rest is, there also am I;

7 And I shall be no stranger, for with the Lord Most High and Merciful there is no grudging.

8 I have been united to I-run, for the Lover has found the Beloved,

9 And because I shall love Him that, is the Son, I shall become a son;

10 For he that is joined to Him that is immortal, will also himself become immortal;

11 And he who has pleasure in the Living One, will become living.

12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

13 Be wise and understanding and vigilant. Hallelujah.

ODES OF SOLOMON CHAPTER 4.

This Ode is important because of the historical allusion with which it commences. This may refer to the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 A.D. Reason for the closing: The Jewish War 66-73 that was launched by radical groups such as Sadducees [Zadokites], Zealots and Sicarii. According to Titus Flavius Josephus, the war cost over a million lives.

1 No man, O my God, changeth thy holy place;

2 And it is not (possible) that he should change it and put it in another place: because he hath no power over it:

3 For thy sanctuary thou hast designed before thou didst make (other) places:

4 That which is the older shall not be altered by those that are younger than itself.

5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits:

6 For one hour of thy Faith is more precious than all days and years.

7 For who is there that shall put on thy grace, and be hurt?

8 For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it.

9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee:

10 Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey:

11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised:

12 And the end was revealed before thee: for what thou gavest, thou gavest freely:

13 So that thou mayest, not draw them back and take them again:

14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah.

ODES OF SOLOMON CHAPTER 5.

This Ode has strangely appeared in a speech by Salome in another ancient work called the Pistis Sophia.

1 I will give thanks unto thee, O Lord, because I love thee;

2 O Most High, thou wilt not forsake me, for thou art my hope:

3 Freely I have received thy grace, I shall live thereby:

4 My persecutors will come and not see me:

5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6 And they shall have no light to see: they may not take hold upon me.

7 Let their counsel become thick darkness, and what I have cunningly devised, let it return upon their own heads:

8 For they have devised a counsel, and it did not succeed:

9 For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear:

10 And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11 And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 6.

First century universalism is revealed in an interesting way in verse 10.

1 As the hand moves over the harp, and the strings speak.

2 So speaks in my members the Spirit of the Lord, and I speak by His love.

3 For it destroys what is foreign, and everything that is bitter:

4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us.

6 And the praise of His name He gave us: our spirits praise His holy Spirit.

7 For there went forth a stream and became a river great and broad;

8 For it flooded and broke up everything and it brought (water) to the Temple:

9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters;

10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it;

11 And thirst was relieved and quenched: for from the Most High the draught was given.

12 Blessed then are the ministers of that draught who are entrusted with that water of His:

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13 They have assuaged the dry lips, and the will that had fainted they have raised up;
14 And souls that were near departing they have caught back from death:
15 And limbs that had fallen they straightened and set up:
16 They gave strength for their feebleness and light to their eyes:
17 For everyone knew them in the Lord, and they lived by the water of life for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 7.

A wonderfully, simple and joyful psalm on the Incarnation.

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint:
2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent:
3 For I have a helper, the Lord.
4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness.
5 He became like me, in order that I might receive Him:
6 He was reckoned like myself in order that I might put Him on;
7 And I trembled not when I saw Him: because He was gracious to me:
8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him:
9 The Father of knowledge is the word of knowledge:
10 He who created wisdom is wiser than His works:
11 And He who created me when yet I was not knew what I should do when I came into being:
12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice:
13 Because He it is that is incorrupt, the fulness of the ages and the Father of them.
14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves:
15 For knowledge He hath appointed as its way, He hath widened it and extended it; and brought to all perfection;
16 And set over it the traces of His light, and I walked therein from the beginning even to the end.
17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything;
18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord;
19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones:
20 The seers shall come before Him and they shall be seen before Him,
21 And they shall praise the Lord for His love: because He is near and beholdeth.
22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned:
23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived.
24 They who make songs shall sing the grace of the Lord Most High;
25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song: p. 124
26 And there shall neither be anything that breathes without knowledge, nor any that is dumb:
27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him:
28 Confess ye His power, and show forth His grace. Hallelujah.

ODES OF SOLOMON CHAPTER 8.

Note the sudden transition from the person of the Psalmist to the person of the Lord (v. 10). This is like the canonical Psalter in style.

1 Open ye, open ye your hearts to the exultation of the Lord:
2 And let your love be multiplied from the heart and even to the lips,
3 To bring forth fruit to the Lord [fruit], holy [fruit], and to talk with watchfulness in His light.
4 Rise up, and stand erect, ye who sometime were brought low:
5 Tell forth ye who were in silence, that your mouth hath been opened.
6 Ye, therefore, that were despised, be henceforth lifted up, because your righteousness hath been exalted.
7 For the right hand of the Lord is with you: and He is your helper:
8 And peace was prepared for you, before ever your war was.
9 Hear the word of truth, and receive the knowledge of the Most High.
10 Your flesh has not known what I am saying to you neither have your hearts known what I am showing to you.
11 Keep my secret, ye who are kept by it:
12 Keep my faith, ye who are kept by it.
13 And understand my knowledge, ye who know me in truth.
14 Love me with affection, ye who love:
15 For I do not turn away my face from them that are mine;
16 For I know them, and before they came into being I took knowledge of them, and on their faces I set my seal:
17 I fashioned their members: my own breasts I prepared for them, that they might drink my holy milk and live thereby.
181 took pleasure in them and am not ashamed of them:
19 For my workmanship are they and the strength of my thoughts:
20 Who then shall rise up against my handiwork, or who is there that is not subject to them?
21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones:
22 And my righteousness goeth before them and they shall not be deprived of my name, for it is with them.
23 Ask, and abound and abide in the love of the Lord,

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24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth:

25 And they that are saved in Him that was saved;

26 And ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

ODES OF SOLOMON CHAPTER 9.

We shall never know surely whether the wars referred to here are spiritual or actual outward wars.

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul,

2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Messiah.

3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.

4 Be enriched in God the Father, and receive the thought of the Most High.

5 Be strong and be redeemed by His grace.

6 For I announce to you peace, to you His saints;

7 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed.

8 An everlasting crown for ever is Truth. Blessed are they who set it on their heads:

9 A stone of great price is it; and there have been wars on account of the crown.

10 And righteousness hath taken it and hath given it to you.

11 Put on the crown in the true covenant of the Lord.

12 And all those who have conquered shall be written in His book.

13 For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 10.

A vigorous little Ode in which Christ Himself is the speaker.

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life;

2 And gave me that I might speak the fruit of His peace:

3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom.

4 I was strengthened and made mighty and took the world captive;

5 And it became to me for the praise of the Most High, and of God my Father.

6 And the Gentiles were gathered together who were scattered abroad.

7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart:

8 And they walked in my life and were saved and became my people for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 11.

A beautiful sketch of Paradise regained and the blessedness of those who have returned to the privileges of the fallen Adam.

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord,

2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love.

3 And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth:

4 From the beginning and even to the end I acquired His knowledge:

5 And I was established upon the rock of truth, where He had set me up:

6 And speaking waters touched my lips from the fountain of the Lord plenteously:

7 And I drank and was inebriated with the living water that doth not die;

8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,

9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me:

10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption;

11 And I became like the land which blossoms and rejoices in its fruits:

12 And the Lord was like the sun shining on the face of the land;

13 He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord;

14 And He carried me to His Paradise; where is the abundance of the pleasure of the Lord;

15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land! and those who have a place in thy Paradise;

16 And they grow by the fruits of the trees. And they have changed from darkness to light.

17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine:

18 And they have turned back the bitterness of the trees from them, when they were planted in thy, land;

19 And everything became like a relic of thyself, and memorial for ever of thy faithful works.

20 For there is abundant room in thy Paradise, and nothing is useless therein;

21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 12.

An exceptionally high level of spiritual thought.

1 He hath filled me with words of truth; that I may speak the same;

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2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.

3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light;

4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants.

5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;

6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.

7 For as its work is, so is its end: for it is light and the dawning of thought;

8 And by it the worlds talk one to the other; and in the Word there were those that were silent;

9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;

10 And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it:

11 For the dwelling-place of the Word is man: and its truth is love.

12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Hallelujah.

ODES OF SOLOMON CHAPTER 13.

A strange little Ode.

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face:

2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness and clothe yourselves therewith:

3 And be without stain at all times before Him. Hallelujah.

ODES OF SOLOMON CHAPTER 14.

This Ode is as beautiful in style as the canonical Psalter.

1 As the eyes of a son to his father, so are my eyes, O Lord, at all times towards thee.

2 For with thee are my consolations and my delight.

3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me.

4 Stretch out to me, O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure.

5 Let me be well-pleasing before thee, because of thy glory and because of thy name:

6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love.

7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee:

8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord.

9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

ODES OF SOLOMON CHAPTER 15.

One of the loveliest Odes in this unusual collection.

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord;

2 Because He is my Sun and His rays have lifted me up; and His light hath dispelled all darkness from my face.

3 In Him I have acquired eyes and have seen His holy day:

4 Ears have become mine and I have heard His truth.

5 The thought of knowledge hath been mine, and I have been delighted through Him.

6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging.

7 And according to His bounty He hath given to me, and according to His excellent beauty He hath made me.

8 I have put on incorruption through His name: and have put oft corruption by His grace.

9 Death hath been destroyed before my face: and Sheol hath been abolished by my word:

10 And there hath gone up deathless life in the Lord's land,

11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

ODES OF SOLOMON CHAPTER 16.

The beauty of God's creation.

1 As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship:

2 So also my work is the Psalm of the Lord: my craft and my occupation are in His praises:

3 Because His love bath nourished my heart, and even to my lips His fruits He poured out.

4 For my love is the Lord, and therefore I will sing unto Him:

5 For I am made strong in His praise, and I have faith in Him.

6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers:

7 The multitude of His mercies and the strength of His word.

8 For the word of the Lord searches out all things, both the invisible and that which reveals His thought;

9 For the eye sees His works, and the ear hears His thought;

10 He spread out the earth and He settled the waters in the sea:

11 He measured the heavens and fixed the stars: and He established the creation and set it up:

12 And He rested from His works:

13 And created things run in their courses, and do their works:

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14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word.

15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night:

16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land;

17 And their alternations one to the other speak the beauty of God:

IS And there is nothing that is without the Lord; for He was before any thing came into being:

19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 17.

A peculiar change of personality, scarcely realized until the return from it in the last verse.

1 I was crowned by my God: my crown is living:

2 And I was justified in my Lord: my incorruptible salvation is He.

3 I was loosed from vanity, and I was not condemned:

4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5 And the thought of truth led me on. And I walked after it and did not wander:

6 And all that have seen me were amazed: and I was regarded by them as a strange person:

7 And He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth.

8 And from thence He gave me the way of His precepts and I opened the doors that were closed,

9 And brake in pieces the bars of iron; but my iron melted and dissolved before me;

10 Nothing appeared closed to me: because I was the door of everything.

11 And I went over all my bondmen to loose them; that I might not leave any man bound or binding:

12 And I imparted my knowledge without grudging: and my prayer was in my love:

13 And I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived;

14 And they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head, the Lord Messiah. Hallelujah.

ODES OF SOLOMON CHAPTER 18.

A man who had a spiritual experience brings a message.

1 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake.

2 My members were strengthened that they might not fall from His strength.

3 Sicknesses removed from my body, and it stood to the Lord by His will. For His kingdom is true.

4 O Lord, for the sake of them that are deficient do not remove thy word from me!

5 Neither for the sake of their works do thou restrain from me thy perfection!

6 Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood.

7 Thou wilt appoint me to victory; our Salvation is thy right hand. And thou wilt receive men from all quarters.

8 And thou wilt preserve whosoever is held in evils:

9 Thou art my God. Falsehood and death are not in thy mouth:

10 For thy will is perfection; and vanity thou knowest not,

11 Nor does it know thee.

12 And error thou knowest not,

13 Neither does it know thee.

14 And ignorance appeared like a blind man; and like the foam of the sea,

15 And they supposed of that vain thing that it was something great;

16 And they too came in likeness of it and became vain; and those have understood who have known and meditated;

17 And they have not been corrupt in their imagination; for such were in the mind of the Lord;

18 And they mocked at them that were walking in error;

19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name Hallelujah.

ODES OF SOLOMON CHAPTER 19.

Fantastic and not in harmony with the other Odes. The reference to a painless Virgin Birth is notable.

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord.

2 The Son is the cup, and He who was milked is the Father:

3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released;

4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing:

5 And they who receive in its fulness are the ones on the right hand.

6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies;

7 And she travailed and brought forth a Son, without incurring pain;

8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will;

9 And she brought Him forth openly, and acquired Him with great dignity,

10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty. Hallelujah.

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ODES OF SOLOMON CHAPTER 20.

A mixture of ethics and mysticism; of the golden rule and the tree of life.

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought.

2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally.

3 The sacrifice of the Lord is righteousness, and purity of heart and lips.

4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul.

5 Thou shalt not acquire a stranger by the price of thy silver, neither shalt thou seek to devour thy neighbour,

6 Neither shalt thou deprive him of the covering of his nakedness.

7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,

8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee,

9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 21.

A remarkable explanation of the "coats of skin" in the third chapter of Genesis.

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation:

2 And I put off darkness and clothed myself with light,

3 And my soul acquired a body free from sorrow or affliction or pains.

4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption:

5 And I was lifted up in His light; and I served before Him,

6 And I became near to Him, praising and confessing Him;

7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Hallelujah.

ODES OF SOLOMON CHAPTER 22.

Like the Psalms of David in their exultation because of freedom.

1 He who brought me down from on high, also brought me up from the regions below;

2 And He who gathers together the things that are betwixt is He also who cast me down:

3 He who scattered my enemies had existed from ancient and my adversaries:

4 He who gave me authority over bonds that I might loose them;

5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed.

6 Thou wast there and didst help me, and in every place thy name was a rampart me

7 Thy right hand destroyed his wicked poison; and thy hand levelled the way for those who believe in thee.

8 And thou didst choose them from the graves and didst separate them from the dead.

9 Thou didst take dead bones and didst cover them with bodies.

10 They were motionless, and thou didst give them energy for life.

11 Thy way was without corruption, and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed,

12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and it became the dwelling place of the saints. Hallelujah.

ODES OF SOLOMON CHAPTER 23.

The reference to the sealed document sent by God is one of the great mysteries of the collection.

1 Joy is of the saints! and who shall put it on, but they alone?

2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning?

3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning?

4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge.

5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow:

6 And many hands rushed to the letter to seize it and to take and read it:

7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it.

8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they.

9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it.

10 But a wheel received it and came over it:

11 And there was with it a sign of the Kingdom and of the Government:

12 And everything which tried to move the wheel it mowed and cut down:

13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path.

14 The head went down to the feet, for down to the feet ran the wheel, and that which was a sign upon it.

15 The letter was one of command, for there were included in it all districts;

16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father,

17 And He inherited and took possession of everything. And the thought of many was brought to nought.

18 And all the apostates hasted and fled away. And those who persecuted and were enraged became extinct.

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19 And the letter was a great volume, which was wholly written by the. finger of God:

20 And the name of the Father was on it, and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 24.

The mention of the Dove refers to a lost Gospel to which there are rare references in ancient writings.

1 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard:

2 And the inhabitants were afraid and the sojourners were moved:

3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail:

4 And no food was given to them, because it did not belong to them;

5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought, those that had existed from ancient times;

6 For they were corrupt from the beginning; and the end of their corruption was life:

7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain:

8 And the Lord destroyed the imaginations of all them that had not the truth with them.

9 For they who in their hearts were lifted up were deficient in wisdom, and so they were rejected, because the truth was not with them.

10 For the Lord disclosed His way, and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

ODES OF SOLOMON CHAPTER 25.

Back again to personal experience.

1 I was rescued from my bonds and unto thee, my God, I fled:

2 For thou art the right hand of my Salvation and my helper.

3 Thou hast restrained those that rise up against me,

4 And I shall see him no more: because thy face was with me, which saved me by thy grace.

5 But I was despised and rejected in the eye of many: and I was in their eyes like lead,

6 And strength was mine from thyself and help.

7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright:

8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin;

9 For thy right hand lifted me up and removed sickness from me:

10 And I became mighty in: the truth, and holy by thy righteousness; and all my adversaries were afraid of me;

11 And I became admirable by the name of the Lord, and was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 26.

Remarkable praise.

1 I poured out praise to the Lord, for I am His:

2 And I will speak His holy song, for my heart is with Him.

3 For His harp is in my hands, and the Odes of His rest shall not be silent.

4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members.

5 For from the east and even to the west is His praise:

6 And from the south and even to the north is the confession of Him:

7 And from the top of the hills to their utmost bound is His perfection.

8 Who can write the Psalms of the Lord, or who read them?

9 Or who can train his soul for life, that his soul may be saved,

10 Or who can rest on the Most High, so that with His mouth he may speak?

11 Who is able to interpret the wonders of the Lord?

12 For he who could interpret would be dissolved and would become that which is interpreted.

13 For it suffices to know and to rest: for in rest the singers stand,

14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

ODES OF SOLOMON CHAPTER 27.

The human body makes a cross when a man stands erect in prayer with arms outstretched.

1 I stretched out my hands and sanctified my Lord:

2 For the extension of my hands is His sign:

3 And my expansion is the upright tree [or cross].

ODES OF SOLOMON CHAPTER 28.

This Ode is a musical gem.

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths.

2 So also are the wings of the Spirit over my heart:

3 My heart is delighted and exults: like the babe who exults in the womb of his mother:

4 I believed; therefore I was at rest; for faithful is He in whom I have believed:

5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar;

6 For I am ready before destruction comes; and I have been set on His immortal pinions:

7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.

8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;

9 And my oppression became my salvation; and I was their reprobation because there was no zeal in me;

10 Because I did good to every man I was hated,

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11 And they came round me like mad dogs, who ignorantly attack their masters,

12 For their thought is corrupt and their understanding perverted.

13 But I was carrying water in my right hand, and their bitterness I endured by my sweetness;

14 And I did not perish, for I was not their brother nor was my birth like theirs.

15 And they sought for my death and did not find it: for I was older than the memorial of them;

16 And vainly did they make attack upon me and those who, without reward, came after me:

17 They sought to destroy the memorial of him who was before them.

18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

ODES OF SOLOMON CHAPTER 29.

Again reminiscent of the Psalms, of David.

1 The Lord is my hope: in Him I shall not be confounded.

2 For according to His praise He made me, and according to His goodness even so He gave unto me:

3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high:

4 And brought me up out of the depths of Sheol: and from the mouth of death He drew me:

5 And thou didst lay my enemies low, and He justified me by His grace.

6 For I believed in the Lord's Messiah: and it appeared to me that He is the Lord;

7 And He showed him His sign: and He led me by His light, and gave me the rod of His power;

8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low:

9 To make war by His word, and to take victory by His power.

10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away;

11 And I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Hallelujah.

ODES OF SOLOMON CHAPTER 30.

An invitation to the thirsty.

1 Fill ye waters for yourselves from the living fountain of the Lord, for it is opened to you:

2 And come all ye thirsty, and take the draught; and rest by the fountain of the Lord.

3 For fair it is and pure and gives rest to the soul. Much more pleasant are its waters than honey;

4 And the honeycomb of bees is not to be compared with it.

5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name.

6 And it came infinitely and invisibly: and until it was set in the midst they did not know it:

7 Blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

ODES OF SOLOMON CHAPTER 31.

A song that Marcus Aurelius might have known when he said "Be like the promontory against which the waves continually break."

1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance:

2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord.

3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name:

4 And He lifted up His voice to the Most High, and offered to Him the sons that were with Him.

5 And His face was justified, for thus His holy Father had given to Him.

6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life.

7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them.

8 But I endured and held my peace and was silent, as if not, moved by them.

9 But I stood unshaken like a firm rock which is beaten by the waves and endures.

10 And I bore their bitterness for humility's sake:

11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers, to whom I promised the salvation of their seed. Hallelujah.

ODES OF SOLOMON CHAPTER 32.

Joy and light.

1 To the blessed there is joy from their hearts, and light from Him that dwells in them:

2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 33.

A virgin stands and proclaims (v. 5).

1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought;

2 And He destroyed perdition from before Him, and devastated all its order;

3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other:

4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person.

5 But there stood a perfect virgin who was proclaiming and calling and saying,

6 O ye sons of men, return ye, and ye daughters of men, come ye:

7 And forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition,

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8 And make you wise in the ways of truth: that you be not destroyed nor perish:

9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed.

10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt:

11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

ODES OF SOLOMON CHAPTER 34.

True poetry--pure and simple.

1 No way is hard where there is a simple heart.

2 Nor is there any wound where the thoughts are upright:

3 Nor is there any storm in the depth of the illuminated thought:

4 Where one is surrounded on every side by beauty, there is nothing that is divided.

5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge.

6 Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 35.

"No cradled child more softly lies than I: come soon, eternity."

1 The dew of the Lord in quietness He distilled upon me:

2 And the cloud of peace He caused to rise over my head, which guarded me continually;

3 It was to me for salvation: everything was shaken and they were affrighted;

4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord:

5 More than shelter was He to me, and more than foundation.

6 And I was carried like a child by his mother: and He gave me milk, the dew of the Lord:

7 And I grew great by His bounty, and rested in His perfection,

8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High, and I was redeemed with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 36.

Theologians have never agreed on an explanation of this perplexing Ode.

1 I rested in the Spirit of the Lord: and the Spirit raised me on high:

2 And made me stand on my feet in the height of the Lord, before His perfection and His glory, while I was praising Him by the composition of His songs.

3 The Spirit brought me forth before the face of the Lord: and, although a son of man, I was named the Illuminate, the Son of God:

4 While I praised amongst the praising ones, and great was I amongst the mighty ones.

5 For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection:

6 And I became one of His Neighbours; and my mouth was opened, like a cloud of dew,

7 And my heart poured out as it were a gushing stream of righteousness,

8 And my access to Him was in peace; and I was established by the Spirit of His government. Hallelujah.

ODES OF SOLOMON CHAPTER 37.

An elementary Ode.

1 I stretched out my hands to my Lord: and to the Most I High I raised my voice:

2 And I spake with the lips of my heart; and He heard me, when my voice reached I Him:

3 His answer came to me, and gave me the fruits of my labours;

4 And it gave me rest by the grace of the Lord. Hallelujah.

ODES OF SOLOMON CHAPTER 38.

A beautiful description of the power of truth.

1 I went up to the light of truth as if into a chariot:

2 And the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me:

3 And it became to me a haven of Salvation: and set me on the arms of immortal life:

4 And it went with me and made me rest, and suffered me not to wander, because it was the Truth;

5 And I ran no risk, because I walked with Him;

6 And I did not make an error in anything because I obeyed the Truth.

7 For Error flees away from it, and meets it not: but the Truth proceeds in the right path, and

8 Whatever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness:

9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted;

10 And I asked the Truth 'Who are these?'; and He said to me, 'This is the deceiver and the error:

11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world:

12 And they invite many to the banquet,

13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence;

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14 And then they leave them; and then these go about like madmen corrupting: seeing that-they are without heart, nor do they seek for it!

15 And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me,

16 And I was established and lived and was redeemed,

17 And my foundations were laid on the hand of the Lord: because He established me.

18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever.

19 It struck deep and sprung up and spread out, and was full and enlarged;

20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips,

21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

ODES OF SOLOMON CHAPTER 39.

One of the few allusions to events in the Gospels--that of our Lord walking on the Sea of Galilee.

1 Great rivers are the power of the Lord:

2 And they carry headlong those who despise Him: and entangle their paths:

3 And they sweep away their fords, and catch their bodies and destroy their lives.

4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved;

5 And those who walk on them without blemish shall not be afraid.

6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord;

7 Put on, therefore, the name of the Most High, and know Him, and you shall cross without danger, for the rivers will be subject to you.

8 The Lord has bridged them by His word; and He walked and crossed them on foot:

9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up.

10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Messiah stand firm and are not obliterated and are not defaced.

11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

ODES OF SOLOMON CHAPTER 40.

A song of praise without equal.

1 As the honey distills from the comb of the bees,

2 And the milk flows from the woman that loves her children;

3 So also is my hope on Thee, my God.

4 As the fountain gushes out its water,

5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms.

6 And my face exults with His gladness, and my spirit exults in His love, and my soul shines in Him:

7 And reverence confides in Him; and redemption in Him stands assured:

8 And His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

ODES OF SOLOMON CHAPTER 41.

We discover that the writer may be a Gentile (v. 8).

1 All the Lord's children will praise Him, and will collect the truth of His faith.

2 And His children shall be known to Him. Therefore we will sing in His love:

3 We live in the Lord by His grace: and life we receive in His Messiah:

4 For a great day has shined upon us: and marvellous is He who has given us of His glory.

5 Let us, therefore, all of us unite together in the name of the Lord, and let us honour Him in His goodness,

6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day.

7 Let us exult with the joy of the Lord.

8 All those will be astonished that see me. For from another race am I:

9 For the Father of truth remembered me: He who possessed me from the beginning:

10 For His bounty begat me, and the thought of His heart:

11 And His Word is with us in all our way;

12 The Saviour who makes alive and does not reject our souls-;

13 The man who was humbled, and exalted by His own righteousness,

14 The Son of the Most High appeared in the perfection of His Father;

15 And light dawned from the Word that was beforetime in Him;

16 The Messiah is truly one; and He was known before the foundation of the world,

17 That He might save souls for ever by the truth of His name: a new song arises from those who love Him. Hallelujah.

ODES OF SOLOMON CHAPTER 42.

The Odes of Solomon, the Son of David, are ended with the following exquisite verses.

1 I stretched out my hands and approached my Lord:

2 For the stretching of my hands is His sign:

3 My expansion is the outspread tree which was set up on the way of the Righteous One.

4 And I became of no account to those who did not take hold of me; and I shall be with those who love me.

5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive:

6 And I rose up and am with them; and I will speak by their mouths.

7 For they have despised those who persecuted them;

8 And I lifted up over them the yoke of my love;

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9 Like the arm of the bridegroom over the bride,
10 So was my yoke over those that know me:
11 And as the couch that is spread in the house of the bridegroom and bride,
12 So is my love over those that believe in me.
13 And I was not rejected though I was reckoned to be so.
14 I did not perish, though they devised it against me.
15 Sheol saw me and was made miserable:
16 Death cast me up, and many along with me.
17 I had gall and bitterness, and I went down with him to the utmost of his depth:
18 And the feet and the head he let go, for they were not able to endure my face:
19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips:
20 Because my word shall not be void:
21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness,
22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.
23 For we see that our death has not touched thee.
24 Let us also be redeemed with thee: for thou art our Redeemer.
25 And I heard their voice; and my name I sealed upon their heads:
26 For they are free men and they are mine. Hallelujah.

SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as the Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been

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problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

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Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to

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ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

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12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

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5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

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32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

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25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

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17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with

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blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320

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A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a

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good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the

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waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

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10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

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22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

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12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

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18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this

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place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

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20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their

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creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this

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month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

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17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him

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and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

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9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee

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out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

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23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

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18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

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15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways

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throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

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16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy

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sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

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13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

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11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the

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fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord

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shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again

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the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

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7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

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11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no

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righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the

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first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to

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thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

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2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

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11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of

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Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the

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first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

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12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

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14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court

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and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that

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were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

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3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

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Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]."

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became bishop of Caesarea Maritima [the Roman capital of the Holy Land] in about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey)in 325 AD. This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha. Emperor Constantine commissioned 50 Bibles to be produced to spread them over the whole Roman Empire as common lawbook; two copies survived: the Codex Sinaiticus and the Codex Vaticanus. They were produced by bishop Athanasius and his scribes in the City of Alexandria, Egypt). 600 years before, this was also the location where Septuagint was produced on commission of Pharao Ptolemy II Philadelphus, the Greek Old Testament, which was now reused in the 50 Bibles of Constantine.)

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FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud

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voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom

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the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness

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of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older

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emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed, distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

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25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of

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authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is

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invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol,

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setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome, and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who

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should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to

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promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces; this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides,

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his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more

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horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's

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army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making

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earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character

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shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with

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hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it

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incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the

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place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge

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of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is

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that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one

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molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the

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Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Arius the Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are

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enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend, or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due

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acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed

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above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together

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such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the

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perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in

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their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they

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who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very

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ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be

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the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship

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at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind,

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not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to

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him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed

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to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district,

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through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

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The Emperor's Letter to me on my refusing the Bishopric of Antioch.

Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with

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such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and

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complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-

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grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely

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inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the

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Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine

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doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere

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followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the

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whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

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45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

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52 That after they had reached Man's Estate he was their Guide in Piety.

As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor,

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representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of

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the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name

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which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Dr Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Dr Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
German: Eyn Sermon von dem Ablass vnnd Gnade
Language: Late Middle High German
Author: Dr Martin Luther
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Dr Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

• The Teaching of Kagemna c. 2613-2589 BC
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
• The Commandments Of Maat c. 2500-2345 BC.
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913, Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff’s transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers"? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, ‘Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, ‘Woe to him who amasses that which is not his! How long will he load himself up with pledges?’ Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is **Sirat Rasul Allah**, "Life of Allah's Messenger," The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is **Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan." See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• *[****Mary****]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

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Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ

ΚΑΤΑ ΤΟΥΣ ΕΒΔΟΜΗΚΟΝΤΑ

ΔΙ ΑΥΘΕΝΤΙΑΣ

ΞΥΣΤΟΥ Ε ΑΚΡΟΥ ΑΡΧΙΕΡΕΩΣ

ΕΚΔΟΘΕΙΣΑ

VETVS TESTAMENTVM

IVXTA SEPTVAGINTA

EX AVCTORITATE

SIXTI V. PONT. MAX.

EDITVM

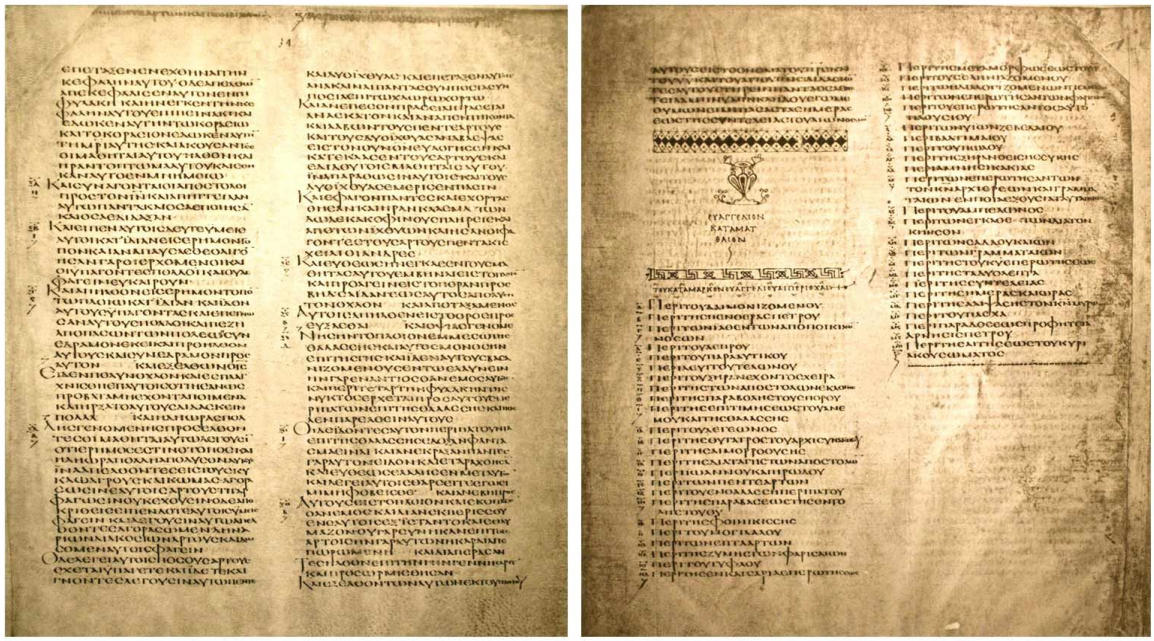
ROMAE,

Ex Typographia Franciſci Zannetti. M. D. LXXXVII

CVM PRIVILEGIO GEORGIO FURRARIO CONCESSO.

The opened Codex Sinaiticus. It was written in a “fourfold form” (in 4 columns); British Library, Add MS 43725.

The opened Codex Vaticanus. It was written in a “threefold form” (in 3 columns), Bibliotheca Vaticana, Vat. gr. 1209.



Two folios of the Codex Alexandrinus.It was written in only 2 columns, British Library, Royal MS 1. D. V-VIII.

BOOKS OF THE CONSTANTINE BIBLE

Estimated Range of Dating

OLD TESTAMENT

Torah - The Laws

Genesis	8th - 5th centuries B.C.
Exodus	8th - 5th centuries B.C.
Leviticus	8th - 5th centuries B.C.
Numbers	8th - 5th centuries B.C.
Deuteronomy	8th - 5th centuries B.C.

History of the Laws

Joshua	640-540 B.C.
Judges	7th-6th century B.C.
Ruth	5th–4th centuries B.C.
Samuel	630–540 B.C
Kings	7th–6th century B.C
Chronicles	mid-5th century B.C.
Ezra-Nehemiah	mid-5th century B.C.
3 Ezra	1st century B.C.
4 Ezra	between 70 and 218 AD.
Esther	4th century B.C.
Additions to Esther	2nd century B.C.
Judith	200 B.C. - 200 A.D.
Tobit	200 B.C.
1 Maccabees	2nd century B.C.
2 Maccabees	150-100 B.C.
3 Maccabees	50 B.C. - 100 A.D.
4 Maccabees	20 - 130 A.D.

Poetry and Wisdom

Job	550-450 B.C.
Psalms	5th to 1st centuries B.C.
The Book of Odes	1st Century BC - AD
The Odes of Solomon	100-200 A.D.
The Psalms of Solomon	2nd - 1st Century B.C.
Proverbs (of Solomon)	5th - 1st centuries B.C.
Ecclesiastes, (Preacher)	400-200 B.C.
Song of Solomon	4th - 3rd centuries B.C.
Wisdom of Solomon	1st century B.C. or A.D.
Wisdom of Jesus ben Sirach	200 - 175 B.C.

Prophecies (Teachings)

Isaiah	8th - 5th centuries B.C.
Jeremiah	7th-6th century B.C.
Lamentations	6th - 5th centuries B.C.
Baruch	500-100 B.C.
Epistle of Jeremias	500-150 B.C.
Ezekiel	6th-century B.C.
Daniel	2nd century B.C.
Song 3 holy children, Odes 7	1st Century BC - AD
Susanna	2nd century B.C.
Bel and the Dragon	539–332 B.C.
Pr. of Azariah, Odes 6	1st Century BC - AD
Pr. of Manasseh, Odes 12	1st Century BC - AD

The Minor Prophets

Hosea	760–720 B.C.
Joel	520–400 B.C.
Amos	790–740 B.C.
Obadiah	7th to 6th centuries B.C.
Jonah	5th century B.C.
Micah	early 5th century B.C.
Nahum	7th century B.C.
Habakkuk	640–590 B.C.
Zephaniah	580–540 B.C.
Haggai	520 B.C.
Zechariah	520–518 BC
Malachi	mid-5th century B.C.

The Epistle of Aristeas	2nd Century B.C.

NEW TESTAMENT

According to Matthew	75-80 A.D.
According to Mark	75-80 A.D.
According to Luke	80-110 A.D.
According to John	90-120 A.D.

Acts of the Apostles	80-130 A.D.

Universal Epistles

James	70-100 A.D.
1 Peter	80-110 A.D.
2 Peter	100-160 A.D.
1 John	90-120 A.D.
2 John	90-120 A.D.
3 John	90-120 A.D.
Jude	90-120 A.D.

Epistles of Paul

Romans	50-60 A.D.
1 Corinthians	50-60 A.D.
2 Corinthians	50-60 A.D.
Galatians	50-60 A.D.
Ephesians	80-100 A.D.
Philippians	50-60 A.D.
Colossians	50-80 A.D.
1 Thessalonians	50-60 A.D.
2 Thessalonians	50-80 A.D.
1 Timothy	100-150 A.D.
2 Timothy	100-150 A.D.
Titus	100-150 A.D.
Philemon	50-60 A.D.
Hebrews	70-100 A.D.

Revelation	90-95 A.D.

Barnabas	90-140 A.D.
The Shepherd of Hermas	90-160 A.D.
Didache (See page 77)	90-150 A.D.

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THE CONSTANTINE BIBLE

Its History and Purpose

"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3-column and 4-column volumes)."

Emperor Constantine's right-hand man, Eusebius of Caesarea, wrote this line, describing Constantine's Bible project commissioned to him. In the previous paragraph, Constantine gave Eusebius imperial authority to put this commission into reality: Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures:

"Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!" -- Life of Constantine, Book 4, paragraph 36 and 37.

WHO WAS EMPEROR CONSTANTINE?

Constantine I, known as Constantine the Great, full Latin name Flavius Valerius Constantinus, born 27 February 281 AD, Naissus, Moesia [now Niš, Serbia], died 22 May 337, Ancyrona, near Nicomedia, Bithynia [now İzmit, Turkey] was the son of Flavius Valerius Constantius, an army officer, and his wife (or concubine) Helena who was a Christian just as many women of the ruling class. In this period, the men were expected to worship Mithras, an angelic deity [Mitra] from India and Persia. In Antiquity, a name was programme. The name Flavius was adopted to show allegiance to the kind of state-Christianity implemented by Titus Flavius Vespasianus and Titus Flavius Josephus.

The Roman Empire was divided since 235 AD. One emperor and his caesar-deputy ruled the west, another emperor and his caesar-deputy ruled the east. Constantine's father was raised to the rank of Caesar in 293 AD, or deputy emperor (as Constantius I Chlorus), and was sent to Eburacum [York] in Britannia to serve under Augustus (emperor) Maximian in the West. In 289 Constantius had separated from Helena in order to marry a stepdaughter of Maximian, and Constantine was brought up in the Eastern Empire at the Latin court of the senior emperor Diocletian at Nicomedia (modern İzmit, Turkey). In 305 the two emperors, Diocletian and Maximian, abdicated, to be succeeded by their respective deputy emperors, Galerius and Constantius.

Diocletian was famous as "Christian persecutor;" however, his wife and the daughter were Christians. So who persecuted which Christians and why? As the Empire was in a state of constant civil war, the many Christian groups were fighting each other. Constantius requested his son's presence from Galerius, and Constantine made his way to join his father at Gesoriacum (modern Boulogne, France). They crossed the Channel together to Britain and fought a campaign in the north. When Constantius died in 306, Constantine was immediately declared emperor by the army and he threw himself into a complex series of civil wars. Roman emperor Galerius, probably on persuasion of his Christian wife, ended the Diocletianic persecution of Christianity in the East officially in Serdica (Sofia, Bulgaria) in 311 AD.

Constantine, who in 307 had married Maximian's daughter Fausta as his second wife, invaded Italy in 312 and after a lightning campaign defeated his brother-in-law Maxentius at the Milvian Bridge near Rome. Constantine's conversion to Christianity in connexion with this event is a fairy tale invented by his chief propagandist Eusebius to unify the Roman soldiery. (See: The Edict of Serdica or Edict of Toleration, Appendix D).

The real breakthrough came when Constantine attacked Licinius in 324, routing him at Adrianople [Edirne] and Chrysopolis (Üsküdar, Turkey) and becoming sole emperor of East and West. The triumphal Arch of Constantine in Rome was erected to commemorate the victory over Maxentius and hail Constantine's own genius; but: there is no Christian symbolic on the arch whatsoever.

There are three things Constantine did immediately and in this sequence: [1st] unifying Army and Empire, [2nd] commissioning the Bible because it was the only lawbook at the time, and [3rd] convening the Council of Nicaea in order to get rid of the everlasting squabbles among the Christian groups.

There was no debate about the biblical canon because Constantine and Eusebius had already decided this issue and the 50 Bibles were in production in Alexandria under the supervision of Athanasius of Alexandria when the Council began. The main subject of the Bible was never spirituality or belief; that was a private matter in the Roman Empire.

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If you take a close look at little quadrangular allegory in the title page of the Septuagint on the previous page, you will see a coat-of-arms in the centre flanked by Moses [Moises] on the left and Ezra [Esdras] on the right. Moses with the Ten Commandments in his arm and Ezra with his lawbook on his lap leave no doubt what the Bible is really all about: LAW!

What is the Constantine Bible?

The Constantine Bible is the first Christian Bible officially produced by the Roman Empire on command of Emperor Flavius Constantinus exactly 1,700 years ago. The Bible contained two main parts:

1 The Hebrew Bible (the Old Testament) that was translated into Greek 600 years before and this translation was produced also on command of a ruler. Its name: The Septuagint. The ruler was the Egyptian Pharao Ptolemy II Philadelphus, a member of the ruling Greek dynasty that came to power in Egypt after the death of Alexander the Great, who had a good reason to make a Greek translation.

2 The other part of the Bible were a bunch of loose papers written in Greek known as the Greek New Testament. The oldest parts were written by Shaul ha-Tarsi, Saul of Tarsos, known as Paul the Apostle. He wrote his letters between circa 45 and 66 AD. Matthew and Mark were written between 70 and 80 AD. Luke and Acts from 80 to 90 AD. All other items came from 100 AD or even 130 AD like John or the General Epistles. James and Jude seem at least to reflect the thoughts the really had, most certainly James, They were retellings or re-narrations of that what the brothers of Jesus represented.

What then is the Septuagint?

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. For this reason, the Septuagint is not a unified or consistent translation.

The Septuagint, abbreviated to LXX, is the earliest extant Greek translation of the Old Testament from the original Hebrew, presumably made for the use of the Jewish community in Egypt when Greek was the lingua franca throughout the region. Analysis of the language has established that the Torah, or Pentateuch (the first five books of the Old Testament), was translated in the middle of the 3rd century BC and that the rest of the Old Testament was translated in the 2nd century BC.

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the "Law of the Jews" (The Bible) was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo of Alexandria and rabbinic sources, is a propaganda treatise and is therefore full of inaccuracies. As usual in such cases: There are facts that cannot be faked as they are recorded also somewhere else, in an official inscription for example or in an archive or library of the administration. So, correct is: the name of the ruler, the name of the author, the language, and the time of the commission and the works execution. The rest ist literature! This principle applies also for a lot of bible texts.

The author, Aristeas, was an Alexandrian Jew who wrote that story well after the events he described. The name Septuagint (from the Latin septuaginta, “70”) was derived later from the legend that there were 72 translators, 6 from each of the 12 tribes of Israel, who worked in separate cells, translating the whole, and in the end all their versions were identical (meaning: several dozen scribes made identical copies of the translation). A tradition that translators were sent to Alexandria by Eleazar, the chief priest at Jerusalem, at the request of Ptolemy II Philadelphus (285–246 BC), a patron of literature, first appeared in the Letter of Aristeas, an unreliable source. In reality, most translators came from Alexandria. We know that because the target-language of the Septuagint is an "Alexandrian text-type" not a text type from Judaea, Greece or anywhere else. Epigraphists (analytic linguists) can find out where a text is from, but also from what period of time it is, and even to which mother tongue and social class the writer belongs to.

Whom was the Septuagint made for?

A large part of the population consisted of Judaeans who lived in Egypt already for centuries and they used Greek in daily life, not Hebrew. All the translations were a collection of loose papers put in leather folders like those ones at the beginning of the Photo Documentation in Appendix A. Book bindings did not exist yet. Extrem valuable books were litereally stiched or sewn together to a long kind of tapestry and scrolled up onto a stick. Those are best-known as Torah scrolls, the books of Moses; and they were the most valuable books because of the laws they contained. For Constantine and the early Christians, it was a lucky break to find the Old Testment already translated. Greek was the main language of the educated upper class throughout the entire Roman Empire, just like English is the lingua franca throughout the world today.

The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity.

The adoption of the Septuagint as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

The language of much of the early Christian church was Greek, and it was in the Septuagint text that many early Christians located the prophecies they claimed were fulfilled

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by Christ. Jews considered this a misuse of Holy Scripture, and they stopped using the Septuagint. Its subsequent history lies then within the Christian church.

In the 3rd century AD, Origen attempted to clear up copyists' errors that had crept into the text of the Septuagint, which by then varied widely from copy to copy. Other scholars also consulted the Hebrew text in order to make the Septuagint text more accurate. But it was the Septuagint, not the original Hebrew, that was the main basis for the Old Latin, Coptic, Ethiopic, Armenian, Georgian, Slavonic, and part of the Arabic translations of the Old Testament. It has never ceased to be the standard version of the Old Testament in the Greek church, and from it Jerome began his translation of the Vulgate Old Testament.

Which books were translated first?

The Septuagint used by Jews or Judaeanss contained at first just 22 books (see page 23). When the Christians took the Septuagint as their own, it had double as many books. The Torah (the Pentateuch) was translated first in about the middle of the 3rd century BC., followed by the older books. The younger books, such as the Maccabees, did not exist yet. They were translated and added later, one by one.

In addition to all the books of the Hebrew canon, the Septuagint under Christian auspices separated the minor prophets and some other books and added the extra books known to Protestants and Jews as apocryphal and to Roman Catholics as deuterocanonical. The Hebrew canon has three divisions: the Torah (Law), the Nevi'im (Prophets), and the Ketuvim (Writings). The Septuagint has four: law, history, poetry, and prophets, with the books of the Apocrypha inserted where appropriate. This division has continued in the Western church in most modern Bible translations, except that in Protestant versions the Apocrypha are either omitted or grouped separately.

Where to find the oldest Septuagint versions?

The oldest und best preserved version have survived in codices, the forerunner of modern books, such as the **Codex Sinaiticus** and the **Codex Vaticanus**. Both are the last two survivors from the 50 bibles given in commission by Emperor Constantine, hence named "Constantine bibles". A third book is the **Codex Alexandrinus** which is the 2nd generation of the Constantine Bible produced about 60 years later. Another old version is the Vulgate which is a Latin translation of the Greek Septuagint commissioned by Pope Damasus I and made between 382 and 420 AD. If there is a gap in the septuagint, any catholic or orthodox bible might help to find the contents of the gap because they are translated from the Vulgate and therefore represent the heritage of the Greek Septuagint.

All Bibles we mention here were "commissioned" because such a project had to be payed for by the state. To copy one single bible volume by hand takes about 4 years and cost the salary of a highly qualified government official; a translation increases the costs multiple times.

CODEX SINAITICUS

Shelfmark: British Library, Add MS 43725
Constantine Bible; also called the Sinai Bible
Sign: א (displaystyle "aleph")
Size: 38.1 × 34.5 cm (15.0 × 13.6 in)
Found: St Catherine's Monastery, Sinai, Egypt 1844
Location: British Library, Leipzig University Library, Saint Catherine's Monastery, Russian National Library
Language and Script: Greek
Type: Alexandrian (Egyptian Greek) text-type
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 325-340 A.D.

The Codex Sinaiticus, Shelfmark: London, British Library, Add MS 43725), also called the Sinai Bible, is a fourth-century Christian manuscript of a Greek Bible, containing the majority of the Greek Old Testament, including the deuterocanonical books, and the Greek New Testament, with both the Epistle of Barnabas and the Shepherd of Hermas included. It is designated by the siglum א [Aleph] or 01 in the Gregory-Aland numbering of New Testament manuscripts, and δ 2 in the von Soden numbering of New Testament manuscripts. It is written in uncial letters on parchment. It is one of the four great uncial codices (these being manuscripts which originally contained the whole of both the Old and New Testaments). Along with Codex Alexandrinus and Codex Vaticanus, it is one of the earliest and most complete manuscripts of the Bible, and contains the oldest complete copy of the New Testament. It is a historical treasure,[4] and using the study of comparative writing styles (palaeography), it has been dated to the mid-fourth century.

Biblical scholarship considers Codex Sinaiticus to be one of the most important Greek texts of the New Testament, along with Codex Vaticanus. Until German Biblical scholar (and manuscript hunter) Constantin von Tischendorf's discovery of Codex Sinaiticus in 1844, the Greek text of Codex Vaticanus was unrivalled. Since its discovery, study of Codex Sinaiticus has proven to be useful to scholars for critical studies of the biblical text.

Codex Sinaiticus came to the attention of scholars in the 19th century at Saint Catherine's Monastery in the Sinai Peninsula, with further material discovered in the 20th and 21st centuries. Although parts of the codex are scattered across four libraries around the world, most of the manuscript is held today in the British Library in London, where it is on public display.

Description Sinaiticus

The manuscript is a codex (the forerunner to the modern book) made from vellum parchment, originally in double sheets, which may have measured about 40 by 70 cm. The whole codex consists of quires of eight leaves (with a few exceptions), a format which came to be popular throughout the Middle Ages (this being eight parchment pages laid on top of each other, and folded in half to make a full block (also known as a folio); several of these were then stitched together to create a book). The folios were made primarily from calf skins, secondarily from sheep skins. Tischendorf thought the parchment had been made from antelope skins, but modern microscopic examination has shown otherwise. Most of the quires (or signatures) contain

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four sheets, save two containing five. It is estimated that the hides of about 360 animals were employed for making the folios of this codex. Each line of the text has some twelve to fourteen Greek uncial letters, arranged in four columns, 48 lines per column, with carefully chosen line breaks and slightly ragged right edges. When opened, the eight columns thus presented to the reader have much the same appearance as the succession of columns in a papyrus roll. The poetical books of the Old Testament are written stichometrically (writing each new poetic phrase on a new line), in only two columns per page. The codex has almost 4,000,000 uncial letters.[n 1] Each rectangular page has the proportions 1.1 to 1, while the block of text has the reciprocal proportions, 0.91 (the same proportions, rotated 90°). If the gutters between the columns were removed, the text block would mirror the page's proportions. Typographer Robert Bringhurst referred to the codex as a "subtle piece of craftsmanship". The cost of the material, copying time required for the scribes, and binding, is estimated to have equalled the lifetime wages of one individual at the time.

Throughout the New Testament portion, the words are written in scriptio continua (words without any spaces in between them) in the hand-writing style that came to be called "biblical uncial" or "biblical majuscule". The parchment was ruled with a sharp point to prepare for writing lines. The letters are written along these lines, with neither breathings nor polytonic accents (markings utilised to indicate changes of pitch or emphasis). A variety of types of punctuation are used: high and middle points; colon; diaeresis on initial iota and upsilon; a few ligatures are used, along with the paragraphos: initial letter into margin (extent of this varies considerably). A plain iota is replaced by the epsilon-iota diphthong almost regularly (commonly though imprecisely known as itacism), e.g. YEI-sound instead of YI-sound.

Contents

The portion of the codex held by the British Library consists of 346½ folios, 694 pages (38.1 cm x 34.5 cm), constituting over half of the original work. Of these folios, 199 belong to the Old Testament, including the apocrypha (deuterocanonical), and 147½ belong to the New Testament, along with two other books, the Epistle of Barnabas and part of The Shepherd of Hermas. The apocryphal and deuterocanonical books present in the surviving part of the Septuagint are 2 Esdras, Tobit, Judith, 1 and 4 Maccabees, Wisdom, and Sirach.

The books of the New Testament are arranged in this order: the four Gospels, the General Epistles, the epistles of Paul (Hebrews follows 2 Thess.), the Acts of the Apostles, and the Book of Revelation. The fact that some parts of the codex are preserved in good condition while others are in very poor condition suggests they were separated and stored in several places.

While large portions of the Old Testament are missing, it is assumed the codex originally contained the whole of both Testaments,. About half of the Greek Old Testament (or Septuagint) survived, along with a complete New Testament, the entire Deuterocanonical books [except 4 Ezra, perhaps], the Epistle of Barnabas and portions of The Shepherd of Hermas.

Text-type and relationship to other manuscripts

For most of the New Testament, Codex Sinaiticus is in general agreement with Codex Vaticanus (B) and Codex Ephraemi Rescriptus (C), attesting the Alexandrian text-type. A notable example of an agreement between the text in Sinaiticus and Vaticanus is they both omit the word εικη ('without cause', 'without reason', 'in vain') from Matthew 5:22 "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement".

In John 1:1–8:38, Codex Sinaiticus differs from Vaticanus (B) and all other Alexandrian manuscripts. It is in closer agreement with Codex Bezae (D) in support of the Western text-type. For example, in John 1:4, Sinaiticus and Codex Bezae are the only Greek manuscripts with textual variant ἐν αὐτῷ ζωὴ ἐστίν (in him is life) instead of ἐν αὐτῷ ζωὴ ἦν (in him was life). This variant is supported by Vetus Latina and some Sahidic manuscripts. This portion has a large number of corrections. There are a number of differences between Sinaiticus and Vaticanus; Textual critic Herman C. Hoskier enumerated 3036 differences: Matt: 656; Mark: 567; Luke: 791; John: 1022; Total — 3036.

According to textual critic Fenton Hort, Sinaiticus and Vaticanus were derived from a much older common source, "the date of which cannot be later than the early part of the second century, and may well be yet earlier".

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CODEX VATICANUS

Shelfmark: The Vatican, Bibl. Vat., Vat. gr. 1209
Constantine Bible; also called the Vatican Bible
Sign: siglum B
Size: 27 × 27 cm (10.6 × 10.6 in)
Location: Bibliotheca Vaticana (Vatican Library)
Language and Script: Greek
Type: Alexandrian (Egyptian Greek) text-type
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 325-340 A.D.

The Codex Vaticanus (The Vatican, Bibl. Vat., Vat. gr. 1209), is a manuscript of the Greek Bible, containing the majority of the Greek Old Testament and the majority of the New Testament. It is designated by siglum B or 03 in the Gregory-Aland numbering of New Testament manuscripts, and as δ 1 in the von Soden numbering of New Testament manuscripts. It is one of the four great uncial codices. Along with Codex Alexandrinus and Codex Sinaiticus, it is one of the earliest and most complete manuscripts of the Bible. Using the study of comparative writing styles (palaeography), it has been dated to the 4th century AD.

The manuscript became known to Western scholars as a result of correspondence between textual critic Desiderius Erasmus Roterodamus (known usually as Erasmus) and the prefects of the Vatican Library. Portions of the codex were collated by several scholars, but numerous errors were made during this process. The codex's relationship to the Latin Vulgate and the value Jerome placed on it is unclear. In the 19th century AD transcriptions of the full codex were completed. It was at that point that scholars became more familiar with the text and how it differed from the more common Textus Receptus (a critical edition of the Greek New Testament based on earlier editions by Erasmus).

Most current scholars consider Codex Vaticanus to be one of the most important Greek witnesses to the Greek text of the New Testament, followed by Codex Sinaiticus. Until the discovery by Tischendorf of Sinaiticus, Vaticanus was considered to be unrivalled. It was extensively used by textual critics Brooke F. Westcott and Fenton J. A. Hort in their edition of The New Testament in the Original Greek in 1881. The most widely sold editions of the Greek New Testament are largely based on the text of the Codex Vaticanus.

The codex is named after its place of conservation in the Vatican Library, where it has been kept since at least the 15th century.

Description

The manuscript is a codex (precursor to the modern book) in quarto volume, written on 759 leaves of fine and thin vellum (sized 27 cm by 27 cm, although originally bigger), in uncial letters, arranged in quires of five sheets or ten leaves each, similar to Codex Marchalianus or Codex Rossanensis; but unlike Codex Sinaiticus which has an arrangement of four or three sheets. The number of the quires is often found in the margin. Originally it must have been composed of 830 parchment leaves, but it appears that 71 leaves have been lost. The Old Testament currently consists of 617 sheets and the New Testament of 142 sheets. The codex is written in three columns per page, with 40–44 lines per column, and 16–18 letters per line. In the poetical books of the Old Testament (OT) there are only two columns to a page. There are 44 lines in a column in the Pentateuch (first five books of the OT), Joshua, Judges, Ruth, and 1 Kings 1:1–19:11; in 2 Chronicles 10:16–26:13 there are 40 lines in a column; and in the New Testament always 42. The manuscript is one of the very few New Testament manuscripts to be written with three columns per page. The other two Greek codices written in that way are Uncial 048 and Uncial 053.

The Greek lettering in the codex is written continuously in small and neat letters. All the letters are equally distant from each other; no word is separated from the other, with each line appearing to be one long word. Punctuation is rare (accents and breathings have been added by a later hand) except for some blank spaces, diaeresis on initial iotas and upsilons, abbreviations of the nomina sacra (abbreviations of certain words and names considered sacred in Christianity) and markings of OT citations. The first letter of a new chapter sometimes protrudes a little from the column. The OT citations were marked by an inverted comma or diplai (>). There are no enlarged initials; no stops or accents; no divisions into chapters or sections such as are found in later manuscripts.

The text of the Gospels is not divided according to the Ammonian Sections with references to the Eusebian Canons, but is divided into peculiar numbered sections: Matthew has 170, Mark 61, Luke 152, and John 80. This system is only found in two other manuscripts: Codex Zacynthius and Minuscule 579. There are two system divisions in the Acts and the Catholic Epistles which differ from the Euthalian Apparatus. In Acts, these sections are 36 (the same system as Codex Sinaiticus, Codex Amiatinus, and Codex Fuldensis) and according to the other system 69 sections. The chapters in the Pauline epistles are numbered continuously as the Epistles were regarded as comprising one book.

Text-type

In the Old Testament, the type of text varies, with a received text in Ezekiel and a rejected one in the Book of Isaiah. In Judges the text differs substantially from that of the majority of manuscripts, but agrees with the Old Latin, Sahidic version and Cyril of Alexandria. In Job, it has the additional 400 half-verses from Theodotion, which are not in the Old Latin and Sahidic versions. The text of the Old Testament was considered by critics, such as Hort and Cornill, to be substantially that which underlies Origen's Hexapla edition, completed by him at Caesarea and issued as an independent work (apart from the other versions with which Origen associated it) by Eusebius and Pamphilus.

Contents

The codex originally contained a virtually complete copy of the Greek Old Testament (known as the Septuagint / LXX), lacking only 1-4 Maccabees and the Prayer of Manasseh. The original 20 leaves containing Genesis 1:1–46:28a (31 leaves) and Psalm 105:27–137:6b have been lost. These were replaced by pages transcribed by a later hand in the 15th century. 2 Kings 2:5–7, 10–13 are also lost due to a tear to one of the

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pages. The order of the Old Testament books in the codex is as follows: Genesis to 2 Chronicles as normal; 1 Esdras; 2 Esdras (Ezra–Nehemiah); the Psalms; Proverbs; Ecclesiastes; Song of Songs; Job; Wisdom; Ecclesiasticus; Esther; Judith; Tobit; the minor prophets from Hosea to Malachi (but in the order: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi); Isaiah; Jeremiah; Baruch; Lamentations and the Epistle of Jeremiah; Ezekiel and Daniel. This order differs from that followed in Codex Alexandrinus.

The extant New Testament portion contains the Gospels, Acts, the general epistles, the Pauline epistles, and the Epistle to the Hebrews (up to Hebrews 9:14, καθα[ριει); it is lacking 1 and 2 Timothy, Titus, Philemon, and Revelation. The missing part of Hebrews and Revelation were supplemented by a 15th-century minuscule hand (folios 760–768), and are catalogued separately as minuscule 1957. It is possible some apocryphal books from the New Testament were included at the end (as in codices Sinaiticus and Alexandrinus). It is also possible that Revelation was not included.

Non-included verses

The text of the New Testament lacks several passages:

Matthew 12:47; 16:2b–3; 17:21; 18:11; 23:14

Mark 7:16; 9:44; 9:46; 11:26; 15:28

The end of Mark in Vaticanus contains an empty column after Verse 16:8, possibly suggesting that the scribe was aware of the missing ending. It is the only empty New Testament column in the Codex.

Mark 16:9–20 — The Book of Mark ends with verse 16:8.[20]:147–149

Luke 17:36[20]:218

Luke 22:43–44 (Christ's agony at Gethsemane)[20]:234

John 5:4[20]:260

John 7:53-8:12 (Pericope Adulterae)[20]:273–274

Acts 8:37[20]:345

Acts 15:34[20]:367

Acts 24:7[20]:395

Acts 28:29[20]:408

Romans 16:24[20]:440[20]:440

1 Peter 5:3[20]:607, 626

Provenance

The provenance and early history of the codex are uncertain; Rome (Hort), southern Italy, Alexandria (Kenyon), and Caesarea (T. C. Skeat; Burkitt) have been suggested as possible origins. Hort based his argument for Rome mainly on certain spellings of proper names, such as Ισακ and Ιστραηλ, which show a Western or Latin influence. A second argument was the chapter division in Acts, similar to the ones in Sinaiticus and Vaticanus, is not found in any other Greek manuscript, but is present in several manuscripts of the Latin Vulgate. Robinson cautiously suggests, however, that the system of chapter divisions was introduced into the Vulgate by Jerome himself, due to his studies at Caesarea. Hort also postulated the codex was copied from a manuscript whose line length was 12–14 letters per line, as when the codex's scribe made large omissions, they were typically 12–14 letters long.

Kenyon suggested the manuscript originated in Alexandria: "It is noteworthy that the section numeration of the Pauline Epistles in B shows that it was copied from a manuscript in which the Epistle to the Hebrews was placed between Galatians and Ephesians—an arrangement which elsewhere occurs only in the Sahidic version." Kenyon also suggested the order of the Pauline epistles indicates a connection with Egypt, and as in Codex Alexandrinus, the titles of some of the books contain letters of a distinctively Coptic character, particularly the Coptic mu (which was also frequently seen at the ends of lines where space has to be economized). According to Metzger, "the similarity of its text in significant portions of both Testaments with the Coptic versions and with Greek papyri, and the style of writing (notably the Coptic forms used in some of the titles) point rather to Egypt and Alexandria".

Although all Constantine Bibles were made in Alexandria There is the possibility that the 3-column bibles were made for a western audience while the 4-column bibles were made for an eastern audience; this is why there are books in the Codex Sinaiticus that were popular in the east but not in the west, e.g. the Maccabees.

Scribes and correctors

According to Tischendorf the manuscript was written by three scribes (A, B, C), two of whom appear to have written the Old Testament and one the entire New Testament. Tischendorf's view was accepted by Frederic G. Kenyon, but contested by T. C. Skeat, who examined the codex more thoroughly. Skeat and other paleographers contested Tischendorf's theory of a third (C) scribe, instead asserting two scribes worked on the Old Testament (A and B) and one of them (B) wrote the New Testament.

Scribe A wrote: Genesis – 1 Kings (pages 41–334); Psalms – Tobias (pages 625–944)

Scribe B wrote: 1 Kings – 2 Esdra (pages 335–624); Hosea – Daniel (pages 945–1234); New Testament.

Two correctors have been suggested as working on the manuscript, one (B2) was contemporary with the scribes, the other (B3) worked in about the 10th or 11th century. The theory of a first corrector, B1, proposed by Tischendorf was rejected by later scholars. According to Tischendorf, one of the scribes is identical to (and may have been) one of the scribes of Codex Sinaiticus (scribe D), but there is insufficient evidence for his assertion. Skeat agreed that the writing style is very similar to that of Codex Sinaiticus, but there is not enough evidence to accept the scribes were identical: "the identity of the scribal tradition stands beyond dispute".

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CODEX ALEXANDRINUS

Shelfmark: British Library, Royal MS 1. D. V-VIII
also called the Alexandrian Bible
Sign: siglum A
Size: 32 × 26 cm (12.6 × 10.4 in)
Found: Alexandria, Egypt
Location: British Library
Language and Script: Greek
Type: Byzantine text-type in Gospels, Alexandrian in rest of NT
Contents: Greek Old Testament & Greek New Testament
Estimated Range of Dating: c. 380-420 A.D.

The Codex Alexandrinus (London, British Library, Royal MS 1. D. V-VIII) is a manuscript of the Greek Bible, written on parchment. It is designated by the siglum A or 02 in the Gregory-Aland numbering of New Testament manuscripts, and δ 4 in the von Soden numbering of New Testament manuscripts. It contains the majority of the Greek Old Testament and the Greek New Testament. It is one of the four Great uncial codices (these being manuscripts which originally contained the whole of both the Old and New Testaments). Along with Codex Sinaiticus and Vaticanus, it is one of the earliest and most complete manuscripts of the Bible. Using the study of comparative writing styles (palaeography), it has been dated to the fifth century.

It derives its name from the city of Alexandria (in Egypt), where it resided for a number of years before it was brought by the Eastern Orthodox Patriarch Cyril Lucaris from Alexandria to Constantinople (modern day Istanbul in Turkey). It was then given to Charles I of England in the 17th century. Bishop Brian Walton assigned Alexandrinus the capital Latin letter A in the Polyglot Bible (a multi-language version of the Bible with the different languages placed in parallel columns) of 1657. This designation was maintained when the New Testament manuscript list system was standardized by Swiss theologian and textual critic Johann J. Wettstein in 1751. Thus Alexandrinus held the first position in the manuscript list.

Until the later purchase of Codex Sinaiticus, biblical scholar and textual critic Frederick H. A. Scrivener described it as the best manuscript of the Greek Bible deposited in Britain. Today, it rests along with Codex Sinaiticus in one of the showcases in the Sir John Ritblat Gallery of the British Library in London, U.K. A full photographic reproduction of the New Testament volume (Royal MS 1 D. viii) is available on the British Library's website.

Description

The manuscript is a codex (precursor to the modern book) made from 773 vellum folios (specific name for pages in a codex) measuring 12.6 × 10.4 inches (32 × 26 cm), bound in quarto format (parchment leaves placed on top of each other, folded in half vertically, and then folded in half again horizontally, to make a single block, then stitched together with others to create a book), which now comprise four volumes. Most of the folios were originally gathered into quires of eight leaves each (this being eight parchment leaves placed on top of each other, then folded as per quarto above). Scholar B. H. Cowper describes the vellum as "thin, fine, and very beautiful". In modern times it was rebound into sets of six leaves each. Cowper's further description of the pages note they are "often discoloured at the edges", which have been damaged by age and more so through "the ignorance or carelessness of the modern binder, who has not always spared the text, especially at the upper inner margin". Scrivener noted that "[t]he vellum has fallen into holes in many places, and since the ink peels off for every age whensoever a leaf is touched a little roughly, no one is allowed to handle the manuscript except for good reasons." Three volumes contain the Septuagint (the Greek version of the Old Testament, also known as the LXX), of which the total count of folios for each volume is 279, 238, and 118 with ten leaves lost. The fourth volume contains the New Testament in the remaining 144 folios, with 31 leaves lost. In the fourth volume, 1 and 2 Clement are also missing leaves, perhaps 3.

The text in the codex is written in two columns in uncial script, with between 49 and 51 lines per column, and 20 to 25 letters per line. The beginning lines of each book are written in red ink, and sections within the book are marked by a larger letter set into the margin. The text is written continuously, with no division of words (known as Scriptio continua), but some pauses are observed in places in which a dot should be between two words. There are no accents or breathing marks, except a few added by a later hand. The punctuation was written by the first hand. The poetical books of the Old Testament are written stichometrically (this being a new verse/phrase starting on a new line). The Old Testament quotations in the text of New Testament are marked in the margin by the sign > (known as a diplai).

The only decorations in the codex are tail-pieces at the end of each book (see illustration), and it also shows a tendency to increase the size of the first letter of each sentence. The larger letters at the beginning of the sections stand out in the margin as in codices Ephraemi and Basilensis. Codex Alexandrinus is the oldest manuscript to use larger letters [initials] to indicate new sections.

Iotacistic errors occur in the text: αι is exchanged for ε, ει for ι and η for ι. This is, however, no more than seen in other manuscripts of the same date. The letters N and M are occasionally confused, and the cluster ΓΓ (gg) is substituted with ΝΓ (ng). This may be an argument which points to Egypt as where the codex was produced, but it is not universally accepted.

The handwriting from the beginning of Luke to 1 Corinthians 10:8 differs from that in the rest of the manuscript. Some letters have Coptic shapes (f.e. Α (alpha), Μ (mu), Δ (delta), and Π (pi)). The letters are more widely spaced and are a little larger than elsewhere. Δ has extended base and Π has extended cross-stroke. Numerals are not expressed by letters except in Revelation 7:4; 21:17. In the past the codex had been judged to have been carelessly written, with many errors of transcription, but not so many as in Codex Sinaiticus, and no more than Codex Vaticanus.

The majuscule letters have elegant shape, but a little less simple than those in Codex Sinaiticus and Codex Vaticanus. At the end of a line, these letters are often very small, and much of the writing is very pale and faint. Punctuation is more frequent, usually on a level with the top of the preceding letter, while a

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vacant space, proportionate to the break in the sense, follows the end of a paragraph. At the end of each book the colophon is ornamented by pretty volutes from the initial copyist.[6]: 52 The Ammonian Sections with references to the Eusebian Canons (an early system of dividing the four Gospels into different sections, developed by early church writer Eusebius of Caesarea) stand in the margin of the Gospels. It contains divisions into larger sections (known as κεφάλαια (kephalaia), or chapters), the headings of these sections (known as τίτλοι / titloi) stand at the top of the pages. The places at which sections start are indicated throughout the Gospels, and in Luke and John their numbers are placed in the margin of each column. To all the Gospels (except Matthew, due to several pages missing at the beginning) is prefixed by a table of contents (also known as κεφάλαια).

The various Euthalian Apparatus sections into which the Acts, Epistles, and Apocalypse were divided (similar to Eusebius' system for the Gospels) are not indicated in this manuscript. A cross appears occasionally as a separation in the Book of Acts. A larger letter in the margin throughout the New Testament marks the beginning of a paragraph.

The number of scribes who worked on the codex have been disputed. According to biblical and classical scholar Frederic Kenyon's opinion there were five scribes, two scribes in the Old Testament (I and II) and three in the New (III, IV, and V). Subsequently, textual critics Theodore Skeat and Milne argued there were only two or possibly three scribes. 20th-21st century scholars agreed in that case (such as biblical scholar and textual critic Bruce Metzger, biblical scholar and textual critic Kurt Aland, textual critic Juan Hernández Jr., and textual critic Dirk Jongkind).

Many corrections have been made to the manuscript, some of them by the original scribe, but the majority of them by later hands. Kenyon observed that Codex Alexandrinus had been "extensively corrected, though much more in some books than in others". In the Pentateuch, whole sentences were erased and a new text substituted. Kings was the least corrected of the books.: 10 In the Book of Revelation only 1 of its 84 singular readings was corrected, the rest remained uncorrected. This is in stark contrast with Codex Sinaiticus, in which 120 of the Apocalypse's 201 singular readings were corrected in the 7th century.

Each leaf has Arabic numeration, set in the verso of the lower margin. The first surviving leaf of Matthew has number 26. The 25 leaves now lost must have been extant when that note was written.

Contents

The codex contains a nearly complete copy of the LXX, including the deuterocanonical books (those books not accepted as authoritative by some Christians, but accepted by certain Christian denominations) 3 and 4 Maccabees, Psalm 151 and the 14 Odes. The Epistle to Marcellinus (attributed to Saint Athanasius) and the Eusebian summary of the Psalms are inserted before the Book of Psalms (an overview of the Psalms written by the early Christian writer Eusebius of Caesarea). It also contains all of the books of the common modern 27-book New Testament, however the pages containing Matthew 1:1–25:5 are not extant. The codex also contains 1 Clement (lacking 57:7–63; this is a letter attributed to the early Christian writer Clement of Rome) and the homily known as 2 Clement (up to 12:5a; another letter attributed to Clement of Rome). The books of the Old Testament are thus distributed: Genesis – 2 Chronicles (first volume), Hosea – 4 Maccabees (second volume), Psalms – Sirach (third volume). The New Testament (fourth volume) books are in the order: Gospels, Acts of the Apostles, General epistles, Pauline epistles (Hebrews placed between 2 Thessalonians and 1 Timothy), Book of Revelation.

There is an appendix marked in the index, which lists the Psalms of Solomon and probably contained more apocryphal/pseudepigraphical books (books written which have been attributed to certain famous people mentioned in the Bible, but likely of unknown authorship), but it has been torn off and the pages containing these books have also been lost.

Due to damage and lost folios, various passages are missing or have defects:

Lacking: 1 Sam 12:17–14:9 (1 leaf); Ps 49:20–79:11 (9 leaves); Matt 1:1-25:6 (26 leaves); John 6:50-8:52 (2 leaves); 2 Cor 4:13-12:6 (3 leaves); 1 Clement 57:7-63 (1 leaf) and 2 Clement 12:5a-fin. (2 leaves);

Damaged: Gen 14:14–17, 15:1–5, 15:16–19, 16:6–9 (lower portion of torn leaf lost);

Defects due to torn leaves: Genesis 1:20–25, 1:29–2:3, Lev 8:6,7,16; Sirach 50:21f, 51:5;

Lacunae on the edges of almost every page of the Apocalypse.

The ornamented colophon of the Epistle to Philemon has been cut out.

Text of the Gospels

The Byzantine text of the Gospels has a number of Alexandrian features, with some affinities to the textual Family Π. Biblical scholar and textual critic Hermann von Soden associated the text of the gospels with Family Π, though it is not a pure member of this family. According to biblical scholar and textual critic Burnett Streeter, it is the earliest Greek manuscript which gives us approximately the text of Lucian the Martyr (who is believed to have created a critical recension of both the Old and New Testaments), but a small proportion of the readings seem to be earlier.

Text of the rest of the codex

Alexandrinus follows the Alexandrian readings through the rest of the New Testament; however, the text goes from closely resembling Codex Sinaiticus in the Pauline epistles to more closely resembling the text of a number of papyri (Papyrus 74 for Acts, Papyrus 47 for the Apocalypse). The text of Acts frequently agrees with the biblical quotations made by the 4th century Christian writer Athanasius of Alexandria. In the Pauline Epistles its text is closer to Codex Sinaiticus than to Codex Vaticanus. In the General Epistles it represents a different subtype than Codex Sinaiticus and Codex Vaticanus. According to Metzger, in Revelation and in several books of the Old Testament it has the best text of all manuscripts.[10] In the Old Testament its text often agrees with Codex Sinaiticus.

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BIBLIORUM
CODEX SINAITICUS
PETROPOLITANUS.

AUSPICIIS AUGUSTISSIMIS IMPERATORIS

ALEXANDRI II.

EX TENEBRIS PROTRAXIT IN EUROPAM TRANSTULIT

AD IUVANDAS ATQUE ILLUSTRANDAS SACRAS LITTERAS

EDIDIT

CONSTANTINUS TISCHENDORF.

PETROPOLI
MDCCCLXII.

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Παρελ. α' 9, 27 — 10, 11.

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NOTE TO THIS EDITION

Sir Lancelot Charles Lee Brenton compiled and published one of the first modern editions of a readable transcription of the entire Septuagint. In the previous photos we can see that the original Greek text has no gaps between the individual words, neither any diacritics, commas, question marks, exclamation marks or full stops. The Lord Henfield Edition of the complete Greek Bible is available in lower case letters but also in the original capital letters. In rare exceptions, very long words will be divided by a hyphen. Brenton's text of the Septuagint, as well as Tischendorf's New Testament from the Codex Sinaiticus, has chapter and verse numbers to give readers the means to check what words or expressions are behind the English translations.

Lord Henfield, 2026.

SIR LANCELOT CHARLES LEE BRENTON
SHORT BIOGRAPHY

Sir Lancelot Charles Lee Brenton, 2nd Baronet (16 February 1807 – 13 June 1862) was a British nobleman who translated the Septuagint version of the Bible into English.

Life

Lancelot Brenton was the second of four children of Sir Jahleel Brenton, 1st Baronet, a Vice Admiral in the British Royal Navy who was made a baronet for services to the Crown. It was this title that Lancelot Brenton inherited (his older brother John Jervis Brenton having died in 1817). Lancelot however didn't inherit his father's acceptance of war; when he re-edited his father's biography he made it clear that he was a pacifist.

Brenton matriculated at Oriel College, Oxford in 1824, graduating B.A. in 1828. He was ordained by the Church of England in 1830. By December 1831, he had left the established Church to found an independent chapel in Bath with a friend, William Moreshead. He had met John Nelson Darby at Oxford in 1830. By 1835, this chapel was associated with the Plymouth Brethren and by 1837 Brenton was contributing to The Christian Witness, an early Brethren journal, and appears to have cemented his relationship with the emerging Brethren movement.

On the death of his father in 1844, Brenton became the second baronet. He moved to the Isle of Wight from Bath in 1849 where, although married, he died childless, the second and last Baronet of his line.

Works

Brenton's translation of the Septuagint was the second English translation available. It was first released in 1844 and has gone through several reprints and formats in the over a century and a half since.

In an autobiographical piece, Brenton discussed his pacifist views. Despite a marked naval background, he put it down to his father's evangelical religious attitude. Instead, he became member of the Plymouth Brethren, just like John Nelson Darby, another well-known Bible translator who was the leader of this religious group.

CONSTANTI VON TISCHENDORF
SHORT BIOGRAPHY

Lobegott Friedrich Constantin von Tischendorf (born 18 January 1815, in Lengenfeld; died 7 December 1874, in Leipzig) was a German Lutheran New Testament scholar and manuscript researcher. He made significant contributions to a scientifically reliable biblical text. The decipherment of the Codex Ephraemi Rescriptus brought him fame. His greatest achievement was his discovery and the publication of the Codex Sinaiticus from St. Catherine's Monastery, one of the most important late antique Bible manuscripts because it is the second surviving manuscript of the 50 Constantine Bibles that once have been commissioned by Emperor Flavius Constantinus in 325 AD. With this, Tischendorf also contributed to the research of the Septuagint, the first translation of the Hebrew Bible into Greek which dates back to 285 BC.

Family Background

For several generations, the Tischendorfs were a papermaking family in Greiz, Thuringia. In 1808, the paper mill was sold. Johann Christlieb Tischendorf (died 1835), a court physician from Lengenfeld, and his wife Christine Eleonore, née Thomas (died 1836), had eleven children; Their son Constantin, born on 18 January 1815, was their ninth child. Six of his older siblings had already died by the time of his birth. Konstantin had a close relationship with his older brother, Julius Valentin. He attended the Bürgerschule (citizens' school) in Lengenfeld until the age of 14 and, from 1829, the Gymnasium (grammar school) in Plauen.

Studies

In 1834, Tischendorf enrolled at the University of Leipzig to study theology and philology. After both his parents died in quick succession, Tischendorf was financially dependent on his older brother, who had already taken over his father's medical practice. Tischendorf's early publications show that he had poetic ambitions. His poetry collection Maiknospen (Buds of May, 1838) was well received by, among others, Friedrich Rückert. Felix Mendelssohn Bartholdy set Tischendorf's poem Lieben und Schweigen (Love and Silence) to music in 1840 or 1841. They were direct neighbors and personal friends.

The Leipzig New Testament scholar Georg Benedikt Winer recognised Tischendorf's philological talent and convinced him to abandon his poetic endeavors and devote himself entirely to scholarship. Winer had modernised the teaching of Koine Greek with his grammar of the New Testament language (1822). Two prize-winning works by Tischendorf (Doctrina Pauli, 1837, and Disputatio de Christo, 1839) hinted at his potential. He completed his studies in 1838 with a doctorate in philosophy. From 1838 to 1839, he was a private tutor for Pastor Ferdinand Leberecht Zehme in Großstädteln near Leipzig and secretly became engaged to the pastor's daughter, Angelika.

Winer's influence gave him the desire to use the oldest manuscripts in order to compile the text of the New Testament as close to the original as possible. In 1839 and 1840, Tischendorf traveled to southern Germany, Switzerland, and Strasbourg in search of New Testament manuscripts. The result

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of this research was Tischendorf's critical edition of the Novum Testamentum Graece. His habilitation thesis, which Tischendorf defended in Leipzig on 26 October 1840 (De recensionibus quas dicunt textus Novi Testamenti ratione potissimum habita Scholzii), is largely identical to the prolegomena of this Greek New Testament, printed in Leipzig in 1841. An article written by Tischendorf in 1842 explained his methodological principles for this edition.

Deciphering the Codex Ephraemi

Rescriptus (1840–1842)

The Bibliothèque nationale de France houses a precious but difficult-to-read palimpsest: the Codex Ephraemi Rescriptus, a complete 5th-century Bible that was washed and overwritten with treatises by Ephrem the Syrian in the 12th century. The codex was consulted several times in the 18th and early 19th centuries, but success in deciphering the lower text (scriptio inferior) remained limited. In 1834/35, the Leipzig New Testament scholar Ferdinand Florens Fleck, with the approval of the librarian Karl Benedikt Hase, was the first to employ chemical methods. He used Giobert's tincture, a hydrochloric acid aqueous solution of potassium hexacyanoferrate(II), also known as potassium prussiate of potash. When the text has faded because the iron(II) in the ink has oxidized to iron(III), a deep blue precipitate (Prussian blue) forms through the reaction of potassium hexacyanoferrate(II) with the iron(III) ions. Fleck later reported that by applying the tincture to the precious Paris manuscript, "much came to light that had previously escaped even the most discerning scholarly eye." This revealed another problem: the late antique Bible codex had been disassembled during its medieval reuse, and the leaves had been rearranged, making the biblical text appear like a jigsaw puzzle.

Tischendorf's goal was now to continue where Fleck had begun and to make the entire codex accessible to research. On 31 October 1840, he departed from Leipzig for Paris by stagecoach. His travel funds were meager. The Saxon government granted him only 100 talers. His brother Julius supported him, and he also received some money from a life insurance policy, which he later pawned. In Paris, he supported himself by completing commissions for professors in Leipzig.

Tischendorf spent two years deciphering the Codex Ephraemi Rescriptus. He never commented on the chemical agents he used. However, based on the damage pattern, it is assumed that he coated the pages with Giobert's tincture. The harmful effects of this tincture only became clear to researchers in the course of the 19th century: the longer it soaks into the parchment, the more it darkens, eventually turning a deep blue color irrevocably.

Matthew 26:52–69 in Tischendorf's facsimile edition of the Codex Ephraemi Rescriptus, 1843.

The Hunt for the Oldest Bible

The following events read like a thrilling crime novel or an intelligence service report. The acquisition of historical significant manuscripts from the ancient world has been a fight between grave robbers and scientists since the 18th century.

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This also applies to historically significant documents today. The Nag Hammadi Library, the Dead Sea Scrolls, the Tchacos Manuscript, and the Tell-Amarna Letters are only the most famous examples. Tischendorf knew that there were documents waiting for their rescue. That is why he desparately wanted to examine the Codex Vaticanus in Rome. He needed to see how exactly they looked like. And old libraries were his hunting grounds.

Library Tours Across Europe

While still working on the Codex Ephraemi Rescriptus, Tischendorf visited libraries in Holland and England (London, Cambridge, Oxford) from his base in Paris. The successful decipherment and edition of the biblical palimpsest earned him high acclaim in the academic world, and the funding from the Saxon government also increased. Once his work in Paris was complete, he set off for Strasbourg in 1843. Via Basel (where he collated the Codex Laudianus in four weeks), Bern, Geneva, Lyon, Avignon, and Carpentras, he reached Marseille and embarked for Rome. He wanted to consult the Codex Vaticanus. However, Cardinal Angelo Mai, his work delayed by illness, had already been working on the edition of this outstanding textual witness since 1828 (completed posthumously by Carlo Vercellone in 1858). At Mai's request, the Vatican Library rejected Tischendorf's application. The letters of recommendation he brought with him, however, enabled him to have an audience with Pope Gregory XVI on 21 May 1843 – on the condition that he not mention the Codex Vaticanus. The Pope himself raised the issue and, taking into account the librarians' concerns, arranged for Tischendorf to be allowed to view the precious codex for three hours a day over two days. This was generous compared to the experience Samuel P. Tregelles had in 1845. He was allowed to look at the codex several times, but as soon as he examined a passage more closely, the book was confiscated. His pockets were checked for writing materials to ensure that he could not take notes.

Tischendorf used his time in Italy to visit libraries in Naples, Florence, Venice, Modena, Milan, Verona, and Turin. A letter to King Frederick Augustus of Saxony, dated 25 March 1843, requested support for a journey to the Orient that Tischendorf planned to undertake from Italy. Undiscovered treasures might still lie in libraries of the region where the biblical manuscripts were once produced in late antiquity and the early Middle Ages.

First Library Tour to the Orient (1844)

In April 1844, Tischendorf boarded a ship in Livorno bound for Alexandria and traveled on to Cairo. The 29-year-old had hardly prepared for his journey to the Orient. His assessment of the political situation was naive; Arab culture seemed new and interesting to him, but the world of Orthodox monasteries remained foreign at first. "He compared the spirituality of the monasteries he visited with that of his own Lutheran tradition and felt superior."

Tischendorf first visited the Coptic monasteries in the Nitra Desert. In mid-May, he set off with a small group of travelers for St. Catherine's Monastery on the Sinai Peninsula. He stayed there as a guest from 24 May to 1 June. Tischendorf wrote of the “orderly, elegant rooms and chambers” in which he now lived among 18 monks, “serious men with long beards, in black robes.” Tischendorf lived comfortably in a spacious room, “decorated with a divan running all the way around and colorful carpets;” he also had a bedroom and a private study. He had, as he wrote, become friends with the “honest, learned, serious, and benevolent” librarian Kyrillos. “From the library, he gave me all the manuscripts I desired to bring to my room.”

What Tischendorf published about his stay at the monastery in the immediate aftermath did not go beyond the usual travel impressions. He remained largely silent about the treasures of the library. It was not until 1860 that he reported his discovery of several leaves of a Greek Bible codex “in a basket .... in which remnants of various torn and damaged manuscripts, several of which had already been consigned to the furnace, had been thrown.” The basket contained 129 leaves of this codex with the text of historical and prophetic books of the Septuagint. As an expert, Tischendorf recognised the majuscule script of the 4th century. This manuscript was possibly the equal of the Codex Vaticanus in age and importance. At his request, “the smaller, loosely bound part of the leaves, 43 ... were given to him.” The accuracy of Tischendorf's account is questionable insofar as parchment is an unsuitable fuel. Old parchment sheets were routinely reused for binding newer books; they therefore had a certain material value and were not discarded. Christfried Böttrich suspects that Tischendorf misunderstood the librarian during their conversation, which was partly in French and partly in Modern Greek. Böttrich believes this fits with accounts from other travelers about the monastery library, which suffered from the economic difficulties of the entire monastery. This led to the large-scale removal of damaged books and loose leaves. Upon returning to Cairo, Tischendorf commented on the value of the 43 leaves left to him in a letter to his brother Julius on June 15, 1844: “I believe they date from the middle of the 4th century. This is a truly priceless treasure and, apart from its incomparably advanced age, still rich in curiosities.”

In January 1845, Tischendorf moved into an apartment at Inselstraße 14 in Leipzig, thus becoming a neighbor of Clara and Robert Schumann. He married Angelika Zehme on 18 September 1845, in the church of Großstädteln. In exchange for settling his travel debts, Tischendorf transferred all the manuscripts he had brought back from the Orient to the Leipzig University Library. Tischendorf had the 43 leaves of the late antique Bible codex from St. Catherine's Monastery lithographed and printed in 1846 under the title Codex Friderico-Augustanus. With this title, he honored his sovereign, who had financially supported his journey. However, he concealed the exact place of origin, stating only that the manuscript came from "a monastery in the Orient."

The Codex Friderico-Augustanus was printed at the Uckermann printing house in Erfurt and set new standards for facsimile editions, as it aimed to make the work of the ancient scribes involved recognizable in the printed image: corrections, erasures, even varying intensities of writing. This high-quality edition, praised by the reviewer Adelbert Lipsius, came at a high price.

Professorship in Leipzig

Tischendorf remained connected to the Theological Faculty of the University of Leipzig throughout his life. From 1840 to

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1845, he was a private lecturer. At the end of 1845, he was appointed associate professor, and in 1851, honorary professor. From 1860 until his death, he was full professor of theology and biblical paleography. In terms of church politics, Tischendorf positioned himself as a conservative Lutheran. His work on the Greek biblical text was primarily apologetic; he wanted to counter skeptics with a scientifically sound text. It found considerable support in church circles but also earned him the derision of being a "Leipzig Bible knight." He was favorably disposed toward the Evangelical Alliance, founded in 1845, but rejected the Revolution of 1848. Tischendorf did not make a significant contribution as an academic teacher or exegete. Thus, it was repeatedly his discoveries and decipherments that aroused public interest.

Second Library Trip to the Orient (1853)

Tischendorf's goal remained to acquire the leaves of the Codex Friderico-Augustanus left behind at St. Catherine's Monastery. His friend, the personal physician of the Egyptian viceroy, Pruner-Bey, pointed out to him that the monastery now knew it possessed a treasure and that it might therefore be difficult to purchase these leaves on his behalf. Tischendorf planned to travel to the Orient himself. After informing the Saxon Minister of Culture, Friedrich Ferdinand von Beust, about the provenance of the Codex Friderico-Augustanus and explaining his plans, this research trip received financial support from Saxony. In mid-February 1853, Tischendorf returned to St. Catherine's Monastery. Here, however, no one wanted to know anything about the abandoned leaves of the codex, and Tischendorf suspected that they had meanwhile been sold to another European buyer. Nevertheless, he found a fragment of a leaf from the 24th chapter of Genesis in a Greek volume of hagiographies, which had belonged to the Codex Friderico-Augustanus and was inserted there like a bookmark.

Tischendorf compensated for the failure at St. Catherine's Monastery by acquiring other manuscripts: "Sixteen palimpsests, half of them of considerable size, several Greek uncial manuscripts, a number of Greek, Coptic, hieratic, and hieroglyphic papyrus fragments, other very old Syriac and Arabic manuscripts on parchment, as well as a collection of Karaite manuscripts, accompanied me back home in May 1853."

Third Library Trip to the Orient (1859)

Tischendorf meticulously prepared for his third trip to the Orient. In 1856, the Russian envoy in Dresden, Baron Andreas von Schröder, submitted a memorandum by Tischendorf to the Ministry of Education in Saint Petersburg. Tischendorf proposed equipping a Russian expedition to acquire valuable manuscripts in the Orient for the Saint Petersburg Academy. He alluded to a sense of European superiority typical of the time: “These precious legacies of a time when serious study was as much at home in the oriental monastic cells as it is now foreign, belong, I believe, as a sacred possession to the entire scientific world.”

The Ministry of Education requested the opinions of the Academy and the Holy Synod; the former agreed, the latter rejected the proposal, arguing that manuscripts from monastery libraries should at most be borrowed, but under no circumstances purchased. (In doing so, the leadership of the Russian Orthodox Church opposed a “gold rush mentality” prevalent in the mid-19th century, but found no support from the government.) Orthodox scholars were considered more qualified for research in Greek monasteries of the East than a Saxon Lutheran. The Holy Synod proposed Professor Viktor Ivanovich Grigorovich from Kazan and Archimandrite Porfiry Uspensky.

The Ministry tended to entrust the mission to Russian researchers. Tischendorf's appointment was due to the support of the prince's tutor, Baron August Theodor von Grimm, who in turn won over Grand Duke Konstantin, the Tsar's brother, to Tischendorf's cause. He arranged a visit to Leipzig by the Minister of Education, Avraam Norow, when the latter was taking the waters in Franzensbad, Bohemia, in 1864. Tischendorf and Norow met at the Hotel Bavière and immediately hit it off. They discussed the Bible, the Holy Land, and Dante; a friendly correspondence ensued, and Norow eventually became godfather to Tischendorf's daughter, Alexandra. The Ministry of Education continued to support Tischendorf's project under Norow's successor; in the autumn of 1858, the Tsar gave his approval. In December 1858, Prince Alexander Nikitich Volkonsky, the Russian envoy, presented Tischendorf with the funds for the research trip (travel expenses: 3,000 rubles; funds for the purchase of ancient manuscripts: 5,000 rubles). He didn't have to sign a receipt; the Tsar's trust was sufficient.

At the end of January 1859, Tischendorf arrived at St. Catherine's Monastery for the third time and was now given full access to the library for research. He did not find the late antique codex there and suspected it was already in Europe anyway. He planned his departure for 7 February and on 4 February went for a walk in the surrounding area with the young oikonomos of the monastery. Upon returning that evening, the oikonomos invited him into his cell and, surprisingly, produced from a corner of the room “a large manuscript wrapped in a red cloth and placed it on the table before me. I opened the knotted cloth and, to my great astonishment, saw before my eyes the magnificent uncial script of the Codex Friderico-Augustanus, divided into four columns. .... A few fleeting glances allowed me to notice the beginning and end of the New Testament with the Epistle of Barnabas, and my astonishment reached its utmost.” Eldon Jay Epp emphasizes that the late antique codex had been divided at St. Catherine’s Monastery at an earlier time. Tischendorf could perhaps take credit for having saved the leaves from being recycled by the bookbinder by placing them in the refuse basket. But the main part of the codex did not need to be saved and would have become known sooner or later even without Tischendorf's initiative. According to Tischendorf, the Oikonomos stated that this manuscript had been kept in the library of the very elderly Skevophylax Vitalios, that is, in a room where liturgical objects and the personal effects of the archbishops of Sinai were stored.

The next morning, Tischendorf, well-endowed with Russian money, made the monastic community an offer to purchase the manuscript. This was in line with his mission to acquire manuscripts for the Saint Petersburg Academy. However, the offer was rejected, and Tischendorf returned to Cairo empty-

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handed. From then on, he maintained close contact with the local branch (Metochion) of the Sinai Monastery, the Tsuvania Convent. The superiors were prepared to transport the precious manuscript to Cairo by camel post, where it arrived on 23 February. “We then agreed at the Russian Consulate General that I should take out individual booklets (quaternions) of 8 sheets each for transcription, which I immediately began.”

Monastic Politics

Tischendorf was determined to make this first-rate late antique Bible codex accessible to scholars. According to Böttrich, he pursued a “dual strategy” to achieve this:

• He obtained permission to make a copy. The manuscript was loaned to him, and a receipt was issued, obligating Tischendorf to return the original to the monastery.

• He proposed to the monastic community that the manuscript be presented to Tsar Alexander II. “This was a common practice at the time to secure the support of high-ranking patrons. For Tischendorf and the scholarly world, however, the codex would be safe and easily accessible in one of Europe’s great libraries.”

The presentation to the Tsar was delayed due to complications stemming from the special legal status of St. Catherine’s Monastery. The autonomous Orthodox Church of Mount Sinai is subordinate to the Archbishop of Sinai. On 5 January 1859, Archbishop Konstantios died in Constantinople at a very advanced age, having held the office since 1804. (From 1830 until his deposition by the Ottoman government in 1834, he had also been Ecumenical Patriarch of Constantinople.) A successor to the office of Archbishop of Sinai had to be elected by the Priestly Fraternity of Sinai and then consecrated by Cyril II, the Patriarch of Jerusalem. The Fraternity traveled to Constantinople, where they held the election during Holy Week. Cyril, the Archimandrite of the Sinaiian Metochion of Fistizios in present-day Romania, emerged as the new archbishop. While St. Catherine's Monastery was the spiritual center of the autonomous Church of Sinai, its possessions in Southeast Europe were economically indispensable. In Romania, the nationalization of wealthy monastic estates was imminent, and this seems to have influenced the election of an archbishop from there. As soon as Cyril arrived in Cairo, Tischendorf contacted him and tried to win him over to the donation project. Since there were two factions within the brotherhood, the election was challenged by the losing faction, and the Patriarch of Jerusalem did not perform the consecration. Tischendorf then sided with Cyril and tried to secure Russian support for him. When Grand Prince Constantine undertook a pilgrimage to the Holy Land, Tischendorf offered to accompany him. He then presented himself to the Russian ambassador in Constantinople, Prince Alexei Borisovich Lobanov-Rostovsky. Following Russian intervention, the Sublime Porte confirmed Cyril as Archbishop of Sinai and pressured the Ecumenical Patriarch of Constantinople to consecrate Cyril in violation of canon law. This consecration took place on November 25, 1859. The Patriarch of Jerusalem subsequently vetoed it. In 1866, Archbishop Cyril was deposed for his autocratic rule. After his deposition, Cyril wrote a memorandum that reveals his maneuvering: he advocated for the donation of the Codex to Tischendorf, hoping for Russian support. However, he took no action in this direction so as not to give his internal opponents further ammunition. Tischendorf had backed the defeated candidate, become his supporter, and the corruption allegations against Cyril also cast doubt on Tischendorf's promotion of the donation of the Codex Sinaiticus to the Tsar.

During the ten-year interim period from 1859 to 1869, no one on behalf of the monastery was authorized to make the donation. However, in a letter dated September 1859, Lobanov-Rostovsky supported Tischendorf's wish to "take the manuscript to Saint Petersburg as a loan, so that his copy could be checked against the original during the printing process." Should the brotherhood agree, he declared that this manuscript would remain the property of the Brotherhood of Mount Sinai until "the superior, in the name of this brotherhood, has presented it to His Imperial Majesty." The controversial Archbishop Cyril and the superior (protosyncellos) of the Cairo Metochion agreed to the loan under these conditions, and the necessary papers were drawn up.[48] Tischendorf was given the manuscript on loan in September 1859 against a surety issued by Lobanov-Rostovsky for the purpose of publication, for which he signed a receipt. As agreed, Tischendorf had the manuscript at his disposal for four years and prepared its edition. After that, he should have returned it. Instead, the Codex Sinaiticus was stored, formally correctly (“in the status of a diplomatic guest”), in the Ministry of Foreign Affairs in Saint Petersburg until 1869, when Kallistratos was elected and consecrated as the consensus candidate for the archbishopric. Subsequently, the Russian envoy in Constantinople, Count Nikolai Pavlovich Ignatyev, professionally arranged the donation of the codex to the Tsar. Tischendorf was merely informed of this. In the meantime, the Russian government had repeatedly considered returning the codex to the monastery due to the unclear legal situation, although no explicit demand for its return had been made by the monastery. Tischendorf was aware of this, but only addressed the subject openly in letters to his wife.[51] The donation was accompanied by the expectation of a return gift. This fell short of the Sinai Brotherhood's expectations. Tischendorf had proposed 20,000 rubles in 1868, and 25,000 rubles were also discussed; in fact, the convent received 2,000 rubles and the monastery library 9,000 rubles. The facsimile edition had become so elaborate and expensive under Tischendorf's supervision that the Ministry of Finance reduced the funding accordingly.

Grand Duke Konstantin insisted that the Codex Sinaiticus be printed in Russia; Tischendorf was to reside in Saint Petersburg for approximately three years to oversee the work. However, Tischendorf requested permission to have the facsimile printings produced at the printing house of Giesecke & Devrient in Leipzig and to travel to Saint Petersburg several times to deliver reports. To ensure the “national Russian character” of the deluxe edition, it was agreed that all photographic work would be done in Saint Petersburg, the printing of the text with Tischendorf’s commentary would take place in Leipzig, and the final place of publication would be Saint Petersburg. The title Bibliorum Codex Sinaiticus Petropolitanus indicates that it was already assumed that the original would be housed in Saint Petersburg. The originally planned designation as a commemorative publication for the 1000th anniversary of the Russian monarchy was omitted from the title page at the request of Alexander II.

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Tischendorf had various types of type produced. He measured the line and column spacing anew for each page. The printing thus closely resembled the original but was more legible. Ferdinand Flinsch's company supplied a special paper that gave the impression of parchment. The printing house Giesecke & Devrient presented some sheets at the Great Exhibition in London in 1862 and was awarded the "Grand Prize Medal" for it. In this way, 327 copies were printed, of which Tischendorf later received 100 for his own use, essentially as payment. The remaining copies were distributed by the Russian government to prominent figures, major European libraries, and princely courts. Excluding transport costs, the cost of this edition amounted to 20,000 rubles. At the same time, Tischendorf, with the support of the Russian government, had a less exclusive study edition printed in a run of 1,000 copies.

On 10 November 1862, Tischendorf presented the elaborate, four-volume facsimile edition, entirely financed by the Russian government, to the imperial couple in a formal audience at Tsarskoye Selo. Tischendorf had already been awarded the Order of Saint Stanislaus, First Class. Minister Alexander Vasilyevich Golovnin, who was actually critical of Tischendorf, gave him his own copy so that Tischendorf could appear before the imperial couple adorned with the order at the ceremony. Without being authorized to do so, Tischendorf also presented the imperial couple with the original codex at this audience, a highly symbolic gesture. Since the Russian government, through its envoy to the Monastery of Sinai, had vouched for the integrity of the Codex, the Tsar entrusted it to the Ministry of Foreign Affairs for safekeeping, “a perfectly appropriate place, certainly better than Tischendorf’s apartment in Leipzig.”

Once again the Codex Vaticanus (1866)

Since his visit to Rome in 1843, Tischendorf had kept the goal of evaluating the Codex Vaticanus in mind. Even after Cardinal Mai’s five-volume edition was published by Carlo Vercellone in 1858, the Vatican Library maintained its access restrictions. Mai had also prepared a pocket edition of the New Testament, which was likewise published by Vercellone in 1859. Since this text differed considerably from the text of the large edition, it was clear to textual scholars, despite the restrictive access, that Mai’s editions were flawed—and this with one of the most important late antique Bible manuscripts in existence. In 1866, Tischendorf received permission to consult the Codex Vaticanus in order to clarify the most important instances where the printed editions differed. He seized this opportunity to illicitly copy twenty pages of text. As a result, Tischendorf's visit to the library was limited to eight days, but at his request, it was extended by six. These two weeks were sufficient for Tischendorf to produce a reliable copy of the Vaticanus for the New Testament, which was published in 1867.

Controversies

Archimandrit Porfiri Uspensky

Archimandrit Porfiri Uspensky (1804–1885) was an expert on the Orient for the Russian Orthodox Church during Tischendorf's time. He established the Russian Ecclesiastical Mission in Jerusalem and visited St. Catherine's Monastery on Mount Sinai in 1845 and 1850. He published a treatise on these visits in 1860, which also described the treasures of the monastery library. Uspensky was evidently shown the manuscript that Tischendorf did not see until 1859. He described it, but failed to recognise its significance. When Tischendorf published the results of his third trip to the Orient, Uspensky contradicted him and claimed to have discovered the manuscript. Furthermore, in 1862 he published an expert opinion in which he described the Codex Sinaiticus as the work of heretics. Under no circumstances should such a text be published under the patronage of the Tsar. These two concerns were in tension with each other: he wanted to be the discoverer of the Sinaiticus, but to downplay its value as much as possible. However, the suspicion of a heretical text was refuted. After the facsimile edition was presented to the Tsar and Tsarina, Tischendorf visited Uspensky at the Nevsky Monastery. Despite the friendly conversation, during which experiences and manuscripts were exchanged, Uspensky remained reserved. As his diary entries show, he felt slighted that Tischendorf had been preferred to him as a scholar.

Konstantinos Simonides

In January 1856, the manuscript forger Konstantinos Simonides offered the Leipzig private scholar Wilhelm Dindorf a copy of the early Christian text "Shepherd of Hermas," which he claimed to have made himself, as well as the forged Uranius Palimpsest. The Greek student Alexandros Lykurgos, with whom Simonides shared an apartment in Leipzig, suspected fraud and asked Tischendorf for an expert opinion. Tischendorf was certain that the palimpsest was a forgery. However, Dindorf had already purchased the Uranius palimpsest and was preparing its publication. He had no interest in Tischendorf making his assessment public. When Tischendorf learned on 29 January that Dindorf had offered the Uranius palimpsest for sale to the Berlin Academy, he published his expert opinion in the Dresdner Journal on 5 February. Simonides was subsequently arrested and faced imprisonment; Dindorf's reputation was severely damaged. Tischendorf also questioned the authenticity of Simonides' Greek copy of The Shepherd of Hermas, which appeared to him to be a back-translation from Latin. With this, he made an enemy of Simonides.

Tischendorf was thus able to make an enemy of Simonides. Simonides lived in England around 1860. There, news of Tischendorf's discovery of the Codex Sinaiticus aroused great interest, but also some regret, since it was a Russian, not a British, expedition that had achieved this success. Initially rumored, and from 1862 quite openly, Simonides claimed that he himself had forged the Codex Sinaiticus in his youth. He launched this story using a method in the press with which he had often been successful. He began a correspondence with an Orthodox Alexandrian priest-monk, Kallinikos, who, when questioned, recalled that around 1840 on Mount Athos he had observed Simonides copying an ancient codex that was to be presented to the Tsar. The learned Patriarch of Constantinople, Constantius I, had been deposed by the Ottoman government in 1834 because of his pro-Russian views and had allegedly met with Simonides in his exile on the island of Antigone. The ex-patriarch arranged for Simonides' Bible codex to be placed in the library of St. Catherine's Monastery, where it was

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discovered by Tischendorf. The English press devoted over a year to Simonides' claim that he had personally copied the Codex Sinaiticus from ancient (and later lost) Athos manuscripts. Tischendorf published rebuttals.

Samuel P. Tregelles

The two leading textual critics of their time, Tischendorf and Samuel P. Tregelles, worked in parallel on their editions of the Greek New Testament. From 1849 onward, they corresponded, and rivalries became apparent, which Tischendorf pursued more aggressively. For example, in the prolegomena to his 1859 edition, Tischendorf wrote that Tregelles conducted the exchange one-sidedly and did not share his collations with him, that he feigned piety but acted treacherously. Tregelles, a self-taught scholar unfamiliar with Latin, only became aware of these accusations belatedly, when an anonymous author translated them into English and published them in the Journal of Sacred Literature in 1863. In the meantime, the relationship had improved; Tregelles visited Leipzig in 1862 and spent several days with Tischendorf, who allowed him to use the Codex Sinaiticus, which he was borrowing to prepare his facsimile edition, for his edition of the Catholic Epistles. Tregelles was pleased about this, but felt constantly bothered by Tischendorf, and the relationship did not improve when Tregelles believed he had discovered inaccuracies in Tischendorf's collation. In the following years, the animosity between the two scholars took on petty and malicious characteristics: Tischendorf deliberately delayed his eighth edition so that Tregelles's edition appeared earlier and he could react; he consistently used material from Tregelles without attribution; Tregelles, in turn, listed the Codex Sinaiticus (ℵ) only after the Vaticanus (B) in his list of textual witnesses, etc.

Last Years

Friedrich Nietzsche, who studied in Leipzig from 1865 to 1867, attended Tischendorf's lectures with great interest. He described Tischendorf as a "small, somewhat hunchbacked man with a fresh, red face and curly black hair." The event, however, lacked a coherent concept and was "permeated by a certain unpleasantness, which was doubly piquant coming from a champion of devout theology. A major point of contention was Tischendorf's meticulously detailed account of the Simonides deception and its exposure. Despite the lecture's lack of principle, the interspersed remarks and observations were of immense value to paleographers, because no man has yet lived, nor is alive today, who, like Tischendorf, has examined two hundred Greek manuscripts dating from before the ninth century with a practiced eye and studied them for paleographic purposes."

In 1869 Constantin von Tischendorf was elevated into Russian aristocracy with the heriditary title of baron. In the summer of 1871, he participated in a delegation from the Evangelical Alliance that attempted to intercede with Alexander II on behalf of the Lutherans in the Baltic states of the Russian Empire. The opportunity arose when Alexander II traveled to Stuttgart for the silver wedding anniversary of his sister, Queen Olga of Württemberg. Tischendorf met with Grand Duke Konstantin at the Villa Taubenheim, who expressed his displeasure at Tischendorf's participation in an initiative that was being viewed very negatively in Russia. The actual audience was a fiasco; the deputies were summarily dismissed by the Chancellor, Prince Alexander Mikhailovich Gorchakov, who told them not to interfere in Russia's internal affairs. The Tsar did not appear. Another member of the delegation, the Swiss publicist Ludwig von Wustemberger, subsequently placed the main blame on Tischendorf publicly. He accused him of "Russian espionage" and of being overconfident. Tischendorf published a rebuttal in 1872, to which Wustemberger replied, this time with vehement personal attacks. This embittered Tischendorf, who never responded publicly again.

On 5 May 1873, Tischendorf suffered a stroke from which he never recovered. He died in Leipzig on 7 December, 1874, at the age of almost sixty. He was buried in the Tischendorf family plot in Section VI of the New St. John's Cemetery. His work was continued by Caspar René Gregory, who published his last works posthumously.

THE GREEK ALPHABET

THE FIRST FULL ALPHABET

The Greek alphabet has been used to write the Greek language since the late 9th or early 8th century BC. It was derived from the earlier Phoenician-Hebrew abjad which was a consonantal alphabet only. Greek is the earliest known alphabetic script to systematically write vowels as well as consonants. (See Lord Henfield's Script Identification Charts, Appendix B.)

At first, the Greek alphabet existed in many local variants, but, by the end of the 4th century BC, the Ionic-based Euclidean alphabet, with 24 letters, ordered from alpha to omega, had become standard throughout the Greek-speaking world and is the version that is still used for Greek writing today. The uppercase and lowercase forms of the 24 letters are:

Α α, Β β, Γ γ, Δ δ, Ε ε, Ζ ζ, Η η, Θ θ, Ι ι, Κ κ, Λ λ, Μ μ, Ν ν, Ξ ξ, Ο ο, Π π, Ρ ρ, Σ σ ς, Τ τ, Υ υ, Φ φ, Χ χ, Ψ ψ, Ω ω

The Greek alphabet is the ancestor of several scripts, such as the Latin, Gothic, Coptic, and Cyrillic scripts. throughout antiquity, Greek had only a single uppercase form of each letter. It was written without diacritics and with little or no punctuation. There also were no gaps between the individual words, a feature which makes reading extremely difficult.

By the 9th century AD, Eastern Roman (Byzantine) scribes had begun to employ the lowercase form, which they derived from the cursive styles of the uppercase letters. Sound values and conventional transcriptions for some of the letters differ between Ancient and Modern Greek usage because the pronunciation of Greek has changed significantly between the 5th century BC and the present. Additionally, Modern and Ancient Greek now use different diacritics, with ancient Greek using the polytonic orthography and modern Greek keeping only the stress accent (acute) and the diaeresis.

Apart from its use in writing the Greek language, in both its ancient and its modern forms, the Greek alphabet today also serves as a source of international technical symbols and labels in many domains of mathematics, science, and other fields.

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SOUND VALUES

In both Ancient and Modern Greek, the letters of the Greek alphabet have fairly stable and consistent symbol-to-sound mappings, making pronunciation of words largely predictable. Ancient Greek spelling was generally near-phonemic.
For a number of letters, sound values differ considerably between Ancient and Modern Greek, because their pronunciation has followed a set of systematic phonological shifts that affected the language in its post-classical stages.

Letter	Name	Ancient pronunciation		Modern pronunciation	
		IPA	Approximate western European equivalent	IPA	Approximate western European equivalent
Α α	alpha, άλφα	Short: [a] Long: [aː]	Short: similar to a as in English *hat* Long: a as in English *father*	[a]	a as in American English *father*, but short
Β β	beta, βήτα	[b]	b as in English *better*	[v]	v as in English *vote*
Γ γ	gamma, γάμμα	[g] [ŋ] when used before γ, κ, ξ, χ, and possibly μ	g as in English *get*, ng as in English *sing* when used before γ, κ, ξ, χ, and possibly μ	[ɣ] before [a], [o], [u]; [ʝ] before [e], [i]; [ŋ][ex 2] ~ [ɲ][ex 3]	g as in Spanish *lago;* Similar to y as in English *yellow;* ng as in English *long;* ñ as in Spanish *año*
Δ δ	delta, δέλτα	[d̪]	d as in English *delete*	[ð]	th as in English *then*
Ε ε	epsilon, έψιλον	[e]	ea as in Scottish English *great* é as in French *été* Similar to ay as in English overlay, but without pronouncing y.		
Ζ ζ	zeta, ζήτα	[zd], or possibly [dz]	sd as in English *wisdom*, or possibly dz as in English *adze*	[z]	z as in English *zoo*
Η η	eta, ήτα	[ɛː]	e as in English *net*, but long ai as in English *fairy* ê as in French *tête*	[i]	i as in English *machine*, but short
Θ θ	theta, θήτα	[t̪ʰ]	t as in English *top*	[θ]	th as in English *thin*
Ι ι	iota, ιώτα	Short: [i] Long: [iː]	Short: i as in French *vite*, Long: i as in English *machine*	[i], [ç],[ex 4] [ʝ],[ex 5] [ɲ][ex 6]	i as in English *machine*, but short
Κ κ	kappa, κάππα	[k]	k as in English, but completely unaspirated as in *asking*	[k] before [a], [o], [u]; [c] before [e], [i]	k as in English *make*; q as in French *qui*
Λ λ	lambda, lamda, labda, λάμβδα, λάμδα, λάβδα[note 3]	[l]	l as in English *lantern*		
Μ μ	mu, μυ	[m]	m as in English *music*		
Ν ν	nu, νυ	[n]	n as in English *net*		
Ξ ξ	xi, ξι	[ks]	x as in English *fox*		
Ο ο	omicron, όμικρον	[o]	o as in German *ohne*, similar to British English *call* ô as in French *tôt*		
Π π	pi, πι	[p]	Unaspirated p as in English *spot*		
Ρ ρ	rho, ρο	[r] ~ [ɾ]	rr as in Spanish *carro*; r as in Spanish *caro*		
Σ σ/ς[note 4]	sigma, σίγμα	[s] [z] before β, γ, or μ	s as in English *soft* s as in English *muse* when used before β, γ, or μ		
Τ τ	tau, ταυ	[t]	Unaspirated t as in English *stoke*		
Υ υ	upsilon, ύψιλον	Short: [y] Long: [yː]	Short: u as in French *lune*, ü as in German *Brüder* Long: u as in French *ruse*	[i]	i as in English *machine*, but short
Φ φ	phi, φι	[pʰ]	p as in English *pot*	[f]	f as in English *five*
Χ χ	chi, χι	[kʰ]	c as in English *cat*	[x] before [a], [o], [u]; [ç] before [e], [i]	ch as in Scottish *loch*; h as in English *hue*
Ψ ψ	psi, ψι	[ps]	ps as in English *lapse*		
Ω ω	omega, ωμέγα	[ɔː]	aw as in English *saw*	[o]	as in Canadian English *know*

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Examples to the Sound Values

1. For example, ἀγκών.
2. For example, εγγραφή.
3. For example, εγγεγραμμένος.
4. For example, πάπια.
5. For example, βια.
6. For example, μια.

Notes to the Sound Values

1. By around 350 BC, zeta in the Attic dialect had shifted to become a single fricative, [z], as in modern Greek.
2. The letters theta ⟨θ⟩, phi ⟨φ⟩, and chi ⟨χ⟩ are normally taught to English speakers with their modern Greek pronunciations of [θ], [f], and [x] ~ [ç] respectively, because these sounds are easier for English speakers to distinguish from the sounds made by the letters tau ([t]), pi ([p]), and kappa ([k]) respectively. These are not the sounds they made in classical Attic Greek. In classical Attic Greek, these three letters were always aspirated consonants, pronounced exactly like tau, pi, and kappa respectively, only with a blast of air following the actual consonant sound.
3. The letter Λ is almost universally known today as lambda (λάμβδα) except in Modern Greek and in Unicode, where it is lamda (λάμδα), and the most common name for it during the Greek Classical Period (510–323 BC) appears to have been labda (λάβδα), without the μ.
4. The letter sigma ⟨Σ⟩ has two different lowercase forms in its standard variant, with ⟨ς⟩ being used in word-final position and ⟨σ⟩ elsewhere. In some 19th-century typesetting, ⟨ς⟩ was also used word-medially at the end of a compound morpheme, e.g. δυςκατανοήτων, marking the morpheme boundary between δυς-κατανοήτων ('difficult to understand'); modern standard practice is to spell δυσκατανοήτων with a non-final sigma.
5. The letter omega ⟨ω⟩ is normally taught to English speakers as [oʊ], the long o as in English go, in order to more clearly distinguish it from omicron ⟨ο⟩. This is not the sound it actually made in classical Attic Greek.

Among consonant letters, all letters that denoted voiced plosive consonants (/b, d, g/) and aspirated plosives (/pʰ, tʰ, kʰ/) in Ancient Greek stand for corresponding fricative sounds in Modern Greek. The correspondences are as follows:

	Former voiced plosives			Former aspirates		
	Letter	Ancient	Modern	Letter	Ancient	Modern
Labial	Β β	/b/	/v/	Φ φ	/pʰ/	/f/
Dental	Δ δ	/d/	/ð/	Θ θ	/tʰ/	/θ/
Dorsal	Γ γ	/g/	[ɣ] ~ [ʝ]	Χ χ	/kʰ/	[x] ~ [ç]

Among the vowel symbols, Modern Greek sound values reflect the radical simplification of the vowel system of post-classical Greek, merging multiple formerly distinct vowel phonemes into a much smaller number. This leads to several groups of vowel letters denoting identical sounds today. Modern Greek orthography remains true to the historical spellings in most of these cases. As a consequence, the spellings of words in Modern Greek are often not predictable from the pronunciation alone, while the reverse mapping, from spelling to pronunciation, is usually regular and predictable. The following vowel letters and digraphs are involved in the mergers:

Letter	Ancient	Modern
H η	ɛː	> i
I ι	iː	
EI ει	eː	
Y υ	uː > y	
OI οι	oi > y	
YI υι	yː > y	
Ω ω	ɔː	> o
O ο	o	
E ε	e	> e
AI αι	ai	

Modern Greek speakers typically use the same, modern symbol–sound mappings in reading Greek of all historical stages. In other countries, students of Ancient Greek may use a variety of conventional approximations of the historical sound system in pronouncing Ancient Greek.

Digraphs and letter combinations

Several letter combinations have special conventional sound values different from those of their single components. Among them are several digraphs of vowel letters that formerly represented diphthongs but are now monophthongized. In addition to the four mentioned above (⟨ει, οι, υι⟩, pronounced /i/ and ⟨αι⟩, pronounced /e/), there is also ⟨ηι, ωι⟩, and ⟨ου⟩, pronounced /u/. The Ancient Greek diphthongs ⟨αυ⟩, ⟨ευ⟩ and ⟨ηυ⟩ are pronounced [av], [ev] and [iv] in Modern Greek. In some environments, they are devoiced to [af], [ef] and [if]. The Modern Greek consonant combinations ⟨μπ⟩ and ⟨ντ⟩ stand for [b] and [d] (or [mb] and [nd]); ⟨τζ⟩ stands for [èz] and ⟨τσ⟩ stands for [ùs]. In addition, both in Ancient and Modern Greek, the letter ⟨γ⟩, before another velar consonant, stands for the velar nasal [ŋ]; thus ⟨γγ⟩ and ⟨γκ⟩ are pronounced like English ⟨ng⟩ like in the word finger (not like in the word thing). In analogy to ⟨μπ⟩ and ⟨ντ⟩, ⟨γκ⟩ is also used to stand for [g] before vowels [a], [o] and [u], and [ʝ] before [e] and [i]. There are also the combinations ⟨γχ⟩ and ⟨γξ⟩.

Combination	Pronunciation	Devoiced pronunciation
⟨ου⟩	[u]	–
⟨αυ⟩	[av]	[af]
⟨ευ⟩	[ev]	[ef]
⟨ηυ⟩	[iv]	[if]
⟨μπ⟩	[b] or [mb]	–
⟨ντ⟩	[d] or [nd]	–
⟨γκ⟩ and ⟨γγ⟩	[g], [ʝ] or [ŋg], [ŋʝ]	–
⟨τζ⟩	[d͡z]	–
⟨τσ⟩	[t͡s]	–
⟨γ⟩ in ⟨γχ⟩ and ⟨γξ⟩	[ŋ]	–

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Diacritics

Although diacritics (accent marks) play in ancient manuscripts only a minor role, it could be useful to know about them. First diacritics were used to distinguish identical words with different meaning. The acute accent in aulós [avˈlos] ('flute') distinguishes the word from its homograph áulos [ˈailos] ('immaterial'). The smooth breathing marks the absence of an initial /h/.

In the polytonic orthography traditionally used for ancient Greek and katharevousa, the stressed vowel of each word carries one of three accent marks: either the acute accent (ά), the grave accent (ὰ), or the circumflex accent (ᾶ or ά). These signs were originally designed to mark different forms of the phonological pitch accent in Ancient Greek. By the time their use became conventional and obligatory in Greek writing, in late antiquity, pitch accent was evolving into a single stress accent, and thus the three signs have not corresponded to a phonological distinction in actual speech ever since. In addition to the accent marks, every word-initial vowel must carry either of two so-called "breathing marks": the rough breathing (ἁ), marking an /h/ sound at the beginning of a word, or the smooth breathing (ἀ), marking its absence. The letter rho (ρ), although not a vowel, also carries rough breathing in a word-initial position. If a rho was geminated within a word, the first ρ always had the smooth breathing and the second the rough breathing (ῥῥ) leading to the transliteration rrh.

The vowel letters ⟨α, η, ω⟩ carry an additional diacritic in certain words, the so-called iota subscript, which has the shape of a small vertical stroke or a miniature ⟨ι⟩ below the letter. This iota represents the former offglide of what were originally long diphthongs, ⟨ᾱι, ηι, ωι⟩ (i.e. /aːi, ɛːi, ɔːi/), which became monophthongized during antiquity.

Use of diaeresis in the word áulos indicating a vowel hiatus. The acute accent is absent in the upper case.

Another diacritic used in Greek is the diaeresis (¨), indicating a hiatus.

This system of diacritics was first developed by the scholar Aristophanes of Byzantium (c. 257 – c. 185/180 BC), who worked at the Musaeum in Alexandria during the 3rd century BC. Aristophanes of Byzantium also was the first to divide poems into lines, rather than writing them like prose, and also introduced a series of signs for textual criticism. In 1982, a new, simplified orthography, known as "monotonic", was adopted for official use in Modern Greek by the Greek state. It uses only a single accent mark, the acute (also known in this context as tonos, i.e. simply 'accent'), marking the stressed syllable of polysyllabic words, and occasionally the diaeresis to distinguish diphthongal from digraph readings in pairs of vowel letters, making this monotonic system very similar to the accent mark system used in Spanish. The polytonic system is still conventionally used for writing Ancient Greek, while in some book printing and generally in the usage of conservative writers it can still also be found in use for Modern Greek.

Although it is not a diacritic, the comma has a similar function as a silent letter in a handful of Greek words, principally distinguishing ό,τι (ó,ti, 'whatever') from ότι (óti, 'that').

Romanisation

There are many different methods of rendering Greek text or Greek names in the Latin script. The form in which classical Greek names are conventionally rendered in English goes back to the way Greek loanwords were incorporated into Latin in antiquity. In this system, ⟨κ⟩ is replaced with ⟨c⟩, the diphthongs ⟨αι⟩ and ⟨οι⟩ are rendered as ⟨ae⟩ and ⟨oe⟩ (or ⟨æ,œ⟩); and ⟨ει⟩ and ⟨ου⟩ are simplified to ⟨i⟩ and ⟨u⟩. Smooth breathing marks are usually ignored and rough breathing marks are usually rendered as the letter ⟨h⟩. In modern scholarly transliteration of Ancient Greek, ⟨κ⟩ will usually be rendered as ⟨k⟩, and the vowel combinations ⟨αι, οι, ει, ου⟩ as ⟨ai, oi, ei, ou⟩. The letters ⟨θ⟩ and ⟨φ⟩ are generally rendered as ⟨th⟩ and ⟨ph⟩; ⟨χ⟩ as either ⟨ch⟩ or ⟨kh⟩; and word-initial ⟨ρ⟩ as ⟨rh⟩.

Transcription conventions for Modern Greek differ widely, depending on their purpose, on how close they stay to the conventional letter correspondences of Ancient Greek-based transcription systems, and to what degree they attempt either an exact letter-by-letter transliteration or rather a phonetically based transcription. Standardised formal transcription systems have been defined by the International Organisation for Standardisation (as ISO 843), by the United Nations Group of Experts on Geographical Names, by the Library of Congress, and others.

Letter	Traditional Latin transliteration	Letter	Traditional Latin transliteration
Α α	A a	Ν ν	N n
Β β	B b	Ξ ξ	X x [Cs cs, Ks ks]
Γ γ	G g	Ο ο	O o
Δ δ	D d	Π π	P p
Ε ε	E e	Ρ ρ	R r, Rh rh
Ζ ζ	Z z	Σ σ/ς	S s
Η η	Ē ē	Τ τ	T t
Θ θ	Th th	Υ υ	Y y, U u
Ι ι	I i	Φ φ	Ph ph
Κ κ	C c, K k	Χ χ	Ch ch, Kh kh
Λ λ	L l	Ψ ψ	Ps ps
Μ μ	M m	Ω ω	Ō ō

History

During the Mycenaean period, between roughly the 16th and 12th centuries BC, a script called Linear B was used to write the earliest attested form of the Greek language, known as Mycenaean Greek. This writing system, unrelated to the Greek alphabet, last appeared in the 13th century BC.

Inscription written in the Greek alphabet begin to emerge from the 8th century BC onward. While early samples of the Greek alphabet date from at least 775 BC, the oldest known substantial and comprehensible inscriptions, such as those on the Dipylon vase, the cup of Nestor, and cup of Acesander, date from c. 740/730 BC. It is accepted that the introduction of the

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alphabet occurred some time prior to these inscriptions. While earlier dates have been proposed,] the Greek alphabet is commonly held to have originated some time in the late 9th or early 8th century BC, conventionally around 800 BC. The new alphabet was brought to Greece and her colonies by Phoenician traders and their brothers the Hebrews during the time of King Solomon in around the 10th century. The books of Kings and the Chronicles suggest close cooperation between Phoenicians and Hebrews but also their increasing trading activities that spanned from the Mediterranean to India.

Phoenician			Greek			
𐤀	aleph	/ʔ/	Α	A	alpha	/a/, /aː/
𐤁	beth	/b/	Β	B	beta	/b/
𐤂	gimel	/g/	Γ	Γ	gamma	/g/
𐤃	daleth	/d/	Δ	Δ	delta	/d/
𐤄	he	/h/	Ε	E	epsilon	/e/, /eː/
𐤅	waw	/w/	Ϝ	Ϝ	*(digamma)*	/w/
𐤆	zayin	/z/	Ζ	Z	zeta	[zd](?)
𐤇	heth	/ħ/	Η	H	eta	/h/, /ɛː/
𐤈	teth	/tˤ/	Θ	Θ	theta	/tʰ/
𐤉	yodh	/j/	Ι	I	iota	/i/, /iː/
𐤊	kaph	/k/	Κ	K	kappa	/k/
𐤋	lamedh	/l/	Λ	Λ	lambda	/l/
𐤌	mem	/m/	Μ	M	mu	/m/
𐤍	nun	/n/	Ν	N	nu	/n/
𐤎	samekh	/s/	Ξ	Ξ	xi	/ks/
𐤏	ʿayin	/ʕ/	Ο	O	omicron	/o/, /oː/
𐤐	pe	/p/	Π	Π	pi	/p/
𐤑	ṣade	/sˤ/	Ϻ	Ϻ	*(san)*	/s/
𐤒	qoph	/q/	Ϙ	Ϙ	*(koppa)*	/k/
𐤓	reš	/r/	Ρ	P	rho	/r/
𐤔	šin	/ʃ/	Σ	Σ	sigma	/s/
𐤕	taw	/t/	Τ	T	tau	/t/
𐤖	*(waw)*	/w/	Υ	Y	upsilon	/u/, /uː/
–			Φ	Φ	phi	/pʰ/
–			Χ	X	chi	/kʰ/
–			Ψ	Ψ	psi	/ps/
–			Ω	Ω	omega	/ɔː/

The period between the use of the two writing systems, Linear B and the Greek alphabet, during which no Greek texts are attested, is known as the Greek Dark Ages.[45] The Greeks adopted the alphabet from the earlier Phoenician alphabet, one of the closely related scripts used for the West Semitic languages, calling it Φοινικήια γράμματα 'Phoenician letters'.[46] However, the Phoenician alphabet was limited to consonants. When it was adopted for writing Greek, certain consonants were adapted in order to express vowels. The use of both vowels and consonants makes Greek the first alphabet in the narrow sense, as distinguished from the abjads used in Semitic languages, which have letters only for consonants.[48]

Greek initially took over all of the 22 letters of Phoenician. Five were reassigned to denote vowel sounds: the glide consonants /j/ (yodh) and /w/ (waw) were used for [i] (I, iota) and [u] (Y, upsilon); the glottal stop consonant /ʔ/ (aleph) was used for [a] (A, alpha); the pharyngeal /ʕ/ (ʿayin) was turned into [o] (O, omicron); and the letter for /h/ (he) was turned into [e] (E, epsilon). A doublet of waw was also borrowed as a consonant for [w] (F, digamma). In addition, the Phoenician letter for the emphatic glottal /ħ/ (heth) was borrowed in two different functions by different dialects of Greek: as a letter for /h/ (H, heta) by those dialects that had such a sound, and as an additional vowel letter for the long /ɛː/ (H, eta) by those dialects that lacked the consonant. Eventually, a seventh vowel letter for the long /ɔː/ (Ω, omega) was introduced.

Greek also introduced three new consonant letters for its aspirated plosive sounds and consonant clusters: Φ (phi) for /pʰ/, X (chi) for /kʰ/ and Ψ (psi) for /ps/. In western Greek variants, X was instead used for /ks/ and Ψ for /kʰ/. The origin of these letters is a matter of some debate.

Letter Names

When the Greeks adopted the Phoenician alphabet, they took over not only the letter shapes and sound values but also the names by which the sequence of the alphabet could be recited and memorized. In Phoenician, each letter name was a word that began with the sound represented by that letter; thus ʾaleph, the word for "ox", was used as the name for the glottal stop /ʔ/, bet, or "house", for the /b/ sound, and so on. When the letters were adopted by the Greeks, most of the Phoenician names were maintained or modified slightly to fit Greek phonology; thus, ʾaleph, bet, gimel became alpha, beta, gamma.

The Greek names of the following letters are more or less straightforward continuations of their Phoenician antecedents. Between Ancient and Modern Greek, they have remained largely unchanged, except that their pronunciation has followed regular sound changes along with other words (for instance, in the name of beta, ancient /b/ regularly changed to modern /v/, and ancient /ɛː/ to modern /i/, resulting in the modern pronunciation vita). The name of lambda is attested in early sources as λάβδα besides λάμβδα; in Modern Greek the spelling is often λάμδα, reflecting pronunciation. Similarly, iota is sometimes spelled γιώτα in Modern Greek ([j] is conventionally transcribed ⟨γ{ι,η,υ,ει,οι}⟩ word-initially and intervocalically before back vowels and /a/). In the tables below, the Greek names of all letters are given in their traditional polytonic spelling; in modern practice, like with all other words, they are usually spelled in the simplified monotonic system. (See Lord Henfield's Script Identification Charts, Appedix B.)

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Derived alphabets

The earliest Etruscan abecedarium, from Marsiliana d'Albegna, still almost identical with contemporaneous archaic Greek alphabets A page from the Codex Argenteus, a 6th-century Bible manuscript in Gothic.

The Greek alphabet was the model for various others:

• Most of the Iron Age alphabets of Asia Minor were adopted around the same time, as the early Greek alphabet was adopted from the Phoenician. The Lydian and Carian alphabets are generally believed to derive from the Greek alphabet, although it is not clear which variant is the direct ancestor. While some of these alphabets such as Phrygian had slight differences from the Greek counterpart, some like Carian alphabet had mostly different values and several other characters inherited from pre-Greek local scripts. They were in use c. 800–300 BC until all the Anatolian languages were extinct due to Hellenization.

• The Latin alphabet, together with various other ancient scripts in Italy, adopted from an archaic form of the Greek alphabet brought to Italy by Greek colonists in the late 8th century BC, via Etruscan;

• The Gothic alphabet, devised in the 4th century to write the Gothic language, based on a combination of Greek and Latin uncial models;

• The Glagolitic alphabet, devised from the Greek minuscule of the 8th and 9th centuries for writing Old Church Slavonic;

• The Cyrillic script, devised in the First Bulgarian Empire based on the Greek uncial majuscule, replaced the Glagolitic script shortly afterwards.

• The Coptic alphabet adds eight letters derived from Demotic. It is still used today, mostly in Egypt, to write Coptic, the liturgical language of Egyptian Christians. Letters usually retain an uncial form different from the forms used for Greek today. The alphabet of Old Nubian is an adaptation of Coptic.

• The Armenian and Georgian alphabets are almost certainly modeled on the Greek alphabet, but their graphic forms are quite different.

Use for other languages in Antiquity

Apart from the daughter alphabets listed above, which were adapted from Greek but developed into separate writing systems, the Greek alphabet has also been adopted at various times and in various places to write other languages. For some of them, additional letters were introduced.

• It was used in some Paleo-Balkan languages, including Thracian. For other neighboring languages or dialects, such as Ancient Macedonian, isolated words are preserved in Greek texts, but no continuous texts are preserved.

• The Messapic language used a variant of the Greek alphabet in some few hundred inscriptions, giving a glimpse into the Messapic language and Paleo-Balkan languages.

• Gaulish inscriptions (in modern France) used the Greek alphabet until the Roman conquest.

• The Bactrian language, an Iranian language spoken in what is now Afghanistan, was written in the Greek alphabet during the Kushan Empire (65–250 AD). It adds an extra letter ⟨þ⟩ for the sh sound [ʃ].

• Derived from Indo-Greek coinage, the coins of Nahapana and Chastana of the Western Satraps featured an Indo-Aryan language legend written in Greek or pseudo-Greek letters. The subsequent rulers' coins had the Greek script degrade to a mere ornament that no longer represented any legible legend.[71]

Letter Shapes

Excerpt from the second-century Bankes Homer manuscript, already displaying a hand very much like the fourth-century biblical uncial A 16th-century edition of the New Testament (Gospel of John), printed in the renaissance typeface Grecs du roi by Claude Garamond Theocritus Idyll 1, lines 12–14, in script with abbreviations and ligatures from a caption in an illustrated edition of Theocritus. Lodewijk Caspar Valckenaer: Carmina bucolica, Leiden 1779.

Like Latin and other alphabetic scripts, Greek originally had only a single form of each letter, without a distinction between uppercase and lowercase. This distinction is an innovation of the modern era, drawing on different lines of development of the letter shapes in earlier handwriting.

The oldest forms of the letters in antiquity are majuscule forms. Besides the upright, straight inscriptional forms (capitals) found in stone carvings or incised pottery, more fluent writing styles adapted for handwriting on soft materials were also developed during antiquity. Such handwriting has been preserved especially from papyrus manuscripts in Egypt since the Hellenistic period. Ancient handwriting developed two distinct styles: uncial writing, with carefully drawn, rounded block letters of about equal size, used as a book hand for carefully produced literary and religious manuscripts, and cursive writing, used for everyday purposes. The cursive forms approached the style of lowercase letter forms, with ascenders and descenders, as well as many connecting lines and ligatures between letters.

In the 9th and 10th centuries, uncial book hands were replaced with a new, more compact writing style, with letter forms partly adapted from the earlier cursive. This minuscule style remained the dominant form of handwritten Greek into the modern era. During the Renaissance, western printers adopted the minuscule letter forms as lowercase printed typefaces, while modeling uppercase letters on the ancient inscriptional forms. The orthographic practice of using the letter case distinction for marking proper names, titles, etc. developed in parallel to the practice in Latin and other western languages.

Letters as Numerals

Greek letters were also used to write numbers. In the classical Ionian system, the first nine letters of the alphabet stood for the numbers from 1 to 9, the next nine letters stood for the multiples of 10, from 10 to 90, and the next nine letters stood for the multiples of 100, from 100 to 900. For this purpose, in addition to the 24 letters which by that time made up the standard alphabet, three otherwise obsolete letters were retained or revived: digamma ⟨Ϝ⟩ for 6, koppa ⟨Ϙ⟩ for 90, and a rare Ionian letter for [ss], today called sampi ⟨Ϡ⟩, for 900. This system has remained in use in Greek up to the present day, although today it is only employed for limited purposes such as enumerating chapters in a book, similar to the way Roman numerals are used in English. The three extra symbols are today written as ⟨ϛ⟩, ⟨ϟ⟩ and ⟨ϡ⟩. To mark a letter as a numeral sign, a small stroke called keraia is added to the right of it.

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Α' α'	alpha	1
Β' β'	beta	2
Γ' γ'	gamma	3
Δ' δ'	delta	4
Ε' ε'	epsilon	5
ϛ'	*digamma (stigma)*	6
Ζ' ζ'	zeta	7
Η' η'	eta	8
Θ' θ'	theta	9
Ι' ι'	iota	10
Κ' κ'	kappa	20
Λ' λ'	lambda	30
Μ' μ'	mu	40
Ν' ν'	nu	50
Ξ' ξ'	xi	60
Ο' ο'	omicron	70
Π' π'	pi	80
ϟ'	*koppa*	90
Ρ' ρ'	rho	100
Σ' σ'	sigma	200
Τ' τ'	tau	300
Υ' υ'	upsilon	400
Φ' φ'	phi	500
Χ' χ'	chi	600
Ψ' ψ'	psi	700
Ω' ω'	omega	800
ϡ'	*sampi*	900

Letters in Mathematics and Science

Greek symbols are used as symbols in mathematics, physics and other sciences. Many symbols have traditional uses, such as lower case epsilon (ε) for an arbitrarily small positive number, lower case pi (π) for the ratio of the circumference of a circle to its diameter, capital sigma (Σ) for summation, and lower case sigma (σ) for standard deviation. For many years the Greek alphabet was used by the World Meteorological Organization for naming North Atlantic hurricanes if a season was so active that it exhausted the regular list of storm names. This happened during the 2005 season (when Alpha through Zeta were used), and the 2020 season (when Alpha through Iota were used), after which the practice was discontinued. In May 2021 the World Health Organization announced that the variants of SARS-CoV-2 of the virus would be named using letters of the Greek alphabet to avoid stigma and simplify communications for non-scientific audiences.

Letters in Astronomy

Greek letters are used to denote the brighter stars within each of the eighty-eight constellations. In most constellations, the brightest star is designated Alpha and the next brightest Beta etc. For example, the brightest star in the constellation of Centaurus is known as Alpha Centauri. For historical reasons, the Greek designations of some constellations begin with a lower ranked letter.

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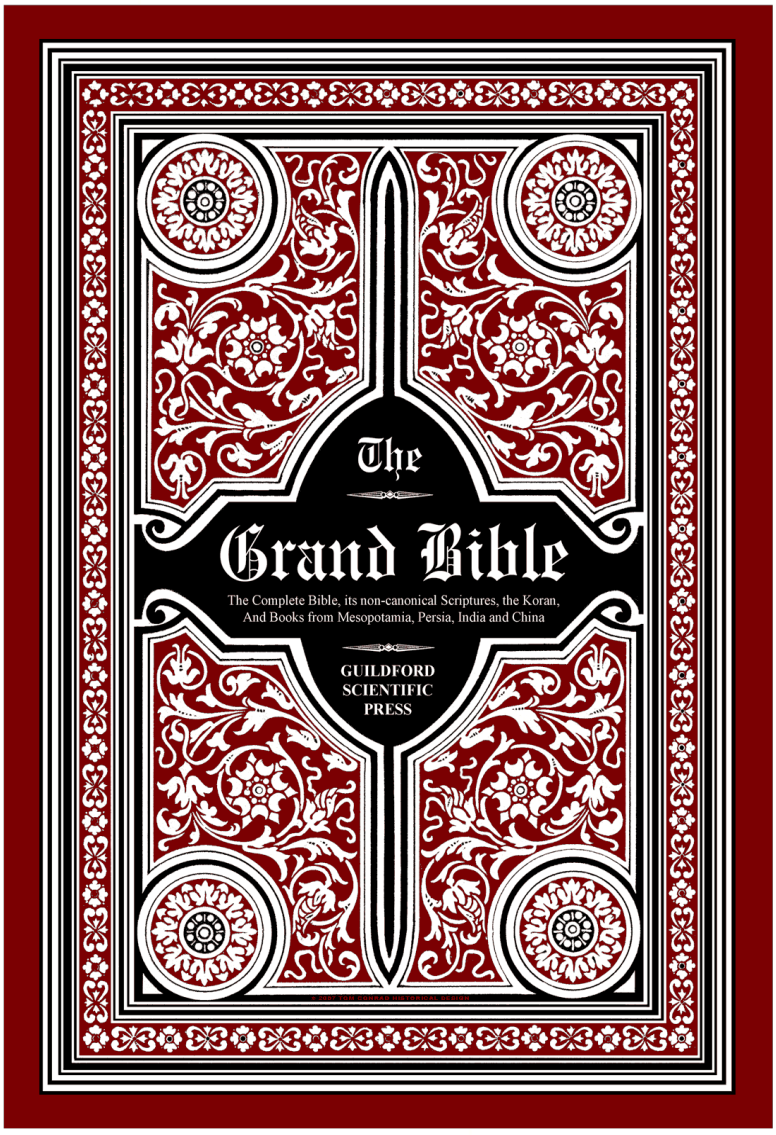

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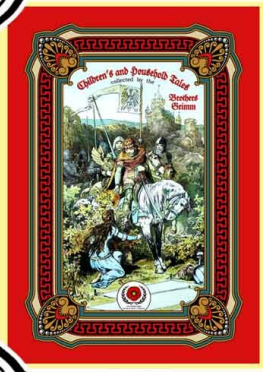

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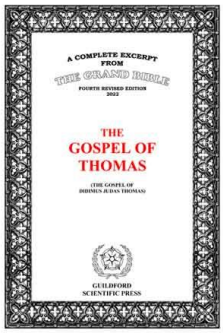

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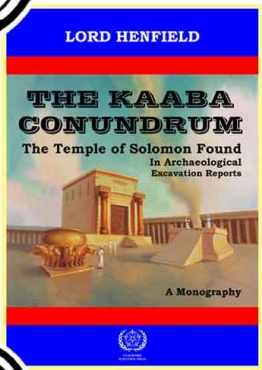

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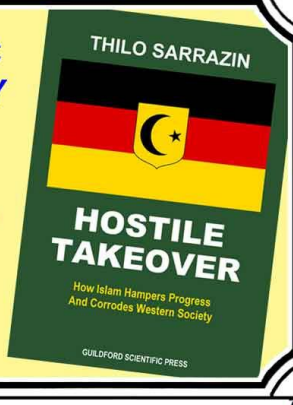

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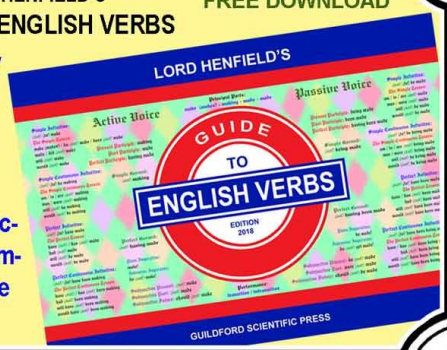

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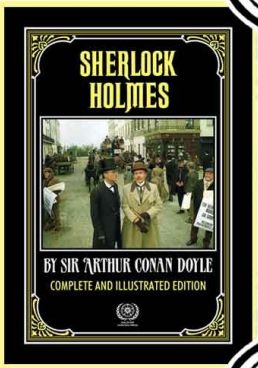

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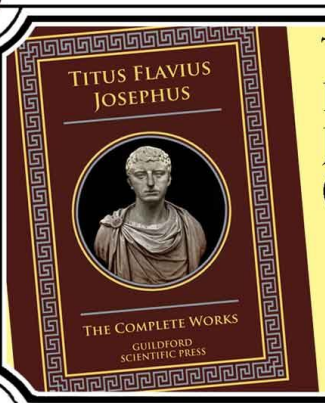

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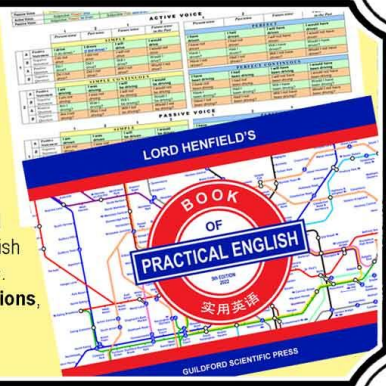

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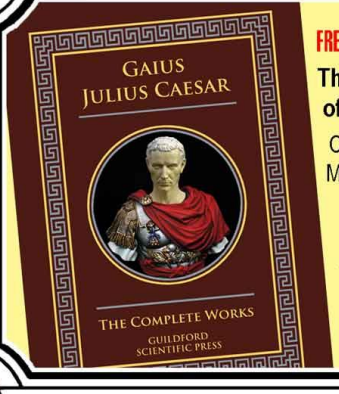

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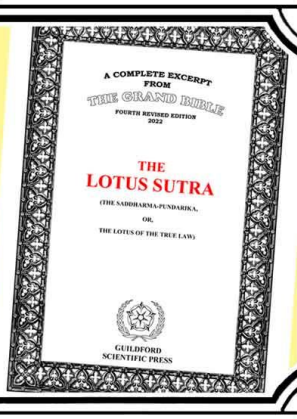
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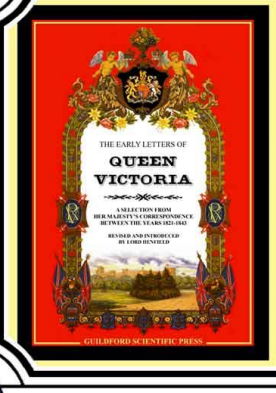

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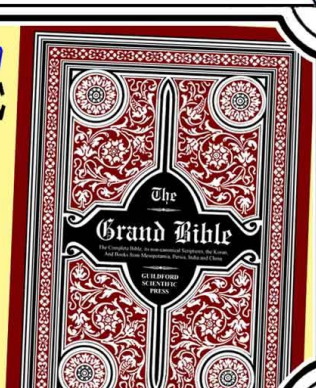

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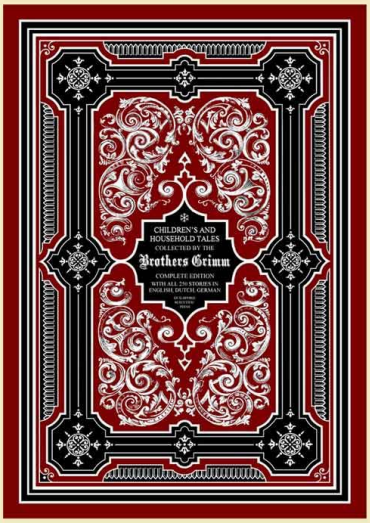

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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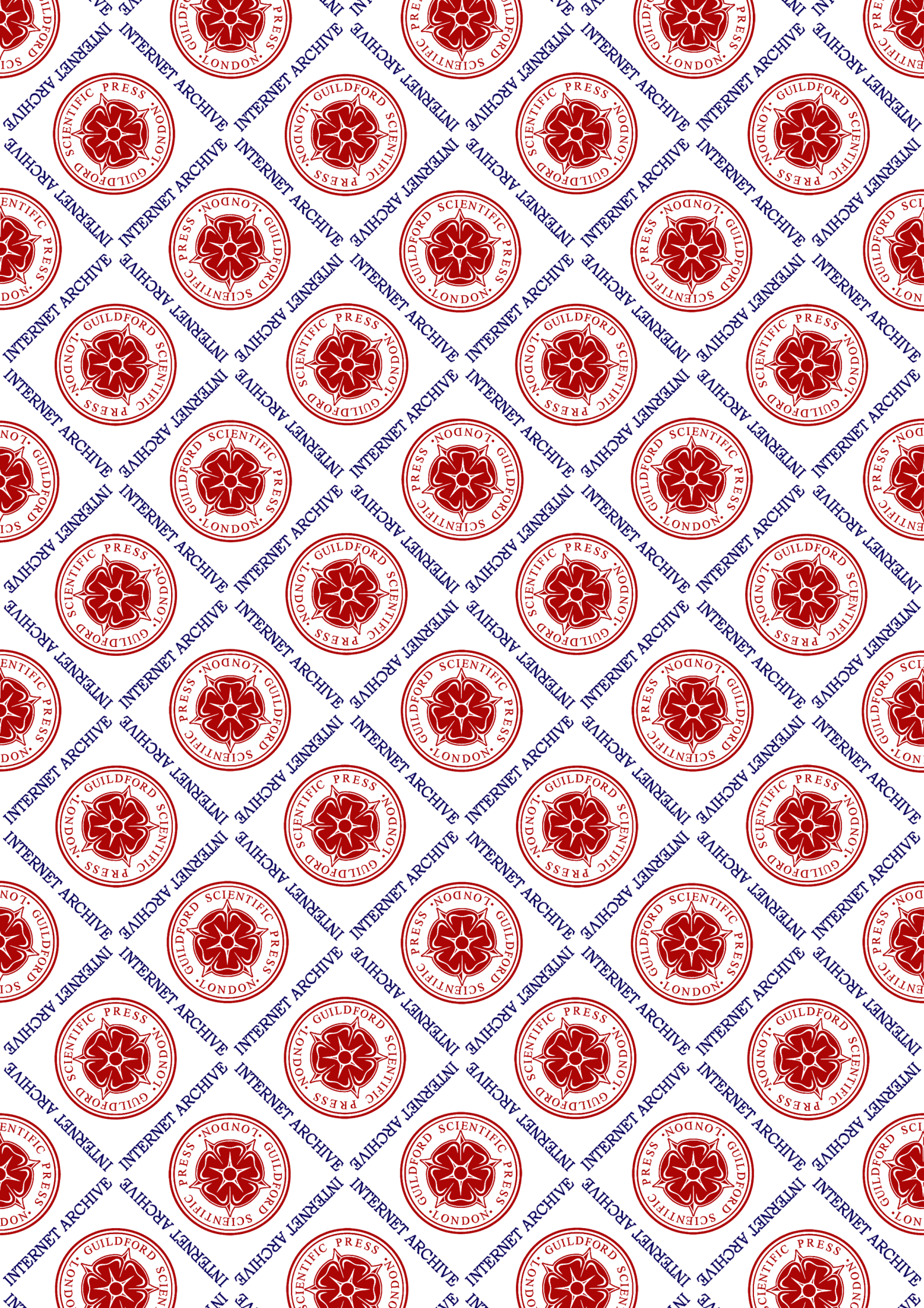
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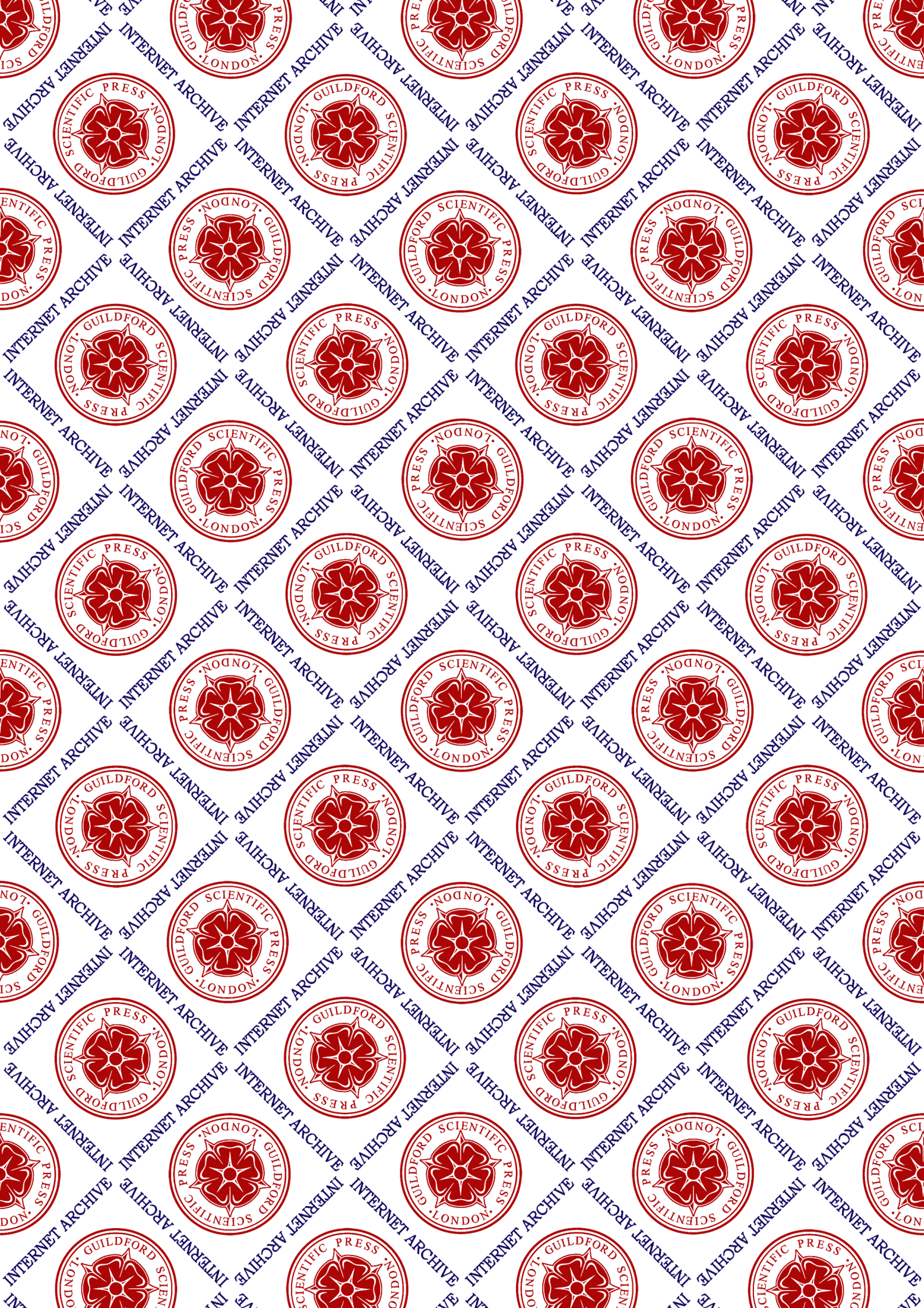
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